

Kamil Az-Ziyarah

Kamil Az-Ziyarah: Merits And Method Of Visiting Holy Tombs



al-Mirza Abu al-Qasim al-Qummi

**Translated by
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This text explores the rewards and rituals of Ziyarah, the tradition of visiting sacred places in Shi'a Islam. It highlights the merits and methods of Ziyarah, from invoking blessings to bidding farewell, with a particular focus on visiting Imam Husayn ('a).

Serving as a practical handbook, it offers guidance on rituals, enriches spiritual understanding, and provides historical context to appreciate the significance of these sacred journeys.

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Chapter 1: Reward For The Ziyarah Of Allah's Messenger (S), Amir Al-Mu'minin, Imam Al-Hasan (A') And Imam Al-Husayn (A')

Tradition 1: Imam As-Sadiq ('a) said:

بَيْنَمَا الْحُسَيْنُ بْنُ عَلِيٍّ ع فِي حَجَرٍ رَسُولُ اللَّهِ ص إِذْ رَفَعَ رَأْسَهُ فَقَالَ لَهُ يَا أَبَتِ مَا لِمَنْ زَارَكَ بَعْدَ مَوْتِكَ فَقَالَ يَا بُنَيَّ مَنْ أَتَانِي زَائِراً بَعْدَ مَوْتِي فَلَهُ الْجَنَّةُ وَ مَنْ أَتَى أَبَاكَ زَائِراً بَعْدَ مَوْتِهِ فَلَهُ الْجَنَّةُ وَ مَنْ أَتَى أَخَاكَ زَائِراً بَعْدَ مَوْتِهِ فَلَهُ الْجَنَّةُ وَ مَنْ أَتَاكَ زَائِراً بَعْدَ مَوْتِكَ فَلَهُ الْجَنَّةُ.

One day while Imam Al-Husayn ('a) was sitting on the lap of Allah's Messenger (S), he looked up and asked, “Father, what is the reward for one who performs your *Ziyarah* after your passing away?”

Allah's Messenger (S) replied: “My son, one who performs my *Ziyarah* after my passing away will be rewarded with Paradise; one who performs the *Ziyarah* of your father after his passing away will be rewarded with Paradise; one who performs the *Ziyarah* of your brother after his passing away will be rewarded with Paradise; and one who performs your *Ziyarah* after your passing away will be rewarded with Paradise.”

Tradition 2: Imam As-Sadiq ('a) said:

قَالَ الْحُسَيْنُ بْنُ رَسُولِ اللَّهِ ص مَا جَزَاءُ مَنْ زَارَكَ- فَقَالَ يَا بُنَيَّ مَنْ زَارَنِي حَيًّا أَوْ مَيِّتًا أَوْ زَارَ أَبَاكَ أَوْ زَارَ أَخَاكَ أَوْ زَارَكَ كَانَ حَقًّا عَلَيَّ أَنْ أَزُورَهُ يَوْمَ الْقِيَامَةِ حَتَّى أُخْلَصَهُ مِنْ ذُنُوبِهِ.

Imam Al-Husayn ('a) asked Allah's Messenger (S), “What is the reward for one who performs your *Ziyarah*?”

The Messenger replied: “My son, on Judgment Day, it will be incumbent on me to visit one who visits me during my lifetime or after my passing away, or one who has performed *Ziyarah* of your father, or your brother, or your *Ziyarah*; and to save him from the chastisement of his sins.”

Tradition 3: Allah's Messenger (S) said:

قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ مَنْ زَارَنِي فِي حَيَاتِي أَوْ بَعْدَ مَوْتِي أَوْ زَارَكَ فِي حَيَاتِكَ أَوْ بَعْدَ مَوْتِكَ أَوْ زَارَ ابْنَيْكَ فِي حَيَاتِهِمَا أَوْ بَعْدَ مَوْتِهِمَا ضَمِنْتُ لَهُ يَوْمَ الْقِيَامَةِ أَنْ أُخْلَصَهُ مِنْ أَهْوَالِهَا وَ شِدَائِدِهَا حَتَّى أُصِيرَهُ مَعِيَ فِي دَرَجَتِي.

O Ali! I guarantee to one who performs my *Ziyarah* during my lifetime or after my passing away, or performs your *Ziyarah* during your lifetime or after your passing away, or performs the *Ziyarah* of your two sons during their lives or after their passing away; that I will save him from terrors and difficulties of Judgment Day and take him with me to my level.

Tradition 4: Allah's Messenger (S) said: On Judgment Day, I will visit one who has performed my *Ziyarah* or the *Ziyarah* of anyone from my progeny; till I save him from the terrors of that day.

Tradition 5: Same as no. 2.

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Chapter 2: Reward For The Ziyarah Of Allah's Messenger (S)

Tradition 1: Allah's Messenger (S) said: On Judgment Day, I will intercede for one who performs my *Ziyarah*.

Tradition 2: When Imam Jawad ('a) was asked about the reward for one who performs the *Ziyarah* of Allah's Messenger (S) solely for (the purpose of) *Ziyarah*, Imam ('a) replied, "Paradise."

Tradition 3 & 4: Same as no. 2.

Tradition 5: Imam As-Sadiq ('a) ordered me (the narrator) to pray in the Prophet's mosque as much as I could. He told me that I would not be able to pray there whenever I wanted to; so, I should make most of the opportunity.

Then Imam ('a) asked me, "Do you visit the grave of Allah's Messenger (S)?" "Yes," I replied. Imam ('a) said, "Indeed, Allah's Messenger (S) hears you if you perform his *Ziyarah* from near and he shall be informed if you perform his *Ziyarah* from far."

Tradition 6: Almost same as no. 5.

Tradition 7 & 8: Same as no. 2.

Tradition 9: Imam As-Sadiq ('a) said: Allah's Messenger (S) said: On Judgment Day, I will turn away from one who goes to Mecca for Hajj but does not come to Medina for my *Ziyarah*. It is necessary for one who performs my *Ziyarah* to be included in my intercession and Paradise is guaranteed for one who

is interceded by me. Then he said: One who dies in one of the two sanctuaries (Mecca or Medina) will not be brought to judgment. He will be counted as one who died while migrating to Allah and will be resurrected with fighters of Badr on Judgment Day.

Tradition 10: Allah's Messenger (S) said: On Judgment Day, I will intercede for one who comes to my *Ziyarah*.

Tradition 11: Allah's Messenger (S) said: One who performs my *Ziyarah* during my lifetime or after my passing away will be in my neighbourhood on Judgment Day.

Tradition 12: Allah's Messenger (S) said: One who performs my *Ziyarah* after my passing away is like one who visited me during my lifetime, and I will be his witness and intercessor on Judgment Day.

Tradition 13: Same as no. 12

Tradition 14: Allah's Messenger (S) said: On Judgment Day, I will intercede for one who comes to Medina for my *Ziyarah*, expecting divine rewards.

Tradition 15: Imam Jawad ('a) was asked, "What is the reward for one who performs the *Ziyarah* of Allah's Messenger (S) with sincerity?"

Imam ('a) replied, "Allah will admit him to Paradise."

Tradition 16: Same as no. 12

Tradition 17: Allah's Messenger (S) said: One who comes to the *Ziyarah* of my grave after my passing away is like one who has migrated to me during my lifetime. So, if you cannot come for my *Ziyarah*, convey your salutation to me, for it is sure to reach me.

Tradition 18: Same as Chapter 1, Tradition 2.

Tradition 19: Same as no. 18

Tradition 20: Imam Al-Baqir ('a) said: Indeed, *Ziyarah* of the grave of Allah's Messenger (S) is equal to an accepted Hajj performed in the company of Allah's Messenger (S).

Tradition 21: Imam As-Sadiq ('a) was asked, "What is the reward of one who performs the *Ziyarah* of the grave of Allah's Messenger (S)?"

Imam ('a) replied, "He is like one who performs the *Ziyarah* of Allah on His Throne."

Chapter 3: Ziyarah Of The Prophet's Grave And Invocations At His Tomb

Tradition 1: Imam As-Sadiq ('a) said:

Before proceeding to Medina or prior to entering it, perform Ghusl. Then proceed to the grave of Allah's Messenger (S) and salute him. Go to the pillar located on the right by the head of the grave. Stand there with your left shoulder towards the grave, your right shoulder towards the pulpit of the Prophet and face the Qibla, this being the closest location to the head of the Prophet. Then recite:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ وَأَنَّكَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ وَأَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ رِسَالَاتِ رَبِّكَ وَنَصَحْتَ لَأُمَّتِكَ وَجَاهَدْتَ فِي سَبِيلِ اللَّهِ وَعَبَدْتَ اللَّهَ حَتَّى أَتَاكَ الْيَقِينُ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَأَدَيْتَ الَّذِي عَلَيْكَ مِنَ الْحَقِّ وَأَنَّكَ قَدْ رُوِّفْتَ بِالْمُؤْمِنِينَ وَغُلِّطْتَ عَلَى الْكَافِرِينَ قَبْلَكَ اللَّهُ بِكَ أَفْضَلَ شَرَفٍ مَحَلِّ الْمُكْرَمِينَ الْحَمْدُ لِلَّهِ الَّذِي اسْتَنْقَذَنَا بِكَ مِنَ الشِّرْكِ وَالضَّلَالَةِ - اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَ صَلَوَاتِ مَلَائِكَتِكَ الْمُقَرَّبِينَ وَ عِبَادِكَ الصَّالِحِينَ وَ أَنْبِيَائِكَ الْمُرْسَلِينَ وَ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِينَ وَ مَنْ سَبَّحَ لِرَبِّ الْعَالَمِينَ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ نَبِيِّكَ وَ أَمِينِكَ وَ نَجِيِّكَ [نَجِيبِكَ] وَ حَبِيبِكَ وَ صَفِيِّكَ وَ صَفْوَتِكَ وَ خَاصَّتِكَ مِنْ خَلْقِكَ اللَّهُمَّ وَ أَعْطِهِ الدَّرَجَةَ وَ الْوَسِيلَةَ مِنَ الْجَنَّةِ وَ ابْعَثْهُ مَقَاماً مَحْمُوداً يَغِيْطُهُ بِهِ الْأَوَّلُونَ وَ الْآخِرُونَ اللَّهُمَّ إِنَّكَ قُلْتَ وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ - وَ اسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّاباً رَحِيماً وَ إِنِّي أَتَيْتُ نَبِيَّكَ مُسْتَغْفِراً تَائِباً مِنْ ذُنُوبِي - وَ إِنِّي أَتُوجَّهُ إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ مُحَمَّدٍ (ص) يَا مُحَمَّدُ إِنِّي أَتُوجَّهُ إِلَى اللَّهِ رَبِّي وَ رَبِّكَ بِكَ لِيَغْفِرَ لِي ذُنُوبِي

Translation: I bear witness that there is no god but Allah; He is alone and has no partners and I bear witness that Muhammad (S) is His servant and messenger. I bear witness that you are Allah's Messenger (S), and you are Muhammad, son of Abdullah. I bear witness that you announced the messages of your Lord, you advised your Ummah, you fought with wisdom and by giving good counsel until death came to you. You fulfilled your obligations; you were kind to believers and harsh to disbelievers. Hence Allah granted you the highest honoured position of the honoured ones. Praise to be Allah who, through you, saved us from polytheism and deviation. O Allah! Convey Your blessings, blessings of Your proximate angels, blessings of Your righteous servants, blessings of Your prophet messengers, blessings of all the inhabitants of heavens and earths and blessings of everyone from first to last who sanctifies the Lord of the Worlds, on Muhammad (S), Your servant, Your Messenger, Your Prophet, Your trustee, Your confidant, Your beloved, Your chosen one, Your special servant and the best of Your creation. O Allah! You said,

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّاباً رَحِيماً

“And had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Apostle had (also) asked forgiveness for them, they would have found Allah Oft returning (to mercy), Merciful” (4:64).

And I have come to Your Prophet, repenting and begging forgiveness for my sins and I have turned to You through Your Prophet, the Prophet of Mercy, Muhammad (S). O Muhammad (S)! I have turned to Allah, Your Lord and mine, through you, so that He forgives my sins.

Imam ('a) continued: If you have a request, face Qibla keeping your back to the grave; raise your hands and ask for your request; it will be granted, Insha'Allah.

Tradition 2: Imam As-Sadiq ('a) said:

After you finish invocations at the head of the grave, proceed to the pulpit and rub your hands on it then hold its two bottom knobs, rub your face and eyes on them, as they cure the eyes. Then stand by the pulpit, praise glorify Allah and then ask for your needs as the Allah's Messenger (S) has said: There is a garden from the gardens of Paradise between my pulpit and grave. My pulpit is over an oasis from the oases of Paradise and its four pillars were built in Paradise.

Imam ('a) continued: Then go to the place where the Prophet prayed and pray as much as you like.

Invoke blessings on Muhammad and Aali Muhammad ('a) when you enter or leave the Prophet's mosque and pray much at the Prophet's mosque.

Tradition 3: Imam Al-Baqir ('a) said:

Imam As-Sajjad ('a) used to stand at the Prophet's grave and salute Allah's Messenger (S) and bear witness that he conveyed Allah's message. Then he recited any prayer that came to his mind. Then leaned on the delicate green marble attached to the grave of Allah's Messenger (S). Resting his back on the grave he would face the Qibla and say:

اللَّهُمَّ إِلَيْكَ أَلْجَأْتُ أَمْرِي وَإِلَى قَبْرِ مُحَمَّدٍ (ص) عَبْدِكَ وَرَسُولِكَ أَسْتَدْتُ ظَهْرِي وَ الْقِبْلَةَ الَّتِي رَضِيتَ لِمُحَمَّدٍ (ص) اسْتَقْبَلْتُ اللَّهُمَّ إِنِّي أَصْبَحْتُ لَا أَمْلِكُ لِنَفْسِي خَيْرَ مَا أَرْجُو لَهَا وَلَا أَدْفَعُ عَنْهَا شَرَّ مَا أَحْذَرُ عَلَيْهَا وَأَصْبَحْتُ الْأُمُورُ بِيَدِكَ وَلَا فَاقِرٌ أَفْقَرُ مِنِّي إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ اللَّهُمَّ أَرِدْنِي مِنْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِكَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ تُبَدِّلَ اسْمِي أَوْ أَنْ تُغَيِّرَ جِسْمِي أَوْ تُزِيلَ نِعْمَتَكَ عَنِّي اللَّهُمَّ زَيِّنِي بِالتَّقْوَى وَ جَمِّلْنِي بِالنِّعَمِ وَ اعْمُرْنِي بِالْعَافِيَةِ وَ ارْزُقْنِي شُكْرَ الْعَافِيَةِ

Translation: O Allah! I seek Your refuge in all my affairs, and I have leaned on the grave of Muhammad, Your servant and messenger and I have turned to the Qibla that You chose for Muhammad. O Allah! I find that I don't have the power to attain good that I desire for myself, nor I have the power to avert the harm, I fear. I find that all affairs are in Your hands, and no one is more than I. I am in need of the good

You gave me. O Allah! I ask You to decree that which is good for me, because no one can keep away Your grace. O Allah! I seek refuge with You from replacing my name, from changing my body, or from removing Your blessing from me. O Allah! Embellish me with piety and beautify me with Your bounties, give me a long, healthy life and sustain me with the ability to thank You for prosperity.

Tradition 4: I saw Imam As-Sadiq ('a) going to the grave of Allah's Messenger (S). When he reached the grave, he placed his hand on it and said: I ask Allah Who selected you, chose you, guided you and guided others through you, to bless and have mercy on you.

Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation.

Tradition 5: Imam Al-Kadhim ('a) asked the narrator, "How do you recite salutations to the Prophet?" I replied, "I recite the usual version." Imam ('a) asked, "Shall I teach you something better?" "Yes, may I be sacrificed on you," I replied. As I sat, Imam ('a) wrote the following for me and also read it out: When you stand beside the Prophet's grave, recite:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ [أَنَّكَ رَسُولُ اللَّهِ] أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَشْهَدُ أَنَّكَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ وَأَشْهَدُ أَنَّكَ خَاتَمُ النَّبِيِّينَ وَأَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ رِسَالَاتِ رَبِّكَ وَنَصَحْتَ لَأُمَّتِكَ وَجَاهَدْتَ فِي سَبِيلِ رَبِّكَ وَعَبَدْتَهُ حَتَّى أَتَاكَ الْيَقِينُ وَأَدْبَيْتَ الَّذِي عَلَيْكَ مِنَ الْحَقِّ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَنَجِيِّكَ [وَنَجِيبِكَ] وَآمِينِكَ وَصَفِيِّكَ وَخَيْرَتِكَ مِنْ خَلْقِكَ أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَنْبِيَائِكَ وَرُسُلِكَ اللَّهُمَّ سَلِّمْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا سَلَّمْتَ عَلَى نُوحٍ فِي الْعَالَمِينَ وَآمَنْتَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا مَنَنْتَ عَلَى مُوسَى وَهَارُونَ وَبَارَكْتَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَتَرَحَّمْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ اللَّهُمَّ رَبَّ الْبَيْتِ الْحَرَامِ وَرَبَّ الْمَسْجِدِ الْحَرَامِ وَرَبَّ الرُّكْنِ وَالْمَقَامِ وَرَبَّ الْبَلَدِ الْحَرَامِ وَرَبَّ الْحِلِّ وَالْحَرَامِ وَرَبَّ الْمَشْعَرِ الْحَرَامِ بَلِّغْ رُوحَ نَبِيِّكَ مُحَمَّدٍ (ص) مِنِّي السَّلَامَ

Translation: I bear witness that there is no god but Allah, He is alone and has no partners and I bear witness that Muhammad is His servant and messenger. I bear witness that you are Muhammad, son of Abdullah and you are the last prophet. I bear witness that you conveyed the messages of your Lord, you advised your Ummah, you fought in the path of your Lord, and you worshipped Him till your last moments; and fulfilled your obligations. O Allah, bless Muhammad, Your servant, messenger, confidant, trustee, chosen one and the best of Your creation, blessings greater than any blessings sent on any of Your prophets or messengers. O Allah, convey peace on Muhammad and Aali Muhammad just as You sent Your peace on Nuh "among the worlds." Bestow Your favour on Muhammad and Aali Muhammad just as You bestowed Your favour "on Musa and Harun". And bless Muhammad and Aali Muhammad just as You blessed Ibrahim and the progeny of Ibrahim. Indeed, You are Praised, Glorified. O Allah, bless Muhammad and Aali Muhammad. O Allah, Lord of the Sacred House, Lord of the Sacred Mosque, Lord of Rukn and Maqam. Lord of the Sacred Land, Lord of the lawful and unlawful. Lord of Mashar al-Haram. Convey my salutation to the soul of Muhammad, Your Prophet.

Tradition 6: The narrator asked Imam Ar-Ridha' (a), "How should I salute Allah's Messenger near his grave?" Imam (a) replied:

السَّلَامُ عَلَى رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ أَشْهَدُ أَنَّكَ قَدْ
نَصَحْتَ لِأُمَّتِكَ وَجَاهَدْتَ فِي سَبِيلِ اللَّهِ وَعَبَدْتَهُ مُخْلِصاً حَتَّى أَتَاكَ الْيَقِينُ فَجَزَاكَ اللَّهُ أَفْضَلَ مَا جَزَى نَبِيّاً عَنْ أُمَّتِهِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ أَفْضَلَ مَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Translation: Peace be on Allah's Messenger. Peace be on you, O beloved of Allah. Peace be on you, O choice of Allah. Peace be on you, O trustee of Allah. I bear witness that you advised your Ummah. You fought in the way of Allah and worshipped Him with loyalty until your last moments. May Allah reward you with a greater reward than He has given to any other prophet for guiding his Ummah. O Allah, bless Muhammad and Aali Muhammad, more than You blessed Ibrahim and the progeny of Ibrahim. Indeed, You are Praised, Glorified.

Tradition 7: The narrator saw Imam Al-Kadhim (a), Harun Rashid, Isa Ibn Ja'far and Ja'far Ibn Yahya together in Medina at the Prophet's grave. Harun said to Imam Al-Kadhim (a), "Go ahead and salute Allah's Messenger." But the Imam (a) refused. So, Harun moved forward and saluted Allah's Messenger and then moved aside. Then Isa Ibn Ja'far asked the Imam (a), yet he refused. So, Isa stepped forward and saluted Allah's Messenger and then moved aside and stood with Harun. Then Ja'far Ibn Yahya asked Imam (a) to go ahead but the Imam (a) refused. So Ja'far stepped forward and saluted Allah's Messenger and then he also moved aside and stood with Harun. Then Imam (a) stepped forward and said: Peace be on you, O father. I ask Allah Who selected, chose and guided you and guided the creatures through you, to bless you. Harun asked Isa, "Did you hear that?" "Yes," replied Isa. "I bear witness that Allah's Messenger is truly his father," said Harun.

Tradition 8: Same as no. 3.

Tradition 9: Same as the last lines of Tradition no. 7.

Tradition 10: The narrator asked Imam Ar-Ridha' (a), "How should I salute Allah's Messenger (S) near his grave?" Imam (a) replied: Recite:

السَّلَامُ عَلَى رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا مُحَمَّدَ بْنَ عَبْدِ
اللَّهِ السَّلَامُ عَلَيْكَ يَا خَيْرَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ أَشْهَدُ
أَنَّكَ رَسُولُ اللَّهِ وَ أَشْهَدُ أَنَّكَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ وَ أَشْهَدُ أَنَّكَ قَدْ نَصَحْتَ لِأُمَّتِكَ وَ جَاهَدْتَ فِي سَبِيلِ اللَّهِ [رَبِّكَ] - وَ
عَبَدْتَهُ حَتَّى أَتَاكَ الْيَقِينُ فَجَزَاكَ اللَّهُ أَفْضَلَ مَا جَزَى نَبِيّاً عَنْ أُمَّتِهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ [وَأَلِ مُحَمَّدٍ] أَفْضَلَ مَا
صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Translation: Peace be on Allah's Messenger (S). Peace be on you and Allah's mercy and blessings be

on you. Peace be on you, O Allah's Messenger (S)! Peace be on you, O Muhammad Ibn Abdullah! Peace be on you, O chosen one from the creation of Allah! Peace be on you, O beloved of Allah! Peace be on you, O choice of Allah! Peace be on you, O trustee of Allah! I bear witness that you are Allah's Messenger (S) and that you are Muhammad, son of Abdullah. I bear witness that you advised your Ummah, you fought in the path of your Lord and worshipped Him until your last moments. May Allah reward you with a greater reward than He has given to any other prophet for guiding his Ummah. O Allah! Bless Muhammad and Aali Muhammad, more than Ibrahim and the progeny of Ibrahim. Indeed, You are Praised, Glorified.

[1] [1]

SHARES

Chapter 4: Rewards And Excellence Of Praying In The Prophet's Mosque

Tradition 1: The narrator asked Imam As-Sadiq ('a), "Is praying in the Prophet's mosque same as praying elsewhere in Medina?"

Imam ('a) replied, "No. One ritual prayer in the Prophet's mosque is equal to a thousand prayers elsewhere; but praying elsewhere in Medina is just like praying in any other city."

Tradition 2: The narrator asked Imam As-Sadiq ('a) about praying in the Prophet's mosque. Imam ('a) replied: Allah's Messenger (S) said: A prayer in my mosque equals a thousand prayers elsewhere and a prayer in Masjid Al-Haram equals a thousand prayers in my mosque.

Imam ('a) further said: Indeed, Allah has preferred Mecca to other cities and has preferred specific areas of Mecca over other areas in it, saying,

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

"Take for yourself a place of prayer in the standing-place of Ibrahim" (2: 125).

Allah has also preferred some people over others and in His Book, ordered people to follow and love them.

Tradition 3: Imam As-Sadiq ('a) said: A prayer in the Prophet's mosque equals ten thousand prayers elsewhere.

Tradition 4: Imam As-Sadiq ('a) said: Pray more in the Prophet's mosque, for Allah's Messenger (S) has said, "A prayer in my Masjid equals a thousand prayers in any other, except Masjid Al-Haram, for a prayer in Masjid Al-Haram equals a thousand prayers in my Masjid."

Traditions 5, 6, 7 and 8: Same as no. 1.

[1] [1]

SHARES

Chapter 5: Ziyarah Of Hamza ('A), Uncle Of The Prophet, And Other Martyrs Of Uhud

Tradition 1: Imam ('a) said: Recite the following at grave of Hamza ('a):

السَّلَامُ عَلَيْكَ يَا عَمَّ رَسُولِ اللَّهِ وَ خَيْرَ الشُّهَدَاءِ السَّلَامُ عَلَيْكَ يَا أَسَدَ اللَّهِ وَ أَسَدَ رَسُولِهِ أَشْهَدُ أَنَّكَ قَدْ جَاهَدْتَ فِي اللَّهِ
حَقَّ جِهَادِهِ وَ نَصَحْتَ لِلَّهِ وَ لِرَسُولِهِ [وَ نَصَحْتَ لِرَسُولِ اللَّهِ] وَ جُدْتَ بِنَفْسِكَ وَ طَلَبْتَ مَا عِنْدَ اللَّهِ وَ رَغِبْتَ فِيَمَا وَعَدَ
اللَّهُ

Translation: Peace be on you, O uncle of Allah's Messenger (S) and the best of the martyrs. Peace be on you, O Lion of Allah and the Lion of His Messenger (S). I bear witness that you fought in the way of Allah, like Allah should be fought for; I bear witness that you were loyal to Allah and His Messenger (S) and that you generously sacrificed yourself. You sought that which is with Allah and desired that which He has promised.

After reciting this, enter and pray the ritual prayer but do not face the grave while praying. After that fall on the grave and recite:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ اللَّهُمَّ إِنِّي تَعَرَّضْتُ لِرَحْمَتِكَ بِلُزُوقِي بِقَبْرِ عَمِّ نَبِيِّكَ صَلَوَاتِكَ عَلَيْهِ وَ عَلَى أَهْلِ
بَيْتِهِ لِتَجِيرَنِي مِنْ نَقَمَتِكَ وَ سَخَطِكَ وَ مَقْتِكَ وَ مِنَ الْإِزْلالِ فِي يَوْمٍ تَكْثُرُ فِيهِ الْأَصْوَاتُ وَ الْمَعْرَاتُ وَ تَشْتَغِلُ كُلُّ نَفْسٍ
بِمَا قَدَّمَتْ وَ تُجَادِلُ كُلُّ نَفْسٍ عَنْ نَفْسِهَا فَإِنْ تَرَحَّمَنِي الْيَوْمَ فَلَا خَوْفَ عَلَيَّ وَ لَا حُزْنَ وَ إِنْ تَعَاقَبَ فَمَوْلَايَ لَهُ الْقُدْرَةُ
عَلَى عَبْدِهِ اللَّهُمَّ فَلَا تُخَيِّبْنِي الْيَوْمَ وَ لَا تَصْرِفْنِي بِغَيْرِ حَاجَتِي فَقَدْ لَزَقْتُ بِقَبْرِ عَمِّ نَبِيِّكَ وَ تَقَرَّبْتُ بِهِ إِلَيْكَ ابْتِغَاءً
لِمَرْضَاتِكَ [ابْتِغَاءً مَرْضَاتِكَ] - وَ رَجَاءً رَحْمَتِكَ فَتَقَبَّلْ مِنِّي وَ عُدْ بِحِلْمِكَ عَلَى جَهْلِي وَ بِرَأْفَتِكَ عَلَى جَنَائِي نَفْسِي فَقَدْ
عَظُمَ جُرْمِي وَ مَا أَخَافُ أَنْ تَظْلِمَنِي وَ لَكِنْ أَخَافُ سُوءَ يَوْمِ الْحِسَابِ فَانْظُرْ الْيَوْمَ تَقَلُّبِي [إِلَى تَقَلُّبِي] عَلَى قَبْرِ عَمِّ نَبِيِّكَ
صَلَوَاتِكَ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ فَبِهِمْ فُكِّنُ لِي [فُكِّنِي] وَ لَا تُخَيِّبْ سَعْيِي وَ لَا يَهُونُ [وَ لَا يَهُونَنَّ] عَلَيْكَ ابْتِهَالِي وَ لَا
تَحْجُبْ مِنْكَ صَوْتِي وَ لَا تَقْلِبْنِي بِغَيْرِ حَوَائِجِي يَا غِيَاثَ كُلِّ مَكْرُوبٍ وَ مَحْزُونٍ يَا مُفَرِّجَ [مُفَرِّجاً] عَنِ الْمُلْهُوفِ الْحَبْرَانِ
الْغَرِيبِ - الْحَرِيقِ الْمُشْرِفِ عَلَى الْهَلَكَةِ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الطَّاهِرِينَ وَ انْظُرْ إِلَيَّ نَظْرَةً لَا أَشْقَى بَعْدَهَا أَبَدًا وَ

ارْحَمْ تَضَرُّعِي وَ غُرْبَتِي وَ انْفِرَادِي فَقَدْ رَجَوْتُ رِضَاكَ وَ تَحَرَّيْتُ الْخَيْرَ الَّذِي لَا يُعْطِيهِ أَحَدٌ سِوَاكَ وَ لَا تَرُدُّ أَمَلِي

Translation: O Allah! Bless Muhammad and his Ahl Al-Bayt ('a). O Allah! I have exposed myself to Your Mercy by clinging to the grave of the Uncle of Your Prophet, may Your blessings be on him and his Ahl Al-Bayt ('a), so that You protect me against Your wrath, vengeance and dislike; and save me from slipping on the day when there will be much clamour and humiliation, and every soul will be busy with what it has brought forward, and every soul will try to defend itself only. O Allah! If You include me in Your Mercy today, I shall not have any fear or grief. But if You decide to punish me, You are my Lord having power over His servant. O Allah! Do not disappoint me today and do not return me without fulfilling my needs, for I am clinging to the grave of the uncle of Your Prophet, and I am seeking nearness to You through Him. I seek Your pleasure and hope for Your Mercy. So, accept this from me and turn with Your patience to my ignorance and with Your kindness to the crimes I committed against myself. Indeed, my sins are great. I don't fear that You will oppress me; rather I fear a terrible reckoning. So, take into consideration my restlessness on the grave of the uncle of Your Prophet – may Your blessings be upon Muhammad and his Ahl Al-Bayt ('a) – and release me from hell through them. Don't waste my efforts; do not disgrace my invocation; do not prevent my voice from reaching You; and do not return me without fulfilling my needs. O saviour of every grief-stricken and distressed! O one who comforts the heart-broken, the perplexed and the stranger on the verge of death! Bless Muhammad and his purified Ahl Al-Bayt ('a) and look at me in a way that it prevents me from wretchedness. O Allah! Have mercy on me through my invocation and through my loneliness, for I have hoped to earn Your pleasure and I am seeking the good that cannot be given by anyone other than You. So don't dash my hope.

Tradition 2: The narrator asked Imam As-Sadiq ('a), “Which Masjid should I visit first when I go the Masjids around Medina?”

Imam ('a) replied: Begin with Quba Masjid and pray more in it, for it is the first Masjid in this area in which Allah's Messenger (S) prayed.

Then proceed to the Umm Ibrahim Well and pray there, for Allah's Messenger (S) stayed and prayed there.

Then proceed to Fadikh Masjid and pray two units of prayer, for your Prophet has prayed there. When you finish visiting the Masjids on this side of the city, proceed to Uhud. Begin with the Masjid below Harrah and pray there, then proceed to the grave of Hamza Ibn Abdul Muttalib. Then visit the graves of other martyrs of Uhud. Stand there and recite:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الدِّيَارِ أَنْتُمْ لَنَا فَرَطٌ وَ إِنَّا بِكُمْ لَاحِقُونَ

Translation: Peace be on you, O inhabitants of the graves. You have preceded us, and we shall join

you soon.

Then proceed to the Masjid on the right side of Mount Uhud and pray there because Allah's Messenger (S) waited prayer time and prayed in this Masjid before he set out for the Battle of Uhud to fight the polytheists. Then go back to the grave of the martyrs of Uhud and pray besides their graves as much as Allah has willed for you. Then move to the Ahzab Masjid and pray there, for Allah's Messenger (S) prayed in it during the Battle of Ahzab and said: O succour of the distressed! O fulfiller of the prayers of the distressed! O saviour of the heartbroken! Save me from my grief, agony and sadness, for You see my condition and the condition of my companions.

[1] [1]

SHARES

Chapter 6: Excellence And Rewards Of Visiting The Masjids And Graves In Medina

Tradition 1: Imam As-Sadiq ('a) said: You must not neglect visiting the holy sites around Medina or Quba Masjid, for it is the

لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ

“Masjid founded on piety from the very first day” (9: 108).

Also don't overlook Umm Ibrahim Well, Fadikh Masjid, graves of martyrs and Ahzab or Fath Masjid.

I am told that when the Prophet visited the graves of the martyrs of Uhud, he would say:

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ ۖ فَنِعْمَ عُقْبَى الدَّارِ

“Peace be on you because you were constant, how excellent, is then the issue of the abode” (13:24).

Then Imam ('a) said: Recite the following in Masjid Fath along with other supplications:

يَا صَرِيحَ الْمَكْرُوبِينَ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ اكْشِفْ عَنِّي غَمِّي وَكَرْبِي وَهَمِّي - كَمَا كَشَفْتَ عَنْ نَبِيِّكَ (ص) هَمَّهُ وَغَمَّهُ وَكَرْبَهُ وَكَفَيْتَهُ هَوْلَ عَدُوِّهِ فِي هَذَا الْمَكَانِ

Translation: O succour of the distressed! O fulfiller of the prayers of the distressed! Save me from my grief, agony and sadness just as You saved Your Prophet from his grief, agony and sadness, and You were sufficient for him against the terrors of his enemies in this place.

Tradition 2: Same as no. 1

Tradition 3: Allah's Messenger (S) said: One who enters my Masjid, that is Quba Masjid, and prays two Rakats prayer in it, will receive the reward of performing an Umrah.

Tradition 4: Same as no. 1.

Tradition 5: One of the Imams ('a) said: If you stay in Medina for three days, pray in the complete format. The same applies to staying in Mecca. If you stay in Medina for three days, keep three fasts, beginning on a Wednesday. Pray Tuesday night besides the Pillar of Repentance where Abu Lubabah tied himself until his forgiveness was revealed. Then on Wednesday, fast and sit by the pillar all day. At night, come to the Prophet's grave and spend that night and following day there, fasting on Thursday. On Thursday night, come to the pillar at the Prophet's grave and pray there all night and all the next day (Friday). You should also fast on Friday. If possible, don't speak during these days, except to say that which is necessary. Don't leave the Masjid unless it is necessary. If you can, don't sleep at night or during the day, as it will add to the grace of this worship act. On Friday, praise Allah, sanctify Him, invoke blessing on the Prophet, and ask for your needs.

Recite the following with other supplications:

اللَّهُمَّ مَا كَانَتْ لِي إِلَيْكَ مِنْ حَاجَةٍ سَارَعْتُ أَنَا فِي طَلِبِهَا وَ التَّمَسُّبِهَا - أَوْ حَاجَةٍ لَمْ أُسْرِعْ سَأَلْتُكَهَا [أَوْ لَمْ أَسْأَلْكَهَا]
فَإِنِّي أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ ص نَبِيِّ الرَّحْمَةِ فِي قَضَاءِ حَوَائِجِي صَغِيرِهَا وَ كَبِيرِهَا

Translation: O Allah! I come to You through Your Prophet, Muhammad, the Prophet of mercy, to fulfil all of my needs, from the smallest to the greatest. And I ask You to fulfil those needs, which I hastened in asking and imploring for, and also to fulfil needs, which I didn't hasten to ask, and those needs, which I didn't even ask to be fulfilled.

Tradition 6: The narrator asked Imam As-Sadiq ('a), "Which Masjid should I visit first when I visit the Masjids around Medina?"

Imam ('a) replied: Begin with Quba Masjid and pray more in it, for it is the first Masjid in this area in which Allah's Messenger (S) prayed.

Then proceed to Umm Ibrahim Well and pray there, for Allah's Messenger (S) resided and prayed there.

Then proceed to the Fadikh Masjid and pray two Rakats there, for your Prophet prayed there. When you finish visiting the Masjids on this side of the city, proceed to the side of Uhud. Begin with the Masjid

below Harrah and pray there. Then proceed to the grave of Hamza...It is a long tradition with matter similar to that which is mentioned in the foregoing traditions.

[1] [1]

SHARES

Chapter 7: Bidding Farewell To The Grave Of Allah's Messenger (S)

Tradition 1: Imam As-Sadiq ('a) said: When you decide to leave Medina, perform Ghusl. After asking for your needs, come to the Prophet's grave and bid farewell to him. Perform the same rituals observed on entering.

Then say:

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي قَبْرِ نَبِيِّكَ (ص) فَإِنْ تَوَقَّيْتَنِي قَبْلَ ذَلِكَ فَإِنِّي أَشْهَدُ فِي مَمَاتِي عَلَى مَا أَشْهَدُ عَلَيْهِ فِي حَيَاتِي أَنَّ لَا إِلَهَ إِلَّا أَنْتَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ

Translation: O Allah! Do not make this my last Ziyarah of the grave of Your Prophet. And if You take my life before I come here again, I bear witness after my passing away to that which I bear witness during my lifetime, which is; "There is no God but Allah and Muhammad is Your servant and Your Messenger."

Tradition 2: The narrator asked Imam As-Sadiq ('a) how to bid farewell to the grave of Allah's Messenger (S). Imam ('a) replied: Recite the following:

صَلَّى اللَّهُ عَلَيْكَ السَّلَامُ عَلَيْكَ لَا جَعَلَهُ اللَّهُ آخِرَ تَسْلِيمِي عَلَيْكَ

Translation: Allah's blessing be on you. Peace be on you. May Allah not make this the last time I salute you.

Tradition 3: Imam Ar-Ridha' ('a) was seen bidding farewell to Allah's Messenger when he wanted to go for Umrah from there. After Maghrib he approached the grave of Allah's Messenger (S) from the direction of the head. He saluted Allah's Messenger (S) and clung to the grave. Then he came to his pulpit. Then he moved back to the grave and prayed so near it that his left shoulder touched the part near a pillar situated on the opposite side by the head of the Prophet. He prayed six or eight Rakats prayers wearing Arabic sandals and the length of his Ruku and Sajdah was as long as reciting Tasbihat

thrice or more. After that he prostrated for such a long time that the earth on which he had prostrated was moistened by his sweat. And some of our companions said that he was seen resting his cheek on the floor of the Masjid.

[1] [1]

SHARES

Chapter 8: Rewards And Excellence Of Praying In Masjid Kufa And Masjid Sahla

Tradition 1: Abu Hamza Ath-Thumali said: Imam As-Sajjad ('a) left Medina with the sole purpose of visiting Kufa Masjid. He prayed two Rakats and then left. He mounted his camel and continued on his way.

Tradition 2: Imam As-Sadiq ('a) said: Giving a Dirham in charity in Kufa equals giving two hundred Dirhams elsewhere and praying two Rakats in Kufa equals a hundred Rakats elsewhere.

Tradition 3: Imam Al-Baqir ('a) said: If people knew the excellence of Kufa Masjid, they would prepare to come to it from far off places. Praying an obligatory prayer there equals a Hajj, and praying a recommended prayer equals an Umrah.

Tradition 4: Same as no. 3.

Tradition 5: Same as no. 3 with the following addition: Indeed, a thousand successors have prayed in this Masjid.

Tradition 6: Imam As-Sadiq ('a) asked me, "Do you pray all your prayers in Kufa Masjid?" "No," I replied. "Indeed, if I lived near it, I would not miss any prayers there. Do you know the excellence of Kufa Masjid?" "No," I replied. Imam ('a) said: Every righteous servant and every prophet has prayed in Kufa Masjid. Indeed, on the night of Mi'raj, Jibra'il asked Allah's Messenger (S), "Muhammad! Do you know where you are right now?" "No," he replied. "You are before Kufa Masjid," Jibra'il said. "Ask your Lord for permission so that I may descend here and pray in it," Allah's Messenger (S) said. Then Jibra'il asked for permission, and it was granted. So, Allah's Messenger (S) descended and prayed two Rakats in Kufa Masjid.

Imam ('a) continued: Praying one obligatory prayer in it equals a thousand prayers elsewhere, and a recommended prayer in it equals five hundred prayers elsewhere.

Indeed, the front of Kufa Masjid is a garden from the gardens of Paradise; and its right side is a garden

from the gardens of Paradise; and its left side is a garden from the gardens of Paradise; and its back portion is a garden from the gardens of Paradise.

Even sitting in Kufa Masjid without praying or praising Allah is considered a worship act. If people knew its excellence, they would surely come to it even if they had to crawl.

Tradition 7: Same words present in no. 6.

Tradition 8: Imam As-Sadiq ('a) said: Mecca is Allah's sanctuary and that of His Messenger (S) and Ali ('a). A prayer in it equals a hundred thousand prayers elsewhere and giving a Dirham as charity equals giving a hundred thousand Dirhams elsewhere.

Medina is a sanctuary of Allah, His Messenger (S), and Amir Al-Mu'minin Ali ('a). A prayer in its Masjid equals ten thousand prayers elsewhere, and giving a Dirham as charity in Medina equals ten thousand Dirhams elsewhere.

Kufa is Allah's sanctuary and that of His Messenger (S), and Amir Al-Mu'minin Ali ('a). A prayer in its Masjid equals a thousand prayers elsewhere.

Tradition 9: Imam As-Sadiq ('a) said: Limits of Masjid Sahla reach up to Rawha.

Tradition 10: Imam As-Sadiq ('a) asked Abu Hamza Ath-Thumali, "Did you see my uncle on the night of his uprising?"

"Yes," Abu Hamza replied.

"Did he pray in Masjid of Suhail?" Imam ('a) asked. "Where is the Masjid of Suhail? Do you mean Masjid Sahla?" Abu Hamza asked.

"Yes. Indeed, if he had prayed two Rakats there and then sought refuge with Allah, he would have been protected by Allah for one year."

"May my parents be sacrificed on you, are you referring to this Masjid Sahla?" Abu Hamza asked.

"Yes," the Imam ('a) replied.

Then Imam ('a) said: Masjid Sahla contains the house of Ibrahim ('a) where he used to fight the Amaliqa. It contains the house of Idris ('a) where he used to stitch clothes. It contains the place where the rider ties his camel. It contains the green rock with pictures of all prophets in it, and the clay under this rock is the clay from which Allah created all the prophets. Mi'raj occurred in a part of this Masjid known as the great separator. Masjid Sahla is a part of Kufa, and it is the route people will pass. The trumpet will be blown from it and people will be resurrected from it. Seventy thousand people will be resurrected from its side, and they will enter Paradise without any accounting. They are those whom Allah has set aright and upon whom He has increased His blessings. Indeed, they are made successful and who will be blessed

with bounties before others. They like to turn away any praise about themselves and are terrified of meeting Allah in His justice. They are quick to obey Allah, perform good deeds, and understand that Allah sees and is aware of what they do. There will be no accounting for them nor any judgment or punishment.

Indeed, Allah removes rancour and purifies the believers in every way. The Ahwan Mountain, a very old mountain populated in the past, began moving from the middle of this Masjid.

Tradition 11: Imam As-Sadiq ('a) or Imam Al-Baqir ('a) was asked, "Which is the best place after Masjid Al-Haram and the Prophet's mosque?"

Imam ('a) replied: Kufa. O Abu Bakr! Kufa is the purified and excellent land. It contains the graves of messengers, prophets and truthful successors. It contains the Masjid Suhail in which every divine Prophet has prayed. The Twelfth Imam ('a) will reappear from this city. Imam Qa'im and those who will lead after him will also live in it. It will indeed, be the abode of prophets, successors and the righteous.

Tradition 12: Hanan Ibn Sadir said: I was with Imam Al-Baqir ('a) when a man entered, saluted the Imam ('a) and sat down. "Where are you from?" Imam ('a) asked him. "I am from Kufa. I believe in your Wilayat and am one of your devotees," the man said. "Do you perform all your prayers in Kufa Masjid?" Imam ('a) asked. "No," the man replied. "Indeed, you are deprived of blessings," Imam ('a) said. Then he asked, "Do you perform a Ghusl once a day with water of Euphrates, which is near you?" "No," the man replied. "What about once a week?" Imam ('a) asked. "No." "What about once a month?" "No." "What about once a year?" "No." "Indeed, you are deprived of blessings," Then Imam ('a) asked, "Do you perform the *Ziyarah* of Imam Al-Husayn ('a) once a week?" "No." "What about once a month?" "No." "What about once a year?" "No." "Indeed, you are deprived of blessings," Imam ('a) said.

Tradition 13: Imam Al-Baqir ('a) said: Do not neglect prayers in Kufa Masjid even if you have to crawl to it, because a prayer there equals seventy prayers in other Masjids.

Tradition 14: Imam Ar-Ridha' ('a) said: A ritual prayer in Kufa Masjid has more value than seventy congregational prayers in any other Masjid.

Tradition 15: Same as no. 6.

Tradition 16: Allah's Messenger (S) said: On the night of Mi'raj, I landed in the Masjid of my ancestors, Nuh and Ibrahim ('a), which is the Kufa Masjid and I prayed two Rakats in it. Indeed, an obligatory prayer in Kufa Masjid equals an accepted Hajj and a recommended prayer equals an accepted Umrah.

Tradition 17: Amir Al-Mu'minin ('a) asked Malik, "Do you go and pray in the Masjid behind your house?" I replied. "Amir Al-Mu'minin ('a), only ladies pray there." He said, "Malik, no distressed person enters this Masjid, prays in it, and supplicates Allah but that Allah relieves him of grief and grants his request."

Malik says: By Allah, I did not go to that Masjid or pray in it till one night I was extremely aggrieved about

something. Suddenly, I remembered the saying of Amir Al-Mu'minin ('a). I arose in the middle of the night, put on my sandals and performed the Wudhu. When I left the house, I found a lamp at the door, which began moving automatically and I followed it till I reached the Masjid. The lamp stopped before me. I entered the Masjid and prayed there. After I finished, I put on my sandals and the lamp began to move before me until I reached home in its light, but it disappeared when I entered the house. From that night, whenever I leave my house, I find this lamp leading my way and the Almighty Allah granted my prayers.

Tradition 18: Imam As-Sadiq ('a) said: A man came to Amir Al-Mu'minin ('a) in Kufa Masjid and said, "Peace be on you, O Amir Al-Mu'minin and the mercy of Allah and His blessings!"

Amir Al-Mu'minin ('a) answered his salutation.

He said: "May I be sacrificed on you! I am leaving for Masjid Aqsa and I wanted to bid farewell to you,"

Amir Al-Mu'minin ('a) asked, "What is your aim in going there?"

The man said, "To earn divine rewards, may I be sacrificed on you."

His Eminence ('a) said: Sell your mount, spend your money, and pray in this Masjid instead, for obligatory prayers in this Masjid equal an accepted Hajj, and recommended prayers equal an accepted Umrah. Blessings of this Masjid extend to a twelve-mile radius. The right side of this Masjid is prosperity, but its left side is cunning. In the middle of this Masjid, there is a well of oil, a well of milk, a well of water for the believers to drink, and a well of water to purify the believers. The ark of Nuh embarked from here and three idols: Nasr, Yaghuth and Yauq were placed here. Seventy prophets and seventy successors have prayed in this Masjid, and I am one of them.

No distressed person asks Allah for anything in it, but that Allah grants it and relieves him of his sorrow.

[1] [1]

SHARES

Chapter 9: Location Of The Grave Of Amir Al-Mu'minin ('A)

Tradition 1: Safwan Jamal said: Amir Ibn Abdullah and were with Imam As-Sadiq ('a) when Amir said, "People believe that Amir Al-Mu'minin ('a) was buried at Ruhbah. "No," Imam ('a) replied. "Then where is he buried?" Asked Amir.

The Imam (‘a) replied: After the passing away of Amir Al-Mu’minin (‘a), Imam Al-Hasan (‘a) carried him to a place behind Kufa, near Najaf River, to the left side of Ghari, and right of Hirah. He buried him there in white sand.

After some time Safwan Jamal went there and thought that he found the grave. On his return he asked Imam (‘a) about it and he said thrice, “May Allah have mercy on you, you went to the right place.”

Tradition 2: Imam Al-Husayn (‘a) was asked, “Where did you bury Amir Al-Mu’minin (‘a)?”

He replied, “We carried him out during the night, passed the Masjid Ashath and then to the area behind Ghari.”

Tradition 3: The narrator says: Umar Ibn Yazid came to me once and asked me to mount. I mounted and we travelled till we reached the house of Hafs Kunasi. Umar asked Hafs to join us also, and he did. We travelled till we arrived in Ghari. We arrived at a grave. Umar said, “Alight! This is the grave of Amir Al-Mu’minin (‘a).” “How do you know?” We asked. He said: “I came here with Imam As-Sadiq (‘a) more than once when he was in Hirah and he told me that it was his grave.”

Tradition 4: When Imam As-Sadiq (‘a) was in Hirah, he asked the narrator, “Don't you want that which I promised you?”

“Yes,” I replied – he meant going to the grave of Amir Al-Mu’minin (‘a).

The Imam mounted and his son, Ismail also accompanied him. I also mounted and we set out till we passed Thawiyyah and stopped between Hirah and Najaf, besides white and bright sand. Imam (‘a), his son, Ismail and I descended, and we all prayed there. Then Imam (‘a) said to Ismail, “Stand up and salute your grandfather, Husayn Ibn Ali (‘a).”

I asked, “May I be sacrificed for you! Is Husayn (‘a) not in Karbala?”

Imam (‘a) replied, “Yes, but when his severed head was being taken to Sham, one of our friends stole it and buried it besides Amir Al-Mu’minin (‘a).”

Tradition 5: When Imam As-Sadiq (‘a) passed through the area at the rear of Kufa, he stopped there and prayed two Rakats. Then he moved behind a little and prayed another two Rakats. Then he moved forward a little and prayed another two Rakats. Then he said, “This is the site of the grave of Amir Al-Mu’minin (‘a).”

“May I be sacrificed on you! What were the other two locations on which you prayed?” I asked.

“Site of the head of Imam Al-Husayn (‘a) and site of the pulpit of Qa’im (‘a).”

Tradition 6: Imam As-Sadiq (‘a) said: You shall see two graves when you go to Ghari, a large and a small one. The large one is that of Amir Al-Mu’minin (‘a) and the small one contains the head of Imam

Al-Husayn ('a).

Tradition 7: Once I travelled with Imam As-Sadiq ('a) from Qadisiyyah. When we arrived in Najaf, he said: This is the mountain on which the son of my grandfather, Nuh ('a), sought refuge and said,

سَأْوِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ

“I will betake myself for refuge to a mountain that shall protect me from the water!” (11:43).

Allah, the blessed and exalted, revealed to the Najaf Mountain, “O Najaf, will you allow Nuh's son to seek refuge from Me?”

The mountain collapsed into pieces which then spread to the borders of Sham.

Then the Imam ('a) said, “Let's move.”

So, we continued till we arrived at Ghari. Imam ('a) stopped at the grave, saluted all the prophets, beginning with Prophet Adam ('a) until Allah's Messenger (S), and I saluted them also. Then he ('a) fell on the grave, saluted the owner, and cried aloud. Afterwards he stood up and prayed four Rakats, and I followed suit.

After prayers, I asked, “O son of Allah's Messenger, whose grave is this?”

“My grandfather, Ali Ibn Abi Talib ('a).”

Tradition 8: The narrator says: I told Imam Al-Kadhim ('a) about the way in which Yahya Ibn Musa harasses those who come for the *Ziyarah* of Amir Al-Mu'minin ('a). I said that he went on excursions to Thawiyyah and indeed, the grave of Amir Al-Mu'minin was little further. I said that this was the place Imam As-Sadiq ('a) described to Safwan:

Once you reach Ghari behind Kufa, turn your back to Ghari and move forward a bit to the right to Najaf. When you come to white-coloured gravel with the mountain road before you, you will find the grave of Amir Al-Mu'minin ('a).

I told the Imam ('a) that I gone to that place many times but some of our companions do not believe that Amir Al-Mu'minin ('a) was buried there. Some believe he was buried in Kufa Masjid while others think that he was buried in the palace, but I always reminded them that Allah would not allow the grave of Amir Al-Mu'minin ('a) to be in the abode of oppressors and it cannot be in the Masjid, because his children wanted to hide the place of his burial.

I asked the Imam ('a), “Which of us is correct?”

Imam ('a) replied, “Your opinion is correct, because you followed the statement of Imam As-Sadiq (a).

Abu Muhammad, I don't think any of our companions is having your opinion or is being inclined to your view.”

I asked, “May I be sacrificed on you, is this a divine blessings on me?”

“Yes. Indeed, Allah gives Taufeeq to whomever He likes and makes him a trustee of that belief so you should consider it to be a divine gift and praise Allah and say, 'This is a Taufeeq from Allah.”

Tradition 9: Same as previous.

Tradition 10: Yunus Ibn Zabyan said: I was with Ima m As–Sadiq ('a) when he was brought to Mansur Dawaniqi in Hirah. On a cloudless moonlit night, the Imam ('a) looked at the sky and said, “Yunus! Do you see how beautiful these stars are? Indeed, these planets of light are security of the folks of the heavens just as we are security of the folks of the earth.”

Then he asked me to have the donkey and the mule saddled. Once they were ready, Imam ('a) asked me which mount I preferred. I thought that since the Imam ('a) would prefer the mule because it was stronger, I chose the donkey. But Imam ('a) said: Give me the donkey.

When we came outside Hirah, Imam ('a) asked me to move ahead and I did so. He kept on saying right and left till we came to some red gravel and said: “This is the site.”

Then he moved slightly to the right where there was a well with some water in it with which he made Wudhu. Then he moved to a mound and prayed besides it. Then he leaned over it and cried. Then he moved to a smaller mound besides the first and repeated what he had done.

Then said, “Yunus! Do as I did.” I followed suit.

After that he ('a) asked, “Yunus! Do you know where we are?”

“No,” I replied.

“The first place was the grave of Amir Al–Mu'minin ('a) and the second, where the head of Imam Husai n ('a) was buried.”

After the cursed Ubaidullah Ibn Ziyad sent the severed head of Imam Al–Husayn ('a) to Sham, it was sent back to Kufa, but Ubaidullah said, “Take the severed head out of Kufa so that it does not create public unrest.”

But Allah placed the head besides Amir Al–Mu'minin ('a) and it was joined to Imam Al–Husayn's body. So, the head and body are now together.

Tradition 11: Imam As–Sadiq ('a) said: When I was in Hirah with Abil Abbas, I used to go at night to the grave of Amir Al–Mu'minin ('a) located at the side of Ghari Noman towards Najaf. I prayed the Midnight

Prayers at the grave and returned before sunrise.

Tradition 12: Safwan Ibn Mahran asked Imam As-Sadiq ('a) about the location of the grave of Amir Al-Mu'minin ('a). He described that it was located in the land of hardened sand.

He went to the described site and prayed there. The following year, he came to Imam ('a) and informed that he had gone to the described place and had prayed there. He told him that he had found the correct place. Then for twenty years after that he used to go to that site every year and pray besides it.

Tradition 13: Similar to traditions in this chapter.

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SHARES

Chapter 10: Reward For The Ziyarah Of Amir Al-Mu'minin ('A)

Tradition 1: Abu Wahab Basri says: I entered Medina, went to Imam As-Sadiq ('a) and said, "May I be sacrificed on you, I have come to you, but I have not gone to the Ziyarah of the grave of Amir Al-Mu'minin ('a)."

Imam ('a) replied, "Very bad! If you were not one of our Shia, I would not even have glanced at you. Do you not perform the *Ziyarah* of one to whose *Ziyarah* the Almighty Allah, along with His angels goes, and to which prophets and believers go?"

"May I be sacrificed on you! I did not know this," I said. "Then know that Amir Al-Mu'minin ('a) has a higher rank with Allah than all Imams ('a). Imams ('a) are above others due to the number of their deeds, and the reward for their deeds is also for Amir Al-Mu'minin ('a).

Tradition 2: Mufaddal Ibn Umar said: I went to Imam As-Sadiq ('a) and said, "I yearn to go to Ghari!"

"Why?" asked the Imam ('a).

"Because I love Amir Al-Mu'minin ('a) and would like to go for his *Ziyarah*,"

"Do you know the excellence of his *Ziyarah*?"

"No, O son of Allah's Messenger! Tell me about it." "When you intend to perform the *Ziyarah* of Amir Al-Mu'minin ('a), know that you will do the *Ziyarah* of the bones of Adam ('a), body of Nuh ('a), and the body of Amir Al-Mu'minin ('a)."

I asked, “Adam (‘a) landed in Sarandib at the place of the rising of the Sun, and it is commonly believed that his bones were buried in Ka’aba. So how can you say that he is in Kufa?”

Imam (‘a) replied: When Nuh (‘a) was in the ark, Almighty Allah revealed to him to go circle the Ka’aba seven times. Nuh (‘a) complied. Then he descended from the ark, went into the knee-deep water till he brought out a coffin containing the bones of Adam (‘a). He brought it to his ark and continued circling the Ka’aba as long as Allah had willed. Then he moved to Kufa, went inside Kufa Masjid with his ark and stopped in the middle. This is where Allah revealed to the earth,

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكَ

“Swallow your water” (11:44).

So, the earth swallowed its water beginning from Kufa Masjid, from where the deluge had originally begun. Then those who were with Nuh (‘a) in the ark each went in different directions. Nuh (‘a) carried the coffin and buried it in Ghari which is the part of the mountain on which Allah spoke to Musa (‘a), purified Isa (‘a), chose Ibrahim (‘a) as his friend, and chose Muhammad (S) as His beloved. Allah chose that land as the abode of prophets.

By Allah, no one more honourable than Amir Al-Mu’minin (‘a) has ever lived there after his purified ancestors, Adam and Nuh (‘a).

So, when you intend to go to Najaf, perform the *Ziyarah* of the bones of Adam (‘a), body of Nuh (‘a) and the body of Ali Ibn Abi Talib (‘a). You will have gone to the *Ziyarah* of the first ancestor of His Eminence, Muhammad (S) who is the last prophet, and of Ali (‘a), chief of successors. You should know that the doors of heavens open for the visitor of His Eminence, so do not be ignorant of this great blessing.

Tradition 3: Imam As-Sadiq (‘a) said: Imam Al-Hasan (‘a) asked Allah's Messenger (S), “Father, what is the reward for one who performs your *Ziyarah*?” ·

The Prophet replied, “My son, on Judgment Day, it will be my divine obligation to visit one who performs my *Ziyarah* during my lifetime or after my passing away, or performs the *Ziyarah* of your father, and to save him from his sins.”

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SHARES

Chapter 11: Ziyarah Of Amir Al-Mu'minin ('A)

And Invocations At His Grave

Tradition 1: Imam As-Sadiq ('a) said: Imam Zayn Al-'Abidin ('a) performed the *Ziyarah* of the grave of Amir Al-Mu'minin Ali Ibn Abi Talib ('a) in the following manner:

He first stood at the grave, cried, and then said:

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ فِي أَرْضِهِ وَحُجَّتُهُ عَلَى عِبَادِهِ [السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ] أَشْهَدُ أَنَّكَ جَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ وَعَمِلْتَ بِكِتَابِهِ وَاتَّبَعْتَ سُنَنَ نَبِيِّهِ (ص) حَتَّى دَعَاكَ اللَّهُ إِلَى جِوَارِهِ وَقَبَضَكَ إِلَيْهِ بِاخْتِيَارِهِ وَالْزَمَ أَعْدَاءَكَ الْحُجَّةَ فِي قَتْلِهِمْ إِيَّاكَ مَعَ مَا لَكَ مِنَ الْحُجَجِ الْبَالِغَةِ عَلَى جَمِيعِ خَلْقِهِ اللَّهُمَّ فَاجْعَلْ نَفْسِي مُطْمَئِنَّةً بِقَدْرِكَ - رَاضِيَةً بِقَضَائِكَ مُوَلَّعةً بِذِكْرِكَ وَدُعَاكَ مُحِبَّةً لِصَفْوَةِ أَوْلِيَائِكَ مَحْبُوبَةً فِي أَرْضِكَ وَسَمَائِكَ صَابِرَةً عَلَى نُزُولِ بَلَائِكَ شَاكِرَةً لِفَوَاضِلِ نِعْمَاتِكَ ذَاكِرَةً لِسَوَابِغِ آلَانِكَ مُشْتَاقَةً إِلَى فَرْحَةِ لِقَائِكَ مُتَزَوِّدَةً التَّقْوَى لِيَوْمِ جَزَائِكَ مُسْتَنَّةً بِسُنَنِ أَوْلِيَائِكَ [أَنْبِيَائِكَ] مُفَارِقَةً لِأَخْلَاقِ أَعْدَائِكَ مَشْغُولَةً عَنِ الدُّنْيَا بِحَمْدِكَ وَتَنَائِكَ

Translation: Peace be on you O Amir Al-Mu'minin! And Allah's mercy and His blessings be on you, Peace be on you, O Trustee of Allah in His earth and His Proof on His servants. Peace be on you, O Amir Al-Mu'minin! I bear witness that you did Jihad for Allah in a way it deserves to be done and acted according to His Book. You followed the Sunnah of His Prophet until He recalled you to His neighbourhood and took you to Himself. He obligated your enemies to the argument of slaying you, in addition to many other clear arguments you already have over His creation. O Allah! Make me satisfied about that which You have destined, pleased with Your decree, fond of Your remembrance and supplication, loving Your chosen friends, loved on Your earth and Your heavens, patient on Your trials, thankful for Your superior bounties. One who remembers Your abundant bounties, yearns for the joy of Your meeting, decorated with piety for the day of Your reward, following the traditions of Your Friends, avoiding the manners of Your enemies, preoccupied by the world through Your praise and glorification.

Then he placed his cheek on the grave and said:

اللَّهُمَّ إِنَّ قُلُوبَ الْمُخْبِتِينَ إِلَيْكَ وَاللَّهُ وَ سُبُلَ الرَّاغِبِينَ إِلَيْكَ شَارِعَةٌ وَأَعْلَامُ الْقَاصِدِينَ إِلَيْكَ وَاضِحَةٌ وَأَفئِدَةُ الْعَارِفِينَ مِنْكَ فَارِغَةٌ وَأَصْوَاتُ الدَّاعِينَ إِلَيْكَ صَاعِدَةٌ وَأَبْوَابُ الْإِجَابَةِ لَهُمْ مُفْتَحَةٌ وَدَعْوَةٌ مِنْ نَاجَاكَ مُسْتَجَابَةٌ وَتَوْبَةٌ مِنْ أَنْابَ إِلَيْكَ مَقْبُولَةٌ وَعِبْرَةٌ مَنْ بَكَى مِنْ خَوْفِكَ مَرْحُومَةٌ وَالْإِعَانَةُ لِمَنْ اسْتَعَانَ بِكَ مَوْجُودَةٌ وَالْإِغَاثَةُ لِمَنْ اسْتَعَاثَ بِكَ مَبْذُولَةٌ وَعِدَاتُكَ لِعِبَادِكَ مُنْجِزَةٌ وَزَلَّلَ مَنْ اسْتَقَالَكَ مُقَالَةً وَأَعْمَالُ الْعَامِلِينَ لَدَيْكَ مَحْفُوظَةٌ وَأَرْزَاقُكَ إِلَى الْخَلَائِقِ مِنْ لَدُنْكَ نَازِلَةٌ وَعَوَائِدُ الْمَزِيدِ لَهُمْ مُتَوَاتِرَةٌ وَذُنُوبُ الْمُسْتَغْفِرِينَ مَغْفُورَةٌ وَحَوَائِجُ خَلْقِكَ عِنْدَكَ مَقْضِيَّةٌ وَجَوَائِزُ السَّائِلِينَ عِنْدَكَ مَوْفُورَةٌ وَعَوَائِدُ الْمَزِيدِ إِلَيْهِمْ وَاصِلَةٌ وَمَوَائِدُ الْمُسْتَطْعِمِينَ مُعَدَّةٌ وَمَنَاهِلُ الظَّمَاءِ لَدَيْكَ مُتَرَعَّةٌ اللَّهُمَّ فَاسْتَجِبْ دُعَائِي وَاقْبَلْ ثَنَائِي وَأَعْطِنِي رَجَائِي [جَزَائِي] وَاجْمَعْ بَيْنِي وَبَيْنَ أَوْلِيَائِي بِحَقِّ مُحَمَّدٍ وَعَلِيٍّ وَفَاطِمَةَ وَالْحَسَنِ وَ

الْحُسَيْنِ (ع) إِنَّكَ وَلِيُّ نَعْمَائِي وَ مُنْتَهَى رَجَائِي وَ غَايَةُ مُنَايَ فِي مُنْقَلَبِي وَ مَثْوَايَ أَنْتَ إِلَهِي وَ سَيِّدِي وَ مَوْلَايَ اغْفِرْ لِي
وَلِوَلِيَّائِنَا وَ كُفَّ عَنَّا أَعْدَاءَنَا وَ اشْغَلْهُمْ عَنْ أَدَانَا وَ أَظْهِرْ كَلِمَةَ الْحَقِّ وَ اجْعَلْهَا الْعُلْيَا وَ أَدْحِضْ كَلِمَةَ الْبَاطِلِ وَ
اجْعَلْهَا السُّفْلَى - إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Translation: O Allah, the hearts of those who humble themselves before You are filled with bewilderment. Paths of those who desire You are levelled. Signs for those who seek You are clear. Hearts of those who know You are filled with Your fear. Voices of those who call You are raised up to You. Gates through which You answer are open to them. Prayers of those who whisper to You are fulfilled. Repentance of those who return to You is accepted. Tears of those who weep in Your fear are dealt with mercifully. Assistance is available to those who seek from You. Your promises to Your servants are fulfilled. Errors of those who ask You to reduce their errors are reduced. Good deeds of those who perform them are stores with You. Sustenance of Your creation descends from You and their shares are continuously increased. Sins of those who seek forgiveness are forgiven and needs of Your creation are fulfilled by You. Rewards of beseechers are available in plenty with You, and further benefits reach Your creation. Tables of food are prepared for those who seek it, and fountains are filled for the thirsty. O Allah! Answer my prayers, accept my praise, fulfil my hopes, and unite me with the Divine saint You have appointed on me for the sake of Muhammad, Ali, Fatimah, Hasan and Husayn ('a). Indeed, You are the Guardian of my bounties, my final hope and my ultimate end and final abode. You are my God, my Lord and my Master. Forgive me and our friends. Keep our enemies away from us and distract them from harming us. Manifest the word of truth and make it supreme; let the word of falsehood be refuted, making it lowly. Indeed, You are powerful over everything.

Tradition 2: Imam Al-Kadhim ('a) used to recite the following at the grave of Amir Al-Mu'minin ('a):

السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ أَشْهَدُ أَنَّكَ [أَنْتَ] أَوَّلُ مَظْلُومٍ وَ أَوَّلُ مَنْ غُصِبَ حَقُّهُ - صَبَرْتَ وَ احْتَسَبْتَ حَتَّى أَتَاكَ الْيَقِينُ
وَ أَشْهَدُ أَنَّكَ لَقِيتَ اللَّهَ وَ أَنْتَ شَهِيدٌ عَذَابَ اللَّهِ قَاتِلَكَ بِأَنْوَاعِ الْعَذَابِ وَ جَدَّدَ عَلَيْهِ الْعَذَابَ جِبَّتَكَ عَارِفًا بِحَقِّكَ
مُسْتَبْصِرًا بِشَأْنِكَ مُعَادِيًا لِأَعْدَائِكَ وَ مَنْ ظَلَمَكَ أَلْقَى عَلَى ذَلِكَ رَبِّي إِنْ شَاءَ اللَّهُ تَعَالَى إِنْ لِي ذُنُوبًا كَثِيرَةً فَاشْفَعْ لِي
عِنْدَ رَبِّكَ يَا مَوْلَايَ فَإِنَّ لَكَ عِنْدَ اللَّهِ مَقَامًا مَعْلُومًا وَ إِنَّ لَكَ عِنْدَ اللَّهِ جَاهًا عَظِيمًا وَ شَفَاعَةً وَ قَدْ قَالَ اللَّهُ تَعَالَى - وَ لَا
يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى

Translation: Peace be on you, O Wali of Allah. I bear witness that you are the first to be oppressed and you are the first whose right was usurped. You stayed patient, expecting rewards from Allah until your last moments. I bear witness that you met Allah as a martyr. May Allah punish your killer with various chastisements and may He renew the torment of your killer. I have come to you, aware of your right and endowed with insight about your status. I antagonize your enemies and those who oppressed you. If Allah wills, I shall meet my Lord in this very state. My master! I have committed many sins, so intercede for me with your Lord, for indeed, you have a known position and a great status with Allah, and you have the power of intercession with Allah. Indeed, the Almighty Allah has said,

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ

“And they do not intercede except for him whom He approves” (21:28).

Imam Al-Kadhim (‘a) would also recite the following at the grave of Amir Al-Mu’minin (‘a):

الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنِي بِمَعْرِفَتِهِ وَ مَعْرِفَةِ رَسُولِهِ (ص) وَ مَنْ فَرَضَ اللَّهُ طَاعَتَهُ رَحْمَةً مِنْهُ لِي وَ تَطَوُّعاً مِنْهُ عَلَيَّ وَ مَنْ عَلَيَّ بِالْإِيمَانِ الْحَمْدُ لِلَّهِ الَّذِي سَيَّرَنِي فِي بِلَادِهِ وَ حَمَلَنِي عَلَى دَوَابِّهِ وَ طَوَى لِي الْبُعِيدَ وَ دَفَعَ عَنِّي الْمَكْرُوهَ حَتَّى أَدْخَلَنِي حَرَمَ أَخِي [رَسُولِهِ وَ] نَبِيِّهِ وَ أَرَانِيهِ فِي عَافِيَةٍ - الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنِي مِنْ زُؤَارِ قَبْرِ وَصِيِّ رَسُولِ اللَّهِ ص الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ - جَاءَ بِالْحَقِّ مِنْ عِنْدِهِ وَ أَشْهَدُ أَنَّ عَلِيًّا عَبْدُ اللَّهِ وَ أَخُو رَسُولِهِ اللَّهُمَّ عَبْدُكَ وَ زَائِرُكَ يَتَقَرَّبُ إِلَيْكَ بِزِيَارَةِ قَبْرِ أَخِي نَبِيِّكَ [رَسُولِكَ] وَ عَلَى كُلِّ مَا تَيَّيَّ حَقٌّ لِمَنْ أَتَاهُ وَ زَارَهُ وَ أَنْتَ خَيْرُ مَا تَيَّيَّ وَ أَكْرَمُ مَزُورٍ وَ أَسْأَلُكَ يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ يَا جَوَادُ يَا وَاحِدُ يَا أَحَدُ يَا فَرْدُ يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ أَنْ تَجْعَلَ تُحْفَتَكَ إِلَيَّ مِنْ زِيَارَتِي فِي مَوْقِفِي هَذَا فَكَأَنَّكَ رَقَبَتِي مِنَ النَّارِ وَ اجْعَلْنِي مِمَّنْ يُسَارِعُ فِي الْخَيْرَاتِ وَ يَدْعُوكَ رَهَبًا وَ رَغْبًا - وَ اجْعَلْنِي لَكَ مِنَ الْخَاشِعِينَ اللَّهُمَّ إِنَّكَ بَشَّرْتَنِي عَلَى لِسَانِ نَبِيِّكَ مُحَمَّدٍ (ص) فَقُلْتَ وَ بَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ. اللَّهُمَّ فَإِنِّي بِكَ مُؤْمِنٌ وَ بِجَمِيعِ أَنْبِيَائِكَ مُوقِنٌ فَلَا تُؤَفِّقْنِي بَعْدَ مَعْرِفَتِهِمْ مَوْقِفًا تَفْضَحُنِي بِهِ عَلَى رُءُوسِ الْأَشْهَادِ بَلْ أَوْفِّقْنِي مَعَهُمْ وَ تَوْفِّقْنِي عَلَى التَّصَدِيقِ بِهِمْ فَإِنَّهُمْ عِبِيدُكَ وَ أَنْتَ خَصَصْتَهُمْ بِكَرَامَتِكَ وَ أَمَرْتَنِي بِاتِّبَاعِهِمْ

Translation: Praise be to Allah Who, through His mercy and generosity to me, honoured me by allowing me to know Him, to know His Messenger (S), and to know those whose obedience Allah has made obligatory on me; and He bestowed me with faith. Praise be to Allah Who allowed me to travel in His land and allowed me to ride His conveyance. He made the far near for me and kept the danger away from me until I entered the sacred sanctuary of the brother of His Messenger (S), and he allowed me to visit it in good health. Praise be to Allah Who has made me among visitors of the grave of the successor of His Messenger (S). Praise be to Allah Who has guided us here, and if it was not for Allah's guidance, we would not have been guided. I bear witness that there is no God but Allah and He has no partners. I bear witness that Muhammad (S) is His servant and messenger who came with truth from Allah. And I bear witness that Ali (‘a) is His servant and brother of His Messenger (S). O Allah! Your servant and Your visitor seeks nearness to You by the *Ziyarah* of the grave of the brother of Your Prophet. Every host has a duty to those who visit him, and You are the best One to visit and You are the most honourable host. O Allah! O Beneficent! O Merciful! O Generous! O One! O Alone! O Unique! O Independent! O He Who does not beget, nor is He begotten and there is none like Him! I ask You to bless Muhammad, the family of Muhammad and the people of his household. Make my gift for coming to the *Ziyarah* of this place my release from Hell. And make me among those who **“hasten to do good works” (2: 148)**, among those who pray to You with desire and fear, and among those who humble themselves before You. O Allah! You have given me glad tidings through the tongue of Your Messenger, Muhammad (S) and saying, “And give good news to those who believe that theirs is a footing of firmness with their Lord.” (10:2). O Allah! I believe in You, and I am certain in my belief about all Your

prophets. Because I have acknowledged them, do not halt me on Judgment Day, on a stop where You expose me before witnesses. Rather allow me to stand besides them (prophets). Take my life while I believe in them, for indeed, they are Your servants and You have designated them to be honoured and ordered me to follow them.

Then come near the grave and recite:

السَّلَامُ مِنَ اللَّهِ وَالسَّلَامُ عَلَى مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ أَمِينِ اللَّهِ عَلَى وَحْيِهِ وَعَزَائِمِ أَمْرِهِ وَمَعْدِنِ الْوَحْيِ وَالتَّنْزِيلِ وَالْخَاتِمِ لِمَا سَبَقَ وَالْفَاتِحِ لِمَا اسْتَقْبَلَ وَالْمُهَيِّمِ عَلَى ذَلِكَ كُلِّهِ وَالشَّاهِدِ عَلَى خَلْقِهِ وَالسِّرَاجِ الْمُنِيرِ وَالسَّلَامُ عَلَيْهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ الْمَظْلُومِينَ أَفْضَلَ وَأَكْمَلَ وَأَرْفَعَ وَأَشْرَفَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَنْبِيَائِكَ وَرُسُلِكَ وَأَصْفِيَائِكَ۔ اللَّهُمَّ صَلِّ عَلَى عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ عَبْدِكَ وَخَيْرِ خَلْقِكَ بَعْدَ نَبِيِّكَ وَآخِي رَسُولِكَ وَوَصِيِّهِ [وَوَصِيِّ رَسُولِكَ] الَّذِي أَنْتَجَبْتَهُ مِنْ خَلْقِكَ بَعْدَ نَبِيِّكَ وَالِدَلِيلِ عَلَى مَنْ بَعَثْتَهُ بِرِسَالَتِكَ وَدَيَّانِ الدِّينِ بَعْدَكَ وَفَصْلِ قَضَائِكَ بَيْنَ خَلْقِكَ۔ وَالسَّلَامُ عَلَيْهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ اللَّهُمَّ صَلِّ عَلَى الْأَئِمَّةِ مِنْ وَلَدِهِ الْقَوَّامِينَ بِأَمْرِكَ مِنْ بَعْدِهِ الْمُطَهَّرِينَ الَّذِينَ ارْتَضَيْتَهُمْ أَنْصَاراً لِدِينِكَ وَحَفَظَةً لِسِرِّكَ وَشُهَدَاءَ عَلَى خَلْقِكَ وَأَعْلَاماً لِعِبَادِكَ

Translation: Salutation from Allah and salutations on Muhammad Ibn Abdullah (S), trustee of Allah of His revelation and His firmly determined affairs, source of revelation and inspiration, last of that which has passed and one who began that which is yet to come, the absolute master over everything, witness of creation, and the shining light. Salutation to him and may Allah's mercy and blessings be on him. O Allah! Convey the best, the most perfect, the highest and the most honourable blessings that You bestowed on any of Your prophets, messengers, or Your chosen servants on Muhammad and his oppressed family. O Allah! Convey Your blessings on Ali, Amir Al-Mu'minin, Your servant, best of Your creation after Your Prophet, brother and heir of Your Messenger, one whom You chose from Your creation after Your Prophet, guide to those with whom You sent Your messages, the undisputed ruler of religion with Your justice, and the Proof between Your creation. Peace be on him and may Allah's mercy and blessings be on him. O Allah, bless the Imams from his progeny who fulfil Your affairs after him, the purified ones with whom You are pleased as supporters of Your creation, and as the standards of guidance for Your servants.

Invoke as many blessings on them as you can and then recite:

السَّلَامُ عَلَى الْأَئِمَّةِ الْمُسْتَوْدَعِينَ السَّلَامُ عَلَى خَالِصَةِ اللَّهِ مِنْ خَلْقِهِ السَّلَامُ عَلَى الْأَئِمَّةِ الْمُتَوَسِّمِينَ السَّلَامُ عَلَى الْمُؤْمِنِينَ الَّذِينَ قَامُوا بِأَمْرِكَ وَآزَرُوا أَوْلِيَاءَ اللَّهِ وَخَافُوا بِخَوْفِهِ [لِخَوْفِهِ] السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُقَرَّبِينَ

Translation: Peace be on the trusted Imams. Peace be on the pure ones of the creation of Allah. Peace be on the insightful Imams. Peace be on believers who fulfilled Your command, who supported the authorities appointed by Allah, and who were fearful by their fear. Peace be on Allah's proximate angels.

Then recite:

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ - السَّلَامُ عَلَيْكَ يَا عَمُودَ الدِّينِ وَوَارِثَ عِلْمِ الْأَوَّلِينَ وَالْآخِرِينَ وَصَاحِبَ الْمِيسَمِ وَالصِّرَاطِ الْمُسْتَقِيمِ أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَآتَيْتَ الزَّكَاةَ وَأَمَرْتَ بِالْمَعْرُوفِ وَنَهَيْتَ عَنِ الْمُنْكَرِ وَاتَّبَعْتَ الرَّسُولَ وَتَلَوْتَ الْكِتَابَ حَقَّ تِلَاوَتِهِ وَجَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ وَنَصَحْتَ لِلَّهِ وَلِرَسُولِهِ وَجُدْتَ بِنَفْسِكَ صَابِرًا مُحْتَسِبًا - مُجَاهِدًا عَنِ دِينِ اللَّهِ مُوقِفًا لِرَسُولِ اللَّهِ طَالِبًا مَا عِنْدَ اللَّهِ رَاغِبًا فِيمَا وَعَدَ اللَّهُ وَمَضِيئًا لِلَّذِي كُنْتَ عَلَيْهِ شَهِيدًا وَشَاهِدًا وَمَشْهُودًا فَجَزَاكَ اللَّهُ عَنْ رَسُولِهِ وَعَنِ الْإِسْلَامِ وَأَهْلِهِ أَفْضَلَ الْجَزَاءِ لَعَنَ اللَّهُ مَنْ قَتَلَكَ وَلَعَنَ اللَّهُ مَنْ خَالَفَكَ وَلَعَنَ اللَّهُ مَنْ افْتَرَى عَلَيْكَ وَظَلَمَكَ وَلَعَنَ اللَّهُ مَنْ غَصَبَكَ حَقَّكَ وَمَنْ بَلَغَهُ ذَلِكَ فَرَضِي بِهِ إِنَّا إِلَى اللَّهِ مِنْهُمْ بَرَاءٌ لَعَنَ اللَّهُ أُمَّةً خَالَفَتْكَ وَأُمَّةً جَحَدَتْ وَلَايَتَكَ وَأُمَّةً تَظَاهَرَتْ عَلَيْكَ وَأُمَّةً قَتَلَتْكَ وَأُمَّةً حَادَتْ [حَالَتْ] عَنْكَ وَخَذَلَتْكَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ النَّارَ مَثْوَاهُمْ - وَبُسْ الْوَرْدَ الْمَوْرُودَ وَبُسْ وَرْدَ الْوَارِدِينَ وَبُسْ دَرَكَ الْمُدْرِكِ اللَّهُمَّ الْعَن قَتْلَةَ أَنْبِيَائِكَ وَأَوْصِيَاءِ أَنْبِيَائِكَ بِجَمِيعِ لَعْنَاتِكَ وَأَصْلِهِمْ حَرَّ نَارِكَ اللَّهُمَّ الْعَن الْجَوَابِيتَ وَالطَّوَاعِيتَ - وَ الْفَرَاعِنَةَ وَاللَّاتَ وَالْعُزَّى وَالْجَبْتِ وَ كُلِّ نِدٍّ يُدْعَى مِنْ دُونِ اللَّهِ وَ كُلِّ مُفْتَرٍ عَلَى اللَّهِ اللَّهُمَّ الْعَنَّهُمْ وَأَشْيَاعَهُمْ وَ اتَّبَاعَهُمْ وَ أَوْلِيَاءَهُمْ وَ أَعْوَانَهُمْ وَ مُحِبِّبِهِمْ لَعْنَا كَثِيرًا

Translation: Peace be on you, O Amir Al-Mu'minin and Allah's mercy and His blessings. Peace be on you, O beloved of Allah! Peace be on you, O choice of Allah from among His creations! Peace be on you, O Wali of Allah! Peace be on you, O Allah's Proof! Peace be on you, O pillar of religion and heir of the knowledge of the first to the last. Peace be on you, O owner of intercession and the straight path! I bear witness that you established prayers, gave charity, enjoined good and forbade evil, followed the Messenger (S), recited the Quran the way it was worthy of being recited, fought in the way of Allah in the way He should be fought for, and were sincere to Allah and His Messenger (S). I bear witness that you sacrificed yourself, patiently seeking divine reward, fighting for Allah's religion, protecting Allah's Messenger (S), wishing for that which is with Allah, and desiring the reward promised by Allah. And you died the way you lived; as a martyr, who is the witness over people and who is witnessed by Allah. May Allah grant you the best rewards on behalf of His Messenger (S), Islam, and its nation. Allah's curse be on those who slain you. Allah's curse be on those who were against you. Allah's curse be on those who attributed lies against you and oppressed you. Allah's curse be on those who usurped your right and those who heard about the usurpation of your right and were pleased with it. I seek Allah's nearness by dissociating myself from them. Allah's curse be on those who opposed you, on those that denied your Wilayat, on those that rebelled against you, on those that slain you and on those that deviated from you and disappointed you. Praise be to Allah, Who made Hell their abode, and what an evil destination Hell is! And what an evil destination they shall enter! What a lowly place is their place! O Allah! Curse the killers of Your prophets and successors of Your prophets with Your different curses and burn them with Your blazing fires. O Allah! Curse all the false deities, satans and Fir'awns; and Lat, Uzza and Jibt; and every other object worshipped besides Allah. O Allah! Curse them more, curse those who follow and obey them, and curse their friends, supporters and lovers.

Then say three times:

اللَّهُمَّ الْعَن قَتْلَةَ أَمِيرِ الْمُؤْمِنِينَ (ع) ثَلَاثًا اللَّهُمَّ الْعَن قَتْلَةَ الْحَسَنِ وَالْحُسَيْنِ (ع) ثَلَاثًا اللَّهُمَّ عَذِّبْهُمْ عَذَابًا أَلِيمًا لَا تُعَذِّبُهُ

أَحَدًا مِنَ الْعَالَمِينَ وَ ضَاعِفٌ عَلَيْهِمْ عَذَابُكَ كَمَا شَاقُّوا وُلاَةَ أَمْرِكَ وَ أَعَدَّ لَهُمْ عَذَابًا لَمْ تُحِلَّهُ بِأَحَدٍ مِنْ خَلْقِكَ اللَّهُمَّ وَ
 أَدْخِلْ عَلَى قَتْلَةِ أَنْصَارِ رَسُولِكَ وَ قَتْلَةِ أَنْصَارِ أَمِيرِ الْمُؤْمِنِينَ وَ عَلَى قَتْلَةِ أَنْصَارِ الْحَسَنِ وَ عَلَى قَتْلَةِ أَنْصَارِ الْحُسَيْنِ
 (ع) وَ قَتْلَةِ مَنْ قُتِلَ فِي وَلايَةِ آلِ مُحَمَّدٍ أَجْمَعِينَ عَذَابًا مُضَاعَفًا فِي أَسْفَلِ دَرَكٍ مِنَ الْجَحِيمِ وَ لَا تُخَفِّفْ عَنْهُمْ مِنْ عَذَابِكَ
 [مِنْ عَذَابِهَا] - وَ هُمْ فِيهِ [فِيهَا] مُبْلِسُونَ مَلْعُونُونَ - نَاكِسُوا رُؤُوسَهُمْ عِنْدَ رَبِّهِمْ قَدْ عَايَنُوا النَّدَامَةَ وَ الْخِزْيَ الطَّوِيلَ
 بِقَتْلِهِمْ عَتَرَةَ أَنْبِيَائِكَ وَ رَسُولِكَ وَ اتَّبَاعَهُمْ مِنْ عِبَادِكَ الصَّالِحِينَ اللَّهُمَّ الْعَنَّهُمْ فِي مُسْتَسَرِّ السِّرِّ وَ ظَاهِرِ الْعِلَانِيَةِ فِي
 أَرْضِكَ وَ سَمَائِكَ اللَّهُمَّ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي أَوْلِيَائِكَ وَ حَبِيبٍ إِلَيَّ مَشَاهِدُهُمْ حَتَّى تُلْحِقَنِي بِهِمْ وَ تَجْعَلَنِي لَهُمْ تَبَعًا
 فِي الدُّنْيَا وَ الْآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ

Translation: O Allah! Curse the killers of Amir Al-Mu'minin ('a). O Allah! Curse the killers of Hasan and Husayn ('a). O Allah! Punish them with chastisement so painful that You will never punish anyone else with it. Multiply their chastisement, because of the way in which they afflicted Your appointed authorities. Prepare a punishment for them that You have never inflicted on anyone from among Your creation. O Allah! Cast an increasing torment in the lowest levels of blazing fires on those who slain the supporters of You Prophet, those who slain the supporters of Amir Al-Mu'minin ('a), those who slain the supporters of Hasan and Husayn ('a), and on the killers of those who have been slain in the way of the Wilayat of Aali Muhammad ('a). Cast a non-diminishing punishment, which will render them hopeless and cursed, with their heads lowered in disgrace before their Lord, seeing how their remorse and disgrace will last forever for having slain the progeny of Your prophets and messengers and Your righteous servants from among their followers. O Allah! Curse them at all times, secretly and openly, in Your land and heavens. O Allah! Make me truthful in my words about Your Friends and make me love their tombs until You make me join them. And make me follow them in this life and Hereafter, O the Most Merciful of the merciful ones!

Then sit beside his head and recite:

سَلَامٌ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ الْمُسْلِمِينَ لَكَ بِقُلُوبِهِمْ وَ النَّاطِقِينَ بِفَضْلِكَ وَ الشَّاهِدِينَ عَلَى أَنَّكَ صَادِقٌ [أَمِينٌ] صِدِّيقٌ
 عَلَيْكَ يَا مَوْلَايَ السَّلَامُ مِنَ اللَّهِ عَلَيْكَ وَ عَلَى رُوحِكَ وَ بَدَنِكَ - أَشْهَدُ أَنَّكَ طَهْرٌ طَاهِرٌ مُطَهَّرٌ وَ أَشْهَدُ لَكَ يَا وَلِيَّ اللَّهِ وَ
 وَلِيَّ رَسُولِهِ - بِالْبَلَاغِ وَ الْأَدَاءِ وَ أَشْهَدُ أَنَّكَ جَنَّبَ اللَّهُ وَ أَنَّكَ بَابُ اللَّهِ وَ أَنَّكَ وَجْهُ اللَّهِ الَّذِي مِنْهُ يُوتَى وَ أَنَّكَ خَلِيلُ اللَّهِ
 وَ أَنَّكَ عَبْدُ اللَّهِ وَ أَخُو رَسُولِهِ - وَ قَدْ أَتَيْتُكَ وَافِدًا لِعَظِيمِ حَالِكَ وَ مَنْزِلَتِكَ عِنْدَ اللَّهِ وَ عِنْدَ رَسُولِهِ أَتَيْتُكَ زَائِرًا مُتَقَرِّبًا إِلَى
 اللَّهِ بِزِيَارَتِكَ طَالِبًا خَلَاصَ نَفْسِي مُتَعَوِّذًا بِكَ مِنْ نَارٍ اسْتَحَقَّهَا مِثْلِي بِمَا جَنَيْتُهُ عَلَى نَفْسِي أَتَيْتُكَ انْقِطَاعًا إِلَيْكَ وَ إِلَى
 وَلَدِكَ الْخَلْفِ مِنْ بَعْدِكَ عَلَى بَرَكَتِ [بَرِيَّةٍ] الْحَقِّ فَقَلْبِي لَكَ مُسَلِّمٌ وَ أَمْرِي لَكَ مُتَّبِعٌ وَ نُصْرَتِي لَكَ مُعَدَّةٌ وَ أَنَا عَبْدُ اللَّهِ وَ
 مَوْلَاكَ فِي طَاعَتِكَ وَ الْوَافِدُ إِلَيْكَ أَلْتَمِسُ بِذَلِكَ كَمَالَ الْمَنْزِلَةِ عِنْدَ اللَّهِ وَ أَنْتَ يَا مَوْلَايَ مَنْ أَمَرَنِي اللَّهُ بِطَاعَتِهِ [بِصَلَّتِهِ]
 وَ حَتَّنِي عَلَى بَرِّهِ وَ دَلَّنِي عَلَى فَضْلِهِ وَ هَدَانِي لِحُبِّهِ وَ رَغَبَنِي فِي الْوَفَادَةِ إِلَيْهِ وَ إِلَى طَلَبِ الْحَوَائِجِ عِنْدَهُ أَنْتُمْ أَهْلُ بَيْتٍ
 يَسْعُدُ مَنْ تَوَلَّاهُمْ وَ لَا يَخِيبُ مَنْ أَتَاهُمْ وَ لَا يَخْسَرُ مَنْ يَهْوَاهُمْ وَ لَا يَسْعُدُ مَنْ عَادَاهُمْ لَا أَجِدُ أَحَدًا أَفْرَعُ إِلَيْهِ خَيْرًا لِي
 مِنْكُمْ أَنْتُمْ أَهْلُ بَيْتِ الرَّحْمَةِ وَ دَعَائِمِ الدِّينِ وَ أَرْكَانِ الْأَرْضِ وَ الشَّجَرَةِ الطَّيِّبَةِ - اللَّهُمَّ لَا تُخَيِّبْ تَوَجُّهِي إِلَيْكَ بِرَسُولِكَ وَ
 آلِ رَسُولِكَ اللَّهُمَّ أَنْتَ مَنْنْتَ عَلَيَّ بِزِيَارَةِ مَوْلَايَ وَ وَلايَتِهِ وَ مَعْرِفَتِهِ فَاجْعَلْنِي مِمَّنْ تَنْصُرُهُ وَ تَنْصُرُ بِهِ [يُنْصَرُ بِهِ وَ
 يَنْصُرُهُ] - وَ مَنْ عَلَيَّ بِنَصْرِكَ لِدِينِكَ فِي الدُّنْيَا وَ الْآخِرَةِ اللَّهُمَّ أَحْيِنِي عَلَى مَا حَيَّيَ عَلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ (ع) وَ
 أَمِتْنِي عَلَى مَا مَاتَ عَلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

Translation: Salutation of Allah and His proximate angels to you, O my master! Salutation of those angels who submit with their hearts to you, extol your virtues, and bear witness to your honesty, loyalty and truth. Salutation from Allah to you, your soul and your body. I bear witness that you are purity personified; you are pure and purified. O Wali of Allah and Wali of His Messenger! I bear witness that you announced the decree of Allah and you fulfilled your duties. I bear witness that you are the proximate one of Allah, you are the door of Allah, you are Allah's face through which He is approached, you are the friend of Allah, you are the servant of Allah and the brother of His Messenger. I have come to you, because how great your position and status is with Allah and His Messenger. I have come to visit you seeking proximity with Allah, requesting salvation, seeking refuge with you from the fire, which the likes of me have earned for my crimes against myself. I have come only to you and to your son, the heir after you; with the blessing of truth and with hope in none. My heart is submissive to you, I follow your commands, and am prepared to support you. I am the servant of Allah and your servant, ready to obey you. I have come to you as your guest, seeking perfection of my status with Allah. My master! You are the one whom Allah has ordered me to obey and to whom Allah has exhorted to be loyal, and whose grace Allah has manifested for me. He has guided me to love you and given me the desire to visit you and to ask for fulfilment of my needs besides you. You are the members of the household whose devotees are blessed. Those who come to you will not be disappointed and those who desire you will not be at loss. But those who antagonize you will not achieve success. I cannot find anyone more beneficent than you with whom to seek refuge. You are the family of mercy, pillars of religion, support of earth, and the blessed tree. O Allah! Do not restrain me to approach You through Your Messenger and his family. O Allah! You bestowed Your favours upon me through the *Ziyarah* of my master, through his Wilayat and recognition. Hence make me among those whom You will support and with whom victory will be achieved. Favor me by allowing me to support Your religion in this life and Hereafter. O Allah! Make me live and die like Ali Ibn Abi Talib ('a).

Tradition 3: Imam Hadi ('a) said: Recite the following at the grave of Amir Al-Mu'minin ('a).

السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ أَنْتَ أَوَّلُ مَظْلُومٍ وَأَوَّلُ مَنْ غُصِبَ حَقُّهُ صَبَرْتَ وَاحْتَسَبْتَ حَتَّى أَتَاكَ الْيَقِينُ وَأَشْهَدُ أَنَّكَ لَقِيتَ اللَّهَ وَأَنْتَ شَهِيدٌ عَذَّبَ اللَّهُ قَاتِلَكَ بِأَنْوَاعِ الْعَذَابِ وَجَدَدَ عَلَيْهِ الْعَذَابَ جِئْتُكَ عَارِفاً بِحَقِّكَ مُسْتَبْصِراً بِشَأْنِكَ مُوَالِياً لِأَوْلِيَائِكَ مُعَادِياً لِأَعْدَائِكَ وَمَنْ ظَلَمَكَ أَلْقَى عَلَى ذَلِكَ رَبِّي إِنْ شَاءَ اللَّهُ تَعَالَى إِنَّ لِي ذُنُوباً كَثِيراً فَاسْتَعِزُّ لِي إِلَى رَبِّكَ فَإِنَّ لَكَ عِنْدَ اللَّهِ مَقَاماً مَعْلُوماً وَإِنَّ لَكَ عِنْدَ اللَّهِ جَاهاً وَشَفَاعَةً وَقَالَ لَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى وَهُمْ مِنْ خَشِيَّتِهِ مُشْفِقُونَ

Translation: Peace be on you, O Wali of Allah! You are the first to be oppressed and you are first whose right was usurped. You stayed patient, expecting divine rewards until your last moments. I bear witness that you met Allah as a martyr. May Allah punish your killer with various chastisements and may He continuously renew the punishment of your killer. I have come to you aware of your right and endowed with insight about your status. I love those who love you and antagonize your enemies and those who oppressed you. If Allah wills, I shall meet my Lord in this very state. O Wali of Allah! I have many sins;

so, intercede for me with your Lord, for indeed, you have a known position and a great status with Allah and you have the power of intercession with Allah. And He has said,

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ

“And they do not intercede except for him whom He approves, and for fear of Him they tremble” (21:28).

[1] [1]

SHARES

Chapter 12: Bidding Farewell To The Grave Of Amir Al-Mu'minin ('A)

Tradition 1: Imam Al-Kadhim ('a) said: When you intend to bid farewell to the grave of Amir Al-Mu'minin ('a), recite:

السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَسْتَوْدِعُكَ اللَّهُ وَأَسْتَرْعِيكَ وَأَقْرَأُ عَلَيْكَ السَّلَامَ - آمَنَّا [إِيمَانًا] بِاللَّهِ وَبِالرُّسُولِ [بِالرُّسُلِ وَبِمَا جَاءَتْ بِهِ وَدَعَتْ إِلَيْهِ وَدَلَّتْ عَلَيْهِ - فَآكُتُبْنَا مَعَ الشَّاهِدِينَ اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي إِيَّاهُ فَإِنْ تَوَفَّيْتَنِي قَبْلَ ذَلِكَ فَإِنِّي أَشْهَدُ فِي مَمَاتِي عَلَى مَا كُنْتُ [شَهِدْتُ] عَلَيْهِ فِي حَيَاتِي أَشْهَدُ أَنَّكُمْ الْأَئِمَّةَ - وَتُسَمِّيهِمْ وَاحِدًا بَعْدَ وَاحِدٍ وَأَشْهَدُ أَنَّ مَنْ قَتَلَهُمْ وَحَارَبَهُمْ مُشْرِكُونَ وَمَنْ رَدَّ عَلَيْهِمْ وَرَدَّ عِلْمَهُمْ فِي أَسْفَلِ دَرَكٍ مِنَ الْجَحِيمِ وَأَشْهَدُ أَنَّ مَنْ حَارَبَهُمْ لَنَا أَعْدَاءٌ وَحَنَنُ مِنْهُمْ بَرَاءٌ وَأَنَّهُمْ حِزْبُ الشَّيْطَانِ وَ عَلَى مَنْ قَتَلَهُمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ وَمَنْ شَرِكَ فِيهِمْ وَمَنْ سَرَّهُ قَتْلُهُمْ اللَّهُمَّ إِنِّي أَسْأَلُكَ بَعْدَ الصَّلَاةِ وَالتَّسْلِيمِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِهِ فَإِنْ جَعَلْتَهُ فَاحْشُرْنِي مَعَ هَؤُلَاءِ الْمُسْمِنِينَ الْأَئِمَّةِ اللَّهُمَّ وَ ذَلِّلْ قُلُوبَنَا لَهُمْ بِالطَّاعَةِ - وَ الْمُنَاصَحَةِ وَ الْمَحَبَّةِ وَ حُسْنِ الْمَوَازَرَةِ

Translation: Peace be on you and Allah's mercy and blessings be on you. I entrust you to Allah and I ask Allah to protect you. I extend my salutation on you. We believe in Allah, His messengers, in that which they brought with them, and in that to which they invited and guided the people. So, include us among those who bear witness. O Allah! Do not let this be the last time I come to his *Ziyarah*. If You take my life before I come to his *Ziyarah* again, then surely, I will bear witness after my passing away to that which I testified during my life. I bear witness that you are the Imams – and name the Imams one after another. And I bear witness that those who slain them and those who fought them were polytheists and that those who oppose their words and their knowledge are in the lowest levels of Hell. I bear witness that those who fought them are our enemies and we dissociate ourselves from them, and that

they are the party of Satan. May Allah's curse, the curse of the angels, and that all of the people be upon those who slain them, those who participated in their slaying, and those who were pleased with it. O Allah! After having prayed and having saluted the Imams, I ask You to bless Muhammad and Aali Muhammad ('a). Do not let this be the last time I come to his *Ziyarah*, and if it is, then resurrect me with the mentioned Imams. O Allah! Humble our hearts towards them through our obedience and sincerity, our love and support for them.

[1] [1]

SHARES

Chapter 13: Excellence Of Euphrates, Drinking Its Water And Performing Ghusl In It

Tradition 1: Amir Al-Mu'minin ('a) said: Water is the chief of the drinks of this world and Hereafter. Four rivers in this world are from Paradise: Euphrates, Nile, Saihan and Jaihan. Euphrates contains water, Nile contains honey, Saihan contains wine, and Jaihan, milk.

Tradition 2: Imam As-Sadiq ('a) said: If Euphrates water is used to open the mouth of a newborn and is his first drink, he will be among those who love us, Ahl Al-Bayt.

Tradition 3: Imam Al-Baqir ('a) said: If the distance between us and Euphrates was so and so, we would go to it to seek cure from its water.

Tradition 4: Similar to no. 2 and 3.

Tradition 5: Imam As-Sadiq ('a) explained the verse,

آيَةً وَأَوْيَاتُهُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ

“And We gave them a shelter on a lofty ground having meadows and springs” (23:50).

He said, 'meadows' refers to Najaf of Kufa and 'spring' refers to Euphrates.”

Tradition 6: Ali ('a) said: Euphrates is the chief of the water bodies in the world and Hereafter.

Tradition 7: Imam As-Sajjad ('a) said: Every night an angel descends and drops three pieces of musk from the musk of Paradise in Euphrates. There is no river more blessed than Euphrates anywhere in the east or west.

Tradition 8: Imam As-Sadiq (‘a) said: Everyday some drops fall from Paradise into Euphrates.

Tradition 9: When Imam As-Sadiq (‘a) came to Kufa during the time of Abil Abbas, he was on his mount in his traveling gear. He stopped on Kufa bridge and asked his servant to give him some water. The servant took a jug from Euphrates and gave it to Imam (‘a) who began to drink it, and as he drank the water spilled from corners of his mouth on his beard and clothes. Then Imam (‘a) asked for some more. The servant refilled the jug and gave it to him. After he drank the water, he praised Allah and said: What a blessed river it is! Indeed, everyday seven drops of water fall from Paradise into it. If people knew of the blessings of this river, they would build their tents on its banks. Indeed, if it was not for that which enters this river from the sinners, no ill person would immerse himself in it without being cured.

Tradition 10: Imam As-Sadiq (‘a) said:

شَاطِئِ الْوَادِ الْأَيْمَنِ

“Shores in the right side of the valley” (28:30).

which Allah has mentioned in Quran is Euphrates;

فِي الْبُقْعَةِ الْمُبَارَكَةِ

“The blessed spot” (28:30).

is Karbala and

الشَّجَرَةِ

“The tree” (28:30).

is Muhammad (S).

Tradition 11: Same as no. 4.

Tradition 12: Same as no. 7.

Traditions 13, 14 and 15: Same as no. 4.

Tradition 16: Imam As-Sadiq (‘a) said: There are two believing rivers and two disbelieving rivers. The two disbelieving rivers are Balkh and Tigris, and the two believing rivers are Nile and Euphrates. So, open the mouth of your children with Euphrates water.

Chapter 14: Prophet's (S) Love For Hasan And Husayn ('A), Command To Love Them And Reward Of Loving Them

Tradition 1: Ali ('a) said: Allah's Messenger (S) used to say, "O Ali! These two sons, that is Hasan and Husayn ('a), have caused me to forget loving anyone else. Indeed, My Lord ordered me to love them and those who love them."

Tradition 2: Very similar to no. 1.

Tradition 3: Very similar to no. 2.

Tradition 4: Allah's Messenger (S) kissed Hasan and Husayn ('a) and said: Fire will not touch the face of one who is sincere in his love for Hasan and Husayn ('a) and their progeny, even if his sins equal the grains of sand, unless he has committed a sin that expels him from faith.

Tradition 5: Very similar to no. 2.

Tradition 6: Imam Al-Baqir ('a) said: Allah's Messenger (S) said: Those who want to hold onto the

بِالْعُرْوَةِ الْوُثْقَى

"Firmest handle" (2:256).

of Allah, which He has mentioned in Quran, should love Ali Ibn Abi Talib, Hasan and Husayn ('a), for indeed, the Almighty Allah loves them from His Throne.

Tradition 7: Imam As-Sadiq ('a) said: Allah's Messenger (S) said, "One who hates Hasan and Husayn ('a) will come on Judgment Day without any flesh on his or her face and will not get my intercession."

Tradition 8: Imam As-Sadiq ('a) said: Allah's Messenger (S) said, "Women are the pleasure of my eyes and Hasan and Husayn ('a) are my two flowers."

Tradition 9: Similar to no. 8.

Tradition 10: Allah's Messenger (S) said: Hold on to this Anza'man (whose hair spill on the two sides of his forehead). Indeed, he is the greatest truthful one and is the guide of those who follow him. Those who precede him have apostatized from the religion of Allah. Allah will destroy those who disappoint him. Those who adhere to him adhere to the “rope of Allah”. Allah guides those who accept his Wilayat and leads astray those who forsake it. Hasan and Husayn ('a), the two chiefs of my Ummah, are from Ali ('a) and they are my sons. The Imams of guidance and Mahdi, the Qa'im ('a), are all from the children of Husayn ('a). Hence love them and follow them. Do not take their enemies as friends or choose them as leaders above them, for if you do, the wrath of Allah will befall you and you will be disgraced in this world,

وَقَدْ خَابَ مَنْ افْتَرَى..

“And he who forges (a lie) indeed, fails to attain (his desire)” (20:61).

Tradition 11: Allah's Messenger (S) said: Husayn ('a) is from me and I am from Husayn ('a). Allah loves those who love Husayn ('a). Husayn ('a) is a chief from among the chiefs.

Tradition 12: Same as no. 11.

Tradition 13: Imam Al-Kadhim ('a) said: Allah's Messenger (S) held the hands of Hasan and Husayn ('a) and said, “Those who love these two boys and love their father and mother will be with me in my station on Judgment Day.

[1] [1]

SHARES

Chapter 15: Ziyarah Of Imam Al-Hasan ('A) And Other Imams ('A) In Baqi

Tradition 1: Muhammad Hanafiyyah used to visit the grave of Imam Al-Hasan ('a) and recite the following:

السَّلَامُ عَلَيْكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ [يَا بَقِيَّةَ الْمُؤْمِنِينَ] وَابْنَ أَوَّلِ الْمُسْلِمِينَ وَكَيْفَ لَا تَكُونُ كَذَلِكَ وَأَنْتَ سَلِيلُ الْهُدَى
وَ حَلِيفُ التَّقْوَى وَ خَامِسُ أَهْلِ الْكِسَاءِ غَدَتَكَ يَدُ الرَّحْمَةِ وَ رَبَّيْتَ فِي حَجْرِ الْإِسْلَامِ وَ رَضَعْتَ مِنْ ثَدْيِ الْإِيمَانِ -
فَطَبِيتَ حَيًّا وَ طَبِيتَ مَيِّتًا غَيْرَ أَنَّ النَّفْسَ غَيْرُ رَاضِيَةٍ [الْأَنْفُسَ غَيْرُ طَيِّبَةٍ] بِفِرَاقِكَ وَ لَا شَاكَّةَ فِي حَيَاتِكَ يَرْحَمُكَ اللَّهُ

Translation: Peace be on you, O son of Amir Al-Mu'minin and son of the first Muslim! How can you be anything other than this, for you are the son of the Prophet of guidance, most devoted to piety, and one of the five folks of the cloak. You were fed by the hands of mercy, raised in the lap of Islam, and nursed from the bottom of faith. You were blessed when you were alive and you are blessed after your passing away, except that our souls are miserable in your separation. But we do not have any doubts that you are alive. May Allah's mercy be on you.

Then he would look at Imam Al-Husayn ('a) and say, "O Abu Abdullah, peace be on Imam Al-Hasan ('a)!"

Tradition 2: Imams ('a) said: When you perform the *Ziyarah* of the graves of the Imams ('a) in Baqi, stand at the graves facing them with your back to Qibla and recite:

السَّلَامُ عَلَيْكُمْ يَا آلَ رَسُولِ اللَّهِ (ص) السَّلَامُ عَلَيْكُمْ أَهْلَ النَّجْوَى أَشْهَدُ أَنَّكُمْ قَدْ بَلَغْتُمْ وَنَصَحْتُمْ وَصَبَرْتُمْ فِي ذَاتِ
اللَّهِ وَكُذِّبْتُمْ وَأُسِيءَ إِلَيْكُمْ فَغَفَرْتُمْ وَأَشْهَدُ أَنَّكُمْ الْأَيْمَةُ الرَّاشِدُونَ الْمَهْدِيُّونَ [الْمُهْتَدُونَ] وَأَنْ طَاعَتَكُمْ مَفْرُوضَةٌ - وَ
أَنْ قَوْلَكُمْ الصِّدْقُ وَأَنْكُمْ دَعَوْتُمْ فَلَمْ تُجَابُوا وَآمَرْتُمْ فَلَمْ تُطَاعُوا وَأَنْكُمْ دَعَائِمُ الدِّينِ وَأَرْكَانُ الْأَرْضِ لَمْ تَزَالُوا بِعَيْنِ
اللَّهِ يَنْسَخُكُمْ فِي أَصْلَابِ كُلِّ مُطَهَّرٍ وَيَنْقُلُكُمْ مِنْ أَرْحَامِ الْمُطَهَّرَاتِ لَمْ تَدْنِسْكُمْ الْجَاهِلِيَّةُ الْجَهْلَاءُ وَلَمْ تَشْرِكْ فِيكُمْ فَتَنُ
الْأَهْوَاءِ - طِبْتُمْ وَطَابَتْ مِنْبَتُكُمْ مَنْ بَكُمْ عَلَيْنَا دِيَانُ الدِّينِ فَجَعَلَكُمْ فِي بُيُوتِ أَذْنِ اللَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ وَ
جَعَلَ صَلَوَاتِنَا عَلَيْكُمْ رَحْمَةً لَنَا وَكَفَّارَةً لذنُوبِنَا - إِذَا اخْتَارَكُمْ اللَّهُ لَنَا وَطَيَّبَ خَلْقَنَا بِمَا مِنْ بِهِ عَلَيْنَا مِنْ وَلَائِكُمْ وَ
كُنَّا عَنْدهُ مُسَمِّينَ لِعِلْمِكُمْ مُعْتَرِفِينَ بِتَصَدِيقِنَا إِيَّاكُمْ وَهَذَا مَقَامُ مَنْ أَسْرَفَ وَأَخْطَأَ وَاسْتَكَانَ وَأَقْرَبَ بِمَا جَنَى وَرَجَى
بِمَقَامِهِ الْإِخْلَاصَ وَأَنْ يَسْتَنْفِذَ بِكُمْ مُسْتَنْفِذُ الْهَلَكَى مِنَ الرَّدَى فَكُونُوا لِي شُفَعَاءَ فَقَدْ وَفَدْتُ إِلَيْكُمْ إِذْ رَغِبَ عَنْكُمْ أَهْلُ
الدُّنْيَا وَاتَّخَذُوا آيَاتِ اللَّهِ هُزُوءًا وَاسْتَكْبَرُوا عَنْهَا يَا مَنْ هُوَ قَائِمٌ لَا يَسْهُو وَدَائِمٌ لَا يَلْهُو وَ مُحِيطٌ بِكُلِّ شَيْءٍ - وَلَكَ
الْمَنْ بِمَا وَفَّقْتَنِي وَعَرَّفْتَنِي أَيْمَتِي وَبِمَا أَقَمْتَنِي عَلَيْهِ إِذْ صَدَّ عَنْهُ عِبَادُكَ وَجَهَلُوا مَعْرِفَتَهُ وَاسْتَحَقُّوا بِحَقِّهِ وَمَالُوا إِلَى
سِوَاهُ فَكَانَتْ الْمِنَّةُ مِنْكَ عَلَيَّ مَعَ أَقْوَامٍ خَصَصْتَهُمْ بِمَا خَصَصْتَنِي بِهِ فَلَكَ الْحَمْدُ إِذْ كُنْتُ عِنْدَكَ فِي مَقَامٍ مَذْكُورًا
مَكْتُوبًا فَلَا تَحْرِمْنِي مَا رَجَوْتُ وَلَا تُخَيِّبْنِي فِيمَا دَعَوْتُ فِي مَقَامِي هَذَا بِحُرْمَةِ مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ

Translation: Peace be on you, O Imams of guidance! Peace be on you, O people of devotion and piety! Peace be on you, O the Proofs on the people of the world! Peace be on you, O just custodians of creation! Peace be on you, O chosen ones! Peace be on you, O family of Allah's Messenger (S)! Peace be on you, O confidants of Allah! I bear witness that you conveyed Allah's message, you advised the people and remained patient in the way of Allah. You were belied and insulted, but you forgave. I bear witness that you are the wise Imams, rightly guided; that obeying you is obligatory, and that your words are truth. You called the people to Allah, but your call was not answered, and you commanded the people, but you were not obeyed. Indeed, you are supporters of religion and pillars of the earth. Allah has always watched over you and has transferred you from the loins of purified fathers to wombs of purified mothers. The darkness of paganism did not defile you and afflictions of desires did not affect you. You were blessed and the places in which you were raised were also blessed. Undisputed ruler of religion has bestowed favours upon us through placing you

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ

“In houses which Allah has permitted to be exalted and that His name may be remembered in them” (24:36).

Allah has made our invoking blessings on you as mercy on us and penance for our sins. Indeed, Allah has chosen you for us. He has purified our creation by bestowing His favours upon us through His Wilayat. We were named by Allah as those who know you and are known as those who acknowledge your Imamate. I am one who committed excess and made mistakes, but one who has surrendered, confessed to his crimes, and hopes to be saved through being here. One who hopes that the saviour of the ruined will save him from destruction through you. So please intercede on my behalf, for I have come to you while the people of this world have abandoned you, have mocked the signs of Allah, and have arrogantly turned away from them. O One in charge and one who is never neglectful! O One who is everlasting and never distracted! O One who encompasses all things! You have favoured me by giving me the success of knowing my Imams and by keeping me steady on this belief, while Your servants have turned away from it, ignored knowing it, belittled the rights of this belief, and have turned to other paths. Hence the favour is from You to me and to certain peoples for whom You have chosen that which You have chosen for me. Praise be to You for recording for me this position. Do not deprive me of that which I hope for and do not disappoint me in this position by not granting my requests for the sake of Muhammad (S) and his purified progeny.

Then pray and invoke whatever you like.

Tradition 3: Imam As-Sadiq ('a) said, “Recite whatever you want before the grave of Imam As-Sajjad ('a).”

[1] [1]

SHARES

Chapter 16: Divine Prediction Of The Martyrdom Of Imam Al-Husayn

Tradition 1: Imam As-Sadiq ('a) said: After Jibra'il came down to Allah's Messenger (S) with news of Imam Al-Husayn's martyrdom, Allah's Messenger (S) held the hand of Ali ('a) and spoke to him privately for most of that day until both were overcome with tears. While they were still together, Jibra'il descended and said, “Your Lord conveys His salutation to you and says, “I make patience obligatory on you.”

Then Imam ('a) said, "So they remained patient."

Tradition 2: Imam As-Sadiq ('a) said: When Fatimah ('a) was pregnant with Imam Al-Husayn ('a), Jibra'il came to Allah's Messenger (S) and said, "Indeed, Fatimah will give birth to a son who will be slain by your followers after you." Hence Fatimah was averse to her pregnancy while she was carrying Husayn ('a) and was averse to giving birth to him when she did. Then Imam ('a) continued:

Have you ever seen a mother in this world being averse to giving birth to a son? Her aversion came from knowing that he would be slain in future. This verse was revealed about him [Imam Al-Husayn ('a)],

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۖ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا

"And We have enjoined on man doing of good to his parents; with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months..." (46: 15).

Tradition 3: I heard Imam As-Sadiq ('a) say: Jibra'il came to Allah's Messenger (S) and said, "Peace be on you, O Muhammad! Should I give glad tidings of a son who will be slain by your Ummah after you?"

Allah's Messenger (S) replied, "I do not need such a son."

Jibra'il ascended to the heavens and then came back to him again, repeating what he had said.

Allah's Messenger (S) replied, "I do not need such a son."

Jibra'il ascended to the heavens (yet) again and then came back to him for the third time, repeating what he had said.

Allah's Messenger (S) replied, "I do not need such a son."

Jibra'il said, "Indeed, your Lord has placed Imamate in his progeny."

Allah's Messenger (S) said, "I accept."

Then the Prophet went to Fatimah ('a) and said, "Jibra'il came to me and gave me glad tidings of a son who will be slain by my Ummah after me."

Fatimah ('a) replied, "I do not need such a son."

Allah's Messenger (S) said to her, "Indeed, my Lord has placed Imamate in his progeny."

Fatimah ('a) replied, "I accept it heartily."

It was at this moment that the Almighty Allah revealed this verse,

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ﴿٤﴾ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ﴿٥﴾ وَحَمَلُهُ

“with trouble did his mother bear him and with trouble did she bring him forth...” (46: 15).

(because Jibra'il announced the slaying of that son)

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ﴿٤﴾ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ﴿٥﴾ وَحَمَلُهُ

“with trouble did his mother bear him...” (46: 15).

that is she was averse (that he should be slain)

“and with trouble did she bring him forth” (46: 15).

(because she was informed that he would be slain).

Tradition 4: Same as no. 3.

Then Imam As-Sadiq ('a) recited the following verse:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ﴿٤﴾ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ﴿٥﴾ وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا ﴿٦﴾ حَتَّىٰ إِذَا بَلَغَ
أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ﴿٧﴾ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

“And We have enjoined on man doing of good to his parents; with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years, he says: My Lord! grant me that I may give thanks for Thy favour which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee and do good to me in respect of (some of) my offspring ...” (46: 15).

If Imam Al-Husayn ('a) would have said, “and do good to me in respect of (all of) my offspring...” all his descendants would have become Imams.

Imam ('a) continued: Imam Al-Husayn ('a) was not nursed by Fatimah ('a) or any other lady. He used to be taken to the Prophet who would place his thumb in his mouth, and he would suck it long enough to suffice for two or three days. Hence the flesh and blood of Imam Al-Husayn ('a) grew from the flesh and blood of the Prophet. And no child was born in a period of only six months except Isa Ibn Maryam ('a) and Imam Al-Husayn ('a).

Tradition 5: Imam As-Sadiq ('a) said: Once Fatimah ('a) came to Allah's Messenger (S) and saw that

his eyes were filled with tears.

She asked him, "What has upset you?"

He replied, "Jibra'il informed me that my Ummah will soon slay Husayn."

Fatimah ('a) was extremely aggrieved and she rent her garments. The Prophet informed her that a descendant of this son would be the master of affairs and he will take revenge from the killers. This satisfied Fatimah.

Tradition 6: Amir Al-Mu'minin ('a) said: Allah's Messenger (S) came to visit us one day. Umm Aiman had previously given us some milk, butter and dates, so we offered them to Allah's Messenger (S). After he ate from them, he went to a corner of the house and began to pray. But at the end of his last prostration, he began to cry severely. None of us due to our reverence and awe for him asked him why he was weeping. But Imam Al-Husayn ('a) went and sat on his lap and asked, "Father, when you entered our house, we felt happy as never before, but your crying aggrieved us. Why did you cry?"

The Prophet replied, "My son, Jibra'il came to me just now and said that you will be all slain and your tombs will be far from each another."

Imam Al-Husayn ('a) asked, "Father, what is the reward of for one that performs the *Ziyarah* of our dispersed grave?"

The Messenger of Allah (S) replied: My son, indeed, there will be some groups from my Ummah who will perform your *Ziyarah* seeking divine blessings. By this, they will deserve to be visited by me on Judgment Day. I will save them from terrors of Judgment Day and from their sins, indeed, Allah will make them reside in Paradise.

Tradition 7: Ali ('a) said: Allah's Messenger (S) visited us one day. We placed before him some food consisting of dates, milk and butter, which Umm Aiman had sent for us. His Eminence, ate from it and then I stood up and poured water on his hands. He washed his face and then wiped his mouth and beard with remaining water of his hands. Then he went to the place of prayer in the corner of the house and began to pray. He fell into prostration and began to weep. After crying for a long time, he raised his head. None of us, Ahl Al-Bayt, dared to ask him anything about it. But Husayn ('a) moved to the Prophet and climbed on his lap. He placed the Prophet's head at his chest, with his chin on his head and asked, "Father, what made you cry?"

Allah's Messenger (S) said: My son, when I saw you all today, I felt happy as never before, but Jibra'il came and said that you will all be slain and your graves will be far from each other. So, I praised Allah and asked Him to bless you with the best.

Imam Al-Husayn ('a) asked, "Father, then who will come to the *Ziyarah* of our graves even though they will be far from each other?"

The Prophet (S) replied, “A group from my Ummah that would seek my pleasure by visiting them. On Judgment Day, I will also hold their arms and save them from the terror and difficulties of that day.”

[1] [1]

SHARES

Chapter 17: Jibra'il Shows The Land Of Imam Al-Husayn's ('A) Martyrdom

Tradition 1: Imam As-Sadiq ('a) said: Jibra'il came to Allah's Messenger (S) while Imam Al-Husayn ('a) was playing before him. Jibra'il told him that his Ummah would soon slay Husayn ('a).

Allah's Messenger (S) became much aggrieved by this.

Jibra'il said, “Would you like to see the land on which he will be slain?”

Just then the land between the place where Allah's Messenger (S) sat and the land on which Imam Al-Husayn ('a) was slain joined with each other. The Prophet took some dust from there and the earth returned to its position faster than a blink of an eye. The Prophet left saying:

“Tuba for you, O dust, and Tuba for those who will be slain upon you!”

Imam ('a) added: Companion and Vizier of Sulaiman ('a) also performed the same feat. That is with the help of the Great Name of Allah, the earth between Sulaiman's throne and the chair sank within the ground and the two pieces of land were attached. It seemed as if the chair came out from under the throne.

Imam ('a) says: Then the earth returned to its original position in less than a blink of an eye.

Tradition 2: Similar to no. 1.

Traditions 3, 4, 5 and 6: Same as no. 2.

Tradition 7: Ibn Abbas said: The angel who came to Muhammad (S) informing him about the slaying of Imam Al-Husayn ('a) was the Trustworthy Spirit, Jibra'il. He came to the Prophet with his wings spread out, weeping and wailing. He was carrying some dust of Imam Al-Husayn ('a) from which a musk-like fragrance emanated.

Allah's Messenger (S) asked, 'Will an Ummah that slays my son, achieve salvation?’

Jibra'il replied, "Almighty Allah will afflict them with disputes and their hearts will oppose each other."

Tradition 8: Sulaiman (a narrator) asked: Was any angel left in heavens that did not come to Allah's Messenger (S) to console him about his son, Imam Al-Husayn ('a), and to inform him of the reward of Imam Husayn ('a) with Allah? Was there any angel who did not go to Allah's Messenger (S) carrying some dust on which Imam:

Husayn ('a) was slain and on which he was abandoned?

Allah's Messenger (S) said, "O Allah, forsake those who forsake Husayn, kill those who kill him, slaughter those who slaughter him and do not fulfil their needs."

Abdul Rahman (another narrator) said: By Allah, the cursed Yazid was soon taken by Allah for punishment, and he did not have any pleasure after slaying Imam Al-Husayn ('a). He spent the night drunk and was found dead and deformed in the morning as if coated with charcoal. All those who followed Yazid's order of slaying Imam Al-Husayn ('a) and all who participated in fighting the Imam ('a) lost sanity or were struck with leprosy which became hereditary in their descendants. Allah's curse be on them all.

Tradition 9: One morning Fatimah ('a) saw Allah's Messenger (S) weeping and aggrieved. She asked, "What has upset you, O Allah's Messenger?" But the Prophet refused to tell her about it. Fatimah ('a) said, "I will neither eat nor drink until you tell me." So, the Prophet said, "Jibra'il brought me some dust of the land on which a son, who is not yet conceived, will be slain and this is that dust." This incident was of the time when Fatimah ('a) had not yet conceived Imam Husayn ('a).

[1] [1]

SHARES

Chapter 18: Quranic Verses About Imam Al-Husayn's ('A) Martyrdom And Avenging His Blood

Tradition 1: Imam As-Sadiq ('a) said under the explanation of the verse:

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَآئِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ

“And We had made known to the children of Israel in the Book: Most certainly you will make mischief in the land twice...” (17:4).

The first “mischief” refers to the slaying of Amir Al-Mu’minin (‘a) and the second refers to verbal attack on Imam Al-Hasan (‘a).

وَلَتَعْلُنَّ عُلُوءًا كَبِيرًا

“...And you will behave insolently with great insolence” (17:4).

Refers to the martyrdom of Imam Al-Husayn (‘a).

فَإِذَا جَاءَ وَعْدُ

“So when the promise for the first of the two came” (17:5).

Refers to the time when the avenger for the blood of Imam Al-Husayn (‘a) will arrive.

بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ

“We sent over you Our servants, of mighty prowess, so they went to and fro among the houses” (17:5)

Refers to a group which will rise before the time of Qa’im (‘a) and kill anyone who participated in shedding the blood of Aali Muhammad (‘a).

وَكَانَ وَعْدًا مَفْعُولًا

“And it was a promise to be accomplished” (17:5).

Tradition 2: Imam Al-Baqir (‘a) recited the verse of,

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ

“Most surely, We help Our apostles and those who believe, in this world's life and on the day when the witnesses shall stand up” (40:51).

Then said, “Imam Al-Husayn Ibn Ali (‘a) is of those described in this verse who has yet to be helped! By

Allah, the killers of Imam Al-Husayn ('a) were killed but no one has avenged his blood yet.”

Tradition 3: Imam As-Sadiq ('a) explained the following verse,

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ

“And when the female infant buried alive is asked” (81:8).

بِأَيِّ ذَنْبٍ قُتِلَتْ

“For what sin she was killed” (81:9).

By saying, “This verse was revealed about Husayn Ibn Ali ('a).”

Tradition 4: Imam Al-Baqir ('a) explained the verse,

أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلُمُوا ۖ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

“Permission (to fight) is given to those upon whom war is made because they are oppressed and most surely Allah is well able to assist them” (22:39).

That “They are Ali, Hasan and Husayn ('a).”

Tradition 5: The narrator asked Imam As-Sadiq ('a) about the verse,

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ ۚ إِنَّهُ كَانَ مَنصُورًا

“And do not kill anyone whom Allah has forbidden, except for a just cause, and whoever is slain unjustly, We have indeed, given to his heir authority, so let him not exceed the just limits in slaying; surely he is aided” (17:33).

Imam ('a) said: It is about the Qa'im of Aali Muhammad ('a). When he rises, he will eliminate many, avenging the blood of Imam Al-Husayn ('a). Even if he eliminates the inhabitants of the earth, he will not have exceeded the limits.

فَلَا يَسْرِفُ فِي الْقَتْلِ

“So let him not exceed the just limits in slaying” (17:33).

Means that he will not act in a way that can be construed as excess. By Allah he will eliminate the descendants of the killers of Imam Al-Husayn ('a) for the deeds of their ancestors.

Tradition 6: Imam As-Sadiq ('a) said, “In the verse,

فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

“Then there should be no hostility except against the oppressors” (2: 193).

'oppressors' refers to the descendants of the killers of Imam Al-Husayn ('a).

Tradition 7: Same as no. 1

[1] [1]

SHARES

Chapter 19: Knowledge Of The Prophets About The Martyrdom Of Imam Al-Husayn ('A)

Tradition 1: Imam As-Sadiq ('a) said: Ismail, mentioned in the following verse:

وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ ۖ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا

“And mention Ismail in the Book; surely he was truthful in (his) promise, and he was an apostle, a prophet” (19:54).

Is not Ismail Ibn Ibrahim ('a). He was a Prophet whom Allah sent to his own people, but his people apprehended him and skinned his head and face. An angel came to him from Allah, the exalted and said: “Allah sent me to you. Tell me what I should do to these people?”

He replied, “I follow the example of Husayn and that which will happen to him.”

Tradition 2: Same as no. 1.

Tradition 3: Imam As-Sadiq ('a) was asked, “O son of Allah's Messenger, is Ismail of the verse” 'And mention Ismail in the Book; surely, he was truthful in (his) promise, and he was an apostle, a prophet.,

Ismail Ibn Ibrahim ('a), because the people think that it was so?"

Imam ('a) replied, "Ismail passed away before Ibrahim ('a). Ibrahim ('a) was a Divine Proof and owner of a Shariah. So, to whom was Ismail sent?"

I asked, "May I be sacrificed on you! Then to whom does this verse refer?"

Imam ('a) replied: It refers to Ismail, son of Prophet Hizqil ('a). Allah sent him to people but they denied him, slain him and skinned his face. So, Allah's Wrath fell on them. Allah sent Satatail, the Angel of Chastisement, to him.

He said, "O Ismail! I am Satatail, the Angel of Chastisement. The Exalted Lord has sent me to you to punish your people with various chastisements, if you wish."

"I don't need this," Ismail replied.

"Ismail! What do you want?" Allah revealed to him.

Ismail ('a) replied: O Lord! You have taken the covenant for the people to accept You as the Lord, Muhammad (S) as the Prophet, and his successors ('a) as Divine Authorities. And You informed the Prophet about that which his Ummah would do to Husayn Ibn Ali ('a) after him. And You promised Imam Al-Husayn ('a) that You would bring him back in this life so that he can seek revenge against those who martyred him. My Lord! I wish that You bring me back to life like Husayn ('a) so that I may take revenge from those who did this to me. So, Allah promised to Ismail Ibn Hizqil ('a) and will return him to I life with Husayn ('a)."

Tradition 4: Similar to no. 1 & 2.

[1] [1]

SHARES

Chapter 20: Knowledge Of The Angels About The Martyrdom Of Imam Al-Husayn ('A)

Tradition 1: Imam As-Sadiq ('a) said: When Imam Al-Husayn ('a) was born, Allah ordered Jibra'il to descend to the earth with a thousand angels to congratulate Allah's Messenger (S) on behalf of Allah and himself.

On his way, Jibra'il descended on an island where an angel, Futrus lived. Futrus was a carrier of the

Throne.

Once he had delayed carrying out an order of Allah so his wings were broken and he was thrown on this island. He continued worshipping Allah on that island for six hundred years, after which Imam Al-Husayn ('a) was born.

Futrus asked Jibra'il, "Where are you going?"

"Allah has blessed His Eminence, Muhammad (S) with a blessing and I have been sent to congratulate him on behalf of Allah and myself."

"Please Jibra'il! Take me with you. Perhaps the Prophet will intercede for me."

So, Jibra'il carried Futrus and when they arrived, Jibra'il congratulated the Prophet on behalf of Allah and himself, and then informed him about Futrus. Allah's Messenger (S) told Jibra'il to bring Futrus inside.

After Futrus was brought inside, he informed the Prophet of his situation, who prayed for him and said, "Rub your wings on this newborn child and you will revert to your original position."

Futrus rubbed his wings on Imam Al-Husayn ('a) and began ascending the heavens.

As he was ascending, he said, "O Allah's Messenger (S)! Indeed, your Ummah will soon kill him. Indeed, as my recompense to him, I will convey to him the *Ziyarah* and salutations of all those who perform his *Ziyarah* or salute him." Then Futrus ascended to the heavens.

[1] [1]

SHARES

Chapter 21: Curse Of Allah And His Prophets On Killers Of Husayn Bin Ali ('A)

Tradition 1: Imam As-Sadiq ('a) said: One day Allah's Messenger (S) was in Fatimah's house with Husayn ('a) on his lap. Suddenly, the Prophet began to cry and went into prostration. Then he said: O Fatimah, O daughter of Muhammad! Just now Allah the Most High and Exalted just appeared to me [1](#) here in the most beautiful form and asked me, "O Muhammad! Do you love Husayn ('a)?"

I replied, "Yes, he is the light of my eyes, fruit of my heart, fragrant flower and the skin between my eyes."

Allah said: O Muhammad! – and placing His Hand on Husayn's head [2](#) – Blessed is this newborn upon

whom I have sent prosperity, blessings, mercy and pleasure. My curse, wrath, chastisement, disgrace and punishment are upon one who kills him, is inimical to him or rises up against him. Indeed, he is the Chief of Martyrs from the first to the last, in this life and Hereafter.

Tradition 2: The first who cursed the killers of Husayn Ibn Ali ('a) was Ibrahim ('a), Friend of Allah. He ordered his children to curse them and took a covenant from them about it. After Ibrahim ('a), Musa Ibn 'Imran ('a) cursed the killers of Husayn ('a) and ordered his Ummah to do so. Dawood ('a) also cursed them and ordered Bani Israel to do so. Then Isa ('a) cursed them and often used to say, "O Bani Israel! Curse the killers of Husayn ('a), and if you meet Husayn ('a), support him. Those who are martyred with Husayn ('a) are like those martyred with all the prophets who confronted their enemies and did not flee from them. It is as if I can see his place of martyrdom. There is no Prophet who has not visited Karbala and stood there and said:

"Indeed, you are a blessed land. The luminous moon and the brilliant effulgence will be buried in you."

Tradition 3: The angel who came to Allah's Messenger (S) and informed him about the martyrdom of Imam Al-Husayn ('a) was the angel of the oceans.

An angel of Paradise flew down to an ocean, with his wings spread out over the ocean crying:

"O folks of the oceans! Put on the garments of grief, for the son of Allah's Messenger (S) will be slaughtered. "Then he carried some dust of Imam Al-Husayn ('a) in his wings to the heavens. There was no angel that did not smell it and was not affected by it, and they cursed the killers of Husayn ('a) and their followers.

[1.](#) That is the Holy Prophet (S) saw the Almighty through his inner eye.

[2.](#) Refers to showering of mercy.

[1] [1]

SHARES

Chapter 22: The Prophet Said, "My Ummah Will Kill Husayn ('A) After Me."

Tradition 1: Imam Ja'far As-Sadiq ('a) said: One day Husayn Ibn Ali ('a) was sitting in the Prophet's lap and the Prophet was playing with him; making him laugh, when Ayesha said, "Allah's Messenger! How intense is your attachment to this child!" The Prophet replied, "Woe be to you! How can I not love and

admire him when he is the fruit of my heart and the light of my eyes? Indeed, my Ummah will kill him soon. Allah will give the reward of one of my Hajj for one who goes to his *Ziyarah* after his martyrdom.” “Allah's Messenger! One of your Hajj?” Ayesha asked. “Yes, even two of my Hajj,” the Prophet replied. “Allah's Messenger! Two of your Hajj?” Ayesha asked. “Yes, even four,” the Prophet replied. Ayesha went on asking and the Prophet went on increasing until he reached to ninety of his Hajj and Umrahs.

Tradition 2: Imam As-Sadiq (‘a) said: Imam Al-Husayn (‘a) was in the arms of his mother when Allah's Messenger (S) took him and said, “Allah's curse be upon those who kill you. Allah's curse be upon those who plunder you. May Allah destroy those who help each another against you. May Allah judge between me and them.”

Lady Fatimah (‘a) asked, “Father, what are you saying?”

His Eminence, replied: “My daughter! I remembered the calamities that would befall him after us, and how he will be oppressed, tormented and deceived. At that time, he will be accompanied by some people who are like stars, and they will be led to death. As if I can see their camp and the place where they will be buried.”

Fatimah (‘a) asked, “Father, where is the place that you describe?”

His Eminence replied: It is a place called Karbala. It is the land of grief and affliction (Karb wa bala) for us and for the Ummah. The most wicked ones from my Ummah will rise against them. Even if all inhabitants of heavens and earths intercede for one of those who rise against Imam Al-Husayn (‘a), their intercession will not be accepted, and they will abide in Hell forever.

Fatimah (‘a) asked, “Father, would this child be killed?”

His Eminence replied: Yes, my daughter. No one before him has been killed on whom heavens, earths, mountains, angels, beasts and whales in the ocean cry.

And if these created beings were permitted, no living object would have survived after the martyrdom of this child. And a group of people who love us will go to his *Ziyarah*. No one on earth knows Allah better than them and no one is more earnest to establish our rights than they are. There is no one on earth other than them who will pay attention to Imam Al-Husayn (‘a). They are lights in the darkness of injustice and oppression. They are the intercessors of each other, and they will come to me at my Pool tomorrow. When they come, I will recognize them by their marks and faces. Followers of every religion will seek their leaders and they (visitors of Imam Al-Husayn) will look for no one except us. They are the causes of stability of the earth, and their blessings shower down on the earth.

Tradition 3: Allah's Messenger (S) said: Those who want to live and die like me and enter Paradise, and hold on to the tree that the Almighty Allah has Himself planted, should love Ali (‘a) and the successors after him and accept their merits. Because they are the favourite guides of Allah. He has given them my

knowledge and understanding. And they are my Ahl Al-Bayt ('a) from my flesh and blood. I will complain to Allah about their enemies from my Ummah, about those who deny their merits, and about those who cut off relations by oppressing them. By Allah they will slay my son. May Allah deprive them of my intercession.

Tradition 4: Imam Al-Baqir ('a) said: Allah's Messenger (S) would hug Imam Al-Husayn ('a) whenever he came to him. Then he would tell Amir Al-Mu'minin ('a) to take care of him after which he would kiss him and weep. Imam Al-Husayn ('a) asked, "Father, why are you crying?" "I am kissing parts of your body which will be struck with swords and weeping," the Prophet replied. "Father, will I be killed?" Husayn ('a) asked. "Yes, by Allah; you, your father and your brother will all be slain," the Prophet replied. "Would our tombs be far from each other?" Imam Al-Husayn ('a) asked. "Yes, my son," the Prophet replied. "So, who from your Ummah will come for our *Ziyarah*?" Imam Al-Husayn ('a) asked. "None but the truthful ones will come to my *Ziyarah*, and the *Ziyarah* of your father, your brother and you," the Prophet replied.

Tradition 5: Allah's Messenger (S) was seen with Imams Hasan and Husayn ('a) sitting in his lap. He went on kissing Imam Al-Hasan ('a) and Imam Al-Husayn ('a) and saying to him, "Woe on those who kill you."

Tradition 6: Same as Chapter 21, Tradition 1.

Tradition 7: Same as no. 3

[1] [1]

SHARES

Chapter 23: Amir Al-Mu'minin ('A) On The Martyrdom Of Imam Al-Husayn ('A)

Tradition 1: I (the narrator) came to Amir Al-Mu'minin ('a) and found Imam Al-Husayn ('a) besides him. He tapped Husayn's shoulder and remarked, "He will be slain and no one will help him." "O Amir Al-Mu'minin, by Allah, this life is miserable!" I said. "Indeed, it will happen thus," he ('a) replied.

Tradition 2: Ali ('a) said to Imam Al-Husayn ('a), "O Abu Abdullah, it is established that you will be a leading example." "May I be sacrificed on you, what would be my condition?" Imam Al-Husayn ('a) asked. "You know what others do not and very soon they shall benefit from their knowledge. My son, listen to this before it happens to you. By the one Who has my life in His Hand, Bani Umayyah will shed your blood but will not be able to separate you from your faith nor will they be able to make you forget

your Lord.

Imam Al-Husayn ('a) said, "I swear by one who has my life in His Hand that this is sufficient for me. I submit to that which Allah has revealed, I testify to the statements of Allah's Messenger (S) and I do not falsify the statements of my father."

Tradition 3: Ali ('a) said: Indeed, Husayn ('a) will be slain in a cruel manner. Indeed, I know the land on which he will be slain and I know that the land is near two streams.

Tradition 4: Abdullah Ibn Zubair had a long private meeting with Imam Al-Husayn ('a) after which Imam ('a) came to the people and said: He (Abdullah) is telling me to be like a pigeon of Masjid Al-Haram. But you should know that I would prefer being killed while I am as far as the span of two outstretched arms from the Holy Sanctuary than to be killed while I am as close as one span from the Holy Sanctuary. And also, it would be better if my blood is shed in Taff rather than I should be killed in the Holy Sanctuary.

Tradition 5: Abdullah Ibn Zubair advised Imam Al-Husayn ('a) to come to Mecca and seek refuge in the Holy Sanctuary but Imam Al-Husayn ('a) said, "Neither do we consider it lawful nor you should do so on our behalf. Indeed, I prefer to be killed on a mound of red dust than be killed in the Holy Sanctuary.

Tradition 6: Imam Al-Baqir ('a) said: Imam Al-Husayn ('a) left Mecca a day before the day of Tarwiyah. Abdullah Ibn Zubair accompanied him and said, "Abu Abdullah! It is time for Hajj and you are leaving Mecca for Iraq?"

Imam Al-Husayn ('a) replied, "O Ibn Zubair! Indeed, I prefer to be buried on the banks of Euphrates than around Mecca."

Tradition 7: Imam As-Sadiq ('a) said: His Eminence, Husayn Ibn Ali ('a) said to his companions on the day they were surrounded by calamities, "I bear witness that permission has been granted for you to be killed, so adopt piety and be patient."

Tradition 8: Same as 7.

Tradition 9: He said: I swear by One who established the Arsh, your father accurately narrated about the companions of Imam Al-Husayn ('a): This Ummah will oppress the companions of Imam Al-Husayn ('a) just like Bani Israel transgressed on Saturday and His Eminence, was (also) martyred on Saturday, the tenth of Moharram.

Tradition 10: Same as no. 7.

Tradition 11: When Uthman expelled Abu Dharr to Rabadhah, people said to him, "O Abu Dharr! Glad tidings to you, for indeed, this torment is little in the way of the Almighty Allah."

Abu Dharr said: This torment is easy but how will you be when Husayn Ibn Ali ('a) is martyred in a cruel

way?

By Allah, no killing in Islam will be greater than the killing of Imam Al-Husayn ('a) and Allah will soon unsheathe the sword of revenge against this Ummah and will never sheathe it. Allah will send an avenger from the progeny of Imam Al-Husayn ('a) who will take revenge from people. And if you knew the grief which will befall the folks of the seas, mountains and forests and hills and heavens due to the killing of Imam Al-Husayn ('a), you would weep so much that you would die. There is no sky through which the soul of Imam Al-Husayn ('a) will pass but that seventy thousand angels will be in grief in it. They will all stand with their joints shaking until Judgment Day. And there is no cloud that passes, but that its thunder and lightning curses the killers of Husayn ('a). And there is no day but that the soul of His Eminence, is presented to Allah's Messenger (S) and they meet each other.

Tradition 12: Amir Al-Mu'minin ('a) said in a sermon, "Ask me, before you are deprived of me! By Allah, I will answer anything pertaining to the past or future."

Saad Ibn Abi Waqqas asked, "O Amir Al-Mu'minin, how many strands of hair do I have on my head and in my beard?"

Amir Al-Mu'minin ('a) replied, "By Allah, my beloved, Allah's Messenger (S), informed me that you would ask me that question. There is a Shaitan rooted in every hair of your head and beard and there is a baby sheep in your house who will kill my son, Husayn ('a)."

The narrator says: At that time Umar Ibn Saad was only a child.

Tradition 13: Imam Al-Husayn ('a) said: I swear by the one in whose hands is the life of Husayn, the regime of Bani Umayyah will not end till they kill me and they will be my killers. So, if they kill me, people will never be able to pray behind a just Imam in congregation nor will be able to spend Zakat in the way of Allah again. My Ahl Al-Bayt and I are the first to be killed by this Ummah. I swear by one in whose Hand is the life of Husayn, Judgment Day will not arrive as long as there is even one man from Bani Hashim alive.

Tradition 14: After Husayn Ibn Ali ('a) passed Aqabah Al-Batn, he said to his companions, "I do not see anything for myself but being slain."

"Why is it so, Abu Abdullah?" the companions asked. "Because of a dream I saw," Imam Al-Husayn ('a) replied. "What is its interpretation?" they asked.

"I saw dogs biting me and the worst of them was having white spots."

Tradition 15: Imam Al-Husayn ('a) wrote to Muhammad Hanfiyyah from Mecca:

In the name of Allah, the Beneficent, the Merciful. From Husayn Ibn Ali to Muhammad Ibn Ali and those with him from Bani Hashim: So to say: All those who join me will be martyred and those who do not, will

not see victory and success. Wa assalaam.

Tradition 16: Imam Al-Baqir ('a) said: Husayn Ibn Ali ('a) wrote a letter from Karbala to Muhammad Ibn Hanafiyyah: In the name of Allah, the Beneficent, the Merciful. From Husayn Ibn Ali to Muhammad Ibn Ali and those with him from Bani Hashim: As if this life never existed and the Hereafter has always been there. And peace (be on you).

[1] [1]

SHARES

Chapter 24: Signs And Portents Of I Mam

Husayn's Martyrdom

Tradition 1: Imam As-Sadiq ('a) said: Hisham Ibn Abdul Malik sent someone to bring my father [Imam Al-Baqir ('a)] to Sham. When he arrived there, Hisham said, “Abu Ja'far! I invited you here to ask you a question that should not be asked by anyone other than me. And basically, I didn't find anyone knowledgeable about this matter nor do I think that anyone is capable of knowing of this matter except you.”

Father said, “Amir Al-Mu'minin can ask me whatever he wishes. If I know, I will answer and if I don't, I will say that I don't know, for truth is more worthy of being told.”

“Tell me about the night on which Ali Ibn Abi Talib ('a) was assassinated. How did the people of other areas learn of his killing? And what was the sign of his death for people? If you know the answer, tell me if that sign ever reappeared at the death of anyone other than Ali Ibn Abi Talib ('a).

Father said: O Amir Al-Mu'minin! On the night on which Amir Al-Mu'minin ('a) was martyred, no stone was lifted without fresh blood seen under it until dawn break. The same happened when Prophet Harun ('a) was killed. The same happened when Yusha Ibn Nun ('a) was killed. The same happened when Isa Ibn Maryam ('a) was raised to the sky. The same happened when Shamun Ibn Hamum Al-Safa ('a) was killed. The same happened when Husayn Ibn Ali ('a) was martyred.

Imam As-Sadiq ('a) says: Hisham was infuriated at this and was about to attack father ('a).

But father ('a) said, “O Amir Al-Mu'minin! It is obligatory for people to obey their Imam and to be truthful to him. The only thing that led me to answer this question was my knowledge of the fact that I have to obey Amir Al-Mu'minin. So may Amir Al-Mu'minin judge me favourably!”

Hisham said, “You can return to your family, if you like.”

As my father ('a) was leaving, Hisham asked him to promise him not to narrate this tradition to anyone as long as Hisham was alive, to which my father ('a) consented.

Tradition 2: A man from Bayt al-Muqaddas said, “By Allah, we, the people of Bayt al-Muqaddas and its suburbs, learnt of the martyrdom of Imam Al-Husayn ('a) on the night he was martyred.

I (the narrator) asked, “How?”

He said: We did not displace any rock, stone, or mud clod without seeing fresh, boiling blood underneath. And all the walls became red like blood. The skies rained fresh blood for three days and nights and we heard a herald saying:

Does the Ummah that slew Husayn ('a) hope to receive the intercession of his grandfather on Judgment Day?

Allah indeed, forbids you to receive the intercession of Ahmad (S) and Abu Turab ('a).

You killed the best of all who ever rode a mount. You killed the best of all from youth to elderly.

The Sun appeared dull for three days, after which the sky filled with a lot of stars. The following day, we were grief-stricken about the martyrdom of Imam Al-Husayn ('a) when we received the news of his martyrdom.

Tradition 3: Same point mentioned in no. 2.

[1] [1]

SHARES

Chapter 25: Killer Of Husayn ('A) And Killer Of Yahya Bin Zakariya ('A)

Tradition 1: Imam As-Sadiq ('a) says: The killer of Yahya Ibn Zakariya ('a) was of illegitimate birth and the killer of Imam Al-Husayn ('a) was also of illegitimate birth. The sky has never wept on anyone but them.

Allah's Messenger (S) said: There is a position in Hell that no one deserves, except the killer of Husayn Ibn Ali ('a) and the killer of Yahya Ibn Zakariya ('a).

Tradition 3: Imam As-Sadiq ('a) says: By Allah, the descendants of the killers of Imam Al-Husayn ('a) will be killed for the deeds of their ancestors.

Tradition 4: Same as no. 1.

Tradition 7: Imam As-Sadiq ('a) was asked, 'Who stopped Fir'awn from killing Prophet Musa ('a) as mentioned in this verse:

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ

“Fir'awn said, ‘Let me kill Musa...’” (40:26).

Imam ('a) replied, “Because Fir'awn was of illegitimate birth and only those of illegitimate birth and children of fornicator women can kill prophets and Divine Proofs.”

Tradition 8: Same as no. 6.

Tradition 9 & 10: Same as no. 4.

Tradition 11: Same as no. 1.

[1] [1]

SHARES

Chapter 26: The Entire Creation Of Allah Cried On Imam Al-Husayn ('A)

Tradition 1: Imam Al-Baqir ('a) said: Humans, Jinns, birds and beasts; all shed tears on Husayn Ibn Ali ('a).

Tradition 2: Ali ('a) said: Husayn will be slain on the outskirts of Kufa. By Allah, as if I can see different wild animals stretching their necks on his grave, crying and weeping over him throughout night till daybreak. When this happens, beware of oppressing him (by not visiting his grave).

Tradition 3: Same as no. 5.

Tradition 4: Same point as mentioned in no. 5.

Tradition 5: Imam As-Sadiq ('a) said: When Imam Al-Husayn ('a) was martyred, the seven heavens, seven earths, everything within them, everything between them and all beings and creatures on them, Paradise, Hell and everything that our Lord created, that are visible and invisible, all wept over His Eminence ('a) except three things.

“May I be sacrificed on you! What are those?”

Imam (‘a) replied, “Basra, Damascus and the progeny of Uthman Ibn Affan.”

Tradition 6: Imam As-Sadiq (‘a) said: O Zurarah! The sky rained blood for forty days and the earth became dark for forty days and the sun was eclipsed and turned red for forty days; the mountains were torn into pieces and dispersed, and the seas gushed out and the angels wept for forty days over His Eminence (‘a). And none of our ladies of Ahl Al-Bayt I (‘a) dyed their hair, applied oil or Surma and combed their hair until the head of Ubaidullah Ibn Ziyad was sent to us; and even after that we continued to weep over him. Whenever my grandfather remembered Imam Al-Husayn (‘a), he would weep so much that his tears moistened his beard and everyone around him also began weeping. Angels near the grave of Imam Al-Husayn (‘a) cry over him so much that every angel in the sky and in heavens cries in sympathy.

When the soul of Imam Al-Husayn (‘a) left his body, Hell protested in such a way that the earth almost split apart. When the filthy souls of Ubaidullah Ibn Ziyad and Yazid Ibn Muawiyah left their bodies, Hell roared so intensely that but for Allah containing it, using its dedicated keepers, it would have burnt everyone on earth with its outburst. And if hellfire were permitted, it would not have left anything without swallowing it. But it is restrained by shackles and controlled by orders. Hell became violent and uncontrollable more than once, until Jibra’il went to it and pacified it with his wings.

The Hell cries and laments over Husayn (‘a) and its fire blazes on his killers. If it was not for the presence of Divine Proofs of Allah on the earth, it would have destroyed the earth and overturned everything on it. But earthquakes will increase only when Qiyamat is near.

There are no eyes and tears loved more by Allah than the eyes of those who cry and shed tears over Imam Al-Husayn (‘a). And there is none who cries but that his crying reaches Lady Fatimah (‘a) and he supports her in her lamentation, and his crying also reaches the Holy Prophet (S) and in this way he fulfils our rights.

On Judgment Day all will be raised crying except those who cried over my grandfather, Imam Al-Husayn (‘a). Those who have cried over him will receive glad tidings when they are resurrected. They will be delighted and happiness will be apparent from their faces. People will be fearful and restless but they will feel safe from grief and hardships. People will be separate and dispersed and worried but they will be sitting with Imam Al-Husayn (‘a) under the shade of the Arsh, conversing with him, fearless of the trials of Judgment Day. They will be told: Enter Paradise; but they will refuse, choosing to sit with Imam Al-Husayn (‘a) and listen to him. Then Houries will summon them saying, “Indeed, we and the

يَطُوفُ عَلَيْهِمْ وَلَدَانِ مُخَلَّدُونَ

“...youths never altering in age” (56: 17).

are waiting for you.” But they will not even turn to the Houries due to the joy and honour they feel in their gathering.

Their enemies will be divided into two groups:

A: Some will be pulled by their forelocks to Hell and

B: Those who will cry out,

فَمَا لَنَا مِنْ شَافِعِينَ

“So we have no intercessors” (26: 100).

وَلَا صَدِيقٍ حَمِيمٍ

“nor a true friend” (26: 101).

Their enemies will see their position but will not be able to reach them or come near them.

Angels will bring messages sent by their spouses and servants, informing them of the blessings prepared for them in Paradise.

But they will reply, “We will join you, if Allah wills.”

Angels will inform their spouses of their reply. When their spouses learn how they are being honoured and their closeness to Imam Al-Husayn (‘a), they will yearn for them even more. Those who cried on Imam Al-Husayn (‘a) will go on chanting:

“Praise be to Allah Who protected us from the great terror and trials of Judgment Day and saved us from that which we feared.”

Then some precious saddled mounts will be brought for them which they will ride to their abodes, praising and glorifying Allah and invoking blessings on Muhammad and Aali Muhammad (‘a).

Tradition 7: Abu Basir says: I was speaking with Imam As-Sadiq (‘a) when one of his sons entered. Imam (‘a) said: May Allah bless you; and then embraced and kissed him. Then said:

May Allah degrade those who dishonoured you. May Allah avenge those who oppressed you. May Allah disappoint those who deserted you. May Allah curse those who slain you. May Allah be your guardian, protector and helper. Prophets, truthful ones, martyrs, angels of the heavens and our ladies have been weeping on you. Then Imam (‘a) began to weep and said:

Abu Basir, when I look at the children of Imam Al-Husayn ('a), grief overcomes me when I remember what was meted out to them and to their father.

Abu Basir, Fatimah ('a) weeps and laments over Husayn ('a) as a result of which Hell sighs so intensely, that if the keepers of Hell who also hear her voice did not prepare themselves to restrain it, it would burn all the inhabitants of the earth with its blazing fires and sparking fumes. So, the keepers restrain it and hold its doors tightly closed as long as Fatimah ('a) laments. Because they fear for the inhabitants of the earth. But Hell is not pacified until Fatimah's lamentation ends.

Abu Basir, the seas almost split apart and collide with each other. There is a dedicated angel for every drop of water and they prevent every drop from boiling with their wings; keeping it together because of their fear for this world and everything in it. The angels remain in fear and cry for her crying. And they pray to Allah and beseech Him, after which the inhabitants of the Arsh and those around it beg Allah.

Then their voices are raised in glorification of Allah, all because of their fear for the people of the earth.

Even if one of their voices reached the earth, all the inhabitants would swoon, mountains would crumble and the earth would shake with its inhabitants.

Abu Basir said, "May I be sacrificed on you! It is really a serious matter."

Imam ('a) said, "That which you have not heard is greater. Abu Basir! Don't you want to be of those who support Lady Fatimah ('a)?"

When I heard this, I cried so much that I could not speak nor could the Imam ('a) do, because he was crying so intensely. Then he went to his prayer room and began to recite a supplication.

So, I left the Imam in that state. I could not eat or sleep that night. The following morning, I was fasting and was in extreme fear when I went to Imam ('a). I heaved a sigh of relief when I saw that he had calmed down; and I praised and glorified Allah, because no chastisement or calamity had befallen me.

[1] [1]

SHARES

Chapter 27: Crying Of The Angels On Imam Al-Husayn ('A)

Tradition 1: Imam As-Sadiq ('a) asked: What's wrong with you? Why don't you go to him (to the grave of Imam Al-Husayn)? Because four thousand angels are present at his grave and they cry on him until

Judgment Day.

Tradition 2: Imam As-Sadiq ('a) said: Four thousand angels came down to fight for Imam Al-Husayn ('a) but he did not permit them. When they came down again to seek permission, Imam Al-Husayn ('a) had already been martyred. So, they remain at his grave, dishevelled and covered with dust, crying over him until Judgment Day. Their leader is an angel called Mansur.

Tradition 3: Same as no. 1.

Tradition 4: Same as no. 2.

Tradition 5: Imam As-Sadiq ('a) said: Since the day Imam Al-Husayn ('a) was martyred, Allah has appointed seventy thousand angels who are dishevelled and covered with dust; to invoke blessings on Imam Al-Husayn ('a) and pray for mercy on him as long as Allah wills, that is till the time of the Qa'im ('a).

Traditions 6, 7, 8 and 9: Same as no. 4.

Tradition 10: Imam Al-Baqir ('a) said: Four thousand dishevelled angels, covered with dust cry over Imam Al-Husayn ('a) until Judgment Day. No one who comes to his *Ziyarah* but that they welcome him. No visitor of Imam Al-Husayn ('a) becomes ill, but that they visit them and none of them dies, but that they are present near him.

Tradition 11: Imam As-Sadiq ('a) said: Allah has appointed four thousand dishevelled angles, covered with dust, at the grave of Imam Al-Husayn ('a) to cry on him from sunrise to midday. At midday they are replaced with another four thousand who cry over him till sunrise.

Tradition 12: Same as no.4.

Tradition 13: Same as no. 4 and 10.

Tradition 14: Imam As-Sadiq ('a) said: Allah has appointed seventy thousand angels to the grave of Imam Al-Husayn ('a) who are dishevelled and covered with dust to cry over him until Judgment Day. They pray at his grave and each of their prayers equals a thousand prayers of human beings and the rewards of their prayers is for one who performs the *Ziyarah* of Imam Al-Husayn ('a).

Tradition 15: Same as no. 2.

Tradition 16: Imam As-Sadiq ('a) said: When you go for the *Ziyarah* of Imam Al-Husayn ('a), maintain silence and except for good do not say anything, because angels of the night and day who are the guards and keepers, go to the angels who are in the holy shrine and shake hands with them. But the angels of the holy shrine do not speak to them, because they are crying so intensely. So, they wait from them until noon or sunrise and then speak to them about some affairs of the heavens. The angels of the

holy shrine abstain from speaking between these sunrise and noon and their crying and supplicating does not subside. Indeed, the Keepers do not distract the angels of the holy shrine between these two times. But the angels of the holy shrine become distracted when you ask (the angels of the holy shrine) or is it the angels of the holy shrine who ask (the Keepers)?”

I asked, “May I be sacrificed on you? What do the angels ask each other and which group asks the other? Is it the keepers who ask (the angels of the holy shrine) or is it the angels of the holy shrine who ask (the Keepers)?”

Imam (‘a) replied. “The angels of the holy shrine ask the Keepers because the angels of the holy shrine do not move from their place. But the Keepers descend from the heavens and ascend back to them.”

I asked, “What do the angels of the holy shrine ask the keepers?”

Imam (‘a) replied: The Keepers pass by Ismail, the Angel of Air, in their ascent (to the heavens) and sometimes they reach him at the same time when the Prophet, Fatimah, Hasan, Husayn and the (other) Imams (‘a), who have passed away, are there (with Ismail). They (Ahl Al-Bayt) ask the Keepers about some matters and about those of you (visitors) who are present in the holy shrine.

They (Ahl Al-Bayt) say to the Keepers, “Give them (those who have gone to the *Ziyarah* of Imam Al-Husayn) glad tidings with your prayers.”

The Keepers ask, “How we can give them glad tidings when they cannot hear us?”

Ahl Al-Bayt (‘a) will reply, “Congratulate them and pray for them on our behalf. Indeed, these are our glad tidings to them. When they want to leave, surround them and rub your wings on them, so that they can feel your presence. Indeed, we entrust them to He whose trust will never be lost.”

Imam (‘a) continued: If the visitor of Imam Al-Husayn (‘a) and the people knew the blessings of the *Ziyarah* of Imam Al-Husayn (‘a), they would have fought one another with swords and they would have sold their belongings to go to his *Ziyarah*.

When Lady Fatimah (‘a) who is accompanied by one thousand prophets, a thousand truthfals, a thousand martyrs and a million Karubiyyin who all support her in crying [over Husayn (‘a)] looks at those who perform the *Ziyarah* of Imam Al-Husayn (‘a), she lets out a whoop in such a way that no angel remains in the heavens who does not cry, sympathizing with her cry. But Lady Fatimah (‘a) is not pacified until the Prophet (S) goes to her and says:

“My daughter! You have made the inhabitants of the heavens cry and you have distracted them from glorifying and sanctifying (Allah). So, stop crying that they can glorify (Allah).

إِنَّ اللَّهَ بَالِغُ أَمْرِهِ

“Indeed, Allah accomplishes His purposes” (65:3).

Lady Fatimah (‘a) looks at those of you who are present at the grave of Imam Al-Husayn (‘a) and she asks Allah to shower you with all of the blessings. Imam (‘a) continued, “Do not abstain from the *Ziyarah* of Imam Al-Husayn (‘a). Indeed, the blessings of going to his *Ziyarah* are much greater than that which can be counted.”

Tradition 17: The narrator said to Imam As-Sadiq (‘a), “May I be sacrificed on you! How short are your lives, O Ahl Al-Bayt! And how close are your deaths to one another while the entire creation needs you?”

Imam (‘a) replied: There is a scroll for each of us which contains everything that we need to do during our time. Once every order on that scroll has been carried out, we know that our death is imminent. Allah's Messenger (S) comes to us and informs us that our death has come and he informs us of the rewards Allah has prepared for us. Indeed, Imam Al-Husayn (‘a) read the sheet that was entrusted to him and that which would happen and that which was yet to come were explained to him. There were a few things left on Husayn's sheet, which had not been fulfilled when he rose to fight. Those matters were that the angels asked Allah for permission to help Imam Al-Husayn (‘a) and Allah granted it to them. While the angels descended to the earth, they found that Imam Al-Husayn's time had passed and he had been martyred. Hence, they said (to Allah):

“O Lord! You gave us permission to descend to earth to support Husayn but when we arrived, you had already captured his soul?”

The Almighty Allah revealed to them, 'Stay besides his grave until you see him rise again and then support him. Cry over him and over losing the opportunity to support him.

Indeed, you have been chosen to support him and to cry over him.' The angels were aggrieved, and they cried and lamented over losing the opportunity to support Husayn (‘a). And when he rises, they will be among his supporters.

[1] [1]

SHARES

Chapter 28: Lamentation Of Heavens And Earth Over Killing Of Imam Al-Husayn And Yahya Bin

Zakariya ('A)

Tradition 1: I heard Amir Al-Mu'minin ('a) in Ruhba reciting this verse:

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ

“So the heaven and the earth did not weep for them, nor were they given respite”(44:29).

When Husin ('a) entered from one of the doors of the Masjid.

Amir Al-Mu'minin ('a) said, “Know that he [Husayn], will soon be martyred and the heavens and the earth will weep over him.”

Tradition 2: Almost same as no. 1.

Tradition 3: Same as no. 4.

Tradition 4: I heard Imam As-Sadiq ('a) say: The heavens wept over Husayn Ibn Ali ('a) and Yahya bi n Zakariya ('a) and they have never wept over anyone other than them.

I asked, “How was the weeping of the heavens?”

Imam ('a) replied, “The heavens became red for forty days, like the sun at the time of sunrise and sunset. “

I asked, “Is that how the heavens weep?”

Imam ('a) replied, “Yes.”

Tradition 5: My grandmother told me that she was alive at the time of the slaying of Imam Al-Husayn Ibn Ali ('a). She said, “The heavens turned blood red after the killing of Imam Al-Husayn ('a) for a year and nine months and we could not even see the sun.”

Tradition 6: Imam As-Sadiq ('a) explained the verse,

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ

“So the heaven and the earth did not weep for them, nor were they given respite” (44:29).

“The heavens never wept over anyone after the killing of Yahya Ibn Zakariya ('a) until Imam Al-Husayn ('a) was slain. And when he was killed, the heavens wept once more.”

Tradition 7: Imam As-Sadiq ('a) said: The heavens turned red for a year when Imam Al-Husayn ('a) was slain; like it happened when Yahya Ibn Zakariya ('a) was slain. This redness is in fact the weeping of the heavens.

Tradition 8: Imam As-Sadiq ('a) said:

لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا

“We have not given this name to anyone before” (19:7).

Husayn Ibn Ali's name was not given to anyone before him and Yahya Ibn Zakariya's name was also not given to anyone before him.

And the heavens did not weep over anyone for forty days except for two of them. ·

The narrator asked, “How did the heavens weep?”

Imam ('a) replied, “The heavens became red at sunrise and sunset.”

Tradition 9: Same point as no. 8.

Tradition 10: Same point as no. 8.

Tradition 11: When Imam Al-Husayn Ibn Ali ('a) was martyred, the heavens rained red dust.

Tradition 12: Imam As-Sajjad ('a) said, “Heavens have not wept over anyone since the day they were created, except for Yahya Ibn Zakariya ('a) and Husayn Ibn Ali ('a).”

I asked, 'What was the weeping of the heavens?’

Imam ('a) replied, “If you had put a cloth in the wind, you'd have seen something like red mist of blood on it.”

Tradition 13: Imam As-Sadiq ('a) was asked, “What do you say about the reward of the *Ziyarah* of the grave of Imam Al-Husayn ('a)? Some have informed us that it equals a Hajj and an Umrah.”

Imam ('a) replied: Do not be surprised by all these statements. On the contrary, perform his *Ziyarah* and do not desert him, for indeed, he is the Chief of the Martyrs and the Leader of the youths of Paradise and similar to Yahya Ibn Zakariya ('a); and the heavens and earth wept only on the two of them.

Tradition 14 & 15: Same as no. 4.

Tradition 16: Same as no. 1.

Tradition 17: Same as no. 4.

Tradition 18: Imam As-Sadiq ('a) was asked on the route from Medina to Mecca, "O son of Allah's Messenger, why do I see you so depressed, sad and aggrieved?"

Imam ('a) replied, "If you could hear what I hear, you wouldn't have asked me this question."

I asked, "What can you hear?"

Imam ('a) replied: "I hear the angels beseeching Allah, the Almighty, to curse the killers of Amir Al-Mu'minin and killers of Imam Al-Husayn ('a). And I hear the lamentation of Jinn and intense restlessness and weeping of angels who are round him [Husayn ('a)]. Now who can enjoy food, drink or sleep after hearing these voices?"

Tradition 19: Same as no. 1.

Tradition 20: Same as chap. no. 24 and tradition. no. 2.

Tradition 21: Same as previous.

[1] [1]

SHARES

Chapter 29: Lamentation Of Jinns On Imam Al-Husayn ('A)

Tradition 1: Lady Umm Salama, wife of the Prophet, said: I did not hear the lamentation of Jinns since the night Allah took the life of His Prophet (S) until tonight and did not see them till when I was afflicted by the killing of my son, Husayn ('a). Umm Salama says: I heard a Jinn recite the following:

These two eyes of mine shed abundant tears. Because after me who will weep over the martyrs?

Weep upon over a group who are being led towards their death by a tyrant from the progeny of a slave.

Tradition 2: Maythami said: Five persons from Kufa set out to go and help Imam Al-Husayn ('a). On their journey, they passed by a village called Shahi where they met two men, one of whom was elderly and the other, a youth. They greeted the five men.

The old man said, "I am a Jinn and this is my nephew. We also want to help the oppressed one [Imam Al-Husayn ('a)] and I have an idea." ·

“What is it?”

He replied, “I will fly swiftly and bring information about the situation so that you can go to him informed.”

They said, “It is an excellent idea.”

So, he disappeared from their sight. After an entire day, they heard his voice reciting the following but could not see him:

By Allah, I did not return until I saw him in Taff with his cheeks covered with dust and he had been slaughtered.

He was surrounded by some youth whose throats were bleeding; they were shining lamps whose light had overcome darkness.

I spurred my mount so that I could meet them before they met the virgin Houries (in Paradise).

Husayn (‘a) was a light of guidance and Allah is my witness that I am not forging a lie. ·

He resides pleased in rooms in the neighbourhood of Allah's Messenger (S), Batul (‘a) and Ja'far Tayyar.

One of the men replied by reciting the following:

Go back and stay at the grave through which rains of blessings fall until Judgment Day.

I follow the same path as yours and drink from a cup which filled with blessings.

And I also follow the path of those who freed themselves from everything for Allah's sake and abandoned their houses, wealth and loved ones.

Tradition 3: When Imam Al-Husayn (‘a) was martyred, masons who worked in Jabbanah, heard the lamentation of Jinns at dawn. They heard them recite the following:

Allah's Messenger (S) rubbed his hands over Imam Al-Husayn's forehead, so his cheeks radiate with light.

His parents are from the nobles of Quraish and his grandfather is the best of the grandfathers.

Tradition 4: The Jinn wept over Imam Al-Husayn (‘a) and recited the following:

To whom do these houses in Taff belong, the houses which were built unwillingly?

These are houses of Husayn (‘a) in reciprocation of each other's lamentation on Husayn (‘a).

Tradition 5: A lady heard the Jinn recite the following poem about Imam Al-Husayn (‘a):

O eyes, shed tears over Imam Al-Husayn ('a), for indeed, the aggrieved cry with sorrow.

O eyes, do not allow the people of Medina to distract you from remembering the Aali Muhammad ('a) and weeping on their calamities.

Their bodies were abandoned for three days in the desert when they were martyred.

Tradition 6: Abdullah Ibn Hasan Kinani said: The Jinn lamented on Imam Al-Husayn Ibn Ali ('a) and recited the following:

How will you respond to the Prophet if he asks you:

You, who are the last of the nations. What did you do to my family, brothers and those I honoured?

Why are they captured or slain, smeared in blood?

Tradition 7: Imam Ar-Ridha' ('a) said: Imam Al-Husayn ('a) was traveling to Iraq, when he heard a man recite this poem in the middle of the night:

O camel, do not fear my scolding and break out before the rising of dawn.

Carry me to the best of riders on the best of journeys until you arrive at the most honourable place.

Carry me to Husayn, whose grandfather is the most glorious and Husayn ('a) is the most magnanimous. Indeed, Allah has chosen him for the best of affairs.

May he remain until the end of time!

Imam Al-Husayn ('a) replied by the following:

I shall go towards death and there is no shame for a man in death as long as his intentions are based on truth and he fights Jihad as a Muslim.

There is no shame in death for the valiant as long as they support the righteous, fight the criminals and abandon the criminals.

Thus, if I live, I shalt not have any regrets and if I am slain, I will not be blamed. Nothing is more humiliating than living under humiliation of oppressors.

Tradition 8: Imam Al-Baqir ('a) said: When Imam Al-Husayn ('a) was about to leave Medina, the ladies of Bani Abdul Muttalib gathered and began lamentation.

Imam Al-Husayn ('a) began walking between them and said, "I ask you by Allah not to disobey Allah and His Messenger (S) by revealing this matter."

The ladies replied: Then who should we cry and mourn over if we don't mourn today? For today is like the day when Allah's Messenger (S), Ali, Fatimah, Ruqaiyyah, Zainab and Umm Kulthum passed away.

May we be sacrificed on you, we adjure you in the name of Allah, to be your ransom to keep death away from you.

Then one of his aunts came forth crying and said: O Husayni I bear witness that I heard the Jinn lament over you and recite the following:

Indeed, the slain one from the family of Hashim lowered the necks of Quraish and disgraced them.

He was the beloved of Allah's Messenger (S) and not an immoderate person.

Your tragedy is the greatest and it has aggrieved all. Imam Al-Baqir ('a) said: Jinns also recited the following:

Weep over Husayn ('a), the master, the one whose death turned the hairs grey.

You are afflicted with earthquakes and the moon had eclipsed because of his martyrdom.

And the horizons turn red at sunrise and sunset.

And the sun is covered with dust and earths with darkness.

He is the son of Fatimah ('a) and all the creation is afflicted by his tragedy.

We have lost our glory and inherited humiliation.

Tradition 9: On the morning after the martyrdom of Imam Al-Husayn ('a), a servant told us in Medina that he heard an announcer the night before, recite the following:

O those who killed Husayn ('a) unjustly! Be ready for a severe chastisement and torture!

Indeed, all the inhabitants of the heavens, all prophets and all angels curse you!

Indeed, you are cursed by Ibn Dawood ('a), Musa ('a) and Isa Ibn Maryam who brought the Injil'.

Tradition 10: When Imam Al-Husayn ('a) was martyred, the jinn lamented for him and recited the following:

O my eyes, shed abundant tears! Cry, for indeed, the news was accurate!

Cry over the son of Fatimah ('a) who went to Euphrates but never returned!

Jinns wept on him in pain when they heard the news of Husayn's ('a) and his companions' martyrdom. What terrible news!

I shall cry in agony over you morning and night and I shall cry for you as long as there is blood in my veins and as long as the trees bear fruits.

[1] [1]

SHARES

Chapter 30: Cursing Of Pigeons On Killers Of Imam Al-Husayn ('A)

Tradition 1: Same point as mentioned in n. 2.

Tradition 2: I (the narrator) was sitting in the house of Imam As-Sadiq ('a) and I saw a pigeon cooing for a long time.

Imam As-Sadiq ('a) looked at me and asked, "Dawood, do you know what they are saying?"

I replied, "No, may I be sacrificed on you."

Imam ('a) said, "It is cursing the killers of Husayn Ibn Ali ('a); therefore, keep pigeons in your houses."

[1] [1]

SHARES

Chapter 31: Lamentation Of The Owl On Imam Al-Husayn ('A)

Tradition 1: Imam As-Sadiq ('a) asked, "Has anyone of you ever seen it (the owl) in daytime?"

It was said, "No, it never appears during the day. It only appears at night."

Imam ('a) said: The owls previously dwelled in only developed structures but when Imam Al-Husayn ('a) was martyred, they refused to stay in developed structures and refused to take anything but ruins as abodes. Indeed, the owls fast during the day and are aggrieved until nightfall. At night they lament on Imam Al-Husayn ('a) till the morning.

Traditions 2, 3 & 4: Same as no. 1.

Chapter 32: Reward For Crying Over Imam Al-Husayn ('A)

Tradition 1: Imam As-Sajjad ('a) said: Any believer who weeps over Imam Al-Husayn ('a) with a single tear will be rewarded by Allah for it; he will be made to dwell in rooms in Paradise for long ages. Any believer who cries over us with even a single tear; because of his grief over the way in which our enemies hurt us in this life, will be rewarded by Allah for it; he will be made to dwell in good settlements in Paradise. And any believer, who cries with a single tear, because of his suffering from the pain of being hurt in our way, will be kept away from the difficulties of Judgment Day by Allah and will be safe from Allah's wrath and Hellfire.

Tradition 2: Imam As-Sadiq ('a) said: Crying and *Jaza* (uneasiness) is detestable over any matter except over Imam Al-Husayn ('a). Indeed, one who cries and acts impatiently on Imam Al-Husayn ('a) will be rewarded.

Tradition 3: Imam As-Sadiq ('a) said: One who weeps for Imam Al-Husayn ('a) when he is mentioned before him will be rewarded by Allah Himself, even if their tears are as small as the wing of a fly. And Allah will not be pleased with any reward for them lesser than Paradise.

Tradition 4: Same as no. 1.

Tradition 5: Imam Al-Husayn ('a) was never mentioned before Imam As-Sadiq ('a) during the day, but that he was not seen smiling until nightfall.

Tradition 6: Imam As-Sadiq ('a) said to me (the narrator), "Masma, you are from Iraq; don't you go for the *Ziyarah* of the grave of Imam Al-Husayn ('a)?"

I replied: "No. I am well-known among Basrans and we have some people who are supporters of Caliph and we have many enemies from the tribes, enemies of Ahl Al-Bayt and others. I don't feel safe, for they might report me to the Ibn Sulaiman (governor of Kufa) and they will torture me to act as a deterrent for others.

Imam ('a) asked, "Do you not remember what was done to him [Husayn ('a)]?"

I replied, "Yes".

Imam ('a) asked, "Do you grieve impatiently on it?"

I replied, "Yes, by Allah. I cry over it so much that my family sees its effect on me. And I abstain from food and its effects show on my face."

Imam ('a) said: May Allah's have mercy on your tears. Indeed, you are among those who grieve for us impatiently, those who are happy in happiness and grieve on our grief and those who are afraid when we are afraid and feel safe when we feel safe. Indeed, when you die, my forefathers ('a) will be there for you and recommending to the Angel of Death. Indeed, the glad tidings they give you will be greater than this. Indeed, the Angel of Death will be more kind and merciful to you than a kind mother on her son.

Then the Imam began to weep and I wept with him.

Then He said: Praise be to Allah, who by His mercy, gave preference to us and favoured us, Ahl Al-Bayt, above His Creation. Masma! Indeed, the earth and heavens cry for us continuously, sympathizing with us since the day Amir Al-Mu'minin ('a) was martyred. And angels who cry over us are even more than this. Their tears have not stopped since our killing began.

Allah will have mercy on whoever cries, sympathizing with that which was done to us, before his tears fall from his eyes. If one of those tears were to fall on Hell, it would extinguish the burning heat in such a way that no heat would remain in it.

Know that, one whose heart aches for us will be pleased by seeing us at the time of his death in such a way that his pleasure will stay in his heart until he meets us by the Pool (on Judgment Day).

Indeed, (the Pool of) Kauthar will be delighted when one of our lovers comes to it and will serve him with various kinds of food to such an extent that he will not wish to leave it ever.

Masma! One who drinks even a sip from the Pool will never feel thirsty again and they will never ask for another drink ever. It is as cold as camphor, as fragrant as musk and as tasty as ginger. It is sweeter than honey, softer than butter, purer than a tear and more aromatic than ambergris. It emerges from Tasnim and passes through the streams of Paradise and flows over a riverbed of pearl and rubies. The number of jugs in it is greater than the number of stars; they are made of gold, silver and different gems.

Its fragrance can be perceived from a distance of a thousand years and such fragrances emanate from it onto the face of whoever drinks from it, that he will say, "I wish I had been left right here. I don't need anything else, and I don't wish to be moved from here."

O Kardin, know that you will be of those who will drink from it and everyone whose eyes wept on us will be blessed by looking at Kauthar and be given a drink from it.

Desires of those who love us more will be satisfied in a greater way and they will feel more pleasure and will find Kauthar water tastier than those who love us less.

Amir Al-Mu'minin ('a) will be standing by Hauz Kauthar with a thorny stick, with which he will beat our

enemies in such a way that one of them will say, "I bear witness that there is no god but Allah and Muhammad is Allah's Messenger!"

Imam ('a) will reply, "Go to your so and so leader and ask him to intercede for you."

The man will say, "My leader, whom you mentioned, dissociates himself from me."

Amir Al-Mu'minin ('a) will reply, "Go back and ask the one whom you used to love, follow and whom you preferred above the rest of creation to intercede for you, since he was the best of creation in your eyes, for indeed, only the best of creation can intercede."

The man will say, "I am dying of thirst!"

Amir Al-Mu'minin ('a) will reply, "May Allah aggravate your thirst and need for water!"

I (Masma) asked, "May I be sacrificed on you, how can he even come near the Pool when others cannot?"

Imam ('a) replied: He stayed away from evil acts and abstained from insulting us when we were mentioned in his presence and he avoided some other sinful acts that others dared to commit. But this was not based on following or loving us. On the contrary, it was based on his diligence in worship and religious acts and on being preoccupied with himself rather than talking about others. But his heart was filled with hypocrisy and his religion based on hating us, those who incite hatred towards us, believing in the authority of those two persons of the past and giving preference to them over all.

Tradition 7: Imam As-Sadiq ('a) was asked, "O son of Allah's Messenger! Suppose the grave of Imam Al-Husayn ('a) is disinterred, would anything be found in it?"

Imam ('a) replied: Ibn Bukair! What a great question you asked. Indeed, Imam Al-Husayn ('a) along with his father, mother and his brother, are with Allah's Messenger in his house and they are being rewarded and sustained, like the Prophet (S) is.

Imam Al-Husayn ('a) clings to the right side of the Throne and says, "My lord, fulfil Your promise to me."

Imam Al-Husayn ('a) looks at his visitors and he knows them and knows their names, fathers' names and what they carry along with them, better than they know their own sons. Also, he looks at those who weep upon him and seeks forgiveness for them and asks his father to seek forgiveness for them. And he says to them:

"O one who weeps on me, if you knew what Allah has prepared for you, you would be happier than you are aggrieved. Allah will indeed, forgive every sin and mistake due to these tears."

Tradition 8: Imam As-Sadiq ('a) said: The sins of whoever weeps, even as less as the wing of a mosquito, when we are mentioned before him will be forgiven, even if his sins are greater than the foam

of the ocean.

Tradition 9: Same as no. 1.

Tradition 10: Imam As-Sadiq ('a) said: The Almighty Allah prohibited Hell to scorch the face of anyone who sheds tears when we are mentioned in his presence.

[1] [1]

SHARES

Chapter 33: Reward For One Who Recites Couplets About Imam Al-Husayn ('A), Weeps And Makes Others Weep

Tradition 1: Imam As-Sadiq ('a) said to me (the narrator), “Abu Harun, can you recite a couplet for me about Imam Al-Husayn ('a)?” I recited a couplet for him and he wept. Then he ('a) said, “Recite it like you usually recite in grief stricken tone.” So, I recited: “Pass by the grave of Husayn and say to his purified bones...” Imam ('a) wept and asked me to recite more couplets for him. I recited another poem. The Imam ('a) wept again and I also heard ladies weeping from behind the curtain. After I finished, the Imam ('a) said: Abu Harun! If one recites an elegy about Husayn ('a) and weeps and makes ten people weep, Paradise will become obligatory on him and them. If one recites an elegy on Imam Al-Husayn ('a) and weeps and makes five people weep, Paradise will become obligatory on him and them. If one recites an elegy on Imam Al-Husayn ('a) and weeps and makes one person weep, Paradise will become obligatory on him and for he that weeps.

One who sheds tears when Imam Al-Husayn ('a) is mentioned before him will be rewarded by Allah Himself, even if his tears are as small as the wing of a fly. And Allah will not be pleased with any reward for him less than Paradise.

Tradition 2: Imam As-Sadiq ('a) said to me (the narrator), “Abu Ammarah, recite a Mariya of Imam Al-Husayn ('a).” So, I recited a couplet and he began to weep. Then I recited another couplet and he wept more. Then I recited another couplet and he wept even more. By Allah, I continued to recite couplets and he went on crying and I also heard others crying from inside the house. Then Imam ('a) said: Abu Ammarah, anyone who recites couplets about Imam Al-Husayn ('a) and makes fifty people weep will be rewarded with Paradise. Anyone who recites couplets about Imam Al-Husayn ('a) and makes forty people weep will be rewarded with Paradise. Anyone who recites couplets about Imam Al-Husayn ('a) and makes thirty people weep will be rewarded with Paradise. Anyone who recites couplets about Imam

Al-Husayn ('a) and makes twenty people weep will be rewarded with Paradise. Anyone who recites couplets about Imam Al-Husayn ('a) and makes ten people weep will be rewarded with Paradise. Anyone who recites couplets about Imam Al-Husayn ('a) and makes one person weep will be rewarded with Paradise. Anyone who recites couplets about Imam Al-Husayn ('a) and weeps will be rewarded with Paradise. Anyone who recites couplets about Imam Al-Husayn ('a) and tries to weep, will be rewarded with Paradise.

Tradition 3: I (the narrator) went to Imam As-Sadiq ('a) and recited an elegy on Imam Al-Husayn ('a). When I reached this verse:

“What a great disaster! Instead of scattering dust over Imam Al-Husayn, he was rolled in dust!”

A lady weeping behind the curtain, screamed, “Father!”

Tradition 4: Similar to no. 2.

Tradition 5: Similar to no. 2 and 3.

Tradition 6: Imam As-Sadiq ('a) said, “There is a fixed reward for every act, except for shedding tears on us.”

Tradition 7: Same as no. 4.

[1] [1]

SHARES

Chapter 34: Reward For One Who Drinks Water, Remembering Imam Al-Husayn ('A) And Cursing His Killer

Tradition 1: When I (the narrator) was with Imam As-Sadiq ('a) he asked for some water. After he drank it, his eyes were filled with tears and he began to weep.

He ('a) said: Dawood, Allah's curses the killer of Husayn ('a). There is no one who drinks water, remembering Imam Al-Husayn ('a) and cursing his killer, but that Allah will write a hundred thousand goods deeds for him. He will wipe out a hundred thousand sins from his record and add a hundred thousand ranks to his status; and it will be as if he has freed a hundred thousand slaves. On Judgment Day, the Almighty Allah will resurrect him with a satisfied heart.

Chapter 35: Lamentation Of Imam As-Sajjad ('A) On Imam Al-Husayn ('A)

Tradition 1: Imam As-Sadiq ('a) said: Imam As-Sajjad ('a) cried over his father, Husayn Ibn Ali ('a), for twenty or forty years and whenever food was brought to him, he would cry over Imam Al-Husayn ('a).

One day his servant said, "May I be sacrificed on you, O son of Allah's Messenger! I am afraid that you will die of grief."

Imam ('a) replied, "I only complain of my distress and grief to Allah and I know from Allah what you don't know. Whenever I remember the killing of Fatimah's children, I am choked with tears for them."

Tradition 2: One day, a servant of Imam As-Sajjad ('a) saw him in his private chamber, crying in prostration.

He said, "Master, is it not time for your grief to end?"

Imam ('a) raised his head and said: Woe be on you, may your mother lament you. By Allah, Yaqub ('a) complained to his Lord of a matter less painful than that which I have seen and he said: "Alas for Yusuf!" He had only lost one son, but I saw my father and some family members slaughtered before me.

The narrator says: Imam As-Sajjad ('a) used to especially sympathize with the descendants of Aqil. Hence some people asked, "Why do you have more sympathy for the children of Aqil than the children of Ja'far?"

He replied, "I remember what sufferings they bore with Imam Al-Husayn ('a) and I sympathise with them.'

Chapter 36: Imam Al-Husayn ('A) Was "The

Martyrs Of Tears” – No Believer Mentions Him Without Shedding Tears

Tradition 1: Imam As-Sadiq (‘a) said: Amir Al-Mu’minin (‘a) looked at Imam Al-Husayn (‘a) and said, “O tear of every believer!”

Imam Al-Husayn (‘a) asked, “Father, am I the tear of every believer?”

Amir Al-Mu’minin (‘a) replied, “Yes, my son,”

Tradition 2: Whenever Imam Al-Husayn (‘a) was mentioned in the presence of Imam As-Sadiq (‘a) during the day, he would not be seen smiling until nightfall.

He (‘a) used to say, “Imam Al-Husayn (‘a) is the (cause of shedding) tear of every believer!”

Tradition 3: Imam As-Sadiq (‘a) said: Imam Al-Husayn (‘a) said, “I am the martyrs of tears. No believer remembers me without weeping.”

Traditions 4, 5 & 6: Same as no. 3.

Tradition 7: Imam As-Sadiq (‘a) said: Imam Al-Husayn (‘a) said, “I am the martyrs of tears. I will be slain in anguish. Anyone who performs my *Ziyarah* in anguish would be eligible of being returned to his family with his heart pleased and satisfied.”

[1] [1]

SHARES

Chapter 37: Imam Al-Husayn (‘A) Is The Chief Of Martyrs

Tradition 1: Imam As-Sadiq (‘a) said: Perform the *Ziyarah* of Imam Al-Husayn (‘a) and do not ignore him. Because he is the leader of youths of Paradise and the chief of martyrs.

Tradition 2: Imam As-Sadiq (‘a) was asked in Medina, “Where are the graves of the martyrs?”

Imam (‘a) replied: Is not the best martyr buried near you? I swear by One who has my life in His Hand, four thousand angels are present around the grave of Imam Al-Husayn (‘a), dishevelled, covered with

dust and crying over him till Judgment Day.

Tradition 3: Same as no. 4.

Tradition 4: I (the narrator) went to Imam As-Sadiq ('a) while I was with him, my bondmaid arrived and said, "I brought the horse for you."

Imam ('a) asked, "Umm Saeed, what is the horse for and where do you intend to go?"

I replied, "To go for the *Ziyarah* of the martyrs.

Imam ('a) said, "Postpone it for today. How strange you people of Iraq are? You perform the *Ziyarah* of martyrs of Uhud from a long distance but forsake the *Ziyarah* of the Chief of martyrs!"

I asked, "Who is the Chief of martyrs?"

Imam ('a) said, "Husayn Ibn Ali ('a)".

I said, "I can't go for his *Ziyarah*, because I am a lady."

Imam ('a) replied, "There is nothing wrong in ladies going for his *Ziyarah*."

I asked, 'What is the reward for it?"

Imam ('a) replied, "Reward of a Hajj and an Umrah, I'tikaf for two months in Masjid Al-Haram while fasting and this and this." Umm Saeed says that the Imam extended and closed his arms thrice.

Tradition 5: Same as no. 4.

Tradition 6: Almost same as no. 4.

Tradition 7: Imam As-Sadiq ('a) said: There is no martyr but that he wishes to be with Imam Al-Husayn ('a), so that he can enter Paradise with him.

[1] [1]

SHARES

Chapter 38: Ziyarah Of Imam Al-Husayn ('A) By The Prophets

Tradition 1: I heard Imam As-Sadiq ('a) say: There is no prophet in the heavens or earth who does not

ask Allah's permission to perform the *Ziyarah* of Imam Al-Husayn ('a). Thus, a crowd descends to perform the *Ziyarah* of Imam Al-Husayn ('a) and a crowd ascends back to the heavens.

Tradition 2: I went to the *Ziyarah* of the grave of Imam Al-Husayn ('a) towards the end of the reign of Bani Marwan and was trying to hide from the people of Sham. I came out of Kufa and headed for Karbala. When I arrived in Karbala, I hid in the suburbs until midnight, after which I approached the grave. When I arrived near it, someone came to me and said, "Go back, you have been rewarded! You will not be able to go to him." I left in fear, waited until it was nearly dawn and then I went back to the grave.

When I arrived near the grave, the same person came and said, "O man! You still cannot go to him."

I said, "May Allah keep you in health, why can't I go to him? I have come from Kufa for his *Ziyarah*. So don't prevent me. I am afraid that the sun will rise and if the Syrians find me here, they will slay me."

He said: Wait for a while, because Musa Ibn 'Imran ('a) asked Allah for permission to come to the *Ziyarah* of Imam Al-Husayn ('a) and Allah granted it. Musa ('a) has descended from the heavens with seventy thousand angels and they have been here since the beginning of the night waiting for dawn, after which they will ascend to the heavens.

I asked, "May Allah keep you in health, who are you?"

He replied, "I am one of the angels appointed to protect the grave of Imam Al-Husayn ('a) and to seek forgiveness for his visitors."

So, I left, having almost lost my mind from hearing what I heard.

At dawn, I returned to the grave, but no one stopped me. I went to the grave and saluted Husayn ('a), cursed his killers, prayed the Morning Prayer and returned quickly because of my fear of Syrians.

Tradition 3: Imam As-Sadiq ('a) said: The boundaries of the grave of Imam Al-Husayn ('a) are twenty ells by twenty ells and it is a garden from the gardens of Paradise. The ascent of the angels to the heavens begins from here. Every proximate angel and every Prophet, chosen as a messenger, asks Allah for permission to perform the *Ziyarah* of Imam Al-Husayn ('a). There is always a crowd descending from heavens to perform the *Ziyarah* of Imam Al-Husayn ('a) and a crowd ascending back.

Tradition 4: When Imam As-Sadiq ('a) arrived in Hirah, he asked me (the narrator). "Do you perform the *Ziyarah* of Imam Al-Husayn ('a)?"

I replied, "May I be sacrificed on you! Do you also go to his *Ziyarah*?"

Imam ('a) replied, "How can I not go to his *Ziyarah* when Allah goes to his *Ziyarah* every Friday eve, with the angels, prophets, successors. And Muhammad (S) is the best of the prophets and we are the best of

the successors.”

I asked, “May I be sacrificed on you! Then should we also perform his *Ziyarah* on Friday eves, so that we can get the status of *Ziyarah* of the Lord?”

Imam (‘a) replied, “Yes! O Safwan! Perform it, so that the reward of going to the *Ziyarah* of the grave of Imam Al-Husayn (‘a) is written for you; it is such an honour.”

[1] [1]

SHARES

Chapter 39: Ziyarah Of Imam Al-Husayn ('A) By The Angels

Tradition 1: Imam As-Sadiq (‘a) said: There is no angel in the heavens or earth who does not beg Allah for permission to go to the *Ziyarah* of the grave of Imam Al-Husayn. There is always a multitude descending (at Karbala) and a crowd ascending (back to heavens).

Tradition 2: Imam As-Sadiq (‘a) said: Allah has not created anything greater in number than the angels. Every evening, seventy thousand angels descend from the heavens. They circle the Holy Ka’aba until dawn, after which they proceed to the Prophet’s grave (S) and salute him. Then they visit the grave of Amir Al-Mu’minin (‘a) to salute him, after which they visit the grave of Imam Al-Husayn (‘a) and salute him; and then they ascend back to the heavens before sun rise. Then seventy thousand angels from among the angels of the day descend. They too circle the Holy Ka’aba until sunset, after which they proceed to the grave of Allah’s Messenger and salute him, after which they visit the grave of Imam Al-Husayn and salute him; and then they ascend back to the heavens before nightfall.

Tradition 3: Same as no. 1.

Tradition 4: Same as no. 3.

Tradition 5: Imam As-Sadiq (‘a) was asked: May I be sacrificed on you, O son of Allah’s Messenger! On Arafah eve, I was in Hirah when I saw three to four thousand handsome men, who smelled nice, who were dressed in pure white and were praying all night. I intended to visit the grave of Imam Al-Husayn (‘a) and kiss it and pray there, but I could not reach it because it was crowded. At dawn, I prostrated and when I raised my head, I could not see any of them.

Imam As-Sadiq (‘a) asked me, “Do you know who they were?”

I replied, “No, may I be sacrificed on you.”

Imam ('a) replied: My father ('a) narrated to me from his father ('a), who said: Four thousand angels passed by Imam Al-Husayn ('a) while he was being martyred so they ascended to the heavens.

The Almighty Allah revealed to them, “O group of angels! You passed by the son of My beloved and My chosen one from My creation, Muhammad and he was being killed and oppressed but you did not help him. Descend to earth and cry at his grave while you are dishevelled and covered with dust until Judgment Day.”

Imam ('a) continued, “So they shall remain at his grave till Judgment Day.

Tradition 6: Same points as mentioned i n no. 4 and 5.

[1] [1]

SHARES

Chapter 40: Allah's Messenger, Ali, Fatimah And Imams ('A) Pray For The Visitors (Zaireen) Of Imam Al-Husayn ('A)

Tradition 1: Imam As-Sadiq ('a) said to me: O Muawiyah! Do not forsake the *Ziyarah* of Imam Al-Husayn ('a) because of fear, because one who abandons the *Ziyarah* of Imam Al-Husayn ('a) will regret it so much that he will wish that his grave was beside him. Do you like Allah to see you among those for whom Allah's Messenger, Ali, Fatimah and the Imams ('a) pray?

Tradition 2: I asked permission to meet Imam As-Sadiq ('a). When I entered, I found him on his prayer mat in his house praying. 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 honour, promised us right of intercession, chosen us as successors, gave us the knowledge of the past and that which is to come and made the hearts of people inclined for us! Forgive me and my brothers who perform the *Ziyarah* of my grandfather, Imam Al-Husayn ('a) and those who spend their wealth to travel, put their bodies to trouble seeking our pleasure in hope of the reward You have kept for associating with us. They perform the *Ziyarah* of Imam Al-Husayn ('a) to make Your Prophet happy, to obey our commands and to antagonize our enemies.

By this, they want to please You, so reward them on our behalf by Rizwan, protect them day and night,

compensate their families and children whom they left behind in the best way and befriend them, keep them away from the harm of every insolent tyrant and every weak or strong one from Your creation, keep them away from the evil of every devil from among men and Jinn, grant them the best of that which they have requested while they are away from their homes for having preferred us over their families, children and relatives. O Allah! Our enemies have criticized them for going to our *Ziyarah* but that did not restrain them from coming to us and they went against our opponents. So have mercy on faces changed by the sun in our love. Have mercy on faces which were kept on the grave of Imam Al-Husayn ('a). Have mercy on those eyes which shed tears on us with sympathy. Have mercy on those hearts which have become restless and distressed for us and have mercy on their lamentations for us. O Allah! I entrust these bodies and souls to you till the day of great thirst when you will quench their thirst with Hauz Kauthar.

Muawiyah Ibn Wahab continued: Imam ('a) continued this supplication in prostration. When he finished, I said:

“May I be sacrificed on you! I think that if this supplication is in favour of even those who don't know Allah, the Mighty and Sublime, I think that Hellfire will not touch them!

By Allah, I wish I had gone to the *Ziyarah* of Imam Al-Husayn ('a), instead of going to Hajj.”

Imam ('a) said, “You live so close. What prevents you from his *Ziyarah*? O Muawiyah! Don't forsake it?”

I replied, “May I be sacrificed on you! I did not think that it was so important and it had such great rewards.”

Imam ('a) said, “Muawiyah! Those who pray for the visitors of Imam Al-Husayn ('a) in the heavens are more than those who pray for them on earth.”

Tradition 3: Imam As-Sadiq ('a) said: Muawiyah! Don't forsake the *Ziyarah* of Imam Al-Husayn ('a) because of fear. Because he that abandons the *Ziyarah* of Imam Al-Husayn ('a) will regret it so much that he will wish his grave was beside him. Do you like Allah to see you among those for whom Allah's Messenger, Ali, Fatimah the Imams ('a) pray?

Do you like to be of those who return forgiven of their past sins and to return from his *Ziyarah* with seventy years of sins forgiven? Do you like to be of those who will not have any sins about which they will be questioned when they leave this life? Do you like to be of those whose hands Allah's Messenger (S) will shake tomorrow?

Tradition 4: Imam As-Sadiq ('a) said: Indeed, Fatimah ('a), daughter of Muhammad (S), visits one who performs the *Ziyarah* of the grave of her son, Imam Al-Husayn ('a) and seeks forgiveness for his sins.

Chapter 41: Prayers Of Angels For Visitors Of Imam Al-Husayn ('A)

Tradition 1: Imam As-Sadiq ('a) said: There are four thousand angels by the grave of Imam Al-Husayn ('a), dishevelled and covered with dust. They will cry over him until Judgment Day. Their chief is an angel named Mansur. These angels welcome all who come to the *Ziyarah* of Imam Al-Husayn ('a) and accompany them when they bid farewell to Imam Al-Husayn ('a), visit them if they become ill and pray for them at their funerals when they die and seek forgiveness for them after their death.

Tradition 2: Imam As-Sadiq ('a) said: The Almighty Allah has appointed seventy thousand angels on the grave of Imam Al-Husayn ('a), who are dishevelled, distressed and covered with dust who invoke blessings on him every day. They pray for his visitors saying:

“Lord! These are visitors of Imam Al-Husayn ('a)! Do such and such for them.”

Tradition 3: Imam As-Sadiq ('a) said: Do not forsake the *Ziyarah* of Imam Al-Husayn ('a). Do you not like to be of those for whom the angels pray?”

Tradition 4: Same as no. 2.

Tradition 5: Imam As-Sadiq ('a) said: As if I can see the Qa'im in the elevated parts of Kufa wearing the armour of Allah's Messenger. He will shake the armour and it will wrap itself around him, after which he will cover it with a brocade robe. He will be mounted a jet-black horse with whiteness on its forehead. He will move the horse in such a way that people in every country will see him as if he is with them in their own country. In this way he will unfold the standard of Allah's Messenger. Its pole is from pillars of Arsh, whereas the rest is from Allah's victory! If he points it to anything, Allah will destroy it. When he waves it, the heart of every believer will be like a strong iron piece and each believer will be given the strength of forty men. Every believer who has died will feel the joy (of the Qa'im's rising) in his grave. They (dead believers) will begin visiting one another in their graves and give glad tidings to one another about the Qa'im's uprising. Then thirteen thousand three hundred and thirteen angels will join the Imam.

I (the narrator) asked, “So many angels will join him?” Imam ('a) replied: Yes, they are as follows:

- A. The angels who were with Nuh in the ark
- B. Who were with Ibrahim when he was cast in the inferno
- C. Who were with Musa when he split the sea for Bani Israel

D. And who were with Isa when Allah raised him to the heavens.

E. Four thousand equipped angels and one thousand angels who came in unbroken succession who were with the Prophet.

F. Three hundred and thirteen angels who fought in the Battle of Badr

G. Four thousand angels who descended to fight along with Imam Al-Husayn ('a) but who were not permitted to fight. They remain by the grave of Imam Al-Husayn ('a), dishevelled and covered with dust. They will cry over him until Judgment Day. Their chief is an angel named Mansur. These angels receive all who visit the grave of Imam Al-Husayn ('a) and accompany them when they bid farewell. They visit them if they become ill, pray on them at their funerals and seek forgiveness for them after their death. All these angels are on earth waiting for the Qa'im's uprising.

[1] [1]

SHARES

Chapter 42: Excellence And Reward Of The Prayers Of Angels For The Visitors Of The Grave Of Imam Al-Husayn ('A)

Tradition 1: Imam As-Sadiq ('a) said: Allah has appointed seventy thousand angels to pray at the grave of Imam Al-Husayn ('a). Each of their prayers equals a thousand prayers of a human being and the reward for their prayers is recorded for the Visitors of Imam Al-Husayn ('a) – may Allah's curse, curse of the angels and curse of all people be on those who martyred him.

Tradition 2: Same as no. 1.

[1] [1]

SHARES

Chapter 43: Ziyarah Of Imam Al-Husayn ('A) Is

Obligatory On All

Tradition 1: Imam As-Sadiq ('a) said: Order our Shia to perform the *Ziyarah* of Imam Al-Husayn ('a), because it is obligatory on every believer who testifies that Husayn ('a) is an Imam appointed by Allah, the Mighty and Sublime.

Tradition 2: Imam Ar-Ridha' ('a) said: There is a binding contract on every Shia and follower towards him Imam and the most perfect and beautiful way to fulfil this contract is to perform the *Ziyarah* of the grave of that Imam.

On Judgment Day, Imam ('a) will intercede for one who performs his *Ziyarah* with longing and believe in that which he has been ordered to believe.

Tradition 3: Same as no. 1.

Tradition 4: Imam As-Sadiq ('a) said: Even if you go to Hajj every year but don't perform the *Ziyarah* of Imam Al-Husayn ('a), you have abandoned one of your obligations towards Allah and His messenger, because the right of Imam Al-Husayn ('a) is made obligatory on every Muslim by the Almighty Allah.

[1] [1]

SHARES

Chapter 44: Reward For One Who Performs The Ziyarah Of Imam Al-Husayn ('A) Or Sends Others For His Ziyarah

Tradition 1: Imam As-Sadiq ('a) said: I heard my father ask one of his followers, who had inquired about the *Ziyarah* of Imam Al-Husayn ('a), "To whose *Ziyarah* are you going and whose pleasure do you seek by this *Ziyarah*?"

He replied, "Allah, the blessed and exalted."

My father said: One who prays one prayer at the grave of Imam Al-Husayn ('a) seeking proximity with Allah will meet Him on Judgment Day shining so brightly that his light will cover everything that looks at them. Allah will honour one who performs the *Ziyarah* of Imam Al-Husayn ('a) and He will prevent Hellfire from touching him. He will not be prevented from coming to Hauz Kauthar and no one will

precede him. Amir Al-Mu'minin ('a) will be standing by the Pool and will shake his hands and serve water to him. Then he will enter his dwellings in Paradise accompanied by an angel appointed by Amir Al-Mu'minin ('a) who will order the Sirat Bridge to lower itself before him and order Hellfire not to touch him till he passes over it.

Tradition 2: A man came to Imam As-Sadiq ('a) and asked. "O son of Allah's Messenger! Should one perform the *Ziyarah* of your father, Imam Al-Husayn ('a)?"

Imam ('a) replied, "Yes, and pray near his grave. But not in front, on the contrary you should stand behind it when praying."

The man said, "What is the reward for one who performs his *Ziyarah*?"

Imam ('a) replied. "Paradise, provided he believes in his imamate and follows him."

The man asked, "What about one who forsakes it intentionally?"

Imam ('a) replied. "He will regret it on the Day of Regret (Judgment Day)."

The man asked, "What about one who stays near his grave (for some days)?"

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

The man asked, "What about one who spends in traveling to his *Ziyarah* and who gives charity near it?"

Imam ('a) replied: Angels will bring embalmment and shrouds for him from Paradise and accompany his funeral. After he is shrouded, the angels will pray on him and shroud him again with another shroud over his existing shroud.

Then they will spread flowers under his body and push back the walls of his graves three miles in every direction.

Then a door of Paradise will be opened into his grave and its soothing fragrance will fill the grave until Judgment Day.

The man asked, "What about one who prays near his grave?"

Imam ('a) replied, "One who prays two Rakats of prayer will not ask anything from the Almighty Allah, without Him granting it."

The man asked, "What about one who performs Ghusl with Euphrates water and then visits him?"

Imam ('a) replied, "If he performs Ghusl with Euphrates water with the intention of visiting him, all his sins will fall off (and he will become sinless) like the day he was born."

The man asked, "What about one who sends others, but does not go himself fearing affliction?"

Imam ('a) replied, "Allah will recompense him for every Dirham he spends with rewards as great as Uhud mountain and will sustain him with multiple amounts. Also, the afflictions destined for him will be warded off and his wealth will be protected."

The man asked, "What about one killed near Imam Al-Husayn ('a); for example, one who is apprehended by an unjust ruler and killed?"

Imam ('a) replied: All his sins will be forgiven with the first drop of their blood which is spilt. Then the angels will cleanse the clay from which he was created. Impurities mixed with their clay from material used in the clay of disbelievers, will be removed until it becomes as pure as the clay of sincere prophets. Then his heart will be cleansed, and chest will be expanded and filled with faith. Thus, he will meet Allah pure from every impurity which might be mixed with the heart or body. He will be granted power to intercede for his family members and a thousand brothers in faith. Jibra'il and Angel of Death, along with angels, will undertake praying on him. Also, his shroud and embalmment will be brought from Paradise.

His grave will also be expanded. Lamps will be lighted in it and a door opened from paradise, after which the angels will bring exquisite gifts from paradise. Eighteen days later, he will be moved to the Sacred Sanctuary and will stay there in the company of Allah's Divine saints and will stay there in the company of Allah's Divine saints until the trumpet, which will leave nothing alive, is sounded. When it is sounded for the second time and he is resurrected from his graves, the first of those who will shake hands with him will be Allah's Messenger, Amir Al-Mu'minin and the imams ('a). They will give glad tidings to him and tell him to hold on to them and follow them to Hauz Kauthar where he will be allowed and give water to whoever he likes.

The man asked, "What about one who is arrested during the *Ziyarah*?"

Imam ('a) replied: He will receive a kind of pleasure for everyday he is aggrieved and imprisoned until Judgment Day. And if he is also beaten in his imprisonment, he will be rewarded with a Hourie for every time he was beaten. Every time he feels pain, a million good deeds will be added to his deeds and a million sins will be removed from his record and a million ranks will be added to his status. He will be speaking with Allah's Messenger during the judgment process. The carriers of Arsh will shake hands with him and he will be told to ask for whatever he wants. Those who had beaten him during imprisonment will be brought forth for judgment, but they will not be questioned about anything. On the contrary, they will be held by their two upper arms and taken to an angel who will give them a drink from Hamim and a drink from Ghislin, after which they will be placed over frying pans 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." And then the one who is beaten will be brought to the door of Hell and told, "Look at those who beat you and see what is happening to them. Are you satisfied with how you are avenged?" So, one who was beaten will say, "Praise be to Allah who gave victory for us and for the son of His

Messenger.”

Tradition 3: Imam As-Sadiq (‘a) said: Ibn Bukair! Indeed, Allah has chosen six places of the earth: Baitul Haram (Ka’aba), Haram (Masjid Al-Haram), tombs of prophets, tombs of successors, tombs of the martyrs and Masjids in which the name of Allah is mentioned.

Ibn Bukair! Do you know the reward for one who performs the *Ziyarah* of the grave of Imam Al-Husayn (‘a), although the ignorant forsake it?

Every morning, an angel calls out at the grave of Imam Al-Husayn (‘a), “O those who seek blessings, come to Allah's chosen one, so that you may return with honour and are protected from regret!”

This call is heard by all the inhabitants of the world, except by mankind and Jinn.

On hearing this call, all angels on earth go to the visitor of Husayn (‘a) while he is asleep, sanctify Allah near him and ask Allah to be pleased with him.

All angels in the air, who hear this call, respond by glorifying the Almighty Allah. The voices of angels are raised and inhabitants of the first sky respond to their voices by glorifying Allah. The voices of angels and inhabitants of the first sky are loud enough for the inhabitants of the seventh sky and for the prophets to hear, who then ask Allah to invoke mercy and blessings on Imam Al-Husayn (‘a) and pray for one who performs his *Ziyarah*.

[1] [1]

SHARES

Chapter 45: Reward For One Who Performs The Ziyarah Of Imam Al-Husayn (‘A) During Tense Periods

Tradition 1: Imam Al-Baqir (‘a) was asked, “What do you say about one who goes to the *Ziyarah* of your grandfather [Imam Al-Husayn (‘a)] during tense times?”

Imam (‘a) replied, “On the day of great terror Judgment Day, Allah will keep him safe and the angels will welcome him. They will give glad tidings saying, “Don't be afraid or saddened, this is the day of your success.”

Tradition 2: I (the narrator) said to Imam As-Sadiq (‘a), “I often travel to Arjan and my heart pulls me to

the *Ziyarah* of Imam Al-Husayn ('a); but when I go, I am afraid of the rulers, their governors and their guards until I return.”

Imam ('a) said: Ibn Bukair! Don't you want Allah to see you in fear for us?

Don't you know that Allah will shelter one who is in fear because of us, under the shade of His throne and that Imam Al-Husayn ('a) will be speaking to him under the throne? That Allah will keep him safe from terrors of Judgment Day? He will not be afraid whereas others will be terrified. And if he is scared, angels will pacify him and soothe his heart by giving them glad tidings.

Tradition 3: Same points as mentioned in Chapter 40, Tradition 1 and Chapter 40, Tradition 3.

Tradition 4: Imam As-Sadiq ('a) was asked, “May I be sacrificed on you, how should one perform the *Ziyarah* of Imam Al-Husayn ('a) in Taqiyyah?”

Imam ('a) replied: Perform a Ghusl in Euphrates and put on your most purified clothes. Then pass by the grave saying:

صَلَّى اللّٰهُ عَلَيْكَ يَا أَبَا عَبْدِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْكَ يَا أَبَا عَبْدِ اللّٰهِ

Translation: Allah's blessing be on you, O Abu Abdullah! Allah's blessings be on you, O Abu Abdullah! Allah's blessings be on you, O Abu Abdullah!

“And your *Ziyarah* will be correct and complete,” said the Imam.

Tradition 5: Imam Al-Baqir ('a) asked, “Do you visit the tomb of Imam Al-Husayn ('a)?” I replied, “Yes, but in fear and trepidation.” Imam ('a) said: The reward for his *Ziyarah* is proportionate to the degree of fear involved; the greater the fear, the greater the reward! On Judgment Day, when people are raised for accounting for the Lord of the Worlds, Allah will make the hearts of one who has gone fearfully to the *Ziyarah* of Imam Al-Husayn ('a), peaceful. One who performs the *Ziyarah* of Imam Al-Husayn ('a) in fear will return forgiven. The angels salute him and Allah's Messenger will go to his *Ziyarah* and pray for him.

فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ لَّمْ يَمَسَّسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللّٰهِ

“So, they returned with favour from Allah and (His) grace, no evil touched them and they followed the pleasure of Allah” (3: 174).

Chapter 46: Reward For One Who Spends In Charity During The Ziyarah Of Imam Al-Husayn ('A)

Tradition 1: Imam As-Sadiq ('a) said: One who performs the *Ziyarah* of Imam Al-Husayn ('a) has connected with Allah's Messenger and with us. It is unlawful to slander him and it is unlawful for Hell to touch his flesh. Allah will compensate him for every Dirham he spends with ten thousand cities, which will be written for him in a scroll. Allah will look after all of his needs and everything that he leaves behind will be protected. He will not ask Allah for anything without Him granting it either immediately or in future.

Traditions 2, 3, 4, 5: Same points as mentioned in traditions quoted above.

[1] [1]

SHARES

Chapter 47: That Which Is Detestable To Take To The Ziyarah Of Imam Al-Husayn ('A)

Tradition 1: Imam As-Sadiq ('a) said: I have come to know that some people go to the *Ziyarah* of Imam Al-Husayn carrying different kinds of foods including sweet meats and other deserts. Indeed, if they had gone to visit the graves of their loved ones, they would not have done thus.

Tradition 2: Imam As-Sadiq ('a) asked, "Do you perform the *Ziyarah* of the grave of Imam Al-Husayn ('a)?"

The narrator replied, "Yes."

Imam ('a) asked, "Do you carry different foods with you?" .

I replied, "Yes."

Imam ('a) said, "It is sure that if you visit the graves of your own parents, you don't do this." .

I asked, "Then what should we eat?" Imam ('a) replied, "Bread and milk"

Tradition 3: Same as no. 1.

Tradition 4: Imam As-Sadiq ('a) said, "Going to the *Ziyarah* of Imam Al-Husayn ('a) is better than not going. But sometimes not going is better than going."

I said, "You have broken my back with this statement."

Imam ('a) said: By Allah, when one of you go to the graves of your fathers you are distressed and aggrieved. But when you go to Imam Al-Husayn ('a) you carry different foods. It is better not to go, unless you go aggrieved and dejected.

[1] [1]

SHARES

Chapter 48: That Which Is Obligatory On The Visitor Of Imam Al-Husayn ('A)

Tradition 1: Imam As-Sadiq ('a) was asked, "When we perform the *Ziyarah* of your respected father [Imam Al-Husayn ('a)], are we in Hajj condition?"

Imam ('a) replied, "Yes."

I asked, "Then does that which applies to Hajjis apply to us?"

Imam ('a) asked, "What are you referring to?"

I replied, "The behaviour of one who goes for Hajj"

Imam ('a) said: You should be a good companion to those who accompany you, speak less and say only that which is good; mention Allah often, wear purified clothes, perform Ghusl before going to the holy shrine, be humble, pray more, invoke blessings on Muhammad and Aali Muhammad ('a), be honourable by not taking that which does not belong to you, nor look at that which is not permitted, help your needy brothers, give solace to them and act with Taqiyyah, which is the pillar of your religion. You should abstain from that which is forbidden, from fighting, from taking oaths and from quarrelling which leads to taking oaths. If you follow this, your Hajj and Umrah will be complete. And being away from your family and by your inclination to the *Ziyarah* of Imam Al-Husayn ('a) you will earn forgiveness, mercy and pleasure of Allah, whose blessings you sought by spending money on your journey.

Tradition 2: Same as Chapter 47 no. 4.

Tradition 3: Imam As-Sadiq ('a) said: When you intend to go to the *Ziyarah* of Imam Al-Husayn ('a), go

while you are saddened, distressed, grief-stricken, dishevelled, covered with dust, hungry and thirsty, for indeed, Imam Al-Husayn ('a) was martyred while he was saddened, distressed, dishevelled, covered with dust, hungry and thirsty. Then ask him for your needs and leave. Don't settle down there.

Tradition 4: Same as no. 3.

[1] [1]

SHARES

Chapter 49: Reward For One Who Goes For Ziyarah Of Imam Al-Husayn ('A) On Foot Or By Any Other Means Of Transport – Allah' S Private Discourse With The Visitor Of The Holy Grave

Tradition 1: Imam As-Sadiq ('a) said to me (the narrator): Husayn! Allah will write a good deed for one who leaves his house to perform the *Ziyarah* of Imam Al-Husayn ('a) on foot and erase a sin from him for every step he takes. Till he arrives at the holy shrine, Allah will write him as one who has achieved salvation and as the successful one. After he completes the *Ziyarah*, Allah will write him as the successful one. When he decides to return, an angel will come to him and say:

“Allah's Messenger conveys his salutation on you and tells you that all your previous sins are forgiven. So, continue good deeds.”

Tradition 2: Imam As-Sadiq ('a) said: When a man leaves his family to visit the grave of Imam Al-Husayn ('a), with the first step he takes, all his sins are forgiven. Then as he travels, he will become further purified. Once he arrives at the grave of Imam Al-Husayn ('a), Allah will speak to him confidentially and say, “O My servant! Ask me for anything and I will grant it. Call me, for I will answer you. Desire anything and I will fulfil it and ask Me for any of your needs so that I may grant it.”

Imam As-Sadiq ('a) added, “It is on the Almighty Allah to recompense him for that which he has spent.”

Tradition 3: Imam As-Sadiq ('a) said: Allah has some angels who are appointed at the grave of Imam Al-Husayn ('a). When a person decides to perform the *Ziyarah* of Imam Al-Husayn ('a), Allah gives his sins to these angels. With the first step that he takes, the angels will erase his sins and with any additional steps, they will multiply his good deeds until he becomes eligible for Paradise. Then they will surround him and sanctify him. They will call out to the angels of the heavens, “Sanctify the visitor of the

beloved of the beloved of Allah.” When the visitor performs the Ghusl, Muhammad will call out to him:

“Guests of Allah! Glad tiding to you, for you will join me in Paradise.”

Then Amir Al-Mu'minin ('a) will call out, “I guarantee the fulfilment of your requests and to keep afflictions away from you in this life and hereafter.”

Then the Holy Prophet (S) will join them and stay to their right and left until they return to their kin.

Tradition 4: Imam As-Sadiq ('a) said: The Almighty Allah records a thousand good deeds and erases a thousand sins for every step taken by one who performs the *Ziyarah* of Imam Al-Husayn ('a) on foot. He will also increase their status a thousand times for every step.

Then Imam ('a) said: When you arrive at Euphrates, perform Ghusl, carry your shoes and walk barefoot like a humble servant. Once you arrive at the door of the holy shrine, recite Takbir four times. Then walk a little and repeat this, four more times. Then come near his head, stand there and repeat it four more times. Pray near his grave and ask Allah, the Exalted for your needs.

Tradition 5: Imam As-Sadiq ('a) was asked, “May I be sacrificed on you! What is the least reward for one who performs the *Ziyarah* of Imam Al-Husayn ('a)?”

Imam ('a) replied, “Abdullah! The least reward is that in this life, Allah will protect him and his family until he returns to it and on Judgment Day, the Almighty Allah will be his protector.”

Tradition 6: Imam As-Sadiq ('a) said, “O Ali! Perform the *Ziyarah* of Imam Al-Husayn ('a) and don't omit it.” Ali asked, “What is the reward for one who goes to his *Ziyarah*?”

Imam ('a) replied: Allah will record a good deed and erase a sin for every step taken by one who performs the *Ziyarah* of Imam Al-Husayn ('a) on foot. He will also add a rank to his rank. When he arrives at the grave, Allah will appoint two angels on him who will only write the good that he speaks and not write anything else that he might say or do. When he leaves, they will bid farewell to him and say:

“O friend of Allah! You are forgiven. You are from the party of Allah, party of His Messenger and party of Ahl Al-Bayt ('a) of His Messenger. By Allah, you will never see Hellfire and it will never see or burn you.”

Tradition 7: Same point as mentioned in no. 1.

Tradition 8: Same points as mentioned in no. 1.

Tradition 9: Imam As-Sadiq ('a) said: The Almighty Allah will record the reward of freeing a servant from the children of Ismail for one who performs the *Ziyarah* of Imam Al-Husayn ('a) on foot with every step he takes and each time he raises his foot and places it on the ground.

And one who performs the *Ziyarah* of Imam Al-Husayn ('a) by ship, if his ship wrecks, a herald from the

heavens will call out, “Glad tidings to you; enjoy the pleasures of Paradise.”

Tradition 10: Same point as mentioned in no. 9.

[1] [1]

SHARES

Chapter 50: How The Almighty Allah Honours The Visitors Of Imam Al-Husayn ('A)

Tradition 1: Imam As-Sadiq ('a) said: There is no one but that on Judgment Day he will wish to be among the visitors of Imam Al-Husayn ('a), because they will see the way in which the visitor of Imam Al-Husayn ('a) is honoured and treated by the Almighty Allah.

Tradition 2: Imam As-Sadiq ('a) said: One who desires to be served at tables of light on Judgment Day should perform the Ziyarah of Imam Al-Husayn ('a).

Tradition 3: Imam As-Sadiq ('a) said: “By Allah, as if I can see angels crowding around believers at the grave of Imam Al-Husayn ('a).”

I (the narrator) asked, “Do the believers see them?”

Imam ('a) replied, “Never, by Allah, they are attached to the believers and touch their faces. Every morning and night, the Almighty Allah sends down food for the visitors of Imam Al-Husayn ('a) from Paradise and the angels are their servants.

If they request for any matter related to this life or the Hereafter, Allah grants it to them.”

Isaid, “By Allah, it is a great honour.”

Imam ('a) asked, “Should I tell you more?” I replied, “Yes, my chief.”

Imam ('a) said: As if I can see a throne of light, which has been laid. A dome of red ruby decorated with gems has been placed on it and ninety thousand green domes surround it. As if I can see Imam Al-Husayn ('a) sitting on his throne and believers going for his *Ziyarah* and saluting him.

The Almighty Allah will say, “My friends! Ask Me anything, because you were hurt, humiliated and oppressed since long. But today you will not ask Me for anything related from this life or Hereafter but that I will grant it.”

Imam ('a) added: Their foods and drinks are in Paradise, by Allah, this is the unending honour and its greatness cannot be gauged.

[1] [1]

SHARES

Chapter 51: Days Spent In Ziyarah Of Imam Al-Husayn ('A) Are Not Counted In One's Lifespan

Tradition 1: Imam As-Sadiq ('a) said: Days spent in *Ziyarah* of Imam Al-Husayn ('a) are not counted as part of one's lifespan; and are not reduced from the time of one's death.

[1] [1]

SHARES

Chapter 52: Visitors Of Imam Al-Husayn ('A) Are Neighbours Of Allah's Messenger, Amir Al-Mu'minin And Fatimah ('A)

Tradition 1: Imam As-Sadiq ('a) said: One who want to be in the neighbourhood of the Prophet, Ali and Fatimah, should not omit the *Ziyarah* of Imam Al-Husayn ('a).

Tradition 2: Imam As-Sadiq ('a) or Imam Al-Baqir ('a) said: One who wants his destination and abode to be Paradise, should not omit the *Ziyarah* of the oppressed one (of Karbala).

I asked, "Who is the oppressed one?"

Imam ('a) replied: Imam Al-Husayn ('a), man of Karbala. The Almighty Allah will make one who goes to his *Ziyarah* longing for him and with love for Allah's Messenger, love for Fatimah and love for Amir Al-Mu'minin, sit at the dinner tables of Paradise. He will be eating with his chiefs while others undergo the process of Judgment.

Tradition 3: Imam As-Sadiq ('a) said: Allah, the blessed and exalted, has appointed some angels at the grave of Imam Al-Husayn ('a). When someone decides to perform the *Ziyarah* of Imam Al-Husayn ('a)

and performs Ghusl, Prophet Muhammad (S) will call out to him:

“O guest of Allah! Glad tidings for you, you will be with me in Paradise.”

[1] [1]

SHARES

Chapter 53: Visitors Of Imam Al-Husayn ('A) Will Enter Paradise Before All

Tradition 1: Imam As-Sadiq ('a) said: “On Judgment Day, visitors of Imam Al-Husayn ('a) will be given an excellence over others.”

I asked, “What is it?”

Imam ('a) replied, “They will enter Paradise forty years before others; whereas others have to wait in the accounting process.”

[1] [1]

SHARES

Chapter 54: Reward Of One Who Performs The Ziyarah Of Imam Al-Husayn ('A) With Recognition Of His Rights

Tradition 1: Imam Al-Kadhim ('a) said: Allah will forgive all past and future sins of one who performs the *Ziyarah* of Imam Al-Husayn ('a) with recognition of his rights.

Tradition 2: The narrator says: I said to Imam Ja'far As-Sadiq ('a): People narrate that those who go to the *Ziyarah* of Imam Al-Husayn ('a) will get the reward of a Hajj and an Umrah. The Imam said: By Allah, all the past and future sins will be forgiven of those who go for his *Ziyarah*, knowing his rights.

Tradition 3: Imam Al-Kadhim ('a) said: The least reward for one who performs the *Ziyarah* of Imam Al-Husayn ('a) by the banks of Euphrates, with recognition of his rights and believing in his sanctity and

Wilayat, is that all of his past and future sins will be forgiven.

Traditions 4–13: Same points mentioned in previous traditions.

Tradition 14: I (the narrator) said to Imam Al-Kadhim ('a): May I be sacrificed on you! Many go to the *Ziyarah* of Imam Al-Husayn ('a) from those who believe in imamate and those who deny it and even ladies travel to him. It has become so well known that I stopped going for fear of being identified.

The Imam ('a) did not respond and remained silent for some time.

Then he ('a) looked at me and said, “O Iraqi! Even if others go openly, you should also go but don't identify yourself. By Allah, no one goes to the *Ziyarah* of Imam Al-Husayn ('a) with recognition of his rights without Allah forgiving all his past and future sins.”

Tradition 15: Same as no. 2.

Tradition 16: Imam As-Sadiq ('a) said: One who performs the *Ziyarah* of Imam Al-Husayn ('a) with recognition of his rights is like one who has performed Hajj three times in the company of Allah's Messenger.

Tradition 17: Imam Ar-Ridha' ('a) said: One who performs the *Ziyarah* of Imam Al-Husayn ('a) with recognition of his rights will speak to Allah atop His throne (on Judgment Day). “Surely those who guard (against evil) shall be in gardens and rivers in the seat of honour with a most Powerful King.”

[1] [1]

SHARES

Chapter 55: Reward Of One Who Performs The Ziyarah Of Imam Al-Husayn ('A) In His Love For Allah's Messenger, Amir Al-Mu'minin And Fatimah ('A)

Tradition 1: Imam As-Sadiq ('a) said: On Judgment Day, an announcer will call out, “Where are the visitors of Husayn Ibn Ali ('a)?”

A large number of people, who cannot be counted by anyone other than the Almighty Allah, will come forward.

Then Allah will ask them, “What impelled you to perform the *Ziyarah* of Husayn (‘a)?

They will reply, “O Lord! We went to him for our love for Allah's Messenger and love for Ali and Fatimah and to sympathize with him for all that which was committed against him.”

They will be told, “Here are Muhammad, Ali Fatimah, Hasan and Husayn (‘a); join them, for you will be with them at their stage in Paradise. Follow the standard of Allah's Messenger (S).”

So, they will go to the standard of Allah's Messenger (S), which will be held by Ali (‘a); they will remain under it, before it, to its right, to its left and behind it, until all of them enter Paradise.

Tradition 2: Same as Chapter 52, Tradition no. 2.

Tradition 3: Imam As-Sadiq (‘a) said: When Allah intends good for a person, He places the love of Husayn (‘a) and the love of his *Ziyarah* in his heart. When Allah intends evil for a person¹, He places the hatred of Husayn (‘a) and the hatred of his *Ziyarah* in his heart.

¹. Actually, the Almighty Allah does not intend evil for anyone, it is chosen by the persons himself. For details refer to the exegesis of Verse 13:11.

[1] [1]

SHARES

Chapter 56: Reward For One Who Performs The Ziyarah Of Imam Al-Husayn (‘A) Longing For Him

Tradition 1: Imam As-Sadiq (‘a) said: Allah will write one who performs the *Ziyarah* of Imam Al-Husayn (‘a) longing for him as one who will be safe on Judgment Day. He will give the scroll of deeds in his right hand. He will be under the standard of Husayn (‘a) until he enters Paradise and Imam Al-Husayn (‘a) will make him reside at his stage in Paradise. Indeed, Allah is Mighty and Wise.

Tradition 2: Same as Chapter 52, Tradition no. 2.

Tradition 3: Imam Al-Baqir (‘a) said: “If people knew the reward for performing the *Ziyarah* of Imam Al-Husayn (‘a), their souls would leave their bodies in remorse, and they would die longing for it.”

I asked, “What Is the reward for going to his *Ziyarah*?”

Imam ('a) replied: Allah will record the reward of a thousand accepted Hajj, a thousand. accepted Umrahs, a thousand martyrs of Badr, fasting of a thousand people, a thousand accepted prostrations and the reward of freeing a thousand slaves in the way of Allah for one who goes to the *Ziyarah* of Imam Al-Husayn ('a) longing for him. He will be protected for a whole year from every calamity, the least of which is Shaitan. And Allah will appoint a noble angel to protect him from front, behind, right, left, above and below.

If he dies that year, angels of divine mercy will be present with him, bathe and shroud him and seek forgiveness for him. They will also follow him till the grave and widen it as far as the eye can see and Allah will keep him safe from the squeeze of the grave and from fear of angels, Munkar and Nakir. A door will also be opened from his grave to Paradise. On Judgment Day, scroll of deeds will be given in his right hand and he will shine with a light, which illuminates from the east to west. And an announcer will call out. He is one who performed the *Ziyarah* of Imam Al-Husayn ('a) with enthusiasm. After that no one will remain on Judgment Day who will not wish that he had also performed the *Ziyarah* of Imam Al-Husayn ('a).

Tradition 4: Same points as mentioned before.

Tradition 5: I (the narrator) complained to Imam As-Sadiq ('a) about the way in which I suffer when I tell my relatives and children about the reward of the *Ziyarah* of Imam Al-Husayn ('a). I complained that they call me a liar, accusing me of forging lies against Imam Ja'far As-Sadiq ('a).

Imam ('a) replied: O Dharih! Let the people go wherever they want! 'By Allah, Allah boasts about one who performs the *Ziyarah* of Imam Al-Husayn ('a) to the proximate angels and the carriers of His throne who welcome those who arrive at the grave of Imam Al-Husayn ('a).

He says: Don't you see the visitor of the grave of Imam Al-Husayn ('a) who came to him longing for him and for Fatimah, daughter of Allah's Messenger? I swear by My glory, magnificence and greatness, I will ordain that they be honoured. I will take them to My Paradise; the Paradise, which I have prepared for My friends, prophets and messengers.

O My angels! These are visitors of Husayn, beloved of Muhammad, My messenger, and Muhammad is My beloved. One who loves Me, loves the one I love and one who loves one I love, loves the one loved by him [Husayn ('a)]. One who hates My beloved, hates Me. It is My right to punish those who hate Me with My most intense chastisement, to burn them with blazing flames of My fire and to make Hell their abode, where I will punish them with such intense chastisement with which I will not punish anyone else.

Chapter 57: Reward Of One Who Performs The Ziyarah Of Imam Al-Husayn ('A) Expecting Divine Rewards

Tradition 1: Imam As-Sadiq ('a) said: One who performs the *Ziyarah* of Imam Al-Husayn ('a) expecting divine rewards, without arrogance and ungratefulness and without seeking fame or to show off, will be purified of his sins just as clothes are purified with water. And no impurity will remain on them. With every foot he places, a Hajj will be written for him and every time he raises his foot, an Umrah will be written for him.

Tradition 2-3: Same points as mentioned before.

Tradition 4: Imam As-Sadiq ('a) said: One who performs the *Ziyarah* of Imam Al-Husayn ('a) seeking proximity to Allah, the Great and Mighty, will be accompanied by Jibra'il, Mikaeel and Israfeel until he returns home.

Tradition 5: Same points as mentioned before.

Tradition 6: Zaid Ibn Ali said: Allah will forgive all the sins of one who performs the *Ziyarah* of Imam Al-Husayn ('a) seeking nothing but proximity to Almighty Allah, even if they are as great as the foam of the sea. So, you should go to his *Ziyarah* more; that Allah may forgive your sins.

Tradition 7: Same points as mentioned before.

[1] [1]

SHARES

Chapter 58: Ziyarah Of Imam Al-Husayn ('A) Is The Best Of Deeds

Tradition 1: Imam As-Sadiq ('a) was asked about the *Ziyarah* of Imam Al-Husayn ('a). He replied, "Indeed, it is the best of deeds."

Traditions 2 & 3: Same as no. 1.

Tradition 4: Imam As-Sadiq ('a) said: The deed loved most by the Almighty Allah, is *Ziyarah* of Imam Al-Husayn ('a) and the best deed according to Allah is pleasing a believer. And the closest a man can be to the Almighty Allah, is when he weeps in prostration.

Traditions 5 & 6: Same as no. 1.

[1] [1]

SHARES

Chapter 59: Ziyarah Of Imam Al-Husayn ('A) Is Like Visiting The Almighty On His Throne

Tradition 1: Imam As-Sadiq ('a) was asked, 'What is the reward of one who performs the *Ziyarah* of Imam Al-Husayn ('a)?' Imam ('a) replied, "He is like one who has performed the *Ziyarah* of Allah on His Throne." I asked, "What is the reward of one who performs the *Ziyarah* of anyone of you members of Ahl Al-Bayt ('a)?" Imam ('a) replied, "He is like one who have performed the *Ziyarah* of Allah's Messenger (S)."

Tradition 2: Same as no. 1.

Tradition 3: Imam As-Sadiq ('a) said: Allah will include one who performs the *Ziyarah* of Imam Al-Husayn ('a) with recognition of his rights, as one in Alaa Illiyyin (the highest position in Paradise).

Traditions 4, 5 & 6: Same as no. 3.

Tradition 7: Imam Ar-Ridha' ('a) said: One who performs the *Ziyarah* of the grave of my father in Baghdad is like one who has performed the *Ziyarah* of Allah's Messenger and Amir Al-Mu'minin ('a), except that Allah's Messenger and Amir Al-Mu'minin ('a) have their own respective status.

Imam ('a) further said: One who performs the *Ziyarah* of the grave of Imam Al-Husayn ('a) by the banks of Euphrates is like one who has visited Allah on His Throne.

Traditions 8, 9 & 10: Same as no. 3.

Tradition 11: I (the narrator) performed Hajj every year but one year I did not go. The following year, after Hajj I met Imam As-Sadiq ('a), who asked me, "O Bashir! What prevented you from Hajj last year?"

I replied, "May I be sacrificed on you! Some people owed me money and I was worried that I might lose it. So, I spent Arafah Day at the grave of Imam Al-Husayn ('a).

Imam ('a) said, "Then you did not miss anything compared to those who were present at Arafat. Bashir, one who performs the *Ziyarah* of Imam Al-Husayn ('a) with recognition of his rights, is like one who visits Allah on His Throne:"

Tradition 12: Same as no. 3.

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SHARES

Chapter 60: Ziyarah Of Imam Al-Husayn ('A) And Other Imams ('A) Is Equal The Ziyarah Of Allah's Messenger

Tradition 1: Imam As-Sadiq ('a) said: One who wants to be able to look at Allah on Judgment Day and reduce his troubles and fear for that which is coming, should perform the *Ziyarah* of Imam Al-Husayn ('a) more, because the *Ziyarah* of Imam Al-Husayn ('a) is the *Ziyarah* of Allah's' Messenger (S).

Traditions 2 & 3: Same as no. 1.

Tradition 4: Same points as mentioned before.

[1] [1]

SHARES

Chapter 61: Ziyarah Of Imam Al-Husayn ('A) Increases Lifespan And Sustenance; Forsaking It Shortens Life And Decrease Sustenance

Tradition 1: Imam Al-Baqir ('a) said: Order our Shias to visit the grave of Imam Al-Husayn ('a), because his *Ziyarah* increases sustenance, prolongs life and keeps afflictions away.

And his *Ziyarah* is obligatory on every believer who believes that Husayn ('a) is an Imam appointed by Allah.

Tradition 2: Imam ('a) said: If a full year passes and one does not perform the *Ziyarah* of Imam Al-Husayn ('a), a year from his life will be reduced by Allah.

If I tell you that some of you die thirty years before your time of death, I have said the truth and this is because you ignore the *Ziyarah* of Imam Al-Husayn ('a). So don't omit the *Ziyarah*, for Allah will prolong your lives and increase sustenance. But if you ignore it, Allah will shorten your lives and reduce your sustenance. Compete with one another in his *Ziyarah* and don't forsake it. Indeed, Husayn ('a) will bear witness on your behalf regarding this to Allah, His Messenger, Fatimah and Amir Al-Mu'minin ('a).

Tradition 3: Same as no. 2.

Tradition 4: Imam As-Sadiq ('a) said: Perform the *Ziyarah* of Imam Al-Husayn ('a) even if it is once a year. Anyone, who performs it with recognition of his rights and without denying his position, will be rewarded with Paradise, increase in sustenance and immediate happiness, which will be brought to him by Allah.

Tradition 5: Imam As-Sadiq ('a) said: Don't omit the *Ziyarah* of Imam Al-Husayn ('a) and ask your friends to go to his *Ziyarah*, because Allah will prolong your life, increase sustenance, allow you to live a life of bliss and die a blissful death, as well as record you among the successful ones.

[1] [1]

SHARES

Chapter 62: Ziyarah Of Imam Al-Husayn ('A)

Erases Sins

Tradition 1: Imam As-Sadiq ('a) said: Visitor of Imam Al-Husayn ('a) places his sins at the door of his house like a bridge and leaves them behind, crossing it in the same way as one leaves a bridge behind after crossing it.

Tradition 2: Same points as mentioned before.

Tradition 3: Same as Chapter 49, Tradition no.3.

Tradition 4: Imam As-Sadiq ('a) said: When you intend to return from the grave of Imam Al-Husayn ('a), an announcer will announce to you. If you heard that call, you would stay there for the rest of your life.

The announcer will say, "Glad tidings to you, O servant of Allah! Surely you have succeeded, and you are safe. Surely your past sins have been forgiven. So, continue with good deeds."

Tradition 5: Imam Al-Kadhim ('a) said: The least reward for one who performs the *Ziyarah* of Imam Al-Husayn ('a) by the banks of Euphrates with recognition of his rights and believing in his sanctity and Wilayat is that his past and future sins will be forgiven.

Tradition 6: Imam As-Sadiq ('a) said: One who wants to be honoured by Allah and be included in the intercession of Muhammad on Judgment Day should perform the *Ziyarah* of Imam Al-Husayn ('a). The Almighty Allah will honour him with the best honour and rewards and not question him for any sins committed during his life, even if they are as numerous as grains of sand or as great as mountains of Tahamah or as much as foam in the seas. When Husayn Ibn Ali ('a) was martyred:

Firstly: He was oppressed

Secondly: He was dealt with unjustly

Thirdly: He, his family and companions were thirsty.

Tradition 7: Imam Al-Kadhim ('a) said: When one sets out to perform the *Ziyarah* of Imam Al-Husayn ('a), Allah will appoint an angel on him who will place his finger on his back and will begin writing each word that comes out of his mouth till he arrives at the shrine.

After he exits the shrine gates, the angel will place his palm on the middle of his back and says, "All your past sins have been forgiven; so continue with the good deeds."

Tradition 8: Imam As-Sajjad ('a) said: Allah will forgive the sins of one who performs the *Ziyarah* of Imam Al-Husayn ('a) for the sake of divine pleasure. He will become sinless like a newborn child. Angels will accompany them all way and spread their wings over them till they return home. Angels will seek forgiveness for them and call out to them, "You are blessed and blessed is one whose *Ziyarah* you performed." He will be continuously protected along with his kin.

[1] [1]

SHARES

Chapter 63: Reward Of The Ziyarah Of Imam Al-Husayn ('A) Is Equal To The Reward Of An Umrah

Tradition 1: Imam Ar-Ridha' ('a) said: "Ziyarah of Imam Al-Husayn ('a) is equivalent to an Umrah."

Tradition 2: The narrator asked Imam As-Sadiq ('a), "May I be sacrificed on you! Should I perform the *Ziyarah* of Imam Al-Husayn ('a)?"

Imam ('a) replied: ·Abu Saeed! Yes! Perform the *Ziyarah* of the son of Allah's Messenger, the most blessed of the blessed ones, the most purified of the purified ones and the most pious of the pious ones; for if you go to his *Ziyarah*, twenty-two Umrahs will be recorded for you.

Tradition 3: Same point as mentioned in Chapter 37, Tradition 4 and others.

Tradition 4: Same point as mentioned before.

Traditions 5, 6, 7 & 8: Same as no. ·4.

Tradition 9: One of the Imams said: Four Umrahs equal a Hajj and *Ziyarah* of Imam Al-Husayn ('a) equals an Umrah.

Tradition 10: Imam As-Sadiq ('a) said: "Ziyarah of Imam Al-Husayn ('a) equals an Umrah and one is not permitted to omit it for more than four years"

[1] [1]

SHARES

Chapter 64: Reward Of The Ziyarah Of Imam Al-Husayn ('A) Is Equal To The Reward Of A Hajj

Tradition 1: Imam Al-Baqir ('a) said: Ziyarah of Imam Al-Husayn ('a) or Allah's Messenger or Uhud martyrs is equivalent to an accepted Hajj with Allah's Messenger.

Tradition 2: Same as no. 1.

Tradition 3: I (the narrator) said to Imam As-Sadiq ('a), "May I be sacrificed on you, I cannot afford to go to Hajj every year."

Imam ('a) replied: If you ever wanted to go to the Hajj but could not afford it, go to the *Ziyarah* of Imam Al-Husayn ('a), for indeed, it will be recorded as a Hajj for you. And if you ever wanted to go for Umrah but could not afford it, go to the *Ziyarah* of Imam Al-Husayn ('a), for indeed, it will be recorded as an Umrah for you.

Tradition 4: Imam As-Sadiq ('a) was asked, "What does it mean when it is said that *Ziyarah* of Imam Al-Husayn ('a) is equal to a Hajj and an Umrah?"

Imam ('a) replied: Indeed, Hajj and Umrah can only be performed in Mecca. But if one intends to perform Hajj but does not have the means to do so and goes to Imam Al-Husayn ('a) instead, Allah will record a Hajj for him. Similarly, if someone decides to perform an Umrah, but does not have the means to do so and goes to Imam Al-Husayn ('a) instead, an Umrah will be recorded for him.

Tradition 5: Same as no. 1.

Traditions 6 & 7: Same as no. 5.

Tradition 8: Imam As-Sadiq ('a) said: If one intends to go for Hajj but does not have the means to do so and goes to the *Ziyarah* of Imam Al-Husayn ('a) instead and spends Arafah Day at his grave, his *Ziyarah* will be considered as equivalent to Hajj.

Tradition 9: I wrote to Imam Al-Kadhim ('a), "If our Master deems it appropriate, I would like to know about the best rewards for the *Ziyarah* of Imam Al-Husayn ('a) and also if this reward is equal to the reward of performing Hajj for one who has missed the opportunity for Hajj."

Imam ('a) replied, "It is equal to Hajj for one who has missed the Hajj."

[1] [1]

SHARES

Chapter 65: Reward Of The Ziyarah Of Imam Al-Husayn ('A) Is Equal To The Reward Of A Hajj And An Umrah

Tradition 1: Imam As-Sadiq ('a) said: "Ziyarah of Imam Al-Husayn ('a) is equal to a Hajj and an Umrah and this much reward." The narrator says that Imam ('a) opened and closed his arms thrice.

Tradition 2: Same as Chapter 64, no. 3.

Tradition 3: Imam As-Sadiq ('a) was asked, "What is the reward for one who performs the *Ziyarah* of Imam Al-Husayn ('a)?"

Imam ('a) replied, "Allah has appointed four thousand angels on Husayn ('a) who are dishevelled covered with dust, who cry on him till Judgment Day."

The narrator asked, "May my parents be sacrificed on you, it is narrated from your father ('a) that *Ziyarah*

of Imam Al-Husayn ('a) is equal to a Hajj and an Umrah?"

Imam ('a) replied, "Yes, a Hajj and an Umrah, a Hajj and an Umrah."

The narrator says that Imam ('a) counted ten Hajj and Umrahs.

Tradition 4: Same as no. 1.

Tradition 5: Imam As-Sadiq ('a) said: Ziyarah of Imam Al-Husayn ('a) is equivalent to a Hajj and after one has performed obligatory Hajj, it is equivalent to a Hajj and an Umrah.

Tradition 6: Imam Ar-Ridha' ('a) said: One who performs the *Ziyarah* of Imam Al-Husayn ('a) has performed a Hajj and an Umrah.

I (the narrator) asked, "Does it replace Hajj of Islam?"

Imam ('a) replied: No, it is recorded as Hajj for one who does not have the means of going to Hajj until the means become available to him to perform Hajj of the sacred house of Allah. Don't you know that everyday seventy thousand angels circulate the Ka'aba till nightfall, after which they ascend back to heavens and are replaced by other angels who circulate the House until morning?

Indeed, Husayn ('a) is more honourable to Allah than the House. Seventy thousand angels, dishevelled and covered with dust descend to his grave at each prayer time and they will not get another opportunity to do so until Judgment Day.

Tradition 7: Same as Chapter 64, no. 3.

Tradition 8, 9 10: Same points as in previous traditions.

Tradition 11, 12, 13: Same point as mentioned before.

Tradition 14: Imam As-Sadiq ('a) was asked, "May I be sacrificed on you! What is the reward for one who performs the *Ziyarah* of Imam Al-Husayn ('a) and prays two Rakats near his grave?"

Imam ('a) replied, "A Hajj and an Umrah will be written for him."

I asked, "May I be sacrificed on you! Is it the same for one who goes to the *Ziyarah* of any Imam whose obedience Allah has made obligatory?"

Imam ('a) replied, "It is same for one who performs the *Ziyarah* of any Imam whose obedience Allah has made obligatory." ·

Tradition 15: I was with Imam As-Sadiq ('a) when a group of people riding donkeys passed by.

Imam ('a) asked, "Where are they going?" I replied, "To the graves of Uhud Martyrs."

Imam (‘a) asked, “What restrains them from going to the *Ziyarah* of the lonely martyrs?”

An Iraqi asked, “Is going to his *Ziyarah* obligatory?”

Imam (‘a) replied, “His *Ziyarah* is better than performing a Hajj and an Umrah and another Hajj and Umrah and another Hajj and Umrah and he continued till he said it is better than twenty Hajj and twenty Umrahs and then he added it is better than twenty accepted Hajj and Umrahs.”

The narrator says: By Allah, I did not leave the Imam (‘a) until a man came to him and said, “I have performed Hajj nineteen times. Please pray for me that Allah bestows me with the twentieth.”

Imam (‘a) asked, “Have you performed the *Ziyarah* of Imam Al-Husayn (‘a)?” . .

The man replied, “No.”

Imam (a’) said, “His *Ziyarah* is better than twenty Hajj.”

[1] [1]

SHARES

Chapter 66: Ziyarah Of Imam Al-Husayn (‘A) Is Equivalent To Many Hajj

Tradition 1: Imam As-Sadiq (‘a) said: Ziyarah of Imam Al-Husayn (‘a) is equivalent to twenty Hajj and even more.

Tradition 2: Imam As-Sadiq (‘a) was asked, “May I be sacrificed on you, should I perform the *Ziyarah* of Imam Al-Husayn (‘a)?”

Imam (‘a) replied: Yes, Abu Saeed, perform the *Ziyarah* of the son of Allah’s Messenger, most blessed of the blessed, most purified of the purified and most pious of the pious; for is you go to his *Ziyarah*, Allah will write twenty-five Hajj for you.

Tradition 3: Imam As-Sadiq (‘a) asked, “Shahab, how many Hajj have you performed?”

I replied, "Nineteen.”

Imam (‘a) said, “Complete the twentieth so that the reward of on *Ziyarah* of Imam Al-Husayn (‘a) is written for, you.”

Tradition 4: Same as no. 3.

Tradition 5: Imam As-Sadiq ('a) said: One who visits the grave of Imam Al-Husayn ('a) with recognition of his rights is like one who performs Hajj a hundred times with Allah's Messenger.

Tradition 6: Imam As-Sadiq ('a) said: Allah will record eighty accepted Hajj for one who performs the *Ziyarah* of Imam Al-Husayn ('a).

Tradition 7: Imam As-Sadiq ('a) came to Iraq during the early period of Mansur Dawaniqui. When he stopped in Najaf, he said to me (the narrator): Musa, go and stand on the main route and wait until you see a man coming from Qadisiyah. When he comes near, say, "A man from the descendant of Allah's Messenger has called you," and he will follow you immediately.

Musa says: I went and stood on the road. It was a very hot day and I kept waiting and was about to disobey the Imam ('a) and leave, when I saw something approaching from afar that looked like a man riding a camel. I kept looking until he came near. I said, "A man from the descendants of Allah's Messenger is waiting here and he has described you to me and has asked you to join him."

"The man asked me to take him to the Imam ('a). Once we arrived at the camp, he tied his camel closely. The Imam ('a) called the man inside and he went in. I went and stood at the entrance, where I could hear them speak but could not see them.

Imam ('a) asked, "Where are you coming from?" The man replied, "From the remote area of Yemen."

Imam ('a) asked, "Are you not from such and such place?"

The man replied, "Yes, I am."

Imam ('a) asked, "What brings you here?"

The man replied, "I have come to the *Ziyarah* of Imam Al-Husayn ('a)."

Imam ('a) asked, "Have you come solely for the *Ziyarah*, without any requests?"

The man replied, "I have come with no requests, and I only wish to pray besides him, perform *Ziyarah*, salute him and then return to my kin."

Imam ('a) replied, "What do you believe are the merits of his *Ziyarah*?"

The man replied, we believe that we receive blessings for ourselves, our families, our children and in our wealth and sustenance. We also believe that our requests are fulfilled through it."

Imam ('a) asked, "O brother from Yemen! Should I not tell you about the additional excellence of his *Ziyarah*?"

The man said, "Tell me more, O son of Allah's Messenger (S)."

Imam ('a) said, "Indeed, the *Ziyarah* of Imam Al-Husayn ('a) is equal to an accepted and perfect Hajj with Allah's Messenger."

The man was astonished, so the Imam ('a) added, "Yes, by Allah. It is equal to two purified, accepted and perfect Hajj with Allah's Messenger."

The man was even more astonished and the Imam ('a) kept on increasing until he mentioned thirty purified, accepted and perfect Hajj with Allah's Messenger.

Tradition 8: Same as Chapter 65, Tradition 15.

Tradition 9: Imam As-Sadiq ('a) was asked, "What is the reward of the *Ziyarah* of Imam Al-Husayn ('a)?"

Imam ('a) said, "Hajj with Allah's Messenger will be recorded."

I said, "May I be sacrificed on you, going to Hajj with Allah's Messenger?"

Imam ('a) replied, "Yes and on the contrary even two Hajj.

I said, "May I be sacrificed on you, two Hajj?"

Imam replied, "Yes and on the contrary even three Hajj."

Imam ('a) kept increasing until he reached ten and then I said, "May I be sacrificed on you, ten Hajj with Allah's Messenger?"

Imam ('a) replied, "Yes and on the contrary even twenty Hajj with Allah's Messenger."

I said, "May I be sacrificed on you, twenty Hajj?" Imam ('a) kept increasing till he reached fifty.

Tradition 10: Imam As-Sadiq ('a) was asked, "What is the reward for one who performs the *Ziyarah* of Imam Al-Husayn ('a) with recognition of his rights and without any pride or arrogance?"

Imam ('a) replied, "A thousand accepted Hajj and a thousand accepted Umrahs. And even if they are wretched, they will be recorded as fortunate and will be always submerged in divine mercy."

[1] [1]

SHARES

Chapter 67: Ziyarah Of Imam Al-Husayn ('A) Is Equivalent To Freeing Of Slaves

Tradition 1: Imam As-Sadiq ('a) said: Allah will record the reward of freeing a thousand slaves for a one who goes to the *Ziyarah* of Imam Al-Husayn ('a) cognizant of his rights and he is like one who gave a thousand saddled and bridled horses in the way of Allah.

Tradition 2: Same as Chapter 66, Tradition 2.

[1] [1]

SHARES

Chapter 68: Visitors Of Imam Al-Husayn ('A) Will Be Able To Intercede For Others

Tradition 1: Imam As-Sadiq ('a) said: On Judgment Day, Allah the blessed and exalted, shows His mercy to the visitor of the grave of Imam Al-Husayn ('a) before he does for those who are in Arafat. He fulfils their needs, forgives their sins and accepts their intercession. Then He attends to those who are in Arafat and honours them similarly.

Tradition 2: Imam As-Sadiq ('a) said: On Judgment Day, a visitor of Imam Al-Husayn ('a) will be able to intercede for a hundred sinful persons destined to Hell.

Tradition 3: Same points as mentioned in a longer report – Chapter 44, Tradition 2.

Tradition 4: Imam Samq ('a) said: Every day and night Allah glances at the earth a hundred thousand times through which He forgives whomever He wants and punishes whomever He likes. Allah specially forgives the visitors of Imam Al-Husayn ('a), their family members and those for whom they will intercede on Judgment Day, regardless of who they may be, even if they be of those upon whom Hell is decreed.

I (the narrator) asked, “Even if Hell is decreed for them?”

Imam ('a) replied, “Yes, but they should not be Nasibi.”

Tradition 5: Imam As-Sadiq ('a) said: On Judgment Day, an announcer will announce, 'Where are the Shia of Aali Muhammad ('a)?'

A group of people whose number cannot be counted except by the Almighty Allah, will stand up and separate from the people.

Then an announcer will announce, “Where are the visitors of the grave of Imam Al-Husayn (‘a)?”

A large group of people will stand up. They will be told, “Take the hand of whoever you like and take him to Paradise with you. They will take whoever they like to Paradise to such an extent that a person will say to one of them, “O so and so! Don't you remember me? I stood up for you once as a mark of respect.”

So, the visitor will take him to Paradise without being stopped.

[1] [1]

SHARES

Chapter 69: Ziyarah Of Imam Al-Husayn (‘A) Removes Grief And Requests Are Fulfilled

Tradition 1: Same as no.3.

Tradition 2: Same points as mentioned in previous traditions.

Tradition 3: Imam As-Sadiq (‘a) said: Imam Al-Husayn (‘a) was slain in grief and distress. So, it is only fitting on Allah to return every aggrieved person who performs his *Ziyarah*, pleased.

Tradition 4: Imam As-Sadiq (‘a) said: Allah, the exalted offered our Wilayat to the inhabitants of different areas but no one accepted it except Kufans. There is a grave near it to which no aggrieved person goes and besides which he prays four Rakats prayers without Allah returning him pleased, with his needs fulfilled.

Tradition 5: Imam Al-Baqir (‘a) said: Imam Al-Husayn (‘a) of Karbala was slain while he was oppressed, distressed, thirsty and aggrieved. It is indeed, fitting that every aggrieved, distressed, sinful, saddened, thirsty and ill person who goes to his *Ziyarah* and prays near his grave, seeks proximity to Allah through him, will have his grief removed and Allah will fulfil his needs, forgive his sins, prolong his life and increase his sustenance. “So, take a lesson, O those who have insight!”

Tradition 6: Imam As-Sadiq (‘a) said: There is a grave on the outskirts of Kufa to which no distressed person goes without Allah relieving him of his distress.

Tradition 7: Imam Al-Baqir (‘a) said: Our Wilayat was presented to the inhabitants of different areas but no one accepted it like the folks of Kufa and this is because the tomb of Ali is located there. There is another grave near it (tomb of Imam Al-Husayn), to which no one comes and besides which he prays two or four Rakats and asks Allah for his needs without Allah granting them. It is worth noting that a thousand angels surround this grave every day and circulate it.

Tradition 8: I (the narrator) said to Imam As-Sadiq (‘a), “My longing for you made me endure the difficulties of traveling to you.”

Imam (‘a) replied, “Don't complain to your Lord! Why don't you go to the one to whom you have more obligation?”

Hearing that there was someone to whom I have more obligation than I have towards him was more difficult for me to handle than, “Don't complain to your Lord.”

So, I asked, “Towards whom do I have more obligation than I have towards you?”

Imam (‘a) replied, “Imam Al-Husayn (‘a). Why don't you go to his *Ziyarah* and invoke Allah near his grave and complain to Him about your needs?”

Tradition 9: A person came to Imam As-Sadiq (‘a) and said, “I have sold all my property and I am thinking of relocating to another place. Where do you think I should settle down?”

Ishaq said: “Go to Mecca.”

Imam (‘a) said, “Do not do that because the people of Mecca disbelieve in Allah openly.”

The man asked, “What about the city of Allah's Messenger (Medina)?”

Imam replied, “The people there are worse.” He asked, “Then where should I settle down?”

Imam (‘a) replied, “Go to Kufa in Iraq, because the blessings of that land span a twelve-mile radius and there is a grave in its proximity not visited by any distressed and aggrieved person without Allah relieving him of his distress and grief.”

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SHARES

Chapter 70: Reward Of The Ziyarah Of Imam Al-

Husayn ('A) On Arafah Day

Tradition 1: The narrator said to Imam As-Sadiq ('a), “Something I miss the Hajj, so I spend Arafah Day at the tomb of Imam Al-Husayn ('a).”

Imam ('a) said: You have done a nice thing. The Almighty Allah will write twenty accepted Hajj, twenty accepted Umrahs and reward of fighting twenty battles with a divine messenger or a Just Imam, for any believer who performs the *Ziyarah* of Imam Al-Husayn with recognition of his rights on any day other than an Eid.

Allah will record a hundred Hajj and a hundred Umrahs and the reward of fighting a hundred battles against enemies of Allah with a divine messenger or a just Imam for one who performs the *Ziyarah* of Imam Al-Husayn ('a) on any Eid Day.

Allah will record a thousand accepted Hajj and a thousand accepted Umrahs and reward of fighting a thousand battles against enemies of Allah with a divine messenger or a just Imam for one who performs the *Ziyarah* of Imam Al-Husayn ('a) on Arafah Day, with recognition of his rights.

I (the narrator) said, “But how can I be anywhere better than Arafat on Arafah Day?”

Imam ('a) looked at me angrily and said, “O Bashir! When a believer goes to the *Ziyarah* of the grave of Imam Al-Husayn ('a) on Arafah Day after performing Ghusl with Euphrates water, Allah will write a complete Hajj with all of its rituals for him with every step that he takes.”

The narrator says, “I think that the Imam ('a) also mentioned the reward of participating in a battle.”

Tradition 2: Imam As-Sadiq ('a), Imam Al-Kadhim and Imam Ar-Ridha' said: Allah will make one who performs the *Ziyarah* of Imam Al-Husayn ('a) on Arafah Day to return with a satisfied heart.

Tradition 3: Imam As-Sadiq ('a) said, “On Arafah eve, Allah, the blessed and exalted first looks at the visitor of the grave of Imam Al-Husayn ('a).”

I (narrator) asked, “Even before glancing at those who are in Arafat (Hajis)?”

Imam ('a) replied, “Yes.” I asked, “Why is it so?”

Imam ('a) replied, “Because there are persons of illegitimate birth among those who are in Arafat but no illegitimate one is there among visitors of Husayn ('a).”

Tradition 4: Same as Chapter Sixty-eight, Tradition 1.

Tradition 5: Same points as mentioned before.

Tradition 6: Imam As-Sadiq ('a) said: Allah, the exalted will record a thousand accepted Hajj and a thousand accepted Umrahs and grant a thousand requests pertaining to this life and hereafter for one who performs the *Ziyarah* of Imam Al-Husayn ('a) on the eve of fifteenth Shaban, on the eve of 'Eid al-Fitr and on the eve of Arafah, all in the same year.

Tradition 7: Imam As-Sadiq ('a) said: On Arafah Day, the Almighty Allah looks at the visitor of the grave of Imam Al-Husayn ('a) and says, "Continue with good deeds, for I have forgiven you." Then He attends to the people in Arafat.

Tradition 8: Imam As-Sadiq ('a) said: On Arafah Day, Allah looks at the visitor of the grave of Husayn and says, "Return with your past sins forgiven." Also, no sins will be recorded for him for seventy days after he returns.

Tradition 9: Same points as mentioned before.

Tradition 10: Imam As-Sadiq ('a) said: Allah will record a million Hajj with the Qa'im and a million Umrahs with Allah's Messenger (S), freeing a million slaves and donating a million horses in the way of Allah, for one who performs the *Ziyarah* of Imam Al-Husayn ('a) on Arafah Day. Allah will refer to him as, "My truthful servant who believed in My promise." And the angels will add the title of "Truthful" to his name and say, "Allah has purified him from above His Throne."

Imam said, "He will be named "Karub" (proximate) on earth."

Tradition 11: Same points as mentioned before with the following addition:

Allah forgives one who goes to the *Ziyarah* of Imam Al-Husayn ('a) on the first day of Rajab.

Tradition 12: Imam As-Sadiq ('a) said: If an insolvent person is unable to perform Hujjat aul-Islam, he should visit the grave of Imam Al-Husayn ('a) and spend Arafah Day at his grave, for this will suffice as Hujjat aul-Islam.

Beware, I said this will suffice as Hujjat aul-Islam only for an insolvent person.

If a wealthy person has already performed Hujjat aul-Islam and then decides to go for an additional Hajj or Umrah, but misses it because he was hindered in some way or because he was preoccupied with worldly matters, but performs the *Ziyarah* of Imam Al-Husayn on Arafah Day, it will suffice as additional Hajj or Umrah and Allah will multiply the rewards of this act many times for him.

I asked, "How many Hajj and Umrahs will be recorded for him?"

Imam ('a) replied, "It cannot be counted." I asked, "A hundred?"

Imam ('a) replied, "Who can count it?"

I asked, “A thousand?”

Imam (‘a) replied, “And more.”

Then the Imam (‘a) added,

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا

“And if you would count Allah's favours, you will not be able to number them” (16: 18).

إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

“Surely Allah is Ample giving, Knowing” (2: 115).

[1] [1]

SHARES

Chapter 71: Reward Of The Ziyarah Of Imam Al-Husayn (‘A) On Ashura Day

Tradition 1: I went to Imam As-Sadiq (‘a) on Ashura Day and he said to me: These – visitors of Imam Al-Husayn (‘a) – are the visitors of Allah and it is an obligation on the host to honour the visitor. One who spends the night of Ashura at the grave of Imam Al-Husayn (‘a) will meet Allah on Judgment Day stained with his blood as if he was slain with him in Karbala. One who performs the *Ziyarah* of Imam Al-Husayn (‘a) on Ashura Day and spends the night near his grave is like one who was martyred in the presence of Husayn (‘a).

Tradition 2: Imam As-Sadiq (‘a) said: Paradise is confirmed for one who performs the *Ziyarah* of Imam Al-Husayn (‘a) on Ashura Day.

Tradition 3: Imam As-Sadiq (‘a) said: One who performs the *Ziyarah* of Imam Al-Husayn (‘a) on Ashura Day with recognition of his rights is like one who visits Allah on His Throne.

Tradition 4: The Imams (‘a) said: One who performs the *Ziyarah* of Imam Al-Husayn (‘a) on Ashura Day is like one who is smeared with his blood in his presence.

Tradition 5: Madaini narrates: One who distributes water on Ashura Day at the tomb of Imam Al-

Husayn ('a) is like one who distributed water to the army of Imam Al-Husayn ('a) and was martyred in his camp.

Tradition 6: Imam As-Sadiq ('a) said: One who performs the *Ziyarah* of Imam Al-Husayn ('a) on Ashura Day, is as if he has performed the *Ziyarah* of Allah atop His Arsh.

Tradition 7: Imam Al-Baqir ('a) said: One who performs the *Ziyarah* of Imam Al-Husayn ('a) on tenth Muharram and spends the night besides him, weeping over him, will meet the Almighty Allah, with the reward of two million Hajj and two million Umrahs and reward of fighting two million battles for Allah. Also, the reward of each of these Hajj, Umrah and battles will be equivalent to the reward of one who has performed Hajj, Umrah and Jihad with Allah's Messenger and Righteous Imams – Allah's blessings be on all of them.

Al-Qama says: I asked, “May I be sacrificed on you! What about one who is in distant lands and far off countries and cannot travel to him on that day?”

Imam ('a) replied: On Ashura Day, before noon, he should go to a desert or an elevated portion of his house and recite salutations to Imam Al-Husayn ('a), curse his killers excessively and pray two Rakats prayers. Then he should mourn and lament over Imam Al-Husayn ('a), order everyone in his house to lament him, hold a gathering in his house narrating Imam Al-Husayn's tragedies and become restless on the tragedies of the Imam ('a), meet one another weeping and consoling one another over the Imam's tragedies. If they do so, I guarantee that the Almighty Allah will record all of those rewards for him.

I asked, “May I be sacrificed on you, will you guarantee these rewards for one who does this?”

Imam ('a) replied, “I guarantee for one who does this.” I asked, “How should they console each another?” Imam ('a) replied: They should say:

عَظَّمَ اللَّهُ أَجُورَنَا بِمُصَابِنَا بِالْحُسَيْنِ عَ وَجَعَلَنَا وَ إِيَّاكُمْ مِنَ الطَّالِبِينَ بِثَأْرِهِ مَعَ وَلِيِّهِ الْإِمَامِ الْمَهْدِيِّ مِنْ آلِ مُحَمَّدٍ ص

Translation: May Allah increase our rewards for being aggrieved over the tragedy of Husayn ('a) and may He make us and you among those who seek revenge for him with his heir, the Mahdi from Aali Muhammad ('a).

Imam ('a) added: If possible, don't attempt to fulfil your needs on that day, for it is an ominous day when needs are not fulfilled. And even if they are fulfilled, one will not be blessed with them, nor will he find any good in them.

Do not buy or store anything in your house on this day. One who does so will not find any blessings in it nor will he be blessed with his family.

Allah will record the reward of a million Hajj, a million Umrahs and a million battles for one who follows

these instructions, and all of this will be recorded as if it was done with Allah's Messenger (S).

They will also earn the reward of being afflicted by tragedies of all prophets, messengers, truthful ones and the martyrs or were killed since the day Allah created this world until Judgment Day.

Alqamah added: I said to Imam Al-Baqir ('a), "Teach me an invocation to recite on that day if I perform his *Ziyarah* at his grave and an invocation that I can recite if I cannot perform his *Ziyarah* at his grave and have to direct my salutation to him from a distant land on the roof of my house."

Imam ('a) said: Alqamah! If you pray two Rakats prayers after saluting him and then recite the following invocation directing your salutation to him, you have invoked Allah with that which the angels invoke Him when they perform the *Ziyarah* of Imam Al-Husayn ('a) and Allah will record a million good deeds for you, erase a million sins and add a hundred million ranks to your rank.

You will be considered among those martyred with Imam Al-Husayn ('a) and you will share their ranks. You will not be known for anything except being among those martyred with him and the reward of every prophet, every messenger and every person who has gone to the *Ziyarah* of Imam Al-Husayn ('a) since the day he was slain will be recorded for you.

Recite the following:

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا خَيْرَةَ اللَّهِ وَابْنَ خَيْرَتِهِ السَّلَامُ عَلَيْكَ يَا
ابْنَ أَمِيرِ الْمُؤْمِنِينَ وَابْنَ سَيِّدِ الْوَصِيِّينَ السَّلَامُ عَلَيْكَ يَا ابْنَ فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ السَّلَامُ عَلَيْكَ يَا نَارَ اللَّهِ وَ
ابْنَ نَارِهِ وَابْنَ الْوَتْرِ الْمُتَوَّجِ السَّلَامُ عَلَيْكَ وَ عَلَى الْأَرْوَاحِ الَّتِي حَلَّتْ بِفَنَائِكَ وَ أَنَاخَتْ بِرَحْلِكَ عَلَيْكُمْ مِنِّي جَمِيعاً سَلَامُ
اللَّهِ أَبَدًا مَا بَقِيَتْ وَ بَقِيَ اللَّيْلُ وَ النَّهَارُ يَا أَبَا عَبْدِ اللَّهِ لَقَدْ عَظُمَتِ الرَّزِيَّةُ وَ جَلَّتِ الْمُصِيبَةُ بِكَ عَلَيْنَا وَ عَلَى جَمِيعِ أَهْلِ
السَّمَاوَاتِ وَ الْأَرْضِ فَلَعَنَ اللَّهُ أُمَّةً أَهْلَتْ بِفَنَائِكَ وَ لَعَنَ اللَّهُ أُمَّةً دَفَعَتْكُمْ عَنْ
مَقَامِكُمْ وَ أَزَالَتْكُمْ عَنْ مَرَاتِبِكُمْ الَّتِي رَتَّبَكُمْ اللَّهُ فِيهَا وَ لَعَنَ اللَّهُ أُمَّةً قَتَلَتْكُمْ - وَ لَعَنَ اللَّهُ الْمُتَمَهِّدِينَ لَهُمْ بِالتَّمَكِينِ مِنْ
[قِتَالِكُمْ] قَتَالَكُمْ بَرِئْتُ إِلَى اللَّهِ وَ إِلَيْكُمْ مِنْهُمْ وَ مَنْ أَشْبَاعَهُمْ وَ أَتْبَاعَهُمْ يَا أَبَا عَبْدِ اللَّهِ إِنِّي سَلِّمُ لِمَنْ سَالَمَكَ وَ حَرَبُ
لِمَنْ حَارَبَكَ إِلَى يَوْمِ الْقِيَامَةِ فَلَعَنَ اللَّهُ آلَ زِيَادٍ وَ آلَ مَرْوَانَ وَ لَعَنَ اللَّهُ بَنِي أُمَيَّةَ فَاطِمَةَ وَ لَعَنَ اللَّهُ ابْنَ مَرْجَانَةَ وَ لَعَنَ
اللَّهُ عُمَرَ بْنَ سَعْدٍ وَ لَعَنَ اللَّهُ شَمِرًا وَ لَعَنَ اللَّهُ أُمَّةً أَسْرَجَتْ وَ أَلْجَمَتْ وَ تَهَيَّأَتْ لِقِتَالِكَ يَا أَبَا عَبْدِ اللَّهِ يَا بَابِي أَنْتَ وَ أُمِّي
لَقَدْ عَظُمَ مُصَابِي بِكَ فَاسْأَلُ اللَّهَ الَّذِي أَكْرَمَ مَقَامَكَ أَنْ يُكْرِمَنِي بِكَ وَ يَرْزُقَنِي طَلَبَ تَارِكَ مَعَ إِمَامٍ مَنْصُورٍ مِنْ آلِ
مُحَمَّدٍ صَ اللَّهُمَّ اجْعَلْنِي وَجِبْهًا عِنْدَكَ بِالْحُسَيْنِ [بِالْحُسَيْنِ عِنْدَكَ] - فِي الدُّنْيَا وَ الْآخِرَةِ يَا سَيِّدِي يَا أَبَا عَبْدِ اللَّهِ إِنِّي
أَتَقَرَّبُ إِلَى اللَّهِ تَعَالَى وَ إِلَى رَسُولِهِ وَ إِلَى أَمِيرِ الْمُؤْمِنِينَ وَ إِلَى فَاطِمَةَ وَ إِلَى الْحَسَنِ وَ إِلَيْكَ صَلَّى اللَّهُ عَلَيْكَ وَ سَلَّمَ وَ
عَلَيْهِمْ بِمُؤَالَاتِكَ يَا أَبَا عَبْدِ اللَّهِ وَ بِالْبِرَاءَةِ مِنْ أَعْدَائِكَ وَ مِمَّنْ قَاتَلَكَ وَ نَصَبَ لَكَ الْحَرْبَ وَ مِنْ جَمِيعِ أَعْدَائِكَ وَ
بِالْبِرَاءَةِ مِنْ أَسَسِ الْجَوْرِ وَ بَنَى عَلَيْهِ بُنْيَانَهُ وَ أَجْرَى ظُلْمَهُ وَ جَوْرَهُ عَلَيْكُمْ وَ عَلَى أَشْبَاعِكُمْ بَرِئْتُ إِلَى اللَّهِ وَ إِلَيْكُمْ
مِنْهُمْ وَ أَتَقَرَّبُ إِلَى اللَّهِ ثُمَّ إِلَيْكُمْ بِمُؤَالَاتِكُمْ وَ مُوَالَاتِهِمْ وَ لِيَكُنْ مِنَ الْبِرَاءَةِ مِنْ أَعْدَائِكُمْ وَ مِنَ النَّاصِبِينَ لَكُمْ الْحَرْبَ وَ الْبِرَاءَةَ
مِنْ أَشْبَاعِهِمْ وَ أَتْبَاعِهِمْ إِنِّي سَلِّمُ لِمَنْ سَالَمَكُمْ وَ حَرَبُ لِمَنْ حَارَبَكُمْ - وَ وَلِيُّ [مُؤَالَاتِكُمْ] لِمَنْ وَالَاكُمْ وَ عَدُوٌّ لِمَنْ عَادَاكُمْ
فَاسْأَلُ اللَّهَ الَّذِي أَكْرَمَنِي بِمَعْرِفَتِكُمْ - وَ مَعْرِفَةِ أَوْلِيَائِكُمْ وَ رَزَقَنِي الْبِرَاءَةَ مِنْ أَعْدَائِكُمْ أَنْ يَجْعَلَنِي مَعَكُمْ فِي الدُّنْيَا وَ
الْآخِرَةِ وَ أَنْ يُثَبِّتَ لِي عِنْدَكُمْ قَدَمَ صِدْقٍ فِي الدُّنْيَا وَ الْآخِرَةِ - وَ أَسْأَلُهُ أَنْ يُبَلِّغَنِي الْمَقَامَ الْمَحْمُودَ لَكُمْ عِنْدَ اللَّهِ وَ أَنْ
يَرْزُقَنِي طَلَبَ تَارِكِكُمْ - مَعَ إِمَامٍ مَهْدِيٍّ نَاطِقٍ لَكُمْ وَ أَسْأَلُ اللَّهَ بِحَقِّكُمْ وَ بِالشَّانِ الَّذِي لَكُمْ عِنْدَهُ - أَنْ يُعْطِيَنِي بِمُصَابِي
بِكُمْ أَفْضَلَ مَا أَعْطَى مُصَابًا بِمُصِيبَةٍ [بِمُصِيبَتِهِ] أَقُولُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاغِبُونَ يَا لَهَا مِنْ مُصِيبَةٍ مَا أَعْظَمَهَا وَ أَعْظَمَ

رَزَيْتَهَا فِي الْإِسْلَامِ - وَ فِي جَمِيعِ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ [الْأَرْضِيِّينَ] اللَّهُمَّ اجْعَلْنِي فِي مَقَامِي هَذَا مِمَّنْ تَنَالُهُ مِنْكَ صَلَوَاتُكَ وَ رَحْمَةٌ وَ مَغْفِرَةٌ اللَّهُمَّ اجْعَلْ مُحْيَايَ مُحْيَا مُحَمَّدٍ وَ آلَ مُحَمَّدٍ وَ مَمَاتِي مَمَاتَ مُحَمَّدٍ وَ آلَ مُحَمَّدٍ ص اللَّهُمَّ إِنَّ هَذَا يَوْمٌ تَنَزَّلَتْ [تَنْزِلٌ] فِيهِ اللَّعْنَةُ عَلَى آلِ زِيَادٍ وَ آلِ أُمَيَّةٍ وَ ابْنِ آكَلَةِ الْأَكْبَادِ اللَّعِينِ بَنِ اللَّعِينِ عَلَى لِسَانِ نَبِيِّكَ فِي كُلِّ مَوْطِنٍ وَ مَوْقِفٍ وَ قَفٍّ فِيهِ نَبِيُّكَ ص اللَّهُمَّ الْعَنُ أَبَا سُفْيَانَ وَ مُعَاوِيَةَ وَ عَلَى يَزِيدَ بَنِ مُعَاوِيَةَ اللَّعْنَةُ أَبَدَ الْأَبَدِينَ اللَّهُمَّ فَضَاعِفْ عَلَيْهِمُ اللَّعْنَةَ أَبَدًا لِقَتْلِهِمُ الْحُسَيْنَ ع اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ فِي هَذَا الْيَوْمِ فِي مَوْقِفِي هَذَا وَ أَيَّامِ حَيَاتِي بِالْبِرَاءَةِ مِنْهُمْ وَ اللَّعْنَةِ [بِاللَّعْنِ] عَلَيْهِمْ وَ بِالْمُؤَالَاهِ لِنَبِيِّكَ مُحَمَّدٍ وَ أَهْلِ بَيْتِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ أَجْمَعِينَ

Translation: Peace be on you, O Abu Abdullah! Peace be on you, O son of the Apostle of Allah! Peace be on you, O son of Amir Al-Mu'minin ('a)! Peace be on you, O son of Fatimah, the choicest among the women of the worlds! Peace be on you, O the select, surpassing, chosen in preference over all good of Allah, and son of Allah's good. Peace be on you, who was martyred while fighting heroically in the cause of Allah, the son of Allah's fearless warrior, you were isolated and had been attacked with a vengeance! Peace be on you and on those souls who had gathered in your camp, and moved along with you, in your journey. I pray and invoke Allah to keep all of you tranquil and restful, forever; so far as I am alive, this is my prayer, · and till nights and days follow each other. O Abu Abdullah! unbearable is the sorrow, nerve-racking is the agony, you put up with, for us and for all Muslims, crimes committed against you also shocked and unnerved the dwellers of the heavens, one and all. May Allah condemn and curse the people who laid the basis and set up the groundwork, to wander astray and turn aside from not only you and your family but to take liberties and bear hard upon you. May Allah condemn and curse those who tried to obscure and deny your office and status, wilfully neglected your rank and class Allah had made known in clear terms. May Allah condemn and curse those who killed you. May Allah condemn and curse the abettors who instigated and had a part in your murder. I turn to you and Allah, away from them, their henchmen, their followers and friends, O Abu Abdullah, I pray and invoke Allah to bless you. I make peace with those who make their peace with you, I make war on those who go to war against you, till the Day of Judgment. May Allah condemn and curse the family of Ziyad and the family of Marwan; may Allah condemn and damn the group and the tribe of Umayyah, one and all, altogether; may Allah condemn and curse the son of Marjanah; may Allah condemn and curse Umar son of Saad; may Allah condemn and curse Shimr; may Allah condemn and curse the people who bridled the horses and erected the saddles for your martyrdom. I, my father and mother are at your disposal. Profound is my sorrow for you. I beg Allah, who honoured you above others, to be generous towards me on account of you, and give me the opportunity to be with the victorious Imam, the descendant of Muhammad (blessings and peace be on him and on his children from Allah) at the time of the final and decisive war against Allah's enemies. O my Allah make me attend to Your cause, sincerely, in every respect following in Husayn's footsteps, in this world and the hereafter.

O Abu Abdullah, I pray and invoke Allah to send blessings on you. I come nearer and seek greater intimacy with Allah, with His Apostle, with Amir Al-Mu'minin, with Fatimah, with Hasan and with you, with the help of your love and patronage, cutting off every connection with those who took up arms against you and killed you. I disconnect all links with those who, in the beginning, took the first steps to take

liberties with and bear hard upon you, I take refuge with Allah and His Apostle (blessings of Allah be on him and on his children), free from the guilt of associating with those who laid the foundation for (your suffering), devised and carried out their corrupt plan of action, boldly gave currency to reign of terror and cruelty to oppress you and your friends and followers; I detach myself from them and present myself to Allah and to you, I (first) seek greater intimacy with Allah and then with you to win your love and patronage, and to make friends with your friends, cut off all links with your enemies, and with those who planted the seeds of hostility against you, and reject and discard their associates, their followers and their friends. I make peace with those who made their peace with you, I search out and confront those who waged war against you, I make friends with those who stood by you, I strive against those who came in conflict with you, therefore, I make a request to Allah to acquaint (me) with the awareness that perceives you and your friends, to set me free from the corrupting influence of your enemies, to make me keep company with you in this world and in the Hereafter, stand firm beside you and follow your footsteps closely in this world and in the next world. I beseech Him that he helps me to reach your highly praised station, given to you by Allah, (to meet you), that He provides me the opportunity to fight for justice and fair play along with and under the leadership of the rightly guided guide (in your progeny) who surely will come and speak the truth.

I beseech Allah in the name of your right and the purpose He assigned to you, that He overwhelms me with grief in memory of your sorrows, more than the personal grief that torments anyone who is in great agony, sorrows which have no parallel and overshadow all calamities that took place in the history of Islam, for that matter, throughout the whole universe. O my Allah, in this very spot, treat me like him (or her) who obtains from You (Your) blessings, mercy and forgiveness. O my Allah, bring me to life again, after death, in the place Muhammad and his progeny are dwelling, and make me depart from this world like Muhammad and his progeny had left, O my Allah this day is a day of rejoicing for the “Bani Umayyah”, the herd of hardened criminals, the eternally damned and accursed group, a fact that had been made public by You and by Your Prophet (blessings of Allah be on him and on his children), who, in every place and at all occasions, drew attention of people to this fact. O my Allah, condemn and curse Abu Sufyan, Yazid son of Muawiyah and let it be an everlasting curse upon them from You. Today the descendants of Ziyad and Marwan make merry, laugh and dance, because on this day they killed Husayn (blessings of Allah be on him). O my Allah, therefore, double up the curse You bring upon them and also the punishment You decree for them. O my Allah, I seek nearness to You today in this frame of mind, cutting off all links with them for the rest of my life, denouncing them because of my love for Your Prophet and his children, peace be on him and them.

Then recite a hundred times:

اللَّهُمَّ الْعَنْ أَوَّلَ ظَالِمٍ ظَلَمَ حَقَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ [آلِ مُحَمَّدٍ حُقُوقَهُمْ] وَآخِرَ تَابِعٍ لَهُ عَلَى ذَلِكَ اللَّهُمَّ الْعَنْ الْعِصَابَةَ
الَّتِي حَارَبَتْ [جَاهَدَتْ] الْحُسَيْنَ وَشَايَعَتْ وَبَايَعَتْ [تَابَعَتْ] أَعْدَاءَهُ عَلَى قَتْلِهِ وَ قَتْلِ أَنْصَارِهِ اللَّهُمَّ الْعَنْهُمْ جَمِيعاً

Translation: O my Allah condemn and curse the first tyrant who unjustly and wrongfully usurped that which rightly belonged to Muhammad and Aali Muhammad, and bring curse upon those who, after him, followed in his footsteps. O my Allah condemn and curse those conspirators who vexed and harassed Husayn, showed eagerness, agreed mutually and joined hands to kill him. O Allah curse all of them.

Then recite a hundred times:

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ وَ عَلَى الْأَرْوَاحِ الَّتِي حَلَّتْ بِفَنَائِكَ وَأَنَاخَتْ بِرَحْلِكَ عَلَيْكُمْ مِنِّي سَلَامُ اللَّهِ أَبَدًا مَا بَقِيَتْ وَ
بَقِيَ اللَّيْلُ وَ النَّهَارُ وَ لَا جَعَلَهُ اللَّهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِكُمْ السَّلَامُ عَلَى الْحُسَيْنِ وَ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ وَ عَلَى
أَصْحَابِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ

Peace be on you, O Abu Abdullah, and on those souls who came to your camp to put themselves at your disposal. So far· I am alive and the. days and nights follow each other, I invoke Allah to bless you forever and ever. May Allah not make this pledge of close association, physical as well as spiritual, with you the last fulfilment. Peace be on Husayn, and on Ali son of Husayn, and on the children of Husayn, and on the companions of Husayn.

Then recite a hundred times:

اللَّهُمَّ خُصَّ أَنْتَ أَوَّلَ ظَالِمٍ ظَلَمَ آلَ نَبِيِّكَ بِاللَّعْنِ ثُمَّ الْعَنَ أَعْدَاءَ آلِ مُحَمَّدٍ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ اللَّهُمَّ الْعَنَ يَزِيدَ وَ أَبَاهُ
وَ الْعَنَ عُبَيْدَ اللَّهِ بْنَ زِيَادٍ وَ آلَ مَرْوَانَ وَ بَنِي أُمَيَّةَ قَاطِبَةً إِلَى يَوْمِ الْقِيَامَةِ

Translation: O my Allah, let the curse I call down on the head of the first tyrant stick like a leech; and stay put forever on the first, then the second, the third and the fourth. O Allah damn and call down evil on the fifth, Yazid son of Muawiyah, and bring a curse upon Ubaidullah, son of Ziyad, Ibn Marjanah, Umar son of Saad, and Shimr, and on the descendants of Abu Sufyan, on the descendants of Ziyad, on the descendants of Marwan, till Judgment Day.

Then go into prostration and recite:

اللَّهُمَّ لَكَ الْحَمْدُ حَمْدَ الشَّاكِرِينَ عَلَى مُصَابِهِمُ الْحَمْدُ لِلَّهِ عَلَى عَظِيمِ مُصَابِي وَ رَزَيْتَنِي فِيهِمُ اللَّهُمَّ ارْزُقْنِي شَفَاعَةَ
الْحُسَيْنِ يَوْمَ الْوُرُودِ وَ ثَبِّتْ لِي قَدَمَ صِدْقٍ عِنْدَكَ مَعَ الْحُسَيْنِ وَ أَصْحَابِ الْحُسَيْنِ الَّذِينَ بَدَلُوا مُهْجَهُمْ- دُونَ الْحُسَيْنِ
ع صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ

Translation: O my Allah! (All) praise is for You (alone); praise of the “Ever-thankful to You”, who glorify You whatever come to pass. (All) praise is for Allah for my deep felt intense grief. O my Allah make available for me the recommendations of Husayn on the day I present myself before You, let me stand firm in safety before You on account of my sincere attachment with Husayn, along with him and his

comrades, who sacrificed everything they had (heart, mind, soul and life) for Husayn, peace be on them all.

Alqamah added: Imam Al-Baqir ('a) said, "Alqamah! If you can perform his *Ziyarah* by reading this *Ziyarah* every day of your life, do so, for if Allah wills, you will get all the rewards which were mentioned.

[1] [1]

SHARES

Chapter 72: Reward Of The Ziyarah Of Imam Al-Husayn ('A) On Fifteenth Shaban

Tradition 1: Imam As-Sadiq ('a) said: On fifteenth Shaban, an announcer announces from the highest horizon: O visitors of Imam Al-Husayn ('a), return forgiven and your rewards will be given by Allah, your Lord and by Muhammad, your Prophet.

Tradition 2: Imam As-Sajjad ('a) said: One who would like a hundred and twenty four thousand prophets to shake hands with him, should perform the *Ziyarah* of the Imam Al-Husayn ('a) on fifteenth Shaban; because the souls of the prophets ('a), including the five 'Ul al-Azm messengers, ask permission from Allah for his *Ziyarah* and they will be granted it.

We asked, "Who are the five 'Ul al-Azm (prophets)?" Imam ('a) replied, "Nuh, Ibrahim, Musa, Isa and Muhammad."

We asked, "What does 'Ul al-Azm mean?"

Imam ('a) replied, "Prophets sent to all jinns and mankind."

Tradition 3: Same as no. 1.

Tradition 4: Imam As-Sadiq ('a) said: Sins will be forgiven of one who performs the *Ziyarah* of Imam Al-Husayn ('a) on fifteenth Shaban for three consecutive years.

Tradition 5: Imam Al-Baqir ('a) said: Sins of one who performs the *Ziyarah* of Imam Al-Husayn ('a) on fifteenth Shaban will be forgiven and no sins will be recorded for him in that year. And if he performs the *Ziyarah* of Imam Al-Husayn ('a) again on fifteenth Shaban the following year, the Almighty Allah will forgive all his sins.

Tradition 6: Imam As-Sadiq ('a) said: Allah will forgive all the past and future sins of one who performs

the *Ziyarah* of Imam Al-Husayn ('a) on one of the three eves.

I asked, "May I be sacrificed on you, what are the three eves?"

Imam ('a) replied, "Eve of 'Eid al-Fitr, eve of 'Eid al-Adha and eve of fifteenth Shaban."

Tradition 7: Imam As-Sadiq ('a) said: Allah will record a thousand accepted Hajj and a thousand accepted Umrahs and will grant a thousand requests pertaining to his life and Hereafter for one who performs the *Ziyarah* of Imam Al-Husayn ('a) on the eve of fifteenth Shaban, on the eve of 'Eid al-Fitr and on night of Arafah, all in the same year.

Tradition 8: Imam As-Sadiq ('a) said: Allah will appoint two angels on one who spends the eve of fifteenth Shaban in Karbala and who do the following:

Recite Surah Tauhid a thousand times, seek forgiveness from Allah a thousand times, praise Allah a thousand times and then perform four Rakats prayer reciting Ayat ul-Kursi a thousand times in each Rakat after Surah Hamd.

The two angels will protect him from any harm and from all the evil of every Shaitan and every ruler. They will only record their good deeds and no sin will be recorded for him. The two angels will continuously seek forgiveness for him as long as they are with them.

Tradition 9: Same point as mentioned in no. 6.

Tradition 10: Imam As-Sadiq ('a) said: O Yunus, Allah will forgive all past and future sins of the believer who performs the *Ziyarah* of Imam Al-Husayn ('a) on the eve of fifteenth Shaban and he will be told, "Continue with good deeds."

I said, "All of this will be for one who performs the *Ziyarah* of Imam Al-Husayn ('a) on fifteenth Shaban?"

Imam ('a) replied, "O Yunus, if I tell people about that which will be given to one who performs the *Ziyarah* of Imam Al-Husayn ('a) on this night, they would travel riding on a piece of wood placed on the back of saddleless camels to go to him."

Tradition 11: Same points as mentioned before.

[1] [1]

SHARES

Chapter 73: Reward Of Ziyarah Of Imam Al-Husayn ('A) In Rajah

Tradition 1: Imam Ar-Ridha' ('a) was asked, "In which month should we perform the *Ziyarah* of Imam Al-Husayn ('a)?" Imam ('a) replied, "On fifteenth Rajab and fifteenth Shaban."

Tradition 2: Imam 'As-Sadiq ('a) said: Allah will record the reward of a thousand Hajj, a thousand Umrahs and fighting a thousand Jihads with a divine messenger for one who performs the *Ziyarah* of Imam Husayn ('a) on Arafah Day with recognition of his rights. And Allah forgives one who goes to his *Ziyarah* on first Rajab.

[1] [1]

SHARES

Chapter 74: Reward Of The Ziyarah Of Imam Al-Husayn ('A) On Any Day, Other Than Eid And Arafah Day

Tradition 1: Imam As-Sadiq ('a) said: Allah will record twenty accepted Hajj and umrahs and reward of fighting on the side of a divine messenger or a just Imam for any believer who goes to the *Ziyarah* of Imam Al-Husayn ('a) with recognition of his rights on any other day than an Eid and Arafah Day.

Tradition 2: Same as Chapter 49, Tradition no. 5.

Tradition 3: Imam As-Sadiq ('a) said: Allah will forgive one who performs the *Ziyarah* of Imam Al-Husayn ('a) every Friday: He will not leave the world with any sorrows about it and will dwell with Imam Al-Husayn ('a) in Paradise.

Then he said: O Dawood! Who does not like to be the neighbour of Imam Al-Husayn ('a) in Paradise?

I replied, "One who has not achieved salvation."

Tradition 4: Imam As-Sadiq ('a) was asked, "What is the reward for one who performs the *Ziyarah* of Imam Al-Husayn ('a) every month?"

Imam ('a) replied, "He will earn the reward of a hundred thousand martyrs like the Badr martyrs.

Tradition 5: Imam As-Sadiq ('a) said: On the night of Qadr,

فِيهَا يُفَرَّقُ كُلُّ أَمْرٍ حَكِيمٍ

"Therein every wise affair is made distinct" (44:4).

an announcer will announce from inside the Arsh, "Indeed, Allah has forgiven everyone who came to the *Ziyarah* of the grave of Imam Al-Husayn ('a) on this night."

Tradition 6: Same points as mentioned before.

[1] [1]

SHARES

Chapter 75: Reward Of Ghushl In Euphrates Water Before Imam Al-Husayn's ('A) Ziyarah

Tradition 1: Imam As-Sadiq ('a) said: One who performs Ghushl with Euphrates water and then performs the *Ziyarah* of Imam Al-Husayn ('a) become sinless like the day of his birth, even if he has committed major sins. It is recommended to do Ghushl before *Ziyarah* and not when bidding farewell; on the contrary to wipe one's hands over the face when bidding farewell.

Tradition 2, 3,4: Same points as mentioned before.

Tradition 5: Imam Hadi ('a) said: One who leaves his home for the *Ziyarah* of Imam Al-Husayn ('a) and goes to Euphrates and performs ghushl in it will be recorded by Allah as one who has achieved salvation. And once he salutes Imam Al-Husayn ('a) he will be recorded as the delivered one. After his prayers, an angel will come to him and say:

Allah's Messenger conveys peace on you and tells you that your sins have been forgiven and that you should begin again with good deeds."

Tradition 6: Imam As-Sadiq ('a) used to recite as follows when he performed the ghushl of *Ziyarah*:

اللَّهُمَّ اجْعَلْهُ لِي نُورًا وَطَهُورًا - وَحِزْزًا وَكَافِيًا مِنْ كُلِّ دَاءٍ وَسَقَمٍ وَمِنْ كُلِّ آفَةٍ وَعَاهَةٍ وَطَهِّرْ بِهِ قَلْبِي وَجَوَارِحِي
وَلَحْمِي وَدَمِي وَشَعْرِي وَبَشَرِي وَمُخِّي وَعِظَامِي وَعَصَبِي وَمَا أَقْلَتِ الْأَرْضُ مِنِّي - فَاجْعَلْهُ لِي شَاهِدًا يَوْمَ

الْقِيَامَةِ وَيَوْمَ حَاجَتِي وَفَقْرِي وَفَاقَتِي

Translation: O Allah! Make this water as light, purification and protection for me. And make it prevention from every illness and disease and from every disability and injury. And purify my heart, organs, flesh, blood, hair, skin, brain, bones, nerves and my mass with it. And make it my witness on Judgment Day: the day of my need, poverty and hunger.

Tradition 7: Imam As-Sadiq (‘a) said: One who goes for the *Ziyarah* of Imam Al-Husayn (‘a) and performs Wudhu and Ghushl with Euphrates water does not raise his foot or places it down without Allah recording a Hajj and an Umrah for him.

Tradition 8: Imam As-Sadiq (‘a) said: When you go the *Ziyarah* of Imam Al-Husayn (‘a), go to the part of Euphrates closest to his grave and perform Ghushl in it.

Tradition 9: Imam As-Sadiq (‘a) said: When a person travels to the grave of Imam Al-Husayn (‘a), with recognition of his rights, arrives at Euphrates and performs ghushl in it, he will be like one who has stepped out of his sins as soon as he steps out of the water. And Allah will record ten good deeds for him and erase ten sins for every step he takes as he walks to the holy sanctuary.

[1] [1]

SHARES

Chapter 76: Permission To Omit Ghushl Before Imam Al-Husayn's ('A) Ziyarah

Tradition 1: Imam As-Sadiq (‘a) was asked, “Is Ghushl obligatory before the *Ziyarah* of Imam Al-Husayn (‘a)?”

Imam (‘a) replied, “No.”

Tradition 2 & 3: Same as no. 1.

Tradition 4: Imam As-Sadiq (‘a) said: If you are near him and it is possible to do ghushl, do so; otherwise perform wudhu and then do his *Ziyarah*.

Tradition 5: Same as no. 1.

Tradition 6: I (the narrator) said to Imam As-Sadiq (‘a), “Sometimes when we perform the *Ziyarah* of Imam Al-Husayn (‘a) it is difficult to make ghushl, because of cold or for some other reason.”

Imam ('a) replied, "So many merits will be recorded for one who goes to Euphrates and performs ghusl before *Ziyarah* of Imam Al-Husayn ('a), that they cannot be counted. And if he returns anytime (in future) to the place where he performed ghusl and instead performs wudhu before the *Ziyarah* of Imam Al-Husayn ('a), the same reward will be recorded for him."

[1] [1]

SHARES

Chapter 77: How Angels Honour The Visitors Of Imam Al-Husayn ('A)

Tradition 1-3: Same points as mentioned before.

Tradition 4: Imam As-Sadiq ('a) said: When a person sets out to perform the *Ziyarah* of Imam Al-Husayn ('a), seven hundred angels accompany him who will be above, under him, to his right, left, in front and behind him until he arrives at his destination. After he performs the *Ziyarah* of Imam Al-Husayn ('a), an announcer will announce, "You have been forgiven; so, continue with good deeds." These angels will accompany him back to his house. When they arrive at his house, they will say, "We leave you in Allah's protection."

They will visit him continuously till his death. Then they will perform the *Ziyarah* of Imam Al-Husayn ('a) everyday, the reward of which will be recorded for this person.

Tradition 5-10: Same points as mentioned before.

[1] [1]

SHARES

Chapter 78: Those Who Omit The Ziyarah Of Imam Al-Husayn ('A)

Tradition 1: Imam Al-Baqir ('a) said: Those of our Shia who don't perform the *Ziyarah* of Imam Al-Husayn ('a) lack in faith and their belief is incomplete. And even if they enter Paradise, their position will be lower than that of believers.

Tradition 2: Same as no. 1.

Tradition 3: Imam As-Sadiq ('a) Said: One who thinks he is a Shia but does not perform the *Ziyarah* of Imam Al-Husayn ('a) before his death, is not our Shia and even if he is of those who enter Paradise, he will be treated as a visitor of the folks of Paradise.

Tradition 4: Imam Al-Baqir ('a) said: One who wants to know if he will be from the folks of Paradise or not should present our love to his heart. If his heart accepts them, then he is a believer. And one who loves us, should surely desire going to the *Ziyarah* of Imam Al-Husayn ('a).

One who repeatedly performs the *Ziyarah* of Imam Husayn ('a) is recognized by us as our lover and he will be among the folks of Paradise, whereas the faith of one who does not perform the *Ziyarah* of Imam Al-Husayn ('a) is incomplete.

Tradition 5: Imam As-Sadiq ('a) was asked about one who omits the *Ziyarah* of Imam Al-Husayn ('a) for no reason. Imam ('a) said, "He will be from the folks of Hell."

Tradition 6: Imam As-Sadiq ('a) said: If one of you goes for Hajj a thousand times but does not perform the *Ziyarah* of Imam Al-Husayn ('a), he has forsaken one of his divine obligations and he will be accountable for it on Judgment Day. Fulfilling one's obligation to Imam Husayn ('a) is necessary and obligatory on every Muslim.

Tradition 7: A part of tradition 2 of Chapter 44.

[1] [1]

SHARES

Chapter 79: Method Of The Ziyarah Of Imam Al-Husayn ('A)

Tradition 1: Imam As-Sadiq ('a) said: When you enter the holy shrine, recite the following:

اللَّهُمَّ إِنَّ هَذَا مَقَامُ أَكْرَمَتِي بِهِ وَشَرَفَتِي بِهِ اللَّهُمَّ فَأَعْطِنِي فِيهِ رَغْبَتِي عَلَى حَقِيقَةِ إِيْمَانِي بِكَ وَبِرُسُلِكَ سَلَامُ اللَّهِ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ وَ سَلَامُ مَلَائِكَتِهِ فِيمَا تَرُوحُ وَ تَغْتَدِي بِهِ الرَّائِحَاتُ الطَّاهِرَاتُ الطَّيِّبَاتُ لَكَ وَ عَلَيْكَ وَ سَلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُقَرَّبِينَ- وَ سَلَامُ عَلَى الْمُسْلِمِينَ لَكَ بِقُلُوبِهِمُ النَّاطِقِينَ لَكَ بِفَضْلِكَ بِأَلْسِنَتِهِمْ- أَشْهَدُ أَنَّكَ صَادِقُ صَدِيقُ صَدَقْتَ فِيمَا دَعَوْتَ إِلَيْهِ وَ صَدَقْتَ فِيمَا أُتِيتَ بِهِ وَ أَنَّكَ تَارُ اللَّهُ فِي الْأَرْضِ مِنَ الدَّمِ الَّذِي لَا يُدْرِكُ ثَارُهُ [تَرْتُهُ] مِنَ الْأَرْضِ إِلَّا بِأَوْلِيَاكَ اللَّهُمَّ حَبِّبْ إِلَيَّ مَشَاهِدَهُمْ وَ شَهَادَتَهُمْ حَتَّى تُلْحِقَنِي بِهِمْ وَ تَجْعَلَنِي لَهُمْ فَرَطًا وَ تَابِعًا فِي الدُّنْيَا وَ الْآخِرَةِ

Translation: O Allah, You have honoured and dignified me by this position. O Allah, grant me that, which I long for based on my true belief in You and Your messengers. Peace of Allah be on you, O son of Allah's Messenger. And greetings of the angels be on you along with the pure and blessed greetings, which reach you at all times. Peace be on Allah's proximate angel. Peace be on those whose hearts are submissive to you and whose tongues speak of your merits. I bear witness that you are truthful and honest. You were truthful in that which you brought. Indeed, Allah is the avenger of your blood on earth, the blood which cannot be avenged on earth except through your Wali. O Allah, make me love seeing their sites and being in their presence until You allow me to join them and to be at their service and make me among their followers in this life and Hereafter.

Then walk a few steps and say Allahu Akbar seven times. Then stop besides the grave and recite:

سُبْحَانَ الَّذِي سَبَّحَ لَهُ الْمَلَكُوتُ وَالْمَلَكُوتُ وَقُدِّسَتْ بِأَسْمَائِهِ جَمِيعُ خَلْقِهِ وَ سُبْحَانَ اللَّهِ الْمَلِكِ الْقُدُّوسِ رَبِّ الْمَلَائِكَةِ وَالرُّوحِ اللَّهُمَّ اكْتُبْنِي فِي وَفْدِكَ - إِلَى خَيْرِ بَقَاعِكَ وَ خَيْرِ خَلْقِكَ اللَّهُمَّ الْعَنِ الْجَبْتَ وَالطَّاغُوتَ وَالْعَنِ أَشْيَاعَهُمْ وَ أَتْبَاعَهُمْ اللَّهُمَّ أَشْهَدْنِي مَشَاهِدَ الْخَيْرِ كُلِّهَا - مَعَ أَهْلِ بَيْتِ نَبِيِّكَ اللَّهُمَّ تَوَفَّنِي مُسْلِمًا وَ اجْعَلْ لِي قَدَمًا [قَدَمَ صِدْقٍ] مَعَ الْبَاقِينَ - الْوَارِثِينَ الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ مِنْ عِبَادِكَ الصَّالِحِينَ

Translation: Glory be to the one whom the kingdom and spiritual world glorify and whose names are glorified by all of His creation. Glorified is Allah, the King, the Holy and the Lord of the angels and the holy spirit. O Allah, write me among Your visitors who have come to the best of Your places and to the best of Your creation. O Allah, curse Jibt and Taghut and curse their followers and those who maintain contact with them. O Allah, allow me to witness all of the blessed sites in the company of the family of Your prophet. O Allah, make me die a Muslim and allow me to have true steps with the remaining heirs from among Your righteous servants “who inherit the Firdaus where they shall abide forever.”

Then say Allahu Akbar five times, walk a few steps and recite:

اللَّهُمَّ إِنِّي بِكَ مُؤْمِنٌ وَ بِوَعْدِكَ مُوقِنٌ اللَّهُمَّ اكْتُبْ لِي إِيمَانًا وَ ثَبَّتَهُ فِي قَلْبِي - اللَّهُمَّ اجْعَلْ مَا أَقُولُ بِلِسَانِي حَقِيقَةً فِي قَلْبِي وَ شَرِيعَةً فِي عَمَلِي - اللَّهُمَّ اجْعَلْنِي مِمَّنْ لَهُ مَعَ الْحُسَيْنِ (ع) قَدَمٌ ثَبَاتٍ وَ أَتْبِئْنِي فِيمَنْ اسْتُشْهِدَ مَعَهُ

Translation: O Allah, I believe in You and I am certain about Your promise. O Allah, sustain me with faith and make it steady in my heart. O Allah, make that which I say with my tongue be a truth in which I believe in my heart and laws to which I abide through my actions. O Allah, make me among those who have their steps steady with Husayn and consider me among those who were martyred with him.

Then say Allahu Akbar three times and raise your hands and place them on the grave and recite:

أَشْهَدُ أَنَّكَ طَهَّرَ طَاهِرٌ مِنْ طُهْرٍ طَاهِرٍ طَهَّرْتَ وَ طَهَّرْتَ بِكَ الْبِلَادَ وَ طَهَّرْتَ أَرْضَ أَنْتَ بِهَا وَ طَهَّرَ حَرَمَكَ أَشْهَدُ أَنَّكَ أَمَرْتَ بِالْقِسْطِ وَ الْعَدْلِ وَ دَعَوْتَ إِلَيْهِمَا وَ أَنَّكَ تَارُ اللَّهُ فِي أَرْضِهِ حَتَّى يَسْتَنْبِرَ لَكَ مِنْ جَمِيعِ خَلْقِهِ

Translation: I witness that you are pure and purified, and you are the son of the pure and the purified one. You are purified and the lands are purified through you. The dust in which you are lying is purified and your tomb is also purified. I witness that you commanded the people and called them to justice and equity. Indeed, Allah will take revenge of your blood on earth and indeed, He will take your revenge from all of His creation.

Then put your cheeks on the grave. Then sit down and extol Allah and supplicate to Him as much as you wish.

Then come back to the grave. and place. your hands besides his feet and recite the following:

صَلَوَاتُ اللَّهِ عَلَى رُوحِكَ وَعَلَى بَدَنِكَ صَدَقْتَ وَأَنْتَ الصَّادِقُ الْمُصَدَّقُ وَقَتَلَ اللَّهُ مَنْ قَتَلَكَ بِالْأَيْدِي وَالْأَلْسُنِ

Translation: Allah's blessings be on your soul and on your body. You said the truth and you are trustworthy and truthful. May Allah kill all who took part in killing you with their hands and tongues.

Then face his son, Ali and recite whatever you like.

Then stand up, turn to the grave of martyrs and recite the following:

عَلَيْكُمْ أَيُّهَا الشُّهَدَاءُ أَنْتُمْ لَنَا فَرَطٌ وَنَحْنُ لَكُمْ تَبَعٌ أَبَشِرُوا بِمَوْعِدِ اللَّهِ الَّذِي لَا خُلْفَ لَهُ اللَّهُ مُدْرِكٌ لَكُمْ وَتَرْكُمُ- وَ مُدْرِكٌ بِكُمْ فِي الْأَرْضِ عَدُوُّهُ أَنْتُمْ سَادَةُ الشُّهَدَاءِ فِي الدُّنْيَا وَالْآخِرَةِ

Translation: Peace be on you, O martyrs. You are our leaders and we shall follow you soon. Be happy with the promise of Allah, which will not be broken. Allah will avenge your blood and He will seek revenge from His enemies on the earth through you. You are the chief of the martyrs in the world and hereafter.

Then face the grave of Husayn and perform as many prayers as you want and then recite the following:

جِئْتُ وَافِدًا إِلَيْكَ- وَأَتَوَسَّلُ إِلَى اللَّهِ بِكَ فِي جَمِيعِ حَوَائِجِي مِنْ أَمْرِ دُنْيَايَ وَآخِرَتِي بِكَ يَتَوَسَّلُ الْمُتَوَسِّلُونَ إِلَى اللَّهِ فِي حَوَائِجِهِمْ وَبِكَ يُدْرِكُ عِنْدَ اللَّهِ أَهْلُ التَّارَاتِ طَلِبَتُهُمْ

Translation: I have come to you as your guest and I ask Allah through you for all of my requests in this life and Hereafter. Those who ask Allah, ask Him for their requests through you. Those who seek revenge will be avenged by Allah through you.

Then say Allahu Akbar eleven times without making haste. Then walk a few steps, face the Qibla and recite:

لُحْمَدُ لِلَّهِ الْوَاحِدِ الْمُتَوَحِّدِ فِي الْأُمُورِ كُلِّهَا خَلَقَ الْخَلْقَ فَلَمْ يَغِبْ شَيْءٌ مِنْ أُمُورِهِمْ عَنْ عِلْمِهِ فَعَلَّمَهُ بِقُدْرَتِهِ - ضَمِنَتْ الْأَرْضُ وَمَنْ عَلَيْهَا دَمَكَ وَتَارَكَ يَا ابْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ - أَشْهَدُ أَنَّ لَكَ مِنَ اللَّهِ مَا وَعَدَكَ مِنَ النَّصْرِ وَالْفَتْحِ وَأَنَّ لَكَ مِنَ اللَّهِ الْوَعْدَ الصَّادِقَ فِي هَلَاكِ أَعْدَائِكَ وَتَمَامِ مَوْعِدِ اللَّهِ إِيَّاكَ أَشْهَدُ أَنَّ مَنْ تَبِعَكَ الصَّادِقُونَ الَّذِينَ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى فِيهِمْ - أُولَئِكَ هُمُ الصَّادِقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ

Translation: Praise be to Allah, the One, who runs all of the affairs alone. He created the creation and none of their affairs escape His knowledge; He knows everything with His power. The earth and those on it have guaranteed that your blood shall be avenged, O son of Allah's Messenger. May Allah bless you. I bear witness that Allah has promised to support you and achieve victory for you and that He has truly promised to destroy your enemies. Indeed, Allah will fulfil His promise to you. I bear witness that those who followed you are the truthful ones about whom Allah, the blessed and exalted, says, "They are the truthful and they are witnesses before their Lord. They shall have their reward and their light."

Then say Allahu Akbar seven times and walk a few steps. Then face the grave again and recite:

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ - وَ خَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا أَشْهَدُ أَنَّكَ دَعَوْتَ إِلَى اللَّهِ وَ إِلَى رَسُولِهِ وَ وَفَيْتَ لِلَّهِ بَعْدَهُ وَ قُمْتَ لِلَّهِ بِكَلِمَاتِهِ وَ جَاهَدْتَ فِي سَبِيلِ اللَّهِ حَتَّى أَتَاكَ الْيَقِينُ لَعَنَ اللَّهُ أُمَّةً قَتَلَتْكَ وَ لَعَنَ اللَّهُ أُمَّةً ظَلَمَتْكَ وَ لَعَنَ اللَّهُ أُمَّةً خَذَلَتْكَ وَ لَعَنَ اللَّهُ أُمَّةً خَدَعَتْكَ [خَذَلَتْ عَنْكَ] اللَّهُمَّ إِنِّي أَشْهَدُكَ بِالْوَلَايَةِ لِمَنْ وَ الْيَتِ وَ وَالتَّهَ رَسُولُكَ وَ أَشْهَدُ بِالْبِرَاءَةِ مِمَّنْ بَرِئْتَ مِنْهُ وَ بَرِئْتَ مِنْهُ رَسُولُكَ اللَّهُمَّ الْعَنِ الَّذِينَ كَذَّبُوا رَسُولَكَ وَ هَدَمُوا كَعْبَتَكَ وَ حَرَّفُوا كِتَابَكَ وَ سَفَكُوا دِمَاءَ أَهْلِ بَيْتِ نَبِيِّكَ - وَ أَفْسَدُوا فِي بِلَادِكَ وَ اسْتَذَلُّوا عِبَادَكَ اللَّهُمَّ ضَاعِفْ عَلَيْهِمْ [لَهُمْ] الْعَذَابَ فِيمَا جَرَى مِنْ سُبُوكَ وَ بَرَكِ وَ بَحْرِكِ اللَّهُمَّ الْعَنْهُمْ فِي مُسْتَسَرِّ السَّرَائِرِ وَ ظَاهِرِ الْعَالَانِيَةِ فِي أَرْضِكَ وَ سَمَائِكَ

Translation: Praise be to Allah Who has not taken a son, for whom there is no partner in the kingdom and Who created everything and determined for it a fixed measure. I bear witness that you called to Allah and to His messengers and you fulfilled the covenant of Allah. You rose with the words of Allah and you fought in the way of Allah until death came to you. Allah's curse be on those who killed you; Allah's curse be on those who oppressed you, Allah's curse be on those who deserted you and Allah curse be on those who betrayed you. O Allah, I make You as witness that I love those You love and those whom Your messengers love. And I bear witness that I am aloof from those from whom You and Your messengers keep aloof. O Allah, curse those who belied Your messengers, destroyed Your Ka'aba, distorted Your Book, shed the blood of the family of Your Prophet, caused mischief in Your land and disgraced Your servants. O Allah, increase Your chastisement on them as long as anyone travels on Your routes, Your lands and Your seas. O Allah, curse them in Your earth and in Your heaven in the most secretive and in the most open ways.

Imam ('a) added, "And every time you enter the holy shrine, salute Imam Al-Husayn ('a) and place your hands on the grave."

Tradition 2: Yunus Ibn Zibyan asked Imam As-Sadiq (‘a): “May I be sacrificed on you, what should I say when I attend the gatherings of Bani Abbas?”

Imam (‘a) replied. “When you attend their gatherings, extol us and then say, 'O Allah, grant us ease and pleasure.' Indeed, if you do this, you will see that which you want.”

Husayn Ibn Thuwayr asked, “May I be sacrificed on you, how should I remember Imam Al-Husayn (‘a) more? What should I say?”

Imam (‘a) replied, “You should repeat three times, Peace be on you, Abu Abdullah. Indeed, salutation reaches Imam Al-Husayn (‘a) from near and far.”

Indeed, when Imam Al-Husayn (‘a) passed away, the seven heavens, the seven earths, everything within them, everything between them, everyone who moves in Paradise and in Hell from among the creation of our Lord and everything which can be seen and everything which cannot be seen, cried over Abi Abdullah (‘a) except for three things.

I asked, “May I be sacrificed on you, what are those three things?”

Imam (‘a) replied, “Basra, Damascus and the family of Uthman.”

I asked, “May I be sacrificed on you, I want to go to the *Ziyarah* of Imam Al-Husayn (‘a). How should I perform the *Ziyarah* and what should I recite?”

Imam (‘a) said, “When you go to the *Ziyarah* of Imam Al-Husayn (‘a), perform a Ghusl on the banks of Euphrates and wear your most purified clothes. Then walk barefoot (towards the grave) because you are walking in one of the sanctuaries of Allah and His Messenger. You should recite Takbir and Tahlil exceedingly and glorify and sanctify Allah more. Invoke blessings on Muhammad and his family until you arrive at the door of the holy shrine.

Then recite the following:

السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَابْنَ حُجَّتِهِ السَّلَامُ عَلَيْكُمْ يَا مَلَائِكَةَ اللَّهِ وَزُؤَارَ قَبْرِ ابْنِ نَبِيِّ اللَّهِ

Translation: Peace be on you, O Proof of Allah and son of His proof. Peace be on you, O Allah's angels who visit the grave of the son of the Prophet of Allah.

Then take ten steps, stop and say Allahu Akbar thirty times. Then walk towards the grave from the direction of the face. Stand (besides the grave) with your face towards his face and your back towards Qibla and recite:

السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَابْنَ حُجَّتِهِ السَّلَامُ عَلَيْكَ يَا قَتِيلَ اللَّهِ وَابْنَ قَتِيلِهِ۔ السَّلَامُ عَلَيْكَ يَا نَارَ اللَّهِ وَابْنَ نَارِهِ

السَّلَامُ عَلَيْكَ يَا وَتَرِ اللَّهُ الْمُؤْتُونَ- فِي السَّمَاوَاتِ وَالْأَرْضِ أَشْهَدُ أَنَّ دَمَكَ سَكَنَ فِي الْخُلْدِ وَ أَفْشَعَرَتْ لَهُ أَظْلُهُ الْعَرْشَ وَ بَكَى لَهُ جَمِيعُ الْخَلَائِقِ وَ بَكَتْ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُونَ السَّبْعُ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ مَنْ يَتَقَلَّبُ فِي الْجَنَّةِ وَ النَّارِ- مِنْ خَلْقِ رَبِّنَا وَ مَا يُرَى وَ مَا لَا يُرَى أَشْهَدُ أَنَّكَ حُجَّةُ اللَّهِ وَ ابْنُ حُجَّتِهِ- وَ أَشْهَدُ أَنَّكَ قَتِيلُ اللَّهِ وَ ابْنُ قَتِيلِهِ وَ أَشْهَدُ أَنَّكَ ثَارُ اللَّهِ فِي الْأَرْضِ وَ ابْنُ ثَارِهِ وَ أَشْهَدُ أَنَّكَ وَتَرِ اللَّهُ الْمُؤْتُونَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَ أَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ وَ نَصَحْتَ وَ وَفَيْتَ وَ وَافَيْتَ وَ جَاهَدْتَ فِي سَبِيلِ رَبِّكَ وَ مَضَيْتَ عَلَى بَصِيرَةٍ لِلَّذِي كُنْتَ عَلَيْهِ شَهِيداً- وَ مُسْتَشْهِداً وَ شَهِيداً أُنَا عَبْدُ اللَّهِ وَ مَوْلَاكَ وَ فِي طَاعَتِكَ- وَ الْوَافِدُ إِلَيْكَ أَلْتَمَسُ كَمَالَ الْمَنْزِلَةِ عِنْدَ اللَّهِ وَ ثَبَاتَ الْقَدَمِ فِي الْهَجْرَةِ إِلَيْكَ وَ السَّبِيلِ الَّذِي لَا يُخْتَلَجُ دُونَكَ مِنَ الدُّخُولِ فِي كِفَالَتِكَ الَّتِي أُمِرْتُ بِهَا مِنْ أَرَادَ اللَّهُ بَدَأَ بِكُمْ [مَنْ أَرَادَ اللَّهُ بَدَأَ بِكُمْ مَنْ أَرَادَ اللَّهُ بَدَأَ بِكُمْ]- بِكُمْ يَبِينُ اللَّهُ الْكَذِبَ وَ بِكُمْ يُبَاعِدُ اللَّهُ الزَّمَانَ الْكَلْبَ وَ بِكُمْ فَتَحَ اللَّهُ وَ بِكُمْ يَخْتِمُ اللَّهُ وَ بِكُمْ يَمْحُو اللَّهُ مَا يَشَاءُ وَ بِكُمْ يُنْبِتُ وَ بِكُمْ يَفُكُ الذُّلَّ مِنْ رِقَابِنَا وَ بِكُمْ يَدْرِكُ اللَّهُ تَرَةً كُلِّ مُؤْمِنٍ يَطْلُبُ- [تَطْلُبُ وَ بِكُمْ تُنْبِتُ الْأَرْضُ أَشْجَارَهَا وَ بِكُمْ تُخْرِجُ الْأَرْضُ [الْأَشْجَارَ] أَثْمَارَهَا وَ بِكُمْ تُنْزِلُ السَّمَاءُ قَطَرَهَا وَ رِزْقَهَا- وَ بِكُمْ يَكْشِفُ اللَّهُ الْكَرْبَ وَ بِكُمْ يُنْزِلُ اللَّهُ الْغَيْثَ وَ بِكُمْ تَسْبِيحُ اللَّهُ الْأَرْضُ الَّتِي تَحْمِلُ أَبْدَانَكُمْ وَ تَسْتَقِلُّ جِبَالَهَا عَلَى مَرَاسِيهَا إِرَادَةَ الرَّبِّ فِي مَقَادِيرِ أُمُورِهِ تَهْبِطُ إِلَيْكُمْ وَ تَصْدُرُ مِنْ يُؤْتِيكُمْ وَ الصَّادِقُ عَمَّا فُصِّلَ مِنْ أَحْكَامِ الْعِبَادِ لُعِنَتْ أُمَّةٌ قَتَلَتْكُمْ وَ أُمَّةٌ خَالَفَتْكُمْ وَ أُمَّةٌ جَحَدَتْ وَ لَا يَتَكُمُّ وَ أُمَّةٌ ظَاهَرَتْ عَلَيْكُمْ وَ أُمَّةٌ شَهِدَتْ وَ لَمْ تُسْتَشْهِدِ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ النَّارَ مَأْوَاهُمْ وَ بَسَّ وَرْدَ الْوَارِدِينَ وَ بَسَّ الْوَرْدُ الْمُؤْرُودُ- الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Translation: Peace be on you, O Proof of Allah and son of His proof. Peace be on you, O the slain one of Allah and son of His slain one. Peace be on you, O one whose avenger is Allah and the son of the one whose avenger is Allah. Peace be on you, O Allah's unavenged one in the heavens and the earth, whose revenge is yet to be taken by Allah. I bear witness that your blood has lived in eternal Paradise; the bearers of the throne trembled because of it and all creation has wept on it. That the seven heavens, the seven earths, that which is on them and that which is between them, and all of the creation of our Lord who move in Paradise and in Hell from among that which can be seen and that which cannot be seen, cried over your blood. I bear witness that you are Allah's Proof and son of His proof. I bear witness that you are the slain one of Allah and son of His slain one. I bear witness that you are one whose avenger is Allah and the son of the one whose avenger is Allah on earth. I bear witness that you are Allah's unavenged one in the heavens and the earth whose revenge is yet to be taken by Allah. I bear witness that you advised the people and announced Allah's messages. You were devoted and faithful to Allah and you fought in the way of your Lord. I bear witness that you died with insight in the same way as you lived – as a martyr who desired martyrdom and as the witness who was witnessed. I am the slave of Allah and your servant who is at your service. I have come to you as a guest to beg for the perfection of my position with Allah and to keep my steps steady in following your way and to beg for the path which does not prevent those who follow it from receiving an assurance from you; an assurance which Allah has ordered you to give. Those who seek Allah, begin with you. Those who seek Allah begin with you. Those who seek Allah begin with you. Allah exposed the lies through you and He keeps the times of affliction away from us through you. Allah started His creation with You and He shall end it with you. And Allah cancels or confirms that which He pleases through you. Allah removes disgrace from us through you and He shall avenge the unavenged blood of the believers through you. The trees in the earth grow through you and they become fruitful through you. And the skies rain and send down sustenance through you. Allah removes the anguish through you and He rains mercy through you. The

earth which carries your bodies glorifies Allah through you and it is through you that mountains are fixed firmly in the earth. The will of Allah with regard to His destined affairs descends to you and is issued from your houses. In the same way, true and detailed rulings, which govern the people are issued from your houses. Cursed are those who killed you, those who opposed you, those who denied your divine authority, those who supported one another against you, and those who were present but were not martyred with you. Praise be to Allah who made Hell their final destination. What a terrible abode Hell is and what an evil dwelling their dwelling is! Praise be to Allah, the Lord of the worlds.

Then repeat three times:

صَلَّى اللَّهُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ أَيْضاً ثَلَاثاً إِنَّا إِلَى اللَّهِ مِمَّنْ خَالَفَكَ بَرِيءٌ

Translation: Allah's blessings be on you, O Abu Abdullah. I seek Allah's proximity by being aloof from those who opposed you.

Then move towards the grave of his son, Ali, who is located besides the feet of Imam Al-Husayn ('a) and recite:

السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ - السَّلَامُ عَلَيْكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ السَّلَامُ عَلَيْكَ يَا ابْنَ الْحَسَنِ وَ الْحُسَيْنِ السَّلَامُ عَلَيْكَ يَا ابْنَ خَدِيجَةَ الْكُبْرَى وَ فَاطِمَةَ الزَّهْرَاءِ

Translation: Peace be on you, O son of Allah's messenger. Peace be on you, O son of Amir Al-Mu'minin ('a). Peace be on you, O son of Hasan and Husayn. Peace be on you, O son of Khadijatul Kubra. Peace be on you, O son of Fatimah Zahra.

Then repeat three times:

صَلَّى اللَّهُ عَلَيْكَ ثَلَاثاً لَعَنَ اللَّهُ مَنْ قَتَلَكَ ثَلَاثاً إِنَّا إِلَى اللَّهِ مِنْهُمْ بَرِيءٌ

Translation: Allah's blessings be on you. Allah's curse be on those who killed you. I seek Allah's proximity by being aloof from them.

Then stand up and point to the martyrs, repeating three times:

السَّلَامُ عَلَيْكُمْ - فُزْتُمْ وَ اللَّهُ

Translation: Peace be on you. I swear by Allah that you have succeeded.

Then recite:

فَلَيْتَ أَنِّي مَعَكُمْ فَأَفُوزَ فَوْزاً عَظِيماً

Translation: I wish I was among you to achieve a great victory.

Then go around the grave and stand behind the grave of Imam Al-Husayn ('a) and perform six Rakats prayers facing the grave.

By doing this your *Ziyarah* is complete. You can choose to stay there or leave if you want.

Tradition 3: Imam As-Sadiq ('a) said: When you go to the *Ziyarah* of the grave of Imam Al-Husayn ('a), go to Euphrates first and perform a Ghusl in the part of the river opposite to the grave. Then walk towards him calmly and with reverence until you arrive at the holy shrine. Enter from the door on the east side and recite the following:

السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُقَرَّبِينَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُنْزَلِينَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُرْدِفِينَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُسَوِّمِينَ - السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الَّذِينَ هُمْ فِي هَذَا الْحَائِرِ بِإِذْنِ اللَّهِ مُقِيمُونَ

Translation: Peace be on the proximate angels of Allah. Peace be on the descending angels of Allah. Peace be on the angels of Allah who come continuously. Peace be on the angels of Allah who reside in this holy sanctuary with Allah's permission.

When you face the grave of Imam Al-Husayn ('a), recite:

السَّلَامُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ أَمِينٍ اللَّهُ عَلَى رَسُولِهِ وَ عَزَائِمِ أَمْرِهِ الْخَاتِمِ لِمَا سَبَقَ - وَ الْفَاتِحِ لِمَا اسْتَقْبَلَ وَ الْمُهِمِّينَ عَلَى ذَلِكَ كُلِّهِ وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Translation: Peace be on the Messenger of Allah (S). Allah's blessings be on Muhammad, the trustee of Allah over His messengers and over His fixed affairs, the last of that which has passed and the one who began that which is yet to come and the absolute master over all of it. Peace be on him and Allah's mercy and blessings be on him.

Then recite:

السَّلَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَبْدِكَ وَ أَخِي رَسُولِكَ الَّذِي أَنْتَجَبْتَهُ بِعِلْمِكَ وَ جَعَلْتَهُ هَادِياً لِمَنْ شِئْتَ مِنْ خَلْقِكَ وَ الدَّلِيلَ عَلَى مَنْ بَعَثْتَهُ بِرِسَالَتِكَ وَ دَيَّانَ الدِّينِ بِعَدْلِكَ الْفَاتِحِ لِمَا اسْتَقْبَلَ وَ الْمُهِمِّينَ عَلَى ذَلِكَ كُلِّهِ وَ السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ - ثُمَّ تَقُولُ السَّلَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَبْدِكَ وَ أَخِي رَسُولِكَ الَّذِي أَنْتَجَبْتَهُ بِعِلْمِكَ وَ جَعَلْتَهُ هَادِياً لِمَنْ شِئْتَ مِنْ خَلْقِكَ وَ الدَّلِيلَ عَلَى مَنْ بَعَثْتَهُ بِرِسَالَتِكَ وَ دَيَّانَ الدِّينِ بِعَدْلِكَ وَ فَصَلَ قَضَائِكَ بَيْنَ خَلْقِكَ وَ الْمُهِمِّينَ عَلَى ذَلِكَ كُلِّهِ

وَالسَّلَامُ عَلَيْهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Translation: Peace be on Amir Al-Mu'minin ('a), Your servant and the brother of Your messenger, the one whom You chose with Your knowledge and appointed as a guide from whoever You willed from among Your creation, the guide to those with whom You sent Your messages, the undisputed ruler of religion with your justice, the decisive judge between Your creation and the absolute master over all of it. Peace be on him and Allah's mercy and blessings be on him. O Allah, send Your blessings on Hasan Ibn Ali, Your servant and the son of Your messenger, the one whom You chose with Your knowledge and appointed as a guide from whoever You willed from among Your creation, the guide to those with whom You sent Your messages, the undisputed ruler of religion with your justice, the decisive judge between Your creation and the absolute master over all of it. Peace be on him and Allah's mercy and blessings be on him.

Then salute Imam Al-Husayn ('a) and rest of the Imams in the same way that you saluted and invoked blessings on Imam Al-Hasan Ibn Ali ('a).

Then go near the grave of Husayn ('a) and recite:

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ رَحِمَكَ اللَّهُ يَا أَبَا عَبْدِ اللَّهِ
أَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ عَنِ اللَّهِ مَا أَمَرَكَ بِهِ وَلَمْ تَخْشَ أَحَدًا غَيْرَهُ وَجَاهَدْتَ فِي سَبِيلِهِ وَعَبَدْتَهُ صَادِقًا مُخْلِصًا حَتَّى
أَتَاكَ الْيَقِينُ أَشْهَدُ أَنَّكُمْ كَلِمَةُ التَّقْوَى - وَبَابُ الْهُدَى وَالْعُرْوَةُ الْوُثْقَى وَالْحُجَّةُ عَلَى مَنْ بَقِيَ وَمَنْ تَحْتَ الثَّرَى -
أَشْهَدُ أَنَّ ذَلِكَ لَكُمْ سَابِقٌ فِيمَا مَضَى وَذَلِكَ لَكُمْ فَاتِحٌ فِيمَا بَقِيَ أَشْهَدُ أَنَّ أَرْوَاحَكُمْ وَطِينَتَكُمْ طِينَةُ طَائِفَةٍ طَابَتْ وَ
طَهِّرَتْ هِيَ بَعْضُهَا مِنْ بَعْضٍ - مَنْأً مِنَ اللَّهِ وَ [مِنْ] رَحِمَتِهِ فَأَشْهَدُ اللَّهُ وَأُشْهِدُكُمْ أَنِّي بِكُمْ مُؤْمِنٌ وَبِإِيَابِكُمْ مُؤَقِّنٌ وَ
لَكُمْ تَابِعٌ فِي ذَاتِ نَفْسِي وَشَرَائِعِ دِينِي وَخَاتِمَةِ عَمَلِي وَمُنْقَلَبِي وَمُنَوَايَ فَأَسْأَلُ اللَّهَ الْبَرَّ الرَّحِيمَ أَنْ يَتِمَّ لِي ذَلِكَ وَ
أَشْهَدُ أَنَّكُمْ قَدْ بَلَغْتُمْ عَنِ اللَّهِ مَا أَمَرَكُمْ بِهِ حَتَّى لَمْ تَخْشَوْا أَحَدًا غَيْرَهُ وَجَاهَدْتُمْ فِي سَبِيلِهِ وَعَبَدْتُمُوهُ حَتَّى أَتَاكُمْ الْيَقِينُ
فَلَعَنَ اللَّهُ مَنْ قَتَلَكُمْ وَلَعَنَ اللَّهُ مَنْ أَمَرَ بِهِ - وَلَعَنَ اللَّهُ مَنْ بَلَغَهُ ذَلِكَ فَرَضِي بِهِ أَشْهَدُ أَنَّ الَّذِينَ انْتَهَكُوا حُرْمَتَكَ وَ
سَفَكُوا دَمَكَ مَلْعُونُونَ عَلَى لِسَانِ النَّبِيِّ الْأُمِّيِّ

Translation: Peace be on you, O Abu Abdullah. Peace be on you, O son of the Messenger of Allah. Allah's blessings be on you, O Abu Abdullah. Allah's blessings be on you, O Abu Abdullah. I bear witness that you conveyed from Allah that which He commanded you to and that you did not fear anyone but Allah. That you fought in His way and you worshipped Him truthfully and sincerely until death came to you. I bear witness that you Imams are words of piety, doors of guidance, strongest handholds and Proofs on those who remain and those under the ground. I bear witness that you have always had these positions and they will remain in you. I bear witness that your souls and your essence are blessed, and they are blessed and purified one another by the mercy and favour of Allah. I make Allah and you as witnesses that I believe in you and am certain about your return. I follow you in that which is related to me and that which is related to the rules of my religion. I shall follow you in that which is related to the destiny of my deeds, to my return to Allah and my abode. And I ask Allah, the Kind and Merciful, to fulfil

this for me. I bear witness that you conveyed on behalf of Allah that which He commanded you to and you did not fear anyone but Allah. That you fought in His way and you worshipped Him truthfully and sincerely until death came to you. Allah's curse be on those who killed you. Allah's curse be on those who ordered them to do so. Allah's curse be on those who heard about your killing and were pleased with it. I bear witness that those who trespassed your sanctity and shed your blood are cursed by the tongue of the Prophet of Mecca.

Then recite:

اللَّهُمَّ الْعَنِ الَّذِينَ بَدَّلُوا نِعْمَتَكَ وَخَالَفُوا مِلَّتَكَ وَرَغِبُوا عَنْ أَمْرِكَ - وَاتَّهَمُوا رَسُولَكَ وَصَدُّوا عَنْ سَبِيلِكَ اللَّهُمَّ احْشُ قُبُورَهُمْ نَارًا وَاجْوَافَهُمْ نَارًا وَاحْشُرْهُمْ وَاتَّبَاعَهُمْ إِلَى جَهَنَّمَ زُرْقًا اللَّهُمَّ الْعَنَهُمْ لَعْنًا يَلْعَنُهُمْ بِهِ كُلُّ مَلَكٍ مُقَرَّبٍ وَكُلُّ نَبِيٍّ مُرْسَلٍ وَكُلُّ عَبْدٍ مُؤْمِنٍ امْتَحَنْتَ قَلْبَهُ لِلْإِيمَانِ اللَّهُمَّ الْعَنَهُمْ فِي مُسْتَسَرِّ السِّرِّ وَظَاهِرِ الْعَلَانِيَةِ - اللَّهُمَّ الْعَنِ جَوَابِيتَ هَذِهِ الْأُمَّةِ وَطَوَاعِيتَهَا وَ الْعَنِ فَرَاغِنَهَا وَ الْعَنِ قَتْلَةَ أَمِيرِ الْمُؤْمِنِينَ وَ الْعَنِ قَتْلَةَ الْحَسَنِ وَ الْحُسَيْنِ وَ عَذَابَهُمْ عَذَابًا أَلِيمًا - لَا تُعَذِّبْ بِهِ أَحَدًا مِنَ الْعَالَمِينَ اللَّهُمَّ اجْعَلْنَا مِمَّنْ تَنْصُرُهُ وَ تَنْتَصِرُ بِهِ - وَ تَمْنُ عَلَيْهِ بِنَصْرِكَ لِدِينِكَ فِي الدُّنْيَا وَ الْآخِرَةِ

Translation: O Allah, curse those who changed Your blessings, went against Your nation, turned away from Your orders, accused Your Messengers and deviated people away from Your path. O Allah, fill their graves and stomachs with fire and raise them and their followers in Hell while they are blind. O Allah, curse them in a way that causes every proximate angel, every prophet messenger and every believer whose heart has been tested for faith to curse them. O Allah, curse them always, secretly and openly. O Allah, curse all the satans and false deities and the Fir'awns of this nation. O Allah, curse the killers of Amir Al-Mu'minin ('a) and curse the killers of Hasan and Husayn and torment them with a punishment that is so painful that you will never punish anyone else from among the worlds with it. O Allah, make us among those whom You support, those who support You and those whom You favour by using them to support Your religion in this life and Hereafter.

Then sit beside his ('a) head and recite:

صَلَّى اللَّهُ عَلَيْكَ أَشْهَدُ أَنَّكَ عَبْدُ اللَّهِ وَ أَمِينُهُ بَلَغْتَ نَاصِحًا وَ أَدَيْتَ أَمِينًا وَ قُتِلْتَ صِدِّيقًا وَ مَضَيْتَ عَلَى يَقِينٍ - لَمْ تُؤْثِرْ عَمَى عَلَى هُدًى وَ لَمْ تَمِلْ مِنْ حَقٍّ إِلَى بَاطِلٍ أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَ آتَيْتَ الزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ وَ اتَّبَعْتَ الرُّسُولَ وَ تَلَوْتَ الْكِتَابَ حَقَّ تِلَاوَتِهِ وَ دَعَوْتَ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ صَلَّى اللَّهُ عَلَيْكَ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا أَشْهَدُ أَنَّكَ كُنْتَ عَلَى بَيِّنَةٍ مِنْ رَبِّكَ قَدْ بَلَغْتَ مَا أَمَرْتَ بِهِ وَ قُضِيَ بِحَقِّهِ وَ صَدَّقَتْ مَنْ قَبْلَكَ غَيْرَ وَاهِنٍ وَ لَا مُوهِنٍ صَلَّى اللَّهُ عَلَيْكَ وَ سَلَّمَ تَسْلِيمًا فَجَزَاكَ اللَّهُ مِنْ صِدِّيقٍ خَيْرًا عَنْ رَعِيَّتِكَ أَشْهَدُ أَنَّ الْجِهَادَ مَعَكَ جِهَادٌ وَ أَنَّ الْحَقَّ مَعَكَ وَ إِلَيْكَ وَ أَنْتَ أَهْلُهُ وَ مَعْدَنُهُ وَ مِيرَاثُ النُّبُوَّةِ عِنْدَكَ - وَ عِنْدَ أَهْلِ بَيْتِكَ (ع) أَشْهَدُ أَنَّكَ صِدِّيقٌ عِنْدَ اللَّهِ وَ حُجَّتُهُ عَلَى خَلْقِهِ وَ أَشْهَدُ أَنَّ دَعْوَتَكَ حَقٌّ وَ كُلِّ دَاعٍ مَنْصُوبٍ غَيْرِكَ فَهُوَ بَاطِلٌ مَدْحُوسٌ وَ أَشْهَدُ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ

Translation: Allah's blessings be on you. I bear witness that you are Allah's servant and His trustee; you

announced the divine message and fulfilled your duties, you were the most truthful when you were killed and you died while you were certain in your beliefs. That you did not prefer blindness over guidance and you never moved away from truth to falsehood. I bear witness that you established prayers, paid Zakat, enjoined good, forbade evil, followed the messengers, recited Quran the way it should be recited, and called to the path of your Lord by wisdom and good advice, Allah's blessings and peace be on you exceedingly. I bear witness that you had insight about your Lord. You conveyed that which you were ordered to and fulfilled your obligations to Allah. You believed in the truth of those who preceded you without weakness or sloth. Allah's blessings and peace be on you. May Allah reward you in abundance on behalf of your nation, O most truthful. I bear witness that Jihad is Jihad only if it is with you, that Truth is with you and to you, that you are the people of truth and its source; and that the inheritance of prophethood is with you and your family. I bear witness that you are considered as most truthful with Allah and you are His Proof on His creation. I bear witness that your call is truth, and that any other caller who has been humanly appointed is invalid and false. And I bear witness that Allah is the manifest truth.

Then move to his feet and select some supplications to recite and pray. Then come to the head of Ali Ibn Husayn (a) and recite:

سَلَامُ اللَّهِ وَ سَلَامُ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ عَلَيْكَ يَا مَوْلَايَ وَ ابْنَ مَوْلَايَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى أَهْلِ بَيْتِكَ وَ عِتْرَةِ آبَائِكَ الْأَخْيَارِ الْأَبْرَارِ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ وَ طَهَّرَهُمْ تَطْهِيراً

Translation: Peace of Allah, peace of His proximate angels and peace of His prophet messengers be on you, O my master and the son of my master. Allah's mercy and blessings be on you. Allah's blessings be on you, your family and the descendants of your righteous and pious ancestors, those from whom Allah kept away impurities and whom Allah purified with a thorough purification.

Then go to the graves of martyrs and salute them as follows:

السَّلَامُ عَلَيْكُمْ أَيُّهَا الرَّبَّابِيُّونَ أَنْتُمْ لَنَا فَرَطٌ وَ سَلَفٌ وَ نَحْنُ لَكُمْ أَتْبَاعٌ وَ أَنْصَارُ أَشْهَدُ أَنَّكُمْ أَنْصَارُ اللَّهِ كَمَا قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِي كِتَابِهِ - وَ كَأَيِّنَ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَ مَا ضَعُفُوا وَ مَا اسْتَكَانُوا فَمَا وَهَنْتُمْ وَ مَا ضَعُفْتُمْ وَ مَا اسْتَكَنْتُمْ - حَتَّى لَقِيتُمُ اللَّهَ عَلَى سَبِيلِ الْحَقِّ وَ نُصْرَةِ كَلِمَةِ اللَّهِ التَّامَّةِ صَلَّى اللَّهُ عَلَى أَرْوَاحِكُمْ وَ أَبْدَانِكُمْ وَ سَلَّمَ تَسْلِيماً أَبْشِرُوا بِمَوْعِدِ اللَّهِ الَّذِي لَا خُلْفَ لَهُ - إِنَّهُ لَا يُخْلِفُ الْمِيعَادَ اللَّهُ مُدْرِكٌ لَكُمْ ثَارَ مَا وَعَدَكُمْ أَنْتُمْ سَادَةُ الشُّهَدَاءِ فِي الدُّنْيَا وَ الْآخِرَةِ أَنْتُمْ السَّابِقُونَ وَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ أَشْهَدُ أَنَّكُمْ قَدْ جَاهَدْتُمْ فِي سَبِيلِ اللَّهِ وَ قُتِلْتُمْ عَلَى مِنْهَاجِ رَسُولِ اللَّهِ وَ ابْنِ رَسُولِ اللَّهِ الْحَمْدُ لِلَّهِ الَّذِي صَدَقَكُمْ وَعْدَهُ وَ أَرَاكُمْ مَا تُحِبُّونَ

Translation: Peace be on you, O godly men. You have preceded us and you are our leaders and we are your followers and supporters. I bear witness that you are Allah's supporters as Allah, the blessed and exalted says in His Book: And how many a prophet has fought with whom were many worshippers of the Lord; so, they did not become weak-hearted on account of what befell them in Allah's way, nor did

they weaken, nor did they abase themselves... Indeed, you did not lose heart, you were not weakened and you did not humble yourselves before your enemies until you met Allah on the path of truth while supporting Allah's most perfect word. Allah's blessings be on your souls and your bodies. Rejoice in the promise of Allah which will not fail. Surely Allah will not fail (His) promise.” and Allah shall avenge you as He has promised you. You are the chief of the martyrs in this life and Hereafter and you are the foremost; the migrants and helpers. I bear witness that you fought in the way of Allah and you were killed while following the traditions of Allah's Messenger and the son of Allah's Messenger. Praise be to Allah who fulfilled His promise to you and showed you that which you love.

Then bid farewell by reciting:

أَتَيْتُكَ يَا حَبِيبَ رَسُولِ اللَّهِ وَابْنَ رَسُولِهِ وَإِنِّي لَكَ عَارِفٌ وَبِحَقِّكَ مُقَرٌّ وَبِفَضْلِكَ مُسْتَبْصِرٌ وَبِضَلَالَةِ مَنْ خَالَفَكَ مُوقِنٌ عَارِفٌ بِالْهُدَى الَّذِي أَنْتَ عَلَيْهِ بِأَبِي أَنْتَ وَأُمِّي وَنَفْسِي اللَّهُمَّ إِنِّي أَصْلِي عَلَيْهِ كَمَا صَلَّيْتَ أَنْتَ عَلَيْهِ وَرُسُلُكَ وَأَمِيرُ الْمُؤْمِنِينَ صَلَاةً مُتَوَاصِلَةً مُتَرَادِفَةً يَتَّبِعُ بَعْضُهَا بَعْضًا لَا انْقِطَاعَ لَهَا - وَلَا أَمَدَ وَلَا أَيْدَ وَلَا أَجَلَ فِي مُحَضَّرِنَا هَذَا وَإِذَا غَبْنَا وَشَهِدْنَا وَالسَّلَامُ عَلَيْهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Translation: I have come to you, O beloved of Allah's Messenger and the son of His Messenger, while I believe in you, bear witness to your rights, and with insight into your excellence; certain of the corruption of those who opposed you, and while I believe in the path of guidance on which you are. May my parents and me be sacrificed on you. O Allah, I invoke blessings on him just as You, Your messengers and Amir Al-Mu'minin ('a) invoke blessings on him, blessings which are continuous and frequent, blessings which do not stop and from which there is no end or limit; in our presence and when we leave and when we come back. Peace be on him and Allah's mercy and blessings.

Tradition 4: Muawiyah Ibn Ammar asked Imam As-Sadiq ('a), “What should I recite when I go to the *Ziyarah* of the grave of Imam Al-Husayn ('a)?”

Imam ('a) replied: Recite:

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ رَحِمَكَ اللَّهُ يَا أَبَا عَبْدِ اللَّهِ لَعَنَ اللَّهُ مَنْ قَتَلَكَ وَلَعَنَ اللَّهُ مَنْ شَرِكَ فِي دَمِكَ وَلَعَنَ اللَّهُ مَنْ بَلَغَهُ ذَلِكَ فَارْضِيَ بِهِ إِنَّا إِلَى اللَّهِ مِنْ ذَلِكَ بَرِيءٌ

Translation: Peace be on you, O Abu Abdullah. Allah's blessings be on you, O Abu Abdullah. Allah's mercy be on you, O Abu Abdullah. Allah's curse be on those who killed you. Allah's curse be on those who took part in shedding your blood and Allah's curse be on those who heard of your killing and were pleased with it. I seek Allah's proximity by being aloof from it.

Tradition 5: Imam As-Sadiq ('a) asked Mufaddal, “What is the distance between you and the grave of Husayn ('a)?”

He replied, "May my parents be sacrificed on you, a little more than a day."

Imam ('a) asked, "Do you go to his *Ziyarah*?"

He replied, "Yes."

Imam ('a) asked, "Should I not give you glad tidings? Should I not please you by telling you about some of its rewards?"

He replied, "May I be sacrificed on you, yes."

Imam ('a) said: "When a man among you begins preparing and packing for going to his *Ziyarah*, the inhabitants of the heavens give one another glad tidings about him. As soon as he leaves his house, riding or walking, Allah dedicates four thousand angels to him who invoke blessings on him until he arrives at the grave of Husayn ('a).

O Mufaddal, when you go to the grave of Imam Al-Husayn ('a), stand at the door of the sanctuary and recite these words, for indeed, if you do, you will receive an increasing share of divine mercy for every word you recite.

He asked, "May I be sacrificed on you, what should I recite?"

Imam ('a) said: Recite:

السَّلَامُ عَلَيْكَ يَا وَارِثَ آدَمَ صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ نُوحٍ نَبِيِّ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ إِبْرَاهِيمَ خَلِيلِ اللَّهِ
السَّلَامُ عَلَيْكَ يَا وَارِثَ مُوسَى كَلِيمِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ عِيسَى رُوحِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ مُحَمَّدٍ حَبِيبِ
[نَبِيِّ] اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ عَلِيِّ وَصِيِّ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ الْحَسَنِ الرِّضِيِّ السَّلَامُ عَلَيْكَ يَا وَارِثَ
فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا الصِّدِّيقُ الشَّهِيدُ السَّلَامُ عَلَيْكَ أَيُّهَا الْوَصِيُّ الْبَارُّ النَّقِيُّ السَّلَامُ عَلَيْكَ يَا حُجَّةَ
اللَّهِ وَابْنَ حُجَّتِهِ السَّلَامُ عَلَى الْأَرْوَاحِ الَّتِي حَلَّتْ بِفَنَائِكَ. وَ أَنَاخْتَ بِرَحْلِكَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُحَدِّقِينَ بِكَ
أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَ آتَيْتَ الزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ. وَ عَبَدْتَ اللَّهَ مُخْلِصًا حَتَّى أَتَاكَ
الْبَقِيْنُ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Translation: Peace be on you, O inheritor of Adam, the chosen one of Allah. Peace be on you, O inheritor of Nuh, the prophet of Allah. Peace be on you, O inheritor of Ibrahim, the friend of Allah. Peace be on you, O inheritor of Musa, the one addressed by Allah. Peace be on you, O inheritor of Isa, the spirit of Allah. Peace be on you, O inheritor of Muhammad, the beloved of Allah. Peace be on you, O inheritor of Ali, the successor of Allah's Messenger. Peace be on you, O inheritor of Hasan, the one with whom Allah is pleased. Peace be on you, O inheritor of Fatimah, the daughter of Allah's Messenger. Peace be on you, O truthful martyr. Peace be on you, O pure and pious successor. Peace be on you, O Allah's Proof and the son of His Proof. Peace be on the souls who dismounted in your vicinity and stayed in your entourage. Peace be on Allah's angels who have surrounded you. I bear witness that you

established prayers, gave charity, enjoined good, forbade evil and worshipped Allah sincerely until death came to you. Peace on you and Allah's mercy and blessings.

Then walk to the grave, for you shall have the reward of those who were smeared in their blood in the way of Allah for every step that you take. After reciting salutation at the grave, put your hands and on it recite:

السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ فِي سَمَائِهِ وَ أَرْضِهِ

Translation: Peace be on you, O Allah's Proof in His heavens and earth.

Then continue prayers and you shall be given the reward of a thousand Hajj and Umrah, freeing a thousand slaves and fighting in the way of Allah a thousand times with a prophet messenger, for every Rakat of prayer besides the grave of Husayn ('a). When you are leaving the grave of Imam Al-Husayn ('a), an announcer will announce something to you. If you could hear it, you would stay besides the grave of Imam Al-Husayn ('a) for the rest of your life. The announcer announces: Glad tidings to you, O servant of Allah, you have achieved victory and you shall be safe on Judgment Day. Indeed, your past sins have been forgiven, so continue with good deeds. No one but Allah Himself takes the soul of one who dies in the night or the day of performing the *Ziyarah* or even within one year from the *Ziyarah*. The angels will accompany those who return from the *Ziyarah* of Husayn ('a) while seeking forgiveness for them and invoking blessings on them until they arrive at their homes. Then the angels will say to Allah, "O Lord, this servant of Yours went to the *Ziyarah* of the grave of the son of Your Prophet and now he has returned to his home. So where should we go?" They will hear a call from the heavens which says, "O My angels, stay besides the door of the house of My servant until he dies while sanctifying and glorifying Me and record these deeds among his good deeds." So, they will remain besides his house, sanctifying and glorifying Allah and recording it among his good deeds until he dies. Then they will attend his funeral, shroud him, perform his Ghushl and pray on him. Then they will say, "O our Lord, You dedicated us to the door of the house of Your servant and now he has died. So where should we go?" Allah will call out to them, "O My angels, stay besides the grave of My servant until Judgment Day while sanctifying and glorifying Me and record these deeds among his good deeds."

Tradition 6: The narrator asked Imam Al-Kadhim ('a), "What do you say about the reward for the *Ziyarah* of the grave of Husayn ('a)?"

Imam ('a) asked, "What do you say about it?"

"Some of us believe it is equal to performing a Hajj while others believe it is equal to performing an Umrah."

Imam ('a) asked, "What do you recite when you go to his *Ziyarah*?"

The narrator replied, "I recite:

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَآتَيْتَ الزَّكَاةَ وَأَمَرْتَ
بِالْمَعْرُوفِ وَنَهَيْتَ عَنِ الْمُنْكَرِ وَدَعَوْتَ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَأَشْهَدُ أَنَّ الَّذِينَ سَفَكُوا دَمَكَ وَ
اسْتَحْلَوْا حُرْمَتَكَ مَلْعُونُونَ مُعَذَّبُونَ عَلَى لِسَانِ دَاوُدَ وَ عِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَ كَانُوا يَعْتَدُونَ

Translation: Peace be on you, O Abu Abdullah. Peace be on you, O son of Allah's Messenger. I bear witness that you established prayer, paid Zakat, enjoined good, forbade evil and called to the path of your Lord with wisdom and good advice. And I bear witness that those who shed your blood and trespassed your sanctity will be punished and they are cursed "by the tongue of Dawood and Isa, son of Maryam; this was because they disobeyed and used to exceed the limit."

Tradition 7: Same as no. 6

Tradition 8: Imam Hadi ('a) said: Recite the following besides the grave of Husayn ('a):

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ فِي أَرْضِهِ وَ شَاهِدَهُ عَلَى خَلْقِهِ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ
السَّلَامُ عَلَيْكَ يَا ابْنَ عَلِيِّ الْمُرْتَضَى السَّلَامُ عَلَيْكَ يَا ابْنَ فَاطِمَةَ الزَّهْرَاءِ أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَآتَيْتَ الزَّكَاةَ وَ
أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ وَ جَاهَدْتَ فِي سَبِيلِ اللَّهِ حَتَّى أَتَاكَ الْيَقِينُ وَ صَلَّى اللَّهُ عَلَيْكَ حَيًّا وَ مَيِّتًا

Translation: Peace be on you, O Abu Abdullah. Peace be on you, O Allah's Proof in His land and His witness over His creation. Peace be on you, O son of Allah's Messenger. Peace be on you, O son of Ali, the one with whom Allah is pleased. Peace be on you, O son of Fatimah Zahra. I bear witness that you established prayers, paid Zakat, enjoined good, forbade evil and fought in the way of Allah until death came to you. Allah's blessings be on you in your life and after your death.

Then put your right cheek on the grave and recite:

أَشْهَدُ أَنَّكَ عَلَى بَيْنَةٍ مِنْ رَبِّكَ جِئْتُكَ مُقِرًّا بِالذُّنُوبِ اشْفَعْ لِي عِنْدَ رَبِّكَ يَا ابْنَ رَسُولِ اللَّهِ

Translation: I bear witness that you had insight of your Lord. I came to you admitting my sins. So, intercede for me with your Lord, O son of Allah's Messenger.

Then mention the name of the Imams ('a) one after another and say: "I bear witness that they are Allah's Proofs."

Then recite:

اَكْتُبْ لِي عِنْدَكَ عَهْدًا وَ مِيثَاقًا بِأَنِّي أَتَيْتُكَ مُجَدِّدًا الْمِيثَاقَ فَاشْهَدْ لِي عِنْدَ رَبِّكَ أَنَّكَ أَنْتَ الشَّاهِدُ

Translation: Write me a covenant with you that I came to you to renew the oath and be my witness with your Lord, indeed, you are the witness.

Tradition 9: Same as no. 8

Tradition 10: Imam As-Sadiq ('a) said: Recite the following when you go to the grave of Husayn ('a):

الْحَمْدُ لِلَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ آلِهِ - وَ السَّلَامُ عَلَيْهِ وَ عَلَيْهِمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Translation: Praise be to Allah and Allah's blessings be on Muhammad, the Prophet and his progeny. Peace be on him and on them and the blessings of Allah and His mercy.

Then recite the following statement three times:

Translation: Allah's blessings be on you, O Abu Abdullah. Allah's curse be on those who killed you. Allah's curse be on those who took part in shedding your blood and Allah's curse be on those who heard of your killing and were pleased with it. I seek Allah's proximity by being aloof from them.

Tradition 11: Same as previous traditions.

Tradition 12: Imam As-Sadiq ('a) said: Recite the following when you go to the grave of Imam Al-Husayn ('a):

السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ يَا سَيِّدَ شَبَابِ أَهْلِ الْجَنَّةِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَيْكَ يَا مَنْ رِضَاهُ مِنْ رِضَى الرَّحْمَنِ وَ سَخَطُهُ مِنْ سَخَطِ الرَّحْمَنِ السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ وَ حُجَّتَهُ وَ بَابَ اللَّهِ وَ الدَّلِيلَ عَلَى اللَّهِ وَ الدَّاعِيَ إِلَى اللَّهِ أَشْهَدُ أَنَّكَ قَدْ حَلَلْتَ حَلَالَ اللَّهِ وَ حَرَّمْتَ حَرَامَ اللَّهِ وَ أَقَمْتَ الصَّلَاةَ وَ آتَيْتَ الزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ وَ دَعَوْتَ إِلَى سَبِيلِ رَبِّكَ - بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ وَ أَشْهَدُ أَنَّكَ وَ مَنْ قُتِلَ مَعَكَ شُهَدَاءُ - أَحْيَاءٌ عِنْدَ رَبِّكُمْ تُرْزَقُونَ وَ أَشْهَدُ أَنَّ قَاتِلَيْكَ فِي النَّارِ أَدِينُ اللَّهُ بِالْبِرَاءَةِ مِمَّنْ قَاتَلَكَ وَ مِمَّنْ قَتَلَكَ وَ شَايَعَ عَلَيْكَ وَ مِمَّنْ جَمَعَ عَلَيْكَ - وَ مِمَّنْ سَمِعَ صَوْتَكَ وَ لَمْ يُجِبْكَ [وَ لَمْ يُعِنْكَ] يَا لَيْتَنِي كُنْتُ مَعَكُمْ فَأَفُوزَ فَوْزاً عَظِيماً

Translation: Peace be on you, O son of Allah's Messenger. Peace be on you, O son of Amir Al-Mu'minin ('a). Peace be on you, O Abu Abdullah. Peace be on you, O chief of the youth of Paradise and Allah's mercy be on you and His blessings. Peace be on you, O one whose pleasure is derived from the pleasure of the Beneficent and whose displeasure is derived from the displeasure of the Beneficent. Peace be on you, O Allah's trustee, His proof, the door of Allah, guide to Allah and the caller to Allah. I bear witness that you deemed lawful that which Allah has declared as lawful and you deemed unlawful that which Allah has declared unlawful. You established prayer, paid Zakat, enjoined good, forbade evil and called to the path of your Lord with wisdom and good advice. And I bear witness that you and those who were killed with you are martyrs who *"are alive (and) are provided sustenance from their Lord."* And

I bear witness that your killers are in Hell. I follow the religion of Allah by being aloof from those who fought you, those who killed you, those who accompanied them, those who mobilized an army against you, and from those who heard your call for help but didn't answer your call. I wish I had been with you so that I would have achieved a great success.

Tradition 13: Imam As-Sadiq ('a) said: You can recite that which you wish besides the grave of Imam Al-Husayn ('a).

Tradition 14: Abu Saeed said: I went to Imam As-Sadiq ('a) and asked: May I be sacrificed on you, should I go to the *Ziyarah* of the grave of Imam Al-Husayn ('a)?

Imam ('a) replied: Yes, Abu Saeed, go to the *Ziyarah* of the grave of Imam Al-Husayn ('a), the most blessed of the blessed ones, the most purified of the purified ones and the most pious of the pious ones.

Abu Saeed, when you go to his *Ziyarah*, recite the Tasbih of Amir Al-Mu'minin besides his head one thousand times and recite the Tasbih of Fatimah Zahra ('a) besides his feet one thousand times.

Then pray two Rakats prayers there. Recite Surah Yasin in the first Rakat and Surah Rahman in the second Rakat. Indeed, if you do this, Allah will record its special rewards for you, InshaAllah.

I said: May I be sacrificed on you, teach me the Tasbih of Ali and Fatimah.

Imam ('a) replied: Tasbih of Ali ('a) is as follows:

سُبْحَانَ الَّذِي لَا تَنْفَدُ خَزَائِنُهُ سُبْحَانَ الَّذِي لَا تَبِيدُ مَعَالِمُهُ سُبْحَانَ الَّذِي لَا يَفْنَى مَا عِنْدَهُ سُبْحَانَ الَّذِي لَا يُشْرِكُ أَحَدًا
فِي حُكْمِهِ سُبْحَانَ الَّذِي لَا اضْمِحْلَالَ لِفَخْرِهِ سُبْحَانَ الَّذِي لَا انْقِطَاعَ لِمُدَّتِهِ سُبْحَانَ الَّذِي لَا إِلَهَ غَيْرُهُ

Translation: Glorified be He whose treasure is unlimited. Glorified be He whose signs do not perish. Glorified be He whom that which is with Him will not vanish. Glorified be He who does not share His kingdom with anyone. Glorified be He whose glory does not fade. Glorified be He whose time does not expire. Glorified be He besides whom there is no god.

And the Tasbih of Fatimah is as follows:

سُبْحَانَ ذِي الْجَلَالِ الْبَازِغِ الْعَظِيمِ - سُبْحَانَ ذِي الْعِزِّ الشَّامِخِ الْمُتَنِيفِ سُبْحَانَ ذِي الْمُلْكِ الْفَاخِرِ الْقَدِيمِ - سُبْحَانَ ذِي
الْبَهْجَةِ وَالْجَمَالِ سُبْحَانَ مَنْ تَرَدَّى بِالنُّورِ وَالْوَقَارِ سُبْحَانَ مَنْ يَرَى أَثَرَ النَّمْلِ فِي الصَّفَا وَوَقَعَ الطَّيْرُ فِي الْهَوَاءِ

Translation: Glorified is the owner of majesty, the exalted, the great. Glorified is the owner of glory, the High, the Exalted. Glorified is the owner of the kingdom, the superior, the Ever-Lasting. Glorified is the owner of grace and beauty. Glorified is He who is covered with light and dignity. Glorified is He who sees the marks of an ant on flat surface and perching of birds in the atmosphere.

Tradition 15: Same as previous traditions.

Tradition 16: Imam As-Sadiq ('a) said: When you visit the tomb of Imam Al-Husayn ('a), begin by praising Allah, the Mighty and Sublime and invoking blessings on the Prophet most sincerely. Then recite the following:

سَلَامُ اللَّهِ وَ سَلَامُ مَلَائِكَتِهِ فِيمَا تَرَوْحُ وَ تَعْدُو الرَّاكِبَاتُ الطَّاهِرَاتُ لَكَ وَ عَلَيْكَ وَ سَلَامُ اللَّهِ وَ سَلَامُ مَلَائِكَتِهِ الْمُقَرَّبِينَ
وَ الْمُسَلِّمِينَ لَكَ بِقُلُوبِهِمْ وَ النَّاطِقِينَ بِفَضْلِكَ وَ الشُّهَدَاءَ عَلَى أَنَّكَ صَادِقٌ صَدِيقٌ صَدَقْتَ وَ نَصَحْتَ فِيمَا أُتَيْتَ بِهِ وَ
أَنَّكَ تَارُ اللَّهِ فِي الْأَرْضِ وَ الدَّمُ الَّذِي لَا يُدْرِكُ نَارَهُ [تَرْتَهُ] أَحَدٌ مِنْ أَهْلِ الْأَرْضِ وَ لَا يُدْرِكُهُ إِلَّا اللَّهُ وَ حُدَّهُ جَنَّتُكَ يَا ابْنَ
رَسُولِ اللَّهِ وَافِدًا إِلَيْكَ وَ اتَّوَسَّلُ إِلَى اللَّهِ بِكَ فِي جَمِيعِ حَوَائِجِي مِنْ أَمْرِ دُنْيَايَ وَ آخِرَتِي وَ بِكَ يَتَوَسَّلُ الْمُتَوَسِّلُونَ إِلَى
اللَّهِ فِي حَوَائِجِهِمْ وَ بِكَ يُدْرِكُ أَهْلُ التَّرَاتِ مِنْ عِبَادِ اللَّهِ طَلِبَتُهُمْ

Translation: Peace of Allah be on you and peace of His angels be on you along with the purified and blessed greetings which reach you at all times. Peace of Allah and peace of the proximate angels be on you as well as the peace of those whose hearts are submissive to you, those who speak of your merits, and those who testify that you are honest and truthful and that you were truthful about that which you invited to, that you are the one whom Allah will avenge on earth, and that your blood cannot be avenged by anyone from among the inhabitants of the earth and that no one but Allah shall avenge it. I have come to you, O son of Allah's Messenger as your guest, beseeching Allah through you for all my requests in this life and in the Hereafter. Verily those who beg Allah, beseech Him for their requests through you, those who seek revenge from among Allah's servants will be avenged through you.

Now walk a few steps, face the grave with your back to Qibla and recite:

الْحَمْدُ لِلَّهِ الْوَاحِدِ الْأَحَدِ الْمُتَوَحِّدِ بِالْأُمُورِ كُلِّهَا خَالِقِ الْخَلْقِ فَلَمْ يَعْزُبْ عَنْهُ شَيْءٌ مِنْ أَمْرِهِمْ وَ عَالِمِ كُلِّ شَيْءٍ بِلا [بَغَيْرِ]
تَعْلِيمٍ- ضَمَّنَ الْأَرْضَ وَ مَنْ عَلَيْهَا دَمَكَ وَ ثَارَكَ يَا ابْنَ رَسُولِ اللَّهِ أَشْهَدُ أَنَّ لَكَ مِنَ اللَّهِ مَا وَعَدَكَ مِنَ النَّصْرِ وَ الْفَتْحِ
وَ أَنَّ لَكَ مِنَ اللَّهِ الْوَعْدَ الْحَقَّ- فِي هَلَاكِ عَدُوِّكَ وَ تَمَامِ مَوْعِدِهِ إِيَّاكَ أَشْهَدُ أَنَّهُ قَاتَلَ مَعَكَ رِيبُونَ كَثِيرٌ كَمَا قَالَ اللَّهُ
تَعَالَى- وَ كَأَيِّنَ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِيبُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ

Translation: Praise be to Allah, the One, the Only One who runs all the affairs, the creator of creatures, who is aware of all the affairs of His creatures and the one who has knowledge of everything without learning. O son of Allah's Messenger. The earth and everyone on it is responsible for your blood and for avenging you. I bear witness that Allah will fulfil His promise of support and victory to you and that Allah will fulfil His promise to you and complete it by destroying your enemies. I bear witness that innumerable godly men fought beside you as Allah, the exalted says:

وَكَأَيِّنَ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِيبُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ

“And how many a prophet has fought with whom were many worshippers of the Lord; so, they did not become weak-hearted on account of what befell them” (3: 146).

Then say Allahu Akbar seven times, walk a few steps, face the grave and recite:

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ - خَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا أَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ عَنِ اللَّهِ مَا أُمِرْتَ بِهِ وَوَفَّيْتَ بِعَهْدِ اللَّهِ وَتَمَّتْ بِكَ كَلِمَاتُهُ وَجَاهَدْتَ فِي سَبِيلِهِ حَتَّى أَتَاكَ الْيَقِينُ لَعَنَ اللَّهُ أُمَّةً قَتَلَتْكَ وَأُمَّةً خَذَلَتْكَ وَ لَعَنَ اللَّهُ أُمَّةً خَذَلَتْ عَنْكَ اللَّهُمَّ إِنِّي أَشْهَدُ بِالْوَلَايَةِ لِمَنْ وَالَيْتَ وَوَالَيْتَ رَسُولَكَ وَأَشْهَدُ بِالْبِرَاءَةِ مِمَّنْ بَرَّيْتَ مِنْهُ وَبَرَّيْتَ مِنْهُ رَسُولَكَ اللَّهُمَّ الْعَنِ الَّذِينَ كَذَبُوا رَسُولَكَ وَهَدَمُوا كَعْبَتَكَ وَحَرَّفُوا كِتَابَكَ وَسَفَكُوا دِمَاءَ أَهْلِ بَيْتِ نَبِيِّكَ وَأَفْسَدُوا عِبَادَكَ وَاسْتَذَلُّوهُمْ اللَّهُمَّ ضَاعِفْ لَهُمُ اللَّعْنَةَ فِيمَا جَرَتْ بِهِ سُنَّتَكَ فِي بَرِّكَ وَبَحْرِكَ اللَّهُمَّ الْعَنُهُمْ فِي سَمَائِكَ وَأَرْضِكَ - اللَّهُمَّ وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي أَوْلِيَائِكَ وَحَبِّ إِلَيَّ مَشَاهِدَهُمْ - حَتَّى تُلَحِّقَنِي بِهِمْ وَتَجْعَلَهُمْ لِي فَرَطًا وَتَجْعَلَنِي لَهُمْ تَبَعًا فِي الدُّنْيَا وَالْآخِرَةِ -

Translation: Praise be to Allah, Who has not taken unto Himself a consort or a son, neither has He any partner in the kingdom, the One Who created everything and determined for it a fixed measure. I bear witness that you conveyed what Allah commanded you to on His behalf, that you fulfilled the covenant of Allah, and that Allah's words are complete with you. I bear witness that you fought in the way of Allah till death came to you. Allah's curse be on the nation that killed you and on the nation that deserted you. Allah's curse be on the nation that made others desert you. O Allah, I bear witness that I love those whom You and Your messengers love. And I bear witness that I am aloof from those from whom You and Your messengers are aloof.

O Allah, curse those who falsified Your Messenger, destroyed Your Ka'aba, distorted Your Book, shed the blood of the family of Your Prophet and ruined Your slaves and disgraced them. O Allah, multiply Your curses on them based on Your traditions in Your lands and Your seas. O Allah, curse them in Your heavens and in Your earth. O Allah, appoint for me a truthful tongue among Your saints and make me love their sites until You unite me with them. O Allah, make them my leaders and appoint me among their followers in this life and in the Hereafter.

Then walk a few steps, recite Takbir seven times, recite Tahlil seven times, praise Allah seven times and sanctify Allah, seven times. Then answer Imam Al-Husayn's ('a) call by saying seven times:

لَبَّيْكَ دَاعِيَ اللَّهِ

Translation: I am at your service, O caller to Allah! Then recite:

إِنْ كَانَ لَمْ يُجِبْكَ بَدَنِي فَقَدْ أَجَابَكَ قَلْبِي وَشَعْرِي وَبَشْرِي وَرَأْيِي وَهَوَايَ - عَلَى التَّسْلِيمِ لِحُكْمِ النَّبِيِّ الْمُرْسَلِ وَ السَّبْطِ الْمُتَنَجِّبِ وَ الدَّلِيلِ الْعَالِمِ وَ الْأَمِينِ الْمُسْتَخْرَجِ وَ الْمَرْضِيِّ الْبَلِغِ [الْوَصِيِّ الْمُبْلَغِ] وَ الْمَظْلُومِ الْمُهْتَزَمِ جِئْتُ أَنْقِطَاعًا إِلَيْكَ وَ إِلَى وَلَدِكَ وَ وَلَدِ وَلَدِكَ الْخَلْفِ مِنْ بَعْدِكَ عَلَى بَرَكََةِ الْحَقِّ - فَقَلْبِي لَكُمْ مُسَلِّمٌ وَ أَمْرِي لَكُمْ مُتَبِعٌ وَ

نُصِرْتِي لَكُمْ مُعَدَّةً - حَتَّى يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ لِدِينِي وَبِيعْتُكُمْ فَمَعَكُمْ مَعَكُمْ لَا مَعَ عَدُوِّكُمْ إِنِّي مِنَ الْمُؤْمِنِينَ
بِرَجْعَتِكُمْ لَا أَنْكِرُ لِلَّهِ قُدْرَةً وَلَا أَكْذِبُ لَهُ مَشِيَّةً وَلَا أَزْعُمُ أَنَّ مَا شَاءَ لَا يَكُونُ

Translation: Even though my body could not answer your call, my heart, my hair, skin, my volition and my desire have answered your call and have submitted to the remainder of the Prophet messenger, the chosen grandson, the knowledgeable guide, the entrusted guardian, the successor who announced the divine message and the wronged and the oppressed one. I have come only to you, your son and to the son of your son, the one who, with the blessing of truth, remains after you. My heart has submitted to you. I follow you in my affairs and my support is ready for you until Allah judges for my religion, and He is the best of the judges. And until Allah resurrects you, I shall be with you and only you, and not with your enemies. Indeed, I believe in your return in the last period of time. I do not deny the power of Allah, I do not falsify His will, and I do not believe that something that Allah willed might not occur.

Then walk to the grave, stand beside it and recite:

سُبْحَانَ اللَّهِ الَّذِي يُسَبِّحُ لَهُ ذِي الْمُلْكِ وَالْمَلَكُوتِ وَيُقَدِّسُ بِأَسْمَائِهِ جَمِيعُ خَلْقِهِ سُبْحَانَ اللَّهِ الْمَلِكِ الْقُدُّوسِ رَبِّنَا وَ
رَبِّ الْمَلَائِكَةِ وَالرُّوحِ - اللَّهُمَّ اجْعَلْنِي فِي وَفْدِكَ إِلَى خَيْرِ بَقَاعِكَ وَخَيْرِ خَلْقِكَ اللَّهُمَّ الْعَنِ الْجَبْتِ وَالطَّاغُوتِ ثُمَّ

Translation: Glory be to Allah. All of Allah's creation glorify Him and glorify the names of Allah, the owner of the Kingdom and sovereignty. Glory be to Allah, the King, the most Holy, our Lord and the Lord of the angels and the spirit. O Allah, record me among Your guests who have come to the best of Your places and to the best of Your creation. O Allah, curse the tyrants and false deities.

Then raise your hands and spread your arms on the grave and recite:

أَشْهَدُ أَنَّكَ طَاهِرٌ طَاهِرٌ مِنْ طُهِرٍ طَاهِرٍ قَدْ طُهِرْتَ بِكَ الْبِلَادُ وَطُهِرْتَ أَرْضُ أَنْتَ فِيهَا وَأَنْتَ تَارُ اللَّهُ فِي الْأَرْضِ حَتَّى
يَسْتَثِيرَ لَكَ مِنْ جَمِيعِ خَلْقِهِ

Translation: I bear witness that you are purity and you are pure, for purity and the pure one. Indeed, the lands have been purified through you and the land in which you are is purified by you. You are Allah's unavenged one on earth until He takes your revenge from all of His creation.

Then put your cheeks and hands on the grave; sit by his head and glorify Allah as much as you like. Request Him and ask for your needs. After that place your hands and cheeks by his feet and recite:

صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى رُوحِكَ وَ بَدَنِكَ - فَلَقَدْ صَدَقْتَ وَ صَبَرْتَ وَأَنْتَ الصَّادِقُ الْمُصَدَّقُ قَتَلَ اللَّهُ مَنْ قَتَلَكَ بِالْأَيْدِي
وَالْأَلْسُنِ

Translation: Allah's blessings be on you, on your soul and your body. Indeed, you said the truth and you stayed patient. You are the truthful one whose truthfulness is certified. May Allah kill those who killed you with their hands and tongues.

Then go to the grave of his sons and praise them as much as you like; ask your Lord for your needs. After that face the graves of martyrs and recite standing:

السَّلَامُ عَلَيْكُمْ أَيُّهَا الرَّبَّانِيُّونَ أَنْتُمْ لَنَا فَرَطٌ وَ نَحْنُ لَكُمْ تَبَعٌ وَ أَنْصَارُ أَبْشِرُوا بِمَوْعِدِ اللَّهِ الَّذِي لَا خُلْفَ لَهُ۔ وَ أَنَّ اللَّهَ
- مُدْرِكٌ بِكُمْ تَارَكُمْ وَ أَنْتُمْ سَادَةُ الشُّهَدَاءِ فِي الدُّنْيَا وَ الْآخِرَةِ

Translation: Peace be on you, O godly men. You have preceded us and you are our leaders while we are followers and supporters. Rejoice in the promise of Allah, which will not fail. Indeed, Allah shall avenge you. You are the chiefs of the martyrs in this life and Hereafter.

Then stand behind the grave and perform as many ritual prayers as you want.

Imam ('a) added: Every time you go to the holy shrine, recite salutation and then walk to the grave and put your hands and cheeks on the grave. Do the same when you want to leave. Perform prayers in full near his grave as long as you are there. When you want to leave the holy shrine, bid farewell to him saying:

سَلَامُ اللَّهِ وَ سَلَامُ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ وَ عِبَادِهِ الصَّالِحِينَ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ وَ عَلَى رُوحِكَ وَ
بَدَنِكَ وَ ذُرِّيَّتِكَ وَ مَنْ حَضَرَكَ مِنْ أَوْلِيَائِكَ

Translation: Peace of Allah and peace of His proximate angels and His prophet messengers and His righteous slaves be on you. O son of Allah's Messenger, on your soul and your body, on your progeny and on those of your friends who come to you.

And when you want to return, repeat this entire *Ziyarah* just like you recited when you first entered the holy shrine. On reaching home, recite:

الْحَمْدُ لِلَّهِ الَّذِي سَلَّمَنِي وَ سَلَّمَ مِنِّي الْحَمْدُ لِلَّهِ فِي الْأُمُورِ كُلِّهَا وَ عَلَى كُلِّ حَالٍ۔ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Translation: Praise be to Allah, who kept me safe and kept others safe from me. Praise be to Allah in all the affairs and in every state. Praise be to Allah, the Lord of the worlds.

Then say Allahu Akbar twenty-one times reciting carefully without haste, InshaAllah.

Tradition 17: Imam As-Sadiq ('a) said: Allah will record Hajj and Umrah for one who goes to the grave

of Imam Al-Husayn ('a).

The narrator asked: May I be sacrificed on you, what should I recite when I go to his *Ziyarah*?

Imam ('a) said: Recite:

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَوْمَ وُلِدْتَ وَ يَوْمَ تَمُوتُ وَ يَوْمَ تُنْعَثُ حَيًّا
أَشْهَدُ أَنَّكَ حَيٌّ شَهِيدٌ تُرْزَقُ عِنْدَ رَبِّكَ وَ أَتَوَالِي وَلِيِّكَ وَ أَبْرَأُ مِنْ عَدُوِّكَ وَ أَشْهَدُ أَنَّ الَّذِينَ قَاتَلُوكَ وَ انْتَهَكُوا حُرْمَتَكَ
مَلْعُونُونَ عَلَى لِسَانِ النَّبِيِّ الْأُمِّيِّ وَ أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَ آتَيْتَ الزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ
وَ جَاهَدْتَ فِي سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ أَسْأَلُ اللَّهَ وَلِيَّكَ وَ وَلِيَّنَا أَنْ يَجْعَلَ تَحَفَّتَنَا مِنْ زِيَارَتِكَ الصَّلَاةَ
عَلَى نَبِيِّنَا وَ الْمَغْفِرَةَ لِدُنُوبِنَا اشْفَعْ لِي يَا ابْنَ رَسُولِ اللَّهِ عِنْدَ رَبِّكَ.

Translation: Peace be on you, O Abu Abdullah. Peace be on you, O son of Allah's Messenger. Peace be on you on the day you were born, on the day of your death and on the day on which you will be raised alive. I bear witness that you are a martyr who is alive, you are with your Lord while you receive sustenance. I love those who love you and I remain aloof from your enemies. I bear witness that those who fought you and trespassed your sanctity are cursed by the tongue of the Prophet of Mecca. I bear witness that you established prayer, paid Zakat, enjoined good, forbade evil and fought in the way of your Lord with wisdom and good advice. I ask Allah, your master and our master, to bless our Prophet and to forgive our sins as our gift for having performed your *Ziyarah*. O son of Allah's Messenger. Intercede for me with your ord.

Tradition 18: Imam As-Sadiq ('a) said: Allah will record a thousand good deeds and erase a thousand sins for every step taken by one who goes to the *Ziyarah* of Imam Al-Husayn ('a) on foot. He will also increase his rank a thousand times for every step taken.

Imam ('a) added: When you arrive at Euphrates, perform Ghusl, carry your shoes and walk barefoot like a humble servant. Once you arrive at the door of the holy shrine, say Allahu Akbar four times. Then perform prayers near his grave and ask Allah for your needs.

Tradition 19: The narrator asked Imam As-Sadiq ('a) how he should salute Imam Al-Husayn ('a). Imam ('a) replied: recite:

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ لَعَنَ اللَّهُ مَنْ قَتَلَكَ وَ لَعَنَ اللَّهُ مَنْ أَعَانَ عَلَيْكَ وَ مَنْ بَلَغَهُ
ذَلِكَ فَرَضِي بِهِ إِنَّا إِلَى اللَّهِ مِنْهُمْ بَرِيءٌ.

Translation: Peace be on you, O Abu Abdullah. Peace be on you, O son of Allah's Messenger. Allah's curse be on those who killed you. Allah's curse be on those who helped against you and upon those who heard about your killing and were pleased with it. I seek proximity to Allah by remaining aloof from them.

Tradition 20: Imam As-Sadiq ('a) said: When you go to the grave of Imam Al-Husayn ('a), recite:

Translation: Peace be on you, O Abu Abdullah. Allah's curse be on those who killed you. Allah's curse be on those who took part in shedding your blood and on those who heard of your killing and were pleased with it. I seek proximity to Allah by remaining aloof from them.

Tradition 21: Imam As-Sadiq ('a) said: When you go to the *Ziyarah* of the grave of Imam Al-Husayn ('a), fast on Wednesday, Thursday and Friday. When you want to leave your house, gather your family and recite the supplication of travel. Perform a Ghusl before you leave and recite during it:

اللَّهُمَّ طَهِّرْني وَطَهِّرْ قَلْبِي وَاشْرَحْ لِي صَدْرِي وَأَجِرْ عَلَيَّ لِسَانِي ذِكْرَكَ وَمِدْحَتَكَ وَالثَّنَاءَ عَلَيْكَ فَإِنَّهُ لَا قُوَّةَ إِلَّا بِكَ وَ
قَدْ عَلِمْتُ أَنَّ قَوَامَ دِينِي التَّسْلِيمُ لِأَمْرِكَ وَالِاتِّبَاعُ لِسُنَّةِ نَبِيِّكَ وَالشَّهَادَةُ عَلَى جَمِيعِ أَنْبِيَائِكَ وَرُسُلِكَ إِلَى جَمِيعِ خَلْقِكَ
اللَّهُمَّ اجْعَلْهُ نُورًا وَطَهُورًا وَحِرْزًا وَشِفَاءً مِنْ كُلِّ دَاءٍ وَسُقْمٍ وَآفَةٍ وَعَاهَةٍ وَمِنْ شَرِّ مَا أَخَافُ وَأُحْذَرُ

Translation: O Allah, purify me and my heart. Expand my chest and allow my tongue to praise and glorify You. Indeed, there is no power except with You. I have indeed, understood that the foundation of my religion is submitting to Your orders, following the traditions of Your Prophet and testifying to the truth of all Your prophets and messengers whom You sent to all Your creation. O Allah, make this bath a light and a purification for me and make it my cure from every illness, disease, plague and disability and make it my protection against the evil of that which frightens and alerts me.

Then recite when you are leaving the house:

اللَّهُمَّ إِنِّي إِلَيْكَ وَجَّهْتُ وَجْهِي وَإِلَيْكَ فَوَّضْتُ أَمْرِي وَإِلَيْكَ أَسْلَمْتُ نَفْسِي وَإِلَيْكَ أَلْجَأْتُ ظَهْرِي وَعَلَيْكَ تَوَكَّلْتُ لَا
مَلْجَأَ وَ لَا مَنجَى إِلَّا إِلَيْكَ- تَبَارَكْتَ وَتَعَالَيْتَ عَزَّ جَارُكَ وَجَلَّ ثَنَاؤُكَ

Translation: O Allah, I have turned my face to You, entrusted my affairs to You, submitted myself to You, protected my back with You and I have relied on You. There is no refuge or shelter except with You. You are blessed and exalted. Mighty is Your protection and exalted is Your praise. ·

Then recite:

سَمِ اللّٰهُ وَبِاللّٰهِ وَ مِنَ اللّٰهِ وَ إِلَى اللّٰهِ وَ فِي سَبِيلِ اللّٰهِ وَ عَلَى مِلَّةِ رَسُوْلِ اللّٰهِ ص عَلَى اللّٰهِ تَوَكَّلْتُ وَ إِلَيْهِ أُنَبِّتُ فَاطِرَ
السَّمَاوَاتِ السَّبْعِ وَ الْأَرْضِينَ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيمِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ احْفَظْنِي فِي سَفَرِي وَ
اخْلُفْنِي فِي أَهْلِي بِأَحْسَنِ الْخَلْفِ اللَّهُمَّ إِلَيْكَ تَوَجَّهْتُ وَ إِلَيْكَ خَرَجْتُ وَ إِلَيْكَ وَفَدْتُ وَ لِحَيْرِكَ تَعَرَّضْتُ وَ بِزِيَارَةِ حَبِيبِ
حَبِيبِكَ تَقَرَّبْتُ اللَّهُمَّ لَا تَمْنَعْنِي خَيْرَ مَا عِنْدَكَ بِشَرِّ مَا عِنْدِي- اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَ كَفِّرْ عَنِّي سَيِّئَاتِي وَ حُطِّ عَنِّي
خَطَايَايَ وَ اقْبَلْ مِنِّي حَسَنَاتِي

Translation: In the name of Allah, by Allah, from Allah, to Allah and in the way of Allah as one who is in

the Ummah of Allah's Messenger. I rely on Allah and to Him I shall return. He is the Creator of the seven heavens and the seven earths and the Lord of the great throne. O Allah, bless Muhammad and Aali Muhammad ('a). Protect me on my journey and act as my replacement for my family in the best way. O Allah, I have turned to You, I am traveling to You, I am coming to You as Your guest. I have exposed myself to Your blessings and I seek proximity through the *Ziyarah* of the love of Your beloved. O Allah, do not deprive me of the blessings which are with You because of the sins I have committed. O Allah, forgive my sins, pardon my bad deeds, erase my errors and accept my good deeds.

Then recite three times:

اللَّهُمَّ اجْعَلْنِي فِي دِرْعِكَ الْحَصِينَةِ الَّتِي تَجْعَلُ فِيهَا مَنْ تُرِيدُ۔ اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِنَ الْحَوْلِ وَالْقُوَّةِ

Translation: O Allah, place me in Your protective shield in which You place whomsoever You will. O Allah, I am aloof from any will and power except to you.

Then recite Surah Hamd, Surah Falaq, Surah Naas, Surah Tauhid, Surah Qadr, Ayat ul-Kursi, Surah Yasin and Verses 21 to 24 of Surah Hashr. Do not use scented oils or kohl until you reach Euphrates and speak and joke less. Glorify the Almighty Allah more and beware of quarrelling or being cheerful. Recite when you walk or ride:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ سَطَوَاتِ النَّكَالِ وَ عَوَاقِبِ الْوَيْالِ وَ فِتْنَةِ الضَّلَالِ وَ مِنْ أَنْ تَلْقَانِي بِمَكْرُوهِ وَ أَعُوذُ بِكَ مِنَ الْحَبْسِ وَ اللَّبْسِ وَ مِنْ وَسْوَسةِ الشَّيْطَانِ وَ طَوَارِقِ السَّوْءِ۔ وَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ وَ مِنْ شَرِّ شَيَاطِينِ الْجِنِّ وَ الْإِنْسِ وَ مِنْ شَرِّ مَنْ يَنْصِبُ لِأَوْلِيَاءِ اللَّهِ الْعَدَاوَةَ وَ مِنْ أَنْ يُفْرِطُوا عَلَيَّ وَ أَنْ يَطْعَوْا وَ أَعُوذُ بِكَ مِنْ شَرِّ عِيُونِ الظُّلْمَةِ وَ مِنْ شَرِّ كُلِّ ذِي شَرِّكَ إِلَّا بِلَيْسَ وَ مَنْ يَرُدُّ عَنِ الْخَيْرِ بِاللِّسَانِ وَ الْيَدِ

Translation: O Allah, I seek refuge with You from the punishments of the dominating powers, from the evil ends, from afflictions caused by going astray and from any misfortune that you may find with me. I seek refuge with You from imprisonment, confusion, satanic whispers, terrible misfortunes, from the evil of anyone with evil, from the evil of the demons from Jinns and men and from the evil of those who incite animosity against the Wali of Allah and from their violence and aggression against me. I seek refuge with You from the spies of the oppressors, from the evil of anyone with evil, from the traps of Iblis and from those who prevent from blessings with their hands and tongues.

If you were afraid of something, recite:

لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ بِهِ احْتَجَبْتُ وَ بِهِ اعْتَصَمْتُ اللَّهُمَّ اعْصِمْنِي مِنْ شَرِّ خَلْقِكَ فَإِنَّمَا أَنَا بِكَ وَ أَنَا عَبْدُكَ

Translation: There is no will or power except with Allah. I seek refuge and protect myself with Him. O

Allah, protect me from the evil of Your creation, for verily I am Your servant and in Your refuge.

When you reach Euphrates, recite before crossing it:

اللَّهُمَّ أَنْتَ خَيْرُ مَنْ وَفَدَ إِلَيْهِ الرِّجَالُ وَأَنْتَ يَا سَيِّدِي أَكْرَمُ مَا تَنِي وَأَكْرَمُ مَزُورٍ وَقَدْ جَعَلْتَ لِكُلِّ زَائِرٍ كَرَامَةً وَلِكُلِّ
وَافِدٍ نُحْفَةً وَقَدْ أَتَيْتُكَ زَائِراً قَبْرَ ابْنِ نَبِيِّكَ - صَلَوَاتُكَ عَلَيْهِ فَاجْعَلْ تُحْفَتَكَ إِيَّايَ فَكَأَنَّكَ رَقَبَتِي مِنَ النَّارِ وَتَقَبَّلْ مِنِّي عَمَلِي
وَاشْكُرْ سَعْيِي وَارْحَمْ مَسِيرِي إِلَيْكَ بِغَيْرِ مَنْ مَنِّي بَلْ لَكَ الْإِمْنُ عَلَيَّ - إِذْ جَعَلْتَ لِي السَّبِيلَ إِلَى زِيَارَتِهِ وَعَرَّفْتَنِي
فَضْلَهُ وَحَفِظْتَنِي حَتَّى بَلَغْتَنِي قَبْرَ ابْنِ وَلِيِّكَ وَقَدْ رَجَوْتُكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَلَا تَقْطَعْ رَجَائِي وَقَدْ أَتَيْتُكَ
فَلَا تُخَيِّبْ أَمَلِي وَاجْعَلْ هَذَا كَفَّارَةً لِمَا كَانَ قَبْلَهُ مِنْ ذُنُوبِي وَاجْعَلْنِي مِنْ أَنْصَارِهِ يَا أَرْحَمَ الرَّاحِمِينَ

Translation: O Allah, You are the best one to whom men have travelled and You, O my master, are the most honourable one to whom one can go and the most honourable one to be visited. You have appointed a present for every visitor and a gift for every guest and I have come to You as a visitor of the grave of the son of Your Prophet, peace be on him. Therefore, make release from Hell Your gift to me. Accept my deed, appreciate my efforts and have mercy on me from traveling to You, although I do not consider this a favour from me. On the contrary, the favour is from You to me for making it possible for me to come to his *Ziyarah*, for allowing me to know his merits and for protecting me until I arrived at the grave of the son of Your Wali. I have wished for Your mercy; so, send Your blessings on Muhammad and Aali Muhammad ('a). Do not deprive me of that which I have wished for. I have come to You, so do not disappoint me and make this a penance for my past sins and make me among his supporters, O the Most Merciful of the merciful ones.

Then cross the Euphrates and recite:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاجْعَلْ سَعْيِي مَشْكُوراً وَذَنْبِي مَغْفُوراً وَعَمَلِي مَقْبُولاً وَاغْسِلْنِي مِنَ الْخَطَايَا وَ
- الذُّنُوبِ وَطَهِّرْ قَلْبِي مِنْ كُلِّ آفَةٍ تَمْحَقُ دِينِي أَوْ تُبْطِلُ عَمَلِي يَا أَرْحَمَ الرَّاحِمِينَ

Translation: O Allah, bless Muhammad and Aali Muhammad ('a). Allow my efforts to be appreciated, my sins to be forgiven and my deeds to be accepted. And cleanse me from mistakes and sins and purify my heart from any disease which destroys my religion and nullifies my deeds, O Most Merciful of merciful ones.

Then enter Nainawa and stay there. Do not use any scented oils or kohl and do not eat meat as long as you are there. After that come to the shore in its closest part to the grave of Imam Al-Husayn ('a) and perform a Ghusl while you are covered. Recite during the Ghusl:

اللَّهُمَّ طَهِّرْنِي وَطَهِّرْ لِي قَلْبِي وَاشْرَحْ لِي صَدْرِي وَاجْرِ عَلَى لِسَانِي مَحَبَّتَكَ وَمِدْحَتَكَ - وَالثَّنَاءَ عَلَيْكَ فَإِنَّهُ لَا حَوْلَ وَ
لَا قُوَّةَ إِلَّا بِكَ وَقَدْ عَلِمْتُ أَنَّ قَوَامَ دِينِي التَّسْلِيمُ لِأَمْرِكَ وَالشَّهَادَةُ عَلَى جَمِيعِ أَنْبِيَائِكَ وَرُسُلِكَ بِالْأُلْفَةِ بَيْنَهُمْ - أَشْهَدُ
أَنَّهُمْ أَنْبِيَائُكَ وَرُسُلُكَ إِلَى جَمِيعِ خَلْقِكَ اللَّهُمَّ اجْعَلْهُ لِي نُوراً وَطَهُوراً وَحِزْزاً وَشِفَاءً مِنْ كُلِّ سَقَمٍ وَدَاءٍ وَمِنْ كُلِّ

آفَةٍ وَ عَاهَةٍ وَ مِنْ شَرِّ مَا أَخَافُ وَ أَحْذَرُ اللَّهُمَّ طَهِّرْ بِهِ قَلْبِي وَ جَوَارِحِي - وَ عِظَامِي وَ لَحْمِي وَ دَمِي وَ شَعْرِي وَ بَشْرِي
وَ مُخِّي وَ عَصْبِي وَ مَا أَقَلَّتِ الْأَرْضُ مِنِّي وَ اجْعَلْهُ لِي شَاهِدًا يَوْمَ فَقْرِي وَ فَاقَتِي

Translation: O Allah, purify me and my heart, expand my chest and allow my tongue to praise and glorify You and to speak of Your love. Indeed, there is no will or power except with You. I have indeed, understood that the foundation of my religion is submitting to Your orders and testifying that all of _ Your prophets and messengers are united. I bear witness that they are all Your prophets and messengers who were sent to all of Your creation. O Allah, make this a light and purification for me and make it my cure from every illness, disease, plague and disability and make it my protection against the evil of that which frightens and alerts me. O Allah, purify my heart, organs, bones, flesh, blood, hair, skin, brain, nerves and my weight which is carried by the earth with this bath. Make it my witness on the day of my poverty and need.

Then wear the most purified clothes and recite Allahu Akbar thirty times. After that recite:

الْحَمْدُ لِلَّهِ الَّذِي إِلَيْهِ قَصَدْتُ فَبَلَّغَنِي وَ إِيَّاهُ أَرَدْتُ فَقَبَّلَنِي وَ لَمْ يَفْطَعْ بِي وَ رَحِمَنَّهُ ابْتَغَيْتُ فَسَلَّمَنِي اللَّهُمَّ أَنْتَ حِصْنِي وَ
كَهْفِي وَ حِرْزِي وَ رَجَائِي وَ أَمَلِي لَا إِلَهَ إِلَّا أَنْتَ يَا رَبَّ الْعَالَمِينَ

Translation: Praise be to Allah whom I sought and He allowed me to reach Him, the One whom I wanted and He accepted me and He did not deprive me, the One whose mercy I desired and He kept me safe. O Allah, You are my protective fort and cave and You are my refuge, my hope and my wish. There is no god but You, O Lord of the worlds.

Recite when you want to begin walking to the grave:

اللَّهُمَّ إِنِّي أَرَدْتُكَ فَأَرِدْنِي وَ إِنِّي أَقْبَلْتُ بِوَجْهِِي إِلَيْكَ فَلَا تُعْرِضْ بَوَجْهَكَ عَنِّي فَإِنْ كُنْتَ عَلَيَّ سَاخِطًا فَتُبْ عَلَيَّ وَ -
أَرْحَمَ مَسِيرِي إِلَى ابْنِ حَبِيبِكَ أَبْتَغِي بِذَلِكَ رِضَاكَ عَنِّي فَارْضَ عَنِّي وَ لَا تُخَيِّبْنِي يَا أَرْحَمَ الرَّاحِمِينَ

Translation: O Allah, I desire You so You desire me. I have turned my face to You so do not turn Your face away from me. And if You are dissatisfied with me, accept my repentance and have mercy on me for traveling to the son of Your beloved while seeking Your pleasure. Therefore, be pleased with me and do not disappoint me, O most merciful of the merciful ones.

Then walk barefoot calmly and with reverence while continuously reciting Takbir and Tahlil and glorifying, praising and extolling Allah and His Messengers. Also recite:

الْحَمْدُ لِلَّهِ الْوَاحِدِ الْمُتَّوَحِّدِ بِالْأُمُورِ كُلِّهَا خَالِقِ الْخَلْقِ لَمْ يَعْزُبْ عَنْهُ شَيْءٌ مِنْ أُمُورِهِمْ وَ عَالِمِ كُلِّ شَيْءٍ بِغَيْرِ تَعْلِيمٍ
صَلَوَاتُ اللَّهِ وَ صَلَوَاتُ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ وَ رُسُلِهِ أَجْمَعِينَ - عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الْأَوْصِيَاءِ

الْحَمْدُ لِلَّهِ الَّذِي أَنْعَمَ عَلَيَّ وَ عَرَّفَنِي فَضْلَ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ ص

Translation: Praise be to Allah, the One, Who runs all the affairs alone. He is the creator of the creatures and none of their affairs escape Him. He knows everything without being taught. Allah's blessings and the blessings of His proximate angels and all of His prophet messengers be on Muhammad and his Ahl Al-Bayt ('a), is successors. Praise be to Allah, who bestowed His favours on me by making me understand the merits of Muhammad and his Ahl Al-Bayt ('a).

Then walk a few steps taking small steps. Once you arrive at the mound, face the grave, stop and say Allahu Akbar thirty times. After that recite:

لَا إِلَهَ إِلَّا اللَّهُ فِي عِلْمِهِ مُنْتَهَى عِلْمِهِ وَ لَا إِلَهَ إِلَّا اللَّهُ بَعْدَ عِلْمِهِ مُنْتَهَى عِلْمِهِ وَ لَا إِلَهَ إِلَّا اللَّهُ مَعَ عِلْمِهِ مُنْتَهَى عِلْمِهِ وَ الْحَمْدُ لِلَّهِ فِي عِلْمِهِ مُنْتَهَى عِلْمِهِ وَ الْحَمْدُ لِلَّهِ بَعْدَ عِلْمِهِ مُنْتَهَى عِلْمِهِ وَ الْحَمْدُ لِلَّهِ مَعَ عِلْمِهِ مُنْتَهَى عِلْمِهِ وَ سُبْحَانَ اللَّهِ مَعَ عِلْمِهِ مُنْتَهَى عِلْمِهِ وَ الْحَمْدُ لِلَّهِ بِجَمِيعِ مَحَامِدِهِ عَلَى جَمِيعِ نِعَمِهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ حَقُّ لَهُ ذَلِكَ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ لَا إِلَهَ إِلَّا اللَّهُ نُورُ السَّمَاوَاتِ السَّبْعِ - وَ نُورُ الْأَرْضِينَ السَّبْعِ وَ نُورُ الْعَرْشِ الْعَظِيمِ - وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَ ابْنَ حُجَّتِهِ السَّلَامُ عَلَيْكُمْ يَا مَلَائِكَةَ اللَّهِ وَ زُورَ قَبْرِ ابْنِ نَبِيِّ اللَّهِ

Translation: There is no god except Allah, in His knowledge and in the extent of His knowledge. And there is no god but Allah, after His knowledge and in the extent of His knowledge. And there is no god but Allah with His knowledge and in the extent of His knowledge. Praise is due to Allah, in His knowledge and in the extent of His knowledge. And praise is due to Allah, after His knowledge and in the extent of His knowledge. And praise is due to Allah, with His knowledge and in the extent of His knowledge. Glorified is Allah, in His knowledge and in the extent of His knowledge. And glorified is Allah in His knowledge and in the extent of His knowledge. And glorified is Allah after His knowledge and in the extent of His knowledge. And glorified is Allah with His knowledge and in the extent of His knowledge. And praise is for Allah with all of His praises and for all of His blessings. There is no god but Allah, and Allah is the greatest and He truly is worthy of that. There is no god but Allah, the patient, the honourable. There is no god but Allah, the exalted, the great. There is no god but Allah, the light of the seven heavens, the light of the seven earths and the light of the great throne. And praise be to Allah, the Lord of the worlds. Peace be on you, O Allah's proof and the son of His Proof. Peace be on you, O Allah's angels and the visitors of the grave of the son of Allah's Prophet.

Then take ten steps, say Allahu Akbar thirty times and recite while walking:

لَا إِلَهَ إِلَّا اللَّهُ تَهْلِيلًا لَا يُحْصِيهِ غَيْرُهُ قَبْلَ كُلِّ وَاحِدٍ [أَحَدٍ] وَ بَعْدَ كُلِّ وَاحِدٍ وَ مَعَ كُلِّ وَاحِدٍ وَ عَدَدَ كُلِّ وَاحِدٍ وَ سُبْحَانَ اللَّهِ تَسْبِيحًا لَا يُحْصِيهِ غَيْرُهُ قَبْلَ كُلِّ وَاحِدٍ وَ بَعْدَ كُلِّ وَاحِدٍ وَ مَعَ كُلِّ وَاحِدٍ وَ عَدَدَ كُلِّ وَاحِدٍ وَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ قَبْلَ كُلِّ وَاحِدٍ وَ بَعْدَ كُلِّ وَاحِدٍ - وَ مَعَ كُلِّ وَاحِدٍ وَ عَدَدَ كُلِّ وَاحِدٍ أَبَدًا أَبَدًا اللَّهُمَّ إِنِّي أَشْهَدُكَ وَ كَفَى بِكَ شَهِيدًا فَاشْهَدْ لِي أَنِّي أَشْهَدُ أَنَّكَ حَقٌّ وَ أَنَّ رَسُولَكَ حَقٌّ وَ أَنَّ حَبِيبَكَ حَقٌّ وَ أَنَّ قَوْلَكَ حَقٌّ وَ أَنَّ

قَضَاءَكَ حَقٌّ وَأَنْ قَدَرَكَ حَقٌّ وَأَنْ فَعَلَكَ حَقٌّ وَأَنْ حَشَرَكَ حَقٌّ- وَأَنْ نَارَكَ حَقٌّ وَأَنْ جَنَّتَكَ حَقٌّ وَأَنْكَ مُمِيتُ
الْأَحْيَاءِ وَ مُحْيِي الْمَوْتَى- وَأَنْكَ بَاعِثُ مَنْ فِي الْقُبُورِ وَأَنْكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ وَأَنْكَ لَا تُخْلِفُ الْمِيعَادَ
السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَ ابْنَ حُجَّتِهِ السَّلَامُ عَلَيْكُمْ يَا مَلَائِكَةَ اللَّهِ وَ يَا زُورَ قَبْرِ أَبِي عَبْدِ اللَّهِ ع

Translation: There is no god but Allah, a Tahlil which cannot be counted by anyone other than Allah and which existed before anyone, which will exist after everyone, which exists with everyone and which is equal to the number of everyone. Glorified is Allah, a glorification which cannot be counted by anyone other than Allah and which I existed before anyone, which will exist after everyone, I which exists with everyone and which is equal to the I number of everyone. Glorified is Allah and praise be to Allah, and there is no god but Allah and Allah is the greatest I before anyone, after everyone, with everyone and equal to the number of everyone, forever and ever and ever. O Allah, I make You witness and You are sufficient as a witness. Therefore, be my witness that: I bear witness to Your truth and the truth of Your Messenger, the truth of Your words, the truth of Your will, the truth of Your destiny, the truth of Your actions, the truth of Your raising, the truth of Your Hell and the truth of Your Paradise. I bear witness that You truly take the life of those who are alive and give life to those who are dead, that You will surely raise those who are in the graves, that You will gather the people for a Day about which there is no doubt and that You do not go against Your promises. Peace be on you, O Allah's Proof and son of His Proof. Peace be on you, O Allah's angels and O visitors of the grave of Abu Abdullah.

Then walk a few steps, taking small steps calmly and with reverence while reciting Takbir and Tahlil and while glorifying, praising and extolling Allah and His Messengers. At the eastern door, stand at the entrance and recite:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا ص عَبْدُهُ وَرَسُولُهُ أَمِينُ اللَّهِ عَلَى خَلْقِهِ وَأَنَّهُ سَيِّدُ
الْأَوَّلِينَ وَ الْآخِرِينَ وَأَنَّهُ سَيِّدُ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ- سَلَامٌ عَلَى رَسُولِ اللَّهِ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ
لَوْ لَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ اللَّهُمَّ إِنِّي أَشْهَدُ أَنَّ هَذَا قَبْرُ ابْنِ حَبِيبِكَ وَ صِفْوَتِكَ مِنْ خَلْقِكَ وَأَنَّهُ
الْفَائِزُ بِكَرَامَتِكَ أَكْرَمَتُهُ بِكِتَابِكَ وَ خَصَصْتَهُ وَ أُنْتَمَنَتُهُ عَلَى وَحْيِكَ وَ أَعْطَيْتَهُ مَوَارِيثَ الْأَنْبِيَاءِ وَ جَعَلْتَهُ حُجَّةً عَلَى خَلْقِكَ
مِنَ الْأَصْغِيَاءِ فَأَعَذَرَ فِي الدُّعَاءِ وَ بَذَلَ مُهْجَتَهُ فَبِكَ لَيْسَتْ نَقْدَ عِبَادِكَ مِنَ الضَّلَالَةِ وَ الْجَهَالَةِ وَ الْعَمَى وَ الشُّكِّ وَ الْإِرْتِيَابِ
إِلَى بَابِ الْهُدَى مِنَ الرَّدَى وَأَنْتَ تَرَى وَ لَا تُرَى وَأَنْتَ بِالْمَنْظَرِ الْأَعْلَى حَتَّى تَارَ عَلَيْهِ مِنْ خَلْقِكَ مَنْ غَرَّتْهُ الدُّنْيَا وَ بَاعَ
الْآخِرَةَ بِالثَّمَنِ الْأَوْكَسِ الْأَدْنَى وَ أَسْخَطَكَ وَ أَسْخَطَ رَسُولَكَ وَ أَطَاعَ مِنْ عِبَادِكَ مِنْ أَهْلِ الشَّقَاقِ وَ النِّفَاقِ وَ حَمَلَتْهُ
الْأَوْزَارُ مِنْ اسْتَوْجَبَ النَّارَ لَعَنَ اللَّهُ قَاتِلِي وَ لِدِ رَسُولِكَ وَ ضَاعَفَ عَلَيْهِمُ الْعَذَابَ الْأَلِيمَ

Translation: I bear witness that there is no god but Allah. He is alone and has no partners. And I bear witness that Muhammad is His servant and Messenger; that he is Allah's trustee over His creation and that he is the master of the first and the last and the master of the prophets and messengers. Peace be on Allah's Messenger. Praise be to Allah who guided us to this and if it was not for Allah's guidance, we would not have been guided. Indeed, the messengers of our Lord came with the truth. O Allah, I bear witness that this is the grave of the son of Your beloved and Your chosen one from among Your creation and he has achieved victory with Your honour. You have honoured him with Your Book, designated him

and entrusted him with revelation, given him the inheritance of the prophets and appointed him to be a divine proof from among the chosen ones of Your creation. He strives to call the people to You. He gave the blood of his heart and Your way to save Your slaves from going astray, from ignorance and blindness and from doubt and confusion and to lead them to the door of guidance from rejection. Indeed, you see but cannot be seen and You are at the highest place from where You observe everything. Until some of Your creation, who were attracted by this world and who had sold their Hereafter for the lowest and least valuable of prices, rose against him and angered You and Your Messenger by obeying the tyrant rulers, hypocrites, sinful ones and those on whom Hell is made incumbent from among Your servants. Allah's curse be on the killers of the son of Your Messenger and may their painful chastisement be multiplied.

Then go closer to the grave and recite:

السَّلَامُ عَلَيْكَ يَا وَارِثَ آدَمَ صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ نُوحٍ نَبِيِّ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ إِبْرَاهِيمَ خَلِيلِ اللَّهِ
السَّلَامُ عَلَيْكَ يَا وَارِثَ مُوسَى كَلِيمِ اللَّهِ - السَّلَامُ عَلَيْكَ يَا وَارِثَ عِيسَى رُوحِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ مُحَمَّدٍ حَبِيبِ
اللَّهِ صِ السَّلَامُ عَلَيْكَ يَا وَارِثَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَصِيِّ رَسُولِ اللَّهِ وَ وَلِيِّ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ
الْحَسَنِ بْنِ عَلِيٍّ الزَّكِيِّ السَّلَامُ عَلَيْكَ يَا وَارِثَ فَاطِمَةَ الزَّهْرَاءِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ السَّلَامُ عَلَيْكَ أَيُّهَا الصِّدِّيقُ الشَّهِيدُ
السَّلَامُ عَلَيْكَ أَيُّهَا الْوَصِيُّ الرَّضِيُّ الْبَارُّ النَّقِيُّ السَّلَامُ عَلَيْكَ أَيُّهَا الْوَفِيُّ النَّقِيُّ أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَ آتَيْتَ
الزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ وَ عِبَدْتَ اللَّهَ مُخْلِصاً حَتَّى أَتَاكَ الْيَقِينُ السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ وَ
رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ - السَّلَامُ عَلَيْكَ وَ عَلَى الْأَرْوَاحِ الَّتِي حَلَّتْ بِفَنَائِكَ وَ أَنَاخَتْ بِرَحْلِكَ - السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ
الْمُحَدِّقِينَ بِكَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ وَ زُؤَارِ قَبْرِ ابْنِ نَبِيِّ اللَّهِ

Translation: Peace be on you, O inheritor of Adam, the chosen one of Allah. Peace be on you, O inheritor of Nuh, the prophet of Allah. Peace be on you, O inheritor of Ibrahim, the friend of Allah. Peace be on you, O inheritor of Musa, the one addressed by Allah. Peace be on you, O inheritor of Isa,” the spirit of Allah. Peace be on you, O inheritor of Muhammad, the beloved of Allah. Peace be on you, O inheritor of Ali, the successor of Allah's Messenger. Peace be on you, O inheritor of Hasan, the pious. Peace be on you, O inheritor of Fatimah Zahra, mistress of the women of the worlds and the most truthful one. Peace be on you, O most truthful martyr. Peace be on you, O pleasant, pious pure successor. Peace be on you, O loyal and righteous one. I bear witness that you established prayers, paid Zakat, enjoined good, forbade evil and worshipped Allah sincerely until death came to you. Peace on you, O Abu Abdullah and Allah's mercy and blessings be on you. Peace be on you and on the souls who dismounted in your vicinity and stayed in your entourage. Peace be on Allah's angels who have surrounded you. Peace be on Allah's angels and the visitors of the grave of the son of Allah's Prophet.

Then enter the holy shrine and recite while entering:

السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُقَرَّبِينَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُنْزَلِينَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُسَوِّمِينَ السَّلَامُ عَلَى
مَلَائِكَةِ اللَّهِ الَّذِينَ هُمْ مُقِيمُونَ فِي هَذَا الْحَائِرِ بِإِذْنِ رَبِّهِمُ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الَّذِينَ هُمْ فِي هَذَا الْحَائِرِ يَعْمَلُونَ وَ

لَأَمْرٍ اللَّهُ مُسْلِمُونَ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ وَ ابْنَ أَمِينِ اللَّهِ وَ ابْنَ خَالِصَةِ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ إِنَّا
 لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ مَا أَعْظَمَ مُصِيبَتَكَ عِنْدَ جَدِّكَ [أَبِيكَ] رَسُولِ اللَّهِ ص وَ مَا أَعْظَمَ مُصِيبَتَكَ عِنْدَ مَنْ عَرَفَ اللَّهَ
 عَزَّ وَ جَلَّ - وَ أَجَلُ مُصِيبَتِكَ عِنْدَ الْمَلَأِ الْأَعْلَى وَ عِنْدَ أَنْبِيَاءِ اللَّهِ وَ رَسُولِهِ [عِنْدَ رَسُولِ اللَّهِ] السَّلَامُ مِنِّي إِلَيْكَ وَ التَّحِيَّةُ مَعَ
 عَظِيمِ الرِّزْيَةِ عَلَيْكَ كُنْتَ نُورًا فِي الْأَصْلَابِ الشَّامِخَةِ وَ نُورًا فِي ظُلُمَاتِ الْأَرْضِ وَ نُورًا فِي الْهَوَاءِ وَ نُورًا فِي
 - السَّمَاوَاتِ الْعُلَى كُنْتَ فِيهَا نُورًا سَاطِعًا لَا يُطْفَأُ وَ أَنْتَ النَّاطِقُ بِالْهُدَى

Translation: Peace be on Allah's proximate angels. Peace be on Allah's descending angels. Peace be on Allah's distinguished angels. Peace be on Allah's angels who reside in this holy sanctuary with the permission of Allah. Peace be on Allah's angels who work in this holy sanctuary and submit to the orders of Allah. Peace be on you, O son of Allah's Messenger, son of Allah's trustee and sincere servant. Peace be on you, O Abu Abdullah. Indeed, we belong to Allah and to Him we shall return. How great your tragedy is with your grandfather, Allah's Messenger. And how great your tragedy is with those who know Allah, the Great and Almighty! And how great is your tragedy with the exalted assembly (high above) and with Allah's prophets and messengers! My salutations and greetings to you while I am much aggrieved over you. You were a light in the lofty loins, a light in the darkness of the earth, a light in the air and a light in the high heavens where you were a shining light, which will not be extinguished. Indeed, you are the announcer of guidance.

Then take a few steps, say Allahu Akbar seven times, recite Tahlil seven times, praise Allah seven times and sanctify Allah seven times. After that answer Imam Al-Husayn's ('a) call by saying seven times:

لَبَّيْكَ دَاعِيَ اللَّهِ

Translation: I am at your service, O caller to Allah.

Then recite:

إِنْ كَانَ لَمْ يُجِبْكَ بَدَنِي عِنْدَ اسْتِغَاثَتِكَ وَ لِسَانِي عِنْدَ اسْتِنْصَارِكَ - فَقَدْ أَجَابَكَ قَلْبِي وَ سَمْعِي وَ بَصَرِي وَ رَأْيِي وَ هَوَايَ
 عَلَى التَّسْلِيمِ لَخَلْفِ النَّبِيِّ الْمُرْسَلِ وَ السَّبْطِ الْمُتَنَجِّبِ وَ الدَّلِيلِ الْعَالِمِ وَ الْأَمِينِ الْمُسْتَخْزَنِ وَ الْمُؤَدِّي الْمُبْلَغِ وَ
 الْمَظْلُومِ الْمُضْطَهَّدِ جِئْتُكَ يَا مَوْلَايَ انْقِطَاعًا إِلَيْكَ - وَ إِلَى جَدِّكَ وَ أَبِيكَ وَ وَلَدِكَ الْخَلْفِ مِنْ بَعْدِكَ فَقَلْبِي لَكُمْ مُسَلِّمٌ وَ
 رَأْيِي لَكُمْ مُتَّبِعٌ وَ نَصْرَتِي لَكُمْ مُعَدَّةٌ حَتَّى يَحْكُمَ اللَّهُ بِدِينِهِ وَ يَبْعَثَكُمْ - وَ أَشْهَدُ اللَّهُ أَنَّكُمْ الْحُجَّةُ وَ بَكُمْ تُرْجَى الرَّحْمَةُ
 فَمَعَكُمْ مَعَكُمْ لَا مَعَ عَدُوِّكُمْ - إِنِّي بِكُمْ مِنَ الْمُؤْمِنِينَ لَا أَنْكِرُ لِلَّهِ قُدْرَةً وَ لَا أَكْذِبُ مِنْهُ بِمَشِيَّةٍ

Translation: Even though my body could not answer your call, my heart, my ears, my eyes and my thoughts and my desire have answered your call and have submitted to the remainder of the Prophet messenger, the chosen grandson, the knowledgeable guide, the entrusted guardian, the successor who announced the divine message and the wronged and the oppressed one. O my master, I have come only to you, to your grandfather, to your father and to your son who remains after you. My heart has

submitted to you. I follow you in my affairs and my support is ready for you until Allah judges based on His religion, and until He resurrects you. I make Allah as witness that you are the divine proofs and that mercy can be hoped for only through you. I shall be with you and only with you and not with your enemies. I am among those who believe in you. I do not deny the power of Allah nor do I falsify His will.

Then walk to the grave in small steps until you face it.

Turn your back to the Qibla, your face to his face and recite:

السَّلَامُ عَلَيْكَ مِنَ اللَّهِ وَ السَّلَامُ عَلَى مُحَمَّدٍ أَمِينِ اللَّهِ عَلَى رُسُلِهِ وَ عَزَائِمِ أَمْرِهِ الْخَاتِمِ لِمَا سَبَقَ وَ الْفَاتِحِ لِمَا اسْتَقْبَلَ وَ
الْمُهِمِّمِينَ عَلَى ذَلِكَ كُلِّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ السَّلَامُ عَلَيْكَ وَ تَحِيَّاتُهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَاحِبِ
مِيثَاقِكَ وَ خَاتِمِ رُسُلِكَ وَ سَيِّدِ عِبَادِكَ وَ أَمِينِكَ فِي بِلَادِكَ [عِبَادِكَ] وَ خَيْرِ بَرِيَّتِكَ كَمَا تَلَا كِتَابَكَ وَ جَاهِدَ عَدُوَّكَ حَتَّى أَتَاهُ
الْيَقِينُ اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَبْدِكَ وَ أَخِي رَسُولِكَ الَّذِي انْتَجَبْتَهُ بِعِلْمِكَ وَ جَعَلْتَهُ هَادِيًا لِمَنْ شِئْتَ مِنْ خَلْقِكَ
وَ الدَّلِيلَ عَلَى مَنْ بَعَثْتَهُ بِرِسَالَتِكَ وَ دَيَّانَ الدِّينِ بِعَدْلِكَ وَ فَصْلَ قَضَائِكَ بَيْنَ خَلْقِكَ وَ الْمُهِمِّمِينَ عَلَى ذَلِكَ كُلِّهِ وَ
السَّلَامُ عَلَيْهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ اللَّهُمَّ أَتَمِّمْ بِهِ كَلِمَاتِكَ وَ أَنْجِزْ بِهِ وَعْدَكَ وَ أَهْلِكَ بِهِ عَدُوَّكَ وَ اكْتُبْنَا فِي أَوْلِيَائِهِ وَ
أَحِبَّائِهِ اللَّهُمَّ اجْعَلْنَا لَهُ شِيعَةً وَ أَنْصَارًا وَ أَعْوَانًا عَلَى طَاعَتِكَ وَ طَاعَةِ رَسُولِكَ وَ مَا وَكَّلْتَهُ بِهِ وَ اسْتَخْلَفْتَهُ عَلَيْهِ يَا رَبَّ
الْعَالَمِينَ اللَّهُمَّ صَلِّ عَلَى فَاطِمَةَ بِنْتِ نَبِيِّكَ وَ زَوْجَةِ وَلِيِّكَ وَ أُمِّ السَّبْطَيْنِ الْحَسَنِ وَ الْحُسَيْنِ الطَّاهِرَةِ الْمُطَهَّرَةِ
الصِّدِّيقَةِ الزَّكِيَّةِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ [أَهْلِ الْجَنَّةِ أَجْمَعِينَ] - صَلَاةٌ لَا يَفُوزُ عَلَى إِحْصَائِهَا غَيْرُكَ اللَّهُمَّ صَلِّ عَلَى
الْحَسَنِ بْنِ عَلِيٍّ عَبْدِكَ - وَ ابْنِ أَخِي رَسُولِكَ الَّذِي انْتَجَبْتَهُ بِعِلْمِكَ وَ جَعَلْتَهُ هَادِيًا لِمَنْ شِئْتَ مِنْ خَلْقِكَ وَ الدَّلِيلَ عَلَى
مَنْ بَعَثْتَهُ بِرِسَالَتِكَ وَ دَيَّانَ الدِّينِ بِعَدْلِكَ - وَ فَصْلَ قَضَائِكَ بَيْنَ خَلْقِكَ وَ الْمُهِمِّمِينَ عَلَى ذَلِكَ كُلِّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Translation: Peace of Allah be on you. And peace on Muhammad, Allah's trustee over His messengers and over His firmly determined affairs, the last of that which has passed and the one who began that which is yet to come and the absolute master over all of it. Peace be on him and Allah's mercy and blessings be on him. Peace be on you and the mercy of Allah and His greetings. O Allah, bless Muhammad and Aali Muhammad ('a), the owner of Your covenant, the last of Your messengers, the chief of Your servants, Your trustee in Your lands, and the best of Your creation, just like he recited Your Book and fought Your enemies until death came to him. O Allah, bless Amir Al-Mu'minin ('a), Your servant and the brother of Your messenger, the one whom You chose with Your knowledge and whom You appointed as a guide for whomever You willed from among Your creation, the guide to those who You sent with Your messages, the undisputed ruler of religion with Your justice, the decisive judge between Your creation and the absolute master over all of it. Peace be on him and Allah's mercy and His blessings. O Allah, complete Your words with him, fulfil Your promise through him, destroy Your enemies through him and record us among his followers and those who love him. O Allah, make us among his Shia, supporters and helpers based on Your obedience and the obedience of Your Messenger and in fulfilling that which You entrusted to him and the affairs over which you gave him authority, O Lord of the worlds. O Allah, bless Fatimah, the daughter of Your Prophet, the wife of Your Wali and the mother of the two grandsons – Hasan and Husayn and the pure, the purified, the most truthful, the righteous one and the mistress of all the women of Paradise – blessings which cannot be measured except by You. O

Allah, send Your blessings on Hasan Ibn Ali, Your servant, the son of the brother of Your Messenger, the one whom You chose with Your knowledge and whom You appointed as a guide for whomever You willed from among Your creation, the guide to those whom You sent with Your communications, the undisputed ruler of religion with Your justice, the decisive judge between Your creation and the absolute master over all of it. Peace be on him and Allah's mercy and His blessings. O Allah, bless Husayn Ibn Ali, Your servant, the son of the brother of Your Messenger, the one whom You chose with Your knowledge and whom You appointed as a guide for whomever You willed from among Your creation, the guide to those whom You sent with Your communications, the undisputed ruler of religion with Your justice, the decisive judge between Your creation and the absolute master over all of it. Peace be on him and Allah's mercy and His blessings.

Then invoke blessings on the rest of the Imams ('a) in the same way that you invoke blessings on Hasan and Husayn ('a). After that recite:

اللَّهُمَّ أَتَمِّمْ بِهِمْ كَلِمَاتِكَ وَ أَنْجِزْ بِهِمْ وَعْدَكَ وَ أَهْلِكَ بِهِمْ عِدْوَكَ وَ عَدُوَّهُمْ - مِنْ الْجِنَّ وَ الْإِنْسِ أَجْمَعِينَ اللَّهُمَّ اجْزِهِمْ عَنَّا خَيْرَ مَا جَازَيْتَ نَذِيرًا عَنْ قَوْمِهِ اللَّهُمَّ اجْعَلْنَا لَهُمْ شِيعَةً وَ أَنْصَارًا وَ أَعْوَانًا عَلَى طَاعَتِكَ وَ طَاعَةِ رَسُولِكَ اللَّهُمَّ اجْعَلْنَا لَهُمْ مِمَّنْ يَتَّبِعُ النُّورَ الَّذِي أُنْزِلَ مَعَهُمْ - وَ أَحْيَا مَحْيَاهُمْ وَ أَمِتْنَا مَمَاتَهُمْ وَ أَشْهَدْنَا مَشَاهِدَهُمْ فِي الدُّنْيَا وَ الْآخِرَةِ اللَّهُمَّ إِنَّ هَذَا مَقَامٌ أَكْرَمْتَنِي بِهِ وَ شَرَّفْتَنِي بِهِ وَ أَعْطَيْتَنِي فِيهِ رَغْبَتِي عَلَى حَقِيقَةِ إِيْمَانِي بِكَ وَ بِرَسُولِكَ

Translation: O Allah, complete Your words with them, fulfil Your promise through them and destroy all of Your enemies and their enemies from Jinns and men, through them. O Allah, reward them on our behalf with a reward which is better than any reward that You have ever given to a warner on behalf of his nation. O Allah, make us among their Shia, supporters and helpers based on Your obedience and the obedience of Your Messenger. O Allah, make us among those who follow the light which was brought down with them. And make us live the way they lived and die the way they died and allow us to witness their sites in this world and Hereafter. O Allah, You have honoured and exalted me by this position and You have granted that which I longed for based on my genuine belief in You and in Your messengers.

Then go closer to the grave and recite:

السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ وَ سَلَامٌ لِلَّهِ وَ سَلَامٌ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ كُلَّمَا تَرَوُّحُ الرَّائِحَاتُ الطَّاهِرَاتُ لَكَ وَ عَلَيْكَ سَلَامُ الْمُؤْمِنِينَ لَكَ بِقُلُوبِهِمُ النَّاطِقِينَ لَكَ بِفَضْلِكَ بِأَلْسِنَتِهِمْ أَشْهَدُ أَنَّكَ صَادِقٌ صِدِّيقٌ صَدَقْتَ فِيمَا دَعَوْتَ إِلَيْهِ وَ صَدَقْتَ فِيمَا أَتَيْتَ بِهِ وَ أَنَّكَ تَارُ اللَّهِ فِي الْأَرْضِ - اللَّهُمَّ ادْخُلْنِي فِي أَوْلِيَائِكَ وَ حَبِيبِ إِلَيَّ مَشَاهِدَهُمْ وَ شَهَادَتَهُمْ - فِي الدُّنْيَا وَ الْآخِرَةِ - إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Translation: Peace be on you, O son of Allah's Messenger. And peace of Allah, peace of His proximate angels and His prophet messengers be on you along with the purified greetings which reach you at all times. Peace of those whose hearts believe in you and whose tongues speak of your merits be on you. I

bear witness that you are truthful and veracious. You were truthful in that which you called to and you were truthful about that which you brought forth. And indeed, Allah will avenge you on earth. O Allah, include me among Your devoted saints and make me love being martyred like them and witnessing their sites in this life and the Hereafter. Indeed, You have power over everything.

Then recite:

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ رَحِمَكَ اللَّهُ يَا أَبَا عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ يَا إِمَامَ الْهُدَى
السَّلَامُ عَلَيْكَ يَا عِلْمَ التَّقَى السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ عَلَى أَهْلِ الدُّنْيَا السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَابْنَ حُجَّتِهِ السَّلَامُ
عَلَيْكَ يَا ابْنَ نَبِيِّ اللَّهِ السَّلَامُ عَلَيْكَ يَا نَارَ اللَّهِ وَابْنَ نَارِهِ السَّلَامُ عَلَيْكَ يَا وَتَرَ اللَّهِ وَابْنَ وَتَرِهِ أَشْهَدُ أَنَّكَ قُتِلْتَ مَظْلُومًا
وَأَنَّ قَاتِلَكَ فِي النَّارِ وَأَشْهَدُ أَنَّكَ جَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ لَمْ تَأْخُذْكَ [لَمْ تُؤْخَرْكَ] فِي اللَّهِ لَوْمَةً لَأَنَّهُمْ وَأَنَّكَ عَبْدَتَهُ
حَتَّى أَتَاكَ الْيَقِينُ أَشْهَدُ أَنَّكُمْ كَلِمَةُ التَّقْوَى وَبَابُ الْهُدَى وَالْحُجَّةُ عَلَى خَلْقِهِ أَشْهَدُ أَنَّ ذَلِكَ لَكُمْ سَابِقٌ فِيمَا مَضَى وَ
فَاتِحٌ فِيمَا بَقِيَ وَأَشْهَدُ أَنَّ أَرْوَاحَكُمْ وَطِينَتَكُمْ طِينَةٌ طَابَتْ وَطَهَّرَتْ بَعْضُهَا مِنْ بَعْضٍ مِنَ اللَّهِ وَمِنْ رَحْمَتِهِ
وَأَشْهَدُ اللَّهُ تَبَارَكَ وَتَعَالَى وَكَفَى بِهِ شَهِيدًا وَأَشْهَدُكُمْ أَنِّي بِكُمْ مُؤْمِنٌ - وَلَكُمْ تَابِعٌ فِي ذَاتِ نَفْسِي وَشَرَائِعَ دِينِي وَ
خَوَاتِيمَ [خَاتِمَةَ] عَمَلِي وَمُنْقَلَبِي وَمُتَوَايَ - فَاسْأَلُ اللَّهَ الْبَرَّ الرَّحِيمَ أَنْ يَتِمَّ ذَلِكَ لِي أَشْهَدُ أَنَّكُمْ قَدْ بَلَّغْتُمْ وَنَصَحْتُمْ وَ
صَبَرْتُمْ وَقُتِلْتُمْ وَغُصِبْتُمْ وَأُسِيءَ إِلَيْكُمْ فَصَبَرْتُمْ لَعَنَ اللَّهُ أُمَّةً خَالَفَتْكُمْ وَأُمَّةً جَدَدَتْ وَلَايَتَكُمْ وَأُمَّةً تَظَاهَرَتْ عَلَيْكُمْ
- وَأُمَّةً شَهِدَتْ وَلَمْ تُسْتَشْهَدْ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ النَّارَ مَثْوَاهُمْ - وَبِسْ الْوَرْدِ الْمَوْرُودُ وَبِسْ الرِّفْدِ الْمَرْفُودُ

Translation: Peace be on you, O Abu Abdullah. Allah's mercy be on you, O Abu Abdullah. Allah's blessings be on you, O Abu Abdullah. Peace be on you, O Imam of guidance. Peace be on you, O flag of piety. Peace be on you, O proof of Allah on the people of the world. Peace be on you, O proof of Allah and O son of His Proof. Peace be on you, O son of the Prophet of Allah. Peace be on you, O one whose avenger is Allah and O son of the one whose avenger is Allah. Peace be on you, O Allah's unavenged one and O son of Allah's unavenged one. I bear witness that you were killed unjustly and that your killer is in Hell. I bear witness that you fought in the way of Allah the way He should be fought for. You were not influenced by the censure of any censurer and you worshipped Allah until your last moments. I bear witness that you are words of piety, doors of guidance and the divine proofs on Allah's creation. I bear witness that you have always had these positions and they will remain in you. I bear witness that your souls and your essence are from a purified essence and they purified and blessed one another through Allah and His mercy. I make Allah, the blessed and exalted as witness and He is sufficient as a witness and I take you as witnesses that I believe in you and I follow you in my affairs, in the rulings of my religion, in the result of my deeds and in my destination and final abode. I ask Allah, the Kind, the Merciful, to fulfil this for me. I bear witness that you announced Allah's message and advised the people. You remained patient, you were killed, your rights were usurped, and you were ill-treated, but you remained patient. Allah's curse be on the nation that opposed you, on the nation that denied your Wilayat, on the nation that supported one another against you and on the nation who were present there but were not martyred with you. Praise be to Allah who made Hell their final destination. What a terrible abode Hell is and what a terrible punishment their chastisement is!

Then recite:

صَلَّى اللَّهُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ ثَلَاثًا وَعَلَى رُوحِكَ وَبَدَنِكَ لَعَنَ اللَّهُ قَاتِلَيْكَ وَلَعَنَ اللَّهُ سَالِبِيكَ وَلَعَنَ اللَّهُ خَاذِلِيكَ وَلَعَنَ اللَّهُ مَنْ شَايَعَ عَلَى قَتْلِكَ وَمَنْ أَمَرَ بِقَتْلِكَ وَشَارَكَ فِي دَمِكَ وَلَعَنَ اللَّهُ مَنْ بَلَغَهُ ذَلِكَ فَرَضِي بِهِ أَوْ سَلَّمَ إِلَيْهِ أَنَا أَبْرَأُ إِلَى اللَّهِ مِنْ وَلَايَتِهِمْ وَأَتَوَلَّى اللَّهَ وَرَسُولَهُ وَآلَ رَسُولِهِ وَأَشْهَدُ أَنَّ الَّذِينَ انْتَهَكُوا حُرْمَتَكَ وَسَفَكُوا دَمَكَ مَلْعُونُونَ عَلَى لِسَانِ النَّبِيِّ الْأُمِّيِّ اللَّهُمَّ الْعَنِ الَّذِينَ كَذَّبُوا رُسُلَكَ وَسَفَكُوا دِمَاءَ أَهْلِ بَيْتِ نَبِيِّكَ صَلَوَاتُكَ عَلَيْهِمُ اللَّهُمَّ الْعَنِ قَتَلَةَ أَمِيرِ الْمُؤْمِنِينَ وَضَاعِفَ عَلَيْهِمُ الْعَذَابَ الْأَلِيمَ اللَّهُمَّ الْعَنِ قَتَلَةَ الْحُسَيْنِ بْنِ عَلِيٍّ وَقَتَلَةَ أَنْصَارِ الْحُسَيْنِ بْنِ عَلِيٍّ وَأَصْلِهِمْ حَرَّ نَارِكَ وَذَقَهُمْ [أَذَقَهُمْ] بَأْسَكَ وَضَاعِفَ عَلَيْهِمُ الْعَذَابَ الْأَلِيمَ وَالْعَنْهُمْ لَعْنًا وَبَيًّا اللَّهُمَّ أُحْلِلْ بِهِمْ نَقِمَتَكَ وَابْتِهْمُ مِنْ حَيْثُ لَا يَحْتَسِبُونَ وَخُذْهُمْ مِنْ حَيْثُ لَا يَشْعُرُونَ وَعَذِّبْهُمْ عَذَابًا نَكْرًا وَالْعَنِ أَعْدَاءَ نَبِيِّكَ وَآلِ نَبِيِّكَ لَعْنًا وَبَيًّا اللَّهُمَّ الْعَنِ الْجَبْتَ وَالطَّاغُوتَ وَالْفِرَاعِنَةَ - إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Translation: Allah's blessings be on you, O Abu Abdullah. Allah's blessings be on you, O Abu Abdullah. Allah's blessings be on you, O Abu Abdullah on your soul and body. Allah's curse be on those who killed you. Allah's curse be on those who looted you. Allah's curse be on those who disappointed you. Allah's curse be on those who followed the orders of killing you, those who ordered your killing and those who took part in shedding your blood. Allah's curse be on those who heard of your killing and were pleased with it or made peace with it. I seek Allah's proximity by being aloof from following them and I follow Allah, His Messenger and the family of His Messenger. I bear witness that those who trespassed your sanctity and shed your blood are cursed by the tongue of the Prophet of Mecca. O Allah, curse those who falsified Your messengers and shed the blood of the Ahl Al-Bayt of Your Prophet, may Your blessings be on them. O Allah, curse the killers of Amir Al-Mu'minin ('a) and increase the painful chastisement on them. O Allah, curse the killers of Husayn Ibn Ali and the killers of the supporters of Husayn Ibn Ali. Burn them with Your blazing fires, make them taste Your wrath, increase the painful chastisement on them and curse them with a severe curse. O Allah, make Your wrath fall on them, attack them where they do not expect, seize them while they are unaware and punish them with an intense chastisement. O Allah, curse the enemies of Your Prophet and the enemies of the family of Your Prophet with a severe curse. O Allah, curse the satans and tyrant rulers and Fir'awns, indeed, You have power over everything.

Then recite:

بَابِي أَنْتَ وَ أُمِّي يَا أَبَا عَبْدِ اللَّهِ إِلَيْكَ كَانَتْ رِحْلَتِي مَعَ بَعْدِ شُقَّتِي وَ لَكَ فَاضَتْ عِبْرَتِي - وَ عَلَيْكَ كَانَ أَسْفِي وَ نَحِيبِي وَ صُرَاخِي وَ زَفَرَتِي وَ شَهِيْقِي وَ إِلَيْكَ كَانَ مَجِيئِي وَ بِكَ أَسْتَتِرُ مِنْ عَظِيمِ جُرْمِي أَتَيْتُكَ وَافِدًا قَدْ أَوْقَرْتُ ظَهْرِي بِأَبِي أَنْتَ وَ أُمِّي يَا سَيِّدِي بِكَيْتُكَ يَا خَيْرَةَ اللَّهِ وَ ابْنَ خَيْرَتِهِ وَ حَقٌّ لِي أَنْ أَبْكِيكَ وَ قَدْ بَكَتَكَ السَّمَاوَاتُ وَ الْأَرْضُونَ وَ الْجِبَالُ وَ الْبِحَارُ فَمَا عُدْرِي إِنْ لَمْ أَبْكِكَ وَ قَدْ بَكَكَ حَبِيبُ رَبِّي وَ بَكَتَكَ الْأَيْمَةُ ع - وَ بَكَكَ مَنْ دُونَ سِدْرَةِ الْمُنْتَهَى إِلَى التَّرَى جَزَعًا عَلَيْكَ

Translation: May my parents be sacrificed on you, O Abu Abdullah. I have travelled to you although my

home is far, I have shed tears on you, and my sorrow, my lamentation, my wailing, my sighing and my weeping was over you. I came to you and am hiding my great sins through you. I have come to you as a visitor and a guest whose back has become heavy due to sins. May my parents be sacrificed on you, O my master. I have cried over you, O best of Allah's creation and the son of the best of Allah's creation and I should be crying over you since the heavens, the earths, the mountains and the seas have cried over you. Therefore, what can be my excuse for not crying over you while the beloved of my Lord and the Imams have cried over you and everyone below Sidratul Muntaha to the earth has cried impatiently over you.

Then touch the grave and recite:

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ يَا حُسَيْنَ بْنَ عَلِيٍّ يَا ابْنَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَابْنَ حُجَّتِهِ أَشْهَدُ أَنَّكَ عَبْدُ اللَّهِ وَآمِينُهُ بَلَغْتَ نَاصِحاً وَأَدَّيْتَ أَمِيناً وَقُلْتَ صَادِقاً وَقَتَلْتَ صَدِيقاً فَمَضَيْتَ شَهِيداً وَمَضَيْتَ عَلَى يَقِينٍ لَمْ تُؤْثِرْ عَمَى عَلَى هُدًى وَلَمْ تَمِلْ مِنْ حَقٍّ إِلَى بَاطِلٍ وَلَمْ تُجِبْ إِلَّا اللَّهَ وَحْدَهُ وَأَشْهَدُ أَنَّكَ كُنْتَ عَلَى بَيِّنَةٍ مِنْ رَبِّكَ بَلَغْتَ مَا أُمِرْتَ بِهِ وَقُمْتَ بِحَقِّهِ - وَصَدَقْتَ مَنْ كَانَ قَبْلَكَ غَيْرَ وَاهِنٍ وَلَا مُوهِنٍ فَصَلَّى اللَّهُ عَلَيْكَ وَسَلَّمْ تَسْلِيماً جَزَاكَ اللَّهُ مِنْ صَدِيقٍ خَيْراً أَشْهَدُ أَنَّ الْجِهَادَ مَعَكَ جِهَادٌ - وَأَنَّ الْحَقَّ مَعَكَ وَإِلَيْكَ وَأَنْتَ أَهْلُهُ وَمَعْدِنُهُ وَمِيرَاثُ النَّبُوَّةِ عِنْدَكَ وَعِنْدَ أَهْلِ بَيْتِكَ وَأَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ وَنَصَحْتَ وَوَفَيْتَ وَجَاهَدْتَ فِي سَبِيلِ اللَّهِ - بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَمَضَيْتَ لِلَّذِي كُنْتَ عَلَيْهِ شَهِيداً [شَاهِداً] وَمُسْتَشْهِداً وَمَشْهُوداً فَصَلَّى اللَّهُ عَلَيْكَ وَسَلَّمْ تَسْلِيماً أَشْهَدُ أَنَّكَ طَهَّرْتَ طَاهِراً مُطَهَّراً مِنْ طَهْرٍ طَاهِرٍ مُطَهَّرٍ طَهَّرْتَ - وَطَهَّرْتَ أَرْضَ أَنْتَ بِهَا وَطَهَّرَ حَرَمُكَ وَأَشْهَدُ أَنَّكَ أَمَرْتَ بِالْقِسْطِ [أَمَرْتَ بِالْقِسْطِ وَدَعَوْتَ إِلَيْهِ] - وَالْعَدْلَ وَدَعَوْتَ إِلَيْهِمَا وَأَشْهَدُ أَنَّ أُمَّةً قَتَلَتْكَ أَشْرَارُ خَلْقِ اللَّهِ وَكَفَرَتْهُ وَإِنِّي أَسْتَشْفِعُ بِكَ إِلَى اللَّهِ رَبِّكَ وَرَبِّي مِنْ جَمِيعِ ذُنُوبِي - وَأَتَوَجَّهُ بِكَ إِلَى اللَّهِ فِي جَمِيعِ حَوَائِجِي وَرَغْبَتِي فِي أَمْرِ آخِرَتِي وَدُنْيَايَ

Translation: Peace be on you, O Abu Abdullah, O Husayn Ibn Ali, O son of Allah's Messenger. Peace be on you, O Allah's Proof and the son of His Proof. I bear witness that you are Allah's servant and His trustee. You announced Allah's message honestly and fulfilled your duties faithfully. You said the truth, you were killed as the Most Truthful One, and you died as a martyr with certainty. You did not prefer blindness over guidance, you did not lean to falsehood and away from truth and you did not answer anyone's call except Allah's. I bear witness that you had insight about your Lord, you announced that which you were commanded to and you fulfilled your duties to Him. You believed in the truth of those who preceded you without weakness and sloth. Allah's blessings and peace be on you. May Allah reward you, O Most Truthful one with the best of rewards. I bear witness that Jihad is Jihad only if it is with you. And that truth is with you and it leads to you and that you are the source of truth and from among its people. And that the inheritance of prophethood is with you and with your Ahl Al-Bayt. I bear witness that you conveyed Allah's message, advised people, remained loyal to Allah and fought in the way of Allah with wisdom and good advice. that you died the way you lived – as a martyr who desired martyrdom and who was witnessed. Allah's blessings and peace be on you. I bear witness that you are purity, you are pure and purified and that you are the son of purity, the pure and purified one. You are pure, the land in which you are is purified and your tomb is purified. I bear witness that you enjoined equity and justice and you called to it. And I bear witness that the people who killed you are the most evil

and the most disbelieving creatures of Allah. I ask Allah, your Lord and my Lord, for intercession through you for all of my sins and I turn to Allah through you for all of my wishes and needs which pertain to matters of the Hereafter and this life.

Then put your right cheek on the grave and recite:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ هَذَا الْقَبْرِ وَمَنْ فِيهِ وَبِحَقِّ هَذِهِ الْقُبُورِ وَمَنْ أَسْكَنْتَهَا أَنْ تَكْتُبَ اسْمِي عِنْدَكَ فِي أَسْمَائِهِمْ حَتَّى تُورِدَنِي مَوَارِدَهُمْ وَتُصَدِّرَنِي مَصَادِرَهُمْ- إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Translation: O Allah, I ask You through the right of this grave and he who is interned in it, and through the right of these graves and those whom You have made to dwell in them, to record my name with You among their names so that You take me to where they are and make me reach where they have reached. Indeed, You have power over everything.

Then recite:

رَبِّ أَفْحَمْتَنِي ذُنُوبِي وَ قَطَعْتَ مَقَالَتِي- فَلَا حُجَّةَ لِي وَلَا عُذْرَ لِي فَأَنَا الْمُقْرُ بِذَنْبِي الْأَسِيرُ بِبَلِيَّتِي الْمُرْتَهَنُ بِعَمَلِي الْمُتَجَلِّدُ فِي خَطِيئَتِي الْمُتَحِيرُ عَنْ قَصْدِي الْمُنْقَطِعُ بِي قَدْ أَوْفَقْتُ نَفْسِي يَا رَبِّ مَوْقِفَ الْأَشْقِيَاءِ الْأَذْلَاءِ الْمُذْنِبِينَ الْمُجْتَرِّينَ عَلَيْكَ الْمُسْتَخْفِينَ بِوَعِيدِكَ يَا سُبْحَانَكَ أَيَّ جُرْأَةٍ اجْتَرَأْتُ عَلَيْكَ وَ أَيَّ تَغَرُّبٍ غَرَرْتُ بِنَفْسِي وَ أَيُّ سَكْرَةٍ أَوْفَقْتَنِي وَ أَيُّ غَفْلَةٍ أَعْطَيْتَنِي مَا كَانَ أَقْبَحَ سُوءَ نَظَرِي وَ أَوْحَشَ فِعْلِي يَا سَيِّدِي فَارْحَمْ كِبُوتِي لِحُرِّ وَجْهِي وَ زَلَّةَ قَدَمِي وَ تَعْفِيرِي فِي التُّرَابِ خَدِّي وَ نَدَامَتِي عَلَى مَا فَرَطَ مِنِّي وَ أَقْلَنِي عَثْرَتِي وَ ارْحَمْ صُرَاخِي وَ عَبْرَتِي وَ اقْبَلْ مَعْذِرَتِي وَ عُدْ بِحِلْمِكَ عَلَى جَهْلِي- وَ بِإِحْسَانِكَ عَلَى خَطِيئَاتِي وَ بِعَفْوِكَ عَلَيَّ رَبِّ أَشْكُو إِلَيْكَ قَسَاوَةَ قَلْبِي وَ ضَعْفَ عَمَلِي فَامْنَحْ بِمَسْأَلَتِي فَأَنَا الْمُقْرُ بِذَنْبِي الْمُعْتَرِفُ بِخَطِيئَتِي وَ هَذِهِ يَدِي وَ نَاصِيَتِي أَسْتَكَينُ لَكَ بِالْقَوْدِ مِنْ نَفْسِي فَاقْبَلْ تَوْبَتِي وَ نَفْسُ كُرْبَتِي وَ ارْحَمْ خُسُوعِي وَ خُضُوعِي وَ انْقِطَاعِي إِلَيْكَ سَيِّدِي وَ أَسْأَلُكَ عَلَى مَا كَانَ مِنِّي وَ تَضَرُّعِي وَ تَعْفِيرِي فِي تُرَابِ قَبْرِ ابْنِ نَبِيِّكَ بَيْنَ يَدَيْكَ فَأَنْتَ رَجَائِي وَ ظَهْرِي وَ عُذَّتِي وَ مُعْتَمِدِي لَا إِلَهَ إِلَّا أَنْتَ

Translation: O Lord, my sins have left no excuses for me and have left me dumb, so I have no argument or excuse. I admit to my sins and I am the prisoner of the afflictions, which I have inflicted on myself. I am held hostage by my actions, compelled by my mistakes, confused about my target and unable to reach it. O Lord, indeed, I have placed myself in the position of the wretched, disgraced and sinful ones who have dared You and underestimated Your promise of punishment. You are glorified. How dare I challenge You? And with what enticement have I deceived myself? And what intoxication impaired me? And what negligence overcame me? How terrible my evil thinking is! And how inhumane my actions are! O my master, have mercy on me for falling down on my face, for that which has happened to me, for the slipping of my foot, for putting my cheek on dust and for regretting my mistakes. Disregard my mistakes and have mercy on my wailing and tears. Accept my apology, overlook my ignorance with Your patience and my mistakes with Your beneficence and turn to me with Your forgiveness. O Lord, I complain to You of the harshness of my heart and the weakness of my deeds, so fulfil my requests. I am the one who has testified his sins and has admitted to his mistakes. This is my

hand and my forehead and I have surrendered myself with shackles to You, so accept my repentance and relieve my anguish. O my master, have mercy on my humility, my submission and my devotion to you. And on my sorrow over that which I have done, for begging to You and for covering my face with the dust of the grave of the son of Your Prophet before You. Indeed, You are my hope, my support and my means and I rely on You. There is no god except You.

Then say Allahu Akbar thirty-five times, raise your hands and recite:

إِلَيْكَ يَا رَبِّ صَمَدْتُ مِنْ أَرْضِي وَ إِلَى ابْنِ نَبِيِّكَ قَطَعْتُ الْهَلَادَ - رَجَاءٌ لِلْمَغْفِرَةِ فَكُنْ لِي يَا وَلِيَّ اللَّهِ سَكَنًا وَ شَفِيعًا وَ
كُنْ بِي رَحِيمًا وَ كُنْ لِي مَنَحًا [مُمنَحًا] يَوْمَ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا لِمَنْ ارْتَضَى يَوْمَ لَا تَنْفَعُ شَفَاعَةُ الشَّافِعِينَ وَ يَوْمَ يَقُولُ
أَهْلُ الضَّلَالَةِ - فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ فَكُنْ يَوْمَئِذٍ فِي مَقَامِي بَيْنَ يَدَيِ رَبِّي لِي مُنْقِذًا فَقَدْ عَظُمَ جُرْمِي
إِذَا ارْتَعَدْتُ فَرَائِصِي وَ أَخَذَ بِسَمْعِي وَ أَنَا مُنْكَسِرٌ رَأْسِي بِمَا قَدَّمْتُ مِنْ سُوءٍ عَمَلِي وَ أَنَا عَادٍ كَمَا وَلَدْتَنِي أُمِّي وَ رَبِّي
يَسْأَلُنِي فَكُنْ لِي شَفِيعًا وَ مُنْقِذًا فَقَدْ أَعَدَدْتُكَ لِيَوْمٍ حَاجَتِي وَ يَوْمَ فَقْرِي وَ فَاقَتِي

Translation: O Lord, I have left my homeland to come to You and I have travelled across the countries to the son of Your Prophet seeking forgiveness. Therefore, O Wali of Allah, be my peace, be my intercessor and be merciful to me. Act as my saviour on the day when no intercession shall avail with Him except for those whom he approves, on the day when the intercession of the intercessors shall not avail and on the day when those who have gone astray shall say: *“So we have no intercessors, Nor a true friend.”* So be my saviour on that day, the day when I will stand before my Lord with such great crimes, which will make me tremble with fear and deafen me while I have lowered my head because of the evil deeds which I have brought forth, and while I will be naked just like when my mother gave birth to me and my Lord will be questioning me. So be my saviour and intercessor on that day, for you are what I have prepared for the day of my need, my poverty and my indigence.

Then put your cheek on the grave and recite:

اللَّهُمَّ ارْحَمْ تَضَرُّعِي فِي تُرَابِ قَبْرِ ابْنِ نَبِيِّكَ فَإِنِّي فِي مَوْضِعِ رَحْمَةٍ يَا رَبِّ

Translation: O Allah, have mercy on me for begging to You on the dust of the grave of the son of Your Prophet, for indeed, I am in the place where Your mercy can be expected.

Also recite:

بِأَبِي أَنْتَ وَ أُمِّي يَا ابْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ إِنِّي أَبْرَأُ إِلَى اللَّهِ مِنْ قَاتِلِكَ وَ مِنْ سَالِبِكَ يَا لَيْتَنِي كُنْتُ مَعَكَ فَأَفُوزَ
فَوْزًا عَظِيمًا وَ أَبْذُلُ مُهْجَتِي فِيكَ وَ أَقْبِكَ بِنَفْسِي وَ كُنْتُ فِيمَنْ أَقَامَ بَيْنَ يَدَيْكَ حَتَّى يُسْفِكَ دَمِي مَعَكَ - فَأُظْفِرُ مَعَكَ
بِالسَّعَادَةِ وَ الْفَوْزِ بِالْجَنَّةِ

Translation: May my parents be sacrificed on you, O son of Allah's Messenger. I seek proximity to Allah by being aloof from your killers and those who looted you. I wish I had been there with you so that I would have achieved a great victory, given the blood of my heart for you and protected you with my life. I wish I had been among those who stood before you so that my blood would have been shed with you and that I would have earned everlasting happiness with you in Paradise.

Also recite:

لَعْنُ اللَّهِ مَنْ رَمَاكَ لَعْنُ اللَّهِ مَنْ طَعَنَكَ لَعْنُ اللَّهِ مَنْ اجْتَرَأَ رَأْسَكَ لَعْنُ اللَّهِ مَنْ حَمَلَ رَأْسَكَ لَعْنُ اللَّهِ مَنْ نَكَتَ بِقَضِيْبِهِ
بَيْنَ ثَنَائِكَ لَعْنُ اللَّهِ مَنْ أَبْكَى نِسَاءَكَ لَعْنُ اللَّهِ مَنْ أَيْتَمَ أَوْلَادَكَ لَعْنُ اللَّهِ مَنْ أَعَانَ عَلَيْكَ لَعْنُ اللَّهِ مَنْ سَارَ إِلَيْكَ لَعْنُ
اللَّهُ مَنْ مَنَعَكَ مِنْ مَاءِ الْفُرَاتِ لَعْنُ اللَّهِ مَنْ غَشَّكَ وَخَلَاكَ لَعْنُ اللَّهِ مَنْ سَمِعَ صَوْتَكَ فَلَمْ يُجِبْكَ لَعْنُ اللَّهِ ابْنَ آكِلَةِ
الْأَكْبَادِ وَ لَعْنُ اللَّهِ ابْنَهُ وَ أَعْوَانَهُ وَ أَتْبَاعَهُ وَ أَنْصَارَهُ وَ ابْنَ سُمَيَّةَ وَ لَعْنُ اللَّهِ جَمِيعَ قَاتِلِيكَ وَ قَاتِلِي أَبِيكَ وَ مَنْ أَعَانَ
عَلَى قَتْلِكَمْ وَ حَشَا اللَّهُ أَجْوَاهُمْ وَ يُطُونَهُمْ وَ قُبُورَهُمْ نَاراً وَ عَذَّبَهُمْ عَذَاباً أَلِيماً

Translation: Allah's curse be on one that threw an arrow at you. Allah's curse be on one that stabbed you. Allah's curse be on one that beheaded you. Allah's curse be on one that carried your severed head. Allah's curse be on one that hit at your teeth with his baton. Allah's curse be on one that made your ladies weep. Allah's curse be on one that made your children orphans. Allah's curse be on one that helped your enemies against you. Allah's curse be on one that travelled to join forces against you. Allah's curse be on one that forbade you from the water of Euphrates. Allah's curse be on one that cheated and abandoned you. Allah's curse be on one that heard your voice but did not answer your call for help. Allah's curse be on the son of the eater of livers. Allah's curse be on his son and the son of Sumayyah and on his supporters, helpers and followers. Allah's curse be on all of your killers and the killers of your father and those who helped them to kill you. May Allah fill their guts, stomachs and their graves with fire and punish them with a painful chastisement.

Then recite the Tasbih of Amir Al-Mu'minin ('a) a thousand times besides his head.

You can also choose to move to his feet and supplicate as I will explain later. Then come back to his head and recite the Tasbih. The Tasbih should be recited after praying the Prayers of *Ziyarah* and it is as follows:

سُبْحَانَ مَنْ لَا تَبِيدُ مَعَالِمُهُ سُبْحَانَ مَنْ لَا تَنْقُصُ خَزَائِنُهُ سُبْحَانَ مَنْ لَا انْقِطَاعَ لِمُدَّتِهِ سُبْحَانَ مَنْ لَا يَنْفَدُ مَا عِنْدَهُ
سُبْحَانَ مَنْ لَا اضْمِحَالٌ لِفَخْرِهِ۔ سُبْحَانَ مَنْ لَا يُشَاوِرُ أَحَدًا فِي أَمْرِهِ سُبْحَانَ مَنْ لَا إِلَهَ غَيْرُهُ

Translation: Glorified is He whose signs do not perish. Glorified is He whose Time does not end. Glorified is He whom that which is with Him will not vanish. Glorified is He whose glory does not fade. Glorified is He who does not consult anyone in His affairs. Glorified is He who there is no god but Him.

Then move besides his feet, place your hand on the grave and recite:

صَلَّى اللَّهُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ صَبَرْتَ وَأَنْتَ الصَّادِقُ
الْمُصَدِّقُ قَتَلَ اللَّهُ مَنْ قَتَلَكَم بِالْأَيْدِي وَالْأَلْسُنِ

Translation: Allah's blessings be on you, O Abu Abdullah – three times. You remained patient and you are the truthful one whose truthfulness is certified. May Allah kill those who killed you with their hands and tongues.

And recite:

اللَّهُمَّ رَبَّ الْأَرْبَابِ- صَرِيحَ الْأَخْيَارِ إِنِّي عُدْتُ مَعَاذًا فَفُكَّ رَقَبَتِي مِنَ النَّارِ جِئْتُكَ يَا ابْنَ رَسُولِ اللَّهِ وَافِدًا إِلَيْكَ أَتَوَسَّلُ
إِلَى اللَّهِ فِي جَمِيعِ حَوَائِجِي مِنْ أَمْرِ آخِرَتِي وَدُنْيَايَ وَبِكَ يَتَوَسَّلُ الْمُتَوَسِّلُونَ إِلَى اللَّهِ فِي جَمِيعِ حَوَائِجِهِمْ وَبِكَ يُدْرِكُ
أَهْلُ الثَّوَابِ مِنْ عِبَادِ اللَّهِ طَلِبَتُهُمْ- أَسْأَلُ وَلِيَّكَ وَوَلَيْنَا أَنْ يَجْعَلَ حَظِّي مِنْ زِيَارَتِكَ الصَّلَاةَ عَلَى مُحَمَّدٍ وَآلِهِ وَ
الْمَغْفِرَةَ لِدُنُوبِي اللَّهُمَّ اجْعَلْنَا مِمَّنْ تَنْصُرُهُ وَتَنْتَصِرُ بِهِ لِدِينِكَ فِي الدُّنْيَا وَالْآخِرَةِ

Translation: O Allah, Lord of the lords. O rescuer of the righteous. I have truly sought refuge; so release me from Hell. O son of Allah's Messenger, I have come to you as your guest begging Allah in all of my requests which pertain to matters of the Hereafter and this life. And those who beg Allah, beg Him through you in all of their requests. It is through you that the requests of those slaves of Allah, who are rewarded are fulfilled. I ask He, who has more authority on you and on us, to bless Muhammad and his progeny and to forgive my sins as my reward for your *Ziyarah*. O Allah, make us among those whom You support and use to support Your religion in this life and in the Hereafter.

Then put your cheeks on the grave and recite:

اللَّهُمَّ رَبَّ الْحُسَيْنِ اشْفِ صَدْرَ الْحُسَيْنِ اللَّهُمَّ رَبَّ الْحُسَيْنِ اطْلُبْ بَدَمَ الْحُسَيْنِ اللَّهُمَّ رَبَّ الْحُسَيْنِ انْتَقِمْ مِمَّنْ رَضِيَ
بِقَتْلِ الْحُسَيْنِ اللَّهُمَّ رَبَّ الْحُسَيْنِ انْتَقِمْ مِمَّنْ خَالَفَ الْحُسَيْنِ اللَّهُمَّ رَبَّ الْحُسَيْنِ انْتَقِمْ مِمَّنْ فَرِحَ بِقَتْلِ الْحُسَيْنِ

Translation: O Allah, O lord of Husayn, heal the breast of Husayn. O Allah, O lord of Husayn, avenge the blood of Husayn. O Allah, O lord of Husayn, take revenge from those who are pleased with the killing of Husayn. O Allah, O lord of Husayn, take revenge from those who oppose Husayn. O Allah, O lord of Husayn, take revenge from those who are happy about the killing of Husayn.

And continuously beg Allah to curse the killers of Imam Al-Husayn ('a) and Amir Al-Mu'minin ('a). Then recite the Tasbih of Fatimah Zahra ('a) a thousand times besides his feet. And if you cannot recite it a thousand times, recite it a hundred times. It is as follows:

سُبْحَانَ ذِي الْعِزِّ الشَّامِخِ الْمُنِيفِ سُبْحَانَ ذِي الْجَلَالِ وَالْإِكْرَامِ الْفَاخِرِ الْعَظِيمِ [الْعَمِيمِ] - سُبْحَانَ ذِي الْمُلْكِ الْفَاخِرِ الْقَدِيمِ سُبْحَانَ ذِي الْمُلْكِ الْفَاخِرِ الْعَظِيمِ سُبْحَانَ مَنْ لَبَسَ الْعِزَّ وَالْجَمَالَ سُبْحَانَ مَنْ تَرَدَّى بِالنُّورِ وَالْوَقَارِ - سُبْحَانَ مَنْ يَرَى أَثَرَ النَّمْلِ فِي الصَّفَا وَخَفَقَانَ الطَّيْرِ فِي الْهَوَاءِ .

Translation: Glorified is the owner of glory, the exalted, the great. Glorified is the owner of majesty and honour, the superior, the great. Glorified is the owner of the kingdom, the superior, the great. Glorified is He who is clothed with glory and beauty. Glorified is He who is covered with light and dignity. Glorified is He who sees the marks of an ant on flat surfaces and the flapping of wings of the birds in the sky.

Glorified is He who is like this and no one but Him is like this.

Then go to the grave of Ali Ibn Husayn ('a) located at the feet of Imam Al-Husayn ('a) and recite standing there:

السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ - وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَابْنَ خَلِيفَةِ رَسُولِ اللَّهِ وَابْنَ بِنْتِ رَسُولِ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ مُضَاعَفَةً كُلَّمَا طَلَعَتْ شَمْسٌ أَوْ غَرَبَتْ السَّلَامُ عَلَيْكَ وَ عَلَى رُوحِكَ وَ بَدَنِكَ بِأَبِي أَنْتَ وَأُمِّي مِنْ مَذْبُوحٍ وَ مَقْتُولٍ مِنْ غَيْرِ جُرْمٍ بِأَبِي أَنْتَ وَأُمِّي دَمَكَ الْمُرْتَقَى بِهِ إِلَى حَبِيبِ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي مِنْ مُقَدَّمِ بَيْنِ يَدَيِ أَبِيكَ يَحْتَسِبُكَ وَ يَبْكِي عَلَيْكَ مُحْتَرِفًا عَلَيْكَ قَلْبُهُ يَرْفَعُ دَمَكَ بِكَفِّهِ إِلَى أَغْنَانِ السَّمَاءِ - لَا يَرْجِعُ مِنْهُ قَطْرَةٌ وَ لَا تَسْكُنُ عَلَيْكَ مِنْ أَبِيكَ زَفْرَةٌ وَدَعَكَ لِلْفِرَاقِ - فَمَكَانُكُمْ عِنْدَ اللَّهِ مَعَ آبَائِكَ الْمَاضِينَ وَ مَعَ أُمَّهَاتِكَ فِي الْجَنَانِ مُنْعَمِينَ - أَبْرَأُ إِلَى اللَّهِ مِنْ قَتْلِكَ وَ ذَبَحِكَ

Translation: Peace be on you, O son of Allah's Messenger and Allah's blessings and mercy be on you. O son of Allah's Caliph and O son of the daughter of Allah's Messenger. May exceeding mercy of Allah be on you and His blessings for as long as the sun rises and sets. Peace be on you and on your soul and body. May my parents be sacrificed on you, O slaughtered one who was killed without any crime. May my parents be sacrificed on you, O one whose blood was taken up to the beloved of Allah. May my parents be sacrificed on you, you came before your father who was crying over you while being patient, expecting the reward for losing you. His heart was aching over you and he raised your blood with his hands to the heavens and not even one drop from your blood returned to the earth. The weeping of your father over you did not stop after he bade farewell to you. Indeed, the position of the two of you with Allah is with your forefathers and with your mothers, who are blessed in the heavens. I seek proximity to Allah by being aloof from those who killed you and slaughtered you.

Now fall on the grave, place your hands on it and recite:

سَلَامُ اللَّهِ وَ سَلَامُ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ وَ عِبَادِهِ الصَّالِحِينَ عَلَيْكَ يَا مَوْلَايَ وَ ابْنَ مَوْلَايَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى عِتْرَتِكَ وَ أَهْلِ بَيْتِكَ وَ آبَائِكَ وَ أَبْنَائِكَ وَ أُمَّهَاتِكَ الْأَخْيَارِ الْأَبْرَارِ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرِّجْسَ وَ طَهَّرَهُمْ تَطْهِيرًا السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ وَ ابْنَ أَمِيرِ الْمُؤْمِنِينَ وَ ابْنَ الْحُسَيْنِ بْنِ عَلِيٍّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ لَعَنَ اللَّهُ قَاتِلَكَ وَ لَعَنَ اللَّهُ مَنْ اسْتَحَفَّ بِحَقِّكَمْ وَ قَتَلَكُمْ لَعَنَ اللَّهُ مَنْ بَقِيَ مِنْهُمْ وَ مَنْ مَضَى نَفْسِي فِدَاؤُكُمْ وَ

لِمَضْجَعِكُمْ صَلَّى اللَّهُ عَلَيْكُمْ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا

Translation: Peace of Allah and peace of His proximate angels, His prophet messengers and His righteous slaves be on you, O my master and the son of my master and may Allah mercy be on you and His blessings. Allah's blessings be on you and on your pious and righteous progeny, family, fathers, children and mothers, those from whom Allah kept away all impurities and purified them with a thorough purification. Peace to you, O son of Allah's Messenger, son of Amir Al-Mu'minin ('a) and son of Husayn Ibn Ali and Allah's mercy be on you and His blessings. Allah 's curse be on your killers. Allah's curse be on those who disregarded your rights and killed you. Allah 's curse be on those among them who have died and those among them who remain.

May I be sacrificed. for you and for your graves. Allah's blessing and increasing peace be on you.

Then put your cheek on the grave and recite:

صَلَّى اللَّهُ عَلَيْكَ يَا أَبَا الْحَسَنِ صَلَّى اللَّهُ عَلَيْكَ يَا أَبَا الْحَسَنِ بِأَبِي أَنْتَ وَ أُمِّي أَتَيْتُكَ زَائِرًا
وَإِفْدَاءً عَائِداً مِمَّا جَنَيْتُ عَلَى نَفْسِي وَ احْتَطَبْتُ عَلَى ظَهْرِي- أَسْأَلُ اللَّهَ وَلِيِّكَ وَ وَلِيِّي أَنْ يَجْعَلَ حَظِّي مِنْ زِيَارَتِكَ عِتْقَ
رَقَبَتِي مِنَ النَّارِ

Translation: Allah's blessing be on you, O Aba Al-Hasan; Allah's blessing be on you, O Aba Al-Hasan; Allah's blessing be on you, O Abu I Hasan. May my parents be sacrificed on you. I have come to your *Ziyarah* as your guest while I seek refuge from my crimes against myself and the sins which I carry on my back. I ask Allah, who has more authority on you and on me, to release me from Hell as my reward for your *Ziyarah*.

Then pray for your needs and go around Imam Al-Husayn's ('a) grave until you reach his head. Pray two Rakats there. In the first Rakat, recite Surah Hamd and Surah Yasin and in the second Rakat recite Surah Hamd and Surah Rahman. You can pray behind the grave if you want but it is better to pray besides his head. After that you can pray as many prayers as you want. But you have to pray the two Rakats of *Ziyarah* besides each grave. After that raise your hands and recite:

اللَّهُمَّ إِنَّا أَتَيْنَاهُ مُؤْمِنِينَ بِهِ مُسْلِمِينَ لَهُ مُعْتَصِمِينَ بِحَبْلِهِ عَارِفِينَ بِحَقِّهِ مُقَرَّبِينَ بِفَضْلِهِ مُسْتَبْصِرِينَ بِضَلَالَةِ مَنْ خَالَفَهُ
عَارِفِينَ بِالْأَهْدَى الَّذِي هُوَ عَلَيْهِ اللَّهُمَّ إِنِّي أَشْهَدُكَ وَأُشْهَدُ مَنْ حَضَرَ مِنْ مَلَائِكَتِكَ إِنِّي بِهِمْ مُؤْمِنٌ وَ إِنِّي بِمَنْ قَتَلَهُمْ
كَافِرٌ- اللَّهُمَّ اجْعَلْ لِمَا أَقُولُ بِلِسَانِي حَقِيقَةً فِي قَلْبِي وَ شَرِيعَةً فِي عَمَلِي- اللَّهُمَّ اجْعَلْنِي مِمَّنْ لَهُ مَعَ الْحُسَيْنِ بْنِ عَلِيٍّ
قَدَمٌ ثَابِتٌ وَ أَثْبَتْنِي فِيمَنْ اسْتُشْهِدَ مَعَهُ اللَّهُمَّ الْعَنِ الَّذِينَ بَدَّلُوا نِعْمَتَكَ كُفْرًا سُبْحَانَكَ يَا حَلِيمٌ- عَمَّا يَعْمَلُ الظَّالِمُونَ فِي
الْأَرْضِ تَبَارَكْتَ وَ تَعَالَيْتَ يَا عَظِيمٌ- تَرَى عَظِيمَ الْجُرْمِ مِنْ عِبَادِكَ فَلَا تَعْجَلْ عَلَيْهِمْ تَعَالَيْتَ يَا كَرِيمٌ أَنْتَ شَاهِدٌ غَيْرُ
غَائِبٍ وَ عَالِمٌ بِمَا أُوتِيَ إِلَى أَهْلِ صِفْوَتِكَ وَ أَحِبَّاؤِكَ مِنَ الْأُمَرِ الَّذِي لَا تَحْمِلُهُ سَمَاءٌ وَ لَا أَرْضٌ وَ لَوْ شِئْتَ لَانْتَقَمْتَ مِنْهُمْ
وَ لَكِنَّكَ ذُو أَنَاةٍ وَ قَدْ أَمَهَلْتَ الَّذِينَ اجْتَرَأُوا عَلَيْكَ وَ عَلَى رَسُولِكَ وَ حَبِيبِكَ فَأَسْكَنْتَهُمْ أَرْضَكَ وَ غَذَوْتَهُمْ بِنِعْمَتِكَ إِلَى
أَجَلٍ هُمْ بِالْغُوهِ وَ وَقْتُ هُمْ صَائِرُونَ إِلَيْهِ لِيَسْتَكْمِلُوا الْعَمَلَ الَّذِي قَدَرْتَ وَ الْأَجَلَ الَّذِي أَجَلْتَ لِتُخْلِدَهُمْ فِي مَحَطٍ وَ

وَتَأْتِي وَنَارِ جَهَنَّمَ وَحَمِيمٍ وَغَسَّاقٍ وَالضَّرْبِيعِ وَالْإِحْرَاقِ وَالْأَغْلَالِ وَالْأَوْتَاكِ وَغَسْلِينَ وَزُقُومٍ وَصَدِيدٍ مَعَ طُولِ
الْمُقَامِ فِي أَيَّامٍ لَطَىٰ وَفِي سَفَرِ النَّبِيِّ لَا تَبْقَىٰ وَلَا تَذُرُ وَفِي الْحَمِيمِ وَالْجَحِيمِ

Translation: O Allah, we have come to him while we believe in him, submit to him, cling to his rope, understand his rights, admit to his merits, are endowed with insight about the deviation of those who opposed him, and we are aware of the guidance on which he was. O Allah, I make You as witness and I make those of Your angels who are present as witnesses that I believe in them and I reject those who killed them. O Allah, make that which I say with my tongue and my heart as a truth and a guideline for my actions. O Allah, make me among those who have their steps steady with Husayn Ibn Ali and record me among those who were martyred with him. O Allah, curse those who changed Your blessings through ungratefulness. You are glorified, O one who remains patient despite the actions of the oppressors on the earth. O great one, You are blessed and exalted, You see the great crimes of the people but do not haste to punish them. O honourable one, You are exalted. You are a witness and You are not absent. You know that which was committed against Your chosen ones and Your loved ones, that which the heavens and the earth cannot bear. If You had willed, You would have avenged them. However, You are patient and You have given respite to those who dared You and dared Your Messenger and beloved. You allowed them to dwell in Your earth, You fed them from Your blessings until a set time which will come to them and until a time to which they are moving, such that they complete the actions which You have destined for them and that they come to the time which You have set for them. This is when You shall make them dwell eternally in destruction and in shackles in the fire of Hell, in Hamim and Ghassaq hurt by burning thorns and chained and manacled in Ghislin, Zaqqum and Sadid. They shall last forever in the time of burning in the fire of Saqar which leaves naught nor does it spare aught and they shall remain in Hamim and Hellfire forever.

Then fall on the grave and recite:

يَا سَيِّدِي أَتَيْتُكَ زَائِرًا مُوقِرًا بِالذُّنُوبِ أَتَقَرَّبُ إِلَىٰ رَبِّي بِوُفُودِي إِلَيْكَ وَبُكَائِي عَلَيْكَ وَعَوِيلِي وَحَسْرَتِي وَاسْفِي وَبُكَائِي
وَمَا أَخَافُ عَلَىٰ نَفْسِي رَجَاءً أَنْ تَكُونَ لِي حِجَابًا وَسَدًّا وَكُهْفًا وَحِرْزًا وَشَافِعًا وَوَقَايَةً مِنَ النَّارِ غَدًا وَأَنَا مِنْ
مَوَالِيكَمُ الَّذِينَ أُعَادِي عَدُوَّكُمْ وَأُوَالِي وَلِيِّكُمْ عَلَىٰ ذَلِكَ أَحْيَىٰ وَ عَلَىٰ ذَلِكَ أَمُوتُ وَ عَلَيْهِ أُبْعَثُ إِنْ شَاءَ اللَّهُ تَعَالَىٰ وَقَدْ
أَشْخَصْتُ بَدَنِي وَدَعْتُ أَهْلِي وَبَعْدْتُ شَقَاتِي وَأُوَمِّلُ فِي قُرْبِكُمُ النَّجَاةَ وَأَرْجُو فِي أَيَّامِكُمُ الْكَرَّةَ وَأَطْمَعُ فِي النَّظَرِ
إِلَيْكُمْ وَإِلَىٰ مَكَانِكُمْ غَدًا فِي جَنَاتِ رَبِّي مَعَ آبَائِكُمُ الْمَاضِينَ

Translation: O my master, I have come to your *Ziyarah* carrying my sins and seeking proximity to my Lord by coming to you, crying, lamenting, grieving, mourning and weeping over you. And carrying that about which I am afraid, hoping that you will keep me away from Hell and that you will be my support, my cave, my protector and my intercessor and that you will guard me from the Fire tomorrow. I am one of your followers who dissociates himself from your enemies and loves your friends. And InshaAllah, I shall live, die and be resurrected on this (faith). Indeed, I have bid farewell to my family and have travelled to you. I am far from my home, hoping to be saved by being close to you. I hope to return in

your time and I hope to look at you and your positions in the heavens of my Lord tomorrow along with your forefathers.

Then recite:

يَا أَبَا عَبْدِ اللَّهِ يَا حُسَيْنَ ابْنَ رَسُولِ اللَّهِ جِئْتُكَ مُسْتَشْفِعاً بِكَ إِلَى اللَّهِ اللَّهُمَّ إِنِّي أَسْتَشْفِعُ إِلَيْكَ بِوَلَدِ حَبِيبِكَ وَبِالْمَلَائِكَةِ
الَّذِينَ يَضِجُونَ عَلَيْهِ وَيَبْكُونَ وَيَصْرُخُونَ لَا يَفْتُرُونَ وَلَا يَسَامُونَ وَهُمْ مِنْ خَشْيَتِكَ مُشْفِقُونَ وَمِنْ عَذَابِكَ حَذِرُونَ لَا
تُغَيِّرُهُمُ الْيَّامُ وَلَا يَنْهَزِمُونَ مِنْ نَوَاحِي الْحَيْرِ يَشْهَقُونَ وَسَيِّدُهُمْ يَرَى مَا يَصْنَعُونَ وَ مَا فِيهِ يَتَقَلَّبُونَ قَدْ انْهَمَلَتْ مِنْهُمْ
الْعُيُونُ فَلَا تَرْقَأُ وَ اشْتَدَّ مِنْهُمْ الْحَزَنُ بِحُرْقَةٍ لَا تُطْفِئُ

Translation: O Abu Abdullah, O Husayn, son of Allah's Messenger. I have come to you seeking your intercession with Allah. O Allah, I seek the intercession of the son of Your beloved with You. And I seek the intercession of the angels who weep, cry and scream over him, the angels who do not slacken, who are never bored, who are alert of Your fear, who are cautious of Your punishment, who do not change with time nor do they get old. They weep in the corners of the shrine and their master can see what they are doing and how restless they are. Their eyes do not stop shedding tears and their agony continues to increase and is never pacified.

Then raise your hands and recite:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مَسْأَلَةَ الْمُسْكِينِ الْمُسْتَكَينِ الْعَلِيلِ الذَّلِيلِ الَّذِي لَمْ يَرِدْ بِمَسْأَلَتِهِ غَيْرَكَ فَإِنْ لَمْ تُدْرِكْهُ رَحْمَتُكَ عَطَبَ
أَسْأَلُكَ أَنْ تُدَارِكَنِي بِلُطْفٍ مِنْكَ وَأَنْتَ الَّذِي لَا يَخِيبُ سَائِلُكَ وَ تُعْطِي الْمَغْفِرَةَ وَ تَغْفِرُ الذُّنُوبَ فَلَا أَكُونَنَّ يَا سَيِّدِي أَنَا
أَهْوَنَ خَلْقِكَ عَلَيْكَ وَلَا أَكُونُ أَهْوَنَ مَنْ وَقَدَ إِلَيْكَ بِابْنِ حَبِيبِكَ فَإِنِّي أَمَلْتُ وَ رَجَوْتُ وَ طَمِعْتُ وَ زُرْتُ وَ اغْتَرَبْتُ رَجَاءً
لَكَ أَنْ تُكَافِئَنِي إِذْ أَخْرَجْتَنِي مِنْ رَحْلِي فَأَذْنَتْ لِي بِالْمَسِيرِ إِلَى هَذَا الْمَكَانِ رَحْمَةً مِنْكَ وَ تَفَضُّلاً مِنْكَ يَا رَحْمَانُ يَا
رَحِيمُ

Translation: O Allah, I am begging to You as a poor, humble, weak and humiliated slave, who does not make his request to anyone but You and if Your mercy does not save him, he shall be destroyed. I ask You to save me with Your kindness, for verily You are the one who does not disappoint those who ask Him. You give pardon and forgive sins. O my master, do not make me the least valuable of Your slaves and do make me the least valuable of those who came to You through the son of Your beloved. Indeed, I have hoped, begged and sought Your mercy. I have abandoned my homeland and come to *Ziyarah*, hoping that You will reward me now that You have made me travel and have allowed me to come to this place with Your mercy and grace, O Beneficent, O Merciful.

Beg to Allah with as much sincerity as you can and pray more InshaAllah. Then leave the roofed chamber and come to the graves of the martyrs. Point to all of them and recite:

السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ مِنْ أَهْلِ دِيَارِ مِنَ الْمُؤْمِنِينَ السَّلَامُ عَلَيْكُمْ بِمَا صَبَرْتُمْ

فَنِعْمَ عُقْبَى الدَّارِ السَّلَامُ عَلَيْكُمْ يَا أَوْلِيَاءَ اللَّهِ السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ اللَّهِ وَأَنْصَارَ رَسُولِهِ وَأَنْصَارَ أَمِيرِ الْمُؤْمِنِينَ وَأَنْصَارَ ابْنِ رَسُولِهِ وَأَنْصَارَ دِينِهِ أَشْهَدُ أَنَّكُمْ أَنْصَارُ اللَّهِ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ- وَكَأَيِّنْ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رِيبُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ- وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا فَمَا ضَعُفْتُمْ وَمَا اسْتَكَنْتُمْ حَتَّى لَقِيتُمْ اللَّهَ عَلَى سَبِيلِ الْحَقِّ صَلَّى اللَّهُ عَلَيْكُمْ وَعَلَى أَرْوَاحِكُمْ وَأَبْدَانِكُمْ وَأَجْسَادِكُمْ- أَبَشِّرُوا بِمَوْعِدِ اللَّهِ الَّذِي لَا خُلْفَ لَهُ وَلَا تَبْدِيلَ إِنَّ اللَّهَ لَا يُخْلِفُ وَعْدَهُ وَاللَّهُ مُدْرِكُ بَكُمْ ثَارَ مَا وَعَدَكُمْ أَنْتُمْ خَاصَّةُ اللَّهِ اخْتَصَّكُمْ اللَّهُ لِأَبِي عَبْدِ اللَّهِ أَنْتُمْ الشُّهَدَاءُ وَأَنْتُمْ السُّعْدَاءُ سَعِدْتُمْ عِنْدَ اللَّهِ وَفُزْتُمْ بِالدرجاتِ مِنْ جَنَاتٍ لَا يَظَعُنُ أَهْلُهَا وَلَا يَهْرُمُونَ- وَرَضُوا بِالْمَقَامِ فِي دَارِ السَّلَامِ مَعَ مَنْ نَصَرْتُمْ جَزَاكُمْ اللَّهُ خَيْرًا مِنْ أَعْوَانٍ جَزَاءَ مَنْ صَبَرَ مَعَ رَسُولِ اللَّهِ صَ أَنْجَزَ اللَّهُ مَا وَعَدَكُمْ مِنَ الْكَرَامَةِ فِي جَوَارِهِ وَدَارِهِ مَعَ النَّبِيِّينَ وَالْمُرْسَلِينَ وَأَمِيرِ الْمُؤْمِنِينَ وَقَائِدِ الْغُرِّ الْمُحَجَّلِينَ أَسْأَلُ اللَّهَ الَّذِي حَمَلَنِي إِلَيْكُمْ حَتَّى أَرَانِي مَصَارِعَكُمْ أَنْ يُرِينَكُمْ عَلَى الْحَوْضِ رِوَاءَ مَرْوِيِّينَ وَيُرِينِي أَعْدَاءَكُمْ فِي أَسْفَلِ دَرَكٍ مِنَ الْجَحِيمِ فَإِنَّهُمْ قَتَلُوكُمْ ظُلْمًا وَأَرَادُوا إِمَاتَةَ الْحَقِّ وَسَلْبُوكُمْ لِابْنِ سُمَيَّةَ وَابْنِ أَكَلَةَ الْأَكْبَادِ فَأَسْأَلُ اللَّهَ أَنْ يُرِينَهُمْ ظِمَاءً مُظْمِئِينَ مُسْلَسِلِينَ مُغْلَغَلِينَ يُسَاقُونَ إِلَى الْجَحِيمِ- السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ اللَّهِ وَأَنْصَارَ ابْنِ رَسُولِهِ مِنِّي مَا بَقِيَتْ وَبَقِيَ اللَّيْلُ وَالنَّهَارُ وَالسَّلَامُ عَلَيْكُمْ دَائِمًا إِذَا فَنِيَتْ وَبُلِيَتْ لَهْفِي عَلَيْكُمْ أَيُّ مُصِيبَةٍ أَصَابَتْ كُلَّ مَوْلَى لِمُحَمَّدٍ وَآلِ مُحَمَّدٍ لَقَدْ عَظُمَتْ وَخُصَّتْ وَجَلَّتْ وَعَمَتْ مُصِيبَتُكُمْ أَنَا بِكُمْ لَجَزَعٌ وَأَنَا بِكُمْ لَمْوَجَعٌ مَحْزُونٌ- وَأَنَا بِكُمْ لَمْصَابٌ مَلْهُوفٌ هَنِينًا لَكُمْ مَا أُعْطِيتُمْ وَهَنِينًا لَكُمْ مَا بِهِ حُبِيتُمْ- فَلَقَدْ بَكَتُمْ الْمَلَائِكَةُ وَحَفَّتُمْ وَسَكَنَتْ مُعْسَكَرُكُمْ وَحَلَّتْ مَصَارِعُكُمْ- وَقَدَّسَتْ وَصَفَّتْ بِأَجْنَحَتِهَا عَلَيْكُمْ لَيْسَ لَهَا عَنْكُمْ فِرَاقٌ إِلَى يَوْمِ التَّلَاقِ- وَ يَوْمِ الْمَحْشَرِ وَ يَوْمِ الْمَنْشَرِ طَافَتْ عَلَيْكُمْ رَحْمَةٌ مِنَ اللَّهِ وَبَلَّغْتُمْ بِهَا شَرَفَ الدُّنْيَا وَالْآخِرَةِ أَتَيْتُمْ شَوْقًا وَزُرْتُمْ خَوْفًا أَسْأَلُ اللَّهَ أَنْ يُرِينَكُمْ عَلَى الْحَوْضِ وَفِي الْجَنَانِ مَعَ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسَنَ أَوْلِيَّكُمْ رَفِيقًا

Translation: Peace be on you and Allah's mercy and His blessings. Peace be on you, O inhabitants of the graves from among the inhabitants of the land of the believers. Peace be on you because you were constant, how excellent, is then the issue of the abode. Peace be on you, O friends of Allah. Peace be on you, O supporters of Allah. O supporters of His messengers, O supporters of Amir Al-Mu'minin ('a), O supporters of the son of His Messenger or O supporters of His religion. I bear witness that you are Allah's supporters as Allah, the great and Almighty said, *"And how many a prophet has fought with whom were many worshippers of the Lord; so they did not become weak-hearted on account of what befell them in Allah's way, nor did they weaken, nor did they abase themselves."* Indeed, you were not weakened and you did not humble yourself before your enemies until you met Allah on the path of truth. Allah's blessings be on you, on your souls, bodies and corpses. Rejoice in the promise of Allah which will not change or fail. *"...surely Allah will not fail (His) promise."* And Allah shall avenge you as He promised you. You are Allah's chosen ones and He chose you for Abu Abdullah ('a). You are the martyrs and you are the victorious ones. You achieved victory with Allah and earned the highest ranks in the heavens, where its inhabitants do not age, do not get old and are pleased with their positions in the land of peace along with he that you supported. May Allah reward you with the best of rewards of the supporters, the reward of those who remained patient supporting Allah's Messenger. May Allah fulfil His promise of honouring you by making you neighbours with him and allowing you to dwell with him in his place along with the prophets and messengers and Amir Al-Mu'minin ('a), leader of the bright-faced. I ask Allah, who brought me to you and allowed me to see your place of martyrdom, to allow me to see you by the pool while our thirst is quenched and to allow me to see your enemies in the lowest places in Hell. Indeed, they killed you unjustly; they wanted to kill the truth; and they looted you for the son of

Sumayyah and the son of the liver-eater. Therefore, I ask Allah to allow me to see them thirsty, chained and shackled as they are dragged to Hell. Peace be on you, O supporters of Allah and supporters of the son of His Messenger for as long as I live and for as long as there is night and day. Peace be on you after I die and perish and forever. I grieve on you! What a tragedy befell every follower of Muhammad and Aali Muhammad ('a). Your tragedy is great, unique and unbearable and it has encompassed everything. Indeed, I have become restless over you; I am in pain and grief. Indeed, I am afflicted with and anguished over your tragedy. Enjoy the rewards which are given to you and enjoy that with which you have been greeted. Indeed, the angels have cried over you, surrounded you, dwelled in your camp and they have remained besides your graves. They glorify you and they have placed their wings over you. They shall not leave you until Judgment Day. And on Judgment Day, you shall be surrounded by the mercy of Allah with which you earned the honour in this life and in the hereafter. I came to you yearning for you and I visited you in fear. I ask Allah to allow me to see you by the Pool and in the heavens along with the prophets, the messengers, *“and the martyrs and the good, and a goodly company are they!”*

Then circulate the Holy Shrine, reciting:

يَا مَنْ إِلَيْهِ وَفَدْتُ وَإِلَيْهِ خَرَجْتُ وَبِهِ اسْتَجَرْتُ وَإِلَيْهِ قَصَدْتُ وَإِلَيْهِ بَابُنِ نَبِيِّ تَقَرَّبْتُ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَ
مَنْ عَلَيَّ بِالْجَنَّةِ وَفُكْ رَقَبَتِي مِنَ النَّارِ اللَّهُمَّ ارْحَمْ غُرْبَتِي وَبُعْدَ دَارِي وَارْحَمْ مَسِيرِي إِلَيْكَ وَإِلَى ابْنِ حَبِيبِكَ وَأَقْلِبْنِي
مُفْلِحاً مُنْجِئاً قَدْ قَبِلْتَ مَعْذِرَتِي وَخُضُوعِي وَخُشُوعِي عِنْدَ إِمَامِي وَسَيِّدِي وَمَوْلَايَ وَارْحَمْ صَرَخَتِي وَبُكَائِي وَ
هَمِّي وَجَزَعِي وَخُشُوعِي وَحُزْنِي وَمَا قَدْ بَاشَرَ قَلْبِي مِنَ الْجَزَعِ عَلَيْهِ فَبِنِعْمَتِكَ عَلَيَّ وَبِلُطْفِكَ لِي خَرَجْتُ إِلَيْهِ وَ
بِنَفْوَيْتِكَ إِيَّايَ وَصَرَفِكَ الْمَحْذُورَ عَنِّي وَكَلاِبَتِكَ بِاللَّيْلِ وَالنَّهَارِ لِي وَبِحِفْظِكَ وَكَرَامَتِكَ إِيَّايَ وَكُلَّ بَحْرٍ قَطَعْتُهُ وَكُلَّ
وَادٍ وَفَلَاةٍ سَلَكَتُهَا - وَكُلَّ مَنْزِلٍ نَزَلْتُهُ فَأَنْتَ حَمَلْتَنِي فِي الْبَرِّ وَالْبَحْرِ وَأَنْتَ الَّذِي بَلَّغْتَنِي وَوَفَّقْتَنِي وَكَفَيْتَنِي وَ
بِفَضْلِكَ مِنْكَ وَوَقَايَةٍ بَلَغْتَ وَكَانَتْ الْمِنَّةُ لَكَ عَلَيَّ فِي ذَلِكَ كُلِّهِ وَأَثَرِي مَكْتُوبٌ عِنْدَكَ وَاسْمِي وَشَخْصِي - فَلَكَ
الْحَمْدُ عَلَى مَا أَلْبَيْتَنِي وَاصْطَنَعْتَ عِنْدِي اللَّهُمَّ فَارْحَمْ قُرْبِي مِنْكَ وَمَقَامِي بَيْنَ يَدَيْكَ وَتَمَلَّقِي وَأَقْبِلْ مِنِّي تَوَسَّلِي إِلَيْكَ
بَابُنِ حَبِيبِكَ وَصِفْوَتِكَ وَخَيْرَتِكَ مِنْ خَلْقِكَ وَتَوَجَّهِي إِلَيْكَ وَأَقْلِبْنِي عَثْرَتِي وَأَقْبِلْ عَظِيمَ مَا سَلَفَ مِنِّي وَلَا يَمْنَعُكَ مَا
تَعْلَمُ مِنِّي مِنَ الْعُيُوبِ وَالذُّنُوبِ وَالْإِسْرَافِ عَلَى نَفْسِي وَإِنْ كُنْتُ لِي مَاقِئاً فَارْضَ عَنِّي وَإِنْ كُنْتُ عَلَيَّ سَاحِطاً فَتُبْ
عَلَيَّ - إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ اغْفِرْ لِي وَلِوَالِدِي وَارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا وَاجْزِهِمَا عَنِّي خَيْرًا اللَّهُمَّ
اجْزِهِمَا بِالْإِحْسَانِ إِحْسَانًا وَبِالسَّيِّئَاتِ غُفْرَانًا اللَّهُمَّ ادْخُلْهُمَا الْجَنَّةَ بِرَحْمَتِكَ وَحَرِّمْ وُجُوهَهُمَا عَنْ عَذَابِكَ وَبَرِّدْ
عَلَيْهِمَا مَضَاجِعَهُمَا وَافْسَحْ لَهُمَا فِي قَبْرَيْهِمَا - وَعَرِّفْنِيهِمَا فِي مُسْتَقَرٍّ مِنْ رَحْمَتِكَ وَجِوَارِ حَبِيبِكَ مُحَمَّدٍ ص

Translation: O one to whom I have come, to whom I have travelled, with whom I have sought refuge, whom I chose as my destination and to whom I sought nearness through the son of His Messenger. Bless Muhammad and Aali Muhammad ('a) and bestow Your Favors on me by sending me to Paradise and freeing me from Hell. O Allah, have mercy on my loneliness and on being far from my homeland. And have mercy on me for traveling to You and to the son of Your beloved. Allow me to return with success and victory, having accepted my apology and humility before my Imam, my master and leader. Have mercy on my wailing, my tears, grief, sadness, humility, sorrow and the restlessness of my heart over him. Indeed, I came to him through Your blessings and kindness to me, through the strength which

You gave me, through Your averting harm from me, through Your keeping me safe at night and day and through Your protecting and honouring me. Any sea that I have crossed, any desert that I have passed and any place where I have stayed was because You allowed me to travel the lands and seas. You are the one who gave me the success to arrive here and kept me safe. I arrived here with Your grace and protection and You bestowed Your favours on me in every part of the journey. And my footprints, my name and my journey are recorded with You. Therefore, praise be to You for testing me and for bestowing Your favours on me. O Allah, have mercy on my fear of You and have mercy on me for standing before You and praising You. Accept my act of begging to You and turning to You through the son of Your beloved, Your chosen one and the best of Your creation. Forgive my mistakes and the great crimes which I have committed. Do not allow Your knowledge of my faults, sins and crimes, which I have committed against myself to prevent You from forgiving me. If You detested me before, be pleased with me now. And if You had been displeased with me, now accept my repentance. Indeed, You have power over everything. O Allah, forgive me and forgive my parents and “have compassion on them, as they brought me up when I was young. “And reward them with blessings on my behalf. O Allah, reward them with good for their good deeds and forgive their evil deeds. O Allah, allow them to enter Paradise with Your mercy and make it unlawful for their faces to be punished, make cool their resting place, widen their graves and introduce me to them in the dwellings of Your mercy and in the neighbourhood of Your beloved, Muhammad.

[1] [1]

SHARES

Chapter 80: How To Pray At The Grave Of Imam Al-Husayn ('A)

Tradition 1: Imam As-Sadiq ('a) said: Prayers should be performed besides the head of the grave of Imam Al-Husayn ('a).

Tradition 2: Imam As-Sadiq ('a) was asked, “When I perform the *Ziyarah* of Imam Al-Husayn ('a), can I pray to Qibla facing towards grave?”

Imam ('a) replied, “Move to the side of the grave a little.”

Tradition 3: Imam As-Sadiq ('a) said: After saluting the martyrs, return to the grave of Imam Al-Husayn ('a) and face the grave and perform as many prayers as possible.

Tradition 4: Imam As-Sadiq ('a) was asked, “How should we pray besides him when we perform the *Ziyarah* of Imam Al-Husayn ('a)?”

Imam (‘a) replied, “Stand behind the grave near his shoulders and invoke blessings on the Prophet and on Imam Al-Husayn (‘a).”

Tradition 5: Imam As-Sadiq (‘a) was asked “Can I pray towards Qibla facing the grave?”

Imam (‘a) replied, “Move to the side of the grave little.”

The man asked, “Can I take some clay from the grave of Imam Al-Husayn (‘a) and gain cure from it?”

Imam (‘a) replied, “Yes or he said: no problem.”

Tradition 6: Imam As-Sadiq (‘a) was asked, “O son of Allah's Messenger, should one perform the *Ziyarah* of your father [Imam Al-Husayn (‘a)]?”

Imam (‘a) replied, “Yes; and pray near his grave, but one should not pray before the grave, on the contrary stand behind it when praying.”

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SHARES

Chapter 81: Shortening Obligatory Prayers And Performing Recommended Prayers During Ziyarah

Tradition 1: Imam Al-Kadhim (‘a) was asked about going to the *Ziyarah* of Imam Al-Husayn (‘a). He replied, “I don't want you to omit it.”

I (the narrator) asked, “What is your opinion about performing recommended prayers there if I am supposed to shorten prayers?”

Imam (‘a) replied, “You can perform as many recommended prayers as you like in Masjid Al-Haram, Masjid of the Messenger and at the grave of Imam Al-Husayn (‘a). I love (doing) that.”

I asked, “Can I perform recommended prayers at the grave of Imam Al-Husayn (‘a) during the day?”

Imam (‘a) replied, “Yes.”

Tradition 2: Same as no. 1

Tradition 3: Imam As-Sadiq ('a) was asked about praying in the holy sanctuary. Imam ('a) replied, "One should only perform obligatory prayers in short and he does not have to pray Nafilah."

Tradition 4-5: Same as no. 1.

Tradition 6: I (the narrator) asked Imam Al-Kadhim ('a) if a person who is supposed to shorten obligatory prayers, pray near the grave of Imam Al-Husayn ('a) in the holy sites and in the two Holy Sanctuaries.

Imam replied: Yes, pray as many optional prayers as you can.

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SHARES

Chapter 82: Praying In Full At The Grave Of Imam Al-Husayn ('A)

Tradition 1: Imam As-Sadiq ('a) was asked, "Should I perform the *Ziyarah* of Imam Al-Husayn ('a)?"

Imam ('a) replied, "Perform the *Ziyarah* of the Blessed One and pray in full form near his grave."

I asked, "Pray in full form besides him?" Imam ('a) replied, "In full form."

I said, "But some of our companions narrate that prayers should be prayed in short?"

Imam ('a) replied, "Those who are (physically) weak can do so."

Tradition 2: Imam As-Sadiq ('a) said: You can pray the obligatory prayers in full in three locations: Masjid Al-Haram, Masjid of the Messenger and grave of Imam Al-Husayn ('a).

Tradition 3: Same as no. 2.

Tradition 4: Imam As-Sadiq ('a) said: The following is among the rulings in Allah's knowledge: that a traveller can pray in full in four locations: in Mecca, Medina, Masjid Kufa Masjid and tomb of Imam Al-Husayn ('a).

Tradition 5: Same as no. 4.

Tradition 6: Imam Al-Kadhim ('a) said, "I love for you that which I love for myself and I hate for you that which I hate for myself. Pray in full in the two sanctuaries, in Kufa Masjid and at the tomb of Imam Al-

Husayn ('a).”

Tradition 7,8 & 9: Same as no. 4.

Tradition 10: Imam Al-Kadhim ('a) was asked, “Should pray in short or in full when I am in Masjid Al-Haram?”

Imam ('a) replied, “You have the choice of praying in short but it is better you pray in full, because doing more good is always a blessing.”

[1] [1]

SHARES

Chapter 83: Reward Of Obligatory And Nafilah Prayers At The Tomb Of Imam Al-Husayn ('A)

Tradition 1: Imam Al-Baqir ('a) said to a man: O so and so, what prevents you at times of need from going to the tomb of Imam Al-Husayn ('a), praying four Rakats and then asking Allah for you needs? Indeed, praying an obligatory prayer near his grave equals a Hajj and praying a Nafilah prayer, equals an Umrah.

Tradition 2: Same point as mentioned in Chapter 79, Tradition 5.

Tradition 3: Imam As-Sadiq ('a) was asked, 'What is the reward for one who performs the *Ziyarah* of Imam Al-Husayn ('a)?”

Imam ('a) replied, “Allah will record the reward of performing a Hajj and an Umrah for one who visits the grave of Imam Al-Husayn ('a), performs his *Ziyarah* and prays two or four Rakats prayer besides him.”

I asked, “May I be sacrificed on you, is this reward same for one who performs the *Ziyarah* of the grave of other Imams whose obedience is obligatory?”

Imam ('a) replied, “The reward is the same for anyone who goes to the *Ziyarah* of the grave of the other Imams whose obedience is obligatory.”

Tradition 4: Same points as mentioned before.

[1] [1]

SHARES

Chapter 84: Bidding Farewell After The Ziyarah Of Imam Al-Husayn ('A)

Tradition 1: Imam As-Sadiq ('a) said: When you intend to bid farewell to Husayn Ibn Ali ('a), recite the following:

السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَسْتَوْدِعُكَ اللَّهُ وَأَقْرَأُ عَلَيْكَ السَّلَامَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَبِمَا جُنِبَتْ بِهِ وَدَلَّتْ عَلَيْهِ- وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنَّا وَمِنَهُ اللَّهُمَّ إِنَّا نَسْأَلُكَ أَنْ تَنْفَعَنَا بِحُبِّهِ اللَّهُمَّ ابْعَثْهُ مَقَاماً مَحْمُوداً تَنْصُرُ بِهِ دِينَكَ وَتَقْتُلُ بِهِ عَدُوَّكَ وَتُبِيرُ بِهِ مَنْ نَصَبَ حَرْباً لَلِ مُحَمَّدٍ فَإِنَّكَ وَعَدْتَهُ ذَلِكَ وَ أَنْتَ لَا تُخْلِفُ الْمِيعَادَ وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ أَشْهَدُ أَنَّكُمْ شُهَدَاءُ نُجَبَاءَ جَاهَدْتُمْ فِي سَبِيلِ اللَّهِ وَ قُتِلْتُمْ عَلَى مِنْهَاجِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ تَسْلِيماً أَنْتُمْ السَّابِقُونَ وَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ أَشْهَدُ أَنَّكُمْ أَنْصَارُ اللَّهِ وَ أَنْصَارُ رَسُولِهِ فَالْحَمْدُ لِلَّهِ الَّذِي صَدَقَكُمْ وَعَدَهُ- وَ أَرَاكُمْ مَا تُحِبُّونَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ- اللَّهُمَّ لَا تَسْغِلْنِي فِي الدُّنْيَا عَنْ ذِكْرِ نِعْمَتِكَ لَا بِإِكْتَارِ تُلْهِينِي عَجَائِبُ بَهْجَتِهَا وَ تَفْتِنُنِي زَهْرَاتُ زِينَتِهَا وَ لَا بِإِقْلَالِ يَضْرُ بَعْمَلِي كَدُّهُ وَ يَمَلُّ صَدْرِي هُمُّهُ أَعْطِنِي مِنْ ذَلِكَ غِنًى عَنْ شِرَارِ خَلْقِكَ وَ بَلَاغاً أُنَالُ بِهِ رِضَاكَ يَا أَرْحَمَ الرَّاحِمِينَ وَ صَلَّى اللَّهُ عَلَى رَسُولِهِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ وَ عَلَى أَهْلِ بَيْتِهِ الطَّيِّبِينَ الْأَخْيَارِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Translation: Peace be on you and may Allah's mercy and blessings be on you. I bid farewell to you and salute you. Indeed, we believe in Allah, in the Messenger, in that which you brought and in that which you guided (the people) to. We have followed the Messenger, so record us among those who bear witness.

O Allah! Do not make this our and his last time. O Allah! We ask You to make us benefit from his love.

O Allah! Resurrect him in a Praised Position where You support Your Religion through him, kill Your enemies through him and destroy those who wage war against the family of Muhammad through him. Indeed, You promised this to him and You do not break promises.

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

I bear witness that you are the noble martyrs. You fought in the way of Allah and were killed following the path of Allah's Messenger – may Allah's blessings and salutation be on him and his family.

You are the foremost, those who left their homes and the supporters. I bear witness that you are the supporters of Allah and the supporters of His Messenger.

Praise be to Allah who fulfilled His promise to you and showed you that which you love and may Allah's mercy and Blessings be upon Muhammad and Aali Muhammad.

O Allah! Do not make me preoccupied with this world such that I neglect thanking You for Your

blessings. Do not give me too many (worldly blessings) such that I become fond of its wondering happiness and such that I become charmed by its shining decorations. Do not give me too little such that my good deeds are affected by working too hard for this world and such that I continuously worry about it. Give me enough so that I do not need the evil ones from Your creation and enough that I can attain Your pleasure, O Most Merciful of the merciful ones.

May Allah's Mercy and Blessings be upon His Messenger, Muhammad Ibn Abdullah and upon his righteous and blessed family.

Tradition 2: Imam As-Sadiq ('a) said: When you decide to bid farewell after *Ziyarah* of Imam Al-Husayn ('a), recite as many *Ziyarahs* as you can. Ensure that you choose Nainawa or Ghadiriyyah as your residence. Before farewell, perform a Ghusl and recite the farewell *Ziyarah*. After *Ziyarah*, turn your face towards his face, touch the grave, recite:

السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ أَنْتَ لِي جُنَّةٌ مِنَ الْعَذَابِ وَهَذَا أَوَانُ انْصِرَافِي عَنْكَ غَيْرَ رَاغِبٍ
عَنْكَ وَلَا مُسْتَبَدِّلٍ بِكَ سِوَاكَ وَلَا مُؤَثِّرٍ عَلَيْكَ غَيْرَكَ وَلَا زَاهِدٍ فِي قُرْبِكَ. وَقَدْ جُدْتُ بِنَفْسِي لِلْحَدَثَانِ وَتَرَكْتُ الْأَهْلَ وَالْأَوْطَانَ فَكُنْ لِي يَوْمَ حَاجَتِي وَفَقْرِي وَفَاقَتِي وَيَوْمَ لَا يَغْنِي عَنِّي وَالِدِي وَلَا وَلَدِي وَلَا حَمِيمِي وَلَا رَفِيقِي وَلَا
قَرِيبِي أَسْأَلُ اللَّهَ الَّذِي قَدَّرَ وَخَلَقَ أَنْ يُنْقِصَ بَكَ كُرْبِي وَأَسْأَلُ اللَّهَ الَّذِي قَدَّرَ عَلَيَّ فِرَاقَ مَكَانِكَ أَنْ لَا يَجْعَلَهُ آخِرَ الْعَهْدِ
مِنِّْي وَمَنْ رَجَعْتِي وَأَسْأَلُ اللَّهَ الَّذِي أَبْكَى عَلَيْكَ عَيْنِي أَنْ يَجْعَلَهُ سَدَادًا لِي وَأَسْأَلُ اللَّهَ الَّذِي نَقَلَنِي إِلَيْكَ مِنْ رَحْلِي وَ
أَهْلِي أَنْ يَجْعَلَهُ ذُخْرًا لِي وَأَسْأَلُ اللَّهَ الَّذِي أَرَانِي مَكَانَكَ وَهَدَانِي لِلتَّسْلِيمِ عَلَيْكَ وَلِزِيَارَتِي إِيَّاكَ أَنْ يُورِدَنِي حَوْضَكُمْ وَ
يَرْزُقَنِي مُرَافَقَتَكُمْ فِي الْجَنَانِ مَعَ آبَائِكَ الصَّالِحِينَ صَلَّى اللَّهُ عَلَيْهِمْ أَجْمَعِينَ السَّلَامُ عَلَيْكَ يَا صِفْوَةَ اللَّهِ السَّلَامُ عَلَى
رَسُولِ اللَّهِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ حَبِيبِ اللَّهِ وَصِفْوَتِهِ وَآمِينِهِ وَرَسُولِهِ وَسَيِّدِ النَّبِيِّينَ السَّلَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَ
وَصِيِّ رَسُولِ رَبِّ الْعَالَمِينَ وَقَائِدِ الْغُرِّ الْمُحَجَّلِينَ السَّلَامُ عَلَى الْأَثَمَةِ الرَّاشِدِينَ الْمُهَدِّينَ السَّلَامُ عَلَى مَنْ فِي الْحَائِرِ
مِنْكُمْ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْبَاقِينَ الْمُسَبِّحِينَ الْمُفِيمِينَ الَّذِينَ هُمْ بِأَمْرِ رَبِّهِمْ قَائِمُونَ. السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ
الصَّالِحِينَ. وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Translation: Peace be on you, O Wali of Allah. Peace be on you, Abu Abdullah. You are my protection from the chastisement of the Hereafter. This is the time for me to leave you although I am not abandoning you, I am not replacing you with anyone other than you, nor am I giving preference to anyone else above you. I have not lost the desire to be near you.

I have put myself in danger (by traveling to you) and have left my family and homeland (to come to you). So be there for me on the day of my need, poverty and indigence; the day when my parents, my children, my intimate friends, my companions and my relatives will not help me.

I ask Allah, who willed and created, to remove my anguish through you and I ask Allah, who willed for me to be parted from your site, not to make this last time I come (to you *Ziyarah*) and to allow me to return.

I ask Allah, who made my eyes to cry over you, to make this crying my support (on Judgment Day). And

I ask Allah, who made me travel to you from my home and family, to keep this *Ziyarah* reserved for me.

I ask Allah, who showed me your place and guided me to say Peace be on you and to perform your *Ziyarah*, to allow me to come to your Pool and to sustain me with accompanying you in the Heavens along with your righteous ancestors – Allah's blessings be on all of them.

Peace be on you, O Allah's Chosen One and son of His Chosen One. Peace be on Allah's Messenger, Muhammad Ibn Abdullah, Allah's beloved and His Chosen one, His Trustee and His Messenger and the Master of the Prophets.

Peace be on Amir Al-Mu'minin, the Successor of the Messenger of the Lord of the Worlds and the Leader of those with Shinning Faces (on Judgment Day).

Peace be on the righteous and the Rightly Guided Imams. Salutation to those of you (Imams) who are in the holy shrine and Allah's mercy and blessings be on you.

Peace be on Allah's Angels who remain here sanctifying (Allah) and who are residents (in the holy shrine), the angels who fulfil the orders of their Lord.

Peace be on us and upon Allah's righteous servants and praise is due to Allah, the Lord of the Worlds.

Then recite:

سَلَامُ اللَّهِ وَ سَلَامُ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ وَ عِبَادِهِ الصَّالِحِينَ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ وَ عَلَى رُوحِكَ وَ
بَدَنِكَ وَ عَلَى ذُرِّيَّتِكَ وَ عَلَى مَنْ حَضَرَكَ مِنْ أَوْلِيَائِكَ أَسْتَوْدِعُكَ اللَّهُ وَ أَسْتَرْعِيكَ وَ أَقْرَأُ عَلَيْكَ السَّلَامَ آمَنَّا بِاللَّهِ وَ
بِرَسُولِهِ وَ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ [عِنْدِهِ] اللَّهُمَّ اكْتُبْنَا مَعَ الشَّاهِدِينَ

Translation: Salutation of Allah and salutation of His proximate Angels, His messenger Prophets and His righteous Servants be on you, O son of Allah's Messenger and upon you soul, your body, your progeny and upon those of your friends who were with you.

I bid farewell to you and leave you in the care of Allah and I convey my salutation to you. We believe in Allah, in His Messenger and in the message, which he brought from Allah. O Allah! Record us among those who bear witness.

Then recite:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي ابْنَ رَسُولِكَ - وَ ارْزُقْنِي زِيَارَتَهُ أَبَدًا مَا أَبْقَيْتَنِي
اللَّهُمَّ وَ انْفَعْنِي بِحُبِّهِ يَا رَبَّ الْعَالَمِينَ - اللَّهُمَّ ابْعَثْهُ مَقَامًا مَحْمُودًا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ إِنِّي أَسْأَلُكَ بَعْدَ الصَّلَاةِ
وَ التَّسْلِيمِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي إِيَّاهُ فَإِنْ جَعَلْتَهُ يَا رَبِّ فَاحْشُرْنِي
مَعَهُ وَ مَعَ آبَائِهِ وَ أَوْلِيَائِهِ وَ إِنْ أَبْقَيْتَنِي يَا رَبِّ فَارْزُقْنِي الْعُودَ إِلَيْهِ ثُمَّ الْعُودَ إِلَيْهِ بَعْدَ الْعُودِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

اللَّهُمَّ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي أَوْلِيَائِكَ وَحَبِيبٍ إِلَيَّ مَشَاهِدَهُمُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَلَا تَشْغَلْنِي عَنْ
ذِكْرِكَ بِإِكْتَارٍ عَلَيَّ مِنَ الدُّنْيَا تُلهِينِي عَجَائِبُ بَهْجَتِهَا وَتَفْتِنُنِي زَهْرَاتُ زِينَتِهَا وَلَا بِإِقْلَالٍ يَضُرُّ بِعَمَلِي كَدُّهُ وَيَمْلَأُ
صَدْرِي هَمُّهُ وَأَعْطِنِي بِذَلِكَ غِنًى عَنْ شِرَارِ خَلْقِكَ وَبَلَاغاً أَنَالُ بِهِ رِضَاكَ يَا رَحْمَانُ وَالسَّلَامُ عَلَيْكُمْ يَا مَلَائِكَةَ اللَّهِ وَ
زُؤَارَ قَبْرِ أَبِي عَبْدِ اللَّهِ ع

Translation: O Allah! Bless Muhammad and Aali Muhammad and do not make this the last time I come to the *Ziyarah* of the son of Your Messenger. Allow me to come to his *Ziyarah* again and again for as long as You keep me alive.

O Allah! Make me benefit from his love, O Lord of the Worlds.

O Allah! Resurrect him in a Praised Position. Indeed, You have power over all things.

O Allah! After having performed prayers and having saluted them, I ask You to bless Muhammad and Aali Muhammad and I ask You not to make this the last time I come to his *Ziyarah*. O Lord! If You do make it my last, then resurrect me with him, with his ancestors and his true followers. And if You keep me alive, bless me with his *Ziyarah* again and again with Your Mercy, O Most Merciful of the merciful ones.

O Allah! Appoint for me a truthful tongue with Your Friends and make me love their sites.

O Allah! Bless Muhammad and Aali Muhammad and do not make me preoccupied with this world such that I forsake Your remembrance. Do not give me too many (worldly blessings) such that I become fond of its wondering happiness and such that I become charmed by its shining decorations. Do not give me too little such that my good deeds are affected by working too hard for this world and such that I continuously worry about it. Give me enough so that I do not need the evil ones from Your creation and enough that I can attain Your pleasure, O Most Merciful of the merciful ones.

Peace be on you, O Allah's Angels and the Visitor of the grave of Abi Abdullah.

Then place your right and left cheek on the grave and continue praying and asking for you needs.

Do not turn you back to the grave while leaving until you exit (the holy shrine).

[1] [1]

SHARES

Chapter 85: Ziyarah Of Hazrat Abbas Ibn Ali ('A)

Tradition 1: Imam As-Sadiq ('a) said: When you want to perform the *Ziyarah* of Abbas Ibn Ali ('a) on the banks of Euphrates near the holy sanctuary, stand at the door of the roofed chamber and recite the following:

سَلَامُ اللَّهِ وَ سَلَامُ مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ وَ عِبَادِهِ الصَّالِحِينَ وَ جَمِيعِ الشُّهَدَاءِ وَ الصِّدِّيقِينَ وَ
الزَّكَايَاتِ الطَّيِّبَاتِ فِيمَا تَغْتَدِي وَ تَرُوحُ عَلَيْكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ أَشْهَدُ لَكَ بِالتَّسْلِيمِ وَ التَّصَدِيقِ وَ الْوَفَاءِ وَ
النَّصِيحَةِ لِخَلْفِ النَّبِيِّ الْمُرْسَلِ وَ السَّبْطِ الْمُنْتَجَبِ وَ الدَّلِيلِ الْعَالِمِ وَ الْوَصِيِّ الْمُبْلَغِ وَ الْمَظْلُومِ الْمُهْتَزَمِ فَجَزَاكَ اللَّهُ
عَنْ رَسُولِهِ وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ وَ عَنِ الْحَسَنِ وَ الْحُسَيْنِ صَ أَفْضَلَ الْجَزَاءِ بِمَا صَبَرْتَ وَ احْتَسَبْتَ وَ أَعْنَتَ - فَنِعْمَ
عُقُوبَى الدَّارِ لَعَنَ اللَّهُ مَنْ قَتَلَكَ وَ لَعَنَ اللَّهُ مَنْ جَهِلَ حَقَّكَ وَ اسْتَخَفَّ بِحُرْمَتِكَ وَ لَعَنَ اللَّهُ مَنْ حَالَ بَيْنَكَ وَ بَيْنَ مَاءِ
الْفُرَاتِ أَشْهَدُ أَنَّكَ قُتِلْتَ مَظْلُومًا وَ أَنَّ اللَّهَ مُنْجِزٌ لَكُمْ مَا وَعَدَكُمْ جِئْتُكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ وَافِدًا إِلَيْكُمْ وَ قَلْبِي مُسَلِّمٌ
لَكُمْ وَ أَنَا لَكُمْ تَابِعٌ وَ نُصْرَتِي لَكُمْ مُعَدَّةٌ - حَتَّى يَحْكُمَ اللَّهُ وَ هُوَ خَيْرُ الْحَاكِمِينَ فَمَعَكُمْ مَعَكُمْ لَا مَعَ عَدُوِّكُمْ إِنِّي بِكُمْ وَ
بِإِيَابِكُمْ مِنَ الْمُؤْمِنِينَ وَ بِمَنْ خَالَفَكُمْ وَ قَتَلَكُمْ مِنَ الْكَافِرِينَ قَتَلَ اللَّهُ أُمَّةً قَتَلْتُمْ بِالْأَيْدِي وَ الْأَلْسُنِ

Translation: Salutation of Allah and salutation of His proximate Angels, His prophet messengers, His Righteous Servants, all of the Martyrs and the truthful ones and all of the purified and blessed greetings be on you at all times, O son of Amir Al-Mu'minin.

I bear witness that you submitted and believed and that you devoted yourself and remained loyal to the Remainder of the Prophet's messenger [Imam Al-Husayn ('a)], the Chosen Grandson, the Knowledgeable Guide, the Successor who announced (Allah's Messenger), and the one who was oppressed and wronged.

May Allah reward you on behalf of His Messenger, Amir Al-Mu'minin, Hasan and Husayn – Allah's blessings be upon them – with the best rewards, for you suffered (in this world) but remained patient expecting the reward from Allah. So how excellent is (your) final abode!

May Allah's curse be upon those who killed you. May Allah's curse be upon those who ignored your rights and breached your sanctity. May Allah's curse be upon those who stood between you and Euphrates water.

I bear witness that you were killed unjustly and indeed, Allah will fulfil that which He promised you.

I have come to you, O son of Amir Al-Mu'minin, as your guest while my heart has submitted to you. I follow you and my support is prepared for you until Allah judges and He is the Best of the Judges.

I am with you and only with you and not with your enemies.

I believe in you and in your return and I disbelieve in those who opposed you and killed you.

May Allah kill the people who killed you with their hands and tongues.

Then enter, fall upon the grave and recite the following:

السَّلَامُ عَلَيْكَ أَيُّهَا الْعَبْدُ الصَّالِحُ - الْمُطِيعُ لِلَّهِ وَ لِرَسُولِهِ وَ لِأَمِيرِ الْمُؤْمِنِينَ وَ الْحَسَنِ وَ الْحُسَيْنِ عِ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ عَلَى رُوحِكَ وَ بَدَنِكَ أَشْهَدُ وَأُشْهَدُ اللَّهُ أَنَّكَ مَضَيْتَ عَلَى مَا مَضَى عَلَيْهِ الْبَدْرِيُّونَ - الْمَجَاهِدُونَ فِي سَبِيلِ اللَّهِ الْمُتَنَاصِحُونَ لَهُ فِي جِهَادِ أَعْدَائِهِ الْمُبَالِغُونَ فِي نُصْرَةِ أَوْلِيَائِهِ الذَّابُّونَ عَنْ أَحِبَّائِهِ فَجَزَاكَ اللَّهُ أَفْضَلَ الْجَزَاءِ - وَ أَكْثَرَ الْجَزَاءِ وَ أَوْفَرَ الْجَزَاءِ وَ أَوْفَى جَزَاءِ أَحَدٍ مِمَّنْ وَفَى بَبَيْعَتِهِ - وَ اسْتَجَابَ لَهُ دَعْوَتُهُ وَ أَطَاعَ وَ لَادَ أَمْرِهِ وَ أَشْهَدُ أَنَّكَ قَدْ بَالِغْتَ فِي النَّصِيحَةِ وَ أَعْطَيْتَ غَايَةَ الْمَجْهُودِ فَبَعَثَكَ اللَّهُ فِي الشُّهَدَاءِ وَ جَعَلَ رُوحَكَ مَعَ أَرْوَاحِ الشُّهَدَاءِ وَ أَعْطَاكَ مِنْ جَنَّاتِهِ أَفْسَحَهَا مَنْزِلًا - وَ أَفْضَلَهَا عُرْفًا وَ رَفَعَ ذِكْرَكَ فِي عِلِّيِّينَ وَ حَشَرَكَ مَعَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنَ أَوْلِيَّكَ رَفِيقًا أَشْهَدُ أَنَّكَ لَمْ تَهِنْ وَ لَمْ تَنْكُلْ وَ أَنَّكَ مَضَيْتَ عَلَى بَصِيرَةٍ مِنْ أَمْرِكَ - مُقْتَدِيًا بِالصَّالِحِينَ وَ مُتَّبِعًا لِلنَّبِيِّينَ فَجَمَعَ اللَّهُ بَيْنَنَا وَ بَيْنَكَ وَ بَيْنَ رَسُولِهِ وَ أَوْلِيَائِهِ فِي مَنَازِلِ الْمُخْبِتِينَ فَإِنَّهُ أَرْحَمُ الرَّاحِمِينَ.

Translation: Peace be on you, O Allah's Righteous Servant who was obedient to Allah, to His Messenger, to Amir Al-Mu'minin and to Hasan and Husayn ('a).

Peace be on you and may Allah's Mercy, blessings and pleasure be on you, your soul and your body.

I bear witness and take Allah as witness that you died on the same path as the martyrs in the Battle of Badr who fought in the way of Allah, that you remained loyal to Him in fighting against His enemies, that you strived hard in supporting His Divine Authorities and that you kept harm away from His Loved Ones.

May Allah reward you with the best of rewards, the greatest rewards, the most increasing rewards and with rewards which are above any reward (which He has ever) granted to those who remained loyal to their allegiance, who answered His call and who obeyed His Divine Authorities.

I bear witness that you strived hard with loyalty and put forth all of your efforts (in the way of Allah). So Allah resurrected you among the Martyrs, joined your soul with the souls of the Ever-Blissful Ones and gave you the most spacious place in His Heavens and the best of its chambers (as your abode). And He elevated your remembrance in the highest of places and raised you with

النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ ۝ وَ حَسَنَ أَوْلِيَّكَ رَفِيقًا

“...The prophets, the truthful ones, the martyrs and the righteous ones and excellent are these companions” (4:69).

I bear witness that you were not weakened, and you did not lose heart (while facing the enemies). Indeed, you died with insight about your affairs while following the Righteous Ones and the prophets.

May Allah unite us with you, with His Messenger and His Divine Authorities in the dwellings of the Humble Ones. Indeed, He is the Most Merciful of the merciful ones.

[1] [1]

SHARES

Chapter 86: Bidding Farewell After The Ziyarah Of Abbas Ibn Ali ('A)

Tradition 1: Imam As-Sadiq ('a) said: When you intend to bid farewell to Abbas ('a), go to his grave and recite the following:

أَسْتَوْدِعُكَ اللَّهُ وَ أَسْتَرْعِيكَ وَ أَقْرَأُ عَلَيْكَ السَّلَامَ أَمَّنَا بِاللَّهِ وَ بِرَسُولِهِ وَ بِكِتَابِهِ وَ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ اللَّهُمَّ اكْتُبْنَا مَعَ الشَّاهِدِينَ اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَةِ قَبْرِ ابْنِ أَخِي نَبِيِّكَ وَ ارْزُقْنِي زِيَارَتَهُ أَبَدًا مَا أَبْقَيْتَنِي وَ احْشُرْنِي مَعَهُ وَ مَعَ آبَائِهِ فِي الْجَنَّةِ اللَّهُمَّ وَ عَرِّفْ بَيْنِي وَ بَيْنَهُ وَ بَيْنَ رَسُولِكَ وَ أَوْلِيَائِكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَوَفَّنِي عَلَى الْإِيمَانِ بِكَ وَ التَّصَدِيقِ بِرَسُولِكَ وَ الْوَلَايَةِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ وَ الْأَئِمَّةِ مِنْ وَٰلِدِهِ وَ الْبَرَاءَةِ مِنْ عَدُوِّهِمْ – فَإِنِّي قَدْ رَضِيتُ بِذَلِكَ يَا رَبِّ

Translation: I bid farewell to you, leave you in the care of Allah and convey my salutation to you. We believe in Allah, His Messenger, His Book and in that which His Messenger brought forth from Allah. O Allah! Record us among those who bear witness.

O Allah! Do not make this the last time I come to the *Ziyarah* of the grave of the son of Your Prophet's brother. Permit me to do his *Ziyarah* for as long as You keep me alive. Resurrect me with him and with his ancestors in the Heavens. O Allah! Acquaint me with him, with Your messenger and with Your Friends.

O Allah! Bless Muhammad and Aali Muhammad and make me die while believing in you, believing in Your messenger, believing in the Wilayat of Ali Ibn Abi Talib and the Imams from his sons ('a) and while dissociating from their enemies. Indeed, I am pleased with this, O Lord.

Then pray for yourself, your parents, the believers and the Muslims and choose some supplications to recite.

[1] [1]

SHARES

Chapter 87: Bidding Farewell To The Companions Of Imam Al-Husayn ('A)

Tradition 1: Imam As-Sadiq ('a) said recite:

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي إِيَّاهُمْ وَ أَشْرِكْنِي مَعَهُمْ وَ ادْخُلْنِي فِي صَالِحِ مَا أُعْطِيَتْهُمْ عَلَى نَصْرِهِمْ ابْنَ بِنْتِ نَبِيِّكَ وَ حُجَّتِكَ عَلَى خَلْقِكَ وَ جِهَادِهِمْ مَعَهُ فِي سَبِيلِكَ اللَّهُمَّ اجْمَعْنَا وَ إِيَّاهُمْ فِي جَنَّتِكَ مَعَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسُنَ أَوْلَيْكَ رَفِيقًا أَسْتَوِدِعُكَمُ اللَّهَ وَ أَقْرَأُ عَلَيْكُمُ السَّلَامَ اللَّهُمَّ ارْزُقْنِي الْعَوْدَ إِلَيْهِمْ - وَ احْشُرْنِي مَعَهُمْ يَا أَرْحَمَ الرَّاحِمِينَ.

Translation: O Allah! Do not make this the last time I come to their *Ziyarah*. Make me their partner and include me in the blessings which You have bestowed on them for supporting the son of Your Prophet's daughter and Your Proof on Your creation and for fighting with him in Your way.

O Allah! Unite us with them in Your Paradise along with the Martyrs and the Righteous Ones. How excellent these companions are!

I bid farewell to you and convey my salutation to you.

O Allah! Sustain me with returning to them and resurrect me with them, O Most Merciful of the merciful ones.

[1] [1]

SHARES

Chapter 88: Excellence Of Karbala And Ziyarah Of Imam Al-Husayn ('A)

Imam As-Sajjad ('a) said to me (the narrator), “O Zaidah! have been informed that you perform the *Ziyarah* of the grave of Imam Al-Husayn ('a) from time to time?” I replied, “It is true.”

Imam ('a) asked, “Why do you do this despite being esteemed by your governor who does not tolerate anyone who loves us, gives preference to us above others, mentions our excellence, or fulfils any of his obligations towards us?”

I replied: By Allah, I don't do it for the sake of anyone but Allah and His messenger. I do not care about anyone's wrath who might be wrathful of this. And there is no affliction that could befall me in *Ziyarah*, which is unbearable in my view.

Imam ('a) asked, "I ask you by Allah, is this true?" I replied, "By Allah, this is true."

Imam ('a) asked the same question thrice and repeated my answer thrice.

Then Imam ('a) said, "Glad tidings to you, glad tidings to you and glad tidings to you, for indeed, I am going to narrate a tradition to you which is among the most distinguished of traditions that are kept safe with me."

Indeed, after the tragedies which befell us in Taff, in which my father [Imam Al-Husayn ('a)] and those with him from his children, brothers and the rest of his family members were killed, his ladies and children were about to be taken to Kufa on saddle-less camels.

(While we were leaving Karbala) I looked at their unburied bodies. It was extremely difficult for me to see them and I became agitated seeing them in that state and my soul almost left my body.

When my aunt, Zainab Kubra, daughter of Ali, saw me in that state and asked me, "O remainder of my grandfather, my father and my brothers! Why do I see you struggling in death?"

I replied: How can I not be restless and stay patient when I see that my master, my brothers, my uncles, my cousins and the rest of my family members have been killed and are covered with their blood and with dust? They have been looted, left on the dust without shrouds and their bodies have not been buried. No one looks at them and no human comes near them as if they are a family from Dailam or Khazar.

My aunt said: Do not allow that which you see to make you restless, for by Allah, Allah's Messenger confided to your grandfather, your father and your uncle that Allah has taken the covenant from some people from among this Ummah, who are unknown to the Fir'awns of this Ummah but are well-known in the heavens, who will collect these separated limbs and bodies smeared with blood and bury them.

They will install a sign here to the grave of your father, the Chief of the Martyrs. And as time passes, its signs will never vanish and its traces will never be erased by the passage of time.

Many leaders of disbelief and followers of deviation will strive to eradicate and destroy it, but it will continue to be more elevated and apparent.

I asked, "What is the covenant and what is this incident?"

She replied: Umm Aiman narrated to me that:

One day, Allah's Messenger arrived at the house of Fatimah, who cooked some Harirah for him and Ali

(‘a) brought him a dish of dates and I took a bowl of milk and another filled with cream to them. Allah's Messenger, Ali, Fatimah, Hasan and Husayn (‘a) ate that Hari rah and drank the milk. Then they ate from the dates and the cream.

Then Allah's Messenger washed his hands while Ali (‘a) poured water over his hands, after which he wiped his hands over his face and then looked at Ali, Fatimah, Hasan and Husayn (‘a) in a way that happiness was apparent on his face.

Allah's Messenger then turned his face to the heavens for a long time, after which he turned to Qibla, raised his hands and began praying. He then fell into prostration and began to weep for a long time. Then he raised his voice with lamentation and began to shed tears.

After sometime he raised his head. He looked at the ground and he was shedding tears like rain.

Fatimah, Ali, Hasan and Husayn (‘a) and I were aggrieved to see Allah's Messenger in this state and we did not dare ask him the reason.

But after a long time, Ali and Fatimah asked, “O Allah's Messenger! What makes you cry? May Allah never make you cry! Our hearts are pained to see you in this state.”

My brother! Today, I was delighted for your sake in a way I had never been delighted before. And as I was looking at you and praising Allah for blessing me with you, Jibra’il came down to me and said:

O Muhammad! Allah the exalted, is aware of that which you feel and He knows how pleased you are looking at your brother, daughter and two grandsons. Thus, He has completed His blessing on you and has willed to satisfy you with His bounties by placing them, their progenies, their lovers and their Shia with you in Paradise.

They will not be separated from you. They will be favoured as you will be and they will be blessed like you will be until you are satisfied and even beyond your satisfaction.

But in return they will be afflicted with many tragedies in this life. They will be hurt by some people who will ascribe themselves to your religion and claim to be from your Ummah but are dissociated from Allah and you.

They will be struck and killed in the harshest ways and their places of martyrdom and their graves will be far from one another.

This is the choice of Allah for them and (also) for you with regards to them, so praise Allah, the Mighty and Sublime, for His choice and accept His will.

So I praised Allah and accepted His will regarding that which He chose for you.

Then Jibra’il said: O Muhammad! Indeed, your brother will be oppressed after you, he will be

overpowered by your Ummah and he will suffer from you enemies. Then he will be killed by the most evil and the most wretched created being, the counterpart of the killer of Prophet Salih's she camel.

He (Ali) will be slain in a city to which he will migrate, a city, which will become the centre of his Shia and the Shia of his children in which they will continuously be afflicted with many great tragedies.

Indeed, this grandson of yours – and he pointed to Imam Al-Husayn ('a) – along with a group of your progeny, your family members and the best ones from among your Ummah will be killed by the banks of Euphrates in a land called Karbala; the land which will cause many agonies (KARB) and afflictions (BALA) on your enemies and the enemies of your progeny on the day when agonies are endless and regrets are everlasting.

Karbala, where your grandson and his family will be slain, is the most blessed and sacred land on earth and it is a valley of Paradise.

On the day when the cursed cavalries of disbelievers surround and slay your grandson and his family, there will be earthquakes everywhere on earth; the mountains will start shaking, waves in oceans will collide and the heavens and their inhabitants will become agitated. O Muhammad! All this will be a result of their anger for your sake and the sake of your progeny, because how difficult it will be for them to see the way in which your sanctity will be violated and because of how terribly you will be recompensed by the people with regards to your progeny and offspring.

Then nothing from the above-mentioned creation will remain without asking Allah, the Mighty and Sublime, for permission to support your oppressed and overpowered family who are Allah's Proofs on the creation after you.

Hence Allah will reveal to the heavens, the earth, the mountains the oceans and everyone in them:

I am Allah, the Powerful King, from whom no party can escape. And none of the created beings can prevent My power from being applied to them. I am the most powerful to avenge him and to achieve victory for him.

I swear by My Glory and Magnificence, I will torment those who oppressed My Messenger and Chosen One, violated his sanctity, slain his progeny, abandoned his orders and oppressed his family with that with which I will torment anyone else in the worlds.

Then everything in the heavens and the earth will roar, cursing those who oppressed your progeny and violated your sanctity.

And when that group [Imam Al-Husayn ('a) his companions] will arrive at its place of martyrdom, the Almighty Allah, Himself will take their souls and angels from the Seventh Heaven will descend to earth with:

(1) Containers made of rubies and emeralds filled with Water of Life

(2) Garments from Paradise and

(3) Perfumes of Paradise.

They will wash their bodies with that water, clothe them with those garments and anoint them with those perfumes. Then the angels will stand in lines and pray on them.

Allah will then delegate some people from among your Ummah whom the disbelievers don't know and who did not participate in shedding their blood with their intentions, tongues or actions. They will bury their bodies and place a sign on the grave of the Chief of the Martyrs in that land. That sign will become the indication for those who follow the truth and means to achieve victory for believers.

Then a hundred thousand angels from every sky will descend and surround him (his grave) every day and every night. They will invoke blessings on him, circulate his grave, sanctify Allah near his grave and seek forgiveness for those who come to his *Ziyarah* and record the names of those from among your Ummah who seek nearness to the Almighty Allah and to you, by going to his *Ziyarah*. They will also record the names of their ancestors, tribes and homelands.

Then these angels will mark the faces of the visitor using a marker made of the light of Allah's Throne which reads, "This is the Visitor of the grave of the best of the martyrs and son of the best of the prophets."

Hence on Judgment Day, the light which is from this marking will radiate from their faces in such a way that it will blur everyone's vision and the visitors will be identified by this light.

(Jibra'il then continued:) O Muhammad! It is as if I can see you standing between Mikaeel and I, while Ali ('a) will be before us. There will be a countless number of angels with us and we will be picking those who have this marking on their faces, so that Allah saves them from terrors and difficulties of that Day.

O Muhammad! Indeed, this is the ruling of Allah and His gift for those who perform the *Ziyarah* of your grave, the grave of your brother, or the graves of your two grandsons, seeking nothing but the pleasure of Allah, the Mighty and Sublime.

There will be some people on whom the wrath and the curse of Allah has fallen who will strive to eradicate the signs and traces of this grave, but Allah, the Powerful, will not allow it.

Allah's Messenger added, "This is the cause of my grief and crying."

Zainab ('a) continued: When Ibn Muljim (l.a.) struck my father, I noticed the signs of death on him as a result of it.

I said to him, "Father, Umm Aiman narrated the tradition (of Husayn's martyrdom) to me, and I would like

to hear it from you.”

My father replied: My daughter! The tradition is as Umm Aiman narrated it to you. It is as if I can see you and ladies of your family as captives in this city. You will be humiliated, and you will be in fear of being abducted by the people. So have patience!! Patience!!

I swear by He that split the grain and created the creation, on that day there will be no friends of Allah on earth other than you, your lovers and your Shia.

And when Allah's Messenger narrated this tradition to us, he said:

Iblis (l.a.) will fly around the earth on that day joyfully, along, with his devils and demons. And call out to them: O devils! We have truly achieved our goal with the children of Adam. We have attained our target in their destruction and we have caused them all to inherit Hell, except those who stay committed to this group referring to Imam Al-Husayn ('a) and his companions.

So focus your efforts in creating doubts among the people about them [the Ahl Al-Bayt ('a)) and in inciting animosity towards them. Lure the people away from them and their followers so that you can strengthen deviation and disbelief of the people and so that no one survives.

Amir Al-Mu'minin ('a) added: Iblis, who is a liar, said the truth to them (on this occasion) that no good deed can benefit one who antagonizes you and that aside from major sins, no bad deed will harm one that loves and follows you.

Zaidah (the narrator) added, after Imam Ali Ibn Husayn ('a) narrated the above tradition to me, he added:

“Take this tradition and protect it. Indeed, even if you were to ride your camel for a full year to hear this tradition, it would not have been enough!”

The above tradition is not part of Kamil az-Ziyarat. But a student of the author – may Allah's mercy be on him – added it because of its importance.

Tradition 1: Imam As-Sadiq ('a) asked one of his followers, “Do you perform the *Ziyarah* of Imam Al-Husayn ('a)?”

The man replied, “Yes, I go to his *Ziyarah* once every two or three years.”

Imam ('a) became angry and said, “By Allah, besides whom there is no god, if you go more frequently, you will be in a better state.”

The man asked, “May I be sacrificed on you, is it so valuable?”

Imam ('a) replied: Yes, by Allah. If I told you about the excellence of his *Ziyarah* and his grave, you would completely abandon Hajj and none of you would perform it. Woe on you, do you not know that

Allah chose Karbala because of his grave as a safe and blessed sanctuary before He chose Mecca as a sanctuary?

I (the narrator) said, "Allah has made the performance of Hajj obligatory but has not mentioned the *Ziyarah* of Imam Al-Husayn ('a) in Quran."

Imam ('a) replied: Even so. Indeed, this is a matter that Allah has chosen in this specific way.

Have you not heard the words of my father, Amir Al-Mu'minin, who said, "It is more appropriate to wipe the bottom of the foot (in Wudhu) than the top, but Allah has made the latter wiping the top obligatory on His servants."

Don't you think that it would have been better if Arafat were inside the Holy Sanctuary, because of its honour? But Allah has chosen it to be elsewhere.

Tradition 2: Imam As-Sadiq ('a) said: The land of the Ka'aba once said in pride, "Who is like me, Allah has built His house on me, people from far come to me and I have been chosen as Allah's sanctuary?"

Allah revealed to it: Keep quiet and calm down! I swear by My Glory and Magnificence that your honour compared to the honour which I have granted to the land of Karbala is like a drop of water on a needle dipped in the sea.

If it was not for the dust of Karbala, I would not have honoured you. If it was not for that which is held within the land of Karbala, I would have not created you nor would I have created the house about which you boasted.

Therefore, settle down, calm down and become humbled, lowly, humiliated, disgraced and degraded before the land of Karbala. Do not be proud or arrogant before it or I will make you sink and throw you in Hellfire.

Tradition 3: Imam Al-Baqir ('a) said: Allah, the blessed and exalted, created, blessed and sanctified the land of Karbala twenty-four thousand years before He created the Ka'aba. Hence it was blessed and sanctified before the creation of any created being and it will remain this way until Allah raises it to Paradise and appoints it as the best land in Paradise. It will be the best abode in Paradise in which Allah will make His friends abide.

Tradition 4: Imam As-Sajjad ('a) said: Allah, the Exalted chose the land of Karbala as a safe and blessed sanctuary twenty-four thousand years before He created the land of the Ka'aba and chose it as a sanctuary.

When Allah, the blessed and exalted, shall shake the earth and move it on Judgment Day, Karbala and its dust will ascend while it will be shining and pure. It will be placed in the best of the gardens and dwellings in Paradise. No one but the prophets and messengers – or he said the 'Ul al-Azm from among

the messengers – shall dwell in it.

Indeed, it will shine among the gardens of Paradise like a shining star shines among the stars for the people of the earth. And its radiating light will blur the vision of the inhabitants of Paradise.

And it shall cry out, “I am the sanctified, the blessed and the purified land of Allah, which held the body of the Chief of the Martyrs and the Leader of the Youth of Paradise.”

Tradition 5: Imam Al-Baqir (‘a) said: Ghadiriyyah is the land on which Allah spoke to Musa Ibn ‘Imran (‘a) and He confided in Nuh (‘a). It is the most honourable land with Allah and if it was not so, Allah would not have entrusted (the bodies of) His Divine Authorities and prophets to it. So, you should perform the *Ziyarah* of our graves in Ghadiriyyah.

Tradition 6: Imam As-Sadiq (‘a) said: Ghadiriyyah is from the Turbah of Bayt al-Muqaddas.

Tradition 7: Allah's Messenger (S) said: My son will be buried in a land called Karbala. It is the land containing the dome of Islam (Basra) wherein Allah saved the believers who believed in Nuh at the time of Deluge.

Tradition 8: Imam Al-Baqir (‘a) said: One who spends the night of Arafah in Karbala and stays there until Eid will be protected by Allah from harm throughout that year.

Tradition 9: Imam As-Sadiq (‘a) said: Perform the *Ziyarah* of Karbala and don't omit it, for indeed, the best of the sons of the prophets is buried in it. Indeed, the angels went to the *Ziyarah* of Karbala a thousand years before my grandfather, Imam Al-Husayn (‘a) dwelled in it and not a night passes in which Jibra’il and Mikaeel do not go to his *Ziyarah*. O Yahya! Strive hard to go to that land.

Tradition 10: Imam As-Sadiq (‘a) said: Amir Al-Mu’minin (‘a) and some of his companions passed by Karbala. When he passed by it, his eyes were filled with tears, and he said: This is where they will descend from their mounts. This is where they will unpack. This is where their blood will be shed. Glad tidings to you, O land! The blood of the loved ones will be spilled on your grounds.

Tradition 11: Imam As-Sadiq (‘a) said: Ali (‘a) was traveling with some people and when they were one or two miles before Karbala, Amir Al-Mu’minin (‘a) went ahead. When he reached the place of the martyrdom of the martyrs of Karbala he said, “Two hundred prophets, two hundred successors and two hundred grandsons of the prophets died here; all of them and their followers were martyrs.”

Then Amir Al-Mu’minin (‘a) circulated that land on his mule with his legs withdrawn from the stirrups and said, “This is where they will descend from their mounts and this is where they will be killed. No one from the past has preceded them in rank and no one in the future will attain their rank.”

Tradition 12: Same as no. 13.

Tradition 13: Imam Al-Baqir (‘a) said: The Almighty Allah, created, blessed and sanctified Karbala twenty-four thousand years before He created the Ka’aba. Hence it was blessed and sanctified before the creation of any created being and it will remain this way. And Allah will make it the best land in Paradise. It will be the best abode in Paradise in which Allah will make His friends abide.

Tradition 14: Imam As-Sadiq (‘a) said: Indeed, Allah, the blessed and exalted, has elevated some lands and water bodies above others. Some of them boasted to others and some transgressed and they were punished for not being humble to Allah.

So, Allah empowered the polytheists over (the land of) Ka’aba and made Zamzam water salty, which ruined its taste.

Indeed, the land of Karbala and Euphrates water were the first land and body of water which glorified Allah, the blessed and exalted.

So, Allah blessed them and said to the Land of Karbala, “Speak of that with which the Almighty Allah has honoured you, for indeed, the lands and the waters have boasted to one another.”

The Land of Karbala said: I am the sacred and blessed land of Allah. Cure has been placed in my dust and water and I am not arrogant. Rather, I am humble and humiliated before He who has blessed me. I do not boast to those who are lower to me in rank. On the contrary, I am thankful to Allah.

So, Allah honoured it, increased His blessing on it for its humility and rewarded it with Imam Al-Husayn (‘a) and his companions.

Imam As-Sadiq (‘a) added, “Allah elevates those who humble themselves before Him and He degrades those who are arrogant.”

[1] [1]

SHARES

Chapter 89: Shrine Of Imam Al-Husayn (‘A) And Its Sanctity

Tradition 1: Imam As-Sadiq (‘a) said: The grave of Imam Al-Husayn (‘a) is a garden from the gardens of Paradise since the day he was buried in it.

Tradition 2: Imam As-Sadiq (‘a) said: The sacred boundaries of the grave of Imam Al-Husayn (‘a) are one Farsakh by one Farsakh from each of its four sides.

Tradition 3: Imam As-Sadiq ('a) said: The sacred boundary of the grave of Imam Al-Husayn ('a) is five Farsakh from each of the four sides of the grave.

Tradition 4: Imam As-Sadiq ('a) said: There is a known boundary for the location of the grave of Imam Al-Husayn ('a) and whoever knows it and seeks refuge in it, will be protected.

I said, "May I be sacrificed on you, describe its boundary for me."

Imam ('a) replied, "According to the current location, measures twenty-five cubits from the direction of his feet, twenty-five cubits from his face, twenty-five cubits from his back and twenty-five cubits from his back and twenty-five cubits from his head.

Imam ('a) added: The location of the grave of Imam Al-Husayn ('a) has been a garden from the gardens of Paradise since the day he was buried and the deeds of his visitor ascend to the heavens from this site.

There is not any prophet or angel in the heavens who does not ask Allah for permission to perform the *Ziyarah* of Imam Al-Husayn ('a). So, there is always a crowd descending and a crowd ascending.

Tradition 5: Imam As-Sadiq ('a) said: The boundaries of the grave of Imam Al-Husayn ('a) are twenty cubits by twenty cubits and this site is a garden from Paradise...

[1] [1]

SHARES

Chapter 90: Tomb Of Imam Al-Husayn ('A) – One Of The Places In Which Allah Loves To Be Called Upon

Tradition 1: When Imam Hadi ('a) was ill, he summoned Muhammad Ibn Hamza and I. Muhammad Ibn Hamza arrived there before I did and told me that the Imam ('a) kept repeating, "Send someone (on my behalf) to the holy shrine ..."

I asked Muhammad Ibn Hamza, "Why did you not say that you would go to the holy shrine on his behalf?"

Then I went to the Imam ('a) and said, May I be sacrificed on you! I will go to the holy shrine."

Imam ('a) replied, "Plan it carefully, for Muhammad cannot keep this matter hidden from Zaid Ibn Ali and I don't want him to find out about this."

I mentioned this to Ali Ibn Bilal and he asked, "Why does the Imam ('a) want to send someone to the holy shrine while he is (as sacred as) the holy shrine?"

I went back to Samarra and went to visit the Imam ('a). When I was about to leave, the Imam ('a) asked me to stay. Once I felt comfortable, I mentioned that which Ali Ibn Bilal had said.

Imam said: Why didn't you reply that Allah's Messenger used to circulate the Ka'aba and kiss Hajar Aswad even though the sanctity of the Prophet and even a believer is greater than the sanctity of the House of Allah?

Also, the Almighty Allah ordered him to go to the Arafat and stay there (while he is more sacred than Arafat). (This is because) these are places in which Allah loves to be called upon.

And I love to have someone pray for me in a place where Allah loves to be called upon and the tomb of Imam Al-Husayn (a) is one of these places.

Tradition 2-3: Same as no. 1.

[1] [1]

SHARES

Chapter 91: Clay Of Imam Al-Husayn's ('A) Grave And Seeking Cure Through It

Tradition 1: Imam As-Sadiq ('a) was asked, "How do some people who use the clay of Imam Al-Husayn's ('a) grave benefit from it while others don't?"

Imam ('a) replied, "No, by Allah, except whom there is no god, anyone who uses it believing that he will benefit from it through Allah, will benefit from using it."

Tradition 2: Some of our companions said: A lady gave me some yarn and asked me to give it to the keepers of Ka'aba to use it to make the cover of the Ka'aba. But I did not want to give it to them, because I knew them.

So, when we came to Medina, I went to Imam Al-Baqir ('a) and said, "May I be sacrificed on you, a lady gave me some yarn and asked me to give it to the keepers of Ka'aba to use it to make the cover of the

Ka'aba. But I don't want to give it to them.”

Imam ('a) said, “Sell it and buy some honey and saffron with its price. Then take some clay from the grave of Imam Al-Husayn ('a), mix it with rain water and add some honey and saffron to it. Distribute it among the Shia so that they may cure their ill ones with it.”

Tradition 3: Same as no. 4.

Tradition 4: Imam As-Sadiq ('a) said: The cure for every disease is in the clay of Imam Al-Husayn's ('a) grave and it is the greatest medicine.

Tradition 5: Imam As-Sadiq ('a) said: The clay of Imam Al-Husayn's ('a) grave is a cure even if it is collected a mile away from the grave.

Tradition 6: Imam As-Sadiq ('a) said: Allah will cure anyone who has an illness if he starts treating himself with the clay of Imam Al-Husayn's ('a) grave, except in case of a fatal illness.

Tradition 7: Muhammad Ibn Muslim said: Once I went to Medina while I was ill and people informed Imam Al-Baqir ('a) that I was ill.

Imam Al-Baqir ('a) sent a servant to me with a drink covered with a handkerchief.

The servant gave me the drink and said, “Drink it now as he has ordered me not to return until you do so.”

So, I drank it immediately. It smelled like musk and was cold and tasty.

After I finished, the servant said, “Your master has ordered you to go and meet him as soon as you finish the drink.”

I thought about what he said and the fact that I couldn't even stand on my legs before it. But as soon as the drink entered my body, I was energized, and my cramp was relieved. I went to the Imam ('a) and sought permission to enter.

Imam ('a) raised his voice and said, “Enter, O healthy one!”

I entered weeping; saluted him and kissed his hand and head.

Imam ('a) asked, “O Muhammad! Why are you weeping?”

I replied, “May I be sacrificed on you! I cry for the loneliness of living so far from you and for not having the ability to live besides you, so that I can look at you.”

Imam ('a) said: As for the lack of ability, this is what Allah has willed for our friends and those who love us and the afflictions befall them quickly in this life.

As for loneliness, indeed, believers are lonely in this life among this deviated creation until they leave it and go towards the Mercy of Allah.

As for living far from us, you should console yourself remembering Imam Al-Husayn ('a) who is in a land besides the Euphrates, so far from us.

As for that which you mentioned about your love for being near us and looking at us but not being able to do so, indeed, Allah knows that which is in your heart and He will reward you accordingly.

Then the Imam ('a) asked, "Do you visit the grave of Imam Al-Husayn ('a)?"

I replied, "Yes, but in the state of fear and apprehension."

Imam ('a) said: The more dangerous it becomes, the greater the reward will be.

One who visits the grave of Imam Al-Husayn ('a) in fear will return forgiven. The angels salute him, Allah's Messenger will see them and see their actions and will pray for them and Allah will make them feel safe on the day when people will be raised for the Lord of the worlds.

فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ

"So, they returned with favour from Allah and (His) grace, no evil touched them and they followed the pleasure of Allah" (3: 174).

Then the Imam ('a) asked, "How did you find the drink?"

I replied: I bear witness that you are the family of mercy and the successor of successors. When the boy brought it, I couldn't even stand up and I had lost all I hope. After the drink, I felt I had never smelled anything like it and I had never tasted a colder and a tastier drink.

After I finished it, the servant told me, "The Imam ordered me to tell you to go and meet him as soon as you finish your drink."

I knew how serious my condition was, but I thought that I would come to you even if it causes death. But as soon as I started, I felt energized, and my cramp was relieved. So praise be to Allah Who has made you the Mercy for your Shia and for me.

Imam ('a) said: O Muhammad! The drink from which you drank contained some clay of Imam Al-Husayn's ('a) grave and it is the best cure. Hence don't replace it with anything else, for indeed, we give this drink to our children and ladies and we find all blessings in it.

I asked, "May I be sacrificed on you! Should we take some of this clay as well and cure ourselves with it?"

Imam ('a) replied: People often take this clay and bring it out of the tomb of Imam Al-Husayn ('a) while it is visible. But when they pass by any jinn or animal who is ill or pass by anything else which is diseased. It smells the clay. So, its benefit disappears, and others benefit from it. But the clay we use is not like this.

If it was not for that which I mentioned, everyone who touched the clay of Imam Al-Husayn's ('a) grave or drank from the water mixed with it would have been cured immediately. It is exactly like Hajar Aswad: the ill ones, the disbelievers and pagans kept touching it and being cured by it. It was as white as the whitest corundum but through passage of time it became black, as you now see.

I asked, "May I be sacrificed on you, what is wrong with the way I take it?"

Imam ('a) replied, "You show it to others and do what others do. You dishonour it placing it in your saddlebag or in things which will tarnish it. So, it will lose the effect that you seek from it."

Isaid, "May I be sacrificed on you! You are right."

Imam ('a) said, "Everyone who takes from the clay of Imam Al-Husayn's ('a) grave does not know how it should be taken. So, it does not remain intact in the hands of the people."

I asked, "May I be sacrificed on you, how can I take from it in the way you do?"

Imam ('a) replied, "Do you want me to give you some of it?"

I said, "Yes."

Imam ('a) asked, "What will you do with it?" I replied, "I will take it with me."

Imam ('a) asked, "Where will you place it?" I replied, "In my clothes."

Imam ('a) said, "Then you are going back to what you used to do. Don't do that, drink the water mixed with it and don't carry it with you, because it will not remain intact with you."

Then the Imam ('a) gave me from the drink twice and I found no sign of that illness from which I was suffering and then I left.

Tradition 8: Imam As-Sadiq ('a) said: If a believer, who suffers from an illness and who believes in the rights of Imam Al-Husayn ('a) and in his sanctity and Wilayat, takes a little bit from the clay of Imam Al-Husayn's ('a) grave, he will be cured.

[1] [1]

SHARES

Chapter 92: Clay Of Imam Al-Husayn's Grave: A Cure And A Protection

Tradition 1: Imam Ar-Ridha' ('a) sent me a bundle of clothes, in the middle of which was some clay, I asked the person who brought them about this clay.

He said, "It is the clay of Imam Al-Husayn's ('a) grave. Imam Ar-Ridha' ('a) never sends clothes or anything else to anyone without putting some of this clay within it and he says, 'It is protection with the permission of Allah.'"

Tradition 2: Imam As-Sadiq ('a) said: Make the first thing which is rubbed on the palate of your newborn children Imam Al-Husayn's ('a) clay, for indeed, it is protection.

Tradition 3: Imam As-Sadiq ('a) was asked, "Can I take some clay of Imam Al-Husayn's ('a) grave and keep it with me to seek blessings from it?"

Imam ('a) replied, "No problem."

Tradition 4: Imam As-Sadiq ('a) said: The clay of the tomb, where Imam Al-Husayn ('a) is buried, is a cure for every disease and a protection against any fear.

Tradition 5: Same as no. 4.

Tradition 6: Same points as mentioned in previous traditions.

[1] [1]

SHARES

Chapter 93: Place And Method Of Collecting The Clay Of Imam Al-Husayn's ('A) Grave

Tradition 1: Imam As-Sadiq ('a) said, "There is some red dust besides the head of Imam Al-Husayn ('a), which is the cure for every disease except death."

The narrator said: After hearing this tradition, we went to Imam Al-Husayn's ('a) grave and started digging the area besides the head of the grave. After digging a cubit, about one dirham of the red dust which looked like sand and began to flow down from the direction of the head. We took it to Kufa, mixed

it with water and covered it. Then we started distributing it to people to cure their diseases.

Tradition 2: Imam As-Sadiq ('a) said: The clay of Imam Al-Husayn's ('a) grave can be collected from up to a distance of seventy fathoms from the grave. ·

Tradition 3: When one of you holds the clay of Imam Al-Husayn's ('a) grave, you should recite the following:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ الْمَلِكِ الَّذِي تَنَاوَلَهُ - وَ الرَّسُولِ الَّذِي بَوَّأَهُ وَ الْوَصِيِّ الَّذِي ضَمِنَ فِيهِ أَنْ تَجْعَلَهُ شِفَاءً مِنْ كُلِّ دَاءٍ

Translation: O Allah! I ask You through the right of the angel who picked it and the Messenger who appointed it and the Successor who is lying within it to make it the cure from every disease (and from this disease) mention the name of the disease.

Tradition 4: Imam Al-Baqir ('a) said: When you collect clay of Imam Al-Husayn's ('a) grave, you should say:

اللَّهُمَّ بِحَقِّ هَذِهِ التُّرْبَةِ وَ بِحَقِّ الْمَلِكِ الْمُؤَكَّلِ بِهَا وَ الْمَلِكِ الَّذِي كَرَّبَهَا وَ بِحَقِّ الْوَصِيِّ الَّذِي هُوَ فِيهَا صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ هَذَا الطِّينَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ أَمَانًا مِنْ كُلِّ خَوْفٍ

Translation: O Allah! I ask You through the right of this dust, through the right of the angel who is appointed to it and the angel who dug it and through the right of the Successor who is lying in it to bless Muhammad and Aali Muhammad and to make this clay the cure from every disease and protection against any fear.

Then Imam ('a) said: If you do this, this clay will definitely be a cure for you from every disease and protection against any fear.

Tradition 5: Abu Hamza Ath-Thumali said: I was in Mecca when I said to Imam As-Sadiq ('a), "May I be sacrificed on you! I have seen some of our companions take some clay of the holy shrine and seek cure with it. Does it contain any cure like they say?"

Imam ('a) replied: It can be used as a cure even if it is collected four miles away from the tomb of Imam Al-Husayn ('a). The same applies to the grave of my grandfather, Allah's Messenger and the same applies to the clay of the graves of Imam Al-Hasan ('a), Imam As-Sajjad ('a) and Imam Al-Baqir ('a).

Take some of it, for indeed, it is a cure for every disease and a shield against any fearful matter. Nothing else from among that which is used to cure an illness can be compared to it, except supplication.

But the containers in which it is often kept and the lack of certainty of those who treat themselves with it, spoils it.

Those who are certain that if they treat themselves with it, will be cured; it will suffice them with Allah's permission from having to use any other medicine.

The devils and disbeliever Jinns also spoil it by rubbing themselves against it. Nothing passes by it without smelling it.

As for the devils and disbeliever Jinns, they envy humans because of it, so they rub themselves against it and all of its fragrance vanishes.

Innumerable devils and disbeliever Jinns prepare themselves as soon as the clay leaves the tomb, as they cannot enter it, because of angels who guard it and they rub themselves against it while it is in the hands of the person carrying it.

If any part of it remained intact and is used to treat a patient, he would be cured immediately.

So when you take from this clay, keep it hidden and mention the Almighty Allah more on it.

I have been informed that some people who collect the dust belittle it so much that some even place it in feedbag of their camels, mules and donkeys, or in their own food containers, or in handkerchiefs used to wipe hands after eating or in their saddlebags.

How can a person who dishonours it in this way, seek cure from it? Indeed, the uncertain hearts of those who belittle that which leads to their righteousness, will destroy its effect.

Tradition 6: Imam As-Sadiq ('a) said: The clay of Imam Al-Husayn's ('a) grave can be collected from up to a radius of seventy fathoms from the grave.

Tradition 7: Imam ('a) said: One should recite Surah Qadr on the clay of Imam Al-Husayn's ('a) grave to seal it.

Tradition 8: Imam ('a) said: When one collects the clay of Imam Al-Husayn's ('a) grave, he should recite:

اللَّهُمَّ بِحَقِّ هَذِهِ التُّرْبَةِ الطَّاهِرَةِ وَبِحَقِّ الْبُقْعَةِ الطَّيِّبَةِ وَبِحَقِّ الْوَصِيِّ الَّذِي تُوَارِيهِ وَبِحَقِّ جَدِّهِ وَأَبِيهِ وَأُمِّهِ وَأَخِيهِ وَ
الْمَلَائِكَةِ الَّذِينَ يَحْفُوفُونَ بِهِ وَالْمَلَائِكَةِ الْعُكُوفِ عَلَى قَبْرِ وَلِيِّكَ - يَنْتَظِرُونَ نَصْرَهُ صَلَّى اللَّهُ عَلَيْهِمْ أَجْمَعِينَ وَاجْعَلْ لِي
فِيهِ شِفَاءً مِنْ كُلِّ دَاءٍ وَأَمَانًا مِنْ كُلِّ خَوْفٍ وَغِنًى مِنْ كُلِّ فَقْرٍ وَعِزًّا مِنْ كُلِّ ذُلٍّ وَأَوْسَعَ بِهِ عَلَيَّ فِي رِزْقِي وَأَصِحِّ بِهِ
جِسْمِي.

Translation: O Allah! I ask You through the right of this purified dust, through the right of the blessed spot, through the right of the Successor who is buried in it and through the right of his grandfather, his father, his mother, his brother, the angels who surround him and the angels who have devoted themselves to the grave of Your Wali awaiting (the day of) his support – may Allah's blessing be upon all

of them– to place my cure against every disease in it, to make it my protection against any fear, to make it my wealth at the time of need, to make it my honour against any disgraceful matter, to increase my sustenance through it and to keep my body healthy through it.

Tradition 9: Imam As-Sadiq ('a) said: The sacred boundaries of Imam Al-Husayn ('a) grave are one Farsakh by one Farsakh by one Farsakh.

Tradition 10: I (the narrator) said to Imam As-Sadiq ('a), “I am a man with many illnesses and diseases and there is no medicine that I haven't tried.”

Imam ('a) said: Why have you not used the dust of Imam Al-Husayn ('a)? Indeed, it contains the cure for every disease and it is protection against any fear. But when you collect it, you should recite:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ هَذِهِ الطِّينَةِ وَبِحَقِّ الْمَلِكِ الَّذِي أَخَذَهَا وَبِحَقِّ النَّبِيِّ الَّذِي قَبَضَهَا وَبِحَقِّ الْوَصِيِّ الَّذِي حَلَّ فِيهَا
– صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ اجْعَلْ لِي فِيهَا شِفَاءً مِنْ كُلِّ دَاءٍ وَ أَمَاناً مِنْ كُلِّ خَوْفٍ

Translation: O Allah! I ask You through the right of this clay, through the right of the angel who took from it, through the right of the Prophet who held it and through the right of the successors who is lying in it to bless Muhammad and his family and to make it my cure against every disease and my protection against any fear.

Then Imam ('a) added: The angel who took from it was Jibra'il who showed it to the Prophet and said, “This is the dust of this son of yours. Your Ummah will slay him after you.”

The Prophet who held it was Muhammad and the successor who is lying in it is Imam Al-Husayn ('a), the Chief of the Martyrs.

I said, “I understand that it is a cure for every disease but how is it a protection against any fear?”

Imam ('a) replied: If you fear a ruler or anything similar to that, don't leave your house without carrying some of it. When you collect it, you should recite:

اللَّهُمَّ إِنَّ هَذِهِ طِينَةُ قَبْرِ الْحُسَيْنِ وَلِيِّكَ وَ ابْنِ وَلِيِّكَ اتَّخَذْتُهَا حِرْزاً لِمَا أَخَافُ وَ لِمَا لَا أَخَافُ

Translation: O Allah! This is the clay of the grave of Husayn, Your Wali and the son of Your Wali and I have carried it as protection against that which I fear and that which I do not.

Imam ('a) added, “It is possible that a tragedy which you don't fear might befall you.”

The narrator says: So, I took it as he had ordered and by Allah I became healthy. It was also my protection against that which I feared and against that which I didn't fear, just as the Imam ('a) had said.

Praise be to Allah, I haven't seen any misfortune ever since.

Tradition 11: The narrator took some dust from near head of Imam Husayn's ('a) grave. It was red clay. He took it to Imam Ar-Ridha' ('a) to show it to him. He held it, smelled it and began to cry. Then he said, "This is the dust of the grave of my grandfather."

Tradition 12: Imam As-Sadiq ('a) said: When you want to take away some clay of Imam Al-Husayn's ('a) grave, recite Surah Fatiha, Surah Falaq, Surah Naas, Surah Ahad, Surah Qadr, Surah Yasin and Ayat ul-Kursi. Then recite:

اللَّهُمَّ بِحَقِّ مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَحَبِيبِكَ وَنَبِيِّكَ وَآمِينِكَ وَبِحَقِّ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَبْدِكَ وَ أَخِي رَسُولِكَ وَبِحَقِّ فَاطِمَةَ بِنْتِ نَبِيِّكَ وَ زَوْجَةِ وَلِيِّكَ وَبِحَقِّ الْحَسَنِ وَ الْحُسَيْنِ وَبِحَقِّ الْأَئِمَّةِ الرَّاشِدِينَ - وَبِحَقِّ هَذِهِ التُّرْبَةِ وَبِحَقِّ الْمَلِكِ الْمُوَكَّلِ بِهَا وَبِحَقِّ الْوَصِيِّ الَّذِي حَلَّ فِيهَا وَبِحَقِّ الْجَسَدِ الَّذِي تَضَمَّنَتْ وَبِحَقِّ السَّبْطِ الَّذِي ضَمِنْتَ وَبِحَقِّ جَمِيعِ مَلَائِكَتِكَ وَ أَنْبِيَائِكَ وَرُسُلِكَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَاجْعَلْ لِي هَذَا الطِّينَ شِفَاءً مِنْ كُلِّ دَاءٍ وَلِمَنْ يَسْتَشْفِي بِهِ مِنْ كُلِّ دَاءٍ وَ سَقَمٍ وَ مَرَضٍ وَ أَمَاناً مِنْ كُلِّ خَوْفٍ اللَّهُمَّ بِحَقِّ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ اجْعَلْهُ عِلْماً نَافِعاً وَ رِزْقاً - وَاسِعاً وَ شِفَاءً مِنْ كُلِّ دَاءٍ وَ سَقَمٍ وَ آفَةٍ وَ عَاهَةٍ - وَ جَمِيعِ الْأَوْجَاعِ كُلِّهَا - إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Translation: O Allah! (I ask You) through the right of Muhammad, Your servant, Your Messenger, Your beloved, Your Prophet and Your Guardian!

And (I ask You) through the right of Amir Al-Mu'minin, Ali Ibn Abi Talib, Your Servant and the brother of your Messenger!

And (I ask You) through the right of Fatimah, the daughter of Your Prophet and the wife of your Wali!

And (I ask You) through the right of Hasan and Husayn, through the right of the Rightly Guided Imams!

And (I ask You) through the right of this dust and through the right of the angel who is appointed to it!

And (I ask You) through the right of the Successor who is buried in this dust, through the right of the body which is lying within it and through the right of the grandson who is held within it!

And (I ask You) through the right of all of Your angels, prophets and messengers to Bless Muhammad and Aali Muhammad and to make this clay my cure from every disease and for anyone who uses it as cure against every disease, illness and ailment. (Also) make it my protection against any fear.

O Allah! I ask You through the right of Muhammad and his family to make it (the cause of) beneficial knowledge and extensive sustenance (for me) and to make it my cure from every disease, illness, sickness, plague, disability and all pain. Indeed, You have power over all things.

Then recite:

اللَّهُمَّ رَبَّ هَذِهِ التُّرْبَةِ الْمُبَارَكَةِ الْمَيْمُونَةِ وَالْمَلِكِ الَّذِي هَبَطَ بِهَا وَالْوَصِيِّ الَّذِي هُوَ فِيهَا صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَ
سَلِّمْ وَانْفَعْنِي بِهَا - إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Translation: O Lord of this blessed and prosperous dust! (O Lord) of the angel who brought it down with him! (O Lord) of the Successor who is buried in it! Convey Your peace and blessing on Muhammad and Aali Muhammad and allow me to benefit from it. Indeed, You have Power over all things.

[1] [1]

SHARES

Chapter 94: Recitations Before Eating From The Dust Of Imam Al-Husayn's ('A) Grave

Tradition 1: Imam As-Sadiq ('a) said: The clay of Imam Al-Husayn's ('a) grave is a cure for every disease. When you eat it, recite the following:

Translation: In the name of Allah and by Allah. O Allah! Make it (the cause of) extensive sustenance and beneficial knowledge (for me) and make it my cure from every disease. Indeed, You have power over all things.

Tradition 2: When you eat the clay of Imam Al-Husayn's ('a) grave, you should recite:

اللَّهُمَّ رَبَّ هَذِهِ التُّرْبَةِ الْمُبَارَكَةِ وَرَبَّ هَذَا الْوَصِيِّ الَّذِي وَارَتْهُ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاجْعَلْهُ عِلْماً نَافِعاً وَرِزْقاً
وَاسِعاً وَشِفَاءً مِنْ كُلِّ دَاءٍ

Translation: O Lord of this blessed dust! And O Lord of this successor who is buried in it! Bless Muhammad and Aali Muhammad and make it the cause of beneficial knowledge and extensive sustenance for me and my cure from every disease.

Tradition 3: Imam As-Sadiq ('a) said: When you collect the clay of the Imam Al-Husayn ('a) and place it in your mouth, recite:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ هَذِهِ التُّرْبَةِ وَبِحَقِّ الْمَلِكِ الَّذِي قَبَضَهَا وَالنَّبِيِّ الَّذِي حَضَنَهَا وَالْإِمَامِ الَّذِي حَلَّ فِيهَا أَنْ تُصَلِّيَ
عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَجْعَلَ لِي فِيهَا شِفَاءً نَافِعاً وَرِزْقاً وَاسِعاً وَأَمَاناً مِنْ كُلِّ خَوْفٍ وَدَاءٍ

Translation: O Allah! I ask You through the right of this dust, through the right of the angel who held it,

through the right of the Prophet who embraced it and through the right of the Imam who is buried in it to bless Muhammad and Aali Muhammad and to allow it to be a beneficial cure and an extensive sustenance for me and (allow it) to be my protection against any fear and disease.

If you recite this, Allah will cure you and bestow you with health.

[1] [1]

SHARES

Chapter 95: Consuming Any Clay Is Unlawful Except The Clay Of Imam Al-Husayn's ('A) Grave; For Indeed, It Is A Cure

Tradition 1: Imam As-Sadiq ('a) said: Eating any clay is unlawful like eating pork. If anyone eats any clay which leads to his death, I will not pray on him, except the clay of Imam Al-Husayn's ('a) grave, for indeed, it contains the cure for every disease. But one who eats it to satisfy a craving, will not find any cure in it.

Tradition 2: Similar to no. 1.

Tradition 3: Imam Al-Baqir or Imam As-Sadiq ('a) said: Indeed, Allah, the blessed and exalted, created Adam from clay. Hence, He forbade mankind from eating clay.

I (narrator) asked, "What about the clay of Imam Al-Husayn's ('a) grave?"

Imam ('a) replied, "It is unlawful for people to eat their own flesh but is it permissible for them to eat our flesh?! It is permissible to eat a very little amount of it, as much as a pea."

Tradition 4: Same as no. 1.

Tradition 5: Imam As-Sadiq ('a) said: Anyone who sells the clay of Imam Al-Husayn's ('a) grave has sold and bought the flesh of Husayn ('a).

[1] [1]

SHARES

Chapter 96: Method Of Imam Al-Husayn's ('A) Ziyarah From A Distance

Tradition 1: Imam As-Sadiq ('a) said: If one of you are far from us and there is a great distance between us, you should ascend to the highest place of your house, perform two Rakats prayers, point to our graves and recite salutations, for indeed, they will reach us.

Tradition 2: Imam As-Sadiq ('a) said: O Sadir! How difficult is it for you to perform the *Ziyarah* of Imam Al-Husayn ('a) five times every Friday and once every day?

I replied, “May I be sacrificed on you, there is a great distance between us.”

Imam ('a) said: Ascend to the roof of your house, look to the right and left, raise your head to the sky and then try to face the direction of the grave of Imam Al-Husayn ('a) and say:

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Translation: Peace be on you, Abu Abdullah. Peace be on you and Allah's mercy and blessings be on you.

(By doing) so, a Zaurah will be recorded for you. And Zaurah is a Hajj and an Umrah.

Sadir added, “After this there were times when I would perform this *Ziyarah* twenty times in a day.”

Tradition 3: Imam As-Sadiq ('a) asked, “O Sadir! Do you perform the *Ziyarah* of Imam Al-Husayn ('a) once every day?”

I replied, “May I be sacrificed on you! No.”

Imam ('a) said, “How negligent you people are! Do you perform his *Ziyarah* once every month?”

I replied, “No.”

Imam ('a) asked, “What about once every year?” I replied, “Sometimes.”

Imam ('a) said: O Sadir! How negligent you people are towards Imam Al-Husayn ('a)! Do you not know that Allah has a million angels who are dishevelled and covered with dust, who cry [over Husayn ('a)] and who perform his *Ziyarah* without pausing?

O Sadir! How difficult is it for you to perform the *Ziyarah* of Imam Al-Husayn ('a) five times every Friday

and once every day?

I replied, “May I be sacrificed on you! There is a great distance between us and his grave.”

Imam (‘a) said: Go to the roof of your house, look to the right and left, raise your head towards sky and then try to face the direction of the grave of Imam Al-Husayn (‘a) and say:

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Translation: Peace be on you, O Abu Abdullah. Peace be on you and Allah's Mercy and blessings be on you.

By this, a Zaurah will be recorded for you. And Zaurah is the performance of a Hajj and an Umrah.

Sadir added, “(After hearing this) there were times when I would perform this (*Ziyarah*) twenty times during the day.”

Tradition 4: The narrator asked Imam As-Sadiq (‘a), “How should I perform your *Ziyarah* if I am not able to travel to you?”

Imam (‘a) replied: O Isa! When you aren't able to travel to my *Ziyarah*, perform a Ghusl or Wudhu on a Friday, ascend to the roof of your house, pray two Rakats prayers; then turn to my location.

Indeed, one who visits me during my lifetime is like one who does my *Ziyarah* after my passing away and one who performs my *Ziyarah* after my passing away is like one who visits me during my lifetime.

Tradition 5: Same as no. 3.

Tradition 6: Same as no. 1.

Tradition 7: Imam (‘a) asked, O Hanan Ibn Sadir! Do you perform the *Ziyarah* of Imam Al-Husayn (‘a) once every month?”

Hanan replied, “No.”

Imam (‘a) asked, “What about once every two months?”

Hanan replied, “No.”

Imam (‘a) asked, “What about once a year?” Hanan replied, “No.”

Imam (‘a) said, “How neglectful you people are towards your master!”

Hannan said, “O son of Allah's Messenger! It is because of lack of funds and greatness of distance.”

Imam (a) said, “Should I not teach you an accepted *Ziyarah* even from a great distance?”

Hanan asked, “How should I perform his *Ziyarah*, O son of Allah's Messenger?”

Imam (a) replied: Perform a Ghusl on a Friday or any other day you wish, wear the most purified clothes, ascend to the highest place in your house or in a desert and then face Qibla ensuring that the grave is also in the same direction, for Allah, the blessed and exalted, says,

فَأَيُّمَا تَوَلَّوْا فَتَمَّ وَجْهُ اللَّهِ...

“Wherever you turn, there is the face of Allah” (2: 115).

Then say:

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ وَابْنِ مَوْلَايَ وَابْنَ سَيِّدِي وَابْنَ سَيِّدِي السَّلَامُ عَلَيْكَ يَا مَوْلَايَ الشَّهِيدَ بْنَ الشَّهِيدِ وَالْقَتِيلَ بْنَ الْقَتِيلِ السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَنَا زَائِرُكَ يَا ابْنَ رَسُولِ اللَّهِ بِقَلْبِي وَلِسَانِي وَجَوَارِحِي وَإِنْ لَمْ أَزُرْكَ بِنَفْسِي مُشَاهِدَةً لِقُبَّتِكَ فَعَلَيْكَ السَّلَامُ يَا وَارِثَ آدَمَ صِفْوَةِ اللَّهِ وَوَارِثَ نُوحٍ نَبِيِّ اللَّهِ وَوَارِثَ إِبْرَاهِيمَ خَلِيلِ اللَّهِ - وَوَارِثَ مُوسَى كَلِيمِ اللَّهِ وَوَارِثَ عِيسَى رُوحِ اللَّهِ وَوَارِثَ مُحَمَّدٍ حَبِيبِ اللَّهِ وَنَبِيِّهِ وَرَسُولِهِ وَوَارِثَ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ وَصِيِّ رَسُولِ اللَّهِ وَخَلِيفَتِهِ وَوَارِثَ الْحَسَنِ بْنِ عَلِيٍّ وَصِيِّ أَمِيرِ الْمُؤْمِنِينَ لَعَنَ اللَّهُ قَاتِلَكَ وَجَدَّدَ عَلَيْهِمُ الْعَذَابَ فِي هَذِهِ السَّاعَةِ وَفِي كُلِّ سَاعَةٍ - أَنَا يَا سَيِّدِي مُتَقَرِّبٌ إِلَى اللَّهِ جَلَّ وَعَزَّ وَإِلَى جَدِّكَ رَسُولِ اللَّهِ وَإِلَى أَبِيكَ أَمِيرِ الْمُؤْمِنِينَ وَإِلَى أَخِيكَ الْحَسَنِ وَإِلَيْكَ يَا مَوْلَايَ فَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ بِزِيَارَتِي لَكَ بِقَلْبِي وَلِسَانِي وَجَمِيعِ جَوَارِحِي فَكُنْ لِي يَا سَيِّدِي شَفِيعِي لِقَبُولِ ذَلِكَ مِنِّي وَأَنَا بِالْبَرَاءَةِ مِنْ أَعْدَائِكَ وَاللَّعْنَةِ لَهُمْ وَعَلَيْهِمْ أَتَقَرَّبُ إِلَى اللَّهِ وَإِلَيْكُمْ أَجْمَعِينَ فَعَلَيْكَ صَلَوَاتُ اللَّهِ وَرِضْوَانُهُ وَرَحْمَتُهُ

Translation: Peace be on you, O my master and the son of my master and O my leader and the son of my leader.

Peace be on you, O my master, the Martyr and son of the Martyr, the Slain (One) and the son of the Slain (One). Peace be on you and Allah's mercy and blessings be on you.

I am performing your *Ziyarah*, O son of Allah's Messenger with my heart, tongue and organs; although I have not performed your *Ziyarah* physically where I can see your dome.

Peace be on you, O heir of Adam, the Chosen Servant of Allah;

And O heir of Nuh, the Prophet of Allah; And O heir of Ibrahim, the Friend of Allah;

And O heir of Musa, the One Addressed by Allah; And O heir of Isa, the Spirit of Allah;

And O heir of Muhammad, the beloved, the Prophet and Allah's Messenger;

And O heir of Ali, Amir Al-Mu'minin, the Successor of Allah's Messenger and his Caliph;

And O heir of Hasan Ibn Ali, the Successor of Amir Al-Mu'minin.

May Allah's curse be upon those who killed you and may He renew their torment in his hour and in every hour.

O my master! I seek Allah's nearness, the Great and Almighty and to you grandfather, Allah's Messenger and to your father, Amir Al-Mu'minin and to your brother, Hasan and to you, O my leader, through your *Ziyarah* with my heart, tongue and all my organs. Peace be on you and Allah's mercy and blessings be on you.

O my master! Intercede on my behalf so that this *Ziyarah* is accepted from me.

I seek Allah's nearness and to all of you by dissociating myself from your enemies and by cursing them.

May Allah's blessings, pleasure and mercy be on you.

Then move a few steps to the left and turn to the grave of Ali Ibn Husayn ('a), buried at the feet of his father and salute him in the same way.

Then ask Allah for that which you want from your religion and your life and then pray four Rakats prayers.

Indeed, the prayers of the *Ziyarah* can be prayed in either eight, six, four, or two Rakats and the best is eight Rakats.

After that face the grave of Imam Al-Husayn ('a) and say:

أَنَا مُودِّعُكَ يَا مُؤَلَّيَّ وَابْنَ مُؤَلَّيَّ وَابْنَ سَيِّدِي وَابْنَ سَيِّدِي وَابْنَ سَيِّدِي يَا عَلِيَّ بْنَ الْحُسَيْنِ وَ
مُودِّعُكُمْ يَا سَادَاتِي يَا مَعَاشِرَ الشُّهَدَاءِ - فَعَلَيْكُمْ سَلَامُ اللَّهِ وَرَحْمَتُهُ وَرِضْوَانُهُ وَبَرَكَاتُهُ.

Translation: I bid farewell to you, O my master and the son of my master and O my leader and the son of my leader.

And I bid farewell to you, O my master and the son of my master, O Ali Ibn Husayn ('a).

And I bid farewell to you, O my masters, O crowd of Martyrs.

May Allah's salutation, His mercy, His pleasure and His blessings be on you.

Chapter 97: Omitting Imam Al-Husayn's ('A) Ziyarah

Tradition 1: Imam Al-Baqir ('a) asked, "What is the distance between you and the grave of Imam Al-Husayn ('a)?"

I (the narrator) replied, "Sixteen Farsakhs." Imam ('a) asked, "Do you not visit him?" I replied, "No."

Imam ('a) said, "How negligent you people are!"

Tradition 2: Same points as mentioned in traditions of Chapter 28.

Tradition 3: Amir Al-Mu'minin ('a) said: May my parents be sacrificed on Husayn, who will be slain on the outskirts of Kufa. By Allah, it is as if I can see different wild animals stretching their necks to his grave, crying and weeping over him throughout the night. When this happens, beware of forsaking his *Ziyarah*.

Tradition 4: Same points as mentioned before.

Tradition 5: Same as Chapter 8, Tradition 12.

Tradition 6 & 7: Same points as mentioned before.

Tradition 8: Imam As-Sadiq ('a) said: It is strange that some think that they are our Shia but they don't perform the *Ziyarah* of Imam Al-Husayn ('a) even once in their lifetime because of their negligence, carelessness, incompetence or laziness. By Allah, if they knew its excellence, they would not have been careless or lazy about it.

I asked, "May I be sacrificed on you, what is the excellence of Imam Al-Husayn's ('a) *Ziyarah*?"

Imam ('a) replied, "There are many excellences and blessings in it. The first is that all his past sins will be forgiven and he will be told, 'Continue with good deeds.'

Tradition 9: Same as no. 4.

Tradition 10: Imam Al-Baqir ('a) asked, "What is the distance between you and the grave of Imam Al-Husayn ('a)?"

I (the narrator) replied, "One day of riding or over a day of walking."

Imam ('a) asked, "Do you go to him once every week?"

I replied, “No. I only go to him once in a while.”

Imam (‘a) said, “How negligent you people are! Indeed, if it was so near us, we would have relocated there.”

[1] [1]

SHARES

Chapter 98: The Minimum Number Of Times One Should Perform The Ziyarah Of Imam Al-Husayn (‘A) And The Longest Time Allowed To Delay The Ziyarah For The Wealthy And Poor

Tradition 1: Imam As-Sadiq (‘a) said: It is an obligation on wealthy to perform the *Ziyarah* of Imam Al-Husayn (‘a) twice a year and on the poor, once a year.

Tradition 2: Imam As-Sadiq (‘a) said: Perform the *Ziyarah* of Imam Al-Husayn (‘a) once a year.

Tradition 3: Same as no. 2.

Tradition 4: Imam As-Sadiq (‘a) was asked about the *Ziyarah* of Imam Al-Husayn (‘a). He (‘a) said, “Go once a year, because I don't want you to be identified.”

Tradition 5: Same as no. 1.

Tradition 6: Same as no. 4.

Tradition 7: Imam Al-Kadhim (‘a) said: Don't be negligent of Imam Al-Husayn (‘a). The wealthy should go once every four months and as for insolvents:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

“Allah does not impose on any soul a duty but to the extent of its ability.” (2:286).

Tradition 8: Same as no. 4.

Tradition 9: Same as no. 2.

Tradition 10: Imam As-Sadiq ('a) was asked, "Is there an obligatory prayer after the *Ziyarah* of the grave of Imam Al-Husayn ('a)?"

Imam ('a) replied, "There are no obligatory prayers for *Ziyarah*."

I (the narrator) asked, "How frequently should I go to his *Ziyarah*?"

Imam ('a) replied, "As much as you like."

Tradition 11: Imam As-Sadiq ('a) said to me (the narrator), "O Ali! I have heard that some of our Shia allow a year or two to pass without going to the *Ziyarah* of Imam Al-Husayn ('a)!"

I replied, "May I be sacrificed on you, I know many who are like this."

Imam ('a) said, "By Allah, they have turned their backs to their own fortune, they declined Allah's rewards and they have distanced themselves from nearness to Muhammad (S)."

I asked, "May I be sacrificed on you, how often should one go to his *Ziyarah*?"

Imam ('a) replied, "O Ali! If you go to his *Ziyarah* once every month, do so."

I said, "I cannot do that, because I am a manual labourer; I have pending work on my hands and I cannot be absent from my work for even a day."

Imam ('a) replied: You are excused, as are other manual labourers. I was referring to people other than manual labourers; people who can go for the *Ziyarah* every week. Such people will have no excuse before Allah and His Messenger on Judgment Day.

I asked, "Is it permissible for them to send someone on their behalf?"

Imam ('a) replied: Yes, but it is better for them and they will have a greater reward with their Lord if they go themselves, for He will see them sleepless at night and tired during the day in their journey to Karbala.

Allah will look at them with a glance, which will inevitably cause them to dwell with Muhammad and his family in the greatest places of Firdaus. Hence compete with one another in going to the *Ziyarah* of Imam Al-Husayn ('a) and be of those who adhere to it.

Tradition 12: Same as no. 2.

Tradition 13: Imam As-Sadiq ('a) was asked, "After one returns from the *Ziyarah* of Imam Al-Husayn ('a), how soon should he perform it again? And how often should one go to his *Ziyarah*? And what is the longest time one is allowed to stay from his *Ziyarah*?"

Imam ('a) replied: It is not permissible to forsake his *Ziyarah* for longer than a month (for those who live

nearby).

But for those who live far, it should be performed at least once every three years.

If three years pass and they don't go to his *Ziyarah*, they are ungrateful to Allah's Messenger and they have dishonoured him, except those who have a valid excuse.

Tradition 14: Ubaidullah Halabi said: I said to Imam As-Sadiq ('a), "We perform the *Ziyarah* of Imam Al-Husayn ('a) two or three times a year."

Imam As-Sadiq ('a) replied, "I don't like you to go there frequently. Go once a year."

I asked, "How should I invoke blessings on him during the *Ziyarah*?"

Imam ('a) replied, "Stand behind the grave besides his shoulders and invoke blessings on the Prophet and then invoke blessing on Imam Al-Husayn ('a)."

Tradition 15: Imam As-Sadiq ('a) said: A Muslim should not refrain from going to the *Ziyarah* of Imam Al-Husayn's ('a) grave for longer than four years.

Tradition 16: Same point as mentioned before.

Tradition 17: Same points as mentioned before.

Then Imam ('a) said: Those who live near his grave, should not go to his *Ziyarah* less than once a month. But those who live afar, should perform it at least once every three years.

If three years pass and they don't go to his *Ziyarah*, they are ungrateful to Allah's Messenger and they have disowned him, except those who have a valid excuse.

If the visitor of Imam Al-Husayn ('a) knew how happy he made Allah's Messenger, Amir Al-Mu'minin, Fatimah, the Imams ('a) and the martyrs among our family and how they pray for him and the rewards prepared for him in this life and Hereafter, he would have wished that his house was at the grave of Imam Al-Husayn ('a) as long as he lived.

Indeed, when the visitor leaves Karbala to return after the *Ziyarah*, his shadow does not cover anything without it praying for him. And when the sun shines on him, it burns up his sins just like fire burns firewood.

The sun will not allow any of his sins to remain. Thus, he will return without any sins while his rank has been elevated for him to a level, which cannot be achieved even by those who are smeared with their own blood in the way of Allah.

Then an angel will be appointed on him who will replace him in performing Imam Al-Husayn's ('a)

Ziyarah and who will seek forgiveness for him until he returns or until three years pass or until he dies before three years.

[1] [1]

SHARES

Chapter 99: Reward For The Ziyarah Of Imam Al-Kadhim And Imam Jawad ('A)

Tradition 1: Imam Ar-Ridha' ('a) was asked if the *Ziyarah* of Imam Al-Kadhim ('a) is same as the *Ziyarah* of Imam Al-Husayn ('a).

Imam ('a) replied, "Yes."

Tradition 2: Imam Ar-Ridha' ('a) was asked, "Should I perform the *Ziyarah* of the grave of Imam Al-Kadhim ('a) in Baghdad?"

Imam ('a) replied, "If you must, then perform the *Ziyarah* from behind the covers."

Tradition 3: Same as no. 1.

Tradition 4: Imam Ar-Ridha' ('a) was asked about the *Ziyarah* of Imam Al-Kadhim ('a). He ('a) replied, "Pray in the Masjids around the grave."

Tradition 5: Imam Ar-Ridha' ('a) was asked, "What are the rewards for the *Ziyarah* of the grave of your father, Allah's blessings be on him?"

Imam ('a) replied, "Go to his *Ziyarah*!"

I (the narrator) asked, "What are its merits?"

Imam ('a) replied, "Same as the merits of the *Ziyarah* of his father (Allah's Messenger)."

I asked, "What should I do if I am in fear and could not enter the shrine?"

Imam ('a) replied, "Salute from behind the walls."

Tradition 6: Imam Ar-Ridha' ('a) said: One who performs the *Ziyarah* of the grave of my father ('a) in Baghdad is like one performed the *Ziyarah* of Allah's Messenger and that of Amir Al-Mu'minin ('a), except that Allah's Messenger and Amir Al-Mu'minin ('a) have their own specific ranks.

Tradition 7: Imam Jawad ('a) was asked, “What is the reward for the *Ziyarah* of Allah's Messenger with the sole intention of *Ziyarah*?”

Imam ('a) replied, “It is Paradise and the reward for the *Ziyarah* of Imam Al-Kadhim ('a) is also same.”

Tradition 8: Same as no. 1.

Tradition 9: Almost same as no. 6.

Tradition 10: A man joined the gathering of Imam Ali Ar-Ridha ('a) when he was speaking about the excellence of the *Ziyarah* of Imam Musa Kazim ('a). The newcomer started talking about Baghdad and the inferiority of its people; about the afflictions, collapsing of earth, clamour and the bolts of lightning expected to befall the city.

As I (the narrator) got up to leave, I heard Imam Ar-Ridha' ('a) say, “As for Imam Al-Kadhim ('a), none will affect him.”

Tradition 11: I wrote to Imam Hadi ('a) inquiring about the *Ziyarah* of Imam Al-Husayn ('a) and *Ziyarah* of Imam Al-Kadhim and Imam Jawad ('a).

Imam ('a) replied, “Imam Al-Husayn ('a) is foremost but the *Ziyarah* of Imam Al-Kadhim and Imam Jawad ('a) is more comprehensive and rewarding.”

Tradition 12: Same as no. 7.

[1] [1]

SHARES

Chapter 100: Method Of The Ziyarah Of Imam Al-Kadhim And Imam Jawad ('A)

Tradition 1: Imam Hadi ('a) said: Recite the following in Baghdad:

السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا نُورَ اللَّهِ فِي ظُلُمَاتِ الْأَرْضِ السَّلَامُ عَلَيْكَ يَا مَنْ
بَدَأَ لِلَّهِ فِي شَأْنِهِ أَتَيْتُكَ عَارِفًا بِحَقِّكَ مُعَادِيًا لِأَعْدَائِكَ فَاشْفَعْ لِي عِنْدَ رَبِّكَ يَا مَوْلَايَ

Translation: Peace be on you, O Wali of Allah. Peace be on you, O Allah's Proof. Peace be on you, O Allah's light in the darkness of the earth. Peace be on you, O one about whom Allah modified His Will.

I have come to you while I believe in your rights and I am the enemy of your enemies. So, intercede for me with your lord, O my master.

Then supplicate to Allah and ask for your needs. Then recite the same Salutation in the *Ziyarah* of Imam Jawad ('a).

Tradition 2: Imam Hadi ('a) said: When you intend to perform the *Ziyarah* of Imam Al-Kadhim ('a) and Imam Jawad ('a), cleanse yourself, perform Ghusl, wear your purified clothes and then go to their graves. When you arrive at the grave of Imam Musa Kazim ('a), recite:

السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا نُورَ اللَّهِ فِي ظُلُمَاتِ الْأَرْضِ السَّلَامُ عَلَيْكَ يَا مَنْ
بَدَأَ لِلَّهِ فِي شَأْنِهِ أَتَيْتَكَ زَائِراً عَارِفاً بِحَقِّكَ مُعَادِياً لِأَعْدَائِكَ مُوَالِياً لِأَوْلِيَائِكَ۔ فَاشْفَعْ لِي عِنْدَ رَبِّكَ يَا مَوْلَايَ

Translation: Peace be on you, O Wali of Allah. Peace be on you, O Allah's Proof. Peace be on you, O One about whom Allah modified His Will.

I have come to you to perform your *Ziyarah* while I believe in your rights. I am the enemy of your enemies and I befriend your friends. So, intercede for me with your lord, O my Master.

Then ask for your needs.

Salute Imam Jawad ('a), ensuring that Ghusl has been performed, by saying:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ بْنِ عَلِيٍّ الْإِمَامِ الْبَرِّ التَّقِيِّ الرَّضِيِّ الْمَرْضِيِّ وَحُجَّتِكَ عَلَى مَنْ فَوْقَ الْأَرْضِينَ وَمَنْ تَحْتَ
الثَّرَى صَلَاةً كَثِيرَةً تَامَةً [نَامِيَةً] زَاكِيَةً مُبَارَكَةً مُتَوَاصِلَةً مُتَوَاتِرَةً مُتَرَادِفَةً كَأَفْضَلِ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَوْلِيَائِكَ
السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا نُورَ اللَّهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا إِمَامَ الْمُؤْمِنِينَ [يَا إِمَامَ
الْمُؤْمِنِينَ وَوَارِثَ النَّبِيِّينَ] السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ النَّبِيِّينَ وَ سُلَالَهَ الْوَصِيِّينَ السَّلَامُ عَلَيْكَ يَا نُورَ اللَّهِ فِي ظُلُمَاتِ
الْأَرْضِ۔ أَتَيْتَكَ زَائِراً عَارِفاً بِحَقِّكَ مُعَادِياً لِأَعْدَائِكَ مُوَالِياً لِأَوْلِيَائِكَ۔ فَاشْفَعْ لِي عِنْدَ رَبِّكَ يَا مَوْلَايَ

Translation: O Allah! Bless Muhammad Ibn Ali, the righteous, the pious, the pure Imam, who is blessed with you and with whom You are pleased and your Proof on those who are on the earths and those under the dust.

O Allah! Send an increasing, complete, purified, beautified, continuous and a frequent blessing on him that is consecutive and greater than any of the blessings You have sent on any of your friends.

Peace be on you, O Wali of Allah. Peace be on you, O light of Allah. Peace be on you, O Allah's Proof. Peace be on you, O Imam of the believers and heir of the prophets. Peace be on you, O Caliph of the prophets and O progeny of the successors. Peace be on you, O Allah's light in the darkness of the earth.

I have come to you to perform your *Ziyarah* while I believe in your rights, I am the enemy of your

enemies and I befriend your friends. So, intercede for me with your lord, O my master.

Then ask for your needs, for indeed, if Allah wills, they will be fulfilled.

Tradition 3: Recite the following at the grave of Imam Al-Kadhim ('a) in Baghdad – and you can recite the same at all holy sites of the Infallibles:

السَّلَامُ عَلَى أَوْلِيَاءِ اللَّهِ وَ أَصْفِيَائِهِ السَّلَامُ عَلَى أَمَنَاءِ اللَّهِ وَ أَحِبَّائِهِ السَّلَامُ عَلَى أَنْصَارِ اللَّهِ وَ خُلَفَائِهِ السَّلَامُ عَلَى مَحَالِّ
مَعْرِفَةِ اللَّهِ السَّلَامُ عَلَى مَسَاكِينِ ذِكْرِ اللَّهِ السَّلَامُ عَلَى مَظَاهِرِ أَمْرِ اللَّهِ وَ نَهْيِهِ السَّلَامُ عَلَى الدُّعَاةِ إِلَى اللَّهِ السَّلَامُ عَلَى
الْمُسْتَقِرِّينَ فِي مَرْضَاتِ اللَّهِ السَّلَامُ عَلَى الْمُخْلِصِينَ فِي طَاعَةِ اللَّهِ السَّلَامُ عَلَى الْأَدِلَّةِ عَلَى اللَّهِ السَّلَامُ عَلَى الَّذِينَ مَنْ
وَالَاهُمْ فَقَدْ وَالَى اللَّهُ وَ مَنْ عَادَاهُمْ فَقَدْ عَادَى اللَّهُ وَ مَنْ عَرَفَهُمْ فَقَدْ عَرَفَ اللَّهُ وَ مَنْ جَاهَلَهُمْ فَقَدْ جَاهَلَ اللَّهُ وَ مَنْ
اعْتَصَمَ بِهِمْ فَقَدْ اعْتَصَمَ بِاللَّهِ وَ مَنْ تَخَلَّى مِنْهُمْ فَقَدْ تَخَلَّى مِنَ اللَّهِ أَشْهَدُ اللَّهُ أَنِّي مُسَلِّمٌ لَكُمْ سَلَامٌ لِمَنْ سَأَلَكُمْ وَ حَرْبٌ
لِمَنْ حَارَبَكُمْ مُؤْمِنٌ بِسِرِّكُمْ وَ عَلَانِيَتِكُمْ مُفَوِّضٌ فِي ذَلِكَ كُلِّهِ إِلَيْكُمْ لَعَنَ اللَّهُ عَدُوَّ آلِ مُحَمَّدٍ مِنَ الْجِنِّ وَ الْإِنْسِ وَ أَبْرَأُ
– إِلَى اللَّهِ مِنْهُمْ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ

Translation: Peace be on Allah's Divine Authorities and His Chosen Ones. Peace be on Allah's loved Ones and His trustees. Peace be on Allah's Supporters and His Caliphs.

Peace be on the places in which Allah can be known. Peace be on the houses in which Allah is extolled. Peace be on those who manifest Allah's orders and His prohibitions.

Peace be on the Ones who call people to Allah. Peace be on the Ones who are settled firmly in that which pleases Allah. Peace be on the Ones who are loyal in obeying Allah. Peace be on the guides to Allah.

Peace be on the Ones whom those who follow them have followed Allah, those who antagonize them have antagonized Allah, those who know them have known Allah, those who ignore them have ignored Allah, those who seek refuge with them have sought refuge with Allah and those who abandon them have abandoned Allah.

I take Allah as witness that I submitted to you, I make peace with those who make peace with you, I antagonize those who antagonize you, I believe in that which is secret about you and that which is apparent about you and I rely on you in all of this.

May Allah's curse be upon the enemies of the family of Muhammad from among the jinn and mankind and I seek Allah's nearness by dissociating myself from them.

And may Allah's blessing be upon Muhammad and his family.

Imam ('a) added: This *Ziyarah* will suffice in all holy sites. And after that invoke blessings on Muhammad and Aali Muhammad ('a) much and name them one after other and dissociate from their enemies.

Then choose some supplications and pray for yourself and the believing men and women.

[1] [1]

SHARES

Chapter 101: Reward For The Ziyarah Of Imam Ali Ar-Ridha ('A) In Tus

Tradition 1: Imam Jawad ('a) said: One who performs the *Ziyarah* of the grave of my father will be rewarded with Paradise.

Tradition 2: Same as no. 1.

Tradition 3: Imam Jawad ('a) was asked, "What is the reward for one who performs the *Ziyarah* of your father ('a) in Tus?"

Imam ('a) replied, "Allah forgives the past and future sins of one who performs the *Ziyarah* of the grave of my father ('a) in Tus."

Then I (the narrator) met Ayyub Ibn Nuh Ibn Durraj and said to him, "O Abal Husayn! I heard my master, Imam Jawad ('a) say, 'Allah forgives the past and future sins of one who performs the *Ziyarah* of the grave of my father ('a) in Tus.'"

Ayyub said, "Should I tell you more about this?" I replied, "Yes."

He said, "I heard him say, 'Indeed, on Judgment Day, a pulpit will be placed beside the pulpit of Allah's Messenger for one who performs the *Ziyarah* of my father ('a), while the other people complete the accounting.'"

Tradition 4: Imam Ar-Ridha' ('a) said: One who performs my *Ziyarah*, even though my house is far and my grave is distant, will be visited by me on three occasions:

A: On Judgment Day and I will save him from its terrors: when the scrolls will be spread on right and left

B: At the Bridge

C: By the Scale

Tradition 5: One day when the children of Imam Al-Kadhim ('a) were gathered around him, Imam Ar-Ridha' ('a), who was young at the time, passed by him.

Imam Al-Kadhim ('a) said: This son of mine will die lonely in a distant land. Indeed, one who performs his *Ziyarah* submitting to him and with recognition of his rights will be regarded by Allah, the Mighty and Sublime, as a martyr of Badr.

Tradition 6: Same as no. 3.

Tradition 7: I said to Imam Jawad ('a): Let's suppose a person decides to go for his obligatory Hajj after having performed Umrah at-Tamattu and Allah helps and he completes his Hajj and Umrah. Then he goes to Medina, salutes Allah's Messenger, then comes to you, believing in your rights and knowing that you are Allah's Proof on His creation and the door to Allah and says, 'Peace be on you'.

Then he performs the *Ziyarah* of Imam Al-Husayn ('a) and salutes him and then he goes to Baghdad and salutes Imam Al-Kadhim ('a) and then returns to his home country.

If Allah sustains this person in the next year with enough wealth to go for Hajj again, is it better for him to repeat the Hajj as he did in the last year or to go to Khurasan for the *Ziyarah* of your father, Imam Ar-Ridha' ('a) and salute him?

Imam ('a) replied: It is better to go to Khurasan and salute Imam Ar-Ridha' ('a). He should go in the month of Rajab, but this is not applicable now, because there is fear for us and for you from the ruler and it enrages him."

Tradition 8: Same as no. 1.

Tradition 9: Imam Ar-Ridha' ('a) said: Tell my Shia that coming to my *Ziyarah* equals a thousand Hajj in the view of Allah.

So, Imam Jawad ('a) was asked, "A thousand Hajj?" Imam ('a) replied, "By Allah, yes! And it is a million Hajj for one who goes to his *Ziyarah* with recognition of his rights."

Tradition 10: Imam Al-Kadhim ('a) said: One who performs the *Ziyarah* of this son of mine – Imam Ar-Ridha' ('a) – will be rewarded with Paradise.

Tradition 11: Imam Jawad ('a) was asked, "May I be sacrificed on you, is the *Ziyarah* of Imam Ar-Ridha' ('a) better or the *Ziyarah* of Imam Al-Husayn ('a)?"

Imam ('a) replied, "*Ziyarah* of my father ('a) is better, it is so, because everyone goes to the *Ziyarah* of Imam Al-Husayn ('a) but only our chosen and sincere Shia perform the *Ziyarah* of my father ('a)."

Tradition 12: Imam Al-Kadhim ('a) said, "Allah will record seventy accepted Hajj for one who performs the *Ziyarah* of the grave of my son." I asked, "Seventy Hajj?" Imam ('a) replied, "Yes and even seven hundred Hajj." I asked, "Seven hundred Hajj?!" Imam ('a) replied, "Yes, and even seventy thousand Hajj." I asked, "Seventy thousand Hajj?"

Imam ('a) replied, "Yes and going to Hajj is not always accepted, but one who performs his *Ziyarah* and spends the night besides him is like one who visits Allah on His Throne." I asked, "Like one who visits Allah on His Throne?!"

Imam ('a) replied, "Yes, on Judgment Day, there will be four people from the past nations and four people from the last nation on the Throne of Allah. The four from the past are Nuh, Ibrahim, Musa and Isa ('a) and the four people from the last are Muhammad, Ali, Hasan and Husayn– Allah's blessings be on them all. Then a barrier will be extended and only those who have gone to the *Ziyarah* of the graves of the Imams ('a) will sit with us. Indeed, the highest in rank and closest to us who will be honoured will be those who have performed the *Ziyarah* of my son, Ali.

[1] [1]

SHARES

Chapter 102: Ziyarah Of Imam Ar-Ridha' ('A)

Tradition 1: It is related: When you go to the *Ziyarah* of Imam Ali Ibn Musa Ar-Ridha ('a), recite as follows:

اللَّهُمَّ صَلِّ عَلَى عَلِيِّ بْنِ مُوسَى الرِّضَا الْمُرْتَضَى الْإِمَامِ التَّقِيِّ النَّقِيِّ وَحُجَّتِكَ عَلَى مَنْ فَوْقَ الْأَرْضِ وَمَنْ تَحْتَ الثَّرَى
الصِّدِّيقِ الشَّهِيدِ صَلَاةً كَثِيرَةً نَامِيَةً زَاكِیَّةً مُتَوَاصِلَةً مُتَوَاتِرَةً مُتَرَادِفَةً كَأَفْضَلِ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَوْلِيَائِكَ

Translation: O Allah, bless Ali Ibn Musa Ar-Ridha ('a), the pleasant, pious and pure Imam, Your Proof on those on earth and those under the dust, the truthful and the martyr. O Allah, send an increasing, growing, purified, continuous and a frequent blessing on him that is consecutive and greater than any of the blessing You have sent on any of Your friends.

Tradition 2: One of the Infallibles said: When you decide to visit the grave of Imam Ar-Ridha' ('a) in Tus, perform a Ghusl before leaving your house and recite the following during it:

اللَّهُمَّ طَهِّرْنِي وَطَهِّرْ لِي قَلْبِي - وَاشْرَحْ لِي صَدْرِي وَاجْعَلْ عَلَى لِسَانِي مِدْحَتَكَ وَالثَّنَاءَ عَلَيْكَ - فَإِنَّهُ لَا قُوَّةَ إِلَّا بِكَ اللَّهُمَّ
اجْعَلْهُ لِي طَهُوراً وَشِفَاءً وَنُوراً

Translation: O Allah, purify me and my heart, expand my chest and make my tongue praise and glorify You. Indeed, there is no power except with You. O Allah, make this a purification from me and make it my cure and light.

At the time of leaving your house recite:

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ إِلَى اللَّهِ وَ إِلَى ابْنِ رَسُولِهِ حَسْبِيَ اللَّهُ تَوَكَّلْتُ عَلَى اللَّهِ اللَّهُمَّ إِلَيْكَ تَوَجَّهْتُ وَ إِلَيْكَ قَصَدْتُ وَ مَا
عِنْدَكَ أَرَدْتُ -

Translation: In the name of Allah, by Allah, to Allah and to the son of His Messenger. Allah is sufficient for me and I rely on Allah. O Allah, I have turned to You, I am coming to You and I am seeking that which is with You.

After you leave your place, stand beside the door and recite:

اللَّهُمَّ إِلَيْكَ وَجَّهْتُ وَجْهِي وَ عَلَيْكَ خَلَّفْتُ أَهْلِي وَ مَالِي وَ مَا خَوَّلْتَنِي وَ بِكَ وَثَقْتُ فَلَا تُخَيِّبْنِي يَا مَنْ لَا يَخِيبُ مَنْ أَرَادَهُ
وَ لَا يَضِيعُ مَنْ حَفِظَهُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ احْفَظْنِي بِحِفْظِكَ فَإِنَّهُ لَا يَضِيعُ مَنْ حَفِظْتَ

Translation: O Allah, I have turned my face to You and I have left my family, my wealth and that which You have given me in Your protection. I have placed my trust in You; so do not disappoint me. O one whom those who seek Him are never disappointed and those who are protected by Him will never be lost. Bless Muhammad and Aali Muhammad ('a) and protect me with Your protection, for indeed, those who are protected by You will never be lost.

And once you arrive in Tus safely – If Allah wills – perform another Ghusl and recite the following during it:

اللَّهُمَّ طَهِّرْ قَلْبِي وَ اشْرَحْ لِي صَدْرِي وَ أَجِرْ عَلَى لِسَانِي مِدْحَتَكَ وَ مَحَبَّتَكَ وَ الثَّنَاءَ عَلَيْكَ فَإِنَّهُ لَا قُوَّةَ إِلَّا بِكَ وَ
قَدْ عَلِمْتُ أَنَّ قُوَّةَ دِينِي التَّسْلِيمُ لِأَمْرِكَ وَ الْإِتْبَاعُ لِسُنَّةِ نَبِيِّكَ وَ الشَّهَادَةُ عَلَى جَمِيعِ خَلْقِكَ - اللَّهُمَّ اجْعَلْهُ لِي شِفَاءً وَ
نُوراً - إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Translation: O Allah, purify me and my heart. Expand my chest and allow my tongue to praise and glorify You and speak of Your love. Indeed, there is no power except with You. I have definitely understood that the foundation of my religion is submitting to Your orders, following the traditions of Your Prophet, and testifying that You are the Creator of all the creation. O Allah, make this my cure and light. Indeed, You have power over everything.

Then wear your purest clothes; walk to the grave barefoot with humility and calmness reciting Allahu Akbar, La ilaha illa Allah, Sub-han-Allah, Al-hamdu li 'I-Lah and La Hawla wa la quwwata illa bi 'I-Lah. Take short steps and · recite the following while entering the Holy Sanctuary:

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ

أَنَّ عَلِيًّا وَلِيُّ اللَّهِ

Translation: In the name of Allah, by Allah, and while I am in the nation of Allah's Messenger. I bear witness that there is no god but Allah, He is alone and has no partners. And I bear witness that Muhammad is His servant and Messenger. And that Ali is the Wali of Allah.

Then point to the grave and stand with your back to the Qibla, facing his face and recite:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ - وَأَنَّ سَيِّدَ الْأَوَّلِينَ وَالْآخِرِينَ وَأَنَّ سَيِّدَ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَنَبِيِّكَ وَسَيِّدِ خَلْقِكَ أَجْمَعِينَ - صَلَاةٌ لَا يَقْوَى عَلَى إِحْصَائِهَا غَيْرُكَ اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَبْدِكَ وَأَخِي رَسُولِكَ الَّذِي انْتَجَبْتَهُ لِعِلْمِكَ وَجَعَلْتَهُ هَادِيًا لِمَنْ شِئْتَ مِنْ خَلْقِكَ وَالدَّلِيلَ عَلَى مَنْ بَعَثْتَهُ بِرِسَالَتِكَ - وَدَيَانَ يَوْمَ الدِّينِ بَعْدَكَ وَفَصْلَ قَضَائِكَ بَيْنَ خَلْقِكَ وَالْمُهْمِنِ عَلَى ذَلِكَ كُلِّهِ وَالسَّلَامُ عَلَيْهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ اللَّهُمَّ صَلِّ عَلَى فَاطِمَةَ بِنْتِ نَبِيِّكَ وَزَوْجَةِ وَلِيِّكَ وَ أُمِّ السَّبْطَيْنِ الْحَسَنِ وَالْحُسَيْنِ سَيِّدَيِ شَبَابِ أَهْلِ الْجَنَّةِ الطَّاهِرَةِ الْمُطَهَّرَةِ النَّقِيَّةِ [النَّقِيَّةِ] الرَّضِيَّةِ الرَّكْبِيَّةِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَ سَيِّدَةِ نِسَاءِ أَهْلِ الْجَنَّةِ مِنَ الْخَلْقِ أَجْمَعِينَ صَلَاةٌ لَا يَقْوَى عَلَى إِحْصَائِهَا غَيْرُكَ اللَّهُمَّ صَلِّ عَلَى الْحَسَنِ وَالْحُسَيْنِ سِبْطَيْ نَبِيِّكَ وَ سَيِّدَيِ شَبَابِ أَهْلِ الْجَنَّةِ الْقَائِمِينَ فِي خَلْقِكَ وَ الدَّلِيلَيْنِ عَلَى مَنْ بَعَثْتَ بِرِسَالَتِكَ وَ دَيَانِي الدِّينِ بَعْدَكَ وَ فَصْلَ [فَصْلِي] قَضَائِكَ بَيْنَ خَلْقِكَ اللَّهُمَّ صَلِّ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ [سَيِّدِ الْعَابِدِينَ] عَبْدِكَ وَ الْقَائِمِ فِي خَلْقِكَ وَ خَلِيفَتِكَ عَلَى خَلْقِكَ وَ الدَّلِيلِ عَلَى مَنْ بَعَثْتَ بِرِسَالَتِكَ وَ دَيَانَ الدِّينِ بَعْدَكَ وَ فَصْلَ قَضَائِكَ بَيْنَ خَلْقِكَ - اللَّهُمَّ صَلِّ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ عَبْدِكَ وَ وَلِيِّ دِينِكَ وَ خَلِيفَتِكَ فِي أَرْضِكَ بَاقِرِ عِلْمِ النَّبِيِّينَ الْقَائِمِ بَعْدَكَ وَ الدَّاعِي إِلَى دِينِكَ وَ دِينَ آبَائِهِ الصَّادِقِينَ - صَلَاةٌ لَا يَقْوَى عَلَى إِحْصَائِهَا غَيْرُكَ اللَّهُمَّ صَلِّ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ عَبْدِكَ وَ وَلِيِّ دِينِكَ وَ حُجَّتِكَ عَلَى خَلْقِكَ أَجْمَعِينَ الصَّادِقِ الْبَارِ اللَّهُمَّ صَلِّ عَلَى مُوسَى بْنِ جَعْفَرٍ الْكَاظمِ الْعَبْدِ الصَّالِحِ وَ لِسَانِكَ فِي خَلْقِكَ النَّاطِقِ بِعِلْمِكَ وَ الْحُجَّةِ عَلَى بَرِيَّتِكَ صَلَاةٌ لَا يَقْوَى عَلَى إِحْصَائِهَا غَيْرُكَ اللَّهُمَّ صَلِّ عَلَى عَلِيِّ بْنِ مُوسَى الرِّضَا الرِّضِيِّ الْمُرْتَضَى عَبْدِكَ وَ وَلِيِّ دِينِكَ الْقَائِمِ بَعْدَكَ وَ الدَّاعِي إِلَى دِينِكَ وَ دِينَ آبَائِهِ الصَّادِقِينَ - صَلَاةٌ لَا يَقْدِرُ عَلَى إِحْصَائِهَا غَيْرُكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْقَائِمِينَ بِأَمْرِكَ وَ الْمُؤَيَّدِينَ عَنْكَ وَ شَاهِدَيْكَ عَلَى خَلْقِكَ وَ دَعَائِمِ دِينِكَ وَ الْقَوَامِ عَلَى ذَلِكَ صَلَاةٌ لَا يَقْوَى عَلَى إِحْصَائِهَا غَيْرُكَ اللَّهُمَّ صَلِّ عَلَى الْحَسَنِ بْنِ عَلِيٍّ الْعَامِلِ بِأَمْرِكَ وَ الْقَائِمِ فِي خَلْقِكَ وَ حُجَّتِكَ الْمُؤَيَّدِي عَنْ نَبِيِّكَ وَ شَاهِدِكَ عَلَى خَلْقِكَ الْمَخْصُوصِ بِكَرَامَتِكَ الدَّاعِي إِلَى طَاعَتِكَ وَ طَاعَةِ رَسُولِكَ صَلَوَاتِكَ عَلَيْهِمْ أَجْمَعِينَ صَلَاةٌ لَا يَقْوَى عَلَى إِحْصَائِهَا غَيْرُكَ اللَّهُمَّ صَلِّ عَلَى حُجَّتِكَ وَ وَلِيِّكَ وَ الْقَائِمِ فِي خَلْقِكَ صَلَاةٌ نَامِيَّةٌ بَاقِيَةٌ تُعْجَلُ بِهَا فَرَجُهُ وَ تَنْصُرُهُ بِهَا وَ تَجْعَلُهُ مَعَهَا فِي الدُّنْيَا وَ الْآخِرَةِ اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِزِيَارَتِهِمْ وَ مُحَبَّتِهِمْ - وَ أُوَالِي وَلِيِّهِمْ وَ أَعَادِي عَدُوَّهُمْ فَارْزُقْنِي بِهِمْ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ - وَ اصْرِفْ عَنِّي هَمَّ نَفْسِي فِي الدُّنْيَا وَ الْآخِرَةِ وَ أَهْوَالَ يَوْمِ الْقِيَامَةِ

Translation: I bear witness that there is no god but Allah, He is alone and has no partners. And I bear witness that Muhammad is His servant and Messenger, that He is the master of the first and the last, and that he is the master of the prophets and messengers. O Allah, bless Muhammad, Your servant, Your Prophet and the master of all Your creation – blessings which cannot be measured except by You.

O Allah, bless Amir Al-Mu'minin, Ali Ibn Abi Talib (a), Your servant and the brother of Your Messenger; one whom You chose as the keeper of Your knowledge and whom You appointed as a guide from whomever You willed from among Your creation, as the guide to those whom You sent Your messages,

as the undisputed ruler of Judgment Day with Your justice, as Proof between You and Your creation, and as the absolute master over all of it. Peace be to Him and Allah's mercy and His blessings.

O Allah, bless Fatimah, the daughter of Your Prophet, the wife of Your Wali, the mother of the two grandsons, Hasan and Husayn, the two chiefs of the youth of Paradise, and the purity, the pure, the purified, the pious, the virtuous, the one who is satisfied, and the mistress of all women of Paradise from Your creation – blessings which cannot be measured except by You. O Allah, bless Hasan and Husayn, the two grandsons of Your Prophet, the two chiefs of the youth of Paradise, the two rising Imams in Your creation, the two guides to those with whom You sent Your messages, the two undisputed rulers of religion with Your justice and Proofs between Your creation.

O Allah, bless Ali Ibn Husayn, the chief of worshippers, Your servant and the rising Imam in Your creation, Your caliphs on Your creation, the guide to whom You sent Your messages, the undisputed ruler of religion with Your justice and the Proof between Your creation. O Allah, bless Muhammad Ibn Ali, Your servant, the supporter of Your religion, Your caliph on Your land, the one who splits open the knowledge of the prophets, one who rises with Your justice and the caller of Your religion and the religion of his truthful ancestors – blessing which cannot be measured except by You.

O Allah, bless Ja'far Ibn Muhammad, Your servant, the supporter of Your religion, Your Proof on all of Your creation, the truthful and the virtuous. O Allah, bless Musa Ibn Ja'far al-Kazim, the righteous slave, Your tongue among Your creation who speaks with Your knowledge and the Proof on Your creatures – blessing which cannot be measured except by You. O Allah, bless Ali Ibn Musa Ar-Ridha, the one who is pleased with You and the one with whom You are pleased, Your servant, the supporter of Your religion, the one who rises with Your justice, the caller to Your religion and the religion of his truthful ancestors – blessing which cannot be measured except by You. O Allah, bless Muhammad Ibn Ali, Your servant, Your Wali, the one who rises with Your command and the caller to Your path.

O Allah, bless Ali Ibn Muhammad, Your servant and supporter of Your religion. O Allah, bless Hasan Ibn Ali, the one who carries out Your orders, the one who rises in Your creation, Your Proof who represents Your Prophet, Your witness over Your creation, the one whom You have honoured exclusively and the caller to Your obedience and the obedience of Your Messenger. May Your blessings be on them all – blessing which cannot be measured except by You.

O Allah, bless Your Proof, Your Wali and the one who rises in Your creation – blessings which are increasing and everlasting with which You hasten his reappearance, support him, and allow us to be with him in this life and in the Hereafter. O Allah, I seek proximity to You by coming to their *Ziyarah* and by loving them. I befriend their friends and I am inimical to their enemies. Therefore, bestow me with the blessings of this life and the Hereafter through them, remove the worries from my soul in this life and the Hereafter, and remove the terrors of Judgment Day from me.

Then sit by his head and recite:

السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا نُورَ اللَّهِ فِي ظُلُمَاتِ الْأَرْضِ السَّلَامُ عَلَيْكَ يَا عَمُودَ الدِّينِ السَّلَامُ عَلَيْكَ يَا وَارِثَ آدَمَ صِفْوَةَ اللَّهِ - السَّلَامُ عَلَيْكَ يَا وَارِثَ نُوحٍ نَبِيِّ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ إِبْرَاهِيمَ خَلِيلِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ مُوسَى كَلِيمِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ عِيسَى رُوحِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ مُحَمَّدٍ حَبِيبِ اللَّهِ - السَّلَامُ عَلَيْكَ يَا وَارِثَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَلِيِّ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ الْحَسَنِ وَ الْحُسَيْنِ سَيِّدَيِ شَبَابِ أَهْلِ الْجَنَّةِ السَّلَامُ عَلَيْكَ يَا وَارِثَ عَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ [سَيِّدِ الْعَابِدِينَ] السَّلَامُ عَلَيْكَ يَا وَارِثَ مُحَمَّدِ بْنِ عَلِيٍّ بَاقِرِ عِلْمِ الْأَوَّلِينَ وَ الْآخِرِينَ السَّلَامُ عَلَيْكَ يَا وَارِثَ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ الْبَارِ النَّقِيِّ السَّلَامُ عَلَيْكَ يَا وَارِثَ مُوسَى بْنِ جَعْفَرٍ الْكَازِمِ السَّلَامُ عَلَيْكَ أَيُّهَا الصِّدِّيقُ الشَّهِيدُ السَّلَامُ عَلَيْكَ أَيُّهَا الْوَصِيُّ الْبَارِ النَّقِيُّ أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَ آتَيْتَ الزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ وَ عِبَدْتَ اللَّهَ مُخْلِصاً حَتَّى أَتَاكَ الْيَقِينُ السَّلَامُ عَلَيْكَ يَا أَبَا الْحَسَنِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ إِنَّهُ حَمِيدٌ مُجِيدٌ

Translation: Peace be on you, O Allah's Proof, Peace be on you, O Wali of Allah. Peace be on you, O Allah's light in the darkness of the earth. Peace be on you, O pillar of religion. Peace be on you, O inheritor of Adam, the chosen one of Allah. Peace be on you, O inheritor of Nuh, the prophet of Allah. Peace be on you, O inheritor of Ibrahim, the friend of Allah. Peace be on you, O inheritor of Musa, the one addressed by Allah. Peace be on you, O inheritor of Isa, the spirit of Allah. Peace be on you, O inheritor of Muhammad, the beloved of Allah. Peace be on you, O inheritor of Amir Al-Mu'minin Ali Ibn Abi Talib ('a), the Wali of Allah. Peace be on you, O inheritor of Hasan and Husayn, the two chiefs of the youth of Paradise. Peace be on you, O inheritor of Ali Ibn Husayn, the ornament of the worshippers. Peace be on you, O inheritor of Muhammad Ibn Ali, the one who splits open the knowledge of the first and the last. Peace be on you, O inheritor of Ja'far Ibn Muhammad, the truthful, the pious, the virtuous and the pure. Peace be on you, O inheritor of Musa Ibn Ja'far al-Kazim. Peace be on you, O truthful martyr. Peace be on you, O pious and virtuous successor. I bear witness that you established prayers and paid Zakat. You enjoined good and forbade evil, and you worshipped Allah sincerely until death came to you. Peace be on you and Allah's mercy and His blessings, O Aba Al-Hasan. Indeed, He is pleased and majestic.

Then fall on the grave and recite:

اللَّهُمَّ إِلَيْكَ صَمَدْتُ مِنْ أَرْضِي وَ قَطَعْتُ الْبِلَادَ رَجَاءَ رَحْمَتِكَ فَلَا تُخَيِّبْنِي وَ لَا تَرُدَّنِي بِغَيْرِ قَضَاءٍ حَوَائِجِي وَ أَرْحَمِ تَقْلُوبِي عَلَى قَبْرِ ابْنِ أَخِي نَبِيِّكَ وَ رَسُولِكَ ص - بِأَبِي أَنْتَ وَ أُمِّي أَتَيْتَكَ زَائِراً وَافِداً عَائِداً مِمَّا جَنَيْتُ بِهِ عَلَى نَفْسِي وَ احْتَطَبْتُ عَلَى ظَهْرِي فَكُنْ لِي شَفِيعاً إِلَى رَبِّكَ يَوْمَ فَقْرِي وَ فَاقَتِي فَإِنَّ لَكَ عِنْدَ اللَّهِ مَقَاماً مَحْمُوداً وَ أَنْتَ وَجِيهٌ فِي الدُّنْيَا وَ الْآخِرَةِ

Translation: O Allah, I have left my homeland for You and travelled across the countries seeking Your mercy. Therefore, do not disappoint me and do not send me back without fulfilling my requests. Have mercy on me because of the way I am falling down on my face on the grave of the son of the brother of Your Prophet and Messenger. May my parents be sacrificed on you, I have come to your *Ziyarah* as your guest, seeking refuge from my crimes against myself and the weight which I am carrying on my back. Therefore, intercede for me with your Lord on the day of my need and poverty for indeed, you

have a praised status with Allah and you are distinguished in this life and Hereafter.

Then raise your right hand putting your left hand on the grave and recite:

اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِحُبِّهِمْ وَبِمُؤَالَاتِهِمْ وَآتَوَلَّى آخِرَهُمْ بِمَا تَوَلَّيْتُ بِهِ أَوَّلَهُمْ وَأَبْرَأُ مِنْ كُلِّ وَلِيَجَةِ دُونَهُمْ اللَّهُمَّ الْعَنِ
الَّذِينَ بَدَّلُوا نِعَمَتَكَ وَاتَّهَمُوا نَبِيَّكَ وَجَحَدُوا آيَاتِكَ وَسَخَرُوا بِإِمَامِكَ وَحَمَلُوا النَّاسَ عَلَى أَكْتَاافِ آلِ مُحَمَّدٍ اللَّهُمَّ إِنِّي
أَتَقَرَّبُ إِلَيْكَ بِاللَّعْنَةِ عَلَيْهِمْ وَالْبَرَاءَةِ مِنْهُمْ فِي الدُّنْيَا وَالْآخِرَةِ يَا رَحْمَانُ يَا رَحِيمُ

Translation: O Allah, I seek proximity to You by loving them and following them, and I follow their last just as I follow their first. I am aloof from any intimate friend other than them. O Allah, curse those who changed Your blessings, accused Your Prophet, denied Your signs, scoffed at Your Imam and incited animosity among the people to the Aali Muhammad ('a). O Allah, I seek proximity to You by cursing them and by being aloof from them in this life and Hereafter. O Beneficent, O Merciful.

صَلَّى اللَّهُ عَلَيْكَ يَا أَبَا الْحَسَنِ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى رُوحِكَ وَ بَدَنِكَ صَبَرْتَ وَأَنْتَ الصَّادِقُ الْمُصَدِّقُ قَتَلَ اللَّهُ مَنْ
قَتَلَكَ بِالْأَيْدِي وَالْأَلْسُنِ

Translation: Allah's blessings be on you, O Aba Al-Hasan. Allah's blessings be on you, your soul and your body. You remained patient and you are the authenticated truthful one. May Allah kill those who killed you with their hands and tongues.

Then supplicate by cursing the killer of Amir Al-Mu'minin ('a), killers of Imam Al-Husayn ('a) and family of Allah's Messenger (S). Then move to his head again from behind the grave and pray two Rakats prayer. Recite Surah Yasin in one Rakat and Surah Rahman in the other.

Then sincerely supplicate Allah praying for yourself. Pray more for your parents and your believer brothers. You can stay by him in Mashad as long as you wish. Try to pray all your ritual prayers near his grave, InshaAllah.

[1] [1]

SHARES

Chapter 103: Ziyarah Of Imam Hadi ('A) And Imam Askari ('A) In Samarra

Tradition 1: It is narrated from an Imam that he said: When you want to perform the *Ziyarah* of Imam

Hadi and Imam Askari ('a), perform a Ghusl. Then either go near their graves or recite the *Ziyarah* by pointing to them from the door which opens to Shubbak Street.

Recite the following:

السَّلَامُ عَلَيْكُمَا يَا وَلِيِّيَ اللَّهُ السَّلَامُ عَلَيْكُمَا يَا حُجَّتِي اللَّهُ السَّلَامُ عَلَيْكُمَا يَا نُورِي اللَّهُ فِي ظُلُمَاتِ الْأَرْضِ السَّلَامُ عَلَيْكُمَا يَا مَنْ بَدَأَ لِلَّهِ فِي شَأْنِكُمَا - السَّلَامُ عَلَيْكُمَا يَا حَبِيبِي اللَّهُ السَّلَامُ عَلَيْكُمَا يَا إِمَامِي الْهُدَى أَتَيْتُكُمَا عَارِفًا بِحَقِّكُمَا مُعَادِيًا لِأَعْدَائِكُمَا مُوَالِيًا لِأَوْلِيَائِكُمَا مُؤْمِنًا بِمَا آمَنْتُمَا بِهِ كَافِرًا بِمَا كَفَرْتُمَا بِهِ مُحَقِّقًا لِمَا حَقَّقْتُمَا مُبْطِلًا لِمَا أَبْطَلْتُمَا أَسْأَلُ اللَّهَ رَبِّي وَرَبَّكُمَا أَنْ يَجْعَلَ حَظِّي مِنْ زِيَارَتِكُمَا الصَّلَاةَ عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْ يَرْزُقَنِي مُرَافَقَتِكُمَا فِي الْجَنَّةِ مَعَ آبَائِكُمَا الصَّالِحِينَ وَأَسْأَلُهُ أَنْ يُعْنِقَ رَقَبَتِي مِنَ النَّارِ وَيَرْزُقَنِي شِفَاعَتِكُمَا وَمُصَاحَبَتِكُمَا وَيُعَرِّفَ بَيْنِي وَبَيْنَكُمَا وَلَا يَسْلُبَنِي حُبَّكُمَا وَحُبَّ آبَائِكُمَا الصَّالِحِينَ وَأَنْ لَا يَجْعَلَهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِكُمَا وَيَحْشُرَنِي مَعَكُمْ فِي الْجَنَّةِ بِرَحْمَتِهِ اللَّهُمَّ ارْزُقْنِي حُبَّهُمَا وَتَوْفَنِي عَلَى مِلَّتِهِمَا اللَّهُمَّ الْعَنِ ظَالِمِي آلَ مُحَمَّدٍ حَقَّهُمْ وَانْتَقِمْ مِنْهُمْ - اللَّهُمَّ الْعَنِ الْأَوَّلِينَ مِنْهُمْ وَالْآخِرِينَ وَضَاعِفْ عَلَيْهِمُ الْعَذَابَ - وَبَلِّغْ بِهِمْ وَبِأَشْيَائِهِمْ وَأَتْبَاعِهِمْ وَمُحِبِّهِمْ وَمُتَّبِعِيهِمْ - أَسْفَلَ دَرَكٍ مِنَ الْجَحِيمِ - إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ عَجِّلْ فَرَجَ وَلِيِّكَ وَابْنِ وَلِيِّكَ وَاجْعَلْ فَرَجَنَا مَعَ فَرَجِهِمْ يَا أَرْحَمَ الرَّاحِمِينَ

Translation: Peace to you O two Walis of Allah. Peace to you O two Proofs of Allah. Peace to you O two lights of Allah in the darkness of the earth. Peace to you O two about whom Allah modified His will. Peace to you O two ones of Allah. Peace to you O two Imams of guidance. I have come to you while I believe in your rights, I am inimical to your enemies and I befriend your friends. I believe in that which you believe in and I disbelieve in that which you disbelieve in. I deem right that which you deemed right and I deem wrong that which you deemed wrong. I ask Allah, my Lord and your Lord, to bless Muhammad and his progeny as my reward for coming to this *Ziyarah* and to sustain me with accompanying you in Paradise along with your righteous ancestors. And I ask Allah to release me from Hell, to sustain me with your intercession and with accompanying you, to introduce me to you both. I ask Him not to remove your love and the love of your righteous ancestors from my heart, not to make this the last time I come to your *Ziyarah* and to raise me with you in Paradise with His mercy. O Allah, sustain me with their love and make me die while I believe in their religion. O Allah, curse those who oppressed the rights of Aali Muhammad ('a) and take revenge from them. O Allah, curse their first and their last and increase Your chastisement on them. Degrade them, their followers, their lovers and those who follow their lovers to the lowest levels of Hell. Indeed, You have power over everything. O Allah, hasten the reappearance of Your Wali and the son of Your Wali and relieve us with their relief. O Most Merciful of the merciful ones.

Then pray sincerely for you and your parents and choose a supplication to recite there. If you are performing the *Ziyarah* near their grave, continue by praying two Rakats by the graves. But if you enter the mosque besides the graves and pray there, pray for that which you want. Indeed, Allah is near, ready to answer. This mosque, besides their house, is where they used to pray.

Chapter 104: Common Ziyarahs For All The Imams ('A)

Tradition 1: Imam Ar-Ridha' ('a) was asked about the *Ziyarah* of Imam Al-Kadhim ('a) and he replied: Pray in the mosques around the grave and recite the following – which can also be recited at all the holy sites:

السَّلَامُ عَلَى أَوْلِيَاءِ اللَّهِ وَ أَصْنَفِيَّائِهِ – السَّلَامُ عَلَى أَمَنَاءِ اللَّهِ وَ أَحِبَّائِهِ السَّلَامُ عَلَى أَنْصَارِ اللَّهِ وَ خُلَفَائِهِ – السَّلَامُ عَلَى مَحَالِّ مَعْرِفَةِ اللَّهِ السَّلَامُ عَلَى مَسَاكِنِ ذِكْرِ اللَّهِ السَّلَامُ عَلَى مَظَاهِرِ أَمْرِ اللَّهِ وَ نَهْيِهِ السَّلَامُ عَلَى الدُّعَاةِ إِلَى اللَّهِ السَّلَامُ عَلَى الْمُسْتَقَرِّينَ فِي مَرْضَاةِ اللَّهِ السَّلَامُ عَلَى الْمُخْلَصِينَ [الْمُحَصَّنِينَ] فِي طَاعَةِ اللَّهِ – السَّلَامُ عَلَى الَّذِينَ مَنْ وَالَاهُمْ فَقَدْ وَالَى اللَّهُ وَ مَنْ عَادَاهُمْ فَقَدْ عَادَى اللَّهُ وَ مَنْ عَرَفَهُمْ فَقَدْ عَرَفَ اللَّهُ وَ مَنْ جَهِلَهُمْ فَقَدْ جَهِلَ اللَّهُ – وَ مَنْ اعْتَصَمَ بِهِمْ فَقَدْ اعْتَصَمَ بِاللَّهِ وَ مَنْ تَخَلَّى مِنْهُمْ فَقَدْ تَخَلَّى مِنَ اللَّهِ – أَشْهَدُ اللَّهُ أَنِّي سَلِمَ لِمَنْ سَالَمَكُمْ وَ حَرَبٌ لِمَنْ حَارَبَكُمْ مُؤْمِنٌ بِسِرِّكُمْ وَ عَلَانِيَتِكُمْ مُفَوِّضٌ فِي ذَلِكَ كُلِّهِ إِلَيْكُمْ لَعَنَ اللَّهُ عَدُوَّ آلِ مُحَمَّدٍ مِنَ الْجِنِّ وَ الْإِنْسِ وَ أَبْرَأُ إِلَى اللَّهِ مِنْهُمْ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ

Translation: Peace be on Allah's saints and His chosen ones. Peace be on Allah's trustees and His loved ones. Peace be on Allah's supporters and Caliphs. Peace be on the places in which Allah can be known. Peace be on the houses in which Allah is remembered. Peace be on the ones who manifest Allah's orders and His prohibitions. Peace be on the ones who call to Allah. Peace be on the ones who are settled firmly in that which pleases Allah. Peace be on the ones who are loyal in obeying Allah. Peace be on the ones whom those who follow them have followed Allah, those who are inimical to them are inimical to Allah, those who know them have known Allah, those who ignore them have ignored Allah, those who seek refuge with them have sought refuge with Allah, and those who desert them have deserted Allah. I make Allah as a witness that I am at peace with those who are at peace with you. I am inimical to those who are inimical to you. I believe in that which is secret about you and that which is apparent about you, and I rely on you in all of this. Allah's curse be on the enemies of Aali Muhammad ('a) from the Jinns and men and I seek proximity to Allah by being aloof from them. And Allah's blessings be on Muhammad and his progeny.

Imam ('a) added: It can be recited for any of the Infallibles. And after that invoke further blessings on Muhammad and Aali Muhammad ('a) and name them one by one and dissociate from their enemies. Then choose some supplications and pray for yourself and believing men and women.

Tradition 2: Imam As-Sadiq ('a) said: Recite the following *Ziyarah* besides the grave of Imam Al-

Husayn (a). You may also recite the same besides the graves of all Imams (a):

السَّلَامُ عَلَيْكَ مِنَ اللَّهِ وَالسَّلَامُ عَلَى مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ أَمِينِ اللَّهِ عَلَى وَحْيِهِ وَعَزَائِمِ أَمْرِهِ الْخَاتِمِ لِمَا سَبَقَ وَالْفَاتِحِ
لِمَا اسْتَقْبَلَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ الَّذِي انْتَجَبْتَهُ بِعِلْمِكَ وَجَعَلْتَهُ هَادِيًا لِمَنْ شِئْتَ مِنْ خَلْقِكَ وَالدَّلِيلَ
عَلَى مَنْ بَعَثْتَهُ بِرِسَالَتِكَ وَكُتِبِكَ - وَدَيَانَ الدِّينِ بِعَدْلِكَ وَفَصْلَ قَضَائِكَ بَيْنَ خَلْقِكَ وَالْمُهْمِينَ عَلَى ذَلِكَ كُلِّهِ وَالسَّلَامُ
- عَلَيْهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Translation: Peace be on you from Allah and peace be on Muhammad Ibn Abdullah, Allah's trustee of His revelation and His firmly determined affairs, the last of that which has passed and the one who began that which is yet to come. O Allah, bless Muhammad, Your servant and Messenger; the one whom You chose with Your knowledge and whom You appointed as a guide for whomsoever You willed from among Your creation, as the guide to those whom You sent with Your messages and Books as the undisputed ruler of religion with Your justice, as the Proof among Your creation and as the absolute master over all of it. Peace to him and may Allah's mercy be on him and His blessings.

In the *Ziyarah* of Amir Al-Mu'minin (a) replace the initial words by:

اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَبْدِكَ وَأَخِي رَسُولِكَ

Translation: O Allah, bless Amir Al-Mu'minin (a), Your servant and the brother of Your Messenger ...

In the *Ziyarah* of Lady Fatimah (a) replace with:

اللَّهُمَّ صَلِّ عَلَى فَاطِمَةَ عَ أَمَتِكَ وَبِنْتِ رَسُولِكَ

Translation: O Allah, bless Fatimah, Your maidservant and the daughter of Your Messenger ...

In the *Ziyarah* of the rest of the Imams (a) replace it with:

Translation: O Allah, bless the son of Your Messenger ...

اللَّهُمَّ صَلِّ عَلَى أَبْنَاءِ رَسُولِكَ

And mention the Imams in the same way that you invoke blessings on the Prophet (a) repeating the above statement for each Imam one after another until you reach the Imam whose *Ziyarah* you are performing.

Then recite the following:

أَشْهَدُ أَنَّكُمْ كَلِمَةُ التَّقْوَى وَبَابُ الْهُدَى وَالْعُرْوَةُ الْوُثْقَى وَالْحُجَّةُ الْبَالِغَةُ عَلَى مَنْ فِيهَا وَمَنْ تَحْتَ التَّرَى وَأَشْهَدُ أَنَّ
 أَرْوَاحَكُمْ وَطِينَتَكُمْ مِنْ طِينَةٍ وَاحِدَةٍ طَابَتْ وَطَهُرَتْ مِنْ نُورِ اللَّهِ وَمِنْ رَحْمَتِهِ - وَأَشْهَدُ اللَّهُ وَأُشْهِدُكُمْ أَنِّي لَكُمْ تَبَعٌ
 بِذَاتِ نَفْسِي وَشَرَائِعِ دِينِي وَخَوَاتِيمِ عَمَلِي اللَّهُمَّ فَأَتِّمِ لِي ذَلِكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ - السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ
 اللَّهِ أَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ عَنِ اللَّهِ مَا أُمِرْتَ بِهِ وَقُمْتَ بِحَقِّهِ غَيْرَ وَاهِنٍ وَلَا مُوهِنٍ فَجَزَاكَ اللَّهُ مِنْ صَدِيقٍ خَيْرًا عَنْ
 رَعِيَّتِكَ أَشْهَدُ أَنَّ الْجِهَادَ مَعَكَ جِهَادٌ وَأَنَّ الْحَقَّ مَعَكَ وَلَكَ وَأَنْتَ مَعْدَنُهُ وَمِيرَاثُ النُّبُوَّةِ عِنْدَكَ وَعِنْدَ أَهْلِ بَيْتِكَ أَشْهَدُ
 أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَآتَيْتَ الزَّكَاةَ وَأَمَرْتَ بِالْمَعْرُوفِ وَنَهَيْتَ عَنِ الْمُنْكَرِ وَدَعَوْتَ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَ
 - الْمَوْعِظَةِ الْحَسَنَةِ وَعَبَدْتَ رَبَّكَ حَتَّى أَتَاكَ الْيَقِينُ -

Translation: I bear witness that you are the word of piety, the door of guidance, the strongest handhold and the Proof which has been announced to the living and the dead.

I bear witness that your souls and clay are from the same substance which is blessed and purified with the light of Allah and with His mercy. I make Allah and I make you as a witness that I follow you in everything related to my affairs, the rulings of my religion and the end result of my actions. Therefore, O Allah, O most merciful of the merciful ones, fulfil this for me. Peace be on you, O Abu Abdullah. I bear witness that you announced on Allah's behalf what you were commanded and fulfilled your duties to Allah without weakness or sloth. May Allah reward you on behalf of your nation, O most truthful one. I bear witness that Jihad is Jihad only if it is with you, that truth is with you and for you, that you are the source of truth and that the inheritance of prophethood is with you and your family. I bear witness that you established prayer, paid Zakat, enjoined good, forbade evil, called to the path of your Lord with wisdom and good advice and that you worshipped your Lord until death came to you.

Then recite:

السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُسَوِّمِينَ - السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُنْزِلِينَ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُرْدِفِينَ - السَّلَامُ عَلَى
 - مَلَائِكَةِ اللَّهِ الَّذِينَ هُمْ فِي هَذَا الْحَرَمِ بِإِذْنِ اللَّهِ مُقِيمُونَ -

Translation: Peace be on the distinguished angels of Allah. Peace be on the descending angels of Allah. Peace be on angels of Allah who come down continuously. Peace be on the angels of Allah who reside in this sanctuary with the permission of Allah.

After that recite:

اللَّهُمَّ الْعَنِ الَّذِينَ بَدَلَا نِعَمَتَكَ وَخَالَفَا كِتَابَكَ وَجَحَدَا آيَاتَكَ وَاتَّهَمَا رَسُولَكَ أَحْسَنُ قُبُورَهُمَا وَأَجْوَأَفُهُمَا نَارًا وَأَعِدَّ
 لَهُمَا عَذَابًا أَلِيمًا وَاحْشُرْهُمَا وَأَشْيَاعُهُمَا وَأَتْبَاعَهُمَا إِلَى جَهَنَّمَ زُرْقًا - وَاحْشُرْهُمَا وَأَشْيَاعَهُمَا وَأَتْبَاعَهُمَا يَوْمَ
 الْقِيَامَةِ عَلَى وُجُوهِهِمْ عُمِيًّا وَبُكْمًا وَصُمًّا مَأْوَاهُمْ جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَةِ
 قَبْرِ ابْنِ نَبِيِّكَ وَابْعَثْهُ مَقَامًا مَحْمُودًا تَنْتَصِرُ بِهِ لِدِينِكَ وَتَقْتُلُ بِهِ عَدُوَّكَ فَإِنَّكَ وَعَدْتَهُ ذَلِكَ وَأَنْتَ الرَّبُّ الَّذِي لَا تُخْلِفُ
 الْمِيعَادَ

Translation: O Allah, curse the two who changed Your blessings, disobeyed Your Book, denied Your signs and accused Your Messenger. Stuff their graves and stomachs with fire and prepare a painful chastisement for them. O Allah, raise the two of them and their followers blind in Hell. And on Judgment Day raise the two of them and their followers *"on their faces, blind and dumb and deaf; their abode is hell whenever it becomes allayed, We will add to their burning."* O Allah, do not make this the last time I come to the *Ziyarah* of the grave of the son of Your Prophet. Raise him in the praised status where You support Your religion with him and kill Your enemies through him. Indeed, You promised this to him and You are the Lord who does not fail His promise.

You can recite the same by the graves of all Imams (a). InshaAllah, when you go to the *Ziyarah* of any Imam, you should recite:

السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا نُورَ اللَّهِ فِي ظُلُمَاتِ الْأَرْضِ السَّلَامُ عَلَيْكَ يَا إِمَامَ الْمُؤْمِنِينَ وَوَارِثَ عِلْمِ النَّبِيِّينَ وَ سُلَالَةَ الْوَصِيِّينَ وَ الشَّهِيدَ يَوْمَ الدِّينِ - أَشْهَدُ أَنَّكَ وَ آبَاءَكَ الَّذِينَ كَانُوا مِنْ قَبْلِكَ وَ أَبْنَاءَكَ الَّذِينَ مِنْ بَعْدِكَ مَوَالِيَّ وَ أَوْلِيَائِي وَ أَيْمَتِي وَ أَشْهَدُ أَنَّكُمْ أَصْفِيَاءُ اللَّهِ وَ خَزَنَتُهُ وَ حُجَّتُهُ الْبَالِغَةُ أَنْتَجَبُكُمْ بِعِلْمِهِ أَنْصَاراً لِدِينِهِ وَ قُوَّاماً بِأَمْرِهِ - وَ خُزَاناً لِعِلْمِهِ وَ حَفَظَةً لِسِرِّهِ وَ تَرَاجِمَةً لَوْحِيهِ وَ مَعْدِناً لِكَلِمَاتِهِ وَ أَرْكَاناً لِتَوْحِيدِهِ وَ شُهُوداً عَلَى عِبَادِهِ وَ اسْتَوْدَعَكُمْ خَلْقَهُ وَ أَوْرَثَكُمْ كِتَابَهُ وَ خَصَّكُمْ بِكَرَامِ التَّنْزِيلِ وَ أَعْطَاكُمْ التَّأْوِيلَ وَ جَعَلَكُمْ تَابُوتَ حِكْمَتِهِ وَ مَنَاراً فِي بِلَادِهِ وَ ضَرْبَ لَكُمْ مَقَلاً مِنْ نُورِهِ وَ أَجْرَى فِيكُمْ مِنْ عِلْمِهِ وَ عَصَمَكُمْ مِنَ الزَّلَلِ وَ طَهَّرَكُمْ مِنَ الدَّنَسِ وَ أَزْهَبَ عَنْكُمْ الرَّجْسَ وَ بِكُمْ تَمَّتِ النِّعْمَةُ وَ اجْتَمَعَتِ الْفُرْقَةُ وَ انْتَلَفَتِ الْكَلِمَةُ وَ لَزِمَتِ الطَّاعَةُ الْمُفْتَرَضَةُ وَ الْمَوَدَّةُ الْوَاجِبَةُ فَأَنْتُمْ أَوْلِيَاؤُهُ النَّجَبَاءُ وَ عِبَادُهُ الْمُكْرَمُونَ أَتَيْتُكَ يَا ابْنَ رَسُولِ اللَّهِ عَارِفاً بِحَقِّكَ مُسْتَنْبِصاً بِشَأْنِكَ مُعَاذِياً لِأَعْدَائِكَ مُوَالِياً لِأَوْلِيَائِكَ يَا أَبِي أَنْتَ وَ أُمِّي صَلَّى اللَّهُ عَلَيْكَ وَ سَلَّمَ سَلِيمَا أَتَيْتُكَ وَافِداً زَائِراً عَائِذاً مُسْتَجِيراً مِمَّا جَنَيْتُ عَلَى نَفْسِي وَ احْتَطَبْتُ عَلَى ظَهْرِي فَكُنْ لِي شَفِيعاً فَإِنَّ لَكَ عِنْدَ اللَّهِ مَقَاماً مَعْلوماً وَ أَنْتَ عِنْدَ اللَّهِ وَجِيهٌ آمَنْتُ بِاللَّهِ وَ بِمَا أُنْزِلَ عَلَيْكُمْ وَ أَتَوَلَّى آخِرَكُمْ بِمَا تَوَلَّيْتُ بِهِ أَوْلَكُمْ وَ أَبرأُ مِنْ كُلِّ وَلِيَجَةٍ دُونَكُمْ وَ كَفَرْتُ بِالْجَبْتِ وَ الطَّاغُوتِ وَ اللَّاتِ وَ الْعُزَّى

Translation: Peace be on you, O Wali of Allah. Peace be on you, O Proof of Allah. Peace be on you, O light of Allah in the darkness of the earth. Peace be on you, O Imam of the believers, heir of the knowledge of the prophets, progeny of the successors and the witness on Judgment Day.

I bear witness that your ancestors before you and your children after you are my masters, leaders and Imams. And I bear witness that you are Allah's chosen ones, His trustees and His Proofs who have been announced. Allah chose you with His knowledge as the supporters of His religion, as the executors of His affairs, as the keepers of His knowledge, as the protectors of His secret as interpreters of His revelation, as the source of His words as the pillars of His oneness and as the witnesses of His creation. He entrusted His creation to you and He made you inherit His Book. He honoured you exclusively with the revelation and He gave You the hidden interpretation of Quran. He made you the containers of His wisdom and the lighthouses in His lands and he made you the examples of His light. He placed His knowledge in you, protected you from error, purified you from impurities and kept off any uncleanness from you.

The blessings are complete through you, the sects have joined together through you and words are united through you. Obeying you is obligatory and loving you compulsory. You are the noble saints of Allah and you are His honourable slaves. O son of Allah's Messenger. I have come to you while I believe in your rights, have insight regarding your position, inimical to your enemies and I befriend your friends. May my parents be sacrificed on you. Allah's blessings and peace be on you. I have come to your *Ziyarah* as your guest, seeking refuge from my crimes against myself and the weight, which I am carrying on my back. Therefore, intercede for me with your Lord, for indeed, you have a known status with Allah and you are distinguished with Allah. I believe in Allah and in that which was revealed to you and I follow your last just as I follow your first. I am aloof from any intimate friend other than you and I disbelieve in Jibt, Taghut, Laat and Uzza.

[1] [1]

SHARES

Chapter 105: Excellence And Method Of Visiting The Believers

Tradition 1: Imam Al-Kadhim ('a) said: One who cannot come to our *Ziyarah* should visit our righteous followers and the reward for our *Ziyarah* will be recorded for him. And one who cannot do good to us should do good to our righteous followers and the reward for doing good to us will be recorded for him.

Tradition 2: Same as no. 1.

Tradition 3: Imam Ar-Ridha' ('a) said: One who goes to the graves of their believer brothers, places his hands on the graves and recites Surah Qadr seven times, will be safe on the Day of Great Terror.

Tradition 4: Same as no. 3.

Tradition 5: Imam As-Sadiq ('a) was asked, "How should I place my hand on the graves of believers?"

Imam ('a) faced the Qibla, pointed towards the earth and then placed his hand on it.

Tradition 6: Imam As-Sadiq ('a) said: Every Friday eve, Allah's Messenger used to visit Baqi with some companions and say three times, "Peace be on you, O people of the graves." Then three times, "Allah's Mercy be on you."

Then turning to his companions said, "They are better than you."

So, his companions would ask, "Why is that O Allah's Messenger? They believed and we too believe,

and they fought in the way of Allah and we too have done that.”

Allah's Messenger) would reply, “They believed but did not add oppression to their belief and they died believing in Allah; and I bear witness for them. But you will live after me and I don't know what you will do after me!”

Tradition 7: Amir Al-Mu'minin Ali ('a) entered a graveyard with some companions and called out: O people of dust! O lonely people! O those who are quiet! O dead ones! The news that we bear is that your wealth has been distributed among your heirs, your women have remarried, and your houses have been occupied by others. So, what news do you have?

Then he turned to his companions and said: By Allah, if they had permission to speak, they would have said,

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى

“There is no provision better than piety for surely the provision is the guarding of oneself” (2: 197).

Tradition 8: Imam Al-Kadhim ('a) was asked, “Do the believers know who visits their graves?”

Imam ('a) replied, “Yes, and as long as they are besides them, they enjoy the company but as soon as they leave, they feel sudden loneliness.”

Tradition 9: Imam As-Sadiq ('a) was asked, “How should I salute the people of the grave?”

Imam ('a) replied: Recite the following:

السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ أَنْتُمْ لَنَا فَرَطٌ وَ نَحْنُ إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ

Translation: Peace be on the people of the graves from the believers and Muslims. You have preceded us and we shall join you, InshaAllah.

Tradition 10: Imam Al-Baqir ('a) and I (the narrator) passed by Baqi by the grave of a Shia of Kufa.

I said to Imam Al-Baqir ('a), “May I be sacrificed on you, this is the grave of one of the Shia.”

Imam ('a) stopped at the grave and said: O Allah! Have mercy on his isolation; connect his loneliness; keep him company in his desolation; dispel his fear; convey Your Mercy on him in a way that he will not need the mercy of others; and join him with those whom he loved.

Tradition 11: Imam As-Sadiq ('a) was asked, “How should one salute the people of the graves?”

Imam ('a) replied: Recite:

السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ رَحِمَ اللَّهُ الْمُسْتَقْدِمِينَ مِنْكُمْ وَالْمُسْتَأْخِرِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ
لَآحِقُونَ

Translation: Peace be on the people of the graves from among the believers and the Muslims. May Allah's Mercy be upon those of you who died long ago and those who died recently. We shall join you, InshaAllah.

Tradition 12: Mufaddal said: If someone recites Surah Qadr seven times at the grave of a believer, Allah will send an angel to that grave who will worship Allah besides it and the rewards of it will be recorded for the dead and also for the one who visited that grave.

When this believer will be resurrected, he will not undergo any terror without Allah removing it from him through the angel appointed to his grave and he will enter Paradise with that angel.

He added, “When you visit the graves of believers, recite Surah Hamd once, Surah Qadr seven times, Surah Falaq, Surah Naas, Surah Tauhid and Ayat ul-Kursi, each three times.”

Tradition 13: Imam Al-Baqir ('a) said: When Allah's Messenger passed by the graves of some believers, he would say, “Peace be on the dwellings of the believers. InshaAllah we shall join you.”

Tradition 14: Imam Al-Baqir ('a) stood at a grave and said: O Allah! Connect with him in his loneliness; keep company in his desolation; send down Your Mercy on him in a way that he will not need the mercy of others.

Tradition 15: Imam As-Sadiq ('a) was asked, “How should we salute the folks of the graves?”

Imam ('a) replied: Recite:

السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ أَنْتُمْ لَنَا فَرَطٌ وَإِنَّا بِكُمْ إِن شَاءَ اللَّهُ
لَآحِقُونَ

Translation: Peace be on the people of the graves from among the men and women of the believers and the Muslims. You have preceded us and we shall join you if Allah wills.

Tradition 16: One day Amir Al-Mu'minin ('a) passed by some graves on his way. He turned to the right and said, “Peace be on you, O people who have moved from palaces to graves. You have preceded us and we shall follow you and inshaAllah we shall join you.” Then he turned to the left and repeated the same statement.

Tradition 17: Imam As-Sadiq ('a) said: When you go to the graves, salute and recite:

السَّلَامُ عَلَى أَهْلِ الْقُبُورِ السَّلَامُ عَلَى مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ أَنْتُمْ لَنَا فَرَطٌ وَ نَحْنُ لَكُمْ تَبَعٌ - وَ إِنَّا بِكُمْ لَاحِقُونَ وَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ يَا أَهْلَ الْقُبُورِ بَعْدَ سُكْنَى الْقُصُورِ يَا أَهْلَ الْقُبُورِ بَعْدَ النِّعَمَةِ وَ السُّرُورِ صِرْتُمْ إِلَى الْقُبُورِ يَا أَهْلَ الْقُبُورِ كَيْفَ وَجَدْتُمْ طَعْمَ الْمَوْتِ

Translation: Peace be on the folks of the graves. Peace be on the believers and the Muslims in the grave. You have preceded us and we shall follow you and (soon) we will join you. Indeed, we are Allah's and to Him we shall return. O those who are in graves after having lived in palaces! O those who are in graves after having enjoined the blessings and the pleasures! O people of the graves! Now that you are in the graves, how did you find the taste of death?

Then say, “Woe unto those who have gone to Hell.” And then cry and leave.

Tradition 18: When Imam As-Sadiq ('a) entered a graveyard, he would say: “Peace be on folks of Paradise.”

[1] [1]

SHARES

Chapter 106: Excellence Of The Ziyarah Of Masuma Qum

Tradition 1: Imam Ar-Ridha' ('a) was asked about the *Ziyarah* of Fatimah, daughter of Imam Al-Kadhim ('a).

Imam ('a) said, “One who goes to her *Ziyarah* will be rewarded with Paradise.”

Tradition 2: Same as no. 1.

[1] [1]

SHARES

Chapter 107: Excellence Of The Ziyarah Of Abdul Azim Hasani

Tradition 1: I went to Imam Hadi ('a) and he asked me, "Where are you coming from?"

I replied, "I went to the *Ziyarah* of Imam Al-Husayn ('a)."

Imam ('a) said, "If you had gone to the *Ziyarah* of the grave of Abdil Azim who is buried near you, you would have been like one has gone to the *Ziyarah* of Imam Al-Husayn ('a).

[1] [1]

SHARES

Chapter 108: Miscellaneous Traditions

Tradition 1: Imam As-Sadiq ('a) said: There is a blessing near you, not given to anyone else. But I don't think you understand its true value; you don't adhere to it, nor are you committed to it.

Indeed, there is a dedicated group for this blessing identified by their names and Allah, with His Mercy and Compassion, has willed a happy end for them and has bestowed this blessing on them without any will or power from themselves.

I asked, "May I be sacrificed on you, what is it?"

Imam ('a) replied, "The *Ziyarah* of my grandfather, Imam Al-Husayn ('a)." ·

Imam ('a) added: Indeed, he is the lonely one in a remote land. One who goes for his *Ziyarah*, weeps over him. And one who does not go, grieves over him. One who has not seen his grave is devastated and one who looks at the grave of his son, at his feet in that desert, sympathizes with him.

He had no family in that land nor any friend and the infidels denied his rights, forsook him and rose against him. They slain him and left his body unburied for the beasts.

They forbade him Euphrates water from which even dogs could drink. They forsook their obligations to Allah's Messenger and ignored his commands about him and his family.

He was eventually abandoned in his grave and struck down on layers of dust among his family members and Shia.

He is alone and far away from his grandfather, after having been near him. He is alone in the house, which is not being visited, except by those whose hearts Allah has tested for faith and whom He has allowed to know our rights.

I said, “May I be sacrificed on you! I used to go to his *Ziyarah* until I was afflicted with this ruler's service of protecting his wealth. Now I am well-known among them.

Hence, I stopped going to his *Ziyarah*, although I am aware of its blessings.”

Imam ('a) asked, “Do you know the excellence of the *Ziyarah* and the reward that we have prepared for those who go to it?”

I replied, “No.”

Imam ('a) said, “As for the excellence, Allah boasts about those who go to his *Ziyarah* to the angels in heavens. And as for their reward with us, we seek Allah's Mercy for those who go to his *Ziyarah* every morning and evening.”

Imam ('a) added: My father ('a) narrated to me that since the day he was slain, his site has never been deserted by those who invoke blessings on him from among the angels, Jinn, mankind or beasts. Indeed, every creation envies those who go to his *Ziyarah* and tries to touch them and seeks blessings by looking at them from having looked at the grave of Imam Al-Husayn ('a).

Then Imam ('a) said, “I have heard that in the middle of the month of Shaban, some people from the suburbs of Kufa – and other cities – go to his *Ziyarah* and their ladies lament over Husayn ('a), the reciters recite poems about him, the speakers narrate his story, the lamenters lament over him and the poets recite eulogies about him.”

I replied, “Yes, may I be sacrificed on you! I have seen some of that which you described.”

Imam ('a) said: Praise be to Allah, Who appointed some people to go to our *Ziyarah*, extol us and recite eulogies about us. And (praise be to Allah) Who has made some of our enemies slander our Shia for their nearness to us while other enemies insult them and condemn their actions.

Tradition 2: I accompanied Imam As-Sadiq ('a) from Medina to Mecca. On our journey, we stopped in an area called Usfan and passed by a black, frightening mountain to the left of the road.

I said, “O son of Allah's Messenger! How frightening this mountain is! I have never seen anything like this on our route.”

Imam ('a) asked, “Ibn Bukair! Do you know which mountain it is?”

I replied, “No.”

Imam ('a) said: This is a mountain called Kamad and it overlooks a valley of Hell, which contains the killers of my father, Husayn ('a).

Liquids of Hell flow under the killers of my father (in this valley). These liquids include Ghislin, Sadid, Hamim that which emerges from the Putrid Well, that which comes out from the clay of Khabal (pus), that which comes out from Jahannam, that which comes out from Hutamah, that which comes out from Saqar, that which comes out from Hamim, that which comes out from Hawiya and that which comes out from Sa'ir.

Every time I pass by this mountain on my journey, I stop and see those Two seeking refuge with me and I look at the killers of my ancestors ('a) and I say to them:

“Indeed, you established the foundations of that which the killers of Husayn ('a) did. You showed us no mercy at the time of reign. You killed us, denied and usurped our rights and tyrannized our affairs by deposing us. May Allah not have mercy on those who have mercy on you two. Now taste the evil result of that which you brought forth, because Allah is not unjust to any of His servants.”

Sometimes I climb the mountain of Kamad, which is where those two are located and I stand there to soothe some of that which is in my heart and the second one begs and succumbs to despair more intensely.

I asked, “May I be sacrificed on you! What do you hear when you climb this mountain?”

Imam ('a) replied: I hear the voices of those two. They call out, “Come to us so that we can talk, indeed, we repent.” And (then) I hear a call from the mountains which cries out,

قَالَ اخْسَئُوا فِيهَا وَلَا تُكَلِّمُونِ

“Answer them and tell them, ‘Remain condemned in it and speak not to me’” (23: 108).

I asked, “May I be sacrificed on you! Who else is with them?”

Imam ('a) replied, “Every tyrant Fir'awn, whose actions Allah has mentioned (in the Quran) and everyone who taught disbelief to the servants of Allah.”

I asked, “Who are they?” Imam ('a) replied:

The likes of Bulis, who taught the Jews that “...***the hand of Allah is tied up!***” (5:64); the likes of Nastur who taught the Christians that Isa ... “***Al-Masih is the son of Allah***” (9:30) and who told them that they are three; the likes of Fir'awn (at the time) of Musa who said, “*I am your lord, the most high,*” (79:24); and the likes of Namrud who said, “I have overpowered everyone on earth and I have killed those in the heavens”; and the killer of Amir Al-Mu'minin ('a), the killer of Fatimah and Mohsin ('a) and the killers of

Hasan and Husayn ('a); and also Muawiyah and Amr Ibn Aas, who have no hope of being saved and anyone who incited animosity against us and helped (our enemies) with his tongue, wealth or hand against us will also be with them.

I asked, "May I be sacrificed on you! You hear all of this and you are not frightened?"

Imam ('a) replied: O son of Bukair! Our hearts are not like the hearts of the people. We are Allah's obedient, purified and chosen servants. We see that which people do not see and we hear that which people don't hear.

The angels come down to us (while we are traveling) on our conveyances. They roll in our beds. They witness us when we eat, they attend our funerals and they bring the news of that which will take place in the future to us. They pray with us, they pray for us, they place their wings over us and our children roll over their wings.

They prevent the animals from coming near us. They bring various types of seasonal fruits for us from different lands and water from every land for us, which we find in our jugs.

There is not any day or hour or prayer time when the angels are not prepared (to serve us).

The news of every land and that which takes place in it, the news of the Jinn and the news of all angels in the heavens are brought to us every night.

Whenever an angel dies in any land and is replaced with another angel, we are informed of it and we are informed about the performance of this angel in comparison to the angel he replaced.

The news of all the six earths all the way to the seventh earth is brought to us (at all times).

I asked, "May I be sacrificed on you! Where does this mountain end?"

Imam ('a) replied, "In the seventh earth and Hell is located in one of its valleys. There are many keepers who guard this valley. Their number is greater than the number of stars in the sky, drops of rain, creation in the seas and the grains of soil in the earth. Every one of these keepers from among the angels has a dedicated duty, which he carries out and never abandons it."

I asked, "May I be sacrificed on you! The angels report to all of you?"

Imam ('a) said: No, they only report to the Master of Affairs (the Imam of the time). Indeed, we are the masters of affairs over which none of the servants of Allah can rule.

Whenever someone does not accept our ruling (about these specific matters), the angels force him to (carry out) our will and order the keepers who are dedicated to him, to force him to (carry out) our will. And if they are among the disbelieving Jinn, the angels put shackles around them and torture them until they submit to our ruling in those matters.

I asked, "May I be sacrificed on you! Can the Imam see everything from the east to west?"

Imam ('a) replied: O son of Bukair! How can he be the Proof of Allah over the entire earth without seeing and ruling everyone?

And how can he be the Proof over people who are not in his presence, who cannot reach him and over whom he has no power?

How can he convey Allah's message and act as Allah's witness over the creation if he cannot see them?

How can he be the Proof on the people if he is hidden from them while he has been appointed as the medium between the servants and Allah, so that he carries the orders of his Lord to them?

Allah says,

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ

"We have not sent you but to all of mankind" (34:28).

This verse refers to everything on earth (not only mankind). The Proof after Allah's Messenger fills the post of Allah's Messenger after him. He is the judge in that which the nation disagrees about, the one who gives people their rights, the one who carries out the orders of Allah and he is the one who justly rules between the people.

And how can the (following) words of Allah be fulfilled if the Imam is not among the people? Allah says,

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ

"Soon We shall show Our signs to them in the horizons and within themselves" (41:53).

And which sign other than us did Allah show to the people in the horizons?

Allah says,

وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا

"And We did not show them any sign but it was greater than the other" (43:48).

Which sign is greater than us?

By Allah, Bani Hashim and Quraish know well that which Allah has bestowed upon us, but jealousy

destroyed them, just as it destroyed Iblis. Indeed, they come to us when they are in distress and when they are in fear and they ask us (questions), we clarify their questions for them. Then they say to us, “We bear witness that you are the people of knowledge.” Then they leave us and say, “We have not seen anyone more astray than those who follow them (Ahl Al-Bayt) and accept their words.”

I asked, “May I be sacrificed on you! If the grave of Imam Al-Husayn (‘a) was to be disinterred, would anything be found in it?”

Imam (‘a) replied: O son of Bukair! Your questions are (always) about the great matters. Indeed, Husayn (‘a) along with his father, mother and his brother, Hasan (‘a), are with Allah's Messenger in his house and they are being rewarded and sustained, (just) as the Prophet is.

If his grave would have been disinterred during his time, he would have been found there. But today he is alive and sustained and he is with his Lords. He looks at his camp (in Karbala) and he also looks at the Throne until the time when it is ordered to carry him.

Indeed, Husayn (‘a) is hanging on to the right side of the Throne and says, “O my Lord! Fulfil Your promise to me.”

Indeed, he looks at those who go to his *Ziyarah* and he knows them; he knows the names of their fathers, their ranks and their positions with Allah and that which they carry along with them even better than you know your own sons.

Indeed, Husayn (‘a) looks at those who cry over him and he seeks forgiveness for them as an act of mercy and he asks his father to seek forgiveness for them.

And he says to them, “O those who cry over me! If you knew that which has been prepared for you, your happiness would be greater than your restlessness.”

Imam (‘a) continued, “Indeed, all of the angels in the heavens and in the holy shrine who hear those who cry on Husayn (‘a) seek forgiveness for them and they (the visitors) will return without any sin.”

Tradition 3: Imam As-Sadiq (‘a) said: No Prophet or successor remains on earth for more than three days (after burial). Their souls, bones and flesh are taken up to the heavens.

Hence, by going to places which contain their signs, or saluting them from afar, they hear it as if they were near.

Tradition 4: The narrator said to Imam As-Sadiq (‘a): Sometimes when we are in Mecca, Medina, tomb of Imam Al-Husayn (‘a) or any other sacred place and we are sitting in a specific spot, we have to leave our spot to perform Wudhu and while we are gone, someone else comes and sits in our spot.

Imam (‘a) replied, “Those who arrive first at a particular spot have more right to that spot than others for

that entire day and night.”

Tradition 5: Imam As-Sadiq (‘a) said: The least that a visitor of Husayn (‘a) gains is that his every good deed will be recorded as a million good deeds for him and every sin will be considered as (only) one. And how can one be compared to a million?

Imam (‘a) added: O Safwan! Rejoice, for indeed, Allah has some angels who carry rods of light and when the keepers are about to write a bad deed for the visitor of Husayn (‘a), these angels tell the Keepers to stop. Hence the keepers will not record the bad deed.

But once the visitor performs a good deed, these angels tell the Keeper,

فَأُولَٰئِكَ يَبْدِلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ

“Write now! ‘So, these are they of whom Allah changes the evil deeds to good ones” (25:70).

Tradition 6: Imam As-Sadiq (‘a) said: There is a cemetery near you called Buratha. A hundred and twenty martyrs, like the martyrs of Badr will be resurrected from it.

Tradition 7: Imam As-Sadiq (‘a) said: One who performs the *Ziyarah* of Imam Al-Husayn (‘a) in the month of Ramadan and dies on the way will not be judged, his scroll of deeds will not be published, and he will be told, “Enter Paradise safely.”

Tradition 8: Imam As-Sadiq (‘a) asked, “O Aban! When was the last time you went to the *Ziyarah* of Imam Al-Husayn (‘a)?”

I replied, “No, by Allah not recently, O son of Allah's Messenger! It has been long time since I went to his *Ziyarah*.”

Imam (‘a) said: Very nice! You are the chiefs of Shia and you forsake the *Ziyarah* of Imam Al-Husayn (‘a)?

Allah will record a good deed and erase a sin for one who performs the *Ziyarah* of Imam Al-Husayn (‘a) with every step he takes and will forgive all his past and future sins.

O Aban, when Imam Al-Husayn (‘a) was slain, seventy thousand angels descended to his grave, dishevelled and covered with dust and they continuously cry and lament on him until Judgment Day.

Tradition 9: Imam Ar-Ridha’ (‘a) was asked, “What is better: going to Mecca and Medina or going to the *Ziyarah* of the Prophet but not going to Mecca?”

Imam (‘a) said, “What do you think?”

I said, "We believe that even going to the *Ziyarah* of Imam Al-Husayn ('a) is better than going to Mecca, let alone going to the *Ziyarah* of the Prophet."

Imam ('a) said: Now that you said this, then know that one Eid day when Imam As-Sadiq ('a) was in Mecca, he went to the Prophet's grave and saluted him.

He told those who were with him, "Indeed, we have been elevated above all people in every land including Mecca and every other city for having saluted Allah's Messenger.

Tradition 10: Same as no. 4.

Tradition 11: Imam As-Sadiq ('a) said: When the Prophet was taken to the heavens in Mi'raj, he was told, "Indeed, Allah, the blessed and exalted will test you with three afflictions to see how patient you are."

The Prophet replied, "I submit to Your command, O Lord. And I have no power to be patient except with Your help. What are the three tests?"

He was told, "The first is hunger and giving preference to the needy over yourself and your family."

The Prophet replied, "I have accepted, O Lord. I am pleased with Your will and I submit to it, I seek Taufeeq and patience from You."

The second is that you will be belied, and you will be in extreme fear for your life. You should spend your wealth, your blood and your soul fighting against the people of disbelief, you should remain patient when you will be harassed by disbelievers and hypocrites, and you should remain patient when you will be hurt and wounded in battles.

His Eminence replied, "I have accepted, O Lord. I am pleased with your will, and I submit to it and I seek Taufeeq and patience from you."

He was told, "The third test is that your family will be killed after you. As for your brother, Ali, your Ummah will slander and rebuke him, they will be violent with him, will deprive him and usurp his rights, they will oppress and finally slay him."

The Prophet replied, "I have accepted, O Lord. And I am pleased (with Your Will) and I seek Taufeeq and patience from You."

He was told: As for your daughter, she will be oppressed and deprived, they will usurp her rights. He will beat her while she is pregnant. Her sanctity will be breached, and her house will be trespassed without permission, and she will be humiliated and disrespected. She will find no protector, will suffer from a miscarriage because she will be beaten, and she will die as a result of that beating.

The Prophet replied,

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“Surely, we are Allah's and to Him we shall surely return.” (2: 156).

I have accepted, O Lord and submit to Your Will and I seek Taufeeq and patience from You.”

Then he was told, “She will have two sons from your brother, one of whom your Ummah will kill fraudulently. They will destroy his garments and ridicule him.”

The Prophet replied:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“Surely, we are Allah's and to Him we shall surely return (2: 156).

I have accepted, O Lord and I submit to it (Your Will) and I seek Taufeeq from You for being patient.”

As for her second son, your Ummah will invite him for Jihad but then they will kill him in helplessness. They will also kill his children and family members who will be with him and they will make his ladies prisoners. He will ask for help from Me but I have already willed his martyrdom and the martyrdom of those with him.

His slaying will be a Proof against everyone in the creation. Inhabitants of the heavens and earths will weep and be restless for him. And the angels, who will not be able to help him, will cry over him.

Then I shall raise a man from his progeny, whose shadow is with me under the Throne and through whom I shall support him. He will fill the earth with justice and equity. His awe will travel with him, and he will kill so many that people will doubt him.

The Prophet replied, “Surely we are Allah's.” Then he was told, “Raise your head.”

The Prophet said: I looked up and saw a man who looked and smelled better than all people. He had a blessed visage and was wearing clothes of light. Light was emanating from his forehead, from over him and from under him. He was surrounded by several angels who could not be counted except by Allah, the Mighty and Sublime.

Then I asked him to approach me. He ('a) came near me and kissed my forehead.

I said: O Lord! Who will this man avenge and for whom will he show his anger and for what reason have You prepared these angels?

You informed me about that which will be inflicted upon my family. You can support them against their

oppressors if You will. You have promised victory for me and my family and I await the fulfilment of Your promise.

Indeed, I have accepted and am pleased with Your will and I submit to it and I seek Taufeeq and help from You to be pleased and patient.

I was told: As for your brother, he will enter the

جَنَّاتُ الْمَأْوَىٰ نُزُلًا

“The gardens are their abiding-place” (32: 19).

For staying patient. On the Day of Resurrection, I shall establish him as an argument on the creation and I shall authorize him to stand by your Hauz Kauthar where he will distribute water to your friends and your enemies from drinking from it. I will allow him to bring out from Hell anyone who has even an atom of love for you. I will make all of you (the Ahl Al-Bayt) dwell at the same level in Paradise.

As for your son, who will be abandoned and slain and your other son, who will be betrayed and martyred while he will be helpless, I will decorate My Throne with them for having suffered the afflictions which befall them and they will be honoured in ways unimaginable by man. So, rely on Me.

Also, I shall honour one who goes to his grave, because one who goes to his *Ziyarah* has performed your *Ziyarah* and one who performs your *Ziyarah* has come to My *Ziyarah* and I surely honour one who performs My *Ziyarah*.

I will fulfil all his requests and reward him in such a way that everyone will envy him when they see how I dignify him and the honour which I have prepared for him.

As for your daughter, I will make her stand besides My Throne and she shall be told, “Indeed, Allah has appointed you as the ruler over His creation. Hence rule in any way you want regarding those who oppressed you and your children, for your ruling will be executed.”

So, she will come to the judgment place and order those who oppressed her to be taken to Hell.

Then the oppressor shall say,

يَا حَسْرَتًا عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ

“O woe to me! for what I fell short of my duty to Allah” (39:56).

And he will wish to return to life.

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا

“And the day when the unjust one shall bite his hands saying: O! would that I had taken a way with the Apostle” (25:27).

يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا

“O woe is me! would that I had not taken such a one for a friend!” (25:28).

And

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ

“Until when he comes to Us, he says: O would that between me and you there were the distance of the East and the West; so evil is the associate!” (43:38).

وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنَّكُمْ فِي الْعَذَابِ مُشْتَرِكُونَ

“And since you were unjust, it will not profit you this day that you are partners in the chastisement.” (43:39).

The oppressor shall say,

أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ

“Thou (only) judgest between Thy servants as to that wherein they differ.” (39:46).

Or is the judge someone else?

They will be told,

أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

“The curse of Allah is on the unjust” (7:44).

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ

“Who hinder (people) from Allah's way and seek to make it crooked and they are disbelievers in the hereafter.” (7:45).

Imam ('a) continued: The first judgment will be between Mohsin Ibn Ali ('a) and his killer – referring to the second usurper. Then he will be brought forth along with Qunfudh and they will be lashed with whips of fire. The whips will be such that if one of them hits the oceans, they will boil from the east to the west and if (even one whip) touches the mountains, they will all melt and turn to ash.

Then Amir Al-Mu'minin ('a) will kneel before Allah so that Allah judges between him and the fourth usurper – Muawiyah. Then they (the second usurper, Qunfudh and Muawiyah) will be thrown in a well (of fire) which will be covered so no one can see them and they will not be able to see anyone.

So those who followed them (in this life) will say,

رَبَّنَا أَرِنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنَّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ

“Our Lord! show us those who led us astray from among the jinn and the men that we may trample them under our feet so that they may be of the lowest” (41:29).

Allah, the Mighty and Sublime, will reply

وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْكُم فِي الْعَذَابِ مُشْتَرِكُونَ

“It will not profit you this day that you are sharers in the chastisement” (43:39).

This is when they will scream in distress and call for destruction.

The Two will come to the Pool, (imprisoned) by the Keepers (of Hell) and will say to Amir Al-Mu'minin ('a), forgive us, give us some water and save us.”

They will be told:

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ

“But when they shall see it nigh, the faces of those who disbelieve shall be sorry and it shall be said; This is that which you used to call for” (67:27).

By referring to yourselves as the commanders of the believers. Return to Hell thirsty. You shall receive no drink but Hamim and Ghislin.

“So, the intercession of intercessors shall not avail them” (74:48).

Tradition 12: Imam As-Sadiq (‘a) was asked, “May I be sacrificed on you, which deed is better: Hajj or Sadaqah?”

Imam (‘a) said, “If the money is sufficient for Hajj, going for Hajj is better than Sadaqah, otherwise Sadaqah is better.”

I asked, “What about Jihad?”

Imam (‘a) said, “Fighting in the way of Allah at the time of Jihad is the best deed after obligatory prayers. But it is not accepted unless it is with an Imam.”

I asked, “What about *Ziyarah*?”

Imam (‘a) replied, “*Ziyarah* of the Prophet (S), Hamza (‘a), *Ziyarah* of successors (‘a) and especially *Ziyarah* of Imam Al-Husayn (‘a) in Iraq is best deed.”

I asked, “What are the rewards of *Ziyarah* of Imam Al-Husayn (‘a)?”

Imam (‘a) replied: One who performs the *Ziyarah* of Imam Al-Husayn (‘a) will submerge in divine Mercy and earn His pleasure. Evil will be kept away from him; his sustenance will increase and angels will surround him. He will be surrounded with a light which will allow the Keepers to identify him and he will not pass by any of the Keepers without them praying for him.

Tradition 13: Imam Al-Kadhim (‘a) was asked, “Which one is better: *Ziyarah* of Imam Al-Husayn (‘a), or *Ziyarah* of Amir Al-Mu’minin (‘a), or... – and I named the other Imams (‘a) one by one.”

Imam (‘a) replied: Abdul Rahman! One who performs the *Ziyarah* of our first one is like one who performs the *Ziyarah* of our last one and one who performs the *Ziyarah* of our last one is like one who performs the *Ziyarah* of our first one.

One who follows our first one is like one who follows our last one and one who follows our last one is like one who follows our first one.

One who fulfils the needs of one of our followers is like one who fulfils the needs of all of us (the Imams (‘a))

Abdur Rahman! Love us, love those who love us, love in our way and make others love for our sake. Befriend us and befriend those who befriend us and hate those who hate us.

Beware! One who refutes our words is like one who refutes the words of our grandfather, Allah's

Messenger and one who refutes the words of Allah's Messenger is like one who refutes the words of Allah.

Beware, Abdur Rahman! One who hates us hates Muhammad and one who hates Muhammad hates Allah and one who hates Allah, the Mighty and Sublime, truly deserve to be sent to Hell by Allah and he shall have no helper.

Tradition 14: Imam As-Sadiq ('a) said: When Husayn ('a) was slain, our family in Medina heard an announcer announce, "Today afflictions have descended on this Ummah. You shall not see any pleasure until your Qa'im ('a) rises and pleases you by eliminating your enemies and avenging one by many."

They were frightened on hearing this call and said that something must have happened about which they were unaware. After some time, they heard the news of the slaying of Imam Al-Husayn ('a) and when they counted the days, they discovered that he was slain on the same night they heard the herald.

I said, "May I be sacrificed on you, how long will you and we (Shia) remain under this fear and killing?"

Imam ('a) replied, "Until seventy periods of relief take place in different intervals and until the time of seventy comes. Then the standards will approach one after another at the time of seventy and they will look like organized units. Those who survive till that time will see that which will please them."

Imam ('a) added: When Imam Al-Husayn ('a) was slain, a man came to the camp of the enemies and screamed and rebuked them.

He said, "How can I not scream when Allah's Messenger is standing and looking at the earth and at your party. I am afraid that he will supplicate to Allah against the people of earth and I will be destroyed as one of them!"

So, the soldiers said to one another, "This is a man who has lost his mind."

But the penitents said, "By Allah! What did we do to ourselves? We killed the Leader of the Youth of Paradise for the son of Sumayyah. Then they rose against Ubaidullah Ibn Ziyad and that which happened to them happened.

I asked, "May I be sacrificed on you! Who was the one who screamed?"

Imam ('a) replied, "We don't think that he was anyone but Jibra'il. Indeed, if he had been given permission, he would have screamed at them in such a way that their souls would have left their bodies and would have entered Hell. But they were given respite to increase their sins and they shall have a painful chastisement."

I asked, "May I be sacrificed on you! What do you say about someone who has the ability to perform the

Ziyarah of Imam Al-Husayn ('a) but does not?"

Imam ('a) replied: I say that he has disowned Allah's Messenger and us. He has belittled a matter that is obligatory on him.

Allah will look after the needs of those who perform the *Ziyarah* of Imam Al-Husayn ('a) and He will take care of every matter that is important to them in this life.

Going to the *Ziyarah* of Imam Al-Husayn ('a) increases the sustenance of the servants of Allah and they will be recompensed for the money they spend.

Fifty years of sins will be forgiven and they will return to their kin having every sin and mistake erased from their scroll of deeds.

If they die during their *Ziyarah*, angels will descend and perform their Ghusl. Doors of Paradise will be opened and its fragrance will surround them until the day they are resurrected.

If they do not (die during their *Ziyarah*), a door from which their sustenance descends will be opened and they will be recomposed with ten thousand dirhams for every dirham they spent during their *Ziyarah* and their recompense will be kept safely for them.

Thus, when they are resurrected, they will be told, "You have ten thousand Dirhams for every Dirham you spent and Allah (has postponed your recompense and) has kept it for you with Himself."

[1] [1]

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