

BY THE DAWN





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To the raison d'être...

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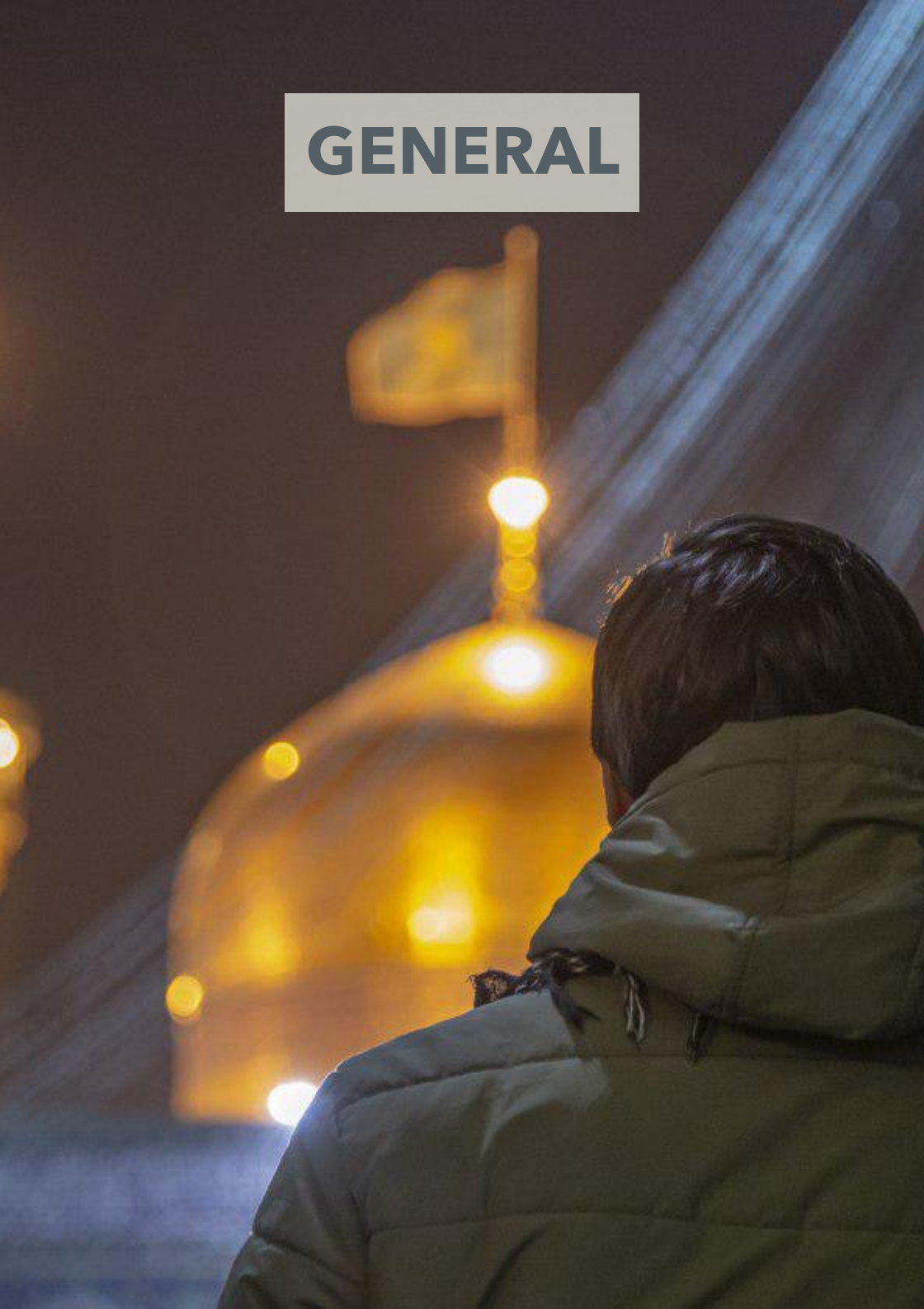
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GENERAL



WHAT IS ZIYARA?

Ziyāra or pilgrimage is a religious act which means to attend before religious leaders or their graves in order to express and show love and reverence and acquire spiritual blessings. Visiting religious personalities and their graves have always been among recommended acts in Islam and during history, Muslims have paid attention to it and followed it. However, ziyara of the Prophet (pbuh&hf) and Imams (pbut) has had a great importance among Shi'a and many spiritual benefits and rewards have been mentioned for them. Since ziyara is greatly important in Shi'a culture, it has been regarded among the characteristics of Shi'a.

In Shi'a culture, ziyara means the connection with the infallible Imam (a) and admitting his Wilaya, ziyara has a tight relation with the issue of the love of the Ahl al-Bayt (pbut), Tawalli [Loving] and Tabarri [disassociation]. Ziyara of the Infallible (a) is among the signs and requirements of loyalty towards them and doing justice to their rights of Wilaya over their followers; since, in the view of Shi'a, the Prophet (pbuh&hf) and Imams (pbut) have Wilaya and even after they pass away, their positions are preserved.

One of the fruits of Imam's *Wilaya* is his control over the hearts, meaning that Imam has control over souls and hearts of people. In most ziyara texts, such a *Wilaya* and *Imama* is admitted; for example, it is mentioned in texts for ziyara of Imams (a), "I attest that you see my place and hear my word and answer my salutation." In Shi'a view, the soul of Imam becomes aware about his visitor with God's permission and this has made ziyara for Shi'a a meeting filled with love and spirituality, the influence of which can obviously be seen in Shi'a prose and poetry. Ziyara and the holy shrines of the Ahl al-Bayt (a) have had great roles in Shi'a history and paying great attention to these is considered among significant cultural symbols of Shi'a.

MANNERS & ETIQUETTES

The heart of ziyara is the spiritual attention towards Imam and showing respect, greetings and making spiritual bond with him. However, since Ziyara is considered as going before Imam (a), certain instructions are given for it, following which increases the benefits one can receive from Ziyara.

- ❖ **Ghusl (ritual bath) for Ziyara**
- ❖ **Make Wudu` (ablution) and be pure**
- ❖ **Wear new and clean clothes**
- ❖ **Wear perfume [except for ziyara of Imam al-Husayn (pbuh), for which wearing perfume is not recommended]**
- ❖ **Avoid idle talk**
- ❖ **Recite Idhn al-Dukhul (permission to enter)**
- ❖ **Going near the grave, so that the visitor reaches Dharih and hang on it, provided that he does not disturb other visitors.**
- ❖ **Not speaking loudly and reciting du'a in low tone**
- ❖ **Doing two rak'as of prayer and gifting its reward to the one buried in the grave**
- ❖ **Reciting du'a and the Qur'an and gifting its reward to the one buried in the grave**
- ❖ **Kissing the doorstep**
- ❖ **Making repentance (Tawba), because such places are the place of acceptance of repentance**
- ❖ **Pay attention to the presence of the Imam (pbuh)**

The prime condition for a pilgrimage to be accepted is to meet with his Majesty, the Imam (pbuh); in other words, visiting the shrine is not simply limited to entering or existing in one place. You have to bear in mind the spiritual presence that surrounds you: there is a lofty soul present, pay attention to this presence.

❖ **Talk to the Imam(pbuh)**

To meet the Imam (pbuh) you don't have to see him with your own eyes. He surrounds you, he hears your words, he observes your attendance and he watches you: talk to him. This particular pilgrimage becomes a valuable meeting in this manner.

❖ **Greet the Imam(pbuh)**

When one meets a person, he or she, naturally, greets the other. This is also required when meeting the purified souls of the Imams (pbut) and the Divine Saints--those close to God. One should go up to them, greet them with Salam, and convey his respect and admiration towards them.

❖ **Perform the Ziyara using any language**

A pilgrimage can be accomplished no matter what language is spoken: if we speak in our own simple language, etiquette observed while performing ziyara will be met.

❖ **Recite the visitations of the Imams(pbut)**

If we wish to talk to the Imams (pbut), eloquently and with noble intentions, we should recite the available Ziyaras: like that of the special Ziyara Imam Ridha (pbuh), Ziyara Amin-Allah or Ziyara Jami'ah.

❖ **Speak from depths of your heart**

Communicate from deep within your heart. Aim to free your heart from any worldly concerns, even if for two or five minutes. Establish a connection with the spirituality that fills up the shrine, and then speak freely to the Imam (pbuh).

❖ **Recite the Ziyara Jami'eh Kabira**

The Ziyara Jami'eh Kabira is, for instance, six or seven pages long--if you have the available time read through it all, and if you do not, recite only a page to half a page.

❖ **When visiting, remember whom you're addressing**

When you are reciting the Ziyara, even if you do not know the meaning of it, remember who you are addressing the Ziyara to. If you accomplish that, then you've accomplished a true pilgrimage.

❖ **Establish a firm connection with the Imam(pbuh)**

Some people believe it is only necessary to reach out and touch the chamber (Dharih); because they don't know how to establish a connection through the their hearts: they only care to connect physically with the shrine. What's the purpose? On the contrary, there are people who might be further away, but their hearts are better connected; this is the desired manner to make contact with the Imam (pbuh).

❖ **Perform prayers & recite *Thikr* in the shrine**

Inside the shrine perform prayers: Qadha (missed prayers), obligatory salat (obligatory prayers), recommended prayers and pray for you parents. Recite Zikr, "La ilaha illallah" (there is no god, besides Allah) and the Tasbihat Arba'a—provided that the heart is firmly connected.

SEEKING PERMISSION TO ENTER



It is recommended to stop at the outer gate of the holy shrine and seek permission to enter. It is also recommended to do one's best to be at the utmost degree of deference and submission, to ponder over the greatness and eminence of the holy person buried in the visited shrine, to belief that the holy Imam(pbuh) can see, hear, and respond to the greetings of the visitor, as is confirmed by the forms of asking entrance permission (*isti'dhan*), to think deeply about his compassion and love for his followers in general and his visitors in particular. If a visitor thinks for a few minutes of these matters and ponders over his behaviour in general, his heart will be fearful, and his eyes will shed tears.

In the word of Shaykh al-Kafami, when you intend to enter the Holy Prophet's Mosque in al-Madinah or any of the holy shrines of the Imams(pbut), you may say the following:

O Allah, I am standing at one of the doors	allāhumma innī waqaftu `alā bābin	اللَّهُمَّ إِنِّي وَقَفْتُ عَلَى بَابٍ
of Your Prophet's Houses—	min abwābi buyūti nabiyyika	مِنْ أَبْوَابِ بُيُوتِ نَبِيِّكَ
may Your blessings be upon him and his Household.	ṣalawātuka `alayhi wa ālihī	صَلَوَاتُكَ عَلَيْهِ وَآلِهِ
And You have prevented people to enter there before they obtain his permission.	wa qad mana `ta alnnāsa an yadkhlū illā bi'idhnihi	وَقَدْ مَنَعْتَ النَّاسَ أَنْ يَدْخُلُوا إِلَّا بِإِذْنِهِ

You have thus said, "O ye who believe!	faqulta yā ayyuhā alladhīn a āmanū	قُلْتُ: "يَا أَيُّهَا الَّذِينَ آمَنُوا
Enter not the Prophet's houses until leave is given you."	lā tadkhulū buyūta alnnabiyyi illā an yu'dhana lakum	لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ
O Allah, I believe in the sanctity of the owner of this holy shrine in his absence	allāhumma innī a`taqīdu ḥurmata ṣ āhibi hādhāalmashhadi alshsharīfi fī ghaybatihī	اللَّهُمَّ إِنِّي أَعْتَقِدُ حَرَمَةَ صَاحِبِ هَذَا الْمَشْهَدِ الشَّرِيفِ فِي غَيْبَتِهِ
as same as I believe in it in his presence.	kamā a`taqīduhā fī ḥaḍratihī	كَمَا أَعْتَقِدُهَا فِي حَضْرَتِهِ
I also know for sure that Your Messenger and Your Representatives— peace be upon them —	wa a`lamu anna rasūlaka wa khulafā'aka `alayhimu alssalāmu	وَاعْلَمُ أَنَّ رَسُولَكَ وَخُلَفَاءَكَ عَلَيْهِمُ السَّلَامُ
are live, finding their sustenance in the presence of You;	aḥyā'un `indaka yurzaqūna	أَحْيَاءٌ عِنْدَكَ يَرْزُقُونَ
they can see my place,	yarawna maqāmī	يَرَوْنَ مَقَامِي
hear my words,	wa yasma`ūna kalāmī	وَيَسْمَعُونَ كَلَامِي
and respond to my greetings,	wa yaruddūna salāmī	وَيُرَدُّونَ سَلَامِي
but You have prevented my hearing from receiving their words	wa annaka ḥajabta `an sam`ī kalāmahum	وَأَنَّكَ حَجَبْتَ عَنِّي سَمْعِي كَلَامَهُمْ

and You have opened the door of my understanding to taste the fine flavor of my confidential speech with them.	wa fataḥta bāba fahmī biladhīdhi munājātihim	وَفَتَحْتَ بَابَ فَهْمِي بِلَذِيذِ مُنَاجَاتِهِمْ
I thus ask Your permission—O my Lord—first of all,	wa innī asta'dhinuka yā rabbi awwalan	وَإِنِّي أَسْتَأْذِنُكَ يَا رَبِّ أَوَّلًا
the permission of Your Prophet—peace be upon him and his Household—secondly,	wa asta'dhinu rasūlaka ṣallā allāhu `alayhi wa ālihī thāniyan	وَأَسْتَأْذِنُ رَسُولَكَ صَلَّى اللَّهُ عَلَيْهِ وَأَلِهِ ثَانِيًا
the permission of Your Representative, the Imam	wa asta'dhinu khalīfataka al'imāma	وَأَسْتَأْذِنُ خَلِيفَتَكَ الْإِمَامَ
the obedience to whom is incumbent upon me...	almafrūḍa `alayya ṭā`atuhū	وَالْمَفْرُوضُ عَلَيَّ طَاعَتَهُ ...

You may now mention the name of the Imam that you are visiting his holy shrine and also mention the name of his father. For instance, if you are visiting the holy shrine of Imam al-Husayn(pbuḥ), you may say, “al-Husayn ibn `Alī—peace be upon him.” And if you are visiting the holy shrine of Imam al-Ridha(pbuḥ), you may say, “Alī ibn Muṣṣī al-Ridha—peace be upon him” and so on. You may then say:

...and the permission of the angels whom are commissioned to supervise this blessed area, thirdly.	walmalā'ikata almuwakkalīna bihādhihī albuq`ati almubārakati thālīthan	وَالْمَلَائِكَةُ الْمُوَكَّلِينَ بِهَذِهِ الْبُقْعَةِ الْمُبَارَكَةِ ثَالِثًا
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May I enter, O Messenger of Allah?	a'adkhulu yā rasūla allāhi	أَدْخُلْ يَا رَسُولَ اللَّهِ
May I enter, O Argument of Allah?	a'adkhulu yā ḥujjata allāhi	أَدْخُلْ يَا حُجَّةَ اللَّهِ
May I enter, O angels of Allah—the intimate,	a'adkhulu yā malā'ikata allāhi almuqarrabīna	أَدْخُلْ يَا مَلَائِكَةَ اللَّهِ الْمُقَرَّبِينَ
the residing in this shrine?	almuqīmīna fī hādhā almashhadi	الْمُقِيمِينَ فِي هَذَا الْمَشْهَدِ
So, (please do) permit me to enter, O my Master,	fa'dhan lī yā mawlāya fī alddukhūli	فَإْذَنْ لِي يَا مَوْلَايَ فِي الدُّخُولِ
in the best way of permission that you have ever conferred upon any of your intimate adherents.	afḍala mā adhinta lī'aḥadin min awliyā'ika	أَفْضَلَ مَا أَذَنْتَ لِأَحَدٍ مِنْ أَوْلِيَائِكَ
If I do not deserve such permission,	fa'in lam akun ahlan lidhālika	فَإِنْ لَمْ أَكُنْ أَهْلًا لِذَلِكَ
then you are worthy of conferring it upon me.	fa'anta ahlun lidhālika	فَأَنْتَ أَهْلٌ لِذَلِكَ

You may then kiss the holy doorstep (of the shrine) and enter, saying:

In the Name of Allah (I begin), in Allah (I trust),	bismi allāhi wa billāhi	بِسْمِ اللَّهِ وَاللَّهِ
on the way of Allah (I proceed),	wa fī sabīli allāhi	وَفِي سَبِيلِ اللَّهِ
and on the norm of the Messenger of Allah,	wa `alā millati rasūli allāhi	وَعَلَى مِلَّةِ رَسُولِ اللَّهِ
may Allah bless him and his Household.	ṣallā allāhu `alayhi wa ālihī	صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
O Allah, (please do) forgive me,	allāhumma ighfir lī	اللَّهُمَّ اغْفِرْ لِي
have mercy upon me, and accept my repentance,	warḥamnī wa tub `alayya	وَارْحَمْنِي وَتُبْ عَلَيَّ
for You are verily the Oft- Returning, the All- Merciful.	innaka anta alttawwābu alrraḥīmu	إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

NAJAF



MERITS



Abu Wahab al Basri narrates:

I entered Medina and went to Abu Abdullah (Imam Jafar al-Sadiq(pbuh) and said, "May I be sacrificed upon You! I have come to You but I have not yet performed the Ziyara of Ameer al-Mu`mineen(pbuh)."

Imam(pbuh) replied, "How awful! If you were not one of Our Shia, then I would not have even acknowledged you. Do you not wish to perform the Ziyara of the One whom Allah and His angels perform the Ziyara of and the One whose Ziyara the prophets and momineen perform?"

I said, "May I be sacrificed upon You! I did not know this."

Imam(pbuh) said, "Then know that the position of Ameer al-Mu`mineen(pbuh) with Allah is higher than all of the Imams(pbuh)."



Mufaddhal ibn Umar narrates:

I went to Abu Abdullah (Imam Jafar al-Sadiq pbuh) and said, "I long for Ghari."

Imam(pbuh) asked, "Why do you long for it?"

I replied, "Because I love Ameer al-Mu`mineen(pbuh) and I love to perform His Ziyara." Imam(pbuh) asked, "Do you know the merits of performing His Ziyara?" I replied, "No, O Son(pbuh) of RasoolAllah (saw)! Please inform me."

Imam(pbuh) said, "When you desire to perform the Ziyara of Ameer al-Mu`mineen(pbuh) know that you will be performing the Ziyara of the bones of Adam (as), the flesh of Nuh (as), and the body of Ali(pbuh) ibn Abi Talib (as)."

I asked, "Adam (as) descended in Sarandib in the middle of the day and it is believed his bones were next to Allah's Sacred House (Kaaba). How did his bones get to Kufa?"

Imam(pbuh) replied, "When Nuh (as) was in the Ark, Allah (swt) sent revelation to him to go to the Kaaba and circulate around it for seven days. Nuh

(as) did as Allah ordered. Then he descended into the water from the Ark until the water was up to his knees. He then brought out of the water a coffin, which contained the bones of Adam (as), and he carried them onto the Ark. He then continued circulating around the Kaaba for as long as Allah willed. After he went to Kufa and stopped his ark inside of Masjid al Kufa. This is when Allah ordered the earth, "swallow down your water" (Quran 11:44). Then the earth swallowed its water beginning from Masjid al Kufa, which is also, where the flood began.

Those who were with Nuh (as) in the ark all went in separate directions. Nuh (as) carried the coffin and buried it in Ghari which is part of the mountain upon which Allah spoke to Musa (as), purified Isa (as), chose Ibrahim (as) as His friend and Muhammad (saw) as His Beloved. Allah chose that land as the dwelling place of the prophets.

I swear by Allah that from the time of His Purified Fathers, Adam (as) and Nuh (as), no one more honorable than Ameer al-Mu`mineen(pbuh) has lived there. Therefore, when you go to Najaf, perform the Ziyara of the bones of Adam (as), the flesh of Nuh (as) and the body of Ali(pbuh) ibn Abi Talib (as). By doing this, you will have performed the Ziyara of the first fathers of Muhammad (saw) who is the Seal of all Prophets and of Ali(pbuh) who is Syedul Wasieen (Master of all Successors).

The doors of jannah will be opened for those who perform the Ziyara of Ameer al-Mu`mineen(pbuh) so do not neglect performing this great act."

This hadith is also narrated by Muhammad ibn Abdullah ibn Jafar al Himyari who narrated from his father who narrated from Muhammad ibn Husayn ibn Abul Khattab who narrated from ibn Sinan who narrated from Mufaddhal ibn Umar who narrated from Abu Abdullah (Imam Jafar al-Sadiq asws).



Abu Abdullah (Imam Jafar al-Sadiq asws) said:

"Hasan(pbuh) ibn Ali(pbuh) asked RasoolAllah (saw), "O Father (saw)! What is the reward for those who perform Your Ziyara?"

RasoolAllah (saw) replied, "O My Son(pbuh)! On the day of judgment, it will be wajib (obligatory) upon Me before Allah to perform the Ziyara of those who performed My Ziyara, either during My life or after I leave this world, and those who performed the Ziyara of Your Father(pbuh). And I will absolve them of their sins."

ZIYARAT AMEER AL-MU'MINEEN(AS)



Imam Jafar al-Sadiq(peace be upon him) said:

"If one performs the Ziyara of Ameer al-Mu'mineen(peace be upon him) in such a condition that he believes him to be the Imam whose obedience is compulsory and that he is the immediate successor (Caliph) of the Messenger of Allah (peace be upon him and his family), and he performs this Ziyara without pride and arrogance, the Almighty Allah would give him the reward of a hundred thousand martyrs. All his past and future sins would be forgiven. On the day of Judgement he would be safe and secure from the difficulties of that day. His accounting would be easy. Angels would welcome him. When he returns after Ziyara, the angels would accompany him till his house. If he falls sick, the angels would visit him, if he dies, the angels would condole him and seek forgiveness for him."

The Ziyara which has been related by Shaykh Mufid, Shaheed (ra) and Sayyed Ibin Tawous(ra) is recited according to the following method.

When you decide to perform the Ziyara, first do Ghusl, wear pure clothes, apply perfume¹. But, if these facilities are not available it is sufficient. When you leave your house recite the following Dua:

O Allah, I leave my house seeking Your bounties	allāhumma innī kharajtu min manzilī abghī faḍlaka	اللَّهُمَّ إِنِّي خَرَجْتُ مِنْ مَنْزِلِي أَبْغِي فَضْلَكَ
and visiting the Viceroy of Your Prophet—peace of You be upon both of them.	wa azūru waṣīyya nabiyyika ṣalawātuka alayhimā	وَإِزُورُ وَصِيَّ نَبِيِّكَ صَلَوَاتِكَ عَلَيْهِمَا

¹ Except in the visitation of Imam Husayn(as), it is recommended **not to** wear perfume.

So, O Allah, (please do) make it easy for me,	allāhumma fayassir dhālika lī	اللَّهُمَّ فَيَسِّرْ ذَلِكَ لِي
help me pay this visit to him,	wa sabbibi almazāra lahū	وَسَبِّبْ الْمَزَارَ لَهُ
and take my place, while I am away, in my affairs and possessions	wakhlufnī fī `āqibatī wa ḥuzānatī	وَاخْلُفْنِي فِي عَاقِبَتِي وَحِزَاتِي
in the best manner of taking place.	bi'aḥsani alkhilāfati	بِأَحْسَنِ الْخِلَافَةِ
O most Merciful of all those who show mercy!	yā arḥama alrrāḥimīna	يَا أَرْحَمَ الرَّاحِمِينَ

You may then proceed, extolling Almighty Allah with the following doxology:

All praise be to Allah.	alḥamdu lillāhi	الْحَمْدُ لِلَّهِ
All glory be to Allah.	subḥāna allāhi	وَسُبْحَانَ اللَّهِ
There is no god but Allah.	lā ilāha illā allāhu	وَلَا إِلَهَ إِلَّا اللَّهُ

Once you reach the trench of al-Kufah, you may stop there and say the following words:

Allah is the Most Great. Allah is the Most Great.	allāhu akbaru allāhu akbaru	اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
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O worthiest of exaltation, glorification, and grandeur.	ahla al kibriyā'i walmajdi wal`azamati	أَهْلَ الْكِبْرِيَاءِ وَالْجَدِّ وَالْعِظَمَةِ
Allah is the Most Great. O worthiest of being deemed Great, of sanctification,	allāhu akbaru ahla al ttabkīri wal ttaqdīsī	اللَّهُ أَكْبَرُ أَهْلَ التَّكْبِيرِ وَالتَّقْدِيسِ
of glorification, and of granting bounties.	wal ttaṣbīhi wal-ālā'i	وَالْتَّسْبِيحِ وَالْآلَاءِ
Allah is Greater than what I fear and what I worry about.	allāhu akbaru mimmā akhāfu wa aḥdharu	اللَّهُ أَكْبَرُ مِمَّا أَخَافُ وَأَحْذَرُ
Allah is the Most Great; He is my support and on Him do I rely.	allāhu akbaru `imādī wa `alayhi atawakkalu	اللَّهُ أَكْبَرُ عِمَادِي وَعَلَيْهِ أَتَوَكَّلُ
Allah is the Most Great; He is my hope and to Him do I turn.	allāhu akbaru rajā'ī wa ilayhi unību	اللَّهُ أَكْبَرُ رَجَائِي وَإِلَيْهِ أُنِيبُ
O Allah, You are indeed the source of my blessings	allāhumma anta waliyyu ni`matī	اللَّهُمَّ أَنْتَ وَلِيَّ نِعْمَتِي
and You alone can respond to my request.	walqādiru `alā ṭalibatī	وَالْقَادِرُ عَلَى طَلِبَتِي
You know my neediness	ta`lamu ḥājatī	تَعْلَمُ حَاجَتِي
and whatever is concealed by the premonitions of hearts	wa mā tuḍmiruhū hawājisu alṣṣudūri	وَمَا تُضْمِرُهُ هَوَاجِسُ الصُّدُورِ
and the thoughts of inner selves.	wa khawāṭiru alnnufūsi	وَحَوَاطِرُ النُّفُوسِ

I therefore beseech You in the name of Muḥammad, the Chosen Prophet,	fa'as'aluka bimuḥammadin almuṣṭafā	فَاسْأَلُكَ بِمُحَمَّدٍ الْمُصْطَفَى
through whom You have stopped all the claims of those who may excuse	alladhī qaṭa`ta bihī ḥujaja almuḥtajjīna	الَّذِي قَطَعْتَ بِهِ حُجَجَ الْمُحْتَجِّينَ
and the pretexts of those who may make apologies	wa `udhra almu`tadhirīna	وَعُذْرَ الْمُعْتَذِرِينَ
and whom You have decided to be mercy to the peoples,	wa ja`altahū raḥmatan lil`ālamīna	وَجَعَلْتَهُ رَحْمَةً لِلْعَالَمِينَ
(I beseech You) not to deprive me of the rewards of my visiting Your intimate servant,	an lā taḥrimanī thawāba ziyārati waliyyika	أَنْ لَا تَحْرِمَنِي ثَوَابَ زِيَارَةِ وَلِيِّكَ
the brother of Your Prophet, and the Commander of the Believers and my directing to him,	wa akhī nabīyyika amīri almu'minīna wa qaṣdahū	وَإِخِي نَبِيِّكَ أَمِيرِ الْمُؤْمِنِينَ وَقَصْدَهُ
and to include me with the virtuous delegation to him	wa taj`alanī min wafdiḥi alṣṣāliḥīna	وَتَجْعَلْنِي مِنْ وَفْدِهِ الصَّالِحِينَ
and with his pious adherents;	wa shī`atihī almuttaqīna	وَشِيعَتِهِ الْمُتَّقِينَ
(I beseech for that) in the name of Your mercy, O most Merciful of all those who show mercy.	birahmatika yā arḥama alrrāḥimīna	بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Once your eyes fall on the holy dome, say these words:

All praise be to Allah, for He has conferred upon me exclusively	alḥamdu lillāhi `alā mā ikhtaṣṣanī biḥī	الْحَمْدُ لِلَّهِ عَلَى مَا اخْتَصَّنِي بِهِ
the legitimacy of birth,	min ṭibi al-mawlidi	مِنْ طَيْبِ الْمَوْلَدِ
and for He has bestowed me, out of His honoring me,	wastakhṣanī ikrāman biḥī	وَاسْتَخْصَنِي إِكْرَامًا بِهِ
with the loyalty to the pious,	min muwālāti al- abrāri	مِنْ مَوَالِدَةِ الْأَبْرَارِ
immaculate representatives (of Him),	alssafarati al-aṭḥāri	السَّفَرَةِ الْأَطْهَارِ
the best of all, and the most knowledgeable.	walkhiyarati al- a`lāmi	وَالْخَيْرَةِ الْأَعْلَامِ
O Allah, (please do) accept my seeking for You	allāhumma fataqabbal sa`yī ilayka	اللَّهُمَّ قَبِّلْ سَعْيِي إِلَيْكَ
and my earnest imploration in Your Presence	wa taḍarru`ī bayna yadayka	وَتَضَرَّعِي بَيْنَ يَدَيْكَ
and (please do) forgive my sins that cannot be hidden from You.	waghfir liya aldhdhunūba allatī lā takhfā `alayka	وَاعْفِرْ لِي الذُّنُوبَ الَّتِي لَا تَخْفَى عَلَيْكَ
Verily, You are Allah, the King, the All-forgiving.	innaka anta allāhu al-maliku al-ghaffāru	إِنَّكَ أَنْتَ اللَّهُ الْمَلِكُ الْغَفَّارُ

When you reach at the fortress of Najaf, you may say the following words:

All praise be to Allah Who has guided us to this;	alḥamdu lillāhi alladhī hadānā lihādhā	الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا
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and we would not have found the way had it not been that Allah had guided us.	wa mā kunnā linahtadiya lawlā an hadānā allāhu	وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ
All praise be to Allah Who has made me travel in His countries,	alḥamdu lillāhi alladhī sayyaranī fī bilādiḥī	الْحَمْدُ لِلَّهِ الَّذِي سَيَّرَنِي فِي بِلَادِهِ
Who has caused me to ride His animals,	wa ḥamalanī `alā dawābbihī	وَحَمَلَنِي عَلَى دَوَابِّهِ
Who has made the distant space seem near for me,	wa ṭawā liya alba`ida	وَطَوَّى لِي الْبَعِيدَ
Who has kept away from me what is dangerous,	wa ṣarafa `anniya almaḥdhūra	وَصَرَفَ عَنِّي الْحَذُورَ
and Who has held off against me what is unwanted	wa dafa`a `anniya almakrūha	وَدَفَعَ عَنِّي الْمَكْرُوهَ
until He made me come up to the Precinct of the brother of His Messenger,	ḥattā aqdamanī ḥarama akhī rasūlihī	حَتَّى أَقْدَمَنِي حَرَمَ أَخِي رَسُولِهِ
peace be upon him and his Household.	ṣallā allāhu `alayhi wa ālihī	صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

You may then enter the city, saying:

All praise be to Allah Who has allowed me to enter this blessed zone,	alḥamdu lillāhi alladhī adkhalanī hādhīhī albuq`atā almubārak ata	الْحَمْدُ لِلَّهِ الَّذِي أَدْخَلَنِي هَذِهِ الْبُقْعَةَ الْمُبَارَكَةَ
which Allah has blessed	allatī bāraka allāhu fīhā	الَّتِي بَارَكَ اللَّهُ فِيهَا
and has chosen for His Prophet's Successor.	wakhtārahā liwaṣiyyi nabiyyihī	وَاخْتَارَهَا لَوْصِيِّ نَبِيِّهِ
O Allah, (please do) make this zone witness for me.	allāhumma faj`alhā shāhidatan lī	اللَّهُمَّ فَاجْعَلْهَا شَاهِدَةً لِّي

When you reach at the first doorstep, you may say the following:

O Allah, I have stopped at Your door,	allāhumma bibābika waqaftu	اللَّهُمَّ بِبَابِكَ وَقَفْتُ
I have come to Your court,	wa bīfinā`ika nazaltu	وَبِفَنَائِكَ نَزَلْتُ
to Your Cord do I cling,	wa biḥablika i`taṣamtu	وَبِحَبْلِكَ اعْتَصَمْتُ
Your mercy do I seek,	wa liraḥmatika ta`arraḍtu	وَلِرَحْمَتِكَ تَعَرَّضْتُ
and by Your Intimate Servant—may Your blessings be upon him— do I beg You.	wa biwaliyyika ṣalawātuka `alayhi tawassaltu	وَبِوَلِيِّكَ صَلَوَاتِكَ عَلَيْهِ تَوَسَّلْتُ
So, (please do) make it an admissible visit	faj`alhā ziyāratan maqbulatan	فَاجْعَلْهَا زِيَارَةً مَقْبُولَةً

and a responded supplication.	wa du`ā'an mustajāban	وَدُعَاءًا مُسْتَجَابًا
You may then stop at the gate of the courtyard, saying the following:		
O Allah, this holy place is verily Yours,	allāhumma inna hādhā alḥarama ḥaramuka	اَللّٰهُمَّ اِنَّ هٰذَا الْحَرَمَ حَرَمُكَ
this situation is Yours,	walmaqāma maqāmuka	وَالْمَقَامَ مَقَامُكَ
and I am entering here so as to confide to You things that You are more knowledgeable than I am	wa anā adkhulu ilayhi unājīka	وَاَنَا ادْخُلْ اِلَيْهِ اُنَاجِيكَ
as well as You are more knowledgeable than I am as regards my secrets and my confidential speech.	bimā anta a`lamu bihī minnī	بِمَا اَنْتَ اَعْلَمُ بِهِ مِنِّي
	wa min sirrī wa najwāya	وَمِنْ سِرِّي وَنَجْوَايَا
All praise be to Allah, the All- benevolent, the All-favorer, the All-munificent, Who, out of His munificence, has made it easy for me to visit my master,	alḥamdu lillāhi alḥannāni almannāni almutaṭawwili	الْحَمْدُ لِلّٰهِ الْغَنّٰنِ الْمَنَّانِ الْمُتَوَكِّلِ
	alladhī min taṭawwuliḥī sahhala lī ziyārata mawlāya bi'ihṣāniḥī	الَّذِي مِنْ تَوَكُّلِهِ سَهَّلَ لِيْ زِيَارَةَ مَوْلَايَا بِإِحْسَانِهِ

Who has not made me banned from visiting him, and Who has not included me with those who are prevented from being loyal to his (Divinely commissioned) leadership;	wa lam yaj`alnī `an ziyāratihī mamnū`an	لَمْ يَجْعَلْنِي عَنْ زِيَارَتِهِ مَمْنُوعًا
rather, He has bestowed upon me and donated me (this favor). O Allah, just as You have conferred upon me with the favor of recognition of him,	wa lā `an wilāyatihi madfū`an	وَلَا عَنْ وِلَايَتِهِ مَدْفُوعًا
so also (please do) include me with his adherents (Shī`ah) and allow me to enter Paradise by means of his intercession,	bal taṭawwala wa manaḥa	بَلْ تَطْوُلُ وَمَنْحَ
O most merciful of all those who show mercy.	allāhumma kamā mananta `alayya bima`rifatihi	اَللّٰهُمَّ كَمَا مَنَّتَ عَلَيَّ بِمَعْرِفَتِهِ
	faj`alnī min shī`atihi	فَاَجْعَلْنِي مِنْ شِيعَتِهِ
	wa adkhi lnī aljannata bishafā`atihi	وَادْخُلْنِي الْجَنَّةَ بِشَفَاعَتِهِ
	yā arḥama alrrāḥimīna	يَا اَرْحَمَ الرَّاحِمِيْنَ

You may then enter the courtyard of the holy shrine and say the following words:

All praise be to Allah Who has honored me with the recognition of Him,	alḥamdu lillāhi alladhī akramanī bima`rifatihī	الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنِي بِمَعْرِفَتِهِ
the recognition of His Messenger,	wa ma`rifati rasūlihī	وَمَعْرِفَةِ رَسُولِهِ
and the recognition of him the obedience to whom has been made incumbent upon me by Him	wa man faraḍa `alayya ṭā`atahū	وَمَنْ فَرَضَ عَلَيَّ طَاعَتَهُ
on account of His mercy to me,	raḥmatan minhu lī	رَحْمَةً مِنْهُ لِي
His favor that He bestowed upon me,	wa taṭawwulan minhu `alayya	وَتَطَوُّلاً مِنْهُ عَلَيَّ
and His conferral upon me with faith.	wa manna `alayya bil'īmāni	وَمِنْ عَلَيَّ بِالْإِيمَانِ
All praise be to Allah Who has allowed me to enter the shrine of His Messenger's brother	alḥamdu lillāhi alladhī adkhalanī ḥarama akhī rasūlihī	الْحَمْدُ لِلَّهِ الَّذِي أَدْخَلَنِي حَرَمَ أَخِي رَسُولِهِ
and has made me see this shrine while I enjoy good health.	wa arānīhi fī `āfiyatin	وَأَرَانِيهِ فِي عَافِيَةٍ
All praise be to Allah Who has included me with the visitors of the tomb of His Messenger's successor.	alḥamdu lillāhi alladhī ja`alanī min zuwwāri qabri waṣiyyi rasūlihī	الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنِي مِنْ زَوَارِ قَبْرِ وَصِيِّ رَسُولِهِ
I bear witness that there is no god but Allah,	ashhadu an lā ilāha illā allāhu	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

alone without having any associate,	waḥdahū lā sharīka lahū	وَحْدَهُ لَا شَرِيكَ لَهُ
and I bear witness that Muḥammad is His servant and Messenger.	wa ashhadu anna muḥammadan `abduhū wa rasūluhū	وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
He has conveyed the truth from Allah.	jā'a bilḥaqqi min `indi allāhi	جَاءَ بِالْحَقِّ مِنْ عِنْدِ اللَّهِ
And I bear witness that `Ali is the servant of Allah and the brother of Allah's Messenger.	wa ashhadu anna `aliyyan `abdu allāhi wa akhū rasūli allāhi	وَأَشْهَدُ أَنَّ عَلِيًّا عَبْدُ اللَّهِ وَآخُو رَسُولِ اللَّهِ
Allah is the Most Great. Allah is the Most Great. Allah is the Most Great.	allāhu akbaru allāhu akbaru allāhu akbaru	اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
There is no god but Allah, and Allah is the Most Great.	lā ilāha illā allāhu wallāhu akbaru	لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
All praise be to Allah for He has guided me	walḥamdu lillāhi `alā hidāyatiḥī	وَالْحَمْدُ لِلَّهِ عَلَى هِدَايَتِهِ
and led me successfully to His course to which He has invited (us).	wa tawfīqihī limā da`ā ilayhi min sabīlihī	وَتَوْفِيقِهِ بِمَا دَعَا إِلَيْهِ مِنْ سَبِيلِهِ
O Allah, You are verily the most excellent besought One	allāhumma innaka afḍalu maqṣūdīn	اللَّهُمَّ إِنَّكَ أَفْضَلُ مَقْصُودٍ
and the most honorable purposed One.	wa akramu matiyyin	وَأَكْرَمُ مَاتِيٍّ
I thus have come to You, seeking nearness to You	wa qad ataytuka mutaqqarriban ilayka	وَقَدْ أَتَيْتُكَ مُتَقَرِّبًا إِلَيْكَ

in the name of Your Prophet, the Prophet of Mercy	binabiyyika nabiyyi alrraḥmati	بَنِيكَ نَبِيَّ الرَّحْمَةِ
and in the name of his brother, the Commander of the Faithful,	wa bi'akhīhi amīri almu'mināna	وَبِأَخِيهِ أَمِيرِ الْمُؤْمِنِينَ
`Ali the son of Abū-Ṭālib—peace be upon them both.	`aliyyi bni abī ṭālibin `alayhimā alssalāmu	عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِمَا السَّلَام
So, (please do) send blessings upon Muḥammad and the Household of Muḥammad,	faṣalli `alā muḥammadin wa āli muḥammadin	فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
do not disappoint my efforts,	wa lā tukhayyib sa`yī	وَلَا تُخَيِّبْ سَعْيِي
(please) grant me a merciful look from You through which You refresh me,	wanẓur ilayya naẓratan raḥīmatan tun`ishunī bihā	وَانْظُرْ إِلَيَّ نَظْرَةً رَحِيمَةً تَعِشْنِي بِهَا
make me illustrious in Your view in this world as well as the world to come,	waj`alnī `indaka wajīhan fī alddunyā wal-ākhiratī	وَاجْعَلْنِي عِنْدَكَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ
and make me of those brought near to You.	wa min almuqarrabīna	وَمِنَ الْمُقَرَّبِينَ

You may then walk until you stop at the door of the portico and say the following words:

Peace be upon Allah's Messenger	alssalāmu `alā rasūli allāhi	السَّلَامُ عَلَى رَسُولِ اللَّهِ
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whom Allah has entrusted with His Revelations and with His determined commandments,	amīni allāhi `alā waḥyihī wa `azā'imi amrihī	أَمِينَ اللَّهِ عَلَى وَحْيِهِ وَعَزَائِمِ أَمْرِهِ
who sealed the previous Messages,	alkhātimi limā sabaqa	الْخَاتِمِ لِمَا سَبَقَ
paved the way to the coming blessings,	walfātihi limā istuqbila	وَالْفَاتِحِ لِمَا اسْتَقْبَلَ
and who prevails over all that.	walmuḥaymini `alā dhālika kullihī	وَالْمُهِيمِ عَلَى ذَلِكَ كُلِّهِ
May the mercy and blessings of Allah be upon him, too.	wa raḥmatu allāhi wa barakātuhū	وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
Peace be upon the holder of tranquility.	alssalāmu `alā ṣāḥibi alssakīnati	السَّلَامُ عَلَى صَاحِبِ السَّكِينَةِ
peace be upon the one buried at al-Madīnah.	alssalāmu `alā almadfūni bilmadīnati	السَّلَامُ عَلَى الْمَدْفُونِ بِالْمَدِينَةِ
Peace be upon the triumphed and supported (by Allah).	alssalāmu `alā almanṣūri almu'ayyadi	السَّلَامُ عَلَى الْمَنْصُورِ الْمُؤَيَّدِ
Peace be upon Abu'l-Qāsim, Muḥammad the son of `Abdullāh.	alssalāmu `alā abī alqāsimi muḥammadi bni `abdi allāhi	السَّلَامُ عَلَى أَبِي الْقَاسِمِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ
May the mercy and blessings of Allah be upon him, too.	wa raḥmatu allāhi wa barakātuhū	وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

You may then enter the portico with your right foot, stop at the door of the dome, and say these words:

I bear witness that there is no god but Allah, alone without having any associate,	ashhadu an lā ilāha illā allāhu	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
and I bear witness that Muḥammad is His servant and Messenger.	wa aashhadu anna muḥammadan `abduhū wa rasūluhū	وَحْدَهُ لَا شَرِيكَ لَهُ
He has conveyed the truth from Him and verified the (past) Messengers.	jā'a bilḥaqqi min `indihī wa ṣaddaqa almursalīna	جَاءَ بِالْحَقِّ مِنْ عِنْدِهِ وَصَدَّقَ الْمُرْسَلِينَ
Peace be upon you, O Messenger of Allah!	alssalāmu `alayka yā rasūla allāhi	السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
Peace be upon you, O most- beloved of Allah and best of His beings!	alssalāmu `alayka yā ḥabība allāhi wa khiyaratāhū min khalqihī	السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ وَأَخِيَرَتَهُ مِنْ خَلْقِهِ
Peace be upon the Commander of the Faithful:	alssalāmu `alā amīr almu'minīna	السَّلَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ
the servant of Allah and the brother of Allah's Messenger.	`abdi allāhi wa akhī rasūli allāhi	عَبْدُ اللَّهِ وَأَخِي رَسُولِ اللَّهِ
O master, O Commander of the Faithful!	yā mawlāya yā amīra almu'minīna	يَا مَوْلَايَ يَا أَمِيرَ الْمُؤْمِنِينَ
I, your slave and the son of your slave and your bondmaid,	`abduka wabnu `abdika wabnu amatika	عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ

have come to you seeking the refuge of your protection,	jā'aka mustajīran bidhimmatika	جَاءَكَ مُسْتَجِيرًا بِذِمَّتِكَ
directing to your shrine,	qāṣidan ilā ḥaramika	قَاصِدًا إِلَى حَرَمِكَ
turning my face toward your place,	mutawajjihan ilā maqāmika	مُتَوَجِّهًا إِلَى مَقَامِكَ
and begging Almighty Allah in your name.	mutawassilan ilā allāhi ta`ālā bika	مُتَوَسِّلًا إِلَى اللَّهِ تَعَالَى بِكَ
May I enter, O master?	a'adkhulu yā mawlāya	أَدْخُلْ يَا مَوْلَايَ
May I enter, O Commander of the Faithful?	a'adkhulu yā amīra almu'minīna	أَدْخُلْ يَا أَمِيرَ الْمُؤْمِنِينَ
May I enter, O argument of Allah?	a'adkhulu yā ḥujjata allāhi	أَدْخُلْ يَا حُجَّةَ اللَّهِ
May I enter, O trustee of Allah?	a'adkhulu yā amīna allāhi	أَدْخُلْ يَا أَمِينَ اللَّهِ
May I enter, O angels of Allah who reside in this shrine?	a'adkhulu yā malā'ikata allāhi almuqīmīna fī hādhā almashhadī	أَدْخُلْ يَا مَلَائِكَةَ اللَّهِ الْمُقِيمِينَ فِي هَذَا الْمَشْهَدِ
O master, may you permit me to enter	yā mawlāya ata'dhanu lī bilddukhūli	يَا مَوْلَايَ أَتَأْذِنُ لِي بِالدُّخُولِ
in the best way of permission you have ever given to any of your devotees?	afḍala mā adhinta li'ahādin min awliyā'ika	أَفْضَلَ مَا أَذْنْتُ لِأَحَدٍ مِنْ أَوْلِيَائِكَ

If I am too little to deserve your permission, then You are too exalted to deprive me of it.	fa'in lam akun lahū ahlan fa'anta ahlun lidhlika	فَإِنْ لَمْ أَكُنْ لَهُ أَهْلًا فَأَنْتَ أَهْلُ لِذَلِكَ
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You may then kiss the doorstep and enter there with your right foot, saying the following:

In the Name of Allah (I begin), in Allah (I trust),	bismi allāhi wa billāhi	بِسْمِ اللَّهِ وَبِاللَّهِ
on the way of Allah,	wa fī sabīli allāhi	وَفِي سَبِيلِ اللَّهِ
and on the norm of the Messenger of Allah (I proceed),	wa `alā millati rasūli allāhi	وَعَلَى مِلَّةِ رَسُولِ اللَّهِ
may Allah bless him and his Household.	ṣallā allāhu `alayhi wa ālihi	صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
O Allah, (please do) forgive me	allāhumma ighfir lī warḥamnī wa tub `alayya	اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَتُبْ عَلَيَّ
for You are verily the Oft-Returning.	innaka anta alttawwābu alrraḥīmu	إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

You may then walk until you face and become opposite to the holy tomb. You may stop there before reaching the tomb, and say the following:

Peace of Allah be upon Muḥammad the Messenger of Allah,	alssalāmu min allāhi `alā muḥammadin rasūli allāhi	السَّلَامُ مِنَ اللَّهِ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ
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the trustee of Allah over His Revelations, Messages,	amīni allāhi `alā waḥyihī wa risālātihī	أَمِينَ اللَّهِ عَلَى وَحْيِهِ وَرِسَالَاتِهِ
and determined commandments,	wa `azā'imi amrihī	وَعَزَائِمِ أَمْرِهِ
the core of the Divine Inspiration and Revelation,	wa ma`dini alwaḥyi walṭṭanzīli	وَمَعْدَنِ الْوَحْيِ وَالتَّنْزِيلِ
who sealed the previous Messages,	alkhātimi limā sabaqa	الْخَاتِمِ لِمَا سَبَقَ
paved the way to the coming blessings,	walfātihi limā istuqbila	وَالْفَاتِحِ لِمَا اسْتَقْبَلَ
who prevails over all that,	walmuḥaymini `alā dhālika kullihī	وَالْمُحِيمِ عَلَى ذَلِكَ كُلِّهِ
the witness over the creatures,	alshshāhidi `alā alkhalqi	الشَّاهِدِ عَلَى الْخَلْقِ
and the luminous torch.	alssirāji almunīri	السِّرَاجِ الْمُنِيرِ
Peace and Allah's mercy and blessings be upon him.	wa alssalāmu `alayhi wa raḥmatu allāhi wa barakātuhū	وَالسَّلَامُ عَلَيْهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
O Allah, (please do) send blessings upon Muḥammad and his Household, the oppressed ones,	allāhumma ṣalli `alā muḥammadin wa ahli baytihi almaẓlūmīna	اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ الْمَظْلُومِينَ
with the best, most perfect, most exalted,	afḍala wa akmla wa arfa`a	أَفْضَلَ وَأَكْمَلَ وَأَرْفَعَ

and most honored blessings that You have ever showed on any	wa ashrafa mā ṣallayta `alā aḥadin	وَأَشْرَفَ مَا صَلَّيْتَ عَلَى أَحَدٍ
of Your Prophets, Messengers, and Chosen servants.	min anbiyā'ika wa rusulika wa aṣfiyā'ika	مِنْ أَنْبِيَائِكَ وَرُسُلِكَ وَأَصْفِيَائِكَ
O Allah, (please do) send blessings upon the Commander of the Faithful,	allāhumma ṣalli `alā amīri almu'minīna	اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ
Your servant, the best of Your creatures after Your Prophet,	`abdika wa khayri khalqika ba`da nabiyyika	عَبْدِكَ وَخَيْرِ خَلْقِكَ بَعْدَ نَبِيِّكَ
the brother of Your Messenger,	wa akhī rasūlika	وَأَخِي رَسُولِكَ
the Successor of Your most-beloved one,	wa waṣiyyi ḥabībika	وَوَصِيِّ حَبِيبِكَ
whom You have selected from among Your beings,	alladhī intajabtahū min khalqika	الَّذِي انتَجَبْتَهُ مِنْ خَلْقِكَ
the guide to those whom You sent with Your messages,	walddalīli `alā man ba`athtahū birisālātika	وَالدَّلِيلِ عَلَى مَنْ بَعَثْتَهُ بِرِسَالَاتِكَ
the establisher of the true religion by means of Your justice,	wa dayyāni alddīni bi`adlika	وَدَيَّانِ الدِّينِ بِعَدْلِكَ
and the decisive judge among Your beings.	wa faṣli qaḍā'ika bayna khalqika	وَفَصْلِ قَضَائِكَ بَيْنَ خَلْقِكَ

Peace and Allah's mercy and blessings be upon him.	wa alssalāmu `alayhi wa raḥmatu allāhi wa barakātuhū	وَالسَّلَامُ عَلَيْهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
O Allah, (please do) send blessings upon the Imams from his offspring,	allāhumma ṣalli `alā al-a'immati min wuldihi	اللَّهُمَّ صَلِّ عَلَى الْأَئِمَّةِ مِنْ وَلَدِهِ
(who are) the holders of Your commandments after him,	alqawwāmīna bi'amrika min ba`dihī	القَوَّامِينَ بِأَمْرِكَ مِنْ بَعْدِهِ
and the immaculate ones whom You have accepted as supporters of Your religion,	almuṭahharīna alladhīna irtaḍaytahum anṣāran lidīnika	الْمُطَهَّرِينَ الَّذِينَ ارْتَضَيْتَهُمْ أَنْصَارًا لِدِينِكَ
keepers of Your secret,	wa ḥafaẓatan lisirrika	وَحَفَظَةً لِسِرِّكَ
witnesses over Your created beings,	wa shuhadā'a `alā khalqika	وَشُهَدَاءَ عَلَى خَلْقِكَ
and signs (of example) for Your servants.	wa a`lāman li`ibādika	وَأَعْلَامًا لِعِبَادِكَ
May Your blessings be upon them all.	ṣalawātuka `alayhim ajma`īna	صَلَوَاتِكَ عَلَيْهِمْ أَجْمَعِينَ
Peace be upon the Commander of the Faithful,	alssalāmu `alā amīri almu'minīna	السَّلَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ
`Ali the son of Abu-Talib,	`aliyyi bni abī ṭālibin	عَلِيِّ بْنِ أَبِي طَالِبٍ
the successor of Allah's Messenger, his representative,	waṣiyyi rasūli allāhi wa khalīfatihī	وَصِيِّ رَسُولِ اللَّهِ وَخَلِيفَتِهِ

who managed his affairs after him, and the master of all Prophet's successors. May Allah's mercy and blessings be upon him, too.	walqā'imi bi'amrihī min ba`dihī	وَالْقَائِمُ بِأَمْرِهِ مِنْ بَعْدِهِ
Peace be upon Fāṭimah, the daughter of Allah's Messenger, may Allah's blessings be upon him,	sayyidi alwaṣiyyīna wa raḥmatu allāhi wa barakātuhū	سَيِّدِ الْوَصِيِّينَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
(she is) the doyenne of all the women of this world.	alssalāmu `alā fāṭimata binti rasūli allāhi	السَّلَامُ عَلَى فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ
Peace be upon al-Ḥasan and al-Ḥusayn,	ṣallā allāhu `alayhi wa ālihī	صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
the chiefs of the youth of Paradise among all beings.	sayyidati nisā'i al`ālamīna	سَيِّدَةِ نِسَاءِ الْعَالَمِينَ
Peace be upon the Guiding Imams.	alssalāmu `alā al-a'immati alrrāshidīna	السَّلَامُ عَلَى الْأَئِمَّةِ الرَّاشِدِينَ
Peace be upon the Prophets and the Messengers.	alssalāmu `alā al-anbiyā'i walmursalīna	السَّلَامُ عَلَى الْأَنْبِيَاءِ وَالْمُرْسَلِينَ
Peace be upon the Imams whom are entrusted (with the religion by Allah).	alssalāmu `alā al-a'immati almustawda`īna	السَّلَامُ عَلَى الْأَئِمَّةِ الْمُسْتَوْدَعِينَ

Peace be upon the elite creatures of Allah.	alssalāmu `alā khāṣṣati allāhi min khalqihī	السَّلَامُ عَلَى خَاصَّةِ اللَّهِ مِنْ خَلْقِهِ
Peace be upon those who understand by tokens.	alssalāmu `alā almutawassimīna	السَّلَامُ عَلَى الْمُتَوَسِّمِينَ
Peace be upon the faithful believers	alssalāmu `alā almu'minīna	السَّلَامُ عَلَى الْمُؤْمِنِينَ
who have carried out His orders,	alladhīna qāmū bi'amrihī	الَّذِينَ قَامُوا بِأَمْرِهِ
supported the saints of Allah,	wa wāzarū awliyā'a allāhi	وَوَازَرُوا أَوْلِيَاءَ اللَّهِ
and have feared for their fear.	wa khāfū bikhawfihim	وَخَافُوا بِخَوْفِهِمْ
Peace be upon the Favorite Angels.	alssalāmu `alā almalā'ikati almuqarrabīna	السَّلَامُ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ
	alssalāmu `alaynā wa `alā `ibādi allāhi alṣṣāliḥīna	السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

You may then draw near the tomb, face it, make the Qiblah direction behind you, and say the following words:

Peace be upon you, O Commander of the Faithful.	alssalāmu `alayka yā amīra almu'minīna	السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ
Peace be upon you, O beloved by Allah.	alssalāmu `alayka yā ḥabība allāhi	السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ
Peace be upon you, O choice of Allah.	alssalāmu `alayka yā ṣafwata allāhi	السَّلَامُ عَلَيْكَ يَا صَفِيَّ اللَّهِ

Peace be upon you, O intimate servant of Allah.	alssalāmu `alayka yā waliyya allāhi	السلام عليك يا ولي الله
Peace be upon you, O Argument of Allah (against His creatures).	alssalāmu `alayka yā ḥujjata allāhi	السلام عليك يا حجة الله
Peace be upon you, O leader of true guidance.	alssalāmu `alayka yā imāma alhudā	السلام عليك يا إمام الهدى
Peace be upon you, O sign of piety.	alssalāmu `alayka yā `alama alttuqā	السلام عليك يا علم التقى
Peace be upon you, O successor,	alssalāmu `alayka ayyuhā alwaṣiyyu	السلام عليك أيها الوصي
religious, pious,	albarru alттаqiiyyu	البر التقى
pure, and loyal.	alnnaqiyyu alwafiyyu	النقى الوفى
Peace be upon you, O father of al-Ḥasan and al-Ḥusayn.	alssalāmu `alayka yā abā alḥasani walḥusayni	السلام عليك يا أبا الحسن والحسين
Peace be upon you, O pillar of the religion.	alssalāmu `alayka yā `amūda alddīni	السلام عليك يا عمود الدين
Peace be upon you, O chief of the successors (of Prophets),	alssalāmu `alayka yā sayyida alwaṣiyyīna	السلام عليك يا سيد الوصين
trustee of the Lord of the worlds,	wa amīna rabbi al`ālamīna	وأمين رب العالمين
judge on the Judgment Day,	wa dayyāna yawmi alddīni	وديان يوم الدين
best of the believers,	wa khayra almu'minīna	وخير المؤمنين

chief of the most truthful ones,	wa sayyida alṣ ṣiddiqīna	وَسَيِّدُ الصِّدِّيقِينَ
elite of the Prophets' lineage,	walṣṣafwata min sulālati alnnabiyyīna	وَالصَّفْوَةُ مِنْ سُلَالَةِ النَّبِيِّينَ
door to the wisdom of the Lord of the worlds,	wa bāba ḥikmati rabbi al`ālamīna	وَبَابَ حِكْمَةِ رَبِّ الْعَالَمِينَ
keeper of His Revelation,	wa khāzina waḥyihī	وَحَازِنَ وَحْيِهِ
container of His knowledge,	wa `aybata `ilmihī	وَعَيْبَةَ عِلْمِهِ
advisor of His Prophet's people,	walnnāṣiḥa li'ummati nabiyyihī	وَالنَّاصِحَ لَأُمَّةِ نَبِيِّهِ
next to His Messenger,	walttāliya lirasūlihī	وَالتَّالِيَ لِرَسُولِهِ
who sacrificed himself for him (i.e. for the Messenger),	walmuwāsiya lahū binafsihī	وَالْمُوَاسِيَ لَهُ بِنَفْسِهِ
speaker with his arguments,	walnnāṭiqa biḥujjatihī	وَالنَّاطِقَ بِحُجَّتِهِ
inviter to his principles,	walddā`iya ilā sharī`atihī	وَالدَّاعِيَ إِلَى شَرِيعَتِهِ
and steadfast on his instructions.	walmāḍiya `alā sunnatihī	وَالْمَاضِيَ عَلَى سُنَّتِهِ
O Allah, I do bear witness	allāhumma innī ashhadu	اللَّهُمَّ إِنِّي أَشْهَدُ
that he carried out the mission conveyed to him by Your Messenger,	annahū qad ballagha `an rasūlika mā ḥummila	أَنَّهُ قَدْ بَلَغَ عَنْ رَسُولِكَ مَا حُمِّلَ
achieved what he was ordered to keep,	wa ra`ā mā istuḥfiẓa	وَرَعَى مَا اسْتَحْفِظَ

kept what has been stored with him,	wa ḥafiẓa mā istūdi`a	وَحَفِظَ مَا اسْتُوْدِعَ
deemed lawful that which You deem lawful,	wa ḥallala ḥalālaka	وَحَلَّلَ حَلَالَكَ
deemed unlawful that which You deem unlawful,	wa ḥarrama ḥarāmaka	وَحَرَّمَ حَرَامَكَ
put into practice Your laws,	wa aqāma aḥkāma	وَأَقَامَ أَحْكَامَكَ
strove against the contraveners for Your sake,	wa jāhada alnnākithīna fī sabīlaka	وَجَاهَدَ النَّاكِثِينَ فِي سَبِيلِكَ
against the wrongdoers according to Your laws,	walqāsiṭīna fī ḥukmika	وَالْقَاسِطِينَ فِي حُكْمِكَ
and against the apostates from Your decree,	walmāriqīna `an amrika	وَالْمَارِقِينَ عَنْ أَمْرِكَ
did all that with steadfastness, expecting Your reward,	ṣābiran muḥtasiban	صَابِرًا مُحْتَسِبًا
and no blame of any blamer could ever influence him.	lā ta'khudhuhū fika lawmatu lā'imīn	لَا تَأْخُذْهُ فِيكَ لَوْمَةٌ لَائِمٍ
O Allah, (please do) send blessings upon him with the best way	allāhumma ṣalli `alayhi afḍala mā ṣallayta	اللَّهُمَّ صَلِّ عَلَيْهِ أَفْضَلَ مَا صَلَّيْتَ
You have ever blessed any of Your intimate servants, Your choicest ones,	`alā aḥadin min awliyā'ika wa aṣḥiyā'ika	عَلَى أَحَدٍ مِنْ أَوْلِيَائِكَ وَأَصْفِيَائِكَ

and Your Prophet's successors.	wa awṣiyā'i anbiyā'ika	وَأَوْصِيَاءُ أَنْبِيَائِكَ
O Allah, this is the tomb of Your representative	allāhumma hādhā qabru waliyyika	اللَّهُمَّ هَذَا قَبْرُ وَلِيِّكَ
the obedience to whom has been made by You incumbent (upon us),	alladhī farāḍta ṭā`atahū	الَّذِي فَرَضْتَ طَاعَتَهُ
the loyalty to whom has been made by You in the necks of Your servants,	wa ja`alta fī a`nāqi `ibādika mubāya`atahū	وَجَعَلْتَ فِي أَعْنَاقِ عِبَادِكَ مَبَايِعَتَهُ
and (it is the tomb of) Your viceroy through whom You will give and take,	wa khalīfatika alladhī bihī ta'khudhu wa tu`ṭī	وَخَلِيفَتِكَ الَّذِي بِهِ تَأْخُذُ وَتُعْطِي
and through whom You will reward and punish.	wa bihī tuthību wa tu`āqibu	وَبِهِ تُثِيبُ وَتُعَاقِبُ
I have directed to him, seeking for what You have prepared for Your intimate servants.	wa qad qaṣadtuhū ṭama`an limā a`dadtahū li'awliyā'ika	وَقَدْ قَصَدْتَهُ طَمَعًا لِمَا أَعَدَدْتَهُ لِأَوْلِيَائِكَ
So, (I beseech You) in the name of his eminent standing with You,	fabi`azīmi qadrihī `indaka	فَبِعَظِيمِ قَدْرِهِ عِنْدَكَ
in the name of his great status in Your view,	wa jalīli khaṭarihī ladayka	وَجَلِيلِ خَطَرِهِ لَدَيْكَ

and in the name of the closeness of his position to You,	wa qurbi manzilatihī minka	وَقُرْبِ مَنْزِلَتِهِ مِنْكَ
to bless Muḥammad and the Household of Muḥammad	ṣalli `alā muḥammadin wa āli muḥammadin	صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
and to do to me that which is expected from You,	waf` al bī mā anta ahluhū	وَأَفْعَلْ بِي مَا أَنْتَ أَهْلُهُ
for You are verily worthy of honoring and generous granting.	fa'innaka ahlu alkarami waljūdi	فَإِنَّكَ أَهْلُ الْكَرَمِ وَالْجُودِ
Peace be upon you, O my master,	wa alssalāmu `alayka yā mawlāya	وَالسَّلَامُ عَلَيْكَ يَا مَوْلَايَ
and upon your partners in the place, (Prophet) Adam and (Prophet) Noah.	wa `alā ḍajī`ayka ādama wa nūḥin	وَعَلَى ضَجِيعِكَ آدَمَ وَنُوحٍ
May Allah's mercy and blessings be upon you, too.	wa raḥmatu allāhi wa barakātuhū	وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

You may then kiss the tomb from the head's side and say the following words:

O my master, to You is my coming	yā mawlāya ilayka wufūdī	يَا مَوْلَايَ إِلَيْكَ وَفُودِي
and in your name do I beseech my Lord	wa bika atawassalu ilā rabbī	وَبِكَ أَتَوَسَّلُ إِلَى رَبِّي

so that I may achieve my goal.	fī bulūghi maqṣūdī	فِي بُلُوغٍ مُّقْصُودِي
I bear witness that he who beseeches (Allah) in your name shall never be disappointed	wa ashhadu anna almutawassila bika ghayru khā'ibin	وَأَشْهَدُ أَنَّ الْمُتَوَسِّلَ بِكَ غَيْرُ خَائِبٍ
and he who implores (Allah) in your name, with full cognizance,	walttālība bika `an ma`rifatin	وَالطَّالِبَ بِكَ عَنْ مَعْرِفَةٍ
shall never be rejected; rather, all his needs shall be settled.	ghayru mardūdīn illā biqaḍā'i ḥawā'ijihī	غَيْرَ مُرْدُودٍ إِلَّا بِقَضَاءِ حَوَائِجِهِ
So, (please) be my interceder to Allah—	fakun lī shafī`an ilā allāhi	فَكُنْ لِي شَفِيعًا إِلَى اللَّهِ
my and your Lord—for purpose of settling my needs,	rabbika wa rabbī fī qaḍā'i ḥawā'ijī	رَبِّكَ وَرَبِّي فِي قَضَاءِ حَوَائِجِي
making easy my affairs,	wa taysīri umūrī	وَتَيْسِيرِ أُمُورِي
relieving my depressions,	wa kashfi shiddatī	وَكَشْفِ شِدَّتِي
forgiving my sins,	wa ghufrāni dhanbī	وَغُفْرَانِ ذَنْبِي
expanding my sustenance sources,	wa sa`ati rizqī	وَسَعَةِ رِزْقِي
extending my lifetime,	wa taṭwīli `umrī	وَتَطْوِيلِ عَمْرِي

and granting me all my requests for the world to come as well as this world.	wa i`ṭā'i su'lī fī ākhiratī wa dunyāya	وَإِعْطَاءِ سُؤْلِي فِي آخِرَتِي وَدُنْيَايَ
O Allah, curse the killers of the Commander of the Faithful.	allāhumma il`an qatalata amīri almu'minīna	اللَّهُمَّ الْعَن قَتْلَةَ أَمِيرِ الْمُؤْمِنِينَ
O Allah, curse the killers of al- Ḥasan and al- Ḥusayn.	allāhumma il`an qatalata alḥasani walḥusayni	اللَّهُمَّ الْعَن قَتْلَةَ الْحَسَنِ وَالْحُسَيْنِ
O Allah, curse the killers of the Imams,	allāhumma il`an qatalata al-a'immati	اللَّهُمَّ الْعَن قَتْلَةَ الْأَئِمَّةِ
and subject them to such a painful chastisement	wa `adhdhibhum `adhāban alīman	وَعَذِّبْهُمْ عَذَابًا أَلِيمًا
that You have never subjected any of Your creatures to it,	lā tu`adhdhibuhū aḥadan min al`ālamīna	لَا تَعَذِّبْهُ أَحَدًا مِنَ الْعَالَمِينَ
such an enormous chastisement that never ceases,	`adhāban kathīran lā inqitā`a lahū	عَذَابًا كَثِيرًا لَا انْقِطَاعَ لَهُ
nor comes to an end, nor reaches a deadline,	wa lā ajala wa lā amada	وَلَا أَجَلَ وَلَا أَمَدَ
for what they contended against Your authorities.	bimā shāqqū wulāta amrika	بِمَا شَاقُّوا وُلَاةَ أَمْرِكَ
And (please do) prepare for them such an intense torture	wa a`idda lahum `adhāban	وَأَعِدْ لَهُمْ عَذَابًا

that You have not decided for any of Your creatures.	lam tuḥillahū bi'aḥadin min khalqika	لَمْ تَحْلُهْ بِأَحَدٍ مِنْ خَلْقِكَ
O Allah, (please do) impose upon the killers of Your Messenger's supporters,	allāhumma wa adkhil `alā qatalati anṣāri rasūlika	اللَّهُمَّ وَأَدْخِلْ عَلَى قَتَلَةِ أَنْصَارِ رَسُولِكَ
the killers of the Commander of the Faithful,	wa `alā qatalati amīri almu'minīna	وَعَلَى قَتَلَةِ أَمِيرِ الْمُؤْمِنِينَ
the killers of al-Ḥasan and al-Ḥusayn,	wa `alā qatalati alḥasani walḥusayni	وَعَلَى قَتَلَةِ الْحَسَنِ وَالْحُسَيْنِ
the killers of the supporters of al-Ḥasan and al-Ḥusayn,	wa `alā qatalati anṣāri alḥasani walḥusayni	وَعَلَى قَتَلَةِ أَنْصَارِ الْحَسَنِ وَالْحُسَيْنِ
and the killers of all those whom were killed because of their loyalty to the Household of Muḥammad,	wa qatalati man qutila fī wilāyati āli muḥammadin ajma`īna	وَقَتَلَةَ مَنْ قُتِلَ فِي وِلَايَةِ آلِ مُحَمَّدٍ أَجْمَعِينَ
a painful, cyclic punishment	`adhāban alīman muḍā`āfan	عَذَابًا مُضَاعَفًا
in the lowest class of Hellfire	fī asfali darakin min aljahīmi	فِي أَسْفَلِ دَرَكٍ مِنَ الْجَحِيمِ
that the punishment shall not be lightened for them	lā yukhaffafu `anhum al`adhābu	لَا يُخَفِّفُ عَنْهُمْ الْعَذَابَ
and they shall lay therein in utter despair and endless curse;	wa hum fīhi mublisūna mal`ūnūna	وَهُمْ فِيهِ مَبْلِسُونَ مَلْعُونُونَ

they shall be hanging down their heads before their Lord	nākisū ru'ūsihim `inda rabbihim	نَاكِسُوا رُؤُسَهُمْ عِنْدَ رَبِّهِمْ
after they shall find out with certainty regret and long-lasting disgrace,	qad `āyanū alnnadāmata walkhizya alṭṭawīla	قَدْ عَايَنُوا النَّدَامَةَ وَالْخِزْيَ الطَّوِيلَ
for they killed the members of the household of Your Prophets and Messengers	liqatlihim `itrata anbiyā'ika wa rusulika	لَقَتْلِهِمْ عِتْرَةَ أَنْبِيَائِكَ وَرُسُلِكَ
and the righteous servants from their followers.	wa atbā`ahum min `ibādika alṣṣāliḥīna	وَأَتْبَاعَهُمْ مِنْ عِبَادِكَ الصَّالِحِينَ
O Allah, (do) curse them in the most concealed secrecy	allāhumma il`anhum fī mustasirri alssirri	سَوِّدْهُمْ فِي سِتْرٍ مُسْتَسِرٍّ فِي السِّرِّ
and in the most apparent openness,	wa ṣāhiri al`alāniyati	وَصَاحِرِ الْعَلَانِيَةِ
in Your lands and in Your heavens.	fī arḍika wa samā'ika	فِي أَرْضِكَ وَسَمَائِكَ
O Allah, (please do) decide for me a truthful step with Your intimate servants	allāhumma ij`al lī qadama ṣidqin fī awliyā'ika	اللَّهُمَّ اجْعَلْ لِي قَدَمَ صِدْقٍ فِي أَوْلِيَائِكَ
and make me long for their shrines and their residing-places	wa ḥabbib ilayya mashāhidahum wa mustaqarrhum	وَحَبِّبْ إِلَيَّ مَشَاهِدَهُمْ وَمَسْتَقَرَّهُمْ
until You include me with them	ḥattā tulḥiqanī bihim	حَتَّى تُلْحِقَنِي بِهِمْ

and make me among their followers in this world as well as the world to come.	wa taj`alanī lahum taba`an fī alddunyā wal-ākhirati	وَجْعَلْنِي لَهُمْ تَبَعًا فِي الدُّنْيَا وَالْآخِرَةِ
O most Merciful of all those who show mercy!	yā arḥama alrrāḥimīna	يَا أَرْحَمَ الرَّاحِمِينَ

You may then kiss the tomb, face the tomb of Imam al-Husayn ibn `Ali(pbuḥ), make the kiblah direction seem to be between your shoulders, and say the following words:

Peace be upon you, O Abū- `Abdullāh.	alssalāmu `alayka yā abā `abdillāhi	السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ
Peace be upon you, O son of Allah's Messenger.	alssalāmu `alayka yabna rasūli allāhi	السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ
Peace be upon you, O son of the Commander of the Faithful.	alssalāmu `alayka yabna amīri almu'minīna	السَّلَامُ عَلَيْكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ
Peace be upon you, O son of Fāṭimah, the luminous lady,	alssalāmu `alayka yabna fāṭimata alzzahrā'i	السَّلَامُ عَلَيْكَ يَا ابْنَ فَاطِمَةَ الزَّهْرَاءِ
the doyenne of all women of the worlds.	sayyidati nisā'i al`ālamīna	سَيِّدَةَ نِسَاءِ الْعَالَمِينَ
Peace be upon you, O father of the Imams—the guides and well- guided.	alssalāmu `alayka yā abā al-a'immati alhādīna almahdiyyīna	السَّلَامُ عَلَيْكَ يَا أَبَا الْأَئِمَّةِ الْهَادِينَ الْمَهْدِيِّينَ

Peace be upon you, O victim of the pouring tears.	alssalāmu `alayka yā ṣarī`a alddam`ati alssākibati	السَّلَامُ عَلَيْكَ يَا صَرِيعَ الدَّمْعَةِ السَّكْبَةِ
Peace be upon you, O man of the disastrous misfortune.	alssalāmu `alayka yā ṣāḥiba almuṣībati alrrātibati	السَّلَامُ عَلَيْكَ يَا صَاحِبَ الْمَصِيبَةِ الرَّاتِبَةِ
Peace be upon you and upon your grandfather and father.	alssalāmu `alayka wa `alā jaddika wa abika	السَّلَامُ عَلَيْكَ وَعَلَى جَدِّكَ وَأَبِيكَ
Peace be upon you and upon your mother and brother.	alssalāmu `alayka wa `alā ummika wa akhika	السَّلَامُ عَلَيْكَ وَعَلَى أُمِّكَ وَأَخِيكَ
Peace be upon you and upon the Imams from your offspring and descendants.	alssalāmu `alayka wa `alā al-a'immati min dhurriyyatika wa banika	السَّلَامُ عَلَيْكَ وَعَلَى الْأَئِمَّةِ مِنْ ذُرِّيَّتِكَ وَبَنِيكَ
I bear witness that Allah has purified the soil (on which you fell down) through you,	ashhadu laqad ṭayyaba allāhu bika alṭturāba	أَشْهَدُ لَقَدْ طَيَّبَ اللَّهُ بِكَ التُّرَابَ
has made clear His Book through you,	wa awḍaḥa bika alkitāba	وَأَوْضَحَ بِكَ الْكِتَابَ
and has made you, your father, your grandfather, your brother, and your descendants examples for the owners of intellects.	wa ja`alaka wa abāka wa jaddaka	وَجَعَلَكَ وَأَبَاكَ وَجَدَّكَ
	wa akhāka wa banika `ibratan li'ulī al-albābi	وَأَخَاكَ وَبَنِيكَ عِبْرَةً لِأَوْلِي الْأَبَابِ

O son of the blessed, purified ones	yabna almayāmīni al-aṭyābi	يَا بْنَ الْمَيَّامِينَ الْأَطْيَابِ
who recite (and apply) the Book utterly,	alttālīna alkitāba	التَّالِينَ الْكِتَابِ
I direct my greetings to you.	wajjahtu salāmī ilayka	وَجَّهْتُ سَلَامِي إِلَيْكَ
May Allah make His peace and blessings to be upon you	ṣalawātu allāhi wa salāmuhū `alayka	صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْكَ
and may He make the hearts of some people yearn toward you.	wa ja`ala af'idatan min alnnāsi tahwī ilayka	وَجَعَلَ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْكَ
Disappointment shall never chase him who adheres to you and resorts to you.	mā khāba man tamassaka bika wa laja'a ilayka	مَا خَابَ مَنْ تَمَسَّكَ بِكَ وَجَلَّ إِلَيْكَ

You may then move to the side of the feet and say the following words:

Peace be upon the father of the Imams,	alssalāmu `alā abī al-a'immati	السَّلَامُ عَلَى أَبِي الْأَئِمَّةِ
the intimate friend of Prophethood,	wa khalīlī alnnubuwwati	وَخَلِيلِ النَّبُوَّةِ
and the marked, exclusively, by fraternity (with the Holy Prophet).	walmakhṣūṣi bil'ukhuwwati	وَالْمَخْصُوصِ بِالْأَخَوَةِ
Peace be upon the head of the religion and faith,	alssalāmu `alā ya`sūbi alddīni wal'imāni	السَّلَامُ عَلَى يَسُوبِ الدِّينِ وَالْإِيمَانِ

and the word of the All-beneficent Lord.	wa kalimati alrraḥmāni	وَكَلِمَةُ الرَّحْمَنِ
Peace be upon the Scale of the deeds	alssalāmu `alā mīzāni al-a`māli	السَّلَامُ عَلَى مِيزَانِ الْأَعْمَالِ
the turner over of manners,	wa muqallibi al- aḥwālī	وَمُقَلِّبِ الْأَحْوَالِ
the sword of the Lord of Majesty,	wa sayfi dhī aljalālī	وَسَيْفِ ذِي الْجَلَالِ
and who supplies with the fresh water of Salsabīl.	wa sāqī alssalsabīli alzzulālī	وَسَاقِي السُّلَيْبِ الزُّلَالِ
Peace be upon the most righteous of the believers,	alssalāmu `alā ṣāliḥi almu'minīna	السَّلَامُ عَلَى صَالِحِ الْمُؤْمِنِينَ
the inheritor of the Prophet's knowledge,	wa wārithi `ilmi alnnabiyyīna	وَوَارِثِ عِلْمِ النَّبِيِّ
and the judge on the Judgment Day.	walḥākimi yawma alddīni	وَالْحَاكِمِ يَوْمَ الدِّينِ
Peace be upon the tree of piety	alssalāmu `alā shajarati alттаqwā	السَّلَامُ عَلَى شَجَرَةِ التَّقْوَى
and the hearer of hidden and confidential speeches.	wa sāmi`i alssirri walnnajwā	وَسَامِعِ السِّرِّ وَالنَّجْوَى
Peace be upon Allah's conclusive argument,	alssalāmu `alā ḥujjati allāhi albālighati	السَّلَامُ عَلَى حُجَّةِ اللَّهِ الْبَالِغَةِ
His flowing boon,	wa ni`matihī alssābighati	وَنِعْمَتِهِ السَّابِغَةِ
and His forceful punishment.	wa niqmatihī alddāmighati	وَنِقْمَتِهِ الدَّامِغَةِ
Peace be upon the clear-cut path,	alssalāmu `alā aṣ ṣirāṭi alwāḍiḥi	السَّلَامُ عَلَى الصِّرَاطِ الْوَاضِحِ

the patent star,	walnnajmi allā'ihi	وَالنَّجْمُ اللَّامِحُ
the advising leader,	wal-imāmi alnnāṣiḥi	وَالْإِمَامُ النَّاصِحُ
and the igniting firelock.	walzzinādi alqādihi	وَالزَّنَادُ الْقَادِحُ
May Allah's mercy and blessings be upon him.	wa raḥmatu allāhi wa barakātuhū	وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

You may then say the following:

O Allah, (please do) send blessings upon the Commander of the Faithful,	allāhumma ṣalli `alā amīri almu'minīna	اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ
`Ali the son of Abū-Ṭālib:	`aliyyi bni abī ṭālibin	عَلِيِّ بْنِ أَبِي طَالِبٍ
the brother, ally,	akhī nabiyyika wa waliyyihī	أَخِي نَبِيِّكَ وَوَلِيِّهِ
supporter, successor, and patron of Your Prophet,	wa nāṣirihī wa waṣiyyihī wa wazīrihī	وَنَاصِرِهِ وَوَصِيِّهِ وَوَزِيرِهِ
the store of his knowledge,	wa mustawda`i `ilmihī	وَمُسْتَوْدَعِ عِلْمِهِ
the depot of his secrets,	wa mawḍi`i sirrihī	وَمَوْضِعِ سِرِّهِ
the door to his wisdom,	wa bābi ḥikmatihī	وَبَابِ حِكْمَتِهِ
the spokesman with his arguments,	walnnāṭiqi biḥujjatihī	وَالنَّاطِقِ بِحُجَّتِهِ

the caller to his code of law,	walddā`ī ilā sharī`atihī	وَالدَّاعِيَ إِلَى شَرِيعَتِهِ
his viceroy in his community,	wa khalīfatihī fī ummatihī	وَحَلِيفَتِهِ فِي أُمَّتِهِ
the reliever of agony from his face,	wa mufarrijī alkarbi `an wajhihī	وَمُفْرِجِ الْكَرْبِ عَنْ وَجْهِهِ
the terminator of the infidels,	wa qāsimi alkafarati	قَاصِمِ الْكَافِرَةِ
the conqueror on the wicked ones,	wa murghimi alfajarati	وَمُرْغِمِ الْفَجَرَةِ
whom You have made, with regard to his position to Your Prophet,	alladhī ja`altahū min nabiyyika	الَّذِي جَعَلْتَهُ مِنْ نَبِيِّكَ
to occupy the same position that (Prophet) Aaron enjoyed with (Prophet) Moses.	bimanzilati hārūna min mūsā	بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى
O Allāh, (please do) give support to any one who supports him,	allāhumma wāli man wālāhu	اللَّهُمَّ وَالِ مَنْ وَالَاهُ
be the enemy of every one who antagonizes him,	wa `ādi man `ādāhu	وَعَادِ مَنْ عَادَاهُ
give victory to any one who gives him his victory,	wanṣur man naṣarahū	وَانصُرْ مَنْ نَصَرَهُ
disappoint every one who disappoints him,	wakhdhul man khdhalahū	وَاخْذُلْ مَنْ خَذَلَهُ

and lay curse on any one who incurs the hostility of him from the past and the coming generations.	wal`an man naṣaba lahū	والعن من نصب له
And (please do) bless him with the best blessings that You have ever poured on any of Your Prophet's successors.	min al-awwalīna wal-ākhirīna	مِنَ الْأَوَّلِينَ وَالْآخِرِينَ
O Lord of the worlds!	wa ṣalli `alayhi afḍala mā ṣallayta	وَصَلِّ عَلَيْهِ أَفْضَلَ مَا صَلَّيْتَ
	`alā aḥadin min awṣiyā'i anbiyā'ika	عَلَى أَحَدٍ مِنْ أَوْصِيَاءِ أَنْبِيَائِكَ
	yā rabba al`ālamīna	يَا رَبَّ الْعَالَمِينَ

You may then return to your place at the side of the head for visiting Prophet Adam and Prophet Noah, peace be upon them. Visiting Prophet Adam, you may say the following:

Peace be upon you, O choice of Allah.	alssalāmu `alayka yā ṣafiyya allāhi	السَّلَامُ عَلَيْكَ يَا صَفِيَّاهُ اللَّهُ
Peace be upon you, O beloved by Allah.	alssalāmu `alayka yā ḥabība allāhi	السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ
Peace be upon you, O Prophet of Allah.	alssalāmu `alayka yā nabiyya allāhi	السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
Peace be upon you, O trustee of Allah.	alssalāmu `alayka yā amīna allāhi	السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ

Peace be upon you, O representative of Allah in His lands.	alssalāmu `alayka yā khalīfata allāhi fī arḍihī	السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ اللَّهِ فِي أَرْضِهِ
Peace be upon you, O father of all mankind.	alssalāmu `alayka yā abā albashari	السَّلَامُ عَلَيْكَ يَا أَبَا الْبَشَرِ
Peace be upon you and upon your soul and body,	alssalāmu `alayka wa `alā rūḥika wa badanika	السَّلَامُ عَلَيْكَ وَعَلَى رُوحِكَ وَبَدَنِكَ
and upon the pure ones from your sons and descendants.	wa `alā alṭṭāhirīna min wuldika wa dhurriyyatika	وَعَلَى طَاهِرِينَ مِنْ وَلَدِكَ وَذُرِّيَّتِكَ
May Allah pour upon you such innumerable blessings that none can count save Him.	wa ṣallā allāhu `alayka ṣalatan lā yuḥṣihā illā huwa	وَصَلَّى اللَّهُ عَلَيْكَ صَلَاةً لَا يَحْصِيهَا إِلَّا هُوَ
May Allah's mercy and blessings be upon you.	wa raḥmatu allāhi wa barakātuhū	وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Visiting Prophet Noah, you may say the following words:

Peace be upon you, O Prophet of Allah.	alssalāmu `alayka yā nabiyya allāhi	السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
Peace be upon you, O choice of Allah.	alssalāmu `alayka yā ṣafiyya allāhi	السَّلَامُ عَلَيْكَ يَا صَفِيَّ اللَّهِ
Peace be upon you, O intimate servant of Allah.	alssalāmu `alayka yā waliyya allāhi	السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ

Peace be upon you, O beloved by Allah.	alssalāmu `alayka yā ḥabība allāhi	السلام عليك يا حبيب الله
Peace be upon you, O chief of the Messengers.	alssalāmu `alayka yā shaykha almursalīna	السلام عليك يا شيخ المرسلين
Peace be upon you, O trustee of Allah in His lands.	alssalāmu `alayka yā amīna allāhi fī arḍihī	السلام عليك يا أمين الله في أرضه
May Allah's peace and blessings be upon you, upon your soul and body,	ṣalawātu allāhi wa salāmuhū `alayka wa `alā rūḥika wa badanika	صلوات الله وسلامه عليك وعلى روحك وبدنك
and upon the pure ones from among your sons.	wa `alā altṭāhirīna min wuldika	وعلى الطاهرين من ولدك
May Allah's mercy and blessings be upon you.	wa raḥmatu allāhi wa barakātuhū	ورحمة الله وبركاته

You may then offer a six unit prayer. In the first two units, which are intended for visiting the tomb of Imam `Ali Ameer al-Mu'mineen (pbuh), you may recite Surah al-Fatiha and Surah al-Rahman (No. 55) at the first unit, and recite Surah al-Fatiha and Surah Yasin (No. 36) in the second. When you say the *Tashahhud* and *Tasleem* statements, you may then say the famous Tasbeeh al-Zahraa , implore for Almighty Allah's forgiveness (i.e. Istighfar), pray Him to grant you your personal needs, and then say the following words:

O Allah, I have offered these two units of prayer,	allāhumma innī ṣallattu hātayni alrrak`atayni	اللهم اني صليت هاتين الركعتين
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as present from me to my master and chief:	hadiyyatan minnī ilā sayyidī wa mawlāya	هَدِيَّةٌ مِنِّي إِلَى سَيِّدِي وَمَوْلَايَ
Your intimate servant, the brother of Your Messenger,	waliyyika wa akhī rasūlika	وَلِيِّكَ وَأَخِي رَسُولِكَ
the Commander of the Faithful	amīri almu'minīna	أَمِيرُ الْمُؤْمِنِينَ
and the chief of the Prophets' successors;	wa sayyidi alwaṣiyyīna	وَسَيِّدُ الْوَصِيِّينَ
namely, `Ali the son of Abū-Ṭālib,	`aliyyi bni abī ṭālibin	عَلِيُّ بْنُ أَبِي طَالِبٍ
may Allah's blessings be upon him and his household.	ṣalawātu allāhi `alayhi wa `alā ālihī	صَلَوَاتُ اللَّهِ عَلَيْهِ وَعَلَى آلِهِ
So, O Allah, (please do) send blessings upon Muḥammad and the Household of Muḥammad,	allāhumma faṣalli `alā muḥammadin wa āli muḥammadin	اللَّهُمَّ فَصِّلْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
accept that prayer from me,	wa taqabbalhā minnī	وَتَقَبَّلْهَا مِنِّي
and confer upon me with the reward that You give to the good- doers.	wajzinī `alā dhālika jazā'a almuḥsinīna	وَاجْزِنِي عَلَى ذَلِكَ جَزَاءَ الْحَسَنِينَ
O Allah, to You have I offered prayer,	allāhumma laka ṣallaytu	اللَّهُمَّ لَكَ صَلَّيْتُ
genuflected,	wa laka raka`tu	وَلَكَ رَكَعْتُ
and prostrated myself;	wa laka sajadtu	وَلَكَ سَجَدْتُ

to You alone without associating anyone with You,	waḥdaka lā sharīka laka	وَحْدَكَ لَا شَرِيكَ لَكَ
because prayers, genuflections, and prostrations are submitted to none save You,	li'annahū lā takūnu aṣ ṣalatu	لأنه لا تكون الصلاة
because You are Allah; there is no god save You.	li'annaka anta allāhu lā ilāha illā anta	أنك أنت الله لا إله إلا أنت
O Allah, (please do) bless Muḥammad and the Household of Muḥammad,	allāhumma ṣalli `alā muḥammadin wa āli muḥammadin	اللهم صل على محمد وآل محمد
admit my visit,	wa taqabbal minnī ziyāratī	وتقبل مني زيارتي
and respond to my requests	wa a`ṭinī su'lī	واعطني سؤلي
in the name of Muḥammad and his Household— the immaculate ones.	bimuḥammadin wa ālihī alṭṭāhirīna	بمحمد وآله الطاهرين

You may then provide the other four units as present to Prophet Adam and Prophet Noah.

You may then prostrate yourself for thanksgiving (sajdat al-shukr) and say the following words:

O Allah, to You do I direct my face,	allāhumma ilayka tawajjahtu	اللهم إليك توجهت
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to You do I resort,	wa bika i`taşamtu	وَبِكَ اعْتَصَمْتُ
and on You do I rely.	wa `alayka tawakkaltu	وَعَلَيْكَ تَوَكَّلْتُ
O Allah, You are my trust and my hope;	allāhumma anta thiqatī wa rajā'ī	اللَّهُمَّ أَنْتَ ثِقَاتِي وَرَجَائِي
so, (please do) save me from whatever concerns me, whatever does not concern me,	fakfinī mā ahammanī wa mā lā yuhimmunī	فَاكْفِنِي مَا أَهَمَّنِي وَمَا لَا يَهْمُنِي
and whatever You know more than I do.	wa mā anta a`lamu bihī minnī	وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي
Certainly, protected is he who lies under Your protection,	`azza jāruka	عَزَّ جَارُكَ
glory be to Your praise,	wa jalla thanā'uka	وَجَلَّ ثَنَاؤُكَ
and there is no deity save You.	wa lā ilāha ghayruka	وَلَا إِلَهَ غَيْرُكَ
(Please do) send blessings upon Muḥammad and the Household of Muḥammad,	ṣalli `alā muḥammadin wa āli muḥammadin	صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
and hasten their Relief.	wa qarrib farajahum	وَقَرِّبْ فَرَجَهُمْ

You may then put your right cheek on the ground and say the following words:

(Please do) have mercy on my humiliation before You,	irḥam dhullī bayna yadayka	إِرحم ذلي بين يديك
on my earnest imploring to You,	wa taḍarru`ī ilayka	وتضرعي إليك
on my loneliness among people,	wa waḥshatī min alnnāsi	ووحشتي من الناس
and on my amiability with You.	wa unsī bika	وأنسي بك
O All-generous! O All-generous! O All- generous!	yā karīmu yā karīmu yā karīmu	يا كريم يا كريم يا كريم

You may then put your left cheek on the ground and say the following words:

There is no god save You, my Lord; truly, truly.	lā ilāha illā anta rabbī ḥaqqan ḥaqqan	لا إله إلا أنت ربّي حقاً حقاً
O Lord, I prostrate myself before You as sign of my worshipfulness and servitude to You.	sajadtū laka yā rabbī ta`abbudan wa riqqan	سجدت لك يا ربّ تعبدًا ورقًا
O Allah, my deed is certainly feeble; so, (please do) grant it strength by increasing it many times,	allāhumma inna `amalī ḍa`īfun faḍ ā`ifhu lī	اللهم إن عملي ضعيف فضاعفه لي
O All-generous! O All-generous! O All-generous!	yā karīmu yā karīmu yā karīmu	يا كريم يا كريم يا كريم

You may then return to the state of ordinary prostration and repeat the following word one hundred times:

Thanks.

shukran

شُكْرًا

You are recommended to pray Almighty Allah as earnestly as possible, because the place you are in is the zone of granting requests. You are also recommended to implore Almighty Allah for forgiveness as sincerely as possible, because the place you are in is the zone of forgiveness. You are recommended to beseech Almighty Allah for settling your needs as seriously as possible, because the place you are in is the zone of responding to the needs.

ZIYARAT AMEENULLAH



This is the Ziyara of Imam Ali, recited when visiting his grave, or from afar when commemorating his death date, the day of Ghadeer, the day of Divine Mission and other such occasions.

It is worth mentioning that the Ziyara of Ameenullah is considered one of the general forms of Ziyara of Imam Ali(peace be upon him), one of the private forms of Ziyara on the Eid al-Ghadir Day, and one of the comprehensive forms of Ziyara that can be said at all the shrines of the Holy Imams. Allamah Majlisi(ra) has said that it is the best Ziyara from the point of view of the text as well as the chain of narrators and it should be recited in all the shrines.

Peace be upon you, O trustee of Allah on His lands and argument of Allah against His servants.	alssalāmu `alayka yā amīna allāhi fī arđihī	السلام عليك يا أمين الله في أرضه
Peace be upon you, O Commander of the Faithful.	wa ḥujjatahū `alā `ibādihī	وحجته على عباده
I bear witness that you strove for the sake of Allah as it ought to be striven,	alssalāmu `alayka yā amīra almu'minīna	السلام عليك يا أمير المؤمنين
acted upon His Book,	ashhadu annaka jāhadta fī allāhi ḥaqqa jihādihī	أشهد أنك جاهدت في الله حق جهاده
and followed the instructions of His Prophet,	wa `amilta bikitābihī	وعملت بكتابه
	wattba`ta sunana nabiyyihī	واتبعت سنن نبيه

peace of Allah be upon him and his Household,	ṣallā allāhu `alayhi wa ālihī	صَلَّى اللهُ عَلَيْهِ وَآلِهِ
until Allah called you to be in His vicinity.	ḥattā da`āka allāhu ilā jiwārihī	حَتَّى دَعَاكَ اللهُ إِلَى جِوَارِهِ
So, He grasped you to Him by His will	faqabaḍaka ilayhi bikhtiyārihī	فَقَبَضَكَ إِلَيْهِ بِاخْتِيَارِهِ
and put your enemies under the claim	wa alzama a`dā'aka alḥujjata	وَالزَّمَ أَعْدَاكَ الْحُجَّةَ
although you have inclusive claims against all of His creatures.	ma`a mā laka min alḥujaji albālighati `alā jamī`i khalqihī	مَعَ مَا لَكَ مِنَ الْحُجَجِ الْبَالِغَةِ عَلَى جَمِيعِ خَلْقِهِ
O Allah, (please do) cause my soul to be fully tranquil with Your decrees,	allāhumma faj`al nafsī muṭma`innatan biqadarika	اللَّهُمَّ فَاجْعَلْ نَفْسِي مُطْمَئِنَّةً بِقُدْرِكَ
satisfied with Your acts,	rāḍiyatan biqaḍ ā'ika	رَاضِيَةً بِقَضَائِكَ
fond of mentioning and praying to You,	mūla`atan bidhikrika wa du`ā'ika	مَوْلَعَةً بِذِكْرِكَ وَدُعَائِكَ
bearing love for the choicest of Your intimate servants,	muḥibbatan liṣafwati awliyā'ika	مُحِبَّةً لَصَفْوَةِ أَوْلِيَائِكَ
beloved in Your lands and heavens,	maḥbūbatan fī arḍika wa samā'ika	مُحْبُوبَةً فِي أَرْضِكَ وَسَمَائِكَ
steadfast against the affliction of Your tribulations,	ṣābiratan `alā nuzūli balā'ika	صَابِرَةً عَلَى نَزُولِ بَلَائِكَ
thankful for Your graceful bounties,	shākiratan lifawāḍili na`mā'ika	شَاكِرَةً لِفَوَاضِلِ نِعَمَائِكَ

always bearing in mind Your incessant gifts,	dhākīratan lisawābighi ālā'ika	ذَاكِرَةٌ لِّسَوَابِغِ الْآلَانِ
longing for the gladness of meeting You,	mushtāqatan ilā farḥati liqā'ika	مُشْتَاقَّةٌ إِلَى فَرَحَةِ لِقَائِكَ
supplied with piety for the day of Your rewarding,	mutazawwidatan alttaqwā liyawmi jazā'ika	مُتَزَوِّدَةٌ بِتَقْوَى لِيَوْمِ جَزَائِكَ
pursuing the morals of Your intimate servants,	mustannatan bisunani awliyā'ika	مُسْتَنَّةٌ بِسُنَنِ أَوْلِيَائِكَ
quitting the conducts of Your enemies,	mufāriqatan li'akhlāqi a`dā'ika	مُفَارِقَةٌ لِأَخْلَاقِ أَعْدَائِكَ
and distracted from this world by praising and thanking You.	mashghūlatan ,an alddunyā biḥamdi ka wa thanā'ika	مَشْغُولَةٌ عَنِ الدُّنْيَا بِحَمْدِكَ وَثَنَائِكَ

The Imam(peace be upon him) then put his cheek on the tomb and said:

O Allah, the hearts of those humbling themselves to You are fascinated,	allāhumma inna qulūba almukhbitīna ilayka wālihatun	اللَّهُمَّ قُلُوبَ الْخَبِيثِينَ إِلَيْكَ وَالْهَةِ
the paths of those desiring for You are open,	wa subula alrrāghibīna ilayka shārī`atun	وَسَبُلَ الرَّاغِبِينَ إِلَيْكَ شَارِعَةٌ
the sings of those directing to You are evident,	wa a`lāma alqāshidīna ilayka wāḍiḥatun	وَأَعْلَامَ الْقَاصِدِينَ إِلَيْكَ وَاضِحَةٌ

the hearts of those having recognition of You are resorting to You,	wa af'idata al`ārifina minka fāzi`atun	وَأَقْنِدَةُ الْعَارِفِينَ مِنْكَ فَارِزَةٌ
the voices of those beseeching You are mounting up to You,	wa aṣwāta alddā`īna ilayka ṣā`idatun	وَأَصْوَاتُ الدَّاعِينَ إِلَيْكَ صَاعِدَةٌ
the doors of responding to them are wide open,	wa abwāba al-ijābati lahum mufattaḥatun	وَأَبْوَابُ الْإِجَابَةِ لَهُمْ مَفْتُوحَةٌ
the prayer of him who speaks to You confidentially is responded,	wa da`wata man nājāka mustajābatun	وَدَعْوَةُ مَنْ نَاجَاكَ مُسْتَجَابَةٌ
the repentance of him who turns to You modestly is admitted,	wa tawbata man anāba ilayka maqbūlatun	وَتَوْبَةُ مَنْ أَنَابَ إِلَيْكَ مَقْبُولَةٌ
the tear of him who weeps on account of fear from You is compassionate d,	wa `abrata man bakā min khawfika marḥūmatun	وَعَبْرَةٌ مِنْ بَكْيٍ مِنْ خَوْفِكَ مَرْحُومَةٌ
the aid of him who seeks Your aid is available,	wal-ighāthata liman istaghātha bika mawjūdun	وَالْإِغَاثَةُ لِمَنِ اسْتَغَاثَ بِكَ مَوْجُودَةٌ
the help of him who seeks Your help is obtainable,	wal-i`ānata liman ista`āna bika mabdhūlatun	وَالْإِعَانَةُ لِمَنِ اسْتَعَانَ بِكَ مَبْذُولَةٌ

Your promises to Your servants are fulfilled,	wa `idātika li` ibādika munjazatun	وَعِدَاتُكَ لِعِبَادِكَ مُنْجَزَةٌ
the slips of him who implore You to excuse him are forgivable,	wa zalala man istaqālaka muqālātun	وَزَلَلَ مِنْ اسْتِقَالِكَ مَقَالَةٌ
the deeds of those who act for You are preserved,	wa a` māla al` āmilīna ladayka maḥfūẓatun	وَأَعْمَالُ الْعَامِلِينَ لَدَيْكَ مَحْفُوظَةٌ
Your sustenance to the creatures are descending from You,	wa arzāqaka ilā alkhalā'iqi min ladunka nāzilātun	وَأَرْزَاقُكَ إِلَى الْخَلَائِقِ مِنْ لَدُنْكَ نَازِلَةٌ
Your gifts for further conferrals are reaching them,	wa `awā'ida almazīdi ilayhim wāṣilatun	وَعَوَائِدُ الْمَزِيدِ إِلَيْهِمْ وَاصِلَةٌ
the sins of those imploring Your forgiveness are forgiven,	wa dhunūba almustaghfirīna maghfūratun	وَذُنُوبُ الْمُسْتَغْفِرِينَ مَغْفُورَةٌ
the requests of Your creatures are granted by You,	wa ḥawā'ija khalqika `indaka maqḍiyyatun	وَحَوَائِجُ خَلْقِكَ عِنْدَكَ مَقْضِيَةٌ
the prizes of those begging You are offered,	wa jawā'iza alssā'ilīna `indaka muwaffaratun	وَحَوَائِزُ السَّائِلِينَ عِنْدَكَ مُوفَرَةٌ
Your gifts for further conferrals are uninterrupted,	wa `awā'ida almazīdi mutawātiratun	وَعَوَائِدُ الْمَزِيدِ مُتَوَاتِرَةٌ

the dining tables for those seeking Your feeding are prepared,	wa mawā'ida almustaṭ`imīna mu`addatun	وَمَوَائِدُ الْمُسْتَطْعِمِينَ مَعْدَةٌ
and the springs of quenching their thirst are brimful.	wa manāhila alzzamā'i mutra`atun	وَمَنَاهِلُ الظَّمَاءِ مَتْرَعَةٌ
O Allah, (so) respond to my prayer,	allāhumma fastajib du`ā'ī	اللَّهُمَّ فَاسْتَجِبْ دُعَائِي
accept my thanksgiving for You,	waqbal thanā'ī	وَاقْبَلْ ثَنَائِي
and join me to my masters,	wajma` baynī wa bayna awliyā'ī	وَاجْمَعْ بَيْنِي وَبَيْنَ أَوْلِيَائِي
[I beseech You] in the name of Muḥammad, `Ali,	biḥaqqi muḥammadin wa `aliyyin	بِحَقِّ مُحَمَّدٍ وَعَلِيٍّ
Fāṭimah, al- Ḥasan, and al- Ḥusayn.	wa fāṭimata walḥasani walḥusayni	وَفَاطِمَةَ وَالْحَسَنَ وَالْحُسَيْنَ
You are verily the only source of my boons, the ultimate	innaka waliyyu na`mā'ī	إِنَّكَ وَلِيٌّ نِعْمَائِي
goal of my wishes,	wa muntahā munāya	وَمُنْتَهَى مَنَائِي
and the target of my hope in my recourses and settlement.	wa ghāyatu rajā'ī fī munqalabī wa mathwāya	وَعَايَةُ رَجَائِي فِي مُنْقَلَبِي وَمَثْوَايَ

In the book of *Kamil al-Ziyarat*, the following statements are added to this form of Ziyara:

You are verily my God, Master, and Lord.	anta ilāhī wa sayyidī wa mawlāya	أَنْتَ إِلَهِي وَسَيِّدِي وَمَوْلَايَ
(Please) forgive our friend,	ighfir li-awliyā'inā	اغْفِرْ لِأَوْلِيَائِنَا
prevent our enemies against us,	wa kuffa `annā a`dā'anā	وَكُفَّ عَنَّا أَعْدَائِنَا
distract them from harming us,	wa ashghilhum `an adhānā	وَاشْغَلْهُمْ عَنْ أَذَانِنَا
give prevalence to the Word of Truth	wa aẓhir kalimata alḥaqqi	وَأَظْهِرْ كَلِمَةَ الْحَقِّ
and make it the supreme,	waj` alhā al`ulyā	وَاجْعَلْهَا الْعُلْيَا
and frustrate the word of falsehood	wa adḥiḍ kalimata albāṭili	وَادْحِضْ كَلِمَةَ الْبَاطِلِ
and make it the lowliest.	waj` alhā alssuflā	وَاجْعَلْهَا السُّفْلَى
Verily, You have power over all things.	innaka `alā kulli shay'in qadīrun	إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Imam al-Baqir(peace be upon him) then added, "Indeed, any one of our adherents (Shia) who pronounces these words at the tomb of Ameer al-Mu'mineen (peace be upon him) or the tomb of one of the Imams (peace be upon them) shall certainly have his prayer lifted up on a ladder of light, carrying the seal of the Holy Prophet's ring, and it shall be kept so until it will be delivered to the Riser from Muhammad's Household (namely, Imam al-Mahdi) who will receive the reciter of that prayer with good tidings, greetings, and honour."

BIDDING FAREWELL



One who intends to leave the holy shrine of Imam `Ali(pbuḥ) may say the following form of bidding farewell, which has been mentioned by the scholars after the previously cited fifth form of Ziyara:

Peace and Allah's mercy and blessings be upon you.	alssalāmu `alayka wa raḥmatu allāhi wa barakātuhū	السلام عليك ورحمة الله وبركاته
I entrust you with Allah and ask Him to keep you under His custody and to send blessings upon you.	astawdi`uka allāha wa astar`ika wa aqra'u `alayka alssalāma	أستودعك الله وأسترعيك واقرا عليك السلام
We believe in Allah, in the Messengers, and in what they have conveyed to us,	āmannā billāhi wa bilrrusuli wa bimā jā'at bihī	آمنّا بالله وبالرسل وبما جاءت به
in that to which they have called, and in that to which they have guided.	wa da`at ilayhi wa dallat `alayhi	ودعت إليه ودلت عليه
So, (please, our Lord,) include us with the witnesses.	faktubnā ma`a alshshāhidīna	فاكتبنا مع الشاهدين
O Allah, (please) do not decide this visit of mine to him (i.e. the Imam) to be the last,	allāhumma lā taj`alhu ākhira al`ahdi min ziyāratī iyyāhu	اللهم لا تجعله آخر العهد من زيارتي إياه
and if you cause me to die before that,	fa'in tawaffaytanī qabla dhālika	فإن توفيتني قبل ذلك

then I bear witness in my death	fa'innī ashhadu fī mamātī	فَإِنِّي أَشْهَدُ فِي مَمَاتِي
to the same things to which I have born witness in my lifetime:	`alā mā shahidtu `alayhi fī ḥayātī	عَلَيَّ مَا شَهِدْتُ عَلَيْهِ فِي حَيَاتِي
I bear witness that `Ali the Commander of the Faithful,	ashhadu anna amīra almu'minīna `aliyyan	أَشْهَدُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا
and al-Ḥasan, al- Ḥusayn,	walḥasana walḥusayna	وَالْحُسَيْنَ وَالْحَسَنَ
`Ali ibn al-Ḥusayn,	wa `aliyya bna alḥusayni	وَعَلِيَّ بْنَ الْحُسَيْنِ
Muḥammad ibn `Ali,	wa muḥammada bna `aliyyin	وَمُحَمَّدَ بْنَ عَلِيٍّ
Ja`far ibn Muḥammad,	wa ja`fara bna muḥammadin	وَجَعْفَرَ بْنَ مُحَمَّدٍ
Mūsā ibn Ja`far,	wa mūsā bna ja`farin	وَمُوسَى بْنَ جَعْفَرٍ
`Ali ibn Mūsā,	wa `aliyya bna mūsā	وَعَلِيَّ بْنَ مُوسَى
Muḥammad ibn `Ali,	wa muḥammada bna `aliyyin	وَمُحَمَّدَ بْنَ عَلِيٍّ
`Ali ibn Muḥammad,	wa `aliyya bna muḥammadin	وَعَلِيَّ بْنَ مُحَمَّدٍ
al-Ḥasan ibn `Ali,	walḥasana bna `aliyyin	وَالْحَسَنَ بْنَ عَلِيٍّ
and al-Ḥujjah (the Argument of Allah) ibn al-Ḥasan—	walḥujjata bna alḥasani	وَالْحُجَّةَ بْنَ الْحَسَنِ
may Your blessings be upon all of them —are my Imams.	ṣalawātuka `alayhim ajma`īna a'immatī	صَلَوَاتِكَ عَلَيْهِمْ أَجْمَعِينَ أَيْمَتِي

I also bear witness that all of those who have slain and fought against them are polytheists	wa ashhadu anna man qatalahum wa ḥārabahum mushrikūna	وَأَشْهَدُ أَنَّ مَنْ قَتَلَهُمْ وَحَارَبَهُمْ مُشْرِكُونَ
and that all of those who reject them shall be in the lowest class of Hellfire.	wa man radda `alayhim fī asfalī darakin min aljahīmi	وَمَنْ رَدَّ عَلَيْهِمْ فِي أَسْفَلِ دَرَكٍ مِنَ الْجَحِيمِ
I also bear witness that those who have fought against the Imams are our enemies	wa ashhadu anna man ḥārabahum lanā a `dā'un	وَأَشْهَدُ أَنَّ مَنْ حَارَبَهُمْ لَنَا أَعْدَاءُ
and we disavow them,	wa naḥnu minhum burā'u	وَنَحْنُ مِنْهُمْ بَرَاءُ
because they are indeed the party of Satan.	wa annahum ḥizbu alshshayṭāni	وَأَنَّهُمْ حِزْبُ الشَّيْطَانِ
The curse of Allah, His angels and all the peoples be upon those who killed the Imams,	wa `alā man qatalahum la`natu allāhi walmalā'ikati walnnāsi ajma`īna	وَعَلَى مَنْ قَتَلَهُمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ
and upon those who had any role in killing them and those who were pleased for their having been killed.	wa man sharika fihim wa man sarrahū qatluhum	وَمَنْ شَرِكَ فِيهِمْ وَمَنْ سَرَّهُ قَتْلَهُمْ
O Allah, as I begin with invoking Your peace and blessings upon them,	allāhumma innī as'aluka ba`da alṣ ṣalati walṭṭaslīmi	اللَّهُمَّ إِنِّي أَسْأَلُكَ بَعْدَ الصَّلَاةِ وَالتَّسْلِيمِ
I pray you to bless Muḥammad, `Alī,	an tuṣalliya `alā muḥammadin wa `aliyyin	أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَعَلَى

Fāṭimah, al-Ḥasan, al-Ḥusayn,	wa fāṭimata walḥasani walḥusayni	وفاطمة والحسن والحسين
`Ali, Muḥammad, Ja`far, Mūsā,	wa `aliyyin wa muḥammadin wa ja`farin wa mūsā	وعلي ومحمد وجعفر وموسى
`Ali, Muḥammad, `Ali, al-Ḥasan, and al-Ḥujjah,	wa `aliyyin wa muḥammadin wa `aliyyin walḥasani walḥujjati	وعلي ومحمد وعلي والحسن والحجة
and not to decide this visit of me to his tomb to be the last,	wa lā taj`alhu ākhira al`ahdi min ziyāratihī	ولا تجعله آخر العهد من زيارته
and if you decide so, then (please) include me with these Imams to whom I have referred.	fa'in ja`altahū faḥshurnī ma`a hā'ulā'i almusammayna al- a'immati	فإن جعلته فأحشرني مع هؤلاء المسمين الأئمة
O Allah, (please) cause our hearts to be subservient to them by showing obedience to them, well-wishing,	allāhumma wa dhallil qulūbanā lahum bilṭṭā`ati walmunāṣaḥati	اللهم وذلل قلوبنا لهم بالطاعة والمناصحة
love for them, support, and submission.	walmaḥabbati walmu`āzarati walṭṭaslīmi	والحبة والمؤازرة والتسليم

KUFA



MERITS



Be it known to you that al-Kufah city is one of the four cities chosen by Almighty Allah exclusively. It is narrated that the word Tur-sineen (Holy Quran, 95/2) mentioned in the Holy Quran is an indication of this city. According to another narration, this city is the sanctuary of Almighty Allah, the Holy Prophet(pbuh&hf), and Imam `Ali(pbuh), and to give one dirham as alms in this city is equal in rewarding to giving one hundred dirhams at other places, and to offer a two-unit prayer there is equal in rewarding to offering a hundred-unit prayer at other places.

To mention all the merits of Masjid al-Kufah cannot be covered in this book, because they are too many to be contained by one book. The least to mention in this respect is that this honourable mosque is one of the four mosques that are worthy of being visited so that the merits of such visit may be attained. It is also one of the four places where a traveler is free to perform the obligatory prayers either in the complete form (*tamam*) or in the shortened form (*qasr*). The reward of performing one obligatory prayer at Masjid al-Kufah is equal to the reward of going on one acceptable Hajj and equal to the reward of performing one thousand prayers at other places.



Abu Hamza Thumali narrates:

Ali(pbuh) ibn Husayn(pbuh) (Imam Zain al-Abideen pbuh) left Medina with the intention of visiting the Masjid of Kufa. He prayed two rakats of prayer before departing. Then He mounted His camel and departed.



Abu Abdullah Imam Jafar al-Sadiq(pbuh) said:

"Giving one dirham as Sadqah in Kufa is equal to giving two hundred dirhams as Sadqah elsewhere and praying two rakats of prayer in Kufa is equal to praying one hundred rakats elsewhere."



Abu Jafar Imam Muhammad al-Baqir(pbuh) said:

"If people knew the merits of the Masjid of Kufa, then they would travel even from far distances to it. Praying a wajib (obligatory) prayer in the Masjid of Kufa is equal to performing Hajj and praying a mustahab (recommended) prayer in it is the same as performing Umrah."



Abu Jafar Imam Muhammad Baqir(pbuh) said:

"Praying a wajib (obligatory) prayer in the Masjid of Kufa is like performing an accepted Hajj and praying a mustahab (recommended) prayer in the Masjid of Kufa is like performing an accepted Umrah."



Ali(pbuh) said:

"Praying a mustahab (recommended) prayer in this Masjid (al Kufa) is equal to performing an Umrah with RasoolAllah (saw) and praying a wajib (obligatory) prayer in it is equal to performing a Hajj with RasoolAllah (saw). 1000 prophets and 1000 successors have prayed in this masjid."



Haroon ibn Kharijah narrates:

Abu Abdullah Imam Jafar al-Sadiq(pbuh) asked me, "Do you pray all of your prayers in the Masjid al Kufa?"

I replied, "No."

Imam(pbuh) said, "I would not miss performing any prayers in it if I lived close to it. Do you know the merits of Masjid al Kufa?"

I replied, "No."

Imam(pbuh) said, "Every devoted servant and every prophet has prayed in Masjid al Kufa. On the night of Miraj, Jibrael (as) asked RasoolAllah (saw), "O Muhammad (saw)! Do You know where You are right now?"

RasoolAllah (saw) replied, "No."

Jibrael (as) said, "You are in front of Masjid al Kufa."

RasoolAllah (saw) said, "Ask Your Lord for permission so that I may descend and pray in it."

Jibrael (as) asked for permission and it was granted.

Then RasoolAllah (saw) descended and prayed two rakats of prayer in Masjid al Kufa." The Imam(pbuh) continued and said:

"Performing one wajib (obligatory) prayer in Masjid al Kufa is the same as praying 1000 prayers anywhere else and performing one mustahab (recommended) prayer in Masjid al Kufa is the same as praying 500 prayers anywhere else. The front side of Masjid al Kufa is a garden from the gardens of Paradise and on its right side is a garden from the gardens of Paradise and at its back is a garden from the gardens of Paradise. Just sitting in Masjid al Kufa even without praying or praising Allah is considered as a worship of Him. If people knew of its merits, then they would surely come to it even if they had to crawl."



Khalid al Qalanisi narrates:

I heard Abu Abdullah Imam Jafar al-Sadiq(pbuh) say:

"Praying one prayer in Masjid al Kufa is like praying 1000 prayers someplace else."



Abu Abdullah Imam Jafar al-Sadiq(pbuh) said:

"Mecca is the sanctuary of Allah, the sanctuary of His Messenger (saw), and the sanctuary of Ali(pbuh). Praying one prayer in its masjids is the same as praying 10,000 prayers in another city and giving one dirham as sadqah in Medina is like giving 10,000 dirhams in another city.

Kufa is the sanctuary of Allah, the sanctuary of His Messenger (saw), and the sanctuary of Ameer al-Mu`mineen Ali(pbuh). Praying one prayer in its masjid is the same as praying 1000 prayers in another masjid."

ACTS AT AL-KUFA MOSQUE



As is mentioned in the book of Misbah al-Za'ir and other books, the recommended devotional acts at Masjid al-Kufah are as follows:

You may begin with the following words when you enter the city of al-Kufah:

In the Name of Allah (I begin),	bismi allāhi	بِسْمِ اللَّهِ
in Allah (I trust),	wa billāhi	وَبِاللَّهِ
on the way of Allah (I proceed),	wa fī sabāli allāhi	وَفِي سَبِيلِ اللَّهِ
and the course of Allah's Messenger,	wa `alā millati rasūli allāhi	وَعَلَى مِلَّةِ رَسُولِ اللَّهِ
peace be upon him and his Household, (I follow).	ṣallā allāhu `alayhi wa ālihī	صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
O Allah, (please do) enable me to reside blessedly	allāhumma anzilnī munzalan mubārakan	اللَّهُمَّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا
and You are the best of those who enable to reside.	wa anta khayru almunzilīna	وَأَنْتَ خَيْرُ الْمُنْزِلِينَ

You may then walk toward the mosque, repeating the following statements:

Allah is the Most Great.	allāhu akbaru	الله أكبر
There is no god but Allah.	wa lā ilāha illā allāhu	وَلَا إِلَهَ إِلَّا اللَّهُ
All praise be to Allah.	walḥamdu lillāhi	وَالْحَمْدُ لِلَّهِ
All glory be to Allah.	wa subḥāna allāhi	وَسُبْحَانَ اللَّهِ

When you reach the gate of the mosque, you may stop there and say the following words:

Peace be upon our master the Messenger of Allah,	alssalāmu `alā sayyidinā rasūli allāhi	السَّلَامُ عَلَى سَيِّدِنَا رَسُولِ اللَّهِ
Muḥammad son of `Abdullāh,	muḥammadi bni `abdillāhi	مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ
and upon his immaculate progeny.	wa ālihī alṭṭāhirīna	وَأَلِهِ الطَّاهِرِينَ
Peace be upon the Commander of the Faithful,	alssalāmu `alā amīri almu'minīna	السَّلَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ
`Ali the son of Abū-Ṭālib.	`aliyy bni abī ṭālibin	عَلِيِّ بْنِ أَبِي طَالِبٍ
Allah's mercy and blessings be upon him,	wa raḥmatu allāhi wa barakātuhū	وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
upon his sessions, upon his meeting-places,	wa `alā majālisihī wa mashāhidihī	وَعَلَى مَجَالِسِهِ وَمَشَاهِدِهِ

upon the places that witnessed his wisdom, upon the traces of his forefathers:	wa maqāmi ḥikmatihī wa āthāri ābā'ihī	وَمَقَامِ حِكْمَتِهِ وَأَثَارِ آبَائِهِ
Adam, Noah, Abraham, and Ishmael,	ādama wa nūḥin wa ibrāhīma wa ismā`īla	آدَمَ وَنُوحٍ وَإِبْرَاهِيمَ وَإِسْمَاعِيلَ
and upon the places that witnessed the presentations of his evidences.	wa tibyāni bayyinātihī	وَتِبْيَانِ بَيِّنَاتِهِ
Peace be upon the Imam: the wise, the just,	alssalāmu `alā al- imāmi alḥakīmi al`adli	السَّلَامُ عَلَى الْإِمَامِ الْحَكِيمِ الْعَدْلِ
the grandest veracious, and the fair distinguisher	alṣṣiddīqi al-akbari alfārūqi bilqisṭi	الصِّدِّيقِ الْأَكْبَرِ الْفَارُوقِ بِالْقِسْطِ
by whom Allah distinguished the right from the wrong,	alladhī farraqa allāhu bihī bayna alḥaqqi walbāṭili	الَّذِي فَرَّقَ اللَّهُ بِهِ بَيْنَ الْحَقِّ وَالْبَاطِلِ
atheism from (true) belief,	walkufri wal-īmāni	وَالْكُفْرِ وَالْإِيمَانِ
and polytheism from monotheism,	walshshirki waltTawhidi	وَالشِّرْكِ وَالتَّوْحِيدِ
so that he who would perish might perish by clear proof	liyahlika man halaka `an bayyinatin	لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ
and he who would live might live by clear proof.	wa yaḥyā man ḥayya `an bayyinatin	وَيَحْيَا مَنْ حَيَّ عَنْ بَيِّنَةٍ

I bear witness that you are verily the commander of the faithful,	ashhadu annaka amīru almu'minīna	أَشْهَدُ أَنَّكَ أَمِيرُ الْمُؤْمِنِينَ
the elite of the selves of the select ones,	wa khāṣṣatu nafsi almuntajabīna	وَخَاصَّةُ نَفْسِ الْمُتَجَبِّينَ
the adornment of the veracious ones,	wa zaynu alṣṣiddiqīna	وَزِينُ الصِّدِّيقِينَ
and the most steadfast among the tried ones;	wa ṣābiru almumtaḥanīna	وَصَابِرِ الْمُتَحَنِّينَ
and that you are verily the judge of Allah on His lands,	wa annaka ḥakamu allāhi fī arḍihī	وَأَنَّكَ حَكَمَ اللَّهُ فِي أَرْضِهِ
the decider according to His orders,	wa qāḍī amrihī	وَقَاضِي أَمْرِهِ
the door to His wisdom,	wa bābu ḥikmatihī	وَبَابُ حِكْمَتِهِ
the maker of His pledge,	wa `āqidu `ahdihī	وَعَاقِدُ عَهْدِهِ
the spokesman of His promise,	walnnāṭiqu biwa`dihī	وَالنَّاطِقُ بِوَعْدِهِ
the rope that is connected between His servants and Him,	walḥablu almawṣūlu baynahū wa bayna `ibādihī	وَالْحَبْلُ الْمَوْصُولُ بَيْنَهُ وَبَيْنَ عِبَادِهِ
the haven of redemption, the course of piety,	wa kahfu alnnajāti wa minhāju alttuqā	وَكَهْفُ النِّجَاةِ وَمِنْهَاجُ التَّقَى
the most elevated rank,	walddarajatu al`ulyā	وَالدَّرَجَةُ الْعُلْيَا

and the executor of the laws of the Most Exalted Judge.	wa muhayminu alqāḍī al-a`lā	وَمُهَيِّمِنِ الْقَاضِيِ الْأَعْلَى
O Commander of the Faithful,	yā amīra almu'minīna	يَا أَمِيرَ الْمُؤْمِنِينَ
through you do I seek close nearness to Allah	bika ataḡarrabu ilā allāhi zulfā	بِكَ أَتَقَرَّبُ إِلَى اللَّهِ زُلْفَى
for you are my chief, master,	anta waliyyī wa sayyidī	أَنْتَ وَلِيِّي وَسَيِّدِي
and means (to Allah) in this world as well as the Hereafter.	wa wasīlatī fī alddunyā wal-ākhirati	وَوَسِيلَتِي فِي الدُّنْيَا وَالْآخِرَةِ

You may then enter the mosque. It is however more favourable to enter the mosque from the gate situated at the backside. This gate is known as bab al-fil (The Elephant Gate). You may then say the following words:

Allah is the Most Great. Allah is the Most Great. Allah is the Most Great.	allāhu akbaru allāhu akbaru allāhu akbaru	اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
This is the situation of him who seeks refuge with Allah,	hādhā maqāmu al`ā'idhi billāhi	هَذَا مَقَامُ الْعَائِذِ بِاللَّهِ
with Muḥammad the most beloved by Allah,	wa bimuḥammadin ḡabībi allāhi	وَبِمُحَمَّدٍ حَبِيبِ اللَّهِ
may Allah's peace be upon him and his Household,	ṣallā allāhu `alayhi wa ālihī	صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

with the (Divinely commissioned) leadership of the Commander of the Faithful,	wa biwilāyati amīri almu'minīna	وَبِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ
and with the Imams; the well- guided, the veracious,	wal-a'immati almahdiyyīna alṣṣ ādiqīna	وَالْأَئِمَّةَ الْمَهْدِيِّينَ الصَّادِقِينَ
the spokesmen (of Allah), the orthodox,	alnnāṭiqīna alrrāshidīna	النَّاطِقِينَ الرَّاشِدِينَ
from whom Allah removed filth	alladhīna adhaba allāhu `anhumu alrrijsa	الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ
and He purified them with thorough purification.	wa ṭahharahum tathīran	وَطَهَّرَهُمْ تَطْهِيرًا
I accept them as leaders,	raḍītu bihim a'immatan	رَضِيتُ بِهِمُ أئِمَّةً
guides, and masters.	wa hudātan wa mawāliyya	وَهُدَاةً وَمَوَالِي
I succumb to the acts of Allah.	sallamtu li'amri allāhi	سَلَّمْتُ لِأَمْرِ اللَّهِ
I associate none with Him	lā ushriku bihī shay'an	لَا أُشْرِكُ بِهِ شَيْئًا
and I do not betake any master other than Allah.	wa lā attakhidhu ma`a allāhi waliyyan	وَلَا أَتَّخِذُ مَعَ اللَّهِ وَلِيًّا
Truly liars are those who set up equals with Allah	kadhaba al`ādilūna billāhi	كَذَّبَ الْعَادِلُونَ بِاللَّهِ

as they have certainly strayed off in remote error.	wa ḡallū ḡalālan ba`īdan	وَضَلُّوا ضَلَالًا بَعِيدًا
Sufficient for me are Allah and the saints of Allah.	ḥasbiya allāhu wa awliyā'u allāhi	حَسْبِيَ اللَّهُ وَأَوْلِيَاءُ اللَّهِ
I bear witness that there is no god but Allah,	ashhadu an lā ilāha illā allāhu	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
alone without having any partner.	waḥdahū lā sharīka lahū	وَحْدَهُ لَا شَرِيكَ لَهُ
And I bear witness that Muḥammad is His servant and Messenger,	wa ashadu anna muḥammadan `abduhūwa rasūluhū	وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
may Allah's blessings be upon him and his Household,	ṣallā allāhu `alayhi wa ālihī	صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
and that `Ali and the well-guided Imams from his progeny, peace be upon them all,	wa anna `aliyyan wal a'immata almahdiyyīna min dhurriyyatihī `alayhimu alssalāmu	وَأَنَّ عَلِيًّا وَالْأَئِمَّةَ الْمَهْدِيِّينَ مِنْ ذُرِّيَّتِهِ عَلَيْهِمُ السَّلَامُ
are my masters and the arguments of Allah against His created beings.	awliyā'i wa ḥujjatu allāhi `alā khalqihī	أَوْلِيَائِي وَحُجَّةُ اللَّهِ عَلَى خَلْقِهِ

You may then walk to the fourth column of the mosque, which is situated next to bab al-anmat and opposite to the fifth column. This column is also called istiwanat Ibrahim (the column of Prophet Abraham). You may then offer a four-unit prayer. In the first two units, you may recite Surah al-Fatiha and Surah al-

Tawhid. In the other two units, you may recite Surah al-Fatiha and Surah al-Qadr
When you finish, you may say tasbih al-zahra' and then say:

Peace be upon the righteous, orthodox servants of Allah	alssalāmu `alā `ibādi allāhi alṣṣāliḥīna alrrāshidīna	السَّلَامُ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ الرَّاشِدِينَ
from whom Allah has removed filth and purified them a thorough purification.	alladhīna adhhaba allāhu `anhumu alrrijsa wa ṭahharahum tathīran	الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ وَطَهَّرَهُمْ تَطْهِيرًا
He also made them Prophets and Messengers	wa ja`alahum anbiyā'a mursalīna	وَجَعَلَهُمْ أَنْبِيَاءَ مُرْسَلِينَ
and set them as arguments against all the created beings.	wa ḥujjatan `alā alkhalqi ajma`īna	وَوَضَّعَهُ عَلَى الْخَلْقِ أَجْمَعِينَ
Peace be upon the Messengers	wa salāmun `alā almursalīna	وَسَلَامٌ عَلَى الْمُرْسَلِينَ
and all praise be to Allah the Lord of the worlds.	walḥamdu lillāhi rabbi al`ālamīna	وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
This is the arrangement of the Mighty, Knowing Lord.	dhālika taqdīru al`azīzi al`Alimi	ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

You may then repeat the following statement seven times:

Peace and salutation to Noah among the nations	salāmun `alā nūḥin fī al`ālamīna	سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ
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You may then say the following words:

O master of the believers, we are abiding by your precept	naḥnu `alā waṣiyyatika yā waliyya almu'mināna	نَحْنُ عَلَى وَصِيَّتِكَ يَا وَلِيَّ الْمُؤْمِنِينَ
that you provided to your offspring:	allatī awṣayta bihā dhurriyyatak a	الَّتِي أَوْصَيْتَ بِهَا ذُرِّيَّتَكَ
the Messengers and the veracious ones.	min almursalīna walṣṣiddīqīna	مِنَ الْمُرْسَلِينَ وَالصَّادِقِينَ
And we are among your adherents	wa naḥnu min shī`atika	وَنَحْنُ مِنْ شِيعَتِكَ
and among the adherents of our Prophet Muḥammad,	wa shī`ati nabiyyinā muḥam madin	وَشِيعَةِ نَبِيِّنَا مُحَمَّدٍ
peace of Allah be upon him and his Household	ṣallā allāhu `alayhi wa ālihī	صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
and upon you as well as all the Messengers,	wa `alayka wa `alā jamī`i almursalīna	وَعَلَيْكَ وَعَلَى جَمِيعِ الْمُرْسَلِينَ
Prophets, and veracious ones.	wal-anbiyā'i walṣ ṣādiqīna	وَالْأَنْبِيَاءِ وَالصَّادِقِينَ
And we are also following the doctrine of Abraham,	wa naḥnu `alā millati ibrāhīma	وَنَحْنُ عَلَى مِلَّةِ إِبْرَاهِيمَ
the religion of Muḥammad the Meccan Prophet,	wa dīni muḥammadin alnnabiyyi al- ummiyyi	وَدِينِ مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ

and the religion of the well-guided Imams,	wal-a'immati almahdiyyīna	وَالْأَئِمَّةَ الْمَهْدِيِّينَ
and we are loyal to the leadership of `Ali, the Commander of the Faithful.	wa wilāyati mawlānā `aliyyin amīri almu'minīna	وَوَلَايَةَ مَوْلَانَا عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ
Peace be upon the bearer of glad tidings (for the believers) and the warner	alssalāmu `alā albashīri alnnadhīri	وَالسَّلَامُ عَلَى الْبَشِيرِ النَّذِيرِ
May Allah's peace,	ṣalawātu allāhi `alayhi	صَلَوَاتُ اللَّهِ عَلَيْهِ
mercy, pleasure, and blessings be upon him,	wa raḥmatuhū wa riḍwānuhū wa barakātuhū	وَرَحْمَتَهُ وَرِضْوَانَهُ وَبَرَكَاتِهِ
and upon his successor and vicegerent:	wa `alā waṣiyyihī wa khalīfatihī	وَعَلَى وَصِيِّهِ وَخَلِيفَتِهِ
the witness on Allah's creatures after him (the Prophet),	alshshāhidi lillāhi min ba`dihī `alā khalqihī	الشَّاهِدَ لِلَّهِ مِنْ بَعْدِهِ عَلَى خَلْقِهِ
`Ali, the Commander of the Faithful,	`aliyyin amīri almu'minīna	عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ
the grandest veracious,	alṣṣiddīqi al- akbari	الصِّدِّيقِ الْأَكْبَرِ

and the clear distinguisher (between the right and the wrong),	walfārūqi almubīni	وَالْفَارُوقُ الْمُبِينُ
whom You have ordered the peoples to swear allegiance to	alladhī akhadhta bay`atahū `alā al`ālamīna	الَّذِي أَخَذْتُ بَيْعَتَهُ عَلَى الْعَالَمِينَ
I thus accept them as masters, leaders, and rulers,	rađītu bihim awliyā'a wa mawāliyya wa ḥukkāman	رَضِيتُ بِهِمْ أَوْلِيَاءَ وَمَوَالِيَ وَحُكَّامًا
over myself, my progeny,	fī nafsī wa wuldī	فِي نَفْسِي وَوَلَدِي
my family members, my property, whatever sustenance You decide for me,	wa ahlī wa mālī wa qismī	وَأَهْلِي وَمَالِي وَقِسْمِي
whatever is legal or illegal for me to do,	wa ḥillī wa iḥrāmī	وَحَلِّي وَإِحْرَامِي
my being Muslim, my religion,	wa islāmī wa dīnī	وَإِسْلَامِي وَدِينِي
my worldly life, my Next Life,	wa dunyāya wa ākhiratī	وَدُنْيَايَ وَآخِرَتِي
my being kept alive, and my death.	wa maḥyāya wa mamātī	وَمَحْيَايَ وَمَمَاتِي
You (the Infallible Imams) are indeed the Imams whom are mentioned in the (Holy) Book	antum al- a'immatu fī alkitābi	أَنْتُمْ الْأَئِمَّةُ فِي الْكِتَابِ

and you are the
clear leaders in all
situations,

wa faṣlu
almaqāmi

وَفَصِّلِ الْمَقَامِ

the clear judges,

wa faṣlu alkhiṭābi

وَفَصِّلِ الْخِطَابِ

the eyes of the
Ever-living Lord
Who never sleeps,

wa a`yunu
alḥayyi alladhī
lā yanāmu

وَأَعْيُنَ الْحَيِّ الَّذِي لَا يَنَامُ

and the judging
representatives of
Allah.

wa antum
ḥukamā'u allāhi

وَأَنْتُمْ حُكَمَاءُ اللَّهِ

Through you has
Allah judged

wa bikum
ḥakama allāhu

وَبِكُمْ حَكَمَ اللَّهُ

and though you
was the right of
Allah recognized.

wa bikum `urifa
ḥaqqu allāhi

وَبِكُمْ عُرِفَ حَقُّ اللَّهِ

There is no god but
Allah.

lā ilāha illā allāhu

لَا إِلَهَ إِلَّا اللَّهُ

Muḥammad is the
messenger of Allah.

muḥammadun
rasūlu allāhi

مُحَمَّدٌ رَسُولُ اللَّهِ

You are the Light of
Allah that lies
before and behind
us.

antum nūru allāhi
min bayni
aydīnā wa min
khalfinā

أَنْتُمْ نُورُ اللَّهِ مِنْ بَيْنِ أَيْدِينَا وَمِنْ خَلْفِنَا

You are the
instructions of
Allah that He has
decided before all
things.

antum sunnatu
allāhi allatī
bihā sabaqa
alqaḍā'u

أَنْتُمْ سُنَّةُ اللَّهِ الَّتِي بِهَا سَبَقَ الْقَضَاءُ

O Commander of
the Faithful,

yā amīra
almu'minīna

يَا أَمِيرَ الْمُؤْمِنِينَ

I submit to you with thorough submission,	anā lakum musallimun taslīman	أَنَا لَكُمْ مُسْلِمٌ تَسْلِيمًا
I never associate with Allah anything [or anyone],	lā ushriku billāhi shay'an	لَا أُشْرِكُ بِاللَّهِ شَيْئًا
and I never betake a master other than Him.	wa lā attakhidhu min dūnihī waliyyan	وَلَا أَتَّخِذُ مِنْ دُونِهِ وَلِيًّا
All praise be to Allah Who has guided me to this,	alḥamdu lillāhi alladhī hadānī bikum	الْحَمْدُ لِلَّهِ الَّذِي هَدَانِي بِكُمْ
and I should never have been guided if Allah had not guided me.	wa mā kuntu li'ahṭadiya lawlā an hadāniya allāhu	وَمَا كُنْتُ لِأَهْتَدِيَ لَوْلَا أَنْ هَدَانِي اللَّهُ
Allah is the Most Great. Allah is the Most Great. Allah is the Most Great.	allāhu akbaru allāhu akbaru allāhu akbaru	اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
All praise be to Allah for that to which He has guided us.	alḥamdu lillāhi 'alā mā hadānā	الْحَمْدُ لِلَّهِ عَلَى مَا هَدَانَا

The Seat of Judgment and the Place of the Washtub

The seat of judgment (dakkat al-qada') was a shop-like structure inside Masjid al-Kufah in which there was a bench that was used by Imam `Ali(pbuḥ) for judging. Next to this place, there was a short column on which the following holy verse was written:

“Surely, Allah enjoins the doing of justice and the doing of good to others and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful.”

«إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.»

The place of the washtub (bayt al-tast) is the place where one of the miracles of Imam `Ali(pbu) was shown:

While an unmarried girl was swimming in a pool, a leech could penetrate into her body to settle in her womb. This leech fed on the blood of that girl and thus grew up. Hence, the girl's belly began to grow bigger and bigger than her brothers thought that she was illegally pregnant. As they intended to kill their sister, they first provided the case before Imam `Ali(pbu) to decide about her. The Imam(pbu) ordered that a thick curtain should be erected in one of the sides of the mosque (Masjid al-Kufah) behind which the girl would sit. The Imam(pbu) then asked a famous midwife in al-Kufah city to check the girl. The answer of the midwife came as follows: "O Ameer al-Mu'mineen, this girl is pregnant. She carries a fetus in her womb."

However, the Imam(pbu) ordered them to bring a washtub made of clay and he asked them to make that girl sit there. When the leech felt the stench of the clay, it sneaked out from where it had entered and it fell in the washtub. Thus, the innocence of the girl was proved.

According to other narrations, Imam `Ali(pbu) extended his hand and brought a piece of ice from the mountains of Syria and put it in the washtub, causing the leech to come out.

Order of devotional Acts in Masjid al-Kufah

Be it known to you that the order of doing the recommended acts in Masjid al-Kufah according to the opinion of the majority of scholars is that the acts to be done in the center of the mosque come directly after the acts at the fourth column. Hence, the acts of the seat of judgment and the place of washtub should be the last of all, which means that they are done after the

accomplishment of the acts at the seat of Imam al-Sadiq(pbu) (dakkat al-Sadiq). In this book, I imitate the order followed by Sayyid Ibn Tawus, in his book of Misbah al-Za'ir, `Allamah al-Majlisi, in his book of Bihar al-Anwar, and Shaykh Khadir, in his book of al-Mazir.

In conclusion, one who desires to follow the opinion of the majority of scholars may do the acts at the seat of judgment (dakkat al-qada') and the place of washtub (bayt al-tast) after accomplishing all the other acts of Masjid al-Kufah.

Back to the acts of dakkat al-qada' and bayt al-tast, after finishing from the fourth column, you may walk to dakkat al-qada' and offer there a two-unit prayer, reciting in each unit Surah al-Fatiha and any other Surah you like to recite. you may say the famous Tasbih al-Zahraa' litany and then say:

O He Who possesses
me, He Who endows
me with
possessions,

yā mālikī wa
mumallikī

يَا مَالِكِي وَمُملِكِي

and He Who
encompasses me
with enormous
bounties

wa mutaghammidī
bilnni`ami aljisāmi

وَمُتَغَمِّدِي بِالنَّعَمِ الْجَسَامِ

albeit that I do not
deserve them.

min ghayri istiḥqāqin

مِنْ غَيْرِ اسْتِحْقَاقٍ

My face is humble
to what is
overtopped by feet

wajhī khāḍi`un
limā ta`lūhu al-
aqdāmu

وَجْهِي خَاضِعٌ لِمَا تَعْلُوهُ الْأَقْدَامُ

due to the majesty
of Your Noble Face.

lijalālī wajhika
alkarīmi

لِجَلَالِ وَجْهِكَ الْكَرِيمِ

(Please) do not
make this hardship
and this ordeal

lā taj`al hādhihī
alshshiddata wa
lā hādhihī almiḥnata

لَا تَجْعَلْ هَذِهِ الشَّدَّةَ وَلَا هَذِهِ الْمِحْنَةَ

to be continual until
they lead to the
extirpation of the
root.

muttaṣilatan bistīṣālī
alshsha'fatī

مُتَّصِلَةٌ بِاسْتِیْصَالِ الشَّافَةِ

And (please) grant
me from Your favor

wamnahñī min
faḍlika

وَامْنَحْنِي مِنْ فَضْلِكَ

more than that which
You have granted to
any body who has
not asked You to
grant him.

mā lam tamnah bihī
aḥadan min ghayri
mas'alatin

مَا لَمْ تَمْنَحْ بِهِ أَحَدًا مِنْ غَيْرِ مَسْأَلَةٍ

You are verily the
Eternal and the First
Lord

anta alqadīmu al-
awwalu

أَنْتَ الْقَدِيمُ الْأَوَّلُ

Who has neither
beginning nor end.

alladhī lam tazal wa
lā tazālu

الَّذِي لَمْ تَزَلْ وَلَا تَزَالُ

(please) send
blessings upon
Muḥammad and the
Household of
Muḥammad,

ṣalli
`alā muḥammadin
wa āli muḥammadin

صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

forgive me, have
mercy on me,

waghfir lī warḥamnī

وَاعْفِرْ لِي وَارْحَمْنِي

admit my deeds,

wa zakki `amalī

وَزَكِّ عَمَلِي

bless my lifetime,

wa bārik lī fī ajalī

وَبَارِكْ لِي فِي أَجَلِي

and include me with
those whom You
release and pardon
from Hellfire,

waj`alnī min
`utaqā'ika wa
ṭulaqā'ika min
alnnāri

وَاجْعَلْنِي مِنْ عِتْقَائِكَ وَطُلُقَائِكَ
مِنَ النَّارِ

in the name of Your
mercy, O most
merciful of all those
who show mercy.

birahmatika
yā arḥama
alrrāḥimīna

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

At the place of the washtub, which is connected to the seat of judgment, you may offer a two-unit prayer. When you finish the prayer and say the Tasbih statements, you may say the following:

O Allah, I save (the
reward of) my
submission to Your
Oneness,

allāhumma innī
dhakhartu Tawhidī
iyyāka

اللَّهُمَّ إِنِّي ذَخَرْتُ تَوْحِيدِي إِيَّاكَ

my recognition of
You,

wa ma`rifatī bika

وَمَعْرِفَتِي بِكَ

my sincerity to You,

wa ikhlāṣī laka

وَإِخْلَاصِي لَكَ

and my bearing
witness of Your
Godhead,

wa iqrārī
birubūbiyyatika

وَإِقْرَارِي بِرُبُوبِيَّتِكَ

and I also save (the
reward of) my
loyalty to those with
the recognition of
whom You have
bestowed upon me:

wa dhakhartu
wilāyata man
an`amta `alayya
bima`rifatihim min
bariyyatika

وَذَخَرْتُ وِلَايَةَ مَنْ أَنْعَمْتَ عَلَيَّ
بِمَعْرِفَتِهِمْ مِنْ بَرِيَّتِكَ

namely, Muḥammad
and his Household,
peace of Allah be
upon them,

muḥammadin wa
`itratihī
ṣallā allāhu
`alayhim

مُحَمَّدٍ وَعِزَّتِهِ صَلَّى اللَّهُ عَلَيْهِمْ

(I save all that) to
the day of my
taking refuge with
You, whether in this
world or the
Hereafter.

liyawmi faza`ī
ilayka `ājilan wa
ājilan

لِيَوْمِ فَرَغِي إِلَيْكَ عَاجِلًا وَأَجَلًا

Thus, I am now
taking refuge with
You, O my Master,
and with them,

wa qad fazi`tū
ilayka wa ilayhim
yā mawlāya

وَقَدْ فَرَعْتُ إِلَيْكَ وَإِلَيْهِمْ يَا مَوْلَايَ

on this day and on
this very situation,

fī hādhā alyawmi
wa fī mawqifī
hādhā

فِي هَذَا الْيَوْمِ وَفِي مَوْقِفِي هَذَا

and I thus beg You
for Your increasing
bounties,

wa sa'altuka
mā zakā min
ni`matika

وَسَأَلْتُكَ مَا زَكَ مِنْ نِعْمَتِكَ

for removing from
me Your
chastisement that I
fear,

wa izāhata
mā akhshāhu min
niqmatika

وِإِزَاحَةً مَا أَخْشَاهُ مِنْ نِقْمَتِكَ

for blessing all the
sustenance which
You grant me,

walbarakata
fimā razaqtanīhi

وَالْبَرَكَاتِ فِيمَا رَزَقْتَنِيهِ

and for immunizing
my heart from
receiving any
grievous matter,

wa taḥṣīna ṣadri
min kulli hammin

وَتَحْصِينَ صَدْرِي مِنْ كُلِّ هَمٍّ

any calamity, or any
act of disobedience
to You,

wa jā'iḥatin wa
ma`ṣiyatin

وَجَائِحَةٍ وَمَعْصِيَةٍ

regarding my
religion, worldly life,
and the Next Life.

fī dīnī wa dunyāya
wa ākhiratī

فِي دِينِي وَدُنْيَايَ وَآخِرَتِي

O most merciful of
all those who show
mercy.

yā arḥama
alrrāḥimīna

يَا أَرْحَمَ الرَّاحِمِينَ

It is narrated that Imam al-Sadiq(pbuḥ) offered a two-unit prayer in this place;
the place of the washtub (bayt al-tast).

Prayers and Supplications in the Center of the Mosque

At the center of Masjid al-Kufah, you may offer a two-unit prayer, reciting in the first unit Surah al-Fatiha and Surah al-Tawhid, and in the second unit Surah al-Fatiha and Surah al-Kafirun (No. 109). After you finish the prayer and say the Tasbih statements, you may say the following:

O Allah, You are the
Peace.

allāhumma anta
alssalāmu

اللَّهُمَّ أَنْتَ السَّلَامُ

You are the source
of peace.

wa minka alssalāmu

وَمِنْكَ السَّلَامُ

To You does peace
belong.

wa ilayka ya `ūdu
alssalāmu

وَالَيْكَ يَعُودُ السَّلَامُ

Your abode is the
abode of peace.

wa dāruka dāru
alssalāmi

وَدَارُكَ دَارُ السَّلَامِ

So, our Lord, greet
us with peace from
You.

ḥayyinā rabbanā min
ka bilsslāmi

حَيِّنَا رَبَّنَا بِالسَّلَامِ

O Allah, I have
offered this prayer,

allāhumma innī
ṣallaytu ḥādhihī alṣ
ṣalāta

اللَّهُمَّ إِنِّي صَلَّيْتُ هَذِهِ الصَّلَاةَ

seeking Your mercy,
pleasure,
forgiveness,

ibtighā'a raḥmatika
wa riḍwānika wa
maghfiratika

ابْتِغَاءَ رَحْمَتِكَ وَرِضْوَانِكَ
وَمَغْفِرَتِكَ

and as sign of my
esteeming Your
mosque.

wa ta`zīman
limasjidika

وَتَعْظِيماً لِمَسْجِدِكَ

O Allah, (please)
send blessings upon
Muḥammad and the
Household of
Muḥammad,

allāhumma faṣalli
`alā muḥammadin
wa āli muḥammadin

اللَّهُمَّ فَصِّلْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

raise my prayer to
the most elevated
place,

warfa`hā fī `illiyyīna

وَارْفَعْهَا فِي عِلِّيِّينَا

and accept it from
me, O most merciful
of all those who
show mercy.

wa taqabbalhā minnī
yā arḥama
alrrāḥimīna

وَتَقَبَّلْهَا مِنِّي يَا أَرْحَمَ الرَّاحِمِينَ

It is worth mentioning that the center of Masjid al-Kufah is also called dakkat al-mi`raj (Seat of the Ascension to the Heavens). Apparently, when the Holy Prophet(pbuh&hf), at the night of his Ascension, asked permission from Almighty Allah to visit this mosque, he offered his prayer at this place. Previously, I have mentioned the narration involving this incident.

Devotional Acts at the Seventh Column

The seventh column is the place where Almighty Allah guided Prophet Adam to ask for repentance. Hence, you may walk to this place, stop there, face the Qiblah direction, and say the following words:

In the Name of
Allah (I begin), in
Allah (I trust),

bismi allāhi wa billāhi

بِسْمِ اللَّهِ وَبِاللَّهِ

and the course of
Allah's Messenger,

wa `alā millati rasūli
allāhi

وَعَلَى مِلَّةِ رَسُولِ اللَّهِ

peace be upon him and his Household, (I follow).	ṣallā allāhu `alayhi wa ālihī	صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
There is no god but Allah.	wa lā ilāha illā allāhu	وَلَا إِلَهَ إِلَّا اللَّهُ
Muḥammad is Allah's messenger.	muḥammadun rasūlu allāhi	مُحَمَّدٌ رَسُولُ اللَّهِ
Peace be upon our father Adam and our mother Eve.	alssalāmu `alā abīnā ādama wa umminā ḥawwā'a	السَّلَامُ عَلَى آدَمَ وَأَمْنَا حَوَاءَ
Peace be upon Abel who was killed wrongly and aggressively,	alssalāmu `alā hābīla almaḡtūli ḡulman wa `udwānan	السَّلَامُ عَلَى هَابِيلَ الْمَقْتُولِ ظُلْمًا وَعَدْوَانًا
because he was envied for Allah's favours and pleasure.	`alā mawāhibi allāhi wa riḡwānihi	عَلَى مَوَاهِبِ اللَّهِ وَرِضْوَانِهِ
Peace be upon Sheeth, the select of Allah,	alssalāmu `alā shaythin ṣafwati allāhi	السَّلَامُ عَلَى شِيثٍ صَفْوَةِ اللَّهِ
the chosen and trustee,	almukhtāri al-amīni	الْمُخْتَارِ الْأَمِينِ
and upon the veracious, select ones from his immaculate progeny,	wa `alā alṣṣafwati alṣ ṣādiqīna min dhurriyyatihī alṭṭayyibīna	وَعَلَى الصَّفْوَةِ الصَّادِقِينَ مِنْ ذُرِّيَّتِهِ الطَّيِّبِينَ
from the first to the last.	awwalihim wa ākhirihim	أَوَّلِهِمْ وَآخِرِهِمْ
Peace be upon Abraham, Ishmael,	alssalāmu `alā ibrahīma wa ismā`īla	السَّلَامُ عَلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ

Isaac, and Jacob,	wa ishāqa wa ya`qūba	وَإِسْحَاقَ وَيَعْقُوبَ
and upon their chosen descendants.	wa `alā dhurriyyatihimu almukhtārīna	وَعَلَى ذُرِّيَّتِهِمُ الْمُخْتَارِينَ
Peace be upon Moses the spoken by Allah.	alssalāmu `alā mūsā kalīmi allāhi	السَّلَامُ عَلَى مُوسَى كَلِيمِ اللَّهِ
Peace be upon Jesus the spirit of Allah.	alssalāmu `alā `īsā rūḥi allāhi	السَّلَامُ عَلَى عِيسَى رُوحِ اللَّهِ
Peace be upon Muḥammad the son of `Abdullāh, the seal of the Prophets.	alssalāmu `alā muḥammadin ibni `abdillāhi khātimi alnnabiyyīna	السَّلَامُ عَلَى مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ خَاتَمِ النَّبِيِّينَ
Peace be upon the Commander of the Faithful and upon his immaculate progeny.	alssalāmu `alā amīri almu'minīna wa dhurriyyatihī alṭṭayyibīna	السَّلَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ الطَّيِّبِينَ
Allah's mercy and blessings be upon them.	wa raḥmatu allāhi wa barakātuhū	وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
Peace be upon you among the ancient generations.	alssalāmu `alaykum fī al-awwalīna	السَّلَامُ عَلَيْكُمْ فِي الْأَوَّلِينَ
Peace be upon you among the coming generations.	alssalāmu `alaykum fī al-ākhirīni	السَّلَامُ عَلَيْكُمْ فِي الْآخِرِينَ
Peace be upon Fāṭimah al- Zahrā' (the Luminous Lady).	alssalāmu `alā fāṭimata alzzahrā'i	السَّلَامُ عَلَى فَاطِمَةَ الزَّهْرَاءِ

Peace be upon the
guiding Imams:

alssalāmu `alā al-
a'immati alhādīna

السلام على الأئمة الهادين

the witnesses of
Allah upon His
created beings.

shuhadā'i allāhi
`alā khalqihī

شهداء الله على خلقه

Peace be upon the
supervisor: the
witness on the
nations for Allah the
Lord of the worlds.

alssalāmu
`alā alrraqībī
alshshāhidī `alā al-
umami lillāhi rabbi
al`ālamīna

السلام على الرقيب الشاهد
على الأم لله رب العالمين

At the same place, you may offer a four unit prayer reciting in the first unit Surah al-Fatiha and Surah al-Qadr and reciting in the second unit Surah al-Fatiha and Surah al-Tawhid and repeat the same in the third and fourth units. When you finish this prayer and say the Tasbih statements, you may then say the following supplicatory words:

O Allah, if I have
disobeyed you,

allāhumma in kuntu
qad `aṣaytuka

اللهم إن كنت قد عصيتك

I have also obeyed
you in my belief in
You.

fa'innī qad aṭa`tuka
fī al-īmāni minnī
bika

فإنني قد أطعتك في الإيمان مني بك

This is out of Your
favoring upon me,
not a favor that I do
to You.

mannan minka
`alayya lā mannan
minnī `alayka

منا منك علي لا منا مني عليك

I have also obeyed
You in the things
that You most like:

wa aṭa`tuka fī
aḥabbī al-ashyā'i
laka

وأطعتك في أحب الأشياء لك

I have not claimed
that You have child

lam attakhidh laka
waladan

لم أتخذ لك ولدا

and I have not associated any one with You.	wa lam ad`u laka sharīkan	وَلَمْ أَدْعُ لَكَ شَرِيكَاً
Yet, I have disobeyed You in many things,	wa qad `aṣaytuka fī aṣhyā'a kathīratin	وَقَدْ عَصَيْتُكَ فِي أَشْيَاءَ كَثِيرَةٍ
on account of neither defiance,	`alā ghayri wajhi almukābarati laka	عَلَى غَيْرِ وَجْهِ الْمَكْبَرَةِ لَكَ
nor mutiny against my servitude to You,	wa lā alkhurūji `an `ubūdiyyatika	وَلَا الْخُرُوجَ عَنْ عِبَادَتِكَ
nor denial of Your Godhead;	wa lā aljuḥūdi lirubūbiyyatika	وَلَا الْجُحُودَ لِرُبُوبِيَّتِكَ
rather, I only followed my lusts,	wa lākin ittaba`tu hawāya	وَلَكِنْ اتَّبَعْتُ هَوَايَ
and Satan caused me to slip although You have had clear argument against me.	wa azallaniya alshshayṭānu ba`da alḥujjati `alayya walbayāni	وَأَزَلَّنِي الشَّيْطَانُ بَعْدَ الْحُجَّةِ عَلَيَّ وَالْبَيَانِ
Thus, if You chastise me, then it is on account of my sins and You are never unjust to me.	fa'in tu`adhdhibnī fabidhunūbī ghayra ṣālimin lī	فَإِنْ تَعَذَّبْنِي فَبِذُنُوبِي غَيْرِ ظَالِمٍ لِي
And if You pardon me and have mercy upon me,	wa in ta`fu `annī wa tarḥamnī	وَإِنْ تَعْفَ عَنِّي وَتَرْحَمْنِي
then this is out of Your magnanimity and generosity, O All-generous.	fabijūdika wa karamika yā karīmu	فَبِجُودِكَ وَكَرَمِكَ يَا كَرِيمَ

O Allah, nothing can
stand for my sins
except my hope in
Your pardon,

allāhumma inna
dhunūbī lam yabqa
lahā illā rajā'u
`afwika

اللَّهُمَّ إِنِّ ذُنُوبِي لَمْ يَبْقَ لَهَا إِلَّا رَجَاءُ
عَفْوِكَ

although I have
done things due to
which I deserve
deprivation of Your
pardon.

wa qad qaddamtū
ālata alḥirmāni

وَقَدْ قَدَّمْتُ أَلَةَ الْحَرَمَانِ

Therefore, I
beseech You, O
Allah, for that which
I do not deserve

fa'anā as'aluka
allāhumma
mā lā astawjibuhū

فَإِنَّا أَسْأَلُكَ اللَّهُمَّ مَا لَا أَسْتَوْجِبُهُ

and I seek from You
that which I do not
merit.

wa aṭlubu minka
mā lā astaḥiqquhū

وَأَطْلُبُ مِنْكَ مَا لَا أَسْتَحِقُّهُ

O Allah, if you
chastise me, then
this will be on
account of my sins
and You shall never
be unjust to me.

allāhumma in
tu`adhdhibnī
fabidhunūbī wa lam
taẓlimnī shay'an

اللَّهُمَّ إِنِّ تَعَذِّبُنِي فَبِذُنُوبِي وَلَمْ تَظْلِمْنِي
شَيْئًا

But if You forgive
me, then You are
already the best of
all those who show
mercy, O my Master.

wa in taghfir lī
fakhayru rāḥimin
anta yā sayyidī

وَإِن تَغْفِرَ لِي فَخَيْرٌ رَّاحِمٍ أَنْتَ يَا
سَيِّدِي

O Allah, You are
what You are and I
am what I am:

allāhumma anta
anta wa anā anā

اللَّهُمَّ أَنْتَ أَنْتَ وَأَنَا أَنَا

You are always
returning with
forgiveness

anta al`awwādu
bilmaghfirati

أَنْتَ الْعَوَادُ بِالْمَغْفِرَةِ

and I always return with sinning.	wa anā al`awwādu bildhhdhnūbi	وَأَنَا الْعَوَادُ بِالذَّنْبِ
You always confer with forbearance	wa anta almutafaḍ ḍilu bilḥilmi	وَأَنْتَ الْمُتَقَضِّلُ بِالْحِلْمِ
and I always return with impatience.	wa anā al`awwādu biljahli	وَأَنَا الْعَوَادُ بِالْجَهْلِ
O Allah, I do beseech You, O treasure of the weak,	allāhumma fa'innī as'aluka yā kanza alḍḍu`afā'i	اللَّهُمَّ فَإِنِّي أَسْأَلُكَ يَا كَنْزَ الضَّعْفَاءِ
O He in Whom great hope is put,	yā `azīma alrrajā'i	يَا عَظِيمَ الرَّجَاءِ
O rescuer of the drowned,	yā munqidha algharqā	يَا مُنْقِذَ الْغَرَقَى
O savior of those about to perish,	yā munjiya alhalkā	يَا مُنْجِيَ الْهَلَكَى
O He Who causes the alive to die,	yā mumīta al-aḥyā'i	يَا مُمِيتَ الْأَحْيَاءِ
O He Who causes the dead to live again!	yā muḥyiya almawtā	يَا مُحْيِيَ الْمَوْتَى
You are Allah; there is no god but You.	anta allāhu lā ilāha illā anta	أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ
It is You before Whom has prostrated the ray of the sun,	anta alladhī sajada laka shu`ā`u alshshamsi	أَنْتَ الَّذِي سَجَدَ لَكَ شُعَاعُ الشَّمْسِ
the sound of water,	wa dawiiyyu almā'i	وَدَوِيُّ الْمَاءِ

the rustling of trees,	wa ḥafīfu alshshajari	وَحْفِيفُ الشَّجَرِ
and the moonlight,	wa nūru alqamari	وَنُورُ الْقَمَرِ
the murk of night,	wa ḡulmatu allayli	وِظْلَمَةُ اللَّيْلِ
the light of daytime,	wa ḡaw'u alnnahāri	وَضُوءُ النَّهَارِ
and the flapping of birds.	wa khafaqānu alṭṭayri	وَحَفَقَانُ الطَّيْرِ
I thus beseech You, O All-great,	fa-as'aluka allāhumma yā `azīmu	فَأَسْأَلُكَ اللَّهُمَّ يَا عَظِيمَ
in the name of the duty of Muḥammad and his veracious Household towards You,	biḥaqqika `alā muḥammadin wa ālihī alṣṣādiqīna	بِحَقِّكَ عَلَى مُحَمَّدٍ وَآلِهِ الصَّادِقِينَ
in the name of Your duty towards Muḥammad and his veracious Household,	wa biḥaqqi muḥammadin wa ālihī alṣṣādiqīna `alayka	وَبِحَقِّ مُحَمَّدٍ وَآلِهِ الصَّادِقِينَ عَلَيْكَ
in the name of the duty of `Ali towards You,	wa biḥaqqika `alā `aliyyin	وَبِحَقِّكَ عَلَى عَلِيٍّ
in the name of Your duty towards `Ali,	wa biḥaqqi `aliyyin `alayka	وَبِحَقِّ عَلِيٍّ عَلَيْكَ
in the name of the duty of Fāṭimah towards You,	wa biḥaqqika `alā fāṭimata	وَبِحَقِّكَ عَلَى فَاطِمَةَ

in the name of Your duty towards Fāṭimah,	wa biḥaqqi fāṭimata `alayka	وَبِحَقِّ فَاطِمَةَ عَلَيْكَ
in the name of the duty of al-Ḥasan towards You,	wa biḥaqqika `alā alḥasani	وَبِحَقِّكَ عَلَى الْحَسَنِ
in the name of Your duty towards al- Ḥasan,	wa biḥaqqi alḥasani `alayka	وَبِحَقِّ الْحَسَنِ عَلَيْكَ
in the name of the duty of al-Ḥusayn towards You,	wa biḥaqqika `alā alḥusayni	وَبِحَقِّكَ عَلَى الْحُسَيْنِ
and in the name of Your duty towards al-Ḥusayn.	wa biḥaqqi alḥusayni `alayka	وَبِحَقِّ الْحُسَيْنِ عَلَيْكَ
Verily, Your duty towards them is one of the greatest blessings that You conferred upon them.	fa'inna ḥuqūqahum `alayka min afḍali in `āmika `alayhim	فَإِنَّ حَقْقَهُمْ عَلَيْكَ مِنْ أَفْضَلِ إِنْعَامِكَ عَلَيْهِمْ
And (I beseech You) in the name of the position that You enjoy with them	wa bilshsha'ni alladhī laka `indahum	وَبِالشَّأْنِ الَّذِي لَكَ عِنْدَهُمْ
and in the name of the position that they enjoy with You	wa bilshsha'ni alladhī lahum `indaka	وَبِالشَّأْنِ الَّذِي لَهُمْ عِنْدَكَ
to (please) bless them, O Lord, with blessings that are as endless until they attain Your pleasure,	ṣalli `alayhim yā rabbi ṣalātan dā'imatan muntahā riḍāka	صَلِّ عَلَيْهِمْ يَا رَبِّ صَلَاةً دَائِمَةً مُنْتَهَى رِضَاكَ

to forgive me, in
their names, the
sins that I
committed
concerning my
duties towards You,

waghfir lī bihim
aldhdhunūba allatī
baynī wa baynaka

وَإِغْفِرْ لِي بِهِنَّ الذُّنُوبَ الَّتِي بَيْنِي
وَبَيْنَكَ

to make Your
creatures to be
satisfied with me,

wa arđi `annī
khalqaka

وَأَرْضْ عَنِّي خَلْقَكَ

to complete Your
favors upon me

wa atmim `alayya
ni`mataka

وَأَتِمِّمْ عَلَيَّ نِعَمَكَ

in the same way as
You had completed
them upon my
forefathers,

kamā atmamtahā `
alā ābā'ī min qablu

كَأَمْ أَتَمَمْتَهَا عَلَيَّ آبَائِي مِنْ قَبْلُ

not to cause any of
Your creatures to
have any role in
these favors,

wa lā taj`al
li'aḥadin min
almakhlūqīna
`alayya
fihā imtinānan

وَلَا تَجْعَلْ لِأَحَدٍ مِنَ الْمَخْلُوقِينَ عَلَيَّ
فِيهَا امْتِنَانًا

to confer upon me
with graces in the
same way as You
had already done
with my forefathers,

wamnun `alayya
kamā mananta `alā
ābā'ī min qablu

وَأَمْنُنْ عَلَيَّ كَمَا مَنَّتَ عَلَيَّ آبَائِي مِنْ
قَبْلُ

O kāf-hā'-yā'-`ayn-ṣ
ād.

yā kāf hā' yā' `ayn
ṣād

يَا كَافِعِيص

O Allah, in the same
way as You have
poured blessings
upon Muḥammad
and his Household,

allāhumma
kamā ṣallayta
`alā muḥammadin
wa ālihī

اللَّهُمَّ كَمَا صَلَّيْتَ عَلَى مُحَمَّدٍ وَآلِهِ

(please) respond to
my entreaty as
regards that which I
have asked from
You,

fastajib lī du`ā'ī
fīmā sa'altu

فَاسْتَجِبْ لِي دُعَائِي فِيمَا سَأَلْتُ

O All-generous! O
All-generous! O All-
generous!

yā karīmu
yā karīmu
yā karīmu

يَا كَرِيمُ يَا كَرِيمُ يَا كَرِيمُ

You may then prostrate yourself and say (while prostrating) the following
supplicatory prayer:

O He Who has full
power over settling
requests of
beseechers

yā man yaqdiru
`alā ḥawā'ijī
alssā'ilīna

يَا مَنْ يَقْدِرُ عَلَى حَوَائِجِ السَّائِلِينَ

Who knows what is
hidden in the inner
selves of the silent

wa ya`lamu mā fī
ḍamīri alṣṣāmitīna

وَيَعْلَمُ مَا فِي ضَمِيرِ الصَّامِتِينَ

O He Who does not
require explanation.

yā man lā yaḥtāju
ilā alṭtafsīri

يَا مَنْ لَا يَحْتَاجُ إِلَى التَّفْسِيرِ

O He Who knows
the stealthy looks
and that which the
breasts conceal.

yā man ya`lamu
khā'inata al-a`yuni
wa mā tukhfī alṣ
ṣudūru

يَا مَنْ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُكْفِي الصُّدُورِ

O He Who decided
chastisement to
befall the people of
(Prophet) Jonah

yā man anzala
al`adhāba
`alā qawmi yūnusa

يَا مَنْ أَنْزَلَ الْعَذَابَ عَلَى قَوْمِ يُونُسَ

and as He decided
to chastise them,

wa huwa yurīdu an
yu`adhdhibahum

وَهُوَ يُرِيدُ أَنْ يَعْذِيبَهُمْ

they prayed Him
and besought Him;

fada`awhu wa
taḍarra`ū ilayhi

فَدَعَوْهُ وَتَضَرَّعُوا إِلَيْهِ

so, He removed
from them the
chastisement and
He gave them
provision until a
time.

fakashafa `anhum
al`adhāba wa
matta`ahum
ilā ḥīnin

فَكَشَفَ عَنْهُمْ الْعَذَابَ وَمَتَّعَهُمْ إِلَى حِينٍ

You do see where I
am,

qad tarā makānī

قَدْ تَرَى مَكَانِي

You do hear my
prayer,

wa tasma`u du`ā`ī

وَتَسْمَعُ دُعَائِي

You do know what I
conceal, what I
declare, and in what
situation I am:

wa ta`lamu sirrī
wa `alāniyatī wa
ḥālī

وَتَعْلَمُ سِرِّي وَعَلَانِيَّتِي وَحَالِي

(please) send
blessings upon
Muḥammad and the
Household of
Muḥammad,

ṣalli
`alā muḥammadin
wa āli
muḥammadin

صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

and relieve me from
all that which has
aggrieved me

wakfinī
mā ahammanī

وَكَفِّنِي مَا أَهْمَنِي

from the affairs of my
religion, my worldly
life, and my Next Life.

min amri dīnī wa
dunyāya wa
ākhiratī

مِنْ أَمْرِ دِينِي وَدُنْيَايَ وَآخِرَتِي

You may then repeat the following statement seventy times:

O my Master.

yā sayyidī

يَا سَيِّدِي

You may then raise your head from the state of prostration and say the following supplicatory prayer:

O my Lord, I pray
You to grant me the
blessing of this
place

yā rabbi as'aluka
barakata
hādhā al-mawḍi`i

يَا رَبِّ أَسْأَلُكَ بَرَكَهَ هَذَا الْمَوْضِعِ

and the blessing of its
people.

wa barakata ahlihī

وَبَرَكَهَ أَهْلِهِ

And I pray You to
grant me
sustenance from
Your sustenance;

wa as'aluka an
tarzuqanī min
rizqika

وَأَسْأَلُكَ أَنْ تَرْزُقَنِي مِنْ رِزْقِكَ

sustenance that is
legal and pleasant,

rizqan ḥalālan
ṭayyiban

رِزْقًا حَلَالًا طَيِّبًا

and that You bring it
to me by Your might
and power,

tasūquhū ilayya
biḥawlika wa
quwwatika

تَسَوِّقُهُ إِلَيَّ بِحَوْلِكَ وَقُوَّتِكَ

while I experience
good health,

wa anā khā'idun fī
`āfiyatin

وَأَنَا خَائِدٌ فِي عَافِيَةٍ

O most merciful of
all those who show
mercy.

yā arḥama
al-rāḥimīna

يَا أَرْحَمَ الرَّاحِمِينَ

In the book of al-Mazar al-Qadim, it is mentioned that the following supplication may be said immediately after the above-mentioned supplication that ends with ya karimu ya karimu ya karimu:

O He through whom
the knots of detested
things are untied!

yā man tuḥallu bihī
`uqadu al-makārihi

يَا مَنْ تَحُلُّ بِهِ عُقَدُ الْمَكَارِهِ

O He through whom
the cutting edge of
hardships is
blunted!...

wa yā man yuftha'u
bihī ḥaddu
al-shshadā'idi...

وَيَا مَنْ يُفْثَأُ بِهِ حَدُّ الشَّدَائِدِ ...

This supplication, which has been mentioned in the first section of this book under the title of dua' al-amn (Supplication for Security), is one of the supplications of al-Sahifah al-Sajjadiyyah.

The writer of al-Mazar al-Qadim has added that the following supplication may be said:

O Allah, You verily know while I do not,	allāhumma innaka ta`lamu wa lā a`lamu	اللَّهُمَّ إِنَّكَ تَعْلَمُ وَلَا أَعْلَمُ
You have power (over all things) while I do not,	wa taqdiru wa lā aqdiru	وَتَقْدِرُ وَلَا أَقْدِرُ
and You are the Knower of all unseen things.	wa anta `allāmu alghuyūbi	وَأَنْتَ عَلَامُ الْغُيُوبِ
(Please) send blessings upon Muḥammad and the Household of Muḥammad,	ṣalli allāhumma `alā muḥammadin wa āli muḥammadin	صَلِّ اللَّهُمَّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
forgive me, have mercy upon me,	waghfir lī warḥamnī	وَاعْفِرْ لِي وَارْحَمْنِي
overlook my sins,	wa tajāwaz `annī	وَتَجَاوِزْ عَنِّي
and confer upon me with that which is befitting You,	wa taṣaddaq `alayya mā anta ahluhū	وَتَصَدَّقْ عَلَيَّ مَا أَنْتَ أَهْلُهُ
O most merciful of all those who show mercy.	yā arḥama alrrāḥimīna	يَا أَرْحَمَ الرَّاحِمِينَ

Be it known to you that the narrations carrying the merits of the seventh column in Masjid al-Kufah are numerous. For instance, al-Kulayni has reported through an authoritative chain of authority that Imam `Ali Ameer al-Mu'mineen(pbuh) used to offer prayers next to the seventh column and the distance between him and this column was so close that one could hardly pass from there.

According to another validly reported narration, each night sixty thousand angels descend from the heavens to offer prayer at the seventh column and none of them returns until the Resurrection Day.

According to another validly reported tradition, Imam al-Sadiq(pbuh) has said, "The seventh column is the standing-place of Prophet Abraham(pbuh)."

In his book of al-Kaf, Shaykh al-Kulayni has also narrated that Abi Isma'il al-Sarraj reported that Mu'awiyah ibn Wahab took him from the arm to the seventh column and said that Abi Hamzah al-Thumali had taken him from the arm to this seventh column and said that al-Asbagh ibn Nubatah had taken him from the arm to this seventh column and said, "This is the place where Imam `Ali Ameer al-Mu'mineen(pbuh) used to be. Imam al-Hasan(pbuh) used to offer prayers at the fifth column, but when Imam `Ali(pbuh) would be absent, al-Hasan(pbuh) would take his place at the seventh column, which is at Bab Kindah (the Gate of Kindah)."

In conclusion, the narrations reporting the merits of the seventh column at Masjid al-Kufah are numerous; but because my course in this book is to sum up as much as possible, I will mention no more.

Devotional Acts at the Fifth Column

The fifth column in al-Kufah Mosque is one of the peculiar places; therefore, it is advised not to miss offering a prayer there and not to miss supplicating Almighty Allah for granting the personal requests. According to an authoritative narration, Prophet Abraham(pbuh) offered a prayer at this place.

As other narrations have mentioned that Prophet Abraham(pbuh) offered prayers at other places in this mosque, this does not bring about contradiction between such narrations; rather, it means that Prophet Abraham(pbuh) offered prayers at different places in this mosque.

According to another authoritative narration, Imam al-Sadiq(pbuh) has said, "The fifth column is the standing-place of Archangel Gabriel(pbuh). It is also understood from an aforementioned narration that Imam al-Hasan(pbuh) used to offer prayers at this place.

In conclusion, narrations have confirmed that the seventh and the fifth columns in Masjid al-Kufah are the most blessed places.

Sayyid Ibn Tawus says: At the fifth column, you may offer a two-unit prayer reciting any Surah you want after Surah al-Fatiha. When you finish the prayer and say the Tasbih statements, you may say the following supplicatory prayer:

O Allah, I beseech
You in the name of
all Your Names:

allāhumma innī
as'aluka bijamī`i
asmā'ika kullihā

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِجَمِيعِ أَسْمَائِكَ كُلِّهَا

those which we
know and those
which we do not.

mā `alimnā minhā
wa mā lā na`lamu

مَا عَلِمْنَا مِنْهَا وَمَا لَا نَعْلَمُ

And I beseech You
in the name of Your
Great, All-great,

wa as'aluka
bismika al`azīmi
ala`zami

وَأَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ الْأَعْظَمِ

grand, and All-grand
Name,

alkabīri alakbari

الْكَبِيرِ الْأَكْبَرِ

which if one
beseeches You by it,
You will respond to
him,

alladhī man
da`āka bihī
ajabtahū

الَّذِي مَن دَعَاكَ بِهِ أَجَبْتَهُ

if one begs you by
it, You will give him,

wa man sa'alaka
bihī a`ṭaytahū

وَمَن سَأَلَكَ بِهِ أُعْطِيْتَهُ

if one asks You for
victory by it, You
will give him
victory,

wa man
istanṣaraka bihī
naṣartahū

وَمَن اسْتَنْصَرَكَ بِهِ نَصَرْتَهُ

if one asks for Your
forgiveness by it,
You will forgive him,

wa man
istaghfaraka bihī
ghafarta lahū

وَمَن اسْتَغْفَرَكَ بِهِ غَفَرْتَ لَهُ

if one seeks Your
aid by it, You will
aid him,

wa man
ista`ānaka bihī
a`antahū

وَمَن اسْتَعَانَكَ بِهِ أَعْنَتْهُ

if one solicits You by
it for sustenance,
You will grant him
sustenance,

wa man
istarzaqaka bihī
razaqtahū

وَمَن اسْتَزَقَّكَ بِهِ رَزَقْتَهُ

if one seeks Your
help by it, You will
help him,

wa man
istaghāthaka bihī
aghathtahū

وَمَن اسْتَغَاثَكَ بِهِ أَغَاثْتَهُ

if one begs Your
mercy by it, You will
have mercy upon
him,

wa man
istarḥamaka bihī
raḥimtahū

وَمَن اسْتَرْحَمَكَ بِهِ رَحِمْتَهُ

if one seeks refuge
with You by it, You
will protect him,

wa man istajāraaka
bihī ajartahū

وَمَن اسْتَجَارَكَ بِهِ أَجَرْتَهُ

if one asks for Your
support by it, You
will support him,

wa man tawakkala
`alayka bihī
kafaytahū

وَمَن تَوَكَّلَ عَلَيْكَ بِهِ كَفَيْتَهُ

if one seeks Your shield by it, You will guard him,	wa man ista`šamaka bihī `ašamtahū	وَمَنْ اسْتَعَصَمَكَ بِهِ عَصْمَتَهُ
if one seeks You by it to save him from Hellfire, You will save him,	wa man istanqadhaka bihī min alnnāri anqadhtahū	وَمَنْ اسْتَنْقَذَكَ بِهِ مِنَ النَّارِ أَنْقَذْتَهُ
if one seeks Your kindness by it, You will be kind to him,	wa man ista`ṭafaka bihī ta`aṭṭafta lahū	وَمَنْ اسْتَغْفَفَكَ بِهِ تَغَفَّلْتَ لَهُ
and if one puts hope in You by it, You will give him:	wa man ammalaka bihī a`ṭaytahū	وَمَنْ أَمَلَكَ بِهِ أَعْطَيْتَهُ
the Name by which You have betaken Adam as Your choice,	alladhī ittakhadhta bihī ādama ṣafiyyan	الَّذِي اتَّخَذْتَ بِهِ آدَمَ صَفِيًّا
Noah as Your confidant,	wa nūḥan najiyyan	وَنُوحًا نَجِيًّا
Abraham as Your intimate friend,	wa ibrahīma khalīlan	وَإِبْرَاهِيمَ خَلِيلًا
Moses as the one spoken by You,	wa mūsā kalīman	وَمُوسَى كَلِيمًا
Jesus as Your spirit,	wa `īsā rūḥan	وَعِيسَى رُوحًا
Muḥammad as Your most beloved one,	wa muḥammadan ḥabīban	وَمُحَمَّدًا حَبِيبًا
and `Ali as Your Prophet's successor,	wa `aliyyan waṣiyyan	وَعَلِيًّا وَصِيًّا
may Your blessings be upon all of them,	ṣallā allāhu `alayhim ajma`īna	صَلَّى اللَّهُ عَلَيْهِمْ أَجْمَعِينَ

(I beseech You) to grant me my requests,	an taqḍiya lī ḥawā'ijī	أَنْ تَقْضِيَ لِي حَوَائِجِي
overlook my past sins,	wa ta`fuwa `ammā salafa min dhunūbī	وَتَعْفُو عَمَّا سَلَفَ مِنْ ذُنُوبِي
and confer upon me with that which befits You	wa tatafaḍḍala `alayya bimā anta ahluḥū	وَتَفَضَّلْ عَلَيَّ بِمَا أَنْتَ أَهْلُهُ
as well as upon all the believing men and women in this world and the world to come.	wa lijamī`i almu'minīna walmu'mināti lilddunyā wal- ākhirati	وَلِجَمْعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ لِلدُّنْيَا وَالْآخِرَةِ
O He Who relieves the grievances of the aggrieved ones!	yā mufarrija hammi almahmūmīna	يَا مُفْرِجَ هَمِّ الْمَهْمُومِينَ
O He Who aids the confused ones!	wa yā ghiyātha almalhūfīna	وَيَا غِيَاثَ الْمَلْهُوفِينَ
There is no god but You.	lā ilāha illā anta	لَا إِلَهَ إِلَّا أَنْتَ
All glory be to You, O Lord of the worlds.	subḥānaka yā rabba al`ālamīna	سُبْحَانَكَ يَا رَبَّ الْعَالَمِينَ

It is narrated that Imam al-Sadiq(pbuḥ) instructed one of his companions to offer a two-unit prayer at the fifth column, for it is the place where Prophet Abraham(pbuḥ) used to offer prayers. The Imam(pbuḥ) then taught him to say there, while facing the Qiblah direction, the aforementioned form of ziyara that comprises the following statements:

Peace be upon our
father Adam and
our mother Eve...

alssalāmu
`alā abīnā ādama
wa
umminā ḥawwā'a...

السلام على آيينا آدم وأمنا حواء ...

Devotional Acts at the Third Column

You may then walk to the seat of Imam `Ali ibn al-Husayn Zayn al-`Abidun(pbuh) that is situated near the third column from the direction of bab kindah (the Gate of Kindah). Opposite to this place from the Qiblah direction is the seat of Imam `Ali Ameer al-Mu'mineen(pbuh) and from the west side is bab kindah, which is now blocked. It has been also said that one who wants to offer prayers there must stand five arms far from the column, since the actual place of the seat of Imam Zayn al-`Abidin(pbuh) was there. Anyhow, you may offer there a two-unit prayer reciting Surah al-Fatiha and any other Surah and say the Tasbih statements, you may say the following:

In the Name of

Allah; the All-
beneficent, the All-
merciful.

bismi allāhi
alrraḥmān alrraḥīmi

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

O Allah, my sins have
been growing

allāhumma inna
dhunūbī qad
kathurat

اللهم إن ذنوبي قد كثرت

and nothing can
stand for them
except the hope in
Your pardon

wa lam yabqa
lahā illā rajā'u
`afwika

ولم يبق لها إلا رجاء عفوك

although I have
done things due to
which I deserve
deprivation of Your
pardon.

wa qad qaddamtu
ālata alḥirmāni
ilayka

وقد قدمت ألة الحرمان إليك

Therefore, I
beseech You, O
Allah, for that which
I do not deserve

fa'anā as'aluka
allāhumma
mā lā astawjibuhū

فَإِنَّا أَسْأَلُكَ اللَّهُمَّ مَا لَا أَسْتَوْجِبُهُ

and I seek from You
that which I do not
merit.

wa aṭlubu minka
mā lā astaḥiqquhū

وَأَطْلُبُ مِنْكَ مَا لَا أَسْتَحِقُّهُ

O Allah, If you
chastise me, then
this will be on
account of my sins

allāhumma in
tu`adhdhibnī
fabidhunūbī

اللَّهُمَّ إِن تَعَذِّبْنِي فَبِذُنُوبِي

and You shall never
be unjust to me.

wa lam taẓlimnī
shay'an

وَلَمْ تَظْلِمْنِي شَيْئًا

But if You forgive
me, then You are
already the best of
all those who show
mercy, O my Master.

wa in taghfir lī
fakhayru rāḥimin
anta yā sayyidī

وَإِن تَغْفِرَ لِي فَخَيْرٌ رَّاحِمٍ أَنْتَ يَا
سَيِّدِي

O Allah, You are
what You are and I
am what I am:

allāhumma anta
anta wa anā anā

اللَّهُمَّ أَنْتَ أَنْتَ وَأَنَا أَنَا

You always return
with forgiveness

anta al`awwādu
bilmaghfirati

أَنْتَ الْعَوَادُ بِالْمَغْفِرَةِ

and I always return
with sinning.

wa anā al`awwādu
bildhahnūbi

وَأَنَا الْعَوَادُ بِالذُّنُوبِ

You always confer
with forbearance

wa anta almutafaḍḍ
ḍilu bilḥilmi

وَأَنْتَ الْمُتَفَضِّلُ بِالْحِلْمِ

and I always return
with impatience.

wa anā al`awwādu
biljahli

وَأَنَا الْعَوَادُ بِالْجَهْلِ

O Allah, I do
beseech You,

allāhumma fa'innī
as'aluka

اللَّهُمَّ فَإِنِّي أَسْأَلُكَ

O treasure of the weak!	yā kanza alq ḍu`afā'i	يَا كَنْزَ الضَّعْفَاءِ
O He in Whom great hope is put!	yā `aẓīma alrrajā'i	يَا عَظِيمَ الرَّجَاءِ
O rescuer of the drowned!	yā munqidha algharqā	يَا مُنْقِذَ الْغَرَقَى
O savior of those about to perish!	yā munjiya alhalkā	يَا مُنْجِيَ الْهَلَكَى
O He Who cause the alive to die!	yā mumīta al-aḥyā'i	يَا مُمِيتَ الْأَحْيَاءِ
O He Who causes the dead to live again!	yā muḥyiya almawtā	يَا مُحْيِيَ الْمَوْتَى
You are Allah; there is no god but You.	anta allāhu alladhī lā ilāha illā anta	أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ
It is You before Whom have prostrated the ray of the sun,	anta alladhī sajada laka shu`ā`u alshshamsi	أَنْتَ الَّذِي سَجَدَ لَكَ شُعَاعُ الشَّمْسِ
the moonlight,	wa nūru alqamari	وَنُورَ الْقَمَرِ
the murk of night,	wa ẓulmatu allayli	وِظْلَمَةَ اللَّيْلِ
the light of daytime,	wa ḍaw'u alnnahāri	وَضَوْءَ النَّهَارِ
and the flapping of birds.	wa khafaqānu alṭṭayri	وَحَفْقَانَ الطَّيْرِ

I thus beseech You, O All-great,	fa-as'aluka allāhumma yā `azīmu	فَأَسْأَلُكَ اللَّهُمَّ يَا عَظِيمَ
in the name of the duty of Muḥammad and his veracious Household towards You, O All-generous,	biḥaqqika yā karīmu `alā muḥammadin wa ālihī alṣṣādiqīna	بِحَقِّكَ يَا كَرِيمَ عَلَى مُحَمَّدٍ وَآلِهِ الصَّادِقِينَ
in the name of Your duty towards Muḥammad and his veracious Household,	wa biḥaqqi muḥammadin wa ālihī alṣṣādiqīna `alayka	وَبِحَقِّ مُحَمَّدٍ وَآلِهِ الصَّادِقِينَ عَلَيْكَ
in the name of the duty of `Ali towards You,	wa biḥaqqika `alā `aliyyin	وَبِحَقِّكَ عَلَى عَلِيٍّ
in the name of Your duty towards `Ali,	wa biḥaqqi `aliyyin `alayka	وَبِحَقِّ عَلِيٍّ عَلَيْكَ
in the name of the duty of Fāṭimah towards You,	wa biḥaqqika `alā fāṭimata	وَبِحَقِّكَ عَلَى فَاطِمَةَ
in the name of Your duty towards Fāṭimah,	wa biḥaqqi fāṭimata `alayka	وَبِحَقِّ فَاطِمَةَ عَلَيْكَ
in the name of the duty of al-Ḥasan towards You,	wa biḥaqqika `alā alḥasani	وَبِحَقِّكَ عَلَى الْحُسَيْنِ
in the name of Your duty towards al- Ḥasan,	wa biḥaqqi alḥasani `alayka	وَبِحَقِّ الْحُسَيْنِ عَلَيْكَ
in the name of the duty of al-Ḥusayn towards You,	wa biḥaqqika `alā alḥusayni	وَبِحَقِّكَ عَلَى الْحُسَيْنِ

and in the name of
Your duty towards
al-Ḥusayn.

wa biḥaqqi
alḥusayni `alayka

وَبِحَقِّ الْحُسَيْنِ عَلَيْكَ

Verily, Your duty
towards them is one
of the greatest
blessings that You
conferred upon
them.

fa'inna ḥuqūqahum
min afḍali in `āmika
`alayhim

فَإِنَّ حَقُّوْقَهُمْ مِنْ أَفْضَلِ إِنْعَامِكَ
عَلَيْهِمْ

And (I beseech You)
in the name of the
position that You
enjoy with them

wa bilshsha'ni
alladhī laka
`indahum

وَبِالشَّأْنِ الَّذِي لَكَ عِنْدَهُمْ

and in the name of
the position that
they enjoy with You

wa bilshsha'ni
alladhī lahum
`indaka

وَبِالشَّأْنِ الَّذِي لَهُمْ عِنْدَكَ

to (please) bless
them, O Lord,

ṣalli yā rabbi
`alayhim

صَلِّ يَا رَبِّ عَلَيْهِمْ

with blessings that
are endless until they
attain Your pleasure,

ṣalātan dā'imatan
muntahā riḍāka

صَلَاةً دَائِمَةً مُنْتَهَى رِضَاكَ

to forgive me, in
their names, the
sins that I
committed
concerning my
duties towards You,

waghfir lī bihim
aldhḥunūba allatī
baynī wa baynaka

وَإِغْفِرْ لِي بِهِمُ الذُّنُوبَ الَّتِي بَيْنِي
وَبَيْنَكَ

to complete Your
favors upon me

wa atmim
ni`mataka `alayya

وَأَتِمِّمْ نِعْمَتَكَ عَلَيَّ

in the same way as
You had completed
them upon my
forefathers.

kamā atmamtahā
alā ābā'ī min qablu

كَأَنَّمَا أَتَمَّمْتُهَا عَلَى آبَائِي مِنْ قَبْلُ

O kāf-hā'-yā'-`ayn-ş
ād!

yā kāf hā yā `ayn ş
ād

يَا كَافِيعِص

O Allah, just as You
have poured
blessings upon
Muḥammad and the
Household of
Muḥammad,

allāhumma
kamā şallayta
`alā muḥammadin
wa āli
muḥammadin

اللَّهُمَّ كَمَا صَلَّيْتَ عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ

(please) respond to
my entreaty as
regards that which I
have asked from
You.

fastajib lī du`ā'ī
fimā sa'altuka

فَاسْتَجِبْ لِي دُعَائِي فِيمَا سَأَلْتُكَ

You may then prostrate yourself and stick your right cheek to the ground and repeat as much as possible the following statements with reverence and weeping:

O my Master! O my
Master! O my
Master!

yā sayyidī yā sayyidī
yā sayyidī

يَا سَيِّدِي يَا سَيِّدِي يَا سَيِّدِي

Bless Muḥammad
and the Household
of Muḥammad

şalli
`alā muḥammadin wa
āli muḥammadin

صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

and forgive me.
Please, forgive me...

waghfir lī waghfir lī...

وَاعْفِرْ لِي وَاعْفِرْ لِي ...

You may then stick your left cheek to the ground and repeat the same words.
You may then supplicate Almighty Allah for anything you want.

Some in-authoritative books have mentioned that the following instruction of Imam al-Sadiq(pbuḥ) to one of his companions may be carried out in this place.

As a matter of fact, this instruction is not dedicated to this place; rather, to the courtyard of Masjid al-Kufah. However, this instruction is as follows:

It is narrated that Imam al-Sadiq(pbu) said to one of his companions: If you pass by the grand mosque of al-Kufah in the early morning, you may offer there a four-unit prayer and then say the following supplicatory prayer:

O Allah, if I have disobeyed you,	ilāhī in kuntu qad `aṣaytuka	إِلٰهِيْ اِنْ كُنْتُ قَدْ عَصَيْتُكَ
I have also obeyed you in the things that You most like.	fa'innī qad aṭa`tuka fī aḥabbī al-ashyā'i ilayka	فَاِنِّیْ قَدْ اطَعْتُكَ فِيْ اَحَبِّ الْاَشْيَاءِ اِلَيْكَ
I have not claimed that You have child	lam attakhidh laka waladan	لَمْ اُتَّخِذْ لَكَ وَلَدًا
and I have not associated any one with You.	wa lam ad`u laka sharīkan	وَلَمْ اُدْعُ لَكَ شَرِيْكًَا
Yet, I have disobeyed You in many things	wa qad `aṣaytuka fī ash-yā'a kathīratin	وَقَدْ عَصَيْتُكَ فِيْ اَشْيَاءٍ كَثِيْرَةٍ
on account of neither defiance,	`alā ghayri wajhi al-mukābarati laka	عَلٰی غَيْرِ وَجْهِ الْمُكَابَرَةِ لَكَ
nor my being too arrogant to serve You,	wa lā alistikbāri `an `ibādatika	وَلَا الْاِسْتِكْبَارَ عَنْ عِبَادَتِكَ
nor denial of Your Godhead,	wa lā aljuḥūdi lirubūbiyyatika	وَلَا الْجُحُوْدَ لِرُبُوْبِيَّتِكَ
nor mutiny against my servitude to You;	wa lā al-khurūji `an al`ubūdiyyati laka	وَلَا الْخُرُوْجَ عَنْ الْعِبُوْدِيَّةِ لَكَ

rather, I only
followed my lusts

wa lākin ittba`tu
hawāya

وَلَكِنْ اتَّبَعْتُ هَوَايَ

and Satan caused
me to slip although
You have clear
argument against
me.

wa azallaniya
alshshayṭānu ba`da
alḥujjati walbayāni

وَأَزَلَّنِي الشَّيْطَانُ بَعْدَ الْحُجَّةِ
وَالْبَيَانِ

Thus, if You chastise
me, then it is on
account of my sins
and You are never
unjust to me.

fa'in tu`adhduhbi
fabidhunūbī ghayra
ẓālimin anta lī

فَإِنْ تَعَذِّبُنِي فَبِذُنُوبِي غَيْرِ ظَالِمٍ
أَنْتَ لِي

And if You pardon
me and have mercy
upon me,

wa in ta`fu`annī wa
tarḥamnī

وَإِنْ تَعْفَ عَنِّي وَتَرْحَمْنِي

then this is out of
Your magnanimity
and generosity, O All-
generous!

fabijūdika wa
karamika yā karīmu

فَبِجُودِكَ وَكَرَمِكَ يَا كَرِيمٍ

You may also say the following:

I begin this day with
the might and
power of Allah.

ghadawtu biḥawli
allāhi wa quwwatihī

غَدَوْتُ بِحَوْلِ اللَّهِ وَقُوَّتِهِ

I do not begin it
with my might or
power;

ghadawtu bighayri
ḥawlin minnī wa
lā quwwatin

غَدَوْتُ بِغَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ

rather, with Allah's
might and power.

wa lākin biḥawli allāhi
wa quwwatihī

وَلَكِنْ بِحَوْلِ اللَّهِ وَقُوَّتِهِ

O my Lord, I
beseech You for the
blessing of this
house and the
blessing of its
people

yā rabbi as'aluka
barakata
hādhā albayti wa
barakata ahlihī

يَا رَبِّ أَسْأَلُكَ بَرَكَةَ هَذَا الْبَيْتِ
وَبَرَكَةَ أَهْلِهِ

and I pray You to
grant me
sustenance from
Your sustenance;
sustenance that is
legal and pleasant,

wa as'aluka an
tarzuqanī rizqan
ḥalālān ṭayyiban

وَأَسْأَلُكَ أَنْ تَرْزُقَنِي رِزْقًا حَلَالًا
طَيِّبًا

and that You bring it
to me by Your might
and Power,

tasūquhū ilayya
biḥawlika wa
quwwatika

تَسْوِقُهُ إِلَيَّ بِحَوْلِكَ وَقُوَّتِكَ

while I experience
good health.

wa anā khā'īḍun fī
`āfiyatika

وَأَنَا خَائِضٌ فِي عَافِيَتِكَ

Immediately after their reference to the acts to be advisably done at the fourth column, Shaykh al-Shahṭd and Muḥammad ibn al-Mashhadṭ have included this act with the other acts that are done at the courtyard of the mosque. They have added that one may offer a four-unit prayer in the first two units of which one may recite Surah al-Fatiha and Surah al-Tawhid and the last two units one may recite Surah al-Fatiha and the Surah al-Qadr. After accomplishment, one may say the Tasbih al-Zahra' litany... etc.

According to an authoritative narration, Abu-Hamzah al-Thumali reported that he was one day sitting in the grand mosque of al-Kufah when a man entered from bjb kindah. His face was indeed the prettiest, he smelt the nicest perfume, and he put on the cleanest dress. He also put a turban, a shirt, and a jubbah (a type of long open cloth coat with wide sleeves). As he was also wearing Arabian slippers, he took them off when he entered the mosque. He then stopped near the sixth column of the mosque, raised his hands to the level of his ears and uttered a takbir statement (i.e. saying allahu-akbar) that was so reverent that my entire body shivered. He then offered a four-unit prayer with

excellent genuflection and prostration. At accomplishment, he uttered the supplicatory prayer that begins with this statement:

O my God, if I have
disobeyed You, I
have indeed obeyed
You in the nearest
thing to You...

ilāhī in kuntu qad
`aṣaytuka fa'innī qad
aṭa` tuka fī aḥabbī al-
ashyā'i ilayka...

إِلٰهِيْ اِنْ كُنْتَ قَدْ عَصَيْتَكَ فَاِنِّيْ
قَدْ اطَعْتُكَ فِيْ اَحَبِّ الْاَشْيَاءِ
إِلَيْكَ ...

When he reached at the statement:

O All-generous! O
All-generous! O All-
generous!

yā karīmu yā karīmu
yā karīmu

يَا كَرِيْمُ يَا كَرِيْمُ يَا كَرِيْمُ

he prostrated himself and repeated this word as much as one breath may take. He then said while prostrating:

O He Who has full
power over granting
the requests of the
beseechers...

yā man yaqdiru
`alā ḥawā'iji
alssā'ilīna...

يَا مَنْ يَقْدِرُ عَلٰى حَوَائِجِ
السَّائِلِيْنَ ...

He then repeated the following word seventy times:

O my Master.

yā sayyidī

يَا سَيِّدِيْ

When he raised his head, I looked at him closely and could conclude that he was Zayn al-`Abidin(pbuḥ). I thus kissed his hand and asked him what had caused him to come to the mosque. The Imam(pbuḥ) answered, "As you have seen." (i.e. I came here to offer prayers the al-Kufah Mosque)... etc.

At the end of the seventh form of the untimed ziyara of Imam `Ali(pbuḥ), we have mentioned this story but with a little difference due to the difference of the

reports. We have also mentioned that the Imam (pbuh) suggested to Abu-Hamzah al-Thumali that he would accompany him to visiting the holy tomb of Imam `Ali(pbuh) and the man agreed... etc.

Devotional Acts at Bab al-Faraj

The bab al-faraj (The Gate of Relief) is also called maqam nuh (the standing-place of Prophet Noah). When you accomplish the acts at the third column, you may walk to the Seat of Ameer al-Mu'mineen (pbuh), which is the bench located next to the gate of the mosque from the side of Imam `Ali's house. You may offer there a four-unit prayer, reciting Surah al-Fatiha and any other Surahs you want. When you finish the prayer and say the Tasbih statements, you may say the following:

O Allah, (please)
send blessings upon
Muhammad and the
Household of
Muhammad

allāhumma ṣalli
`alā muḥammadin wa
āli muḥammadin

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ

and grant my
request. O Allah!

waqḍi ḥājatī yā allāhu

وَاقْضِ حَاجَّتِي يَا اللَّهُ

O He Whose
beseecher is never
disappointed

yā man lā yakhību
sā'iluhū

يَا مَنْ لَا يَخِيبُ سَائِلَهُ

and Whose gifts are
inexhaustible!

wa lā yanfadu nā'iluhū

وَلَا يَنْفَدُ نَائِلُهُ

O Settler of needs!

yā qāḍiya alḥājātī

يَا قَاضِيَ الْحَاجَاتِ

O Responding to the
prayers!

yā mujība
aldda`awātī

يَا مُجِيبَ الدَّعَوَاتِ

O Lord of the earth
layers and the
heavens!

yā rabba al-araḍīna
walssamāwātī

يَا رَبَّ الْأَرْضِينَ وَالسَّمَاوَاتِ

O Reliever of
agonies!

yā kāshifa alkurubātī

يَا كَاشِفَ الْكُرْبَاتِ

O expansive Donor
of gifts!

yā wāsi`a al`aṭiyyāti

يَا وَاسِعَ الْعَطِيَّاتِ

O Savior from
hardships!

yā dāfi`a alnnaqimāti

يَا دَافِعَ النَّقَمَاتِ

O He Who changes
the punishments of
wrongdoings into
rewards for good
deeds!

yā mubaddila
alssayyi'āti ḥasanātin

يَا مُبَدِّلَ السَّيِّئَاتِ حَسَنَاتٍ

(Please do) confer
upon me with Your
bounty, favor, and
kindness,

`ud `alayya biṭawlika
wa faḍlika wa
iḥsānika

عُدْ عَلَيَّ بِطَوْلِكَ وَفَضْلِكَ
وَإِحْسَانِكَ

and (please do)
respond to my
prayers regarding
that which I have
besought and asked
from You,

wastajib du`ā'i
fīmā sa'altuka wa
ṭalabtu minka

وَاسْتَجِبْ دُعَائِي فِيمَا سَأَلْتُكَ
وَطَلَبْتُ مِنْكَ

in the name of Your
Prophet, Your
Prophet's successor,
and Your righteous
saints.

biḥaqqi nabiyyika wa
waṣiyyika wa
awliyā'ika alṣṣālīḥīna

بِحَقِّ نَبِيِّكَ وَوَصِيِّكَ وَأَوْلِيَّائِكَ
الصَّالِحِينَ

Another Prayer at This Place

You may also offer another two-unit prayer at this place. When you finish and say the Tasbih statements, you may say the following supplicatory prayer:

O Allah, I am
residing in Your
courtyard,

allāhumma innī
ḥalaltu bisāḥatika

اللَّهُمَّ إِنِّي حَلَلْتُ بِسَاحَتِكَ

because I have full
recognition of Your
Oneness and
Independence

li`ilmī
biwaḥdāniyyatika wa
ṣamadāniyyatika

لِعِلْمِي بِوَحْدَانِيَّتِكَ وَصَمَدَانِيَّتِكَ

and I know for sure
that none can ever
settle my need save
You.

wa annahū lā qādira
`alā qaḍā'i ḥājati
ghayruka

وَأَنَّهُ لَا قَادِرَ عَلَى قَضَاءِ حَاجَتِي
غَيْرُكَ

I also admit, O my
Lord,

wa qad `alimtu
yā rabbi

وَقَدْ عَلِمْتُ يَا رَبِّ

that the more I feel
Your favors upon me,

annahū
kullamā shāhadtu
ni`mataka `alayya

أَنَّهُ كُلَّمَا شَهِدْتُ نِعْمَتَكَ عَلَيَّ

the more I need You.

ishtaddat fāqatī ilayka

اشْتَدَّتْ فَاقَتِي إِلَيْكَ

O my Lord, I have
been inflicted with
aggrieving matters
that You know,

wa qad ṭaraqanī
yā rabbi min
muhimmi amrī
mā qad `araftahū

وَقَدْ طَرَقَنِي يَا رَبِّ مِنْ مِمِّ أَمْرِي
مَا قَدْ عَرَفْتَهُ

because You are All-
knowing and You do
not want
information.

li'annaka `ālimun
ghayru mu`allamin

لِأَنَّكَ عَالِمٌ غَيْرُ مُعَلِّمٍ

I thus beseech You in the Name that when You put on the heavens, they rent asunder,	wa as'aluka bilismi alladhī waḍa`tahū `alā alssamāwāti fanshaqqat	وَأَسْأَلُكَ بِالْأَسْمِ الَّذِي وَضَعْتَهُ عَلَى السَّمَاوَاتِ فَانْشَقَّتْ
when You put on the earth, it spread out,	wa `alā al-araḍīna fanbasaṭat	وَعَلَى الْأَرْضِينَ فَانْبَسَطَتْ
when You put on the stars, they diffused,	wa `alā alnnujūmi fantasharat	وَعَلَى النُّجُومِ فَانْتَشَرَتْ
and when You put on the mountains, they settled down;	wa `alā aljibālī fataqarrat	وَعَلَى الْجِبَالِ فَاسْتَقَرَّتْ
and I beseech You in the Name that You put with Muḥammad, with `Ali,	wa as'aluka bilismi alladhī ja`altahū `inda muḥammadin wa `inda `aliyyin	وَأَسْأَلُكَ بِالْأَسْمِ الَّذِي جَعَلْتَهُ عِنْدَ مُحَمَّدٍ وَعِنْدَ عَلِيٍّ
with al-Ḥasan, with al-Ḥusayn,	wa `inda alḥasani wa `inda alḥusayni	وَعِنْدَ الْحُسَيْنِ وَعِنْدَ الْحَسَنِ
and with all the Imams,	wa `inda al-a'immati kullihim	وَعِنْدَ الْأَئِمَّةِ كُلِّهِمْ
blessings be upon them all,	ṣalawātu allāhi `alayhim ajma`īna	صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ
to bless Muḥammad and the Household of Muḥammad,	an tuṣalliya `alā muḥammadin wa āli muḥammadin	أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
to grant me all my requests, O my Lord,	wa an taqḍiya lī yā rabbi ḥājatī	وَأَنْ تَقْضِيَ لِي يَا رَبِّ حَاجَتِي

to make easy the difficult ones of them,	wa tuyassira `asīrahā	وَيُيسِّرْ عَسِيرَهَا
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to relieve me from the grievances of them,	wa takfiyanī muhimmahā	وَتَكْفِيْنِي مُهِمَّهَا
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and to unlock for me their locks.	wa taftaḥa lī quflahā	وَتَفْتَحْ لِي قِفْلَهَا
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If You do that for me, then all praise be to You,	fa'in fa`alta dhālika falaka alḥamdu	فَإِنْ فَعَلْتَ ذَلِكَ فَلَكَ الْحَمْدُ
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and if You do not, still all praise be to You,	wa in lam taf`al falaka alḥamdu	وَإِنْ لَمْ تَفْعَلْ فَلَكَ الْحَمْدُ
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for You never decide wrongly	ghayra jā'irin fī ḥukmika	غَيْرَ جَائِرٍ فِي حُكْمِكَ
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and You never exceed justice.	wa lā khā'ifin fī `adlika	وَلَا خَافٍ فِي عَدْلِكَ
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Then, you may put your right cheek on the ground and say the following
supplicatory words:

O Allah, Jonah the son of Matthias,	allāhumma inna yūnusa bna mattā	اَللّٰهُمَّ اِنَّ يُوْنُسَ بْنَ مَتَّى
--	------------------------------------	--

peace be upon him, Your servant and Prophet,	`alayhi alssalāmu `abdaka wa nabiyyaka	عَلَيْهِ السَّلَامُ عَبْدُكَ وَنَبِيُّكَ
--	--	--

prayed You from the inside of the whale, and You responded to his prayer.	da`āka fī baṭni alḥūti fastajabta lahū	دَعَاكَ فِي بَطْنِ الْحُوتِ فَاسْتَجَبْتَ لَهُ
--	---	---

I thus pray You; so,
(please) respond to
me

wa anā ad`ūka
fastajib lī

وَأَنَا أَدْعُوكَ فَاسْتَجِبْ لِي

in the name of

Muḥammad and the
Household of
Muḥammad.

biḥaqqi muḥammadin
wa āli muḥammadin

بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

You may then mention your needs. Then, you may put your left cheek on the ground and say the following supplicatory words:

O Allah, You have
ordered us to pray
You

allāhumma innaka
amarta bilddu`ā'i

اللَّهُمَّ إِنَّكَ أَمَرْتَ بِالْأَدْعَاءِ

and You have thus
promised of response.

wa takaffalta bil-
ijābati

وَتَكَفَّلْتَ بِالْإِجَابَةِ

Hence, I am praying
You as You have
ordered;

wa anā ad`ūka
kamā amartanī

وَأَنَا أَدْعُوكَ كَمَا أَمَرْتَنِي

so, (please) send
blessings upon
Muḥammad and the
Household of
Muḥammad

faṣalli
`alā muḥammadin wa
āli muḥammadin

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

and respond to me
as You have
promised,

wastajib lī
kamā wa`adtanī

وَاسْتَجِبْ لِي كَمَا وَعَدْتَنِي

O All-generous!

yā karīmu

يَا كَرِيمُ

You may then return to the normal position of prostration and say the following words:

O He Who (is able
to) reinforce any
humble one!

yā mu`izza kulli
dhālīlīn

يَا مُعِزِّ كُلِّ ذَلِيلٍ

O He Who (is able
to) humiliate any
arrogant one!

wa yā mudhilla kulli
`azīzīn

وَيَا مُذِلَّ كُلِّ عَزِيزٍ

You know my
agony;

ta`lamu kurbatī

تَعْلَمُ كُرْبَتِي

so, (please) bless
Muḥammad and the
Household of
Muḥammad

faṣalli
`alā muḥammadīn wa
ālihī

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

and relieve me, O
All-generous!

wa farrij `annī
yā karīmu

وَفَرِّجْ عَنِّي يَا كَرِيمُ

Prayer for granting the requests at this Place

In order to supplicate for settling the needs, one may offer at this place a four-unit prayer. After accomplishment and saying the Tasbih statements, one may say the following supplicatory prayer:

O Allah, I beseech
You, O He Whom
cannot be seen by
eyes,

allāhumma innī
as'aluka yā man
lā tarāhu al`uyūnu

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ يَا مَنْ لَا تَرَاهُ الْعُیُونُ

Whom cannot be
comprehended by
visions,

wa lā tuḥītu bihī
alẓẓunūnu

وَلَا تُحِيطُ بِهِ الْاَبْصَارُ

Whom cannot be
described by all
those who describe
Him,

wa lā yaṣīfuhū
alwāṣifūna

وَلَا يَصِفُهُ الْوَاصِفُونَ

Whom cannot be affected by events,	wa lā tughayyiruhū alḥawādithu	وَلَا تُغَيِّرُهُ الْحَوَادِثُ
and Whom cannot be obliterated due to passage of ages!	wa lā tufnīhi aldduhūru	وَلَا تُفْنِيهِ الدُّهُورُ
You know the measures of mountains,	ta`lamu mathāqīla alḡibālī	تَعْلَمُ مَثَاقِيلَ الْجِبَالِ
the amounts (of water) of oceans,	wa makāyīla albiḥāri	وَمَكَائِلَ الْبِحَارِ
the number of the trees' leaves,	wa warāqa al-ashjāri	وَوُرُقَ الْأَشْجَارِ
the sands of deserts,	wa ramla alqifāri	وَرَمْلَ الْقِفَارِ
whatever is under the sunlight and moonlight,	wa mā aḡā'at bihī alshshamsu walqamaru	وَمَا أَضَاءَتْ بِهِ الشَّمْسُ وَالْقَمَرُ
whatever is under darkness of night,	wa aḡlama `alayhi allaylu	وَأَظْلَمَ عَلَيْهِ اللَّيْلُ
and whatever is shown by daylight.	wa waḡaḡa `alayhi alnnahāru	وَوَضَحَ عَلَيْهِ النَّهَارُ
No sky can screen another sky from You,	wa lā tuwārī minka samā'un samā'an	وَلَا تُوَارِي مِنْكَ سَمَاءٌ سَمَاءً
no layer of the earth can screen another layer from You,	wa lā arḡun arḡan	وَلَا أَرْضٌ أَرْضًا
no mountain can screen its other parts from You,	wa lā ḡabalun mā fī aḡlihī	وَلَا جَبَلٌ مَا فِي أَصْلِهِ

and no ocean can screen its depths from You.	wa lā baḥrun mā fī qa`rihī	وَلَا بَحْرٌ مَّا فِي قَعْرِهٖ
I thus beseech You to send blessings upon Muḥammad and the Household of Muḥammad,	as'aluka an tuṣalliya `alā muḥammadin wa āli muḥammadin	أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَأَلِ مُحَمَّدٍ
to cause the best of my affair to be the conclusion of it,	wa an taj`ala khayra amrī ākhirahū	وَأَنْ تُجْعَلَ خَيْرُ أَمْرِي آخِرَهُ
to cause the best of my deeds to be the last of them,	wa khayra a`mālī khawātimahā	وَأَنَّ خَيْرَ أَعْمَالِي خَوَاتِمُهَا
and to cause the best of my days to be the day when I meet You,	wa khayra ayyāmī yawma alqāka	وَأَنَّ خَيْرَ أَيَّامِي يَوْمَ الْقَائِكَ
for You verily have power over all things.	innaka `alā kullī shā'in qadīrun	إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
O Allah, (please do) deter all those who intend evil to me,	allāhumma man arādanī bisū'in fa'arid- hu	اللَّهُمَّ مَنْ أَرَادَنِي بِسُوءٍ فَارِدْهُ
encumber all those who plan to do evil to me,	wa man kādanī fakid- hu	وَمَنْ كَادَنِي فَكَدْهُ
terminate all those who is set to terminate me,	wa man bagḥānī bihalakatin fa'ahlik-hu	وَمَنْ بَغَانِي بِهَلَكَةٍ فَاهْلِكْهُ

and save me from
all that which
aggrieves me at the
hands of those who
intend grief to me.

wakfinī mā ahammanī
mimman dakhala
hammuhū `alayya

وَكَفِّنِي مَا أَهْمَنِي مِنْ دَخَلَ هَمَّهُ
عَلَيَّ

O Allah, (please do)
include me with
Your impervious
armor

allāhumma adkhilnī fī
dir`ika alḥaṣīnati

اللَّهُمَّ ادْخُلْنِي فِي دَرْعِكَ
الْحَصِينَةِ

and cover me with
Your protective
shield.

wasturnī bisitrika
alwāqī

وَاسْتُرْنِي بِسِتْرِكَ الْوَاقِي

O He Who saves
from all things

yā man yakfī min kulli
shay'in

يَا مَنْ يَكْفِي مِنْ كُلِّ شَيْءٍ

and nothing can
ever save from You,

wa lā yakfī minhu
shay'un

وَلَا يَكْفِي مِنْهُ شَيْءٌ

(please) relieve me
from whatever has
aggrieved me from
the affairs of this
world and the world
to come

akfinī mā ahammanī
min amri
alddunyā wal-ākhirati

إِكْفِنِي مَا أَهْمَنِي مِنْ أَمْرِ الدُّنْيَا
وَالْآخِرَةِ

and cause my words
to be corresponding
with my deeds.

wa ṣaddiq qawlī wa
fi`lī

وَصَدِّقَ قَوْلِي وَفَعْلِي

O All-sympathetic!
O All-kind!

yā shafīqu yā rafīqu

يَا شَفِيقُ يَا رَفِيقُ

(please) relieve me
from depression

farrij `annī almaḍāqā

فَرِّجْ عَنِّي الْمَضِيقَ

and do not burden
on me that which I
cannot stand.

wa lā tuḥammilnī
mā lā uṭīqu

وَلَا تَحْمِلْنِي مَا لَا أُطِيقُ

O Allah, (please)
guard me with Your
Eye that never
sleeps

allāhumma iḥrusnī
bi` aynika allatī
lā tanāmu

اللهم احرسني بعينك التي لا تنام

and have mercy
upon me in the
name of Your power
over me.

warḥamnī biqudratika
`alayya

وارحمني بقدرتك علي

O most merciful of
all those who show
mercy!

yā arḥama
alrrāḥimīna

يا أرحم الراحمين

O All-high! O All-
great!

yā `aliyyu yā `azīmu

يا علي يا عظيم

You know what I
need

anta `ālimun biḥājati

أنت عالم بحاجتي

and You have the
power to grant it to
me,

wa `alā qaḍ
ā'ihā qadīrun

وعلى قضائها قدير

which is an easy
thing to be done by
You

wa hiya ladayka
yasīrun

وهي لديك يسير

and I do want You;

wa anā ilayka faqīrun

وأنا إليك فقير

so, (please) do me
the favor of settling
my need, O All-
merciful!

famunna bihā `alayya
yā karīmu

فمن بها علي يا كريم

Verily, You have
power over all
things.

innaka `alā kulli
shay'in qadīrun

إنك على كل شيء قدير

You may then prostrate yourself and say the following supplicatory words:

O my God, You have
known my needs;

ilāhī qad `alimta
ḥawā'ijī

إِلَهِیْ قَدْ عَلِمْتَ حَوَائِجِیْ

so, please send
blessings upon
Muḥammad and the
Household of
Muḥammad and
settle my needs.

faṣalli
`alā muḥammadin wa
ālihī muḥammadin
waqḍihā

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
وَاقْضِهَا

You have accounted
all my sins;

wa qad aḥṣayta
dhunūbī

وَقَدْ أَحْصَيْتَ ذُنُوبِیْ

so, please send
blessings upon
Muḥammad and his
Household and
forgive them,

faṣalli
`alā muḥammadin wa
ālihī waghfirhā

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاغْفِرْهَا

O All-generous!

yā karīmu

يَا كَرِیْمُ

You may then put your right cheek on the ground and say the following:

If I am the worst
servant (of You),

in kuntu bi'sa al`abdu

إِنْ كُنْتُ بِسَاءِ الْعَبْدِ

then You are the
All-excellent Lord;

fa'anta ni`ma
alrrabbu

فَأَنْتَ نِعَمَ الرَّبِّ

so, please do to me
that which befits
You

if`al bī mā anta
ahluhū

إِفْعَلْ بِي مَا أَنْتَ أَهْلُهُ

and do not do to me
that which I
deserve,

wa lā taf`al bī mā anā
ahluhū

وَلَا تَفْعَلْ بِي مَا أَنَا أَهْلُهُ

O most merciful of
all those who show
mercy!

yā arḥama
alrrāḥimīna

يَا أَرْحَمَ الرَّاحِمِينَ

You may then put your left cheek on the ground and say the following:

O Allah, if Your
servant's sin has
been very flagrant,

allāhumma in `aẓuma
aldhdhanbu min
`abdika

اللَّهُمَّ إِنِّ عَظُمَ الذَّنْبُ مِنْ عَبْدِكَ

then, let Your
pardon be very
excellent,

falyaḥsun al`afwu
min `indika

فَلْيَحْسُنِ الْعَفْوُ مِنْ عِنْدِكَ

O All-generous!

yā karīmu

يَا كَرِيمُ

You may then return to the normal position of prostration and say the following words:

(Please) have mercy
upon him who had
misbehaved and
committed sins,

irḥam man asā'a
waqatarafa

إِرْحَمْ مَنْ أَسَاءَ وَاقْتَرَفَ

but he then submitted
and confessed.

wastakāna wa`tarafa

وَاسْتَكَانَ وَاعْتَرَفَ

It is worth mentioning that the previously mentioned supplicatory prayer up to:

So, please send
blessings upon
Muḥammad and his
Household and
forgive them,

faṣalli
`alā muḥammadin wa
ālihī waghfirhā

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاغْفِرْهَا

has been mentioned in the book of al-Mazar al-Qadim to be said within the acts at maqam zayn al-`Abidin (the standing-place of Imam Zayn al-`Abidin) in the courtyard of the mosque known as Masjid al-Sahlah.

Devotional Acts at the niche of Imam `Ali

At the place where Imam `Ali Ameer al-Mu'mineen(pbuH) was martyred, you may offer a two-unit prayer reciting Surah al-Fatiha and any other Surah. After accomplishment and saying the Tasbih statements, you may say the following supplicatory prayers:

O He Who makes
known what is good
and beautiful

yā man aẓhara
aljamīla

يَا مَنْ أَظْهَرَ الْجَمِيلَ

and covers up
ugliness and
defects!

wa satara alqabīḥa

وَسَتَرَ الْقَبِيحَ

O He Who does not
demand submission
under duress

yā man lam yu'ākhidh
biljarīrati

يَا مَنْ لَمْ يُؤَاخِذْ بِالْجُرَيْرَةِ

and has not
exposed the hidden
and the unknown!

wa lam yahtik alssitra
walssarīrata

وَلَمْ يَهْتِكِ السِّرَّ وَالسَّرِيرَةَ

O He Who is the
greatest pardoner!

yā `aẓīma al`afwi

يَا عَظِيمَ الْعَفْوِ

O He Who is the
subtle indulgent!

yā ḥasana alttajāwuzi

يَا حَسَنَ التَّجَاوُزِ

O He Whose
forgiveness is
limitless!

yā wāsi`a
almaghfirati

يَا وَاسِعَ الْمَغْفِرَةِ

O He Whose Hands
are expansive with
mercy!

yā bāsiṭa alyadayni
bilrraḥmati

يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ

O He Who is partner
in every confidential
speech!

yā ṣāḥiba kulli najwā

يَا صَاحِبَ كُلِّ نَجْوَى

O He to Whom all
complaints reach!

yā muntahā kulli
shakwā

يَا مُنْتَهَى كُلِّ شَكْوَى

O He Who is
generous in
clemency!

yā karīma alṣṣafḥi

يَا كَرِيمَ الصَّفْحِ

O He in Whom all
hopes are put!

yā `aẓīma alrrajā'i

يَا عَظِيمَ الرَّجَاءِ

O my Master, send
blessings upon
Muḥammad and the
Household of
Muḥammad

yā sayyidī ṣalli
`alā muḥammadin wa
āli muḥammadin

يَا سَيِّدِي صَلِّ عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ

and do to me that
which befits You, O
All-generous!

waf` al bī mā anta
ahluhū yā karīmu

وَفْعَلْ بِي مَا أَنْتَ أَهْلُهُ يَا كَرِيمَ

Devotional Acts At Imam al-Sadiq's Bench

You may then walk to Imam al-Sadiq's place (maqam al-sadiq), which is near to the tomb of Muslim ibn `Aqil. You may offer there a two-unit prayer; and when you finish and say the Tasbih statements, you may then say the following supplicatory prayer:

O He Who Makes all
things made!

yā ṣāni`a kulli
maṣnū`in

يَا صَانِعَ كُلِّ مَصْنُوعٍ

O He Who sets all
things broken!

wa yā jābira kulli
kasīrin

وَيَا جَابِرَ كُلِّ كَسِيرٍ

O He Who is present
in all sessions held!

wa yā ḥāḍira kulli
malan

وَيَا حَاضِرَ كُلِّ مَلٍ

O He Who witnesses
all confidential
meetings!

wa yā shāhida kulli
najwā

وَيَا شَاهِدَ كُلِّ نَجْوَى

O He Who knows about all things hidden!	wa yā `ālima kulli khafiyyatin	وَيَا عَالَمَ كُلِّ خَفِيَّةٍ
O He Who is always nearby and is never absent!	wa yā shāhidan ghayra ghā'ibin	وَيَا شَاهِدًا غَيْرَ غَائِبٍ
O He Who always overcomes and is never defeated!	wa yā ghāliban ghayra maghlūbin	وَيَا غَالِبًا غَيْرَ مَغْلُوبٍ
O He Who is always nigh and is never far off!	wa yā qarīban ghatra ba`īdin	وَيَا قَرِيبًا غَيْرَ بَعِيدٍ
O He Who entertains each and every lonely one!	wa yā mu'nisa kulli waḥīdin	وَيَا مُؤْنِسَ كُلِّ وَحِيدٍ
O He Who existed when there was no other being exists!	wa yā ḥayyan ḥīna lā ḥayya ghayruhū	وَيَا حَيًّا حِينَ لَا حَيٍّ غَيْرِهِ
O He Who restores lives to the dead and causes the alive to die!	yā muḥyiya almawtā wa mumīta al-aḥyā'i	يَا مُحْيِي الْمَوْتَى وَمُمِيتَ الْأَحْيَاءِ
O He Who watches every soul as to what it earns!	alqā'imu `alā kulli nafsīn bimā kasabat	الْقَائِمَ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ
There is no god save You.	lā ilāha illā anta	لَا إِلَهَ إِلَّا أَنْتَ
(Please do) send blessings upon Muḥammad and the Household of Muḥammad and...	ṣalli `alā muḥammadin wa āli muḥammadin...	صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ ...

You may then mention your needs.

It is worth mentioning to repeat what I have already mentioned about the order of the acts at Masjid al-Kufah:

Be it known to you that the order of doing the recommended acts in Masjid al-Kufah according to the opinion of the majority and according to the book of al-Mazar al-Qadim is that the acts to be done in the centre of the mosque come directly after the acts at the fourth column. Hence, the acts of the seat of judgment and the place of washtub should be the last of all, which means that they are done after the accomplishment of the acts at the seat of Imam al-Sadiq(pbuh) (dakkat al-sadiq).

In this book, I imitate the order followed by Sayyid Ibn Taus, in his book of Misbah al-Za`ir, `Allamah al-Majlisi, in his book of Bihar al-Anwar, and Shaykh Khadir, in his book of al-Mazar.

In conclusion, one who desires to follow the opinion of the majority may do the acts at the seat of judgments (dakkat al-qada') and the place of washtub (bayt al-tast) after accomplishing all the other acts at Masjid al-Kufah.

Prayer for Settling the Needs at al-Kufah Mosque

Imam al-Sadiq(pbuh) is reported to have said that one who offers the following prayer at Masjid al-Kufah will have all his requests settled: One may offer a two-unit prayer reciting at each unit Surahs al-Fatiha, al-Falaq (No. 113), al-Nas (No. 114), al-Tawhid (No. 112), al-Kafirun (No. 109), al-Na`r (No. 110), al-Qadr (No. 97), and al-A`la (No. 87). After accomplishment, one may say the Tasbih al-Zahra' litany and then beseech Almighty Allah for settling his needs.

MUSLIM BIN AQIL



ZIYARA OF MUSLIM BIN `AQIL

When you accomplish all the acts at Masjid al-Kufah, you may walk to the tomb of Muslim ibn `Aqil—may Allah sanctify his soul, light up his tomb, and be pleased to him. When you stop at the tomb, you may say the following:

All praise be to
Allah: the Lord and
the evident Truth.

alḥamdu lillāhi
almaliki alḥaqqi
almubīni

الحمد لله الملك الحق المبين

All the tyrannical
oppressors are
subservient to His
almightiness.

almutaṣāghiri
li`aẓamatiḥi
jabābiratu
alṭṭāghīna

المتصاغر لعظمته جبابرة الطاغين

All the inhabitants
of the heavens and
the layers of the
earth admit His
Godhead.

almu`tarifi
birubūbiyyatiḥi
jamī`u ahli
alssamāwāti wal-
araḍīna

والمعترف بربوبيته جميع أهل
السموات والأرضين

All the created
beings confess of
His Oneness.

almuqirri
biTawhidiḥi sā'iru
alkhalqi ajma`īna

والمقر بتوحيده سائر الخلق أجمعين

May Allah send
blessings upon the
master of all
created beings

wa ṣallā allāhu `alā
sayyidi al-anāmi

وصلّى الله على سيّد الأنام

and upon the
members of his
Household; the
noble ones,

wa ahli baytiḥi
alkirāmi

وأهل بيته الكرام

such blessings that
delight them

ṣalātan taqarru
bihā a`yunuhum

صلاة تقر بها أعينهم

and humiliate all those who antagonize them	wa yarghamu bihā anfu shāni'ihim	وَيَرْغَمُ بِهَا أَنْفَ شَانِيهِمْ
from all jinn and mankind.	min aljinni wal-insi ajma`īna	مِنَ الْجِنِّ وَالْإِنْسِ أَجْمَعِينَ
Peace of Allah the All-high and All- great,	salāmu allāhi al`aliyyi al`azīmi	سَلَامُ اللَّهِ الْعَلِيِّ الْعَظِيمِ
and peace of His favorite angels,	wa salāmu malā'ikatihī almuqarrabīna	وَسَلَامٌ مَلَائِكَتِهِ الْمُقَرَّبِينَ
His missioned Prophets,	wa anbiyā'ihī almursalīna	وَأَنْبِيَائِهِ الْمُرْسَلِينَ
His choice Imams,	wa a'immatihī almuntajabīna	وَأَئِمَّتِهِ الْمُنْتَجَبِينَ
His righteous servants,	wa `ibādihi alṣṣ āliḥīna	وَعِبَادَهُ الصَّالِحِينَ
and all the martyrs and veracious ones,	wa jamī`i alshshuhadā'i walṣ ṣiddiqīna	وَجَمِيعَ الشُّهَدَاءِ وَالصِّدِّيقِينَ
and all blessings that are pure and delightful,	walzzākiyātu alṭṭayyibātu	وَالزَّكَايَاتِ الطَّيِّبَاتِ
that are coming and going,	fīmā taghtadī wa tarūḥu	فِيمَا تَغْتَدِي وَتَرُوحُ
be upon you, Muslim the son of `Aqīl the son of Abū-Ṭālib.	`alayka yā muslimu bna `aqīli bni abī ṭālibin	عَلَيْكَ يَا مُسْلِمَ بْنَ عَقِيلِ بْنِ أَبِي طَالِبٍ
Allah's mercy and benedictions be upon you.	wa raḥmatu allāhi wa barakātuhū	وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

I bear witness that you performed the prayers,	ashhadu annaka aqamta alṣṣalāta	أَشْهَدُ أَنَّكَ أَقَمْتَ الصَّلَاةَ
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defrayed the zakāt,	wa ātayta alzzakāta	وَأَتَيْتَ الزَّكَاةَ
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enjoined the right,	wa amarta bilma`rūfi	وَأَمَرْتُ بِالْمَعْرُوفِ
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forbade the wrong,	wa nahayta `an almunkari	وَنَهَيْتَ عَنِ الْمُنْكَرِ
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strove in the way of Allah in the best manner of striving,	wa jāhadta fī allāhi ḥaqqa jihādihī	وَجَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ
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and you were slain following the course of those who strive in Allah's way	wa qutilta `alā minhāji almujāhidīna fī sabīlihī	وَقُتِلْتَ عَلَى مَنَاجِجِ الْمُجَاهِدِينَ فِي سَبِيلِهِ
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until you met Allah, to Whom belong all might and majesty, while He is pleased with you.	ḥattā laqīta allāha `azza wa jalla wa huwa `anka rāḍin	حَتَّى لَقِيتَ اللَّهَ عَزَّ وَجَلَّ وَهُوَ عَنْكَ رَاضٍ
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And I bear witness that you fulfilled your covenant with Allah	wa ashadu annaka wafayta bi`ahdi allāhi	وَأَشْهَدُ أَنَّكَ وَفَيْتَ بِعَهْدِ اللَّهِ
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and sacrificed yourself for the sake of supporting Allah's argument and the son of Allah's argument (namely, Imam al-Ḥusayn)	wa badhalta nafsaka fī nuṣrati ḥujjati allāhi wabni ḥujjatihī	وَبَذَلْتَ نَفْسَكَ فِي نَصْرَةِ حُجَّةِ اللَّهِ وَابْنِ حُجَّتِهِ
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until death came upon you.	ḥattā atāka alyaqīnu	حَتَّىٰ أَتَاكَ الْيَقِينُ
I bear witness that you submitted and acted loyally to him	ašhadu laka bilttaslīmi walwafā'i	أَشْهَدُ لَكَ بِالتَّسْلِيمِ وَالْوَفَاءِ
and that you acted sincerely to the successor of the missioned Prophet,	walnnaṣīḥati likhalafi alnnabiyyi almursali	وَالنَّصِيحَةَ لَخَلَفِ النَّبِيَّ الْمُرْسَلِ
the select grandson (of the Prophet),	walssibṭi almuntajabi	وَالسَّبْطَ الْمُنْتَجَبِ
the guide (to the right path), the knowledgeable,	walddalīli al`ālimi	وَالدَّلِيلَ الْعَالِمَ
the Prophet's successor, the conveyor (of his mission),	walwaṣiyyi almuballighi	وَالْوَصِيَّ الْمُبْلَغِ
the wronged, and the oppressed Imam.	walmazlūmi almuḥtaḍami	وَالْمَظْلُومَ الْمُهْتَضَمَ
May Allah reward you on behalf of His Messenger,	fajazāka allāhu `an rasūlihī	فَجَزَاكَ اللَّهُ عَنْ رَسُولِهِ
on behalf of the Commander of the Faithful,	wa `an amīri almu'minīna	وَعَنْ أَمِيرِ الْمُؤْمِنِينَ
and on behalf of al- Ḥasan and al- Ḥusayn	wa `an alḥasani walḥusayni	وَعَنِ الْحَسَنِ وَالْحُسَيْنِ
with the best of rewarding	aḥḍala aljazā'i	أَفْضَلَ الْجَزَاءِ

that befits your steadfastness, reliance (on Allah), and assistance.	bimā ṣabarta wa iḥtasabta wa a`anta	بِمَا صَبَرْتَ وَاحْتَسَبْتَ وَأَعَنْتَ
How excellent is the final home!	fani`ma `uqbā alddāri	فَنِعْمَ عَقْبَى الدَّارِ
May Allah curse him who slew you.	la`ana allāhu man qatalaka	لَعَنَ اللَّهُ مَنْ قَتَلَكَ
May Allah curse him who ordered of slaying you.	wa la`ana allāhu man amara biqatlika	وَلَعَنَ اللَّهُ مَنْ أَمَرَ بِقَتْلِكَ
May Allah curse him who wronged you.	wa la`ana allāhu man ḡalamaka	وَلَعَنَ اللَّهُ مَنْ ظَلَمَكَ
May Allah curse him who forged lies against you.	wa la`ana allāhu man iftarā `alayka	وَلَعَنَ اللَّهُ مَنْ افْتَرَى عَلَيْكَ
May Allah curse him who underestimated your position	wa la`ana allāhu man jahila ḥaqqaka	وَلَعَنَ اللَّهُ مَنْ جَهِلَ حَقَّكَ
and belittled your sanctity.	wastakhaffa biḥurmatika	وَاسْتَخَفَّ بِحُرْمَتِكَ
May Allah curse those who cheated you after they had sworn allegiance to you,	wa la`ana allāhu man bāya`aka wa ghashshaka	وَلَعَنَ اللَّهُ مَنْ بَايَعَكَ وَغَشَّكَ
those who disappointed and let you down,	wa khadhalaka wa aslamaka	وَخَذَلَكَ وَأَسْلَمَكَ
and those who allied against you instead of assisting you.	wa man allaba `alayka wa lam yu`inka	وَمَنْ أَلْبَى عَلَيْكَ وَلَمْ يُعِنْكَ

All praise be to
Allah Who decided
Hellfire to be the
eternal abode of
those peoples.

alḥamdu lillāhi
alladhī ja`ala
alnnāra
mathwāhum

الحمد لله الذي جعل النار مثواهم

Woeful indeed will
be the place to
which they are led!

wa bi'sa alwirdu
almawrūdu

وبئس الورد المورود

I bear witness that
you were slain
wrongly

ashhadu annaka
qutilta mazlūman

أشهد أنك قتلت مظلوماً

and that Allah shall
fulfill His promise to
you.

wa anna allāha
munjizun lakum mā
wa`adakum

وأن الله منجز لكم ما وعدكم

As I am visiting
you, I recognize
your right,

ji'tuka zā'iran
`ārifan biḥaqqikum

جئتك زائراً عارفاً بحقكم

I am submissive to
you, I am imitating
your course,

musalliman lakum
tābi`an
lisunnatikum

مسلماً لكم تابعاً لسنتكم

and I am preparing
myself for
supporting you

wa nuṣratī lakum
mu`addatun

ونصرتي لكم معدة

until Allah judges,
and He is the best
of judges.

ḥattā yaḥkuma
allāhu wa huwa
khayru alḥākimīna

حتى يحكم الله وهو خير الحاكمين

So, I am always
with you

fama`akum
ma`akum

فمعكم معكم

and I never am with
your enemies.

lā ma`a
`aduwwikum

لا مع عدوكم

May Allah's peace
be upon you

ṣalwātu allāhi
`alaykum

صلوات الله عليكم

and upon your souls
and bodies

wa `alā arwāḥikum
wa ajsādikum

وَعَلَىٰ أَرْوَاحِكُمْ وَأَجْسَادِكُمْ

and upon the
present from you
and the absent one.

wa shāhidikum wa
ghā'ibikum

وَشَاهِدِكُمْ وَغَائِبِكُمْ

Peace and Allah's
mercy and blessings
be upon you.

wa alssalāmu
`alaykum wa
raḥmatu allāhi wa
barakātuhū

وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

May Allah kill the
groups that have
killed you with deeds
and words.

qatala allāhu
ummatan
qatalatkum bilaydī
wal-alsuni

قَتَلَ اللَّهُ أُمَّةً قَتَلْتَكُمْ بِالْأَيْدِي وَالْأَلْسِنِ

In al-Mazar al-Kabir, the previously mentioned supplication is regarded as a form of seeking permission of entrance to the tomb of Muslim ibn `Aqil, may Allah be pleased with him. The author then says: You may then enter, approach the tomb -or point to the tomb, according to the previous narration- and say the following words:

Peace be upon you,
O righteous servant
(of Allah),

alssalāmu `alayka
ayyuhā al`abdu alṣṣ
āliḥu

السَّلَامُ عَلَيْكَ أَيُّهَا الْعَبْدُ الصَّالِحِ

who is obedient to
Allah, to His
Messenger, to the
Commander of the
Faithful,

almuṭī`u lillāhi wa
lirasūlihī wa li'amīri
almu'minīna

الْمُطِيعُ لِلَّهِ وَلِرَسُولِهِ وَلِأَمِيرِ
الْمُؤْمِنِينَ

to al-Ḥasan, and to
al-Ḥusayn, peace be
upon them.

walḥasani walḥusayni
`alayhim alssalāmu

وَالْحَسَنَ وَالْحُسَيْنَ عَلَيْهِمُ السَّلَامُ

All praise be to
Allah

alḥamdu lillāhi

الْحَمْدُ لِلَّهِ

and all peace be upon
His servants whom He
has chosen:

wa salāmun
`alā `ibādihi alladhīna
iṣṭafā

وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ
اصْطَفَىٰ

Muḥammad and his
Household.

muḥammadin wa ālihi

مُحَمَّدٌ وَآلِهِ

Peace, Allah's
mercy,

wa alssalāmu
`alaykum wa raḥmatu
allāhi

وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

blessings, and
forgiveness be upon
you

wa barakātuhū wa
maghfirātuhū

وَبَرَكَاتُهُ وَمَغْفِرَتُهُ

and upon your soul
and your body.

wa `alā rūḥika wa
badanika

وَعَلَىٰ رُوحِكَ وَبَدَنِكَ

I bear witness that
you died for the
same principles for
which the martyrs
of the Battle of Badr
died:

ashhadu annaka
maḍayta
`alā mā maḍā `alayhi
albadriyyūna

أَشْهَدُ أَنَّكَ مَضَيْتَ عَلَىٰ مَا
مَضَىٰ عَلَيْهِ الْبَدْرِيُّونَ

those who strove in
Allah's way

almujāhidūna fī sabīli
allāhi

الْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ

and did their best in
struggling against
Allah's enemies

almubālighūna fī
jihādi a`dā'ihī

الْمُبَالِغُونَ فِي جِهَادِ أَعْدَائِهِ

and in supporting
Allah's friends.

wa nuṣṛati awliyā'ihī

وَنُصْرَةِ أَوْلِيَائِهِ

So, may Allah
reward you with the
best rewarding,

fajazāka allāhu afḍala
aljazā'i

فَجَزَاكَ اللَّهُ أَفْضَلَ الْجَزَاءِ

with the most
abundant
rewarding,

wa akthara aljazā'i

وَأَكْثَرَ الْجَزَاءِ

and with the most
affluent rewarding
that He grants to
one who fulfilled his
allegiance to Him,

wa awfara jazā'i
aḥadin mimman
wafā bibay`atihī

وَأَوْفَرَ جَزَاءَ أَحَدٍ مِّنْ وَفَىٰ بَبَيْعَتِهِ

responded to His
invitation,

wastajāba lahū
da`watahū

وَاسْتَجَابَ لَهُ دَعْوَتُهُ

and obeyed His
representatives.

wa aṭā`a wulāta
amrihī

وَأَطَاعَ وُلَاةَ أَمْرِهِ

I bear witness that
you exerted all
efforts in acting
sincerely

ashhadu annaka qad
bālaghta fī alnnaṣiḥati

أَشْهَدُ أَنَّكَ قَدْ بَالِغْتَ فِي
النَّصِيحَةِ

and you put forth all
possible endeavors

wa a`ṭayta ghāyata
almajhūdi

وَأَعْطَيْتَ غَايَةَ الْجُحُودِ

so that Allah has
included you with
the martyrs,

ḥattā ba`athaka
allāhu fī alshshuhadā'i

حَتَّىٰ بَعَثَكَ اللَّهُ فِي الشُّهَدَاءِ

put your soul with
the souls of the
delighted ones,

wa ja`ala rūḥaka
ma`a arwāḥi
alssu`adā'i

وَجَعَلَ رُوحَكَ مَعَ أَرْوَاحِ
السَّعْدَاءِ

has decided for you
the most spacious
abode in the
gardens of His
Paradise

wa a`ṭaka min
jinānihī
afsaḥahā manzilan

وَأَعْطَاكَ مِنْ جَنَّاتِهِ أَفْسَحَهَا مَنَزَلًا

and the best rooms
therein,

wa afḍalahā ghurafan

وَأَفْضَلَهَا غُرَفًا

raised your name to the `illiyyīn (the loftiest place),	wa rafa`a dhikraka fī al`illiyyīna	وَرَفَعَ ذِكْرَكَ فِي الْعِلِيِّينَ
and added you to the group of the Prophets, the veracious ones,	wa ḥaṣharaka ma`a alnnabiyyīna walṣ ṣiddiqīna	وَحَشَرَكَ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ
the martyrs, and the righteous ones.	walshshuhadā'i walṣṣ āliḥīna	وَالشَّهَدَاءَ وَالصَّالِحِينَ
How excellent is the company of these.	wa ḥasuna ulā'ika rafiqan	وَحَسَنُ أَوْلَئِكَ رَفِيقًا
I bear witness that you never slackened or recoiled (from your duty)	ashhadu annaka lam tahn wa lam tankul	أَشْهَدُ أَنَّكَ لَمْ تَهِنْ وَلَمْ تَنْكُلْ
and that you died while you are certain of your doctrine	wa annaka qad maḍayta `alā baṣ īratin min amrika	وَأَنَّكَ قَدْ مَضَيْتَ عَلَى بَصِيرَةٍ مِنْ أَمْرِكَ
as you followed the righteous ones	muqtadiyan bilṣṣ āliḥīna	مُقْتَدِيًا بِالصَّالِحِينَ
and imitated the Prophets.	wa muttabi`an lilnnabiyyīna	وَمُتَّبِعًا لِلنَّبِيِّينَ
So, may Allah gather us with you	fajama`a allāhu baynanā wa baynaka	فَجَمَعَ اللَّهُ بَيْنَنَا وَبَيْنَكَ
and with His Messenger and intimate servants	wa bayna rasūlihī wa awliyā'ihī	وَبَيْنَ رَسُولِهِ وَأَوْلِيَائِهِ
in the abodes of the modest ones.	fī manāzili almukhbitīna	فِي مَنَازِلِ الْخَبِيثِينَ

Surely, He is the
most merciful of all
those who show
mercy.

fa'innahū arḥamu
alrrāḥimīna

فَإِنَّهُ أَرْحَمُ الرَّاحِمِينَ

You may then offer a two-unit prayer at the side of his head and present this prayer as your gift to him. Then, you may say the following supplicatory prayer:

O Allah, send
blessings upon
Muḥammad and the
Household of
Muḥammad,

allāhumma ṣalli
`alā muḥammadin wa
āli muḥammadin

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ

and, as I am in this
noble place...

wa lā tada` lī fī hādhā
almakāni
almukarrami...

وَلَا تَدْعُ لِي فِي هَذَا الْمَكَانِ
الْمُكَرَّمِ ...

This supplicatory prayer, which is said at the holy shrine of al-`Abbas(pbuḥ), will be mentioned later on at the end of the Ziyara form of al-`Abbas.

HANI BIN `URWA



ZIYARA OF HANI IBN `URWAH

When you stop at the tomb of Ḥani' ibn `Urwah, you may greet the Holy Prophet(pbuh&hf) and then say the following:

Peace of Allah the All-great and His blessings	salāmu allāhi al`azīmi wa ṣalawātuhū	سَلامُ اللهِ العَظِيمِ وَصَلَوَاتِهِ
be upon you, Hāni' the son of `Urwah.	`alayka yā hāni'u bna `urwata	عَلَيْكَ يَا هَانِيَّ بْنَ عُرْوَةَ
Peace be upon you, O righteous servant (of Allah),	alssalāmu `alayka ayyuhā al`abdu alṣ ṣāliḥu	السَّلامُ عَلَيْكَ أَيُّهَا الْعَبْدُ الصَّالِحِ
who acted sincerely for the sake of Allah, His Messenger, the Commander of the Faithful,	alnnāṣiḥu lillāhi wa lirasūlihī wa li'amīri almu'minīna	النَّاصِحُ لِلَّهِ وَلِرَسُولِهِ وَلِأَمِيرِ الْمُؤْمِنِينَ
al-Ḥasan, and al-Ḥusayn, peace be upon them.	walḥasani walḥusayni `alayhim alssalāmu	وَالْحَسَنَ وَالْحُسَيْنَ عَلَيْهِمُ السَّلَامُ
I bear witness that you were slain wrongly.	ashhadu annaka qutilta maẓlūman	أَشْهَدُ أَنَّكَ قُتِلْتَ مَظْلُومًا
So, may Allah curse those who slew you and dared to shed your blood	fala`ana allāhu man qatalaka wastaḥalla damaka	فَلَعَنَ اللَّهُ مَنْ قَتَلَكَ وَاسْتَحْلَلَ دَمَكَ
and may He stuff their graves with fire.	wa ḥashā qubūrahum nāran	وَحَشَى قُبُورَهُمْ نَارًا

I bear witness that
you met Allah while
He is pleased with You

ashhadu annaka
laqīta allāha wa
huwa rāḍin `anka

أَشْهَدُ أَنَّكَ لَقِيتَ اللَّهَ وَهُوَ رَاضٍ
عَنْكَ

for what you did and
acted sincerely.

bimā fa`alta wa
naṣaḥta

بِمَا فَعَلْتَ وَنَصَحْتَ

And I bear witness
that you have attained
the rank of the
martyrs,

wa ashhadu
annaka qad
balaghta darajata
alshshuhadā'i

وَأَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ دَرَجَةَ الشُّهَدَاءِ

your soul has been
included with the
souls of the delighted
ones

wa ju`ila rūḥuka
ma`a arwāḥi
alssu`adā'i

وَجُعِلَ رُوحُكَ مَعَ أَرْوَاحِ السَّعْدَاءِ

for you painstakingly
acted with sincerity
for Allah and for His
Messenger,

bimā naṣaḥta lillāhi
wa lirasūlihī
mujtahidan

بِمَا نَصَحْتَ لِلَّهِ وَلِرَسُولِهِ مُجْتَهِدًا

and sacrificed yourself
for the sake of Allah
and for the sake of
attaining His pleasure.

wa badhalta
nafsaka fī dhāti
allāhi wa marḍātihī

وَبَذَلْتَ نَفْسَكَ فِي ذَاتِ اللَّهِ وَمَرْضَاتِهِ

So, may Allah have
mercy upon you and
be pleased with you,

farāḥimaka allāhu
wa raḍiya `anka

فَرَحِمَكَ اللَّهُ وَرَضِيَ عَنْكَ

may He include you
with the group of
Muḥammad and his
Immaculate
Household,

wa ḥasharaka
ma`a
muḥammadin wa
ālihī alṭṭāhirīna

وَحَشَرَكَ مَعَ مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ

and may He gather us
with you and them in
the Abode of Bliss.

wa jama`anā wa
iyyākum ma`ahum
fī dāri alnna`imi

وَجَمَعَنَا وَإِيَّاكُمْ مَعَهُمْ فِي دَارِ النِّعَمِ

Peace and Allah's
mercy and blessings
be upon you.

wa salāmun
`alayka wa
raḥmatu allāhi wa
barakātuhū

وسلام عليك ورحمة الله وبركاته

You may then offer a two-unit prayer and present it as a gift to Hani ibn `Urwah. Then, you may pray Almighty Allah to grant you your requests.

SAHLA



MERITS



Excluding Masjid al-Kufah, no place in this region can match Masjid al-Sahlah in merits and honor. Masjid al-Sahla was the house of Prophet Idris(pbuh) and Prophet Abraham(pbuh). It was also the abode of al-Khaṣir(pbuh).

AbĒ-BaŸċr has reported that Imam al-ĵidiq(pbuh), once, said to him, “AbĒ-Muġammad, I see coming that the Rising (al-qġ’im) Imam(pbuh), accompanied by his family members and dependants, shall reside at Masjid al-Sahlah, which he shall betake as his house. All the Prophets that Almighty Allah sent offered prayers at this mosque, and one who resides there will have the reward of residing in the tent of Allah’s Messenger(pbuh). A true believer’s heart must long for that place, which contains a rock carrying the images of all Prophets. Verily, any one who offers a prayer in this mosque and beseeches Almighty Allah with sincerity shall have his needs settled by Almighty Allah. Also, any one who betakes this mosque as shelter shall definitely be protected by Almighty Allah against that which frightens him.”

Abu-Basir answered, “This is in fact an unmatched virtue.”

The Imam(pbuh) added, “Yes, it is. This place is one of the places at which Almighty Allah desires to be besought. Each day and night and without cessation, the angels visit this mosque to worship Almighty Allah therein. Verily, were I to live next to that mosque, I would perform all my prayers there. AbĒ-Muġammad, there is more to mention about this mosque.”

AbĒ-BaŸċr commented, “May Allah accept me as ransom for you! Will the Rising Imam live there forever?”

“Yes, he will,” answered the Imam(pbuh)... etc.



Imam Jafar al-Sadiq(pbuh) said:
"The edge of the Masjid of Sahlah extends to Rawha."



AbdulRahman ibn Kuthair narrates:
I heard Abu Abdullah Imam Jafar al-Sadiq(pbuh) ask Abu Hamza al Thumali,
"O Abu Hamza! Did you see my uncle on the night of his uprising?"
Abu Hamza replied, "Yes."
Imam(pbuh) asked, "Did he pray in the Masjid of Suhail?"
Abu Hamza replied, "Where is the Masjid of Suhail? Are You referring to the Masjid al Sahlah?"
Imam(pbuh) replied, "Yes. If he had prayed two rakats there and then sought refuge with Allah, then he would have found protection with Allah for one year."
Abu Hamza asked, "May my mother and father be sacrificed upon You! Are these truly the attributes of the masjid which is known as the Masjid of Sahlah?"
Imam(pbuh) replied, "Yes."
Then Imam(pbuh) continued and said,
"The Masjid of Sahlah contains the house of Ibrahim (as) where he rose against the giants. It contains the house of Idrees where he use to sew. It contains the place where the rider ties his camel (Prophet Khizr as). It contains a green rock that has all of the images of the prophets within it and the clay under this rock is the clay from which Allah created all of the prophets. The Miraj (ascension of the Prophet saw) occurred in a part of this masjid known as Farooq e Azm.

Masjid al Sahlah is part of Kufa and the people must pass through it. The trumpet will be blown from it and the people will be called towards it. 70,000 people will be resurrected from the side of Masjid al Sahlah and they will enter

Jannah (paradise) without having to face the Hasab (accountability). They are those whom Allah has made righteous and increased His blessings upon. They are the devoted ones who will be rewarded first. They do not like to hear praise about themselves and are terrified of being judged by Allah with His adl (justice). They hasten to the obedience of Allah and in performing good deeds. They are fully aware that Allah sees all that they do. They will not have to face accountability (hasab) or punishment. Allah is the remover of punishment and purifier of the momin (believers).

The mountain of Ahwan, a very old mountain populous in the past, rose up from the middle of this masjid."



Abu Bakr al Hadrami narrates:

I asked Abu Abdullah Imam Jafar al-Sadiq(pbuh), "What is the best place after Masjid al Haram and Masjid al Nabwi?"

Imam(pbuh) replied, "Kufa. O Abu Bakr! Kufa is a pure and virtuous land. It contains the graves of the messengers, the prophets and the truthful successors. Therein is also the Masjid of Suhail in which every prophet sent by Allah has prayed. The Adl (justice) of Allah (Imam e Zamana atfs) will reappear from this city. Qaim (atfs) and those who will lead after Him shall live in it. Indeed it is the place of the prophets, the successors, and the righteous."

ACTS AT AL-SAHLA MOSQUE



It is highly recommended to offer at Masjid al-Sahlah a two-unit prayer between the obligatory Maghrib (Sunset) and 'Isha' (Evening) prayers, for it has been reported that Imam al-Sadiq(pbu) said that Almighty Allah shall definitely save whoever offers this prayer and supplicates Almighty Allah from all grievances.

In the word of some guidebooks of ziyara, when you intend to enter Masjid al-Sahlah, you may stop at its gate and say the following words:

In the Name of
Allah (I begin),

bismi allāhi

بِسْمِ اللَّهِ

in Allah (I trust),

wa billāhi

وَبِاللَّهِ

from Allah (I derive
power),

wa min allāhi

وَمِنَ اللَّهِ

to Allah (I refer all
my affairs),

wa ilā allāhi

وَالِىَ اللَّهِ

only that which
Allah wills shall
come to pass,

wa mā shā'a allāhu

وَمَا شَاءَ اللَّهُ

and the most
excellent Names are
Allah's.

wa khayru al-asmā'i
lillāhi

وَخَيْرُ الْأَسْمَاءِ لِلَّهِ

I rely upon Allah.

tawakkaltu
`alā allāhi

تَوَكَّلْتُ عَلَى اللَّهِ

There is neither
might nor power
except with Allah
the All-high and All-
great.

wa lā ḥawla wa
lā quwwata
illā billāhi al`aliyyi
al`azīmi

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ
الْعَظِيمِ

O Allah, (please)
make me of those
who construct Your
mosques and
houses.

allāhumma ij`alnī
min `ummāri
masājidika wa
buyūtika

اللَّهُمَّ اجْعَلْنِي مِنْ عَمَارِ مَسَاجِدِكَ
وَبُيُوتِكَ

O Allah, I turn my
face toward You,
asking You in the
name of Muḥammad
and the Household
of Muḥammad

allāhumma innī
atawajjahū ilayka
bimuḥammadin wa
āli muḥammadin

اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ وَآلِ
مُحَمَّدٍ

and I present them
before my requests;

wa uqaddimuhum
bayna yaday
ḥawā'ijī

وَاقْدِمُهُمْ بَيْنَ يَدَي حَوَائِجِي

so, O Allah, (please)
make me worthy of
Your regard in their
names,

faj`alnī allāhumma
bihim `indaka
wajīhan

فَاجْعَلْنِي اللَّهُمَّ بِهِمْ عِنْدَكَ وَجِيهًا

in this world and
the Hereafter and
make me of those
who are made near
to You.

fī alddunyā wal-
ākhirati wa min
almuqarrabīna

فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ

O Allah, (please)
accept my prayers
in their names,

allāhumma ij`al
ṣalātī bihim
maqbulahan

اللَّهُمَّ اجْعَل صَلَاتِي بِهِمْ مَقْبُولَةً

forgive my sins in
their names,

wa dhanbī bihim
maghfūran

وَذَنْبِي بِهِمْ مَغْفُورًا

expand sustenance for me in their names,	wa rizqī bihim mabsūṭan	وَرَزَقِي بِهِمْ مَبْسُوطًا
respond to my supplications in their names,	wa du`ā'ī bihim mustajāban	وَدْعَائِي بِهِمْ مُسْتَجَابًا
grant me all of my requests in their names,	wa ḥawā'ijī bihim maqḍiyyatan	وَحَوَائِجِي بِهِمْ مُقْضِيَةً
and look at me with Your All-noble Face;	wanzur ilayya biwajhika alkarīmi	وَانْظُرْ إِلَيَّ بِوَجْهِكَ الْكَرِيمِ
such a kind look due to which I shall attain Your honor,	naẓratan raḥīmatan astawjibu bihā alkarāmata `indaka	نَظْرَةً رَحِيمَةً أَسْتَوْجِبُ بِهَا الْكَرَامَةَ عِنْدَكَ
and (please) never turn Your Face away from me	thumma lā taṣrifhu `annī abadan	ثُمَّ لَا تَصْرِفْهُ عَنِّي أَبَدًا
in the name of Your mercy, O most merciful of all those who show mercy.	birahmatika yā arḥama alrrāḥimīna	بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ
O He Who changes hearts and sights,	yā muqalliba alqulūbi wal-abṣāri	يَا مُقَلِّبَ الْقُلُوبِ وَالْأَبْصَارِ
(please do) make my heart permanently steady in following Your religion	ṭhabbit qalbī `alā dīnika	ثَبِّتْ قَلْبِي عَلَى دِينِكَ
and the religion of Your Prophet and Intimate servant,	wa dīni nabiyyika wa waliyyika	وَدِينِ نَبِيِّكَ وَوَلِيِّكَ

do not cause my
heart to deviate
after You have
guided me (to the
true path),

wa lā tuzigh qalbī
ba`da idh hadaytanī

وَلَا تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي

and grant me mercy
from You,

wa hab lī min
ladunka raḥmatan

وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً

for You are the most
liberal Giver.

innaka anta
alwahrhābu

إِنَّكَ أَنْتَ الْوَهَّابُ

O Allah, I am
turning my face
towards You,

allāhumma ilayka
tawajjahtu

رَبِّهِمْ إِلَيْكَ تَوَجَّهْتُ

seeking Your
pleasure,

wa marḍātaka
ṭalabtu

وَمَرْضَاتِكَ طَلَبْتُ

desiring for Your
reward,

wa thawābaka
ibtaghaytu

وَتَوَابِكَ ابْتَغَيْتُ

having full faith in
You,

wa bika āmantu

وَبِكَ آمَنْتُ

and putting all trust
in You.

wa `alayka
tawakkaltu

وَعَلَيْكَ تَوَكَّلْتُ

So, O Allah, meet
me with Your face

allāhumma fa'aqbil
biwajhika ilayya

رَبِّهِمْ فَأَقْبِلْ بَوَجْهِكَ إِلَيَّ

and allow me to
meet You with my
face.

wa aqbil biwajhī
ilayka

وَأَقْبِلْ بَوَجْهِهِ إِلَيْكَ

You may then recite Ayah al-Kursi (2:255), Surah al-Falaq, Surah al-Nas, each one seven times and then repeat the following doxology prayer seven times, too:

All glory be to Allah.

subḥāna allāhi

سُبْحَانَ اللَّهِ

All praise be to Allah.	walḥamdu lillāhi	والحمد لله
there is no god save Allah.	wa lā ilāha illā allāhu	ولا إله إلا الله
Allah is the Most Great.	wallāhu akbaru	والله أكبر

Then, you may say the following doxological and supplicatory words:

O Allah, all praise be to You for You have guided me.	allāhumma laka alḥamdu `alā mā hadaytanī	اللهم لك الحمد على ما هديتني
All praise be to You for You have favored me.	wa laka alḥamdu `alā mā faḍḍaltanī	ولك الحمد على ما فضلتني
All praise be to You for You have honored me.	wa laka alḥamdu `alā mā sharraftanī	ولك الحمد على ما شرفتني
All praise be to You for all of the good turns that You have bestowed upon me.	wa laka alḥamdu `alā kulli balā'in ḥasanin ibtalaytanī	ولك الحمد على كل بلاء حسن ابتليتني
O Allah, (please do) accept my prayer and supplication,	allāhumma taqabbal ṣalātī wa du`ā'ī	اللهم تقبل صلاتي ودعائي
purify my heart,	wa ṭahhir qalbī	وطهر قلبي
expand my breast for me,	washraḥ lī ṣadrī	واشرح لي صدري
and accept my repentance.	wa tub `alayya	وتب علي

You are indeed the
Oft-returning to
mercy and the All-
merciful.

innaka anta
alttawwāwābu
alrraḥīmu

إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Sayyid Ibn Tawus says that if you intend to visit Masjid al-Sahlah, you may choose for this visit the time between the Maghrib and the 'Isha' obligatory prayers at the night before Wednesday. This is because this time is better than any other time. At Masjid al-Sahlah, you may offer the obligatory Maghrib Prayer and then offer the Maghrib supererogatory prayer. Then, you may stand up for offering a two-unit prayer as the prayer of greeting the mosque. This prayer may be intended for seeking nearness to Almighty Allah. When you finish, you may raise your hands towards the sky and say the following supplicatory prayer:

You are Allah; there
is no god save You.

anta allāhu
lā ilāha illā anta

أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ

You are the Beginner
of the process of
creation and the
Repeater of it.

mubdi' alkhalqi
wa mu`īduhum

مُبْدِئُ الْخَلْقِ وَمُعِيدُهُمْ

You are Allah; there
is no god save You.

wa anta allāhu
lā ilāha illā anta

وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ

You are the Creator of
creatures and the
Sustainer of them.

khāliq alkhalqi
wa rāziqum

خَالِقُ الْخَلْقِ وَرَازِقُهُمْ

You are Allah; there
is no god save You.

wa anta allāhu
lā ilāha illā anta

وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ

You are the
Straightener and the
Expander.

alqābiḍu albāsiṭu

الْقَابِضُ الْبَاسِطُ

You are Allah; there
is no god save You.

wa anta allāhu
lā ilāha illā anta

وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ

You are the Manager of all affairs	mudabbiru al'umūri	مُدَبِّرُ الْأُمُورِ
and the Resurrector of those who are in graves.	wa bā`ithu man fī alqubūri	وَبَاعِثُ مَنْ فِي الْقُبُورِ
You are the Inheritor of the earth & whatever/ whoever is on it.	anta wārithu al- arḍi wa man `alayhā	أَنْتَ وَارِثُ الْأَرْضِ وَمَنْ عَلَيْهَا
I beseech You by Your Name: the concealed, the obscured,	as'aluka bismika almakhzūni almaknūni	أَسْأَلُكَ بِاسْمِكَ الْخِزْوَنِ الْمَكْنُونِ
the ever-living, and the self-subsistent.	alḥayyi alqayyūmi	الْحَيُّ الْقَيُّومُ
You are Allah; there is no god save You.	wa anta allāhu lā ilāha illā anta	وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ
You are the Knower of secrets and what is yet more hidden.	`ālimu alssirri wa akhfā	عَالِمُ السِّرِّ وَأَخْفَى
I beseech You by Your Name: the Name that You respond to him who beseeches You by it	as'aluka bismika alladhī idhā du`īta bihī ajabta	أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا دُعِيَ بِهِ أُجِبْتُ
and the Name that You give him who asks You by it.	wa idhā su'ilta bihī a`ṭayta	وَإِذَا سُئِلْتَ بِهِ أُعْطِيتَ
And I beseech You in the name of the duty of Muḥammad and his Household towards You	wa as'aluka biḥaqqika `alā muḥammadi n wa ahli baytihi	وَأَسْأَلُكَ بِحَقِّكَ عَلَى مُحَمَّدٍ وَآهِلِ بَيْتِهِ

and in the name of the duty that You have made incumbent upon Yourself towards them	wa biḥaqqihim alladhī awjabtahū `alā nafsika	وَبِحَقِّهِمُ الَّذِي أَوْجَبْتَهُ عَلَي نَفْسِكَ
to send blessings upon Muḥammad and the Household of Muḥammad	an tuṣalliya `alā muḥammadi n wa āli muḥammadin	أَنْ تُصَلِّيَ عَلَي مُحَمَّدٍ وَآلِ مُحَمَّدٍ
and to grant me my requests	wa an taqḍiya lī ḥājatī	وَأَنْ تُقْضِيَ لِي حَاجَتِي
at this very hour! At this very hour!	alssā`ata alssā`ata	السَّاعَةَ السَّاعَةَ
O Hearer of prayers!	yā sāmi`a alddu`ā'i	يَا سَامِعَ الدُّعَاءِ
O my Master! O my Lord! O my Aide!	yā sayyidāhu yā mawlāhu yā ghiyāthāhu	يَا سَيِّدَاهُ يَا مَوْلَاهُ يَا غِيَاثَاهُ
I beseech You by all the Names that You used for Yourself	as'aluka bikulli ismin sammayta bihī nafsaka	أَسْأَلُكَ بِكُلِّ اسْمٍ سَمَّيْتَ بِهِ نَفْسَكَ
and the Names that You take exclusively for Yourself in the Unseen Knowledge of You	aw ista'tharta bihī fī `ilmi alghaybi `indaka	أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ
to send blessings upon Muḥammad and the Household of Muḥammad	an tuṣalliya `alā muḥammadi n wa āli muḥammadin	أَنْ تُصَلِّيَ عَلَي مُحَمَّدٍ وَآلِ مُحَمَّدٍ

and to expedite our relief to this very hour.	wa an tu`ajjila farajanā alssā`at a	وَأَنْ تَعْجَلَ فَرَجَنَا السَّاعَةَ
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O He Who changes hearts and sights!	yā muqalliba alqulūbi wal-abṣ ārī	يَا مُقَلِّبَ الْقُلُوبِ وَالْأَبْصَارِ
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O Hearer of prayers!	yā samī`a alddu`ā'i	يَا سَمِيعَ الدُّعَاءِ
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You may then prostrate yourself, show submission to Almighty Allah, and supplicate Him for anything you need. Then, you may move to the west-northern side of the mosque, which is the place of Prophet Abraham's house, from where he used to ready himself for fighting against the giants. At this place, you may offer a two-unit prayer after which you may say the Tasbih statements followed by this supplicatory prayer:

O Allah, (I beseech You) in the name of this holy area	allāhumma biḥaqqi hādhihī albuq`ati alshsharīfati	اللَّهُمَّ بِحَقِّ هَذِهِ الْبُقْعَةِ الشَّرِيفَةِ
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and in the name of him who used to worship You here.	wa biḥaqqi man ta`abbada laka fihā	وَبِحَقِّ مَنْ تَعْبَدُ لَكَ فِيهَا
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You know my needs;	qad `alimta ḥawā'ijī	قَدْ عَلِمْتَ حَوَائِجِي
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so, (please) send blessings upon Muḥammad and the Household of Muḥammad and settle them for me.	faṣalli `alā muḥammadi n wa āli muḥammadin waqḍihā	فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاقْضِهَا
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You have accounted my sins;	wa qad aḥṣayta dhunūbī	وَقَدْ أَحْصَيْتَ ذُنُوبِي
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so, (please) send
blessings upon
Muḥammad and the
Household of
Muḥammad and
forgive them for
me.

faṣalli
`alā muḥammadi
n wa āli
muḥammadin
waghfirhā

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاعْفِرْهَا

O Allah, (please do)
keep me alive as
long as life is better
for me,

allāhumma
aḥyīnī
mā idhā kānat
alḥayātu khayran
lī

اللَّهُمَّ أَحْيِيْنِي مَا إِذَا كَانَتْ الْحَيَاةُ خَيْرًا لِي

cause me to die if
death is better for
me,

wa amitnī
idhā kānat
alwafātu khayran
lī

وَأَمِتْنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي

cause me to die
bearing loyalty to
Your intimate
servants and
antagonism against
Your enemies,

`alā muwālāti
awliyā'ika wa
mu`ādati
a`dā'ika

عَلَى مَوَالَاةِ أَوْلِيَائِكَ وَمُعَادَاةِ أَعْدَائِكَ

and do to me that
which befits You,

waf`al bī
mā anta ahluhū

وَفْعَلْ بِي مَا أَنْتَ أَهْلُهُ

O most merciful of
all those who show
mercy!

yā arḥama
alrrāḥimīna

يَا أَرْحَمَ الرَّاحِمِينَ

You may then move to the other side, which is in the Qiblah direction, and offer a two-unit prayer. You may then raise your hands towards the sky and say the following supplicatory words:

O Allah, I have
offered this prayer
seeking Your
pleasure,

allāhumma innī
ṣallaytu hādhihī alṣ
ṣalāta ibtighā'a marḍ
ātika

اللَّهُمَّ إِنِّي صَلَّيْتُ هَذِهِ الصَّلَاةَ
ابْتِغَاءَ مَرْضَاتِكَ

wishing for Your gift,	wa ṭalaba nā'ilika	وَطَلَبَ نَائِلَكَ
and hoping for Your prizes and rewards;	wa rajā'a rifdika wa jawā'izika	وَرَجَاءَ رِفْدِكَ وَجَوَائِزِكَ
so, (please do) send blessings upon Muḥammad and the Household of Muḥammad,	faṣalli `alā muḥammadin wa āli muḥammadin	فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
accept it from me with the best acceptance,	wa taqabbalhā minnī bi-aḥsani qabūlin	وَتَقَبَّلْهَا مِنِّي بِأَحْسَنِ قَبُولٍ
make me gain what I hope, out of Your mercy,	wa ballighnī biraḥmatika alma'mūla	وَبَلِّغْنِي بِرَحْمَتِكَ الْمَأْمُولِ
and do to me that which befits You,	waf`al bī mā anta ahluhū	وَفْعَلْ بِي مَا أَنْتَ أَهْلُهُ
O most merciful of all those who show mercy!	yā arḥama alrrāḥimīna	يَا أَرْحَمَ الرَّاحِمِينَ

You may then prostrate yourself and put your cheek on the ground. Then, you may walk to the eastern side of the mosque where you may offer a two-unit prayer. After that, you may extend your hands and say the following supplicatory words:

O Allah, if my sins and faults	allāhumma in kānat aldhdhunūbu walkhaṭāyā	اللَّهُمَّ إِنْ كَانَتِ الذُّنُوبُ وَالْخَطَايَا
have caused my face to be tattered in Your view;	qad akhlaqat wajhī `indaka	قَدْ أَخْلَقْتَ وَجْهِي عِنْدَكَ

therefore, they impeded my voice from reaching You	falam tarfa` lī ilayka ṣawtan	فَلَمْ تَرْفَعْ لِي إِلَيْكَ صَوْتًا
and You thus have not responded to any of my prayers,	wa lam tastajib lī da`watan	وَلَمْ تَسْتَجِبْ لِي دَعْوَةً
I then beseech You in Your Name, O Allah,	fa'innī as'aluka bika yā allāhu	فَإِنِّي أَسْأَلُكَ بِكَ يَا اللَّهُ
for there is verily nothing like You,	fa'innahū laysa mithlaka aḥadun	فَإِنَّهُ لَيْسَ مِثْلَكَ أَحَدٌ
I seek the intercession of Muḥammad and his Household to You,	wa atawassalu ilayka bimuḥammadin wa ālihī	وَأَتَوَسَّلُ إِلَيْكَ بِمُحَمَّدٍ وَآلِهِ
and I beseech You to send blessings upon Muḥammad and the Household of Muḥammad,	wa as'aluka an tuṣalliya `alā muḥammadin wa āli muḥammadin	وَأَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ
to come to me with Your Noble Face,	wa an tuqbila ilayya biwajhika alkarīmi	وَأَنْ تَقْبَلَ إِلَيَّ بِوَجْهِكَ الْكَرِيمِ
to accept my turning my face towards You,	wa tuqbila biwajhī ilayka	وَتَقْبَلَ بِوَجْهِكَ إِلَيْكَ
not to let me down when I supplicate You,	wa lā tukhayyibnī ḥīna ad`ūka	وَلَا تُخَيِّبْنِي حِينَ أَدْعُوكَ
and not to deprive me (of Your response) when I please You.	wa lā taḥrimnī ḥīna arjūka	وَلَا تَحْرِمْنِي حِينَ أَرْجُوكَ

O most merciful of
all those who show
mercy!

yā arḥama
alrrāḥimīna

يَا أَرْحَمَ الرَّاحِمِينَ

According to an anonymous guidebook of Ziyara, it has been mentioned that you may then walk to the other eastern corner of the mosque and offer there a two-unit prayer and then say the following supplicatory prayer:

O Allah, I do
beseech You by Your
Name, O Allah,

allāhumma innī
as'aluka bismika
yā allāhu

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ يَا اللَّهُ

to send blessings
upon Muḥammad
and the Household
of Muḥammad,

an tuṣalliya
`alā muḥammadin wa
āli muḥammadin

أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

to cause the best of
my lifetime to be
the last of it,

wa an taj`ala khayra
`umrī ākhirahū

وَأَنْ تُجْعَلَ خَيْرَ عُمْرِي آخِرِهِ

the best of my
deeds to be the last
of them,

wa khayra a`mālī
khawātimahā

وَأَخَيْرَ أَعْمَالِي خَوَاتِمَهَا

and the best of my
days to be the day
on which I meet
You.

wa khayra ayyāmī
yawma alqāka fīhi

وَأَخَيْرَ أَيَّامِي يَوْمَ الْقَائِكِ فِيهِ

Verily, You have
power over all
things.

innaka `alā kulli
shay'in qadīrun

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah, (please)
accept my prayer

allāhumma taqabbal
du`ā'ī

اللَّهُمَّ تَقَبَّلْ دُعَائِي

and listen to my
confidential speech
(with You).

wasma` najwāya

وَاسْمَعْ نَجْوَايَ

O All-high! O All-great!	yā `aliyyu yā `azīmu	يَا عَلِيَّ يَا عَظِيمَ
O All-powerful! O All-prevalent!	yā qādiru yā qāhiru	يَا قَادِرَ يَا قَاهِرَ
O He Who is Ever-living and never dies,	yā ḥayyan lā yamūtu	يَا حَيًّا لَا يَمُوتُ
(please) send blessings upon Muḥammad and the Household of Muḥammad,	ṣalli `alā muḥammadin wa ālī muḥammadin	صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
forgive my sins that I have committed between You and me,	waghfir liya aldhdhunūba allatī baynī wa baynaka	وَاعْفِرْ لِي الذُّنُوبَ الَّتِي بَيْنِي وَبَيْنَكَ
do not expose me in the presence of the witnesses,	wa lā tafḍaḥnī `alā ru'ūsi al-ashhādī	وَلَا تَفْضَحْنِي عَلَى رُؤُوسِ الْأَشْهَادِ
guard me with Your Eye that never sleeps,	waḥrusnī bi`aynika allatī lā tanāmu	وَاحْرُسْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ
and have mercy upon me as You have full power over me.	warḥamnī biqudratika `alayya	وَارْحَمْنِي بِقُدْرَتِكَ عَلَيَّ
O most merciful of all those who show mercy!	yā arḥama alrrāḥimīna	يَا أَرْحَمَ الرَّاحِمِينَ
May Allah send blessings upon our master Muḥammad	wa ṣallā allāhu `alā sayyidinā muḥa mmadin	وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ

and upon his
Immaculate
Household.

wa ālihī alṭṭāhirīna

وَالَّهِ الطَّاهِرِينَ

O Lord of the
worlds!

yā rabba al`ālamīna

يَا رَبَّ الْعَالَمِينَ

Then, you may offer a two-unit prayer in the house that is situated in the middle of Masjid al-Sahlah. Upon accomplishment, you may say the following supplicatory words:

O He Who is nearer
to me than my life-
vein!

yā man huwa aqrabu
ilayya min ḥabli
alwarīdi

يَا مَنْ هُوَ أَقْرَبُ إِلَيَّ مِنْ حَبْلِ الْوَرِيدِ

O He Who does
whatever He wills!

yā fa``ālan
limā yurīdu

يَا فَعَالًا لِّمَا يَرِيدُ

O He Who
intervenes between
man and his heart!

yā man yaḥūlu bayna
almar'i wa qalbiḥī

يَا مَنْ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ

(Please do) send
blessings upon
Muḥammad and his
Household

ṣalli
`alā muḥammadin wa
ālihī

صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

and intervene
between us and
those who intend
harm to us,

wa ḥul baynanā wa
bayna man yu'dhīnā

وَحُلْ بَيْنَنَا وَبَيْنَ مَنْ يُؤْذِينَا

in the name of Your
might and power.

biḥawlika wa
quwwatika

بِحَوْلِكَ وَقُوَّتِكَ

O He Who saves
from all things

yā kāfiyan min kulli
shay'in

يَا كَافِيًا مِنْ كُلِّ شَيْءٍ

and nothing can
ever save from Him!

wa lā yakfī minhu
shay'un

وَلَا يَكْفِي مِنْهُ شَيْءٌ

(Please do) relieve
us from whatever
aggrieves us from
our worldly and
religious affairs.

ikfinā almuhimma min
amri alddunyā wal-
ākhirati

أَكْفِنَا الْمُهِمَّ مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ

O most merciful of
all those who show
mercy!

yā arḥama
alrrāḥimīna

يَا أَرْحَمَ الرَّاحِمِينَ

You may then put both your cheeks on the ground.

This holy area of Masjid al-Sahlah is currently known as maqam zayn al-`Abidin (the Place of Imam Zayn al-`Abidin).

In the book of al-Mazar al-Qadim, it is mentioned that one may offer at this place a two-unit prayer and then say the previously mentioned supplicatory prayer, which begins with the following statement:

O Allah, I beseech
You, O He Whom
cannot be seen by
eyes...

allāhumma innī
as'aluka yā man
lā tarāhu al`uyūnu...

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا مَنْ لَا تَرَاهُ الْعْيُونُ

Next to this place, there is an area known as maqam al-mahdi (the Place of Imam al-Mahdi). It is thus appropriate to visit Imam al-Mahdi(pbu) from this place.

However, some books of ziyara have instructed that one, while standing up at this place, may visit Imam al-Mahdi(pbu) with the ziyara formula that begins with the following statements:

Peace of Allah—
perfect, complete,

salāmu allāhi alkāmilu
alṭṭāmmu

سَلَامُ اللَّهِ الْكَامِلُ الْتَامُّ

comprehensive, and
thorough...

alshshāmilu
al`āmmu...

الشَّامِلُ الْعَامُّ ...

This form of ziyara has been mentioned in the seventh chapter of the first section of this book under the title, Seeking Aid From Imam al-Mahdi (pp. 458 of vol. 1).

Sayyid Ibn Tawus has included this form of ziyara with the other forms that are used for visiting Imam al-Mahdi(pbuḥ) in the Holy Vault (sirdab) in Samarra' after offering a two-unit prayer.

KARBALA



MERITS



THE PROPHETS(AS) VISIT IMAM HUSAYN(PBUH)



Ishaq ibn Ammar narrates:

"I heard Aba Abdullah (Imam Jafar al-Sadiq asws) say:

"There is no prophet in the heavens or on the earth who does not ask Allah for permission to perform the Ziyara of Husayn(pbu). There is always an assembly of prophets descending from the heavens going for His Ziyara while another assembly is ascending back to the heavens."



Husayn son of Abu Hamzah Thumali's daughter narrates:

"Towards the end of the reign of Bani Marwan, I went to the Ziyara of Husayn(pbu) whilst trying to hide from the people of Shaam. When I arrived in Karbala, I hid in the suburbs of the village until midnight. After which I began to approach the grave of Husayn(pbu). When I was near to the grave, someone came towards me and said, "Return for you have already been rewarded. You will not be able to go to Him now."

I immediately left out of fear. Then I waited for the dawn and once again began to approach the grave of Husayn(pbu). When I was near to the grave, again the same person came to me and said, "O' man! You still may not go to Him."

So I asked, "May Allah keep you well! Why can I not go to Him? I have come from Kufa for His Ziyara. Do not prevent me from doing so. I fear the sun will rise and if the people of Shaam find me here, they will surely kill me."

He replied, "Then wait for awhile for Musa (as) ibn Imran (as) has asked Allah for permission to perform the Ziyara of the grave of Husayn(pbu) and Allah has granted His request. Musa (as) descended from the heavens with seventy

thousand angels and they have been here since the beginning of the night. They are waiting for dawn. At which time they'll ascend to the heavens."

I asked, "May Allah keep you well, who are you?"

He replied, "I am one of the angels ordered with the protection of the grave of Husayn(pbu) and to seek the forgiveness of those who perform the Ziyara of His grave."

So I left whilst being in a grave state of confusion.

At dawn I returned back to the grave. This time I was not stopped. I went to the grave and bade Salam to Husayn(pbu), sent lanat on His killers, prayed the fajr prayers and returned quickly due to my fear from the people of Shaam."



Ibn Sinan narrates:

I heard Aba Abdullah (Imam Jafar al-Sadiq asws) say:

"The limits of the Haram of Husayn(pbu) ibn Ali(pbu) are twenty ells (approximately 45 inches) by twenty ells. This location is a garden from the gardens of Jannah. The ascent of the angels towards the heavens begins from here. Every high-ranking angel and every prophet who was chosen as a messenger asks Allah for permission to perform the Ziyara of Husayn(pbu). There is an ever present crowd that is descending from the heavens to perform His Ziyara while another is ascending back to the heavens."



Safwan al Jamat narrates:

When Aba Abdullah (Imam Jafar al-Sadiq asws) came to Hirah, He asked me, "Do you perform the Ziyara of Husayn(pbu)?"

I replied, "May I be sacrificed upon You! Do you also perform His Ziyara?"

Imam(pbu) replied, "How could I not perform His Ziyara when Allah Himself performs His Ziyara? Every Thursday night, Allah descends to Him with the angels, the prophets, the successors, and with Muhammad (saw), the Seal of the Prophets, and with Us, the Seal of the Successors."

I asked, "May I be sacrificed upon You! Then should we also perform His Ziyara on Thursday nights so that we could be included with those who accompany the Lord in performing His Ziyara?"

Imam(pbuh) replied, "Yes! O' Safwan! Remain committed to performing the Ziyara of Husayn(pbuh) every Thursday night so that it shall be recorded for you. What a privilege this is! What a privilege it is!"

THE ANGELS VISIT IMAM HUSAYN(PBUH)



Ishaq ibn Ammar narrates:

I heard Aba Abdullah (Imam Jafar al-Sadiq asws) say:

"There is no angel in the heavens or on the earth that does not ask Allah for permission to perform the Ziyara of the grave of Husayn(pbuh). There is a continuous assembly of angels descending to perform the Ziyara of Husayn(pbuh) whilst another is ascending back to the heavens."



Dawood al Raqee narrates:

I heard Aba Abdullah (Imam Jafar al-Sadiq asws) say:

"Allah has not created any of the creation greater in number than the angels. Every evening seventy thousand angels descend from the heavens. They perform tawaf around Baytul Haram (Ka'bah) until the dawn. Afterwards they proceed to the grave of Ameer al-Mu'mineen(pbuh) and give their salam to Him. Then they head to the grave of Husayn(pbuh) and give their salam to Him. After which they ascend back to the heavens.

Then seventy thousand angels from amongst the day descend from the heavens. They also perform tawaf of Baytul Haram until the sunset. After they proceed to the grave of Ameer al-Mu'mineen(pbuh) and give their salam to

Him. Then they proceed to the grave of Husayn(pbuh) and give their salam to Him. Then they ascend back to the heavens before the nightfall."



Imam Jafar al-Sadiq(pbuh) narrates:

"The space between the grave of Husayn(pbuh) and the heavens is always filled with angels who are continuously ascending and descending for His Ziyara."



Ibn Sinan narrates:

I heard Aba Abdullah (Imam Jafar al-Sadiq asws) say:

"The boundaries of the Haram of Husayn(pbuh) are twenty ells (approximately 45 inches) by twenty ells. This location is a garden from the gardens of Jannah. The miraj of the angels begins from here. Every high-ranking angel and prophet who was chosen as a messenger asks Allah (swt) for permission to perform the Ziyara of Husayn(pbuh). There is always an assembly descending from the heavens for His Ziyara and ascending back,"



Ishaq ibn Ammar narrates:

I said to Aba Abdullah (Imam Jafar al-Sadiq asws), "May I be sacrificed upon You, O' Son(pbuh) of RasoolAllah (saw)! On the night of Arafah, I was in Hirah (the burial place of Imam Husayn asws and the surrounding area). I saw three to four thousand handsome and aromatic men wearing clothing of pure white who were praying all through the night. I wanted to go to the grave of Husayn(pbuh), kiss it, and perform prayer there. But I could not reach it due to the large crowd of these men. It was not until after the dawn before I could perform sajda. When I raised my head, I could no longer see any of them."

Imam(pbuh) asked me, "Do you know who they were?"

I replied, "May I be sacrificed upon You! No I do not."

Imam(pbuh) replied, "My Father(pbuh) narrated to Me from His Father(pbuh) who said, "Four thousand angels passed by Husayn(pbuh) and ascended to the heavens as He was being martyred. Allah revealed to them, "O ' assembly of angels! You passed by the Son of My Beloved and My Chosen from My creation, Muhammad (saw). He was being martyred

and oppressed yet you did not help Him. Descend to the earth and weep by His grave while being disheveled and covered in dust until the Day of Judgment."

Imam(pbuh) continued, "Now they remain by His grave and will do so until the rising of the Hour."

THE BLESSINGS OF AHLUL-BAYT(PBUT)



Muawiyah ibn Wahab narrates:

Aba Abdullah Imam Jafar al-Sadiq(pbuh) said to me:

"O' Muawiyah! Do not neglect going to the Ziyara of the grave of Husayn(pbuh) out of fear. For he who abandons the Ziyara of Husayn(pbuh) will regret it so immensely that he will wish His (Husayn asws) grave was near to him. Do you not want for Allah to see you counted amongst those whom RasoolAllah (saw), Ameer al-Mu'mineen(pbuh), Sayyeda Fatima (pbuh), and the Imams(pbuh) pray for?"



Muawiyah ibn Wahab narrates:

I asked permission to enter and visit Aba Abdullah Imam Jafar al-Sadiq(pbuh). Once permission was granted, I entered and found Him enveloped in prayer at His musalla (place of prayer). I waited until He finished His prayers and then I heard Him recite the following supplication:

“O’ Allah! O’ One who has chosen Us for honor, promised Us the power of shifaat (intercession), chosen Us as the successors, given Us knowledge of all that has occurred and all that will occur and made the hearts of some yearn for Us!

O’ Allah! Forgive Me and My brothers who perform the Ziyara of My Father, Husayn(pbuh), and those who spend their wealth to travel, seeking Our pleasure and hoping for the reward that You have prepared for those associated with Us.

They go to the Ziyara of Husayn(pbuh) to make Your Prophet (saw) pleased, to obey Our commands, and to oppose Our enemies in order to gain Your pleasure. Therefore, reward them with Ridwan (greatest place in Jannah) on Our behalf, protect them day and night, compensate in the best way their families and their children who are left behind and befriend them, keep them away from the harm of every abusive tyrant and everyone who is weak or strong from Your creation, keep away from them the evil of every shaitan from amongst the men and the jinn, grant them the best of that which they have requested from You while they are away from their homes for their having chosen Us over their families, their children and their relatives.

O’ Allah! Our enemies have chastised them for performing Our Ziyara yet that did not stop them from coming to Us and being against those who are against Us. Have mercy on those faces that have been changed by the sun. Have mercy on those cheeks that have rolled over the grave of Aba Abdullah al Husayn(pbuh). Have mercy on those eyes that have become impatient and anguished because of Us and have mercy on their outcries for Us.

O' Allah! I entrust those bodies and souls to You until the day of the great thirst when You will quench their thirst with the Pool of Kauthar."

Muawiyah ibn Wahab continued:

"Imam(pbuh) kept repeating this supplication while in sajda. When He finished, I said, "May I be sacrificed upon You! I think this supplication applies to even the people who do not know Allah (swt), the fire of hell will never touch them. I swear by Allah I wish I had gone for His Ziyara instead of going for Hajj."

Imam(pbuh) said, "You live so near to Him. What prevents you from performing His Ziyara? O' Muawiyah why are negligent in it?"

I replied, "May I be sacrificed upon You! I did not think it was of importance."

Imam(pbuh) said, "O' Muawiyah! The number of those in the heavens who pray for those who perform the Ziyara of Husayn(pbuh) is greater than those who pray for them on earth."



Muawiyah ibn Wahab narrates:

Aba Abdullah Imam Jafar al-Sadiq(pbuh) said to me:

"O' Muawiyah! Do not neglect the Ziyara of Husayn(pbuh) due to fear. For he who abandons the Ziyara of Husayn(pbuh)—regardless of the reason—will regret so immensely that he will wish that His (Husayn asws) grave was near him. Do you not want Allah to see that you are amongst those whom RasoolAllah (saw), Ameer al-Mu`mineen(pbuh), Sayyeda Fatima (pbuh), and the Imams(pbuh) pray for?

Do you not yearn to be amongst those who return with forgiveness of their past sins and do you not yearn to return from His Ziyara with seventy years of sins forgiven for you? Do you not yearn to be amongst those who will not have any sins about which they will be questioned when they leave this life? Do you not yearn to be amongst those whose hands RasoolAllah (saw) will shake tomorrow on the Day of Judgment?"



Imam Jafar al-Sadiq(pbuh) narrates;

“Sayyeda Fatima (pbuh), the Daughter of RasoolAllah (saw), visits those who perform the Ziyara of the grave of Her Son, Husayn(pbuh), and She seeks forgiveness for their sins.”

THE ANGELS PRAY FOR VISITORS



Imam Jafar al-Sadiq(pbuh) narrates:

“There are four thousand disheveled angels covered with dust by the grave of Husayn(pbuh). They weep over Him and will continue to do so until the Day of Judgment. Their leader is an angel named Mansoor.

These angels receive all who come for the Ziyara of Husayn(pbuh) and the angels accompany them when they bid farewell to Husayn(pbuh). The angels visit them if they become ill and pray over them at their funerals and seek forgiveness for them after their death.”



Imam Jafar al-Sadiq(pbuh) narrates:

“Allah (swt) has devoted seventy thousand disheveled angels covered with dust to send blessings upon Husayn(pbuh) every day.

They pray for those who perform His Ziyara by saying, “O’ Lord! These are the zuwar (visitors) of Husayn(pbuh)! Do this or that for them and reward them with this or that.”



Imam Jafar al-Sadiq(pbuh):

"Do not neglect the Ziyara of Husayn(pbuh). Do you not desire to be amongst those the angels pray for?"



Aban ibn Taghlib narrates Imam Jafar al-Sadiq(pbuh) said:

"It is as if I can see the Qaim (atfs) in Najaf next to Kufa wearing the armor of RasoolAllah (saw). He will shake the armor and then it will wrap itself around Him. Then He will cover it with a robe made of embroidery.

He will be riding a jet-black horse with a cluster of flowers upon its forehead. He will jump while riding the horse in such a way that the people in every land will be able to see Him as if He were in their own land.

Then He will unfold the flag of RasoolAllah (saw). The pole of the flag is from the pillars of the Arsh while the rest is from the victory of Allah. Allah will destroy whatever He points the flag towards. When He waves the flag, the heart of every momin (believer) will become like a strong piece of iron and each momin will be given the strength of forty men.

Every momin who has died will feel content in his grave. The momin who have died will begin visiting one another in their graves and will give glad tidings to one another regarding the rising of the Qaim (atfs).

Then thirteen thousand three hundred and thirteen angels will join the Qaim (atfs).

I (Aban ibn Taghlib) asked, "This many angels will join Him?"

Imam(pbuh) replied, "Yes. These are the angels who were with Nuh (as) in the Ark (Quran 11:36-48), with Ibrahim (as) when he was cast into the fire (Quran 21:51-70), with Musa (as) when he split the sea for Bani Israel (Quran 26:52-66), and were with Isa (as) when Allah ascended Him (Isa as) to Himself (Allah) (Quran 4:157-159).

Amongst these angels are the *"five thousands angels of terrific onslaught"* (Quran 3:125), and the *"one thousand angels who came rank upon rank"* (Quran 8:9) with RasoolAllah (saw), the three hundred and thirteen angels who fought at the battle of Badr, and the four thousand angels who descended to fight alongside Husayn(pbuh) but were not given permission to fight.

These four thousand remain by the grave of Husayn(pbuh) disheveled and covered in dust. They weep over Him and will continue to do so until the Day of Judgment. Their leader is an angel named Mansoor.

These angels receive whoever comes for the Ziyara of Husayn(pbuh) and the angels accompany the zuwar when they bid farewell to Husayn(pbuh). The angels visit them if the zuwar become ill, pray over them at their funerals when they die, and seek forgiveness for the zuwar after their death.

All of these angels wait upon the earth for the reappearance of Qaim (atfs)."

THE REWARDS OF THE PRAYERS OF THE ANGELS



Anbasa narrates:

I heard Imam Jafar al-Sadiq(pbuh) say:

"Allah has seventy thousand angels devoted to the grave of Husayn(pbuh) ibn Ali(pbuh) who worship Him (Allah) beside the grave of Husayn(pbuh). Each of their prayers is equal to one thousand prayers of a human being, and the reward for their prayers is recorded for those who perform the Ziyara of the grave of Husayn(pbuh) ibn Ali(pbuh).

May the lanat of Allah, the lanat of the angels, and the lanat of the people be upon those who slaughtered Husayn(pbuh) for all of eternity.

VISITING IS OBLIGATORY



Imam Muhammad Baqir(pbuh) narrates:

“Order Our Shia to perform the Ziyara of the grave of Husayn(pbuh).

Performing His Ziyara is wajib upon every momin who testifies that Husayn(pbuh) is an Imam divinely appointed by Allah (swt).”



Al Washa narrates:

I heard Imam Reza(pbuh) say:

“There is a binding contract upon every Shia towards His Imam. The most perfect and beautiful way to fulfill this contract is by performing the Ziyara of the grave of that Imam.

On the Day of Judgment the Imams(pbuh) will intercede for those who performed Their Ziyara while having longed to perform Ziyara and while believing in all they have been ordered to believe in.”



Um Sa’eed al Ahmasiya narrates:

Imam Jafar al-Sadiq(pbuh) asked me, “O’ Um Sa’eed! Do you perform the Ziyara of the grave of Husayn(pbuh)?”

I replied, “Yes.”

Imam(pbuh) replied, “Perform His Ziyara. For performing the Ziyara of the grave of Husayn(pbuh) is wajib on both men and women.”



Abdul Rahman ibn Kuthair (servant of Imam Muhammad Baqir asws) narrates:

Imam Jafar al-Sadiq(pbuh) said:

“Even if you go for Hajj every year of your life but you do not perform the Ziyara of Husayn(pbuh) ibn Ali(pbuh) then you have abandoned one of your wajibats (obligations) towards Allah and His Messenger (saw).

Allah has made it wajib on the momin to fulfill the rights of Husayn(pbuh) and this Ziyara is wajib upon every Muslim”.

THE REWARD FOR VISITORS



Imam Jafar al-Sadiq(pbuh) narrates:

I heard My Father, Imam Muhammad Baqir(pbuh), ask one of His servants who had just asked Him regarding the Ziyara of Husayn(pbuh), “To whose Ziyara are you going and whom do you seek to please by going to this Ziyara?”

The servant replied, “Allah swt.”

My Father, Imam Muhammad Baqir(pbuh) said:

“Those who establish one salat behind the grave of Husayn(pbuh) seeking the nearness of Allah will meet Him on the Day of Judgment shining so brightly that the light emanating from them will cover everything that sees them.

Allah will honor those who perform the Ziyara of Husayn(pbuh) and will prevent the hellfire from touching them. They will not be prevented from coming to the Pool of al Kauthar and none shall precede them.

Ameer al-Mu`mineen(pbuh) will be standing by al Kauthar and He will shake their hands and quench their thirst with the water.

Then they will go to their abodes in Jannah accompanied by an angel appointed by Ameer al-Mu`mineen(pbuh). This angle will order Sirat (bridge over hellfire) to humble

itself before them and will order Hell not to touch them with its blazing fires. They will pass over Sirat accompanied by the angel sent by Ameer al-Mu`mineen(pbuh).”



Hisham ibn Salim narrates:

A man came to Aba Abdullah Imam Jafar al-Sadiq(pbuh) and asked, "O Son(pbuh) of RasoolAllah (saw)! Should one perform the Ziyara of Your Father, Husayn(pbuh)?"

Imam(pbuh) replied, "Yes, and establish prayer beside His grave. But one should not perform prayers in the front of the grave but should rather stand behind it while performing prayers."

The man asked, "What is the reward for those who perform His Ziyara?"

Imam(pbuh) replied, "Jannah, if they believe in His Imamate."

The man asked, "What about those who intentionally neglect performing His Ziyara?"

Imam(pbuh) replied, "They will regret on the Day of Regret."

The man asked, "What about those who stay a few days by His grave?"

Imam(pbuh) replied, "Every day will be equal to one thousand months of worship."

The man asked, "What about those who spend money while traveling to His Ziyara and who give sadqa (charity) near His grave?"

Imam(pbuh) replied, "Every dirham is equal to one thousand dirhams."

The man asked, "What about those who die on their way to Him?"

Imam(pbuh) replied, "The angels will bring embalment and shrouds for them from Jannah and will accompany them in their funerals. After they are shrouded, the angels will perform prayers on them and shroud them again over their existing shrouds.

Then they will spread flowers under their bodies in their graves and will push the walls of their graves three miles in every direction.

Then a door from the doors of Jannah will be opened to their graves and its soothing fragrance will fill their graves until the rising of the Hour."

The man asked, "What about those who perform prayers next to Him?"

Imam(pbuh) replied, "Those who perform two rakats of prayer next to Him will not ask anything from Allah (swt) without Allah granting it."

The man asked, "What about those who perform ghusl with the water of the Euphrates and then go to Him?"

Imam(pbuh) replied, "If they perform ghusl with the water of the Euphrates with the niyyat (intention) of going to Him, their sins will fall of them and they will become sinless like the day their mothers gave birth to them."

The man asked, "What about those who make arrangements for others to go but do not go themselves due to fear of affliction?"

Imam(pbuh) replied, "Allah will recompense them for every dirham they have spent with rewards as great as the mountain of Uhud and will sustain them with multiple amounts. Also the afflictions which had been written for them will be pushed away and their wealth will be protected."

The man asked, "What about those who are killed next to Husayn(pbuh) and those captured by an oppressive authority and killed?"

Imam(pbuh) replied, "All of their sins will be forgiven with the first drop of their blood which is spilled. Then the angels will cleanse the clay from which they were created. The impurities that had originally been mixed within the clay from the disbelievers will be removed from their clay until it becomes as pure as the clay of the devoted prophets. Then their heart will be cleansed and their chest expanded and filled with iman (faith). They will meet Allah while being pure from every impurity that might have been mixed with the heart or the body.

They will be granted the power of intercession for their family members and for one thousand of their brothers in faith.

Jibrael (as) and Malik al Mowt (as) along with the other angels will perform prayers on them. Their shrouds and embalmment will be brought from Jannah. Their graves will be expanded. Lamps will be placed in their graves and a door from Jannah will be opened to their graves. After the angels will bring exquisite gifts from Jannah to them.

Eighteen days later, they will be moved to Hazbra Al Quds and they will remain there with the company of Auwliya Allah (friends of Allah) until the trumpet, which will leave nothing alive, sounds.

When the trumpet sounds for the second time, they will be resurrected from their graves, RasoolAllah (saw), Ameer al-Mu`mineen(pbuh), and the

Imams(pbuh) will be amongst the first to shake their hands and will give them glad tidings and tell them to hold onto Them and follow Them to al Kauthar where they will be allowed to drink and give water to whomsoever they wish."

The man asked, "What about those who are imprisoned during Ziyara?"

Imam(pbuh) replied, "They will receive a different kind of reward for every day they were imprisoned until the Day of Judgment. And if they were also beaten while being imprisoned, they will be rewarded with one hoori for every time they were beaten. Every time they feel pain in their bodies, one million good deeds will be added to their deeds and one million bad deed will be removed from their deeds and one million ranks will be added to their status.

On the Day of Judgment, they will be speaking with RasoolAllah (saw) while others are going through the Hasab (accountability). The carriers of the Arsh will shake hands with them and they will be told to ask Allah for whatever they wish.

Those who beat them while imprisoned will be brought forth for judgment. But they will not be questioned regarding anything. Instead they will be held by their two upper arms and taken to an angel who will give them a drink from Hameem ("*a drink of boiling water*" Quran 6:70) and a drink from Ghisleen ("*filth,*" Quran 69:36). After this they will be placed over fires in Hell and told "Taste that which your hands brought forth by beating this man who was the guest of Allah and the guest of His Messenger (saw)."

Then those who were beaten will be brought to the door of Hellfire and will be told, "Look at those who beat you and look at what is happening to them. Are you satisfied with how you were avenged?"

Those who were beaten will say, "Praise be to Allah who achieved victory for us and for the Son(pbuh) of His Messenger (saw)."



Abdullah ibn Bukair narrates:

Imam Jafar al-Sadiq(pbuh) said:

"O' son of Bukair! Allah has chosen six places on earth; Baytul Haram (Kaaba), Masjid al Haram, the graves of the prophets, the graves of the

successors, the places of martyrdom of the Martyrs and the mosques in which the name of Allah is remembered.

O' son of Bukair! Do you know the reward for those who perform the Ziyara of the grave of Aba Abdullah al Husayn(pbuh), even though the jahil (ignorant) neglect it?"

Every morning, an angel beside the grave of Husayn(pbuh) calls out, "O those who seek blessings! Come to Allah's Chosen One (Imam Husayn asws) so that you may return with honor and will be protected from the regret!"

This call is heard by all of the inhabitants of the east and the west except for mankind and jinn.

Upon hearing this call, all of the angels on earth to the zuwar (visitors) of Husayn(pbuh) while they are asleep, sanctify Allah near them and ask Allah to be pleased with them (zuwar).

All of the angels in the skies who hear this call respond by glorifying Allah. The angels raise their voices and the inhabitants of the first sky are so loud the inhabitants of the seventh sky and the prophets can hear them and they (angels of the seventh sky and prophets) turn and ask Allah to send mercy and blessings on Husayn(pbuh) and pray for those who are performing His Ziyara."

DURING TIMES OF FEAR



Zurarah narrates:

I asked Aba Jafar (Imam Muhammad Baqir asws), "What do You say about one who performs the Ziyara of Your Father (Imam Husayn asws) while being in a state of apprehension ?"

Imam(pbuh) replied, "On the Day of Great Terror Allah will keep him safe and the angels will receive him. They will give him glad tidings by saying "Do not be afraid or saddened. This is the day of your success."



Ibn Bukair narrates:

I said to Aba Abdullah (Imam Jafar al-Sadiq asws), "I often travel to Arjan and my heart pulls me towards the Ziyara of the grave of Your Father (Imam Husayn asws). Yet when I go I feel fear; I dread the rulers, their governors, and their armed men until I return."

Imam(pbuh) replied, "O' son of Bukair! Do you not want Allah to see you in fear for Us? Do you not know that Allah will shelter under the shade of His Arsh those who are in fear because of Our fear and that Husayn(pbuh) will be speaking to them while under the Arsh? Do you not know that Allah will keep them safe from the terrors of the Day of Judgment? They will not be afraid while others will be terrified. And if they become frightened, the angels will calm them and soothe their hearts by giving them glad tidings."



Muawiyah ibn Wahab narrates:

Aba Abdullah (Imam Jafar al-Sadiq asws) said:

“O’ Muawiyah! Do not neglect performing the Ziyara of the grave of Husayn(pbu) due to fear. He who abandons the Ziyara of Husayn(pbu) for any reason will regret it so much that he will wish that His grave was next to him. Do you not desire for Allah to see you amongst those whom RasoolAllah (saw), Ameer al-Mu`mineen(pbu), Sayyeda Fatima (pbu), and the Imams(pbu) pray for?

Do you not desire to be amongst those who return with forgiveness for their past sins and do you not desire to return from His Ziyara with seventy years of sins forgiven for you? Do you not desire to be amongst those who will not have any sins about which they will be questioned when they leave this life? Do you not desire to be amongst those whose hands RasoolAllah (saw) will shake tomorrow on the Day of Judgment?”



Yunus ibn Zabian narrates:

I asked Aba Abdullah (Imam Jafar al-Sadiq asws), “May I be sacrificed upon You! How should one perform the Ziyara of the grave of Husayn(pbu) in times which involve taqiyyah?”

Imam(pbu) replied, “Perform a ghusl in the Euphrates and then wear your most purified clothes. Then pass by the grave and recite:

صلى الله عليك يا أبا عبدالله، صلى الله عليك يا أبا عبدالله، صلى الله عليك يا أبا عبدالله

May the blessings of Allah be upon You, O’ Aba Abdullah(pbu)! May the blessings of Allah be upon You, O’ Aba Abdullah(pbu)! May the blessings of Allah be upon You, O’ Aba Abdullah(pbu)!

Imam(pbu) then said, “After doing this, your Ziyara is complete.”



Muhammad ibn Muslim narrates:

Abu Jafar Muhammad(pbuh) ibn Ali(pbuh) (Imam Muhammad Baqir asws) asked me, "Do you visit the grave of Husayn(pbuh)?"

I replied, "Yes. But I do so in fear and dread."

Imam(pbuh) replied, "The amount of reward for performing His Ziyara is based upon the amount of fear and apprehension involved. The greater the fear the greater the reward.

On the Day of Judgment when people are raised for the Lord of the Worlds, Allah will make peaceful the hearts of those who performed the Ziyara of Husayn(pbuh) while in fear.

Those who go for the Ziyara of Husayn(pbuh) while in fear will return forgiven. The angels say salam to them and RasoolAllah (saw) will perform their Ziyara and will pray for them.

They will return "with Grace and bounty from Allah: no harm ever touched them: For they followed the good pleasure of Allah: And Allah is the Lord of infinite bounties" (Quran 3:174).

FOR EVERY DIRHAM SPENT



Imam Jafar al-Sadiq(pbuh) narrates:

"Those who perform the Ziyara of the grave of Aba Abdullah al Husayn(pbuh) have associated themselves with RasoolAllah (saw) and with Us(pbuh). It is haram to slander them and it is haram for Hellfire to touch their flesh.

Allah will compensate them for every dirham they spent whilst performing Ziyara with ten thousand cities. This will be recorded for them in the written book. Allah will look after all of their needs and all of that which they left behind

will be protected. They will not ask Allah for anything without Allah granting it either immediately or in the future.”



Al Halabi narrates:

I asked Aba Abdullah Imam Jafar al-Sadiq(pbu), “May I be sacrificed upon You! What do you say the one who has the ability to perform Ziyara but does not?”

Imam(pbu) replied, “I say that he has refused to recognize RasoolAllah (saw) and has refused to recognize Us(pbu). He has belittled a matter that is wajib upon him.

Allah will look after the needs of those who perform the Ziyara of Husayn(pbu) and will take care of every matter that is important to them in this life. Performing the Ziyara of Husayn(pbu) increases the rizq of the slaves of Allah and they will be compensated for the money they spent while in Ziyara.

Fifty years of sin will be forgiven for them and they will return to their families having every sin erased from their book of deeds. If they die during their Ziyara, the angels will descend and perform their ghusl. The doors of Jannah will be opened for them and its fragrance will surround them until the Day of Resurrection.

If they do not die while in Ziyara, the door from which rizq descends will be opened for them and they will be compensated with ten thousand dirhams for every dirham they spent while in Ziyara and this recompense will be kept safe for them.

When they are resurrected, they will be told, “You have ten thousand dirhams for every dirham you spent for Allah has postponed your recompense and kept it safe for you with Himself.”



Hisham ibn Saleem narrates:

A man came to Aba Abdullah Imam Jafar al-Sadiq(pbu) and asked, "O' Son(pbu) of RasoolAllah (saw)! Should a person perform the Ziyara of Your Father(pbu)?"

Imam(pbu) replied, "Yes. And they should perform salat beside His grave. But one should not pray in front of the grave. Instead one should stand behind it while performing salat."

The man asked, "What is the reward for those who perform His Ziyara?"

Imam(pbu) replied, "Jannah, if they believe in His Imamate."

The man asked, "What about those who intentionally neglect performing His Ziyara?"

Imam(pbu) replied, "They will regret on the Day of Regret."

The man asked, "What about those who remain for a few days at His grave?"

Imam(pbu) replied, "Every day will be equal to one thousand months of ibadat (worship)."

The man asked, "What about those who spend money whilst traveling to His Ziyara and give sadqa near His grave?"

Imam(pbu) replied, "Every dirham is equal to one thousand dirhams."



Ibn Sinan narrates:

I said to Aba Abdullah Imam Jafar al-Sadiq(pbu):

"May I be sacrificed upon You! Your Father(pbu) use to say those who spend money going to Hajj will be recompensed with one thousand dirhams for every dirham they spent. Then what is the reward for those who spend money in order to travel to Your Father, Husayn(pbu)?"

Imam(pbu) replied, "O' ibn Sinan! For every dirham they spent, they will be recompensed with one thousand plus one thousand plus... dirhams (He repeated this ten times). Their status will be elevated to the same degree. They

will benefit even more greatly from the pleasure of Allah and the prayers of Muhammad (saw), Ameer al-Mu`mineen(pbuh) and the Imams(pbuh)."



Safwan al Jamal narrates:

I asked Aba Abdullah Imam Jafar al-Sadiq(pbuh):

"What is the reward for those who perform salat beside Him (Imam Husayn asws)?"

Imam(pbuh) replied, "Those who establish two rakat of prayer next to Him will not ask Allah for anything without Allah granting it."

I asked, "What about those who perform ghusl with the water of the Euphrates and then go to Him?"

Imam(pbuh) replied, "If they perform ghusl with the water of the Euphrates with the niyyat of going to Him, their sins will fall from them and they will become sinless like the day their mothers gave birth to them."

I asked, "What about those who make arrangements for others to go but do not go themselves due to being ill?"

Imam(pbuh) replied, "Allah will recompense them for every dirham they spent with rewards as great as the mountain of Uhud and will sustain them with ample amounts. The afflictions which had been written for them will be pushed away and their wealth will be protected."

THINGS WHICH ARE *MAKROOH*



Imam Jafar al-Sadiq(pbuh) narrates:

"I have been told there are some who go for the Ziyara of Husayn(pbuh) whilst carrying different kinds of food with them, including akhbisah (a type of dessert made from mashed dates) and other similar desserts.

However, they would never have gone to the graves of their loved ones whilst carrying any of these things."



Abul Mada narrates:

Aba Abdullah Imam Jafar al-Sadiq(pbuh) asked me, "Do you go to the grave of Aba Abdullah al Husayn(pbuh)?"

I replied, "Yes."

Imam(pbuh) said, "Do you take different kinds of food with you?" I replied, "Yes."

Imam(pbuh) said, "If you were going to the graves of your own fathers and mothers, you would never do a thing such as this."

I asked, "Then what should we eat?"

Imam(pbuh) replied, "Bread and milk."

Abul Mada added, "Abdul Kareem ibn Amr al Khathami narrated the he said to Aba Abdullah Imam Jafar al-Sadiq(pbuh), "May I be sacrificed upon You! Some people perform the Ziyara of the grave of Husayn(pbuh) and take delicious foods with them."

Imam(pbuh) said, "If they were going to the graves of their own mothers and fathers, they would have never done a thing such as this."



Imam Jafar al-Sadiq(pbuh) narrates:

"I have been informed some of the people who go for the Ziyara of Husayn(pbuh) ibn Ali(pbuh) are carrying with them various kinds of food including akhbisah and other similar desserts. Alas! they would never take such things with them to visit the graves of their loved ones."



Imam Jafar al-Sadiq(pbuh) narrates:

"Performing the Ziyara of Imam Husayn(pbuh) is better than not performing it. But there are occasions when it is better to not perform His Ziyara than to perform it."

I exclaimed, "You broke my back!"

Imam(pbuh) replied, "By Allah! When you go to the graves of your fathers you are saddened and grief-stricken but when you go for the Ziyara of Husayn(pbuh) you carry various kinds of food with you. No! It is better for you to not go unless you go while being disheveled and covered with dust."

ONE'S BEHAVIOUR DURING ZIYARA



Muhammad ibn Muslim narrates:

I asked Aba Abdullah Imam Jafar al-Sadiq(pbuh), "When we go for the Ziyara of Your Father Imam Husayn(pbuh), are we in Hajj?"

Imam(pbuh) replied, "Yes."

I asked, "Then does that which applies to those in Hajj apply to us?"

Imam(pbuh) asked, "To what are you referring?"

I replied, "The behavior of those at Hajj."

Imam(pbuh) said, "You should be a good companion to those who accompany you, speak less and say on that which is good, mention Allah to a great extent, wear purified clothes, perform ghusl before going to Ha'yr (the burial place of Imam Husayn asws and surrounding area), be humble, perform salat often, send blessings on Muhammad (saw) and Aal e Muhammad(pbuh), be honorable by not taking that which does not belong to you, refrain from looking at that which is haram, help your brothers in need and give them solace, and act in accordance with taqiyah which is a pillar of your religion.

You should abstain from that which is haram, from fighting, from swearing oaths, and from quarrels that lead to the swearing of oaths.

If you follow this which I have mentioned, your hajj and umrah will be complete. And by doing this you will earn the forgiveness, the mercy, and pleasure of Allah whose blessings you have sought by spending money during your journey, by being away from your family, and by having the desire to perform the Ziyara of Husayn(pbuh)."



Mufaddal ibn Umar narrates:

Aba Abdullah Imam Jafar al-Sadiq(pbuh) said, "Performing Ziyara of Husayn(pbuh) is better than not performing it, but there are times when it is better for you that you do not perform the Ziyara than for you to perform it."

I said, "You broke my back!"

Imam(pbuh) said, "By Allah! You people go to the graves of your own fathers filled with sorrow and grief, but when you go for His Ziyara (Imam Husayn asws), you carry various kinds of foods with you. No! It is better for you to not go to Him unless you go disheveled and covered with dust."



Imam Jafar al-Sadiq(pbu) narrates:

“When you want to perform the Ziyara of Husayn(pbu), do so while being sorrowful, heartbroken, grief-stricken, disheveled, covered with dust, hungry, and thirsty. For Husayn(pbu) was martyred while being sorrowful, heartbroken, grief-stricken, disheveled, covered with dust, hungry and thirsty.

After you perform His Ziyara, ask Him for your needs and then leave. Do not settle in Karbala.”

VISITING ON FOOT



Husayn ibn Thuwair ibn Abi Fakhitah narrates:

Aba Abdullah Imam Jafar al-Sadiq(pbu) said to me:

“O’ Husayn! Allah will record one good deed for those who their houses on foot in order to perform the Ziyara of the grave of Husayn(pbu) ibn Ali(pbu) and erase one bad deed from them for every step they take.

When they arrive at the Ha’yr (burial place of Imam Husayn(pbu) and surrounding area), Allah will record them as amongst those who have achieved salvation and amongst those who are successful. After they complete the rituals of the Ziyara, Allah will record them amongst the victorious.

When they decide to return, an angel will come to them and say, “RasoolAllah (saw) sends His salam to you and says to inform you that all of your previous sins have been forgiven. Now continue with good deeds.”



Imam Jafar al-Sadiq(pbu) narrates:

"When a man leaves his family to visit the grave of Husayn(pbuh), all of his sins will be forgiven when he takes the first step. And he will become more and more purified with every step.

Once he arrives at the grave of Husayn(pbuh), Allah will speak to him and say, "O My slave! Ask Me and I will grant it. Call Me for I will answer you. Request anything and I will fulfill it. Ask Me for any of your needs so that I may grant it."

Imam(pbuh) added, "And he has earned this recompense by Allah for that which he has spent."



Imam Jafar al-Sadiq(pbuh) narrates:

"Allah has devoted angels to the grave of Husayn(pbuh). When someone decides to go for the Ziyara of Husayn(pbuh), Allah will give his sins to these angels. The angels will erase his sins when he takes his first step and the angels will multiply his good deeds with every step he takes. His good deeds will keep increasing until he has earned Jannah.

Then the angels will surround him and bless him. They will call out to the angels in the heavens and say, "Bless the zuwar of the Beloved who is beloved of Allah (RasoolAllah saw)."

After the zuwar perform ghushl, Muhammad (saw) will call out to them and say, "O' guests of Allah! Be pleased for you shall join Me in Jannah."

Then Ameer al-Mu`mineen(pbuh) will call out to them and say, "I guarantee the fulfillment of your requests and to keep the afflictions away from you in this life and in the Hereafter."

Then RasoolAllah (saw) will join them on their right and left side until they return to their families."



Abul Samit narrates:

I heard Aba Abdullah Imam Jafar al-Sadiq(pbuh) say:

"Allah records one thousand good deeds and erases one thousand bad deeds for every step taken by those on their way to Ziyara of the grave of Husayn(pbu). He will also increase their rank one thousand times."

Then Imam(pbu) added, "When you arrive at the River Furat, perform ghusl, carry your shoes, and walk barefoot like a humble slave. Once you arrive at the door of the Ha'yr, recite takbir (Allahu Akbar) four times. Then walk a little and repeat takbir four more times. Then go towards the side where His head is and repeat takbir four more times. Perform prayers beside His grave and ask Allah for your needs."



Abdullah ibn Hilal narrates:

I asked Aba Abdullah Imam Jafar al-Sadiq(pbu), "May I be sacrificed upon You! What is the least reward for those who perform Ziyara of the grave of Husayn(pbu)?"

Imam(pbu) replied, "O' Abdullah! The least reward for them is Allah will protect them and their families until they return to their families and on the Day of Judgment, Allah will be their protector."



Ali ibn Maimoon al Sauigh narrates:

Aba Abdullah Imam Jafar al-Sadiq(pbu) said to me, "O' Ali! Perform the Ziyara of Husayn(pbu). Do not neglect it."

I asked, "What is the reward for one who performs His Ziyara?"

Imam(pbu) replied, "Allah will record one good deed and erase one bad deed for every step taken on foot of those who perform the Ziyara of Husayn(pbu). He will also add one rank to their ranks with each step taken."

Once the zawir arrives at the grave of Husayn(pbu), Allah will devote to two angels to him who will only write the good that come from his mouth and will not write any of the bad things he may do or say.

When he leaves, they will bid him farewell and say, "O friend of Allah! You are forgiven. You are from the party of Allah, the party of His Messenger (saw) and the party of Aal e Muhammad(pbuh). We swear by Allah you will never see hellfire and it will never see you nor burn you."



Sadir al Sairafee narrates:

We were with Abu Jafar Imam Muhammad Baqir(pbuh) when a young man mentioned the grave of Husayn(pbuh). Abu Jafar Imam Muhammad Baqir(pbuh) said to him,

"Allah will record one good deed and erase one bad deed for every step taken by those who are going to perform the Ziyara of the grave of Husayn(pbuh)."



Imam Jafar al-Sadiq(pbuh) narrates:

"Those of Our Shia who perform the Ziyara of Husayn(pbuh) will not return without all of their sins having been forgiven. Allah will record one thousand good deeds and erase one thousand bad deeds for every step they take or their mount takes. He will also raise their rank one thousand times for every step."



Abu Sa'eed al Qadi narrates:

I entered the chamber of Aba Abdullah Imam Jafar al-Sadiq(pbuh) and found Murazim with Him. I heard Aba Abdullah Imam Jafar al-Sadiq(pbuh) say:

"Allah will record the reward of freeing a slave from the children of Ismael (as) for each step taken by those who perform the Ziyara of the grave of Husayn(pbuh) on foot. For every time they raise their foot off the ground and then place it back down.

Regarding those who travel for Ziyara of Husayn(pbuh) by ship; if their ship sinks, a crier from the heavens will call out to them, "Be joyous and enjoy the pleasures of Jannah."



Abdullah ibn al Najjar narrates:

Aba Abdullah Imam Jafar al-Sadiq(pbuh) asked me, "Do you perform the Ziyara of Husayn(pbuh) by ship?"

I replied, "Yes."

Imam(pbuh) said, "Do you not know that if it should sink, a crier will call out to you "Be joyous and enjoy the pleasures of Jannah."

ALLAH'S REWARDS



Abdullah al Tahan narrates:

I heard Aba Abdullah Imam Jafar al-Sadiq(pbuh) say;

"On the Day of Judgment, everyone will desire to be amongst those who had performed the Ziyara of Husayn(pbuh) because they will see the manner in which the zuwar of Husayn(pbuh) will be recognised and treated by Allah."



Imam Jafar al-Sadiq(pbuh) narrates:

"Those who yearn to be sitting at the ma'idah (table spread) made of noor on the Day of Judgment should perform the Ziyara of Husayn(pbuh) ibn Ali(pbuh)."



Mufaddal ibn Umar narrates:

Aba Abdullah Imam Jafar al-Sadiq(pbuh) said, "I swear by Allah it is as if I can see an assembly of angels around the momin (believers) beside the grave of Husayn(pbuh)."

I asked, "Do they appear for the momin?"

Imam(pbuh) replied, "I swear by Allah they are attached to the momin and the angels touch the faces of momin with their hands. Every morning and every night, Allah sends down food for the zuwar of Husayn(pbuh) from Jannah and the angels are their servants. If they ask Allah for anything, regardless if it is for this world or the Hereafter, Allah will grant it for them."

I said, "I swear by Allah this is a great honor."

Imam(pbuh) said, "O' Mufaddal! Should I tell you more?" I replied, "Yes my Moula(pbuh)."

Imam(pbuh) said, "It is as if I can see a throne made of noor which has been erected. A dome made of red rubies and decorated with gems has been placed on its top and there are ninety thousand green domes surrounding it. It is as if I can see Husayn(pbuh) sitting on this throne and the momin are visiting Him and saying salam to Him.

Allah (swt) will say to them "O' My friends! Ask Me for you have been battered, humiliated, and oppressed for a long time. However today is the day that you will not ask Me for anything, whether it be for this world or the Hereafter, without it being granted."

Imam(pbuh) then added, "Their food and drink are in Jannah and I swear by Allah this is the blessing which will never end and its greatness is immeasurable."

TIME SPENT DURING ZIYARA



Imam Jafar al-Sadiq(pbuh) narrates:

"The days which one spends performing the Ziyara of Husayn(pbuh) are not counted as part of their lives; those days do not deduct from their appointed life span."

VISITORS ARE AHLUL-BAYT'S NEIGHBOURS



Abu Usamah narrates:

I heard Aba Abdullah Imam Jafar al-Sadiq(pbuh) say:

"Those who wish to be raised near the station of their Prophet (saw), Ameer al-Mu`mineen(pbuh), and Sayyeda Fatima (pbuh) should not neglect performing the Ziyara of Husayn(pbuh) ibn Ali(pbuh)."



Abu Baseer narrates:

I heard Aba Abdullah Imam Muhammad Baqir(pbuh) say, "Those who wish for their final abode to be Jannah should not neglect performing the Ziyara of the Oppressed One."

I asked, "Who is the Oppressed One?"

Imam(pbuh) replied, "Husayn(pbuh) ibn Ali(pbuh), the Man of Karbala. Allah will make those who perform His Ziyara while longing for Him and with love for RasoolAllah (saw), love for Sayyeda Fatima (pbuh), and love for Ameer al-Mu`mineen(pbuh) to sit at the Ma'ida (table spread) of Jannah. They will be dining with them while others are facing the Hasab (accountability)."



Imam Jafar al-Sadiq(pbuh) narrates:

"Allah (swt) has devoted angels to the grave of Husayn(pbuh). When a person decides to perform the Ziyara of Husayn(pbuh) and after he performs ghushl, Muhammad (saw) will call out to them and say, "O' guests of Allah! Be pleased for you shall join Me in Jannah."

FIRST TO ENTER PARADISE



Abdullah ibn Zurarah narrates:

I heard Aba Abdullah Imam Jafar al-Sadiq(pbu) say, "On the Day of Judgment those who have performed the Ziyara of Husayn(pbu) ibn Ali(pbu) will be given preference over others."

I asked, "What kind of preference?"

Imam(pbu) replied, "They will enter Jannah forty years before others do. They will enter Jannah whilst others will be waiting in the Desert of Judgment to face the Hasab (accountability)."

VISITING WITH MA`RIFAH



Imam Musa Kazim(pbu) narrates:

"Allah will forgive all of the past and future sins of those who perform the Ziyara of Husayn(pbu) whilst having His ma`rifah."



Haroon ibn Kharijah narrates:

I said to Aba Abdullah Imam Jafar al-Sadiq(pbu), "People narrate that those who perform the Ziyara of Husayn(pbu) will receive the reward of performing a Hajj and Umrah."

Imam(pbu) said, "I swear by Allah that those who perform His Ziyara whilst having His marifat will be forgiven for all of their past and future sins."



Imam Musa Kazim(pbuh) narrates:

"The least reward for those who perform the Ziyara of Husayn(pbuh) by the shores of the River Furat whilst having His marifat and believing in His greatness and Wilayat is the forgiveness for all of their past and future sins."



Imam Jafar al-Sadiq(pbuh) narrates:

"Allah will forgive all of the past and future sins for those who perform the Ziyara of the grave of Husayn(pbuh) whilst having His marifat."



Muthana al Hanat narrates:

I heard Abul Hasan Imam Musa Kazim(pbuh) say,

"Allah will forgive the past and future sins for those who perform the Ziyara of the grave of Husayn(pbuh) whilst having His marifat."



Hind al Hanat narrates:

I heard Aba Abdullah Imam Jafar al-Sadiq(pbuh) say,

"Allah will forgive the past and future sins of those who perform the Ziyara of Husayn(pbuh) whilst having His marifat and believing in His Imamate."



Imam Jafar al-Sadiq(pbuh) narrates:

"Those who perform the Ziyara of the grave of Husayn(pbuh) whilst having His marifat will be forgiven for all of their past and future sins."



Qaid al Hanat narrates:

I said to Abul Hasan Imam Musa Kazim(pbuh), "There are some who take people to mourn and food with them when they perform the Ziyara of the grave of Husayn(pbuh)."

Imam(pbuh) said, "I have heard of this. O' Qaid! Those who perform the Ziyara of the grave of Husayn(pbuh) whilst having His marifat will be forgiven for all of their past and future sins."



Imam Zainul Abideen(pbuh) narrates: I heard My Father say,
"Those who perform the Ziyara of the grave of Husayn(pbuh) whilst having His marifat will be forgiven for all of their past and future sins."



Qaid narrates:

I went to Abd-e-Saleh Imam Musa Kazim(pbuh) and said,

"May I be sacrificed upon You! There are numerous peoples performing the Ziyara of Husayn(pbuh). Some who believe in the Wilayat of Ahlul Bayt(pbuh), some who deny it, and even women. It (Ziyara of Husayn asws) has become so popular that I no longer perform it out of fear of being known."

Imam(pbuh) did not immediately reply to me; remaining silent for a time.

Then Imam(pbuh) looked towards me and said, "O' Iraqi! Even if others are going, you should always go. Just do not make your identity known. I swear by Allah there is none who performs the Ziyara of Husayn(pbuh) whilst knowing His rights without Allah forgiving all of his past and future sins."



Imam Jafar al-Sadiq(pbuh) narrates:

“Those who perform the Ziyara of the grave of Husayn(pbuh) whilst having His marifat are like those who have performed three Hajj’s in the company of RasoolAllah (saw).”



Muhammad ibn Abu Jareer al Qummi narrates:

I heard Abul Hasan Imam Reza(pbuh) say to my father,

“Those who perform the Ziyara of Husayn(pbuh) ibn Ali(pbuh) whilst having His marifat will be speaking with Allah on top of His Arsh on the day of judgment. *“Surely those who guard (against evil) shall be in gardens and rivers, In an Assembly of Truth, in the Presence of a Sovereign Omnipotent.”* (Quran 54:54-55)

VISITING OUT OF LOVE



Imam Jafar al-Sadiq(pbuh) narrates:

“On the Day of Judgment a crier will call out, “Where are the zuwar (visitors) of Husayn(pbuh) ibn Ali(pbuh)?”

A number of people so great it can only be counted by Allah will stand. Allah will ask them, “What made you perform the Ziyara of the grave of Husayn(pbuh)?”

They will reply, “O Lord! Our love for RasoolAllah (saw), our love for Ameer al-Mu`mineen(pbuh), and our love for Sayyeda Fatima (pbuh) made us go to Him.”

They will be told, “Here are Muhammad (saw), Ali(pbuh), Sayyeda Fatima (pbuh), Hasan(pbuh), and Husayn(pbuh). Join Them, for you will be with Them on Their station in Jannah. Now follow the flag of RasoolAllah (saw).”

Then they (the zuwar) will go to the flag of RasoolAllah (saw) which is carried by Ameer al-Mu`mineen(pbuh), and there they shall remain—surrounding it on all sides, under its shade, in front of it, to the left of it, to the right and behind it—until all of them enter Jannah.”



Abu Baseer narrates:

I heard Aba Abdullah Imam Jafar al-Sadiq(pbuh) say, “Those who desire for their final destination to be Jannah and those who wish for Jannah to be their final dwelling should not be negligent in performing the Ziyara of the Oppressed One.”

I asked, “Who is the Oppressed One?”

Imam(pbuh) replied, “Husayn(pbuh) ibn Ali(pbuh), the Master of Karbala. Those who long for Him (Husayn asws) while having love for RasoolAllah (saw), love for Ameer al-Mu`mineen(pbuh), and love for Sayyeda Fatima (pbuh), Allah will make them to be seated at the Ma`ida (table spread) of Jannah. They will be eating with Them (RasoolAllah (saw), Ameer al-Mu`mineen(pbuh), and Sayyeda Fatima (pbuh)) while others are facing the Hasab (accountability) on the Day of Judgment.”



Imam Jafar al-Sadiq(pbuh) narrates:

“When Allah wills goodness for someone, He places the love of Husayn(pbuh) and the love of His Ziyara in his (the slave) heart. When Allah wills a punishment for someone, his heart is filled with the hatred of Husayn(pbuh) and the hatred of His Ziyara in the person’s heart.”

STRONG DESIRE TO VISIT IMAM HUSAYN(PBUH)



Abu Usama Zaid al Shaham narrates:

I heard Aba Abdullah Imam Jafar al-Sadiq(pbu h) say,

"Allah will record those who perform the Ziyara of the grave of Husayn(pbu h) while having a strong desire to visit Imam Husayn(pbu h) in their heart amongst those who will be safe on the Day of Judgment. He will give them their book of deeds in their right hands and they will be under the flag of Husayn(pbu h) until they enter Jannah. Husayn(pbu h) will make them dwell at His station in Jannah. Allah is all Mighty and Wise."



Abu Baseer narrates:

Imam Muhammad Baqir(pbu h) said:

"Those who desire their final destination and their final abode to be Jannah should not neglect performing the Ziyara of Sahib e Karbala (master of Karbala)."

I asked, "Who is Sahib e Karbala?"

Imam(pbu h) replied, "Husayn(pbu h) ibn Ali(pbu h), the Master of Karbala. Those who long for Him (Husayn asws) while having love for RasoolAllah (saw), love for Ameer al-Mu`mineen(pbu h), and love for Sayyeda Fatima (pbu h), Allah will make them to be seated at the Ma`ida (table spread) of Jannah. They will be eating with Them (RasoolAllah (saw), Ameer al-Mu`mineen(pbu h), and Sayyeda Fatima (pbu h)) while others are facing the Hasab (accountability) on the Day of Judgment."



Muhammad ibn Muslim narrates:

Imam Muhammad Baqir(pbu) said, "If people knew the reward for performing the Ziyara of the grave of Husayn(pbu), their souls would leave their bodies out of remorse of not having performed Ziyara and they will die while longing for it."

I asked, "What is the reward for performing His Ziyara?"

Imam(pbu) replied, "Allah will record for those who performing the Ziyara of Husayn(pbu) while longing for Him the reward of one thousand accepted Hajj, one thousand accepted Umrah, one thousand martyrs from the martyrs of the battle of Badr, fasting of one thousand people, one thousand accepted sadqa (acts of charity) and the reward of freeing one thousand slaves in the way of Allah.

He will be protected for one year from every plague, the least evil of which is Shaitan. And Allah will devote an honorable angel who will protect him from the front, from behind, from the left side, from the right side, from above his head, and under his feet."

If he dies within that year, the angels of mercy will attend his ablution and shrouding. They will follow his funeral while seeking forgiveness for him.

His grave will be widened as far as he can see. Allah will keep him safe from the squeezing of the grave and remove his fear from the angels Munkar and Nakir. A door from his grave to Jannah will be opened.

On the Day of Judgment his book of deeds will be placed in his right hand, and he will be illuminated by a noor so bright it will brighten everywhere from the east to the west.

A crier will call out, "This is a person who performed the Ziyara of Husayn(pbu) while longing for Him."

There will be none on the Day of Judgment who will not wish he had performed the Ziyara of Husayn(pbu)."



Muhammad ibn Muslim narrates:

I asked Aba Abdullah Imam Jafar al-Sadiq(pbu), "What is the reward for those who perform the Ziyara of the grave of Husayn(pbu)?"

Imam(pbu) replied, "Those who perform the Ziyara of Husayn(pbu) while having a longing for Husayn(pbu) in their heart will be counted amongst Allah's most honorable slaves. On the Day of Judgment they will be under the flag of Husayn(pbu) ibn Ali(pbu) until Allah takes them to Jannah with Husayn(pbu)."



Zari al Muharibee narrates:

I complained to Aba Abdullah Imam Jafar al-Sadiq(pbu) about the way my blood relatives treat me when I tell them about the reward for performing the Ziyara of the grave of Husayn(pbu). I told how they call me a liar; accusing me of forging lies against Jafar(pbu) ibn Muhammad(pbu).

Imam(pbu) replied, "O' Zari! Let the people do as they want! I swear by Allah that Allah glorifies those who perform the Ziyara of Husayn(pbu) to the high-ranking angels and to the carriers of His Arsh who welcome those who arrive at the grave of Husayn(pbu).

Allah says to them, "Do you not see the zuwar of the grave of Husayn(pbu) who have come to Him while having a desire for Him and for Sayyeda Fatima (pbu), the Daughter of RasoolAllah (saw)? I swear by My Glory, My Magnificence, and by My Greatness that I will decree for them to be honored. I will take them to My Jannah, the Jannah that I have prepared for My Auwliya (friends), prophets, and messengers.

O' My angels! These are the zuwar of Husayn(pbu), who is the Beloved of Muhammad (saw), My Messenger and Muhammad (saw) is My Beloved. Those who love Me, love the one whom I love, and those who love the one whom I love also love the one beloved by Him (Imam Husayn asws).

Those who hate My Beloved, hate Me. It is My right to punish those who hate Me with My most intense chastisements, to burn them with the blazing flames of My fire, and to make Hell their final abode and their final destination where I will torment them with such an intense chastisement which I will not torment any other with."

VISITING FOR REWARDS



Imam Jafar al-Sadiq(pbuh) narrates:

"Those who perform the Ziyara of Husayn(pbuh) with the niyyat of receiving thawab from Allah and without the intention of showing off or being seen by others will have their sins purified the way the water purifies the clothes."



Haroon ibn Kharijah narrates:

I asked Aba Abdullah Imam Jafar al-Sadiq(pbuh), "May I be sacrificed for You! What is the reward for those who perform the Ziyara of the grave of Husayn(pbuh) whilst having His marifat, seeking nearness to Allah and hoping for the blessings of the Akhira (hereafter)?"

Imam(pbuh) replied, "O Haroon! I swear by Allah that Allah will forgive all of the past and future sins of those who perform the Ziyara of the grave of Husayn(pbuh) whilst having His marifat seeking nearness to Allah, and hoping for the blessings of the Hereafter."

Then Imam(pbuh) added three times, "Did I not swear by Allah before you?"



Abdullah ibn Mahmoon al Qaddah narrates:

I asked Aba Abdullah Imam Jafar al-Sadiq(pbuh), "What is the reward for those who perform the Ziyara of the grave of Husayn(pbuh) ibn Ali(pbuh) whilst knowing His rights and without being prideful or arrogant?"

Imam(pbuh) replied, "One thousand accepted Hajj and one thousand accepted Umrah will be recorded for them. And even if they are amongst the wretched, they will be recorded amongst the joyous and will be continuously encompassed in the mercy of Allah."



Imam Jafar al-Sadiq(pbuh) narrates:

"Jibrael (as), Mikael (as) and Israfeel (as) will accompany those who perform the Ziyara of the grave of Husayn(pbuh) whilst seeking the nearness of Allah until they return to their homes."



Abdullah ibn Musakan narrates:

I saw Aba Abdullah Imam Jafar al-Sadiq(pbuh) when a group of people from Kurasan came to visit Him. They asked Him about the rewards of performing the Ziyara of the grave of Husayn(pbuh).

Imam(pbuh) said, "My Father(pbuh) narrated to Me that My Grandfather (Imam Zainul Abideen asws) use to say,

"Allah will erase the sins of those who perform the Ziyara of Husayn(pbuh) with the intention of gaining the pleasure of Allah. They will be sinless like a newborn baby. Angels will accompany them on their way to Ziyara. The angels will spread their wings over them until they return to their families.

Angels will seek forgiveness for them from their Lord and cry out to them, "You have been blessed and blessed is the One whose Ziyara you have come to perform." The zuwar will be encompassed by the Mercy from the heavens and their families will be protected for them."



Mu'ammarr narrates:

I heard Zaid ibn Ali(pbuh) say, "Allah will forgive the sins of those who perform the Ziyara of the grave of Husayn(pbuh) ibn Ali(pbuh) whilst seeking nothing but the pleasure of Allah even if their sins are as great as the "scum check translation" found in the sea. Therefore you should perform Ziyara as much as you can so that Allah may forgive your sins."



Imam Jafar al-Sadiq(pbuh) narrates:

"Those who perform the Ziyara of the grave of Husayn(pbuh) for the sake of Allah and in the way of Allah will be free from the hellfire by Allah. They will be kept safe by Him on the Day of the Great Terror.

They will not ask Allah for anything in this world or the hereafter that Allah will not grant for them."

BEST OF ALL DEEDS



Salim ibn Mukram al Jamal narrates:

I asked Aba Abdullah Imam Jafar al-Sadiq(pbuh) regarding the Ziyara of the grave of Husayn(pbuh).

Imam(pbuh) replied, "It is the best of all deeds."



Imam Jafar al-Sadiq(pbuh) narrates:

"Performing the Ziyara of the grave of Husayn(pbuh) is the most beloved of all deeds by Allah. And the action that Allah likes the most is when one momin helps another momin. And the nearest a slave can get to Allah is when he performs sajda while crying."

ZIYARA OF ALLAH ON HIS ARSH



Zaid al Shaham narrates:

I asked Aba Abdullah Imam Jafar al-Sadiq(pbuh), "What is the reward for those who perform the Ziyara of the grave of Husayn(pbuh)?"

Imam(pbuh) replied, "They are like those who have performed Ziyara of Allah on His Arsh." I asked, "What is the reward for those who perform the Ziyara of any of You (Imams asws)?" Imam(pbuh) replied, "They are like those who have performed Ziyara of RasoolAllah (saw)."



Imam Reza(pbuh) narrates:

"Those who perform the Ziyara of the grave of Aba Abdullah Imam Husayn(pbuh) by the shores of the River Furat are like those who have performed the Ziyara of Allah on His Arsh."



Imam Jafar al-Sadiq(pbuh) narrates:

“Allah will record those who perform the Ziyara of the grave of Husayn(pbuh) whiling having His marifat (recognition) as amongst those who will be in Ala Illyyin (highest place in Jannah).”



Haroon ibn Kharijah narrates:

I heard Aba Abdullah Imam Jafar al-Sadiq(pbuh) say,

“Allah will record those who perform the Ziyara of the grave of Husayn(pbuh) whiling having His marifat (recognition) as amongst those who will be in Ala Illyyin (highest place in Jannah).”



Husayn ibn Muhammad al Qummi narrates:

Imam Reza(pbuh) said to me,

“Those who perform the Ziyara of the grave of My Father Imam Musa Kazim(pbuh) in Baghdad are like those who have performed the Ziyara of RasoolAllah (saw) and Ameer al-Mu`mineen(pbuh) except performing the Ziyara of RasoolAllah (saw) and Ameer al-Mu`mineen(pbuh) has its own unique attributes.”

Then Imam(pbuh) added, “Those who perform the Ziyara of the grave of Aba Abdullah Imam Husayn(pbuh) by the banks of the River Furat are like those who have performed the Ziyara of Allah on His Kursi (*His Throne extends over the heavens and the earth*).” (Quran 2:255)



Basheer al Dahan narrates:

Every year I use to go for Hajj, but one year I did not go. The next year after going for Hajj, I went to Aba Abdullah Imam Jafar al-Sadiq(pbuh).

Imam(pbuh) asked me, "O' Basheer! What prevented you from going to Hajj last year?"

I replied, "May I be sacrificed upon You! There were some who owed money to me. I was worried I would not collect it so I spent the day of Arafah next to the grave of Husayn(pbuh) instead."

Imam(pbuh) said, "Then you did miss any of the rewards given to those who were in Arafat. O' Basheer! Those who perform the Ziyara of the grave of Husayn(pbuh) while having His marifat are like those who have performed the Ziyara of Allah on His Arsh."

PROLONGS ONE'S LIFE & INCREASES RIZQ



Imam Muhammad Baqir(pbuh) narrates:

"Inform Our Shia to perform the Ziyara of the grave of Husayn(pbuh).

Performing His Ziyara increases rizq (sustenance), prolongs life, and keeps afflictions away. Performing His Ziyara is wajib upon every momin who believes Husayn(pbuh) has been divinely appointed by Allah as an Imam."



Mansoor ibn Hazeem narrates:

We heard Imam Jafar al-Sadiq(pbuh) say,

"If one full year passes in which a person has not performed the Ziyara of Husayn(pbuh), Allah reduces his life by one full year.

If I say to some of you that you will die a full thirty years before your written time of death I will have said the truth because you have ignored performing the Ziyara of Husayn(pbuh).

Therefore do not neglect performing His Ziyara for Allah will prolong the lives and increase the rizq of those who perform His Ziyara. But if you ignore performing His Ziyara then Allah will shorten your lives and decrease your rizq.

Encourage one another to perform the Ziyara of Husayn(pbuh) and do not neglect it. Husayn(pbuh) will testify on behalf of those who performed His Ziyara before Allah, RasoolAllah (saw), Sayyeda Fatima (pbuh), and Ameer al-Mu`mineen(pbuh)."



Imam Jafar al-Sadiq(pbuh) narrates:

"Those who do not perform the Ziyara of the grave of Husayn(pbuh) will be deprived of numerous blessings and one year will be reduced from their lifespan."



Muhammad ibn Marwan narrates:

I heard Aba Abdullah Imam Jafar al-Sadiq(pbuh) say,

"Perform the Ziyara of Husayn(pbuh) even if it is only once a year. Whosoever performs His Ziyara whilst having His marifat and without denying His status will be rewarded with Jannah, will have his rizq increased generously, and will be immediately joyful by that which Allah has brought for him."



Abdul Malik al Khathami narrates:

Imam Jafar al-Sadiq(pbuh) said to me,

"O' Abdul Malik! Do not neglect performing the Ziyara of Husayn(pbuh) ibn Ali(pbuh) and order your friends to perform His Ziyara. By doing so (performing

His Ziyara) Allah will prolong your life, increase your rizq, allow you a life full of bliss and let you die a joyous death. You will also be recorded amongst the joyous ones."

REMOVES SINS



Imam Jafar al-Sadiq(pbuh) narrates:

"The sins of those who perform the Ziyara of Husayn(pbuh) place their sins at the door of their house. When they leave, their sins are left behind them the way one leaves a bridge behind after crossing over it."



Imam Jafar al-Sadiq(pbuh) narrates:

"When a man leaves his family to perform the Ziyara of the grave of Husayn, his sins will be forgiven with each step that he takes. As he travels, he will become more and more purified.

Once he arrives, Allah will secretly speak to him and say, "O' My slave! Ask Me for anything and I will grant it. Call upon Me for I will answer you. Request anything and I will fulfill it. Ask Me for any of your needs so I may grant it."

Imam(pbuh) added, "And he will be compensated by Allah for all which he spent during the Ziyara of Husayn(pbuh)."



Imam Jafar al-Sadiq(pbuh) narrates:

"Allah has devoted some angels to the grave of Husayn(pbuh). When a person decides to perform the Ziyara of Husayn(pbuh), Allah will give his sins to

these angels. The angels will erase his sins with each step he takes as well as multiply his good deeds. They will continue to do this until his reward will be Jannah.

Then the angels will surround him and bless him. They will cry out to the angels of the heavens and say, "Bless the zuwar of the Beloved of the Beloved of Allah (RasoolAllah saw)."

After the zuwar perform ghusl, Muhammad (saw) will cry out to them, "O' guests of Allah! Be joyous for you will join me in Jannah."

Then Ameer al-Mu`mineen(pbuh) will cry out to them, "I guarantee the fulfillment of your requests and to keep the afflictions away from you in this life and in the akhira (hereafter)."

Then RasoolAllah (saw), Ameer al-Mu`mineen(pbuh), and the angels will surround the zuwar. They will remain on their right and left sides until the zuwar return to their families."



Imam Jafar al-Sadiq(pbuh) narrates:

"When you return from the grave of Husayn(pbuh), a crier will call out to you. If you could hear that call, you would remain next to the grave of Husayn(pbuh) for the rest of your life.

The crier will say, "Joy be for you, o' slave of Allah. You are victorious and are secured. Your past ins have been forgiven. Now go forward and continue with good deeds."



Imam Musa Kazim(pbuh) narrates:

“The least reward for those who perform the Ziyara of Husayn(pbuh) by the banks of the River Furat whilst having His marifat and believing in His Glory and Wilayat is their past and future sins will be forgiven.”



Those who wish to be honored by Allah and to be included in the shifaat (intercession) of Muhammad (saw) on the Day of Judgment should perform the Ziyara of Husayn(pbuh). Allah will honor those who do with the best of honors and rewards. He will not questions them regarding the sins they have committed during their lives even if their sins are greater in number than the grains of sand, the foam in the sea or the mountains of Tihama (Red Sea coastal plain of Arabia from the Gulf of Aqaba to the Bab el Mandeb Strait).

Husayn(pbuh) ibn Ali(pbuh) was oppressed and unjustly slaughtered while He, His Family, and His Companions were thirsty.”



Imam Musa Kazim(pbuh) narrates:

“When a person leaves his house to perform the Ziyara of Aba Abdullah Husayn(pbuh) ibn Ali(pbuh), Allah dedicates an angel to him who places his finger on the back of the zawir and will begin recording on his back every word that comes out of his mouth until he reaches the Ha’yr (burial place of Husayn(pbuh) and surrounding area).

After he leaves the Ha’yr, the angel will place his palm on the middle of his back and say, “All of your past sins have been forgiven. Continue on with good deeds.”



Abdullah ibn Muskan narrates:

I saw Aba Abdullah Imam Jafar al-Sadiq(pbuh) when a group of people from Khurasan came to visit Him. They asked Him regarding the Ziyara of the grave of Husayn(pbuh) and its rewards.

Imam(pbuh) said, "My Father(pbuh) narrated to Me from My Grandfather (Imam Zainul Abideen asws) who use to say,

"Allah will erase the sins of those who perform the Ziyara of Husayn(pbuh) for the sake of Allah. They will become sinless like a newborn baby. Angels will accompany them on their way to the Ziyara and will spread their wings over their heads until they return to their families.

Angels will seek forgiveness for them from their Lord and will cry out to them, "You have been blessed and Blessed is the One whose Ziyara you have come for." They will be covered by the mercy from the heavens and their families will be protected for them."

EQUAL TO PERFORMING UMRAH



Ahmad ibn Muhammad ibn Abu Nasr narrates:

Some of our companions asked Abul Hasan Imam Reza(pbuh) regarding the reward for those who perform the Ziyara of the grave of Husayn(pbuh).

Imam(pbuh) replied, "It is equal to Umrah."



Abi Sa'eed al Medaini narrates:

I went to Aba Abdullah Imam Jafar al-Sadiq(pbu) and asked, "May I be sacrificed upon You! Should I perform the Ziyara of the grave of Husayn(pbu)?"

Imam(pbu) replied, "O' Abi Sa'eed! Yes! Perform the Ziyara of the grave of the Son(pbu) of RasoolAllah (saw); the most blessed of the blessed ones, the most pure of the pure ones, and the most pious of the pious ones. If you perform His Ziyara, twenty-two umrah will be recorded for you."



Muhammad ibn Sinan narrates:

I heard Imam Reza(pbu) say, "Performing the Ziyara of the grave of Husayn(pbu) is equal to performing a purified and accepted Umrah."



Hasan ibn Jahm narrates:

I asked Abul Hasan Imam Reza(pbu), "What do You say regarding the reward for performing the Ziyara of the grave of Husayn(pbu)?"

Imam(pbu) replied, "What are your thoughts about it?"

I said, "Some say it is equal to performing one Hajj while others say it is equal to performing one Umrah."

Imam(pbu) said, "It is equal to performing an accepted Umrah."



Abul Bilad narrates:

I asked Abul Hasan Imam Reza(pbu) regarding the Ziyara of the grave of Husayn(pbu). Imam(pbu) replied, "What are your thoughts on it?"

I replied, "We say it is equal to performing a Hajj and an Umrah."

Imam(pbuh) replied, "It is equal to performing one Umrah."



Safwan ibn Yahya narrates:

I asked Imam Reza(pbuh), "What is the reward for performing the Ziyara of the grave of Husayn(pbuh)?"

Imam(pbuh) replied, "It is equal to performing one Umrah."



Muhammad ibn Sinan narrates:

I heard Abul Hasan Imam Reza(pbuh) say,

"Performing the Ziyara of the grave of Husayn(pbuh) is equal to performing a purified and accepted Umrah."



Imraki ibn Ali narrates from some of his companions who narrate from one of the Masoom Imams(pbuh) who said,

"Performing four Umrah is equal to performing one Hajj and performing the Ziyara of the grave of Husayn(pbuh) is equal to performing one Umrah."



Abi Rabab narrates:

I asked Aba Abdullah Imam Jafar al-Sadiq(pbuh) regarding the Ziyara of the grave of Husayn(pbuh).

Imam(pbuh) replied, "It is equal to performing an Umrah and one is not permitted to stay away from performing it for more than four years."

EQUAL TO PERFORMING HAJJ



Imam Muhammad Baqir(pbu) narrates:

"Performing the Ziyara of the grave of Husayn(pbu), or the grave of RasoolAllah (saw), or the graves of the Martyrs of Uhud is equal to performing an accepted Hajj with RasoolAllah (saw)."



Muhammad ibn Sinan narrates:

I heard Abul Hasan Imam Reza(pbu) say,

"Allah will record an accepted Hajj for those who perform the Ziyara of the grave of Husayn(pbu)."



Abdullah ibn Ubayd al Anbari narrates:

I said to Aba Abdullah Imam Jafar al-Sadiq(pbu), "May I be sacrificed upon You! I do not have the means to perform Hajj every year."

Imam(pbu) replied, "If you ever want to go for Hajj but do not have the means, then perform the Ziyara of the grave of Husayn(pbu). For it will be recorded as a Hajj for you. And if you ever wish to go for Umrah but do not have the means, then perform the Ziyara of the grave of Husayn(pbu). For it will be recorded as an Umrah for you."



Abdul Kareem ibn Hasan narrates:

I asked Aba Abdullah Imam Jafar al-Sadiq(pbuh), "What does it mean when it is said "performing the Ziyara of the grave of Husayn(pbuh) is equal to performing a Hajj and an Umrah"?"

Imam(pbuh) replied, "Hajj and Umrah can only be performed here in Mecca. However if one decides to go for Hajj but does not have the means and instead performs the Ziyara of Husayn(pbuh), then Allah will record a Hajj for him. Likewise if a person decides to perform Umrah but does not have the means so instead performs the Ziyara of Husayn(pbuh), then an Umrah will be recorded for him."



Masoom Imam(pbuh) narrates:

"Performing the Ziyara of the grave of RasoolAllah (saw) or the graves of the martyrs of Uhud or the grave of Husayn(pbuh) is equal to performing Hajj with RasoolAllah (saw)."



Imam Muhammad Baqir(pbuh) narrates:

"Performing the Ziyara of the grave of Husayn(pbuh) is equal to performing an accepted Hajj with RasoolAllah (saw)."



Imam Jafar al-Sadiq(pbuh) narrates:

"Performing the Ziyara of the grave of RasoolAllah (saw), or the graves of the martyrs of Uhud or the grave of Husayn(pbuh) is equal to performing Hajj with RasoolAllah (saw)."



Ibn Abi Yafoor narrates:

I heard Aba Abdullah Imam Jafar al-Sadiq(pbu) say,

"If a person decides to perform Hajj but does not have the means to do so and instead performs the Ziyara of the grave of Husayn(pbu) and spends the Day of Arafah beside His (Husayn asws) grave, then his Ziyara will be recorded as him having performed Hajj."



Ibrahim ibn Uqbah narrates:

I wrote a letter to Abd-e-Saleh Imam Musa Kazim(pbu) which said, "If our Master deems it appropriate, I would like to know about the greatest rewards for performing the Ziyara of Husayn(pbu) and also if this reward is equal to the reward for performing Hajj for those who have missed performing Hajj."

Imam(pbu) replied, "It is equal to Hajj for those who have missed performing Hajj."

EQUAL TO PERFORMING HAJJ AND UMRAH



Um Sa'eed al Ahmasiya narrates:

I asked Aba Abdullah Imam Jafar al-Sadiq(pbu) about the reward for performing the Ziyara of the grave of Husayn(pbu).

Imam(pbu) replied, "It is equal to one Hajj and one Umrah and this much reward." Um Sa'eed adds Imam(pbu) stretched open His arms and closed them three times.



Abdul Kareem ibn Hasan narrates:

I asked Aba Abdullah Imam Jafar al-Sadiq(pbu), "What does it mean when it is said "performing the Ziyara of the grave of Aba Abdullah al Husayn(pbu) is equal to performing Hajj and Umrah?"

Imam(pbu) replied, "Hajj and Umrah can only be performed here in Mecca. But if a person decides to perform Hajj but does not have the means to do so and instead performs the Ziyara of Husayn(pbu), then Allah will record a Hajj for him. Likewise if a person decides to perform Umrah but does not have the means to do so and instead performs the Ziyara of Husayn(pbu), then Allah will record an Umrah for him."



Haroon ibn Kharijah narrates:

I was with Aba Abdullah Imam Jafar al-Sadiq(pbu) when a man asked Him, "What is the reward for those who perform the Ziyara of the grave of Husayn(pbu)?"

Imam(pbu) replied, "Allah had devoted four thousand disheveled angels to Husayn(pbu) who are covered with dust and who mourn for Him and will continue to do so until the Day of Judgment."

I asked, "May my mother and father be sacrificed upon You! It is narrated from Your Father(pbu) that performing the Ziyara of Husayn(pbu) is equal to performing Hajj and Umrah."

Imam(pbu) replied, "Yes. A Hajj and an Umrah, a Hajj and an Umrah..." Haroon added, "Imam(pbu) counted ten Hajj and ten Umrah."



Abi Khadijah narrates:

A man asked Abu Jafar Imam Muhammad Baqir(pbuh) about performing the Ziyara of the grave of Husayn(pbuh).

Imam(pbuh) replied, "It is equal to one Hajj and one Umrah and this much (Imam(pbuh) stretched open His arms) rewards."



Imam Jafar al-Sadiq(pbuh) narrates:

"The Ziyara of the grave of Husayn(pbuh) is equal to one Hajj. And after a person performs his wajib Hajj, then it is equal to one Hajj and one Umrah."



Yunus narrates:

Imam Reza(pbuh) said,

"Those who perform the Ziyara of the grave of Husayn(pbuh) have performed Hajj and Umrah."

I asked, "Does it replace performing Hajjatul Islam?"

Imam(pbuh) replied, "No it is recorded as Hajj for those who do not have the means of performing Hajj.

Are you not aware that everyday seventy thousand angels make tawaf (circulate) of the Kaaba until nightfall. Then they ascend back to the heavens and another assembly of angels takes their place circulating the Kaaba until morning?

The Ziyara of Husayn(pbuh) is more glorified by Allah than the Kaaba. Seventy thousand disheveled angels, covered with dust, descend to His grave at the time of each prayer and they will not return to His grave until the Day of Judgment."



Um Sa'eed al Ahmasiya narrates:

I asked Aba Abdullah Imam Jafar al-Sadiq(pbu), "What do You say regarding the reward for the Ziyara of the grave of Husayn(pbu)?"

Imam(pbu) replied, "O' Um Sa'eed! We say it is equal to the reward of Hajj and Umrah, and there is this much reward in it." Um Sa'eed adds, "Imam(pbu) stretched open His arms with His fingers bent."



Fazail ibn Yasar narrates:

I heard Aba Abdullah Imam Jafar al-Sadiq(pbu) say,

"Allah has devoted four thousand disheveled angels covered with dust to the grave of Husayn(pbu) who mourn over Him and will do so until the Day of Judgment. Performing His Ziyara is equal to performing Hajj and Umrah and performing the Ziyara of the graves of the martyrs of Uhud."



Abul Nab Husayn ibn Atiyah Baya al Saburi narrates: I heard Aba Abdullah Imam Jafar al-Sadiq(pbu) say,

"Allah will record the reward of Hajj and Umrah for those who perform the Ziyara of the grave of Husayn(pbu)."



Imam Jafar al-Sadiq(pbu) narrates:

"Allah will record the reward of Hajj and Umrah for those who perform the Ziyara of the grave of Husayn(pbuh)."



Muhammad ibn Musadif narrates:

Malik al Jahani narrated to me from Imam Muhammad Baqir(pbuh) who said, "Allah will record the performance of Hajj for those who perform the Ziyara of the grave of Husayn(pbuh) whilst having His marifat and they will remain protected until they return from His Ziyara."

Muhammad ibn Musadif adds, "Malik died in that year and I went for Hajj. After Hajj, I went to Aba Abdullah Imam Jafar al-Sadiq(pbuh) and said, "Malik narrated a hadith to me from Imam Muhammad Baqir(pbuh) regarding the Ziyara of the grave of Husayn(pbuh)."

Imam(pbuh) asked me regarding the hadith and I narrated the hadith to Him. Imam(pbuh) said, "Yes, o' Muhammad! Hajj and Umrah."



Husayn ibn Mukhtar narrates:

I asked Aba Abdullah Imam Jafar al-Sadiq(pbuh) about the Ziyara of the grave of Husayn(pbuh).

Imam(pbuh) replied, "The reward for Hajj and Umrah is with it."



Isa ibn Rasheed narrates:

I asked Aba Abdullah Imam Jafar al-Sadiq(pbuh), "May I be sacrificed upon You! What is the reward for those who perform the Ziyara of the grave of Husayn(pbuh) and pray two rakats next to His grave?"

Imam(pbuh) replied, "One Hajj and one Umrah will be recorded for them."

I asked, "May I be sacrificed upon You! Is it the same for those who perform the Ziyara of the grave of any Imam(pbuh) whose obedience Allah has made wajib?"

Imam(pbuh) replied, "It is the same for those who perform the Ziyara of the grave of any Imam(pbuh) whose obedience Allah made wajib."



Yazid ibn Abdul Malik narrates:

I was with Aba Abdullah Imam Jafar al-Sadiq(pbuh) when a group of people riding on donkeys passed by.

Imam(pbuh) asked, "Where are they going?"

I replied, "To the graves of the martyrs of Uhud."

Imam(pbuh) asked, "What prevents them from performing the Ziyara of Shaheed Ghareeb (Imam Husayn asws)?"

One of the people from Iraq asked, "Is performing His Ziyara wajib (obligatory)?"

Imam(pbuh) replied, "(Does it say yes here) His Ziyara is greater than performing Hajj and Umrah and another Hajj and another Umrah and another Hajj and another Umrah and.."

Yazid ibn Abdul Malik adds, "Imam(pbuh) mentioned twenty accepted Hajj and Umrah. And I swear by Allah that I did not leave Imam(pbuh) until a man came to Him and said, "I have gone to Hajj nineteen times. Please pray for me so Allah blesses me with the twentieth time."

Imam(pbuh) asked, "Have you ever performed the Ziyara of the grave of Husayn(pbuh)?" The man replied, "No."

Imam(pbuh) said, "Performing His Ziyara is greater than twenty Hajj."

EQUAL TO PERFORMING HAJJ NUMEROUS TIMES



Imam Jafar al-Sadiq(pbu) narrates:

"The Ziyara of Husayn(pbu) is equal to performing twenty Hajj and it is even greater than performing twenty Hajj."



Abu Sa'eed al Medaini narrates:

I went to Aba Abdullah Imam Jafar al-Sadiq(pbu) and asked, "May I be sacrificed upon You! Should I perform the Ziyara of the grave of Husayn(pbu)?"

Imam(pbu) replied, "O Abu Sa'eed! Perform the Ziyara of the grave of Husayn(pbu), Son of RasoolAllah (saw), the most blessed of the blessed one, the most pure of the pure ones, and the most pious of the pious ones. If you perform His Ziyara, then Allah will record twenty-five Hajj for you."



Shahab narrates:

Aba Abdullah Imam Jafar al-Sadiq(pbu) asked me. "O' Shahab! How many times have you performed Hajj?"

I replied, "Nineteen times."

Imam(pbu) said, "Complete the twentieth time so that these twenty hajj are recorded as the Ziyara of Husayn(pbu) for you."



Huzaiifa ibn Mansoor narrates:

Aba Abdullah Imam Jafar al-Sadiq(pbuh) asked me, "How many times have you performed Hajj?"

I replied, "Nineteen times."

Imam(pbuh) replied, "If you perform hajj twenty-one times, then you will be like those who have performed the Ziyara of Husayn(pbuh)."



Imam Jafar al-Sadiq(pbuh) narrates:

"Those who perform the Ziyara of the grave of Husayn(pbuh) while having His marifat are like those who have performed one hundred Hajj with RasoolAllah (saw)."



Imam Jafar al-Sadiq(pbuh) narrates:

"Allah will record eighty accepted Hajj for those who perform the Ziyara of Husayn(pbuh)."



Musa ibn Qasim narrates:

Aba Abdullah Imam Jafar al-Sadiq(pbuh) came to Iraq during the early days of the reign of Mansoor Abbas. When He stopped in Najaf, He said to me, "O' Musa! Go and stand on the main route. Wait there until you see a man approaching from the direction of Qadisiya. When he comes near you, say, "There is a man from the Family of RasoolAllah (saw) waiting here. He asks for you to join Him." The man will follow you."

It was a very hot day. I went and stood on the path the Imam(pbuh) had told me to. I waited and was about to disobey the Imam(pbuh) by leaving when I saw something approaching from afar. It looked like a man riding on a camel so I kept looking until he came close to me. I said to him, "There is a man from the

Family of RasoolAllah (saw) waiting here. He described you to me and asked me to invite you to join Him."

The man said for me to take him to the Imam(pbuh). When we arrived at the tents, he tied his camel near to them. The Imam(pbuh) called the man inside and he obeyed. I went and stood near the tent where I could hear them talking but could not see within.

Imam(pbuh) asked him, "Where are you coming from?" The man replied, "From the furthest part of Yemen."

Imam(pbuh) asked, "Are you not from this place?" (Imam(pbuh) mentioned the name of his city.)

The man replied, "Yes I am."

Imam(pbuh) asked, "What brings you here?"

The man replied, "I have come to perform the Ziyara of Husayn(pbuh)."

Imam(pbuh) asked, "Have you come only for the Ziyara and having no requests?"

The man replied, "I have no requests and I only wish to pray next to Him, to perform His Ziyara, and then to return to my family."

Imam(pbuh) asked, "What do you believe to be the merits of His Ziyara?"

The man replied, "We believe we receive blessings for ourselves, our families, our children, our wealth, and our rizq. We also believe our requests are fulfilled through His Ziyara."

Imam(pbuh) asked, "O' brother of Yemen! Should I inform you about the other merits of His Ziyara?"

The man said, "Tell me more, O' Son(pbuh) of RasoolAllah (saw)."

Imam(pbuh) said, "The Ziyara of Husayn(pbuh) is equal to an accepted Hajj with RasoolAllah (saw)."

The man was shocked to hear this so the Imam(pbuh) added, "I swear by Allah. It is equal to two accepted Hajj with RasoolAllah (saw)."

The man was even more astonished and the Imam(pbuh) kept increasing the number until He mentioned thirty accepted Hajj with RasoolAllah (saw)."



Yazid ibn Abdul Malik narrates:

I was with Aba Abdullah Imam Jafar al-Sadiq(pbuh) when a group of people riding on donkeys passed by. Imam(pbuh) asked me, "Where are they going?"

I replied, "To the graves of the martyrs of Uhud."

Imam(pbuh) asked, "What prevents them from performing the Ziyara of Shaheed Ghareeb (Imam Husayn asws)?"

One of the people from Iraq asked, "Is performing His Ziyara wajib?"

Imam(pbuh) replied, "His Ziyara is greater than performing Hajj and Umrah and another Hajj and another Umrah and another Hajj and another Umrah..."

Yazid ibn Malik adds, "Imam(pbuh) mentioned twenty accepted Hajj and Umrah. I swear by Allah that I did not leave until a man came to the Imam(pbuh) and said, "I have gone to Hajj nineteen times. Please pray for me so that Allah gives me the means to perform the twentieth time."

Imam(pbuh) asked, "Have you ever performed the Ziyara of Husayn(pbuh)?" The man replied, "No."

Imam(pbuh) said, "Performing His Ziyara is greater than twenty Hajj."



Masadah ibn Sadaqah narrates:

I asked Aba Abdullah Imam Jafar al-Sadiq(pbuh), "What is the reward for one who performs the Ziyara of the grave of Husayn(pbuh)?"

Imam(pbuh) replied, "Performing Hajj with RasoolAllah (saw) will be recorded for him." I said, "May I be sacrificed upon You! Performing Hajj with RasoolAllah (saw)?"

Imam(pbuh) replied, "Yes and even two Hajj."

I said, "May I be sacrificed upon You! Two Hajj?"

Imam(pbuh) replied, "Yes and even three Hajj."

Imam(pbuh) kept increasing the number until He reached ten and then I said, "May I be sacrificed upon You! Ten Hajj with RasoolAllah (saw)?"

Imam(pbuh) replied, "Yes and even twenty Hajj."

I said, "May I be sacrificed upon You! Twenty Hajj?"

Imam(pbuh) kept increasing the number until He reached fifty and then He stopped.



Abdullah ibn Maymoon al Qaddah narrates:

I asked Aba Abdullah Imam Jafar al-Sadiq(pbuh), "What is the reward for those who perform the Ziyara of the grave of Husayn(pbuh) whilst having His marifat and without being prideful or arrogant?"

Imam(pbuh) replied, "One thousand Hajj and one thousand Umrah will be recorded for them. Even if they are amongst the wretched one, they will be written as amongst the joyous ones and they will be continuously submerged in the mercy of Allah."

EQUAL TO FREEING NUMEROUS SLAVES



Imam Jafar al-Sadiq(pbuh) narrates:

"Allah will record the reward of freeing one thousand slaves for those who perform the Ziyara of the grave of Husayn(pbuh) whilst having His marifat. He will also earn the reward of offering one thousand saddled and bridled horses in the way of Allah (jihad)."



Abu Sa'eed al Medaini narrates:

I asked Aba Abdullah Imam Jafar al-Sadiq(pbuh), "May I be sacrificed upon You! Should I go to the grave of the Son(pbuh) of RasoolAllah (saw) (Imam Husayn asws)?"

Imam(pbuh) replied, "O' Abu Sa'eed! Yes, you should go to the grave of the Son(pbuh) of RasoolAllah (saw), the most blessed of the blessed one, the most pure of the purified ones, and the most pious of the pious ones. If you perform His Ziyara, then Allah will recorded the reward of freeing twenty-five slaves for you."

VISITORS INTERCEDE FOR OTHERS



Imam Jafar al-Sadiq(pbuh) narrates:

"On the Day of Arafah, the Mercy of Allah will be revealed to those who perform the Ziyara of the grave of Husayn(pbuh) before those who were in Arafat. Allah will fulfill their (zuwar) needs, forgive their sins and accept their intercession.

Afterwards, He will attend to the people of Arafat and bless them in the same way."



Saif al Tammar narrates:

I heard Aba Abdullah Imam Jafar al-Sadiq(pbuh) say,

"On the Day of Judgment a zawir (visitor) of Husayn(pbuh) will be able to intercede for one hundred people who were sinful in this life and upon whom hellfire is wajib."



Safwan al Jamal narrates:

I asked Aba Abdullah Imam Jafar al-Sadiq(pbuh), "What is the reward for those who are martyred next to the grave of Husayn(pbuh) or those who are captured by an oppressive ruler and then martyred?"

Imam(pbuh) replied, "All of their sins will be forgiven with the first drop of their blood which is spelled. Then the angels will cleanse the clay from which they were created. The impurities that were mixed with their clay will be removed until it becomes as pure as the clay of the devoted prophets. Then their heart will be cleansed, broadened, and filled with iman (Faith). They will meet Allah whilst being pure from every impurity. They will be able to intercede for their family members and one thousand of their brothers in faith.

Jibrael (as) and Malik al Mowt (as) (Angel of Death) along with the angels will pray for them. Their shroud and embalment will be brought for them from Jannah. Their graves will be expanded, filled with noor and a door opened from Jannah to their graves. The angels will bring gifts from Jannah to them.

Eighteen days later, they will be moved to the Sacred Sanctuary and will remain there in the company of Allah's Divine Authorities until the trumpet is sounded, leaving nothing alive.

When the trumpet is sounded for the second time, they will be resurrected from their graves and first to shake their hands will be RasoolAllah (saw), Ameer al-Mu`mineen(pbuh) and the Imams(pbuh). They (RasoolAllah (saw), Ameer al-Mu`mineen(pbuh) and Imams(pbuh)) will give glad tidings to the zawir and tell them to hold onto and follow Them to al Kauthar (pool in Jannah) where they will be allowed to drink and give water to whomever they wish."



Sulaiman ibn Khalid narrates:

I heard Aba Abdullah Imam Jafar al-Sadiq(pbuh) say,

"Every day and night Allah looks upon the earth one hundred thousand times. With each look He forgives who He wills and punishes who He wills. Allah forgives those who perform the Ziyara of the grave of Husayn(pbuh), their family

members, and those for whom the zuwar will intercede for on the Day of Judgment, even if they are among those upon whom hell is wajib."

I asked, "Even if they are amongst those upon whom hellfire is wajib?"

Imam(pbuh) replied, "Yes unless they are nasibi (one who hates Ahlul Bayt(pbuh) or encourages others to hate Ahlul Bayt(pbuh))."



Imam Jafar al-Sadiq(pbuh) narrates:

"On the Day of Judgment, a crier will call out, "Where are the Shia of Aal e Muhammad(pbuh)?"

A group of people so large it can only be counted by Allah will rise and move aside." Then a crier will call out, "Where are the zuwar of the grave of Husayn(pbuh)?"

A group of people will rise and they will be told, "Take the hand of whomsoever you wish and take them to Jannah with you."

They will take whomever they like to Jannah until others will become to call to them, "O so and so! Do you not remember me? I stood up for you once out of your respect."

The man will take him to Jannah without any interruption."

REMOVES SUFFERINGS AND FULFILLS NEEDS



Imam Jafar al-Sadiq(pbuh) narrates:

"There is a grave near you to which no grief-stricken person goes without Allah removing his grief and fulfilling his requests."



Abul Sabah al Kanani narrates:

I heard Aba Abdullah Imam Jafar al-Sadiq(pbuh) say,

"There is a grave near you to which no grief-stricken person goes without Allah removing his grief and fulfilling his requests. There are four thousand angels next to His grave who have been there since the day He left this world. They are disheveled, covered with dust and they mourn over Him and will do so until the Day of Judgment. These angels accompany those who perform the Ziyara of Husayn(pbuh) back to their dwellings. If the zuwar become ill, the angels visit them. When the zuwar die, the angels follow their dead bodies in their funerals."



Ismael ibn Jabeer narrates:

I heard Aba Abdullah Imam Jafar al-Sadiq(pbuh) say,

"Husayn(pbuh) was slaughtered while being in a state of grief. This is why Allah removes the grief of those who perform His Ziyara."



Imam Jafar al-Sadiq(pbuh) narrates:

"Allah offered Our Wilayat to the inhabitants of various lands but none accepted it immediately except the inhabitants of Kufa. There is a grave near Kufa which no grief-stricken person goes and prays four rakats of prayer without Allah removing his grief and fulfilling his requests."



Imam Muhammad Baqir(pbu) narrates:

"Husayn(pbu), Sahib e Karbala (master of Karbala) was martyred while He was oppressed, afflicted, thirsty, and wronged.

It is only fitting that every grief-stricken person, every afflicted person, every sinful person, every discouraged person, every thirsty person, and every misfortunate person who performs the Ziyara of Husayn(pbu), prays beside His grave, and seeks the nearness of Allah through Husayn(pbu) will have his grief removed by Allah and Allah will fulfill his requests, forgive his sins, prolong his life and increase his rizq (sustenance). "Take warning, then, O ye with eyes (to see)!" (Quran 59:2)



Imam Jafar al-Sadiq(pbu) narrates:

"There is a grave on the outskirts of Kufa (the grave of Imam Husayn asws) where no grief-stricken person goes without Allah removing his grief."



Imam Muhammad Baqir(pbu) narrates:

"Our Wilayat was offered to the inhabitants of various lands but none accepted it without hesitation the way the inhabitants of Kufa did. This is because the grave of Ameer al-Mu'mineen(pbu) is located within it.

There is another grave near to the grave of Ameer al-Mu'mineen(pbu) (the grave of Imam Husayn asws) where none who goes there and prays 2 or 4 rakat beside it and then asks Allah for his needs without Allah granting their requests.

Indeed, one thousand angels encircle this grave daily."



Ibn Abu Yafoor narrates:

I said to Aba Abdullah Imam Jafar al-Sadiq(pbu), "My desire to see You is what allowed me to endure the difficulties of the journey towards You."

Imam(pbu) replied, "Do not complain about this to your Lord. Why do you not go to the One who has more right upon you than Me?"

Hearing that there was someone whom I was more duty-bound than I was toward Him was more difficult for me to hear than when He told me "Do not complain about this to your Lord."

So I asked, "Towards whom am I more duty-bound than I am towards You?"

Imam(pbu) replied, "Husayn(pbu) ibn Ali(pbu). Why do you not perform His Ziyara and beseech Allah whilst beside His grave regarding your needs?"



Ishaq ibn Ziyad narrates:

A man came to Aba Abdullah Imam Jafar al-Sadiq(pbu) and said, "I have sold all of my belongings and properties. I am thinking I shall move to Mecca."

Imam(pbu) said, "Do do this for the people of Mecca openly disbelieve in Allah." The man asked, "What about the city of RasoolAllah (saw) (Medina)?" Imam(pbu) replied, "The people there are even worse than the people of Mecca." The man asked, "Then where should I move to?"

Imam(pbu) replied, "Go to Kufa in Iraq, for the blessings of that land span twelve miles. There is a grave within it which is not visited by the grief-stricken without Allah removing his grief."

ANGELS WELCOME, BID FAREWELL & ASK FORGIVENESS



Haroon ibn Kharijah narrates:

I heard Aba Abdullah Imam Sadiq(pbu) say, "Allah has devoted four thousand disheveled angels covered with dust to the grave of Husayn(pbu) who mourn over Him and will continue to do so until the Day of Judgment.

These angels accompany those who perform the Ziyara of Husayn(pbu) whilst having His marifat until the zuwar (visitors) return back safely. If the zuwar become ill, then the angels will visit them every morning and evening. When the zuwar die, the angels will attend their funerals and seek forgiveness for them until the Day of Judgment.



Imam Muhammad Baqir(pbu) narrates:

"There are four thousand disheveled angels covered with dust who mourn over Husayn(pbu) and will do so until the Day of Judgment.

These angels welcome everyone who performs the Ziyara of Husayn(pbu), accompanies them as they return back from His Ziyara, visits the zuwar if they become ill, and attends the funerals of the zuwar when they die."



Abul Saba al Kinanee narrates:

I heard Aba Abdullah Imam Jafar al-Sadiq(pbu) say,

"There is a grave near you (the grave of Imam Husayn asws) which no mournful person goes without Allah removing his sorrows and fulfilling his requests. There are four thousand angels beside this grave who have been there since the day He departed this world. They are disheveled, covered with dust, and they mourn over Him and will do so until the Day of Judgment."



Imam Jafar al-Sadiq(pbuh) narrates:

"When a man leaves his home in order to perform the Ziyara of Husayn(pbuh), seven hundred angels accompany him. They surround him from above his head, under his feet, to his right, to his left, and from behind him until he arrives safely.

After he performs the Ziyara of Husayn(pbuh), a crier will call out to the zawir, "You have been forgiven. Go forth and perform only good deeds."

These angels accompany him until he returns back to his home. When they arrive at his house, they will say to the zawir, "We leave you in the protection of Allah."

These angels will visit him repeatedly until he dies. After which, the angels will continue performing the Ziyara of the grave of Husayn(pbuh) every day, their reward will be recorded for that zawir."



Muhammad al Halabi narrates:

I heard Aba Abdullah Imam Jafar al-Sadiq(pbuh) say,

"Allah has devoted four thousand disheveled, dust covered angels to the grave of Husayn(pbuh) who will remain there until the rising of the Hour. These angels accompany everyone who performs the Ziyara of Husayn(pbuh). The angels visit the zuwar if they fall ill, and attend their funerals when the zuwar die."



Imam Jafar al-Sadiq(pbuh) narrates:

"Allah has devoted four thousand disheveled and dust covered angels to the grave of Husayn(pbuh). They mourn over Husayn(pbuh) from dawn until

midday; when they ascend to the heavens. They are then replaced by another assembly of four thousand angels who mourn over Him until dawn.

These angels testify to the loyalty and sincerity of those who perform the Ziyara of Husayn(pbuh). The angels accompany the zuwar back to their families, the angels visit the zuwar when the zuwar fall ill, and the angels pray for the zuwar when the zuwar die.”



Imam Musa Kazim(pbuh) narrates:

“When a person leaves his home in order to perform the Ziyara of Aba Abdullah al Husayn(pbuh), Allah devotes an angel to him (the zawir) who will place his finger on the back of the zawir and will start writing on his back every word which comes from the mouth of the zawir until the zawir arrives at the Ha’yr.

After the zawir enters through the gate of the Ha’yr, the angel will place his palm on the middle of the back of the zawir and say, “All of your past sins have been forgiven. Go forth in goodness.”



Haroon ibn Kharijah narrates:

I was with Aba Abdullah Imam Jafar al-Sadiq(pbuh) when a man asked Imam(pbuh), “What is the reward for those who perform the Ziyara of the grave of Husayn(pbuh)?”

Imam(pbuh) replied, “When Husayn(pbuh) was slaughtered, even the lands mourned Him. So Allah devoted four thousand disheveled angels covered with dust to mourn over Him and they will continue to do so until the Day of Judgment.

These angels accompany those who perform the Ziyara of Husayn(pbuh) with His marifat until the zawir (visitor) arrives safely at his destination. If the zawir becomes ill, the angels visit him every morning and evening. And when

the zawir dies, these angels attend his funeral and seek forgiveness for the zawir until the Day of Judgment.”



Imam Jafar al-Sadiq(pbuh) narrates:

“Four thousand angels descended on the day of Ashura in order to fight alongside Husayn(pbuh) but they were not given permission by Imam Husayn(pbuh) to fight. So they ascended back to the heavens to seek permission from Allah. By the time they returned, Husayn(pbuh) had already been martyred. The angels remain disheveled and covered in dust beside Husayn(pbuh)’s grave, mourning over Him. They will continue to do so until the Day of Judgment.

Their leader is an angel named Mansoor. These angels welcome everyone who performs the Ziyara of Husayn(pbuh) and accompany the zuwar (visitors) as they bid farewell to Husayn(pbuh). The angels visit the zuwar if they become ill. The angels perform prayers for the zuwar at their funerals when the zuwar dies and the angels seek forgiveness for the zuwar after their death. All of these angels wait upon the earth for the reappearance of al Qaim (atfs).”



Muhammad ibn Mudarib narrates Malik al Johani narrated:

Abu Jafar Imam Muhammad Baqir(pbuh) said:

“O’ Malik! When Husayn(pbuh) left this world by the order of Allah, He (Allah) sent four thousand disheveled angels covered in dust to Husayn(pbuh). These angels mourn over Husayn(pbuh) and will continue to do so until the Day of Judgment. Allah will forgive all of the past and future sins and one hajj will be written for those who perform the Ziyara of Husayn(pbuh) whilst having His marifat. The zuwar will be protected until they return to their families.”

Muhammad ibn Mudarib added, “After Abu Jafar Imam Muhammad Baqir(pbuh) left this world and Malik had died, I went to Aba Abdullah Imam Jafar al-Sadiq(pbuh) and narrated this hadith to Imam(pbuh). When I mentioned

hajj will be written for those who perform the Ziyara of Husayn(pbuh),
Imam(pbuh) said, "And an umrah as well, O' Muhammad!"

ZIYARAT WARETH



Peace be upon you, O inheritor of Adam the choice of Allah.	alssalāmu `alayka yā wāritha ādama ṣafwati allāhi	السلام عليك يا وارث آدم صفوة الله
Peace be upon you, O inheritor of Noah the prophet of Allah.	alssalāmu `alayka yā wāritha nūḥin nabiyyi allāhi	السلام عليك يا وارث نوح نبي الله
Peace be upon you, O inheritor of Abraham the intimate friend of Allah.	alssalāmu `alayka yā wāritha ibrahīma khalīli allāhi	السلام عليك يا وارث إبراهيم خليل الله
Peace be upon you, O inheritor of Moses the spoken by Allah.	alssalāmu `alayka yā wāritha mūsā kalīmi allāhi	السلام عليك يا وارث موسى كليم الله
Peace be upon you, O inheritor of Jesus the spirit of Allah.	alssalāmu `alayka yā wāritha `īsā rūḥi allāhi	السلام عليك يا وارث عيسى روح الله
Peace be upon you, O inheritor of Muḥammad the most beloved by Allah.	alssalāmu `alayka yā wāritha muḥammadin ḥabībi allāhi	السلام عليك يا وارث محمد حبيب الله
Peace be upon you, O inheritor of the Commander of the Faithful, peace be upon him.	alssalāmu `alayka yā wāritha amīri almu'minīna	السلام عليك يا وارث أمير المؤمنين عليه السلام

Peace be upon you, O son of Muḥammad the well-chosen Prophet.	alssalāmu `alayka yabna muḥammadin almuṣṭafā	السلام عليك يا بن محمد المصطفى
Peace be upon you, O son of `Ali the well-pleased.	alssalāmu `alayka yabna `aliyyin almurtaḍā	السلام عليك يا بن علي المرتضى
Peace be upon you, O son of Fāṭimah the luminous lady.	alssalāmu `alayka yabna fāṭimata alzzahrā'i	السلام عليك يا بن فاطمة الزهراء
Peace be upon you, O son of Khadījah the grand lady.	alssalāmu `alayka yabna khadījata alkubrā	السلام عليك يا بن خديجة الكبرى
Peace be upon you, O vengeance of Allah, son of His vengeance,	alssalāmu `alayka yā thāra allāhi wabna thārihī	السلام عليك يا ثار الله وابن ثاره
and the unavenged so far.	walwitra almawtūra	والوتر الموتور
I bear witness that you performed the prayers,	ashhadu annaka qad aqamta alṣṣalāta	أشهد أنك قد أقمّت الصلاة
defrayed the poor- rate,	wa ātayta alzzakāta	وأيتت الزكاة
enjoined the right,	wa amarta bilma`rūfi	وأمرت بالمعروف
forbade the wrong,	wa nahayta `an almunkari	ونهيّت عن المنكر
and obeyed Allah and His Messenger until death came upon you.	wa aṭa`ta allāha wa rasūlahū ḥattā atāka alyaqīnu	وأطعت الله ورسوله حتى أتاك اليقين
So, may Allah curse the people who slew you.	fala`ana allāhu ummatan qatalatka	فلعن الله أمة قتلتك

May Allah curse the people who persecuted you.	wa la`ana allāhu ummatan ḡalamatka	وَلَعَنَ اللَّهُ أُمَّةً ظَلَمْتَكَ
May Allah curse the people who were pleased when they had heard of that.	wa la`ana allāhu ummatan sami`at biḡhālika faraḡiyat biḡī	وَلَعَنَ اللَّهُ أُمَّةً سَمِعَتْ بِذَلِكَ فَرَضِيَتْ بِهِ
O my Master, O Abū-`Abdullāh!	yā mawlāya yā abā `abdillāhi	يَا مُوَلَّايَا يَا أَبَا عَبْدِ اللَّهِ
I bear witness that you were light in the sublime loins	ashhadu annaka kunta nūran fī al-aṣḡlābi alshshāmikhati	أَشْهَدُ أَنَّكَ كُنْتَ نُورًا فِي الْأَصْلَابِ الشَّامِخَةِ
and purified wombs;	wal-arḡāmi almuṡahharati	وَالْأَرْحَامِ الْمُطَهَّرَةِ
the impurities of the Ignorance Era could not object you to filth	lam tunajjiska aljāhiliyyatu bi'anjāsihā	لَمْ تُنَجِّسْكَ الْجَاهِلِيَّةُ بِأَنْجَاسِهَا
nor could it dress you its murky clothes.	wa lam tulbiska min mudlahimmāti thiyābihā	وَلَمْ تُلْبَسْكَ مِنْ مَدْلَهَمَاتِ ثِيَابِهَا
I also bear witness that you are one of the mainstays of the religion	wa ashhadu annaka min da`ā'imi alddīni	وَأَشْهَدُ أَنَّكَ مِنْ دَعَائِمِ الدِّينِ
and the supports of the faithful believers.	wa arkāni almu'minīna	وَأَرْكَانِ الْمُؤْمِنِينَ
I also bear witness that you are the God-fearing, pious,	wa ashhadu annaka al-imāmu albarru alttaḡiyyu	وَأَشْهَدُ أَنَّكَ الْإِمَامُ الْبَرُّ التَّقِيُّ
pleased, immaculate,	alrraḡiyyu alzzakiyyu	الرَّضِيُّ الزَّكِيُّ
guide, and well-guided Imam.	alhādī almahdiyyu	الْهَادِي الْمَهْدِي

And (I bear witness) that the Imams from your progeny are the spokesmen of piety,	wa ashhadu anna al-a'immata min wuldika kalimatu alttaqwā	وَأَشْهَدُ أَنَّ الْأَئِمَّةَ مِنْ وَلَدِكَ كَلِمَةُ التَّقْوَى
the signs of guidance,	wa a`lāmu alhudā	وَأَعْلَامُ الْهُدَى
the firmest handle (of Islam),	wal`urwatu alwuthqā	وَالْعُرْوَةُ الْوُثْقَى
and the decisive Argument against the inhabitants of the world.	walḥujjatu `alā ahli alddunyā	وَالْحُجَّةُ عَلَى أَهْلِ الدُّنْيَا
And I call Allah, His angels,	wa ushhidu allāha wa malā'ikatahū	وَأَشْهَدُ اللَّهَ وَمَلَائِكَتَهُ
His Prophets, and His Messenger	wa anbiyā'ahū wa rusulahū	وَأَنْبِيََاءَهُ وَرَسُولَهُ
to witness for me that I believe in you all and in your Return,	annī bikum mu'minun wa bi'yābikum	أَنِّي بِكُمْ مُؤْمِنٌ وَيَايَاكُمْ
I have full confidence in the laws of my religion and in the seals of my deeds,	mūqinun bisharā'i`i dīnī wa khawātimi `amalī	مُوقِنٌ بِشَرَائِعِ دِينِي وَخَوَاتِيمِ عَمَلِي
my heart is at peace with you all,	wa qalbī liqalbikum silmun	وَقَلْبِي لِقَلْبِكُمْ سَلَامٌ
and all my affairs are based on your commands.	wa amrī li'amrikum muttbi`un	وَأَمْرِي لِأَمْرِكُمْ مُتَّبِعٌ
May Allah's benedictions be on your souls,	ṣalawātu allāhi `alaykum wa `alā arwāḥikum	صَلَوَاتُ اللَّهِ عَلَيْكُمْ وَعَلَى أَرْوَاحِكُمْ

your bodies, your forms,	wa `alā ajsādikum wa `alā ajsāmikum	وَعَلَىٰ أَجْسَادِكُمْ وَعَلَىٰ أَجْسَامِكُمْ
the present and the absent from you,	wa `alā shāhidikum wa `alā ghā'ibikum	وَعَلَىٰ شَاهِدِكُمْ وَعَلَىٰ غَائِبِكُمْ
and the apparent and the invisible from you.	wa `alā zāhirikum wa `alā bāṭinikum	وَعَلَىٰ ظَاهِرِكُمْ وَعَلَىٰ بَاطِنِكُمْ

then, you may throw yourself on the tomb, kiss it, and say these words:

My father and mother be sacrificed for you, O son of the Messenger of Allah!	bi'abī anta wa ummī yabna rasūli allāhi	بِأَبِي أَنْتَ وَأُمِّي يَا بْنَ رَسُولِ اللَّهِ
My father and mother be sacrificed for you, O Aba `Abdullah!	bi'abī anta wa ummī yā abā `abdillāhi	بِأَبِي أَنْتَ وَأُمِّي يَا أَبَا عَبْدِ اللَّهِ
Extremely terrible was the calamity	laqad `aẓumat alrraziyyatu	لَقَدْ عَظُمَتِ الرَّزِيَّةُ
and astounding is the misfortune that you suffered upon us	wa jallat almuṣībatu bika `alaynā	وَجَلَّتِ الْمُصِيبَةُ بِكَ عَلَيْنَا
and upon all the inhabitants of the heavens and the earth.	wa `alā jamī`i ahli alssamāwāti wal-arḍi	وَعَلَىٰ جَمِيعِ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ
Therefore, Allah may curse the people who saddled up, gave rein to their horses,	fala`ana allāhu ummatan asrajat wa aljamat	فَلَعَنَ اللَّهُ أُمَّةً أَسْرَجَتْ وَأَجَمَتْ
and prepared themselves to kill you.	wa tahayya'at liqitālika	وَتَهَيَّأَتْ لِقِتَالِكَ

O my Master, O Aba `Abdullah!	yā mawlāya yā abā `abdillāhi	يَا مَوْلَايَا يَا أَبَا عَبْدِ اللَّهِ
I moved towards your sanctuary	qaṣadtu ḥaramaka	قَصَدْتُ حَرَمَكَ
and came to your shrine	wa ataytu ilā mashhadika	وَأْتَيْتُ إِلَى مَشْهَدِكَ
beseeking Allah in the name of the standing that you enjoy with Him	as'alu allāha bilshsha'ni alladhī laka `indahū	أَسْأَلُ اللَّهَ بِالشَّانِ الَّذِي لَكَ عِنْدَهُ
and the position that you occupy with Him	wa bilmaḥalli alladhī laka ladayhi	وَبِالْحُلِّ الَّذِي لَكَ لَدَيْهِ
to send blessings on Muḥammad and on the Household of Muḥammad	an yuṣalliya `alā muḥammadin wa āli muḥammadin	أَنْ يُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
and to keep me with you in this world and in the Hereafter.	wa an yaj`alanī ma`akum fī alldunyā wal- ākhirati	وَأَنْ يُجْعَلَنِي مَعَكُمْ فِي الدُّنْيَا وَالْآخِرَةِ

Then, move to the side of the Imam's feet, stop at the place of the head of
`Ali ibn al-Husayn(pbuḥ) and say the following words:

Peace be upon you, O son of the Messenger of Allah.	alssalāmu `alayka yabna rasūli allāhi	السَّلَامُ عَلَيْكَ يَا بْنَ رَسُولِ اللَّهِ
Peace be upon you, O son of the Prophet of Allah.	alssalāmu `alayka yabna nabiyyi allāhi	السَّلَامُ عَلَيْكَ يَا بْنَ نَبِيِّ اللَّهِ
Peace be upon you, O son of the commander of the faithful.	alssalāmu `alayka yabna amīri almu'minīna	السَّلَامُ عَلَيْكَ يَا بْنَ أَمِيرِ الْمُؤْمِنِينَ
Peace be upon you, O son of al-Husayn the martyr.	alssalāmu `alayka yabna alḥusayni alshshahidi	السَّلَامُ عَلَيْكَ يَا بْنَ الْحُسَيْنِ الشَّهِيدِ

Peace be upon you, O martyr.	alssalāmu `alayka ayyuhā alshshahīdu	السلام عليك أيها الشهيد
Peace be upon you, O wronged and harassed and the son of the wrong and harassed.	alssalāmu `alayka ayyuhā almaẓlūmu wabnu almaẓlūmi	السلام عليك أيها المظلوم وابن المظلوم
Curse of Allah be on those who killed you.	la`ana allāhu ummatan qatalatka	لعن الله أمة قتلتك
Curse of Allah be on those who persecuted you.	wa la`ana allāhu ummatan ẓalamatka	ولعن الله أمة ظلمتك
Curse of Allah be on those who heard this even but rested satisfied.	wa la`ana allāhu ummatan samī`at bidhālika faraḍiyat bihī	ولعن الله أمة سمعت بذلك فرضيت به

You should then throw yourself on the tomb, kiss it, and say the following words:

Peace be upon you, O intimate servant of Allah and the son of His intimate servant.	alssalāmu `alayka yā waliyya allāhi wabna waliyyihī	السلام عليك يا ولي الله وابن وليه
Extremely terrible was the calamity and astounding is the misfortune that you suffered, upon us	laqad `aẓumat almuṣībatu	لقد عظمت المصيبة
and upon all Muslims.	wa jallat alrraziyyatu bika `alaynā	وجلت الرزية بك علينا
So, curse of Allah be on those who killed you	wa `alā jamī`i almuslimīna	وعلى جميع المسلمين
	fala`ana allāhu ummatan qatalatka	فلعن الله أمة قتلتك

and I disavow them in the presence of Allah and You.	wa abra'u ilā allāhi wa ilayka minhum	وَأَبْرَأُ إِلَى اللَّهِ وَإِلَيْكَ مِنْهُمْ
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You should then leave from the door that is at the side of `Ali ibn al-Husayn's feet, direct towards **the martyrs**, and say the following words:

Peace be upon all of you, O friends and dears of Allah.	alssalāmu `alaykum yā awliyā'a allāhi wa aḥibbā'ahū	السَّلَامُ عَلَيْكُمْ يَا أَوْلِيَاءَ اللَّهِ وَإِحْبَائِهِ
Peace be upon all of you, O choice of Allah and sincerely attached to Him.	alssalāmu `alaykum yā aṣṣiyā'a allāhi wa awiddā'ahū	السَّلَامُ عَلَيْكُمْ يَا أَصْفِيَاءَ اللَّهِ وَأَوْدَائِهِ
Peace be upon all of you, O supporters of Allah's religion.	alssalāmu `alaykum yā anṣāra dīni allāhi	السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ دِينِ اللَّهِ
Peace be upon all of you, O supporters of the Messenger of Allah.	alssalāmu `alaykum yā anṣāra rasūli allāhi	السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ رَسُولِ اللَّهِ
Peace be upon all of you, O supporters of the Commander of the Faithful.	alssalāmu `alaykum yā anṣāra amīri almu'minīna	السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ أَمِيرِ الْمُؤْمِنِينَ
Peace be upon all of you, O supporters of Fatimah the doyenne of the women of this world.	alssalāmu `alaykum yā anṣāra fāṭimata sayyidati nisā'i al`ālamīna	السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ

Peace be upon all of you, O supporters of Abi Mhammad,	alssalāmu `alaykum yā anṣāra abī muḥammadin	السلام عليكم يا أنصار أبي محمد
al-Hasan the son of `Ali, the saintly and sincere.	alḥasani ibni `aliyyin alwaliyyi alnnāṣiḥi	الحسن بن عليّ الوليّ الناصح
Peace be upon all of you, O supporters of Aba-`Abdullah.	alssalāmu `alaykum yā anṣāra abī `abdillāhi	السلام عليكم يا أنصار أبي عبد الله
My father and mother be sacrificed for you.	bi'abī antum wa ummī	بأبي اتم وأمي
Verily, pure be you and pure be the soil in which you were buried.	ṭibtum wa ṭābat al-arḍu allatī fihā dufintum	طبتم وطابت الأرض التي فيها دفنتم
You attained great success.	wa fuztum fawzan `aẓīman	وفزتم فوزاً عظيماً
Would that I were with you so that I could also share the accomplishment with you.	fayālaytanī kuntu ma`akum fa'afūza ma`akum	فيا ليتني كنت معكم فافوز معكم

ZIYARAT ASHURA



Salih Bin Aqabah and Sayf ibn Umayrah have reported `Alqamah ibn Muhammad al-Hadrami as saying that he, once, asked Imam al-Baqir, Allah's peace and blessings be upon him, to teach him a prayer with which he would pray Almighty Allah on that day (of Ashura) when he would visit Imam al-Husayn's tomb and to teach him another prayer with which he would pray Almighty Allah on that day when he would be unable to visit the tomb and then he would point to the tomb and send greetings to Imam al-Husayn (pbuh) from his own house. The Imam said, "Listen, Alqamah! After you point to Imam al-Husayn (pbuh) with greetings and offer the two-unit prayer, you may say the Takbir statement (i.e. *allahu-akbar*) and then say... (the forthcoming form of Ziyara). If you do so, you will have said the prayer that is said by the angels who visit Imam al-Husayn (pbuh). You will be also raised one hundred million ranks to join the rank of those who were martyred with him (i.e. Imam al-Husayn) and you will be included with their group. You will, moreover, be awarded the reward of the visiting of all Prophets and Messengers as well as the reward of all the visitors of Imam al-Husayn (pbuh) since the day of his martyrdom. Peace of Allah be upon him and upon his household."

Peace be upon you, O Aba-`Abdullah.	alssalāmu `alayka yā abā `abdillāhi	السلام عليك يا أبا عبد الله
Peace be upon you, O son of Allah's Messenger.	alssalāmu `alayka yabna rasūli allāhi	السلام عليك يا بن رسول الله
Peace be upon you, O choicest of Allah and son of His choicest.	alssalāmu `alayka yā khiyaratata allāhi wabna khiyaratihī	السلام عليك يا خيرته الله وابن خيرته

Peace be upon you, O son of the Commander of the Faithful	alssalāmu `alayka yabna amīri almu'minīna	السلام عليك يا بن أمير المؤمنين
and son of the chief of the Prophets' successors.	wabna sayyidi alwaṣiyyīna	وابن سيد الوصيين
Peace be upon you, O son of Fatimah	alssalāmu `alayka yabna fāṭimata	السلام عليك يا بن فاطمة
the doyenne of the women of the worlds.	sayyidati nisā'i al`ālamīna	سيدة نساء العالمين
Peace be upon you, O vengeance of Allah, son of His vengeance, and the unavenged so far.	alssalāmu `alayka yā thāra allāhi wabna thārihī walwitra almawtūra	السلام عليك يا ثار الله وابن ثاره والوتر الموتور
Peace be upon you and upon the souls that resided in your courtyard.	alssalāmu `alayka wa `alā al-arwāhi allatī ḥallat bifinā'ika	السلام عليك وعلى الأرواح التي حلت بفنائك
Peace of Allah be upon all of you from me forever	`alaykum minnī jamī'an salāmu allāhi abadan	عليكم مني جميعاً سلام الله أبداً
as long as I am existent and as long as there are day and night.	mā baqītu wa baqiya allaylu walnnaḥāru	ما بقيت وبقي الليل والنهار
O Aba-`Abdillah,	yā abā `abdillāhi	يا أبا عبد الله
unbearable is the sorrow	laqad `aẓumat alrraziyyatu	لقد عظمت الرزية
and excruciating and unbearable is the misfortune of you	wa jallat wa `aẓumat almuṣibatu bika	وجلّت وعظمت المصيبة بك

for us and for all the people of Islam.	`alaynā wa `alā jamī`i ahli al-islāmi	عَلَيْنَا وَعَلَى جَمِيعِ أَهْلِ الْإِسْلَامِ
Excruciating and unbearable has been your misfortune	wa jallat wa `azumat muṣībatuka	وَجَلَّتْ وَعَظُمَتْ مُصِيبَتُكَ
in the heavens for all the inhabitants of the heavens.	fī alssamāwāti `alā jamī`i ahli alssamāwāti	فِي السَّمَاوَاتِ عَلَى جَمِيعِ أَهْلِ السَّمَاوَاتِ
So, may Allah curse the people who laid the basis of persecution and wronging against you, O Members of the Household.	fala `ana allāhu ummatan assasat asāsa alzzulmi waljawri `alaykum ahla albayti	فَلَعَنَ اللَّهُ أُمَّةً أَسَّسَتْ أَسَاسَ الظُّلْمِ وَالْجَوْرِ عَلَيْكُمْ أَهْلَ الْبَيْتِ
May Allah curse the people who drove you away from your position	wa la `ana allāhu ummatan dafa `atkum `an maqāmikum	وَلَعَنَ اللَّهُ أُمَّةً دَفَعَتْكُمْ عَنْ مَقَامِكُمْ
and removed you away from your ranks that Allah has put you in.	wa azālatkum `an marātibikum allatī rattabakum allāhu fihā	وَأَزَالَتْكُمْ عَنْ مَرَاتِبِكُمُ الَّتِي رَتَّبَكُمْ اللَّهُ فِيهَا
May Allah curse the people who slew you.	wa la `ana allāhu ummatan qatalatkum	وَلَعَنَ اللَّهُ أُمَّةً قَتَلَتْكُمْ
May Allah curse those who paved the way for them to do so	wa la `ana allāhu almumahhidīna lahum	وَلَعَنَ اللَّهُ الْمُمَهِّدِينَ لَهُمْ
and who made possible for them to fight against you.	bilttamkīni min qitālikum	بِالْتَّمَكِينِ مِنْ قِتَالِكُمْ

I repudiate them in the presence of Allah and You	bari'tu ilā allāhi wa ilaykum minhum	بَرِّتُ إِلَى اللَّهِ وَإِلَيْكُمْ مِنْهُمْ
and I repudiate their devotees, followers, and loyalists.	wa min ashyā`ihim wa atbā`ihim wa awliyā`ihim	وَمِنْ أَشْيَاعِهِمْ وَاتَّبَاعِهِمْ وَأَوْلِيَائِهِمْ
O Aba-`Abdullah,	yā abā `abdillāhi	يَا أَبَا عَبْدِ اللَّهِ
I am at peace with those who are at peace with you	innī silmun liman sālamakum	إِنِّي سَلِمٌ لِمَنْ سَلِمَ لَكُمْ
and I am at war against those who have fought against you up to the Resurrection Day.	wa ḥarbun liman ḥārabakum ilā yawmi alqiyāmati	وَحَرْبٌ لِمَنْ حَارَبَكُمْ إِلَى يَوْمِ الْقِيَامَةِ
May Allah also curse the family of Ziyād and the family of Marwān.	wa la`ana allāhu āla ziyādin wa āla marwāna	وَلَعْنُ اللَّهِ آلَ زَيْيَادٍ وَآلَ مَرْوَانَ
May Allah also curse the descendants of Umayyah altogether.	wa la`ana allāhu banī umayyata qāṭibatan	وَلَعْنُ اللَّهِ بَنِي أُمَيَّةٍ قَاطِبَةً
May Allah also curse the son of Marjānah.	wa la`ana allāhu ibna marjānata	وَلَعْنُ اللَّهِ ابْنَ مَرْجَانَةَ
May Allah also curse `Umar the son of Sa`d.	wa la`ana allāhu `umara bna sa`din	وَلَعْنُ اللَّهِ عُمَرَ بْنَ سَعْدٍ
May Allah also curse Shimr.	wa la`ana allāhu shimran	وَلَعْنُ اللَّهِ شِمْرًا
May Allah also curse the people who saddled up, gave reins to their horses,	wa la`ana allāhu ummatan asrajat wa aljamat	وَلَعْنُ اللَّهِ أُمَّةً أَسْرَجَتْ وَأَلْجَمَتْ

and masked their faces in preparation for fighting against you.	wa tanaqqabat liqitālika	وَتَقَبَّتْ لِقَاتِكَ
May my father and mother be ransoms for you.	bi'abī anta wa ummī	بِأَبِي أَنْتَ وَأُمِّي
Extremely insufferable is my commiserations with you;	laqad `aẓuma muṣ ābī bika	لَقَدْ عَظُمَ مَصَابِي بَكَ
so, I beseech Allah Who has honored your position and honored me because of you	fa'as'alu allāha alladhī akrama maqāmaka wa akramanī bika	فَاسْأَلُ اللَّهَ الَّذِي أَكْرَمَ مَقَامَكَ وَأَكْرَمَنِي بِكَ
to endue me with the chance to avenge you	an yarzuqanī ṭalaba tha'rika	أَنْ يَرْزُقَنِي طَلَبَ ثَارِكَ
with a (Divinely) supported leader from the Household of Muḥammad,	ma`a imāmin mans ūrin min ahli bayti muḥammadin	مَعَ إِمَامٍ مَنْصُورٍ مِنْ أَهْلِ بَيْتِ مُحَمَّدٍ
peace of Allah be upon him and his Household.	ṣallā allāhu `alayhi wa ālihī	صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
O Allah, (please) make me illustrious in Your sight	allāhumma ij`alnī `indaka wajīhan	اللَّهُمَّ اجْعَلْنِي عِنْدَكَ وَجِيهًا
in the name of al-Ḥusayn, peace be upon him, in this world and in the Hereafter.	bilḥusayni `alayhi alssalāmu fī alddunyā wal-ākhirati	بِالْحُسَيْنِ عَلَيْهِ السَّلَامُ فِي الدُّنْيَا وَالْآخِرَةِ
O Aba-`Abdullah,	yā abā `abdillāhi	يَا أَبَا عَبْدِ اللَّهِ
I do seek nearness to Allah, to His Messenger,	innī ataqqarrabu ilā allāhi wa ilā rasūlihī	إِنِّي أَتَقَرَّبُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ

to the Commander of the Faithful, to Fatimah,	wa ilā amīri almu'minīna wa ilā fāṭimata	وَالِىْ اَمِيْرِ الْمُؤْمِنِيْنَ وَالِىْ فَاطِمَةَ
to al-Hasan, and to you by means of loyalty to you	wa ilā alḥasani wa ilayka bimuwālātika	وَالِىْ الْحُسَيْنِ وَالِىْكَ بِمَوَالَاتِكَ
and by means of repudiation of those who fought against you	wa bilbarā'ati (mimman qātalaka	وَبِالْبِرَاءَةِ (مِمَّنْ قَاتَلَكَ
and incurred your hostility,	wa naṣaba laka alḥarba	وَنَصَبَ لَكَ الْحَرْبَ
and repudiation of those who laid the basis of persecution and wronging against you all.	wa bilbarā'ati mimman assasa asāsa alẓulmi waljawri `alaykum	وَبِالْبِرَاءَةِ مِمَّنْ أَسَّسَ اِسَاسَ الظُّلْمِ وَالْجَوْرِ عَلَيْكُمْ
I also repudiate, in the presence of Allah and His Messenger,	wa abra'u ilā allāhi wa ilā rasūlihī)	وَاَبْرَأُ اِلَى اللّٰهِ وَالِىْ رَسُوْلِهِ
those who laid the basis of all that,	mimman assasa asāsa dhālika	مِمَّنْ اَسَّسَ اَسَاسَ ذَلِكَ
established their foundations on it,	wa banā `alayhi bunyānahū	وَبَنَى عَلَيْهِ بَنِيَانَهُ
and continued in wronging and persecuting you and your adherents.	wa jarā fī ẓulmihī wa jawrihī `alaykum wa `alā ashyā`ikum	وَجَرَى فِى ظُلْمِهِ وَجَوْرِهِ عَلَيْكُمْ وَعَلَى اَشْيَاعِكُمْ
In the presence of Allah and you all do I repudiate these.	bari'tu ilā allāhi wa ilaykum minhum	بَرِئْتُ اِلَى اللّٰهِ وَالِىْكُمْ مِنْهُمْ
And I seek nearness to Allah and then to you all	wa ataqarrabu ilā allāhi thumma ilaykum	وَاتَّقَرَّبُ اِلَى اللّٰهِ ثُمَّ اِلَيْكُمْ

by means of declaring loyalty to you and to your loyalists	bimuwālātikum wa muwālāti waliyyikum	بِمَوَالَاتِكُمْ وَمَوَالَةِ وَلِيِّكُمْ
and declaring repudiation of your enemies	wa bilbarā'ati min a`dā'ikum	وَبِالْبِرَاءَةِ مِنْ أَعْدَائِكُمْ
and those who incur animosity of you	walnnāṣibīna lakum alḥarba	وَالنَّاصِبِينَ لَكُمْ الْحَرْبَ
and repudiation of their adherents and followers.	wa bilbarā'ati min ashyā`ihim wa atbā`ihim	وَبِالْبِرَاءَةِ مِنْ أَتْبَاعِهِمْ وَأَتْبَاعِهِمْ
I am verily at peace with those who have been at peace with you,	innī silmun liman sālamakum	إِنِّي سَلِمٌ لِمَنْ سَلِمَ كُمْ
I am at war against those who fought against you,	wa ḥarbun liman ḥārabakum	وَحَرْبٌ لِمَنْ حَارَبَكُمْ
loyalist to those who have been loyalist to you,	wa waliyyun liman wālākum	وَوَلِيٌّ لِمَنْ وَالَاكُمْ
and enemy of those who have shown enmity towards you.	wa `aduwwun liman `ādākum	وَعَدُوٌّ لِمَنْ عَادَاكُمْ
So, I beseech Allah Who has endued me with the honor of recognizing you	fa'as'alu allāha alladhī akramanī bima`rifatikum	فَاسْأَلُ اللَّهَ الَّذِي أَكْرَمَنِي بِمَعْرِفَتِكُمْ
and recognizing your loyalists	wa ma`rifati awliyā'ikum	وَمَعْرِفَةِ أَوْلِيَائِكُمْ
and Who conferred upon me with repudiation of your enemies,	wa razaqanī albarā'ata min a`dā'ikum	وَرَزَقَنِي الْبِرَاءَةَ مِنْ أَعْدَائِكُمْ

to include me with you in this world and in the Hereafter	an yaj`alanī ma`akum fī alddunyā wal-ākhiratī	أَنْ يَجْعَلَني مَعَكُمْ فِي الدُّنْيَا وَالْآخِرَةِ
and to make firm step of honesty for me with you	wa an yuthabbita lī `indakum qadama ṣidqin	وَأَنْ يُثَبِّتَ لِي عِنْدَكُمْ قَدَمَ صَدَقٍ
in this world and in the Hereafter.	fī alddunyā wal- ākhiratī	فِي الدُّنْيَا وَالْآخِرَةِ
I also beseech Him to make me attain the praiseworthy status that you enjoy with Allah	wa as'aluhū an yuballighanī almaqāma almaḥmūda lakum `inda allāhi	وَأَسْأَلُهُ أَنْ يَبْلُغَنِي الْمَقَامَ الْحَمِيدَ لَكُمْ عِنْدَ اللَّهِ
and to bestow upon me with the chance to take my own vengeance	wa an yarzuqanī ṭalaba tha'rī	وَأَنْ يَرْزُقَنِي طَلَبَ ثَأْرِي
with a leader of true guidance who is (Divinely) sustained	ma`a imāmi hudan zāhirin	مَعَ إِمَامٍ هُدًى ظَاهِرٍ
and expressing the truth from among you.	nāṭiqin bilḥaqqi minkum	نَاطِقٍ بِالْحَقِّ مِنْكُمْ
I also beseech Allah in your names	wa as'alu allāha biḥaqqikum	وَأَسْأَلُ اللَّهَ بِحَقِّكُمْ
and in the name of the standing that you enjoy with Him	wa bilshsha'ni alladhī lakum `indahū	وَبِالشَّأْنِ الَّذِي لَكُمْ عِنْدَهُ
to recompense me for my commiserations for you	an yu`ṭīyanī bimuṣ ābī bikum	أَنْ يُعْطِيَنِي بِمُصَابِي بِكُمْ

with the most favorite thing that He ever gives as compensation for misfortunes that has afflicted anyone.	afḍala mā yu`ṭī muṣ āban bimuṣibatihī	أَفْضَلَ مَا يُعْطِي مُصَابًا بِمُصِيبَتِهِ
(Your) misfortune has been so astounding	muṣibatān mā a`ḡamahā	مُصِيبَةً مَا أَعْظَمَهَا
and so catastrophic for Islam	wa a`ḡama raziyyatahā fī al- islāmi	وَأَعْظَمَ رِزْقَتَهَا فِي الْإِسْلَامِ
and for all the heavens and the entire earth.	wa fī jamī`i alssamāwāti wal-arḍi	وَفِي جَمِيعِ السَّمَاوَاتِ وَالْأَرْضِ
O Allah, (please) make me in this situation of mine	allāhumma ij`alnī fī maqāmī hādhā	اَللّٰهُمَّ اجْعَلْنِيْ فِيْ مَقَامِيْ هٰذَا
one of those who receive blessings, mercy, and forgiveness from You.	mimman tanāluhū minka ṣalawātun wa raḥmatun wa maghfirātun	مِنْ تَتَالَه مِنْكَ صَلَوَاتٍ وَرَحْمَةٍ وَمَغْفِرَةٍ
O Allah, (please) make me live my lifetime in the same way as Muhammad and Muhammad's Household lived	allāhumma ij`al maḥyāya maḥyā muḥammadin wa āli muḥammadin	اَللّٰهُمَّ اجْعَلْ مَحْيَايَ مَحْيَا مُحَمَّدٍ وَآلِ مُحَمَّدٍ
and make me die on the same principles on which Muhammad and Muḥammad's Household died.	wa mamātī mamāta muḥammadin wa āli muḥammadin	وَمَمَاتِيْ مَمَاتِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ
O Allah, this day	allāhumma inna hādhā yawmun	اَللّٰهُمَّ اِنَّ هٰذَا يَوْمٌ

has been regarded as blessed day by the descendants of Umayyah	tabarrakat bihī banū umayyata	تَبَرَّكَتْ بِهِ بَنُو أُمَيَّةَ
and by the son of the liver-eater woman,	wabnu ākilati al- akbādi	وَابْنُ أَكَلَةِ الْأَكْبَادِ
the accursed and son of the accursed	alla`īnu ibnu alla`īni	اللَّعِينُ ابْنُ اللَّعِينِ
by the tongue of You and by the tongue of Your Prophet,	`alā lisānika wa lisāni nabiyyika	عَلَى لِسَانِكَ وَلِسَانِ نَبِيِّكَ
Allah's peace be upon him,	ṣallā allāhu `alayhi wa ālihī	صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
on every occasion and in every situation,	fī kulli mawṭin wa mawqifin	فِي كُلِّ مَوْطِنٍ وَمَوْقِفٍ
which Your Prophet, Allah's peace be upon him, attended.	waqafa fīhi nabiyyuka ṣallā allāhu `alayhi wa ālihī	وَقَفَ فِيهِ نَبِيُّكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
O Allah, pour curses upon Aba- Sufyan, Mu`wiyah, and Yazid son of Mu`awiyah.	allāhumma il`an abā sufyāna wa mu`āwiyata wa yazīda bna mu`āwiyata	اللَّهُمَّ الْعِنِ أَبَا سَفْيَانَ وَمُعَاوِيَةَ وَيَزِيدَ بْنَ مُعَاوِيَةَ
May Your curse be upon them incessantly and everlastingly.	`alayhim minka alla`natu abada al- ābidīna	عَلَيْهِمْ مِنْكَ اللَّعْنَةُ أَبَدَ الْأَبَدِينَ
This is the day on which the family of Ziyad and the family of Marwan gloated	wa hādhā yawmun fariḥat bihī ālu ziyādin wa ālu marwāna	وَهَذَا يَوْمٌ فَرِحَتْ بِهِ آلُ زَيْدٍ وَآلُ مَرْوَانَ

because they had killed al-Husayn, Allah's blessings be upon him.	biqatlihim alḥusayna ṣalawātu allāhi `alayhi	بَقَلَّتْهُمُ الْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِ
So, O Allah, pour frequent curses upon them	allāhumma faḍā`if `alayhim alla`na minka	اللَّهُمَّ فَضَاعِفْ عَلَيْهِمُ اللَّعْنَ مِنْكَ
and double for them the painful chastisement.	wal`adhāba (al-alīma)	وَالْعَذَابَ (الْأَلِيمَ)
O Allah, I do seek nearness to You on this day,	allāhumma innī ataqrabbu ilayka fī hādhā alyawmi	اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ فِي هَذَا الْيَوْمِ
on this occasion,	wa fī mawqifi hādhā	وَفِي مَوْقِفِي هَذَا
and on all the days of my lifetime,	wa ayyāmi ḥayātī	وَأَيَّامِ حَيَاتِي
by repudiating these and invoking Your curses upon them,	bilbarā'ati minhum walla`nati `alayhim	بِالْبَرَاءَةِ مِنْهُمْ وَاللَّعْنَةِ عَلَيْهِمْ
and by declaring loyalty to Your Prophet and Your Prophet's Household,	wa bilmuwālāti linabiyyika wa āli nabiiyika	وَبِالْمُؤَالَاةِ لِنَبِيِّكَ وَآلِ نَبِيِّكَ
peace be upon him and them.	`alayhi wa `alayhim alssalāmu	عَلَيْهِ وَعَلَيْهِمُ السَّلَامُ

You may then repeat the following words one hundred times:

O Allah, pour curses upon the foremost persecutor	allāhumma il`an awwala ḡālimin	اللَّهُمَّ الْعَنْ أَوَّلَ ظَالِمٍ
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who usurped the right of Muhammad and Muhammad's Household	ḡalama ḡaqqā muḡammadin wa āli muḡammadin	ظلم حق محمد وآل محمد
and the last follower who acceded to his deed.	wa ākhira tābi`in lahū `alā dhālika	وآخر تابع له على ذلك
O Allah, pour curses upon the gang that struggled against al-Husayn	allāhumma il`an al`iṣābata allatī ḡāhadat alḡusayna	اللهم العن العصابة التي جاهدت الحسين
and who supported each other against him, paid homage to his enemies, and participated in slaying him.	wa shāya`at wa bāya`at wa tāba`at `alā qatliḡ	وشايعت وبايعت وتابعت على قتله
O Allah, pour curses upon all of them.	allāhumma il`anhum jamī`an	اللهم عنهم جميعاً

You may then repeat the following words one hundred times:

Peace be upon you, O Aba-`Abdullah	alssalāmu `alayka yā abā `abdillāhi	السلام عليك يا أبا عبد الله
and upon the souls that gathered in your courtyard.	wa `alā al-arwāḡi allatī ḡallat biffinā'ika	وعلى الأرواح التي حلت بفنائك
Peace of Allah be upon you from me forever	`alayka minnī salāmu allāhi abadan	عليك مني سلام الله أبداً
as long as I am existent and as long as there are day and night.	mā baqītu wa baqiya allaylu walnnaḡāru	ما بقيت وبقي الليل والنهار

May Allah not cause this (visit) to be the last of my visit to you (all).	wa lā ja`alahū allāhu ākhirā al`ahdi minnī liziṯāratikum	وَلَا جَعَلَهُ اللَّهُ آخِرَ الْعَهْدِ مِنِّي لِزِيَارَتِكُمْ
Peace be upon al-Husayn,	alṣsalāmu `alā alḥusayni	السَّلَامُ عَلَى الْحُسَيْنِ
upon `Ali ibn al-Husayn,	wa `alā `aliyyi bni alḥusayni	وَعَلَى عَلِيِّ بْنِ الْحُسَيْنِ
upon the sons of al-Husayn,	wa `alā awlādi alḥusayni	وَعَلَى أَوْلَادِ الْحُسَيْنِ
and upon the companions of al-Husayn.	wa `alā aṣḥābi alḥusayni	وَعَلَى أَصْحَابِ الْحُسَيْنِ

You may then say the following words:

O Allah, pour special curses on the foremost persecutor	allāhumma khuṣṣa anta awwala ṣālimin billa`ni minnī	اللَّهُمَّ خُصَّ أَنْتَ أَوَّلَ ظَالِمٍ بِاللَّعْنِ مِنِّي
and begin with him first,	wabda' biḥī awwalan	وَأَبْدَأْ بِهِ أَوَّلًا
and then pour curses on the second, the third, and the fourth.	thumma il`an alththāniya walththālitha walrrābi`a	ثُمَّ الْعِنِ الثَّانِي والثَّالِث والرَّابِع
O Allah, curse Yazīd fifthly,	allāhumma il`an yazīda khāmisān	اللَّهُمَّ الْعِنِ يَزِيدَ خَامِسًا
and curse `Ubaydullāh ibn Ziyād, the son of Marjanah,	wal`an `ubaydāllāhi bna ziyādin wabna marjānata	وَالْعِنِ عُبَيْدَ اللَّهِ بْنِ زِيَادٍ وَابْنَ مَرْجَانَةَ
`Umar ibn Sa`d, Shimr,	wa `umara bna sa`din wa shimran	وَعُمَرَ بْنَ سَعْدٍ وَشِمْرًا

the family of Aba-Sufyan, the family of Ziyad, and the family of Marwan	wa āla abī sufyāna wa āla ziyādin wa āla marwāna	وَالْأَبِي سَفْيَانَ وَالْزِيَادَ وَالْمَرْوَانَ
up to the Resurrection Day.	ilā yawmi alqiyāmati	إِلَى يَوْمِ الْقِيَامَةِ

You may then prostrate yourself and say the following words meanwhile:

O Allah, all praise be to You;	allāhumma laka alḥamdu	اللَّهُمَّ لَكَ الْحَمْدُ
the praise of those who thank You for their misfortunes.	ḥamda alshshākirīna laka `alā muṣābihim	حَمْدَ الشَّاكِرِينَ لَكَ عَلَى مَصَابِهِمْ
All praise be to Allah for my great misfortune.	alḥamdu lillāhi `alā `aẓīmi raziyyati	الْحَمْدُ لِلَّهِ عَلَى عَظِيمِ رَزِيَّتِي
O Allah, (please) grant me the intercession of al-Ḥusayn on the Day of Coming (to You)	allāhumma irzuqnī shafā`ata alḥusayni yawma alwurūdi	اللَّهُمَّ ارْزُقْنِي شَفَاعَةَ الْحُسَيْنِ يَوْمَ الْوُرُودِ
and make for me with You a firm step of honesty	wa thabbit lī qadama ṣidqin `indaka	وَثِّبْ لِي قَدَمَ صِدْقٍ عِنْدَكَ
with al-Ḥusayn and the companions of al-Ḥusayn	ma`a alḥusayni wa aṣḥābi alḥusayni	مَعَ الْحُسَيْنِ وَأَصْحَابِ الْحُسَيْنِ
who sacrificed their souls in defense of al-Ḥusayn, peace be upon him.	alladhīna badhalū muḥajahum dūna alḥusayni	الَّذِينَ بَذَلُوا مَهْجَهُمْ دُونَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ

ZIYARAT ARBA`EEN



Reported in Misbah al-Mutahajjid, from Safwān al-Jammāl who said: My master al-Sādiq, Allāh's blessings be upon him, instructed me to visit Imam al-Husayn(pbuḥ) on the Arba`een Day, advisably in the early forenoon, and to say the following words:

Peace be upon the intimate servant of Allāh and His most-beloved.	alssalāmu `alā waliyyi allāhi wa ḥabībihī	السَّلَامُ عَلَى وَلِيِّ اللَّهِ وَحَبِيبِهِ
Peace be upon the friend of Allāh and His elite.	alssalāmu `alā khalīlī allāhi wa naḥībihī	السَّلَامُ عَلَى خَلِيلِ اللَّهِ وَنَحْبِيهِ
Peace be upon the choice of Allāh and son of His choice.	alssalāmu `alā ṣafīyyi allāhi wabni ṣafīyyihī	السَّلَامُ عَلَى صَفِيِّ اللَّهِ وَابْنِ صَفِيهِ
Peace be upon al-Ḥusayn the wronged and martyred.	alssalāmu `alā alḥusayni almaẓlūmi alshshahīdi	السَّلَامُ عَلَى الْحُسَيْنِ الْمَظْلُومِ الشَّهِيدِ
Peace be upon the captive of agonies and victim of the shed tears.	alssalāmu `alā asīri alkurubāti wa qatīlī al`abarāti	السَّلَامُ عَلَى أُسِيرِ الْكُرَبَاتِ وَقَتْلِ الْعَبْرَاتِ
O Allāh, I do bear witness that he is verily Your intimate servant and son of Your intimate servant,	allāhumma innī ashhadu annahū waliyyuka wabnu waliyyika	اللَّهُمَّ إِنِّي أَشْهَدُ أَنَّهُ وَلِيُّكَ وَابْنُ وَلِيِّكَ
Your choice and son of Your choice,	wa ṣafīyyuka wabnu ṣafīyyika	وَصَفِيَّكَ وَابْنَ صَفِيَّكَ

and the winner of Your honoring.	alfā'izu bikarāmatika	الْفَائِزُ بِكَرَامَتِكَ
You have honored him with martyrdom,	akramtahū bilshshahādati	أَكْرَمْتَهُ بِالشَّهَادَةِ
endued him with happiness,	wa ḥabawtahū bilssa`ādati	وَحَبَوْتُهُ بِالسَّعَادَةِ
privileged him with legitimate birth,	wajtabaytahū biṭībi alwilādati	وَاجْتَبَيْتَهُ بِطَيْبِ الْوِلَادَةِ
made him one of the chiefs,	wa ja`altahū sayyidan min alssādati	وَجَعَلْتَهُ سَيِّدًا مِنَ السَّادَةِ
one of the leaders,	wa qā'idan min alqādati	وَقَائِدًا مِنَ الْقَادَةِ
and one of the defenders (of Your religion),	wa dhā'idan min aldhdhādati	وَذَائِدًا مِنَ الذَّادَةِ
gave him the inheritances of the Prophets,	wa a`ṭaytahū mawāritha al-anbiyā'i	وَأَعْطَيْتَهُ مَوَارِيثَ الْأَنْبِيَاءِ
and chose him as argument against Your created beings and one of the Prophets' successors.	wa ja`altahū ḥujjatan `alā khalqika min al-awṣiyā'i	وَجَعَلْتَهُ حُجَّةً عَلَى خَلْقِكَ مِنَ الْأَوْصِيَاءِ
So, he called to you flawlessly,	fa a`dhara fī alddu`ā'i	فَاعْذَرَ فِي الدُّعَاءِ
gave advices,	wa manahā alnnuṣṣa	وَمَنْحَ النَّصْحِ
and sacrificed his soul for You	wa badhala muhjatahū fika	وَبَذَلَ مَهْجَتَهُ فِيكَ
to save Your servants from ignorance	liyastanqidha `ibādaka min aljahālati	لِيَسْتَنْقِذَ عِبَادَكَ مِنَ الْجَهَالَةِ
and perplexity of straying off.	wa ḥayrati alḍalālati	وَحَيْرَةِ الضَّلَالَةِ

Yet, those whom were seduced by this worldly life,	wa qad tawāzara `alayhi man gharrat-hu alddunyā	وَقَدْ تَوَازَرَ عَلَيْهِ مِنْ غُرْتِهِ الدُّنْيَا
who sold their share (of reward) with the lowliest and meanest,	wa bā`a ḥaẓẓahū bil-ardhali al-adnā	وَبَاعَ حَظَّهُ بِالْأَرْضِ الْأَدْنَى
retailed their Hereafter with the cheapest price,	wa sharā ākhiratahū bilththamani al- awkasi	وَشَرَى آخِرَتَهُ بِأَتَمِّ الْأَوْكَسِ
acted haughtily, perished because of following their desires, brought to themselves Your wrath and the wrath of Your Prophet,	wa taghaṭṭasa wa taraddā fī hawāhu	وَتَغَطَّطَسَ وَتَرَدَّى فِي هَوَاهُ
and obeyed the dissident and hypocritical servants of You	wa aṭā`a min `ibādika ahla alshshiqāqi walnnifāqi	وَأَطَاعَ مِنْ عِبَادِكَ أَهْلَ الشَّقَاقِ وَالنِّفَاقِ
and the bearers of the burdens (of sins) who deserve Hellfire—all those supported each other against him.	wa ḥamalata al- awzāri almustawjibīna alnnāra	وَحِمَلَةَ الْأَوْزَارِ الْمُسْتَوْجِبِينَ النَّارِ
However, he fought against them painstakingly with steadfastness expecting Your reward	fajāhadahum fīka ṣ ābiran muḥtasiban	فَجَاهَدَهُمْ فِيكَ صَابِرًا مُحْتَسِبًا
until his blood was shed on account of his obedience to You	ḥattā sufika fī ṭā`atika damuhū	حَتَّى سَفِكَ فِي طَاعَتِكَ دَمُهُ
and his women were violated.	wastubīḥa ḥarīmuhū	وَأَسْتَبِيحَ حَرِيمَهُ
So, O Allah, pour heavy curses on them	allāhumma fal`anhum la`nan wabīlan	اللَّهُمَّ فَالْعَنِهِمْ لَعْنًا وَبِيلًا

and chastise them with painful chastisement.	wa `adhdhibhum `adhāban alīman	وَعَذِّبْهُمْ عَذَابًا أَلِيمًا
Peace be upon you, O son of Allah's Messenger.	alssalāmu `alayka yabna rasūli allāhi	السَّلَامُ عَلَيْكَ يَا بْنَ رَسُولِ اللَّهِ
Peace be upon you, O son of the chief of the Prophets' successors.	alssalāmu `alayka yabna sayyidi al- awṣiyā'i	السَّلَامُ عَلَيْكَ يَا بْنَ سَيِّدِ الْأَوْصِيَاءِ
I bear witness that you are verily the trustee of Allah and the son of His trustee.	ashhadu annaka amīnu allāhi wabnu amīnihi	أَشْهَدُ أَنَّكَ أَمِينُ اللَّهِ وَابْنُ أَمِينِهِ
You lived with happiness,	`ishta sa`īdan	عَشْتُ سَعِيدًا
passed away with praiseworthiness,	wa maḍayta ḥamīdan	وَمَضَيْتُ حَمِيدًا
and died missed, wronged, and martyred.	wa mutta faqīdan maḥlūman shahīdan	وَمِتُ فَقِيدًا مَظْلُومًا شَهِيدًا
I also bear witness that Allah shall inevitably fulfill His promise to You,	wa ashhadu anna allāha munjizun māwa`adaka	وَأَشْهَدُ أَنَّ اللَّهَ مُنْجِزُ مَا وَعَدَكَ
exterminate those who disappointed you,	wa muhlikun man khaḍhalaka	وَمُهْلِكُ مَنْ خَذَلَكَ
and chastise those who slew you.	wa mu`adhdhibun man qatalaka	وَمُعَذِّبُ مَنْ قَتَلَكَ
I also bear witness that you fulfilled your pledge to Allah	wa ashhadu annaka wafayta bi`ahdi allāhi	وَأَشْهَدُ أَنَّكَ وَفَيْتَ بِعَهْدِ اللَّهِ
and strove hard in His way until death came upon you.	wa jāhadta fī sabīlihi ḥattā atāka alyaqīnu	وَجَاهَدْتَ فِي سَبِيلِهِ حَتَّى أَتَاكَ الْيَقِينُ
So, may Allah curse those who slew you.	fala`ana allāhu man qatalaka	فَلَعَنَ اللَّهُ مَنْ قَتَلَكَ

May Allah curse those who wronged you.	wa la`ana allāhu man ḡalamaka	وَلَعَنَ اللَّهُ مَن ظَلَمَكَ
May Allah curse the people who, when informed about that, were pleased with it.	wa la`ana allāhu ummatan samī`at bidhālīka faraḡiyat bihī	وَلَعَنَ اللَّهُ أُمَّةً سَمِعَتْ بِذَلِكَ فَرَضِيَتْ بِهِ
O Allah, I do ask You to witness for me that I am loyalist to those who are loyalists to him	allāhumma innī ushhiduka annī waliyyun liman wālāhu	اللَّهُمَّ إِنِّي أَشْهَدُكَ أَنِّي وَلِيٌّ لِمَنِ وَالَاهُ
and enemy of those who are enemies of him.	wa `aduwwun liman `ādāhu	وَعَدُوٌّ لِمَنِ عَادَاهُ
May my father and mother be accepted as ransoms for you, O son of Allah's Messenger.	bi'abī anta wa ummī yabna rasūli allāhi	بِأَبِي أَنْتَ وَأُمِّي يَا بْنَ رَسُولِ اللَّهِ
I bear witness that you were light in the sublime loins	ashhadu annaka kunta nūran fī al- aṣlābi alshshāmīkhati	أَشْهَدُ أَنَّكَ كُنْتَ نُورًا فِي الْأَصْلَابِ الشَّامِخَةِ
and purified wombs;	wal-arḡāmi almuṭahharati	وَالْأَرْحَامِ الْمُطَهَّرَةِ
the impurities of the Ignorance Era could not object you to filth	lam tunajjiska aljāhiliyyatu bi'anjāsīhā	لَمْ تُجَسِّسْكَ الْجَاهِلِيَّةُ بِأَنْجَاسِهَا
nor could its murky clothes dress you.	wa lam tulbiska almudlahimmātu min thiyābihā	وَلَمْ تُلْبَسْكَ الْمُدْلَهِمَاتُ مِنْ ثِيَابِهَا
I also bear witness that you are one of the mainstays of the religion,	wa ashadu annaka min da`ā'imi alddīni	وَأَشْهَدُ أَنَّكَ مِنْ دَعَائِمِ الدِّينِ
the supports of Muslims,	wa arkāni almuslimīna	وَأَرْكَانَ الْمُسْلِمِينَ

and the haven of the believers.	wa ma`qili almu'minīna	وَمَعْلَ الْمُؤْمِنِينَ
I also bear witness that you are the God-fearing, pious,	wa ashhadu annaka al-imāmu albarru alttaqiyyu	وَأَشْهَدُ أَنَّكَ الْإِمَامُ الْبَرُّ التَّقِيُّ
pleased, immaculate,	alrradiyyu alzzakiyyu	الرَّضِيُّ الزَّكِيُّ
guide, and well-guided Imam.	alhādī almahdiyyu	الْهَادِي الْمَهْدِي
And I bear witness that the Imams from your progeny are the spokesmen of piety,	wa ashhadu anna al- a'immata min wuldika kalimatu alttaqwā	وَأَشْهَدُ أَنَّ الْأَئِمَّةَ مِنْ وَلَدِكَ كَلِمَةُ التَّقْوَى
the signs of guidance,	wa a`lāmu alhudā	وَأَعْلَامُ الْهُدَى
the firmest handle (of Islam),	wal`urwatu alwuthqā	وَالْعُرْوَةُ الْوُثْقَى
and the decisive Argument against the inhabitants of the world.	walḥujjatu `alā ahli alddunyā	وَالْحُجَّةُ عَلَى أَهْلِ الدُّنْيَا
I also bear witness that I believe in you all and in your Return,	wa ashhadu annī bikum mu'minun wa bi'iyābikum	وَأَشْهَدُ أَنِّي بِكُمْ مُؤْمِنٌ وَبِإِيَابِكُمْ
I have full confidence in the laws of my religion and in the seals of my deeds,	mūqinun bisharāyi`i dīnī wa khawātīmī `amalī	مُوقِنٌ بِشَرَائِعِ دِينِي وَخَوَاتِيمِ عَمَلِي
my heart is at peace with you all,	wa qalbī liqalbikum silmun	وَقَلْبِي لِقَلْبِكُمْ سَلَامٌ
all my affairs are based on your commands,	wa amrī li'amrikum muttabi`un	وَأَمْرِي لِأَمْرِكُمْ مُتَّبِعٌ
and my support for you all is already all set	wa nuṣratī lakum mu`addatun	وَنُصْرَتِي لَكُمْ مُعَدَّةٌ

until Allah permits you.	ḥattā ya'dhana allāhu lakum	حَتَّى يَأْذَنَ اللَّهُ لَكُمْ
So, I am with you. I am with you,	fama`akum ma`akum	فَمَعَكُمْ مَعَكُمْ
not with your enemies.	lā ma`a `adduwwikum	لَا مَعَ عَدُوِّكُمْ
Allah's blessings be upon you,	ṣalawātu allāhi `alaykum	صَلَوَاتُ اللَّهِ عَلَيْكُمْ
upon your souls, upon your bodies,	wa `alā arwāḥikum wa ajsādikum	وَعَلَى أَرْوَاحِكُمْ وَأَجْسَادِكُمْ
upon the present and the absent from you,	wa shāhidikum wa ghā'ibikum	وَشَاهِدِكُمْ وَغَائِبِكُمْ
and upon the apparent and the invisible from you.	wa zāhirikum wa bāṭinikum	وَزَاهِرِكُمْ وَبَاطِنِكُمْ
Respond to us, O Lord of the Worlds.	āmīna rabba al`ālamīna	آمِينَ رَبَّ الْعَالَمِينَ

ABU AL-FADHL AL-ABBAS_(AS)



ABOUT AL-ABBAS(AS)



Al-'Abbās bin 'Alī, known as **Abū l-Faḍl** (the Father of Excellence) and **Qamar Banī l-Hāshim** (the Moon of Banu Hashim), is the son of Imam Ali (pbuh) and Umm al-Banin (as). He was the commander and standard-bearer of the caravan of Imam Husayn (pbuh) in the Battle of Ashura'.

He is considered the exemplar of dignity, bravery, generosity, and obedience of the infallible Imam (pbuh). In Karbala, he was the standard-bearer and water-supplier of the army of his brother, al-Husayn b. 'Ali (pbut) and thus he is also known as **Saqqa** [the water-supplier] of the plain of Karbala.

According to reports, after the caravan of Imam al-Husayn (pbuh) faced with the problem of the shortage of water, al-'Abbas succeeded to bring water for the family and companions of Imam al-Husayn (pbuh) on the 7th of Muharram . On the day of 'Ashura', once again he (pbuh) attempted to bring water from the Euphrates; but on his return, they shot his leather water pouch, cut his hands and martyred him.

TITLES



- ❖ Abu I-Fadl (the Father of Excellence)
- ❖ Abu I-Qasim²
- ❖ Qamar Bani Hashim (the moon of Banu Hashim)
- ❖ Bab al-Hawa'ij (the gate to the requests [from Allah])
- ❖ Al-Tayyar (the flyer)
- ❖ Al-Shahid (the martyr)
- ❖ Saqqa (the water supplier)
- ❖ Standard-bearer

MERITS



It is narrated from Imam al-Sajjad (pbuh) that, "May God have mercy upon my uncle al-'Abbas. He surely made sacrifice and did a great fight until his hands were cut and he sacrificed himself for his brother. God gave him two wings like his uncle Ja'far al-Tayyar to fly in the paradise together with angels. Indeed, al-'Abbas has a position before the Almighty God that all the martyrs would wish to reach on the Day of Judgment."



² adopted from Ziyarat al-Arba`een where Jabir b. Abd Allah al-Ansari addresses him, "Peace be upon you, O Abu I-Qasim; Peace be with you O al-Abbas b. Ali".

At the beginning of the Ziyara text of al-Abbas b. Ali (as), Imam al-Sadiq (pbuh) says, "Peace be with you, O righteous and obedient servant of God and His Prophet (pbuh&hf), and obedient to the Commander of the Believers (pbuh) and al-Hasan (pbuh) and al-Husayn (pbuh)."



Imam al-Sadiq (a) had described al-'Abbas as, "[He (a) had] an impressive insight, great intelligence, strong faith, [he (a) made] jihad in the company of Imam al-Husayn (a), sacrifice, martyrdom in the way of his Imam (a), submission before the successor of the Prophet (s), approving the Imam (a) of his time, loyalty, striving until the last resorts, ..."



Imam al-Mahdi (ajtf) said, "peace be with Abu l-Fadl al-'Abbas, son of the Commander of the Believers (pbuh) who sacrificed his soul for his brother; used this world as a means for the hereafter and was sacrificed for his brother. He (as) was a guardian who tried hard to bring water to the thirsty of the camp and his both hands were cut in Jihad on the way of God. May God distances his killers Yazid b. Raqad and Hakim b. Tufayl al-Ta'i from His mercy."

ZIYARAT AL-ABBAS(AS)



The noble Shaykh Ja'far ibn Qawlawayh al-Qummi has reported through a chain of authority that Abu-Hamzah al-Thumali reported Imam al-Sadiq(pbuh) as saying: If you intend to visit the tomb of al-`Abbās ibn `Ali (pbuh) that lies on the bank of the River Euphrates opposite to al-Ha`ir, you should stop at the gate of the shed (precinct) and say these words:

Peace of Allah and peace of His favorite angels,	salāmu allāhi wa salāmu malā'ikatihī almuqarrabīna	سَلَامُ اللَّهِ وَسَلَامُ مَلَائِكَتِهِ الْمُقَرَّبِينَ
His commissioned prophets,	wa anbiyā'ihī almursalīna	وَأَنْبِيَائِهِ الْمُرْسَلِينَ
His righteous servants,	wa `ibādihī alṣṣ ālihīna	وَعِبَادِهِ الصَّالِحِينَ
all the martyrs, and all the veracious (ones),	wa jamī' i alshshuhadā'i walṣṣiddiqīna	وَجَمِيعِ الشُّهَدَاءِ وَالصِّدِّيقِينَ
and also pure, true blessings that come and go,	walzzākiyātu altṭayyibātu fīmātaghtadī wa tarūhu	وَالزَّكَاةَ الطَّيِّبَاتِ فِيمَا تَعْتَدِي وَتَرُوحُ
be upon you, O son of the Commander of the Faithful.	`alayka yabna amiri almu'minīna	عَلَيْكَ يَا بَنَ أَمِيرِ الْمُؤْمِنِينَ
I testify to you of submission (to the will of God), honest acceptance as true,	ashhadu laka bilttaslīmi walttaṣdīqi	أَشْهَدُ لَكَ بِالتَّسْلِيمِ وَالتَّصَدِيقِ
loyalty, and sincerity	walwafā'i walnnaṣīhati	وَالْوَفَاءَ وَالنَّصِيحَةَ

to the descendant of the commissioned Prophet, Allah's blessings be upon him and his Household,	likhalafi alnnabiyyi ṣallā allāhu `alayhi wa ālihī almursali	لَخَلَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْمُرْسَلِ
the chosen grandson (of the Prophet),	walssibṭi almuntajabi	وَالسَّبْطِ الْمُنْتَجَبِ
the well knowledgeable guide (to the true religion),	walddalīli al`ālimi	وَالدَّلِيلِ الْعَالِمِ
the conveying successor,	walwaṣiyyi almuballighi	وَالْوَصِيِّ الْمُبْلِغِ
and the wrongfully oppressed one.	walmazlūmi almuhtaḍami	وَالْمَظْلُومِ الْمُهْتَضَمِ
So, Allah may reward you on behalf of His Messenger,	fajazāka allāhu an rasūlihī	فَجَزَاكَ اللَّهُ عَنْ رَسُولِهِ
the Commander of the Faithful,	wa `an amīri almu'minīna	وَعَنْ أَمِيرِ الْمُؤْمِنِينَ
al-Ḥasan, and al- Ḥusayn,	wa `an alḥasani walḥusayni	وَعَنْ الْحَسَنِ وَالْحُسَيْنِ
peace of Allah be upon them,	ṣalawātu allāhi `alayhim	صَلَوَاتُ اللَّهِ عَلَيْهِمْ
with the best reward	aḡḡala aljazā'i	أَفْضَلَ الْجَزَاءِ
for your steadfastness, dedication (to the sake of God), and support (for the right party).	bimā ṣabarta waḡtasabta wa a`anta	بِمَا صَبَرْتَ وَاحْتَسَبْتَ وَأَعَنْتَ
Very excellent be the reward of the eternal life.	fani`ma `uqbā alddāri	فَنِعْمَ عَقْبَى الدَّارِ

Allah's curse be on him who killed you.	la`ana allāhu man qatalaka	لَعَنَ اللَّهُ مَنْ قَتَلَكَ
Allah's curse be on him who ignored your position	wa la`ana allāhu man jahila ḥaqqaka	وَلَعَنَ اللَّهُ مَنْ جَهِلَ حَقَّكَ
and belittled your sanctity.	wastakhaffa biḥurmatika	وَاسْتَخَفَّ بِحُرْمَتِكَ
Allah's curse be on him who precluded you from having from the water of the Euphrates.	wa la`ana allāhu man ḥāla baynaka wa bayna mā'i alfurāti	وَلَعَنَ اللَّهُ مَنْ حَالَ بَيْنَكَ وَبَيْنَ مَاءِ الْفُرَاتِ
I testify that you were killed wrongfully	ashhadu annaka qutilta mazlūman	أَشْهَدُ أَنَّكَ قُتِلْتَ مَظْلُومًا
and that Allah will verily fulfill His promise that He made with you.	wa anna allāha munjizun lakum māwa`adakum	وَأَنَّ اللَّهَ مُنْجِزٌ لَكُمْ مَا وَعَدَكُمْ
O son of the Commander of the Faithful, I have come to you to present myself before you.	ji'tuka yabna amiri almu'minīna wāfidan ilaykum	جِئْتُكَ يَا بْنَ أَمِيرِ الْمُؤْمِنِينَ وَافِدًا إِلَيْكُمْ
My heart is submissive to you and is following you.	wa qalbī musallimun lakum wa tābi`un	وَقَلْبِي مُسْلِمٌ لَكُمْ وَتَابِعٌ
And I am your follower.	wa anā lakum tābi`un	وَأَنَا لَكُمْ تَابِعٌ
I am ready to support you	wa nuṣratī lakum mu`addatun	وَنُصْرَتِي لَكُمْ مَعْدَةٌ
until Allah decides.	ḥattā yaḥkuma allāhu	حَتَّى يَحْكُمَ اللَّهُ
He is surely the best of all those who decide.	wa huwa khayru alḥākīmīna	وَهُوَ خَيْرُ الْحَاكِمِينَ

I am verily with you,	fama`akum ma`akum	فَعَمَّكُمْ مَعَكُمْ
not with your enemy.	lā ma`a `aduwwikum	لَا مَعَ عَدُوِّكُمْ
I am one of those who believe in you and believe in your Return.	innī bikum wa bi'iyābikum min almu'minīna	إِنِّي بِكُمْ وَيَايَاكُمْ مِنَ الْمُؤْمِنِينَ
I also one of those who deny your opposites and killers.	wa biman khālafakum wa qatalakum min alkāfirīna	وَمِنْ خَالَفَكُمْ وَقَتَلَكُمْ مِنَ الْكَافِرِينَ
Allah may kill the group who killed you with hands and tongues (by giving orders of killing you.)	qatala allāhu ummatan qatalatkum bil- aidī wal-alsuni	قَتَلَ اللَّهُ أُمَّةً قَتَلْتُمْ بِالْأَيْدِي وَالْأَلْسُنِ

You should then enter, throw yourself on the tomb, and say the following words:

Peace be upon you, O righteous servant (of Allah)	alssalāmu `alayka ayyuhā al`abdu alṣṣāliḥu	السَّلَامُ عَلَيْكَ أَيُّهَا الْعَبْدُ الصَّالِحُ
and obedient to Allah, to His Messenger, to the Commander of the Faithful,	almuṭī`u lillāhi wa lirasūlihi wa li'amīri almu'minīna	الْمُطِيعُ لِلَّهِ وَلِرَسُولِهِ وَلِأَمِيرِ الْمُؤْمِنِينَ
to al-Ḥasan, and to al-Ḥusayn, peace and greetings of Allah be upon them.	walḥasani walḥusayni ṣallā allāhu `alayhim wa sallama	وَالْحَسَنِ وَالْحُسَيْنِ صَلَّى اللَّهُ عَلَيْهِمْ وَسَلَّمَ

Peace, Allah's mercy, blessings,	alssalāmu `alayka wa raḥmatu allāhi wa barakātuhū	السلام عليك ورحمة الله وبركاته
forgiveness, and gratifications be upon you, your soul, and your body.	wa maghfiratuḥū wa riḍwānuḥū wa `alā rūḥika wa badanika	ومغفرته ورضوانه وعلى روحك وبدنك
I testify, and call Allah to witness, that you abided by the same course that was taken by the warriors of (the battle of) Badr	ashhadu wa ushhidu allāha annaka maḍayta `alā mā maḍ ā biḥī albadriyyūna	أشهد وأشهد الله أنك مضيت على ما مضى به البدريون
and the strivers for Allah's sake	walmujāhidūna fī sabīli allāhi	والمجاهدون في سبيل الله
who sincerely served Him in the battlefields against His enemies,	almunāsiḥūna lahū fī jihādi a`dā'ihī	المناصحون له في جهاد أعدائه
did their bests for supporting His disciples,	almubālighūna fī nuṣṣrati awliyā'ihī	المبالغون في نصرة أوليائه
and defended His intimate ones.	aldhdhābbūna `an aḥibbā'ihī	الذابون عن أحبائه
So, Allah may reward you the best,	fajazāka allāhu afḍala aljazā'i	فجزاك الله أفضل الجزاء
the maximum,	wa akthara aljazā'i	وأكثر الجزاء
the most abundant,	wa awfara aljazā'i	وأوفر الجزاء
and the most conclusive reward that He may give to any one who fulfills his homage,	wa awfā jazā'i aḥadin mimman wa fāibay`atihī	وأوفى جزاء أحد من وفى ببيعته

answers the call (of the religion),	wastajāba lahū da`watahū	وَاسْتَجَابَ لَهُ دَعْوَتُهُ
and obeys his (divinely elected) leaders.	wa aṭā`a wulāta amrihī	وَاطَّاعَ وِلَاةَ أَمْرِهِ
I testify that you acted extremely sincerely	ashhadu annaka qad bālaghta fī alnnasīḥati	أَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ فِي النَّصِيحَةِ
and exerted all your efforts (in this regard).	wa a`ṭayta ghāyata almajhūdi	وَأَعْطَيْتَ غَايَةَ الْمَجْهُودِ
Allah may attach you to the martyrs,	faba`athaka allāhu fī alshshuhadā'i	فَبَعَثَكَ اللَّهُ فِي الشَّهَدَاءِ
add your soul to the souls of the happy ones,	wa ja`ala rūḥaka ma`a arwāhi alssu`adā'i	وَجَعَلَ رُوحَكَ مَعَ أَرْوَاحِ السَّعْدَاءِ
give you the largest abode in His Paradise	wa a`ṭaka min jinānihī afsaḥahāmanzila n	وَأَعْطَاكَ مِنْ جَنَّاتِهِ أَفْسَحَهَا مَنَزِلًا
and the most handsome room,	wa afḍalahā ghurafa n	وَأَفْضَلَهَا غُرَفًا
exalt your mention in `Illiyīn (the most elevated position),	wa rafa`a dhikraka fī `illiyīna	وَرَفَعَ ذِكْرَكَ فِي عِلِّيِّينَ
and join you to the Prophets, the veracious ones,	wa ḥasharaka ma`a alnnabiyyīna walṣṣiddiqīna	وَحَشَرَكَ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ
the martyrs, and the righteous ones.	walshshuhadā'i walṣṣāliḥīna	وَالشَّهَدَاءِ وَالصَّالِحِينَ
Very excellent is the companionship of such ones.	wa ḥasuna ulā'ika rafīqan	وَحَسَنُ أَوْلِيَّكَ رَفِيقًا

I testify that you did not lag behind and did not turn away the face,	ashhadu annaka lam tahin wa lam tankul	أَشْهَدُ أَنَّكَ لَمْ تَهِنَ وَلَمْ تَنْكُلْ
and that you left this life with full awareness of the truth,	wa annaka maḍayta `alā baṣīratin min amrika	وَأَنَّكَ مَضَيْتَ عَلَى بَصِيرَةٍ مِنْ أَمْرِكَ
following the examples of the righteous ones	muqtadiyan biṣ ṣāliḥīna	مُقْتَدِيًا بِالصَّالِحِينَ
and sticking to the Prophets.	wa muttabi`an lilnabiyyīna	وَمُتَّبِعًا لِلنَّبِيِّينَ
So, Allah may gather us with you,	fajama`a allāhu baynanā wa baynaka	فَجَمَعَ اللَّهُ بَيْنَنَا وَبَيْنَكَ
with His Messenger, and with His disciples	wa bayna rasūlihī wa awliyā'ihī	وَبَيْنَ رَسُولِهِ وَأَوْلِيَائِهِ
in the abodes of those who practiced humbly (with their Lord).	fī manāzili almukhbitīna	فِي مَنَازِلِ الْمُخْبِتِينَ
He is certainly the most merciful of all the merciful ones.	fa'innahu arḥamu alrrāḥimīna	فَإِنَّهُ أَرْحَمُ الرَّاحِمِينَ

KADHIMIYA



MERITS



Hasan ibn Ali al Washa narrates:

I asked Imam Reza(pbuh) if the reward for performing the Ziyara of the grave of Abul Hasan Imam Musa Kazim(pbuh) is the same as the Ziyara of the grave of Husayn(pbuh).

Imam(pbuh) replied, "Yes."



Husayn ibn Yasar al Wasitee narrates:

I asked Imam Reza(pbuh), "Should I perform the Ziyara of the grave of Abul Hasan Imam Musa Kazim(pbuh) in Baghdad?"

Imam(pbuh) replied, "Yes, but if you go, perform the Ziyara behind a veil."



Hasan ibn Ali al Washa narrates:

I asked Imam Reza(pbuh), "What are the rewards for those who perform the Ziyara of the grave of Your Father Abul Hasan Imam Musa Kazim(pbuh)?"

Imam(pbuh) replied, "The same as those who perform the Ziyara of the grave of Husayn(pbuh)."



A companion narrates:

I asked Imam Reza(pbuh) about performing the Ziyara of the grave of Abul Hasan Imam Musa Kazim(pbuh).

Imam(pbuh) replied, "Perform prayers in the mosques beside the grave."



Husayn ibn Yasar al Wasitee narrates:

I asked Abul Hasan Imam Reza(pbuh), "What are the rewards for those who perform the Ziyara of the grave of Your Father Imam Musa Kazim(pbuh)?"

Imam(pbuh) replied, "Its rewards are the same as the rewards for those who perform the Ziyara of His Father (RasoolAllah saw)."

I asked, "What if I am unable to enter near His grave out of fear?"

Imam(pbuh) replied, "Then say salam from behind the wall."



Husayn ibn Muhammad al Ashari al Qummi narrates:

Imam Reza(pbuh) said to me, "Those who perform the Ziyara of the grave of My Father (Imam Musa Kazim asws) in Baghdad are like those who have performed the Ziyara of RasoolAllah (saw) and the grave of Ameer al-Mu`mineen(pbuh), except there are certain rewards associated only with RasoolAllah (saw) and Ameer al-Mu`mineen(pbuh)."



Abdul Rahman ibn Abu Najran narrates:

I asked Abu Jafar Imam Muhammad Taqi(pbuh), "What is the reward for those who performed the Ziyara of RasoolAllah (saw) for the sole purpose of performing Ziyara?"

Imam(pbuh) replied, "Their reward is Jannah as well as those who perform the Ziyara of the grave of Abul Hasan Imam Musa Kazim(pbuh), their reward is also jannah."



Imam Reza(pbuh) narrates:

"The Ziyara of the grave of My Father Imam Musa Kazim(pbuh) is the same as the Ziyara of the grave of Husayn(pbuh)."



Raheem narrates:

I said to Imam Reza(pbuh), "May I be sacrificed upon You! We face many hardships when we perform the Ziyara of the grave of Abul Hasan Imam Musa Kazim(pbuh) in Baghdad. This is why we say our salam to Him behind a wall. What are the rewards for those who perform His Ziyara?"

Imam(pbuh) replied, "I swear by Allah that it is the same as the rewards for performing the Ziyara of the grave of RasoolAllah (saw). "



Raheem narrates:

I said to Imam Reza(pbuh), "We face numerous hardships when we perform the Ziyara of the grave of Abul Hasan Imam Musa Kazim(pbuh) in Baghdad. What are the rewards for those who perform His Ziyara?"

Imam(pbuh) replied, "Its rewards are the same as the rewards for those who perform the Ziyara of the grave of Husayn(pbuh)."

After Imam(pbuh) said this, a man entered, said salam to the Imam(pbuh), and then sat down. He began speaking about Baghdad, how its people were inferior, and about the calamities which are expected to befall Baghdad, such as the collapsing of the earth the upheaval, and the bolts of lightning.

When I got up to leave, I heard Abul Hasan Imam Reza(pbuh) say, "As for Abul Hasan Imam Musa Kazim(pbuh), none of the calamities will affect Him."



Ibrahim ibn Uqbah narrates:

I wrote to Abul Hasan the Third Imam Ali Naqi(pbu) asking Him about the Ziyara of the grave of Aba Abdullah Imam Husayn(pbu) and about the Ziyara of the graves of Abul Hasan Imam Musa Kazim(pbu) and Abu Jafar Imam Muhammad Taqi(pbu).

Imam(pbu) replied, "Abu Abdullah Imam Husayn(pbu) comes first, but the Ziyara of Imam Musa Kazim(pbu) and Imam Muhammad Taqi(pbu) is more complete and brings greater rewards."



Abdul Rahman ibn Abu Najran narrates:

I asked Abu Jafar Imam Muhammad Taqi(pbu), "What is the reward for those who perform the Ziyara of RasoolAllah (saw) with the sole purpose of performing His Ziyara?"

Imam(pbu) replied, "Their reward is Jannah and the reward for those who perform the Ziyara of the grave of Abul Hasan Imam Musa Kazim(pbu) is also Jannah."

ZIYARAT IMAM AL-KADHIM(AS)



Sayyid Ibn Tawus, in his book of al-Mazar, has mentioned the following method and form of Ziyara:

Allah is the Most Great. Allah is the Most Great.	allāhu akbaru allāhu akbaru	اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ
There is no god save Allah. And Allah is the Most Great.	lā ilāha illā allāhu wallāhu akbaru	لَا اِلٰهَ اِلَّا اَللّٰهُ وَاللّٰهُ اَكْبَرُ
All praise be to Allah for guiding [me] to His religion and for leading [me] successfully to His Course to which He has invited (us).	alḥamdu lillāhi `alā hidāyatiḥi lidīniḥi	اَلْحَمْدُ لِلّٰهِ عَلٰى هِدَايَتِهِ لِدِينِهِ
O Allah, You are verily the most Honorable Besought One and the most Honorable Purposed One.	walṭṭawfīqi limā da`ā ilayhi min sabīliḥi	وَالْتَوْفِيقَ لِمَا دَعَا اِلَيْهِ مِنْ سَبِيلِهِ
I thus have come to You, seeking nearness to You in the name of the son of Your Prophet's daughter,	allāhumma innaka akramu maqṣūdīn	اَللّٰهُمَّ اِنَّكَ اَكْرَمُ مَقْصُوْدٍ
	wa akramu ma'tiyyin	وَاَكْرَمُ مَا تِي
	wa qad ataytuka mutaqqarriban ilayka	وَقَدْ اَتَيْتُكَ مُتَقَرِّبًا اِلَيْكَ
	bibni binti nabiyyika	بِابْنِ بِنْتِ نَبِيِّكَ

Your blessings be upon him and upon his immaculate fathers	ṣalawātuka `alayhi wa `alā ābā'ihī altṭāhirīna	صَلَّوَاتِكَ عَلَيْهِ وَعَلَى آبَائِهِ الطَّاهِرِينَ
and pure sons.	wa abnā'ihī altṭayyibīna	وَأَبْنَاءَهُ الطَّيِّبِينَ
O Allah, (please) send blessings upon Muḥammad and the Household of Muḥammad,	allāhumma ṣalli `alā muḥammadin wa āli muḥammadin	اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
never frustrate my efforts,	wa lā tukhayyib sa`yī	وَلَا تُخَيِّبْ سَعْيِي
never cut off my hope,	wa lā taqṭa` rajā'ī	وَلَا تَقْطَعْ رَجَائِي
make me illustrious in Your view	waj`alnī `indaka wajīhan	وَاجْعَلْنِي عِنْدَكَ وَجِيهًا
in this world as well as the world to come, and make me of those brought near to You.	fī alddunyā wal- ākhirati wa min almuqarrabīna	فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ

You may then enter the shrine by preceding your right foot (to the left), saying the following words:

In the Name of Allah (I begin), in Allah (I trust),	bismi allāhi wa billāhi	بِسْمِ اللَّهِ وَبِاللَّهِ
and on the way of Allah	wa fī sabīli allāhi	وَفِي سَبِيلِ اللَّهِ
and on the norm of the Messenger of Allah (I proceed),	wa `alā millati rasūli allāhi	وَعَلَى مِلَّةِ رَسُولِ اللَّهِ

may Allah bless him and his Household.	ṣallā allāhu `alayhi wa ālihī	صَلَّى اللهُ عَلَيْهِ وَآلِهِ
O Allah, (please do) forgive me, my parents,	allāhumma ighfir lī wa liwālidayya	اللَّهُمَّ اغْفِرْ لِي وَلِوَالِدَيَّ
and all the believing men and women.	wa lijamī` i almu'minīna walmu'mināti	وَلِجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

When you reach the gate of the dome, you may stop there and ask permission of entrance by saying the following words:

O Allah's Messenger, may I enter?	a'adkhulu yā rasūla allāhi	أَدْخُلْ يَا رَسُولَ اللَّهِ
O Allah' Prophet, may I enter?	a'adkhulu yā nabiyya allāhi	أَدْخُلْ يَا نَبِيَّ اللَّهِ
O Muḥammad the son of `Abdullāh, may I enter?	a'adkhulu yā muḥammadu bna `abdillāhi	أَدْخُلْ يَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ
O Commander of the Faithful, may I enter?	a'adkhulu yā amīra almu'minīna	أَدْخُلْ يَا أَمِيرَ الْمُؤْمِنِينَ
O Abū-Muḥammad al-Ḥasan, may I enter?	a'adkhulu yā abā muḥammadin alḥasanu	أَدْخُلْ يَا أَبَا مُحَمَّدٍ الْحَسَنَ
O Abū-`Abdullāh al-Ḥusayn, may I enter?	a'adkhulu yā abā `abdillāhi alḥusaynu	أَدْخُلْ يَا أَبَا عَبْدِ اللَّهِ الْحُسَيْنَ
O Abū-Muḥammad `Ali ibn al-Ḥusayn, may I enter?	a'adkhulu yā abā muḥammadin `aliyyu bna alḥusayni	أَدْخُلْ يَا أَبَا مُحَمَّدٍ عَلِيَّ بْنَ الْحُسَيْنِ
O Abū-Ja`far Muḥammad ibn `Ali, may I enter?	a'adkhulu yā abā ja`farin muḥammadu abna `aliyyin	أَدْخُلْ يَا أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ

O Abū-`Abdullāh Ja`far ibn Muḥammad, may I enter?	a'adkhulu yā abā `abdillāhi ja`faru bna muḥammadin	أَدْخُلْ يَا أَبَا عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ
O my master Abu'l-Ḥasan Mūsā ibn Ja`far, may I enter?	a'adkhulu yā mawlāya yā abā alḥasanī mūsā bna ja`farin	أَدْخُلْ يَا مُوَلَّيَّيْ يَا أَبَا الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ
O my master Abū- Ja`far, may I enter?	a'adkhulu yā mawlāya yā abā ja`farin	أَدْخُلْ يَا مُوَلَّيَّيْ يَا أَبَا جَعْفَرٍ
O my master Muḥammad ibn `Ali, may I enter?	a'adkhulu yā mawlāya muḥammadu abna `aliyyin	أَدْخُلْ يَا مُوَلَّيَّيْ مُحَمَّدُ بْنُ عَلِيٍّ

While entering, you may repeat the following statement four times:

Allah is the Most
Great.

allahu akbar

اللَّهُ أَكْبَرُ

You may then stop in front of the holy tomb, making the Qiblah direction to be between your shoulders, and say the following words:

Peace be upon you, O Allah's intimate servant and son of His intimate servant.	alssalāmu `alayka yā waliyya allāhi wabna waliyyihī	السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَابْنِ وَلِيِّهِ
Peace be upon you, O Allah's argument and son of His argument.	alssalāmu `alayka yā ḥujjata allāhi wabna ḥujjatihi	السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَابْنِ حُجَّتِهِ
Peace be upon you, O Allah's choice and son of His choice.	alssalāmu `alayka yā ṣafiyya allāhi wabna ṣafiyyihī	السَّلَامُ عَلَيْكَ يَا صَفِيَّيَّ اللَّهِ وَابْنِ صَفِيَّتِهِ

Peace be upon you, O Allah's trustee and son of His trustee.	alssalāmu `alayka yā amīna allāhi wabna amīnihi	السلام عليك يا أمين الله وابن أمينه
Peace be upon you, O Allah's light in the darkness of the earth.	alssalāmu `alayka yā nūra allāhi fī ẓulumāti al-arḍi	السلام عليك يا نور الله في ظلمات الأرض
Peace be upon you, O leader to the true guidance.	alssalāmu `alayka yā imāma alhudā	السلام عليك يا إمام الهدى
Peace be upon you, O signpost of religiousness and piety.	alssalāmu `alayka yā `alama alddīni walttuqā	السلام عليك يا علم الدين والتقوى
Peace be upon you, O hoarder of the knowledge of the Prophets.	alssalāmu `alayka yā khāzina `ilmi alnnabiyyīna	السلام عليك يا خازن علم النبيين
Peace be upon you, O hoarder of the knowledge of the Messengers.	alssalāmu `alayka yā khāzina `ilmi almursalīna	السلام عليك يا خازن علم المرسلين
Peace be upon you, O deputy of the preceding Successors (of the Prophets).	alssalāmu `alayka yā nā'iba al-awṣiyā'i alssābiqīna	السلام عليك يا نائب الأوصياء السابقين
Peace be upon you, O essence of the manifest Revelation.	alssalāmu `alayka yā ma`dina alwahyi almubīni	السلام عليك يا معدن الوحي المبين
Peace be upon you, O holder of the certain knowledge.	alssalāmu `alayka yā ṣāḥiba al`ilmi alyaqīni	السلام عليك يا صاحب العلم اليقين

Peace be upon you, O case of the knowledge of the Messengers.	alssalāmu `alayka yā `aybata `ilmi almursalīna	السلام عليك يا عيبة علم المرسلين
Peace be upon you, O righteous leader.	alssalāmu `alayka ayyuhā al-imāmu alṣṣ ālihu	السلام عليك أيها الإمام الصالح
Peace be upon you, O ascetic leader.	alssalāmu `alayka ayyuhā al-imāmu alzzāhidu	السلام عليك أيها الإمام الزاهد
Peace be upon you, O oft-worshipping leader.	alssalāmu `alayka ayyuhā al-imāmu al`ābidu	السلام عليك أيها الإمام العابد
Peace be upon you, O prudent leader and chief.	alssalāmu `alayka ayyuhā al-imāmu alssayyidu alrrashīdu	السلام عليك أيها الإمام السيد الرشيد
Peace be upon you, O slain and martyred.	alssalāmu `alayka ayyuhā almaqtūlu alshshahīdu	السلام عليك أيها المقتول الشهيد
Peace be upon you, O son of Allah's Messenger and son of his successor.	alssalāmu `alayka yabna rasūli allāhi wabna waṣiyyihī	السلام عليك يا بن رسول الله وابن وصيه
Peace be upon you, O my master Musa son of Ja`far.	alssalāmu `alayka yā mawlāya mūsā bna ja`farin	السلام عليك يا مولاي موسى بن جعفر
Allah's mercy and blessings be upon you.	wa raḥmatu allāhi wa barakātuhū	ورحمة الله وبركاته

I bear witness that you conveyed faithfully that which Allah ordered You to convey,	ashhadu annaka qad ballaghta `an allāhi mā ḥammalaka	أَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ عَنِ اللَّهِ مَا حَمَلَكَ
safeguarded that which He entrusted with you,	wa ḥafizta mā istawda `aka	وَحَفِظْتَ مَا اسْتَوْدَعَكَ
decided as lawful all that which Allah has deemed lawful, decided as	wa ḥallalta ḥalāla allāhi	وَحَلَلْتَ حَلَالَ اللَّهِ
unlawful all that which Allah has deemed unlawful,	wa ḥarramta ḥarāma allāhi	وَحَرَمْتَ حَرَامَ اللَّهِ
carried out the decrees of Allah,	wa aqamta aḥkāma allāhi	وَأَقَمْتَ أَحْكَامَ اللَّهِ
recited the Book of Allah,	wa talawta kitāba allāhi	وَتَلَوْتَ كِتَابَ اللَّهِ
endured harm for the sake of Allah,	wa ṣabarta `alā al- adhā fī janbi allāhi	وَصَبَرْتَ عَلَى الْأَذَى فِي جَنْبِ اللَّهِ
and strove in the way of Allah as it ought to be striven	wa jāhadta fī allāhi ḥaqqa jihādihī	وَجَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ
until death came upon you.	ḥattā atāka alyaqīnu	حَتَّى أَتَاكَ الْيَقِينُ
I also bear witness that you passed away	wa ashhadu annaka maḍayta	وَأَشْهَدُ أَنَّكَ مَضَيْتَ

carrying the same principles on which your immaculate fathers	`alā mā maḍā `alayhi ābā'uka alṭṭāhirūna	عَلَيَّ مَا مَضَىٰ عَلَيْهِ آبَاؤُكَ الطَّاهِرُونَ
and pure forefathers	wa ajdāduka alṭṭayyibūna	وَأَجْدَادُكَ الطَّيِّبُونَ
the successors, guides,	al-awṣiyā'u alhādūna	الْأَوْصِيَاءُ الْهَادُونَ
leaders, and rightly guided ones passed away.	al-a'immatu almahdiyyūna	الْأَئِمَّةُ الْمَهْدِيُّونَ
You never preferred blindness to true guidance	lam tu'thir `aman `alā hudan	لَمْ تَوْثِّرْ عَمَىٰ عَلَىٰ هُدًى
and never slanted from right to wrong.	wa lam tamil min ḥaqqin ilā bāṭilin	وَلَمْ تَمَلْ مِنْ حَقٍّ إِلَىٰ بَاطِلٍ
I also bear witness that you acted sincerely to Allah,	wa ashhadu annaka naṣaḥta lillāhi	وَأَشْهَدُ أَنَّكَ نَصَحْتَ لِلَّهِ
to His Messenger, and to the Commander of the Faithful,	wa lirasūlihī wa li'amīri almu'minīna	وَلِرَسُولِهِ وَلِأَمِيرِ الْمُؤْمِنِينَ
fulfilled the trust,	wa annaka addayta al-amānata	وَأَنَّكَ أَدَيْتَ الْأَمَانَةَ
avoided betrayal,	wajtanabta alkhīyānata	وَأَجْتَنَبْتَ الْخِيَانَةَ
performed the prayers,	wa aqamta alṣṣalāta	وَأَقَمْتَ الصَّلَاةَ
defrayed the poor-rate,	wa ātayta alzzakāta	وَأَتَيْتَ الزَّكَاةَ

enjoined the right,	wa amarta bilma`rūfi	وَأَمَرْتُ بِالْمَعْرُوفِ
forbade the evil,	wa nahayta `an almunkari	وَنَهَيْتُ عَنِ الْمُنْكَرِ
and served Allah earnestly	wa `abadta allāha mukhliṣan	وَعَبَدْتُ اللَّهَ مَخْلَصًا
and painstakingly, expecting His reward,	mujtahidan muḥtasiban	مُجْتَهِدًا مُحْتَسِبًا
until death came upon you.	ḥattā atāka alyaqīnu	حَتَّى أَتَاكَ الْيَقِينُ
So, may Allah reward you on behalf of Islam and its people with the best	fajazāka allāhu `an al-islāmi wa ahlihī	فَجَزَاكَ اللَّهُ عَنِ الْإِسْلَامِ وَأَهْلِهِ
reward and the most honoring reward.	aḥḍala aljazā'i wa ashrafa aljazā'i	أَحْضَلَّ الْجَزَاءِ وَأَشْرَفَ الْجَزَاءِ
I have come to you, O son of Allah's Messenger, visiting you,	ataytuka yabna rasūli allāhi zā'iran	أَتَيْتُكَ يَا بَنَ رَسُولِ اللَّهِ زَائِرًا
recognizing your right,	`ārifan biḥaqqika	عَارِفًا بِحَقِّكَ
admitting your precedence,	muqirran bifaḍlika	مُقِرًّا بِفَضْلِكَ
knowing about your knowledgeability,	muḥtamilan li`ilmika	مُحْتَمِلًا لِعِلْمِكَ
seeking shield with your inviolability,	muḥtajiban bidhimmatika	مُحْتَجِبًا بِذِمَّتِكَ
seeking protection with your grave,	`ā'idhan biqabrika	عَائِدًا بِقَبْرِكَ

resorting to your tomb,	lā'idhan biḍarīḥika	لَا إِذًا بِضَرِيحِكَ
seeking your intercession with Allah,	mustashfi`an bika ilā allāhi	مُسْتَشْفِعًا بِكَ إِلَى اللَّهِ
declaring loyalty to your loyalists,	muwāliyan li'awliyā'ika	مُوَالِيًا لِأَوْلِيَاءِكَ
incurring the animosity of your enemies,	mu`ādiyan li'a`dā'ika	مُعَادِيًا لِأَعْدَائِكَ
seeking insight of your standing	mustabṣiran bisha'nika	مُسْتَبْصِرًا بِشَأْنِكَ
and true guidance you are leading to,	wa bilhudā alladhī anta `alayhi	وَبِالْهُدَى الَّذِي أَنْتَ عَلَيْهِ
and having full acquaintance with the straying of those who dissent from you	`ālīman biḍalālāti man khālafaka	عَالِمًا بِضَلَالَةِ مَنْ خَالَفَكَ
and the blindness they are following.	wa bil`amā alladhī hum `alayhi	وَبِالْعَمَى الَّذِي هُمْ عَلَيْهِ
Ransoms for you be my father, mother,	bi'abī anta wa ummī	بِأَبِي أَنْتَ وَأُمِّي
myself, my family members,	wa nafsī wa ahlī	وَنَفْسِي وَأَهْلِي
my property, and my sons.	wa mālī wa waladī	وَمَالِي وَوَلَدِي
O son of Allah's Messenger,	yabna rasūli allāhi	يَا بْنَ رَسُولِ اللَّهِ
I have come to you seeking nearness to Allah the All-exalted by visiting you	ataytuka mutaḡarriban bizi-yāratika ilā allāhi ta`ālā	أَتَيْتُكَ مُتَقَرِّبًا بِزِيَارَتِكَ إِلَى اللَّهِ تَعَالَى

and seeking your intercession for me with Him;	wa mustashfi`an bika ilayhi	وَمُسْتَشْفِعًا بِكَ إِلَيْهِ
So, (please) intercede for me with your Lord	fashfa` lī `inda rabbika	فَاشْفَعْ لِي عِنْدَ رَبِّكَ
so that He may forgive my sins,	liyaghfira lī dhunūbī	لِيَغْفِرَ لِي ذُنُوبِي
pardon my offences,	wa ya`fuwa `an jurmī	وَيَعْفُو عَن جُرْمِي
overlook my evildoings,	wa yatajāwaza `an sayyi'ātī	وَيَتَجَاوَزَ عَن سَيِّئَاتِي
erase my wrongdoings,	wa yamḥuwa `annī khaṭī'iātī	وَيَمْحُو عَنِّي خَطِيئَاتِي
allow me to enter Paradise,	wa yudkhillanī aljannata	وَيُدْخِلْنِي الْجَنَّةَ
endue me with favours that suit His generosity,	wa yatafaḍḍala `alayya bimā huwa ahluhū	وَيَتَفَضَّلْ عَلَيَّ بِمَا هُوَ أَهْلُهُ
and forgive me, my forefathers,	wa yaghfira lī wa li'ābā'i	وَيَغْفِرْ لِي وَلِأَبَائِي
my brothers, my sister,	wa li'ikhwānī wa akhawātī	وَلِإِخْوَانِي وَأَخَوَاتِي
and all believing men and women	wa lijamī`i almu'minīna walmu'mināti	وَلِجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
in the east and west of the earth,	fī mashāriqi al-arḍi wa maghāribihā	فِي مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا
out of His favoring, magnanimity, and benevolence.	bifaḍlihī wa jūdihī wa mannihī	بِفَضْلِهِ وَجُودِهِ وَمَنِّهِ

You may then throw yourself on the grave, smear your two cheeks on it, and pray Almighty Allah for any thing you want.

You may then turn to the side of the Imam's head and say the following words:

Peace be upon you, O my master	alssalāmu `alayka yā mawlāya	السلام عليك يا مولاي
Musa the son of Ja`far.	yā mūsā bna ja`farin	يا موسى بن جعفر
Allah's mercy and blessings be upon you.	wa raḥmatu allāhi wa barakātuhū	ورحمة الله وبركاته
I bear witness that you are verily the guiding leader	ashhadu annaka al-imāmu alhādī	أشهد أنك الإمام الهادي
and the guardian who leads to the right guidance,	walwaliyyu almurshidu	والولي المرشد
you are verily the core of the Revelation,	wa annaka ma`dinu alttanzīli	وأنت معدن التنزيل
the man of true interpretation,	wa ṣāḥibu alṭta'wīli	وصاحب التأويل
the bearer of the Torah and the Gospel,	wa ḥāmilu alṭtawrāti wal-injīli	وحامل التوراة والإنجيل
the knowledgeable, the decent,	wal`ālimu al`ādilu	والعالم العادل
the veracious, and the one who puts his knowledge in practice.	walṣṣādiqu al`āmilu	والصادق العامل
O my master, I repudiate your enemies in the presence of Allah	yā mawlāya anā abra'u ilā allāhi min a`dā'ika	يا مولاي أنا أبرأ إلى الله من أعدائك

and I seek nearness to Allah through loyalty to you.	wa ataqqarrabu ilā allāhi bimuwālātika	وَأَتَقَرَّبُ إِلَى اللَّهِ بِمَوَالَاتِكَ
So, may Allah bless you,	faṣallā allāhu `alayka	فَصَلِّ اللَّهُ عَلَيْكَ
your fathers, your forefathers, your descendants,	wa `alā ābā'ika wa ajdādika wa abnā'ika	وَعَلَى آبَائِكَ وَأَجْدَادِكَ وَأَبْنَائِكَ
your partisans, and your devotees.	wa shī`atika wa muḥibbīka	وَشِيعَتِكَ وَمُحِبِّكَ
May Allah's mercy and blessings be upon them.	wa raḥmatu allāhi wa barakātuhū	وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

You may then offer the two-unit prayer of ziyārah, reciting Surah Yḥsin (No. 36) -after Surah al-Fatiha in the first unit- and Surah al-Rahman (No. 55) -after Surah al-Fatiha in the second unit. You may also recite any Surah instead. Then, you may pray Almighty Allah for whatever you need.

ZIYARAT IMAM AL-JAWAD(AS)



Peace be upon you, O intimate servant of Allah.	alssalāmu `alayka yā waliyya allāhi	السلام عليك يا ولي الله
Peace be upon you, O Allah's argument.	alssalāmu `alayka yā hujjata allāhi	السلام عليك يا حجة الله
Peace be upon you, O Allah's light in the darkness of the earth.	alssalāmu `alayka yā nūra allāhi fī ẓulumāti al-arḍi	السلام عليك يا نور الله في ظلمات الأرض
Peace be upon you, O son of Allah's Messenger.	alssalāmu `alayka yabna rasūli allāhi	السلام عليك يا بن رسول الله
Peace be upon you and upon your fathers.	alssalāmu `alayka wa `alā ābā'ika	السلام عليك وعلى آبائك
Peace be upon you and upon your descendants.	alssalāmu `alayka wa `alā abnā'ika	السلام عليك وعلى أبنائك
Peace be upon you and upon your loyalists.	alssalāmu `alayka wa `alā awliyā'ika	السلام عليك وعلى أوليائك
I bear witness that you performed the prayers,	ashhadu annaka qad aqamta alṣṣalāta	أشهد أنك قد أقمت الصلاة
defrayed the poor- rate,	wa ātayta alzzakāta	وأيتت الزكاة
enjoined the right,	wa amarta bilma`rūfi	وأمرت بالمعروف
forbade the wrong,	wa nahayta `an almunkari	ونهيته عن المنكر

recited the Book as it should be recited,	wa talawta alkitāba haqqa tilāwatiḥī	وَتَلَوْتَ الْكِتَابَ حَقًّا تِلَاوَتَهُ
strove for Allah as exactly as striving should be,	wa jāhadta fī allāhi haqqa jihādihī	وَجَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ
and endured harm for His sake	wa ṣabarta `alā al- adhā fī janbiḥī	وَصَبَرْتُ عَلَى الْأَذَى فِي جَنْبِهِ
until death came upon you.	hattā atāka alyaqīnu	حَتَّى أَتَاكَ الْيَقِينُ
I have come to you, visiting you,	ataytuka zā'iran	أَتَيْتُكَ زَائِرًا
recognizing your right,	`ārifan bihaqqika	عَارِفًا بِحَقِّكَ
declaring loyalty to your loyalists,	muwāliyan li'awliyā'ika	مُوَالِيًا لِأَوْلِيَاءِكَ
and incurring the animosity of your enemies;	mu`ādiyan lia`dā'ika	مُعَادِيًا لِأَعْدَائِكَ
so, (please) intercede for me with Your Lord.	fashfa` lī `inda rabbika	فَاشْفَعْ لِي عِنْدَ رَبِّكَ

You may then kiss the tomb and put your both cheeks on it. You may then offer the two-unit prayer of ziyara after which you may offer any other prayers. You may then prostrate and say the following words:

(Please) have mercy upon him who had misbehaved and committed sins,	irham man asā'a waqatarafa	إِرْحَمْ مَنْ أَسَاءَ وَاقْتَرَفَ
but he then submitted and confessed.	wastakāna wa`tarafa	وَاسْتَكَانَ وَاعْتَرَفَ

You may then place your right cheek on the ground and say the following words:

If I am the worst servant (of You),	in kuntu bi'sa al`abdu	إِنْ كُنْتُ بِسَّ الْعَبْدِ
then You are the All- excellent Lord.	fa'anta ni`ma alrrabbu	فَإِنَّتَ نِعَمَ الرَّبِّ

You may then place your left cheek on the ground and say the following words:

Your servant's sin has been very flagrant,	`azuma aldhhdhanbu min `abdika	عَظُمَ الذَّنْبُ مِنْ عَبْدِكَ
then let Your pardon be very excellent.	falyahsun al`afwu min `indika	فَلْيَحْسُنِ الْعَفْوُ مِنْ عِنْدِكَ
O All-generous!	yā karīmu	يَا كَرِيمُ

You may then return to the position of prostration and repeat the following word one hundred times:

Thanks.	shukran	شُكْرًا
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SAMARRA



ZIYARAT IMAM AL-HADI(AS)



In his book of Misabih al-Za'ir, Sayyid Ibn Tawus has restricted to each of the two Imams (namely, al-Hadi and al-`Askari) a long form of ziyara, form of invocation of Allah's blessing on them, and a supplicatory prayer to be said after the Ziyrah Prayer. Because these forms of ziyara are full of excellent points, we will mention them hereinafter even if this may lead us to extend the book. Sayyid Ibn Tawus says: When you arrive at the holy place of Imam al-Hadi(pbu)h in Samarra, you may immediately perform the ritual bathing of ziyara, put on the cleanest of your clothes, and walk with tranquility and gravity towards the holy shrine. When you reach the gate, you may ask permission of entrance, by saying the following words:

May I enter, O Prophet of Allah?	a'adkhulu yā nabīyya allāhi	أَدْخِلْ يَا نَبِيَّ اللَّهِ
May I enter, O Commander of the Faithful?	a'adkhulu yā amīra almu'minīna	أَدْخِلْ يَا أَمِيرَ الْمُؤْمِنِينَ
May I enter, O FAṭimah the luminous	a'adkhulu yā fāṭimatu alzzahrā'u	أَدْخِلْ يَا فَاطِمَةَ الزَّهْرَاءِ
and the doyenne of the women of the world?	sayyidata nisā'i al`ālamīna	سَيِّدَةَ نِسَاءِ الْعَالَمِينَ
May I enter, O my master al-Ḥasan the son of `Alī?	a'adkhulu yā mawlāya alḥasanu bna `aliyyin	أَدْخِلْ يَا مَوْلَايَ الْحَسَنَ بْنِ عَلِيٍّ
May I enter, O my master al-Ḥusayn the son of `Alī?	a'adkhulu yā mawlāya alḥusaynu bna `aliyyin	أَدْخِلْ يَا مَوْلَايَ الْحُسَيْنَ بْنِ عَلِيٍّ

May I enter, O my master `Al` the son of al-Ḥusayn?	a'adkhulu yā mawlāya `aliyyu bna alḥusayni	أَدْخِلْ يَا مُوَلَّايْ عَلِيَّ بْنَ الْحُسَيْنِ
May I enter, O my master Muṣammad the son of `Al`?	a'adkhulu yā mawlāya muḥammadu bna `aliyyin	أَدْخِلْ يَا مُوَلَّايْ مُحَمَّدَ بْنَ عَلِيٍّ
May I enter, O my master Ja`far the son of Muṣammad?	a'adkhulu yā mawlāya ja`faru bna muḥammadin	أَدْخِلْ يَا مُوَلَّايْ جَعْفَرَ بْنَ مُحَمَّدٍ
May I enter, O my master Mūsā the son of Ja`far?	a'adkhulu yā mawlāya mūsā bna ja`farin	أَدْخِلْ يَا مُوَلَّايْ مُوسَى بْنَ جَعْفَرَ
May I enter, O my master `Al` the son of Mūsā?	a'adkhulu yā mawlāya `aliyyu bna mūsā	أَدْخِلْ يَا مُوَلَّايْ عَلِيَّ بْنَ مُوسَى
May I enter, O my master Muṣammad the son of `Al`?	a'adkhulu yā mawlāya muḥammadu bna `aliyyin	أَدْخِلْ يَا مُوَلَّايْ مُحَمَّدَ بْنَ عَلِيٍّ
May I enter, O my master Abul-Ḥasan `Al` the son of Muṣammad?	a'adkhulu yā mawlāya yā abā alḥasani `aliyyu bna muḥammadin	أَدْخِلْ يَا مُوَلَّايْ يَا أَبَا الْحَسَنِ عَلِيَّ بْنَ مُحَمَّدٍ
May I enter, O my master Abū-Muṣammad al-Ḥasan the son of `Al`?	a'adkhulu yā mawlāya yā abā muḥammadin alḥasanu bna `aliyyin	أَدْخِلْ يَا مُوَلَّايْ يَا أَبَا مُحَمَّدٍ الْحَسَنَ بْنَ عَلِيٍّ
May I enter, O angels of Allah	a'adkhulu yā malā'ikat aallāhi	أَدْخِلْ يَا مَلَائِكَةَ اللَّهِ
whom are assigned to manage this holy sanctuary?	almuwakkalīna bihādihā alḥarami alshsharīfi	الْمُوكَلِّينَ بِهَذَا الْحَرَمِ الشَّرِيفِ

You may then enter the holy shrine preceding your right foot to the left. When you stop on the tomb of Imam Abu'l-Hasan al-Hadi, peace be upon him, directing your face towards the tomb and your back towards the Qiblah direction, you may repeat the following word one hundred times:

Allah is the Most Great.

allahu akbar

الله أكبر

You may then say the following words:

Peace be upon you, O Abul-Hasan	alssalāmu `alayka yā abā alḥasani	السلام عليك يا أبا الحسن
`Al~ the son of Muhammad,	`aliyyu bna muḥammadin	علي بن محمد
the pious, right-directing,	alzzakiyyu alrrāshida	الزكي الراشد
and brightly shining light.	alnnūra alththāqiba	النور الثاقب
Allahs mercy and blessings be upon you.	wa raḥmatu allāhi wa barakātuhū	ورحمة الله وبركاته
Peace be upon you, O sincerely attached friend of Allah.	alssalāmu `alayka yā ṣafiyya allāhi	السلام عليك يا صفي الله
Peace be upon you, O confidant of Allah.	alssalāmu `alayka yā sirra allāhi	السلام عليك يا سر الله
Peace be upon you, O rope of Allah.	alssalāmu `alayka yā ḥabla allāhi	السلام عليك يا حبل الله
Peace be upon you, O household of Allah.	alssalāmu `alayka yā āla allāhi	السلام عليك يا آل الله
Peace be upon you, O select of Allah.	alssalāmu `alayka yā khiyarata allāhi	السلام عليك يا خيرة الله

Peace be upon you, O choice of Allah.	alssalāmu `alayka yā ṣafwata allāhi	السلام عليك يا صفوة الله
Peace be upon you, O trustee of Allah.	alssalāmu `alayka yā amīna allāhi	السلام عليك يا أمين الله
Peace be upon you, O proof of Allah.	alssalāmu `alayka yā ḥaqqa allāhi	السلام عليك يا حق الله
Peace be upon you, O most-beloved by Allah.	alssalāmu `alayka yā ḥabība allāhi	السلام عليك يا حبيب الله
Peace be upon you, O light of the lights.	alssalāmu `alayka yā nūraal-anwāri	السلام عليك يا نور الأنوار
Peace be upon you, O pride of the virtuous ones.	alssalāmu `alayka yā zayna al-abrāri	السلام عليك يا زين الأبرار
Peace be upon you, O descendant of the upright ones.	alssalāmu `alayka yā salīla al-akhyāri	السلام عليك يا سليل الأخيار
Peace be upon you, O essence of the purified ones.	alssalāmu `alayka yā `unṣura al- athāri	السلام عليك يا عنصر الأطهار
Peace be upon you, O argument of the All-beneficent God.	alssalāmu `alayka yā ḥujjata alrraḥmāni	السلام عليك يا حجة الرحمن
Peace be upon you, O essence of the true faith.	alssalāmu `alayka yā rukna al-īmāni	السلام عليك يا ركن الإيمان

Peace be upon you, O master of the believers.	alssalāmu `alayka yā mawlā almu'minā	السلام عليك يا مولى المؤمنين
Peace be upon you, O guardian of the righteous ones.	alssalāmu `alayka yā waliyya alṣṣāliḥīna	السلام عليك يا ولي الصالحين
Peace be upon you, O symbol of true guidance.	alssalāmu `alayka yā `alama alhudā	السلام عليك يا علم الهدى
Peace be upon you, O ally of piety.	alssalāmu `alayka yā ḥalīfa alttuqā	السلام عليك يا حليف التقى
Peace be upon you, O mainstay of the religion.	alssalāmu `alayka yā `amūda alddīni	السلام عليك يا عمود الدين
Peace be upon you, O son of the seal of the Prophets.	alssalāmu `alayka yabna khātami alnnabiyyīna	السلام عليك يا بن خاتم النبيين
Peace be upon you, O son of the chief of the Prophets successors.	alssalāmu `alayka yabna sayyidi alwaṣiyyīna	السلام عليك يا بن سيد الوصيين
Peace be upon you, O son of FAṭimah the Luminous	alssalāmu `alayka yabna fāṭimata alzzahrā'i	السلام عليك يا بن فاطمة الزهراء
and the doyen of the women of the world.	sayyidati nisā'i al`ālamīna	سيدة نساء العالمين
Peace be upon you, O faithful trustee.	alssalāmu `alayka ayyuhā al-amīnu alwafiyyu	السلام عليك أيها الأمين الوفي
Peace be upon you, O favorite epitome.	alssalāmu `alayka ayyuhā al`alamu alrraḍiyyu	السلام عليك أيها العلم الرضي

Peace be upon you, O ascetic and pious.	alssalāmu `alayka ayyuhā alzzāhidu alttaqiyyu	السلام عليك أيها الزاهد التقى
Peace be upon you, O decisive argument against all creatures.	alssalāmu `alayka ayyuhā alḥujjatu `alā alkhalqi ajma`īna	السلام عليك أيها الحجة على الخلق أجمعين
Peace be upon you, O succeeding of the Qur'ān.	alssalāmu `alayka ayyuhā alttālī lilqur'āni	السلام عليك أيها التالي للقرآن
Peace be upon you, O distinguishing between the lawful and the unlawful.	alssalāmu `alayka ayyuhā almubayyinu lilḥalāli min alḥarāmi	السلام عليك أيها المبين للحلال من الحرام
Peace be upon you, O sincere saint.	alssalāmu `alayka ayyuhā alwaliyyu alnnāṣiḥu	السلام عليك أيها الولي الناصح
Peace be upon you, O evident course.	alssalāmu `alayka ayyuhā alṭṭarīqu alwāḍiḥu	السلام عليك أيها الطريق الواضح
Peace be upon you, O bright star.	alssalāmu `alayka ayyuhā alnnajmu allā'iḥu	السلام عليك أيها النجم اللاحق
I bear witness, O my master Abul-Ḥasan,	ashhadu yā mawlāya yā abā alḥasani	أشهد يا مولاي يا أبا الحسن
that you are verily the decisive argument of Allah against His creatures,	annaka ḥujjatu allāhi `alā khalqihī	أنك حجة الله على خلقه

His representative among His created beings,	wa khalīfatuhū fī bariyyatihī	وَحَلِيفَتُهُ فِي بَرِيَّتِهِ
His trusted administrator in His lands,	wa amīnuhū fī bilādihī	وَأَمِينُهُ فِي بِلَادِهِ
and His witness over His servants.	wa shāhiduhū `alā `ibādihī	وَشَahِدُهُ عَلَى عِبَادِهِ
I also bear witness that you are verily the word of piety,	wa ashhadu annaka kalimatu alṭṭaqwā	وَأَشْهَدُ أَنَّكَ كَلِمَةُ التَّقْوَى
the door to true guidance,	wa bābu alhudā	وَبَابُ الْهُدَى
the Firmest Handle,	wal`urwatu alwuthqā	وَالْعُرْوَةُ الْوُثْقَى
and the evident proof against those who are on the earth	walḥujjatu `alāmanfaw qaal-arḍi	وَالْحُجَّةُ عَلَى مَنْ فَوْقَ الْأَرْضِ
and those who are beneath the layers of the soil.	w a m a n t a ḥ t a a l t h t h a r ā	وَمَنْ تَحْتَ الثَّرَى
I bear witness that you are purified from sins,	wa ashhadu annaka almuṭahharu min aldhdhunūbi	وَأَشْهَدُ أَنَّكَ الْمُطَهَّرُ مِنَ الذُّنُوبِ
cleaned against defects,	almubarra'u min al`uyūbi	الْمُبْرَأُ مِنَ الْعُيُوبِ
bestowed with the honor of Allah,	wal mukhtaṣṣu bikarāmati allāhi	وَالْمُخْتَصَّ بِكَرَامَةِ اللَّهِ
endued with the proof of Allah,	wal maḥ buwwu bi ḥujjati allāhi	وَالْمَحْبُوبُ بِحُجَّةِ اللَّهِ

granted the Word of Allah,	wal mawhūbu lahū kalimatu allāhi	والموهوب له كلمة الله
and the stronghold to whom the servants (of Allah) resort	walrruknu alladhī yalja'u ilayhi al`ibādu	والركن الذي يلجأ إليه العباد
and by whom the lands are revived.	wa tuḥyā bihī albilādu	وتحيى به البلاد
I bear witness, O my master,	wa ashhadu yā mawlāya	وأشهد يا مولاي
that I have faith in and I submit to you, your forefathers and your sons,	annī bika wa bi'ābā'ika wa abnā'ika mūqinun muqirrun	أني بك وبآبائك وأبنائك موقن مقر
I follow all of you in my personal affairs,	wa lakum tābi`un fī dhāti nafsī	ولكم تابع في ذات نفسي
in my religious performance,	wa sharāyi`i dīnī	وشرايع ديني
in the seals of my deed,	wa khātimati `amalī	وخاتمة عملي
and in my return and final place.	wa munqalabī wa mathwāya	ومنقلي ومثواي
I do show loyalty to your loyalists,	wa annī waliyyun liman wālākum	وأني ولي لمن والاكم
I show enmity towards your enemies,	wa `aduwwun liman `ādākum	وعدو لمن عاداكم
I believe in all of the invisible and the visible,	mu'minun bisirrikum wa `alāniyatikum	مؤمن بسرکم وعلاانيتکم
and the first and the last of you.	wa awwalikum wa ākhirikum	وأولکم وآخرکم

May Allah accept my father and mother as ransoms for you.	bi'abī anta wa ummī	بَابِي أَنْتَ وَأُمِّي
Peace and Allahs mercy and blessings be upon you.	walssalāmu `alayka wa raḥmatu allāhi wa barakātuhū	وَالسَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

You may then kiss the tomb and place your right and then left cheeks on it and say the following words:

O Allah, (please do) send blessings upon Muhammad and the Household of Muhammad	allāhumma ṣalli `alā muḥammadin wa āli muḥammadin	اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
and send blessings upon Your faithful demonstrator,	waṣalli `alā ḥujjatika al wafiyyi	وَصَلِّ عَلَى حُجَّتِكَ الْوَفِيِّ
Your sagacious representative,	wa waliyyika alzzakiyyi	وَوَلِيِّكَ الزَّكِيِّ
Your well-pleased trustee,	wa amīnika almurtaḍā	وَأَمِينِكَ الْمُرْتَضَى
Your sincerely attached guide,	waṣafiyyikaalḥādī	وَصَفِيكَ الْهَادِي
Your Right Path,	waṣirāṭika almustaqīmi	وَصِرَاطِكَ الْمُسْتَقِيمِ
the most important approach,	waljāddati al`u`mā	وَالْجَادَّةَ الْعَظْمَى
the just and equitable course,	walṭṭarīqati alwustā	وَالطَّرِيقَةَ الْوُسْطَى

the light of the faithful believers hearts,	nūriqulūbialmu'minīna	نورِ قلوبِ المؤمنين
the friend of the pious ones,	wa waliyyi almuttaqīna	ووليِّ المتقين
and the comrade of the sincere.	wa šāḥibi almukhlisīna	وصاحبِ الخُصِصين
O Allah, (please do) send blessings upon our Master Muhammad and upon his Household	allāhumma ṣalli `alā sayyidinā muḥam madinwaahlibaytiḥī	اللهم صلِّ على سيدنا محمد وأهل بيته
and send blessings upon `Alī the son of Muhammad,	wa ṣalli `alā `aliyyi bni muḥammadin	وصلِّ على علي بن محمد
the rightly-directing, the infallible guide,	alrrāshidi alma`šūmi min alzzalali	الراشد المعصوم من الزلل
the free from defects,	walṭṭāhiri min alkhalali	والطاهر من الخلل
who, putting hope in You, kept himself aloof from temptations,	walmunqaṭi`i ilayka bil-amali	والمنتقط إليك بالأمل
who was tried (by You) through seditious matters,	almabluwwi bilfitani	المبلو بالفتن
who was tested (by You) through tribulations,	walmukhtabari bilmiḥani	والختبر بالحن

who was examined (by You) through acting excellently towards misfortunes, and through steadfastness against complaining;	walmumtaḥani biḥusni albalwā	وَالْمُتَحَنِّ بِحُسْنِ الْبَلَوَى
(he is) the spiritual guide of Your servants,	m u r s h i d i ` i b ā d i k a	مُرْشِدُ عِبَادِكَ
the blessing for Your lands,	wa barakati bilādika	وَبَرَكَاتُ بِلَادِكَ
the destination of Your mercy,	wa maḥalli raḥmatika	وَمَحَلُّ رَحْمَتِكَ
the hoarder of Your wisdom,	wa mustawda` i ḥikmatika	وَمُسْتَوْدَعُ حِكْمَتِكَ
the leader to Your Paradise,	walqā'idi ilā jannatika	وَالْقَائِدُ إِلَى جَنَّتِكَ
the all- knowledgeable among Your created beings,	al`ālimi fī bariyyatika	الْعَالِمُ فِي بَرِيَّتِكَ
the true guide of Your creatures,	walhādī fī khalīqatika	وَالْهَادِي فِي خَلِيقَتِكَ
whom You pleased, preferred,	alladhī irtaḍaytahū wantajabtahū	الَّذِي ارْتَضَيْتَهُ وَاتَّجَبْتَهُ
selected to take the place of Your Prophet among his people,	wakhtartahū limaqāmi rasūlika fī ummatiḥī	وَاخْتَرْتَهُ لِمَقَامِ رَسُولِكَ فِي أُمَّتِهِ

and bounded with the guardianship of his laws.	waalzamtahūḥif ‘‘asharī` atihī	وَأَلْزَمْتَهُ حِفْظَ شَرِيعَتِهِ
So, he accomplished the onerous task of representation (of the Prophet),	fastaqalla bi ‘a` bā‘i alwaṣiyyati	فَاسْتَقَلَّ بِأَعْبَاءِ الْوَصِيَّةِ
carrying it perfectly,	nāhiḍan bihā	نَاهِضًا بِهَا
and undertaking the responsibility of bearing it.	wa muḍṭali` an bi ḥamlihā	وَمُضْطَلَعًا بِحَمْلِهَا
He neither slipped in any problematic action	lam ya`thur fī mushkilin	لَمْ يَعْثُرْ فِي مَشْكَلٍ
nor did he fail to solve any complexity.	walā hafā fī mu`ḍilin	وَلَا هَفَا فِي مَعْضَلٍ
Rather, he relieved all agonies,	bal kashafa alghummata	بَلْ كَشَفَ الْغَمَّةَ
sealed the loopholes,	wa sadda alfurjata	وَسَدَّ الْفُرْجَةَ
and fulfilled the required.	wa addā almuftaraḍa	وَأَدَّى الْمُفْتَرَضَ
O Allah, just as You made him a source of delight for Your Prophet,	allāhumma fakamā aqrarta nā`ira nabiyyika bihī	اَللّٰهُمَّ فَكَمَا اَقْرَرْتَ نَاطِرَ نَبِيِّكَ بِهِ

so also (please) raise him to the most elevated position, give him the most fitting reward that suits him,	faraqqihī darajatahū	فَرِّقْهُ دَرَجَتَهُ
bless him,	wa ajzil ladayka mathūbatahū	وَأَجْزِلْ لَدَيْكَ مَثُوبَتَهُ
convey our greetings and salutations to him,	wa ballighhu minnā taḥiyyatan wa salāman	وَبَلِّغْهُ مِنَّا تَحِيَّةً وَسَلَامًا
and give us, on account of our love for him, from You bounties, favors,	wa ātinā min ladunka fī muwālātihī faḍlan wa iḥsānan	وَاتِنَا مِنْ لَدُنْكَ فِي مَوَالَاتِهِ فَضْلًا وَإِحْسَانًا
amnesty, and approval.	wa maghfiratan wa riḍwānan	وَمَغْفِرَةً وَرِضْوَانًا
Verily, You are the Lord of superabundant favors.	innaka dhū alfaḍli al`a `īmi	إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ

You may then offer the Ziyara Prayer. When you accomplish, you may say the following supplicatory prayer :

O Lord of omnipotent power!	yā dhā alqudrati aljāmi`ati	يَا ذَا الْقُدْرَةِ الْجَامِعَةِ
O Lord of all- inclusive mercy!	walraḥmati alwāsi`ati	وَالرَّحْمَةِ الْوَاسِعَةِ

O Lord of successive favours!	walminani almutatābi`ati	وَالْمُنَّ الْمُتَابِعَةُ
O Lord of uninterrupted bounties!	wal-ālā'i almutawātirati	وَالْأَلَاءِ الْمُتَوَاتِرَةِ
O Lord of magnificent bestowals!	wal-ayādī aljalīlati	وَالْأَيْدِي الْجَلِيلَةِ
O Lord of abundant conferrals!	walmawāhibialjazīlati	وَالْمَوَاهِبِ الْجَزِيلَةِ
(Please do) send blessings upon Muhammad and the Household of Muṣammad the veracious ones,	ṣalli `alā muḥammadin wa āli muḥammadin alṣṣādiqīna	صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ الصَّادِقِينَ
grant me that which I ask from You,	wa a`ṭinī su'lī	وَأَعْطِنِي سُؤْلِي
re-unify me (with my family),	wajma`shamlī	وَاجْمَعْ شَمْلِي
unite me (with my family),	wa lumma sha`athī	وَلْمُ شَعْيِي
purify my deeds,	wa zakki`amalī	وَزَكِّ عَمَلِي
cause not my heart to stray after You have guided me,	wa lā tuzigh qalbī ba`da idh hadaytanī	وَلَا تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي
cause not my footstep to slip,	wa lā tuzilla qadamī	وَلَا تُزِلَّ قَدَمِي

never refer me to myself even for a time as short as a wink of an eye,	wa lā takilnī ilā nafsī ṭarfata `aynin abadan	وَلَا تَكُنِّي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا
disappoint not my desire,	wa lā tukhayyib ṭama`ī	وَلَا تُخَيِّبْ طَمَعِي
expose not my private parts,	wa lā tubdi `awratī	وَلَا تُبْدِ عَوْرَتِي
disclose not my covering,	wa lā tahtik sitrī	وَلَا تَهْتِكْ سِتْرِي
cause me not to feel lonely, despair me not,	wa lā tūḥishnī wa lā tu'yisnī	وَلَا تُوحِشْنِي وَلَا تُؤْيِسْنِي
be to me kind and merciful,	wa kun bī ra'ūfan raḥīman	وَكُنْ بِي رَوْفًا رَحِيمًا
guide me (to the right path), make me grow,	wahdinī wa zakkinī	وَاهِدْنِي وَزَكِّكْنِي
purify me, cleanse me,	wa ṭahhirnī wa ṣaffinī	وَطَهِّرْنِي وَصَفِّفْنِي
dedicate me to You, select me, render me suitable,	waṣṭafinī wa khalliṣnī wastakhliṣnī	وَاصْطَفِنِي وَخَلِّصْنِي وَاسْتَخْلِصْنِي
arrange me for You alone, attach me to Yourself,	waṣna`nī waṣṭani`nī	وَاصْنَعْنِي وَاصْطَنْعْنِي
draw me near You, take me not far away from You,	wa qarribnī ilayka wa lā tubā`idnī minka	وَقَرِّبْنِي إِلَيْكَ وَلَا تَبَاعِدْنِي مِنْكَ
be kind to me, do not turn away from me,	walṭuf bī wa lā tajfunī	وَالْطَفْ بِي وَلَا تَجْفُنِي

honor me, do not humiliate me,	wa akrimnī wa lā tuhininī	وَأَكْرِمْنِي وَلَا تَهْنِيْ
do not deprive me of all that which I ask from You,	wa mā as'aluka fa lā taḥrimnī	وَمَا أَسْأَلُكَ فَلَا تَحْرِمْنِيْ
and give me altogether all that which I have not asked from You.	wa mā las'aluka fajma`hu lī	وَمَا لَا أَسْأَلُكَ فَاجْمَعْ لِيْ
(Please do all that) in the name of Your mercy, O most merciful of all those who show mercy.	birahmatika yā arḥama alrrāḥimīna	بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ
I also beseech You in the name of the sacredness of Your Honorable Face,	wa as'aluka biḥurmati wajhika alkarīmi	وَأَسْأَلُكَ بِحِرْمَةِ وَجْهِكَ الْكَرِيمِ
the sanctity of Your Prophet Muṣammad,	wa biḥurmati nabiyyika muḥammadin	وَبِحِرْمَةِ نَبِيِّكَ مُحَمَّدٍ
may Your blessings be upon him and upon his Household,	ṣalawātuka`alayhiwaāl ihī	صَلَوَاتِكَ عَلَيْهِ وَآلِهِ
and the sanctity of Your Prophets Household;	wa biḥurmati ahli bayti rasūlika	وَبِحِرْمَةِ أَهْلِ بَيْتِ رَسُولِكَ
namely, `Alī the Commander of the Faithful,	amīri almu'minīna `aliyyin	أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ

al-Ḥasan, al-Ḥusayn,	walḥasani walḥusayni	وَالْحُسَيْنَ وَالْحَسَنَ
`Alī, Muṣammad,	wa `aliyyin wa muḥammadin	وَعَلِيٍّ وَمُحَمَّدٍ
Ja`far, Mūsā,	wa ja`farin wa mūsā	وَجَعْفَرٍ وَمُوسَى
`Alī, Muṣammad,	wa `aliyyin wa muḥammadin	وَعَلِيٍّ وَمُحَمَّدٍ
`Alī, al-Ḥasan,	wa `aliyyin walḥasani	وَعَلِيٍّ وَالْحَسَنَ
and the Remaining Successor;	wal khalafi albāqī	وَالْخَلْفَ الْبَاقِي
may Your benedictions and blessings be upon them all, (I beseech You in their names) to send blessings upon all of them,	ṣalawātuka wa barakātuka `alayhim	صَلَوَاتُكَ وَبَرَكَاتُكَ عَلَيْهِمْ
hasten the Relief of their Rising Imam by Your permission, support him, betake him as the means of victory of Your religion,	antuṣalliya `alayhimaj ma`īna	أَنْ تُصَلِّيَ عَلَيْهِمْ أَجْمَعِينَ
and include me with those who shall be redeemed through him	wa tu`ajjila faraja qā'imihim bi'amrika	وَتُعَجِّلْ فَرَجَ قَائِمِهِمْ بِأَمْرِكَ
	wa tanṣurahū wa tantaṣira bihī li dīnika	وَتَنْصُرْهُ وَتَنْتَصِرْ بِهِ لِدِينِكَ
	wa taj`alanī fī jumlati alnnājina bihī	وَتَجْعَلْنِي فِي جُمْلَةِ النَّاجِينَ بِهِ

and those who act sincerely in obedience to him.	walmukhlīṣīna fī ṭā`atihī	وَالْمُخْلِصِينَ فِي طَاعَتِهِ
I also beseech You in the name of their right	wa as'aluka biḥaqqihim	وَأَسْأَلُكَ بِحَقِّهِمْ
to respond to my prayer,	lammā istajabta lī da`watī	لَمَّا اسْتَجَبْتَ لِي دَعْوَتِي
grant me my needs,	wa qaḍayta lī ḥājatī	وَقَضَيْتَ لِي حَاجَتِي
answer my requests,	wa a`ṭaytanī su'lī	وَأَعْطَيْتَنِي سُؤْلِي
and save me from whatever aggrieves me	wa kafaytanī mā ahammanī	وَكَفَيْتَنِي مَا أَهْمَنِي
from the affairs of this world as well as the world to come.	min amri dunyāya wa ākhiratī	مِنْ أَمْرِ دُنْيَايَ وَآخِرَتِي
O most merciful of all those who show mercy!	yā arḥama alrrāḥimīna	يَا أَرْحَمَ الرَّاحِمِينَ
O Light! O Evident!	yā nūru yā burhānu	يَا نُورُ يَا بُرْهَانُ
O Granter of light! O Granter of evidence!	yā munīru yā mubīnu	يَا مُنِيرُ يَا مُبِينُ
O Lord! (Please do) save me from all evils	yā rabbi ikfinī sharra alshshurūri	يَا رَبِّ اكْفِنِي شَرَّ الشُّرُورِ
and from vicissitudes of time.	wa āfāti aldduhūri	وَأَفَاتِ الدُّهُورِ
I also beseech You for redemption	wa as'aluka alnnajāta	وَأَسْأَلُكَ النِّجَاةَ

on the Day when the Trumpet is blown.	yawma yunfakhu ril sūr	يَوْمَ يَنْفَخُ فِي الصُّورِ
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You may then pray Almighty Allah for anything you wish.

You may also repeat the following supplicatory prayer as many times as possible:

O my means when I lack means!	yā `uddatī `inda al`udadi	يَا عِدَّتِي عِنْدَ الْعِدَدِ
O my hope and my trust!	wayā rajā'iwalmu`ta madu	وَيَا رَجَائِي وَالْمَعْتَمَدِ
O my haven and my support!	wa yā kahfī walssanadu	وَيَا كَهْفِي وَالسِّنْدِ
O One! O One and Only!	yā wāḥidu yā aḥadu	يَا وَاحِدًا يَا أَحَدًا
O (described in) Say: He is Allah, the One.	wa yā qul huwa allāhu aḥadun	وَيَا قُلْ هُوَ اللَّهُ أَحَدٌ
I beseech You in the name of those whom You created from among Your creations	as'aluka allāhumma biḥaqqi man khalaqta min khalqika	أَسْأَلُكَ اللَّهُمَّ بِحَقِّ مَنْ خَلَقْتَ مِنْ خَلْقِكَ
but You have not made anyone to be like them at all,	wa lam taj`al fī khalqika mithlahum aḥadan	وَلَمْ تَجْعَلْ فِي خَلْقِكَ مِثْلَهُمْ أَحَدًا
(please do) send blessings upon them all	salli `alā jamā`atihim	صَلِّ عَلَى جَمَاعَتِهِمْ

ZIYARAT IMAM AL-ASKARI(AS)



Shaykh al-Tusi has reported through a considerable chain of authority that Imam al-Hasan al-`Askari (pbuh) said, "My grave will be in Surra-man-Ra'a (currently Samarra'). It will be shelter for the people of the two parties." Explaining this saying, Shaykh al-Majlis \ddot{c} says that 'people of the two parties' means the Shi`ah and the Sunnah. This means that the virtue of the Imam (pbuh) includes both his adherents and his enemies. Similarly, the holy tomb of Imam al-Kazim and Imam al-Jawad is shelter for the people of Baghdad.

Sayyid Ibn Tawus says that once you intend to visit the holy tomb of Imam al-Hasan al-`Askari (pbuh), you may do all the preparatory acts of visiting Imam `Ali al-Hadi (pbuh), as previously cited. You may then stop at the tomb and say the following words:

Peace be upon you, O my Master	alssalāmu `alayka yā mawlāya	السلام عليك يا مولاي
Abū-Muḥammad al-Ḥasan the son of `Ali,	yā abā muḥammadi n alḥasanu bna `aliyyin	يا أبا محمد الحسن بن علي
the guide and well-guided.	alhādī almuhtadī	الهادي المهتدي
Allah's mercy and blessings be upon you.	wa raḥmatu allāhi wa barakātuhū	ورحمة الله وبركاته
Peace be upon you, O Allah's intimate servant and son of Allah's intimate servants.	alssalāmu `alayka yā waliyya allāhi wabna awliyā'ihī	السلام عليك يا ولي الله وابن أوليائه

Peace be upon you, O Allah's decisive Argument and son of Allah's decisive Arguments.	alssalāmu `alayka yā ḥujjata allāhi wabna ḥujajihī	السلام عليك يا حجة الله وابن حججه
Peace be upon you, O Allah's elite and son of Allah's elite ones.	alssalāmu `alayka yā ṣafiyya allāhi wabna aṣfiyā'ihī	السلام عليك يا صفي الله وابن أصفيائه
Peace be upon you, O Allah's representative, son of Allah's representatives, and father of His representative.	alssalāmu `alayka yā khalīfata allāhi wabna khulafā'ihī wa abā khalīfatihī	السلام عليك يا خليفة الله وابن خلفائه وأبا خليفته
Peace be upon you, O son of the Seal of the Prophets.	alssalāmu `alayka yabna khātami alnnabiyyīna	السلام عليك يا بن خاتم النبيين
Peace be upon you, O son of the chief of the Prophets' successors.	alssalāmu `alayka yabna sayyidi alwaṣiyyīna	السلام عليك يا بن سيد الوصيين
Peace be upon you, O son of the Commander of the Faithful.	alssalāmu `alayka yabna amīri almu'minīna	السلام عليك يا بن أمير المؤمنين
Peace be upon you, O son of the doyenne of all women of the world.	alssalāmu `alayka yabna sayyidati nisā'i al`ālamīna	السلام عليك يا بن سيدة نساء العالمين
Peace be upon you, O son of the guiding leaders.	alssalāmu `alayka yabna al-a'immati alḥādīna	السلام عليك يا بن الأئمة الهادين

Peace be upon you, O son of the orthodox successors (of the Prophets.)	alssalāmu `alayka yabna al-awṣiyā'i alrrāshidīna	السلام عليك يا بن الأوصياء الراشدين
Peace be upon you, O shelter of the pious ones.	alssalāmu `alayka yā `ismata almuttaqīna	السلام عليك يا عصمة المتقين
Peace be upon you, O leader of the winning party.	alssalāmu `alayka yā imāma alfā'izīna	السلام عليك يا إمام الفائزين
Peace be upon you, O haven of the (true) believers.	alssalāmu `alayka yā rukna almu'minīna	السلام عليك يا ركن المؤمنين
Peace be upon you, O relief of the aggrieved ones.	alssalāmu `alayka yā faraja almalhūfīna	السلام عليك يا فرج الملهوفين
Peace be upon you, O heir of the Prophets: the choice ones.	alssalāmu `alayka yā wāritha al- anbiyā'i almuntajabīna	السلام عليك يا وارث الأنبياء المنتجبين
Peace be upon you, O keeper of the knowledge of the successor of Allah's Messenger.	alssalāmu `alayka yā khāzina `ilmi waṣiyyi rasūli allāhi	السلام عليك يا خازن علم وصي رسول الله
Peace be upon you, O he who invites to the judgment of Allah.	alssalāmu `alayka ayyuhā alddā'ī biḥukmi allāhi	السلام عليك أيها الداعي بحكم الله
Peace be upon you, O he who speaks with the Book of Allah.	alssalāmu `alayka ayyuhā alnnāṭiqu bikitābi allāhi	السلام عليك أيها الناطق بكتاب الله
Peace be upon you, O prime Argument of all the arguments (of Allah.)	alssalāmu `alayka yā ḥujjata alḥujaji	السلام عليك يا حجة الحجج

Peace be upon you, O guide of all nations.	alssalāmu `alayka yā hādiya al-umami	السلام عليك يا هادي الأمم
Peace be upon you, O source of all bounties.	alssalāmu `alayka yā waliyya alnni`ami	السلام عليك يا ولي النعم
Peace be upon you, O store of knowledge.	alssalāmu `alayka yā `aybata al`ilmi	السلام عليك يا عيبة العلم
Peace be upon you, O ark of forbearance.	alssalāmu `alayka yā safinata alḥilmi	السلام عليك يا سفينة الحلم
Peace be upon you, O father of the Awaited Imam: whose claim is evident for the rational people,	alssalāmu `alayka yā abā al-imāmi almuntaẓari	السلام عليك يا أبا الإمام المنتظر
whose recognition is fixed in the most certain things,	alzzāhirati lil`āqili ḥujjatuhū	الظاهرة للعاقل حجته
whom is concealed against the eyes of the oppressors,	walththābitati fī alyaqīni ma`rifatuhū	والثابتة في اليقين معرفته
whom is hidden from the regimes of the faithless authorities,	almuḥtajabi `an a`yuni alzzālimīna	المحتجب عن أعين الظالمين
and through whom our Lord shall recover Islam over again after it will be effaced	walmughayyabi `an dawlati alfāsiqīna	والمغيب عن دولة الفاسقين
and He shall recover the Qur'ān fresh over again after it will be eradicated.	walmu`īdi rabbanā bihī al- islāma jadīdan ba`da al-inṭimāsi	والمعيد ربنا به الإسلام جديداً بعد الإنطماس
	walqur'āna ghaḍḍan ba`da al-indirāsi	والقرآن غضاً بعد الإندراس

O master, I bear witness that you performed the prayers,	ashhadu yā mawlāya annaka aqamta alṣṣalāta	أَشْهَدُ يَا مَوْلَايَ أَنَّكَ أَقَمْتَ الصَّلَاةَ
defrayed the poor-rate,	wa ātayta alzzakāta	وَأَتَيْتَ الزَّكَاةَ
enjoined the right,	wa amarta bilma`rūfi	وَأَمَرْتَ بِالْمَعْرُوفِ
forbade the wrong,	wa nahayta `an almunkari	وَنَهَيْتَ عَنِ الْمُنْكَرِ
called to the way of your Lord	wa da`awta ilā sabīli rabbika	وَدَعَوْتُ إِلَى سَبِيلِ رَبِّكَ
with wisdom and goodly exhortation,	bilḥikmati walmaw`izati alḥasanati	بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ
and worshipped Allah sincerely	wa `abadta allāha mukhlīṣan	وَعَبَدْتُ اللَّهَ مُخْلِصًا
until death came upon you.	ḥattā atāka alyaqīnu	حَتَّى أَتَاكَ الْيَقِينُ
I thus beseech Allah in the name of the rank that you enjoy with Him	as'alu allāha bilshsha'ni alladhī lakum `indahū	أَسْأَلُ اللَّهَ بِالشَّانِ الَّذِي لَكُمْ عِنْدَهُ
to accept my visit to you,	an yataqabbala ziyāratī lakum	أَنْ يَقْبَلَ زِيَارَتِي لَكُمْ
receive my efforts with gratitude,	wa yashkura sa`yī ilaykum	وَيَشْكُرَ سَعْيِي إِلَيْكُمْ
respond to my prayers through you,	wa yastajība du`ā'i bikum	وَيَسْتَجِيبَ دُعَائِي بِكُمْ
and include me with the supporters of the truth,	wa yaj`alanī min anṣāri alḥaqqi	وَيَجْعَلَنِي مِنْ أَنْصَارِ الْحَقِّ
its followers, its adherents,	wa atbā`ihī wa ashyā`ihī	وَأَتْبَاعَهُ وَأَشْيَاعَهُ
its devotees, and its lovers.	wa mawālīhi wa muḥibbīhi	وَمَوَالِيَهُ وَمُحِبِّيهِ

Peace and Allah's mercy and blessings be upon you.	wa alssalāmu `alayka wa raḥmatu allāhi wa barakātuhū	وَالسَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
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You may then kiss the tomb, place your right and then left cheeks on it, and say the following words:

O Allah, (please do) send blessings upon our master Muḥammad and his Household	allāhumma ṣalli `alā sayyidinā muḥamma dīn wa ahli baytiḥī	اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَاهْلِ بَيْتِهِ
and send blessings upon al-Ḥasan the son of `Ali	wa ṣalli `alā alḥasani bni `aliyyin	وَصَلِّ عَلَى الْحَسَنِ بْنِ عَلِيٍّ
who guides to Your religion	alhādī ilā dīnika	الْهَادِي إِلَى دِينِكَ
and calls to Your way,	walddā`ī ilā sabīlaka	وَالدَّاعِي إِلَى سَبِيلِكَ
who is the sign of true guidance,	`alami alhudā	عَلَمُ الْهُدَى
the lantern of true piety,	wa manāri alttuqā	وَمَنَارُ التَّقَى
the essence of rationality,	wa ma`dini alḥijā	وَمَعْدَنُ الْحُجَى
the resource of reason,	wa ma'wā alnnuhā	وَمَاوَى النُّهَى
the raining cloud over mankind,	wa ghaythi alwarā	وغيث الوري
the cloud of wisdom,	wa saḥābi alḥikmati	وسحاب الحكمة
the ocean of admonition,	wa baḥri almaw`izati	وبحر الموعظة
the heir of the Imams,	wa wārithi al- a'immati	ووارث الأئمة

the witness over the (Muslim) community,	walshshahīdi `alā al- ummati	وَالشَّهِيدَ عَلَى الْأُمَّةِ
the sinless, the well-mannered,	alma`šūmi almuhadhdhabi	وَالْمَعْصُومَ الْمُهَذَّبَ
the virtuous, the favorable (by Allah),	walfāḍili almuqarrabi	وَالْفَاضِلَ الْمُقَرَّبَ
the purified against filth,	walmuṭahhari min alrrijsi	وَالْمُطَهَّرَ مِنَ الرَّجْسِ
and the one whom You have given the knowledge of the (Holy) Book in inheritance,	alladhī warrathtahū `ilma alkitābi	الَّذِي وَرَّثَهُ عِلْمَ الْكِتَابِ
You have inspired with clear judgment,	wa alhamtahū faṣla alkhiṭābi	وَأَلْهَمْتَهُ فَصْلَ الْخِطَابِ
You have appointed as the leading sign for those who follow the direction You have decided,	wa naṣabtahū `alaman li'ahli qiblatika	وَنَصَبْتَهُ عَلَمًا لِأَهْلِ قِبْلَتِكَ
You have decided the obedience to him to be attached to the obedience to You,	wa qaranta tā`atahū biṭā`atika	وَقَرَنْتَ طَاعَتَهُ بِطَاعَتِكَ
and You have imposed the love for him upon all Your creatures.	wa faraḍta mawaddatahū `alā jamī`i khalīqatika	وَفَرَضْتَ مَوَدَّتَهُ عَلَى جَمِيعِ خَلْقِكَ
O Allah, as he always turned to You with excellent sincerity in Your Oneness,	allāhumma fakamā anāba biḥusni al-ikhlāši fī Tawhidika	اللَّهُمَّ فَكَمَا أَنَا بِحَسَنِ الْإِخْلَاصِ فِي تَوْحِيدِكَ

argued and defeated those who anthropomorphized You,	wa ardā man khāḍa fī tashbīhika	وَأَرَدَىٰ مِنْ خَاضٍ فِي تَشْبِيهِكَ
and defended those who faithfully believed in You;	wa ḥāmā `an ahli al- īmāni bika	وَحَامَىٰ عَنْ أَهْلِ الْإِيمَانِ بِكَ
so, O my Lord, (please) pour down on him Your blessings	faṣalli yā rabbi `alayhi ṣalātan	فَصَلِّ يَا رَبِّ عَلَيْهِ صَلَاةً
due to which he joins the rank of those who behave humbly toward You	yalḥaqu bihā maḥalla alkhāshi`īna	يَلْحَقُ بِهَا مَحَلَّ الْخَاشِعِينَ
and due to which he surmounts in Paradise	wa ya`lū fī aljannati	وَيَعْلُو فِي الْجَنَّةِ
to the rank of his forefather the Seal of the Prophets.	bidarajati jaddihī khātami alnnabiyyīna	بِدَرَجَةِ جَدِّهِ خَاتَمِ النَّبِيِّينَ
And (please do) convey to him greetings and compliments from us,	wa ballighhu minnā taḥiyyatan wa salāman	وَبَلِّغْهُ مِنَّا تَحِيَّةً وَسَلَامًا
grant us from You, on account of our loyalty to him,	wa ātinā min ladunka fī muwālātihī	وَاتِنَا مِنْ لَدُنْكَ فِي مُوَالَاتِهِ
favor and benevolence	faḍlan wa iḥsānan	فَضْلًا وَإِحْسَانًا
and also grant us forgiveness and gratification,	wa maghfiratan wa riḍwānan	وَمَغْفِرَةً وَرِضْوَانًا
for You are most certainly the Lord of enormous favor	innaka dhū faḍlin `aẓīmin	إِنَّكَ ذُو فَضْلٍ عَظِيمٍ
and huge bliss.	wa mannin jasīmin	وَمِنْ جَسِيمٍ

You may then offer the two-unit prayer of ziyārah. When you accomplish, you may say the following prayer:

O All-eternal Lord! O All- everlasting!	yā dā'imu yā daymūmu	يَا دَائِمُ يَا دَيْمُومُ
O Ever-living! O All-subsisting!	yā ḥayyu yā qayyūmu	يَا حَيُّ يَا قَيُّومُ
O Reliever of agonies and grief!	yā kāshifa alkarbi walhammi	يَا كَاشِفَ الْكَرْبِ وَالْهِمِّ
O Soother of anguishes!	wa yā fārija alghammi	وَيَا فَارِجَ الْغَمِّ
O Appointer of Messengers!	wa yā bā`itha alrrusuli	وَيَا بَاعِثَ الرُّسُلِ
O Truthful to what You promise!	wa yā ṣādiqa alwa`di	وَيَا صَادِقَ الْوَعْدِ
O Ever-living! there is no deity save You.	wa yā ḥayyu lā ilāha illā anta	وَيَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ
I beg You in the name of Your dear one Muḥammad	atawassalu ilayka biḥabībika muḥammadin	أَتَوَسَّلُ إِلَيْكَ بِحَبِيبِكَ مُحَمَّدٍ
and in the name of his successor `Ali his cousin	wa waṣiyyihī `aliyyin ibni `ammihī	وَوَصِيَّهِ عَلِيِّ بْنِ عَمِّهِ
and the husband of his daughter,	wa ṣihrihī `alā ibnatihī	وَصَوْرَهُ عَلَى ابْنَتِهِ
through both of whom You have sealed Your laws	alladhayni khatamta bihimā alshsharā'i`a	اللَّذَيْنِ خَتَمْتَ بِهِمَا الشَّرَائِعَ
and opened the interpretation and Your pioneering ordains.	wa fataḥta bihimā alṭta'wīla walṭṭalā'i`a	وَفَتَحْتَ بِهِمَا التَّأْوِيلَ وَالطَّلَائِعَ

So, (please do) send upon both of them blessings	faṣalli `alayhimā	فَصَلِّ عَلَيْهِمَا
that are witnessed by the ancient and the coming generations	ṣalātan yashhadu bihā al-awwalūna wal-ākhirūna	صَلَاةٌ يَشْهَدُ بِهَا الْأَوَّلُونَ وَالْآخِرُونَ
and by which the intimate servants and the righteous ones are saved.	wa yanjū bihā al- awliyā'u walṣṣ āliḥūna	وَيَنْجُو بِهَا الْأَوْلِيَاءُ وَالصَّالِحُونَ
I also beg You in the name of Fāṭimah the Luminous,	wa atawassalu ilayka bifāṭimata alzzahrā'i	وَأَتَوَسَّلُ إِلَيْكَ بِفَاطِمَةَ الزَّهْرَاءِ
the mother of the well-guided Imams,	wālidati al-a'immati almahdiyyīna	وَالِدَةِ الْأَئِمَّةِ الْمَهْدِيِّينَ
and the Doyenne of the women of the worlds,	wa sayyidati nisā'i al`ālamīna	وَسَيِّدَةِ نِسَاءِ الْعَالَمِينَ
who shall be allowed to intercede for the adherents of her immaculate descendants.	almushaffa`ati fī shī`ati awlādiḥā alṭṭayyibīna	الْمُشَفَّعَةِ فِي شِيعَةِ أَوْلَادِهَا الطَّيِّبِينَ
So, (please do) send upon her blessings that are as endless	faṣalli `alayhā ṣalātan dā'imatan	فَصَلِّ عَلَيْهَا صَلَاةً دَائِمَةً
as ages and as endless as times.	abada al-ābidīna wa dahra alddāhirīna	أَبَدَ الْأَبَدِينَ وَدَهْرَ الدَّاهِرِينَ
I also beg You in the name of al- Ḥasanthe pleased,	wa atawassalu ilayka bilḥasani alrraḍiyyi	وَأَتَوَسَّلُ إِلَيْكَ بِالْحُسَيْنِ الرَّاذِيِّ

the infallible, and the pure,	alṭṭāhiri alzzakiyyi	الطَّاهِرُ الزَّكِيُّ
and in the name of al-Ḥusayn the oppressed,	walḥusayni almaẓlūmi	وَالْحُسَيْنِ الْمَظْلُومِ
the pleased, the pious, and the righteous;	almarḍiyyi albarri alttaqiyyi	الْمَرْضِيِّ الْبَرِّ الْقَيِّ
(they both are) the masters of the youth of Paradise,	sayyiday shabābi ahli aljannati	سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ
the two Imams who are virtuous,	al-imāmayni alkhayyirayni	الْإِمَامَيْنِ الْخَيْرَيْنِ
infallible, pious,	alṭṭayyibayni alttaqiyyayni	الطَّيِّبَيْنِ الْقَيِّينِ
pure, immaculate,	alInnaqiyyayni alṭṭāhirayni	النَّقِيِّينِ الطَّاهِرَيْنِ
martyred, oppressed, and slain.	alshshahīdayni almaẓlūmayni almaqtūlayni	الشَّهِيدَيْنِ الْمَظْلُومَيْنِ الْمَقْتُولَيْنِ
So, (please do) send upon them blessings whenever the sun rises and sets;	faṣalli `alayhimā mā ṭala`a t shamsun wa mā gharabat	فَصَلِّ عَلَيْهِمَا مَا طَلَعَتْ شَمْسٌ وَمَا غَرَبَتْ
blessings that are consecutive and successive.	ṣalātan mutawāliyyatan mutatāliyyatan	صَلَاةً مُتَوَالِيَةً مُتَتَالِيَةً
I also beg You in the name of `Ali the son of al- Ḥusayn	wa atawassalu ilayka bi` aliyyi bni alḥusayni	وَأَتَوَسَّلُ إِلَيْكَ بِعَلِيِّ بْنِ الْحُسَيْنِ
the chief of the worshippers	sayyidi al`ābidīna	سَيِّدِ الْعَابِدِينَ
and the concealed for fear of the oppressors,	almaḥjūbi min khawfi alzzālimīna	الْمَحْجُوبِ مِنْ خَوْفِ الظَّالِمِينَ

and in the name of Muḥammad the son of `Ali,	wa bimuḥammadi bni `aliyyin	وَبِمُحَمَّدٍ بَنِي عَلِيٍّ
the splitter of knowledge, the pure,	albāqiri alṭṭāhiri	الْبَاقِرِ الطَّاهِرِ
the glowing light.	alnnūri alzzāhiri	النُّورِ الزَّاهِرِ
(They both are) the two Imams and masters,	al-imāmayni alssayyidayni	الإِمَامَيْنِ السَّيِّدَيْنِ
the keys to blessings,	miftāḥay albarakāti	مِفْتَاحِي الْبَرَكَاتِ
and the lanterns in the murk.	wa miṣbāḥay alzẓulumāti	وَمِصْبَاحِي الظُّلُمَاتِ
So, (please) send blessings upon them whenever night comes and whenever daylight rises;	faṣalli `alayhimā mā sarā l aylun wa mā aḏā'a nahārun	فَصَلِّ عَلَيْهِمَا مَا سَرَى لَيْلٌ وَمَا أَضَاءَ نَهَارٌ
such blessings that are ceaseless.	ṣalātan taghdū wa tarūḥu	صَلَاةٌ تَغْدُو وَتَرُوحُ
I also beg You in the name of Ja`far the son of Muḥammad,	wa atawassalu ilayka bija`fari bni muḥammadin	وَأَتَوَسَّلُ إِلَيْكَ بِجَعْفَرِ بْنِ مُحَمَّدٍ
the truthful in what he conveys from Allah	alṣṣādiqi `an allāhi	الصَّادِقِ عَنِ اللَّهِ
and the spokesman of Allah's knowledge	walnnāṭiqi fī `ilmi allāhi	وَالنَّاطِقِ فِي عِلْمِ اللَّهِ
and in the name of Mūsā the son of Ja`far,	wa bimūsā bni ja`farin	وَبِمُوسَى بْنِ جَعْفَرٍ

the self-righteous servant (of Allah)	al`abdi alṣṣālihi fī nafsihī	العبد الصالح في نفسه
and the well- whishing successor (of the Prophet);	walwaṣiyyi alnnāṣihī	والوصي الناصح
(they both are) the two guiding and well-guided Imams	al-imāmayni alhādiyayni almahdiyyayni	الإمامين الهادين المهديين
and the two adequate and saving Imams.	alwāfiyayni alkāfiyayni	الوافين الكافين
So, (please) send upon them blessings whenever an angel glorifies You	faṣalli `alayhimā mā sabba ḥa laka malakun	فصل عليهما ما سبح لك ملك
and whenever a planet moves;	wa taḥarraka laka falakun	وتحرك لك فلك
such blessings that are increasable and growing	ṣalātan tunmā wa tazīdu	صلاة تنمى وتزيد
and neither ending nor stopping.	wa lā tafnā wa lā tabīdu	ولا تنفى ولا تبديد
I also beg You in the name of `Ali the son of Mūsā the well- pleased	wa atawassalu ilayka bi`aliyyi bni mūsā alrriḍā	واتوسل إليك بعلي بن موسى الرضا
and in the name of Muḥammad the son of `Ali the well-contented;	wa bimuḥammadi bni `aliyyin almurtaḍ ā	ومحمد بن علي المرتضى
the two purified and divinely selected Imams.	al-imāmayni almuṭaḥharayni almuntajabayni	الإمامين المطهرين المنتجبين

So, (please) send upon them blessings whenever morning glows and endures with such blessings that take them up to the rank of Your pleasure in the highest level of the gardens of Your Paradise.	faṣalli `alayhimā mā aḏā'a ṣubḥun wa dāma	فَصَلِّ عَلَيْهِمَا مَا أَضَاءَ صَبْحٌ وَدَامَ
I also beg You in the name of `Ali the son of Muḥammad the rightly-directing and in the name of al-Ḥasan the son of `Ali the guide;	ṣalātan turaqqīhimā ilā riḏwā nika	صَلَاةً تَرْقِيهِمَا إِلَى رِضْوَانِكَ
the two Imams who supervise the affairs of Your servants,	fī al-`illiyyīna min jinānika	فِي الْعَالِيَيْنِ مِنْ جَنَّاتِكَ
whom are tested by unbearable ordeals,	wa atawassalu ilayka bi-`aliyyi bni muḥammadin alrrāshidi	وَاتَوَسَّلْ إِلَيْكَ بِعَلِيِّ بْنِ مُحَمَّدٍ الرَّاشِدِ
and who acted patiently against the swerving enmities.	walḥasani bni `aliyyin alhādī	وَالْحَسَنَ بْنَ عَلِيٍّ الْهَادِي
	alqā'imayni bi'amri `ibādika	الْقَائِمَيْنِ بِأَمْرِ عِبَادِكَ
	almukhtabarayni bilmiḥani alhā'ilati	الْمُخْتَبَرَيْنِ بِالْمِحَنِ الْهَائِلَةِ
	walṣṣābirayni fī al- iḥani almā'ilati	وَالصَّابِرَيْنِ فِي الْإِحْنِ الْمَائِلَةِ

So, (please do) send upon them blessings that are suitable to the reward of the enduring people and worth being the prize of the winners;	faṣalli `alayhimā kifā'a ajri alṣṣābirīna	فَصَلِّ عَلَيْهِمَا كَفَاءَ أَجْرِ الصَّابِرِينَ
such blessings that pave for them the way to exaltation.	wa izā'a thawābi alfā'izīna	وَإِذَا ثَوَابُ الْفَائِزِينَ
I also beg You, O Lord, in the name of our Imam	ṣalātan tumahhidu lahumā alrrif`ata	صَلَاةً تُمَهِّدُ لَهُمَا الرِّفْعَةَ
the rising in our ages,	wa atawassalu ilayka yā rabbi bi'imāminā	وَأَتَوَسَّلُ إِلَيْكَ يَا رَبِّ بِإِمَامِنَا
the promised day,	wa muḥaqqiqi zamāninā	وَمُحَقِّقِ زَمَانِنَا
the witnessed observer,	alyawmi almaw`ūdi	الْيَوْمِ الْمَوْعُودِ
the luminous light,	walshshāhidi almashhūdi	وَالشَّاهِدِ الْمَشْهُودِ
the bright illumination,	walnnūri al-azhari	وَالنُّورِ الْأَزْهَرِ
the supported by means of horror,	walḍḍiyā'i al-anwari	وَالضِّيَاءِ الْأَنْوَارِ
and the triumphant with happiness.	almanṣūri bilrru`bi	وَالْمَنْصُورِ بِالرَّعْبِ
So, (please) send upon him blessings that are as many as the numbers of fruits,	walmuḥaffari bilssa`ādati	وَالْمُظْفَرِ بِالسَّعَادَةِ
	faṣalli `alayhi `adada alththamari	فَصَلِّ عَلَيْهِ عَدَدَ الثَّمَرِ

the leaves of trees,	wa awrāqi alshshajari	وَأَوْرَاقُ الشَّجَرِ
the townspeople,	wa ajzā'i almadari	وَأَجْزَاءُ الْمَدَرِ
the hairs of people and animals,	wa `adada alshsha`ri walwabari	وَعَدَدُ الشَّعْرِ وَالْوَبْرِ
and all things that Your knowledge encompasses	wa `adada mā aḥāṭa bihī `ilmuka	وَعَدَدُ مَا أَحَاطَ بِهِ عِلْمُكَ
and You Book counts;	wa aḥṣāhu kitābuka	وَأَحْصَاهُ كِتَابُكَ
such blessings due to which all the ancient and the last generations wish to have their like.	ṣalātan yaghbiṭuhū bihā al-awwalūna wal-ākhirūna	صَلَاةٌ يَغْبِطُهَا الْأَوَّلُونَ وَالْآخِرُونَ
O Allah, (please do) include us with his group,	allāhumma waḥshurnā fī zumratiḥī	اللَّهُمَّ وَاحْشِرْنَا فِي زُمْرَتِهِ
make us keep on obeying him,	waḥfaẓnā `alā ṭā`ati hī	وَاحْفَظْنَا عَلَى طَاعَتِهِ
guard us through his state,	waḥrusnā bidawlatiḥī	وَاحْرُسْنَا بِدَوْلَتِهِ
confer upon us with the loyalty to him,	wa athḥifnā biwilāyatiḥī	وَأَتَحَفَّنَا بِوِلَايَتِهِ
give us victory over our enemies as a result of his power,	wanṣurnā `alā a`dā'i nā bi`izzatiḥī	وَانصُرْنَا عَلَى أَعْدَائِنَا بِعِزَّتِهِ
and include us, O Lord, with those who turn to You constantly.	waj`alnā yā rabbi min alttawwābīna	وَاجْعَلْنَا يَا رَبِّ مِنَ التَّوَّابِينَ

O most merciful of all those who show mercy!	yā arḥama alrrāḥimīna	يَا أَرْحَمَ الرَّاحِمِينَ
O Allah, Iblīs the rebel and accursed	allāhumma wa inna iblīsā almutamarrida alla`īna	اللَّهُمَّ وَإِنِّ ابْلِيسَ الْمْتَمَرِدَ الْعَيْنِ
asked You to grant him respite so that he would mislead Your creatures; and You granted him so.	qad istanzaraka li'ighwā'i khalqika fa'anẓartahū	قَدْ اسْتَنْظَرَكَ لِإِغْوَاءِ خَلْقِكَ فَانْظَرْتَهُ
He asked You to reprieve him so that he would misguide Your servants, and You reprieved him.	wastamhalaka li'iḍlālī `abīdika fa'amhaltahū	وَاسْتَمَهَلَكَ لِإِضْلَالِ عِبِيدِكَ فَامْهَلْتَهُ
This is because You had already known about him.	bisābiqi `ilmika fīhi	بِسَابِقِ عِلْمِكَ فِيهِ
He thus nested and gave birth to many hosts.	wa qad `ashshasha wa kathurat junūduhū	وَقَدْ عَشَشَ وَكَثُرَتْ جُنُودُهُ
So, his armies have been overcrowding,	wazdahamat juyūshuhū	وَأَزْدَحَمَتْ جُيُوشُهُ
his propagandists have widespread in all the corners of this earth,	wantasharat du`ātuhū fī aqtāri al- arḍi	وَاتَشَرَّتْ دَعَاتُهُ فِي أَقْطَارِ الْأَرْضِ
they have mislead Your servants, deformed Your religion,	fa'aḍallū `ibādaka wa afsadū dīnaka	فَأُضَلُّوا عِبَادَكَ وَأَفْسَدُوا دِينَكَ
displaced the words from their right places,	wa ḥarrafū alkalima `an mawāḍi`ihī	وَحَرَفُوا الْكَلِمَ عَنْ مَوَاضِعِهِ

and made Your servants diverse revelries	wa ja`alū `ibādaka shiya`an mutafarriqīna	وَجْعَلُوا عِبَادَكَ شَيْعًا مُتَفَرِّقِينَ
and rebellious parties.	wa aḥzāban mutamarriḍīna	وَاحْزَابًا مُتَمَرِّدِينَ
You promised that You would demolish his (i.e. Iblīs) edifice	wa qad wa`adta naqḍa bunyāniḥī	وَقَدْ وَعَدْتَ نَقْضَ بَنِيَانِهِ
and tear out his matters.	wa tamzīqa sha'niḥī	وَتَمْزِيقَ شَأْنِهِ
So, (please do) deaden his sons and armies,	fa'ahlik awlādahū wa juyūshahū	فَاهْلِكْ أَوْلَادَهُ وَجُيُوشَهُ
purify Your lands from his inventions and fabrications,	wa ṭahhir bilādaka min iktirā`ātiḥī wakhtilāfātiḥī	وَطَهِّرْ بِلَادَكَ مِنْ اخْتِرَاعَاتِهِ وَاخْتِلَافَاتِهِ
relieve Your servants from his factions and analogies,	wa ariḥ `ibādaka min madhāhibihī wa qiyāsātiḥī	وَارْحْ عِبَادَكَ مِنْ مَذَاهِبِهِ وَقِيَاسَاتِهِ
make the disaster of evil surround them,	waj`al dā'irata alssaw'i `alayhim	وَاجْعَلْ دَائِرَةَ السَّوْءِ عَلَيْهِمْ
extend Your justice,	wabsuṭ `adlaka	وَابْسُطْ عَدْلَكَ
give victory to Your religion,	wa aḥzir dīnaka	وَأُظْهِرْ دِينَكَ
give strength to Your intimate servants,	wa qawwi awliyā'aka	وَقَوِّ أَوْلِيَاءَكَ
weaken Your enemies,	wa awhin a`dā'aka	وَأَوْهِنْ أَعْدَاءَكَ
make Your intimate servants inherit the lands of Iblīs	wa awriṭh diyāra iblīsa	وَأَوْرِثْ دِيَارَ إِبْلِيسَ

and these of his fans,	wa diyāra awliyā'ihī awliyā'aka	وَدِيَارِ أَوْلِيَائِهِ أَوْلِيَائِكَ
make the fans of Iblīs stay forever in the blazing Fire,	wa khallid-hum fī aljahīmi	وَحَلِّدْهُمْ فِي الْجَحِيمِ
make them taste the painful torment,	wa adhiqhum min al`adhābi al-alīmi	وَأَذِقْهُمْ مِنَ الْعَذَابِ الْأَلِيمِ
and make the curses of You that are kept	waj`al la`ā'inaka almustawda`ata	وَاجْعَلْ لَعْنَتَكَ الْمُسْتَوْدَعَةَ
in the evil part of the creation	fī manāḥisi alkhiḷqati	فِي مَنَاحِسِ الْخَلْقَةِ
and in the deformed part of the nature	wa mashāwīhi alfiṭrati	وَمَشَاوِيهِ الْفِطْرَةِ
surround them forever,	dā'iratan `alayhim	دَائِرَةً عَلَيْهِمْ
control over them,	wa muwakkalatan bihim	وَمُوكَلَّةً بِهِمْ
and strike them every morning and evening	wa jāriyatan fihim kulla ṣabāḥin wa masā'in	وَجَارِيَةً فِيهِمْ كُلَّ صَبَاحٍ وَمَسَاءٍ
and every moment of coming and going.	wa ghuduwwin wa rawāḥin	وَعُدُوٌّ وَرَوَاحٍ
O Our Lord, (please do) grant us goodness in this world	rabbanā ātinā fī alddunyā ḥasanatan	رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً
and goodness in the world to come	wa fī al-ākhirati ḥasanatan	وَفِي الْآخِرَةِ حَسَنَةً
and save us, out of Your mercy, from the torment of Fire.	wa qinā biraḥmatika `adhāba alnnāri	وَقِنَا بِرَحْمَتِكَ عَذَابَ النَّارِ

O most merciful
of all those who
show mercy.

yā arḥama
alrrāḥimīna

يَا أَرْحَمَ الرَّاحِمِينَ

You may then pray to the Almighty for anything you like for yourself and your brethren-in-faith.

MASHHAD



MERITS



Dawood al Sarmee narrates:

I heard Abu Jafar the Second (Imam Muhammad Taqi asws) say:

“Those who perform the Ziyara of the Grave of My Father(pbuh) will be rewarded with Jannah.”



Hamdan al Daywani narrates:

I went to Abu Jafar the Second (Imam Muhammad Taqi asws) and asked, “What is the reward for those who perform the Ziyara of Your Father (Imam Ali Reza asws) in Tus?”

Imam(pbuh) replied, “Allah forgives the past and future sins of those who perform the Ziyara of the grave of My Father(pbuh) in Tus.”

Afterwards, I met with Ayub ibn Nuh ibn Durraj and said to him, “O Abul Husayn! I heard my Moula Abu Jafar Imam Muhammad Taqi(pbuh) say, “Allah forgives the past and future sins of those who perform the Ziyara of the grave of His Father(pbuh) in Tus.”

Ayub said, “Should I tell you what I heard?”

I replied, “Yes.”

Ayub said, “I heard Imam Muhammad Taqi(pbuh) say, “On the Day of Judgment, a mimbar (pulpit) will be placed beside the mimbar of RasoolAllah (saw) for those who perform the Ziyara of My Father (Imam Ali Reza asws). And they will sit upon this mimbar while the rest of the people face the hasab (accounting).”



Imam Reza(pbuh) narrates:

“Those who come to My Ziyara even though My house is far and My grave is distant will be visited by Me on three occasions on the Day of Judgment and I will save them from its terrors. The first occasion is when the books will be distributed to the right and to the left, the second is on the Sirat (bridge), and the third is at the Mizan (scale).”



Ali ibn Abdullah ibn Qutrub narrates:

One day when the children of Abul Hasan Imam Musa Kazim(pbuh) were gathered around Him, His Son Imam Reza(pbuh), who was still young at the time, passed by Him.

Imam Kazim(pbuh) said, “This Son of Mine (Imam Reza asws) will leave this world while being alone and in a distant land. Those perform His Ziyara while submitting their self to Him and while having the marifat (recognition) of His rights will be regarded by Allah (swt) as one of the martyrs of the battle of Badr.”



Hamdan ibn Ishaq narrates:

I heard Imam Muhammad Taqi(pbuh) say, “Allah forgives the past and future sins of those who perform the Ziyara of the grave of My Father (Imam Reza asws) in Tus.”

After performing the Ziyara, I (Hamdan ibn Ishaq) went for Hajj where I met Ayub ibn Nuh. Ayub said to me, “Imam Muhammad Taqi(pbuh) said, “Allah forgives the past and future sins of those who perform the Ziyara of the grave of My Father (Imam Reza asws) in Tus and on the Day of Judgment Allah will set a mimbar for them beside the mimbar of RasoolAllah (saw) and the mimbar of Ali(pbuh). They will remain there while Allah finishes the hasab (accounting) of the creation.”

Later, I met with Ayub ibn Nuh again. He (Ayub) had come for the Ziyara of Imam Reza(pbuh) and Ayub said, "I have come seeking the mimbar."



Muhammad ibn Sulaiman narrates:

I said to Abu Jafar Imam Muhammad Taqi(pbuh):

If a person decides to perform a wajib Hajj after he had performed the umrah, and with the help of Allah, the person is able to complete the hajj and umrah. Then if he goes to Medina and says salam upon RasoolAllah (saw), then comes to You while having the marifat of Your rights; knowing that You (Imam asws) are Hujjatullah (proof of Allah) upon the creation of Allah and that You are Babullah (the door that leads to Allah) and says salam to You.

Then he goes to perform the Ziyara of Aba Abdullah al Husayn(pbuh) and says salam to Him. Then the person goes to Baghdad and says salam to Imam Musa Kazim(pbuh) and then returns to his home country.

If Allah provides the person with enough rizq (sustenance) so that the following year, he is able to go for hajj again, is it better for the person to repeat the hajj in the same way he did the year before or should he go to Khurasan for the Ziyara of Your Father Imam Ali Reza(pbuh) and say salam to Him?"

Imam(pbuh) replied, "It is better for him to go to Khurasan and say salam to Imam Reza(pbuh). However he should go in the month of Rajab, but at the moment, this is not applicable because there is fear for you from the King as performing Our Ziyara enrages him (the king)."



Ali ibn Mahziyar narrates:

I asked Abu Jafar Imam Muhammad Taqi(pbuh), "What is the reward for those who perform the Ziyara of the grave of Imam Reza(pbuh)?"

Imam(pbuh) replied, "I swear by Allah their reward is Jannah."



Nasr al Bizanti narrates:

I read the following in a letter from Imam Ali Reza(pbuh):

“Tell My Shia that performing My Ziyara is equal to performing one thousand hajj in the eyes of Allah.”

I asked Imam Muhammad Taqi(pbuh), “One thousand hajj?”

Imam Taqi(pbuh) replied, “I swear by Allah, and the reward for those who perform His Ziyara while having the full marifat of His (Imam Reza asws) rights is one million hajj.”



Imam Musa Kazim(pbuh) narrates:

“Those who perform the Ziyara of This Son of Mine (Imam Kazim(pbuh) pointed towards Imam Reza asws) will be rewarded with Jannah.”



Yahya ibn Sulaiman al Mazini narrates:

Imam Musa Kazim(pbuh) said, “Allah will record seventy accepted hajj for those who perform the Ziyara of the grave of My Son Imam Reza(pbuh).”

I asked, “Seventy hajj?”

Imam(pbuh) replied, “Yes, or even seven hundred hajj.”

I asked, “Seven hundred hajj?”

Imam(pbuh) replied, “Yes, or even seventy thousand hajj.” I asked, “Seventy thousand hajj?”

Imam(pbuh) replied, “Yes. Just because you go for hajj does not mean it is always accepted, but those who perform His Ziyara (Imam Reza asws) and

spend the night beside Him are like those who perform the Ziyara of Allah on His Arsh."

I asked, "Like the ones who perform the Ziyara of Allah on His Arsh?"

Imam(pbuh) replied, "Yes. On the Day of Judgment, there will be four people from the previous nations and four people from the last nation at the Arsh (throne) of Allah. The four from the previous nations are Nuh (as), Ibrahim (as), Musa (as), and Isa (as). The four from the last nations are Muhammad (saw), Ali(pbuh), Hasan(pbuh), and Husayn(pbuh).

A barrier will be extended and only those who have performed the Ziyara of the graves of the Imams(pbuh) will sit with Us. The highest ranking ones and those closest to Us will be the ones who have performed the Ziyara of the grave of My Son, Imam Ali Reza(pbuh)."

ZIYARAT IMAM AL-RIDHA(AS)



Several forms of ziyara of Imam al-Ridha(pbuh) have been mentioned. However, the most famous form has been mentioned in the most reliable books and reported from the sublime Shaykh Muhammad ibn al-Hasan ibn al-Walid, one of the mentors of Shaykh al-Sadiq. From the book of al-Mazir by Ibn Qawlawayh, we can conclude that this form of ziyarah has been reported from the Holy Imams. This form of ziyara, according to Shaykh al-Saduq's book of man-la-yahduruhul-faqih, is as follows:

When you intend to visit Imam al-Ridha (pbuh) in Tus, you may bathe yourself before you leave your house (at your hometown) and say the following words:

O Allah, (please) cleanse me, cleanse my heart,	allāhumma ṭahhirnī wa ṭahhir qalbī	اللَّهُمَّ طَهِّرْنِي وَطَهِّرْ قَلْبِي
expand my breast,	washraḥ lī ṣadrī	وَاشْرَحْ لِي صَدْرِي
and let Your praise and eulogy flow out from my tongue;	wa ajri `alā lisānī midḥatika walththanā'a `alayka	وَأَجِرْ عَلَيَّ لِسَانِي مَدْحَتِكَ وَالثَّنَاءَ عَلَيْكَ
since indeed there is neither might nor power except with You.	fa'innahū lā ḥawla wa lā quwwata illā bika	فَإِنَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ
O Allah, (please) establish it as a means of cleansing and healing for me.	allāhumma ij`alhu lī ṭahūran wa shifā'an	اللَّهُمَّ اجْعَلْهُ لِي طَهُورًا وَشِفَاءً

Say the following words as you leave your house:

In the name of Allah; the All-beneficent, the All-merciful.	bismi allāhi alrraḥmāni alrraḥīmi	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
In the Name of Allah (I begin), in Allah (I trust),	bismi allāhi wa billāhi	بِسْمِ اللَّهِ وَبِاللَّهِ
to Allah and towards the son of Allah's Messenger (I turn my face).	wa ilā allāhi wa ilā ibni rasūli allāhi	وَالِىَ اللَّهِ وَالِىَ ابْنِ رَسُولِ اللَّهِ
Allah is Sufficient unto me and on Allah do I rely.	ḥasbiya allāhu tawakkaltu `alā allāhi	حَسْبِيَ اللَّهُ تَوَكَّلْتُ عَلَى اللَّهِ
O Allah, I have set out to You, directed toward You,	allāhumma ilayka tawajjahtu wa ilayka qaṣadt	اللَّهُمَّ إِلَيْكَ تَوَجَّهْتُ وَإِلَيْكَ قَصَدْتُ
and desired for what You have in possession.	wa mā `indaka aradt	وَمَا عِنْدَكَ أَرَدْتُ

When you go out of your house, you may stop at the door and say the following words:

O Allah, to You am I turning my face	allāhumma ilayka wajjahtu wajhī	اللَّهُمَّ إِلَيْكَ وَجَّهْتُ وَجْهِي
and with You do I keep my family members, my property, and everything with which You have allowed me to behave.	wa `alayka khallaftu ahlī wa māli wa mā khawwaltanī	وَعَلَيْكَ خَلَفْتُ أَهْلِي وَمَالِي وَمَا خَوَّلْتَنِي

I have trusted in You; so, do not disappoint me.	wa bika wathiqtu falā tukhayyibnī	وَبِكَ وَثِقْتُ فَلَا تُخَيِّبْنِي
O He Who saves those who trust in Him from disappointment	yā man lā yukhayyibu man arādahū	يَا مَنْ لَا يُخَيِّبُ مَنْ أَرَادَهُ
and He Who does not give up those whom He safeguards.	wa lā yuḍayyi`u man ḥafīzahū	وَلَا يُضَيِّعُ مَنْ حَفِظَهُ
O Allah, (please do) send blessings upon Muḥammad and the Household of Muḥammad	allāhumma ṣalli `alā muḥammadin wa āli muḥammadin	اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
and guard me under Your custody,	waḥfaẓnī biḥifẓika	وَاحْفَظْنِي بِحِفْظِكَ
since nothing that You guard may be ruined.	fa'innahū lā yaḍi`u man ḥafīẓta	فَإِنَّهُ لَا يُضَيِّعُ مَنْ حَفِظْتَ

When you arrive there safely, Allah willing, and you intend to visit the Imam (pbuh), you may bathe yourself and say the following words meanwhile:

O Allah, (please) cleanse me, cleanse my heart for me,	allāhumma ṭahhirnī wa ṭahhir lī qalbī	اللَّهُمَّ طَهِّرْنِي وَطَهِّرْ لِي قَلْبِي
expand my breast,	washraḥ lī ṣadrī	وَاشْرَحْ لِي صَدْرِي
and let Your praise, eulogy, and love flow out from my tongue;	wa ajri `alā lisānī midḥatika wa maḥabbataka walththanā'a `alayka	وَأَجْرِي عَلَى لِسَانِي مِدْحَتِكَ وَمَحَبَّتِكَ وَالثَّنَاءَ عَلَيْكَ

since indeed there is no power except with You.	fa'innahū lā quwwata illā bika	فَإِنَّهُ لَا قُوَّةَ إِلَّا بِكَ
I know for sure that the basis of my faith	wa qad `alimtu anna qiwāma dīnī	وَقَدْ عَلِمْتُ أَنَّ قِيَامَ دِينِي
is to submit to Your decree, to keep to the traditions of Your Prophet,	alttaslīmu li'amrika walittibā`u lisunnati nabiyyika	التَّسْلِيمَ لِأَمْرِكَ وَالِاتِّبَاعَ لِسُنَّةِ نَبِيِّكَ
and to bear witness to all Your creatures.	walshshahādatu `alā jamī`i khalqika	وَالشَّهَادَةَ عَلَى جَمِيعِ خَلْقِكَ
O Allah, (please) make it curative and light for me.	allāhumma ij`alhu lī shifā'an wa nūran	اللَّهُمَّ اجْعَلْهُ لِي شِفَاءً وَنُورًا
You verily have power over all things.	innaka `alā kulli shay'in qadīrun	إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

You may put on the purest and cleanest of your clothes, walk barefooted with tranquility and submission, and mention Almighty Allah in your heart, repeating the following statements:

Allah is the Most Great.	allāhu akbaru	اللَّهُ أَكْبَرُ
There is no god save Allah.	lā ilāha illā allāhu	لَا إِلَهَ إِلَّا اللَّهُ
All glory be to Allah.	subhāna allāhi	سُبْحَانَ اللَّهِ
All praise be to Allah.	alḥamdu lillāhi	الْحَمْدُ لِلَّهِ

While entering the sacred shrine, you may say the following words:

In the Name of Allah (I begin), in Allah (I trust),	bismi allāhi wa billāhi	بِسْمِ اللَّهِ وَاللَّهُ
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and the course of Allah's Messenger (I follow),	wa `alā millati rasūli allāhi	وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ
peace be upon him and his Household.	ṣallā allāhu `alayhi wa ālihī	صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
I bear witness that there is no god save Allah,	ashhadu an lā ilāha illā allāhu	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
One and Only God and having no partner.	waḥdahū lā sharīka lahū	وَحْدَهُ لَا شَرِيكَ لَهُ
And I bear witness that Muḥammad is His servant and Messenger	wa ashadu anna muḥammadan `abduhū wa rasūluhū	وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
and `Ali is Allah's most intimate servant.	wa anna `aliyyan waliyyu allāhi	وَأَنَّ عَلِيًّا وَلِيُّ اللَّهِ

You may then walk towards the tomb to stop there, face it, and say the following words:

I bear witness that there is no god save Allah,	ashhadu an lā ilāha illā allāhu	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
One and Only God and having no partner.	waḥdahū lā sharīka lahū	وَحْدَهُ لَا شَرِيكَ لَهُ
And I bear witness that Muḥammad is His servant and Messenger,	wa ashadu anna muḥammadan `abduhū wa rasūluhū	وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
the chief of the past and the coming generations,	wa annahū sayyidu al- awwalīna wal-ākhirīna	وَأَنَّهُ سَيِّدُ الْأَوَّلِينَ وَالْآخِرِينَ

and the chief of the Prophets and Messengers.	wa annahū sayyidu al- anbiyā'i walmursalīna	وَأَنَّهُ سَيِّدُ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ
O Allah, (please) bless Muḥammad,	allāhumma ṣalli `alā muḥammadin	اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
Your servant, messenger, prophet,	`abdika wa rasūlika wa nabiyyika	عَبْدِكَ وَرَسُولِكَ وَنَبِيِّكَ
and the chief of all Your creatures,	wa sayyidi khalqika ajma`īna	وَسَيِّدِ خَلْقِكَ أَجْمَعِينَ
with such blessings that none can calculate save You.	ṣalātan lā yaqwā `alā iḥṣ ā'ihā ghayruka	صَلَاةٍ لَا يَقْوَى عَلَى إِحْصَائِهَا غَيْرُكَ
O Allah, (please) bless the Commander of the Faithful	allāhumma ṣalli `alā amīri almu'minīna	اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ
`Ali the son of Abī-Ṭālib,	`aliyyi bni abī ṭālibin	عَلِيِّ بْنِ أَبِي طَالِبٍ
Your servant and the brother of Your Messenger,	`abdika wa akhī rasūlika	عَبْدِكَ وَأَخِي رَسُولِكَ
whom You have selected on the basis of Your knowledge	alladhī intajabtahū bi`ilmika	الَّذِي انتَجَبْتَهُ بِعِلْمِكَ
and thus made lead (to the truth) whomever You willed amongst Your creatures	wa ja`altahū hādiyan liman shi'ta min khalqika	وَجَعَلْتَهُ هَادِيًا لِمَنْ شِئْتَ مِنْ خَلْقِكَ

and made the guide to those whom You sent with Your messages,	walddalīla `alā man ba` athtahū birisālātika	وَالدَّلِيلَ عَلَىٰ مِنْ بَعَثْتَهُ بِرِسَالَاتِكَ
the establisher of the true religion owing to Your justice,	wa dayyāna alddīni bi`adlika	وَدَيَانَ الدِّينِ بِعَدْلِكَ
the decisive judge among Your creatures,	wa faṣli qadā'ika bayna khalqika	وَفَصْلَ قَضَائِكَ بَيْنَ خَلْقِكَ
and the prevalent over all that.	walmuḥaymina `alā dhālika kullihī	وَالْمُهِمِينَ عَلَىٰ ذَلِكَ كُلِّهِ
Peace and Allah's mercy and blessings be upon him.	wa alssalāmu `alayhi wa raḥmatu allāhi wa barakātuhū	وَالسَّلَامُ عَلَيْهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
O Allah, (please) send blessings on Fāṭimah	allāhumma ṣalli `alā fāṭimata	اَللّٰهُمَّ صَلِّ عَلَىٰ فَاطِمَةَ
the daughter of Your Prophet,	binti nabiyyika	بِنْتُ نَبِيِّكَ
the wife of Your friend,	wa zawjati waliyyika	وَزَوْجَةَ وَلِيِّكَ
the mother of the two grandsons al- Ḥasan and al- Ḥusayn	wa ummi alssibṭayni alḥasani walḥusayni	وَأُمَّ السَّبْطَيْنِ الْحُسَيْنِ وَالْحُسَيْنِ
the two chiefs of the youth of Paradise;	sayyiday shabābi ahli aljannati	سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ
(she is) the genuinely pure, the immaculate, the purified,	alttuhrati alttāhirati almutaḥharati	الطَّهْرَةَ الطَّاهِرَةَ الْمُطَهَّرَةَ

the pious, the perfect, the pleased, the pristine,	alttaqiyyati alInnaqiyyati alrraḍiyyati alzzakiyyati	التَّقِيَّةُ النَّقِيَّةُ الرَّضِيَّةُ الزَّكِيَّةُ
and the doyenne of all the women of Paradise,	sayyidati nisā'i ahli aljannati ajma`īna	سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ أَجْمَعِينَ
(bless her) with such blessings that none can count except You.	ṣalātan lā yaqwā `alā iḥṣ ā'ihā ghayruka	صَلَاةٍ لَا يَقْوَى عَلَى إِحْصَائِهَا غَيْرُكَ
O Allah, (please) send blessings upon al-Ḥasan and al-Ḥusayn,	allāhumma ṣalli `alā alḥasani walḥusayni	اللَّهُمَّ صَلِّ عَلَى الْحُسَيْنِ وَالْحَسَنِ
the two grandsons of Your Prophet,	sibṭay nabiyyika	سِبْطِي نَبِيِّكَ
the two chiefs of the youth of Paradise,	wa sayyiday shabābi ahli aljannati	وَسَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ
the two who establish authority among Your creatures,	alqā'imayni fī khalqika	القَائِمَيْنِ فِي خَلْقِكَ
who guide to those whom You sent with Your messages,	walddalīlayni `alā man ba`athta birisālātika	وَالدَّلِيلَيْنِ عَلَى مَنْ بَعَثْتَ بِرِسَالَاتِكَ
who manage the religious affairs on the basis of Your justice,	wa dayyānay alddīni bi`adlika	وَدَيَّانِي الدِّينِ بِعَدْلِكَ

and who judge on the basis of Your decrees among Your creatures.	wa faşlay qaḏā'ika bayna khalqika	وَفَصَّلِ قَضَائِكَ بَيْنَ خَلْقِكَ
O Allah, (please) send blessings upon `Ali the son of al-Ḥusayn,	allāhumma ṣalli `alā `aliyyi bni alḥusayni	اللَّهُمَّ صَلِّ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ
Your servant who undertakes Your mission among Your creatures,	`abdika alqā'imi fi khalqika	عَبْدِكَ الْقَائِمِ فِي خَلْقِكَ
who guides to those whom You sent with Your messages,	walddalīli `alā man ba`athta birisālātika	وَالدَّلِيلِ عَلَى مَنْ بَعَثْتَ بِرِسَالَاتِكَ
who manages the religious affairs on the basis of Your justice,	wa dayyāni alddīni bi`adlika	وَدِيَانَ الدِّينِ بِعَدْلِكَ
who judges according to Your decrees among Your creatures,	wa faşli qaḏā'ika bayna khalqika	وَفَصَّلِ قَضَائِكَ بَيْنَ خَلْقِكَ
and who is the prime of all worshippers.	sayyidi al`ābidīna	سَيِّدِ الْعَابِدِينَ
O Allah, (please) send blessings on Muḥammad the son of `Ali,	allāhumma ṣalli `alā muḥammadi bni `aliyyin	اللَّهُمَّ صَلِّ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ

Your servant and Your representative in Your lands, who split asunder the knowledge of the Prophets.	`abdika wa khalīfatika fī arḍika	عَبْدُكَ وَخَلِيفَتُكَ فِي أَرْضِكَ
O Allah, (please) send blessings upon Ja`far the son of Muḥammad,	bāqiri `ilmi alnnabiyyīna	بَاقِرِ عِلْمِ النَّبِيِّينَ
Your servant, the authority of Your religion,	allāhumma ṣalli `alā ja`fari bni muḥammadin alṣṣādiqi	اللَّهُمَّ صَلِّ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ
Your servant, the authority of Your religion,	`abdika wa waliyyi dīnika	عَبْدُكَ وَوَلِيِّ دِينِكَ
Your servant, the authority of Your religion,	`abdika wa waliyyi dīnika	وَحْدَكَ
Your argument against all of Your creatures, the veracious, and the dutiful.	wa ḥujjatika `alā khalqika ajma`īna	وَحْجَتِكَ عَلَى خَلْقِكَ أَجْمَعِينَ
O Allah, (please) send blessings upon Mūsā the son of Ja`far,	alṣṣādiqi albārri	الصَّادِقِ الْبَارِّ
Your righteous servant,	allāhumma ṣalli `alā mūsā bni ja`farin	اللَّهُمَّ صَلِّ عَلَى مُوسَى بْنِ جَعْفَرٍ
Your spokesman among Your creatures,	`abdika alṣṣāliḥi	عَبْدِكَ الصَّالِحِ
who speaks with Your judgment,	wa lisānika fī khalqika	وَلِسَانِكَ فِي خَلْقِكَ
	alnnāṭiqi biḥukmika	النَّاطِقِ بِحُكْمِكَ

and who is the argument against Your created beings.	walḥujjati `alā bariyyatika	وَالْحُجَّةُ عَلَى بَرِيَّتِكَ
O Allah, (please) send blessings upon `Ali the son of Mūsā,	allāhumma ṣalli `alā `aliyyi bni mūsā	اللَّهُمَّ صَلِّ عَلَى عَلِيِّ بْنِ مُوسَى
the cordial, the well-pleased, the servant of	alrriḍā almurtaḍā	الرِّضَا الْمُرْتَضَى
You, the authority of Your religion,	`abdika wa waliyyi dīnika	عَبْدِكَ وَوَلِيِّ دِينِكَ
who undertakes the mission with Your justice,	alqā'imi bi`adlika	الْقَائِمُ بِعَدْلِكَ
who calls to the religion of You and of his veracious fathers;	walddā`ī ilā dīnika wa dīni ābā'ihī alṣṣādiqīna	وَالدَّاعِي إِلَى دِينِكَ وَدِينِ آبَائِهِ الصَّادِقِينَ
(bless him) with such blessings that none can count except You.	ṣalātan lā yaqwā `alā iḥṣ ā'ihā ghayruka	صَلَاةً لَا يَقْوَى عَلَى إِحْصَائِهَا غَيْرُكَ
O Allah, (please) send blessings upon Muḥammad the son of `Ali,	allāhumma ṣalli `alā muḥammadi bni `aliyyin	اللَّهُمَّ صَلِّ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ
Your servant, Your authority,	`abdika wa waliyyika	عَبْدِكَ وَوَلِيِّكَ
who undertakes the mission by Your command	alqā'imi bi'amrika	الْقَائِمُ بِأَمْرِكَ

and calls to Your path.	walddā`ī ilā sabīlika	وَالدَّاعِيَ إِلَى سَبِيلِكَ
O Allah, (please) send blessing upon `Ali the son of Muḥammad,	allāhumma ṣalli `alā `aliyyi bni muḥammadin	رَبِّهِ مُحَمَّدٍ اللَّهُمَّ صَلِّ عَلَى عَلِيِّ بْنِ مُحَمَّدٍ
Your servant and the authority of Your religion.	`abdika wa waliyyi dīnika	عَبْدِكَ وَوَلِيِّ دِينِكَ
O Allah, (please) send blessings upon al-Ḥasan the son of `Ali	allāhumma ṣalli `alā alḥasani bni `aliyyin	رَبِّهِ هُوسَنٍ اللَّهُمَّ صَلِّ عَلَى الْحَسَنِ بْنِ عَلِيٍّ
who carries out Your commands,	al`āmili bi'amrika	الْعَامِلُ بِأَمْرِكَ
who undertakes the mission among Your creatures,	alqā'imi fī khalqika	الْقَائِمُ فِي خَلْقِكَ
Your argument who acts on behalf of Your Prophet,	wa ḥujjatika almu'addī `an nabiyyika	وَحُجَّتِكَ الْمُؤَدِّي عَنْ نَبِيِّكَ
Your witness on Your creatures,	wa shāhidika `alā khalqika	وَشَاهِدِكَ عَلَى خَلْقِكَ
the exclusively endowed with Your honor,	almakhshūsi bikarāmatika	الْمُخْصُوصُ بِكَرَامَتِكَ
and the caller to the obedience to You and to Your Messenger.	alddā`ī ilā ṭā`atika wa ṭā`ati rasūlika	الدَّاعِيَ إِلَى طَاعَتِكَ وَطَاعَةِ رَسُولِكَ
Your blessings be upon them all.	ṣalawātuka `alayhim ajma`īna	صَلَوَاتُكَ عَلَيْهِمْ أَجْمَعِينَ

O Allah, (please) send blessings upon Your argument and authority	allāhumma ṣalli `alā ḥujjatika wa waliyyka	اللَّهُمَّ صَلِّ عَلَى حُجَّتِكَ وَوَلِيِّكَ
who undertakes the mission among Your creatures	alqā'imi fī khalqika	القَائِمِ فِي خَلْقِكَ
with such blessing that is perfect, ever- increasing, and everlasting	ṣalātan tāmmatan nāmiyyatan bāqiyatan	صَلَاةٌ تَامَةٌ نَامِيَةٌ بَاقِيَةٌ
due to which You may hasten his Relief,	tu`ajjilu bihā farajahū	تَعْجَلْ بِهَا فَرَجَهُ
grant him victory,	wa tanṣuruhū bihā	وَتَنْصُرْهُ بِهَا
and include us with him in this world and the Hereafter.	wa taj`alunā ma`ahū fī alddunyā wal-ākhirati	وَجْعَلْنَا مَعَهُ فِي الدُّنْيَا وَالْآخِرَةِ
O Allah, I am seeking nearness to You through bearing love for them,	allāhumma innī ataqarrabu ilayka biḥubbihim	اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِحُبِّهِمْ
and I am loyal to their loyalists and enemy of their enemies.	wa uwālī waliyyahum wa u`ādī `aduwwahum	وَأَوْلِي وَلِيِّهِمْ وَأَعَادِي عَدُوِّهِمْ
So (please) provide me in their names the goodness of this world and the Hereafter	farzuqnī bihim khayra alddunyā wal-ākhirati	فَارْزُقْنِي بِهِمْ خَيْرَ الدُّنْيَا وَالْآخِرَةِ

and fend off from me the evils of this world and the Hereafter	waṣrif `annī bihim sharra alddunyā wal- ākhirati	وَاصْرِفْ عَنِّي بِهِمَّ شَرَّ الدُّنْيَا وَالْآخِرَةِ
as well as the horrors of the Resurrection Day.	wa ahwāla yawmi alqiyāmati	وَأَهْوَالِ يَوْمِ الْقِيَامَةِ

You may then sit to the side of the Imam's head and say the following words:

Peace be upon you, O Allah's friend.	alssalāmu `alayka yā waliyya allāhi	السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ
Peace be upon you, O Allah's argument.	alssalāmu `alayka yā ḥujjata allāhi	السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ
Peace be upon you, O Allah's light in the darkness of the earth.	alssalāmu `alayka yā nūra allāhi fī ḡulumāti al-arḍi	السَّلَامُ عَلَيْكَ يَا نُورَ اللَّهِ فِي ظُلُمَاتِ الْأَرْضِ
Peace be upon you, O pillar of the religion.	alssalāmu `alayka yā `amūda alddini	السَّلَامُ عَلَيْكَ يَا عَمُودَ الدِّينِ
Peace be upon you, O inheritor of Adam the choice of Allah.	alssalāmu `alayka yā wāritha ādama ṣafwati allāhi	السَّلَامُ عَلَيْكَ يَا وَارِثَ آدَمَ صَفْوَةَ اللَّهِ
Peace be upon you, O inheritor of Noah the prophet of Allah.	alssalāmu `alayka yā wāritha nūhin nabiyyi allāhi	السَّلَامُ عَلَيْكَ يَا وَارِثَ نُوحٍ نَبِيِّ اللَّهِ
Peace be upon you, O inheritor of Abraham the intimate friend of Allah.	alssalāmu `alayka yā wāritha ibrahīma khalīli allāhi	السَّلَامُ عَلَيْكَ يَا وَارِثَ إِبْرَاهِيمَ خَلِيلِ اللَّهِ

Peace be upon you, O inheritor of Ishmael the slain for the sake of Allah.	alssalāmu `alayka yā wāritha ismā`īla dhabīhi allāhi	السلام عليك يا وارث إسماعيل ذبيح الله
Peace be upon you, O inheritor of Moses the spoken by Allah.	alssalāmu `alayka yā wāritha mūsā kalīmi allāhi	السلام عليك يا وارث موسى كليم الله
Peace be upon you, O inheritor of Jesus the spirit of Allah.	alssalāmu `alayka yā wāritha `īsā rūḥi allāhi	السلام عليك يا وارث عيسى روح الله
Peace be upon you, O inheritor of Muḥammad the messenger of Allah.	alssalāmu `alayka yā wāritha muḥammadin rasūli allāhi	السلام عليك يا وارث محمد رسول الله
Peace be upon you, O inheritor of the Commander of the Faithful	alssalāmu `alayka yā wāritha amīri almu'minīna	السلام عليك يا وارث أمير المؤمنين
`Ali the authority of Allah	`aliyyin waliyyin allāhi	علي ولي الله
and the successor of the Messenger of the Lord of the worlds.	wa waṣiyyi rasūli rabbi al`ālamīna	ووصي رسول رب العالمين
Peace be upon you, O inheritor of Fāṭimah the luminous lady.	alssalāmu `alayka yā wāritha fāṭimata alzzahrā'i	السلام عليك يا وارث فاطمة الزهراء
Peace be upon you, O inheritor of al-Ḥasan and al- Ḥusayn	alssalāmu `alayka yā wāritha alḥasani walḥusayni	السلام عليك يا وارث الحسن والحسين
the two chiefs of the youth of Paradise.	sayyiday shabābi ahli aljannati	سيدي شباب أهل الجنة

Peace be upon you, O inheritor of `Ali the son of al- Ḥusayn the adornment of the worshippers.	alssalāmu `alayka yā wāritha `aliyyi bni alḥusayni zayni al`ābidīna	السلام عليك يا وارث علي بن الحسين زين العابدين
Peace be upon you, O inheritor of Muḥammad the son of `Ali	alssalāmu `alayka yā wāritha muḥammadi bni `aliyyin	السلام عليك يا وارث محمد بن علي
the splitter of the knowledge of the past and the last generations.	bāqiri `ilmi al- awwalīna wal- ākhirīna	بأقر علم الأولين والآخرين
Peace be upon you, O inheritor of Ja`far the son of Muḥammad	alssalāmu `alayka yā wāritha ja`fari bni muḥammadin	السلام عليك يا وارث جعفر بن محمد
the veracious and dutiful.	alṣṣādiqi albārri	الصادق البار
Peace be upon you, O inheritor of Mūsā the son of Ja`far.	alssalāmu `alayka yā wāritha mūsā bni ja`farin	السلام عليك يا وارث موسى بن جعفر
Peace be upon you, O ever- truthful and martyr.	alssalāmu `alayka ayyuhā alṣṣiddīqu alshshahīdu	السلام عليك أيها الصديق الشهيد
Peace be upon you, O dutiful and pious successor.	alssalāmu `alayka ayyuhā alwaṣiyyu albārru alṭṭaqqiyyu	السلام عليك أيها الوصي البار التقي
I bear witness that you performed the prayers,	ashhadu annaka qad aqamta alṣṣalāta	أشهد أنك قد أقمّت الصلاة
defrayed the poor- rate (and alms),	wa ātayta alzzakāta	وأتيّت الزكاة

enjoined the right,	wa amarta bilma`rūfi	وَأَمَرْتُ بِالْمَعْرُوفِ
forbade the wrong,	wa nahayta `an almunkari	وَنَهَيْتُ عَنِ الْمُنْكَرِ
and serve Allah sincerely until death came upon you.	wa `abadta allāha mukhliṣan ḥattā atāka alyaqīnu	وَعَبَدْتُ اللَّهَ مُخْلِصًا حَتَّى أَتَاكَ الْيَقِينُ
Peace be upon you, O Abu'l-Hasan.	alssalāmu `alayka yā abā alḥasani	السَّلَامُ عَلَيْكَ يَا أَبَا الْحَسَنِ
Allah's mercy and blessings be upon you.	wa raḥmatu allāhi wa barakātuhū	وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

You may then throw yourself on the tomb and say the following prayer:

O Allah, for Your sake alone have I set out from my homeland	allāhumma ilayka ṣamadtu min arḍī	اللَّهُمَّ إِلَيْكَ صَمَدْتُ مِنْ أَرْضِي
and covered many countries in the hope of winning Your mercy;	wa qaṭa`tu albilāda rajā'a raḥmatika	وَقَطَعْتُ الْبِلَادَ رَجَاءً رَحْمَتِكَ
so, (please) do not disappoint me and do not make me return without having my needs settled (by You),	falā tukhayyibnī wa lā taruddanī bighayri qaḍā'i ḥājati	فَلَا تُخَيِّبْنِي وَلَا تَرُدَّنِي بِغَيْرِ قَضَاءٍ حَاجَتِي
and have mercy upon my turning over on the tomb of the son of Your Prophet' brother,	warḥam taqallubī `alā qabri ibni akhī rasūlika	وَارْحَمْ تَقَلُّبِي عَلَى قَبْرِ ابْنِ أَخِي رَسُولِكَ

Your blessings be upon him and his Household.	ṣalawātuka `alayhi wa ālihī	صَلَوَاتُكَ عَلَيْهِ وَآلِهِ
May my father and mother be ransoms for you, O my master.	bi'abī anta wa ummī yā mawlāya	بِأَبِي أَنْتَ وَأُمِّي يَا مَوْلَايَ
I have come to you visiting and getting to you, seeking protection against all that which I have committed against myself	ataytuka zā'iran wāfidan	أَتَيْتُكَ زَائِرًا وَافِدًا
and overburdened my back with.	`ā'idhan mim mā janaytu `alā nafsī	عَائِدًا مِمَّا جَنَيْتَ عَلَى نَفْسِي
So, (please) be my intercessor with Allah	fakun lī shāfi`an ilā allāhi	فَكُنْ لِي شَافِعًا إِلَى اللَّهِ
on the day of my poverty and neediness,	yawma faqrī wa fāqatī	يَوْمَ فَقْرِي وَفَاقَتِي
for you enjoy with Allah a praiseworthy position	falaka `inda allāhi maqāmun maḥmūdun	فَلَكَ عِنْدَ اللَّهِ مَقَامٌ مَحْمُودٌ
and you are worthy of regard with Him.	wa anta `indahū wajihun	وَأَنْتَ عِنْدَهُ وَجِيهٌ

You may then raise your right hand towards the sky, stretch out your left hand on the tomb, and say the following prayer:

O Allah, I do seek nearness to You through bearing love for them and being loyal to them;	allāhumma innī ataqrabbu ilayka biḥubbihim wa biwilāyatihim	اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِحُبِّهِمْ وَبِوِلَايَتِهِمْ
I am loyal to the last of them in the same way as I am loyal to the first	atawallā ākhirahu m bimā tawallaytu bihī awwalahum	أَتَوَلَّى آخِرَهُمْ بِمَا تَوَلَّيْتُ بِهِ أَوَّلَهُمْ
and I repudiate any adherence to any one other than them.	wa abra'u min kulli walījatin dūnahum	وَأَبْرَأُ مِنْ كُلِّ وَلِيَّةٍ دُونَهُمْ
O Allah, pour curses on those who have altered Your bounty, suspected Your Prophet,	allāhumma il`an alladhīna baddalū ni`mataka	اللَّهُمَّ الْعَنْ الَّذِينَ بَدَّلُوا نِعْمَتَكَ
denied Your signs,	wattahamū nabīyyaka	وَاتَّهَمُوا نَبِيَّكَ
scoffed at Your Imam,	wa jahadū bi`āyātika	وَجَحَدُوا بِآيَاتِكَ
and placed the burden of the people upon the shoulders of Muḥammad's Household.	wa ḥamalū alnnāsa `alā aktāfi āli muḥammadin	وَحَمَلُوا النَّاسَ عَلَى أَكْتَافِ آلِ مُحَمَّدٍ
O Allah, I do seek nearness to You through invoking curse on these peoples (i.e. the enemies of the Holy Prophet's Household)	allāhumma innī ataqrabbu ilayka billa`nati `alayhim	اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِاللَّعْنَةِ عَلَيْهِمْ

and disavowing them in this world and the Hereafter, O All-beneficent Lord.	walbarā'ati minhum fi alddunyā wal- āakhirati yā raḥmānu	وَالْبَرَاءَةُ مِنْهُمْ فِي الدُّنْيَا وَالْآخِرَةِ يَا رَحْمَنُ
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You may turn to the side of the Imam's feet and say the following words:

Allah's blessings be upon you, O Abu'l-Ḥasan.	ṣallā allāhu `alayka yā abā alḥasani	صَلَّى اللَّهُ عَلَيْكَ يَا أَبَا الْحَسَنِ
Allah's blessings be upon your soul and body.	ṣallā allāhu `alā rūḥika wa badanika	صَلَّى اللَّهُ عَلَى رُوحِكَ وَبَدَنِكَ
You did act patiently and you are veracious and believed.	ṣabarta wa anta alṣṣ ādiqu almuṣaddaqu	صَبَرْتَ وَأَنْتَ الصَّادِقُ الْمُصَدَّقُ
May Allah kill those who killed you with hands and tongues.	qatala allāhu man qatalaka bil-aydī wal- alsuni	قَتَلَ اللَّهُ مَنْ قَتَلَكَ بِالْأَيْدِي وَالْأَلْسُنِ

You may then earnestly invoke the curse of Allah on the slayers of the Commander of the Faithful (Imam `Ali), the slayers of Imams al-Hasan and al-Husayn, and all the slayers of the family members of the Holy Prophet.

You may then return to the side of the Imam's head and offer a two-unit prayer in which you may recite Surah Yasin (No. 36) after Surah al-Fatiha in one unit and Surah al-Rahman (No. 55) after Surah al-Fatiha in the other. You may also pray and implore Almighty Allah as earnestly as possible. You may also pray for yourself, your parents, and your brothers and sisters-in-faith as much as you can. You may stay at the side of the Imam's head as long as you wish, offering all your prayers there.

Prayer After Visiting Imam al-Ridha's Tomb

In the book of Tuhfat al-Za'ir, Shaykh al-Mufid states that it is recommended to say the following prayer after accomplishing the prayer of visiting Imam al-Rida's tomb:

O Allah, I beseech You, O Allah	allāhumma innī as'aluka yā allāhu	اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ
Who is permanent in His kingdom,	alddā'imu fī mulkihī	الدَّائِمُ فِي مُلْكِهِ
self-subsisting in His almightiness,	alqā'imu fī izzihī	الْقَائِمُ فِي عِزِّهِ
obeyed in His authority,	almuṭā`u fī sultānihī	الْمُطَاعُ فِي سُلْطَانِهِ
unique in His pride,	almutafarridu fī kibriyā'ihī	الْمُقَرَّدُ فِي كِبْرِيَاءِهِ
one and only in the perpetuity of His intransience,	almutawaḥḥidu fī daymūmiyyati baqā'ihī	الْمُتَوَحِّدُ فِي دَيْمُومَةِ بَقَائِهِ
fair with His creatures,	al`ādilu fī bariyyatihī	الْعَادِلُ فِي بَرِيَّتِهِ
knowing of His issue,	al`ālimu fī qaḍiyyatihī	الْعَالِمُ فِي قَضِيَّتِهِ
and noble in delaying His punishment.	alkarīmu fī ta'khīri `uqūbatihī	الْكَرِيمُ فِي تَأْخِيرِ عِقَابِهِ
O my God, my requests are aimed at You	ilāhī ḥājātī maṣrūfatun ilayka	إِلَهِي حَاجَاتِي مَصْرُوفَةٌ إِلَيْكَ
and my hopes are addressed to You exclusively.	wa āmālī mawqūfatun ladayka	وَأَمَالِي مَوْقُوفَةٌ لَدَيْكَ

As to all items of goodness that You have granted me the success to attain,	wa kulla mā waffaqtanī min khayrin	وَكُلِّ مَا وَفَّقْتَنِي مِنْ خَيْرٍ
it is You Who is my guide to them and my path towards them.	fa'nta dalīlī `alayhi wa ṭarīqī ilayhi	فَأَنْتَ دَلِيلِي عَلَيْهِ وَطَرِيقِي إِلَيْهِ
O Omnipotent Who cannot be thwarted by requests!	yā qadīran lā ta'ūduhū almaṭālibu	يَا قَدِيرًا لَا تُؤَوِّدُهُ الْمَطَالِبُ
O All-encompassing to Whom desirous ones resort!	yā maliyyan yalja'u ilayhi kullu rāghibin	يَا مَلِيًّا يُلْجَأُ إِلَيْهِ كُلُّ رَاغِبٍ
I have been always endowed with bounties from You and accustomed to receive conferrals and generosity from You.	mā ziltu maṣhūban minka bilnni`ami	مَا زِلْتُ مَصْحُوبًا مِنْكَ بِالنِّعَمِ
I beseech You in the name of the omnipotence to which all things are applicable,	as'aluka bilqudrati alnnāfidhati fī jamī`i al-ashyā'i	أَسْأَلُكَ بِالْقُدْرَةِ النَّافِذَةِ فِي جَمِيعِ الْأَشْيَاءِ
in the name of Your unstoppable decree that You may stop by the simplest entreaty,	wa qaḍā'ika almubrami alladhī taḥjubuhū bi-aysari alddu`ā'i	وَقَضَائِكَ الْمُبْرَمِ الَّذِي تَحْجُبُهُ بِأَيْسَرِ الدُّعَاءِ
and in the name of the look with which You looked at the mountains and they thus towered,	wa bilnnazrati allatī nazarta bihā ilā aljibālī fataṣhāmakhāt	وَبِالنَّظَرَةِ الَّتِي نَظَرْتَ بِهَا إِلَى الْجِبَالِ فَتَشَامَخَتْ

at the layers of the earth and they thus flattened,	wa ilā al-araḍīna fataṣaṭṭaḥat	وَإِلَى الْأَرْضِينَ فَتَسَطَّحَتْ
at the heavens and they thus rose,	wa ilā alssamāwāti fartafa`at	وَإِلَى السَّمَاوَاتِ فَارْتَفَعَتْ
and at the seas and they thus gushed;	wa ilā albiḥāri fatafajjarat	وَإِلَى الْبَحَارِ فَتَفَجَّرَتْ
O He Who is too Majestic to have the human beings' organs of sight	yā man jalla`an adawāti laḥaẓāti albashari	يَا مَنْ جَلَّ عَنْ أَدَوَاتِ لِحَظَاتِ الْبَشَرِ
and Who is too Subtle to be comprehended by the finest line of thinking.	wa laṭufa`an daqā'iqi khaṭarāti alfikari	وَلَطُفَ عَنْ دَقَائِقِ خَطَرَاتِ الْفِكْرِ
Whenever You, O my master, are praised, this is due to a bestowal of success that You grant and that requires (us) to praise You for it.	lā tuḥmadu yā sayyidī illā bitawfiqin minka yaqtaḍī ḥamdan	لَا تَحْمَدُ يَا سَيِّدِي إِلَّا بِتَوْفِيقٍ مِنْكَ يَقْتَضِي حَمْدًا
Whenever You are thanked for the least of Your favors, this requires (us) to thank You for this thanking of ours for You.	wa lā tushkaru`alā aṣghari minnatin illā istawjabta bihā shukran	وَلَا تَشْكُرُ عَلَيَّ أَصْغَرَ مِنْةٍ إِلَّا اسْتَوْجَبْتَ بِهَا شُكْرًا
Then, at what time can Your bounties be calculated, O my God,	famatā tuḥṣ ā na`mā'uka yā ilāhī	فَمَتَى تُحْصِي نِعْمَاؤُكَ يَا إِلَهِي
or can Your errands be recompensed, O my Lord,	wa tujāzā ālā'uka yā mawlāya	وَتَجَازِي آلَاؤُكَ يَا مَوْلَايَ

or can Your favors be paid off, O my Master?	wa tukāfa'u ṣanā'i`uka yā sayyidī	وَتَكَافَأْ صَنَائِعُكَ يَا سَيِّدِي
It is one of Your bounties that praisers praise You and it is one of Your thankworthy acts that thanksgivers thank You.	wa min ni`amika yaḥmadu alḥāmidūna	وَمِنْ نِعَمِكَ يَحْمَدُ الْحَامِدُونَ
You are also the trusted for pardoning sins,	wa anta almu`tadamu lildhdhunūbi fī `afwika	وَأَنْتَ الْمُعْتَمَدُ لِلذُّنُوبِ فِي عَفْوِكَ
the One Who stretches the wing of Your covering on the wrongdoers,	walnnāshiru `alā alkhāṭi'īna janāḥa sitrika	وَالنَّاشِرُ عَلَى الْخَاطِئِينَ جَنَاحَ سِتْرِكَ
and the One Who relieves from harm with Your Hand.	wa anta alkāshifu lildḍurri biyadika	وَأَنْتَ الْكَاشِفُ لِلضَّرِّ بِيَدِكَ
Too many have been the sins that Your forbearance concealed until they became hidden	fakam min sayyi'atin akhfāhā ḥilmuka ḥattā dakhilat	فَكَمْ مِنْ سَيِّئَةٍ أَخْفَاهَا حِلْمُكَ حَتَّى دَخَلَتْ
and too many are the good deeds that Your favoring multiplied until Your reward for them became massive.	wa ḥasanatin ḍ ā`afahā faḍluka ḥattā `azumat `alayhā mujāzātuka	وَحَسَنَةٌ ضَاعَفَهَا فَضْلُكَ حَتَّى عَظُمَتْ عَلَيْهَا مُجَازَاتُكَ
You are too Majestic for us to anticipate anything from You save justice	jalalta an yukhāfa minka illā al`adlu	جَلَلْتَ أَنْ يَخَافَ مِنْكَ إِلَّا الْعَدْلُ

and to desire for anything from You save good turn and favoring.	wa an yurjā minka illā al-iḥsānu walfaḍlu	وَأَنْ يَرْجِيَ مِنْكَ إِلَّا الْإِحْسَانَ وَالْفَضْلَ
So, (please) endue me with the favors that are incumbent upon You on the basis of Your graciousness	famnun `alayya bimā awjabahū faḍluka	فَأَمِّنْ عَلَيَّ بِمَا أَوْجِبُهُ فَضْلَكَ
and do not disappoint me of that which is required by Your justice.	wa lā takhdhulnī bimā yaḥkumu bihī `adluka	وَلَا تَخْذُلْنِي بِمَا يَحْكُمُ بِهِ عَدْلُكَ
My Master, if the earth knew about my sins, it would swallow me;	sayyidī law `alimat al-arḍu bidhunūbī lasākhat bī	سَيِّدِي لَوْ عَلِمَتِ الْأَرْضُ بِذُنُوبِي لَسَاخَتْ بِي
if mountains knew about them, they would collapse on me;	aw aljibālu lahaddatnī	أَوِ الْجِبَالُ لَهَدَّتْنِي
if heavens knew about them, they would snatch me;	aw alssamāwātu lakhtaṭafatnī	أَوِ السَّمَاوَاتُ لَاخْتَطَفْتْنِي
and if oceans knew about them, they would down me!	aw albiḥāru la'aghraqatnī	أَوِ الْبِحَارُ لَاغْرَقْتْنِي
My Master! My Master! My Master!	sayyidī sayyidī sayyidī	سَيِّدِي سَيِّدِي سَيِّدِي
My Lord! My Lord! My Lord!	mawlāya mawlāya mawlāya	مَوْلَايَ مَوْلَايَ مَوْلَايَ
Frequent has been my standing up in Your hospitality;	qad takarrara wuqūfī liḍiyāfatika	قَدْ تَكَرَّرَ وَقُوفِي لِضِيَاغَتِكَ

so, (please) do not deprive me of that which You have promised those who present themselves for praying You.	falā tahrimnī mā wa`adta almuta`arriḍīna limas'alatika	فَلَا تَحْرِمْنِي مَا وَعَدْتَ الْمُتَعَرِّضِينَ لِمَسَائِلِكَ
O Well-known by the cognitive ones!	yā ma`rūfa al`ārifīna	يَا مَعْرُوفَ الْعَارِفِينَ
O Served by the worshippers!	yā ma`būda al`ābidīna	يَا مَعْبُودَ الْعَابِدِينَ
O Thanked by the thanksgivers!	yā mashkūra alshshākirīna	يَا مَشْكُورَ الشَّاكِرِينَ
O Present in the sessions of the mindful ones!	yā jalīsa aldhdhākirīna	يَا جَالِسَ الذَّاكِرِينَ
O Praised by the praisers of Him!	yā maḥmūda man ḥamidahū	يَا مَحْمُودَ مَنْ حَمَدَهُ
O Nearby to those who seek for Him!	yā mawjūda man ṭalabahū	يَا مَوْجُودَ مَنْ طَلَبَهُ
O Described by those who profess His Oneness!	yā mawṣūfa man waḥḥadahū	يَا مَوْصُوفَ مَنْ وَحَدَهُ
O Dearest of those who love Him!	yā maḥbūba man aḥabbahū	يَا مَحْبُوبَ مَنْ أَحَبَّهُ
O Aide of those who require Him!	yā ghawtha man arādahū	يَا غَوْثَ مَنْ أَرَادَهُ
O Purpose of those who turn to Him frequently!	yā maqṣūda man anāba ilayhi	يَا مَقْصُودَ مَنْ أَنَابَ إِلَيْهِ
O He save Whom none knows the hidden!	yā man lā ya`lamu alghayba illā huwa	يَا مَنْ لَا يَعْلَمُ الْغَيْبَ إِلَّا هُوَ
O He save Whom none fends off evil!	yā man lā yaṣrifu alssū'a illā huwa	يَا مَنْ لَا يَصْرِفُ السُّوءَ إِلَّا هُوَ

O He save Whom none manages the affairs!	yā man lā yudabbiru al- amra illā huwa	يَا مَنْ لَا يَدْبِرُ الْأَمْرَ إِلَّا هُوَ
O He save Whom none forgives sins!	yā man lā yaghfiru alhdhdhanba illā huwa	يَا مَنْ لَا يَغْفِرُ الذَّنْبَ إِلَّا هُوَ
O He save Whom none creates the created beings!	yā man lā yakhluqu alkhalqa illā huwa	يَا مَنْ لَا يَخْلُقُ الْخَلْقَ إِلَّا هُوَ
O He save Whom none brings down rain!	yā man lā yunazzilu alghaytha illā huwa	يَا مَنْ لَا يَنْزِلُ الْغَيْثَ إِلَّا هُوَ
Pour down blessings upon Muḥammad and Muḥammad's Household	ṣalli `alā muḥammadin wa āli muḥammadin	صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
and forgive me, O best of all forgivers.	waghfir lī yā khayra alghāfirīna	وَاعْفِرْ لِي يَا خَيْرَ الْغَافِرِينَ
O my Lord, I do implore for Your forgiveness timidly.	rabbi innī astaghfiruka istighfāra ḥayā'in	رَبِّ إِنِّي أَسْتَغْفِرُكَ اسْتِغْفَارَ حَيَاءٍ
I implore for Your forgiveness hopefully.	wa astaghfiruka istighfāra rajā'in	وَأَسْتَغْفِرُكَ اسْتِغْفَارَ رَجَاءٍ
I implore for Your forgiveness turning to You frequently.	wa astaghfiruka istighfāra inābatin	وَأَسْتَغْفِرُكَ اسْتِغْفَارَ إِنَابَةٍ
I implore for Your forgiveness desiring for You.	wa astaghfiruka istighfāra raghbatin	وَأَسْتَغْفِرُكَ اسْتِغْفَارَ رَغْبَةٍ
I implore for Your forgiveness, fearing You.	wa astaghfiruka istighfāra rahbatin	وَأَسْتَغْفِرُكَ اسْتِغْفَارَ رَهْبَةٍ
I implore for Your forgiveness obediently.	wa astaghfiruka istighfāra ṭā`atin	وَأَسْتَغْفِرُكَ اسْتِغْفَارَ طَاعَةٍ

I implore for Your forgiveness having faith in You.	wa astaghfiruka istighfāra īmānin	وَاسْتَغْفِرْكَ اسْتَغْفَارَ إِيمَانٍ
I implore for Your forgiveness professing of You.	wa astaghfiruka istighfāra iqrārin	وَاسْتَغْفِرْكَ اسْتَغْفَارَ إِقْرَارٍ
I implore for Your forgiveness sincerely.	wa astaghfiruka istighfāra ikhlāṣin	وَاسْتَغْفِرْكَ اسْتَغْفَارَ إِخْلَاصٍ
I implore for Your forgiveness piously.	wa astaghfiruka istighfāra taqwā	وَاسْتَغْفِرْكَ اسْتَغْفَارَ تَقْوَى
I implore for Your forgiveness, having full trust in You.	wa astaghfiruka istighfāra tawakkulin	وَاسْتَغْفِرْكَ اسْتَغْفَارَ تَوَكُّلٍ
I implore for Your forgiveness, showing submission to You.	wa astaghfiruka istighfāra dhillatin	وَاسْتَغْفِرْكَ اسْتَغْفَارَ ذِلَّةٍ
I implore for Your forgiveness, dedicating all my acts to You	wa astaghfiruka istighfāra `āmilin laka	وَاسْتَغْفِرْكَ اسْتَغْفَارَ عَامِلٍ لَكَ
and fleeing from You towards You.	hāribin minka ilayka	هَارِبٍ مِنْكَ إِلَيْكَ
So, (please) pour down blessings upon Muḥammad and Muḥammad's Household	faṣalli `alā muḥammadin wa āli muḥammadin	فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
and accept my and my parents' repentance	wa tub `alayya wa `alā wālidayya	وَتُبْ عَلَيَّ وَعَلَى وَالِدَيَّ
through the means by which You did and will accept the repentance of all Your creatures.	bimā tubta wa tatūbu `alā jamī'i khalqika	بِمَا تَبْتَ وَتَتُبْ عَلَى جَمِيعِ خَلْقِكَ

O most merciful of all those who show mercy!	yā arḥama alrrāḥimīna	يَا أَرْحَمَ الرَّاحِمِينَ
O He Who is called the All-forgiving, the All-merciful.	yā man yusammā bilghafūri alrraḥīmī	يَا مَنْ يُسَمَّى بِالْغَفُورِ الرَّحِيمِ
O He Who is called the All-forgiving, the All-merciful.	yā man yusammā bilghafūri alrraḥīmī	يَا مَنْ يُسَمَّى بِالْغَفُورِ الرَّحِيمِ
O He Who is called the All-forgiving, the All-merciful.	yā man yusammā bilghafūri alrraḥīmī	يَا مَنْ يُسَمَّى بِالْغَفُورِ الرَّحِيمِ
Pour down blessings upon Muḥammad and Muḥammad's Household,	ṣalli `alā muḥammadin wa āli muḥammadin	صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
accept my repentance,	waqbal tawbatī	واقبل توبتي
purify my deed,	wa zakki `amalī	وزكك عملي
appreciate my efforts,	washkur sa`yī	واشكر سعيي
have mercy upon my imploration,	warḥam ḍarā`atī	وارحم ضراعتي
do not interdict my voice,	wa lā taḥjub ṣawtī	ولا تحجب صوتي
and do not frustrate my prayers.	wa lā tukhayyib mas'alatī	ولا تخيب مسألتي
O Aide of those who seek aid!	yā ghawtha almustaghīthīna	يَا غَوْثَ الْمُسْتَغِيثِينَ
And (please) convey my salutations and my prayers to my Leaders,	wa abligh a'immatī salāmī wa du`ā'ī	وأبلغ أئمتي سلامي ودعائي

accept their intercession for me with You in all of that which I have asked You for,	wa shaffi`hum fī jamī`i mā sa'altuka	وَشَفِّعْهُمْ فِي جَمِيعِ مَا سَأَلْتُكَ
deliver my present to them in a way befitting their status,	wa awṣil hadiyyatī ilayhim kamā yanbaghī lahum	وَأَوْصِلْ هَدِيَّتِي إِلَيْهِمْ كَمَا يَنْبَغِي لَهُمْ
and multiply that for them in a way befitting You	wa zid-hum min dhālika mā yanbaghī laka	وَزِدْهُمْ مِنْ ذَلِكَ مَا يَنْبَغِي لَكَ
with such folds that cannot be counted by anyone other than You.	bi'aḍ`āfin lā yuḥṣ ihā ghayruka	بِأَضْعَافٍ لَا يُحْصِيهَا غَيْرُكَ
There is neither might nor power except with Allah the All-High and All-great.	wa lā ḥawla wa lā quwwata illā billāhi al`aliyyi al`aẓimi	وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ
May Allah bless the purest of the Messengers	wa ṣallā allāhu `alā aṭṭyabi almursalīna	وَصَلَّى اللَّهُ عَلَى أَطْيَبِ الْمُرْسَلِينَ
Muḥammad and his Immaculate Household.	muḥammadin wa ālihī alṭṭāhirīna	مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ

QOM



MERITS



Sa'ad ibn Sa'ad narrates:

"I asked Abul Hasan Imam Ali Reza(pbuh) about the Ziyara of Fatima (pbuh), the Daughter of Imam Musa Kazim(pbuh).

Imam(pbuh) replied, "Those who perform Her Ziyara will be rewarded with Jannah."



The Son of Imam Muhammad Taqi(pbuh) narrates:

"Those who perform the Ziyara of My Aunt in Qum will be rewarded with Jannah."



Imam al-Sādiq (A) has said:

"A lady from my children, by the name of Fatima will be buried in Qum. Whoever visits her [shrine], will certainly be admitted to Heaven."



Imam al-Sādiq (A) has also said:

"Visiting her earns Heaven."



Sa`d ibn Sa`d al-Ash`arī narrates, "I asked Imam al-Ridā (A) about the reward awarded for performing the pilgrimage of Lady Fatima Masuma (A) and the Imam (A) replied:"

"Whoever visits her [shrine], his reward will be Heaven."



Imam al-Ridā (A) has also said:

"Whoever visits her [shrine], while knowing and being aware of her high status, the reward for him will be Heaven."



Imam al-Ridā (A) has also said:

"Whoever visits Masuma in Qum, it is like he has visited me."



And Imam al-Ridā (A) has also said:

"Be aware, whoever visits me in a state of purity [after doing *ghusl*], he will come out of sin and become cleansed [purified of sin], as if he has just been born from his mother."



A Shi'a went to perform the pilgrimage of Imam al-Ridā (A) and after the pilgrimage he decided to go to Karbalā. On his way, he saw Imam al-Ridā (A) in a dream. Imam (A) said to him, "Why did you not also pass through Qum and perform the pilgrimage at the grave of my sister?"



Mullā Haydar Khānsārī narrates a tradition from Imam al-Ridā (A): “Whoever is unable to perform my pilgrimage, he should perform the pilgrimage of my brother in Ray [Hadrat Hamzah, buried near Hadrat `Abd al-`Adīm] or my sister [Lady Fatima Masuma (A)] in Qum. He will get the same reward as he would for performing my pilgrimage.”



Imam Muhammad Taqī al-Jawād (A) has said:
“Whoever visits my aunt [Lady Fatima Masuma (A)] in Qum, will enter Heaven.”

ZIYARAT SAYYEDA AL-MASOUMA(AS)



Peace be on Adam, the Choice of Allah!	Assalaamo A'laa Aadma Saf'watillaahe	السلام على آدم صفوة الله
Peace be on Noah, the Prophet of Allah	Assalaamo A'laa Noohin-Nabiyyillaahe	السلام على نوح نبي الله
Peace be on Ibraheem, the Friend of Allah	Assalamo A'laa Ibraaheema Khaleelillaahe	السلام على إبراهيم خليل الله
Peace be on Mosa who spoke to Allah	Assalaamo A'laa Moosaa Kaleemillaahe	السلام على موسى كليم الله
Peace be on Isa, the Spirit of Allah.	Assalaamo A'laa E'esaa Roohillaahe	السلام على عيسى روح الله
Peace be on you, O Messenger of Allah	Assalaamo A'layka Yaa Rasoolallaahe	السلام عليك يا رسول الله
Peace be on you, O the best of the Mankind	Assalaamo A'layka Yaa Khayra Khalqillaahe	السلام عليك يا خير خلق الله
Peace be on you, O Choice of Allah!	Asslaamo A'layka Yaa Safeeyallaahe	السلام عليك يا صفى الله
Peace be on you. O Mohammed bin Abdullah, the last of the Prophets!	Assalaamo A'layka Ya Mohammadabna A'b- Dil-Laahe Khaatamin Nabeeyeena	السلام عليك يا محمد بن عبد الله خاتم النبيين
Peace be on you, O Ali bin Abi Talib, Commander of the faithful	Assalaamo A'layka Yaa Ameer al Momineena	السلام عليك يا أمير المؤمنين

and the Successor of the Messenger of Allah.	A'liyyabna Abee Taalebin Wasiyya Rasoolillaahe	عَلِيٌّ بْنُ أَبِي طَالِبٍ وَصِيِّ رَسُولِ اللَّهِ
Peace be on you, O Fatimah, the Leader of the women of the worlds,	Assalaamo A'layke Yaa Faatemato Sayyedata Nesaaa-Il A'alameena	السَّلَامُ عَلَيْكَ يَا فَاطِمَةَ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ
Peace be on you, O the grandsons of the Prophet of Mercy	Assalaamo A'laykomaa Yaa Sibtay Nabiyyir Rahmate	السَّلَامُ عَلَيْكُمَا يَا سِبْطَيِ نَبِيِّ الرَّحْمَةِ
and the leaders of the youth of Paradise	Wa Sayyeday Shabaabe Ahlil Jannate	وَ سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ
Peace be on you, O Ali bin Husain	Assalaamo A'layka Yaa A'liyyabnal Husayne Sayyedat A'abedeena	السَّلَامُ عَلَيْكَ يَا عَلِيَّ بْنَ الْحُسَيْنِ
the leader of worshippers, O Coolness of investigating eyes	Wa Qurrata A'ynin Naazereena	وَسَيِّدِ الْعَابِدِينَ وَقُرَّةِ عَيْنِ النَّاطِرِينَ
Peace be on you, O Mohammed bin Ali, O the explorer of the knowledge	Assalaamo A'layka Yaa Mohammadabna A'liyyin Baaqeral I'lme Ba'dan-Nabiyyeena	السَّلَامُ عَلَيْكَ يَا مُحَمَّدَ بْنَ عَلِيٍّ بَاقِرِ الْعِلْمِ بَعْدَ النَّبِيِّ
Peace be on you, O Jafar bin Mohammed, the truthful the benign, the trustworthy	Assalaamo A'layka Yaa Ja'-Farabna Mohammadenis Saadeqal Baaar-Ral Ameena	السَّلَامُ عَلَيْكَ يَا جَعْفَرَ بْنَ مُحَمَّدٍ الصَّادِقِ الْبَارِ الْأَمِينِ

Peace be on you, O Mosa bin Jafar, the pure, the purified	Assalaamo A'layka Yaa Moosabna Ja'- Farin At-Taaherat- Tuhra	السلام عليك يا موسى بن جعفر الطاهر الطهر
Peace be on you, O Ali bin Mosa, the pleased, the gratified	Assalaamo A'layka Yaa A'liyyabna Moosar Rezal Murtazaa	السلام عليك يا علي بن موسى الرضا المرتضى
Peace be on you, O Mohammed bin Ali, the pious one	Assalaamo A'layka Ya Mohammadabna A'liyyenit Taqiyyo	السلام عليك يا محمد بن علي القي
Peace be on you, O Ali bin Mohammed, the pure, the advising guardian, and the trustworthy	Assalaamo A'layka Yaa A'liyyabna Mohammadenin Naqiyyan Naasehal Ameena	السلام عليك يا علي بن محمد القي الناصح الامين
Peace be on Hasan bin Ali	Assalaamo A'layka Yaa Hasanab-Na A'liyyin	السلام عليك يا حسن بن علي
Peace be on the successor after him	Assalaamo A'lal- Wasiyye Mim Ba'-Dehi	السلام على الوصي من بعده
O Allah, bless your light, the successor and vicegerent of Thy Messenger	Allaahumma Salle A'laa Nooreka Wa Seraajeka Wa Walliye	اللهم صل على نورك وسراجك وولي وليك
and Thy decisive argument over mankind	Waliyyeka Wa Wasiyye Wasiyeka Wa Hujjateka A'laa Khalqeka	ووصي وصيك وحجتك على خلقك
Peace be on you, O daughter of the Messenger of Allah!	Assalaamo A'layke Yaa Binta Rasoolillaahe	السلام عليك يا بنت رسول الله

Peace be on you, O, daughter of Fatimah and Khadeejah!	Assalaamo A'layke Yaa Binta Faatemata Wa Khadeejata	السلام عليك يا بنت فاطمة و خديجة
Peace be on you, O, daughter of the Commander of the faithful! Peace be on you, O, daughter of Hasan and Husain!	Assalaamo A'layke Yaa Binta Ameeril Momineena Assalaamo A'layke Yaa Binta Hasane Wal Husayne	السلام عليك يا بنت أمير المؤمنين السلام عليك يا بنت الحسن والحسين
Peace be on you, O, daughter of the vicegerent of Allah!	Assalaamo A'layke Yaa Binta Waliyyillaahe	السلام عليك يا بنت ولي الله
Peace be on you, O, sister of the vicegerent of Allah!	Assalaamo A'layke Yaa Ukhta Waliyyillaahe	السلام عليك يا أخت ولي الله
Peace be on you, O, Aunt of the vicegerent of Allah!	Assalaamo A'layke Ya A'mmata Waliyyillaahe	السلام عليك يا عمة ولي الله
Peace be on you, O, daughter of Mosa bin Jafar!	Assalaamo A'lay-Ke Yaa Binta Moosabna Ja'-Farin	السلام عليك يا بنت موسى بن جعفر
May Allah confer His Mercy and blessing on you!	Wa Rahmatullaahe Wa Barakaatohu	و رحمة الله وبركاته
Peace be on you May Allah grant us your companionship on the day of Judgment	Assalaamo A'layke A'rrafallaaho Bay- Nanaa Wa Baynakum Fil Jannate	السلام عليك عرف الله بيننا و بينكم في الجنة

and guide us to follow your footsteps and lead us to your grandfather's fountain and quench our thirst out of it, with Mohammed's own cup in Ali's hand,	Wa Hasharanaa Fee Zum-Ratekum Wa Aw-Radanaa Haw-Za Nabiyyekum Wa Saqaanaa Beka-Se Jaddekum Min Yade A'liyyibne Abee Taalebin	وَحْشَرْنَا فِي زَمَرَتِكُمْ وَأُورِدْنَا حَوْضَ نَبِيِّكَ وَسَقَانَا بِكَاسِ جَدِّكَ مِنْ يَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ
Allah bless you All.	Salawaatullaah A'laykum	صَلَوَاتُ اللَّهِ عَلَيْكُمْ
I ask Allah to grant us, through you, happiness, ease and your companionship,	As-Alullaaha Ayn- Yoreyanaa Feekomus- Soroora Wal Faraja	أَسْأَلُ اللَّهَ أَنْ يَرِنَا فِيكُمْ السُّرُورَ وَالْفَرَجَ
together with your grandfather on the day of Judgment	Wa Ayn-Yajma-A'naa Wa Iyyaakum Fee Zumrate Jaddekum Mohammadin Sallaallaaho A'layhi	وَأَنْ يَجْمَعَنَا وَإِيَّاكُمْ فِي زَمَرَةٍ جَدِّكُمْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
and not to deprive us from understanding you. Indeed, He is Protector and Powerful on everything.	Wa An Laa Yaslobanaa Ma'- Refatekum Innahu Waliyyun Qadeerun	وَأَنْ لَا يَسْلُبَنَا مَعْرِفَتَكُمْ إِنَّهُ وَلِيُّ قَدِيرٌ
O Allah, I seek Thy nearness through my love for you, my enmity for your enemies	Ataqarrabo Elallaah Be Hubbekum Wal Baraaa-Ate Min Aa'- Daaa-Ekum	أَتَقَرَّبُ إِلَى اللَّهِ بِحُبِّكُمْ وَابْتِرَاءِ مِنْ أَعْدَائِكُمْ
and my surrender to Allah willingly, not arrogantly my acceptance,	Wat-Tas Leeme Elallaah Raazeyan Behi Ghayra Munkerin Wa Laa Mustakberin	وَالْتَسَلِّمُ إِلَى اللَّهِ رَاضِيًا بِهِ غَيْرَ مُنْكَرٍ وَلَا مُسْتَكْبِرٍ

with unshaken faith, what He communicated to Mohammed seeking in that Thy Face! Thy satisfaction, and the next world.	Wa A'laa Yaqeene Maa Ataa Behi Mohammadin Wa Behi Raazin Natlobo Bezaaleka Wajhaka Yaa Sayyedee Allaahumma Wa Rezaaka Wad-Daaral Aakherata	وَعَلَىٰ يَقِينٍ مَا أَتَىٰ بِهِ مُحَمَّدٌ وَ بِهِ رَاضٍ نَطْلُبُ بِذَلِكَ وَجْهَكَ يَا سَيِّدِي اللَّهُمَّ وَرِضَاكَ وَ الدَّارَ الْآخِرَةَ
O Fatima! Stand by us when Allah sits in judgment over us, O intimate of Allah, O Allah, I ask Thee to make my ending happy, and not to take away what you have given me	Ya Faatema Tush Fae'e Lee Fil Jannate Fa Inna Lake I'ndallaah Shanaan Mena Sh-Shane. Allaahumma Inne Aoka An Takhtema Lee Bis-Sa- A'adate Falaataslub Minnee Maaa Anaa Feehe	يَا فَاطِمَةُ اِشْفَعِي لِي فِي الْجَنَّةِ فَإِنَّكَ عِنْدَ اللَّهِ شَانَا مِنْ الشَّانِ اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُخَيِّرَ لِي بِالسَّعَادَةِ فَلَا تَسْلُبَ مِنِّي مَا أَنَا فِيهِ
There is neither might nor power but with Allah, the Great, the Exalted.	Wa Laa Hawla Walaa Quwwata Illaa Billaahil A'liyil A'zeeme	وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ
So by Thy generosity, might Mercy and bounteousness, comply with our supplication,	Allahummas Tajib Lanaa Wa Taqabbalho Bekarameka Wa I'zzateka Wa Be Rahmateka Wa A'afeyateka	اللَّهُمَّ اسْتَجِبْ لَنَا وَتَقَبَّلْهُ بِكْرَمِكَ وَعِزَّتِكَ وَبِرَحْمَتِكَ وَ عَافِيَّتِكَ
Allah, bless Mohammed, and his pious and pure Progeny and give them abundant peace! O the most Merciful of the Merciful.	Wa Sallal Laaho A'laa Mohammadin Wa Aaalehi Ajmae'ena Wa Sallama Tasleeman Yaa Arhamar Raahemeena	وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ وَسَلِّمْ تَسْلِيمًا يَا أَرْحَمَ الرَّاحِمِينَ

JAMKARAN



HISTORY



The learned Shi'ite research scholars and historians in their books have narrated from Hasan b. Mathleh Jamakarani - a righteous man of upright conduct and noble character, and a lover of the family of the revelation and Prophethood (i.e. the Ahlul Bayt, the holy progeny of the Prophet [pbuh&hf]) - regarding the construction of the Holy Jamkaran Mosque in the outskirts of Qum as follows:

"I was sleeping at my home in the village of Jamkaran on Tuesday night, the 17th day of the blessed and holy month of Ramadhan of 393 A.H. (Lunar Calendar). It was after midnight that a group of people came to my home and awakened me up and said:

'O Hasan! Wake up and arise, and obey the command of your Lord and Master of the Age - Imam al-Mahdi (as) who has summoned you.' After hearing this command, I woke up immediately to get ready and said:

'Please permit me to put on my clothes', and being amazed and confused in total darkness, I picked up a shirt to put on then I heard a voice saying:

'Hasan don't put it on, because it does not belong to you.' After removing it and putting on my own shirt, I picked up a trouser, then again I heard the voice saying: 'Hasan. This is not your trouser don't put it on', and finally I was able to dress up wearing my own shirt and trouser in the darkness. Then I started looking for the key to open the door, when again I was told not to search for the key as the door had already been opened.

When finally I came out of the door I saw a group of pious personalities and offered them salutations. They reciprocated my salutations and spoke to me

kindly and with appreciation. Then they directed me to a place - the present location of the Holy Jamkaran Mosque - and after looking carefully I saw a couch covered with fine carpets and pillows.

A young man of approximately thirty years with grandeur and special dignity was sitting on that couch resting his back against those pillows and besides him an old man was holding a book in his hand reading for the young man. There were more than sixty people, some of them dressed in white, while others dressed in green who had surrounded the couch, and were busy in offering prayers and praises of God Almighty.

Suddenly it occurred to me that this young man is the Lord and Master of the age, Wali al-Asr (ajtfs) (may our soul be sacrificed for him) and the old man with beautiful features sitting besides him was Prophet Khizr (as), who asked me to be seated; and then the Lord of the Age, Wali al-Asr (ajtfs) commanded me as follows:

'Oh Hasan! You must go to see Hasan bin Muslim - the farmer of this land - and tell him that for five continuous years he has been farming on this Holy Land, in spite of my warning signals during all these years. This is a blessed holy land and God-Almighty has distinguished it over other lands by bestowing it distinction and dignity; even this year he is intending to cultivate this land, while he has neither any rights over this land nor is authorised to do so.

Therefore, till now whatever financial earnings he has earned and all relevant benefits achieved because of commissioning this land must be returned by him for the building of a Holy Mosque at this sacred land.

Also, emphasise upon him that because of his transgressions for annexing this Holy Land into his own estate, God Almighty had taken away his two young sons as punishment for his offence. But it seems that even this severe punishment has not awakened him. You must warn him that if he still persists and does not change his course, he must be ready for a horrible catastrophic punishment beyond his imagination, from God Almighty.

After carefully listening to these heart-appealing words of my Master I replied:

'Oh my Master and Lord! I must have some unique convincing signs for delivering your message, because otherwise people will not believe my words, and it will be quite difficult to convince them.'

The Imam (ajtfs) replied:

'We will mark some special signs showing the boundaries of the Holy Mosque, which will prove the truthfulness of your statement. Go and convey my message to the people.'

The Imam (ajtfs) further added: 'Go and see Sayyid Abul Hasan and ask him to accompany you to visit Hasan bin Muslim, and together you both collect from him the earnings of that farm land for past couple of years; and use this money for laying the foundation of the mosque structure. For the remaining expenditure, you may collect it from the village of Rehaq in the Ardhaal region (near the city of Kashan), which belongs to me; and in this manner, complete the remaining super structure of the Holy Mosque. Also, half of the estate of the village of Rehaq has been made as an endowment for the maintenance of the Holy Mosque, and the yearly income of the said endowment should be spent for its improvement and habitation.'

ACTS AT JAMKARAN MOSQUE



SALUTATION PRAYER OF THE HOLY MOSQUE

The first two units (*rakats*) should be offered with the intention (*niyat*) of paying one's respects to the mosque and should be offered in the following manner:

In each unit (*rakat*), after recital of Surah al-Hamd, Surah al-Ikhlas should be recited seven times. Also, during the genuflection (*rukoo*) and prostration (*sujud*) the invocation (*dhikr*) "subhana rabbi al-adhimi wa bihamdih" (Glorified is my Lord, the Cherisher, the Highest with Glory) or "subhana Allah" (Glory be to Allah); and "subhana rabbi al-a'ala wa bihamdih" (Glorified is my Lord the Cherisher, the Highest with Glory) or "subhana Allah" (Glory to Allah), should be repeated seven times respectively.

PRAYER OF THE LORD OF THE AGE (AJTFS)

After offering the first two unit (*rakats*) salutation prayer of the Holy Mosque, another two units with the intention (*niyat*) of “the prayer of Wali al-Asr (ajtfs)” should be recited in the following manner:

In each unit (*rakat*), whilst reciting Surah al-Hamd, when you reach at the verse: “*iybaka na 'budu wa iyyaka nasta'in*” (You alone we worship and You alone we ask for help), repeat it one hundred times (you can count using a rosary) and then finish the rest of Surah al-Hamd. Then recite Surah al-Ikhlās only one time, but during the genuflection (*rukoo*) and the prostration (*sujud*), the invocation (*dhikr*) should be recited seven times (like the Prayer of the Salutation of Mosque).

After completing the prayer, the words “*la ilaha illallah*” (there is no god but Allah) should be recited once. Later on recite the Tasbeih of Sayyida Zahra (pbuh) (the daughter of the Holy Prophet [s]) which is as follows:

Allahu Akbar (Allah is Great): 34 times

Alhamdu lillah (All praise to Allah): 33 times

Subhanallah (Glory be to Allah): 33 times

Finally, prostrate and recite one hundred times: “*Allahumma salli 'ala Muhammad wa aali Muhammad*” (Oh Allah! bless Muhammad and his progeny).

After prescribing the above acts of worship to Hasan b. Mathleh, Imam al-Mahdi (ajtfs) said: “O Hasan! Anyone who has offered these prayers in this Holy Mosque is tantamount to having offered prayers in the Holy Kaba.”

Hasan b. Mathleh says: “As soon as I started to convey this message and having taken only a few steps, again I was commanded by the Lord of the Age (ajtfs) as follows:

"O Hasan! There is a goat in the herd of the shepherd Jaffer Kashani - a goat partly coloured and hairy, having seven black and white spots altogether, three being on the right side, and the remaining four on the left side - you must purchase this goat with your own personal money, and with the help of other people bring this goat to this place the next night for sacrifice. After sacrificing the goat distribute the meat of sacrifice on Wednesday the 18th day of the blessed month of Ramadhan among the sick people. God Almighty will cure them through this meat of sacrifice (insha Allah)."

Because, our aim is to present only a brief summary of the above story, therefore it would not be appropriate to continue the remaining story as narrated by Hasan-bin-Mathleh, but in summary:

Hasan b. Mathleh described the previous night's episode to one of his close friends Ali b. Mandar, and together they went to visit the sacred place, which was shown to Hasan by the Imam (ajtfs). As promised, they encountered the signs in the form of nails and chains marking the boundaries of the Holy Mosque; immediately they returned to Qum to see Sayyid Abul Hasan, who was eagerly awaiting for their arrival, because of his having seen the same whole episode in a dream the previous night.

Together, they started towards Jamkaran and encountered the herd of Jaffer Kashani. As soon as Hasan b. Mathleh approached this flock he saw a goat with the exact signs as described by Imam (ajtfs) coming behind the herd towards him. He approached the shepherd Jaffer Kashani for the payment of the goat, who in turn was completely surprised and swore that he had never before noticed this particular goat in his flock.

Finally, they brought the said animal towards the sacred place as directed by the Imam (ajtfs) for sacrifice and distributed the meat among the sick people who were cured. Then they started laying the foundation of the Holy Mosque of Jamkaran, and with the earnings of the real estates of Ardhaal, completed the

roof of the mosque. The nails and chains left by the Imam (ajtfs) were taken by Sayyid Abul Hasan to his house and every time sick people, with sincerity and belief, neared themselves to these things, they became cured.

After Sayyid Abul Hasan's demise, one of his children became sick and seeking to get cured, he opened the box containing these chains and nails, only to find them missing; his search for finding these missing items produced no positive result. The story of Hasan b. Mathleh Jamkarani and his being assigned by the Imam (ajtfs) for the building of the Holy Jamkaran Mosque has been narrated in the following books:

1. Bihar-ul- Anwar, Vol. 53, p. 230.
2. Ambaqari al-Ahsan Vol. 2, p. 143.
3. Najam ath-Thaqib, p.294.
4. Alzam an-Nasib, Vol.2, p.55.

IMAM MAHDI^(AJTFS)

اللهم عجل لوليك الفرج

من یار خویش به عالمی از زر نمیدهم
این انتظار به مال مکرر نمیدهم
ای کس که در عالم محراب مستقر
به قرآن مجید و احادیث استوار



IMPORTANCE OF PRAYING FOR IMAM(AJTFS)



Supplication is a weapon of the believer through which he repels calamities and encounters difficulties. He attains his desires with its help. The reappearance of Imam al-Zaman (ajtf) and his being safe from all evils and calamities is the heartfelt desire of every believer. One of the rights that he (ajtf) enjoys upon us is that we should pray for him, first and foremost, in our supplications and invocations.

Naturally, we always pray for that thing first which enjoys utmost significance in our eyes. Nobody is greater than Imam al-Zaman (ajtf) nor is anything more important than his reappearance. It is necessary that after every prayer, our first supplication be in favour of Imam al-Zaman (ajtf). We must begin and end our day with the prayers for the reappearance of our beloved Imam (ajtf).

DUA AL-FARAJ



This dua'a is **attributed to the living Imam Mahdi (atfs)**. It brings immediate help from our living imam. It is recommended to be recited often by Ulama. Kafami says in his book Baladul Amin that if a wrongfully confined prisoner recites this dua'a he will soon be set free.

If a person find himself surrounded by misfortunes or intrigues he must recite this dua'a to come through tight situations, deadlock and crises.

O my God, ordeal has become immeasurable.	ilāhī `azuma albalā'u	إِلَهِ عِظَمُ الْبَلَاءِ
The hidden has become exposed.	wa bariḥa alkhafā'u	وَبَرِحَ الْخَفَاءُ
The covered has been disclosed.	wankashafa alghitā'u	وَانْكَشَفَ الْغَطَاءُ
The earth has become narrow (despite its vastness).	wa ḍāqat al-arḍu	وَضَاقَتِ الْأَرْضُ
The sky has been prevented (from giving its blessings).	wa muni`at alssamā'u	وَمُنِعَتِ السَّمَاءُ
And to You, O my Lord, is the complaint.	wa ilayka yā rabbi almushtakā	وَإِلَيْكَ يَا رَبِّ الْمُشْتَكَى
Upon You is the reliance in hardships and leisure.	wa `alayka almu`awwalu fī alshshiddati walrrakhā'i	وَعَلَيْكَ الْمَعْوَلُ فِي الشَّدَةِ وَالرَّخَاءِ

O Allah, (please do) send blessings upon Muḥammad and his Household	allāhumma ṣalli `alā muḥammadi n wa ālihī	اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
the obedience to whom has been made obligatory upon us by You,	alladhīna faraḍta `alaynā ṭā`atahu m	الَّذِينَ فَرَضْتَ عَلَيْنَا طَاعَتَهُمْ
and whose (special) rank has been thus made known for us by You,	fa`arraftanā bidh ālika manzilatahum	فَعَرَفْتَنَا بِذَلِكَ مَنْزِلَتِهِمْ
(please do) relieve our ordeals in the name of them	farrij `annā biḥaqqihim	فَرِّجْ عَنَّا يَحْتَقِمُ
with a relief that is as immediate	farajan `ājilan	فَرَجًا عَاجِلًا
as the twinkling of an eye or even closer.	kalamḥi albaṣari aw huwa aqrabu	كَلِمَحِ الْبَصْرِ أَوْ هُوَ أَقْرَبُ
O Muḥammad! O `Ali!	yā muḥammadu yā `aliyyu	يَا مُحَمَّدُ يَا عَلِيُّ
O `Ali! O Muḥammad!	yā `aliyyu yā muḥammadu	يَا عَلِيُّ يَا مُحَمَّدُ
(Please) support me, for you both do support me,	unṣurānī fa'innakumā nāṣir āya	أَنْصُرَانِي فَإِنَّكُمَا نَاصِرَايَ
and save me, for you both do save.	wakfiyānī fa'innakumā kāfiy āni	وَكَفَيَانِي فَإِنَّكُمَا كَافِيَانِ
O my master! O Patron of the Age!	yā mawlāya yā ṣ āḥiba alzzamānī	يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ
(I beseech you for) relief! (I beseech you for) relief! (I beseech you for) relief!	alghawtha alghawtha alghawtha	الْغَوْثُ الْغَوْثُ الْغَوْثُ

<p>(Please do) come to my aid! (Please do) come to my aid! (Please do) come to my aid!</p>	<p>adriknī adriknī adriknī</p>	<p>أَدْرِكِي أَدْرِكِي أَدْرِكِي</p>
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DUA AL-`AHED



Imam Sadiq(pbuh) narrates that “one who recites this supplication for 40 mornings; he will be accounted amongst the helpers of Imam Mahdi(ajtf). And if he happens to die before the reappearance of Imam Mahdi(ajtf), Allah will raise him up from his grave so that he may assist the holy Imam(ajtf). For every word that he recites in this supplication, Allah will grant him 1000 good deeds and will erase from his scroll of deeds 1000 sins”.

As the title suggests, this supplication is of allegiance (`ahad) to the holy Imam(ajtf). Its recitation every morning ensures the renewal of this covenant. The reciter finds himself under the leadership of Imam(ajtf). The reciter beseeches Allah to include him among the helpers and aides of Imam(ajtf) and to grant him the opportunity to attain martyrdom in his presence. Also, he requests Allah that should he die before the reappearance of Imam(ajtf), Allah should raise him up from his grave so that he may assist him(ajtf) in his mission.

There is a fervent appeal to Allah to grant him the honour of seeing Imam(ajtf). In this there is also an acknowledgement that the difficulties of this nation can be solved only by the reappearance of Imam(ajtf) and that believers see it as being close while others deem it to be distant.

In the name of Allah, the Beneficent, the Merciful. O Allah, (please do) send blessings to Muhammad and the Household of Muhammad,		بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
O Allah the Lord of the Great Light,	allāhumma rabba alnnūri al`azīmi	اللَّهُمَّ رَبَّ النُّورِ الْعَظِيمِ
the Lord of the Elevated Throne,	wa rabba alkursiyyi alrrafi`i	وَرَبَّ الْكُرْسِيِّ الرَّفِيعِ

the Lord of the swollen ocean,	wa rabba albaḥri almasjūri	وَرَبُّ الْبَحْرِ الْمَسْجُورِ
the Revealer of the Torah, the Gospel, and the Psalms,	wa munzila alttawrāti wal-injīli wallzzabūri	وَمَنْزِلُ التَّوْرَةِ وَالْإِنْجِيلِ وَالزَّبُورِ
the Lord of shade and heat,	wa rabba alzzillī walḥarūri	وَرَبُّ الظِّلِّ وَالْحَرَرِ
the Revealer of the Great Qur'ān,	wa munzila alqur'āni al' aẓīmi	وَمَنْزِلُ الْقُرْآنِ الْعَظِيمِ
and the Lord of the Archangels,	wa rabba almalā'ikati almuqarrabīna	وَرَبُّ الْمَلَائِكَةِ الْمُقَرَّبِينَ
the Prophets, and the Messengers:	wal-anbiyā'i walmursalīna	وَالْأَنْبِيَاءِ وَالْمُرْسَلِينَ
O Allah, I beseech You in Your Noble Name,	allāhumma innī as'aluka bismika alkarīmi	اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ بِاسْمِكَ الْكَرِیْمِ
in the Light of Your Luminous Face	wa binūri wajhika almunīri	وَبِنُورِ وَجْهِكَ الْمُنِيرِ
and Your Eternal Kingdom.	wa mulkika alqadīmi	وَمُلْكِكَ الْقَدِيمِ
O Ever-living! O Self-Subsistent!	yā ḥayyu yā qayyūmu	يَا حَيُّ يَا قَيُّوْمُ
I beseech You in the name of Your Name with which the heavens and the earth have lit up	as'aluka bismika alladhī ashraḡat bihī alssamāwātu wal-araḍūna	اَسْأَلُكَ بِاسْمِكَ الَّذِي اشْرَقَتْ بِهِ السَّمَاوَاتُ وَالْأَرْضُونَ
and in Your Name with which the past and the coming generations have become upright!	wa bismika alladhī yaşluḥu bihī al-awwalūna wal-ākhirūna	وَبِاسْمِكَ الَّذِي يَصْلُحُ بِهِ الْأَوَّلُونَ وَالْآخِرُونَ
O He Who has been always alive before the existence of all living things!	yā ḥayyan qabla kulli ḥayyin	يَا حَيًّا قَبْلَ كُلِّ حَيٍّ

O He Who shall be alive after the extinction of all living things!	wa yā ḥayyan ba`da kulli ḥayyin	وَيَا حَيًّا بَعْدَ كُلِّ حَيٍّ
O He Who has been always alive even when there was nothing else alive!	wa yā ḥayyan ḥīna lā ḥayyu	وَيَا حَيًّا حِينَ لَا حَيٌّ
O He Who revives the dead ones and causes the living ones to die!	yā muḥyiya almawtā wa mumīta al-aḥyā'i	يَا مُحْيِي الْمَوْتِ وَمُمِيتِ الْأَحْيَاءِ
O Ever-living! There is no god save You.	yā ḥayyu lā ilāha illā anta	يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ
O Allah, convey to our master Imam al- Mahdī, the guide who is to undertake Your orders,	allāhumma balligh mawlānā al- imāma alhādiya almahdiyya alqā'ima bi'amrika	اللَّهُمَّ بَلِّغْ مَوْلَانَا الْإِمَامَ الْهَادِيَ الْمَهْدِي الْقَائِمَ بِأَمْرِكَ
may Allah's blessings be upon him and upon his immaculate fathers,	ṣalawātu allāhi `alayhi wa `alā ābā'ihī altṭāhirīna	صَلَوَاتُ اللَّهِ عَلَيْهِ وَعَلَى آبَائِهِ الطَّاهِرِينَ
on behalf of all of the believing men and women	`an jamī`i almu'minīna walmu'mināti	عَنْ جَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
in the east and west of the earth	fī mashāriqi al- arḍi wa maghāribihā	فِي مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا
and in plains, mountains,	sahlīhā wa jabalīhā	سَهْلَهَا وَجَبَلَهَا
lands, and seas,	wa barrihā wa baḥrihā	وَبَرِّهَا وَبَحْرِهَا
and on behalf of my parents	wa `annī wa `an wālidayya	وَعَنِّي وَعَنْ وَالِدَيَّ

(convey to him) blessings that are as weighty as Allah's Throne,	min alṣṣalawāti zinata `arshi allāhi	مِنَ الصَّلَوَاتِ زِينَةُ عَرْشِ اللَّهِ
as much as the ink of His Words,	wa midāda kalimātihi	وَمِدَادَ كَلِمَاتِهِ
and as many as that which is counted by His knowledge and encompassed by His Book.	wa mā aḥṣāhu `ilmuhū wa aḥāṭa bihi kitābuhū	وَمَا أَحْصَاهُ عِلْمُهُ وَأَحَاطَ بِهِ كِتَابُهُ
O Allah, I update to him in the beginning of this day	allāhumma innī ujaddidu lahū fī ṣabīḥati yawmī hādhā	اللَّهُمَّ إِنِّي أَجِدُّ لَهُ فِي صَبِيحَةِ يَوْمِي هَذَا
and throughout the days of lifetime a pledge,	wa mā `ishtu min ayyāmī	وَمَا عِشْتُ مِنْ أَيَّامِي
a covenant, and allegiance to which I commit myself	`ahdan wa `aqdan wa bay`atan lahū fī `unuqī	عَهْدًا وَعَقْدًا وَبَيْعَةً لَهُ فِي عُنُقِي
and from which I neither convert nor change.	lā aḥūlu `anhu wa lā azūlu abadan	لَا أَحُولُ عَنْهُ وَلَا أَزُولُ أَبَدًا
O Allah, (please do) make me of his supporters,	allāhumma ij`alnī min anṣārihi	اللَّهُمَّ اجْعَلْنِي مِنْ أَنْصَارِهِ
sponsors, defenders,	wa a`wānihi waldhdhābbīna `anhu	وَأَعْوَانِهِ وَالذَّائِبِينَ عَنْهُ
and those who hurry in carrying out his instructions,	walmusāri`īna ilayhi fī qaḍā'i ḥawā'ijihī	وَالْمُسَارِعِينَ إِلَيْهِ فِي قَضَائِهِ حَوَائِجِهِ
those who comply with his orders,	walmumtathilīna li'awāmirihī	وَالْمُتَثَلِّينَ لِأَوَامِرِهِ
those who uphold him,	walmuḥāmīna `anhu	وَالْمُحَامِينَ عَنْهُ

those who precede others to implementing his will,	walssābiqīna ilā irādātihī	وَالسَّابِقِينَ إِلَى إِرَادَتِهِ
and those who will be martyred before him.	walmustashhadīna bayna yadayhi	وَالْمُسْتَشْهِدِينَ بَيْنَ يَدَيْهِ
O Allah, if death that You have made inevitably and certainly incumbent upon Your servants stands between me and him,	allahumma in ḥāla baynī wa baynahū almawtu alladhī ja`altahū `alā `ibādika ḥatman maqḍiyyan	اللَّهُمَّ إِنْ حَالَ بَيْنِي وَبَيْنَهُ الْمَوْتُ الَّذِي جَعَلْتَهُ عَلَى عِبَادِكَ حَتْمًا مَقْضِيًّا
then (please do) take me out of my grave using my shroud as dress,	fa'akhrijnī min qabrī mu'taziran kafanī	فَاخْرِجْنِي مِنْ قَبْرِي مُؤْتَزِرًا كَفَنِي
unsheathing my sword,	shārihan sayfī	شَاهِرًا سَيْفِي
holding my lance in my hand,	mujarridan qanātī	مَجْرَدًا قَنَاةِي
and responding to the call of the Caller who shall announce (his advent) in urban areas and deserts.	mulabbiyan da`wata alddā`ī filḥāḍiri walbādī	مُلَبِّيًا دَعْوَةَ الدَّاعِي فِي الْحَاضِرِ وَالْبَادِي
O Allah, (please do) show me his magnificent mien	allāhumma arinī altṭal`ata alrrashīdata	اللَّهُمَّ ارْنِي الطَّلْعَةَ الرَّشِيدَةَ
and his praiseworthy forehead,	walghurrata alḥamīdata	وَالْغُرَّةَ الْحَمِيدَةَ
delight my eyes by letting me have a look at him.	wakḥul nāzirī bināzratin minnī ilayhi	وَأَكْحِلْ نَاضِرِي بِنَظَرَةٍ مِنِّي إِلَيْهِ
And (please) expedite his relief,	wa `ajzil farajahū	وَعَجِّلْ فَرَجَهُ
make his reappearance easy,	wa sahhil makhrajahū	وَسَهِّلْ مَخْرَجَهُ

clear a spacious space for him,	wa awsi` manhajahū	وَأَوْسِعْ مِنْهُجَهْ
guide me to follow his course,	wasluk bī muḥajjatahū	وَاسْلُكْ بِي مَحْجَّتَهْ
give success to his issues,	wa anfidh amrahū	وَأَنْفِذْ أَمْرَهْ
and confirm his strength.	washdud azrahū	وَأَشْدِدْ أَزْرَهْ
O Allah, construct Your lands through him	wa`mur allāhumma bihī bilādaka	وَاعْمُرِ اللَّهُمَّ بِهِ بِلَادَكَ
and refresh Your servants through him,	wa aḥyi bihī `ibādaka	وَأَحْيِ بِهِ عِبَادَكَ
For You have said, and true are Your words:	fa'innaka qulta wa qawluka alḥaqqu	فَإِنَّكَ قُلْتَ وَقَوْلُكَ الْحَقُّ:
“Corruption has appeared in the land and the sea	ḡahara alfasādu filbarri walbaḥri	«ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ
on account of what the hands of men have wrought.”	bimā kasabat aydī alnnāsi	بِمَا كَسَبَتْ أَيْدِي النَّاسِ.»
So, O Allah, (please) show us Your vicegerent,	fa'aḡhir allāhumma lanā waliyyaka	فَاطْهَرِ اللَّهُمَّ لَنَا وَلِيكَ
the son of Your Prophet,	wabna binti nabiyyika	وَابْنِ بِنْتِ نَبِيِّكَ
and the namesake of Your Messenger,	almusammā bismi rasūlika	الْمُسَمَّى بِاسْمِ رَسُولِكَ
peace be upon him and his Household,	ṡallā allāhu `alayhi wa ālihī	صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
so that he shall tear up any wrong item that he will face	ḡattā lā yaḡfara bishay'in min albāṡili illā mazṡaqahū	حَتَّى لَا يَظْفِرَ بِشَيْءٍ مِنَ الْبَاطِلِ إِلَّا مَرْقَهْ

and shall confirm and approve of the truth.	wa yaḥiqqa alḥaqqā wa yuḥaqqiqahū	وَيُحِقِّ الْحَقَّ وَيُحَقِّقُهُ
O Allah, (please) make him the shelter to whom Your wronged servants shall resort,	waj`alhu allāhumma mafza`an limazlūmi `ibādika	وَاجْعَلْهُ اللَّهُمَّ مَفْزَعًا لِمَظْلُومٍ عِبَادِكَ
the supporter of those who cannot find any supporter save You,	wa nāṣiran liman lā yajidu lahū nāṣiran ghayraka	وَيَا نَاصِرًا لِمَنْ لَا يَجِدُ لَهُ نَاصِرًا غَيْرَكَ
the reviver of the laws of Your Book that have been suspended,	wa mujaddidan limā `uṭṭila min aḥkāmi kitābika	وَمُجَدِّدًا لِمَا عُطِّلَ مِنْ أَحْكَامِ كِتَابِكَ
and the constructor of all signs of Your religion and instructions of Your Messenger,	wa mushayyidan limā warada min a`lāmi dīnika wa sunani nabiyyika	وَمُشِيدًا لِمَا وَرَدَ مِنْ أَعْلَامِ دِينِكَ وَسُنَنِ نَبِيِّكَ
peace be upon him and his Household, that he will see.	ṣallā allāhu `alayhi wa ālihī	صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
O Allah, (please) include him with those whom You protect from the domination of the aggressors.	waj`alhu allāhumma mimman ḥaṣ ṣantahū min ba'si almu`tadīna	وَاجْعَلْهُ اللَّهُمَّ مِمَّنْ حَصَّنْتَهُ مِنْ بَأْسِ الْمُعْتَدِينَ
O Allah, (please) delight Your Prophet Muḥammad,	allāhumma wa surra nabiyyaka muḥammadan	اللَّهُمَّ وَسِّرْ نَبِيَّكَ مُحَمَّدًا
peace be upon him and his Household,	ṣallā allāhu `alayhi wa ālihī	صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
as well as all those who followed him in his promulgation by making (us) see him,	biru'yatihī wa man tabi`ahū `alā da`watihī	وَمِنْ بَرِيَّتِهِ وَمَنْ تَبِعَهُ عَلَى دَعْوَتِهِ

and (please) have mercy upon our humiliation after him.	warḥam istikānatānā ba`d ahū	وَارْحَمِ اسْتِكَاثَنَا بَعْدَهُ
O Allah, (please) relieve this community from the (current) grief through presenting him	allāhumma ikshif hādhīhī alghummata `an hādhīhī al-ummati biḥuḍūrihī	اَللّٰهُمَّ اكْشِفْ هَذِهِ الْغَمَّةَ عَنْ هَذِهِ الْاُمَّةِ بِحُضُوْرِهِ
and expedite his advent for us:	wa `ajzil lanā zuhūrahū	وَعَجِّلْ لَنَا ظُهُوْرَهُ
“Surely, they think it to be far off, and We see it nigh.”	innahum yarawnahū ba`īdan wa narāhu qarīban	«اِنَّهُمْ يَرَوْنَهُ بَعِيْدًا وَّنَاهُ قَرِيْبًا.»
[do all that] In the name of Your mercy; O most merciful of all those who show mercy.	birahmatika yā arḥama alrrāḥimīna	بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

at ,You may then slap your right thigh with your hand three times and :say the following words ,each time

(We pray for Your) earliest advent,
earliest advent, O Patron of the Age.

al`ajala al`ajala
yā mawlāya yā ṣ
āḥiba alzzamāni

اَلْعَجَلِ الْعَجَلِ يَا مُوَلَّايَا
صَاحِبِ الزَّمَانِ

DUA AL-NUDBA



It is recommended to recite this on **Fridays** & the 4 Idd days; the Idd ulFitr (1st Shawwal), the Idd al-Azha day (10th of Dhu'l-hijjah), the `Eid al-Ghadir day (18th of Du'l-hijjah).

All praise be to Allah the Lord of the worlds.	alḥamdu lillāhi rabbi al`ālamīna	الحمد لله رب العالمين
May Allah send blessings upon our master Muhammad His Prophet	wa ṣallā allāhu `alā sayyidinā muḥ ammadin nabiiyihī	وصلى الله على سيدنا محمد نبيه
and upon his Household and may He salute them with thorough salutation.	wa ālihī wa sallama taslīman	وآله وسلم تسليماً
O Allah, all praise be to You	allāhumma laka alḥamdu	اللهم لك الحمد
for Your decree that has been applied	`alā mā jarā bihī qaḍā'uka	على ما جرى به قضاؤك
to Your vicegerents whom You have purely selected for Yourself and Your religion;	fī awliyā'ika alladhīna istakḥlaṣtahum linafsika wa dīnika	ففي أوليائك الذين استخلصتهم لنفسك ودينك
as You have chosen for them the abundance of what You have in possession;	idhi ikhtarta lahum jazīla mā `indaka	إذ اخترت لهم جزيلاً ما عندك

that is the enduring pleasure	min alnna`īmi almuqīmi	مِنَ النَّعِيمِ الْمُقِيمِ
that neither vanishes nor diminishes,	alladhī lā zawāla lahū wa lā idmiḥlāla	الَّذِي لَا زَوَالَ لَهُ وَلَا اِضْمِحَالٌ
after You had already stipulated on them to renounce	ba`da an sharatta `alayhim alzzuhda	بَعْدَ أَنْ شَرَطْتَ عَلَيْهِمُ الزُّهْدَ
all the ranks of this lowly world	fī darajāti hādhihī alddunyā alddaniyy ati	فِي دَرَجَاتِ هَذِهِ الدُّنْيَا الدُّنْيَا
along with all of its embellishments and ornaments,	wa zukhrufihā wa zibrijihā	وَزُخْرُفِهَا وَزِبْرِجِهَا
and they accepted this stipulation.	fasharaṭū laka dhālika	فَشَرَطُوا لَكَ ذَلِكَ
As You knew that they would fulfill this stipulation,	wa `alimta minhum alwafā'a bihī	وَعَلِمْتَ مِنْهُمْ الْوَفَاءَ بِهِ
You accepted and drew them near to You.	faqabiltahum wa qarrabtahum	فَقَبِلْتَهُمْ وَقَرَّبْتَهُمْ
You thus provided them with sublime mention	wa qaddamta lahum aldhdhikra al`aliyya	وَقَدَّمْتَ لَهُمُ الذِّكْرَ الْعَلِيِّ
and obvious approval,	walththanā'a aljaliyya	وَالثَّنَاءَ الْجَلِيَّةَ
made Your angels descend to them,	wa ahbatṭa `alayhim malā'ikataka	وَأَهْبَطْتُ عَلَيْهِمُ مَلَائِكَتَكَ
honored them with Your revelations,	wa karramtahum biwaḥyika	وَكَرَّمْتَهُمْ بِوَحْيِكَ
supported them with Your knowledge,	wa rafadtahum bi`ilmika	وَرَفَدْتَهُمْ بِعِلْمِكَ

and made them the channel to You	wa ja`altahum aldhdharī`ata ilayka	وَجَعَلْتَهُمُ الذَّرِيعَةَ إِلَيْكَ
and the means to winning Your pleasure.	walwasīlata ilā riḍwānika	وَالْوَسِيلَةَ إِلَى رِضْوَانِكَ
Therefore, You made some of them dwell in Your Garden	faba`ḍun askantahū jannataka	فَبَعْضُ أَكْثَرِهِمْ جَنَّاتِكَ
until You decided to take him out of there.	ilā an akhrajtahū minhā	إِلَى أَنْ أَخْرَجْتَهُ مِنْهَا
You bore another one on in Your Ark	wa ba`ḍun ḥamaltahū fī fulkika	وَبَعْضُ حَمَلَتِهِ فِي فُلْكَكَ
and saved him and those who believed with him	wa najjaytahū wa man āmana ma`ahū	وَنَجَّيْتَهُ وَمَنْ آمَنَ مَعَهُ
from perdition, out of Your mercy.	min alhalakati biraḥmatika	مِنَ الْهَلَكَةِ بِرَحْمَتِكَ
You took another one as Your intimate friend	wa ba`ḍun ittakhadhtahū linafsika khalīlan	وَبَعْضُ اتَّخَذْتَهُ لِنَفْسِكَ خَلِيلًا
and when he asked You to leave behind him a truthful mention, You responded to him	wa sa'alaka lisāna ṣidqin fī al-ākhirīna fa'ajabtahū	وَسَأَلَكَ لِسَانٌ صَدَقَ فِي الْآخِرِينَ فَاجَبْتَهُ
and made that (mention) to be eminent.	wa ja`alta dhālika `aliyyan	وَجَعَلْتُ ذَلِكَ عَلِيًّا
You spoke to another one from a tree directly	wa ba`ḍun kallamtahū min shajaratin taklīman	وَبَعْضُ كَلَّمْتَهُ مِنْ شَجَرَةٍ تَكْلِيمًا
and decided his brother to be his protector and representative.	wa ja`alta lahū min akhīhi rid'an wa wazīran	وَجَعَلْتُ لَهُ مِنْ أُخِيهِ رِدْءًا وَوَزِيرًا

You made another one to be born without a father,	wa ba`ḍun awladtahū min ghayri abin	وَبَعْضُ أَوْلَدَتِهِ مِنْ غَيْرِ أَبٍ
gave him clear-cut proofs	wa ātaytahū albayyināti	وَأَتَيْتَهُ الْبَيِّنَاتِ
and aided him with the Sacred Spirit.	wa ayyadtahū birūḥi alqudusi	وَأَيَّدْتَهُ بِرُوحِ الْقُدُسِ
For each of them, You gave a code of law,	wa kullun shara`ta lahū shari`atan	وَكُلٌّ شَرَعَتْ لَهُ شَرِيعَةٌ
decided a certain course,	wa nahajta lahū minhājan	وَنَهَجْتَ لَهُ مِنْهَاجًا
and finely chose successors;	wa takhayyarta lahū awṣiyā'a	وَتَخَيَّرْتَ لَهُ أَوْصِيَاءَ
well-trustworthy successors one after another,	mustahfiẓan ba`da mustahfiẓin	مُسْتَحْفِظًا بَعْدَ مُسْتَحْفِظٍ
each for a certain period,	min muddatin ilā muddatin	مِنْ مَدَّةٍ إِلَى مَدَّةٍ
in purpose of establishing Your religion	iqāmatan lidīnika	إِقَامَةً لِدِينِكَ
and acting as arguments against Your servants,	wa ḥujjatan `alā `ibādika	وَحُجَّةً عَلَى عِبَادِكَ
so that the truth should never leave its position	wa li'allā yazūla alḥaqqu `an maḡarrihī	وَلِيَّئَلَّا يَزُولَ الْحَقُّ عَنْ مَقَرِّهِ
and the wrong should never overcome the people of the truth and so that none should claim,	wa yaghliba albāṭilu `alā ahlihī	وَيَغْلِبَ الْبَاطِلُ عَلَى أَهْلِهِ
saying,	wa lā yaqūla aḥadun	وَلَا يَقُولُ أَحَدٌ

"If only You had sent to us a warning messenger	lawlā arsalta ilaynā rasūlan mundhiran	لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا مُنذِرًا
and established for us a guiding person,	wa aqamta lanā `alaman hādiyan	وَأَقَمْتَ لَنَا عِلْمًا هَادِيًا
we should have followed Your signs before that we met humiliation and disgrace!"	fanattabi`a āyātika min qabli an nadhilla wa nakhzā	فَتَتَّبِعْ آيَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ وَنُخْزَى
You then ended the matter with Your most-beloved and well-select one, Muḥammad,	ilā an intahayta bil-amri ilā ḥabībika wa najībika muḥammadin	إِلَى أَنْ أَتَيْتَ بِالْأَمْرِ إِلَى حَبِيبِكَ وَنَجِيبِكَ مُحَمَّدٍ
may Allah bless him and his Household.	ṣallā allāhu `alayhi wa ālihī	صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
He was—as exactly as You have chosen—	fakāna kamā intajabtahū	فَكَانَ كَمَا اتَّجَبْتَهُ
the master of all those whom You created,	sayyida man khalaqtahū	سَيِّدَ مَنْ خَلَقْتَهُ
the best of all those whom You selected,	wa ṣafwata man iṣṭafaytahū	وَصَفْوَةَ مَنْ اصْطَفَيْتَهُ
the most favorite of all those whom You pointed out,	wa afḍala man ijtabaytahū	وَأَفْضَلَ مَنْ اجْتَبَيْتَهُ
and the noblest of all those on whom You decided.	wa akrama man i`tamadtahū	وَأَكْرَمَ مَنْ اعْتَمَدْتَهُ
So, You preferred him to Your prophets,	qaddamtahū `alā anbiyā`ika	قَدَّمْتَهُ عَلَى أَنْبِيَائِكَ

sent him to the two dependents (men and jinn) from Your servants,	wa ba`athtahū ilā alththaqalayni min `ibādika	وَبَعَثَهُ إِلَى الثَّقَلَيْنِ مِنْ عِبَادِكَ
enabled him to tread on the east and the west of Your lands,	wa awṭa'tahū mashāriqaka wa maghāribaka	وَأَوْطَأَتْهُ مَشَارِقَكَ وَمَغَارِبَكَ
made subservient to him the Buraq (the celestial sumpter),	wa sakhkharta lahū alburāqa	وَسَخَّرْتَ لَهُ الْبَرَقَ
raised his soul to Your heavens,	wa `arajta birūḥihī ilā samā'ika	وَعَرَجْتَ بَرُوحَهُ إِلَى سَمَائِكَ
and entrusted with him the knowledge of whatever passed	wa awda`tahū `ilma mā kāna	وَأَوْدَعْتَهُ عِلْمَ مَا كَانَ
and whatever shall come to pass up to the extinction of Your creatures.	wa mā yakūnu ilā inqida'i khalqika	وَمَا يَكُونُ إِلَى انْقِضَاءِ خَلْقِكَ
You then granted him victory by means of awe & majesty	thumma naṣartahū bilrru`bi	ثُمَّ نَصَرْتَهُ بِالرَّعْبِ
ordered (Archangels) Gabriel and Michael	wa ḥafaftahū bijabra'īla wa mīkā'īla	وَحَفَفْتَهُ بِجِبْرِئِيلَ وَمِيكَائِيلَ
as well as the marked angels to surround him,	walmusawwimīna min malā'ikatika	وَالْمُسَوِّمِينَ مِنْ مَلَائِكَتِكَ
and promised him to make his faith prevail all other faiths	wa wa`adtahū an tuḡhira dīnahū `alā alddīni kullihī	وَوَعَدْتَهُ أَنْ تَظْهَرَ دِينُهُ عَلَى الدِّينِ كُلِّهِ

however much the polytheists may be averse.	wa law kariha almushrikūna	وَلَوْ كَرِهَ الْمُشْرِكُونَ
You did all that after You had settled him in an honest position among his people,	wa dhālika ba`da an bawwa'tahū mubawwa'a ṣidqin min ahlihī	وَذَلِكَ بَعْدَ أَنْ بُوِّئَتْهُ مَبُوءًا صَدَقٌ مِنْ أَهْلِهِ
made for him and them the first house	wa ja`alta lahū wa lahum awwala baytin	وَجَعَلْتُ لَهُ وَلَهُمْ أَوَّلَ بَيْتٍ
ever located for the people; that is the house in Bakkah,	wuḍi`a lilnnāsi lalladhī bibakkata	وَضَعِ لِلنَّاسِ لِلَّذِي بِبَكَّةَ
blessed and guidance for the worlds.	mubārakan wa hudan lil`ālamīna	مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ
In it, there are clear-cut proofs.	fīhi āyātun bayyinātun	فِيهِ آيَاتٌ بَيِّنَاتٌ
It is the standing-place of Abraham,	maqāmu ibrahīma	مَقَامُ إِبْرَاهِيمَ
and whoever enters it will be secured.	wa man dakhalahū kāna āminan	وَمَنْ دَخَلَهُ كَانَ آمِنًا
You also said, "Allah only desires to keep away the uncleanness from you,	wa qulta innamā yurīdu allāhu liyudhhiba `ankum alrrijsa	وَقُلْتُ «إِنَّمَا يَرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ
O people of the House,	ahla albayti	أَهْلَ الْبَيْتِ
and to purify you a thorough purifying."	wa yuṭahhirakum tathīran	وَيُطَهِّرَكُمْ تَطْهِيرًا»
You then decided the reward of Muhammad,	thumma ja`alta ajra muḥammadin	ثُمَّ جَعَلْتُ أَجْرَ مُحَمَّدٍ

Your blessings be upon him and his Household,	ṣalawātuka `alayhi wa ālihī	صَلَوَاتُكَ عَلَيْهِ وَآلِهِ
to be the love for them; as in Your Book	mawaddatahum fī kitābika	مَوَدَّتُهُمْ فِي كِتَابِكَ
You said, "Say: I do not ask of you any reward for it	faqulta qul lā as'alukum `alayhi ajran	قُلْتُ «قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا
but love for my near relatives."	illā almawaddata fī alqurbā	إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى. «
You also said, "Whatever reward I have asked of you, that is only for yourselves."	wa qulta mā sa'altukum min ajrin fahuwa lakum	وَقُلْتُ «مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ. «
You also said, "I do not ask you aught in return	wa qulta mā as'alukum `alayhi min ajrin	وَقُلْتُ «مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ
except that he who wills, may take the way to his Lord."	illā man shā'a an yattakhidha ilā rabbihī sabīlan	إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا. «
They (i.e. the Prophet's Household) have therefore been the way to You	fakānū hum alssabīla ilayka	فَكَانُوا هُمُ السَّبِيلُ إِلَيْكَ
and the course to Your pleasure.	walmaslaka ilā riḍwānika	وَالْمَسْلَكُ إِلَىٰ رِضْوَانِكَ
When his (i.e. the Prophet) days passed,	falammā inqadāt ayyāmuhū	فَلَمَّا انْقَضَتْ أَيَّامُهُ
he appointed as successor his vicegerent `Ali the son of Abū-Tālib,	aqāma waliyyahū `aliyya bna abī ṭālibin	أَقَامَ وَلِيَّهُ عَلِيَّ بْنَ أَبِي طَالِبٍ

Your blessings be upon both of them and their Household,	ṣalawātuka `alayhimā wa ālihīmā hādīyan	صَلَوَاتُكَ عَلَيْهِمَا وَآلِهِمَا هَادِيَا
because he (the Prophet) was the warner	idh kāna huwa almundhira	إِذْ كَانَ هُوَ الْمُنْذِرُ
and `Ali was the guide for every people.	wa likulli qawmin hādīn	وَلِكُلِّ قَوْمٍ هَادٍ
So, he (the Prophet) said in the presence of the people,	faqāla walmala'u amāmahū	فَقَالَ وَالْمَلَأُ أَمَامَهُ:
"As for each one who has taken me as his master,	man kuntu mawlāhu	"مَنْ كُنْتُ مَوْلَاهُ
`Ali is now his master.	fa `aliyyun mawlāhu	فَعَلِيٌّ مَوْلَاهُ
O Allah, guard any one who is loyal to `Ali,	allāhumma wāli man wālāhu	اللَّهُمَّ وَالِ مَنْ وَاَلَاهُ
be the enemy of any one who antagonizes him,	wa `ādi man `ādāhu	وَعَادِ مَنْ عَادَاهُ
support any one who supports him,	waṣṣur man naṣarahū	وَانصُرْ مَنْ نَصَرَهُ
and disappoint any one who disappoints him."	wakhdhul man khadhalahū	وَاخْذُلْ مَنْ خَذَلَهُ."
He also said, "As for any one who has considered me as his Prophet, `Ali is now his commander."	wa qāla man kuntu anā nabīyahū fa `aliyyun amīruhū	وَقَالَ: "مَنْ كُنْتُ أَنَا نَبِيَّهُ فَعَلِيٌّ أَمِيرُهُ."

He also said, “`Ali and I are of the same tree,	wa qāla anā wa `aliyyun min shajaratin wāḥidatin	وَقَالَ: "أَنَا وَعَلِيٌّ مِنْ شَجَرَةٍ وَاحِدَةٍ
while all the other peoples are from various trees.”	wa sā'iru alnnāsi min shajarin shattā	وَسَائِرُ النَّاسِ مِنْ شَجَرٍ شَتَّى.
He endued him (i.e. `Ali) with the position that (Prophet) Aaron had with regard to (Prophet) Moses, saying, “Your	wa aḥallahū maḥalla hārūna min mūsā	وَاحِلَهُ مَحَلَّ هَارُونَ مِنْ مُوسَى
position to me is as same as Aaron’s position to Moses (in every thing)	faqāl lahū anta minnī bimanzilati hārūna min mūsā	فَقَالَ لَهُ: "أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى
except that there shall be no prophet after me.”	illā annahū lā nabiyya ba`dī	إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.
He gave him in marriage his daughter the doyen of the women of the worlds.	wa zawwajahū ibnatahū sayyidata nisā'i al`ālamīna	وَزَوَّجَهُ ابْنَتَهُ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ
He allowed him (alone) to do whatever he himself is allowed to do in his Mosque.	wa aḥalla lahū min masjidihi mā ḥalla lahū	وَاحِلَ لَهُ مِنْ مَسْجِدِهِ مَا حَلَّ لَهُ
He closed all the doors (to the Mosque) except his (i.e. `Ali) door.	wa sadda al- abwāba illā bābahū	وَسَدَّ الْأَبْوَابَ إِلَّا بَابَهُ

He then entrusted with him his knowledge and his wisdom,	thumma awda`ahū `ilmahū wa ḥikmatahū	ثُمَّ أَوْدَعَهُ عِلْمَهُ وَحِكْمَتَهُ
saying, "I am the city of knowledge,	faqāla anā madīnatu al`ilmi	فَقَالَ: "أَنَا مَدِينَةُ الْعِلْمِ
and `Ali is its door.	wa `aliyyun bābuhā	وَعَلِيٌّ بَابُهَا
So, whoever wants this city and wisdom,	faman arāda almadīnata walḥikmata	فَمَنْ أَرَادَ الْمَدِينَةَ وَالْحِكْمَةَ
must come to it from its door."	falya'tihā min bābihā	فَلْيَأْتِهَا مِنْ بَابِهَا .
He then said (to `Ali), "You are my brother, successor, and inheritor.	thumma qāla anta akhī wa waṣiyyī wa wārithī	ثُمَّ قَالَ: "أَنْتَ أَخِي وَوَصِيِّ وَوَارِثِي
Your flesh is part of my flesh,	lahmuka min lahmī	لَحْمُكَ مِنْ لَحْمِي
your blood is part of my blood,	wa damuka min damī	وَدَمُكَ مِنْ دَمِي
your peace is my peace,	wa silmuka silmī	وَسَلْمُكَ سَلْمِي
your war is my war,	wa ḥarbuka ḥarbī	وَحَرْبُكَ حَرْبِي
and faith is mixed with your flesh and blood	wal-īmānu mukhālīṭun lahmaka wa damaka	وَالْإِيمَانُ مُخَالِطُ لَحْمِكَ وَدَمِكَ
as same as it is mixed with my flesh and blood.	kamā khālaṭa lahmī wa damī	كَمَا خَالَطَ لَحْمِي وَدَمِي
On the morrow, you shall be my vicegerent on the (Divine) Pond.	wa anta ghadan `alā alḥawḍi khalīfatī	وَأَنْتَ غَدًا عَلَى الْحَوْضِ خَلِيفَتِي

You also settle my debts	wa anta taqḍī daynī	وَأَنْتَ تَقْضِي دَيْنِي
and fulfill my commitments.	wa tunjizu `idātī	وَتُنْجِزُ عِدَاتِي
Your Shī`ah (i.e. adherents) shall be on pulpits of light,	wa shī`atuka `alā manābira min nūrin	وَشَيَعَتُكَ عَلَى مَنَابِرٍ مِنْ نُورٍ
white-faced, around me in Paradise.	mubyaḍḍatan wujūhuhum ḥawlī fī aljannati	وَهُمْ سَاحِبُونَ وُجُوهُهُمُ حَوْلِي فِي الْجَنَّةِ
They are my neighbors (therein).	wa hum jīrānī	وَهُمْ جِيرَانِي
Were it not for you `Ali,	wa lawlā anta yā `aliyyu	وَلَوْلَا أَنْتَ يَا عَلِيُّ
true believers would not be recognized after me.”	lam yu`raf almu'minūna ba`dī	لَمْ يَعْرِفِ الْمُؤْمِنُونَ بَعْدِي.”
Hence, he (i.e. `Ali), after the Prophet, was true guidance against straying off,	wa kāna ba`dahū hudan min alḍḍalālī	وَكَانَ بَعْدَهُ هُدًى مِنَ الضَّلَالِ
light against blindness,	wa nūran min al`amā	وَنُورًا مِنَ الْعَمَى
the firmest rope of Allah,	wa ḥabla allāhi almatīna	وَحَبْلَ اللَّهِ الْمَتِينِ
and His straight path.	wa širāṭahū almustaqīma	وَصِرَاطَهُ الْمُسْتَقِيمِ
None would precede him in blood relation (with the Prophet)	lā yusbaqu biqarābatin fī raḥimin	لَا يَسْبِقُ بِقَرَابَةٍ فِي رَحِمٍ
or any priority in a religious affair,	wa lā bisābiqatin fī dīnin	وَلَا بِسَابِقَةٍ فِي دِينٍ

and none would ever match him in any item of virtue.	wa lā yulḥaqu fī maṇqabatin min maṇāqibihī	وَلَا يُلْحَقُ فِي مَنْقَبَةٍ مِنْ مَنْقَبِهِ
He patterned after the Messenger,	yaḥdhū ḥadhwa alrrasūli	يَحْذُو حَذْوَ الرَّسُولِ
may Allah's blessings be upon both of them and their Household.	ṣallā allāhu `alayhimā wa ālihimā	صَلَّى اللَّهُ عَلَيْهِمَا وَآلِهِمَا
He fought for the sake of true interpretation (of the Qur'ān).	wa yuqātilu `alā alta'wīli	وَيُقَاتِلُ عَلَى التَّوِيلِ
The blame of any blamer would never stop him from doing anything for the sake of Allah.	wa lā ta'khudhuhū fī allāhi lawmatu lā'imīn	وَلَا تَأْخُذْهُ فِي اللَّهِ لَوْمَةٌ لَائِمٌ
He thus exterminated the villains of the Arabs,	qad watara fihī ṣanādida al`arabi	قَدْ وَتَرَ فِيهِ صَنَادِيدَ الْعَرَبِ
killed their heroes,	wa qatala abṭālahum	وَقَتْلَ أَبْطَالِهِمْ
and eradicated their ferocious fighters.	wa nāwasha dhu'bānahum	وَنَاوَشَ ذُؤَابَانَهُمْ
He therefore filled in their hearts with malice	fa'awda`a qulūbahum aḥqādan	فَأَوْدَعَ قُلُوبَهُمْ أَحْقَادًا
from the battles of Badr, Khaybar, and Ḥunayn as well as others.	badriyyatan wa khaybariyyatan wa ḥunayniyyatan wa ghayrahunna	بَدْرِيَّةٍ وَخَيْبَرِيَّةٍ وَحُنَيْنِيَّةٍ وَغَيْرِهَا
Therefore, they clang inseparably to opposing him	fa'aḍabbat `alā `adāwatihī	فَأَضَبَّتْ عَلَى عَدَاوَتِهِ

and attached upon dissenting him	wa akabbat `alā munābadhatiḥī	وَأَكَبَّتْ عَلَىٰ مُنَابَذَتِهِ
until he had to kill the preachers, the unjust, and the apostates.	ḥattā qatala alnnākithīna walqāsiṭīna walmāriqīna	حَتَّىٰ قَتَلَ النَّاكِثِينَ وَالْقَاسِطِينَ وَالْمَارِقِينَ
When he passed away	wa lammā qaḍ ā naḥbahū	وَلَمَّا قَضَىٰ نَحْبَهُ
and he was killed by the most miserable of all of the late generations who will be attached to the most miserable of the past generations,	wa qatalahū ashqā al-ākhirīna yatba`u ashqā al- awwalīna	وَقَتْلُهُ أَشَقُّی الْأَخِرِينَ يَتَّبِعُ أَشَقُّی الْأَوَّلِينَ
the decree of Allah's Messenger,	lam yumtathal amru rasūli allāhi	لَمْ يُمَثِّلْ أَمْرُ رَسُولِ اللَّهِ
may Allah bless him and his Household,	ṣallā allāhu `alayhi wa ālihī	صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
about the leadership of the successive guiding ones was not carried out;	fī alhādīna ba`da alhādīna	فِي الْهَادِينَ بَعْدَ الْهَادِينَ
rather, the people insisted on detesting him	wal-ummatu muṣirrātun `alā maqtiḥī	وَالْأُمَّةُ مُصِرَّةٌ عَلَىٰ مَقْتِهِ
and agreed unanimously on rupturing their relations with him	mujtami`atun `alā qaṭi`ati raḥimihī	مُجْتَمِعَةٌ عَلَىٰ قَطِيعَةِ رَحِمِهِ
and moving away his descendants (from leadership),	wa iqṣā'i wuldiḥī	وَإِقْصَاءُ وَلَدِهِ

except for a few ones who fulfilled the duty of observing their rights.	illā alqalīla mimman wafā liri`āyati alḥaqqi fihim	إِلَّا الْقَلِيلُ مِنْ وَفَى لِرَعَايَةِ الْحَقِّ فِيهِمْ
Many (of `Ali's descendants) were therefore slain,	faqutila man qutila	فَقُتِلَ مِنْ قَتْلٍ
many others were taken as captives,	wa subiya man subiya	وَسَبِيَ مِنْ سَبْيٍ
and many others were banished.	wa uqṣiya man uqṣiya	وَأُقْصِيَ مِنْ أَقْصَى
Decrees were thus applied to them	wa jarā alqaḍā'u lahum	وَجُرِيَ الْقَضَاءُ لَهُمْ
in a form expected to grant them excellent reward for that.	bimā yurjā lahū ḥusnu almathūbati	بِمَا يَرْجَى لَهُ حَسَنُ الْمَثُوبَةِ
Verily, the earth is Allah's;	idh kānat al-arḍu lillāhi	إِذْ كَانَتِ الْأَرْضُ لِلَّهِ
He gives it in inheritance to whomever of His servants that He wishes;	yūrithuhā man yashā'u min `ibādihi	يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ
and the end result shall be for the pious.	wal`āqibatu lilmuttaqīna	وَالْعَاقِبَةُ لِلْمُتَّقِينَ
All glory be to our Lord.	wa subḥāna rabbīnā	وَسُبْحَانَ رَبِّنَا
Most certainly, the promise of our Lord shall come to pass.	in kāna wa`du rabbīnā lamaf`ūlan	إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا
Allah shall never fail to fulfill His promise.	wa lan yukhlifa allāhu wa`dahū	وَلَنْ يَخْلِفَ اللَّهُ وَعْدَهُ

He is the Almighty, the All-wise.	wa huwa al`azīzu alḥakīmu	وَهُوَ الْعَزِيزُ الْحَكِيمُ
For the immaculate ones from the household of Muḥammad and `Ali,	fa`alā al-aṭā'ibi min ahli bayti muḥammadin wa `aliyyin	فَعَلَى الْأَطْأَابِ مِنْ أَهْلِ بَيْتِ مُحَمَّدٍ وَعَلَى
may Allah bless both of them and their household,	ṣallā allāhu `alayhimā wa ālihīmā	صَلَّى اللَّهُ عَلَيْهِمَا وَآلِهِمَا
let weepers weep.	falyabki albākūna	فَلْيَبْكِ الْبَاكُونَ
For them too, let lamenters lament.	wa iyyāhum falyandub alnnādibūna	وَأَيُّهُمْ فَلْيَنْدُبِ النَّادِبُونَ
For the like of them, let tears be shed,	wa limithlihim faltadhrif alddumū`u	وَمِثْلِهِمْ فَلْتَذْرِفِ الدَّمُوعُ
screamers scream,	walyaṣrukh alṣṣ ārikhūna	وَلْيَصْرِخِ الصَّارِخُونَ
yellers yell,	wa yaḍijja alḍḍ ājjūna	وَيَضْجِ الضَّاجُونَ
and wailers wail.	wa ya`ijja al`ājjūna	وَيَبْجِ الْعَاجُونَ
Where is al-Ḥasan? Where is al- Ḥusayn?	ayna alḥasanu ayna alḥusaynu	أَيْنَ الْحَسَنِ أَيْنَ الْحُسَيْنِ
Where are the sons of al-Ḥusayn;	ayna abnā'u alḥusayni	أَيْنَ أَبْنَاءَ الْحُسَيْنِ
a virtuous one after another,	ṣāliḥun ba`da ṣ āliḥin	صَالِحٌ بَعْدَ صَالِحٍ
and a veracious one after another?	wa ṣādiqun ba`da ṣ ādiqin	وَصَادِقٌ بَعْدَ صَادِقٍ
Where is the course (to Allah) after a course?	ayna alssabīlu ba`da alssabīli	أَيْنَ السَّبِيلِ بَعْدَ السَّبِيلِ

Where is the best after the best?	ayna alkhiyaratu ba`da alkhiyarati	أَيْنَ الْخَيْرَةِ بَعْدَ الْخَيْرَةِ
Where are the rising suns?	ayna alshshumūsu altṭāli`atu	أَيْنَ الشُّمُوسُ الطَّالِعَةُ
Where are the shining moons?	ayna al-aqmāru almunīratu	أَيْنَ الْأَقْمَارِ الْمُنِيرَةِ
Where are the brilliant stars?	ayna al-anjumu alzzāhiratu	أَيْنَ الْأَنْجُمِ الزَّاهِرَةِ
Where are the authorities of the religion	ayna a`lāmu alddīni	أَيْنَ أَعْلَامِ الدِّينِ
and the foundations of knowledge?	wa qawā`idu al`ilmi	وَقَوَاعِدِ الْعِلْمِ
Where is the left by Allah	ayna baqiyyatu allāhi	أَيْنَ بَقِيَّةِ اللَّهِ
that is always represented by individuals from the guiding (Prophetic) offspring?	allatī lā takhlū min al`itrati alhādiyati	الَّتِي لَا تَخْلُو مِنَ الْعِتْرَةِ الْهَادِيَةِ
Where is the one prepared for cutting off the roots of the wrongdoers?	ayna almu`addu liqaṭ`i dābiri alzalamati	أَيْنَ الْمَعْدِ لِقَطْعِ دَابِرِ الظَّالِمَةِ
Where is the one awaited for mending every unevenness and crookedness?	ayna almuntaẓaru li`iqāmati al-amti wal`iwaji	أَيْنَ الْمُنْتَظَرِ لِإِقَامَةِ الْأَمْتِ وَالْعَوَجِ
Where is the one hoped for removing oppression and aggression?	ayna almurtajā li`izālati aljawri wal`udwāni	أَيْنَ الْمُرْتَجَى لِإِزَالَةِ الْجَوْرِ وَالْعُدْوَانِ

Where is the one spared for refreshing the duties and traditions?	ayna almuddakharu litajdīdi alfarā'idi walssunani	أَيْنَ الْمُدْخَرِ لِتَجْدِيدِ الْفَرَائِضِ وَالسُّنَنِ
Where is the one chosen for restoring the faith and the code of law?	ayna almutakhayyaru li'i` ādati almillati walshsharī` ati	أَيْنَ الْمُتَخَيَّرِ لِإِعَادَةِ الْمِلَّةِ وَالشَّرِيعَةِ
Where is the one expected to restore to life the Book and its provisions?	ayna almu'ammalu li'ihyā'i alkitābi wa ḥudūdihi	أَيْنَ الْمُؤَمَّلِ لِإِحْيَاءِ الْكِتَابِ وَحُدُودِهِ
Where is the reviver of the elements of the religion and its people?	ayna muḥyi ma` ālimi alddīni wa ahlihi	أَيْنَ مُحْيِي مَعَالِمِ الدِّينِ وَأَهْلِهِ
Where is the one shattering the arms of the aggressors?	ayna qāṣimu shawkati almu` tadīna	أَيْنَ قَاصِمِ شَوْكَةِ الْمُعْتَدِينَ
Where is the one demolishing the edifices of polytheism and hypocrisy?	ayna hādīmu abniyati alshshirki walnnifāqi	أَيْنَ هَادِمِ أُنْبِيَةِ الشِّرْكِ وَالنِّفَاقِ
Where is the one annihilating the people of wickedness,	ayna mubīdu ahli alfusūqi	أَيْنَ مُبِيدِ أَهْلِ الْفُسُوقِ
disobedience, and tyranny?	wal` iṣyāni walṭṭughyāni	وَالْعِصْيَانِ وَالطُّغْيَانِ
Where is the one uprooting the branches of error and insurgency?	ayna ḥāṣidu furū` i alghayyi walshshiqāqi	أَيْنَ حَاصِدِ فُرُوعِ الْغَيِّ وَالشَّقَاقِ

Where is the one effacing the traces of evasiveness and personal desires?	ayna ṭāmisu āthāri alzzayghi wal- ahwā'i	أَيْنَ طَامَسَ أَثَارَ الزَّيْغِ وَالْأَهْوَاءِ
Where is the one severing the ropes of fabrication and forgery?	ayna qāṭi`u ḥabā'ili alkidhbi waliftirā'i	أَيْنَ قَاطَعَ حَبَائِلَ الْكُذْبِ وَالْإِفْتِرَاءِ
Where is the one terminating the insolent defiant and persistent rebels?	ayna mubīdu al`utāti walmaradati	أَيْنَ مَبِيدَ الْعَتَاةِ وَالْمَرَدَةِ
Where is the one tearing up the people of obstinacy, misleading, and atheism?	ayna musta'silu ahli al`inādi waltaḍlīli wal-ilḥādi	أَيْنَ مُسْتَأَصِلُ أَهْلِ الْعِنَادِ وَالتَّضْلِيلِ وَالْإِلْحَادِ
Where is the one ennobling the saints and humiliating the enemies?	ayna mu`izzu al- awliyā'i wa mudhillu al-a`dā'i	أَيْنَ مُعِزُّ الْأَوْلِيَاءِ وَمُذِلُّ الْأَعْدَاءِ
Where is the one bringing together (all scattered) words to piety?	ayna jāmi`u alkalimati `alā alṭtaqwā	أَيْنَ جَامِعُ الْكَلِمَةِ عَلَى التَّقْوَى
Where is the door of Allah from which Allah is come?	ayna bābu allāhi alladhī minhu yu'tā	أَيْنَ بَابُ اللَّهِ الَّذِي مِنْهُ يُؤْتَى
Where is the Face of Allah towards whom the saints turn their faces.	ayna wajhu allāhi alladhī ilayhi yatawajjahū al- awliyā'u	أَيْنَ وَجْهِ اللَّهِ الَّذِي إِلَيْهِ يَتَوَجَّه الْأَوْلِيَاءُ

Where is the means of access that is connectedly extended between the earth and the heavens.	ayna alssababu almuttaṣilu bayna al-arḍi walssamā'i	أَيْنَ السَّبَبِ الْمُتَّصِلِ بَيْنَ الْأَرْضِ وَالسَّمَاءِ
Where is the patron of the Conquest Day and the stretcher of the pennon of true guidance?	ayna ṣāḥibu yawmi alfatḥi	أَيْنَ صَاحِبِ يَوْمِ الْفَتْحِ
Where is the one reunifying the dispersed parts of uprightness and contentment?	wa nāshiru rāyati alhudā	وَنَاشِرِ رَايَةِ الْهُدَى
Where is the one demanding with the vengeance of the Prophets and their sons?	ayna mu'allifu shamli alṣṣalāḥi walrriḍā	أَيْنَ مُؤَلِّفِ شَمْلِ الصَّلَاحِ وَالرِّضَا
Where is the one demanding with the blood of the one slain in Karbalā'?	ayna alṭṭālibu bidhuḥūli al- anbiyā'i wa abnā'i al-anbiyā'i	أَيْنَ الطَّالِبِ بِذُحُولِ الْأَنْبِيَاءِ وَأَبْنَاءِ الْأَنْبِيَاءِ
Where is the one granted aid against whomever transgresses and forges lies against him?	ayna almanṣūru `alā man i` tadā `alayhi waftarā	أَيْنَ الْمَنْصُورِ عَلَى مَنْ اعْتَدَى عَلَيْهِ وَاقْتَرَى
Where is the distressed who is answered when he prays?	ayna almuḍṭarru alladhī yujābu idhā da`ā	أَيْنَ الْمُضْطَرِّ الَّذِي يُجَابُ إِذَا دَعَا

Where is the forepart of the creatures who enjoys dutifulness and piety?	ayna ṣadru alkhalā'iqi dhū albirri walṭtaqwā	أَيْنَ صَدْرُ الْخَلَائِقِ ذُو الْبِرِّ وَالتَّقْوَى
Where is the son of the well-chosen Prophet,	ayna ibnu alnnabiyyi almuṣṭafā	أَيْنَ ابْنُ النَّبِيِّ الْمُصْطَفَى
the son of `Ali the well-pleased,	wabnu `aliyyin almurtaḍā	وَابْنُ عَلِيٍّ الْمُرْتَضَى
the son of Khadījah the glittery lady,	wabnu khadījata algharrā'i	وَابْنُ خَدِيجَةَ الْغَرَاءِ
and the son of Fāṭimah the grand lady?	wabnu fāṭimata alkubrā	وَابْنُ فَاطِمَةَ الْكُبْرَى
May my father and mother be ransoms for you.	bi'abī anta wa ummī	بِأَبِي أَنْتَ وَأُمِّي
May my soul be protection and shield for you.	wa nafsī laka alwiqā'u walḥimā	وَنَفْسِي لَكَ الْوِقَاءُ وَالْحِمَى
O son of the chiefs drawn near!	yabna alssādati almuqarrabīna	يَا بْنَ السَّادَةِ الْمُقَرَّبِينَ
O son of the most honorable, outstanding ones!	yabna alnnujabā'i al-akramīna	يَا بْنَ النُّجَبَاءِ الْأَكْرَمِينَ
O son of the guiding and well-guided ones!	yabna alhudāti almahdiyyīna	يَا بْنَ الْهُدَاةِ الْمَهْدِيِّينَ
O son of the ever-best refined ones!	yabna alkhiyarati almuhadhdhabīna	يَا بْنَ الْخَيْرَةِ الْمُهَذَّبِينَ
O son of the all-liberal and all-select ones!	yabna alghaṭārifati al-anjabīna	يَا بْنَ الْغَطَارِفَةِ الْأَنْجَبِينَ
O son of the immaculate and purified ones!	yabna al-aṭā'ibi almuṭahharīna	يَا بْنَ الْأَطَائِبِ الْمُطَهَّرِينَ

O son of the ample-giving, finely elected ones!	yabna alkhad ārimati almuntajabīna	يَا بَنَ الْخُضَارَةِ الْمُنْتَجِبِينَ
O son of the bounteous, most honorable ones!	yabna alqamāqimati al- akramīna	يَا بَنَ الْقِمَاقِمَةِ الْأَكْرَمِينَ
O son of light-giving full moons!	yabna albudūri almunīrati	يَا بَنَ الْبُدُورِ الْمُنِيرَةِ
O son of beaming lanterns!	yabna alssuruji almuqī'ati	يَا بَنَ السُّرُجِ الْمُضِيئَةِ
O son of piercing flames!	yabna alshshuhubi alththāqibati	يَا بَنَ الشَّهْبِ الثَّقِيبَةِ
O son of luminous stars!	yabna al-anjumi alzẓāhirati	يَا بَنَ الْأَنْجُمِ الزَّاهِرَةِ
O son of patent ways!	yabna alssubuli alwāḍiḥati	يَا بَنَ السُّبُلِ الْوَاضِحَةِ
O son of obvious signs!	yabna al-a`lāmi allā'ihati	يَا بَنَ الْأَعْلَامِ اللَّاحِظَةِ
O son of perfect knowledge!	yabna al`ulūmi alkāmilati	يَا بَنَ الْعُلُومِ الْكَامِلَةِ
O son of renowned traditions!	yabna alssunani almashhūrati	يَا بَنَ السُّنَنِ الْمَشْهُورَةِ
O son of well-established features!	yabna alma`ālimi alma'thūrati	يَا بَنَ الْمَعَالِمِ الْمَأْثُورَةِ
O son of well-known miracles!	yabna almu`jizāti almawjūdati	يَا بَنَ الْمَعْجَزَاتِ الْمَوْجُودَةِ
O son of widely witnessed demonstrations!	yabna alddalā'ili almashhūdati	يَا بَنَ الدَّلَائِلِ الْمَشْهُودَةِ
O son of the straight path!	yabna alṣṣirāṭi almustaqīmi	يَا بَنَ الصِّرَاطِ الْمُسْتَقِيمِ
O son of the great news!	yabna alnnaba'i al`aẓīmi	يَا بَنَ النَّبَاِ الْعَظِيمِ

O son of him who is elevated and full of wisdom in the original of the Book with Allah.	yabna man huwa fi ummi alkitābi ladā allāhi `aliyyun ḥakīmun	يَا بْنَ مَنْ هُوَ فِي أُمِّ الْكِتَابِ لَدَى اللَّهِ عَلِيٌّ حَكِيمٌ
O son of signs and manifestations!	yabna al-āyāti walbayyināti	يَا بْنَ الْآيَاتِ وَالْبَيِّنَاتِ
O son of apparent points of evidence!	yabna alddalā'ili alzzāhirāti	يَا بْنَ الدَّلَائِلِ الظَّاهِرَاتِ
O son of clear-cut and dazzling substantiations!	yabna albarāhīni alwāḍiḥāti albāhirāti	يَا بْنَ الْبَرَاهِينِ الْوَاضِحَاتِ الْبَاهِرَاتِ
O son of conclusive arguments!	yabna alḥujaji albālighāti	يَا بْنَ الْحُجَجِ الْبَالِغَاتِ
O son of superabundant bounties!	yabna alnni`ami alssābighāti	يَا بْنَ النِّعَمِ السَّابِغَاتِ
O son of Ṭāhā and the decisive (verses)!	yabna ṭāhā walmuḥkamāti	يَا بْنَ طَهُوَ وَالْمُحْكَمَاتِ
O son of Yāsīn and al-Dhāriyāt (the winnowing winds)!	yabna yāsīn waldhdhāriyāti	يَا بْنَ يَاسِينَ وَالذَّارِيَّاتِ
O son of al-Ṭūr (the Mount of Revelation) and al-`Ādiyāt (the running steeds)!	yabna alṭṭūri wal`ādiyāti	يَا بْنَ الطُّورِ وَالْعَادِيَّاتِ
O son of him who drew near and then bowed;	yabna man danā fatadallā	يَا بْنَ مَنْ دَنَا فَتَدَلَّى
he therefore was the measure of two bows or closer still;	fakāna qāba qawsayni aw adnā	فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

nearness and closeness to the Most High and Most Exalted (Lord)!	dunuwwan waqtirāban min al`aliyyi al-a`lā	دُنُوْا وَاقْتَرِبَا مِنَ الْعَلِيِّ الْأَعْلَى
How I wonder! Where has farness taken you?	layta shi`rī ayna istaqarrat bika alnnawā	لَيْتَ شَعْرِي أَيْنَ اسْتَقَرَّتْ بِكَ النَّوَى
Or which land or soil is carrying you?	bal ayya arḍin tuqilluka aw tharā	بَلْ أَىْ أَرْضٍ تُقَلِّكُ أَوْ ثَرَى
Is it on (Mount) Raḍwā or elsewhere on (Mount) Dhī-Ṭuwā?	abiraḍwā aw ghayrihā am dhī ṭuwā	أَبْرَضَوَى أَوْ غَيْرِهَا أَمْ ذِي طُوًى
It is hard for me that I can see all creatures but I can neither see you	`azīzun `alayya an arā alkhalqa wa lā turā	عَزِيزٌ عَلَيَّ أَنْ أَرَى الْخَلْقَ وَلَا تَرَى
nor can I hear any whisper or confidential talk from you!	wa lā asma`u laka ḥasīsan wa lā najwā	وَلَا أَسْمَعُ لَكَ حَسِيْسًا وَلَا نَجْوَى
It is hard for me that ordeals encompass you, not me	`azīzun `alayya an tuḥīṭa bika dūniya albalwā	عَزِيزٌ عَلَيَّ أَنْ تُحِيطَ بِكَ دُونِي الْبَلْوَى
and neither cry nor complaint from me can rally round you!	wa lā yanāluka minnī ḍajījūn wa lā shakwā	وَلَا يَنَالُكَ مِنِّي ضَجِيجٌ وَلَا شَكْوَى
May my soul be ransom for you; for although you are hidden from us, you have never forsaken us.	binafsī anta min mughayyabin lam yakhlu minnā	بِنَفْسِي أَنْتَ مِنْ مَغِيْبٍ لَمْ يَخْلُ مِنَّا

May my soul be ransom for you; for although you are away, you have never been away from us.	binafsī anta min nāziḥin mā nazaḥa `annā	بِنَفْسِي أَنْتَ مِنْ نَازِحٍ مَا نَزَحَ عَنَّا
May my soul be ransom for you; for you are the wish of an eager believing man or woman who mention you and miss you.	binafsī anta umniyyatu shā'iḥin yatamannā	بِنَفْسِي أَنْتَ أُمْنِيَّةُ شَائِقٍ يَتَمَنَّى
May my soul be ransom for you; for you are an unmatched pioneer of dignity.	min mu'minin wa mu'minatin dhakarā faḥannā	مِنْ مُؤْمِنٍ وَمُؤْمِنَةٍ ذَكَرْنَا فَحَنَّا
May my soul be ransom for you; for you are an unrivaled origin of glory.	binafsī anta min athīli majdin lā yujārā	بِنَفْسِي أَنْتَ مِنْ أَثِيلٍ مَجْدٍ لَا يُجَارَى
May my soul be ransom for you; for you are unparalleled center of bounties.	binafsī anta min tilādi ni`amin lā tuḍ āhā	بِنَفْسِي أَنْتَ مِنْ تِلَادٍ نَعْمٍ لَا تُضَاهَى
May my soul be ransom for you; for you are unequaled in all-inclusive honor.	binafsī anta min naṣīfi sharaḥin lā yusāwā	بِنَفْسِي أَنْتَ مِنْ نَصِيفٍ شَرَفٍ لَا يُسَاوَى
Until when will I be bewildered about you, O my master, and until when?	ilā matā aḥāru fika yā mawlāya wa ilā matā	إِلَى مَتَى أَحَارُ فَيْكَ يَا مَوْلَايَ وَإِلَى مَتَى

In what kind of statement and in what kind of talk can I describe you?	wa ayya khiṭābin aṣīfu fika wa ayya najwā	وَأَيَّ خِطَابٍ أَصِفُ فَيْكَ وَأَيَّ نَجْوَى
It is hard for me that I can receive answers and words, but you cannot.	`azīzun `alayya an ujāba dūnaka wa unāghā	عَزِيزٌ عَلَيَّ أَنْ أَجَابَ دُونَكَ وَأَنَاغَى
It is hard for me that I weep for you but the others disappoint you.	`azīzun `alayya an abkiyaka wa yakhdhulaka alwarā	عَزِيزٌ عَلَيَّ أَنْ أَبْكِيكَ وَيَخْذُلُكَ الْوَرَى
It is hard for me that what has happened afflict you other than all the others.	`azīzun `alayya an yajriya `alayka dūnahum mā jarā	عَزِيزٌ عَلَيَّ أَنْ يَجْرِيَ عَلَيْكَ دُونَهُمْ مَا جَرَى
Is there any helper with whom I may lament and bewail as much as I wish?	hal min mu`īnin fa'uṭīla ma`ahū al`awīla walbukā'a	هَلْ مِنْ مُعِينٍ فَأُطِيلُ مَعَهُ الْعَوِيلَ وَالْبُكَاءَ
Is there any aggrieved one whom I can help in grief when he becomes tired?	hal min jazū`in fa'usā`ida jaza`ahū idhā khalā	هَلْ مِنْ جَزُوعٍ فَأُسَاعِدُ جَزْعَهُ إِذَا خَلَا
Is there any eye moling out and thus my eye may help it to mol out more?	hal qadhiyat `aynun fasā`adat- hā `aynī `alā alqadhā	هَلْ قَذِيبَتٍ عَيْنٍ فَسَاعِدْتُهَا عَيْنِي عَلَى الْقَذَى
Is there any way to meet you, O son of Aḥmad (the Prophet)?	hal ilayka yabna aḥmada sabīlun fatulqā	هَلْ إِلَيْكَ يَا بَنَ أَحْمَدَ سَبِيلٌ فَتُلْقَى

Will our day be promised to catch your day and we will thus achieve our hope?	hal yattaşilu yawmunā minka bi` idatin fanahẓā	هل يتصل يومنا منك بعدة فنحظى
When will we be able to join your refreshing springs and we will then be satiated?	matā naridu manāhilaka alrrawiyyata fanarwā	متى نرد مناهلك الروية فنزوى
When will we quench our thirst from your fresh water,	matā nantaqi`u min `adhbi mā'ika	متى ننقع من عذب مائك
because thirst has been too long?	faqad ẓāla alşşadā	فقد طال الصدى
When will we accompany you in coming and going so that our eyes will be delighted?	matā nughādika wa nurāwihuka fanuqirra `aynan	متى نغاديك ونراوحدك فنقر عيننا
When will you see us and we see you spreading the pennon of victory?	matā tarānā wa narāka wa qad nasharta liwā'a alInnaşri turā	متى ترانا ونراك وقد نشرت لواء النصر ترى
Can it be that we surround you while you are leading the groups,	atarānā naḥuffu bika wa anta ta'ummu almala'a	أترانا نحف بك وأنت تؤم الملاء
after you will have filled in the earth with justice,	wa qad mala'ta al- arḍa `adlan	وقد ملأت الأرض عدلاً
tasted your enemies humiliation and punishment,	wa adhaqta a`dā'aka hawānan wa `iqāban	وأذقت أعداءك هواناً وعقاباً

annihilated the insolent defiant and the deniers of the truth,	wa abarta al`utāta wa jaḥadata alḥaqqi	وَأَبَرْتَ الْعَتَاةَ وَجَحَدَ الْحَقَّ
cut off the roots of the arrogant,	wa qaṭa`ta dābira almutakabbirīna	وَقَطَعْتَ دَابِرَ الْمُتَكَبِّرِينَ
eradicated the sources of the wrongdoers,	wajtathathta uṣūla alzẓālīmīna	وَأَجْتَثَّتْ أَصُولَ الظَّالِمِينَ
and we keep on saying, "All praise be to Allah the Lord of the worlds?"	wa naḥnu naqūlu alḥamdu lillāhi rabbi al`ālamīna	وَنَحْنُ نَقُولُ الْحَمْدَ لِلَّهِ رَبِّ الْعَالَمِينَ
O Allah, You are verily the reliever from agonies and ordeals.	allāhumma anta kashshāfu alkurabi walbalwā	اللَّهُمَّ أَنْتَ كَشَافُ الْكُرْبِ وَالْبَلَوِّ
To You do I complain about the transgressions against me, for You alone are worthy of receiving complaints,	wa ilayka asta`dī fa`indaka al`adwā	وَإِلَيْكَ أَسْتَعْدِي فَعِنْدَكَ الْعُدْوَى
and You are alone the Lord of the Hereafter and this world.	wa anta rabbu al- ākhirati walddunyā	وَأَنْتَ رَبُّ الْآخِرَةِ وَالْدُنْيَا
So, (please) aid Your agonized worthless servant, O Aide of those who seek aid,	fa'aghith yā ghiyātha almustaghīthīna `ubaydaka almubtalā	فَاغْثْ يَا غِيَاثَ الْمُسْتَغِيثِينَ عَيْدَكَ الْمُبْتَلَى
grant him (i.e. Your servant) chance to see his master, O Lord of mighty prowess,	wa arihī sayyidahū yā shadīda alquwā	وَأَرِهْ سَيِّدَهُ يَا شَدِيدَ الْقُوَى

remove from him misfortune and anguish, in the name of his master,	wa azil `anhu bihī al-asā waljawā	وَأَزِلْ عَنْهُ بِهِ الْأَسَى وَالْجَوَى
and satisfy his thirst, O He Who is established on the Throne	wa barrid ghalīlahū yā man `alā al`arshi istawā	وَبَرِّدْ غَلِيلَهُ يَا مَنْ عَلَى الْعَرْشِ اسْتَوَى
and He to Whom is the return and the final goal.	wa man ilayhi alrruj`ā walmuntah ā	وَمَنْ إِلَيْهِ الرَّجْعَى وَالْمُنْتَهَى
O Allah, we are Your servants who are fervently willing to meet Your vicegerent,	allāhumma wa nahnu `abīduka alttā'iqūna ilā waliyyika	اللَّهُمَّ وَنَحْنُ عِبِيدُكَ التَّائِقُونَ إِلَى وَلِيِّكَ
who reminds of You and Your Prophet;	almudhakkiri bika wa binabiyyika	الْمُذَكِّرُ بِكَ وَبِنَبِيِّكَ
and whom You have created as haven and refuge for us,	khalāqtahū lanā `iṣmatan wa malāadhan	خَلَقْتَهُ لَنَا عِصْمَةً وَمَلَاذًا
You have appointed as foundation and source of protection for us,	wa aqamtahū lanā qiwāman wa ma`āadhan	وَأَقَمْتَهُ لَنَا قِوَامًا وَمَعَاذًا
and whom You have made to be the leader of the believers among us.	wa ja`altahū lilmu'minīna minnā imāman	وَجَعَلْتَهُ لِلْمُؤْمِنِينَ مِنَّا إِمَامًا
So, (please) convey to him greetings and salutations from us,	faballighhu minnā taḥiyyatan wa salāman	فَبَلِّغْهُ مِنَّا تَحِيَّةً وَسَلَامًا

endue us with more honor, O my Lord, through that, decide his settlement among us to be settlement and dwelling for us, and perfect Your bounty by making him occupy the leading position before us	wa zidnā bidhālīka yā rabbi ikrāman	وَزِدْنَا بِذَلِكَ يَا رَبِّ اِكْرَامًا
so that You shall allow us to enter the gardens of Your Paradise and to accompany the martyrs from among Your elite ones.	waj`al mustaqarrahū lanā mustaqarran wa muqāman	وَاجْعَلْ مَسْقَرَهُ لَنَا مَسْقَرًا وَمَقَامًا
O Allah, (please) send blessings upon Muḥammad and the Household of Muḥammad; ([11])	wa atmim ni`mataka bitaqdīmika iyyāhu amāmanā	وَاتِمِّمْ نِعْمَتَكَ بِتَقْدِيمِكَ إِيَّاهُ أَمَامَنَا
and send blessings upon Muḥammad his grandfather and Your messenger;	ḥattā tūridanā jinā naka	حَتَّى تُورِدَنَا جَنَّاتِكَ
the senior master,	wa murāfaqata alshshuhadā'i min khulaṣā'ika	وَمُرَافِقَةَ الشُّهَدَاءِ مِنْ خُلَاصَاتِكَ
upon his father the junior master,	allāhumma ṣalli `alā muḥammadin wa āli muḥammadin	اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
	wa ṣalli `alā muḥammadin jaddihī wa rasūlika	وَصَلِّ عَلَى مُحَمَّدٍ جَدِّهِ وَرَسُولِكَ
	alssayyidi al-akbari	السَّيِّدِ الْاَكْبَرِ
	wa `alā abīhi alssayyidi al- aṣghari	وَعَلَى أَبِيهِ السَّيِّدِ الْاَصْغَرِ

upon his grandmother the grand veracious lady	wa jaddatihī alṣ ṣiddīqati alkubrā	وَجَدَّتْهُ الصَّدِيقَةُ الْكُبْرَى
Fāṭimah the daughter of Muḥammad,	fāṭimata binti muḥammadin	فَاطِمَةُ بِنْتُ مُحَمَّدٍ
peace be upon him and his Household,	ṣllā allāh `Alihi wa ālihī	صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
upon his dutiful fathers whom You have chosen (over all others),	wa `alā man iṣṭafayta min ābā'ihī albararati	وَعَلَى مَنْ اصْطَفَيْتَ مِنْ آبَائِهِ الْبَرَّةِ
and upon him with such most favorable, most perfect,	wa `alayhi afḍala wa akmala	وَعَلَيْهِ أَفْضَلٌ وَأَكْمَلُ
most thorough, most permanent,	wa atamma wa adwama	وَأَتَمُّ وَأَدْوَمُ
most abundant, and most plentiful	wa akthara wa awfara	وَأَكْثَرُ وَأَوْفَرُ
blessings that You have ever sent upon any of Your elite ones	mā ṣallayta `alā aḥadin min aṣfiyā'ika	مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَصْفِيَائِكَ
and well-chosen ones among Your creatures.	wa khiyaratika min khalqika	وَخَيْرَتِكَ مِنْ خَلْقِكَ
And (please) bless him with such blessings whose number is infinite,	wa ṣalli `alayhi ṣalātan lā ghāyata li`adadihā	وَصَلِّ عَلَيْهِ صَلَاةً لَا غَايَةَ لِعَدَدِهَا
whose quantity is never-ending,	wa lā nihāyata limadadihā	وَلَا نِهَايَةَ لِمَدَدِهَا
and whose time is interminable.	wa lā nafāda li'amadihā	وَلَا نَفَادَ لِأَمَدِهَا

O Allah! Through him, establish all rights,	allāhumma wa aqim bihī alḥaqqa	اللَّهُمَّ وَأَقِم بِهِ الْحَقَّ
refute the entire wrong,	wa adḥiḍ bihī albāṭila	وَأَدْحِضْ بِهِ الْبَاطِلَ
grant triumph to Your loyalists,	wa adil bihī awliyā'aka	وَأَدِلْ بِهِ أَوْلِيَاءَكَ
humiliate Your enemies,	wa adhlil bihī a`dā'aka	وَأَذِلْ بِهِ أَعْدَاءَكَ
establish, O Allah, between him and us	wa ṣil allāhumma baynanā wa baynahū	وَصِلِ اللَّهُمَّ بَيْنَنَا وَبَيْنَهُ
a connection that leads us to accompany his ancestors,	wuṣlatan tu'addī ilā murāfaqati salafihī	وَصَلَّةٌ تُوَدِّي إِلَى مِرَافِقَةِ سَلَفِهِ
include us with those who will take their vengeance	waj`alnā mimman ya'khudhu biḥujzatihim	وَاجْعَلْنَا مِنْ يَأْخُذُ بِحُجَزَتِهِمْ
and keep constant under their shadow,	wa yamkuthu fī ḡillihim	وَيَمْكُثُ فِي ظِلِّهِمْ
help us fulfill our duties towards him,	wa a`innā `alā ta'diyat i ḥuqūqihī ilayhi	وَأَعِنَّا عَلَى تَأْدِيَةِ حَقُوقِهِ إِلَيْهِ
exert all efforts in obedience to him	walijtihādi fī ṭā`atihī	وَالْاجْتِهَادَ فِي طَاعَتِهِ
and avoiding disobeying him,	wajtinābi ma`ṣiyatihī	وَاجْتِنَابَ مَعْصِيَتِهِ
bestow upon us with the favor of attaining his pleasure,	wamnun `alaynā biriḍāhu	وَأَمْنًا عَلَيْنَا بِرِضَاہُ
and grant us his kindness, mercy,	wa hab lanā ra'fatahū wa raḥmatahū	وَهَبْ لَنَا رَأْفَتَهُ وَرَحْمَتَهُ

prayer (for us), and his goodness	wa du`ā'ahū wa khayrahū	وَدَعَاَهُ وَخَيْرَهُ
in an amount due to which we will gain a good deal of Your mercy	mā nanālu bihī sa`atan min raḥmatika	مَا نَنَالُ بِهِ سَعَةً مِنْ رَحْمَتِكَ
and achievement with You.	wa fawzan `indaka	وَفَوْزًا عِنْدَكَ
And, through him, render our prayers admitted,	waj`al ṣalātānā bihī maqbūlatan	وَاجْعَلْ صَلَاتَنَا بِهِ مَقْبُولَةً
our sins forgiven,	wa dhunūbanā bihī maghfūlatan	وَذُنُوبَنَا بِهِ مَغْفُورَةً
and our supplications responded.	wa du`ā'anā bihī mustajāban	وَدَعَاَنَا بِهِ مُسْتَجَابًا
And, through him too, make our sustenance expanded for us,	waj`al arzāqanā bihī mabsūṭatan	وَاجْعَلْ أَرْزَاقَنَا بِهِ مَبْسُوطَةً
our distresses relieved,	wa humūmanā bihī makfiyyatan	وَهُمُومَنَا بِهِ مَكْفِيَةً
and our needs granted.	wa ḥawā'ijānā bihī maqḍiyyatan	وَحَوَائِجَنَا بِهِ مَقْضِيَةً
And (please) receive us with Your Noble Face, approve of our seeking nearness to You,	wa aqbil ilaynā biwajhika alkarīmi	وَاقْبَلْ إِلَيْنَا بِوَجْهِكَ الْكَرِيمِ
	waqbal taqarrubanā ilayka	وَاقْبَلْ تَقَرُّبَنَا إِلَيْكَ
and have a merciful look at us	wanzur ilaynā naẓratan raḥīmatan	وَانْظُرْ إِلَيْنَا نَظْرَةً رَحِيمَةً
by which we will win perfect honor with You;	nastakmilu bihā alkarāmata `indaka	نَسْتَكْمِلُ بِهَا الْكَرَامَةَ عِنْدَكَ

and, after that, do not ever take it away from us, in the name of Your magnanimity,	thumma lā taṣrifhā `annā bi jūdika	ثُمَّ لَا تَصْرِفْهَا عَنَّا بِجُودِكَ
and give us a drink from the Pond of his grandfather,	wasqinā min ḥawḍi jaddihī	وَاسْقِنَا مِنْ حَوْضِ جَدِّهِ
may Allah bless him and his Household,	ṣallā allāhu `alayhi wa ālihī	صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
from his own cup and with his own hand,	bika'sihī wa biyadihī	بِكَأْسِهِ وَبِيَدِهِ
such a replete, satiating,	rayyan rawiyyan	رَيَّانًا رَوِيَّانًا
pleasant, and wholesome drink	hanī'an sā'ighan	هَنِيئًا سَائِغًا
after which we shall never suffer from thirst.	lā ḡama'a ba`dahū	لَا ظَمًا بَعْدَهُ
O most merciful of all those who show mercy!	yā arḡama alrrāḥimīna	يَا أَرْحَمَ الرَّاحِمِينَ

DUA ZAMAN AL-GHAYBA



Through a valid chain of authority, it has been narrated that Shaykh Abu-`Amr, the first Emissary (*safir*) of Imam al-Mahdi (`ajtfs) dictated the following prayer to Abu-Muhammad ibn Hammam and ordered him to say it [frequently]. This supplication has been also recorded by Sayyid Ibn Tawus in his book of *Jamal al-Uṣbu`* following a number of other supplications to be said after the `Asr Prayers on Fridays and after the major prayer. He added the following: I personally have recognized the great merit of it through a grace of Almighty

Allah that He has bestowed upon me exclusively; therefore, you may rely upon this supplication, which is as follows:

O Allah, make me recognize You,	allāhumma `arrifnī nafsaka	اللَّهُمَّ عَرِّفْنِي نَفْسَكَ
because if You do not make me recognize You,	fa'innaka in lam tu `arrifnī nafsaka	فَإِنَّكَ إِنْ لَمْ تَعْرِفْنِي نَفْسَكَ
I will not recognize Your Messenger.	lam a `rif rasūlaka	لَمْ أَعْرِفْ رَسُولَكَ
O Allah, make me recognize Your Messenger,	allāhumma `arrifnī rasūlaka	اللَّهُمَّ عَرِّفْنِي رَسُولَكَ
because if You do not make me recognize Your Messenger,	fa'innaka in lam tu `arrifnī rasūlaka	فَإِنَّكَ إِنْ لَمْ تَعْرِفْنِي رَسُولَكَ
I will not recognize Your Argument.	lam a `rif ḥujjataka	لَمْ أَعْرِفْ حُجَّتَكَ
O Allah, make me recognize Your Argument,	allāhumma `arrifnī ḥujjataka	اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ
because if You do not make me recognize Your Argument,	fa'innaka in lam tu `arrifnī ḥujjataka	فَإِنَّكَ إِنْ لَمْ تَعْرِفْنِي حُجَّتَكَ
I will stray off the path to my religion.	ḍalaltu `an dīnī	ضَلَلْتُ عَنْ دِينِي
O Allah, do not make me die like the death of those who have not recognized Islam	allāhumma lā tumitnī mītatan jāhiliyyaatan	اللَّهُمَّ لَا تَمِيتْنِي مِيتَةَ جَاهِلِيَّةٍ
and do not cause my heart to stray off after You have guided me.	wa lā tuzigh qalbī ba `da idh hadaytanī	وَلَا تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي

O Allah, just as You have guided me to the loyalty of those the obedience to whom You have made incumbent upon me,	allāhumma fakamā hadaytanī liwilāyati man farāḍta `alayya ṭā`atahū	اللَّهُمَّ فَكَمَا هَدَيْتَنِي لَوْلَايَةِ مَنْ فَرَضْتَ عَلَيَّ طَاعَتَهُ
that is the loyalty to Your representatives after Your Messenger,	min wilāyati wulāti amrika ba`da rasūlika	مِنْ وَلَايَةِ وُلَاةِ أَمْرِكَ بَعْدَ رَسُولِكَ
Your peace be upon him and his Household,	ṣalawātuka `alayhi wa ālihī	صَلَوَاتُكَ عَلَيْهِ وَآلِهِ
and thus I am loyal to Your representatives;	ḥattā wālaytu wulāta amrika	حَتَّى وَالَيْتُ وُلَاةَ أَمْرِكَ
[namely,] the Commander of the Faithful, al-Ḥasan, al-Husayn,	amīra almu'minīna wa alḥasana wa alḥusayna	أَمِيرَ الْمُؤْمِنِينَ وَالْحَسَنَ وَالْحُسَيْنَ
`Ali, Muhammad, Ja`far,	wa `aliyyan wa muḥammadan wa ja`farān	وَعَلِيًّا وَمُحَمَّدًا وَجَعْفَرًا
Musa, `Ali, Muhammad,	wa mūsā wa `aliyyan wa muḥammadan	وَمُوسَى وَعَلِيًّا وَمُحَمَّدًا
`Ali, al-Hasan, and the Argument—the Assumer and well-guided,	wa `aliyyan wa alḥasana wa alḥujjata alqā'ima almahdiyya	وَعَلِيًّا وَالْحَسَنَ وَالْحُجَّةَ الْقَائِمَ الْمَهْدِيَّ
Your peace be upon them all,	ṣalawātuka `alayhim ajma`īna	صَلَوَاتُكَ عَلَيْهِمْ أَجْمَعِينَ
so also, O Allah, make me steadfast on Your religion,	allāhumma fathabbitnī `alā dīnika	اللَّهُمَّ قَسِّبْنِي عَلَى دِينِكَ
use me in the obedience to You,	wasta`milnī biṭā`atika	وَاسْتَعْمَلْنِي بِطَاعَتِكَ

make my heart lenient towards Your representative,	wa layyin qalbī liwaliyyi amrika	وَلَيْنَ قَلْبِي لَوْلِي أَمْرِكَ
release me from that which You have used as tests for Your creatures,	wa `āfinī mimmā imtaḥanta bihī khalqaka	وَعَافِنِي مِمَّا امْتَحَنْتَ بِهِ خَلْقَكَ
and make me steadfast on the obedience to Your representative,	wa thabbitnī `alā tā`ati waliyyi amrika	وَثَبِّتْنِي عَلَى طَاعَةِ وَلِيِّ أَمْرِكَ
whom You have hidden from Your creatures	alladhī satartahū `an khalqika	الَّذِي سَتَرْتَهُ عَنْ خَلْقِكَ
and he has thus disappeared from [the sights of] Your creatures by Your permission,	fabi'idhnika ghāba `an bariyyatika	فَبِإِذْنِكَ غَابَ عَنْ بَرِيَّتِكَ
waiting for Your command [to reappear],	wa amraka yantaẓiru	وَأَمْرَكَ يَنْتَظِرُ
and You are the most Knower and none can instruct You	wa anta al`ālimu ghayru almu`allami	وَأَنْتَ الْعَالِمُ غَيْرُ الْمَعْلَمِ
of the best time for Your representative to reappear,	bilwaqti alladhī fīhi ṣalāḥu amri waliyyika	بِالْوَقْتِ الَّذِي فِيهِ صَلَاحُ أَمْرِ وَلِيِّكَ
and when exactly You allow him to declare his affair	fī al-idhni lahū bi iẓhāri amrihī	فِي الْإِذْنِ لَهُ بِإِظْهَارِ أَمْرِهِ
and to disclose his secret.	wa kashfi sirrihī	وَكَشْفِ سِرِّهِ
So, grant me patience to endure that	fa ṣabbirnī `alā dhālika	فَصَبِّرْنِي عَلَى ذَلِكَ

so that I will not long for hastening that which You have delayed	ḥattā lā uḥibba ta`jila mā akkharta	حَتَّى لَا أَحِبَّ تَعْجِيلَ مَا أَخَّرْتَ
or delaying that which You would hasten,	wa lā ta'khīra mā `ajjalta	وَلَا تَأْخِيرَ مَا عَجَلْتَ
I will not disclose that which You have concealed,	wa lā akshifa mā satarta	وَلَا أَكْشِفُ مَا سَتَرْتَ
I will not investigate that which You have covered,	wa lā abḥatha `ammā katamta	وَلَا أَبْحِثُ عَمَّا كَتَمْتَ
I will not dispute with You about Your management,	wa lā unāzi`aka fī tadbīrika	وَلَا أَنَاذِعُكَ فِي تَدْبِيرِكَ
and I will not ask, 'why', 'how'	wa lā aqūla lima wa kayfa	وَلَا أَقُولُ لِمَ وَكَيْفَ
and 'what for the Representative is not coming,	wa mā bālu waliyyi al-amri lā yaẓharu	وَمَا بَالُ وَلِيِّ الْأَمْرِ لَا يَظْهَرُ
after the earth has been filled with injustice.	wa qad imtala'at al- arḍu mina aljawri	وَقَدْ امْتَلَأَتِ الْأَرْضُ مِنَ الْجَوْرِ
Instead, I will refer all my affairs to You.	wa ufawwiḍa umūrī kullahā ilayka	وَأَفْوَضُ أُمُورِي كُلَّهَا إِلَيْكَ
O Allah, I beseech You to allow me to see the Representative,	allāhumma innī as'aluka an turiyanī waliyya al-amri	اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَرِيَنِي وَلِيَّ الْأَمْرِ
apparent and prevalent,	ẓāhirān nāfidha al- amri	ظَاهِرًا نَافِذَ الْأَمْرِ
although I know for sure that all authority, power,	ma`a `ilmī bi-anna laka alssultāna wa alqudrata	مَعَ عِلْمِي بِأَنَّكَ السُّلْطَانُ وَالْقُدْرَةُ
potency, argument,	wa alburhāna wa alḥujjata	وَالْبُرْهَانُ وَالْحُجَّةُ

volition, might, and strength are Yours [alone].	wa almashī'ata wa lḥawla wa alquwwata	وَالْمَشِيَّةَ وَالْحَوْلَ وَالْقُوَّةَ
So, do this to me and to all the believers	faf` al dhālika bī wa bijamī` i almu'minīna	فَاعْمَلْ ذَلِكَ بِي وَبِجَمِيعِ الْمُؤْمِنِينَ
so that we will be able to witness Your representative, Your peace be upon him,	ḥattā nanzura ilā waliyyika ṣalawātuka `alayhi	حَتَّى نَنْظُرَ إِلَى وَلِيِّكَ صَلَوَاتِكَ عَلَيْهِ
while he is evident in claim,	zāhira almaqālati	ظَاهِرِ الْمَقَالَةِ
manifest in proof,	wāḍiḥa alddilālati	وَاضِحِ الدَّلَالَةِ
guiding from deviation,	hādiyan mina alḍ ḍalālati	هَادِيًا مِنَ الضَّلَالَةِ
and healing from ignorance.	shāfi` ān mina aljahālati	شَافِيًا مِنَ الْجَهَالَةِ
O my Lord, make the looking at him eminent,	abriz yā rabbi mushāhadatahū	أُبْرِزْ يَا رَبِّ مَشَاهِدَتَهُ
make firm his bases,	wa thabbit qawā` idahū	وَثَبِّتْ قَوَاعِدَهُ
make us of those whose eyes are delighted by seeing him,	waj` alnā mimman taqarru `aynuhū biru'yatihī	وَاجْعَلْنَا مِنْ تَقَرُّعَيْنِهِ بَرُؤَيْتِهِ
employ us to serve him,	wa aqimnā bikhidmatihī	وَاقِمْنَا بِخِدْمَتِهِ
make us die following his creed,	wa tawaffanā `alā millat ihī	وَتَوَفَّنَا عَلَى مِلَّتِهِ
and include us with his group.	wa iḥshurnā fī zumratihī	وَاحْشُرْنَا فِي زُمْرَتِهِ

O Allah, protect him against the evil of all that which You have created, made, originated, fashioned, and formed.	allāhumma a`idhhu min sharri jamī`i mā khalaqta wa dhara'ta wa bara'ta wa ansha'ta wa ṣawwarta	اللَّهُمَّ اعْذِهِ مِنْ شَرِّ جَمِيعِ مَا خَلَقْتَ وَذَرَأْتَ وَبَرَأْتَ وَانْشَأْتَ وَصَوَّرْتَ
Safeguard him from his front and back,	wa ihfazhu min bayni yadayhi wa min khalfihī	وَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ
his right and left sides,	wa `an yamīnihī wa `an shimālihī	وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ
and above and beneath him with Your safeguarding that will never fail to save whomever is safeguarded with it, and safeguard Your Messenger and Your Messenger's Successor through safeguarding him,	wa min fawqihī wa min taḥtīhī biḥifẓika alladhī lā yaḏī`u man ḥafīẓtahū bihī	وَمِنْ فَوْقِهِ وَمِنْ تَحْتِهِ بِحِفْظِكَ الَّذِي لَا يَضِيعُ مِنْ حِفْظَتِهِ بِهِ
peace be upon them.	waḥfaz fīhi rasūlaka wa waṣiyya rasūlīka	وَاحْفَظْ فِيهِ رَسُولَكَ وَوَصِيَّ رَسُولِكَ
O Allah, extend his lifetime,	allāhumma wa mudda fī `umrihī	اللَّهُمَّ وِمْد فِي عَمْرِهِ
increase the period of his life,	wa zid fī ajalīhī	وَزِدْ فِي أَجَلِهِ
help him undertake that which You have entrusted with him and put under his supervision,	wa a`inhu `alā mā wallaytahū wa istar`aytahū	وَأَعِنْهُ عَلَى مَا وَلَّيْتَهُ وَاسْتَرْعَيْتَهُ
and increase Your honor to him.	wa zid fī karāmatika lahū	وَزِدْ فِي كَرَامَتِكَ لَهُ

Verily, he is the guide, the well-guided,	fa'innahū alhādī almahdiyyu	فَإِنَّهُ الْهَادِي الْمَهْدِي
the assumer (of the mission entrusted with him), the rightly guided,	wa alqā'imu almuhtadī	وَالْقَائِمُ الْمُهْتَدِي
the immaculate, the pious,	wa alṭṭāhiru alṭṭaqiyyu	وَالطَّاهِرُ الطَّيِّبُ
the pure, the refined,	alzzakiyyu alnnaqiyyu	الزَّكِيُّ النَّقِيُّ
the pleased, the satisfied,	alrraḍiyyu almarḍiyyu	الرَّضِيُّ الْمَرْضِيُّ
the serene, the thankful, and the hard-working.	alṣṣābiru alshshakūru almujtahidu	الصَّابِرُ الشَّكُورُ الْمُجْتَهِدُ
O Allah, do not deprive us of our strong faith	allāhumma wa lā taslubnā alyaqīna	اللَّهُمَّ وَلَا تَسْلُبْنَا الْيَقِينَ
because of his long-lasting occultation	liṭūli al-amadi fī ghaybatihī	لَطُولِ الْأَمَدِ فِي غَيْبَتِهِ
and disconnection between him and us.	wa inqitā`i khabarihī `annā	وَانْقِطَاعِ خَبَرِهِ عَنَّا
Do not make us forget to mention him [constantly],	wa lā tunsinā dhikrahū	وَلَا تَنْسِنَا ذِكْرَهُ
to expect him, to believe in him,	wa intizārahū wal-īmāna bihī	وَانْتِظَارِهِ وَالْإِيمَانَ بِهِ
to enjoy strong faith in his advent,	wa quwwata alyaqīni fī zuhūrihī	وَقُوَّةَ الْيَقِينِ فِي ظُهُورِهِ
to pray You for him, and to invoke Your blessings on him	wa alddu `ā'a lahū w alṣṣalāta `alayhi	وَالدُّعَاءَ لَهُ وَالصَّلَاةَ عَلَيْهِ
so that his long-lasting occultation will never make us despair of his advent	ḥattā lā yuqanniṭanā ṭūlu ghaybatihī min qiyāmihi	حَتَّى لَا يَقْنِطَنَا طَوْلُ غَيْبَتِهِ مِنْ قِيَامِهِ

and our faith in this will be	wa yakūna yaqīnunā fī dhālika	وَيَكُونُ يَقِينُنَا فِي ذَلِكَ
just like our faith in the advent of Your Messenger,	kayaqīninā fī qiyāmi rasūlika	كَيَقِينُنَا فِي قِيَامِ رَسُولِكَ
Your peace be upon him and his Household,	ṣalawātuka `alayhi wa ālihī	صَلَوَاتُكَ عَلَيْهِ وَآلِهِ
and [just like our faith in] all that which has been conveyed by him to us through Your Revelation and Divine communication.	wa mā jā'a bihī min waḥyika wa tanzīlika	وَمَا جَاءَ بِهِ مِنْ وَحْيِكَ وَتَنْزِيلِكَ
O Allah, make our hearts believe in him unshakably	allāhumma wa qawwi qulūbanā `alā al-īmāni bihī	اللَّهُمَّ وَقِّوْ قُلُوبَنَا عَلَى الْإِيمَانِ بِهِ
so that You will lead us, at his hands, to the path of true guidance,	ḥattā tasluka binā `alā yadihī minhāja alhudā	حَتَّى تَسْلُكَ بِنَا عَلَى يَدِهِ مِنْهَاجِ الْهُدَى
the greatest destination,	Wa almaḥajjata al`uẓmā	وَالْحَجَّةُ الْعُظْمَى
and the moderate way.	wa alṭṭarīqata alwustā	وَالطَّرِيقَةُ الْوُسْطَى
Grant us strength to obey him,	wa qawwinā `alā ṭā`ati hī	وَقَوِّنَا عَلَى طَاعَتِهِ
make us firm in supporting him,	wa thabbitnā `alā mush āya`atihī	وَثَبِّتْنَا عَلَى مُشَابَعَتِهِ
and include us with his party, backers,	wa ij`alnā fī ḥizbiḥī wa a`wānihī	وَاجْعَلْنَا فِي حِزْبِهِ وَأَعْوَانِهِ
allies, and those satisfied with his deed.	wa anṣāriḥī wa alrrāḍīna bifi`lihī	وَأَنْصَارِهِ وَالرَّاضِينَ بِفِعْلِهِ

Do not deprive us of so during our lifetimes	wa lā taslubnā dhālika fī hayātīnā	وَلَا تَسْلُبْنَا ذَلِكَ فِي حَيَاتِنَا
nor at the hour of our death,	wa lā `inda wafātīnā	وَلَا عِنْدَ وِفَاتِنَا
but (please) make us die while we carry this faith,	ḥattā tatawaffānā w a naḥnu `alā dhālika	حَتَّى تَتَوَفَّانَا وَنَحْنُ عَلَى ذَلِكَ
without doubt, breach of our covenant to him,	lā shākkīna wa lā nākithīna	لَا شَاكِّينَ وَلَا نَاكِثِينَ
suspect, or belying him.	wa lā murtābīna wa lā mukadhdhibīna	وَلَا مُرْتَابِينَ وَلَا مُكَذِّبِينَ
O Allah, hasten his Relief,	allāhumma `ajzil farajahū	اللَّهُمَّ عَجِّلْ فَرَجَهُ
aid him with victory,	wa ayyid-hu bilinnaṣri	وَأَيِّدْهُ بِالنَّصْرِ
grant his supporters victory,	waṣur nāṣirīh	وَانصُرْ نَاصِرِيهِ
disappoint those who disappoint him,	wa ikhdhil khādhilīhi	وَإِخْذِلْ خَاذِلِيهِ
doom those who conspire against him and those who contradict him,	wa damdim `alā man naṣaba lahū wa kadhdhaba biḥī	وَدَمِّمْ عَلَى مَنْ نَصَبَ لَهُ وَكُذِّبَ بِهِ
make manifest the truth through him,	wa aẓhir biḥī alḥaqqā	وَإِظْهِرْ بِهِ الْحَقَّ
obliterate injustice through him,	wa amit biḥī aljawra	وَأَمِّتْ بِهِ الْجَوْرَ
save Your faithful servants from humiliation through him,	wa istanqidh biḥī `ibādaka almu'minīna mina aldhdhulli	وَاسْتَنْقِذْ بِهِ عِبَادَكَ الْمُؤْمِنِينَ مِنَ الذَّلِّ
refresh the lands through him,	wa an`ish biḥī albilāda	وَأَنْعِشْ بِهِ الْبِلَادَ

kill the tyrannical chiefs of disbelief through him,	waqtul bihī jabābirata alkufri	وَاقْتُلْ بِهِ جَبَابِرَةَ الْكُفْرِ
crush the heads of deviation through him,	waqṣim bihī ru'ūsa alḡḡalālāti	وَاقْصِمْ بِهِ رُؤُوسَ الضَّالَّةِ
debase the tyrants and disbelievers through him,	wa dhallil bihī aljabbarīna walkāfirīna	وَذَلِّلْ بِهِ الْجَبَّارِينَ وَالْكَافِرِينَ
eradicate the hypocrites, the breachers,	wa abri bihī almunāfiqīna walnnākithīna	وَأَبْرِ بِهِ الْمُنَافِقِينَ وَالنَّاكِثِينَ
and all the dissidents and the atheists	wa jamī`i almukhālīfīna walmulḡidīna	وَجَمِيعَ الْخُلَافِينَ وَالْمُحْذِينَ
in the east and west of this earth,	fī mashāriqi al-arḡi wa maghāribihā	فِي مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا
on lands, in oceans,	wa barrihā wa baḡrihā	وَبَرِّهَا وَبَحْرِهَا
in plains, and in mountains	wa saḡlihā wa jabalihā	وَسَهْلِهَا وَجَبَلِهَا
so that You will not leave of them a single one on earth	ḡattā lā tada`a minhum dayyāran	حَتَّى لَا تَدَعَ مِنْهُمْ دِيَارًا
and You will keep not even a single trace of them.	wa lā tubqiya lahum āḡḡāran	وَلَا تَبْقِ لَهُمْ آثَارًا
Clean Your lands from them,	ṡahhir minhum bilādaka	طَهِّرْ مِنْهُمْ بِلَادَكَ
heal the breasts of Your servants from them,	washfi minhum ṡudūra `ibādika	وَاشْفُ مِنْهُمْ صُدُورَ عِبَادِكَ
revive the signs of Your religion that were obliterated,	wa jaddid bihī mā imṡḡḡā min dīnika	وَجَدِّدْ بِهِ مَا امْتَحَى مِنْ دِينِكَ

and rectify Your laws that were altered and Your instructions that were changed,	wa aṣliḥ bihī mā buddila min ḥukmika wa ghuyyira min sunnatika	وَأَصْلَحْ بِهِ مَا بَدَلَ مِنْ حُكْمِكَ وَوَيَّيِّرَ مِنْ سُنَّتِكَ
so that Your religion will be restored, through him and at his hands,	ḥattā ya`ūda dīnuka bihī wa`alā yadayhi	حَتَّى يَعُودَ دِينُكَ بِهِ وَعَلَى يَدَيْهِ
fresh, new, and sound	ghaḍḍan jadīdan ṣaḥīḥan	غَضًّا جَدِيدًا صَحِيحًا
without any crookedness and without any heresy	lā `iwaja fīhi wa lā bid`ata ma`ahū	لَا عِوَجَ فِيهِ وَلَا بَدْعَ مَعَهُ
so that You will extinguish the fires of the disbelievers through his justice.	ḥattā tuṭfi'a bi`adlihi nīrāna alkāfirīna	حَتَّى تَطْفِئَ بَعْدْلَهُ نِيرَانَ الْكَافِرِينَ
He is verily Your servant on whom You have decided for Yourself,	fa'innahū `abduka alladhī istakhlaṣtahū linafsika	فَإِنَّهُ عَبْدُكَ الَّذِي اسْتَخْلَصْتَهُ لِنَفْسِكَ
accepted to support Your religion,	wartaḍaytahū linuṣṣrati dīnika	وَارْتَضَيْتَهُ لِنَصْرَةِ دِينِكَ
chosen on the basis of Your [eternal] knowledge,	waṣṭafaytahū bi`ilmika	وَاصْطَفَيْتَهُ بِعِلْمِكَ
preserved against sins,	wa `aṣamtahū mina aldhdhunūbi	وَعَصَمْتَهُ مِنَ الذُّنُوبِ
freed from defects,	wa barra'tahū mina al`uyūbi	وَبَرَّاتَهُ مِنَ الْعُيُوبِ
apprised of the unseen,	wa aṭla`tahū `alā alghuyūbi	وَاطْلَعْتَهُ عَلَى الْغُيُوبِ
bestowed with Your grace,	wa an`amta `alayhi	وَأَنْعَمْتَ عَلَيْهِ
purified from filth,	wa ṭahhartahū mina alrrijsi	وَطَهَّرْتَهُ مِنَ الرِّجْسِ

and refined from impurity.	wa naqqaytahū mina alddanasi	وَنَقَّيْتَهُ مِنَ الدَّنَسِ
So, O Allah, confer blessings upon him	allāhumma faṣalli `alayhi	اللَّهُمَّ فَصِّلْ عَلَيْهِ
and upon his forefathers the immaculate Imams	wa `alā ābā'ihī al-a'immati alṭṭāhirīna	وَعَلَى آبَائِهِ الْأَئِمَّةِ الطَّاهِرِينَ
and upon his elite partisans,	wa `alā shī`atihī almuntabajābīna	وَعَلَى شِيعَتِهِ الْمُتَجَبِّينَ
make them attain the utmost of their hopes,	wa ballighhum min āmālihim mā ya'malūna	وَبَلِّغْهُمْ مِنْ أَمَلِهِمْ مَا يَأْمَلُونَ
and accept this from us to be free	waj`al dhālika minnā khālīṣān	وَاجْعَلْ ذَلِكَ مِنَّا خَالِصًا
from any doubt, sedition,	min kulli shakkin wa shubhatin	مِنْ كُلِّ شَكٍّ وَشُبْهَةٍ
ostentation, or showing off,	wa riyā'in wa sum`atin	وَرِيَاءٍ وَسُمْعَةٍ
so that we will not seek through it anyone save You	ḥattā lā nurīda bihī ghayraka	حَتَّى لَا نُرِيدَ بِهِ غَيْرَكَ
and we will not aim for anything save Your Face.	wa lā naṭluba bihī illā wajhaka	وَلَا نَطْلُبُ بِهِ إِلَّا وَجْهَكَ
O Allah, we complain to You about missing our Prophet,	allāhumma innā nashkū ilayka faqda nabiyyinā	اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ فَقْدَ نَبِيِّنَا
occultation of our Master,	wa ghaybata waliyyinā	وُغَيْبَةَ وَلِيِّنَا
unbearable vicissitudes of days against us,	wa shiddata alzzamāni `alaynā	وَشِدَّةَ الزَّمَانِ عَلَيْنَا
befalling of seditious matters,	wa wuqū`a alfitani	وَوُقُوعَ الْفِتَنِ
alliance of our enemies [against us],	wa taẓāhura ala`dā'i	وَتَظَاهَرَ الْأَعْدَاءِ

the big numbers of our enemies,	wa kathrata `aduwwinā	وَكثْرَةَ عَدُوِّنَا
and the fewness of us.	wa qillata `adadinā	وَقِلَّةَ عَدَدِنَا
O Allah, relieve us from all that	allāhumma fafruj dhālika `annā	اللَّهُمَّ فَافْرِجْ ذَٰلِكَ عَنَّا
by means of a triumph that You may hasten,	bifathin minka tu `ajjiluhū	بِفَتْحٍ مِنْكَ تَعْجَلُهُ
a victory that You may fortify,	wa naşrin minka tu `izzuhū	وَنَصْرٍ مِنْكَ تَعْزِزُهُ
and a just leader that You allow to appear.	wa-imāmi `adlin tuzhiruhū	وَأِمَامٍ عَدْلٍ تَظْهِرُهُ
O God of the Truth, respond to us.	ilāha alḥaqqi āmīna	إِلَهَ الْحَقِّ آمِينَ
O Allah, we earnestly beseech You	allāhumma innā nas'aluka	اللَّهُمَّ إِنَّا نَسْأَلُكَ
to allow Your Representative to spread Your justice in Your lands	an ta'dhana liwaliyyika fī izhāri `adlika fī bilādika	أَنْ تَأْذِنَ لَوْلِيكَ فِي إِظْهَارِ عَدْلِكَ فِي بِلَادِكَ
and to kill Your enemies in Your lands,	wa qatli a`dā'ika fī bilādika	وَقَتْلِ أَعْدَائِكَ فِي بِلَادِكَ
so that You, O my Lord, will not leave any support [of injustice] but that You demolish it,	ḥattā lā tada`a liljawri yā rabbi da`āmatan illā qaşamtahā	حَتَّى لَا تَدَعَ لِلْجَوْرِ يَا رَبِّ دَعَامَةً إِلَّا قَضَمْتَهَا
any remnant but that You terminate it,	wa lā baqiyyatan illā afnaytahā	وَلَا بَقِيَّةَ إِلَّا أَفْنَيْتَهَا
any power but that You enfeeble it,	wa lā quwwatan illā awhantahā	وَلَا قُوَّةَ إِلَّا أَوْهَنْتَهَا

any probe but that You destroy it,	wa lā ruknan illā hadamtahū	وَلَا رُكْنًا إِلَّا هَدَمْتَهُ
any sharp sword but that You notch it,	wa lā ḥaddan illā falaltahū	وَلَا حِدًّا إِلَّا فَلَطْتَهُ
any weapon but that You deactivate it,	wa lā silāḥan illā aklaltahū	وَلَا سِلَاحًا إِلَّا أَكَلْتَهُ
any pennon but that You turn it over,	wa lā rāyatan illā nakkastahā	وَلَا رَايَةً إِلَّا نَكَّسْتُهَا
any dominant one but that You kill him,	wa lā shujā`an illā qaltahū	وَلَا شُجَاعًا إِلَّا قَتَلْتَهُ
and any army but that You defeat it.	wa lā jayshān illā khadhaltahū	وَلَا جَيْشًا إِلَّا خَذَلْتَهُ
Throw them, O my Lord, with Your stamping stone,	warmiḥim yā rabbi biḥajarika alddāmighi	وَارْمِهِمْ يَا رَبِّ بِحَجَرِكَ الدَّامِغِ
strike them with Your cutting sword	waḍribhum bisayfika alqāṭi`i	وَاضْرِبْهُمْ بِسَيْفِكَ الْقَاطِعِ
and Your power that You do not ward off from the offensive people,	wa ba'sika alladhī lā tarudduhū `an alqawmi almuḥrimīna	وَبِأَسْكَ الذِّي لَا تَرُدُّهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ
and torture Your enemies	wa`adhdhib a`dā'aka	وَعَذِّبْ أَعْدَاءَكَ
and the enemies of Your representative and the enemies of Your Messenger,	wa a`dā'a waliyyika wa a`dā'a rasūlika	وَأَعْدَاءَ وَلِيِّكَ وَأَعْدَاءَ رَسُولِكَ
Your blessings be upon him and upon his Household,	ṣalawātuka `alayhi wa ālihī	صَلَوَاتُكَ عَلَيْهِ وَآلِهِ
at the hand of Your representative and the hands of Your faithful servants.	biyadi waliyyika wa aydī `ibādika almu'minīna	بِيَدِي وَلِيِّكَ وَأَيْدِي عِبَادِكَ الْمُؤْمِنِينَ

O Allah, suffice Your representative and argument on Your lands	allāhumma ikfi waliyyaka wa ḥujjataka fī arḍika	اللَّهُمَّ اكْفِ وَلِيَّكَ وَحِجَّتَكَ فِي أَرْضِكَ
against the terror of his enemy,	hawla `aduwwihi	هَوْلَ عَدُوِّهِ
deter the conspiracies of those who plot against him,	wa kid man kādahū	وَكَيْدَ مَنْ كَادَهُ
ward off those who plan against him,	wamkur biman makara bihi	وَأَمْكُرْ بِمَنْ مَكَرَ بِهِ
make the disaster of evil to be upon those who intend ill to him,	waj`al dā'irata alssaw'i `alā man arādi bihi sū'an	وَأَجْعَلْ دَائِرَةَ السُّوءِ عَلَى مَنْ أَرَادَ بِهِ سُوءًا
stop their schemes against him,	waqta` `anhu māddatahum	وَاقْطَعْ عَنْهُمْ مَادَّتَهُمْ
make their hearts panic about him,	wa ar`ib lahū qulūbahum	وَأَرْعِبْ لَهُ قُلُوبَهُمْ
make their feet convulse,	wa zalzil aqdāmahum	وَزَلْزِلْ أَقْدَامَهُمْ
grasp them gradually and suddenly,	wa khudhhum jahratan wa baghtatan	وَخُذْهُمْ جَهْرَةً وَبَغْتَةً
intensify Your torment on them, disgrace them among Your servants,	wa shaddid `alayhim `adhābaka	وَشَدِّدْ عَلَيْهِمْ عَذَابَكَ
	wakhzihim fī `ibādika	وَاخْزِهِمْ فِي عِبَادِكَ
curse them in Your lands,	wal`anhum fī bilādika	وَالْعَنِهِمْ فِي بِلَادِكَ
lodge them in the lowest class of Your fire,	wa askinhum asfala nārika	وَأَسْكِنِهِمْ أَسْفَلَ نَارِكَ

encompass them with the most intense of Your punishment,	wa aḥiṭ bihim ashadda `adhābika	وَأَحِطْ بِهِمْ أَشَدَّ عَذَابِكَ
expose them to fire,	wa aṣlihim nāran	وَأَصْلِهِمْ نَارًا
stuff the graves of their dead ones with fire,	waḥshu qubūra mawtāhum nāran	وَاحْشِ قُبُورَ مَوْتَاهُمْ نَارًا
and expose them to the heat of Your fire,	wa aṣlihim ḥarra nārika	وَأَصْلِهِمْ حَرَّ نَارِكَ
for they have ruined the prayers,	fa'innahum aḍ ā `ū alṣṣalāta	فَإِنَّهُمْ أَضَاعُوا الصَّلَاةَ
followed their lusts,	wattaba `ū alshshah awāti	وَاتَّبَعُوا الشَّهَوَاتِ
and misled Your servants.	wa aḍallū `ibādaka	وَأَضَلُّوا عِبَادَكَ
Therefore, O Allah, revive the Qur'ān through Your representative,	allāhumma fa-aḥyi biwaliyyika alqur'āna	اللَّهُمَّ فَاحْيِ بِوَلِيِّكَ الْقُرْآنَ
make us see his light to be never-ending without any night,	wa arinā nūrahū sarmadān lā layla fihi	وَارِنَا نُورَهُ سَرْمَدًا لَا لَيْلَ فِيهِ
revive the dead hearts through him,	wa aḥyi bihī alqulūba almayyitata	وَاحْيِ بِهِ الْقُلُوبَ الْمَيِّتَةَ
heal the furious breasts through him,	washfi bihī alṣṣudūra alwaghirata	وَاشْفِ بِهِ الصُّدُورَ الْوَغْرَةَ
combine the divergent inclinations to the right through him,	wajma ` bihī al- ahwā'a almukhtalifata `alā alḥaqqi	وَاجْمَعْ بِهِ الْأَهْوَاءَ الْمُخْتَلِفَةَ عَلَى الْحَقِّ
and re-establish the broken-down provisions	wa aqim bihī alḥudūda almu`aṭṭalata	وَأَقِمْ بِهِ الْحُدُودَ الْمُعْطَلَةَ
and the neglected laws through him	wa al-aḥkāma almuḥmalata	وَالْأَحْكَامَ الْمُهْمَلَةَ

so that no item of truth will be undisclosed	ḥattā lā yabqā ḥaqq un illā ṣahara	حَتَّى لَا يَبْقَى حَقٌّ إِلَّا ظَهَرَ
and no item of justice unthriven.	wa lā `adlun illā ṣahara	وَلَا عَدْلٌ إِلَّا زَهَرَ
And make us, O my Lord, of his supporters,	waj`alnā yā rabbi min a`wānihī	وَاجْعَلْنَا يَا رَبِّ مِنْ أَعْوَانِهِ
of the strengtheners of his authority,	wa muqawwiyati sultānihī	وَمُقَوِّمَةِ سُلْطَانِهِ
of those carrying out his orders,	walmu'tamirīna li- amrihī	وَالْمُؤْتَمِرِينَ لِأَمْرِهِ
of those satisfied with his deeds,	walrrāḍīna bifi`lihī	وَالرَّاضِينَ بِفِعْلِهِ
of those submissive to his judgments,	walmusallimīna li- aḥkāmihī	وَالْمُسْلِمِينَ لِأَحْكَامِهِ
and of those who do not need to practice dissimulation before Your creatures any more.	wa mimman lā ḥājata bihī ilā alṭtaqiyyati min khalqika	وَمِنْ لَا حَاجَةَ بِهِ إِلَى النِّقِيَّةِ مِنْ خَلْقِكَ
It is You, O my Lord, Who relieve from harms,	anta yā rabbi alladhī takshifu alḍḍurra	أَنْتَ يَا رَبِّ الَّذِي تَكْشِفُ الضَّرَّ
respond to the depressed when they supplicate to You,	wa tujību almuḍṭarra idhā da`āka	وَتَجِيبُ الْمُضْطَرَّ إِذَا دَعَاكَ
and save from grave agonies.	wa tunajjī mina alkarbi al`azīmi	وَتُنَجِّي مِنَ الْكَرْبِ الْعَظِيمِ
So, remove harm from Your representative	fakshif alḍḍurra `an waliyyika	فَاكْشِفِ الضَّرَّ عَنْ وَلِيِّكَ
and make him a vicegerent on the earth as You have promised him to do.	waj`alhu khalīfatan fī arḍika kamā ḍaminta lahū	وَاجْعَلْهُ خَلِيفَةً فِي أَرْضِكَ كَمَا ضَمَنْتَ لَهُ

O Allah, do not include me with the rivals of Muhammad's Household, peace be upon them,	allāhumma wa lā taj`alnī min khuṣamā'i āli muḥammadin `alayhimu alssalāmu	اللَّهُمَّ وَلَا تَجْعَلْنِي مِنْ خَصْمَاءِ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ
do not include me with the enemies of Muhammad's Household, peace be upon them,	wa lā taj`alnī min a`dā'i āli muḥammadin `alayhimu alssalāmu	وَلَا تَجْعَلْنِي مِنْ أَعْدَاءِ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ
and do not include me with those who bear spite and malice against Muhammad's Household, peace be upon them.	wa lā taj`alnī min ahli alḥanaqi walghayzi `alā āli muḥammadin `alayhimu alssalāmu	وَلَا تَجْعَلْنِي مِنْ أَهْلِ الْحَنَقِ وَالْغَيْظِ عَلَى آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ
I do seek Your protection against making me so; therefore, protect me against it,	fa'nnī a`ūdhu bika min dhālika fa- a`idhnī	فَإِنِّي أَعُوذُ بِكَ مِنْ ذَلِكَ فَاعِزْنِي
and I take refuge in You against so; therefore, save me against it.	wa astajīru bika fa- ajirnī	وَاسْتَجِيرُ بِكَ فَاجِرْنِي
O Allah, send blessings to Muhammad and the Household of Muhammad,	allāhumma ṣalli `alā muḥammadin wa āli muḥammadin	اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
make me of the winners with You through them	waj`alnī bihim fā'izan `indaka	وَاجْعَلْنِي بِهِمْ فَائِزًا عِنْدَكَ
in this worldly life and in the Hereafter,	fī alddunyā wal- ākhirati	فِي الدُّنْيَا وَالْآخِرَةِ

and make me of those brought near to You.	wa mina almuqarrabīna	وَمِنَ الْمُقَرَّبِينَ
Respond, O Lord of the worlds.	āmīna rabba al`ālamīna	آمِينَ رَبَّ الْعَالَمِينَ

ZIYARAT AALI YASIN



Ziyara Aal-e-Yaseen is an important Ziyara of Imam-e-Zaman(a.s.). It is actually a Hadith Qudsi (direct saying of Allah(swt)) as reported in Mafatih-al-Jinnan. According to the traditions, "Aal-e-Yaseen" is equivalent to "Aal-e-Muhammad(pbuh&hf)" and is the correct pronunciation (Qira'at) of verse 37:130 of the Holy Quran. Beside its superb beauty, one of the interesting points about this Dua is that, in it, we confess all the central beliefs one by one. It is also recommended to be recited to obtain relief from oppression.

Peace be upon (the) progeny of Yaseen.	salāmun `alā āli yāsīn	سَلَامٌ عَلَى آلِ يَاسِينَ .
Peace be upon you, O the caller of Allah and place of manifestation of His signs.	alssalāmu `alayka yā dā`iya allāhi wa rabbāniyya āyātihi	السَّلَامُ عَلَيْكَ يَا دَاعِيَ اللَّهِ وَرَبَّانِي آيَاتِهِ
Peace be upon you, O the door of Allah and the devout one of His religion.	alssalāmu `alayka yā bāba allāhi wa dayyāna dīnihi	السَّلَامُ عَلَيْكَ يَا بَابَ اللَّهِ وَدِيَانِ دِينِهِ
Peace be upon you, O the vicegerent of Allah and the helper of His truth.	alssalāmu `alayka yā khalīfata allāhi wa nāṣira ḥaqqihī	السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ اللَّهِ وَنَاصِرَ حَقِّهِ

Peace be upon you, O the proof of Allah and the Guide of His intention.	alssalāmu `alayka yā ḥujjata allāhi wa dalīla irādatihi	السلام عليك يا حجة الله ودليل إرادته
Peace be upon you, O the reciter of Allah's book and its interpreter.	alssalāmu `alayka yā tāliya kitābi allāhi wa tarjumānihi	السلام عليك يا تالي كتاب الله وترجمانه
Peace be upon you in your night and in your day.	alssalāmu `alayka fī ānā'i laylika wa aṭrāfi nahārika	السلام عليك في آناء ليلك وأطراف نهارك
Peace be upon you, O the remnant of Allah on His earth.	alssalāmu `alayka yā baqiyyata allāhi fī arḍihi	السلام عليك يا بقية الله في أرضه
Peace be upon you, O the covenant of Allah, which He took it and He fastened it.	alssalāmu `alayka yā mīthāqa allāhi alladhī akhadhahū wa wakkadahū	السلام عليك يا ميثاق الله الذي أخذه ووكله
Peace be upon you, O the promise of Allah which He guaranteed it.	alssalāmu `alayka yā wa`da allāhi alladhī ḍaminahū	السلام عليك يا وعد الله الذي ضمنه
Peace by upon you, O the manifested flag	alssalāmu `alayka ayyuhā al`alamu almanšūbu	السلام عليك أيها العلم المنصوب
and the one who is filled with knowledge	wal`ilmu almašbūbu	والعلم المصبوب
and the help and the far-reaching mercy	walghawthu walrraḥmatu alwāsi`atu	والغوث والرحمة الواسعة

a promise which is not a lie.	wa`dan ghayra makdhūbin	وَعْدًا غَيْرَ مَكْذُوبٍ
Peace be upon you while you are standing	alssalāmu `alayka hīna taqūmu	السَّلَامُ عَلَيْكَ حِينَ تَقُومُ
Peace be upon you while you are sitting.	alssalāmu `alayka hīna taq`udu	السَّلَامُ عَلَيْكَ حِينَ تَقْعُدُ
Peace be upon you when you are reading and explaining	alssalāmu `alayka hīna taqra'u wa tubayyinu	السَّلَامُ عَلَيْكَ حِينَ تَقْرَأُ وَتُبَيِّنُ
Peace be upon you when you are praying and supplicating.	alssalāmu `alayka hīna tuṣallī wa taqnutu	السَّلَامُ عَلَيْكَ حِينَ تُصَلِّي وَتُقْنِطُ
Peace be upon you when you are bowing and prostrating.	alssalāmu `alayka hīna tarka`u wa tasjudu	السَّلَامُ عَلَيْكَ حِينَ تَرْكَعُ وَتَسْجُدُ
Peace be upon you when you are saying 'There is no God except Allah' and (when) you are saying 'Allah is greater (than what He is described).	alssalāmu `alayka hīna tuhallilu wa tukabbiru	السَّلَامُ عَلَيْكَ حِينَ تَهْلِلُ وَتُكَبِّرُ
Peace be upon you when you are praising (Allah) and seeking forgiveness.	alssalāmu `alayka hīn taḥmadu wa tastaghfiru	السَّلَامُ عَلَيْكَ حِينَ تَحْمَدُ وَتَسْتَغْفِرُ

Peace be upon you when you enter the morning and the evening.	alssalāmu `alayka hīna tuṣbiḥu wa tumsī	السلام عليك حين تصبح وتسي
Peace be upon you in the night when it envelops	alssalāmu `alayka fī allayli idhā yaghshā	السلام عليك في الليل إذا يغشى
and the day when it becomes manifest.	walnnahāri idhā tajallā	والنهار إذا تجلّى
Peace be upon you, O the leader, the protected one.	alssalāmu `alayka ayyuhā al-imāmu alma'mūnu	السلام عليك أيها الإمام المأمون
Peace be upon you, O the prior hoped one.	alssalāmu `alayka ayyuhā almuqaddamu alma'mūlu	السلام عليك أيها المقدم المأمول
Peace be upon you by the collections of the salutations.	alssalāmu `alayka bijawāmi`i alssalāmi	السلام عليك بجوامع السلام
I call you as a witness, O my Master,	ushhiduka yā mawlāya	أشهدك يا مولاي
certainly I testify that there is no god except Allah,	annī ashhadu an lā ilāha illā allāhu	أني أشهد أن لا إله إلا الله
He is alone, there is no partner with Him.	waḥdahū lā sharīka lahū	وحده لا شريك له
And indeed I testify that Mohammad is His servant and His Apostle;	wa anna muḥammadan `abduhū wa rasūluhū	وأن محمدا عبده ورسوله

There is no beloved except him and his progeny.	lā ḥabība illā huwa wa ahluḥū	لَا حَبِيبَ إِلَّا هُوَ وَآهْلُهُ
And I call you as a witness, O my Master	wa ushhiduka yā mawlāya	وَأَشْهَدُكَ يَا مَوْلَايَ
Certainly Ali, the commander of the believers, is His proof.	anna `aliyyan amīra almu'minīna ḥujjatuhū	أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ حُجَّتُهُ
And Hasan is His proof.	walḥasana ḥujjatuhū	وَالْحَسَنَ حُجَّتُهُ
And Husayn is His proof.	walḥusayna ḥujjatuhū	وَالْحُسَيْنَ حُجَّتُهُ
And Ali, son of Husayn is His proof.	wa `aliyya bna alḥusayni ḥujjatuhū	وَعَلِيَّ بْنَ الْحُسَيْنِ حُجَّتُهُ
And Muhammad, son of Ali is His proof..	wa muḥammada bna `aliyyin ḥujjatuhū	وَمُحَمَّدَ بْنَ عَلِيٍّ حُجَّتُهُ
And Ja'far, son of Mohammad is His proof.	wa ja`fara bna muḥammadin ḥujjatuhū	وَجَعْفَرَ بْنَ مُحَمَّدٍ حُجَّتُهُ
And Moosa, son of Ja'far is His proof.	wa mūsā bna ja`farin ḥujjatuhū	وَمُوسَى بْنَ جَعْفَرٍ حُجَّتُهُ
And Ali, son of Moosa is His proof.	wa `aliyya bna mūsā ḥujjatuhū	وَعَلِيَّ بْنَ مُوسَى حُجَّتُهُ
And Muhammad, son of Ali is His proof.	wa muḥammada bna `aliyyin ḥujjatuhū	وَمُحَمَّدَ بْنَ عَلِيٍّ حُجَّتُهُ
And Ali, son of Mohammad is His proof.	wa `aliyya bna muḥammadin ḥujjatuhū	وَعَلِيَّ بْنَ مُحَمَّدٍ حُجَّتُهُ
And Hasan, son of Ali is His proof.	walḥasana bna `aliyyin ḥujjatuhū	وَالْحَسَنَ بْنَ عَلِيٍّ حُجَّتُهُ

And I testify that indeed you are the proof of Allah.	wa ashhadu annaka ḥujjatu allāhi	وَأَشْهَدُ أَنَّكَ حُجَّةُ اللَّهِ
All of you, the first and the last.	antum al-awwalu wal-ākhiru	أَنْتُمْ الْأَوَّلُ وَالْآخِرُ
And surely your return is a truth, there is no doubt in it.	wa anna raj`ataikum ḥaqqun lā rayba fihā	وَأَنَّ رَجْعَكُمْ حَقٌّ لَا رَيْبَ فِيهَا
The day when belief of none will benefit himself	yawma lā yanfa`u nafsān īmānuhā	يَوْمَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا
who previously did not believe	lam takun āmanat min qablu	لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ
or acquired a goodness through his belief.	aw kasabat fī īmānihā khayran	أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا
And indeed death is a truth.	wa anna al-mawta ḥaqqun	وَأَنَّ الْمَوْتَ حَقٌّ
And indeed Naakir and Nakeer is a truth.	wa anna nākiran wa nakiran ḥaqqun	وَأَنَّ نَاكِرًا وَنَكِيرًا حَقٌّ
And I testify that indeed the scattering (stage of Qiyamat) is a truth	wa ashhadu anna al-nashra ḥaqqun	وَأَشْهَدُ أَنَّ النَّشْرَ حَقٌّ
and the raising is a truth.	wal-ba`tha ḥaqqun	وَالْبَعْثَ حَقٌّ
And indeed the bridge (over hell) is a truth	wa anna al-ṣṣirāṭa ḥaqqun	وَأَنَّ الصِّرَاطَ حَقٌّ
and the watching place is a truth.	wal-mirṣāda ḥaqqun	وَالْمَرْصَدَ حَقٌّ

And the balance is a truth	walmīzāna ḥaqqun	وَالْمِيزَانُ حَقٌّ
and the gathering is a truth	walḥashra ḥaqqun	وَالْحَشْرُ حَقٌّ
And the accounting (of deeds) is a truth	walḥisāba ḥaqqun	وَالْحِسَابُ حَقٌّ
and the Paradise and the hell is a truth.	waljannata walnnāra ḥaqqun	وَالْجَنَّةُ وَالنَّارُ حَقٌّ
And the promise (of reward) and the threat (of the punishment) in them is a truth.	walwa`da walwa`ida bihimā ḥaqqun	وَالْوَعْدُ وَالْوَعْدُ بِهِمَا حَقٌّ
O my Master, one who opposes you is unlucky.	yā mawlāya shaqiya man khālafakum	يَا مَوْلَايَ شَقِيٌّ مَنْ خَالَفَكَ
And one who obeys you is lucky.	wa sa`ida man aṭā`akum	وَسَعِدَ مَنْ أَطَاعَكَ
Then testify whatever I made you a witness upon it.	fashhad `alā mā ashhaduka `alayhi	فَاشْهَدْ عَلَى مَا أَشْهَدُكَ عَلَيْهِ
I am verily an ally of you	wa anā waliyyun laka	وَأَنَا وَلِيٌّ لَكَ
and denouncing your enemy.	barī'un min `aduwwika	بَرِيٌّ مِنْ عَدُوِّكَ
So the truth is whatever you are satisfied with.	falḥaqqu mā raḍ itumūhu	فَالْحَقُّ مَا رَضِيتُمُوهُ
And the untrue is whatever you are angry with.	walbāṭilu mā askhaṭtumūhu	وَالْبَاطِلُ مَا أَسْخَطْتُمُوهُ

And the goodness is whatever you ordered.	walma`rūfu mā amartum bihī	والمعروف ما أمرتم به
And the evil is whatever you have prohibited from.	walmunkaru mā nahaytum `anhu	والمنكر ما نهيتم عنه
So I am a believer in Allah,	fanafsī mu'minatun billāhi	فنفسي مؤمنة بالله
He alone, there is no partner with Him.	waḥdahū lā sharīka lahū	وحده لا شريك له
And (I am a believer) in His Apostle and in the commander of the believers.	wa birasūlihī wa bi'amīri almu'minīna	وبرسوله وبأمر المؤمنين
And in you O my Master, the first among you and the last among you.	wa bikum yā mawlāya awwalikum wa ākhirikum	وبكم يا مولاي أولكم وآخركم
And my help is intended for you	wa nuṣratī mu`addatun lakum	ونصرتي معدة لكم
And my love is purely for you.	wa mawaddatī khālīṣatun lakum	ومودتي خالصة لكم
Amen! Amen ! (Accept! Accept!)	āmīna āmīna	آمين آمين

Dua to be recited after Ziyarat Aale Yasin:

O Allah, I beseech You to send blessings upon Muhammad English Mp3	allāhumma innī as'aluka an tuṣalliya `alā muḥammadin	اللهم إني أسألك أن تصلي على محمد
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the Prophet of Your mercy and the Word of Your Light,	nabiyyi rahmatika wa kalimati nūrika	نَبِيِّ رَحْمَتِكَ وَكَلِمَةِ نُورِكَ
and to fill in my heart with the illumination of certitude,	wa an tamla'a qalbī nūra alyaqīni	وَأَنْ تَمْلَأَ قَلْبِي نُورَ الْيَقِينِ
my chest with the illumination of faith,	wa ṣadrī nūra al- īmāni	وَصَدْرِي نُورَ الْإِيمَانِ
my intellect with the illumination of honest intentions,	wa fikrī nūra alnniyyāti	وَفِكْرِي نُورَ النِّيَّاتِ
my determination with the illumination of knowledge,	wa `azmī nūra al`ilmi	وَعَزْمِي نُورَ الْعِلْمِ
my strength with the illumination of work,	wa quwwatī nūra al`amali	وَقُوَّتِي نُورَ الْعَمَلِ
my tongue with the illumination of honesty,	wa lisānī nūra alṣ ṣidqī	وَلِسَانِي نُورَ الصِّدْقِ
my religion with the illumination of clear evidence from You,	wa dīnī nūra albaṣ ā'iri min `indika	وَدِينِي نُورَ الْبَصَائِرِ مِنْ عِنْدِكَ
my sight with the illumination of brightness,	wa baṣarī nūra alq ḍiyā'i	وَبَصْرِي نُورَ الضِّيَاءِ
my hearing with the illumination of wisdom,	wa sam`ī nūra alḥikmatī	وَسَمْعِي نُورَ الْحِكْمَةِ
and my faculty of love with the illumination of sincere loyalty to Muhammad and his Household,	wa mawaddatī nūra almuwālāti limuḥammadin wa ālihī	وَمُودَتِي نُورَ الْمَوَالَةِ لِمُحَمَّدٍ وَآلِهِ
peace be upon them,	`alayhim alssalāmu	عَلَيْهِمُ السَّلَامُ

so that I, when I meet You, will have fulfilled the pledge and covenant that I made with You	ḥattā alqāka wa qad wafaytu bi`ahdika wa mīthāqika	حَتَّىٰ أَلْقَاكَ وَقَدْ وَفَيْتَ بِعَهْدِكَ وَمِيثَاقِكَ
and then Your mercy will encompass me.	fatughashshiyānī raḥmataka	فَتَغْشِيَنِي رَحْمَتُكَ
O Protector! O Worthy of all praise!	yā waliyyu yā ḥamīdu	يَا وَلِيَّيْ يَا حَمِيدُ
O Allah, bless Muhammad (al- Mahdī)	allāhumma ṣalli `alā muḥammadin	اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
Your argument in Your land,	ḥujjatika fī arḍika	حُجَّتِكَ فِي أَرْضِكَ
Your viceroy in Your countries,	wa khalīfatika fī bilādika	وَخَلِيفَتِكَ فِي بِلَادِكَ
the caller to Your course,	walddā`ī ilā sabīlaka	وَالدَّاعِيَ إِلَى سَبِيلِكَ
the establisher of Your justice,	walqā`imi biqisṭika	وَالْقَائِمَ بِقِسْطِكَ
the revolting by Your command,	walththā'iri bi'amrika	وَالثَّائِرَ بِأَمْرِكَ
the authority of the believers,	waliyyi almu'minīna	وَلِيَّ الْمُؤْمِنِينَ
the ruiner of the unbelievers,	wa bawāri alkāfirīna	وَبَوَارِ الْكَافِرِينَ
the remover of the murk,	wa mujallī alzẓulumāti	وَمُجَلِّي الظُّلُمَةِ
the illuminator of the truth,	wa munīri alḥaqqi	وَمُنِيرَ الْحَقِّ
the speaker with wisdom and honesty,	walnnaṭiqi bilḥikmati walṣṣidqi	وَالنَّاطِقَ بِالْحِكْمَةِ وَالصِّدْقِ
the perfect Word of You in Your lands,	wa kalimatika alttāmmati fī arḍika	وَكَلِمَتِكَ التَّامَّةَ فِي أَرْضِكَ

the vigilant and fearful,	almurtaqibi alkhā'ifi	المرتقب الخائف
the well-wishing saint,	walwaliyyi alnnāṣiḥi	والولي الناصح
the ark of salvation,	safīnati alnnajāti	سفينة النجاة
the sign of guidance,	wa `alami alhudā	وعلم الهدى
the light of the peoples' sights,	wa nūri abṣāri alwarā	ونور أبصار الورى
the best of all those who put clothes on their bodies,	wa khayri man taqammaṣa wa irtadā	وخير من تقمص وارتدى
and the unveiler of blindness,	wa mujallī al`amā	ومجلي العمى
who will fill the lands with justice and equity	alladhī yamla'u al- arḍa `adlan wa qīṣṭan	الذي يملأ الأرض عدلاً وقسطاً
as it would be filled up with wrong and unfairness.	kamā muli'at ẓulman wa jawran	كما ملئت ظلماً وجوراً
You verily have power over all things.	innaka `alā kulli shay'in qadīrun	إنك على كل شيء قدير
O Allah, bless Your vicegerent	allāhumma ṣalli `alā waliyyika	اللهم صل على وليك
and the son of Your vicegerents the obedience to whom You have made incumbent upon us	wabni awliyā'ika alladhīna faraḍta ṭā`atahum	وابن أوليائك الذين فرضت طاعتهم
and the observance of the right of whom You have made obligatory	wa awjabta ḥaqqahum	وأوجبت حقهم
and from whom You have removed filth	wa adhhabta `anhum alrrijsa	وأذهبت عنهم الرجس

and whom You have purified with thorough purifying.	wa ṭahhartahum tathīran	وَطَهَّرْتَهُمْ تَطْهِيرًا
O Allah, give him victory and make him the supporter of Your religion	allāhumma inṣurhu wantaṣir bihī lidīnika	اللَّهُمَّ انصُرْهُ وَانْتَصِرْ بِهِ لِدِينِكَ
and through him, give victory to Your and his adherents,	waṣur bihī awliyā'aka wa awliyā'ahū	وَانصُرْ بِهِ أَوْلِيَاءَكَ وَأَوْلِيَاءَهُ
followers, and backers.	wa shī'atahū wa anṣarahū	وَشِيعَتَهُ وَانصَارَهُ
Include us with them.	waj`alnā minhum	وَاجْعَلْنَا مِنْهُمْ
O Allah, protect him against the evil of every transgressor and tyrant	allāhumma a`idhu min sharri kulli bāghin wa ṭāghin	اللَّهُمَّ أَعِذْهُ مِنْ شَرِّ كُلِّ بَاغٍ وَطَاغٍ
and against the evils of all Your creatures.	wa min sharri jamī'i khalqika	وَمِنْ شَرِّ جَمِيعِ خَلْقِكَ
Guard him from ahead of him, behind him,	waḥfazhu min bayni yadayhi wa min khalfihī	وَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ
his right side, and his left side.	wa`an yamīnihī wa`an shimālihī	وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ
Watch him and defend him against anything that may cause evil to him.	waḥrus-hu wamna`hu min an yūṣala ilayhi bisū'in	وَاحْرُسْهُ وَامْنَعْهُ مِنْ أَنْ يَوْصَلَ إِلَيْهِ بِسُوءٍ
Save through him Your Messenger and the family of Your Messenger.	waḥfaz fihi rasūlaka wa āla rasūlaka	وَاحْفَظْ فِيهِ رَسُولَكَ وَآلَ رَسُولِكَ
Manifest justice through him.	wa aẓhir bihī al`adla	وَأَظْهِرْ بِهِ الْعَدْلَ
Aid him with victory.	wa ayyid-hu bilnnaṣri	وَأَيِّدْهُ بِالنَّصْرِ

Help his backers.	waṣṣur nāṣirīhi	وَأَنْصُرْ نَاصِرِيهِ
Frustrate those who intend to disappoint him.	wakhdhul khādhilīhi	وَإِخْذِلْ خَاذِلِيهِ
Terminate those who intend to eradicate him.	waqṣim qāṣimīhi	وَأَقْصِمِ قَاصِمِيهِ
And, through him, terminate the tyrants of unbelief,	waqṣim bihī jabābirata alkufri	وَأَقْصِمِ بِهِ جَبَابِرَةَ الْكُفْرِ
kill the disbelievers, the hypocrites,	waqtul bihī alkuffāra walmunāfiqīna	وَأَقْتُلْ بِهِ الْكُفَّارَ وَالْمُنَافِقِينَ
and all atheists,	wa jamī`a almulḥidīna	وَجَمِيعَ الْمُلْحِدِينَ
wherever they are; in the east or the west of the earth	ḥaythu kānū min mashāriqi al-arḍi wa maghāribihā	حَيْثُ كَانُوا مِنْ مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا
on the lands or in the oceans,	barrihā wa baḥrihā	بَرِّهَا وَبَحْرِهَا
and, through him, fill in the earth with justice,	wamla' bihī al-arḍa `adlan	وَأَمْلَأْ بِهِ الْأَرْضَ عَدْلًا
manifest the religion of Your Prophet,	wa aẓhir bihī dīna nabiyyika	وَأُظْهِرْ بِهِ دِينَ نَبِيِّكَ
blessings and peace of You be upon him and his Household,	ṣallā allāhu `alayhi wa ālihī wa sallama	صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
make me, O Allah, of his supporters, helpers,	waj`alnī allāhumma min anṣārīhi wa a`wānīhi	وَاجْعَلْنِي اللَّهُمَّ مِنْ أَنْصَارِهِ وَأَعْوَانِهِ
followers, and adherents;	wa atbā`ihī wa shī`atihī	وَأَتْبَاعِهِ وَشِيعَتِهِ

allow me to see the hopes of the family of Muhammad, peace be upon them, come true,	wa arinī fī āli muḥammadin `alayhim alssalāmu mā ya'mulūna	وَأَرِنِي فِي آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ مَا يَأْمُلُونَ
and the hazards of their enemies come true.	wa fī `aduwwihim mā yaḥdharūna	وَفِي عَدُوِّهِمْ مَا يَحْذَرُونَ
O God of Truth, respond.	ilāha alḥaqqi āmīna	إِلَهَ الْحَقِّ آمِينَ
O Lord of Glory and Honor!	yā dhā aljalāli wal-ikrāmi	يَا ذَا الْجَلَالِ وَالْإِكْرَامِ
O most merciful of those who show mercy!	yā arḥama alrrāḥimīna	يَا أَرْحَمَ الرَّاحِمِينَ

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