Of the several prescribed Ziyarat of Imam al-Husain (PBUH), one was recited by Imam al-Mahdi (PBUH) and reached us through one of his four special deputies. For that reason, it is known as the Ziyarat that was issued from the sacred side (Ziyarat al-Nahiya al-Muqaddasa).[1] One of the most important features of this Ziyarat is that in different phrases, Imam al-Mahdi (PBUH) graphically describes the events of Ashura and the agony that Imam al-Husain (PBUH) and his family faced on that horrific and ominous day.

Part 1

Peace be upon Adam, the chosen one of Allah from among His creation.

Peace be upon Seth (Shaith), the friend of Allah and His elite.

Peace be upon Enoch (Idris), who established (religion) on behalf of Allah by His authority.

Peace be upon Noah (Nuh), whose invocation (for punishment) was answered.

Peace be upon Hud, who was assisted through Allah’s aid.

Peace be upon Salih, whom Allah crowned with His generosity.

Peace be upon Abraham (Ibrahim), whom Allah endowed with His friendship.

Peace be upon Ishmael (Isma'il), whom Allah ransomed with a great sacrifice from His Heaven.

Peace be upon Isaac (Is'haq), in whose progeny Allah placed prophethood.

Peace be upon Jacob (Ya'qub), for whom Allah restored his sight by His mercy.

Peace be upon Joseph (Yusuf), whom Allah rescued from the well by His majesty.
Peace be upon Moses (Musa), the one for whom Allah split the sea with His Power.

Peace be upon Aaron (Harun), whom Allah distinguished with his prophethood.

Peace be upon Jethro (Shu’aib), whom Allah made victorious over his people.

Peace be upon David (Dawud), to whom Allah turned (in mercy) after his mistake.[1]

Peace be upon Solomon (Sulaiman), for whom Allah made the Jinn subservient by His majesty.

Peace be upon Job (Ayyub), whom Allah cured after his (prolonged) illness.

Peace be upon Jonah (Yunus), for whom Allah fulfilled the purport of His promise.

Peace be upon Ezra (Uzair), whom Allah brought to life after his death.

Peace be upon Zechariah (Zakariyya), who remained patient in his tribulations.

Peace be upon John (Yahya), whom Allah drew near (his rank) by his martyrdom.

Peace be upon Jesus (Isa), the spirit of Allah and His word.

Peace be upon Muhammad, the beloved of Allah and His elite.

Peace be upon the Leader of the Faithful, Ali Ibn Abi Talib, who was exclusively selected for brotherhood to him (the Prophet (PBUH&HF)).

Peace be upon Fatima al-Zahra, his daughter.

Peace be upon Abu Muhammad al-Hasan, the executor of (the will of) his father, and his successor.
Peace be upon al-Husain, who sacrificed himself up to the last drops of the blood of his heart.

[1] The “mistake” of the Prophet David has also been mentioned in Du’aa al-Mashlul taught by Imam Ali (PBUH) as reported in Mafatih al-Jinan, as well as some other traditions. It should be noted that the mistakes of the prophets are not the sins we know. In general, they might be leaving out what was more preferable (Tark Awla) for their spiritual station. Nonetheless, it should be emphasized that the Prophet Muhammad (PBUH&HF) and his Ahl al-Bait (PBUT)were immune even from these mistakes.

Part 2

Peace be upon him, who obeyed Allah secretly and openly.

Peace be upon whom Allah placed a cure in the soil of his place (of martyrdom).

Peace be upon the one under whose dome answer (to supplications) is guaranteed.

Peace be upon the one in whose descendants are the Imams (after him).

Peace be upon the son of the seal of the prophets.

Peace be upon the son of the chief of the executors.

Peace be upon the son of Fatima, the radiant.

Peace be upon the son of Khadija, the great.

Peace be upon the son of the lote-tree in the outermost boundary (of Heaven).[1]

Peace be upon the son of the Garden of refuge.

Peace be upon the son of Zamzam and al-Safaa.

Peace be upon him, who was saturated in (his) blood.

Peace be upon him, whose tents were violated.

Peace be upon the fifth of the People of the Cloak.
Peace be upon the loneliest of the lonely.

Peace be upon the (greatest) martyr of all martyrs.

Peace be upon him, who was slain by the individuals of illegitimate birth.

Peace be upon the one who is at rest in Karbala.

Peace be upon the one for whom the heavenly Angels wept.

Peace be upon the one whose descendants are the pure.

Peace be upon the chief of the religion.

Peace be upon the places of the (divine) proofs.

Peace be upon the Imams, the masters (of mankind).


Part 3

Peace be upon the bloodstained chests.

Peace be upon the parched lips.

Peace be upon the plucked souls.

Peace be upon the snatched spirits.

Peace be upon the stripped corpses.

Peace be upon the pallid bodies.

Peace be upon the gushing bloods.

Peace be upon the dismembered limbs.

Peace be upon the heads raised upon lances.

Peace be upon the women (forcibly) exposed.
Peace be upon the Proof of the Lord of the worlds.

Peace be upon you and upon your pure ancestors.

Peace be upon you and upon your martyred sons.

Peace be upon you and upon your children who aided (you).

Peace be upon you and upon the accompanying Angels.

Peace be upon the slain and the oppressed one.

Peace be upon his poisoned brother (Imam al-Hasan).

Peace be upon Ali, the elder (Ali al-Akbar).

Peace be upon the suckling infant (Ali al-Asghar).

Peace be upon the plundered bodies.

Peace be upon the family and children who were nearby (the place of martyrdom) [who where without support among strangers].

Peace be upon the mangled corpses (left) in the desert.

Peace be upon those who were left far from their homeland.

Peace be upon those who were buried without shrouds.

Peace be upon the heads severed from the bodies.

Part 4

Peace be upon the bereaved and the patient one.

Peace be upon the oppressed one who was without a helper.

Peace be upon the inhabitant of the purified soil.

Peace be upon the possessor of the lofty dome.
Peace be upon him, whom the Almighty purified.

Peace be upon him, of whom Gabriel (Jabra'il) was proud.

Peace be upon the one to whom Michael (Mika'il) spoke tenderly in the cradle.

Peace be upon the one whose pact was broken.

Peace be upon the one whose rights and dignity were violated.

Peace be upon the one whose blood was shed unjustly.

Peace be upon the one who was bathed in the blood of his wounds.

Peace be upon the one who tasted the spears raining down over his body.

Peace be upon the one against whom people came together and made lawful the shedding of his blood.

Peace be upon the one slaughtered in public.

Peace be upon the one who was buried by the strangers from (nearby) villages.

Peace be upon the one whose aorta was severed.

Peace be upon the defender who had no helper.

Peace be upon the gray hair that was dyed (with blood).

Peace be upon the cheek that struck the dust.

Peace be upon the butchered body.

Peace be upon the front teeth that were beaten with a rod.

Peace be upon the head raised (upon a lance).

Peace be upon the one to whom Gabriel was proud.

Peace be upon the one to whom Michael spoke tenderly in the cradle.

Peace be upon the one whose pact was broken.

Peace be upon the one whose rights and dignity were violated.

Peace be upon the one whose blood was shed unjustly.

Peace be upon the one who was bathed in the blood of his wounds.

Peace be upon the one who tasted the spears raining down over his body.

Peace be upon the one against whom people came together and made lawful the shedding of his blood.

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Peace be upon the one whose aorta was severed.

Peace be upon the defender who had no helper.

Peace be upon the gray hair that was dyed (with blood).

Peace be upon the cheek that struck the dust.

Peace be upon the butchered body.

Peace be upon the front teeth that were beaten with a rod.

Peace be upon the head raised (upon a lance).
Peace be upon the unclothed corpses in the desert, bitten by wild wolves[1] and around whom the beasts of prey prowled.


Part 5

Peace be upon you, O my master, and the Angels who flutter around your dome,

surround your grave, circumambulate your courtyard, and come for your visitation.

Peace be upon you! Indeed, I intended your visitation, and I am hopeful of achieving the prosperity that is with you.

Salutations to you,

Salutations from he who recognizes your sanctity, is a sincere (believer) in your guardianship, seeks nearness to Allah through your love, and is aloof from your enemies,

Salutations from the one whose heart is wounded due to the tribulations you have suffered, and whose tears flow in your remembrance,

Salutations from the one who is distressed, grief-stricken, distracted, and yielding,

Salutations from the one, who, had he been present with you in that plain, would have shielded you from the sharpness of the swords with his body and sacrificed his last breath for you,
would have struggled beside you, helped you against the aggressors, and redeemed you with his soul, body, wealth, and children,

(Salutations from the one) whose soul is a sacrifice for yours,

and whose family is a shield for yours.

But as I have been hindered by the course of time and as (Allah’s) decree has prevented me from helping you,

and as I could not fight those who fought you, and was not able to show hostility to those who showed hostility to you,

I will, therefore, lament you morning and evening, and will weep blood in place of tears, out of my anguish for you and my sorrow for all that befell you,

until I meet death from the pain of the catastrophe and the choking grief.

Part 6

I bear witness that you certainly established prayer, gave alms,

enjoined good, forbade evil and transgression,

obeyed Allah, never disobeyed Him, and held fast to Him and to His rope.
Then, you pleased Him, held Him in awe, were attentive towards Him, and were responsive to Him,

established the customs (of the Prophet (PBUH&HF)), extinguished turmoil (in religion),

invited people to rectitude, clarified the ways of righteousness, and truly strove in
the way of Allah.

You were an obedient one to Allah,
a follower of your grandfather, Muhammad, peace be upon him and his family,

heedful of the saying of your father,
quick to execute the will of your brother,
an erector of the pillars of the religion, a suppressor of tyranny,
an advancer on the transgressors, and a sincere exhorter for the nation,
a traveler into mortal throes,
a warrior against the wretched, and a maintainer of Allah’s proofs (on earth),

compassionate towards Islam and Muslims,
a champion of truth and most patient in adversity,
a protector for the religion, and a defender of its domain.

You safeguarded the right path and supported it,
spread justice and promoted it,
advocated the faith and manifested it,
restrained and reproached the frivolous,
took back (the rights) of the lowly from the privileged,
and were equitable in your arbitrations between the weak and the strong.

You were the springtime of the orphans, the protection of humanity, the glory of Islam,
the treasure of divine laws, and a relentless ally of benevolence.

Part 7

You pursued the path of your grandfather and your father,
resembled your brother in will,
were loyal to your obligations, possessed pleasant manners,
embodied generosity, and spent the darkness (of night) in prayer.
You were the straightest path, the most generous of the creation, and had the brightest record.
You were of great ancestry, noble descent, and lofty rank.
You possessed plentiful merits, praiseworthy manners, and were abundant in endowments.
You were forbearing, upright, always turning (to Allah), generous, knowledgeable, strong,

a martyred Imam, grieved, repentant with earnest prayers (to Allah), dearly loved, and awesome.

You were to the Messenger, peace be upon him and his family, a son,

for the Quran, an authority [a savior],

and for the nation, a support.

You were diligent in obedience,

a protector of the covenant and oath,

keeping away from the paths of the debauched,

sparing no effort (in fulfilling the duties),

performing prolonged bowing and prostrations,

abstaining from the world, like one who is departing from it,

looking upon it (the world) through the eyes of one estranged (from it).

Your desires from it (the world) were abstentious,

your efforts were far-removed from its embellishments,

your glances removed from its joys,

and your desire for the hereafter was well-known,

even when tyranny became wide-spread,

injustice removed its veil,
wickedness called upon its followers,
and you were residing in the sanctuary of your grandfather,
detached from the oppressors,
sitting in the house and the prayer niche,
unattached to (worldly) pleasures and carnal desires,
and renouncing evil in your heart and on your tongue to the extent of your strength and ability.

Part 8

Then the knowledge demanded you for disavowal (of falsehood),
and made it incumbent on you to struggle against the deviant.
Therefore, you set out in company of your children, kinsfolk, followers, and supporters,
disclosed the truth and clear proofs,
summoned people towards Allah with wisdom and fine exhortation,
ordered the establishment of the limits of divine law, and the obedience to the One Who should be worshipped,
and forbade (people) from wickedness and oppression.
But, they confronted you with injustice and aggression.
Therefore, you resisted them after advising them and stressing over (divine) proofs against them.
However, they violated your (divine) rights and oath. 
angered your Lord and your grandfather, 
and initiated battle against you.

Hence, you stood firm to spear and strike, 
pulverized the soldiers of the transgressors, and stormed (courageously) into the dust of the battle, 
fighting with Thulfaqar[1] as if you were Ali, the chosen one.

[1] Thulfaqar is the name of sword of the Leader of the Faithful, Imam Ali Ibn Abi Talib (PBUH), which was transferred to the Imams after him.

Part 9

So when they saw you firm, fearless, and courageous, 
they set up their most malicious deceptions against you, and fought you with their deceit and viciousness.

The accursed one (Umar Ibn Sa’d) commanded his soldiers, and thus, they prevented you from reaching or receiving water.

They rushed to engage you in combat, descended swiftly upon you, 
showering you with arrows and stones, 
and moving towards you with uprooting hands.
Neither they respected your rights, nor were they mindful of retribution for slaying you and your companions, and plundering your belongings.

You were in the front line of the storm (of battle), enduring afflictions.

Indeed, the angels of the heavens were astonished by your patience.

The enemy then surrounded you from all sides, weakened you by inflicting wounds, prevented you from taking any repose, and you had no helper remaining.

You were bereaved yet patient, defending your women and children, until they caused you to fall from your horse.

You fell to the ground, wounded, horses trampled you with their hooves, tyrants raised their swords against you, the sweat of death appeared on your forehead, and you continually clenched and unclenched your hands, secretly gazing upon your caravan and tents,
while trapped by yourself away from your children and family.

Part 10

(At that time,) your horse distractedly galloped towards your camp, neighing and crying.

When the women saw your horse distraught, and observed your saddle contorted, they came from the tents, disheveling their hair, striking their now unveiled cheeks, calling you by lamenting and wailing, being humiliated after being honored, hastening to where you lay wounded.

At that time Shimr (L) was sitting on your chest, quenching his sword with (the blood of) your throat, grabbing your beard with his hand, as he slew you with his sword.

Your faculties faded, your breath became shallow and ceased, and your head was raised onto a spear.

Your family were captured like slaves,
bound with iron chains atop camels,

with midday heat scorching their faces.

They were driven across deserts and wastelands,

with their hands chained to their necks,

and were paraded around the markets.

Woe be unto the wicked transgressors!

Certainly, by killing you, they have killed Islam,[1]

disrupted (the truth of) prayer and fasting,

revoked the (prophetic) customs and the (divine) laws,

destroyed the pillars of faith,

distorted the verses of the Quran,

and brutally rushed into tyranny and aggression.

[1] It refers to the fact that the reality of religion is manifested in Imam (PBUH), and thus, if he is put down, Islam has been put down. He is also the maintainer of religion and its authority, and by abandoning him, Islam is abandoned. The phrases that immediately follow confirm this point as well.

Part 11

Certainly, (by this event,) the Messenger of Allah (PBUH&HF) was wronged, left alone, and denied vengeance,

the Book of Allah, the mighty and the majestic, was again abandoned,

truth was betrayed when you were forcibly overcome,
And with your loss, call for Allah’s glorification and His Unity,
His prohibitions, sanctions, revelation, and interpretation were lost.

After you, alteration, distortion, infidelity, abandonment (of the Islamic laws), vagary, misguidance, turmoil and falsehood became prevalent.

The announcer of your martyrdom came near the grave of your grandfather, the Messenger (PBUH&HF),
gave the news to him with tears flowing, saying:

0 the Messenger of Allah! Your brave grandson was slain,
and abuse of your family and supporters were deemed lawful.
After you, your progeny were captured,
and adversity befell your family and your offspring.

Indeed, the Messenger (PBUH&HF) became distressed and his depressed heart wept,
The Angels and the prophets offered their condolences to him for your martyrdom,
Your mother, al-Zahra, became distressed and bereft of you,
Legions of favored Angels came in waves to offer their condolences to your father, the Leader of the Faithful,
Mourning commemorations were held for you in the utmost exalted place Heaven,
and the dark-eyed Maidens (of Paradise) hit their own heads and faces in grief,
The skies and their inhabitants wept,
as did Paradise and its keepers,
the mountains and their surroundings,
the oceans and their fishes,
the heavens and their servants,
the House (Ka’ba), and the Station (of Abraham),
the Sacred Monument,
and Mecca and its sanctuary.

Part 12

O Allah! By the sanctity of this exalted place (the tomb of Imam al-Husain (PBUH)),
bestow blessings upon Muhammad and the family of Muhammad,
assemble me in their company,
and admit me to Paradise by their intercession.

My Allah! I implore You, O He who is the quickest of the reckoners!
O the most generous of the generous and the wisest of judges!

By Muhammad, the seal of the prophets, Your Messenger to all the worlds,
By his brother and cousin, the uprooter of hidden polytheism, the distinguished and learned, Ali, the Prince of the Faithful,
By Fatima, the chief of women of the worlds,

By al-Hasan, the purified one and the protection of the pious,

By Abi Abdillah, al-Husain, the most honored martyr,

By his slain children and oppressed family,

By Ali Ibn al-Husain, the ornament of the worshippers,

By Muhammed Ibn Ali, the direction of those who turn to Allah,

By Ja’far Ibn Muhammad, the most truthful,

By Musa Ibn Ja’far, the discloser of the proofs,

By Ali Ibn Musa, the helper of the religion,

By Muhammed Ibn Ali, the exemplar of those who accepted guidance,

By Ali Ibn Muhammad, the most ascetic,

By Hasan Ibn Ali, the inheritor of the appointed ones,

By the Proof upon all creation (al-Mahdi),

Bless Muhammed and the family of Muhammed,

the most truthful and devoted ones (who are) the family of Taha and Yasin.[1]

and place me on the Day of Judgment among those who are safe, confident,

triumphant, happy, and felicitous.
According to many traditions (c.f. Bihar al-Anwar, vol. 16, pp. 85-88, Hadith 1-11) Taha and Yasin are two of mystical names for the Prophet Muhammad (PBUH&HF) by which Allah addressed him in the first verses of Chapters 20 and 6 of the holy Quran. Moreover, according to the mentioned traditions, Aale Taha and Aale Yasin refer to the family of Muhammad (PBUH&HF). The latter term was originally mentioned in Chapter 7, Verse 10 of the Quran, referring to Ahl al-Bait (PBUUT).

Part 13

O Allah! Destine me to be amongst the submitters,

آللَّهُمَّ اكتبني في المَسْلِمِينَ

وَالجَفَني بالصَّالِحِينَ

وَاجعل لي لسان صدق في الآخرين،

وأنصرني علي الباغين،

وَأَكْفِني كِيَدَ الْحَاسِدِينَ

وأَصْرَف عنْي مَكْر الْمَاكِرِينَ.

وافقيض عنْي أَنْدِي الْظَّالِمِينَ

وأَجْمَعْ بَينِي وَبَينَ السَّادَةَ الْمِيامِين

وَأَجْمَعْ بَينِي وَبَينَ السَّادَةَ الْمِيامِين

في أغلا عِلَيْيْنِ

by Your mercy, O the most merciful of the merciful.

O Allah! I implore You by Your infallible Prophet,

بَيْنِي وَبَيْنَ السَّادَةَ الْمِيامِين

by Your definite judgment, and Your concealed preventive wisdom,

بَيْنِي وَبَيْنَ السَّادَةَ الْمِيامِين

by this grave which is the place of congregation and in which lies the infallible Imam, the slaughtered, and the oppressed,
that You dispel from me all that grieves me,

divert from me the harm of the decisive foreordained plan,

and give me refuge from the Hellfire with scorching winds.

My Allah! Honor me with Your bounties,

Make me content with Your apportionment,

Encompass me with Your munificence and generosity,

And keep me far off from Your requital scheme and Your wrath.

O Allah! Protect me from errors,

Make me firm in speech and action,

Extend for me the period (of life),

Relieve me from pain and ailments,

Make me achieve, through my masters and Your grace, the best of wishes.

O Allah! Bless Muhammad and the family of Muhammad and accept my repentance and my return,

Have mercy upon my weeping,

Lessen my lapses,

Relieve my distress,

Forgive me my mistake,

And improve my (righteousness) through my children.
Part 14

My Allah! Do not leave for me, in this exalted and honored place of martyrdom, any sin but that You forgive,

Nor any defect but that You conceal,

Nor any grief but that You remove,

Nor any sustenance but that You extend,

Nor any (spiritual) status but that You cause to prosper,

Nor any corruption but that You correct,

Nor any wish but that You fulfill,

Nor any supplication but that You answer,

Nor any pressure but that You relieve,

Nor any dispersed (believers) but that You reunify,

Nor any matter but that You complete,

Nor any wealth but that You increase,

Nor any character but that You improve,

Nor any charity but that You repay,

Nor any condition but that You cause to improve,

Nor any envious (one) but that You suppress,

Nor any enemy but that You destroy,

Nor any evil but that You suffice,
Nor any ailment but that You cure,
Nor any distant (one) but that You bring near,
Nor any scattering but that You reunite,
Nor any request but that You grant.

O Allah! I ask You for the goodness of this transitory world,
and the reward of the hereafter.

Part 15

O Allah! Suffice me with what You made lawful from the unlawful,
and with Your grace from all other creatures.
My Allah! I ask You for beneficial knowledge,
a humble heart,
equivocal certitude,
pure action,
beautiful patience,
and a bountiful reward.

O Allah! Grant me gratitude of Your blessing upon me,
Increase Your favor and munificence on me,
Make my speech amongst people effective,
my deeds elevated and worthy of being delivered to You,
my righteous works followed (by others),
and my enemy quelled,

O Allah! Send blessings upon Muhammad and the family of Muhammad, the best of the creations, day and night,
Spare me from the evil of the wicked,
Purify me from sins and burdens,
Give me refuge from Hell-fire,
Settle me in the House of rest (Paradise),
And forgive me and all my faithful brothers and sisters,

By Your mercy, O the most merciful of the merciful!

SUPPLICATION IN THE QUNUT OF THE PRAYER AFTER ZIYARAT

Part 1

English Translation

Then stand beside the upper side of the grave, face towards the Qibla and perform a two-unit Ziyarat prayer. Recite Chapter 21 (al-Anbiya) in the first unit and Chapter 59 (al-Hashr) in the second unit of the prayer, and recite the following supplication in the Qunut of the prayer:

There is no deity but Allah, the forbearing, the generous.
There is no deity but Allah, the supreme, the great.
There is no deity but Allah, the Lord of the seven heavens and the seven earths,

and whatever is in them and whatever is between them.

(By this, I am) opposing (the belief of) His enemies,
disavowing whomever has turned away from Him,
confessing His Lordship,
and surrendering to His majesty.

He is the first other than being the first (in number).
He is the last without having an end.

He is dominant (Zahir) over everything by His power.
He is hidden (Batin) as He knows underneath of every thing by His knowledge and His subtlety.

Inteleccts cannot comprehend the depth of His grandeur.
Thoughts cannot grasp the reality of His Essence.
Souls cannot imagine the meanings of His (created) qualities.

He knows well the innermost thoughts (of His servants),
is cognizant of the secrets,
and knows the treachery of the eyes, and all that the hearts (of men) conceal.[1]

My Allah! I bear You as witness of my acknowledgement of Your Messenger (PBUH&HF) and my faith in him,
and my recognition of his status.

I bear witness that he was the Prophet by whose favor wisdom was given voice,

of whom (previous) prophets gave glad tidings,
called people to admit what he brought (from the Lord),
and urged people to acknowledge him,
according to His saying, the most high, “… he, whom they find mentioned in their Torah and the Gospels, who commands them virtuous acts and forbids them evil, allows them as lawful the good (and pure) things, prohibits them from impurities, and releases them from their heavy burdens and from the yokes that are upon them …” [2]


Part 2

English Translation

Thus, bless Muhammad, Your messenger to both masses (of human and Jinn),

the master of the chosen prophets,

and (bless) his brother and his cousin,

neither of whom ever took associates with You (in worship) even for one moment,

Arabic Text

فصلَ على محمَّد رسولَ الله إلَى النَّقِيبِينَ،
و سيدَ الأنبياء المُصطفِفينَ،
و على أخيه وابن عمِّه،
الذين لم يشركا برك طرقه عيين أبداً.
and (bless) Fatima, the radiant, and the chief of the ladies of the worlds,

وَ عَلَى فَاطِمَةَ الزَّهْرَاءِ سَيِّدَةَ نِسَاءِ

العالمين،

and (bless) the two masters of the youth of Paradise, al-Hasan and al-Husain,

وَ عَلَى سَيِّدَيْنِ شَبَابِ أُحَلِّ الْجَنَّةِ

الحسنٍ وَ الحسينٍ،

With an everlasting blessing,

صلَاةٌ خَالِدَةُ الدُّوَّارِ،

equal to the number of drops of rains,

عَدْدُ قَطرٍ الرَّهَامِ،

and the weight of the mountains and hills,

وَ زِنْةُ الجِبَالِ وَ الأَكَامِ،

until peace and salutations is ever exchanged,

ما أُوْرِقُ السَّلَامُ،

and brightness (of day) and darkness (of night) are replaced.

وَ أَخْتَلَفَ الضَّياءُ وَ الظَّلَامُ.

And (bless) his pure family, (the rest of) the guided Imams,

وَ عَلِيّاً الطَّاهِرِينَ، الأَيْمَةُ

المهمَّتِينَ،

the defenders of the religion,

الذَّائِدِينَ عَنِ الدِّينِ،

(who are) Ali, Muhammad, Ja’far, Musa, Ali, Muhammad, Ali, al-Hasan, and al-Hujja,

عَلِيّاً وَ مُحمَّدٍ وَ جَعْفَرٍ وَ مُوسى وَ عَليٌّ

وَ مُحمَّدٍ وَ عَليّاً وَ الحَسَنٍ وَ الحَجْرَةِ.

the establishers of fairness, and the grandsons of the Prophet(PBUH&HF).

القُوَامِ بِالقِيْسُطِ، وَ سَلاَةُ السَّبَطِ.

Part

O Allah! I ask You by the rights of this Imam, a relief in the near future,

أَلْلَهُمَّ إِنِي أَسْتَلَكْ بِحَقِّ هَذَا الإِمَامِ

فَرَجًا قَرِيبًا.

beautiful patience,

وَ صَبْرًا جَمِيِّلًا.

mighty triumph,

وَ تُصْرًا عَزِيزًا.

sufficiency from people,

وَ غَنِيًّا عَنِ الخَلْقِ.
steadfastness in (the path of) guidance,
success in what pleases and satisfies You,
a sustenance that is vast, lawful, pure,
adequate, fruitful, pleasant,
abundant, superior, pouring forth,
without any toil, trouble, and favor from anyone.

Preserve my health against any affliction, ailment, and disease,
Grant me appreciation of well-being and blessings,
And when the time of death arrives, take our soul while it is in the best condition of obedience to You,
And while observing what You commanded, so that You lead us to the Garden of blessings.

By Your mercy, O the most merciful of the merciful!
My Allah! Bless Muhammad and the family of Muhammad,
and estrange me from (the attractions of) the world, and make me familiar with (the affairs of) the hereafter.

Certainly, nothing causes alienation from this world except fear of You,
and nothing causes to be accustomed to the hereafter except hope for Your (mercy).

O Allah! For You is the argument, not against You,
and to You is complained, not from You.
Thus, bless Muhammad and his family, and assist me against my unjust and disobedient soul, and my dominant desire.

And conclude me with a safe and healthy end.

Part 4

English Translation

O Allah! It is due to my shamelessness that I ask forgiveness while I insist on what You have forbidden.

On the other hand, if I do not ask for forgiveness with my knowledge of Your abundant forbearance, it will be wasting the right of hope (to You).

My Allah! (due to my weak faith) my sins discourage me from requesting You, and my knowledge about Your vast mercy prevents me from fearing You.

Thus, bless Muhammad and the family of Muhammad, and confirm my hope in You, negate my fear of You, and be for me according to the best of what I expect and believe about You, O the most generous of the generous!

O Allah! Bless Muhammad and the family of Muhammad, and support me by protection (from sins),
Make my tongue speak wisdom,

Place me among those who regret what they wasted yesterday,

do not aggrieve their portion today,

and do not worry about the sustenance of tomorrow.

O Allah! Certainly, rich is he who suffices himself with You and considers himself in need of You,

and poor is he who feels that he can suffice himself through Your creation without You.

Thus, bless Muhammad and the family of Muhammad,

and suffice me from Your creation by Yourself,

and put me amongst those who do not extend their hand except towards You.

Part 5

English Translation

My Allah! Certainly, wretched is he who despairs while repentance is placed before him and mercy is after him,

Even though I have been weak in action, I have strong hope in Your mercy,

Thus, forgive the weakness of my action in light of the strength of my hope.

Arabic Text

أَلْلَهُمَّ إِنَّ السَّيْقَيْنِ مِنْ فَنَّتُ وَ أَمَامَةُ

التَّوْبَةُ وَ وَرَاءَةُ الرَّحْمَةُ.

وَ إِنْ كَنْتُ مُسَيِّفًا الْعَمَلِ فَإِنَّي فِي رَحْمَتِكَ قُوَّيَ الْأَمْلِ

فَقَهْبُ لِي ضَعْفَ عَمْلِي لَفَوْهَ أَمْلِي.
O Allah! Even if You know there is no one amongst Your servants with harder heart and greater sins than mine,

I certainly know that there is no master more generous than You,

with greater mercy and forgiveness.

Then, O He Who is unique in His mercy!

Forgive him, who is not unique in his mistakes.

O Allah! Certainly, You commanded us, but we have disobeyed,

forbade us, but we did not desist,

reminded us, but we remained unmindful,

enlightened us, but we behaved blindly,

and warned us, but we transgressed.

This was not the repayment of Your kindness to us,

and You know what we have disclosed and have concealed,

and You are aware of what we will do and have done.

Thus, bless Muhammad and the family of Muhammad,

and pardon us for our mistakes and our forgetfulness,

forgive us the negligence of Your rights by us,

complete Your beneficence towards us,

and cause Your mercy to descend upon us.
English Translation

My Allah! We seek nearness to You by means of this truthful Imam,

and request You by the rights that You have placed for him, his grandfather, his parents, Ali and Fatima, the household of mercy,

an abundant flow of livelihood that maintains our life and the welfare of our dependents.

Certainly You are the generous one who grants abundantly,

and holds back having power (to fulfill).

We request from You a livelihood that brings the goodness of this world and the pleasure of the hereafter,

O Allah! Bless Muhammad and the family of Muhammad,

and forgive me, my parents,

all the believing men and women,

and the submissive men and women,

the living of them and the dead.

Give us good in this world and good in the hereafter, and shield us from the torment of the fire.[1]

Then, complete your prayer, and recite Tasbihat (of Lady Fatima(PBUH)), and then place the side of you face on the ground and say the following forty times:

Arabic Text

اللَّهُمَّ إِنّا نَتَوَسَّلُ إِلَيْكَ بِهِذَا الصَّدِيقِ الإمامِ

وَتَسْتَلْكُ بالحَقِّ الَّذِي جَعَلْتَهُ لَهُ وَلَجَدُهُ رَسُولُكَ وَلَأَبُوَّهُ عَلٍّ وَقَاطِمَةٌ، أَهْلُ بُيتِ الرَّحْمَةِ

إِذْرَارَ الرَّزْقِ الَّذِي يَهِي قَوَامٌ حَيَاتِنَا وَصَلَاحٌ أَحْوَالٍ عِيَالِنَا،

فَأَنَتَ الْكَرِيمُ الَّذِي تُعْطِي مِنْ سَيْعاً وَتَمْسَعُ مِنْ قَتْرِهِ

وَتُحْنَ تَسْتَلْكَ مِنَ الرَّزْقِ مَايُكُونَ

صَلَاحًا لِلدُّنْيَا وَبَلَاغًا لِلآخِرَةِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

وَأُغْفِرْلَنَا وَأُوْلِي الْدِّينَ

وَلِجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِناتِ

وَلِجَمِيعِ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ

الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ

وَآئِنَا فِي الدُّنْيَا حَسُنَّةٌ وَفي الْآخِرَةِ حَسُنَّةٌ وَقَنَّا عَذَابُ النَّارِ

ثُمَّ تَرْكِعَ وَتَسْجُدَ وَتَتَسْلِمُ وَتَتَشْهَدَ وَتَتَسْلِمُ فَإِذَا سَبَحَتْ فَعَفَرْ خَدِيكِ وَقَلَ أَرَبعِينَ مَرَةٌ:
Glory be to Allah! Praise be to Allah! There is no deity but Allah! Allah is greater (than being described).

Following that, ask Allah for protection, salvation, forgiveness, success in performing good deeds, and the acceptance of the actions that you do to seek His nearness and perform for His sake.

Then, embrace the inner shrine, kiss it, and say:

May Allah increase your honor. Peace be upon you, the mercy of Allah, and His blessings.

Finally, pray for yourself, your parents and for whomever else you wish.

Imam Mahdi (PBUH) said, “I pray for any believer who remembers the sufferings of my martyred grandfather, al-Husain (PBUH), and then prays for my relief (al-Faraj)” [2]


Source http://www.ziaraat.com/ziarat/nahiya/11.htm

**Documentation of the Ziyarat**

The text of the Ziyarat al-Nahiya is found in some early Ziyarat collections such as *al-Mazar al-Kabir*, by Muhammad Ibn Ja’far al-Mash’hadi, pp. 496-513. It is also reported in *al-Mazar*, by al-Mufid as mentioned in *Bihar al-Anwar*, vol. 98, pp. 318-329.

It is noteworthy that Sayyid Ibn Tawus (d. 664 AH) in his *Misbah al-Za’ir* reports another Ziyarat, which has some common parts with Ziyarat al-Nahiya. However, this Ziyarat has not been attributed to the Imam (PBUH), and has been only ascribed to Sayyid Murtadha (d. 436 AH). As al-Majlisi mentioned in *Bihar al-Anwar*, vol. 98, p. 251, although these variations might have been due to different narrations, yet this Ziyarat is apparently the composition of Sayyid
Murtadha (RA) who used a part of original Ziyarat al-Nahiya, made some changes to it, added some phrases from other Ziyarats, and used to recite it as his own Ziyarat.

[1] It should be noted that there is another Ziyarat known as al-Nahiya, which focuses on the Ziyarat of other martyrs of Karbala, specifying the names of the companions of Imam al-Husain (PBUH). However, as mentioned by al- Majlisi, the time mentioned in the documentation of the Hadith as the time of its release is four years before the time of the birth of Imam al-Mahdi (PBUH). Assuming that it was not a transcription error, that particular Ziyarat may have been transmitted by Imam Hasan al-Askari (PBUH) (Imam Mahdi’s father, the eleventh Imam), not Imam Mahdi (PBUH). In that case, al-Nahiya al-Muqaddasa (the sacred place) refers to the house of Imam Hasan al-Askari (PBUH) in Samarra.