

When you decide to go on a journey, you are advised to observe fasting on Wednesday, Thursday, and Friday, and to begin your journey on Saturday, Tuesday, or Thursday. Avoid traveling on Mondays, Wednesdays, and before noon on Fridays. Also, avoid traveling on the third, fifth, thirteenth, sixteenth,⁽¹⁾ twenty-first, twenty-fourth, and twenty-fifth of each month. Avoid traveling when the moon wanes and when it is in Scorpio. When one has to travel on such days and conditions, it is necessary to say the supplicatory prayers of travel and to give alms. It is narrated that one of the companions of Imam al-Bāqir (‘a) visited him to bid him farewell, for he would go on a journey. Advising him, the Imam (‘a) said, “When he would travel for settling his affairs, my father, `Alī ibn al-Ḥusayn (‘a), used to buy his safety from Almighty Allah with any possible amount of alms. He used to give alms when he put his leg on the stirrup of his riding animal. When he returned from a journey peacefully, he would praise and thank Almighty Allah by means of giving alms.” Unfortunately, the man violated the advice of Imam al-Bāqir (‘a); therefore, he died during the journey. When he was informed about this, Imam al-Bāqir (‘a) said, “Had he accepted the advice, he would have been saved.”

Before beginning a journey, you are required to bathe yourself, gather your family members, offer a two unit prayer, pray Almighty Allah for your good, praise and thank Him, invoke His blessings upon the Holy Prophet and his Household, and say the following:

O Allah, I, on this day, beseech You to accept as trusts my self,	allāhumma innī astawdi`uka alyawma nafsi	اللَّهُمَّ إِنِّي أَسْتَوِدُّكَ الْيَوْمَ نَفْسِي
my family members, my property, my sons,	wa ahli wa māli wa wuldī	وَأَهْلِي وَمَالِي وَوُلْدِي
and every one who is under my custody—	wa man kāna minnī bisabīlin	وَمَنْ كَانَ مِنِّي بِسَبِيلٍ
the present and the absent.	alshshāhida minhum walghā'iba	الشَّاهِدَ مِنْهُمْ وَالْغَائِبَ
O Allah, (please do) protect us with the protection of faith and surround us with Your care.	allāhumma ihfaznā biḥifzi al'imāni wahfaz `alaynā	اللَّهُمَّ احْفَظْنَا بِحِفْظِ الْإِيمَانِ وَاحْفَظْ عَلَيْنَا
O Allah, (please do) include us with Your mercy	allāhumma ij`alnā fī raḥmatika	اللَّهُمَّ اجْعَلْنَا فِي رَحْمَتِكَ
and do not divest us of Your favors,	wa lā taslubnā faḍlaka	وَلَا تَسْلُبْنَا فَضْلَكَ
for we do desire for You.	innā ilayka rāghibūna	إِنَّا إِلَيْكَ رَاغِبُونَ
O Allah, we do seek Your safeguard against troubles of traveling,	allāhumma innā na`ūdhu bika min wa`thā'i alssafari	اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ
disappointing objectives,	wa ka'ābati almunqalabi	وَكَاثِبَةِ الْمُنْقَلَبِ
and bad result in my family members, property, and sons	wa sū'i almanzari fī al-ahli walmāli walwaladi	وَسُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ وَالْوُلْدِ
in this world as well as the world to come.	fī alddunyā wal-ākhirati	فِي الدُّنْيَا وَالْآخِرَةِ

⁽¹⁾ According to some narrations, it is favorable to begin a journey on the twenty-first day of a month (according to the Muslim calendar) and to avoid traveling on the eighth and the twenty-third. The author of this book cites two poetic verses, in Farsi, in which the days on which it is discommended to travel are mentioned. According to these verses, it is ill-omened to travel on the following seven days: the third, fifth, thirteenth, sixteenth, twenty-first, twenty-fourth, and twenty-fifth of a month.

O Allah, I am turning my face towards
You in this way

allāhumma innī atawajjahū ilayka
hādhā alttawajjuha

اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ هَذَا التَّوَجُّهَ

seeking Your pleasure and seeking
nearness to You.

ṭalaban limarḍātika wa taqarruban
ilayka

طَلَبًا لِمَرْضَاتِكَ وَتَقَرُّبًا إِلَيْكَ

O Allah, (please) help me achieve my aim
and attain my hope

allāhumma faballighnī mā
u'ammiluhū wa arjūhu

اللَّهُمَّ فَبَلِّغْنِي مَا أُوْمَلُّهُ وَأَرْجُوهُ

in You and in Your Saints.

fika wa fi awliyā'ika

فِيكَ وَفِي أَوْلِيَائِكَ

O most Merciful of all those who show
mercy!

yā arḥama alrrāḥimīna

يَا أَرْحَمَ الرَّاحِمِينَ

You may then bid your family members farewell and stand up. At the door of your house, you may say the (famous) Tasbīh al-Zahrā' litany and recite Sūrah al-Fātiḥah and Āyah al-Kursī in front of you, on your right side, and on your left side. You may then say this supplicatory prayer:

O Allah, to You am I turning my face

allāhumma ilayka wajjahtu wajhī

اللَّهُمَّ إِلَيْكَ وَجَّهْتُ وَجْهِي

and with You do I keep my family
members, my property, and everything
with which You have allowed me to
behave.

wa `alayka khallaftu ahlī wa māli wa
mā khawwaltanī

وَعَلَيْكَ خَلَّفْتُ أَهْلِي وَمَالِي وَمَا خَوَّلْتَنِي

I have trusted in You; so, do not
disappoint me.

wa qad wathiqtu bika falā
tukhayyibnī

وَقَدْ وَثِقتُ بِكَ فَلَا تُخَيِّبْنِي

O He Who saves those who trust in Him
from disappointment

yā man lā yukhayyibu man arādahū

يَا مَنْ لَا يُخَيِّبُ مَنْ أَرَادَهُ

and does not give up those whom He
safeguards.

wa lā yuḍayyi `u man ḥafizahū

وَلَا يُضَيِّعُ مَنْ حَفِظَهُ

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

allāhumma ṣalli `alā muḥammadin
wa ālihī

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

watch over all that from which I am
absent,

waḥfaznī fīmā ghibtu `anhu

وَاحْفَظْنِي فِيمَا غِبتُ عَنْهُ

and do not refer my affairs to myself,

wa lā takilnī ilā nafsī

وَلَا تَكِلْنِي إِلَى نَفْسِي

O most Merciful of all those who show
mercy.⁽²⁾

yā arḥama alrrāḥimīna

يَا أَرْحَمَ الرَّاحِمِينَ

⁽²⁾ The completion of this supplicatory prayer, as is quoted from *Mustadrak al-Wasā'il* by al-Mirzā al-Nūrī 8:131, is as follows:

O Allah, (please) help me attain that for
which I am directing,
prepare for me the causes of the achievement
of my intention,
make helpful for me Your servants and Your
lands,
facilitate for me visitations to Your Prophet,
Your Saint the Commander of the Believers,

allāhumma ballighnī mā tawajjahtu lahū

اللَّهُمَّ بَلِّغْنِي مَا تَوَجَّهْتُ لَهُ

wa sabbib liya almurāda

وَسَبِّبْ لِي الْمُرَادَ

wa sakhkhir li `ibādaka wa bilādaka

وَسَخِّرْ لِي عِبَادَكَ وَبِلَادَكَ

warzuqnī ziyārata babiyyika wa
waliyyika amiri almu'minīna

وَأَرْزُقْنِي زِيَارَةَ نَبِيِّكَ وَوَلِيِّكَ أَمِيرِ الْمُؤْمِنِينَ

You may then recite Sūrah al-Tawhīd eleven times, Sūrah al-Qadr, Āyah al-Kursī, Sūrah al-Falaq, and Sūrah al-Nās, and then pass your hand over your entire body, give alms as much as possible, and say the following:

O Allah, I am purchasing, with this alms, my safety	allāhumma innī ishtaraytu bihādhihī alṣṣadaqati salāmatī	اللَّهُمَّ إِنِّي اشْتَرَيْتُ بِهَذِهِ الصَّدَقَةِ سَلَامَتِي
and the safety of my journey and my possessions.	wa salāmata safarī wa mā ma`ī	وَسَلَامَةَ سَفَرِي وَمَا مَعِي
O Allah, (please do) safeguard me and whatever is with me,	allāhumma ihfaznī waḥfaz mā ma`iya	اللَّهُمَّ أَحْفَظْنِي وَأَحْفَظْ مَا مَعِي
save me and whatever is with me,	wa sallimnī wa sallim mā ma`iya	وَسَلِّمْنِي وَسَلِّمْ مَا مَعِي
and observe me and whatever is with me	wa ballighnī wa balligh mā ma`iya	وَبَلِّغْنِي وَبَلِّغْ مَا مَعِي
with Your excellent, pleasant care.	bibalāghika alḥasani aljamīli	بِبِلَاغِكَ الْحَسَنِ الْجَمِيلِ

You may also take with you an almond stick. The Holy Prophet (ﷺ) is reported to have said:

Whoever goes on a journey, takes with him an almond stick, and recites the following verses, Almighty Allah will secure him from all beasts, all thieves, and all diseases until he returns home. He will be also accompanied by seventy-seven successive angels asking Almighty Allah to forgive him. These verses are as follows:

And when he turned his face toward Midian,	wa lammā tawajjaha tilqā'a madyana	وَلَمَّا تَوَجَّهَ تَلْقَاءَ مَدْيَنَ
he said, "Peradventure, my Lord will guide me in the right road."	qāla `asā rabbī an yahdiyanī sawā'a alssabīli	قَالَ عَسَى نَفَى أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿١١﴾
And when he came unto the water of Midian,	wa lammā warada mā'a madyana	وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ
he found there a whole tribe of men, watering.	wajada `alayhi ummatan mina alnnāsi yasqūna	وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ
And he found apart from them two women keeping back their flocks.	wa wajada min dūnihim imra'atayni tadhūdāni	وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ
He said, "What ails you?"	qāla mā khaṭbukumā	قَالَ مَا خَطْبُكُمَا
The two said, "We cannot give our flocks to drink until the shepherds return from	qālatā lā nasqī ḥattā yuṣdira alrri`ā'u	قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ

the Imams from his progeny, and all the members of his household—peace be upon him and them. (Please) supply me with aid under all conditions of mine, never leave me to myself or to anyone else; lest, I will tire myself and I will suffer loss, (please) provide me with piety, and forgive me in the Next World and this world. O Allah, make me the most acceptable of all those who turn their faces to You.	<p>wal-a`immati min wuldihī wa jamī`i ahli baytihi `alayhi wa `layhim alssalāmu wa muddanī bilma`ūnati fi jamī`i aḥwālī wa lā takilnī ilā nafsī wa lā ilā ghayrī fa`akillu wa u`ṭabu wa zawwidnī alṭtaqwā waghfir lī fi al`ākhirati wal`ūlā allāhumma ij`alnī awjaha man tawajjaha ilayka</p>	<p>وَأَلِيْمَةً مِنْ وُلْدِهِ وَجَمِيعِ أَهْلِ بَيْتِهِ عَلَيْهِ وَعَلَيْهِمُ السَّلَامُ وَمُدَدَنِي بِالْمَعُونَةِ فِي جَمِيعِ أَحْوَالِي وَلَا تَكِلْنِي إِلَى نَفْسِي وَلَا إِلَى غَيْرِي فَأَكِلُ وَأَعْطِبُ وَرَوِّدْنِي النَّقْوَى وَأَغْفِرْ لِي فِي الْآخِرَةِ وَالْأُولَى اللَّهُمَّ اجْعَلْنِي أَوْجَهَ مَنْ تَوَجَّهَ إِلَيْكَ</p>
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the water;

and our father is a very old man.”

So, he watered their flock for them.

Then he turned aside into the shade,

and said, “My Lord! I am needy of whatever good You send for me.”

Then, there came unto him one of the two women, walking shyly.

She said, “Lo! My father bids you that he may reward you with a payment for that you did water (the flock) for us.”

Then, when he came unto him and told him the whole story, he said, “Fear not!

You have escaped from the wrongdoing folk.”

One of the two women said, “O my father! Hire him!

For the best man that you can hire is the strong, the trustworthy.”

He said, “Lo! I fain would marry you to one of these two daughters of mine

on condition that you hire yourself to me for the term of eight years.

Then if you complete ten, it will be of your own accord,

for I would not make it hard for you.

Allah willing, you will find me of the righteous.”

He said, “That is settled between you and me.

Whichever of the two terms I fulfill, there will be no injustice to me,

and Allah is Surety over what we say.”

wa abūnā shaykhun kabīrun

fasaqā lahumā

thumma tawallā ilā alzzilli

faqāla rabbi innī limā anzalta ilayya min khayrin faqīrun

fajā'at-hu ihdāhumā tamshī `alā istiḥyā'in

qālat inna abī yad`ūka liyajziyaka ajra mā saqayta lanā

falammā jā'ahū wa qaṣṣa `alayhi alqaṣaṣa qāla lā takhaf

najawta mina alqawmi alzzālimīna

qālat ihdāhumā yā abati ista'jirhu

inna khayra man ista'jarta alqawiyyu al'amīnu

qāla innī urīdu an unkiḥaka ihdā ibnatayya hātayni

`alā an ta'juranī thamāniya hijajin

fa'in atmamta `ashrān famin `indika

wa mā urīdu an ashuqqa `alayka

satajidunī in shā'a allāhu min alṣṣāliḥīna

qāla dhālika baynī wa baynaka

ayyamā al'ajalayni qaḍaytu falā `udwāna `alayya

wa allāhu `alā mā naqūlu wakīlun

وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿١٦﴾

فَسَقَى لَهُمَا

ثُمَّ تَوَلَّى إِلَى الظِّلِّ

فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿١٧﴾

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ

قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا

سَقَيْتَ لَنَا

فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ

نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١٨﴾

قَالَتْ إِحْدَاهُمَا يَأْبَأُ بِأَسْتَجِرَهُ

إِنَّ خَيْرَ مَنْ اسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿١٩﴾

قَالَ إِنِّي أُرِيدُ أَنْ نَنْكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ

عَلَى أَنْ تَأْجُرَنِي ثَمَنِي حِجَجٍ

فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ

وَمَا أُرِيدُ أَنْ أَسْئُقَ عَلَيْكَ

سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٠﴾

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ

أَيُّمَا آلَاءِ جَلَيْنِ فَصَبْرٌ فَلَا عُذْوَانَ عَلَيَّ

وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٢١﴾

It is also recommended that you, at journeys, put a turban and roll it to the lower jaw so as to escape stealth,

drowning, and burning. You may also take an amount of the soil of Imam al-Ḥusayn's tomb (*turbat al-ḥusayn*) with you, saying:

O Allah, this soil from the tomb of al- `usayn, peace be upon him,	allāhumma hādhihī ṭīnātu qabri alḥusayni `alayhi alssalāmu	اللَّهُمَّ هَذِهِ طِينَةٌ قَبْرِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ
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Your saint and the son of Your saint,	waliyyika wabni waliyyika	وَلِيِّكَ وَابْنِ وَلِيِّكَ
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I have taken with me as refuge against whatever I fear and whatever I do not fear.	ittakhadhtuhā ḥirzan limā akhāfu wa mā lā akhāfu	أَتَّخَذْتُهَا حِرْزًا لِمَا أَخَافُ وَمَا لَا أَخَافُ
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You may also take with you rings whose stones are made of agate and turquoise. It is more preferable to take with you a ring whose stone is made of yellow agate with the following inscription on one side:

Only what Allah wills will come to pass!	mā shā'a allāhu	مَا شَاءَ اللَّهُ
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There is no strength save in Allah!	lā quwwata illā billāhi	لَا قُوَّةَ إِلَّا بِاللَّهِ
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I implore Allah's forgiveness.	astaghfiru allāha	أَسْتَغْفِرُ اللَّهَ
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And on the other side, the following is inscribed:

Muḥammad and `Alī	muḥammadun wa `aliyyun	مُحَمَّدٌ وَعَلِيٌّ
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In his book entitled *Amān al-Akḥṭār*, Sayyid Ibn Tāwūs mentions that Abū-Muḥammad Qāsim ibn `Alā' has reported al-Ṣāfi, Imam `Alī al-Hādī's servant, as having told the following:

When I asked him to permit me to go on a journey to Tūs (currently Mashhad), Imam al-Hādī (`a) advised me, saying, "You may take with you a ring whose stone is made of yellow agate with the following inscription on one side, '*mā shā'allāhu lā quwwata illā billāh*' and on the other side, the following is inscribed, '*muḥamadun wa 'aliy.*' This (ring) secures from robbery, procures safety, and safeguards one's religion." When I left the Imam (`a), I made a ring with the very specifications advised by the Imam (`a) and carried it with me. I then returned to him, bid him farewell, and left. A few steps forward, the Imam (`a) ordered me to return to him. When I did, he said to me, "Ṣāfi, you may take with you another ring whose stone is made of turquoise. On your way, and specifically between Nayshābūr and Tūs, a lion will prevent your caravan from proceeding. You may then face the lion, show it the ring, and say, 'My master orders you to step aside.'" The Imam (`a) then added, "The turquoise ring must carry the following inscription on one side,

Allah is the King.	allāhu almaliku	اللَّهُ الْمَلِكُ
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And on the other side of the ring, the following should be inscribed:

Kingdom is Allah's; the One and All- omnipotent.	almulku lillāhi alwāḥidi alqahhāri	الْمُلْكُ لِلَّهِ أَلْوَحِيدِ الْقَهَّارِ
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These are the specifications of the ring that Imam `Alī (`a) used to put. Before caliphate, Imam `Alī (`a) inscribed the following on his ring, '*almulku-lillāh*', and when he became the caliph, he inscribed the following on it, '*almulku lillāhil-wāḥidil-qahhār*'. This ring secures against beasts and achieves victory in wars."

Al-Ṣāfi reported: I swear by Allah, I met the same thing that the Imam (`a) had told me. I thus did the very thing that he had advised me to do. When I returned home, I told the Imam (`a) about what had happened during my journey.

"There is only one thing that you have not told me about it," said the Imam (`a), "If you wish, I can tell you about it."

I answered, "Yes, my master! Please, tell me about it perchance I had forgotten it."

The Imam (`a) said, "One night, while you were sleeping in Tūs, a group of jinn attended there for visiting the tomb of Imam al-Riḍā (`a). When they saw the stone of your ring in your hand, they pulled it out of your hand, took it to one of them who was ailing, washed the ring with water, and gave that water to the ailing jinni so as to drink from it. He therefore was healed. They then returned the ring to your hand, but instead of putting it in your right hand, they put it in your left. When you woke up, you were astonished because you could not find a reason. Further, you found near the place of your head a piece of corundum and you carried it with you. It is now with you, is it not? You may take it to the market because you will sell it with eighty dīnārs. It is a present from those jinn to you" I, al-Ṣāfi, took that piece of corundum to the market and sold it with eighty dīnārs, exactly as my master had predicted.

Imam al-Şādiq (‘a) is reported as saying: If one recites *Āyah al-Kursī* every night during journey, he, as well as whatever is with him, will be in safety. One may add the following supplicatory prayer:

O Allah, (please do) make me learn lessons while I am walking (in this journey),
allāhumma ij`al masīrī `ibaran
اللَّهُمَّ اجْعَلْ مَسِيرِي عِبْرًا

ponder (over the creation of things) while I am silent,
wa şamtī tafakkuran
وَصَمْتِي تَفَكُّرًا

and mention You while I am talking.
wa kalāmī dhikran
وَكَلَامِي ذِكْرًا

Imam Zayn al-`Ābidīn (‘a) is reported to have said: When I say the following words, I do not care even if both men and jinn help each other against me:

In the Name of Allah (I begin), in Allah (I trust),
bismi allāhi wa billāhi
بِسْمِ اللَّهِ وَبِاللَّهِ

from Allah (I derive power), to Allah (I refer all my affairs),
wa min allāhi wa ilā allāhi
وَمِنَ اللَّهِ وَإِلَى اللَّهِ

and on the way of Allah (I proceed).
wa fī sabīli allāhi
وَفِي سَبِيلِ اللَّهِ

O Allah, to You have I submitted myself,
allāhumma ilayka aslamtu nafsī
اللَّهُمَّ إِلَيْكَ أَسَلَمْتُ نَفْسِي

towards You have I turned to face,
wa ilayka wajjahtu wajhī
وَإِلَيْكَ وَجَّهْتُ وَجْهِي

and to You do I refer all my affairs;
wa ilayka fawwaḍtu amrī
وَإِلَيْكَ فَوَّضْتُ أَمْرِي

so, (please do) safeguard me with the guard of faith
faḥfaznī biḥifzi al`imāni
فَأَحْفَظْنِي بِحِفْظِ الْإِيمَانِ

from my front, from my back,
min bayni yadayya wa min khalfī
مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي

from my right side, from my left side,
wa `an yamīnī wa `an shimālī
وَعَنْ يَمِينِي وَعَنْ شِمَالِي

from above, and from beneath me;
wa min fawqī wa min taḥtī
وَمِنْ فَوْقِي وَمِنْ تَحْتِي

and (please do) defend me with Your Might and Power,
wadfa` `annī biḥawlika wa quwwatika
وَأَدْفَعْ عَنِّي بِحَوْلِكَ وَقُوَّتِكَ

for there is no might and no power save with Allah the All-high and All-great.
fa`innahū lā ḥawla wa lā quwwata illā billāhi al`aliyyi al`azīmi
فَإِنَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

In fact, the etiquettes of travel are too many to be mentioned in these pages. Therefore, let us refer to a number of them only.

First: It is required not to forget mentioning Almighty Allah’s Name (i.e. *Basmalah*; *Bismil-lāhir-rahmānir-rahīm*: In the Name of Allah, the All-beneficent, the All-merciful) at the moment of riding (or getting in transportation means).

Second: It is required to save one’s money in a secured place. It is narrated that saving of one’s money in a safe place indicates the traveler’s discernment.

Third: It is recommended for a traveler to help his companions and not to refrain from providing any assistance possible. By doing so, Almighty Allah will relieve him from seventy-three misfortunes, save him from grief and anguish in the worldly life, and relieve him from the supreme horror on the Resurrection Day.

In this respect, It is narrated that Imam Zayn al-`Ābidīn (‘a) used to travel with people who had not met him before and thus they do not know him so that he could serve them. This is because if they knew him, they would not let him serve them.

It is also narrated that the Noble Prophet Muḥammad (ṣ) was with a group of his companions on a journey. As they decided to slaughter a sheep as their food, one of them offered to slaughter it, another one offered to skin it, and a third one offered to cook it. The Holy Prophet (ṣ) offered to gather wood. "We can do this; therefore, you do not have to do it, Allah's Messenger!" they said. But the Holy Prophet (ṣ) answered, "I know that you can do it. But it is unpleasant for me that I be different from you! Verily, Almighty Allah does not like a servant of Him being different from the others."

Be it known to you that the most loathsome thing to do in journeys is to be lazy to do a job you are able to do; rather, you wait until the companions will do it on behalf of you.

Fourth: It is recommended to accompany a person of similar expenditure.

Fifth: When you want to drink water from a house you meet on your way, you must first mix it with an amount of water taken from the previous house by which you passed. It is also required that a traveler takes with him some of the soil of his hometown; and whenever he passes by a house, he should put an amount of that soil in the water served in this house and wait until the water becomes pure and then drink it.

Sixth: It is recommended to be polite and self-possessed during journeys.

However, this point will be further discussed in the coming chapter dealing with the etiquettes of pilgrimage to the holy shrine of Imam al-Ḥusayn ('a).

Seventh: It is recommended to take along provisions, for it is honorable to take good provisions especially when one is on his way to Holy Makkah. However, it is discommended to take such good provisions like grilled meat and sweets, when one is on his way to visit the holy tomb of Imam al-Ḥusayn ('a).

Concerning this topic, Ibn al-A`sam, a poet, composed the following:

It is honorable for a man going on a journey

مِنْ شَرَفِ الْإِنْسَانِ فِي الْأَسْفَارِ

To carry with him much and sweet food

تَطْيِيبُهُ الْوَزَادَ مَعَ الْإِكْتِسَارِ

One should behave morally during travel

وَيُحْسِنُ الْإِنْسَانُ فِي حَالِ السَّفَرِ

More than being at his home

أَخْلَاقُهُ زِيَادَةً عَلَى الْحَضَرِ

When he prepares food

وَيُذْعُ عَنْهُ الْوَضْعَ لِلْخِيَانِ

He should invite his companions

مَنْ كَانَ حَاضِراً مِنَ الْإِخْوَانِ

He should exchange jokes with his companions

وَيُكْثِرُ الْمَزْحَ مَعَ الصَّحْبِ إِذَا

If he does not violate Allah's orders or injure others

لَمْ يُسْخِطِ اللَّهَ وَلَمْ يَجْلِبْ أَدَى

One who visits a town is the guest

مَنْ جَاءَ بَلَدَةً فَذَا ضَيْفٌ عَلَى

Of his brethren until he leaves

إِخْوَانِهِ فِيهَا إِلَى أَنْ يَرْحَلَ

He is treated generously for two nights

يَبْرُكُ لَيْلَتَيْنِ ثُمَّ لَيْلَتَا كُلِّ

And then he may eat from their food

مِنْ أَكْلِ أَهْلِ الْبَيْتِ فِي الْمُسْتَقْبَلِ

Eighth: The most important thing in journeys is to keep up performing the obligatory devotional acts, especially the ritual prayers, and maintain their qualities and terms. Obligatory prayers must be performed in their determined times without any delay or any violation of their parts and manners. Unfortunately, some pilgrims violate these obligatory performances when they perform them in late times, while they are riding, with dry ablution (*tayammum*), or while they are not ceremonially clean. In fact, such acts arise from their underestimating these obligatory undertakings. Imam al-Ṣādiq ('a) is reported to have said, "To perform one obligatory prayer is more preferable than undertaking twenty times of ritual ḥajj pilgrimage; and to undertake one ḥajj is more preferable than giving as alms a room full of gold."

Finally, it is highly recommended not to neglect repeating the following doxology thirty times after each short-form (*qasr*) prayer:

All glory be to Allah,

subḥāna allāhi

سُبْحَانَ اللَّهِ

all praise be to Allah,
there is no god save Allah,
and Allah is the Most Great.

walḥamdu lillāhi
wa lā ilāha illā allāhu
wallāhu akbaru

وَأَلْحَمْدُ لِلَّهِ
وَلَا إِلَهَ إِلَّا اللَّهُ
وَاللَّهُ أَكْبَرُ

CHAPTER ONE ETIQUETTES OF ZIYĀRAH

The etiquettes of ziyārah (i.e. pilgrimage to the holy shrines) are many; yet, I will restrict to the following:

First: It is recommended to bathe oneself before beginning the journey of ziyārah.

Second: It is advisable to avoid vain language, disputes, and heated discussions during journeys of ziyārah.

Third: It is recommended to do the bathing dedicated to the visiting of the Holy Imams' shrines and to say the associated supplicatory prayers. This supplication will be later on mentioned at the beginning of *Ziyārat Wāriṭh*.

Fourth: It is required to be pure from ceremonial impurities.

Fifth: It is recommended to put on pure, clean, and new clothes, preferably white.

Six: At directing to a holy shrine, it is recommended to walk in short steps with tranquility and gravity, to be submissive, to incline one's head, and to avoid looking upwards or to the sides.

Seventh: It is recommended to perfume oneself except when the holy shrine of Imam al-Ḥusayn (ʿa) is visited.

Eighth: While directing towards the holy shrine, it is advisable to utter statements of glorifying Almighty Allah, such as *alḥamdu-lillāh* (all praise be to Allah), *subḥānallāh* (All glory be to Allah), *lā-ilāha illallāh* (There is no god but Allah), , and to perfume one's mouth with the endless scent of *'allāhumma ṣalli 'alā muḥammadin wa āli muḥammad* (O Allah, send blessings upon Muḥammad and the Household of Muḥammad).'

Ninth: It is recommended to stop at the outer gate of the holy shrine and seek entrance permission (from the holy person buried in that shrine). It is also recommended to do one's best to be at the utmost degree of deference and submission, to ponder over the greatness and eminence of the holy person buried in the visited shrine, to believe that this holy person can see, hear, and respond to the greetings of the visitor, as is confirmed by the forms of asking entrance permission (*isti'dhān*), to think deeply about his compassion and love for his followers in general and his visitors in particular, and to call in mind one's corruption and disobedience to the Holy Infallibles (ʿa) through breaking their orders and acting unjustly to them as well as to their adherents and followers. In fact, such acts of disobedience cause harm to the Holy Infallibles (ʿa) themselves. If a visitor thinks for a few minutes of these matters and ponders over his behavior in general, his feet will no more be able to go on walking, his heart will be fearful, and his eyes will shed tears. This is in fact the heart of the ziyārah etiquettes in general. Being in such case, it is necessary to call in mind the following poetic verses of al-Sakhāwī:

Said they, "Tomorrow, we shall enter their homeland,

And our caravan will settle near their houses

Hence, only he who has been obedient to them

Will be pleased to meet them."

Said I, "I have committed sins! What will I do?

And how will I behave in the face of them?"

Said they, "Is it not that pardon is the habit of them?"

قَالُوا غَدًا نَأْتِي دِيَارَ الْجَمِي'
وَيَنْزِلُ الرُّكُوبُ بِمَعْنَاهُمْ
فَكُلُّ مَنْ كَانَ مُطِيعاً لَهُمْ
أَصْبَحَ مَسْرُوراً بِلِقَائِهِمْ
قُلْتُ فَلِي ذَنْبٌ فَمَا حِيلَتِي
بِأَيِّ وَجْهِهِ أَتَلَقَّاهُمْ
قَالُوا أَلَيْسَ الْعَفْوُ مِنْ شَأْنِهِمْ

Especially for those who have put faith in them!"

I thus hurried to their house door

Hoping and fearing them!⁽³⁾

لَا سِيَّامًا عَمَّ نَ تَرَجَّاهُمْ
فَجِئْتُهُمْ أَسْعَى إِلَيْهِمْ
أَرْجُوهُمْ طَوْرًا وَأَخْشَاهُمْ

Quoting the book of `Uyūn al-Mu`jizāt, `Allāmah al-Majlisī, in his book of *Biḥār al-Anwār*, has mentioned the following precious narration:

`Alī ibn Yaḡṡīn, the vizier of Hārūn the `Abbāsīd ruler, did not permit Ibrāhīm al-Jammāl, a poor Shī`ite cameleer, to see the ruler just because the latter was poor. Hence, when `Alī ibn Yaḡṡīn undertook the ḡajj that year, he visited Imam Mūsā ibn Ja`far (`a) in al-Madīnah, but the Imam did not allow him to enter. The next day, `Alī ibn Yaḡṡīn could see the Imam (`a), "My master, what was my sin due to which you did not allow me to visit you?" asked `Alī ibn Yaḡṡīn. The Imam (`a) answered, "I did not allow you to visit me because you had not allowed your brother, Ibrāhīm al-Jammāl, to see the ruler. For that reason, Almighty Allah has decided that He would not accept your acts (of the ritual ḡajj) unless Ibrāhīm al-Jammāl would forgive you." `Alī ibn Yaḡṡīn said, "Master, how can I contact Ibrāhīm at this time while I am in al-Madīnah and he is in al-Kūfah?" The Imam (`a) instructed, "When night comes, you may walk to al-Baqī` alone and do not let any of your servants or companions know about you. There, you will find a saddled camel. You may ride on it and it will take you to al-Kūfah." As he did what he had been instructed, `Alī ibn Yaḡṡīn found himself standing in front of Ibrāhīm al-Jammāl's house in a short time. As he knocked the door and introduced himself, Ibrāhīm al-Jammāl said in surprise, "What is the vizier, `Alī ibn Yaḡṡīn, doing at my doorstep?" "I am here for a great matter!" answered `Alī ibn Yaḡṡīn and begged Ibrāhīm to let him in. When Ibrāhīm did, `Alī ibn Yaḡṡīn said, "The Master (i.e. the Imam) has stipulated that you should forgive me lest he would not accept me." Ibrāhīm said, "May Allah forgive you!" Insistently, `Alī ibn Yaḡṡīn begged Ibrāhīm to step on his cheek, but Ibrāhīm refused to do so. When he insisted too much, Ibrāhīm did. "O Allah! Be the Witness!" repeated `Alī ibn Yaḡṡīn. He then left, rode the camel, returned to al-Madīnah at the same night, and stopped at the door of Imam Mūsā al-Kāzīm's house. He rode off and knocked the door. He was thus allowed to see the Imam (`a).

This narration demonstrates the significance of respecting one's friends and brethren-in-faith.

Tenth: It is recommended to kiss the high threshold of the holy shrine. Shaykh al-Shahīd says, "It is even more preferable to prostrate oneself at the threshold in the intention of thanking Almighty Allah for reaching such a sacred place."

Eleventh: As is done when entering and leaving mosques, it is recommended to enter the holy shrine with the right foot and to leave it with the left.

Twelfth: It is recommended to stop as near as possible to the tomb that one can stick to it. In fact, it is illusive to believe that to stop far away from the tomb is a sort of politeness. Narrations have confirmed that one should lean to and kiss the tomb.

Thirteenth: It is advisable, when saying the ziyārah form, to turn the face towards the tomb and turn the back towards the kiblah direction. Seemingly, this etiquette is dedicated to the ziyārahs of the Holy Infallibles (`a). After saying the ziyārah form, it is recommended to put the right cheek on the tomb and pray Almighty Allah beseechingly, and, then, to put the left cheek on the tomb and pray Almighty Allah, in the name of the holy person buried in the tomb, to include him/her with the persons for whom the holy person buried in the tomb will intercede. It is also recommended to pray Almighty Allah as insistently as possible and then move to the side of the head (of the holy entombed person), stand erect, face the kiblah direction, and pray Almighty Allah again.

Fourteenth: It is highly advisable to stand erect while uttering the ziyārah form except when one is too weak to stand up for a long time due to an ailment, such as backache, foot ache, and the like.

Fifteenth: Before beginning with the ziyārah, it is recommended to raise the voice with statements of *allāhu-akbar* when the shrine is seen. In this respect, It is narrated that one who utters the following statement at the first sight of a

⁽³⁾ It is also advisable to invoke the following poetic verses:

Here I, your slave, am standing in humility

At your door, extending a hand of a beggar

I am very embarrassed because of my wrongdoings

A true sane man would have never done my deeds!

O he who is the kindest of those whose favors are hoped

No beggar standing at your door is sent away!

holy shrine will be included with the Grand Pleasure of Almighty Allah:

There is no god save Allah; One and Only
and having no partner.

lā ilāha illā allāhu waḥdahū lā
sharīka lahū

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

Sixteenth: It is advisable to follow the instructions that are reported from the Holy Imams (‘a) concerning the etiquettes and forms of ritual ziyārahs. Thus, it is necessary to neglect the fabricated forms of ziyārah that have been invented by some unwise ordinary people in order to attract the attentions of the ignorant people.

Shaykh al-Kulaynī reports ‘Abd al-Raḥīm al-Qaṣīr to have narrated that he, once, visited Imam al-Ṣādiq (‘a) and said, “May Allah accept me as ransom for you! I have composed a supplicatory prayer (*du‘ā*) for myself.” The Imam (‘a) answered, “Save me from your composition. Whenever you encounter a problem, you may resort to the tomb of the Messenger of Allah (ṣ), offer a two unit prayer there, and provide it as gift to him... etc.”

Seventeenth: It is recommended to offer the Ziyārah Prayer (*ṣalāt al-ziyārah*) the least of which is two units. In this respect, Shaykh al-Shahīd (i.e. the martyr) says, “As for those who visit the tomb of the Holy Prophet (ṣ), they may offer *ṣalāt al-ziyārah* in the Rawḍah. And those who visit the tombs of the Holy Imams (‘a) may offer it near the head of the tomb. It is however legal to offer it at the courtyard of the shrine.”

‘Allāmah al-Majlisī says, “In my conception, as for *ṣalāt al-ziyārah*, as well as the other prayers performed in the holy shrines, it is preferable to offer them behind the tomb or to the side of the head.”

In his book of *al-Durrah*, ‘Allāmah Baḥr al-‘Ulūm has composed the following:

Comparing Karbalī' to the Holy Ka'bah

Karbalī', in ‘adḥth, is superior

Similar are the other shrines,

according to narrations

At these shrines, try to come near the tomb

And to offer prayers at the side of the head

Offer the prayer behind the tomb, too

Authentic reports have confirmed so

The difference between these tombs

Is like the light on a mountain peak

Offering prayers at these tombs is recommended

To come near them and to stick to them is required

وَمِنْ حَدِيثِ كَرْبَلَا وَأَلْكَعْبَةِ
يَكْرَبَلَا بَانَ غُلُوُّ الرُّتْبَةِ
وَعَيْرُهَا مِنْ سَائِرِ الْمَشَاهِدِ
أَمْثَالُهَا بِالنَّقْلِ ذِي الشَّوَاهِدِ
وَرَاعِ فِيهِمْ أَقْتِرَابَ الرَّمْسِ
وَأَثَرِ الصَّلَاةِ عِنْدَ الرَّأْسِ
وَصَلِّ خَلْفَ الْقَبْرِ فَالصَّحِيحُ
كَعَيْرِهِ فِي نَدْبِهَا صَرِيحُ
وَأَلْفِ رِقْ بَيْنَ هَذِهِ الْقُبُورِ
وَعَيْرِهَا كَالنُّورِ فَوْقَ الطُّورِ
فَالسَّغِي لِلصَّلَاةِ عِنْدَهَا نَدْبُ
وَقُرْبُهَا بِلِ الصُّوْقِ قَدْ طُلِبَ

Eighteenth: If there is no particular form of *ṣalāt al-ziyārah*, it is recommended to recite Sūrah *Yāsīn* in the first unit and Sūrah *al-Raḥmān* in the second. It is also recommended to beseech Almighty Allah after these prayers for the worldly welfare as well as success on the Resurrection Day. It is also recommended to pray for all people generally in order that his prayers will be more acceptable.

Nineteenth: Shaykh al-Shahīd says, “If one enters a shrine and finds that a congregational prayer is held, the prayer must be offered before doing the ziyārah rites. The same thing must be done if one enters a shrine at the time of an obligatory prayer. Because the ziyārah is the purpose, one may do the ziyārah rites on other conditions. When a congregational prayer is held while one is doing the ziyārah rites, it is recommended to cut off the rites and join the congregational prayer. It is thus discommended to ignore the congregational prayers. Moreover, the supervisors in the shrine must order the zā‘ir (i.e. performer of ziyārah) to join the congregational prayer.

Twentieth: In the word of Shaykh al-Shahīd, to recite a portion of the Holy Qur‘ān in the shrines and to dedicate the recitation to the soul of the holy person buried in that shrine is one of the etiquettes of ziyārah. Of course, this act brings about rewards to the zā‘ir and shows honoring of the holy person buried in the shrine.

Twenty-First: It is advisable to refrain from nonsensical and meaningless speech in the holy shrines and to avoid discussing this-worldly affairs. Of course, nonsense and offensive speech are discommended everywhere and at all times. Such language stops sustenance and results in hardheartedness, especially in such pure places and under such superior domes about whose superiority and highness, Almighty Allah has said, "In houses which Allah has permitted to be exalted and that His name may be remembered in them; there glorify Him therein in the mornings and the evenings. 24/36"

Twenty-Second: As I have confirmed in my book of *hadiyyat al-zā'ir*, it is recommended not to raise one's voice with the recitals of the ziyārah formulas.

Twenty-Third: At leaving, it is recommended to bid farewell to the Imam (ʿa) through reciting the formulas dedicated to so (*wadā`*) or any similar formulas.

Twenty-Fourth: It is advisable to declare repentance, implore Almighty Allah for forgiveness, and pray Him to make the deeds and words after the Ziyārah better than one's deeds and words before it.

Twenty-Fifth: It is recommended to give some money to the custodians of the holy shrines. As a matter of fact, the custodians of the holy shrines must be virtuous, righteous, religious, and honorable. They are required to respect the zuwwār (pl. zā'ir) and to stand their behaviors. They must not wreak their wrath upon those zuwwār or shout at them. Instead, they must settle all the needs of the zuwwār and guide the strangers if they are lost. In general, the custodians are required to act as servants, to arrange and guard the holy shrine, to watch over the zuwwār, and to do whatever necessary.

Twenty-Sixth: It is also recommended to give some money to the neighbors of the holy shrines—the poor, the needy, and the modest, especially the Sayyids (i.e. descendants of the Holy Prophet) and the students of religious sciences who accepted to live in poverty, alienation, and neediness for the sake of glorifying the rites of Almighty Allah. Hence, those are the worthiest of receiving charity and custody.

Twenty-Seventh: Shaykh al-Shahīd says, "Among the etiquettes of ziyārah is to hurry in leaving the holy shrine when the ziyārah is accomplished, so that the sanctity of the shrine will be preserved and eagerness to repeat ziyārah will be aroused."

He further says, "When they perform ziyārah, women must isolate themselves from men. Preferably, women may perform ziyārah at night. They may also disguise themselves by putting ordinary clothes rather than precious, so that they will not be recognized. They may also try to hide and veil themselves. However, it is legal, yet discommended, for women to perform ziyārah amongst men."

In point of fact, the previous recommendation of Shaykh al-Shahīd manifests the horrible amount of hideousness and repulsiveness that some women, these days, commit. As they come to the holy shrines, they adorn themselves, put on their best clothes, and stand side by side with men inside the holy shrines. They, moreover, push men with their bodies so as to find themselves places near the holy tombs, or sit in the direction of the kiblah where men offer prayers for reciting the ziyārah formulas. They thus attract attentions and divert men from acts of worship, beseeching to Almighty Allah, and weeping for themselves at these sacred areas. By doing so, they bring to themselves sins and offenses. The ziyārahs of such women must be decided as discommendable acts that bring about chastisement, not acts of worship. In this respect, Imam Ja`far al-Ṣādiq (ʿa) has reported Imam `Alī Amīr al-Mu'minīn (ʿa) as saying to the people of Iraq, "I have been informed that your women are meeting men on the public ways. Are you not ashamed? Curse of Allah be upon him who is not jealous."

In *man-lā-yahḍuruḥu'l-faqīh*, it is mentioned that al-Aṣḥab ibn Nubātah reported Imam `Alī Amīr al-Mu'minīn (ʿa) as saying, "In the last of time, which is actually the worst of ages, when the Hour (of Resurrection) comes near, there will appear women—unveiling themselves, exposing themselves, adorning themselves, being out of the religion, entering in seditious matters, inclining to lusts, hurrying to their pleasures, and violating the inviolable things; therefore, they will abide in Hellfire forever."

Twenty-Eighth: When the area around the holy tombs is overcrowded, those who are nearest to the holy tombs are required to hurry up and end their ziyārah so as to give others the opportunity to come near the holy tomb and win the honor of approaching these holy tombs.

Finally, it is worth mentioning that the ziyārah of the holy shrine of Imam al-Ḥusayn (ʿa) enjoys particular etiquettes to which I will refer later on.

CHAPTER

TWO

ASKING PERMISSION FOR ENTERING THE HOLY SHRINES

Let us mention only two forms of asking permission for entering the holy shrines (*isti'dhān*).

First: In the word of Shaykh al-Kaf`amī, when you intend to enter the Holy Prophet's Mosque in al-Madīnah or any of

the holy shrines of the Imams (‘a), you may say the following:

O Allah, I am standing at one of the doors

allāhumma innī waqaftu `alā bābin

اللَّهُمَّ إِنِّي وَقَفْتُ عَلَى بَابٍ

of Your Prophet’s Houses—

min abwābi buyūti nabīyyika

مِنْ أَبْوَابِ بُيُوتِ نَبِيِّكَ

may Your blessings be upon him and his Household.

ṣalawātuka `alayhi wa ālihī

صَلَّوَاتِكَ عَلَيْهِ وَآلِهِ

And You have prevented people to enter there before they obtain his permission.

wa qad mana`ta alnnāsa an yadkhuḷū illā bi`idhnihi

وَقَدْ مَنَعْتَ النَّاسَ أَنْ يَدْخُلُوا إِلَّا بِإِذْنِهِ

You have thus said, “O ye who believe!

faqulta yā ayyuhā alladhīna āmanū

فَقُلْتَ: يَا أَيُّهَا الَّذِينَ آمَنُوا

Enter not the Prophet's houses until leave is given you.”

lā tadkhuḷū buyūta alnnabiyyi illā an yu`dhana lakum

لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ

O Allah, I believe in the sanctity of the owner of this holy shrine in his absence

allāhumma innī a`taqīdu ḥurmata ṣāḥibi hādhā almashhadi alshsharīfi fī ghaybatihī

اللَّهُمَّ إِنِّي أَعْتَقِدُ حُرْمَةَ صَاحِبِ هَذَا الْمَشْهَدِ الشَّرِيفِ فِي غَيْبَتِهِ

as same as I believe in it in his presence.

kamā a`taqīduhā fī ḥaḍratihī

كَمَا أَعْتَقِدُهَا فِي حَضْرَتِهِ

I also know for sure that Your Messenger and Your Representatives—peace be upon them—

wa a`lamu anna rasūlaka wa khulafā`aka `alayhimu alssalāmu

وَأَعْلَمُ أَنَّ رَسُولَكَ وَخُلَفَاءَكَ عَلَيْهِمُ السَّلَامُ

are live, finding their sustenance in the presence of You;

aḥyā'un `indaka yurzaqūna

أَحْيَاءٌ عِنْدَكَ يُرْزَقُونَ

they can see my place,

yarawna maqāmī

يَرَوْنَ مَقَامِي

hear my words,

wa yasma`ūna kalāmī

وَيَسْمَعُونَ كَلَامِي

and respond to my greetings,

wa yaruddūna salāmī

وَيَرُدُّونَ سَلَامِي

but You have prevented my hearing from receiving their words

wa annaka ḥajabta `an sam`ī kalāmahum

وَأَنَّكَ حَجَبْتَ عَنِّي سَمْعِي كَلَامَهُمْ

and You have opened the door of my understanding to taste the fine flavor of my confidential speech with them.

wa fataḥta bāba fahmī biladhīdhi munājātihim

وَفَتَحْتَ بَابَ فَهْمِي بِلَذِيذِ مُنَاجَاتِهِمْ

I thus ask Your permission—O my Lord—first of all,

wa innī asta'dhinuka yā rabbi awwalan

وَإِنِّي أَسْتَأْذِنُكَ يَا رَبُّ أَوَّلًا

the permission of Your Prophet—peace be upon him and his Household—secondly,

wa asta'dhinu rasūlaka ṣallā allāhu `alayhi wa ālihī thāniyan

وَأَسْتَأْذِنُ رَسُولَكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ثَانِيًا

the permission of Your Representative, the Imam

wa asta'dhinu khalīfatuka al'imāma

وَأَسْتَأْذِنُ خَلِيفَتَكَ الْإِمَامَ

the obedience to whom is incumbent

almafrūḍa `alayya ṭa`atuhū

الْمَفْرُوضَ عَلَيَّ طَاعَتَهُ...

upon me...

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

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

In the Name of Allah (I begin), in Allah (I trust),	bismi allāhi wa billāhi	بِسْمِ اللَّهِ وَبِاللَّهِ
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on the way of Allah (I proceed),	wa fī sabīli allāhi	وَفِي سَبِيلِ اللَّهِ
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and on the norm of the Messenger of Allah,	wa `alā millati rasūli allāhi	وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ
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may Allah bless him and his Household.	ṣallā allāhu `alayhi wa ālihi	صَلَّىٰ اللَّهُ عَلَيْهِ وَآلِهِ
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O Allah, (please do) forgive me,	allāhumma ighfir lī	اللَّهُمَّ اغْفِرْ لِي
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have mercy upon me, and accept my repentance,	warḥamnī wa tub `alayya	وَارْحَمْنِي وَتُبْ عَلَيَّ
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for You are verily the Oft-Returning, the All-Merciful.	innaka anta alttawwābu alrraḥīmu	إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ
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Second: Following is the form of asking permission that is reported by `Allāmah al-Majlisī—may Allah sanctify his soul—from an old copy of a book written by one of our old scholars who had mentioned that it is a form of asking permission to enter the Holy Vault (*Sirdāb*) and the illuminative shrines of the Holy Imams (‘a):

O Allah, this is verily an area that You have purified,	allāhumma inna hādhihī buq`atun ṭahhartahā	اللَّهُمَّ إِنَّ هَذِهِ بُعْغَةٌ طَهَّرْتَهَا
a courtyard that You have honored,	wa `aqwatun sharraftahā	وَعَقْوَةٌ شَرَّفْتَهَا
and landmarks that You have ennobled	wa ma`ālimu zakkaytahā	وَمَعَالِمٌ زَكَّيْتَهَا
when You have shown therein the proofs on Your Oneness	ḥaythu aẓhartā fihā adillata alttawḥīdi	حَيْثُ أَظْهَرْتَ فِيهَا أَدْلَّةَ التَّوْحِيدِ
and the ghosts of the Glorious Throne	wa ashbāḥa al`arshi almajīdi	وَأَشْبَاحَ الْعَرْشِ الْمَجِيدِ
whom You have selected as kings maintaining the System (of the universe),	alladhīna iṣṭafaytahum mulūkan liḥifzi alnnzāmi	الَّذِينَ اصْطَفَيْتَهُمْ مُلُوكًا لِحِفْظِ النَّظَامِ
You have chosen them as chiefs of all beings,	wakhtartahum ru`asā'a lijamī`i al-anāmi	وَأَخْتَرْتَهُمْ رُؤَسَاءَ لِجَمِيعِ الْأَنْامِ
and You have sent them for standing out firmly for justice	wa ba`athtahum liqiyāmi alqisṭi	وَبَعَثْتَهُمْ لِقِيَامِ الْقِسْطِ
since the beginning of existence and up to the Resurrection Day.	fī ibtidā'i alwujūdi ilā yawmi alqiyāmati	فِي أَبْنِدَاءِ الْوُجُودِ إِلَى يَوْمِ الْقِيَامَةِ
You have then conferred upon them with the grace of their representing Your Prophets	thumma mananta `alayhim bistinābati anbiyā'ika	ثُمَّ مَنَنْتَ عَلَيْهِمْ بِاسْتِنَابَةِ أَنْبِيَائِكَ
in the matters of maintaining Your rules and laws.	liḥifzi sharā'i`ika wa aḥkāmika	لِحِفْظِ شَرَائِعِكَ وَأَحْكَامِكَ
You have thus perfected, through assigning them as successors of Your Prophets, the Mission of the warning Prophets	fa'akmalta bistikhilāfihim risālata almunḍhirīna	فَأَكْمَلْتَ بِاسْتِخْلَافِهِمْ رِسَالَاتِ الْمُنْذِرِينَ
in the same way as You have made their leadership incumbent since the first creation of all peoples who are responsible for carrying out Your duties.	kamā awjabta ri'āsatahum fī fiṭari al mukallafīna	كَمَا أَوْجَبْتَ رِئَاسَتَهُمْ فِي فِطْرِ الْمَكْلُوفِينَ
Glory be to You; what a Compassionate Lord You are!	fasubḥānaka min ilāhin mā ar'afaka	فَسُبْحَانَكَ مِنْ إِلَهٍ مَا أَرَأَيْتَ
There is no god save You; what a Just King You are!	wa lā ilāha illā anta min malikin mā a`dalaka	وَلَا إِلَهَ إِلَّا أَنْتَ مِنْ مَلِكٍ مَا أَعْدَلَكَ
Your making has corresponded with all that on which You have created the	ḥaythu ṭābaqa ṣun`uka mā faṭarta `alayhi al`uqūla	حَيْثُ طَابَقَ صُنْعُكَ مَا فَطَرْتَ عَلَيْهِ الْعُقُولَ

intellects,

and Your laws have concurred with that which You have decided, including the logic and the narrated.

wa wāfaqa ḥukmuka mā qarrartahū fī alma`qūli walmanqūli

وَوَافَقَ حُكْمُكَ مَا قَرَّرْتَهُ فِي الْمَعْقُولِ
وَالْمَنْقُولِ

Praise be to You for Your arrangement—the fine and excellent.

falaka alḥamdu `alā taqdīrika alḥasani aljamīli

فَلَكَ الْحَمْدُ عَلَى تَقْدِيرِكَ الْأَحْسَنِ الْجَمِيلِ

Thanks be to You for Your ordain that is outstandingly founded.

wa laka alshshukru `alā qaḍā'ika almu`allali bi'akmali alṭta`līli

وَلَكَ الشُّكْرُ عَلَى قَضَائِكَ الْمَعْلَلِ بِأَكْمَلِ
الْتَعْلِيلِ

Glory be to Him Whom is not asked about whatever He does,

fasubḥāna man lā yus'alu `an fi`lihi

فَسُبْحَانَ مَنْ لَا يُسْأَلُ عَنْ فِعْلِهِ

and Whom is not disputed about whatever He decides.

wa lā yunāza`u fī amrihi

وَلَا يُنَازِعُ فِي أَمْرِهِ

Glory be to Him Who has inscribed mercy for Himself

wa subḥāna man kataba `alā nafsihi alrraḥmata

وَسُبْحَانَ مَنْ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ

before He started creation.

qabla ibtidā'i khalqihī

قَبْلَ آئِبْتِدَاءِ خَلْقِهِ

Praise be to Allah Who has conferred upon us

walḥamdu lillāhi alladhī manna `alaynā

وَالْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيْنَا

with the favor of assigning rulers who represent Him

biḥukkāmin yaqūmūna maqāmahū

بِحُكْمٍ يَقُومُونَ مَقَامَهُ

as if He is present therein.

law kāna ḥāḍiran fī almakāni

لَوْ كَانَ حَاضِرًا فِي الْمَكَانِ

There is no god save Allah Who has honored us with Successors

wa lā ilāha illā allāhu alladhī sharrafanā bi'awṣiyā'a

وَلَا إِلَهَ إِلَّا اللَّهُ الَّذِي شَرَّفَنَا بِأَوْصِيَاءَ

maintaining the (Divine) laws in all ages.

yaḥfazūna alshsharā'i`a fī kulli al'azmāni

يَحْفَظُونَ الشَّرَائِعَ فِي كُلِّ الْأَزْمَانِ

Allah is the Most Great for He has demonstrated them before us

wallāhu akbaru alladhī aḥarāhum lanā

وَاللَّهُ أَكْبَرُ الَّذِي أَظْهَرَهُمْ لَنَا

through miracles that neither men nor can the jinn do.

bimu`jizātin ya`jazu `anhā alththaqalāni

بِمُعْجَزَاتٍ يَعْجِزُ عَنْهَا الثَّقَلَانِ

There is no power and no might save with Allah, the Most High, the All-great,

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

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Who has accustomed us to receive His favorable donations that He did to the ancient nations.

alladhī ajranā `alā `awā'idihī aljamīlati fī al'umami alssālīfīna

الَّذِي أَجْرَانَا عَلَى عَوَائِدِهِ الْجَمِيلَةِ فِي الْأُمَمِ
السَّالِفِينَ

O Allah, all praise be to You and elevated thanks be to You

allāhumma falaka alḥamdu walṭththanā'u al`aliyyu

اللَّهُمَّ فَكَ الْحَمْدُ وَالْتِنَاءُ الْعَلِيُّ

as eternal existence has been confirmed

kamā wajaba liwajhika albaqā'u alssarmadiyyu

كَمَا وَجَبَ لَوَجْهِكَ الْبَقَاءُ السَّرْمَدِيُّ

for Your Face,

and as You have chosen our Prophet to be the best of Prophets

and our kings to be the best of the creatures,

and You have chosen them aforetime above the nations knowingly.

(Please do) grant us prosperity to stand at the doorsteps of their flourishing shrines up to the Resurrection Day,

make our souls long for the places of their feet,

and make our spirits desire for looking at their sessions and courtyards

as if we can talk to them in their presence.

May Allah bless them; they are absent masters,

immaculate progeny,

and infallible leaders.

O Allah, (please do) permit us to enter these courtyards

that You have ordered the inhabitants of the heavens and the earth to visit them as sign of worship to You,

make our eyes shed tears of reverence for their dignity,

and make our organs show humility of servitude and of obligatory obedience (to You),

so that we will confess of the qualities that are fixed for them

and to admit that they are the interceders for the creatures

when the Scale shall be set up on the Heights Day.

wa kamā ja`alta nabiyyanā khayra alnabiyyīna

wa mulūkanā afḍala almakhlūqīna

wakhtartahum `alā `ilmin `alā al`ālamīna

waffiqnā lilssa`yi ilā abwābihim al`āmirati ilā yawmi alddīni

waj`al arwāḥanā taḥinnu ilā mawṭi`i aqdāmihim

wa nufūsanā tahwā alnnaẓara ilā majālisihim wa `arāṣatihim

ḥattā ka'nnanā nukhātibuhum fī ḥuḍūri ashkhāshihim

faṣallā allāhu `alayhim min sādatin ghā'ibīna

wa min sulālatin ṭāhirīna

wa min a'immatin ma`ṣūmīna

allāhumma fa'dhan lanā bidukhūli hādhihī al`arāṣati

allatī ista`badta biziṣārahā ahla al-araḍīna walssamāwāti

wa arsil dumū`anā bikhushū`i almahābati

wa dhallil jawāriḥanā bidhulli al`ubūdiyyati wa farḍi alṭṭā`ati

ḥattā nuqirra bimā yajibū lahum min al-awsāfi

wa na`tarifa bi'annahum shufa`ā'u alkhalā'iqi

idhā nuṣibat almawāzīnu fī yawmi al-a`rafī

وَكَمَا جَعَلْتَ نَبِيَّنَا خَيْرَ النَّبِيِّينَ

وَمُلُوكَنَا أَفْضَلَ الْمَخْلُوقِينَ

وَأَخْتَرْتَهُمْ عَلَى عِلْمٍ عَلَى الْعَالَمِينَ

وَقَفَّنَا لِلسَّعْيِ إِلَىٰ آبَائِهِمْ الْعَامِرَةِ إِلَىٰ يَوْمِ الدِّينِ

وَأَجْعَلْ أَرْوَاحَنَا تَجَنُّ إِلَىٰ مَوَاطِئِ أَقْدَامِهِمْ

وَنُفُوسَنَا تَهْوَى النَّظَرَ إِلَىٰ مَجَالِسِهِمْ وَعَرَصَاتِهِمْ

حَتَّىٰ كَانْنَا نَخَاطِبُهُمْ فِي حُضُورِ أَشْخَاصِهِمْ

فَصَلَّى اللَّهُ عَلَيْهِمْ مِنْ سَادَةِ غَائِبِينَ

وَمِنْ سَلَالَةِ طَاهِرِينَ

وَمِنْ أَيْمَةٍ مَعْصُومِينَ

اللَّهُمَّ فَادِّنْ لَنَا بِدُخُولِ هَذِهِ الْعَرَصَاتِ

الَّتِي اسْتَعْبَدْتَ بِرِبَابِهَا أَهْلَ الْأَرْضِينَ وَالسَّمَاوَاتِ

وَأَرْسِلْ دُمُوعَنَا بِخُشُوعِ الْمَهَابَةِ

وَذَلِّلْ جَوَارِحَنَا بِذَلِّ الْعُبُودِيَّةِ وَقَرِّضِ الطَّاعَةَ

حَتَّىٰ تُقَرَّرَ بِمَا يَجِبُ لَهُمْ مِنَ الْأَوْصَافِ

وَنَعْتَرِفْ بِأَنَّهُمْ شُفَعَاءُ الْخَلَائِقِ

إِذَا نُصِبَتِ الْمَوَازِينُ فِي يَوْمِ الْأَعْرَافِ

All praise be to Allah and peace be upon

His servants that He has chosen;

Muḥammad and His Immaculate

Household.

walḥamdu lillāhi wa salāmun `alā
`ibādihi alladhīna iṣṭafā

muḥammadin wa ālihi alṭṭāhirīna

وَالْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ
أَصْطَفَىٰ

مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ

You may then kiss the doorstep with submission and teary eyes, for this is the sign that you have been permitted by the Infallibles—peace be upon them—to enter.