

MAFATHI AL JINAN EXTRACT

CHAPTER SEVEN

MERITS AND METHOD OF VISITING IMAM AL-HUSAYN'S TOMB

This chapter, which is dedicated to mentioning the merits of visiting the holy tomb of Imam al-Husayn ('a), the etiquettes that must be observed by the visitors during their journeys to the holy tomb and in the holy shrine, and the method of visiting the Imam ('a), is composed of three parts, as follows:

MERITS OF VISITING IMAM AL-HUSAYN ('A)

Be it known to you that the merits of visiting the holy tomb of Imam al-Husayn ('a) are too innumerable to be counted. According to many narrations, the reward of such pilgrimage is equal to the reward of ritual ḥajj, `umrah, and striving in Allah's way (i.e. jihad).

Moreover, such pilgrimage to Imam al-Husayn's tomb brings about forgiveness, alleviates the settling to account on the Resurrection Day, uplifts ranks, causes the prayers to be answered, prolongs the lifetime, brings about security of selves and properties, provides more sustenance, settles all needs, and relieves from agonies and grievances.

On the other hand, to abandon visiting the holy tomb of Imam al-Husayn ('a) is regarded as deficiency in one's duty towards one's religion, because it is considered abandonment of one of the greatest duties towards the Holy Prophet (ṣ). Therefore, the least reward of such pilgrims is that their sins are forgiven and their souls and properties are guarded by Almighty Allah until they return home. On the Resurrection Day, Almighty Allah shall guard them in a way better than He has done in the worldly life.

According to other narrations, visiting Imam al-Husayn's tomb removes grievances, alleviates death agonies, and removes horrors in the graves. Besides, the expenditure that is spent for visiting Imam al-Husayn's tomb shall be multiplied one thousand, or even ten thousand, folds.

When a pilgrim turns his face towards Imam al-Husayn's tomb, he/she is received by four thousand angels and when he/she returns home, these angels will see him off.

All the Prophets and their successors as well as the Infallible Imams and the angels visit the tomb of Imam al-Husayn ('a) and pray Almighty Allah for the good of those who visit it and carry for them good tidings (for the abundant reward of such pilgrimage).

Almighty Allah looks at the pilgrims to Imam al-Husayn's tomb before He looks at the pilgrims at `Arafāt Mount.

On the Resurrection Day, all the creatures shall hope if they were included with the visitors of Imam al-Husayn's tomb, because Imam al-Husayn ('a), on that day, shall be the source of inestimable favor and bliss.

As a matter of fact, it is impossible to contain all the narrations about the merits of pilgrimages to Imam al-Husayn's tomb; yet, I will mention a few of them with each of the timed forms of ziyārah.

However, let us now refer to this narration:

Ibn Qawlawayh, Shaykh al-Kulaynī, Sayyid Ibn Tāwūs, and many others have reported, through authoritative chains of authority, that Mu`āwiyah ibn Wahab al-Bujalī al-Kūfī, the reverent and trustworthy reporter, has reported the following incident:

One day, I visited Imam al-Ṣādiq ('a) and found him in his prayer-place. I thus sat down waiting for him to accomplish his prayer. When he did, I could hear him addressing his Lord with the following words:

"O He Who has endued us with special honor, promised of granting us the right of intercession, ordered us to convey His Message, made us the inheritors of the Prophets, sealed the past nations with us, given us exclusively the representation of Prophethood, given us the knowledge of the past and the coming ages, and made hearts of some people yearn towards us, (please) forgive me, my brothers, and the pilgrims to the tomb of my father al-Husayn ibn `Alī—peace be upon them—those pilgrims who spent their money and fatigued their bodies for purpose of fulfilling their covenant to

us, hoping for the reward that You have in possession for them though observing their ties with us, bringing about happiness to Your Prophet Muḥammad, peace be upon him and his Household, responding to our instruction, and enraging our enemies. All that because they have intended for attaining Your pleasure. So, please award them on behalf of us with the reward of Your pleasure, guard them in days and nights, safeguard their family members and sons that they have left behind for the purpose of undertaking this pilgrimage (to Imam al-Ḥusayn's tomb) in the best way of safeguarding, be always with them, save them from the evils of all insolent oppressors and from the evils of all your created beings, be them strong or weak, and from the evils of all Satanic men and jinn. And please give them the best of what they have hoped for in their estrangement and in their homelands, because they have preferred us to their sons, family members, and relatives. O Allah, our enemies have been criticizing them for they are undertaking such pilgrimage; nevertheless, this has not stopped or disappointed them from undertaking this mission of coming to visit us despite of the criticism of these enemies. So, please have mercy upon these faces that have been tanned by the heat of the sun, have mercy upon these cheeks that have been turned on the tomb of Abū-`Abdullāh (i.e. Imam al-Ḥusayn), have mercy upon these eyes that shed tears on account of feeling pity for us, have mercy upon these hearts that have mourned and grieved over our misfortunes, and have mercy upon their screams that they have cried out for us. O Allah, I beseech You to keep under Your custody these souls and these bodies (of the pilgrims of Imam al-Ḥusayn's tomb) until You water them from the Divine Pond on the day of thirst."

Imam al-Ṣādiq (ʿa) kept on praying Almighty Allah for the pilgrims of Imam al-Ḥusayn's tomb, while prostrating himself after prayer, for a long time. When he finished, I (i.e. the reporter) said to him, "May Allah accept me as ransom for you! Even if this prayer that you have just said were said for one who does not recognize Almighty Allah, he would certainly be saved from Hellfire! By Allah I swear, I wish I had visited Imam al-Ḥusayn's tomb instead of undertaking on the ritual ḥajj!"

Imam al-Ṣādiq (ʿa) asked, "You are close to the tomb. What then prevents you from visiting it? Mu`āwiyah, never desert visiting the tomb."

The reporter answered, "May Allah accept me as ransom for you! I have not known that the matter is of such a high importance that it brings about such rewarding."

The Imam (ʿa) said, "Listen, Mu`āwiyah! Those who pray Almighty Allah for the pilgrims to Imam al-Ḥusayn's tomb in the heavens are more than those who pray Him for those pilgrims in the earth. Do not abandon visiting him for fear of anything. Verily, whoever shuns visiting Imam al-Ḥusayn's tomb for fear of anything shall feel extreme regret that he shall wish if he were to stay there until he would be buried next to that tomb. Do you not wish that you would present yourself before Almighty Allah among those for whom the Messenger of Allah, `Alī, Fāṭimah, and the Infallible Imams pray Him? Do you not wish that you would be among those with whom the angels shall shake hands? Do you not wish that you would be among those who shall come on the Resurrection Day while they are free from any sin? Do you not wish that you would be among those with whom the Holy Prophet of Allah (ʿa) shall shake hands?"

ETIQUETTES TO BE OBSERVED DURING JOURNEYS TO IMAM AL-ḤUSAYN'S TOMB AND INSIDE HIS HOLY SHRINE

The etiquettes that must be observed by those who intend to undertake pilgrimage to Imam al-Ḥusayn's holy shrine are clarified in the following points:

First: As is instructed by Imam al-Ṣādiq (ʿa), one who intends to visit the tomb of Imam al-Ḥusayn (ʿa) must first of all observe fasting for three consecutive days before he/she leaves his/her home and then bathe himself/herself on the third day.

In the introductory acts of ziyārah on the `Īd Days, Shaykh Muḥammad ibn al-Mashhadī has mentioned that if you intend to visit the holy tomb of Imam al-Ḥusayn (ʿa), you may observe fasting for three days, bathe yourself on the third day, gather your family members and dependants, and then say the following supplicatory prayer:

O Allah, I beseech You on this day to accept as trusts with You my self, my family members,

allāhumma innī astawdi`uka
alyawma nafsī wa ahli

اللَّهُمَّ إِنِّي أَسْتَوِدِعُكَ أَلْيَوْمَ نَفْسِي
وَأَهْلِي

my property, my children,	wa māli wa waladī	وَمَالِي وَوَالِدِي
whatever belongs to me, and whatever for which I am responsible,	wa kulla man kāna minnī bisabālin	وَكُلِّ مَنْ كَانَ مِنِّي بِسَبِيلٍ
the present and the absent.	alshshāhida minhum walghā'iba	الشَّاهِدِ مِنْهُمْ وَالْغَائِبِ
O Allah, (please do) protect us with the protection of faith and safeguard us.	allāhumma ihfaznā bihfizi al'imāni waḥfaz `alaynā	اللَّهُمَّ أَحْفَظْنَا بِحِفْظِ الْإِيمَانِ وَأَحْفَظْ عَلَيْنَا
O Allah, (please do) make us under Your shelter,	allāhumma ij`alnā fī ḥirzika	اللَّهُمَّ اجْعَلْنَا فِي حِرْزِكَ
do not deprive us of Your bounty,	wa lā taslubnā ni`matakā	وَلَا تَسْلُبْنَا نِعْمَتَكَ
do not change the bliss and good health that we are enjoying,	wa lā tughayyir mā binā min ni`matin wa `āfiyatin	وَلَا تُغَيِّرْ مَا بِنَا مِنْ نِعْمَةٍ وَعَافِيَةٍ
and provide us with more favor of You.	wa zidnā min faḍlika	وَزِدْنَا مِنْ فَضْلِكَ
Indeed, we desire for You.	innā ilayka rāghibūna	إِنَّا إِلَيْكَ رَاغِبُونَ

You may then leave your house while you are in a state of submission. You may repeat as many times as possible the following statements:

There is no god save Allah.	lā ilāha illā allāhu	لَا إِلَهَ إِلَّا اللَّهُ
Allah is the Most Great.	allāhu akbaru	اللَّهُ أَكْبَرُ
All praise be to Allah.	alḥamdu lillāhi	الْحَمْدُ لِلَّهِ

You may also repeat statements of glorification of Almighty Allah and invocations of His blessings upon the Holy Prophet and his Household. You may also walk with gravity and tranquility.

It is narrated that Almighty Allah creates from each drop of sweat that pours from the pilgrims of Imam al-Ḥusayn's tomb seventy thousand angels to glorify Him and implore His forgiveness for the pilgrims of Imam al-Ḥusayn's tomb up to the Hour of Resurrection.

Second: Imam al-Ṣādiq ('a) is reported to have said, "When you visit the tomb of Abū-`Abdullāh (i.e. Imam al-Ḥusayn), you may visit him while you are sad, grieved, shaggy, covered with dust, hungry, and thirsty. This is because al-Ḥusayn ('a) was slain while he was sad, grieved, shaggy, covered with dust, hungry, and thirsty. You may ask him to grant you your requests and then leave without residing there."

Third: During the journey to Imam al-Ḥusayn's tomb, a pilgrim must not carry with him delicious and palatable food, such as roasted meat and sweets; rather, a pilgrim must feed on bread and yoghurt.

In this respect, Imam al-Ṣādiq ('a) is reported to have said, "I have been informed that some people, on their way to visiting the tomb of al-Ḥusayn, carry with them luggage full of meat of young goats, sweets, and the like palatable food; but if they visited the tombs of their fathers and dear ones, they would never carry with them such food!"

According to another considerably reported narration, Imam al-Ṣādiq ('a) said to al-Mufaḍḍal ibn `Umar, "To visit is better than not to visit; and not to visit is better than to visit."

"You have broken my back (i.e. this is so ambiguous that I will never understand)!" said al-Mufaḍḍal.

The Imam ('a) explained, "When you visit the graves of your fathers, you visit them while you are in a miserable, depressed mood! But when you visit the tomb of al-Ḥusayn ('a), you visit it as if you are on a picnic! No, this is not acceptable unless you visit his tomb while you are unkempt and covered with dust."

The rich and businessmen are the worthiest of observing this instruction during their pilgrimages

to the holy tomb of Imam al-Ḥusayn ('a). Hence, when their associates who live in the towns lying on their way to Karbalā' invite them to banquets, they must refuse; and when they fill their luggage with palatable food, they must also refuse and say, 'We are on our way to visit Karbalā' and it is unsuitable for us to have such food.'

Shaykh al-Kulaynī has reported that after Imam al-Ḥusayn ('a) had been slain, his wife from the tribe of Kalb held a funeral ceremony in which women and servants wept so heavily that their tears dried up. She was gifted a grilled grouse to help her mourn the Imam ('a). But she refused to take it and said, "We are not in a wedding party! We have nothing to do with this." She thus ordered to take it out of her house.

Fourth: Among the advisable matters to be considered in journeys to the holy tomb of Imam al-Ḥusayn ('a) is that a pilgrim should show modesty, humility, and meekness and walk like subservient slaves. Hence, those who have modern vehicles, *which move in high speeds... etc.* are advised to avoid arrogance and vanity and to stop sturting before the other pilgrims who might suffer troubles and difficulties on their way to Karbalā'; therefore, they are advised not to glance sideways at these people.

Scholars have narrated that the People of the Cave (i.e. the Seven Sleepers of Ephesus) were among the retinue of Decius (the Roman emperor), but when they were included with Almighty Allah's mercy, they recognized Him with their minds. Therefore, they began to amend their affairs through practicing monasticism, seclusion, and resort to a cave where they worshipped Him. So, they rode on their horses and left the city. When they walked for three miles, one of them; namely, Malchus, said to them, "O brothers! The submission of the Hereafter has come and the kingdom of the worldly life has gone. So, ride off your horses and walk on your feet." To explain, he advised them to ride off the horses and walk in the way of Allah on their foot hoping that the Lord would cover them with His compassion and mercy and make for them a relief.

These great and reverent persons rode off their horses and walked on feet for seven pharasangs⁽¹⁾ on that day until blood shed from their feet.

The point is that a pilgrim to the holy shrine of Imam al-Ḥusayn ('a) is advised to pay attention to this matter and to know that modesty in journeys, when intended for Almighty Allah, is in fact sublimity and elevation.

About the etiquettes of visiting the holy tomb of Imam al-Ḥusayn ('a), Imam al-Ṣādiq ('a) is reported to have said, "Whoever comes to the tomb of al-Ḥusayn ('a) walking, Almighty Allah will record for him one thousand rewards, erase one thousand of his evildoings, and raise him one thousand ranks for each step he walks. So, when you reach the river Euphrates, you may wash yourself, take off your shoes, and walk barefoot like a subservient slave."

Fifth: A pilgrim to Imam al-Ḥusayn's tomb is advised to make all possible efforts to help the walking pilgrims who seem to be tired and exhausted, through taking care of their affairs and carrying them to a rest house where they can have some rest. To belittle such poor pilgrims and to refrain from lending them a hand are strongly discommended matters.

Through a valid chain of authority, al-Kulaynī has reported Abū-Hārūn as saying: One day, we were in the presence of Imam al-Ṣādiq ('a) who, reproaching us, said, "Why are you belittling us?" A man from Khurāsān stood up and said, "We do seek Allah's protection against belittling you or any item of your affairs!" The Imam ('a) answered, "Yes, you have been one of those who belittled and insulted me!" The man said, "I seek Allah's protection against being so!" The Imam ('a) explained, "Woe to you! Have you not heard so-and-so calling at you when we were close to al-Juhfah? He begged you to make him ride with you on your riding-animal even for a short distance, because he was too tired to walk any longer. Nevertheless, you did not even turn your face towards him; rather, you belittled him. Hence, whoever humiliates a faithful believer will have humiliated us and violated Allah's sanctities."

In the ninth point of the previously mentioned general manners of journeys to the holy shrines, I have mentioned a few words confirming this mannerism. Although this mannerism is not dedicated to the journeys to Imam al-Ḥusayn's tomb only, I have mentioned it here because it very frequently takes place during such journeys.

⁽¹⁾ A unit of length, usually reckoned as equal to between 5 and 5 ^{1/2} kilometers.

Sixth: Muḥammad ibn Muslim, the lofty and trustworthy companion of the Imam, has reported that he asked Imam Muḥammad al-Bāqir ('a), "When we go on a journey for visiting your father, are we not on a ritual pilgrimage (i.e. ḥajj)?" The Imam ('a) answered, "Yes, we are." Muḥammad asked, "Are we required to do whatever we do when we are on ritual pilgrimage?" The Imam ('a) said, "You are required to commit yourself to excellent company with those who accompany you. You are required to speak as little as possible except when you utter good wording. You are required to mention Almighty Allah as much as possible. You are required to keep your dress clean. You are required to bathe yourself before arriving at al-Ḥā'ir. You are required to be fearful of Almighty Allah, to offer as many prayers as possible, and to invoke Almighty Allah's blessings upon the Holy Prophet and his Household. You are required to keep yourself away from whatever you are advised not to do. You are required to cast down your sight against whatever is forbidden for you to see and whatever is suspected. You are required to bestow charitably upon your needy brethren-in-faith when they are detached (of relatives or friends) and to give them the half of your expenditure. You are required to adhere to taqiyyah (self-protection: the practice of concealing one's belief and foregoing ordinary religious duties when under threat of death or injury to oneself and one's brethren-in-faith), which is the basis of your religion, to forsake all deeds against which you have been warned, and to leave disputation with others, taking much oath, and engaging yourself in arguments that oblige you to swear. If you do all these required instructions, your obligatory and recommended pilgrimage will be perfect and you will have been qualified to receive forgiveness, mercy, and pleasure from the One Whom you sought what He has in possession through spending such money and leaving your family members.

Seventh: According to the report of Abū-Ḥamzah al-Thumālī, Imam al-Ṣādiq ('a) said about the journey of visiting Imam al-Ḥusayn's tomb, "As soon as you arrive at Nineveh, you may reside there. As long as you reside there, you must not anoint your body, darken your eyes with kohl, or eat meat."

Eighth: It is recommended to bathe oneself with the water of River Euphrates. Many traditions have revealed the merits of doing so. For instance, Imam al-Ṣādiq ('a) is reported to have said, "Whoever bathes himself with the water of the Euphrates and then comes to visit Imam al-Ḥusayn's tomb, will be as free of sins as the day on which his mother gave birth to him, even if such sins were grand ones."

It is also reported that the Imam ('a) was once asked, "It happens that it becomes impossible for us to bathe ourselves with the water of the Euphrates due to cold weather or other reasons. What should we do then?" The Imam ('a) answered, "Whoever bathes himself with the water of the Euphrates and then visits al-Ḥusayn ('a), will have uncountable rewards."

Bashīr al-Dahhān has reported Imam al-Ṣādiq ('a) as saying, "If one comes to the tomb of al-Ḥusayn ibn `Alī ('a) and performs ablution (*wuḍū'*) and bathes oneself with the water of River Euphrates, Almighty Allah will record for him the reward of one-time ḥajj and one-time Umrah with every step one makes."

Other traditions instruct that it is advised to come to the Euphrates and bathe oneself therein in front of Imam al-Ḥusayn's tomb.

According to other traditions, it is recommended to repeat each of the following statements one hundred times as soon as one arrives at River Euphrates:

Allah is the Most Great.	allāhu akbaru	اللَّهُ أَكْبَرُ
There is no god save Allah.	wa lā ilāha illā allāhu	لَا إِلَهَ إِلَّا اللَّهُ
O Allah, send blessings on Muḥammad and the Household of Muḥammad.	allāhumma ṣalli `alā muḥammadin wa āli muḥammadin	اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Ninth: On the instruction of Imam al-Ṣādiq ('a) to Yūsuf al-Kunnāsī, it is recommended to enter the courtyard of Imam al-Ḥusayn's holy shrine from the eastern gate.

Tenth: Ibn Qawlawayh has reported that Imam al-Ṣādiq ('a) said to al-Mufaḍḍal ibn `Umar, "If you reach the tomb of al-Ḥusayn ('a), you may stop at the gate of the courtyard and say the following sentences, for each sentence brings you a share of Almighty Allah's mercy:

Peace be upon you, O inheritor of Adam the choice of Allah.	alssalāmu `alayka yā wāritha ādama ṣafwati allāhi	أَسْلَامٌ عَلَيْكَ يَا وَارِثَ آدَمَ صَفْوَةَ اللَّهِ
Peace be upon you, O inheritor of Noah the prophet of Allah.	alssalāmu `alayka yā wāritha nūhin nabiyyi allāhi	أَسْلَامٌ عَلَيْكَ يَا وَارِثَ نُوحٍ نَبِيِّ اللَّهِ
Peace be upon you, O inheritor of Abraham the friend of Allah.	alssalāmu `alayka yā wāritha ibrahīma khalīli allāhi	أَسْلَامٌ عَلَيْكَ يَا وَارِثَ إِبْرَاهِيمَ خَلِيلِ اللَّهِ
Peace be upon you, O inheritor of Moses the spoken by Allah.	alssalāmu `alayka yā wāritha mūsā kalīmi allāhi	أَسْلَامٌ عَلَيْكَ يَا وَارِثَ مُوسَى كَلِيمِ اللَّهِ
Peace be upon you, O inheritor of Jesus the spirit of Allah.	alssalāmu `alayka yā wāritha `īsā rūḥi allāhi	أَسْلَامٌ عَلَيْكَ يَا وَارِثَ عِيسَى رُوحِ اللَّهِ
Peace be upon you, O inheritor of Muḥammad the most-beloved of Allah.	alssalāmu `alayka yā wāritha muḥammadin ḥabībi allāhi	أَسْلَامٌ عَلَيْكَ يَا وَارِثَ مُحَمَّدٍ حَبِيبِ اللَّهِ
Peace be upon you, O inheritor of `Alī the successor of Allah's Messenger.	alssalāmu `alayka yā wāritha `aliyyin waṣiyyi rasūli allāhi	أَسْلَامٌ عَلَيْكَ يَا وَارِثَ عَلِيِّ وَصِيِّ رَسُولِ اللَّهِ
Peace be upon you, O inheritor of al-Ḥasan the Well-pleased.	alssalāmu `alayka yā wāritha alḥasani alrraḍiyyi	أَسْلَامٌ عَلَيْكَ يَا وَارِثَ الْحَسَنِ الرَّضِيِّ
Peace be upon you, O inheritor of Fāṭimah the daughter of Allah's Messenger.	alssalāmu `alayka yā wāritha fāṭimata binti rasūli allāhi	أَسْلَامٌ عَلَيْكَ يَا وَارِثَ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ
Peace be upon you, O martyr and veracious.	alssalāmu `alayka ayyuhā alshshahīdu alṣṣiddīqu	أَسْلَامٌ عَلَيْكَ أَيُّهَا الشَّهِيدُ الصِّدِّيقُ
Peace be upon you, O obedient and pious successor.	alssalāmu `alayka ayyuhā alwaṣiyyu albārru alttqiyyu	أَسْلَامٌ عَلَيْكَ أَيُّهَا الْوَصِيُّ الْبَارُّ الْتَّقِيُّ
Peace be upon the souls that resided in your yard and settled next to your place.	alssalāmu `alā al-arwāḥi allatī ḥallat bifinā'ika wa anākhat birahlika	أَسْلَامٌ عَلَى الْأَرْوَاحِ الَّتِي حَلَّتْ بِفِنَائِكَ وَأَنَاخَتْ بِرَحْلِكَ
Peace be upon the angels of Allah who keep eyes on you.	alssalāmu `alā malā'ikati allāhi almuḥdiqīna bika	أَسْلَامٌ عَلَى مَلَائِكَةِ اللَّهِ الْمُحْدِقِينَ بِكَ
I bear witness that you performed the prayers, defrayed the poor-rate, enjoined the right, forbade the evil,	ashhadu annaka qad aqamta alṣṣalāta wa ātayta alzzakāta wa amarta bilma`rūfi wa nahayta `an almunkari	أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَأَتَيْتَ الزَّكَاةَ وَأَمَرْتَ بِالْمَعْرُوفِ وَنَهَيْتَ عَنِ الْمُنْكَرِ
and served Allah sincerely until death came upon you.	wa `abadta allāha mukhliṣan ḥattā atāka alyaqīnu	وَعَبَدْتَ اللَّهَ مُخْلِصًا حَتَّى آتَاكَ الْيَقِينَ
Peace and Allah's mercy and blessings be upon you.	alssalāmu `alayka wa raḥmatu allāhi wa barakātuhū	أَسْلَامٌ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

You may then walk towards the tomb. With each step you make, you will be awarded the reward of one who sacrifices his blood for the sake of Allah. When you approach the tomb, you may wipe

your hand over it and say:

Peace be upon you, O Allah's
argument in His lands and
heavens.

alssalāmu `alayka yā hujjata
allāhi fī arḍihī wa samā'ihī

اَلسَّلَامُ عَلَیْكَ يَا حُجَّةَ اَللّٰهِ فِي اَرْضِهِ
وَسَمَاءِهِ

You may then go for offering the prayer. For each unit of prayer that you offer near the tomb, you will have the reward of one who went on one thousand times of ḥajj and one thousand times of `umrah, manumitted one thousand slaves for the sake of Allah, and stood in the line of a missioned Prophet one thousand times.

Eleventh: Abū-Sa`īd al-Mada'inī is reported to have said that he, once, came to Imam al-Ṣādiq ('a) and asked, "May I go for visiting the tomb of al-Ḥusayn?" The Imam ('a) answered, "Yes, you may. Go for visiting the tomb of al-Ḥusayn the son of Allah's Messenger, the most immaculate of all the immaculate ones, the most infallible of all the infallible ones, and the most munificent of all those who act munificently. After you visit him, you may repeat the glorification words of the Commander of the Faithful (Amīr al-Mu'minīn) one thousand times while you are at the head's side and repeat the glorification words of the Luminous Lady (i.e. al-Zahrā') one thousand time while you are at the legs' side. You may then offer a two-unit prayer reciting Sūrah Yāsīn (No. 36) and Sūrah al-Raḥmān (No. 55) in that prayer. If you do so, you will earn a great reward."

When the reporter asked the Imam ('a) to teach him the glorification words of the Commander of the Faithful and those of the Luminous Lady, the Imam said: The glorification words of (Imam) `Alī are the following:

Glory be to Him Whose
reserves never run out.

subḥāna alladhī lā tanfadu
khazā'inuhū

سُبْحَانَ الَّذِي لَا تَنْفَدُ خَزَائِنُهُ

Glory be to Him Whose signs
are never exterminated.

subḥāna alladhī lā tabīdu
ma`ālimuhū

سُبْحَانَ الَّذِي لَا تَبِيدُ مَعَالِمُهُ

Glory be to Him Whose
possessions never expire.

subḥāna alladhī lā yafnā mā
`indahū

سُبْحَانَ الَّذِي لَا يَفْنَىٰ مَا عِنْدَهُ

Glory be to Him Who never
betakes to Himself a partner
in His judgments.

subḥāna alladhī lā yushriku
aḥadan fī ḥukmihi

سُبْحَانَ الَّذِي لَا يُشْرِكُ أَحَدًا فِي
حُكْمِهِ

Glory be to Him Whose
honor never vanishes.

subḥāna alladhī lā iḍmiḥlāla
lifakhrihi

سُبْحَانَ الَّذِي لَا أَضْمِحْلَالَ لِفَخْرِهِ

Glory be to Him Whose
duration (of existence) is
never interrupted.

subḥāna alladhī lā inqitā`a
limuddatihi

سُبْحَانَ الَّذِي لَا أَنْقِطَاعَ لِمَدَنِيهِ

Glory be to Him save Whom
there is no god.

subḥāna alladhī lā ilāha
ghayruhū

سُبْحَانَ الَّذِي لَا إِلَهَ غَيْرُهُ

The glorification words of Fāṭimah (`a) are the following:

Glory be to the Lord of
majesty and exalted
greatness.

subḥāna dhī aljalāli albādhikhi
al`azīmi

سُبْحَانَ ذِي الْجَلَالِ الْبَادِحِ الْعَظِيمِ

Glory be to the Lord of honor
and sublime authority.

subḥāna dhī al`izzi
alshshāmikhi almunīfi

سُبْحَانَ ذِي الْعِزِّ الشَّامِخِ الْمُنِيفِ

Glory be to the Lord of
eternal, splendid sovereignty.

subḥāna dhī almulki alfākhirī
alqadīmi

سُبْحَانَ ذِي الْمُلْكِ الْفَاخِرِ الْقَدِيمِ

Glory be to the Lord of
splendor and beauty.

subḥāna dhī albahjati
waljamāli

سُبْحَانَ ذِي الْبَهْجَةِ وَالْجَمَالِ

Glory be to Him Who is clad
in light and dignity.

subḥāna man taraddā bilnūrī
walwaqāri

سُبْحَانَ مَنْ تَرَدَّىٰ بِالنُّورِ وَالْوَقَارِ

Glory be to Him Who makes
out the footprints of the ant
on the stone

subḥāna man yarā athara
alnamli fī alshṣafā

سُبْحَانَ مَنْ يَرَىٰ أَثَرَ النَّمْلِ فِي
الصَّفَا

and (the exact time and place
of) the bird dipping down

wa waq`a alṭayri fī alhawā'i

وَوَقَعَ الطَّيْرُ فِي الْهَوَاءِ

through the air.

Twelfth: It is recommended to perform the obligatory prayers and offer the supererogatory prayers (*nāfilah*) near the tomb of Imam al-Ḥusayn ('a), because prayers at that place are admissible. Sayyid Ibn Tāwūs further says, "Try your best to perform all your obligatory prayers and offer all your supererogatory prayers inside the Ḥā'ir (i.e. courtyard of Imam al-Ḥusayn's holy shrine), because the reward of one obligatory prayer that is performed therein is equal to the reward of going on ritual pilgrimage (ḥajj) and the reward of offering a supererogatory prayer therein is equal to the reward of going on recommended pilgrimage ('umrah)."

A previously mentioned tradition of al-Mufaḍḍal ibn `Umar has mentioned the numerous merits of offering prayers inside the holy shrine. According to another validly reported tradition, Imam al-Ṣādiq ('a) is reported to have said, "The reward of a one-time ḥajj and a one-time `umrah is recorded for one who offers a two-unit or a four-unit prayer near the tomb of Imam al-Ḥusayn ('a)."

From these traditions, it becomes apparent that the prayer of visitation (ṣalāt al-ziyārah), or any other prayer, is preferably offered behind the holy tomb or subsequent to the side of the head. One who offers a prayer subsequent to the side of the head is advised to come back a little bit so as to avoid being adjacent to the holy tomb.

According to another tradition that is reported by Abū-Ḥamzah al-Thumālī, Imam al-Ṣādiq ('a) has said, "You may offer a two-unit prayer at the side of the head, reciting Sūrah al-Ḥamd (i.e. al-Fātiḥah; No. 1) and Sūrah Yāsīn in the first unit. In the second, you may read Sūrah al-Ḥamd and Sūrah al-Raḥmān. You may also offer a prayer behind the tomb; yet, to offer it at the side of the head is more preferable. When you accomplish the prayer, you may offer any other prayer except the two-unit prayer of ziyārah, which must be offered whenever a tomb is visited."

Ibn Qawlawayh has reported Imam al-Bāqir ('a) as saying to someone, "What prevents you, whenever you have a need to be granted, from going to the tomb of al-Ḥusayn, offer a four-unit prayer therein, and then pray for the granting of your request? Verily, an obligatory prayer therein is equal in reward to ritual pilgrimage (ḥajj), while a supererogatory prayer is equal to a supererogatory pilgrimage ('umrah)."

Thirteenth: Be it known to you that the most important act in the pure shrine of Imam al-Ḥusayn ('a) is to pray Almighty Allah, because granting of requests under the supreme dome of his shrine is one of the distinctive returns that Almighty Allah has exclusively given to Imam al-Ḥusayn ('a) as one compensation for his martyrdom. Seizing this opportunity, a pilgrim is advised not to show any shortcoming in entreating Almighty Allah, turning to Him, repenting before Him, and providing one's needs to Him.

Through the numerous forms of ziyārāh that are said during visiting Imam al-Ḥusayn's tomb, many supplicatory prayers, holding high meanings, have been mentioned to be said there. However, briefness has not allowed us to cite all these supplicatory prayers here. It is most advisable to say the supplications of al-Ṣaḥīfah al-Sajjādiyyah, because they are the most preferable. At the end of this section and immediately after the comprehensive forms of Ziyārah, I will cite a comprehensive supplicatory prayer that is said in all of the holy shrines. Besides, another, most comprehensive, supplicatory prayer that is said in all of the holy shrines will be also cited in this book. It is therefore advised not to miss these supplicatory prayers.

However, in order to avoid making this part of the book free of any supplicatory prayer, let us cite the following one, which is required to be said while raising one's hands towards the sky:

O Allah, You do see my place,	allāhumma qad tarā makānī	اللَّهُمَّ قَدْ تَرَىٰ مَكَانِي
hear my words,	wa tasma`u kalāmī	وَتَسْمَعُ كَلَامِي
and see you situation, imploration,	wa tarā maqāmī wa taḍarru`ī	وَتَرَىٰ مَقَامِي وَتَضَرَّرْ عِي
and seeking shelter with the tomb of Your Argument and Your Prophet's son.	wa malādhī biqabri ḥujjatika wabni nabiiyika	وَمَلَاذِي بِقَبْرِ حُجَّتِكَ وَأَبْنِ نَبِيِّكَ
You, O my Master, have already known my needs	wa qad `alimta yā sayyidī ḥawā'ijī	وَقَدْ عَلِمْتَ يَا سَيِّدِي حَوَائِجِي

and none of my manners can be hidden from You.	wa lā yakhfā `alayka ḥālī	وَلَا يَخْفَىٰ عَلَيْكَ حَالِي
I am now turning my face towards You in the name of Your Prophet's son,	wa qad tawajjahtu ilayka bibni rasūlika	وَقَدْ تَوَجَّهْتُ إِلَيْكَ بِابْنِ رَسُولِكَ
You Argument, and Your trustee.	wa ḥujjatika wa amīnika	وَحُجَّتِكَ وَأَمِينِكَ
I have come to You seeking nearness to You in his name and in the name of Your Messenger.	wa qad ataytuka mutaḡarriban bihī ilayka wa ilā rasūlika	وَقَدْ أَتَيْتُكَ مُتَقَرِّبًا بِهِ إِلَيْكَ وَإِلَىٰ رَسُولِكَ
So, (please), in his name, make me worthy of regard with You	faj `alnī bihī `indaka wajīhan	فَاجْعَلْنِي بِهِ عِنْدَكَ وَجِيهًا
in this world and in the Hereafter and (make me) of those drawn near to You.	fī alddunyā wal-ākhirati wa min almuḡarrabīna	فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ
And grant me, due to this visit of mine, what I hope,	wa a `ṭinī biziyāratī amalī	وَأَعْطِنِي بِزِيَارَتِي أَمَلِي
endue me with my wish,	wa ḥab lī munāya	وَهَبْ لِي مُنَايَ
favor me with my desire and aspiration,	wa tafaḡḡal `alayya bishahwatī wa ragḡbatī	وَتَفَضَّلْ عَلَيَّ بِشَهْوَتِي وَرَغْبَتِي
settle for me my needs,	waqḡi lī ḡawā'ijī	وَأَقْضِ لِي حَوَائِجِي
do not reject me with disappointment,	wa lā taruddanī khā'iban	وَلَا تُرَدِّدْنِي خَائِبًا
do not cut off my hope (in You),	wa lā taqṭa `rajā'ī	وَلَا تَقْطَعْ رَجَائِي
do not let down my prayer,	wa lā tukḡayyib du `ā'ī	وَلَا تُخَيِّبْ دُعَائِي
show me proofs of Your response to all that which I prayed You for,	wa `arrifnī al-ijābata fī jamī'ī mā da `awtuka	وَعَرِّفْنِي بِالْإِجَابَةِ فِي جَمِيعِ مَا دَعَوْتُكَ
including the affairs of my religion, worldly life, and the Hereafter,	min amri alddīni walddnyā wal-ākhirati	مِنْ أَمْرِ الدِّينِ وَالْدُّنْيَا وَالْآخِرَةِ
include me with Your servants	waj `alnī min `ibādika	وَاجْعَلْنِي مِنْ عِبَادِكَ
from whom You have warded off misfortunes, diseases,	alladhīna ṡarafta `anhum albalāyā wal-amrāḡa	الَّذِينَ صَرَفْتَ عَنْهُمْ أَلْبَابِيَا وَالْأَمْرَاضَ
sedition matters, and calamities;	walfitana wal-a `rāḡa	وَأَلْفِتْنَ وَالْأَعْرَاضَ
those whom You make live in wellbeing,	min alladhīna tuḡyīhim fī `āfiyatin	مِنَ الَّذِينَ تُخَيِّبُهُمْ فِي عَافِيَةٍ
cause to die in wellbeing,	wa tumītuḡm fī `āfiyatin	وَتُمِيتُهُمْ فِي عَافِيَةٍ
allow to enter Paradise in wellbeing,	wa tudḡhiluḡm aljannata fī `āfiyatin	وَتُدْخِلُهُمُ الْجَنَّةَ فِي عَافِيَةٍ
and save from Hellfire in wellbeing;	wa tuḡjīruḡm min alnnāri fī `āfiyatin	وَتُجِيرُهُمْ مِنَ النَّارِ فِي عَافِيَةٍ
and, out of Your favor, lead me	wa waffiq lī bimannin minka	وَوَفِّقْ لِي بِمَنْ مِّنْكَ
to the achievement of what I hope for regarding myself,	ṡalāḡa mā u'ammilu fī nafṡī	صَلَاḡ مَا أُوْمَلِّ فِي نَفْسِي

my wife, my sons, my brethren-in-faith, my properties,	wa ahli wa wuldī wa ikhwānī wa māli	وَأَهْلِي وَوُلْدِي وَإِخْوَانِي وَمَالِي
and whatever bliss You have endowed me;	wa jamī`i mā an`amta bihī `alayya	وَجَمِيعَ مَا أَنْعَمْتَ بِهِ عَلَيَّ
O most merciful of all those who show mercy!	yā arḥama alrrāḥimīna	يَا أَرْحَمَ الرَّاحِمِينَ

Fourteenth: Among the rites to be done in the holy shrine of Imam al-Ḥusayn ('a) is to invoke Almighty Allah's blessings upon him. It is thus reported to stand behind the tomb at the side of the two shoulders and to invoke Almighty Allah's blessings upon the Holy Prophet (ﷺ) and Imam al-Ḥusayn ('a).

In his book of *Miṣbāḥ al-Zā'ir*, Sayyid Ibn Ṭāwūs has reported the following form of invocation of blessings upon Imam al-Ḥusayn ('a) within some forms of ziyārah:

O Allah, (please) send blessings upon Muḥammad and the Household of Muḥammad	allāhumma ṣalli `alā muḥammadin wa āli muḥammadin	اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
and send blessings upon al- Ḥusayn, the wronged, the martyred,	wa ṣalli `alā alḥusayni almaḥlūmi alshshahīdi	وَصَلِّ عَلَى الْحُسَيْنِ الْمَظْلُومِ الشَّهِيدِ
the victim of shed tears, and the captive of agonies	qatili al`abarāti wa asīri alkurubāti	قَتِيلِ الْعَبْرَاتِ وَأَسِيرِ الْكُرْبَاتِ
with ever-increasing, pure, and sacred blessings	ṣalātan nāmiyyatan zākiyyatan mubārakatan	صَلَاةً نَامِيَّةً زَكِيَّةً مُبَارَكَةً
the first of which ascend and the last of which never run out;	yaṣ`adu awwaluhā wa lā yanfadu ākhiruhā	يَصْعَدُ أَوَّلُهَا وَلَا يَنْفَدُ آخِرُهَا
with the best manner that You have ever conferred upon any	afḍala mā ṣallayta `alā aḥadin	أَفْضَلَ مَا صَلَّيْتَ عَلَيَّ أَحَدٍ
of the descendants of the Prophets and Messengers,	min awlādi al-anbyā'i walmursalīna	مِنْ أَوْلَادِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ
O Lord of the worlds!	yā rabba al`ālamīna	يَا رَبَّ الْعَالَمِينَ
O Allah, send blessings upon the Imam, the martyr,	allāhumma ṣalli `alā al-imāmi alshshahīdi	اللَّهُمَّ صَلِّ عَلَى الْإِمَامِ الشَّهِيدِ
the slain, the wronged, the disappointed,	almaqtūli almaḥlūmi almakhdhūli	الْمَقْتُولِ الْمَظْلُومِ الْمَخْذُولِ
the leading master, the worshipper, the abstemious,	walssayyidi alqā'idi wal`ābidi alzzāhidi	وَالسَّيِّدِ الْقَائِدِ وَالْعَابِدِ الزَّاهِدِ
the successor, the vicegerent, the leader, the veracious,	walwaṣiyyi alkhalīfati al-imāmi alṣṣiddīqi	وَالْوَصِيِّ الْخَلِيفَةِ الْإِمَامِ الصِّدِّيقِ
the pure, the immaculate, the superb, the blessed,	alṭṭuhri alṭṭāhiri alṭṭayyibi almubāraki	الطُّهْرِ الطَّاهِرِ الطَّيِّبِ الْمُبَارَكِ
the amiable, the pleased, the pious, the guide, the well- guided,	walrraḍiyyi almarḍiyyi walttaqiyyi alhādī almahdiyyi	وَالرَّضِيِّ الْمَرْضِيِّ وَالْتَّقِيِّ الْهَادِي الْمَهْدِيِّ
the abstemious, the defender (of Islam), the striver, the knowledgeable,	alzzāhidi aldhdhā'idi almujāhidi al`ālimi	الزَّاهِدِ الذَّاهِدِ الْمُجَاهِدِ الْعَالِمِ
the leader of true guidance, the grandson of the Messenger, and the delight of	imāmi alhudā sibṭi alrrasūli wa qurrati `ayni albatūli	إِمَامِ الْهُدَى سِبْطِ الرَّسُولِ وَقُرَّةِ عَيْنِ الْبَتُولِ

the eye of the Chaste Lady.

O Allah, send blessings upon
my master and chief

for he acted obediently to
You,

warned against disobeying
You,

made all efforts to attain
Your pleasure,

warmly received belief in
You,

rejected all excuses against
You,

called the servants to You
secretly and openly,

showed them the way to You,

undertook in obedience to
You the mission

of demolishing inequity with
rectitude

and refreshing the traditions
in the (light of the) Book.

So, he lived in fatigue for the
sake of Your pleasure

and passed away in

obedience to You, working
hard for the sake of Your
Intimate Servants.

He thus joined You missed
(by the believers).

He never disobeyed You;
neither at night nor in day;

rather, he, for Your sake,
strove against the hypocrites
and the unbelievers.

So, O Allah, (please) award
him with the best reward of
the veracious and the
righteous

and multiply the
chastisement and the
punishment for those who
slew him.

Verily, he fought with
nobility, was slain wrongly,
and passed away enjoying
mercy.

He said to them, "I am the
son of Allah's Messenger
Muhammad

and the son of him who gave
alms and served Allah.

Yet, they slew him clearly
intentionally.

allāhumma ṣalli `alā sayyidī
wa mawlāya

kamā `amila biṭā`atika

wa nahā `an ma`ṣiyatika

wa bālagha fī riḍwānika

wa aqbala `alā imānika

ghayra qābilin fīka `udhran

sirran wa `alāniyatan yad`ū
al`ibāda ilayka

wa yadullhum `alayka

wa qāma bayna yadayka

yahdimu aljawra bilṣawābi

wa yuhyī alssunnata bilkitābi

fa`āsha fī riḍwānika
makdūdan

wa maḍā `alā tā`atika wa fī
awlīyā`ika makdūhan

wa qaḍā ilayka mafqūdan

lam ya`shika fī laylin wa lā
nahārin

bal jāhada fīka almunāfiqīna
walkuffāra

allāhumma fajzihi khayra
jazā'i alṣṣādiqīna al-abrāri

wa ḍā`if `alayhim al`adhāba
wa liqātilīhi al`iqāba

faḡad qātala karīman wa
qutīla maḡlūman wa maḡā
marḡūman

yaqūlu anā ibnu rasūli allāhi
muḡammadin

wabnu man zakkā wa `abada

faḡatalūhu bil`amdi
almu`tamadi

اللَّهُمَّ صَلِّ عَلَى سَيِّدِي وَمَوْلَايَ

كَمَا عَمِلَ بِطَاعَتِكَ

وَنَهَىٰ عَنْ مَعْصِيَتِكَ

وَبَالَغَ فِي رِضْوَانِكَ

وَأَقْبَلَ عَلَىٰ إِيْمَانِكَ

غَيْرَ قَابِلٍ فِيكَ عُدْرًا

سِرًّا وَعَلَانِيَةً يَدْعُو الْعِبَادَ إِلَيْكَ

وَيَدُلُّهُمْ عَلَيْكَ

وَقَامَ بَيْنَ يَدَيْكَ

يَهْدِمُ الْجَوْرَ بِالصَّوَابِ

وَيُحْيِي السُّنَّةَ بِالْكِتَابِ

فَعَاشَ فِي رِضْوَانِكَ مَكْدُودًا

وَمَضَىٰ عَلَىٰ طَاعَتِكَ وَفِي أَوْلِيَائِكَ

مَكْدُوحًا

وَقَضَىٰ إِلَيْكَ مَفْقُودًا

لَمْ يَعْصِكَ فِي لَيْلٍ وَلَا نَهَارٍ

بَلْ جَاهَدَ فِيكَ الْمُنَافِقِينَ وَالْكَفَّارَ

اللَّهُمَّ فَأَجْزِهِ خَيْرَ جَزَاءِ الصَّادِقِينَ

الْأَبْرَارِ

وَصَاعِفُ عَلَيْهِمُ الْعَذَابَ وَلِقَاتِلِيهِ

الْعِقَابَ

فَقَدُّ قَاتِلٍ كَرِيمًا وَقَتِيلَ مَظْلُومًا

وَمَضَىٰ مَرْحُومًا

يَقُولُ أَنَا ابْنُ رَسُولِ اللَّهِ مُحَمَّدٍ

وَأَبْنُ مَنْ زَكَّىٰ وَعَبَدَ

فَقَتَلُوهُ بِالْعَمْدِ الْمُعْتَمَدِ

They slew him because of his faith;	qatalūhu `alā al'īmāni	قَتَلُوهُ عَلَى الْإِيمَانِ
therefore, they obeyed Satan	wa aṭā `ū fī qatlihī alshshayṭāna	وَأَطَاعُوا فِي قَتْلِهِ الشَّيْطَانَ
and never cared for the All-beneficent Lord.	wa lam yurāqibū fīhi alraḥmāna	وَلَمْ يُرَاقِبُوا فِيهِ الرَّحْمَنَ
So, O Allah, (please) send upon my master and chief such blessings by which You raise his eminence,	allāhumma faṣalli `alā sayyidī wa mawlāya	اللَّهُمَّ فَصَلِّ عَلَى سَيِّدِي وَمَوْلَايَ
make prevalent his issue,	ṣalātan tarfa`u bihā dhikrahū	صَلَاةً تَرْفَعُ بِهَا ذِكْرَهُ
and hasten his victory.	wa tuḏhiru bihā amrahū wa tu`ajjilu bihā naṣrahū	وَتُظْهِرُ بِهَا أَمْرَهُ وَتُعَجِّلُ بِهَا نَصْرَهُ
And (please) endue him on the Resurrection day with the best of Your favors,	wakḥṣuṣhu bi'afḍali qisami alfaḍā'ili yawma alqiyāmati	وَأَخْصُصْهُ بِأَفْضَلِ قِسْمِ الْفَضَائِلِ يَوْمَ الْقِيَامَةِ
increase his honor to the highest degree of the Supreme Rank,	wa zid-hu sharafan fī a`lā `illiyyīna	وَزِدْهُ شَرْفًا فِي أَعْلَىٰ عِلِّيِّينَ
take him higher to the highest rank of the honored ones,	wa ballighhu a`lā sharafi almukarramīna	وَبَلِّغْهُ أَعْلَىٰ شَرَفِ الْمُكْرَمِينَ
raise him in the honor of Your mercy	warfa`hu min sharafi raḥmatika	وَأَرْفَعْهُ مِنْ شَرَفِ رَحْمَتِكَ
to the honor of the most favorable ones	fī sharafi almuqarrabīna	فِي شَرَفِ الْمُقَرَّبِينَ
in the Highest Level,	fī alrrafi`i al-a`lā	فِي الرَّفِيعِ الْأَعْلَىٰ
grant him the right of mediation, the loftiest position,	wa ballighhu alwasīlata walmanzilata aljalīlata	وَبَلِّغْهُ الْوَسِيلَةَ وَالْمَنْزِلَةَ الْجَلِيلَةَ
the superiority, the excellence,	walfaḍla walfaḍīlata	وَالْفُضْلَ وَالْفَضِيلَةَ
and the abundant privilege.	walkarāmata aljazīlata	وَالْكَرَامَةَ الْجَزِيلَةَ
O Allah, (please) award him on behalf of us with the most excellent reward that You have ever given to a leader on behalf of his subjects	allāhumma fajzihī `annā afḍala mā jāzayta imāman `an ra`iyyatihī	اللَّهُمَّ فَاجْزِهِ عَنَّا أَفْضَلَ مَا جَازَيْتَ إِمَامًا عَنِ رَعِيَّتِهِ
and bless my master and chief whenever he is mentioned	wa ṣalli `alā sayyidī wa mawlāya kullamā dhukira	وَصَلِّ عَلَى سَيِّدِي وَمَوْلَايَ كُلَّمَا ذُكِرَ
and whenever he is not.	wa kullamā lam yudhkar	وَكُلَّمَا لَمْ يُذَكَّرْ
O my master and chief,	yā sayyidī wa mawlāya	يَا سَيِّدِي وَمَوْلَايَ
include me with your party and group	adkhillnī fī ḥizbika wa zumratika	أَدْخِلْنِي فِي حِزْبِكَ وَزُمْرَتِكَ
and ask my and your Lord to release me as grant from Him to you,	wastawhibnī min rabbka wa rabbī	وَأَسْتَوْهِبْنِي مِنْ رَبِّكَ وَرَبِّي
for you verily enjoy a special esteem and value with Allah	fa'inna laka `inda allāhi jāhan wa qadran	فَإِنَّ لَكَ عِنْدَ اللَّهِ جَاهًا وَقَدْرًا
as well as a lofty standing:	wa manzilatan rafi`atan	وَمَنْزِلَةً رَفِيعَةً
if you ask, He gives you	in sa'alta u`ṭita	إِنْ سَأَلْتَ أُعْطِيتَ

and if you intercede, He admits your intercession.

By Allah I ask you to regard me, your slave and servant.

Do not desert me at the time of ordeals and horrors

because of my evildoing, misconduct, and enormous offenses.

You are verily my hope and my wish,

I have confidence in you, I rely upon you,

and you are my means to Allah, my and your Lord.

No means that has been made to Allah

is greater in status,

more incumbent in sanctity,

or loftier in eminence

than yours, the Ahl al-Bayt, in the sight of Allah.

May Allah never cause me to lag behind you because of my sins

and may He join me with you in the perpetual abode of Paradise

that He has prepared for you and your loyalists.

Verily, He is the best of all those who may forgive and the most merciful of all those who show mercy.

O Allah, (please) convey to my master and chief

abundant greetings and salutations

and convey to us his response to our greetings.

You are verily All-magnanimous and All-generous.

And bless him whenever blessing is mentioned

and whenever it is not mentioned, O Lord of the worlds!

wa in shafa`ta shuffi`ta

allāha allāha fī `abdika wa mawlāka

lā tukhallinī `inda alshshdā`idi wal-ahwālī

lisū`i `amalī wa qabīhi fi`lī wa `azīmi jurmī

fa'innaka amalī wa rajā`ī

wa thiqatī wa mu`tamadī

wa wasīlatī ilā allāhi rabbī wa rabbika

lam yatawassal almutawassilūna ilā allāhi

biwasīlatin hiya a`zamu ḥaqqan

wa lā awjabu ḥurmatan

wa lā ajallu qadran

`indahū minkum ahla albayti

lā khallafanī allāhu `ankum bidhunūbī

wa jama`anī wa iyyākum fī jannati `adnin

allatī a`addahā lakum wa li'awliyā`ikum

innahū khayru alghāfirīna wa arḥamu alrrāḥimīna

allāhumma abligh sayyidī wa mawlāya

taḥiyyatan kathīratan wa salāman

wardud `alaynā minhu alssalāma

innaka jawādun karīmun

wa ṣalli `alayhi kullamā dhukira alssalāmu

wa kullamā lam yudhkar yā rabba al`ālamīna

وَإِنْ شَفَعْتَ شُفِعْتَ

اللَّهُ اللَّهُ فِي عَبْدِكَ وَمَوْلَاكَ

لَا تُخَلِّينِي عِنْدَ الشَّدَائِدِ وَالْأَهْوَالِ

لِسُوءِ عَمَلِي وَقَبِيحِ فِعْلِي وَعَظِيمِ جُرْمِي

فَإِنَّكَ أَمَلِي وَرَجَائِي

وَتَقَاتِي وَمُعْتَمِدِي

وَوَسِيلَتِي إِلَى اللَّهِ رَبِّي وَرَبِّكَ

لَمْ يَتَوَسَّلْ أَلَمْ تَتَوَسَّلُونَ إِلَى اللَّهِ

بِوَسِيلَةٍ هِيَ أَعْظَمُ حَقًّا

وَلَا أَوْجَبُ حُرْمَةً

وَلَا أَجَلٌ قَدْرًا

عِنْدَهُ مِنْكُمْ أَهْلَ الْبَيْتِ

لَا خَلْفَنِي اللَّهُ عَنْكُمْ بِذُنُوبِي

وَجَمَعَنِي وَإِيَّاكُمْ فِي جَنَّةِ عَدْنِ

الَّتِي أَعَدَّهَا لَكُمْ وَالْأَوْلِيَاءِ كُمْ

إِنَّهُ خَيْرُ الْغَافِرِينَ وَأَرْحَمُ الرَّاحِمِينَ

اللَّهُمَّ أَبْلِغْ سَيِّدِي وَمَوْلَايَ

تَحِيَّةً كَثِيرَةً وَسَلَامًا

وَأَرُدُّدْ عَلَيْنَا مِنْهُ السَّلَامَ

إِنَّكَ جَوَادٌ كَرِيمٌ

وَصَلِّ عَلَيْهِ كُلَّمَا ذُكِرَ السَّلَامُ

وَكُلَّمَا لَمْ يُذَكَّرْ يَا رَبَّ الْعَالَمِينَ

Within the recommended acts on the `Āshūrā' Day, I have cited a form of ziyārah of Imam al-Ḥusayn ('a). At the end of this section, I will mention another invocation of blessings upon the Immaculate Imams ('a), which comprises a brief invocation of blessings upon Imam al-Ḥusayn ('a) exclusively. So, do not miss these invocations.

Fifteenth: Among the recommended acts in the shrine of Imam al-Ḥusayn ('a) is to say the supplicatory prayer of the oppressed against the oppressor. In other words, one who has been exposed to wronging by an oppressor is advised to pray Almighty Allah with this supplicatory prayer in the holy shrine of Imam al-Ḥusayn ('a). This supplicatory prayer, which has been recorded by Shaykh al-Tūsī in his book of *Miṣbāḥ al-Mutahajjid* to be one of the recommended acts on Fridays, is as follows:

O Allah, I obtain my dignity from following Your religion and I am honored because of You have guided me,	allāhumma innī a` tazzu bidīnika	اللَّهُمَّ إِنِّي أَعْتَزُ بِدِينِكَ
but [<i>so-and-so</i>] is humiliating me by his evil,	wa akrumu bihidāyatika	وَأَكْرُمُ بِهِدَايَتِكَ
insulting me by harming me,	wa...ānun yudhillunī bisharrihī	وَأَكْرُمُ بِهِدَايَتِكَ
imputing dishonor to me because I am loyal to Your Representatives,	wa yuhīnunī bi'adhiyyatihī	وَيُهِينُنِي بِأَذِيَّتِهِ
and charging me with false claims.	wa yu`ibunī biwalā'i awliyā'ika	وَيُعِينُنِي بِوَلَاءِ أَوْلِيَائِكَ
I have come to the center of supplication and the guarantee of response.	wa yabhatunī bida` wāhu	وَيَبْهَتُنِي بِدَعْوَاهُ
O Allah, (please) send blessings upon Muḥammad and his Household	wa qad ji'tu ilā mawḍi`i alddu`ā'i	وَقَدْ جِئْتُ إِلَىٰ مَوْضِعِ الدُّعَاءِ
and support me against him at this very hour! At this very hour!	wa ḍamānika al-ijābata	وَضَمَانِكَ الْإِجَابَةِ
	allāhumma ṣalli `alā muḥammadin wa āli muḥammadin	اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ
	wa a`idnī `alayhi alssā`ata alssā`ata	وَأَعِدْنِي عَلَيْهِ السَّاعَةَ السَّاعَةَ

You may then throw yourself on the grave and say,

O my master and leader,	mawlāya imāmī	مَوْلَايَ إِمَامِي
(I have been) oppressed and (I am) seeking your support against him who has oppressed me.	maẓlūmun ista`dā`alā ḡālimihī	مَظْلُومٌ أَسْتَعْدِي عَلَىٰ ظَالِمِهِ
Grant me support! Grant me support!	alInnaṣra alInnaṣra	النَّصْرَ النَّصْرَ

The last statement may be repeated as many times as one breath may take.

Sixteenth: Among the acts in the holy shrine of Imam al-Ḥusayn ('a) is to say the following supplicatory prayer, which has been reported by Ibn Fahad in his book of *Uddat al-Dā`i*:

He who wants his request to be granted by Almighty Allah may stop at the side of Imam al-Ḥusayn's head and say the following words:

O Abū-`Abdullāh,	yā abā `abdillāhi	يَا أَبَا عَبْدِ اللَّهِ
I bear witness that you can now see my situation and hear my words	ashhadu annaka tashhadu maqāmī	أَشْهَدُ أَنَّكَ تَشْهَدُ مَقَامِي
and that you are alive with Your Lord and you are receiving sustenance from Him.	wa tasma`u kalāmī	وَتَسْمَعُ كَلَامِي
So (please) ask your and my Lord to grant me my requests.	wa annaka ḥayyun `inda rabbika turzaqu	وَأَنَّكَ حَيٌّ عِنْدَ رَبِّكَ تُرْزَقُ
	fas'al rabbka wa rabbī fī qaḍā'i ḥawā'ijī	فَأَسْأَلُ رَبَّكَ وَرَبِّي فِي قَضَائِ حَوَائِجِي

He who says this supplication will have his requested granted by Almighty Allah, God willing.

Seventeenth: Among the other recommended acts in Imam al-Ḥusayn's holy shrine is to offer a two-unit prayer at the side of the head, reciting Sūrah al-Fātiḥah and Sūrah al-Raḥmān in the first unit and Sūrah al-Fātiḥah and Sūrah al-Mulk (No. 76) in the second.

On the word of Sayyid Ibn Tāwūs, one who offers this prayer will be granted the reward of having performed an admitted and acceptable ritual pilgrimage (ḥajj) with the Holy Prophet (ṣ) for twenty times.

Eighteenth: Istikhārah (i.e. asking Almighty Allah to make one choose for the best of two or more choices through a certain process when one fails to decide on a certain choice) is one of the most recommended acts to be done under the supreme dome of Imam al-Ḥusayn's holy shrine. According to `Allāmah al-Majlisī who quotes from the book of *Qurb al-Isnād* by al-Ḥimyarī, Imam al-Ṣādiq ('a) is reported through an authentic chain of authority to have said, "If a servant repeats the process of Istikhārah one hundred times next to the side of the head of Imam al-Ḥusayn (`a) and says:

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

and then praises Almighty Allah, professes that there is no god save Him, all glory belong to Him alone, all magnificence is His alone, commends Him by suitable statements, and then asks Him to choose the best for him one hundred times—if he does all that, Almighty Allah shall most certainly inspire him to choose the best of the two choices."

According to another tradition, the process of Istikhārah is to repeat the following statement one hundred times:

I ask Allah to guide me to decide on the best choice that achieves me wellbeing, out of His mercy.	astakhīru allāh biraḥmatihī khiyaratān fī `āfiyatīn	أَسْتَخِيرُ اللَّهَ بِرَحْمَتِهِ خَيْرَةً فِي عَافِيَةٍ
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Nineteenth: The lofty and great Shaykh Abu'l-Qāsim Ja`far ibn Qawlawayh al-Qummī, may Allah have mercy upon him, has reported Imam al-Ṣādiq ('a) to have said, "When you visit Abū-`Abdullāh al-Ḥusayn ('a), you should keep silent except for good wording. The recording angels of days and nights present themselves before the angels of Imam al-Ḥusayn's holy shrine to shake hands with them, but the angels of Imam al-Ḥusayn's shrine cannot respond to their greetings because they are too busy weeping for Imam al-Ḥusayn to have a chance to respond to these angels. The angels of Imam al-Ḥusayn's shrine never stop weeping and wailing except at midday and at dawn. The recording angels therefore wait for these two times to come and talk to these angels and ask them about some matters related to the heavens. Thus, the angels of Imam al-Ḥusayn's shrine do not stop praying and weeping all the time between these two hours (of midday and dawn)."

Imam al-Ṣādiq ('a) is also reported to have said, "Almighty Allah has appointed four thousand angels, with dusty hair and appearance like people of consolation ceremony, to weep around the tomb of al-Ḥusayn (`a) from dawn to midday. After midday, they may ascend to the heavens to be substituted by the same number of other angels who weep from that time up to dawn."

From this tradition and the like, which are numerous, we can understand that it is recommended to weep for Imam al-Ḥusayn (`a) in his shrine.

Actually, to weep for Imam al-Ḥusayn (`a) must be held one of the advisable acts at his holy shrine, which is the center of expressing grief for him by his adherents and loyalists.

According to the report of Ṣafwān from Imam al-Ṣādiq ('a), one will never find the taste of food and drink if one knows about the earnest imprecation of the angels to Almighty Allah to curse the killers of Imam `Alī Amīr al-Mu'minīn and Imam al-Ḥusayn (`a), the wailings of jinn for them, and the weeping and grief of the angels who surround the holy tomb of Imam al-Ḥusayn ('a).

`Abdullāh ibn Ḥammād al-Baṣrī (i.e. of Baṣrah) has reported that Imam al-Ṣādiq ('a) asked him, "I have been informed that some people from the outskirts of al-Kūfah, others from other places,

and women came to wail over Imam al-Ḥusayn (ʿa). Some of them recite (divine texts), others recount (the misfortunes of his martyrdom), others wail (over him), and others compose elegies on him. Is this true?"

"Yes," answered `Abdullāh, "this is true. I myself have witnessed some of that."

The Imam (ʿa) expressed, "All praise be to Allah Who has made some people visit, praise, and elegeize us. He has also made some people criticize and find fault with these peoples for what they do. Verily, these are our enemies, be they our relatives or not."

However, the following statement has been quoted from the aforesaid tradition:

"Every one who visits him weeps for him. Every one who could not visit him feels sad for him. Every one who could not witness him burns regretfully. Every one whose eyes fall on the grave of his son next to the side of his feet in a desert where there is neither relative nor close friend will definitely sympathize him. He was deprived of his right; the apostates supported each other against him until they slew him, violated his rights, exposed his body to the beasts, prevented him from tasting the water of the Euphrates, which even dogs can have, and violated the right and instructions of Allah's Messenger about his household and him." Ibn Qawlawayh has also reported on the authority of al-Ḥārith al-A`war that Imam `Alī Amīr al-Mu'minīn (ʿa) predicted the martyrdom of his son, saying,

"May my father and mother be ransoms for al-Ḥusayn who will be martyred in an area at the back of al-Kūfah. By Allah (I swear), I see coming that all species of the beasts of deserts will extend their necks on his grave to weep for him all the night up to morning. When this will take place, beware of alienating him (by refraining from visiting his tomb)."

Many other traditions have carried such predictions.

Twentieth: Sayyid Ibn Ṭāwūs says that it is recommended for those who intend to leave the holy shrine of Imam al-Ḥusayn (ʿa) after they have accomplished visiting his tomb to throw themselves on the tomb, kiss it, and say the following words:

Peace be upon you, O my master.	alssalāmu `alayka yā mawlāya	أَسَلَامُ عَلَيْكَ يَا مَوْلَايَ
Peace be upon you, O Allah's Argument (against His creatures).	alssalāmu `alayka yā ḥujjata allāhi	أَسَلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ
Peace be upon you, O Allah's choice.	alssalāmu `alayka yā ṣafwata allāhi	أَسَلَامُ عَلَيْكَ يَا صِفْوَةَ اللَّهِ
Peace be upon you, O Allah's select.	alssalāmu `alayka yā khāliṣata allāhi	أَسَلَامُ عَلَيْكَ يَا خَالِصَةَ اللَّهِ
Peace be upon you, O victim of thirst.	alssalāmu `alayka yā qatīla alẓzamā'i	أَسَلَامُ عَلَيْكَ يَا قَتِيلَ الظَّمَاءِ
Peace be upon you, O strangest of all strangers.	alssalāmu `alayka yā gharība alghurabā'i	أَسَلَامُ عَلَيْكَ يَا غَرِيبَ الغُرَبَاءِ
Peace be upon you; this is the greeting of one who has to bid farewell to you	alssalāmu `alayka salāma muwaddi`in	أَسَلَامُ عَلَيْكَ سَلَامَ مُودِّعٍ
although he is neither bored with you nor tired of you.	lā sa'imīn wa lā qālin	لَا سَائِمٍ وَلَا قَالٍ
If I leave (you), this is not because of weariness;	fa'in amḍi falā `an malālatin	فَإِنْ أَمْضِيَ فَلَا عَنْ مَلَالَةٍ
and if I reside, this is not because of mistrusting the promise that Allah has made for the serene ones.	wa in uqim falā `an sū'i ḡannin bimā wa`ada allāhu alṣṣābirīna	وَإِنْ أُقِمْتُ فَلَا عَنْ سُوءِ ظَنٍّ بِمَا وَعَدَ اللَّهُ الصَّابِرِينَ
May Allah not decide this time of my visit to be the last.	lā ja`alahū allāhu ākhira al`ahdi minnī liziyāratika	لَا جَعَلَهُ اللَّهُ آخِرَ الْعَهْدِ مِنِّي لِزِيَارَتِكَ
May He endue me with more	wa razaqaniya allāhu al`awda	وَرَزَقَنِي اللَّهُ الْعُودَ إِلَى مَشْهَدِكَ

chances to return to your
shrine,

to reside in your courtyard,

and to stay in your sanctuary.

To Him do I pray to make me
delightful with you

and to include me with you in
this world and in the
Hereafter.

ilā mashhadika

walmaqāma bifinā'ika

walqiyāma fī ḥaramika

wa iyyāhu as'alu an yus`idani
bikum

wa yaj`alanī ma`akum fī
alddunyā wal-ākhirati

وَأَلْمَقَامَ بِفِنَائِكَ

وَأَلْقِيَامَ فِي حَرَمِكَ

وَإِيَّاهُ أَسْأَلُ أَنْ يُسْعِدَنِي بِكُمْ

وَيَجْعَلَنِي مَعَكُمْ فِي الدُّنْيَا وَالْآخِرَةِ