

بحار الأنوار

BIHAR AL-ANWAAR

الجزء السابع و التسعون

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

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باب 10 زيارة إبراهيم بن رسول الله ص و فاطمة بنت أسد و حمزة و سائر الشهداء بالمدينة و إتيان سائر المشاهد فيها

CHAPTER 10 – ZIYARAT OF IBRAHIM^{-as} SON^{-as} OF RASOOL-ALLAH^{-saww}, AND SYEDA FATIMA^{-asws} BINT ASAD^{-as}, AND HAMZA^{-asws}, AND REST OF THE MARTYRS AT AL-MEDINA, AND GOING TO REST OF THE SHRINES THEREIN

الآيات النبوية لمسجد أُسَسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

The Verses – (Surah) Al Tawbah: **for a Masjid founded upon the piety from the first day is more rightful that you should be standing in it. Therein are men who love to be purified, and Allah Loves the purifying ones [9:108].**

تفسير أقول ذهب أكثر المفسرين إلى أن المراد بهذا المسجد مسجد قباء كما تدل عليه أخبارنا و قيل هو مسجد النبي ص.

Interpretation – I am saying, ‘Most of the interpreters have gone to the intent of this Masjid as being Masjid Quba, just as our Ahadeeth evidence upon, and it is said it is Masjid of the Prophet^{-saww}’.

و قَالَ الطَّبْرَسِيُّ رَحِمَهُ اللَّهُ رُوِيَ عَنِ السَّيِّدَيْنِ الْبَاقِرِ وَ الصَّادِقِ ع وَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ لِأَهْلِ قُبَاءَ مَاذَا تَفْعَلُونَ فِي طَهْرِكُمْ فَإِنَّ اللَّهَ تَعَالَى قَدْ أَحْسَنَ عَلَيْكُمُ النَّتَاءَ

And Al-Tabarsī, may Allah^{-azwj} Mercy him, said, ‘It is reported from the two chiefs Al Baqir^{-asws} and Al-Sadiq^{-asws}, and from the Prophet^{-saww} that he^{-saww} said to the people of Quba: ‘What are you doing regarding your cleansing (Wud’u), for Allah^{-azwj} has been Excellent is the praising upon you all!’

قَالُوا نَعْسِلُ أَنْتَرَ الْعَائِطِ

They said, ‘We wash off the traces of faeces’.

فَقَالَ أَنْزَلَ اللَّهُ فِيكُمْ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ.

He^{-saww} said: ‘Allah^{-azwj} has Revealed regarding you, **and Allah Loves the purifying ones [9:108]’.**

1- مل، كامل الزيارات حكيم بن داود عن سلمة بن الخطاب عن عبيد الله بن أحمد عن بكر بن صالح عن عمرو بن هشام عن رجل من أصحابنا عنهم ع قال: فيقول عند قبر حمزة- السلام عليك يا عم رسول الله و خير الشهداء السلام عليك يا أسد الله و أسد رسوله

(The book) ‘Kamil Al-Ziyaraat’ – Hakeem Bin Dawood, from Salama Bin Al Khattab, from Ubeydullah Bin Ahmad, from Bakr Bin Salih, from Amro Bin Hisham, from a man from our companions,

‘From then^{-asws} having said: ‘He should say at the grave of Hamza^{-asws}, ‘The greeting be upon you^{-asws} O uncle^{-asws} of Rasool-Allah^{-saww} and best of the martyrs! The greeting be upon you^{-asws} O lion of Allah^{-azwj} and lion of His^{-azwj} Rasool^{-saww}!’

أَشْهَدُ أَنَّكَ قَدْ جَاهَدْتَ فِي اللَّهِ وَ نَصَحْتَ لِرَسُولِ اللَّهِ وَ جُدْتَ بِنَفْسِكَ وَ طَلَبْتَ مَا عِنْدَ اللَّهِ وَ رَغِبْتَ فِيَمَا وَعَدَ اللَّهُ-

I testify that you^{-asws} had fought for the Sake of Allah^{-azwj} and advised to Rasool-Allah^{-saww}, and struggled with yourself^{-asws} and sought what is in the Presence of Allah^{-azwj}, and desired regarding what Allah^{-azwj} Promised!

ثُمَّ ادْخُلْ فَصَلِّ وَ لَا تَسْتَقْبِلِ الْقَبْرَ عِنْدَ صَلَاتِكَ فَإِذَا فَرَغْتَ مِنْ صَلَاتِكَ فَانْكَبْ عَلَى الْقَبْرِ وَ قُلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ

Then when you enter, pray Salat and do not face the grave during your Salat. When you are free from your Salat, devote upon the grave and say, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and upon People^{-asws} of his^{-saww} Household!

اللَّهُمَّ إِنِّي نَعَرَضْتُ لِرَحْمَتِكَ بِلُزُومِي بِقَبْرِ عَمِّ نَبِيِّكَ- صَلَوَاتِكَ عَلَيْهِ وَ عَلَى أَهْلِ بَيْتِهِ لِتُجِيرَنِي مِنْ نِقْمَتِكَ وَ سَخَطِكَ وَ مَفْتِكَ وَ مِنَ الرَّأْلِ فِي يَوْمِ تَكْتُرُ فِيهِ الْمَعْرَاتِ وَ الْأَصْوَاتِ وَ تَسْتَعِلُ كُلُّ نَفْسٍ بِمَا قَدَمَتْ وَ تُجَادِلُ كُلُّ نَفْسٍ عَنْ نَفْسِهَا

O Allah^{-azwj}! I have exposed to Your^{-azwj} Mercy with my adhering with the grave of an uncle^{-asws} of Your^{-azwj} Prophet^{-saww}, may Your^{-azwj} Salawaat be upon him^{-saww}, and upon People^{-asws} of his^{-saww} Household for You^{-azwj} to Shelter me from Your^{-azwj} Scourge, and Your^{-azwj} Wrath, and Your^{-azwj} Disdain, and from the slips during the day the troubles and the voices will be many and every soul will be pre-occupied with what it had sent ahead, and every soul will pleas from its own behalf!

فَإِنْ تَرَحَّيْتَنِي الْيَوْمَ فَلَا خَوْفَ عَلَيَّ وَ لَا حُزْنَ وَ إِنْ تُعَاقِبَ فَمَوْلَايَ لَهُ الْقُدْرَةُ عَلَى عِبْدِهِ

If You^{-azwj} Mercy me today, there will neither be fear upon me nor grief, and my Master Punishes, for Him^{-azwj} is the Power upon His^{-azwj} servants!

اللَّهُمَّ فَلَا تُحَيِّبْنِي الْيَوْمَ وَ لَا تُصْرِفْنِي بَعْدَ حَاجَتِي فَقَدْ لَزِمْتُ بِقَبْرِ عَمِّ نَبِيِّكَ- وَ تَقَرَّبْتُ بِهِ إِلَيْكَ ابْتِغَاءَ مَرْضَاتِكَ وَ رِجَاءَ رَحْمَتِكَ

O Allah^{-azwj}! Neither Disappoint me today nor Turn me without my needs fulfilled, so I have adhered with the grave of an uncle^{-asws} of Your^{-azwj} Prophet^{-saww}, and drawn closer to You^{-azwj} through him^{-asws} seeking Your^{-azwj} Pleasure and hoping for Your^{-azwj} Mercy!

فَتَقَبَّلْ مِنِّي وَ عُدْ بِجِلْمِكَ عَلَى جَهْلِي وَ بِرَأْفَتِكَ عَلَى جَنَائِي نَفْسِي فَقَدْ عَظُمَ جُرْمِي وَ مَا أَخَافُ أَنْ تَظْلِمَنِي وَ لَكِنْ أَخَافُ سُوءَ الْحِسَابِ

Accept from me and Repeat with Your^{-azwj} Forbearance upon my ignorance and with Your^{-azwj} Kindness upon the crimes of my soul, for my crimes are might, and I don't fear that You^{-azwj} will Oppress me, but I fear the evil of the Reckoning!

فَانظُرْ الْيَوْمَ إِلَى تَقْلِي عَلَى قَبْرِ عَمِّ نَبِيِّكَ صَلَوَاتِكَ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ- فِيهِمْ فُكْنِي وَ لَا تُحَيِّبْ سَعْيِي وَ لَا يَهُونَنَّ عَلَيْكَ ابْتِهَالِي وَ لَا تُحْجِبْ مِنْكَ صَوْتِي وَ لَا تُقْلِبْنِي بَعْدَ حَوَائِجِي

So, Look today at my turning upon the grave of an uncle^{-asws} of Your^{-azwj} Prophet^{-saww}, may Your^{-azwj} Salawaat be upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household. Liberate me through them^{-asws} and do not disappoint my striving nor Deem my pleading to You^{-azwj} be insignificant, nor Veil my voice from You^{-azwj}, nor Turn me back without my needs fulfilled!

يَا غِيَاثَ كُلِّ مَكْرُوبٍ وَ مَخْرُوبٍ يَا مُفْرَجَ عَنِ الْمَلْهُوفِ الْحَيْرَانَ الْعَرِيبِ الْعَرِيقِ الْمُشْرِفِ عَلَى الْمُلْكَةِ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ انظُرْ إِلَيَّ نَظْرَةً لَا أَشْفَى بَعْدَهَا أَبَدًا وَ ارْحَمْ تَضَرُّعِي وَ غُرْبِي وَ انْفِرَادِي فَقَدْ رَجَوْتُ رِضَاكَ وَ تَحَرَّيْتُ الْخَيْرَ الَّذِي لَا يُعْطِيهِ أَحَدٌ سِوَاكَ وَ لَا تَرُدُّ أَمَلِي.

O Helper of every distressed and grief-stricken! O Reliever from the distressed, the confused, the estranged, the drowning, the one overlooking upon the destruction! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Look at me with a look (consideration) I will not be miserable after it, ever, and Mercy my beseeching, and my estrangement, and my loneliness! I have hoped for Your^{-azwj} Pleasure, and have sought the goodness which no one can give apart from You^{-azwj}, and do not return my wishes!"¹

2- مل، كامل الزيارات ابنُ الوليدِ عَنِ الصَّفَّارِ عَنِ سَلَمَةَ مِثْلَهُ.

(The book) 'Kamil Al-Ziyaraat' – Ibn Al Waleed, from Al Saffar, from Salama, similar to it.²

3- مل، كامل الزيارات أَبِي عَنِ مُحَمَّدِ بْنِ يَحْيَى وَ أَحْمَدَ بْنِ إِدْرِيسَ مَعًا عَنِ سَلَمَةَ مِثْلَهُ.

(The book) 'Kamil Al-Ziyaraat' – My father, from Muhammad Bin Yahya and Ahmad Bin Idrees, both together from Salama, similar to it.³

4- مل، كامل الزيارات ابنُ الوليدِ عَنِ الصَّفَّارِ عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنِ عُقْبَةَ عَنِ أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثِهِ لَهُ طَوِيلٌ قَالَ: قُلْتُ لَهُ ع إِنِّي آتِي الْمَسَاجِدَ الَّتِي حَوْلَ الْمَدِينَةِ فَيَأْتِيهَا أَبَدًا

(The book) 'Kamil Al-Ziyaraat' – Ibn Al Waleed, from Al Saffar, from Muhammad Bin Al-Husayn, from Muhammad Bin Abdullah Bin Hilal, from Uqba,

'From Abu Abdullah^{-asws} in a lengthy hadeeth of his^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'I go to the Masjids which are around Al-Medina, so with which of these should I begin?'

فَقَالَ ابْدَأْ بِبُئَاءِ فَصَلِّ فِيهِ وَ أَكْثِرْ فَإِنَّهُ أَوَّلُ مَسْجِدٍ صَلَّى فِيهِ رَسُولُ اللَّهِ ص فِي هَذِهِ الْعُرْصَةِ ثُمَّ آتِ مَشْرَبَةَ أُمِّ إِبْرَاهِيمَ فَصَلِّ فِيهَا فَإِنَّهُ مَسْجِدُ رَسُولِ اللَّهِ ص وَ مُصَلَّاهُ ثُمَّ تَأْتِي مَسْجِدَ الْفَضِيخِ فَصَلِّ فِيهِ رَكْعَتَيْنِ فَقَدْ صَلَّى فِيهِ نَبِيُّكَ

He^{-asws} said: 'Begin with (Masjid) Quba. Pray Salat in it and frequently, for it is the first Masjid Rasool-Allah^{-saww} had prayed Salat in this courtyard. Then go to the drinking place of Umm Ibrahim^{-as}. Pray Salat in it, for it is a dwelling of Rasool-Allah^{-saww} and his^{-saww} praying place. Then go to Masjid Al-Fazeekh. Pray two units Salat in it, for your Prophet^{-saww} had prayed Salat in it.

فَإِذَا فَضَيْتَ هَذَا الْجَانِبَ فَأْتِ جَانِبَ أُخْدٍ- فَبَدَأْتَ بِالْمَسْجِدِ الَّذِي دُونَ الْحَرَّةِ فَصَلَّيْتَ فِيهِ ثُمَّ مَرَرْتَ بِعَمْرِ حَمْرَةَ بْنِ عَبْدِ الْمُطَّلِبِ فَسَلَّمْتَ عَلَيْهِ ثُمَّ مَرَرْتَ بِعُمُورِ الشُّهَدَاءِ فَفَعَّمْتَ عَنْدَهُمْ فَقُلْتَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الدِّيَارِ أَنْتُمْ لَنَا قَرُطٌ وَ إِنَّا بِكُمْ لِأَحْفُونَ-

¹ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 1

² Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 2

³ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 3

When you have fulfilled this side, then go to the side of Ohad. Begin with the Masjid which is below Al Harrah and pray Salat in it. Then pass by the grave of Hamza Bin Abdul Muttalib^{-asws}. Greet unto him^{-asws}, then pass by the graves of the martyrs and stand by them. Say, 'The greeting be upon you all, O people of the graves! You have preceded us and we will be joining with you!'

ثُمَّ تَأْتِي الْمَسْجِدَ الَّذِي فِي الْمَكَانِ الْوَاسِعِ إِلَى جَنْبِ الْجَبَلِ عَنْ يَمِينِكَ حَتَّى تَدْخُلَ أَحَدَ فُتُصَلِّي فِيهِ فَعِنْدَهُ حَرَجُ النَّبِيِّ ص إِلَى أَحَدِ حَيْثُ لَقِيَ الْمُشْرِكِينَ فَلَمْ يَبْرُحُوا حَتَّى حَضَرَتِ الصَّلَاةُ فَصَلَّى فِيهِ ثُمَّ مَرَّ أَيْضاً حَتَّى تَرْجِعَ فُتُصَلِّي عِنْدَ قُبُورِ الشُّهَدَاءِ مَا كَتَبَ اللَّهُ لَكَ

Then go to the Masjid which is in a vast place to the side of the mountain on your right until you enter Ohad. Pray Salat in it for the Prophet^{-saww} had gone out to Ohad at it where he^{-saww} met the Polytheists (in battle) and did not depart until the Salat presented. Pray Salat in it. Then pass by as well until you return and pray Salat at the graves of the martyrs, what Allah^{-azwj} has Prescribed to you.

ثُمَّ امْضِ عَلَى وَجْهِكَ ثُمَّ تَأْتِي مَسْجِدَ الْأَحْزَابِ فُتُصَلِّي فِيهِ فَإِنَّ رَسُولَ اللَّهِ ص دَعَا فِيهِ يَوْمَ الْأَحْزَابِ وَقَالَ يَا صَرِيحَ الْمَكْرُوبِينَ وَيَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ وَيَا مُعِيثَ الْمُهْمُومِينَ اكْشِفْ هَيْبِي وَكَرْبِي وَعَمِّي فَقَدْ تَرَى حَالِي وَحَالَ أَصْحَابِي.

Then continue upon your direction, then come to Masjid Al Ahzaab. Pray Salat in it, for Rasool-Allah^{-saww} has supplicated in it on the day of (battle of) Al Ahzaab, and said: 'O Listener of the distressed, and O Responder to supplications of the desperate, and O Helper of the worried! Remove my^{-saww} worries, and my^{-saww} distress, and my^{-saww} sadness, for You^{-azwj} can See my^{-saww} situation and situation of my^{-saww} companions!'⁴

5- ع، علل الشرائع ابن الوليد عن الصَّفَّارِ عَنِ ابْنِ عَبَّاسٍ عَنِ ابْنِ فَضَّالٍ عَنِ أَبِي جَمِيلَةَ عَنِ لَيْثٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع لِمَ سُمِّيَ مَسْجِدُ الْفُضَيْخِ-

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Fazzal, from Abu Jameela, from Lays who said,

'I said to Abu Abdullah^{-asws}, 'Why has Masjid Al Fazeekh been named as such?'

قَالَ النَّخْلُ سُمِّيَ الْفُضَيْخَ فَلِذَلِكَ سُمِّيَهُ.

He^{-asws} said: 'The date trees were named 'Al-Fazeekh', so that (became) its name'⁵.

6- مل، كامل الزيارات مُحَمَّدُ بْنُ الْحَسَنِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيِّ بْنِ مَهْزَبَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى وَابْنِ أَبِي عُمَيْرٍ وَفَضَّالَةَ بْنِ أَيُّوبَ جَمِيعاً عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا تَدْعُ إِثْبَانَ الْمَشَاهِدِ كُلِّهَا مَسْجِدَ قُبَاءَ فَإِنَّهُ الْمَسْجِدُ الَّذِي أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ وَ مَشْرَبَةَ أُمِّ إِبْرَاهِيمَ وَ مَسْجِدَ الْفُضَيْخِ وَ قُبُورِ الشُّهَدَاءِ وَ مَسْجِدَ الْأَحْزَابِ وَ هُوَ مَسْجِدُ الْفَتْحِ

(The book) 'Kamil Al-Ziyaraat' – Muhammad Bin Al-Hassan, from his father, from his grandfather Ali Bin Mahziyar, from Al-Husayn Bin Saeed, from Safwan Bin Yahya, and Ibn Abu Umeyr and Fazala Bin Ayoub, altogether from Muawiya Bin Ammar who said,

⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 4

⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 5

‘Abu Abdullah^{-asws} said: ‘Do not leave going to the Monuments, all of them, (especially) Masjid Quba, for it is **a Masjid founded upon the piety from the first day [9:108]**, and the drinking place of Umm Ibrahim^{-as}, and Masjid Fazeekh, and graves of the martyrs, and Masjid Al Ahzaab, and it is Masjid Al-Fat’h.

وَبَلَعْنَا أَنَّ النَّبِيَّ ص كَانَ إِذَا أَتَى قُبُورَ الشُّهَدَاءِ قَالَ السَّلَامُ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَبِعَمِّ عَفِيٍّ الدَّارِ -

And it has reached us that when the Prophet^{-saww} had gone to graves of the martyrs, he^{-saww} said: ‘**Greetings be upon you due to your having been patient, so excellent is the end-result of the (goodly) abode [13:24]**’.

وَلَيْكُنْ فِيمَا تَقُولُ فِي مَسْجِدِ الْفَتْحِ يَا صَرِيحَ الْمَكْرُوبِينَ وَ يَا مُجِيبَ الْمُضْطَرِّينَ أَكْشِفْ عَنِّي هَمِّي وَ عَمِّي وَ كَرْبِي كَمَا كَشَفْتَ عَن نَبِيِّكَ ص هَمَّهُ وَ عَمَّهُ وَ كَرْبَهُ وَ كَفَيْتَهُ هَؤُلَاءِ عَدُوَّهُ فِي هَذَا الْمَكَانِ.

And let it be among what you say in Masjid Al Fat’h, ‘O Listener of the distressed, and O Responder of the Desperate! Remove from me my worries, and my sadness, and my distress just as You^{-azwj} had Removed from Your^{-azwj} Prophet^{-saww} his^{-saww} worries and his^{-saww} sadness, and his distress, and Sufficed him^{-asws} of the horrors of his^{-saww} enemies in this place!’⁶

7- مل، كامل الزيارات مُحَمَّدُ بْنُ يَعْقُوبَ وَ عَلِيُّ بْنُ الْحُسَيْنِ مَعَا عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ قَالَ مُحَمَّدُ بْنُ يَعْقُوبَ وَ حَدَّثَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ وَ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ ذَكَرَ مِثْلَهُ.

(The book) ‘Kamil Al-Ziyaraat’ – Muhammad Bin Yaqoub, and Ali Bin Al-Husayn, both together from Ali, from his father, from Ibn Abu Umeyr who said, ‘Muhammad Bin Yaqoub, and it is narrated to me by Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Safwan, and Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

‘Abu Abdullah^{-asws} said’ – and he mentioned similar to it’.⁷

8- مل، كامل الزيارات جَمَاعَةٌ مَشَابِجِي عَنِ الْحِمَيْرِيِّ عَنِ إِبْرَاهِيمَ بْنِ مَهْرِيَّازَ عَنْ أَخِيهِ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ وَ ابْنِ أَبِي عُمَيْرٍ وَ فَضَالَةً جَمِيعاً عَنْ مُعَاوِيَةَ مِثْلَهُ إِلَى قَوْلِهِ وَ هُوَ مَسْجِدُ الْفَتْحِ.

(The book) ‘Kamil Al-Ziyaraat’ – A group of my elders, from Al-Himeyri, from Ibrahim Bin Mahziyar, from his brother Ali, from Al-Husayn Bin Saeed, from Safwan, and Ibn Abu Umeyr, and Fazala, altogether from Muawiya – similar to it up to his^{-asws} words: ‘And it is Masjid Al Quba’.⁸

9- مل، كامل الزيارات أَبِي وَ مُحَمَّدُ بْنُ الْحِمَيْرِيِّ مَعَا عَنْ الْحِمَيْرِيِّ عَنِ إِبْرَاهِيمَ بْنِ مَهْرِيَّازَ عَنْ أَخِيهِ عَلِيٍّ عَنِ الْحُسَيْنِ عَنِ عَبْدِ اللَّهِ بْنِ بَحْرِ عَنْ حَرِيزِ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَتَى مَسْجِدِي مَسْجِدَ قُبَاءَ فَصَلَّى فِيهِ رَكَعَتَيْنِ رَجَعَ بِغَمْرَةٍ.

(The book) ‘Kamil Al-Ziyaraat’ – My father and Muhammad Bin Al Himeyri, both together from Al Himeyri, from Ibrahim Bin Mahziyar, from his brother Ali, from Al-Hassan, from Abdullah Bin Bahr, from Hareez, from the one who informed him,

⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 6

⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 7

⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 8

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who comes to my^{-saww} Masjid, Masjid Quba, so he prays two units in it, will return with (Rewards of) an Umrah!’⁹

10- شي، تفسير العياشي عن الخليلي عن أبي عبد الله ع قال: سألت عن المسجد الذي أسس على التقوى من أول يوم فقال مسجد قباء.

(The book) ‘Tafseer Al Ayyashi’ – from Al Halby,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked about the **Masjid founded upon the piety from the first day [9:108]**. He^{-asws} said: ‘Masjid Quba’’.¹⁰

11- شي، تفسير العياشي عن زُرارة وَ حُمْران وَ مُحَمَّد بنِ مُسْلِمٍ عن أبي جعفرٍ وَ أبي عبد الله ع عن قولِهِ لِمَسْجِدِ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ قَالَ مَسْجِدُ قُبَاءَ

(The book) ‘Tafseer Al Ayyashi’ – From Zurara and Humran and Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} and Abu Abdullah^{-asws} about His^{-azwj} Words: **for a Masjid founded upon the piety from the first day [9:108]**. He^{-asws} said: ‘Masjid Quba’.

وَ أَمَّا قَوْلُهُ أَحَقُّ أَنْ تُفَوِّمَ فِيهِ قَالَ يَعْنِي مِنْ مَسْجِدِ التَّفَاقِ وَ كَانَ عَلَى طَرِيقِهِ إِذَا أَتَى مَسْجِدَ قُبَاءَ فَقَامَ فَيَنْضِجُ بِالْمَاءِ وَ السِّنْدِرِ وَ يَرْفَعُ ثِيَابَهُ عَنْ سَاقَيْهِ وَ يَمْشِي عَلَى حَجَرٍ فِي نَاحِيَةِ الطَّرِيقِ وَ يُسْرِعُ الْمَشْيَ وَ يَكْرَهُ أَنْ يُصِيبَ ثِيَابَهُ مِنْهُ شَيْءٌ

And as for His^{-azwj} Words: **is more rightful that you should be standing in it. [9:108]**. He^{-asws} said: ‘Meaning from the Masjid of hypocrisy, and it was upon its road. When he^{-saww} went to Masjid Quba, he^{-saww} would stop and sprinkle water and lotus leaves, lift his^{-saww} garments above his^{-saww} ankles, walk on stones at the side of the road, hasten his^{-saww} pace, and dislike that anything from it should touch his clothes’.

فَسَأَلْتُهُ هَلْ كَانَ النَّبِيُّ ص يُصَلِّي فِي مَسْجِدِ قُبَاءَ

I asked him^{-asws}, ‘Had the Prophet^{-saww} prayed in Masjid Quba?’

قَالَ نَعَمْ كَانَ مَنْزِلُهُ عَلَى سَعْدِ بْنِ حَيْثَمَةَ الْأَنْصَارِيِّ

He^{-asws} said: ‘Yes. His^{-saww} dwelling had been upon Sa’ad Bin Khaysama Al-Ansari’.

فَسَأَلْتُهُ هَلْ كَانَ لِمَسْجِدِ رَسُولِ اللَّهِ السَّقْفُ

I asked him^{-asws}, ‘Did there used to be a ceiling (roof) for Masjid Rasool-Allah^{-saww}?’

فَقَالَ لَا وَ قَدْ كَانَ بَعْضُ أَصْحَابِهِ قَالَ أَلَا تَسْقِفُ مَسْجِدَنَا يَا رَسُولَ اللَّهِ

He^{-asws} said: ‘No, and one of his^{-saww} companions had said. He said, ‘Will you^{-saww} not roof our Masjid, O Rasool-Allah^{-saww}?’

⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 9

¹⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 10

قَالَ عَرِيْشُ كَعْرِيشِ مُوسَى .

He^{-saww} said: 'Lattice-work like the lattice work of Musa^{-as}'.¹¹

12- كا، الكافي العِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ عَاشَتْ فَاطِمَةُ ع بَعْدَ رَسُولِ اللَّهِ ص خَمْسَةَ وَ سَبْعِينَ يَوْمًا لَمْ تَرَ كَاشِرَةً وَ لَا ضَاحِكَةً تَأْتِي قُبُورَ الشُّهَدَاءِ فِي كُلِّ جُمُعَةٍ مَرَّتَيْنِ الْإِثْنَيْنِ وَ الْحَمِيسِ فَتَقُولُ هَاهُنَا كَانَ رَسُولُ اللَّهِ ص وَ هَاهُنَا كَانَ الْمُشْرِكُونَ.

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al Nazr Bin Suweyd, from Hisham Bin Salim,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'Fatima^{-asws} lived after Rasool-Allah^{-saww} for seventy-five days. She^{-asws} was neither seen cheerful nor smiling. She^{-asws} would go to graves of the martyrs twice in a week, Monday and the Thursday. She^{-asws} would say: 'Rasool-Allah^{-saww} was over here and the Polytheists were over here!''¹²

13- وَ فِي رِوَايَةِ أَبَانَ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهَا كَانَتْ تُصَلِّي هُنَاكَ وَ تَدْعُو حَتَّى مَاتَتْ.

And in a report by Aban, from the one who informed him,

'From Abu Abdullah^{-asws}: 'She^{-asws} used to pray Salat over there and supplicate, until she^{-asws} passed away''¹³

14- كا، الكافي أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلِيِّ قَالَ

(The book) 'Al Kafi' – Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Ibn Muskan, from Al Halby who said,

قَالَ أَبُو عَبْدِ اللَّهِ ع هَلْ أَنْتُمْ مَسْجِدَ قُبَاءٍ أَوْ مَسْجِدَ الْفُضَيْخِ أَوْ مَشْرَبَةَ أُمِّ إِبْرَاهِيمَ

'Do you go to Masjid Quba, or Masjid Al Fazeekh, or drinking place of Umm Ibrahim^{-as}?'

قَالَ نَعَمْ

He said, 'Yes'.

قَالَ أَمَا إِنَّهُ لَمْ يَبْقَ مِنْ آثَارِ رَسُولِ اللَّهِ ص شَيْءٌ إِلَّا وَ قَدْ غُيِّرَ غَيْرَ هَذَا.

He^{-asws} said: 'But there does not remain any trace of Rasool-Allah^{-saww} of anything except and it has been changed apart from this!''¹⁴

¹¹ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 11

¹² Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 12

¹³ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 13

¹⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 14

15- كَأ، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنِ الْحَسَنِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى قَالَ: دَخَلْتُ أَنَا وَ أَبُو عَبْدِ اللَّهِ ع مَسْجِدَ الْفُضَيْحِ فَقَالَ يَا عَمَّارُ تَرَى هَذِهِ الْوَهْدَةَ

(The book) 'Al Kafi' – A number of our companions, from Sahl Bin Ziyad, from Musa Bin Ja'far, from Amro Bin Saeed, from Al-Hassan Bin Sadaqa, from Ammar Bin Musa who said,

'I and Abu Abdullah^{-asws} entered Masjid Al Fazeekh. He^{-asws} said: 'O Ammar! Do you see this lowland?'

قُلْتُ نَعَمْ

I said, 'Yes'.

قَالَ كَانَتْ امْرَأَةً جَعْفَرِ النَّبِيِّ خَلَفَ عَلَيْهَا أَمِيرُ الْمُؤْمِنِينَ ع قَاعِدَةً فِي هَذَا الْمَوْضِعِ وَ مَعَهَا ابْنَاهَا مِنْ جَعْفَرٍ فَبَكَتْ فَقَالَ لَهَا ابْنَاهَا مَا يُبْكِيكِ يَا أُمَّة

He^{-asws} said: 'A wife (widow) of Ja'far^{-asws} whom Amir Al-Momineen^{-asws} was looking after, was seated in this place and with were her two sons from Ja'far. She cried. Here sons said to her, 'What makes you cry, O mother?'

قَالَتْ بَكَيتُ لِأَمِيرِ الْمُؤْمِنِينَ ع

She said, 'I cry for Amir Al-Momineen^{-asws}!'

فَقَالَا لَهَا تَبْكِينَ لِأَمِيرِ الْمُؤْمِنِينَ وَ لَا تَبْكِينَ لِأَبِينَا

They said to her, 'You are crying for Amir Al-Momineen^{-asws} and are not crying for our father?'

قَالَتْ لَيْسَ هَذَا هَذَا وَ لَكِنْ ذَكَرْتُ حَدِيثًا حَدَّثَنِي بِهِ أَمِيرُ الْمُؤْمِنِينَ فِي هَذَا الْمَوْضِعِ فَأَبْكَانِي

She said, 'This isn't for this, but I remembered a Hadeeth Amir Al-Momineen^{-asws} had narrated to me with in this place, so it made me cry!'

قَالَا وَ مَا هُوَ

They said, 'And what is it?'

قَالَتْ كُنْتُ أَنَا وَ أَمِيرُ الْمُؤْمِنِينَ ع فِي هَذَا الْمَسْجِدِ فَقَالَ لِي تَرَيْنَ هَذِهِ الْوَهْدَةَ

She said, 'I and Amir Al-Momineen^{-asws} were in this Masjid. He^{-asws} said to me: 'Do you see this lowland?'

قُلْتُ نَعَمْ

I said, 'Yes'.

قَالَ كُنْتُ أَنَا وَ رَسُولُ اللَّهِ ص فَاعْدَيْنَ فِيهَا إِذْ وَضَعَ رَأْسَهُ فِي حَجْرِي ثُمَّ خَفَقَ حَتَّى غَطَّ وَ حَضَرَتْ صَلَاةَ الْعَصْرِ فَكَرِهْتُ أَنْ أُحْرِكَ رَأْسَهُ عَنْ فِخْذِي فَأَكُونُ قَدْ آدَيْتُ رَسُولَ اللَّهِ ص حَتَّى دَهَبَ الْوَقْتُ وَ فَاتَتْ فَأَتَيْتُهُ رَسُولُ اللَّهِ ص فَقَالَ يَا عَلِيُّ صَلَّيْتَ

He^{-asws} said: 'I^{-asws} and Rasool-Allah^{-saww} were seated in it when he^{-saww} placed his^{-saww} head in my^{-asws} lap, then he^{-saww} pulsed until he^{-saww} was silent (slept), and the Asr Salat presented. I^{-asws} disliked to move his^{-saww} head from my^{-asws} thigh for I^{-asws} might have bothered Rasool-Allah^{-saww}, until the time passed and it lapsed. Rasool-Allah^{-saww} awakened. He^{-saww} said: 'O Ali^{-asws}! Have you^{-asws} prayed Salat?'

قُلْتُ لَا

I^{-asws} said: 'No'.

قَالَ وَ لِمَ ذَلِكَ

He^{-saww} said: 'And why is that so?'

قُلْتُ كَرِهْتُ أَنْ أُؤْذِيكَ

I^{-asws} said: 'I^{-asws} disliked to bother you^{-saww}!'

قَالَ فَقَامَ وَ اسْتَقْبَلَ الْقِبْلَةَ وَ مَدَّ يَدَيْهِ كَلْتَيْهِمَا وَ قَالَ اللَّهُمَّ رُدِّ الشَّمْسَ إِلَى وَقْتِهَا حَتَّى يُصَلِّيَ عَلَيَّ

He^{-asws} said: 'He^{-saww} stood up and faced the Qiblah, and extended his^{-saww} hands and said: 'O Allah^{-azwj}! Return the sun to its timing until Ali^{-asws} prays Salat!'

فَرَجَعَتِ الشَّمْسُ إِلَى وَقْتِ الصَّلَاةِ حَتَّى صَلَّيْتُ الْعَصْرَ ثُمَّ انْقَضَتْ انْقِضَاضَ الْكَوْكَبِ.

The sun returned to the timing of Salat until I^{-asws} prayed Al Asr Salat, then it dived like diving of the shooting star".¹⁵

16- أَقُولُ قَالَ الْمُفِيدُ وَ السَّيِّدُ وَ الشَّهِيدُ رَضِيَ اللَّهُ عَنْهُمْ زِيَارَةُ إِبْرَاهِيمَ بْنِ رَسُولِ اللَّهِ ص فَقِفْ عَلَيْهِ وَ تَقُولُ السَّلَامُ عَلَى رَسُولِ اللَّهِ السَّلَامُ عَلَى نَبِيِّ اللَّهِ السَّلَامُ عَلَى حَبِيبِ اللَّهِ السَّلَامُ عَلَى صَفِيِّ اللَّهِ السَّلَامُ عَلَى نَحْيِ اللَّهِ

I say, 'Al-Mufeed, and the Seyyid, and Al-Shaheed, may Allah^{-azwj} be Pleased with them, said, 'Ziyarat of Ibrahim^{-as}, son^{-as} of Rasool-Allah^{-saww} – Pause at it and say, 'The greeting be upon Rasool-Allah^{-saww}! The greeting be upon the Prophet^{-saww} of Allah^{-azwj}! The greeting be upon the Beloved of Allah^{-azwj}! The greeting be upon the Elite of Allah^{-azwj}! The greeting be upon the saviour of Allah^{-azwj}!

السَّلَامُ عَلَى مُحَمَّدِ بْنِ عَبْدِ اللَّهِ سَيِّدِ الْأَنْبِيَاءِ وَ خَاتَمِ الْمُرْسَلِينَ وَ خَيْرَةِ اللَّهِ مِنْ خَلْقِهِ فِي أَرْضِهِ وَ سَمَائِهِ السَّلَامُ عَلَى جَمِيعِ أَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ السَّلَامُ عَلَى السُّعَدَاءِ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

¹⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 15

The greeting be upon Muhammad^{-saww} Bin Abdullah^{-as}, chief of the Prophets^{-as}, and Seal of the Messengers^{-as}, and Choice of Allah^{-azwj} from His^{-azwj} creatures in His^{-azwj} earth and His^{-azwj} sky! The greeting be upon entirety of the Prophets^{-as} of Allah^{-saww} and His^{-azwj} Messengers^{-as}! The greeting be upon the fortunate ones, and the martyrs, and the righteous! The greeting be upon the righteous servants of Allah^{-azwj}!

السَّلَامُ عَلَيْكَ أَيُّهَا الرُّوحُ الرَّاكَبِيُّ السَّلَامُ عَلَيْكَ أَيُّهَا النَّفْسُ الشَّرِيفَةُ السَّلَامُ عَلَيْكَ أَيُّهَا السُّلَالَةُ الطَّاهِرَةُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّسَمَةُ الرَّاكَبِيُّ السَّلَامُ عَلَيْكَ يَا ابْنَ خَيْرِ الْوَرَى السَّلَامُ عَلَيْكَ يَا ابْنَ النَّبِيِّ الْمُجْتَبَى السَّلَامُ عَلَيْكَ يَا ابْنَ الْمُنْعُوثِ إِلَى كَأَفَةِ الْوَرَى

The greeting be upon you^{-as} O the pure soul! The greeting be upon you^{-as} O the noble soul! The greeting be upon you^{-as} O the noble soul! The greeting be upon you^{-as} O the Pure offspring! The greeting be upon you^{-as} O the pure soul! The greeting be upon you^{-as} O son^{-as} of the best of beings! The greeting be upon you^{-as} O son^{-as} of the Selected Prophet^{-saww}! The greeting be upon you^{-as} O son^{-as} of the one Sent to all the beings!

السَّلَامُ عَلَيْكَ يَا ابْنَ الْبَشِيرِ النَّذِيرِ السَّلَامُ عَلَيْكَ يَا ابْنَ السِّرَاجِ الْمُنِيرِ السَّلَامُ عَلَيْكَ يَا ابْنَ الْمُوَيْدِ بِالْقُرْآنِ السَّلَامُ عَلَيْكَ يَا ابْنَ الْمُرْسَلِ إِلَى الْإِنْسِ وَالْجِنِّ السَّلَامُ عَلَيْكَ يَا ابْنَ صَاحِبِ الرَّايَةِ وَالْعَلَامَةِ السَّلَامُ عَلَيْكَ يَا ابْنَ شَفِيعِ يَوْمِ الْقِيَامَةِ السَّلَامُ عَلَيْكَ يَا ابْنَ مَنْ حَبَاهُ اللَّهُ بِالْكَرَامَةِ السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

The greeting be upon you^{-as}, O son^{-as} of the herald of glad tidings, the warner! The greeting be upon you^{-as} O son^{-as} of the radiant lamp! The greeting be upon you^{-as} O son^{-as} of the one Aided with the Quran! The greeting be upon you^{-as} O son^{-as} of the one Sent to the humans and the Jinn! The greeting be upon you^{-as} O son^{-as} of owner of the flag and the marking! The greeting be upon you^{-as} O son^{-as} of an intercessor on the Day of Qiyamah! The greeting be upon you^{-as} O son^{-as} of the one whom Allah^{-azwj} Gifted with the honours! The greeting be upon you^{-as} O Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

أَشْهَدُ أَنَّكَ قَدِ اخْتَارَ اللَّهُ لَكَ دَارَ إِعْطَامِهِ قَبْلَ أَنْ يَكْتُوبَ عَلَيْكَ أَحْكَامَهُ أَوْ يُكَلِّفَكَ خَلَالَهُ وَحَرَامَهُ فَتَقَلِّكَ إِلَيْهِ طَيْباً زَاكِياً مَرْضِيّاً طَاهِراً مِنْ كُلِّ نَجَسٍ مُقَدَّساً مِنْ كُلِّ دَنَسٍ وَ بَوَّأَكَ جَنَّةَ الْمَأْوَى وَ رَفَعَكَ إِلَى الدَّرَجَاتِ الْعُلَى وَ صَلَّى اللَّهُ عَلَيْكَ صَلَاةً يُقَرُّ بِهَا عَيْنَ رَسُولِهِ وَ يُبَلِّغُهُ أَكْثَرَ مَأْمُولِهِ

I testify that you^{-as}, Allah^{-azwj} has Chosen for you^{-as} the house of His^{-azwj} bounties before He^{-azwj} had Written His^{-azwj} Rulings upon you^{-as}, or Encumbered you^{-as} His^{-azwj} Permissible(s) and His^{-azwj} Prohibitions! He^{-azwj} Transferred you^{-as} to Himself^{-azwj} as pure, righteous, pleasing, and free from all impurity, sanctified from all defilement! He^{-azwj} Granted you^{-as} residence in the Garden of Al Mawa, Raised you^{-as} to the highest ranks, and may Allah^{-azwj} Send Salawaat upon you^{-as} that delights the eyes of His^{-azwj} Rasool^{-saww} and Make him^{-saww} reach the greatest of his^{-saww} wishes!

اللَّهُمَّ اجْعَلْ أَفْضَلَ صَلَوَاتِكَ وَأَرْكَأَهَا وَ أَوْفَاهَا عَلَى رَسُولِكَ وَ نَبِيِّكَ وَ خَيْرَتِكَ مِنْ خَلْقِكَ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ عَلَى مَا نَسَلَ مِنْ أَوْلَادِهِ الطَّيِّبِينَ وَ عَلَى مَا خَلَفَ مِنْ عَثَرَتِهِ الطَّاهِرِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Make the best of Your^{-azwj} Salawaat, and their purest, and most developed of Your^{-azwj} Blessings, and their most plentiful upon Your^{-azwj} Rasool^{-saww}, and Your^{-azwj} Choice from Your^{-azwj} creatures, Muhammad^{-saww} Seal of the Prophets, and upon what is the lineage from

his^{-saww} goodly children, and upon what he^{-saww} left behind from his^{-saww} family, the Pure, by Your^{-azwj} Mercy, O most Merciful of the merciful ones!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ صَفِيِّكَ وَ إِبْرَاهِيمَ نَجْلِ نَبِيِّكَ أَنْ تَجْعَلَ سَعْيِي بِهِمْ مَشْكُوراً وَ دُنْيِي بِهِمْ مَغْفُوراً وَ حَيَاتِي بِهِمْ سَعِيدَةً وَ عَافِيَتِي بِهِمْ حَمِيدَةً وَ حَوَائِجِي بِهِمْ مُفْضِيَةً وَ أَعْمَالِي بِهِمْ مَرْضِيَةً وَ أُمُورِي بِهِمْ مَسْعُودَةً وَ شُئُونِي بِهِمْ مَحْمُودَةً

O Allah^{-azwj}! I ask You^{-azwj} by the right of Muhammad^{-saww} Your^{-azwj} elite, and Ibrahim^{-as} descendant of Your^{-azwj} Prophet^{-saww}, to Make my striving through them^{-asws} Appreciated, and my sins Forgiven though them^{-asws}, and my life to be fortunate through them^{-asws}, and my well-being praise-worthy through them, and my needs fulfilled through them^{-asws}, and my actions pleasant through them, and my matters fortunate through them^{-asws}, and my affairs praised through them^{-asws}!

اللَّهُمَّ وَ أَحْسِنْ لِي التَّوْفِيقَ وَ نَقِّسْ عَنِّي كُلَّ هَمٍّ وَ ضَيْقٍ

O Allah^{-azwj}, and Improve my inclination for me, and Reliever from me every worry and constraint!

اللَّهُمَّ حَبِّبْنِي عِقَابَكَ وَ ائْتِنِي ثَوَابَكَ وَ ائْتِنِي رِضْوَانَكَ وَ أَمَانَكَ وَ أَشْرِكْ فِي صَالِحِ دُعَائِي وَالِدَيَّ وَ وُلْدِي وَ جَمِيعَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ إِنَّكَ وَايُّ الْبَاقِيَاتِ الصَّالِحَاتِ آمِينَ رَبَّ الْعَالَمِينَ-

O Allah^{-azwj}! Keep aside Your^{-azwj} Punishments from me, and Confer Your^{-azwj} Rewards upon me, and Settle me in Your^{-azwj} Gardens, and Provide me Your^{-azwj} Pleasure, and Your^{-azwj} Security, and Include in my righteous supplications, my parents, and my children, and the entirety of the believing men, and the believing women, the living from them and the dead, You^{-azwj} are Guardian of the remnants of the righteous ones! Ameen, Lord^{-azwj} of the worlds!

ثُمَّ تَسْأَلُ حَوَائِجَكَ وَ تُصَلِّي رُكْعَتَيْنِ لِلزِّيَارَةِ.

Then ask Your^{-azwj} needs and pray two units Salat for the Ziyarat¹⁶. (Not a Hadeeth)

أقول: يناسب زيارته ع في يوم وفاته و هو الثاني عشر من شهر رجب.

I say, 'It is appropriate to visit him^{-as} during the day of his^{-as} expiry, and it is the twelfth of the month of Rajab'.

17- **ثُمَّ قَالُوا رَحِمَهُمُ اللَّهُ** ثُمَّ تَتَوَجَّهُ إِلَى زِيَارَةِ فَاطِمَةَ بِنْتِ أَسَدٍ أُمِّ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع - فَإِذَا وَقَفْتَ عَلَى قَبْرِهَا فَتَقُولُ السَّلَامُ عَلَى نَبِيِّ اللَّهِ السَّلَامُ عَلَى رَسُولِ اللَّهِ السَّلَامُ عَلَى مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ السَّلَامُ عَلَى مُحَمَّدٍ سَيِّدِ الْأَوْلِيَاءِ السَّلَامُ عَلَى مُحَمَّدٍ سَيِّدِ الْآخِرِينَ

Then they, may Allah^{-azwj} Mercy them, said, 'Then head to visit Fatima Bint Asad^{-as}, mother^{-as} of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}. When you stand at her^{-as} grave, say, 'The

¹⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 16

greeting be upon the Prophet^{-saww} of Allah^{-azwj}! The greeting be upon Rasool-Allah^{-azwj}! The greeting be upon Muhammad^{-saww} chief of the Messengers^{-as}! The greeting be upon Muhammad^{-saww}, chief of the former ones! The greeting be upon Muhammad^{-saww} chief of the latter ones!

السَّلَامُ عَلَى مَنْ بَعَثَهُ اللَّهُ رَحْمَةً لِّلْعَالَمِينَ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَى فَاطِمَةَ بِنْتِ أَسَدِ الْهَاشِمِيَّةِ السَّلَامُ عَلَيْكَ أَيُّهَا الصِّدِّيقُ الْمُرْضِيُّ السَّلَامُ عَلَيْكَ أَيُّهَا النَّقِيُّ النَّقِيَّةِ السَّلَامُ عَلَيْكَ أَيُّهَا الْكَرِيمُ الرُّضِيُّ

The greeting be upon the one Allah^{-azwj} had Sent as a Mercy to the worlds! The greetings be upon you^{-saww} O Prophet^{-saww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! The greeting be upon Fatima Bint Asad^{-as}, the Hashemite! The greeting be upon you^{-as} O the truthful, the Pleased with! The greeting be upon you^{-asws} O the pious, the pure! The greeting be upon you^{-asws} O the honourable, the contented!

السَّلَامُ عَلَيْكَ يَا كَاوِلَةَ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ السَّلَامُ عَلَيْكَ يَا وَالِدَةَ سَيِّدِ الْوَصِيِّينَ السَّلَامُ عَلَيْكَ يَا مَنْ ظَهَرَتْ شَفَقَتُهَا عَلَى رَسُولِ اللَّهِ خَاتَمِ النَّبِيِّينَ السَّلَامُ عَلَيْكَ يَا مَنْ تَرَبَّيْتُهَا لَوْلِي اللَّهِ الْأَمِينِ السَّلَامُ عَلَيْكَ وَ عَلَى رُوحِكَ وَ بَدَنِكَ الطَّاهِرِ السَّلَامُ عَلَيْكَ وَ عَلَى وَلَدِكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

The greeting be upon you^{-asws}, O guarantor of Muhammad^{-saww}, Seal of the Prophets^{-as}! The greeting be upon you^{-as} O mother of chief of the successors^{-as}! The greeting be upon you^{-as} O one who revealed her^{-as} compassion upon Rasool-Allah^{-saww}, Seal of the Prophets^{-as}! The greeting be upon you^{-as}, O one whose upbringing was for a guardian of Allah^{-azwj}, the trustworthy! The greeting be upon you^{-as} and upon your^{-as} soul and your^{-as} body, the clean! The greeting be upon you^{-as}, and upon your^{-as} son^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

أَشْهَدُ أَنَّكَ أَحْسَنْتَ الْكُهْلَالَ وَ أَدَيْتَ الْأَمَانَةَ وَ اجْتَهَدْتَ فِي مَرْضَاةِ اللَّهِ وَ بَالَعْتَ فِي حِفْظِ رَسُولِ اللَّهِ عَارِفَةً بِحَقِّهِ مُؤْمِنَةً بِصِدْقِهِ مُعْتَرِفَةً بِنُبُوَّتِهِ مُسْتَبْصِرَةً بِنِعْمَتِهِ كَافِلَةً بِتَرْبِيَّتِهِ مُشْفِقَةً عَلَى نَفْسِهِ وَاقِفَةً عَلَى خِدْمَتِهِ مُخْتَارَةً رِضَاهُ

I testify you^{-as} have been excellent of the responsibility, and fulfilled the entrustment, and struggled for the Pleasure of Allah^{-azwj}, and were extensive in protecting Rasool-Allah^{-saww} having recognised his^{-saww} right, believing in his^{-saww} truthfulness, acknowledging his^{-saww} Prophet-hood, insightful of his^{-saww} bounty of responsibility of his^{-saww} upbringing, compassionate upon his^{-saww} soul, standing upon serving him^{-saww}, choosing to please him^{-saww}!

وَ أَشْهَدُ أَنَّكَ مَضَيْتَ عَلَى الْإِيمَانِ وَ التَّمَسُّكِ بِأَشْرَفِ الْأُذْيَانِ رَاضِيَةً مَرْضِيَّةً طَاهِرَةً زَكِيَّةً نَقِيَّةً نَقِيَّةً فَرَضِي اللَّهُ عَلَيْكَ وَ أَرْضَاكَ وَ جَعَلَ الْجَنَّةَ مَنَزَلِكَ وَ مَأْوَاكَ

And I testify that you^{-as} had passed (lived) upon the Eman, and adhered with noblest of the religions, contented, Pleased with, clean, pure, pious, immaculate. May Allah^{-azwj} be Pleased with you^{-as}, and Please you^{-as}, and Make the Paradise your^{-as} destination and your^{-as} abode!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْعِنِي بِرَبَارِحَتَا وَ ثَبِّتْنِي عَلَى مَحَبَّتَيْهَا وَ لَا تَحْرِمْنِي شَفَاعَتَهَا وَ شَفَاعَةَ الْأَيْمَةِ مِنْ دُرَّتَيْهَا وَ ارْزُقْنِي مُرَافَقَتَهَا وَ احْسُرْنِي مَعَهَا وَ مَعَ أَوْلَادِهَا الطَّاهِرِينَ

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Benefit me with visiting her-as, and Affirm me upon loving her-as, and do not Deprive me of her-as intercession and intercession of the Imams-asws from her-as offspring, and Grace me her-as friendship, and Gather me with her-as and with her-as pure children!

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي إِيَّاهَا وَارْزُقْنِي الْعُودَ إِلَيْهَا أَبَدًا مَا أَبْقَيْتَنِي وَإِذَا تَوَفَّيْتَنِي فَاحْشُرْنِي فِي زُمْرَتِهَا وَأَدْخِلْنِي فِي شَفَاعَتِهَا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah-azwj! Do not Make is last of the pact of my visiting her-as, and Grace me the returning to it for ever for as long as You-azwj Cause me to remain, and when You-azwj Cause me to die, Resurrect me in her-as group, and include me in her-as intercession by Your-azwj Mercy, O most Merciful of the merciful ones!

اللَّهُمَّ بِحَمَّتِهَا عِنْدَكَ وَمُنْتَلَيْهَا لَدُنْكَ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَ آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ فِنَا بِرَحْمَتِكَ عَذَابِ النَّارِ -

O Allah-azwj! By her-as right in Your-azwj Presence, and her-as status before You-azwj, Forgive for me and for my parents, and for entirety of the believing men and the believing women, and **Grant us good in the world and good in the Hereafter, and Save us – by Your-azwj Mercy - from the Punishment of the Fire [2:201]!**

ثُمَّ تُصَلِّي رَكَعَتَيْنِ لِلزِّيَارَةِ وَ تَدْعُو بِمَا أَحْبَبْتَ وَ تَنْصَرِفُ.

Then pray two units Salat for the Ziyarat and supplicate with whatever you like, and leave”.¹⁷ (Not a Hadeeth)

18- **ثُمَّ قَالُوا** ثُمَّ تَتَوَجَّهْ إِلَى زِيَارَةِ حَمَزَةَ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ فَإِذَا أَتَيْتَ قَبْرَهُ عِ بِأُحْدِ قَتْمُولِ السَّلَامِ عَلَيْكَ يَا عَمَّ رَسُولِ اللَّهِ ص السَّلَامِ عَلَيْكَ يَا حَبْرَ الشَّهَدَاءِ السَّلَامِ عَلَيْكَ يَا أَسَدَ اللَّهِ وَ أَسَدَ رَسُولِهِ

Then they said, ‘Then head toward visiting Hamza Bin Abdul Muttalib-as, may Allah-azwj be Pleased with him-asws. When you come to his-asws grave at Ohad, say, ‘The greeting be upon you O uncle-asws of Rasool-Allah-saww! The greeting be upon you-asws O best of the martyrs! The greeting be upon you-asws, O lion of Allah-azwj and lion of His-azwj Rasool-saww!

أَشْهَدُ أَنَّكَ قَدْ جَاهَدْتَ فِي اللَّهِ عَزَّ وَ جَلَّ وَ جَدْتَ بِنَفْسِكَ وَ نَصَحْتَ رَسُولَ اللَّهِ وَ كُنْتَ فِيمَا عِنْدَ اللَّهِ سُبْحَانَهُ رَاغِبًا

I testify you-asws had fought for the Sake of Allah-azwj Mighty and Majestic, and struggled with yourself-asws, and advised to Rasool-Allah-saww, and you-asws were desirous regarding what is in the Presence of Allah-azwj the Glorious!

بِأَبِي أَنْتَ وَ أُمِّي أَتَيْتُكَ مُتَقَرِّبًا إِلَى رَسُولِ اللَّهِ ص بِذَلِكَ رَاغِبًا إِلَيْكَ فِي الشَّفَاعَةِ ابْتِغَاءً بِرِزَاةِكَ خَلَّاصَ نَفْسِي مُتَعَوِّدًا بِكَ مِنْ نَارٍ اسْتَحَقَّهَا مِثْلِي بِمَا جَنَيْتُ عَلَى نَفْسِي هَارِبًا مِنْ دُنُوبِي الَّتِي اخْتَطَبْتُهَا عَلَى ظَهْرِي فَرِعًا إِلَيْكَ رَجَاءَ رَحْمَةِ رَبِّي

¹⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 17

May my father and my mother be (sacrificed) for you^{-asws}! I have come to you^{-asws} to draw closer to Rasool-Allah^{-saww} with that, desirous to you^{-asws} regarding the intercession, seeking by visiting you^{-asws} to rescue myself, seeking refuge with you^{-asws} from the Hellfire the likes of me deserve, due to what crimes I have committed upon myself, fleeing from my sins which I have collected upon my back, panicking to you^{-asws}, hoping for Mercy of my Lord^{-azwj}!

أَتَيْتُكَ مِنْ شَقِيَّةٍ بَعِيدَةٍ طَالِباً فَكَأَنَّكَ رَقَبَتِي مِنَ النَّارِ وَ قَدْ أَوْقَرْتَ ظَهْرِي دُنُوبِي وَ أَنْتَيْتَ مَا أَسْحَطَ رَبِّي وَ لَمْ أَجِدْ أَحَدًا أَفْرَعُ إِلَيْهِ خَيْرًا لِي مِنْكُمْ أَهْلَ بَيْتِ الرَّحْمَةِ فَكُنْ لِي شَفِيعاً يَوْمَ فَقرِي وَ حَاجَتِي

I have come to you from a far place seeking to liberate my neck from the Hellfire, and my sins have bent my back, and I have committed what Angers my Lord^{-azwj} and I cannot find anyone I can panic to who is better for me than you^{-asws}, People^{-asws} of the Household of Mercy! So be an intercessor for me on the day of my poverty and my need!

فَقَدْ سِرْتُ إِلَيْكَ مَحْزُونًا وَ أَنْتَيْتَ مَكْرُوبًا وَ سَكَبْتُ عَنِّي عِنْدَكَ بَاكِئًا وَ صِرْتُ إِلَيْكَ مُفْرِدًا وَ أَنْتَ مِنْ أَمْرِي اللَّهُ بِصَلَاتِهِ وَ حَتَّنِي عَلَى بَرِّهِ وَ دَلَّنِي عَلَى فَضْلِهِ وَ هَدَانِي لِحَبِيبِهِ وَ رَعْبَنِي فِي الْوَفَادَةِ إِلَيْهِ وَ أَهْمَنِي طَلَبَ الْحَوَائِجِ عِنْدَهُ

I have come to you^{-asws} grief-stricken, and have come to you^{-asws} distressed, and have poured my tears in your^{-asws} presence crying, and I have come to you^{-asws} individually, and you^{-asws} are from the ones Allah^{-azwj} has Commanded me to connect with and Urged me upon being righteous with, and Pointed me upon his^{-asws} merits, and Guided me to love, and Incited me to delegate t, and Inspired me to seek the needs in his^{-asws} presence!

أَنْتُمْ أَهْلُ بَيْتٍ لَا يَشْفَى مِنْ تَوَلَّائِهِمْ وَ لَا يَحْبِيبُ مِنْ أَنَاكُمُ وَ لَا يَحْسُرُ مِنْ يَهُوَأَكُمُ وَ لَا يَسْعُدُ مِنْ عَادَاكُمُ-

You^{-asws} are People^{-asws} of the Household! He is not miserable one who befriends you^{-asws} all, nor is he disappointed, the one who comes to you^{-asws}, nor does he regret the one who desires you^{-asws}, and is he fortunate the one being hostile to you^{-asws}!

ثُمَّ تَسْتَقْبِلُ الْقِبْلَةَ وَ تُصَلِّي رُكْعَتَيْنِ لِلزِّيَارَةِ فَإِذَا فَرَعْتَ مِنْ صَلَاتِكَ فَانْكَبِ عَلَى الْقَبْرِ وَ تَقُولُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

Then face the Qiblah and pray two units Salat for the Ziyarat. When you are free from your Salat, devote upon the grave and say, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!

إِنِّي تَعَرَّضْتُ لِرَحْمَتِكَ بِرُؤُومِي لِقَبْرِ عَمِّ نَبِيِّكَ ص لِتَجِيرَنِي مِنْ نَقَمَتِكَ فِي يَوْمٍ تَكْثُرُ فِيهِ الْأَصْوَاتُ وَ تَشْغَلُ كُلُّ نَفْسٍ بِمَا قَدَّمَتْ وَ تُجَادِلُ عَنْ نَفْسِهَا

O Allah^{-azwj}! I have exposed myself to Your^{-azwj} Mercy by my adhering with the grave of an uncle^{-asws} of Your^{-azwj} Prophet^{-saww} for You^{-azwj} to Shelter me from Your^{-azwj} Scourge during a day the voices will be many, and every soul will be pre-occupied with what it had sent ahead and plead on its own behalf!

اللَّهُمَّ فَإِنَّ تَرْحَمَنِي الْيَوْمَ فَلَا خَوْفَ عَلَيَّ وَ لَا حُزْنَ وَ إِنْ تَعَايَبَ فَمَوْلَى لَهُ الْقُدْرَةُ عَلَى عِبْدِهِ وَ لَا تُحِبِّبْنِي بَعْدَ الْيَوْمِ وَ لَا تَصْرِفْنِي بَعِيرٍ حَاجَتِي فَقَدْ لَصِقْتُ بِعَمِّ نَبِيِّكَ وَ تَقَرَّبْتُ بِهِ إِلَيْكَ ابْتِغَاءَ مَرْضَاتِكَ وَ رَجَاءَ رَحْمَتِكَ

O Allah-azwj! If You-azwj Mercy me today, there will neither be fear upon me nor grief, and if You-azwj Punish, for a master there is the power over his slave, and do not disappoint me after today, nor Turn me away without Fulfilling my needs, for I have adhered with the grave of an uncle-asws of Your-azwj Prophet-saww, and have drawn closer to You-azwj through him-asws, seeking Your-azwj Pleasure and hoping for Your-azwj Mercy!

فَتَقَبَّلْ مِنِّي وَ عُدْ بِجَلْمِكَ عَلَيَّ جَهْلِي وَ بِرَأْفَتِكَ عَلَيَّ جِنَايَةَ نَفْسِي فَقَدْ عَظُمَ جُرْمِي وَ مَا أَخَافُ أَنْ تَظْلِمَنِي وَ لَكِنِّ أَخَافُ سُوءَ الْحِسَابِ فَأَنْظِرْ الْيَوْمَ
تَقْلِبِي عَلَيَّ قَبْرِ عَمِّ نَبِيِّكَ ص

Accept from me and Repeat with Your-azwj Leniency upon my ignorance, and with Your-azwj Kindness upon my offences, for my crimes are might, and I don't fear that You-azwj might Oppress me, but I fear evil of the Reckoning. So Look (consider) today my turning upon the grave of an uncle-asws of Your-azwj Prophet-saww!

فِيهِمَا فُكِّنِي مِنَ النَّارِ وَ لَا تُحَيِّبْ سَعْيِي وَ لَا يَهُونَنَّ عَلَيْكَ ائْتِهَالِي وَ لَا تَحْجِبَنَّ عَنْكَ صَوْتِي وَ لَا تَقْلِبْنِي بَعِيرٍ حَوَائِجِي يَا غِيَاثَ كُلِّ مَكْرُوبٍ وَ مَخْرُومٍ وَ
يَا مُفْرِجاً عَنِ الْمَلْهُوفِ الْحَيْرَانَ الْعَرِيقِ الْمَشْرِفِ عَلَى الْهَلَكَةِ

So, Liberate me from the Hellfire by them both, and do not disappoint my striving nor deem my pleading to be insignificant to You-azwj, nor Veil my voice from You-azwj nor Return me without fulfilling my needs! O Helper of every distressed and grief-stricken, and O Reliever from the distressed, the confused, the drowning, the one overlooking upon the destruction!

فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ انْظُرْ إِلَيَّ نَظْرَةً لَا أَشْقَى بَعْدَهَا أَبَداً وَ ارْحَمْ تَضَرُّعِي وَ عَبْرَتِي وَ انْفِرَادِي فَقَدْ رَجَوْتُ رِضَاكَ وَ تَحَرَّيْتُ الْحَيْرَ الَّذِي لَا يُعْطِيهِ
أَحَدٌ سِوَاكَ فَلَا تَرُدُّ أَمَلِي

Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww and Look at me with a Look (consideration) I will not be miserable after it, ever, and Mercy my beseeching and my tears, and my being alone, for I have hoped for Your-azwj Pleasure, and I have hoped for Your-azwj Pleasure, and have sought the goodness which no one can give apart from You-azwj, and do not return my wishes!

اللَّهُمَّ إِنْ تَعَايَبَ فَمَوْلَى لَهُ الْفُدْرَةُ عَلَى عَبْدِهِ وَ جَزَائِهِ بِسُوءِ فِعْلِهِ فَلَا أُخَيِّرُ الْيَوْمَ وَ لَا تَصْرِفْنِي بَعِيرٍ حَاجَتِي وَ لَا تُحَيِّرَنَّ شُحُوصِي وَ وَفَادَتِي فَقَدْ أَنْفَدْتُ
نَفَقَتِي وَ أَنْعَبْتُ بَدَنِي وَ قَطَعْتُ الْمَقَارِزَ وَ خَلَفْتُ الْأَهْلَ وَ الْمَالَ وَ مَا حَوَّلْتَنِي وَ آتَرْتُ مَا عِنْدَكَ عَلَيَّ نَفْسِي

O Allah-azwj! If You-azwj Punish, a master has the power for him upon his slave and recompense him for his evil deeds. So, neither disappoint me today nor Turn me away without fulfilling my needs, and do not disappoint my person and my delegating, for I have spent my money, and have fatigued my body, and cut off the links, and have left behind the family, and the wealth, and what You-azwj have Bestowed me, and have preferred what is in Your-azwj Presence over myself!

وَ لُدْتُ بِعَبْرَتِي عَمِّ نَبِيِّكَ ص - وَ تَقَرَّرْتُ بِهِ ائْتِعَاءَ مَرْضَاتِكَ فَعُدْ بِجَلْمِكَ عَلَيَّ جَهْلِي وَ بِرَأْفَتِكَ عَلَيَّ ذَنْبِي فَقَدْ عَظُمَ جُرْمِي بِرِجْمَتِكَ يَا كَرِيمُ يَا كَرِيمُ.

And I have adhered with the grave of an uncle-asws of Your-azwj Prophet-saww, and I have drawn closer through him-asws seeking Your-azwj Pleasure! So, Repeat with Your-azwj Forbearance upon

my ignorance, and with Your^{-azwj} Kindness upon my sins, for my crimes are might, by Your^{-azwj} Mercy, O Benevolent, O Benevolent!”¹⁸ (Not a Hadeeth)

19- ثُمَّ تَأْتِي قُبُورَ الشُّهَدَاءِ بِأَحَدٍ رِضْوَانِ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ فَتَقُولُ السَّلَامُ عَلَى رَسُولِ اللَّهِ السَّلَامُ عَلَى نَبِيِّ اللَّهِ السَّلَامُ عَلَى مُحَمَّدِ بْنِ عَبْدِ اللَّهِ السَّلَامُ عَلَى أَهْلِ بَيْتِهِ الطَّاهِرِينَ السَّلَامُ عَلَيْكُمْ أَيُّهَا الشُّهَدَاءُ الْمُؤْمِنُونَ

Then come to the graves of the martyrs at Ohad, may Allah^{-azwj} be Pleased with them all. Visit them saying, ‘The greeting be upon Rasool-Allah^{-azwj}! The greeting be upon the Prophet^{-saww} of Allah^{-azwj}! The greeting be upon Muhammad^{-saww} Bin Abdullah^{-as}! The greeting be upon People^{-asws} of his^{-saww} Household, the pure! The greeting be upon you O you martyrs, the Momineen!

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ الْإِيمَانِ وَ التَّوْحِيدِ السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ دِينِ اللَّهِ وَ أَنْصَارَ رَسُولِهِ عَلَيْهِ وَ آلِهِ السَّلَامُ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ

The greeting be upon you^{-asws} O People^{-asws} of the Household of Eman, and the Tawheed! The greeting be upon you O helpers of the religion of Allah^{-azwj} and helpers of His^{-azwj} Rasool^{-saww} and helpers of His^{-azwj} Rasool^{-saww}, upon him^{-saww} and his^{-saww} Progeny^{-asws} be the greeting! **Greetings be upon you due to your having been patient, so excellent is the end-result of the (goodly) abode [13:24]!**

أَشْهَدُ أَنَّ اللَّهَ احْتَارَكُمْ لِدِينِهِ وَ اصْطَفَاكُمْ لِرَسُولِهِ- وَ أَشْهَدُ أَنَّكُمْ قَدْ جَاهَدْتُمْ فِي اللَّهِ حَقَّ جِهَادِهِ وَ ذَبَبْتُمْ عَنْ دِينِ اللَّهِ وَ عَنْ نَبِيِّهِ وَ جُدْتُمْ بِأَنْفُسِكُمْ دُونَهُ

I testify that Allah^{-azwj} had Selected you for His^{-azwj} religion and Chosen you for His^{-azwj} Rasool^{-saww}; and I testify you have fought for the Sake of Allah^{-azwj} and is the right of fighting, and struggled on behalf of the religion of Allah^{-azwj} and on behalf of His^{-azwj} Prophet^{-saww}, and you made efforts with yourselves for him^{-saww}!

وَ أَشْهَدُ أَنَّكُمْ قُيِّلْتُمْ عَلَى مِنْهَاجِ رَسُولِ اللَّهِ فَجَزَأْتُمْ اللَّهَ عَنْ نَبِيِّهِ وَ عَنِ الْإِسْلَامِ وَ أَنَّهُلِهِ أَفْضَلَ الْجَزَاءِ وَ عَرَفْنَا وُجُوهَكُمْ فِي مَحَلِّ رِضْوَانِهِ وَ مَوْضِعِ إِكْرَامِهِ مَعَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسُنَ أَوْلِيَاكُمْ رَفِيقًا

And I testify you had battled upon the manifesto of Rasool-Allah^{-saww}! May Allah^{-azwj} Recompense you on behalf of His^{-azwj} Prophet^{-saww}, and on behalf of Al Islam and its people, the best Recompense, and Introduce us to your faces in the place of His^{-azwj} Pleasure, and place of His^{-azwj} honours along with, **the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]!**

أَشْهَدُ أَنَّكُمْ جَزِبُ اللَّهُ وَ أَنَّ مَنْ حَارَبَكُمْ فَقَدْ حَارَبَ اللَّهَ وَ إِنَّكُمْ لِمِنَ الْمُقَرَّبِينَ الْفَائِزِينَ الَّذِينَ هُمْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ فَعَلَى مَنْ قَتَلَكُمْ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ

I testify that you^{-azwj} are the party of Allah^{-azwj} and that the one who battles you has battled Allah^{-azwj}, and you are from the ones of Proximity, the successful, those who are alive in the Presence of their Lord^{-azwj} being sustained! Upon the one who had killed you be the Curse of Allah^{-azwj}, and the Angels, and the people altogether!

¹⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 18

أَتَيْتُكُمْ يَا أَهْلَ التَّوْحِيدِ زَائِراً وَ بِحَقِّكُمْ عَارِفاً وَ بِيَزَارَتِكُمْ إِلَى اللَّهِ مُتَقَرِّباً وَ بِمَا سَبَقَ مِنْ شَرِيفِ الْأَعْمَالِ وَ مُرْضِيِ الْأَفْعَالِ عَالِماً فَعَلَيْكُمْ سَلَامُ اللَّهِ وَ رَحْمَتُهُ وَ بَرَكَاتُهُ وَ عَلَى مَنْ قَتَلَكُمْ لَعْنَةُ اللَّهِ وَ غَضَبُهُ وَ سَخَطُهُ

I have come to you, O people of Tawheed, as a visitor, and a recogniser of your rights, and drawing closer to Allah^{-azwj} by visiting you, and as a knower of what has preceded of the noble deeds and satisfactory actions! Upon you all be the Greeting of Allah^{-azwj} and His^{-azwj} Mercy and His^{-azwj} Blessings, and the Curse of Allah^{-azwj} and His^{-azwj} Wrath and His^{-azwj} Annoyance be upon the one who killed you^{-asws}!

اللَّهُمَّ انْفَعْنِي بِيَزَارَتِهِمْ وَ تُبَيِّنِي عَلَى قَصْدِهِمْ وَ تَوَفِّي عَلَى مَا تَوَفَيْتَهُمْ عَلَيْهِ وَ اجْمَعْ بَيْنِي وَ بَيْنَهُمْ فِي مُسْتَقَرِّ دَارِ رَحْمَتِكَ أَشْهَدُ أَنَّكُمْ لَنَا فَرَطٌ وَ نَحْنُ بِكُمْ لِأَحْفُونَ-

O Allah^{-azwj}! Benefit me with having visited them, and Affirm me upon aiming for them, and Cause me to die upon what You^{-azwj} had Caused them to die upon, and Gather between me and them settling in the house of Your^{-azwj} Mercy! I testify you have preceded us and we will be joining you!'

وَ تَقْرَأُ سُورَةَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ مَا قَدَرْتَ عَلَيْهِ وَ تُصَلِّيَ عِنْدَ كُلِّ مُرُورٍ رَكْعَتَيْنِ لِلزِّيَارَةِ وَ تَنْصَرِفُ إِنْ شَاءَ اللَّهُ تَعَالَى.

And read Surah Al Qadr, whatever you are able upon, and pray two units Salat at every visited, for the Ziyarat, and leave, if Allah^{-azwj} the Exalted so Desires!"¹⁹ (Not a Hadeeth)

20 قَالَ النَّبِيُّ ص مَنْ أَتَى قُبَاءَ فَصَلَّى رَكْعَتَيْنِ رَجَعَ بِعُمْرَةٍ-

The Prophet^{-saww} said: 'One who comes to Quba, so he prays two units Salat, will return with (Rewards of) an Umrah!'

فَإِذَا دَخَلَهُ صَلَّى فِيهِ رَكْعَتَيْنِ تَحِيَّةَ الْمَسْجِدِ فَإِذَا فَرَغَ مِنَ الصَّلَاةِ سَبَّحَ وَ قَالَ السَّلَامُ عَلَى أَوْلِيَاءِ اللَّهِ وَ أَصْفِيَاءِهِ السَّلَامُ عَلَى أَنْصَارِ اللَّهِ وَ خُلَفَائِهِ السَّلَامُ عَلَى مَحَالِّ مَعْرِفَةِ اللَّهِ السَّلَامُ عَلَى مَعَادِنِ حِكْمَةِ اللَّهِ

When you enter it, pray two units Salat in it as welcome of the Masjid. When you are free from the Salat, glorify and say, 'The greeting be upon the guardians of Allah^{-azwj} and His^{-azwj} elites! The greeting upon the helpers of Allah^{-azwj} and His^{-azwj} caliphs! The greeting be upon the place of recognising Allah^{-azwj}! The greeting he upon the Mines of the Wisdom of Allah^{-azwj}!

السَّلَامُ عَلَى عِبَادِ اللَّهِ الْمُكْرَمِينَ الَّذِينَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ السَّلَامُ عَلَى مَظَاهِرِ أَمْرِ اللَّهِ وَ تَحِيَّةِ السَّلَامُ عَلَى الْأَدْلَاءِ عَلَى اللَّهِ السَّلَامُ عَلَى الْمُسْتَقَرِّينَ فِي مَرْضَاةِ اللَّهِ السَّلَامُ عَلَى الْمُمَحْصِينَ فِي طَاعَةِ اللَّهِ

The greeting be upon servants of Allah^{-azwj}, the honoured, those who do not precede Him^{-azwj} with the words and they are working with His^{-azwj} Command! The greeting be upon the manifestations of the Commands of Allah^{-azwj} and His^{-azwj} Prohibitions! The greeting be upon

¹⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 19

the pointers to Allah^{-azwj}! The greeting be upon the ones steadfast for the Pleasure of Allah^{-azwj}! The greeting be upon the fortifiers in the obedience of Allah^{-azwj}!

السَّلَامُ عَلَى الَّذِينَ مِنْ وَالَاهُمْ فَقَدْ وَالَى اللَّهُ وَمَنْ عَادَاهُمْ فَقَدْ عَادَى اللَّهُ وَمَنْ عَرَفَهُمْ فَقَدْ عَرَفَ اللَّهُ وَمَنْ جَهِلَهُمْ فَقَدْ جَهِلَ اللَّهُ

The greeting be upon those, one who befriends them^{-asws} has befriended Allah^{-azwj}, and one inimical to them^{-asws} has been inimical to Allah^{-azwj}, and one who recognises them^{-asws} has recognised Allah^{-azwj}, and one who ignores them^{-asws} has ignored Allah^{-azwj}!

أَشْهَدُ اللَّهُ أَنِّي حُرْبٌ لِمَنْ حَارَبَكُمْ سَلَمٌ لِمَنْ سَالَمَكُمْ مُؤْمِنٌ بِمَا آمَنْتُمْ بِهِ كَاذِبٌ بِمَا كَفَرْتُمْ بِهِ مُحَقِّقٌ لِمَا حَقَّقْتُمْ مُبْطِلٌ لِمَا أَبْطَلْتُمْ مُؤْمِنٌ بِسِرِّكُمْ وَعَلَانِيَتِكُمْ مُفَوِّضٌ فِي ذَلِكَ كُلِّهِ إِلَيْكُمْ لَعَنَ اللَّهُ عَدُوَّكُمْ مِنَ الْجِنِّ وَالْإِنْسِ وَضَاعَفَ عَلَيْهِمُ الْعَذَابَ الْأَلِيمَ-

I keep Allah^{-azwj} has Witness I am at war to the one at war with you^{-asws}, at peace to the one peace at you^{-asws}, a believer with what you^{-asws} believe in, a disbeliever with what you^{-asws} had disbelieved in, an upholder of what you^{-asws} uphold, an invalidator of what you^{-asws} have invalidated, a believer in your^{-asws} secrets and your^{-asws} announcements, a delegator to you regarding all of that! May Allah^{-azwj} Curse your^{-asws} enemies, from the Jinn and the humans, and Multiply the painful Punishment upon them!'

و تَدْعُو فَتَقُولُ يَا كَائِنًا قَبْلَ كُلِّ شَيْءٍ وَ يَا كَائِنًا بَعْدَ هَلَاكِ كُلِّ شَيْءٍ لَا يَسْتَبِرُ عَنْهُ شَيْءٌ وَ لَا يَسْخَعُهُ شَيْءٌ عَنْ شَيْءٍ كَيْفَ تَحْتَدِي الْقُلُوبُ لِصَفِيكَ أَوْ تَبْلُغُ الْعُشُولُ نَعْتِكَ وَ قَدْ كُنْتَ قَبْلَ الْوَاصِفِينَ مِنْ خَلْقِكَ

And supplicate saying, 'O Existent before all things, and O Existing after destruction of all things! Nothing is concealed from Him^{-azwj}, nor does a thing Pre-occupy Him^{-azwj} from a thing! How can hearts comprehend Your^{-azwj} Essence, or intellects grasp Your^{-azwj} Attributes, when You^{-azwj} Existed before those from Your^{-azwj} creatures who describe You^{-azwj}?

وَمَا تَرَكَ الْعُيُونُ بِمُشَاهَدَةِ الْأَبْصَارِ فَتَكُونَ بِالْعِيَانِ مَوْصُوفًا وَ لَمْ تُحِطْ بِكَ الْأَوْهَامُ فَتُوجَدَ مُتَكَيِّفًا مَخْدُودًا حَارَتِ الْأَبْصَارُ دُونَكَ فَكَلَّتِ الْأَلْسُنُ عَنْكَ وَ عَجَزَتِ الْأَوْهَامُ عَنِ الْإِحَاطَةِ بِكَ وَ عَرَفَتِ الْأُدْهَانَ فِي نَعْتِ قُدْرَتِكَ وَ امْتَنَعَتْ عَنِ الْأَبْصَارِ رُؤْيَيْكَ وَ تَعَالَتْ عَنِ التَّوْحِيدِ أَرْبَابِيَّتِكَ وَ صَارَ كُلُّ شَيْءٍ خَلْقَتَهُ حُجَّةً لَكَ وَ مُنْتَسِبًا إِلَى فِعْلِكَ وَ صَادِرًا عَنْ صُنْعِكَ

Eyes have not seen You^{-azwj} with their vision so that You^{-azwj} may be described through sight, nor can imaginations encompass You^{-azwj} to define You^{-azwj} with limits and form. Vision is bewildered before You^{-azwj}, tongues fall short of speaking about You^{-azwj}, minds are incapable of encompassing You^{-azwj}, and intellects drown in describing Your^{-azwj} Power. Eyes are prevented from seeing You^{-azwj}, Your^{-azwj} eternity transcends all notions of oneness, and everything You^{-azwj} have Created serves as proof of You^{-azwj}, is attributed to Your^{-azwj} Act, and originates from Your^{-azwj} craftsmanship!

فَمِنْ بَيْنِ مُبْتَدِعٍ يَدُلُّ عَلَى إِبْدَاعِكَ وَ مُصَوِّرٍ يَشْهَدُ بِتَصْوِيرِكَ وَ مُقَدِّرٍ يُبْنِئُ عَنْ تَقْدِيرِكَ وَ مُدَبِّرٍ يَنْطِقُ عَنْ تَدْبِيرِكَ وَ مَصْنُوعٍ يُؤْمِي إِلَى تَأْثِيرِكَ وَ أَنْتَ لِكُلِّ جَنْسٍ مِنْ مَصْنُوعَاتِكَ وَ مَبْرُوءَاتِكَ وَ مَفْطُورَاتِكَ صَانِعٌ وَ بَارِئٌ وَ فَاطِرٌ

Among the innovators who point to Your^{-azwj} innovation, the designers who testify to Your^{-azwj} Design, the planners who reveal Your^{-azwj} Planning, the organisers who speak of Your^{-azwj}

organisation, and the creations that indicate Your-^{azwj} influence! You are the Creator, the Maker, and the Originator of every kind of creation, formation, and existence.

لَمْ تُمَارِسْ فِي خَلْقِكَ السَّمَاوَاتِ وَالْأَرْضِ نَصَبًا وَلَا فِي ابْتِدَائِكَ أَجْنَاسَ الْمَخْلُوقِينَ تَعَبًا وَلَا لَكَ حَالٌ سَبَقَ خَالًا فَتَكُونُ أَوَّلًا قَبْلَ أَنْ تَكُونَ آخِرًا وَ تَكُونُ ظَاهِرًا قَبْلَ أَنْ تَكُونَ بَاطِنًا أَحَاطَ بِكُلِّ شَيْءٍ عِلْمُكَ وَ أَحْصَى كُلَّ شَيْءٍ عَدَدًا غَيْبِيكَ لَسْتَ بِمُخْدُودٍ

You-^{azwj} did not experience fatigue in creating the skies and the earth, nor did You-^{azwj} face hardship in bringing forth the various kinds of beings. No state preceded another for You-^{azwj}, so that You-^{azwj} would be first before being last, or apparent before being hidden. Your-^{azwj} Knowledge encompasses everything, and Your-^{azwj} Awareness records all things in number. Your-^{azwj} unseen existence is not confined by any limits!

فَتُدْرِكُكَ الْأَبْصَارُ وَ لَا يَمْتَنَاهُ فَتَخُونُكَ الْأَنْظَارُ وَ لَا يَجْسَمُ فَتَكْشِفُكَ الْأَقْدَارُ وَ لَا يَزْأَى فَتَحْجُبُكَ الْأَسْتَارُ وَ لَمْ تُشْبِهْ شَيْئًا فَيَكُونُ لَكَ مِثْلًا وَ لَا كَانَ مَعَكَ شَيْءٌ فَتَكُونُ لَهُ ضِدًّا

Eyes cannot perceive You-^{azwj}, nor are You-^{azwj} finite so that visions may encompass You-^{azwj}. You-^{azwj} are not a body that could be defined by measures, nor are You-^{azwj} a visible form that could be veiled by coverings. You-^{azwj} do not resemble anything so that anything could be likened to You-^{azwj}, nor was anything with You-^{azwj} that could be opposed to You-^{azwj}!

ابْتَدَأْتَ الْخَلْقَ لَا مِنْ شَيْءٍ كَانَ مِنْ أَصْلِ بُضَافٍ إِلَيْهِ فَعُلِّكَ حَتَّى تَكُونَ لِمِثَالِهِ مُخْتَدِيًا وَ عَلَى قَدْرِ هَيْبَتِهِ مُهَيِّبًا وَ لَمْ يُخْدَثْ لَكَ إِذْ خَلَقْتَهُ عِلْمًا وَ لَمْ تَسْتَفِيدْ بِهِ عَظَمَةً وَ لَا مُلْكًا وَ لَمْ تُكْوَنِ سَمَاوَاتِكَ وَ أَرْضَكَ وَ أَجْنَاسَ خَلْقِكَ لِتَشْدِيدِ سُلْطَانِكَ وَ لَا لِحُؤْفٍ مِنْ زَوَالٍ وَ نُقْصَانٍ

You-^{azwj} Initiated creation not from any pre-existing matter to which Your-^{azwj} Act could be attributed, nor did You-^{azwj} Model it after anything else in imitation or conformity. Creating did not grant You-^{azwj} new knowledge, nor did it add to Your-^{azwj} Greatness or Dominion. You-^{azwj} did not bring forth the skies and the earth, and all beings to strengthen Your-^{azwj} Sovereignty, nor out of fear of loss or reduction!

وَ لَا اسْتِعَانَةَ عَلَى ضِدِّ مُكَابِرٍ أَوْ نِدِّ مُثَاوِرٍ وَ لَا يُتَوَدَّكَ حِفْظُ مَا خَلَقْتَ وَ لَا تَدْبِيرُ مَا دَرَأْتَ وَ لَا مِنْ عَجْزٍ اِكْتَفَيْتَ بِمَا بَرَأْتَ وَ لَا مَسَكٍ لُغُوبٍ فِيمَا فَطَرْتَ وَ بَنَيْتَ وَ عَلَيْهِ قَدَرْتَ وَ لَا دَخَلْتَ عَلَيْكَ شُبْهَةٌ فِيمَا أَرَدْتَ

You-^{azwj} did not see aid against an adversary or rival. The preservation of what You-^{azwj} Created does not burden You-^{azwj}, nor does the management of what You-^{azwj} brought into existence. You-^{azwj} did not stop at what You-^{azwj} Formed due to any weakness, nor did fatigue affect You-^{azwj} in what You-^{azwj} Originated and established. Your-^{azwj} Desire was never clouded by doubt!

يَا مَنْ تَعَالَى عَنِ الْحُدُودِ وَ عَنِ أَقَاوِيلِ الْمُشَبِّهَةِ وَ الْعُلَاةِ وَ إِجْبَارِ الْعِبَادِ عَلَى الْمَعَاصِي وَ الْإِحْسَابَاتِ وَ يَا مَنْ بَحَلَّى لِعُمُومِ الْمُؤَخِّدِينَ بِالشَّوَاهِدِ وَ الدَّلَالَاتِ وَ دَلَّ الْعِبَادَ عَلَى وُجُودِهِ بِالْآيَاتِ الْبَيِّنَاتِ الْقَاهِرَاتِ

O He-^{azwj} Who is Exalted beyond limits, beyond the claims of those who liken Him-^{azwj} to creation and the exaggerations of the extremists, beyond compelling His-^{azwj} servants to commit sins or forcing them into actions. O He-^{azwj} Who Reveals Himself-^{azwj} to the intellects of the monotheists through signs and proofs, and Who Guides His-^{azwj} servants to His-^{azwj} existence through clear, overwhelming signs!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ عَبْدِكَ الْمُصْطَفَى وَ حَبِيبِكَ الْمُجْتَبَى نَبِيِّ الرَّحْمَةِ وَ الْهُدَى وَ يُنبِئُكَ الْحِكْمَةَ وَ النَّدَى وَ مَعْدِنِ الْحَشِيَّةِ وَ التَّقَى سَيِّدِ الْمُرْسَلِينَ وَ خَاتَمِ النَّبِيِّينَ وَ أَفْضَلِ الْأَوْلِيَّينَ وَ الْأَخْرِيَّينَ وَ عَلَى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَ أَفْعَلْ بِنَا مَا أَنْتَ أَهْلُهُ يَا أَرْحَمَ الرَّاحِمِينَ.

I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} Your^{-azwj} servant the Chosen one, and Your^{-azwj} Beloved the Selected, the Prophet^{-saww} of Mercy, and the guide, and the spring of wisdom and the dew, and the mine of fearfulness and the piety, chief of the Messengers^{-as}, and seal of the Prophets, and most superior of the former ones and the latter ones, and upon his^{-saww} Progeny^{-asws}, the goodly, the pure, and Do with us what You^{-azwj} are rightful of, O most Merciful of the merciful ones!²⁰ (Not a Hadeeth)

و يصلّي في مشربة أم إبراهيم و هي مسكن النبي ص ما قدر عليه و يصلّي في مسجد الفضيخ- فقد روي أنه الذي ردت فيه الشمس لأمر المؤمنين ع- لما نام النبي ص في حجره

And he should pray Salat in the drinking pace of Umm Ibrahim^{-as}, and it is a dwelling of the Prophet^{-saww}, whatever he is able upon, and he should pray in Masjid Al Fazeekh, for it has been reported it is in which the sun was returned for Amir Al-Momineen^{-asws} when the Prophet^{-saww} had slept in his^{-asws} lap.

و منها مسجد الأحزاب و هو مسجد الفتح و ينوي في كل موضع من هذه المواضع ركعتين مندوبا قربة إلى الله تعالى

And from these is Masjid Al-Ahzaab, and it is Masjid Al-Fat'h, and he should intend in each place from these places two units Salat for drawing closer to Allah^{-azwj} the Exalted.

فإذا فرغ من الصلاة فيه قال يَا صَرِيحَ الْمَكْرُوبِينَ وَ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ وَ يَا مُغِيثَ الْمُهْمُومِينَ اكْشِفْ عَنِّي ضُرِّي وَ هَمِّي وَ كَرْبِي وَ عَمِّي كَمَا كَشَفْتَ عَن نَبِيِّكَ ص هَمَّهُ وَ كَفَيْتَهُ هَؤُلَاءِ عَدُوَّهُ وَ اكْفِنِي مَا أَهَمَّنِي مِنْ أَمْرِ الدُّنْيَا وَ الْآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ.

When he is free from the Salat in it, he should say, 'O Listener of the distressed, and O Responder to supplications of the desperate, and O Helper of the worried! Remove from me my harm, and my worries, and my distress, and my sadness just as You^{-azwj} had Removed from Your^{-azwj} Prophet^{-saww} his^{-saww} worries, and Sufficed him^{-saww} of the horrors of his^{-saww} enemies, and Suffice me of what is worrying me from matters of the world and the Hereafter, O most Merciful of the merciful ones!'

و تصلّي في دار زين العابدين علي بن الحسين ع ما قدرت و تصلّي في دار جعفر بن محمد الصادق ع- و تصلّي في مسجد سلمان الفارسي ره و تصلّي في مسجد أمير المؤمنين ع- و هو محاذي قبر حمزة ع و تصلّي في مسجد المبالهة ما استطعت و تدعو فيه بما تحب

And you should pray Salat in the house of Zayn Al-Abideen Ali^{-asws} Bin Al-Husayn^{-asws} whatever you are able, and you should pray in the house of Ja'far Bin Muhammad Al-Sadiq^{-asws}, and you should pray Salat in Masjid Salman Al-Farsi^{-ra}, and you should pray in Masjid of Amir Al-Momineen^{-asws}, and it is adjacent to the grave of Hamza^{-asws}, and you should pray Salat in Masjid Al-Mubahila whatever you are capable of, and supplicate in it with whatever you like.

²⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 20 a

و قد ذكرت الدعاء بأسره في كتابي المعروف ببغية الطالب و إيضاح المناسك لمن هو راغب في الحج فمن أرادته أخذته من هناك ففيه كفاية إن شاء الله تعالى

And I have mentioned the supplication in its entirety in my book well-known as, 'Bagt Al Talib Wa Izaah Al Manasik' for the one who is desirous regarding the Hajj. So, the one who intends it can take it from over there for there is a sufficiency in it if Allah^{-azwj} the Exalted so Desires'.

و قال شيخنا الشهيد قدس الله روحه في الذكرى من المساجد الشريفة مسجد الغدير و هو يقرب الجحفة جدرانها باقية إلى اليوم و هو مشهور بين و قد كان طريق الحج عليه غالباً.

And our sheykh Al-Shaheed, may Allah^{-azwj} Sanctify his soul, said in (the book) 'Al Zikra', 'From the noble Masjid is Masjid Al-Ghadeer, and it is nearby Al-Johfa. Its walls remain until today, and it is a famous building, and the road of the Hajj was mostly along it'.²¹

21- وَ رَوَى حَسَنُ الْجَمَّالُ قَالَ: حَمَلْتُ أبا عَبْدِ اللَّهِ ع مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَلَمَّا انْتَهَيْتَنَا إِلَى مَسْجِدِ الْغَدِيرِ نَظَرَ إِلَى مَيْسَرَةِ الْمَسْجِدِ فَقَالَ ذَلِكَ مَوْضِعُ قَدَمِ رَسُولِ اللَّهِ ص حَيْثُ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ

And it is reported by Hassan Al-Jammal who said, 'I carried Abu Abdullah^{-asws} (on a camel) from Al-Medina to Makkah. When we ended to Masjid Al Ghadeer, he^{-asws} looked at the left part of the Masjid. He^{-asws} said: 'That is a place of the feet of Rasool-Allah^{-saww} where he^{-saww} had said: 'One whose Master I^{-saww} was, so Ali^{-asws} is his Master! O Allah^{-azwj}! Befriend the one befriending him^{-asws}, and be inimical to the one being inimical to him^{-asws}!''

ثُمَّ نَظَرَ فِي الْمَنَابِ الْآخَرَ فَقَالَ ذَلِكَ مَوْضِعُ فُسْطَاطِ أَبِي فُلَانٍ وَ فُلَانٍ وَ سَلِمٌ مَوْلَى أَبِي حُدَيْفَةَ وَ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ فَلَمَّا أَنْ رَأَوْهُ رَافِعًا يَدَهُ قَالَ بَعْضُهُمْ انظُرُوا إِلَى عَيْنَيْهِ تَدُورَانِ كَأَنَّهُمَا عَيْنَا مَجْنُونٍ

Then he^{-asws} looked at the other side. He^{-asws} said: 'That is the place of the tent of so and so, and so and so, and Salim Mawla Abu Huzeyfa, and Abu Ubeyda Bin Al-Jarrah. When they saw him^{-saww} raising his^{-asws} hand, one of them said, 'Look at his^{-saww} eyes rolling. It is as if these are eyes of a madman!'

فَنَزَلَ جِبْرَائِيلُ بِقَوْلِهِ تَعَالَى وَ إِنَّ يَكَادُ الَّذِينَ كَفَرُوا إِلَى آخِرِ السُّورَةِ.

Jibraeel^{-as} descended with Words of the Exalted: **And those who commit Kufr would almost smite (strike) you with their eyes when they hear the Zikr, and they were saying, 'He is insane!' [68:51] And he is not, except (he is) a Zikr for the worlds [68:52]'**²²

²¹ Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 20 b

²² Bihar Al-Anwaar V 97 – The Book of Shrines – CH 10 H 21

أبواب زيارة أمير المؤمنين علي بن أبي طالب صلوات الله عليه و ما يتبعها

CHAPTERS ON ZIYARAT OF AMIR AL-MOMINEEN ALI BIN ABU TALIB^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws} AND WHAT IS RELATED WITH IT

باب 1 فضل النجف و ماء الفرات

CHAPTER 11 – MERIT OF AL-NAJAF AND THE WATER OF EUPHRATES

1- ع، علل الشرائع الدقاق عن الأسيدي عن النخعي عن التوفلي عن البطائني عن أبي بصير عن أبي عبد الله ع قال: إِنَّ النَّجْفَ كَانَ جَبَلًا وَ هُوَ الَّذِي قَالَ ابْنُ نُوحٍ سَأَوِي إِلَى جَبَلٍ يُعْصِمُنِي مِنَ الْمَاءِ وَ لَمْ يَكُنْ عَلَى وَجْهِ الْأَرْضِ جَبَلٌ أَكْبَرُ مِنْهُ

(The book) 'Ilal Al Sharaie' – Al Daqqaq, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Al Batainy, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Al-Najaf was a mountain, and it is which the son of Noah^{-as} had said: ***'I will shelter to a mountain. It will protect me from the water'*** [11:43], and there did not happen to be any mountain upon the surface of the earth larger than it.

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا جَبَلُ أَ يُعْتَصِمُ بِكَ مِنِّي

Allah^{-azwj} Mighty and Majestic Revealed to it: "O mountain! Can anyone get protection with you from Me^{-azwj}?"

فَنَقَطَ قِطْعًا قِطْعًا إِلَى بِلَادِ الشَّامِ وَ صَارَ رَفْلًا دَقِيقًا وَ صَارَ بَعْدَ ذَلِكَ بَحْرًا عَظِيمًا وَ كَانَ يُسَمَّى ذَلِكَ الْبَحْرُ بَحْرَ نَيْ جَفَّ ثُمَّ جَفَّ بَعْدَ ذَلِكَ قَقِيلَ نَيْ جَفَّ فَسُمِّيَ نَيْجَفَ ثُمَّ صَارَ بَعْدَ ذَلِكَ يُسَمُّونَهُ نَجْفَ لِأَنَّهُ كَانَ أَحْفَ عَلَى أَلْسِنَتِهِمْ.

It got torn into pieces and pieces up to the land of Syria and became fine sand, and after that it became a large sea, and that sea was named as the sea of 'Nayy'. Then it dried up after that, so it was said, 'Nayy had dried up!' So it was named as 'Nayjaf' (Nayy dried up). Then after that it became to be named as 'Najaf' because it was lighter upon the tongues (easier to pronounce)".²³

2- ع، علل الشرائع ماجيلويه عن علي بن إبراهيم عن عثمان بن عيسى عن أبي الجارود رفعه إلى علي صلوات الله عليه قال: إِنَّ إِبْرَاهِيمَ ص مَرَّ بِبَانِيَا فَكَانَ يُرْتَلُّ بِهَا قَبَاتٌ بِهَا فَأَصْبَحَ الْقَوْمُ وَ لَمْ يُرْتَلْ بِهِمْ فَعَالُوا مَا هَذَا وَ لَيْسَ حَدَّثُ

(The book) 'Ilal Al Sharaie' – Majaylawiya, from Ali Bin Ibrahim, from Usman Bin Isa, from Abu Al Jaroud raising it to,

'Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'Ibrahim^{-as} passed by Baniqya. There used to be tremors at it. He^{-as} spent the night at it. The people woke up in the morning

²³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 1

and there had been no tremors with them. They said, 'What is this, and there hasn't been anything unusual?'

قَالُوا نَزَلَ هَاهُنَا شَيْخٌ وَ مَعَهُ غُلَامٌ لَهُ

They said, 'An old man has lodged over here and there is a slave of his with him!'

قَالَ فَأَتَوْهُ فَقَالُوا لَهُ يَا هَذَا إِنَّهُ كَانَ يُزَلُّلُ بِنَا كُلِّ لَيْلَةٍ وَ لَمْ يُزَلُّلُ بِنَا هَذِهِ اللَّيْلَةَ فَبِئْسَ عِنْدَنَا

He^{-asws} said: 'They came to him^{-saww}. They said to him^{-as}, 'O you! There used to be tremors with us every night and there have been no tremors with us this night, so spend a night with us!'

فَبَاتَ وَ لَمْ يُزَلُّلُ بِحِمِّ فَقَالُوا أَقِمْ عِنْدَنَا وَ نَحْنُ نُجْرِي عَلَيْكَ مَا أَحْبَبْتَ

He^{-as} spent a night and there were no tremors with them. They said, 'Stay with us and we will flow (bestow) upon you^{-as} whatever you^{-as} like!'

قَالَ لَا وَ لَكِنْ تَبِعُونِي هَذَا الظَّهْرَ وَ لَا يُزَلُّلُ بِكُمْ

He^{-as} said: 'No, but sell to me^{-asws} this land and there will be no tremors for you!'

قَالُوا فَهُوَ لَكَ

They said, 'It is yours^{-as}!'

قَالَ لَا آخُذُهُ إِلَّا بِالشَّرَى

He^{-as} said: 'I^{-as} will not take it except by the buying!'

قَالُوا فَخُذْهُ بِمَا شِئْتَ

They said, 'Take it for whatever you^{-as} desire to!'

فَاشْتَرَاهُ بِسَبْعِ بَعَاجٍ وَ أَرْبَعَةِ أَحْمَرَةٍ فَلِذَلِكَ سُمِّيَ بَانِيقِيَا لِأَنَّ البَعَاجَ بِالنَّبَطِيَّةِ بَانِيقِيَا

He^{-as} bought it for seven sheep and four donkeys. For that reason it was named as 'Baniqya' because the sheep in the Nabatean (language) is 'Niqa'.

قَالَ فَقَالَ لَهُ غُلَامُهُ يَا خَلِيلَ الرَّحْمَنِ مَا تَصْنَعُ بِهَذَا الظَّهْرِ لَيْسَ فِيهِ زَرْعٌ وَ لَا ضَرْعٌ

He^{-asws} said: 'His slave said to him^{-as}: 'O friend of the Beneficent! What will you^{-as} do with this land? There are neither any crops in it nor udders (milk)!'

فَقَالَ لَهُ اسْكُتْ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَخْشُرُ مِنْ هَذَا الظَّهْرِ سَبْعِينَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ يُشْفَعُ الرَّجُلُ مِنْهُمْ لِكَدَا وَ كَدَا.

He^{-as} said to him^{-as}: ‘Be quiet! Allah^{-azwj} Mighty and Majestic will Gather seventy thousand from this land. They will be entering the Paradise without any Reckoning. The man from them will intercede for the like of that and that (many others)’.²⁴

3- مع، معاني الأخبار الْمُظَفَّرُ الْعَلَوِيُّ عَنِ ابْنِ الْعَيَّاشِيِّ عَنِ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ إِشْكِيْبٍ عَنِ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنِ أَحْمَدَ بْنِ الْحُسَيْنِ عَنِ صَدَقَةَ بْنِ صَدَقَةَ بْنِ حَسَّانَ عَنِ مَهْرَانَ بْنِ أَبِي نَصْرِ عَنِ يَعْقُوبَ بْنِ شُعَيْبٍ عَنِ أَبِي سَعِيدِ الْإِسْكَافِيِّ عَنِ أَبِي جَعْفَرٍ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ أَوْثَانَهُمْ إِلَى رُبُوعِ ذَاتِ قَرَارٍ وَ مَعِينٍ قَالَ الرُّبُوعُ الْكُوفَةُ وَ الْقَرَارُ الْمَسْجِدُ وَ الْمَعِينُ الْقُرْأْتُ.

(The book) ‘Ma’any Al Akhbar’ – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Al-Husayn Bin Ishkeyb, from Abdul Rahman Bin Hammad, from Ahmad Bin Al-Hassan, from Sadaqa Bin Sadaqa Bin Hassan, from Mihran Bin Abu Nasr, from Yaqoub Bin Shueyb, from Abu Saeed Al Iskaf,

‘From Abu Ja’far^{-asws} having said: ‘Amir Al-Momineen^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **and We Sheltered them both on a high ground with tranquillity and a spring [23:50]**. He^{-asws} said: ‘The ‘high ground’ is Al-Kufa, and the ‘tranquillity’ is the Masjid, and the ‘spring’ is the Euphrates’.²⁵

بيان: الضمير راجع إلى عيسى و مريم ع و ذهب المفسرون إلى أن الربوة أرض بيت المقدس فإنما مرتفعة أو دمشق أو رملة فلسطين أو مصر و قالوا ذات قرار أي مستقر من الأرض منبسطة و قيل ذات ثمار و زروع فإن ساكنيها يستقرون فيها لأجلها و يقال ماء معين ظاهر جار و ما ورد في النص هو المعتمد.

Explanation - The pronoun refers to Isa^{-as} and Maryam^{-as}. The interpreters have gone to that ‘the high ground’ refers to Bayt Al-Maqdis for it is elevated, or to Damascus, or to the coastal plain of Palestine, or to Egypt. They said ‘tranquillity’ refers to a settled or flat land, and some have said it refers to a place with fruits and crops, as its inhabitants settle there for its produce. It is said ‘spring’ is apparent flowing water, and what has been referred in the next, it is reliable.

4- مل، كامل الزيارات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ أَبِيهِ عَنِ جَدِّهِ عَنِ ابْنِ مَهْرِيَّارَ عَنِ ابْنِ مُحَمَّدٍ عَنِ حَنَانِ بْنِ سَلِيمٍ قَالَ: دَخَلَ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ عَلَى أَبِي جَعْفَرٍ ع فَقَالَ لَهُ أَ تَغْتَسِلُ مِنْ فُرَاتِكُمْ فِي كُلِّ يَوْمٍ مَرَّةً

(The book) ‘Kamil Al-Ziyaraat’ – Muhammad Bin Al-Hassan, from his father, from his grandfather, from Ibn Mahziyar, from Ibn Mahboub, from Hanan Bin Sadeyr who said,

‘A man from the people of Al-Kufa entered to see Abu Ja’far^{-asws}. He^{-asws} said to him: ‘Do you bathe from your Euphrates once every day?’

قَالَ لَا

He said, ‘No’.

قَالَ فَيُكَلِّمُ جُمُعَةً

²⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 2

²⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 3

He^{-asws} said: ‘During every week?’

قَالَ لَا

He said, ‘No’.

قَالَ فَقِي كُلِّ شَهْرٍ

He^{-asws} said: ‘During every month?’

قَالَ لَا

He said, ‘No’.

قَالَ فَقِي كُلِّ سَنَةٍ

He^{-asws} said: ‘In every year?’

قَالَ لَا

He said, ‘No’.

قَالَ فَقَالَ لَهُ أَبُو جَعْفَرٍ ع إِنَّكَ لَمَحْرُومٌ مِنَ الْحَيْثُورِ.

He (the narrator) said, ‘Abu Ja’far^{-asws} said to him: ‘You are deprived from the goodness’’.²⁶

5- مل، كامل الزيارات أبي عن سعد بن عيسى عن عيسى بن عبد الله بن محمد بن عمر بن علي عن أبيه عن جده عن علي ع قال: الماء سيد شراب الدنيا والآخرة وأربعة أنهار في الدنيا من الجنة الفرات والنيل وسحان وجيحان الفرات والماء والنيل العسل وسحان الحنظل وسحان اللبن.

(The book) ‘Kamil Al-Ziyaraat’ – My father, from Sa’ad, from Ibn Isa, from Isa Bin Abdullah Bin Muhammad Bin Umar Bin Ali, from his father, from his grandfather,

‘From Ali^{-asws} having said: ‘The water is chief of the drinks of the world and the Hereafter, and there are four rivers in the world which are from the Paradise – the Euphrates, and the Nile, and Sayhan, and Jayhan. The Euphrates is the ‘water’, and the Nile is the ‘honey’, and Sayhan is the ‘wine’, and Jayhan is the ‘milk’’.²⁷

بيان: لعل المراد أن تلك الأسماء مشتركة بينها وبين أنهار الجنة وفضلها لكون التسمية بما من جهة الوحي والإلهام و يحتمل أن يدخلها شيء من تلك الأنهار التي في الجنة كما ورد في الفرات.

Explanation - *Perhaps the intended meaning is that those names are shared between them and the rivers of Paradise and their virtues, as the naming comes from Revelation and*

²⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 4

²⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 5

Inspiration. It is also possible that something from those rivers in Paradise could flow into them, as was mentioned in the case of the Euphrates.

6- مل، كامل الزيارات عَنْهُ عَنْ أَبِي جَمِيلَةَ عَنْ سُلَيْمَانَ بْنِ هَارُونَ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ شَرِبَ مِنْ مَاءِ الْفُرَاتِ وَ حَتَّكَ بِهِ فَهُوَ مُحِبُّنَا أَهْلَ الْبَيْتِ.

(The book) 'Kamil Al-Ziyaraat' – From him, from Abu Jameela, from Suleyman Bin Haroun,

'He heard Abu Abdullah^{-asws} saying: 'One who drinks from water of the Euphrates and sprinkles (on himself) with it, he is one loving us^{-asws}, People^{-asws} of the Household''.²⁸

7- مل، كامل الزيارات بِإِسْنَادِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَوْ أَنَّ بَيْنَنَا وَ بَيْنَ الْفُرَاتِ كَذَا وَ كَذَا مِيلاً لَدَهَبْنَا إِلَيْهِ.

(The book) 'Kamil Al-Ziyaraat' – By his chain, from Ahmad Bin Muhammad, from Usman Bin Isa, from Abu Al Jaroud,

'From Abu Ja'far^{-asws} having said: 'Even if there were to be such and such miles between us^{-asws} and the Euphrates, we^{-asws} would go to it''.²⁹

8- مل، كامل الزيارات عَلِيُّ بْنُ الْحُسَيْنِ عَنْ سَعْدِ بْنِ ابْنِ عِيسَى عَنْ الْحُسَيْنِ بْنِ عِيسَى بْنِ عَبْدِ اللَّهِ الْعُمَرِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ ع قَالَ: الْفُرَاتُ سَيِّدُ الْمِيَاهِ فِي الدُّنْيَا وَ الْآخِرَةِ.

(The book) 'Kamil Al-Ziyaraat' – Ali Bin Al-Husayn, from Sa'ad, from Ibn Isa, from Al-Hassan, from Isa Bin Abdullah Al Umary, from his father, from his grandfather,

'From Ali^{-asws}, he^{-asws} said, 'The Euphrates is chief of the waterways in the world and the Hereafter''.³⁰

9- مل، كامل الزيارات ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ سُلَيْمَانَ بْنِ هَارُونَ الْعِجْلِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا أَظُنُّ أَحَدًا يُحَتُّ بِمَاءِ الْفُرَاتِ إِلَّا أَحَبَّنَا أَهْلَ الْبَيْتِ -

(The book) 'Kamil Al-Ziyaraat' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Suleyman Bin Haroun Al Ijaly who said,

'I heard Abu Abdullah^{-asws} saying: 'I^{-asws} don't think anyone would sprinkle himself with water of the Euphrates except he loves us^{-asws}, People^{-asws} of the Household!'

وَ سَأَلَنِي كَمْ بَيْنَكَ وَ بَيْنَ الْفُرَاتِ فَأَخْبَرْتُهُ

And he^{-asws} asked me: 'How much (distance) is there between you and the Euphrates?'

²⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 6

²⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 7

³⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 8

فَقَالَ لَوْ كُنْتُ عِنْدَهُ لَأَخْبَيْتُ أَنْ آتِيَهُ طَرَفِي النَّهَارِ.

I informed him^{-asws}. He^{-asws} said: 'If I^{-asws} had been with it, I^{-asws} would have gone to it in two ends of the day"³¹.

10- مل، كامل الزيارات علي بن الحسين عن علي بن إبراهيم عن أبيه عن علي بن الحكم عن سليمان بن هيك عن أبي عبد الله ع في قول الله عز و جل و آويناها إلى ربوة ذات قرارٍ و معينٍ قال الربوة تحف الكوفة و المعين الفرات.

(The book) 'Kamil Al-Ziyaraat' – Ali Bin Al-Husayn, from Ali Bin Ibrahim, from his father, from Ali Bin Al Hakam, from Suleyman Bin Naheyk,

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **and We Sheltered them both on a high ground with tranquillity and a spring [23:50]**. He^{-asws} said: 'The 'high ground' is Najaf, Al-Kufa, and the 'spring' is the Euphrates"³².

11- مل، كامل الزيارات محمد الحميري عن أبيه عن البرقي عن أبيه عن عمه عن حنان بن سدير عن أبيه عن حكيم بن جبتر قال سمعت علي بن الحسين ع يقول إن ملكاً يهب كل ليلة معه ثلاث مناقيل مسك من مسك الجنة فيطرحها في الفرات و ما من هر في شرق و لا غرب أعظم بركة منه.

(The book) 'Kamil Al-Ziyaraat' – Muhammad Al Himeyri, from his father, from Al Barqi, from his father, from the one who narrated it, from Hanan Bin Sadyr, from his father, from Hakeem Bin Jubeyr who said,

'I heard Ali^{-asws} Bin Al-Husayn^{-asws} saying: 'And Angel comes down every night having three ounces of the musk of Paradise with him. He drops it into the Euphrates, and there is none from a river in east nor west of mightier Blessings than it!"³³

12- مل، كامل الزيارات علي بن محمد بن قولويه عن أحمد بن إدريس عن ابن عيسى عن ابن فضال عن ابن أبي عمير عن الحسن بن عثمان عن ذكره عن أبي عبد الله ع قال: يطر في الفرات كل يوم قطرات من الجنة.

(The book) 'Kamil Al-Ziyaraat' – Ali Bin Muhammad Bin Qawlawayi, from Ahmad Bin Idrees, from Ibn Isa, from Ibn Fazzal, from Ibn Abu Umeyr, from Al-Hassan Bin Usman, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'There are dropped into the Euphrates every day, drops from the Paradise"³⁴.

13- مل، كامل الزيارات محمد بن الحسين عن أبيه عن جده علي بن مهزيار عن الحسن بن سعيد و علي بن الحكم عن ربيع بن محمد المسلمي عن عبد الله بن سليمان قال: لقا قديم أبو عبد الله ع الكوفة في زمن أبي العباس فجاء على دابته في ثياب سفره حتى وقف على جسر الكوفة ثم قال لعلامه اسقني

³¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 9

³² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 10

³³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 11

³⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 12

(The book) 'Kamil Al-Ziyaraat' – Muhammad Bin Al-Hassan, from his father, from his grandfather Ali Bin Mahziyar, from Al-Hassan Bin Saeed, and Ali Bin Al Hakam, from Rabie Bin Muhammad Al Musly, from Abdullah Bin Suleyman who said,

'When Abu Abdullah^{-asws} arrived at Al-Kufa in the era of Abu Al-Abbas, he^{-asws} came upon his^{-asws} animal in travel clothes until he^{-asws} paused upon a bridge of Al-Kufa, then said to his^{-asws} slave: 'Quench me^{-asws}!'

فَأَخَذَ كَوْزَ مَلَّاحٍ فَعَرَفَ لَهُ بِهِ فَأَسْقَاهُ فَشَرِبَ وَ الْمَاءُ يَسِيلُ مِنْ شِدْقَيْهِ عَلَى لِحْيَتِهِ وَ ثِيَابِهِ ثُمَّ اسْتَزَادَهُ فَرَادَهُ فَحَمِدَ اللَّهُ

He took a fisherman's cup and scooped it for him^{-asws} with it and quenched him^{-asws}. He^{-asws} drank and the water was dripping from his^{-asws} cheeks upon his^{-asws} beard and his^{-asws} clothes. Then he^{-asws} sought an increase. He increased it. He^{-asws} praised Allah^{-azwj}.

ثُمَّ قَالَ هَذَا مَاءٌ مَا أَكْبَرَتْ بَرَكَتُهُ أَمَا إِنَّهُ يَسْقُطُ فِيهِ كُلَّ يَوْمٍ سَبْعُ قَطْرَاتٍ مِنَ الْجَنَّةِ أَمَا لَوْ عَلِمَ النَّاسُ مَا فِيهِ مِنَ الْبَرَكَاتِ لَضَرَبُوا الْأُخْبِيَةَ عَلَى حَافَتَيْهِ أَمَا لَوْ لَا مَا يَدْخُلُهُ مِنَ الْحَاطِطِينَ مَا اعْتَمَسَ فِيهِ دُو عَاهَةِ إِلَّا أُبْرِئَ.

Then he^{-asws} said: 'Water of a river, how might is its Blessing! Indeed, there is dropping into it every day seven drops from the Paradise! Indeed, had the people known what Blessings there are in it, they would have struck the tents upon its banks! Indeed! Had it not been for the sinners entering it, no one with a disability would have immersed in it except he would have been cured!'³⁵

14- مل، كامل الزيارات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيِّ بْنِ مَهْرَبَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَرْفَةَ عَنْ رَبِيعٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع شَاطِئِ الْوَادِ الْأَيْمَنِ الَّذِي ذَكَرَهُ اللَّهُ فِي كِتَابِهِ هُوَ الْفُرَاتُ وَ الْبُقْعَةُ الْمُبَارَكَةُ هِيَ كَرْبَلَاءُ وَ الشَّجَرَةُ هِيَ مُحَمَّدٌ ص.

(The book) 'Kamil Al-Ziyaraat' – Muhammad Bin Al-Hassan, from his father, from his grandfather Ali Bin Mahziyar, from Al-Hassan Bin Saeed, from Ali Bin Al Hakam, from Arafah, from Rabie who said,

'Abu Abdullah^{-asws} said: '**shores on the right side of the valley** which Allah^{-azwj} has mentioned in His^{-azwj} Book is the Euphrates - **in the Blessed spot** – It is Karbala - **of the tree [28:30]** – it is Muhammad^{-saww}!³⁶

بيان: لعل المراد أن بتوسط روح محمد ص أوحى الله ما أوحى في هذا المكان و تشبيهه بالشجرة لتفرع أغصان الإمامة منه و اجتناء ثمرات العلوم منهم إلى آخر الدهر كما ورد في تفسير قوله تعالى مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ الْآيَةِ.

Explanation - Perhaps the intended meaning is that through the mediation of the spirit of Muhammad^{-saww}, Allah^{-azwj} Revealed what He^{-azwj} Revealed in this place, and it is compared to a tree because the branches of Imamate extend from it, and the fruits of knowledge are gathered from them^{-asws} until the end of time, as mentioned in the interpretation of His^{-azwj} Words: **an example of a good word as being like a good tree, [14:24]** – the Verse.

³⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 13

³⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 14

15- مل، كامل الزيارات أبي عن سعد عن إبراهيم بن مهزيار عن أخيه علي بن ابن أبي عمير عن الحسن بن عثمان عن أبي عبد الله ع قال: ما أظنُّ أحدًا يُخَنِّكُ بِمَاءِ الْفُرَاتِ إِلَّا كَانَ لَنَا شِيعَةً.

(The book) 'Kamil Al-Ziyaraat' – My father, from Sa'ad, from Ibrahim Bin Mahziyar, from his brother Ali, from Ibn Abu Umeyr, from Al-Hassan Bin Usman,

'From Abu Abdullah^{-asws} having said: 'I^{-asws} don't think anyone who sprinkle (upon himself) water of the Euphrates except he would be a Shia of ours^{-asws}''³⁷

قَالَ ابْنُ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: يَجْرِي فِي الْفُرَاتِ مِيزَابَانِ مِنَ الْجَنَّةِ.

Ibn Abu Umeyr said, from one of our companions who said, 'There flow into the Euphrates spouts from the Paradise'³⁸.

بيان: يمكن أن يكون الميزابان في بعض الأحيان و القطرات في بعضها و يمكن أن يكون الجاري في الميزابان قطرات.

Explanation - *It is possible that the two spouts are in some cases and the drops in others, and it is also possible that the flowing water in the two spouts consists of drops.*

16- مل، كامل الزيارات ابن الوليد عن الصَّفَّارِ عن ابن معروف عن ابن مهزيار عن محمد بن إسماعيل عن حنان بن سدير عن حكيم بن جبير الأسدي قال سمعت علي بن الحسين ع يقول إن الله يُهَيِّطُ مَلَكًا كُلَّ لَيْلَةٍ مَعَهُ ثَلَاثُ مَنَاقِيلٍ مِنْ مِسْكِ الْجَنَّةِ فَيَطْرَحُهُ فِي فُرَاتِكُمْ هَذَا وَ مَا مِنْ نَهْرٍ فِي شَرْقِ الْأَرْضِ وَ لَا غَرْبِهَا أَكْبَرُ بَرَكَتًا مِنْهُ.

(The book) 'Kamil Al-Ziyaraat' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Muhammad Bin Ismail, from Hanan Bin Sadeyr, from Hakeem Bin Jubeyr Al Asday who said,

'I heard Ali^{-asws} Bin Al-Husayn^{-asws} saying: 'Allah^{-azwj} Sends down an Angel every night. With him are three ounces of the musk of Paradise. He drops these into this Euphrates of yours, and there is none from a river in east of the earth nor its west of mightier Blessings than it!''³⁹

17- مل، كامل الزيارات علي بن الحسين عن سعد عن ابن عيسى عن ابن فضال عن ثعلبة بن ميمون عن سليمان بن هارون قال قال أبو عبد الله ع ما أظنُّ أحدًا يُخَنِّكُ بِمَاءِ الْفُرَاتِ إِلَّا أَحَبَّنَا أَهْلَ الْبَيْتِ.

(The book) 'Kamil Al-Ziyaraat' – Ali Bin Al-Husayn, from Sa'ad, from Ibn Isa, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Suleyman Bin Haroun who said,

'Abu Abdullah^{-asws} said: 'I^{-asws} don't think there is anyone who sprinkles water of the Euphrates (upon himself) except he loves us^{-asws}, People^{-asws} of the Household!''⁴⁰

³⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 15 a

³⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 15 b

³⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 16

⁴⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 17

18- مل، كامل الزيارات مُحَمَّدُ الْحَمَيْرِيُّ عَنْ أَبِيهِ عَنِ النَّبِيِّ عَنِ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادِ الْكُوفِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحَجَّالِ عَنْ غَالِبِ بْنِ عُثْمَانَ عَنْ عُقْبَةَ بْنِ خَالِدٍ قَالَ: ذَكَرَ أَبُو عَبْدِ اللَّهِ عَ الْفُرَاتِ قَالَ أَمَا إِنَّهُ مِنْ شَيْعَةِ عَلِيٍّ عَ وَ مَا حُنَّكَ بِهِ أَحَدٌ إِلَّا أَحَبَّنَا أَهْلَ الْبَيْتِ يَعْنِي مَاءَ الْفُرَاتِ.

(The book) 'Kamil Al-Ziyaraat' – Muhammad Al Himeyri, from his father, from Al Barqy, from Abdul Rahman Bin Hammad Al Kufi, from Abdullah Bin Al Hajjal, from Ghalib Bin Usman, from Uqba Bin Khalid who said,

'Abu Abdullah^{asws} mentioned the Euphrates. He^{asws} said: 'Indeed, it is from the Shias of Ali^{asws}, and no one will sprinkle (himself) with it except he loves us^{asws}, People^{asws} of the Household', mean the water of Euphrates".⁴¹

19- مل، كامل الزيارات أَبِي عَنِ الْحَسَنِ بْنِ مَتَيْلٍ عَنْ عِمْرَانَ بْنِ مُوسَى عَنِ الْجَامُورِيِّ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ ابْنِ عَمِيرَةَ عَنْ صَنْدَلٍ عَنْ هَارُونَ بْنِ خَارِجَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ مَا أَحَدٌ يَشْرَبُ مِنْ مَاءِ الْفُرَاتِ وَ يُحَنِّكَ بِهِ إِذَا وُلِدَ إِلَّا أَحَبَّنَا لِأَنَّ الْفُرَاتَ حَمْرٌ مُؤْمِنٌ.

(The book) 'Kamil Al-Ziyaraat' – My father, from Al-Hassan Bin Mateel, from Imran Bin Musa, from Al Jamourany, from Ibn Al Batainy, from Ibn Ameyra, from Sandal, from Haroun Bin Kharjah who said,

'Abu Abdullah^{asws} said: 'There is no one drinking from water of the Euphrates and sprinkled upon with when he was born, except he will love us^{asws}, because the Euphrates is a Momin river".⁴²

20- مل، كامل الزيارات بِإِسْنَادِهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: نَهْرَانِ مُؤْمِنَانِ وَ نَهْرَانِ كَافِرَانِ نَهْرَانِ كَافِرَانِ نَهْرٌ بَلْخٌ وَ دِجْلَةٌ وَ الْمُؤْمِنَانِ نَيْلٌ مِصْرَ وَ الْفُرَاتُ فَحَنِّكُوا أَوْلَادَكُمْ بِمَاءِ الْفُرَاتِ.

(The book) 'Kamil Al-Ziyaraat' – By his chain, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Two rivers are believers and two rivers disbelievers. The two Kafir rivers are the river Balkh and Tigris; and the believing rivers are Nile of Egypt and the Euphrates, so sprinkle your children with water of the Euphrates!"⁴³

بيان: قال الجزري في شرح هذا الحديث جعلهما مؤمنين على التشبيه لأنهما يفيضان على الأرض فيسقيان الحرت بلا مئونة و جعل الآخرين كافرين لأنهما لا يسقيان و لا ينتفع بهما إلا بمئونة و كلفة فهذان في الخير و النفع كالمؤمنين و هذان في قلة النفع كالكافرين.

Explanation – Al-Jazari said in the explanation of this hadith that he likened them to believers because they flow onto the earth, watering the crops without any effort. He likened the others to disbelievers because they do not water or benefit unless with effort and hardship. Thus, these two are like believers in goodness and benefit, while those two are like disbelievers in the lack of benefit.

⁴¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 18

⁴² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 19

⁴³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 20

21- حة، فرحة الغري مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحَسَنِ الْعَلَوِيِّ فِي كِتَابِ فَضْلِ الْكُوفَةِ بِإِسْنَادٍ رَفَعَهُ إِلَى عُقْبَةَ بْنِ عَلْقَمَةَ أَبِي الْجُنُوبِ قَالَ: اشْتَرَى أَمِيرُ الْمُؤْمِنِينَ ع مَا بَيْنَ الْحَوْزَتَيْنِ إِلَى الْحَيْرَةِ إِلَى الْكُوفَةِ وَ فِي حَدِيثٍ مَا بَيْنَ النَّجَفِ إِلَى الْحَيْرَةِ إِلَى الْكُوفَةِ مِنَ الدَّهَاقِينَ بِأَرْبَعِينَ أَلْفَ دِرْهَمٍ وَ أَشْهَدَ عَلِيٌّ شِرَائِهِ

(The book) 'Farhat Al Ghari' – Muhammad Bin Ali Bin Al-Hassan Al Alawy in the book 'Fazl Al-Kufa', by a chain raising it to Uqba Bin Alqama Abu Al Janoub who said,

'Amir Al-Momineen^{-asws} bought what is between Al-Kharnaq up to Al-Hira to Al-Kufa; and in a Hadeeth, what is between Al-Najaf up to Al-Hira to Al-Kufa from Al-Dahaqeen, for four thousand Dirhams, and kept witnesses upon its buying'.

قَالَ فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ تَشْتَرِي هَذَا بِهَذَا الْمَالِ وَ لَيْسَ يَنْبُتُ حَطًّا

He (the narrator) said, 'It was said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! You^{-asws} have bought this for this money, and it does not yield any benefit?'

فَقَالَ سَمِعْتُ مِنْ رَسُولِ اللَّهِ ص يَقُولُ كُوفَانَ كُوفَانَ يُرَدُّ أَوْلَاهَا عَلَى آخِرِهَا يُحْشَرُ مِنْ ظَهْرِهَا سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ فَاشْتَهَيْتُ أَنْ يُحْشَرُوا مِنْ مَلِكِي.

He^{-asws} said: 'I^{-asws} heard from Rasool-Allah^{-saww} saying: 'Kufa! Kufa! Its beginning will be returned to its end. Seventy thousand will be Resurrected from its surface entering the Paradise without Reckoning, so I^{-asws} desired that they be Resurrected from my^{-asws} possession!'⁴⁴

بيان: يرد أولها على آخرها بالتشديد على بناء المجهول كناية عن انتظامها و عمارتها أو إشارة إلى الرجعة فإن أوائل هذه الأمة الذين دفنوا فيها يردون إلى أواخرهم و هم القائم ع و أصحابه أو بالتخفيف على بناء المعلوم بهذا المعنى الأخير و يحتمل على التقديرين أن يكون كناية عن خرابها و حدوث الفتن فيها.

Explanation – 'Its beginning will be returned to its end' (with emphasis in the passive form) is a metaphor for its order and prosperity, or it may refer to the concept of return (Raj'at), meaning that the early members of this nation who were buried there will return to the later ones, referring to Al-Qaim^{-ajfi} and his^{-ajfi} companions. If read in the active form with a lighter pronunciation, it still carries this latter meaning. On both interpretations, it could also be a metaphor for its destruction and the occurrence of tribulations within it.

22- حة، فرحة الغري نَصِيرُ الدِّينِ الطُّوسِيُّ عَنْ وَالِدِهِ عَنِ الْقُطَيْبِ الرَّائِدِيِّ عَنِ الشَّيْخِ عَنِ الْمُفِيدِ عَنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ دَاوُدَ عَنِ مُحَمَّدِ بْنِ جَعْفَرٍ عَنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيِّ الْجَعْفَرِيِّ عَنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْفَضْلِ ابْنِ بَنِي دَاوُدَ الرَّجَزِيِّ قَالَ قَالَ الصَّادِقُ ع أَرَبُّ بَقَاعٍ صَجَّتْ إِلَى اللَّهِ أَيَّامَ الطُّوفَانِ الْبَيْتِ الْمَعْمُورِ فَرَفَعَهُ اللَّهُ وَ الْعَرِيَّ وَ كَرَبْلَاءَ وَ طُوسَ.

(The book) 'Farhat Al-Ghary' – Naseer Al Deen Tusi, from his father, from Al Qutb Al Rawandy, from the Sheykh, from Al Mufeed, from Muhammad Bin Ahmad Bin Dawood, from Muhammad Bin Ja'far, from Muhammad Bin Ahmad Bin Ali Al Ja'fari, from Muhammad Bin Muhammad Bin Al Fazl Ibn Bint Dawood Al Raqqy who said,

⁴⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 21

'Al-Sadiq^{-asws} said: 'Four spots clamoured to Allah^{-azwj} in the days of the flood (of Noah^{-as}) – Al Bayt Al-Mamour, so Allah^{-azwj} Raised it, and Al-Ghary, and Karbala and Tous''.⁴⁵

23- مل، كامل الزيارات أبي عن سعد عن ابن عيسى عن أبي يحيى الواسطي عن أبي الحسن الخدّاء قال قال أبو عبد الله ع إنّ إلى جانبكم مقبرة يقال لها بَرَاثَةٌ يُخَشَّرُ مِنْهَا عَشْرُونَ وَ مِائَةٌ أَلْفٍ شَهِيدٍ كَشَهِدَاءِ بَدْرٍ.

(The book) 'Kamil Al-Ziyaraat' – My father, from Sa'ad, from Ibn Isa, from Abu Yahya Al Wasity, from Abu Hassan Al Haza'a who said,

Abu Abdullah^{-asws} said: 'To a side of yours there is a graveyard call Barasa. One hundred and twenty thousand martyrs will be Resurrected from it, like the martyrs of Badr''.⁴⁶

24- سن، المحاسن عثمان بن عيسى رفعه قال قال أمير المؤمنين ع إنّ تحرّكم يصبّ فيه مِيزَابَانِ مِنْ مِيزَابِ الْجَنَّةِ

(The book) 'Al Mahasin' – Usman Bin Isa, raising it, said,

'Amir Al-Momineen^{-asws} said: 'Two spouts from the spouts of Paradise pour into your river!'

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَوْ كَانَ بَيْنِي وَ بَيْنَهُ أَمْيَالٌ لَأَتَيْتَاهُ نَسْتَشْفِي بِهِ.

And Abu Abdullah^{-asws} said: 'Even if there were miles between me^{-asws} and it (The Euphrates), we^{-asws} would have (still) gone to it seeking to be healed by it''.⁴⁷

25- شي، تفسير العياشي عن بدر بن خليل الأسدي عن رجلٍ من أهل الشام قال قال أمير المؤمنين صلوات الله عليه أول بُعْثَةِ عَبْدِ اللَّهِ عَلَيْهِ طَهْرُ الْكُوفَةِ لَمَّا أَمَرَ اللَّهُ الْمَلَائِكَةَ أَنْ يَسْجُدُوا لِآدَمَ سَجَدُوا عَلَى طَهْرِ الْكُوفَةِ.

(The book) 'Tafseer Al Ayyashi – From Badr Bin Khaleel Al Asady, from a man from the people of Syria who said,

'Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'The first spot Allah^{-azwj} has been worshipped upon is the land of Al-Kufa. When Allah^{-azwj} Commanded the Angels to perform Sajdah to Adam^{-as}, they did Sajdah upon the land of Al-Kufa''.⁴⁸

أَقُولُ قَالَ الشَّيْخُ الْحَسَنُ بْنُ أَبِي الْحَسَنِ الدَّيْلَمِيِّ فِي كِتَابِ إِرْشَادِ الْقُلُوبِ رُوي عن أبي عبد الله ع أنّه قال: الرُّبِّيُّ قِطْعَةٌ مِنَ الْجَبَلِ الَّذِي كَلَّمَ اللَّهُ عَلَيْهِ مُوسَى تَكْلِيمًا وَ قَدَسَ عَلَيْهِ عِيسَى تَقْدِيسًا وَ أَخَذَ عَلَيْهِ إِبْرَاهِيمَ خَلِيلًا وَ مُحَمَّدًا ص حَبِيبًا وَ جَعَلَهُ لِلنَّبِيِّينَ مَسْكَنًا.

I say, 'The Sheykh Al-Hassan Bin Abu Al-Hassan Al Daylami said in the book 'Irshad Al Quloub',

'It is reported from Abu Abdullah^{-asws} having said: 'Al-Ghary is a piece of the mountain which Allah^{-azwj} Spoke to Musa^{-as} in a conversation, and Sanctified Isa^{-as} upon it a sanctification, and

⁴⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 22

⁴⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 23

⁴⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 24

⁴⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 25 a

Took Ibrahim^{-as} upon it as a friend, and Muhammad^{-saww} as a Belove, and Made is a dwelling for the Prophets^{-as}.⁴⁹

وَرُوِيَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع نَظَرَ إِلَى ظَهْرِ الْكُوفَةِ فَقَالَ مَا أَحْسَنَ مَنْظَرِكَ وَأَطْيَبَ قَعْرِكَ اللَّهُمَّ اجْعَلْ قَبْرِي بِهَا.

And it is reported that Amir Al-Momineen^{-asws} looked at the back of Al-Kufa. He^{-asws} said: 'How excellent is your view, and how pleasant is your lowland! O Allah^{-azwj}, Make my^{-asws} grave to be at it!'⁵⁰

و من خواص تربته إسقاط عذاب القبر و ترك محاسبة منكر و نكير للمدفون هناك كما وردت به الأخبار الصحيحة عن أهل البيت ع.

And from the specialities of its soil is dropping of punishment in the grave, and neglects of question of Munkar and Nakeer for the one buried over there just as the correct Ahadeeth have referred with from Al-Sadiq^{-asws}.

و روي عن القاضي بن بدر الهمداني الكوفي و كان رجلا صالحا قال كنت في جامع الكوفة ذات ليلة و كانت ليلة مطيرة ففتح لهم و ذكر بعضهم أن معهم جنازة فأدخلوها و جعلوها على الصفة التي تجاه مسلم بن عقيل ع

And it is reported from the judge Ibn Badr Al-Hamdani Al-Kufi, and he was a righteous man, he said, 'One rainy night, I was in the Grand Mosque of Kufa when a group of people knocked on the door of Muslim. He opened it for them, and some of them mentioned that they had a funeral with them. They brought it in and placed it on the platform facing the grave of Muslim Ibn Aqeel^{-as}.

ثم إن أحدهم نعى فرأى في منامه قائلا يقول لآخر ما تبصره حتى نبصر هل لنا معه حساب و ينبغي أن نأخذه منه عاجلا قبل أن يتعدى الرصافة فما يبقى لنا معه طريق فانتبه و حكى لهم المنام فقال خذوه عاجلا فأخذوه و مضوا به في الحال إلى المشهد الشريف.

Then one of them dozed off and saw in his dream someone saying to another, 'Do you not see him? Let us first check if we have any Reckoning with him. We must take him quickly before he crosses Al-Rasafa, for after that, we will have no access to him'. He awoke and told the others about his dream, saying, 'Take him quickly!' So, they immediately took the body and carried it to the noble Shrine.

و روى جماعة من صلحاء المشهد الشريف الغروي أنه رأى كل واحد من القبور التي في المشهد الشريف و ظاهره قد خرج منه جبل ممتد متصل بالقبعة الشريفة صلوات الله على مشرفها.

And it is reported by a group of righteous people from the noble shrine of Al-Ghary narrated that each of them saw a rope extending from every grave within and around the sacred Shrine, connecting to the honoured dome. May the Salawaat of Allah^{-azwj} be upon the one who ennobles it.

⁴⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 25 b

⁵⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 25 c

وَرُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ كَانَ إِذَا أَرَادَ الْخُلُوءَ بِنَفْسِهِ أَتَى إِلَى طَرْفِ الْعَرَبِ فَبَيْنَمَا هُوَ ذَاتَ يَوْمٍ هُنَاكَ مُشْرِفٌ عَلَى النَّجْفِ فَإِذَا رَجُلٌ قَدْ أَقْبَلَ مِنْ الْبَرَّةِ رَاكِبٌ عَلَى نَاقَةٍ وَ قُدَّامَهُ جَنَازَةٌ فَحِينَ رَأَى عَلِيًّا ع قَصَدَهُ حَتَّى وَصَلَ إِلَيْهِ فَسَلَّمَ عَلَيْهِ فَرَدَّ عَلَيْهِ السَّلَامَ وَ قَالَ مِنْ أَيْنَ

And it is reported from Amir Al-Momineen^{-asws}, whenever he^{-asws} wanted the seclusion with himself^{-asws} came to an end of Al-Ghary. One day when he^{-asws} was over there overlooking upon Al-Najaf, when there was a man who had come from the desert riding upon a she-camel and in front of him was a bier. When he saw Ali^{-asws}, he aimed for him^{-asws} until he arrived to him^{-asws}. He greeted unto him^{-asws}, so he^{-asws} responded the greeting to him and said: 'From where?'

قَالَ مِنَ الْيَمَنِ

He said, 'From Al Yemen'.

قَالَ وَ مَا هَذِهِ الْجَنَازَةُ الَّتِي مَعَكَ

He^{-asws} said: 'And what is this bier which is with you?'

قَالَ جَنَازَةُ أَبِي لِأُذُنُهُ فِي هَذِهِ الْأَرْضِ

He said, 'Bier of my father. I want to bury him in this land'.

فَقَالَ عَلِيُّ لِمَ لَا دَفَنْتَهُ فِي أَرْضِكُمْ

Ali^{-asws} said: 'Why didn't you bury him in your land?'

قَالَ أَوْصَى بِذَلِكَ وَ قَالَ إِنَّهُ يُدْفَنُ هُنَاكَ رَجُلٌ يُدْعَى فِي شَقَاعَتِهِ مِثْلَ رَبِيعَةَ وَ مُضَرَ

He said, 'He had bequeathed with that and said a man will be buried there, the (number) like of the (tribes) of Rabie and Muzar will call him^{-asws} regarding his^{-asws} intercession'.

فَقَالَ لَهُ ع أ تَعْرِفُ ذَلِكَ الرَّجُلَ

He^{-asws} said to him: 'Do you know that man?'

قَالَ لَا

He said, 'No'.

قَالَ أَنَا وَ اللَّهُ ذَلِكَ الرَّجُلُ أَنَا وَ اللَّهُ ذَلِكَ الرَّجُلُ أَنَا وَ اللَّهُ ذَلِكَ الرَّجُلُ

He^{-asws} said: 'By Allah^{-azwj}, I^{-asws} am that man! By Allah^{-azwj}, I^{-asws} am that man! By Allah^{-azwj}, I^{-asws} am that man, so bury (him)!'

فَادْفِنُ فَقَامَ وَ دَفَنَهُ.

He^{-asws} stood up and buried him”^{.51}

و من خواص ذلك الحرم الشريف أن جميع المؤمنين يحشرون فيه.

And from specialities of that is the noble sanctuary, entirety of the Momineen will be Resurrected in it.

و رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: مَا مِنْ مُؤْمِنٍ مَيِّتٍ فِي شَرْقِ الْأَرْضِ وَ غَرْبِهَا إِلَّا وَ حَشَرَ اللَّهُ رُوحَهُ إِلَى وَادِي السَّلَامِ.

And it is reported from Abu Abdullah^{-asws}, he^{-asws} said: ‘There is none from a Momin who dies in east of the earth or its west, except Allah^{-azwj} will Resurrect his soul to the valley of peace (Al Wady Al Salaam in Al-Najaf)’^{.52}

و جاء في الأخبار و الآثار أنه بين وادي النجف و الكوفة كأني بهم قعود يتحدثون على منابر من نور و الأخبار في هذا المعنى كثيرة انتهى كلامه ره.

It has been mentioned in narrations and reports, ‘Between the valley of Najaf and Kufa, it is as if I see them sitting and conversing on pulpits of light’. There are many reports on this subject. His statement ended here, may Allah^{-azwj} Mercy.

26- كا، الكافي علي بن محمد عن علي بن الحسين بن راشد عن المرزجل بن معمر عن ذريح المحاربي عن عباية الأسدي عن حبة المرزبي قال: خرجت مع أمير المؤمنين إلى الظهر فوقف بوادي السلام كأنه مخاطب لأقوام ففتمت بقيامه حتى أعيتت ثم جلست حتى ملئت ثم فتمت حتى نالني مثل ما نالني أولاً ثم جلست حتى ملئت

(The book) ‘Al Kafi’ – Ali Bin Muhammad, from Ali Bin Al-Hassan, from Al-Husayn Bin Rashid, from Al Murtajil Bin Ma’mar, from Zareeh Al Muhariby, and Abaya Al Asady, from Habbat Al Arny who said,

‘I went out with Amir Al-Momineen^{-asws} to the back (of Al-Kufa). He^{-asws} paused by Wady Al Salaam (graveyard). It is as if he^{-asws} was addressing the people. I stood with his^{-asws} standing until I was tired. Then I sat down until I was fed up. Then I stood up until it afflicted me what had afflicted me the first time. Then I sat down until I was fed up.

ثم فتمت و جمعت رداي ففلمت يا أمير المؤمنين إني قد أشفقمت عليك من طول القيام فراحة ساعة ثم طرحت الرداء ليجلس عليه

Then I stood up and gathered my robe. I said, ‘O Amir Al-Momineen^{-asws}! I feel pity upon you^{-asws} from the prolonged standing, so rest for a while!’ Then I dropped my robe for him^{-asws} to be seated upon it.

فَقَالَ يَا حَبَّةُ إِنَّ هُوَ إِلَّا مُحَادَثَةٌ مُؤْمِنٍ أَوْ مُؤَانَسَةٌ

⁵¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 25 d

⁵² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 25 e

He^{-asws} said: 'O Habbat, it was only a discourse of a Momin or comforting him'.

قَالَ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ إِيَّاهُمْ لَكَذَلِكَ

He (the narrator) said, 'I said, 'O Amir Al-Momineen^{-asws}, and they are like that?'

قَالَ نَعَمْ لَوْ كُشِفَ لَكَ لَرَأَيْتَهُمْ حَلَقًا حَلَقًا مُحْتَبِينَ يَتَحَادَثُونَ

He^{-asws} said: 'Yes. If the covering were to be removed, you will see them in circles and circles wrapped in garments, discussing'.

فَقُلْتُ أَجْسَامٌ أَمْ أَرْوَاحٌ

I said, '(Are they) bodies or souls?'

فَقَالَ أَرْوَاحٌ وَ مَا مِنْ مُؤْمِنٍ يَمُوتُ فِي بُقْعَةٍ مِنْ بَقَاعِ الْأَرْضِ إِلَّا قِيلَ لِرُوحِهِ الْحَقِي بِوَادِي السَّلَامِ وَ إِيَّاهَا لِبُقْعَةٍ مِنْ جَنَّةِ عَدْنٍ.

He^{-asws} said: 'Souls, and there is none from a Momin who dies in a spot from spots of the earth except it is said to his soul, 'Join at Wady Al Salaam!', and it is a spot from the Gardens of Eden''⁵³.

27- كا، الكافي العدة عن سهل عن الحسن بن علي عن أحمد بن عمر رفعه عن أبي عبد الله ع قال: قُلْتُ لَهُ إِنَّ أَخِي يَبْغَدَادَ وَ أَخَافُ أَنْ يَمُوتَ بِهَا

(The book) 'Al Kafi' – The number, from Sahl, from Al-Hassan Bin Ali, from Ahmad Bin Umar raising it,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'My brother is at Baghdad and I fear that he will die at it!'

فَقَالَ مَا تُبَالِي حَيْثُ مَا مَاتَ أَمَا إِنَّهُ لَا يَبْقَى مُؤْمِنٌ فِي شَرْقِ الْأَرْضِ وَ غَرْبِهَا إِلَّا حَشَرَ اللَّهُ رُوحَهُ إِلَى وَادِي السَّلَامِ

He^{-asws} said: 'It does not matter where one dies! Indeed, there does not remain any Momin in east of the earth and its west except Allah^{-azwj} will resurrect his soul to Wady Al Salaam!'

فَقُلْتُ لَهُ وَ أَيْنَ وَادِي السَّلَامِ

I said to him^{-asws}, 'And where is Wady Al Salaam?'

قَالَ ظَهَرَ الْكُوفَةَ أَمَا إِنِّي كَأَنِّي بِهِمْ حَلَقٌ حَلَقٌ فُعُودٌ يَتَحَدَّثُونَ.

He^{-asws} said: 'At the back of Al-Kufa. As for me^{-asws}, it is as if I^{-asws} am with them sitting in circles and circles discussing!''⁵⁴

⁵³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 26

⁵⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 27 a

أَقُولُ رَوَى سَيِّدُ عَلِيِّ بْنِ عَبْدِ الْحَمِيدِ فِي كِتَابِ الْعَيْبَةِ بِإِسْنَادِهِ إِلَى الْفَضْلِ بْنِ شَاذَانَ مِنْ أَصْلِ كِتَابِهِ بِإِسْنَادِهِ إِلَى أَصْبَغِ بْنِ نُبَاتَةَ قَالَ: خَرَجَ أَمِيرُ الْمُؤْمِنِينَ عَ إِلَى ظَهْرِ الْكُوفَةِ فَلَحِقْنَاهُ فَقَالَ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَقَدْ مَلَيْتِ الْجَوَانِحَ مِنِّي عِلْمًا

I say, 'It is reported by Syed Ali Bin Abdul Hameed in 'Kitab Al Ghayba', by his chain to Al Fazl Bin Shazan, from the original of his book, by his chain to Asbagh Bin Nubata who said,

'Amir Al-Momineen^{-asws} went out to the back of Al-Kufa. We caught up with him^{-asws}. He^{-asws} said: 'Ask me^{-asws} before you lose me^{-asws}, for my^{-asws} wings (two sides) are filled with knowledge!'

كُنْتُ إِذَا سَأَلْتُ أُعْطِيتُ وَإِذَا سَكَتُ ابْتُدِيتُ ثُمَّ مَسَحَ بِيَدِهِ عَلَى بَطْنِهِ وَقَالَ أَعْلَاهُ عِلْمٌ وَ أَسْفَلُهُ تُفَلٌ

Whenever I have asked, I was given, and whenever I was silent he^{-asws} had initiated. Then he^{-asws} wiped his^{-asws} hand upon his^{-asws} belly and said: 'Its top part holds knowledge, and its bottom hold waste!'

ثُمَّ مَرَّ حَتَّى أَتَى الْغَرِيظِينَ فَلَحِقْنَاهُ وَ هُوَ مُسْتَلْقِي [مُسْتَلْقِي] عَلَى الْأَرْضِ بِجَسَدِهِ لَيْسَ تَحْتَهُ ثَوْبٌ فَقَالَ لَهُ قَنْبَرٌ يَا أَمِيرَ الْمُؤْمِنِينَ أَلَا أُبْسِطُ تَحْتَكَ ثَوْبِي

Then he^{-asws} passed on until he^{-asws} came to Al Ghariyeyn. We caught up with him^{-asws} and he^{-asws} was lying upon the ground with his^{-asws} body. There not being any cloth beneath him^{-asws}. Qanbar said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! Shall I spread my cloth beneath you^{-asws}?'

قَالَ لَا هَلْ هِيَ إِلَّا تُرْبَةٌ مُؤْمِنٍ وَ مِنْ أَحْمَتِهِ [مُرَاحْمَتُهُ] فِي مَجْلِسِهِ

He^{-asws} said: 'No! Isn't this only soil of a Momin, and the one who competes with him in his gathering?'

فَقَالَ الْأَصْبَغُ تُرْبَةُ الْمُؤْمِنِ قَدْ عَرَفْنَاهَا كَانَتْ أَوْ تَكُونُ فَمَا مِنْ أَحْمَتِهِ [مُرَاحْمَتُهُ] بِمَجْلِسِهِ

Al Asbagh said, 'The soil of a Momin, we have understood it, whether he was or will be, but what is 'one who competes with him in his gathering'?'

فَقَالَ يَا ابْنَ نُبَاتَةَ لَوْ كُشِفَ لَكُمْ لَأَلْفَيْتُمْ أَرْوَاحَ الْمُؤْمِنِينَ فِي هَذِهِ حَلَقًا حَلَقًا يَتَرَاوَرُونَ وَ يَتَحَدَّثُونَ أَنَّ فِي هَذَا الظَّهْرِ رُوحَ كُلِّ مُؤْمِنٍ وَ بِوَادِي بَرْهَوْتِ رُوحَ كُلِّ كَافِرٍ

He^{-asws} said: 'O Ibn Nubata! If it was uncovered for you, you would have found souls of the Momineen in this (place) in circles by circles visiting each other and discussing with each other! This is the land of the soul of every Momin, while in the valley of Barhout is the soil of every Kafir'.

ثُمَّ رَكِبَ بَعْلَهُ وَ انْتَهَى إِلَى الْمَسْجِدِ فَنَظَرَ إِلَيْهِ وَ كَانَ يَحْزَفُ وَ دِنَانٍ وَ طِينٍ فَقَالَ وَئَيْلَ لِمَنْ هَدَمَكَ وَ وَئَيْلَ لِمَنْ يَسْتَهْدِمُكَ وَ وَئَيْلَ لِبَنَاتِكَ بِالْمَطْبُوحِ الْمُعَبَّرِ قِتْلَةَ نُوحٍ - وَ طَوْبِي لِمَنْ شَهِدَ هَدْمَهُ مَعَ الْقَائِمِ مِنْ أَهْلِ بَيْتِي أَوْلَيْكَ خَيْرُ الْأُمَّةِ مَعَ أَبْرَارِ الْعِثْرَةِ.

Then he^{-asws} rode his^{-asws} mule and ended to the Masjid. He^{-asws} looked at it, and it was of pottery and jars and clay. He^{-asws} said: 'Woe be to the one who demolished you, and woe be to the one will be demolishing you, and woe be to your builders with the altered baked clay facing Noah^{-as}, and beatitude be for one who will witness its demolition with Al-Qaim^{-ajfj} from People^{-asws} of my^{-asws} Household! They are best of the communities with the righteous family!'⁵⁵

باب 12 موضع قبره صلوات الله عليه و موضع رأس الحسين صلوات الله و سلامه عليه و من دفن عنده من الأنبياء ع

CHAPTER 12 – PLACE OF HIS^{-asws} GRAVE, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}, AND PLACE OF THE HEAD OF Al-Husayn^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} AND HIS^{-azwj} GREETING BE UPON HIM^{-asws}, AND THE ONES FROM THE PROPHETS^{-as} BURIED IN HIS^{-asws} PRESENCE

1- حة، فرحة الغري ذكر الفقيه صفي الدين بن مغان في مزار فقيهننا محمد بن علي بن الفضل وكان ثقة عيناً صحيح الاعتقاد قال أخذت هذه الزيارة من كتب عمومي وكانت بخط عمي الحسين بن الفضل قال حدثني الحسين بن محمد بن مضعب وأخبرني زيد بن علي بن محمد بن يعقوب عن الحسين بن محمد بن مضعب عن ابن أبي الخطاب عن صفوان بن يحيى عن صفوان الجمال أنه قال:

(The book) 'Farhat Al-Ghary' – The juries Safy Al Deen Bin Ma'dan mentioned in the shrine of our jurist Muhammad Bin Ali Bin Al Fazl, and he was a trusted eye, correct of the beliefs. He said, 'I took this Ziyarat from books of my uncles, and it was in the handwriting of my uncle Al-Husayn Bin Al Fazl who said, 'It is narrated to me by Al-Husayn Bin Muhammad Bin Mus'ab, and Zayd Bin Ali Bin Muhammad Bin Yaqoub Al-Husayn Bin Muhammad Bin Mus'ab informed me from Ibn Abu Al Khattab, from Safwan Bin Yahya, from Safwan Al Jammal who said,

خَرَجْتُ مَعَ الصَّادِقِ ع مِنَ الْمَدِينَةِ أُرِيدُ الْكُوفَةَ فَلَمَّا جُزْنَا بِالْحِيرَةِ قَالَ يَا صَفْوَانُ

'I went out with Al-Sadiq^{-asws} from Al-Medina intending Al-Kufa. When we surpassed Al-Hira, he^{-asws} said: 'O Safwan!'

قُلْتُ لَبَّيْكَ يَا ابْنَ رَسُولِ اللَّهِ

I said, 'At your^{-asws} service, O son^{-asws} of Rasool-Allah^{-saww}!'

قَالَ تَخْرُجُ الْمَطَايَا إِلَى الْقَائِمِ وَ حَد [جَدًّا] الطَّرِيقِ إِلَى الْغُرِيِّ

He^{-asws} said: 'The mounts will be brought out to Al-Qaim, and a limit of the main road is to Al-Ghary.

⁵⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 11 H 27 b

قَالَ صَفْوَانٌ فَلَمَّا صِرْنَا إِلَى قَائِمِ الْغَرِيِّ أَخْرَجَ رِشَاءً مَعَهُ دَقِيقًا قَدْ عَمِلَ مِنَ الْكِنْبَارِ ثُمَّ أَبْعَدَ مِنَ الْقَائِمِ مَغْرِبًا حُطَى كَثِيرَةً ثُمَّ مَدَّ ذَلِكَ الرِّشَاءَ حَتَّى إِذَا انْتَهَى إِلَى آخِرِهِ وَقَفَ ثُمَّ ضَرَبَ بِيَدِهِ إِلَى الْأَرْضِ فَأَخْرَجَ مِنْهَا كَفًّا مِنْ تُرَابٍ فَشَمَّهُ مَلِيًّا ثُمَّ أَقْبَلَ يَمْشِي حَتَّى وَقَفَ عَلَى مَوْضِعِ الْقَبْرِ الْآنَ ثُمَّ ضَرَبَ بِيَدِهِ الْمُبَارَكَةَ إِلَى التُّرْبَةِ فَقَبَضَ مِنْهَا قَبْضَةً ثُمَّ شَمَّهَا ثُمَّ شَهَقَ شَهَقَةً حَتَّى ظَنَنْتُ أَنَّهُ فَارَقَ الدُّنْيَا

Safwan said, 'When we came to Al-Qaim Al-Ghary, he^{-asws} took out a small bundle of flour, (the container was) made from coconut fibre. Then he^{-asws} moved away from Al-Qaim to the west, walking many steps. He^{-asws} stretched the bundle of flour until he^{-asws} reached the end of it. He^{-asws} stopped, then struck the ground with his^{-asws} hand and took a handful of soil, which he^{-asws} smelled for a long time. Then he^{-asws} began walking again until he^{-asws} reached the location of the grave. He^{-asws} struck the blessed soil with his^{-asws} hand and took a handful of it, smelled it, and then exhaled with a deep sigh, to the point that I thought he^{-asws} had left this world.

فَلَمَّا أَفَاقَ قَالَ هَاهُنَا وَ اللَّهُ مَشْهُدٌ أَمِيرِ الْمُؤْمِنِينَ ع

When he^{-asws} awoke, he^{-asws} said: 'By Allah^{-azwj} over here is the burial site of Amir Al-Momineen^{-asws}!'

ثُمَّ حَطَّ تَحْطِيطًا فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ ص - مَا مَنَعَ الْأَبْرَارَ مِنْ أَهْلِ الْبَيْتِ مِنْ إِظْهَارِ مَشْهُدِهِ

Then he^{-asws} drew a marking line. I said, 'O son^{-asws} of Rasool-Allah^{-saww}! What prevents the righteous ones from People^{-asws} of the Household to reveal his^{-asws} burial site?'

قَالَ حَدَرًا مِنْ بَنِي مَرْوَانَ وَ الْخَوَارِجِ أَنْ تَحْتَالَ فِي أَدَاةِ

He^{-asws} said: 'Caution from the clan of Marwan and the Kharijites who might plot in hurting him^{-asws}.'

قَالَ صَفْوَانٌ فَسَأَلْتُ الصَّادِقَ أَبَا عَبْدِ اللَّهِ ع - كَيْفَ تَزُورُ أَمِيرَ الْمُؤْمِنِينَ ع -

Safwan said, 'I asked Al-Sadiq Abu Abdullah^{-asws}, 'How should one visit Amir Al-Momineen^{-asws}?''

فَقَالَ يَا صَفْوَانُ إِذَا أَرَدْتَ ذَلِكَ فَاعْتَسِلْ وَ الْبَسْ ثَوْبَيْنِ طَاهِرَيْنِ غَسِيلَيْنِ أَوْ جَدِيدَيْنِ وَ نَالَ شَيْئًا مِنَ الطَّيِّبِ فَإِنْ لَمْ تَنَلْ أَجْرَكَ فَإِذَا خَرَجْتَ مِنْ مَنْزِلِكَ فَقُلِ اللَّهُمَّ إِنِّي خَرَجْتُ مِنْ مَنْزِلِي - وَ تَمَّ الزِّيَارَةَ وَ تَرَكْتُهَا لِطَوْلِهَا.

He^{-asws} said: 'O Safwan! Whenever you want that, bathe and wear two clean clothes, either washed (used) or new, and take something from the perfume. If you don't take, it will suffice you. When you go out from your house, say, 'O Allah^{-azwj}! I am going out from my house' – and complete the Ziyarat, and I have left it out due to its length''⁵⁶

⁵⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 1

2- قَالَ وَ ذَكَرَ صَاحِبُ كِتَابِ الْأَنْوَارِ يَرْوِيهَا يُوسُفُ الْكَاتِبُ وَ مُعَاوِيَةُ بْنُ عَمَّارٍ جَمِيعاً عَنِ الصَّادِقِ ع إِذَا أَرَدْتَ الزِّيَارَةَ لِقَبْرِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَاعْتَسِلْ حَيْثُ مَنْزِلُكَ وَ قُلْ حِينَ تَعْبُرُهُ اللَّهُمَّ اجْعَلْ سَعْيِي مَشْكُوراً- وَ ذَكَرَ الزِّيَارَةَ تَكُونُ كُرَاسَتَيْنِ قَطْعَ الْقُمْنِ أَوْ أَكْثَرَ مِنْ ذَلِكَ وَ آخِرُهَا اللَّهُمَّ احْنَمْ لِي بِالسَّعَادَةِ وَ الْمَغْفِرَةِ وَ الْحَيْرَةِ.

He said, 'And author of the book 'Al Anwaar' mentioned reporting of Yusuf the scribe, and Muawiya Bin Ammar, altogether,

'From Al-Sadiq^{-asws}: 'When you intend to visit the grave of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, bathe wherever is your house and say when you cross it, 'O Allah^{-azwj}! Make my striving to be Appreciated' – and he mentioned the Ziyarat being of two pages, a piece of the eighth or more than that, and its end is – 'O Allah^{-azwj}! End for me with the good fortune and the Forgiveness and the goodness'.⁵⁷

3- وَ ذَكَرَ مُحَمَّدُ بْنُ الْمَشْهَدِيِّ فِي مَزَارِهِ أَنَّ الصَّادِقَ ع عَلَّمَ لِمُحَمَّدِ بْنِ مُسْلِمٍ التَّقْفِيَّ هَذِهِ الزِّيَارَةَ وَ قَالَ إِذَا أَتَيْتَ مَشْهَدَ أَمِيرِ الْمُؤْمِنِينَ ع فَاعْتَسِلْ لِلزِّيَارَةِ وَ الْبَسْنَ أَنْظِفَ ثِيَابَكَ وَ شَمِّ شَيْئاً مِنَ الطِّيبِ وَ امشِ وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارُ

And it is mentioned by Muhammad Bin Al Mashhady in his 'Mazaar' –

'Al-Sadiq^{-asws} had taught this Ziyarat to Muhammad Bin Muslim Al Saqafy and said: 'When you come to the shrine of Amir Al-Momineen^{-asws}, bathe for the visitation and wear your clean clothes, and smell something from the perfume, and walk, and upon you should be the calmness and the dignity.

فَإِذَا وَصَلْتَ إِلَى بَابِ السَّلَامِ فَاسْتَقْبِلِ الْقِبْلَةَ وَ كَبِّرِ اللَّهَ تَعَالَى ثَلَاثِينَ مَرَّةً وَ قُلِ السَّلَامُ عَلَى رَسُولِ اللَّهِ السَّلَامُ عَلَى خَيْرَةِ اللَّهِ- وَ ذَكَرَ الزِّيَارَةَ بِطُولِهَا.

When you arrive to Al Salaam door, face the Qiblah and exclaim Takbeer of Allah^{-azwj} the Exalted thirty times and said, 'The greeting be upon Rasool-Allah^{-saww}! The greeting be upon the Choice of Allah^{-azwj}' – and he mentioned the Ziyarat in its (full) length".⁵⁸

4- وَ ذَكَرَ الْعَمُّ السَّعِيدُ فِي مَزَارِهِ أَنَّ الصَّادِقَ ع زَارَ بِهَا عَلِيَّ بْنَ أَبِي طَالِبٍ يَوْمَ سَابِعِ عَشَرَ رَبِيعِ الْأَوَّلِ- وَ هِيَ الَّتِي رَوَاهَا مُحَمَّدُ بْنُ مُسْلِمٍ- وَ لِكَيْتِي رَأَيْتُ فِي الرِّوَايَاتِ اخْتِلَافاً كَثِيراً.

And an uncle of Al Saeed mentioned in his 'Mazaar' –

'Al-Sadiq^{-asws} had performed Ziyarat with it of Ali^{-asws} Bin Abu Talib^{-asws} on the 17th day of Rabbi Al-Awwal, and it is the Ziyarat which Muhammad Bin Muslim had performed, but I saw many difference in the two Ziyaraats".⁵⁹

⁵⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 2

⁵⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 3

⁵⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 4

5- حة، فرحة الغري أَبُو نُعَيْمٍ الْحَسَنُ بْنُ أَحْمَدَ بْنِ مَيْمٍ عَنِ السَّكُونِيِّ عَنِ مَنْصُورِ بْنِ خَارِجٍ عَنْ سَلِيمَانَ بْنِ خَالِدٍ وَ مُحَمَّدٍ بْنِ مُسْلِمٍ قَالَا مَضَيْنَا إِلَى الْحِيرَةِ فَاسْتَأْذَنَّا وَ دَخَلْنَا إِلَى أَبِي عَبْدِ اللَّهِ ع- فَجَلَسْنَا إِلَيْهِ وَ سَأَلْنَاهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ إِذَا خَرَجْتُمْ فَجَزَيْتُمُ التُّوتِيَّةَ وَ الْقَائِمَ وَ صِرْتُمْ مِنَ النَّجْفِ عَلَى غَلْوَةٍ أَوْ غَلْوَتَيْنِ رَأَيْتُمْ ذَكَوَاتٍ بِيضًا بَيْنَهَا قَبْرٌ قَدْ جَرَفَهُ السَّبِيلُ ذَلِكَ قَبْرُ أَمِيرِ الْمُؤْمِنِينَ ع

(The book) 'Farhat Al-Ghary' – Abu Nueym Al-Hassan Bin Ahmad Bin Maysam, from Al Sakuni, from Mansour Bin Hazim, from Suleyman Bin Khalid and Muhammad Bin Muslim who both said,

'We went to Al-Hira. We sought permission and entered to see Abu Abdullah^{-asws}. We seated to him^{-asws} and asked him^{-asws} about Amir Al-Momineen^{-asws}. He^{-asws} said: 'When you go out and surpass Al-Suweya and Al-Qaim, and you come to one or two shots of an arrow, you will see white mounds. Between these is a grave the floods have eroded. That is the grave of Amir Al-Momineen^{-asws}'.

قَالَ فَعَدَوْنَا مِنْ غَدٍ فَجَزَيْتُمُ التُّوتِيَّةَ وَ الْقَائِمَ وَ إِذَا ذَكَوَاتٍ بِيضٌ فَجَنَّاهَا فَإِذَا الْقَبْرُ كَمَا وَصَفَ قَدْ جَرَفَهُ السَّبِيلُ فَزَلْنَا فَسَلَّمْنَا وَ صَلَّيْنَا عِنْدَهُ ثُمَّ انْصَرَفْنَا فَلَمَّا كَانَ مِنَ الْغَدِ عَدَوْنَا إِلَى أَبِي عَبْدِ اللَّهِ ع فَوَصَفْنَا لَهُ فَقَالَ أَصَبْتُمْ أَصَابَ اللَّهُ بِكُمْ الرَّشَادَ.

He (the narrator) said. 'We went out in the morning and went beyond Al-Suweya and Al-Qaim, and there were white mounts. We went to these, and there was the grave just as he^{-asws} had described; the flood had eroded it. We greeted and prayed Salat by it, then we left. When it was the next morning, we went to Abu Abdullah^{-asws} and described it to him^{-asws}. He^{-asws} said: 'You got it right! May Allah^{-azwj} Guide (others) to the correctness through you!'⁶⁰

6- حة، فرحة الغري يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي الْبَرَكَاتِ عَنِ الْحُسَيْنِ بْنِ رَطْبَةَ عَنْ أَبِي عَلِيٍّ بْنِ شَيْخِ الطَّائِفَةِ عَنْ أَبِيهِ عَنِ الْمُهَيْدِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ دَاوُدَ عَنْ مُحَمَّدِ بْنِ بَكْرَانَ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ الْفَرَزْدَقِيِّ عَنِ هَمِيدِ الْحَجَّالِيِّ عَنْ مُحَمَّدِ بْنِ حَشِيبِ عَنِ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْعَامِرِيِّ عَنْ أَبِي مُعَمَّرِ الْهَلَالِيِّ عَنْ أَبِي قُرَّةَ رَجُلٍ مِنْ أَصْحَابِ زَيْدِ بْنِ عَلِيٍّ كَانَ مِنَ الْمَوَالِيِّ وَ كُنَّا نَعُدُّهُ مِنَ الْأَخْيَارِ قَالَ:

(The book) 'Farhat Al-Ghary' – Yahya Bin Saeed, from Muhammad Bin Abu Al Barakaat, from Al-Husayn Bin Ratba, from Abu Ali Bin Sheykh Al Taaifa, from his father, from Al Mufeed, from Muhammad Bin Ahmad Bin Dawood, from Muhammad Bin Bakran, from Al-Hassan Bin Muhammad Al Farazdaq, from Humeyd Al Hajjal, from Muhammad Bin Hasheesh, from Abdul Rahma Bin Al Qasim, from Ahmad Bin Abdullah Al Aamiry, from Abu Moamar Al Hilali, from Abu Qurrah, a man from the companions of Zayd Bin Ali. He was from the friends, and we were counting him as being from the good ones. He said,

انْطَلَقْتُ أَنَا وَ زَيْدُ بْنُ عَلِيٍّ نَحْوَ الْجَبَانَةِ فَصَلَّى لَيْلًا طَوِيلًا ثُمَّ قَالَ يَا أَبَا قُرَّةَ حَدِّثْنِي أَيُّ مَوْضِعٍ هَذَا

'I and Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}) went towards Al Jabbana. He prayed length of the night, then said, 'O Abu Qurra, narrate to me, which place is this?'

قَالَ فَعُلْتُ لَا نَدْرِي

He (the narrator) said, 'I said, 'We don't know'.

⁶⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 5

قَالَ نَحْنُ قُرْبُ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ - يَا أَبَا قُرَّةٍ نَحْنُ فِي رَوْضَةٍ مِنْ رِيَاضِ الْجَنَّةِ.

He said, 'We are nearby the grave of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}. O Abu Qurra! We are in a garden from the Gardens of Paradise!'⁶¹

7- حة، فرحة الغري قرأت بخط السيد الشريف الفاضل أبي يعلى الجعفرى ما صورته حدث أحمد بن محمد بن سهل قال: كنت عند الحسن بن يحيى فجاءه أحمد بن عيسى بن يحيى ابن أخيه فسأله وأنا أسمع فقال تعرف في حديث قبر علي بن أبي طالب ع عن حديث صفوان الجمال

(The book) 'Farhat Al-Ghary' – I read in the handwriting of the Seyyid the noble, the meritorious Abu Ya'la Al Ja'fari, its outline is, 'It is narrated by Ahmad Bin Muhammad Bin Sahl who said,

'I was in the presence of Al-Hassan Bin Yahya. Ahmad Bin Isa Bin Yahya, a son of his brother, came to him. He asked him and I was listening. He said, 'Do you know in a Hadeeth the (location of) the grave of Ali^{-asws} Bin Abu Talib^{-asws}, from the Hadeeth by Safwan Al-Jammal?'

فقال نعم أخبرني مؤلى لنا عن مؤلى ليني العباس - قال قال لي أبو جعفر المنصور خذ معك معولا و زنبیلا و امض معي

He said, 'Yes. A slave of ours informed me from a slave of the clan of Al-Abbas. He said, 'Abu Ja'far Al Mansour (caliph) said to me, 'Take a pickaxe and a basket and come with me!'

قال فأخذت ما قال و ذهبت معه ليلا حتى أتى الغري فإذا بقبر فقال اخفر

He said, 'I took what he had said, and I went with him at night until he came to Al-Ghary. There was a grave. He said, 'Dig!'

فحفرت حتى بلغت اللحد فقلت هذا قبر قد ظهر

I dug until I reached the sepulchre (Lahad). I said, 'This is a grave which has appeared!'

فقال طم ذلك هذا قبر علي ع إنما أردت أن أعلم

He said, 'Cover it up, this is the grave of Ali^{-asws}! But rather I wanted to know'.

و هذا لأن المنصور يسمع بذلك عن أهل البيت ع فأراد أن يستبرئ الخال فاتصحت.

And this is because Al-Mansour had heard of that from People^{-asws} of the Household, so he wanted to verify the situation, so it becomes clear".⁶²

بيان: قوله عن حديث صفوان أي القبر الذي عرفه الناس و أخذوه من حديث صفوان حيث روى تعيين هذا الموضع.

⁶¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 6

⁶² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 7

Explanation – His words, ‘from the Hadeeth by Safwan’, i.e. the grave which the people recognise and they are taking it from a Hadeeth by Safwan where he reported the exact location of this place.

8- حة، فرحة الغري عَبْدُ الصَّمَدِ بْنِ أَحْمَدَ عَنِ الْحَافِظِ عَنِ أَبِي الْفَرَجِ بْنِ الْجَوْزِيِّ عَنِ إِسْمَاعِيلَ بْنِ أَحْمَدَ السَّمَرَقَنْدِيِّ عَنِ أَبِي مَنْصُورٍ عَنِ عَبْدِ الْعَزِيزِ الْعُكْبَرِيِّ عَنِ الْحُسَيْنِ بْنِ بُشْرَانَ عَنِ أَبِي الْحَسَنِ الْأَشْنَائِيِّ عَنِ أَبِي بَكْرٍ بْنِ أَبِي الدُّنْيَا وَ نَقَلْتُهُ مِنْ نُسخَةٍ عَتِيقَةٍ عَلَيْهَا طَبَقَاتٌ كَثِيرَةٌ وَ هِيَ عِنْدِي قَالَ أَحْبَبْنَا عُمَرَ عَنِ عَبْدِ اللَّهِ عَنِ أَبِيهِ عَنِ هِشَامِ بْنِ مُحَمَّدٍ عَنِ أَبِي بَكْرٍ بْنِ عَبَّاشٍ قَالَ:

(The book) ‘Farhat Al-Ghary’ – Abdul Samad Bin Ahmad, from Al Hafiz, from Abu Al Faraj Bin Al Jowzy, from Ismail Bin Ahmad Al Samarqandy, from Abu Mansour, from Abdul Aziz Al Ukbari, from Al-Husayn Bin Bushran, from Abu Al-Hassan Al Ashnasy, from Abu Bakr Bin Abu Al Dunya, and I copied it from an ancient copy, upon it were many layers (patches), and it is in my possession. He said, ‘We are informed by Umar, from Abdullah, from his father, from Hisham Bin Muhammad, from Abu Bakr Bin Ayyash who said,

سَأَلْتُ أَبَا حُصَيْنٍ وَ الْأَعْمَشَ وَ غَيْرَهُمْ فَقُلْتُ أَحْبَبْتُمْ أَحَدًا أَنَّهُ صَلَّى عَلَيَّ عِ أَوْ شَهِدَ دَفْنَهُ

‘I asked Abu Al-Husayn and Al-Amsh and others. I said, ‘Has anyone informed you that he had prayed Salat upon Ali^{-asws} and witnessed his^{-asws} burial?’

قَالُوا لَا

They said, ‘No’.

فَسَأَلْتُ أَبَاكَ مُحَمَّدَ بْنَ السَّائِبِ فَقَالَ أُخْرِجَ بِهِ لَيْلًا وَ خَرَجَ بِهِ الْحَسَنُ وَ الْحُسَيْنُ وَ مُحَمَّدُ بْنُ الْحَنَفِيَّةِ ع وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ وَ عِدَّةٌ مِنْ أَهْلِ بَيْتِهِ فَدُفِنَ فِي ظَهْرِ الْكُوفَةِ

I asked your father Muhammad Bin Al-Saaib. He said, ‘He^{-asws} was taken out with at night and there went out with him^{-asws}, Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Muhammad Bin Al Hanafiya, and Abdullah son of Ja’far^{-asws}, and a number of his^{-asws} family members. He^{-asws} was buried at the back of Al-Kufa’.

فَقُلْتُ لِأَبِيكَ لِمَ فُعِلَ بِهِ ذَلِكَ

I said to your father, ‘Why was that done to him^{-asws}?’

قَالَ خَافَةَ أَنْ تَنْبَشَهُ الْخَوَارِجُ وَ غَيْرُهُمْ.

He said, ‘Fearing that the Kharijites and others would exhume him^{-asws}’.⁶³

⁶³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 8

9- يب، تهذيب الأحكام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ عَنْ مُحَمَّدِ بْنِ بَكَّارِ النَّقَّاشِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ الْفَزَارِيِّ عَنِ الْحَسَنِ بْنِ عَلِيِّ النَّخَّاسِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ الرُّمَّانِيِّ عَنْ يَحْيَى الْحِمَّانِيِّ عَنْ مُحَمَّدِ بْنِ عَبِيدِ الطَّيَالِسِيِّ عَنْ مُحَمَّدِ بْنِ الْمُخْتَارِ التَّمَّارِ عَنْ أَبِي مَطَرٍ قَالَ: لَمَّا ضَرَبَ ابْنُ مُلْجِمِ الْفَاسِقِ لَعْنَهُ اللَّهُ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ لَهُ الْحَسَنُ- أَقْتُلْهُ

(The book) ‘Tahzeeb Al Ahkaam’ – Muhammad Bin Ahmad Bin Dawood, from Muhammad Bin Bakkar Al Naqqash, from Al-Husayn Bin Muhammad Al Fazary, from Al-Hassan Bin Ali Al Nakhhas, from Ja’far Bin Muhammad Al Rummani, from Yahya Al Himmani, from Muhammad Bin Ubeyd Al Tayalisy, from Mukhtar Al Tammar, from Abu Matar who said,

‘When Ibn Al-Muljim^{-la}, the immoral, may Allah^{-azwj} Curse him^{-la}, struck Amir Al-Momineen^{-asws}, Al-Hassan^{-asws} said to him^{-asws}, ‘I^{-asws} will kill him^{-la}!’

قَالَ لَا وَ لَكِنَّ احْسِنُهُ فَاِذَا مِتُّ فَاقْتُلُوهُ فَاِذَا مِتُّ فَاذْفُنُوْنِي فِي هَذَا الطَّهْرِ فِي قَبْرِ اَخَوْتِي هُوْدٍ وَ صَالِحِ.

He^{-asws} said: ‘No, but withhold him^{-la}. When I^{-asws} die, kill him^{-la}! When I^{-asws} am dead, bury me in this land in a grave of my^{-asws} brothers^{-as} (The Prophets^{-as}) Hud^{-as} and Salih^{-as}’⁶⁴

10- وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ بَكْرَانَ عَنْ عَلِيِّ بْنِ يَعْقُوبَ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ أَخِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عُمَرَ الْجُرْجَانِيِّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَنْ جَدِّهِ قَالَ: سَأَلْتُ الْحَسَنَ بْنَ عَلِيٍّ ع- أَيْنَ دَفَنْتُمْ أَمِيرَ الْمُؤْمِنِينَ ع-

And from him, from Muhammad Bin Bakran, from Ali Bin Yaqoub, from Ali Bin Al-Hassan, from his brother, from Ahmad Bin Muhammad Bin Umar Al Jurjany,

‘From Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, from his (narrator’s) grandfather who said, ‘I asked Al-Hassan^{-asws} Bin Ali^{-asws}, ‘Where did you^{-asws} bury Amir Al-Momineen^{-asws}?’

فَقَالَ عَلِيُّ شَفِيرِ الْجُرْفِ وَ مَرْزَنَا بِهِ لَيْلًا عَلَى مَسْجِدِ الْأَشْعَثِ وَ قَالَ اذْفُنُوْنِي فِي قَبْرِ اَخي هُوْدِ.

He^{-asws} said: ‘On the verge of a cliff, and we went with him^{-asws} at night to Masjid Al-Ash’as, and he^{-asws} had said: ‘Bury me in the grave of my^{-asws} brother Hud^{-as}’⁶⁵

11- ب، قرب الإسناد ابن عيسى عن البرزطي قال: سألت الرضا ع عن قبر أمير المؤمنين ع فقال ما سمعت من أشياخك

(The book) ‘Qurb Al Isnaad’ – Ibn Isa, from Al Bazanty who said,

‘I asked Al-Reza^{-asws} about the grave of Amir Al-Momineen^{-asws}. He^{-asws} said: ‘What have you heard from the elders?’

فَقُلْتُ لَهُ حَدَّثَنَا صَفْوَانُ بْنُ مِهْرَانَ عَنْ جَدِّكَ أَنَّهُ دُفِنَ بِنَجْفِ الْكُوفَةِ وَ رَوَاهُ بَعْضُ أَصْحَابِنَا عَنْ يُونُسَ بْنِ ظَبْيَانَ يَمِثِلُ هَذَا

⁶⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 9

⁶⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 10

I said to him^{-asws}, 'Safwan Bin Mihran narrated to us from your^{-asws} grandfather^{-asws} he^{-asws} was buried at Najaf Al-Kufa, and some of our companions have reported from Yunus Bin Zibyan with similar to this'.

فَقَالَ سَمِعْتُ مِنْهُ يَذْكُرُ أَنَّهُ دُفِنَ فِي مَسْجِدِكُمْ بِالْكُوفَةِ

He^{-asws} said: 'I^{-asws} heard from him mentioning that he^{-asws} was buried in your Masjid at Al-Kufa'.

فَقُلْتُ لَهُ جُعِلَتْ لَكَ إِيشِ لِمَنْ صَلَّى فِيهِ مِنَ الْفَضْلِ

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Which thing from the merit is there for the one who prays Salat in it?'

فَقَالَ كَانَ جَعْفَرٌ ع يَقُولُ لَهُ مِنَ الْفَضْلِ ثَلَاثُ مَرَارٍ هَكَذَا وَ هَكَذَا بِيَدَيْهِ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ نُجَاهٍ.

He^{-asws} said: 'Ja'far^{-asws} had said to him of the merits three times, like this and like this!' – by his^{-asws} hand on his^{-asws} right, and on his^{-asws} left, and his^{-asws} front".⁶⁶

بيان: قوله ع سمعت منه أي من يونس بالواسطة و إنما لم يبين ع الجواب تقيية قوله ثلاث مرار أي أشار ع إلى الجوانب الثلاثة مبيناً أن له من الفضل ما يملأ تلك الجوانب إلى السماء تشبيهاً للمعقول بالمحسوس.

Explanation - His^{-asws} saying 'I^{-asws} heard from him', means that he^{-asws} heard from Yunus through an intermediary. He^{-asws} did not clarify the answer openly due to Taqiyyah. His^{-asws} phrase 'three times' indicates that he^{-asws} gestured towards the three directions, signifying that his^{-asws} virtue extends to fill those directions up to the sky, using a sensory analogy to illustrate an abstract concept.

12- مل، كامل الزيارات أبي و أخي و علي بن الحسين و ابن الوليد جميعاً عن سعد بن ابن عيسى عن علي بن الحكم عن صفوان بن الجمال قال كُنْتُ وَ عَامِرُ بْنُ عَبْدِ اللَّهِ بْنِ جُدَاعَةَ الْأَزْدِيِّ فَقَالَ لَهُ عَامِرٌ إِنَّ النَّاسَ يَزْعُمُونَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع دُفِنَ بِالرَّحْبَةِ

(The book) 'Kamil Al-Ziyaraat' – My father and my brother and Ali Bin Al-Husayn and Ibn Al Waleed, altogether from Sa'ad, from Ibn Isa, from Ali Bin Al Hakam, from Safwan Bin Al Jammal who said,

'I and Aamir Bin Abdullah Bin Juza'at Al Azdy (had gathered). Aamir said to him, 'The people are claiming that Amir Al-Momineen^{-asws} was buried at Al-Rahba!'

فَقَالَ لَا

He said, 'No'.

⁶⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 11

قَالَ فَأَيْنَ دُفِنَ

He said, 'So where is he^{-asws} buried?'

قَالَ إِنَّهُ لَمَّا مَاتَ احْتَمَلَهُ الْحَسَنُ - فَأَتَى بِهِ ظَهْرَ الْكُوفَةِ قَرِيباً مِنَ النَّجْفِ يَسْرَةً مِنَ الْعَرِيِّ يَمَنَةً عَنِ الْحِيرَةِ فَدَفَنَهُ بَيْنَ ذِكْوَاتٍ بَيْضٍ

He said, 'When he^{-asws} passed away, Al-Hassan^{-asws} carried him^{-asws}. He^{-asws} came with him^{-asws} to the back of Al-Kufa nearby Al-Najaf, to the left of Al-Ghary and right of Al-Hira. He^{-asws} buried him^{-asws} between the white mounds'.

قَالَ فَلَمَّا كَانَ بَعْدَ ذَهَبَتْ إِلَى الْمَوْضِعِ فَتَوَهَّمْتُ مَوْضِعاً مِنْهُ ثُمَّ أَتَيْتُهُ فَأَخْبَرْتُهُ فَقَالَ لِي أَصَبْتَ رَحِمَكَ اللَّهُ ثَلَاثَ مَرَّاتٍ.

He said, 'When it was afterwards, I went to the place and speculated about a place from it. Then I came to him and informed him. He said to me, 'You have found it, may Allah^{-azwj} Mercy you!' – three times''⁶⁷

13- حة، فرحة الغري عَمِي وَ أَبُو الْقَاسِمِ بْنِ سَعِيدٍ مَعاً عَنِ الْحَسَنِ الدَّرِيِّ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ شَهْرَاشُوبَ عَنْ شَيْخِ الطَّائِفَةِ عَنِ الْمُفِيدِ عَنِ ابْنِ قَوْلُوَيْهِ عَنِ الْكَلْبِيِّ عَنِ عِدَّةٍ مِنْ أَصْحَابِنَا عَنِ ابْنِ عَيْسَى مِثْلَهُ.

(The book) 'Farhat Al-Ghary – My uncle and Abu Al Qasim Bin Saeed, both together from Al-Hassan Al Darby, from Muhammad Bin Ali Bin Shehr Ashub, from Sheykh Al Taaifa, from Al Mufeed, from Ibn Qawlawayi, from Al Kulayni, from a number of our companions, from Ibn Isa – similar to it.⁶⁸

14- مل، كامل الزيارات ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ الْخِلَالِ عَنِ جَدِّهِ قَالَ: قُلْتُ لِلْحُسَيْنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا أَيْنَ دَفَنْتُمْ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ

(The book) 'Kamil Al-Ziyaraat' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Abu Umeyr, from Al-Husayn Bin Al Khilal, from his grandfather who said,

'I said to Al-Husayn^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both, 'Where did you^{-asws} bury Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}?'⁶⁹

فَقَالَ خَرَجْنَا بِهِ لَيْلاً حَتَّى مَرَرْنَا بِهِ عَلَى مَسْجِدِ الْأَشْعَثِ حَتَّى خَرَجْنَا إِلَى الظَّهْرِ نَاحِيَةِ الْعَرِيِّ.

He^{-asws} said: 'We went out with him^{-asws} at night until we passed with him^{-asws} to Masjid Al-Ash'as, until we went out to the back towards Al-Ghary''⁶⁹

15- حة، فرحة الغري ابْنُ قَوْلُوَيْهِ مِثْلَهُ.

⁶⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 12

⁶⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 13

⁶⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 14

(The book) 'Farhat Al-Ghary' – Ibn Qawlawayh, similar to it.⁷⁰

16- مل، كامل الزيارات جماعة مشايخي عن محمد بن يحيى عن أحمد بن محمد بن ابن أبي عمير عن القاسم بن محمد عن عبد الله بن سنان قال: أتاني عمر بن يزيد فقال لي اركب

(The book) 'Kamil Al-Ziyaraat' – A group of my elders, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Al Qasim Bin Muhammad, from Abdullah Bin Sinan who said,

'Umar Bin Yazeed came to me. He said to me, 'Ride!'

فركبت معه فمضينا حتى أتينا منزل حفص الكناسي فاستخرجه فركب معنا ثم مضينا حتى أتينا العري فانتهينا إلى قبر فقال انزلوا هذا قبر أمير المؤمنين ع

I rode with him. We went until we came to the house of Hafs Al-Kunasy. I brought him out, so he rode with us. Then we continued until we came to Al-Ghary and we ended to a grave. He said, 'Stay here, this is the grave of Amir Al-Momineen^{-asws}!'

فقلت له من أين علمت هذا

I said to him, 'From where did you know this?'

قال أتيت مع أبي عبد الله ع حيث كان بالحيرة غير مرة وخررتني أنه قبره.

He said, 'I had come to it with Abu Abdullah^{-asws} when he^{-asws} was at Al-Hira, more than once, and he^{-asws} informed me that it was his^{-asws} grave'.⁷¹

17- حة، فرحة الغري بالإسناد المتقدم عن الكليني عن عدي بن عيسى مثله.

(The book) 'Farhat Al-Ghary' – By the previous chain from Al Kulayni, from a number, from Ibn Isa, similar to it.⁷²

18- مل، كامل الزيارات أبي و الكليني معاً عن علي بن أبيه عن يحيى بن زكريا عن يزيد بن عمرو بن طلحة قال: قال أبو عبد الله ع و هو بالحيرة أ ما تريد ما وعدتلك

(The book) 'Kamil Al-Ziyaraat' – My father and Al Kulayni, both together, from Ali, from his father, from Yahya Bin Zakariya, from Yazeed Bin Amro Bin Talha who said,

'Abu Abdullah^{-asws} said while he^{-asws} was at Al-Hira: 'Don't you want what I^{-asws} had promised you?'

⁷⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 15

⁷¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 16

⁷² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 17

قَالَ قُلْتُ بَلَى يَعْني الدَّهَابَ إِلَى قَبْرِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ-

I said, 'Yes!', meaning the going to the grave of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}.

قَالَ فَرَكِبْتُ وَرَكِبَ إِسْمَاعِيلُ مَعَهُ وَرَكِبْتُ مَعَهُمْ حَتَّى إِذَا جَاَزَ التُّوَيْبَةَ وَكَانَ بَيْنَ الْحَيْرَةِ وَ النَّجْفِ عِنْدَ ذِكْوَاتِ بَيْضِ نَزَلَ وَ نَزَلَ إِسْمَاعِيلُ وَ نَزَلْتُ مَعَهُمْ فَصَلَّى وَ صَلَّى إِسْمَاعِيلُ وَ صَلَّى

He (the narrator) said, 'He^{-asws} rode, and Ismail rode with him^{-asws}, and I rode with them until when he^{-asws} had gone past Al-Suweya, and he^{-asws} was between Al-Hira and Al-Najaf at the white mounds, he^{-asws} descended, and Ismail descended, and I descended. He^{-asws} prayed Salat, and Ismail prayed Salat, and I prayed Salat.

فَقَالَ لِإِسْمَاعِيلِ قُمْ فَسَلِّمْ عَلَيَّ جَدِّكَ الْحُسَيْنِ بْنِ عَلِيٍّ

He^{-asws} said to Ismail: 'Stand and greet unto your grandfather Al-Husayn^{-asws} Bin Ali^{-asws}!'

فَقُلْتُ جَعَلْتُ فِدَاكَ أَلَيْسَ الْحُسَيْنُ بِكَرْبَلَاءَ

I said, 'May I be sacrificed for you^{-asws}! Isn't Al-Husayn^{-asws} at Karbala?'

فَقَالَ نَعَمْ وَ لَكِنْ لَمَّا حُمِلَ رَأْسُهُ إِلَى الشَّامِ سَرَفَهُ مَوْلَى لَنَا فَدَفَنَهُ بِحَنْبِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا.

He^{-asws} said: 'Yes, but when his^{-asws} head was carried to Syria, a friend of ours^{-asws} stole it and he buried it by a side of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both'.⁷³

19- حة، فرحة الغري بالإسناد المتقدم عن الكليني مثله.

(The book) 'Farhat Al-Ghary' – By the previous chain from Al Kulayni, similar to it.⁷⁴

20- مل، كامل الزيارات أبي و ابن الوليد معاً عن ابن مَيْبِلٍ عَنْ سَهْلِ عَنْ إِبْرَاهِيمَ بْنِ عُثْبَةَ عَنِ الْوَشَاءِ عَنْ أَبِي الْفَرَجِ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ: سَأَلْتُ مَعَ أَبِي عَبْدِ اللَّهِ عَ فَمَرَّ بِظَهْرِ قَبْرِ فَنَزَلَ فَصَلَّى رُكْعَتَيْنِ ثُمَّ تَقَدَّمَ قَلِيلاً فَصَلَّى رُكْعَتَيْنِ ثُمَّ سَارَ قَلِيلاً فَنَزَلَ فَصَلَّى رُكْعَتَيْنِ ثُمَّ قَالَ هَذَا مَوْضِعُ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ ع

(The book) 'Kamil Al-Ziyaraat' – My father and Ibn Al Waleed, both together from Ibn Mateel, from Sahl, from Ibrahim Bin Uqba, from Al Washa, from Abu Al Faraj, from Aban Bin Taghlib who said,

'I was with Abu Abdullah^{-asws}. He^{-asws} passed by an apparent grave. He^{-asws} descended two units Salat. Then he^{-asws} went ahead a little and prayed two units Salat. Then he travelled a little,

⁷³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 18

⁷⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 19

descended and prayed two units Salat, then said: 'This is the place of the grave of Amir Al-Momineen^{-asws!}'

قُلْتُ جُعِلْتُ فِدَاكَ فَمَا الْمَوْضِعَيْنِ اللَّذَيْنِ صَلَّى فِيهِمَا

I said, 'May I be sacrificed for you^{-asws!} So what are the two places in which you^{-asws} had prayed Salat?'

قَالَ مَوْضِعُ رَأْسِ الْحُسَيْنِ عَ وَ مَوْضِعُ مَنْبَرِ الْقَائِمِ.

He^{-asws} said: 'Place of the head of Al-Husayn^{-asws}, and place of a pulpit of Al-Qaim^{-ajfj}'.⁷⁵

21- حة، فرحة الغري عَمِي عَنِ الْحَسَنِ بْنِ دَرَبِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ شَهْرَآشُوبَ عَنْ جَدِّهِ عَنِ الطُّوسِيِّ عَنِ الْمُفِيدِ عَنِ ابْنِ فُؤَلَيْهِ عَنِ الْكَلْبِيِّ عَنِ عَدَّةٍ عَنِ سَهْلِ مِثْلَهُ.

(The book) 'Farhat Al-Ghary' – My uncle, from Al-Hassan Bin Darby, from Muhammad Bin Ali Bin Shahr Ashub, from his grandfather, from Al Tusi, from Al Mufeed, from Ibn Qawlawayi, from Al Kulayni, from a number, from Sahl, similar to it.⁷⁶

22- مل، كامل الزيارات أَبِي عَنْ سَعْدِ عَنِ الْحَشَّابِ عَنِ ابْنِ أَسْبَاطٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِذَا أَتَيْتَ الْعَرِيَّ رَأَيْتَ قَبْرَيْنِ قَبْرًا كَبِيرًا وَ قَبْرًا صَغِيرًا فَأَمَّا الْكَبِيرُ فَقَبْرُ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ أَمَّا الصَّغِيرُ فَرَأْسُ الْحُسَيْنِ بْنِ عَلِيٍّ ع.

(The book) 'Kamil Al-Ziyaraat' – My father, from Sa'ad, from Al Khashab, from Ibn Asbaat raising it, said,

'Abu Abdullah^{-asws} said: 'When you come to Al-Ghary you will see two graves, a big grave and a small grave. As for the big, it is the grave of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and as for the small, it is head of Al-Husayn^{-asws} Bin Ali^{-asws}'.⁷⁷

23- مل، كامل الزيارات مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنِ الْأَسَدِيِّ عَنِ النَّحَعِيِّ عَنِ النَّوْفَلِيِّ عَنِ صَفْوَانَ بْنِ مِهْرَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: سَارَ وَ أَنَا مَعَهُ مِنَ الْقَادِسِيَّةِ حَتَّى أَشْرَفَ عَلَى النَّجَفِ

(The book) 'Kamil Al-Ziyaraat' – Muhammad Bin Abdullah, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Safwan Bin Mihran,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he (the narrator) said: 'He^{-asws} travelled, and I was with him, from Al-Qadisiyya until I overlooked upon Al-Najaf.

فَقَالَ هُوَ الْجَبَلُ الَّذِي اعْتَصَمَ بِهِ ابْنُ جَدِّي نُوحٍ ع- فَ قَالَ سَأَوِي إِلَى جَبَلٍ يَعْصُمُنِي مِنَ الْمَاءِ فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِ يَا نَجْفُ أ يُعْتَصِمُ بِكَ مِنِّي فَغَابَ فِي الْأَرْضِ وَ تَقَطَّعَ إِلَى قُطْرِ الشَّامِ

⁷⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 20

⁷⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 21

⁷⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 22

He^{-asws} said: 'It is the mountain which the son of my^{-asws} grandfather^{-as} Noah^{-as} had adhered with, so he said, **'I will shelter to a mountain. It will protect me from the water'** [11:43]. So, Allah^{-azwj} Blessed and Exalted Revealed to it: "O Najaf! Can one be protected with you from Me^{-azwj}?" It disappeared in the earth and was cut (crumbled) up to the regions of Syria'.

ثُمَّ قَالَ اَعْدِلْ بِنَا

Then he^{-asws} said: 'Turn with us^{-asws}!'

فَعَدَلْتُ فَلَمْ يَزَلْ سَائِرًا حَتَّى أَتَى الْعَرَبِيَّ فَوَقَفَ عَلَى الْقَبْرِ فَسَاقَ السَّلَامَ مِنْ آدَمَ عَلَى نَبِيِّ نَبِيٍّ عَ وَ أَنَا أُسَوِّقُ مَعَهُ حَتَّى وَصَلَ السَّلَامَ إِلَى النَّبِيِّ ص-

I turned. He^{-asws} did not cease travelling until he^{-asws} came to Al-Ghary. He^{-asws} paused at the grave. He^{-asws} conveyed the greeting from Adam^{-as} up to a Prophet^{-as} by Prophet^{-as}, and I was conveying with him^{-asws}, until the greeting arrived to the Prophet^{-saww}.

ثُمَّ خَرَّ عَلَى الْقَبْرِ فَسَلَّمَ عَلَيْهِ وَ عَلَا نَحْبَهُ ثُمَّ قَامَ فَصَلَّى أَرْبَعَ رَكَعَاتٍ وَ صَلَّى مَعَهُ وَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مَا هَذَا الْقَبْرُ

Then he^{-asws} fell upon the grave. He^{-asws} greeted unto him^{-asws}, and his^{-asws} wailing was loud. Then he^{-asws} stood up and prayed four units Salat, and I prayed with him^{-asws}, and I said, 'O son^{-asws} of Rasool-Allah^{-saww}! What is this grave?'

فَقَالَ هَذَا قَبْرُ جَدِّي عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ.

He^{-asws} said: 'This is the grave of my^{-asws} grandfather Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}'.⁷⁸

24- مل، كامل الزيارات مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَلِيِّ بْنِ يَعْقُوبَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ الْجُهْمِ قَالَ: ذَكَرْتُ لِأَبِي الْحُسَيْنِ عَ يَخْتِجِي بِنَ مُوسَى وَ تَعَرَّضَهُ لِمَنْ يَأْتِي قَبْرَ أَمِيرِ الْمُؤْمِنِينَ عَ وَ أَنَّهُ كَانَ يَنْزِلُ مُوضِعًا كَانَ يُقَالُ لَهُ التَّوْبَةُ يَنْزَرُهُ إِلَيْهِ

(The book) 'Kamil Al-Ziyaraat' – Muhammad Bin Ahmad Bin Ali Bin Yaqoub, from Ali Bin Al-Hassan Bin Fazzal, from his father, from Al-Hassan Bin Al Jahm who said,

'I mentioned Yahya Bin Musa to Abu Al-Hassan^{-asws}, and his objection for the one who goes to the grave of Amir Al-Momineen^{-asws}, and he used to descend in a place called 'Al-Suweya' for leisure (picnic) to it.

أَلَا وَ قَبْرُ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَوْقَ ذَلِكَ قَلِيلًا وَ هُوَ الْمَوْضِعُ الَّذِي رَوَى صَفْوَانُ الْجَمَّالُ - أَنَّ أَبَا عَبْدِ اللَّهِ عَ وَصَفَهُ لَهُ قَالَ لَهُ فِيمَا ذَكَرَ إِذَا انْتَهَيْتَ إِلَى الْعَرَبِيِّ ظَهَرَ الْكُوفَةَ فَاجْعَلْهُ خَلْفَ ظَهْرِكَ وَ تَوَجَّهْ عَلَى نَحْوِ النَّجْفِ وَ تَبَايُنْ قَلِيلًا فَإِذَا انْتَهَيْتَ إِلَى الذُّكُوتِ الْبَيْضِ وَ النَّبِيَّةِ أَمَامَهُ فَذَلِكَ قَبْرُ أَمِيرِ الْمُؤْمِنِينَ عَ

Indeed, and the grave of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} is a little above that, and it is the place which Safwan Al-Jammal had reported that Abu

⁷⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 23

Abdullah^{-asws} had located it for him. He^{-asws} said among what he mentioned: ‘When you end to Al-Ghary at the back of Al-Kufa, make it to be behind your back and head towards the area of Al-Najaf, and veering a little to the right. When you end to the white mounds and Al-Suweya is in front of it, so that is the grave of Amir Al-Momineen^{-asws}!

وَأَنَا أَنِّيهِ كَثِيرًا وَمِنْ أَصْحَابِنَا مَنْ لَا يَرَى ذَلِكَ وَيَقُولُ هُوَ فِي الْمَسْجِدِ وَبَعْضُهُمْ يَقُولُ هُوَ فِي الْقَصْرِ فَأَرَدْتُ عَلَيْهِمْ بِأَنَّ اللَّهَ لَمْ يَكُنْ لِيَجْعَلْ قَبْرَ أَمِيرِ الْمُؤْمِنِينَ ع فِي الْقَصْرِ فِي مَنَازِلِ الظَّالِمِينَ وَلَمْ يَكُنْ يُدْفَنُ فِي الْمَسْجِدِ وَهُمْ يُرِيدُونَ سِتْرَهُ فَأَيُّنَا أَصَوَّبُ

And I go to it frequently, and from our companions there is one who does not view that and he says, ‘It is in the Masjid’, and one of them says, ‘It is in the castle (government building)’. I refute upon them that Allah^{-azwj} would not Make the grave of Amir Al-Momineen^{-asws} in the castle (government building), in houses of the oppressors, and would let him^{-asws} be buried in the Masjid while they are intending to conceal it. So, which of us is correct?’

قَالَ أَنْتَ أَصَوَّبٌ مِنْهُ أَخَذْتُ بِقَوْلِ جَعْفَرِ بْنِ مُحَمَّدٍ ع

He^{-asws} said: ‘You are more correct than him! Take with the words of Ja’far^{-asws} Bin Muhammad^{-asws}!’

قَالَ ثُمَّ قَالَ لِي يَا أَبَا مُحَمَّدٍ مَا أَرَى أَحَدًا مِنْ أَصْحَابِنَا يَقُولُ بِقَوْلِكَ وَلَا يَذْهَبُ مَذْهَبَكَ

He (the narrator) said, ‘Then he^{-asws} said to me: ‘O Abu Muhammad! I^{-asws} don’t see anyone of our companions saying your words, nor going where you are going (with it)’.

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَمَا ذَلِكَ شَيْءٌ مِنَ اللَّهِ

I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! Is that not something from Allah^{-azwj}?’

قَالَ أَجَلٌ إِنَّ اللَّهَ يُوفِّقُ مَنْ يَشَاءُ وَيُؤْمِنُ عَلَيْهِ فَقُلْ ذَلِكَ بِتَوْفِيقِ اللَّهِ وَاحْمَدُهُ عَلَيْهِ.

He^{-asws} said: ‘Yes. Allah^{-azwj} Inclines the one He^{-azwj} so Desires to and he believes upon it, so say, ‘That by the Inclination of Allah^{-azwj} and I praise Him^{-azwj} upon that!’⁷⁹

25- مل، كامل الزيارات مُحَمَّدُ بْنُ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ مَعَا عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ مَهْرِيَّازَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْهُ ع مِثْلَهُ.

(The book) ‘Kamil Al-Ziyaraat’ – Muhammad Bin Al-Hassan, and Muhammad Bin Ahmad Bin Al-Husayn, both together from Al-Hassan Bin Ali Bin Mahziyar, from his father, from Ibn Fazzal, from Al-Hassan Bin Al Jahm, from him^{-asws}, similar to it.⁸⁰

⁷⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 24

⁸⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 25

26- مل، كامل الزيارات بِحَدِّ الْإِسْنَادِ عَنِ عَلِيِّ بْنِ مَهْزِيَّارَ عَنِ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشِيْمَ عَنِ يُونُسَ بْنِ طَبِّيَّانَ أَوْ عَنِ رَجُلٍ عَنِ يُونُسَ بْنِ طَبِّيَّانَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع بِالْحَيْرَةِ أَيَّامَ مَقْدَمِهِ عَلَى أَبِي جَعْفَرٍ فِي لَيْلَةٍ صَحِيَانَةَ [صَحِيَانَةَ] مُقْمِرَةً قَالَ فَتَنَظَّرَ إِلَى السَّمَاءِ فَقَالَ يَا يُونُسُ أَمَا تَرَى هَذِهِ الْكَوَاكِبَ مَا أَحْسَنَهَا أَمَا إِنَّهَا أَمَانٌ لِأَهْلِ السَّمَاءِ وَنَحْنُ أَمَانٌ لِأَهْلِ الْأَرْضِ

(The book) 'Kamil Al-Ziyaraat' – By this chain from Ali Bin Mahziyar, from Ali Bin Ahmad Bin Asheyam, from Yunus Bin Zabyan, or from a man from Yunus Bin Zabyan who said,

'I was with Abu Abdullah^{-asws} at Al-Hira, in the days of his^{-asws} arrival to Abu Ja'far (Al-Mansour) during a bright moonlit night. He^{-asws} looked at the sky. He^{-asws} said: 'O Yunus! Can you see these stars how excellent these are? But, these are a security for inhabitants of the sky, and we^{-asws} are a security for inhabitants of the earth!'

ثُمَّ قَالَ يَا يُونُسُ فَمَرَّ بِإِسْرَاجِ الْبَعْلِ وَالْحِمَارِ

Then he^{-asws} said: 'O Yunus! Go and saddle the mule and the donkey!'

فَلَمَّا أُسْرِجَا قَالَ يَا يُونُسُ أَيُّهُمَا أَحَبُّ إِلَيْكَ الْبَعْلُ أَوْ الْحِمَارُ

When I had saddled them, he^{-asws} said: 'O Yunus! Which of the two is more beloved to you, the mule or the donkey?'

قَالَ فَظَنَنْتُ أَنَّ الْبَعْلَ أَعْجَبُ لِقُوَّتِهِ فَعُلْتُ الْحِمَارُ

He (the narrator) said, 'I thought that the mule was more amazing due to its strength, so I said, 'The donkey'.

قَالَ أَحَبُّ أَنْ تُؤَثِّرَنِي بِهِ

He^{-asws} said: 'I^{-asws} would love it if you could prefer me with it!'

فَعُلْتُ فَعَعَلْتُ

I said, 'I have done so!'

فَرَكِبَ وَرَكِبْتُ فَلَمَّا خَرَجْنَا مِنَ الْحَيْرَةِ قَالَ تَقَدَّمْ يَا يُونُسُ

He^{-asws} rode and I rode. When we went out from Al-Hira, he^{-asws} said: 'Proceed, O Yunus!'

قَالَ فَأَقْبَلَ بِقَوْلِ نِيَامَنْ نِيَّاسَرَ فَلَمَّا انْتَهَيْنَا إِلَى الدُّكَّوَاتِ الْحُمْرِ قَالَ ع هُوَ الْمَكَانُ

He (the narrator) said, 'He^{-asws} kept directing, right, left. When we ended to the red mounds, he^{-asws} said: 'It is the place!'

فَعُلْتُ نَعَمْ

I said, 'Yes'.

فَتَيَّامَنَ ثُمَّ قَصَدَ إِلَى مَوْضِعٍ فِيهِ مَاءٌ وَ عَيْنٌ فَتَوَضَّأَ ثُمَّ دَنَا مِنْ أَكْمَةٍ فَصَلَّى عِنْدَهَا ثُمَّ مَالَ عَلَيْهَا وَ بَكَى ثُمَّ مَالَ إِلَى أَكْمَةٍ دُونَهَا فَفَعَلَ مِثْلَ ذَلِكَ ثُمَّ قَالَ يَا يُونُسُ افْعَلْ مِثْلَ مَا فَعَلْتُ

He^{-asws} veered to the right, then aimed to a place wherein was water and a spring. He^{-asws} performed Wud'u, then went near a hill and prayed Salat at it. Then he^{-asws} inclined upon it and cried. Then he^{-asws} inclined to a hill besides it and did similar to that. Then he^{-asws} said: O Yunus! Do similar to what I^{-asws} have done!

فَفَعَلْتُ ذَلِكَ فَلَمَّا تَفَرَّعْتُ قَالَ لِي يَا يُونُسُ تَعْرِفُ هَذَا الْمَكَانَ

I did that. When I was free, he^{-asws} said to me: 'O Yunus! Do you recognise this place?'

فَقُلْتُ لَا

I said, 'No'.

فَقَالَ الْمَوْضِعُ الَّذِي صَلَّيْتُ عِنْدَهُ أَوَّلًا هُوَ قَبْرُ أَمِيرِ الْمُؤْمِنِينَ - وَ الْأَكْمَةُ الْأُخْرَى رَأْسُ الْحُسَيْنِ بْنِ عَلِيٍّ ع - إِنَّ الْمَلْعُونَ عُنِيدَ اللَّهِ نَبْزِيَادٍ لَعَنَهُ اللَّهُ لَمَّا بَعَثَ بِرَأْسِ الْحُسَيْنِ بْنِ عَلِيٍّ ع إِلَى الشَّامِ رُدًّا إِلَى الْكُوفَةِ فَقَالَ أَخْرِجُوهُ عَنْهَا لَا يَفْتِنَنَّ بِهِ أَهْلَهَا

He^{-asws} said: 'The place which I^{-asws} had prayed Salat at first, it is the grave of Amir Al-Momineen^{-asws}, and the other mound is the head of Al-Husayn^{-asws} Bin Ali^{-asws}. The accursed Ubeydullah Bin Ziyad^{-la}, may Allah^{-azwj} Curse him^{-la} dispatched the head of Al-Husayn^{-asws} Bin Ali^{-asws} to Syria. It was returned to Al-Kufa. He^{-la} said, 'Expel it from it, its people should not be tempted by it!'

فَصَيَّرَهُ اللَّهُ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع فَالرَّأْسُ مَعَ الْجَسَدِ وَ الْجَسَدُ مَعَ الرَّأْسِ.

Allah^{-azwj} Made it come to be with Amir Al-Momineen^{-asws}. Thus, the head is with the body and the body is with the head"⁸¹.

بيان: قوله ع فالرأس مع الجسد أي بعد ما دفن الرأس هنا ألحقه الله بالجسد و إنما يزار و يصلى هاهنا لكونه محلاً للرأس المقدس وقتنا ما و يحتمل على بعد أن يكون المراد أن جسد أمير المؤمنين صلوات الله عليه كالجسد لهذا الرأس الشريف فكان الرأس لم يفارق الجسد و الله يعلم.

Explanation - His words: 'Thus the head is with the body and the body is with the head', i.e. after the head was buried here, Allah^{-azwj} Reunited it with the body. The site is visited and Salats are offered there because it was once the resting place of the sacred head. It is also possible, though less likely, that the meaning is that the body of Amir Al-Momineen^{-asws} serves as a body for this noble head, so it is as if the head was never separated from the body. And Allah^{-azwj} Knows.

⁸¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 26

27- حة، فرحة الغري مل، كامل الزيارات مُحَمَّدُ بْنُ جَعْفَرِ الرَّزَّازِ عَنْ مُحَمَّدِ بْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ مَجْبُوبٍ عَنْ إِسْحَاقَ بْنِ جَرِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنِّي لَمَّا كُنْتُ بِالْحِيرَةِ عِنْدَ أَبِي الْعَبَّاسِ كُنْتُ آتِي قَبْرَ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتِ اللَّهِ عَلَيْهِ لَيْلًا وَهُوَ بِنَاحِيَةِ نَجْفِ الْحِيرَةِ إِلَى جَانِبِ غَرِيِّ النُّعْمَانِ فَأُصَلِّي عِنْدَهُ صَلَاةَ اللَّيْلِ وَ أَنْصَرَفُ قَبْلَ الْفَجْرِ.

(The books) 'Farhat Al-Ghary', (and) 'Kamil Al-Ziyaraat' – Muhammad Bin Ja'far Al Razzaz, from Muhammad Bin Abu Al Khattab, from Ibn Mahboub, from Is'haq Bin Jareer,

'From Abu Abdullah^{-asws} having said: 'When I^{-asws} was at Al-Hira in the presence of Abu Al-Abbas, I^{-asws} had come to the grave of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} at night, and it is in an area of Najaf, Al-Hira to a side of Al-Ghary Al-Numan. I^{-asws} prayed Salat at it and left before Al Fajr''⁸²

28- مل، كامل الزيارات عَنْهُ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ الْحُجَّالِ عَنِ صَفْوَانَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ مَوْضِعِ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ

(The book) 'Kamil Al-Ziyaraat' – From him, from Ibn Abu Al Khattab, from Al Hajjal, from Safwan Bin Mihran,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the place of the grave of Amir Al-Momineen^{-asws}'.

قَالَ فَوَصَفَ لِي مَوْضِعَهُ حَيْثُ دَكَادِكُ الْمِيلِ

He (the narrator) said, 'He^{-asws} described to me its location where were 'Dakadik Al-Meel'' (recording error).

قَالَ فَأَتَيْتُهُ فَصَلَّيْتُ عِنْدَهُ ثُمَّ عَدْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع مِنْ قَابِلٍ فَأَخْبَرْتُهُ بِذَهَابِي وَ صَلَاتِي عِنْدَهُ فَقَالَ أَصَبْتَ فَمَكَّنْتُ عِشْرِينَ سَنَةً أُصَلِّي عِنْدَهُ.

He (the narrator) said, 'I went to it and prayed Salat at it. Then I returned to Abu Abdullah^{-asws} the following year and informed him^{-asws} of my having gone there and my Salat at it. He^{-asws} said: 'You got it right!' I remained for twenty years praying at it''⁸³

بيان: قال الفيروزآبادي الدكدك من الرمل ما تكبس و استوى أو ما التبذ منه بالأرض أو هي أرض فيها غلظ الجمع دكادك انتهى

Explanation – Al-Firozabady said, 'The term 'Al-Dakdak' is from compacted and levelled sand or sand that has become firm with the ground. It can also refer to land that is slightly rough, and its plural is 'Dakadik' – end.

و لا يبعد أن يكون الميل تصحيف الرمل و هذا يؤيد كون الذكوات مصحف الذكاوات.

And it is not far-fetched that 'Al Meel' would be an error of 'Al-Raml' (sand), and this supports the view that 'Al-Zakwaat' (mounds) is recorded erroneously as 'Al-Dakwaat'.

29- مل، كامل الزيارات أَبِي عَنْ سَعْدِ بْنِ أَبِي عَيْسَى عَنِ ابْنِ عِيْسَى قَالَ: سَأَلْتُ الرِّضَا ع فَقُلْتُ أَيْنَ مَوْضِعُ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ

⁸² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 27

⁸³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 28

(The book) 'Kamil Al-Ziyaraat' – My father, from Sa'ad, from Ibn Isa, from Al Bazanty who said,

'I asked Al-Reza^{-asws}. I said, 'Where is the location of the grave of Amir Al-Momineen^{-asws}?'

فَقَالَ الْغَرِيُّ

He^{-asws} said: 'Al-Ghary'.

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ بَعْضَ النَّاسِ يَقُولُ دُفِنَ فِي الرَّحْبَةِ

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Some of the people are saying he^{-asws} is buried in Al-Rahba?'

قَالَ لَا وَ لَكِنَّ بَعْضَ النَّاسِ يَقُولُ دُفِنَ فِي الْمَسْجِدِ.

He^{-asws} said: 'No, but some of the people are saying he^{-asws} is buried in the Masjid'.⁸⁴

30- حة، فرحة الغري نَقَلْتُ مِنْ حِطِّ الطُّوسِيِّ أَحْبَزَنِي عَبْدُ الرَّحْمَنِ بْنُ أَحْمَدَ بْنِ أَبِي الْبَرَكَاتِ عَنْ عَبْدِ الْعَزِيزِ بْنِ أَحْضَرَ الْخُنْبَلِيِّ عَنْ مُحَمَّدِ بْنِ نَاصِرٍ عَنْ مُحَمَّدِ بْنِ مَيْمُونِ الْأُرْسِيِّ عَنِ الشَّرِيفِ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْجَعْفِيِّ وَ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَزَالٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ يَحْيَى بْنِ الْحَسَنِ الْعَلَوِيِّ قَالَ وَ حَدَّثَنِي يَعْقُوبُ بْنُ زَيْدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ يَعْنِي التَّقْفِيَّ عَنِ الْحَسَنِ الْحَلَّالِ عَنْ جَدِّهِ قَالَ:

(The book) 'Farhat Al-Ghary' – I copied from the handwriting of Al Tusi, 'Abdul Rahman Bin Ahmad Bin Abu Al Barkaat informed me, from Abdul Aziz Bin Akhzar Al Hanbali, from Muhammad Bin Nasir, from Muhamad Bin Maymoun Al Bursy, from Al Shareef Abu Abdullah Muhammad Bin Ali Bin Al-Hassan, from Muhammad Bin Abdullah Al Jufy and Muhammad Bin Al-Hassan Bin Gazaal, from Ahmad Bin Muhammad Bin Saeed, from Yahya Bin Al-Hassan Al Alawy who said, 'And it is narrated to me by Yaqoub Bin Yazeed, from Ibn Abu Umeyr, meaning Al Saqafy, from Al-Husayn Al Khallal, from his grandfather who said,

قُلْتُ لِلْحَسَنِ بْنِ عَلِيٍّ عَ أَيَّنَ دَفَنْتُمْ أَمِيرَ الْمُؤْمِنِينَ ع-

'I said to Al-Hassan^{-asws} Bin Ali^{-asws}, 'Where did you^{-asws} bury Amir Al-Momineen^{-asws}?'

قَالَ خَرَجْنَا بِهِ لَيْلًا حَتَّى مَرَرْنَا بِهِ عَلَى مَسْجِدِ الْأَشْعَثِ - حَتَّى خَرَجْنَا إِلَى الظُّهْرِ بِجَنْبِ الْغَرِيِّ.

He^{-asws} said: 'We went out with him^{-asws} until we passed with him^{-asws} to Masjid Al-Ash'as, until we went out to the back by the side of Al-Ghary'.⁸⁵

31- حة، فرحة الغري دَكَرَ حَسَنُ بْنُ الْحُسَيْنِ بْنِ طَحَّالٍ الْمِقْدَادِيُّ رَضِيَ اللَّهُ عَنْهُ أَنَّ زَيْنَ الْعَابِدِينَ ع وَرَدَ إِلَى الْكُوفَةِ وَ دَخَلَ مَسْجِدَهَا وَ بِهِ أَبُو حَمْرَةَ التُّمَالِيُّ وَ كَانَ مِنْ زُهَادِ أَهْلِ الْكُوفَةِ وَ مَشَاهِيرِهَا فَصَلَّى رُكْعَتَيْنِ

(The book) 'Farhat Al-Ghary' –

It is mentioned by Hasan Bin Al-Husayn Bin Tahhal Al-Miqdady, may Allah^{-azwj} be Pleased with him, that Zayn Al-Abideen^{-asws} arrived to Al-Kufa and entered its Masjid, and at it was Abu

⁸⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 29

⁸⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 30

Hamza Al-Sumali, and he was from the ascetics of the people of Al-Kufa and their Sheykh. He^{-asws} prayed two units Salat.

قَالَ أَبُو حَمَزَةَ فَمَا سَمِعْتُ أَطْيَبَ مِنْ هُنَجْنِهِ فَدَنَوْتُ لِأَسْمَعَ مَا يَقُولُ فَسَمِعْتُهُ يَقُولُ إِلَهِي إِنْ كَانَ قَدْ عَصَيْتُكَ فَإِنِّي قَدْ أَطَعْتُكَ فِي أَحَبِّ الْأَشْيَاءِ إِلَيْكَ الْإِقْرَارُ
بِوَحْدَانِيَّتِكَ مَنْأً مِنْكَ عَلَيَّ لَا مَنْأً مِنِّي عَلَيْكَ - وَالدُّعَاءُ مَعْرُوفٌ ثُمَّ مَخَّصَ

Abu Hamza said, 'I had not heard a tone sweeter than his^{-asws}, so I went closer to listen to what he^{-asws} is saying. I heard him^{-asws} saying: 'O my God^{-azwj}! If I have disobeyed You^{-azwj}, so I have obeyed You^{-azwj} is the thing most Beloved to You^{-azwj}, the acknowledgment of Your^{-azwj} Oneness, as a Conferment from You^{-azwj} upon me, nor as a conferment from me upon You^{-azwj}!' – and the supplication is well-known. Then he^{-asws} got up (departed).

قَالَ أَبُو حَمَزَةَ فَتَبِعْتُهُ إِلَى مَنَاحِ الْكُوفَةِ فَوَجَدْتُ عَبْدًا أَسْوَدَ مَعَهُ حَبِيبٌ وَ نَاقَةٌ فَقُلْتُ يَا أَسْوَدُ مِنَ الرَّجُلِ

'Abu Hamza said, 'I followed him^{-asws} to the resting place of Al-Kufa. I found a slave having a mule and a she-camel with him. I said, 'O slave, who is the man?'

فَقَالَ أَوْ تَخْفَى عَلَيْكَ شِمَائِلُهُ هُوَ عَلِيُّ بْنُ الْحُسَيْنِ

He said, 'Is his^{-asws} family hidden unto you? He^{-asws} is Ali^{-asws} Bin Al-Husayn^{-asws}!'

قَالَ أَبُو حَمَزَةَ فَأَجَبْتُهُ عَلَى قَدَمَيْهِ فَأَقْبَلَهُمَا فَرَفَعَ رَأْسِي بِيَدِهِ وَ قَالَ لَا يَا أَبَا حَمَزَةَ إِنَّمَا يَكُونُ السُّجُودُ لِلَّهِ عَزَّ وَ جَلَّ

Abu Hamza said, 'I devoted to his^{-asws} feet, kissing them. He^{-asws} raised my head by his^{-asws} hand and said: 'No, O Abu Hamza! But rather the Sajdah should be to Allah^{-azwj} Mighty and Majestic'.

فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مَا أَقْدَمَكَ إِلَيْنَا

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! What made you^{-asws} come to us?'

قَالَ مَا رَأَيْتَ وَ لَمْ [لَوْ] عَلِمَ النَّاسُ مَا فِيهِ مِنَ الْفَضْلِ لَأَتَوْهُ وَ لَوْ حَبْوًا هَلْ لَكَ أَنْ تَزُورَ مَعِيَ قَبْرَ جَدِّي عَلِيِّ بْنِ أَبِي طَالِبٍ -

He^{-asws} said: 'What have you seen? If people knew the virtues within it, they would come to it even if they had to crawl. Would you like to visit with me^{-asws} the grave of my^{-asws} grandfather^{-asws} Ali^{-asws} Bin Abu Talib^{-asws}?'

I said, 'Yes!'

قُلْتُ أَجَلَ فَبَسْرَتْ فِي ظِلِّ نَاقَتِهِ يُحْدِثُنِي حَتَّى أَتَيْنَا الْعَرِيَيْنِ وَ هِيَ بُمُتْعَةٌ بَيْضَاءُ تَلْمَعُ نُورًا فَتَنْزَلُ عَنْ نَاقَتِهِ وَ مَرَّخَ حَدِيثَهُ عَلَيْهَا وَ قَالَ يَا أَبَا حَمَزَةَ هَذَا قَبْرُ جَدِّي
عَلِيِّ بْنِ أَبِي طَالِبٍ ع -

I walked in the shade of his^{-asws} she-camel. He^{-asws} kept narrating to me until we came to Al-Ghariyeyn, and it is a white spot of shining radiance. He^{-asws} descended from his^{-asws} she-camel and rubbed his^{-asws} cheeks upon it and said: 'O Abu Hamza! This is the grave of my^{-asws} grandfather Ali^{-asws} Bin Abu Talib^{-asws}!'

ثُمَّ زَارَهُ بِزِيَارَةٍ أَوْلَاهَا السَّلَامُ عَلَى اسْمِ اللَّهِ الرَّضِيِّ وَ نُورِ وَجْهِهِ الْمُضِيِّ

The he^{-asws} visited him^{-asws} with a Ziyarat, its beginning is: ‘The greeting be upon the Name of Allah^{-azwj}, the Pleasing, and the Noor of His^{-azwj} Face, the illuminating!’

ثُمَّ وَدَّعَهُ وَ مَضَى إِلَى الْمَدِينَةِ وَ رَجَعْتُ أَنَا إِلَى الْكُوفَةِ.

Then he^{-asws} bade him^{-asws} farewell and went to Al-Medina, and I returned to Al-Kufa’’.⁸⁶

32- حة، فرحة الغري عَبْدُ الرَّحْمَنِ بْنِ أَحْمَدَ الْحَرْبِيُّ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْأَخْضَرِ عَنْ أَبِي الْفَضْلِ بْنِ نَاصِرٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ حُسَيْنِ الْعُلَوِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَيْسَى الْجَعْفَرِيِّ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مَالِكٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّائِعِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عُبَيْدٍ بْنِ زَيْدٍ قَالَ:

(The book) ‘Farhat Al-Ghary’ – Abdul Rahma Bin Ahmad Al Harby, from Abdul Azeez Bin Al Akhzar, from Abu Al Fazl Bin Nasir, from Muhammad Bin Ali Bin Maymoun, from Muhammad Bin Ali Bin Husayn Al Alawy, from Ja’far Bin Muhammad Bin Isa Al Ja’fary, from his father, from Ja’far Bin Malik, from Muhammad Bin Al-Husayn Al Saaig, from Abdullah Bin Abu Ubeyd Bin Zayd who said,

رَأَيْتُ جَعْفَرَ بْنَ مُحَمَّدٍ وَ عَبْدَ اللَّهِ بْنَ الْحَسَنِ بِالْغَرِيِّ عِنْدَ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ ع فَأَذَّنَ عَبْدُ اللَّهِ وَ أَقَامَ الصَّلَاةَ وَ صَلَّى مَعَ جَعْفَرِ بْنِ مُحَمَّدٍ وَ سَمِعْتُ جَعْفَرَ يَقُولُ هَذَا قَبْرُ أَمِيرِ الْمُؤْمِنِينَ.

‘I saw Ja’far^{-asws} Bin Muhammad^{-asws}, and Abdullah Bin Al-Hassan at Al-Ghary by the grave of Amir Al-Momineen^{-asws}. Abdullah proclaimed Azaan and Iqama of the Salat, and he prayed Salat with Ja’far^{-asws} Bin Muhammad^{-asws}, and I heard Ja’far^{-asws} Bin Muhammad^{-asws} saying: ‘This is the grave of Amir Al-Momineen^{-asws}’.⁸⁷

33- حة، فرحة الغري ذَكَرَ إِبْرَاهِيمُ التَّنْفِي فِي مَقْتَلِ أَمِيرِ الْمُؤْمِنِينَ ع حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَحْيَى التَّوْرِيُّ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ: حَمَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع فَلَمَّا انْتَهَيْتُ إِلَى النَّجَفِ قَالَ يَا صَفْوَانُ تَبَاسَّرَ حَتَّى تَجُوزَ الْحَيْرَةَ فَتَأْتِيَ الْقَائِمَ

(The book) ‘Farhat Al-Ghary’ – Ibrahim Al Saqafy mentioned regarding the killing of Amir Al-Momineen^{-asws}, ‘It is narrated to us by Ibrahim Bin Yahya Al Sowry, from Safwan Al Jammal who said,

‘I transported Ja’far^{-asws} Bin Muhammad^{-asws}. When I ended to Al-Najaf, he^{-asws} said: ‘O Safwan! Take to the left until you cross Al-Hirat and you come to Al-Qaim’.

قَالَ فَبَلَغْتُ الْمَوْضِعَ الَّذِي وَصَفَ لِي فَتَزَلَّ وَ تَوَضَّأْتُ ثُمَّ تَقَدَّمْتُ هُوَ وَ عَبْدُ اللَّهِ بْنُ الْحَسَنِ فَصَلَّيَا عِنْدَ قَبْرِ فَلَمَّا قَضَيْتُمْ صَلَاتِكُمَا قُلْتُ جُعِلْتُ فِدَاكَ أَيُّ مَوْضِعٍ هَذَا الْقَبْرُ

He (the narrator) said, ‘I reached the place which he^{-asws} had described to me. He^{-asws} descended and performed Wud’u. Then he^{-asws} and Abdullah Bin Al-Hassan proceeded. They prayed Salat by a grave. When they had fulfilled their Salat, I said, ‘May I be sacrificed for you^{-asws}! Which place is this grave?’

⁸⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 31

⁸⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 32

قَالَ هَذَا قَبْرُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع- وَ هُوَ الْقَبْرُ الَّذِي تَأْتِيهِ النَّاسُ هُنَاكَ.

He^{-asws} said: 'This is the grave of Ali^{-asws} Bin Abu Talib^{-asws}, and it is the grave which the people come to, over here!'⁸⁸

34- حة، فرحة الغري بالإسناد المتقدّم عن مُحَمَّدِ بْنِ عَلِيٍّ الْعُلَوِيِّ عَنْ مَيْمُونِ بْنِ عَلِيٍّ بْنِ حَمِيدٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدِ الْمُثَرِّي عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكٍ عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ عَنْ أَبِي الْفَرَجِ السِّنْدِيِّ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع جَعْفَرِ بْنِ مُحَمَّدِ بْنِ قَدِيمٍ إِلَى الْحَيْرَةِ فَقَالَ لَيْلَةً أُسْرِجُوا لِي الْبُعْلَةَ

(The book) 'Farhat Al-Ghary' – By the previous chain from Muhammad Bin Ali Al Alawy, from Maymoun Bin Ali Bin Humeyd, from Is'haq Bin Muhammad Al Muqry, from Ja'far Bin Muhammad Bin Malik, from Yaqoub Bin Ilyas, from Abu Al Faraj Al Sindy who said,

'I was with Abu Abdullah Ja'far Bin Muhammad^{-asws} when he^{-asws} arrived to Al-Hira. He^{-asws} said: 'Tonight saddle the mule for me!'

فَرَكِبْتُ وَأَنَا مَعَهُ حَتَّى انْتَهَيْتُنَا إِلَى الظَّهْرِ فَتَزَلَّ فَصَلَّى رَكَعَتَيْنِ ثُمَّ تَنَحَّى فَصَلَّى رَكَعَتَيْنِ ثُمَّ تَنَحَّى فَصَلَّى رَكَعَتَيْنِ فَقُلْتُ جَعَلْتُ فِدَاكَ إِنِّي رَأَيْتُكَ صَلَّيْتُ فِي ثَلَاثِ مَوَاضِعَ

He^{-asws} rode and I was with him^{-asws} until we ended to the back. He^{-asws} descended and prayed two units Salat. Then he^{-asws} went aside and prayed two units Salat. I said, 'May I be sacrificed for you^{-asws}! I saw you^{-asws} pray in three places!'

فَقَالَ أَمَّا الْأُولَى فَمَوْضِعُ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ ع وَ الثَّانِي مَوْضِعُ رَأْسِ الْحُسَيْنِ ع- وَ الثَّلَاثُ مَوْضِعُ مِنْبَرِ الْقَائِمِ ع.

He^{-asws} said: 'As for the first place, (it is the) grave of Amir Al-Momineen^{-asws}, and the second is the place of the head of Al-Husayn^{-asws}, and the third is the place of a pulpit of Al-Qaim^{-ajfj}'⁸⁹

35- حة، فرحة الغري الوزير المعظم نصير الدين الطوسي رحمه الله عن والده عن القطب الراوندي عن ذي الفقار عن الشيخ الطوسي عن المفيد عن مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ تَمَامٍ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ رِيَّاحٍ عَنْ عَمِّهِ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ الْحَزَّازِ عَنْ خَالِهِ يَعْقُوبَ بْنِ إِبْرَاهِيمَ عَنْ مُبَارَكِ الْحَبَّازِ قَالَ

(The book) 'Farhat Al-Ghary' – The revered minister Naseer Al Deen Al Tusi, may Allah^{-azwj} Mercy him, from his father, from Al Qutb Al Rawandy, from Zul Faqar, from the Sheykh Al Tusi, from Al Mufeed, from Muhammad Bin Ahmad, from Muhammad Bin Tamam, from Muhammad Bin Muhammad Bin Rinah, from his uncle Ali Bin Muhammad, from Abdullah Bin Muhammad Bin Khalid, from Al-Hassan Bin Ali Al Khazzaz, from his maternal uncle Yaqoub Bin Ilyas, from Mubarak Al Khayyar who said,

قَالَ أَبُو عَبْدِ اللَّهِ ع أُسْرِجِ الْبُعْلَةَ وَالْحِمَارَ فِي وَقْتِ مَا قَدِمَ وَ هُوَ فِي الْحَيْرَةِ

'Abu Abdullah^{-asws} said: 'Saddle the mule and the donkey!', in a time he^{-asws} had arrived, and he^{-asws} was in Al-Hira'.

⁸⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 33

⁸⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 34

قَالَ فَرَكِبْتُ وَمَعَهُ حَتَّى دَخَلَ الْجُرُفَ ثُمَّ نَزَلَ فَصَلَّى رُكْعَتَيْنِ ثُمَّ تَقَدَّمَ فَبَلَا آخَرَ فَنَزَلَ فَصَلَّى رُكْعَتَيْنِ ثُمَّ تَقَدَّمَ فَصَلَّى رُكْعَتَيْنِ ثُمَّ رَكِبَ وَرَجَعَ

He (the narrator) said, 'He^{-asws} rode and I rode with him^{-asws}, until he^{-asws} entered the eroded area. Then he^{-asws} descended and prayed two units Salat. Then he^{-asws} proceeded a little again, descended and prayed two units Salat. Then he^{-asws} proceeded and prayed two units Salat. Then he^{-asws} rode and returned.

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا الْأُولَتَيْنِ وَالثَّانِيَتَيْنِ وَالثَّالِثَتَيْنِ

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! What was the first two, and the second two, and the third two?'

فَقَالَ الرَّكْعَتَيْنِ الْأُولَيَيْنِ مَوْضِعَ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ ع وَ الرَّكْعَتَيْنِ الثَّانِيَتَيْنِ مَوْضِعَ رَأْسِ الْحُسَيْنِ ع وَ الرَّكْعَتَيْنِ الثَّالِثَتَيْنِ مَوْضِعَ مَنْبَرِ الْقَائِمِ ع.

He^{-asws} said: 'The first two units (of Salat) were at the location of the grave of Amir Al-Momineen, and the second two units of Salaat were at the place of the head of Al-Husayn^{-asws}, and the third two units of Salat were at the place of a pulpit of Al-Qaim^{-ajfj}'.⁹⁰

36- حة، فرحة الغري أحمد بن محمد بن سعيد عن عبد الله بن محمد بن خالد بإسنادِهِ مثله.

(The book) 'Farhat Al-Ghary' – Ahmad Bin Muhammad Bin Saeed, from Abdullah Bin Muhammad Bin Khalid, by his chain, similar to it.⁹¹

37- حة، فرحة الغري بالإسنادِ الْمُتَّفَقِ عَنْ مُحَمَّدِ بْنِ عَلِيِّ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْجُعْفِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ عُبَيْدِ بْنِ مِهْرَمَانَ عَنْ حُسَيْنِ بْنِ أَبِي الْعَلَاءِ الطَّائِبِيِّ قَالَ سَمِعْتُ أَبِي ذَكَرَ أَنَّ جَعْفَرَ بْنَ مُحَمَّدٍ ع مَضَى إِلَى الْحَيْرَةِ وَمَعَهُ غُلَامٌ لَهُ عَلَى رَاِحِلَتَيْنِ وَ دَاعَ الْحَبْرُ بِالْكُوفَةِ فَلَمَّا كَانَ الْيَوْمَ الثَّانِي قُلْتُ لِعُلَامٍ لِي إِذْ هَبْ فَأَقْعُدْ لِي فِي مَوْضِعِ كَذَا وَ كَذَا مِنَ الطَّرِيقِ فَإِذَا رَأَيْتَ غُلَامَيْنِ عَلَى رَاِحِلَتَيْنِ فَتَعَالَ إِلَى

(The book) 'Farhat Al-Ghary' – By the previous chain from Muhammad Bin Ali Al Alawy, from Muhammad Bin Abdullah Al Jufy, from Ahmad Bin Muhammad Bin Saeed, from Ubeyd Bin Bahram, from Husayn Bin Abu Al A'la Al Taie who said,

'I heard my father mentioned that Ja'far^{-asws} Bin Muhammad^{-asws} went to Al-Hira upon two camels, and with him^{-asws} was a boy of his^{-asws}, and the news spread in Al-Kufa. When it was the second day, I said to a slave of mine, 'Go and sit for me in such and such a place of the road! When you see two boys upon two camels, come to me!'

فَلَمَّا أَصْبَحْنَا جَاءَنِي فَقَالَ قَدْ أَقْبَلَا

When we came to the morning, he came to me. He said, 'They are coming!'

فَقُمْتُ إِلَى بَارِيَةِ فَطَرَحْتُهَا عَلَى قَارِعَةِ الطَّرِيقِ وَ إِلَى وَسَادَةِ وَ صُفْرِيَّةِ جَدِيدَةٍ وَ قُلْتَنِي فَعَلَقْتُهُمَا فِي النَّخْلَةِ عِنْدَهَا طَبَقٌ مِنَ الرُّطْبِ كَانَتْ النَّخْلَةُ صَرَفَانَةً فَلَمَّا أَقْبَلَ تَلَقَيْتُهُ وَ إِذَا الْعُلَامُ مَعَهُ فَسَلَّمْتُ عَلَيْهِ فَرَحَّبَ بِي

⁹⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 35

⁹¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 36

I went to a place where I placed a mat by the side of the road, along with a new pillow and a small bundle. I hung them on a palm tree next to a dish of fresh dates. The palm tree was bent over. When he^{-asws} arrived, I went to meet him^{-asws}, and I saw the boy with him^{-asws}. I greeted him^{-asws}, and he^{-asws} was welcoming with me.

ثُمَّ قُلْتُ يَا سَيِّدِي يَا ابْنَ رَسُولِ اللَّهِ رَجُلٌ مِنْ مَوَالِيكَ تَنْزِلُ عِنْدِي سَاعَةً وَ تَشْرَبُ شَرِبَةً مَاءٍ بَارِدٍ

Then I said, 'O my master! O son^{-asws} of Rasool-Allah^{-saww}! I am man from your^{-asws} friends. Lodge with me for a while and drink a drink of cold water!'

فَقَتَى رِجْلَهُ فَتَزَلَّ وَ اتَّكَى عَلَى الْوِسَادَةِ ثُمَّ رَفَعَ رَأْسَهُ إِلَى النَّخْلَةِ فَتَنَظَّرَ إِلَيْهَا وَ قَالَ يَا شَيْخُ مَا تُسَمُّونَ هَذِهِ النَّخْلَةَ عِنْدَكُمْ

He^{-asws} folded his^{-asws} legs and descended, and leaned upon the pillow. Then he^{-asws} raised his^{-asws} head towards the date tree. He^{-asws} Looked at it and said: 'O Sheykh! What are you naming this date tree among you all?'

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ ص صَرَفَانَةٌ

I said, 'O son^{-asws} of Rasool-Allah^{-saww}, (we call it) 'Sarafana'!'

فَقَالَ وَجُحِكَ هَذِهِ وَ اللَّهُ الْعَجُوزَةُ نُخْلَةٌ مَرِّمٍ الْقُطْبُ لَنَا مِنْهَا

He^{-asws} said: 'Woe to you! By Allah^{-azwj}, this is the Ajwa date, the tree of Maryam^{-as}! Pick some for us^{-asws} from it!'

فَلَقَطْتُ فَوَضَعْتُهُ فِي الطَّبَقِ الَّذِي فِيهِ الرُّطْبُ فَأَكَلَ مِنْهَا وَ أَكْثَرَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ بِأَبِي أَنْتَ وَ أُمِّي هَذَا الْقَبْرُ الَّذِي أَقْبَلْتَ مِنْهُ قَبْرُ الْحُسَيْنِ

I picked some and placed it in the tray that contained the fresh dates. He^{-asws} ate from it and had plenty. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! May my father and my mother be (sacrificed for) you^{-asws}! This grave which you^{-asws} have come from is grave of Al-Husayn^{-asws}.'

قَالَ إِي وَ اللَّهُ يَا شَيْخُ حَقًّا وَ لَوْ أَنَّهُ عِنْدَنَا لَحَجَّجْنَا إِلَيْهِ

He^{-asws} said: 'Yes, by Allah^{-azwj}, O Sheykh, truly, and had it been with^{-asws}, we^{-asws} would have performed Hajj to it!'

قُلْتُ فَهَذَا الَّذِي عِنْدَنَا فِي الظَّهْرِ أ هُوَ قَبْرُ أَمِيرِ الْمُؤْمِنِينَ-

So, this which is with us in the back, is it grave of Amir Al-Momineen^{-asws}?

قَالَ إِي وَ اللَّهُ يَا شَيْخُ حَقًّا وَ لَوْ أَنَّهُ عِنْدَنَا لَحَجَّجْنَا إِلَيْهِ

He^{-asws} said: 'Yes, by Allah^{-azwj}, O Sheykh, truly, and had it been with us^{-asws}, we^{-asws} would have performed Hajj to it!'

ثُمَّ رَكِبَ رَاحِلَتَهُ وَ مَضَى .

Then he^{-asws} rode his^{-asws} mount and went”.⁹²

38- حة، فرحة الغري بالإسناد عن مُحَمَّدِ بْنِ جَعْفَرِ التَّمِيمِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ التَّيْمَلِيِّ عَنْ أَبِي دَاوُدَ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع بِالْحَيْرَةِ فَقَالَ لَهُمْ افْرُشُوا لِي فِي الصَّحْرَاءِ وَ افْرُشُوا لِلْمُعَلَّى عِنْدَ رَأْسِي فَجَاءَ فَرَمَى بِرَأْسِهِ عَلَى صَدْرِ فِرَاشِهِ

(The book) ‘Farhat Al-Ghary’ – By the chain from Muhammad Bin Ja’far Al Tameemi, from Ahmad Bin Muhammad Bin Saeed, from Ali Bin Al-Hassan Al Taymuli, from Abu Dawood, from Ahmad Bin Al Nazar, from Al Moalla Bin Khuneys who said,

‘I was with Abu Abdullah^{-asws} at Al-Hira. He^{-asws} said to them: ‘Furnish (a mat) for me^{-asws} in the desert, and furnish (a mat) for Al-Moalla by my head!’

وَ جِئْتُ إِلَى رَأْسِهِ فَرَأَيْتُ أَنَّهُ قَدْ نَامَ فَقَالَ لِي يَا مُعَلَّى

And I came to his^{-asws} head and saw he^{-asws} was sleeping. He^{-asws} said to me: ‘O Moalla!’

فَقُلْتُ لَيْتَكَ

I said, ‘At your^{-asws} service!’

قَالَ أَمَا تَرَى النُّجُومَ مَا أَحْسَنَهَا

He^{-asws} said: ‘Don’t you see the stars how excellent these are?’

قُلْتُ مَا أَحْسَنَهَا

I said, ‘How excellent these are!’

فَقَالَ أَمَا إِنَّهَا أَمَانٌ لِأَهْلِ السَّمَاءِ فَإِذَا ذَهَبَتْ جَاءَ أَهْلُ السَّمَاءِ مَا يُوعَدُونَ وَ نَحْنُ أَمَانٌ لِأَهْلِ الْأَرْضِ فَإِذَا ذَهَبْنَا جَاءَ أَهْلُ الْأَرْضِ مَا يُوعَدُونَ قُلْ لَهُمْ يُسْرَجُوا لِي عَلَى الْبُعْلِ وَ الْحِمَارِ

He^{-asws} said: ‘Indeed, these are security for inhabitants of the sky. When these are gone, it will come to inhabitants of the sky what they have been Promised; and we^{-asws} are a security for inhabitants of the earth. When we^{-asws} are gone, it will come to inhabitants of the earth what they have been Promised! Tell them to saddle upon the mule and the donkey!’

قَالَ ارْكَبِ الْبُعْلَ

He^{-asws} said: ‘Ride the mule!’

⁹² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 37

فُلْتُ أَرْكَبُ الْبَعْلَ

I said, 'Shall I ride the mule?'

قَالَ أَقُولُ لَكَ ارْكَبْ وَ تَقُولُ لِي أَرْكَبُ الْبَعْلَ

He^{-asws} said: 'I^{-asws} am saying to you, 'Ride', and you are saying, 'Shall I ride the mule?'

قَالَ فَارْكَبْ الْبَعْلَ وَ رَكِبَ الْحِمَارَ فَقَالَ لِي أَمَامَكَ

He (the narrator) said, 'I rode the mule and he^{-asws} rode the donkey. He^{-asws} said to me: 'Go ahead!'

فَجِئْنَا حَتَّى صِرْنَا إِلَى الْعَرِيَيْنِ فَقَالَ لِي هُمَا هُمَا

We went until we came to Al-Ghariyeyn. He^{-asws} said to me: 'Over there! Over there!'

فُلْتُ نَعَمْ

I said, 'Yes'.

قَالَ خُذْ يَسْرَةً

He^{-asws} Take a left!

قَالَ فَمَضَيْنَا حَتَّى انْتَهَيْنَا إِلَى مَوْضِعٍ فَقَالَ لِي انزِلْ وَ نَزَلَ وَ قَالَ لِي هَذَا قَبْرُ أَمِيرِ الْمُؤْمِنِينَ ع

He^{-asws} said: 'We continued until we ended to a place. He^{-asws} said to me: 'Descend!', and he^{-asws} descended and said to me: 'This is the grave of Amir Al-Momineen^{-asws}!'

فَصَلَّى وَ صَلَّى.

He^{-asws} prayed Salat, and I prayed Salat".⁹³

39- حة، فرحة الغري الوزير السعيد نصير الدين الطوسي عن والده عن القطب الراوندي عن ذي الفقار بن معبد عن شيخ الطائفة عن المفيد عن محمد بن أحمد بن داود عن محمد بن تمام عن محمد بن محمد بن علي بن محمد بن أحمد بن ميثم الطلجي عن الحسن بن علي بن أبي حمزة عن أبيه عن أبي بصير قال: فُلْتُ لِأبي عبد الله ع أَيْنَ دُفِنَ أَمِيرُ الْمُؤْمِنِينَ ع

(The book) 'Farhat Al-Ghary' – The minister Al Saeed Naseer Al Deen Al Tusi, from his father, from Al Qutb Al Rawandi, from Zil Faqar Bin Ma'bad, from Sheykh Al Taaifa, from Al Mufeed, from Muhammad Bin Ahmad Bin Dawood, from Muhammad Bin Tamam, from Muhammad Bin Muhammad, from Ali Bin Muhammad, from Ahmad Bin Meesam Al Talhy, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer who said,

⁹³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 38

'I said to Abu Abdullah^{-asws}, 'Where is Amir Al-Momineen^{-asws} buried?'

قَالَ دُفِنَ فِي قَبْرِ أَبِيهِ نُوحٍ

He^{-asws} said: 'He^{-asws} is buried in the grave of his^{-asws} father (ancestor) Noah^{-as}!'

قُلْتُ وَ أَيْنَ قَبْرُ نُوحٍ النَّاسُ يَقُولُونَ إِنَّهُ فِي الْمَسْجِدِ

I said, 'And where is the grave of Noah^{-as}? The people are saying it is in the Masjid!'

قَالَ لَا ذَلِكَ فِي ظَهْرِ الْكُوفَةِ.

He^{-asws} said: 'No! That is in the back of Al-Kufa'.⁹⁴

40- حة، فرحة الغري بالإسناد عن مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَمِّهِ عَنْ أَحْمَدَ بْنِ حَمَّادِ بْنِ زُهَيْرٍ عَنْ زَيْدِ بْنِ إِسْحَاقَ عَنْ أَبِي السَّحْبِيِّ الْأَرْحَبِيِّ عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ طَلْحَةَ عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ فَمَضَيْنَا مَعَهُ حَتَّى انْتَهَيْنَا إِلَى الْعَرِيِّ فَصَلَّى فَأَتَى مَوْضِعاً فَصَلَّى ثُمَّ قَالَ لِإِسْمَاعِيلَ فَمُ فَصَلِّ عِنْدَ رَأْسِ أَبِيكَ الْحُسَيْنِ

(The book) 'Farhat Al-Ghary' – By the chain from Muhammad Bin Ahmad, from Muhammad Bin Ali, from his uncle, from Ahmad Bin Hammad Bin Zuheyr, from Yazeed Bin Is'haq, from Abu Al Saheeq Al Arhaby, from Amro Bin Abdullah Bin Talha, from his father who said,

'I entered to see Abu Abdullah^{-asws}. We went with him^{-asws} until we ended to Al-Ghary. He^{-asws} prayed Salat. He^{-asws} came to (another) place and prayed Salat, then said to Ismail: 'Stand, pray Salat by the head of your father Al-Husayn^{-asws}!'

قُلْتُ أ لَيْسَ قَدْ ذُهِبَ بِرَأْسِهِ إِلَى الشَّامِ

I said, 'Hadn't they gone with his^{-asws} head to Syria?'

قَالَ بَلَى وَ لَكِنْ فَلَانٌ هُوَ مَوْئِلٌ لَنَا سَرَقَهُ فَجَاءَ بِهِ فَدَفَنَهُ هَاهُنَا.

He^{-asws} said: 'But, so and so who is a friend of ours, had stolen it. He came with it and buried it over here!'⁹⁵

41- حة، فرحة الغري بالإسناد المُتَّفَقِمْ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ دَاوُدَ عَنْ عَلِيٍّ بْنِ سُبَيْعِ بْنِ بِيَانٍ عَنِ الْحُسَيْنِ بْنِ أَبِي رَاشِدٍ عَنْ مُحَمَّدِ بْنِ بَجِيٍّ الْعَطَّارِ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ هَارُونَ عَنْ أَبِي حَفْصِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ قَالَ قَالَ صَفْوَانُ الْجَمَّالُ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ عَ عِنْدَ مَا سَأَلَهُ عَنْ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ عَ وَ هُوَ بِمَكَّةَ وَ ذَكَرَ الْحَدِيثَ بِطَوِيلِهِ إِلَى أَنْ قَالَ حَتَّى انْتَهَيْنَا إِلَى قَبْرِ أَمِيرِ الْمُؤْمِنِينَ عَ أَنَا وَ جَعْفَرُ بْنُ مُحَمَّدٍ

(The book) 'Farhat Al-Ghary' – By the previous chain from Muhammad Bin Ahmad Bin Dawood, from Ali Bin subie Bin Bayan, from Al-Hassan Bin Abu Rashid, from Muhammad Bin Yahya Al Attar, from Ali Bin Al-Hassan Bin Haroun, from Abu Hafs Muhammad Bin Al-Hassan Bin Al-Hassan, from his father who said, 'Safwan Al Jammal said,

⁹⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 39

⁹⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 40

'Ja'far^{-asws} Bin Muhammad^{-asws} said at what he^{-asws} had been asked about the grave of Amir Al-Momineen^{-asws} while he^{-asws} was in Makkah' – and he mentioned the Hadeeth in its (full) length up to he^{-asws} said: 'Until we ended to the grave of Amir Al-Momineen^{-asws}, I and Ja'far Bin Muhammad^{-asws}.

فَنَزَلَ جَعْفَرُ بْنُ مُحَمَّدٍ فَأَخْرَجَ سِكَّةً حَدِيدَةً عَلَامَةً لَهُ ثُمَّ أَخَذَ سَطِيحَةً لَهُ وَ هَيَّأَ لِلصَّلَاةِ وَ صَلَّى أَرْبَعَ رَكَعَاتٍ ثُمَّ قَالَ فُمْ يَا صَفْوَانُ فَأَفْعَلْ مَا فَعَلْتُ وَ اعْلَمْ أَنَّ هَذَا قَبْرُ جَدِّي أَمِيرِ الْمُؤْمِنِينَ ع وَ ذَكَرَ الْحَدِيثَ.

Ja'far^{-asws} Bin Muhammad^{-asws} descended. He^{-asws} dug a hole and extracted an iron marker as a sign for him^{-asws}. Then he^{-asws} a water-skin of his^{-asws} and prepared for the Salat and prayed four units. Then he^{-asws} said: 'Stand, O Safwan, and do what I^{-asws} have done, and know that this is the grave of my^{-asws} grandfather^{-asws} Amir Al-Momineen^{-asws}' – and he mentioned the (full) Hadeeth".⁹⁶

42- حة، فرحة الغري بالإسناد عن مُحَمَّدِ بْنِ تَمَّامٍ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ رِيَّاحٍ عَنْ عَمِّهِ عَنْ عَلِيِّ بْنِ الصَّبَّاحِ الْكِنَابِيِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ الصَّحَّاحِ بْنِ الْمُخْتَارِ بْنِ فُلْفُلٍ مَوْلَى عَمْرٍو بْنِ حُرَيْثٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَبْرُ عَلِيٍّ ع فِي الْعَرِيِّ مَا بَيْنَ صَدْرِ نُوحٍ وَ مَفْرَقِ رَأْسِهِ بِمَا بَلِي الْقِبْلَةَ.

(The book) 'Farhat Al-Ghary' – By the chain from Muhammad Bin Tammam, from Muhammad Bin Muhammad Bin Rabah, from his uncle, from Ali Bin Al Sabah Al Kinany, from Al-Hassan Bin Muhammad, from Al Qasim Bin Al Zahhak Bin Al Mukhtar Bin Fulful, slave of Amro Bin Hureys, from Hammad Bin Isa, from a man,

'From Abu Abdullah^{-asws} having said: 'The grave of Ali^{-asws} is in Al-Ghary, what is between the chest of Noah^{-as} and the crown of his^{-as} head from what follows the Qiblah".⁹⁷

43- حة، فرحة الغري ذكر الحسن بن مُحَمَّدِ بْنِ جَعْفَرِ التَّمِيمِيِّ فِي كِتَابِ تَارِيخِ الْكُوفَةِ قَالَ أَخْبَرَنَا أَبُو بَكْرٍ الدَّارِمِيُّ عَنِ إِسْحَاقَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ صَبِيحٍ عَنْ صَفْوَانَ قَالَ: خَرَجْتُ أَنَا وَ صَاحِبٌ لِي مِنَ الْكُوفَةِ وَ دَخَلْنَا عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ ع فَسَأَلْنَاهُ عَنْ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لَنَا هُوَ عِنْدَكُمْ بِظَهْرِ الْكُوفَةِ فِي مَوْضِعٍ كَذَا فَوَصَفَ لَنَا

(The book) 'Farhat Al-Ghary' – Al-Hassan Bin Muhammad Bin Ja'far Al Tameemi mentioned in the book 'Tareekh Al-Kufa'. He said, 'We are informed by Abu Bakr Al Darimy, from Is'haq Bin Yahya, from Ahmad Bin Sabeeh, from Safwan who said,

'I and a companion of mine went out from Al-Kufa and we entered to see Ja'far^{-asws} Bin Muhammad^{-asws}. We asked him^{-asws} about the grave of Amir Al-Momineen^{-asws}. He^{-asws} said to us: 'It is with you all at the back of Al-Kufa in such and such place!' – He^{-asws} described it to us.

قَالَ فَجِئْتُ أَنَا وَ صَاحِبِي فَطَلَبْنَاهُ فَوَجَدْنَاهُ

He (the narrator) said, 'I and my companion came. We searched for it and found it'.

قَالَ ثُمَّ لَقِينَاهُ فِي مَوْضِعٍ كَذَا قَالَ نَعَمْ هُوَ ذَلِكَ عِنْدَ الدُّكُوَاتِ الْبَيْضِ.

⁹⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 41

⁹⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 42

He (the narrator) said, 'Then we met him^{-asws} in such and such place. He^{-asws} said: 'Yes, it is that, by the white mounds''.⁹⁸

44- حة، فرحة الغري قَالَ مُحَمَّدُ بْنُ مَعَدِّ الْمُوسَوِيِّ رَأَيْتُ فِي بَعْضِ الْكُتُبِ الْحَدِيثِيَّةِ حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ عَنْ عَبْدِ اللَّهِ الْأَنْبَارِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحَسَنِ الْجَعْفَرِيِّ قَالَ وَجَدْتُ فِي كِتَابِ أَبِي حَدَّثْتَنِي أُتِي عَنْ أُمِّهَا أَنَّ جَعْفَرَ بْنَ مُحَمَّدٍ ع- حَدَّثَهَا أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع- أَمَرَ ابْنَهُ الْحَسَنَ أَنْ يَجْفِرَ لَهُ أَرْبَعَ قُبُورٍ فِي أَرْبَعِ مَوَاضِعٍ فِي الْمَسْجِدِ وَفِي الرَّحْبَةِ وَفِي الْغَرِيِّ وَفِي دَارِ جَعْفَرَةَ بْنِ هُبَيْرَةَ- وَ إِنَّمَا أَرَادَ بِهَذَا أَنْ لَا يَغْلَمَ أَحَدٌ مِنْ أَعْدَائِهِ مَوْضِعَ قَبْرِهِ.

(The book) 'Farhat Al-Ghary' – Muhammad Bin Ma'bat Al Musawy said, 'I saw in one of the books of Ahadeeth, 'We are narrated to by Muhammad Bin Muhammad Bin Abdul Aziz, from Abdullah Al Ansary, from Muhammad Bin Ahmad Bin Isa, from Muhammad Bin Ahmad Bin Al-Hassan Al Ja'fari who said, 'I found in the book of my father, 'It is narrated to me by my mother from her mother,

'Ja'far^{-asws} Bin Muhammad^{-asws} narrated to her that Amir Momineen^{-asws} had instructed his^{-asws} son^{-asws} Al-Hassan^{-asws} to dig four graves for him^{-asws} in four (different) places – in the Masjid, and in Al-Rahba, and in Al-Ghary, and in the hour of Jo'da Bin Hubeyra, and rather he^{-asws} intended with that that no one from his^{-asws} enemies should know the place of his^{-asws} grave''.⁹⁹

45- يب، تهذيب الأحكام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَالٍ عَنْ عَمْرِو بْنِ إِبْرَاهِيمَ عَنْ حَلْفِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ حَسَّانَ عَنِ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي حَدِيثٍ حَدَّثَنِي بِهِ أَنَّهُ كَانَ فِي وَصِيَّةِ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ أَلْحَرَجُونِي إِلَى الظَّهْرِ فَإِذَا تَصَوَّبْتَ أَقْدَامُكُمْ وَ اسْتَقْبَلْتُمْ رِيحَ فَادْفُونِي وَ هُوَ أَوَّلُ طُورٍ سَيَبْنَاءَ فَفَعَلُوا ذَلِكَ.

(The book) 'Tahzeeb Al Ahkaam' – Muhammad Bin Ahmad Bin Dawood, from his father, from Ibn Fazzal, from Amro Bin Ibrahim, from Khalaf Bin Hammad, from Abdullah Bin Hassan, from Al Sumali,

'From Abu Ja'far^{-asws} in a Hadeeth he^{-asws} narrated with: 'It was in a bequest of Amir Al-Momineen^{-asws}: 'Take me^{-asws} out to the back. When your feet are aligned and a wind faces you, bury me^{-asws}, and it is the first peak of (mount) Toor of Sinai!' So, they did that''.¹⁰⁰

46- كِتَابُ الصِّيغِينَ، لَبَصْرُ بْنُ مُزَاحِمٍ عَنْ عَمْرِو بْنِ سَعْدٍ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ قَالَ: مَرَّتْ جَنَازَةٌ عَلَيَّ ع وَ هُوَ بِالنُّخَيْلَةِ فَقَالَ ع مَا يَفْعَلُ النَّاسُ فِي هَذَا الْقَبْرِ وَ فِي النُّخَيْلَةِ قَبْرٌ عَظِيمٌ يَدْفِنُ الْيَهُودَ مَوْتَاهُمْ حَوْلَهُ

(The book) 'Kitab Al Siffeen' of Nasr Bin Muzahim – from Amro Bin Sa'ad, from Ibn Tareyf, from Ibn Nubata who said,

'A funeral procession passed by Ali^{-asws} while he^{-asws} was at Al Nukheyla. He^{-asws} said: 'What are the people saying regarding this grave, and in Al-Nukheyla there is a mighty grave. The Jews are burying their dead around it!'

فَقَالَ الْحَسَنُ بْنُ عَلِيٍّ يَفْعَلُونَ هَذَا قَبْرُ هُودِ النَّبِيِّ ع- لَمَّا أَنَّ عَصَاهُ قَوْمُهُ جَاءَ فَمَاتَ هَاهُنَا

⁹⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 43

⁹⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 44

¹⁰⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 45

Al-Hassan^{-asws} Bin Ali^{-asws} said: 'They are saying this is the grave of the Prophet Hud^{-as}. When his^{-as} people disobeyed him^{-as}, he^{-as} came and died over here!'

فَقَالَ كَذَبُوا لَأَنَا أَعْلَمُ بِهِ مِنْهُمْ هَذَا قَبْرُ يَهُودَا بْنِ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ بْنِ يَعْقُوبَ -

He^{-asws} said: 'They are lying, because we^{-asws} are more knowing with it than they are! This is the grave of Yahouda son of Yaqoub^{-as}, son of Is'haq^{-as}, son of Ibrahim^{-as}, the first born of Yaqoub^{-as}'.

ثُمَّ قَالَ هَاهُنَا أَحَدٌ مِنَ الْمَهْرَةِ

Then he^{-asws} said: 'Is there over here someone who is from Al-Mahrah?'

قَالَ فَأْتِنِي بِشَيْخٍ كَبِيرٍ فَقَالَ أَتَيْنَ مِنْزِلَكَ

He (the narrator) said, 'They came with an old man. He^{-asws} said: 'Where is your house?'

قَالَ عَلَى شَاطِئِ الْبَحْرِ

He said, 'Upon the river bank!'

قَالَ أَتَيْنَ مِنَ الْجَبَلِ الْأَحْمَرِ

He^{-asws} said: 'Where from the red mountain?'

He said, 'Near from it'.

قَالَ قَرِيباً مِنْهُ قَالَ فَمَا يَقُولُ قَوْمُكَ فِيهِ

He^{-asws} said: 'So what are your people saying regarding it?'

قَالَ يَقُولُونَ قَبْرُ سَاحِرٍ

He said, 'They are saying, 'Grave of a sorcerer''.

قَالَ كَذَبُوا ذَلِكَ قَبْرُ هُودٍ وَ هَذَا قَبْرُ يَهُودَا بْنِ يَعْقُوبَ يُخْسَرُ مِنْ ظَهْرِ الْكُوفَةِ سَبْعُونَ أَلْفًا عَلَى غُرَّةِ الشَّمْسِ وَالْقَمَرِ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ.

He^{-asws} said: 'They are lying! That is the grave of Hud^{-as}, and this is the grave of Yahouda son of Yaqoub^{-as}! Seventy thousand will be Resurrected from the back of Al-Kufa upon the commencement of the sun and the moon. They will be entering the Paradise without Reckoning'¹⁰¹.

¹⁰¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 46

تذنب اعلم أنه كان اختلاف بين الناس سابقا في موضع قبر أمير المؤمنين ع فبعضهم كانوا يقولون إنه دفن في بيته و بعضهم يقولون إنه دفن في رحبة المسجد و بعضهم كانوا يقولون إنه دفن في كرخ بغداد

(The book) 'Tahzeeb (Al-Ahkaam)' – 'Know that there was a difference of opinion among the people in the past regarding the location of the grave of Amir Al-Momineen^{-asws}. Some said he^{-asws} was buried in his^{-asws} house, others said he^{-asws} was buried in the courtyard of the Masjid, and some said he^{-asws} was buried in the Karkh at Baghdad.

لكن اتفقت الشيعة سلفا و خلفا نقلا عن أئمتهم صلوات الله عليهم أنه صلوات الله عليه لم يدفن إلا في الغري في الموضع المعروف الآن

However, the Shias, both past and present, have agreed, based on the transmissions from their Imams^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} that Amir Al-Momineen^{-asws} was buried in Al-Ghary, in the place well-known now.

و الأخبار في ذلك متواترة و قد كتب السيد بن طاوس رضي الله عنه في ذلك كتابا سماه فرحة الغري و نقل الأخبار و القصص الكثيرة الدالة على المذهب المنصور و قد قدمنا بعض القول في ذلك في أبواب شهادته صلوات الله عليه و الأمر أوضح من أن يحتاج إلى البيان.

The reports regarding this matter are consistent, and the late scholar, Sayyid Ibn Tawoos, may Allah^{-azwj} be Pleased with him, wrote a book on the subject called Farhat Al-Ghary, where he quoted many stories and reports supporting the established belief. We have already mentioned part of the discussion regarding this in the section on his^{-asws} martyrdom may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and the matter is clearer than needing further explanation.

ثم اعلم أنه يظهر من الأخبار المتقدمة أن رأس الحسين صلوات الله عليه و آله و جسد آدم و نوح و هود و صالح صلوات الله عليهم مدفونون عنده صلوات الله عليه فينبغي زيارتهم جميعا بعد زيارته ع

Then, know that from the previous reports, it appears that the head of Al-Husayn, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and the bodies of Adam^{-as}, and Noah^{-as}, and Hud^{-as}, and Salih^{-as}, may the Salawaat of Allah^{-azwj} be upon them^{-as}, are buried near him^{-asws} may the Salawaat of Allah (s.w.t) be upon him^{-asws}. Therefore, it is befitting to visit them^{-as} all after visiting him^{-asws} (i.e. performing Ziyarat).

و سيأتي في خبر أبي أسامة عن أبي عبد الله ع في باب فضل الكوفة أن فيها قبر نوح و إبراهيم ع و قبر ثلاثمائة نبي و سبعين نبيا و ستمائة وصي و قبر سيد الأوصياء فلو زار إبراهيم ع و سائر الأنبياء و الأوصياء الذين خلوا بجواره كان أحسن.

It will come in the report by Abu Usama about Abu Abdullah^{-asws} in the chapter on the merits of Al-Kufa that therein is the grave of Noah^{-as} and Ibrahim^{-as}, and graves of three hundred and seventy Prophets^{-as}, and six hundred successors^{-as}, and the grave of the chief of the successors^{-as}. Thus, visiting Ibrahim^{-as} and the other Prophets^{-as} and successors^{-as} who are buried around him^{-asws} is better.

تتميم قال الديلمي ره في إرشاد القلوب و أما الدليل الواضح و البرهان اللائح على أن قبره الشريف صلوات الله عليه موجود بالغري

Completion – *Al-Daylami said in (the book) 'Irshad Al-Quloub', 'And as for the clear evidence and the unmistakable proof that his^{-asws} noble grave, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, is located in Al-Ghary, (there are several reasons).*

فمن وجوه الأول تواتر الإمامية الاثني عشرية يرويه خلف عن سلف الثاني إجماع الشيعة و الإجماع حجة الثالث ما حصل عنده من الأسرار و الآيات و ظهور المعجزات كقيام الزمن و رد بصر الأعمى و غيرها

First, the widespread consensus among the Twelver Shias, transmitted from one generation to another. Second, the unanimous agreement of the Shias, and consensus is considered binding. Third, the numerous secrets, and the signs, and the miracles that have been associated with the place as times go by, such as healing the blind and other such.

47- فمنها ما روي عن عبد الله بن حازم قال خرجنا يوماً مع الرشيد من الكوفة فصرنا إلى ناحية الغرين فرأينا ظباء فأرسلنا عليها الصقور و الكلاب فجاولتها ساعة ثم لجأت الظباء إلى أكمة فتراجعت الصقور و الكلاب عنها فتعجب الرشيد من ذلك

From these is what is reported from Abdullah Bin Hazim who said, 'One day we went out with (the caliph) Al-Rasheed from Al-Kufa. We came to around Al-Ghariyeyn. We saw a gazelle, so we sent the falcons and the dogs to it. They chased it for a time, then the gazelle sought refuge to a hill. The falcons and the dogs retreated from it. Al-Rasheed was astounded from that.

ثم إن الظباء هبطت من الأكمة فسقطت الطيور و الكلاب عليها فرجعت الظباء إلى الأكمة فتراجعت الصقور و الكلاب عنها مرة ثانية ثم فعلت ذلك مرة أخرى

Then the gazelle came down from the hill, so the birds (falcons) and the dogs fell upon it, so the gazelle retreated to the hill, and the falcons and the dogs retreated from it for a second time. Then that was done another time.

فقال الرشيد اركضوا إلى الكوفة فأتوني بأكبرها سنا

Al-Rasheed said, 'Sprint to Al-Kufa and come to me with its oldest man!'

فأتي بشيخ من بني أسد فقال الرشيد أخبرني ما هذه الأكمة

They came with an old man from the clan of Asad. Al-Rasheed said, 'Inform me, what is this hill?'

فقال حدثني أبي عن آبائه أنهم كانوا يقولون إن هذه الأكمة قبر علي بن أبي طالب ع- جعله الله حرماً لا يأوي إليه شيء إلا آمن

He said, 'My father narrated to me from his forefathers, they were saying that this hill is the grave of Ali Bin Abu Talib^{-asws}. Allah^{-azwj} has Made it a sanctuary. Nothing will shelter to it except it would be safe!'

فنزل هارون و دعا بماء و توضأ و صلى عند الأكمة و جعل يدعو و يبكي و يتمرغ عليها بوجهه و أمر أن يبني قبة بأربعة أبواب فبني و بقي إلى أيام السلطان عضد الدولة رحمه الله

Haroun descended and called for water, and he performed Wud'u and prayed Salat by the hill, and he went on to supplicate and cry and wallowing upon it with his face, and he ordered that a dome be built with four doors. It was built and it remained up to the days of the ruler Azad Al Dowla, may Allah^{-azwj} Mercy him.

فجاء فأقام في ذلك الطريق قريبا من سنة هو و عساكره فبعث فأتي بالصناع و الأستادية من الأطراف و خرب تلك العمارة و صرف أموالا كثيرة جزيلة و عمر عمارة جلييلة حسنة و هي العمارة التي كانت قبل عمارة اليوم.

He came and stayed in that road for almost a year, he and his army. He sent messaged, so they brought the craftsmen and the master (builders) from the outskirts, and he ruined that construction and spent a lot of money, plentiful, and built a majestic building, beautiful, and it is the building which was before the building that is today".¹⁰² (A report)

48 و منها ما حكى عن جماعة خرجوا بليل محتفين إلى الغري لزيارة أمير المؤمنين ع- قالوا فلما وصلنا إلى القبر الشريف و كان يومئذ قبرا حوله حجارة و لا بناء عنده و ذلك بعد أن أظهره الرشيد و قبل أن يعمره

And from these is what is narrated from a group. They went out at night in concealment to Al-Ghary to visit Amir Al-Momineen^{-asws}. They said, 'When we arrived to the noble grave, and in those days the grave has stones around it and no construction at it, and that is after Al-Rasheed had revealed it, and before he built it.

فبينما نحن عنده بعضنا يقرأ و بعضنا يصلي و بعضنا يزور و إذا نحن بأسد مقبل نحونا فلما قرب منا قدر رمح قال بعضنا لبعض ابعثوا عن القبر لننظر ما يصنع

While we were by him^{-asws}, some of us were reading (Quran), and some of us were praying Salat, and some of us were (reciting) Ziyarat, and behold there was a lion coming towards us. When it was near from us a measurement of a spear, one of us said to another, 'Distance yourselves from the grave! Let us look at what it does!'

فتباعنا عن القبر الشريف فجاء الأسد فجعل يمرغ ذراعيه على القبر فمضى رجل منا فشاهده فعاد فأعلمنا فزال الرعب عنا فجمعنا فشاهدناه يمرغ ذراعه على القبر و فيه جراح فلم يزل يمرغه ساعة ثم انزاح عن القبر و مضى فعدنا إلى ما كنا عليه لإتمام الزيارة و الصلاة و قراءة القرآن

We distanced ourselves from the noble grave. The lion came and went on to wallow its front paws upon the grave. A man from us went and witnessed it. He returned and let us know, so the dread declined from us. We all went to witness it wallowing its front paws, and in it was an injury. It did not cease with its wallowing for a time, then it detached itself from the grave and went away. We returned to what we had been upon to complete the Ziyarat and the Salat and the reading the Quran'.

أقول ثم أورد رحمه الله كثيرا من القصص المشتملة على معجزات مرقده الشريف مما قد أسلفنا إيرادها في كتاب تاريخه صلوات الله عليه فتركناها حذرا من التكرار و لظهور أمثال تلك القصص و الأمور الغريبة في كل عصر و زمان بحيث لا يحتاج إلى ذكر ما سنع في الزمن السالفة-.

I say, 'Then he, may Allah^{-azwj} Mercy him, reported many of the stories inclusive upon the miracles of his^{-asws} noble grave, some of which we have already mentioned in his history, may

¹⁰² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 47

the Salawaat of Allah^{-azwj} be upon him^{-asws}. We refrained from repeating them to avoid redundancy, as such stories and strange occurrences appear in every era and time, to the extent that there is no need to mention those that have happened in the past".¹⁰³ (A report)

49 و لقد شاع و ذاع في زماننا من شفاء المرضى و معافاة أصحاب البلوى و صحة العميان و الزمنى أكثر من أن يحصى

Indeed, it became well-known in our time that many patients were cured, the afflicted were healed, and the blind and the disabled regained their health, more than can be counted.

و لقد أخبرني جماعة كثيرة من الثقات أن عند محاصرة الروم لعنهم الله المشهد الشريف في سنة أربع و ثلاثين و ألف من الهجرة- و تحصين أهله بالبلد و إغلاق الأبواب عليهم و التعرض لدفعهم مع قلة عددهم و عدتهم و كثرة المحاصرين و قوتهم و شوكتهم جلسوا زمانا طويلا و لم يظفروا بهم

A large number of trustworthy individuals had informed me that during the siege of the Romans, may Allah^{-azwj} Curse them, in the year 1034 of the Hijrah, when they besieged the Holy Shrine and fortified the city, locking the doors and trying to break through with their forces, despite the few defenders, their strength and numbers were no match for the large number of attackers and their power. The siege lasted a long time without the Romans succeeding.

و كانوا يرمون بالبنادق الصغار و الكبار عليهم شبه الأمطار و لم يقع على أحد منهم و كانت الصبيان في السكك ينتظرون وقوعها ليلعبوا بها حتى أنهم يروون أن بندقا كبيرا دخل في كم جارية رفعت يدها لحاجة على بعض السطوح و سقط من ذيلها و لم يصبها

They fired small and large projectiles at the defenders, like a rainstorm, yet none of them hit anyone. The children in the streets would wait for the bullets to fall so they could play with them. It is even narrated that a large projective entered the sleeve of a young girl who had raised her hand for something on one of the rooftops and fell from her sleeve without injuring her.

و يروى عن بعض الصلحاء الأفاضل من أهل المشهد أنه رأى في تلك الأيام أمير المؤمنين ع في المنام و في يده ع سواد فسأله عن ذلك فقال ع لكثرة دفع الرصاص عنكم

It is also narrated by some righteous meritorious individuals from the people of the Shrine that they saw in those days Amir Al-Momineen^{-asws} in a dream, holding something black in his hand. When asked about it, he^{-asws} replied, 'It is from the many projectiles being deflected from you!'

و الغرائب التي ينقلونها في تلك الواقعة كثيرة فأما التي اشتهرت بين أهل المشهد بحيث لا ينكره أحد منهم.

And the strange occurrences reported in that incident are many. However, it the most well-known among the people of the Shrine, whereby not one of them denies it".¹⁰⁴ (A report)

¹⁰³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 48

¹⁰⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 49

50 فمنها قصة الدهن و هو أن خازن الروضة المقدسة المولى الصالح البارح التقي مولانا محمود- قدس الله روحه كان هو المتوجه لإصلاح العسكر الذي كانوا في البلد و كانوا محتاجين إلى مشاعل كثيرة لمحافظة أطراف الحصار

Among these is the story of the oil. The custodian of the Sacred Shrine, the righteous, distinguished, and pious Mawlana Mahmud, may Allah^{azwj} Sanctify his soul, was in charge of supplying weapons to the soldiers in the city. They needed many torches to maintain the perimeter of the siege.

فلما ضاق الأمر و لم يبق في السوق و لا في البيوت شيء من الدهن أعطاهم من الحياض التي كانوا يصبون فيها الدهن لإسراج الروضة و حواليها فبعد إتمام جميع ما في الحياض و يأسهم عن حصوله من مكان آخر رجعوا إليها فوجدوها مترعة من الدهن فأخذوا منها و كفاهم إلى انقضاء وطرهم.

When the situation became dire and there was no oil left in the market or in the houses, he gave them the oil from the vats that were used to pour oil for lighting the shrine and its surroundings. After using all the oil in the vats and losing hope of obtaining more from elsewhere, they returned to the vats and found them completely filled with oil. They took from it, and it sufficed them until their needs were fulfilled'.¹⁰⁵ (A report)

51 و منها أنهم كانوا يرون في الليالي في رءوس الجدران و أطراف العمارات و المنارات نورا ساطعا بينما حتى أن الإنسان إذا كان يرفع يده إلى السماء كان يرى أنامله كالشموع المشتعلة

Among these is the story that they would see on the nights a bright and clear light on the tops of the walls, the edges of buildings, and the minarets. So much so that when a person would raise their hand to the sky, they could see their fingers like burning candles.

و لقد سمعت من بعض الأشراف الثقات من غير أهل المشهد أنه قال كنت ذات ليلة نائما في بعض سطوح المشهد الشريف فانتبهت في بعض الليل فرأيت النور ساطعا من الروضة المقدسة و من أطراف جميع جدران البلد فعجبت من ذلك و مسحت يدي على عيني فنظرت فرأيت مثل ذلك فأيقظت رجلا كان نائما بجنبي فأخبرني بمثل ما رأيت و بقي هكذا زمانا طويلا ثم ارتفع

I have heard from some trustworthy and noble people, not from the residents of the Shrine, who said: 'One night, I was sleeping on one of the rooftops of the Sacred Shrine. I woke up during the night and saw a bright light shining from the Holy Shrine and from the edges of all the walls of the city. I was amazed by this and wiped my eyes, and when I looked again, I saw the same thing. I woke up a man who was sleeping next to me, and he told me that he saw the same thing. This continued for a long time, and then it disappeared'.

و سمعت أيضا من بعض الثقات قال كنت نائما في بعض الليالي على بعض سطوح البلد الشريف فانتبهت فرأيت كوكبا نزل من السماء بخذاء القبة السامية حتى وصل إليها و طاف حولها مرارا بحيث أراه يغيب من جانب و يطلع من آخر ثم صعد إلى السماء.

I also heard from some trustworthy individuals who said: 'One night, I was sleeping on one of the rooftops of the noble city. I woke up and saw a star descending from the sky directly in

¹⁰⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 50

front of the dome. It reached the dome and circled around it several times, disappearing from one side and appearing from the other, then it ascended back to the sky".¹⁰⁶ (A report)

52 و من الأمور المشهورة التي وقعت قريبا من زماننا أن جماعة من صلحاء أهل البحرين أتوا لزيارة الحسين صلوات الله و سلامه عليه لإدراك بعض الزيارات المخصوصة فأبطفوا و لم يصلوا إليه و وصلوا في ذلك اليوم إلى الغري و كان يوم مطر و طين و كان مولانا محمود رحمه الله أغلق أبواب الروضة المقدسة لذلك

Among the well-known events that occurred near our time is that a group of righteous individuals from Bahrain came to visit Al-Hussain^{-asws}, may the Salawaat of Allah^{-azwj} and His^{-azwj} Greeting be upon him^{-asws}, to perform some of the specific Ziyaraats. They were delayed and did not reach him^{-asws}, but they arrived that day at Al-Ghary, on a rainy and muddy day, and Mawlana Mahmoud, may Allah^{-azwj} Mercy him, had closed the doors of the Sacred Shrine due to that.

فأتوه و سألوه أن يفتح لهم فأبى و اعتذر منهم و قال زوروا من وراء الشباك

They came to him and asked him to open the doors, but he refused and apologised to them. He said, 'Perform Ziyarat from behind the window!'

فأتوا الباب و تضرعوا و ترمغوا في التراب و قالوا قد حرمننا من زيارة ولدك فلا تحرمنا زيارتك فإننا من شيعتك و قد أتيناك من شقة بعيدة

They came to the door and beseeched, and wallowed in the soil, and they said, 'We have been deprived from visiting your^{-asws} son^{-asws} so do not deprive us of your^{-asws} Ziyarat, for we are from your^{-asws} Shias and have come to you^{-asws} from a remote place!'

فبينما هم في ذلك إذ سقطت الأقفال و فتحت الأبواب و دخلوا و زاروا و هذا مشهور بين أهل المشهد و بين أهل البحرين غاية الاشتهار.

While they were in this state, the locks fell off, and the doors opened, and they entered and performed the Ziyarat. This event is well-known among the people of the Shrine and the people of Bahrain to the highest degree".¹⁰⁷ (A report)

53 و منها ما تواترت به الأخبار و نظموها في الأشعار و شاع في جميع الأصقاع و الأقطار و اشتهر اشتهار الشمس في رابعة النهار و كان بالقرب من تاريخ الكتابة في سنة اثنين و سبعين بعد الألف من الهجرة- و كانت كيفية تلك الواقعة على ما سمعته من التفات

And from these is what the reports have transmitted, and they have composed poems about it. It became widely known in all regions and countries, as bright as the sun at midday. This became well-known around the time of writing in the year 1072 after the Hijra. The details of this incident, as I heard from trustworthy individuals, are as follows: -

أنه كان في المشهد الغروي عجوز تسمى بمریم و كانت معروفة بالعبادة و التقوى فمرضت مرضا شديدا و امتد بها حتى صارت مقعدة مزمنة و بقيت كذلك قريبا من سنتين بحيث اشتهر أمرها و كونها مزمنة في الغري

¹⁰⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 51

¹⁰⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 12 H 52

There was an elderly woman in the Al-Ghary Shrine named Maryam, known for her devotion and piety. She fell severely ill, and her condition worsened to the point where she became permanently disabled. She remained in this state for almost two years, and her situation became well-known, as she had been chronically ill in Al-Ghary.

ثم إنَّها لتسع ليال خلون من رجب تضرعت لدفع ضررها إلى الله تعالى و استشفعت بمولانا أمير المؤمنين- صلوات الله و سلامه عليه و شكت إليه ع في ذلك و نامت-

Then, for the nine nights preceding the month of Rajab, she earnestly supplicated to Allah^{-azwj} for relief from her suffering and sought intercession through our Master Amir Al-Momineen^{-asws}. May the Salawaat of Allah^{-azwj} and His^{-azwj} Greeting be upon him^{-asws}. She complained to him regarding that and fell asleep.

فرأت في منامها ثلاث نسوة دخلن إليها و إحداهن كالقمر ليلة البدر نورا و صفاء و قلن لها لا تخافي و لا تحزني فإن فرجك في ليلة الثاني عشر من الشهر المبارك-

She saw in her dream three women entering her room, one of whom was like the full moon in its light and clarity. They told her, 'Do not be afraid or sad, for your relief will come on the night of the twelfth of the Blessed month!'

فانتبهت فرحا و قصت رؤياها على من حضرها و كانت تنتظر ليلة ثاني عشر رجب-

She woke up filled with joy and shared her dream with those who were present. She was eagerly waiting for the night of the twelfth of Rajab.

فمرت بها و لم تر شيئا ثم ترقبت ليلة ثاني عشر شعبان فلم تر أيضا شيئا فلما كانت ليلة تاسع من شهر رمضان- رأت في منامها تلك النسوة بأعيانهن و هن يبشرنّها فقلن لها إذا كانت ليلة الثاني عشر من هذا الشهر فامضي إلى روضة أمير المؤمنين صلوات الله عليه- و أرسلني إلى فلانة و فلانة و فلانة و سمين نسوة معروفات عليه و هن باقيات إلى حين هذا التحرير و اذهبي بمن معك إليها

The night of the twelfth of Rajab passed, and she did not see anything. Then she waited for the night of the twelfth of Shaban, but again, she saw nothing. However, when the night of the ninth of Ramazan came, she saw those same women in her dream, and they were giving her glad tidings. They said to her, 'When the night of the twelfth of this month comes, go to the Shrine of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and send for so and so, so and so, and so-and-so!' - naming certain well-known women to her, who are still alive to this day, 'And go with the ones with you to it!'

فلما أصبحت قصت رؤياها و بقيت مسرورة مستبشرة بذلك إلى أن دخلت تلك الليلة فأمرت بغسل ثيابها و تطهير جسدها و أرسلت إلى تلك النسوة دعتهن فأجبن و ذهبن بها محمولة لأنها كانت لا تقدر على المشي فلما مضى قريب من ربع الليل خرجت واحدة منهن و اعتذرت منها و بقيت معها اثنتان و انصرف منهن جميع من حضر الروضة المقدسة و غلقت الأبواب و لم يبق في الرواق غيرهن

When she woke up, she shared her dream and remained happy and hopeful because of it. When that night arrived, she ordered her clothes to be washed and her body purified. She sent for those women and they responded, going with her, as she was unable to walk. When it was nearly a quarter into the night, one of them excused herself and left, leaving two

women with her. Everyone else who had been in the Holy Shrine left, the doors were closed, and there did not remain in the courtyard other than them.

فلما كان وقت السحر أرادت صاحبها أكل السحور أو شرب التين فاستحييتا من الضريح المقدس فتركتها عند الشباك المقابل للضريح المقدس في جانب القبلة و ذهبتا إلى الباب الذي في جهة خلفه ع يفتح إلى الصحن و خلفه الشباك فدخلتا هناك و أغلقتا الباب لحاجتهما فلما رجعتا إليها بعد قضاء وطرهما لم تجداها في الموضع الذي تركتها ملقاة فيه فتحيرتا فمضتا يمينا و شمالا

When it was time for pre-dawn meal, her two companions wanted to eat the pre-dawn meal, but they were too shy to do so in front of the Sacred shrine. So, they left her by the window opposite the Shrine, on the side facing the Qiblah, and went to the door at the back of the Shrine which opens into the courtyard. They entered there and closed the door for their needs. When they returned after fulfilling their desires, they found that she was no longer in the spot where they had left her. They were confused and searched to the right and left.

فإذا بما تمشي في نهاية الصحة و الاعتدال فسألناها عن حالها و ما جرى عليها فأخبرتهما أنكما لما انصرفتما عني رأيت تلك النسوة اللاتي رأيتهن في المنام أقبلن و أحملني و أدخلني داخل القبة المنورة و أنا لا أعلم كيف دخلت و من أين دخلت فلما قربت من الضريح المقدس سمعت صوتا من القبر يقول حركن المرأة الصالحة و طفن بها ثلاث مرات فطفن بي ثلاث مرات حول القبر

When they found her, she was walking in perfect health and balance. They asked her what had happened, and she told them, 'When you left me, I saw those women from my dream approaching. They carried me and brought me inside the illuminated dome. I don't know how or from where I entered. When I got close to the Sacred Shrine, I heard a voice from the grave saying, 'Move the righteous woman and perform Tawaaf with her three times!' So, they performed Tawaaf with me three times around the grave!

ثم سمعت صوتا آخر أخرجن الصالحة من باب الفرج

Then I heard another voice saying, 'Take the righteous woman out through the 'Gate of Relief'!

فأخرجني من الجانب الغربي الذي يكون خلف من يصلي بين البابين بخذاء الرأس و خلف الباب شباك يمنع الاستطراق و لم يكن الباب معروفا قبل ذلك بهذا الاسم

They took me out through the western side, which is behind the one who prays Salat between the two doors, in line with the (Holy) head. Behind the door, there was a window that prevented entry, and the door had not been known by that name before'.

قالت فالآن مضمين عني و جئتماني و أنا لا أرى بي شيئا مما كان من المرض و الألم و الضعف و أنا في غاية الصحة و القوة

She said, 'Now, you had gone away from me, and you came back to me, and I no longer feel any of the illness, and pain, and the weakness that I had before. I am in perfect health and strength'.

When it was the end of the night, the keeper of the sacred shrine came and opened the doors. He saw them walking, and could not distinguish one from another.

فلما كان آخر الليل جاء خازن الحضرة الشريفة وفتح الأبواب فرآهن تمشين بحيث لا يتميز واحدة منهن

When it was the end of the night, the keeper of the Sacred Shrine came and opened the doors. He saw them walking, and could not distinguish one from another.

و إني سمعت من المولى الصالح التقي مولانا محمد طاهر الذي بيده مفاتيح الروضة المقدسة و من جماعة كثيرة من الصلحاء الذين كانوا حاضرين في تلك الليلة في الحضرة الشريفة أنهم رأوها في أول الليلة محمولة عند دخولها و في آخر الليل سائرة أحسن ما يكون عند خروجها

I heard from the righteous and pious master, Mawlana Muhammad Tahir, who holds the keys to the Sacred Shrine, and from many righteous people who were present that night in the Blessed Shrine, that they saw her at the beginning of the night being carried upon her arrival, and by the end of the night, she was walking in the best of health as she left.

و الحمد لله على ظهور كرامة أمير المؤمنين صلوات الله عليه- لتفر أعين أوليائه و ترغم أنوف أعدائه و أمثال ذلك كثيرة لو أردنا ذكرها لطلال الكتاب.

And the Praise is for Allah^{-azwj} upon the manifestation of the miracles of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, to delights the eyes of his^{-asws} friends, and rub the nose of his^{-asws} enemies, and the likes of that are many. If we were to intend mentioning these, the book would be lengthy¹⁰⁸.

باب 13 فضل زيارته صلوات الله عليه و الصلاة عنده

CHAPTER 13 – MERIT OF HIS^{-asws} ZIYARAT, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}, AND THE SALAT PRAYED IN HIS^{-asws} PRESENCE

1- ما، الأماالي للشيخ الطوسي المفيد عن ابن قولويه عن أبيه عن سعد بن عبد الله عن ابن عيسى عن ابن محبوب عن ابن رباب عن محمد بن مسلم عن أبي عبد الله ع قال: ما خلق الله خلقاً أكثر من الملائكة و إنه لينزل كل يوم سبعون ألف ملك فيأتون البيت المعمور فيطوفون به فإذا هم طافوا به نزلوا فطافوا بالكعبة فإذا طافوا بما أتوا قبر النبي ص فسلموا عليه

(The book) 'Al Amaali' of the Sheykh Al Tusi – Al Mufeed, from Ibn Qawlwiya, from his father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Ibn Riab, from Muhammad Bin Muslim,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} has not Created any creature more numerous than the Angels, and seventy thousand Angels descend every day. They come to Al Bayt Al Mamour and they perform Tawaaf of it. When they have performed Tawaaf of it, they descend and perform Tawaaf of the Kabah. When they have performed Tawaaf of it they come to the grave of the Prophet^{-saww} and greet unto him^{-saww}.

ثم أتوا قبر أمير المؤمنين ع فسلموا عليه ثم أتوا قبر الحسين ع فسلموا عليه ثم عرجوا و ينزل مثلهم أبداً إلى يوم القيامة.

Then they come to the grave of Amir Al-Momineen^{-asws}. They greet unto him^{-asws}. Then they come to the grave of Al-Husayn^{-asws} and greet unto him^{-asws}. Then they ascend and (the number) similar to them descend, forever up to the Day of Qiyamah".¹⁰⁹

وَقَالَ ع مَنْ زَارَ أَمِيرَ الْمُؤْمِنِينَ عَارِفًا بِحَقِّهِ غَيْرَ مُتَجَبِّرٍ وَلَا مُتَكَبِّرٍ كَتَبَ اللَّهُ لَهُ أَجْرَ مِائَةِ أَلْفِ شَهِيدٍ وَعَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ وَ بُعِثَ مِنَ الْأَمِيِّينَ وَ هُوْنَ عَلَيْهِ الْحِسَابُ وَ اسْتَقْبَلَهُ الْمَلَائِكَةُ فَإِذَا انْصَرَفَ شَبَعْنَهُ إِلَى مَنْزِلِهِ فَإِنْ مَرَضَ عَادُوهُ وَ إِنْ مَاتَ تَبِعُوهُ بِالِاسْتِغْفَارِ إِلَى قَبْرِهِ

And he^{-asws} said: 'One who visits Amir Al-Momineen^{-asws} having recognised his^{-asws} rights, neither being tyrannous nor arrogant, Allah^{-azwj} will Write for him the Recompense of one hundred thousand martyrs, and Allah^{-azwj} will Forgive for him whatever he had sent ahead of his sins and whatever delayed, and he will be Resurrected from the secured ones, and the Reckoning would be easy upon him, and the Angels^{-as} will receive him! When his^{-asws} Shia leaves to go to his^{-asws} house, if he falls sick, they^{-as} console him, and if he dies they^{-as} follow him to his grave seeking the Forgiveness'.

قَالَ وَ مَنْ زَارَ الْحُسَيْنَ ع عَارِفًا بِحَقِّهِ كَتَبَ اللَّهُ لَهُ ثَوَابَ أَلْفِ حَجَّةٍ مَقْبُولَةٍ وَ أَلْفَ عُمْرَةٍ مَقْبُولَةٍ وَ عَفَرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ.

He^{-asws} said: 'And the one who visits Al-Husayn^{-asws} having recognised his^{-asws} right, Allah^{-azwj} will Write for him the rewards of a thousand Accepted Hajj, and a thousand Accepted Umrah, and Forgive for him whatever he had sent ahead or his sins and what he had delayed".¹¹⁰

2- أَبُو عَلِيٍّ بِنُ شَيْخِ الطَّائِفَةِ عَنْ أَبِيهِ عَنِ الْمُفِيدِ مِثْلَهُ.

Abu Ali Bin Sheykh Al Taaifa, from his father, from Al Mufeed – similar to it.¹¹¹

3- مل، كامل الزيارات أبي و الكليني معا عن محمد العطار عن حمدان بن سليمان عن عبد الله بن محمد البماي عن مبيع بن الحجاج عن يونس عن أبي وهب القصري قال: دخلت المدينة فأتيت أبا عبد الله ع فقلت جعلت فداك أتيتك و لم أزر قبر أمير المؤمنين ع

(The book) 'Kamil Al Ziyaraat' – My father and Al Kulayni, both together from Muhammad Al Attar, from Hamdan Bin Suleyman, from Abdullah Bin Muhammad Al Yamani, from Manie Bin Al Hajjaj, from Yunus, from Abu Wahb Al Qasry who said,

'I entered Al Medina, so I came to see Abu Abdullah^{-asws}. I said, 'May I be sacrificed for you^{-asws}! I have come to you^{-asws} and I did not visit the grave of Amir Al-Momineen^{-asws}!'

قَالَ بئس ما صنعت لو لا أنك من شيعتنا ما نظرت إليك أ لا تزور من يزوره الله مع الملائكة و يزوره الأنبياء و يزوره المؤمنون

He^{-asws} said: 'Evil is what you have done! Had you not been from our^{-asws} Shias, I would not have even looked at you! You did not visit the one whom Allah^{-azwj} and His^{-azwj} Angels visit, and the Prophets^{-as} visit him^{-asws}, and the Momineen visit him!'

قلت جعلت فداك ما علمت ذلك

¹⁰⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 1 a

¹¹⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 1 b

¹¹¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 2

I said, 'May I be sacrificed for you^{-asws}! I did not know that'.

قَالَ فَاعْلَمُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَ أَفْضَلَ عِنْدَ اللَّهِ مِنَ الْأَيِّمَةِ كُلِّهِمْ وَ لَهُ ثَوَابُ أَعْمَالِهِمْ وَ عَلَى قَدْرِ أَعْمَالِهِمْ فَضَّلُوا.

He^{-asws} said: 'Know that Amir Al-Momineen^{-asws} is more superior in the Presence of Allah^{-azwj} than the Imams^{-asws}, all of them^{-asws}, and for him^{-asws} is the Reward of their^{-asws} deeds, and they^{-asws} have been merited in accordance to their^{-asws} deeds!'¹¹²

4- مل، كامل الزيارات الكليني عن أبي علي الأشعري عمّن ذكره عن محمد بن سنان و حدّثني محمد الحميري عن أبيه عن ابن أبي الخطاب عن محمد بن سنان عن المفضل بن عمر قال: دخلت على أبي عبد الله ع فقلت إني أشتاق إلى الغري-

(The book) 'Kamil Al Ziyaraat' – Al Kulayni, from Ibn Ali Al Ash'ary, from the one who mentioned it, from Muhammad Bin Sinan, and it is narrated to me by Muhammad Al Himeyri, from his father, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from al Mufazzal Bin Umar who said,

'I entered to see Abu Abdullah^{-asws}. I said, 'I am yearning to (go to) Al-Ghary!'

قَالَ فَمَا شِئْتُكَ إِلَيْهِ

He^{-asws} said: 'What is your yearning to it?'

قُلْتُ لَهُ إِنِّي أَحْبُّ أَنْ أُرْوَرَ أَمِيرَ الْمُؤْمِنِينَ ع-

I said to him^{-asws}, 'I would love to visit Amir Al-Momineen^{-asws}!'

فَقَالَ لِي فَهَلْ تَعْرِفُ فَضْلَ زِيَارَتِهِ

He^{-asws} said to me: 'Do you know the merit of visiting him^{-asws}?'

قُلْتُ لَا يَا ابْنَ رَسُولِ اللَّهِ- فَعَرَّفَنِي ذَلِكَ

I said, 'No, O son^{-asws} of Rasool-Allah^{-saww}! Introduce me to that'.

قَالَ إِذَا أَرَدْتَ زِيَارَةَ أَمِيرِ الْمُؤْمِنِينَ عَ فَاعْلَمْ أَنَّكَ زَائِرٌ عِظَامِ آدَمَ وَ بَدَنِ نُوحٍ وَ جِسْمِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع-

He^{-asws} said: 'Whenever you want to visit (Ziyarat of) Amir Al-Momineen^{-asws}, then know you are a visitor of the bones of Adam^{-as}, and body of Noah^{-as}, and the form of Ali Bin Abu Talib^{-asws}!'

قُلْتُ إِنَّ آدَمَ هَبَطَ بِسَرَائِدَبٍ فِي مَطْلَعِ الشَّمْسِ وَ رَعَمُوا أَنَّ عِظَامَهُ فِي بَيْتِ اللَّهِ الْحَرَامِ- فَكَيْفَ صَارَتْ عِظَامُهُ بِالْكُوفَةِ

I said, 'Adam^{-as} had descended at Sarandeeb at the emergence of the sun, and they are claiming that his^{-as} bones are in the Sacred House of Allah^{-azwj}, so how did his^{-as} bones come to be at Al-Kufa?'

¹¹² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 3

قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوْحَى إِلَى نُوحٍ ع- وَ هُوَ فِي السَّفِينَةِ أَنْ يَطُوفَ بِالْبَيْتِ أُسْبُوعاً

He^{-asws} said: 'Allah^{-azwj} Blessed and Exalted Revealed to Noah^{-as} while he^{-as} was in the ship: "Perform Tawaaf of the House (Kabah), seven circuits!"

فَطَافَ بِالْبَيْتِ أُسْبُوعاً كَمَا أَوْحَى اللَّهُ إِلَيْهِ ثُمَّ نَزَلَ فِي الْمَاءِ إِلَى رُكْبَتَيْهِ فَاسْتَخْرَجَ تَابُوتاً فِيهِ عِظَامُ آدَمَ ع- فَحَمَلَ التَّابُوتَ فِي جَوْفِ السَّفِينَةِ حَتَّى طَافَ بِالْبَيْتِ مَا شَاءَ اللَّهُ أَنْ يَطُوفَ

He^{-as} performed Tawaaf of the House (Kabah) seven circuits just as Allah^{-azwj} had Revealed to him^{-as}. Then he^{-as} descended in the water to his^{-as} knees. He^{-as} brought out a box wherein were bones of Adam^{-as}. He^{-as} carried the box in the interior of the ship until he^{-as} had performed Tawaaf of the House (Kabah) what Allah^{-azwj} Desired him^{-as} to perform Tawaaf.

ثُمَّ وَرَدَ إِلَى بَابِ الْكُوفَةِ فِي وَسْطِ مَسْجِدِهَا فَبَيَّهَا قَالَ اللَّهُ لِلْأَرْضِ ائْبَلِي مَاءِكِ فَبَلَعَتْ مَاءَهَا مِنْ مَسْجِدِ الْكُوفَةِ كَمَا بَدَأَ الْمَاءُ مِنْ مَسْجِدِهَا وَ تَفَرَّقَ الْجُمُعُ الَّذِي كَانَ مَعَ نُوحٍ فِي السَّفِينَةِ

Then he^{-as} arrived at the gate of Al-Kufa in the middle of its Masjid. In it, Allah^{-azwj} Said to the earth: "**swallow down your water, [11:44]**, so it swallowed its water from Masjid Al-Kufa just as the water had begun from its Masjid, and the crowd which was with Noah^{-as} in the ship, dispersed.

فَأَخَذَ نُوحُ التَّابُوتَ فَدَفَنَهُ فِي الْغَرِيِّ وَ هُوَ قِطْعَةٌ مِنَ الْجَبَلِ الَّذِي كَلَّمَ اللَّهُ عَلَيْهِ مُوسَى تَكْلِيماً وَ قَدَسَ عَلَيْهِ عِيسَى تَقْدِيساً وَ اتَّخَذَ عَلَيْهِ إِزْرَاهِيمَ خَلِيلاً وَ اتَّخَذَ عَلَيْهِ مُحَمَّدًا حَبِيباً وَ جَعَلَهُ لِلنَّبِيِّينَ مَسْكناً

Noah^{-as} took the box and buried it in Al-Ghary, and it is a piece of the mountain which Allah^{-azwj} Spoke upon it to Musa^{-as} in Conversation, and Sanctified Isa with sanctity upon it, and Took Ibrahim^{-as} as a friend upon it, and Took Muhammad^{-sawww} as a Beloved upon it, and Made it a dwelling for the Prophets^{-as}.

وَ اللَّهُ مَا سَكَنَ فِيهِ أَحَدٌ بَعْدَ أَبَوَيْهِ الطَّيِّبِينَ آدَمَ وَ نُوحٍ- أَكْرَمُ مِنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ

By Allah^{-azwj}! No one has settled in it, after his^{-asws} two fathers^{-as} Adam^{-as} and Noah^{-as}, anyone more honourable than Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-as}.

فَإِذَا زُرْتِ جَانِبَ النَّجْفِ فَرُزْ عِظَامَ آدَمَ وَ بَدَنَ نُوحٍ وَ جِسْمَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع- فَإِنَّكَ زَائِرُ الْأَنْبَاءِ الْأُولَى وَ مُحَمَّدًا ص- خَاتَمَ النَّبِيِّينَ وَ عَلِيًّا سَيِّدَ الْوَصِيِّينَ فَإِنَّ زَائِرَهُ يُفْتَحُ لَهُ أَبْوَابُ السَّمَاءِ عِنْدَ دَعْوَتِهِ فَلَا تَكُنْ عَنِ الْخَيْرِ نَوَاماً.

Thus, when you visit a side of al Najaf, you are visiting the bones of Adam^{-as}, and body of Noah^{-as}, and the form of Ali^{-asws} Bin Abu Talib^{-asws}, for you are a visitor of the fathers^{-as} of the former ones, and Muhammad^{-sawww} Seal of the Prophets^{-sawww}, and Ali^{-asws} Chief of the successors^{-as}, for in visiting him^{-asws} opens the doors of the sky at his supplication, so do not be sleeping from the goodness!"¹¹³

¹¹³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 4

5- حة، فرحة الغري والدي و عَمِي عَنْ مُحَمَّدِ بْنِ نَمَا عَنْ مُحَمَّدِ بْنِ إِدْرِيسَ عَنْ عَرِيْبِ بْنِ مُسَافِرٍ عَنْ إِبْرَاهِيمَ بْنِ هِشَامٍ عَنْ أَبِي عَلِيٍّ عَنْ وَالِدِهِ أَبِي جَعْفَرٍ عَنِ الْمُفِيدِ عَنِ ابْنِ قَوْلُوَيْهِ عَنْ مُحَمَّدِ الْحَمَيْرِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي الْخَطَّابِ مِثْلَهُ.

(The book) 'Farhat Al-Ghary' – My father and my uncle, from Muhammad Bin Nama, from Muhammad Bin Idrees, from Araby Bin Musafir, from Al Ilyas Bin Hisham, from Abu Ali, from his father Abu Ja'far, from Al Mufeed, from Ibn Qawlawayh, from Muhammad Al Himeyri, from his father, from Ibn Abu Al Khattab – similar to it.¹¹⁴

بيان: قوله ع بعد أبيه أي بعد زمان دفن أبيه فلا ينافي كونه ع أفضل منهما و لعل صدور أمثاله لضعف عقول الناس و للخوف على ضعفاء الشيعة أو لتقية من المخالفين و أخبارنا مستفيضة في أن أئمتنا ع أفضل من غير نبينا من الأنبياء.

Explanation – His^{-asws} words: 'After his^{-asws} two fathers^{-as}, i.e. after the era his^{-asws} fathers^{-as} (Adam^{-as} and Noah^{-as}, does not negate his^{-asws} being superior to them^{-as} both, and perhaps the issuance of his^{-asws} examples for people of weak intellect, and for the fear upon the weak Shias, or for the Taqiyya from the adversaries, and our Ahadeeth are abundant regarding that our Imams^{-asws} are superior to the Prophets^{-as}, other than our Prophet^{-saww}.

6- مل، كامل الزيارات عليُّ بنُ الحسينِ عن عليِّ بن إبراهيم عن أبيه عن عثمان بن عيسى عن المعلِّ بن أبي شهاب عن أبي عبد الله ع قال: قال الحسينُ لرسول الله ص يا أبا ما جزاءُ مَنْ زارك فقال رسولُ الله ص يا بُنيَّ مَنْ زاركِ حياً و ميتاً أو زارَ أباك- كان حقاً على الله عزَّ و جلَّ أنْ أوْرَهُ يَوْمَ الْقِيَامَةِ فَأَخْلَصَهُ مِنْ دُنُوْبِهِ.

(The book) 'Kamil Al Ziaraat' – Ali Bin Al-Husayn, from Ali Bin Ibrahim, from his father, from Usman Bin Isa, from Al Moalla Bin Abu Shihab,

'From Abu Abdullah^{-asws} having said: 'Al-Hassan^{-asws} said to Rasool-Allah^{-saww}: 'O (grand) father^{-saww}! What is the Recompense of the one who visits you^{-saww}!'

Rasool-Allah^{-saww} said: 'O my^{-saww} son^{-asws}! On who visits me^{-saww} (when I^{-saww} am) alive and dead, or visits your^{-asws} father^{-asws} would have a right upon Allah^{-azwj} Mighty and Majestic that I^{-saww} visit him on the Day of Qiyamah and Rescue him from his sins''.¹¹⁵

7- مل، كامل الزيارات ابنُ الوليدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ فَضَالٍ عَنِ مُضَلِّ بْنِ صَالِحٍ عَنْ مُحَمَّدِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ لَا يَتَنَا عَلَى أَهْلِ الْأَمْصَارِ فَلَمْ يَقْبَلْهَا إِلَّا أَهْلُ الْكُوفَةِ وَ إِنَّ إِلَى جَانِبِهَا قَبْرًا لَا يَأْتِيهِ مَكْرُوبٌ فَيُصَلِّيَ عِنْدَهُ أَرْبَعَ رَكَعَاتٍ إِلَّا رَجَعَهُ اللَّهُ مَسْرُوراً بِقَضَاءِ حَاجَتِهِ.

(The book) 'Kamil Al Ziaraat' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Fazzal, from Mufazzal Bin Salih, from Muhammad Al Halby,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Presented our^{-asws} Wilayah unto people of the cities but they did not accept it except the people of Al-Kufa, and to its side there is such a grave, nor distressed one will come to it and prays four units by it except Allah^{-azwj} will Return him joyful by having Fulfilled his needs''.¹¹⁶

¹¹⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 5

¹¹⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 6

¹¹⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 7

8- 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 محمد بن علي عن عمه عن أحمد بن محمد عن أحمد بن الفضل الخزازي عن عثمان بن سعيد عن رجل

(The book) 'Farhat Al-Ghary' – The minister Al Saeed Naseer Al Deen Al Tusi, from his father, from Al Qutb Al Rawandy, from Zil Faqar Bin Ma'bad, from Sheykh Al Taifa, from Al Mufeed, from Muhammad Bin Ahmad Bin Dawood, from Muhammad Bin Ali, from his uncle, from Ahmad Bin Muhammad, from Ahmad Bin Al Fazl Al Khuzaie, from Usman Bin Saeed, from a man,

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي إِنَّ إِلَى جَانِبِ كُوفَانَ قَبْرًا مَا أَنَا مَكْرُوبٌ قَطُّ فَصَلَّى عِنْدَهُ رَكَعَتَيْنِ أَوْ أَرْبَعِ رَكَعَاتٍ إِلَّا نَفَسَ اللَّهُ عَنْهُ كُرْبَتَهُ وَ قَضَى حَاجَتَهُ

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} said to me: 'To a side of Kufa there is a grave. A distressed one will not come to it at all and prays two units Salat at it, or four units except Allah^{-azwj} will Relieve his stress from him ad Fulfil his need!'

قُلْتُ قَبْرُ الْحُسَيْنِ بْنِ عَلِيٍّ -

I said, 'The grave of Al-Husayn^{-asws} Bin Ali^{-asws}?'

فَقَالَ بِرَأْسِهِ لَا

He^{-asws} said: 'With his^{-asws} head, no!'

فَقُلْتُ فَقَبْرُ أَمِيرِ الْمُؤْمِنِينَ

I said, 'The grave of Amir Al-Momineen^{-asws}?'

قَالَ بِرَأْسِهِ نَعَمْ.

He^{-asws} said: 'With his^{-asws} head, yes!'¹¹⁷

9- حة، فرحة الغري بالإسناد عن محمد بن أحمد عن محمد بن همام قال وجدت في كتاب كتبه ببغداد جعفر بن محمد عن محمد بن الحسن الرازي عن الحسين بن إسماعيل الصيمري عن أبي عبد الله ع قال: مَنْ زَارَ أَمِيرَ الْمُؤْمِنِينَ مَا شِئَا كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ حَجَّتَانِ وَ عُمْرَةً فَإِنْ رَجَعَ مَا شِئَا كَتَبَ لَهُ بِكُلِّ خُطْوَةٍ حَجَّتَانِ وَ عُمْرَتَانِ.

(The book) 'Farhat Al-Ghary' – By the chain from Muhammad Bin Ahmad, from Muhammad Bin Hammam who said, 'I found in a letter he wrote at Baghdad, Ja'far Bin Muhammad, from Muhammad Bin Al-Hassan Al Razy, from Al-Husayn Bin Ismail Al Sayrafi,

'From Abu Abdullah^{-asws} having said: 'One who visits Amir Al-Momineen^{-asws} walking, Allah^{-azwj} will Write for him, with every step, (Rewards of) a Hajj and an Umrah. If he returns walking, He^{-azwj} will Write for him with every step, (Rewards of) two Hajj and two Umrah''¹¹⁸

¹¹⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 8

¹¹⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 9

10- حة، فرحة الغري يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي الْبَرَكَاتِ بْنِ إِبْرَاهِيمَ الصَّنْعَانِيِّ عَنِ الْحُسَيْنِ بْنِ رَطْبَةَ عَنْ أَبِي عَلِيٍّ عَنِ شَيْخِ الطَّائِفَةِ عَنِ الْمُفِيدِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ دَاوُدَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ الرَّازِيِّ عَنْ أَبِي مُحَمَّدِ بْنِ الْمُغَيَّرَةِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ مَالِكٍ عَنْ أَخِيهِ جَعْفَرٍ عَنْ رَجَالِهِ يَرْفَعُهُ قَالَ:

(The book) 'Farhat Al-Ghary' – Yahya Bin Saeed, from Muhammad Bin Abu Al Barakaat Bin Ibrahim Al San'any, from Al-Husayn Bin Ratbah, from Abu Ali, from Sheykh Al Taifa, from Al Mufeed, from Muhammad Bin Ahmad Bin Dawood, from Ahmad Bin Muhammad Al Razy, from Abu Muhammad Al Mugheira, from Al-Husayn Bin Muhammad Bin Malik, from his brother Ja'far, from his men raising it said,

كُنْتُ عِنْدَ الصَّادِقِ ع وَ قَدْ ذُكِرَ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ يَا ابْنَ مَارِدٍ مَنْ زَارَ جَدِّي عَارِفاً بِحَقِّهِ كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ حَجَّةً مَقْبُولَةً وَ عُمْرَةً مَبْرُورَةً

'I was in the presence of Al-Sadiq^{asws}, and Amir Al-Momineen^{asws} was being mentioned. He^{asws} said: 'O Ibn Marid! One who visits my^{asws} grandfather^{asws} having recognised his^{asws} rights, Allah^{azwj} will Write for him with every step, (Rewards of) an Accepted Hajj and an accomplished Umrah!

يَا ابْنَ مَارِدٍ وَ اللَّهُ مَا يُطْعِمُ اللَّهُ النَّارَ قَدَمَا تَعَبَّرْتَ فِي زِيَارَةِ أَمِيرِ الْمُؤْمِنِينَ ع مَا شِئْتَ كَانَ أَوْ رَكِبْتَ يَا ابْنَ مَارِدٍ اكْتُبْ هَذَا الْحَدِيثَ بِمَاءِ الذَّهَبِ.

O Ibn Marid, by Allah^{azwj}! Allah^{azwj} will not Feed the Hellfire a foot which became dusty in visiting Amir Al-Momineen^{asws}, whether walking or riding! O Ibn Marid! Write this Hadeeth with the water (ink) of gold!"¹¹⁹

11- حة، فرحة الغري بالإسنادِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ دَاوُدَ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ رِيَّاحٍ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ رِيَّاحٍ عَنْ أَحْمَدَ بْنِ حَمَّادِ بْنِ زَاهِرِ الْقُرَشِيِّ عَنْ زَيْدِ بْنِ إِسْحَاقَ عَنْ أَبِي السَّحِيحِ الْأَرْجِيِّ [الْأَرْجِيِّ] عَنْ عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ طَلْحَةَ النَّهْدِيِّ عَنْ أَبِيهِ قَالَ:

(The book) 'Farhat Al-Ghary' – By the chain, from Muhammad Bin Ahmad Bin Dawood, from Muhammad Bin Hammam, from Muhammad Bin Muhammad Bin Riyah, from Ali Bin Muhammad Bin Riyah, from Ahmad Hammad Bin Zahir Al Qureyshi, from Zayd Bin Is'haq, from Abu Al Is'haq Al Arjy, from Umar Bin Abdullah Bin Talha Al Nahdy, from his father who said,

دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ يَا عَبْدَ اللَّهِ بْنَ طَلْحَةَ مَا تَأْتُونَ قَبْرَ أَبِي الْحُسَيْنِ

'I entered to see Abu Abdullah^{asws}. He^{asws} said: 'O Abdullah Bin Talha! Are you not going to the grave of Abu Al-Hassan^{asws}?'

قُلْتُ بَلَى جَعَلْتُ فِدَاكَ إِنَّا لَنَأْتِيهِ

I said, 'Yes, may I be sacrificed for you^{asws}, I do go to it!'

قَالَ تَأْتُونَهُ كُلَّ جُمُعَةٍ

He^{asws} said: 'Do you go to it every week?'

قُلْتُ لَا

I said, 'No'.

قَالَ فَتَأْتُوهُ فِي كُلِّ شَهْرٍ

He^{-asws} said: 'Do you go to it every month?'

قُلْتُ لَا

I said, 'No'.

قَالَ مَا أَجْمَأَكُمْ إِنَّ زيارته تعدل حجة و عمره و زيارة أبيه تعدل حجتين و عمرتين.

He^{-asws} said: 'How indifferent you are! Visiting him^{-asws} equates to a Hajj and an Umrah, and visiting his^{-asws} father^{-asws} equates to two Hajj and two Umrah".¹²⁰

12- حة، فرحة الغري بالإسناد عن محمد بن أحمد بن داود عن أحمد بن محمد بن سعيد عن الحسن بن عبد الرحمن الأزدي عن عبد العزيز عن حماد بن يعلى عن حسان بن مهران قال قال جعفر بن محمد يا حسان أ تزور قُبور الشهداء قبلكم

(The book) 'Farhat Al-Ghary' – By the chain from Muhammad Bin Ahmad Bin Dawood, from Ahmad Bin Muhammad Bin Saeed, from Al-Hassan Bin Abdul Rahman Al Azdy, from his uncle Abdul Aziz, from Hammad Bin Ya'la, from Hassan Bin Mihran who said,

'O Hassan! Do you visit graves of the martyrs among you?'

قُلْتُ أَيُّ الشُّهَدَاءِ

I said, 'Yes, the martyrs!'

قَالَ عَلَيَّ وَ حُسَيْنٍ

He^{-asws} said: 'Ali^{-asws} and Al-Hassan^{-asws}?'

قُلْتُ إِنَّا لَنَزُورُهُمَا فَتُكَيِّرُ

I said, 'We tend to visit them^{-asws} both, and we do it frequently!'

قَالَ أَوْلَيْكَ الشُّهَدَاءُ الْمَرْزُوقُونَ فَزُورُوهُمْ وَ افْرَعُوا عَنْهُمْ وَ ارْفَعُوا بِحَوَائِجِكُمْ عَنْهُمْ فَلَوْ يَكُونُونَ مِنَّا كَمَوْضِعِهِمْ مِنْكُمْ لَاتَّخَذْنَاهُمْ هِجْرَةً.

He^{-asws} said: 'These are the martyrs being sustained, so visit them^{-asws} and panic (seek refuge) to them^{-asws} and raise them for your needs in their^{-asws} presence. Had they^{-asws} been from us^{-asws} like their^{-asws} places are from you, we^{-asws} would have taken them^{-asws} for migration".¹²¹

بيان: قوله لاتخذناهم هجرة أي لهجرنا إليهم و اتخذنا عندهم وطنا و يدل على رجحان المجاورة عندهم و سيأتي القول فيه.

¹²⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 11

¹²¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 12

Explanation – *His^{-asws} words, we^{-asws} would have taken them for migration', i.e. we^{-asws} would have emigrated to them^{-asws} and taken a homeland with them^{-asws}. This indicates the virtue of residing near them^{-asws}, and I will be bringing the words regarding it.*

13- حة، فرحة الغري يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي الْبَرَكَاتِ عَنِ الْحُسَيْنِ بْنِ زُطْبَةَ عَنْ أَبِي عَلِيٍّ عَنِ الشَّيْخِ نُفْلًا مِنْ حُطَّهِ مِنَ التَّهْذِيبِ عَنِ الْمُفِيدِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنْ عُمَرَ بْنِ إِبْرَاهِيمَ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَحْنُ نَقُولُ بِظَهْرِ الْكُوفَةِ قَبْرٌ مَا يُلُودُ بِهِ دُو عَاهَةِ إِلَّا شَفَاؤُ اللَّهِ.

(The book) 'Farhat Al-Ghary' – Yahya Bin Saeed, from Muhammad Bin Abu Al Barakaat, from Al-Husayn Bin Ratba, from Abu Ali, from the Sheykh, copying from his handwriting from (the book) 'Al Tahzeeb', from Al Mufeed, from Muhammad Bin Ahmad, from his father, from Ibn Fazzal, from Umar Bin Ibrahim, from Khalaf Bin Hammad,

'We^{-asws} are saying, there is a grave at the back of Al-Kufa, no one with a disability will seek refuge with it except Allah^{-azwj} will Heal him'¹²².

و الشيخ المفيد ذكره في مزاره و لم يسنده و قال يعني قبر أمير المؤمنين ع.

And the Sheykh Al-Mufeed mentioned it in his 'Mazaar', and did not attribute it, and said, 'It means grave of Amir Al-Momineen^{-asws}'.

14- حة، فرحة الغري نصيرُ الدِّينِ الطُّوسِيِّ عَنْ وَالِدِهِ عَنِ السَّيِّدِ فَضْلِ اللَّهِ عَنْ ذِي الْقَفَارِ عَنِ الشَّيْخِ عَنِ الْمُفِيدِ عَنْ مُحَمَّدِ بْنِ بَكْرَانَ النَّقَّاشِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ الْمَالِكِيِّ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ أَبِي شُعَيْبِ الْخُرَّاسَانِيِّ قَالَ: قُلْتُ لِأَبِي الْحُسَيْنِ الرِّضَا ع أَيُّمَا أَفْضَلُ زِيَارَةُ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ ع أَوْ زِيَارَةُ قَبْرِ الْحُسَيْنِ ع-ع

(The book) 'Farhat Al-Ghary' – Naseer Al Deen Al Tusi, from his father, from the Seyyid Fazlullah, from Zil Al Faqar, from the sheykh, from Al Mufeed, from Muhammad Bin Bakran Al Naqqash, from Al-Husayn Bin Muhammad Al Maliky, from Ahmad Bin Hilal, from Abu Shueyb Al Khurasani who said,

'I said to Abu Al-Hassan Al-Reza^{-asws}, 'Which of the two is superior, visiting the grave of Amir Al-Momineen^{-asws} or visiting the grave of Al-Husayn^{-asws}?'

قَالَ إِنَّ الْحُسَيْنَ قُتِلَ مَكْرُوبًا فَحَقَّ عَلَى اللَّهِ بَجَلٌ ذِكْرُهُ أَنْ لَا يَأْتِيَهُ مَكْرُوبٌ إِلَّا فَرَّجَ اللَّهُ كَرْبَهُ وَ فَضَّلُ زِيَارَةَ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ عَلَى زِيَارَةَ قَبْرِ الْحُسَيْنِ - كَفَضَّلِ أَمِيرِ الْمُؤْمِنِينَ عَلَى الْحُسَيْنِ-

He^{-asws} said: 'Al-Husayn^{-asws} was killed in distress, so there is a right upon Allah^{-azwj}, Majestic is His^{-azwj} Mention that no distressed one comes to him^{-asws} except Allah^{-azwj} Relieves his stress and the merit of Ziyarat of Amir Al-Momineen^{-asws} over the Ziyarat of the grave of Al-Husayn^{-asws} is like the merit of Amir Al-Momineen^{-asws} over Al-Husayn^{-asws}'.

قَالَ ثُمَّ قَالَ لِي أَيُّنَ تَسْكُنُ

He (the narrator) said, 'Then he^{-asws} said to me: 'Where is your dwelling?'

¹²² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 13

قُلْتُ الْكُوفَةَ

I said, 'Al-Kufa'.

قَالَ إِنَّ مَسْجِدَ الْكُوفَةِ بَيْتُ نُوحٍ لَوْ دَخَلَهُ رَجُلٌ مِائَةَ مَرَّةٍ لَكَتَبَ اللَّهُ لَهُ مِائَةَ مَغْفِرَةٍ لِأَنَّ فِيهِ دَعْوَةَ نُوحٍ عَ حَيْثُ قَالَ رَبِّ اغْفِرْ لِي وَ لِوَالِدَيَّ وَ لِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا

He^{-asws} said: 'In the Masjid of Kufa there is a house of Noah^{-as}. If a man were to enter it one hundred times, Allah^{-azwj} would Write a hundred Forgiveness (of sins) for him, because in it Noah^{-as} had supplicated whereby he^{-as} had said: **'and for my parents and one who entered into my house being a Momin [71:28]'**.

قَالَ قُلْتُ مَنْ عَنَى بِوَالِدَيْهِ

He (the narrator) said, 'I said, 'Who did he^{-as} mean by his^{-as} 'parents'?'

قَالَ آدَمَ وَ حَوَاءَ.

He^{-asws} said: 'Adam^{-as} and Hawwa^{-as}'.¹²³

15- جاء، المجلس للمفيد الجعابي عن ابن عُفْدَةَ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عُبَيْدِ اللَّهِ الْقُضْبَانِيِّ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ وَلَايَتَنَا وَلَايَةُ اللَّهِ عَزَّ وَ جَلَّ الَّتِي لَمْ يُبْعَثْ نَبِيٌّ قَطُّ إِلَّا بِهَا إِنَّ اللَّهَ عَزَّ اسْمُهُ عَرْضَ وَلَايَتِنَا عَلَى السَّمَاوَاتِ وَ الْأَرْضِ وَ الْجِبَالِ وَ الْأَمْصَارِ فَلَمْ يَقْبَلْهَا قَبُولَ أَهْلِ الْكُوفَةِ وَ إِنَّ إِلَى جَانِبِهِمْ لَقَبْرًا مَا أَنَاهُ مَكْرُوبٌ إِلَّا نَفَسَ اللَّهُ كُرْبَتَهُ وَ أَجَابَ دَعْوَتَهُ وَ قَلْبَهُ إِلَى أَهْلِهِ مَسْرُورًا.

(The book) 'Al Majalis' of Al Mufeed – Al Jiaby, from Ibn Uqdah, from Al-Hassan Bin Ali Bin Al-Hassan, from Muhammad Bin Al-Hassan, from Muhammad Bin Sinan, from Ubeydullah Al Qazbany, from Abu Naseer who said,

'I hear Abu Abdullah^{-asws} saying: 'Our^{-asws} Wilayah is the Wilayah of Allah^{-azwj} Mighty and Majestic which no Prophet^{-as} had been Sent as all except with it! Allah^{-azwj}, Mighty is His^{-azwj} Name, had Presented our^{-asws} Wilayah unto the skies and the earth, and the mountains and the cities, but they did not accept it like the acceptance by the people of Al-Kufa; and to the side there is a grave, no distressed will come to it except Allah^{-azwj} will Relieve his stress and Answer his supplication, and Return him back to his family joyful''.¹²⁴

16- وَ قَالَ الدَّيْلَمِيُّ رَحِمَهُ اللَّهُ فِي إِرْشَادِ الْقُلُوبِ، قَالَ الصَّادِقُ ع إِنَّ أَبْوَابَ السَّمَاءِ لَتَنْفَتَحُ عِنْدَ دُخُولِ الرَّائِرِ لِأَمِيرِ الْمُؤْمِنِينَ ع.

And Al Daylami, may Allah^{-azwj} Mercy him, said in (the book) 'Irshad Al-Quloub', 'Al-Sadiq^{-asws} said: 'The doors of the sky are opened at the entry of the visitor to Amir Al-Momineen^{-asws}!''¹²⁵

¹²³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 14

¹²⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 15

¹²⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 16

17- وَ فِي الْمَازِرِ الْكَبِيرِ بِإِسْنَادِهِ إِلَى مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ مَجْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ الصَّادِقَ ع يَقُولُ أَتَى أَعْرَابِيٌّ إِلَى رَسُولِ اللَّهِ ص فَقَالَ لِرَسُولِ اللَّهِ ص إِنَّ مَنزِلِي نَاءٌ عَنْ مَنزِلِكَ وَ إِنِّي أَشْتَأُكَ وَ أَشْتَأُكَ إِلَى زِيَارَتِكَ وَ أَقْدَمُ فَلَا أَجِدُكَ وَ أَجِدُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع - فَيُؤَسِّنِي بِحَدِيثِهِ وَ مَوَاعِظِهِ وَ أَرْجِعُ وَ أَنَا مُتَأَسِّفٌ عَلَى رُؤْيَيْكَ

And in (the book) 'Al Mazar Al Kabir' – By his chain to Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Ibn Mahboub, from Is'haq Bin Ammar who said,

'I heard Abu Abdullah Al-Sadiq^{-asws} saying: 'A Bedouin came to Rasool-Allah^{-saww}. He said to Rasool-Allah^{-saww}, 'My house is remote from your^{-saww} house, and I yearn for you^{-saww} and yearn to visit you^{-saww}, and I come but do not find you^{-saww} and (instead) I find Ali^{-asws} Bin Abu Talib^{-asws}, so he^{-asws} comforts me with his^{-asws} Hadeeth and his^{-asws} preaching, and I return while I am unhappy of not having seen you^{-saww}!'

فَقَالَ ص مَنْ زَارَ عَلِيًّا فَقَدْ زَارَنِي وَ مَنْ أَحَبَّهُ فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَهُ فَقَدْ أَبْغَضَنِي أَنْبَلُ قَوْمِكَ هَذَا عَنِّي وَ مَنْ أَتَاهُ زَائِرًا فَقَدْ أَتَانِي وَ أَنَا الْمَجَازِي لَهُ يَوْمَ الْقِيَامَةِ وَ جِبْرَائِيلُ وَ صَالِحُ الْمُؤْمِنِينَ.

He^{-saww} said: 'One who visits Ali^{-asws} has visited me^{-saww}, and one who loves him^{-asws} has loved me^{-saww}, and one hating him^{-asws} has hated him^{-asws}! Deliver this to your people from me^{-saww}, and one who comes to him^{-asws} as a visitor has come to me^{-saww}, and I^{-saww} will be rewarding him on the Day of Qiyamah, and so will Jibraeel^{-as} and the righteous Momineen!'¹²⁶

باب 14 زيارته صلوات الله عليه المطلقة التي لا تختص بوقت من الأوقات

CHAPTER 14 – HIS^{-asws} GENERAL ZIYARAATS, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}, NOT SPECIFI TO A TIME FROM THE TIMINGS

1- صبا، مصباح الزائر إذا وردت شريعة الكوفة فأفصد العسل فيها و هي شريعة أمير المؤمنين صلوات الله عليه و إلا ففي غيرها و تلك أفضل و نيته هذا العسل مندوب فربة إلى الله تعالى

(The book) 'Misbah Al-Zaair' - If you arrive at the water source of Kufa, perform the ritual bath in it, and it is a water source of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, or else perform it elsewhere, and that place is better, and the intention of this bathing is recommended as drawing closer to Allah^{-azwj} the Exalted.

وَ تَقُولُ عِنْدَ غَسْلِكَ بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُمَّ اجْعَلْهُ نُورًا وَ طَهُورًا وَ حِزْرًا وَ أَمْنًا مِنْ كُلِّ خَوْفٍ وَ شِفَاءً مِنْ كُلِّ دَاءٍ

And you should say at your bathing, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}! O Allah^{-azwj}! Make it a Noor, and a cleansing, and protection, and safety from every fear and healing from every illness!

اللَّهُمَّ اجْعَلْنِي عَبْدًا شَكُورًا وَ لِأَلَمَّتِكَ ذَكُورًا

O Allah^{-azwj}! Make be a grateful servant and a mentioned of Your^{-azwj} Favours!

¹²⁶ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 13 H 17

اللَّهُمَّ أَخِي قَلْبِي بِالْإِيمَانِ وَ طَهَّرْنِي مِنَ الذُّنُوبِ وَ أَفْضِ لِي بِالْحُسْنَى وَ افْتَحْ لِي بِالْخَيْرَاتِ مِنْ عِنْدِكَ يَا سَمِيعَ الدُّعَاءِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ كَثِيرًا-

O Allah^{-azwj}! Revive my heart with the Eman, and Purify me from the sins, and Decree for me with the excellence, and Open for me with the good deeds from You^{-azwj}, O Listener of the supplication, and Send abundant Salawaat be upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}!

وَ يَقُولُ أَيْضًا وَ هُوَ يَغْتَسِلُ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ

And he should say also while he is bathing, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and in the Way of Allah^{-azwj} and upon the religion of Rasool-Allah^{-saww}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ طَهَّرْ قَلْبِي وَ ذِكِّ عَمَلِي وَ تَوَزَّ بَصْرِي وَ اجْعَلْ غُسْلِي هَذَا طَهُورًا وَ حِزْرًا وَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ سُقْمٍ وَ آفَةٍ وَ عَاهَةٍ وَ مِنْ شَرِّ مَا أَحَازِرُهُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Clean my heart and Purify my actions, and Irradiate my sight, and Make this bathing of mine a cleaner and a protection and healing from every illness and disease, and infection, and disability, and from evil of what I am cautious of. You are Able upon all things!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْسِلْنِي مِنَ الذُّنُوبِ كُلِّهَا وَ الْأَثَامِ وَ الْخَطَايَا وَ طَهِّرْ جِسْمِي وَ قَلْبِي مِنْ كُلِّ آفَةٍ تَمْحُقُ بِهَا دِينِي وَ اجْعَلْ عَمَلِي خَالِصًا لِرُوحِيكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Wash me from the sins, all of them, and the offences and the misdeeds, and Clean my body and my heart from every infection my religion would be effaced with, and Make my deeds to be purely for Your^{-azwj} Face, O the most Merciful of the merciful ones!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْهُ لِي شَاهِدًا يَوْمَ حَاجَتِي وَ فَقْرِي وَ فَاقَتِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ-

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Make him^{-saww} a witness for me on the day of my need and my poverty, and You^{-azwj} are Able upon all things!

وَ اقْرَأْ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ- فَإِذَا فَرَغْتَ مِنَ الْغُسْلِ فَالْبَسْ أَطْهَرَ ثِيَابِكَ وَ قُلِ اللَّهُمَّ أَلْبِسْنِي التَّقْوَى وَ اغْفِرْ لِي وَ ارْحَمْنِي فِي الْآخِرَةِ وَ الْأُولَى الْحَمْدُ لِلَّهِ عَلَى مَا هَدَانَا وَ لَهُ الشُّكْرُ عَلَى مَا أَوْلَانَا.

And read Surah Al Qadr. When you are free from bathing, wear the cleanest of your clothes and say, 'O Allah^{-azwj}! Clothe me the piety, and Forgive for me, and Mercy me in the Hereafter and the former (world)! The Praise is for Allah^{-azwj} upon what He^{-azwj} has Guided us, and for Him^{-azwj} is the thanks upon what He^{-azwj} has Bestowed us!"¹²⁷

2- مل، كامل الزيارات أحمد بن محمد بن علي بن أبيه عن علي بن مهدي بن صدقة عن علي بن موسى عن أبيه موسى بن جعفر عن أبيه ع قال: زار زين العابدين علي بن الحسين ع- قبر أمير المؤمنين صلوات الله عليه- فوقف على القبر ثم بكى وقال السلام عليك يا أمير المؤمنين ورحمة الله وبركاته السلام عليك يا أمين الله في أرضه وحجته على عباده

(The book) 'Kamil Al Ziyaraat' – Ahmad Bin Muhammad, from his father, from Ali Bin Mahdy Bin Sadaqa,

'From Ali son of Musa^{-asws}, from his father Musa Bin Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'Zayn Al Abideen Ali Bin Al-Husayn^{-asws} visited the grave of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}. He^{-asws} paused at the grave, then cried and said: 'The greeting be upon you^{-asws} O Amir Al-Momineen^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! The greeting be upon you^{-asws} O trustee of Allah^{-azwj} is His^{-azwj} earth and His^{-azwj} Divine Authority upon His^{-azwj} servants!

أشهد أنك جاهدت في الله حق جهاده و عملت بكتابه و اتبعت سنن نبيه ص حتى دعاك الله إلى جواره و قبضك إليه باختياره و ألزمت أعداءك المحجة في قتلهم إياك مع ما لك من الحجج البالغة على جميع خلقه

I testify that you^{-asws} had fought for the Sake of Allah^{-azwj} as is the right of fighting, and worked with His^{-azwj} Book, and followed the Sunnah of His^{-azwj} Prophet^{-saww} until Allah^{-azwj} Called you^{-asws} to His^{-azwj} Shelter, and Recalled you^{-asws} to Him^{-azwj} with the choice, and He^{-azwj} Necessitated the argument in their having killed you^{-asws} along with what conclusive arguments there are for you^{-asws} against entirety of His^{-azwj} creatures!

اللهم فاجعل نفسي مطمئنة بقدرك راضية بقضائك مولعة بذكرك و دعائك محبة لصفوة أوليائك محبوبة في أرضك و سمائك صابرة على نزل بلائك شاكرة لفواضل نعمائك ذاكرة لسواغ آلائك مشتاقاة إلى فرجة لقائك متزودة الثموى ليوم جزائك مستنئة بسنن أوليائك مفارقة لأحلاف أعدائك مشغولة عن الدنيا بحمدك و ثنائك-

O Allah^{-azwj}! Make my soul reassured with Your^{-azwj} Pre-determination, content with Your^{-azwj} Decree, filled with Your^{-azwj} Zikr, and supplication, loving toward Your^{-azwj} chosen friends, beloved in Your^{-azwj} earth and Your^{-azwj} sky, patient in the face of Your^{-azwj} trials, grateful for the abundance of Your^{-azwj} bounties, mindful of Your countless Favours, longing for the joy of meeting You^{-azwj}, prepared with piety for the Day of Your^{-azwj} Recompense, following the path of Your^{-azwj} friends, distant from the traits of Your^{-azwj} enemies, and occupied with praising and glorifying You^{-azwj} instead of being attached to this world!

ثم وضع خده على القبر و قال اللهم إن قلوب المحبتين إليك والهة و سبل الراغبين إليك شارة و أعلام الفاصدين إليك واضحة و أفئدة العارفين منك فارعة و أصوات الداعين إليك صاعدة و أبواب الإجابة لهم مفتحة

Then, he placed his cheek upon the grave and said: 'O Allah^{-azwj}! Indeed, the hearts of those who humble themselves before You^{-azwj} are in longing, and the paths of those who seek You^{-azwj} are open. The signs for those who journey toward You^{-azwj} are clear, and the hearts of those who truly know You^{-azwj} are in awe. The voices of those who call upon You^{-azwj} rise up, and the doors of Response are open to them.

و دعوة من ناجاك مستجابة و توبة من أناب إليك مقبولة و عثرة من بكى من خوفك مزحومة و الإغاثة لمن استغاث بك موجودة و الإغاثة لمن استغاث بك مبدولة و عذاتك لعبادك منجزة

The supplication of one who whispers to You^{-azwj} is Answered, and the repentance of one who turns back to You^{-azwj} is accepted. The tears of those who weep out of fear of You^{-azwj} are met with Mercy, and the relief for those who seek Your^{-azwj} help is readily available. Assistance for those who seek support from You^{-azwj} is Granted, and Your^{-azwj} Promises to Your^{-azwj} servants are fulfilled.

وَزَلَّ مِنْ اسْتِقَالَكَ مُقَالََّةً وَ أَعْمَالَ الْعَامِلِينَ لَدَيْكَ مَحْمُوظَةً وَ أَرْزَاقَ الْخَلَائِقِ مِنْ لَدُنْكَ نَازِلَةً وَ عَوَائِدَ الْمَزِيدِ إِلَيْهِمْ وَاصِلَةً وَ ذُنُوبَ الْمُسْتَغْفِرِينَ مَغْفُورَةً وَ حَوَائِجَ خَلْقِكَ عِنْدَكَ مُقْضِيَةً وَ جَوَائِزَ السَّائِلِينَ عِنْدَكَ مُؤَفَّرَةً وَ عَوَائِدَ الْمَزِيدِ مُتَوَاتِرَةً وَ مَوَائِدَ الْمُسْتَطْعِمِينَ مُعَدَّةً وَ مَنَاهِلَ الظَّمَاءِ لَدَيْكَ مُتْرَعَةً

The slips of those who seek Your^{-azwj} Pardon are Forgiven, and the deeds of those who labour for You^{-azwj} are preserved. The sustenance of all creation descends from You^{-azwj}, and the gifts of Your^{-azwj} abundance reach them. The sins of those who seek Your^{-azwj} Forgiveness are pardoned, and the needs of Your^{-azwj} creation are fulfilled by You^{-azwj}. The Rewards of those who ask from You^{-azwj} are plentiful, the blessings of increase are continuous, the tables of provision for the needy are prepared, and the fountains for the thirsty are overflowing!

اللَّهُمَّ فَاسْتَجِبْ دُعَائِي وَ اقْبَلْ تَنَائِي وَ أَعْطِنِي جَزَائِي وَ اجْمَعْ بَيْنِي وَ بَيْنَ أَوْلِيَائِي بِحَقِّي مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحُسَيْنِ ع- إِنَّكَ وَليُّ نَعْمَائِي وَ مُنْتَهَى مَنَائِي وَ غَايَةَ رَجَائِي فِي مُنْقَلَبِي وَ مَتَوَائِي

O Allah^{-azwj}! Answer my supplication, Accept my laudation, Grant me my reward, and unite me with Your^{-azwj} chosen ones by the right of Muhammad^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}. Indeed, You^{-azwj} are the in Charge of my bounties, and the ultimate of my wishes, and peak of my hopes and my abode!

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

You^{-azwj} are my God^{-azwj}, my Chief and my Master! Forgive our friends, Restrain our enemies from us, and preoccupy them from harming us, and Reveal the word of truth, and Make it elevated, and Abolish the word of falsehood and Make it lower, You^{-azwj} are Able upon all things!"¹²⁸

3- مل، كامل الزيارات مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ الْوَلِيدِ رَجَعَهُ اللَّهُ فِي مَا ذُكِرَ فِي كِتَابِهِ الَّذِي سَمَّاهُ كِتَابَ الْجَامِعِ رُوِيَ عَنْ أَبِي الْحُسَيْنِ ع أَنَّهُ كَانَ يَقُولُ عِنْدَ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ- السَّلَامُ عَلَيْكَ يَا وَليَّ اللَّهِ أَشْهَدُ أَنَّكَ أَوَّلُ مَظْلُومٍ وَ أَوَّلُ مَنْ عُصِبَ حَقُّهُ صَبْرَتْ وَ احْتَسَبَتْ حَتَّى أَتَاكَ الْيَقِينُ

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Al-Hassan Bin Al Waleed, may Allah^{-azwj} Mercy him, in what he mentioned in his book which he named as 'Kitab Al Jamie',

'Reporting from Abu Al-Hassan^{-asws} having said at the grave of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}: 'The greeting be upon you^{-asws}, O Guardian of Allah^{-azwj} I testify that you^{-asws} were the first oppressed, and the first one whose rights were usurped! You^{-asws} were patient and anticipated until the certainty (death) came to you^{-asws}!

¹²⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 2

وَأَشْهَدُ أَنَّكَ لَقَيْتَ اللَّهَ وَ أَنْتَ شَهِيدٌ عَذَّبَ اللَّهُ قَاتِلِيكَ بِأَنْوَاعِ الْعَذَابِ وَ جَدَّدَ عَلَيْهِ الْعَذَابَ جِثَّتِكَ عَارِفاً بِحَقِّكَ مُسْتَبَصِراً بِشَأْنِكَ مُعَادِياً لِأَعْدَائِكَ وَ مَنْ ظَلَمَكَ أَلْقَى عَلَى ذَلِكَ رَبِّي إِنْ شَاءَ اللَّهُ

And I testify that you^{-asws} met Allah^{-azwj} and you^{-asws} were a martyr! May Allah^{-azwj} Punish your^{-asws} killer with a variety of Punishments, and Renew the Punishment upon him^{-la}! I have come to you^{-asws} as a recogniser of your^{-asws} right, insightful of your^{-asws} glory, inimical to your^{-asws} enemies and the one who oppressed you^{-asws}! I shall meet my Lord^{-azwj}, being upon that if Allah^{-azwj} so Desires!

يَا وَليَّ اللَّهِ إِنَّ لِي ذُنُوباً كَثِيرَةً فَاشْفَعْ لِي إِلَى رَبِّكَ يَا مَوْلَايَ فَإِنَّ لَكَ عِنْدَ اللَّهِ مَقَاماً مَعْلُوماً وَ إِنَّ لَكَ عِنْدَ اللَّهِ جَاهاً وَ شَفَاعَةً وَ قَدْ قَالَ اللَّهُ تَعَالَى وَ لَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى.

O Guardian of Allah^{-azwj}! There are many sins for me, so intercede for me to your^{-asws} Lord^{-azwj}, O my Master, for there is a known position for you^{-asws} in the Presence of Allah^{-azwj}, and there is honour for you^{-asws} in the Presence of Allah^{-azwj}, and (right of) intercession, and Allah^{-azwj} the Exalted has Said: **and they will not be interceding except for the one He Approves of, [21:28]**¹²⁹.

4- كا، الكافي العدة عن سهل عن محمد بن عمن حدته عن أبي الحسن الثالث ع مثله.

(The book) 'Al Kafi' – The number, from Sahl, from Muhammad, from the one who narrated it – from Abu Al-Hassan^{-asws} the 3rd, similar to it.¹³⁰

5- وَ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الرَّازِيِّ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْهُ ع مثله.

And from Muhammad Bin Ja'far Al Razy, from Muhammad Bin Isa Bin Ubeyd, from one of our companions, from him^{-asws} – similar to it.¹³¹

6- كا، الكافي الكُلَيْبِيُّ عَمَّنْ حَدَّثَهُ عَنِ ابْنِ أُورَمَةَ وَ حَدَّثَنِي أَبِي عَنِ ابْنِ أَبِي عَنِ ابْنِ أُورَمَةَ مِثْلَهُ.

(The book) 'Al Kafi' – From the one who narrated it, from Ibn Awrama, and it is narrated to me my by father, from Ibn Aban, from Ibn Awrama, similar to it.¹³²

7- حة، فرحة الغري عَمِّي عَنِ الْحَسَنِ بْنِ دَرَبِيِّ عَنِ ابْنِ شَهْرَآشُوبَ عَنِ الشَّيْخِ الطُّوسِيِّ عَنِ الْمُفِيدِ عَنِ الْكُلَيْبِيِّ مِثْلَهُ.

(The book) 'Farhat Al-Ghary' – My uncle, from Al-Hassan Bin Darby, from Ibn Shehr Ashub, from the skeykh Al Tusi, from Al Mufeed, from Al Kulayni, similar to it.¹³³

8- مل، كامل الزيارات ابْنُ الْوَلِيدِ فِيمَا ذَكَرَ مِنْ كِتَابِهِ الْجَامِعِ يَتَوَيَّ عَنْ أَبِي الْحَسَنِ ع قَالَ: إِذَا أَرَدْتَ أَنْ تُودِعَ قَدْرَ أَمِيرِ الْمُؤْمِنِينَ فُقِّلَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ اسْتَوْدِعْكَ اللَّهُ وَ اسْتَرْعِيكَ وَ أَفْرَأْ عَلَيْكَ السَّلَامَ آمَنَّا بِاللَّهِ وَ بِالرُّسُلِ وَ بِمَا جَاءَتْ بِهِ وَ دَعَتْ إِلَيْهِ وَ دَلَّتْ عَلَيْهِ فَارْتَضِنَا مَعَ الشَّاهِدِينَ

¹²⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 3

¹³⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 4

¹³¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 5

¹³² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 6

¹³³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 7

(The book) 'Kamil Al Ziyaraat' – Ibn Al Waleed among what he mention from his book 'Al Jamie', reporting,

From Abu Al-Hassan^{-asws} having said: 'When you want to bid farewell to the grave of Amir Al-Momineen^{-asws}, say, 'The greeting be upon you^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! I entrust you^{-asws} to Allah^{-azwj} and to His^{-azwj} Care, and convey the greeting upon you, belie in Allah^{-azwj} and the Rasool^{-saww} and with what he^{-saww} had come with and called to, and pointed upon, so Write us a being with the witnesses!

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي إِثَاءَهُ فَإِنْ تَوَفَّيْتَنِي قَبْلَ ذَلِكَ فَإِنِّي أَشْهَدُ مَعَ الشَّاهِدِينَ فِي مَمَاتِي عَلَى مَا شَهِدْتُ عَلَيْهِ فِي حَيَاتِي

O Allah^{-azwj}! Do not Make it the last pact of my visiting him^{-asws} for if You^{-azwj} were to Cause me to die before that, I shall testify with the witnesses during my death upon what I have testified during my lifetime.

أَشْهَدُ أَنَّكُمْ الْأَيْمَةُ وَ تُسَبِّهِمْ وَاحِدًا بَعْدَ وَاحِدٍ وَ أَشْهَدُ أَنَّ مَنْ قَتَلَهُمْ وَ حَارَبَهُمْ مُشْرِكُونَ وَ مَنْ رَدَّ عَلِمَهُمْ وَ رَدَّ عَلَيْهِمْ فِي أَسْفَلِ دَرَكٍ مِنَ الْجَحِيمِ وَ أَشْهَدُ أَنَّ مَنْ حَارَبَهُمْ لَنَا أَعْدَاءٌ وَ نَحْنُ مِنْهُمْ بُرَاءٌ وَ أَنَّهُمْ جَزْبُ الشَّيْطَانِ وَ عَلَى مَنْ قَتَلَهُمْ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ وَ مَنْ شَرِكَ فِيهِمْ وَ مَنْ سَرَّهُ قَتَلَهُمْ

I testify you^{-asws} are all the Imams^{-asws} (and name them^{-asws} one after one), and I testify that the one who killed you^{-asws} and battled you^{-asws} are Polytheists, and one who rejected their^{-asws} knowledge and rejected against them^{-asws} are in lowest level of the Blazing Fire, and I testify that the one who battles you^{-asws} is an enemy of ours, and we disavow from them, and they are the party of Satan^{-la}, and upon the one who killed you^{-asws} all be the Curse of Allah^{-azwj} and the Angels and the people altogether, and the one who associates regarding them^{-asws} and the one who was joyed at them^{-asws} being killed.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بَعْدَ الصَّلَاةِ وَ التَّسْلِيمِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تُسَبِّهِمْ وَ لَا تَجْعَلْهُ آخِرَ زِيَارَتِهِ فَإِنْ جَعَلْتَهُ فَاحْشُرْنِي مَعَ هَؤُلَاءِ الْمُسَمِّينَ الْأَيْمَةَ

O Allah^{-azwj}! I ask You^{-azwj} after the Salawaat and the greeting, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} (and name them^{-asws}), and do not Make it the last pact from visiting him^{-asws}. If You^{-azwj} Do so, then Resurrect me with these named Imams^{-asws}!

اللَّهُمَّ وَ ذَلِكَ قُلُوبَنَا هُمْ بِالطَّاعَةِ وَ الْمَنَاصِحَةِ وَ الْمَحَبَّةِ وَ حُسْنِ الْمُوَازَرَةِ وَ التَّسْلِيمِ.

O Allah^{-azwj}, and Humble our hearts to them with the obedience, and the sincerity, and the love, and the good support, and the submission!"¹³⁴

9- حة، فرحة الغري ابن أبي فُرَّة عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ إِسْحَاقَ بْنِ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِيهِ عَنْ جَابِرِ الْجَعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ أَبِي عَلِيُّ بْنُ الْحُسَيْنِ ع- قَدِ اتَّخَذَ مَنزِلَهُ مِنْ بَعْدِ مَقْتَلِ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ ع بَيْتًا مِنْ شَعْرِ وَ أَقَامَ بِالْبَادِيَةِ فَلَبِثَ بِهَا عِدَّةَ سِنِينَ كَرَاهِيَةً لِمُخَالَطَةِ النَّاسِ وَ مُلَابَسَتِهِمْ وَ كَانَ يَصِيرُ مِنَ الْبَادِيَةِ بِمَقَامِهِ بِهَا إِلَى الْعِرَاقِ زَائِرًا لِأَبِيهِ وَ جَدِّهِ ع وَ لَا يُشْعَرُ بِذَلِكَ مِنْ فِعْلِهِ

(The book) 'Farhat Al-Ghary' – Ibn Abu Qurra, from Muhammad Bin Abdullah, from Is'haq Bin Muhammad Bin Marwan, from his father, from Ali Bin Sayf Bin Ameyra, from his father, from Jabir Al Jufy,

'From Abu Ja'far^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} had taken his^{-asws} dwelling, from after the killing of his^{-asws} father Al-Husayn^{-asws} Bin Ali^{-asws}, a house of fur and stayed in the

¹³⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 8

wilderness. He^{-asws} remained at it for a number of years' disliking mingling with the people and interacting with them, and from his^{-asws} staying in the wilderness at it, he^{-asws} would come as a visitor to his^{-asws} father^{-asws} and his^{-asws} grandfather^{-asws}, and no one was aware of his^{-asws} actions of that.

قَالَ مُحَمَّدُ بْنُ عَلِيٍّ - فَخَرَجَ سَلَامَ اللَّهِ عَلَيْهِ مُتَوَجِّهًا إِلَى الْعِرَاقِ لِرِيبَاةِ أَمِيرِ الْمُؤْمِنِينَ - صَلَّى اللَّهُ عَلَيْهِ وَ أْنَا مَعَهُ وَ لَيْسَ مَعَنَا ذُو رُوحٍ إِلَّا النَّاقَتَيْنِ فَلَمَّا
انْتَهَى إِلَى النَّجْفِ مِنْ بِلَادِ الْكُوفَةِ وَ صَارَ إِلَى مَكَانٍ مِنْهُ فَبَكَى حَتَّى اخْضَلَّتْ لِحْيَتُهُ بِدُمُوعِهِ

Muhammad^{-asws} Bin Ali^{-asws} said: 'He^{-asws}, may the Greeting of Allah^{-azwj} be upon him^{-asws} heading to Al Iraq for visiting Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and I^{-asws} was with him^{-asws} and there was no one with a soul with us^{-asws} except the two camels. When he^{-asws} entered to Al-Najaf from the city of Al-Kufa, and came to be to a place from it. He^{-asws} cried until his^{-asws} beard was moistened by his^{-asws} tears.

وَ قَالَ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ فِي أَرْضِهِ وَ حُجَّتُهُ أَشْهَدُ أَنَّكَ جَاهَدْتَ يَا أَمِيرَ الْمُؤْمِنِينَ فِي اللَّهِ حَقًّا
جَهَادِهِ وَ عَمِلْتَ بِكِتَابِهِ وَ اتَّبَعْتَ سُنَنَ نَبِيِّهِ ص - حَتَّى دَعَاكَ اللَّهُ إِلَى جِوَارِهِ فَقبَضَكَ إِلَيْهِ بِاخْتِيَارِهِ لَكَ كَرِيمَ ثَوَابِهِ وَ أَلَزَمَ أَعْدَاءَكَ الْحُجَّةَ مَعَ مَا لَكَ مِنَ
الْحُجَجِ الْبَالِغَةِ عَلَى عِبَادِهِ

And he^{-asws} said: 'The greeting be upon you^{-asws} O Amir Al-Momineen^{-asws}, and Mercy of Allah^{-azwj} and his Blessings! The greetings be upon you^{-asws} O trustee of Allah^{-azwj} in His^{-azwj} earth, and His^{-azwj} Divine Authority! I testify you^{-asws} had fought, O Amir Al-Momineen^{-asws}, for the Sake of Allah^{-azwj} as is the right of fighting, and worked with His^{-azwj} Book, and followed the Sunnah of His^{-azwj} Prophet^{-saww}, until Allah^{-azwj} Called you to His^{-azwj} Shelter! He^{-azwj} Recalled you^{-asws} to Him^{-azwj} with His^{-azwj} Choice for you^{-asws} His^{-azwj} honourable Rewards, and Necessitated the arguments to your^{-asws} enemies with what arguments from the conclusive argument upon His^{-azwj} servants!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْ نَفْسِي مُطْمَئِنَّةً بِقَدْرِكَ رَاضِيَةً بِقَضَائِكَ مُوَلَّعَةً بِذِكْرِكَ وَ دُعَائِكَ مُجِبَّةً لِصَفْوَةِ أَوْلِيَائِكَ مُحِبَّةً فِي أَرْضِكَ وَ سَمَائِكَ صَابِرَةً
عِنْدَ نُزُولِ بَلَائِكَ شَاكِرَةً لِقَوَائِلِ نِعْمَاتِكَ ذَاكِرَةً لِسَابِغِ آلائِكَ مُشْتَاكِرَةً إِلَى فَرَجَةِ لِقَائِكَ مُتَزَوِّدَةً التَّقْوَى لِيَوْمِ حِزَابِكَ مُسْتَنَنَةً بِسُنَنِ أَوْلِيَائِكَ مُفَارِقَةً لِأَخْلَاقِ
أَعْدَائِكَ مُشْعُولَةً عَنِ الدُّنْيَا بِحَمْدِكَ وَ تَنَائِكَ -

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Make my soul reassured with Your^{-azwj} Pre-determination, contented with Your^{-azwj} Decrees, filled with Your^{-azwj} Zikr supplicating to You^{-azwj}, love for Your^{-azwj} elite Guardians, beloved in Your^{-azwj} earth and Your^{-azwj} skies, patient at the descent Your^{-azwj} afflictions, thankful for Your^{-azwj} Gracious bounties for Your^{-azwj} abundant Favours, yearning to the joy of meeting You^{-azwj}, provided the piety for the Day of Your^{-azwj} Recompense, and practising the practices of Your^{-azwj} friends, distancing from the mannerism of Your^{-azwj} enemies, and too pre-occupied from the world with praising You^{-azwj} and lauding You^{-azwj}!

ثُمَّ وَضَعَ خَدَّهُ عَلَى قَبْرِهِ وَ قَالَ اللَّهُمَّ إِنَّ قُلُوبَ الْمُحِبِّينَ إِلَيْكَ وَالْهَبَّةُ وَ سُبُلَ الرَّاعِينَ إِلَيْكَ شَارِعَةٌ وَ أَعْلَامُ الْقَاصِدِينَ إِلَيْكَ وَاضِحَةٌ وَ أَفْئِدَةُ الْوَافِدِينَ إِلَيْكَ
فَارِعَةٌ

Then he^{-asws} placed his^{-asws} cheek upon his^{-asws} grave and said: 'O Allah^{-azwj}! Indeed, the hearts of those who humble themselves to You^{-azwj} are in longing, and the paths of those who seek

You^{-azwj} are clear. The signs for those who are journeying to You^{-azwj} are evident, and the hearts of those who arrive at You^{-azwj} are in awe.

وَأَصْوَاتِ الدَّاعِينَ إِلَيْكَ صَاعِدَةً وَ أَبْوَابِ الْإِجَابَةِ لَهُمْ مَفْتُوحَةً وَ دَعْوَةَ مَنْ نَاجَاكَ مُسْتَجَابَةً وَ تَوْبَةَ مَنْ أَنَابَ إِلَيْكَ مَقْبُولَةً وَ عِزَّةَ مَنْ بَكَى مِنْ خَوْفِكَ مَرْحُومَةً وَ الْإِعَانَةَ لِمَنْ اسْتَعَاثَ بِكَ مَوْجُودَةً وَ الْإِعَانَةَ لِمَنْ اسْتَعَانَ بِكَ مَبْدُولَةً وَ عِدَاتِكَ لِعِبَادِكَ مُنْجِرَةً

The voices of those who call upon You^{-azwj} rise, and the doors of acceptance are open to them. The supplication of one who whispers to You^{-azwj} is Answered, and the repentance of one who turns to You^{-azwj} is accepted. The tears of one who weeps from fear of You^{-azwj} are met with Mercy, and the help for those who seek Your^{-azwj} Assistance is available. The support for those who ask You^{-azwj} for help is Granted, and Your^{-azwj} promises to Your^{-azwj} servants are Fulfilled.

وَ زَلَّلَ مِنَ اسْتِفْالِكَ مُقَالَةً وَ أَعْمَالَ الْعَامِلِينَ لَدَيْكَ مَحْفُوظَةً وَ أَرْزَاقَ الْخَلَائِقِ مِنْ لَدُنْكَ نَازِلَةً وَ عَوَائِدَ الْمُرِيدِ مُتَوَاتِرَةً وَ جَوَائِزَ الْمُسْتَطْعِمِينَ مُعَدَّةً وَ مَنَاهِلَ الطَّمَاءِ مُتْرَعَةً

The missteps of those who seek Your^{-azwj} Pardon are Forgiven, and the deeds of the workers are preserved with You^{-azwj}. The provisions for all creatures come down from You^{-azwj}, and the rewards of the increase are continuous. The prizes for the hungry are prepared, and the wells of the thirsty are filled with water!

اللَّهُمَّ فَاسْتَجِبْ دُعَائِي وَ أَقْبَلْ ثَنَائِي وَ اجْمَعْ بَيْنِي وَ بَيْنَ أَوْلِيَائِي وَ أَجْبَائِي بِحَقِّ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ آبَائِي إِنَّكَ وِلِيُّ تَعْمَائِي وَ مُنْتَهَى مَنَائِي وَ غَايَةَ رَجَائِي فِي مُنْقَلَبِي وَ مَتَوَائِي-

O Allah^{-azwj}! Answer my supplication, and Accept my laudation, and Gather between me and my friends, and my loved ones by the right of Muhammad^{-sawww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}, my^{-asws} forefathers^{-asws}, You^{-azwj} are in Charge of the bounties and the ultimate of my^{-asws} wishes, and peak of my^{-asws} hopes in my transfer and my^{-asws} abode!

قَالَ جَابِرٌ قَالَ الْبَاقِرُ ع مَا قَالَ هَذَا الْكَلَامَ وَ لَا دَعَا بِهِ أَحَدٌ مِنْ شِيعَتِنَا عِنْدَ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ- أَوْ عِنْدَ قَبْرِ أَحَدٍ مِنَ الْأَئِمَّةِ ع إِلَّا رُفِعَ دُعَاؤُهُ فِي دَرَجٍ مِنْ نُورٍ وَ طُبِعَ عَلَيْهِ بِخَاتَمِ مُحَمَّدٍ ص وَ كَانَ مَحْفُوظًا كَذَلِكَ حَتَّى يُسَلَّمَ إِلَى قَائِمِ آلِ مُحَمَّدٍ ع فَيَلْقَى صَاحِبَهُ بِالْبُشْرَى وَ التَّحِيَّةِ وَ الْكِرَامَةِ إِنْ شَاءَ اللَّهُ تَعَالَى.

Jabir said, 'Al-Baqir^{-asws} said: 'No one from our^{-asws} Shias will say speech nor supplicated with it by the grave of Amir Al-Momineen^{-asws}, or by the grave of any one of the Imams^{-asws} except his supplication will be Raised in a staircase of light and sealed upon by a seal of Muhammad^{-sawww}, and it would be preserved like that until it is submitted to Qaim^{-ajfj} of the Progeny^{-asws} of Muhammad^{-sawww}, so he will meet his^{-ajfj} companions with the glad tidings and the salutations and the honours, if Allah^{-azwj} the Exalted so Desires!''¹³⁵

10- قَالَ جَابِرٌ حَدَّثْتُ أَبَا عَبْدِ اللَّهِ جَعْفَرَ بْنَ مُحَمَّدٍ ع وَ قَالَ لِي زِدْ فِيهِ إِذَا وَدَّعْتَ أَحَدًا مِنَ الْأَئِمَّةِ ع فَقُلِ السَّلَامُ عَلَيْكَ أَيُّهَا الْإِمَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ أَسْتَوْدِعُكَ اللَّهُ وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ أَمَّا بِالرُّسُولِ وَ بِمَا جِئْتُمْ بِهِ وَ دَعَوْتُمْ إِلَيْهِ

Jabir said, 'I narrated it to Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws}, and he^{-asws} said to me: 'Add in it – 'When you bid farewell to anyone of the Imams^{-asws}, say, 'The greeting be upon you^{-asws}, O Imam^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! I entrust you^{-asws} to Allah'

azwj, and upon you-asws be the greeting and Mercy of Allah-azwj and His-azwj Blessings, believing in the Rasool-sawww with what you-asws had come with and had called to!

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي وَبَلِّغْكَ اللَّهُمَّ لَا تُحَرِّمْنِي ثَوَابَ مَزَارِهِ الَّذِي أَوْجَبْتَ لَهُ وَ يَسِّرْ لَنَا الْعَوْدَ إِلَيْهِ إِنْ شَاءَ اللَّهُ تَعَالَى.

O Allah-azwj! Do not make is last of the pact of my visiting Your-azwj Guardian! O Allah-azwj! Do not Deprive me the Reward of visiting him-asws I am obligated for, and Ease for us the returning to him-asws, if Allah-azwj so Desires!”¹³⁶

قلت يوم الغدير يختص بيومه زيادات في كتاب المسرة من كتاب مزار ابن أبي قرة و هي زيارات يوم الغدير رويناها عن جماعة إليه رحمه الله قال أخبرنا محمد بن عبد الله و ذكر نحوه.

I said: The Day of Ghadeer has specific additions for its day in the Book of Al Masarrah from the Book of Mazar by Ibn Abu Qurra, which includes the visitations for the Day of Ghadeer. We have narrated them from a group, may Allah-azwj Mercy him. He said, ‘Muhammad ibn Abdullah informed us’ and mentioned something similar.

ثم قال و قد زاره مولانا الصادق ع بنحو هذه الألفاظ من الزيارة تركنا ذكرها خوفا من الإطالة.

Then he said, Our master, Al-Sadiq-asws, performed Ziyarat with nearly these same words of the visitation, but we omitted mentioning them to avoid lengthiness.

أقول و روى جدي أبو جعفر الطوسي هذه الزيارة ليوم الغدير عن جابر الجعفي عن الباقر ع أن مولانا علي بن الحسين ع زار بها و في ألفاظها خلاف و لم يذكر فيها وداعا انتهى كلام السيد.

I say, my grandfather, Abu Ja’far Al-Tusi, narrated this visitation for the Day of Ghadeer from Jabir Al Ju’fi, from Al Baqir-asws, stating that our master, Ali-asws Ibn Al-Husayn-asws, performed this visitation. However, there is variation in its wording, and it does not include a farewell. This concludes the statement of the Sayyid.

و أقول إنما أوردتها هاهنا لأنه ليس في لفظ الخبر ما يدل على الاختصاص بيوم.

And I say, I have included it here because the wording of the narration does not indicate that it is exclusive to that day.

11- حة، فرحة الغري الوزيير السعيد نصير الملة و الدين عن والده عن السيد فضل الله العلوي عن ذي الفقار بن معبد عن الطوسي عن المفيد عن محمد بن أحمد بن داود عن محمد بن علي بن الفضل عن محمد بن روح القزويني عن أبي القاسم النقاش عن الحسين بن سيف بن عميرة عن أبيه عن جابر الجعفي قال

(The book) ‘Farhat Al-Ghary’ – The minister Al Saeed Naseer Al Millat Wa Al Deen, from his father, from the Seyyid Fazlullah Al Alawy, from Zul Faqar Bin Ma’bad, from Al Tusi. ,from Al Mufeed, from Muhammad Bin Ahmad Bin Dawood, from Muhammad Bin Ali Bin Al Fazl, from Muhammad Bin Rawh Al Qazwiny, from Abu Al Qasim Al Naqqash, from Al-Husayn Bin Sayf Bin Ameyri, from his father, from Jabir Al Jufi who said,

قَالَ أَبُو جَعْفَرٍ ع مَضَى أَبِي إِلَى قَبْرِ أَمِيرِ الْمُؤْمِنِينَ بِالْمَجَازِ - وَ هُوَ مِنْ نَاحِيَةِ الْكُوفَةِ فَوَقَفَ عَلَيْهِ ثُمَّ بَكَى وَ قَالَ السَّلَامُ عَلَيْكَ وَ سَأَلَ الْحَدِيثَ إِلَى قَوْلِهِ فَيَتَلَقَّى صَاحِبَهُ بِالْبُشْرَى وَ التَّحِيَّةِ وَ الْكِرَامَةِ إِنْ شَاءَ اللَّهُ تَعَالَى.

‘Abu Ja’far^{-asws} said: ‘My^{-asws} father^{-asws} went to the grave of Amir Al-Momineen^{-asws} at Al-Majaz, and it is from an area of Al-Kufa. He^{-asws} paused at it, then cried and said: ‘The greeting be upon you^{-asws}’ – and continued the Hadeeth up to his^{-asws} words – ‘So he will meet his^{-ajfi} companions with the glad tidings, and the salutation, and the honour, if Allah^{-azwj} the Exalted so Desires!’¹³⁷

12- حة، فرحة الغري الوزير السعيد نصير الدين الطوسي عن والده عن فضل الله الراوندي عن ذي الفقار بن معبد عن شيخ الطائفة عن المفيد عن محمد بن أحمد بن داود عن علي بن محمد بن الفضل عن محمد بن محمد بن علي بن محمد بن رباح عن عبيد الله بن هيب عن عبيس بن هشام عن صالح بن سعيد عن يونس بن ظبيان قال:

(The book) ‘Farhat Al-Ghary’ – The minister Al Saeed Naseer Al Deen Al Tusi, from his father, from Fazalullah Al Rawandy, from Zil Faqar Bin Ma’bad, from Sheykh Al Taaifa, from Al Mufeed, from Muhammad Bin Ahmad Bin Dawood, from Ali Bin Muhammad Bin Al Fuzeul, from Muhammad Bin Muhammad, from Ali Bin Muhammad Bin Ziyah, from Ubeydullah Bin Naheek, from Isa Bin Hisham, from Salih Bin Saeed, from Yunus Bin Zabyan who said,

‘I came to Abu Abdullah^{-asws} when he^{-asws} arrived at Al-Hira’ – and he mentioned a Hadeeth we have already narrated except he travelled with him^{-asws} – ‘Until we came to the place which he^{-asws} wanted. He^{-asws} said: ‘O Yunus! Tie your mount (with mine^{-asws})’.

أَتَيْتُ أَبَا عَبْدِ اللَّهِ ع حِينَ قَدِمَ الْحِيرَةَ وَ ذَكَرَ حَدِيثًا حَدَّثَنَا إِلَّا أَنَّهُ سَارَ مَعَهُ حَتَّى أَتَيْنَا إِلَى الْمَكَانِ الَّذِي أَرَادَ فَقَالَ يَا يُونُسُ اقْرَأْ دَابَّتَكَ فَقرئتُ بَيْنَهُمَا ثُمَّ رَفَعَ يَدَهُ دَعَاءً خَفِيًّا لَا أَفْهَمُهُ ثُمَّ اسْتَفْتَحَ الصَّلَاةَ فَقرَأَ فِيهَا سُورَتَيْنِ خَفِيفَتَيْنِ بَجَهْرٍ فِيهِمَا وَ فَعَلْتُ كَمَا فَعَلَ ثُمَّ دَعَا فَفَهَّمْتُهُ وَ عَلَّمْتُهُ وَ قَالَ يَا يُونُسُ أَ تَدْرِي أَيُّ مَكَانٍ هَذَا

It tied the two. Then he^{-asws} raised his^{-asws} hands and supplication with a silent supplication, I could not understand it. Then he^{-asws} began the Salat and read two light (easy) Chapters in it being aloud in these, and I did just as he^{-asws} had done. Then he^{-asws} supplicated, so I understood it and learnt it, and he^{-asws} said: ‘O Yunus! Do you know which place this is?’

فَلْتُ جُعِلْتُ فِدَاكَ لَا وَ اللَّهِ وَ لَكِنِّي أَعْلَمُ أَيُّ فِي الصَّحْرَاءِ

I said, ‘May I be sacrificed for you^{-asws}, no by Allah^{-azwj} but I do know I am in the desert!’

قَالَ هَذَا قَبْرُ أَمِيرِ الْمُؤْمِنِينَ ع يَلْتَقِي هُوَ وَ رَسُولُ اللَّهِ ص إِلَى يَوْمِ الْقِيَامَةِ

He^{-asws} said: ‘This is the grave of Amir Al-Momineen^{-asws}! He^{-asws} and Rasool-Allah^{-saww} meet (are together) up to the Day of Qiyamah!’

الدُّعَاءُ اللَّهُمَّ لَا بُدَّ مِنْ أَمْرِكَ وَ لَا بُدَّ مِنْ قَدْرِكَ وَ لَا بُدَّ مِنْ قَضَائِكَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ

The supplication – ‘O Allah^{-azwj}! There is neither any escape from Your^{-azwj} Command, nor any escape from Your^{-azwj} Pre-Determination, nor any escape from Your^{-azwj} Decree, nor is there any might nor strength except with You^{-azwj}!’

¹³⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 11

اللَّهُمَّ فَمَا قَضَيْتَ عَلَيْنَا مِنْ قَضَاءٍ وَ قَدَّرْتَ عَلَيْنَا مِنْ قَدَرٍ فَأَعْطِنَا مَعَهُ صَبْرًا يَفْهَرُهُ وَ يَدْمَعُهُ وَ اجْعَلْهُ لَنَا صَاعِدًا فِي رِضْوَانِكَ يُنْمِي فِي حَسَنَاتِنَا وَ تَفْضِيلِنَا وَ سَوْدِدِنَا وَ شَرَفِنَا وَ مَجْدِنَا وَ نِعْمَانِنَا وَ كَرَامَتِنَا فِي الدُّنْيَا وَ الْآخِرَةِ وَ لَا تَنْقُصْ مِنْ حَسَنَاتِنَا

O Allah^{-azwj}! Whatever You^{-azwj} have Decreed upon us from a Decree, and Pre-determined upon us from Pre-determination, Grant us patience with it to subdue it and crush it, and Make it for us to ascend into Your^{-azwj} Pleasure growing our good deeds, and our grace, and our honour, and our nobility, and our bounties, and our prestige in the world and the Hereafter, and do not Reduce from our good deeds!

اللَّهُمَّ وَ مَا أَعْطَيْتَنَا مِنْ عَطَاءٍ أَوْ فَضَّلْتَنَا بِهِ مِنْ فَضِيلَةٍ أَوْ أَكْرَمْتَنَا بِهِ مِنْ كَرَامَةٍ فَأَعْطِنَا مَعَهُ شُكْرًا يَفْهَرُهُ وَ يَدْمَعُهُ وَ اجْعَلْهُ لَنَا صَاعِدًا فِي رِضْوَانِكَ وَ حَسَنَاتِنَا وَ سَوْدِدِنَا وَ شَرَفِنَا وَ نِعْمَانِكَ وَ كَرَامَتِكَ فِي الدُّنْيَا وَ الْآخِرَةِ وَ لَا تُجْعَلْهُ لَنَا أَشْرًا وَ لَا بَطْرًا وَ لَا فِتْنَةً وَ لَا مَفْتًا وَ لَا عَذَابًا وَ لَا خِزْيًا فِي الدُّنْيَا وَ الْآخِرَةِ

O Allah^{-azwj}, and whatever gift You^{-azwj} have Given us, or virtue with which You^{-azwj} have Favoured us, or Honour with which You^{-azwj} have Dignified us, Grant us with it gratitude that overcomes and subdues it. Make it ascend for us in Your^{-azwj} Pleasure, in our good deeds, our virtue, our honour, Your^{-azwj} bounties, and Your^{-azwj} dignity in this world and the Hereafter, and neither Make it a cause of arrogance, nor pride, nor tribulation, nor Wrath, not Punishment, nor disgrace for us in this world and the Hereafter!

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ عَثْرَةِ اللِّسَانِ وَ سُوءِ الْمَقَامِ وَ خِفَّةِ الْمِيزَانِ

O Allah^{-azwj}! We seek Refuge with You^{-azwj} from stumbles of the tongue, and the evil position, and the light Scale!

اللَّهُمَّ لَقِينَا حَسَنَاتِنَا فِي الْمَمَاتِ وَ لَا تُرِنَا أَعْمَالَنَا عَلَيْنَا حَسْرَاتٍ وَ لَا تُخْرِنَا عِنْدَ قَضَائِكَ وَ لَا تَفْضُحْنَا بِسَيِّئَاتِنَا يَوْمَ نَلْقَاكَ وَ اجْعَلْ قُلُوبَنَا تَذَكُّرَكَ وَ لَا تَنْسَاكَ وَ تَحْشَاكَ كَأَنَّهَا تَرَكَ حَتَّى نَلْقَاكَ وَ بَدِّلْ سَيِّئَاتِنَا حَسَنَاتٍ وَ اجْعَلْ حَسَنَاتِنَا دَرَجَاتٍ وَ اجْعَلْ دَرَجَاتِنَا عُرْفَاتٍ وَ اجْعَلْ عُرْفَاتِنَا عَالِيَاتٍ

O Allah^{-azwj}! Make us receive our good deeds at the time of death, and do not let our deeds become a source of regret for us. Do not disgrace us before Your^{-azwj} Judgment, nor Expose us with our sins on the day we meet You^{-azwj}! Make our hearts remember You^{-azwj} and never forget You^{-azwj}, and fear You^{-azwj} as if they see You^{-azwj} until they meet You^{-azwj}! Replace our sins with good deeds, and Elevate our good deeds into higher ranks, and Turn our ranks into lofty chambers, and Make those chambers exalted!

اللَّهُمَّ أَوْسِعْ لِقْرِنًا مِنْ سَعَةِ مَا قَضَيْتَ عَلَيَّ نَفْسِكَ

O Allah^{-azwj}! Grant us more in our poverty than the vastness of what You^{-azwj} have Decreed for Yourself^{-azwj}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ مَنْ عَلَيْنَا بِالْهُدَى وَ أُنْقِيَّتِنَا وَ الْكِرَامَةِ إِذَا تَوَفَّيْتَنَا بِهِ وَ الْحِفْظِ فِيمَا بَقِيَ مِنْ عُمْرِنَا وَ الْبَرَكََةِ فِيمَا رَزَقْتَنَا وَ الْعَوْنِ عَلَى مَا حَمَلْتَنَا وَ الثَّبَاتِ عَلَى مَا طَوَّقْتَنَا

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Confer upon us with the Guidance for as long as You^{-azwj} Cause us to remain, and the honour when You^{-azwj} Cause us to die with it, and the Protection in what remain from our lifetime, and the Blessings in what You^{-azwj} have Provided us, and the Assistance upon what You^{-azwj} Load us, and to be steadfast upon what You^{-azwj} have Collared us!

وَلَا تُؤَاخِذْنَا بِظُلْمِنَا وَلَا تُعَابِتْنَا بِجَهْلِنَا وَلَا تَسْتَدْرِجْنَا بِخَطِيئَتِنَا وَاجْعَلْ أَحْسَنَ مَا نَقُولُ ثَابِتًا فِي قُلُوبِنَا وَاجْعَلْنَا عَظَمَاءَ عِنْدَكَ أَدَلَّةً فِي أَنْفُسِنَا وَانْفَعْنَا بِمَا عَلَّمْتَنَا وَزِدْنَا عِلْمًا نَافِعًا

And do not Seize us for our injustices nor Punish us for our ignorance, nor Encroach us due to our misdeeds, and Make the best of what we say to be affirmed in our hearts, and Make us great in Your^{-azwj} Presence, humble within ourselves, and Benefit us with what You^{-azwj} have Taught us, and Increase us in beneficial knowledge!

أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ وَ مِنْ عَيْنٍ لَا تَدْمَعُ وَ صَلَاةٍ لَا تُقْبَلُ أَجْرُنَا مِنْ سُوءِ الْفِتَنِ يَا وَلِيَّ الدُّنْيَا وَ الْآخِرَةِ.

I seek Refuge with You^{-azwj} from having a hear that does not fear, and from an eye not shedding tears, and Salat not been Accepted! Shelter us from evil of the Fitna, O Guardian of the world and the Hereafter!"¹³⁸

نقلته من خط الطوسي من التهذيب.

Note – I copied it from the handwriting of Al-Tusi from (the book) 'Al-Tahzeeb'.

13- قَالَ مُحَمَّدٌ بْنُ أَحْمَدَ بْنِ دَاوُدَ أَحْمَدَ بْنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ عَلَانَ بْنِ مُحَمَّدِ بْنِ زِيَادٍ عَنِ الْقَاسِمِ بْنِ إِسْمَاعِيلَ عَنِ عُثَيْبِ بْنِ هِشَامٍ عَنِ صَالِحِ الْقَمَّاطِ عَنِ يُونُسَ بْنِ ظَبْيَانَ مِثْلَهُ.

Muhammad Bin Ahmad Bin Dawood said, 'We are informed by Al-Hassan Bin Muhammad Bin Allan, from Humeyd Bin Ziyad, from Al Qasim Bin Ismail, from Ubeys Bin Hisham, from Salih Al Qammat, from Yunus Bin Zabyan – similar to it.¹³⁹

بيان: في النسخ التي عندنا من التهذيب يلتقي هو و رسول الله ص يوم القيامة فالمعنى أنه و إن فرق بين قبريهما لكنهما في القيامة لا يفترقان و ما في هذه النسخة أظهر و المعنى أهما و إن افترقا ظاهرا لكنهما ليسا بمفترقين بل يلتقيان في البرزخ إلى يوم القيامة بأرواحهما ثم في القيامة يلتقيان بأجسادهما.

Explanation - In the copies of (the book) 'Al Tahzeeb' that we have, it is mentioned that he (Ali^{-asws}), and Rasool-Allah^{-azwj} will meet on the Day of Qiyamah. The meaning is that although their graves may be separated in this world, on the Day of Qiyamah, they will not be separated. What is in this version is clearer in meaning, although they^{-asws} may appear separate outwardly, they^{-asws} are not truly separated, and they^{-asws} meet in the purgatory with their^{-asws} souls. Then, on the Day of Qiyamah, they^{-asws} will meet with their^{-asws} bodies.

14- حة، فرحة الغري واليدي عَنْ مُحَمَّدِ بْنِ نَمَا عَنْ مُحَمَّدِ بْنِ إِدْرِيسَ عَنْ عَرَبِيِّ بْنِ مُسَافِرٍ عَنْ إِبْرَاهِيمَ بْنِ هِشَامٍ عَنِ ابْنِ شَيْخِ الطَّائِفَةِ عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ دَاوُدَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ عَبْدِ الْمَلِكِ الْأُوْدِيِّ الْبُرَّارِ عَنْ دُؤَيْبِ بْنِ حَكِيمٍ عَنْ يُونُسَ بْنِ ظَبْيَانَ

(The book) 'Farhat Al-Ghary' – My father, from Muhammad Bin Nama, from Muhammad Bin Idrees, from Araby Bin Musafir, from Ilyas Bin Hisham, from Ibn Sheykh Al Taifa, from his father, from Al Mufeed, from Muhammad Bin Ahmad Bin Dawood, from Ahmad Bin Muhammad Bin Saeed, from Ahmad Bin Al-Husayn Bin Abdul Malik Al Awdy Al Bazzaz, from Zubyan Bin Hakeem, from Yunus Bin Zabyan,

¹³⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 12

¹³⁹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 13

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَرَدْتَ زِيَارَةَ قَبْرِ أَمِيرِ الْمُؤْمِنِينَ ع فَتَوَضَّأْ وَ اغْتَسِلْ وَ امشِ عَلَى هُنَيْتِكَ وَ قُلِ الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنِي بِمَعْرِفَتِهِ وَ مَعْرِفَةِ رَسُولِهِ
ص وَ مَنْ فَرَضَ طَاعَتَهُ رَحْمَةً مِنْهُ لِي وَ تَطَوَّلًا مِنْهُ عَلَيَّ بِالْإِيمَانِ

‘From Abu Abdullah^{-asws} having said: ‘When you intend Ziyarat of the grave of Amir Al-Momineen^{-asws}, perform Wud’u, and bathe, and walk being upon your calmness and say, ‘The Praise is Allah^{-azwj} Who Honoured me with recognising Him^{-azwj} recognising His^{-azwj} Rasool^{-saww}, and one Who Obligated obedience to him^{-asws} as Mercy from Him^{-azwj} to me, and as Leniency from Him^{-azwj} upon me with the Eman!

الْحَمْدُ لِلَّهِ الَّذِي سَيَّرَنِي فِي بِلَادِهِ وَ حَمَلَنِي عَلَى دَوَائِهِ وَ طَوَى لِي الْبُعِيدَ وَ دَفَعَ عَنِّي الْمَكْرُوهَ حَتَّى أَدْخَلَنِي حَرَمَ أُخِي رَسُولِهِ فَأَرَانِيهِ فِي عَافِيَةٍ

The Praise is for Allah^{-azwj} Who Made me travel in His^{-azwj} land and Carried me upon His^{-azwj} animal, and folded (brought near) the remote for me and Repelled the abhorrence away from me until He^{-azwj} Made me entered the Shrine of the brother^{-asws} of His^{-azwj} Rasool^{-saww}, so I saw him^{-asws} being in well-being!

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنِي مِنْ زُورِ قَبْرِ وَصِيِّ رَسُولِهِ - الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ

The Praise is for Allah^{-azwj} Who Made me from the visitors of the grave of the successor^{-asws} of His^{-azwj} Rasool^{-saww}! ***The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us. [7:43]!***

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

I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-as}! He^{-saww} came with the truth from Him^{-azwj}, and I testify that Ali^{-asws} is a servant of Allah^{-azwj} and brother of His^{-azwj} Rasool^{-saww}!

اللَّهُمَّ عَبْدُكَ وَ زَائِدُكَ يَتَقَرَّبُ إِلَيْكَ بِزِيَارَةِ قَبْرِ أُخِي رَسُولِكَ - وَ عَلَى كُلِّ مَا بِي حَقٌّ لِمَنْ أَنَا وَ زَارُهُ وَ أَنْتَ خَيْرُ مَا بِي وَ أَكْرَمُ مَرُورٍ

O Allah^{-azwj}! Your^{-azwj} servant and Your^{-azwj} visitor is drawing closer to You^{-azwj} with a Ziyarat of the grave of the brother^{-asws} of Your^{-azwj} Rasool^{-saww}, and for every visited there is a right for the one who comes to him and visits him, and you^{-asws} are best of the ones come to, and most honourable of the visited!

فَأَسْأَلُكَ يَا اللَّهُ يَا رَحْمَانَ يَا رَحِيمَ يَا جَوَادُ يَا وَاحِدُ يَا أَحَدُ يَا فَرْدُ يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ
وَ أَنْ تَجْعَلَ تُخَفَّتِكَ إِيَّايَ مِنْ زِيَارَتِي فِي مَوْفِقِي هَذَا فَكَأَنَّكَ رَقَبَتِي مِنَ النَّارِ

I ask You^{-azwj} O Allah^{-azwj}, O Beneficent, O Merciful, O Generous, O the One, O the One, O Individual, O Non-hollow! O the One who does not beget and is not begotten, and there does not happen to be a match for Him^{-azwj}, to Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household and Make Your^{-azwj} gift to me of my Ziyarat in this pausing of mine to be liberation of my neck from the Hellfire!

وَ اجْعَلْنِي مِّنْ يُسَارِعُ فِي الْخَيْرَاتِ وَ يَدْعُوكَ رَغْبًا وَ رَهْبًا وَ اجْعَلْنِي لَكَ مِنَ الْخَاشِعِينَ

And Make me from the ones who is quick to the good deeds, and supplicates to You^{-azwj} desiring and fearing, and Make me from the ones fearful to You^{-azwj}!

اللَّهُمَّ إِنَّكَ بَشَّرْتَنِي عَلَى لِسَانِ نَبِيِّكَ مُحَمَّدٍ ص فَقُلْتَ وَ بَشَّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ

O Allah^{-azwj}! You^{-azwj} have Given me glad tidings upon the tongue of Your^{-azwj} Prophet Muhammad^{-saww}, so You^{-azwj} Said: **and give glad tidings to those who believe that, for them would be a true footing in the Presence of their Lord [10:2].**

اللَّهُمَّ فَإِنِّي بِكَ مُؤْمِنٌ وَ بِجَمِيعِ أَنْبِيَائِكَ فَلَا تُوقِنِي بَعْدَ مَعْرِفَتِهِمْ مَوْفِقاً تُفَضِّخُنِي بِهِ عَلَى رُءُوسِ الْخَلَائِقِ بَلْ أَوْقِنِي مَعَهُمْ وَ تَوَقِّنِي عَلَى التَّصْدِيقِ بِهِمْ فَإِنَّهُمْ عَيْدُكَ وَ أَنْتَ حَصَصْتَهُمْ بِكَرَامَتِكَ وَ أَمَرْتَنِي بِاتِّبَاعِهِمْ-

O Allah^{-azwj}! Indeed I believe in You^{-azwj} and in all of Your^{-azwj} Prophets^{-as}. So do not Place me, after acknowledging them, in a position that will disgrace me in front of the heads of creation. Rather, Place me with them and cause me to die in the belief in them. For they are Your^{-azwj} servants, and You^{-azwj} have chosen them with Your^{-azwj} Honour, and You^{-azwj} have Commanded me to follow them!

ثُمَّ تَدْنُو مِنَ الْقَبْرِ وَ تَقُولُ السَّلَامُ مِنَ اللَّهِ وَ السَّلَامُ عَلَى مُحَمَّدٍ أَمِينِ اللَّهِ عَلَى رِسَالَاتِهِ وَ عَزَائِمِ أَمْرِهِ وَ مَعْدِنِ الْوَحْيِ وَ التَّنْزِيلِ الْحَاتِمِ لِمَا سَبَقَ وَ الْفَاتِحِ لِمَا اسْتَقْبَلَ وَ الْمُهَيِّمِ عَلَى ذَلِكَ كُلِّهِ وَ الشَّاهِدِ عَلَى الْخَلْقِ السِّرَاجِ الْمُنِيرِ وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Then go near to the grave and say, 'The greeting be from Allah^{-azwj}, and he greeting unto Muhammad^{-saww} trustee of Allah^{-azwj} upon His^{-azwj} Message, and His^{-azwj} Messages, and His^{-azwj} Determined Commands, and the Mine of Revelation, and the Scriptures, the end of what had preceded, and the beginning of what is in the future, and the dominant upon what, all of it, and the witness upon the creatures, the radiant lamp, and the greeting be upon him^{-saww} and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!'

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الْمُظْلُومِينَ أَفْضَلَ وَ أَكْمَلَ وَ أَرْفَعَ وَ أَنْفَعَ وَ أَشْرَفَ مَا صَلَّيْتَ عَلَى أَنْبِيَائِكَ وَ أَصْفِيَائِكَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, the oppressed, the best and the most perfect, and the most exalted, and the most beneficial, and noblest of what You^{-azwj} had Sent upon Your^{-azwj} Prophets^{-as} and Your^{-azwj} elites!

اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَبْدِكَ وَ خَيْرِ خَلْقِكَ بَعْدَ نَبِيِّكَ وَ أَحْسَنِ رَسُولِكَ وَ وَصِيِّ رَسُولِكَ الَّذِي بَعَثْتَهُ بِعِلْمِكَ وَ جَعَلْتَهُ هَادِياً لِمَنْ شِئْتَ مِنْ خَلْقِكَ وَ الدَّلِيلَ عَلَى مَنْ بَعَثْتَهُ بِرِسَالَتِكَ وَ دَيَّانَ الدِّينِ بِعَدْلِكَ وَ فَضْلَ قَضَائِكَ مِنْ خَلْقِكَ وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

O Allah^{-azwj}! Send Salawaat upon Amir Al-Momineen^{-asws}, Your^{-azwj} servant and best of Your^{-azwj} creatures after Your^{-azwj} Prophet^{-saww}, brother of Your^{-azwj} Rasool^{-saww}, and successor^{-asws} of Your^{-azwj} Rasool^{-saww} whom You^{-azwj} Sent with Your^{-azwj} Knowledge, and Made him^{-saww} a guide for the one You^{-azwj} Desired from Your^{-saww} creatures, and the pointer upon the one You^{-azwj} had Sent with Your^{-azwj} Messages, and judge of the religion with Your^{-azwj} Justice, and Decider of Your^{-azwj} Judgments from Your^{-azwj} creatures, and the greeting be upon him^{-saww} and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

اللَّهُمَّ صَلِّ عَلَى الْأَيْمَةِ مِنْ وُلْدِهِ الْقَوَّامِينَ بِأَمْرِكَ مِنْ بَعْدِهِ الْمُطَهَّرِينَ الَّذِينَ ارْتَضَيْتَهُمْ أَنْصَاراً لِدِينِكَ وَ أَعْلَاماً لِعِبَادِكَ وَ شُهَدَاءَ عَلَى خَلْقِكَ وَ حَفَظَةً لِسِرِّكَ وَ تُصَلِّيَ عَلَيْهِمْ جَمِيعاً مَا اسْتَطَعْتَ

O Allah-azwj! Bless the Imams-aswj from the sons-asws of the ones standing with Your Commands from after him-saww, the purified ones whom You-azwj have Chosen as supporters of Your-azwj religion, as signs for Your-azwj servants, as witnesses over Your-azwj creation, as protectors of Your-azwj secret, and (send Salawaat upon them all as much as you can)!

السَّلَامُ عَلَى الْأَيْمَةِ الْمُسْتَوْدَعِينَ السَّلَامُ عَلَى خَالِصَةِ اللَّهِ مِنْ خَلْفِهِ السَّلَامُ عَلَى الْمُؤْمِنِينَ الَّذِينَ أَقَامُوا أَمْرَكَ وَآرَزُوا أَوْلِيَاءَ اللَّهِ وَ خَافُوا لِحُؤْفِهِمُ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُقْرَبِينَ -

The greeting be upon the Imams-asws, the entrusted! The greeting be upon the sincere ones of Allah-azwj from His-azwj creatures! The greeting be upon the Momineen, those who stood with Your-azwj Commands, and supported the friends of Allah-azwj and feared at their fears! The greeting upon the Angels of Proximity to Allah-azwj!

ثُمَّ تَقُولُ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ - السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا عَمُودَ الدِّينِ وَ وَارِثَ عِلْمِ الْأَوَّلِينَ وَ الْآخِرِينَ وَ صَاحِبَ الْمِيسَمِ وَ الصِّرَاطِ الْمُسْتَقِيمِ

Then you should say, 'The greeting be upon you-asws, O Amir Al-Momineen-asws! The greeting be upon you-asws O beloved of the Beloved of Allah-azwj! The greeting be upon you O elite of Allah-azwj! The greeting be upon you, O Guardian of Allah-azwj! The greeting be upon you-asws O Divine Authority of Allah-azwj! The greeting be upon you-asws, O pillar of religion, and inheritor of knowledge of the former ones and the latter, and owner of the branding iron, and the Straight path!

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَ آتَيْتَ الزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ وَ اتَّبَعْتَ الرَّسُولَ وَ تَلَوْتَ الْكِتَابَ حَقَّ تِلَاوَتِهِ وَ وَفَيْتَ بِعَهْدِ اللَّهِ وَ جَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ وَ نَصَحْتَ لِلَّهِ وَ لِرَسُولِهِ ص

I testify You-azwj had established the Salat, and gave the Zakat, and instructed with the good and forbade from the evil, and obeyed the Rasool-saww, and recited the Book as is the right of reciting it, and were loyal with the Covenant of Allah-azwj, and fought for the Sake of Allah-azwj as is the right of fighting it, and advised for the Sake of Allah-azwj and for His-azwj Rasool-saww!

وَ جَدْتِ بِنَفْسِكَ صَابِرًا مُجَاهِدًا عَنِ دِينِ اللَّهِ مُوقِعًا لِرَسُولِ اللَّهِ طَالِبًا مَا عِنْدَ اللَّهِ رَاغِبًا فِيمَا وَعَدَ اللَّهُ جَلَّ ذِكْرُهُ مِنْ رِضْوَانِهِ وَ مَضِيَّتِ لِلَّذِي كُنْتُ عَلَيْهِ شَاهِدًا وَ شَهِيدًا وَ مَشْهُودًا

And you-asws found yourself-asws patient, striving for the religion of Allah-azwj, a saviour of Rasool-Allah-saww, seeking what is in the Presence of Allah-azwj, desirous regarding what Allah-azwj had Promised of His-azwj Pleasure, Majestic is His-azwj Mention, and you-asws continued for that which you-asws were upon as a witness, and a martyr, and witnessed!

فَعَجَزَاكَ اللَّهُ عَنْ رَسُولِهِ وَ عَنِ الْإِسْلَامِ وَ أَهْلِهِ أَفْضَلَ الْجُزْءِ لَعَنَ اللَّهُ مَنْ قَتَلَكَ وَ لَعَنَ اللَّهُ مَنْ تَابَعَ عَلَى قَتْلِكَ وَ لَعَنَ اللَّهُ مَنْ خَالَفَكَ وَ لَعَنَ اللَّهُ مَنْ افْتَرَى عَلَيْكَ وَ ظَلَمَكَ وَ لَعَنَ اللَّهُ مَنْ غَضَبَكَ وَ مَنْ بَلَّغَهُ ذَلِكَ فَرَضِي بِهِ أَنَا إِلَى اللَّهِ مِنْهُمْ بَرِيءٌ

May Allah-azwj Recompense you-asws on behalf of His-azwj Rasool-saww, and on behalf of Al Islam and its people, the best of the Recompense! May Allah-azwj Curse the one who killed you-asws, and may Allah-azwj Curse the one who was pursuant upon killing you-asws, and may Allah-azwj Curse the one who opposed you-asws, and may Allah-azwj Curse the one who fabricated against you-asws, and oppressed you-asws, and may Allah-azwj Curse the one who angered you-asws and the one to whom that reached and he was pleased with it! I disavow from them to Allah-azwj.

وَلَعَنَ اللَّهُ أُمَّةً خَالَفَتْكَ وَ أُمَّةً جَحَدَتْ وَلَايَتِكَ وَ أُمَّةً تَطَاهَرَتْ عَلَيْكَ وَ أُمَّةً قَتَلَتْكَ وَ أُمَّةً خَدَلَتْكَ وَ خَادَتْ عَنْكَ

And may Allah^{-azwj} Curse the community which opposed you^{-asws}, and the community which rejected your^{-asws} Wilayah, and the community which backed each other against you, and the community which killed you^{-asws}, and the community which abandoned you^{-asws}, and deviated away from you!

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ النَّارَ مَثْوَاهُمْ وَ بَسَسَ وَرْدُ الْوَارِدِينَ

The Praise is for Allah^{-azwj} Who Made the Hellfire their abode and evil is the arrival of the arrives!

اللَّهُمَّ الْعَنْ قَتْلَةَ أَنْبِيَائِكَ وَ أَوْصِيَاءِ أَنْبِيَائِكَ بِجَمِيعِ لَعْنَاتِكَ وَ أَصْلِحِهِمْ حَرَّ نَارِكَ

O Allah^{-azwj}! Curse the killers of Your^{-azwj} Prophets^{-as}, and successors^{-as} of Your^{-azwj} Prophets^{-as} with entirety of Your^{-azwj} Curse and Make them arrive to the heat of Your^{-azwj} Hellfire!

اللَّهُمَّ الْعَنْ الْجَوَائِبِ وَ الطَّوَاغِيَتِ وَ الْفِرَاعِيَةَ وَ اللَّاتَ وَ الْعُزَّى وَ الْحَيْتَ وَ الطَّاغُوتَ وَ كُلَّ نِدٍّ يُدْعَى مِنْ دُونِ اللَّهِ وَ كُلَّ مُخَدِّثٍ مُفْتَرٍ

O Allah^{-azwj}! Curse the false gods, and the tyrants, and the Pharaohs, and Al Laat (idol), and Al-Uzza (an idol), and Al-Uzza (an idol), and the false god and the tyrant, and every rival from besides Allah^{-azwj} being called, and every innovator, fabricator!

اللَّهُمَّ الْعَنْهُمْ وَ أَشْبَاعَهُمْ وَ اتَّبَاعَهُمْ وَ مُحِبِّيهِمْ وَ أَوْلِيَاءَهُمْ وَ أَعْوَانَهُمْ لَعْنَا كَثِيرًا اللَّهُمَّ الْعَنْ قَتْلَةَ أَمِيرِ الْمُؤْمِنِينَ ثَلَاثًا اللَّهُمَّ الْعَنْ قَتْلَةَ الْحُسَيْنِ ثَلَاثًا

O Allah^{-azwj}! Curse them, and their adherents, and their followers, and their loving ones, and their friends, and their supporters, a lot of Curses! O Allah^{-azwj}! May Allah^{-azwj} Curse the killers of Amir Al-Momineen^{-asws} (thrice)! O Allah^{-azwj}! Curse the killers of Al-Husayn^{-asws} (thrice)!

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

O Allah^{-azwj}! Punish them with such a Punishment You^{-azwj} have not Punished anyone from the worlds, and multiply upon them with that, with what they had opposed the Masters^{-asws} of Your^{-azwj} Command, and Prepare for them a painful Punishment You^{-azwj} have not Released with anyone of Your^{-azwj} creatures!

اللَّهُمَّ وَ أَدْخِلْ عَلَى قَتْلَةِ أَنْصَارِ رَسُولِكَ - وَ قَتْلَةِ أَنْصَارِ أَمِيرِ الْمُؤْمِنِينَ وَ عَلَى قَتْلَةِ أَنْصَارِ الْحُسَيْنِ وَ أَنْصَارِ الْحُسَيْنِ وَ قَتْلَةِ مَنْ قُتِلَ فِي وِلَايَةِ آلِ مُحَمَّدٍ أَجْمَعِينَ عَذَابًا مُضَاعَفًا فِي أَسْفَلِ دَرَكٍ مِنَ الْجَحِيمِ لَا تُخَفِّفْ عَنْهُمْ مِنْ عَذَابِنَا

O Allah^{-azwj}, and Enter upon killers of the helpers of Your^{-azwj} Rasool^{-saww}, and killers of helpers of Amir Al-Momineen^{-asws}, and upon killers of helpers of Al-Hassan^{-asws} and helpers of Al-Husayn^{-asws}, and killers of the ones killed in the Wilayah of Progeny^{-asws} of Muhammad^{-saww}, a multiple Punishment in lowest lever of the Blazing Fire, not being lightened from them from its torments!

وَ هُمْ فِيهِ مُبْلِسُونَ مَلْعُونُونَ نَاكِسُو رُءُوسِهِمْ وَ قَدْ عَابَتُوا النَّدَامَةَ وَ الْحَزْنَ الطَّوِيلَ بِقَتْلِهِمْ عِتْرَةَ أَنْبِيَائِكَ وَ رُسُلِكَ وَ أَتْبَاعَهُمْ مِنْ عِبَادِكَ الصَّالِحِينَ

And in it they would be despairing, accursed, lowering their heads, and they would have witnessed the remorse and the lengthy disgrace due to their having killed the family of Your⁻

azwj Prophets-as and Your-azwj Rasool-saww, and their-as followers from Your-azwj righteous servants!

اللَّهُمَّ الْعَنَّهُمْ فِي مُسْتَسِرِّ السِّرِّ وَ ظَاهِرِ الْعَلَانِيَةِ فِي سَمَائِكَ وَ أَرْضِكَ

O Allah-azwj! Curse them in the deepest of the secrecy and apparent openness, in Your-azwj skies and You-azwj earth!

اللَّهُمَّ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي أَوْلِيَانِكَ وَ حَبِّبْ إِلَيَّ مَشَاهِدَهُمْ وَ مَشَاهِدَهُمْ حَتَّى تُلْحَمَنِي بِهِمْ وَ تَجْعَلَنِي لَهُمْ تَبَعًا فِي الدُّنْيَا وَ الْآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ-

O Allah-azwj! Make for me a truthful tongue among Your-azwj Guardians, and Make their Shrines and witnessing them-asws beloved to me until You-azwj Join me with them-asws, and Make me a follower of theirs-asws in the world and the Hereafter, O the most Merciful of the merciful ones!

وَ اجْلِسْ عِنْدَ رَأْسِهِ وَ قُلْ سَلَامٌ لِلَّهِ وَ سَلَامٌ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ الْمُسْلِمِينَ لَكَ بِقُلُوبِهِمْ وَ النَّاطِقِينَ بِفَضْلِكَ وَ الشَّاهِدِينَ عَلَى أَنَّكَ صَادِقٌ أَمِينٌ صِدْقٌ عَلَيْكَ يَا مَوْلَايَ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى رُوحِكَ وَ بَدَنِكَ

And be seated by his-asws head and say, 'May the Greeting of Allah-azwj, and greeting of His-azwj Angels of Proximity, and submitters to you-asws with their hearts, and the speakers of his-asws merits, and the testifiers upon that you-asws are truthful, trusted, sincere to You-azwj! O my Master! May Allah-azwj Send Salawaat upon you-asws, and upon your-asws soul and your-asws body!

أَشْهَدُ أَنَّكَ طَهْرٌ طَاهِرٌ مُطَهَّرٌ مِنْ طَهْرٍ طَاهِرٍ مُطَهَّرٍ أَشْهَدُ لَكَ يَا وَلِيَّ اللَّهِ وَ وَلِيَّ رَسُولِهِ بِالْبَلَاغِ وَ الْأَدَاءِ

I testify you-asws are purifier, pure, purified, from a purifier, pure, purified (ancestors)! I testify to you-asws, O Guardian of Allah-azwj and guardian of His-azwj Rasool-saww with the delivery (of the Message), and the fulfilment!

وَ أَشْهَدُ أَنَّكَ حَبِيبُ اللَّهِ وَ أَنَّكَ بَابُ اللَّهِ وَ أَنَّكَ وَجْهُ اللَّهِ الَّذِي مِنْهُ يُؤْتَى وَ أَنَّكَ سَبِيلُ اللَّهِ وَ أَنَّكَ عَبْدُ اللَّهِ وَ أَحْوُ رَسُولِهِ

And I testify you-asws are a Beloved of Allah-azwj, and you-asws are a gateway of Allah-azwj, and you-asws are a Face of Allah-azwj which He-azwj can be accessed from, and you-asws are the way of Allah-azwj, and you-asws a servant of Allah-azwj and brother-asws of His-azwj Rasool-saww!

أَتَيْتُكَ وَإِنْدَا لِعَظِيمِ حَالِكَ وَ مَنَزَلَتِكَ عِنْدَ اللَّهِ وَ عِنْدَ رَسُولِهِ مُتَقَرِّبًا إِلَى اللَّهِ بِنِزَارَتِكَ طَالِبًا خَالِصًا نَفْسِي مِنَ النَّارِ

I have come to you-asws as a visitor, acknowledging the greatness of your-asws status and rank before Allah-azwj and His-azwj Rasool-saww, seeking closeness to Allah-azwj through your-asws visitation, and asking for the salvation of my soul from the Hellfire.

مُعَوِّذًا بِكَ مِنْ نَارٍ اسْتَحَقَّقْتُهَا بِمَا جَنَيْتُ عَلَى نَفْسِي أَتَيْتُكَ انْقِطَاعًا إِلَيْكَ وَ إِلَى وَلَدِكَ الْخَلْفِ مِنْ بَعْدِكَ عَلَى بَرَكَتَةِ الْحَقِّ فَقَلْبِي لَكُمْ مُسَلِّمٌ وَ أَمْرِي لَكُمْ مُسَبِّحٌ وَ نُصْرَتِي لَكُمْ مُعَدَّةٌ

I seek refuge in you-asws from the Hellfire that I have deserved due to what I have brought upon myself. I have come to you-asws in complete devotion to you-asws and to your-asws rightful successor after you-asws, upon the blessing of truth. My heart is in submission to you-asws, my affairs are in obedience to you-asws, and my support is prepared for you-asws!

أَنَا عَبْدُ اللَّهِ وَ مَوْلَاكَ وَ فِي طَاعَتِكَ الْوَافِدُ إِلَيْكَ أَلْتَمِسُ بِدَلِّكَ كَمَالَ الْمُنْزَلَةِ عِنْدَ اللَّهِ وَ أَنْتَ مَنْ أَمَرَنِي اللَّهُ بِصَلَاتِهِ وَ حَتَّى عَلَى يَرِهِ وَ دَلَّنِي عَلَى فَضْلِهِ وَ هَدَانِي لِحُبِّهِ وَ رَغْبَتِي فِي الْوَفَادَةِ إِلَيْهِ وَ أَلْمَمِي طَلَبَ الْحَوَائِجِ عِنْدَهُ

I am a servant of Allah^{-azwj} and your^{-asws} loyal follower, obedient to you^{-asws}, having come to you^{-asws} seeking the perfection of status before Allah^{-azwj}. You^{-asws} are among those whom Allah^{-azwj} has Commanded me to maintain ties with, encouraged me to show kindness to, guided me to recognise their virtue, led me to love, and inspired me to visit. He has instilled in me the desire to seek my needs through you^{-asws}.

أَنْتُمْ أَهْلُ بَيْتٍ سَعِدَ مَنْ تَوَلَّاهُمْ وَ لَا يَحِيبُ مَنْ أَنْتُمْ وَ لَا يَسْعُدُ مَنْ عَادَاكُمْ لَا أَحَدٌ أَحَدًا أَفْرَغَ إِلَيْهِ خَيْرًا لِي مِنْكُمْ أَنْتُمْ أَهْلُ بَيْتِ الرَّحْمَةِ وَ دَعَائِمِ الدِّينِ وَ أَرْكَانِ الْأَرْضِ وَ الشَّجَرَةِ الطَّيِّبَةِ

You^{-asws} are a household whose friendship brings happiness, whose visitors are never disappointed, and whose enemies never prosper. I find no one better than you^{-asws} to turn to in my distress. You^{-asws} are the Household of Mercy, and the pillars of religion, and foundations of the earth, and the Blessed tree!

اللَّهُمَّ لَا تَحْزِبْ تَوْجُوهِي إِلَيْكَ بِرَسُولِكَ وَ آلِ رَسُولِكَ - وَ لَا تَرُدَّ اسْتِشْفَاعِي بِهِمْ

O Allah^{-azwj}! Do not disappoint my diverting to You^{-azwj} through Your^{-azwj} Rasool^{-saww} and Progeny^{-asws} of Your^{-azwj} Rasool^{-saww}, and do not Reject my intercession by them^{-asws}!

اللَّهُمَّ إِنَّكَ مَنَّتَ عَلَيَّ بِزِيَارَةِ مَوْلَايَ وَ وَلَايَتِهِ وَ مَعْرِفَتِهِ فَاجْعَلْنِي مِمَّنْ تَنْصُرُهُ وَ مِمَّنْ تَنْصُرُ بِهِ وَ مَنْ عَلَيَّ بِنَصْرِي لِدِينِكَ فِي الدُّنْيَا وَ الْآخِرَةِ

O Allah^{-azwj}! You^{-azwj} have Conferred upon me with Ziyarat of my Master, and his^{-asws} Wilayah, and his^{-asws} recognition, so Make me from the one You^{-azwj} will be Helping him^{-asws}, and from the ones You^{-azwj} will be helped by, and Confer upon me with being a helper of Your^{-azwj} religion in the world and the Hereafter!

اللَّهُمَّ إِنِّي أَحْيَا عَلَى مَا حَيَّيَ عَلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ - وَ أَمُوتُ عَلَى مَا مَاتَ عَلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع -

O Allah^{-azwj}! I live upon what Ali^{-asws} Bin Abu Talib^{-asws} had lived upon, and I die upon what Ali^{-asws} Bin Abu Talib^{-asws} had died upon!

وَ إِذَا أَرَدْتَ الْوَدَاعَ فَقُلِ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ أَسْتَوْدِعُكَ اللَّهُ وَ أَسْتَرْعِيكَ.

And when you want to bid farewell, say, ‘The greeting be upon you^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! I entrust you^{-asws} to Allah^{-azwj} and place you^{-asws} under His^{-azwj} Care!’¹⁴⁰

وَ سَبِّحْ تَسْبِيحَ الزُّهْرَاءِ فَاطِمَةَ ع وَ هُوَ سُبْحَانَ ذِي الْجَلَالِ الْبَازِخِ الْعَظِيمِ سُبْحَانَ ذِي الْعِزِّ الشَّامِخِ الْمُنِينِ سُبْحَانَ ذِي الْمُلْكِ الْفَاجِرِ الْقَدِيمِ سُبْحَانَ ذِي الْبُهْجَةِ وَ الْجَمَالِ سُبْحَانَ مَنْ تَرَدَّى بِالنُّورِ وَ الْوَقَارِ سُبْحَانَ مَنْ يَرَى أَثَرَ التَّمَلُّ فِي الصَّمَا وَ وَقَعَ الطَّيْرُ فِي الْهَوَاءِ.

And he should glorify with the glorification of (Syeda) Fatima^{-asws}, and it is – ‘Glory be to the Possessor of the Glorious Great Majesty! Possessor of the Lofty Might, the Invincible! Glory be to the Possessor of the pride-worthy Kingdom, the Ancient! Glory be to the Possessor of the Splendour and the Beauty! Glory be to the One Robed with the Noor and the Dignity!

¹⁴⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 14 a

Glory be to the One Who Sees the impacts of the ant in the solid rock and fall of the bird in the air!"¹⁴¹

قَالَ ص يَحْمِلُ هَذَا الْعِلْمَ مِنْ كُلِّ خَلْفٍ عُذُولٍ.

He^{-saww} said: 'This knowledge will be carried by the just ones of every generation!'¹⁴²

15- حة، فرحة الغري ذكر محمد بن المشهدي في مزاره ما صورته حدثنا الحسن بن محمد عن بعضهم عن سعد بن عبد الله عن أحمد بن محمد بن عيسى عن الحسن بن عيسى عن هشام بن سالم عن صفوان الجمال قال: لَمَّا وَافَيْتُ مَعَ جَعْفَرِ الصَّادِقِ ع الكوفة يُرِيدُ أَبَا جَعْفَرِ الْمَنْصُورِ قَالَ لِي يَا صَفْوَانُ أَنْيخِ الرَّاحِلَةَ فَهَذَا قَبْرُ جَدِّي أَمِيرِ الْمُؤْمِنِينَ فَأَخَذْتُهَا

(The book) 'Farhat Al-Ghary' – Muhammad Bin Al Mashhady mentioned in his 'Mazaar' what its outline is, 'It is narrated to us by Al-Hassan Bin Muhammad, from one of them, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Isa, from Hisham Bin Salim, from Safwan Al Jammal who said,

'When I arrived with Ja'far Al-Sadiq^{-asws} to Al-Kufa intending to see Abu Ja'far Al-Mansour (the caliph). He^{-asws} said to me: 'Kneel the camel, for this is the grave of my^{-asws} grandfather Amir Al-Momineen^{-asws}!' So, I made it kneel.

ثُمَّ نَزَلَ فَأَغْتَسَلَ وَغَبَّرَ تَوْبَهُ وَتَحَمَّى وَ قَالَ لِي افْعَلْ مِثْلَ مَا أَفْعَلُهُ

Then he^{-asws} descended and washed, and changed his clothes and covered himself with a scarf and said to me: 'Do similar to what I^{-asws} have done!'

ثُمَّ أَخَذَ نَحْوَ الدُّكُوعِ وَ قَالَ لِي فَصِّرْ حُطَاكَ وَ أَلْقِ دَفَنَكَ الْأَرْضَ فَإِنَّهُ يُكْتَبُ لَكَ بِكُلِّ خُطْوَةٍ مِائَةُ أَلْفِ حَسَنَةٍ وَ يُمْحَى عَنْكَ مِائَةُ أَلْفِ سَيِّئَةٍ وَ تَرْفَعُ لَكَ مِائَةُ أَلْفِ دَرَجَةٍ وَ تُقْضَى لَكَ مِائَةُ أَلْفِ حَاجَةٍ وَ يُكْتَبُ لَكَ ثَوَابُ كُلِّ صِدِّيقٍ وَ شَهِيدٍ مَاتَ أَوْ قُتِلَ

Then he^{-asws} towards the hills and said to me: 'Shorten the steps and lower your chin to the earth, for with every step you take, one hundred thousand good deeds will be written for you, one hundred thousand evil deeds will be erased from you, one hundred thousand ranks will be raised for you, one hundred thousand needs will be fulfilled for you, and you will be credited with the reward of every righteous person and martyr who has died or been killed!'

ثُمَّ مَشَى وَ مَشَيْتُ مَعَهُ وَ عَلَيْنَا السَّكِينَةُ وَ الْوَقَارُ نُسَبِّحُ وَ نُقَدِّسُ وَ نُهَلِّجُ إِلَى أَنْ بَلَغْنَا الدُّكُوعَاتِ فَوَقَفَ ع وَ نَظَرَ بَمَنَّةٍ وَ بَسْرَةً وَ حَطَّ بِعِغَازَتِهِ

Then he^{-asws} walked, and I walked with him^{-asws}, and upon us was the calmness and the dignity. We glorified and extolled the Holiness, and exclaimed the Oneness until we reached the hills. He^{-asws} paused and looked and right and left, and drew a line with his^{-asws} stick.

فَقَالَ لِي اطَّلُبْ

He^{-asws} said to me: 'Search!'

فَطَلَبْتُ فَإِذَا أَتَرَ الْقَبْرَ ثُمَّ أَرْسَلَ دُمُوعَهُ عَلَى خَدَيْهِ وَ قَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ

¹⁴¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 14 b

¹⁴² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 14 c

I searched and there were traces of the grave, then his^{-asws} tears flowed upon his^{-asws} cheeks, and he^{-asws} said: **'We are for Allah and we are returning to Him' [2:156]**.

وَقَالَ السَّلَامُ عَلَيْكَ أَيُّهَا الْوَصِيُّ الْبُرِّ التَّقِيِّ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ الْعَظِيمُ السَّلَامُ عَلَيْكَ أَيُّهَا الصِّدِّيقُ الرَّشِيدُ السَّلَامُ عَلَيْكَ أَيُّهَا الْبُرِّ الرَّكْبِيُّ السَّلَامُ عَلَيْكَ يَا وَصِيَّ رَسُولِ رَبِّ الْعَالَمِينَ السَّلَامُ عَلَيْكَ يَا خَيْرَةَ اللَّهِ عَلَى الْخَلْقِ أَجْمَعِينَ

And he^{-asws} said: 'The greeting be upon you^{-asws} O successor^{-asws} of the righteous, the pious! The greeting be upon you^{-asws} of the Great News! The greeting be upon you^{-asws} O truthful, the rightful director! The greeting be upon you^{-asws}, O righteous, the pure! The greeting be upon you^{-asws}, O successor^{-asws} of Rasool^{-saww} of Lord^{-azwj} of the worlds! The greeting be upon you^{-asws} O Choice of Allah^{-azwj} upon the creatures, altogether!

أَشْهَدُ أَنَّكَ حَبِيبُ اللَّهِ وَخَاصَّتُهُ وَخَالِصَتُهُ السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَمَوْضِعَ سِرِّهِ وَعَيْبَةَ عِلْمِهِ وَخَازِنَ وَخِيَةِ

I testify that you^{-asws} are a Beloved of Allah^{-azwj}, and His^{-azwj} special one, and His^{-azwj} sincere! The greeting be upon you^{-asws} O Guardian of Allah^{-azwj}, and place of His^{-azwj} secrets, and receptacle of His^{-azwj} Knowledge, and treasurer of His^{-azwj} Revelation!'

ثُمَّ انْكَبَّ عَلَى قَبْرِهِ وَقَالَ يَا بَيْتُ أَنْتَ وَأُمِّي يَا أَمِيرَ الْمُؤْمِنِينَ - يَا بَيْتُ أَنْتَ وَأُمِّي يَا حُجَّةَ الْخِصَامِ يَا بَيْتُ أَنْتَ وَأُمِّي يَا نُورَ اللَّهِ التَّامَّ

Then he^{-asws} devoted upon his^{-asws} grave and said: 'May my^{-asws} father^{-asws}, and my^{-asws} mother^{-as} be (sacrificed for) you^{-asws}, O Amir Al-Momineen^{-asws}! May my^{-asws} father^{-asws}, and my^{-asws} mother^{-as} be (sacrificed for) you^{-asws}, O Divine Authority, the contender! May my^{-asws} father^{-asws}, and my^{-asws} mother^{-as} be (sacrificed for) you^{-asws}, O door of Al-Maqam! May my^{-asws} father^{-asws}, and my^{-asws} mother^{-as} be (sacrificed for) you^{-asws}, O Noor of Allah^{-azwj}, the complete!

أَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ عَنِ اللَّهِ وَعَنْ رَسُولِ اللَّهِ ص مَا حُجِّلْتَ وَرَعَيْتَ مَا اسْتُحْفِظْتَ وَحَفِظْتَ مَا اسْتُودِعْتَ وَحَلَلْتَ حَلَالَ اللَّهِ وَحَرَّمْتَ حَرَامَ اللَّهِ وَأَقَمْتَ أَحْكَامَ اللَّهِ وَلَمْ تَتَعَدَّ حُدُودَ اللَّهِ وَعَبَدْتَ اللَّهَ مُخْلِصاً حَتَّى آتَاكَ الْيَقِينُ صَلَّى اللَّهُ عَلَيْكَ وَعَلَى الْأُئِمَّةِ مِنْ بَعْدِكَ -

I testify that you^{-asws} have delivered on behalf of Allah^{-azwj} and on behalf of Rasool-Allah^{-saww}, whatever you^{-asws} had been loaded with, and took care of what you^{-asws} had made to preserve, and you^{-asws} preserved what you were made to take care of, and you^{-asws} permitted the Permissible of Allah^{-azwj} and prohibited the Prohibitions of Allah^{-azwj}, and you^{-asws} established the rulings of Allah^{-azwj} and did not exceed the limits of Allah^{-azwj}, and you^{-asws} worshipped Allah^{-azwj} sincerely until the certainty (death) came to you! May Allah^{-azwj} Send Salawaat upon you^{-asws} and upon the Imams^{-asws} from after you^{-asws}!'

ثُمَّ قَامَ فَصَلَّى عِنْدَ الرَّأْسِ رَكَعَاتٍ وَقَالَ يَا صَفْوَانُ مَنْ زَارَ أَمِيرَ الْمُؤْمِنِينَ ع بِحَدِيثِ الزِّيَارَةِ وَصَلَّى بِحَدِيثِ الصَّلَاةِ رَجَعَ إِلَى أَهْلِهِ مَعْفُوراً ذَنْبُهُ مَشْكُوراً سَعْبُهُ وَ يُحْتَسَبُ لَهُ ثَوَابٌ كُلِّ مَنْ زَارَهُ مِنَ الْمَلَائِكَةِ

Then he^{-asws} stood and prayed two units Salat by the head, and said: 'O Safwan! One who visits Amir Al-Momineen with this Ziyarat, and prays Salat with this Salat will return to his family, his sins been Forgiven, his striving Appreciated, and it will be Written for him Rewards of everyone from the Angles who visits him^{-asws}.'

قُلْتُ نَوَابُ كُلِّ مَنْ يَزُورُهُ مِنَ الْمَلَائِكَةِ

I said, 'Rewards of every one from the Angels who visits him^{-asws}!'

قَالَ يَزُورُهُ فِي كُلِّ لَيْلَةٍ سَبْعُونَ قَبِيلَةً

He^{-asws} said: 'Seventy thousand tribes (of Angels) visits him^{-asws} during every night'.

قُلْتُ كَمِ الْقَبِيلَةِ

I said, 'How many are in the tribe?'

قَالَ مِائَةٌ أَلْفٍ

He^{-asws} said: 'A tribe is of a hundred thousand'.

ثُمَّ خَرَجَ مِنْ عِنْدِهِ الْقَهْقَرَى وَهُوَ يَقُولُ يَا جَدَّاهُ يَا سَيِّدَاهُ يَا طَيْبَاهُ يَا طَاهِرَاهُ لَا جَعَلَهُ اللَّهُ آخِرَ الْعَهْدِ مِنْكَ وَرَزَقَنِي الْعَوْدَ إِلَيْكَ وَالْمُقَامَ فِي حَزْمِكَ وَالْكَوْنَ مَعَكَ وَمَعَ الْأَبْرَارِ مِنْ وُلْدِكَ صَلَّى اللَّهُ عَلَيْكَ وَعَلَى الْمَلَائِكَةِ الْمُخَدِّقِينَ بِكَ-

Then he^{-asws} went out from his^{-asws} presence walking backwards and he^{-asws} was saying: 'O forefather^{-asws}! O Chief! O good! O pure! May Allah^{-azwj} not Make it last of the pact from you^{-asws}, and Grace me the returning to you^{-asws}, and the standing in your^{-asws} Shrine, and being with you^{-asws} and with the righteous from your^{-asws} sons^{-asws}! May Allah^{-azwj} Send Salawaat upon you^{-asws}, and upon the Angels gazing at you^{-asws}!'

قُلْتُ يَا سَيِّدِي تَأْذُنُ لِي أَنْ أُخْبِرَ أَصْحَابَنَا مِنْ أَهْلِ الْكُوفَةِ بِهِ

I said, 'O my chief! Permit for me to inform our companions from the people of Al-Kufa with it!'

فَقَالَ نَعَمْ وَاعْطَانِي دِرَاهِمَ وَأَصْلَحْتُ الْقَبْرَ.

He^{-asws} said: 'Yes', and he^{-asws} gave me Dirhams and I repaired the grave".¹⁴³

إيضاح قوله ع يا باب المقام أي إتيان مقام إبراهيم لحج البيت و اعتماره لا يقبل إلا بولايتك فمن لم يأتته بولايتك فكأنما أتى البيت من غير بابه أو باب القيام عند رب العالمين للحساب كناية عن أن إياب الخلق إليه و حسابهم عليه فكما أنه لا يدخل البيت إلا بعد المرور على الباب كذلك لا يأتي أحد ليقوم للحساب إلا بعد أن يلقاه صلوات الله عليه بما هو أهله من البشارة أو الاكتياب.

Clarification of his^{-asws} saying: 'O door of Al-Maqam!' - This means that coming to Al-Maqam of Ibrahim^{-as} for Hajj and Umrah is not accepted except through your^{-asws} Wilayah. Whoever comes without your^{-asws} Wilayah the House (Kabah) through a way other than its door. Or, 'The door of the standing before Lord^{-azwj} of the Worlds for Judgment', is an expression indicating that the return of creation is to Him^{-azwj}, and their Reckoning is upon Him^{-azwj}. Just as no one enters the House except through its door, likewise, no one stands for judgment

¹⁴³ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 15

except after encountering him^{-asws}, May the Salawaat of Allah^{-azwj} be upon him^{-asws}, with what he is rightful of, whether with glad tidings or accountability.

16- حة، فرحة الغري أبو القاسم بن سعيد عن شمس الدين فخر الموصوي عن شاذان بن جبرئيل عن محمد بن القاسم عن الحسن بن أبيه محمد بن الحسن بن المفضل بن الصدوق عن ماجيلويه عن عمه عن البرقي عن أبيه عن ابن أبي عمير عن صفوان بن الصادق ع قال: سارَ وأنا معه في القادسيّة حتى أشرف على النجف فقال هو الجبل الذي اعتصم به ابن جدّي نوح ع- فقال ساوي إلى جبل يعصمني من الماء

(The book) 'Farhat Al-Ghary' – Abu Al Qasim Bin Saeed, from Shams Al Deen Fakhar Al Mowsawy, from Shazan Bin Jibraeel, from Muhammad Bin Al Qasim, from Al-Hassan, from his father Muhammad Bin Al-Hassan, from Al Mufeed, from Al Sadouq, from Majaylawiya, from his uncle, from Al Barqy, from his father, from Ibn Abu Umeyr, from Safwan,

'From Al-Sadiq^{-asws} he (the narrator) said: 'He^{-asws} travelled and I was him^{-asws} in Al-Qadisiyya until he^{-asws} overlooked upon Al-Najaf. He^{-asws} said: 'It is the mountain which the son of my^{-asws} ancestor Noah^{-as} had sought protection with. He had said, ***'I will shelter to a mountain. It will protect me from the water'*** [11:43].

فأوحى الله عزّ وجلّ إليه أ يعتصم بك مني أخذ فعاز في الأرض و تقطع إلى الشام

Allah^{-azwj} Mighty and Majestic Revealed to it: "Can anyone get protection with you from Me^{-azwj}!" It collapsed in the earth and crumbled into pieces up to Syria'.

فقال ع اعدل بنا

He^{-asws} said: 'Turn around with us^{-asws}!'

فعدلت به فلم يزل سائراً حتى أتى الغري فوقف على القبر فساق السلام من آدم على نبي نبي ع وأنا أسوق السلام معه حتى وصل السلام إلى النبي ص ثم خرّ على القبر فسلم عليه و علا تحيته ثم قام فصلى أربع ركعات.

I turned around with him^{-asws}. He^{-asws} did not cease travelling until he^{-asws} came to Al-Ghary. He^{-asws} paused at the grave. He^{-asws} ushered the greeting from Adam^{-as} upon Prophet^{-as} by Prophet^{-as}, and I ushered the greeting with him^{-asws} until the greeting arrived to the Prophet^{-saww}. Then he^{-asws} fell upon the grave. He^{-asws} greeted upon him^{-asws} and his^{-asws} wailing rose aloud. Then he^{-asws} stood and prayed four units Salat".¹⁴⁴

17- و في خبر آخر ست ركعات و صليتّ معه و قلت يا ابن رسول الله ص ما هذا القبر

And in another report: 'Six units, and I prayed with him^{-asws} and I said, 'O son^{-asws} of Rasool-Allah^{-saww}! What is this grave?'

قال هذا قبر جدّي عليّ بن أبي طالب ع.

He^{-asws} said: 'This grave is of my^{-asws} forefather Ali^{-asws} Bin Abu Talib^{-asws}'.¹⁴⁵

¹⁴⁴ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 16

¹⁴⁵ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 17

18- زيارَةُ أُخْرَى رَوَاهَا الْمُفِيدُ وَ السَّيِّدُ وَ الشَّهِيدُ وَ غَيْرُهُمْ رَضِيَ اللهُ عَنْهُمْ عَنْ صَفْوَانَ وَ اللَّفْظُ لِلْمُفِيدِ قَالَ: سَأَلْتُ الصَّادِقَ ع فُكُلْتُ كَيْفَ تَزُورُ أَمِيرَ الْمُؤْمِنِينَ ع-

Another Ziyarat reported by Al Mufeed, and the Seyyid, and Al-Shaheed and others, may Allah^{-azwj} be Pleased with them, from Safwan, and the wordings are of Al Mufeed, he (Safwan) said, 'I asked Al-Sadiq^{-asws}. I said, 'How should one visit Amir Al-Momineen^{-asws}?'

فَقَالَ يَا صَفْوَانَ إِذَا أَرَدْتَ ذَلِكَ فَاعْتَسِلْ وَ ائْبَسْ ثَوْبَيْنِ طَاهِرَيْنِ وَ نَالَ شَيْئاً مِنَ الطِّيبِ وَ إِنْ لَمْ تَنَلْ أَجْزَأَكَ فَإِذَا خَرَجْتَ مِنْ مَنْزِلِكَ فَقُلِ اللَّهُمَّ إِنِّي خَرَجْتُ مِنْ مَنْزِلِي أَبْغِي فَضْلَكَ وَ أُرُورُ وَصِيَّ نَبِيِّكَ صَلَّى عَلَيْهِنَّ

He^{-asws} said: 'O Safwan! When you intend that, bathe and wear two clean clothes and take something from the perfume, and even you cannot take, it will suffice you. When you go out from your house, say, 'O Allah^{-azwj}! I am going out from my house seeking Your^{-azwj} Grace and am visiting a successor^{-asws} of Your^{-azwj} Prophet^{-sawww}, may Your^{-azwj} Salawaat be upon them^{-asws} both!

اللَّهُمَّ فَيَسِّرْ ذَلِكَ لِي وَ سَبِّبِ الْمَزَارَ لَهُ وَ اخْلُفْنِي فِي عَاقِبَتِي وَ خُزَانَتِي بِأَحْسَنِ الْخِلَافَةِ يَا أَرْحَمَ الرَّاحِمِينَ-

O Allah^{-azwj}! Make that easy for me and Cause (Facilitate) the visitation to him^{-asws}, and Replace me in my posterity and my grieving ones with the most excellent replacement, O most Merciful of the merciful ones!

فَسِرْ وَ أَنْتَ تَحْمَدُ اللهَ وَ تُسَبِّحُهُ وَ تُهَلِّلُهُ فَإِذَا بَلَغْتَ الْخُنْدَقَ فَصَفِّ عِنْدَهُ وَ قُلِ اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ أَهْلَ الْكِبْرِيَاءِ وَ الْمَجْدِ وَ الْعِظَمَةِ اللهُ أَكْبَرُ أَهْلَ التَّكْبِيرِ وَ التَّقْدِيرِ وَ التَّسْبِيحِ وَ الْأَلَاءِ اللهُ أَكْبَرُ مِمَّا أَخَافُ وَ أَخْذَرُ اللهُ أَكْبَرُ عِمَادِي وَ عَلَيْهِ أَتَوَكَّلُ اللهُ أَكْبَرُ رَجَائِي وَ إِلَيْهِ أُنِيبُ

Travel while you are praising Allah^{-azwj}, and glorifying Him^{-azwj}, and extolling His^{-azwj} Oneness. When you reach the trench, pause at it and say, 'Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest rightful of the Greatness and the Glory and the Magnificence! Allah^{-azwj} is Greatest, rightful of the exclamation of the Greatness, and the Holiness, and the Glorification, and the Favours of Allah^{-azwj}! Allah^{-azwj} is Greater than what I fear and am cautious of! Allah^{-azwj} is Greatest of my supports, and upon Him^{-azwj} I rely! Allah^{-azwj} is Greatest of my hopes and to Him^{-azwj} I am penitent!

اللَّهُمَّ أَنْتَ وَلِيُّ نِعْمَتِي وَ الْقَادِرُ عَلَى طَلْبَتِي تَعَلَّمْ حَاجَتِي وَ مَا نُصِمْرُهُ هَوَاجِسُ الصُّدُورِ وَ حَوَاطِرُ النُّفُوسِ فَأَسْأَلُكَ بِمُحَمَّدٍ الْمُصْطَفَى الَّذِي قَطَعْتَ بِهِ حُجَجَ الْمُحْتَجِّينِ وَ عُذْرَ الْمُعْتَذِرِينَ وَ جَعَلْتَهُ رَحْمَةً لِلْعَالَمِينَ أَنْ لَا تَحْرِمَنِي زِيَارَةَ وَلِيِّكَ وَ أَخِي نَبِيِّكَ أَمِيرِ الْمُؤْمِنِينَ وَ قَصْدَهُ وَ تَجَمُّعِي مِنْ وَفْدِهِ الصَّالِحِينَ وَ شِيَعَتِهِ الْمُتَّقِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ-

O Allah^{-azwj}! You^{-azwj} are Guardian of my bounties, and the Able upon my seeking! You^{-azwj} Know my needs, and what notions of the chests conceal, and the thoughts of the souls! I ask You^{-azwj} through Muhammad^{-sawww} the Chosen by whom the arguments of the arguers were cut off and excuses of the excusing ones, and You^{-azwj} Made him^{-asws} a Mercy of the worlds! Do not Deprive me the Ziyarat of Your^{-azwj} Guardian, and brother^{-asws} of Your^{-azwj} Prophet^{-sawww}, Amir Al-Momineen^{-asws}, and his^{-sawww} aim, and Make me from his^{-asws} righteous delegates, and his^{-asws} pious Shias by Your^{-azwj} Mercy, O most Merciful of the merciful ones!

فَإِذَا تَرَأَتْ لَكَ الْقُبَّةَ الشَّرِيفَةَ فَقُلِ الْحَمْدُ لِلَّهِ عَلَى مَا اخْتَصَّنِي بِهِ مِنْ طَيْبِ الْمَوْلِدِ وَاسْتَخْلَصَنِي إِكْرَامًا بِهِ مِنْ مَوْلَاةِ الْأَبْرَارِ السَّفَرَةَ الْأَطْهَارِ وَ الْحَيْرَةَ الْأَعْلَامِ

When the noble dome appears to you, say: 'The Praise is for Allah^{-azwj} upon what He^{-azwj} Particularise me with from being of the good birth, and Choosing me for being honoured with him^{-asws}, from the righteous masters and the pure ambassadors, and the best flags!

اللَّهُمَّ فَتَمَتَّلْ سَعْيِي إِلَيْكَ وَ تَضَرَّعِي بَيْنَ يَدَيْكَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي لَا تُخْفَى عَلَيْكَ إِنَّكَ أَنْتَ اللَّهُ الْمَلِكُ الْعَمَّازِ -

O Allah! Accept my striving to You^{-azwj} and my beseeching in front of You^{-azwj}, and Forgive for the sins which are not hidden unto You^{-azwj}, surely You^{-azwj} are Allah^{-azwj}, the King, the Forgiver!

فَإِذَا نَزَلْتَ الثُّوْبَةَ - وَ هِيَ الْآنَ تَلُّ بِضَرْبِ الْحَنَانَةِ عَنْ يَسَارِ الطَّرِيقِ لِمَنْ يَهْتَفِدُ مِنَ الْكُوفَةِ إِلَى الْمَشْهَدِ فَصَلِّ عِنْدَهَا رَكَعَتَيْنِ لِمَا رُوِيَ أَنَّ جَمَاعَةً مِنْ حَوَاصِرِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ - صَلَّوْا اللَّهُ عَلَيْهِ وَ آلِهِ دُفِنُوا هُنَاكَ وَ قُلْ مَا تَقُولُ عِنْدَ رُؤْيَا الْقُبَّةِ الشَّرِيفَةِ

When you descend at Al-Suweya, and today it is a hill nearby Al Hanana, from left of the road for the one aiming from Al-Kufa to the Shrine. Pray two-unit Salat at it due to what is reported that a group of special ones of our master Amir Al-Momineen^{-asws}, may the Salawaat be upon him^{-asws} and his^{-asws} Progeny^{-asws} have been buried over there, and say what you said at sighting the noble dome.

فَإِذَا بَلَغْتَ الْعَلَمَ وَ هِيَ الْحَنَانَةُ فَصَلِّ هُنَاكَ رَكَعَتَيْنِ فَقَدْ رَوَى مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ جَاَزَ الصَّادِقُ ع بِالْقَائِمِ الْمَائِلِ فِي طَرِيقِ الْعَرَبِيِّ فَصَلَّى رَكَعَتَيْنِ فَقِيلَ لَهُ مَا هَذِهِ الصَّلَاةُ

When you reach the flag, and it is Al Hanana, pray two units over there for it has been reported by Muhammad Bin Abu Umeyr, from Al-Mufazzal Bin Umar. He said, 'Al-Sadiq^{-asws} passed by Al Qaim, the milestone in the road of Al-Ghary. He^{-asws} prayed two units Salat. It was said to him^{-asws}, 'What is this Salat?'

فَقَالَ هَذَا مَوْضِعُ رَأْسِ حَدِيٍّ الْحُسَيْنِ بْنِ عَلِيٍّ ع - وَضَعُوهُ هَاهُنَا لَمَّا تَوَجَّهُوا مِنْ كَرْبَلَاءَ ثُمَّ حَمَلُوهُ إِلَى عُبَيْدِ اللَّهِ بْنِ زِيَادٍ لَعَنَهُ اللَّهُ

He^{-asws} said: 'This is the place of the head of my^{-asws} grandfather^{-asws} Al-Husayn^{-asws} Bin Ali^{-asws}. It was placed over here when they headed from Karbala, then they carried it to Ubeydullah Bin Ziyad^{-la}, may Allah^{-azwj} Curse him^{-la}.

فَقُلْ هُنَاكَ اللَّهُمَّ إِنَّكَ تَرَى مَكَانِي وَ تَسْمَعُ كَلَامِي وَ لَا يَخْفَى عَلَيْكَ شَيْءٌ مِنْ أَمْرِي وَ كَيْفَ يَخْفَى عَلَيْكَ مَا أَنْتَ مُكْرِمُهُ وَ بَارِكُهُ

Say over there, 'O Allah^{-azwj}! You^{-azwj} can See my place and can Hear my speech, and there is nothing from my matters hidden from You^{-azwj}, and how can it be hidden from You^{-azwj} what You^{-azwj} are its Creator and its Maker?

وَ قَدْ جِئْتُكَ مُسْتَشْفِعاً بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ وَ مُتَوَسِّلاً بِوَصِيِّ رَسُولِكَ - فَاسْأَلْكَ بِمَا نَبَاتَ الْقَدَمِ وَ الْهُدَى وَ الْمَغْفِرَةَ فِي الدُّنْيَا وَ الْآخِرَةِ.

And I have come to You^{-azwj} seeking intercession by Your^{-azwj} Prophet^{-saww}, the Prophet^{-saww} of Mercy, and seeking mediation by the successor^{-asws} of Your^{-azwj} Rasool^{-saww}! I ask You^{-azwj}

through them^{-asws} both for affirmed feet and the guidance and the Forgiveness in the world and the Hereafter!"¹⁴⁶

أقول: إن زار الحسين ع في الحنّانة بما سنّويه عن محمد بن المشهدّي بعد إيراد ما ذكره و صلى عندها أربع ركعات كما فعله الصادق ع كان حسنا.

I say: 'If one visits Al-Husayn^{-asws} at Al-Hanana, according to what we will narrate from Muhammad Ibn Al Mashhadi after mentioning what others have recorded, and prays there four units of Salat as Imam Al-Sadiq^{-asws} had done, then it would be excellent'.

ثُمَّ قَالُوا فَإِذَا بَلَغْتَ إِلَى بَابِ الْحِصْنِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ الْحَمْدُ لِلَّهِ الَّذِي صَيَّرَنِي فِي بِلَادِهِ وَ حَمَلَنِي عَلَى دَوَائِهِ وَ طَوَى لِي الْبُعِيدَ وَ صَرَفَ عَنِّي الْمَخْذُورَ وَ دَفَعَ عَنِّي الْمَكْرُوهَ حَتَّى أَقْدَمَنِي أَخَا رَسُولِهِ ص-

Then they said, 'When you reach to Al-Hafs door, say, **'The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us [7:43]!** The Praise is for Allah^{-azwj} Who Made me come into His^{-azwj} Land, and Carried me upon His^{-azwj} animal, and Folded the far for me (to be near), and Turned the hazards away from me, and Repelled the abhorrence's away from me until He^{-azwj} Made me arrive to the brother^{-asws} of His^{-azwj} Rasool^{-saww!}'

ثُمَّ ادْخُلْ وَ قُلِ الْحَمْدُ لِلَّهِ الَّذِي أَدْخَلَنِي هَذِهِ الْبَيْعَةَ الْمُبَارَكَةَ الَّتِي بَارَكَ اللَّهُ فِيهَا وَ اخْتَارَهَا لِرُؤُوسِ نَبِيِّهِ - اللَّهُمَّ فَاجْعَلْهَا شَاهِدَةً لِي -

Then enter and say, 'The Praise is for Allah^{-azwj} Who Cause me to enter into this Blessed dome which Allah^{-azwj} has Blessed in, and Chose it for the successor^{-asws} of His^{-azwj} Prophet^{-saww!} O Allah^{-azwj!} Make it a witness for me!'

فَإِذَا بَلَغْتَ إِلَى الْبَابِ الْأَوَّلِ فَقُلِ اللَّهُمَّ لِبَابِكَ وَقَفْتُ وَ بِنَفْسِكَ نَزَلْتُ وَ بِحَبْلِكَ اعْتَصَمْتُ وَ بِرَحْمَتِكَ تَعَرَّضْتُ وَ بِوَلِيَّتِكَ صَلَوَاتِكَ عَلَيْهِ تَوَسَّلْتُ فَاجْعَلْهَا زِيَارَةً مَقْبُولَةً وَ دُعَاءً مُسْتَجَابًا-

When you reach to the first door, say, 'O Allah^{-azwj!} I have paused at Your^{-azwj} door, and had descended at Your^{-azwj} courtyard, and have held on to Your^{-azwj} rope, and have exposed to Your^{-azwj} Mercy, and with Your^{-azwj} Guardian, may Your^{-azwj} Salawaat be upon him^{-asws} I have sought means. So, Make it an Accepted Ziyarat and an Answered supplication!'

فَإِذَا بَلَغْتَ بَابَ الصَّخْرِ فَقُلِ اللَّهُمَّ إِنَّ هَذَا الْحَرَمَ حَرَمُكَ وَ الْمَقَامَ مَقَامُكَ وَ أَنَا أَدْخُلُ إِلَيْهِ أَنَا جِيكَ بِمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي وَ مِنْ سِرِّي وَ نَجْوَايَ

When you reach the courtyard door, say, 'O Allah^{-azwj!} This sanctuary is Your^{-azwj} sanctuary, and the place is Your^{-azwj} place, and I am entering into it to whisper to You^{-azwj} with what you are more Knowing with than me, and my secrets, and my whisperings!

الْحَمْدُ لِلَّهِ الْحَنَّانِ الْمَنَّانِ الْمُتَطَوِّلِ الَّذِي مِنْ تَطَوُّلِهِ سَهَّلَ لِي زِيَارَةَ مَوْلَايَ بِإِحْسَانِهِ وَ لَمْ يَجْعَلْ عَنِّي زِيَارَتَهُ مَنُوعًا وَ لَا عَنِّي وَلَا تَبِيَهُ مَدْفُوعًا بَلْ تَطَوَّلَ وَ مَنَحَ

The Praise is for Allah^{-azwj} the Affectional, the Bestower Who, from His^{-azwj} Leniency Facilitated for me the Ziyarat of my master with His^{-azwj} Favour and neither Made me deprived from his^{-asws} Ziyarat nor repelled from his^{-asws} Wilayah. But He^{-azwj} was Lenient and Conferring!

اللَّهُمَّ كَمَا مَنَنْتَ عَلَيَّ بِمَعْرِفَتِهِ فَاجْعَلْ لِي مِنْ شِبَعَتِهِ وَ أَدْخِلْ لِي الْحَنَّةَ بِشَفَاعَتِهِ يَا أَرْحَمَ الرَّاحِمِينَ-

O Allah-azwj! Just as You-azwj have Conferred upon me with recognising him-asws, Make me from his-asws Shias and Admit me into the Paradise by his-asws intercession, O most Merciful of the merciful ones!

ثُمَّ ادْخُلِ الصَّحْنَ وَ قُلِ الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنِي بِمَعْرِفَتِهِ وَ مَعْرِفَةِ رَسُولِهِ- وَ مَنْ فَرَضَ عَلَيَّ طَاعَتَهُ رَحْمَةً مِنْهُ لِي وَ تَطَوُّلاً مِنْهُ عَلَيَّ وَ مَنْ عَلَيَّ بِالْإِيمَانِ

Then enter the courtyard and say, 'The Praise is for Allah-azwj Who Honoured me with recognising him-asws and recognising His-azwj Rasool-sawww, and the one obedience to whom He-azwj obligated upon me as a Mercy from Him-azwj to me, and as Lenience from Him-azwj upon me, and Conferred upon me with the Eman!

الْحَمْدُ لِلَّهِ الَّذِي أَدْخَلَنِي حَرَمَ أَخِي رَسُولِهِ وَ أَرَانِيهِ فِي عَافِيَةِ الْحَمْدِ لِلَّهِ الَّذِي جَعَلَنِي مِنْ زُرَّارِ قَبْرِ وَصِيِّ رَسُولِهِ-

The Praise is for Allah-azwj Who Admitted me into the sanctuary of the brother-asws of His-azwj Rasool-sawww, and Showed it to me in well-being. The Praise is for Allah-azwj Who Made me from the visitors of the grave of the successor-asws of His-azwj Rasool-sawww!

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ جَاءَ بِالْحَقِّ مِنْ عِنْدِ اللَّهِ وَ أَشْهَدُ أَنَّ عَلِيًّا عَبْدُ اللَّهِ وَ أَخُو رَسُولِ

I testify that there is no god except Allah-azwj Alone, there is no associate for Him-azwj, and I testify that Muhammad-sawww is His-azwj servant and His-azwj Rasool-sawww. He-sawww came with the truth from the Presence of Allah-azwj, and I testify that Ali-asws is a servant of Allah-azwj and brother-asws of Rasool-Allah-sawww!

اللَّهُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ الْحَمْدُ لِلَّهِ عَلَى هِدَايَتِهِ وَ تَوْفِيقِهِ لِمَا دَعَا إِلَيْهِ مِنْ سَبِيلِهِ

Allah-azwj is Greatest! Allah-azwj is Greatest! Allah-azwj is Greatest! There is no god except Allah-azwj, and Allah-azwj is Greatest, and the Praise is for Allah-azwj upon His-azwj Guidance and His-azwj Inclination to what He-azwj had Called to from His-azwj Way!

اللَّهُمَّ إِنَّكَ أَفْضَلُ مَقْصُودٍ وَ أَكْرَمُ مَأْتِي وَ قَدْ أَتَيْتُكَ مُتَقَرِّبًا إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ وَ بِأَخِيهِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع- فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تُحَيِّبْ سَعْيِي وَ انْظُرْ إِلَيَّ نَظْرَةَ رَحِيمَةٍ تَنْعَشُنِي بِهَا وَ اجْعَلْنِي عِنْدَكَ وَجِيهًا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ-

O Allah-azwj! You-azwj are most superior of the ones aimed for, and the most Honourable of the ones come to, and I have come to You-azwj drawing closer to You-azwj through Your-azwj Prophet-sawww, the Prophet-sawww of Mercy, and with his-sawww brother-asws Amir Al-Momineen Ali Bin Abu Talib-asws! Send Salawaat upon Muhammad-sawww and Progeny-asws of Muhammad-sawww and do not disappoint my striving, and Look at me with a Merciful look Reviving me by it, and Make me in Your-azwj Presence, a face in the world and the Hereafter, and from the ones of Proximity!

ثُمَّ امْشِ حَتَّى تَقِفَ عَلَى الْبَابِ فِي الصَّحْنِ وَ قُلِ السَّلَامُ عَلَى رَسُولِ اللَّهِ أَمِينِ اللَّهِ عَلَى وَحْيِهِ وَ عَزَائِمِ أَمْرِهِ الْخَاتِمِ لِمَا سَبَقَ وَ الْفَاتِحِ لِمَا اسْتَقْبَلَ وَ الْمُهَيَّمِينَ عَلَى ذَلِكَ كُلِّهِ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتُهُ

Then walk until you pause at the door in the courtyard, and say, 'The greeting be upon Rasool-Allah-sawww, the trustee of Allah-azwj upon His-azwj Revelation and His-azwj Mighty Commands, the least of what have preceded, and the beginning of what is in the future, and the dominant upon that, all of it, and Mercy of Allah-azwj and His-azwj Blessings!

السَّلَامُ عَلَى صَاحِبِ السَّكِينَةِ السَّلَامُ عَلَى الْمُدْفُونِ بِالْمَدِينَةِ- السَّلَامُ عَلَى الْمُنْصُورِ الْمُؤَيَّدِ السَّلَامُ عَلَى أَبِي الْقَاسِمِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ-

The greeting be upon the owner of the tranquillity! The greeting be upon the one buried at Al Medina! The greeting be upon the helped, the aided! The greeting be upon Abu Al-Qasim Muhammad^{-saww} Bin Abdullah^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

تَمَّ ادْخُلْ وَ قَدِمَ رِجْلَكَ الِئْمَنَى قَبْلَ الْيُسْرَى وَ قِفْ عَلَى بَابِ الْعُبَّةِ وَ قُلْ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ جَاءَ بِالْحَقِّ مِنْ عِنْدِهِ وَ صَدَقَ الْمُرْسَلِينَ

Then enter and proceed your right foot before the left, and pause at the door of the dome and say, 'I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}! He^{-saww} came with the truth from His^{-azwj} Presence and the Messengers^{-as} had spoken the truth!

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ وَ خَيْرَتَهُ مِنْ خَلْقِهِ السَّلَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَبْدِ اللَّهِ وَ أَخِي رَسُولِ اللَّهِ-

The greeting be upon you^{-asws}, O Rasool-Allah^{-saww}! The greeting be upon you^{-asws} O Beloved of Allah^{-azwj} and His^{-azwj} Choice from His^{-azwj} creatures! The greeting be upon Amir Al-Momineen^{-asws}, servant of Allah^{-azwj} and brother^{-asws} of Rasool-Allah^{-saww}!

يَا مَوْلَايَ يَا أَمِيرَ الْمُؤْمِنِينَ عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ أُمَّتِكَ جَاءَكَ مُسْتَجِيرًا بِذِمَّتِكَ قَاصِدًا إِلَى حَرْمِكَ مُتَوَجِّهًا إِلَى مَقَامِكَ مُتَوَسِّلًا إِلَى اللَّهِ تَعَالَى بِكَ

O my master, O Amir Al-Momineen^{-asws}! Your^{-asws} servant and son of your^{-asws} servant and servant of your^{-asws} maid has come to you^{-asws} seeking shelter with your^{-asws} guaranteed aiming to your^{-asws} sanctuary, heading to your^{-asws} place, seeking means to Allah^{-azwj} the Exalted through you^{-asws}!

أَأَدْخُلُ يَا مَوْلَايَ أَأَدْخُلُ يَا أَمِيرَ الْمُؤْمِنِينَ- أَأَدْخُلُ يَا حُجَّةَ اللَّهِ أَأَدْخُلُ يَا أَمِينَ اللَّهِ أَأَدْخُلُ يَا مَلَائِكَةَ اللَّهِ الْمُقِيمِينَ فِي هَذَا الْمَشْهَدِ يَا مَوْلَايَ أَأْتَدُّنُ لِي بِالْأَدْخُولِ أَفْضَلَ مَا أَدْنَتْ لِأَخِي مِنْ أَوْلِيَائِكَ فَإِنْ لَمْ أَكُنْ لَهُ أَهْلًا فَأَنْتَ أَهْلٌ لِدَلِّكَ-

Can I enter, O my master? Can I enter O Amir Al-Momineen^{-asws}? Can I enter O Divine Authority of Allah^{-azwj}? Can I enter O trustee of Allah^{-azwj}? Can I enter O Angels of Allah^{-azwj}, the ones staying in this shrine? O my master! Can you^{-asws} permit me with the entering the best of what I have entered to anyone of Your^{-azwj} Guardians? If I done happen to be rightful for it, so You^{-azwj} are Rightful of that?'

تَمَّ قَبْلَ الْعُبَّةِ وَ قَدِمَ رِجْلَكَ الِئْمَنَى قَبْلَ الْيُسْرَى وَ ادْخُلْ وَ أَنْتَ تَقُولُ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ص- اللَّهُمَّ اغْفِرْ لِي وَ ارْحَمْنِي وَ ثُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ-

Then kiss the threshold and advance your right foot before the left and enter while you are saying, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and in the Way of Allah^{-azwj}, and upon the religion of Rasool-Allah^{-saww}! O Allah^{-azwj}! Forgive for me and Mercy, and Turn to me, surely, You^{-azwj} are the Oft-turning, the Merciful!'

تَمَّ امْشِ حَتَّى تُحَازِيَ الْقَبْرَ وَ اسْتَقْبِلْهُ بِوَجْهِكَ وَ قِفْ قَبْلَ وَصُولِكَ إِلَيْهِ وَ قُلِ السَّلَامُ مِنَ اللَّهِ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ أَمِينِ اللَّهِ عَلَى وَحْيِهِ وَ رِسَالَتِهِ وَ عَزَائِمِ أَمْرِهِ وَ مَعْدِنِ الْوَعْدِ وَ التَّنْزِيلِ الْحَاتِمِ لِمَا سَبَقَ وَ الْفَاتِحِ لِمَا اسْتَقْبَلَ وَ الْمُهَيِّمِ عَلَى ذَلِكَ كُلِّهِ الشَّاهِدِ عَلَى الْخَلْقِ السَّرَاحِ الْمُنِيرِ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Then walk until you are facing the grave and kiss it with your face, and pause before your arrival to it and say, 'The Greeting be from Allah^{-azwj} upon Muhammad^{-saww} Rasool^{-saww} of Allah^{-azwj}, trustee of Allah^{-azwj} upon His^{-azwj} Revelation and His^{-azwj} Messages and His^{-azwj} Mighty Commands, and the mine of Revelation and the Scriptures, the end of what had preceded, and the beginning of is in the future, and the dominant upon that, all of it, the witness upon the creatures, the radiant lamp! The greeting be upon him^{-saww} and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

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

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, the oppressed, the best and most perfect and most elevated, and noblest of what You^{-azwj} have Sent upon anyone from Your^{-azwj} Prophets^{-as} and Your^{-azwj} elites!

اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَبْدِكَ وَ خَيْرِ خَلْقِكَ بَعْدَ نَبِيِّكَ وَ أَخِي رَسُولِكَ وَ وَصِيِّ حَبِيبِكَ الَّذِي انْتَجَبْتَهُ مِنْ خَلْقِكَ وَ الدَّلِيلِ عَلَى مَنْ بَعَثْتَهُ بِرِسَالَتِكَ وَ دَيَانَ الدِّينِ بِعَدْلِكَ وَ فَضْلِ فَضَائِكَ بَيْنَ خَلْقِكَ وَ السَّلَامِ عَلَيْهِ وَ رَحْمَةِ اللَّهِ وَ بَرَكَاتِهِ

O Allah^{-azwj}! Send Salawaat upon Amir Al-Momineen^{-asws}, Your^{-azwj} servant and best of Your^{-azwj} creatures after Your^{-azwj} Prophet^{-saww}, and brother^{-asws} of Your^{-azwj} Rasool^{-saww}, and successor^{-asws} of Your^{-azwj} Beloved whom You^{-azwj} had Selected from Your^{-azwj} creatures, and the pointer upon the one You^{-azwj} had Send with Your^{-azwj} Messages, and judge of the religion with Your^{-azwj} Justice, and decider of Your^{-azwj} Decrees between Your^{-azwj} creatures, and the greeting be upon him^{-asws} and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

اللَّهُمَّ صَلِّ عَلَى الْأَئِمَّةِ مِنْ وُلْدِهِ الْقَوَامِينَ بِأَمْرِكَ مِنْ بَعْدِهِ وَ الْمُطَهَّرِينَ الَّذِينَ ارْتَضَيْتَهُمْ أَنْصَاراً لِدِينِكَ وَ حَفِظْتَ لِسِرِّكَ وَ شَهِدَاءَ عَلَى خَلْقِكَ وَ أَعْلَاماً لِعِبَادِكَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ

O Allah^{-azwj}! Send Salawaat upon the Imams^{-asws} from his^{-asws} sons^{-asws}, the ones standing with Your^{-azwj} Command from after him^{-asws}, and the purified, those You^{-azwj} were Pleased with as helpers for Your^{-azwj} religion, and preservers of Your^{-azwj} secret, and as witnesses upon Your^{-azwj} creatures, and as flags for Your^{-azwj} servants! May the Salawaat of Allah^{-azwj} be upon them^{-asws} all!

السَّلَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ وَصِيِّ رَسُولِ اللَّهِ وَ خَلِيفَتِهِ وَ الْقَائِمِ بِأَمْرِهِ مِنْ بَعْدِهِ سَيِّدِ الْوَصِيِّينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

The greeting be upon Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, successor^{-asws} of Rasool-Allah^{-saww} and his^{-saww} caliph, and the one standing with His^{-azwj} Commands from after him^{-saww}, chief of the successors^{-as}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامُ عَلَى فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ السَّلَامُ عَلَى الْحُسَيْنِ وَ الْحُسَيْنِ - سَيِّدَيْ شَبَابِ أَهْلِ الْجَنَّةِ مِنَ الْخَلْقِ أَجْمَعِينَ السَّلَامُ عَلَى الْأَئِمَّةِ الرَّاشِدِينَ

The greeting be upon (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-azwj}, chieftess of women of the worlds! The greeting be upon Al-Hassan^{-asws} and Al-Husayn^{-asws}, two chiefs of the youths of the inhabitants of Paradise, from all the creatures! The greeting be upon the Imams^{-asws}, the rightly guiding!

السَّلَامُ عَلَى الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ السَّلَامُ عَلَى الْأَيْمَةِ الْمُسْتَوْدَعِينَ السَّلَامُ عَلَى خَاصَّةِ اللَّهِ مِنْ خَلْفِهِ السَّلَامُ عَلَى الْمُتَوَسِّمِينَ السَّلَامُ عَلَى الْمُؤْمِنِينَ الَّذِينَ قَامُوا بِأَمْرِهِ وَ وَازَرُوا أَوْلِيَاءَهُ اللَّهِ وَ خَافُوا بِخَوْفِهِمُ السَّلَامُ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ-

The greeting be upon the Prophets^{-as} and the Messengers^{-as}! The greeting be upon the Imams^{-asws}, the entrusted! The greeting be upon the special ones of Allah^{-azwj} from His^{-azwj} creatures! The greeting be upon the insightful ones! The greeting be upon the Momineen, those who stand with his^{-asws} instructions and are visiting the Guardians of Allah^{-azwj} and fear their^{-asws} fears! The greeting be upon the Angels of Proximity! The greeting be upon us and upon the righteous servants of Allah^{-azwj}!

ثُمَّ امْشِ حَتَّى تَقِفَ عَلَى الْقَبْرِ وَ اسْتَقْبِلْهُ بِوَجْهِكَ وَ اجْعَلِ الْقِبْلَةَ بَيْنَ كَتِفَيْكَ وَ قُلِ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ- السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ

Then walk until you pause at the grave and face it with your face and make the Qiblah between your shoulders and say, 'The greeting be upon you^{-asws}, O Amir Al-Momineen^{-asws}! The greeting be upon you^{-asws} O Beloved of Allah^{-azwj}! The greeting be upon you^{-asws} O elite of Allah^{-azwj}! The greeting be upon you^{-asws} O Guardian of Allah^{-azwj}! The greeting be upon you^{-asws} O Divine Authority of Allah^{-azwj}!

السَّلَامُ عَلَيْكَ يَا إِمَامَ الْهُدَى السَّلَامُ عَلَيْكَ يَا عَلَمَ التَّقَى السَّلَامُ عَلَيْكَ أَيُّهَا الْوَصِيُّ الْبِرُّ التَّقِيُّ الْوَفِيُّ السَّلَامُ عَلَيْكَ يَا أَبَا الْحَسَنِ وَ الْحُسَيْنِ- السَّلَامُ عَلَيْكَ يَا عَمُودَ الدِّينِ

The greeting be upon you^{-asws} O the Imam of guidance! The greeting be O flag of the pious! The greeting be upon you^{-asws} O successor^{-asws}, the righteous, the pious, the pure, and loyal! The greeting be upon you^{-asws} O father^{-asws} of Al-Hassan^{-asws} and Al-Husayn^{-asws}! The greeting be upon you^{-asws} O the pillar of religion!

السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْوَصِيِّينَ وَ أَمِينَ رَبِّ الْعَالَمِينَ وَ دَيَّانَ يَوْمِ الدِّينِ وَ خَيْرَ الْمُؤْمِنِينَ وَ سَيِّدَ الصَّادِقِينَ وَ الصَّفْوَةَ مِنْ سُلَالَةِ النَّبِيِّينَ وَ نَابَ حِكْمَةِ رَبِّ الْعَالَمِينَ وَ حَازِنَ وَحْيِهِ وَ عَيْبَةَ عِلْمِهِ وَ النَّاصِحَ لِأُمَّةِ نَبِيِّهِ وَ التَّالِيَ لِرِسُولِهِ وَ الْمُوَاسِيَ لَهُ بِنَفْسِهِ وَ النَّاطِقَ بِحُجَّتِهِ وَ الدَّاعِيَ إِلَى شَرِيعَتِهِ وَ الْمَاضِيَ عَلَى سُنَّتِهِ

The greeting be upon you^{-asws} O chief of the successors^{-as}, and trustee of Lord^{-azwj} of the worlds, and judge of the Day of religion (Reckoning), and best of the Momineen, and chief of the truthful, and the elite from the lineage of the Prophets^{-as}, and the door of wisdom of Lord^{-azwj} of the worlds, and treasurer of His^{-azwj} Revelation, and repository of His^{-azwj} Knowledge, and adviser to the community of His^{-azwj} Prophet^{-sawww}, and the follower of His^{-azwj} Rasool^{-sawww}, and the comforter to him^{-sawww} by himself^{-asws}, and the speaker with his^{-sawww} arguments, and the caller to his^{-sawww} Law, and the continuer upon his^{-sawww} Sunnah!

اللَّهُمَّ إِنِّي أَشْهَدُ أَنَّهُ قَدْ بَلَغَ عَنْ رَسُولِكَ مَا حَمَلَ وَ رَعَى مَا اسْتَحْفِظَ وَ حَفِظَ مَا اسْتَوْدَعَ وَ حَلَّلَ خِلَالَكَ وَ حَرَّمَ حَرَامَكَ وَ أَقَامَ أَحْكَامَكَ وَ جَاهَدَ النَّكَاتِينَ فِي سَبِيلِكَ وَ الْقَاسِطِينَ فِي حُكْمِكَ وَ الْمَارِقِينَ عَنْ أَمْرِكَ صَابِرًا مُحْتَسِبًا لَا تَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَانِمَ

O Allah^{-azwj}! I testify that he^{-asws} has conveyed from Your^{-azwj} Rasool^{-sawww} what he^{-sawww} had been entrusted with, safeguarded what he^{-asws} was given to protect, preserved what was entrusted to him^{-asws}, made lawful what You^{-azwj} have deemed lawful, prohibited what You^{-azwj} have deemed unlawful, established Your^{-azwj} rulings, and fought against those who broke their pledges in Your^{-azwj} cause, those who were unjust in Your^{-azwj} Judgment, and those who

deviated from Your^{-azwj} Command, all with patience and seeking reward, without fearing the blame of any critic in his devotion to You^{-azwj}!

اللَّهُمَّ صَلِّ عَلَيْهِ أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَوْلِيَانِكَ وَ أَصْفِيَانِكَ وَ أَوْصِيَاءِ أَنْبِيَائِكَ

O Allah^{-azwj}! Send Salawaat upon him with the best Salawaat You^{-azwj} have Bestowed upon any of Your^{-azwj} Chosen ones, and purified ones, and successors of Your^{-azwj} Prophets^{-as}!

اللَّهُمَّ هَذَا قَبْرُ وَلِيِّكَ الَّذِي فَرَضْتَ طَاعَتَهُ وَ جَعَلْتَ فِي أَعْنَاقِ عِبَادِكَ مَتَابَعَتَهُ وَ خَلِيفَتِكَ الَّذِي بِهِ تَأْخُذُ وَ تُعْطِي وَ بِهِ تُثِيبُ وَ تُعَاقِبُ

O Allah^{-azwj}! This is the grave of Your^{-azwj} devoted servant, whose obedience You^{-azwj} Made obligatory and whose leadership You^{-azwj} Imposed upon Your^{-azwj} servants. He^{-asws} is Your^{-azwj} Caliph, through whom You^{-azwj} Give and Take, Reward and Punish!

وَ قَدْ قَصَدْتُهُ طَمَعًا لِمَا أَعَدَدْتَهُ لِأَوْلِيَائِكَ فَبِعَظِيمِ قُدْرِهِ عِنْدَكَ وَ جَلِيلِ خَطَرِهِ لَدَيْكَ وَ قُرْبِ مَنَزَلِهِ مِنْكَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَفْعَلْ بِي مَا أَنْتَ أَهْلُهُ فَإِنَّكَ أَهْلُ الْكَرَمِ وَ الْجُودِ

I have come to him^{-asws} seeking the Grace You^{-azwj} have prepared for Your^{-azwj} loyal servants, so, by his^{-asws} great status before You^{-azwj}, his^{-asws} esteemed rank in Your^{-azwj} Presence, and his^{-asws} nearness to You^{-azwj}, send Salawaat upon Muhammad^{-sawww} and the Progeny^{-asws} of Muhammad^{-sawww} and Grant me what You^{-azwj} Deem worthy of Your^{-azwj} generosity, for indeed You^{-azwj} are rightful of the Benevolence and the Generosity, and the greeting be upon you^{-asws} and upon your^{-asws} two companions, Adam^{-as} and Noah^{-as}, and may the Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

وَ السَّلَامُ عَلَيْكَ وَ عَلَى ضَجِيعَتِكَ آدَمَ وَ نُوحَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ- ثُمَّ قَبَّلَ الصَّرِيحَ وَ قَفَّ بِمَا يَلِي الرِّأْسَ وَ قُلْ يَا مُؤَلَّيْ إِلَيْكَ وَفُودِي وَ بِكَ أَتَوَسَّلُ إِلَى رَبِّي فِي بُلُوغِ مَقْصُودِي وَ أَشْهَدُ أَنَّ الْمُتَوَسِّلَ بِكَ غَيْرُ خَائِبٍ وَ الطَّالِبُ بِكَ عَنْ مَعْرِفَةِ غَيْرِ مَرْذُودٍ إِلَّا بِقَضَاءِ حَوَائِجِهِ

Then kiss the shrine and stand near the head, and say, 'O my master, I have come to you^{-asws} as a visitor, and through you^{-asws} I seek means to my Lord^{-azwj} for the fulfilment of my needs! I bear witness that whoever seeks intercession through you^{-asws} will not be disappointed, and whoever approaches you^{-asws} with true knowledge will not be turned away except with the fulfilment of their requests.

فَكُنْ لِي شَفِيعًا إِلَى اللَّهِ رَبِّكَ وَ رَبِّي فِي قَضَاءِ حَوَائِجِي وَ تَيْسِيرِ أُمُورِي وَ كَشْفِ شِدَائِي وَ غُفْرَانِ ذُنُوبِي وَ سَعَةِ رِزْقِي وَ تَطْوِيلِ عُمرِي وَ إِعْطَاءِ سُؤْلِي فِي آخِرَتِي وَ دُنْيَايَ

So, be my intercessor before Allah^{-azwj}, your^{-asws} Lord^{-azwj} and mine, for the Granting of my needs, and the easing of my affairs, and the removal of my hardships, and the Forgiveness of my sins, and the expansion of my sustenance, and the lengthening of my life, and the granting of my desires in both my Hereafter and my world!

اللَّهُمَّ الْعَنْ قَتْلَةَ أَمِيرِ الْمُؤْمِنِينَ-

O Allah^{-azwj}! Curse the killers of Amir Al-Momineen^{-asws}!

اللَّهُمَّ الْعَنْ قَتْلَةَ الْحَسَنِ وَ الْحُسَيْنِ

O Allah^{-azwj}! Curse the killers of Al-Hassan^{-asws} and Al-Husayn^{-asws}!

اللَّهُمَّ الْعَنْ قَتْلَةَ الْأَيْمَةِ- وَ عَذِّبْهُمْ عَذَاباً أَلِيماً لَا تُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ عَذَاباً كَثِيراً لَا انْقِطَاعَ لَهُ وَ لَا أَجَلَ وَ لَا أَمَدَ بِمَا شَاقُوا وَ لَأَاةَ أَمْرِكَ وَ أَعِدِّ لَهُمْ عَذَاباً لَمْ تُحِطْ بِأَحَدٍ مِنْ خَلْقِكَ

O Allah^{-azwj}! Curse the killers of the Imams^{-asws} and Punishment a painful Punishment You^{-azwj} will not Punish anyone from the worlds, a lot of Punishment there neither being termination for it, nor a term, nor a period due to what they had opposed Masters of Your^{-azwj} Command, and Prepare for them Punishment You^{-azwj} have not Released with anyone of Your^{-azwj} creatures!

اللَّهُمَّ وَ أَدْخِلْ عَلَى قَتْلَةِ أَنْصَارِ رَسُولِكَ وَ عَلَى قَتْلَةِ أَمِيرِ الْمُؤْمِنِينَ- وَ عَلَى قَتْلَةِ الْحُسَيْنِ وَ الْحُسَيْنِ وَ عَلَى قَتْلَةِ أَنْصَارِ الْحُسَيْنِ وَ الْحُسَيْنِ- وَ قَتْلَةَ مَنْ قُتِلَ فِي وَ لَأَاةِ آلِ مُحَمَّدٍ أَجْمَعِينَ عَذَاباً أَلِيماً مُضَاعَفاً فِي أَسْفَلِ دَرَكٍ مِنَ الْجَحِيمِ وَ لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَ هُمْ فِيهِ مُبْتَلِسُونَ مُلْعُونُونَ نَاكِسُونَ رُؤُوسِهِمْ عِنْدَ رَبِّهِمْ قَدْ عَابَتُوا النَّدَامَةَ وَ الْحِزْبِي الطَّوِيلَ لِقَتْلِهِمْ عِتْرَةَ أَنْبِيَائِكَ وَ رَسُولِكَ وَ أَتْبَاعَهُمْ مِنْ عِبَادِكَ الصَّالِحِينَ

O Allah^{-azwj}, and upon the killers of the helpers of Your^{-azwj} Rasool^{-saww}, and upon killers of Amir Al-Momineen^{-asws}, and upon killers of Al-Hassan^{-asws} and Al-Husayn^{-asws}, and upon killers of helpers of Al-Hassan^{-asws} and Al-Husayn^{-asws}, and killers of the ones killed in the Wilayah of Progeny^{-asws} altogether a painful Punishment, additional in lowest lever of the Blazing Fire, and do not Lighten the Punishment from them, and they will be despairing, accursed in it, lowering their heads in the Presence of their Lord^{-azwj}, having witnessed the regret and the disgrace for their having killed them^{-asws} for long, the family of Your^{-azwj} Prophets^{-as}, and Your^{-azwj} Messengers^{-as}, and their^{-asws} followers from Your^{-azwj} righteous servants!

اللَّهُمَّ الْعَنْهُمْ فِي مُسْتَسِرِّ السِّرِّ وَ ظَاهِرِ الْعَالَمِيَّةِ فِي أَرْضِكَ وَ سَمَائِكَ اللَّهُمَّ اجْعَلْ لِي قَدَمَ صِدْقٍ فِي أَوْلِيَائِكَ وَ حَبِيبٍ إِلَيَّ مَشَاهِدَهُمْ وَ مُسْتَقَرَّهُمْ حَتَّى تُلْحِقَنِي بِهِمْ وَ تَجْعَلَنِي هُمْ تَبَعاً فِي الدُّنْيَا وَ الْآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ-

O Allah^{-azwj}! Curse them in the deepest secrecy and in the open, across Your^{-azwj} earth and Your^{-azwj} skies. O Allah^{-azwj}! Grant me a firm standing among Your^{-azwj} loyal servants, and Make their sacred places and resting sites beloved to me, so that You^{-azwj} Join me with them and make me their follower in this world and the Hereafter! O most Merciful of the merciful ones!

ثُمَّ قَبَّلَ الصَّرِيحَ وَ اسْتَقْبَلَ قَبْرَ الْحُسَيْنِ بْنِ عَلِيٍّ عَ بِوَجْهِكَ وَ اجْعَلِ الْقَبْلَةَ بَيْنَ كَتِفَيْكَ وَ قُلِ السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ- السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ- السَّلَامُ عَلَيْكَ يَا ابْنَ فَاطِمَةَ الزَّهْرَاءِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ السَّلَامُ عَلَيْكَ يَا أَبَا الْأَيْمَةِ الْهَادِيَةِ الْمُهَدِّيَةِ

Then kiss the Shrine and face the grave of Al-Husayn^{-asws} Bin Ali^{-asws} (head) with your face and make the Qiblah in front of your shoulders and say, 'The greeting be upon you^{-asws}, O Abu Abdullah^{-asws}! The greeting be upon you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}! The greeting be upon you^{-asws}, O son^{-asws} of Amir Al-Momineen^{-asws}! The greeting be upon you^{-asws}, O son^{-asws} of Fatima^{-asws}, chieftess of women of the worlds! The greeting be upon you^{-asws} O father^{-asws} of the Imams^{-asws}, the guides, the guided!

السَّلَامُ عَلَيْكَ يَا صَرِيحَ الدَّمْعَةِ السَّاكِبَةِ السَّلَامُ عَلَيْكَ يَا صَاحِبَ الْمُصِيبَةِ الرَّائِيَةِ السَّلَامُ عَلَيْكَ وَ عَلَى جَدِّكَ وَ أَبِيكَ السَّلَامُ عَلَيْكَ وَ عَلَى أُمِّكَ وَ أَجِيكَ السَّلَامُ عَلَيْكَ وَ عَلَى الْأَيْمَةِ مِنْ ذُرِّيَّتِكَ وَ بَيْتِكَ

The greeting be upon you^{-asws}, O Listener of the one whose tears flow endlessly! The greeting be upon you^{-asws}, O bearer of the ever-renewing tragedy! The greeting be upon you^{-asws} and upon your^{-asws} grandfather^{-saww} and your father^{-asws}. The greeting be upon you^{-asws} and upon

your^{-asws} mother^{-asws} and your^{-asws} brother^{-asws}! The greeting be upon you^{-asws} and upon the Imams^{-asws} from your^{-asws} descendants and your^{-asws} children!

أَشْهَدُ لَقَدْ طَيَّبَ اللَّهُ بِكَ التُّرَابَ وَ أَوْضَحَ بِكَ الْكِتَابَ وَ جَعَلَكَ وَ أَبَاكَ وَ جَدَّكَ وَ أَخَاكَ وَ نَبِيَّكَ عِبْرَةً لِأُولِي الْأَلْبَابِ يَا ابْنَ الْمَيَامِينِ الْأَطْيَابِ النَّالِينَ الْكِتَابَ وَ جَهَّتْ سَلَامِي إِلَيْكَ صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْكَ وَ جَعَلَ أَفْقِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْكَ مَا خَابَ مَنْ تَمَسَّكَ بِكَ وَ لَجَأَ إِلَيْكَ -

I testify that Allah^{-asws} has Purified the earth through you^{-asws}, clarified the Book through you^{-asws}, and made you^{-asws}, and your^{-asws} father^{-asws}, and your^{-asws} grandfather^{-saww}, and your^{-asws} brother^{-asws}, and your^{-asws} sons^{-asws} are a lesson for those of understanding. O son^{-asws} of the noble and pure ones, the reciters of the Book! I direct my greeting to you^{-asws}! May the Salawaat of Allah^{-azwj} and the greeting be upon you^{-asws}! He^{-azwj} has Placed in the hearts of people a longing toward you^{-asws}! Whoever holds onto you^{-asws} and seeks refuge in you^{-asws} will never be disappointed!

ثُمَّ تَحَوَّلْ إِلَى عِنْدِ الرَّجُلَيْنِ وَ قُلِ السَّلَامُ عَلَى أَبِي الْأَيْمَةِ وَ خَلِيلِ النَّبُوَّةِ وَ الْمُخْصُوصِ بِالْأُخُوَّةِ السَّلَامِ عَلَى يَعْسُوبِ الدِّينِ وَ الْإِيمَانِ وَ كَلِمَةِ الرَّحْمَنِ

Then move to the area near the feet and say, 'The greeting be upon the father^{-asws} of the Imams^{-asws}, the intimate companion of Prophethood, the one specially chosen for brotherhood! The greeting be upon the leader of the Eman and religion, the word of the Beneficent!

السَّلَامُ عَلَى مِيزَانِ الْأَعْمَالِ وَ مُقَلَّبِ الْأَحْوَالِ وَ سَيْفِ ذِي الْجَلَالِ وَ سَاقِي السُّلَيْبِ الزُّلَالِ السَّلَامُ عَلَى صَالِحِ الْمُؤْمِنِينَ وَ وَارِثِ عِلْمِ النَّبِيِّينَ وَ الْحَاكِمِ يَوْمَ الدِّينِ

The greeting be upon the scale of deeds, and the turner of the situation, and the sword of the Possessor of the Majesty, and Quencher of the pure 'Salsabeel'. The greeting be upon the righteous among the Momineen, the inheritor of the knowledge of the Prophets^{-as} and the judge on the Day of Religion (Reckoning)!

السَّلَامُ عَلَى شَجَرَةِ التَّقْوَى وَ سَامِعِ السِّرِّ وَ النَّجْوَى السَّلَامُ عَلَى حُجَّةِ اللَّهِ الْبَالِغَةِ وَ نِعْمَتِهِ السَّابِغَةِ وَ نِعْمَتِهِ الدَّامِغَةِ السَّلَامُ عَلَى الصِّرَاطِ الْوَاضِحِ وَ النَّجْمِ الْأَنَاحِ وَ الْإِمَامِ النَّاصِحِ وَ الزَّنَادِ الْقَادِحِ وَ رَحْمَةِ اللَّهِ وَ بَرَكَاتِهِ -

The greeting be upon the tree of piety, and the hearer of secrets and whispers! The greeting be upon the conclusive Divine Authority of Allah^{-azwj}, and His^{-azwj} abundant bounties, and His^{-azwj} Decisive Retribution! The greeting be upon the clear path, and the shining star, the advising Imam^{-asws}, and the kindling spark, and the Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

ثُمَّ قُلِ اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ أَخِي نَبِيِّكَ - وَ وَلِيِّهِ وَ نَاصِرِهِ وَ وَصِيِّهِ وَ زَوِيِّهِ وَ مُسْتَوْدَعِ عِلْمِهِ وَ مَوْضِعِ سِرِّهِ وَ بَابِ حِكْمَتِهِ وَ النَّاطِقِ بِحُجَّتِهِ وَ الدَّاعِي إِلَى شَرِيْعَتِهِ وَ خَلِيفَتِهِ فِي أُمَّتِهِ وَ مُفْرَجِ الْكُرْبِ عَنْ وَجْهِهِ قَاصِمِ الْكُفْرَةِ وَ مُرْغِمِ الْفُجْرَةِ الَّذِي جَعَلْتَهُ مِنْ نَبِيِّكَ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى

Then say, 'O Allah^{-azwj}! Send Salawaat upon Amir Al-Momineen Ali Bin Abu Talib^{-asws}, brother^{-asws} of Your^{-azwj} Prophet^{-saww}, and his^{-saww} guardian, and his^{-saww} helpers, and his^{-saww} successor^{-asws}, and his^{-saww} minister, and depository of his^{-saww} knowledge, and place of his^{-saww} secrets, and the door of his^{-saww} wisdom, and the speaker with his^{-saww} argument, and the caller to his^{-saww} Law, and his^{-saww} caliph among his^{-saww} community, and reliever of the distress from his^{-saww}

saww face, breaker of the Kafirs, and disgracer of the immoral whom You^{-azwj} Made to be from Your^{-azwj} Prophet^{-saww} at the status of Haroun^{-as} from Musa^{-as}!

اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ وَ انصُرْ مَنْ نصرَهُ وَ اخذْ مَنْ خذَلَهُ وَ العنْ مَنْ نَصَبَ لَهُ العَدَاوَةَ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ وَ صلِّ عَلَيْهِ أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَوْصِيَاءِ أَنْبِيَائِكَ يَا رَبَّ الْعَالَمِينَ-

O Allah^{-azwj}! Befriend the one who befriends him^{-asws}, and be Inimical to the one being inimical to him^{-asws}, and Help the one helping him^{-asws} and Abandon the one abandoning him^{-asws}, and Curse the one who installs the enmity to him^{-asws}, from the former ones and the latter ones, and Send Salawaat upon him^{-asws} the best of what You^{-azwj} have Sent upon anyone of the successors^{-as} of Your^{-azwj} Prophet^{-saww}, O Lord^{-azwj} of the worlds!'

ثُمَّ عُدْ إِلَى عِنْدِ الرَّأْسِ لِرِيزَاتِهِ آدَمَ وَ نُوحَ وَ قُلْ فِي رِيزَاتِهِ آدَمَ عَ السَّلَامِ عَلَيْكَ يَا صَفِيَّ اللَّهِ السَّلَامِ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامِ عَلَيْكَ يَا نَبِيَّ اللَّهِ السَّلَامِ عَلَيْكَ يَا أَمِينَ اللَّهِ السَّلَامِ عَلَيْكَ يَا خَلِيفَةَ اللَّهِ فِي أَرْضِهِ

Then return to the head for Ziyarat of Adam^{-as} and Noah^{-as} and say in the Ziyarat of Adam^{-as}, 'The greeting be upon you^{-as} O Elite of Allah^{-azwj}! The greeting be upon you^{-as} O Beloved of Allah^{-azwj}! The greeting be upon you^{-as} O Prophet^{-as} of Allah^{-azwj}! The greeting be upon you^{-as} O trustee of Allah^{-azwj}! The greeting be upon you^{-as} O Caliph of Allah^{-azwj} in His^{-azwj} earth!

السَّلَامِ عَلَيْكَ يَا أَبَا الْبَشَرِ السَّلَامِ عَلَيْكَ وَ عَلَى رُوحِكَ وَ بَدَنِكَ وَ عَلَى الطَّاهِرِينَ مِنْ وُلْدِكَ وَ ذُرِّيَّتِكَ صَلَاةً لَا تُحْصِيهَا إِلَّا هُوَ وَ رَحْمَةً اللَّهُ وَ بَرَكَاتُهُ-

The greeting be upon you^{-as} O father^{-as} of the humans! The greeting be upon you^{-as}, and upon your^{-as} soul and your^{-as} body, and upon the pure ones from your^{-as} children and your^{-as} offspring, Salat which cannot be counted except by Him^{-azwj}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!'

وَ قُلْ فِي رِيزَاتِهِ نُوحٍ عَ السَّلَامِ عَلَيْكَ يَا نَبِيَّ اللَّهِ السَّلَامِ عَلَيْكَ يَا صَفِيَّ اللَّهِ السَّلَامِ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامِ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامِ عَلَيْكَ يَا شَيْخَ الْمُرْسَلِينَ السَّلَامِ عَلَيْكَ يَا أَمِينَ اللَّهِ فِي أَرْضِهِ صَلَوَاتِ اللَّهِ وَ سَلَامُهُ عَلَيْكَ وَ عَلَى رُوحِكَ وَ بَدَنِكَ وَ عَلَى الطَّاهِرِينَ مِنْ وُلْدِكَ وَ رَحْمَةً اللَّهُ وَ بَرَكَاتُهُ-

And say in Ziyarat of Noah^{-as}, 'The greeting be upon you^{-as}, O Prophet^{-as} of Allah^{-azwj}! The greeting be upon you^{-as} O Elite of Allah^{-azwj}! The greeting be upon you^{-as} O Friend of Allah^{-azwj}! The greeting be upon you^{-as} O Beloved of Allah^{-azwj}! The greeting be upon you^{-as} O Elder of the Messengers^{-as}! The greeting be upon you^{-as} O trustee of Allah^{-azwj} in His^{-azwj} earth! May the Salawaat of Allah^{-azwj}, and His^{-azwj} Greeting be upon you^{-as}, and upon your^{-as} soul and your^{-as} body, and upon the pure ones from your^{-as} children, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!'

ثُمَّ صَلِّ سِتَّ رَكَعَاتٍ رَكَعَاتٍ مِنْهَا لِرِيزَاتِهِ أَمِيرِ الْمُؤْمِنِينَ عَ ثَمَّ رَأَى فِي الرَّجْعَةِ الْأُولَى فَالْحَتَّى الْكِتَابِ وَ سُورَةَ الرَّحْمَنِ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ سُورَةَ يَسَ وَ تَشَهُدًا وَ سَلَامًا وَ سَبَّحَ تَسْبِيحَ الزُّهْرَاءِ ع- وَ اسْتَغْفِرَ اللَّهُ عَزَّ وَ جَلَّ وَ ادْعُ لِنَفْسِكَ

Then pray six units of Salat, two of these for Ziyarat of Amir Al-Momineen^{-asws}, reading in the first unit Surah Al Fatiha and Surah Al Rahman, and in the second Surah Al Hamd and Surah Yaseen, and perform Tashahhud and salaam, and glorify with the glorification of Al Zahra^{-asws}, and seek Forgiveness of Allah^{-azwj} Mighty and Majestic, and supplicate for yourself.

ثُمَّ قُلِ اللَّهُمَّ إِنِّي صَلَّيْتُ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةً مِّنِّي إِلَى سَيِّدِي وَ مَوْلَايَ وَلِيِّكَ وَ أَخِي رَسُولِكَ أَمِيرِ الْمُؤْمِنِينَ وَ سَيِّدِ الْوَصِيِّينَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ عَلَى آلِهِ

Then say, 'O Allah^{-azwj}! I have prayed these two units of Salat as a gift from me to my chief and my master, Your^{-azwj} Guardian and brother of Your^{-azwj} Rasool^{-saww}, Emir of the Momineen, and chief of the successors^{-as} Ali Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} and his^{-asws} Progeny^{-asws}!

اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَقَبَّلْهَا مِنِّي وَ اجْزِنِي عَلَى ذَلِكَ جَزَاءَ الْمُحْسِنِينَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Accept it from me and Reward me upon that the Recompense of the good doers!

اللَّهُمَّ لَكَ صَلَّيْتُ وَ لَكَ رَكَعْتُ وَ لَكَ سَجَدْتُ وَ خَدَّكَ لَا شَرِيكَ لَكَ لِأَنَّهُ لَا تَكُونُ الصَّلَاةُ وَ الرُّكُوعُ وَ السُّجُودُ إِلَّا لَكَ لِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ

O Allah^{-azwj}! To You^{-azwj} I have prayed and to You^{-azwj} Alone I have bowed and prostrated. There is no associate for You^{-azwj} because there cannot be the salat, and the Ruk'u and the Sajdah except to You^{-azwj} because You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَقَبَّلْ مِنِّي زِيَارَتِي وَ أَعْطِنِي سُؤْلِي بِمُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ-

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Accept my Ziyarat from me, and Grant me my requests through Muhammad^{-saww} and his^{-saww} pure Progeny^{-asws}!

وَ تُهْدِي الْأَرْبَعِ رَكَعَاتِ الْأُخْرَى إِلَى آدَمَ وَ نُوحٍ ثُمَّ تَسْجُدُ سَجْدَةَ الشُّكْرِ وَ قُلْ فِيهِمَا اللَّهُمَّ إِلَيْكَ تَوَجَّهْتُ وَ بِكَ اعْتَصَمْتُ وَ عَلَيْكَ تَوَكَّلْتُ

And gift the other four units of Salat to Adam^{-as} and Noah^{-as}. Then perform Sajdah, the Sajdah of thanks, and say in these, 'O Allah^{-azwj}! To You^{-azwj} I have diverted, and with You^{-azwj} I have adhered, and upon You^{-azwj} I have relied!

اللَّهُمَّ أَنْتَ ثِقَتِي وَ رَجَائِي فَاطْفِنِي مَا أَهْمَنِي وَ مَا لَا يُهْمُنِي وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي عَزَّ جَارُكَ وَ جَلَّ ثَنَاؤُكَ وَ لَا إِلَهَ غَيْرُكَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ قَرِّبْ قَرَجَهُمْ-

O Allah^{-azwj}! You^{-azwj} are my Trust, and my Hope, so Suffice me of what worries me and what does not worry me, and what You^{-azwj} are more Knowing with than me! Mighty is Your^{-azwj} Shelter and Majestic is Your^{-azwj} laudation, and there is no god apart from You^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Draw their^{-asws} relief closer!

ثُمَّ صَعَّ خَدَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ وَ قُلْ اِرْحَمْ دُلِّي نَبِيَّ يَدَيْكَ وَ تَضَرَّعِي إِلَيْكَ وَ وَحْشَتِي مِنَ النَّاسِ وَ أَنْسِي بِكَ يَا كَرِيمُ يَا كَرِيمُ يَا كَرِيمُ-

Then place your right cheek upon the ground and say, 'Mercy my humbleness in front of You^{-azwj}, and by beseeching to you^{-azwj}, and my loneliness from the people, and Comfort me with You^{-azwj}, O Benevolent, O Benevolent, O Benevolent!'

ثُمَّ صَعَّ خَدَّكَ الْأَيْسَرَ عَلَى الْأَرْضِ وَ قُلْ لَا إِلَهَ إِلَّا أَنْتَ رَبِّي حَقًّا حَقًّا سَجَدْتُ لَكَ يَا رَبِّ تَعْبُدًا وَ رِقًّا

Then place your left cheek upon the ground and say, 'There is no god except You^{-azwj}, my Lord^{-azwj}, truly, truly! I have done Sajdah to You^{-azwj}, O Lord^{-azwj}, in worship and servitude!

اللَّهُمَّ إِنَّ عَمَلِي ضَعِيفٌ فَضَاعِفْهُ لِي يَا كَرِيمُ يَا كَرِيمُ يَا كَرِيمُ-

O Allah^{-azwj}! My deeds are weak so multiply these for me O Benevolent, O Benevolent, O Benevolent!

ثُمَّ عُدَّ إِلَى السُّجُودِ وَ قُلْ شُكْرًا مِائَةً مَرَّةً وَ اجْتَهِدْ فِي الدُّعَاءِ فَإِنَّهُ مَوْضِعٌ مَسْأَلَةٍ وَ أَكْثَرُ مِنَ الْإِسْتِعْفَارِ فَإِنَّهُ مَوْضِعٌ مَغْفِرَةٍ وَ اسْأَلِ الْحَوَائِجَ فَإِنَّهُ مَقَامٌ إِجَابَةٍ وَ كُلَّمَا صَلَّيْتَ صَلَاةً فَرَضًا كَانَتْ أَوْ نَفْلًا مُدَّةً مَقَامِكَ بِمَشْهَدِ أَمِيرِ الْمُؤْمِنِينَ ع فَادْعُ بِهَذَا الدُّعَاءِ

Then return to the Sajdah and say thanking one hundred times, and make efforts in the supplication, for it is a place of requesting, and frequent from seeking the Forgiveness for it is a place of Forgiveness, and ask the needs for it is a place of Answer, and every time you pray Salat, whether it was an obligatory or an option, extending your standing in the Shrine of Amir Al-Momineen^{-asws}, supplicate with this supplication: -

اللَّهُمَّ إِنَّهُ لَا بُدَّ مِنْ أَمْرِكَ وَ لَا بُدَّ مِنْ قَدْرِكَ وَ لَا بُدَّ مِنْ قَضَائِكَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ- إِلَى آخِرِ مَا مَرَّ مِنَ الدُّعَاءِ-

'O Allah^{-azwj}! There is no escape from Your^{-azwj} Command, nor any escape from Your^{-azwj} Pre-Determination, nor any escape from Your^{-azwj} Decree, nor is there any might nor strength except with You^{-azwj}' – up to the end what has passed from the supplication.

ثُمَّ قَالَ تَبَتُّهُ فِي وَدَاعِ سَيِّدِنَا أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ- إِذَا أَرَدْتَ ذَلِكَ فَاسْتَأْنِفِ الزِّيَارَةَ وَ اصْنَعْ فِيهَا مَا صَنَعْتَ فِي أَوَّلِ وُصُولِكَ مِنْ أَوَّلِهِ إِلَى آخِرِهِ كَمَا تَقَدَّمَ بَيَانُهُ

Then he said in completion in bidding farewell to our chief Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, 'When you intend that, resume the Ziyarat and do in it what you had done in the beginning of your arrival, from its beginning to its end, just as its explanation has preceded.

ثُمَّ وَدَّعَهُ فِي آخِرِهَا فَقُلْ آمَنْتُ بِاللَّهِ وَ بِالرُّسُلِ وَ بِمَا جِئْتُ بِهِ وَ دَلَّلْتَنِي عَلَيْهِ وَ دَعَوْتَنِي إِلَيْهِ رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَ اتَّبَعْنَا الرَّسُولَ وَ آلَ الرَّسُولِ فَاتَّكُبْنَا مَعَ الشَّاهِدِينَ

The bid him^{-asws} farewell in its end saying, say, 'I have believed in Allah^{-azwj} and the Rasool^{-saww}, and with whatever he^{-saww} had come with, and pointed me upon, and called me to! **Our Lord! We believe in what You have Revealed and we follow the Rasool**, - and Progeny^{-asws} of the Rasool^{-saww} - **so Write us down with the testifiers**' [3:53]!

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَةِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ- وَ أَحْيِ رَسُولَ اللَّهِ وَ ارْزُقْنِي زِيَارَتَهُ أَبَدًا مَا أَحْيَيْتَنِي

O Allah-^{azwj}! Do not Make it last of the pacts from Ziyarat of our master Emir of the Momineen, and brother-^{asws} of Rasool-Allah-^{saww}, and Grace me his-^{asws} Ziyarat for every, for as long You-^{azwj} Cause me to live!

اللَّهُمَّ لَا تَحْرِمْنِي ثَوَابَ زِيَارَتِهِ وَارْزُقْنِي الْعُودَ ثُمَّ الْعُودَ السَّلَامَ عَلَيْكَ يَا مَوْلَايَ سَلَامٌ مُودَعٌ لَا سَعِيمَ وَلَا قَالٍ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

O Allah-^{azwj}! Do not Deprive me the Rewards of his-^{asws} Ziyarat, and Grace me the return! The greeting be upon you-^{asws}, O my master, greeting of farewell not out of tiredness or resentment, and Mercy of Allah-^{azwj} and His-^{azwj} Blessings!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَبَلِّغْ أَزْوَاجَهُمْ وَأَجْسَادَهُمْ مِنِّي أَفْضَلَ النَّجِيَّةِ وَالسَّلَامِ وَالسَّلَامَ عَلَى مَلَائِكَةِ اللَّهِ الْحَافِظِينَ بِحَذَا الْمَشْهَدِ الشَّرِيفِ السَّلَامَ عَلَى رَسُولِ اللَّهِ السَّلَامَ عَلَى فَاطِمَةَ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ السَّلَامَ عَلَى أَمِيرِ الْمُؤْمِنِينَ-

O Allah-^{azwj}! Send Salawaat upon Muhammad-^{saww} and Progeny-^{asws} of Muhammad-^{saww}, and Convey from me to their-^{asws} souls and their-^{asws} bodies, the best salutations, and the greetings! And the greeting be upon the Angels of Allah-^{azwj} surrounding this noble shrine! The greeting be upon Rasool-Allah-^{saww}! The greeting be upon (Syeda) Fatima-^{asws} chieftess of women of the worlds! The greeting be upon Amir Al-Momineen-^{asws}!

السَّلَامُ عَلَى الْحَسَنِ وَالْحُسَيْنِ وَعَلِيِّ بْنِ الْحُسَيْنِ- وَ مُحَمَّدٍ بْنِ عَلِيٍّ وَ جَعْفَرِ بْنِ مُحَمَّدٍ وَ مُوسَى بْنِ جَعْفَرٍ وَعَلِيِّ بْنِ مُوسَى وَ مُحَمَّدِ بْنِ عَلِيٍّ- وَ عَلِيِّ بْنِ مُحَمَّدٍ وَ الْحَسَنِ بْنِ عَلِيٍّ- وَ الْحُجَّةِ الْقَائِمِ بِأَمْرِ اللَّهِ الْمُتَّقِمِ مِنْ أَعْدَائِهِ

The greeting be upon Al-Hassan-^{asws} and Al-Husayn-^{asws}, and Ali-^{asws} Bin Al-Husayn-^{asws}, and Muhammad-^{asws} Bin Ali-^{asws}, and Ja'far-^{asws} Bin Muhamad-^{asws}, and Musa-^{asws} Bin Ja'far-^{asws}, and Ali-^{asws} Bin Musa-^{asws}, and Muhammad-^{asws} Bin Ali-^{asws}, and Ali-^{asws} Bin Muhammad-^{asws}, and Al-Hassan-^{asws} Bin Ali-^{asws}, and the Divine Authority, the standing with the Commands of Allah-^{azwj}, the avenger from His-^{azwj} enemies!

السَّلَامُ عَلَى سَيِّدِ رَسُولِ اللَّهِ- وَ مُظْهِرِ دِينِ اللَّهِ سَلَاماً وَاصِلاً دَائِماً سَرْمِداً لَا انْقِطَاعَ لَهُ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَنَا بِكُمْ مِنَ الْبَيْتِ وَالضَّلَالَةِ

The greeting be upon the namesake of Rasool-Allah-^{saww}, and manifester of the religion of Allah-^{azwj}, continuous greeting, constant, perpetual having no termination for it! The greeting be upon you-^{asws} and Mercy of Allah-^{azwj} and His-^{azwj} Blessings! The Praise is for Allah-^{azwj} Who Saved us through you-^{asws} from the Polytheism and the straying!

اللَّهُمَّ اجْعَلْنِي بِمَنْ تَنَالَهُ مِنْكَ صَلَوَاتٌ وَرَحْمَةٌ وَ احْفَظْنِي بِحِفْظِ الْإِيمَانِ وَ لَا تُشْمِتْ بِي مَنْ عَادَيْتُهُ فَبِكَ يَا رَبَّ الْعَالَمِينَ-

O Allah-^{azwj}! Make me from the ones who attain from You-^{azwj} Salawaat and Mercy, and Protect me with the Protection of Eman, and do not Let my enemies gloat with me, O Lord-^{azwj} of the worlds!'

ثُمَّ قَبْلِ الضَّرِيحِ الْمُقَدَّسِ صَلَوَاتِ اللَّهِ عَلَى صَاحِبِهِ وَ ادْعُ اللَّهَ بِمَا تُرِيدُ وَ انصُرْ مَعْبُوطاً مَرْحُوماً إِنْ شَاءَ اللَّهُ تَعَالَى.

Then kill the Holy Shrine, may the Salawaat of Allah^{-azwj} upon its owner, and supplicate to Allah^{-azwj} with what you want, and leave delighted and Mercied, if Allah^{-azwj} the Exalted so Desires!"¹⁴⁷ (Not a Hadeeth)

أقول يناسب أن يتلى عند ضريح آدم ع أو بعد الصلاة لزيارته الدعاء المروي عن سيد الساجدين صلوات الله عليه المشتمل على الصلاة عليه ص و هو مما ألحق ببعض نسخ الصحيفة أيضا و هو هذا

I say that it is appropriate to recite, at the shrine of Adam^{-as} or after the prayer for his visitation, the supplication narrated from the Zayn Al-Abideen^{-asws}, which includes sending Salawaat upon him^{-asws}. This supplication has also been added to some copies of the 'Sahifa', and it is as follows.

اللَّهُمَّ وَ آدَمُ بَدِيعُ فَطْرَتِكَ وَ أَوَّلُ مُعْتَرِفٍ مِنَ الطِّينِ بِرُبُوبِيَّتِكَ وَ بِكُرِّ حُجُجِكَ عَلَى عِبَادِكَ وَ بِرَبِّيَّتِكَ وَ الدَّلِيلُ عَلَى الإِسْتِجَارَةِ بِعَفْوِكَ مِنْ عِقَابِكَ وَ النَّاهِجُ سُبُلَ تَوْبَتِكَ وَ الوَسِيلَةُ بَيْنَ الخَلْقِ وَ بَيْنَ مَعْرِفَتِكَ وَ الَّذِي لَقَّيْتَهُ مَا رَضِيتَ عَنْهُ بِمَنِّكَ عَلَيْهِ وَ رَحْمَتِكَ لَهُ

O Allah^{-azwj}, and Adam^{-as} is beginning of Your^{-azwj} Naturing and the first one to acknowledge from the clay, with Your^{-azwj} Lord^{-azwj}, and Your^{-azwj} early Divine Authority upon Your^{-azwj} servants and Your^{-azwj} Created beings, and the pointer to seeking the shelter with Your^{-azwj} Pardon from Your^{-azwj} Punishment, and the paver of the ways of Your^{-azwj} Acceptance of repentance, and the means between the creatures and recognising You^{-azwj}, whom You^{-azwj} had Indoctrinated what You^{-azwj} Pleasid with, with Your^{-azwj} Conferment upon him and Your^{-azwj} Mercy for him!

وَ المُنِيبُ الَّذِي لَمْ يُصِرَّ عَلَى مَعْصِيَتِكَ وَ سَابِقُ المُتَدَلِّلِينَ بِخَلْقِ رَأْسِهِ فِي حَرَمِكَ وَ المُتَوَسِّلُ بَعْدَ المَعْصِيَةِ بِالطَّاعَةِ إِلَى عَفْوِكَ وَ أَبُو الأَنْبِيَاءِ الَّذِينَ أُوذُوا فِي حَنَبِكَ وَ أَكْثَرُ سُكَّانِ الأَرْضِ سَعِيًّا فِي طَاعَتِكَ

And he^{-as} was the penitent who did not persist upon disobeying You^{-azwj}, and the preceded to the humbling by shaving his head in Your^{-azwj} Sanctuary, and the seeker of means after the disobedience with the obedience to Your^{-azwj} Pardon, and father^{-as} of the Prophets^{-as}, those who had endured harm for Your^{-azwj} Sake, and frequently strove the dwellings of the earth in Your^{-azwj} obedience!

فَصَلِّ عَلَيْهِ أَنْتَ يَا رَحْمَانُ وَ مَلَائِكَتُكَ وَ سُكَّانُ سَمَاوَاتِكَ وَ أَرْضِكَ كَمَا عَظَّمْتَ حَرَمَاتِكَ وَ دَلَّنَا عَلَى سَبِيلِ مَرْضَاتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

You^{-azwj} Send Salawaat upon him^{-as}, O Beneficent, and Your^{-azwj} Angels, and dwellers of Your^{-azwj} skies and Your^{-azwj} earth, just as he^{-as} had revered Your^{-azwj} Sanctities and pointed us upon the way of Your^{-azwj} Pleasure, O most Merciful of the merciful ones!"¹⁴⁸

أقول ينبغي أن يزور الحسين عند قبر أمير المؤمنين صلوات الله عليهما

I say it is befitting to do Ziyarat of Al-Husayn^{-asws} by the grave of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both.

¹⁴⁷ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 18 b

¹⁴⁸ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 18 c

19- وَ ذَكَرَ أَنَّ الصَّادِقَ ع زَارَ رَأْسَ الْحُسَيْنِ ع - عِنْدَ رَأْسِ أَمِيرِ الْمُؤْمِنِينَ ع وَ صَلَّى عِنْدَهُ أَرْبَعَ رَكَعَاتٍ وَ هِيَ هَذِهِ

And he mentioned that Al-Sadiq^{-asws} visited the head of Al-Husayn^{-asws} by the head of Amir Al-Momineen^{-asws} and prayed four units Salat at it, and it is this: -

السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ - السَّلَامُ عَلَيْكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ - السَّلَامُ عَلَيْكَ يَا ابْنَ الصَّيِّدَةِ الطَّاهِرَةِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ السَّلَامُ عَلَيْكَ يَا مَوْلَايَ
يَا أَبَا عَبْدِ اللَّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

'The greeting be upon you^{-asws} O son^{-asws} of Rasool-Allah^{-sawww}! The greeting be upon you^{-asws} O son^{-asws} of Amir Al-Momineen^{-asws}! The greeting be upon you^{-asws} O son^{-asws} of the truthful woman, the pure chieftess of women of the worlds! The greeting be upon you^{-asws} O my master, O Abu Abdullah^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَ آتَيْتَ الزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ وَ تَلَوْتَ الْكِتَابَ حَقَّ تِلَاوَتِهِ وَ جَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ وَ صَبَرْتَ عَلَى الْأَذَى فِي جَنْبِهِ مُحْتَسِبًا حَتَّى أَتَاكَ الْيَقِينُ

I testify you^{-asws} had established the Salat and gave the Zakat, and you^{-asws} instructed with the good and forbade from the evil, and you^{-asws} recited the Book as is the right of reciting it, and fought in the way of Allah^{-azwj} as is the right of fighting it, and you^{-asws} were patient upon the harm for His^{-azwj} Sake in anticipation until the certainty (death) came to you^{-asws}!

وَ أَشْهَدُ أَنَّ الَّذِينَ خَالَفُوكَ وَ حَارَبُوكَ وَ أَنَّ الَّذِينَ خَدَلُوكَ وَ الَّذِينَ قَتَلُوكَ مَلْعُونُونَ عَلَى لِسَانِ النَّبِيِّ الْأُمِّيِّ وَ قَدْ حَابَ مِنْ أَفْتَرَى لَعَنَ اللَّهُ الظَّالِمِينَ لَكُمْ مِنَ الْأُولَى وَ الْآخِرِينَ وَ ضَاعَفَ عَلَيْهِمُ الْعَذَابَ الْأَلِيمَ

And I testify that those who opposed you^{-asws}, and battled you^{-asws}, and those who abandoned you^{-asws}, and those who killed you^{-asws} are accursed upon the tongue of the Ummay Prophet^{-sawww}, and he will be disappointed, the one who fabricated! May Allah^{-azwj} Curse the ones who oppressed you^{-asws}, from the former ones and the latter ones, and Multiply the Punishment upon them!

أَتَيْتُكَ يَا مَوْلَايَ يَا ابْنَ رَسُولِ اللَّهِ زَائِرًا عَارِفًا بِحَقِّكَ مُؤَلِّبًا لِأَوْلِيَانِكَ مُعَادِيًا لِأَعْدَائِكَ مُسْتَبْصِرًا بِالْهُدَى الَّتِي أَنْتَ عَلَيْهِ عَارِفًا بِضَلَالَةِ مَنْ خَالَفَكَ فَاشْفَعْ لِي عِنْدَ رَبِّكَ.

I have come to you^{-asws}, O my master, O son^{-asws} of Rasool-Allah^{-sawww}, as a visitor, recogniser of your^{-asws} right, a friend to your^{-asws} friends, and enemy to your^{-asws} enemies, insightful with the guidance which you^{-asws} are upon, recogniser of the straying of the ones who had opposed you^{-asws}, so intercede for me in the Presence of your^{-asws} Lord^{-azwj}!''149

أقول: سيأتي تمامها في زيارة الحسين ع فإن عمل بجميعها كان أفضل.

I say, 'I shall come with its complete version in the Ziyarat of Al-Husayn^{-asws}, but working with all of them would be better'.

20- ثُمَّ ذَكَرَ السَّيِّدُ رَحْمَةَ اللَّهِ زِيَارَةَ الْوَدَاعِ نَحْوًا مِمَّا مَرَّ ثُمَّ قَالَ زِيَارَةٌ ثَانِيَةٌ يُزَارُ بِهَا عَ تَقِفُ عَلَى قَبْرِهِ الشَّرِيفِ وَ تَقُولُ السَّلَامُ مِنَ اللَّهِ عَلَى مُحَمَّدٍ أَمِينِ اللَّهِ عَلَى رِسَالَتِهِ وَ عَزَائِمِ أَمْرِهِ وَ مَعْدِنِ الْوَحْيِ وَ التَّنْزِيلِ الْخَاتِمِ لِمَا سَبَقَ وَ الْفَاتِحِ لِمَا اسْتَقْبَلَ وَ الْمُهَيِّمِ عَلَى ذَلِكَ كُلِّهِ وَ الشَّاهِدِ عَلَى الْخَلْقِ وَ السِّرَاجِ الْمُنِيرِ

Then the Seyyid, may Allah^{-azwj} have Mercy on him, mentioned the Ziyarat of farewell approximately to what has already passed. Then he said, 'A second Ziyarat you should visit him^{-asws} with, 'Pause at the noble grave and say, 'The Greeting from Allah^{-azwj} be upon Muhammad^{-saww}, trustee of Allah^{-azwj} upon His^{-azwj} Messages, and His^{-azwj} Mighty Commands, and the Mine of Revelation and the Scriptures, the seal of what had preceded and the beginning of what is in the future, and the dominant upon that, all of it, and the witness upon the creation, and the radiant lamp!

وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ الطَّاهِرِينَ أَفْضَلَ وَ أَكْمَلَ وَ أَوْسَعَ وَ أَنْفَعَ وَ أَشْرَفَ مَا صَلَّيْتَ عَلَى أَنْبِيَائِكَ وَ أَصْغِيَاءِكَ

The greeting be upon him^{-asws} and the Mercy of Allah^{-azwj} and His^{-azwj} Blessings! O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and upon People^{-asws} of his^{-saww} Household, the pure, the best, and the most perfect, and the vastest, and most beneficial, and noblest of what You^{-azwj} have Sent upon Your^{-azwj} Prophets^{-as} and Your^{-azwj} elites!

اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَبْدِكَ وَ خَيْرِ خَلْقِكَ بَعْدَ نَبِيِّكَ- وَ أَحْيِ رَسُولِكَ وَ وَصِيَّهُ الَّذِي بَعَثْتَهُ بِعِلْمِكَ وَ جَعَلْتَهُ هَادِيًا لِمَنْ شِئْتَ مِنْ خَلْقِكَ وَ الدَّلِيلَ عَلَى مَنْ بَعَثْتَهُ بِرِسَالَتِكَ وَ دِيَانَ الدِّينِ بِعَدْلِكَ وَ فَضْلَ فَضَائِكَ بَيْنَ خَلْقِكَ وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

O Allah^{-azwj}! Send Salawaat upon Amir Al-Momineen^{-asws}, Your^{-azwj} servant, and best of Your^{-azwj} creation after Your^{-azwj} Prophet^{-saww}, and brother^{-asws} of Your^{-azwj} Rasool^{-saww}, and his^{-saww} successor^{-asws} whom You^{-azwj} had Sent with Your^{-azwj} Knowledge, and Made him^{-asws} a guide for the one You^{-azwj} Desire from Your^{-azwj} creatures, and the pointer upon the one You^{-azwj} had Sent with Your^{-azwj} Messages, and the judge of religion with Your^{-azwj} Justice, and Your^{-azwj} decisive Judgment between Your^{-azwj} creatures, and the greeting be upon you^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

اللَّهُمَّ صَلِّ عَلَى الْأَيْمَةِ مِنْ وُلْدِهِ الْقَوَامِينَ بِأَمْرِكَ مِنْ بَعْدِهِ الْمُطَهَّرِينَ الَّذِينَ ارْتَضَيْتَهُمْ أَنْصَارًا لِدِينِكَ وَ حَفِظْتَ عَلَى سِرِّكَ وَ شَهَدَاءَ عَلَى خَلْقِكَ وَ أَعْلَامًا لِعِبَادِكَ

O Allah^{-azwj}! Send Salawaat upon the Imam^{-asws} from his^{-asws} sons^{-asws}, the ones standing with Your^{-azwj} Commands from after him^{-asws}, the Purified, those whom You^{-azwj} had Selected as helpers for Your^{-azwj} religion, and Your^{-azwj} Preservers upon Your^{-azwj} secret, and witnesses upon Your^{-azwj} creatures, and flags for Your^{-azwj} servants!

السَّلَامُ عَلَى خَالِصَةِ اللَّهِ مِنْ خَلْفِهِ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ-

The greeting be upon the sincere one of Allah^{-azwj} from His^{-azwj} creatures! The greeting be upon the Angels of Allah^{-azwj}! The greeting be upon you^{-asws}, O Amir Al-Momineen^{-asws}!

السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا عَمُودَ الدِّينِ السَّلَامُ عَلَيْكَ يَا قَسِيمَ الْجَنَّةِ وَ النَّارِ

The greeting be upon you^{-asws}, O Beloved of Allah^{-azwj}! The greeting be upon you^{-asws} O elite of Allah^{-azwj}! The greeting be upon you^{-asws}, O Guardian of Allah^{-azwj}! The greeting be upon you^{-asws} O Divine Authority of Allah^{-azwj}! The greeting be upon you^{-asws} O caliph of Allah^{-azwj}! The greeting be upon you^{-asws}, O pillar of religion! The greeting be upon you^{-asws}, O distributor of the Paradise and the Hellfire!

أَشْهَدُ أَنَّكَ كَلِمَةُ التَّقْوَى وَ بَابُ الْهُدَى وَ الْعُرْوَةُ الْوُثْقَى وَ الْحَبْلُ الْمَتِينُ وَ الصِّرَاطُ الْمُسْتَقِيمُ وَ أَشْهَدُ أَنَّكَ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ وَ شَاهِدُهُ عَلَى عِبَادِهِ وَ أَمِينُهُ عَلَى عِلْمِهِ وَ حَارِزُ سِرِّهِ وَ مَوْضِعُ حِكْمَتِهِ وَ أَحْوُ رَسُولِهِ ع-

I testify you^{-asws} are the pious word, and the door of guidance, and the firmest handhold, and the unbreakable rope, and the straight path; and I testify you^{-asws} are a Divine Authority of Allah^{-azwj} upon His^{-azwj} creatures, and His^{-azwj} witness upon His^{-azwj} servants, and His^{-azwj} trustee upon His^{-azwj} Knowledge, and treasurer of His^{-azwj} secrets, and place of His^{-azwj} wisdom, and brother^{-asws} of His^{-azwj} Rasool^{-saww}!

وَ أَشْهَدُ أَنَّ دَعْوَتَكَ حَقٌّ وَ كُلُّ دَاعٍ مَنصُوبٍ ذُنُوبَكَ بَاطِلٌ مَدْحُوضٌ أَنْتَ أَوَّلُ مَظْلُومٍ وَ أَوَّلُ مَغْضُوبٍ حَقُّهُ صَبْرَتٌ وَ احْتِسَابَتٌ

And I testify that you^{-asws} call is the truth, and every caller set up against you^{-asws} is false and refuted. You^{-asws} are the first who was wronged and the first whose right was usurped. You^{-asws} endured with patience and anticipated (Rewards from Allah^{-azwj})!

لَعَنَ اللَّهُ مَنْ ظَلَمَكَ وَ تَقَدَّمَ عَلَيْكَ وَ صَدَّ عَنْكَ لَعْنًا كَبِيرًا يَلْعَنُهُمْ بِهِ كُلُّ مَلَكٍ مُقَرَّبٍ وَ نَبِيٍّ مُرْسَلٍ وَ كُلُّ عَبْدٍ مُؤْمِنٍ مُتَمَحِّنٍ صَلَّى اللَّهُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ عَلَى رُوحِكَ وَ بَدَنِكَ

May Allah^{-azwj} Curse those who wronged you^{-asws}, who preceded you^{-asws} unjustly, and who turned people away from you^{-asws} with a great curse by which every near angel, every Sent Prophet^{-as}, and every tested believing servant curses them. May the Greeting be upon you^{-asws}, O Amir Al-Momineen^{-asws} and upon your soul and body!

أَشْهَدُ أَنَّكَ عَبْدُ اللَّهِ وَ أَمِينُهُ بَلَغْتَ نَاصِحًا وَ أَدَيْتَ أَمِينًا وَ قُتِلْتَ صِدْقًا مَظْلُومًا وَ مَضَيْتَ عَلَى بَيِّنٍ لَمْ تُؤَيِّرْ عَمَى عَلَى هُدًى وَ لَمْ تَلْمِ مِنْ حَقِّ إِلَى بَاطِلٍ

I testify you^{-asws} are a servant of Allah^{-azwj} and His^{-azwj} trustee! You^{-asws} had delivered, advised, and fulfilled the trust faithfully, and were killed as a truthful and wronged and were martyred! You^{-asws} departed with certainty, never preferring blindness over guidance, nor inclining from truth to falsehood!

وَ أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَ آتَيْتَ الزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ وَ اتَّبَعْتَ الرَّسُولَ وَ نَصَحْتَ لِلْأُمَّةِ وَ تَلَوْتَ الْكِتَابَ حَقًّا تِلَاوَتِهِ وَ جَاهَدْتَ فِي اللَّهِ حَقًّا جِهَادِهِ وَ دَعَوْتَ إِلَى سَبِيلِهِ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ حَتَّى أَتَاكَ الْيَقِينُ

And I testify you^{-asws} established the Salat, and gave and the Zakat, and enjoined the good, and forbade the evil, and followed the Rasool^{-saww}, and sincerely advised the community, and recited the Book and is right of its recitation, and fought in the way of Allah^{-azwj} as He^{-azwj} is rightful of, and called to His^{-azwj} path with wisdom and good counsel until certainty (death) came to you!

أَشْهَدُ أَنَّكَ كُنْتَ عَلَى بَيِّنَةٍ مِنْ رَبِّكَ وَ دَعَوْتَ إِلَيْهِ عَلَى بَصِيرَةٍ وَ بَلَغْتَ مَا أَمَرْتَ بِهِ وَ قُضِيَ بِحَقِّ اللَّهِ عَزَّ وَ أَهْلِهِ وَ لَا مُوَهِنٍ

I testify that you^{-asws} were upon clear proof from your^{-asws} Lord^{-azwj} called to Him^{-azwj} with insight, and conveyed what you^{-asws} were Commanded to, and upheld the right of Allah^{-azwj} without weakness or hesitation!

فَصَلَّى اللَّهُ عَلَيْكَ صَلَاةً مُتَّابِعَةً مُتَوَاصِلَةً مُتَزَادِفَةً يُتَّبِعُ بَعْضُهَا بَعْضًا لَا انْقِطَاعَ لَهَا وَ لَا أَمَدَ وَ لَا أَجَلَ وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ. وَ جَزَاكَ اللَّهُ مِنْ صِدْقٍ خَيْرًا عَنْ رَجِيئِهِ

May Allah Send continuous, and uninterrupted, and successive Salawaat upon you^{-asws}, without termination for it, nor permit, nor term, and the greeting be upon^{-asws} and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! And may Allah^{-azwj} Reward you^{-asws} goodly on behalf of his citizen!

أَشْهَدُ أَنَّ الْجِهَادَ مَعَكَ حَقٌّ وَ أَنَّ الْحَقَّ مَعَكَ وَ إِلَيْكَ وَ أَنْتَ أَهْلُهُ وَ مَعْدَنُهُ وَ مِيرَاثُ النَّبُوَّةِ عِنْدَكَ فَصَلَّى اللَّهُ عَلَيْكَ وَ سَلَّمَ تَسْلِيمًا وَ عَذَّبَ اللَّهُ قَاتِلَكَ بِأَنْوَاعِ الْعَذَابِ

I testify that striving in Jihad alongside you^{-asws} is the truth, and that truth is with you^{-asws}, directed towards you^{-asws}, and you^{-asws} are its rightful bearer and source. The inheritance of Prophethood rests with you^{-asws}. May Allah^{-azwj} Send His^{-azwj} Salawaat and greeting be upon you^{-asws} and Punish your^{-asws} killer with various forms of Punishment!

أَتَيْتُكَ يَا أَمِيرَ الْمُؤْمِنِينَ عَارِفًا بِحَقِّكَ مُسْتَبْصِرًا بِشَأْنِكَ مُعَادِيًا لِأَعْدَائِكَ مُوَالِيًا لِأَوْلِيَائِكَ يَا أَبِي أَنْتَ وَ أُمِّي أَنْتِئِكَ عَائِدًا بِكَ مِنْ نَارٍ اسْتَحَقَّهَا مِثْلِي بِمَا جَنَيْتُ عَلَى نَفْسِي

I have come to you, O Amir Al-Momineen^{-asws}, recognising your^{-asws} right, insightful about your status, hostile to your^{-asws} enemies, and loyal to your^{-asws} allies! May my father and mother be sacrificed for you^{-asws}. I have come seeking refuge with you^{-asws} from the Hellfire, which someone like me has rightfully earned due to my own misdeeds!

أَتَيْتُكَ وَإِنْدَا لِعَظِيمِ خَالِكَ وَ مَنْزِلَتِكَ عِنْدَ اللَّهِ وَ عِنْدَ رَسُولِهِ وَ عِنْدِي فَاشْفَعْ لِي عِنْدَ رَبِّكَ فَإِنَّ لِي ذُنُوبًا كَثِيرَةً وَ إِنَّ لَكَ عِنْدَ اللَّهِ مَقَامًا مَعْلُومًا وَ جَاهًا عَظِيمًا وَ شَأْنًا كَبِيرًا وَ شَفَاعَةً مَقْبُولَةً وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَى وَ هُمْ مِنْ خَشْيَتِهِ مُشْفَعُونَ

I have come as a supplicant, acknowledging your great status and position before Allah^{-azwj}, His^{-azwj} Rasool^{-saww}, and myself. So, intercede for me before your^{-asws} Lord^{-azwj} for I have many sins. Indeed, you hold a well-known station with Allah^{-azwj}, great honour, and immense rank, and an accepted intercession, and Allah^{-azwj} Mighty and Majestic Said: **and they will not be interceding except for the one He Approves of, and they are trembling from His fear [21:28]!**

اللَّهُمَّ رَبَّ الْأَرْبَابِ صَرِيحَ الْمُسْتَضْرِحِينَ جَبَّارَ الْجَبَابِرَةِ وَ عِمَادَ الْمُؤْمِنِينَ إِنِّي عُذْتُ بِأَخِي رَسُولِكَ مُعَادَاً فَبِحَقِّهِ عَلَيْكَ فَكُ رَجِيئِي مِنَ النَّارِ

O Allah^{-azwj}, Lord^{-azwj} of the lords, the Helper of those who cry for help, the Overpowering over all tyrants, and the Support of the believers! I seek refuge in the brother^{-asws} of Your^{-azwj}

Rasool^{-saww} a means of protection, so by His^{-azwj} right upon you^{-asws}, free my neck from the Hellfire!

أَمَنْتُ بِاللَّهِ وَ بِمَا أَنْزَلَ إِلَيْكُمْ وَ أَتَوَلَّى آخِرَكُمْ بِمَا تَوَلَّيْتُ بِهِ أَوْلَكُمْ وَ كَفَرْتُ بِالْجِنِّ وَ الطَّاغُوتِ وَ اللَّاتِ وَ الْعُزَّى وَ كُلِّ نِدٍّ يُدْعَى مِنْ دُونِ اللَّهِ وَ السَّلَامِ عَلَيْكَ يَا مَوْلَايَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ-

I believe in Allah^{-azwj} and in what was Revealed to you^{-saww}, and I show allegiance to your^{-saww} last successor^{-asws} with the same devotion as I showed to your^{-asws} first. I reject falsehood, tyranny, Al-Laat and Al-Uzza (two idols) and every rival (false god) that is called upon besides Allah^{-azwj}, and the greeting be upon you^{-asws}, O my master, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

ثُمَّ قَبِلَ الصَّرِيحَ وَ عُدَّ إِلَى عِنْدِ الرَّأْسِ وَ قُلَّ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ أَمَتِكَ جِئْتُكَ زَائِرًا لَا بَدَأَ بِحَرَمِكَ مُتَوَسِّلًا إِلَى اللَّهِ بِكَ فِي مَغْفِرَةِ ذُنُوبِي كُلِّهَا مُتَضَرِّعًا إِلَى اللَّهِ تَعَالَى وَ إِلَيْكَ لِمَنْزِلَتِكَ عِنْدَ اللَّهِ عَارِفًا عَالِمًا إِنَّكَ تَسْمَعُ كَلَامِي وَ تَرُدُّ سَلَامِي لِقَوْلِهِ تَعَالَى وَ لَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزُقُونَ

Then kills the Shrine and return to be by the head and say, 'The greeting be upon you^{-asws} O Amir Al-Momineen^{-asws}! I am your^{-asws} servant and son of your servant and son of your maid! I have come to you^{-asws} as a visitor seeking refuge with your^{-asws} sanctuary, seeking means to Allah^{-azwj} through you^{-asws} regarding Forgiveness of my sins, all of them, beseeching to Allah^{-azwj} the Exalted, and to you^{-asws} due to your^{-asws} status in the Presence of Allah^{-azwj}, a recogniser, knower that you^{-asws} do hear my speech, and you^{-asws} do respond my greeting, due to Words of the Exalted: **And do not reckon those who are killed in Allah's Way as dead; but, they are alive being sustained in the Presence of their Lord [3:169]!**

فَيَا مَوْلَايَ إِنِّي لَوْ وَجَدْتُ إِلَى اللَّهِ تَعَالَى شَفِيعًا أَقْرَبَ مِنْكَ لَقَصَدْتُ إِلَيْهِ فَمَا حَابَ رَاجِعِكُمْ وَ لَا ضَلَّ دَاعِيَكُمْ أَنْتُمْ الْحُجَّةُ وَ الْمَحْجَّةُ إِلَى اللَّهِ فَكُنْ لِي إِلَى اللَّهِ شَفِيعًا فَمَا لِي وَسِيلَةٌ أَوْفَى مِنْ قَصْدِي إِلَيْكَ وَ تَوَسَّلِي بِكَ إِلَى اللَّهِ

O my master! If I had found an intercessor closer to Allah^{-azwj} than you^{-asws}, I would have turned to him. But those who place their hopes in you^{-asws} are never disappointed, nor do those who call upon you^{-asws} go astray. You^{-asws} are the Divine Authority and the path to Allah^{-azwj}, so be my intercessor before Him^{-azwj}! I have no means more complete than my turning to you^{-asws} and seeking nearness to Allah^{-azwj} through you^{-asws}!

فَأَنْتَ كَلِمَةُ اللَّهِ وَ كَلِمَةُ رَسُولِهِ ص- وَ أَنْتَ خَارِجُ وَحْيِهِ وَ عَيْنُهُ عِلْمِهِ وَ مَوْضِعُ سِرِّهِ وَ النَّاصِحُ لِعَبِيدِ اللَّهِ وَ التَّالِي لِرَسُولِهِ وَ الْمُؤَسِّي لَهُ بِنَفْسِهِ وَ النَّاطِقُ بِحُجَّتِهِ وَ الدَّاعِي إِلَى شَرِيعَتِهِ وَ الْأَمَّاظِي عَلَى سُنَّتِهِ

You^{-asws} are the Word of Allah^{-azwj} and the word of His^{-azwj} Rasool^{-saww}. You^{-asws} are the keeper of His^{-azwj} Revelation, and the repository of His^{-azwj} Knowledge, and the bearer of His^{-azwj} Secrets, and the sincere advisor to the servants of Allah^{-azwj}, and the successor^{-asws} of His^{-azwj} Rasool^{-saww}, and the one who sacrificed himself^{-asws} for him^{-saww}, and the speaker of his^{-saww} proofs, and the caller to his^{-saww} law, and the one who upheld his^{-saww} Sunnah!

فَلَقَدْ بَلَّغْتَ عَنِ النَّبِيِّ ص مَا حُمِّلْتَ وَ رَعَيْتَ مَا اسْتُحْفِظْتَ وَ حَفِظْتَ مَا اسْتُودِعْتَ وَ حَلَلْتَ حَلَالَهُ وَ حَرَّمْتَ حَرَامَهُ وَ أَقَمْتَ أَحْكَامَهُ وَ لَمْ تَأْخُذْ فِي اللَّهِ لَوْمَةً لَأَيِّمٍ

You^{-asws} have delivered on behalf of the Prophet^{-saww} whatever you^{-asws} had been loaded with, and took care of what you^{-asws} had been Given to preserve, and protected what you^{-asws} had been Give to take care of, and you^{-asws} permitted His^{-azwj} Permissible and prohibited what He^{-azwj} Prohibited, and established His^{-azwj} Rulings, and for the Sake of Allah^{-azwj} you^{-asws} did not take the blame of a blamer.

فَجَاهَدْتَ الْقَاسِطِينَ فِي حُكْمِهِ وَ الْمَارِقِينَ عَنْ أَمْرِهِ وَ النَّاكِثِينَ لِعَهْدِهِ صَابِرًا مُحْتَسِبًا صَلَّى اللَّهُ عَلَيْكَ وَ سَلَّمَ أَفْضَلَ مَا صَلَّى عَلَى أَحَدٍ مِنْ أَصْفِيَائِهِ وَ أَنْبِيَائِهِ وَ أَوْلِيَائِهِ إِنَّهُ حَمِيدٌ مُجِيدٌ-

You^{-asws} fought the renegades in His^{-azwj} Judgment, and the deviants from His^{-azwj} Commands, and the breakers of His^{-azwj} Covenant, patiently and anticipating! May Allah^{-azwj} Send Salawaat upon you^{-asws} and greetings better than what He^{-azwj} has Sent upon anyone of His^{-azwj} elites, and His^{-azwj} Prophets^{-as}, and His^{-azwj} friends, He^{-azwj} is Praised, Glorified!

تُمْ قَبْلَ الصَّرِيحِ مِنْ كُلِّ جَوَانِبِهِ وَ صَلَّ صَلَاةَ الزِّيَارَةِ وَ مَا بَدَا لَكَ وَ ادْعُ فُؤَادَ مَنْ عَمَّا عَنِّي وَ عَنَ مَا خَلَوْتُ بِهِ مِنَ السَّيِّئَاتِ يَا مَنْ رَحِمَنِي بِأَنْ سَتَرَ ذَلِكَ عَلَيَّ وَ لَمْ يَفْضَحْنِي بِهِ يَا مَنْ سَوَى خَلْقِي وَ لَهُ عَلَى مَا أَعْمَلُ شَاهِدٌ مِنِّي

Then kiss the Shrine from all its sides and pray Salat of the Ziyarat and whatever comes to you, and bid farewell, 'O the One^{-azwj} Who Pardons me and the sins I committed in private! O the One Who has Shown me Mercy by Concealing them and not Exposing me! O the One^{-azwj} Who has Perfected my creation, and He^{-azwj} has a witness from me upon what I do!

يَا مَنْ يُنْطِقُ لِسَانِي وَ تَنْطِقُ لَهُ أَرْكَانِي يَا مَنْ قَلَّ حَيَاتِي مِنْهُ حَتَّى قَدْ حَسِبْتُ أَنْ يَمُوتَنِي يَا مَنْ لَوْ عَلِمَ النَّاسُ مِنِّي بَعْضَ عِلْمِهِ فِي لَعَا جُلُوبِي يَا مَنْ سَتَرَ عَوْرَتِي وَ لَمْ يُبْدِ لِحَلْقِهِ سَوَائِي يَا مَنْ أَمْهَلَنِي عِنْدَ خَلْوَتِي فِي مَعَاصِيهِ بِلَدَّتِي

O the One^{-azwj} Caused my tongue to speak, and my limbs speak to Him^{-azwj}! O the One^{-azwj} my shame from Him^{-azwj} is little until I feared He^{-azwj} would Detest me! O the One^{-azwj}, had the people known from me part of what He^{-azwj} Knows about me, they would have hastened me (for punishment)! O the One^{-azwj} Who Covered my defects and did not Reveal my evil deeds to His^{-azwj} creatures! O the One^{-azwj} Who Respited me during my seclusion in disobedience to Him^{-azwj} with my pleasures!

أَعُوذُ بِوَجْهِكَ الْكَرِيمِ أَنْ أَكُونَ مِمَّنْ يُنَادِي يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ

I seek Refuge with Your^{-azwj} Honourable Face from being from the ones who call out, **'O regret, upon what I wasted regarding the Side of Allah [39:56]!**

وَ أَعُوذُ بِوَجْهِكَ الْكَرِيمِ أَنْ أَكُونَ مِمَّنْ يُنَادِي رَبَّنَا عَلَبْتَ عَلَيْنَا شِفْوَتُنَا وَ كُنَّا قَوْمًا ضَالِّينَ رَبَّنَا أَخْرَجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ

And I seek Refuge with Your^{-azwj} Honourable Face from being from the ones calling out, **'O our Lord! Our wretchedness overcame upon us and we were a straying people' [23:106] Our Lord! Extract us from it, then if we were to repeat, so we would be unjust [23:107]!**

وَ أَعُوذُ بِوَجْهِكَ الْكَرِيمِ أَنْ أَكُونَ مِمَّنْ يُنَادِي فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ

And I seek Refuge by Your^{-azwj} Honourable Face from being from the ones who call out, **So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101] If only there was one more chance for us, we would be from the Momineen [26:102]!**

وَ أَعُوذُ بِوَجْهِكَ الْكَرِيمِ يَا سَيِّدِي أَنْ أَكُونَ مِمَّنْ يُنَادِي يَا مَالِكُ لِيَقْضِ عَلَيْنَا رُبُّكَ

And I seek Refuge by Your^{-azwj} Honourable Face, O my Master, from being from the ones who call out, **'O Malik! Let your Lord Decide about us'. [43:77]!**

وَ أَعُوذُ بِوَجْهِكَ الْكَرِيمِ يَا سَيِّدِي أَنْ أَكُونَ مِمَّنْ يَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَ مَا هُوَ بِمَيِّتٍ

And I seek Refuge by Your^{-azwj} Honourable Face, O my Master, from being from the ones **the death would come to him from every place but he would not be dying, [14:17]!**

وَ أَعُوذُ بِوَجْهِكَ الْكَرِيمِ يَا سَيِّدِي أَنْ أَكُونَ مِمَّنْ يُعْلَى فِي سِلْسِلَةٍ دُرْعُهَا سَبْعُونَ ذِرَاعاً

And I seek Refuge with Your^{-azwj} Honourable Face, O my Master, from being from the ones **Then enchain him in a chain of seventy cubits [69:32]!**

وَ أَعُوذُ بِوَجْهِكَ الْكَرِيمِ يَا سَيِّدِي أَنْ يَكُونَ طَعَامِي مِنَ الضَّرْبِيعِ وَ أَعُوذُ بِوَجْهِكَ الْكَرِيمِ يَا سَيِّدِي أَنْ يَكُونَ غُدُوِّي وَ رَوَاجِي إِلَى النَّارِ

And I seek Refuge with Your^{-azwj} Honourable Face, O my Master, from my food being from the thorny bushes, and I seek refuge with Your^{-azwj} Honourable Face, O my Master, from my mornings and my evening be to the Hellfire!

اللَّهُمَّ تَجَاوَزْ عَنِّي سَيِّئَاتِي وَ أَبْدِلْ ذَلِكَ بِالْحَسَنَاتِ وَ لَا تُخَفِّفْ بِذَلِكَ مِيزَانِي وَ لَا تُسَوِّدْ بِهِ وَجْهِي وَ لَا تُفْضِخْ بِهِ مَقَامِي وَ لَا تُنْكَسِ بِهِ رَأْسِي

O Allah^{-azwj}! Overlook from my evil deeds and Replace that with the good deeds, and do not Lighten my scale with that nor Darken my face with it, nor Expose my position with it, nor Lower my head with it!

يَا رَبِّ وَ لَا تَمْتُنِّي عَلَى طُولِ مَا أَبْقَيْتَنِي وَ تَجَاوَزْ عَنِّي فِيمَنْ تَجَاوَزْتَ عَنْهُ فِي أَصْحَابِ الْجَنَّةِ وَعَدَّ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ

O Lord^{-azwj}, and do not Detest me upon the length of as long as You^{-azwj} Cause me to remain, and Overlook from me among the ones You^{-azwj} Overlook from, **dwellers of the Paradise, being the Truthful Promise which they were Promised [46:16]!**

اللَّهُمَّ عَرَفْنِي اسْتِجَابَةً مَا سَأَلْتُكَ وَ أَمَلْتُهُ فِيكَ وَ طَلَبْتُهُ مِنْكَ بِحَقِّ مَوْلَايَ وَ بِقَبْرِهِ وَ بِمَا سَعَيْتُ فِيهِ مِنْ زِيَارَتِهِ عَلَى مَعْرِفَةٍ مِنِّي بِحَقِّهِ وَ مَنْزِلَتِهِ مِنْكَ وَ حُبِّيهِ وَ مَوَدَّتِهِ عَلَى مَا أُوجِبْتَهُ عَلَيَّ فِي كِتَابِكَ

O Allah^{-azwj}! Make me recognise the fulfilment of what I have asked of You^{-azwj}, and hoped for in You^{-azwj}, and requested from You^{-azwj}, by the right of my master, his^{-asws} grave, and my efforts in visiting him^{-asws}, with my full awareness of his^{-asws} right, and his^{-asws} status before You^{-azwj}, his^{-asws} love, and the affection that You^{-azwj} have Made obligatory upon me in Your^{-azwj} Book.

وَلَا تُرَدِّنِي خَائِباً وَ لَا خَائِفاً وَ أَقْبِلْنِي مُفْلِحاً مُنْجِهاً بِحَقِّي مُحَمَّدٍ وَ عَلِيِّ وَ الْأَئِمَّةِ مِنْ وُلْدِهَا وَ بِالشَّانِ وَ الْجَاهِ وَ الْقَدْرِ الَّذِي لَهُمْ عِنْدَكَ فَإِنَّ لَهُمْ عِنْدَكَ شَأْناً مِنَ الشَّانِ وَ قَدراً مِنَ الْقَدْرِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ-

Do not Turn me away disappointed or fearful, but return me successful and prosperous by the right of Muhammad^{-asws}, and Ali^{-asws}, and the Imams^{-asws} from his^{-asws} descendants, and by the honour, status, and rank they hold before You^{-asws}! For indeed, they have great honour and status in Your^{-azwj} Presence. By Your^{-azwj} Mercy, O most Merciful of the merciful ones!

ثُمَّ ادْعُ بِمَا أَحْبَبْتَ لِنَفْسِكَ وَ إِخْوَانِكَ فَإِذَا أَرَدْتَ وَدَاعَهُ فَقِفْ عَلَيْهِ وَ قُلْ يَا سَيِّدِي وَ مَوْلَايَ وَ مُعْتَمِدِي فِي دِينِي وَ دُنْيَايَ وَ آخِرَتِي يَا أَمِيرَ الْمُؤْمِنِينَ هَذَا أَوْ أَنْصِرَانِي عَنْ حَزْمِكَ مِنْ غَيْرِ جَفَاءٍ وَ لَا قَلْبِي مِنْ بَعْدِ مَا قَضَيْتُ أَوْطَارِي وَ تَمَتَّعْتُ بِزِيَارَتِكَ وَ لَذْتُ بِحَزْمِكَ وَ ضَرَبْتُكَ

Then supplicate with whatever you like for yourself and for your brothers. When you want to bid him^{-asws} farewell, stand to him^{-asws} and say, 'O my chief and my master, and my reliance in my religion and my world and my Hereafter! O Amir Al-Momineen^{-asws}! This is the time of leaving from your^{-asws} sanctuary from without forsaking nor rudeness or disregard, after having fulfilled my desires, enjoyed visiting you^{-asws}, and sought refuge in your^{-asws} sacred sanctuary and Shrine!

وَ سَأَلْتُ اللَّهَ تَعَالَى أَنْ يُعْفِرَ لِي وَ لِوَالِدَيْي وَ إِخْوَانِي الْمُؤْمِنِينَ وَ قَدْ عَوَّلْتُ عَلَى الْإِنْصِرَافِ وَ أَنَا أَسْأَلُكَ أَنْ تَسْأَلَ اللَّهَ تَعَالَى لِأَجْلِ مَسْأَلَتِي بِكَ أَنْ يَرُدَّنِي إِلَى أَهْلِي سَالِماً غَانِماً وَ جَمِيعَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ

And I asked Allah^{-azwj} the Exalted to Forgive (sins) for me and for my parents and my Momineen brothers, and I am turning around for the leaving, and I ask you^{-asws} to ask Allah^{-azwj} the Exalted for hastening my request through you to return me to my family safely, gainful, and entirety of the believing men and the believing women!

وَ قَدْ قَبِلَ اللَّهُ سَعْيَنَا وَ زِيَارَتَنَا وَ مَحَّصَ اللَّهُ جَمِيعَ ذُنُوبِنَا وَ جَزَائِمَنَا وَ حَطَايَانَا وَ أَنْ نَعُودَ إِلَى أَهْلِنَا بِسَعْيٍ مَشْكُورٍ وَ ذَنْبٍ مَغْفُورٍ وَ عَمَلٍ مَبْرُورٍ

And may Allah^{-azwj} Accept our striving and our Ziyarat, and may Allah^{-azwj} Purify our sins, and our crimes, and our misdeeds, and for us to return to our families with an Appreciated striving, and Forgiven sins, and accomplished work!

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَةِ مَوْلَانَا وَ إِمَامِنَا أَمِيرِ الْمُؤْمِنِينَ وَ لَا مِنْ زِيَارَةِ قَبْرِهِ فِي كُلِّ مَبْقَاتٍ وَ تَقَبَّلْ ذَلِكَ مِنَّا بِأَحْسَنِ قَبُولٍ أَسْتَوْدِعُكَ اللَّهُ وَ نَفْسِي وَ أَهْلِي وَ وُلْدِي وَ مَا أَنْقَلِبُ إِلَيْهِ فِي جَمِيعِ أَحْوَالِي.

O Allah^{-azwj}! Do not Make it last of the pact of Ziyarat of our master and our Imam^{-asws} Amir Al-Momineen^{-asws}, nor of Ziyarat of his^{-asws} grave from every juncture, and Accept that from us with the most excellent Acceptance! I entrust you^{-asws} to Allah^{-azwj}, and myself, and my family, and my children, and what I am turning to regarding the entirety of my situations!¹⁵⁰

أقول: قال الكليني في الكافي بعد إيراد هذه الزيارة المختصرة التي رواها سابقا عن أبي الحسن الثالث ع بسنديه ما هذا لفظه دعاء آخر عند قبر أمير المؤمنين ع تقول السلام عليك يا ولي الله السلام عليك يا حجة الله

¹⁵⁰ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 20

I say: 'Al-Kulayni mentioned in Al Kafi, after narrating the brief visitation (Ziyarat) that we previously reported from Abu Al Hasan^{-asws} the 3rd with his two chains of narration, the following – 'Another supplication at the grave of Amir Al-Momineen^{-asws} where you say, 'The greeting be upon you^{-asws}, O friend of Allah^{-azwj}! The greeting be upon you^{-asws} O Divine Authority of Allah^{-azwj}!'

ثم ساق الزيارة مثل ما أدرجه السيد في تلك الزيارة إلى قوله اللهم رب الأرباب صريخ الأحاب إنني عدت بأخي رسولك معاذاً ففك رقبتني من النار آمنت بالله و ما أنزل إليكم و أتولى آخركم بما توليت به أولكم و كفرت بالجبت و الطاغوت و اللات و العزى و ختم بذلك و نحوه روى الشيخ في التهذيب.

Then he continued Ziyarat as recorded by Sayyid in that Ziyarat up to his words, 'O Allah^{-azwj}, Lord^{-azwj} of the lords, Listener of the loved ones! I seek refuge in the brother^{-asws} of Your^{-azwj} Rasool^{-saww}, so Liberate my neck from the Hellfire! I have believed in Allah^{-azwj} and in what was Revealed to you^{-saww}, and I pledge allegiance to the last of you^{-asws} as I pledged allegiance to the first of you^{-asws}! I disbelieve in the false gods and the tyrants, and Al Laat and Al Uzza (two idols)! – and he ended with that and approximate to the report by the Sheykh in (the book) 'Al Tahzeeb'.

21- ثُمَّ قَالَ السَّيِّدُ رَهْ زِيَارَةٌ ثَالِثَةٌ يُزَارُ بِهَا عِ تَغْتَسِلُ وَ تَلْبَسُ أَنْظَفَ ثِيَابِكَ وَ تَمَسُّ شَيْئاً مِنَ الطَّيِّبِ إِنْ أَمَكَّنَكَ إِذَا وَصَلْتَ إِلَى بَابِ النَّاحِيَةِ الْمُقَدَّسَةِ فُقِّلَ اللَّهُ أَكْبَرَ ثَلَاثِينَ مَرَّةً لَا إِلَهَ إِلَّا اللَّهُ ثَلَاثِينَ مَرَّةً الْحَمْدُ لِلَّهِ ثَلَاثِينَ مَرَّةً اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ثَلَاثِينَ مَرَّةً

Then the Seyyid said, 'There is a third Ziyarat one can visit him^{-asws} with – 'You should bathe and weal cleaners of your clothes and touch something from the perfume if possible. When you arrive at the door of the Holy corner, say, 'Allah^{-azwj} is Greatest', thirty times, 'There is no god except Allah^{-azwj}', thirty times, 'The Praise is for Allah^{-azwj}', thirty times, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}', thirty times.

ثُمَّ تَدْخُلُ مُقَدِّمًا رِجْلَكَ الْيُمْنَى وَ تَقُولُ السَّلَامَ عَلَى رَسُولِ اللَّهِ خَاتِمِ النَّبِيِّينَ السَّلَامَ عَلَى أَخِيهِ وَ وَصِيِّهِ أَمِيرِ الْمُؤْمِنِينَ- السَّلَامَ عَلَى مَلَائِكَةِ اللَّهِ وَ عِبَادِهِ الصَّالِحِينَ السَّلَامَ عَلَى مَلَائِكَةِ هَذَا الْحَرَمِ الَّذِينَ هُمْ بِهِ مُقِيمُونَ وَ بِمَشْهَدِهِ مُخَدِّقُونَ وَ لِرُؤَاغِهِ مُسْتَعْفِرُونَ

Then enter the front of your right leg and say, 'The greeting be upon Rasool-Allah^{-saww}, seal of the Prophets^{-as}! The greeting be upon his^{-saww} brother^{-asws} and his^{-saww} successor^{-asws} Amir Al-Momineen^{-asws}! The greeting be upon the Angels of Allah^{-azwj} His^{-azwj} righteous servants! The greeting be upon the Angels of this sanctuary which they are resident in, and are gazing at his^{-asws} Shrine, and they are seeking Forgiveness for his^{-asws} visitors!

وَ الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنَا بِمَعْرِفَتِهِ وَ مَعْرِفَةَ رَسُولِهِ- وَ مَنْ فَرَضَ عَلَيْنَا طَاعَتَهُ رَحْمَةً مِنْهُ وَ تَطَوُّلاً

And the Praise is for Allah^{-azwj} Who Honoured us with recognising Him^{-azwj} and recognising His^{-azwj} Rasool^{-saww}, and the one obedience to whom He^{-azwj} Obligated as a Mercy from Him^{-azwj} and Leniency!

الْحَمْدُ لِلَّهِ الَّذِي سَرَّيَنِي فِي بِلَادِهِ وَ حَمَلَنِي عَلَى دَوَابِّهِ وَ طَوَى لِي الْبَعِيدَ وَ دَفَعَ عَنِّي الْمَكَارَةَ حَتَّى بَلَغَنِي حَرَمَ أَخِي نَبِيِّهِ وَ وَصِيِّ رَسُولِهِ وَ أَدْخَلَنِي الْبُقْعَةَ الَّتِي قَدَّسَهَا وَ بَارَكَ عَلَيْهَا وَ احْتَارَهَا لَوْصِي نَبِيِّهِ

The Praise is for Allah^{-azwj} Who Made me travel in His^{-azwj} Land and Carried me upon His^{-azwj} animal, and Folded the remote for me, and Repelled the abhorrence from me until He^{-azwj}

Made me reach the sanctuary of the brother-asws of His-azwj Prophet-saww, and successor-asws of His-azwj Rasool-saww, and Entered me to the spot which He-azwj had Sanctified and Blessed upon it, and Chose it for the successor-asws of His-azwj Prophet-saww!

وَ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنَّ عَلِيًّا عَبْدُهُ وَ أَخُو رَسُولِهِ

'The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us. [7:43], and I testify that there is no god except Allah-azwj Alone, there is no associate for Him-azwj, and that Muhammad-saww is His-azwj servant and His-azwj Rasool-saww, and that Ali-asws is His-azwj servant and brother-asws of His-azwj Rasool-saww!

اللَّهُمَّ إِنِّي عَبْدُكَ وَ زَائِرُكَ الْوَاقِدُ إِلَيْكَ الْمُتَقَرِّبُ بِزِيَارَةِ أَحِي نَبِيِّكَ وَ مُسْتَحْفِظِ رَسُولِكَ ص يَا رَبِّ وَ عَلَى كُلِّ مَأْتِيَةٍ حَقٌّ لِمَنْ زَارَهُ وَ وَقَدَ إِلَيْهِ وَ أَنْتَ يَا رَبِّ خَيْرُ مَأْتِيَةٍ وَ أَكْرَمُ مَزْوِرٍ

O Allah-azwj! I am Your-azwj servant and Your-azwj visitor, the delegate to You-azwj, the one drawing closer with Ziyarat of the brother-asws of Your-azwj Prophet-saww and protector of Your-azwj Rasool-saww! O Lord-azwj, and upon every one visited there is a right for the one visiting him and delegates to, and You-azwj, O Lord-azwj, are the best one come to, and the most honourable one visited!

فَأَسْأَلُكَ اللَّهُمَّ بِمَعَاقِدِ الْعِزِّ مِنْ عَرْشِكَ وَ مُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ وَ بِمَوْجِبَاتِ رَحْمَتِكَ وَ عِزَائِمِ مَغْفِرَتِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ حَظِّي مِنْ زِيَارَتِي فِي مَوْضِعِي هَذَا فَكَأَنَّ رَقَبَتِي مِنَ النَّارِ وَ أَنْ تَجْعَلَ لِي مِمَّنْ يُسَارِعُ فِي الْحَيْرَاتِ وَ يَدْعُوكَ رَغْبًا وَ رَهْبًا وَ اجْعَلْ لِي مِنَ الْحَاشِعِينَ

I ask You-azwj O Allah-azwj, by the seat of honour from Your-azwj Throne, and the ultimate Mercy from Your-azwj Book, and by Your-azwj obligated Mercy, and Your-azwj Mighty Forgiveness to Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and to make my share of my Ziyarat and this place of my to be the liberation of my neck from the Hellfire, and to Make me from the ones swift in the good deeds, and supplicating to You-azwj desirously and dreading, and Make me from the fearful ones!

اللَّهُمَّ إِنَّكَ بَشَّرْتَنِي عَلَى لِسَانِ نَبِيِّكَ فَقُلْتَ وَ بَشَّرِ الَّذِينَ آمَنُوا أَنْ هُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ

O Allah-azwj! You-azwj Gave me glad tidings upon the tongue of Your-azwj Prophet-saww. You-azwj Said: **and give glad tidings to those who believe that, for them would be a 'true footing' in the Presence of their Lord. [10:2]!**

اللَّهُمَّ إِنِّي مُؤْمِنٌ بِكَ وَ بِجَمِيعِ أَنْبِيَائِكَ وَ رَسُولِكَ وَ كَلِمَاتِكَ وَ أَسْمَائِكَ فَلَا تَقْمِنِي بَعْدَ مَعْرِفَتِي بِهِمْ مَوْقِفًا تَفْضُحُنِي بِهِ عَلَى رُؤُوسِ الْخَلَائِقِ وَ قَفْنِي مَعَ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ

O Allah-azwj! I am a believer in You-azwj and in entirety of Your-azwj Prophets-as, and Your-azwj Messengers-as, and Your-azwj Words, and Your-azwj Names, so after having recognised them, do not Place me in a position that would disgrace me upon the heads of the people, and Stand me with Muhammad-saww and People-asws of his-saww Household!

صَلَّى اللَّهُ عَلَيْهِمْ وَ تَوَفَّنِي عَلَى التَّصْدِيقِ بِهِمْ وَ التَّسْلِيمِ لَهُمْ فَإِنَّهُمْ عِبِيدُكَ وَ أَنْتَ خَصَصْتَهُمْ بِكَرَامَتِكَ وَ أَمَرْتَنِي بِاتِّبَاعِهِمْ وَ فَرَضْتَ عَلَيَّ طَاعَتَهُمْ -

May Allah^{-azwj} Send Salawaat upon them and Cause me to die upon the ratification with them^{-asws} and the submission to them^{-asws}, for they^{-asws} are Your^{-azwj} servants, and You^{-azwj} have Specialised them^{-asws} with Your^{-azwj} Honours and Commanded me with following them^{-asws}, and Obligated upon me to obey them^{-asws}!

ثُمَّ تَدْعُو مِنَ الْقَبْرِ وَ تَقُولُ السَّلَامُ مِنَ اللَّهِ عَلَى مُحَمَّدٍ النَّبِيِّ وَ الرَّسُولِ الْمُصْطَفَى الْمُتَرَضَى أَمِينِ اللَّهِ عَلَى رُسُلِهِ وَ حَاتِمِ أَنْبِيَائِهِ وَ عَزَائِمِ أَمْرِهِ وَ مَعْدِنِ الْوَحْيِ وَ الرِّسَالَةِ وَ التَّنْزِيلِ وَ مَهَيْطِ الْمَلَائِكَةِ وَ مُخْتَلَفِ الرُّوحِ الْأَمِينِ وَ حُجَّةِ اللَّهِ الْبَالِغَةِ وَ الْحَاتِمِ لِمَا سَبَقَ وَ الْفَاتِحِ لِمَا اسْتَقْبَلَ وَ الْمُهْمَمِينَ عَلَى ذَلِكَ كُلِّهِ وَ الشَّاهِدِ عَلَى الْخَلْقِ وَ السِّرَاجِ الْمُنِيرِ وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Then go near to the grave and say, 'The Greeting from Allah^{-azwj} be upon Muhammad^{-saww} the Prophet^{-saww} and the Rasool^{-saww}, the Chosen, the Selected trustee of Allah^{-azwj} upon His^{-azwj} Rasool^{-saww}, and seal of His^{-azwj} Prophets^{-as}, and His^{-azwj} Mighty Commands, and the Mine of Revelation and the Messages and the Scriptures, and the descending place of the Angels, and the interchange of the Trustworthy Spirit and the Divine Authorities of Allah^{-azwj} the deliverers, and the end of what had preceded and the beginner of what is in the future, and the dominant upon that, all of it, and the witness upon the creatures, and the radiant lamp, and the greeting be upon him^{-asws} and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الْأَنْبَارِ الَّذِينَ اخْتَرْتَهُمْ مِنْ خَلْقِكَ وَ جَعَلْتَهُمْ أَغْلَامَ دِينِكَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, the righteous, those whom You^{-azwj} Chose them^{-asws} from Your^{-azwj} creatures, and Made them^{-asws} flags of Your^{-azwj} religion!

اللَّهُمَّ وَ صَلِّ عَلَى مُحَمَّدٍ مُنْتَهَى عِلْمِكَ وَ صَلَوَاتِكَ وَ تَحِيَّاتِكَ

O Allah^{-azwj}, and Send Salawaat upon Muhammad^{-saww}, the ultimate of Your^{-azwj} Knowledge, and Your^{-azwj} Salawaat, and Your^{-azwj} Salutations!

اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَبْدِكَ وَ أَخِي رَسُولِكَ وَ خَيْرِ مَنْ انْتَجَبْتَهُ بِعِلْمِكَ وَ جَعَلْتَهُ هَادِيًا لِمَنْ شِئْتَ مِنْ خَلْقِكَ وَ الدَّلِيلِ عَلَى مَنْ بَعَثْتَهُ بِرِسَالَتِكَ وَ دَيَّانِ دِينِكَ بِعَدْلِكَ وَ فَضْلِ قَضَيْتِكَ بَيْنَ خَلْقِكَ وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

O Allah^{-azwj}! Send Salawaat upon Amir Al-Momineen^{-asws}, Your^{-azwj} servant, and brother of Your^{-azwj} Rasool^{-saww}, and best of the ones You^{-azwj} Selected with Your^{-azwj} Knowledge, and Made him^{-asws} a guide for the one You^{-azwj} Desire from Your^{-azwj} creatures, and the pointer upon the one whom You^{-azwj} had Sent with Your^{-azwj} Messages, and judge of Your^{-azwj} religion with Your^{-azwj} Justice, and decider of Your^{-azwj} Decrees between Your^{-azwj} creatures, and the greeting be upon him^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

اللَّهُمَّ صَلِّ عَلَى الْأَيْمَةِ مِنْ وُلْدِهِ الْقَوَامِينَ بِأَمْرِكَ مِنْ بَعْدِهِ الْمُطَهَّرِينَ الَّذِينَ ارْتَضَيْتَهُمْ أَنْصَارًا لِدِينِكَ وَ أَوْعِيَةً لِعِلْمِكَ وَ حَفِظَةً لِسِرِّكَ وَ شُهَدَاءَ عَلَى خَلْقِكَ وَ أَغْلَامًا لِعِبَادِكَ وَ نُجُومًا فِي أَرْضِكَ

O Allah-azwj! Send Salawaat upon the Imams-asws, the ones standing with Your-azwj Commands from after him-asws, the purified, those whom You-azwj had Selected as helpers for Your-azwj religion, and retainers of Your-azwj Knowledge, and preservers of Your-azwj Secrets, and witnesses upon Your-azwj creatures, and flags for Your-azwj servants, and stars in Your-azwj earth!

السَّلَامُ عَلَى الْأَيْمَةِ الْمُسْتَوْدَعِينَ السَّلَامُ عَلَى خَلْقِهِ الْمُبَارَكِينَ السَّلَامُ عَلَى الْمُؤْمِنِينَ الَّذِينَ أَقَامُوا إِمَامَ اللَّهِ وَ آزَرُوا أَوْلِيَاءَ اللَّهِ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتِهِ

The greeting be upon the Imams-asws, the entrusted! The greeting be upon the special ones of Allah-azwj from His-azwj creatures, the Blessed! The greeting be upon the Momineen, those who upheld the Imam-asws of Allah-saww, and visited the Guardians of Allah-azwj! The greeting be upon the Angels of Allah-azwj! The greeting be upon you-asws, O Amir Al-Momineen-asws, and Mercy of Allah-azwj and His-azwj Blessings!

السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا إِمَامَ الْهُدَى السَّلَامُ عَلَيْكَ يَا عِلْمَ النَّقِيِّ السَّلَامُ عَلَيْكَ أَيُّهَا الْوَصِيُّ الْبَارُّ الْمُصْطَفَى

The greeting be upon you-asws, O Beloved of Allah-azwj! The greeting be upon you-asws O elite of Allah-azwj! The greeting be upon you-asws O Guardian of Allah-azwj! The greeting be upon you-asws O Divine Authority of Allah-azwj! The greeting be upon you-asws O the Imam-asws of guidance! The greeting be upon you-asws O the flag of piety! The greeting be upon you-asws, O successor-asws, the righteous, the Chosen!

السَّلَامُ عَلَيْكَ أَيُّهَا السِّرَاجُ الْمُبِينُ السَّلَامُ عَلَيْكَ يَا عَمُودَ الدِّينِ السَّلَامُ عَلَيْكَ يَا وَارِثَ عِلْمِ الْأَوَّلِينَ وَ الْآخِرِينَ السَّلَامُ عَلَيْكَ أَيُّهَا النُّورُ الْمُبِينُ

The greeting be upon you-asws O radiant lamp! The greeting be upon you-asws O pillar of religion! The greeting be upon you-asws O inheritor of knowledge of the former ones and the latter ones! The greeting be upon you-asws, O radiant light!

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَ آتَيْتَ الزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ وَ اتَّبَعْتَ الرَّسُولَ وَ تَلَوْتَ الْكِتَابَ حَقَّ تِلَاوَتِهِ وَ بَلَّغْتَ عَنِ اللَّهِ مَا أَمَرَكَ بِهِ وَ وَفَيْتَ بِعَهْدِ اللَّهِ وَ قُمْتَ بِكَلَامِهِ وَ جَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ وَ نَصَحْتَ لِلَّهِ وَ لِرَسُولِهِ فَلَعَنَ اللَّهُ مَنْ قَتَلَكَ وَ مَنْ ظَلَمَكَ وَ تَعَدَّى عَلَيْكَ وَ خَدَلَكَ وَ حَادَ عَنكَ وَ بَايَنَكَ

I testify You-azwj had established the Salat, and gave the Zakat, and instructed with the good and forbade from the evil, and followed the Rasool-saww, and recited the Book as is the right of reciting it, and delivered on behalf of Allah-azwj whatever He-azwj had Commanded you-asws with, and were loyal with the Covenant of Allah-azwj, and stood with His-azwj Speech, and fought for the sake of Allah-azwj as is the right of fighting, and advised for Allah-azwj and for His-azwj Rasool-saww! May Allah-azwj Curse the one who killed you-asws, and the one who oppressed you-asws and was transgressive upon you, and abandoned you-asws, and separated from you-asws and detached from you-asws!

اللَّهُمَّ الْعَنْ قَتْلَةَ أَنْبِيَائِكَ وَ أَوْلِيَائِكَ وَ أَوْصِيَاءَ أَنْبِيَائِكَ بِجَمِيعِ لَعْنَاتِكَ وَ أَصْلِهِمْ حَرَّ نَارِكَ وَ أَلِيمَ عَذَابِكَ وَ الْعَنِ الْجَوَابِيئِ وَ الطَّوَاعِيئِ وَ الْفَرَاعِنَةَ وَ اللَّاتِ وَ الْعَزَى وَ الْحَيْبَةَ وَ الْأَوْثَانَ وَ الْأَزْلَامَ وَ الْأَضْدَادَ وَ كُلَّ نِدٍّ يَدْعَى مِنْ دُونِ اللَّهِ وَ كُلَّ مُلْحِدٍ مُفْتَرٍ عَلَى اللَّهِ عَزَّ وَ جَلَّ

O Allah-azwj! Curse the one who killed Your-azwj Prophets-as, and Your-azwj friends, and successors-as of Your-azwj Prophets-as with entirety of Your-azwj Curses, and Make them arrive to the heat of Your-azwj Fire, and Your-azwj painful Punishment, and Curse the false gods, and the tyrants, and the Pharaohs, and Al-Laat and Al-Uzza (two idols), and the false gods, and the images, and the divining arrows, and the rival gods, and every rival besides Allah-azwj being called upon, and every atheist fabricating upon Allah-azwj Mighty and Majestic!

اللَّهُمَّ ادْخِلْ عَلَى كُلِّ مَنْ أَدَى رَسُولِكَ - وَ قَتَلَ أَنْصَارَهُ وَ أَنْصَارَ أَمِيرِ الْمُؤْمِنِينَ وَ عَلَى قَاتِلِهِ وَ قَاتِلِ الْحَسَنِ وَ الْحُسَيْنِ وَ قَتَلَ أَوْلِيَانِكَ اللَّعْنَ الْمُضَاعَفَ السَّرْمَدِ الَّذِي لَا انْقِضَاءَ لَهُ وَ لَا فَنَاءَ وَ عَذِّبْهُمْ عَذَاباً سَرْمَداً مُضَاعَفاً فِي أَسْفَلِ دَرَكٍ مِنَ الْجَحِيمِ

O Allah-azwj! Upon every one who had hurt Your-azwj Rasool-saww, and killed his-saww helpers, and helpers of Amir Al-Momineen-asws, and upon his-asws killer, and killer of Al-Hassan-asws and Al-Husayn-asws, and killers of Your-azwj friends, Enter the multiple Curses, the perpetual which has not termination for it, nor any annihilation, and Punish them a perpetual multiplied Punishment in the lowest lever of the Blazing Fire!

اللَّهُمَّ الْعَنْهُمْ فِي مُسْتَسِرِّ سِرِّكَ وَ ظَاهِرِ عَلَانِيَتِكَ لَعْناً وَبِيلاً وَ أَخْرِهِمْ خِزياً طَوِيلاً وَ لَا يُفْتَرُ عَنْهُمْ وَ هُمْ فِيهِ مُبْلِسُونَ

O Allah-azwj! Curse them in the hidden depths of Your-azwj Secrets, and the apparent of Your-azwj openness, a flood of Curses, and Disgrace them with a prolonged disgrace, **it shall not be abated from them and they would be despairing in it [43:75]!**

اللَّهُمَّ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي أَوْلِيَانِكَ وَ حَبِّبْ إِلَيَّ مَشَاهِدَهُمْ حَتَّى تُلْحِقَنِي بِهِمْ وَ تَجْعَلَنِي بِهِمْ تَابِعاً وَ وَلِيّاً فِي الدُّنْيَا وَ الْآخِرَةِ-

O Allah-azwj! Make a truthful tongue to be for me among Your-azwj Guardians, and Make their-asws shrines beloved to me until You-azwj Join me with them-asws and Make me with them-asws a follower and a friend in the world and the Hereafter!'

ثُمَّ امْضِ إِلَى الرَّأْسِ وَ قِفْ عَلَيْهِ وَ قُلْ سَلَامٌ لِلَّهِ وَ سَلَامٌ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ الْمُسَلِّمِينَ لَكَ بِقُلُوبِهِمْ وَ النَّاطِقِينَ بِفَضْلِكَ وَ الشَّاهِدِينَ عَلَى أَنَّكَ الصَّادِقُ الْمُصَدِّقُ وَ الْهَادِي الْمُنْتَجِبُ عَلَيْكَ يَا مَوْلَايَ وَ عَلَى رُوحِكَ وَ بَدَنِكَ

Then continue to the head and stand by it, and say, 'Greeting of Allah-azwj, and greeting of His-azwj Angels of Proximity, and the ones submitting to you-asws with their hearts, and the speakers with your-asws merits, and the testifier upon that you-asws are the truthful, and ratified, the guide, the Selected, (greeting) be upon you-asws, O my master, and upon your-asws soul and your body!

أَشْهَدُ أَنَّكَ طَاهِرٌ مُقَدَّسٌ وَ أَنَّكَ وَ لِيُّ اللَّهِ وَ وَصِيُّ رَسُولِهِ صَلَّى اللَّهُ عَلَيْكُمَا وَ عَلَى ذُرِّيَّتِكُمَا أَنَا عَبْدُ اللَّهِ وَ مَوْلَاكَ وَ الْوَافِدُ إِلَيْكَ الْمُلتَمِسُ بِذَلِكَ كَمَالِ الْمُنزِلَةِ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ-

I testify you are pure, holy, and you-asws are a Guardian of Allah-azwj and successor-asws of His-azwj Rasool-saww! May Allah-azwj Send Salawaat upon you-asws both, and upon your-asws offsprings! I am a servant of Allah-azwj, and your-asws friend, and the delegate to you-asws, seeking by that the perfect status in the Presence of Allah-azwj Mighty and Majestic!'

ثُمَّ انكَبْ عَلَى الْقَبْرِ وَ قُلِ اللَّهُمَّ لِرَحْمَتِكَ تَعَرَّضْتُ بِإِزَاءِ قَبْرِ أَخِي نَبِيِّكَ وَقَفْتُ عَائِدًا بِهِ مِنَ النَّارِ فَأَعِدْنِي مِنْ نِقْمَتِكَ وَ سَخِطِكَ وَ زَلْزَلِ يَوْمِ الْقِيَامَةِ يَوْمَ يَكْبُرُ فِيهِ الْحِسَابُ يَوْمَ تَبْيَضُّ فِيهِ وُجُوهُ وَ تَسْوَدُّ فِيهِ وُجُوهُ يَوْمَ الْأَرْفَةِ إِذِ الْفُلُوبُ لَدَى الْحَنَاجِرِ كَاظِمِينَ-

Then devote upon the grave and say, 'O Allah^{-azwj}! I have sought Your^{-azwj} Mercy and stood before the grave of the brother of Your^{-azwj} Prophet^{-saww}, seeking refuge through him^{-saww} from the Hellfire! So, Protect me from Your^{-azwj} Punishment, Your^{-azwj} Wrath, and the terrors of the Day of Qiyamah, the Day when Reckoning will be severe, the Day when faces will be brightened and faces will be darkened!'

ثُمَّ ارْفَعْ رَأْسَكَ وَ اسْتَقْبِلِ الْقِبْلَةَ وَ قُلْ يَا أَكْرَمَ مَنْ أُفِرُّ لَهُ بِالذُّنُوبِ مَا أَنْتَ صَانِعٌ بِعِبْدِكَ الْمُقِرُّ لَكَ بِذُنُوبِهِ مُتَقَرِّبًا إِلَيْكَ بِالرَّسُولِ وَ عِتْرَتِهِ لَا بَدَأَ بِقَبْرِ وَصِيِّ الرَّسُولِ

Then raise your head and face the Qiblah and say, 'O most Benevolent of the ones the sins are confessed to! What will You^{-azwj} do with Your^{-azwj} servant who acknowledges his sins before You^{-azwj}, seeking closeness to You^{-azwj} through Rasool-Allah^{-saww} and his^{-saww} family^{-asws}, taking refuge at the grave of successor^{-asws} of the Rasool^{-saww}?'

يَا مَنْ يَمْلِكُ حَوَائِجَ السَّائِلِينَ كَمَا وَفَّقْتَنِي لِقَوَادِي وَ زِيَارَتِي وَ مَسْأَلَتِي فَأَعْطِنِي سُؤْلِي فِي آخِرَتِي وَ دُنْيَايَ وَ وَفَّقْنِي لِكُلِّ مَقَامٍ مُحَمَّدٍ حُبُّ أَنْ يُدْعَى فِيهِ بِأَسْمَائِكَ وَ يُسْأَلَ فِيهِ مِنْ عَطَائِكَ-

O the One^{-azwj} Who Controls the needs of the askers! Just as You have granted me success in coming, and visiting, and supplicating, Grant me my request in both my Hereafter and my worldly life, and Guide me to every praiseworthy station where You^{-azwj} love to be called upon by Your^{-azwj} Names and asked from Your^{-azwj} bounties!'

وَ تُصَلِّي سِتَّ رَكَعَاتٍ وَ إِذَا أَحْبَبْتَ زِيَادَةَ فَافْعَلْ وَ تَدْعُو بِمَا أَحْبَبْتَ فَإِذَا أَرَدْتَ الْوَدَاعَ فَقُلِ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ اسْتَوْدِعْكَ اللَّهُ وَ أَقْرَأَ عَلَيْكَ السَّلَامَ أَمَّنًا بِاللَّهِ وَ بِالرَّسُولِ وَ بِمَا جَاءَ بِهِ وَ دَعَا إِلَيْهِ وَ دَلَّ عَلَيْهِ

And you should pray six units Salat, and if you like more, do so, and supplicate with whatever you like. When you want to bid farewell, say, 'The greeting be upon you^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! I entrust you^{-asws} to Allah^{-azwj} convey the greeting be upon you^{-asws}, trustee of Allah^{-azwj} and with the Rasool^{-saww}, and with what he^{-saww} had come with and called to, and pointed upon! O Allah^{-azwj}! Do not Make it last of the pact of my visitation to him^{-asws}!

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي إِلَيْهِ اللَّهُمَّ لَا تُحْرِمْنَا ثَوَابَ مَزَارِهِ وَ ارْزُقْنَا الْعُودَ فَإِنْ تَوَفَّيْتَنِي قَبْلَ ذَلِكَ فَلِي أَشْهَدُ فِي مَمَاتِي بِمَا شَهِدْتُ عَلَيْهِ فِي حَيَاتِي

O Allah^{-azwj}! Do not Deprive us the Rewards of visiting him^{-asws} and Grace us the return! If You^{-azwj} Cause me to die before that, I will testify during my death with what I have testified upon it during my lifetime!

وَ أَشْهَدُ أَنَّهُمْ أَعْلَامُ الْهُدَى وَ نُجُومُ الْعُلَى وَ الْقُدْرُ الْبَالِغُ وَ كُھُوفُ الْوَرَى وَ وَرَثَةُ الْأَنْبِيَاءِ وَ الْمَنَالُ الْأَعْلَى وَ الدَّعْوَةُ الْحُسْنَى وَ حُجَجُكَ عَلَى أَهْلِ الدُّنْيَا وَ السَّبَبُ الْأَطْوَلُ بَيْنَكَ وَ بَيْنَ خَلْقِكَ وَ أَشْهَدُ أَنَّ مَنْ رَدَّ ذَلِكَ فَهُوَ فِي دَرَكِ الْجَحِيمِ

And I testify they^{-asws} are the flags of guidance and the high stars, and the of the highest ranks, and the ultimate measure, and the caves of creation, and the heirs of the Prophets^{-as}, and the exalted example, and the most excellent invocation, and Your^{-azwj} Divine Authorities upon people of the world, and the strongest link between You^{-azwj} and Your^{-azwj} creatures, and I testify that the one who rejects that, he would be in a level of the Blazing Fire!

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَتُسَمِّيَ الْأَئِمَّةَ وَاجِداً وَاجِداً وَأَنْ لَا تُجْعَلَهُ آخِرَ الْعَهْدِ مِنْ وَقَادَتِهِ وَ الْإِنْفِضَاءِ مِنْ زِيَارَتِهِ وَإِنْ جَعَلْتَهُ فَاجْعَلْنِي مَعَ هَؤُلَاءِ الْأَئِمَّةِ أَيْمَةَ الْهُدَى

O Allah^{-azwj}! I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} (and name the Imams^{-asws} one by one), and not to Make it last of the pacts of his^{-asws} delegates, and the termination of visiting him^{-asws}, and if You^{-azwj} do Make it so, then Make me to be with these Imams^{-asws}, the Imams^{-asws} of guidance!

اللَّهُمَّ ذَلَّلْ قَلْبِي لَكُمْ بِالطَّاعَةِ وَ الْمُنَاصَحَةِ وَ الْمُؤَالَاةِ وَ حُسْنِ الْمُؤَاوَزَةِ وَ الْمَوَدَّةِ وَ التَّسْلِيمِ حَتَّى نَسْتَكْمِلَ بِذَلِكَ طَاعَتَكَ وَ نَبْلُغَ بِهَا مَرْضَاتَكَ وَ نَسْتَوْجِبَ بِهَا ثَوَابَكَ بِرَحْمَتِكَ

O Allah^{-azwj}! Humble my heart to them^{-asws} with the obedience, and the advice, and the friendship, and excellent visitation, and the cordiality, and the submission until we perfect obedience to You^{-azwj} with that, and we reach Your^{-azwj} Pleased by it, and we would be obligated Your^{-azwj} Rewards by it due to Your^{-azwj} Mercy!

اللَّهُمَّ إِنِّي أَشْهَدُكَ بِالْوَلَايَةِ لِمَنْ وَابَّتْ وَ وَالْتَ رُسُلَكَ وَ أَنْبِيَائِكَ وَ مَلَائِكَتِكَ وَ أَشْهَدُكَ بِالْبِرَاءَةِ بِمَنْ بَرَّتْ مِنْهُ أَنْتَ مِنْهُ وَ بَرَّتَ مِنْهُ رُسُلَكَ وَ أَنْبِيَائِكَ وَ مَلَائِكَتِكَ الْمُفْرَتُونَ وَ السَّفَرَةُ الْأَبْرَارُ الْمُطَهَّرُونَ وَ وَفَّقْنِي لِكُلِّ مَقَامٍ مُحَمَّدٍ وَ أَقْبِلْنِي مِنْ هَذَا الْحَرَمِ بِخَيْرٍ مُوجِدٍ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ

O Allah^{-azwj}! I testify with the friendship to the one You^{-azwj} Befriend, and Your^{-azwj} Messengers^{-saww} and Your^{-azwj} Prophets^{-as} and Your^{-azwj} Angels had befriended; and I testify with the disavowing from the ones You^{-azwj} had Disavowed from and Your^{-azwj} Messengers^{-as} and Your^{-azwj} Prophets^{-as}, and Your^{-azwj} Angels of Proximity, and the righteous ambassadors, the Purified had disavowed from, and Harmonise me to every praiseworthy position, and Return me from this sanctuary with existent goodness, O Possessor of the Majesty and the Benevolence!

السَّلَامُ عَلَيْكَ يَا تَاجَ الْأَوْصِيَاءِ السَّلَامُ عَلَيْكَ يَا رَأْسَ الصِّدِّيقِينَ السَّلَامُ عَلَيْكَ يَا وَارِثَ الْأَحْكَامِ السَّلَامُ عَلَيْكَ يَا رُكْنَ الْمَقَامِ

The greeting be upon you^{-asws}, O crown of the successors^{-as}! The greeting be upon you^{-asws} O head of the truthful! The greeting be upon you^{-asws} O inheritor of the rulings! The greeting be upon you^{-asws} O (Yemeni) corner (and) the Maqam (standing place of Ibrahim^{-as})!

اللَّهُمَّ اجْعَلْنِي مِنْ وَفْدِهِ الْمُبَارَكِينَ وَ زُؤَارِهِ الْمُخْلِصِينَ وَ شَيْعَتِهِ الصَّادِقِينَ وَ مَوَالِيهِ التَّابِعِينَ وَ أَنْصَارِهِ الْمُكْرَمِينَ وَ أَصْحَابِهِ الْمُؤَيَّدِينَ وَ اجْعَلْنِي أَكْرَمَ وَافِدٍ وَ أَفْضَلَ وَارِدٍ وَ أَنْبَلَ قَاصِدٍ فِي هَذَا الْحَرَمِ الْكَرِيمِ وَ الْمَقَامِ الْعَظِيمِ وَ الْمَوْرِدِ النَّبِيلِ وَ الْمَنْهَلِ الْجَلِيلِ الَّذِي أُوجِبَتْ فِيهِ عُفْرَانُكَ وَ رَحْمَتُكَ

O Allah^{-azwj}! Make me from the Blessed delegates and his^{-asws} sincere visitors, and his truthful Shias, and his^{-asws} following friends, and his^{-asws} honourable helpers, and his^{-asws} supporting

companions, and Make me the most honourable of the delegates, and the best arrive, and the noblest of aimers in this honourable sanctuaries, and the mighty position, and the noble resource, and the majestic spring which Your^{-azwj} Forgiveness and Your^{-azwj} Mercy is obligated in!

وَأَشْهَدُ اللَّهَ وَ مَنْ حَضَرَ مِنْ مَلَائِكْتِهِ فِي هَذَا الْحَرَمِ الَّذِينَ هُمْ بِهِ مُحَدِّثُونَ خَافُونَ أَنَّ مَنْ سَكَنَ بِرُؤْسِهِ وَ حَلَّ صَرِيحُهُ مُقَدَّسٌ صِدِّيقٌ مُتَّجِبٌ وَ وَصِيٌّ مُرْتَضَى وَاهَاً مِنْ تَرْبَةِ صَمْنَتْ نُوراً [كَنْزاً] مِنَ الْخَيْرِ وَ شَهَاباً مِنَ النُّورِ وَ يَنْبُوعَ الْحِكْمَةِ وَ غَيْثاً مِنَ الرَّحْمَةِ وَ إِبْلَاحَ الْحُجَّةِ

And I keep Allah^{-azwj} and the ones from the Angels present in this sanctuary as witnesses, those who are gazing at it, surrounding it, that the one who rests in this grave and has settled in this sacred Shrine is a sanctified, truthful, chosen one, a Divinely Approved successor! Oh, how Blessed is the soil that has embraced a treasure of goodness, and a radiant light, and a source of wisdom, and a shower of Mercy, and a conveyer of Divine Arguments!

أَنَا أَتْرُأُ إِلَى اللَّهِ مِنْ قَاتِلِكَ وَ ظَالِمِكَ وَ النَّاصِبِينَ لَكَ وَ الْمُعِينِينَ عَلَيْكَ وَ الْمُحَارِبِينَ لَكَ وَ أُوْدِعُكَ يَا مَوْلَايَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ دَاعِ الْمُخْرُوجِينَ لِفِرَاقِكَ الْمَكْتُوبِ لِلرَّوَالِ عَنْ حَرَمِكَ الْمُتَفَجِّعِ عَلَيْكَ

I hereby disavow to Allah^{-azwj} from the one who killed you^{-asws}, and oppressed you^{-asws}, and was hostile to you^{-asws}, and assisted against you^{-asws}, and battled you^{-asws}, and I bid farewell to you^{-asws} O my master, O Amir Al-Momineen^{-asws}, a farewell of the one sorrowful at your^{-asws} separation, gloomy at the departure from your^{-asws} Shrine, grief-stricken upon you^{-asws}!

لَا جَعَلَهُ اللَّهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِكَ وَ لَا مِنْ رُجُوعِنَا إِلَيْكَ إِنَّكَ سَمِيعٌ مُجِيبٌ.

May Allah^{-azwj} not Make it last of the pacts of visiting you^{-asws}, nor from returning to you^{-asws}, You^{-azwj} are Hearing, Responding!"¹⁵¹

22- زِيَارَةُ رَابِعَةٍ مَلِيحَةٍ يُزَارُ بِهَا صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْهِ يَقْصِدُ بَابَ السَّلَامِ وَ يُكَبِّرُ اللَّهَ عَزَّ وَ جَلَّ أَرْبَعاً وَ ثَلَاثِينَ تَكْبِيرَةً وَ يَقُولُ سَلَامُ اللَّهِ وَ سَلَامُ مَلَائِكْتِهِ الْمُقْرَبِينَ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ وَ عِبَادِهِ الصَّالِحِينَ وَ جَمِيعِ الشُّهَدَاءِ وَ الصِّدِّيقِينَ- عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ-

A fourth beautiful Ziyarat to visit him^{-asws} with, may the Salawaat of Allah^{-azwj} and His^{-azwj} Greeting be upon him^{-asws} – ‘Aim for the ‘Salaam’ door and exclaim Greatness of Allah^{-azwj} Mighty and Majestic thirty-four Takbeers, and say, ‘May the Greeting of Allah^{-azwj}, and greeting of His^{-azwj} Angels of Proximity, and His^{-azwj} Messenger Prophets^{-as}, and His^{-azwj} righteous servants, and entirety of the martyrs and the truthful be upon you^{-asws}, O Amir Al-Momineen^{-asws}!

السَّلَامُ عَلَى آدَمَ صَفْوَةَ اللَّهِ السَّلَامُ عَلَى نُوحٍ نَبِيِّ اللَّهِ السَّلَامُ عَلَى إِبْرَاهِيمَ خَلِيلِ اللَّهِ السَّلَامُ عَلَى مُوسَى كَلِيمِ اللَّهِ السَّلَامُ عَلَى عِيسَى رُوحِ اللَّهِ السَّلَامُ عَلَى مُحَمَّدٍ حَبِيبِ اللَّهِ وَ رَحْمَتِهِ اللَّهُ وَ بَرَكَاتُهُ

The greeting be upon Adam^{-as} elite of Allah^{-azwj}! The greeting be upon Noah^{-as} Prophet^{-as} of Allah^{-azwj}! The greeting be upon Ibrahim^{-as} friend of Allah^{-azwj}! The greeting be upon Musa^{-as}

¹⁵¹ Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 21

converser of Allah^{-azwj}! The greeting be upon Isa^{-as} Spirit of Allah^{-azwj}! The greeting be upon Muhammad^{-saww} Beloved of Allah^{-azwj}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامُ عَلَى اسْمِ اللَّهِ الرَّضِيِّ وَ وَجْهِهِ الْعَلِيِّ وَ صِرَاطِهِ السَّوِيِّ السَّلَامُ عَلَى الْمُهْتَدِ الصَّفِيِّ السَّلَامُ عَلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

The greeting be upon the pleasing Name of Allah^{-azwj}, and His^{-azwj} Exalted Face, and His^{-azwj} even path! The greeting be upon the refined, the pure! The greeting be upon Abu Al-Hassan Ali Bin Abu Talib^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامُ عَلَى خَالِصِ الْأَخْلَاءِ السَّلَامُ عَلَى الْمُخْضُوصِ بِسَيِّدَةِ النِّسَاءِ السَّلَامُ عَلَى الْمُؤَلُّودِ فِي الْكَعْبَةِ الْمُرْجُوحِ فِي السَّمَاءِ السَّلَامُ عَلَى أَسَدِ اللَّهِ فِي الْوَعَى السَّلَامُ عَلَى مَنْ شَرَفَتْ بِهِ مَكَّةُ وَ مَنَى السَّلَامُ عَلَى صَاحِبِ الْحَوْضِ وَ حَامِلِ الْيَوَاءِ

The greeting be upon the most sincere of the friends! The greeting be upon the one specialised with chieftess of the women! The greeting be upon the one born in the Kabah, the one married in the sky! The greeting be upon the lion of Allah^{-azwj} in the war! The greeting be upon the one Makkah and Mina were ennobled by! The greeting be upon owner of the Fountain and bearer of the Flag (of Praise)!

السَّلَامُ عَلَى خَامِسِ أَهْلِ الْعَبَاءِ - السَّلَامُ عَلَى الْبَانِتِ عَلَى فِرَاشِ النَّبِيِّ وَ مُقَدِّمِهِ بِنَفْسِهِ مِنَ الْأَعْدَاءِ السَّلَامُ عَلَى قَالِعِ بَابِ خَيْبَرَ وَ الدَّاحِي بِهِ فِي الْقَضَاءِ السَّلَامُ عَلَى مُكَلِّمِ الْفَتِيَّةِ فِي كَهْفِهِمْ بِلِسَانِ الْأَنْبِيَاءِ السَّلَامُ عَلَى مَبِيعِ الْقَلِيبِ فِي الْفَلَاءِ

The greeting be upon the fifth of people of the cloak! The greeting be upon the one who spent the night upon the bed of the Prophet^{-saww} and ransomed him^{-saww} with himself^{-asws} from the enemies! The greeting be upon the uprooter of the gate of Khyber, and the spreader with it in the air! The greeting be upon the one who spoke with the youths in their caves with the tongue of the Prophets^{-as}! The greeting be upon the fortified water-hole in the wilderness!

السَّلَامُ عَلَى قَالِعِ الصَّخْرَةِ وَ قَدْ عَجَزَ عَنْهَا الرِّجَالُ الْأَشِدَّاءُ السَّلَامُ عَلَى مُخَاطِبِ الدَّيْبِ وَ مُكَلِّمِ الْجُمُحَةِ بِالنَّهْرَوَانِ وَ قَدْ نَحَرَتْ الْعِظَامُ بِالْبَلْبِ السَّلَامُ عَلَى مُخَاطِبِ الثُّغْبَانِ عَلَى مَنْبَرِ الْكُوفَةِ بِلِسَانِ الْفُصْحَاءِ

The greeting be upon uprooter of the rock, and strong men had been unable from it! The greeting be upon the addresser to the world and speaker with the skulls at (battle of) Al Nahrawan, and the bones had been eaten away by the decay! The greeting be upon the one addressing the serpent upon the pulpit of Al Kufa with the eloquent tongue!

السَّلَامُ عَلَى الْإِمَامِ الرَّكْبِيِّ خَلِيفِ الْمِحْرَابِ السَّلَامُ عَلَى الْمُعْجِزِ الْبَاهِرِ وَ النَّاطِقِ بِالْحِكْمَةِ وَ الصَّوَابِ السَّلَامُ عَلَى مَنْ عِنْدَهُ تَأْوِيلُ الْمُحْكَمِ وَ الْمُتَشَابِهِ وَ عِنْدَهُ أُمُّ الْكِتَابِ السَّلَامُ عَلَى مَنْ رُدَّتْ عَلَيْهِ الشَّمْسُ حِينَ تَوَارَتْ بِالْحِجَابِ

The greeting be upon the Imam^{-asws}, the pure, the ally of the prayer niche! The greeting be upon the dazzling miracle, and the speaker with the wisdom and the correctness! The greeting be upon the one with whom is interpretation of the Decisive and the allegorical (Verses) ad with him^{-asws} is mother of the Book! The greeting be upon the one the sun had returned to when it had been covered with the veils!

السَّلَامُ عَلَى نُحْيِي اللَّيْلِ الْبُهِيمِ بِالتَّهَجُّدِ وَ الْاِكْتِنَابِ السَّلَامُ عَلَى مَنْ خَاطَبَهُ جِبْرَائِيلُ بِاِمْرَةِ الْمُؤْمِنِينَ بِعَيْرِ اِزْتِيَابٍ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

The greeting be upon reviver of the dark nights with the vigil and the seclusion! The greeting be upon the one whom Jibraeel^{as} addressed as Emir of the Momineen without doubts and the Mercy of Allah^{azwj} and His^{azwj} Blessings!

السَّلَامُ عَلَى سَيِّدِ السَّادَاتِ السَّلَامُ عَلَى صَاحِبِ الْمُعْجَزَاتِ السَّلَامُ عَلَى مَنْ عَجِبَ مِنْ حَمَلَاتِهِ فِي الْحُرُوبِ فَلَمَّا كُنْتُ سَمِعَ سَمَاوَاتِ السَّلَامُ عَلَى مَنْ نَاجَى الرَّسُولَ - فَقَدَّمَ بَيْنَ يَدَيْ نَجْوَاهُ صَدَقَاتِ السَّلَامُ عَلَى أَمِيرِ الْجَيْشِ وَ صَاحِبِ الْعُرُوتِ

The greeting be upon chief of the chiefs! The greeting be upon companion (performer) of the miracles! The greeting be upon the one the Angels of the seven skies were astounded from his^{asws} attacks during the wars! The greeting be upon the one who whispered to the Rasool^{saww}, so he^{asws} sent charity ahead of it! The greeting be upon commander of the armies and master of the battles!

السَّلَامُ عَلَى مُحَاطِبِ ذُنُبِ الْفُلُواتِ السَّلَامُ عَلَى نُورِ اللَّهِ فِي الظُّلُمَاتِ السَّلَامُ عَلَى مَنْ رُدَّتْ لَهُ الشَّمْسُ فَقَضَى مَا فَاتَهُ مِنَ الصَّلَاةِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

The greeting be upon the addressor to wolves of the desert! The greeting be upon the light of Allah^{azwj} in the darkness! The greeting be upon the one the sun had returned for, so he^{asws} fulfilled what Salat he^{asws} had missed out, and Mercy of Allah^{azwj} and His^{azwj} Blessings!

السَّلَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ - السَّلَامُ عَلَى سَيِّدِ الْوَصِيِّينَ السَّلَامُ عَلَى إِمَامِ الْمُتَّقِينَ السَّلَامُ عَلَى وَارِثِ عِلْمِ النَّبِيِّينَ السَّلَامُ عَلَى يَعْشُوبِ الدِّينِ السَّلَامُ عَلَى عِصْمَةِ الْمُؤْمِنِينَ السَّلَامُ عَلَى فُذُوةِ الصَّادِقِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

The greeting be upon Amir Al-Momineen^{asws}! The greeting be upon chief of the successors^{asws}! The greeting be upon Imam^{asws} of the pious! The greeting be upon inheritor of knowledge of the Prophets^{as}! The greeting be upon the leader of religion! The greeting be upon fortification of the Momineen! The greeting be upon the ideal of the truthful, and Mercy of Allah^{azwj} and His^{azwj} Blessings!

السَّلَامُ عَلَى حُجَّةِ الْأَنْبَارِ السَّلَامُ عَلَى أَبِي الْأَيْمَةِ الْأَطْهَارِ - السَّلَامُ عَلَى الْمَخْصُوصِ بِذِي الْفَقَارِ السَّلَامُ عَلَى سَاقِي أَوْلِيَائِهِ مِنْ حَوْضِ النَّبِيِّ الْمُخْتَارِ
ص مَا أَطْرَدَ اللَّيْلُ وَ النَّهَارُ السَّلَامُ عَلَى النَّبِيِّ الْعَظِيمِ السَّلَامُ عَلَى مَنْ أَنْزَلَ اللَّهُ فِيهِ وَ إِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ

The greeting be upon proof of the righteous ones! The greeting be upon father^{asws} of the pure Imams^{asws}! The greeting be upon the one specialised with Zil Fiqar (a sword)! The greeting be upon quencher of his^{asws} friends from Fountain of the Prophet^{saww} for as long as the night and the day continue! The greeting be upon the Magnificent News! The greeting be upon the one Allah^{azwj} had Revealed regarding him^{asws}, **And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4]!**

السَّلَامُ عَلَى صِرَاطِ اللَّهِ الْمُسْتَقِيمِ السَّلَامُ عَلَى الْمُنْعُوتِ فِي التَّوْرَةِ وَ الْإِنْجِيلِ - وَ الْقُرْآنِ الْحَكِيمِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ -

The greeting be upon the straight path of Allah^{azwj}! The greeting be upon the one described in the Torah, and the Evangel, and the Wise Quran, and Mercy of Allah^{azwj} and His^{azwj} Blessings!

ثُمَّ تَنَكَّبْ عَلَى الضَّرِيحِ وَ تُقْبِلْهُ وَ تَقُولُ يَا أَمِينَ اللَّهِ يَا حُجَّةَ اللَّهِ يَا وَليَّ اللَّهِ يَا صِرَاطَ اللَّهِ زَارَكَ عَبْدُكَ وَ وَلِيَّتِكَ اللَّائِيذُ بِعَبْرِكَ وَ الْمُنِيخُ رَحْلَهُ بِفِنَائِكَ الْمُتَقَرِّبُ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ الْمُسْتَشْفِعُ بِكَ إِلَى اللَّهِ زِيَارَةَ مَنْ هَجَرَ فِيكَ صَحْبَهُ وَ جَعَلَكَ بَعْدَ اللَّهِ حَسْبَهُ

Then devote to the Shrine and kiss it and say, 'O trustee of Allah^{-azwj}! O Divine Authority of Allah^{-azwj}! O Guardian of Allah^{-azwj}! O path of Allah^{-azwj}! Your^{-asws} servant is visiting you^{-asws}, and your^{-asws} friend is seeking refuge with your^{-asws} grave and kneeling his legs in your^{-asws} courtyard, drawing closer to Allah^{-azwj} Mighty and Majestic, and seeking intercession through you^{-asws} to Allah^{-azwj}, a visitation by one who has forsaken his companions for your^{-asws} sake and after Allah^{-azwj}, has made you^{-asws} his affiliation!

أَشْهَدُ أَنَّكَ الطُّورُ وَ الْكِتَابُ الْمَسْطُورُ وَ الرَّقُّ الْمَنْشُورُ وَ بَحْرُ الْعِلْمِ الْمَسْجُورُ يَا وَليَّ اللَّهِ إِنَّ لِكُلِّ مُرُورٍ عِنَايَةً فِيمَنْ زَارَهُ وَ فَصَدَهُ وَ أَنَاهُ وَ أَنَا وَ لِيَّتِكَ وَ قَدْ حَطَطْتُ رَحْلِي بِفِنَائِكَ وَ لَجَأْتُ إِلَى حَزْمِكَ وَ لُدْتُ بِضَرْبِكَ لِعِلْمِي بِعَظِيمِ مَنْزِلَتِكَ وَ شَرَفِ حَضْرَتِكَ

I testify that you^{-asws} are **the (mount) Toor (of Sinai) [52:1] And the written Book [52:2] In a published Parchment [52:3]**, and the swelled ocean of knowledge! O Guardian of Allah^{-azwj}! For every visited one there is a care for the one who visits him and aims for him and comes to him, and I am your^{-asws} friend, and my legs have stepped in your^{-asws} courtyard, and I am sheltering to your^{-asws} sanctuary, and have sought refuge with your^{-asws} Shrine due to my knowledge of your mighty status and your^{-azwj} noble presence!

وَ قَدْ أَنْقَلْتُ الدُّنُوبَ ظَهْرِي وَ مَنْعَتِي يُقَادِي فَمَا أَجِدُ جِزْأً وَ لَا مَعْقِلًا وَ لَا مَلْجَأً أَلْجَأُ إِلَيْهِ إِلَّا اللَّهُ تَعَالَى وَ تَوَسَّلِي بِكَ إِلَيْهِ وَ اسْتِشْفَاعِي لَدَيْكَ فَهَذَا أَنَا ذَا نَارٍ بِفِنَائِكَ وَ لَكَ عِنْدَ اللَّهِ جَاهٌ عَظِيمٌ وَ مَقَامٌ كَرِيمٌ فَاشْفَعْ لِي عِنْدَ اللَّهِ رَبِّكَ يَا مَوْلَايَ-

And the sins are heavy on my back, and are preventing me from sleeping. I cannot find any protection, nor any fort or shelter I can shelter to except Allah^{-azwj} the Exalted and my seeking means through you^{-asws} to Him^{-azwj}, and my seeking intercession before you^{-asws}! So here I am having descended in your^{-asws} courtyard, and there is mighty honour for you^{-asws} in the Presence of Allah^{-azwj} and a prestigious position, so intercede for me in the Presence of Allah^{-azwj}, your^{-asws} Lord^{-azwj}, O my master!

ثُمَّ قَبِلِ الضَّرِيحَ وَ وَجْهَ وَجْهَكَ إِلَى الْقِبْلَةِ وَ قُلِ اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ يَا أَسْمَعَ السَّامِعِينَ وَ يَا أَبْصَرَ النَّاطِرِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ وَ يَا أَجْوَدَ الْأَجْوَدِينَ

Then kiss the Shrine and divert your face towards the Qiblah and say, 'O Allah^{-azwj}! I draw closer to You^{-azwj}, O the most Listening of the listening ones, and O the most Insightful of the beholders, and O Swiftest of the reckoners, and O the most Generous of the generous ones!

بِمُحَمَّدٍ خَاتَمِ النَّبِيِّينَ رَسُولِكَ إِلَى الْعَالَمِينَ وَ بِأَخِيهِ وَ ابْنِ عَمِّهِ الْأَنْزَعِ الْبَطِينِ الْعَالِمِ الْمُبِينِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ وَ الْحَسَنِ وَ الْحُسَيْنِ الْإِمَامَيْنِ الشَّهِيدَيْنِ وَ بَعَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ- وَ مُحَمَّدِ بْنِ عَلِيٍّ نَاقِرِ عِلْمِ الْأَوَّلِينَ وَ بِجَعْفَرِ بْنِ مُحَمَّدٍ زَيْجِي الصِّدِّيقِينَ

By Muhammad^{-saww} seal of the Prophets^{-as}, Your^{-azwj} Rasool^{-saww} to the worlds, and by his^{-saww} brother^{-asws} and son^{-asws} of his^{-saww} uncle, the one of chest filled with the clear knowledge, Ali Amir Al-Momineen^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} two Imams^{-asws}, the martyred, and by Ali^{-asws} Bin Al-Husayn^{-asws} adornment of the worshippers, and by Muhammad^{-asws} Bin Ali^{-asws} expounder of knowledge of the former ones, and by Ja'far^{-asws} Bin Muhammad^{-asws} purest of the truthful ones!

وَبُؤْسَى بْنِ جَعْفَرٍ الْكَاطِمِ الْمُبِينِ حَيْسِ الظَّالِمِينَ وَبِعَلِيِّ بْنِ مُوسَى الرِّضَا الْأَمِينِ وَبِمُحَمَّدِ بْنِ عَلِيٍّ الْجَوَادِ عَلَمِ الْمُهْتَدِينَ وَبِعَلِيِّ بْنِ مُحَمَّدٍ الْبَرِّ الصَّادِقِ سَيِّدِ الْعَابِدِينَ وَبِالْحَسَنِ بْنِ عَلِيٍّ الْعَسْكَرِيِّ وَلِيِّ الْمُؤْمِنِينَ وَبِالْحَلْفِ الْحُجَّةِ صَاحِبِ الْأَمْرِ مُظَهِّرِ الْبَرَاهِينِ

And by Musa^{-asws} Bin Ja'far^{-asws}, the clear swallower (of anger), withholder of the oppressors, and by Ali^{-asws} Bin Musa Al-Reza^{-asws}, the trustworthy, and by Muhammad^{-asws} Bin Ali^{-asws} the generous, flag of the guided ones, and by Ali^{-asws} Bin Muhammad^{-asws} the righteous, the truthful chief of the worshippers, and by Al-Hassan^{-asws} Bin Ali Al-Askari^{-asws} guardian of the Momineen, and by the replacement, the Divine Authority, master of the command, manifester of the proofs!

أَنْ تَكُفِّفَ مَا بِي مِنَ الْهُمُومِ وَتَكُفِّفَنِي شَرَّ الْبَلَاءِ الْمَخْتُومِ وَتُجِيرَنِي مِنَ النَّارِ ذَاتِ السَّمُومِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ -

Remove whatever worries there are with me, and Suffice me of the evil afflictions Ordained, and Shelter me from the Fire with the toxins, by Your^{-azwj} Mercy, O most Merciful of the merciful ones!

ثُمَّ ادْعُ بِمَا تُرِيدُ وَوَدِّعْهُ وَانصَرِفْ إِنْ شَاءَ اللَّهُ تَعَالَى.

Then supplicate with whatever you want and bid him^{-asws} farewell and leave, if Allah^{-azwj} the Exalted so Desires!¹⁵²

أقول: قال مؤلف المزار الكبير زيارة أخرى له تقصد باب السلام و تكبر الله أربعاً و ثلاثين تكبيرة و تحمده ثلاثاً و ثلاثين تحميدة و تسبحه ثلاثاً و ثلاثين تسبيحة و تهلله أربعاً و ثلاثين تهليلة ثم تستقبل الضريح و تقول سلام الله و سلام ملائكته

I say, the author of the (the book) 'Al-Mazar Al-Kabeer' mentions another Ziyarat for him^{-asws}. You face 'Al-Salaam' door and, 'Allah^{-azwj} is Greatest' thirty-four times, and 'The Praise is for Allah^{-azwj}' thirty-three times, and 'Glory be to Allah^{-azwj}' thirty-three times, and 'There is no god except Allah^{-azwj} thirty-four times. Then, you face the Shrine and say, 'The Greeting of Allah^{-azwj} and greeting of the Angels be upon you^{-asws}!'

أقول و ساق الزيارة نحو ما مر بأدنى تغيير تركناها مخافة التكرار إلى قوله يا أرحم الراحمين

I say, and the narration of the Ziyarat is similar to what has been mentioned before, with minor changes. We omitted it to avoid repetition, up until the phrase: 'O most Merciful of the merciful ones!'

ثم قال تصلي صلاة الزيارة ست ركعات كل ركعتين بتسليمة و تسجد بعدها و تقول في سجودك ما كان يقوله أمير المؤمنين ع و هو

Then, he said, 'Pray Salat of the Ziyarat of six units, each unit with a Salaam, and do Sajdah after it and say in your Sajdah what Amir Al-Momineen^{-asws} had said, and it is: -

أَنَاجِيكَ يَا سَيِّدِي كَمَا يُنَاجِي الْعَبْدُ الدَّلِيلُ مَوْلَاهُ وَ أَطْلُبُ إِلَيْكَ طَلَبَ مَنْ يَعْلَمُ أَنَّكَ تُعْطِي وَ لَا يَنْقُصُ مَا عِنْدَكَ وَ اسْتَعْفِرُكَ اسْتِعْفَارَ مَنْ يَعْلَمُ أَنَّهُ لَا يُغْفِرُ الدُّنُوبَ إِلَّا أَنْتَ وَ أَتَوَكَّلُ عَلَيْكَ تَوَكُّلَ مَنْ يَعْلَمُ أَنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

¹⁵² Bihar Al-Anwaar V 97 – The Book of Shrines – Ch 14 H 22 a

'I whisper to You^{-azwj}, O my Master, like what the humble slave whispers to his master, and seeks to You^{-azwj} a seeking by the one who knows You^{-azwj} will Give, and it will not reduce with is in Your^{-azwj} possession, and I seek Your^{-azwj} Forgiveness, seeking Forgiveness by the one who knows that no one forgives the sins except You^{-azwj}, and I rely upon You^{-azwj} a reliance by the one who knows You^{-azwj} are Able upon all things!'

ثم تقول العفو مائة مرة فإذا أردت وداعه تقول أَسْتَوْدِعُكَ اللَّهُ وَ أَسْتَعِيكَ وَ أَقْرَأُ عَلَيْكَ السَّلَامَ يَا مُؤَلَّيَّ يَا أَمِيرَ الْمُؤْمِنِينَ آمَنَّا بِاللَّهِ وَ بِالرَّسُولِ وَ بِمَا جِئْتَ بِهِ وَ دَلَّلْتَ عَلَيْهِ اللَّهُمَّ فَاجْتَبِنَا مَعَ الشَّاهِدِينَ

Then you should say, 'The Pardon', one hundred times. When you want to bid farewell, say, 'I entrust you^{-asws} to Allah^{-azwj}, and I place you^{-asws} in His^{-azwj} Care and convey to you^{-asws} the greeting, O my master, O Amir Al-Momineen^{-asws}, believing in Allah^{-azwj} and the Rasool^{-sawww}, and in whatever he^{-sawww} had come with and pointed to! O Allah^{-azwj}, Write us among the witnesses!

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَةِ قَبْرِ وَ لَيْكَ الْهَادِي بَعْدَ نَبِيِّكَ التَّذِيرِ الْمُنْدِرِ وَ ارزُقْنِي الْعُودَ إِلَيْهِ أَبَدًا مَا أَبْقَيْتَنِي فَإِذَا تَوَفَّيْتَنِي فَاحْشُرْنِي مَعَهُ وَ فِي زُمْرَتِهِ وَ تَحْتَ لُؤَائِهِ وَ لَا تُفَرِّقْ بَيْنِي وَ بَيْنَهُ طَرْفَةَ عَيْنٍ وَ لَا أَقَلَّ مِنْ ذَلِكَ وَ لَا أَكْثَرَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah^{-azwj}! Do not Make it last of the pacts of visiting the grave of Your^{-azwj} Guardian, the guide after Your^{-azwj} Prophet^{-sawww}, the warner, the admonisher, and Grace me the return to him^{-asws} forever, for as long as You^{-azwj} Cause me to remain! When You^{-azwj} Cause me to die, then Resurrect me with him^{-asws}, and in his^{-asws} group, and beneath his^{-asws} flag, and do not separate between me^{-asws} and him^{-asws} for the blink of an eye, nor less than that nor more, by Your^{-azwj} Mercy, O most Merciful of the merciful ones!'¹⁵³

23- ثُمَّ قَالَ السَّيِّدُ رَحِمَهُ اللَّهُ زِيَارَةَ حَامِسَةً وَرَدَّ فِيهَا ثَوَابٌ مُضَاعَفٌ يُزَارُ بِهَا صَلَوَاتُ اللَّهِ عَلَيْهِ تَقِفُ عَلَى صَرِيحِهِ الشَّرِيفِ وَ تَقُولُ

Then the Seyyid, may Allah^{-azwj} Mercy him, said, 'A fifth Ziyarat, multiple Rewards are referred in it to visit him^{-asws} with, may the Salawaat of Allah^{-azwj} be upon him^{-asws} – You should pause at his^{-asws} noble shrine and say:

أَقُولُ أُوْرَدَ السَّيِّحُ الْمُفِيدُ رَه هَذِهِ الزِّيَارَةَ بِأَدْنَى تَعْبِيرٍ مَعَ زِيَادَاتٍ فَتَسْبَعُ لِفَضْلِهِ لِأَنَّهُ أَسْبَقُ وَ أَوْثَقُ قَالَ رَه تَبَمَّةٌ فِي ذِكْرِ زِيَارَةِ مُؤَلَّيَّ أَبِي الْحَسَنِ أَمِيرِ الْمُؤْمِنِينَ- وَ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا جَمِيعًا وَ هِيَ مَرْوِيَّةٌ عَنْ أَبِي عَبْدِ اللَّهِ ع

I say, the Sheykh Al-Mufeed referred this Ziyarat with small changes with additions, so we are following his wordings because it is precedent and more trustworthy. He said in completion of Ziyarat of our master Abu Al-Hassan Amir Al-Momineen^{-asws}, and Abu Abdullah Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both together, and it is reported from Abu Abdullah^{-asws}: -

إِذَا أَرَدْتَ ذَلِكَ فَفَقِّفْ مُتَوَجِّهًا إِلَى قَبْرِ أَمِيرِ الْمُؤْمِنِينَ- صَلَوَاتُ اللَّهِ عَلَيْهِ وَ قُلِ السَّلَامَ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامَ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامَ عَلَيْكَ يَا أَمِينَ اللَّهِ السَّلَامَ عَلَى مَنْ اصْطَفَاهُ اللَّهُ وَ اخْتَصَّهُ وَ اخْتَارَهُ مِنْ بَرِيَّتِهِ

'When you intend that, stand facing towards the grave of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and say: 'The greeting be upon you^{-saww}, O Rasool-Allah^{-azwj}! The greeting be upon you^{-asws} O elite of Allah^{-azwj}! The greeting be upon you^{-asws} O trustee of Allah^{-azwj}! The greeting be upon the one who Allah^{-azwj} Chose, and Specialised, and Selected him^{-saww} from His^{-azwj} Created beings!

السَّلَامُ عَلَيْكَ يَا خَلِيلَ اللَّهِ مَا دَجَا اللَّيْلُ وَ عَسَقَ وَ أَضَاءَ النَّهَارُ وَ أَشْرَقَ السَّلَامُ عَلَيْكَ مَا صَمَتَ صَامِتٌ وَ نَطَقَ نَاطِقٌ وَ دَرَّ شَارِقٌ وَ رَحِمَهُ اللَّهُ وَ بَرَكَاتُهُ

The greeting be upon you^{-asws} O friend of Allah^{-azwj} for as long as the night darkens and is dark, and the day illuminates and shines! The greeting be upon you^{-asws} for as long as a silent one is silent and a speaking one speaks, and a particle shines, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامُ عَلَى مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ - صَاحِبِ السَّوَابِقِ وَ الْمَنَاقِبِ وَ النَّجْدَةِ وَ مُبِيدِ الْكُتَائِبِ الشَّدِيدِ الْبَأْسِ الْعَظِيمِ الْمِرَاسِ الْمَكِينِ الْأَسَاسِ سَاقِي الْمُؤْمِنِينَ بِالْكَأْسِ مِنْ حَوْضِ الرَّسُولِ الْمَكِينِ الْأَمِينِ

The greeting be upon our master Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, the one of precedence, and the virtues, and the valorous, and the destroyer of battalions, and the mighty in strength, and the mighty in endurance, and the firmly established, and the giver of drink to the believers from the cup at the basin of the noble and trustworthy (Rasool-Allah^{-saww})!

السَّلَامُ عَلَى صَاحِبِ النَّهْيِ وَ الْفَضْلِ وَ الطَّوَائِلِ وَ الْمَكْرُمَاتِ وَ التَّوَائِلِ

The greeting be upon the one endowed with the wisdom, and the virtues, and the great achievements, and the noble qualities, and the generous gifts!

السَّلَامُ عَلَى فَارِسِ الْمُؤْمِنِينَ وَ لَيْثِ الْمُؤَحِّدِينَ وَ قَاتِلِ الْمُشْرِكِينَ وَ وَصِيِّ رَسُولِ رَبِّ الْعَالَمِينَ - وَ رَحِمَهُ اللَّهُ وَ بَرَكَاتُهُ

The greeting be upon the knight of the Momineen, and lion of the Unitarians, and killer of the Polytheists, and successor^{-asws} of Rasool^{-saww} of Lord^{-azwj} of the words, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامُ عَلَى مَنْ أَيْدَهُ اللَّهُ بِجِبْرَائِيلَ وَ أَعَانَهُ بِمِيكَائِيلَ وَ أَرْزَلَهُ فِي الدَّارَيْنِ وَ حَبَاهُ بِكُلِّ مَا تَقَرُّ بِهِ الْعَيْنُ

The greeting be upon the one whom Allah^{-azwj} Aided with Jibreel^{-as}, and Assisted with Mikaeel^{-as}, and Drew closer in both worlds, and Granted all the eye would be delighted with!

وَ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آلِهِ الطَّاهِرِينَ وَ عَلَى أَوْلَادِهِ الْمُتَّجِبِينَ وَ عَلَى الْأَيْمَةِ الرَّاشِدِينَ الَّذِينَ أَمُرُوا بِالْمَعْرُوفِ وَ نَهُوا عَنِ الْمُنْكَرِ وَ فَرَضُوا عَلَيْنَا الصَّلَوَاتِ وَ أَمُرُوا بِإِيْتَاءِ الزَّكَاةِ وَ عَرَّفُونَا صِيَامَ شَهْرِ رَمَضَانَ وَ قِرَاءَةَ الْقُرْآنِ

And may Allah^{-azwj} Send Salawaat upon him^{-saww} and upon his^{-saww} Pure Progeny^{-asws}, and upon his^{-saww} children, the Selected, and upon the Imams^{-asws}, the rightful guide, those who instructed with the good and forbade from the evil, and they^{-asws} obligated the Salat upon us, and instructed with giving the Zakat, and introduced us to fasting the month of Ramazan, and reciting the Quran!

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ يَعْسُوبَ الدِّينِ وَ قَائِدَ الْعُرِّ الْمُحَجَّلِينَ

The greeting be upon you^{-asws}, O Amir Al-Momineen^{-asws}, and leader of the religion and leader of the resplendent!

السَّلَامُ عَلَيْكَ يَا بَابَ اللَّهِ السَّلَامُ عَلَيْكَ يَا عَيْنَ اللَّهِ النَّاطِرَةَ وَ يَدَهُ الْبَاسِطَةَ وَ أُذُنَهُ الْوَاعِيَةَ وَ حِكْمَتَهُ الْبَالِغَةَ وَ نِعْمَتَهُ السَّابِعَةَ

The greeting be upon you^{-asws} O Door of Allah^{-azwj}! The greeting be upon you^{-asws} O beholding Eye of Allah^{-azwj}, and His^{-azwj} Extended Hand, and His^{-azwj} retaining Ear, and His^{-azwj} conclusive Wisdom, and His^{-azwj} abundant bounty!

السَّلَامُ عَلَى قَسِيمِ الْجَنَّةِ وَ النَّارِ السَّلَامُ عَلَى نِعْمَةِ اللَّهِ عَلَى الْأَبْرَارِ وَ تَقَمَّتِهِ عَلَى الْفُجَّارِ السَّلَامُ عَلَى سَيِّدِ الْمُتَّقِينَ الْأَخْبَارِ السَّلَامُ عَلَى أَخِي رَسُولِ اللَّهِ وَ ابْنِ عَمِّهِ وَ زَوْجِ ابْنَتِهِ وَ الْمَخْلُوقِ مِنْ طِينَتِهِ

The greeting be upon distributor of the Paradise and the Hellfire! The greeting be upon the bounty of Allah^{-azwj} upon the righteous, and His^{-azwj} scourge upon the immoral! The greeting be upon chief of the pious, the good! The greeting be upon brother^{-asws} of Rasool-Allah^{-saww}, and son^{-asws} of his^{-saww} uncle^{-as}, and husband of his^{-saww} daughter^{-asws}, and the one created from his^{-saww} essence (clay)!

السَّلَامُ عَلَى الْأَصْلِ الْقَدِيمِ وَ الْفَرْعِ الْكَرِيمِ السَّلَامُ عَلَى التَّمْرِ الْجَنِّيِّ السَّلَامُ عَلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ الْحُسَيْنِ عَلِيِّ السَّلَامُ عَلَى شَجَرَةِ طُوبَى وَ سِدْرَةِ الْمُنْتَهَى - السَّلَامُ عَلَى آدَمَ صَفْوَةَ اللَّهِ وَ نُوحٍ نَبِيِّ اللَّهِ وَ إِبْرَاهِيمَ خَلِيلِ اللَّهِ وَ مُوسَى كَلِيمِ اللَّهِ وَ عِيسَى رُوحِ اللَّهِ وَ مُحَمَّدٍ حَبِيبِ اللَّهِ وَ مَنْ بَيْنَهُمْ مِنَ الصَّادِقِينَ وَ النَّبِيِّينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنٍ أَوْلَادِكَ زَفِيحاً

The greeting be upon the ancient root (origin), and the honourable branch! The greeting be upon the ripe fruit! The greeting be upon Abu Al-Hassan Ali^{-asws}! The greeting be upon the 'Tooba' tree, and the ultimate end- point (Sidrat Al Muntaha)! The greeting be upon Adam^{-as} elite of Allah^{-azwj}, and Noah^{-as} Prophet^{-as} of Allah^{-azwj}, and Ibrahim^{-as} friend of Allah^{-azwj}, and Musa^{-as} converser of Allah^{-azwj}, and Isa^{-as} Spirit of Allah^{-azwj}, and Muhammad^{-saww} Beloved of Allah^{-azwj}, and the ones between them from the truthful, and the Prophets^{-as}, **and the Martyrs and the Righteous; and a goodly company are they! [4:69]!**

السَّلَامُ عَلَى نُورِ الْأَنْوَارِ وَ سَلِيلِ الْأَطْهَارِ وَ عَنَاصِرِ الْأَخْيَارِ السَّلَامُ عَلَى وَالِدِ الْأَيْمَةِ الْأَطْهَارِ السَّلَامُ عَلَى حَبْلِ اللَّهِ الْمَتِينِ وَ جَنْبِهِ الْمَكِينِ وَ رَحْمَةِ اللَّهِ وَ بَرَكَاتِهِ

The greeting be upon light of the lights, and descendant from the pure (lineage), and component of the good ones! The greeting be upon father^{-asws} of the Imams^{-asws}, the pure! The greeting be upon the unbreakable rope of Allah^{-azwj}, and His^{-azwj} Powerful Side, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامُ عَلَى أَمِينِ اللَّهِ فِي أَرْضِهِ وَ خَلِيفَتِهِ وَ الْحَاكِمِ بِأَمْرِهِ وَ الْقَيِّمِ بِدِينِهِ وَ النَّاطِقِ بِحُكْمَتِهِ وَ الْعَامِلِ بِكِتَابِهِ أَخِي الرَّسُولِ وَ زَوْجِ الْبُشُولِ وَ سَيْفِ اللَّهِ الْمَسْلُوقِ

The greeting be upon the trustee of Allah^{-azwj} in His^{-azwj} earth, and His^{-azwj} caliph, and the ruler with His^{-azwj} Command, the one standing with His^{-azwj} religion, and the speaker with His^{-azwj}

Wisdom, and the worker with His^{-azwj} Book, brother^{-asws} of the Rasool^{-saww}, and husband^{-asws} of the chaste (Syeda Fatima^{-asws}), and the unsheathed sword of Allah^{-azwj}!

السَّلَامُ عَلَى صَاحِبِ الدَّلَالِ وَالْآيَاتِ الْبَاهِرَاتِ وَالْمُعْجَزَاتِ الْفَاهِرَاتِ وَالْمُنْجِي مِنَ الْهَلَكَاتِ الَّذِي ذَكَرَهُ اللَّهُ فِي مُحْكَمِ الْآيَاتِ فَقَالَ تَعَالَى وَ إِنَّهُ فِي
أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيٌّ حَكِيمٌ السَّلَامُ عَلَى اسْمِ اللَّهِ الرَّضِيِّ وَ وَجْهِهِ الْمُضِيِّ وَ جَنْبِهِ الْعَلِيِّ وَ رَحْمَةِ اللَّهِ وَ بَرَكَاتِهِ

The greeting be upon owner of the evidence's, and the dazzling signs, and the subduing miracles, and the rescuer from the destruction whom Allah^{-azwj} Mentioned in the Decisive Verses, so the Exalted Said: **And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4]!** The greeting be upon the pleasing Name of Allah^{-azwj}, and His^{-azwj} Illuminating Face, and His^{-azwj} exalted Side, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامُ عَلَى حُجَجِ اللَّهِ وَ أَوْصِيَائِهِ وَ خَاصَّةِ اللَّهِ وَ أَصْفِيَائِهِ وَ خَالِصَتِهِ وَ أَمَنَائِهِ وَ رَحْمَةِ اللَّهِ وَ بَرَكَاتِهِ

The greeting be upon the Divine Authorities of Allah^{-azwj}, and His^{-azwj} (Appointed) successors^{-as}, and His^{-azwj} elites, and His^{-azwj} sincere ones, and His^{-azwj} trustees, and Mercy of Allah^{-azwj} and His^{-azwj} Book!

فَصَدْتُكَ يَا مَوْلَايَ يَا أَمِينَ اللَّهِ وَ حُجَّتَهُ زَائِرًا عَارِفًا بِحَقِّكَ مُوَالِيًا لِأَوْلِيَائِكَ مُعَادِيًا لِأَعْدَائِكَ مُتَقَرِّبًا إِلَى اللَّهِ بِزِيَارَتِكَ فَاسْمَعْ لِي عِنْدَ اللَّهِ رَبِّي وَ رَبِّكَ فِي خَلَاصِ
رَقَبَتِي مِنَ النَّارِ وَ قَضَاءِ حَوَائِجِي حَوَائِجِ الدُّنْيَا وَ الْآخِرَةِ-

I have aimed to you^{-asws}, O my master, O trustee of Allah^{-azwj} and His^{-azwj} Divine Authority, as a visitor recognising your^{-asws} right, a friend to your^{-asws} friends, and enemy to your^{-asws} enemies, and drawing closer to Allah^{-azwj} with your^{-asws} Ziyarat, so intercede for me in the Presence of Allah^{-azwj}, my Lord^{-azwj} and your Lord^{-azwj}, in rescue of my neck from the Hellfire, and fulfil my needs, needs of the world and the Hereafter!'

ثُمَّ انْكَبْ عَلَى الْقَبْرِ فَقَبِّلْهُ وَ قُلْ سَلَامٌ مِنَ اللَّهِ وَ سَلَامٌ مِنْ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ الْمُسْلِمِينَ لَكَ بِغُلُوبِهِمْ يَا أَمِيرَ الْمُؤْمِنِينَ- وَ النَّاطِقِينَ بِفَضْلِكَ وَ الشَّاهِدِينَ عَلَى
أَنَّكَ صَادِقٌ أَمِينٌ صِدِّيقٌ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Then devote upon the grave, so kiss it and say, 'Greeting of Allah^{-azwj}, and greeting of His^{-azwj} Angels of Proximity, and the one submitting to you^{-asws} with their hearts, O Amir Al-Momineen^{-asws}, and the speakers with your^{-asws} merits, and the testifiers upon that you^{-asws} are truthful, trusted, and upon you^{-asws} be the Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

أَشْهَدُ أَنَّكَ طَاهِرٌ طَاهِرٌ مُطَهَّرٌ مِنْ طَهْرٍ طَاهِرٍ مُطَهَّرٍ أَشْهَدُ لَكَ يَا وَلِيَّ اللَّهِ وَ وَلِيَّ رَسُولِهِ بِالْبَلَاغِ وَ الْأَدَاءِ وَ أَشْهَدُ أَنَّكَ جَنْبُ اللَّهِ وَ بَابُهُ وَ أَنَّكَ حَبِيبُ
اللَّهِ وَ وَجْهُهُ الَّذِي يُؤْتَى مِنْهُ وَ أَنَّكَ سَبِيلُ اللَّهِ وَ أَنَّكَ عَبْدُ اللَّهِ وَ أَحُو رَسُولِ اللَّهِ ص-

I testify you^{-asws} are a purifier, pure, purified, from a purifier, pure, purified! I testify to you^{-asws}, O Guardian of Allah^{-azwj} and guardian of His^{-azwj} Rasool^{-saww}, with the delivery (of the Message), and the fulfilment; and I testify you^{-asws} are a Side of Allah^{-azwj} and His^{-azwj} door, and you^{-asws} are a Beloved of Allah^{-azwj} and His^{-azwj} Face which He^{-azwj} can be accessed from, and you^{-asws} are a way of Allah^{-azwj}, and you^{-asws} are a servant of Allah^{-azwj}, and brother^{-asws} of Rasool-Allah^{-saww}!

أَتَيْتُكَ مُتَقَرِّباً إِلَى اللَّهِ عَزَّ وَجَلَّ بِرَبَابَتِكَ رَاغِباً إِلَيْكَ فِي الشَّفَاعَةِ أُنْتَعِي بِشَفَاعَتِكَ خَلَاصَ رَقَبَتِي مِنَ النَّارِ مُتَعَوِّداً بِكَ مِنَ النَّارِ هَارِباً مِنْ دُؤُوبِ النَّارِ الَّتِي اخْتَطَبْتُهَا عَلَى ظَهْرِي فَرَعاً إِلَيْكَ رَجَاءَ رَحْمَةِ رَبِّي

I have come to you^{-asws} drawing closer to Allah^{-azwj} Mighty and Majestic with your^{-asws} Ziyarat, desirous to you^{-asws} regarding the intercession! With your^{-asws} intercession, I seek rescue of my neck from the Hellfire seeking refuge with you^{-asws} from the Hellfire, fleeing from my sins which I have collected upon my back, panicking to you^{-asws}, hoping for Mercy of my Lord^{-azwj}!

أَتَيْتُكَ أَسْتَشْفِعُ بِكَ يَا مَوْلَايَ وَ أَتَقَرَّبُ بِكَ إِلَى اللَّهِ لِيَقْضِيَ بِكَ حَوَائِجِي فَاشْفَعْ يَا أَمِيرَ الْمُؤْمِنِينَ إِلَى اللَّهِ فَإِنِّي عَبْدُ اللَّهِ وَ مَوْلَاكَ وَ زَائِرُكَ وَ لَكَ عِنْدَ اللَّهِ الْمَقَامَ الْمَحْمُودُ وَ الْجَاهُ الْعَظِيمُ وَ الشَّانُ الْكَبِيرُ وَ الشَّفَاعَةُ الْمَقْبُولَةُ

I have come to you^{-asws} seeking intercession with you^{-asws}, O my master, and I draw closer to Allah^{-azwj} through you^{-asws} for Him^{-azwj} to Fulfil my needs through you^{-asws}, so intercede to Allah^{-azwj}, O Amir Al-Momineen^{-asws}, for I am a servant of Allah^{-azwj}, and your^{-asws} friend, and your^{-asws} visitor, and in the Presence of Allah^{-azwj}, for you^{-asws} there is the praise-worthy position, and the magnificent honour, and the great glory, and the Accepted intercession!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَبْدِكَ الْمُتَرْضَى وَ أَمِينِكَ الْأَوْفَى وَ عَزْوَرَتِكَ الْوُثْقَى وَ يَدِكَ الْعُلْيَا وَ جَنْبِكَ الْأَعْلَى وَ كَلِمَتِكَ الْحُسْنَى وَ حُجَّتِكَ عَلَى الْوَرَى وَ صِدْقِكَ الْأَكْبَرِ وَ سَيِّدِ الْأَوْصِيَاءِ وَ رُكْنِ الْأَوْلِيَاءِ وَ عِمَادِ الْأَصْفِيَاءِ أَمِيرِ الْمُؤْمِنِينَ- وَ يَعْشُوبِ الدِّينِ وَ فُذْوَةِ الصَّالِحِينَ وَ إِمَامِ الْمُخْلِصِينَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Send Salawaat upon Amir Al-Momineen^{-asws}, Your^{-azwj} servant the pleasing, and Your^{-azwj} loyal trustee, and Your^{-azwj} firmest handhold, and Your^{-azwj} exalted hand, and Your^{-azwj} lofty Side, and Your^{-azwj} excellent Word, and Your^{-azwj} Divine Authority upon the devout, and Your^{-azwj} greatest truthful, and chief of the successors^{-as}, and cornerstone of the guardians, and pillar of the elites, Emir of the Momineen, and leader of the religion, and model of the righteous, and Imam^{-asws} of the sincere!

وَ الْمَعْصُومِ مِنَ الْخُلُقِ الْمُهَدَّبِ مِنَ الرَّغْلِ الْمُطَهَّرِ مِنَ الْعَيْبِ الْمُنَزَّهِ مِنَ الرَّيْبِ أَخِي نَبِيِّكَ وَ وَصِيِّ رَسُولِكَ- الْبَائِتِ عَلَى فِرَاشِهِ وَ الْمُوَاسِي لَهُ بِنَفْسِهِ وَ كَاشِفِ الْكُرْبِ عَنْ وَجْهِهِ الَّذِي جَعَلْتَهُ سَيِّفًا لِنُبُوَّتِهِ وَ آيَةً لِرِسَالَتِهِ وَ شَاهِداً عَلَى أُمَّتِهِ

And the one infallible from the interference of the doctrine from the slips, the purified from the faults, removed from the doubts, brother^{-asws} of Your^{-azwj} Prophet^{-sawww} and successor^{-asws} of Your^{-azwj} Rasool^{-sawww}, spender of the night upon his^{-sawww} bed, and comforter to him^{-as} with himself^{-asws}, and remover of the distress from his^{-sawww} face whom You^{-azwj} Made him^{-asws} a sword for his^{-sawww} Prophet-hood, and sign for His^{-azwj} Message, and witness upon his^{-sawww} community!

وَ دَلَالَةَ لِحْجَتِهِ وَ حَامِلاً لِرَاتِبِهِ وَ وَقَايَةً لِمُهْجَتِهِ وَ هَادِياً لِأُمَّتِهِ وَ يَدَاً لِتَأْسِيسِهِ وَ تَاجاً لِرَأْسِهِ وَ بَاباً لِسِرِّهِ وَ مِفْتَاحاً لِظَهْرِهِ حَتَّى هَزَمَ جُيُوشَ الشِّرْكَ بِإِذْنِكَ وَ أَبَادَ عَسَاكِرَ الْكُفْرِ بِأَمْرِكَ وَ بَدَّلَ نَفْسَهُ فِي مَرَضَاتِهِ رَسُولِكَ- وَ جَعَلَهَا وَفناً عَلَى طَاعَتِهِ فَصَلِّ اللَّهُمَّ عَلَيْهِ صَلَاةً دَائِمَةً بَاقِيَةً-

And he^{-asws} evidence of his^{-asws} argument, and bearer of his^{-sawww} flag, and saviour of his^{-as} manifesto, and guide of his^{-sawww} community, and a hand of his^{-sawww} prowess, and crown of his^{-sawww} head, and door of his^{-sawww} secret, and key of his^{-sawww} victory until he^{-asws} defeated the

armies of Polytheists by Your^{-azwj} Permission, and Repeller of soldier of Kufr by Your^{-azwj} Command, and humbled himself^{-asws} in the pleasure of Your^{-azwj} Rasool^{-saww}, and made it a standing upon obedience to him^{-saww}! O Allah^{-azwj}! Send Salawaat upon him^{-asws} which is constant, ever-lasting!

ثُمَّ قُلِ السَّلَامَ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَالسَّهَابَ الثَّاقِبَ وَالنُّورَ الْعَاقِبَ يَا سَلِيلَ الْأَطْيَابِ يَا سِرَّ اللَّهِ إِنَّ بَيْنِي وَبَيْنَ اللَّهِ تَعَالَى دُتُوبًا قَدْ أَنْقَلْتِ ظَهْرِي وَلَا يَأْتِي عَلَيْهَا إِلَّا رِضَاهُ فَبِحَقِّي مَنِ اثْتَمَنَكَ عَلَى سِرِّهِ وَاسْتَرْعَاكَ أَمْرٌ خَلَقَهُ كُنْ لِي إِلَى اللَّهِ شَفِيعاً وَمِنَ النَّارِ مُجِيراً وَعَلَى الدَّهْرِ طَهيراً فَإِنِّي عَبْدُ اللَّهِ وَوَلِيُّكَ وَرَايِكَ صَلَّى اللَّهُ عَلَيْكَ -

Then say, 'The greeting be upon you^{-asws} O Guardian of Allah^{-azwj}, and the shooting star (piercing meteor), and the enduring light! O descendant of the goodly! O Secret of Allah^{-azwj}! There are sins between me and Allah^{-azwj} the Exalted which have burdened my back, and nothing can remove these except His^{-azwj} Pleasure. So, by the right of the one Who Trusted you^{-asws} upon His^{-azwj} Secrets and Placed you^{-asws} in care of the matters of His^{-azwj} creatures, be for me an intercessor to Allah^{-azwj} and a rescuer from the Hellfire, and a backer upon the (hardships of) times, for I am a servant of Allah^{-azwj} and your^{-asws} friend, and your^{-asws} visitor! May Allah^{-azwj} Send Salawaat upon you^{-asws}!

وَ صَلِّ سِتَّ رَكَعَاتٍ صَلَاةَ الزِّيَارَةِ وَ ادْعُ بِمَا أَحْبَبْتَ وَ قُلِ السَّلَامَ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ - عَلَيْكَ مِنِّي سَلَامُ اللَّهِ أَبَدًا مَا بَقِيَْتُ وَ بَقِيَ اللَّيْلُ وَ النَّهَارُ -

And pray six units Salat of the Ziyarat and supplicate with whatever you like, and say, 'The greeting be upon you^{-asws}, O Amir Al-Momineen^{-asws}! Upon you^{-asws} be the greeting from me for ever, for as long as I remain, and the night and the day remain!'

ثُمَّ أَوْمِئْ إِلَى الْحُسَيْنِ عَ وَ قُلِ السَّلَامَ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ - السَّلَامَ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ - أَتَيْتُكُمَا زَائِراً وَ مُتَوَسِّلاً إِلَى اللَّهِ تَعَالَى رَبِّي وَ رَبِّكُمَا وَ مُتَوَجِّهاً إِلَى اللَّهِ بِكُمَا مُسْتَشْفِعاً بِكُمَا إِلَى اللَّهِ فِي حَاجَتِي هَذِهِ

Then gesture towards Al-Husayn^{-asws} and say, 'The greeting be upon you^{-asws} O Abu Abdullah^{-asws}! The greeting be upon you^{-asws} O son^{-asws} of Rasool-Allah^{-saww}! I have come to you^{-asws} both as a visitor and seeking means to Allah^{-azwj} the Exalted, my Lord^{-azwj} and your^{-asws} Lord, and diverting to Allah^{-azwj} through both of you^{-asws} seeking intercession through both of you^{-asws} to Allah^{-azwj} during this lifetime of mine!

فَاشْفَعَا لِي فَإِنَّ لَكُمَا عِنْدَ اللَّهِ الْمَقَامَ الْمَحْمُودَ وَ الْجَاهَ الْوَجِيهَ وَ الْمَنْزِلَ الرَّفِيعَ وَ الْوَسِيلَةَ إِلَيَّ أَنْقَلِبُ عَنْكُمَا مُنْتَظِراً لِتَنْجُزِ الْحَاجَةِ وَ قَضَائِهَا وَ نَجَاحِهَا مِنْ اللَّهِ بِشَفَاعَتِكُمَا لِي إِلَى اللَّهِ فِي ذَلِكَ

Intercede for me, for in the Presence of Allah^{-azwj} there is the praise-worthy position for both of you^{-asws}, and the honourable face, and the lofty status, and the means! I am turning around from you^{-asws} awaiting for the fulfilment of the needs and its accomplishment, and its success from Allah^{-azwj} through both your^{-asws} intercession for me to Allah^{-azwj} regarding that!

فَلَا أُحِيبُ وَ لَا يَكُونُ مُنْقَلَبِي عَنْكُمَا مُنْقَلَباً خَاسِراً بَلْ يَكُونُ مُنْقَلَبِي مُنْقَلَباً رَاجِحاً مُفْلِحاً مُنْجِحاً مُسْتَجَاباً لِي بِقَضَاءِ جَمِيعِ الْحَوَاجِجِ

So, I should not be disappointed, nor should my transfer from you^{-asws} be a losing transfer, but my transfer should be profitable, successful, gainful, Answered for me with fulfilment of entirety of the needs!

فَأَشْفَعَا لِي أَنْفَلِبُ عَلَى مَا شَاءَ اللَّهُ لَا حَوْلَ وَ قُوَّةَ إِلَّا بِاللَّهِ مُفَوَّضاً أَمْرِي إِلَى اللَّهِ مُلْجِئاً ظَهْرِي إِلَى اللَّهِ مُتَوَكِّلاً عَلَى اللَّهِ وَ أَقُولُ حَسْبِيَ اللَّهُ وَ كَفَى اللَّهُ لِمَنْ دَعَا لَيْسَ وَرَاءَ اللَّهِ وَ وَرَاءَكُمْ يَا سَادَتِي مُنْتَهَى مَا شَاءَ اللَّهُ رَبِّي كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ

Intercede for me to be transferred upon whatever Allah^{-azwj} Desires! There is neither might nor strength except with Allah^{-azwj}! I delegate my affairs to Allah^{-azwj}, leaning my back to Allah^{-azwj}, relying upon Allah^{-azwj}, and I am saying Allah^{-azwj} is Sufficient for me as a Sufficer! Allah^{-azwj} Listens to the one who supplicates! There isn't anyone beyond Allah^{-azwj} and beyond you^{-asws} any end-point, O my chiefs! Whatever Allah^{-azwj}, my Lord^{-azwj} Desires, happens, and whatever He^{-azwj} does not Desire, does not happen!

يَا سَيِّدِي يَا أَمِيرَ الْمُؤْمِنِينَ وَ مُؤَلَّيَّي وَ أَنْتَ يَا أَبَا عَبْدِ اللَّهِ- سَلَامِي عَلَيْكُمَا مُتَّصِلٌ مَا اتَّصَلَ اللَّيْلُ وَ النَّهَارُ وَاصِلٌ إِلَيْكُمَا غَيْرُ مُخْجُوبٍ عَنْكُمَا سَلَامِي
إِنْ شَاءَ اللَّهُ

O my chief, O Amir Al-Momineen^{-asws} and my master, and you^{-asws} O Abu Abdullah^{-asws}! My greeting be upon you^{-asws} both, connecting for as long as the night and the day connect, connecting to you^{-asws} without my greeting be veiled from you^{-asws}, if Allah^{-azwj} so Desires!

وَ أَسْأَلُهُ بِحَقِّكُمَا أَنْ يَشَاءَ ذَلِكَ وَ يَفْعَلَ فَإِنَّهُ حَمِيدٌ مَجِيدٌ أَنْفَلِبُ يَا سَيِّدِي عَنْكُمَا نَائِباً حَامِداً لِلَّهِ شَاكِراً رَاضِياً مُسْتَقْبِلاً لِلْإِجَابَةِ غَيْرَ آيِسٍ وَ لَا قَانِطٍ عَائِداً
رَاجِعاً إِلَى زِيَارَتِكُمَا غَيْرَ رَاغِبٍ عَنْكُمَا بَلْ رَاجِعٌ إِنْ شَاءَ اللَّهُ تَعَالَى إِلَيْكُمَا

And I ask Him^{-azwj}, by both your^{-asws} rights, to Desire that and Do it, for He^{-azwj} is Praised, Glorified! I turn back from you^{-asws}, O my chiefs, repentant, praising to Allah^{-azwj}, grateful, contented, convinced of the Response without despair nor despondency or returning to your^{-asws} Ziyarat without having turned away from you^{-asws}, but return to you^{-asws} both, if Allah^{-azwj} the Exalted so Desires!

يَا سَادَاتِي رَغِبْتُ إِلَيْكُمَا بَعْدَ أَنْ زَهَدْتُ فِيكُمْ وَ فِي زِيَارَتِكُمَا أَهْلَ الدُّنْيَا فَلَا يُجِيبُنِي اللَّهُ فِيمَا رَجَوْتُ وَ مَا أَقْلْتُ فِي زِيَارَتِكُمَا إِنَّهُ قَرِيبٌ مُجِيبٌ-

O my chiefs! I have turned to you^{-asws} after the people of the world have shown indifference toward you^{-asws} and visiting you^{-asws}! May Allah^{-azwj} not disappoint me in what I hope and aspire for through your^{-asws} Ziyarat, for He^{-azwj} is Near, Responding!

تَمَّ اسْتَقْبَالُ إِلَى الْقِبْلَةِ وَ قُلْنَا يَا اللَّهُ يَا اللَّهُ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ وَ يَا كَاشِفَ كَرْبِ الْمَكْرُوبِينَ وَ يَا غِيَاثَ الْمُسْتَغِيثِينَ وَ يَا صَرِيحَ الْمُسْتَصْرَحِينَ وَ يَا مَنْ هُوَ أَقْرَبُ إِلَيَّ مِنْ حَبْلِ الْوَرِيدِ

Then face towards the Qiblah and say, 'O Allah^{-azwj}! O Allah^{-azwj}! O Responder to the supplication of the desperate, and O remover of the stress of the distressed, and O Helpers of the seekers of help, and O Listener to the cries for help, and O the One^{-azwj} Who is closer to me than the jugular vein!

يَا مَنْ يَحُولُ بَيْنَ الْمَوْتِ وَ قَلْبِهِ وَ يَا مَنْ هُوَ الرَّحْمَنُ الرَّحِيمُ يَا مَنْ عَلَى الْعَرْشِ اسْتَوَى يَا مَنْ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ وَ يَا مَنْ لَا تَخْفَى عَلَيْهِ خَافِيَةٌ يَا مَنْ لَا تَشْتَبِهُ عَلَيْهِ الْأَصْوَاتُ يَا مَنْ لَا تُعْلِطُهُ الْحَاجَاتُ يَا مَنْ لَا يُؤْرَمُهُ إِلَّا الْحَاجُّ الْمُلِحُّ يَا مُدْرِكَ كُلِّ فَوْتٍ يَا جَامِعَ كُلِّ شَيْءٍ

O the One^{-azwj} Who Intervenes between the person and his heart, and O the One^{-azwj} Who is the Beneficent, the Merciful! O the One^{-azwj} Who is Even upon the Throne! O the One^{-azwj} Who

Knows treachery of the eyes and what the chests conceal, O the One^{-azwj} no hiding one is hidden unto Him^{-azwj}! O the One^{-azwj} the voices are not confusing to Him^{-azwj}! O the One^{-azwj} the needs do not Err Him^{-azwj}! O the One^{-azwj} the insistence of the insisting one does not Weary Him^{-azwj}! O Realiser of everything lost! O Gatherer of every family!

يَا بَارِئَ النَّفُوسِ بَعْدَ الْمَوْتِ يَا مَنْ هُوَ كُلُّ يَوْمٍ فِي شَأْنٍ يَا قَاضِيَ الْحَاجَاتِ يَا مُنَمِّسَ الْكُرْبَاتِ يَا مُعْطِيَ السُّؤْلَاتِ يَا وَلِيَّ الرَّغْبَاتِ يَا كَافِيَ الْفَهْمَاتِ يَا مَنْ يَكْفِي مِنْ كُلِّ شَيْءٍ وَلَا يَكْفِي مِنْهُ شَيْءٌ فِي السَّمَاوَاتِ وَالْأَرْضِ

O Maker of the souls after the death! O the One^{-azwj} Who is in a State of Glory every day! O Fulfiller of the needs! O Reliever of the distresses! O Granter of the requests! O Guardian of the desires! O Sufficer of the important matters! O the One^{-azwj} Who Suffices from all things and nothing sufficed from Him^{-azwj} in the skies and the earth!

أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَعَلِيِّ أَمِيرِ الْمُؤْمِنِينَ - وَبِحَقِّ فَاطِمَةَ بِنْتِ نَبِيِّكَ وَبِحَقِّ الْحَسَنِ وَالْحُسَيْنِ - فَإِنِّي بِهِمْ أَتَوَجَّهُ إِلَيْكَ فِي مَقَامِي هَذَا وَبِهِمْ أَتَوَسَّلُ وَبِهِمْ أَسْتَشْفَعُ إِلَيْكَ وَبِحَقِّهِمْ أَسْأَلُكَ وَأُقْسِمُ وَأَعْرُضُ عَلَيْكَ

I ask You^{-azwj} by the right of Muhammad^{-asws} and Ali^{-asws} Emir of the Momineen, and by the right of (Syeda) Fatima^{-asws} daughter^{-asws} of Your^{-azwj} Prophet^{-sawww}, and by the right of Al-Hassan^{-asws} and Al-Husayn^{-asws}, for I am diverting to You^{-azwj} through them^{-asws} in this place of mine, and through them^{-asws} I seek means, and through them^{-asws} I seek intercession to You^{-azwj}, and through them^{-asws} I ask You^{-azwj}, and I swear, and I determine upon You^{-azwj}!

وَ بِالشَّانِ الَّذِي لَمْ عِنْدَكَ وَ بِالذِّي فَضَّلْتَهُمْ عَلَى الْعَالَمِينَ وَ بِاسْمِكَ الَّذِي جَعَلْتَهُ عِنْدَهُمْ وَ بِهِ حَصَصْتَهُمْ دُونَ الْعَالَمِينَ وَ بِهِ أَبْنَتْهُمْ وَ أَبْنَتْ فَضْلَهُمْ مِنْ كُلِّ فَضْلٍ حَتَّى فَاقَ فَضْلَهُمْ فَضْلَ الْعَالَمِينَ جَمِيعاً

And by the glory which is for them^{-asws} in Your^{-azwj} Presence, You^{-azwj} have merited them over the worlds, and by Your^{-azwj} Name which You^{-azwj} Made it to be in their^{-asws} possession, and have Specialised them^{-asws} with apart from the worlds, and by it You^{-azwj} Manifested them and Manifested their^{-asws} merits from every merit until their^{-asws} merits are above merits of the worlds altogether!

وَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُكْشِفَ عَنِّي غَمِّي وَ هَمِّي وَ كَرْبِي وَ أَنَّ تُكْفِيَنِي الْمُهَمَّ مِنْ أَمْرِي وَ تَقْضِي عَنِّي دَيْنِي وَ تُجِيرَنِي مِنَ الْفَقْرِ وَ الْفَاقَةِ وَ تُغْنِيَنِي عَنِ الْمَسْأَلَةِ إِلَى الْمَخْلُوقِينَ

And I ask You^{-azwj} to Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and to Remove from me my sadness, and my worries, and my stress, and to Suffice me of the important matters, and Pay off my debts on my behalf, and to Rescue me from the poverty and the destitution, and to Enrich me from the asking to the created beings!

وَ تُكْفِيَنِي هَمَّ مَنْ أَحَافُ هَمَّهُ وَ عُسْرَ مَنْ أَحَافُ عُسْرُهُ وَ حُزُونََ مَنْ أَحَافُ حُزُونَتَهُ وَ شَرَّ مَنْ أَحَافُ شَرِّهِ وَ مَكْرَ مَنْ أَحَافُ مَكْرِهِ وَ بَغْيَ مَنْ أَحَافُ بَغْيِهِ وَ جَوْرَ مَنْ أَحَافُ جَوْرِهِ وَ سُلْطَانَ مَنْ أَحَافُ سُلْطَانَتَهُ وَ كَيْدَ مَنْ أَحَافُ كَيْدِهِ وَ اصْرَفَ عَنِّي كَيْدَهُ وَ مَكْرَهُ وَ مَقْدَرَةَ مَنْ أَحَافُ مَقْدَرَتَهُ عَلَيَّ وَ تَرَدُّ عَنِّي كَيْدَ الْكَيْدَةِ وَ مَكْرَ الْمَكْرَةِ

And Suffice me of the worries of the one I fear worrying of, and difficulty of the one I fear his difficulty, and grief of the one I fear his grief, and evil of the one I fear his evil, and abhorrence

of the one I fear his abhorrence, and rebellion of the one I fear his rebellion, and tyranny of the one I fear his tyranny, and authority of the one I fear his authority, and plot of the one I fear his plot, and Turn away from me his plot, and his abhorrence, and power of the one I fear his power over me, and Repel from me the plot of the plotters and plan of the planners!

اللَّهُمَّ مَنْ أَرَادَنِي بِسُوءٍ فَأَرِدْهُ وَ مَنْ كَادَنِي فَكِدْهُ وَ اصْرِفْ عَنِّي كَيْدَهُ وَ بَأْسَهُ وَ أَمَانِيَهُ وَ امْنَعُهُ عَنِّي كَيْفَ شِئْتَ وَ أَنَّى شِئْتَ

O Allah-azwj! One who intends be with evil, Intend him, and one who plots me, Plan (against) him and Turn his plot away from me, and his wishes, and Prevent him from me however You-azwj Desire to, and whenever You-azwj Desire to!

اللَّهُمَّ اشْغَلْهُ عَنِّي بِفَقْرٍ لَا يُجْبِرُهُ وَ بَلَاءٍ لَا تَسْتُرُهُ وَ بِفَاقَةٍ لَا تَسُدُّهَا وَ بِسُقْمٍ لَا تُعَافِيهِ وَ بِدَلٍّ لَا تُعْرِضُهُ وَ مَسْكَنَةٍ لَا تُجْبِرُهَا

O Allah-azwj! Pre-occupy him from me with poverty he cannot mend, and affliction he cannot cover, and with destitution he cannot block, and with sickness he cannot treat, and with disgrace he cannot get honour, and neediness he cannot mend!

اللَّهُمَّ اجْعَلِ الدَّلَّ نُصَبَ عَيْنِيهِ وَ ادْخِلِ الْفَقْرَ فِي مَنْزِلِهِ وَ السُّقْمَ فِي بَدَنِهِ حَتَّى تَشْغَلَهُ عَنِّي بِشُغْلٍ شَاغِلٍ لَا فَرَاغَ لَهُ وَ أَنْسِيهِ ذِكْرِي كَمَا أَنْسَيْتَهُ ذِكْرَكَ وَ خُذْ عَنِّي بِسَمْعِهِ وَ بَصَرِهِ وَ لِسَانِهِ وَ يَدِهِ وَ رِجْلِهِ وَ قَلْبِهِ وَ جَمِيعَ جَوَارِحِهِ

O Allah-azwj! Make the disgrace installed in his eyes, and Enter the poverty in his house, and the sickness in his body until You-azwj Pre-occupy him from me with a pre-occupation there being no free time for him, and causes him to forget my remembrance just as You-azwj Cause him to forget Your-azwj remembrance, and Seize on my behalf his hearing, and his sight, and his tongue, and his hand, and his leg, and his heart and entirety of his limbs!

وَ ادْخِلْ عَلَيْهِ فِي جَمِيعِ ذَلِكَ السُّقْمَ وَ لَا تَشْفِيهِ حَتَّى يُجْعَلَ لَهُ ذَلِكَ شُغْلًا شَاغِلًا عَنِّي وَ عَن ذِكْرِي وَ اَكْفِيْنِي يَا كَافِي مَا لَا يَكْفِي سِوَاكَ يَا مُفْرِّجَ مَنْ لَا مُفْرِّجَ لَهُ سِوَاكَ وَ مُغِيثَ مَنْ لَا مُغِيثَ لَهُ سِوَاكَ وَ جَارَ مَنْ لَا جَارَ لَهُ سِوَاكَ وَ مَلْجَأَ مَنْ لَا مَلْجَأَ لَهُ غَيْرَكَ

And Enter upon him in entirety of that, the sickness which cannot be healed until You-azwj Make that a pre-occupation for him, pre-occupying him from me, and from remembering me, and Suffice me, O Sufficer of what no one apart from You-azwj can suffice! O Reliever of the one who has not reliever apart from You-azwj, and Helper of the one having no helper for him apart from You-azwj, and Shelter of the one having not shelter for him apart from You-azwj, and Rescuer of one having no rescuer for him other than You-azwj!

أَنْتَ تَفِي وَ رَجَائِي وَ مُفْرِجِي وَ مَهْرَبِي وَ مَلْجِئِي وَ مَنْجَايَ فَبِكَ اسْتَفْتِيحُ وَ بِكَ اسْتَسْتَجِيحُ وَ بِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَتَوَجَّهُ إِلَيْكَ وَ أَتَوَسَّلُ وَ أَتَشْفَعُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ وَ لَكَ الْحَمْدُ وَ لَكَ الْمِنَّةُ وَ إِلَيْكَ الْمُشْتَكَى وَ أَنْتَ الْمُسْتَعَانُ

You are my Trust, and my Hope, and my Shelter, and my Rescue, and my Saviour! So by You-azwj I seek to begin and with You-azwj I seek success, and with Muhammad-saww and Progeny-asws of Muhammad-saww I divert to You-azwj and I seek means and intercession! O Allah-azwj! O Allah-azwj! O Allah-azwj, and for You-azwj is the Praise, and for You-azwj is the Conferment, and to You-azwj is the complaint, and You-azwj are the Aider!

فَأَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُكْشِفَ عَنِّي غَمِّي وَ هَمِّي وَ كَرْبِي فِي مَقَامِي هَذَا كَمَا كَشَفْتَ عَن نَبِيِّكَ عَمَّهُ وَ كَرْبَهُ وَ هَمَّهُ وَ كَفَيْتَهُ هَوْلَ عَدُوِّهِ

I ask You^{-azwj} by the right of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Remove from me my sadness, and my worries, and my distress in this place of mine just as You^{-azwj} had Removed from Your^{-azwj} Prophet^{-saww}, his^{-saww} sadness, and his^{-saww} stress, and his^{-asws} worries and Removed the horror of his^{-saww} enemies!

فَأَكْشِفْ عَنِّي كَمَا كَشَفْتَ عَنْهُ وَ فَرِّجْ عَنِّي كَمَا فَرَّجْتَ عَنْهُ وَ أَكْفِنِي كَمَا كَفَيْتَهُ وَ اصْرِفْ عَنِّي هَوْلَ مَا أَخَافُ هَوْلَهُ وَ مُؤْتِنَهُ مِنْ أَخَافُ مُؤْتِنَتَهُ وَ هَمِّ مَنْ أَخَافُ هَمَّهُ بِلَا مُؤْتِنَةٍ عَلَيَّ نَفْسِي مِنْ ذَلِكَ وَ اصْرِفْنِي بِقَضَاءِ حَاجَتِي وَ كِفَايَةِ مَا أَهَمَّنِي هُمُّهُ مِنْ أَمْرِ دُنْيَايَ وَ آخِرَتِي يَا أَرْحَمَ الرَّاحِمِينَ-

Remove from me just as You^{-azwj} had Removed from him^{-saww}, and Relieve from me just as You^{-azwj} had Relieve from him^{-asws}, and Suffice me just as You^{-azwj} had Sufficed him^{-saww}, and Turn away from me the horror of what I fear its horror, and ailment of the one I fear his ailment and worry of the one I fear his worry without any ailment being upon myself from that, and Turn me with my needs having been fulfilled, and sufficiency of what its worry worries me, from the matters of my world and my Hereafter, O most Merciful of the merciful ones!

ثُمَّ تَلْتَفِتْ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ تَقُولُ السَّلَامَ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ السَّلَامَ عَلَيَّ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ مَا بَقِيَتْ وَ بَقِيَ اللَّيْلُ وَ النَّهَارُ وَ لَا جَعَلَهُ اللَّهُ إِخْرَ الْعَهْدِ مِنِّي لِزِيَارَتِكُمَا وَ لَا فَرَّقَ اللَّهُ بَيْنِي وَ بَيْنَكُمَا ثُمَّ تَنْصَرِفُ.

Then turn towards Amir Al-Momineen^{-asws} and say, ‘The greeting be upon you^{-asws} O Amir Al-Momineen^{-asws}, and the greeting be upon Abu Abdullah Al-Husayn^{-asws}, for as long as I remain and the night and day remain, and may Allah^{-azwj} not Make it last of the pacts from me for visiting you^{-asws} both, and my Allah^{-azwj} not Separate between me and you^{-asws} both!’ – then leave”.¹⁵⁴