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

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1- ع، علل الشرائع لي، الأمايلي للصدوق الطالقاني عن أحمد الهمداني عن علي بن الحسن بن فضال عن أبيه عن أبي الحسن الرضا ع قال: من ترك السعي في حوائج يوم عاشوراء قضى الله له حوائج الدنيا والآخرة و من كان يوم عاشوراء يوم مصيبته و حزنه و بكائه جعل الله عز و جل يوم القيامة يوم فرجه و سروره و فرث بنا في الجنان عينه

(The books) 'Ilal Al Sharaie', (and) 'Al Amaali' of Al Sadouq – Al Talaqani, from Ahmad Al Hamdany, from Ali Bin Al-Hassan Bin Fazzal, from his father,

'Abu Al-Hassan Al-Reza^{-asws} having said: 'One who neglect the striving regarding his needs on the day of Ashura, Allah^{-azwj} will Fulfil for him needs of the world and the Hereafter; and the one for whom the day of Ashura would be a day of difficulties, and grief, and crying, Allah^{-azwj} Mighty and Majestic would Make the Day of Qiyamah a day of happiness and joy, and his eyes will be delighted with us^{-asws} in the Gardens!

و من سعى يوم عاشوراء يوم بركة و ادخر فيه لمنزله شيئا لم يبارك له فيما ادخر و حشر يوم القيامة مع يزيد و عبید الله بن زياد و عمر بن سعد لعنهم الله إلى أسفل ذك من النار.

And one names the day of Ashura as a day of Blessings and stores something for his house during it among what he stores, it will not be a Blessing for him regarding what he stores, and

he will be Resurrected on the Day of Qiyamah with Yazeed^{la}, and Ubeydullah Bin Ziyad, and Umar Bin sa'ad, may Allah^{azwj} Curse them^{la}, to the lowest level of the Hellfire!"¹

2- ن، عيون أخبار الرضا عليه السلام النقايش و الطالقاني عن أحمد الحمدايني مثله.

(The book) 'Uyoun Akhbar Al-Reza^{asws}', may the greeting be upon him^{asws} – Al Naqqash, and Al Talaqani, from Ahmad Al Hamdani, similar to it.²

3- ن، عيون أخبار الرضا عليه السلام لي، الأمالي للصدوق ماجيلويه عن علي عن أبيه عن الريان بن شبيب قال: دخلت على الرضا ع في أول يوم من المحرم فقال لي يا ابن شبيب أ صائم أنت

(The books) 'Uyoun Akhbar Al-Reza^{asws}', may the greeting be upon him^{asws}, and 'Al Amaali' of Al Sadouq – Majaylawiya, from Ali, from his father, from Al Rayyan Bin Shabeeb who said,

'I entered to see Al-Reza^{asws} in the first day of Al-Muharram. He^{asws} said to me: 'O Ibn Shabeeb! Are you fasting?'

فقلت لا

I said, 'No'.

فقال إن هذا اليوم هو اليوم الذي دعا فيه زكريا ع ربه عز وجل فقال رب هب لي من لدنك ذرية طيبة إنك سميع الدعاء فاستجاب الله له وأمر الملائكة فنادت زكريا وهو قائم يصلي في المحراب أن الله يبشرك بيحيى

He^{asws} said: 'It is the day in which Zakariya^{as} had supplicated to his^{as} Lord^{azwj} Mighty and Majestic. He^{as} said: **'My Lord! Grant me good offspring from You, surely You are the Hearer of the supplication' [3:38]!** Allah^{azwj} Answered for him^{as} and Commanded the Angels, so they called out to Zakariya^{as}: **as he stood praying in the Prayer Niche: 'Allah Gives you the good news of Yahya [3:39]!**

فمن صام هذا اليوم ثم دعا الله عز وجل استجاب الله له كما استجاب لزيكريا ع

So, the one who fasts this day then supplicates to Allah^{azwj} Mighty and Majestic, Allah^{azwj} will Answer it for him just as He^{azwj} had Answered for Zakariya^{as}.

ثم قال يا ابن شبيب إن المحرم هو الشهر الذي كان أهل الجاهلية فيما مضى يحرمون فيه الظلم والقتال لحرمته فما عرفت هذه الأمة حرمته شهرها ولا حرمته نبيها صلوات الله عليه وآله لقد قتلوا في هذا الشهر ذريته وسبوا نساءه وانتهبوا ثقله فلا عقر الله لهم ذلك أبداً

Then he^{asws} said: 'O Ibn Shabeeb! Surely Al-Muharram, it is the month which the people of the Pre-Islamic period in what is past, were prohibiting in it the injustice and the killing, due to its sanctity. But this community did not recognise the sanctity of its month nor the sanctity of its Prophet^{saww}, may the Salawaat of Allah^{azwj} be upon him^{saww} and his^{saww} Progeny^{asws}!

¹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 31 H 1

² Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 31 H 2

In this month they have killed his^{-saww} offspring, and made captives of his^{-asws} womenfolk, and plundered his^{-asws} belongings. May Allah^{-azwj} not Forgive that for them, ever!

يَا ابْنَ شَبِيبٍ إِنْ كُنْتَ بَاكِيًا لِشَيْءٍ فَأَبْكِ لِلْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَ فَإِنَّهُ دُبِحَ كَمَا يُدْبَحُ الْكَبِشُ وَ قُتِلَ مَعَهُ مِنْ أَهْلِ بَيْتِهِ ثَمَانِيَةَ عَشَرَ رَجُلًا مَا لَهُمْ فِي الْأَرْضِ شَيْبَةٌ وَ لَقَدْ بَكَتِ السَّمَاوَاتُ السَّبْعُ وَ الْأَرْضُونَ لِقَتْلِهِ

O Ibn Shabeeb! If you were to cry for something, then cry for Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, for he^{-asws} was slaughtered just as the ram gets slaughtered, and eighteen men from his^{-asws} family members were killed along with him^{-asws}. There is no resemblance of their in the earth, and the seven skies and the earths had cried at his^{-asws} killing!

وَ لَقَدْ نَزَلَ إِلَى الْأَرْضِ مِنَ الْمَلَائِكَةِ أَرْبَعَةُ آلَافٍ لِيَنْصُرَهُ فَوَجَدُوهُ قَدْ قُتِلَ فَهُمْ عِنْدَ قَبْرِهِ شُعْتُ غَبْرٌ إِلَى أَنْ يَوْمَ الْقَائِمِ فَيَكُونُونَ مِنْ أَنْصَارِهِ وَ شِعَارُهُمْ يَا لَكَرَاتِ الْحُسَيْنِ

And four thousand from the Angels had descended to help him^{-asws}, but they found him^{-asws} to have been killed. So, they are (now) at his^{-asws} grave, unkempt, dusty, up to rising of Al-Qaim^{-ajfi}. They will be from his^{-ajfi} helpers, and their slogan would be, 'O for retaliation of Al-Husayn^{-asws}!'

يَا ابْنَ شَبِيبٍ لَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ عَ أَنَّهُ لَمَّا قُتِلَ جَدِّي الْحُسَيْنُ صَلَّى اللَّهُ عَلَيْهِ أَمْطَرَتِ السَّمَاءُ دَمًا وَ تُرَابًا أَحْمَرَ

O Ibn Shabeeb! My^{-asws} father^{-asws} has narrated to me^{-asws} from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} that when my^{-asws} grandfather^{-asws} Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, was killed, the sky had rained blood and its soil was red!

يَا ابْنَ شَبِيبٍ إِنْ بَكَيتَ عَلَى الْحُسَيْنِ عَ حَتَّى تَصِيرَ دُمُوعُكَ عَلَى خَدَيْكَ عَفَرَ اللَّهُ لَكَ كُلَّ ذَنْبٍ أَذْنَبْتَهُ صَغِيرًا كَانَ أَوْ كَبِيرًا قَلِيلًا كَانَ أَوْ كَثِيرًا

O Ibn Shabeeb! If you were to cry upon Al-Husayn^{-asws} until your tears come to be upon your cheeks, Allah^{-azwj} will Forgive for you every sin you had sinned, whether it was small or big, whether few or more!

يَا ابْنَ شَبِيبٍ إِنْ سَرَكَ أَنْ تَلْقَى اللَّهَ عَزَّ وَ جَلَّ وَ لَا ذَنْبَ عَلَيْكَ فُزِرَ الْحُسَيْنِ عَ

O Ibn Shabeeb! If it cheers you to meet Allah^{-azwj} Mighty and Majestic and there is no sin upon you, then visit Al-Husayn^{-asws}!

يَا ابْنَ شَبِيبٍ إِنْ سَرَكَ أَنْ تَسْكُنَ الْعَرْفَ الْمُبِينَةَ فِي الْجَنَّةِ مَعَ النَّبِيِّ وَ آلِهِ صَلَّى اللَّهُ عَلَيْهِمْ فَالْعَنَ قَتْلَةَ الْحُسَيْنِ عَ

O Ibn Shabeeb! If it cheers you to dwell in the chamber built in the Paradise, along with the Prophet^{-saww} and his^{-saww} Progeny^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, then curse the killers of Al-Husayn^{-asws}!

يَا ابْنَ شَبِيبٍ إِنْ سَرَكَ أَنْ يَكُونَ لَكَ مِنَ الثَّوَابِ مِثْلُ مَا لِمَنْ اسْتَشْهَدَ مَعَ الْحُسَيْنِ عَ فَعَلْ مَعِيَ مَا ذَكَرْتَهُ يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا

O Ibn Shabeeb! If it cheers you that there would be Rewards for you like what is for the one who was martyred with Al-Husayn^{-asws}, then whenever you remember him^{-asws}, say, 'O I wish I was with them, so I would have achieved a mighty victory!

يَا ابْنَ شَبِيبٍ إِنْ سَرَّكَ أَنْ تُكُونَ مَعَنَا فِي الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَانِ فَاحْزَنْ لِحُزْنِنَا وَافْرَحْ لِفَرَحِنَا وَعَلَيْكَ بِوَلَايَتِنَا فَلَوْ أَنَّ رَجُلًا تَوَلَّى حَجْرًا لَحَسِرَهُ اللَّهُ مَعَهُ يَوْمَ الْقِيَامَةِ.

O Ibn Shabeeb! If it cheers you to be with us^{-asws} in the exalted ranks from the Gardens, then grieve at our^{-asws} grief and be joyful at (what makes) us^{-asws} joyful, and upon you is to be with our^{-asws} Wilayah, for if a man were to befriend a stone, Allah^{-azwj} will Resurrect him with it on the Day of Qiyamah!"³

4- مصابا، المصباحين قل، إقبال الأعمال عن جابر الجعفي عن أبي عبد الله ع قال: مَنْ بَاتَ عِنْدَ قَبْرِ الْحُسَيْنِ ع لَيْلَةَ عَاشُورَاءَ لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ مُلَطَّخًا بِدَمِهِ وَكَأَنَّمَا قُبِلَ مَعَهُ فِي عَرَصَةِ كَرْبَلَاءَ.

(The books) 'Al Misbaheen', (and) 'Iqbal Al Amaal' – From Jabir Al Jufy,

'From Abu Abdullah^{-asws} having said: 'One who spends the night by the grave of Al-Husayn^{-asws} on the night of Ashura will meet Allah^{-azwj} on the Day of Qiyamah soaked with his^{-asws} blood, and it is as if he had been killed with him^{-saww} in the plains of Karbala"'⁴

5- قل، إقبال الأعمال قال شيخنا المفيد في كتاب التواريخ الشرعية روي أن مَنْ زَارَهُ ع وَ بَاتَ عِنْدَهُ فِي لَيْلَةِ عَاشُورَاءَ حَتَّى يُصْبِحَ حَسِرَهُ اللَّهُ تَعَالَى مُلَطَّخًا بِدَمِ الْحُسَيْنِ ع فِي جُمْلَةِ الشَّهَدَاءِ مَعَهُ.

(The book) 'Iqbal Al Amaal' – Our Sheykh Al Mufeed said in 'Kitab Al-Tawareekh Al-Shariya', 'It is reported that the one who visits him^{-asws} and spends the night in his^{-asws} presence during the night of Ashura until morning, Allah^{-azwj} the Exalted will resurrect him soaked in the blood of Al-Husayn^{-asws} among totality of the ones martyred with him^{-asws}!"⁵

6- ع، علل الشرائع عن محمد بن علي بن بشار عن المظفر بن أحمد عن الأسيدي عن سهل عن سليمان بن عبد الله عن عبد الله بن الفضل قال: قُلْتُ لِلصَّادِقِ ع يَا ابْنَ رَسُولِ اللَّهِ كَيْفَ سَمَّيْتَ الْعَامَةَ يَوْمَ عَاشُورَاءَ يَوْمَ بَرَكَةٍ

(The book) 'Ilal Al Sharaie' – From Muhammad Bin Ali Bin Bashar, from Al Muzaffar Bin Ahmad, from Al Asady, from Sahl, from Suleyman Bin Abdullah, from Abdullah Bin Al Fazl who said,

'I said to Al-Sadiq^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! How come the general Muslims are naming the day of Ashura as a day of Blessings?'

فَبَكَى ع ثُمَّ قَالَ لَمَّا قُبِلَ الْحُسَيْنُ ع تَعَرَّبَ النَّاسُ بِالسَّامِ إِلَى بَرِيدٍ فَوَضَعُوا لَهُ الْأَحْبَارَ وَ أَحَدُوا عَلَيْهَا الْجَوَائِزَ مِنَ الْأَمْوَالِ فَكَانَ بِمَا وَضَعُوا لَهُ أَفْرَ هَذَا الْيَوْمِ وَ أَنَّهُ يَوْمٌ بَرَكَةٌ لِيُعْدَلَ النَّاسُ فِيهِ مِنَ الْجُرْعِ وَ الْبُكَاءِ وَ الْمُصِيبَةِ وَ الْحُزْنِ إِلَى الْفَرَحِ وَ السُّورِ وَ التَّبَرُّكِ وَ الْإِسْتِعْدَادِ فِيهِ حَكَمَ اللَّهُ بَيْنَنَا وَ بَيْنَهُمْ.

³ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 31 H 3

⁴ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 31 H 4

⁵ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 31 H 5

He^{-asws} wept, then said: ‘When Al-Husayn^{-asws} was killed, the people of Syria drew closer to Yazeed^{-la} and they fabricated the news for him^{-la}, and they took the awards upon it from the wealth. Among what they had fabricated for him^{-la} was the matter of this day, and that it is a day of Blessing, for the people to turn during it from the alarm, and the crying, and the calamity and the grief, to the joy, and the cheerfulness, and the Blessings, and preparations (of festivities) during it. May Allah^{-azwj} Judge between us^{-asws} and them!’⁶

7- مل، كامل الزيارات أبي و أخي و جماعة مشايخي عن محمد بن يحيى عن محمد بن علي المدائني عن محمد بن سعيد البجلي عن قبيصة عن جابر الجعفي قال: دخلت على جعفر بن محمد ع في يوم عاشوراء فقال لي هؤلاء زوار الله و حق على المزور أن يكرم الزائر من بات عند قبر الحسين ع ليلة عاشوراء لقي الله يوم القيامة ملطخاً بدمه كما قتل معه في عصره

(The book) ‘Kamil Al Ziyaraat’ – My father, and my brother and a group of my elders, from Muhammad Bin Yahya, from Muhammad Bin Ali Al Madainy, from Muhammad Bin Saeed Al Bajaly, from Qabeys, from Jabir Al Jufy who said,

‘I entered to see Ja’far^{-asws} Bin Muhammad^{-asws} during the day of Ashura. He^{-asws} said to me: ‘They are visitors of Allah^{-azwj}, and it is a right upon the visited that he honours the visitor! One who spends the night by the grave of Al-Husayn^{-asws}, on the night of Ashura will meet Allah^{-azwj} on the Day of Qiyamah soaked in his^{-asws} blood. It would be as if he had been killed with him^{-asws} in his^{-asws} era!’

و قال من زار قبر الحسين ع ليوم عاشوراء أو بات عنده كان كمن استشهد بين يديه.

And he^{-asws} said: ‘One who visits the grave of Al-Husayn^{-asws} on the day of Ashura, or spends the night in his^{-asws} presence, would be like the one who was martyred in front of him^{-asws}!’⁷

8- مل، كامل الزيارات محمد بن همام عن الفزاري عن أحمد بن علي بن عبيد الجعفي عن حسين بن سليمان عن الحسين بن أسد عن حماد بن عيسى عن حريز عن أبي عبد الله ع قال: من زار الحسين ع يوم عاشوراء وجبت له الجنة.

(The book) ‘Kamil Al Ziyaraat’ – Muhammad Bin Hammam, from Al Fazary, from Ahmad Bin Ali Bin Ubeyd Al Jufy, from Husayn Bin Suleyman, from Al-Husayn Bin Asad, from Hammad Bin Isa, from Hareyz,

‘From Abu Abdullah^{-asws} having said: ‘One who visits Al-Husayn^{-asws} on the day of Ashura, the Paradise will be obligated for him^{-asws}’.⁸

9- يب، تهذيب الأحكام محمد بن أحمد بن داود عن أحمد بن محمد بن سعيد عن الفزاري مثله.

(The book) ‘Tahzeeb Al Ahkaam’ – Muhammad Bin Ahmad Bin Dawood, from Ahmad Bin Muhammad Bin Saeed, from Al Fazary, similar to it.⁹

10- قل، إقبال الأعمال بإسنادنا إلى محمد بن أحمد بن داود بإسناده إلى حريز مثله.

⁶ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 31 H 6

⁷ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 31 H 7

⁸ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 31 H 8

⁹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 31 H 9

(The book) 'Iqbal Al Amaal' – By our chain to Muhammad Bin Ahmad Bin Dawood, by his chain to Hareyz, similar to it.¹⁰

11- يب، تهذيب الأحكام مل، كامل الزيارات مُحَمَّدُ الْحَمِيرِيُّ عَنْ أَبِيهِ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ زَارَ قَبْرَ الْحُسَيْنِ بْنِ عَلِيٍّ ع يَوْمَ عَاشُورَاءَ عَارِفًا بِحَقِّهِ كَانَ كَمَنْ زَارَ اللَّهَ فِي عَرْشِهِ.

(The books) 'Tahzeeb Al Ahkaam', (and) 'Kamil Al Ziyaraat' – Muhammad Al Himeyri, from his father, from Ibn Yazeed, from Ibn Abu Umeyr, from Zayd Al Shahaam,

'From Abu Abdullah^{-asws} having said: 'One who visits the grave of Al-Husayn^{-asws} Bin Ali^{-asws} on the day of Ashura, knowing of his^{-asws} right, would be like the one who visits Allah^{-azwj} in His^{azwj} Throne''.¹¹

12- قل، إقبال الأعمال بإسنادنا إلى مُحَمَّدِ بْنِ أَحْمَدَ بْنِ دَاوُدَ الْقُمِّيِّ بِإِسْنَادِهِ إِلَى ابْنِ أَبِي عُمَيْرٍ مِثْلَهُ.

(The book) 'Iqbal Al Amaal' – By our chain to Muhammad Bin Ahmad Bin Dawood Al Qummi, by his chain to Ibn Abu Umeyr, similar to it.¹²

13- مل، كامل الزيارات الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ عَامِرٍ عَنِ الْمُعَلَّى بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ جُمُهورِ الْعَمِّيِّ عَمَّنْ ذَكَرَهُ عَنْهُمْ ع قَالَ: مَنْ زَارَ الْحُسَيْنَ ع يَوْمَ عَاشُورَاءَ كَانَ كَمَنْ تَشَحَّطَ بِدَمِهِ بَيْنَ يَدَيْهِ.

(The book) 'Kamil Al Ziyaraat' – Al-Husayn Bin Muhammad Bin Aamir, from Al Moalla Bin Muhammad, from Muhammad Bin Jamhour Al Ammy, from the one who narrated it,

'From them^{-asws} having said: 'One who visits Al-Husayn^{-asws} on the day of Ashura would be like the one soaked in his blood in front of him^{-asws}!'¹³

14- مل، كامل الزيارات رَوَى مُحَمَّدُ بْنُ أَبِي سَبَّارٍ الْمَدَائِنِيُّ بِإِسْنَادِهِ قَالَ: مَنْ سَقَى يَوْمَ عَاشُورَاءَ عِنْدَ قَبْرِ الْحُسَيْنِ ع كَانَ كَمَنْ سَقَى عَسْكَرَ الْحُسَيْنِ ع وَ شَهِدَ مَعَهُ.

(The book) 'Kamil Al Ziyaraat' – It is reported by Muhammad Bin Abu Sayyar Al Madainy, by his chain, said,

'One who quenches (someone) on the day of Ashura by the grave of Al-Husayn^{-asws} would be like the one who had quenched the soldiers of Al-Husayn^{-asws} as was martyred with him^{-asws}''¹⁴

15- مل، كامل الزيارات جَعْفَرُ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ نُهَيْكٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ زَيْدِ الشَّحَامِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: مَنْ زَارَ الْحُسَيْنَ ع لَيْلَةَ التَّصْنِفِ مِنْ شُعْبَانَ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذُنُوبِهِ وَ مَا تَأَخَّرَ

(The book) 'Kamil Al Ziyaraat' – Ja'far Bin Muhammad Bin Abdullah, from Ibn Naheyk, from Ibn Abu Umeyr, from Zayd Al Shahaam,

¹⁰ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 31 H 10

¹¹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 31 H 11

¹² Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 31 H 13

¹³ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 31 H 13

¹⁴ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 31 H 14

‘From Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘One who visits Al-Husayn^{-asws} on the night of the middle of Shaban, Allah^{-azwj} will Forgive for him what he had sent ahead from his sins and what he had delayed!

مَنْ زَارَهُ يَوْمَ عَرَفَةَ كَتَبَ اللَّهُ لَهُ ثَوَابَ أَلْفِ حَجَّةٍ مُتَقَبَّلَةٍ وَ أَلْفِ عُمْرَةٍ مَبْرُورَةٍ وَ مَنْ زَارَهُ يَوْمَ عَاشُورَاءَ فَكَأَنَّمَا زَارَ اللَّهَ فَوْقَ عَرْشِهِ.

One who visits him^{-asws} on the day of Arafaat, Allah^{-azwj} Write for him Rewards of a thousand Accepted Hajj, and a thousand accomplished Umrah; and the one who visits him^{-asws} on a day of Ashura, it is as if he has visited Allah^{-azwj} above His^{-azwj} Throne”.¹⁵

16- مل، كامل الزيارات مُحَمَّدُ الْجَمَيْرِيُّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ حَمْدَانَ بْنِ الْمُعَاوَاةِ عَنِ ابْنِ أَبِي عُمَيْرٍ مِثْلَهُ.

(The book) ‘Kamil’ – Muhammad Al Himeyri, from Muhammad Bin Al-Husayn Bin Hamdan Bin Al Muafa, from Ibn Abu Umeyr, similar to it.¹⁶

17- يب، تهذيب الأحكام رُوِيَ عَنْ أَبِي مُحَمَّدٍ الْحُسَيْنِ بْنِ عَلِيِّ الْعَسْكَرِيِّ ع أَنَّهُ قَالَ: عَلَامَاتُ الْمُؤْمِنِ حَمْسٌ صَلَاةُ الْحَمْسِينَ وَ زِيَارَةُ الْأَرْبَعِينَ وَ التَّحَنُّمُ بِالْيَمِينِ وَ تَغْفِيرُ الْجَبِينِ وَ الْجَهْرُ بِ بِنَسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

(The book) ‘Tahzeeb Al Ahkaam’ –

It is reported from Abu Muhammad Al-Hassan^{-asws} Bin Ali Al-Askari^{-asws} having said: ‘The signs of a Momin are five – Fifty Salats, and Ziyarat of Al-Arbaeen, and wearing the ring on the right hand, and placing the forehead on the ground, and being loud with ‘**In the Name of Allah the Beneficent, the Merciful [1:1]**’.¹⁷

[باب 32 الحائر و فضله و مقدار ما يؤخذ من التربة المباركة و فضل كربلاء و الإقامة فيها](#)

CHAPTER 32 – THE ENCLOSURE AND ITS MERIT, AND MEASUREMENT OF WHAT IS TO BE TAKEN FROM THE BLESSED SOIL, AND MERIT OF KARBALA AND THE STAYING IN IT

1- مل، كامل الزيارات الْقَاسِمُ بْنُ مُحَمَّدِ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَادٍ الْأَنْصَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَبْرُ الْحُسَيْنِ بْنِ عَلِيٍّ ع عَشْرُونَ ذِرَاعاً فِي عَشْرِينَ ذِرَاعاً مُكَسَّراً رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ مِنْهُ مِعْرَاجٌ إِلَى السَّمَاءِ فَلَيْسَ مِنْ مَلِكٍ مُقَرَّبٍ وَ لَا نَبِيٍّ مُرْسَلٍ إِلَّا وَ هُوَ يَسْأَلُ اللَّهَ أَنْ يَرْوَرَهُ وَ فَوْجٌ يَهْبِطُ وَ فَوْجٌ يَصْعَدُ.

(The book) ‘Kamil Al Ziyaraat’ – Al Qasim Bin Muhammad Bin Ali Bin Ibrahim, from his father, from his grandfather, from Abdullah Bin Hammad Al Ansary, from Abdullah Bin Sinan who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The grave of Al-Husayn^{-asws} Bin Ali^{-asws} is of twenty cubits by twenty cubits, a broken garden from the Gardens of the Paradise. From it is an ascent to the

¹⁵ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 31 H 15

¹⁶ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 31 H 16

¹⁷ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 31 H 17

sky. There isn't any Angel of Proximity, nor a Messenger Prophet^{-as} except and he asks Allah^{-azwj} to visit him^{-asws}, and an army descends and an army ascends".¹⁸

2- حة، فرحة الغري نصيرُ الدّين الطّوسيّ عن والدِهِ عن الفُطْبِ الرَّوْنَدِيِّ عَنِ الشَّيْخِ عَنِ الْمُفِيدِ عَنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ دَاوُدَ عَنِ مُحَمَّدِ بْنِ جَعْفَرٍ عَنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيِّ الجَعْفَرِيِّ عَنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْفَضْلِ بْنِ بِنْتِ دَاوُدَ الرَّقِّيِّ قَالَ قَالَ الصَّادِقُ ع أَنبَغَ بِقَاعٍ ضَجَّتْ إِلَى اللَّهِ أَيَّامَ الطُّوفَانِ الْبَيْتُ الْمَعْمُورُ فَرَفَعَهُ اللَّهُ وَالْغَرِيُّ وَكَرْبَلَاءُ وَ طُوسُ.

(The book) 'Farhat Al Ghary' – Naseer Al Deen Al 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 Bin Muhammad Bin Ahmad Bin Ali Al Ja'fari, from Muhammad Bin Muhammad Bin Muhammad Bin Al Fazl Bin Bint Dawood Al Raqqy who said,

'Al-Sadiq^{-asws} said: 'Four spots clamoured to Allah^{-azwj} in the days of the flood – the Bayt Al-Mamour, so Allah^{-azwj} Raised it, and Al-Ghary, and Karbala, and Tous".¹⁹

3- مل، كامل الزيارات مُحَمَّدُ بْنُ جَعْفَرٍ عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ مُحَمَّدِ بْنِ سِنَانٍ عَنِ أَبِي سَعِيدِ الْقَمَاطِ عَنِ عَمْرِ بْنِ زَيْدِ بْنِ بَيْعِ السَّابِرِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَرْضَ الْكَعْبَةِ قَالَتْ مَنْ مِثْلِي وَ قَدْ بُنِيَ بَيْتُ اللَّهِ عَلَيَّ طَهْرِي يَأْتِينِي النَّاسُ مِنْ كُلِّ فَجٍّ عَمِيقٍ وَ جُعِلَتْ حَرَمَ اللَّهِ وَ أَمْنَهُ

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Abu Saeed Al Qammat, from Umar Bin Yazeed Baya'a Al Sabiry,

'From Abu Abdullah^{-asws} having said: 'The ground of Al-Kabah said: 'Who is like me, and the House of Allah^{-azwj} has been built upon my back? They will come to me from every deep ravine, and I have been Made a Sanctuary of Allah^{-azwj} and His^{-azwj} security!'

فَأَوْحَى اللَّهُ إِلَيْهَا أَنْ كُفِّي وَ قَرِي مَا فَضَّلَ مَا فَضَّلْتَ بِهِ فِيمَا أُعْطِيتَ أَرْضُ كَرْبَلَاءَ إِلَّا بِمَنْزِلَةِ الْإِبْرَةِ غُرَسَتْ فِي الْبَحْرِ فَحَمَلَتْ مِنْ مَاءِ الْبَحْرِ

Allah^{-azwj} Revealed to it: "Restrain yourself and be calm! The superiority you boast of compared to what the land of Karbala has been Granted is nothing more than the measure of a needle dipped into the sea, and what it carries from water of the sea!

وَ لَوْ لَا تُرْبَةُ كَرْبَلَاءَ مَا فَضَّلْتُكَ وَ لَوْ لَا مَنْ تَصَمَّنَهُ أَرْضُ كَرْبَلَاءَ مَا خَلَقْتُكَ وَ لَا خَلَقْتُ الْبَيْتَ الَّذِي بِهِ افْتَخَرْتَ

Were it not for the soil of Karbala, I^{-azwj} would not have Favoured you, and were it not for the one whom the land of Karbala contains, I^{-azwj} would not have Created you, nor would I^{-azwj} have Created the House (the Kabah) with which you take pride!

فَقَرِي وَ اسْتَقْرِي وَ كُونِي ذَنْبًا مُتَوَاضِعًا ذَلِيلًا مَهِينًا غَيْرَ مُسْتَكْبِفٍ وَ لَا مُسْتَكْبِرٍ لِأَرْضِ كَرْبَلَاءَ وَ إِلَّا سُحْتُ بِكَ وَ هَوَيْتُ بِكَ فِي نَارِ جَهَنَّمَ.

So be still and settled, and be a lowly, humble, submissive tail, neither arrogant nor disdainful, before the land of Karbala, or else I will cast My^{-azwj} Wrath upon you and Hurl you into the Fire of Hell!"²⁰

¹⁸ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 1

¹⁹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 2

²⁰ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 3

4- مل، كامل الزيارات أبي و علي بن الحسين عن علي بن إبراهيم عن محمد بن علي عن عباد أبي سعيد العصفري عن عمر بن يزيد بنيع السابري عن جعفر بن محمد ع و ذكر مثله.

(The book) 'Kamil Al Ziyaraat' – My father, and Ali Bin Al-Husayn, from Ali Bin Ibrahim, from Muhammad Bin Ali, from Abbad Abu Saeed Al Usfary, from Umar Bin Yazeed Baya'a Al Sabiry, from Ja'far^{asws} Bin Muhammad^{asws}, and he mentioned similar to it.²¹

5- مل، كامل الزيارات أبو العباس عن ابن أبي الخطاب عن أبي سعيد العصفري عن عمر بن ثابت عن أبيه عن أبي جعفر ع قال: خلق الله تبارك و تعالى أرض كربلاء قبل أن يخلق الكعبة بأربعين و عشرين ألف عام و قدسها و بارك عليها فما زالت قبل خلق الله الخلق مقدسة مباركة و لا تزال كذلك حتى يجعلها الله أفضل أرض في الجنة و أفضل منزل و مسكن يسكن الله فيه أوليائه في الجنة.

(The book) 'Kamil Al Ziyaraat' – Abu Al Abbas, from Ibn Abu Al Khattab, from Abu Saeed Al Usfary, from Umar Bin Sabit, from his father,

'From Abu Ja'far^{asws} having said: 'Allah^{azwj} Blessed and Exalted Created the land of Karbala before He^{azwj} Created the Kabah, by twenty-four thousand years, and Sanctified it, and Blessed upon it. So, it has not ceased to be sacred, Blessed, before Allah^{azwj} Created the creatures, not will it cease to be like that until Allah^{azwj} will Make it the best land in the Paradise and the best dwelling settlement. Allah^{azwj} will Settle His^{azwj} friends in it in the Paradise''²²

6 مل، كامل الزيارات أبي و أخي و علي بن الحسين جميعاً عن علي بن إبراهيم عن أبيه عن محمد بن علي عن عباد أبي سعيد عن عمرو بن أبي المقدام عن أبيه مثله

(The book) 'Kamil Al Ziyaraat' – My father, and my brothers, and Ali Bin Al-Husayn^{asws}, altogether from Ali Bin Ibrahim, from his father, from Muhammad Bin Ali, from Abbad Abu Saeed, from Amro Bin Abu Al Miqdam, from his father, similar to it.²³

7 مل، كامل الزيارات جماعة مشايخي أبي و أخي و غيرهم عن أحمد بن إدريس عن الأشعري عن محمد بن الحسين عن محمد بن علي عن أبي سعيد مثله

(The book) 'Kamil Al Ziyaraat' – A group of my elders,, my father and my brother and others from Ahmad Bin Idrees, from Al Ash'ary, from Muhammad Bin Al-Husayn, from Muhammad Bin Ali, from Abu Saeed, similar to it.

و أخبرني أبي و جماعة مشايخي عن محمد العطار عن محمد بن الحسين عن محمد بن سينان عن ابن أبي المقدام عن أبيه مثله

And my father informed me, and a group of my elders, from Muhammad Al Attar, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Ibn Abu Al Miqdam, from his father, similar to it.²⁴

8 يب، تهذيب الأحكام محمد بن أحمد بن داود عن البرزوقي عن الفزاري عن محمد بن يحيى عن محمد بن الحسين عن ابن سينان مثله

²¹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 4

²² Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 5

²³ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 6

²⁴ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 7

(The book) 'Tahzeeb Al Ahkaam' – Muhammad Bin Ahmad Bin Dawood, from Al Bazufai, from Al Fazary, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ibn Sinan, similar to it.²⁵

9 كِتَابُ عَبَّادِ الْعُصْفُرِيِّ عَنْ عُمَرَ بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِيهِ مِثْلُهُ.

The book of Abbad Al Usfuri, from Umar Bin Abu Al Miqdam, from his father, similar to it.²⁶

10- مل، كامل الزيارات مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِي سَعِيدٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي الْجَارُودِ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع اتَّخَذَ اللَّهُ أَرْضَ كَرْبَلَاءَ حَرَمًا آمِنًا مُبَارَكًا قَبْلَ أَنْ يَخْلُقَ اللَّهُ أَرْضَ الْكَعْبَةِ وَيَتَّخِذَهَا حَرَمًا بِأَرْبَعَةِ وَعِشْرِينَ أَلْفَ عَامٍ وَإِنَّهُ إِذَا زَلَزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى الْأَرْضَ وَسَيَّرَهَا رُفِعَتْ كَمَا هِيَ بِرُتْبَتِهَا نُورَانِيَّةً صَافِيَةً فَجُعِلَتْ فِي أَفْضَلِ رَوْضَةٍ مِنْ رِيَاضِ الْجَنَّةِ وَأَفْضَلِ مَسْكَنِ فِي الْجَنَّةِ لَا يَسْكُنُهَا إِلَّا النَّبِيُّونَ وَ الْمُرْسَلُونَ

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far, from Muhammad Bin Al-Husayn, from Abu Saeed, from one of his men, from Abu Al Jaroud who said,

'Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Allah^{-azwj} has Taken the land of Karbala as a sanctuary, a security, twenty-four thousand years before He^{-azwj} Created the land of Kabah and Took it as a Sanctuary, and when Allah^{-azwj} Blessed and Exalted Shakes the earth and Moves it, it will be Raised just as it is with its luminous, clear soil. It will be Made to be in the best Garden from Gardens of the Paradise and the best dwelling in the Paradise. It will not be dwelled except by the Prophets^{-as} and the Messengers^{-as}!'

أَوْ قَالَ أَوْلُو الْعُرْمِ مِنَ الرُّسُلِ فَإِنَّهَا لَتَزْهَرُ بَيْنَ رِيَاضِ الْجَنَّةِ كَمَا يَزْهَرُ الْكَوْكَبُ الدَّرِيُّ بَيْنَ الْكَوَاكِبِ لِأَهْلِ الْأَرْضِ يَعْشَى نُورُهَا أَبْصَارَ أَهْلِ الْجَنَّةِ جَمِيعًا وَ هِيَ تُنَادِي أَنَا أَرْضُ اللَّهِ الْمُقَدَّسَةُ الطَّيِّبَةُ الْمُبَارَكَةُ الَّتِي تَضَمَّنَتْ سَيِّدَ الشُّهَدَاءِ وَ سَيِّدَ شَبَابِ أَهْلِ الْجَنَّةِ.

Or said: 'The Determined Ones (Ul Al Azam) from the Messengers^{-as}, so it will blossom between the Gardens of Paradise just as the brilliant star shines between the stars for people of the earth. Its light will overwhelm the sights of the people of Paradise altogether, and it will call out: 'I am a land of Allah^{-azwj}, the Holy, the good, the Blessed which contains chief of the martyrs and chief of the youths of the people of Paradise''²⁷

11 كِتَابُ أَبِي سَعِيدِ الْعُصْفُرِيِّ عَنْ رَجُلٍ عَنْ أَبِي الْجَارُودِ مِثْلُهُ

The book of Abu Saeed Al Usfuri, from a man from Abu Al-Jaroud, similar to it.²⁸

12 مل، كامل الزيارات أَبِي وَ عَلِيُّ بْنُ الْحُسَيْنِ وَ جَمَاعَةٌ مَشَاجِيحِي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبَّادِ أَبِي سَعِيدِ الْعُصْفُرِيِّ عَنْ رَجُلٍ عَنْ أَبِي الْجَارُودِ مِثْلُهُ.

(The book) 'Kamil Al Ziyaraat' – My father and Ali Bin Al-Husayn, an a group of my elders, from Ali, from his father, from Muhammad Bin Ali , from Abbad Abu Saeed Al Usfuri, from a man, from Abu Al Jaroud, similar to it.²⁹

²⁵ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 8

²⁶ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 9

²⁷ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 10

²⁸ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 11

²⁹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 12

13- قَالَ وَ رُوِيَ قَالَ قَالَ أَبُو جَعْفَرٍ عِ الْغَاضِرِيَّةُ هِيَ الْبُقْعَةُ الَّتِي كَلَّمَ اللَّهُ فِيهَا مُوسَى بْنِ عِمْرَانَ وَ نَاحَى نُوحًا فِيهَا وَ هِيَ أَكْرَمُ أَرْضِ اللَّهِ عَلَيْهِ وَ لَوْ لَا ذَلِكَ مَا اسْتَوْدَعَ اللَّهُ فِيهَا أَوْلِيَاءَهُ وَ أبنَاءَ نَبِيِّهِ فَرُورُوا فُبُورَنَا بِالْغَاضِرِيَّةِ.

He said, 'And it is reported, he said,

'Abu Ja'far^{-asws} said: 'Al-Gaziriyya, it is the spot in which Allah^{-azwj} Spoke to Musa^{-as} Bin Imran^{-as}, and Noah^{-as} had lamented, and it is the most honourable of the lands of Allah^{-azwj} upon it, and had it not been that, Allah^{-azwj} would not have Entrusted His^{-azwj} Guardians and sons of His^{-azwj} Prophet^{-saww} in it, therefore visit their^{-asws} graves at Al-Gaziriyya".³⁰

14- وَ قَالَ أَبُو عَبْدِ اللَّهِ عِ الْغَاضِرِيَّةُ مِنْ تَرْبَةِ بَيْتِ الْمَقْدِسِ.

And Abu Abdullah^{-asws} said: 'Al-Gaziriyya is from the soil of Bayt Al-Maqdis".³¹

15- مل، كامل الزيارات بِحَدَا الْإِسْنَادِ عَنْ أَبِي سَعِيدٍ عَنْ حَمَّادِ بْنِ أَيُّوبَ عَنْ أَبِي عَبْدِ اللَّهِ عِ عَنْ أَبِيهِ عَنْ آتَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عِ قَالَ قَالَ رَسُولُ اللَّهِ صِ يُغْبِرُ ابْنِي فِي أَرْضٍ يُقَالُ لَهَا كَرْبَلَاءُ هِيَ الْبُقْعَةُ الَّتِي كَانَ عَلَيْهَا قُبَّةُ الْإِسْلَامِ الَّتِي نَجَّى اللَّهُ عَلَيْهَا الْمُؤْمِنِينَ الَّذِينَ آمَنُوا مَعَ نُوحٍ فِي الطُّوفَانِ.

(The book) 'Kamil Al Ziyaraat' – By this chain, from Abu Saeed, from Hammad Bin Ayoub,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Rasool-Allah^{-saww} said: 'A grave of my^{-asws} (grand) son^{-asws} will be in a land called Karbala. It is the spot upon which was a dome of Al-Islam, which Allah^{-azwj} has Granted salvation upon it to the Momineen who had believed with Noah^{-as} during the flood".³²

16- مل، كامل الزيارات بِحَدَا الْإِسْنَادِ عَنْ عَلِيِّ بْنِ حَارِثٍ عَنِ الْفَضْلِ بْنِ يَحْيَى عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عِ قَالَ: زُورُوا كَرْبَلَاءَ وَ لَا تَقَطُّوهُ فَإِنَّ خَيْرَ أَوْلَادِ الْأَنْبِيَاءِ ضَمِنَتْهُ أَلَا وَ إِنَّ الْمَلَائِكَةَ زَارَتْ كَرْبَلَاءَ أَلْفَ عَامٍ مِنْ قَبْلِ أَنْ يَسْكُنَهُ جَدِّي الْحُسَيْنُ عِ وَ مَا مِنْ لَيْلَةٍ تَمْضِي إِلَّا وَ جِبْرَائِيلُ وَ مِيكَائِيلُ يَزُورَانِي فَاجْتَهِدْ يَا يَحْيَى أَلَا تَقْفُدُ مِنْ ذَلِكَ الْمَوْطِنِ.

(The book) 'Kamil Al Ziyaraat' – By this chain, from Ali Bin Haris, from Al Fazl Bin Yahya, from his father,

'From Abu Abdullah^{-asws} having said: 'Visit Karbala and do not cut it off, for it contains the best children of the Prophets^{-as}! Indeed, and the Angels had visited Karbala for a thousand years from before my^{-asws} grandfather^{-asws} Al-Husayn^{-asws} had settled in it, and there is none from a night passing except and Jibraeel^{-as} and Mikaeel^{-as} visit it. Therefore, strive, O Yahya, you don't miss out from that place!"³³

17- مل، كامل الزيارات أَبِي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ أَبِي سَعِيدٍ الْعُصْفَرِيِّ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عِ يَقُولُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى فَضَّلَ الْأَرْضِينَ وَ الْمِيَاءَ بَعْضَهَا عَلَى بَعْضٍ فَمِنْهَا مَا تَفَاحَرَتْ وَ مِنْهَا مَا بَعَثَ فَمَا مِنْ مَاءٍ وَ لَا أَرْضٍ إِلَّا عُوقِبَتْ لِتَرْكِ التَّوَاضُعِ لِلَّهِ حَتَّى سَلَطَ اللَّهُ عَلَى الْكُفْبَةِ الْمُشْرِكِينَ وَ أَرْسَلَ إِلَى زَنْزَمَ مَاءً مَالِحاً حَتَّى أَفْسَدَ طَعْمَهُ

³⁰ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 13

³¹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 14

³² Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 15

³³ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 16

(The book) 'Kamil Al Ziyaraat' – My father, from Ali, from his father, from Muhammad Bin Ali, from Abbad Abu Saeed Al Usfuri, from Safwan Al Jammal who said,

'I heard Abu Abdullah^{-asws} saying: 'Allah^{-azwj} Blessed and Exalted has Merited the lands and the waters over each other. From these is what pride and from these is what rebel. So, there is neither water nor a land except it is Punished for neglecting the humbleness to Allah^{-azwj} to the extent that Allah^{-azwj} Cause the Polytheists to prevailed upon the Kabah and Sent salty water to Zamzam until its taste was spoilt!

وَ إِنَّ كَرْبَلَاءَ وَ مَاءَ الْفُرَاتِ أَوَّلُ أَرْضٍ وَ أَوَّلُ مَاءٍ قَدَّسَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ بَارَكَ عَلَيْهَا فَقَالَ لَهَا تَكَلَّمِي بِمَا فَضَّلَكَ اللَّهُ

And Karbala and the water of Euphrates were the first land and the first water Allah^{-azwj} Blessed and Exalted had Sanctified and Blessed upon. He^{-azwj} Said to it: "Speak to me with what Allah^{-azwj} has Merited you with!"

فَقَالَتْ لَمَّا تَفَاخَرَتِ الْأَرْضُونَ وَ الْمِيَاهُ بَعْضُهَا عَلَى بَعْضٍ

It said: 'Due to what the lands and the waters are priding over each other'.

قَالَتْ أَنَا أَرْضُ اللَّهِ الْمُقَدَّسَةِ الْمُبَارَكَةِ الشِّفَاءُ فِي تُرْتِي وَ مَائِي وَ لَا فَخْرَ بَلْ خَاضِعَةٌ دَلِيلَةٌ لِمَنْ فَعَلَ بِي ذَلِكَ وَ لَا فَخْرَ عَلَى مَنْ دُونِي بَلْ شُكْرًا لِلَّهِ

It said: 'I am a land of Allah^{-azwj}, the Holy, the Blessed. The healing is in my soil and my water and there is pride! But I am humble, submissive to the one who does that with me, and there is pride upon the one below me, but thanking to Allah^{-azwj}!'

فَأَكْرَمَهَا وَ زَادَهَا بِتَوَاضُعِهَا وَ شُكْرِهَا لِلَّهِ بِالْحُسَيْنِ ع وَ أَصْحَابِهِ

Therefore, honour it and increase it with the humbleness and thanking to Allah^{-azwj}, with Al-Husayn^{-asws} and his^{-asws} companions'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ وَ مَنْ تَكَبَّرَ وَضَعَهُ اللَّهُ.

Then Abu Abdullah^{-asws} said: 'One who humbles to Allah^{-azwj}, Allah^{-azwj} will Raise him, and one who is arrogant, Allah^{-azwj} will Lower him'.³⁴

18- مل، كامل الزيارات أبي و جماعته مشايخي عن سعد بن ابن عيسى عن محمد بن سنان عن أبي سعيد القمطاط عن ابن أبي يعفور عن أبي عبد الله ع قال: إن الله اتخذ كربلاء حرمًا أمينًا مباركًا قبل أن يتخذ مكة حرمًا.

(The book) 'Kamil Al Ziyaraat' – My father, and a group of my elders, from Sa'ad, from Ibn Isa, from Muhammad Bin Sinan, from Abu Saeed Al Qammat, from Ibn Abu Yafour,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Took Karbala as a sanctuary, safety, Blessed, before He^{-azwj} Took Makkah as a sanctuary!'³⁵

³⁴ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 17

³⁵ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 18

19- مل، كامل الزيارات مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ لِمَوْضِعِ قَبْرِ الْحُسَيْنِ بْنِ عَلِيٍّ ع حُرْمَةً مَعْلُومَةً مِنْ عَرَفِهَا وَاسْتَجَارَ بِهَا أُجِيرَ

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far, from Muhammad Bin Al-Husayn, from Ibn Mahboub, from Is'haq Bin Ammar who said,

'I heard Abu Abdullah^{-asws} saying: 'For the place of the grave of Al-Husayn^{-asws} Bin Ali^{-asws} there is a known sanctity. One who recognises it and seeks shelter with it, gets sheltered!'

قُلْتُ فَصِفْ لِي مَوْضِعَهَا جُعِلْتُ فِدَاكَ

I said, 'May I be sacrificed for you^{-asws}! Describe its place to me'.

قَالَ امْسُخْ مِنْ مَوْضِعِ قَبْرِهِ الْيَوْمَ فَاَمْسُخْ خَمْسَةً وَعِشْرِينَ ذِرَاعاً مِنْ نَاحِيَةِ رِجْلَيْهِ وَخَمْسَةً وَعِشْرِينَ ذِرَاعاً مِنْ خَلْفِهِ وَخَمْسَةً وَعِشْرِينَ ذِرَاعاً مِمَّا يَلِي وَجْهَهُ وَخَمْسَةً وَعِشْرِينَ ذِرَاعاً مِنْ نَاحِيَةِ رَأْسِهِ وَ مَوْضِعُ قَبْرِهِ مُنْذُ يَوْمِ دُفْنِ رَوْضَةِ مِنْ رِيَاضِ الْجَنَّةِ وَ مِنْهُ مِعْرَاجٌ يُعْرَجُ فِيهِ بِأَعْمَالِ زُورِهِ إِلَى السَّمَاءِ

He^{-asws} said: 'A measurement of his^{-asws} grave today is a measurement of twenty-five cubits from the corner of his^{-asws} legs, and twenty-five cubits from behind him^{-asws}, and twenty-five cubits from what follows his^{-asws} face, and twenty-five cubits from the corner of his^{-asws} head, and the place of his^{-asws} grave he^{-asws} was buried is a Garden from the Gardens of Paradise, and from it is an ascent the deeds of his^{-asws} visitors ascend to the sky!

فَلَيْسَ مَلَكٌ وَلَا نَبِيٌّ فِي السَّمَاوَاتِ إِلَّا وَ هُمْ يَسْأَلُونَ اللَّهَ أَنْ يَأْذَنَ لَهُمْ فِي زِيَارَةِ قَبْرِ الْحُسَيْنِ ع فَفَوْحٌ يَنْزِلُ وَ فَوْجٌ يَرْجِعُ.

There is neither any Angel nor a Prophet^{-as} in the skies except and they are asking Allah^{-azwj} to Permit for them in visiting the grave of Al-Husayn^{-asws}, so an army descends and an army ascends".³⁶

20- مصبا، المصباحين عَنِ إِسْحَاقِ مِثْلَهُ.

(The book) 'Al Misbaheen', from Is'haq, similar to it.³⁷

كأ، الكافي العِدَّةُ عَنْ سَهْلِ وَ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ مِثْلَهُ

(The book) 'Al Kafi' – The number, from Sahl and Ahmad Bin Muhammad, from Ibn Mahboub, similar to it.³⁸

ثو، ثواب الأعمال ابْنُ الْمُتَوَكِّلِ عَنِ الْحُمَيْرِيِّ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنِ إِسْحَاقَ مِثْلَهُ إِلَى قَوْلِهِ مِنْ نَاحِيَةِ رَأْسِهِ.

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Al Himeyri, from Ahmad Bin Muhammad, from Ibn Mahboub, from Is'haq, similar to it up to his^{-asws} words: 'From the corner of his^{-asws} head'.³⁹

³⁶ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 19

³⁷ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 20

³⁸ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 21

³⁹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 22

23- مل، كامل الزيارات الحسن بن عبد الله بن محمد بن عيسى عن أبيه عن ابن محبوب عن إسحاق بن عمار قال سمعت أبا عبد الله ع يقول موضع قبر الحسين بن علي صلوات الله عليهما منذ يوم دفن فيه روضة من رياض الجنة

(The book) 'Kamil Al Ziyaraat' – Al-Hassan Bin Abdullah Bin Muhammad Bin Isa, from his father, from Ibn Mahboub, from Is'haq Bin Ammar who said,

'I heard Abu Abdullah^{-asws} saying: 'The place of the grave of Al-Husayn^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both, since the day he^{-asws} was buried in it, is a Garden from the Gardens of Paradise'.

وَ قَالَ مَوْضِعَ قَبْرِ الْحُسَيْنِ تُرْعَةٌ مِنْ تُرَعِ الْجَنَّةِ.

And he^{-asws} said: 'The place of the grave of Al-Husayn^{-asws} is a conduit from the conduits of Paradise'.⁴⁰

ثو، ثواب الأعمال ابن المتوكل عن الحميري عن أحمد بن محمد بن محبوب مثله.

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Al Himeyri, from Ahmad Bin Muhammad, from Ibn Mahboub, similar to it.⁴¹

25- ثو، ثواب الأعمال أبي و جماعة مشايخي عن سعد بن اليقطيني عن محمد بن إسماعيل البصري عن زواه عن أبي عبد الله ع قال: حُرْمَةُ قَبْرِ الْحُسَيْنِ ع فَرَسَخٌ فِي فَرَسَخٍ مِنْ أَرْبَعَةِ جَوَانِبِ الْقَبْرِ.

(The book) 'Sawaab Al Amaal' – My father and a group of my elders, from Sa'ad, from Yaqteeny, from Muhammad Bin Ismail Al Basry, from one who reported it,

'From Abu Abdullah^{-asws} having said: 'Sanctity of the grave of Al-Husayn^{-asws} is a Farsakh by a Farsakh (6 km by 6 km), from four sides of the grave'.⁴²

مصبا، المصباحين عن اليقطيني مثله.

(The book) 'Al-Misbaheen' – from Al-Yaqteeny, similar to it.⁴³

27- مل، كامل الزيارات حكيم بن داود عن سلمة عن منصور بن العباس يرفعه إلى أبي عبد الله ع قال: حَرِيمُ قَبْرِ الْحُسَيْنِ ع خَمْسُ فَرَسَاخٍ مِنْ أَرْبَعَةِ جَوَانِبِ الْقَبْرِ.

(The book) 'Kamil Al Ziyaraat' – Hakeem Bin Dawood, from Salama, from Mansour Bin Al Abbas, raising it to,

'Abu Abdullah^{-asws} said: 'Sanctity of the grave of Al-Husayn^{-asws} is of five Farsakhs (30 km) from four sides of the grave'.⁴⁴

⁴⁰ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 23

⁴¹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 24

⁴² Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 25

⁴³ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 26

⁴⁴ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 27

مصبا، المصباحين عَنْ مَنْصُورٍ مِثْلُهُ.

(The book) 'Al Misbaheen' – from Mansour, similar to it.⁴⁵

29- مل، كامل الزيارات أَبِي وَ جَمَاعَةُ مَشَائِجِي عَنْ سَعْدٍ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَشْعَثِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادِ الْأَنْصَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ قَبْرُ الْحُسَيْنِ ع عِشْرُونَ ذِرَاعاً فِي عِشْرِينَ ذِرَاعاً مُكَسَّراً رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ وَ ذَكَرَ الْحَدِيثَ.

(The book) 'Kamil Al Ziyaraat' – My father and a group of my elders, from Sa'ad, from Haroun Bin Muslim, from Abdul Rahman Bin Al Ash'as, from Abdullah Bin Hammad Al Ansary, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'The grave of Al-Husayn is twenty cubits by twenty cubits, a Garden broken off from the Gardens of the Paradise' – and mentioned the Hadeeth''.⁴⁶

مل، كامل الزيارات أَبِي عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلُهُ

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Al Washa, from Is'haq Bin Ammar, from Abu Abdullah^{-asws}, similar to it.⁴⁷

مصبا، المصباحين يب، تهذيب الأحكام عَنِ ابْنِ سِنَانٍ مِثْلُهُ

(The book) 'Al Misbaheen' – Tahzeeb Al Ahkaam, from Ibn Sinan, similar to it.⁴⁸

32- مل، كامل الزيارات أَبِي وَ ابْنُ الْوَلِيدِ مَعاً عَنِ الْحَسَنِ بْنِ مَتَيْلٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ: بَعَثَ إِلَيَّ أَبُو الْحَسَنِ ع فِي مَرَضِهِ وَ إِلَى مُحَمَّدِ بْنِ حَمَزَةَ فَسَبَقَنِي إِلَيْهِ مُحَمَّدٌ بْنُ حَمَزَةَ فَأَحْبَبَنِي أَنَّهُ مَا زَالَ يَقُولُ ابْعَثُوا إِلَيَّ الْحَائِرِ ابْعَثُوا إِلَيَّ الْحَائِرِ

(The book) 'Kamil Al Ziyaraat' – My father and Ibn Al Waleed, both together, from Al-Hassan Mateel, from Sahl Bin Ziyad, from Abu Hashim Al Ja'fari who said,

'Abu Al-Hassan^{-asws} sent someone to me during his^{-asws} illness and to Muhammad Bin Hamza. Muhammad Bin Hamza preceded me to him^{-asws}. He informed me that he^{-asws} did not cease saying: 'Send (someone) to the enclosure! Send (someone) to the enclosure!'

فَقُلْتُ لِمُحَمَّدٍ أ لَا قُلْتَ لَهُ أَنَا أَذْهَبُ إِلَى الْحَائِرِ

I said to Muhammad, 'Why didn't you say to him, 'I will go to the enclosure?'

ثُمَّ دَخَلْتُ عَلَيْهِ فَقُلْتُ لَهُ جَعَلْتُ فِدَاكَ أَنَا أَذْهَبُ إِلَى الْحَائِرِ

Then I entered to see him^{-asws}. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! I will go to the enclosure!'

⁴⁵ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 28

⁴⁶ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 29

⁴⁷ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 30

⁴⁸ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 31

فَقَالَ انظُرُوا فِي ذَلِكَ

He^{-asws} said: 'I^{-asws} shall look into that!'

ثُمَّ قَالَ إِنَّ مُحَمَّدًا لَيْسَ لَهُ سِرٌّ مِنْ زَيْدِ بْنِ عَلِيٍّ وَ أَنَا أُحْرُهُ أَنْ يَسْمَعَ ذَلِكَ

Then he^{-asws} said: 'Muhammad has any secrecy for him from Zayd Bin Ali, and I^{-asws} dislike for him to hear that!'

قَالَ فَذَكَرْتُ ذَلِكَ لِعَلِيِّ بْنِ بِلَالٍ فَقَالَ مَا كَانَ يَصْنَعُ بِالْحَائِرِ وَ هُوَ الْحَائِرُ

He (the narrator) said, 'I mentioned that to Ali Bin Bilal. He said, 'What was he^{-asws} going to do with the enclosure, and he^{-asws} is the enclosure?'

فَقَدِمْتُ الْعُسْكَرَ فَدَخَلْتُ عَلَيْهِ فَقَالَ لِي اجْلِسْ حِينَ أَرَدْتُ الْقِيَامَ فَلَمَّا رَأَيْتُهُ أَنَسَ بِي ذَكَرْتُ قَوْلَ عَلِيِّ بْنِ بِلَالٍ

I proceeded to Al-Askar and entered to see him^{-asws}. He^{-asws} said to me: 'Be seated', when I wanted to stand (to leave). When I saw him^{-asws} being comforting with me, I mentioned the words of Ali Bin Bilal.

فَقَالَ لِي أَلَا قُلْتَ لَهُ إِنَّ رَسُولَ اللَّهِ ص كَانَ يَطُوفُ بِالْبَيْتِ وَ يُقَبِّلُ الْحَجَرَ وَ حُرْمَةَ النَّبِيِّ ص وَ الْمُؤْمِنِ أَعْظَمُ مِنْ حُرْمَةِ الْبَيْتِ وَ أَمْرُ اللَّهِ أَنْ يَقِفَ بِعَرَفَةَ

He^{-asws} said to me: 'Did I^{-asws} not say to him that Rasool-Allah^{-sawww} used to perform Tawaaf of the House (Kabah), and kiss the (Black) Stone? And the sanctity of the Prophet^{-sawww} and the Momin is mightier than sanctity of the House (Kabah), and Allah^{-azwj} had Commanded him^{-sawww} to pause at Arafaat.

إِنَّمَا هِيَ مَوَاطِنُ يُحِبُّ اللَّهُ أَنْ يُذَكَّرَ فِيهَا فَأَنَا أُحِبُّ أَنْ يُدْعَى لِي حَيْثُ يُحِبُّ اللَّهُ أَنْ يُدْعَى فِيهَا وَ الْحَيْرُ مِنْ تِلْكَ الْمَوَاطِنِ.

But rather, it is a place Allah^{-azwj} Loves to be mentioned in it, so I^{-asws} loved that he supplicates for me where Allah^{-azwj} Loves to be supplicated in, and the enclosure is from those places!'⁴⁹

بيان: قوله ع ابعثوا إلى الحائر أي ابعثوا رجلا إلى حائر الحسين ع يدعو لي و يسأل الله شفائني عنده

Explanation – His^{-asws} words: 'Send (someone) to the enclosure!', i.e. send someone to the (holy) enclosure of Al-Husayn^{-asws} so he will supplicate for me and ask Allah^{-azwj} to Heal me, in his^{-asws} presence'.

33- مل، كامل الزيارات علي بن الحسين و جماعة عن سعد بن محمد بن عيسى عن أبي هاشم الجعفری قال: دخلت أنا و محمد بن حمزة عليه نعوذهُ وَ هُوَ عَلِيٌّ فَقَالَ لَنَا وَجَّهُوا قَوْمًا إِلَى الْحَيْرِ مِنْ مَالِي

I and Muhammad Bin Hamza entered to see him^{-asws} to console him^{-asws}, and he^{-asws} was ill. He^{-asws} said: 'Send a group of people to the (Holy) enclosure, from my^{-asws} wealth!'

⁴⁹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 32

فَلَمَّا خَرَجْنَا مِنْ عِنْدِهِ قَالَ لِي مُحَمَّدُ بْنُ حَمْرَةَ الْمُشِيرُ يُوجِّهُنَا إِلَى الْحَيْرِ وَ هُوَ بِمَنْزِلَةِ مَنْ فِي الْحَيْرِ

When we went out from his^{asws} presence, Muhammad Bin Hamza Al-Musheer said to him, 'He^{asws} diverted us to the (Holy) enclosure while he^{asws} is at the status of the one (who is already in) the (Holy enclosure)!

قَالَ فَعُدْتُ إِلَيْهِ فَأَخْبَرْتُهُ فَقَالَ لِي لَيْسَ هُوَ هَكَذَا إِنَّ لِلَّهِ مَوَاضِعَ يُحِبُّ أَنْ يُعْبَدَ فِيهَا وَ خَائِزُ الْحُسَيْنِ ع مِنْ تِلْكَ الْمَوَاضِعِ.

He (the narrator) said: 'I sat to him^{asws} and informed him^{asws}. He^{asws} said to me: 'It isn't like that. For Allah^{azwj} there are places He^{azwj} Loves to be worshipped in, and the (Holy) enclosure of Al-Husayn^{asws} is from these places!''⁵⁰

34- قَالَ الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ الْمُعْبِرَةِ وَ حَدَّثَنِي أَبُو مُحَمَّدٍ الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ عَلِيِّ الرَّازِيِّ الْمَعْرُوفُ بِالرُّهَوْرِدِيِّ بَنِيَسَابُورَ بِهَذَا الْحَدِيثِ وَ ذَكَرَ فِي آخِرِهِ غَيْرَ مَا مَضَى فِي الْحَدِيثَيْنِ الْأَوَّلَيْنِ أَحَبَّبْتُ شَرَحَهُ فِي هَذَا الْبَابِ لِأَنَّهُ مِنْهُ قَالَ أَبُو مُحَمَّدٍ الرَّهَوْرِدِيُّ حَدَّثَنِي أَبُو عَلِيٍّ مُحَمَّدُ بْنُ هَمَّامٍ رَه قَالَ حَدَّثَنِي الْحُمَيْرِيُّ قَالَ حَدَّثَنِي أَبُو هَاشِمٍ الْجَعْفَرِيُّ قَالَ:

Al-Husayn Bin Ahmad said, 'And it is narrated to me by Abu Muhammad Al-Hassan Bin Ahmad Bin Muhammad Bin Ali Al Razzant well-known as Al Rahwirdy, at Neshapour, with this Hadeeth', and he mentioned in its end other than what has passed in the first two Ahadeeth. I loved to expand it in this chapter because it is from him. Abu Muhammad Al Rahwirdy said, 'It is narrated to me by Abu Ali Muhammad Bin Hammam who said, 'It is narrated to me by Al Himeyri who said, 'It is narrated to me by Abu Hashim Al Ja'fari who said,

دَخَلْتُ عَلَى أَبِي الْحُسَيْنِ عَلِيِّ بْنِ مُحَمَّدٍ ع وَ هُوَ مَحْمُومٌ عَلِيلٌ فَقَالَ لِي يَا أَبَا هَاشِمٍ ابْعَثْ رَجُلًا مِنْ مَوَالِينَا إِلَى الْحَيْرِ يَدْعُو اللَّهَ لِي

'I entered to see Abu Al-Hassan Ali^{asws} Bin Muhammad^{asws}, and he^{asws} feverish, sick. He^{asws} said to me: 'O Abu Hisham! Send a man from our^{asws} friends to the (Holy) enclosure to supplicate to Allah^{azwj} for me^{asws}!'

فَخَرَجْتُ مِنْ عِنْدِهِ فَاسْتَقْبَلَنِي عَلِيُّ بْنُ بِلَالٍ فَأَعْلَمَنِي مَا قَالَ لِي وَ سَأَلْتُهُ أَنْ يَكُونَ الرَّجُلَ الَّذِي يَخْرُجُ فَقَالَ السَّمْعَ وَ الطَّاعَةَ وَ لَكِنِّي أَقُولُ إِنَّهُ أَفْضَلُ مِنَ الْحَيْرِ إِذَا كَانَ بِمَنْزِلَةِ مَنْ فِي الْحَيْرِ وَ دَعَاؤُهُ لِنَفْسِهِ أَفْضَلُ مِنْ دُعَائِي لَهُ بِالْحَيْرِ

I went out from his^{asws} presence. Ali Bin Bilal met me. I let him know of what he^{asws} had said to me and asked him if he could be the man who goes out. He said, 'The hearing and the obedience, but I am saying he is superior to the (Holy) enclosure when he^{asws} was at the status of the one in the (Holy) enclosure, and his^{asws} supplicating for himself^{asws} is better than my supplicating for him^{asws} and the (Holy) enclosure!'

فَأَعْلَمَنِي صَلَوَاتِ اللَّهِ عَلَيْهِ مَا قَالَ فَقَالَ لِي قُلْ لَهُ كَانَ رَسُولُ اللَّهِ ص أَفْضَلَ مِنَ الْبَيْتِ وَ الْحَجَرِ وَ كَانَ يَطُوفُ بِالْبَيْتِ وَ يَسْتَلِمُ الْحَجَرَ وَ إِنَّ لِلَّهِ تَبَارَكَ وَ تَعَالَى بِقَاعًا يُحِبُّ أَنْ يُدْعَى فِيهَا فَيَسْتَجِيبَ لِمَنْ دَعَاهُ وَ الْحَيْرُ مِنْهَا.

I let him^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, know of what he said. He^{asws} said to me: 'Say to him, Rasool-Allah^{azwj} is superior to the House (Kabah) and the (Black) Stone, and he^{saww} used to perform Tawaaf of the House (Kabah) and kiss the (Black) Stone, and for

⁵⁰ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 33

Allah^{-azwj} Blessed and Exalted there are spot He^{-azwj} Loves to be supplicated to in these. So He^{-azwj} Answers for the one supplicating to Him^{-azwj}, and the (Holy) enclosure is from these”.⁵¹

35- مل، كامل الزيارات مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادِ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ رَجُلٍ مِنْ أَهْلِ الْكُوفَةِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع حَرِيمُ قَبْرِ الْحُسَيْنِ ع فَرَسَخٌ فِي فَرَسَخٍ فِي فَرَسَخٍ فِي فَرَسَخٍ.

(The book) ‘Kamil Al Ziyaraat’ – Muhammad Bin Abdullah Bin Ja’far, from his father, from Ali Bin Salim, from Muhammad Bin Khalid, from Abdullah Bin Hammaz Al Basry, from Abdullah Bin Abdul Rahman Al Asamma, from a man from the people of Al-Kufa, said,

‘Abu Abdullah^{-asws} said: ‘Sanctity of the grave of Al-Husayn^{-asws} is a Farsakh by a Farsakh, by a Farsakh, by a Farsakh (6 km, by 6 km, by 6 km. By 6 km)’.⁵²

36- صح، صحيفة الرضا عليه السلام عن الرضا عن آتائه ع قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع كَأَنِّي بِالْفُضُورِ وَ قَدْ شِدِدْتُ حَوْلَ قَبْرِ الْحُسَيْنِ ع وَ كَأَنِّي بِالْأَسْوَاقِ قَدْ حُفَّتْ حَوْلَ قَبْرِهِ فَلَا تَذْهَبُ الْأَيَّامُ وَ اللَّيَالِي حَتَّى يُسَارَ إِلَيْهِ مِنَ الْأَفَاقِ وَ ذَلِكَ عِنْدَ انْقِطَاعِ مَلَكِ بَنِي مَرْوَانَ.

(The book) ‘Saheefa Al-Reza^{-asws}, may the greeting be upon him^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Ali^{-asws} Bin Al-Husayn^{-asws} said, ‘It is as if I^{-asws} see the castles having been built around the grave of Al-Husayn^{-asws}, and it is as if I^{-asws} am at the market (shops) stalls having been set up around his^{-asws} grave! The days and the nights will not pass by until they will travel to him^{-asws} from the distant lands, and that would be at the termination of the kingdom of the clan of Marwan’.⁵³

37- مل، كامل الزيارات مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادِ عَنِ الْأَصَمِّ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثٍ طَوِيلٍ قَالَ قُلْتُ لَهُ فَمَا لِمَنْ أَقَامَ عِنْدَهُ يَغْنِي الْحُسَيْنَ ع

(The book) ‘Kamil Al Ziyaraat’ – Muhammad Al Himeyri, from his father, from Ali Bin Muhammad Bin Salim, from Muhammad Bin Khalid, from Abdullah Bin Hammad, from Al Asamma, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws}, in a lengthy Hadeeth, he (the narrator) said, ‘I said to him^{-asws}, ‘What is for the one who stays in his^{-asws} presence?’ – meaning Al-Husayn^{-asws}.

قَالَ كُلُّ يَوْمٍ بِأَلْفِ شَهْرٍ

He^{-asws} said: ‘Every day is with a thousand months!’

قَالَ فَمَا لِمَنْ أَقَامَ عِنْدَهُ فِي خُرُوجِهِ إِلَيْهِ وَ الْمُنْفِقِ عِنْدَهُ

He said, ‘So what is for the spender in his going out to him^{-asws} and the spender in his^{-asws} presence?’

قَالَ دَرَاهِمٌ بِأَلْفِ دَرَاهِمٍ.

⁵¹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 34

⁵² Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 35

⁵³ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 36

He^{-asws} said: ‘A Dirham with a thousand Dirhams’.⁵⁴

38- مل، كامل الزيارات بأَسَانِيدَ عَنْ قُدَامَةَ بْنِ زَائِدَةَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَ عَنْ زَيْنَبِ بِنْتِ عَلِيٍّ عَنِ أُمِّ أَيْمَنَ قَالَتْ فِي حَدِيثٍ طَوِيلٍ عَنِ النَّبِيِّ ص قَالَ أَتَى جَبْرَيْلُ فَأَوْمَى إِلَى الْحُسَيْنِ عَ وَقَالَ إِنَّ سِنْطَكَ هَذَا مَقْتُولٌ فِي عِصَابَةِ مَنْ دُرَيْتِكَ وَأَهْلِ بَيْتِكَ وَأَخْبَارٍ مِنْ أُمَّتِكَ بِضَفَّةِ الْفُرَاتِ بِأَرْضِ تُدْعَى كَرْبَلَاءَ

(The book) ‘Kamil Al Ziyaraat’ – By chains from Qudama Bin Zaidah, from his father,

‘From Ali^{-asws} Bin Al-Husayn^{-asws}, from (Syeda) Zainab Bint Ali^{-asws}, from Umm Ayman who said in a lengthy Hadeeth, from the Prophet^{-sawww} having said: ‘Jibraeel^{-as} came and gestured towards Al-Husayn^{-asws} and said: ‘This grandson^{-asws} of yours^{-asws} will be killed among a group of your^{-asws} offspring and People^{-asws} of your^{-sawww} Household, and good ones from your^{-asws} community, by the banks of the Euphrates in a land called Karbala.

مِنْ أَجْلِهَا يَكْتَثُرُ الْكَرْبُ وَالْبَلَاءُ عَلَى أَعْدَائِكَ وَأَعْدَاءِ دُرَيْتِكَ فِي الْيَوْمِ الَّذِي لَا يَنْقُضِي كَرْبُهُ وَلَا تَفْتِي حَسْرَتُهُ وَهِيَ أَطْهَرُ بَقَاعِ الْأَرْضِ وَأَعْظَمُهَا حُرْمَةً وَإِنَّمَا لِمَنْ يَطْحَأُ الْجَنَّةَ.

From its reason the distress (Karb) and the affliction (Bala) will increase upon your^{-asws} enemies of your^{-asws} offspring during the day in which his distress will not terminate, nor will his regret terminate, and it is the purest spot of the earth, and their mightiest in sanctity, and it is from the plains of Paradise!”⁵⁵

39- يب، تهذيب الأحكام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ سَفَرَجَلَةَ الْكُوفِيِّ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِمْرَانَ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ عَنْ حَزْبِ بْنِ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ الشَّيْبَانِيِّ عَنْ أَبِي الْجَارُودِ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ عَ كَمْ بَيْنَكَ وَبَيْنَ قَبْرِ أَبِي عَبْدِ اللَّهِ عَ

(The book) ‘Tahzeeb Al Ahkaam’ – Muhammad Bin Ahmad Bin Dawood, from Muhammad Bin Al-Husayn Bin Safarjala Al Kufi, from Ali Bin Ahmad Bin Muhammad Bin Imran, from Muhammad Bin Masour, from Hab Bin Al-Husayn, from Ibrahim Al Shaybani, from Abu Al Jaroud who said,

‘Abu Ja’far^{-asws} said to me: ‘How much (travel distance) is there between you and the grave of Abu Abdullah^{-asws}?’

قَالَ قُلْتُ يَوْمٌ وَ شَيْءٌ

He (the narrator) said, ‘I said, ‘A day and something’.

فَقَالَ لَهُ لَوْ كَانَ مِنَّا عَلَى مِثَالِ الَّذِي هُوَ مِنْكُمْ لَاتَّخَذْنَاهُ هِجْرَةً.

He^{-asws} said to him: ‘Had it been from us^{-asws} upon the likes of which it is from you all, we^{-asws} would have taken it an emigration (i.e. we would have emigrated to it)’.⁵⁶

⁵⁴ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 37

⁵⁵ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 38

⁵⁶ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 39

40- ثوب الأعمال ابن الوليد عن الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَلِيٍّ بْنِ الْحَكَمِ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا زُرْتُ أَبَا عَبْدِ اللَّهِ ع فَزُرْهُ وَ أَنْتَ خَيْرٌ مَكْرُوبٌ وَ سَأَلَهُ الْحَوَائِجَ وَ انْصَرَفَ عَنْهُ وَ لَا تَتَّخِذْهُ وَطَنًا.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad Bin Ali Bin Al Hakam, raising it to,

Abu Abdullah^{-asws} said: 'When you^{-asws} visit Abu Abdullah^{-asws}, visit him^{-asws} while you are grief-stricken, distressed' – and he continued the Hadeeth up to his^{-asws} words: 'And ask him^{-asws} the needs, and leave from him^{-asws} and do not take it as a homeland'.⁵⁷

بيان: لعل النهي عن اتخاذه وطنا محمول على حال التقية و الخوف كما كان الغالب في تلك الأعصار أو على النهي عن التوقف عند القبر لا عن حوالبه و جوانبه لئلا ينافي الأخبار السالفة و ما سيأتي من الدعاء للمقام عنده ع في كثير من الزيارات.

Explanation: *The prohibition against taking it as a homeland is likely to be understood as relating to times of Taqiyya (dissimulation) and fear, as was common in those eras, or it may refer to the prohibition of settling directly at the grave itself, not around or near it. This is so that it does not contradict the previous narrations and those to come, which include supplications for staying near it (peace be upon him) in many of the visitation texts.*

41- يب، تهذيب الأحكام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ زِيَادٍ عَنِ أَبِي الطَّاهِرِ يَعْنِي الْوَرَّاقَ عَنِ الْحُجَّالِ عَنِ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْبِرْكَةُ مِنْ قَبْرِ الْحُسَيْنِ بْنِ عَلِيٍّ ع عَشْرَةُ أَفْيَالٍ.

(The book) 'Tahzeeb Al Ahkaam' – Muhammad Bin Ahmad Bin Dawood, from Al-Hassan Bin Muhammad, from Humejd Bin Ziyad, from Abu Al Tahir, meaning Al Warraq, from Al Hajjal, from someone else from our companions,

'From Abu Abdullah^{-asws} having said: 'The Blessings from the grave of Al-Husayn^{-asws} Bin Ali^{-asws} is for ten miles'.⁵⁸

42- يب، تهذيب الأحكام هَذَا الْإِسْنَادُ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ أَيُّوبَ عَنِ عَلِيٍّ بْنِ أَسْبَاطٍ عَنِ مُحَمَّدِ بْنِ سِنَانٍ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَرَجَ أَمِيرُ الْمُؤْمِنِينَ ع يَسِيرُ بِالنَّاسِ حَتَّى إِذَا كَانَ مِنْ كَرْبَلَاءَ عَلَى مَسِيرَةِ مِيلٍ أَوْ مِيلَيْنِ فَتَقَدَّمَ بَيْنَ أَيْدِيهِمْ حَتَّى إِذَا صَارَ بِمَصَارِعِ الشُّهَدَاءِ قَالَ فُبِضَ فِيهَا مَائَتَا نَبِيٍّ وَ مَائَتَا وَصِيٍّ وَ مَائَتَا سَبْطِ شُهَدَاءِ بِأَتْبَاعِهِمْ

(The book) 'Tahzeeb Al Ahkaam' – By this chain, from Humejd, from Muhammad Bin Ayoub, from Ali Bin Asbaat, from Muhammad Bin Sinan, from the one who narrated it,

From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} went out travelling with the people until when he^{-asws} was from Karbala at a travel distance of a mile or two miles, he^{-asws} advanced in front of them until he^{-asws} came at the killing place of the martyrs, he^{-asws} said: 'Tw hundred Prophets^{-as} and two hundred successors^{-as} and two hundred kinsfolk of the martyrs along with their followers have been Recalled (to Allah^{-azwj}) in it.

فَطَافَ بِهَا عَلَى بَغْلَتِهِ خَارِجاً رَجُلِيهِ مِنَ الرِّكَابِ وَ أَنْشَأَ يَقُولُ مَنَاحٍ رِكَابٍ وَ مَصَارِعَ شُهَدَاءَ لَا يَسْتَيْفُهُمْ مَنْ كَانَ قَبْلَهُمْ وَ لَا يَلْحَقُهُمْ مَنْ كَانَ بَعْدَهُمْ.

⁵⁷ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 40

⁵⁸ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 41

He^{-asws} performed Tawaaf of it upon his^{-asws} mule bringing his^{-asws} legs outside from the stirrups, and he^{-asws} prosed a poem saying: 'A place where mounts will kneel and the site of martyrs' deaths. None before them have surpassed them, and none after them will reach their rank!'"⁵⁹

43- مل، كامل الزيارات أبي و مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ مَيْبِلٍ عَنْ سَهْلِ بْنِ أَبِي سَبَّاطٍ مِثْلَهُ.

(The book) 'Kamil Al Ziyaraat' – My father and Muhammad Bin Al-Hassan, from Al-Hassan Bin Mateel, from Sahl, from Ibn Asbaat, similar to it.⁶⁰

44- مل، كامل الزيارات أبي و جَمَاعَةُ مَشَائِخِي عَنْ سَعْدِ بْنِ أَبِي عَيْسَى عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَرَّ أَمِيرُ الْمُؤْمِنِينَ ع بِكَرْبَلَاءَ فِي أَنْاسٍ مِنْ أَصْحَابِهِ فَلَمَّا مَرَّ بِهَا اغْرُورِقَتْ عَيْنَاهُ بِالْبُكَاءِ ثُمَّ قَالَ هَذَا مَنَاحُ رُكَايِمِهِمْ وَ هَذَا مُلْقَى رِحَالِهِمْ وَ هُنَا تُهْرَاقُ دِمَاؤُهُمْ طَوْبَى لَكَ مِنْ تُرْبَةٍ عَلَيْكَ تُهْرَاقُ دِمَاءَ الْأَحِبَّةِ.

(The book) 'Kamil Al Ziyaraat' – My father, and a group of my elders, from Sa'ad, from Ibn Isa, from Ja'far Bin Muhammad Bin Ubeydullah, from Abdullah Bin Maymoun Al Qaddah,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} passed by Karbala among people from his^{-asws} companions. When he^{-asws} passed by it, his^{-asws} eyes overflowed with the crying. Then he^{-asws} said: 'This is the place where their mounts will kneel, this is where their packs will be laid down, and here their blood will be shed. Blessed are you O soil! upon you the blood of the beloved ones will be poured!'"⁶¹

45- يب، تحذیب الأحكام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنِ الْفَزَارِيِّ عَنْ سَعْدِ بْنِ عَمْرٍو الرَّهْرِيِّ عَنْ بَكْرِ بْنِ سَالِمٍ عَنْ أَبِيهِ عَنِ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع فِي قَوْلِهِ تَعَالَى فَحَمَلْنَاهُ فَأَنْتَبَدَتْ بِهِ مَكَانًا قَصِيًّا قَالَ خَرَجْتُ مِنْ دِمَشْقَ حَتَّى أَتَيْتُ كَرْبَلَاءَ فَوَضَعْتُهُ فِي مَوْضِعِ قَبْرِ الْحُسَيْنِ ع ثُمَّ رَجَعْتُ مِنْ لَيْلَتِهَا.

(The book) 'Tahzeeb Al Ahkaam' – Muhammad Bin Ahmad Bin Dawood, from Muhammad Bin Hammam, from Al Fazary, from Sa'ad Bin Amro Al Zuhry, from Bakr Bin Salim, from his father, from Al Sumali,

'From Ali^{-asws} Bin Al-Husayn^{-asws} regarding Words of the Exalted: ***So she bore him, then she withdrew with him to a remote place [19:22]***. He^{-asws} said: 'She^{-as} went out from Damascus until she^{-as} came to Karbala. She^{-as} placed (delivered) him^{-as} in the place of the grave of Al-Husayn^{-asws}. Then she^{-as} returned from her^{-as} night'"⁶².

باب 33 ترتبه صلوات الله عليه و فضلها و آدابها و أحكامها

CHAPTER 33 – HIS^{-asws} SOIL, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}, AND ITS MERIT, AND ITS ETTIQUETTES, AND ITS RULINGS

⁵⁹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 42

⁶⁰ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 43

⁶¹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 44

⁶² Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 32 H 45

1- ن، عيون أخبار الرضا عليه السلام تميم الفرشي عن أبيه عن أحمد الأنصاري عن سليمان بن جعفر البصري عن عمر بن واقد عن المسيب بن زهير قال: قال لي موسى بن جعفر ع بعد ما سم لا تأخذوا من تربةي شيئاً لتبركوا به فإن كل تربة لنا محرمة إلا تربة جدي الحسين بن علي ع فإن الله عز و جل جعلها شفاءً لشيئتنا وأولياتنا الخير.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greeting be upon him^{-asws} – Tameem al Qarshy, from his father, from Ahmad Al Ansari, from Suleyman Bin Ja'far Al Basry, from Umar Bin Waqid, from Al Musayyab Bin Zuheyr who said,

'Musa^{-asws} Bin Ja'far^{-asws} said to me after having been poisoned: 'Do not take anything from my^{-asws} soil (of the grave) for you to be Blessed by it, for every soil of our^{-asws} is Prohibited except the soil of my^{-asws} grandfather Al-Husayn^{-asws} Bin Ali^{-asws}, for Allah^{-azwj} Mighty and Majestic has Made it a healing for our^{-asws} Shias and our^{-asws} friends!' – the Hadeeth"⁶³

2- ما، الأماي للشيخ الطوسي ابن حشيش عن أبي المفضل عن حميد بن زياد الدهقان عن عبد الله بن أحمد بن حنبل عن سعيد بن صالح عن الحسن بن علي بن أبي المغيرة عن الحارث بن المغيرة قال: قلت لأبي عبد الله ع إني رجل كثير العليل والأمراض وما تركت دواءً إلا تداوت به

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

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

فقال لي أين أنت عن طين قبر الحسين بن علي ع فإن فيه شفاءً من كل داءٍ و أمناً من كل خوف فإذا أخذته فقل هذا الكلام اللهم إني أسألك بحق هذه الطينة و بحق الملك الذي أخذها و بحق النبي الذي قبضها و بحق الوصي الذي حل فيها صل على محمد و آل محمد و أهل بيته و افعل بي كذا و كذا

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

قال ثم قال لي أبو عبد الله ع أما الملك الذي أخذها فهو جبرئيل ع و أراها النبي ص فقال هذه تربة ابنك الحسين تفتله أمثك من بعدك و الذي قبضها فهو محمد رسول الله ص و أما الوصي الذي حل فيها فالحسين ع و الشهداء رضي الله عنهم

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

⁶³ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 1

قُلْتُ قَدْ عَرَفْتُ جُعِلْتُ فِدَاكَ الشِّقَاءَ مِنْ كُلِّ دَاءٍ فَكَيْفَ الْأَمْنُ مِنْ كُلِّ خَوْفٍ

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

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

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

قَالَ الْحَارِثُ بْنُ الْمُغَيْرَةِ فَأَخَذْتُ كَمَا أَمَرَنِي وَ قُلْتُ مَا قَالَ لِي فَصَحَّ جِسْمِي وَ كَانَ لِي أَمَانًا مِنْ كُلِّ مَا خِفْتُ وَ مَا لَمْ أَخَفْ كَمَا قَالَ أَبُو عَبْدِ اللَّهِ ع فَمَا رَأَيْتُ مَعَ ذَلِكَ يَحْمَدُ اللَّهَ مَكْرُوهًا وَ لَا يَحْتَدِرُ.

Al-Haris Bin Al-Mugheira said, 'I took (the soil) just as he^{-asws} had instructed me and I said what he^{-asws} had said to me (to say). My body was healthy and there was security for me from all what I had feared and what I had not feared, just as Abu Abdullah^{-saww} had said. With that, by the Praise of Allah^{-azwj}, I have neither seen any abhorrence nor hazard".⁶⁴

ب، تهذيب الأحكام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عَلَانَ عَنِ مُحَمَّدِ بْنِ زِيَادٍ مِثْلَهُ.

(The book) 'Tahzeeb Al Ahkaam' – Muhammad Bin Ahmad Bin Dawood, from Al-Husayn Bin Muhammad Bin Allan, from Humeyr Bin Ziyad, similar to it.⁶⁵

4- ما، الأماي للشيخ الطوسي ابن حنبل عن أبي المفضل عن النهاندي عن عبد الله بن حماد عن زيد أبي أسامة قال: كنت في جماعة من عصابينا بخضرة سيدنا الصادق ع فأقبل علينا أبو عبد الله ع فقال إن الله جعل تراب جدي الحسين ع شفاء من كل داء و أماناً من كل خوف فإذا تناولها أحدكم فليقبلها و يضعها على عينيه و ليمررها على سائر جسده و ليقل

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

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

اللَّهُمَّ بِحَقِّي هَذِهِ التُّرْبَةِ وَ بِحَقِّي مَنْ حَلَّ بِهَا وَ تَوَى فِيهَا وَ بِحَقِّي أَبِيهِ وَ أُمِّهِ وَ أَخِيهِ وَ الْأَيْمَةِ مِنْ وُلْدِهِ وَ بِحَقِّي الْمَلَائِكَةِ الْحَافِينَ بِهِ إِلَّا جَعَلْتَهَا شِفَاءً مِنْ كُلِّ دَاءٍ وَ بَرَاءً مِنْ كُلِّ مَرَضٍ وَ نَجَاةً مِنْ كُلِّ آفَةٍ وَ حِزْرًا بِمَا أَخَافُ وَ أَخَذْتُ ثُمَّ لَيْسْتُعْمَلُهَا

⁶⁴ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 2

⁶⁵ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 3

‘O Allah^{-azwj}! By the right of this soil, and by the right of the one settled at it and resident in it, and by the right of his^{-asws} father^{-asws}, and his^{-asws} mother^{-asws}, and his^{-asws} brother^{-asws}, and the Imams^{-asws} from his^{-asws} sons^{-asws}, and by the right of the Angels surrounding him^{-asws}! Please Make it a healing from every illness and a cure from every sickness, and salvation from every affliction, and protection from what I fear and am being cautious of!’ Then let him utilise it’.

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

Abu Usama said, ‘I utilised it for a long time from my life just as Abu Abdullah^{-asws} had said and described, and I have not seen any abhorrence, by the Praise of Allah^{-azwj}’.⁶⁶

صبا، مصباح الزائر عنه ع مثله.

(The book) ‘Misbah Al Zaair’ – from him^{-asws}, similar to it.⁶⁷

6- مكا، مكارم الأخلاق سئل أبو عبد الله ع عن كيفية تناوله فقال إذا تناول التربة أحدكم فليأخذ بأطراف أصابعه و قدوه مثل الحمصة فليقبلها و ليضعها على عينيه إلى آخر ما مر من الدعاء.

(The book) ‘Makarim Al Akhlaaq –

‘Abu Abdullah^{-asws} was asked about the method of taking it. He^{-asws} said: ‘When one of you takes the soil, let him take with the ends of his fingers, and its measurement like the chickpea. Let him kiss it and let him place it upon his eyes’ – up to end of what has passed from the supplication’.⁶⁸

7- ما، الأماي للشيخ الطوسي ابن حشيش عن أبي المفضل عن ابن عقدة عن علي بن الحسن بن فضال عن جعفر بن إبراهيم بن ناجية عن سعد بن سعاد قال: سألت الرضا ع عن الطين الذي يؤكل تأكله الناس

(The book) ‘Al Amaali’ of the Sheykh – Ibn Hasheeshi, from Abu Al Mufazzal, from Ibn Uqdah, from Ali Bin Al-Hassan Bin Fazzal, from Ja’far Bin Ibrahim Bin Nahiya, from Sa’ad Bin Sa’ad who said,

‘I asked Al-Reza^{-asws} about the clay which can be eaten, the people eat it’.

فقال كل طين حرام كالميتة و الدم و ما أهل لغير الله به ما خلا طين قبر الحسين ع فإنه شفاء من كل داء.

He^{-asws} said: ‘Every clay is prohibited like the dead and the blood, and whatever is sacrificed for other than Allah^{-azwj} with, apart from the clay of the grave of Al-Husayn^{-asws}, for it is a healing from every illness’.⁶⁹

8- ع، علل الشرائع ابن الوليد عن الصنفار عن علي بن حسان عن عبد الرحمن بن كثير عن يحيى بن عبد الله بن الحسين عن أبي عبد الله ع قال: من أكل طين الكوفة لقد أكل لحوم الناس لأن الكوفة كانت أجمه ثم كانت مقبرة ما حولها

⁶⁶ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 4

⁶⁷ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 5

⁶⁸ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 6

⁶⁹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 7

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Al Saffar, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer, from Yahya Bin Abdullah Bin Al-Hassan,

'From Abu Abdullah^{-asws} having said: 'One who eats the clay of Al-Kufa has eaten flesh of the people because Al-Kufa was a thicket, then it was a graveyard, what is around it'.

وَقَدْ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ رَسُولُ اللَّهِ ص مَنْ أَكَلَ الطِّينَ فَهُوَ مَلْعُونٌ.

And Abu Abdullah^{-asws} said: 'Rasool-Allah^{-saww} said: 'One who eats the clay, he is accursed!''⁷⁰

9- مل، كامل الزيارات مُحَمَّدُ الْحَمَيْرِيُّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادِ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ الْأَصَمِّ قَالَ حَدَّثَنَا مُدَلِّجٌ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: خَرَجْتُ إِلَى الْمَدِينَةِ وَأَنَا وَجِعٌ فَقِيلَ لَهُ مُحَمَّدُ بْنُ مُسْلِمٍ وَجِعٌ

(The book) 'Kamil Al Ziyaraat' – Muhammad Al Himeyri, from his father, from Ali Bin Muhammad Bin Muslim, from Muhammad Bin Khalid, from Abdullah Bin Hammad Al Basry, from Abdullah Al Asamma who said, 'It is narrated to us by Mudlij, from Muhammad Bin Muslim who said,

'I went out to Al-Medina and I was in pain. It was said to him^{-asws}, 'Muhammad Bin Muslim is in pain'.

فَأَرْسَلَ إِلَيَّ أَبُو جَعْفَرٍ ع شَرَابًا مَعَ الْعَلَامِ مَعْطَى يَمْدِيدٍ فَتَأَوَّلْتَنِي الْعَلَامُ وَقَالَ لِي اشْرَبْهُ فَإِنَّهُ قَدْ أَمَرَنِي أَنْ لَا أَبْرَحَ حَتَّى تَشْرَبَهُ

Abu Ja'far^{-asws} sent to me a drink with a slave, covered with a towel. The slave gave it to me and said to me, 'Drink, for he^{-asws} has instructed me that I should not depart until you drink it!'

فَتَأَوَّلْتُهُ فَإِذَا رَائِحَةُ الْمِسْكِ مِنْهُ وَإِذَا شَرَابٌ طَيِّبُ الطَّعْمِ بَارِدٌ فَلَمَّا شَرَبْتُهُ قَالَ لِي الْعَلَامُ يَقُولُ لَكَ مَوْلَايَ إِذَا شَرَبْتَ فَتَعَالَ

I took it. From it was the aroma of musk, and when I drank, it was the tastiest food, cool. When I had drunk it, the slave said to me, 'My master says to you, 'When you have drunk, come over!''

فَفَكَّرْتُ فِيمَا قَالَ لِي وَمَا أَقْدِرُ عَلَى التُّهُؤُسِ قَبْلَ ذَلِكَ عَلَى رَجُلٍ فَلَمَّا اسْتَقَرَّ الشَّرَابُ فِي جَوْفِي فَكَأَنَّمَا نَشِطْتُ مِنْ عَقَالٍ فَأَتَيْتُ بَابَهُ فَاسْتَأْذَنْتُ عَلَيْهِ فَصَوَّتَ بِي صَوْتِ الْجِسْمِ ادْخُلْ

I thought regarding what he had said to me and I was not able upon the legs before that. When the drink settled in my interior, it was as if I was activated me from stillness. I came to his^{-asws} door. I sought permission to see him^{-asws}. There was a voice to me: 'The body is healthy, enter!'

فَدَخَلْتُ عَلَيْهِ وَأَنَا بَاكِ فَسَلَّمْتُ عَلَيْهِ وَقَبَّلْتُ يَدَهُ وَرَأْسَهُ فَقَالَ لِي وَمَا يُبْكِيكَ يَا مُحَمَّدُ

I entered to see him^{-asws} and I was crying. I greeted unto him^{-asws} and kissed his^{-asws} hand and his^{-asws} head. He^{-asws} said to me: 'And what makes you cry, O Muhammad?'

⁷⁰ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 8

فَقُلْتُ جُعِلْتُ فِدَاكَ أَبْنِي عَلَى اغْتِرَابِي وَ بُعْدِ الشُّمَّةِ وَ قَلَّةِ الْفُدْرَةِ عَلَى الْمَقَامِ عِنْدَكَ أَنْظُرْ إِلَيْكَ

I said, 'May I be sacrificed for you^{-asws}! I am crying upon my estrangement and the remoteness of the apartment, and lack of the ability upon the staying with (nearby) you^{-asws} so I can look at you^{-asws}!'

فَقَالَ لِي أَمَا قِلَّةُ الْفُدْرَةِ فَكَذَلِكَ جَعَلَ اللَّهُ أَوْلِيَاءَنَا وَ أَهْلَ مَوَدَّتِنَا وَ جَعَلَ الْبَلَاءَ إِلَيْهِمْ سَرِيعاً وَ أَمَا مَا ذَكَرْتَ مِنَ الْعُرْبَةِ فَإِنَّ الْمُؤْمِنَ فِي هَذِهِ الدُّنْيَا غَرِيبٌ وَ فِي هَذَا الْخَلْقِ الْمُنْكَوسِ حَتَّى يَخْرُجَ مِنْ هَذِهِ الدَّارِ إِلَى رَحْمَةِ اللَّهِ

He^{-asws} said to me: 'As for the lack of ability, it is like that. Allah^{-azwj} has Made our^{-asws} friends and people of our^{-asws} cordiality, and Made the affliction to (get) to them swiftly; and as for what you mentioned of the estrangement, the Momin is a stranger in this world and inverted among the people until he exits from this house (world) to (go) to the Mercy of Allah^{-azwj}!

وَ أَمَا مَا ذَكَرْتَ مِنْ بُعْدِ الشُّمَّةِ فَلَكَ بِأَبِي عَبْدِ اللَّهِ عَ أُسْوَةٌ بَارِضٍ نَائِيَةٍ عَنَّا بِالْفُرَاتِ وَ أَمَا مَا ذَكَرْتَ مِنْ حُبِّكَ قُرْبَنَا وَ النَّظَرَ إِلَيْنَا وَ أَنَّكَ لَا تَقْدِرُ عَلَى ذَلِكَ فَاللَّهُ يَعْلَمُ مَا فِي قَلْبِكَ وَ جَزَاؤُكَ عَلَيْهِ

And as for what you mentioned of the remoteness of the apartment, for you is an example with Abu Abdullah^{-asws} in a land remote from us by the Euphrates; and as for what you mentioned of your^{-asws} love to be near us^{-asws} and the looking at us^{-asws}, and you are not able upon that, so Allah^{-azwj} Knows what is in your heart and will Reward you upon it'.

ثُمَّ قَالَ لِي هَلْ تَأْتِي قَبْرَ الْحُسَيْنِ

Then he^{-asws} said to me: 'Do you come to the grave of Al-Husayn^{-asws}?'

قُلْتُ نَعَمْ عَلَى خَوْفٍ وَ وَجَلٍ

I said, 'Yes, (but) upon fear and trepidation!'

فَقَالَ مَا كَانَ فِي هَذَا أَشَدَّ فَالْتَوَابِ فِيهِ عَلَى قَدْرِ الْخَوْفِ فَمَنْ خَافَ فِي إِثْبَانِهِ آمَنَ اللَّهُ رُوعَهُ يَوْمَ يَهُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ وَ انصَرَفَ بِالْمَغْفِرَةِ وَ سَلِمَتْ عَلَيْهِ الْمَلَائِكَةُ وَ زَارَهُ النَّبِيُّ ص وَ مَا يَصْنَعُ وَ دَعَا لَهُ وَ انْقَلَبَ بِنِعْمَةٍ مِنَ اللَّهِ وَ فَضِّلَ لَمْ يَمَسْسْنَهُمْ سُوءٌ وَ اتَّبَعَ رِضْوَانَ اللَّهِ

He^{-asws} said: 'Whatever happens in this is severe, so the Rewards in it would be upon a measurement of the fear. The one who fears coming to him^{-asws}, Allah^{-azwj} will Secure his dread on the Day the people will be standing to Lord^{-azwj} of the worlds, and he will leave with the Forgiveness, and the Angels will greet unto him, and the Prophet^{-saww} will visit him, and what he^{-saww} does and supplicates for him^{-asws}, and he will return with bounties from Allah^{-azwj} and Grace untouched by evil, and he will follow the Pleasure of Allah^{-azwj}!'

ثُمَّ قَالَ لِي كَيْفَ وَجَدْتَ الشَّرَابَ

Then he^{-asws} said to me: 'How did you find the drink?'

فَقُلْتُ أَشْهَدُ أَنَّكُمْ أَهْلُ بَيْتِ الرَّحْمَةِ وَأَنَّكَ وَصِيُّ الْأَوْصِيَاءِ لَقَدْ أَتَانِي الْعُلَامُ بِمَا بَعَثْتُ وَ مَا أَقْدِرُ عَلَى أَنْ أَسْتَقِيلَ عَلَى قَدَمِي وَ لَقَدْ كُنْتُ آيساً مِنْ نَفْسِي
فَنَأَوَّلِي الشَّرَابَ فَشَرِبْتُهُ فَمَا وَجَدْتُ مِثْلَ رِيحِهِ وَ لَا أَطِيبَ مِنْ ذَوْقِهِ وَ لَا طَعْمِهِ وَ لَا أَبْرَدَ مِنْهُ

I said, 'I testify that you^{-asws} are People^{-asws} of the Household of Mercy, and you^{-asws} as a successor^{-asws} of the successors^{-asws}. The slave had come to me with what you^{-asws} had sent and I was not able upon standing upon my feet, and I had despaired from myself! He gave me the drink. I drank it, and I have not felt any aroma like it, nor any better taste, nor any cooler food than it.

فَلَمَّا شَرِبْتُهُ قَالَ لِي الْعُلَامُ إِنَّهُ أَمَرَنِي أَنْ أَقُولَ لَكَ إِذَا شَرِبْتَهُ فَأَقْبِلْ إِلَيَّ وَ قَدْ عَلِمْتَ شِدَّةَ مَا بِي فَقُلْتُ لَأَذْهَبَنَّ إِلَيْهِ وَ لَوْ ذَهَبَتْ نَفْسِي

When I had drunk it, the slave said to me, 'He^{-asws} has instructed me to say to you, 'When you have drunk it, then come to me^{-asws}!', and I knew of the severity of what was with me. I said, 'I will go to him^{-asws} and even if my soul departs!'

فَأَقْبَلْتُ إِلَيْكَ وَ كَأَنِّي أَنْتَبْتُ مِنْ عَمَالٍ فَالْحَمْدُ لِلَّهِ الَّذِي جَعَلَكَ رَحْمَةً لِنَشِيعَتِكُمْ

I came to you, and it is as if I have been activated from stillness. So, the Praise is for Allah^{-azwj} Who has Made you^{-asws} as a Mercy for your^{-asws} Shias!'

فَقَالَ يَا مُحَمَّدُ إِنَّ الشَّرَابَ الَّذِي شَرِبْتُهُ فِيهِ مِنْ طِينِ قُبُورِ آبَائِي وَ هُوَ أَفْضَلُ مَا اسْتَشْفِي بِهِ فَلَا تَعْدِلَنَّ بِهِ فَإِنَّا نَسْقِيهِ صِبْيَانَنَا وَ نِسَاءَنَا فَتَرَى فِيهِ كُلَّ خَيْرٍ

He^{-asws} said: 'The drink which you have drunk had in it from the clay of the graves of my^{-asws} forefathers^{-asws}, and it is the best of what one can heal with. Nothing equates with it. We^{-asws} tend to quench our^{-asws} children and our womenfolk with it. We^{-asws} see all goodness in it!'

فَقُلْتُ لَهُ جَعَلْتَهُ فِدَاكَ إِنَّا لَنَأْخُذُ مِنْهُ وَ نَسْتَشْفِي بِهِ

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Can we take from it and heal with it?'

فَقَالَ يَأْخُذُهُ الرَّجُلُ فَيُخْرِجُهُ مِنَ الْحَيْرِ وَ قَدْ أَظْهَرَهُ فَلَا يَمُرُّ بِأَحَدٍ مِنَ الْجِنِّ بِهِ عَاهَةٌ وَ لَا دَابَّةٌ وَ لَا شَيْءٌ بِهِ أَقَّةٌ إِلَّا شَمَّهُ فَتَذْهَبُ بَرَكَتُهُ فَيَصِيرُ بَرَكَتُهُ لِعَيْبِهِ وَ هَذَا الَّذِي نَتَعَالَجُ بِهِ لَيْسَ هَكَذَا

He^{-asws} said: 'The man takes it, so he extracts it from the (Holy) enclosure, and he has manifested it. So, no one passes by it from the Jinn having a defect with him, nor an animal, nor anything having a defect, except he smells it, and the Blessings goes and comes to be a Blessing for someone else, and this which we^{-asws} treat with isn't like this!

وَ لَوْ لَا مَا ذَكَرْتُ لَكَ مَا تَمَسَّحَ بِهِ شَيْءٌ وَ لَا شَرِبَ مِنْهُ شَيْءٌ إِلَّا أَفَاقَ مِنْ سَاعَتِهِ وَ مَا هُوَ إِلَّا كَحَجَرِ الْأَسْوَدِ أَنَّهُ أَصْحَابُ الْعَاهَاتِ وَ الْكُفْرِ وَ الْجَاهِلِيَّةِ وَ كَانَ لَا يَتَمَسَّحُ بِهِ أَحَدٌ إِلَّا أَفَاقَ

And had it not been for what I^{-asws} have mentioned to you, nothing would touch it, nor would anyone drink from it except he would recover immediately, and it is not except like the Black Stone. There comes to it ones with the disability, and the Kufur, and the Pre-Islamic period (people), and it was such that no one touched it except he recovered!

قَالَ وَكَانَ كَأَبْيَضِ يَأْفُوتُهُ فَاسْوَدَّ حَتَّى صَارَ إِلَى مَا رَأَيْتَ

He^{-asws} said: 'And it used to be the whitest ruby, but it darkened until it became what you are seeing (now)'.

فَقُلْتُ جَعَلْتُ فِدَاكَ وَكَيْفَ أَصْنَعُ بِهِ

I said, 'May I be sacrificed for you^{-asws}, and how can I deal with it?'

فَقَالَ أَنْتَ تَصْنَعُ بِهِ مَعَ إِظْهَارِكَ إِبَاهُ مَا يَصْنَعُ غَيْرُكَ تَسْتَحِفُّ بِهِ فَتَطْرُقُهُ فِي خُرْجِكَ وَ فِي أَشْيَاءَ دَنَسَتْ فَيَذْهَبُ مَا فِيهِ مِمَّا تُرِيدُ بِهِ

He^{-asws} said: 'You will do with it along with your manifesting it, what others do, taking lightly with it, so you drop it among your dirty things during your going out, and whatever (Blessings) were in it would go away, from what you had intended with it'.

فَقُلْتُ صَدَقْتَ جَعَلْتُ فِدَاكَ

I said, 'You^{-asws} speak the truth, may I be sacrificed for you^{-asws}!'

قَالَ لَيْسَ بِأَخْذُهُ أَحَدٌ إِلَّا وَهُوَ جَاهِلٌ بِأَخْذِهِ وَ لَا يَكَادُ يَسْلَمُ بِالنَّاسِ

He^{-asws} said: 'No one is taking it except and he is ignorant with taking it, and it is almost not safe with the people'.

فَقُلْتُ جَعَلْتُ فِدَاكَ وَ كَيْفَ لِي أَنْ أَخْذَهُ كَمَا تَأْخُذُ

I said, 'May I be sacrificed for you^{-asws}, and how can it be for me to take it just as you^{-asws} are taking?'

فَقَالَ لِي أُعْطِيكَ مِنْهُ شَيْئاً

He^{-asws} said to me: 'Shall I^{-asws} give you something from it?'

فَقُلْتُ نَعَمْ

I said, 'Yes'.

قَالَ فَإِذَا أَخْذْتَهُ فَكَيْفَ تَصْنَعُ بِهِ

He^{-asws} said: 'When you have taken it, how will you deal with it?'

قُلْتُ أَذْهَبُ بِهِ مَعِي

I said, 'I shall go with it being with me'.

قَالَ فِي أَيِّ شَيْءٍ تَجْعَلُهُ

He^{-asws} said: 'And in which thing will you make it to be?'

قُلْتُ فِي ثِيَابِي

I said, 'In my clothes'.

قَالَ فَقَدْ رَجَعْتَ إِلَى مَا كُنْتَ تَصْنَعُ اشْرَبْ عِنْدَنَا مِنْهُ حَاجَتَكَ وَ لَا تَحْمِلْهُ فَإِنَّهُ لَا يَسْلَمُ لَكَ

He^{-asws} said: 'So you have returned to what you have been doing. Drink your need from it in our^{-asws} presence and do not carry it, for it will not be safe for you!'

فَسَقَانِي مِنْهُ مَرَّتَيْنِ فَمَا أَغْلَمَ أُنِي وَجَدْتُ شَيْئاً مِمَّا كُنْتُ أَجِدُ حَتَّى انصَرَفْتُ.

He^{-asws} quenched me from it twice. I don't know if I found (felt) anything from what I had been feeling until I left.⁷¹

10- مل، كامل الزيارات مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ مَتَّى الْجَوْهَرِيُّ عَنِ الْأَشْعَرِيِّ عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْحَيْبَرِيِّ عَنْ أَبِي وَوَلَادٍ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَوْ أَنَّ مَرِيضاً مِنَ الْمُؤْمِنِينَ يَعْرِفُ حَقَّ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَ حُرْمَتَهُ وَ وَلايَتَهُ أَخَذَ مِنْ طِينِ قَبْرِهِ مِثْلَ رَأْسِ أُمَّةٍ كَانَ لَهُ دَوَاءٌ.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Al-Husayn Bin Matti al Jowhary, from al Ash'ary, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Al Khaybari, from Abu Wallad, from Abu Bakr Al Hazramy,

'From Abu Abdullah^{-asws} having said: 'If a sick one from the Momineen were to recognise the right of Abu Abdullah Al-Husayn^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both, and his^{-asws} sanctity, and his^{-asws} Wilayah, he would take from the clay of his^{-asws} like the fingertip, it would be a cure for him''.⁷²

مصبا، المصباحين عَنِ الْحَضْرَمِيِّ مِثْلَهُ وَ زَادَ فِي آخِرِهِ شِفَاءً.

(The book) 'Al Misbaheen' – from Al Hazramy, similar to it, and there is an addition in its end is: 'Healing''.⁷³

12- مل، كامل الزيارات ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ فَضَّالٍ عَنْ كَرِّامٍ عَنِ ابْنِ أَبِي يَعْغُورٍ قَالَ: قُلْتُ لِأبي عَبْدِ اللَّهِ ع يَأْخُذُ الْإِنْسَانُ مِنْ طِينِ قَبْرِ الْحُسَيْنِ فَيَنْتَفِعُ بِهِ وَ يَأْخُذُ غَيْرَهُ فَلَا يَنْتَفِعُ بِهِ

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

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

⁷¹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 9

⁷² Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 10

⁷³ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 11

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

He^{-asws} said: 'No, by Allah^{-azwj} Who, there is no god except He^{-azwj}! No one will take it and views that Allah^{-azwj} will Benefit him with it, except Allah^{-azwj} will Benefit him with it!''⁷⁴

13- مكا، مكارم الأخلاق عَنْهُ ع مِثْلُهُ

(The book) 'Makarim Al Akhlaq' – from him^{-asws}, similar to it.⁷⁵

كا، الكافي الْعِدَّةُ عَنِ ابْنِ عِيسَى مِثْلُهُ.

(The book) 'Al-Kafi' – The number, from Ibn Isa, similar to it.⁷⁶

15- مل، كامل الزيارات مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: دَفَعَتْ إِلَيَّ امْرَأَةٌ عَزْلًا فَقَالَتْ ادْفَعُهُ بِمَكَّةَ لِتُحَاطَ بِهِ كِسْوَةَ الْكَعْبَةِ

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Abdullah^{-asws}, from his father, from Abu Abdullah Al Barqy, from one of our companions who said,

'A woman handed to me some yarn. She said, 'Hand it at Makkah for the covering of the Kabah to be sewn (spun) with it!'

قَالَ فَكْرِهْتُ أَنْ أَدْفَعُهُ إِلَى الْحَجَبَةِ وَ أَنَا أَعْرِفُهُمْ فَلَمَّا أَنْ صِرْنَا بِالْمَدِينَةِ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ امْرَأَةً أَعْطَتْنِي عَزْلًا فَقَالَتْ ادْفَعُهُ بِمَكَّةَ لِتُحَاطَ بِهِ كِسْوَةَ الْكَعْبَةِ فَكْرِهْتُ أَنْ أَدْفَعُهُ إِلَى الْحَجَبَةِ

He (the narrator) said, 'I disliked to hand it to the guards and I knew them. When we came to be at Al-Medina, I entered to see Abu Ja'far^{-asws}. I said to him^{-asws}, 'May I be sacrificed for you'^{asws}! A woman has given me some yarn. She said, 'Hand it at Makkah for the covering of the Kabah to be sewn (spun) from it'. I dislike handing it to the guards!'

فَقَالَ اشْتَرِ بِهِ عَسَلًا وَ زَعْفَرَانًا وَ خُذْ مِنْ طِينِ قَبْرِ الْحُسَيْنِ ع وَ اعْجِنْهُ بِمَاءِ السَّمَاءِ وَ اجْعَلْ فِيهِ شَيْئًا مِنْ عَسَلٍ وَ زَعْفَرَانٍ وَ فَرِّقْهُ عَلَى الشَّيْعَةِ لِيُدَاوُوا بِهِ مَرْضَاهُمْ.

He^{-asws} said: 'Buy some honey and Saffron with it, and take from the clay of the grave of Al-Husayn^{-asws}, and knead it with water of the sky, and make to be in it something from the honey and saffron, and distribute it upon the Shias for they to medicate their sick ones with it!''⁷⁷

سن، المحاسن أَبِي عَنْ بَعْضِ أَصْحَابِنَا مِثْلُهُ.

(The book) 'Al Majalis' – My father, from one of our companions, similar to it.⁷⁸

⁷⁴ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 12

⁷⁵ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 13

⁷⁶ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 14

⁷⁷ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 15

⁷⁸ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 16

17- مل، كامل الزيارات أبي عن سعد عن محمد بن عيسى عن محمد بن إسماعيل البصري و لقبه فهد عن بعض رجاله عن أبي عبد الله ع قال: طين قبر الحسين ع شفاء من كل داء.

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Muhammad Bin Isa, from Muhammad Bin Ismail Al Basry, and his title is 'Fahd', from one of his men,

From Abu Abdullah^{-asws} having said: 'Clay of the grave of Al-Husayn^{-asws} is a healing from every illness'.⁷⁹

18- مل، كامل الزيارات أبي عن سعد عن أحمد بن الحسين بن سعيد عن أبيه عن محمد بن سليمان البصري عن أبيه عن أبي عبد الله ع قال: في طين قبر الحسين ع الشفاء من كل داء و هو الدواء الأكبر.

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Ahmad Bin Al-Husayn Bin Saeed, from his father, from Muhammad Bin Suleyman Al Basry, from his father,

'From Abu Abdullah^{-asws} having said: 'In the clay of the grave of Al-Husayn^{-asws} there is healing from every illness, and it is the greatest medicine!'⁸⁰

مصبا، المصباحين عن محمد بن سليمان مثله.

(The book) 'Al Misbaheen' – From Muhammad Bin Suleyman, similar to it.⁸¹

20- مل، كامل الزيارات محمد بن جعفر عن محمد بن الحسين عن شيخ من أصحابنا عن أبي الصباح الكناني عن أبي عبد الله ع قال: طين قبر الحسين ع فيه شفاء و إن أخذ على رأس ميل.

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

'From Abu Abdullah^{-asws} having said: 'Clay of the grave of Al-Husayn^{-asws}, there is healing in it, and even if taken from a distance of a mile'.⁸²

مكا، مكارم الأخلاق عنه ع مثله.

(The book) 'Makarim Al-Akhlaq' – from him^{-asws}, similar to it.⁸³

22- مل، كامل الزيارات زوي عن أبي عبد الله ع قال: من أصابته علة فتداوى بطين قبر الحسين ع شفاء الله من تلك العلة إلا أن تكون علة السام.

(The book) 'Kamil Al Ziyaraat' –

⁷⁹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 17

⁸⁰ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 18

⁸¹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 19

⁸² Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 20

⁸³ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 21

'It is reported from Abu Abdullah^{-asws} having said: 'One whom an illness afflicts so he medicates with the clay of the grave of Al-Husayn^{-asws}, Allah^{-azwj} will Heal him from that illness except if it happens to be an illness of death".⁸⁴

23- مل، كامل الزيارات أبي و جماعته مشايخي عن سعد بن محمد بن عيسى عن رجل قال: بعث إلي أبو الحسن الرضا ع من خراسان ثياب رزم و كان بين ذلك طين فقلت للرسل ما هذا

(The book) 'Kamil Al Ziyaraat' – My father and a group of my elders, from Sa'ad, from Muhammad Bin Isa, from a man who said,

'Abu Al-Hassan Al-Reza^{-asws} sent to me from Khurasan bundles of clothes and between that was some clay. I said to the messenger, 'What is this?'

قال هذا طين قبر الحسين ع ما كاد يوجه شيئا من الثياب و لا غيره إلا و يجعل فيه الطين فكان يقول هو أمان بإذن الله.

He said, 'This is clay of the grave of Al-Husayn^{-asws}! He^{-asws} does not send anything from the clothes or something else except and he^{-asws} makes the clay to be in it. He^{-asws} has said: 'It is a security by the Permission of Allah^{-azwj}!'⁸⁵

24- مل، كامل الزيارات محمد بن جعفر عن ابن أبي الخطاب عن موسى بن سعدان عن عبد الله بن القاسم عن الحسين بن أبي العلاء قال سمعت أبا عبد الله ع يقول حثوا أولادكم بترية الحسين فإنه أمان.

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

'I heard Abu Abdullah^{-asws} saying: 'Rub the gums of your children with soil of Al-Husayn^{-asws} for it is a security!'⁸⁶

25- مصبا، المصباحين عن ابن أبي العلاء مثله.

(The book) 'Al Misbaheen' – from Ibn Abu Al A'ala, similar to it.⁸⁷

26- مل، كامل الزيارات أبي عن سعد بن أيوب بن نوح عن ابن المغيرة عن أبي اليسع قال: سأل رجل أبا عبد الله ع و أنا أسمع قال أخذ من طين القبر يكون عندي أطلب بركته

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Ayoub Bin Noah, from Ibn Al Mugheira, from Abu Al Yas'a who said,

'A man asked Abu Abdullah^{-asws}, and I was listening. He said, 'Can I take from the clay of the grave for it to be with me, seeking its Blessings with it?'

⁸⁴ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 22

⁸⁵ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 23

⁸⁶ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 24

⁸⁷ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 25

قَالَ لَا تَأْسَ بِذَلِكَ.

He^{-asws} said: 'There is no problem with that'.⁸⁸

27- مل، كامل الزيارات أبي عن سعد عن ابن عيسى عن العباس بن موسى الوراق عن يونس عن عيسى بن سليمان عن محمد بن زياد عن عمته قالت سمعت أبا عبد الله ع يقول إن في طين الحير الذي فيه الحسين ع شفاء من كل داء و أماناً من كل خوف.

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Ibn Isa, from Al Abbas in Musa al Warraq, from Yunus, from Isa Bin Suleyman, from Muhammad Bin Ziyad, from his paternal aunt who said,

'I heard Abu Abdullah^{-asws} saying: 'In the clay of the (Holy) enclosure in which is Al-Husayn^{-asws}, there is healing from every illness and security from all fears'.⁸⁹

مل، كامل الزيارات أبي عن أحمد بن إدريس و محمد بن يحيى عن العنكري عن يحيى و كان في خدمة أبي جعفر الثاني ع عن عيسى بن سليمان عن محمد بن ماري عن عمته مثله.

(The book) 'Kamil Al Ziyaraat' – My father, from Ahmad Bin Idrees and Muhammad Bin Yahya, from Al Amraky, from Yahya, he was in the service of Abu Ja'far^{-asws} the 2nd, from Isa Bin Suleyman, from Muhammad Bin Marid, from his paternal aunt, similar to it.⁹⁰

29- مل، كامل الزيارات محمد بن جعفر عن محمد بن الحسين عن محمد بن إسماعيل عن الحيري عن أبي ولاد عن أبي بكر الحضرمي عن أبي عبد الله ع قال: لو أن مريضاً من المؤمنين يعرف حق أبي عبد الله و حرمة و ولايته أخذ له من طينته على رأس ميل كان له دواء و شفاء.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Al Khaybari, from Abu Wallad, from Abu Bakr Al Hazramy,

'From Abu Abdullah^{-asws} having said: 'If a sick one from the Momineen knows the right of Abu Abdullah^{-asws}, and his^{-asws} sanctity, and his^{-asws} Wilayah, taking for himself from (the soil of) his^{-asws} (grave) upon a distance of a mile, it would be a medication for him and a healing'.⁹¹

30- مل، كامل الزيارات أبي عن سعد عن ابن يزيد عن الحسن بن علي عن يونس بن زريع عن أبي عبد الله ع قال: إن عند رأس الحسين بن علي ع لربة حمراء فيها شفاء من كل داء إلا السم.

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Ibn Yazeed, from Al-Hassan Bin Ali, from Yunus Bin Rafie,

'From Abu Abdullah^{-asws} having said: 'By the head of Al-Husayn^{-asws} Bin Ali^{-asws}, there is red soil wherein is healing from every illness except death!'

قال فأثبت القبر بعد ما سمعنا هذا الحديث فاحتقرنا عند رأس القبر فلما حفرنا قدر ذراع احدثت علينا من عند رأس القبر شبيهة السهلة حمراء قدر درهم فحملنا إلى الكوفة فمرجناه و أقبلنا نعطى الناس يتداولون به.

⁸⁸ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 26

⁸⁹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 27

⁹⁰ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 28

⁹¹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 29

He (the narrator) said, 'I came to the grave after having heard this Hadeeth. We dug by the head of the grave. When we had dug a measurement of a cubit, there rolled down to us from the head of the grave, something resembling the red sand, a measurement of a Dirham. We carried it to Al-Kufa. We mixed and came and gave the people to be medicating with it'.⁹²

31- كما، الكافي العدة عن أحمد بن محمد بن الحسين بن علي مثله.

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, similar to it.⁹³

32- مل، كامل الزيارات محمد بن الحسن بن مهزيار عن جدّه علي بن مهزيار عن الحسن بن سعيد عن عبد الله الأصم عن أبي عمرو شيخ من أهل الكوفة عن الثمالي عن أبي عبد الله ع قال: كنت بمكة و ذكر في حديثه

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Al-Hassan Bin Mahziyar, from his grandfather Ali Bin Mahziyar, from Al-Hassan Bin Saeed, from Abdullah Al Asamma, from Abu Umaro, a Sheykh from the people of Al-Kufa, from Al Sumali,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I was at Makkah' – and he mentioned the Hadeeth.

فأنت جعلت فذاك إني رأيت أصحابنا يأخذون من طين الحسين يستشفون به هل في ذلك شيء مما يقولون من الشفاء

I said, 'May I be sacrificed for you^{-asws}! I have seen our companions taking from the clay of Al-Husayn^{-asws} healing with it. Is there any healing in that something from what they are saying?'

قال قال يستشفى بما بينه وبين القبر على رأس أربعة أميال وكذلك طين قبر جدّي رسول الله ص وكذلك طين قبر الحسن وعليّ و محمد

He (the narrator) said, 'He^{-asws} said: 'Healing is sought from the space between it and the grave within a distance of four miles. Likewise, is the clay from the grave of my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}, and like is the clay from the graves Al-Hassan^{-asws}, and Ali^{-asws} and Muhammad^{-saww}!

فأخذ منها فإنها شفاء من كل سقم و جنة مما تخاف و لا يغيرها شيء من الأشياء التي يستشفى بها إلا الدعاء و إنما يفسدها ما يخالطها من أوعيتها و فلة اليقين لمن يعالج بها

So, take from it, for it is a cure for every illness and a protection from what you fear, and nothing equals it among the things used for healing except the supplication. What corrupts it is what mixes with it from its containers and the lack of certainty in the one who uses it to be treated with it.

فأما من أيقن أنّها له شفاء إذا تعالج بها كفته بإذن الله من غيرها مما يتعالج به و يفسدها الشياطين و الجبن من أهل الكفر

⁹² Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 30

⁹³ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 31

As for the one who is certain it is a healing for him when he treats with it, it will suffice him by the Permission of Allah^{-azwj} from something else from what one treats with, and it is spoilt by the Satans^{-la} and the Jinn from the people of Al-Kufr.

مِنْهُمْ يَتَمَسَّحُونَ بِهَا وَ مَا تَمُرُّ بِشَيْءٍ إِلَّا سَمَّتْهَا وَ أَمَا الشَّيَاطِينُ وَ كُفَّارُ الْجِنِّ فَإِنَّهُمْ يَحْسُدُونَ ابْنَ آدَمَ عَلَيْهَا فَيَتَمَسَّحُونَ بِهَا فَيَذْهَبُ عَامَّةً طِبِيبًا وَ لَا يَخْرُجُ الطِّينُ مِنَ الْحَيْرِ إِلَّا وَ قَدْ اسْتَعَدَّ لَهُ مَا لَا يُحْصَى مِنْهُمْ

From them they are wiping with it, and it does not pass by anything except that it smells it. As for the Satans^{-la} and the Kafirs among the jinn, they envy the son of Adam^{-as} for it, so they wipe themselves with it, and much of its fragrance disappears. The clay does not leave the sanctuary except that countless numbers of them have already prepared themselves for it.

وَ اللَّهُ إِنَّمَا لَفِي يَدَيْ صَاحِبِهَا وَ هُمْ يَتَمَسَّحُونَ بِهَا وَ لَا يَقْدِرُونَ مَعَ الْمَلَائِكَةِ أَنْ يَدْخُلُوا الْحَيْرَ وَ لَوْ كَانَ مِنَ التُّرْبَةِ شَيْءٌ يَسْلَمُ مَا عُولَجَ بِهِ أَحَدٌ إِلَّا بَرَأَ مِنْ سَاعَتِهِ

By Allah^{-azwj}! It is in the hands of its owner while they wipe themselves with it, but they cannot, along with the Angels, enter the sanctuary. If there were any portion of the soil that remained safe, no one would use it for treatment, except that they would be cured instantly.

فَإِذَا أَخَذَهَا فَانْتَمَتْهَا وَ أَكْثَرَ عَلَيْهَا ذَكَرَ اللَّهُ جَلَّ وَ عَزَّ وَ قَدْ بَلَغَنِي أَنَّ بَعْضَ مَنْ يَأْخُذُ مِنَ التُّرْبَةِ شَيْئًا يَسْتَحْفُ بِهِ حَتَّى إِنَّ بَعْضَهُمْ لَيَطْرُقُهَا فِي مَخْلَاةِ الْإِبِلِ وَ الْبَعْلِ وَ الْحِمَارِ أَوْ فِي وَعَاءِ الطَّعَامِ وَ مَا يَمَسُّهُ بِهِ الْأَيْدِي مِنَ الطَّعَامِ وَ الْحَرَجِ وَ الْجَوَالِقِ

When you take it, conceal it, and frequent upon it the Zikr of Allah^{-azwj} Majestic and Mighty, and it has reached me that some of the ones taking something from the soil taking lightly with it to the extent that some of them are dropping it in the enclosures of the camels and the mules and the donkey, or in a container of food and what food is touched by the hands, and the saddlebag and the sack!

فَكَيْفَ يَسْتَشْفِي بِهِ مَنْ هَذَا حَالُهُ عِنْدَهُ وَ لَكِنَّ الْقَلْبَ الَّذِي لَيْسَ فِيهِ الْيَقِينُ مِنَ الْمُسْتَحْفِ بِهَا فِيهِ صَلَاحُهُ يُفْسِدُ عَلَيْهِ عَمَلَهُ.

So how can someone of this state seek healing with it in his^{-asws} presence? But the heart having not certainty in it, from the ones who take lightly with what is his well-being in it, spoils his own actions upon him”.⁹⁴

33- مل، كامل الزيارات علي بن الحسين عن علي بن إبراهيم عن إبراهيم بن إسحاق النهدي عن عبد الله بن حماد الأنصاري عن عبد الله بن سنان عن أبي عبد الله ع قال: إذا تناول أحدكم من طين قبر الحسين ع فليقل اللهم إني أسألك بحق الملاك الذي تناوله و الرسول الذي بوأه و الوصي الذي ضمن فيه أن يجعله شفاء من كل داء كذا و كذا و تسمي ذلك الداء.

(The book) ‘Kamil Al Ziyaraat’ – Ali Bin Al-Husayn, from Ali Bin Ibrahim, from Ibrahim Bin Is’haq Al Nahawansy, from Abdullah Bin Hammad Al Ansary, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘When one of you takes from the clay of the grave of Al-Husayn^{-asws}, let him say, ‘O Allah^{-azwj}! I ask You^{-azwj} by the right of the Angel who took it, and

⁹⁴ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 32

the Rasool^{-saww} who placed it, and the successor^{-asws} who is contained in it! Make it a healing from such and such illness!’ – and specify that illness”.⁹⁵

مصبا، المصباحين عن ابن سنانٍ مثلهُ و فيه بحقِ المَلَكِ الَّذِي تَنَاوَلَ وَ الرَّسُولُ الَّذِي نَزَلَ.

(The book) ‘Al-Misbaheen’ – from Ibn Sinan, similar to it, and in it is: ‘By the right of the Angel who took and the Rasool^{-saww} who descended”.⁹⁶

35- مل، كامل الزيارات حكيم بن داؤد عن سلمة عن علي بن الرئان عن الحسين بن أسد عن أحمد بن مصقلة عن عتبة عن أبي جعفر ع قال قال: إِذَا أَخَذْتَ الطِّينَ فَعَلِ اللَّهُمَّ بِحَقِّ هَذِهِ التُّرْبَةِ وَ بِحَقِّ الْمَلَكِ الْمُؤَكَّلِ بِهَا وَ بِحَقِّ الْمَلَكِ الَّذِي كَرَّمَهَا وَ بِحَقِّ الْوَصِيِّ الَّذِي هُوَ فِيهَا صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ هَذَا الطِّينَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ أَمَانًا مِنْ كُلِّ خَوْفٍ

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

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

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

If he does that, healing would be Ordained for him from every illness and security from every fear”.⁹⁷

36- كا، الكافي مل، كامل الزيارات مُحَمَّدٌ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ رَفَعَهُ قَالَ قَالَ: الْحُثْمُ عَلَى طِينِ قَبْرِ الْحُسَيْنِ ع أَنْ يُقْرَأَ عَلَيْهِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ.

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

‘He said: ‘Sealing upon the clay of the grave of Al-Husayn^{-asws} is that one should read upon it Surah Al Qadr”.⁹⁸

37- وَ رُوِيَ إِذَا أَخَذْتَهُ فَعَلْ بِسْمِ اللَّهِ اللَّهُمَّ بِحَقِّ هَذِهِ التُّرْبَةِ الطَّاهِرَةِ وَ بِحَقِّ الْبُعْثَةِ الْمُبَارَكَةِ الطَّيِّبَةِ وَ بِحَقِّ الْوَصِيِّ الَّذِي تُوَارِيهِ وَ بِحَقِّ جَدِّهِ وَ أَبِيهِ وَ أُمَّهِ وَ أُخِيهِ وَ الْمَلَائِكَةِ الَّذِينَ يَحْفُوفُونَ بِهِ وَ الْمَلَائِكَةِ الْغُكُوفِ عَلَى قَبْرِ وَلِيِّكَ يَنْتَظِرُونَ نَصْرَهُ

And it is reported, ‘When you take it, say, ‘In the Name of Allah^{-azwj}! O Allah^{-azwj}! By the right of this clean soil, and by the right of the Blessed spot, the good, and by the right of the successor^{-asws} who is covered, and by the right of his^{-asws} grandfather^{-asws}, and his^{-asws} father^{-asws}, and his^{-asws} mother^{-asws}, and his^{-asws} brother^{-asws}, and the Angels who are surrounding him^{-asws}, and Angels secluding upon the grave of Your^{-azwj} Guardian awaiting to help him^{-asws}!

⁹⁵ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 33

⁹⁶ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 34

⁹⁷ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 35

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

صَلَّى اللَّهُ عَلَيْهِمْ أَجْمَعِينَ اجْعَلْ لِي فِيهِ شِفَاءً مِنْ كُلِّ دَاءٍ وَ أَمَاناً مِنْ كُلِّ خَوْفٍ وَ غِنًى مِنْ كُلِّ فَقْرٍ وَ عِزّاً مِنْ كُلِّ ذُلٍّ وَ أَوْسَعُ بِهِ عَلَيَّ فِي رِزْقِي وَ أَصِحِّ بِهِ جِسْمِي.

May Allah^{-azwj} Send Salawaat upon them all! Make for me the healing in it from every illness, and security from every fear, and riches from every poverty, and honour from every humiliation, and Expand upon me by it in my sustenance, and Make my body healthy by it!"⁹⁹

38- صبا، مصباح الزائر عنه ع مثله.

(The book) 'Al-Misbah Al-Zaair' – from him^{-asws}, similar to it.¹⁰⁰

39- مل، كامل الزيارات مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ الْعَسْكَرِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ مَهْرَبَارٍ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ قَالَ قَالَ الصَّادِقُ ع إِذَا أَرَدْتَ حَمَلَ الطِّينَ طِينِ قَبْرِ الْحُسَيْنِ ع فَافْرَأْ فَاتِحَةَ الْكِتَابِ وَ الْمُعَوِّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ يَسْ وَ آيَةَ الْكُرْسِيِّ وَ تَقُولُ

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ahmad Bin Al-Husayn Al Askari, from Al-Hassan Bin Ali Bin Mahziyar, from his father, from Ibn Abu Umeyr, from Muhammad Bin Marwan, from Abu Hamza Al Sumali who said,

'Al-Sadiq^{-asws} said: 'When you want to carry the clay, clay of the grave of Al-Husayn^{-asws}, read Surah Al Fatiha and Al Mawazaten, and Surah Al Tawheed, and Surah Al Kafiroun, and Surah Al Qadr, and Surah Yaseen, and Ayat Al Kursi, and say: -

اللَّهُمَّ بِحَقِّ مُحَمَّدٍ عَبْدِكَ وَ حَبِيبِكَ وَ نَبِيِّكَ وَ رَسُولِكَ وَ أَمِينِكَ وَ بِحَقِّ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَبْدِكَ وَ أَخِي رَسُولِكَ وَ بِحَقِّ فَاطِمَةَ بِنْتِ نَبِيِّكَ وَ زَوْجَةِ وَلِيِّكَ وَ بِحَقِّ الْحُسَيْنِ وَ الْحُسَيْنِ وَ بِحَقِّ الْأَيْمَةِ الرَّاشِدِينَ

'O Allah^{-azwj}! By the right of Muhammad^{-saww} Your^{-azwj} servant, and Your^{-azwj} Beloved, and Your^{-azwj} Rasool^{-saww}, and Your^{-azwj} trustee; and by the right of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, Your^{-azwj} servant, and brother of Your^{-azwj} Rasool^{-saww}; and by the right of Fatima^{-asws} daughter of Your^{-azwj} Prophet^{-saww} and wife of Your^{-azwj} Guardian, and by the right of Al-Hassan^{-asws} and Al-Husayn^{-asws}, and by the right of the rightly guiding Imams^{-asws}!

وَ بِحَقِّ هَذِهِ التُّرْبَةِ وَ بِحَقِّ الْمَلَكِ الْمُوَكَّلِ بِهَا وَ بِحَقِّ الْوَصِيِّ الَّذِي هُوَ فِيهَا وَ بِحَقِّ الْجَسَدِ الَّذِي تَضَمَّنَتْ وَ بِحَقِّ السَّبْطِ الَّذِي ضَمَّنَتْ وَ بِحَقِّ جَمِيعِ مَلَائِكَتِكَ وَ أَنْبِيَائِكَ وَ رُسُلِكَ

And by the right of this soil, and by the right of the Angel Allocated with it, and by the right of the successor^{-asws} who is in it, and by the right of the body which it contains, and by the right of the grandson^{-asws} which it contains, and by the right of entirety of Your^{-azwj} Angels, and Your^{-azwj} Prophets^{-as}, and Your^{-azwj} Messengers^{-as}!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْ هَذَا الطِّينَ شِفَاءً لِي وَ لِمَنْ يَسْتَشْفِي بِهِ مِنْ كُلِّ دَاءٍ وَ سُقْمٍ وَ مَرَضٍ وَ أَمَاناً مِنْ كُلِّ خَوْفٍ

⁹⁹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 37

¹⁰⁰ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 38

Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Make this clay to be a healing for me, and for the one who seeks to be healed by it from every illness and sickness and disease, and a security from every fear!

اللَّهُمَّ بِحَقِّ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ اجْعَلْهُ عِلْماً نَافِعاً وَ رِزْقاً وَاسِعاً وَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ سُقْمٍ وَ آفَةٍ وَ عَاهَةٍ وَ جَمِيعِ الْأَوْجَاعِ كُلِّهَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! By the right of Muhammad^{-saww} and People^{-asws} of his^{-saww} Household! Make it a beneficial knowledge, and vast sustenance, and healing from every illness, and sickness, and affliction, and disability, and entirety of the pains, You^{-azwj} are Able upon all things!

وَ تَقُولُ اللَّهُمَّ رَبِّ هَذِهِ التُّرْبَةِ الْمُبَارَكَةِ الْمِيمُونَةِ وَ الْمَلَكِ الَّذِي هَبَطَ بِهَا وَ الْوَصِيِّ الَّذِي هُوَ فِيهَا صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ سَلِّمْ وَ انْفَعْنِي بِهَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

And you should say, ‘O Allah^{-azwj}, Lord^{-azwj} of this Blessed soil, the auspicious, and the Angel who descended with it, and the successors^{-asws} who is in it! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Keep me safe and Benefit me with it, You^{-azwj} are Able upon all things!’¹⁰¹

40- مل، كامل الزيارات أبي و جماعة عن سعد بن عيسى عن أبي بصير عن بعض رجاله عن أبي عبد الله ع قال: طين قبر الحسين ع شفاء من كل داء و إذا أكلته تقول بسم الله و بالله اللهم اجعله رزقاً واسعاً و علماً نافعاً و شفاء من كل داء إنك على كل شيء قدير.

(The book) ‘Kamil Al Ziyaraat’ – My father and a group, from Sa’ad, from Al Yaqteeny, from Muhammad Bin Ismail Al Basry, from one of his men,

‘From Abu Abdullah^{-asws} having said: ‘Clay of the grave of Al-Husayn^{-asws} is a healing from every illness, and you eat it, you should say, ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}! O Allah^{-azwj}! Make it a vast sustenance, and beneficial knowledge, and healing from every illness, You^{-azwj} are Able upon all things!’¹⁰²

41 قَالَ وَ رَوَى لِي بَعْضُ أَصْحَابِنَا يَعْنِي مُحَمَّدَ بْنَ عَيْسَى قَالَ نَسِيتُ إِسْنَادَهُ قَالَ: إِذَا أَكَلْتَهُ تَقُولُ اللَّهُمَّ رَبِّ هَذِهِ التُّرْبَةِ الْمُبَارَكَةِ وَ رَبِّ الْوَصِيِّ الَّذِي وَارِثُهُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْهُ عِلْماً نَافِعاً وَ رِزْقاً وَاسِعاً وَ شِفَاءً مِنْ كُلِّ دَاءٍ.

He said, ‘And it is reported to me by one of our companions, meaning Muhammad Bin Isa who said, I have forgotten his chain, he said,

‘When you eat it, say, ‘O Allah^{-azwj}, Lord^{-azwj} of this Blessed soil, and Lord^{-azwj} of the successor^{-asws} whom it covers! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-asws}, and Make it a beneficial knowledge, and vast sustenance, and healing from every illness’.¹⁰³

¹⁰¹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 39

¹⁰² Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 40

¹⁰³ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 41

42- مل، كامل الزيارات الحسن بن عبد الله بن محمد بن محمد بن أبيه عن ابن محبوب عن مالك بن عطية عن أبي عبد الله ع قال: إذا أخذت من تراب المظلوم ووضعتها في فمك فقل اللهم إني أسألك بحق هذه التربة و بحق الملك الذي قبضها و النبي الذي حصنها و الإمام الذي حل فيها أن تصلي علي محمد و آل محمد و أن تجعل لي فيها شفاءً نافعاً و رزقاً واسعاً و أماناً من كل خوف و داء

(The book) 'Kamil Al Ziyaraat' – Al-Hassan Bin Abdullah Bin Muhammad, from his father, from Ibn Mahboub, from Malik Bin Atiyya,

'From Abu Abdullah^{asws} having said: 'When you take from soil of the oppressed (Al-Husayn^{asws}) and place it in your mouth, say, 'O Allah^{azwj}! I ask You^{azwj} by the right of this soil, and by the right of the Angel who grasped it, and the Prophet^{saww} who fortified it, and the Imam^{asws} who resides in it! Send Salawaat upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}, and Make for me to be in it beneficial healing, and vast sustenance, and security from every fear, and illness!'

فإنه إذا قال ذلك وهب الله له العافية و شفاءه.

When he says that, Allah^{azwj} will Bestow to him the well-being and healing".¹⁰⁴

43- مل، كامل الزيارات الكليني و جماعة مشايخي عن محمد بن يحيى عن ابن عيسى عن أبي يحيى الواسطي عن رجل عن أبي عبد الله ع قال: الطين كلة حرام كلحم الخنزير و من أكله ثم مات منه لم أصل عليه إلا طين قبر الحسين ع فإن فيه شفاء من كل داء و من أكله لشهوة لم يكن فيه شفاء.

(The book) 'Kamil Al Ziyaraat' – Al Kulayni and a group of my elders, from Muhammad Bin Yahya, from Ibn Isa, from Abu Yahya Al Wasity, from a man,

'From Abu Abdullah^{asws} having said: 'The clay, all of it is prohibited (to eat) like flesh of the swine, and one who eats it, then dies from it I^{asws} will not pray Salat upon him, except (if he eats) clay of the grave of Al-Husayn^{asws}, for there is healing in it from every illness, and the one who eats it out of desire, there will not be healing in it".¹⁰⁵

ع، علل الشرائع أبي عن أحمد بن إدريس عن ابن عيسى مثله.

(The book) 'Ilal Al Sharaie' – My father, from Ahmad Bin Idrees, from Ibn Isa, similar to it.¹⁰⁶

45- مل، كامل الزيارات ابن الوليد عن الصفار عن عباد بن سليمان عن سعد بن سعد قال: سألت أبا الحسن ع عن الطين فقال أكل الطين حرام مثل الميتة و الدم و لحم الخنزير إلا طين قبر الحسين ع فإن فيه شفاء من كل داء و أماناً من كل خوف.

(The book) 'Kamil Al Ziyaraat' – Ibn Al Waleed, from Al Saffar, from Abbad Bin Suleyman, from Sa'ad Bin Sa'ad who said,

'I asked Abu Al-Hassan^{asws} about the clay. He^{asws} said: 'Eating the clay is prohibited like the dead and the blood and flesh of the swine except clay of the grave of Al-Husayn^{asws}, for there is healing in it from every illness, and security from every fear".¹⁰⁷

¹⁰⁴ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 42

¹⁰⁵ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 43

¹⁰⁶ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 44

¹⁰⁷ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 45

46- مل، كامل الزيارات مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَعْقُوبَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَحَدِهِمَا ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ آدَمَ مِنَ الطِّينِ فَحَرَّمَ الطِّينَ عَلَى وُلْدِهِ

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ahmad Bin Yaqoub, from Ali Bin Al-Hassan Bin Fazzal, from his father, from one of his companions,

'From one of the two (5th or 6th Imam^{-asws}) having said: 'Allah^{-azwj} Blessed and Exalted Created Adam^{-as} from the clay, so He^{-azwj} Prohibited the clay upon his^{-as} children'.

قَالَ قُلْتُ مَا تَقُولُ فِي طِينِ قَبْرِ الْحُسَيْنِ ع

He (the narrator) said, 'I said, 'What are you^{-asws} saying regarding the clay of the grave of Al-Husayn^{-asws}?'

فَقَالَ يَحْرَمُ عَلَى النَّاسِ أَكْلُ لُحْمِهِمْ وَ يَحِلُّ لَهُمْ أَكْلُ لُحْمِنَا وَ لَكِنَّ الْبَيْسِيرُ مِنْهُ مِثْلُ الْحِمَصَةِ.

He^{-asws} said: 'It is prohibited for people to eat their meat, but it is permissible for them to eat our meat. However, only a small amount of it, like the size of the chickpea'.¹⁰⁸

صبا، مصباح الزائر عَنِ ابْنِ فَضَّالٍ مِثْلَهُ.

(The book) 'Misbah Al-Zaair' – from Ibn Fazzal, similar to it.¹⁰⁹

48- مل، كامل الزيارات رَوَى سَمَاعَةُ بْنُ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُلُّ طِينٍ مُحَرَّمٌ عَلَى ابْنِ آدَمَ مَا خَلَا طِينَ قَبْرِ أَبِي عَبْدِ اللَّهِ ع مَنْ أَكَلَهُ مِنْ وَجَعِ شَفَاهُ اللَّهُ.

(The book) 'Kamil Al Ziyaraat' – It is reported by Sama'at Bin Mihran,

'From Abu Abdullah^{-asws} having said: 'Every clay is prohibited unto the son of Adam^{-as} apart from the clay of the grave of Abu Abdullah^{-asws}. One who eats it due to pain, Allah^{-azwj} will Heal him''.¹¹⁰

49- وَ وَجَدْتُ فِي حَدِيثِ الْحُسَيْنِ بْنِ مِهْرَانَ الْفَارِسِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي سَيَّارٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ يَرْفَعُ الْحَدِيثَ إِلَى الصَّادِقِ ع قَالَ: مَنْ بَاعَ طِينَ قَبْرِ الْحُسَيْنِ فَإِنَّهُ يَبِيعُ لَحْمَ الْحُسَيْنِ وَ يَشْتَرِيهِ.

And I found in a Hadeeth of Al-Husayn Bin Mihran Al Farsy, from Muhammad Bin Abu Sayyar, from Yaqoub Bin Yazeed, raising the Hadeeth to

Al-Sadiq^{-asws} said: 'One who sells the clay of the grave of Al-Husayn^{-asws}, he is selling the flesh of Al-Husayn^{-asws} and buying it''.¹¹¹

¹⁰⁸ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 46

¹⁰⁹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 47

¹¹⁰ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 48

¹¹¹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 49

50- مل، كامل الزيارات أبي و ابن الوليد و علي بن الحسين جميعاً عن سعد بن ابن عيسى عن رزي الله بن العلاء عن سليمان بن عمرو السراج عن بعض أصحابنا عن أبي عبد الله ع قال: يُؤخذ طين قبر الحسين ع من عند القبر على سبعين ذراعاً.

(The book) 'Kamil Al Ziyaraat' – My father, and Ibn Al Waleed, and Ali Bin Al-Husayn, altogether from Sa'ad, from Ibn Isa, from Rizqullah Bin Al A'ala, from Suleyman Bin Amro Al Sarraj, from one of our companions,

'From Abu Abdullah^{-asws} having said: 'The clay of the grave of Al-Husayn^{-asws} can be taken from the grave up to seventy cubits''¹¹²

كا، الكافي العدة عن ابن عيسى مثله

(The book) 'Al Kafi' – The number, from Ibn Isa, similar to it.¹¹³

مصبا، المصباحين عنه ع مثله

(The book) 'Al Misbaheen' – from him^{-asws}, similar to it.¹¹⁴

صبا، مصباح الزائر عنه ع مثله

(The book) 'Misbah Al Zaair' – from him^{-asws}, similar to it.¹¹⁵

صبا، مصباح الزائر ثم قال: و روي في حديث آخر مقدار أربعة أميال و روي فرسخ في فرسخ.

(The book) 'Misbah Al Zaair' – Then he said, 'And it is reported in another Hadeeth: 'A measurement of four miles', and it is reported, 'Farsakh by Farsakh''¹¹⁶

55 مل، كامل الزيارات ابن الوليد عن الصفار عن ابن عيسى عن رزي الله بن العلاء عن سليمان بن عمرو السراج عن بعض أصحابنا عن أبي عبد الله ع قال: يُؤخذ طين قبر الحسين ع من عند القبر سبعين باعاً في سبعين باعاً.

(The book) 'Kamil Al Ziyaraat' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Rizqullah Bin Al A'ala, from Suleyman bin Amro Al Sarraj, from one of our companions,

'From Abu Abdullah^{-asws} saying: 'The clay of the grave of Al-Husayn^{-asws} can be taken from by the graves (up to) seventy arm's length by seventy arm's length''¹¹⁷

56 مل، كامل الزيارات حكيم بن داود عن سلمة بن أحمد بن إسحاق القزويني عن أبي بكر قال: أخذت من التربة التي عند رأس الحسين بن علي ع طيناً أحمر فدخلت على الرضا ع فعرضتها عليه فأخذها في كفه ثم شمها ثم بكى حتى جرت دموعه ثم قال هذه تربة جدي.

(The book) 'Kamil Al Ziyaraat' – Hakeem Bin Dawood, from Salama, from Ahmad Bin Is'haq Al Qazwiny, from Abu Bakkaar who said,

¹¹² Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 50

¹¹³ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 51

¹¹⁴ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 52

¹¹⁵ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 53

¹¹⁶ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 54

¹¹⁷ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 55

'I took from the soil which was by the head of Al-Husayn^{-asws} Bin Ali^{-asws}, red clay. I entered to see Al-Reza^{-asws} and presented it to him^{-asws}. He^{-asws} took it in his^{-asws} palm, then smelt it, then cried until his^{-asws} tears rolled. Then he^{-asws} said: 'This is the soil of my^{-asws} grandfather^{-asws}'.¹¹⁸

57 ضاء، فقه الرضا عليه السلام طين قبر أبي عبد الله الحسين ع شفاء من كل داء و أمان من كل خوف.

(The book) 'Fiqh Al-Reza^{-asws}', may the greeting be upon him^{-asws} – 'Clay of the grave of Abu Abdullah Al-Husayn^{-asws} is healing from every illness and security from every fear'.¹¹⁹

58 و أروي عنه ع أنه قال: طين قبر أبي عبد الله ع شفاء من كل علة إلا السام و السام الموت.

And it is reported from him^{-asws}, he^{-asws} said: 'Clay of the grave of Abu Abdullah^{-asws} is healing from every illness except the 'Al-Saam' – and 'Al-Saam' is the death'.¹²⁰

59 طب، طب الأئمة عليهم السلام الجارود بن أحمد عن محمد بن جعفر عن محمد بن سينان عن المفضل بن محمد بن إسماعيل بن أبي زينب عن جابر الجعفي قال سمعت أبا جعفر ع يقول طين قبر الحسين ع شفاء من كل داء و أمان من كل خوف و هو لما أخذ له.

(The book) 'Tibb Al Aimmah^{-asws}', the greeting be upon him^{-asws} – Al Jaroud Bin Ahmad, from Muhammad Bin Ja'far, from Muhammad Bin Sinan, from Al Mufazzal Bin Muhammad Bin Ismail Bin Abu Zaynab, from Jabir Al Jufi who said,

'I heard Abu Ja'far^{-asws} saying: 'Clay of the grave of Al-Husayn^{-asws} is healing from every illness and security from every fear, and it is for whoever it is taken for'.¹²¹

60 مكا، مكارم الأخلاق عن أبي عبد الله ع قال: إن طين قبر الحسين ع مسكة مباركة من أكله من شيعتنا كان له شفاء من كل داء و من أكله من عدونا داب كما تدوب الألية فإذا أكلت من طين قبر الحسين ع فقل

(The book) 'Makrim Al Akhlaq' –

'From Abu Abdullah^{-asws} having said: 'Clay of the grave of Al-Husayn^{-asws} is a Blessed adherent. One from our^{-asws} Shias who eats it, it would be a healing for him from every illness, and one from our^{-asws} enemies who eats it will melt just as the fat melts. So, when you have eaten from the clay of the grave of Al-Husayn^{-asws}, say: -

اللهم إني أسألك بحق الملك الذي قبضها و بحق النبي الذي خزنها و بحق الوصي الذي هو فيها أن تصلني على محمد و آل محمد و أن تجعل لي فيه شفاء من كل داء و عافية من كل بلاء و أماناً من كل خوف برحمتك يا أرحم الراحمين و صلى الله على محمد و آله و سلم-

'O Allah^{-azwj}! I ask You^{-azwj} by the right of the Angel who grasped it, and by the right of the Prophet^{-saww} who treasured it, and by the right of the successor^{-asws} who is in it, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Make healing for me in it from every illness, and well-being from every affliction, and security from every fear

¹¹⁸ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 56

¹¹⁹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 57

¹²⁰ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 58

¹²¹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 59

by Your^{-azwj} Mercy, O most Merciful of the merciful ones, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Greetings!

وَتَقُولُ أَيْضاً اللَّهُمَّ إِنِّي أَشْهَدُ أَنَّ هَذِهِ التُّرْبَةُ تُرْبَةُ وَلِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَ أَشْهَدُ أَنَّهَا شِفَاءٌ مِنْ كُلِّ دَاءٍ وَ أَمَانٌ مِنْ كُلِّ خَوْفٍ لِمَنْ شِئْتَ مِنْ خَلْقِكَ وَ لِي بِرَحْمَتِكَ وَ أَشْهَدُ أَنَّ كُلَّ مَا قِيلَ فِيهِمْ هُوَ الْحَقُّ مِنْ عِنْدِكَ وَ صَدَقَ الْمُرْسَلُونَ.

And you should say as well, 'O Allah^{-azwj}! I testify that this soil is soil of Your^{-azwj} Guardian! May Allah^{-azwj} Send Salawaat upon him^{-asws}, and I testify that it is healing from every illness and security from every fear for the one You^{-azwj} so Desire from Your^{-azwj} creatures, and for me, by Your^{-azwj} Mercy, and I testify that all what has been said regarding them^{-asws} is the truth from Your^{-azwj} Presence, and the Messengers^{-as} spoke the truth!"¹²²

بيان: قوله ع مسكة مباركة قال الفيروزآبادي المسكة بالضم ما يتمسك به و ما يمسك الأبدان من الغذاء و الشراب و ما يتبلغ به منهما انتهى

Explanation - His^{-asws} words: 'A Blessed adherent' – Al-Firozabadi said that 'Al-Muska' with the 'Zamma' is what is adhered with and what the body holds on to, from the food and the drink, and what is sufficed by them – end.

أقول يحتمل أن يقرأ بالكسر أيضا للإشارة إلى طيب ريحها.

I say, it is also possible to read it with a 'kasrah', to indicate the pleasant fragrance it has (of Musk).

61 يب، تهذيب الأحكام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْمُؤَدَّبِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ شُعَيْبِ الصَّائِغِ يَرْفَعُهُ إِلَى بَعْضِ أَصْحَابِ أَبِي الْحَسَنِ مُوسَى ع قَالَ: دَخَلْتُ إِلَيْهِ فَقَالَ لَا تَسْتَعْنِي شَيْعُنَا عَنْ أَرْبَعِ خُمْرَةٍ يُصَلِّي عَلَيْهَا وَ حَاظِمٍ يَنْحَنُّ بِهِ وَ سِوَاكِ يَسْتَاكُ بِهِ وَ سُبْحَةٍ مِنْ طِينِ قَبْرِ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِ ع فِيهَا ثَلَاثٌ وَ ثَلَاثُونَ حَبَّةً مَتَى قَلَبَهَا ذَاكِرًا لِلَّهِ كُتِبَ لَهُ بِكُلِّ حَبَّةٍ أَرْبَعُونَ حَسَنَةً وَ إِذَا قَلَبَهَا سَاهِيًا يَعْثُبُ بِهَا كَتَبَ اللَّهُ لَهُ عَشْرُونَ [عَشْرِينَ] حَسَنَةً.

(The book) 'Tahzeeb Al Ahkaam' – Muhammad Bin Ahmad Bin Dawood, from his father, from Muhammad Bin Ja'far Al Muwaddib, from Al-Hassan Bin Ali Bin Shueyb,

'Raising it to one of the companions of Abu Al-Hassan^{-asws-asws}. He said, 'I entered to see him^{-asws}. He^{-asws} said: 'Our^{-asws} Shias cannot be needless of four – a 'Khumrah' (mat) to pray Salat upon, and a right he can be wearing with, and a toothbrush he brushes teeth with, and a rosary of clay from the grave of Abu Abdullah Al-Husayn^{-asws} wherein are thirty-three beads. When he turns it as a mentioner of Allah^{-azwj}, forty good deeds are written for him with every bead, and when he turns it absent-mindedly playing with it, Allah^{-azwj} Writes for him twenty good deeds"¹²³.

62 وَ عَنْهُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَمِيرِيِّ قَالَ: كَتَبْتُ إِلَى الْفَقِيهِ أَسْأَلُهُ هَلْ يَجُوزُ أَنْ يُسَبِّحَ الرَّجُلُ بِطِينِ الْقَبْرِ وَ هَلْ فِيهِ فَضْلٌ

And from him, from his father, from Muhammad Al Himeyri who said,

¹²² Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 60

¹²³ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 61

'I wrote to the jurist (Imam^{-ajfj}) asking him^{-ajfj}, 'It is allowed for the man to glorify with clay of the grave and is there any merit in it?'

فَأَجَابَ وَ قَرَأْتُ التَّوْقِيعَ وَ مِنْهُ نَسَخْتُ تُسَبِّحُ بِهِ فَمَا مِنْ شَيْءٍ مِنَ التَّسْبِيحِ أَفْضَلُ مِنْهُ وَ مِنْ فَضْلِهِ أَنَّ الْمُسَبِّحَ يَنْسَى التَّسْبِيحَ وَ يُدِيرُ السُّبْحَةَ تَكْتَبُ [يُكْتَبُ] لَهُ ذَلِكَ التَّسْبِيحُ.

He^{-ajfj} answered, and I read the (Holy) letter, and from it I copied, 'You should glorify with it. There is nothing from the glorifications superior to it, and from its merit is that the glorifier forgets the glorification and he rotates the rosary, that is written for him as the glorification''.¹²⁴

63 قَالَ: وَ كَتَبْتُ إِلَيْهِ أَسْأَلُهُ عَنِ طِينِ الْقَبْرِ يُوضَعُ مَعَ الْمَيِّتِ فِي قَبْرِهِ هَلْ يَجُوزُ ذَلِكَ أَمْ لَا

He said, 'And I wrote to him^{-ajfj} asking him^{-ajfj} about clay of the grave being placed with the deceased in his grave, 'Is that allowed or not?'

فَأَجَابَ وَ قَرَأْتُ التَّوْقِيعَ وَ مِنْهُ نَسَخْتُ يُوضَعُ مَعَ الْمَيِّتِ فِي قَبْرِهِ وَ يُخْلَطُ بِخُوطِهِ إِنْ شَاءَ اللَّهُ.

He^{-ajfj} answered, and I read the (Holy) letter, and from it I copied: 'It can be placed with the deceased in his grave and mingled with his embalmment, if Allah^{-azwj} so Desires''.¹²⁵

64 أَهْوَى وَ رَوَى مُؤَلَّفُ الْمَازِرِ الْكَبِيرِ بِإِسْنَادِهِ عَنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْقَفَّيِّ عَنِ أَبِيهِ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: إِنَّ فَاطِمَةَ بِنْتُ رَسُولِ اللَّهِ ص كَانَتْ سُبْحَتُهَا مِنْ خَيْطِ صُوفٍ مُفْتَلٍّ مَعْفُودٍ عَلَيْهِ عَدَدَ التَّكْبِيرَاتِ وَ كَانَتْ ع تُدِيرُهَا بِيَدِهَا تُكَبِّرُ وَ تُسَبِّحُ حَتَّى قُبِلَ حَمْرَةٌ بِنُ عَبْدِ الْمُطَّلِبِ فَاسْتَعْمَلَتْ تُرْبَتَهُ وَ عَمِلَتْ التَّسَابِيحَ فَاسْتَعْمَلَهَا النَّاسُ فَلَمَّا قُبِلَ الْحُسَيْنُ صَلَوَاتُ اللَّهِ عَلَيْهِ عُدِلَ بِالْأَمْرِ إِلَيْهِ فَاسْتَعْمَلُوا تُرْبَتَهُ لِمَا فِيهَا مِنَ الْفَضْلِ وَ الْمَرْيَةِ.

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

'From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Syeda Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}, her^{-asws} rosary was from a twisted woollen thread with knots corresponding to the number of Takbeers. She^{-asws} would move it with her^{-asws} hand, saying Takbeer and Tasbeeh, until Hamza^{-asws} Bin Abdul Muttalib^{-as} was martyred. Then she began using his^{-asws} soil and made rosaries from it, and people began to use them. When Al-Husayn^{-asws} was martyred, the matter shifted to him^{-asws}, and they began using his^{-asws} soil because of the virtue and distinction it holds''.¹²⁶

65 وَ بِإِسْنَادِهِ عَنِ أَبِي الْقَاسِمِ مُحَمَّدِ بْنِ عَلِيِّ عَنِ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: مَنْ أَدَارَ الطَّيْنَ مِنَ التُّرْبَةِ فَقَالَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ مَعَ كُلِّ حَبَّةٍ مِنْهَا كَتَبَ اللَّهُ لَهُ بِهَا سِتَّةَ آلَافٍ حَسَنَةٍ وَ مِثْلَ سِتَّةِ آلَافٍ سَيِّئَةٍ وَ رَفَعَ لَهُ سِتَّةَ آلَافٍ دَرَجَةٍ وَ أَنْتَبَتْ لَهُ مِنَ الشَّقَاعَةِ مِثْلَهَا.

And by his chain from Abu Al Qasim Muhammad Bin Ali,

'From Abu Al-Hassan Al-Reza^{-asws} having said: 'One who rotates the clay from the soil (of Al-Husayn^{-asws}), so he says, 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no

¹²⁴ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 62

¹²⁵ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 63

¹²⁶ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 64

god except Allah^{-azwj}, and Allah^{-azwj} is Greatest', with each bead from it, Allah^{-azwj} will Write for him six thousand good deeds due to it, and Raise six thousand ranks, and Affirm for him from the healing, similar to it".¹²⁷

66 وَ فِي كِتَابِ الْحُسَيْنِ بْنِ مُحَمَّدٍ أَنَّ أَبَا عَبْدِ اللَّهِ ع سُئِلَ عَنِ اسْتِعْمَالِ التُّرْبَتَيْنِ مِنْ طِينِ قَبْرِ حَمَزَةَ وَ قَبْرِ الْحُسَيْنِ ع وَ التَّقَاضِلِ بَيْنَهُمَا

And in the book of Al-Hassan Bin Mahboub – 'Abu Abdullah^{-asws} was asked about the two soils – from clay of the grave of Hamza^{-asws} and grave of Al-Husayn^{-asws}, and keeps a gap between the two.

فَقَالَ ع السُّبْحَةُ الَّتِي هِيَ مِنْ طِينِ قَبْرِ الْحُسَيْنِ ع تُسَبِّحُ بِيَدِ الرَّجُلِ مِنْ غَيْرِ أَنْ يُسَبِّحَ

He^{-asws} said: 'The rosary which is from clay of the grave of Al-Husayn^{-asws} glorifies in the hand of a man, from without him glorifying'.

قَالَ وَ قَالَ رَأَيْتَ أَبَا عَبْدِ اللَّهِ ع وَ فِي يَدِهِ السُّبْحَةُ مِنْهَا وَ قِيلَ لَهُ فِي ذَلِكَ فَقَالَ أَمَا إِنَّهَا أَعُوذُ عَلَيَّ أَوْ قَالَ أَخْفُ عَلَيَّ.

He (the narrator) said, 'And he said, 'I saw Abu Abdullah^{-asws} and in his^{-asws} hand was the rosary from it, and it was said to him regarding that. He^{-asws} said: 'It is consoling upon me^{-asws}' – or said: 'Is lightening upon me^{-asws}'.¹²⁸

بيان: قوله في ذلك أي سئل لم اختار طين قبر الحسين ع على طين حمزة فأجاب بكونها أعود من العادة أو العود مع فقده أو كونها أخف تقيية.

Explanation: His words: 'Regarding that' means he^{-asws} was asked why he^{-asws} chose the clay of the grave of Al-Husayn^{-asws} over the clay of Hamza^{-asws}, so he^{-asws} answered that it is more consoling, whether in terms of habit, or return when it is absent, or that it is lighter in terms of Taqiyya (dissimulation).

67 وَ قَالَ أَيْضاً فِي الْمَزَارِ الْكَبِيرِ وَ رُوِيَ أَنَّ الْخُورَ الْعَيْنَ إِذَا أَبْصُرَنَ بِوَاحِدٍ مِنَ الْأَمْلاكِ نَهَبَتْ إِلَى الْأَرْضِ لِأَمْرِ مَا يَسْتَهْدِينَ مِنْهُ السُّبْحَ وَ التُّرْبَةَ مِنْ طِينِ قَبْرِ الْحُسَيْنِ ع.

And he said as well in 'Mazar Al-Kabeer' – 'And it is reported that the Maiden Houries, when they see one of the Angels descending to the earth for a matter, they seek a gift from him of the rosary and the soil from clay of the grave of Al-Husayn^{-asws}'.¹²⁹

68 وَ رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: السُّبْحُ الرُّزْقُ فِي أَيْدِي شِبَعَيْنَا مِثْلُ الْحَبُوطِ الرُّزْقِ فِي أَكْسِيَةِ نَبِيِّ إِسْرَائِيلَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَى مُوسَى أَنْ مُرِّ نَبِي إِسْرَائِيلَ أَنْ يَجْعَلُوا فِي أَرْبَعَةِ جَوَانِبِ أَكْسِيَتِهِمُ الْحَبُوطَ الرُّزْقَ وَ يَذْكُرُونَ بِهَا إِلَهَ السَّمَاءِ.

And it is reported from Al-Sadiq^{-asws}, he^{-asws} said: 'The blue rosary in the hands of our Shias is like the blue threads in the garments of the children of Israel. Allah^{-azwj} Mighty and Majestic

¹²⁷ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 65

¹²⁸ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 66

¹²⁹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 67

had Revealed to Musa^{-as} to instruct the children of Israel to make blue threads to be in four sides of their garments, and by it they should remember God^{-azwj} of the sky!”¹³⁰

بيان: الظاهر كون حبات السبح زرقا و يحتمل أن يكون المراد كون خيطها كذلك كما قيل.

Explanation – *The apparent is the beads of the rosary being blue, and it is possible that the intended could be its thread being blue like that, just as it has been said.*

69 مصبا، المصباحين رَوَى مُحَمَّدُ بْنُ جُمُهَوْرٍ الْعَمِّيُّ عَنْ بَعْضِ أَصْحَابِهِ قَالَ: سُئِلَ جَعْفَرُ بْنُ مُحَمَّدٍ عَنِ الطِّينِ الْأَرْمَنِِيِّ يُؤَخَذُ لِلْكَسْبِ أَمْ يَحِلُّ أَخْذُهُ

(The book) ‘Al Misbaheen’ – It is reported by Muhammad Bin Jamhour Al Ammy, from one of his companions who said,

‘Ja’far^{-asws} Bin Muhammad^{-asws} was asked about the Armenian clay taken for the broken (bones), ‘Is it Permissible to take it?’

قَالَ لَا تَأْسَ بِهِ أَمَا إِنَّهُ مِنْ طِينِ قَبْرِ ذِي الْقَرْنَيْنِ وَ طِينِ قَبْرِ الْحُسَيْنِ بْنِ عَلِيٍّ عَ حَيْرٌ مِنْهُ.

He^{-asws} said: ‘There is no problem with it. But, it is from the clay of the grave of Zulqarnayn^{-as}, and clay of the grave of Al-Husayn^{-asws} is better than it’.¹³¹

70 مصبا، المصباحين رَوَى يُؤُسُّ بْنُ ظَبْيَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: طِينُ قَبْرِ الْحُسَيْنِ عَ شِفَاءٌ مِنْ كُلِّ دَاءٍ فَإِذَا أَكَلْتَ مِنْهُ فَقُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُمَّ اجْعَلْهُ رِزْقًا وَاسِعًا وَ عِلْمًا نَافِعًا وَ شِفَاءً مِنْ كُلِّ دَاءٍ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(The book) ‘Al Misbaheen’ – It is reported by Yunus Bin Zabyan,

‘From Abu Abdullah^{-asws} having said: ‘Clay of the grave of Al-Husayn^{-asws} is healing from every illness. When you eat from it, say, ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}! O Allah^{-azwj}! Make is a vast sustenance, and beneficial knowledge, and healing from every illness, You^{-azwj} are Able upon all things!

اللَّهُمَّ رَبَّ الرُّبَّةِ الْمُبَارَكَةِ وَ رَبَّ الوَصِيِّ الَّذِي وَارَثَهُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ هَذَا الطِّينَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ أَمَانًا مِنْ كُلِّ خَوْفٍ.

O Allah^{-azwj}! Lord^{-azwj} of the Blessed soil, and Lord^{-azwj} of the successor^{-asws} it covers! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Make for us this clay as healing from every illness and security from every fear”.¹³²

71 مصبا، المصباحين رَوَى حَنَّانُ بْنُ سَدِيدٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: مَنْ أَكَلَ مِنْ طِينِ قَبْرِ الْحُسَيْنِ عَيْرٍ مُسْتَشْفٍ بِهِ فَكَأَنَّمَا أَكَلَ مِنْ لَحْمِنَا فَإِذَا احتَاجَ أَحَدُكُمْ إِلَى الْأَكْلِ مِنْهُ لِيَسْتَشْفِيَ بِهِ

(The book) ‘Al Misbaheen’ – Hanan Bin Sadeyr, from his father,

¹³⁰ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 68

¹³¹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 69

¹³² Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 70

‘From Abu Abdullah^{-asws}, he^{-asws} said: ‘One who eats from the clay of the grave of Al-Husayn^{-asws} without seeking healing from it, it is as if he has eaten from our^{-asws} flesh! Whenever One of you is needy to eating from it, let him seek healing with it.

فَلْيُقَلِّبْ بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُمَّ رَبِّ هَذِهِ التُّرْبَةِ الْمُبَارَكَةِ الطَّاهِرَةِ وَ رَبِّ النُّورِ الَّذِي أَنْزَلَ فِيهِ وَ رَبِّ الْجَسَدِ الَّذِي سَكَنَ فِيهِ وَ رَبِّ الْمَلَائِكَةِ الْمُؤَكَّلِينَ بِهِ اجْعَلْهُ لِي شِفَاءً مِنْ دَاءٍ كَذَا وَ كَذَا

Let him say, ‘In the Name of Allah^{-azwj} and by Allah^{-azwj}! O Allah^{-azwj}, Lord^{-azwj} of this Blessed soil, the clean, and Lord^{-azwj} of the Noor which He^{-azwj} Sent down in it, and Lord^{-azwj} of the body which is settled in it, and Lord^{-azwj} of the Angels Allocated with it! Make it healing for me from such and such an illness!

وَ اجْرِعْ مِنَ الْمَاءِ جُرْعَةً خَلْفَهُ وَ قُلِ اللَّهُمَّ اجْعَلْهُ رِزْقاً وَاسِعاً وَ عِلْماً نَافِعاً وَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ سُقْمٍ فَإِنَّ اللَّهَ تَعَالَى يَدْفَعُ بِهَا كُلَّ مَا يَجِدُ مِنَ السُّقْمِ وَ الْهَمِّ وَ الْعَمِّ إِنْ شَاءَ اللَّهُ.

And gulp from the water a sip after it and say, ‘O Allah^{-azwj}! Make it vast sustenance, and beneficial knowledge, and healing from every illness and sickness!’ – Allah^{-azwj} will Repel due to it all what he feels from the sickness, and the worries, and the sadness, if Allah^{-azwj} so Desires!’¹³³

صبا، مصباح الزائر عنده ع مثله.

(The book) ‘Misbah Al Zaair’ – from him^{-asws}, similar to it.¹³⁴

73 صبا، مصباح الزائر مصبا، المصباحين روي أن رجلاً سأل الصادق ع فقال لي سمعتك تقول إن تربة الحسين ع من الأدوية المفردة و إنما لا تمر بداء إلا هضمته

(The books) ‘Misbah Al-Zaair’, (and) ‘Misbah Al-Zaair’ – A man asked Al-Sadiq^{-asws}. He said, ‘I heard you^{-asws} saying that the soil of Al-Husayn is from the singular remedies and it does not pass by any illness except it dissolves it’.

فَقَالَ قَدْ كَانَ ذَلِكَ أَوْ قَدْ قُلْتُ ذَلِكَ فَمَا بَأْسُكَ

He said, ‘That has happened!’ Or said: ‘I^{-asws} have said that, so what is the matter with you?’

قَالَ لِي تَنَاوَلْتُهَا فَمَا اتَّقَعْتُ

He said, ‘I did take it but I did not benefit!’

قَالَ عَ أَمَا إِنَّ هَذَا دُعَاءٌ فَمَنْ تَنَاوَلَهَا وَ لَمْ يَدْعُ بِهِ لَمْ يَكُنْ يَنْتَفِعُ بِهَا

¹³³ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 71

¹³⁴ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 72

He^{-asws} said: 'But, there is a supplication for it. Then one who takes it and does not supplicate with it will almost not benefit with it'.

فَقَالَ لَهُ مَا أَقُولُ إِذَا تَنَاوَلْتُهَا

He^{-asws} said to him: 'What should I say when I take it?'

قَالَ تُقْبِلُهَا قَبْلَ كُلِّ شَيْءٍ وَ تَضَعُهَا عَلَى عَيْنَيْكَ وَ لَا تَنَاوَلْ مِنْهَا أَكْثَرَ مِنْ حِمَصَةٍ فَإِنَّ مَنْ تَنَاوَلْ مِنْهَا أَكْثَرَ مِنْ ذَلِكَ فَكَأَنَّمَا أَكَلَ مِنْ لُحُومِنَا وَ دِمَائِنَا

He^{-asws} said: 'You should kiss it before all things, and place it upon your eyes, and do not take from it more than (measurement of) a chickpea. The one takes from it more than that, it is as if he has eaten from our^{-asws} flesh and our blood!

فَإِذَا تَنَاوَلْتَ فَقُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ الْمَلَكِ الَّذِي قَبَضَهَا وَ أَسْأَلُكَ بِحَقِّ النَّبِيِّ الَّذِي حَزَمَهَا وَ أَسْأَلُكَ بِحَقِّ الْوَصِيِّ الَّذِي حَلَّ فِيهَا أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَهُ شِفَاءً مِنْ كُلِّ دَاءٍ وَ أَمَانًا مِنْ كُلِّ خَوْفٍ وَ حِفْظًا مِنْ كُلِّ سُوءٍ

When you take, so say, 'O Allah^{-azwj}! I ask You^{-azwj} by the right of the Angel who grasped it, and I ask You^{-azwj} by the right of the Prophet^{-saww} who treasured it, and I ask You^{-azwj} by the right of the successor^{-asws} who is settled in it, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Make it a healing from every illness and security from every fear, and a protection from every evil!'

فَإِذَا قُلْتَ ذَلِكَ فَاشْدُدْهَا فِي شَيْءٍ وَ اقْرَأْ عَلَيْهَا سُورَةَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ فَإِنَّ الدُّعَاءَ الَّذِي تَقَدَّمَ لِأَخْذِهَا هُوَ الْإِسْتِئْذَانُ عَلَيْهَا وَ قِرَاءَةُ إِنَّا أَنْزَلْنَاهُ خَتَمُهَا.

When you have said that, tie it in something and read upon it Surah Al Qadr, for the supplication which has preceded is for taking it. It is seeking of the Permission upon (eating it), and reading Surah Al Qadr seals it".¹³⁵

74 مصاب، المصباحين رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ قَالَ: كَانَ لِأَبِي عَبْدِ اللَّهِ عَ خَرِيطَةٌ دِيْبَاجٍ صَفْرَاءُ فِيهَا تُرْبَةُ أَبِي عَبْدِ اللَّهِ عَ فَكَانَ إِذَا حَضَرَتِ الصَّلَاةُ صَبَّهَ عَلَيَّ سَجَّادَتِهِ وَ سَجَدَ عَلَيْهِ ثُمَّ قَالَ عَ السُّجُودُ عَلَيَّ تُرْبَةُ الْحُسَيْنِ عَ يَجْرُقُ الْحُجُبَ السَّبْعَ.

(The book) 'Al Misbaheen' – It is reported by Muawiya Bin Ammar who said,

'There was for Abu Abdullah^{-asws} a yellow silk pouch in which was the soil of Abu Abdullah (Al-Husayn^{-asws}). Whenever the time for Salat arrived, he^{-asws} would pour it onto his prayer mat and prostrate on it. Then he^{-asws} said: 'Sajdah (performed) on the soil of Al-Husayn^{-asws} pierces through the seven veils!'¹³⁶

75 مصاب، المصباحين رَوَى جَعْفَرُ بْنُ عَيْسَى أَنَّهُ سَمِعَ أَبَا الْحُسَيْنِ عَ يَقُولُ مَا عَلَيَّ أَحَدِكُمْ إِذَا دَفَنَ الْمَيِّتَ وَ وَسَدَهُ بِالْثَّرَابِ أَنْ يَضَعَ مُقَابِلَ وَجْهِهِ لَبَنَةً مِنْ طِينِ الْحُسَيْنِ عَ وَ لَا يَضَعُهَا تَحْتَ رَأْسِهِ.

¹³⁵ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 73

¹³⁶ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 74

(The book) 'Al Misbaheen' –

It is reported by Ja'far Bin Isa, he heard Abu Al-Hassan^{-asws} saying: 'What (harm would there be) upon one of you when he buries the deceased and blocks him with the soil that he placed facing his face, a bit of clay of Al-Husayn^{-asws} and not place it beneath his head"¹³⁷.

76 مصبا، المصباحين روى عبيد الله بن علي الحلبي عن أبي الحسن موسى ع قال: لا يخلو المؤمن من خمسة سواك و مشط و سجادة و سبحة فيها أربع و ثلاثون حبة و حاتم عفيق.

(The book) 'Al Misbaheen' – It is reported by Ubeydullah Bin Ali Al Halby,

'From Abu Al-Hassan Musa^{-asws} having said: 'The Momin is not vacant from five – a toothbrush, and a comb, and a prayer mat, and a rosary wherein are thirty-four beads, and a ring of agate (Aqeeq)"¹³⁸.

77 مصبا، المصباحين روى عن الصادق ع من أدار الحجير من تربة الحسين ع فاستغفر مرة واحدة كتب الله له سبعين مرة و إن مسك السبحة و لم يسبح بها ففي كل حبة منها سبع مرات.

(The book) 'Al Misbaheen' –

'It is reported from Al-Sadiq^{-asws}: 'One who rotates the bead from soil of Al-Husayn^{-asws} so he seeks Forgiveness one time, Allah^{-azwj} Writes for him seventy times, and if he holds on to the rosary and does not glorify with it, in every bead from it, seven times"¹³⁹.

78 دعوات الراوندي، روى أنه لما حمل علي بن الحسين ع إلى يزيد لعنه الله هم بضرب عنقه فوققه بين يديه و هو يكلمه ليستنطقه بكلمة يوجب بها قتله و علي ع يجيبه حسب ما يكلمه و بي يده سبحة صغيرة يديرها بأصابعه و هو يتكلم

(The book) 'Dawat Al Rawandy' –

'When Ali Bin Al-Husayn^{-asws} was carried to Yazeed^{-la}, may Allah^{-azwj} Curse him^{-la}, he^{-la} thought of striking his^{-asws} neck off. He^{-la} had him^{-asws} stand in front of him^{-asws} and he^{-la} in order to get him^{-asws} to speak with a speech obligating his^{-asws} killing by it, and Ali^{-asws} was answering him^{-la} in accordance to what he^{-la} spoke, and in his^{-asws} had was a small rosary he^{-asws} was rotating it while he^{-asws} was talking.

فقال له يزيد أكلمك و أنت تجيبني و تدير أصابعك بسبحة في يدك فكيف يجوز ذلك

Yazeed^{-la} said to him^{-asws}, 'I^{-la} am talking to you^{-asws} and you^{-asws} are answering me^{-asws} and you^{-asws} are rotating your^{-asws} fingers with a rosary in your^{-asws} hand! How can that be allowed?'

فقال حدني أبي عن جدي أنه كان إذا صلى الغداة و انفتل لا يتكلم حتى يأخذ سبحة بين يديه فيقول اللهم إني أصبحت أسبحك و أحمدك و أهلك بعدد ما أدير به سبحتي

He^{-asws} said: 'It is narrated to me^{-asws} from my^{-asws} grandfather^{-asws}, it was so that whenever he^{-saww} prayed the morning Salat and finished, he^{-saww} would not talk to anyone until he^{-saww} had

¹³⁷ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 75

¹³⁸ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 76

¹³⁹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 77

taken a rosary before it. He^{-saww} would say: ‘O Allah^{-azwj}! I^{-saww} come to a morning, I^{-saww} glorify You^{-azwj}, and exalt You^{-azwj}, and praise You^{-azwj}, and extol Your^{-azwj} Oneness by the number of what I rotate my rosary with’.

وَ يَأْخُذُ السُّبْحَةَ وَ يُدِيرُهَا وَ هُوَ يَتَكَلَّمُ بِمَا يُرِيدُ مِنْ غَيْرِ أَنْ يَتَكَلَّمَ بِالتَّسْبِيحِ وَ ذَكَرَ أَنَّ ذَلِكَ مُحْتَسَبٌ لَهُ وَ هُوَ حِزْرٌ إِلَى أَنْ يَأْوِي إِلَى فِرَاشِهِ

And he^{-saww} would take the rosary and rotate it while he^{-saww} would talk with whatever he^{-saww} wanted, from without talking with the glorification, and he^{-saww} mentioned that would be calculated for him^{-saww}, and it is a protection until he^{-saww} shelters to his^{-saww} bed.

فَإِذَا أَوَى إِلَى فِرَاشِهِ قَالَ مِثْلَ ذَلِكَ الْقَوْلِ وَ وَضَعَ سُبْحَتَهُ تَحْتَ رَأْسِهِ فَهِيَ مُحْسَبَةٌ لَهُ مِنَ الْوَقْتِ إِلَى الْوَقْتِ فَفَعَلْتُ هَذَا افْتِدَاءً بِجَدِّي

When he^{-saww} sheltered to his^{-saww} bed, he^{-saww} said similar to that word, and placed his^{-saww} rosary beneath his^{-saww} head, so it glorified for him^{-saww} from the time to time. So, I^{-asws} have done that following my^{-asws} grandfather^{-saww}’.

فَقَالَ لَهُ يَرِيدُ لَسْتُ أَكَلِّمُ أَحَدًا مِنْكُمْ إِلَّا وَ يُجِيبُنِي بِمَا يَعُودُ بِهِ وَ عَفَا عَنْهُ وَ وَصَلَهُ وَ أَمَرَ بِإِطْلَاقِهِ.

Yazeed^{-la} said to him^{-asws}, ‘I^{-la} do not speak to any of you^{-asws} except and he^{-asws} answers me^{-la} with what he^{-asws} can be reconciled with!’ – and he^{-la} let him^{-asws} go, and awarded him^{-asws}, and ordered with his^{-asws} release”¹⁴⁰.

79 مصبأ، المصبأحين صبأ، مصبأ الزائر قَالَ الصَّادِقُ ع حَيَّكُوا أَوْلَادَكُمْ بِتُرْبَةِ الْحُسَيْنِ ع فَإِنَّهَا أَمَانٌ.

(The books) ‘Al Misbaheen’, (and) ‘Misbah Al Zaair’ –

‘Al-Sadiq^{-asws} said: ‘Rub the gums of your children with soil of Al-Husayn^{-asws}, for it is a security!’¹⁴¹

80 صبأ، مصبأ الزائر يُرَوَى فِي أَخَذِ التُّرْبَةِ أَنَّكَ إِذَا أَرَدْتَ أَخَذَهَا فَعَمَّ آخِرَ اللَّيْلِ وَ اغْتَسَلَ وَ الْبَسَ أَطْهَرَ ثِيَابِكَ وَ تَطَيَّبَ بِسُغْدٍ وَ ادْخُلْ وَ قِفْ عِنْدَ الرَّأْسِ وَ صَلِّ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي الْأُولَى مِنْهَا الْحَمْدَ مَرَّةً وَ إِحْدَى عَشْرَةَ مَرَّةً الْإِخْلَاصَ وَ فِي الثَّانِيَةِ الْحَمْدَ مَرَّةً وَ إِحْدَى عَشْرَةَ مَرَّةً الْقَدْرَ وَ تَقْرَأُ فِي الثَّالِثَةِ الْحَمْدَ مَرَّةً وَ إِحْدَى عَشْرَةَ مَرَّةً الْإِخْلَاصَ وَ فِي الرَّابِعَةِ الْحَمْدَ مَرَّةً وَ ائْتِنِّي عَشْرَةَ مَرَّةً إِذَا جَاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ

(The book) ‘Misbah Al Zaair’ –

‘It is reported regarding taking the soil: ‘When you want to take it, stand at the end of the night and bathe and wear the cleanest of your clothes, and perfume with ‘Su’d’ (a type of fragrance), and entered and pause by the head, and pray four units Salat reading in the first of these Surah Al Hamd once, and Surah Al Ikhlās eleven times, and in the second Surah Al Hamd once, and Surah Al Qadr eleven times, and read in the third (unit), Surah Al Hamd once and Surah Al Ikhlās eleven times, and in the fourth Surah Al Hamd once and Surah Al Nasr.

فَإِذَا فَرَعْتَ فَاسْجُدْ وَ قُلْ فِي سُجُودِكَ أَلْفَ مَرَّةً شُكْرًا شُكْرًا ثُمَّ تَقُومُ وَ تَتَعَلَّقُ بِالضَّرِيحِ وَ تَقُولُ يَا مَوْلَايَ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي آخِذٌ مِنْ تُرْبَتِكَ بِإِذْنِكَ اللَّهُمَّ فَاجْعَلْهَا شِفَاءً مِنْ كُلِّ دَاءٍ وَ عِزًّا مِنْ كُلِّ دُلٍّ وَ أَمْنًا مِنْ كُلِّ خَوْفٍ وَ عَيًّْا مِنْ كُلِّ قَهْرٍ لِي وَ لِجَمِيعِ الْمُؤْمِنِينَ

¹⁴⁰ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 78

¹⁴¹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 79

When you are free, perform Sajdah and say in your Sajdah a thousand times, 'Thanks! Thanks!' Then stand and attach with the Shrine and say, 'O my Master, O son^{-asws} of Rasool-Allah^{-saww}! I am taking from your^{-asws} soil with your^{-asws} permission! O Allah^{-azwj}! Make it a healing from every illness, and honour from every humiliation, and security from every fear, and richness from every poverty, for me and for the entirety of the Momineen!'

وَتَأْخُذُ بِثَلَاثِ أَصَابِعِ ثَلَاثَ قَبْضَاتٍ وَتَجْعَلُهَا فِي حِرْقَةٍ نَظِيفَةٍ وَتَحْتَمُهَا بِحَاتِمِ فَصَّةٍ قَصِيَّةٍ عَقِيْقٍ تُشْفِي مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ أَسْتَغْفِرُ اللَّهَ

And take three grabs with three fingers and make these to be in a clean cloth, and seal it with a silver ring whose stone is of Agate (Aqeeq), its engraving is 'Whatever Allah^{-azwj} Desires! There is no strength except with Allah^{-azwj}! I seek Forgiveness of Allah^{-azwj}!'

فَإِذَا عَلِمَ اللَّهُ مِنْكَ صِدْقَ النِّيَّةِ يَصْعَدُ مَعَكَ فِي الثَّلَاثِ قَبْضَاتٍ سَبْعَةُ مِثْقَالٍ لَا تَزِيدُ وَ لَا تَنْقُصُ تَرْفَعُهَا لِكُلِّ عِلَّةٍ وَ تَسْتَعْمَلُ مِنْهَا وَقْتُ الْحَاجَةِ مِثْلَ الْحِمِّصَةِ فَإِنَّكَ تُشْفَى إِنْ شَاءَ اللَّهُ.

When Allah^{-azwj} Knows from you the sincere intention it rises with you in three handfuls, seven measures that neither increase nor decrease. It lifts every ailment and is used when needed, such as a small amount, and you will be healed, if Allah^{-azwj} Desires!"¹⁴²

81 وَ فِي رِوَايَةٍ أُخْرَى يَقْرَأُ فِي الْأُولَى الْحَمْدَ وَ إِحْدَى عَشْرَةَ مَرَّةً قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ إِحْدَى عَشْرَةَ مَرَّةً الْقَدْرَ وَ يَقْنُتُ فَيَقُولُ لَا إِلَهَ إِلَّا اللَّهُ عُبُودِيَّةً وَ رِقًا لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَ نَصَرَ عَبْدَهُ وَ هَزَمَ الْأَخْزَابَ وَحْدَهُ

And in another report – 'You should read in the first (unit of Salat) Surah Al Hamd, and eleven times Surah Al Kafiroun, and in the second Surah Al Hamad and eleven times Surah Al Qadr, and perform Qunout saying, 'There is god except Allah^{-azwj}, in worship and servitude! There is no god except truly, truly! There is no god except Allah^{-azwj} Alone, Alone! He^{-azwj} Fulfilled His^{-azwj} Promise and Helped His^{-azwj} servant and Defeated the confederates Alone!'

سُبْحَانَ اللَّهِ مَلِكِ السَّمَاوَاتِ السَّبْعِ وَ الْأَرْضِينَ السَّبْعِ وَ مَا بَيْنَهُنَّ وَ مَا فِيهِنَّ وَ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Glory be to Allah^{-azwj}, King of the seven skies and the seven earths, and what is between these, and what is within these; and Glory be to Allah^{-azwj} Lord^{-azwj} of the Magnificent Throne, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and greeting be upon the Messengers^{-as}, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds!'

وَ يَرْكَعُ وَ يَسْجُدُ وَ يُصَلِّي الرَّكْعَتَيْنِ الْأُخْرَيْنِ يَقْرَأُ فِي الْأُولَى الْحَمْدَ وَ إِحْدَى عَشْرَةَ مَرَّةً الْإِحْلَاصَ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ إِحْدَى عَشْرَةَ مَرَّةً إِذَا جَاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ وَ يَقْنُتُ كَمَا قَنَتَ فِي الْأُولَيَيْنِ ثُمَّ يَرْكَعُ وَ يَسْجُدُ وَ يَقْعَلُ كَمَا تَقَدَّمَ فِي الرِّوَايَةِ الْأُولَى.

And he should perform Ruk'u and Sajdah and pray two other units of Salat reading in the first, Surah Al Hamd and eleven times Surah Al IkhlaaS, and in the second Surah Al Hamd, and eleven times Surah Al Nasr, and he should perform Qunout just as he had done in the first

¹⁴² Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 80

two units. Then he should perform Ruk'u and Sajdah, and doe just as he had done previously in the first report".¹⁴³

82 ق، الكتاب العتيق الغروي إذا أردت أن تأخذ من التربة للعلاج بها و الإستشفاء فتباك و تقول بسم الله و بالله بحق هذه التربة المباركة و بحق الوصي الذي ثواربه و بحق جدّه و أبيه و أمه و أخيه و بحق أولاده الصادقين و بحق الملائكة المقيمين عند قبره ينتظرون نصرته

The book 'Al Ateeq' of Al Gharwy – 'When you want to take from the soil to be treated with it and seeking the healing, so you should cry and say, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}! By the right of this Blessed soil, and by the right of the successor^{-asws} whom it covers, and by the right of his^{-asws} grandfather^{-saww}, and his^{-asws} father^{-asws}, and his^{-asws} mother^{-asws}, and his^{-asws} brother^{-asws}, and by the right of his^{-asws} truthful children, and by the right of the Angels resident by his^{-asws} grave awaiting to help him^{-asws}!

صَلِّ عَلَيْهِمْ أَجْمَعِينَ وَ اجْعَلْ لِي وَ لِأَهْلِي وَ وُلْدِي وَ إِخْوَتِي وَ أَخَوَاتِي فِيهِ الشِّفَاءَ مِنْ كُلِّ دَاءٍ وَ الْأَمَانَ مِنْ كُلِّ خَوْفٍ وَ أَوْسِعْ عَلَيْنَا بِهِ فِي أَرْزَاقِنَا وَ صَحِّحْ بِهِ أَبْدَانَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ عَلَى آلِهِ الطَّيِّبِينَ وَ سَلَّمَ تَسْلِيمًا

Send Salawaat upon them^{-asws} all and Make for me and for my family and my children, and my brother and my sisters, the healing to be in it from every illness and the security from every fear, and Expand upon us in our sustenance by it, and Make our bodies healthy by it, You^{-azwj} are Able upon all things, and You^{-azwj} are most Merciful of the merciful ones, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-asws} and upon his^{-saww} goodly Progeny^{-asws}, and abundant greetings!

وَ إِنْ شِئْتَ فَقُلْ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ هَذِهِ التُّرْبَةِ وَ بِحَقِّ الْمَلِكِ الْمُؤَكَّلِ بِهَا وَ بِحَقِّ مَنْ فِيهَا وَ بِحَقِّ النَّبِيِّ الَّذِي خَرَجَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُجْعَلَ هَذِهِ التُّرْبَةُ أَمَانًا مِنْ كُلِّ خَوْفٍ وَ شِفَاءً لِي مِنْ كُلِّ دَاءٍ وَ سَعَةً فِي الرِّزْقِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And if you like you can say, 'O Allah^{-azwj}! I ask You^{-azwj} by the right of this soil, and by the right of the Angel Allocated with it, and by the right of the one in it, and by the right of the Prophet^{-saww} who treasured it, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Make this soil a security from every fear, and healing for me from every illness, and vastness in the sustenance, You^{-azwj} are Able upon all things!'

وَ إِنْ شِئْتَ فَقُلْ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ الْجَنَاحِ الَّذِي قَبَضَهَا وَ الْكَفِّ الَّذِي قَبَلَهَا وَ الْإِمَامِ الْمَدْفُونِ فِيهَا أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُجْعَلَ لِي فِيهِ الشِّفَاءَ وَ الْأَمَانَ مِنْ كُلِّ خَوْفٍ.

And if you like you can say, 'O Allah^{-azwj}! I ask You^{-azwj} by the right of the wing (of Jibraeel^{-as}) which had grasped it, and the palm which turned it, and the Imam^{-asws} buried in it, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Make the healing to be for me in it, and the security from every fear!"¹⁴⁴

83 أقول روى مؤلف المزار الكبير بإسناده عن جابر الجعفي قال: دخلت على مولانا أبي جعفر محمد بن علي الباقر ع فشكوت إليه عنتين متضادتين بي إذا داويت إحداهما انتقضت الأخرى وكان بي وجع الظهر و وجع الجوف

¹⁴³ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 81

¹⁴⁴ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 82

I say, 'And it is reported by the compiler of 'Al Mazar Al Kabeer', by his chain from Jabir Al Jufy who said,

'I entered to see our master Abu Ja'far Muhammad^{-asws} Bin Ali Al-Baqir^{-asws}. I complained to him^{-asws} of two contradictory illnesses with me. When I treat one of them, the other worsens, and there was with me pain of the back and pain of the abdomen.

فَقَالَ لِي عَلِيكَ بِرُبَّةِ الْحُسَيْنِ بْنِ عَلِيٍّ ع

He^{-asws} said to me: 'Upon you is with soil of Al-Husayn^{-asws} Bin Ali^{-asws}!'

فَقُلْتُ كَثِيرًا مَا اسْتَعْمَلْتُهَا وَلَا تُنْجِحُ بِي

I said, 'I have utilised it many times and was not successful regarding me!'

قَالَ جَابِرٌ فَتَبَيَّنْتُ فِي وَجْهِ سَيِّدِي وَ مَوْلَايَ الْعُضْبَ فُقُلْتُ يَا مَوْلَايَ أَعُوذُ بِاللَّهِ مِنْ سَخَطِكَ

Jabir (the narrator) said, 'The anger manifested in the face of my chief and my master. I said, 'O my master! I seek Refuge with Allah^{-azwj} from Your^{-azwj} annoyance!'

وَقَامَ فَدَخَلَ الدَّارَ وَ هُوَ مُغْضَبٌ فَأَتَى يَوْزَنَ حَبَّةٍ فِي كَفِّهِ فَنَاولَنِي إِياها ثُمَّ قَالَ لِي اسْتَعْمِلْ هَذِهِ يَا جَابِرُ

He^{-asws} stood up and entered the room and he^{-asws} was angry. He^{-asws} brought the weight of a seed in his^{-asws} pam and gave it to me. Then he^{-asws} said to me: 'Use this, O Jabir!'

فَاسْتَعْمَلْتُهَا فَعُوِفْتُ لَوْفِي فُقُلْتُ يَا مَوْلَايَ مَا هَذِهِ الَّتِي اسْتَعْمَلْتُهَا فَعُوِفْتُ لَوْفِي

I utilised it and recovered immediately. I said, 'O my master! What is this which I utilised and recovered immediately?'

قَالَ هَذِهِ الَّتِي ذَكَرْتَ أَنَّهَا لَمْ تُنْجِحْ فِيكَ شَيْئًا

He^{-asws} said: 'This is which you mentioned it was not successful in you of anything!'

فَقُلْتُ وَ اللَّهُ يَا مَوْلَايَ مَا كَذَبْتُ فِيهَا وَ لَكِنْ قُلْتُ لَعَلَّ عِنْدَكَ عِلْمًا فَأَتَعَلَّمُهُ مِنْكَ فَيَكُونُ أَحَبَّ إِلَيَّ بِمَا طَلَعَتْ عَلَيْهِ الشَّمْسُ

I said, 'By Allah^{-azwj}, O my master! I have not lied regarding it, but I said perhaps there is knowledge with you^{-asws} I can learn from you^{-asws}. It would be more beloved to me than whatever the sun emerges upon!'

فَقَالَ لِي إِذَا أَرَدْتَ أَنْ تَأْخُذَ مِنَ الرُّبَّةِ فَتَعَمِّدْ لَهَا آجِرَ اللَّيْلِ وَ اغْتَسِلْ لَهَا بِمَاءِ الْقَرَارِ وَ النَّسْنَ أَطْهَرَ أَطْهَارِكَ وَ تَطَيَّبْ بِسُغْدٍ وَ ادْخُلْ قَفِيفٌ عِنْدَ الرَّأْسِ فَصَلِّ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي الْأُولَى الْحَمْدَ وَ إِحْدَى عَشْرَةَ مَرَّةً قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ فِي الثَّانِيَةِ الْحَمْدَ مَرَّةً وَ إِحْدَى عَشْرَةَ مَرَّةً إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

He^{-asws} said to me: 'Whenever you intend to take from the soul, deliberate to it at the end of the night, and bathe for it with the water of Euphrates, and wear cleanest of your clothes, and perfume with 'Su'di' (a scent), and enter and pause by the head. Pray two units Salat reading in the first, Surah Al Hamd and eleven times Surah Al Kafiroun, and in the second Surah Al Hamd once and eleven times Surah Al Qadr.

وَ تَقْنُتُ فَتَقُولُ فِي قُنُوتِكَ لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا لَا إِلَهَ إِلَّا اللَّهُ عُبُودِيَّةً وَ رِقًّا لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ وَحْدَهُ أَنْجَرَ وَعَدَهُ وَ نَصَرَ عَبْدَهُ وَ هَزَمَ الْأَحْزَابَ وَحْدَهُ
سُبْحَانَ اللَّهِ مَالِكِ السَّمَاوَاتِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ سُبْحَانَ اللَّهِ ذِي الْعَرْشِ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And perform Qunout and say in your Qunout, 'There is no god except Allah^{-azwj} truly, truly! There is no god except Allah^{-azwj} for worship and servitude! There is no god except Allah^{-azwj} Alone, Alone! He^{-azwj} Fulfilled His^{-azwj} Promised, and Helped His^{-azwj} servant, and Defeated the confederates Alone! Glory be to Allah^{-azwj} Owner of the skies and whatever is in these and whatever is between these! Glory be to Allah^{-azwj} Possessor of the Magnificent Throne, and the praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds!'

ثُمَّ تَرَكُّعٌ وَ تَسْجُدٌ وَ تُصَلِّي رُكْعَتَيْنِ أُخْرَاوَيْنِ وَ تَقْرَأُ فِي الْأُولَى الْحَمْدَ وَ إِخْدَى عَشْرَةَ مَرَّةً قُلْ هُوَ اللَّهُ أَحَدٌ وَ فِي الثَّانِيَةِ الْحَمْدَ مَرَّةً وَ إِخْدَى عَشْرَةَ مَرَّةً إِذَا جَاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ وَ تَفُتُّتْ كَمَا قَنْتَ فِي الْأُولَيَيْنِ ثُمَّ تَسْجُدُ سَجْدَةَ الشُّكْرِ وَ تَقُولُ أَلْفَ مَرَّةً شُكْرًا

Then perform Ruk'u and Sajdah, and pray another two units Salat, and read in the first Surah Al Hamd, and eleven times Surah Al Ikhlās, and in the second Surah Al Hamd once and eleven times Surah Al Nasr, and perform Qunout just as you had done in the first two, then do Salat, Sajdah of the thanks and say a thousand times, 'Thanks, thanks!'

ثُمَّ تَقُومُ وَ تَتَعَلَّقُ بِالرُّبِيَّةِ وَ تَقُولُ يَا مَوْلَايَ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أَخَذْتُ مِنْ تَرْتِيكَ بِإِذْنِكَ اللَّهُمَّ فَاجْعَلْهَا شِفَاءً مِنْ كُلِّ دَاءٍ وَ عِزًّا مِنْ كُلِّ دُلٍّ وَ أَمْنًا مِنْ كُلِّ خَوْفٍ وَ عَيًّْا مِنْ كُلِّ فَقْرٍ لِي وَ لِجَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ

Then you should stand and adhere with the soil and say, 'O my master! O son^{-asws} of Rasool-Allah^{-saww}! I have taken from your^{-asws} soil by your^{-asws} permission! O Allah^{-azwj}! Make it a healing from every illness, and honour from every humiliation, and security from every fear, and riches from every poverty, for me and for entirety of the believing men and the believing women!'

وَ تَأْخُذُ بِثَلَاثِ أَصَابِعِ ثَلَاثَ مَرَّاتٍ وَ تَدْعُهَا فِي خِرْقَةٍ نَظِيمَةٍ أَوْ قَارُورَةٍ رُجَاجٍ وَ تَحْتَمِيهَا بِحَائِمٍ عَمِيقٍ عَلَيْهِ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ أَسْتَغْفِرُ اللَّهَ

And take (a pinch) with three fingers, three times, and leave it in a clean cloth, or a glass jar, and seal (tie) it with a ring of Agate (Aqeeq), upon it (should be engraved), 'Whatever Allah^{-azwj} Desires! There is no strength except with Allah^{-azwj}! I seek Forgiveness of Allah^{-azwj}!'

فَإِذَا عَلِمَ اللَّهُ مِنْكَ صِدْقَ الْبَيَّةِ لَمْ يَصْعُدْ مَعَكَ فِي الثَّلَاثِ قَبْضَاتٍ إِلَّا سَبْعَةُ مَنَاقِيلٍ وَ تَرْفَعُهَا لِكُلِّ عِلَّةٍ فَإِنَّمَا تَكُونُ مِثْلَ مَا رَأَيْتَ.

When Allah^{-azwj} Knows from you the sincere intention it rises with you in three handfuls, except seven ounces, and raise it for every illness, for it will be like what you see".¹⁴⁵

أقول وجدت تلك الرواية عن جابر رضي الله عنه نقلا من خط ابن سكون قدس سره. و وجدت أيضا في مجمع البحرين في مناقب السبطين مرويا عنه

I say, 'I found that reported from Jabir, may Allah^{-azwj} be Pleased with him, copying from handwriting of Ibn Sakoun, may his soul be sanctified, and I found also in 'Majma Al-Bahreyn' regarding virtues of the two grandsons^{-asws}, reporting from him: -

و في القنوت. سبحان الله ملك السماوات السبع و الأرضين السبع و من فيهن و من بينهن سبحان رب العرش العظيم و صلى الله على محمد و آله و سلم تسليما و سلاماً عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

¹⁴⁵ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 83 a

‘And in the Qunout, ‘Glory be to Allah^{-azwj} King of the seven skies and the seven earths, and the one in these, and the ones between these! Glory be to Lord^{-azwj} of the Magnificent Throne, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and abundant greetings, and greeting be upon the Messengers, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds!’¹⁴⁶

[باب 34 آداب زيارته صلوات الله عليه من الغسل و غيرها](#)

CHAPTER 34 – EITQUETTES OF VISITING HIM^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}, FROM THE BATHING AND OTHER SUCH

1- ثواب الأعمال أبي عن أحمد بن إدريس عن الأشعري عن محمد بن ناجية عن محمد بن علي عن عامر بن كثير عن أبي النمير قال قال أبو جعفر ع إن ولايتنا عرضت على الأمصار فلم يقبلها قبول أهل الكوفة شيء و ذلك أن قبر علي ع فيه و إن إلى ليقه لقبراً آخر يعني قبر الحسين و ما من آت أتاه يصلي عنده ركعتين أو أربعاً ثم يسأل الله حاجة إلا قضاها له و إنه لتخفه كل يوم ألف ملك.

(The book) ‘Sawaab Al Amaal’ – My father, from Ahmad Bin Idrees, from Al Ash’ary, from Muhammad Bin Nahiya, from Muhammad Bin Ali, from Aamir Bin Kaseer, from Abu Al Numeyr who said,

‘Abu Ja’far^{-asws} said: ‘Our^{-asws} Wilayah was presented unto the cities by none accepted it by anything like acceptance of the people of Al-Kufa, and that is because the grave of Ali^{-asws} is in it, and adhering with it is another grave, meaning grave of Al-Husayn^{-asws}, and there is none from a comer coming, praying two units Salat in his^{-asws} presence or four, then he asks Allah^{-azwj} a need except He^{-azwj} Fulfils it for him, and a thousand Angels present to him^{-asws} every day’.¹⁴⁷

2- ثواب الأعمال ابن الوليد عن الصغار عن أحمد بن محمد بن علي بن الحكم يرفعه إلى أبي عبد الله ع قال: إذا زرت أبا عبد الله ع فزروه و أنت حزين مكروب شعث مغير جائع عطشان فإن الحسين ع قيل حزيناً مكروباً شعثاً مغيراً جائعاً عطشاناً و أسأله الخواجج و انصرف عنه و لا تتجدد و طناً.

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Ali Bin Al Hakam raising it to,

‘Abu Abdullah^{-asws} said: ‘When you visit Abu Abdullah^{-asws} (Al-Husayn^{-asws}), visit him^{-asws} while you are grief-stricken, distressed, unkempt, dusty, hungry, thirsty, for Al-Husayn^{-asws} was killed grief-stricken, distressed, unkempt, dusty, hungry, thirsty, and ask him^{-asws} the needs and leave from him^{-asws} and do not take it as a homeland’.¹⁴⁸

يب، تهذيب الأحكام محمد بن أحمد بن داود عن ابن أيوب مثله

(The book) ‘Tahzeeb Al Ahkaam’ – Muhammad Bin Ahmad Bin Dawood, from Ibn Ayoub, similar to it.¹⁴⁹

¹⁴⁶ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 33 H 83 b

¹⁴⁷ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 1

¹⁴⁸ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 2

¹⁴⁹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 3

مل، كامل الزيارات أبي و أخي و علي بن الحسين و غيرهم جميعاً عن سعد عن أحمد بن محمد مثله.

(The book) 'Kamil Al Ziyaraat' – My father, and my brother, and Ali Bin Al-Husayn and others, altogether from Sa'ad, from Ahmad Bin Muhammad, similar to it.¹⁵⁰

5- نو، ثواب الأعمال أبي عن محمد الطار عن الأشعري عن موسى بن عمر عن صالح بن السندي الجمال عن رجل من أهل الرقة يقال له أبو المصنا قال قال لي رجل قال أبو عبد الله ع تأتون قبر أبي عبد الله ع

(The book) 'Sawaab Al Amaal' – My father, from Muhammad Al Attar, from Al Ash'ary, from Musa Bin Umar, from Salih Bin Al Sindy Al Hammal, from a man from the people of Al Raqqa called Abu Al Maza who said, 'A man said to me,

'Abu Abdullah^{-asws} said: 'Do you go to the grave of Abu Abdullah^{-asws}?'

قال قلت نعم

He (the narrator) said, 'I said, 'Yes'.

قال تتخذون لذلك سفرة

He said: 'Do you take provisions of food (table meal, buffet etc. for that?)'

قال قلت نعم

He (the narrator) said, 'I said, 'Yes'.

قال أما لو أتيتهم قبور آبائكم و أمهاتكم لم تفعلوا ذلك

He^{-asws} said: 'But if you were to go to the graves of your fathers and your mothers, you would not do that!'

قال قلت أي شيء نأكل

He (the narrator) said, 'I said, 'Which thing should we eat?'

قال الخبز باللبن.

He^{-asws} said: 'The bread with the milk''.¹⁵¹

6- مل، كامل الزيارات ابن الوليد و غيره عن سعد عن موسى بن عمر مثله و زاد بعده قال و قال جزام لأبي عبد الله ع جعلت فداك إن قوماً يزورون قبر الحسين ع فيطبخون السفرة

(The book) 'Kamil Al-Ziyaraat' – Ibn Al Waleed and someone else, from Sa'ad, from Musa Bin Umar, similar to it, and there is an addition after it. He (the narrator) said, 'And Jazam said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! There are people who are visiting the grave of Al-Husayn^{-asws} so they are making the table meals good (buffet, provisions of meals etc.)'.

¹⁵⁰ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 4

¹⁵¹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 5

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ أَمَا إِنَّهُمْ لَوْ زَارُوا قُبُورَ آبَائِهِمْ مَا فَعَلُوا ذَلِكَ.

He (the narrator) said, 'Abu Abdullah^{-asws} said: 'But they, if they visit graves of their fathers, they don't do that'.¹⁵²

7- ثواب الأعمال ابن الوليد عن الصفار عن ابن عيسى عن علي بن الحكم عن بعض أصحابنا قال قال أبو عبد الله ع بلغني أن قوماً إذا زاروا الحسين ع حملوا معهم السفرة فيها الجداء والأخيصه وأشباهه و لو زاروا قبور آبائهم ما حملوا معهم هذا.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ali Bin Al Hakam, from one of our companions who said,

'Abu Abdullah^{-asws} said: 'It has reached me that there are a people when they visit Al-Husayn^{-asws}, they carry the table meal with them. Among these are the lean meats and the 'Khabeys' and it's like, and if they visit graves of their loved ones, they would not be carrying this with them!'¹⁵³

8- مل، كامل الزيارات أبي و علي بن الحسين و جماعة مشايخي عن سعد بن ابن عيسى مثله.

(The book) 'Kamil Al Ziyaraat' – My father and Ali Bin Al-Husayn, and a group of my elders, from Sa'ad Bin Isa, similar to it.¹⁵⁴

مل، كامل الزيارات حكيم بن داود عن سلمة بن الخطاب عن ابن عيسى مثله.

(The book) 'Kamil Al Ziyaraat' – Hakeem Bin Dawood, from Salam Bin Al Khattab, from Ibn Isa, similar to it.¹⁵⁵

10- مل، كامل الزيارات محمد بن أحمد بن الحسين بن الحسن بن علي بن مهزيار عن أبيه عن الحسين بن سعيد عن زعدة بن محمد الحضرمي عن المفصل بن عمر قال قال أبو عبد الله ع تزورون خير من أن لا تزوروا و لا تزورون خير من أن تزوروا

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ahmad Bin Al-Husayn, from Al-Hassan Bin Ali Bin Mahziyar, from his father, from Al-Husayn Bin Saeed, from Zur'ah Bin Muhammad Al Hazramy, from Al Mufazzal Bin Umar who said,

'Abu Abdullah^{-asws} said: 'Your visiting (Al-Husayn^{-asws}) is better than not visiting, and your not visiting is better than your visiting!'

قَالَ قُلْتُ قَطَعْتَ ظَهْرِي

He (the narrator) said, 'I said, 'You^{-asws} have cut (broken) my back!'

قَالَ تَاللَّهِ إِنَّ أَحَدَكُمْ لَيَدْهَبُ إِلَى قَبْرِ أَبِيهِ كَثِيباً حَرِيناً وَ تَأْتُونَهُ أَنْتُمْ بِالسُّفْرِ كَلًّا حَتَّى تَأْتُونَهُ شَعْنًا غَيْرًا.

¹⁵² Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 6

¹⁵³ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 7

¹⁵⁴ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 8

¹⁵⁵ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 9

He^{-asws} said: ‘By Allah^{-azwj}! One of you tends to go to the grave of his father gloomy, grief-stricken, while you are coming (to Al-Husayn^{-asws}) with the table meals. Never, until you come to him^{-asws} unkempt, dusty!’¹⁵⁶

11- مل، كامل الزيارات مُحَمَّدُ الْحِمَيْرِيُّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ الْأَصَمِّ عَنْ مُدْلِجٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: فُلْتُ لَهُ إِذَا حَرَجْنَا إِلَى أَبِيكَ أ فَلَسْنَا فِي حَجٍّ

(The book) ‘Kamil Al Ziyaraat’ – Muhammad Al Himeyri, from his father, from Ali Bin Muhammad Bin Salim, from Muhammad Bin Khalid, from Abdullah Bin Hammad, from Al Asamma, from Mudlij, from Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘When we go out to (Ziyarat of) your^{-asws} father^{-asws} (Al-Husayn^{-asws}), are we not in a Hajj?’

قَالَ بَلَى

He^{-asws} said: ‘Yes’.

فُلْتُ فَيَلْزُمُنَا مَا يَلْزُمُ الْحَاجَّ

I said, ‘So it necessitates us what necessitates the pilgrim?’

قَالَ مَا دَا

He^{-asws} said: ‘What is that?’

فُلْتُ مِنَ الْأَشْيَاءِ الَّتِي يَلْزُمُ الْحَاجَّ

I said, ‘From the things which necessitates the pilgrim’.

قَالَ يَلْزُمُكَ حُسْنُ الصَّحَابَةِ لِمَنْ يَصْحَبُكَ وَ يَلْزُمُكَ قَلَّةُ الْكَلَامِ إِلَّا بِحَيْرٍ وَ يَلْزُمُكَ كَثْرَةُ ذِكْرِ اللَّهِ وَ يَلْزُمُكَ نَظَافَةُ الثِّيَابِ وَ يَلْزُمُكَ الْعُسْلُ قَبْلَ أَنْ تَأْتِيَ الْحَيْرَ وَ يَلْزُمُكَ الْحُشُوعُ وَ كَثْرَةُ الصَّلَاةِ وَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

He^{-asws} said: ‘It necessitates you the goodly accompaniment to the one who accompanies you, and it necessitates you reduced talking except with good, and it necessitates you frequent Zikr of Allah^{-azwj}, and it necessitates you the clean clothes, and it necessitates you the bathing before you come to the (Holy) enclosure, and it necessitates you the fearfulness and frequenting the Salat and the Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!

وَ يَلْزُمُكَ التَّوْقِيرُ لِأَخِي مَا لَيْسَ لَكَ وَ يَلْزُمُكَ أَنْ تَغُضَّ بَصْرَكَ وَ يَلْزُمُكَ أَنْ تَعُودَ عَلَى أَهْلِ الْحَاجَةِ مِنْ إِخْوَانِكَ إِذَا رَأَيْتَ مُنْقَطِعاً وَ الْمُوَاسَاةَ وَ يَلْزُمُكَ التَّقِيَّةُ الَّتِي قِوَامُ دِينِكَ بِهَا وَ الْوَرَعُ عَمَّا نُهِيتَ عَنْهُ وَ الْحُصُومَةُ وَ كَثْرَةُ الْأَمَانِ وَ الْجِدَالِ الَّذِي فِيهِ الْأَيْمَانُ

And it necessitates you the respect of not taking was isn’t for you, and it necessitates to lower your gaze, and it necessitates you to assist upon the people of need from your brethren when you see him cut off, and the consolation, and it necessitates you the Taqiyya (dissimulation)

¹⁵⁶ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 10

which your religion stands with and the devoutness from what you have been Prohibited, and the disputes, and the frequent swearing, and the arguments in which is the oathing!

فَإِذَا فَعَلْتَ ذَلِكَ تَمَّ حُجُّكَ وَ عُمْرَتُكَ وَ اسْتَوْجَبْتَ مِنَ الَّذِي طَلَبْتَ مَا عِنْدَهُ بِنَفَقَتِكَ وَ اعْتَرَبَكَ عَنْ أَهْلِكَ وَ رَغَبْتَ فِيهَا رَغْبَةً أَنْ تُنصَرِفَ بِالْمَغْفِرَةِ وَ الرَّحْمَةِ وَ الرِّضْوَانِ.

When you have done that, your Hajj and your Umrah is complete and you will obligate from which you are seeking what is in His^{azwj} Presence due to what you had spent, and your estrangement from your family, and your desire regarding what you desire to be leaving with the Forgiveness and the Mercy and the (Divine) Pleasure!”¹⁵⁷

12- مل، كامل الزيارات أبي و أخي و علي بن الحسين و غيرهم جميعاً عن سعد عن موسى بن عمر عن صالح بن السيندي الجمال عمّن ذكره عن كرام بن عمرو قال: قال أبو عبد الله ع لكرام إذا أردت أنت قبر الحسين صلوات الله عليه فزره و أنت كئيب حزين شعث غير فإن الحسين قتل و هو كئيب حزين شعث مغير جائع عطشان ص.

(The book) ‘Kamil Al Ziyaraat’ – My father and my brother and Ali Bin Al-Husayn and others, altogether from Sa’ad, from Musa Bin Umar, from Salih Bin Al Sindy Al Jammal, from the one who mentioned it, from Karram Bin Amro who said,

‘Abu Abdullah^{asws} said to Karram: ‘Whenever you intend the grave of Al-Husayn^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, so visit him^{asws} while you are gloomy, grief-stricken, unkempt, dusty, for Al-Husayn^{asws} was killed while he^{asws} was gloomy, grief-stricken, unkempt, dusty, hungry, thirsty!’¹⁵⁸

13- مل، كامل الزيارات علي بن الحسين و جماعة عن سعد عن الحسن بن علي بن عبد الله ع العباس بن عامر عن جابر المكفوف عن أبي الصامت قال سعت أبا عبد الله ع و هو يقول من أتى قبر الحسين ع ماشياً كتب الله له بكل خطوة ألف حسنة و محاً عنه ألف سيئة و رفع له ألف درجة

(The book) ‘Kamil Al Ziyaraat’ – Ali Bin Al-Husayn and a group, from Sa’ad, from Al-Hassan Bin Ali Bin Abdullah, from Al Abbas Bin Aamir, from Jabir Al Makfouf, from Abu Al Samit who said,

‘I heard Abu Abdullah^{asws} and he^{asws} was saying: ‘One who comes to the grave of Al-Husayn^{asws} walking, Allah^{azwj} will Write for him with each step, a thousand good deeds, and Delete from him a thousand evil deeds, and Raise for him a thousand ranks!

فَإِذَا أَتَيْتَ الْفُرَاتَ فَاعْتَسِلْ وَ عَلِّقْ نَعْلَيْكَ وَ امشِ حَافِئاً وَ امشِ مَشْيَ الْعَبْدِ الدَّلِيلِ فَإِذَا أَتَيْتَ بَابَ الْخَيْرِ فَكَبِّرْ أَرْبَعاً ثُمَّ امشِ قَلِيلاً ثُمَّ كَبِّرْ أَرْبَعاً ثُمَّ امشِ رَأْسَهُ فَقِفْ عَلَيْهِ فَكَبِّرْ أَرْبَعاً وَ صَلِّ عِنْدَهُ وَ اسأَلِ اللَّهَ حَاجَتَكَ.

When you come to the Euphrates, bathe and hang your slippers, and walk barefoot and walk the walk of the humble slave. When you come to the ‘Al-Khayr’ door, exclaim Takbeer four times, then walk a little, then exclaim Takbeer four times, then come to his^{asws} head and pause at it. Exclaim Takbeer four times, and pray Salat in his^{asws} presence and ask Allah^{azwj} your need”.¹⁵⁹

¹⁵⁷ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 11

¹⁵⁸ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 12

¹⁵⁹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 13

14- مل، كامل الزيارات أبي و جماعته مشايخي عن محمد العطار عن حمدان بن سليمان عن عبد الله بن محمد عن مبيع بن الحجاج عن يونس عن صفوان الجمال عن أبي عبد الله ع قال: من اغتسل بماء الفرات و زار قبر الحسين ع كان كيوم ولدته أمه صفرًا من الذنوب و لو افترقها كتابًا و كانوا يُجوبون إذا زار الرجل قبر الحسين ع اغتسل فإذا ودّع لم يغتسل و مسح يده على وجهه إذا ودّع.

(The book) 'Kamil Al Ziyaraat' – My father and a group of my elders, from Muhammad Al Attar, from Hamdan Bin Suleyman, from Abdullah Bin Muhammad, from Manie Bin Al Hajjaj, from Yunus, from Safwan Al Jammal,

'From Abu Abdullah^{-asws} having said: 'One who bathes with water of the Euphrates and visits the grave of Al-Husayn^{-asws} would be like the day his mother had given him birth, zero from the sins, and even if he had committed the major sins; and they used to love when the man visited the grave of Al-Husayn^{-asws}, he would bathe, and when he bade farewell he did not bath, and he wiped his hand upon is face when he bade farewell''¹⁶⁰.

15- مل، كامل الزيارات محمد بن جعفر عن محمد بن الحسين عن ابن بري عن صالح بن عتبة عن بشير الدهان قال: قلت لأبي عبد الله ع في حديث له طويل قال ويحك يا بشير إن المؤمن إذا أتاه غارفاً بجمعه و اغتسل في الفرات كتب له بكل خطوة حجة و عمرة مبرورات متقبالات و عزوة مع نبي أو إمام عادل.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far, from Muhammad Bin Al-Husayn from Ibn Bazie, from Salih Bin Uqba, from Bashir Al Dahhan who said,

'I said to Abu Abdullah^{-asws} in a lengthy Hadeeth of his^{-asws}. He^{-asws} said: 'Woe be to you O Bashir! When the Momin comes to him^{-asws} knowing of his^{-asws} right, and bathes in the Euphrates, it is Written for him with every step, a Hajj and an Umrah accomplished, and a military expedition with a Prophet^{-as} or a just Imam^{-asws}'¹⁶¹.

16- مل، كامل الزيارات التلعكبري عن محمد بن همام عن أحمد بن مابنداد عن أحمد بن المعافى التلعكبي من أهل رأس العين عن علي بن جعفر الحمدي قال سمعت علي بن محمد العسكري ع يقول من خرج من بيته يريد زيارة الحسين بن علي ع فصار إلى الفرات فاعتسل منه كتب من المفلحين

(The book) 'Kamil Al Ziyaraat' – Al Talukbary, from Muhammad Bin Hammam, from Ahmad Bin Mabundad, from Ahmad Bin Al Muafy Al Sa'alby, from the people of Ra'a Al Ayn, from Ali Bin Ja'far Al Hamdany who said,

'I heard Ali^{-asws} Bin Muhammad Al-Askari^{-asws} saying: 'One who goes out from his house intending Ziyarat of Al-Husayn^{-asws} Bin Ali^{-asws}, so he comes to the Euphrates, bathes from it, he would be Written as being from the successful ones!

فإذا سلم على أبي عبد الله ع كتب من الفائزين فإذا فرغ من صلاته أتاه ملك فقال له إن رسول الله ص يُقرئك السلام و يقول لك أما ذنوبك قد عُفرت لك استأنف العمل.

When he greets unto Abu Abdullah^{-asws}, he is written as being from the winners. When he is free from his Salat, an Angel comes to him. He says to him, 'Rasool-Allah^{-saww} conveys the greetings to you and says to you: 'As for your sins, these have been Forgiven for you. Resume the deeds (anew)!''¹⁶²

¹⁶⁰ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 14

¹⁶¹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 15

¹⁶² Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 16

17- مل، كامل الزيارات أبي و أخي عن الحسن بن متويه عن أبيه متويه بن السندي عن ابن أبي الخطاب بالكوفة عن صفوان عن العيص قال: فُلْتُ لأبي عبد الله ع مَنْ زَارَ الْحُسَيْنَ بْنَ عَلِيٍّ ع عَلَيْهِ غُسْلٌ

(The book) 'Kamil Al Ziyaraat' – My father and my brother, from Al-Hassan Bin Mutawayh, from his father Mutawayh Bin Al Sindy, from Ibn Abu Al Khattab at Al-Kufa, from Safwan, from Al Ays who said,

'I said to Abu Abdullah^{-asws}, 'One who visits Al-Husayn^{-asws} Bin Ali^{-asws}, is it upon him to bathe?'

قَالَ فَقَالَ لَا.

He (the narrator) said, 'He^{-asws} said: 'No!''¹⁶³

مل، كامل الزيارات جماعة مشايخي عن محمد العطار عن أحمد بن أبي زاهر عن ابن أبي الخطاب عن صفوان عن ابن عميرة عن العيص مثله

(The book) 'Kamil Al Ziyaraat' – A group of my elders, from Muhammad Al Attar, from Ahmad Bin Abu Zahir, from Ibn Abu Al Khattab, from Safwan, from Ibn Ameyra, from Al Ays, similar to it.¹⁶⁴

مل، كامل الزيارات أبي عن سعد عن محمد بن الحسين عن صفوان مثله

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Muhammad Bin Al-Husayn, from Safwan, similar to it.¹⁶⁵

يب، تهذيب الأحكام مل، كامل الزيارات ابن الوليد عن الصفار عن محمد بن عبد الجبار عن صفوان مثله.

(The books) 'Tahzeeb Al Ahkaam', (and) 'Kamil Al Ziyaraat' – Ibn Al Waleed, from Al Saffar, from Muhammad Bin Abdul Jabbar, from Safwan, similar to it.¹⁶⁶

21- مل، كامل الزيارات علي بن الحسين عن سعد عن ابن عيسى عن ابن معروف عن ابن المغيرة عن أبي اليسع قال: سأل رجل أبا عبد الله ع و أنا أسمع عن الغسل إذا أتى قبر الحسين ع فقال لا.

(The book) 'Kamil Al Ziyaraat' – Ali Bin Al-Husayn, from Sa'ad, from Ibn Isa, from Ibn Marouf, from Ibn Al Mugheira, from Abu Al Yas'a who said,

'A man asked Abu Abdullah^{-asws} and I was listening, about the bathing when one comes to the grave of Al-Husayn^{-asws}. He^{-asws} said: 'No''.¹⁶⁷

بيان قال الشيخ في يب إنما أراد ع ليس فيه غسل مفروض أو واجب يستحق بتركه العقاب و إن كان فيه غسل مندوب مستحب فيه فضل كثير فلا تنافي بين الأخبار.

Explanation - The Sheykh said in 'Al Tahzeeb' – But rather he^{-asws} meant there isn't any bathing imposed or obligatory, the Punishment would be deserved with neglecting it, and even though there are many merits of bathing in it, recommended in it, so there is not negation between the Ahadeeth.

¹⁶³ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 17

¹⁶⁴ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 18

¹⁶⁵ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 19

¹⁶⁶ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 20

¹⁶⁷ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 21

يب، تهذيب الأحكام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ عَنْ سَلَامَةَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ مَهْرَبَارَ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَيُّوبَ بْنِ نُوحٍ وَعَنْ غَيْرِهِ عَنِ ابْنِ الْمُغَيْرَةِ مِثْلَهُ

(The book) ‘Tahzeeb Al Ahkaam’ – Muhammad Bin Ahmad Bin Dawood, from Salama Bin Muhammad, from Muhammad Bin Al-Husayn Bin Ali Bin Mahziyar, from his father, from his grandfather, from Ayoub Bin Nuh and someone else, from Al Mugheira, **similar to it.**¹⁶⁸

مل، كامل الزيارات جماعة مشايخي عن سعد بن محمد بن الحسين عن أيوب بن نوح وعنه عن ابن المغيرة عن أبي اليسع مثله

(The book) ‘Kamil Al Ziyaraat’ – A group of my elders, from Sa’ad, from Muhammad Bin Al-Husayn, from Ayoub Bin Nuh and someone else, from Ibn Al Mugheira, from Abu Al Yas’a, **similar to it.**¹⁶⁹

مل، كامل الزيارات مُحَمَّدُ بْنُ أَحْمَدَ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ مَهْرَبَارَ عَنْ أَبِيهِ عَنْ أَيُّوبَ بْنِ نُوحٍ وَعَنْ غَيْرِهِ مِثْلَهُ

(The book) ‘Kamil Al Ziyaraat’ – Muhammad Bin Ahmad, from Al-Hassan Bin Ali Bin Mahziyar, from his father, from Ayoub Bin Nuh, and someone else, **similar to it.**¹⁷⁰

25- مل، كامل الزيارات جَعْفَرُ بْنُ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْعَلَوِيِّ عَنِ عَبْدِ اللَّهِ بْنِ تَيْمِيكٍ عَنِ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَبِي حَنِيفَةَ السَّابِقِ عَنْ يُونُسَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كُنْتَ مِنْهُ قَرِيباً يُعْنِي الْحُسَيْنَ ع فَإِنْ أَصَبْتَ غُسْلاً فَاغْتَسِلْ وَ إِلَّا فَتَوَضَّأْ ثُمَّ أَتِهِ.

(The book) ‘Kamil Al Ziyaraat’ – Ja’far Bin Muhammad Bin Ibrahim Al Alawy, from Ubeydullah Bin Naheyk, from Muhammad Bin Ziyad, from Abu Haneefa Al Sabiq, from Yunus Bin Ammar,

‘From Abu Abdullah^{-asws} having said: ‘When you were to be near to him^{-asws}, meaning Al-Husayn^{-asws}, if you can achieve the bathing, then bathe, or else perform Wud’u, then come to him^{-asws}’.¹⁷¹

26- مل، كامل الزيارات مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَعْقُوبَ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَصَّالٍ عَنِ الْعَبَّاسِ بْنِ غَامِرٍ عَنِ الْحُسَيْنِ بْنِ عَطِيَّةَ بْنِ بَابٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْغُسْلِ إِذَا أَتَيْتَ قَبْرَ الْحُسَيْنِ ع قَالَ لَيْسَ عَلَيْكَ غُسْلٌ.

(The book) ‘Kamil Al Ziyaraat’ – Muhammad Bin Ahmad Bin Yaqoub, from Ali Bin Al-Hassan Bin Fazzal, from Al Abbas Bin Aamir, from Al-Hassan Bin Atiyya Bin Bab who said,

‘I asked Abu Abdullah^{-asws} about the bathing when one comes to the grave of Al-Husayn^{-asws}. He^{-asws} said: ‘It isn’t (obligatory) upon you to bathe’’.¹⁷²

27- مل، كامل الزيارات الْحُسَيْنُ بْنُ زَبْرَقَانَ الطَّرْبَرِيُّ بِإِسْنَادٍ لَهُ يَرْفَعُهُ إِلَى الصَّادِقِ ع قَالَ: قُلْتُ لِمَا أَتَيْنَا قَبْرَ الْحُسَيْنِ بْنِ عَلِيٍّ ع فَيَضَعُ عَلَيْنَا الْغُسْلُ لِلزِّيَارَةِ مِنَ الْبَرْدِ أَوْ غَيْرِهِ

(The book) ‘Kamil Al Ziyaraat’ – Al-Hassan Bin Zabrqan Al Tayri, by a chain of his raising it to,

‘Al-Sadiq^{-asws}, he (the narrator) said, ‘I said, ‘Sometimes we come to the grave of Al-Husayn^{-asws} and it is difficult upon us to bathe for the Ziyarat due to the cold or something else’.

¹⁶⁸ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 22

¹⁶⁹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 23

¹⁷⁰ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 24

¹⁷¹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 25

¹⁷² Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 26

فَقَالَ عَمَّنِ اغْتَسَلَ فِي الْفُرَاتِ وَ زَارَ الْحُسَيْنَ ع كُتِبَ لَهُ مِنَ الْفَضْلِ مَا لَا يُحْصَى فَمَتَى مَا رَجَعَ إِلَى الْمَوْضِعِ الَّذِي اغْتَسَلَ فِيهِ وَ تَوَضَّأَ وَ زَارَ الْحُسَيْنَ كُتِبَ لَهُ ذَلِكَ الثَّوَابُ.

He^{-asws} said: ‘One who bathes in the Euphrates and visits Al-Husayn, merits will be Written for him what cannot be counted. So, when he returns to the place which he had bathed in, and he performs Wud’u and visits Al-Husayn^{-asws}, that Reward will be Written for him’¹⁷³

28- مل، كامل الزيارات مُحَمَّدُ الْحَمَيْرِيُّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادِ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثٍ لَهُ طَوِيلٍ قَالَ أَنَا رَجُلٌ فَقَالَ لَهُ هَلْ يُزَارُ وَالِدُكَ

(The book) ‘Kamil Al Ziyaraat’ – Muhammad Al Himeyri, from his father, from Ali Bin Muhammad Bin Salim, from Muhammad Bin Khalid, from Abdullah Bin Hammad Al Basry, from Abdullah Bin Abdul Rahma Al Asamma, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} in a lengthy Hadeeth of his^{-asws}. He (the narrator) said, ‘A man came to him^{-asws}. He said to him^{-asws}, ‘Should one visit your^{-asws} father^{-asws} (Al-Husayn^{-asws})?’

فَقَالَ نَعَمْ

He^{-asws} said: ‘Yes’.

قَالَ مَا لِمَنِ اغْتَسَلَ فِي الْفُرَاتِ ثُمَّ أَنَا

He said, ‘What is for the one who bathes in the Euphrates, then comes to him^{-asws}?’

قَالَ إِذَا اغْتَسَلَ مِنْ مَاءِ الْفُرَاتِ وَ هُوَ يُرِيدُهُ تَسَاقَطَتْ عَنْهُ خَطَايَاهُ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ وَ ذَكَرَ الْحَدِيثَ بِطَوِيلِهِ.

He^{-asws} said: ‘When he bathes from water of the Euphrates and he is intending him^{-asws}, his misdeeds drop off from him to be like the day his mother had given him birth’ – and he mentioned the Hadeeth in its (full) length’¹⁷⁴

29- مل، كامل الزيارات الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ عَامِرٍ عَنْ أَحْمَدَ بْنِ عَلَوَيْهِ الْأَصْبَهَانِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ النَّقْفِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَانَ يَقُولُ بَعْدَ غُسْلِ الزِّيَارَةِ إِذَا فَرَعَ اللَّهُمَّ اجْعَلْهُ لِي نُورًا وَ طَهُورًا وَ جِزْرًا وَ كَافِيًا مِنْ كُلِّ دَاءٍ وَ سُئْمٍ وَ مِنْ كُلِّ آفَةٍ وَ عَاهَةِ وَ طَهَّرْ بِهِ قَلْبِي وَ جَوَارِحِي وَ لَحْمِي وَ دَمِي وَ شَعْرِي وَ بَشْرِي وَ مَحْيِي وَ عِظَامِي وَ عَصَبِي وَ مَا أَقْلَبَ الْأَرْضُ مَتِي وَ اجْعَلْهُ لِي شَاهِدًا يَوْمَ الْقِيَامَةِ وَ يَوْمَ حَاجَتِي وَ فُقْرِي وَ فَاقَتِي.

(The book) ‘Kamil Al Ziyaraat’ – Al-Husayn Bin Muhammad Bin Aamir, from Ahmad Bin Alawiya Al Asbahany, from Ibrahim Bin Muhammad Al Saqafy, raising it to,

Abu Abdullah^{-asws}, he^{-asws} had said after bathing of the Ziyarat, when he was free: ‘O Allah^{-azwj!} Make it a Noor, and cleaning, and protection, and sufficing from every illness, and sickness, and from every affliction and disability, and Purify my heart with it and my limbs, and my flesh and my blood, and my hair and my skin, and my mind and my bones, and my nerves, and whatever the ground carries from me, and Make it a witness for me on the Day of Qiyamah, and the Day of my need, and my poverty, and my destitution!’¹⁷⁵

¹⁷³ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 27

¹⁷⁴ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 28

¹⁷⁵ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 29

يب، تهذيب الأحكام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ عَنْ أَبِي بَشْرٍ بْنِ إِبْرَاهِيمَ الْقُمِّيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الرَّعْفَرِيِّ عَنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّعْفِيِّ مِثْلَهُ.

(The book) 'Tahzeeb Al Ahkaam' – Muhammad Bin Ahmad Bin Dawood, from Abu Bishr Bin Ibrahim Al Qummi, from Al-Husayn Bin Ali Al Zafrany, from Ibrahim Bin Muhammad Al Saqafy, similar to it.¹⁷⁶

31- مل، كامل الزيارات مُحَمَّدُ بْنُ هَمَّامِ بْنِ سُهَيْلِ الْإِسْكَافِيِّ عَنِ الْقَزَائِيِّ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ الرَّوَّاسِيِّ عَمَّنْ حَدَّثَهُ عَنْ بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَتَى قَبْرَ الْحُسَيْنِ بْنِ عَلِيٍّ ع فَتَوَضَّأَ وَ اغْتَسَلَ فِي الْفُرَاتِ لَمْ يَرْفَعْ قَدَمًا وَ لَمْ يَضَعْ قَدَمًا إِلَّا كَتَبَ اللَّهُ لَهُ حَجَّةً وَ عُمْرَةً.

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Hammam Bin Suheyl Al Iskary, from Al Fazary, from Al-Hassan Bin Abdul Rahman Al Rawwasy, from the one who narrated it, from Bashir Al Dahhan,

'From Abu Abdullah^{asws} having said: 'One who comes to the grave of Al-Husayn^{asws} Bin Ali^{asws}, so he perform Wud'u and bathes in the Euphrates, will not raise a foot and will not place a foot except Allah^{azwj} will Write for him a Hajj and an Umrah''.¹⁷⁷

يب، تهذيب الأحكام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ عَنْ عَلِيِّ بْنِ حَبِشَةَ بْنِ فُوَيْدٍ عَنِ الْقَزَائِيِّ مِثْلَهُ.

(The book) 'Tahzeeb Al Ahkaam' – Muhammad Bin Ahmad Bin Dawood, from Ali Bin Habashy Bin Quwiny, from Al Fazary, similar to it.¹⁷⁸

33- مل، كامل الزيارات أَبِي وَ ابْنُ الْوَلِيدِ عَنِ ابْنِ أَبِي عَنِيٍّ عَنِ الْأَهْوَارِيِّ عَنِ فَضَالَةَ عَنِ يُوسُفَ الْكُنَّاسِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَتَيْتَ قَبْرَ الْحُسَيْنِ بْنِ عَلِيٍّ ع فَأَتِ الْفُرَاتِ وَ اغْتَسِلْ بِحَيْثُ جِئْتَ بِهِ.

(The book) 'Kamil Al Ziyaraat' – My father and Ibn Al Waleed, from Ibn Aban, from Al Ahwazy, from Fazalat, from Yusuf Al Kunasy,

'From Abu Abdullah^{asws} having said: 'When you come to the grave of Al-Husayn^{asws} Bin Ali^{asws}, come to the Euphrates and bathe facing his^{asws} grave''.¹⁷⁹

34- مل، كامل الزيارات جَعْفَرُ بْنُ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ الْمُوسَوِيِّ عَنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ عَنِ مُحَمَّدِ بْنِ الْفَرَّاشِ عَنِ إِبْرَاهِيمَ بْنِ مُحَمَّدِ الطَّحَّانِ عَنِ بَشِيرِ الدَّهَّانِ عَنِ رِفَاعَةَ بْنِ مُوسَى النَّخَّاسِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا مَنْ خَرَجَ إِلَى قَبْرِ الْحُسَيْنِ ع عَارِفًا بِحَقِّهِ وَ اغْتَسَلَ فِي الْفُرَاتِ وَ خَرَجَ مِنَ الْمَاءِ كَانَ كَمِثْلِ الَّذِي خَرَجَ مِنَ الدُّنُوبِ فَإِذَا مَشَى إِلَى الْحَبْرِ لَمْ يَرْفَعْ قَدَمًا وَ لَمْ يَضَعْ أُخْرَى إِلَّا كَتَبَ اللَّهُ لَهُ عَشْرَ حَسَنَاتٍ وَ مَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ.

(The book) 'Kamil Al Ziyaraat' – Ja'far Bin Abdullah Bin Ibrahim Bin Ubeydullah Al Musawy, from Ubeydullah Bin Naheykh Bin Al Firash, from Ibrahim Bin Muhammad Al Tahhan, from Bashir Al Dahhan, from Rifa'at Bin Musa Al Nakhhas,

'From Abu Abdullah^{asws} having said: 'The one who goes out to the grave of Al-Husayn knowing of his^{asws} right, and bathes in the Euphrates, and comes out from the water, would be like the one, who has come out from his sins. When he walks to the (Holy) enclosure, he will not raise

¹⁷⁶ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 30

¹⁷⁷ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 31

¹⁷⁸ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 32

¹⁷⁹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 33

a good and will not place another except Allah^{-azwj} will Write for him ten good deeds, and delete from him ten evil deeds”^{.180}

يب، تهذيب الأحكام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ زِيَادٍ عَنِ ابْنِ هَبِيكٍ مِثْلَهُ.

(The book) ‘Tahzeeb Al Ahkaam’ – Muhammad Bin Ahmad Bin Dawood, from Al-Hassan Bin Muhammad, from Humejd Bin Ziyad, from Ibn Naheyk, similar to it.¹⁸¹

36- يب، تهذيب الأحكام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ عَنِ مُحَمَّدِ بْنِ هَمَّامٍ عَنِ الْفَزَارِيِّ عَنِ مُحَمَّدِ بْنِ عِمْرَانَ عَنِ حَسَنِ بْنِ الْحُسَيْنِ عَنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ مُحَمَّدِ بْنِ أَيُّوبَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِلَّهِ مَلَائِكَةً مُوَكَّلِينَ بِقَبْرِ الْحُسَيْنِ ع فِإِذَا هَمَّ الرَّجُلُ بِزِيَارَتِهِ فَاعْتَسَلَ نَادَاهُ مُحَمَّدٌ ص يَا وَفَدَ اللَّهُ أَنْبِشُرُوا بِمِرَاقَتِي فِي الْجَنَّةِ وَ نَادَاهُ أَمِيرُ الْمُؤْمِنِينَ ع أَنَا ضَامِنٌ لِقَضَاءِ حَوَائِجِكُمْ وَ دَفْعِ الْبَلَاءِ عَنْكُمْ فِي الدُّنْيَا وَ الْآخِرَةِ

(The book) ‘Tahzeeb Al Ahkaam’ – Muhammad Bin Ahmad Bin Dawood, from Muhammad Bin Hammam, from Al Fazary, from Muhammad Bin Imran, from Hassan Bin Al-Husayn, from Muhammad Bin Ismail, from Muhammad Bin Ayoub, from Al Haris Bin Al Mugheira,

‘From Abu Abdullah^{-asws} having said: ‘For Allah^{-azwj} there are Angles Allocated with the grave of Al-Husayn^{-asws}. When a man thinks of visiting him^{-asws} so he bathes, Muhammad^{-saww} calls out to him: ‘O delegate of Allah^{-azwj}! Receive glad tidings of my^{-saww} friendship in the Paradise!’ And Amir Al Momineen^{-asws} calls out to him: ‘I^{-asws} am a guarantor for fulfilment of your needs, and repelling the afflictions away from you, in the world and the Hereafter!’

ثُمَّ اكْتَفَتْهُمُ النَّبِيُّ ص وَ عَلِيٌّ ع عَنْ أَمَّاخِيمَ وَ عَنْ سَمَائِلِهِمْ حَتَّى يَنْصَرِفُوا إِلَى أَهْلِيهِمْ.

Then the Prophet^{-saww} and Ali^{-asws} get them surrounded (by the Angels) on their right and on their left until they leave to go to their families”^{.182}

37- يب، تهذيب الأحكام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ عَنِ ابْنِ حُرَيْثٍ عَنِ عَمْرِو بْنِ الْحَسَنِ الْأَشْثَانِيِّ عَنِ أَحْمَدَ بْنِ مُوسَى بْنِ إِسْحَاقَ التَّمِيمِيِّ عَنِ أَحْمَدَ بْنِ قُتَيْبَةَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ سُئِلَ عَنِ الرَّائِرِ لِقَبْرِ الْحُسَيْنِ ع فَقَالَ مَنْ اعْتَسَلَ فِي الْفَرَاتِ ثُمَّ مَشَى إِلَى قَبْرِ الْحُسَيْنِ ع كَانَ لَهُ بِكُلِّ قَدَمٍ يَرْفَعُهَا وَ يَضَعُهَا حَجَّةٌ مُتَقَبَّلَةٌ بِمَنَاسِكِهَا.

(The book) ‘Tahzeeb Al Ahkaam’ – Muhammad Bin Ahmad Bin Dawood, from Ibn Hureys, from Amro Bin Al-Hassan Al Ashnany, from Ahmad Bin Musa Bin Is’haq Al Tameemi, from Ahmad Bin Quteyba, from Al-Husayn Bin Saeed,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, he^{-asws} was asked about the visitor to the grave of Al-Husayn^{-asws}. He^{-asws} said: ‘One who bathes in the Euphrates, then walks to the grave of Al-Husayn^{-asws}, with each step he raises and places, for him would be an Accepted Hajj with its rituals”^{.183}

38- يب، تهذيب الأحكام أَبُو طَالِبٍ الْأَنْبَارِيُّ عَنِ الْأَخْتَبِ بْنِ عَلِيٍّ عَنِ ابْنِ مَسْعَدَةَ عَنِ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ ابْنِ مُسْكَانَ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَتَيْتَ الْحُسَيْنَ ع فَمَا تَقُولُ

¹⁸⁰ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 34

¹⁸¹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 35

¹⁸² Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 36

¹⁸³ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 34 H 37

(The book) 'Tahzeeb Al Ahkaam' – Abu Talib Al Anbary, from Al Ahnaf Bin Ali, from Ibn Mas'ada, from Ismail Bin Mihran, from Abdullah Bin Abdul Rahman, from Ibn Muskan, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'When you come to Al-Husayn^{-asws}, what are you saying?'

قُلْتُ أَشْيَاءَ أَسْمَعُهَا مِنْ رِوَاةِ الْحَدِيثِ بِمَنْ سَمِعَ مِنْ أَبِيكَ

I said, 'Thing I have heard from reporters of the Ahadeeth, from the ones who heard from your^{-asws} father^{-asws}'.

قَالَ أَفَلَا أَخْبَرْتُكَ عَنْ أَبِي عَنْ جَدِّي عَلِيِّ بْنِ الْحُسَيْنِ ع كَيْفَ كَانَ يَصْنَعُ فِي ذَلِكَ

He^{-asws} said: 'Shall I^{-asws} inform you from my^{-asws} father^{-asws}, from my^{-asws} grandfather Ali^{-asws} Bin Al-Husayn^{-asws}, how he^{-asws} used to do regarding that?'

قَالَ قُلْتُ بَلَى جُعِلْتُ فِدَاكَ

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

قَالَ إِذَا أَرَدْتَ الْخُرُوجَ إِلَى أَبِي عَبْدِ اللَّهِ ع فَصُمْ قَبْلَ أَنْ تُخْرَجَ ثَلَاثَةَ أَيَّامٍ يَوْمَ الْأَرْبَعَاءِ وَ الْحَمِيسِ وَ يَوْمَ الْجُمُعَةِ فَإِذَا أَمْسَيْتَ لَيْلَةَ الْجُمُعَةِ فَصَلِّ صَلَاةَ اللَّيْلِ ثُمَّ قُمْ فَانظُرْ فِي نَوَاجِي السَّمَاءِ وَ اغْتَسِلْ تِلْكَ اللَّيْلَةَ قَبْلَ الْمَغْرَبِ ثُمَّ تَنَامْ عَلَى طَهْرٍ فَإِذَا أَرَدْتَ الْمَشْيَ إِلَى اللَّهِ فَاغْتَسِلْ وَ لَا تَصَيَّبْ وَ لَا تَدَّهِنْ وَ لَا تَكْتَجِلْ حَتَّى تَأْتِيَ الْقَبْرَ.

He^{-asws} said: 'When you intend to go out to Abu Abdullah^{-asws}, fast three days before you go out – the Wednesday, and the Thursday and the day of Friday. When it is evening of the night of Friday, pray the night Salat, then stand and look into areas of the sky and bathe on that night before Al Maghrib. Then sleep upon cleanliness. When you want to walk to him, then bathe and neither apply perfume nor oil, nor Kohl, until you come to the grave".¹⁸⁴

باب 35 زيارته صلوات الله عليه المطلقة و هي عدة زيارات منها مسندة و منها مأخوذة من كتب الأصحاب بغير إسناد

CHAPTER 35 – HIS^{-asws} GENERAL ZIYARAAT, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HIM^{-asws}, AND THESE ARE A NUMBER OF ZIYARAAT, FROM THESE ARE ATTRIBUTED AND FROM THESE ARE TAKEN FROM BOOKS OF THE COMPANIONS WITHOUT CHAINS OF ATTRIBUTION

1- مل، كامل الزيارات مُحَمَّدُ بْنُ جَعْفَرِ الرَّزَّازِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَبِي نُجْرَانَ عَنْ زَيْدِ بْنِ إِسْحَاقَ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا دَخَلْتَ الْحَيْرَ فَقُلِ اللَّهُمَّ إِنَّ هَذَا مَقَامٌ أَكْرَمَنِي بِهِ وَ شَرَّفْتَنِي بِهِ اللَّهُمَّ فَأَعْظِمْنِي فِيهِ رَغْبَتِي عَلَى حَقِيقَةِ إِيْمَانِي بِكَ وَ بِرُسُلِكَ

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far Al Razzaz, from Ibn Abu Al Khattab, from Ibn Abu Najran, from Yazeed Bin Is'haq, from Al-Hassan Bin Atiyya,

'From Abu Abdullah^{-asws} having said: 'When you enter the (Holy) enclosure, say, 'O Allah^{-azwj}! This is a site You^{-azwj} have Honoured me with and Ennobled me with! O Allah^{-azwj}! Grant me in it, my desires upon the reality of my Eman with You^{-azwj} and with Your^{-azwj} Rasool^{-saww}!'

سَلَامٌ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ وَ سَلَامٌ عَلَى مَلَائِكَتِهِ فِيمَا تَرُوحُ بِهِ الرَّائِحَاتُ الطَّاهِرَاتُ لَكَ وَ عَلَيْكَ وَ سَلَامٌ عَلَى مَلَائِكَةِ اللَّهِ الْمُقَرَّبِينَ وَ سَلَامٌ عَلَى الْمُسْلِمِينَ لَكَ بِقُلُوبِهِمُ النَّاطِقِينَ لَكَ بِفَضْلِكَ بِأَلْسِنَتِهِمْ

Greeting be upon you, O son^{-asws} of Rasool-Allah^{-saww}, and greeting be upon His^{-azwj} Angels during what comes with the pure breezes to you^{-asws} and upon you^{-asws}, and greeting be upon the Angels of Proximity of Allah^{-azwj}, and greeting be upon the ones submitting to you^{-asws} with their hearts, the speakers for you^{-asws} with Your^{-azwj} merits with their tongues!

أَشْهَدُ أَنَّكَ صَادِقٌ صَادِقٌ صَادِقٌ فِيمَا دَعَوْتَ إِلَيْهِ وَ صَدَقْتَ فِيمَا أَتَيْتَ بِهِ وَ أَنَّكَ نَارُ اللَّهِ فِي الْأَرْضِ مِنَ الدَّمِ الَّذِي لَا يُدْرِكُ نَارُهُ مِنَ الْأَرْضِ إِلَّا بِأَوْلِيَائِكَ

I testify that you^{-asws} are truthful, a confirmer of truth, and that you^{-asws} were truthful in what you^{-asws} called towards and truthful in what you^{-asws} brought, and that you^{-asws} are the avenger of Allah^{-azwj} on earth for the blood whose revenge cannot be attained except through His^{-azwj} Chosen ones!

اللَّهُمَّ حَبِّبْ إِلَيَّ مَشَاهِدَهُمْ وَ شَهَادَتَهُمْ حَتَّى تُلْحِقَنِي بِهِمْ وَ تَجْعَلَنِي لَهُمْ فَرَطاً وَ تَابِعاً فِي الدُّنْيَا وَ الْآخِرَةِ

O Allah^{-azwj}! Make me love their places and their martyrdom so that You^{-azwj} may Join me with them^{-asws} and make me a forerunner and follower of them^{-asws} in this world and the Hereafter!

ثُمَّ تَمْشِي قَلِيلاً وَ تُكَبِّرُ سَبْعَ تَكْبِيرَاتٍ ثُمَّ تَقُومُ بِجِوَالِ الْقَبْرِ وَ تَقُولُ سُبْحَانَ الَّذِي سَبَّحَ لَهُ الْمَلِكُ وَ الْمَلَكُوتُ وَ قَدَسَتْ بِأَسْمَائِهِ جَمِيعَ خَلْقِهِ وَ سُبْحَانَ الْمَلِكِ الْقُدُّوسِ رَبِّ الْمَلَائِكَةِ وَ الرُّوحِ

Then walk a little and exclaim seven Takbeer, then stand facing the grave and say, 'Glory be to the One to Whom belong the Dominion and the Realm, and by Whose Names all of His^{-azwj} Creation declare sanctity! Glory be to the Holy King, Lord^{-azwj} of the Angels and the Spirit!

اللَّهُمَّ اكْتُبْنِي فِي وَفْدِكَ إِلَى حَيْرِ بَقَاعِكَ وَ حَيْرِ خَلْقِكَ اللَّهُمَّ الْعَنِ الْجَبْتَ وَ الطَّاعُوتَ وَ الْعَنِ أَتْبَاعَهُمْ وَ أَتْبَاعَهُمْ

O Allah^{-azwj}! Write me among those who journey to the best of Your^{-azwj} lands and the best of Your^{-azwj} creation! O Allah^{-azwj}! Curse the idols and tyrants, and curse their followers and supporters (see Dua e Sanamay Qureysh for explanations)!

اللَّهُمَّ أَشْهَدْنِي مَشَاهِدَ الْحَيْرِ كُلِّهَا مَعَ أَهْلِ بَيْتِ نَبِيِّكَ اللَّهُمَّ تَوَفَّنِي مُسْلِماً وَ اجْعَلْ لِي قَدَمًا مَعَ الْبَاقِينَ الْوَارِثِينَ الَّذِينَ يَرْتُونَ الْأَرْضَ مِنْ عِبَادِكَ الصَّالِحِينَ

O Allah^{-azwj}! Let me witness all the scenes of goodness with the Progeny^{-asws} of Your^{-azwj} Prophet^{-saww}! O Allah^{-azwj}! Cause me to die as a Muslim, and Grant me a place among the enduring inheritors, those who will inherit the earth among Your^{-azwj} righteous servants!

ثُمَّ تُكَبِّرُ خَمْسَ تَكْبِيرَاتٍ ثُمَّ تَمْشِي قَلِيلاً وَ تَقُولُ اللَّهُمَّ إِنِّي بِكَ مُؤْمِنٌ وَ بِوَعْدِكَ مُوقِنٌ اللَّهُمَّ اكْتُبْ لِي إِيمَاناً وَ تَبَتُّهُ فِي قَلْبِي اللَّهُمَّ اجْعَلْ مَا أَقُولُ بِلِسَانِي حَقِيقَةً فِي قَلْبِي وَ شَرِيعَةً فِي عَمَلِي اللَّهُمَّ اجْعَلْنِي مِمَّنْ لَهُ مَعَ الْحُسَيْنِ ع قَدَمًا ثَابِتاً وَ أَتْبَتِي فِيمَنْ اسْتَشْهَدَ مَعَهُ

Then exclaim fifty Takbeer, then walk a little and say, 'O Allah-^{azwj}! I am a believer in You-^{azwj} and convinced of Your-^{azwj} Promise! O Allah-^{azwj}! Write for me Eman and Affirmation in my heart! O Allah-^{azwj}! Make what I am saying with my tongue to be a reality in my heart and Legislate it in my actions! O Allah-^{azwj}! Make me from the ones having a firm footing for him with Al-Husayn-^{asws}, and Affirm me among the ones martyred with him-^{asws}!'

ثُمَّ كَبَّرَ ثَلَاثَ تَكْبِيرَاتٍ وَ تَرَفَعَ يَدَيْكَ حَتَّى تَضَعَهُمَا مَعًا عَلَى الْقَبْرِ ثُمَّ تَقُولُ أَشْهَدُ أَنَّكَ طَهَّرْتَ طَاهِرًا مِنْ طَهْرٍ طَاهِرٍ طَهَّرْتَ وَ طَهَّرْتَ لَكَ الْبِلَادُ وَ طَهَّرْتَ
أَرْضُ أَنْتَ بِهَا وَ طَهَّرَ حَرَمُهَا

Then exclaim three Takbeer and raise your hands until you place them together upon the grave, then say, 'I testify You-^{azwj} are pure, purified, from a lineage that is pure and purified! You-^{asws} were purified, and the lands were purified for your-^{asws} sake. The ground where you-^{asws} reside is purified, and its sanctuary is purified!'

أَشْهَدُ أَنَّكَ أَمَرْتَ بِالْقِسْطِ وَ دَعَوْتَ إِلَيْهِ وَ أَنَّكَ نَارَ اللَّهِ فِي أَرْضِهِ حَتَّى يَسْتَنْبِرَ لَكَ مِنْ جَمِيعِ خَلْقِهِ

I testify that you-^{asws} have instructed with the fairness and called to it, and you-^{asws} are a retaliator of Allah-^{azwj} in His-^{azwj} earth until He-^{azwj} Incites (retaliation) for you-^{asws} from the entirety of His-^{azwj} creatures!'

ثُمَّ صَغَّ حَدَيْكَ جَمِيعًا عَلَى الْقَبْرِ ثُمَّ تَجْلِسُ فَتَذْكُرُ اللَّهَ بِمَا شِئْتَ وَ تَوَجَّهَ إِلَى اللَّهِ فِيمَا شِئْتَ أَنْ تَتَوَجَّهَ ثُمَّ تَعُودُ فَتَضَعُ يَدَيْكَ عِنْدَ رِجْلِهِ ثُمَّ تَقُولُ صَلَوَاتُ اللَّهِ
عَلَى رُوحِكَ وَ عَلَى بَدَنِكَ صَدَقْتَ وَ أَنْتَ الصَّادِقُ الْمُصَدَّقُ وَ قَتَلَ اللَّهُ مَنْ قَتَلَكَ بِالْأَيْدِي وَ الْأَلْسُنِ

Then place your cheeks together upon the grave, then be seated and do Zikr of Allah-^{azwj} with whatever you desire to, and supplicate to Allah-^{azwj} regarding whatever you like to supplicate, then repeat and place your hands by his-^{asws} legs, then say, 'May the Salawaat of Allah-^{azwj} be upon your-^{asws} soul, and upon your-^{asws} body! You-^{asws} spoke the truth, and you-^{asws} are the truthful, the ratifier, and may Allah-^{azwj} Kill (Destroy) the ones who killed you-^{asws} by the hands and the tongues!'

ثُمَّ تُقْبِلُ إِلَى عَلِيِّ ابْنِهِ فَتَقُولُ مَا أَحْبَبْتَ ثُمَّ تَقُولُ قَائِمًا فَتَسْتَقْبِلُ الْقُبُورَ فُجُورَ الشُّهَدَاءِ فَتَقُولُ السَّلَامُ عَلَيْكُمْ أَيُّهَا الشُّهَدَاءُ أَنْتُمْ لَنَا فَرَطٌ وَ نَحْنُ لَكُمْ نَبِيحٌ
أَبْشُرُوا بِمَوْعِدِ اللَّهِ الَّذِي لَا خُلْفَ لَهُ اللَّهُ مُدْرِكٌ لَكُمْ وَ تَرَكُمُ وَ مُدْرِكٌ لَكُمْ فِي الْأَرْضِ عَدُوُّهُ أَنْتُمْ سَادَةُ الشُّهَدَاءِ فِي الدُّنْيَا وَ الْآخِرَةِ

Then come to his-^{asws} son-^{asws} Ali-^{asws} (Al-Akbar). Then stand upright facing the graves, the graves of the martyrs. Say, 'The greeting be upon you-^{asws} all, O martyrs! You are our forerunners, and we are your followers. Rejoice in the Promise of Allah-^{azwj}, which never fails! Allah-^{azwj} will Fulfil His-^{azwj} Promise to you and take vengeance for you, and He-^{azwj} will Make you-^{asws} reach His-^{azwj} enemy on earth! You-^{asws} are chief of the martyrs in this world and the Hereafter!'

ثُمَّ تَجْعَلُ الْقَبْرَ بَيْنَ يَدَيْكَ ثُمَّ تُصَلِّي مَا بَدَأَ لَكَ ثُمَّ تَقُولُ جَنَّتْ وَأَفْدَأَ إِلَيْكَ وَ أَنْتَ سَأَلَ إِلَى اللَّهِ بِكَ فِي جَمِيعِ حَوَائِجِي مِنْ أَمْرِ دُنْيَايَ وَ آخِرَتِي بِكَ يَتَوَسَّلُ
الْمُتَوَسِّلُونَ إِلَى اللَّهِ فِي حَوَائِجِهِمْ وَ بِكَ يُدْرِكُ عِنْدَ اللَّهِ أَهْلُ الرِّبَاتِ طَلِبَتَهُمْ

Then make the grave to be in front of you (in the direction of Kabah)¹⁸⁵. Then pray Salat whatever comes to you, then say, 'I have come as a delegate to you^{-asws} and seeking means to Allah^{-azwj} through you^{-asws} regarding the entirety of my needs from matters of my world and my Hereafter! By you^{-asws} the seekers of the means, seek nearness to Allah^{-azwj} regarding their needs, and through you^{-asws} the ascetic people achieve their search (for salvation)!'

ثُمَّ تَكْبِيرٌ إِحْدَى عَشْرَةَ تَكْبِيرَةً مُتَّابِعَةً وَ لَا تُعَجِّلْ فِيهَا ثُمَّ تَمْشِي قَلِيلًا فَتَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ فَتَقُولُ الْحَمْدُ لِلَّهِ الْوَاحِدِ الْمَوْجِدِ فِي الْأُمُورِ كُلِّهَا خَلَقَ الْخَلْقَ فَلَمْ يَغِبْ شَيْءٌ مِنْ أُمُورِهِمْ عَنْ عِلْمِهِ فَعَلِمَهُ بِهُدْرَتِهِ ضَمِنَتْ الْأَرْضُ وَمَنْ عَلَيْهَا دَمَكَ وَ تَارَكَ يَا ابْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ

Then exclaim eleven Takbeer consecutively and do not be hasty in it. Then walk a little and stand facing the Qiblah. Say, 'The Praise is for Allah^{-azwj}, the One, the Unique in the Commands, all of them! He^{-azwj} Created the creation, so nothing from their matters is hidden from His^{-azwj} Knowledge! By His^{-azwj} Power, the earth and the ones upon it your^{-asws} blood and your^{-asws} retaliation is guaranteed, O son^{-asws} of Rasool-Allah^{-azwj}, may the Salawaat of Allah^{-azwj} be upon you^{-asws}!

أَشْهَدُ أَنَّ لَكَ مِنَ اللَّهِ مَا وَعَدَكَ مِنَ النَّصْرِ وَالْفَتْحِ وَأَنَّ لَكَ مِنَ اللَّهِ الْوَعْدَ الصَّادِقَ فِي هَلَاكِ أَعْدَائِكَ وَ تَمَامِ مَوْعِدِ اللَّهِ بِإِيَّاكَ

I testify that you^{-asws} have from Allah^{-azwj} what He^{-azwj} Promised you^{-asws} of victory and triumph, and that you^{-asws} have from Allah^{-azwj} the truthful Promise regarding the destruction of your^{-asws} enemies and the fulfilment of the Promise of Allah^{-azwj} to you^{-asws}!

أَشْهَدُ أَنَّ مَنْ تَبِعَكَ الصَّادِقُونَ الَّذِينَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِيهِمْ أَوْلِيَاكَ هُمُ الصَّادِقُونَ وَ الشُّهَدَاءُ عِنْدَ رَبِّهِمْ هُمْ أَجْرُهُمْ وَ نُورُهُمْ

I testify that the one who follow you^{-asws}, the truthful ones, those Allah^{-azwj} Blessed and Exalted Said regarding them: **they are the truthful and the martyrs in the Presence of their Lord. For them would be their Recompense and their Light [57:19]!**

ثُمَّ كَبْرٍ سَبْعَ تَكْبِيرَاتٍ ثُمَّ تَمْشِي قَلِيلًا ثُمَّ تَسْتَقْبِلُ الْقَبْرَ وَ تَقُولُ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ خَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا

Then exclaim seven Takbeer. Then walk a little, then face the grave and say, **'The Praise is for Allah, Who did not Take a son, and there does not happen to be an associate for Him in the Kingdom [17:111] and He Created all things, so He Ordained a Determination (for it) [25:2]!**

أَشْهَدُ أَنَّكَ دَعَوْتَ إِلَى اللَّهِ وَ إِلَى رَسُولِهِ وَ وَفَّيْتَ لِلَّهِ بِعَهْدِهِ وَ قُضِيَ لِلَّهِ بِكَلِمَاتِهِ وَ جَاهَدْتَ فِي سَبِيلِ اللَّهِ حَتَّى أَتَاكَ الْيَقِينُ

I testify you^{-asws} had called to Allah^{-azwj} and to His^{-azwj} Rasool^{-saww}, and you^{-asws} were loyal to Allah^{-azwj} of His^{-azwj} Pact, and you^{-asws} stood for Allah^{-azwj} with His^{-azwj} Words, and you^{-asws} fought in the way of Allah^{-azwj} until the certainty (death) came to you^{-asws}!

لَعَنَّ اللَّهُ أُمَّةً قَتَلْنَاكَ وَ لَعَنَّ اللَّهُ أُمَّةً خَدَلْتَاكَ وَ لَعَنَّ اللَّهُ أُمَّةً خَدَلَّتْ عَنْكَ

¹⁸⁵ As per several other Ahadeeth

May Allah-^{azwj} Curse the community which killed you-^{asws}, and my Allah-^{azwj} Curse the community which abandoned you-^{asws}, and may Allah-^{azwj} Curse the community which turned away from you-^{asws}!

اللَّهُمَّ إِنِّي أَشْهَدُكَ بِالْوَلَايَةِ لِمَنْ وَالَيْتَ وَوَالَيْتَهُ رُسُلَكَ وَأَشْهَدُ بِالْبِرَاءَةِ مِمَّنْ بَرَّتَ مِنْهُ وَبَرَّتَ مِنْهُ رُسُلَكَ

O Allah-^{azwj}! I testify to You-^{azwj} with the friendship for the one who had befriended you-^{asws} and befriended Your-^{azwj} Rasool-^{saww}, and I testify with the disavowing from the ones You-^{azwj} Disavowed from and Your-^{azwj} Rasool-^{saww} disavowed from!

اللَّهُمَّ الْعِنِ الَّذِينَ كَذَّبُوا رُسُلَكَ وَهَدَمُوا كَعْبَتَكَ وَحَرَّفُوا كِتَابَكَ وَسَفَكُوا دِمَاءَ أَهْلِ بَيْتِ نَبِيِّكَ وَأَفْسَدُوا فِي بِلَادِكَ وَاسْتَدَلُّوا عِبَادَكَ

O Allah-^{azwj}! Curse those who belied Your-^{azwj} Rasools-^{as} who destroyed Your-^{azwj} Kabah (Your-^{azwj} Signs), who altered Your-^{azwj} Book, who shed the blood of the Progeny-^{asws} of Your-^{azwj} Prophet-^{saww}, who corrupted Your-^{azwj} lands, and who humiliated Your-^{azwj} servants!

اللَّهُمَّ ضَاعِفْ لَهُمُ الْعَذَابَ فِيمَا جَرَى مِنْ سُبُلِكَ وَبِرِّكَ وَبَحْرِكَ اللَّهُمَّ الْعَنْهُمْ فِي مُسْتَسَرِّ السَّمَاوَاتِ فِي سَمَائِكَ وَأَرْضِكَ

O Allah-^{azwj}! Multiply their Punishment in whatever ways they have deviated from Your-^{azwj} way, and from Your-^{azwj} lands and seas! O Allah-^{azwj}! Curse them in the hidden depths of secrets in Your-^{azwj} skies and Your-^{azwj} earth!

وَ كُلَّمَا دَخَلْتَ الْحَيْرَ فَسَلِّمْ وَ ضَعْ خَدَّكَ عَلَى الْقَبْرِ.

And every time you enter the (Holy) enclosure, greet and place your cheek upon the grave".¹⁸⁶

2- كا، الكافي عَليُّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ يَزِيدَ بْنِ إِسْحَاقَ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ قَالَ: إِذَا فَرَعْتَ مِنَ السَّلَامِ عَلَى الشُّهَدَاءِ فَأَتِ قَبْرَ أَبِي عَبْدِ اللَّهِ ع فَاجْعَلْهُ بَيْنَ يَدَيْكَ ثُمَّ تُصَلِّي مَا بَدَا لَكَ.

(The book) 'Al Kafi' – Ali, from his father, from Ibn Abu Najran, from Yazeed Bin Is'haq, from Al-Hassan Bin Atiyya

'(Abu Abdullah-^{asws}) said: 'When you are free from the greeting upon the martyrs, come to the grave of Abu Abdullah-^{asws}. Make it to be in front of you, then pray Salat whatever comes to you".¹⁸⁷

Note – In Al Kafi this is from Abu Abdullah-^{asws} - Al Kafi – V 4 – The Book of Hajj Ch 228 H 4)

3- مل، كامل الزيارات أَبِي وَ عَلِيُّ بْنُ الْحُسَيْنِ وَ ابْنُ الْوَلِيدِ جَمِيعاً عَنْ سَعْدِ بْنِ ابْنِ عَيْسَى عَنِ الْقَاسِمِ بْنِ بَجَّيْ عَنِ الْحَسَنِ بْنِ رَاشِدٍ عَنِ الْحُسَيْنِ بْنِ تُوَيْرِ بْنِ أَبِي فَاخْتَةَ قَالَ: كُنْتُ أَنَا وَ يُونُسُ بْنُ ظَبْيَانَ وَ الْمُفَضَّلُ بْنُ عُمَرَ وَ أَبُو سَلَمَةَ السَّرَّاجُ جُلُوساً عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ كَانَ الْمُتَكَلِّمُ يُونُسُ وَ كَانَ أَكْبَرَنَا سِنًا فَقَالَ لَهُ جَعَلْتُ فِدَاكَ إِنِّي أَحْضَرْتُ مَجَالِسَ هَؤُلَاءِ الْقَوْمِ يَغْنِي وَ لَدَسَ اب ع فَمَا أَقُولُ

¹⁸⁶ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 1

¹⁸⁷ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 2

(The book) 'Kamil Al Ziyaraat' – My father, and Ali Bin Al-Husayn, and Ibn Al Waleed, altogether from Sa'ad, from Ibn Isa, from Al Qasim Bin Yahya, from Al-Hassan Bin Rashid, from Al-Husayn Bin Suweyr Bin Abu Fakhta who said,

'I and Yunus Bin Zabyan and Al-Mufazzal Bin Umar and Abu Salamah Al-Sarraj were seated in the presence of Abu Abdullah^{-asws}, and the speaker was Yunus, and he was our eldest in age. He said to him^{-asws}, 'May I be sacrificed for you^{-asws}! I tend to attend the gatherings of these people, meaning the children of Abbas (name has been inverted due to Taqiyyah). What should I say?'

قَالَ إِذَا حَضَرْتَهُمْ وَذَكَرْتَنَا فَقُلِ اللَّهُمَّ أَرِنَا الرَّخَاءَ وَالسُّرُورَ فَإِنَّكَ تَأْتِي عَلَى كُلِّ مَا تُرِيدُ

He^{-asws} said: 'When you attend and we^{-asws} are mentioned, say, 'O Allah^{-azwj}! Show us the prosperity and the joy', so you will be given all what you want'.

فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي كَثِيرًا مَا أَدْكُرُ الْحُسَيْنَ ع فَأَيُّ شَيْءٍ أَقُولُ

I said, 'May I be sacrificed for you^{-asws}! I frequently mention Al-Husayn^{-asws}, so which thing should I say?'

قَالَ قُلِ السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ تُعِيدُ ذَلِكَ ثَلَاثًا فَإِنَّ السَّلَامَ يَصِلُ إِلَيْهِ مِنْ قَرِيبٍ وَمِنْ بَعِيدٍ

He^{-asws} said: 'Say, 'The greeting be upon you^{-asws}, O Abu Abdullah^{-asws}', repeating that thrice, for the greeting arrives to him^{-asws} from near and from far'.

ثُمَّ قَالَ إِنَّ أَبَا عَبْدِ اللَّهِ ع لَمَّا مَضَى بَكَتْ عَلَيْهِ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُونَ السَّبْعُ وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَمَنْ يَتَقَلَّبُ فِي الْجَنَّةِ وَالنَّارِ مِنْ خَلْقِ رَبِّنَا وَمَا يُرَى وَمَا لَا يُرَى بُكَاءً عَلَى أَبِي عَبْدِ اللَّهِ ع إِلَّا ثَلَاثَةَ أَشْيَاءَ لَمْ تَبْكِ عَلَيْهِ

Then he^{-asws} said: 'When Abu Abdullah^{-asws} passed away, he^{-asws} was cried upon by the seven skies and the seven earths, and whatever is within these, and whatever is between these, and the ones turning in the Paradise and the Fire, from creatures of our Lord^{-azwj}, and what is seen and what is not seen. They (all) cried upon him^{-asws} except three things which did not cry upon him^{-asws}!'

فَقُلْتُ جُعِلْتُ فِدَاكَ مَا هَذِهِ الثَّلَاثَةُ الْأَشْيَاءُ

I said, 'May I be sacrificed for you^{-asws}! What are these three things?'

قَالَ لَمْ تَبْكِ عَلَيْهِ الْبَصْرَةُ وَلَا دِمَشْقُ وَلَا آلُ عُثْمَانَ

He^{-asws} said: 'Neither Al-Basra, nor Damascus, nor the progeny of Usman cried upon him^{-asws}'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنِّي أُرِيدُ أَنْ أُرْوَرَهُ فَكَيْفَ أَقُولُ وَكَيْفَ أَصْنَعُ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! I intend to visit him^{-asws}, so how should I say and what should I do?'

قَالَ إِذَا أَتَيْتَ أَبَا عَبْدِ اللَّهِ عِ فَاعْتَسِلْ عَلَى شَاطِئِ الْفُرَاتِ ثُمَّ الْبَسْ ثِيَابَكَ الطَّاهِرَةَ ثُمَّ امْشِ حَافِيًا فَإِنَّكَ فِي حَرَمٍ مِنْ حَرَمِ اللَّهِ وَرَسُولِهِ بِالْكَبِيرِ وَالتَّهْلِيلِ وَالتَّمْجِيدِ وَالتَّعْظِيمِ لِلَّهِ كَثِيرًا وَالصَّلَاةِ عَلَى مُحَمَّدٍ ص وَ أَهْلِ بَيْتِهِ حَتَّى تَصِيرَ إِلَى بَابِ الْحُسَيْنِ ع

He^{-asws} said: 'When you come to Abu Abdullah^{-asws}, bathe upon the banks of the Euphrates, then wear your clean clothes, then walk barefooted, for you are in a sanctuary from the sanctuaries of Allah^{-azwj} and His^{-azwj} Rasool^{-sawww}, with the exclamations, and the extollations of Oneness, and the exaltation, and the reverence of Allah^{-azwj}, a lot, and the Salawaat upon Muhammad^{-sawww} and People^{-asws} of his^{-sawww} Household until you come to a door of Al-Husayn^{-asws}.

ثُمَّ قُلِ السَّلَامَ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَ ابْنَ حُجَّتِهِ السَّلَامَ عَلَيْكُمْ يَا مَلَائِكَةَ اللَّهِ وَ رُؤَاةَ قَبْرِ ابْنِ نَبِيِّ اللَّهِ -

Then say, 'The greeting be upon you^{-asws}, O Divine Authority of Allah^{-azwj}, and son^{-asws} of His^{-azwj} Divine Authority! The greeting be upon you O Angels of Allah^{-azwj} and visitors of the grave of a son^{-asws} of Prophet^{-sawww} of Allah^{-azwj}!'

ثُمَّ اْحْطُ عَشْرَ حُطَا فَكَبِّرْ ثُمَّ قِفْ فَكَبِّرْ ثَلَاثِينَ تَكْبِيرَةً ثُمَّ امْشِ حَتَّى تَأْتِيَهُ مِنْ قِبَلِ وَجْهِهِ وَ اسْتَقْبِلْ وَجْهَكَ بِوَجْهِهِ وَ بَجْعَلِ الْقِبْلَةَ بَيْنَ كَتِفَيْكَ ثُمَّ تَقُولُ

Then take ten steps then pause and exclaim thirty Takbeer, then walk until you come from direction of his^{-asws} face, and face your face to his^{-asws} face, and make the Qiblah between your shoulders, then say: -

السَّلَامَ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَ ابْنَ حُجَّتِهِ السَّلَامَ عَلَيْكَ يَا نَارَ اللَّهِ وَ ابْنَ نَارِهِ السَّلَامَ عَلَيْكَ يَا وَتَرَ اللَّهُ الْمُؤْتَوِّرَ فِي السَّمَاوَاتِ وَ الْأَرْضِ

'The greeting be upon you^{-asws} O Divine Authority of Allah^{-azwj} and son^{-asws} of His^{-azwj} Divine Authority! The greeting be upon you^{-asws} O killed one of Allah^{-azwj} and son^{-asws} of His^{-azwj} killed! The greeting be upon you^{-asws}, O retaliator of Allah^{-sawww} and son^{-asws} of his^{-asws} retaliator! The greeting be upon you^{-asws}, O singled one of Allah^{-azwj} in the skies and the earth!

أَشْهَدُ أَنَّ دَمَكَ سَكَنَ فِي الْحُلْدِ وَ افْشَعَرَتْ لَهُ أَظْلَةُ الْعَرْشِ وَ بَكَى لَهُ جَمِيعُ الْخَلَائِقِ وَ بَكَتْ لَهُ السَّمَاوَاتُ السَّبْعُ وَ الْأَرْضُونَ السَّبْعُ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ مَنْ يَنْقَلِبُ فِي الْجَنَّةِ وَ النَّارِ مِنْ خَلْقِ رَبِّنَا وَ مَا لَا يُرَى وَ مَا لَا يُرَى

I testify that your^{-asws} blood has settled in eternity, the canopies of the Throne shuddered for it, all of creation wept for it, the seven skies and the seven earths and all that is within them and between them wept for it, as well as all who dwell in Paradise and Hell from among the creation of our Lord, and all that is seen and all that is unseen!

أَشْهَدُ أَنَّكَ حُجَّةَ اللَّهِ وَ ابْنَ حُجَّتِهِ وَ أَشْهَدُ أَنَّكَ قَتِيلُ اللَّهِ وَ ابْنَ قَتِيلِهِ وَ أَشْهَدُ أَنَّكَ نَارُ اللَّهِ فِي الْأَرْضِ وَ ابْنُ نَارِهِ

I testify you^{-asws} are Divine Authority of Allah^{-azwj} and son^{-asws} of His^{-azwj} Divine Authority, and I testify you^{-asws} are killed one of Allah^{-azwj} and son^{-asws} of His^{-azwj} killed on, and I testify you^{-asws} are a retaliator of Allah^{-azwj} in the earth, and son^{-asws} of His^{-azwj} retaliator!

وَأَشْهَدُ أَنَّكَ وَتُرُّ اللَّهُ الْمُؤْتَوَّرُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَأَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ وَنَصَحْتَ وَوَفَيْتَ وَوَأَفَيْتَ وَجَاهَدْتَ فِي سَبِيلِ رَبِّكَ وَ مَضَيْتَ لِلَّذِي كُنْتُ عَلَيْهِ شَهِيداً وَ مُسْتَشْهِداً وَ شَاهِداً وَ مَشْهُوداً

And I testify you^{-asws} are a single one of Allah^{-azwj} Singled out in the skies and the earth, and I testify you^{-asws} delivered, and advised, and fulfilled were loyal, and fought in the way of your^{-asws} Lord^{-azwj}, and you^{-asws} passed for which you^{-asws} had been upon, a martyr and one whose martyrdom is sought, and witness and witnessed!

أَنَا عَبْدُ اللَّهِ وَ مَوْلَاكَ وَ فِي طَاعَتِكَ وَ الْوَأْفَاءُ إِلَيْكَ أَلْتَمِسُ كَمَالَ الْمَنْزِلَةِ عِنْدَ اللَّهِ وَ ثَبَاتَ الْقَدَمِ فِي الْهَجْرَةِ إِلَيْكَ وَ السَّبِيلَ الَّذِي لَا يُجْتَلَخُ دُونَكَ مِنَ الدُّخُولِ فِي كِفَالَتِكَ الَّتِي أُمِرْتُ بِهَا

I am a servant of Allah^{-azwj} and your^{-asws} friend and in your^{-asws} obedience, and the delegate to it seeking the perfect status in the Presence of Allah^{-azwj}, and firm feet in the emigrating to you^{-asws}, and the way which may obstruct, for entering into your protection which I have been Commanded with!

مَنْ أَرَادَ اللَّهُ بِكُمْ مِنْ أَرَادَ اللَّهُ بِدَأْ بَكُمْ مِنْ أَرَادَ اللَّهُ بِدَأْ بَكُمْ بِكُمْ يُبَيِّنُ اللَّهُ الْكُذِبَ وَ بِكُمْ يُبَاعِدُ اللَّهُ الرِّمَانَ الْكَلْبَ وَ بِكُمْ فَتَحَ اللَّهُ وَ بِكُمْ يُجَنِّمُ اللَّهُ وَ بِكُمْ يَمْخُوا اللَّهُ مَا بَشَاءَ وَ بِكُمْ يُثَبِّثُ

One who intends Allah^{-azwj} should begin with you^{-asws} (Imams^{-asws})! One who intends Allah^{-azwj} should begin with you^{-asws} (Imams^{-asws})! One who intends Allah^{-azwj} should begin with you^{-asws} (Imams^{-asws})! Through you^{-asws} Allah^{-azwj} Clarifies the lies, and through you^{-asws} Allah^{-azwj} Distances the times of distress, and through you^{-asws} Allah^{-azwj} Began and through you^{-asws} Allah^{-azwj} will End, and through you^{-asws} Allah^{-azwj} Deletes whatever He^{-azwj} Desires, and through you^{-asws} He^{-azwj} Affirms!

وَ بِكُمْ يَفُكُ الدَّلَّ مِنْ رِقَابِنَا وَ بِكُمْ يُدْرِكُ اللَّهُ تَرَةً كُلِّ مُؤْمِنٍ يَطْلُبُ وَ بِكُمْ تُنْبِتُ الْأَرْضُ أَشْجَارَهَا وَ بِكُمْ تُنْجِي الْأَشْجَارُ أَعْمَارَهَا وَ بِكُمْ تُنْزِلُ السَّمَاءُ قَطْرَهَا وَ رِزْقَهَا وَ بِكُمْ يَكْشِفُ اللَّهُ الْكُرْبَ وَ بِكُمْ يُنْزِلُ اللَّهُ الْعَيْثَ وَ بِكُمْ تُسَبِّحُ اللَّهُ الْأَرْضُ الَّتِي تَحْمِلُ أَبْدَانَكُمْ وَ تَسْتَقْبَلُ جِبَالَهَا عَلَى مَرَاسِيهَا

And through you^{-asws} Allah^{-azwj} Removes humiliation from our necks! Through you^{-asws} Allah^{-azwj} Avenges every wrong done to a believing seeker! Through you^{-asws}, the earth brings forth its trees! Through you^{-asws}, the trees bear their fruits! Through you^{-asws} the sky sends down its rain and sustenance! Through you^{-asws} Allah^{-azwj} Lifts the distress! Through you^{-asws} Allah^{-azwj} Sends down abundant rain! Through you^{-asws} the earth that carries your^{-asws} bodies glorifies Allah^{-azwj} and its mountains stand firm upon their anchors!

إِرَادَةُ الرَّبِّ فِي مَقَادِيرِ أُمُورِهِ تَهْتَبُ إِلَيْكُمْ وَ تَصْدُرُ مِنْ بُيُوتِكُمْ وَ الصَّادِقُ عَمَّا فَضَّلَ مِنْ أَحْكَامِ الْعِبَادِ لِعِنَتِ أُمَّةٍ قَتَلْتَكُمْ وَ أُمَّةٍ خَالَفَتْكُمْ وَ أُمَّةٍ جَحَدَتْ وَلَا يَتَكُفَّرُ عَنْكُمْ وَ أُمَّةٍ ظَاهَرَتْ عَلَيْكُمْ وَ أُمَّةٍ شَهِدَتْ وَ لَمْ تُسْتَشْهِدْ

The Will of the Lord^{-azwj} regarding the Determinations of His^{-azwj} affairs descends to you^{-asws} and proceeds from your^{-asws} houses, and the truthful one about what has been detailed from the rulings concerning the servants. Curses be on the community which killed you^{-asws}, and the community which opposed, and the community which abandoned you^{-asws}, and the community which rejected your^{-asws} Wilayah, and the community which backed each other against you^{-asws}, and the community which witnessed and did not seek martyrdom!

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ النَّارَ مَأْوَاهُمْ وَ بَسَّ وَرْدُ الْوَارِدِينَ وَ بَسَّ الْوَرْدُ الْمَوْزُودُ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

The Praise is for Allah^{-azwj} Who Made the Hellfire their abode, and evil is the arrival of the arriving ones, and evil is the arrival of the arriving ones, and the Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds!

وَ تَقُولُ ثَلَاثًا صَلَّى اللَّهُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ أَنَا إِلَى اللَّهِ بِمَنْ خَالَفَكَ بَرِيءٌ أَنَا إِلَى اللَّهِ بِمَنْ خَالَفَكَ بَرِيءٌ

And you should say thrice, 'May Allah^{-azwj} Send Salawaat upon you^{-asws}, O Abu Abdullah^{-asws}! May Allah^{-azwj} Send Salawaat upon you^{-asws}, O Abu Abdullah^{-asws}! May Allah^{-azwj} Send Salawaat upon you^{-asws}, O Abu Abdullah^{-asws}! I disavow, by Allah^{-azwj}, from the ones who opposed you! I disavow, by Allah^{-azwj}, from the ones who opposed you! I disavow to Allah^{-azwj} from the ones who opposed you!'

ثُمَّ تَقُومُ فَتَقِي ابْنَهُ عَلِيًّا ع وَ هُوَ عِنْدَ رَجُلِهِ فَتَقُولُ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ السَّلَامُ عَلَيْكَ يَا ابْنَ الْحَسَنِ وَ الْحُسَيْنِ السَّلَامُ عَلَيْكَ يَا ابْنَ خَدِيجَةَ وَ فَاطِمَةَ صَلَّى اللَّهُ عَلَيْكَ صَلَّى اللَّهُ عَلَيْكَ

Then you should stand and come to his^{-asws} son Ali^{-asws} (Al-Akbar), and he^{-asws} is by his^{-asws} legs. You should say, 'The greeting be upon you^{-asws}, O son^{-asws} of Amir Al-Momineen^{-asws}! The greeting be upon you^{-asws} O son^{-asws} of Al-Hassan^{-asws} and Al-Husayn^{-asws}! The greeting be upon you^{-asws} O son^{-asws} of (Syeda) Khadeeja^{-asws}, and (Syeda) Fatima^{-asws}! May Allah^{-azwj} Send Salawaat upon you^{-asws}! May Allah^{-azwj} Send Salawaat upon you^{-asws}! May Allah^{-azwj} Send Salawaat upon you^{-asws}!

لَعَنَ اللَّهُ مَنْ قَتَلَكَ لَعَنَ اللَّهُ مَنْ قَتَلَكَ لَعَنَ اللَّهُ مَنْ قَتَلَكَ أَنَا إِلَى اللَّهِ مِنْهُمْ بَرِيءٌ أَنَا إِلَى اللَّهِ بَرِيءٌ أَنَا إِلَى اللَّهِ بَرِيءٌ

May Allah^{-azwj} Curse the one who killed you^{-asws}! May Allah^{-azwj} Curse the one who killed you^{-asws}! May Allah^{-azwj} Curse the one who killed you^{-asws}! I disavow, by Allah^{-azwj}, from them! I disavow, by Allah^{-azwj}, from them! I disavow, by Allah^{-azwj}, from them!'

ثُمَّ تَقُومُ فَتُومِي بِيَدِكَ إِلَى الشُّهَدَاءِ وَ تَقُولُ السَّلَامُ عَلَيْكُمْ السَّلَامُ عَلَيْكُمْ عَلَيْكُمْ فُزْتُمْ وَ اللَّهُ فُزْتُمْ وَ اللَّهُ فُزْتُمْ وَ اللَّهُ فَلَيْتَ أَيَّي مَعَكُمْ فَأَفُوزَ فُوزًا عَظِيمًا

Then you should stand and gesture with your hand towards the martyrs and say, 'The greeting be upon you! The greeting be upon you! The greeting be upon you! You have succeeded, by

Allah-^{azwj}! You have succeeded, by Allah-^{azwj}! You have succeeded, by Allah-^{azwj}! If only I could have been with you all, I would have succeeded with a mighty success!’

ثُمَّ تَدْوُرُ فَتَجْعَلُ قَبْرَ أَبِي عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ يَدَيْكَ إِمَاماً فَتُصَلِّي سِتَّ رَكَعَاتٍ وَ قَدْ تَمَّتْ زِيَارَتُكَ وَ إِنْ شِئْتَ فَأَقِمَّ وَ إِنْ شِئْتَ فَأَنْصَرِفْ.

Then you should rotate and make the grave of Abu Abdullah-^{asws}, may the Salawaat of Allah-^{azwj} be upon him-^{asws}, in front of you. Pray six units Salat and your visitation is complete, and if you like, stand and if you like, leave”.¹⁸⁸

بيان قوله ع يا ابن الحسن هذا على سبيل المجاز فإن العرب يسمي العم أبا كما قيل في قوله تعالى لِأَبِيهِ أَرْز.

Explanation – His-^{asws} words: ‘O son-^{asws} of Al-Hassan-^{asws}’ – This is based upon the way of the metaphor, for the Arabs tend to name the paternal uncle as father, just as was said in the Words of the Exalted: **to his (step) father Azar: [6:74]**.

كا، الكافي العدة عن ابن عيسى مثله

(The book) ‘Al Kafi’ – The number, from Ibn Isa, similar to it.¹⁸⁹

5- مل، كامل الزيارات أبي و ابن الوليد معاً عن ابن أبان عن الأهوازي عن فضالة عن نعيم بن الوليد عن يوسف الكناسي عن أبي عبد الله ع قال: إِذَا أَتَيْتَ قَبْرَ الْحُسَيْنِ ع فَأْتِ الْفُرَاتِ وَ اغْتَسِلْ بِحِمَالِ قَبْرِهِ وَ تَوَجَّهُ إِلَيْهِ وَ عَلَيَّكَ السَّكِينَةُ وَ الْوَقَارَ حَتَّى تَدْخُلَ الْحَيَّرَ مِنْ جَانِبِهِ الشَّرْقِيِّ وَ قُلْ حِينَ تَدْخُلُهُ

(The book) ‘Kamil Al Ziyaraat’ – My father and Ibn Al Waleed, both together from Ibn Aban, from Al Ahwazy, from Fazala, from Nueym Bin Al Waleed, from Yusuf Al Kunasy,

‘From Abu Abdullah-^{asws} having said: ‘When you come to the grave of Al-Husayn-^{asws}, come to the Euphrates and bathe facing the grave, and head towards him-^{asws} and upon you should be the calmness and the dignity until you enter the (Holy) enclosure from its eastern side, and say when you enter it: -

السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُقْرَبِينَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُتَزَلِّينَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الَّذِينَ هُمْ فِي هَذَا الْحَيَّرِ بِإِذْنِ اللَّهِ مُقِيمُونَ

‘The greeting be upon the Angels of Proximity of Allah-^{azwj}! The greeting be upon the descending Angels of Allah-^{azwj}! The greeting be upon the consecutive Angels of Allah-^{azwj}! The greeting be upon the Angels of Allah-^{azwj}, those who are resident in the (Holy) enclosure by the Permission of Allah-^{azwj}!’

فَإِذَا اسْتَقْبَلْتَ قَبْرَ الْحُسَيْنِ ع فَقُلْ السَّلَامُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ عَلَى أَمِينِ اللَّهِ عَلَى رُسُلِهِ وَ عَزَائِمِ أَمْرِهِ الْحَاتِمِ لِمَا سَبَقَ وَ الْفَاتِحِ لِمَا اسْتَقْبَلَ وَ الْمُهَيَّبِينَ عَلَى ذَلِكَ كُلِّهِ وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

When you face the grave of Al-Husayn-^{asws}, say, ‘The greeting be upon Rasool-Allah-^{saww}! May Allah-^{azwj} Send Salawaat upon the trustee of Allah-^{azwj}, upon His-^{azwj} Messengers-^{as}, and His-^{azwj}

¹⁸⁸ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 3

¹⁸⁹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 4

Mighty Commands, the last of what had preceded, and the beginner of what is in the future, and the dominant upon all of that, and the greeting be upon him^{-saww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

ثُمَّ تَقُولُ السَّلَامَ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَبْدِكَ وَ أَخِي رَسُولِكَ الَّذِي أَنْتَجَبْتَهُ بِعِلْمِكَ وَ جَعَلْتَهُ هَادِيًا لِمَنْ شِئْتَ مِنْ خَلْقِكَ وَ الدَّلِيلَ عَلَى مَنْ بَعَثْتَ بِرِسَالَتِكَ وَ دَيَانَ الدِّينِ بِعَدْلِكَ وَ فَضْلَ قَضَائِكَ بَيْنَ خَلْقِكَ وَ الْمُهَيِّمِينَ عَلَى ذَلِكَ كُلِّهِ وَ السَّلَامَ عَلَيْهِ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتُهُ

Then you should say, 'The greeting be upon Amir Al-Momineen^{-asws}, Your^{-azwj} servant and brother of Your^{-azwj} Rasool^{-saww} whom You^{-azwj} had Selected with Your^{-azwj} Knowledge and Made him^{-saww} a guide for the ones You^{-azwj} so Desired from Your^{-azwj} creatures, and the pointed upon the one You^{-azwj} had Sent with Your^{-azwj} Messages, and judge of the religion with Your^{-azwj} Justice, and Your^{-azwj} Decisive Decrees between Your^{-azwj} creatures, and the dominant upon all of that, and the greeting be upon him^{-saww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

اللَّهُمَّ صَلِّ عَلَى الْحَسَنِ بْنِ عَلِيٍّ عَبْدِكَ وَ ابْنِ رَسُولِكَ الَّذِي أَنْتَجَبْتَهُ بِعِلْمِكَ وَ جَعَلْتَهُ هَادِيًا لِمَنْ شِئْتَ مِنْ خَلْقِكَ وَ الدَّلِيلَ عَلَى مَنْ بَعَثْتَ بِرِسَالَتِكَ وَ دَيَانَ الدِّينِ بِعَدْلِكَ وَ فَضْلَ قَضَائِكَ بَيْنَ خَلْقِكَ وَ الْمُهَيِّمِينَ عَلَى ذَلِكَ كُلِّهِ وَ السَّلَامَ عَلَيْهِ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتُهُ

O Allah^{-azwj}! Send Salawaat upon Al-Hassan^{-asws} Bin Ali^{-asws}, Your^{-azwj} servant and son^{-asws} of Your^{-azwj} Rasool^{-saww} whom You^{-azwj} had Chosen with Your^{-azwj} Knowledge, and Made him^{-asws} a guide for the ones You^{-azwj} so Desires from Your^{-azwj} creatures, and the pointer upon the ones You^{-azwj} had Sent 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 dominant upon all of that, and the greeting be upon him^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

ثُمَّ تُسَلِّمُ عَلَى الْحُسَيْنِ وَ سَائِرِ الْأَئِمَّةِ كَمَا صَلَّيْتَ وَ سَلَّمْتَ عَلَى الْحَسَنِ بْنِ عَلِيٍّ -

Then greet upon Al-Husayn^{-asws} and the rest of the Imams^{-asws} just as you have sent Salawaat and greeted upon Al-Hassan^{-asws} Bin Ali^{-asws}.

ثُمَّ تَأْتِي قَبْرَ الْحُسَيْنِ عَ فَتَقُولُ السَّلَامَ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامَ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ رَحِمَكَ اللَّهُ يَا أَبَا عَبْدِ اللَّهِ

Then come to the grave of 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}, may the Salawaat of Allah^{-azwj} be upon you^{-asws}, O Abu Abdullah^{-asws}! May Allah^{-azwj} Mercy you^{-asws} O Abu Abdullah^{-asws}!

أَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ عَنِ اللَّهِ مَا أَمَرَكَ بِهِ وَ لَمْ تَخْشَ أَحَدًا غَيْرَهُ وَ جَاهَدْتَ فِي سَبِيلِهِ وَ عِبَدْتَهُ مُخْلِصًا حَتَّى آتَاكَ الْيَقِينُ أَشْهَدُ أَنَّكُمْ كَلِمَةُ التَّقْوَى وَ بَابُ الْهُدَى وَ الْعُرْوَةُ الْوُثْقَى وَ الْحُجَّةُ عَلَى مَنْ يُبْقَى وَ مَنْ نَحْتِ التَّرَى

I testify you^{-asws} had delivered on behalf of Allah^{-azwj} what He^{-azwj} had Commanded you^{-asws} with, and you^{-asws} did not fear anyone apart from Him^{-azwj}, and fought in His^{-azwj} way, and worshipped Him^{-azwj} sincerely until the certainty (death) came to you^{-asws}! I testify you^{-asws} are the word of piety, and the door of guidance, and the firmest handhold, and the Divine Authority upon the ones who remain, and ones beneath the soil!

أَشْهَدُ أَنَّ ذَلِكَ لَكُمْ سَابِقٌ فِيمَا مَضَى وَ ذَلِكَ لَكُمْ فَاتِحٌ فِيمَا بَقِيَ أَشْهَدُ أَنَّ أَرْوَاحَكُمْ وَ طِينَتَكُمْ طَيِّبَةٌ طَيِّبَةٌ طَابَتْ وَ طَهَّرَتْ هِيَ بَعْضُهَا مِنْ بَعْضٍ مِنَ اللَّهِ وَ مِنْ رَحْمَتِهِ

I testify that is for you^{-asws}, a precedence in what has passed, and that is for you^{-asws} a beginner in what remains! I testify that your^{-asws} souls and your^{-asws} clays are good, pure and purified, and purified part from part from Allah^{-azwj} and from His^{-azwj} Mercy!

فَأَشْهَدُ اللَّهَ وَ أَشْهَدُكُمْ أَنِّي بِكُمْ مُؤْمِنٌ وَ لَكُمْ تَابِعٌ فِي ذَاتِ نَفْسِي وَ شَرَائِعِ دِينِي وَ خَاتِمَةِ عَمَلِي وَ مُنْقَلَبِي وَ مُتَوَايَ فَأَسْأَلُ اللَّهَ الْبَرَّ الرَّحِيمَ أَنْ يُتِمِّمَ لِي ذَلِكَ

I keep Allah^{-azwj} as Witness and keep you^{-asws} (Imams^{-asws}) as witnessed that I am a believer in you^{-asws}, and a follower of yours^{-asws} regarding my own self, and laws of my religion, and outcome of my actions, and my transfer and my abode! I ask Allah^{-azwj}, the Righteous, the Merciful, to Complete that for me!

وَ أَشْهَدُ أَنَّكُمْ قَدْ بَلَّغْتُمْ عَنِ اللَّهِ مَا أَمَرَكُمْ بِهِ لَمْ تَخْشَوْا أَحَدًا غَيْرَهُ وَ جَاهَدْتُمْ فِي سَبِيلِهِ وَ عَبَدْتُمُوهُ حَتَّى أَتَاكُمْ الْيَقِينُ فَلَعَنَ اللَّهُ مَنْ قَتَلَكُمْ وَ لَعَنَ اللَّهُ مَنْ أَمَرَ بِهِ وَ لَعَنَ اللَّهُ مَنْ بَلَغَهُ ذَلِكَ فَرَضِي بِهِ

And I testify you^{-asws} all have delivered on behalf of Allah^{-azwj} what you^{-asws} had been Commanded with. You^{-asws} did not fear anyone apart from Him^{-azwj}, and you^{-asws} had fought in His^{-azwj} way and worshipped Him^{-azwj} until the certainty (death) came to you^{-asws}! May Allah^{-azwj} Curse the ones who killed you^{-asws}, and may Allah^{-azwj} Curse the ones who had ordered with it, and may Allah^{-azwj} to whom that reach and he was pleased with it!

أَشْهَدُ أَنَّ الَّذِينَ انْتَهَكُوا حُرْمَتَكَ وَ سَفَكُوا دَمَكَ مَلْعُونُونَ عَلَى لِسَانِ النَّبِيِّ الْأُمِّيِّ

I testify that those who had violated your^{-asws} sanctity and shed your^{-asws} blood are cursed upon the tongue of the 'Ummay' Prophet^{-saww}!

ثُمَّ تَقُولُ اللَّهُمَّ الْعَنِ الَّذِينَ بَدَلُوا نِعْمَتَكَ وَ خَالَفُوا مِلَّتَكَ وَ رَغِبُوا عَنِ أَمْرِكَ وَ أَهْمُوا رَسُولَكَ وَ صَدُّوا عَنِ سَبِيلِكَ

Then you should say, 'O Allah^{-azwj}! Curse those who have replaced Your^{-azwj} bounties, and opposed Your^{-azwj} Nation, and turned away from Your^{-azwj} Command, and accused Your^{-azwj} Rasool^{-saww}, and hindered from Your^{-azwj} way!

اللَّهُمَّ احْشُ فُجُورَهُمْ نَارًا وَ أَحْوَافَهُمْ نَارًا وَ احْشُرْهُمْ وَ اتَّبَاعَهُمْ إِلَى جَهَنَّمَ زُرْقًا اللَّهُمَّ الْعَنَهُمْ لَعْنًا يَلْعَنُهُمْ بِهِ كُلُّ مَلِكٍ مُقْرَبٍ وَ كُلُّ نَبِيٍّ مُرْسَلٍ وَ كُلُّ عَبْدٍ مُؤْمِنٍ امْتَحَنَتْ قَلْبَهُ لِلْإِيمَانِ اللَّهُمَّ الْعَنَهُمْ فِي مُسْتَسَرِّ السِّرِّ وَ ظَاهِرِ الْعَلَانِيَةِ

O Allah^{-azwj}! Fill their grave with fire, and their interiors with fire, and Resurrect them and their followers to Hell as blue-eyed! O Allah^{-azwj}! Curse them with such a Curse, they will be cursed with by every Angel of Proximity, and every Sent Prophet^{-as} and every believing servant whose heart has been Tested for the Eman! O Allah^{-azwj}! Curse them in the innermost secrets and apparent openness!

اللَّهُمَّ الْعَنِ جَوَابِيَّتِ هَذِهِ الْأُمَّةِ وَ الْعَنِ طَوَاغِيَّتِهَا وَ الْعَنِ فِرَاعِيَّتِهَا وَ الْعَنِ قَتْلَةَ أَمِيرِ الْمُؤْمِنِينَ وَ الْعَنِ قَتْلَةَ الْحُسَيْنِ وَ عَذَابَهُمْ عَذَابًا لَا تُعَذِّبُ بِهِ أَحَدًا مِنَ الْعَالَمِينَ

O Allah^{-azwj}! Curse the false gods of this community, and Curse its tyrants, and Curse its Pharaohs, and Curse the killer of Amir Al-Momineen^{-asws}, and Curse the killer of Al-Husayn^{-asws} and Punish them with such Punishment, You^{-azwj} have not Punished anyone with it from the worlds!

اللَّهُمَّ اجْعَلْنَا مِمَّنْ تَنْصُرُهُ وَتَنْصُرُ بِهِ وَ تَمُنُّ عَلَيْهِ بِنَصْرِكَ لِذِينِكَ فِي الدُّنْيَا وَالْآخِرَةِ

O Allah^{-azwj}! Make us from the ones helping him^{-asws} and are victorious by him^{-asws}, and from the one Confer upon him^{-asws} Your^{-azwj} Help for Your^{-azwj} religion, in the world and the Hereafter!

ثُمَّ اجْلِسْ عِنْدَ رَأْسِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ فَقُلْ صَلَّى اللَّهُ عَلَيْكَ أَشْهَدُ أَنَّكَ عَبْدُ اللَّهِ وَ أَمِينُهُ بَلَّغْتَ نَاصِحاً وَ أَدَيْتَ أَمِيناً وَ قُتِلْتَ صِدِّيقاً وَ مَضَيْتَ عَلَى يَقِينٍ
لَوْ [لَمْ] تُؤْتِرْ عَمَى عَلَى هُدًى وَ لَمْ تَمَلْ مِنْ حَقِّ إِلَى بَاطِلٍ

Then be seated by his^{-asws} head, may the Salawaat of Allah^{-azwj} be upon him^{-asws}. Say, 'May Allah^{-azwj} Send Salawaat upon you^{-asws}! I testify you^{-asws} are a servant of Allah^{-azwj} and His^{-azwj} trustee! You^{-azwj} delivered advice, and fulfilled entrustment, and were killed as truthful, and passed upon certainty! You^{-asws} did not prefer blindness over guidance and did not away from the truth towards the falsehood!

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَ آتَيْتَ الزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ وَ اتَّبَعْتَ الرَّسُولَ وَ تَلَوْتَ الْكِتَابَ حَقَّ تِلَاوَتِهِ وَ دَعَوْتَ إِلَى سَبِيلِ
رَبِّكَ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ صَلَّى اللَّهُ عَلَيْكَ وَ سَلَّمَ تَسْلِيماً

I testify you^{-asws} 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 called to the way of your^{-asws} Lord^{-azwj} with the wisdom and the excellent preaching! May Allah^{-azwj} Send Salawaat upon you^{-asws} and abundant greetings!

أَشْهَدُ أَنَّكَ كُنْتَ عَلَى بَيِّنَةٍ مِنْ رَبِّكَ قَدْ بَلَّغْتَ مَا أَمَرْتَ بِهِ وَ قُتِمْتَ بِحَقِّهِ وَ صَدَقْتَ مَنْ قَبْلَكَ غَيْرَ وَاهِنٍ وَ لَا مُوهِنٍ صَلَّى اللَّهُ عَلَيْكَ وَ سَلَّمَ تَسْلِيماً
فَجَزَاكَ اللَّهُ مِنْ صِدِّيقٍ خَيْراً عَنْ رَعِيَّتِكَ

I testify you^{-asws} were upon a proof from your^{-asws} Lord^{-azwj}! You^{-asws} delivered what You^{-azwj} had been Commanded with and stood with His^{-azwj} right, and ratified the ones before you^{-asws}, without debilitation! May Allah^{-azwj} Send Salawaat upon you^{-asws} and abundant greetings! May Allah^{-azwj} Recompense you^{-asws} with goodness, O truthful one, on behalf of your^{-asws} flock!

أَشْهَدُ أَنَّ الْجِهَادَ مَعَكَ جِهَادٌ وَ أَنَّ الْحَقَّ مَعَكَ وَ إِلَيْكَ وَ أَنْتَ أَهْلُهُ وَ مَعْدِنُهُ وَ مِيرَاثُ النُّبُوَّةِ عِنْدَكَ وَ عِنْدَ أَهْلِ بَيْتِكَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ تَسْلِيماً

I testify that the Jihad along with you^{-asws} is Jihad, and the truth is with you^{-asws} and to you^{-asws}, and you^{-asws} are its rightful and its mine, and the inheritance of Prophet-hood is in your^{-asws} possession, and in the possession of People^{-asws} of your^{-asws} Household! May Allah^{-azwj} Send Salawaat upon him^{-saww} and his^{-saww} Progeny^{-asws}, and abundant greetings!

أَشْهَدُ أَنَّكَ صِدِّيقٌ عِنْدَ اللَّهِ وَ حُجَّتُهُ عَلَى خَلْقِهِ وَ أَشْهَدُ أَنَّ دَعْوَتَكَ حَقٌّ وَ كُلُّ دَاعٍ مُنْصُوبٍ غَيْرِكَ فَهُوَ بَاطِلٌ مَدْخُوضٌ وَ أَشْهَدُ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ

I testify you^{-asws} are a truthful in the Presence of Allah^{-azwj}, and His^{-azwj} Divine Authority upon His^{-azwj} creatures, and I testify that your^{-asws} call is true, and every call attributed to others is false, refuted, and I testify that Allah^{-azwj}, He^{-azwj} is the Manifest Truth!

ثُمَّ تَحَوَّلْ عِنْدَ رَجَائِيهِ وَ تَحَيَّرْ مِنَ الدُّعَاءِ وَ تَدْعُو لِنَفْسِكَ ثُمَّ تَحَوَّلْ عِنْدَ رَأْسِ عَلِيِّ بْنِ الْحُسَيْنِ ع وَ تَقُولُ سَلَامُ اللَّهِ وَ سَلَامُ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ عَلَيْكَ يَا مَوْلَايَ وَ ابْنَ مَوْلَايَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Then transfer to be by his^{-asws} legs, and choose from the supplication and supplicate for yourself. Then transfer to be by the head of Ali^{-asws} Bin Al-Husayn^{-asws} (Ali Al-Akbar^{-asws}), and say, 'Greeting of Allah^{-azwj}, and greeting of the Angels of Proximity and His^{-azwj} Messenger Prophets^{-as} be upon you^{-asws}, O my master and son^{-asws} of my master, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى أَهْلِ بَيْتِكَ وَ عِزَّةِ آتَائِكَ الْأَخْيَارِ الْأَنْبَارِ الَّذِينَ أَدَّهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ وَ طَهَّرَهُمْ تَطْهِيراً

May Allah^{-azwj} Send Salawaat be upon you^{-asws} and upon People^{-asws} of your^{-asws} Household, and family of your^{-asws} forefathers^{-asws}, the goodly, the righteous, those Allah^{-azwj} Kept the uncleanness away from them and Purified them a purification!

ثُمَّ تَأْتِي قُبُورَ الشُّهَدَاءِ وَ تُسَلِّمُ عَلَيْهِمْ وَ تَقُولُ السَّلَامُ عَلَيْكُمْ أَيُّهَا الرِّبَائِيُّونَ أَنْتُمْ لَنَا فَرَطٌ وَ سَلَفٌ وَ نَحْنُ لَكُمْ أَتْبَاعٌ وَ أَنْصَارٌ أَشْهَدُ أَنْكُمْ أَنْصَارُ اللَّهِ كَمَا قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِي كِتَابِهِ وَ كَأَيِّنَ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِيثُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَ مَا ضَعُفُوا وَ مَا اسْتَكْبَرُوا

Then come to the graves of the martyrs and greet unto them and say, 'The greeting be upon you all, O spiritualists! You are predecessors and we are followers of yours and helpers! I testify you are helpers of Allah^{-azwj} just as Allah^{-azwj} Blessed and Exalted Said in His^{-azwj} Book: **And how many a Prophet has fought with whom were many battalions; so they did not languish due to what befell them in the Way of Allah, nor did they weaken, nor did they give up [3:146]!**

فَمَا وَهَنُوا وَ مَا ضَعُفُوا وَ مَا اسْتَكْبَرُوا حَتَّى لَقِيَهُمُ اللَّهُ عَلَى سَبِيلِ الْحَقِّ وَ نُصْرَةَ كَلِمَةِ اللَّهِ التَّامَّةِ صَلَّى اللَّهُ عَلَى أَرْوَاحِكُمْ وَ أَبْدَانِكُمْ وَ سَلَّمَ تَسْلِيماً

You never falter, nor did you weaken, nor did you surrender until you met Allah^{-azwj} upon the path of truth and in support of the complete Word of Allah^{-azwj}! May Allah^{-azwj} Send Salawaat upon your souls and your bodies and abundant greeting!

أَبَشِّرُوا بِمَوْعِدِ اللَّهِ الَّذِي لَا خُلْفَ لَهُ إِنَّهُ لَا يُخْلِفُ الْمِيعَادَ اللَّهُ مُدْرِكٌ لَكُمْ ثَارَ مَا وَعَدَكُمْ أَنْتُمْ سَادَةُ الشُّهَدَاءِ فِي الدُّنْيَا وَ الْآخِرَةِ أَنْتُمْ السَّابِقُونَ وَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ

Receive glad tidings of the Promise of Allah^{-azwj} which there is no breaking of it, He^{-azwj} does not Break the Promised! Allah^{-azwj} will Achieve the retaliation for you what He^{-azwj} has Promised you all! You are chiefs of the martyrs in the world and the Hereafter! You are the foremost ones, and Emigrants and the Helpers!

أَشْهَدُ أَنْكُمْ قَدْ جَاهَدْتُمْ فِي سَبِيلِ اللَّهِ وَ قُتِلْتُمْ عَلَى مِنْهَاجِ رَسُولِ اللَّهِ وَ سَلَّمَ تَسْلِيماً الْحَمْدُ لِلَّهِ الَّذِي صَدَقَكُمْ وَعَدَهُ وَ أَرَاكُمْ مَا تُحِبُّونَ

I testify you had fought in the way of Allah^{-azwj} and were killed upon the manifesto of Rasool-Allah^{-saww}, and abundant greetings! The Praise is for Allah^{-azwj} Whom Made His^{-azwj} Promise come true for you all, and Showed you what you love!’

ثُمَّ تَقُولُ أَتَيْتُكَ يَا حَبِيبَ رَسُولِ اللَّهِ وَابْنَ رَسُولِهِ وَإِنِّي لَكَ عَارِفٌ وَبِحَقِّكَ مُقَرَّرٌ وَبِفَضْلِكَ مُسْتَبَصِّرٌ وَبِضَلَالَةِ مَنْ خَالَكَ مُوقِنٌ عَارِفٌ بِالْهَدَى الَّذِي أَنْتَ عَلَيْهِ بِأَبِي أَنْتَ وَ أُمِّي وَ نَفْسِي

Then you should say, ‘I have come to you^{-asws} O beloved of Rasool-Allah^{-saww}, and son^{-asws} of His^{-azwj} Rasool^{-saww}, and I am a recogniser of you^{-asws} and an accepter of your^{-asws} rights and insightful of your^{-asws} merits, and certain of the straying of the ones opposing you^{-asws}, a recogniser of the guidance which you^{-asws} are upon! May my father and my mother and myself be (sacrificed) for you^{-asws}!’

اللَّهُمَّ إِنِّي أُصَلِّي عَلَيْكَ كَمَا صَلَّيْتَ أَنْتَ عَلَيْهِ وَرُسُلِكَ وَ أَمِيرِ الْمُؤْمِنِينَ صَلَاةً مُتَابِعَةً مُتَوَاصِلَةً مُتَرَادِفَةً يَنْبَغُ بَعْضُهَا بَعْضًا لَا انْقِطَاعَ لَهَا وَ لَا أَمَدَ وَ لَا أَيْدٍ وَ لَا أَحِلَّ فِي مَحْضَرِنَا وَإِذَا غَبْنَا وَ شَهِدْنَا وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

O Allah^{-azwj}! I send Salawaat upon him^{-asws} just as You^{-azwj} Send Salawaat upon him^{-asws}, and Your^{-azwj} Rasool^{-saww} and Amir Al-Momineen^{-asws}, Salat which is continuous, successive, consecutive, following each other, there is neither any termination for it, nor a period, nor end, and released in our presence and when we are absent, and our attendance, and the greeting be upon you^{-asws} and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!’¹⁹⁰

كا، الكافي العدة عن أحمد بن محمد عن الأهوازي مثله

(The book) ‘Al Kafi’ – The number, from Ahmad Bin Muhammad Bin Al Ahwazy, similar to it.¹⁹¹

7- مل، كامل الزيارات أبي و محمد بن عبد الله معاً عن الحيمري عن عبد الله بن محمد بن خالد عن الحسن بن علي عن أبيه عن فضيل بن عثمان الصائغ عن معاوية بن عمارة قال: قلت لأبي عبد الله ع ما أقول إذا أتيت قبر الحسين ع

(The book) ‘Kamil Al Ziyaraat’ – My father and Muhammad Bin Abdullah, both together from Al Himeyri, from Abdullah Bin Muhammad Bin Khalid, from Al-Hassan Bin Ali, from his father, from Fuzeyl Bin Usman Al Saaig, from Muawiya Bin Ammar who said,

‘I said to Abu Abdullah^{-asws}, ‘What shall I say when I come to the grave of Al-Husayn^{-asws}?’

قَالَ قُلِ السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ رَحِمَكَ اللَّهُ يَا أَبَا عَبْدِ اللَّهِ لَعَنَ اللَّهُ مَنْ قَتَلَكَ وَ لَعَنَ اللَّهُ مَنْ شَرِكَ فِي دِمِكَ وَ لَعَنَ اللَّهُ مَنْ بَلَّغَهُ ذَلِكَ فَرَضِي بِهِ أَنَا إِلَى اللَّهِ مِنْ ذَلِكَ بَرِيءٌ.

He^{-asws} said: ‘Say, ‘The greeting be upon you^{-asws} O Abu Abdullah^{-asws}! May Allah^{-azwj} Send Salawaat upon you^{-asws} O Abu Abdullah^{-asws}! May Allah^{-azwj} Mercy you^{-asws} O Abu Abdullah^{-asws}! May Allah^{-azwj} Curse the ones who killed you^{-asws}, and may Allah^{-azwj} Curse the one who

¹⁹⁰ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 5

¹⁹¹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 6

participated in (shedding) your^{-asws} blood, and may Allah^{-azwj} Curse the one to whom it reached and he was pleased with it! I disavow to Allah^{-azwj} from that!"¹⁹²

8- مل، كامل الزيارات أبي عن سعد عن الحسن بن علي بن أبي حمزة عن الحسن بن محمد بن عبد الكريم عن المفضل بن عمر عن جابر الجعفي قال:
قال أبو عبد الله ع للمفضل كم بينك وبين قبر الحسين ع

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad, from Al-Hassan Bin Ali Bin Abu Hamza, from Al-Hassan Bin Muhammad Bin Abdul Kareem, from Al Mufazzal Bin Umar, from Jabir Al Jufy who said,

'Abu Abdullah^{-asws} said to Al-Mufazzal: 'How much (distance) is there between you and the grave of Al-Husayn^{-asws}?'

قال قلت لأبي أنت و أمي يوم و بعض يوم آخر

He (the narrator) said, 'I said, 'May my father and my mother be (sacrificed) for you^{-asws}! A day and part of another day'.

قال فتزوره

He^{-asws} said: 'Do you visit him^{-asws}?'

فقال نعم

He said, 'Yes'.

قال فقال أ لا أبتئرك أ لا أفرحك ببعض ثوابه

He (the narrator) said, 'He^{-asws} said: 'Shall I give you glad tidings? Shall I make you happy with some of its Rewards?'

قلت بلى جعلت فداك

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

قال فقال لي إن الرجل منكم ليأخذ في جهازه و يتهبأ لزيارته فيتباشر به أهل السماء فإذا خرج من باب منزله راكباً أو ماشياً وكل الله به أربعة آلاف ملك من الملائكة يصلون عليه حتى يوافي الحسين ع

He (the narrator) said, 'He^{-asws} said to me: 'If the man from you takes in his readiness and prepares to visit him^{-asws}, the inhabitants of the sky rejoiced with him. When he goes out from the door of his house, whether riding or walking, Allah^{-azwj} Allocates with him thousands of Angels from the Angels sending Salawaat upon him until he arrives to Al-Husayn^{-asws}!'

يا مفضل إذا أتيت قبر الحسين بن علي ع فقف بالباب و قل هذه الكلمات فإن لك بكل كلمة كفلاً من رحمة الله

¹⁹² Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 7

O Mufazzal! When you come to the grave of Al-Husayn^{-asws} Bin Ali^{-asws}, pause at the door and sat these phrases because with every word, there will be a portions of the Mercy of Allah^{-azwj} for you!

فَقُلْتُ مَا هِيَ جُعِلْتُ فِدَاكَ

I said, 'What are these? May I be sacrificed for you^{-asws}!'

قَالَ تَقُولُ السَّلَامُ عَلَيْكَ يَا وَارِثَ آدَمَ صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ نُوحٍ نَبِيِّ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ إِبْرَاهِيمَ خَلِيلِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ مُوسَى كَلِيمِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ عِيسَى رُوحِ اللَّهِ

He^{-asws} said: 'You should say, 'The greeting be upon you^{-asws} O inheritor of Adam^{-as}, elite of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Noah^{-as}, Prophet^{-as} of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Ibrahim^{-as}, friend of Allah^{-azwj}! The greeting be upon you^{-asws}, O inheritor of Musa^{-as}, converser with Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Isa^{-as}, Spirit of Allah^{-azwj}!

السَّلَامُ عَلَيْكَ يَا وَارِثَ مُحَمَّدٍ حَبِيبِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ عَلِيٍّ وَصِيِّ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ الْحَسَنِ الرِّضِيِّ السَّلَامُ عَلَيْكَ يَا وَارِثَ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ

The greeting be upon you^{-asws} O inheritor of Muhammad^{-saww}, Beloved of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Ali^{-asws}, successor^{-asws} of Rasool- Allah^{-saww}! The greeting be upon you^{-asws} O inheritor of Al-Hassan^{-asws}, the contented! The greeting be upon you^{-asws} O inheritor of (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}!

السَّلَامُ عَلَيْكَ أَيُّهَا الشَّهِيدُ الصِّدِّيقُ السَّلَامُ عَلَيْكَ أَيُّهَا الْوَصِيُّ الْبَارُّ التَّقِيُّ السَّلَامُ عَلَى الْأَزْوَاجِ الَّتِي حَلَّتْ بِفَنَائِكَ وَ أَنْأَخَتْ بِرِخْلِكَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُخَدِّقِينَ بِكَ

The greeting be upon you^{-asws} O the martyr, the truthful! The greeting be upon you^{-asws} O the successor^{-asws}, the righteous, the pious! The greeting be upon the souls which are resident in your^{-asws} courtyard, and are resting in your^{-asws} abode! The greeting be upon the Angels of Allah^{-azwj} gazing at you^{-asws}!

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَ آتَيْتَ الزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ وَ عَبَدْتَ اللَّهَ مُخْلِصًا حَتَّى آتَاكَ الْيَقِينُ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

I testify you^{-asws} had established the Salat, and gave the Zakat, and instructed with the good and forbade from the evil and worshipped Allah^{-azwj} sincerely until the certainty came to you^{-asws}! The greeting be upon you^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!'

ثُمَّ تَسْمَعِي فَلَكَ بِكُلِّ قَدَمٍ رَفَعْتَهَا أَوْ وَضَعْتَهَا كَفَرَابِ الْمُنْتَشِطِ بِدَمِهِ فِي سَبِيلِ اللَّهِ فَإِذَا سَلَّمْتَ عَلَى الْقَبْرِ فَالْتَمِسْهُ بِيَدِكَ وَ قُلِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ فِي سَمَائِهِ وَ أَرْضِهِ

Then walk. For you, with every foot you raise or place is like Reward of the one stained in his blood in the way of Allah^{-azwj}. When you have greeted upon the grave, touch it with your hand

and say, 'The greeting be upon you^{-asws} O Divine Authority of Allah^{-azwj} in His^{-azwj} sky and His^{-azwj} earth!'

ثُمَّ تَمْضِي إِلَى صَلَاتِكَ وَ لَكَ بِكُلِّ رُكْعَةٍ رَكْعَتَهَا عِنْدَهُ كَنُوبٍ مِنْ حَجٍّ وَ اعْتَمَرَ أَلْفَ عُمْرَةٍ وَ اعْتَقَ أَلْفَ رَقَبَةٍ وَ كَأَنَّكَ وَقَفْتَ فِي سَبِيلِ اللَّهِ أَلْفَ مَرَّةٍ مَعَ نَبِيِّ مُرْسَلٍ

Then continue to your Salat, and for you, with unit you perform in his^{-asws} presence would be like the Rewards of the one who performed Hajj and Umrah, a thousand Umrah, and liberated a thousand necks, and as if he had stood in the way of Allah^{-azwj} a thousand times with a Sent Prophet^{-as}.

فَإِذَا انْقَلَبْتَ مِنْ عِنْدِ قَبْرِ الْحُسَيْنِ ع نَادَاكَ مُنَادٍ لَوْ سَمِعْتَ مَقَالَتَهُ لَأَقَمْتَ عُمْرَكَ عِنْدَ قَبْرِ الْحُسَيْنِ ع وَ هُوَ يَقُولُ طُوبَى لَكَ أَيُّهَا الْعَبْدُ قَدْ غَنِمْتَ وَ سَلِمْتَ قَدْ غَفِرَ لَكَ مَا سَلَفَ فَاسْتَأْنِبِ الْعَمَلَ

When you turn back from being by the grave of Al-Husayn^{-asws}, a caller calls out to you, if you could hear his words, you would spend your whole life by the grave of Al-Husayn^{-asws}, and he says: 'Beatitude be for you, O servant! You have gained and are sale! It has been Forgiven for you what is past, so resume the deeds (anew)!'

فَإِنْ هُوَ مَاتَ فِي عَامِهِ أَوْ فِي لَيْلَتِهِ أَوْ يَوْمِهِ لَمْ يَلِ قَبْضَ رُوحِهِ إِلَّا اللَّهُ وَ تُقْبِلُ الْمَلَائِكَةُ مَعَهُ يَسْتَعْفِرُونَ لَهُ وَ يُصَلُّونَ عَلَيْهِ حَتَّى يُوَابِي مَنْزِلَهُ وَ تَقُولُ الْمَلَائِكَةُ يَا رَبِّ هَذَا عَبْدُكَ قَدْ وَابَى قَبْرَ ابْنِ نَبِيِّكَ ص وَ قَدْ وَابَى مَنْزِلَهُ فَأَيْنَ نَذَهَبُ

If he dies during his year or during his night or his day, no one takes charge of the capture of his soul except Allah^{-azwj}, and the Angels will come with him seeking Forgiveness for him, and they send Salawaat upon him until he arrives to his destination, and the Angels say: 'O Lord^{-azwj}! This is Your^{-azwj} servant who had arrived to the grave of a son^{-asws} of Your^{-azwj} Prophet^{-saww}, and arrived to his destination, so where should we go?'

فَيَأْتِيهِمُ الْبَدَاءُ مِنَ السَّمَاءِ يَا مَلَائِكَتِي قِفُوا بِيَابِ عَبْدِي فَسَبِّحُوا وَ قَدِّسُوا وَ اكْتُبُوا ذَلِكَ فِي حَسَنَاتِهِ إِلَى يَوْمِ يُتَوَقَّى

The Call comes to them from the sky: "O My^{-azwj} Angels! Pause at the door of My^{-azwj} servant! Glorify, and Sanctify, and write that among his good deeds up to the day he dies!"

قَالَ فَلَا يَزَالُونَ بِبَابِهِ إِلَى يَوْمِ يُتَوَقَّى يُسَبِّحُونَ اللَّهَ وَ يُقَدِّسُونَهُ وَ يَكْتُبُونَ ذَلِكَ فِي حَسَنَاتِهِ وَ إِذَا تُرِفِّي شَهِدُوا كَفَنَهُ وَ غَسَلَهُ وَ الصَّلَاةَ عَلَيْهِ وَ يَقُولُونَ رَبَّنَا وَكَلَّمْنَا بِبَابِ عَبْدِكَ وَ قَدْ تُرِفِّي فَأَيْنَ نَذَهَبُ

He^{-asws} said: 'So they are not ceasing to be at his door up to the day he dies, glorifying Allah^{-azwj} and extolling His^{-azwj} Holiness, and they are writing that among his good deed, and when he does die, they attend his enshrouding, and his washing, and the Salat prayed upon him, and they say: 'O Lord^{-azwj}! You^{-azwj} had Allocated us at the door of Your^{-azwj} servant and he has died, so where should we go?'

فَيُنَادِيهِمْ يَا مَلَائِكَتِي قِفُوا بِقَبْرِ عَبْدِي فَسَبِّحُوا وَ قَدِّسُوا وَ اكْتُبُوا ذَلِكَ فِي حَسَنَاتِهِ إِلَى يَوْمِ الْقِيَامَةِ.

He^{-azwj} Calls out to them: “O My^{-azwj} Angels! Pause at the grave of My^{-azwj} servant! Glorify and Sanctify, and write that among his good deed up to the Day of Qiyamah!”¹⁹³

مل، كامل الزيارات حكيم بن داود عن سلمة بن الخطاب عن الجماوراني عن الحسن بن علي مثله

(The book) ‘Kamil Al Ziyaraat’ – Hakeem Bin Dawood, from Salama Bin Al Khattab, from Al Jamourani, from Al-Hassan Bin Ali, similar to it.¹⁹⁴

و رواه في البلد الأمين، مُرسلاً عن جابر

And it is reported in ‘Al-Balad Al-Ameen’, with an unbroken chain from Jabir.¹⁹⁵

و رواه مؤلف المزار الكبير عن الشيخ هبة الله بن نما عن الحسين بن محمد بن طحال عن السيد هبة الله بن ناصر بن الحسين بن نصر عن سعد بن وهب بن أحمد بن علي بن الحسين بن سلمان الدهقان عن محمد بن علي بن خلف البراز عن علي بن الحسين بن كعب عن إسماعيل بن صبيح عن الحسن بن سعيد الأعمش عن جابر الجعفي

And it is reported by the compiler of ‘Al Mazar Al Kabeer’, from the Sheykh Hibtullah Bin Nama, from Al-Husayn Bin Muhammad Bin Tahhal, from the Seyyid Hibtullah Bin Nasir Bin Al-Husayn Bin Nasr Bin Sa’ad Bin Wahb Bin Ahmad Bin Ali Bin Al-Husayn Bin Salman Al Dahqan, from Muhammad, from Muhammad Bin Ali Bin Khalaf Al Bazzaz, from Ali Bin Al-Husayn Bin Ka’far, from Ismail Bin Sabeeh, from Al-Hassan Bin Saeed Al Amsh, from Jabir Al Jufy,

عن أبي عبد الله جعفر بن محمد ع أنه قال لجابر كم بينكم وبين قبر الحسين ع و ساق الحديث إلى آخره مثل ما مر و لم يذكر المفضل أصلاً لكن ألفاظ زيارته توافق ما سياتي برواية السيد ابن طاووس ره.

‘From Abu Abdullah Ja’far^{-asws} Bin Muhammad^{-asws}, he^{-asws} said to Jabir: ‘How much (distance) is there between you and the grave of Al-Husayn^{-asws}?’ – and he continued the Hadeeth up to its end similar to what has passed, and Al-Mufazzal is not mentioned originally, but the wording of his^{-asws} Ziyarat is compatible with what I shall come with a report by Al-Seyyid Ibn Tawoos”.¹⁹⁶

12- مل، كامل الزيارات الحسن بن عبد الله بن محمد بن عيسى عن أبيه عن جدّه عن إبراهيم بن أبي البلاد قال: قلت لأبي الحسن ع ما تقول في زيارة قبر الحسين ع

(The book) ‘Kamil Al Ziyaraat’ – Al-Hassan Bin Abdullah Bin Muhammad Bin Isa, from his father, from his grandfather, from Ibrahim Bin Abu Al Balaad who said,

‘I said to Abu Al-Hassan^{-asws}, ‘What are you saying regarding Ziyarat of the grave of Al-Husayn^{-asws}?’

فقال لي ما تقولون أنتم فيه

¹⁹³ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 8

¹⁹⁴ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 9

¹⁹⁵ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 10

¹⁹⁶ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 11

He^{-asws} said to me: ‘What are you all saying regarding it?’

فَقُلْتُ بَعْضُنَا يَقُولُ حَجَّةً وَ بَعْضُنَا يَقُولُ عُمْرَةً

I said, ‘Some of us are saying, ‘A Hajj and an Umrah’, and some of us are saying, ‘An Umrah’.

قَالَ فَأَيُّ شَيْءٍ تَقُولُ إِذَا أَتَيْتَ

He^{-asws} said: ‘Which do you say when you do come (for Ziyarat)?’

فَقُلْتُ أَقُولُ السَّلَامَ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامَ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ

I said, ‘I say, ‘The greeting be upon you^{-asws}, O Abu Abdullah^{-asws}! The greeting be upon you^{-asws} O son^{-asws} of Rasool-Allah^{-saww}!’

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَ أَتَيْتَ الزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ وَ دَعَوْتَ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ وَ أَشْهَدُ أَنَّ الَّذِينَ سَفَكُوا دَمَكَ وَ اسْتَحْلَوْا حُرْمَتَكَ مُلْعُونُونَ مُعَذَّبُونَ عَلَى لِسَانِ دَاوُدَ وَ عِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَ كَانُوا يَعْتَدُونَ.

I testify you^{-asws} had established the Salat and gave the Zakat, and instructed with the good and forbade from the evil, and you^{-asws} called to the way of your^{-asws} Lord^{-azwj} with the wisdom and the excellent preaching, and I testify that those who shed your^{-asws} blood, and violated your^{-asws} sanctity are accursed, tormented, upon the tongue of Dawood^{-as} and Isa Bin Maryam^{-as}, that is due to what they had disobeyed and had transgressed!”¹⁹⁷

مل، كامل الزيارات أبي عن موسى بن جعفر البغدادي عن حذته عن أبي البلاد قال: قال لي أبو الحسن ع كيف السلام على أبي عبد الله ع

(The book) ‘Kamil Al Ziyaraat’ – My father, from Musa Bin Ja’far Al Baghdadi, from the one who narrated to it, from Abu Al Bilad who said,

‘Abu Al-Hassan^{-asws} said to me: ‘How is (your) greeting unto Abu Abdullah^{-asws}?’

قَالَ قُلْتُ أَقُولُ السَّلَامَ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ وَ ذَكَرَ مِثْلَهُ وَ زَادَ فِي آخِرِهِ قَالَ نَعَمْ هُوَ هَكَذَا.

He (the narrator) said, ‘I said, ‘I say, ‘The greeting be upon you^{-asws} O Abu Abdullah^{-asws}’, and mentioned similar to it, and there is an addition in its end – He^{-asws} said: ‘Yes, he is like that!”¹⁹⁸

14- مل، كامل الزيارات ابن الوليد عن الصفار عن محمد بن عبد الجبار عن ابن أبي نجران عن عامر بن جداعة عن أبي عبد الله ع قال: إذا أتيت الحسين ع فقل الحمد لله و صلى الله على محمد و آله و السلام عليه و عليهم و رحمة الله و بركاته صلى الله عليك يا أبا عبد

(The book) ‘Kamil Al Ziyaraat’ – Ibn Al Waleed from Al Saffar, from Muhammad Bin Abdul Jabbar, from Ibn Abu Najran, from Ibn Abu Najran, from Aamir Bin Juza’a,

‘From Abu Abdullah^{-asws} having said: ‘When you come to Al-Husayn^{-asws}, say, ‘The Praise is for Allah^{-azwj}, and my Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and

¹⁹⁷ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 12

¹⁹⁸ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 13

the greeting be upon him^{-asws} and upon them^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessed!
May Allah^{-azwj} Send Salawaat upon you^{-asws} O Abu Abdullah^{-asws}!

اللَّهُ لَعَنَ اللَّهُ مَنْ قَتَلَكَ وَمَنْ شَارَكَ فِي دَمِكَ وَمَنْ بَلَغَهُ ذَلِكَ فَرَضِي بِهِ أَنَا إِلَى اللَّهِ مِنْهُمْ بَرِيءٌ.

May Allah^{-azwj} Curse the ones who killed you^{-asws}, and the ones who participated in (shedding) of your^{-asws} blood, and the one to whom that reach and he was pleased with it! I disavow to Allah^{-azwj} from them!"¹⁹⁹

15- مل، كامل الزيارات أبي عن سعدٍ و الحيمريّ معاً عن أحمد بن الحسن عن عمرو بن سعيد عن مصدق عن عمارة عن أبي عبد الله ع قال: تقول إذا انتهيت إلى قبره ع السلام عليك يا ابن رسول الله السلام عليك يا ابن أمير المؤمنين السلام عليك يا أبا عبد الله السلام عليك يا سيد شباب أهل الجنة و رحمه الله و بركاته يا من رضاه من رضى الرحمن و سخطه من سخط الرحمن

(The book) 'Kamil Al Ziyaraat' – My father, from Sa'ad and Al Himeyri, both together from Ahmad Bin Al-Hassan, from Amro Bin Saeed, from Musaddiq, from Ammar,

'From Abu Abdullah^{-asws} having said: 'You should say when you end to his^{-asws} grave, '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 Abu Abdullah^{-asws}! The greeting be upon you^{-asws}, O chief of the youths of the people of Paradise, and Mercy of Allah^{-azwj} and His^{-azwj} Blessed! O one whose pleasure is from Pleasure of the Beneficent, and his^{-asws} wrath is from Wrath of the Beneficent!

السلام عليك يا أمين الله و حجة الله و باب الله و الدليل على الله و الداعي إلى الله أشهد أنك قد خللت خلال الله و حرمت حرام الله و أقمت الصلاة و آتيت الزكاة و أمرت بالمعروف و نهيت عن المنكر و دعوت إلى سبيل ربك بالحكمة و الموعظة الحسنة

The greeting be upon you^{-asws} O trustee of Allah^{-azwj} and Divine Authority of Allah^{-azwj}, and a door of Allah^{-azwj}, and the pointer to Allah^{-azwj} and the caller to Allah^{-azwj}! I testify you^{-asws} had permitted the Permissible of Allah^{-azwj}, and prohibited the Prohibition of Allah^{-azwj}, and established the Salat and gave the Zakat, and instructed with the good and forbade from the evil, and called to the way of your^{-asws} Lord^{-azwj} with the wisdom and the excellent preaching!

و أشهد أنك و من قُتل معك شهداء أحياء عند ربك تزفون و أشهد أن قاتلك في النار أدين الله بالبراءة ممن قتلك و ممن قاتلك و شايع عليك و ممن جمع عليك و ممن سمع صوتك و لم يعنك يا ليتني كنت معكم فأفوز فوزاً عظيماً.

And I testify you^{-asws} and the ones killed with you^{-asws} are martyrs, living in the Presence of your^{-asws} Lord^{-azwj} being sustained, and I testify your^{-asws} killers are in the Hellfire! I make a religion with the disavowing from the ones who killed you, and spoke against you^{-asws}, and from the ones who gathered against you^{-asws}, and from the ones who heard your^{-asws} voice and did not assist you^{-asws}! O I wish I had been with you^{-asws}, so, I would have succeeded a mighty success!"²⁰⁰

¹⁹⁹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 14

²⁰⁰ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 15

لد، بلد الأمين عن عمارٍ مثله.

(The book) 'Balad Al Ameen' – similar to it.²⁰¹

17- مل، كامل الزيارات محمد بن جعفر عن محمد بن الحسين عن محمد بن اسماعيل عن صالح بن عتبة عن أبي سعيد المدائني قال: دخلت على أبي عبد الله ع فقلت جعلت فداك آبي قبر الحسين ع

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ja'far, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Abu Saeed Al Madainy who said,

'I entered to see Abu Abdullah^{-asws}. I said, 'May I be sacrificed for you^{-asws}! Shall I go to the grave of Al-Husayn^{-asws}?'

قال نعم يا أبا سعيد أنت قبر الحسين ع ابن رسول الله ص أطيب الطيبين وأطهر الطاهرين وأبتر الأبرار وإذا زرته يا أبا سعيد فسبح عند رأسه تسبيح أمير المؤمنين ع ألف مرة وسبح عند رجليه تسبيح فاطمة ع ألف مرة ثم صل عند ركعتين تقرأ فيهما يس والرحمن

He^{-asws} said: 'Yes, O Abu Saeed! Do go to the grave of Al-Husayn^{-asws}, son^{-asws} of Rasool-Allah^{-saww}, best of the best, and purest of the pure, and most righteous of the righteous, and when you visit him^{-asws} O Abu Saeed! Glorify by his^{-asws} head the glorification of Amir Al-Momineen^{-asws} a thousand times, and glorify by his^{-asws} legs, glorification of (Syeda) Fatima^{-asws} a thousand times, then pray two units Salat in his^{-asws} presence reading in these (Surah) Yaseen, and (Surah) Al Rahman.

فإذا فعلت ذلك كتب الله لك ثواب ذلك إن شاء الله

When you do that, Allah^{-azwj} will Write for you the Rewards of that, if Allah^{-azwj} so Desires that'.

قال قلت جعلت فداك علمني تسبيح عليّ و فاطمة صلوات الله عليهما

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! Teach me the glorifications of Ali^{-asws} and (Syeda) Fatima^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both!'

قال نعم يا أبا سعيد تسبيح عليّ ع سبحان الذي لا تنفذ خزائنه سبحان الذي لا يبئد معالمه سبحان الذي لا يفنى ما عنده سبحان الذي لا يشرك أحدًا في حكمه سبحان الذي لا اضمحلال لفرجه

He^{-asws} said: 'Yes, O Abu Saeed! Glorification of Ali^{-asws} is: 'Glory be to the One Whose treasures do not deplete! Glory be to the One Whose landmarks do not disappear! Glory be to the One whatever is in His^{-azwj} Presence do not perish! Glory be to the One no one associates in His^{-azwj} Ruling! Glory be to the One Whose Pride (Honour) does not fade!

سبحان الذي لا انقطاع لمدته سبحان الذي لا إله غيره

²⁰¹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 16

Glory be to the One there is no termination to His^{-azwj} term! Glory be to the One Who, there is no god apart from Him^{-azwj}!

وَتَسْبِيحِ فَاطِمَةَ عِ سُبْحَانَ ذِي الْجَلَالِ الْبَازِخِ الْعَظِيمِ سُبْحَانَ ذِي الْعِزِّ الشَّامِخِ الْمُنِيفِ سُبْحَانَ ذِي الْمُلْكِ الْفَاخِرِ الْقَدِيمِ سُبْحَانَ ذِي الْبَهْجَةِ وَالْجَمَالِ
سُبْحَانَ مَنْ تَرَدَّى بِالنُّورِ وَالْوَقَارِ سُبْحَانَ مَنْ يَرَى أَثَرَ النَّعْمَلِ فِي الصَّمَا وَوَقَعَ الطَّيْرُ فِي الْمَوَاءِ.

And glorification of Fatima^{-asws} is: ‘Glory be to the Possessor of the Sublime Magnificent Glory! Glory be to the Possessor of the Lofty Towering Might! Glory be to the Possessor of Pride-worthy Ancient Kingdom! Glory be to the Possessor of the Splendour and the Beauty! Glory be to the One Wrapped with Noor and the Dignity! Glory be to the One Who Sees impact(s) of the ant in the solid rock, and occurrence of the bird in the air!’²⁰²

18- مل، كامل الزيارات أبي عن سعد عن أحمد بن محمد بن أبي نجران عن ابن أبي عمير عن عامر بن جَدَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَتَيْتَ
الْحُسَيْنَ ع فَقُلِ الْحَمْدُ لِلَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ السَّلَامُ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

(The book) ‘Kamil Al Ziyaraat’ – My father, from Sa’ad, from Ahmad Bin Muhammad, from Ibn Abu Najran, from Ibn Abu Umeyr, from Aamir Bin Juza’a,

‘From Abu Abdullah^{-asws} having said: ‘When you come to Al-Husayn^{-asws}, say, ‘The Praise is for Allah^{-azwj}, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, and the greeting be upon him^{-saww} and upon them^{-asws} be the greeting, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

عَلَيْكَ السَّلَامُ يَا أَبَا عَبْدِ اللَّهِ وَ رَحْمَةُ اللَّهِ يَا أَبَا عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ لَعَنَ اللَّهُ مَنْ قَتَلَكَ وَ مَنْ شَارَكَ فِي دَمِكَ وَ مَنْ بَلَغَهُ ذَلِكَ فَرَضِي بِهِ
أَنَا إِلَى اللَّهِ مِنْهُمْ بَرِيءٌ.

Upon you^{-asws} be the greeting, O Abu Abdullah^{-asws}, and Mercy of Allah^{-azwj}, O Abu Abdullah^{-asws}! May Allah^{-azwj} Send Salawaat of Allah^{-azwj} upon you^{-asws}, O Abu Abdullah^{-asws}! May Allah^{-azwj} Curse the ones who killed you^{-asws}, and the ones who participated in (shedding) your^{-asws} blood, and the one to whom that reached, and he was pleased with it! I disavow to Allah^{-azwj} from them!’²⁰³

19- مل، كامل الزيارات أبي وَ عَبْرَ وَاحِدٍ عَنْ سَعْدِ بْنِ عَيْسَى عَنِ الْعَبَّاسِ بْنِ مُوسَى الْوَرَّاقِ عَنْ يُونُسَ عَنْ عَامِرِ بْنِ جَدَاعَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ
ع يَقُولُ إِذَا أَتَيْتَ الْحُسَيْنَ ع يَغْنِي قَبْرَهُ صَلَوَاتُ اللَّهِ عَلَيْهِ فَقُلِ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ لَعَنَ اللَّهُ مَنْ قَتَلَكَ وَ مَنْ بَلَغَهُ
ذَلِكَ فَرَضِي بِهِ أَنَا إِلَى اللَّهِ مِنْهُمْ بَرِيءٌ.

(The book) ‘Kamil Al Ziyaraat’ – My father and someone else, from Sa’ad, from Ibn Isa, from Al Abbas Bin Musa Al Warraq, from Yunus, from Aamir Bin Juza’a who said,

‘I heard Abu Abdullah^{-asws} saying: ‘When you come to Al-Husayn^{-asws}, meaning his^{-asws} grave, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, say, ‘The greeting be upon you^{-asws} O son^{-asws} of Rasool-Allah^{-saww}! The greeting be upon you^{-asws}, O Abu Abdullah^{-asws}! May Allah^{-azwj} Curse

²⁰² Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 17

²⁰³ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 18

the ones who killed you^{-asws}, and the one to whom that reached and he was pleased with it! I disavow to Allah^{-azwj} from them!”²⁰⁴

20- مل، كامل الزيارات الحسيني بن محمد عن أحمد بن إسحاق عن سعدان بن مسلم عن بعض أصحابنا عن أبي عبد الله ع قال: إذا أتيت القبر بدأت فأنتيت على الله عز وجل وصليت على النبي ص واجتهدت في ذلك إن شاء الله ثم تقول سلام الله وسلام ملائكته فيما تروخ وتغدو والركيات الطاهرات لك

(The book) ‘Kamil Al Ziyaraat’ – Al-Husayn Bin Muhammad, from Ahmad Bin Is’haq, from Sa’dan Bin Muslim, from one of our companions,

‘From Abu Abdullah^{-asws} having said: ‘When you come to the grave, begin by lauding upon Allah^{-azwj} Mighty and Majestic, and have sent Salawaat upon the Prophet^{-saww}, and make efforts in that if Allah^{-azwj} so Desires. Then you should say, ‘The greeting of Allah^{-azwj} and greeting of His^{-azwj} Angels in what goes and comes, and the purified, the cleansed for you^{-asws}!

و عليك سلام الملائكة المقربين والمسلمين لك بفلوهم والناطقين بفضلك والشهداء على أنك صادق وصديق صدقت ونصحت فيما أتيت به وأنت ناز الله في الأرض والدم الذي لا يدرك تترته أحد من أهل الأرض ولا يدركه إلا الله وحده

And upon you^{-asws} is the greeting of the Angels of Proximity, and the ones greeting to you^{-asws} with their words, and the speakers with your^{-asws} merits, and the witnesses upon that you^{-asws} are a truthful, and a ratifier. You^{-asws} spoke the truth and advised in whatever you^{-asws} had come with, and your^{-asws} are a retaliator of Allah^{-azwj} in the earth, and the blood which no one from the people of the earth can achieve its retaliation, nor can anyone achieve it except Allah^{-azwj} Alone!

جئتك يا ابن رسول الله وإفداً إليك أتوسل إلى الله بك في جميع حوائجي من أمر آخري ودنياي وبك يتوسل المتوسلون إلى الله في حوائجهم وبك يدرك أهل الترات من عباد الله طلبتهم

O son^{-asws} of Rasool-Allah^{-saww}! I have come as a delegate to you^{-asws} seeking means to Allah^{-azwj} through you^{-asws} in entirety of my needs from matters of my Hereafter and my world, and through you^{-asws} the seekers of mean to Allah^{-azwj} seek means regarding their needs, and through you^{-asws} the people seeking retaliation from the servants of Allah^{-azwj} realised their search!

ثم امش قليلاً ثم فم مستقبلاً القبر فقل الحمد لله الواحد المتوحد بالأمور كلها خالق الخلق فلم يعزب عنه شيء من أمرهم وعالم كل شيء يعبر تعليم ضمن الأرض ومن عليها دمك و نازك يا ابن رسول الله

Then walk a little, then stand facing the grave. Say, ‘The Praise is for Allah^{-azwj}, the One, the Unique with the matters, all of them! Creator of the creation, so nothing is oblivious from Him^{-azwj} of their affairs, and He^{-azwj} is a Knower of all things without having been taught! (Avenging) your^{-asws} blood and your^{-asws} retaliation is guaranteed by the earth and the ones upon it, O son^{-asws} of Rasool-Allah^{-saww}!’

أَشْهَدُ أَنَّ لَكَ مِنَ اللَّهِ مَا وَعَدَكَ مِنَ النَّصْرِ وَالْفَتْحِ وَأَنَّ لَكَ مِنَ اللَّهِ الْوَعْدَ الْحَقُّ فِي هَلَاكِ عَدُوِّكَ وَتَمَامِ مُوْعَدِهِ إِلَيْكَ

I testify that for you^{-asws}, from Allah^{-azwj} is what He^{-azwj} has Promised you^{-asws} of the help and the victory, and for you^{-asws}, from Allah^{-azwj} is the truthful Promise regarding destruction of your^{-asws} enemies, and its fulfilment for you^{-asws}!

أَشْهَدُ أَنَّهُ قَاتَلَ مَعَكَ رَبِّيُونَ كَثِيرًا كَمَا قَالَ اللَّهُ وَكَأَيِّنْ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرًا فَمَا وَهَنُوا لِمَا أَصَابَهُمْ

I testify that many of the battalions had been killed with you^{-asws} just as Allah^{-azwj} Said: ***'And how many a Prophet has fought with whom were many battalions; so they did not weaken due to what befell them [3:146]'***

تَمَّ كَبْرَ سَبْعِ تَكْبِيرَاتٍ ثُمَّ امْشِ قَلِيلًا وَاسْتَقْبِلِ الْقَبْرَ ثُمَّ قُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وُلْدًا وَلَا يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا

Then exclaim seven Takbeer, then walk a little and face the grave, then say, The Praise is for Allah^{-azwj} Who neither took a female consort nor a son, and there does not happen to be an associate for Him^{-azwj} in the Kingdom, and Created all things, and Determined a Determination!

أَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ عَنِ اللَّهِ مَا أُمِرْتَ بِهِ وَوَفَيْتَ بِعَهْدِ اللَّهِ وَتَمَّتْ بِكَ كَلِمَاتُهُ وَجَاهَدْتَ فِي سَبِيلِهِ حَتَّى أَتَاكَ الْيَقِينُ وَ لَعَنَ اللَّهُ أُمَّةً قَتَلَتْكَ وَ لَعَنَ اللَّهُ أُمَّةً ظَلَمَتْكَ وَ لَعَنَ اللَّهُ أُمَّةً خَذَلَتْ عَنْكَ

I testify you^{-asws} have delivered on behalf of Allah^{-azwj} what you^{-asws} had been Commanded with, and were loyal with the Pact of Allah^{-azwj}, and Completed His^{-azwj} Word with you^{-asws}, and fought in His^{-azwj} way until the certainty (death) came to you^{-asws}! And may Allah^{-azwj} Curse the community which killed you^{-asws}, and my Allah^{-azwj} Curse the community which oppressed you^{-asws}, and my Allah^{-azwj} Curse the community which abandoned you^{-asws}!

اللَّهُمَّ إِنِّي أَشْهَدُ بِالْوَلَايَةِ لِمَنْ وَالَيْتَ وَ وَالْتَ رُسُلَكَ وَ أَشْهَدُ بِالْبِرَاءَةِ مِمَّنْ تَبَرَّأْتَ مِنْهُ وَ بَرَّأْتَ مِنْهُ رُسُلَكَ

O Allah^{-azwj}! I testify with the friendship of the one whom You^{-azwj} Befriended, and Your^{-azwj} Messengers^{-as} had befriended, and I testify with the disavowing from the ones You^{-azwj} Disavowed from and Your^{-azwj} Messengers^{-as} had disavowed from!

اللَّهُمَّ الْعِنِ الَّذِينَ كَذَّبُوا رُسُولَكَ وَ هَدَمُوا كَعْبَتَكَ وَ خَرَّفُوا كِتَابَكَ وَ سَفَكُوا دَمَ أَهْلِ بَيْتِ نَبِيِّكَ وَ أَفْسَدُوا عِبَادَكَ وَ اسْتَدَلُّوهُمْ

O Allah^{-azwj}! Curse those who had belied Your^{-azwj} Rasool^{-saww}, and demolished Your^{-azwj} Kabah, and distorted Your^{-azwj} Book, and shed the blood of People^{-asws} of Household of Your^{-azwj} Prophet^{-as}, and corrupted Your^{-azwj} servants, and strayed them!

اللَّهُمَّ ضَاعِفْ لَهُمُ اللَّعْنَةَ فِيمَا جَرَتْ بِهِ سُنَّتِكَ فِي بَرِّكَ وَ بَحْرِكَ

O Allah^{-azwj}! Multiply the Curses to them regarding what Your^{-azwj} Conduct has flowed in Your^{-azwj} land and Your^{-azwj} sea!

اللَّهُمَّ الْعَنَّهُمْ فِي سَمَائِكَ وَ أَرْضِكَ

O Allah^{-azwj}! Curse them in Your^{-azwj} sky and Your^{-azwj} earth!

اللَّهُمَّ وَ اجْعَلْ لِي لِسَانَ صِدْقِي فِي أَوْلِيَائِكَ وَ حَبِّبْ إِلَيَّ مَشَاهِدَهُمْ حَتَّى تُلْحِقَنِي بِهِمْ وَ تَجْعَلَهُمْ لِي فَرَطاً وَ تَجْعَلَنِي لَهُمْ تَبَعاً فِي الدُّنْيَا وَ الْآخِرَةِ

O Allah^{-azwj}, and Make a truthful tongue to be for me among Your^{-azwj} Guardians, and Make their^{-asws} shrines to be beloved to me until You^{-azwj} Join me with them, and Make me as predecessors for me and Make me a follower of theirs^{-asws}, in the world and the Hereafter!

ثُمَّ امْشِ قَلِيلاً فَكَبِّرْ سَبْعاً وَ هَلِّلْ سَبْعاً وَ اِحْمَدِ اللَّهَ سَبْعاً وَ سَبِّحِ اللَّهَ سَبْعاً وَ اجْنِبْهُ سَبْعاً نَقُولُ لَبَّيْكَ دَاعِيَ اللَّهِ إِنْ كَانَ لَمْ يُجِبْكَ بَدَنِي فَقَدْ أَجَابَكَ قَلْبِي وَ شَعْرِي وَ بَشْرِي وَ رَأْيِي وَ هَوَايَ عَلَى التَّسْلِيمِ لِحَلْفِ النَّبِيِّ الْمُرْسَلِ وَ السَّبْطِ الْمُتَنَجِّبِ وَ الدَّلِيلِ الْعَالِمِ وَ الْأَمِينِ الْمُسْتَحْزَنِ وَ الْمُوصِيِ الْبَلِيغِ وَ الْمَظْلُومِ الْمُهْتَضَمِ

Then walk a little and exclaim seven Takbeer, and extol Oneness seven times, and praise Allah^{-azwj} seven times, and glorify Allah^{-azwj} seven times, and respond to him^{-asws} seven times saying, 'Here I am caller of Allah^{-azwj}! If my body did not answer you^{-asws}, there have answered to you my heart, and my hair, and my skin, and my opinion, and my personal desires upon the submission to a replacement of the Prophet^{-sawww}, the Sent Prophet^{-sawww}, and the Selected grandson^{-asws}, and the knowledgeable, and the trusted treasurer, and the eloquent successor^{-asws}, and the oppressed, the wronged!

جِئْتُ ائْتِطَاعاً إِلَيْكَ وَ إِلَى وَ لَدِكَ وَ وَلَدِكَ الْحَلْفِ مِنْ بَعْدِكَ عَلَى بَرَكََةِ الْحَقِّ فَقَلْبِي لَكَ مُسَلِّمٌ وَ أَمْرِي لَكَ مُتَّبِعٌ وَ نُصْرَتِي لَكَ مُعَدَّةٌ حَتَّى يَخْتَكِمَ اللَّهُ وَ هُوَ خَيْرُ الْحَاكِمِينَ لِدِينِهِ وَ يَبْعَثُكُمْ

I have come to you^{-asws} cutting off (from others), and to your^{-asws} son^{-asws}, and son^{-asws} of your^{-asws} son^{-asws}, the replacement from after you^{-asws} upon the Blessings of the truth. My heart is submissive to you^{-asws}, and my affair is a follower of yours^{-asws}, and my help is prepared for you^{-asws} until Allah^{-azwj} Decides, and He^{-azwj} is best of the deciders for His^{-azwj} religion, and Resurrects you^{-asws} all!

فَمَعَكُمْ مَعَكُمْ لَا مَعَ عَدُوِّكُمْ إِنِّي مِنَ الْمُؤْمِنِينَ بِرَجْعَتِكُمْ لَا أَنْكِرُ لِلَّهِ قُدْرَةً وَ لَا أُحْذِبُ لَهُ مَشِيئَةً وَ لَا أَرْعُمُ أَنْ مَا شَاءَ لَا يَكُونُ

(I am) with you^{-asws}, with you^{-asws}, not with your^{-asws} enemies! I am from the believer in your^{-asws} return, not a denier of Allah^{-azwj} of His^{-azwj} Power, nor a belier of His^{-azwj} Desire, nor do I claim what He^{-azwj} Desires will not happen!

ثُمَّ امْشِ حَتَّى تَنْتَهِيَ إِلَى الْقَبْرِ فَقُلْ وَ أَنْتَ قَائِمٌ سُبْحَانَ اللَّهِ يُسَبِّحُ لِلَّهِ ذِي الْمُلْكِ وَ الْمَلَكُوتِ وَ يُقَدِّسُ بِأَسْمَائِهِ جَمِيعَ خَلْقِهِ سُبْحَانَ اللَّهِ الْمَلِكِ الْقُدُّوسِ رَبِّ الْمَلَائِكَةِ وَ الرُّوحِ

Then walk until you ended to the grave. Say while you are standing, 'Glory be to Allah^{-azwj}! Glory be to Allah^{-azwj} Possessor of the Kingdom and the Realms, and His^{-azwj} Names Sanctify entirety of His^{-azwj} creatures! Glory be to Allah^{-azwj}, the King, the Holy, Lord^{-azwj} of the Angels and the Spirit!

اللَّهُمَّ اجْعَلْنِي فِي وَفْدِكَ إِلَى خَيْرِ بَقَاعِكَ وَ خَيْرِ خَلْقِكَ اللَّهُمَّ الْعِنِ الْجَبْتِ وَالطَّاغُوتِ

O Allah^{-azwj}! Make me among Your^{-azwj} delegates to best of Your^{-azwj} spot and the best of Your^{-azwj} creatures! O Allah^{-azwj}! Curse the false gods and the tyrants!

ثُمَّ ارْفَعْ يَدَيْكَ حَتَّى تَضَعَهُمَا مُدَدَتَيْنِ عَلَى الْقَبْرِ ثُمَّ تَقُولُ أَشْهَدُ أَنَّكَ طَهَّرْتَ طَاهِرًا مِنْ طُهْرٍ طَاهِرٍ قَدْ طَهَّرْتَ بِكَ الْبِلَادُ وَ طَهَّرْتَ أَرْضَ أَنْتَ فِيهَا وَ أَنَّكَ نَارَ اللَّهِ فِي الْأَرْضِ حَتَّى يَسْتَبِيرَ لَكَ مِنْ جَمِيعِ خَلْقِهِ

Then raise your hands until you extend them upon the grave. Then you should say, 'I testify you^{-asws} are a purifier, pure, from purity of a purifier! The city is purified by you^{-asws} and purified is the ground you^{-asws} are in, and you^{-asws} are a retaliator of Allah^{-azwj} in the earth until retaliation is taken from the entirety of His^{-azwj} creatures!'

ثُمَّ ضَعْ يَدَيْكَ وَ خَدَيْكَ جَمِيعًا عَلَى الْقَبْرِ ثُمَّ اجْلِسْ عِنْدَ رَأْسِهِ فَادْكُرِ اللَّهَ بِمَا أَحْبَبْتَ وَ تَوَجَّهْ إِلَيْهِ وَ اسْأَلِ اللَّهَ حَوَائِجَكَ ثُمَّ ضَعْ يَدَيْكَ وَ خَدَيْكَ عِنْدَ رِجْلَيْهِ وَ قُلْ صَلَّى اللَّهُ عَلَى رُوحِكَ وَ بَدَنِكَ فَلَقَدْ صَبَرْتَ وَ أَنْتَ الصَّادِقُ الْمُصَدِّقُ قَتَلَ اللَّهُ مَنْ قَتَلَكَ بِالْأَيْدِي وَ الْأَلْسُنِ

Then place of your hands and your cheeks altogether upon the grave, then be seated by his^{-asws} head. Do Zikr of Allah^{-azwj} with what you like and divert to him, and ask Allah^{-azwj} your needs. Then place your hands and your cheeks by his^{-asws} legs, and say, 'May Allah^{-azwj} Send Salawaat upon you^{-asws} soul and your^{-asws} body. You^{-asws} have been patient and you^{-asws} are the truthful, the ratifier! May Allah^{-azwj} Curse the ones who killed you^{-asws} with the hands and the tongues!'

ثُمَّ قُمْ إِلَى قَبْرِ وَلَدِهِ فَتُنِّي عَلَيْهِمْ بِمَا أَحْبَبْتَ وَ تَسْأَلُ رَبَّكَ حَوَائِجَكَ وَ مَا بَدَا لَكَ ثُمَّ تَسْتَقْبِلُ قُبُورَ الشُّهَدَاءِ قَائِمًا

Then stand to the grave of his^{-asws} son^{-asws} (Ali Al-Akbar^{-asws}). Laud upon them^{-asws} with whatever you like and ask your Lord^{-azwj} your needs and whatever comes to you. Then faces the graves of the martyrs, standing.

فَتَقُولُ السَّلَامَ عَلَيْكُمْ أَيُّهَا الرِّثَائِيُونَ أَنْتُمْ لَنَا فَرَطٌ وَ نَحْنُ لَكُمْ تَبَعٌ وَ أَنْصَارُ آبَائِكُمْ بِمَوْعِدِ اللَّهِ الَّذِي لَا خُلْفَ لَهُ وَ إِنَّ اللَّهَ مُدْرِكُكُمْ تَارِكُمْ وَ أَنْتُمْ سَادَةُ الشُّهَدَاءِ فِي الدُّنْيَا وَ الْآخِرَةِ

You should say, 'The greeting be upon you all, O spiritualists! You are predecessors for us and we are followers of yours and helpers! Receive glad tidings of the Promise of Allah^{-azwj} which there is no breaking for it, and Allah^{-azwj} will Realise your retaliations with you^{-asws}, and you are chiefs of the martyrs in the world and the Hereafter!'

ثُمَّ اجْعَلِ الْقَبْرَ بَيْنَ يَدَيْكَ وَ صَلِّ مَا بَدَا لَكَ وَ كُلَّمَا دَخَلْتَ الْحَبِيرَ فَسَلِّمْ ثُمَّ امْشِ حَتَّى تَضَعَ يَدَيْكَ وَ خَدَيْكَ جَمِيعًا عَلَى الْقَبْرِ فَإِذَا أَرَدْتَ أَنْ تَخْرُجَ فَاصْنَعْ مِثْلَ ذَلِكَ وَ لَا تُقَصِّرْ عِنْدَهُ مِنَ الصَّلَوَاتِ مَا أَقَمْتَ

Then make the grave to be in front of you and pray Salat whatever comes to you, and every time you enter the enclosure, greet, then walk until you place your hands and your cheeks altogether upon the grave. When you intend to exit, do similar to that and do not shorten (Salat) in his^{-asws} presence from the Salats what you establish.

فَإِذَا انصَرَفْتَ مِنْ عِنْدِهِ فَوَدِّعْهُ وَ قُلْ سَلَامٌ لِلَّهِ وَ سَلَامٌ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ وَ عِبَادِهِ الصَّالِحِينَ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ وَ عَلَى رُوحِكَ وَ بَدَنِكَ وَ ذُرِّيَّتِكَ وَ مَنْ حَضَرَكَ مِنْ أَوْلِيَائِكَ.

When you leave from his^{-asws} presence, bid farewell to him^{-asws} and say: ‘Greeting of Allah^{-azwj}, and greeting of His^{-azwj} Angels of Proximity, and His^{-azwj} Sent Prophets^{-as}, and His^{-azwj} righteous servants be upon you^{-asws}, O son^{-asws} of Rasool-Allah^{-azwj}, and upon your^{-asws} soul and your^{-asws} body, and your^{-asws} offspring, and ones from your^{-asws} friends presenting to you^{-asws}!’²⁰⁵

مل، كامل الزيارات أحمد بن محمد بن الحسن بن أبيه عن جده الحسين بن سهل عن موسى بن الحسن بن عامر عن أحمد بن هلال عن أمية بن علي عن سعدان بن مسلم عن رجل عن أبي عبد الله ع مثله و زاد في آخره من عند و من حضرَكَ من أوليائك فإذا بلغت الرواح فقل هذا الكلام من أوله إلى آخره كما قلت حين دخلت الحيرة

(The book) ‘Kamil Al Ziyaraat’ – Ahmad Bin Muhammad Bin Al-Hassan, from his father, from his grandfather Al-Hassan Bin Sahl, from Musa Bin Al-Hassan Bin Aamir, from Ahmad Bin Hilal, from Umayya Bin Ali, from Sa’dan Bin Muslim, from a man,

‘From Abu Abdullah^{-asws} similar to it, and there is an addition in its ends from whereby, ‘And the one who from your^{-asws} friends who presenting to you^{-asws}, ‘When you reach Al-Rawah, say this speech from its beginning to its end just as you had said when you had entered the (Holy) enclosure.

فَإِذَا دَخَلْتَ مَنْزِلَكَ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي سَلَّمَنِي وَ سَلَّمَ مِنِّي الْحَمْدُ لِلَّهِ فِي الْأُمُورِ كُلِّهَا وَ عَلَى كُلِّ خَالٍ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

When you enter your house, say, ‘The Praise is for Allah^{-azwj} Who Kept me safe and Kept others safe from me! The Praise is for Allah^{-azwj} regarding all the matters, and upon all situations. The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds!’

ثُمَّ كَبِّرْ إِحْدَى وَ عِشْرِينَ تَكْبِيرَةً مُتَتَابِعَةً وَ سَهْلًا وَ لَا تَعْجَلْ فِيهَا إِنْ شَاءَ اللَّهُ وَ الْبَاقِي مِثْلُهُ.

Then exclaim Takbeer twenty-one times consecutively, and go easy and do not be hasty in it, if Allah^{-azwj} so Desires’, and remainder is similar to it’’²⁰⁶

22- مل، كامل الزيارات أبي عن سعد بن الحسن بن علي بن عبد الله عن العباس بن عامر عن أبان عن الحسين بن عطية عن أبي باب السابري قال سمعت أبا عبد الله ع و هو يقول من أتى قبر الحسين ع كتب الله له حجة و عمرة أو عمرة و حجة

(The book) ‘Kamil Al Ziyaraat’ – My father, from Sa’ad, from Al-Hassan Bin Ali Bin Abdullah, from Al Abbasi Bin Aamir, from Aban, from Al-Husayn Bin Atiyya, from Abu Bab Baya’a Al Sabiri who said,

‘I heard Abu Abdullah^{-asws}, and he^{-asws} was saying: ‘One who comes to the grave of Al-Husayn^{-asws}, a Hajj and an Umrah, or (said) an Umrah and a Hajj would be written for him’.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَمَا أَقُولُ إِذَا أَتَيْتُهُ

²⁰⁵ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 20

²⁰⁶ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 21

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! What shall I say when I come to him^{-asws}?'

قَالَ تَقُولُ السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَوْمَ وُلِدْتَ وَ يَوْمَ تَمُوتُ وَ يَوْمَ تُبْعَثُ حَيًّا

He^{-asws} said: 'You should 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} on the day you^{-asws} were born, and the day you^{-asws} will pass away, and the day you^{-asws} will be resurrected alive!

أَشْهَدُ أَنَّكَ حَيٌّ شَهِيدٌ مُرَزَقٌ عِنْدَ رَبِّكَ وَ أَتَوَالِي وَلِيِّكَ وَ أَتَبْرَأُ مِنْ عَدُوِّكَ وَ أَشْهَدُ أَنَّ الَّذِينَ قَاتَلُوكَ وَ انْتَهَكُوا حَرَمَكَ مُلْعَمُونَ عَلَى لِسَانِ النَّبِيِّ الْأُمِّيِّ

I testify you^{-asws} are alive, a martyr being sustained in the Presence of your^{-asws} Lord^{-azwj}, and I befriend your^{-asws} friend and disavow from your^{-asws} enemy; and I testify that those who killed you^{-asws} and violated your^{-asws} sanctity are accursed upon the tongue of the 'Ummay' Prophet^{-saww}!

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَ آتَيْتَ الزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ وَ جَاهَدْتَ فِي سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَ الْمُوعِظَةِ الْحَسَنَةِ

I testify you^{-asws} had established the Salat, and gave the Zakat, and instructed with the good and forbade from the evil, and fought in the way of your^{-asws} Lord^{-azwj} with the wisdom and the excellent preaching!

أَسْأَلُ اللَّهَ وَلِيِّكَ وَ وَلِيَّنَا أَنْ يَجْعَلَ تَحَفَّتَنَا مِنْ زِيَارَتِكَ الصَّلَاةَ عَلَى نَبِيِّنَا وَ الْمَعْمِرَةَ لِدُنُوبِنَا اشْفَعْ لِي يَا ابْنَ رَسُولِ اللَّهِ عِنْدَ رَبِّكَ.

I ask Allah^{-azwj}, your^{-asws} Guardian and our Guardian, to Make our gift from having visited you^{-asws}, the Salawaat upon our Prophet^{-saww} and the Forgiveness of our sins! Intercede for me O son^{-asws} of Rasool-Allah^{-saww}, in the Presence of your^{-asws} Lord^{-azwj}!"²⁰⁷

23- مل، كامل الزيارات علي بن الحسين عن سعد بن الحسين بن علي بن عبد الله عن العباس بن عامر عن جابر المكنفون عن أبي الصائب قال سمعت أبا عبد الله ع وهو يقول من أتى الحسين ع ماشياً كتب الله له بكل خطوة ألف حسنة و محاً عنه ألف سيئة و رفع له ألف درجة

(The book) 'Kamil Al Ziyaraat' – Ali Bin Al-Husayn, from Sa'ad, from Al-Hassan Bin Ali Bin Abdullah, from Al Abbas Bin Aamir, from Jabir Al Makfouf, from Abu Al Samit who said,

'I heard Abu Abdullah^{-asws} and he^{-asws} was saying: 'One who comes to Al-Husayn^{-asws} walking, Allah^{-azwj} will Write for him with every step a thousand good deeds, and Delete from him a thousand evil deeds, and Raise for him a thousand ranks.

فَإِذَا أَتَيْتَ الْفُرَاتَ فَاعْتَسِلْ وَ عَلِّقْ نَعْلَيْكَ وَ امشِ خَافِيًا وَ امشِ مَشْيَ الْعَبْدِ الدَّلِيلِ فَإِذَا أَتَيْتَ بَابَ الْحَيْرِ فَكَبِّرِ اللَّهَ أَرْبَعًا وَ صَلِّ عِنْدَهُ وَ اسْأَلِ اللَّهَ حَاجَتَكَ.

When you come to the Euphrates, bathe and hang your slippers and walk bare-footed, and walk a walk of the humble slave. When you come to a door of the (Holy) enclosure, exclaim

²⁰⁷ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 22

the Greatness of Allah^{-azwj} four times, and pray Salat in his^{-asws} presence, and ask Allah^{-azwj} your need!”²⁰⁸

24- مل، كامل الزيارات ابن الوليد عن الصفار عن ابن عيسى عن ابن فضال عن صفوان بن يحيى عن أبي الصباح عن أبي عبد الله ع أو عن أبي بصير عن أبي عبد الله ع قال: فُلْتُ كَيْفَ السَّلَامِ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع

(The book) ‘Kamil Al Ziyaraat’ – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Fazzal, from Safwan Bin Yahya, from Abu Al Sabbah,

‘From Abu Abdullah^{-asws}, or from Abu Baseer from Abu Abdullah^{-asws}, he (the narrator) said, ‘I said, ‘How is the greeting upon Al-Husayn^{-asws} Bin Ali^{-asws}?’

قَالَ تَقُولُ السَّلَامَ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامَ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ لَعَنَ اللَّهُ مَنْ قَتَلَكَ وَ لَعَنَ اللَّهُ مَنْ أَعَانَ عَلَيْكَ وَ مَنْ بَلَعَهُ ذَلِكَ فَرَضِي بِهِ أَنَا إِلَى اللَّهِ مِنْهُمْ تَرِيءُ.

He^{-asws} said: ‘You should say, ‘The greeting be upon you^{-asws} O Abu Abdullah^{-asws}! The greeting be upon you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}! May Allah^{-saww} Curse the ones who killed you^{-asws}, and may Allah^{-azwj} Curse the ones who assisted against you^{-asws}, and the one to whom that reached and he was pleased with it! I disavow, by Allah^{-azwj}, from them!”²⁰⁹

25- مل، كامل الزيارات بهذا الإسناد عن ابن عيسى عن محمد بن إسماعيل عن أنان بن عثمان عن أبي همام عن أبي عبد الله ع قال: إِذَا أَتَيْتَ قَبْرَ الْحُسَيْنِ ع فَقُلِ السَّلَامَ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ لَعَنَ اللَّهُ مَنْ قَتَلَكَ وَ مَنْ اشْتَرَكَ فِي دَمِكَ وَ مَنْ بَلَعَهُ ذَلِكَ فَرَضِي بِهِ وَ أَنَا إِلَى اللَّهِ مِنْهُمْ بَرِيءٌ.

(The book) ‘Kamil Al Ziyaraat’ – By this chain from Ibn Isa, from Muhammad Bin Ismail, from Aban Bin Usman, from Abu Hammam,

‘From Abu Abdullah^{-asws} having said: ‘When you come to the grave of Al-Husayn^{-asws}, say, ‘The greeting be upon you^{-asws} O Abu Abdullah^{-asws}! May Allah^{-azwj} Curse the ones who killed you, and the one who participated in (shedding) your blood, and the one to whom that reached and he was pleased with it, and I disavow to Allah^{-azwj} from them!”²¹⁰

26- مل، كامل الزيارات حكيم بن داود عن سلمة بن الخطاب عن الحسين بن زكريا عن سليمان بن حفص المروري عن المبارك قال: تَقُولُ عِنْدَ قَبْرِ الْحُسَيْنِ ع السَّلَامَ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامَ عَلَيْكَ يَا حُجَّةَ اللَّهِ فِي أَرْضِهِ وَ شَاهِدَهُ عَلَى خَلْقِهِ السَّلَامَ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ السَّلَامَ عَلَيْكَ يَا ابْنَ عَلِيٍّ الْمُتَرْضَى السَّلَامَ عَلَيْكَ يَا ابْنَ فَاطِمَةَ الزَّهْرَاءِ

(The book) ‘Kamil Al Ziyaraat’ – Hakeem Bin Dawood, from Salama Bin Al Khattab, from Al-Husayn Bin Zakariya, from Suleyman Bin Hafs Al Marouzy, from Al Mubarak who said,

‘You should say by the grave of Al-Husayn^{-asws}: ‘The greeting be upon you^{-asws} O Abu Abdullah^{-asws}! The greeting be upon you^{-asws} O Divine Authority of Allah^{-azwj} in His^{-azwj} earth and His^{-azwj} upon His^{-azwj} creatures! The greeting be upon you^{-asws} O son^{-asws} of Rasool-Allah^{-saww}! The

²⁰⁸ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 23

²⁰⁹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 24

²¹⁰ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 25

greeting be upon you^{-asws} O son^{-asws} of Ali Al-Murtaza^{-asws}! The greeting be upon you^{-asws} O son^{-asws} of (Syeda) Fatima Al-Zahra^{-asws}!

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَآتَيْتَ الزَّكَاةَ وَآمَرْتَ بِالْمَعْرُوفِ وَنَهَيْتَ عَنِ الْمُنْكَرِ وَجَاهَدْتَ فِي سَبِيلِ اللَّهِ حَتَّى أَتَاكَ الْيَقِينُ فَصَلَّى اللَّهُ عَلَيْكَ حَيًّا وَ
مَيِّتًا

I testify you^{-asws} have established the Salat, and gave the Zakat, and instructed with the good and forbade from the evil, and fought in the way of Allah^{-azwj} until the certainty came to you^{-asws}! May Allah^{-azwj} Send Salawaat upon you^{-asws} as alive and as dead!

ثُمَّ ضَعَّ حَدَّكَ الْأَيْمَنَ عَلَى الْقَبْرِ وَ قُلْ أَشْهَدُ أَنَّكَ عَلَى بَيْتَةٍ مِنْ رَبِّكَ جِئْتُكَ مُقِرًّا بِالذُّنُوبِ لِتَسْتَفْعَ لِي عِنْدَ رَبِّكَ يَا ابْنَ رَسُولِ اللَّهِ

Then place your right cheek upon the grave, and say, 'I testify you^{-asws} are upon a proof from your^{-asws} Lord^{-azwj}! I have come to you^{-asws} accepting with the sins for you^{-asws} to intercede for me in the Presence of your^{-asws} Lord^{-azwj}, O son^{-asws} of Rasool-Allah^{-saww}!'

ثُمَّ اذْكُرِ الْأَيْمَةَ بِأَسْمَائِهِمْ وَاحِدًا وَاحِدًا وَ قُلْ أَشْهَدُ أَنَّكُمْ حُجَجُ اللَّهِ

Then mention the Imams^{-asws} with their names, one by one, and say, 'I testify you^{-asws} are Divine Authorities of Allah^{-azwj}!'

ثُمَّ قُلْ ائْتُبُّ لِي عِنْدَكَ مِيثَاقًا وَ عَهْدًا أَيُّ أَتَيْتُكَ مُجَدِّدًا الْمِيثَاقَ فَاشْهَدْ لِي عِنْدَ رَبِّكَ إِنَّكَ أَنْتَ الشَّاهِدُ.

Then say, 'Write for me in Your^{-azwj} Presence a Covenant and a Pact! I have come to you^{-asws} renewing the Covenant, so testify for me in the Presence of your^{-asws} Lord^{-azwj}, surely you^{-asws} are the witness!'²¹¹

مل، كامل الزيارات حكيم عن سلمة عن علي بن محمد عن بعض أصحابه عن المروزي عن الرجل قال تقول عند قبر الحسين ع و ذكر مثلهُ

(The book) 'Kamil Al-Ziyaraat' – Hakeem, from Salama, from Ali Bin Muhammad, from one of his companions, from Al Marouzy, from the man who said, 'You should say in the grave of Al-Husayn^{-asws}', and mentioned similar to it'²¹².

يب، تهذيب الأحكام كا، الكافي العدة عن سهل عن ابن أورمة عن بعض أصحابنا عن أبي عبد الله ع مثله

(The book) 'Tahzeeb Al Ahkaam', (and) 'Al Kafi' – The number, from Sahl, from Ibn Awrama, from one of our companions, from Abu Abdullah^{-asws}, similar to it.²¹³

كا، الكافي محمد بن جعفر الزراري عن البيهقي عن ذكره عن أبي الحسن ع مثله.

²¹¹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 26

²¹² Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 27

²¹³ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 28

(The book) 'Al Kafi' – Muhammad Bin Ja'far Al Razzaz, from Al Yaqteeny, from the one who mentioned it, from Abu Al-Hassan^{-asws}, similar to it.²¹⁴

30- مل، كامل الزيارات مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ الْعَسْكَرِيِّ وَ مُحَمَّدُ بْنُ الْحَسَنِ مَعَاً عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ مَهْرَبَارٍ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الثُّمَالِيِّ قَالَ قَالَ الصَّادِقُ ع إِذَا أَرَدْتَ الْمَسِيرَ إِلَى قَبْرِ الْحُسَيْنِ بْنِ عَلِيٍّ ع فَصُمْ يَوْمَ الْأَرْبَعَاءِ وَ الْحَمِيسِ وَ الْجُمُعَةِ

(The book) 'Kamil Al Ziyaraat' – Muhammad Bin Ahmad Bin Al-Husayn Al Askari, and Muhammad Bin Al-Hassan, both together from Al-Hassan Bin Ali Bin Mahziyar, from his father, from Ibn Abu Umeyr Bin Muhammad Bin Marwan, from Al Sumali who said,

'Al-Sadiq^{-asws} said: 'When you intend the travelling to the grave of Al-Husayn^{-asws} Bin Ali^{-asws}, fast the Wednesday, and the Thursday, and the Friday.

فَإِذَا أَرَدْتَ الْخُرُوجَ فَاجْمَعْ أَهْلَكَ وَ وُلْدَكَ وَ ادْعُ بِدُعَاءِ السَّفَرِ وَ اغْتَسِلْ قَبْلَ خُرُوجِكَ وَ قُلْ حِينَ تَغْتَسِلُ اللَّهُمَّ طَهِّرْني وَ طَهِّرْ قَلْبِي وَ اشْرَحْ لي صَدْرِي وَ اجْرِ عَلَى لِسَانِي ذِكْرَكَ وَ مَدْحَتَكَ وَ الثَّنَاءَ عَلَيْكَ فَإِنَّهُ لَا قُوَّةَ إِلَّا بِكَ وَ قَدْ عَلِمْتُ أَنَّ قِيَامَ دِينِي التَّسْلِيمُ لِأَمْرِكَ وَ الْإِتْبَاعُ لِسُنَّةِ نَبِيِّكَ وَ الشَّهَادَةُ عَلَى أَنْبِيَائِكَ وَ رُسُلِكَ إِلَى جَمِيعِ خَلْقِكَ

When you want to exit, gather your family members and your children and supplicate with the supplication of journey, and bathe before your going out, and say when you bathe, 'O Allah^{-azwj}! Purify me and Purify my heart, and Expand my chest for me, and Flow Your^{-azwj} Zikr upon my tongue, and Your^{-azwj} praise and the laudation upon You^{-azwj}, for there is no strength except with You^{-azwj}, and I know that the standing of my religion is the submission to Your^{-azwj} Command, and the following of Sunnah Your^{-azwj} Prophet^{-as}, and the testifying upon Your^{-azwj} Prophets^{-as} and Your^{-azwj} Rasools^{-as} to entirety of Your^{-azwj} creatures!

اللَّهُمَّ اجْعَلْهُ نُورًا وَ طَهُورًا وَ جِزَاءً وَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ سُقْمٍ وَ آفَةٍ وَ عَاهَةٍ وَ مِنْ شَرِّ مَا أَخَافُ وَ أَخْذَرُ

O Allah^{-azwj}! Make it a Noor, and a cleansing, and a protection, and healing from every illness and sickness, and disaster and disability, and from evil of what I fear and am cautious of!

فَإِذَا خَرَجْتَ فَقُلْ اللَّهُمَّ إِنِّي إِلَيْكَ وَجَّهْتُ وَجْهِي وَ إِلَيْكَ فَوَضْتُ أَمْرِي وَ إِلَيْكَ أَسَلْتُ نَفْسِي وَ إِلَيْكَ أَلْجَأْتُ ظَهْرِي وَ عَلَيْكَ تَوَكَّلْتُ لَا مَنْجَى وَ لَا مَلْجَأَ إِلَّا إِلَيْكَ تَبَارَكْتَ وَ تَعَالَيْتَ عَزَّ جَاوَكُ وَ جَلَّ تَنَاوُكُ

When you go out, say, 'O Allah^{-azwj}! I divert my face to You^{-azwj} and have delegated my affairs to You^{-azwj}, and I submit myself to You^{-azwj}, and I have sheltered my back to You^{-azwj}, and have relied upon You^{-azwj}! There is neither fleeing nor refuge except to You^{-azwj}! Blessed are You^{-azwj} and Exalted! Mighty is Your^{-azwj} Shelter and Majestic is Your^{-azwj} Laudation!'

ثُمَّ قُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنَ اللَّهِ وَ إِلَى اللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ص عَلَى اللَّهِ تَوَكَّلْتُ وَ إِلَيْهِ أُنِيبُ فَاطِرِ السَّمَاوَاتِ السَّنْعِ وَ الْأَرْضِينَ السَّنْعِ وَ رَبِّ الْعَرْشِ الْعَظِيمِ

Then say, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and from Allah^{-azwj}, and to Allah^{-azwj}, and in the way of Allah^{-azwj}, and upon the nation (religion) of Rasool-Allah^{-azwj}! Upon Allah^{-azwj} I

²¹⁴ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 29

have relied and to Him^{-azwj} I am penitent! Originator of the seven skies and the seven earths, and Lord^{-azwj} of the Magnificent Throne!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاحْفَظْنِي فِي سَفَرِي وَاخْلُفْنِي فِي أَهْلِي بِأَحْسَنِ الْخِلاَفَةِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Protect me during my journey and Replace me among my family with the excellent replacement!

اللَّهُمَّ إِلَيْكَ تَوَجَّهْتُ وَ إِلَيْكَ حَرَجْتُ وَ إِلَيْكَ وَقَدْتُ وَ لِحَبْرِكَ تَعَرَّضْتُ وَ بِرِيبَاةِ حَبِيبِكَ تَقَرَّبْتُ

O Allah^{-azwj}! I have diverted to You^{-azwj} and have come out to You^{-azwj}, and have delegated to You^{-azwj}, and have exposed to Your^{-azwj} good, and through the Ziyarat of a beloved of Your^{-azwj} Beloved, I have drawn closer!

اللَّهُمَّ لَا تَمْنَعْنِي مَا عِنْدَكَ بِشَرِّ مَا عِنْدِي اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَ كَفِّرْ عَنِّي سَيِّئَاتِي وَ حُطِّ عَنِّي خَطَايَايَ وَ اقْبَلْ مِنِّي حَسَنَاتِي

O Allah^{-azwj}! Do not Prevent me of what is in Your^{-azwj} Presence due to evil of what is with me!
O Allah^{-azwj}! Forgive my sins for me and Expiate my evil deeds from me, and Offload my misdeeds from me, and Accept my good deeds from me!

وَ تَقُولُ اللَّهُمَّ اجْعَلْنِي فِي دِرْعِكَ الْحَصِينَةِ الَّتِي تَجْعَلُ فِيهَا مَنْ تُرِيدُ اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِنَ الْخَوْلِ وَ الْقُوَّةِ ثَلَاثَ مَرَّاتٍ

And you should say, 'O Allah^{-azwj}! Make me to be in Your^{-azwj} Fortifying Shield in which You^{-azwj} Make to be the ones You^{-azwj} Want to! O Allah^{-azwj}! I disavow to You^{-azwj} from the might and the strength!' – three times.

وَ افْرَأْ فَاتِحَةَ الْكِتَابِ وَ الْمُعَوِّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ إِنَّا أَنْزَلْنَاهُ وَ آيَةَ الْكُرْسِيِّ وَ يَسْ وَ آخِرَ الْحَشْرِ لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْنَاهُ خَاشِعاً مُتَصَدِّعاً
مِنْ خَشْيَةِ اللَّهِ وَ تِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

And read Surah Al Fatiha, and Al Mawazateyn, and Surah Al Ikhlaas, and Surah Al Qadr, and Ayat Al Kursi, and Surah Yaseen, and end of Surah Al Hashr, ***Had We Revealed this Quran unto a mountain, you would have seen it humbled, cracking down from fear of Allah, and these are examples We Strike for the people, perhaps they would be pondering [59:21] He is Allah. There is no god except He; the Knower of the unseen and the seen; He is the Beneficent, the Merciful [59:22].***

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهِيمُنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ

He is Allah. There is no god except He; the King, the Holy, the Giver of peace, the Granter of security, Guardian, the Mighty, the Supreme, the One of every Greatness. Glorious is Allah from what they are associating [59:23] He is Allah the Creator, the Maker, the Fashioner. His are the most Beautiful Names. Whatever is in the skies and the earth Glorifies him, and He is the Mighty, the Wise [59:24].

وَلَا تَدَّهِنُ وَلَا تَكْتَجِلْ حَتَّى تَأْتِيَ الْفُرَاتَ وَأَقْلٍ مِنَ الْكَلَامِ وَالْمِرْزَاحِ وَأَكْثَرُ مِنْ ذِكْرِ اللَّهِ تَعَالَى وَإِيَّاكَ وَالْمِرْزَاحِ وَالْحُصُومَةَ

And neither apply oil nor Kohl until you come to the Euphrates, and reduce from the talking and the joking, and frequent from Zikr of Allah^{-azwj} the Exalted, and beware of the joking and the disputing!

فَإِذَا كُنْتَ رَاكِبًا أَوْ مَاشِيًا فَقُلِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ سَطَوَاتِ النَّكَالِ وَعَوَاقِبِ الْوَبَالِ وَفِتْنَةِ الضَّلَالِ وَمِنْ أَنْ نَلْقَى بِمَكْرُوهِ

Whether you were riding or walking, say, 'O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the sudden assaults of punishment, the consequences of affliction, the trials of misguidance, and from encountering anything abhorrent!

وَأَعُوذُ بِكَ مِنَ الْحَبْسِ وَاللَّبْسِ وَمِنْ وَسْوَسةِ الشَّيْطَانِ وَطَوَارِقِ السَّوْءِ وَشَرِّ كُلِّ ذِي شَرٍّ وَمِنْ شَرِّ شَبَاطِينِ الْجِنَّةِ وَالْإِنْسِ وَمِنْ شَرِّ مَنْ يَنْصَبُ لِأَوْلِيَاءِ اللَّهِ الْعَدَاوَةَ وَمِنْ أَنْ يُفْرَطُوا عَلَيَّ أَوْ أَنْ يَطْعُوا

I seek refuge in You^{-azwj} from imprisonment, and confusion, and the whisperings of Satan^{-la}, and unexpected calamities, and the evil of every evil being, and the evil of the devils among jinn and mankind, the evil of those who show enmity to the allies of Allah^{-azwj} and from them being negligent towards me or overpowering me!

وَأَعُوذُ بِكَ مِنْ شَرِّ عِيُونِ الظُّلْمَةِ وَمِنْ شَرِّ الشَّرِّ وَشَرِّ إِبْلِيسَ وَمِنْ يَرُدُّ عَنِ الْحَيْرِ بِاللِّسَانِ وَالْيَدِ

I seek refuge in You^{-azwj} from the eyes of oppressors from all evil, and from the trap of Iblees^{-la}, and from those who repel good with their tongue or hand!

فَإِذَا خِفْتَ شَيْئًا فَقُلْ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ بِهِ ائْتَجَبْتُ وَبِهِ ائْتَصَمْتُ اللَّهُمَّ اعْصِمْنِي مِنْ شَرِّ خَلْقِكَ فَإِنَّمَا أَنَا بِكَ وَأَنَا عَبْدُكَ

When you fear something, say, 'There is neither might nor strength except with Allah^{-azwj}! With Him^{-azwj} I present an argument, and with Him^{-azwj} I hold on to! O Allah^{-azwj}! Protect me from the evil of Your^{-azwj} creatures, for rather, I am with You^{-azwj} and I am Your^{-azwj} servant!'

فَإِذَا أَتَيْتَ الْفُرَاتَ فَقُلْ قَبْلَ أَنْ تَعْبُرَهُ اللَّهُمَّ أَنْتَ خَيْرٌ مِنْ وَفَدِ إِلَيْهِ الرَّجَالُ وَأَنْتَ يَا سَيِّدِي أَحْرَمُ مَا بِي وَأَحْرَمُ مَرُورٍ وَقَدْ جَعَلْتَ لِكُلِّ زَائِرٍ كَرَامَةً وَ لِكُلِّ وَافِدٍ تُحْفَةً

When you come to the Euphrates, say before you cross it, 'O Allah^{-azwj}! You^{-azwj} are the best of those to whom men come as guests, and You^{-azwj}, my Master, are the most generous One approached and the most generous One visited! You^{-azwj} have Appointed an honour for every visitor and a gift for everyone who comes.

وَقَدْ أَتَيْتُكَ زَائِرًا قَبْرَ ابْنِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ فَاجْعَلْ تُحْفَتَكَ إِنِّي فَكَأَنَّ رَقَبَتِي مِنَ النَّارِ وَتَقَبَّلْ مِنِّي عَمَلِي وَ اشْكُرْ سَعْيِي وَ ارْحَمْ مَسِيرِي إِلَيْكَ بِغَيْرِ مَرٍّ مِنِّي بَلْ لَكَ الْمَرُّ عَلَيَّ إِذْ جَعَلْتَ لِي السَّبِيلَ إِلَى زِيَارَتِهِ وَ عَرَفْتَنِي فَضْلَهُ وَ حَفِظْتَنِي حَتَّى بَلَغْتَنِي قَبْرَ ابْنِ وَلِيِّكَ

I have come to You^{-azwj} as a visitor to the grave of the son^{-asws} of Your^{-azwj} Prophet^{-sawww}, may Your^{-azwj} Salawaat be upon him^{-sawww}! So, Make Your^{-azwj} gift to me the freeing of my neck from

the Fire. Accept my deeds, and Award my efforts, and have Mercy on my journey to You^{-azwj} without any conferment on my part, for indeed, the Favour is Yours^{-azwj} upon me, since You^{-azwj} Enabled me to reach this visitation, and Made me recognise his virtue, and Protected me until You^{-azwj} brought me to the grave of the son^{-asws} of Your^{-azwj} friend!

وَقَدْ أَتَيْتُكَ زَائِرًا قَبْرَ ابْنِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ فَاجْعَلْ تُحْفَتَكَ إِيَّايَ فَكَأَنَّكَ رَقَبَتِي مِنَ النَّارِ وَ تَقَبَّلْ مِنِّي عَمَلِي وَ اشْكُرْ سَعْيِي وَ ارْحَمْ مَسِيرِي إِلَيْكَ بِعَمْرٍ مِنِّي
مِثْلَ بَلِّ لَكَ الْمَرْءُ عَلَيَّ إِذْ جَعَلْتَ لِي السَّبِيلَ إِلَى زِيَارَتِهِ وَ عَرَّفْتَنِي فَضْلَهُ وَ حَفِظْتَنِي حَتَّى بَلَغْتَنِي قَبْرَ ابْنِ وَلِيِّكَ

I have placed my hope in You^{-azwj}, so Send Salawaat upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and, do not Cut off my hope! Now that I have come to You^{-azwj}, do not disappoint me. Make this a purification for my past sins, and Make me among his^{-asws} supporters, O most Merciful of the merciful ones!

وَقَدْ رَجَوْتُكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تَقْطَعْ رَجَائِي وَ قَدْ أَتَيْتُكَ فَلَا تُحِبِّبْ أَمَلِي وَ اجْعَلْ هَذَا كَفَّارَةً لِمَا قَبْلَهُ مِنْ ذُنُوبِي وَ اجْعَلْنِي مِنْ أَنْصَارِهِ
يَا أَرْحَمَ الرَّاحِمِينَ

And I have hoped, so Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and do not Cut-off my hopes, and I have come to You^{-azwj} so do not disappoint my wishes, and Make this an atonement for my sins what have been before it, and Make me from his^{-asws} helpers, O most Merciful of the merciful ones!'

ثُمَّ اعْبُرِ الْفُرَاتَ وَ قُلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ سَعْيِي مَشْكُورًا وَ ذَنْبِي مَغْفُورًا وَ عَمَلِي مَقْبُولًا وَ اغْسِلْنِي مِنَ الْخَطَايَا وَ الذُّنُوبِ وَ طَهِّرْ
قَلْبِي مِنْ كُلِّ آفَةٍ تَمَحُّقُ دِينِي أَوْ تُبْطِلُ عَمَلِي يَا أَرْحَمَ الرَّاحِمِينَ

Then cross the Euphrates and say, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Make my striving Appreciated, and my sins Forgiven, and my deeds Acceptable, and Wash me from the misdeeds and the sins, and Purify my heart from every defect destroying my religion or invalidating my deeds, O most Merciful of the merciful ones!'

ثُمَّ تَأْتِي النَّبْنَوي فَتَضَعُ رِجْلَكَ بِهَا وَ لَا تَدَّهِنُ وَ لَا تُكْتَحِلُ وَ لَا تَأْكُلِ اللَّحْمَ مَا دُمْتَ مُقِيمًا بِهَا ثُمَّ تَأْتِي الشَّطَّ بِجِذَاءِ نُخْلِ الْقَبْرِ فَاعْتَسِلْ وَ عَلَيْكَ الْمِعْزُرُ وَ
قُلْ وَ أَنْتَ تَعْتَسِلُ اللَّهُمَّ طَهِّرْنِي وَ طَهِّرْ قَلْبِي وَ اشْرَحْ لِي صَدْرِي وَ اجْرْ عَلَى لِسَانِي مَحَبَّتَكَ وَ مَدَحَتَكَ وَ الشَّاءَ عَلَيْكَ فَإِنَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ

Then come to Al-Neynawa and place your belongings in it and neither apply oil nor Kohl nor eat the meat for as long as you stay in it. Then go to the riverbank across from the palm trees near the grave, perform a ritual bath, wear the waist cloth, and as you bathe and say: 'O Allah^{-azwj}! Purify me and Purify my heart, and Expand my chest for me, and Flow love for You^{-azwj} upon my tongue, and Your^{-azwj} praise and laudation upon You^{-azwj}, for there is neither might nor strength except through You^{-azwj}!

وَ قَدْ عَلِمْتُ أَنَّ قِيَامَ دِينِي التَّسْلِيمُ لِأَمْرِكَ وَ الشَّهَادَةُ عَلَى جَمِيعِ أَنْبِيَائِكَ وَ رُسُلِكَ بِالْأُلْفَةِ بَيْنَهُمْ أَشْهَدُ أَنَّهُمْ أَنْبِيَائُكَ وَ رُسُلُكَ إِلَى جَمِيعِ خَلْقِكَ

And I know that the foundation of my religion is submission to Your^{-azwj} Command and bearing witness to all of Your^{-azwj} Prophets^{-as} and Messengers with unity among them. I testify they^{-as} are indeed Your^{-azwj} Prophets^{-as} and Your^{-azwj} Messengers^{-as} to all of Your^{-azwj} creation!

اللَّهُمَّ اجْعَلْهُ نُورًا وَ طَهْرًا وَ جِزَاءً وَ شِفَاءً مِنْ كُلِّ سُقْمٍ وَ دَاءٍ وَ مِنْ كُلِّ آفَةٍ وَ عَاهَةٍ وَ مِنْ شَرِّ مَا أَخَافُ وَ أَخْذَرُ

O Allah^{-azwj}! Make it a Noor, and cleansing, and protection, and healing from all sicknesses and illnesses, and from every disaster and disability, and from evil of what I fear and am cautious of!

اللَّهُمَّ طَهِّرْ بِهِ جَوَارِحِي وَ عِظَامِي وَ لَحْمِي وَ دَمِي وَ شَعْرِي وَ بَشْرِي وَ نُحْيِي وَ عُصْبِي وَ مَا أَقْلَتِ الْأَرْضُ مِنِّي وَ اجْعَلْهُ لِي شَاهِدًا يَوْمَ فُقْرِي وَ فَاقِي

O Allah^{-azwj}! Purify by it my limbs, and my bones, and my flesh, and my blood, and my hair, and my skin, and my brain, and my nerves, and whatever from me the ground carries, and Make is a witness for me on the Day of my poverty and my destitution!'

ثُمَّ النَّسِ أَطَهَرَ ثِيَابِكَ فَإِذَا لَبَسْتَهَا فَقُلْ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ثَلَاثِينَ مَرَّةً وَ تَقُولُ الْحَمْدُ لِلَّهِ الَّذِي إِلَيْهِ قَصَدْتُ فَبَلَّغَنِي وَ إِيَّاهُ أَرَدْتُ فَفَبَلَّغَنِي وَ لَمْ يَقْطَعْ بِي وَ رَحْمَتَهُ ابْتَغَيْتُ فَسَلَّمَنِي

Then wear cleanest of your clothes. When you have worn these, say, 'Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest, thirty times, and say, 'The Praise is for Allah^{-azwj} Who I have aimed to so He^{-azwj} Made me reach, and Him^{-azwj} I intended so He^{-asws} Accepted me, and He^{-azwj} did not Cut off me, and I sought His^{-azwj} Mercy so He^{-azwj} Kept me safe!

اللَّهُمَّ أَنْتَ حِصْنِي وَ كَهْفِي وَ جِزْرِي وَ رَجَائِي وَ أَمَلِي لَا إِلَهَ إِلَّا أَنْتَ يَا رَبَّ الْعَالَمِينَ

O Allah^{-azwj}! You^{-azwj} are my fortress, and my cave, and my protection, and my hope, and my wish! There is no god except You^{-azwj}, O Lord^{-azwj} of the worlds!'

فَإِذَا أَرَدْتَ الْمَشْيَ فَقُلْ اللَّهُمَّ إِنِّي أَرَدْتُكَ فَأَرِدْنِي وَ إِنِّي أَقْبَلْتُ بِوَجْهِهِ إِلَيْكَ فَلَا تُغْرِضْ بِوَجْهِكَ عَنِّي فَإِنْ كُنْتُ عَلَيَّ سَاحِطًا فَتُثِّبْ عَلَيَّ وَ ارْحَمْ مَسِيرِي إِلَى ابْنِ حَبِيبِكَ أَنْتَبِعِي بِذَلِكَ رِضَاكَ عَنِّي فَارْضَ عَنِّي وَ لَا تُخَيِّبْنِي يَا أَرْحَمَ الرَّاحِمِينَ

When you want to walk, say, 'O Allah^{-azwj}! I have intended You^{-azwj} so Intend me, and I have turned my face to You^{-azwj} so do not Turn Your^{-azwj} Face away from me! If You^{-azwj} were Wrathful upon me, Turn to me and Mercy my journey to a son^{-asws} of Your^{-azwj} Beloved! I seek Your^{-azwj} being Pleased with me, so be Pleased with me and do not disappoint me, O most Merciful of the merciful ones!'

ثُمَّ امْشِ حَافِيًا وَ عَلَبِكَ السَّكِينَةُ وَ الْوَقَارُ بِالْكَبِيرِ وَ التَّهْلِيلُ وَ التَّحْمِيدُ وَ التَّمْجِيدُ وَ التَّعْظِيمُ لِلَّهِ وَ لِرَسُولِهِ وَ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ

Then walk bare-footed and upon you should be the calmness and the dignity with the exclamations of Takbeer, and extollations of the Oneness, and the praises, and the

glorification, and the reverence to Allah^{-azwj} and to His^{-azwj} Rasool^{-saww}, and the Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}!

وَقُلْ أَيْضاً الْحَمْدُ لِلَّهِ الْوَاحِدِ الْمُتَوَكِّدِ بِأُمُورِ كُلِّهَا خَالِقِ الْخَلْقِ وَ لَمْ يَعْزُبْ عَنْهُ شَيْءٌ مِنْ أُمُورِهِمْ وَ عَلِمَ كُلَّ شَيْءٍ بِغَيْرِ تَعْلِيمٍ صَلَوَاتُ اللَّهِ وَ سَلَامٌ مَلَائِكَتِهِ الْمُرْتَبِينَ وَ أَنْبِيَائِهِ وَ رُسُلِهِ أَجْمَعِينَ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الْأَوْصِيَاءِ

And say as well, 'The Praise is for Allah^{-azwj} the One, the Unique with the matters, all of them! Creator of the creation, and nothing from their affairs is hidden from Him^{-azwj}, and Knower of all things without being taught! May the Salawaat of Allah^{-azwj} and greeting of His^{-azwj} Angels of Proximity, and His^{-azwj} Prophets^{-as} and His^{-azwj} Messengers^{-as} altogether be upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, the successors^{-asws}.

الْحَمْدُ لِلَّهِ الَّذِي أَنْعَمَ عَلَيَّ وَ عَرَّفَنِي فَضْلَ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ ص

The Praise is for Allah^{-azwj} Who Conferred upon me and Introduced me to the merits of Muhammad^{-saww} and People^{-asws} of his^{-saww} Household!

تَمَّ تَمْشِي قَلِيلاً وَ فَصِّرْ حُطَاكَ فَإِذَا وَقَفْتَ عَلَى التَّلِّ وَ اسْتَقْبَلْتَ الْقَبْرَ فَقِفْ وَ قُلْ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ثَلَاثِينَ مَرَّةً وَ تَقُولُ لَا إِلَهَ إِلَّا اللَّهُ فِي عِلْمِهِ مُنْتَهَى عِلْمِهِ وَ لَا إِلَهَ إِلَّا اللَّهُ بَعْدَ عِلْمِهِ مُنْتَهَى عِلْمِهِ مُنْتَهَى عِلْمِهِ

Then walk a little and shorten your steps. When you stand at the hill and face the grave, pause and say, 'Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest!', thirty times, and say, 'There is no god except Allah^{-azwj} in His^{-azwj} Knowledge, the ultimate of His^{-azwj} Knowledge, and there is no god except Allah^{-azwj} after His^{-azwj} Knowledge, ultimate of His^{-azwj} Knowledge!

وَ لَا إِلَهَ إِلَّا اللَّهُ مَعَ عِلْمِهِ مُنْتَهَى عِلْمِهِ وَ الْحَمْدُ لِلَّهِ فِي عِلْمِهِ مُنْتَهَى عِلْمِهِ وَ الْحَمْدُ لِلَّهِ بَعْدَ عِلْمِهِ مُنْتَهَى عِلْمِهِ وَ الْحَمْدُ لِلَّهِ مَعَ عِلْمِهِ مُنْتَهَى عِلْمِهِ

And there is no god except Allah^{-azwj} with His^{-azwj} Knowledge, the ultimate of His^{-azwj} Knowledge, and the Praise is for Allah^{-azwj} in His^{-azwj} Knowledge, the ultimate of His^{-azwj} Knowledge, and the Praise is for Allah^{-azwj} after His^{-azwj} Knowledge, the ultimate of His^{-azwj} Knowledge, and the Praise is for Allah^{-azwj} with His^{-azwj} Knowledge, the ultimate of His^{-azwj} Knowledge!

وَ سُبْحَانَ اللَّهِ فِي عِلْمِهِ مُنْتَهَى عِلْمِهِ وَ سُبْحَانَ اللَّهِ بَعْدَ عِلْمِهِ مُنْتَهَى عِلْمِهِ وَ سُبْحَانَ اللَّهِ مَعَ عِلْمِهِ مُنْتَهَى عِلْمِهِ وَ الْحَمْدُ لِلَّهِ بِجَمِيعِ مَحَامِدِهِ عَلَى جَمِيعِ نِعَمِهِ

And Glory be to Allah^{-azwj} in His^{-azwj} Knowledge, the ultimate of His^{-azwj} Knowledge, and Glory be to Allah^{-azwj} after His^{-azwj} Knowledge, the ultimate of His^{-azwj} Knowledge, and Glory be to Allah^{-azwj} with His^{-azwj} Knowledge, the ultimate of His^{-azwj}, and the Praise is for Allah^{-azwj} with the entirety of His^{-azwj} Praises upon entirety of His^{-azwj} bounties!

وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ حَقٌّ لَهُ ذَلِكَ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ لَا إِلَهَ إِلَّا اللَّهُ نُورُ السَّمَاوَاتِ السَّبْعِ وَ نُورُ الْأَرْضِينَ السَّبْعِ وَ نُورُ الْعَرْشِ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest, and that is a right for Him^{-azwj}! There is no god except Allah^{-azwj} the Forbearing, the Benevolent! There is no god except Allah^{-azwj}, the Exalted, the Magnificent! There is no god except Allah^{-azwj} Noor of the seven skies and Noor of the seven earths, and Noor of the Magnificent Throne, and the Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds!

السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَ ابْنَ حُجَّتِهِ السَّلَامُ عَلَيْكُمْ يَا مَلَائِكَةَ اللَّهِ وَ زُورَ قَبْرِ ابْنِ نَبِيِّ اللَّهِ

The greeting be upon you^{-asws} O Divine Authority of Allah^{-azwj} and son^{-asws} of His^{-azwj} Divine Authority! The greeting be upon you O Angels of Allah^{-azwj} and visitors to the grave of a son^{-asws} of the Prophet^{-saww} of Allah^{-azwj}!

ثُمَّ امْشِ عَشْرَ خُطُوبَاتٍ وَ كَبِّرْ ثَلَاثِينَ تَكْبِيرَةً وَ قُلْ وَ أَنْتَ تَمْشِي لَا إِلَهَ إِلَّا اللَّهُ تَهْلِيلًا لَا يُخَصِّصُهُ غَيْرُهُ قَبْلَ كُلِّ أَحَدٍ وَ بَعْدَ كُلِّ أَحَدٍ وَ مَعَ كُلِّ أَحَدٍ وَ عَدَدَ كُلِّ أَحَدٍ

The walk ten steps and exclaim Takbeer thirty exclamations and say while you are walking, 'There is no god except Allah^{-azwj}, extollations of Oneness no one can count apart from Him^{-azwj}, before every one, and after every one, and with every one, and the number of every one!

وَ سُبْحَانَ اللَّهِ تَسْبِيحًا لَا يُخَصِّصُهُ غَيْرُهُ قَبْلَ كُلِّ أَحَدٍ وَ بَعْدَ كُلِّ أَحَدٍ وَ مَعَ كُلِّ أَحَدٍ وَ عَدَدَ كُلِّ أَحَدٍ وَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ قَبْلَ كُلِّ أَحَدٍ وَ بَعْدَ كُلِّ أَحَدٍ وَ مَعَ كُلِّ أَحَدٍ وَ عَدَدَ كُلِّ أَحَدٍ أَبَدًا أَبَدًا أَبَدًا

And Glory be to Allah^{-azwj}, glorification no one can count apart from Him^{-azwj}, before every one, and after every one, and with every one, and number of every one; and Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest, before every one, and after every one, and with every one, and with every one, for ever and ever and ever!

اللَّهُمَّ إِنِّي أَشْهَدُكَ وَ كَفَى بِكَ شَهِيدًا فَاشْهَدْ لِي أَنِّي أَشْهَدُ أَنَّكَ حَقٌّ وَ أَنَّ رَسُولَكَ حَقٌّ وَ أَنَّ قَوْلَكَ حَقٌّ وَ أَنَّ قَضَاءَكَ حَقٌّ وَ أَنَّ فَدْرَكَ حَقٌّ وَ أَنَّ فِعْلَكَ حَقٌّ وَ أَنَّ جَنَّتَكَ حَقٌّ وَ أَنَّ نَارَكَ حَقٌّ وَ أَنَّكَ مُبِيتُ الْأَحْيَاءِ وَ أَنَّكَ مُحْيِي الْمَوْتَى وَ أَنَّكَ بَاعِثُ مَنْ فِي الْقُبُورِ وَ أَنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ وَ أَنَّكَ لَا تُخْلِفُ الْمِيعَادَ

O Allah^{-azwj}! I keep You^{-azwj} as Witness and suffice with You^{-azwj} as Witness, so be Witness for me! I testify You^{-azwj} are True and Your^{-azwj} Rasool^{-saww} is true, and Your^{-azwj} Words are True, and Your^{-azwj} Decrees are True, and Your^{-azwj} Determination is True, and Your^{-azwj} Deeds are True, and Your^{-azwj} Paradise is true, and Your^{-azwj} Fire is true, and You^{-azwj} Cause the living to die, and You^{-azwj} Revive the dead, and You^{-azwj} will Resurrect ones in the graves, and You^{-azwj} will Gather the people of the Day there is no doubt in it, and You^{-azwj} do not Break the Promise!

السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَ ابْنَ حُجَّتِهِ السَّلَامُ عَلَيْكُمْ يَا مَلَائِكَةَ اللَّهِ وَ يَا زُورَ قَبْرِ أَبِي عَبْدِ اللَّهِ ع-

The greeting be upon you^{-asws} O Divine Authority of Allah^{-azwj} and son^{-asws} of His^{-azwj} Divine Authority! The greeting be upon you, O Angels of Allah^{-azwj} and O visitors of Abu Abdullah^{-asws}!

ثُمَّ امْشِ قَلِيلًا وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارُ بِالتَّكْبِيرِ وَ التَّهْلِيلِ وَ التَّمْجِيدِ وَ التَّحْمِيدِ وَ التَّعْظِيمِ لِلَّهِ وَ لِرَسُولِهِ ص - وَ قَصِّرْ خُطَاكَ

Then walk a little and upon you should be the calmness and the dignity, with the exclamations of Takbeer, and extollations of Oneness, and the glorifications, and the praises, and the reverence for Allah^{-azwj} and for His^{-azwj} Rasool^{-saww}, and shorten your steps.

فَإِذَا أَتَيْتَ الْبَابَ الَّذِي بِلِي الْمَشْرِقِ فَاقِفْ عَلَى الْبَابِ وَ قُلْ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا ص عَبْدُهُ وَ رَسُولُهُ وَ أَمِينُ اللَّهِ عَلَى خَلْقِهِ وَ أَنَّهُ سَيِّدُ الْأَوَّلِينَ وَ الْآخِرِينَ وَ أَنَّهُ سَيِّدُ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ

When you come to the door which follows the east, pause at the door and say, 'I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and trustee of Allah^{-azwj} upon His^{-azwj} creatures, and he^{-saww} is chief of the former ones and the latter ones, and he^{-saww} is chief of the Prophets^{-as} and the Messengers^{-as}!

سَلَامٌ عَلَى رَسُولِ اللَّهِ مُحَمَّدٍ الَّذِي هَدَانَا لِهَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلٌ رَبَّنَا بِالْحَقِّ

Greeting be upon Rasool-Allah^{-saww}! The Praise is for Allah^{-azwj} Who Guided us to this, and we were not going to be guided had Allah^{-azwj} not Guided us! Messengers^{-as} of our Lord^{-azwj} had come with the truth!

اللَّهُمَّ إِنِّي أَشْهَدُ أَنَّ هَذَا قَبْرُ ابْنِ حَبِيبِكَ وَ صَفْوَتِكَ مِنْ خَلْقِكَ وَ أَنَّهُ الْفَائِزُ بِكَرَامَتِكَ أَكْرَمَتُهُ بِكِتَابِكَ وَ حَصَصْتَهُ وَ ائْتَمَّنْتَهُ عَلَى وَحْيِكَ وَ أَعْظَيْتَهُ مَوَارِيثَ الْأَنْبِيَاءِ وَ جَعَلْتَهُ حُجَّةً عَلَى خَلْقِكَ

O Allah^{-azwj}! I testify that this is grave of a son^{-asws} of Your^{-azwj} Beloved and Your^{-azwj} elite from Your^{-azwj} creatures, and he^{-saww} has succeeded with Your^{-azwj} Benevolence! You^{-azwj} Honoured him^{-saww}, and Specialised him^{-saww} and Entrusted him^{-saww} upon Your^{-azwj} Revelation, and Gave him^{-saww} inheritances of the Prophets^{-as}, and Made him^{-saww} a Divine Authority upon Your^{-azwj} creatures!

فَاعْذَرَ فِي الدَّعْوَةِ وَ بَدَلَ مُهْجَتَهُ فِيكَ لِيَسْتَنْقِذَ عِبَادَكَ مِنَ الضَّلَالَةِ وَ الْجَهَالَةِ وَ الْعَمَى وَ الشُّكِّ وَ الْإِزْتِيَابِ إِلَى بَابِ الْهُدَى مِنَ الرَّذَى وَ أَنْتَ تَرَى وَ لَا تُرَى وَ أَنْتَ بِالْمَنْظَرِ الْأَعْلَى

He^{-saww} fulfilled the duty of calling and gave his very soul^{-saww} for Your^{-azwj} Sake, in order to rescue Your^{-azwj} servants from misguidance, and ignorance, and blindness, and doubt, and confusion, and to lead them to the gate of guidance from ruin, and You^{-azwj} See all, and You^{-azwj} are not seen, and You^{-azwj} are in the highest watchful position!

حَتَّى نَارَ عَلَيْهِ مِنْ خَلْقِكَ مَنْ غَرَّهَ الدُّنْيَا وَ بَاعَ الآخِرَةَ بِالثَّمَنِ الأَوْكَسِ وَ أَسْخَطَكَ وَ أَسْخَطَ رَسُولَكَ وَ أَطَاعَ مِنْ عِبِيدِكَ مِنْ أَهْلِ النِّفَاقِ وَ حَمَلَةَ الأَوْزَارِ
مَنْ اسْتَوْجَبَ النَّارَ لَعَنَ اللهُ قَاتِلِي وَوَلَدِ رَسُولِكَ وَ ضَاعَفَ عَلَيْهِمُ العَذَابَ الأَلِيمَ

Then, from among Your^{-azwj} creatures, there rose against him^{-saww}, those whom the world had deceived, who had sold the Hereafter for the cheapest price, who Angered You^{-azwj} and angered Your^{-azwj} Messenger^{-saww}, and who obeyed among Your^{-azwj} servants the people of hypocrisy and the bearers of burdens, those who have earned Hellfire! May Allah^{-azwj} Curse the killers of the son^{-asws} of Your^{-azwj} Rasool^{-saww}, and may He^{-azwj} Double for them the painful Punishment!'

ثُمَّ تَدْنُو قَلِيلًا وَ قُلْ السَّلَامُ عَلَيْكَ يَا وَارِثَ آدَمَ صَفْوَةَ اللهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ نُوحٍ نَبِيِّ اللهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ إِبْرَاهِيمَ خَلِيلِ اللهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ مُوسَى كَلِيمِ اللهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ عِيسَى رُوحِ اللهِ

Then supplicate a little and say, 'The greeting be upon you^{-asws} O inheritor of Adam^{-as} elite of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Noah^{-as} Prophet^{-as} of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Ibrahim^{-as} Friend of Allah^{-azwj}! The greeting be upon you^{-as} O inheritor of Musa^{-as} Converser with Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Isa^{-as} Spirit of Allah^{-azwj}!

السَّلَامُ عَلَيْكَ يَا وَارِثَ مُحَمَّدٍ حَبِيبِ اللهِ ص السَّلَامُ عَلَيْكَ يَا وَارِثَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَصِيِّ رَسُولِ اللهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ الْحَسَنِ بْنِ عَلِيٍّ الرَّضِيِّ السَّلَامُ عَلَيْكَ يَا وَارِثَ فَاطِمَةَ الصِّدِّيقَةِ السَّلَامُ عَلَيْكَ أَيُّهَا الصِّدِّيقُ الشَّهِيدُ السَّلَامُ عَلَيْكَ أَيُّهَا الْوَصِيُّ الرَّضِيُّ الْبَارُّ التَّقِيُّ

The greeting be upon you^{-asws} O inheritor of Muhammad^{-saww} Beloved of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, successor^{-asws} of Rasool-Allah^{-saww}! The greeting be upon you^{-asws} O inheritor of Al-Hassan^{-asws} Bin Ali^{-asws}, the Pure! The greeting be upon you^{-asws} O inheritor of (Syeda) Fatima^{-asws} the truthful! The greeting be upon you^{-asws} O truthful, the martyr! The greeting be upon you^{-asws} O the successor, the contented, the righteous, the pious!

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَ آتَيْتَ الزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ وَ عِبَدْتَ اللهَ مُخْلِصًا حَتَّى أَتَاكَ اليَقِينُ السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللهِ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَيْكَ وَ عَلَى الأَرْوَاحِ الَّتِي حَلَّتْ بِفِنَائِكَ وَ أَنَاخَتْ بِرِخْلِكَ

I testify you^{-asws} had established the Salat, and gave the Zakat, and instructed with the good and prohibited from the evil, and worshipped Allah^{-azwj} sincerely until the certainty came to you^{-asws}! The greeting be upon you^{-asws}, O Abu Abdullah^{-asws} and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! The greeting be upon you^{-asws} and upon the soul which are resident at your^{-asws} courtyard, and resting in your^{-asws} dwelling!

السَّلَامُ عَلَى مَلَائِكَةِ اللهِ الْمُخْلِصِينَ بِكَ السَّلَامُ عَلَى مَلَائِكَةِ اللهِ وَ رُؤَاةِ قَبْرِ ابْنِ نَبِيِّ اللهِ

The greeting be upon the Angels of Allah^{-azwj} gazing at you^{-asws}! The greeting be upon Angels of Allah^{-azwj} and visitors to the grave of a son^{-asws} of the Prophet^{-saww} of Allah^{-azwj}!'

ثُمَّ ادْخُلِ الْحَيْزُ وَ قُلْ حِينَ تَدْخُلُ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُقَرَّبِينَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُنْزِلِينَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُسَوِّمِينَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الَّذِينَ هُمْ بِهَذَا الْحَيْزِ يَعْمَلُونَ وَ بِإِذْنِ اللَّهِ مُسَلِّمُونَ

Then enter the (Holy) enclosure and say when you enter, 'The greeting be upon the Angels of Proximity of Allah^{-azwj}! The greeting be upon the descending Angels of Allah^{-azwj}! The greeting be upon the marked Angels of Allah^{-azwj}! The greeting be upon the Angels of Allah^{-azwj}, those who are working at this (Holy) enclosure and are greeting by the Permission of Allah^{-azwj}!

السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ وَ ابْنَ أَمِينِ اللَّهِ وَ ابْنَ خَالِصَةِ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ

The greeting be upon you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww} and son^{-asws} of trustee of Allah^{-azwj} and son^{-asws} of a sincere one of Allah^{-azwj}! The greeting be upon you^{-asws} O Abu Abdullah^{-asws}!

إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاغِبُونَ مَا أَغْظَمَ مُصِيبَتَكَ عِنْدَ أَبِيكَ رَسُولِ اللَّهِ وَ مَا أَغْظَمَ مُصِيبَتَكَ عِنْدَ مَنْ عَرَفَ اللَّهَ عَزَّ وَ جَلَّ وَ أَجَلَ مُصِيبَتِكَ عِنْدَ الْمَلَائِكَةِ الْأَعْلَى وَ عِنْدَ أَنْبِيَاءِ اللَّهِ وَ عِنْدَ رُسُلِ اللَّهِ

We are for Allah^{-azwj} and we are returning to Him^{-azwj}! How mighty is your^{-asws} difficulty in the presence of your^{-asws} (grand) father^{-saww} Rasool-Allah^{-saww}, and how mighty is your^{-asws} difficulty in the presence of the one who recognises Allah^{-azwj} and Mighty and Majestic, and how immense is your^{-asws} difficulty in the presence of the exalted assembly, and in the presence of Prophets^{-as} of Allah^{-azwj} and presence of Rasool-Allah^{-saww}!

السَّلَامُ مِنِّي إِلَيْكَ وَ التَّحِيَّةُ مَعَ عَظِيمِ الرَّزِيَّةِ كُنْتُ نُورًا فِي الْأَصْنَافِ الشَّامِحَةِ وَ نُورًا فِي ظُلُمَاتِ الْأَرْضِ وَ نُورًا فِي الْهَوَاءِ وَ نُورًا فِي السَّمَاوَاتِ الْعُلَى كُنْتُ فِيهَا نُورًا سَاطِعًا لَا يُطْفِئُ وَ أَنْتَ النَّاطِقُ بِالْهُدَى

The greeting from me to you^{-asws}, and the salutation with the mighty calamity! You^{-asws} were a Noor in the lofty lineage, and light in darkness of the earth, and light in the air, and light in the exalted skies! You^{-asws} were a shining light in these, not extinguished, and you^{-asws} were the speaker with guidance!'

ثُمَّ امْشِ قَلِيلًا وَ قُلْ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ سَمِعَ مَرَّاتٍ وَ هَلَّلَهُ سُبْحًا وَ أَحْمَدَهُ سُبْحًا وَ سَبَّحَهُ سُبْحًا وَ قُلْ لَبَّيْكَ دَاعِيَ اللَّهِ سُبْحًا وَ قُلْ إِنْ كَانَ لَمْ يُجِيبَكَ بَدَنِي عِنْدَ اسْتِغَاثَتِكَ فَقَدْ أَجَابَكَ قَلْبِي وَ سَمْعِي وَ بَصَرِي وَ رَأْيِي وَ هَوَايَ عَلَى التَّسْلِيمِ لِحَلْفِ النَّبِيِّ الْمُرْسَلِ وَ السَّبْطِ الْمُتَّجِبِ وَ الدَّلِيلِ الْعَالِمِ وَ الْأَمِينِ الْمُسْتَحْرَجِ وَ الْمُؤَدِّي الْمُبَلِّغِ وَ الْمَظْلُومِ الْمُضْطَّهِدِ

Then walk a little and say, 'Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest!', seven times, and extol His^{-azwj} Oneness seven times, and praise Him^{-azwj} seven times, and glorify Him^{-azwj} seven times, and say, 'Here I am, caller of Allah^{-azwj}!', seven times, and say, 'If my body has not answered you^{-asws} at my seeking your^{-asws} help, my heart has answered you^{-asws}, and so has my hearing and my sight, and my opinion and my whims, upon the greeting to a successor of the Sent Prophet^{-saww}, and the selected grandson^{-asws}, and the pointer, the knowledgeable, and the trustee, the treasurer, the fulfiller of the delivery, and the oppressed, the persecuted!'

جئتكم انقطاعاً إليكم وإلى جدك وأبيك وألديك الخلف من بعدك فقلبي لك مسلم ورأيي لك متبع ونصرتي لك معدة حتى يحكم الله بدينه وبيعتكم

I have come to you^{-asws} cutting-off to you^{-asws} (from others), and to your^{-asws} grandfather^{-saww}, and to your^{-asws} father^{-asws}, and your^{-asws} son^{-asws} the replacement from after you^{-asws}! My heart it submissive to you^{-asws}, and my opinion follows you^{-asws}, and my help is prepared for you^{-asws} until Allah^{-azwj} Judges with His^{-azwj} religion and Resurrects you^{-asws} all!

وأشهد الله أنكم الحجة وبكم ترجى الرحمة فمعكم معكم لا مع عدوكم إني بكم من المؤمنين لا أنكر الله قدره ولا أكذب منه بمشيئة

And I Keep Allah^{-azwj} as Witness you^{-asws} are the Divine Authorities, and the Mercy is hoped for with you^{-asws}! With you^{-asws}, with you^{-asws}, not with your^{-asws} enemies! I am from the believing with you^{-asws}, not denying Power for Allah^{-azwj} nor belying Desire from Him^{-azwj}!

ثم امش وقصّر خطاك حتى تستقبل القبور واجعل القبلة بين كفيك واستقبل وجهه بوجهك وقل السلام من الله والسلام على محمد أمين الله على رؤسِهِ وعزائم أفره الخاتم لما سبق والفتاح لما استقبل والمهيم على ذلك كله والسلام عليك ورحمة الله وبركاته

Then walk and shorten your steps until you are facing the grave, and make the Qiblah between your shoulders, and face his^{-asws} face with your face and say, 'The Greeting from Allah^{-azwj}, and the greeting be upon Muhammad^{-saww} trustee of Allah^{-azwj} upon His^{-azwj} Messengers^{-as} and His^{-azwj} Mighty Commands, the last of what had preceded and the beginner of what is to come, and the dominant upon that, all of it! And the greeting be upon you^{-asws} and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

اللهم صل على محمد صاحب ميثاقك وحاتم رسولك وسيد عبادك وأمينك في بلادك وخير برئتك كما تلا كتابك وجاهد عدوك حتى أتاه اليقين

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww}, companion of Your^{-azwj} Covenant, and last of Your^{-azwj} Rasool^{-saww}, and chief of Your^{-azwj} servant, and Your^{-azwj} trustee in Your^{-azwj} land, and best of Your^{-azwj} Created beings, just as he^{-saww} recited Your^{-azwj} Book, and fought Your^{-azwj} enemies until the certainty came to him^{-saww}!

اللهم صل على أمير المؤمنين عبدك وأخي رسولك الذي انتجبت به بعلمك وجعلته هادياً لمن شئت من خلقك والدليل على من بعثت برسالتك ودیان الدين بعدلك وفصل قضائك بين خلقك والمهيم على ذلك كله والسلام عليه ورحمة الله وبركاته

O Allah^{-azwj}! Send Salawaat upon Amir Al-Momineen^{-asws}, Your^{-azwj} servant, and brother^{-asws} of Your^{-azwj} Rasool^{-saww} whom You^{-azwj} Selected with Your^{-azwj} Knowledge, and Made him^{-saww} a guide for the one from Your^{-azwj} creatures You^{-azwj} so Desired, and the pointer upon the one You^{-azwj} had Sent with Your^{-azwj} Message, and judge of Your^{-azwj} religion with Your^{-azwj} justice, and decider of Your^{-azwj} Decrees between Your^{-azwj} creatures, and the dominant upon that, all of it, and the greeting be upon him^{-asws} and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

اللهم أتمم به كلماتك وأنجز به وعدك وأهلك به عدوك واكتنبتنا في أوليائه وأحبائه

O Allah-azwj! Complete Your-azwj Words with him-asws, and Fulfil Your-azwj Promise with him-asws, and Destroy Your-azwj enemies with him-asws, and Write us as being among his-asws friends and his-asws loved ones!

اللَّهُمَّ اجْعَلْنَا لَهُ شِيَعَةً وَأَنْصَاراً وَأَعْوَاناً عَلَى طَاعَتِكَ وَطَاعَةِ رَسُولِكَ وَمَا وَكَّلْتَ بِهِ وَاسْتَخْلَفْتَ عَلَيْهِ يَا رَبَّ الْعَالَمِينَ

O Allah-azwj! Make us Shias of his-asws, and helpers and supporters upon obedience to You-azwj and obedience to Your-azwj Rasools-as, and what You-azwj had Allocated with him-asws, and Replaced upon him-asws, O Lord-azwj of the worlds!

اللَّهُمَّ صَلِّ عَلَى فَاطِمَةَ بِنْتِ نَبِيِّكَ وَرُوحَةَ وَلِيِّكَ وَ أُمَّ السَّبْطَيْنِ الْحُسَيْنِ وَ الْحُسَيْنِ الطَّاهِرَةِ الْمُطَهَّرَةِ الصِّدِّيقَةِ الرَّكِيَّةِ سَيِّدَةِ نِسَاءِ أَهْلِ الْجَنَّةِ أَجْمَعِينَ صَلَاةً لَا يَفُوقُ عَلَى إِحْصَائِهَا غَيْرُكَ

O Allah-azwj! Send Salawaat upon (Syeda) Fatima-asws daughter-asws of Your-azwj Prophet-saww, and wife of Your-azwj Guardian, and mother of the two grandsons-asws, Al-Hassan-asws and Al-Husayn-asws, the Pure, the Purified, the truthful, the pure chieftess of women of the people of the Paradise altogether, Salawaat which no one is strong upon counting these apart from You-azwj!

اللَّهُمَّ صَلِّ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ عَبْدِكَ وَ ابْنِ أَخِي رَسُولِكَ الَّذِي انْتَجَبْتَهُ بِعِلْمِكَ وَ جَعَلْتَهُ هَادِياً لِمَنْ شِئْتَ مِنْ خَلْقِكَ وَ الدَّلِيلَ عَلَى مَنْ بَعَثْتَ بِرِسَالَاتِكَ وَ دِيَانَ الدِّينِ بِعَدْلِكَ وَ فَضْلَ قَضَائِكَ بَيْنَ خَلْقِكَ وَ الْمُهَيِّمِينَ عَلَى ذَلِكَ كُلِّهِ وَ السَّلَامَ عَلَيْهِ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتُهُ

O Allah-azwj! Send Salawaat upon Al-Hassan-asws Bin Ali-asws, Your-azwj servant and son-asws of the brother-asws of Your-azwj Rasool-saww whom You-azwj Selected with Your-azwj Knowledge and Made him-asws a guide for the ones from Your-azwj creatures for the ones You-azwj so Desired, and the pointer upon the one You-azwj Sent 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 dominant upon that, all of it, and the greeting be upon him-asws and Mercy of Allah-azwj and His-azwj Blessings!

اللَّهُمَّ صَلِّ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ عَبْدِكَ وَ ابْنِ أَخِي رَسُولِكَ الَّذِي انْتَجَبْتَهُ بِعِلْمِكَ وَ جَعَلْتَهُ هَادِياً لِمَنْ شِئْتَ مِنْ خَلْقِكَ وَ الدَّلِيلَ عَلَى مَنْ بَعَثْتَ بِرِسَالَاتِكَ وَ دِيَانَ الدِّينِ بِعَدْلِكَ وَ فَضْلَ قَضَائِكَ بَيْنَ خَلْقِكَ وَ الْمُهَيِّمِينَ عَلَى ذَلِكَ كُلِّهِ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتُهُ وَ نُصَلِّي عَلَى الْأَيْمَةِ كُلِّهِمْ كَمَا صَلَّيْتَ عَلَى الْحُسَيْنِ وَ الْحُسَيْنِ ع

O Allah-azwj! Send Salawaat upon Al-Husayn-asws Bin Ali-asws Your-azwj servant, and son-asws of the brother-asws of Your-azwj Rasool-saww whom You-azwj Selected with Your-azwj Knowledge, and Made him-asws a guide for the ones from Your-azwj creatures You-azwj so Desires, and the pointer to the one You-azwj Sent 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 dominant upon that, all of it, and the greeting be upon him-asws and Mercy of Allah-azwj and His-azwj Blessing, and Send Salawaat upon the Imams-asws, all of them-asws, just as You-azwj have Sent upon Al-Hassan-asws and Al-Husayn-asws!

وَتَقُولُ اللَّهُمَّ أَتِمِّمْ بِهِنَّ كَلِمَاتِكَ وَانْجِزْ بِهِنَّ وَعْدَكَ وَاهْلِكْ بِهِنَّ عَدُوَّكَ وَعَدُوَّهُمْ مِنَ الْجِنَّ وَالْإِنْسِ أَجْمَعِينَ

And you should say, 'O Allah^{-azwj}! Complete Your^{-azwj} Words with them^{-asws}, and Fulfil Your^{-azwj} Promise with them^{-asws}, and Destroy through them^{-asws} Your^{-azwj} enemies from the Jinn and the humans, altogether!

اللَّهُمَّ اجْزِهِمْ عَنَّا خَيْرَ مَا جَزَيْتَ نَذِيرًا عَنْ قَوْمِهِ

O Allah^{-azwj}! Reward them^{-asws} on our behalf best of what You^{-azwj} have Rewarded any warner on behalf of his people!

اللَّهُمَّ اجْعَلْنَا لَهُمْ شِيعَةً وَأَنْصَارًا وَأَعْوَانًا عَلَى طَاعَتِكَ وَطَاعَةِ رَسُولِكَ

O Allah^{-azwj}! Make us Shias of theirs^{-asws}, and helpers, and supporters upon obedience to You^{-azwj} and obedience to Your^{-azwj} Rasool^{-saww}!

اللَّهُمَّ اجْعَلْنَا مِمَّنْ يَتَّبِعُ النُّورَ الَّذِي أَنْزَلَ مَعَهُمْ وَأَخِينَا مَحْيَاهُمْ وَأَمْتِنَا مَمَاتِهِمْ وَأَشْهَدْنَا مَشَاهِدَهُمْ فِي الدُّنْيَا وَالْآخِرَةِ

O Allah^{-azwj}! Make us from the ones who follow the Noor which came down with them^{-asws}, and Cause us to live their^{-asws} lives and Cause us to die their^{-asws} passing away, and attend us in their^{-asws} attendances in the world and the Hereafter!

اللَّهُمَّ إِنَّ هَذَا مَقَامٌ أَكْرَمْتَنِي بِهِ وَشَرَّفْتَنِي بِهِ وَأَعْطَيْتَنِي فِيهِ رَغْبَةً عَلَى حَقِيقَةِ إِيمَانِي بِكَ وَبِرَسُولِكَ

O Allah^{-azwj}! This is a position You^{-azwj} have Honoured me with, and Ennobled me with, and Granted me desires in it upon reality of my Eman with You^{-azwj} and Your^{-azwj} Rasool^{-saww}!

تُمْ تَدْنُو قَلِيلًا وَتَقُولُ السَّلَامَ عَلَيْنَا يَا ابْنَ رَسُولِ اللَّهِ وَ سَلَامُ اللَّهِ وَ سَلَامُ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ كُلَّمَا تَرَوُحُ الرَّاغِيَاتِ الطَّاهِرَاتِ لَكَ وَ عَلَيْنَا سَلَامُ الْمُؤْمِنِينَ لَكَ بِقُلُوبِهِمُ النَّاطِقِينَ لَكَ بِفَضْلِكَ وَ أَلْسِنَتِهِمْ

Then approach a little and say, 'The greeting be upon you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}, and Greeting of Allah^{-azwj} and greeting of His^{-azwj} Angels of Proximity and His^{-azwj} Sent Prophets^{-as} every times they aerate the clean breezes to you^{-asws}, and upon you^{-asws} be greeting of those believing you^{-asws} with their hearts, the speakers for you^{-asws} of your^{-asws} merits with their tongues!

أَشْهَدُ أَنَّكَ صَادِقٌ صِدِّيقٌ صَدَقْتَ فِيمَا دَعَوْتَ إِلَيْهِ وَ صَدَقْتَ فِيمَا أَتَيْتَ بِهِ وَ أَنَّكَ نَارُ اللَّهِ فِي الْأَرْضِ اللَّهُمَّ أَدْخِلْنِي فِي أَوْلِيَائِكَ وَ حَبِّبْ إِلَيَّ شَهَادَتَهُمْ وَ مَشَاهِدَهُمْ فِي الدُّنْيَا وَ الْآخِرَةِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

I testify you^{-asws} are truthful, sincere. You^{-asws} spoke the truth regarding what you^{-asws} had called to, and spoke the truth regarding what you^{-asws} came with, and you^{-asws} are a retaliator of Allah^{-azwj} in the earth! O Allah^{-azwj}! Enter me among Your^{-azwj} Guardians and Make their

martyrdom and their^{-asws} Monuments beloved to me in the world and the Hereafter, You^{-azwj} are Able upon all things!

وَتَسْأَلُ السَّلَامَ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ رَحِمَكَ اللَّهُ يَا أَبَا عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ يَا إِمَامَ الْهُدَى السَّلَامَ عَلَيْكَ يَا عَلَمَ التَّقَى
السَّلَامَ عَلَيْكَ يَا حُجَّةَ اللَّهِ عَلَى أَهْلِ الدُّنْيَا السَّلَامَ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَابْنَ حُجَّتِهِ

And you should say, 'The greeting be upon you^{-asws}, O Abu Abdullah^{-asws}! May Allah^{-azwj} Mercy you^{-asws}, O Abu Abdullah^{-asws}! May Allah^{-azwj} Send Salawaat upon you^{-asws} O Abu Abdullah^{-asws}! 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 Divine Authority of Allah^{-azwj} upon people of the world! The greeting be upon you^{-asws} O Divine Authority of Allah^{-azwj} and son^{-asws} of His^{-azwj} Divine Authority!

السَّلَامَ عَلَيْكَ يَا نَارَ اللَّهِ وَابْنَ نَارِهِ السَّلَامَ عَلَيْكَ يَا وَثَرَ اللَّهِ وَابْنَ وَثَرِهِ

The greeting be upon you^{-asws} O retaliator of Allah^{-azwj} and son^{-asws} of His^{-azwj} retaliator! The greeting be upon you^{-asws} O unique of Allah^{-azwj} and son^{-asws} of His^{-azwj} unique!

أَشْهَدُ أَنَّكَ قُتِلْتَ مَظْلُومًا وَأَنَّ قَاتِلَكَ فِي النَّارِ وَأَشْهَدُ أَنَّكَ جَاهَدْتَ فِي سَبِيلِ اللَّهِ حَقَّ جِهَادِهِ لَمْ تَأْخُذْكَ فِي اللَّهِ لَوْمَةٌ لَائِمٌ وَأَنَّكَ عَبْدَتَهُ حَتَّى أَتَاكَ الْيَقِينُ

I testify you^{-asws} were killed oppressed, and your^{-asws} killers are in the Hellfire, and I testify you^{-asws} fought in the way of Allah^{-azwj} as is the right of fighting it! No blame of a blamer seized you^{-asws} for the Sake of Allah^{-azwj}, and you^{-asws} worshipped Him^{-azwj} until the certainty came to you^{-asws}!

أَشْهَدُ أَنَّكُمْ كَلِمَةُ التَّقْوَى وَبَابُ الْهُدَى وَالْحُجَّةُ عَلَى خَلْقِهِ أَشْهَدُ أَنَّ ذَلِكَ لَكُمْ سَابِقٌ فِيمَا مَضَى وَفَاتِحٌ فِيمَا بَقِيَ وَأَشْهَدُ أَنَّ أَرْوَاحَكُمْ وَطِينَتَكُمْ طِينَةٌ طَيِّبَةٌ طَابَتْ وَطَهَّرَتْ بَعْضُهَا مِنْ بَعْضٍ مِنَ اللَّهِ وَ مِنْ رَحْمَتِهِ

I testify you^{-asws} are the word of piety, and the door of guidance, and the Divine Authorities upon His^{-azwj} creatures! I testify that for you^{-asws} is precedence regarding what has passed, and beginning regarding what remains, and I testify that your^{-asws} souls and your^{-asws} clay is the best of the clays, and part of it is purified from part from Allah^{-azwj} and from His^{-azwj} Mercy!

فَأَشْهَدُ اللَّهُ تَبَارَكَ وَتَعَالَى وَكَفَى بِهِ شَهِيدًا وَأَشْهَدُكُمْ أَيُّ بِكُمْ مُؤْمِنٌ وَلكُمْ تَابِعٌ فِي ذَاتِ نَفْسِي وَشَرَائِعِ دِينِي وَخَاتِمَةِ عَمَلِي وَ مُنْقَلَبِي وَ مَثْوَايَ فَأَسْأَلُ
اللَّهُ الْبَارَّ الرَّجِيمَ أَنْ يُتِمَّمَ ذَلِكَ لِي

I keep Allah^{-azwj} Blessed and Exalted as Witness and suffice with Him^{-azwj} as witness, and I keep you^{-asws} all as witnesses, I am a believer in you^{-asws}, and a follower of yours^{-asws} regarding myself, and laws of my religion, and outcome of my deeds, and my transfer and my abode, so I ask Allah^{-azwj} the Righteous, the Merciful to Complete that for me!

أَشْهَدُ أَنَّكُمْ قَدْ بَلَّغْتُمْ وَ نَصَحْتُمْ وَ صَبَرْتُمْ وَ قَاتَلْتُمْ وَ غَضِبْتُمْ وَ أَسِيءَ إِلَيْكُمْ فَصَبَرْتُمْ لِعِنتِ أُمَّةٍ خَالَفَتْكُمْ وَ أُمَّةٍ جَحَدَتْ وَ لَا يَتَّبِعُكُمْ وَ أُمَّةٍ تَطَاهَرَتْ عَلَيْكُمْ وَ
أُمَّةٍ شَهِدَتْ وَ لَمْ تُسْتَشْهَدْ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ النَّارَ مَثْوَاهُمْ وَ بَيْتَ الْوَرْدِ الْمَوْزُودُ وَ بَيْتَ الرَّفْدِ الْمَرْفُودُ

I testify you^{-asws} have delivered, and advised, and were patient, and were killed, and disobeyed, and evil was the treatment to you^{-asws}, but you^{-asws} were patient! 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^{-asws}, and the community which witnessed and did not seek martyrdom! The Praise is for Allah^{-azwj} Who Made the Hellfire as their abode! Evil is the arrival of the arrives, **and evil is the place to which the ones would be led to [11:98] and evil is the gift of the ones gifted to [11:99]!**

وَتَقُولُ صَلَّى اللَّهُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ وَ عَلَى رُوحِكَ وَ بَدَنِكَ

And you should say, 'May Allah^{-azwj} Send Salawaat upon you^{-asws} O Abu Abdullah^{-asws}! May Allah^{-azwj} Send Salawaat upon you^{-asws} O Abu Abdullah^{-asws}! May Allah^{-azwj} Send Salawaat upon you^{-asws} O Abu Abdullah^{-asws}, and upon your^{-asws} soul and your^{-asws} body!

لَعَنَ اللَّهُ قَاتِلِيكَ وَ لَعَنَ اللَّهُ سَالِبِيكَ وَ لَعَنَ اللَّهُ خَاذِلِيكَ وَ لَعَنَ اللَّهُ مَنْ شَابَعَ عَلَى قَتْلِكَ وَ مَنْ أَمَرَ بِذَلِكَ وَ شَارَكَ فِي دَمِكَ وَ لَعَنَ اللَّهُ مَنْ بَلَعَهُ ذَلِكَ فَرَضِي بِهِ أَوْ سَلَّمَ إِلَيْهِ

May Allah^{-azwj} Curse your^{-asws} killers, and may Allah^{-azwj} Curse your^{-asws} plunderers, and may Allah^{-azwj} Curse your^{-asws} abandoners, and may Allah^{-azwj} Curse the one escorted upon killing you^{-asws}, and the one who ordered with that and participated in (shedding) your^{-asws} blood, and may Allah^{-azwj} Curse the one to whom that reached and he was pleased with it, or accepted it!

أَنَا أَبْرَأُ إِلَى اللَّهِ مِنْ وَلَايَتِهِمْ وَ اتَوَلَّى اللَّهُ وَ آلَ رَسُولِهِ وَ أَشْهَدُ أَنَّ الَّذِينَ انْتَهَكُوا حَرَمَكَ وَ سَفَكُوا دَمَكَ مُلْعُونُونَ عَلَى لِسَانِ النَّبِيِّ الْأُمِّيِّ

I disavow to Allah^{-azwj} from their friendship and I befriend Allah^{-azwj} and His^{-azwj} Rasool^{-sawww} and Progeny^{-asws} of His^{-azwj} Rasool^{-sawww}, and I testify that those who violated your^{-asws} sanctity and shed your^{-asws} blood are accursed upon the tongue of the 'Ummy' Prophet^{-sawww}!

اللَّهُمَّ الْعَنِ الَّذِينَ كَذَبُوا رُسُلَكَ وَ سَفَكُوا دِمَاءَ أَهْلِ بَيْتِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْكَ

O Allah^{-azwj}! Curse those who belied Your^{-azwj} Rasool^{-sawww}, and shed the blood of People^{-asws} of the Household of Your^{-azwj} Prophet^{-sawww}! May Your^{-azwj} Salawaat be upon them^{-asws}!

اللَّهُمَّ الْعَنِ قَتْلَةَ أَمِيرِ الْمُؤْمِنِينَ وَ ضَاعِفِ عَلَيْهِمُ الْعَذَابَ الْأَلِيمَ

O Allah^{-azwj}! Curse the killers of Amir Al-Momineen^{-asws} and Double the painful Punishment upon them!

اللَّهُمَّ الْعَنِ قَتْلَةَ الْحُسَيْنِ بْنِ عَلِيٍّ وَ قَتْلَةَ أَنْصَارِ الْحُسَيْنِ بْنِ عَلِيٍّ عَ وَ أَصْلِهِمْ حَرَّ نَارِكَ وَ أَدْفُهُمْ بَأْسَكَ وَ ضَاعِفِ عَلَيْهِمْ عَذَابَكَ وَ الْعَنْهُمْ لَعْنًا وَبِيلاً

O Allah^{-azwj}! Curse the killers of Al-Husayn Bin Ali^{-asws}, and killers of helpers of Al-Husayn Bin Ali^{-asws}, and Make them arrive to the heat of Your^{-azwj} Fire, and Make them taste Your^{-azwj} Prowess, and Double Your^{-azwj} Punishment upon them, and Curse them a terrible Curse!

اللَّهُمَّ أَخْلِلْ بِهِمْ نِعْمَتَكَ وَ أَتِهِمْ مِنْ حَيْثُ لَا يَحْتَسِبُونَ وَ خُدَّهُمْ مِنْ حَيْثُ لَا يَشْعُرُونَ وَ عَذِّبْهُمْ عَذَاباً نُكْرًا وَ الْعِنَ أَعْدَاءَ نَبِيِّكَ وَ أَعْدَاءَ آلِ نَبِيِّكَ لَعْنًا وَ بِيلاً

O Allah^{-azwj}! Release Your^{-azwj} Scourge with them Come to them from where they are not anticipating, and Seize them from where they are not aware, and Punish them with a severe Punishment, and Curse the enemies of Your^{-azwj} Prophet^{-as} and enemies of Progeny^{-asws} of Your^{-azwj} Prophet^{-saww}, a terrible Curse!

اللَّهُمَّ الْعِنَ الْجَيْنَتِ وَ الطَّاغُوتِ وَ الْفَرَاغَةَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! Curse the false gods and the tyrants and the Pharaohs, You^{-azwj} are Able upon all things!

وَ تَقُولُ يَا أَبِي أَنْتَ وَ أُمِّي يَا أَبَا عَبْدِ اللَّهِ إِلَيْكَ كَانَتْ رِخْلَتِي مَعَ بَعْدِ شُغْتِي وَ لَكَ فَاصَتْ عَرَبِي وَ عَلَيْكَ كَانَ أَسْفِي وَ نَجِي وَ صِرَاحِي وَ زَفْرِي وَ شَهْقِي وَ إِلَيْكَ كَانَ حِجْبِي وَ بِكَ أَسْتَبِرُ مِنْ عَظِيمِ جُرْمِي أَتَيْتُكَ زَائِراً وَافِداً قَدْ أَوْقَرْتُ طَهْرِي

And you should say, 'May my father and my mother be (sacrificed) for you^{-asws}, O Abu Abdullah^{-asws}! To you^{-asws} was my journey, despite the remoteness of my apartment. For you^{-asws} my tears have flowed, and over you^{-asws} was my sorrow, and my wailing, and my cries, and my sighs, and my and sobs. To you^{-asws} was my coming, and through you^{-asws} I seek cover from the weight of my great sins! I have come to you^{-asws} as a visitor and a seeker, with my back burdened!

يَا أَبِي أَنْتَ وَ أُمِّي يَا سَيِّدِي بِكَئِثِكَ يَا خَيْرَةَ اللَّهِ وَ ابْنَ خَيْرَتِهِ وَ حَقٌّ لِي أَنْ أَبْكِيكَ وَ قَدْ بَكَتْكَ السَّمَاوَاتُ وَ الْأَرْضُونَ وَ الْجِبَالُ وَ الْبِحَارُ فَمَا عُدْرِي إِنْ لَمْ أَبْكِكَ وَ قَدْ بَكَكَ حَبِيبُ رَبِّي وَ بَكَتْكَ الْأَيْمَةُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَ بَكَكَ مَنْ دُونَ سِدْرَةِ الْمُنْتَهَى إِلَى الثَّرَى جَزَعاً عَلَيْكَ

May my father and mother be (sacrificed for) you^{-asws}, O my master! I have wept for you^{-asws}, O chosen one of Allah^{-azwj} and son^{-asws} of His^{-azwj} chosen one, and it is indeed my right to weep for you^{-asws}, for the skies and the earths, and the mountains and the seas have wept for you^{-asws}! So, what excuse do I have for not weeping for you^{-asws} when the beloved of my Lord^{-azwj} had wept for you, and the Imams^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, and all the ones below the Lote Tree of the Utmost Boundary down to the soil have grieved upon you^{-asws}!

ثُمَّ اسْتَلِمِ الْقَبْرَ وَ قُلِ السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ يَا حُسَيْنَ بْنَ عَلِيٍّ يَا ابْنَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَ ابْنَ حُجَّتِهِ

Then kiss the grave and say, 'The greeting be upon you^{-asws} O Abu Abdullah^{-asws}, O Husayn^{-asws} Bin Ali^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}! The greeting be upon you^{-asws} O Divine Authority of Allah^{-azwj} and son^{-asws} of His^{-azwj} Divine Authority!

أَشْهَدُ أَنَّكَ عَبْدُ اللَّهِ وَ أَمِينُهُ بَلَّغْتَ نَاصِحاً وَ أَدَّبْتَ أَمِيناً وَ قُلْتَ صَادِقاً وَ قُتِلْتَ صِدْقاً فَصِدْقاً عَلَى يَقِينٍ لَمْ تُؤْتِرْ عَمَى عَلَى هُدَى وَ لَمْ تَلْجِ مِنْ حَقِّ إِلَى بَاطِلٍ وَ لَمْ تُحِبَّ إِلَّا اللَّهَ وَ حُدَّهُ

I testify you^{-asws} are a servant of Allah^{-azwj} and His^{-azwj} trustee! You^{-asws} delivered advising, and fulfilled entrustment, and you^{-asws} said truthful were killed as truthful! You^{-asws} passed upon

certainty. You^{-asws} did not prefer blindness over guidance and did not incline from truth to falsehood, and did not love except Allah^{-azwj} Alone!

وَأَشْهَدُ أَنَّكَ كُنْتَ عَلَى بَيِّنَةٍ مِنْ رَبِّكَ بَلَّغْتَ مَا أُمِرْتَ بِهِ وَفُئِمْتَ بِحَقِّهِ وَصَدَّقْتَ مَنْ كَانَ قَبْلَكَ غَيْرَ وَاهِنٍ وَلَا مُوهِنٍ فَصَلَّى اللَّهُ عَلَيْكَ وَ سَلَّمَ تَسْلِيمًا
جَزَاكَ اللَّهُ مِنْ صِدِّيقٍ خَيْرًا

And I testify you^{-asws} were upon a proof from your^{-asws} Lord^{-azwj}! You^{-asws} delivered whatever you^{-asws} had been Commanded with, and stood with His^{-azwj} Right, and ratified the ones who were before you^{-asws} without weakness or hesitation! May Allah^{-azwj} Send Salawaat upon you^{-asws} and abundant greetings! May Allah^{-azwj} Reward you^{-asws} goodly of being a truthful!

أَشْهَدُ أَنَّ الْجِهَادَ مَعَكَ جِهَادٌ وَأَنَّ الْحَقَّ مَعَكَ وَإِلَيْكَ وَأَنْتَ أَهْلُهُ وَمَعْدِنُهُ وَمِيرَاثُ النَّبِيِّ عِنْدَكَ وَعِنْدَ أَهْلِ بَيْتِكَ

I testify that the Jihad alongside you^{-asws} is Jihad, and the truth is with you^{-asws} and to you^{-asws}, and you^{-asws} are its rightful, and its mine, and the inheritance of Prophet-hood is with you^{-asws} and with People^{-asws} of your^{-asws} Household!

أَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ وَ نَصَحْتَ وَ وَقَيْتَ وَ جَاهَدْتَ فِي سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ وَ مَضَيْتَ لِلَّذِي كُنْتَ عَلَيْهِ شَهِيدًا وَ مُسْتَشْهِدًا وَ مَشْهُودًا فَصَلَّى اللَّهُ عَلَيْكَ وَ سَلَّمَ تَسْلِيمًا

I testify you^{-asws} have delivered, and advised, and fulfilled, and fought in the way of your^{-asws} Lord^{-azwj} with the wisdom and excellent preaching, and passed away for which you^{-asws} had been upon as a martyr and a seeker of martyrdom, and witnessed! May Allah^{-azwj} Send Salawaat upon you^{-asws} and abundant greetings!

أَشْهَدُ أَنَّكَ طَهَّرَ طَاهِرٌ مُطَهَّرٌ مِنْ طَهْرٍ طَاهِرٍ مُطَهَّرٍ طَهَّرْتَ وَ طَهَّرْتَ أَرْضٌ أَنْتَ بِهَا وَ طَهَّرَ حَرَمُكَ

I testify you are a purifier, pure, purified, from a purifier, pure, purified! Pure are you^{-asws} and pure is the ground you^{-asws} are at, and pure is your^{-asws} sanctuary!

أَشْهَدُ أَنَّكَ أَمَرْتَ بِالْقِسْطِ وَ دَعَوْتَ إِلَيْهِ وَ أَشْهَدُ أَنَّ أُمَّةً قَتَلَتْكَ أَشْرَارُ خَلَقَ اللَّهُ وَ كَفَرْتُهُ وَ إِنِّي أَسْتَشْفِعُ بِكَ إِلَى اللَّهِ رَبِّكَ وَ رَبِّي مِنْ جَمِيعِ دُنُوبِي وَ أَنْتَ وَجْهُ
بِكَ إِلَى اللَّهِ فِي حَوَائِجِي وَ رَغْبَتِي فِي أَمْرِ آخِرَتِي وَ دُنْيَايَ

I testify you^{-asws} had instructed with the fairness and called to it, and I testify that the community which killed you are vilest creatures of Allah^{-azwj} and their Kafirs, and I seek intercession through you^{-asws} to Allah^{-azwj}, your^{-asws} Lord^{-azwj} and my Lord^{-azwj}, from entirety of my sins, and I divert through you^{-asws} to Allah^{-azwj} regarding my needs and my desires regarding matters of my Hereafter and my world!

ثُمَّ صَغَّ حَدَّكَ الْأَيْمَنَ عَلَى الْقَبْرِ وَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ هَذَا الْقَبْرِ وَ مَنْ فِيهِ وَ بِحَقِّ هَذِهِ الْقُبُورِ وَ مَنْ أَسْكَنْتَهَا أَنْ تَكْتُبَ اسْمِي عِنْدَكَ فِي أَسْمَائِهِمْ حَتَّى
تُورِدَنِي مَوَارِدَهُمْ وَ تُصَدِّقَنِي مَصَادِرَهُمْ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Then place your right cheek upon the grave and say, 'O Allah^{-azwj}! I ask You^{-azwj} by the right of this grave and the one in it, and by the right of these graves and the ones settled in it, to Write

my name and their names in Your^{-azwj} Presence until I arrive to their arrival, and my resource be their resources, You^{-azwj} are Able upon all things!

وَ تَقُولُ رَبِّ أَفْحَمْتَنِي دُنُوبِي وَ قَطَعْتَ مَقَالَتِي فَلَا حُجَّةَ لِي وَ لَا عُذْرَ لِي فَأَنَا الْمُقْرُ بِدُنُوبِي الْأَسِيرُ بِبِلْيَتِي الْمُرْتَكِبُ بِعَمَلِي الْمُتَجَلِّدُ فِي خَطِيئَتِي الْمُنْتَحَبُ عَنْ قَصْدِي الْمُنْقَطِعُ بِي قَدْ أَوْقَفْتُ

And you should say, 'Lord^{-azwj}! My sins have silenced me and cut off my speech, so I have no argument and no excuse. I am the one who admits my sins, and am imprisoned by my affliction, and held hostage by my deeds, and persistent in my wrongdoing, and confused in my purpose, and cut off in my path! Here I stand before You^{-azwj}!

يَا رَبِّ نَفْسِي مُوقَفَةٌ الْأَشْقِيَاءِ الْأَذْلَاءِ الْمُذْنِبِينَ الْمُجْتَرِبِينَ عَلَيْكَ بِوَعِيدِكَ يَا سُبْحَانَكَ أَيُّ جُرْأَوْ اجْتَرَأْتُ عَلَيْكَ وَ أَيُّ تَعَرُّبٍ عَزَّزْتُ بِنَفْسِي وَ أَيُّ سَكْرَةٍ أَوْبَعْتَنِي وَ أَيُّ غَفْلَةٍ أُعْطِئْتَنِي مَا كَانَ أَفْبَحَ سُوءَ نَظْرِي وَ أَوْحَشَ فِعْلِي

O Lord^{-azwj}! My soul stands in the place of the wretched, and the humiliated, and the sinful, those who dared to defy You^{-azwj} despite Your^{-azwj} Warnings. Glory be to You^{-azwj}! What boldness I had in my defiance of You^{-azwj}! What deception I have inflicted upon myself! What intoxication led to my ruin, and what heedlessness caused my destruction! How ugly was the way I looked at things, and how dreadful were my deeds!

يَا سَيِّدِي فَارْحَمْ كَبُوتِي حُرِّي وَجْهِي وَ زَلَّةَ قَدَمِي وَ تَعْفِيرِي فِي التُّرَابِ حُدِّي وَ نَدَامَتِي عَلَى مَا فَرَطْتُ مِنِّي وَ أَقْلَبِي عَثْرَتِي وَ ارْحَمْ صَرَخَتِي وَ عَثْرَتِي وَ اقْبَلْ مَغْرَبَتِي وَ عُدَّ بِحِلْمِكَ عَلَى جَهْلِي وَ بِإِحْسَانِكَ عَلَى خَطِيئَاتِي وَ بِعَفْوِكَ عَلَيَّ

O my Master! Mercy me on my fall for the sake of my dignity, and my misstep, and my face humbled in the dust! Have mercy on my regret for what I have neglected! Pardon my stumbles! Mercy me on my crying and my tears, and Accept my excuse, and Turn to me with Your^{-azwj} Forbearance over my ignorance, with Your^{-azwj} Kindness over my sins, and with Your^{-azwj} Pardon upon me!

رَبِّ أَشْكُو إِلَيْكَ فَسَاوَةَ قَلْبِي وَ ضَعْفَ عَمَلِي فَارْتَحِلْ لِمَسْأَلَتِي فَأَنَا الْمُقْرُ بِدُنُوبِي الْمُعْتَرِفُ بِخَطِيئَتِي وَ هَا هَذِهِ يَدَيَّ وَ نَاصِيَتِي أَسْتَكِينُ لَكَ بِالْقَوْدِ مِنْ نَفْسِي فَاقْبَلْ تَوْبَتِي وَ نِقْمَسْ كُرْبَتِي وَ ارْحَمْ حُشُوعِي وَ حُضُوعِي وَ انْقِطَاعِي إِلَيْكَ

Lord^{-azwj}! I complain to You^{-azwj} of the cruelty of my heart, and weakness of my deeds, so Respond to my plea with Mercy. I am the one who admits my sin, and acknowledges my wrongdoing. Here are my hands and my forelock! I humble myself before You^{-azwj}, surrendering my soul. So Accept my repentance, and relieve my distress, and have Mercy on my humility, and my submission, and my turning solely to You^{-azwj}!

سَيِّدِي وَ أَسْفِي عَلَى مَا كَانَ مِنِّي وَ تَمَرُّعِي وَ تَعْفِيرِي فِي تُرَابِ قَبْرِ ابْنِ نَبِيِّكَ بَيْنَ يَدَيْكَ فَأَنْتَ رَحْمَتِي وَ مُعْتَمِدِي وَ طَهْرِي وَ عُذَّتِي لَا إِلَهَ إِلَّا أَنْتَ

My Master! How sorrowful I am for what has come from me, and for my rolling and humbling myself in the dust of the grave of a son^{-asws} of Your^{-azwj} Prophet^{-saww} in front of You^{-azwj}! You^{-azwj} are my hope, and my reliance, and my support, and my provision. There is no god except You^{-azwj}!

ثُمَّ كَبَّرَ حَمْسًا وَ ثَلَاثِينَ تَكْبِيرَةً ثُمَّ تَرَفَّعَ يَدَيْكَ وَ تَقُولُ إِلَيْكَ يَا رَبِّ صَمَدْتُ مِنْ أَرْضِي وَ إِلَى ابْنِ نَبِيِّكَ قَطَعْتَ الْبِلَادَ رَجَاءً لِلْمَغْفِرَةِ

Then exclaim thirty-five exclamations of Takbeer. Then raise your hands and say, 'To You^{-azwj}, O Lord^{-azwj}, I have come from my land and to a son^{-asws} of Your^{-azwj} Prophet^{-saww}, cutting across the cities hoping for the Forgiveness!

فَكُنْ لِي يَا سَيِّدِي سَكَنًا وَ شَفِيعًا وَ كُنْ لِي رَحِيمًا وَ كُنْ لِي مُنْجِي يَوْمَ لَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذْنَى يَوْمَ لَا تَنْفَعُ الشَّفَاعَةُ الشَّافِعِينَ وَ يَوْمَ يَقُولُ أَهْلُ الصَّلَاةِ مَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ

So Be for me, O my Master, a Settler and an Intercessor, and Be for me Merciful, and Be for me a Saviour on a Day **the intercession will not benefit in His Presence except the one He Permits for, [34:23]**, a Day **So the intercession of intercessors will not benefit them [74:48]**, and a Day the strayed people will say, '**So, there is none for us from the intercessors**' [26:100]!

فَكُنْ يَوْمَئِذٍ فِي مَقَامِي بَيْنَ يَدَيَّ رَبِّي لِي مُنْقِذًا فَقَدْ عَظُمَ جُزْئِي إِذَا ارْتَعَدَتْ فَرَائِصِي وَ أَخَذَ بِسَمْعِي وَ أَنَا مُنْكَسِرٌ رَأْسِي بِمَا قَدَّمْتُ مِنْ سُوءِ عَمَلِي وَ أَنَا عَارِ كَمَا وُلِدْتُنِي أُمِّي وَ رَبِّي يَسْأَلُنِي

On that Day, be a rescuer for me in my standing in front of my Lord^{-azwj}, for my crimes are mighty, when my limbs tremble and my hearing is seized, and my head is lowered due to what I have sent ahead of my evil deeds, and I am bare just as my mother had given birth to me, and my Lord^{-azwj} Questions me!

فَكُنْ لِي يَوْمَئِذٍ شَافِعًا وَ مُنْقِذًا فَقَدْ أَعْدَدْتُكَ لِيَوْمِ فَقرِي وَ فَاقَتِي

So, on that Day, be an intercessor for me and a rescuer, for I am counting on you^{-asws} for a Day of my need and Day of my poverty and my destitution!'

ثُمَّ صَعَّ حَدَّكَ الْأَيْسَرَ عَلَى الْقَبْرِ وَ تَقُولُ اللَّهُمَّ ارْحَمْ تَضَرُّعِي فِي تُرَابِ قَبْرِ ابْنِ نَبِيِّكَ فَإِنِّي مَوْضِعُ رَحْمَةٍ يَا رَبِّ

Then place your left cheek upon the grave and say, 'O Allah^{-azwj}! Mercy my beseeching in the soil of the grave of a son^{-asws} of Your^{-azwj} Prophet^{-saww}, and I am in a place of Mercy, O Lord^{-azwj}!'

وَ تَقُولُ يَا أَبِي أَنْتَ وَ أُمِّي يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أَبْرَأُ إِلَى اللَّهِ مِنْ قَاتِلِكَ وَ مِنْ سَالِبِكَ يَا لَيْتَنِي كُنْتُ مَعَكَ فَأَفُوزَ فَوْزًا عَظِيمًا وَ أَبْذُلَ مُهْجَتِي فِيكَ وَ أَتَيْكَ بِنَفْسِي وَ كُنْتُ فِيْمَنْ أَقَامَ بَيْنَ يَدَيْكَ حَتَّى يُسْفِكَ دَمِي مَعَكَ فَأَطْفِرَ مَعَكَ بِالسَّعَادَةِ وَ الْفُوزِ بِالْجَنَّةِ

And you should say, 'May by father and my mother be (sacrificed for) you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}! I disavow to Allah^{-azwj} from your^{-asws} killers, and from your^{-asws} plunderers! Oh, I wish I had been with you^{-asws}, so I could have succeeded with a mighty success, and expended my efforts regarding you^{-asws}, and saved you^{-asws} with myself, and could have been among the ones who had stood in front of you^{-asws} until my blood would have been shed with you^{-asws}, so I would have won with you^{-asws} with the good fortune and the success with the Paradise!'

و تَقُولُ لَعْنُ اللَّهِ مِنْ رَمَاكَ لَعْنُ اللَّهِ مِنْ طَعْنِكَ لَعْنُ اللَّهِ مِنْ اخْتَرْتَ رَأْسَكَ لَعْنُ اللَّهِ مِنْ حَمَلَ رَأْسَكَ لَعْنُ اللَّهِ مِنْ نَكَتَ بِقَضِيْبِهِ بَيْنَ ثَنَائِكَ لَعْنُ اللَّهِ مِنْ أَبْكَى نِسَاءَكَ لَعْنُ اللَّهِ مِنْ أَيْتَمَ أَوْلَادَكَ

And you should say, 'May Allah^{-azwj} Curse the one who shot (arrows) at you^{-asws}! May Allah^{-azwj} Curse the ones who had stabbed you^{-asws}! May Allah^{-azwj} Curse the one who cut off your^{-asws} head! May Allah^{-azwj} Curse the one who carried your^{-asws} head! May Allah^{-azwj} Curse the one tapped with his cane in your^{-asws} front teeth! May Allah^{-azwj} Curse the one who made your^{-asws} womenfolk cry! May Allah^{-azwj} Curse the one who orphaned your^{-asws} children!

لَعْنُ اللَّهِ مِنْ أَعَانَ عَلَيْكَ لَعْنُ اللَّهِ مِنْ سَارَ إِلَيْكَ لَعْنُ اللَّهِ مِنْ مَنَعَكَ مَاءَ الْفُرَاتِ لَعْنُ اللَّهِ مِنْ عَشَنَكَ وَ حَلَّكَ لَعْنُ اللَّهِ مِنْ سَمِعَ صَوْتَكَ فَلَمْ يُجِبِكَ لَعْنُ اللَّهِ ابْنُ آكِلَةِ الْأَكْبَادِ وَ لَعْنُ اللَّهِ ابْنَهُ وَ أَعْوَانَهُ وَ أَتْبَاعَهُ وَ أَنْصَارَهُ ابْنَ سُمَيَّةَ

May Allah^{-azwj} Curse the one who assisted against you^{-asws}! May Allah^{-azwj} Curse the one who travelled to (fight) you^{-asws}! May Allah^{-azwj} Curse the one who prevented you^{-asws} water of the Euphrates! May Allah^{-azwj} Curse the one who deceived you^{-asws} and isolated you^{-asws}! May Allah^{-azwj} Curse the one who heard your^{-asws} voice but did not answer you^{-asws}! May Allah^{-azwj} Curse the son of the liver-eater, and may Allah^{-azwj} Curse his son, and his supporters, and his followers, and his helpers, Ibn Sumayya!

وَ لَعْنُ اللَّهِ جَمِيعَ قَاتِلِيكَ وَ قَاتِلِي أَبِيكَ وَ مِنْ أَعَانَ عَلَى قَتْلِكُمْ وَ حَسَنًا اللَّهُ أَجْوَأَهُمْ وَ بُطُوهُمْ وَ قُبُورَهُمْ نَارًا وَ عَذَابُهُمْ عَذَابًا أَلِيمًا

And may Allah^{-azwj} Curse entirety of your^{-asws} killers and killer of your^{-asws} father^{-asws}, and one who assisted upon killing you^{-asws} all, and may Allah^{-azwj} Fill their interiors and their graves with fire and Punish them a painful Punishment!

ثُمَّ تُسَبِّحُ عِنْدَ رَأْسِهِ أَلْفَ تَسْبِيحَةٍ مِنْ تَسْبِيحِ أَمِيرِ الْمُؤْمِنِينَ عَ فَإِنْ أَحْبَبْتَ تَحَوَّلْتَ إِلَى عِنْدِ رِجْلَيْهِ وَ تَدْعُو بِمَا قَدْ فَسَّرْتَ لَكَ ثُمَّ تَدْوُرُ مِنْ عِنْدِ رِجْلَيْهِ إِلَى عِنْدِ رَأْسِهِ

Then glorify by his^{-asws} head a thousand glorifications from glorification of Amir Al-Momineen^{-asws}. If you like you can transfer to be by his^{-asws} legs and supplicate with what I have interpreted for you. Then rotate from by his^{-asws} legs to be by his^{-asws} head.

فَإِذَا فَرَعْتَ مِنَ الصَّلَاةِ سَبَّحْتَ وَ التَّسْبِيحُ تَقُولُ سُبْحَانَ مَنْ لَا تَبِيدُ مَعَالِمُهُ سُبْحَانَ مَنْ لَا تَنْقُصُ حَزَائِنُهُ سُبْحَانَ مَنْ لَا انْقِطَاعَ لِمُدَّتِهِ سُبْحَانَ مَنْ لَا يَنْقُذُ مَا عِنْدَهُ سُبْحَانَ مَنْ لَا اضْمِحْلَالَ لِفَخْرِهِ سُبْحَانَ مَنْ لَا يُشَاوِرُ أَحَدًا فِي أَمْرِهِ سُبْحَانَ مَنْ لَا إِلَهَ غَيْرُهُ

When you are free from the Salat, glorify, and the glorification is your saying, 'Glory be to the One Whose landmarks do not fade! Glory be to the One Whose Awards to reduce! Glory be to the One Who there is not termination for His^{-azwj} term! Glory be to the One whatever is with Him^{-azwj} does not deplete! Glory be to the One there is no whither to His^{-azwj} Pride! Glory be to the One Who does not consult anyone in His^{-azwj} Commands! Glory be to the One there is no god apart from Him^{-azwj}!'

ثُمَّ تَحَوَّلْ عِنْدَ رِجْلَيْهِ وَ ضَعِ يَدَيْكَ عَلَى الْقَبْرِ وَ قُلْ صَلَّى اللَّهُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ ثَلَاثًا صَبْرًا وَ أَنْتَ الصَّادِقُ الْمُصَدَّقُ قَتَلَ اللَّهُ مَنْ قَتَلَكَم بِالْأَيْدِي وَ الْأَلْسِنِ

Then transfer to be by his^{-asws} legs and place your hands upon the grave, and say, 'May Allah^{-azwj} Send Salawaat upon you^{-asws}, O Abu Abdullah^{-asws}! (three times). You^{-asws} were patient, and you^{-asws} are the truthful, the ratified! May Allah^{-azwj} Curse the ones who killed you^{-asws} with the hands and the tongues!'

وَ تَقُولُ اللَّهُمَّ رَبَّ الْأَرْبَابِ صَرِيحَ الْأَخْيَارِ إِنِّي عُدْتُ مَعَادًا فَمَكَدًا رَبِّتِي مِنَ النَّارِ جَفْنُكَ يَا ابْنَ رَسُولِ اللَّهِ وَإِنِّي أَسْأَلُكَ إِلَى اللَّهِ فِي جَمِيعِ حَوَائِجِي مِنْ أَمْرِ آخِرَتِي وَ دُنْيَايَ وَ بِكَ يَتَوَسَّلُ الْمُتَوَسِّلُونَ إِلَى اللَّهِ فِي جَمِيعِ حَوَائِجِهِمْ وَ بِكَ يُدْرِكُ أَهْلَ النَّوَابِ مِنْ عِبَادِ اللَّهِ طَلِبَتَهُمْ

And you should say, 'O Allah^{-azwj}, Lord^{-azwj} of the lords, Listener of the good ones! I have sought refuge, a true refuge, so Liberate my neck from the Hellfire! I have come to you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww} as a delegate to you^{-asws}, seeking means to Allah^{-azwj} regarding entirety of my needs from matters of my Hereafter and my world, and through you^{-asws} seekers of the means seek means to Allah^{-azwj} regarding entirety of their needs, and through you^{-asws} the people from the servants of Allah^{-azwj} seeking Rewards achieve their search!

أَسْأَلُ وَلِيِّكَ وَ وَلِيَّتَنَا أَنْ يُجْعَلَ حَظِّي مِنْ زِيَارَتِكَ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ وَ الْمَغْفِرَةَ لِذُنُوبِي اللَّهُمَّ اجْعَلْنَا مِمَّنْ تَنْصُرُهُ وَ تَنْصُرُ بِهِ لِدِينِكَ فِي الدُّنْيَا وَ الْآخِرَةِ

I ask your^{-asws} Guardian and our Guardian to Make my share from visiting you^{-asws} be the Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and the Forgiveness of my sins! O Allah^{-azwj}! Make us from the one who help him^{-asws} and achieve victory for Your^{-azwj} religion in the world and the Hereafter!'

ثُمَّ تَضَعُ خَدَّكَ عَلَيْهِ وَ تَقُولُ اللَّهُمَّ رَبَّ الْحُسَيْنِ اشْفِ صَدْرَ الْحُسَيْنِ اللَّهُمَّ رَبَّ الْحُسَيْنِ اطْلُبْ بِدَمِ الْحُسَيْنِ اللَّهُمَّ رَبَّ الْحُسَيْنِ انْتَقِمْ مِنْ رَضِي بِقَتْلِ الْحُسَيْنِ اللَّهُمَّ رَبَّ الْحُسَيْنِ انْتَقِمْ مِنْ خَالَفَ الْحُسَيْنِ اللَّهُمَّ رَبَّ الْحُسَيْنِ انْتَقِمْ مِنْ فَرِحَ بِقَتْلِ الْحُسَيْنِ

Then place your cheek upon it and say, 'O Allah^{-azwj}, Lord^{-azwj} of Al-Husayn^{-asws}! Heal the chest of Al-Husayn^{-asws}! O Allah^{-azwj}, Lord^{-azwj} of Al-Husayn^{-asws}! Seek the blood of Al-Husayn^{-asws}! O Allah^{-azwj}, Lord^{-azwj} of Al-Husayn^{-asws}! Avenge from the ones who are pleased with the killing of Al-Husayn^{-asws}! O Allah^{-azwj}, Lord of Al-Husayn^{-asws}, Avenge from the ones opposed to Al-Husayn^{-asws}! O Allah^{-azwj}, Lord^{-azwj} of Al-Husayn^{-asws}! Avenge from the ones who are joyous with the killing of Al-Husayn^{-asws}!'

وَ تَبْتَهِلُ فِي اللَّعْنَةِ عَلَى مَنْ قَتَلَ الْحُسَيْنَ وَ أَمِيرَ الْمُؤْمِنِينَ ع وَ تُسَبِّحُ عِنْدَ رِجْلَيْهِ أَلْفَ تَسْبِيحَةٍ مِنْ تَسْبِيحِ فَاطِمَةَ صَلَّى اللَّهُ عَلَيْهَا فَإِنْ لَمْ تَقْدِرْ فَمِائَةَ تَسْبِيحَةٍ وَ تَقُولُ سُبْحَانَ ذِي الْعِزِّ الشَّامِخِ الْمُتَنَبِّهِ سُبْحَانَ ذِي الْجَلَالِ الْفَاحِرِ الْعَظِيمِ سُبْحَانَ ذِي الْمُلْكِ الْفَاحِرِ الْقَدِيمِ

And plead regarding the curses upon the ones who killed Al-Husayn^{-asws} and Amir Al-Momineen^{-asws}, and glorify by his^{-asws} legs a thousand glorifications from glorifications of Fatima^{-asws}, may the Salawaat of Allah^{-azwj} be upon her^{-asws}! If you are not able, then a hundred glorifications, and say, 'Glory be to the One with the Loft, Sublime Might! Glory be to the One with the Pride-worthy Majesty, the Magnificent! Glory be to the One with the Pride-worthy Ancient Kingdom!

سُبْحَانَ ذِي الْمُلْكِ الْفَاحِرِ الْعَظِيمِ سُبْحَانَ مَنْ لَبَسَ الْعِزَّ وَ الْجَمَالَ سُبْحَانَ مَنْ تَرَدَّى بِالنُّورِ وَ الْوَقَارِ سُبْحَانَ مَنْ يَرَى أَثَرَ النَّمْلِ فِي الصَّفَا وَ حَفَقَانَ الطَّيْرِ فِي الْهَوَاءِ سُبْحَانَ مَنْ هُوَ هَكَذَا وَ لَا هَكَذَا غَيْرُهُ

Glory be to the One with the Pride-worthy Magnificent Kingdom! Glory be to the One Wearing the Mighty and the Beauty! Glory be to the One Wrapped with the Noor and the Dignity! Glory be to the One Who Sees impacts of the ant in the solid rock and flapping of the bird in the air! Glory be to the One Who is like that, and no other is like this!

ثُمَّ صِرَ إِلَى قَبْرِ عَلِيِّ بْنِ الْحُسَيْنِ فَهُوَ عِنْدَ رِجْلَيْ الْحُسَيْنِ بْنِ عَلِيٍّ عَ إِذَا وَقَفْتَ عَلَيْهِ فَقُلِ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ ابْنُ خَلِيفَةِ رَسُولِ اللَّهِ وَ ابْنُ بِنْتِ رَسُولِ اللَّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ مُضَاعَفَةً كُلَّمَا طَلَعَتْ شَمْسٌ أَوْ غَرَبَتْ

Then come to the grave of Ali Bin Al-Husayn^{-asws}. It is by the legs of Al-Husayn Bin Ali^{-asws}! When you pause at it, say, 'The greeting be upon you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings, and son^{-asws} of caliph of Rasool-Allah^{-saww}, and son^{-asws} of daughter^{-asws} of Rasool-Allah^{-saww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings, a multiple every time the sun emerges or sets!

السَّلَامُ عَلَيْكَ وَ عَلَى رُوحِكَ وَ بَدَنِكَ يَا أَبِي أَنْتَ وَ أُمِّي مِنْ مَدْبُوحٍ وَ مَقْتُولٍ مِنْ غَيْرِ حُرْمٍ وَ يَا أَبِي أَنْتَ وَ أُمِّي ذَلِكَ الْمُرْتَقَى بِهِ إِلَى حَبِيبِ اللَّهِ وَ يَا أَبِي أَنْتَ وَ أُمِّي مِنْ مُقَدَّمِ بَيْنِ يَدَيْ أَبِيكَ يَحْتَسِبُكَ

The greeting be upon you^{-asws} and upon your^{-asws} soul and your^{-asws} body! May my father and my mother (be sacrificed for) you^{-asws} for a slaughtered and killed from without a crime; and may my father and my mother (be sacrificed for) you^{-asws}, your^{-asws} blood was ascended with to the Beloved of Allah^{-azwj}; and may my father and my mother (be sacrificed for) you^{-asws}, of having gone ahead to his^{-asws} father^{-asws}. He^{-asws} will reckon you^{-asws}!

وَ يَبْكِي عَلَيْكَ مُخْرَقاً عَلَيْكَ قَلْبُهُ يَرْفَعُ دَمَكَ بِكَفِّهِ إِلَى أَعْنَانِ السَّمَاءِ لَا تَرْجِعُ مِنْهُ قَطْرَةٌ وَ لَا تَسْكُنُ عَلَيْكَ مِنْ أَبِيكَ زَفْرَةٌ وَ دَعَاكَ لِلْفِرَاقِ فَمَا كَانُوكُمْ عِنْدَ اللَّهِ مَعَ آبَائِكَ الْمَاضِينَ وَ مَعَ أُمَّهَاتِكَ فِي الْجَنَّةِ مُنْعَمِينَ أَبْتَرَأُ إِلَى اللَّهِ بِمَنْ قَتَلَكَ وَ دَبَحَكَ

And he^{-asws} weeps over you^{-asws} with a heart consumed in sorrow for you^{-asws}! He^{-asws} lifts your^{-asws} blood in his^{-asws} hand toward the heights of the sky, yet not a single drop returns! From your^{-asws} father^{-asws}, not a single sigh of grief quiets over you^{-asws}. He^{-asws} bade you farewell in parting, and your^{-asws} place is with Allah alongside your^{-asws} forefathers^{-asws} who have passed, and with your^{-asws} mothers^{-asws} in bliss in the Gardens! I disavow to Allah^{-azwj} from the ones who killed you^{-asws} and slaughtered you^{-asws}!

ثُمَّ انكَبَّ عَلَى الْقَبْرِ وَ ضَعَّ يَدَكَ عَلَيْهِ وَ قُلِ سَلَامٌ لِلَّهِ وَ سَلَامٌ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ وَ عِبَادِهِ الصَّالِحِينَ عَلَيْكَ يَا مَوْلَايَ وَ ابْنَ مَوْلَايَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Then devoted upon the grave and place your hand upon it and say, 'Greeting of Allah^{-azwj} and greeting of His^{-azwj} Angels of Proximity and of His^{-azwj} Messenger Prophets^{-as}, and of His^{-azwj} righteous servants be upon you^{-asws}, O my Master and son^{-asws} of my Master, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى عِزَّتِكَ وَ أَهْلِ بَيْتِكَ وَ آبَائِكَ وَ أَبْنَائِكَ وَ أُمَّهَاتِكَ الْأَخْبَارِ الْأَبْرَارِ الَّذِينَ أَدَّهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ وَ طَهَّرَهُمْ تَطْهِيراً

May Allah^{-azwj} Send Salawaat upon you^{-asws} and upon your^{-asws} family, and people of your^{-asws} Household, and your^{-asws} forefathers^{-asws} and your^{-asws} foremothers^{-asws}, the goodly, the righteous, those Allah^{-azwj} Kept the uncleanness away from them and Purified them^{-asws} with a Purification!

السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ وَ ابْنَ أَمِيرِ الْمُؤْمِنِينَ وَ ابْنَ الْحُسَيْنِ بْنِ عَلِيٍّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ لَعَنَ اللَّهُ قَاتِلَكَ وَ لَعَنَ اللَّهُ مَنِ اسْتَحَفَّ بِحَقِّكَمْ وَ قَتَلَكُمْ لَعَنَ اللَّهُ مَنْ بَقِيَ مِنْهُمْ وَ مَنْ مَضَى نَفْسِي فِدَاؤُكُمْ وَ لِمَصْجِعِكُمْ صَلَّى اللَّهُ عَلَيْكُمْ وَ سَلَّمَ تَسْلِيمًا

The greeting be upon you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww} and son^{-asws} of Amir Al-Momineen^{-asws}, and son^{-asws} of Al-Husayn Bin Ali^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! May Allah^{-azwj} Curse your^{-asws} killers, and may Allah^{-azwj} Curse the one who took your^{-asws} rights lightly and killed you^{-asws} all! May Allah^{-azwj} Curse the ones from them who remained, and ones who passed! May my soul be your^{-asws} ransom, and your^{-asws} shrine! May Allah^{-azwj} Send Salawaat upon you^{-asws} all and abundant greetings!

ثُمَّ ضَعْ حَدَّكَ عَلَى الْقَبْرِ وَ قُلْ صَلَّى اللَّهُ عَلَيْكَ يَا أَبَا الْحُسَيْنِ ثَلَاثًا بِأَبِي أَنْتَ وَ أُمِّي أَنْتِثُكَ زَائِرًا وَافِدًا عَائِدًا بِمَا جَنَّبْتُ عَلَى نَفْسِي وَ اخْتَطَبْتُ عَلَى ظَهْرِي وَ أَسْأَلُ وَلِيِّكَ وَ وَلِيِّي أَنْ يَجْعَلَ حَظِّي مِنْ زِيَارَتِكَ عِنَقَ رَقَبَتِي مِنَ النَّارِ وَ تَدْعُو بِمَا أَحْبَبْتُ

Then place your cheek upon the grave and say, 'May Allah^{-azwj} Send Salawaat upon you^{-asws} O Abu Al-Hassan^{-asws}! (three times). May my father and my mother be (sacrificed for) you^{-asws}! I have come to you^{-asws} as a visitor, a delegate seeking refuge from what I have sinned upon myself, and loaded upon my back, and I ask your^{-asws} Guardian and my Guardian to Make my share from having visited you^{-asws}, be liberation of my neck from the Hellfire!', and supplicate with whatever you like.

ثُمَّ تَأْتِي قَبْرَ الْحُسَيْنِ عِثْمٌ تَدُورُ مِنْ خَلْفِهِ إِلَى عِنْدِ رَأْسِ الْحُسَيْنِ عِ وَ صَلِّ عِنْدَ رَأْسِهِ رُكْعَتَيْنِ تَقْرَأُ فِي الْأُولَى الْحَمْدَ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ الرَّحْمَانَ وَ الرَّحِيمَ وَ إِذَا صَلَّيْتَ خَلْفَ الْقَبْرِ وَ عِنْدَ رَأْسِهِ أَفْضَلُ فَإِذَا فَرَعْتَ فَصَلِّ مَا أَحْبَبْتَ إِلَّا أَنَّ الرُّكْعَتَيْنِ رُكْعَتِي الزِّيَارَةِ لَا بُدَّ مِنْهُمَا عِنْدَ كُلِّ قَبْرِ

Then come to the grave of Al-Husayn^{-asws}, then rotate from behind him^{-asws} to be by the head of Al-Husayn^{-asws}, and pray two units Salat by his^{-asws} head, reading in the first Surah Al Hamd and Surah Yaseen, and in the second Surah Al Hamd and Surah Al Rahman, and if you like you can pray behind the grave, and by his^{-asws} head is better. When you are free, pray whatever you like except that the two units of Ziyarat, there is no escape from these by each grave.

فَإِذَا فَرَعْتَ مِنَ الصَّلَاةِ فَارْفَعْ يَدَكَ وَ قُلْ اللَّهُمَّ إِنَّا أَتَيْنَاكَ مُؤْمِنِينَ بِهِ مُسْلِمِينَ لَهُ مُعْتَصِمِينَ بِحَبْلِهِ عَارِفِينَ بِحَقِّهِ مُقْرَبِينَ بِفَضْلِهِ مُسْتَبْصِرِينَ بِضَلَالَةِ مَنْ خَالَفَهُ عَارِفِينَ بِالْمُهْدَى الَّذِي هُوَ عَلَيْهِ

When you are free from the Salat, raise your hand and say, 'O Allah^{-azwj}! We have come to him^{-asws} believing in him^{-asws}, submitting to him^{-asws}, and holding on to his^{-asws} rope, recognising his^{-asws} right, accepting his^{-asws} merits, being insightful of the straying of ones opposing him^{-asws}, knowing the guidance which he^{-asws} is upon!

اللَّهُمَّ إِنِّي أَشْهَدُكَ وَ أَشْهَدُ مَنْ حَضَرَنِي مِنْ مَلَائِكَتِكَ أَنِّي بِهِمْ مُؤْمِنٌ وَ أَنِّي بِمَنْ قَتَلَهُمْ كَافِرٌ

O Allah-azwj! I keep You-azwj as Witness, and I keeps as witnesses the ones from Your-azwj Angels who are present with me! I am a believer in them-asws and I deny the ones who killed them-asws!

اللَّهُمَّ اجْعَلْ لِمَا أَقُولُ إِيمَانًا حَقِيقَةً فِي قَلْبِي وَ شَرِيعَةً فِي عَمَلِي

O Allah-azwj! Make Eman for what I am saying, a reality in my heart, and legislation in my deeds!

اللَّهُمَّ اجْعَلْ لِي بِمَنْ لَهُ مَعَ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَدَمٌ ثَابِتٌ وَأَثْبَتِي فِيْمَنْ اسْتَشْهَدَ مَعَهُ

O Allah-azwj! Make me from the ones having a firm footing with Al-Husayn Bin Ali-asws, and Affirm me among the ones who were martyred with him-asws!

اللَّهُمَّ الْعَنِ الَّذِينَ بَدَلُوا نِعْمَتَكَ كُفْرًا سُبْحَانَكَ يَا حَلِيمٌ عَمَّا يَعْمَلُ الظَّالِمُونَ فِي الْأَرْضِ تَبَارَكْتَ وَ تَعَالَيْتَ يَا عَظِيمٌ تَرَى عَظِيمَ الْجُرْمِ مِنْ عِبَادِكَ فَلَا تَعْجَلْ عَلَيْهِمْ تَعَالَيْتَ يَا كَرِيمٌ

O Allah-azwj! Curse those who replaced Your-azwj bounties into Kufur! Glory be to You-azwj O Forbearing, from what the unjust ones are doing in the earth! Blessed are You-azwj and Exalted are You-azwj O Mighty! You-azwj can See the mighty crimes from Your-azwj servants! Do not Hasten it upon them! You-azwj are Exalted, O Benevolent!

أَنْتَ شَاهِدٌ غَيْرٌ غَائِبٍ وَ عَالِمٌ بِمَا آتَى إِلَى أَهْلِ صَفْوَتِكَ وَ أَجْبَائِكَ مِنَ الْأَمْرِ الَّذِي لَا تَحْمِلُهُ سَمَاءٌ وَ لَا أَرْضٌ وَ لَوْ شِئْتَ لَأَنْتَقَمْتَ مِنْهُمْ وَ لَكِنَّكَ ذُو أَنَاةٍ وَ قَدْ أَمَهَلْتَ الَّذِينَ اجْتَرَأُوا عَلَيْكَ وَ عَلَى رَسُولِكَ وَ حَبِيبِكَ

You-azwj are Present, not Absent, and Know of what comes to Your-azwj elite people and Your-azwj loved ones, from matters which can neither be endured by a sky nor an earth, and had You-azwj so Desired, You-azwj could have Avenged from them, but You-azwj are with Patience and have Respited those who are audacious to You-azwj, and to Your-azwj Rasool-saww and Your-azwj Beloved!

فَأَسْكَنْتَهُمْ أَرْضَكَ وَ عَذَّبْتَهُمْ بِنِعْمَتِكَ إِلَى أَجَلٍ هُمْ بِالْعُوهِ وَ وَقْتٍ هُمْ صَائِرُونَ إِلَيْهِ لِيَسْتَكْمِلُوا الْعَمَلَ الَّذِي قَدَّرْتَ وَ الْأَجَلَ الَّذِي أَجَلْتَ لِتُحْلِدَهُمْ فِي مَحْطٍ وَ وَثَاقٍ وَ نَارٍ وَ حَمِيمٍ وَ عَسَاقٍ وَ الضَّرِيعِ وَ الْأَخْرَاقِ وَ الْأَغْلَالِ وَ الْأَوْثَاقِ وَ غَسْلِينَ وَ زُقُومٍ وَ صَدِيدٍ مَعَ طُولِ الْمَقَامِ فِي أَيَّامٍ لَطَى وَ فِي سَفَرٍ أَلَى لَا تُبْقِي وَ لَا تَذُرُ وَ فِي الْحَمِيمِ وَ الْجَحِيمِ

You-azwj Settled them in Your-azwj earth and Provided them with Your-azwj bounties up to a term which they will surely reach, and a time to which they are destined, so that they may complete the deeds You-azwj have Decreed and fulfil the appointed time You-azwj have set, to then be made eternal in a place of confinement and chains, in fire, and boiling water, and freezing cold, and thorny vegetation, and burning flames, and shackles and bindings, and pus, and the tree of 'Zaqqoom', and the scalding fluid, enduring long residence in the days of Blazing Fire and in 'Saqaar' (Level of Hell), which spares none and leaves nothing, and in boiling liquid and Blazing Fire!

تُمْ تَنْكُبُ عَلَى الْقَبْرِ وَ تَقُولُ يَا سَيِّدِي أَتَيْتُكَ زَائِراً مُوقِراً مِنَ الذُّنُوبِ أَتَقَرَّبُ إِلَى رَبِّي بِوُفُودِي إِلَيْكَ وَ بُكَائِي عَلَيْكَ وَ عَيْلِي وَ حَسْرَتِي وَ أَسْفِي وَ بُكَائِي
وَ مَا أَخَافُ عَلَى نَفْسِي رَجَاءً أَنْ تَكُونَ لِي حِجَاباً وَ سَنَداً وَ كَهْفاً وَ جِزْراً وَ شَافِعاً وَ وَقَايَةً مِنَ النَّارِ غَداً

Then devote upon the grave and say, 'O my Chief! I have come to you^{-asws} as a visitor accepting the sins! I draw closer to my Lord^{-azwj} by my delegating to you^{-asws} and my crying upon you^{-asws}, and my wailing, and my regret, and my pity, and my weeping, and what I fear upon myself, hoping for you^{-asws} to be a veil for me, and a support, and a shelter, and protection, and intercessor, and a saviour from the Hellfire tomorrow!

وَ أَنَا مِنْ مَوَالِيكُمْ الَّذِينَ أَعَادِي عَدُوِّكُمْ وَ أَوْلِي وَلِيِّكُمْ عَلَى ذَلِكَ أَحِبًّا وَ عَلَيْهِ أَمُوتُ وَ عَلَيْهِ أُبْعَثُ إِنْ شَاءَ اللَّهُ وَ قَدْ أَشْخَصْتُ بَدَنِي وَ وَدَعْتُ أَهْلِي وَ
بَعْدْتُ شَقِيٍّ وَ أُوْتِمِلُ فِي قُرْبِكُمْ النَّجَاةَ وَ أَرْجُو فِي إِثْبَانِكُمْ الْكَرَّةَ وَ أَطْمَعُ فِي النَّظَرِ إِلَيْكُمْ وَ إِلَى مَكَانِكُمْ غَداً فِي جَنَانِ رَبِّي مَعَ آبَائِكُمُ الْمَاضِينَ

And I am from your^{-asws} friends, those inimical to your^{-asws} enemies and befriend your^{-asws} friends! Upon that I live and upon it I shall die, and upon it I will be Resurrected, if Allah^{-azwj} so Desires, and I have fatigued my body, and bidden farewell to my family, and remoteness of my dwelling, and wishing for the salvation in your^{-asws} vicinity, and I hope for the return in my coming to you^{-asws} all, and I am eager in looking at you^{-asws} and to your^{-asws} places tomorrow in the Gardens of my Lord^{-azwj}, along with your^{-asws} forefathers^{-asws} of the past!

وَ تَقُولُ يَا أَبَا عَبْدِ اللَّهِ يَا حُسَيْنَ بْنَ رَسُولِ اللَّهِ جِئْتُكَ مُسْتَشْفِعاً بِكَ إِلَى اللَّهِ اللَّهُمَّ إِنِّي أَسْتَشْفِعُ إِلَيْكَ بِوَلَدِ حَبِيبِكَ وَ بِالْمَلَائِكَةِ الَّذِينَ يَصْجُونَ عَلَيْهِ وَ
يَبْكُونَ وَ يَصْرُخُونَ لَا يَفْئُتُونَ وَ لَا يَسْأَمُونَ وَ هُمْ مِنْ حَشِيَّتِكَ مُشْفِقُونَ وَ مِنْ عَذَابِكَ حَذِرُونَ

And you should say, 'O Abu Abdullah^{-asws}! O Husayn^{-asws} son^{-asws} of Rasool-Allah^{-saww}! I have come to you^{-asws} seeking intercession with you^{-asws} to Allah^{-azwj}! O Allah^{-azwj}! I seek intercession to You^{-azwj} with a son^{-asws} of Your^{-azwj} Beloved and with the Angels, those who are clamouring to Him^{-azwj}, and crying, and shrieking, neither taking a break nor getting tired, and they are fearful of fearing You^{-azwj}, and they are cautious of Your^{-azwj} Punishment!

لَا تُعَيِّرُهُمُ الْيَوْمَ وَ لَا يَهْرَمُونَ فِي نَوَاحِي الْحَبْرِ يَشْهَقُونَ وَ سَيِّدُهُمْ يَرَى مَا يَصْنَعُونَ وَ مَا فِيهِ يَتَقَلَّبُونَ قَدْ أَهْمَلْتُمْ مِنْهُمْ الْعُيُونَ فَلَا تَرْقَأُ وَ اشْتَدَّ مِنْهُمْ الْحُزْنُ
بِحُرْقَةٍ لَا تُطْفَأُ

Neither do the days change them, nor do they get old in the areas of the (Holy) enclosure! They gasp with grief, and their chief watches what they do and how they move within it. Tears flow endlessly from their eyes and do not cease, and their sorrow has intensified with a burning pain that does not extinguish!

تُمْ تَرْفَعُ يَدَيْكَ وَ تَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ مَسْأَلَةَ الْمُسْكِينِ الْمُسْتَكِينِ الدَّلِيلِ الَّذِي لَمْ يَرُدَّ بِمَسْكَنَتِهِ غَيْرَكَ فَإِنْ لَمْ تُدْرِكْهُ رَحْمَتُكَ عَطَبَ أَسْأَلُكَ أَنْ تُدَارِكَنِي
بِلُطْفٍ مِنْكَ فَأَنْتَ الَّذِي لَا تُحِبُّ سَائِلَكَ وَ تُعْطِي الْمَغْفِرَةَ وَ تَغْفِرُ الذُّنُوبَ

Then raise your hands and say, 'O Allah^{-azwj}! I ask You^{-azwj} the requesting by the poor, the humble and lowly one, who finds no refuge in his destitution except with You^{-azwj}! If Your^{-azwj} Mercy does not reach him, he is doomed. I ask You^{-azwj} to Encompass me with a kindness from

You^{-azwj}, for You^{-azwj} are the One who does not disappoint those who ask of You^{-azwj}! You^{-azwj} Grant Forgiveness and Forgive the sins!

فَلَا أُكُونَنَّ يَا سَيِّدِي أَنَا أَهْوَنَ خَلْقِكَ عَلَيْكَ وَ لَا أَكُونُ أَهْوَنَ مَنْ وَقَدَ إِلَيْكَ بَابِنِ حَبِيبِكَ فَإِنِّي أَهْلْتُ وَ رَجَوْتُ وَ طَمِعْتُ وَ زُرْتُ وَ اعْتَرَبْتُ رَجَاءً لَكَ
أَنْ تُكَافِيَنِي إِذَا أَخْرَجْتَنِي مِنْ رَحْلِي فَأَذْنَتْ لِي بِالْمَسِيرِ إِلَى هَذَا الْمَكَانِ رَحْمَةً مِنْكَ وَ تَفَضُّلاً مِنْكَ يَا رَحْمَانُ يَا رَحِيمُ

So, do not let me, O my Master, be the most insignificant of Your^{-azwj} creation in Your^{-azwj} Sight, nor the most disregarded of those who come to You^{-azwj} through the son^{-asws} of Your^{-azwj} Beloved, for I have hoped, and longed, and yearned, and visited, and journeyed from afar in hope that You^{-azwj} would Reward me when You^{-azwj} Brought me out from my home and Permitted me to travel to this place, as a Mercy and Favour from You^{-azwj}, O Beneficent, O Merciful!

وَ اجْتَهَدُ فِي الدُّعَاءِ مَا قَدَرْتُ عَلَيْهِ وَ أَكْثِرُ مِنْهُ إِنْ شَاءَ اللَّهُ ثُمَّ تَخْرُجُ مِنَ السَّقِيْفَةِ وَ تَقِفُ بِحِذَاءِ قُبُورِ الشُّهَدَاءِ وَ تُؤَمِّرُ إِلَيْهِمْ أَجْمَعِينَ وَ تَقُولُ السَّلَامَ عَلَيْكُمْ
وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتَهُ السَّلَامَ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ مِنْ أَهْلِ دِيَارِ الْمُؤْمِنِينَ

And make efforts in the supplication whatever you are able upon, and frequent from it, if Allah^{-azwj} so Desires. Then go out from the rent and pause facing the graves of the martyrs and gesture toward them all and say, 'The greeting be upon you^{-asws} all, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! The greeting be upon you^{-asws} O people of the graves, from people of the houses of the Momineen!

السَّلَامَ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَبِعَمِّي عَفَى الدَّارِ السَّلَامَ عَلَيْكُمْ يَا أُوْلِيَاءَ اللَّهِ السَّلَامَ عَلَيْكُمْ يَا أَنْصَارَ اللَّهِ وَ أَنْصَارَ رَسُولِهِ وَ أَنْصَارَ أَمِيرِ الْمُؤْمِنِينَ وَ أَنْصَارَ ابْنِ
رَسُولِهِ وَ أَنْصَارَ دِينِهِ

The greeting be upon you, due to your having been patient, **so excellent is the end-result of the (goodly) abode [13:24]!** The greeting be upon you O friends of Allah^{-azwj}! The greeting be upon you O helpers of Allah^{-azwj}, and helpers of His^{-azwj} Rasool^{-saww}, and helpers of Amir Al-Momineen^{-asws}, and helpers of a son^{-asws} of His^{-azwj} Rasool^{-saww}, and helpers of His^{-azwj} religion!

أَشْهَدُ أَنْتُمْ أَنْصَارُ اللَّهِ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ كَأَيِّنَ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِيثُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَ مَا ضَعُفُوا وَ مَا اسْتَكَانُوا فَمَا
ضَعُفْتُمْ وَ مَا اسْتَكَنْتُمْ حَتَّى لَقِيتُمْ اللَّهَ عَلَى سَبِيلِ الْحَقِّ

I testify you^{-asws} are all helpers of Allah^{-azwj} just as Allah^{-azwj} Mighty and Majestic Said: **And how many a Prophet has fought with whom were many battalions; so they did not languish due to what befell them in the Way of Allah, nor did they weaken, nor did they give up; [3:146]!** You^{-asws} did not weaken and did not give up until you^{-asws} met Allah^{-azwj} upon the way of truth!

صَلَّى اللَّهُ عَلَيْكُمْ وَ عَلَى أَرْوَاحِكُمْ وَ أَجْسَادِكُمْ أَبَشَرُوا بِمَوْعِدِ اللَّهِ الَّذِي لَا حُلْفَ لَهُ وَ لَا تَبْدِيلَ إِنَّ اللَّهَ لَا يُخْلِفُ وَعْدَهُ وَ اللَّهُ مُدْرِكُ بَكُمْ نَارَ مَا وَعَدَكُمْ
أَنْتُمْ خَاصَّةُ اللَّهِ احْتَصَّكُمْ اللَّهُ لِأَبِي عَبْدِ اللَّهِ ع

May Allah^{-azwj} Send Salawaat upon you^{-asws} and upon your^{-asws} souls and your^{-asws} bodies! Receive glad tidings with the Promise of Allah^{-azwj} which there is no breaking for it, nor replacement! Surely Allah^{-azwj} does not Break His^{-azwj} Promised, and Allah^{-azwj} will Realise the

retaliation with you^{-asws} what He^{-azwj} has Promised you^{-asws}! You^{-asws} special ones of Allah^{-azwj}! Allah^{-azwj} has Chosen you all for Abu Abdullah^{-asws}!

أَنْتُمْ الشُّهَدَاءُ وَ أَنْتُمْ السُّعَدَاءُ سَعِدْتُمْ عِنْدَ اللَّهِ وَ فُزْتُمْ بِالذَّرَجَاتِ مِنْ جَنَّاتٍ لَا يُطْعَمُ أَهْلُهَا وَ لَا يَهْرَمُونَ وَ رَضُوا بِالْمَقَامِ فِي دَارِ السَّلَامِ مَعَ مَنْ نَصَرْتُمْ

You^{-asws} are the martyrs, and you^{-asws} are the fortunate ones! You^{-asws} are fortunate in the Presence of Allah^{-azwj} and have won the ranks from the Gardens! Its people are neither taunted nor do they grow old, and they are contented with the staying in the House of Peace along with the one you^{-asws} had helped!

جَزَاكُمْ اللَّهُ خَيْرًا مِنْ أَعْوَانٍ جَزَاءَ مَنْ صَبَرَ مَعَ رَسُولِ اللَّهِ ص أَنْجَرَ اللَّهُ مَا وَعَدَكُمْ مِنَ الْكَرَامَةِ فِي جَوَارِهِ وَ دَارِهِ مَعَ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ أَمِيرِ الْمُؤْمِنِينَ وَ قَائِدِ الْعُرَى الْمُحَجَّلِينَ

May Allah^{-azwj} Recompense you^{-asws} goodly as supporters, Recompense of the ones patient with Rasool-Allah^{-saww}! Allah^{-azwj} will fulfil what He^{-azwj} has Promised you^{-asws} of the honours in His^{-azwj} neighbourhood and His^{-azwj} house with the Prophets^{-as}, and the Messengers^{-as}, and Amir Al-Momineen^{-asws}, and leader of the resplendent!

أَسْأَلُ اللَّهَ الَّذِي حَمَلَنِي إِيْنَكُمْ حَتَّى أَرَانِي مَصَارِعَكُمْ أَنْ يُرِيْبِيَكُمْ عَلَى الْخَوْضِ رَوَاءَ مَرْوِيَيْنَ وَ يُرِيْبِي أَعْدَاءَكُمْ فِي أَسْفَلِ دَرْكِ مِنَ الْجَحِيمِ فَإِنَّهُمْ قَتَلُوكُمْ ظُلْمًا وَ أَرَادُوا إِمَاتَةَ الْحَقِّ وَ سَلَبُوكُمْ لِابْنِ سُمَيَّةَ وَ ابْنِ أَكْلَةَ الْأَكْبَادِ فَأَسْأَلُ اللَّهَ أَنْ يُرِيْبِيَهُمْ ظَمَاءَ مُظْمَئِينَ مُسَلْسَلِينَ مُعَلَّلِينَ يُسَاقُونَ إِلَى الْجَحِيمِ

I ask Allah^{-azwj} Who Carried me to you^{-asws} until He^{-azwj} Showed me your^{-asws} resting places, to Show you^{-asws} all to me at the fountain, saturated, saturating others, and Show me your^{-asws} enemies in lowest lever of the Blazing Fire, for they had killed you^{-asws} unjustly and wanted to kill off the truth, and they plundered you^{-asws} for Ibn Sumaya, and son of the liver-eater! I ask Allah^{-azwj} to Show them as thirsty, parched, chained, shackled being driven to the Blazing Fire!

السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ ابْنِ رَسُولِ اللَّهِ مَتَى مَا بَقِيَتْ وَ السَّلَامُ عَلَيْكُمْ دَائِمًا إِذَا فَنِيَتْ وَ بُلِيَتْ هُفِي عَلَيْكُمْ أَيُّ مُصِيبَةٍ أَصَابَتْ كُلَّ مَوْءَلٍ لِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ لَقَدْ عَظُمَتْ وَ حُصَّتْ وَ جَلَّتْ وَ عَمَّتْ مُصِيبَتُكُمْ

The greeting be upon you^{-asws} O helpers of son^{-asws} of Rasool-Allah^{-azwj}, from me for as long as I remain, and the greeting be upon you^{-asws} constantly even when I perish and decay! My grief upon you^{-asws} all, i.e. calamity afflicts every friend of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}! Truly, your^{-asws} calamity was mighty, and specific, and immense, and general!

أَنَا بِكُمْ جَزِعٌ وَ أَنَا بِكُمْ لَمْوَجٌ مَحْزُونٌ وَ أَنَا بِكُمْ لَمْصَابٌ مَلْهُوفٌ هَنِيبًا لَكُمْ مَا أُعْطِيتُمْ وَ هَنِيبًا لَكُمْ مَا بِهِ حُيِّيتُمْ فَلَقَدْ بَكَتْكُمْ الْمَلَائِكَةُ وَ حَقَّتْكُمْ وَ سَكَنْتْ مُعَسْكَرَكُمْ وَ حَلَّتْ مَصَارِعَكُمْ وَ قَدَّسَتْ وَ صَفَّتْ بِأَجْبَحَتِهَا عَلَيْكُمْ لَيْسَ لَهَا عَنْكُمْ فِرَاقٌ إِلَى يَوْمِ التَّلَاقِ وَ يَوْمِ الْمَحْشَرِ وَ يَوْمِ الْمَنْشَرِ طَافَتْ عَلَيْكُمْ رَحْمَةٌ مِنَ اللَّهِ بَلَعْتُمْ بِهَا شَرَفَ الْآخِرَةِ أَتَيْتُمْ شَوْقًا وَ زُرْتُمْ حَوْفًا

I am truly anguished because of you^{-asws}, and I am deeply pained, and sorrowful, and afflicted for your^{-asws} sake! Blessed are you^{-asws} for what you^{-asws} were Granted, and Blessed are you^{-asws} for the honour with which you^{-asws} were received. Indeed, the Angels wept for you^{-asws}, and surrounded you^{-asws}, and resided in your^{-asws} camp, and settled at your^{-asws} places of martyrdom, and sanctified them, and spread their wings over you^{-asws}! They will never part

from you until the Day of Reunion, the Day of Gathering, the Day of Resurrection. Mercy from Allah^{-azwj} has Encompassed you^{-asws}, through which you^{-asws} attained the nobility of the Hereafter. I have come to you^{-asws} out of longing, and I have visited you^{-asws} out of reverent fear!

أَسْأَلُ اللَّهَ أَنْ يُرِيَّتِكُمْ عَلَى الْخَوْضِ وَ فِي الْجَنَانِ مَعَ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنَ أَوْلَادِكَ رَفِيقاً

I ask Allah^{-azwj} to Show you^{-asws} all (to me) at the fountain and in the Gardens with ***the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they!*** [4:69]!

تَمُّ دُرٍّ فِي الْحَيْرِ وَ أَنْتَ تَقُولُ يَا مَنْ إِلَيْهِ وَقَدْتُ وَ إِلَيْهِ خَرَجْتُ وَ بِهِ اسْتَجِزْتُ وَ إِلَيْهِ فَصَدْتُ وَ إِلَيْهِ بَابِنِ نَبِيِّهِ تَقَرَّرْتُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ مَنْ عَلَى الْجَنَّةِ وَ فُكَّ رَقَبَتِي مِنَ النَّارِ

Then roam in the (Holy) enclosure while you are saying, 'O One to whom I have come as a guest, and to whom I have gone forth, and with whom I have sought refuge, and to whom I have directed myself, and through a son^{-asws} of His^{-azwj} Prophet^{-saww} I have drawn near! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Confer upon me with the Paradise and Liberate my neck from the Hellfire!

اللَّهُمَّ ارْحَمْ عُرْبَتِي وَ بُعْدَ دَارِي وَ ارْحَمْ مَسِيرِي إِلَيْكَ وَ إِلَى ابْنِ حَبِيبِكَ وَ أَقْلِبْنِي مُفْلِحاً مُنْجِحاً قَدْ قَبِلْتَ مَعْدِرَتِي وَ حُضُوعِي وَ حُشُوعِي عِنْدَ إِمَامِي وَ سَيِّدِي وَ مَوْلَايَ

O Allah^{-azwj}! Mercy my estrangement and the distance of my dwelling! Mercy my journey toward You^{-azwj} and toward the son^{-asws} of Your^{-azwj} Beloved. Return me successful and prosperous, and having Accepted my excuse, and my humility, and my submissiveness before my Imam^{-asws}, and my Chief, and my Master!

وَ ارْحَمْ صَرَخَتِي وَ بُكَائِي وَ هَمِّي وَ حَزْئِي وَ حُزْنِي وَ مَا قَدْ بَاشَرَ قَلْبِي مِنَ الْجُرْعِ عَلَيْهِ فَبِنِعْمَتِكَ عَلَيَّ وَ لَطْفِكَ لِي خَرَجْتُ إِلَيْهِ وَ بِتَقْوِيَّتِكَ إِنَائِي وَ صَرَفِكَ الْمَحْدُورَ عَنِّي وَ كِبَالَتِكَ بِاللَّيْلِ وَ النَّهَارِ لِي وَ بِحِفْظِكَ وَ كَرَامَتِكَ لِي وَ كُلِّ بَحْرٍ قَطَعْتُهُ وَ كُلِّ وَادٍ فَلَاذٍ سَلَكَتُهَا وَ كُلِّ مَنْزِلٍ نَزَلْتُهُ فَأَنْتَ حَمَلْتَنِي فِي الْبَرِّ وَ الْبَحْرِ

Mercy my cry, and my weeping, and my sorrow, and my anguish, and my grief, and on the pain that has taken hold of my heart because of him^{-asws}! By Your^{-azwj} Grace upon me and Your^{-azwj} Kindness to me, I came out to him^{-asws}! Through Your^{-azwj} strength given to me, and through Your^{-azwj} Protection from harm, and through Your^{-azwj} Guardianship over me by night and day, and through Your^{-azwj} Preservation and honour Granted to me, and for every sea I crossed, and every barren valley I passed through, and every place I stayed in, it was You^{-azwj} Who Carried me on land and sea.

وَ أَنْتَ الَّذِي بَلَّغْتَنِي وَ وَفَّقْتَنِي وَ كَفَيْتَنِي وَ بِفَضْلِ مِنْكَ وَ وَقَايَةِ بَلَّغْتَ وَ كَانَتْ الْمِنَّةُ لَكَ عَلَيَّ فِي ذَلِكَ كُلِّهِ وَ أَنْزَيْتَ مَكْتُوبَ عِنْدَكَ وَ اسْمِي وَ شَخْصِي فَكَانَ الْحَمْدُ عَلَيَّ مَا أَبْلَيْتَنِي وَ اصْطَلَمْتَنِي عِنْدِي

You^{-azwj} are the One who made me reach, who granted me success, who sufficed me. Through Your bounty and protection, I arrived. The Conferment was all Yours^{-azwj} upon me in all of this. My^{-azwj} traces are recorded with You^{-asws}, as well as my name and my very self. For You^{-azwj} is the Praise for what You^{-azwj} have Bestowed upon me and Dealt with me!

اللَّهُمَّ فَارِحِمْ فَرْقِي مِنْكَ وَ مَقَامِي بَيْنَ يَدَيْكَ وَ تَمَلِّقِي وَ اقْبَلِي مَعِي تَوَسُّلِي إِلَيْكَ بِابْنِ حَبِيبِكَ وَ صَفْوَتِكَ وَ خَيْرَتِكَ مِنْ خَلْقِكَ وَ تَوَجُّهِي إِلَيْكَ وَ أَقْلِي عَتْرِي وَ اقْبَلْ عَظِيمَ مَا سَلَفَ مِنِّي وَ لَا تَمْنَعْ مَا تَعْلَمُ مِنِّي مِنَ الْعُيُوبِ وَ الذُّنُوبِ وَ الْإِسْرَافِ عَلَيَّ نَفْسِي

O Allah^{-azwj}! Mercy my fear of You^{-azwj}, and my standing before You^{-azwj}, and my pleading to You^{-azwj}! Accept from me my seeking nearness to You^{-azwj} through the son^{-asws} of Your^{-azwj} beloved, and Your^{-azwj} Chosen one, and the best of Your^{-azwj} creation! Accept my turning toward You^{-azwj}, and Pardon my slip, and Accept the great amount of my past shortcomings, and let not what You^{-azwj} Know of my faults, and sins, and excesses against myself prevent You^{-azwj}.

And if You^{-azwj} are Displeased with me, then be Pleased with me. If You^{-azwj} are Angry with me, then Turn to me in Forgiveness. Indeed, You^{-azwj} are Able upon all things.

وَ إِنْ كُنْتُ لِي مَاقْتًا فَارْضَ عَنِّي وَ إِنْ كُنْتُ عَلَيَّ سَاحِطًا فَتُبَّ عَلَيَّ إِنَّكَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ اغْفِرْ لِي وَ لِوَالِدَيَّ وَ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا وَ اجْزِهْمَا عَنِّي خَيْرًا

O Allah^{-azwj}! Forgive me and my parents, and have Mercy on them as they raised me when I was small, and Reward them on my behalf with goodness.

اللَّهُمَّ اجْزِهْمَا بِالْإِحْسَانِ إِحْسَانًا وَ بِالسَّيِّئَاتِ غُفْرَانًا

O Allah^{-azwj}! Reward them with the Favours for the favours, and Forgiveness for the evil deeds!

اللَّهُمَّ ادْخُلْهُمَا الْجَنَّةَ بِرَحْمَتِكَ وَ حَرِّمْ وَجُوهَهُمَا عَن عَذَابِكَ وَ بَرِّدْ عَلَيْهِمَا مَضَاجِعَهُمَا وَ افسَحْ لَهُمَا فِي قَبْرَيْهِمَا وَ عَرِّفْنِيهِمَا فِي مُسْتَقَرِّ مِنْ رَحْمَتِكَ وَ جِوَارِ حَبِيبِكَ مُحَمَّدٍ ص.

O Allah^{-azwj}! Admit them both into the Paradise by Your^{-azwj} Mercy, and Prohibited their faces from Your^{-azwj} Punishment, and Cool upon them their resting places, and Expand for them in their graves, and Make them known to me in a settlement of Your^{-azwj} Mercy, and neighbourhood of Your^{-azwj} Beloved Muhammad^{-saww!}215

وَ رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ شَيْءٌ يَكُونُ فِي النَّارِ يُشْبِهُ الشُّوْكَ أَمْرٌ مِنَ الصَّبْرِ وَ أَنْتُمْ مِنَ الْحَيْفَةِ وَ أَشَدُّ حَرًّا مِنَ النَّارِ سَمَاءُ اللَّهِ الضَّرِيعِ.

And it is reported from the Prophet^{-saww}, it (Zareeh) is something being in the Hellfire resembling the thorn, bitterer than the aloe, and more stinky than the carcass, and of severer heat than the fire. Allah^{-azwj} has Named it as 'Zareeh'.²¹⁶

31- بشاء، بشارة المصطفى مُحَمَّدُ بْنُ شَهْرَبَارٍ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ الْقُرَشِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ مُحَمَّدِ بْنِ عَلِيِّ الْمُثَمَّرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ إِيَادِيٍّ عَنْ عُمَرَ بْنِ مُدْرِكٍ عَنْ مُحَمَّدِ بْنِ زِيَادِ الْمَكِّيِّ عَنْ جَرِيرِ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْأَعْمَشِ عَنْ عَطِيَّةِ الْعَوْفِيِّ قَالَ:

(The book) 'Basharat Al-Mustafa^{-saww}' – Muhammad Bin Shahriyar, from Muhammad Bin Muhammad Al Bursy, from Muhammad Bin Al-Husayn Al Qureyshi, from Ahmad Bin Ahmad Bin Humran, from Is'haq Bin Muhammad Bin Ali Al Muqry, from Ubeydullah Bin Muhammad Al Iyadi, from Umar Bin Mudrik, from Muhammad Bin Ziyad Al Makky, from Jareer Bin Abdul Hemeed, from Al Amsh, from Atiyya Al Owqy who said,

خَرَجْتُ مَعَ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ زَائِرِينَ قَبْرَ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَلَمَّا وَرَدْنَا كَرْبَلَاءَ دَنَا جَابِرٌ مِنْ شَاطِئِ الْفُرَاتِ فَاعْتَسَلَ ثُمَّ انْتَزَرَ بِإِزَارٍ وَارْتَدَى بِأَخْرَ ثُمَّ فَتَحَ صُرَّةً فِيهَا سَعْدٌ فَتَنَرَهَا عَلَى بَدَنِهِ ثُمَّ لَمْ يَحْطُ خَطْوَةً إِلَّا ذَكَرَ اللَّهَ تَعَالَى حَتَّى إِذَا دَنَا مِنَ الْقَبْرِ قَالَ أَلْمَسْنِيهِ فَأَلْمَسْتُهُ فَخَرَّ عَلَى الْقَبْرِ مَغْشِيًّا عَلَيْهِ فَرَشَشْتُ عَلَيْهِ شَيْئًا مِنَ الْمَاءِ

'I went out along with Jabir Bin Abdullah Al-Ansary, visiting the grave of Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}. So, when we arrived at Karbala, Jabir went near to the banks of the Euphrates and washed. Then he wore a loincloth and covered it with another one (as a robe). Then he opened a bag wherein was perfume, so he applied it upon his body. Then he did not take a step except he mentioned Allah^{-azwj} the Exalted until when he was close to the grave, he said, 'Touch it'. So I touched it. He fell upon the grave fainting upon it. So I sprinkled some water upon him.

فَلَمَّا أَفَاقَ قَالَ يَا حُسَيْنُ ثَلَاثًا ثُمَّ قَالَ قَالَ حَبِيبٌ لَا يُجِيبُ حَبِيبَهُ ثُمَّ قَالَ وَ أَنَّى لَكَ بِالْجَوَابِ وَ قَدْ شُحِطَّتْ أَوْدَاجُكَ عَلَى أَنْبَاجِكَ وَ فُرِّقَ بَيْنَ بَدَنِكَ وَ رَأْسِكَ

When he woke up, he said, 'O Husayn^{-asws}!'. Then he said, 'A beloved is not answering his^{-asws} beloved?'. Then he said, 'And in what way would the answer be for you^{-asws}, and your^{-asws} blood flowed upon your^{-asws} (Holy body) parts, and there was separation between your^{-asws} body and your^{-asws} head?

فَأَشْهَدُ أَنَّكَ ابْنُ خَاتِمِ النَّبِيِّينَ وَ ابْنُ سَيِّدِ الْمُؤْمِنِينَ وَ ابْنُ خَلِيفَةِ النَّبِيِّ وَ سَلِيلُ الْهُدَى وَ خَامِسُ أَصْحَابِ الْكِسَاءِ وَ ابْنُ سَيِّدِ النَّبِيِّينَ وَ ابْنُ فَاطِمَةَ سَيِّدَةِ النَّبِيِّينَ وَ مَا لَكَ لَا تَكُونُ هَكَذَا وَ قَدْ عَدَدْتُكَ كَفُّ سَيِّدِ الْمُرْسَلِينَ وَ رُبِّيتَ فِي حَجْرِ الْمُتَّقِينَ وَ رَضَعْتَ مِنْ ثَدْيِ الْإِيمَانِ وَ قُطِمْتَ بِالْإِسْلَامِ

I testify that you^{-asws} are a son^{-asws} of the Last of the Prophets^{-as}, and a son^{-asws} of the Chief of the Momineen, and a son^{-asws} of the confederate of piety, and an offspring of Guidance, and one of the five of the companions of the Cloak, and a son^{-asws} of the Chief of the Captains, and a son^{-asws} of (Syeda) Fatima^{-asws} Chieftess of the women. And how can you^{-asws} not happen to be like that and the palm of the Chief of the Messengers^{-as} fed you^{-asws}, and you^{-asws} were nourished in the laps of the pious, and breastfed from the breast of *Eman*, and were weaned by Al-Islam.

²¹⁶ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 30 b

فَطَبْتُ حَيًّا وَ طَبْتُ مَيِّتًا عَيْرَ أَنَّ قُلُوبَ الْمُؤْمِنِينَ عَيْرُ طَيِّبَةٍ لِفِرَاقِكَ وَ لَا شَاكِيَّةَ فِي الْحَيَرَةِ لَكَ فَعَلَيْكَ سَلَامُ اللَّهِ وَ رِضْوَانُهُ أَشْهَدُ أَنَّكَ مَضَيْتَ عَلَيَّ مَا مَضَى
عَلَيْهِ أَخُوكَ يَحْيَى بْنَ زَكَرِيَّا

You^{-asws} were Blessed (when) alive, and Blessed (when) deceased, apart from it, the hearts of the Momineen are not Blessed due to your^{-asws} separation, nor are they sceptical regarding the goodness for you^{-asws}. So, the Greetings of Allah^{-azwj} be upon you^{-asws}, and His^{-azwj} Pleasure. And I testify that you^{-asws} went upon what your^{-asws} brother Yahya Bin Zakariyya^{-as} went upon’.

و تَمَّ جَالَ بَصْرَهُ حَوْلَ الْقَدْرِ وَ قَالَ السَّلَامُ عَلَيْكُمْ أَيُّهَا الْأَرْوَاحُ الَّتِي حَلَّتْ بِفِنَاءِ الْحُسَيْنِ وَ أَنَا حَتَّ بِرِجْلِهِ وَ أَشْهَدُ أَنَّكُمْ أَقَدْتُمْ الصَّلَاةَ وَ آتَيْتُمْ الرِّكَاعَةَ وَ
أَمَرْتُمْ بِالْمَعْرُوفِ وَ نَهَيْتُمْ عَنِ الْمُنْكَرِ وَ جَاهَدْتُمْ الْمُلْحِدِينَ وَ عَبَدْتُمْ اللَّهَ حَتَّى أَتَاكُمْ الْيَقِينُ وَ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ نَبِيًّا لَقَدْ شَارَكْنَاكُمْ فِيمَا دَخَلْتُمْ فِيهِ

Then he circled his sight around the grave and said, ‘The greetings be upon you^{-asws}, O you souls which fell by the courtyard of Al-Husayn^{-asws}, and knelt by his^{-asws} departure. And I testify that you all established the Salat and gave the Zakat, and enjoined with the good and forbade from the evil, and you fought the apostates, and worshipped Allah^{-azwj} until the certainty came. By the One^{-azwj} Who Sent Muhammad^{-saww} with the Truth, we are participants in what you entered into’.

قَالَ عَطِيَّةٌ فَعُلْتُ لَهُ يَا جَابِرُ كَيْفَ وَ لَمْ تَهْبِطْ وَادِيًا وَ لَمْ نَعْلُ جَبَلًا وَ لَمْ نَضْرِبْ بِسَيْفٍ وَ الْقَوْمُ قَدْ فُرِقَ بَيْنَ رُءُوسِهِمْ وَ أَبْدَانِهِمْ وَ أُوْتِمَتْ أَوْلَادُهُمْ وَ أُرْمِلَتْ
أَرْوَاحُهُمْ؟ فَقَالَ يَا عَطِيَّةُ سَمِعْتُ حَبِيبِي رَسُولَ اللَّهِ ص يَقُولُ مَنْ أَحَبَّ قَوْمًا حُسْرًا مَعَهُمْ وَ مَنْ أَحَبَّ عَمَلًا قَوْمٍ أَشْرَكَ فِي عَمَلِهِمْ

Atiyya said, ‘So I said to him, ‘O Jabir! How (can that be), and we have not descended into a valley and we did not climb a mountain and we did not strike with a sword, while the people, their heads were separated from their bodies, and their children were orphaned, and their wives were widowed?’ So he said, ‘O Atiyya! I heard my beloved Rasool-Allah^{-saww} saying: ‘The one who loves a people would be Resurrected along with them, and the one who loves a deed of the people is a participant in their deed’.

وَ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ نَبِيًّا أَنْ نَبِيِّي وَ نَبِيَّةَ أَصْحَابِي عَلَيَّ مَا مَضَى عَلَيْهِ الْحُسَيْنُ ع وَ أَصْحَابُهُ حُدْنِي نَحْوُ إِلَى أَيْتَاتِ كَوْفَانَ

By the One^{-azwj} Who Sent Muhammad^{-saww} with the Truth as a Prophet^{-saww}! My intention and the intention of my companion is what Al-Husayn^{-asws} and his^{-asws} companions went upon. Take me to the site of Abyaat Kowfaan’.

فَلَمَّا صِرْنَا فِي بَعْضِ الطَّرِيقِ قَالَ يَا عَطِيَّةُ هَلْ أَوْصِيكَ وَ مَا أَطُنُّ أَنِّي بَعْدَ هَذِهِ السَّفَرَةِ مَلَاقِيكَ أَحِبِّ مَحَبِّ آلِ مُحَمَّدٍ ص مَا أَحَبَّهُمْ وَ أَبْغَضَ مَبْغَضَ آلِ
مُحَمَّدٍ مَا أَبْغَضَهُمْ وَ إِنْ كَانَ صَوَامًا قَوَامًا وَ ارْتَفَقَ بِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ فَإِنَّهُ إِنْ نَزَلَ لَهُ قَدَمٌ بِكَثْرَةِ ذُنُوبِهِ نَبَتْ لَهُ أُخْرَى بِمَحَبَّتِهِمْ فَإِنَّ مَحَبَّتَهُمْ يَعُودُ إِلَى
الْجَنَّةِ وَ مَبْغَضَتُهُمْ يَعُودُ إِلَى النَّارِ.

When we came to be in one of the roads, he said, ‘O Atiyya! Shall I advise to you, and I don’t think that after this journey I shall be meeting you (again)? Love the one who loves the Progeny^{-asws} of Muhammad^{-saww} what I love them, and hate the one who hates the Progeny^{-asws} of Muhammad^{-saww} what I hate them, and even if he was Fasting, standing (for) Salat; and be kind with the one who loves Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, for it is such that his foot will not waver due to the abundance of his sins, the other one would

be affirmed for him due to his love for them^{-asws}, returning him to the Paradise, and the one who hates them^{-as} would be returning to the Fire!”²¹⁷

32- مصبا، المصباحين روى لنا جماعة عن أبي عبد الله محمد بن أحمد بن عبد الله بن فضاعة بن صفوان بن مهران الجمال عن أبيه عن جدّه عن صفوان قال: استأذنت الصادق ع لزيارة مولاي الحسين ع و سألته أن يعرفني ما أعمل عليه فقال يا صفوان صم ثلاثة أيام قبل خروجك و اغتسل في اليوم الثالث ثم اجمع إليك أهلك ثم قل

(The book) ‘Al Misbaheen’ – It is reported to us by a group, from Abu Abdullah Bin Muhammad Bin Ahmad Bin Abdullah Bin Quza’a Bin Safwan Bin Mihran Al Jammal, from his father, from his grandfather, from Sahwan who said,

‘I sought permission of Al-Sadiq^{-asws} to visit my master Al-Husayn^{-asws} and asked him^{-asws} to introduce to me what I should be working upon. He^{-asws} said: ‘O Safwan! Fast three days before your going out, and bathe during the third day, then gather your family members to you, then say: -

اللَّهُمَّ إِنِّي اسْتَوْدَعْتُكَ الْيَوْمَ نَفْسِي وَأَهْلِي وَمَالِي وَوَلَدِي وَمَنْ كَانَ مِنِّي بِسَبِيلِ الشَّاهِدِ مِنْهُمْ وَالْعَائِبِ

‘O Allah^{-azwj}! Today I entrust myself, and my family, and my wealth, and my children, and the one who was from me with a way, the present from them and the absent!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاحْفَظْنَا بِحِفْظِ الْإِيمَانِ وَاحْفَظْ عَلَيْنَا

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Protect us with protection of the Eman and Preserve it upon us!

اللَّهُمَّ اجْعَلْنَا فِي جِزْرِكَ وَلَا تَسْلُبْنَا نِعْمَتَكَ وَلَا تُعَيِّرْ مَا بَنَا مِنْ عَافِيَتِكَ وَزِدْنَا مِنْ فَضْلِكَ إِنَّا إِلَيْكَ رَاغِبُونَ

O Allah^{-azwj}! Make us in Your^{-azwj} Protection and do not Strip us of Your^{-azwj} bounties, and do not Change what well-being there is with us, and Increase us from Your^{-azwj} Grace, we are desirous to You^{-azwj}!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّقَرِ وَ مِنْ كَاتِبَةِ الْمُتَقَلِّبِ وَ مِنْ سُوءِ الْمُنْظَرِ فِي النَّفْسِ وَ الْأَهْلِ وَ الْمَالِ وَ الْوَلَدِ

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from hardships of the journey, and from gloom of the transfer, and from the evil scenarios regarding the self, and the family, and the wealth and the children!

اللَّهُمَّ ارْزُقْنَا حَلَاوَةَ الْإِيمَانِ وَ بَرْدَ الْمَغْفِرَةِ وَ آمِنًا مِنْ عَذَابِكَ إِنَّا إِلَيْكَ رَاغِبُونَ وَ آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ فِنَا عَذَابِ النَّارِ وَ آتِنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

²¹⁷ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 31

O Allah-azwj! Grace us the sweetness of Eman and the coolness of Forgiveness, and security from Your-sawww Punishment! We are desirous to You-azwj, and **Grant us good in the world and good in the Hereafter, and Save us from the Punishment of the Fire [2:201], and 'Our Lord! Give us a Mercy from You [18:10], Surely You-azwj are Able upon all things!**

فَإِذَا أَتَيْتَ الْفُرَاتَ يَعْني شَرِيعَةَ الصَّادِقِ ع بِالْعُلْمِ فُئِلِ اللَّهُمَّ أَنْتَ خَيْرٌ مَنْ وَقَدْتِ إِلَيْهِ الرِّجَالُ وَ أَنْتَ سَيِّدِي أَكْرَمُ مَفْصُودٍ وَ أَفْضَلُ مُرُورٍ وَ قَدْ جَعَلْتَ لِكُلِّ زَائِرٍ كِرَامَةً وَ لِكُلِّ وَافِدٍ تُحْفَةً

When you come to the Euphrates, meaning the street of Al-Sadiq-asws at Al-Alqamah, say, 'O Allah-azwj! You-azwj are Best of the ones the men can delegate to, and You-azwj, are my Master, the most Honourable of the ones aimed to, and Best of the ones visited, and You-azwj have Made prestige to be for every visitor, and a gift for every delegate!

فَأَسْأَلُكَ أَنْ تَجْعَلَ تُحْفَتَكَ إِيَّايَ فَكَأَنَّكَ رَقَبَتِي مِنَ النَّارِ وَ قَدْ قَصَدْتُ وَلِيِّكَ وَ ابْنَ نَيْبِكَ وَ صَفِيَّتِكَ وَ ابْنَ صَفِيَّتِكَ وَ نَجِيبِكَ وَ ابْنَ نَجِيبِكَ وَ حَبِيبِكَ وَ ابْنَ حَبِيبِكَ

I ask You-azwj to Make Your-azwj Gift to me being liberation of my neck from the Hellfire, and I have aimed to Your-azwj Guardian and son-asws of Your-azwj Prophet-sawww, and Your-azwj elite and son-asws of Your-azwj elite, and Your-azwj noble one and son-asws of Your-azwj noble one, and Your-azwj Beloved and son-asws of Your-azwj Beloved!

اللَّهُمَّ فَاشْكُرْ سَعْيِي وَ ارْحَمْ مَسِيرِي إِلَيْكَ بِغَيْرِ مَنْ مَنِّي عَلَيْكَ بَلْ لَكَ الْمُنُّ عَلَيَّ إِذْ جَعَلْتَ لِي السَّبِيلَ إِلَى زِيَارَتِهِ وَ عَرَفْتَنِي فَضْلَهُ وَ حَفِظْتَنِي فِي اللَّيْلِ وَ النَّهَارِ حَتَّى بَلَغْتَنِي هَذَا الْمَكَانَ

O Allah-azwj! Appreciate my striving and Mercy my journey to You-azwj without any conferment from me upon You-azwj, but for You-azwj is the Conferment upon me when You-azwj Made the way for me to visit him-asws, and Introduced me to his-asws merits, and Protected me during the night and the day until You-azwj Made me reach this place!

اللَّهُمَّ فَلَكَ الْحَمْدُ عَلَى نِعْمَاتِكَ كُلِّهَا وَ لَكَ الشُّكْرُ عَلَى مَنِّكَ كُلِّهَا

O Allah-azwj! For You-azwj is the Praise upon Your-azwj bounties, all of them, and for You-azwj is the thanks upon Your-azwj Conferment, all of them!'

ثُمَّ اغْتَسَلُ مِنَ الْفُرَاتِ فَإِنَّ أَبِي حَدَّثَنِي عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ ابْنِي هَذَا الْحَسَنَ يُقْتَلُ بَعْدِي عَلَى شَاطِئِ الْفُرَاتِ فَمَنْ زَارَهُ وَ اغْتَسَلَ مِنَ الْفُرَاتِ تَسَاقَطَتْ حَطَايَاهُ كَهَيْئَةِ يَوْمٍ وَلَدَتْهُ أُمُّهُ

Then bathe from the Euphrates, for my-asws father-asws narrated to me-asws from his-asws forefathers-asws having said: 'Rasool-Allah-sawww said: 'This son-asws of mine will be killed after me-sawww on the riverbank of the Euphrates. The one who visits him-asws and bathes from the Euphrates, his misdeeds will fall off for him to be like the day his mother had given him birth.

فَإِذَا اغْتَسَلْتَ فُئِلْ فِي غُسْلِكَ بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُمَّ اجْعَلْهُ نُورًا وَ طَهُورًا وَ جِزْأً وَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ آفَةٍ وَ سُوءٍ وَ عَاهَةٍ

When you have bathed, say during your bathing, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}! O Allah^{-azwj}! Make it a Noor and cleansing, and protection, and healing from every illness and defect, and sickness and disability!

اللَّهُمَّ طَهِّرْ بِهِ قَلْبِي وَ اشْرَحْ بِهِ صَدْرِي وَ سَهِّلْ بِهِ أَمْرِي

O Allah^{-azwj}! Purify my heart with it, and Expand my chest with it, and Facilitate my affairs by it!

فَإِذَا فَرَعْتَ مِنْ غُسْلِكَ فَالْبَسْ ثَوْبَيْنِ طَاهِرَيْنِ وَ صَلِّ رَكَعَتَيْنِ خَارِجَ الْمَشْرِعَةِ وَ هُوَ الْمَكَانُ الَّذِي قَالَ اللَّهُ تَعَالَى وَ فِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ وَ جَنَاتٌ مِنْ أَغْنَابٍ وَ زُرْعٌ وَ نَخِيلٌ صِنَوَانٌ وَ عَرَبٌ صِنَوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَ نَفْضِلُ بَعْضُهَا عَلَى بَعْضٍ فِي الْأَكْلِ

When you are free from your bathing, wear to clean clothes and pray two units Salat outside the water holes, and it is the place which Allah^{-azwj} the Exalted Said: **And in the earth there are neighbouring tracts and gardens of grapes cultivated, and single-rooted palm trees other than single-rooted, being irrigated by one water source, and We Prefer some of it upon the others regarding the eating. [13:4].**

فَإِذَا فَرَعْتَ مِنْ صَلَاتِكَ فَتَوَجَّهْ نَحْوَ الْحَائِرِ وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارُ وَ قَصِّرْ خُطَاكَ فَإِنَّ اللَّهَ تَعَالَى يَكْتُبُ لَكَ بِكُلِّ خُطْوَةٍ حَجَّةً وَ عُمْرَةً وَ سِرَّ خَاشِعاً بَاكِيَةً عَيْنُكَ وَ أَكْثُرُ مِنَ التَّكْبِيرِ وَ التَّهْلِيلِ وَ التَّنَائِءِ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ الصَّلَاةِ عَلَى نَبِيِّهِ ص وَ الصَّلَاةِ عَلَى الْحُسَيْنِ خَاصَّةً وَ لَعْنِ مَنْ قَتَلَهُ وَ الْبِرَاءَةِ بِمَنْ أَسَسَ ذَلِكَ عَلَيْهِ

When you are free from your Salat, go ahead towards the (Holy) enclosure, and upon you should be the calmness and the dignity, and shorten your steps, for Allah^{-azwj} the Exalted will Write for you with every step taken, a Hajj and an Umrah, and walk fearfully, your eyes crying, and frequent from the exclamations of Takbeer, and extollations of the Oneness, and the laudation upon Allah^{-azwj} Mighty and Majestic, and the Salawaat upon His^{-azwj} Prophets^{-sawww}, and the Salawaat upon Al-Husayn^{-asws} in particular, and curse the ones who killed him^{-asws}, and the disavowing from the one who laid the foundation for it!

فَإِذَا أَتَيْتَ بَابَ الْحَائِرِ فَقِفْ وَ قُلْ اللَّهُ أَكْبَرُ كَثِيراً وَ الْحَمْدُ لِلَّهِ كَثِيراً وَ سُبْحَانَ اللَّهِ بُكْرَةً وَ أَصْبَالاً الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلٌ رَبَّنَا بِالْحَقِّ

When you come to the door of the (Holy) enclosure and say, 'Allah^{-azwj} is Greatest, and the Praise is for Allah^{-azwj} a lot, and Glory be to Allah^{-azwj} morning and evening! **'The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us. Rasools of our Lord had come with the Truth' [7:43]!**

تُمْ قُلْ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا خَاتَمَ النَّبِيِّينَ السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ

Then say, 'The greeting be upon you^{-sawww}, O Rasool-Allah^{-sawww}! The greeting be upon you^{-sawww} O Prophet^{-sawww} of Allah^{-azwj}! The greeting be upon you^{-sawww} O last of the Prophets^{-as}! The greeting be upon you^{-sawww} O chief of the Messengers^{-as}! The greeting be upon you^{-sawww} O Beloved of Allah^{-azwj}!

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْوَصِيِّينَ السَّلَامُ عَلَيْكَ يَا قَائِدَ الْعُرَى الْمُحَجَّلِينَ السَّلَامُ عَلَيْكَ يَا ابْنَ فَاطِمَةَ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ
السَّلَامُ عَلَيْكَ وَ عَلَى الْأَيْمَةِ مِنْ وُلْدِكَ السَّلَامُ عَلَيْكَ يَا وَصِيَّ أَمِيرِ الْمُؤْمِنِينَ

The greeting be upon you^{-asws} O Amir Al-Momineen^{-asws}! The greeting be upon you^{-asws} O Chief of the successors^{-as}! The greeting be upon you^{-asws} O leader of the resplendent! The greeting be upon you^{-asws} O son^{-asws} of (Syeda) Fatima^{-asws} Chieftess of women of the worlds! The greeting be upon you^{-asws} and upon the Imams^{-asws} from your^{-asws} sons^{-asws}! The greeting be upon you^{-asws} O Successor^{-asws} of Amir Al-Momineen^{-asws}!

السَّلَامُ عَلَيْكَ أَيُّهَا الصَّادِقُ الشَّهِيدُ السَّلَامُ عَلَيْكُمْ يَا مَلَائِكَةَ اللَّهِ الْمُقِيمِينَ فِي هَذَا الْمَقَامِ الشَّرِيفِ السَّلَامُ عَلَيْكُمْ يَا مَلَائِكَةَ رَبِّي الْمُحَدِّثِينَ بِغَيْرِ الْحُسَيْنِ
السَّلَامُ عَلَيْكُمْ مَنِّي أَبَدًا مَا بَقِيَثُ وَ بَقِيَ اللَّيْلُ وَ النَّهَارُ

The greeting be upon you^{-asws} O the truthful, the martyr! The greeting be upon you^{-asws} O Angels of Allah^{-azwj} resident in this noble place! The greeting be upon you^{-asws} O Angels of my Lord^{-azwj} gazing at the grave of Al-Husayn^{-asws}! The greeting be upon you^{-asws} from me, forever, for as long as I remain, and the night and the day remain!’

ثُمَّ تَقُولُ السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ عَبْدُكَ وَ ابْنُ أُمَّتِكَ الْمُقَرَّبِ بِالرَّقِي وَ
التَّارِكِ لِلْخِلَافِ عَلَيْكُمْ وَ الْمَوْلِي لَوْلِيكُمْ وَ الْمُعَادِي لِعَدُوِّكُمْ قَصَدَ حَرَمَكَ وَ اسْتَجَارَ بِمَشْهَدِكَ وَ تَقَرَّبَ إِلَيْكَ بِقَصْدِكَ

Then you should say, ‘The greeting be upon you^{-asws} O Abu Abdullah^{-asws}! 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}, Your^{-azwj} servant and son^{-asws} of Your^{-azwj} servant, and son^{-asws} of Your maid, the acknowledger of the servitude and avoiding disputing against you^{-asws}, showing loyalty to Your^{-azwj} Guardian and enmity toward Your^{-azwj} enemy, has come to your^{-asws} sanctuary, and sought refuge at your^{-asws} shrine, and drawn near to you^{-asws} through his approach to you^{-asws}!

أَأَدْخُلُ يَا سَيِّدَ الْوَصِيِّينَ أَأَدْخُلُ يَا فَاطِمَةَ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ أَأَدْخُلُ يَا مَوْلَايَ يَا أَبَا عَبْدِ اللَّهِ أَأَدْخُلُ يَا مَوْلَايَ يَا ابْنَ رَسُولِ اللَّهِ

Can I enter, O chief of the successors^{-as}? Can I enter O (Syeda) Fatima^{-asws} chieftess of women of the worlds? Can I enter O my master, O Abu Abdullah^{-asws}! Can I enter O my master, O son^{-asws} of Rasool-Allah^{-sawww}?’

فَإِنْ خَشَعَ قَلْبُكَ وَ دَمَعَتْ عَيْنُكَ فَهُوَ عَلَامَةُ الْإِذْنِ فَادْخُلْ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الْوَاحِدِ الْأَحَدِ الْقَرْدِ الصَّمَدِ الَّذِي هَدَانِي لَوْلَايِكَ وَ حَصَّنِي بِرِزَاةِكَ وَ سَهَّلَ
لِي قَصْدَكَ

If your heart is fearful and your eyes shed tears, it is a sign of the permission, so enter, then say, ‘The Praise is for Allah^{-azwj} the One, the First, the Unique, the Non-hollow Who Guided me to your^{-asws} Wilayah, and Particularised me with visiting you^{-asws}, and Facilitated for me to aim to you^{-asws}!’

ثُمَّ تَأْتِي بَابَ الْقُبَّةِ وَ قِفَ مِنْ حَيْثُ يَلِي الرَّأْسَ وَ قُلْ السَّلَامُ عَلَيْكَ يَا وَارِثَ آدَمَ صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ نُوحٍ نَبِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ
إِبْرَاهِيمَ خَلِيلِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ مُوسَى كَلِيمِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ عِيسَى رُوحِ اللَّهِ

Then come to the door of the dome and pause from where it follows the (Holy) head and say, 'The greeting be upon you^{-asws} O inheritor of Adam^{-as} elite of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Noah^{-as} Prophet^{-as} of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Ibrahim^{-as} Friend of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Musa^{-as} Converser of Allah^{-azwj}! The greeting be upon you^{-asws} O Inheritor of Isa^{-as} Sprit of Allah^{-azwj}!

السَّلَامُ عَلَيْكَ يَا وَارِثَ مُحَمَّدٍ حَبِيبِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ أَمِيرِ الْمُؤْمِنِينَ وَلِيِّ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ مُحَمَّدِ الْمُصْطَفَى السَّلَامُ عَلَيْكَ يَا ابْنَ عَلِيٍّ
الْمُرْتَضَى السَّلَامُ عَلَيْكَ يَا ابْنَ فَاطِمَةَ الزَّهْرَاءِ السَّلَامُ عَلَيْكَ يَا ابْنَ خَدِيجَةَ الْكُبْرَى السَّلَامُ عَلَيْكَ يَا نَارَ اللَّهِ وَابْنَ نَارِهِ وَ الْوَيْثَرَ الْمَوْثُورَ

The greeting be upon you^{-asws} O inheritor of Muhammad^{-saww} Beloved of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Amir Al-Momineen^{-asws} Guardian of Allah^{-azwj}! The greeting be upon you^{-asws} O son^{-asws} of Muhammad^{-saww} the Chosen one! The greeting be upon you^{-asws} O Ali^{-asws} the Nominated one! The greeting be upon you^{-asws} O (Syeda) Fatima^{-asws} the Blossom! The greeting be upon you^{-asws} O son^{-asws} of (Syeda) Khadeeja^{-asws} the great! The greeting be upon you^{-asws} O retaliator of Allah^{-azwj} and son^{-asws} of His^{-azwj} retaliator, and the lone who was wronged!

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَ آتَيْتَ الزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ وَ أَطَعْتَ اللَّهَ وَ رَسُولَهُ حَتَّى آتَاكَ الْبَيِّنَاتُ فَلَعَنَ اللَّهُ أُمَّةً قَتَلَتْكَ وَ لَعَنَ
اللَّهُ أُمَّةً ظَلَمَتْكَ وَ لَعَنَ اللَّهُ أُمَّةً سَمِعَتْ بِذَلِكَ فَرَضِيَتْ بِهِ

I testify you^{-asws} have established the Salat, and gave the Zakat, and instructed with the good and forbade from the evil, and obeyed Allah^{-azwj} and His^{-azwj} Rasool^{-saww} until the certainty (death) came to you^{-asws}! May Allah^{-azwj} Curse the community which killed you^{-asws}, and may Allah^{-azwj} Curse the community which oppressed you^{-asws}, and may Allah^{-azwj} Curse the community which heard that and was pleased with it!

يَا مَوْلَايَ يَا أَبَا عَبْدِ اللَّهِ أَشْهَدُ أَنَّكَ كُنْتَ نُورًا فِي الْأَصْلَابِ الشَّامِخَةِ وَ الْأَرْحَامِ الْمُطَهَّرَةِ لَمْ تُنَجَسْكَ الْجَاهِلِيَّةُ بِأَجْسَائِهَا وَ لَمْ تُلْبَسْكَ مُدْهَمَاتِ ثِيَابِهَا

O my master, O Abu Abdullah^{-asws}! I testify you^{-asws} were Noor in the lofty lineage and the pure wombs and were not dirtied by the uncleanness of the pre-Islamic period with their uncleanness, and the darkness of its clothing did not cover you^{-asws}!

وَ أَشْهَدُ أَنَّكَ مِنْ دَعَائِمِ الدِّينِ وَ أَرْكَانِ الْمُؤْمِنِينَ وَ أَشْهَدُ أَنَّكَ الْإِمَامُ الْبَرُّ التَّقِيُّ الرَّضِيُّ الرَّحِيمُ الْهَادِي الْمَهْدِي وَ أَشْهَدُ أَنَّ الْأَيْمَةَ مِنْ وُلْدِكَ كَلِمَةُ التَّقْوَى
وَ أَعْلَامُ الْهُدَى وَ الْعُرْوَةُ الْوُثْقَى وَ الْحُجَّةُ عَلَى أَهْلِ الدُّنْيَا

And I testify you^{-asws} are from the pillars of religion, and foundations of the Momineen, and I testify you^{-asws} are the Imam^{-asws}, the righteous, the pious, the contented, the pure, the guide, the Guided; and I testify that the Imams^{-asws} from your^{-asws} sons^{-asws} are the words of piety, and the flags of guidance, and the firmest handholds, and the Divine Authorities upon people of the world!

وَ أَشْهَدُ اللَّهَ وَ مَلَائِكَتَهُ وَ أَنْبِيَاءَهُ وَ رُسُلَهُ أَيْ بِكُمْ مُؤْمِنٌ وَ بِإِيَابِكُمْ مُوقِنٌ بِشَرَائِعِ دِينِي وَ حَوَاتِيمِ عَمَلِي وَ قَلْبِي لِغَلْبِكُمْ سَلَمٌ وَ أَمْرِي لِأَمْرِكُمْ مُتَّبِعٌ صَلَوَاتُ
اللَّهِ عَلَيْكُمْ وَ عَلَى أَرْوَاحِكُمْ وَ عَلَى أَجْسَادِكُمْ وَ عَلَى شَاهِدِكُمْ وَ عَلَى غَائِبِكُمْ وَ عَلَى ظَاهِرِكُمْ وَ عَلَى بَاطِنِكُمْ

And I keep Allah^{-azwj} and His^{-azwj} Angels and His^{-azwj} Prophets^{-as} and His^{-azwj} Messengers^{-as} as witnesses, that I am a believer in you^{-asws} and of your^{-asws} return, convinced of the laws of my religion and the outcome of my deeds, and my heart submits to your^{-asws} hearts and my affairs follow your^{-asws} affairs! May Allah^{-azwj} Send Salawaat upon you^{-asws} and upon your^{-asws} souls and upon your^{-asws} bodies, and upon your^{-asws} present ones and your^{-asws} absent ones, and upon your^{-asws} apparent and upon your^{-asws} hidden one!

ثُمَّ انكَبْ عَلَى الْقَبْرِ وَ قَبِّلْهُ وَ قُلْ يَا أَبِي أَنْتَ وَ أُمِّي يَا ابْنَ رَسُولِ اللَّهِ يَا أَبِي أَنْتَ وَ أُمِّي يَا أَبَا عَبْدِ اللَّهِ لَقَدْ عَظُمَتِ الرَّزِيئَةُ وَ جَلَّتِ الْمُصِيبَةُ بِكَ عَلَيْنَا وَ عَلَى جَمِيعِ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِ فَلَعَنَ اللَّهُ أُمَّةً أُسْرِحَتْ وَ أَلْجَمَتْ وَ هَمَّأَتْ لِقِتَالِكَ

Then devote upon the grave and kiss it, and say, 'May my father and my mother be (sacrificed for) you^{-asws} O son^{-asws} of Rasool-Allah^{-saww}! May my father and my mother be (sacrificed for) you^{-asws} O Abu Abdullah^{-asws}! The calamity has become mighty and the difficulty of you^{-asws} is immense upon us and upon the entirety of people of the skies and the earth! May Allah^{-azwj} Curse the community which saddled, and bridled and prepared for battling you^{-asws}!

يَا مَوْلَايَ يَا أَبَا عَبْدِ اللَّهِ فَصَدْتُ حَرَمَكَ وَ أَتَيْتُ إِلَى مَشْهَدِكَ أَسْأَلُ اللَّهَ بِالشَّانِ الَّذِي لَكَ عِنْدَهُ وَ بِالْمَحَلِّ الَّذِي لَكَ لَدَيْهِ أَنْ يُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ يُجْعَلَنِي مَعَكُمْ فِي الدُّنْيَا وَ الْآخِرَةِ

O my master, O Abu Abdullah^{-asws}! I have aimed to your^{-asws} sanctuary and have come to your^{-asws} Shrine! I ask Allah^{-azwj} due to the glory which is for you^{-asws} in His^{-azwj} Presence, and by the position which is for you^{-asws} with You^{-azwj}, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Make me with you^{-asws} all in the world and the Hereafter!

ثُمَّ قُمْ فَصَلِّ رَكَعَتَيْنِ عِنْدَ الرَّأْسِ اقْرَأْ فِيهِمَا مَا أَحْبَبْتَ فَإِذَا فَرَغْتَ مِنْ صَلَاتِكَ فَقُلِ اللَّهُمَّ إِنِّي صَلَّيْتُ وَ رَكَعْتُ وَ سَجَدْتُ لَكَ وَ خَدَّكَ لَا شَرِيكَ لَكَ لِأَنَّ الصَّلَاةَ وَ الرُّكُوعَ وَ السُّجُودَ لَا تَكُونُ إِلَّا لَكَ لِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ

Then stand and pray two units Salat by the head, reading in these whatever you like. When you are free from your Salat, say, 'O Allah^{-azwj}! I have prayed, and performed Ruk'u and Sajdah to You^{-azwj} Alone, there is no associate for you^{-asws}, and the Ruk'u and the Sajdah cannot be except to You^{-azwj}, because You^{-asws} are Allah^{-azwj}, there is no god except You^{-azwj}!

اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أْبْلِغُهُمْ عَنِّي أَفْضَلَ الصَّلَاةِ وَ التَّحِيَّةِ وَ ارْزُدْ عَلَيَّ مِنْهُمْ السَّلَامَ

O Allah^{-azwj}! May Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Deliver to them^{-asws} from me the best Salawaat, and the greetings, and Respond unto me from them^{-asws} the greeting!

اللَّهُمَّ فَهَاتَانِ الرَّكَعَتَانِ هَدِيَّةٌ مِنِّي إِلَى مَوْلَايَ الْحُسَيْنِ بْنِ عَلِيٍّ ع

O Allah^{-azwj}! These two units (of Salat) are a gift from me to my master Al-Husayn^{-asws} Bin Ali^{-asws}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَتَقَبَّلْهَا مِنِّي وَاجْزِئِي عَلَيَّ ذَلِكَ بِأَفْضَلِ أَمَلِي وَرَجَائِي فِيكَ وَبِي وَوَلِيِّكَ يَا وَليُّ الْمُؤْمِنِينَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and his^{-sawww} Progeny^{-asws}, and Accept it from me and Reward me upon that with the best of my wishes, and my hopes in You^{-azwj}, and in Your^{-azwj} Guardian, O Guardian of the Momineen!

ثُمَّ قُمْ وَصِرْ إِلَى عِنْدِ رِجْلَيْ الْقَبْرِ وَ قِفْ عِنْدَ رَأْسِ عَلِيِّ بْنِ الْحُسَيْنِ ع وَ قُلِ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ نَبِيِّ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ السَّلَامُ عَلَيْكَ يَا ابْنَ الْحُسَيْنِ الشَّهِيدِ

Then stand and come to be by (Holy) legs of the grave, and pause by the head of Ali^{-asws} Bin Al-Husayn^{-asws} (Ali Al-Akbar^{-asws}), and say, 'The greeting be upon you^{-asws} O son^{-asws} of Rasool-Allah^{-sawww}! The greeting be upon you^{-asws} O son^{-asws} of Prophet^{-sawww} of Allah^{-azwj}! The greeting be upon you^{-asws} O son^{-asws} of Amir Al-Momineen^{-asws}! The greeting be upon you^{-asws} O son^{-asws} of Al-Husayn^{-asws}, the martyr!

السَّلَامُ عَلَيْكَ أَيُّهَا الشَّهِيدُ وَ ابْنُ الشَّهِيدِ السَّلَامُ عَلَيْكَ أَيُّهَا الْمَظْلُومُ وَ ابْنُ الْمَظْلُومِ لَعَنَ اللَّهُ أُمَّةً قَتَلَتْكَ وَ لَعَنَ اللَّهُ أُمَّةً ظَلَمَتْكَ وَ لَعَنَ اللَّهُ أُمَّةً سَمِعَتْ بِذَلِكَ فََرْضِيَتْ بِهِ

The greeting be upon you^{-asws} O martyr and son^{-asws} of the martyr! The greeting be upon you^{-asws} O oppressed and son^{-asws} of the oppressed! May Allah^{-azwj} Curse the community which killed you^{-asws}, and may Allah^{-azwj} Curse the community which oppressed you^{-asws}, and may Allah^{-azwj} Curse the community which heard of that and was pleased with it!

ثُمَّ انكَبْ عَلَى الْقَبْرِ وَ قَبِّلْهُ وَ قُلِ السَّلَامُ عَلَيْكَ يَا وَليُّ اللَّهِ وَ ابْنَ وَليِّهِ لَقَدْ عَظُمَتِ الْمُصِيبَةُ وَ جَلَّتِ الرَّزِيَّةُ بِكَ عَلَيْنَا وَ عَلَى جَمِيعِ الْمُسْلِمِينَ فَلَعَنَ اللَّهُ أُمَّةً قَتَلَتْكَ وَ أَبْرَأُ إِلَى اللَّهِ وَ إِلَيْكَ مِنْهُمْ

Then devote upon the grave and kiss it and say, 'The greeting be upon you^{-asws} O Guardian of Allah^{-azwj} and son^{-asws} of His^{-azwj} Guardian! The difficulty has become magnified and the calamity of you^{-asws} is immense upon us, and upon the entirety of the Muslims! May Allah^{-azwj} Curse the community which killed you^{-asws}, and I disavow, to Allah^{-azwj} and by you^{-asws} from them!'

ثُمَّ اخْرُجْ مِنَ الْبَابِ الَّذِي عِنْدَ رِجْلَيْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ

Then come out from the door, which is by the feet of Ali^{-asws} Bin Al-Husayn^{-asws}, be upon them^{-asws} both be the greeting!

ثُمَّ تَوَجَّهْ إِلَى الشُّهَدَاءِ وَ قُلِ السَّلَامُ عَلَيْكُمْ يَا أَوْلِيَاءَ اللَّهِ وَ أَجِبَاءَهُ السَّلَامُ عَلَيْكُمْ يَا أَصْفِيَاءَ اللَّهِ وَ أَوْدَاءَهُ السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ دِينِ اللَّهِ

Then head to the martyrs and say, 'The greeting be upon you^{-asws} all, O friends of Allah^{-azwj} and His^{-azwj} Loved ones! The greeting be upon you^{-asws} O elites of Allah^{-azwj} and His^{-azwj} close ones! The greeting be upon you^{-asws} O helpers of the religion of Allah^{-azwj}!

السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ أَمِيرِ الْمُؤْمِنِينَ السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ أَبِي مُحَمَّدٍ الْحُسَيْنِ بْنِ عَلِيِّ الرَّكِيِّ النَّاصِحِ السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ أَبِي عَبْدِ اللَّهِ

The greeting be upon you^{-asws} O helpers of Rasool-Allah^{-sawww}! The greeting be upon you^{-asws} O helpers of Amir Al-Momineen^{-asws}! The greeting be upon you^{-asws} O helpers of (Syeda) Fatima^{-asws} chieftess of women of the worlds! The greeting be upon you^{-asws} O helpers of Abu Muhammad Al-Hassan^{-asws} Bin Ali^{-asws}, the pure, the adviser! The greeting be upon you^{-asws} O helpers of Abu Abdullah^{-asws}!

بِأَبِي أَنْتُمْ وَ أُمِّي طِبْنُمْ وَ طَابَتِ الْأَرْضُ الَّتِي فِيهَا دُفِنْتُمْ وَ فُزْتُمْ فَوْزاً عَظِيماً فَمَا لَتَيْتِي كُنْتُ مَعَكُمْ فَأَفُورَ مَعَكُمْ

May my father and my mother be (sacrificed) for you^{-asws}, and good is the ground which you^{-asws} are buried in, and you^{-asws} succeeded with a mighty success! O, if only I had been with you^{-asws} so I could have won along with you^{-asws}!

ثُمَّ عُدُّ إِلَى عِنْدِ رَأْسِ الْحُسَيْنِ ع وَ أَكْثِرْ مِنَ الدُّعَاءِ لَكَ وَ لِأَهْلِكَ وَ لِوَالِدَيْكَ وَ لِإِخْوَانِكَ فَإِنَّ مَشْهَدَهُ لَا تُرَدُّ فِيهِ دَعْوَةٌ دَاعٍ وَ لَا سُؤَالَ سَائِلٍ

Then return to be by the head of Al-Husayn^{-asws}, and frequent from the supplication, for yourself, and for your family, and for your parents, and for your brothers, for in his^{-asws} Shrine no supplication of a supplicant is rejected, nor any request of a requester.

فَإِذَا أَرَدْتَ الْخُرُوجَ فَانْكَبْ عَلَى الْقَبْرِ وَ قُلِ السَّلَامُ عَلَيْكَ يَا مَوْلَايَ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا خَاصَّةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا خَالِصَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ سَلَامٌ مُودِعٍ لَا قَائِلٍ وَ لَا سَائِمٍ

When you intend to go out, devote upon the grave and say, 'The greeting be upon you^{-asws}, O my master! The greeting be upon you^{-asws} O Divine Authority of Allah^{-azwj}! The greeting be upon you^{-asws} O elite of Allah^{-azwj}! The greeting be upon you^{-asws} O special one of Allah^{-azwj}! The greeting be upon you^{-asws} O sincere one of Allah^{-azwj}! The greeting be upon you^{-asws} O trustee of Allah^{-azwj}, a greeting of farewell, neither out of tiredness nor boredom!

فَإِنْ أَمَضَ فَلَا عَنْ مَلَالَةٍ وَ إِنْ أَقَمَ فَلَا عَنْ سُوءِ ظَنٍّ بِمَا وَعَدَ اللَّهُ الصَّابِرِينَ وَ لَا جَعَلَهُ اللَّهُ يَا مَوْلَايَ آخِرَ الْعَهْدِ مِنِّي لِزِيَارَتِكَ وَ رَزَقَنِي الْعُودَ إِلَى مَشْهَدِكَ وَ الْمَقَامَ فِي حَرَمِكَ وَ إِيَّاهُ أَسْأَلُ أَنْ يُسْعِدَنِي بِكَ وَ بِالْأَيْمَةِ مِنْ وُلْدِكَ وَ يَجْعَلَنِي مَعَكُمْ فِي الدُّنْيَا وَ الْآخِرَةِ

If I depart, it will not be from being fed up, and if I stay, it will not be out of evil thoughts of what Allah^{-azwj} has Promised the patient ones! O master! May Allah^{-azwj} not Make it last of the pacts from me of visiting you^{-asws}, and Grace me the return to your^{-asws} Shrine and the staying in your^{-asws} sanctuary, and I ask Him^{-azwj} to Make me fortunate with you^{-asws} and with the Imams^{-asws} from your^{-asws} sons^{-asws}, and Make me to be with you^{-asws} all in the world and the Hereafter!

ثُمَّ قُمْ وَ اخْرُجْ وَ لَا تَوَلَّ طَهْرَكَ وَ أَكْثِرْ مِنْ قَوْلِ إِيَّا لِلَّهِ وَ إِيَّا لِلَّهِ رَاجِعُونَ حَتَّى تَغِيَّبَ عَنِ الْقَبْرِ فَمَنْ زَارَ الْحُسَيْنَ ع بِحَدِيثِ الزِّيَارَةِ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ بِكُلِّ حُطْوَةٍ مِائَةَ أَلْفٍ حَسَنَةٍ وَ مَحَا عَنْهُ مِائَةَ أَلْفٍ سَيِّئَةٍ وَ رَفَعَ لَهُ مِائَةَ أَلْفٍ دَرَجَةٍ وَ قَضَى لَهُ مِائَةَ أَلْفٍ حَاجَةٍ

Then stand and exit and do not turn your back around, and be frequent from the words, ‘We are for Allah^{-azwj} and are returning to Him^{-azwj}’, until you disappear from the grave. The one who visits Al-Husayn^{-asws} with this Ziyarat, Allah^{-azwj} Mighty and Majestic will Write for him one hundred thousand good needs with every step, and Delete one hundred thousand evil deeds, and Raise a hundred thousand ranks for him, and Fulfil a hundred thousand needs for him’.

أَسْهَلُهَا أَنْ يُزْجِرِحَهُ عَنِ النَّارِ وَ كَانَ كَمَنْ اسْتَشْهَدَ مَعَ الْحُسَيْنِ ع حَتَّى يَشْرِكُهُمْ فِي دَرَجَاتِهِمْ.

The easiest of them is that He^{-azwj} Distances him from the Hellfire, and he is like one who was martyred with Hussain^{-asws} until he participates with them in their ranks”²¹⁸

ثُمَّ قَالَ الشَّيْخُ زِيَارَةَ الشُّهَدَاءِ مِنْ رِوَايَةِ أَبِي حَمَزَةَ التَّمَالِي السَّلَامِ عَلَيْكُمْ يَا أَنْصَارَ دِينِ رَسُولِ اللَّهِ مَبِيِّ مَا بَقِيَتْ وَالسَّلَامُ عَلَيْكُمْ دَائِمًا إِذَا فَنِيَتْ وَ بَلِيَتْ

Then the Sheykh said, ‘Ziyarat of the martyrs, from a report of Abu Hamza Al-Sumali is, ‘The greeting be upon you all, O helpers of the religion of Rasool-Allah^{-saww} from me, for as long as I remain; and the greeting be upon you all constantly when I perish and decay!

لَهْفِي عَلَيْكُمْ أَيُّ مُصِيبَةٍ أَصَابَتْ كُلَّ مَوْلٍ لِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ لَقَدْ عَظُمَتْ وَ حُصَّتْ وَ حَلَّتْ وَ عَمَّتْ مُصِيبَتُكُمْ إِلَيَّ بِكُمْ لَجْرَعٌ وَ إِلَيَّ بِكُمْ لَمْوجَعٌ مَجْرُونَ وَ أَنَا بِكُمْ لَمْصَابٌ مَلْهُوفٌ

My sorrow upon you all, i.e. calamity, has afflicted every friend of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}! Your^{-asws} difficulty has become mighty, and specialised, and enlarged, and generalised. I am alarmed with you and I am in pain with you, grieving, and I am afflicted with you, sorrowful.

هَنِيئًا لَكُمْ مَا أُعْطِيْتُمْ وَ هَنِيئًا لَكُمْ مَا بِهِ حُبِيْبُهُمْ وَ لَقَدْ بَكَتْكُمْ الْمَلَائِكَةُ وَ حَفَّتْ بِكُمْ وَ سَكَتَتْ مُعَشِكْرَتُكُمْ وَ حَلَّتْ مَصَارِعَكُمْ وَ قَدَسَتْ وَ صَفَّتْ بِأَجْبَحَتِهَا عَلَيْكُمْ لَيْسَ لَهَا عَنْكُمْ فِرَاقٌ إِلَى يَوْمِ التَّلَاقِ وَ يَوْمِ الْمَحْشَرِ وَ يَوْمِ الْمُنْشَرِ طَافَتْ عَلَيْكُمْ رَحْمَةٌ بَلَعْتُمْ بِهَا شَرَفَ الْأَجْرَةِ أَتَيْتُكُمْ

Congratulations to you for what you have been Granted, and congratulations to you for what you have been Gifted, and you are being wept upon by the Angels and they are surrounding you, and resided in your camp, settled in your places of martyrdom, sanctified them, and spread their wings over you. They will never part from you until the Day of Reunion, the Day of Gathering, and the Day of Resurrection! Mercy surrounds you, by which you have reached the nobility of the Hereafter!

مُشْتَفَاً وَ زُرْتُمْ خَائِفًا أَسْأَلُ اللَّهَ أَنْ يُرِيْبِيَكُمْ عَلَى الْحَوْضِ وَ فِي الْجَنَانِ مَعَ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسْبُنْ أَوْلِيَاكَ رَفِيْقًا.

I am longing for you and have visited you fearfully. I ask Allah^{-azwj} to Show you all to me at the fountain and in the Gardens with **the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]**!”²¹⁹

²¹⁸ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 32 a

²¹⁹ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 32 b

ثُمَّ قَالَ تُمْ اَرْجِعْ اِلَى مَشْهَدِ الْحُسَيْنِ ع لِيُودَاعَ فَاِذَا اَرَدْتَ اَنْ تُودِعَهُ فَصِفْ عَلَيْهِ كُفُوْفَكَ اَوَّلَ الزِّيَارَةِ وَ اسْتَقْبِلْهُ بِوَجْهِكَ وَ قُلِ السَّلَامُ عَلَيْكَ يَا وَايَّ اللّٰهِ السَّلَامُ عَلَيْكَ يَا اَبَا عَبْدِ اللّٰهِ اَنْتَ لِيْ جَنَّةٌ مِّنَ الْعَذَابِ وَ هَذَا اَوَّلُ انْصِرَافِيْ غَيْرِ رَاغِبٍ عَنْكَ وَ لَا مُسْتَبَدِّلٍ بِكَ سِوَاكَ وَ لَا مُؤَثِّرٍ عَلَيْكَ غَيْرِكَ وَ لَا زَاهِدٍ فِي قُرْبِكَ وَ قَدْ جُدْتُ بِنَفْسِيْ لِلْجَدَثَانِ وَ تَرَكْتُ الْاَهْلَ وَ الْاَوْطَانَ

Then they said, 'Then return to the Shrine of Al-Husayn^{-asws} for bidding the farewell. When you want to bid farewell, pause at it like your pausing at the first Ziyarat, and face him^{-asws} with your face and said, 'The greeting be upon you^{-asws} O Guardian of Allah^{-azwj}! The greeting be upon you^{-asws}, O Abu Abdullah^{-asws}! You^{-asws} are a shield for me from the Punishment, and this is the time of my leaving without turning away from you^{-asws}, and replacing you^{-asws} for someone else, nor preferring someone else over you^{-asws}, nor being abstemious regarding your^{-asws} nearness, and I have found myself for the events and have left the family and the homelands!

فَكُنْ لِيْ شَافِعًا يَوْمَ حَاجَتِيْ وَ فَتْرِيْ وَ فَاقَتِيْ يَوْمَ لَا يُغْنِي عَنِّيْ وَالِدِيْ وَ لَا وَاَلِدِيْ وَ لَا حَمِيْمِيْ وَ لَا قَرِيْبِيْ اَسْأَلُ اللّٰهَ الَّذِيْ قَدَّرَ وَ خَلَقَ اَنْ يُنْقِصَ بِكُمْ كَرْبِيْ وَ اَسْأَلُ اللّٰهَ الَّذِيْ قَدَّرَ عَلَيَّ فِرَاقَ مَكَانِكَ اَلَّا يَجْعَلَهُ اٰخِرَ الْعَهْدِ بَيْنِيْ وَ مِنْ رُجُوْعِيْ

So, be an intercessor for me on the Day of my need and my poverty and my destitution on a Day neither will my parents avail me, nor my children, nor my intimate one nor my relative! I ask Allah^{-azwj} Who Determined and Created, to Relive my stress through you^{-asws}, and I ask Allah^{-azwj} Who Determined upon me separation from your^{-asws} place not to Make it last of the pacts from me, and of my return!

وَ اَسْأَلُ اللّٰهَ الَّذِيْ اَبْكَى عَيْنِيْ عَلَيْكَ اَنْ يَجْعَلَهُ سَدًّا لِيْ وَ اَسْأَلُ اللّٰهَ الَّذِيْ نَقَلَنِيْ اِلَيْكَ مِنْ رَحْلِيْ وَ اَهْلِيْ اَنْ يَجْعَلَهُ ذُخْرًا لِيْ وَ اَسْأَلُ اللّٰهَ الَّذِيْ اَرَانِيْ مَكَانَكَ وَ هَدَانِيْ لِلتَّسْلِيْمِ عَلَيْكَ وَ لِرِيَابَتِيْ اِيَّاكَ اَنْ يُورِدَنِيْ حَوْضَكَ وَ يَرْزُقَنِيْ مُرَافَقَتَكَ فِي الْجَنَّةِ مَعَ اَبَائِكَ الصّٰلِحِيْنَ

And I ask Allah^{-azwj} Who Made my eyes cry upon you^{-asws}, to Make it a support for me, and I ask Allah^{-azwj} Who Transferred me to you^{-asws} from my belongings and my family, to Make it a treasure for me, and I ask Allah^{-azwj} Who Showed me your^{-asws} place and guided me to greet upon you^{-asws} and for my visiting you^{-asws}, to Make me arrive at your^{-asws} fountain, and Grace me your^{-asws} friendship in the Gardens along with your^{-asws} righteous forefathers^{-asws}!

السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللّٰهِ السَّلَامُ عَلَيْكَ وَ عَلَيَّ مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ السَّلَامُ عَلَيَّ مُحَمَّدٍ حَبِيْبِ اللّٰهِ وَ صَفْوَتِهِ وَ اَمِيْنِهِ وَ رَسُوْلِهِ وَ سَيِّدِ النَّبِيِّيْنَ السَّلَامُ عَلَيَّ اَمِيْرِ الْمُؤْمِنِيْنَ وَ وَصِيِّ رَسُوْلِ رَبِّ الْعَالَمِيْنَ وَ قَائِدِ الْعُرِّ الْمُحَجَّلِيْنَ

The greeting be upon you^{-asws} O elite of Allah^{-azwj}! The greeting be upon you^{-asws} and upon Muhammad^{-saww} Bin Abdullah^{-asws}! The greeting be upon Muhammad^{-saww} Beloved of Allah^{-azwj}, and His^{-azwj} trustee, and His^{-azwj} Rasool^{-saww}, and chief of the Prophets^{-as}! The greeting be upon Amir Al-Momineen^{-asws}, and successor^{-asws} of Rasool^{-saww} of Lord^{-azwj} of the worlds, and leader of the resplendent!

السَّلَامُ عَلَيَّ الْاَيْمَةَ الرَّاشِدِيْنَ السَّلَامُ عَلَيَّ مَنْ فِي الْحَائِرِ مِنْكُمْ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَيَّ مَلَائِكَةِ اللّٰهِ الْبَاقِيْنَ الْمُقِيمِيْنَ الْمُسْتَجِيْبِيْنَ الَّذِيْنَ هُمْ بِاَمْرِ اللّٰهِ مُقِيْمُوْنَ السَّلَامُ عَلَيْنَا وَ عَلَيَّ عِبَادِ اللّٰهِ الصّٰلِحِيْنَ وَ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

heart with worry! Grant me from that a sufficiency that spares me from the evil of Your^{-azwj} creation and Provide me with what enables me to attain Your^{-azwj} Pleasure, O Beneficent!

السَّلَامُ عَلَيْكُمْ يَا مَلَائِكَةَ اللَّهِ وَرُؤَاةَ قَبْرِ أَبِي عَبْدِ اللَّهِ ع

The greeting be upon you^{-asws} O Angels of Allah^{-azwj} and visitors to the grave of Abu Abdullah^{-asws}!

ثُمَّ صَغَّ حَدَّكَ الْأَيْمَنَ عَلَى الْقَبْرِ مَرَّةً وَ الْأَيْسَرَ مَرَّةً وَ أَلْحَ فِي الدُّعَاءِ وَ الْمَسْأَلَةِ ثُمَّ حَوَّلَ وَجْهَكَ إِلَى قُبُورِ الشُّهَدَاءِ فَوَدَّعْتَهُمْ وَ قُلِ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي إِيَّاهُمْ وَ أَشْرِكْنِي مَعَهُمْ فِي صَالِحِ مَا أُعْطِيتَهُمْ عَلَى نُصْرَتِهِمْ ابْنَ نَبِيِّكَ وَ حُجَّتِكَ عَلَى خَلْقِكَ وَ جِهَادِهِمْ مَعَهُ

Then place your right cheeks upon the grave once, and the left once, and be insistent in the supplication and the requesting. Then turn your face toward the graves of the martyrs. Bid them farewell and say, 'The greeting be upon you all and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! O Allah^{-azwj}! Do not Make is the last pace of my visiting them, and Participate me with them in the righteousness of what You^{-azwj} Grant them upon their having helped a son^{-asws} of Your^{-azwj} Prophet^{-saww}, and Your^{-azwj} Divine Authority upon Your^{-azwj} creatures, and their having fought alongside him^{-asws}!

اللَّهُمَّ اجْمَعْنَا وَ إِيَّاهُمْ فِي جَنَّتِكَ مَعَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسِّنْ أَوْلِيَاكَ رَفِيقًا اسْتَوْدِعُوكُمُ اللَّهُ وَ أَقْرَأْ عَلَيْكُمْ

O Allah^{-azwj}! Gather us and them in Your^{-azwj} Paradise along with **the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]**, and Convey the greeting upon them!

السَّلَامُ اللَّهُمَّ ارْزُقْنِي الْعُودَ إِلَيْهِمْ وَ اخْشُرْنِي مَعَهُمْ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Grace me the returning to them and Resurrect me with them, O the most Merciful of the merciful ones!

ثُمَّ اخْرُجْ وَ لَا تُؤَلِّ وَجْهَكَ عَنِ الْقَبْرِ حَتَّى يَغِيبَ عَن مَعَابَتَيْكَ وَ قِفْ عَلَى الْبَابِ مُتَوَجِّهًا إِلَى الْقِبْلَةِ وَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَتَقَبَّلَ عَمَلِي وَ تَشْكُرَ سَعْيِي وَ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنِّي أَبَدًا مَا أَبْقَيْتَنِي

Then go out and do not turn your face around from the grave until it disappears from your witnessing, and pause at the door facing towards the Qiblah and say, 'O Allah^{-azwj}! 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, and to Accept my deeds and Appreciate my striving and do not Make it last of the pacts from me, ever, for as long as You^{-azwj} Cause me to live!

وَ ارْزُقْنِي إِلَيْهِ بَيْرٌ وَ تَقْوَى وَ عَرْفِي بِهِ وَ زِيَارَتِي إِلَيْهِ وَ فُرْتَبِي وَ عَرْفِي بِرَكَتِهِ عَاجِلًا صَبَّأً صَبَّأً مِنْ غَيْرِ كَدٍّ وَ لَا مَرٍّ مِنْ أَحَدٍ مِنْ خَلْقِكَ وَ اجْعَلْهُ وَاسِعًا مِنْ فَضْلِكَ وَ كَثِيرًا مِنْ عَطِيَّتِكَ مِنْ فَضْلِكَ الْوَاسِعِ الْفَاضِلِ الْمُفْضِلِ الطَّيِّبِ وَ ارْزُقْنِي رِزْقًا وَاسِعًا خَلَالًا كَثِيرًا فَإِنَّكَ تَقُولُ وَ سَأَلُوا اللَّهَ مِنْ فَضْلِهِ

And return me to him^{-asws} with righteousness and piety, and make me recognise him, and my visitation to him^{-asws}, and my nearness to him^{-asws}! Make me know his^{-asws} blessings swiftly and abundantly, without hardship and without favour from any of Your^{-azwj} creatures! Make it vast from Your^{-azwj} Grace and plentiful from Your^{-azwj} gift, from Your^{-azwj} vast, virtuous, generous, and pure bounties. Provide me with abundant, lawful, and plentiful sustenance, for indeed You Said: **and ask Allah from His Grace. [4:32]!**

فَمِنْ فَضْلِكَ أَسْأَلُ وَ مِنْ عَطِيَّتِكَ أَسْأَلُ وَ مِنْ كَثِيرٍ مَا عِنْدَكَ أَسْأَلُ وَ مِنْ خَزَائِنِكَ أَسْأَلُ وَ مِنْ يَدِكَ الْمَلَأَى أَسْأَلُ فَلَا تُرُدَّنِي خَائِباً فَإِنِّي ضَعِيفٌ فَضَاعِفٌ لِي وَ عَافِيٌّ إِلَى مُنْتَهَى أَجَلِي وَ اجْعَلْ لِي مِنْ كُلِّ نِعْمَةٍ أَنْعَمْتَهَا عَلَى عَبْدِكَ أَوْفَرَ النَّصِيبِ وَ اجْعَلْ لِي خَيْراً بِمَا أَنَا عَلَيْهِ وَ اجْعَلْ مَا أَصِيرُ إِلَيْهِ خَيْراً بِمَا يَنْقُطِعُ عَنِّي وَ اجْعَلْ سَرِيرَتِي خَيْراً مِنْ عَلَانِيَتِي

From Your^{-azwj} Grace I ask, and from Your^{-azwj} Grants I ask, and from abundance of what is with You^{-azwj} I ask, and from Your^{-azwj} Rewards I ask, and from Your^{-azwj} Full Hands I ask! Do not Return me disappointed for I am weak, so Multiply for me and Grant me well-being to the end of my term, and Make for me from every bounty You^{-azwj} have Conferred upon Your^{-azwj} servants, the most plentiful share, and Make for me goodness from what I am upon, and Make what I come to as better than what is cut off from me, and Make my secrets better than my announcements!

وَ أَعِزَّنِي مِنْ أَنْ أَرَى النَّاسَ أَنَّ فِيَّ خَيْراً وَ لَا خَيْرَ فِيَّ وَ ارْزُقْنِي مِنَ التِّجَارَةِ أَوْسَعَهَا رِزْقاً وَ أَعْظَمَهَا فَضْلاً وَ خَيْرَهَا لِي وَ لِعِيَالِي وَ أَهْلِ عِيَالِي فِي الدُّنْيَا وَ الْآخِرَةِ عَافِيَةً

And Refuge me from showing-off to the people that there is goodness in me, while there is no goodness in me. Provide me with the widest and most abundant sustenance through trade, and the greatest in Blessing and the best for me, my family, and those under my care in this world and the Hereafter, with well-being!

وَ أَتَيْتَنِي يَا سَيِّدِي وَ عِيَالِي بِرِزْقٍ وَاسِعٍ تُعِينُنَا بِهِ عَنْ دُنَاةِ خَلْقِكَ وَ لَا تَجْعَلْ لِأَحَدٍ مِنَ الْعِبَادِ فِيهِ مَنّاً وَ اجْعَلْنِي مِمَّنْ اسْتَجَابَ لَكَ وَ آمَنَ بِوَعْدِكَ وَ اتَّبَعَ أَمْرَكَ

Grant me, O my Master, and my family a vast provision by which You^{-azwj} Make us independent of the lowly among Your^{-azwj} creation, and let no one among the servants have a favour over us in it. Make me among those who respond to You^{-azwj}, believe in Your^{-azwj} Promise, and follow Your^{-azwj} command!

وَ لَا تَجْعَلْنِي أَحَبَّ وَفِدِكَ وَ زُؤَارِ ابْنِ نَبِيِّكَ وَ أَعِزَّنِي مِنَ الْفَقْرِ وَ مَوَاقِفِ الْحِزْبِ فِي الدُّنْيَا وَ الْآخِرَةِ وَ اصْرِفْ عَنِّي شَرَّ الدُّنْيَا وَ الْآخِرَةِ

Do not Make me the most disappointed of those who come to You^{-azwj} or visit the son^{-asws} of Your^{-azwj} Prophet^{-saww}. Protect me from poverty and from disgraceful situations in this world and the Hereafter, and Turn away from me the evil of this world and the Hereafter!

وَ أَقْلِبْنِي مُفْلِحاً مُنْجِجاً مُسْتَجَاباً لِي بِأَفْضَلِ مَا يَنْقَلِبُ بِهِ أَحَدٌ مِنْ زُؤَارِ أَوْلِيَائِكَ وَ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِهِمْ وَ إِنْ لَمْ تَكُنْ اسْتَجَبْتَ لِي وَ عَفَوْتَ لِي وَ رَضِيتَ عَنِّي فَمِنْ الْآنَ فَاسْتَجِبْ لِي وَ اغْفِرْ لِي وَ ارْضَ قَبْلَ أَنْ تَتَأَى عَنِ ابْنِ نَبِيِّكَ دَارِي

And return me successful, prosperous, and answered in my supplication with the best return that any of the visitors of Your^{-azwj} friends may return with. Do not Make this the last time I visit them^{-asws}, and if You^{-azwj} have not Answered me, Forgiven me, and be Pleased with me, then from this moment, Answer me, Forgive me, and be Pleased with me by the dwelling of the son^{-asws} of Your Prophet^{-saww} as my home is far from him^{-asws}!

فَهَذَا أَوْ أَنْ انصِرْفِي إِنْ كُنْتُ أَدْنَيْتُ لِي غَيْرَ رَاغِبٍ عَنْكَ وَ لَا عَنْ أَوْلِيَائِكَ وَ لَا مُسْتَبْدِلٍ بِكَ وَ لَا بِيَمِّ

This is the time of my leaving, if You^{-azwj} have Permitted it for me, not out of turning away from You^{-azwj} or from Your^{-azwj} friends, nor in exchange for You^{-azwj} nor for them^{-asws}!

اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَ مِنْ خَلْفِي وَ عَنْ يَمِينِي وَ عَنْ شِمَالِي حَتَّى تُبَلِّغَنِي أَهْلِي فَإِذَا بَلَغْتَنِي فَلَا تَبْرَأْ مِنِّي وَ أَلْبَسْنِي وَ إِيَاهُمْ دِرْعَكَ الْحَصِينَةَ وَ احْفَظْنِي مَثُونَةَ عِيَالِي وَ مَثُونَةَ جَمِيعِ خَلْقِكَ وَ امْنَعْنِي مِنْ أَنْ يَصِلَ إِلَى أَحَدٍ مِنْ خَلْقِكَ بِسُوءِ فَإِنَّكَ وَلِيِّ فِي كُلِّ ذَلِكَ وَ الْقَادِرُ عَلَيْهِ وَ أَعْطِنِي جَمِيعَ مَا سَأَلْتُكَ وَ مَنْ عَظَمِي بِهِ وَ زِدْنِي مِنْ فَضْلِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Protect me from in front of me, from behind me, on my right, and on my left until You^{-azwj} Return me to my family, and when You^{-azwj} have Returned me, do not disown me. Clothe me and them in Your^{-azwj} Protective armour. Spare me the burden of providing for my family and the burden of all Your^{-azwj} creation. Prevent anyone from reaching any of Your^{-azwj} creation through me with harm, for You^{-azwj} are my Guardian in all of this and are capable over it. Grant me all that I have asked You^{-azwj}, Bestow it upon me, and increase me from Your^{-azwj} bounty, O most Merciful of the merciful ones!

ثُمَّ انصِرْفِي وَ أَنْتِ تَحْمَدُ اللَّهَ وَ تُسَبِّحُهُ وَ تُحَمِّدُهُ وَ تُكَبِّرُهُ إِنْ شَاءَ اللَّهُ تَعَالَى.

Then depart while praising Allah^{-azwj}, Glorifying Him^{-azwj}, declaring His^{-azwj} Oneness, and Magnifying Him^{-azwj} if Allah^{-azwj} the Exalted so Desires!"²²⁰

33- ثُمَّ قَالَ الْمُفِيدُ وَ مَوْلَى الْمَزَارِ رَحِمَهُمَا اللَّهُ زِيَارَةَ أُخْرَى لَهُ عَ بِرَوَايَةِ أُخْرَى غَيْرِ مُثَبَّتَةٍ بِوَقْتٍ مِنَ الْأَوْقَاتِ إِذَا وَرَدْتَ إِنْ شَاءَ اللَّهُ أَرْضَ كَرْبَلَاءَ فَانزِلْ مِنْهَا بِشَاطِئِ الْعَلْقَمِيِّ ثُمَّ اخْلَعْ ثِيَابَ سَفَرِكَ وَ اغْتَسِلْ غُسْلَ الزِّيَارَةِ مَنْدُوباً وَ قُلْ وَ أَنْتِ تَغْتَسِلُ

Then Al-Mufeed and compiler of 'Al-Mazaar', may Allah^{-azwj} Mercy them, said, 'Another Ziyarat of his^{-asws} unspecified of a timing from the timings – 'If Allah^{-azwj} so Desires, when you arrive to the land of Karbala, descend by the banks of the Euphrates, then take off the clothes of your travel and bathe the bathing of Ziyarat as a delegate, and say while you are bathing: -

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ص اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ طَهِّرْ قَلْبِي وَ زَكِّ عَمَلِي وَ نَوِّرْ بَصْرِي وَ اجْعَلْ غُسْلِي هَذَا طَهُوراً وَ جِزْأً وَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ سُقْمٍ وَ آفَةٍ وَ عَاهَةٍ وَ مِنْ شَرِّ مَا أُحَاذِرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

'In 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}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of

²²⁰ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 32 c

Muhammad^{-saww}, and Purify my heart, and Purify my deeds, and Irradiate my sight, and Make this bathing of mine a cleansing, and protection, and healing from every illness and sickness, and affliction and disability, and from evil of what I am cautious of, You^{-azwj} 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 تَحْتَقُّ بِهَا دِينِي وَ اجْعَلْ عَمَلِي خَالِصاً 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 transgressions and the misdeeds, and Purify my body and my heart from every affliction my religion is being obliterated with, and Make my actions to be purely for Your^{-azwj} Face, O most Merciful of the merciful ones!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْهُ لِي شَهِداً يَوْمَ حَاجَتِي وَ فُقْرِي وَ فَاقَتِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ اقْرَأْ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Make it a witness for me on the Day of my need and my poverty and my destitution, You^{-azwj} are Able upon all things!' - and read Surah Al Qadr.

فَإِذَا فَرَعْتَ مِنَ الْغُسْلِ فَالْبَسْ مَا طَهَّرَ مِنْ ثِيَابِكَ ثُمَّ تَوَجَّهْ إِلَى الْمَشْهَدِ عَلَى سَاكِنِهِ السَّلَامِ وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارُ وَ أَنْتَ مُتَّخِذٌ خَاصِعٍ ذَلِيلٌ تُكَبِّرُ اللَّهَ وَ تُحَمِّدُهُ وَ تُسَبِّحُهُ وَ تَسْتَغْفِرُهُ وَ تُكَبِّرُ مِنَ الصَّلَاةِ عَلَى نَبِيِّ مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ

When you are free from the bathing, we what is clean from your clothes, then head toward the Shrine, may the greeting be upon its dweller, and upon you should be the calmness and the dignity while you are fearful, humble, submissive, exclaiming Greatness of Allah^{-azwj}, and praising Him^{-azwj}, and glorifying Him^{-azwj}, and seeking His^{-azwj} Forgiveness, and frequenting from the Salawaat upon His^{-azwj} Prophet Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, the Pure.

فَإِذَا انْتَهَيْتَ إِلَى بَابِهِ فَتَقِفْ عَلَيْهِ وَ كَبِّرْ أَرْبَعاً ثُمَّ قُلِ اللَّهُمَّ إِنَّ هَذَا مَقَامٌ أَكْرَمْتَنِي بِهِ وَ شَرَّفْتَنِي اللَّهُمَّ فَأَعْظِمْنِي فِيهِ رَغْبَتِي عَلَى حَقِيقَةِ إِيْمَانِي بِكَ وَ بِرَسُولِكَ ع

When you end to his^{-asws} door, pause at it and exclaim Takbeer four times, then say, 'O Allah^{-azwj}! This is a position You^{-azwj} have Honoured me with and Ennobled me! O Allah^{-azwj}! Grant me my wishes in it upon a reality of my Eman with him^{-asws} and with Your^{-azwj} Rasool^{-saww}!'

ثُمَّ ادْخُلْ رِجْلَكَ الْيُمْنَى قَبْلَ الْيُسْرَى وَ قُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ص اللَّهُمَّ أَنْزِلْنِي مُنْزَلاً مُبَارَكاً وَ أَنْتَ خَيْرُ الْمُنْزِلِينَ

Then enter your right leg before the left, and say, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj} and in the way of Allah^{-azwj}, and upon the religion of Rasool-Allah^{-saww}! O Allah^{-azwj}! **Disembark me in a Blessed landing, and you are the best of the Landers**' [23:29]!

ثُمَّ امْسَحْ حَتَّى تَدْخُلَ الصَّخْرَ فَإِذَا دَخَلْتَهُ فَكَبِّرْ أَرْبَعاً وَ تَوَجَّهْ إِلَى الْقِبْلَةِ وَ انْفَعْ يَدَيْكَ وَ قُلِ اللَّهُمَّ إِنِّي إِلَيْكَ تَوَجَّهْتُ وَ إِلَيْكَ حَرَجْتُ وَ إِلَيْكَ وَقَدْتُ وَ لِحَبْرِكَ تَعَرَّضْتُ وَ بِرِزَاةِ حَبِيبِ حَبِيبِكَ إِلَيْكَ تَعَرَّبْتُ اللَّهُمَّ فَلَا تَمْنَعْنِي خَيْرٌ مَا عِنْدَكَ لِشَرِّ مَا عِنْدِي

Then walk until you enter the courtyard. When you enter it, exclaim Takbeer four times and divert toward the Qiblah and raise your hands and say, 'O Allah^{-azwj}! I have diverted to You^{-azwj}, and have come out to You^{-azwj}, and delegated to You^{-azwj}, and exposed to Your^{-azwj} goodness, and have drawn closer to You^{-azwj} by visiting Your^{-azwj} Beloved!

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَ كَفِّرْ عَنِّي سَيِّئَاتِي وَ حُطِّ عَنِّي خَطِيئَاتِي وَ اقْبَلْ حَسَنَاتِي

O Allah^{-azwj}! Do not Prevent me goodness of what is with You^{-azwj} for evil of what is with me!
O Allah^{-azwj}! Forgive my sins for me, and Expiate my evil deeds from me, and Offload my misdeeds from me, and Accept my good deeds!'

ثُمَّ اقْرَأِ الْحَمْدَ وَ الْمُعَوِّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ آيَةَ الْكُرْسِيِّ وَ آخِرَ الْحَشْرِ لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّهِ وَ تِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ

Then read Surah Al Hamd, and Al Mawazateyn, and Surah Al Tawheed, and Surah Al Qadr, and Ayat Al Kursi, and end of Surah Al Hashr, ***Had We Revealed this Quran unto a mountain, you would have seen it humbled, cracking down from fear of Allah, and these are examples We Strike for the people, perhaps they would be pondering [59:21] He is Allah. There is no god except He; the Knower of the unseen and the seen; He is the Beneficent, the Merciful [59:22]***

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ

He is Allah. There is no god except He; the King, the Holy, the Giver of peace, the Granter of security, Guardian, the Mighty, the Supreme, the One of every Greatness. Glorious is Allah from what they are associating [59:23] He is Allah the Creator, the Maker, the Fashioner. His are the most Beautiful Names. Whatever is in the skies and the earth Glorifies him, and He is the Mighty, the Wise [59:24]!

ثُمَّ صَلِّ رَكَعَتَيْنِ تَحِيَّةَ الْمَشْهَدِ فَإِذَا فَرَغْتَ مِنْهُمَا وَ سَبَّحْتَ فَقُلِ الْحَمْدُ لِلَّهِ الْوَاحِدِ فِي الْأُمُورِ كُلِّهَا خَالِقِ الْخَلْقِ لَمْ يَعْزُبْ عَنْهُ شَيْءٌ مِنْ أُمُورِهِمْ عَالِمِ كُلِّ شَيْءٍ بِغَيْرِ تَعْلِيمٍ وَ صَلَوَاتُ اللَّهِ وَ صَلَوَاتُ مَلَائِكَتِهِ وَ أَنْبِيَائِهِ وَ رُسُلِهِ وَ جَمِيعِ خَلْقِهِ عَلَى مُحَمَّدٍ الْمُصْطَفَى وَ أَهْلِ بَيْتِهِ

Then pray two units Salat as salutation to the Shrine. When you are free from these and have glorified, say, 'The Praise is for Allah^{-azwj} the One in the Commands, all of them! Creator of the creation! Nothing from their matters is hidden from Him^{-azwj}. He^{-azwj} is Knower of all things without having been taught, and may the Salawaat of Allah^{-azwj}, and Salawaat of His^{-azwj} Angels, and His^{-azwj} Prophets^{-as}, and His^{-azwj} Rasools^{-as}, and entirety of His^{-azwj} creatures be upon Muhammad^{-sawww} the Chosen one, and People^{-asws} of his^{-sawww} Household!

الْحَمْدُ لِلَّهِ الَّذِي يَبْعَثُهُ تِيمَةَ الصَّالِحَاتِ الْحَمْدُ لِلَّهِ الَّذِي أَنْعَمَ عَلَيَّ وَ عَرَّفَنِي فَضْلَ أَهْلِ بَيْتِهِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ وَ رَحْمَةً اللَّهِ وَ بَرَكَاتُهُ

The Praise is for Allah^{-azwj} Who Completes the righteous deeds with His^{-azwj} bounties! The Praise is for Allah^{-azwj} Who Favoured upon me and Introduced me to merits of People^{-asws} of his^{-sawww} Household! May the Salawaat of Allah^{-azwj} be upon him^{-sawww} and upon them^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

اللَّهُمَّ أَنْتَ خَيْرُ مَنْ وَقَدَ إِلَيْهِ الرَّجَالُ وَ شَدَّتْ إِلَيْهِ الرَّجَالُ وَ أَنْتَ يَا سَيِّدِي أَكْرَمُ مَا تَبَى وَ أَكْرَمُ مَزُورٍ وَ قَدْ جَعَلْتَ لِكُلِّ آتٍ تُحْفَةً فَاجْعَلْ تُحْفَتِي بِزِيَارَةِ قَبْرِ
وَلَيْكَ وَ ابْنِ نَبِيِّكَ وَ حُجَّتِكَ عَلَى خَلْقِكَ فَكَأَنَّكَ رَقَبَتِي مِنَ النَّارِ

O Allah-azwj! You-azwj are Best of the men can delegate to, and the journeys are made to, and You-azwj, my Master, are most Honourable of the ones come to and most Honourable of the ones visited, and You-azwj have Made a gift to be for every one coming, so Make my gift of visiting the grave of Your-azwj Guardian and son-asws of Your-azwj Prophet-saww, and Your-azwj Divine Authority upon Your-azwj creatures, liberation of my neck from the Hellfire!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَقَبَّلْ عَمَلِي وَ اشْكُرْ سَعْيِي وَ ارحم مسيري من أهلي بغير مني اللهم مبي عليك بل لك المن علي إذ جعلت لي
السبيل إلى زيارة وليك و عرفتي فضله و حفظني حتى بلغتني

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Accept my deeds, and Appreciate my striving, and Mercy my travelling from my family O Allah-azwj, without any conferment from me upon You-azwj, but for You-azwj is the Conferment upon me when You-azwj the way for me to visit Your-azwj Guardian and Introduced me to his-asws merit and Protected me until You-azwj Made me reach!

اللَّهُمَّ وَ قَدْ أَنْثَيْتَكَ وَ أَمَلْتُكَ فَلَا تُخَيِّبْ أَمَلِي وَ لَا تَقْطَعْ رَجَائِي وَ اجْعَلْ مَسِيرِي هَذَا كَفَّارَةً لِمَا قَبْلَهُ مِنْ ذُنُوبِي وَ رِضْوَاناً تُضَاعِفُ بِهِ حَسَنَاتِي وَ سَبَباً
لِنَجَاحِ طَلِبَاتِي وَ طَرِيقاً لِقَضَاءِ حَوَائِجِي يَا أَرْحَمَ الرَّاحِمِينَ

O Allah-azwj, and I have come to You-azwj and wished to You-azwj so do not disappoint my wishes and do not Cut off my hopes, and Make this journey of mine an atonement for what my sins have been from before it, and Pleasure You-azwj Multiply my good deeds with it, and a cause for success of my search, and a path to fulfil my need, O most Merciful of the merciful ones!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ سَعْيِي مَشْكُوراً وَ ذَنْبِي مَغْفُوراً وَ عَمَلِي مُقْبُولاً وَ دُعَائِي مُسْتَجَاباً إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Make my striving to be Appreciated, and my sins Forgiven, and my deeds Acceptable, and my supplication Answered, You-azwj are Able upon all things!

اللَّهُمَّ إِنِّي أَرَدْتُكَ فَأَرِدُنِي وَ أَقْبَلْتُ بِوَجْهِهِ إِلَيْكَ فَلَا تُعْرِضْ عَنِّي وَ قَصِدْتُكَ فَتَقَبَّلْ مِنِّي وَ إِنْ كُنْتُ لِي مَاقِئاً فَارْضَ عَنِّي وَ ارحم تضرعي إليك و لا تخيبني
يا أرحم الراحمين

O Allah-azwj! I have intended You-azwj so Intend me, and I have turned my face to You-azwj so do not Turn away from me, and I have aimed to You-azwj so Accept from me, and if You-azwj were Hating me, then be Pleased with me and Mercy my beseeching to You-azwj, and do not disappoint me, O most Merciful of the merciful ones!

ثُمَّ امشِ حَتَّى تُعَايِنَ الْجَدَثَ فَإِذَا عَايَنْتَهُ فَكَبِّرْ أَرْبَعاً وَ اسْتَقْبِلْ وَجْهَهُ بِوَجْهِكَ وَ اجْعَلِ الْقِبْلَةَ بَيْنَ كَتِفَيْكَ وَ قُلِ اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنكَ السَّلَامُ وَ إِلَيْكَ
يَرْجِعُ السَّلَامُ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ

Then walk until you witness the grave. When you witness it, exclaim four Takbeer and face his-asws face with your face and Make the Qiblah between your shoulders and say, 'O Allah-

azwj! You-azwj are the 'Salaam', and from You-azwj is the 'Salaam', and to You-azwj returns the 'Salaam'! O Possessor of the Majestic and the Benevolence!

السَّلَامُ عَلَى رَسُولِ اللَّهِ أَمِينِ اللَّهِ عَلَى وَحْيِهِ وَ عَزَائِمِ أَمْرِهِ الْحَاتِمِ لِمَا سَبَقَ وَ الْفَاتِحِ لِمَا اسْتَقْبَلَ وَ الْمُهَيِّمِ عَلَى ذَلِكَ كُلِّهِ وَ رَحْمَةِ اللَّهِ وَ بَرَكَاتِهِ

The greeting be upon Rasool-Allah-azwj, the trustee of Allah-azwj upon His-azwj Revelation and His-azwj Mighty Commands, the last of what has 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 أَمِيرِ الْمُؤْمِنِينَ عَبْدِ اللَّهِ وَ أَخِي رَسُولِهِ الصِّدِّيقِ الْأَكْبَرِ وَ الْفَارُوقِ الْأَعْظَمِ سَيِّدِ الْمُسْلِمِينَ وَ إِمَامِ الْمُتَّقِينَ وَ قَائِدِ الْغُرِّ الْمُحَجَّلِينَ

The greeting be upon Amir Al-Momineen-asws, servant of Allah-azwj and brother of His-azwj Rasool-saww, the greatest truthful, the mighty differentiator, chief of the Muslims, and Imam-asws of the pious, and leader of the resplendent!

السَّلَامُ عَلَى الْحُسَيْنِ وَ الْحُسَيْنِ سَيِّدَيْ شَبَابِ أَهْلِ الْجَنَّةِ مِنَ الْخَلْقِ أَجْمَعِينَ السَّلَامُ عَلَى أَيْمَةِ الْهُدَى الرَّاشِدِينَ السَّلَامُ عَلَى الطَّاهِرَةِ الصِّدِّيقَةِ فَاطِمَةَ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ

The greeting be upon Al-Hassan-asws and Al-Husayn-asws, chiefs of the youths of the people of Paradise, from the creatures altogether! The greeting be upon the Imams-asws of guidance, the rightly guiding! The greeting be upon the pure, the truthful (Syeda) Fatima-asws, chieftess of women of the worlds!

السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُتَنَزِّلِينَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُزْدِفِينَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُسَوِّمِينَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الرَّؤُوسِينَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الَّذِينَ هُمْ فِي هَذَا الْمَشْهَدِ بِإِذْنِ اللَّهِ مُقِيمُونَ

The greeting be upon Angels of Allah-azwj, the descending! The greeting be upon Angels of Allah-azwj, the consecutive! The greeting be upon Angels of Allah-azwj, the marked! The greeting be upon Angels of Allah-azwj, the visitors! The greeting be upon Angels of Allah-azwj, those whom are resident in this Shrine by the Permission of Allah-azwj!

ثُمَّ امْشِ حَتَّى تَقِفَ عَلَيْهِ فَإِذَا وَقَفْتَ فَاسْتَقْبِلْهُ بِوَجْهِكَ الْمَرْسُومِ لَكَ عِنْدَ الْمُعَابَنَةِ وَ قُلِ السَّلَامُ عَلَيْكَ يَا وَارِثَ آدَمَ صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ نُوحٍ نَبِيِّ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ إِبْرَاهِيمَ خَلِيلِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ مُوسَى كَلِيمِ اللَّهِ

Then walk until you pause at it. When you have paused, face him-asws with your face at witnessing it, and say, 'The greeting be upon you-asws O inheritor of Adam-as elite of Allah-azwj! The greeting be upon you-asws O inheritor of Noah-as Prophet-as of Allah-azwj! The greeting be upon you-asws O inheritor of Ibrahim-as friend of Allah-azwj! The greeting be upon Musa-as converser with Allah-azwj!

السَّلَامُ عَلَيْكَ يَا وَارِثَ عِيسَى رُوحِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ مُحَمَّدٍ حَبِيبِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ الْحُسَيْنِ الرِّضِيِّ السَّلَامُ عَلَيْكَ أَيُّهَا الشَّهِيدُ الصِّدِّيقُ

The greeting be upon you-asws O inheritor of Isa-as Spirit of Allah-azwj! The greeting be upon you-asws O inheritor of Muhammad-saww Beloved of Allah-azwj! The greeting be upon you-asws O

inheritor of successor^{-asws} of Rasool-Allah^{-saww}! The greeting be upon you^{-asws} O inheritor of Al-Hassan^{-asws} the contented! The greeting be upon you^{-asws} O the martyr, the truthful!

السَّلَامُ عَلَيْكَ أَيُّهَا الْوَصِيُّ الْبُرِّ التَّقِيُّ السَّلَامُ عَلَيْكَ وَ عَلَى الْأَرْوَاحِ الَّتِي حَلَّتْ بِفِنَائِكَ وَ أَنَاخَتْ بِرِخْلِكَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُخَدِّقِينَ بِكَ

The greeting be upon you^{-asws} O the successor^{-asws}, the righteous, the pious! The greeting be upon you^{-asws} and upon the soul which are resident in your^{-asws} courtyard and are resting in your^{-asws} dwelling! The greeting be upon Angels of Allah^{-azwj}, the ones gazing at you^{-asws}!

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 وَ عَبْدْتَهُ مُخْلِصاً حَتَّى أَتَاكَ الْيَقِينُ

I testify you^{-asws} had established the Salat and gave the Zakat, and 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, and you^{-asws} were patient upon the harm for His^{-azwj} Sake and worshipped Him^{-azwj} until the certainty came to you^{-asws}!

لَعَنَ اللَّهُ أُمَّةً ظَلَمَتْكَ وَ أُمَّةً قَاتَلَتْكَ وَ أُمَّةً قَاتَلْتَهُمْ وَ أُمَّةً آعَانَتْ عَلَيْكَ وَ أُمَّةً خَدَلْتَهُمْ وَ أُمَّةً دَعَاكَ فَلَمْ تُجِيبْكَ وَ أُمَّةً بَلَّغَتْكَ ذَلِكَ فَارْتَضَيْتَ بِهِ وَ الْحَقُّمُ اللَّهُ بِدَرْكِ الْجَحِيمِ

May Allah^{-azwj} Curse the community which oppressed you^{-asws}, and the community which killed you^{-asws}, and the community which assisted against you^{-asws}, and the community which abandoned you^{-asws}, and the community which you^{-asws} called but it did not respond, and the community (news of) that reached and it was pleased with it, and may Allah^{-azwj} Cast them in the lowest level of the Blazing Fire!

اللَّهُمَّ الْعَنِ الَّذِينَ كَذَّبُوا رُسُلَكَ وَ هَدَمُوا كَعْبَتَكَ وَ اسْتَحَلُّوا حَرَمَكَ وَ اَلْحَدُوا فِي الْبَيْتِ الْحَرَامِ وَ حَرَّفُوا كِتَابَكَ وَ سَفَكُوا دِمَاءَ أَهْلِ بَيْتِ نَبِيِّكَ وَ أَظْهَرُوا الْفَسَادَ فِي أَرْضِكَ وَ اسْتَدَلُّوا عِبَادَكَ الْمُؤْمِنِينَ

O Allah^{-azwj}! Curse those who belied Your^{-azwj} Rasools^{-as}, and demolished Your^{-azwj} Kabah, and violated Your^{-azwj} Sanctuary, and committed sacrilege in the Sacred House, and altered Your^{-azwj} Book, and shed Your^{-azwj} blood of People^{-asws} of the Household Your^{-azwj} Prophet^{-saww}, and revealed the corruption in Your^{-azwj} earth, and humiliated Your^{-azwj} believing servants!

اللَّهُمَّ ضَاعِفْ عَلَيْهِمُ الْعَذَابَ الْأَلِيمَ وَ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي أَوْلِيَائِكَ الْمُصْطَفَيْنِ وَ حَبِّبْ إِلَيَّ مَشَاهِدَهُمْ وَ اَلْحَقِّنِي بِهِمْ وَ اَلْجَلِّبِي مَعَهُمْ فِي الدُّنْيَا وَ الْآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Double the painful Punishment upon them and Make a truthful tongue for me among Your^{-azwj} Guardians, the Chosen, and Cause their Shrines to be beloved to me, and Join me with them^{-asws} and Make me to be with them^{-asws} in the world and the Hereafter, O most Merciful of the merciful ones!

ثُمَّ ضَعَّ يَدَكَ الْيُسْرَى عَلَى الْقَبْرِ وَ أَشِيرَ بِيَدِكَ الْيُسْرَى وَ قُلِ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ لَمْ يَكُنْ أَذْرَكَتْ نُصْرَتَكَ بِيَدِي فَهَذَا أَنَا ذَا وَافِدٍ إِلَيْكَ بِنَصْرِي قَدْ أَجَابَكَ سَمْعِي وَ بَصْرِي وَ بَدَنِي وَ رَأْيِي وَ هَوَايَ عَلَى التَّسْلِيمِ لَكَ وَ لِلْخَلْفِ الْبَاقِي مِنْ بَعْدِكَ وَ الْأَدْلَاءِ عَلَى اللَّهِ مِنْ وُلْدِكَ فَنُصْرَتِي لَكُمْ مَعْدَةٌ حَتَّى يَخْتَكُمُ اللَّهُ وَ هُوَ خَيْرُ الْحَاكِمِينَ

Then place your left hand upon the grave and indicate with your right hand and say, 'The greeting be upon you^{-asws} O son^{-asws} of Rasool-Allah^{-saww}! If I cannot realise helping you^{-asws} with my hands, so here I am a delegate to you^{-asws} with my help, having answered you^{-asws} with my hearing, and my sight, and my hands, and my view, and my whims upon the greeting to You^{-azwj}, and to the remaining replacement, the remaining from after You^{-azwj}, and the guides to Allah^{-azwj} from your^{-asws} sons^{-asws}. My help for you^{-asws} is prepared until Allah^{-azwj} Decide and He^{-azwj} is best of the deciders!'

ثُمَّ اِرْفَعْ يَدَيْكَ إِلَى السَّمَاءِ وَقُلِ اللَّهُمَّ إِنِّي أَشْهَدُ أَنَّ هَذَا الْقَبْرَ قَبْرُ حَبِيبِكَ وَصَفْوَتِكَ مِنْ خَلْقِكَ الْفَائِزِ بِكَرَامَتِكَ أَكْرَمَتَهُ بِالشَّهَادَةِ وَأَعْظَمَتَهُ مَوَارِيثِ الْأَنْبِيَاءِ وَجَعَلْتَهُ حُجَّةً لَكَ عَلَى خَلْقِكَ

Then raise your hands towards the sky and say, 'O Allah^{-azwj}! I testify that this grave is the grave of Your^{-azwj} Beloved and Your^{-azwj} elite from Your^{-azwj} creatures, the winner with Your^{-azwj} Honours! You^{-azwj} Honoured him^{-asws} with the martyrdom and Granted him^{-asws} inheritances of the Prophets^{-as}, and Made him^{-asws} a Divine Authority for You^{-azwj} upon Your^{-azwj} creatures!

فَاعْتَدِرْ فِي الدَّعْوَةِ وَبَدَلْ مُهَجَّتَهُ فِيكَ لِيَسْتَنْقِذَ عِبَادَكَ مِنَ الضَّلَالَةِ وَالْجَهَالَةِ وَالْعَمَى وَالشَّنْكَ وَالْإِزْتِيَابِ إِلَى بَابِ الْهُدَى وَالرَّشَادِ

So, he^{-asws} fulfilled his^{-asws} duty in delivering the message and gave his^{-asws} life for Your^{-azwj} Sake, to rescue Your^{-azwj} servants from misguidance, ignorance, blindness, doubt, and confusion, and to guide them to the path of guidance and righteousness!

وَ أَنْتَ يَا سَيِّدِي بِالْمَنْظَرِ الْأَعْلَى تَتَرَى وَلَا تُرَى وَقَدْ تَوَازَرَ عَلَيْهِ فِي طَاعَتِكَ مِنْ خَلْقِكَ مَنْ غَرَبَتْهُ الدُّنْيَا وَبَاعَ آخِرَتَهُ بِالنَّمَنِ الْأَوْكَسِ وَأَسْخَطَكَ وَأَسْخَطَ رَسُولَكَ عَ وَأَطَاعَ مِنْ عِبَادِكَ أَهْلَ الشَّقَاقِ وَالنِّقَاقِ وَحَمَلَةَ الْأَوْزَارِ الْمُسْتَوْجِبِينَ النَّارِ

And You^{-azwj} my Master as with the exalted scenarios! You^{-azwj} See and cannot be seen, and those of Your^{-azwj} creation who were deceived by the world and sold their Hereafter for the lowest price and united against him in obedience to You^{-azwj}! They angered You^{-azwj} and angered Your^{-azwj} Rasool^{-saww}, and obeyed among Your^{-azwj} servants the people of discord and hypocrisy, the bearers of burdens, those deserving of the Hellfire!

اللَّهُمَّ الْعَنَّهُمْ لَعْنًا وَبِيْلًا وَعَذِّبْهُمْ عَذَابًا أَلِيمًا

O Allah^{-azwj}! Curse them with a severe Curse and Punish them with a painful Punishment!'

ثُمَّ حُطَّ بِدَكَ الْبِيسَرَى وَأَشِيرَ بِالْبَيْمَى مِنْهُمَا إِلَى الْقَبْرِ وَقُلِ السَّلَامُ عَلَيْكَ يَا وَارِثَ الْأَنْبِيَاءِ السَّلَامُ عَلَيْكَ يَا وَصِيَّ الْأَوْصِيَاءِ السَّلَامُ عَلَيْكَ وَعَلَى أَلِكَ وَدُرَيْتِكَ الَّذِينَ حَبَاهُمُ اللَّهُ بِالْحُجَجِ الْبَالِغَةِ وَالنُّورِ وَالصِّرَاطِ الْمُسْتَقِيمِ

Then place your left hand and indicate with the right towards the grave and say, 'The greeting be upon you^{-asws} O inheritor of the Prophets^{-saww}! The greeting be upon you^{-asws} O successor^{-asws} of the successors^{-asws}! The greeting be upon you^{-asws} and upon your^{-asws} progeny and your^{-asws} offspring, those Allah^{-azwj} has Gifted with the conclusive arguments, and the Noor, and the straight path!

بِأَبِي أَنْتَ وَ أُمِّي مَا أَجَلَ مُصِيبَتِكَ وَ أَعْظَمَهَا عِنْدَ اللَّهِ وَ مَا أَجَلَ مُصِيبَتِكَ وَ أَعْظَمَهَا عِنْدَ رَسُولِ اللَّهِ وَ مَا أَجَلَ مُصِيبَتِكَ وَ أَعْظَمَهَا عِنْدَ الْمَلَائِكَةِ الْأَعْلَى
وَ مَا أَجَلَ مُصِيبَتِكَ وَ أَعْظَمَهَا عِنْدَ شِيعَتِكَ خَاصَّةً

May my father and my mother be (sacrificed for) you^{-asws}! How immense is your^{-asws} calamity and how mighty it is in the Presence of Allah^{-azwj}, and how immense is your^{-asws} calamity and how mighty it is in the presence of Rasool-Allah^{-saww}, and how immense is your calamity and how mighty it is in the presence of the exalted assembly, and how immense is your^{-asws} calamity and how mighty it is in the presence of your^{-asws} Shias in particular!

بِأَبِي أَنْتَ وَ أُمِّي يَا ابْنَ رَسُولِ اللَّهِ أَشْهَدُ أَنَّكَ كُنْتَ نُورًا فِي الظُّلُمَاتِ وَ أَشْهَدُ أَنَّكَ أَمِينُ اللَّهِ وَ حُجَّتُهُ وَ حَازِنُ عِلْمِهِ وَ وَصِيُّ نَبِيِّهِ

May my father and mother be (sacrificed for) you^{-asws} O son^{-asws} of Rasool-Allah^{-saww}! I testify you^{-asws} were a light in the darkness, and I testify you^{-asws} are a trustee of Allah^{-azwj} and His^{-azwj} Divine Authority, and treasurer of His^{-azwj} Knowledge and successor^{-asws} of His^{-azwj} Prophet^{-saww}!

وَ أَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ وَ نَصَحْتَ وَ صَبَرْتَ عَلَى الْأَذَى فِي جَنْبِهِ وَ أَشْهَدُ أَنَّكَ قَدْ قُتِلْتَ وَ حُرِمْتَ وَ غُصِبْتَ وَ ظَلِمْتَ وَ أَشْهَدُ أَنَّكَ قَدْ جُحِدْتَ وَ اهْتَضِمْتَ وَ صَبَرْتَ فِي ذَاتِ اللَّهِ وَ أَنَّكَ قَدْ كُذِّبْتَ وَ دُفِعْتَ عَنْ حَقِّكَ وَ أُسِيءَ إِلَيْكَ وَ اخْتَمَلْتَ

And I testify you have delivered and advised and were patient upon the harm for His^{-azwj} Sake, and I testify you^{-asws} were killed, and deprived, and afflicted, and oppressed, and I testify you^{-asws} were rejected, and wronged, and were patient for the Sake of Allah^{-azwj}, and you^{-asws} were belied and repelled from your^{-asws} right and were mistreated, and you^{-asws} endured!

وَ أَشْهَدُ أَنَّكَ الْإِمَامُ الرَّاشِدُ الْهَادِي هَدَيْتَ وَ قُمْتَ بِالْحَقِّ وَ عَمِلْتَ بِهِ وَ أَشْهَدُ أَنَّ طَاعَتَكَ مُفْتَرَضَةٌ وَ قَوْلَكَ الصِّدْقُ وَ دَعْوَتَكَ الْحَقُّ وَ أَنَّكَ دَعَوْتَ إِلَى الْحَقِّ وَ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ فَلَمْ يُجِبْ وَ أَمَرْتَ بِطَاعَةِ اللَّهِ فَلَمْ تُطَعْ

I testify you^{-asws} are the rightly directing Imam^{-asws}, the guide! You^{-asws} guided and stood with the truth and acted with it, and I testify obedience to you^{-asws} is obligatory, and your^{-asws} word is the truth, and your^{-asws} call is the truth, and you^{-asws} called to the truth, and to the way of your^{-asws} Lord^{-azwj} with the wisdom and the goodly preaching, but, you^{-asws} were not answered, and you^{-asws} instructed with obedience to Allah^{-azwj} but were not obeyed!

وَ أَشْهَدُ أَنَّكَ مِنْ دَعَائِمِ الدِّينِ وَ عَمُودِهِ وَ رُكْنِ الْأَرْضِ وَ عِمَادِهَا وَ أَشْهَدُ أَنَّكَ وَ الْأَئِمَّةُ مِنْ أَهْلِ بَيْتِكَ كَلِمَةُ التَّقْوَى وَ بَابُ الْهُدَى وَ الْعُرْوَةُ الْوُثْقَى وَ الْحُجَّةُ عَلَى أَهْلِ الدُّنْيَا

And I testify you^{-asws} are from the pillars of religion and its foundation, and cornerstone of the earth and its pillars, and I testify you^{-asws} and the Imams^{-asws} from People^{-asws} of your^{-asws} Household is the word of piety, and the door of guidance, and the firmest handhold, and the Divine Authority upon people of the world!

وَ أَشْهَدُ اللَّهُ وَ مَلَائِكَتَهُ وَ أَنْبِيََاءَهُ وَ رُسُلَهُ وَ أَشْهَدُكُمْ أَبِي بِكُمْ مُؤْمِنٌ وَ لَكُمْ تَابِعٌ فِي ذَاتِ نَفْسِي وَ شَرَائِعِ دِينِي وَ حَوَاتِيمِ عَمَلِي وَ مُتَقَلِّبِي إِلَى رَبِّي وَ أَشْهَدُ أَنَّكَ قَدْ أَدَيْتَ عَنِ اللَّهِ وَ عَنِ رَسُولِهِ صَادِقًا وَ قُلْتَ أَمِينًا وَ نَصَحْتَ لِلَّهِ وَ رَسُولِهِ مُجْتَهِدًا وَ مَضَيْتَ عَلَى يَقِينٍ

And I keep Allah^{-azwj} as Witness, and His^{-azwj} Angels, and His^{-azwj} Prophets^{-as}, and His^{-azwj} Messengers^{-as}, and I keep you^{-asws} all as witnesses, I am a believer in you^{-asws}, and a follower of yours^{-asws} regarding myself, and laws of my religion, and outcome of my actions, and my transfer to my Lord^{-azwj}, and I testify you^{-asws} had fulfilled on behalf of Allah^{-azwj}, and on behalf of His^{-azwj} Rasool^{-saww} sincerely and you^{-asws} said Ameen, and advised for Allah^{-azwj} and His^{-azwj} Rasool^{-saww} striving, and passed upon certainty!

لَمْ تُؤْتِرْ ضَالًّا عَلَى هُدًى وَ لَمْ تَمَلْ مِنْ حَقِّ إِلَى بَاطِلٍ فَجَزَاكَ اللَّهُ عَنْ رَعِيَّتِهِ خَيْرًا وَ صَلَّى اللَّهُ عَلَيْكَ صَلَاةً لَا يُحْصِيهَا غَيْرُهُ وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

You^{-asws} did not prefer straying from guidance, and did not incline from truth to falsehood. May Allah^{-azwj} Reward you^{-asws} goodly on behalf of His^{-azwj} Created being, and may Allah^{-azwj} Salawaat upon you^{-asws} no one else can count these, and upon you^{-asws} be the greeting and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

اللَّهُمَّ إِنِّي أَصَلِّي عَلَيْكَ كَمَا صَلَّيْتَ عَلَيْهِ وَ صَلَّى عَلَيْهِ مَلَائِكَتُكَ وَ أَنْبِيَائُكَ وَ رُسُلُكَ وَ أَمِيرُ الْمُؤْمِنِينَ وَ الْأَئِمَّةُ أَجْمَعُونَ صَلَاةً كَثِيرَةً مُتَّابِعَةً مُتَرَادِفَةً يَنْبَغُ بَعْضُهَا بَعْضًا فِي مُحَضَّرِنَا هَذَا وَ إِذَا غَبْنَا وَ عَلَى كُلِّ حَالٍ صَلَاةً لَا انْقِطَاعَ لَهَا وَ لَا نَفَادَ

O Allah^{-azwj}! Send Salawaat upon him^{-asws} just as I am sending Salawaat upon him^{-asws}, and Your^{-azwj} Angels are sending Salawaat upon him, and Your^{-azwj} Prophets^{-as}, and Your^{-azwj} Messengers^{-as}, and Amir Al-Momineen^{-asws}, and the Imams^{-asws} altogether, a lot, consecutively, successively following each other in this presence of ours, and when we are absent, and upon all states, Salat having no termination for it nor depletion!

اللَّهُمَّ أبلغ رُوحَهُ وَ جَسَدَهُ فِي سَاعَتِي هَذِهِ وَ فِي كُلِّ سَاعَةٍ نَحِيَّةً مِنِّي كَثِيرَةً وَ سَلَامًا آمَنًا بِاللَّهِ وَ خَدَهُ وَ اتَّبَعْنَا الرَّسُولَ فَكُتِبْنَا مَعَ الشَّاهِدِينَ

O Allah^{-azwj}! Deliver to his^{-asws} soul and his^{-asws} body, during this time of mine and during all times, many salutations from me and greetings! We believe in Allah^{-azwj} Alone and we follow the Rasool^{-saww}, so Write us with the testifiers!

السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ أَتَيْتُكَ بِأَبِي وَ أُمِّي زَائِرًا وَافِدًا إِلَيْكَ مُتَوَجِّهًا بِكَ إِلَى رَبِّكَ وَ رَبِّي لِئُنْجِحَ لِي بِكَ حَوَائِجِي وَ يُعْطِيَنِي بِكَ سُؤْلِي

The greeting be upon you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}! By my father and my mother, I have come to you^{-asws} as a visitor, a delegate to you^{-asws}, diverting through you^{-asws} to your^{-asws} Lord^{-azwj} and my Lord^{-azwj}, in order for my needs to be successful for me through you^{-asws}, and my requests to be Granted through you^{-asws}!

فَأَشْفَعُ لِي عِنْدَهُ وَ كُنْ لِي شَفِيعًا فَقَدْ جِئْتُكَ هَارِبًا مِنْ ذُنُوبِي مُتَّصِلًا إِلَى رَبِّي مِنْ سَيِّئِ عَمَلِي رَاجِعًا فِي مَوْقِفِي هَذَا الْخُلَاصَ مِنْ عُقُوبَةِ رَبِّي طَائِعًا أَنْ يَسْتَقْبَلَنِي رَبِّي بِكَ مِنَ الرَّذَى

Intercede for me in His^{-azwj} Presence, and be an intercessor for me, for I have come to you^{-asws} fleeing from my sins, disavowing to my Lord^{-azwj} from my evilness of my deeds, hoping in this pausing of mine to be rescued from Punishment of my Lord^{-azwj}, eager for my Lord^{-azwj} to Save me from the regress!

أَتَيْتُكَ يَا مُؤَلَّيْ وَإِدَاءَ إِلَيْكَ إِذْ رَغِبَ عَنْ زِيَارَتِكَ أَهْلُ الدُّنْيَا وَإِلَيْكَ كَانَتْ رِخْلَتِي وَ لَكَ عِبْرَتِي وَ صَرَخَتِي وَ عَلَيْكَ أَسْفِي وَ لَكَ نَجِي وَ زُفْرَتِي وَ عَلَيْكَ تَجِي وَ سَلَامِي

I have come to you^{-asws}, O my master, as a delegate to you^{-asws} when people of the world have turned away from visiting you^{-asws}, and my departure has been to you^{-asws}, and for you^{-asws} are my tears and my crying, and upon you^{-asws} is my sorrow, and for you^{-asws} is my lamentation and my sighing, and upon you^{-asws} is my salutation and my greeting!

أَلْقَيْتُ رِخْلِي بِفَنَائِكَ مُسْتَجِيرًا بِكَ وَ بِقَدْرِكَ مِمَّا أَحَافُ مِنْ عَظِيمِ جُرْمِي وَ أَتَيْتُكَ زَائِرًا أَلْتَمِسُ نَبَاتَ الْقَدَمِ فِي الْمَهْجَرَةِ إِلَيْكَ وَ قَدْ تَبَيَّنْتُ أَنَّ اللَّهَ جَلَّ ثَنَاؤُهُ بِكُمْ يُنْقِصُ الْهَمَّ وَ بِكُمْ يَكْثِفُ الْكَرْبَ وَ بِكُمْ يُبَاعِدُ نَائِبَاتِ الزَّمَانِ الْكَلْبِ

I have laid down my burden at your^{-asws} courtyard, seeking refuge with you^{-asws} and with your^{-asws} grave from the great fear caused by my immense sin. I have come to visit you^{-asws}, seeking firmness of foot in the journey toward you^{-asws}, and I am certain that Allah^{-azwj}, Majestic is His^{-azwj} Laudation, Relieves distress through you^{-asws}, Lifts affliction through you^{-asws}, and Drives away the harsh trials of time through you^{-asws}!

وَ بِكُمْ فَتَحَ اللَّهُ وَ بِكُمْ بَحِمُّ وَ بِكُمْ يُنْزِلُ الْعَيْثَ وَ بِكُمْ يُنْزِلُ الرَّحْمَةَ وَ بِكُمْ يُنْسِكُ الْأَرْضَ أَنْ تَسْبِغَ بِأَهْلِهَا وَ بِكُمْ يُنْبِثُ اللَّهُ جِبَالَهَا عَلَى مَرَاسِيهَا

Through you^{-asws} Allah^{-azwj} Begins, and through you^{-asws} He^{-azwj} Concludes. Through you^{-asws} He^{-azwj} Sends down rain, through you^{-asws} He^{-azwj} Sends Mercy, through you^{-asws} He^{-azwj} Prevents the earth from swallowing its people, and through you^{-asws} Allah^{-azwj} Keeps its mountains firm upon their anchors!

وَ قَدْ تَوَجَّهْتُ إِلَى رَبِّي بِكَ يَا سَيِّدِي فِي قَضَاءِ حَوَائِجِي وَ مَعْفَرَةِ ذُنُوبِي فَلَا أَحْيَبَنَّ مِنْ بَيْنِ زُؤَارِكَ فَقَدْ حَشِيتُ ذَلِكَ إِنْ لَمْ تَشْفَعْ لِي وَ لَا يَنْصَرِفُونَ زُؤَارِكَ يَا مُؤَلَّيْ بِالْعَطَاءِ وَ الْحَبَاءِ وَ الْحَتْبِ وَ الْجَزَاءِ وَ الْمَعْفَرَةِ وَ الرِّضَا وَ أَنْصَرِفُ أَنَا مَجْبُوهًا بِذُنُوبِي مَرْدُودًا عَلَى عَمَلِي

And I have diverted to my Lord^{-azwj} through you^{-asws}, O my Chief, regarding fulfilment of my needs and Forgiveness of my sins, so do disappoint me in the midst of your^{-asws} visitors, for I fear that! If you^{-asws} do not intercede for me and O my master, your^{-asws} visitors will not leave with the Grants and the Gifts, and the Goodness, and the Recompense, and the Forgiveness, and the Pleasure, while I will be disappointed due to my sins, my deeds being rejected upon me!

قَدْ حُيِّيتُ لِمَا سَلَفَ مِنِّي فَإِنْ كَانَتْ هَذِهِ حَالِي فَالْوَيْلُ لِي مَا أَشْقَانِي وَ أَحْيَبَ سَعْيِي وَ فِي حُسْنِ ظَنِّي بِرَبِّي وَ بِنَبِيِّ وَ بِكَ يَا مُؤَلَّيْ وَ بِالْأَيْمَةِ مِنْ دُرَيْتِكَ سَادَاتِي أَنْ لَا أَحْيَبَ

I have come for what has passed from me. If this were my state, then woe be to me! How wretched of me, and how disappointing is my striving, and in my goodly thoughts with my Lord^{-azwj} and with my Prophet^{-saww}, and with you^{-asws} O my master, and with the Imams^{-asws} from your^{-asws} offspring, my chiefs, that I will not be disappointed!

فَاشْفَعْ لِي إِلَى رَبِّي لِيُعْطِيَنِي أَفْضَلَ مَا أَعْطَى أَحَدًا مِنْ زُؤَارِكَ وَ الْوَافِدِينَ إِلَيْكَ وَ يَجْهَبُونِي وَ يُكْرِمَنِي وَ يُنْجِفَنِي بِأَفْضَلِ مَا مَنَّ بِهِ عَلَيَّ مِنْ زُؤَارِكَ وَ الْوَافِدِينَ إِلَيْكَ

Intercede for me to my Lord^{-azwj} for Him^{-azwj} to Grant me the best of what He^{-azwj} has Granted to anyone of your^{-asws} visitors and the delegates to you^{-asws}, and to Award me and Honour me and Gift to me the best of what He^{-azwj} Confers upon anyone of your^{-asws} visitors and the delegates to you^{-asws}!

ثُمَّ ارْزُقْ يَدَيْكَ إِلَى السَّمَاءِ وَ قُلِ اللَّهُمَّ قَدْ تَرَى مَكَانِي وَ تَسْمَعُ كَلَامِي وَ تَرَى مَكَانِي وَ تَضْرَعِي وَ مَلَاذِي بِقَبْرِ وَلِيِّكَ وَ حُجَّتِكَ وَ ابْنِ نَبِيِّكَ وَ قَدْ عَلِمْتَ يَا سَيِّدِي حَوَائِجِي وَ لَا يَخْفَى عَلَيْكَ خَالِي وَ قَدْ تَوَجَّهْتُ إِلَيْكَ بِابْنِ رَسُولِكَ وَ حُجَّتِكَ وَ أَمِينِكَ

Then raise your hands towards the sky and say, 'O Allah^{-azwj}! You^{-azwj} can See my place, and Hear my speech, and Seen my place, and my beseeching, and my seeking refuge with the grave of Your^{-azwj} Guardian and Divine Authority, and son^{-asws} of Your^{-azwj} Prophet^{-saww}, and You^{-azwj} Know my needs, O my Master, and my situation is not hidden unto You^{-azwj}, and I have diverted to You^{-azwj} through the son^{-asws} of Your^{-azwj} Rasool^{-saww} and Your^{-azwj} Divine Authority, and Your^{-azwj} trustee!

وَ قَدْ أَنْتَيْتُكَ مُتَقَرِّبًا بِهِ إِلَيْكَ وَ إِلَى رَسُولِكَ فَاجْعَلْنِي بِهِ عِنْدَكَ وَجِيهًا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ وَ أَعْطِنِي بِزِيَارَتِي أَمَلِي وَ هَبْ لِي مُنَايَ وَ تَقْضِلْ عَلَيَّ بِشَهْوَتِي وَ رَغْبَتِي وَ أَفْضِ لِي حَوَائِجِي وَ لَا تُرَدِّدْنِي خَائِبًا وَ لَا تَقْطَعْ رَجَائِي وَ لَا تُخَيِّبْ دُعَائِي وَ عَرِّفْنِي الْإِجَابَةَ فِي جَمِيعِ مَا دَعَوْتُكَ مِنْ أَمْرِ الدِّينِ وَ الدُّنْيَا وَ الْآخِرَةِ

And I have come to You^{-azwj} drawing closer through him^{-asws} to You^{-azwj} and to Your^{-azwj} Rasool^{-saww}, so Make me through him^{-asws}, a face in Your^{-azwj} Presence in the world and the Hereafter, and from the ones of Proximity, and Grant me my wishes due to my Ziyarat and Gift to me my aspirations, and Grace upon me due to my desires and my eagerness, and Fulfil me needs for me, and do not Return me disappointed, and do not Cut off my hopes, and do not Disappoint my supplication, and Introduce me to the Answer in entirety of what I am supplicating to You^{-azwj}, from matters of the religion and the world and the Hereafter!

وَ اجْعَلْنِي مِنْ عِبَادِكَ الَّذِينَ صَرَفْتَ عَنْهُمْ الْبَلَايَا وَ الْأَمْرَاضَ وَ الْفِتْنَ وَ الْأَعْرَاضَ مِنَ الَّذِينَ تُحِبُّهُمْ فِي عَافِيَةٍ وَ تُمِيتُهُمْ فِي عَافِيَةٍ وَ تُدْخِلُهُمُ الْجَنَّةَ فِي عَافِيَةٍ وَ تُجِيرُهُمْ مِنَ النَّارِ فِي عَافِيَةٍ وَ وَفَّقْ لِي بِمَنْ مِنْكَ صَلَاحَ مَا أُؤْمَلُ فِي نَفْسِي وَ أَهْلِي وَ وُلْدِي وَ إِخْوَانِي وَ مَالِي وَ جَمِيعِ مَا أَنْعَمْتَ بِهِ عَلَيَّ يَا أَرْحَمَ الرَّاحِمِينَ

And Make me from Your^{-azwj} servants, those You^{-azwj} have Turned away from them the afflictions, and the sicknesses, and the Fitna, and the symptoms, from those You^{-azwj} have Caused to live in well-being, and Caused them to die in well-being, and Entered them into the Paradise in well-being, and Rescued them from the Hellfire in well-being, and Harmonise the righteousness for me with Conferment from You^{-azwj} what I am wishing for regarding myself, and my family, and my children, and my brothers, and my wealth, and entirety of what You^{-azwj} have Bestowed upon me, O most Merciful of the merciful ones!

ثُمَّ انكَبْ عَلَى الْقَبْرِ وَ قُلِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَ ابْنَ حُجَّتِهِ أَشْهَدُ أَنَّكَ حُجَّةُ اللَّهِ وَ أَمِينُهُ وَ خَلِيفَتُهُ فِي عِبَادِهِ وَ خَازِنُ عِلْمِهِ وَ مُسْتَوْدَعُ سِرِّهِ

Then devote upon the grave and say, 'The greeting be upon you^{-asws} O Divine Authority of Allah^{-azwj} and son^{-asws} of His^{-azwj} Divine Authority! I testify you^{-asws} are a Divine Authority of Allah^{-azwj}, and His^{-azwj} trustee, and His^{-azwj} caliph among His^{-azwj} servant, and treasurer of His^{-azwj} Knowledge, and depository of His^{-azwj} Secrets!

بَلَّغْتَ عَنِ اللَّهِ مَا أَمَرْتَ بِهِ وَ وَفَّيْتَ وَ أَوْفَيْتَ وَ مَضَيْتَ عَلَى يَقِينٍ شَهِيداً وَ شَاهِداً وَ مَشْهُوداً صَلَوَاتُ اللَّهِ وَ رَحْمَتُهُ عَلَيْكَ

You^{-asws} delivered on behalf of Allah^{-azwj} what you^{-asws} had been Commanded with, and you^{-asws} were loyal and fulfilled and passed upon certainty as a martyr, and a witness, and witnessed! May the Salawaat of Allah^{-azwj} and His^{-azwj} Mercy be upon you^{-asws}!

أَنَا يَا مَوْلَايَ وَلِيُّكَ اللَّامِدُ بِكَ فِي طَاعَتِكَ أَلْتَمَسُ ثَبَاتَ الْقَدَمِ فِي الْهَيَجَةِ عِنْدَكَ وَ كَمَالَ الْمُنَزَّلَةِ فِي الْآخِرَةِ بِكَ

O my master! I am your^{-asws} friend, seeking refuge with you^{-asws}, being in your^{-asws} obedience, seeking affirmation of the feet in the emigrating to be with you^{-asws}, and perfection of the status in the Hereafter through you^{-asws}!

أَتَيْتُكَ يَا أَبِي أَنْتَ وَ أُمِّي وَ نَفْسِي وَ مَالِي وَ وُلْدِي زَائِراً وَ بِحَقِّكَ عَارِفاً مُتَّبِعاً لِلْهُدَى الَّذِي أَنْتَ عَلَيْهِ مُوجِباً لَطَاعَتِكَ مُسْتَبِقِناً فَضْلَكَ مُسْتَبَصِراً بِضَلَالَةِ مَنْ خَالَفَكَ عَالِماً بِهِ مُتَمَسِكاً بِوَلَايَتِكَ وَ وِلَايَةِ آبَائِكَ وَ ذُرِّيَّتِكَ الطَّاهِرِينَ

May my father and my mother, and myself, and my wealth, and my children be (sacrificed for) you^{-asws}! I have come to you^{-asws} as a visitor and a recogniser of your^{-asws} rights, following the guidance which you^{-asws} are upon, answering to your^{-asws} obedience, certain of your^{-asws} merits, insightful of the straying of the ones opposing you^{-asws}, being a knower of it, adhering with your^{-asws} Wilayah and Wilayah of your^{-asws} forefathers^{-asws} and your^{-asws} offspring, the pure!

أَلَا لَعَنَ اللَّهُ أُمَّةً قَتَلَتْكُمْ وَ خَالَفَتْكُمْ وَ شَهِدَتْكُمْ فَلَمْ تُجَاهِدْ مَعَكُمْ وَ عَصَبَتْكُمْ حَقُّكُمْ

Indeed! May Allah^{-azwj} Curse the community which killed you^{-asws}, and opposed you^{-asws}, and martyred you^{-asws}, and (those who) did not fight with you^{-asws} but usurped your^{-asws} rights!

أَتَيْتُكَ يَا ابْنَ رَسُولِ اللَّهِ مَكْرُوباً وَ أَتَيْتُكَ مَعْمُوماً وَ أَتَيْتُكَ مُفْتَقِراً إِلَى شَفَاعَتِكَ وَ لِكُلِّ زَائِرٍ حَقٌّ عَلَى مَنْ أَنَاهُ وَ أَنَا زَائِرُكَ وَ مَوْلَاكَ وَ ضَيْعُكَ النَّازِلُ بِكَ وَ الْحَالُ بِفَنَائِكَ وَ لِي حَوَائِجٌ مِنْ حَوَائِجِ الدُّنْيَا وَ الْآخِرَةِ

I have come to you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}, as distressed, and I have come to you^{-asws} saddened, and I have come to you^{-asws} needy to your^{-asws} intercession, and for every visitor there is a right upon the one he comes to, and I am your^{-asws} visitor, and your^{-asws} slave, and your^{-asws} weak, descending with you^{-asws} and staying by your^{-asws} courtyard, and for me there are needs from needs of the world and the Hereafter!

بِكَ أَتَوَجَّهُ إِلَى اللَّهِ فِي نُجْحِهَا وَ فَضَائِحِهَا فَاشْفَعْ لِي عِنْدَ رَبِّكَ وَ رَبِّي فِي قَضَاءِ حَوَائِجِي كُلِّهَا وَ قَضَاءِ حَاجَتِي الْعُظْمَى الَّتِي إِنْ أَعْطَانِيهَا لَمْ يَضُرَّنِي مَا مَنَعَنِي وَ إِنْ مَنَعَنِيهَا لَمْ يَنْفَعَنِي مَا أَعْطَانِي فَكَأَنَّكَ رَقَبَتِي مِنَ النَّارِ وَ الدَّرَجَاتِ الْعُلَى

Through you^{-asws} I divert to Allah^{-azwj} regarding their success and their fulfilment, so intercede for me in the Presence of your^{-asws} Lord^{-azwj} and my Lord^{-azwj} regarding fulfilment of my needs, all of them, and fulfilment of my mighty needs which if You^{-azwj} were to Grant me, it will not harm me what is prevented from me, and if You^{-azwj} were to Prevent these, it will not benefit me what You^{-azwj} Grant me!

وَ الْمِنَّةَ عَلَيَّ بِجَمِيعِ سُؤْلِي وَ رَغْبَتِي وَ شَهْوَاتِي وَ إِرَادَتِي وَ مُنَايَ وَ صَرْفِ جَمِيعِ الْمَكْرُوهِ وَ الْمَحْدُورِ عَنِّي وَ عَنِ أَهْلِي وَ وُلْدِي وَ إِخْوَانِي وَ مَالِي وَ جَمِيعِ مَا أَنْعَمَ عَلَيَّ وَ السَّلَامَ عَلَيْنِكَ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتَهُ

(These are) liberation of my neck from the Hellfire and the exalted ranks, and the Conferment upon me with entirety of my requests and my desires, and my wants, and my wishes, and Turn away from me entirety of the abhorrence(s), and the hazards, and from my family, and my children, and my brothers, and my wealth, and entirety of what You^{-azwj} Bestowed upon me, and the greeting be upon you^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

ثُمَّ اَرْفَعْ رَأْسَكَ وَ قُلِ الْحَمْدُ لِلّٰهِ الَّذِي جَعَلَنِي مِنْ زُرَّارِ ابْنِ نَبِيِّهِ وَ رَزَقَنِي مَعْرِفَةَ فَضْلِهِ وَ الْاِقْتِرَارَ بِحُجَّتِهِ وَ الشَّهَادَةَ بِطَاعَتِهِ رَبَّنَا اَمَّا بِمَا اَنْزَلْتَ وَ اَنْبَعْنَا الرَّسُوْلَ فَاعْتَبْنَا مَعَ الشَّاهِدِيْنَ

Then raise your head and say, 'The Praise is for Allah^{-azwj} Who Made me from visitors of the son^{-asws} of His^{-azwj} Prophet^{-saww}, and Graced me recognition of his^{-asws} merits, and the acceptance of his^{-asws} rights, and the martyrdom in his^{-asws} obedience! **Our Lord! We believe in what You have Revealed and we follow the Rasool, so Write us down with the testifiers' [3:53]!**

السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُوْلِ اللّٰهِ لَعَنَ اللّٰهُ قَاتِلِيْكَ وَ لَعَنَ اللّٰهُ خَاذِلِيْكَ وَ لَعَنَ اللّٰهُ سَالِيْبِيْكَ وَ لَعَنَ اللّٰهُ مَنْ رَمَاكَ وَ لَعَنَ اللّٰهُ مَنْ طَعَنَكَ وَ لَعَنَ اللّٰهُ الْمُعِيْنِيْنَ عَلَيْكَ وَ لَعَنَ اللّٰهُ السَّائِرِيْنَ اِلَيْكَ

The greeting be upon you^{-asws} O son^{-asws} of Rasool-Allah^{-saww}! May Allah^{-azwj} Curse the ones who killed you^{-asws}, and my Allah^{-azwj} Curse the ones who abandoned you^{-asws}, and may Allah^{-azwj} Curse the ones who plundered you^{-asws}, and may Allah^{-azwj} Curse the ones who shot (arrows) at you^{-asws}, and may Allah^{-azwj} Curse the ones who stabbed you^{-asws}, and my Allah^{-azwj} Curse the ones who assisted against you^{-asws}, and may Allah^{-azwj} Curse the one who travelled to (battle) you^{-asws}!

وَ لَعَنَ اللّٰهُ مَنْ مَنَعَكَ شَرْبَ مَاءِ الْفُرَاتِ وَ لَعَنَ اللّٰهُ مَنْ دَعَاكَ وَ عَشَّكَ وَ حَذَلَكَ وَ لَعَنَ اللّٰهُ ابْنَ اَكَلَةِ الْاَكْحَادِ وَ لَعَنَ اللّٰهُ ابْنَهُ الَّذِي وَتَرَكَ وَ لَعَنَ اللّٰهُ اَعْوَاهُمْ وَ اَتْبَاعَهُمْ وَ اَنْصَارَهُمْ وَ مُحِبِّيَهُمْ وَ مَنْ اَسَسَ لَهُمْ وَ حَشَا اللّٰهُ قُبُوْرَهُمْ نَارًا

And may Allah^{-azwj} Curse the one who prevented you^{-asws} from drinking water of the Euphrates, and may Allah^{-azwj} Curse the ones who invited you^{-asws} and deceived you^{-asws} and abandoned you^{-asws}, and may Allah^{-azwj} Curse the liver eater, and may Allah^{-azwj} Curse his son who singled you^{-asws} out, and may Allah^{-azwj} Curse their supporters, and their followers, and their helpers, and ones loving them, and ones who laid the foundation for them, and may Allah^{-azwj} Fill their grave with fire!

وَ السَّلَامُ عَلَيْكَ يَا اَبِيْ اَنْتَ وَ اُمِّي وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهُ

And the greeting be upon you^{-asws}! May my father and my mother be (sacrificed for) you^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

ثُمَّ اَحْرِفْ عَنِ الْقَبْرِ وَ حَوِّلْ وَجْهَكَ اِلَى الْقَبْلَةِ وَ اَرْفَعْ يَدَيْكَ اِلَى السَّمَاءِ وَ قُلِ اللّٰهُمَّ مِنْ هَمِيٍّ وَ تَعَبًا وَ اَعْدًا وَ اسْتَعَدَّ لِيُوَفِّدَنِيْ اِلَى مَخْلُوْقٍ رَجَاءَ رَفِيْدِهِ وَ جَائِزَتِهِ وَ نَوَافِلِهِ وَ فَوَاضِلِهِ وَ عَطَايَاهُ فَاِلَيْكَ يَا رَبِّ كَانَتْ هَمِيَّتِي وَ تَعَبِي وَ اِعْدَادِي وَ اسْتِعْدَادِي وَ سَفَرِي وَ اِلَى قَدْرِ وَلِيَّتِكَ وَ فَدْتِكَ وَ بَرِيَاْرَتِهِ اِلَيْكَ تَقَرُّنْتُ رَجَاءَ رَفِيْدِكَ وَ جَوَائِزِكَ وَ نَوَافِلِكَ وَ عَطَايَاكَ وَ فَوَاضِلِكَ

Then turn away from the grave and turn your face towards the Qiblah and raise your hands towards the sky and say, 'O Allah^{-azwj}! Whoever prepares, equips, arranges, and gets ready for a visit to a created being in hope of his gifts, rewards, offerings, and generosity, then to You^{-azwj}, O Lord^{-azwj}, was my preparation, my equipping, my arrangement, my readiness, and my journey, and I have come as a delegate to the grave of Your^{-azwj} Guardian, and through visiting him^{-asws}, I seek nearness to You^{-azwj} in hope of Your^{-azwj} gifts, Your^{-azwj} rewards, Your^{-azwj} offerings, Your^{-azwj} Generosity, and Your^{-azwj} bounties!

اللَّهُمَّ وَ قَدْ رَجَوْتُ كَرِيمَ عَفْوِكَ وَ وَاسِعَ مَغْفِرَتِكَ فَلَا تَرُدَّنِي خَائِباً فَإِلَيْكَ فَصَدْتُ وَ مَا عِنْدَكَ أَرَدْتُ وَ قَبْرَ إِمَامِي الَّذِي أُوجِبَتْ عَلَيَّ طَاعَتُهُ زُرْتُ فَاجْعَلْنِي بِهِ عِنْدَكَ وَجِيهاً فِي الدُّنْيَا وَ الْآخِرَةِ

O Allah^{-azwj}! I have hoped for Your^{-azwj} Generous Pardon and Your^{-azwj} vast Forgiveness, so do not turn me away disappointed. To You^{-azwj} I have directed myself, and what is with You^{-azwj} is what I seek. I have visited the grave of my Imam^{-asws}, obedience to whom You^{-azwj} have made obligatory upon me, so Make me through him^{-asws}, honourable in Your^{-azwj} Presence in this world and the Hereafter!

وَ أَعْطِنِي بِهِ جَمِيعَ سُؤْلِي وَ أَفْضِ لِي بِهِ جَمِيعَ حَوَائِجِي وَ لَا تَقْطَعْ رَجَائِي وَ لَا تُخَيِّبْ دُعَائِي وَ ارْحَمْ ضَعْفِي وَ قِلَّةَ حِيلَتِي وَ لَا تَكْلِفْنِي إِلَى نَفْسِي وَ لَا إِلَى أَحَدٍ مِنْ خَلْقِكَ

And Grant me through him^{-asws} entirety of my requests, and Fulfil for me though him^{-asws} entirety of my needs, and do not Cut off my hopes, and do not disappoint my supplication, and Mercy my weakness and lack of my means, and do not Allocate me to myself nor to any one from Your^{-azwj} creatures!

مَوْلَايَ فَقَدْ أَفْحَمْتَنِي دُنُوبِي وَ قَطَعْتَ حُجَّتِي وَ ابْتَلَيْتُ بِخَطِيئَتِي وَ ارْتَمَيْتُ بِعَمَلِي وَ أُوْبَيْتُ نَفْسِي وَ وَقَفْتُهَا مَوْقِفَ الْأَذِلَّةِ الْمُذْنِبِينَ الْمُجْتَرِّينَ عَلَيْكَ التَّارِكِينَ أَمْرَكَ الْمُعْتَرِّينَ بِكَ الْمُسْتَخْفِينَ بِوَعْدِكَ وَ قَدْ أُوْبَيْتَنِي مَا كَانَ مِنْ قَبِيحِ جُرْمِي وَ سُوءِ نَظَرِي لِنَفْسِي

My master! You^{-azwj} have Made me understand my sins, and have Cut-off my arguments. I have been afflicted by my wrongdoing and held hostage by my deeds. I have destroyed myself and placed myself in the position of the humiliated, sinful, and defiant, those who have dared to disobey You^{-azwj}, abandoned Your^{-azwj} Command, been deceived by false hope in You^{-azwj}, and taken lightly Your^{-azwj} Warning. What has ruined me is the ugliness of my crime and my poor regard for myself!

فَارْحَمْ تَضَرُّعِي وَ نِدَامَتِي وَ أَقْلَبْنِي عَثْرَتِي وَ ارْحَمْ عَثْرَتِي وَ اقْبَلْ مَعْدِرَتِي وَ عُدْ بِحِلْمِكَ عَلَيَّ جَهْلِي وَ بِإِحْسَانِكَ عَلَيَّ إِسَاءَتِي وَ بِعَفْوِكَ عَلَيَّ جُرْمِي وَ إِلَيْكَ أَشْكُو ضَعْفَ عَمَلِي فَارْحَمْنِي يَا أَرْحَمَ الرَّاحِمِينَ

Mercy my beseeching, and my remorse, and Uproot my stumbles, and Mercy my tears, and Accept my apologies, and Repeat with Your^{-azwj} Forbearance upon my ignorance, and by Your^{-azwj} Favour upon my evil deeds, and Your^{-azwj} Pardon upon my crimes, and to You^{-azwj} I complain of weakness of my deeds, so Mercy me, O the most Merciful of the merciful ones!

اللَّهُمَّ اغْفِرْ لِي فَإِنِّي مُقِرٌّ بِذُنُوبِي مُعْتَرِفٌ بِخَطِيئَتِي وَ هَذِهِ يَدِي وَ نَاصِيَتِي أَسْتَكِينُ بِالْفَقْرِ مِنِّي يَا سَيِّدِي فَأَقْبَلْ تَوْبَتِي وَ نَفْسَ كَرْبِي وَ ارْحَمْ حُشُوعِي وَ خُضُوعِي وَ أَسْفِي عَلَى مَا كَانَ مِنِّي وَ وَفُؤِي عِنْدَ قَبْرِ وَلِيِّكَ وَ ذُلِّي بَيْنَ يَدَيْكَ فَأَنْتَ رَجَائِي وَ مُعْتَمِدِي وَ طَهْرِي وَ عُدَّتِي فَلَا تَرُدَّنِي خَائِباً وَ تَقْبَلْ عَمَلِي وَ اسْتُرْ عَوْرَتِي وَ آمِنْ رُوعَتِي وَ لَا تُخَيِّبْنِي وَ لَا تَقْطَعْ رَجَائِي مِنْ بَيْنِ خَلْقِكَ يَا سَيِّدِي

O Allah^{-azwj}! Forgive for me as I have accepted my sins and acknowledged my misdeeds, and my hand and my forelock, I humble myself in poverty before You^{-azwj}, O my Master! Accept my repentance, Relieve my distress, have Mercy on my humility and submission on my sorrow for what I have done, on my standing at the grave of Your^{-azwj} Guardian, and on my humiliation before You^{-azwj}, for You^{-azwj} are my hope, my reliance, my support, and my provision. Do not turn me away, disappointed, Accept my deeds, Cover my faults, Grant me safety from fear, do not disappoint me, and do not Cut off my hope among Your^{-azwj} creatures, O my Master!

اللَّهُمَّ وَ قَدْ قُلْتَ فِي كِتَابِكَ الْمُنْزَلِ عَلَى نَبِيِّكَ الْمُرْسَلِ ص ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ يَا رَبِّ وَ قَوْلِكَ الْحَقُّ وَ أَنْتَ الَّذِي لَا تُخْلِفُ الْمِيعَادَ فَاسْتَجِبْ لِي يَا رَبِّ

O Allah^{-azwj}, and You^{-azwj} have Said in Your^{-azwj} Book Revealed unto Your^{-azwj} Prophet^{-sawww}, the Sent: ***“Supplicate to Me, I will Answer you. Surely those who are too arrogant from worshipping Me would be entering Hell disgraced [40:60],*** and Your^{-azwj} Word is the truth, and You^{-azwj} are the One Who does not Break the Promise, so Answer for me, O Lord^{-azwj}!

فَقَدْ سَأَلْتَ السَّائِلُونَ وَ سَأَلْتِكَ وَ طَلَبَ الطَّالِبُونَ وَ طَلَبْتُ مِنْكَ وَ رَغِبَ الرَّغَائِبُونَ وَ رَغِبْتُ إِلَيْكَ وَ أَنْتَ أَهْلٌ أَنْ لَا تُخَيِّبَنِي وَ لَا تَقْطَعْ رَجَائِي فَعَرَّفْنِي الْإِجَابَةَ يَا سَيِّدِي وَ أَفْضَلِي فِي حَوَائِجِ الدُّنْيَا وَ الْآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ

The requesters request You^{-azwj}, and I am requesting You^{-azwj}, and the seekers are seeking and I am seeking from You^{-azwj}, and the desiring ones are desiring and I am desiring to You^{-azwj}, and You^{-azwj} are Rightful of not disappointing me, and do not Cut off my hopes! Introduce me to the Answer, O my Master, and Fulfil for me the needs of the world and the Hereafter, O the most Merciful of the merciful ones!

ثُمَّ انْحَرْفْ إِلَى عِنْدِ الرَّأْسِ فَصَلِّ رَكَعَتَيْنِ تَقْرَأُ فِي الْأُولَى مِنْهُمَا فَاتِحَةَ الْكِتَابِ وَ سُورَةَ يَسَ وَ فِي الثَّانِيَةِ فَاتِحَةَ الْكِتَابِ وَ سُورَةَ الرَّحْمَنِ فَإِذَا سَلَّمْتَ وَ سَبَّحْتَ تَسْبِيحَ الرَّهْرَاءِ عِ مَجْدِ اللَّهِ كَثِيراً وَ اسْتَغْفِرْ لِدُنْبِكَ وَ صَلِّ عَلَى رَسُولِ اللَّهِ ص

Then turn to be, by the head and pray two units Salat, reading the first of these Surah Al Fatiha and Surah Yaseen, and in the second Surah Al Fatiha and Surah Al Rahman. When you have performed Salaam and have glorified the glorification of (Syeda) Al-Zahra, glorify Allah^{-azwj} a lot and seek Forgiveness for your sins, and send Salawaat upon Rasool-Allah^{-sawww}.

ثُمَّ ارْفَعْ يَدَيْكَ وَ قُلِ اللَّهُمَّ إِنَّا أَتَيْنَاكَ مُؤْمِنِينَ بِهِ مُسْلِمِينَ لَهُ مُعْتَصِمِينَ بِحَبْلِهِ عَارِفِينَ بِحَقِّهِ مُقَرَّبِينَ بِفَضْلِهِ مُسْتَبْصِرِينَ بِضَلَالَةِ مَنْ خَالَفَهُ عَارِفِينَ بِالْهَدَى الَّذِي هُوَ عَلَيْهِ

Then raise your hands and say, ‘O Allah^{-azwj}! We have come to him^{-asws} believing in him^{-asws}, submitting to him^{-asws}, holding on to his^{-asws} rope, recognising his^{-asws} right, accepting his^{-asws} merits, insightful of the straying of the ones opposing him^{-asws}, recognising the guidance which he^{-asws} is upon!

اللَّهُمَّ إِنِّي أَشْهَدُكَ وَأَشْهَدُ مَنْ حَضَرَ مِنْ مَلَائِكَتِكَ أَبِي بِهِنَّ مُؤْمِنٌ وَبِمَنْ قَتَلَهُمْ كَافِرٌ

O Allah^{-azwj}! I keep You^{-azwj} as Witness, and I keep as witness ones from Your^{-azwj} Angels who are present! I am a believer in them^{-asws} and a disbeliever in the ones who killed them^{-asws}!

اللَّهُمَّ اجْعَلْ لِمَا أَقُولُ بِلِسَانِي حَقِيقَةً فِي قَلْبِي وَشَرِيعَةً فِي عَمَلِي

O Allah^{-azwj}! Make reality in my heart of what I am saying with my tongue, and practice in my actions!

اللَّهُمَّ اجْعَلْنِي بِمَنْ لَهُ مَعَ الْحُسَيْنِ بْنِ عَلِيٍّ قَدَمٌ ثَابِتٌ وَأَنْتَبِي فِيْمَنْ اسْتُشْهِدَ مَعَهُ

O Allah^{-azwj}! Make me from the one having a firm footing for him with Al-Husayn^{-asws} Bin Ali^{-asws}, and Affirm me among the ones who were martyred with him^{-asws}!

اللَّهُمَّ الْعَنِ الَّذِينَ بَدَّلُوا نِعْمَتَكَ كُفْرًا سُبْحَانَكَ يَا حَلِيمٌ عَمَّا يَعْمَلُ الظَّالِمُونَ فِي الْأَرْضِ يَا عَظِيمٌ تَرَى عَظِيمَ الْجُرْمِ مِنْ عِبَادِكَ فَلَا تُعْجَلْ عَلَيْهِمْ فَتَعَالَيْتَ عَمَّا يَقُولُ الظَّالِمُونَ عُلُوًّا كَبِيرًا

O Allah^{-azwj}! Curse those who replaced Your^{-azwj} bounties with denial (Kufr)! Glory be to You^{-azwj}, O Forbearing, from what the unjust ones are doing on the earth! O Almighty! You^{-azwj} See the mighty crimes from Your^{-azwj} servants, so do not be Hasty upon them. Exalted are You^{-azwj} from what the unjust ones are saying, Exalted, Great!

يَا كَرِيمُ أَنْتَ شَاهِدٌ غَيْرٌ غَائِبٍ وَعَالِمٌ بِمَا أَتَى إِلَى أَهْلِ صَلَوَاتِكَ وَأَجْبَانِكَ مِنَ الْأَمْرِ الَّذِي لَا تَحْمِلُهُ سَمَاءٌ وَلَا أَرْضٌ وَلَا شَيْءٌ لَأَنْتَ تَقْتَمِتُ مِنْهُمْ وَكَفَيْتَ دُونَ أَنْتَ وَقَدْ أَمَهَلْتَ الَّذِينَ اجْتَرَأُوا عَلَيْكَ وَعَلَى رَسُولِكَ وَحَبِيبِكَ

O Benevolent! You^{-azwj} are Present, not absent, and a Knower of what matters have come to the people of Your^{-azwj} Salawaat and Your^{-azwj} Loved ones, matters which can neither be endured by a sky nor an earth, and had You^{-azwj} so Desired, You^{-azwj} could have Cut-off from them, but You^{-azwj} are Possessor of patience and You^{-azwj} have Respited those who have been audacious upon You^{-azwj} and upon Your^{-azwj} Rasool^{-saww} and Your^{-azwj} Beloved!

فَأَسْكَنْتَهُمْ أَرْضَكَ وَغَدَوْتَهُمْ بِنِعْمَتِكَ إِلَى أَجَلٍ هُمْ بِالْغُيُوبِ وَقَتِ هُمْ صَائِرُونَ إِلَيْهِ لَيْسَتْ كَمَلُوا الْعَمَلِ فِيهِ الَّذِي قَدَّرْتَ وَالْأَجَلَ الَّذِي أَجَلْتَ فِي عَذَابٍ وَوَثَاقٍ وَحَمِيمٍ وَعَسَاقٍ وَالصَّرِيعِ وَالْأَخْرَاقِ وَالْأَعْلَالِ وَالْأَوْثَاقِ وَغَسْلِينَ وَرُقُومٍ وَصَدِيدٍ مَعَ طُولِ الْمَقَامِ فِي أَيَّامِ لَطْفِي وَفِي سَفَرِ النَّبِيِّ لَا تُبْقِي وَلَا تَذُرُ فِي الْحَمِيمِ وَالْحَمِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

You^{-azwj} Settled them in Your^{-azwj} earth and Provided them Your^{-azwj} bounties up to a term while they were in vanities, and a time they will be coming to for them to be completing the deeds which Your^{-azwj} have Pre-determined, and the term which You^{-azwj} have Termed regarding Punishment, and shackles, and boiling water, and refuse, and the thorny bushes, and the burning, and the chains, and the bounds, and the vomit, and bitter fruit, and pus along with the lengthy stay in the days in flames, and in (the valley of) Saqar which neither lets remain nor leaves out in the boiling water and the blazing Fire, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds!

ثُمَّ اسْتَغْفِرُ لِدُنْبِكَ وَ اذْعُ بِمَا أَحْبَبْتَ فَإِذَا فَرَعْتَ مِنَ الدُّعَاءِ فَاسْجُدْ وَ قُلْ فِي سُجُودِكَ اللَّهُمَّ إِنِّي أَشْهَدُكَ وَأَشْهَدُ مَلَائِكَتَكَ وَ أَنْبِيَاءَكَ وَ رُسُلَكَ وَ جَمِيعَ خَلْقِكَ أَنَّكَ أَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ رَبِّي وَ الْإِسْلَامُ دِينِي

Then seek Forgiveness for your sins and supplicate with whatever you like. When you are free from the supplication, perform Sajdah and say in your Sajdah, 'O Allah^{-azwj}! I keep You^{-azwj} as Witness, and I keep as witnesses Your^{-azwj} Angels, and Your^{-azwj} Prophets^{-as}, and Your^{-azwj} Messengers^{-as}, and the entirety of Your^{-azwj} creatures that surely You^{-azwj} are Allah^{-azwj}! There is no god except You^{-azwj}, are my Lord^{-azwj}, and Al-Islam is my religion!

وَ مُحَمَّدٌ نَبِيِّ وَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ مُحَمَّدٌ بْنُ عَلِيٍّ وَ جَعْفَرُ بْنُ مُحَمَّدٍ وَ مُوسَى بْنُ جَعْفَرٍ وَ عَلِيُّ بْنُ مُوسَى وَ مُحَمَّدٌ بْنُ عَلِيٍّ وَ عَلِيُّ بْنُ مُحَمَّدٍ وَ الْحَسَنُ بْنُ عَلِيٍّ وَ الْخَلْفُ الْبَاقِي عَلَيْهِمْ أَفْضَلُ الصَّلَوَاتِ أَيْمَتِي بِهِمْ اتَّوَلَى وَ مِنْ عَدُوِّهِمْ أَتَبَرَأُ اللَّهُمَّ إِنِّي أُنْشِدُكَ دَمَ الْمَظْلُومِ ثَلَاثًا

And Muhammad^{-saww} is my Prophet^{-saww}, and Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Ali^{-asws} Bin Al-Husayn^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ja'far^{-asws} Bin Muhammad^{-asws}, and Musa^{-asws} Bin Ja'far^{-asws}, and Ali^{-asws} Bin Musa^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ali^{-asws} Bin Muhammad^{-asws}, and Al-Hassan^{-asws} Bin Ali^{-asws}, and the replacement, the remaining one, upon them^{-asws} be the best Salawaat, are my Imams^{-asws}! With them^{-asws} I befriend and from their^{-asws} enemies, I disavow! O Allah^{-azwj}, I adjure You^{-azwj} for the blood of the oppressed!' (thrice)

اللَّهُمَّ إِنِّي أُنْشِدُكَ بِإِيوَاتِكَ عَلَى نَفْسِكَ لِأَوْلِيائِكَ لِتُظْفِرَهُمْ بِعَدُوِّكَ وَ عَدُوِّهِمْ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ عَلَيَّ الْمُسْتَحْفَظِينَ مِنْ آلِ مُحَمَّدٍ

O Allah^{-azwj}! I adjure to You^{-azwj} by Your^{-azwj} Commitment to Yourself^{-azwj} for the Sake of Your^{-azwj} allies, that You^{-azwj} Grant them victory over Your^{-azwj} enemy and their^{-asws} enemy, and that You^{-azwj} Send Salawaat upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}!

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْيُسْرَ بَعْدَ الْعُسْرِ ثَلَاثًا

O Allah^{-azwj}! I ask You^{-azwj} for ease after the difficulty!' (thrice)

ثُمَّ صَغَّ خَدَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ وَ قُلْ يَا كَهْفِي حِينَ تُعِينِي الْمَدَاهِبُ وَ تَضِيقُ عَلَيَّ الْأَرْضُ بِمَا رَحُبَتْ وَ يَا بَارِيَّ خَلْقِي رَحْمَةً بِي وَ قَدْ كَانَ عَنْ خَلْقِي غَنِيًّا صَلِّ عَلَيَّ مُحَمَّدٍ وَ عَلَيَّ الْمُسْتَحْفَظِينَ مِنْ آلِ مُحَمَّدٍ ثَلَاثًا

Then place your right cheek upon the ground and say, 'O You^{-azwj} who are my refuge when all paths exhaust me and the earth, vast as it is, feels tight upon me! O Creator of my being Who Sowed me Mercy though He^{-azwj} was independent of creating me! Send Salawaat upon Muhammad^{-saww} and upon the entrusted ones from the Progeny^{-asws} of Muhammad^{-saww}' (thrice)

ثُمَّ صَغَّ خَدَّكَ الْأَيْسَرَ عَلَى الْأَرْضِ وَ قُلْ يَا مُدِلَّ كُلِّ جَبَّارٍ وَ يَا مُعِزَّ كُلِّ ذَلِيلٍ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ فَرِّجْ عَنِّي

Then place your left cheek upon the ground and say, 'O Humiliator of every tyrant, and O Honourer of every humiliated ones! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Relieve me!'

تُمْ قُلْ يَا حَنَّانُ يَا مَنَّانُ يَا كَاشِفَ الْكُرْبِ الْعِظَامِ ثَلَاثًا

Then say, 'O Affectionate, O Bestower, O Removes of the mighty distress!' (thrice)

تُمْ عُدُّ إِلَى السُّجُودِ وَ قُلْ شُكْرًا شُكْرًا مِائَةً مَرَّةً وَ اسْأَلْ حَاجَتَكَ تُمْ امْنِضْ إِلَى عِنْدِ الرَّجُلَيْنِ فَقِفْ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ ع وَ قُلْ سَلَامٌ لِلَّهِ وَ سَلَامٌ وَمَلَائِكَتِهِ الْمَقْرَبِينَ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ وَ عِبَادِهِ الصَّالِحِينَ عَلَيْكَ يَا مَوْلَايَ وَ ابْنَ مَوْلَايَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Then return to the Sajdah and say, 'Thanks! Thanks!', one hundred times and ask Allah^{-azwj} your need. Then continue to be by the legs. Pause by Ali^{-asws} Bin Al-Husayn^{-asws} (Ali Al-Akbar^{-asws}), and say, 'The greeting of Allah^{-azwj}, and greeting of His^{-azwj} Angels of Proximity, and His^{-azwj} Messenger Prophets^{-as}, and His^{-azwj} righteous servants be upon you^{-asws}, O my master and son^{-asws} of my master, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

وَ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى أَهْلِ بَيْتِكَ وَ عَلَى عِتْرَةِ آبَائِكَ الْأَخْيَارِ الْأَبْرَارِ الَّذِينَ أَدَّاهَبَ اللَّهُ عَنْهُمْ الرَّجْسَ وَ طَهَّرَهُمْ تَطْهِيرًا وَ عَدَّابَ اللَّهُ قَاتِلَكَ بِأَنْوَاعِ الْعَذَابِ وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

And may Allah^{-azwj} Send Salawaat upon you^{-asws}, and upon People^{-asws} of your^{-asws} Household, and upon the family of your^{-asws} forefathers^{-asws}, the goodly, the righteous, those Allah^{-azwj} had Kept the uncleanness away from them^{-asws} and Purified them^{-asws} a Purification, and may Allah^{-azwj} Punish your^{-asws} killers with a variety of the Punishment, and the greeting be upon you^{-asws} and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

تُمْ أَوْمٍ إِلَى نَاحِيَةِ الرَّجُلَيْنِ بِالسَّلَامِ عَلَى الشُّهَدَاءِ فَإِنَّهُمْ هُنَاكَ وَ قُلِ السَّلَامُ عَلَيْكُمْ أَيُّهَا الرَّبَّانِيُّونَ أَنْتُمْ لَنَا قَرِطٌ وَ نَحْنُ لَكُمْ تَبَعٌ وَ أَنْصَارٌ

Then gesture towards the area of the legs with the greeting upon the martyrs, for they are over there, and say, 'The greeting be upon you all, O the spiritualists! You have preceded us and we are followers of yours and helpers!

أَشْهَدُ أَنْكُمْ أَنْصَارُ اللَّهِ جَلَّ اسْمُهُ وَ سَادَةُ الشُّهَدَاءِ فِي الدُّنْيَا وَ الْآخِرَةِ صَبْرْتُمْ وَ احْتَسَبْتُمْ وَ لَمْ تَهِنُوا وَ لَمْ تَضَعُفُوا وَ لَمْ تَسْتَكِينُوا حَتَّى لَقَيْتُمْ اللَّهَ جَلَّ وَ عَزَّ عَلَى سَبِيلِ الْحَقِّ وَ نَصْرِهِ وَ كَلِمَةُ اللَّهِ التَّامَّةُ

I testify you are helpers of Allah^{-azwj}, Majestic is His^{-azwj} Name, and you are chiefs of the martyrs in the world and the Hereafter! You were patient, and anticipated, and were not feeble and did not weaken, and you did not hesitate until you met Allah^{-azwj} Majestic and Mighty upon the way of truth and helped him^{-asws} and the Complete Word of Allah^{-azwj}!

صَلَّى اللَّهُ عَلَى أَرْوَاحِكُمْ وَ أَبْدَانِكُمْ وَ سَلَّمَ تَسْلِيمًا أَبْشُرُوا رِضْوَانَ اللَّهِ عَلَيْكُمْ بِوَعْدِ اللَّهِ الَّذِي لَا خُلْفَ لَهُ اللَّهُ تَعَالَى مُدْرِكٌ بِكُمْ ثَارٌ مَا وَعَدَكُمْ إِنَّهُ لَا يُخْلِفُ الْمِيعَادَ

May Allah^{-azwj} Send Salawaat upon your souls and your bodies, and abundant greetings! Receive glad tidings of the Pleasure of Allah^{-azwj} upon you with the Promise of Allah^{-azwj} which there is no breaking for it! Allah^{-azwj} the Exalted will Realised with you retaliation of what He^{-azwj} has Promised you. Surely, He^{-azwj} does not Break the Promise!

أَشْهَدُ أَنْتُمْ جَاهِدْتُمْ فِي سَبِيلِ اللَّهِ وَ قُتِلْتُمْ عَلَى مَنْهَاجِ رَسُولِ اللَّهِ ص وَ ابْنِ رَسُولِهِ ص فَجَزَاكُمْ اللَّهُ عَنِ الرَّسُولِ وَ ابْنِهِ وَ ذُرِّيَّتِهِ أَفْضَلَ الْجَزَاءِ الْحَمْدُ لِلَّهِ الَّذِي صَدَقَكُمْ وَعَدَهُ وَ أَرَاكُمْ مَا تُحِبُّونَ

I testify you had fought in the way of Allah^{-azwj} were killed being upon the manifesto of Rasool-Allah^{-saww} and son^{-asws} of His^{-azwj} Rasool^{-saww}! May Allah^{-azwj} Recompense you all on behalf of the Rasool^{-saww}, and his^{-saww} son^{-asws}, and his^{-saww} offspring, the best Recompense! The Praise is for Allah^{-azwj} Who Made His^{-azwj} Promise come true and Showed you what you loved (to be shown)!

ثُمَّ امْشِ حَتَّى تَأْتِيَ مَشْهَدَ الْعَبَّاسِ بْنِ عَلِيٍّ ع فَإِذَا أَتَيْتَ فَفِ عِزِّهِ عَلَى بَابِ السَّقِيَّةِ وَ قُلْ سَلَامٌ اللَّهُ وَ سَلَامٌ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ وَ عِبَادِهِ الصَّالِحِينَ وَ جَمِيعِ الشُّهَدَاءِ وَ الصِّدِّيقِينَ وَ الزَّكَايَاتِ الطَّيِّبَاتِ فِيمَا تَعْتَدِي وَ تَرُوحُ عَلَيْكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ

Then walk until you come to the Shrine of Al-Abbas^{-asws} Bin Ali^{-asws}. When you do, pause at the door of the tent and say, 'The Greeting of Allah^{-azwj}, and greetings 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, and the pure, the goodly among what go and come to you^{-asws}, be upon you^{-asws}, O son^{-asws} of Amir Al-Momineen^{-asws}!

أَشْهَدُ لَكَ بِالتَّسْلِيمِ وَ التَّصَدِيقِ وَ الْوَفَاءِ وَ النَّصِيحَةِ لِحَلْفِ النَّبِيِّ ص الْمُرْسَلِ وَ السَّبْطِ الْمُتَّجِبِ وَ الدَّلِيلِ الْعَالِمِ وَ الْوَصِيِّ الْمُبْلَغِ وَ الْمَطْلُومِ الْمُهْتَضَمِ

I testify to you^{-asws} with the submission, and the ratification, and the loyalty, and the advice to a replacement of the Sent Prophet^{-azwj}, and the selected grandson^{-asws}, and the pointer, the knowledgeable, and the successor, the deliverer and the oppressed, the wronged!

فَجَزَاكَ اللَّهُ عَنْ رَسُولِهِ وَ عَنْ فَاطِمَةَ وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ وَ عَنْ الْحَسَنِ وَ الْحُسَيْنِ أَفْضَلَ الْجَزَاءِ بِمَا صَبَرْتَ وَ احْتَسَبْتَ وَ أَعْنَتَ فَيَعْمَ عُفَى الدَّارِ

May Allah^{-azwj} Recompense you^{-asws} on behalf of His^{-azwj} Rasool^{-as}, and on behalf of Fatima^{-asws}, and on behalf of Amir Al-Momineen^{-asws}, and on behalf of Al-Hassan^{-asws} and Al-Husayn^{-asws}, the best Recompense due to you^{-asws} having been patient, and anticipated, and assisted, so the best outcome is the ever-lasting House!

لَعْنُ اللَّهِ مَنْ قَتَلَكَ وَ لَعْنُ اللَّهِ مَنْ جَهَلَ حَقَّكَ وَ اسْتَخَفَّ بِحُرْمَتِكَ وَ لَعْنُ اللَّهِ مَنْ حَالَ بَيْنَكَ وَ بَيْنَ مَاءِ الْفُرَاتِ

May Allah^{-azwj} Curse the one who killed you^{-asws}, and may Allah^{-azwj} Curse the one who ignored your^{-asws} right, and took lightly with your^{-asws} sanctity, and may Allah^{-azwj} Curse the one who hindered between you^{-asws} and water of the Euphrates!

أَشْهَدُ أَنَّكَ قُتِلْتَ مَظْلُومًا وَ أَنَّ اللَّهَ مُنْجِزٌ لَكُمْ مَا وَعَدَكُمْ

I testify you^{-asws} were killed unjustly, and Allah^{-azwj} will Fulfil for you all what He^{-azwj} has Promised you^{-asws}!

جِئْتُكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ وَإِفْدَاءً إِلَيْكُمْ وَقَلْبِي مُسَلِّمٌ لَكُمْ وَأَنَا لَكُمْ تَابِعٌ وَنُصْرَتِي لَكُمْ مُعَدَّةٌ حَتَّى يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ فَمَعَكُمْ مَعَكُمْ لَا مَعَ عَدُوِّكُمْ إِلَيَّ بِكُمْ وَبِإِيَابِكُمْ مِنَ الْمُؤْمِنِينَ وَبِمَنْ خَالَفَكُمْ وَ قَتَلَكُمْ مِنَ الْكَافِرِينَ لَعَنَ اللَّهُ أُمَّةً قَتَلَتْكُمْ بِالْأَيْدِي وَالْأَلْسُنِ

I have come to you^{-asws}, O son^{-asws} of Amir Al-Momineen^{-asws}, as a delegate to you, and my heart is submissive to you^{-asws}, and I am a follower of yours^{-asws}, and my help for you^{-asws} is prepared until Allah^{-azwj} Decides, and He^{-azwj} is Best of the deciders! (I am) with you^{-asws}, with you^{-asws}, not with your^{-asws} enemies! I am with your^{-asws} and with your^{-asws} forefathers^{-asws}, from the believers, and with the ones opposed to you^{-asws} and killed you all, from the disbelievers! May Allah^{-azwj} Curse the community which killed you^{-asws} with the hands and the tongues!'

ثُمَّ ادْخُلْ وَانْكَبْ عَلَى الْقَبْرِ وَ قُلِ السَّلَامُ عَلَيْكَ أَيُّهَا الْعَبْدُ الصَّالِحُ الْمُطِيعُ لِلَّهِ وَ لِرَسُولِهِ وَ لِأَمِيرِ الْمُؤْمِنِينَ وَ الْحَسَنِ وَ الْحُسَيْنِ صَلَّى اللَّهُ عَلَيْهِمْ وَ سَلَّمَ وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ مَغْفِرَتُهُ وَ عَلَى رُوحِكَ وَ بَدَنِكَ

Then enter and devote upon the grave and say, 'The greeting be upon you^{-asws}, O the righteous servant, the obedient to Allah^{-azwj} and to His^{-azwj} Rasool^{-sawww}, and to Amir Al-Momineen^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}! May Allah^{-azwj} Send Salawaat upon them^{-asws} and greetings! The greeting be upon you^{-asws}, and Mercy of Allah^{-azwj}, and His^{-azwj} Blessings, and His^{-azwj} Forgiveness, and upon your^{-asws} soul and your^{-asws} body!'

أَشْهَدُ أَنَّكَ مَضَيْتَ عَلَى مَا مَضَى عَلَيْهِ الْبَدْرِيُّونَ وَ الْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ الْمَنَاصِحُونَ لَهُ فِي جِهَادِ أَعْدَائِهِ الْمُبَالِغُونَ فِي نُصْرَةِ أَوْلِيَائِهِ الدَّابُّونَ عَنْ أَحْبَابِهِ فَحَزَاكَ اللَّهُ أَفْضَلَ الْجَزَاءِ وَ أَوْفَرَ حِزَاءِ أَحَدٍ مِمَّنْ وَفَى بِنَيْعَتِهِ وَ اسْتَجَابَ لَهُ دَعْوَتُهُ وَ أَطَاعَ وِلَاةَ أَمْرِهِ

I testify you^{-asws} had passed upon what the (Holy warriors) of Badr had passed upon, and the Holy warriors in the way of Allah^{-azwj}, and the advisers to him^{-asws} in fighting against his^{-asws} enemies, the ones extensive in helping his^{-asws} friends, the defenders of his^{-asws} loved ones! May Allah^{-azwj} Recompense you^{-asws} the best Recompense, and most plentiful Recompense, (better than) anyone from the ones who had been loyal with his^{-asws} allegiance, and answered his^{-asws} call, and obeyed the Guardians of His^{-azwj} Command!

أَشْهَدُ أَنَّكَ قَدْ بَالَعْتَ فِي النَّصِيحَةِ وَ أَعْطَيْتَ غَايَةَ الْمَجْهُودِ فَبَعَثَكَ اللَّهُ فِي الشُّهَدَاءِ وَ جَعَلَ رُوحَكَ مَعَ أَرْوَاحِ السُّعَدَاءِ وَ أَعْطَاكَ مِنْ جَنَائِهِ أَفْسَحَهَا مَنَزِلًا وَ أَفْضَلَهَا عُرْفًا وَ رَفَعَ ذِكْرَكَ فِي الْعَلِيِّينَ وَ حَشَرَكَ مَعَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَّنَ أَوْلِيَاكَ رَافِقًا

I testify you^{-asws} have been extensive in the advice, and obeyed the peak of efforts! May Allah^{-azwj} Resurrect you^{-asws} among the martyrs, and Make your^{-asws} soul to be with the fortunate ones, and Grant you^{-asws} from His^{-azwj} Gardens, its most extensive dwelling, and its best chamber, and Raise your^{-asws} mention in the Illiyeen, and Gather you^{-asws} with **the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]!**

أَشْهَدُ أَنَّكَ لَمْ تَهْنُ وَ لَمْ تَنْكُلْ وَ أَنَّكَ مَضَيْتَ عَلَى بَصِيرَةٍ مِنْ أَمْرِكَ مُقْتَدِيًا بِالصَّالِحِينَ وَ مُتَّبِعًا لِلنَّبِيِّينَ فَجَمَعَ اللَّهُ بَيْنَنَا وَ بَيْنَكَ وَ بَيْنَ رَسُولِهِ وَ أَوْلِيَائِهِ فِي مَنَازِلِ الْمُحْسِنِينَ فَإِنَّهُ أَرْحَمُ الرَّاحِمِينَ

I testify you^{-asws} did not weaken, and were not feeble, and you^{-asws} passed upon insight or your^{-asws} matter leading with the righteous ones, and as a follower of the Prophets^{-as}! May

Allah^{-azwj} Gather between us and you^{-asws}, and His^{-azwj} Rasool^{-saww}, and His^{-azwj} Guardians in the dwellings of the Selected ones, for He^{-azwj} is most Merciful of the merciful ones!

ثُمَّ انْحَرْفِ إِلَى عِنْدِ الرَّأْسِ فَصَلِّ رُكْعَتَيْنِ ثُمَّ صَلِّ بَعْدَهُمَا مَا بَدَأَ لَكَ وَادْعُ اللَّهَ كَثِيرًا وَ قُلْ عَقِيبَ الرُّكْعَاتِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تَدْعُ لِي فِي هَذَا الْمَكَانِ الْمُكَرَّمِ وَ الْمَشْهَدِ الْمُعْظَمِ ذَنْبًا إِلَّا عَفَرْتَهُ وَ لَا هَمًّا إِلَّا فَرَجْتَهُ وَ لَا مَرَضًا إِلَّا شَفَيْتَهُ وَ لَا عَيْبًا إِلَّا سَوَّيْتَهُ وَ لَا رِزْقًا إِلَّا بَسَطْتَهُ وَ لَا خَوْفًا إِلَّا أَمَنْتَهُ وَ لَا شَمْلًا إِلَّا جَمَعْتَهُ وَ لَا غَائِبًا إِلَّا حَفِظْتَهُ وَ أَدَيْتَهُ وَ لَا حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا وَ الْآخِرَةِ لَكَ فِيهَا رِضَى وَ لِي فِيهَا صَلَاحٌ إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ

Then turn to be by the head. Pray two units Salat, then pray after these whatever comes to you, and supplicate to Allah^{-azwj} and lot and say as a follow-up of the two units of Salat, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and neither leave for me in this honourable place, and the revered Shrine, any sin except Forgive it, nor any worry except Relieve it, nor sickness except heal it, nor a defect except Cover it, nor sustenance except Extend it, nor fear except Secure it, nor family except Gather it, nor an absentee except Protect him and Secure him, nor any need from needs of the world and the Hereafter, there is Pleasure for You^{-azwj} in it and correction for me in it, except Fulfil it, O most Merciful of the merciful ones!'

ثُمَّ عُدْ إِلَى الصَّرِيحِ فَحِفْ عِنْدَ الرَّجُلَيْنِ وَ قُلِ السَّلَامُ عَلَيْكَ يَا أَبَا الْفَضْلِ الْعَبَّاسِ بْنِ أَمِيرِ الْمُؤْمِنِينَ السَّلَامُ عَلَيْكَ يَا ابْنَ سَيِّدِ الْوَصِيِّينَ السَّلَامُ عَلَيْكَ يَا ابْنَ أَوَّلِ الْقَوْمِ إِسْلَامًا وَ أَقْدَمِهِمْ إِيْمَانًا وَ أَقْوَمِهِمْ بِدِينِ اللَّهِ وَ أَحْوْطِهِمْ عَلَى الْإِسْلَامِ

Then return to the Shrine and pause by the legs, and say, 'The greeting be upon you^{-asws} O Abu Al-Fazl Al-Abbas^{-asws} son^{-asws} of Amir Al-Momineen^{-asws}! The greeting be upon you^{-asws} O son^{-asws} of chief of the successors^{-asws}! The greeting be upon you^{-asws} O son^{-asws} of the first of the people in Islam, and their most precedent in Eman, and their strongest with the religion of Allah^{-azwj}, and their most encompassing of them upon Al-Islam!

أَشْهَدُ لَقَدْ نَصَحْتَ لِلَّهِ وَ لِرَسُولِهِ وَ لِأَخِيكَ فَبِعَمِّ الْأَخِ الْمُوَأْسِي

I testify you^{-asws} had advised for Allah^{-azwj} and for His^{-azwj} Rasool^{-saww} and for your^{-asws} brother^{-asws}! You^{-asws} were the best comforting brother^{-asws}!

فَلَعَنَ اللَّهُ أُمَّةً قَتَلَتْكَ وَ لَعَنَ اللَّهُ أُمَّةً ظَلَمَتْكَ وَ لَعَنَ اللَّهُ أُمَّةً اسْتَحَلَّتْ مِنْكَ الْمَحَارِمَ وَ انْتَهَكَتْ حُرْمَةَ الْإِسْلَامِ

May Allah^{-azwj} Curse the community which killed you^{-asws}, and my Allah^{-azwj} Curse the community which oppressed you^{-asws}, and may Allah^{-azwj} Curse the community which violated the sanctities of yours^{-asws} and violated the sanctity of Al Islam!

فَبِعَمِّ الصَّابِرِ الْمُجَاهِدِ الْمُحَامِي النَّاصِرِ وَ الْأَخِ الدَّفَاعِ عَنْ أَخِيهِ الْمُجِيبِ إِلَى طَاعَةِ رَبِّهِ الرَّاعِبِ فِيمَا زَهَدَ فِيهِ عَيْزُهُ مِنَ النَّوَابِ الْجَزِيلِ وَ النَّوَابِ الْجَمِيلِ فَأَلْحَقَكَ اللَّهُ بِدَرَجَةِ آبَائِكَ فِي دَارِ النَّعِيمِ

You^{-asws} are the best patient one, the fighter, the intimate, the helper, and the defending brother of his brother, the responder to obedience of his Lord^{-azwj} in what the others had

abstained from, from the plentiful Rewards, and the beautiful laudation! May Allah^{-azwj} Join you^{-asws} with the ranks of your^{-asws} forefathers^{-asws} in the House of bliss!

اللَّهُمَّ إِنِّي تَعَرَّضْتُ لِرِيَاةِ أَوْلِيَائِكَ رَغْبَةً فِي ثَوَابِكَ وَ رَجَاءً لِمَغْفِرَتِكَ وَ حَزْبًا لِإِحْسَانِكَ

O Allah^{-azwj}! I have presented to visit Your^{-azwj} Guardians, desiring regarding Your^{-azwj} Rewards, and hoping for Your^{-azwj} Forgiveness, and Your^{-azwj} plentiful Favours!

فَأَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ وَ أَنْ تَجْعَلَ رِزْقِي بِهِمْ دَارًا وَ عَيْشِي قَارًا وَ زِيَارَتِي بِهِمْ مَقْبُولَةً وَ حَيَاتِي بِهِمْ طَيِّبَةً وَ أَدْرَجِي إِدْرَاجَ الْمُكْرَمِينَ وَ اجْعَلْنِي مِمَّنْ يَنْقَلِبُ مِنْ زِيَارَةِ مَشَاهِدِ أَحْبَابِكَ مُنْجِحًا قَدْ اسْتَوْجَبَ عُفْرَانَ الذُّنُوبِ وَ سَتَرَ الْغُيُوبِ وَ كَشَفَ الْكُرُوبِ إِنَّكَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَغْفِرَةِ

I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and his^{-saww} pure Progeny^{-asws}, and to Make my sustenance to flow through them^{-asws}, and my life to be delightful, and my visiting them^{-asws} Accepted, and my life with them^{-asws} godly, and Grant me ranks of the honourable ones, and Make me from the ones who transfer from visiting the Shrine of Your^{-azwj} Loved ones, Selected to have obligated Forgiveness of the sins, and Concealment of the defects, and Removal of the distress, surely You^{-azwj} are Rightful of being feared and Rightful of the Forgiveness!'

فَإِذَا أَرَدْتَ وَدَاعَهُ لِلْإِنْصِرَافِ فَحَفِّفْ عِنْدَ الْقَبْرِ وَ قُلْ أَسْتَوْدِعُكَ اللَّهُ وَ أَسْتَرْعِيكَ وَ أَقْرَأُ عَلَيْكَ السَّلَامَ آمِنًا بِاللَّهِ وَ بِرَسُولِهِ وَ بِكِتَابِهِ وَ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ

When you want to bid him^{-asws} farewell for the leaving, pause by the grave and say, 'I entrust you^{-asws} to Allah^{-azwj} and in His^{-azwj} Care, and I convey the greeting to you^{-asws} believing in Allah^{-azwj} and His^{-azwj} Rasool^{-saww} and His^{-azwj} Book, and with whatever he^{-saww} had come with from the Presence of Allah^{-azwj}!

اللَّهُمَّ اكْتُبْنَا مَعَ الشَّاهِدِينَ اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَةِ قَبْرِ ابْنِ أُخِي رَسُولِكَ ص وَ ارْزُقْنِي زِيَارَتَهُ أَبَدًا مَا أَبْقَيْتَنِي وَ احْشُرْنِي مَعَهُ وَ مَعَ آبَائِهِ فِي الْجَنَّةِ وَ عَرِّفْ بَيْنِي وَ بَيْنَهُ وَ بَيْنَ رَسُولِكَ وَ أَوْلِيَائِكَ

O Allah^{-azwj}! Write us with the testifiers! O Allah^{-azwj}! Do not Make it last of the pacts of visiting the grave of a son^{-asws} of the brother^{-asws} of Your^{-azwj} Rasool^{-saww}, and Grace me to visit him^{-asws} forever, for as long as You^{-azwj} Cause me to live, and Gather me with him^{-asws} and with his^{-asws} forefathers^{-asws} in the Gardens, and Introduce between me and him^{-asws} and Your^{-azwj} Rasool^{-saww} and Your^{-azwj} Guardians!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَوَفَّنِي عَلَى الْإِيمَانِ بِكَ وَ التَّصَدِيقِ بِرَسُولِكَ وَ الْوَلَايَةِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ وَ الْأَيْمَةِ ع وَ الْبِرَاءَةِ مِنْ عَدُوِّهِمْ فَإِنِّي رَضِيْتُ بِذَلِكَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Cause me to die upon the Eman with You^{-azwj}, and the ratification of Your^{-azwj} Rasool^{-saww}, and the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws} and the Imams^{-asws}, and the disavowing from their^{-asws} enemies, for I am pleased with that, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!

ثُمَّ ادْعُ لِنَفْسِكَ وَ لِوَالِدَيْكَ وَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ تَخَيَّرْ مِنَ الدُّعَاءِ مَا شِئْتَ ثُمَّ ارْجِعْ إِلَى مَشْهَدِ الْحُسَيْنِ ع وَ أَكْثِرْ مِنَ الصَّلَاةِ فِيهِ وَ الزِّيَارَةِ وَ الدُّعَاءِ وَ لِيَكُنْ رَحْلُكَ بَيْنَوَى وَ الْغَاضِرِيَّةِ وَ خَلْوَتُكَ لِلنُّوْمِ وَ الطَّعَامِ وَ الشَّرَابِ هُنَاكَ

Then supplicate for yourself, and for your parents, and for the believing men and the believing women, and choose from the supplication whatever you desire! Then return to the Shrine of Al-Husayn^{-asws} and frequent from the Salat in it, and the Ziyarat, and the supplication, and let your belongings be at Naynawah, and your isolating for the sleep, and the eating, and the drinking be over there!

فَإِذَا أَرَدْتَ الرَّحِيلَ فَوَدِّعِ الْحُسَيْنَ ع بِأَنْ تَأْتِيَ قَبْرَهُ الشَّرِيفَ وَ تَقِفَ عَلَيْهِ كَوْفُوكَ أَوَّلَ الزِّيَارَةِ وَ تَسْتَقْبِلُهُ بِوَجْهِكَ وَ تَقُولَ السَّلَامَ عَلَيْكَ يَا وَلِيَّ اللَّهِ.

When you intend the departure, bid farewell to Al-Husayn^{-asws} by coming to his^{-asws} noble grave and pause at it like your pausing at the first visitation, and face him^{-asws} with your face and say, 'The greeting be upon you^{-asws}, O Guardian of Allah^{-azwj!}'²²¹

34- زِيَارَةُ أُخْرَى أَوْرَدَهَا السَّيِّدُ رَحِمَهُ اللَّهُ قَالَ: تَقِفْ عَلَى بَابِ قُبَيْبَةِ الشَّرِيفَةِ وَ تَقُولُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَعْطِنِي فِي هَذَا الْمَقَامِ رَغْبَتِي عَلَى حَقِيقَةِ إِمَائِي بِكَ وَ بِرَسُولِكَ وَ بِوَلَاةِ أَمْرِكَ الْحَرَمِ حَرَمِ اللَّهِ وَ حَرَمِ رَسُولِهِ وَ حَرَمِكَ يَا مَوْلَايَ

Another Ziyarat referred by the Seyyid, may Allah^{-azwj} Mercy him. He said, 'Pause at the door of the noble dome and say, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-asws} and Progeny^{-asws} of Muhammad^{-saww} and Grant me my desires in this place upon a reality of my Eman with You^{-azwj} and Your^{-azwj} Rasool^{-saww} and Guardians of Your^{-azwj} Command! The sanctuary is a Sanctuary of Allah^{-azwj}, and sanctuary of His^{-azwj} Rasool^{-saww}, and your^{-asws} sanctuary O my master!

أَتَأْذُنِي بِالِدُخُولِ إِلَى حَرَمِكَ فَإِنْ لَمْ أَكُنْ لِدَيْكَ أَهْلًا فَأَنْتَ لِدَيْكَ أَهْلٌ عَنْ إِذْنِكَ يَا مَوْلَايَ أَدْخُلْ حَرَمَ اللَّهِ وَ حَرَمَكَ

Will you^{-asws} permit for me with the entering into your^{-asws} sanctuary? If I don't happen to be rightful of that, then you^{-asws} are rightful of your^{-asws} permission! O my master! Can I enter the Sanctuary of Allah^{-azwj} and your^{-asws} sanctuary?'

ثُمَّ تَدْخُلُ وَ تَجْعَلُ الصَّرِيحَ بَيْنَ يَدَيْكَ وَ تَسْتَقْبِلُهُ بِوَجْهِكَ وَ تَقُولُ السَّلَامَ عَلَيْكَ يَا وَارِثَ آدَمَ صَفْوَةَ اللَّهِ السَّلَامَ عَلَيْكَ يَا وَارِثَ نُوحٍ نَبِيَّ اللَّهِ السَّلَامَ عَلَيْكَ يَا وَارِثَ إِبْرَاهِيمَ خَلِيلِ اللَّهِ السَّلَامَ عَلَيْكَ يَا وَارِثَ مُوسَى كَلِيمِ اللَّهِ

Then enter and make the Shrine to be in front of you and face it with your face and say, 'The greeting be upon you, O inheritor of Adam^{-as} elite of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Noah^{-as} Prophet^{-as} of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Ibrahim^{-as} friend of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Musa^{-as} Converser with Allah^{-azwj}!

السَّلَامَ عَلَيْكَ يَا وَارِثَ عِيسَى رُوحِ اللَّهِ السَّلَامَ عَلَيْكَ يَا وَارِثَ مُحَمَّدٍ حَبِيبِ اللَّهِ السَّلَامَ عَلَيْكَ يَا وَارِثَ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ السَّلَامَ عَلَيْكَ يَا وَارِثَ الْحُسَيْنِ الشَّهِيدِ سِبْطِ رَسُولِ اللَّهِ السَّلَامَ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ

The greeting be upon you^{-asws} O inheritor of Isa^{-as} Spirit of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Muhammad^{-saww} Beloved of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Ali Amir Al-Momineen^{-asws}! The greeting be upon you^{-asws} O inheritor of Al-Hassan^{-asws}, the martyr, grandson^{-asws} of Rasool-Allah^{-saww}! The greeting be upon you^{-asws} O son^{-asws} of Rasool-Allah^{-saww}!

السَّلَامُ عَلَيْكَ يَا ابْنَ الْبَشِيرِ النَّذِيرِ وَ ابْنَ سَيِّدِ الْوَصِيِّينَ السَّلَامُ عَلَيْكَ يَا ابْنَ فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ يَا خَيْرَةَ اللَّهِ وَ ابْنَ خَيْرِهِ السَّلَامُ عَلَيْكَ يَا ثَارَ اللَّهِ وَ ابْنَ ثَارِهِ

The greeting be upon you^{-asws} O son^{-asws} of the giver of glad tidings, the warner, and son^{-asws} of chief of the successors^{-asws}! The greeting be upon you^{-asws} O son^{-asws} of (Syeda) Fatima^{-asws}, chieftess of women of the worlds! The greeting be upon you^{-asws} O Abu Abdullah^{-asws}! The greeting be upon you^{-asws} O Choice of Allah^{-azwj} and son^{-asws} of His^{-azwj} Choice! The greeting be upon you^{-asws} O retaliator of Allah^{-azwj} and son^{-asws} of His^{-azwj} retaliator!

السَّلَامُ عَلَيْكَ أَيُّهَا الْوَيْلِيُّ الْمَوْثُورُ السَّلَامُ عَلَيْكَ أَيُّهَا الْإِمَامُ الْهَادِي الرَّكْبِيُّ وَ عَلَى الْأَرْوَاحِ الَّتِي حَلَّتْ بِفَنَائِكَ وَ أَقَامَتْ فِي جِوَارِكَ وَ وَقَدَّتْ مَعَ زُورِكَ

The greeting be upon you^{-asws} O the single, the singled! The greeting be upon you^{-asws} O the Imam^{-asws}, the guide, the pure, and upon the souls which reside at your^{-asws} courtyard, and are staying in your^{-asws} vicinity, and are delegating along with your^{-asws} visitors!

السَّلَامُ عَلَيْكَ مَتَى مَا بَقِيَتْ وَ بَقِيَ اللَّيْلُ وَ النَّهَارُ فَلَقَدْ عَظُمَتْ بِكَ الرَّزِيئَةُ وَ جَلَّ الْمَصَابُ فِي الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ وَ فِي أَهْلِ السَّمَاوَاتِ أَجْمَعِينَ وَ فِي سُكَّانِ الْأَرْضِينَ

The greeting be upon you^{-asws} from me for as long as I remain, and the night and the day remain, for the calamity with you^{-asws} is mighty, and immense is the difficulty among the believers and the Muslims, and among inhabitants of the skies altogether, and among dwellers of the earth!

فَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاغِبُونَ وَ صَلَوَاتُ اللَّهِ وَ بَرَكَاتُهُ وَ تَحِيَّاتُهُ عَلَيْكَ وَ عَلَى آبَائِكَ الطَّيِّبِينَ الْمُتَّحِينَ وَ عَلَى ذُرِّيَّتِهِمُ الْهُدَاةِ الْمَهْدِيِّينَ

So, we are for Allah^{-azwj} and are returning to Him^{-azwj}, and my the Salawaat of Allah^{-azwj} and His^{-azwj} Blessings and His^{-azwj} Salutation be upon you^{-asws} and upon your^{-asws} forefathers^{-asws}, the goodly, the selected, and upon their^{-asws} offspring, the guides, the guided!

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ وَ عَلَيْهِمْ وَ عَلَى رُوحِكَ وَ عَلَى أَرْوَاحِهِمْ وَ عَلَى نُزُوتِكَ وَ عَلَى نُزُوتِهِمُ اللَّهُمَّ لَقِهِمْ رَحْمَةً وَ رِضْوَاناً وَ رَوْحاً وَ رِيحَاناً

The greeting be upon you^{-asws}, O my master, and upon them^{-asws}, and upon your^{-asws} soul and upon their^{-asws} souls, and upon your^{-asws} soil and upon their^{-asws} soul! O Allah^{-azwj}! Cast to them Mercy and Pleasure and breezes and aromas!

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ يَا أَبَا عَبْدِ اللَّهِ يَا ابْنَ خَاتِمِ النَّبِيِّينَ وَ ابْنَ سَيِّدِ الْوَصِيِّينَ وَ يَا ابْنَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ

The greeting be upon you^{-asws} O my master, O Abu Abdullah^{-asws}, O son^{-asws} of last of the Prophets^{-as} and son^{-asws} of chief of the successors^{-asws}, and O son^{-asws} of chieftess of women of the worlds!

السَّلَامُ عَلَيْكَ يَا شَهِيدُ يَا ابْنَ الشَّهِيدِ يَا أَخَا الشَّهِيدِ يَا أَبَا الشَّهِيدِ

The greeting be upon you^{-asws} O martyr, O son^{-asws} of the martyr, O brother^{-asws} of the martyr, O father^{-asws} of the martyr!

اللَّهُمَّ بَلِّغْهُ عَنِّي فِي هَذِهِ السَّاعَةِ وَ فِي هَذَا الْيَوْمِ وَ فِي هَذَا الْوَقْتِ وَ فِي كُلِّ وَقْتٍ تَحِيَّةً كَثِيرَةً وَ سَلَاماً سَلَامٌ اللَّهُ عَلَيْكَ وَ رَحْمَةً اللَّهُ وَ بَرَكَاتُهُ

O Allah^{-azwj}! Deliver to him^{-asws} a lot of salutations and greetings from me in this hour, and in this day, and in this time, and in every time! May the Greeting of Allah^{-azwj} be upon you^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

يَا ابْنَ سَيِّدِ الْعَالَمِينَ وَ عَلَى الْمُسْتَشْهِدِينَ مَعَكَ سَلَاماً مُتَّصِلاً مَا اتَّصَلَ اللَّيْلُ وَ النَّهَارُ السَّلَامُ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ الشَّهِيدِ السَّلَامُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ الشَّهِيدِ السَّلَامُ عَلَى الْعَبَّاسِ بْنِ أَمِيرِ الْمُؤْمِنِينَ الشَّهِيدِ السَّلَامُ عَلَى الشَّهِدَاءِ مِنْ وُلْدِ أَمِيرِ الْمُؤْمِنِينَ

O son^{-asws} of chief of the worlds, and may greeting be upon the ones martyred with you^{-asws} for as long as the night and the day connect! The greeting be upon Al-Husayn^{-asws} Bin Ali^{-asws}, the martyr! The greeting be upon Ali^{-asws} Bin Al-Husayn^{-asws}, the martyr! The greeting be upon Al-Abbas^{-asws} Bin Amir Al-Momineen^{-asws}, the martyr! The greeting be upon the martyrs from the sons of Amir Al-Momineen^{-asws}!

السَّلَامُ عَلَى الشَّهِدَاءِ مِنْ وُلْدِ الْحُسَيْنِ السَّلَامُ عَلَى الشَّهِدَاءِ مِنْ وُلْدِ الْحُسَيْنِ السَّلَامُ عَلَى الشَّهِدَاءِ مِنْ وُلْدِ جَعْفَرٍ وَ عَقِيلِ السَّلَامُ عَلَى كُلِّ مُسْتَشْهِدٍ مَعَهُمْ مِنْ الْمُؤْمِنِينَ

The greeting be upon the martyrs from the sons of Al-Hassan^{-asws}! The greeting be upon the martyrs from the sons of Al-Husayn^{-asws}! The greeting be upon the martyrs from the sons of Ja'far^{-as} and Aqeel^{-as}! The greeting be upon every one from the Momineen who sought martyrdom with them!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بَلِّغْهُمْ عَنِّي تَحِيَّةً كَثِيرَةً وَ سَلَاماً سَلَامٌ عَلَيْكَ يَا رَسُولَ اللَّهِ أَحْسَنَ اللَّهُ لَكَ الْعَزَاءَ فِي وَلَدِكَ الْحُسَيْنِ السَّلَامُ عَلَيْكَ يَا فَاطِمَةَ أَحْسَنَ اللَّهُ لَكَ الْعَزَاءَ فِي وَلَدِكَ الْحُسَيْنِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and deliver to them from me a lot of salutations and greetings! The greeting be upon you^{-asws} O Rasool-Allah^{-saww}! May Allah^{-azwj} Grant you^{-saww} excellent consolation regarding your^{-asws} son Al-Husayn^{-asws}! The greeting be upon you^{-asws} O (Syeda) Fatima^{-asws}! May Allah^{-azwj} Grant you^{-asws} excellent consolation regarding your^{-asws} son^{-asws} Al-Husayn^{-asws}!

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ أَحْسَنَ اللَّهُ لَكَ الْعَزَاءَ فِي وَلَدِكَ الْحُسَيْنِ السَّلَامُ عَلَيْكَ يَا أَبَا مُحَمَّدٍ أَحْسَنَ اللَّهُ لَكَ الْعَزَاءَ فِي أَخِيكَ الْحُسَيْنِ

The greeting be upon you^{-asws} O Amir Al-Momineen^{-asws}! May Allah^{-azwj} Grant you^{-asws} excellent consolation regarding your^{-asws} son^{-asws} Al-Husayn^{-asws}! The greeting be upon you^{-asws} O Abu Muhammad Al-Hassan^{-asws}! May Allah^{-azwj} Grant you^{-asws} excellent consolation regarding your^{-asws} brother^{-asws} Al-Husayn^{-asws}!

يَا مَوْلَايَ يَا أَبَا عَبْدِ اللَّهِ أَنَا ضَيْفُ اللَّهِ وَ ضَيْفُكَ وَ جَارُ اللَّهِ وَ جَارُكَ وَ لِكُلِّ ضَيْفٍ وَ جَارٍ قَرِيٌّ وَ قَرَائِي فِي هَذَا الْوَقْتِ أَنْ تَسْأَلَ اللَّهَ سُبْحَانَهُ وَ تَعَالَى أَنْ
يُرْزُقَنِي فَكَأَنَّكَ رَقَبَتِي مِنَ النَّارِ إِنَّهُ سَمِيعُ الدُّعَاءِ قَرِيبٌ مُجِيبٌ

O my master, O Abu Abdullah^{-asws}! I am a guest of Allah^{-azwj} your^{-asws} guest, and a neighbour of Allah^{-azwj} and your^{-asws} neighbour, and for every guest and neighbour is hospitality, and my hospitality in this time is for you^{-asws} to ask Allah^{-azwj} the Glorious and Exalted to Grace me liberation of my neck from the Hellfire, He^{-azwj} is Hearer of the supplication, near, Responding!

ثُمَّ قَبَّلِ الصَّرِيحَ وَ انْتَقِلْ إِلَى عِنْدِ الرَّأْسِ وَ قِفْ عِنْدَهُ وَ قُلِ السَّلَامَ عَلَيْكَ يَا صَرِيحَ الْعَبْرَةِ السَّاكِنَةِ السَّلَامَ عَلَيْكَ يَا قَرِينَ الْمُسْتَبِيَةِ الرَّائِيَةِ

Then kiss the Shrine and transfer to be by the head and pause by it, and say, 'The greeting be upon you^{-asws} O slain with the pouring tears! The greeting be upon you^{-asws} O pair of the everlasting tragedy!

بِاللَّهِ أَقْسِمُ لَقَدْ طَيَّبَ اللَّهُ بِكَ التُّرَابَ وَ أَعْظَمَ بِكَ الْمَصَابَ وَ أَوْضَحَ بِكَ الْكِتَابَ وَ جَعَلَكَ وَ جَدَّكَ وَ أَبَاكَ وَ أُمَّكَ وَ أَحَاكَ وَ أَبْنَاءَكَ عِبْرَةً لِأُولِي الْأَلْبَابِ

By Allah^{-azwj} I swear! Allah^{-azwj} has Purified the earth through you, and Magnified the affliction through you^{-asws}, clarified the Book through you^{-asws}, and Made you^{-asws}, and your^{-asws} grandfather^{-saww}, and your^{-asws} father^{-asws}, and your^{-asws} mother^{-asws}, your^{-asws} brother^{-asws}, and your^{-asws} sons^{-asws} a lesson for those of understanding!

أَشْهَدُ أَنَّكَ تَسْمَعُ الْحِطَابَ وَ تَرُدُّ الْجَوَابَ فَصَلَّى اللَّهُ عَلَيْكَ يَا ابْنَ الْيَمَامِينَ الْأَطْيَابِ فَهَذَا أَنَا ذَا حَوْكٍ قَدْ أَتَيْتُ وَ إِلَى فَنَائِكَ التُّجَاهُتُ أُرْجُو بِذَلِكَ الْقُرْبَةَ
إِلَيْكَ وَ إِلَى جَدِّكَ وَ أَبِيكَ

I testify you^{-asws} do hear the address and do respond the answer, so may Allah^{-azwj} Send Salawaat upon you^{-asws} O son^{-asws} of the auspicious, the goodly ones! Here I am having come towards to, and I have come to you^{-asws} and to your^{-asws} courtyard seeking, hoping with that the closeness to you^{-asws} and to your^{-asws} grandfather^{-saww} and your^{-asws} father^{-asws}!

فَصَلَّى اللَّهُ عَلَيْكَ يَا إِمَامِي وَ ابْنَ إِمَامِي كَأَنِّي بِكَ يَا مَوْلَايَ فِي عَرَصَاتِ كَرْبَلَاءَ تُنَادِي فَلَا تُجَابَ وَ تَسْتَعِيثُ فَلَا تُعَاثُ وَ تَسْتَجِيرُ فَلَا تُجَارُ يَا لَيْتَنِي كُنْتُ
مَعَكَ فَأَقُورَ فَوْزاً عَظِيماً

May Allah^{-azwj} Send Salawaat upon you^{-asws}, O my Imam^{-asws}, and son^{-asws} of my^{-asws} Imam^{-asws}! It is as if I am with you^{-asws}, O my master, in the plains of Karbala. You^{-asws} are calling out but are not being answered, and you^{-asws} are crying out for help but are not being helped, and you are seeking shelter but are not being sheltered! O I wish I was with you^{-asws} so I could have succeeded with a mighty success!

اللَّهُمَّ صَلِّ عَلَى رُوحِهِ وَ جَسَدِهِ وَ بَلِّغْهُ عَنِّي تَحِيَّةً كَثِيرَةً وَ سَلَاماً وَ رَحْمَةً وَ بَرَكََةً وَ رِضْوَاناً وَ خَيْراً دَائِماً وَ غُفْرَاناً إِنَّكَ سَمِيعُ الدُّعَاءِ قَرِيبٌ مُجِيبٌ

O Allah^{-azwj}! Send Salawaat upon his^{-asws} soul and his^{-asws} body, and Deliver to him^{-asws} from me, a lot of Salutations, and Greetings, and Mercy, and Blessings, and Pleasure, and constant goodness, and Forgiveness, You^{-azwj} are Hearer of the supplication, Near, Responding!

ثُمَّ انكَبْ عَلَى الْقَبْرِ فَقَبِّلْهُ وَ قُلْ يَا أَبِي أَنْتَ وَ أُمِّي يَا ابْنَ رَسُولِ اللَّهِ يَا أَبِي أَنْتَ وَ أُمِّي يَا أَبَا عَبْدِ اللَّهِ لَقَدْ عَظَمْتَ الْمُصِيبَةَ وَ جَلَّتِ الرَّزِيَّةُ بِكَ عَلَيْنَا وَ عَلَى جَمِيعِ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِ فَلَعَنَ اللَّهُ أُمَّةً أَسْرَجَتْ وَ أَلْجَمَتْ وَ هَمَّيَّتْ لِقِتَالِكَ

Then devote upon the grave, so kiss it and say, 'May my father and my mother be (sacrificed for) you^{-asws} O son^{-asws} of Rasool-Allah^{-saww}! May my father and my mother be (sacrificed for) you^{-asws} O Abu Abdullah^{-asws}! Your^{-asws} calamity is magnified and the tragedy with you^{-asws} is immense upon us and upon the entirety of inhabitants of the skies and the earth! May Allah^{-azwj} Curse the community which saddled and bridles (the war horses) and prepared to battle you^{-asws}!

يَا مُوَلَّيَّ يَا أَبَا عَبْدِ اللَّهِ فَصَدْتُ حَزْمَكَ وَ أَتَيْتُ مَشْهَدَكَ أَسْأَلُ اللَّهَ بِالشَّانِ الَّذِي لَكَ عِنْدَهُ وَ بِالْمَحَلِّ الَّذِي لَكَ لَدَيْهِ أَنْ يُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ يُجْعَلَنِي مَعَكُمْ فِي الدُّنْيَا وَ الْآخِرَةِ

O my master, O Abu Abdullah^{-asws}! I have aimed to your^{-asws} sanctuary and have come to your^{-asws} Shrine. I ask Allah^{-azwj} by the Glory which is for you^{-asws} in His^{-azwj} Presence, and by the position which is for you^{-asws} before Him^{-azwj}, for Him^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and to Make me with you^{-asws} all in the world and the Hereafter!

ثُمَّ صَلِّ رَكَعَتَيْنِ عِنْدَ الرَّأْسِ تَفَرُّاً فِيهِمَا مَا أَحْبَبْتَ وَ ادْعُ اللَّهَ بِمَا أَرَدْتَ ثُمَّ قُمْ وَ امضِ وَ سَلِّمْ عَلَيَّ عَلِيَّ بْنِ الْحُسَيْنِ وَ عَلَى الشُّهَدَاءِ مِنْ أَصْحَابِ الْحُسَيْنِ بِمَا ذَكَرْنَاهُ أَوْلَا ثُمَّ اِرْفَعْ رَأْسَكَ وَ صَلِّ عَلَيْهِ بِهَذِهِ الصَّلَاةِ صَلَّى اللَّهُ عَلَيْهِ

Then pray two units Salat by the head, reading in these whatever you like, and supplicate to Allah^{-azwj} with whatever you want, then stand and continue and greet upon Ali^{-asws} Bin Al-Husayn^{-asws} (Ali Al-Akbar^{-asws}), and upon the martyrs from the companions of Al-Husayn^{-asws} with what we have mentioned at first. Then raise your head and Send upon him^{-asws} this Salawaat, may Allah^{-azwj} Send Salawaat upon him^{-asws}: -

اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ صَلِّ عَلَيَّ الْحُسَيْنِ الْمَظْلُومِ الشَّهِيدِ قَتِيلِ الْعَبْرَاتِ وَ أَسِيرِ الْكُرْبَاتِ صَلَاةً نَامِيَةً زَاكِيَةً مُبَارَكَةً يَصْعَدُ أَوْهَا وَ لَا يُنْفَدُ آخِرُهَا أَفْضَلُ مَا صَلَّيْتَ عَلَيَّ مِنْ أَوْلَادِ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ يَا رَبَّ الْعَالَمِينَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Send Salawaat upon Al-Husayn^{-asws} the oppressed, the martyr, killed being tearful, and the captive of distress, a developing Salawaat, pure, Blessed, its beginning ascending and its ending not depleting, the best of what You^{-azwj} have Sent upon anyone from the children of the Prophets^{-as} and the Messengers^{-as}, O Lord^{-azwj} of the worlds!

اللَّهُمَّ صَلِّ عَلَيَّ الْإِمَامِ الشَّهِيدِ الْمُقْتُولِ الْمَظْلُومِ الْمَحْدُولِ وَ السَّيِّدِ الْقَائِدِ الْعَابِدِ الرَّاهِدِ الْوَصِيِّ الْخَلِيفَةِ الْإِمَامِ الصِّدِّيقِ الطَّهْرِ الطَّاهِرِ الطَّيِّبِ الْمُبَارَكِ وَ الرَّضِيِّ الْمَرْضِيِّ وَ النَّقِيِّ الْمُهَادِي الرَّاهِدِ الدَّائِدِ الْمُجَاهِدِ الْعَالِمِ إِمَامِ الْمُؤَدَى وَ سَبْطِ الرَّسُولِ وَ قُرَّةِ عَيْنِ النَّبُولِ ص

O Allah^{-azwj}! Send Salawaat upon the martyr, the killed, the abandoned, and the chief, the leader, the servant, the ascetic, the successor^{-asws}, the caliph, the Imam^{-asws}, the truthful, the purifier, the pure, the goodly, the Blessed, the contented, the Satisfied with, and the pious, the guide, the guided, the ascetic, the defender, the fighter, the knowledgeable, the Imam⁻

asws of guidance, and grandson-asws of the Rasool-saww, and delight of eyes of the chaste (Syeda Fatima-asws)!

اللَّهُمَّ صَلِّ عَلَى سَيِّدِي وَمَوْلَايَ كَمَا عَمِلَ بِطَاعَتِكَ وَنَهَى عَنِ مَعْصِيَتِكَ وَبَالَغْ فِي رِضْوَانِكَ وَأَقْبَلْ عَلَى إِيْمَانِكَ عَذْرَ قَابِلٍ فِيكَ غُدْرًا سِرًّا وَعَلَانِيَةً

O Allah-azwj! Send Salawaat upon my chief and my master just as he-asws had worked in Your-azwj obedience, and forbade from disobedience to You-azwj, and was extensive in Your-azwj Pleasure, turned wholeheartedly to faith in You-azwj, never seeking any excuse before You-azwj neither in secret nor in public.

يَدْعُو الْعِبَادَ إِلَيْكَ وَ يَدْعُوهُمْ عَلَيْكَ وَقَامَ بَيْنَ يَدَيْكَ يَهْدِيهِمُ الْجُورَ بِالصَّوَابِ وَيُحْيِي السُّنَّةَ بِالْكِتَابِ فَعَاشَ فِي رِضْوَانِكَ مَكْدُودًا وَمَضَى عَلَى طَاعَتِكَ وَ فِي أَوْلِيَانِكَ مَكْدُوحًا وَقَضَى إِلَيْكَ مَفْقُودًا لَمْ يَعْصِكَ فِي لَيْلٍ وَلَا فِي نَهَارٍ بَلْ جَاهَدَ فِيكَ الْمُنَافِقِينَ وَالْكَفَّارَ

He-asws called Your-azwj servants to You-azwj, guided them toward You-azwj, stood before You-azwj demolishing injustice with truth, and revived the Sunnah through the Book! He-asws lived in Your-azwj pleasure, weary in Your-azwj service, and departed upon obedience to You-azwj, oppressed among Your-azwj chosen ones. He-asws returned to You-azwj as one missed and lost, never having disobeyed You-azwj neither by night nor by day. Rather, he-asws strove in Your-azwj cause against the hypocrites and disbelievers!

اللَّهُمَّ فَاجِرِهِ خَيْرَ جَزَاءِ الصَّادِقِينَ الْأَبْرَارِ وَ صَاعِفِ عَلَيْهِمُ الْعَذَابَ وَ لِقَاتِلِهِ الْعِقَابَ فَقَدْ قَاتَلَ كَرِيمًا وَ قُتِلَ مَظْلُومًا وَ مَضَى مَرْحُومًا يَقُولُ أَنَا ابْنُ رَسُولِ اللَّهِ مُحَمَّدٍ وَ ابْنُ مَنْ رَزَى وَ عَبَدَ

O Allah-azwj! Reward him-asws the best Reward of the truthful, the righteous, and Double the Punishment upon them and torment for his-asws killers. He-asws fought honourably and was killed unjustly, and passed away Mercied. He-asws said: 'I-asws am son-asws of Rasool-Allah-saww Muhammad-saww, and son-asws of the pure one who worshipped!'

فَقَتَلُوهُ بِالْعَمْدِ الْمُعْتَمَدِ قَتَلُوهُ عَلَى الْإِيْمَانِ وَأَطَاعُوا فِي قَتْلِهِ الشَّيْطَانَ وَ لَمْ يُرَاقِبُوا فِيهِ الرَّحْمَنَ

They killed him-asws with deliberate intent. They killed him-asws being upon the Eman and they obeyed the Satan-la in killing him-asws, and they did not watch out for the Beneficent during it!

اللَّهُمَّ فَصَلِّ عَلَى سَيِّدِي وَمَوْلَايَ صَلَاةً تَرْفَعُ بِهَا دَرَجَتَهُ وَ تُظَهِّرُ بِهَا أَمْرَهُ وَ تُعَجِّلُ بِهَا نَصْرَهُ وَ اخْصُصْهُ بِأَفْضَلِ قِسْمِ الْقَضَائِلِ يَوْمَ الْقِيَامَةِ وَ زِدْهُ شَرَفًا فِي أَعْلَى عِلِّيِّينَ وَ بَلِّغْهُ أَعْلَى شَرَفِ الْمُكْرَمِينَ وَ ارْتَفِعْ مِنْ شَرَفِ رَحْمَتِكَ فِي رَفِيعِ الْأَعْلَى وَ بَلِّغْهُ الْوَسِيلَةَ وَ الْمَنْزِلَةَ الْجَلِيلَةَ وَ الْفَضْلَ وَ الْفَضِيلَةَ وَ الْكِرَامَةَ الْجَزِيلَةَ

O Allah-azwj, Send Salawaat upon my chief and my master with a Salawaat through which You-azwj Elevate his-asws mention, and Manifest his-asws cause, and Hasten his-asws victory, and Grant him-asws the highest share of virtues on the Day of Qiyamah! Increase his-asws honour in the highest of the high, and Convey him to the utmost rank of the honoured ones. Raise him-asws by the nobility of Your-azwj Mercy to the nobility of those brought near, in the highest elevated

place! Grant him the means, the lofty station, and the great rank, and the excellence, and the immense honour!

اللَّهُمَّ وَ اجْزِهِ عَنَّا أَفْضَلَ مَا جَارَيْتَ إِمَاماً عَنْ رَعِيَّتِهِ وَ صَلِّ عَلَى سَيِّدِي وَ مَوْلَايَ كُلَّمَا ذُكِرَ وَ كُلَّمَا لَمْ يُذَكَّرْ

O Allah-azwj! Reward him on our behalf with the best reward You-azwj have ever Given to an Imam on behalf of his followers, and Send Salawaat upon my chief and my master whenever he-asws is mentioned and whenever he-asws is not mentioned!

يَا سَيِّدِي وَ مَوْلَايَ أَدْخِلْنِي فِي جِزْبِكَ وَ زُمْرَتِكَ وَ اسْتَوْهِنِي مِنْ رَبِّكَ وَ رَبِّي فَإِنَّ لَكَ عِنْدَ اللَّهِ جَاهاً وَ قَدراً وَ مَنْزَلةً رَفِيعَةً إِنْ سَأَلْتُ أُعْطِيتَ وَ إِنْ شَفَعْتُ شَفَعْتَ

O my chief and my master! Enter me in your-asws party and your group, and Grant me as a gift from your-asws Lord-azwj and mine, for you-asws have status, worth, and an exalted rank with Allah-azwj. If you-asws ask, you-asws are Granted, and if you-asws intercede, your-asws intercession is Accepted!

اللَّهُ فِي عِبْدِكَ وَ مَوْلَاكَ لَا تُخَلِّبِي عِنْدَ الشَّدَائِدِ وَ الْأَهْوَالِ لِسُوءِ عَمَلِي وَ قَبِيحِ فِعْلِي وَ عَظِيمِ جُرْمِي فَإِنَّكَ أُمَلِي وَ رَحَائِي وَ ثِقَتِي وَ مُعْتَمِدِي وَ وَسِيلَتِي إِلَى اللَّهِ رَبِّي وَ رَبِّكَ

Allah-azwj, Allah-azwj, regarding Your-azwj servant and devotee! Do not abandon me in times of hardship and terror because of my evil deeds, my shameful actions, and my great offenses for you-asws are my hope, my aspiration, my trust, my reliance, and my means to Allah-azwj, your-asws Lord-azwj and mine!

لَمْ يَتَوَسَّلِ الْمُتَوَسِّلُونَ إِلَى اللَّهِ بِوَسِيلَةٍ هِيَ أَعْظَمُ حَقّاً وَ لَا أَوْجِبُ حُرْمَةً وَ لَا أَجَلُ قَدراً عِنْدَهُ مِنْكُمْ أَهْلَ الْبَيْتِ

The seekers of means to Allah-azwj will not seek mean which is of mightier right, nor of more obligatory sanctity, nor any of more majestic worth in His-azwj Presence than you-asws all, People-asws of the Household.

لَا خَلْفَنِي اللَّهُ عَنْكُمْ بِدُنُوبِي وَ جَمْعِي وَ إِيَّاكُمْ فِي جَنَّةِ عَدْنِ النَّبِيِّ أَعَدَّهَا لَكُمْ وَ لِأَوْلِيَائِكُمْ إِنَّهُ خَيْرُ الْعَافِرِينَ وَ أَرْحَمُ الرَّاحِمِينَ

May Allah-azwj Keep me behind from you-asws all due to my sins, and Gather me and you-asws in the Garden of Eden which He-azwj has Prepared for you-asws and for your-asws friends. He-azwj is Best of the forgivers and most Merciful of the merciful ones!

اللَّهُمَّ أُنَبِّئْ سَيِّدِي وَ مَوْلَايَ نَحْبَةً كَثِيرَةً وَ سَلاماً وَ ازْدُدْ عَلَيْنَا مِنْهُ التَّحِيَّةَ وَ السَّلامَ إِنَّكَ جَوَادٌ كَرِيمٌ وَ صَلِّ عَلَيْهِ كُلَّمَا ذُكِرَ السَّلامَ وَ كُلَّمَا لَمْ يُذَكَّرْ يَا رَبَّ الْعَالَمِينَ

O Allah-azwj, my Chief and my Master! Deliver a lot of salutations and greetings, and Respond the salutation to us from him-asws and the greeting, You-azwj are Generous, Benevolent, and

Send Salawaat upon him^{-asws} every time the greeting is mentioned and every time it is not mentioned, O Lord^{-azwj} of the worlds!

ثُمَّ صَلَّى رَكْعَتَيْنِ لِلزِّيَارَةِ وَ اذْعُ بَعْدَهُمَا بِمَا قَدَّمْنَا عَقِيبَ صَلَاةِ زِيَارَتِهِ الْأُولَى وَ شَرَحْنَاهُ وَ زُرُّ بَعْدَ ذَلِكَ عَلِيَّ بْنَ الْحُسَيْنِ وَ الشَّهَدَاءِ أَيْضاً عَلَى ذَلِكَ الْوَجْهِ الَّذِي ذَكَرْنَاهُ هُنَاكَ وَ حَزْرَانَا وَ كَذَلِكَ فِي الْوَدَاعِ وَ مَا جَرَى مَجْرَاهُ.

Then pray two units Salat for the Ziyarat and supplicate after these with what we have preceded with as follow-up of Salat of the first Ziyarat and we have explained it, and after that visit Ali^{-asws} Bin Al-Husayn^{-asws} and the martyrs as well upon that the aspect of which we have mentioned over there and elaborated, and like is regarding bidding the farewell and what flows its flow”^{.222}

35- زِيَارَةُ أُخْرَى مُطْلَقَةً رَوَاهَا السَّيِّدُ قَدَسَ اللهُ رُوحَهُ قَالَ رُوِيَ أَنَّ رَجُلًا أَتَى الْحُسَيْنَ عَ فَانَاخَ رِجْلَتَهُ بِرُؤْبِ الظَّلَالِ وَ نَزَلَ وَ عَلَيْهِ جَلْبَةٌ الْأَعْرَابِ ثُمَّ مَضَى نَحْوَ الضَّرِيحِ وَ عَلَيْهِ سَكِينَةٌ وَ وَقَّارٌ حَتَّى وَقَفَ بِيَابِ الظَّلَالِ ثُمَّ أَوْمَأَ بِيَدِهِ نَحْوَ الضَّرِيحِ وَ قَالَ

Another general Ziyarat reported by the Seyyid, may Allah^{-azwj} Sanctify his soul, said, ‘It is reported that a man came to Abu Al-Husayn^{-asws}. He rested his mount nearby the shad and descended, and upon him was appearance of the Bedouins. Then went towards the Shrine and upon him was calmness and dignity until he paused at the door of the shade. Then he gestured towards the Shrine and said,

السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللهِ وَ حُجَّتَهُ سَلَامٌ مُسَلِّمٌ لِيهِ فِيكَ رَادٌّ إِلَى اللهِ وَ إِلَيْكَ مُزَاعٍ حَقٌّ مَا اسْتَرْعَاكَ اللهُ خَلَقَهُ وَ اسْتَرْعَاكَ حَقَّهُ فَأَنْتَ حُجَّتُهُ الْكُبْرَى وَ كَلِمَتُهُ الْعُظْمَى وَ طَرِيقَتُهُ الْمُثَلَّى وَ حُجَّتُهُ عَلَى أَهْلِ الدُّنْيَا وَ خَلِيفَتُهُ فِي الْأَرْضِ وَ السَّمَاوَاتِ الْعُلَى

‘The greeting be upon you^{-asws} O Guardian of Allah^{-azwj} and His^{-azwj} Divine Authority, greeting from one who submits to Allah^{-azwj} through you^{-asws}, returning to Allah^{-azwj} and to you^{-asws}, observing the right which Allah^{-azwj} Entrusted you^{-asws} with over His^{-azwj} creatures and over His^{-azwj} Right, for you are His^{-azwj} great Divine Authority, His^{-azwj} supreme Word, His^{-azwj} most perfect path, and His^{-asws} argument against the people of the world. You^{-azwj} are His^{-azwj} caliph on earth and in the highest skies!

أَتَيْتُكَ زَائِرًا وَ لِأَلَاءِ اللهِ ذَاكِرًا أَصْبَحَ ذَنْبِي عَظِيمًا وَ أَصْبَحْتَ بِهِ عَلِيمًا فَكُنْ لِي بِحُطْبَةِ زَعِيمًا صَلَّى اللهُ عَلَيْكَ وَ سَلَّمَ تَسْلِيمًا

I have come to visit you, remembering the Favours of Allah^{-azwj}. My sin has become great, and you^{-asws} have become fully aware of it, so be my leader in its removal. May Allah^{-azwj} Send Salawaat upon you^{-asws} and abundant greetings!’

ثُمَّ حَطَّ خَدَّهُ عَلَى الضَّرِيحِ وَ قَالَ أَتَيْتُكَ لِلذُّنُوبِ مُقْتَرِفًا فَكُنْ لِي إِلَى اللهِ شَافِعًا فَهِيَ أَنَا ذَا قَدْ جِئْتُ عَنْهُمْ نَارِعًا إِلَى اللهِ أَتَنَصَّلُ وَ بِكُمْ يَا آلَ مُحَمَّدٍ أَتَوْسَلُ الْأَجْرَ مِنْكُمْ وَ الْأَوَّلَ صَلَّى اللهُ عَلَيْكُمْ وَ سَلَّمَ وَ كَرَّمَ وَ أَجْرَلُ وَ رَحِمَهُ اللهُ وَ بَرَكَاتِهِ

Then he placed his cheek upon the Shrine and said, ‘I have come to you acknowledging of the sins, so be an intercessor for me to Allah^{-azwj}! Here I am I have come to you burdened with

²²² Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 34

sins, so be an intercessor for me with Allah. Here I am, having turned away from them, returning to Allah^{-azwj}, seeking to absolve myself, and through you^{-asws} O Progeny^{-asws} of Muhammad^{-azwj}, I seek intercession of the last of you and the first. May Allah^{-azwj} Send Salawaat upon you^{-asws}, and greetings, and Benevolence, and abundance, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

ثُمَّ وَقَفَ وَ الصَّرِيحُ فَبَلَّغَهُ فَصَلَّى وَ أَكْثَرَ مَا لَمْ أُحْصِهِ ثُمَّ دَعَا وَ اسْتَعْفَرَ وَ سَجَدَ وَ عَفَّرَ فَدَنَوْتُ مِنْهُ فَسَمِعْتُهُ يَقُولُ فِي سُجُودِهِ إِلَهِي إِيَّاكَ قَصَدْتُ وَ إِلَى وَلِيِّكَ وَ ابْنِ وَلِيِّكَ وَ قَدْتُ نَارًا بِعَفْوَتِكَ عَائِدًا بِعَفْوِكَ مِنْ عَفْوَتِكَ

Then he paused near the Shrine, which was before him. He prayed Salat and frequented what I could not hear. Then he supplicated and sought Forgiveness and performed Sajdah and rubbed his cheeks (on the ground). I went near him and heard him saying in his Sajda, 'My God^{-azwj}! I have aimed to You^{-azwj} and to Your^{-azwj} Guardian, and son^{-asws} of Your^{-azwj} Guardian, descending under the weight of Your punishment, seeking refuge in Your pardon from Your punishment!

فَارْحَمْ غُرْبِي وَ أَقِلْ عَثْرِي وَ أَقْبَلْ تَوْبِي وَ أَحْسِنْ أَوْبِي مَشْكُورَ الْبَصِيرَةِ مَعْفُورَ الْعَلَانِيَةِ وَ السَّرِيرَةِ مِنْ كُلِّ كَبِيرَةٍ وَ صَغِيرَةٍ

Mercy my tears, and Uproot my stumbles, and Accept my repentance, and Make my return good, one that is appreciated in insight, Forgiven in both announced and the secretive, from every major and minor sin!

اللَّهُمَّ ارْحَمْ صَرَاعِي إِلَيْكَ وَ تَقَبَّلْ شَفَاعَتِي بِهِ إِلَيْكَ وَ أَقْضِ حَاجَتِي وَ وَسِّئِلِي بِهِ لَدَيْكَ وَ اجْعَلْهَا نَجَاتِي مِنَ النَّارِ وَ سُوءِ هَذِهِ الدَّارِ وَ حَاطِطَةً لِدُنُوبِي وَ الْأَصَارِ يَا عَالِمَ الْخَفَايَا وَ الْأَسْرَارِ

O Allah^{-azwj}! Mercy my beseeching to You^{-azwj} and Accept my intercession through him^{-asws}, and Fulfil my needs and my seeking means through him^{-asws} before You^{-azwj}, and Make it my salvation from the Hellfire and evil of this house (world), and offloading of my sins and the burdens, O Knower of the hidden and the secretive matters!

إِلَهِي إِنِّي امْتَطَيْتُ إِلَيْكَ الْمَهَانَةَ وَ ادَّرَعْتُ الْمُنَابَةَ لِأَيَّامٍ بَعْدَ لِأَيَّامٍ فِي عُدُوبِي وَ مَسَائِي إِلَى أَيْمَتِي وَ أَوْلِيَائِي فَابْعَثْنِي فِي أَسْرَتِهِمْ وَ احْشُرْنِي فِي زُمْرَتِهِمْ يَوْمَ أَدْعَى مِنَ الْحَافِرَةِ لِحُضُورِ السَّاهِرَةِ وَ مَوْقِفِ الْحِسَابِ وَ الْآخِرَةِ

My God^{-azwj}! I have taken on humility before You^{-azwj} and sought Reward through perseverance after perseverance in my comings and goings to my Imams^{-asws} and guardians! So, Resurrect me among their^{-asws} family, and Gather me in their group on the Day I am called from the grave to the plains of awakening and the place of Reckoning and the Hereafter!

ثُمَّ عَفَّرَ حَدْبَيْهِ بِنَضْرَعٍ وَ يَبْكِي وَ قَالَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا ذَا الْحَوْلِ وَ الطُّولِ يَا ذَا الْقُوَّةِ وَ الْحَوْلِ نَجِّنِي مِنْ حَاطِلِ الْعَمَلِ وَ الْقَوْلِ وَ آمِنِي يَوْمَ الْفَرَجِ وَ الْهُوْلِ

Then he rubbed his cheeks in the ground while beseeching and crying, and said, 'O Possessor of the Majesty and the Benevolence! O Possessor of the Might and the Forbearance! O

Possessor of the Strength and the Might! Rescue me from mistakes of the actions and the words, and Secure me on the Day of panic and the horror!

ثُمَّ جَلَسَ وَ هُوَ يُهَيِّئُ بِمَا لَمْ أَفْهَمُهُ ثُمَّ قَامَ فَوَقَفَ عِنْدَ رَأْسِ الْحُسَيْنِ عَ وَ قَالَ السَّلَامُ عَلَيْكَ وَ عَلَى مَنْ اتَّبَعَكَ وَ شَهِدَ الْمَعْرَكَةَ مَعَكَ وَ الْوَارِدِينَ مَصْرَعَكَ

Then he sat down and muttered with what I did not understand. Then he stood up by the head of Al-Husayn^{-asws} and said: ‘The greeting be upon you^{-asws} and upon the one who follows you^{-asws} and those who witnessed the battle with you^{-asws}, and those who arrived at your^{-asws} place of martyrdom.

يَا لَيْتَنِي كُنْتُ مَعَكُمْ فَأَفُوزَ فَوْزًا عَظِيمًا أَتَيْتُكَ زَائِرًا يَا وَلِيَّ اللَّهِ وَ ابْنَ وَلِيِّهِ وَ وَصِيَّ نَبِيِّهِ وَ انصَرَفْتُ مُودِعًا غَيْرَ سَائِمٍ وَ لَا قَالَ فَاجْعَلْنِي مِنْكَ بِتَالِ

I wish I had been with you^{-asws}, so I could have achieved a great victory. I have come to you^{-asws} as a visitor, O guardian of Allah^{-azwj}, son^{-asws} of His^{-azwj} guardian, and the successor^{-asws} of His^{-azwj} Prophet^{-saww}! I depart, bidding farewell, neither weary nor disheartened, so make me of those who are mindful of you^{-asws}!’

ثُمَّ انصَرَفَ إِلَى رَاحِلَتِهِ فَرَكِبَهَا وَ مَضَى وَ لَمْ أَكَلِمُهُ وَ لَا كَلَّمَنِي.

Then he left to his mount, rode it, and went on his way, without speaking to me or me speaking to him”.²²³

36- زِيَارَةُ أُخْرَى أَوْرَدَهَا السَّيِّدُ رَحِمَهُ اللَّهُ وَ قَدْ قَدَّمْنَا رَوَايَتَهَا مِنْ كَامِلِ الزِّيَارَةِ بِالْإِسْنَادِ عَنِ الْمُفَضَّلِ عَنِ جَابِرِ الْجُعْفِيِّ وَ إِنَّمَا أَعَدْنَا هُنَا أَصْلَ الزِّيَارَةِ لِإِحْتِلَافِ يَسِيرِ بَيْنَ الْفَاعِظِهِمَا وَ أَحَلَّنَا فَضْلَهَا عَلَى مَا سَبَقَ قَالَ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فَإِذَا أَتَيْتَ قَبْرَ الْحُسَيْنِ ع قُمْتَ عَلَى الْبَابِ وَ قُلْتَ هَذِهِ الْكَلِمَاتِ فَإِنَّ لَكَ بِكُلِّ مِنْهُنَّ كِفْلًا مِنْ رَحْمَةِ اللَّهِ

Another Ziyarat referred to by the Seyyid, may Allah^{-azwj} Mercy him and we have preceded its report from ‘Kamil Al Ziyaraat’ by the chain from Al Mufazzal, from Jabir Al Jufy, and rather we are repeating it over here the original Ziyarat due to the small difference between their wording and we attribute its merit over what has preceded. He said from Jabir Al Jufay,

‘From Abu Abdullah^{-asws} having said: ‘When you come to the grave of Al-Husayn^{-asws}, stand at the door and say these words, for you would be a portion of Mercy of Allah^{-azwj} with each of these’.

قَالَ قُلْتُ وَ مَا هُنَّ جُعِلْتُ فِدَاكَ

He (the narrator) said, ‘I said, ‘And what are these? May I be sacrificed for you^{-asws}!’

قَالَ تَقُولُ السَّلَامُ عَلَيْكَ يَا وَارِثَ آدَمَ صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ نُوحٍ نَبِيِّ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ إِبْرَاهِيمَ خَلِيلِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ مُوسَى كَلِيمِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ عِيسَى رُوحِ اللَّهِ

²²³ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 35

He^{-asws} said: 'You should say, 'The greeting be upon you^{-asws} O inheritor of Adam^{-as} elite of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Noah^{-as} Prophet^{-as} of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Ibrahim^{-as} friend of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Musa^{-as} converser with Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Isa^{-as} Spirit of Allah^{-azwj}!

السَّلَامُ عَلَيْكَ يَا وَارِثَ مُحَمَّدٍ سَيِّدِ رُسُلِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ أَمِيرِ الْمُؤْمِنِينَ وَ خَيْرِ الْوَصِيِّينَ السَّلَامُ عَلَيْكَ يَا وَارِثَ الْحَسَنِ الرَّضِيِّ الطَّاهِرِ الرَّاضِي الْمُرَضِيِّ السَّلَامُ عَلَيْكَ أَيُّهَا الصِّدِّيقُ الْأَكْبَرُ السَّلَامُ عَلَيْكَ أَيُّهَا الْوَصِيُّ الْبَرُّ التَّقِيُّ السَّلَامُ عَلَيْكَ وَ عَلَى الْأَرْوَاحِ الَّتِي حَلَّتْ بِفَنَائِكَ وَ أَنَاخَتْ بِرَحْلِكَ السَّلَامُ عَلَيْكَ وَ عَلَى الْمَلَائِكَةِ الْحَافِينَ بِكَ

The greeting be upon you^{-asws} O inheritor of Amir Al-Momineen^{-asws} and best of the successors^{-asws}! The greeting be upon you^{-asws} O inheritor of Al-Hassan^{-asws} the contented, the pure, and the well-pleasing! The greeting be upon you^{-asws} O the greatest truthful! The greeting be upon you^{-asws} O the successor^{-asws}, the righteous, the pious! The greeting be upon you^{-asws} and upon the souls which are resident in your^{-asws} courtyard, and have rested their mounts! The greeting be upon you^{-asws} and upon the Angels surrounding you^{-asws}!

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَ آتَيْتَ الزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ وَ جَاهَدْتَ الْمُجْرِمِينَ وَ عِبَدْتَ اللَّهَ مُخْلِصًا حَتَّى أَتَاكَ الْبَيْعُ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

I testify you^{-asws} have established the Salat and gave the Zakat, and instructed with the good and forbade from the evil, and fought the atheists and worshipped Allah^{-azwj} sincerely until the certainty (death) came to you^{-asws}! The greeting be upon you^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

ثُمَّ تَمْشِي إِلَيْهِ فَلَا تَرْفَعُهَا أَوْ تَضَعُهَا كَتُوبِ الْمَسْحُوطِ بِدَمِهِ فِي سَبِيلِ اللَّهِ تَعَالَى فَإِذَا مَشَيْتَ وَ وَقَعْتَ عَلَى الْقَبْرِ فَاسْتَلِمَهُ بِيَدِكَ وَ قُلِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ فِي أَرْضِهِ

Then walk to him^{-asws}. For you, with every footstep you raise or place would be like Rewards of the ones rolling in his blood in the way of Allah^{-azwj} the Exalted. When you have walked and paused at the grave, touch it with your hand and say, 'The greeting be upon you^{-asws} O Divine Authority of Allah^{-azwj} in His^{-azwj} earth!'

ثُمَّ افْضِ إِلَى صَلَاتِكَ فَلَا تَرْكَعُ تَرْكَعَهَا عِنْدَهُ كَتُوبِ مَنْ حَجَّ أَلْفَ حَجَّةٍ وَ اعْتَمَرَ أَلْفَ عُمْرَةٍ وَ اعْتَقَ أَلْفَ رَقَبَةٍ وَ كَمَنَ وَ قَفَّ أَلْفَ مَرَّةٍ مَعَ نَبِيِّ مُرْسَلٍ إِلَى آخِرِ مَا مَرَّ مِنَ الْحَبْرِ.

Then continue to your Salat. For you, with each unit you perform in his^{-asws} presence, would be like Rewards of the one who performed a thousand Hajj and performed a thousand Umrah, and liberated a thousand necks, and like the one who paused a thousand times with a Sent Prophet^{-as} – up to end of what has passed, from the Hadeeth''²²⁴

²²⁴ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 36 a

ثُمَّ قَالَ رَحِمَهُ اللَّهُ وَ يُسْتَحَبُّ لِلْإِنْسَانِ كُلَّمَا زَارَ الْحُسَيْنَ ع وَ أَرَادَ الْخُرُوجَ مِنْ عِنْدِهِ أَنْ يَنْكَبَ عَلَى الْقَبْرِ وَ يُقْبَلَهُ وَ يَقُولَ السَّلَامَ عَلَيْكَ يَا مَوْلَايَ السَّلَامَ عَلَيْكَ يَا حُجَّةَ اللَّهِ السَّلَامَ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامَ عَلَيْكَ يَا خَالِصَةَ اللَّهِ

Then he, may Allah^{-azwj} Mercy him, said, 'And it is recommended for the person, every time he visits Al-Husayn^{-asws} and intends to exit from his^{-asws} presence, that he devotes upon the grave and kisses it and say, 'The greeting be upon you^{-asws} O my master! The greeting be upon you^{-asws} O Divine Authority of Allah^{-azwj}! The greeting be upon you^{-asws} O elite of Allah^{-azwj}! The greeting be upon you^{-asws} O pure one of Allah^{-azwj}!

السَّلَامَ عَلَيْكَ يَا قَتِيلَ الظَّمَا السَّلَامَ عَلَيْكَ يَا غَرِيبَ الْعُرَبَاءِ السَّلَامَ عَلَيْكَ سَلَامٌ مُودِعٍ لَا سَمِيمٍ وَ لَا قَالٍ فَإِنْ أَمْضِيَ فَلَا عَنْ مَلَالَةٍ وَ إِنْ أَقِمْتُ فَلَا عَنْ سُوءِ ظَنٍّ بِمَا وَعَدَ اللَّهُ الصَّابِرِينَ

The greeting be upon you^{-asws} O one killed thirsty! The greeting be upon you^{-asws} O the most estranged of the estranged ones! The greeting be upon you^{-asws}, a farewell greeting, neither weary nor disheartened. If I depart, it is not out of boredom, and if I remain, it is not out of ill opinion regarding what Allah^{-azwj} has Promised to the patient ones!

لَا جَعَلَهُ اللَّهُ آخِرَ الْعَهْدِ مِنِّي لِزِيَارَتِكَ وَ رَزَقَنِي اللَّهَ الْعُودَ إِلَى مَشْهَدِكَ وَ الْمَقَامَ بِفِنَائِكَ وَ الْقِيَامَ فِي حَرَمِكَ وَ إِيَّاهُ أَسْأَلُ أَنْ يُسْعِدَنِي بِكُمْ وَ يَجْعَلَنِي مَعَكُمْ فِي الدُّنْيَا وَ الْآخِرَةِ.

May Allah^{-azwj} not Make this the last of my visits to you, and may Allah^{-azwj} Grant me the ability to return to your^{-asws} sacred site and stand in your^{-asws} presence, and be in your^{-asws} sanctuary! It is Him I ask to Make me fortunate through you^{-asws} and Make me to be with you^{-asws} in this world and the Hereafter!²²⁵

37- زِيَارَةُ أُخْرَى رَوَاهَا الْكُفَعْمِيُّ فِي الْبَلَدِ الْأَمِينِ عَنِ الصَّادِقِ ع قَالَ: إِذَا وَصَلْتَ إِلَى الْفُرَاتِ فَاعْتَسِلْ وَ الْبَسْ أَنْظَفَ ثَوْبٍ تَقْدِرُ عَلَيْهِ ثُمَّ صِرْ إِلَى الْقَبْرِ خَافِيًا وَ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارُ وَ قِفْ بِالْبَابِ وَ كَبِّرْ أَتَعَاً وَ ثَلَاثِينَ تَكْبِيرَةً وَ قُلِ السَّلَامَ عَلَيْكَ يَا وَارِثَ آدَمَ فَطَرَهُ اللَّهُ

Another Ziyarat reported by Al-Kaf'amy in 'Al Balad Al Ameen', from Al-Sadiq^{-asws} having said: 'When you arrive at the Euphrates, bathe and wear your cleanest of clothes you are able upon. Then come to the grave bare-footed, and upon you should be the calmness and the dignity, and pause at the door and exclaim thirty-four Takbeer and said, 'The greeting be upon you^{-asws} O inheritor of Adam^{-as} nature of Allah^{-azwj}!

السَّلَامَ عَلَيْكَ يَا وَارِثَ نُوحٍ صَفْوَةَ اللَّهِ السَّلَامَ عَلَيْكَ يَا وَارِثَ إِبْرَاهِيمَ خَلِيلِ اللَّهِ السَّلَامَ عَلَيْكَ يَا وَارِثَ مُوسَى كَلِيمِ اللَّهِ السَّلَامَ عَلَيْكَ يَا وَارِثَ عِيسَى رُوحِ اللَّهِ السَّلَامَ عَلَيْكَ يَا وَارِثَ مُحَمَّدٍ حَبِيبِ اللَّهِ

The greeting be upon you^{-asws} O inheritor of Noah^{-as} elite of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Ibrahim^{-as} friend of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor

²²⁵ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 36 b

of Musa^{-as} converser with Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Isa^{-as} Spirit of Allah^{-azwj}! The greeting be upon you^{-asws} O inheritor of Muhammad^{-saww} Beloved of Allah^{-azwj}!

السَّلَامُ عَلَيْكَ يَا حُسَيْنَ بْنَ عَلِيٍّ الرَّضِيِّ الرَّكِيِّ السَّلَامُ عَلَيْكَ أَيُّهَا الْبِرُّ التَّقِيُّ السَّلَامُ عَلَيْكَ أَيُّهَا الصِّدِّيقُ الشَّهِيدُ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُقَرَّبِينَ الَّذِينَ هُمْ بِكَ مُخَدَّفُونَ

The greeting be upon you^{-asws} O Husayn Bin Ali^{-asws} the contented, the pure! The greeting be upon you^{-asws} O the righteous, the pious! The greeting be upon you^{-asws} O the truthful, the martyr! The greeting be upon the Angels of Proximity of Allah^{-azwj}, those who are gazing to you^{-asws}!

أَشْهَدُ أَنَّكَ أَقَمْتَ الصَّلَاةَ وَآتَيْتَ الزَّكَاةَ وَآمَرْتَ بِالْمَعْرُوفِ وَنَهَيْتَ عَنِ الْمُنْكَرِ وَعَبَدْتَ اللَّهَ حَتَّى أَتَاكَ الْيَقِينُ وَالسَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

I testify you^{-asws} had established the Salat and gave the Zakat, and instructed with the good and forbade from the evil, and worshipped Allah^{-azwj} until the certainty (death) came to you^{-asws}, and the greeting be upon you^{-asws} and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

ثُمَّ انْتَرَمِ الْقَبْرَ وَقُلِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ فِي أَرْضِهِ وَسَمَائِهِ

Then adhere with the grave and say, 'The greeting be upon you^{-asws} O Divine Authority of Allah^{-azwj} in His^{-azwj} earth and His^{-azwj} sky!'

ثُمَّ انكَبْ عَلَى الْقَبْرِ وَقُلِ اللَّهُمَّ رَبَّ الْحُسَيْنِ اشْفِ صَدْرَ الْحُسَيْنِ وَاطْلُبْ بِثَأْرِ اللَّهِمَّ انتَقِمِ مَن قَتَلَهُ وَأَعَانَ عَلَيْهِ

Then devote upon the grave and say, 'O Allah^{-azwj}, Lord^{-azwj} of Al-Husayn^{-asws}! Heal the chest of Al-Husayn^{-asws} and Seek his^{-asws} retaliation! O Allah^{-azwj}! Avenge from the ones who killed him^{-asws} and assisted against him^{-asws}!

ثُمَّ ارْزُقْ رَأْسَكَ وَبَدَنَكَ إِلَى السَّمَاءِ وَقُلِ سَلَامٌ لِلَّهِ وَمَلَائِكَتِهِ وَأَنْبِيَائِهِ وَرُسُلِهِ وَالصَّالِحِينَ مِنْ عِبَادِهِ وَجَمِيعِ خَلْقِهِ وَرَحْمَتُهُ وَبَرَكَاتُهُ عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ وَعَلَيْكَ يَا مَوْلَايَ الشَّهِيدَ الْمَظْلُومَ

Then raise your head and your hands towards the sky and say, 'Greeting of Allah^{-azwj}, and His^{-azwj} Angels, and His^{-azwj} Prophets^{-as}, and His^{-azwj} Messengers^{-as}, and the righteous ones from His^{-azwj} servants, and entirety of His^{-azwj} creatures, and His^{-azwj} Mercy and His^{-azwj} Blessings be upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, and upon you^{-asws} O my master, the martyr, the oppressed!

لَعَنَ اللَّهُ قَاتِلَكَ وَخَادِلَكَ بَرِئْتُ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْهُمْ وَمِنْ فِعَالِهِمْ وَمَنْ شَايَعَ وَرَضِيَ بِهِ وَأَشْهَدُ أَنَّهُمْ كُفَرَاءُ مُشْرِكُونَ وَاللَّهُ وَرَسُولُهُ بِرَاءَةٌ مِنْهُمْ.

May Allah^{-azwj} Curse your^{-asws} killers, and ones who abandoned you^{-asws}! I disavow to Allah^{-azwj} Mighty and Majestic from them and from their actions, and from the ones who accompanied

them and were pleased with it, and I testify they are Kafirs, Polytheists, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are disavowed from them!”²²⁶

²²⁶ Bihar Al-Anwaar V 98 – The Book of Shrines – Ch 35 H 37