

BY THE DAWN

ZIYARAH GUIDANCE
& SUPPLICATIONS





BY THE DAWN

To the raison d'être...

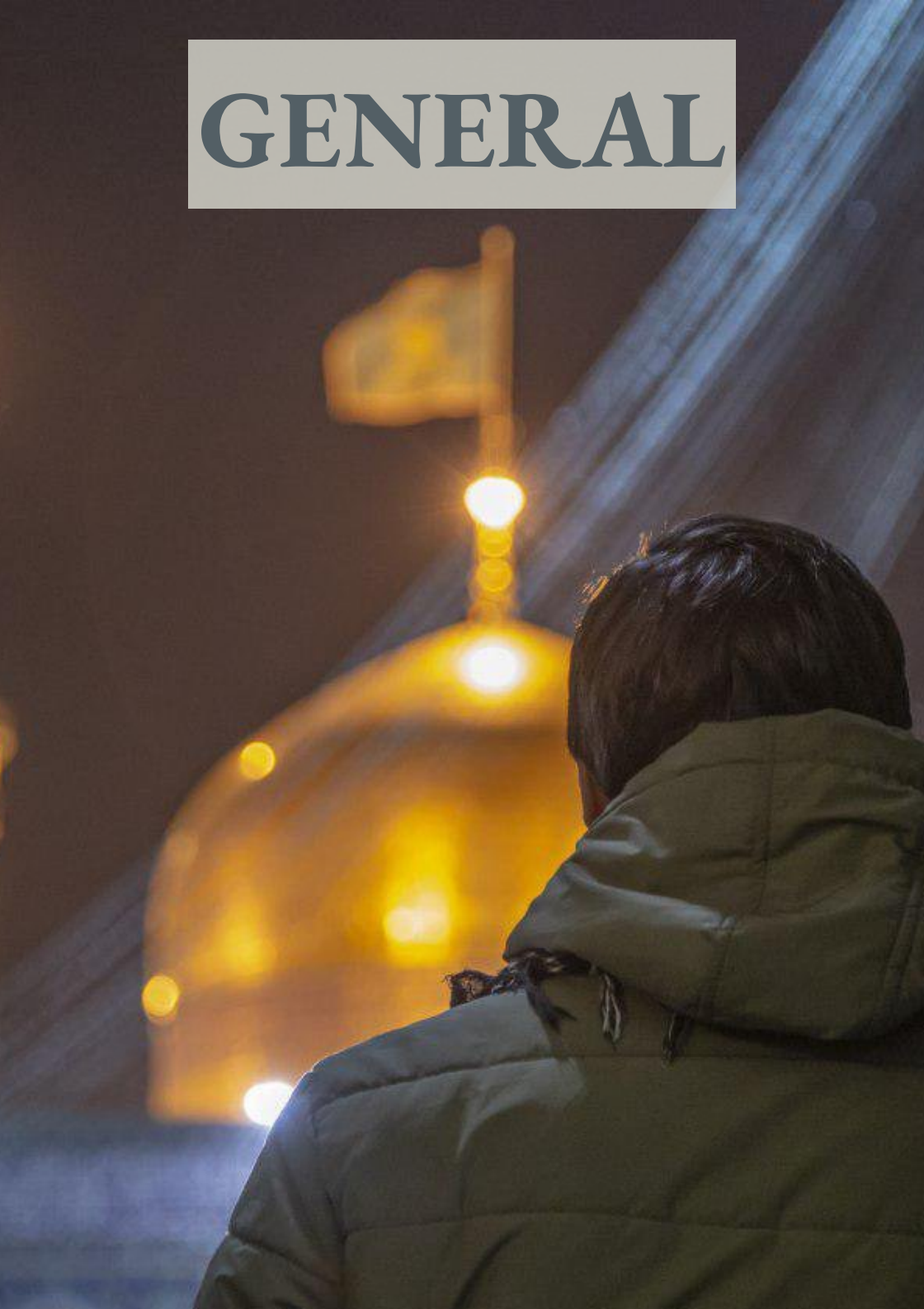
TABLE OF CONTENTS

General	4
What is Ziyārah?	5
Manners & Etiquette.....	6
Seeking permission to enter	8
Najaf	10
Merits.....	11
Ziyārat Amīr al-Mu'minīn(a).....	13
Ziyārat Amīn Allāh	32
Bidding Farewell.....	36
Kūfa	38
Merits.....	39
Map of Kūfa Mosque.....	42
Acts at Kūfa Mosque.....	43
The Seat of Judgment and the Place of the Washtub	49
Order of devotional Acts in Masjid al-Kūfa.....	49
Prayers and Supplications in the Center of the Mosque	51
Devotional Acts at the Seventh Column	52
Devotional Acts at the Fifth Column	58
Devotional Acts at the Third Column.....	61
Devotional Acts at Bab al-Faraj	65
Another Prayer at This Place	66
Prayer for Fulfilling Needs	69
Devotional Acts at the Niche of Imām 'Alī(a).....	72
Devotional Acts At Imām Ṣādiq's Bench	72
Prayer for Settling the Needs at Kūfa Mosque.....	73
Muslim b. 'Aqīl.....	74
Hani bin 'Urwa	82
Maytham al-Tammār.....	85
Sahla	88
Merits.....	89
Map of Sahla.....	91
Acts at Sahla Mosque	92
Karbālā	101

Merits.....	102
The Prophets(a) Visit Imām Ḥusayn(a)	102
The Angels Visit Imām Ḥusayn(a)	103
The Blessings of Ahul Bayt(a)	104
The Angels Pray for Visitors.....	105
The Rewards of the Prayers of the Angels	107
Visiting is Obligatory	107
The Reward for Visitors	107
During Times of Fear.....	109
For Every Dirham Spent	111
Things Which are Makrūh	112
One's Behaviour During Ziyārah	113
Visiting on Foot.....	114
Allah's Rewards.....	115
Time Spent During Ziyārah	116
Visitors are Ahlul Bayt's Neighbours.....	116
First to Enter Paradise	117
Visiting with Ma'rifah	117
Visiting Out of Love	118
Strong Desire to Visit Imām Ḥusayn(a).....	119
Visiting for Rewards	120
Best of All Deeds	121
Ziyārah of Allah on His Throne.....	122
Prolongs One's Life & Increases Rizq.....	122
Removes Sins.....	123
Equal to Performing 'Umrah	124
Equal to Performing Ḥajj.....	125
Equal to Performing Ḥajj and 'Umrah	126
Equal to Performing Ḥajj Numerous Times	129
Equal to Freeing Numerous Slaves.....	131
Visitors Intercede for Others	131
Removes Sufferings and Fulfils Needs	132
Angels Welcome, Bid Farewell & Ask Forgiveness.....	133
Ziyārat Wārith.....	136
Ziyārat 'Āshūrā'	141
Ziyārat Arba'in.....	148

Abūl Faḍl al-‘Abbās(a).....	153
Ziyārat ‘Abbās(a).....	155
Kāẓimīya	159
Merits.....	160
Imām Mūsā Kāẓim(a)	161
Imām Muḥammad Jawād(a).....	168
Sāmarrā’	170
Ziyārat Imām Hādī(a).....	171
Ziyārat Imām ‘Askarī(a)	179
Mashhad	189
Merits.....	190
Ziyārat Imām Riḍā(a)	192
Shah ‘Abd al-‘Azīm	207
Ziyārat ‘Abdul ‘Azīm(a).....	208
Qom	212
Merits.....	213
Ziyārat Sayyeda Ma’suma(a)	214
Jamkarān	218
History.....	219
Acts at Jamkarān Mosque.....	221
Salutation Prayer of the Holy Mosque.....	221
Prayer of the Lord of the Age(a).....	221
Imām Mahdī (a)	223
Importance of Praying for Imām(a)	224
Du‘ā’ al-Faraj	224
Du‘ā’ al-‘Ahd	225
Du‘ā’ al-Nudba	230
Du‘ā’ Zaman al-Ghayba.....	247
Ziyārat ‘Ālī Yāsīn	257
Seeking Aid from Imām Mahdī(a)	264
Acknowledgments	268

GENERAL



WHAT IS ZIYĀRAH?

Ziyārah is a devotional act central to Islamic faith, signifying a visit to religious leaders or their resting places. It embodies the expression of deep affection and reverence, while offering an avenue for spiritual enrichment. This practice, strongly endorsed throughout Islamic history, has seen devout Muslims engage in it consistently.

Particularly in Shī'a tradition, the act of *ziyārah* holds considerable significance, especially when directed towards the Prophet^(p) and the Imāms^(a). A myriad of spiritual benefits and rewards are associated with these visits, making them a defining characteristic of Shī'a culture.

The essence of *ziyārah* in Shī'a belief is forming a bond with the infallible Imām^(a) and acknowledging his *wilāyah*¹. This practice is intricately tied to love for the Ahlul Bayt^(a), the expression of *Tawallī*² and *Tabarrī*³. The act of visiting the Infallible stands as a testament to their loyalty and commitment to upholding the rights of *wilāyah* over their followers. After all, the Prophet^(p) and Imāms^(a) maintain their *wilāyah* even posthumously, a belief strongly upheld in the Shī'a perspective.

A tangible manifestation of an Imām's *wilāyah* is his influence over the hearts and souls of the people. This *wilāyah* and Imāmate are often affirmed in the texts recited during *ziyārah*. For instance, the texts for the Imāms' *ziyārah* state, "I attest that you see my place and hear my word and answer my salutation." This belief maintains that the soul of the Imām, with divine permission, becomes aware of his visitor, infusing the meeting with profound love and spirituality. This spiritual connection significantly resonates in Shī'a prose and poetry.

The act of *ziyārah* and the revered shrines of the Ahlul Bayt^(a) have played influential roles in Shī'a history. Their reverence stands as one of the most distinctive cultural symbols of the Shī'a community.

¹ *Wilāyah* refers to the divine authority and spiritual leadership granted by Allah to Prophet Muḥammad^(p) and subsequently the Imāms^(a), denoting their role as religious guides and guardians of the faith.

² *Tawallī* is the practice of expressing love and loyalty towards the Prophet^(p) and the Imāms^(a), recognising their spiritual and religious authority (*wilāyah*).

³ *Tabarrī* refers to the practice of disassociating oneself from those who oppose, persecute, or hold animosity towards the Prophet^(p) and the Imāms^(a).

MANNERS & ETIQUETTE

Z *iyārah*, at its core, is a spiritual journey towards the Imām^(a) marked by reverence, well-wishing, and a profound spiritual connection.

To optimise the benefits gained from *ziyārah*, and considering it as an occasion to present oneself before the Imām^(a), several recommended practices are outlined:

- ❖ Initiate with a ritual bath (*ghusl*), before proceeding with *ziyārah*.
- ❖ Perform ablution (*wuḍūʿ*) to ensure purity.
- ❖ Dress in clean attire and use perfume⁴.
- ❖ Refrain from engaging in frivolous talk.
- ❖ Recite the permission for entrance (*idhn al-dukhūl*).
- ❖ Approach the grave until you reach the chamber (*darih*), ensuring not to disrupt others.
- ❖ Speak gently and offer your supplications or *ziyārah* in a soft voice.
- ❖ Perform a two-unit (*rakaʿat*) prayer and dedicate its merit to the Imām^(a).
- ❖ Recite supplications (*duʿāʿ*) and the Qurʾān, gifting its reward to the Imām^(a).
- ❖ Show reverence by kissing the doorstep.
- ❖ Seek repentance (*tawbah*), as these sacred places are optimal for acceptance of repentance.

❖ Embrace the Imām's Presence

An essential part of a successful *ziyārah* lies in recognising the spiritual presence of the esteemed Imām^(a). More than just a visit to a location, it's about feeling the encompassing spiritual aura. Remember, you're in the company of a transcendent soul - acknowledge this presence.

❖ Engage With the Imām^(a)

To commune with the Imām^(a), physical sight isn't necessary. His presence surrounds you; he hears your words, notes your presence, and watches over you. The *ziyārah*, in this context, evolves into a meaningful encounter.

❖ Extend Greetings to the Imām^(a)

When you meet someone, it's natural to offer greetings. The same courtesy extends to the hallowed souls of the Imāms^(a) and Divine Saints (*awlīyāʿ*). Greet them with respect and express your respect and admiration.

⁴ Except for *ziyārah* of Imām Ḥusayn^(a), for which wearing perfume is not recommended.

- ❖ **Conduct the *Ziyārah* in Any Language**
Ziyārah is not bound by language constraints. Conduct your *ziyārah* in the language you're most comfortable with, respecting the necessary etiquette, and your devotion will be recognised.
- ❖ **Invoke the Imāms^(a) Through Established Texts**
 If you seek to converse with the Imāms^(a) in a profound and noble manner, consider reciting established *ziyārah* texts like *Ziyārat Amīn Allah* or *Ziyārah Jāmi'a Kabīra*.
- ❖ **Speak From Your Heart**
 Unleash your emotions and communicate from the very core of your heart. Let go of worldly concerns, even if just for a few minutes. Engage with the palpable spirituality that envelops the shrine and share your thoughts freely with the Imām^(a).
- ❖ **Recite *Ziyārah Jāmi'a Kabīra***
Ziyārah Jāmi'a Kabīra, about six to seven pages long, is a profound text to recite. If time permits, read it in its entirety; if not, even half a page can suffice.
- ❖ **Remember Who You're Addressing**
 As you recite the *ziyārah*, be mindful of who you are addressing, even if the meaning isn't fully known to you. Achieving this mindfulness signifies a successful *ziyārah*.
- ❖ **Cultivate a Deep Connection with the Imām^(a)**
 Physical proximity to the chamber (*darīḥ*) isn't the sole criterion for establishing a connection with the Imām^(a). Rather, the real connection forms in the heart. One might be physically distant yet feel a profound spiritual closeness to the Imām^(a) - this is the true way to connect.
- ❖ **Pray and Recite *Dhikr* at the Shrine**
 Inside the shrine, perform your prayers - missed (*qadā'*), obligatory (*wājib*), and recommended (*mustahabb*) - and pray for your parents. Recite "*lā 'ilāha 'illā-llāh*" (there is no god, besides Allah) and *Tasbihāt Arba'a*⁵, ensuring that your heart remains closely connected.

⁵ Al-Tasbihāt al-Arba'a (Arabic: السَّبِيحَاتُ الْأَرْبَعَةُ) consists of four dhikrs recited in daily prayers. The four dhikrs are: "Subhān Allāh, wa l-ḥamd li-llāh, wa lā ilāh-a illā Allāh, wa Allah Akbar" (Exalted is Allah, and praise is for Allāh, and there is no god except Allāh, and God is the greatest).

SEEKING PERMISSION TO ENTER

Upon nearing the entrance of the sacred shrine, take a moment to respectfully seek permission to enter. With deep humility, meditate on the monumental significance of the revered individual resting within. Foster the understanding that the holy Imām^(a) perceives and acknowledges your greetings, as affirmed by the practice of requesting entrance (*isti'dhan*). Consider his infinite compassion, especially towards his followers and visitors. Devote some time to introspection and reflection on your conduct, stirring a sense of deep respect that might move you to tears.

In the word of *Shaykh Kaḡ'amī*, when you intend to enter the Holy Prophet's^(a) Mosque in Medina or any of the holy shrines of the Imāms^(a), recite the following:

اَللّٰهُمَّ اِنِّيْ وَفَّقْتَ عَلٰى بَابٍ مِّنْ اَبْوَابِ بُيُوتِ نَبِيِّكَ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ

Aallāhumma innī waqafu 'alā bābin min abwābi buyūti nabiyika ṣalawātuka 'alayhi wa'ālihi

O Allāh, I am standing at one of the doors of Your Prophet's houses, may Your blessings be upon him & his household.

وَقَدْ مَنَعْتَ النَّاسَ أَنْ يَدْخُلُوا إِلَّا بِإِذْنِهِ فَقُلْتُ: "يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ"

wa qad mana`ta alnnāsa an yadkhulū illā bi'īdhnihi faqulta yā ayyuhā alladhina āmanū lā tadkhulū buyūta alnnabiyyi illā an yu'dhana lakum

And You have prevented people to enter before they obtain his permission. You have thus said, "O you who believe! Do not enter the Prophet's houses until you are granted permission"

اَللّٰهُمَّ اِنِّيْ اَعْتَقِدُ حُرْمَةَ صَاحِبِ هٰذَا الْمُسْهَدِ الشَّرِيفِ فِيْ غَيْبَتِهِ كَمَا اَعْتَقِدُهَا فِيْ حَضَرَتِهِ

allāhumma innī a`taqidu ḥurmata ṣāhibi hādhāalmashhadi alshsharīfi fī ghaybatihī kamā a`taqiduhā fī ḥaḍratihī

O Allāh, I believe in the sanctity of the owner of this holy shrine in his absence as same as I believe in it in his presence.

وَاعْلَمُ أَنَّ رَّسُولَكَ وَخُلَفَاءَكَ عَلَيْهِمُ السَّلَامُ أَحْيَاءٌ عِنْدَكَ يُرْزَقُونَ

wa a`lamu anna rasūlaka wa khulafā'aka `alayhimu alssalāmu aḥyā'un `indaka yurzaqūna

I also know for sure that Your Messenger and Your Representatives—peace be upon them—are live, finding their sustenance in the presence of You;

يَرَوْنَ مَقَامِي وَيَسْمَعُونَ كَلَامِي وَيَرُدُّونَ سَلَامِي

yarawna maqāmī wa yasma`ūna kalāmī wa yaruddūna salāmī

they can see my place, hear my words, and respond to my greetings,

وَأَنْتَ حَاجِبَتَ عَنْ سَمْعِي كَلَامَهُمْ وَفَتَحْتَ بَابَ فَهْمِي بِلَذِيذِ مُنَاجَاتِهِمْ

wa annaka ḥajabta `an sam`ī kalāmahum wa fataḥta bāba fahmī biladhīdhi munājātihim

but You have prevented my hearing from receiving their words and You have opened the door of my understanding to taste the fine flavor of my confidential speech with them.

وَإِنِّي أَسْتَأْذِنُكَ يَا رَبَّ أَوَّلًا وَأَسْتَأْذِنُ رَسُولَكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ثَانِيًا

wa innī asta'dhinuka yā rabbi awwalan wa asta'dhinu rasūlaka ṣallā allāhu `alayhi wa ālihī thāniyan

I thus ask Your permission—O Lord—first of all, the permission of Your Prophet—peace be upon him and his Household—secondly,

وَأَسْتَأْذِنُ خَلِيفَتَكَ الْإِمَامَ الْمَفْرُوضَ عَلَيَّ طَاعَتُهُ...

wa asta'dhinu khalīfataka al'imāma almafrūḍa `alayya ṭā`atuhū

the permission of Your Representative, the Imām the obedience to whom is incumbent upon me...

Now mention the name of the Imām that you are visiting and also mention the name of his father. For instance, if you are visiting the holy shrine of Imām Ḥusayn^(a), you say, “Ḥusayn b. Ali—peace be upon him.” And if you are visiting the holy shrine of Imām Riḍā^(a), you say, “Ali b. Mūsā Riḍā—peace be upon him” and so on. Then say:

وَالْمَلَائِكَةُ الْمُوَكَّلِينَ بِهَذِهِ الْبُقْعَةِ الْمُبَارَكَةِ ثَالِثًا

walmalā'ikata almuwakkalīna bihādhihī albuq`ati almubārakati thālighān

...and the permission of the angels whom are commissioned to supervise this blessed area, thirdly.

أَدْخُلْ يَا رَسُولَ اللَّهِ أَدْخُلْ يَا حُجَّةَ اللَّهِ أَدْخُلْ يَا مَلَائِكَةَ اللَّهِ الْمُقَرَّبِينَ الْمُقِيمِينَ فِي هَذَا الْمُسْهَدِ

a'adkhulu yā rasūla allāhi a'adkhulu yā ḥujjata allāhi a'adkhulu yā malā'ikata allāhi almuqarrabīna almuqīmīna fī hādha almashhadi

May I enter, O Messenger of Allāh? May I enter, O Argument of Allāh? May I enter, O angels of Allāh—the intimate, the residing in this shrine?

فَأَذِّنْ لِي يَا مَوْلَايَ فِي الدُّخُولِ أَفْضَلَ مَا أَذِنْتَ لِأَحَدٍ مِنْ أَوْلِيَائِكَ فَإِنْ لَمْ أَكُنْ أَهْلًا لِذَلِكَ فَأَنْتَ أَهْلٌ لِذَلِكَ

fa'dhan lī yā mawlāya fī alddukhūlī afḍala mā adhinta li'aḥadin min awliyā'ika fa'in lam akun aḥlan lidhālīka fa'anta aḥlan lidhālīka

So, (please do) permit me to enter, O my Master, in the best way of permission that you have ever conferred upon any of your intimate adherents. If I do not deserve such permission, then you are worthy of conferring it upon me.

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

بِسْمِ اللَّهِ وَبِاللَّهِ وَفِي سَبِيلِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

bismi allāhi wa billāhi wa fī sabīli allāhi wa `alā millati rasūli allāhi ṣallā allāhu `alayhi wa ālihī

In the name of Allah, with Allah, in the path of Allah, and adhering to the faith of the Messenger of Allah^(p).

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

allāhumma ighfir lī warḥamnī wa tub `alayya innaka anta alttawwābu alrraḥīmu

O Allah, forgive me, have mercy on me, and turn to me in forgiveness. Indeed, You are the Oft-Returning, the Merciful.

NAJAF



MERITS

❖ Abū Wahab Baṣrī narrates: Upon arriving in Medina, I sought out Imām Ṣādiq^(a) and exclaimed, "I've come to see you before performing the *ziyārah* of Amīr al-Mu'minīn^(a)." Imām^(a) expressed his disappointment, saying, "Such a grave oversight! Had you not been one of our Shī'a, I wouldn't have accepted your presence. Don't you desire to perform *ziyārah* to the one whom Allah, His angels, prophets, and believers honour with their *ziyārah*?" Caught off guard, I replied, "May I be sacrificed for you! I wasn't aware of this significance." The Imām^(a) imparted his wisdom, stating, "Bear in mind that Amīr al-Mu'minīn^(a) holds a position of greater esteem than all other Imāms^(a) in the eyes of Allah."

❖ Mufaḍḍal b. 'Umar narrates an enlightening encounter: "I approached Imām Ṣādiq^(a), expressing my yearning for *Gharīḍ*." Imām^(a) curiously inquired, "What prompts this longing?" To which I replied, "My affection for Amīr al-Mu'minīn^(a) and my desire to perform his *ziyārah*." Imām^(a) asked, "Are you aware of the profound significance of performing his *ziyārah*?" I confessed my ignorance, requesting the Imām^(a) to enlighten me. The Imām^(a) explained, "When you undertake the *ziyārah* of Amīr al-Mu'minīn^(a), you essentially honour the remains of Adam^(a), the lineage of Noah^(a), and the legacy of 'Alī b. Abī Ṭālib^(a)." Perplexed, I asked, "Adam^(a) is believed to have descended in *Sarandīb* and his remains resided next to Allah's sacred house (*Ka'ba*). How did his bones reach Kūfa?" Imām^(a) unraveled the narrative, "During the flood, Allah instructed Noah^(a) to circumnavigate the Ka'ba seven times. Obediently, Noah^(a) immersed himself in the floodwater, reaching knee-depth. He then retrieved a coffin bearing the remains of Adam^(a) and loaded it onto the Ark. Afterward, he resumed his circumambulation of the Ka'ba, which continued as long as Allah decreed. Upon reaching Kūfa, he anchored the Ark at Kūfa mosque. This was when Allah ordered the Earth to absorb the floodwaters, beginning at Kūfa mosque - the same site where the deluge originated. As the flood receded, the Ark's inhabitants scattered in different directions. Noah^(a) transported the coffin to *Ghari* and buried it there - a part of the mountain where Allah had interacted with Moses^(a), sanctified Jesus^(a), embraced Abraham^(a) as a friend, and held Muḥammad^(p) dear. This land has been chosen as the abode of the prophets. I assure you, since the time of Adam^(a) and Noah^(a), no one more distinguished than Amīr al-Mu'minīn^(a) has resided there. Thus, when you visit Najaf, consider it as a *ziyārah* to the bones of Adam^(a), the lineage of Noah^(a), and the legacy of 'Alī b. Abī Ṭālib^(a). By doing so, you honour the earliest forefathers of Muḥammad^(p) - the seal of prophets, and 'Alī - the master of successors. The gates of paradise will swing open for those who undertake the *ziyārah* of Amīr al-Mu'minīn^(a). Never underestimate this profound act."

⁶ Al-Gharī or al-Ghariyān are other names for Najaf

❖ Imām Ṣādiq^(a) said: "Ḥasan b. 'Alī^(a) once inquired from Rasūl Allāh^(p), 'Dear Father, what rewards await those who perform your *ziyārah*?' Rasūl Allāh^(p) replied, 'My son, on the Day of Judgment, I am obliged before Allāh to reciprocate the honour to those who performed my *ziyārah*, either during my lifetime or after I've departed from this world, as well as those who have performed *ziyārah* of your father. And I shall seek forgiveness for their sins."

❖ Imām Ṣādiq^(a) said: "If one performs *ziyārah* of Amīr al-Mu'minīn^(a), believing him to be the righteous Imām whose obedience is obligatory and accepting him as the immediate successor to the Messenger of Allāh^(p), and does this without pride or arrogance, Allāh in His magnificence will reward him with the merit of a hundred thousand martyrs. All past and future misdeeds shall be forgiven. On the Day of Judgment, he will find refuge from its hardships. His account of deeds will be simplified. He will be greeted by the angels. Upon returning from *ziyārah*, he will be escorted by angels to his home. If he falls ill, the angels shall visit him, and in the event of his death, the angels will mourn him and pray for his forgiveness."

ZIYĀRAT AMĪR AL-MU'MINĪN^(A)

When you decide to perform *ziyārah*, first do *ghusl*, wear clean clothes and apply perfume. When you leave your house recite the following Du'ā⁷:

اللَّهُمَّ إِنِّي خَرَجْتُ مِنْ مَنْزِلِي أَبْغِي فَضْلَكَ وَأُزُورُ وَصِيَّ نَبِيِّكَ صَلَوَاتُكَ عَلَيْهِمَا

allāhumma innī kharajtu min manzilī abghī faḍlaka wa azūru waṣiyya nabiyyika ṣalawātuka `alayhimā
O Allāh, I leave my house seeking Your bounties and visiting the Viceroy of Your Prophet—peace of You be upon both of them.

اللَّهُمَّ فَيَسِّرْ ذَلِكَ لِي وَسَبِّبْ الْمَزَارَ لَهُ وَاخْلُفْنِي فِي عَافِيَتِي وَخُزَانَتِي بِأَحْسَنِ الْخِلَافَةِ يَا أَرْحَمَ الرَّاحِمِينَ

allāhumma fayassir dhālika lī wa sabbibi almazāra lahū wakhluḥnī fī `āqibatī wa ḥuzānatī bi'aḥsani
alkhilāfati yā arḥama alrrāḥimīna

So, O Allāh, (please do) make it easy for me, help me pay this visit to him, and take my place, while I am away, in my affairs and possessions in the best manner of taking place. O most Merciful of all those who show mercy!

Next, continue by glorifying Almighty Allāh with the subsequent words of praise:

الْحَمْدُ لِلَّهِ وَشُبْحَانَ اللَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ

alḥamdu lillāhi subḥāna allāhi lā ilāha illā allāhu

All praise be to Allāh. All glory be to Allāh. There is no god but Allāh.

Upon arriving at the trench of Kūfa, pause and recite the subsequent phrases:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَهْلَ الْكِبَرِيَاءِ وَالْمَجْدِ وَالْعَظَمَةِ

allāhu akbaru allāhu akbaru aḥla alkibriyā'i walmajdi wal`azamati

Allāh is the Most Great. Allāh is the Most Great. O worthiest of exaltation, glorification, and grandeur.

اللَّهُ أَكْبَرُ أَهْلَ التَّكْبِيرِ وَالتَّقْدِيسِ وَالتَّسْبِيحِ وَالْإِلَآءِ اللَّهُ أَكْبَرُ مَا أَخَافُ وَأَحْذَرُ

allāhu akbaru aḥla alttakbiri waltaḥqḍisi walṭtasbīhi wal-ālā'ī allāhu akbaru mimma akhāfu wa aḥdharu

Allāh is the Most Great. O worthiest of being deemed Great, of sanctification, of glorification, and of granting bounties.
Allāh is Greater than what I fear and what I worry about.

اللَّهُ أَكْبَرُ عِبَادِي وَعَلَيْهِ أَتَوَكَّلُ اللَّهُ أَكْبَرُ رَجَائِي وَإِلَيْهِ أُنِيبُ

allāhu akbaru `imādī wa `alayhi atawakkalu allāhu akbaru rajā'ī wa ilayhi unibu

Allāh is the Most Great; He is my support and on Him do I rely. Allāh is the Most Great; He is my hope and to Him do I turn.

⁷ This method of *ziyārah* has been related by *Shaykh Mufid* and *Sayyid b. Tāwūs*.

اللَّهُمَّ أَنْتَ وَلِيَّ نِعْمَتِي وَالْقَادِرُ عَلَى طَلِبَتِي تَعْلَمُ حَاجَتِي وَمَا تُضَوِّرُهُ هَوَاجِسُ الصُّدُورِ وَخَوَاطِرُ النُّفُوسِ

allāhumma anta waliyyu ni`matī walqādiru `alā ṭalibatī ta`lamu ḥājati wa mā tuḍmiruhū hawājisu als
ṣudūri wa khawāṭiru alnnufūsi

O Allāh, You are indeed the source of my blessings and You alone can respond to my request. You know my neediness and whatever is concealed by the premonitions of hearts and the thoughts of inner selves.

فَأَسْأَلُكَ بِمُحَمَّدٍ الْمُصْطَفَى الَّذِي قَطَعْتَ بِهِ حُجَجَ الْمُخْتَبِجِينَ وَعُذَرَ الْمُعْتَذِرِينَ وَجَعَلْتَهُ رَحْمَةً لِلْعَالَمِينَ

fa'as'aluka bimuḥammadin almuṣṭafā alladhī qata`ta bihī ḥujaja almuḥtājijīna wa `udhra almu`tadhirīna
wa ja`altahū raḥmatan lil`ālamīna

I therefore beseech You in the name of Muḥammad, the Chosen Prophet, through whom You have stopped all the claims of those who may excuse and the pretexts of those who may make apologies and whom You have decided to be mercy to the peoples,

أَنْ لَا تَحْرِمْنِي ثَوَابَ زِيَارَةِ وَلِيِّكَ وَأَخِي نَبِيِّكَ أَمِيرِ الْمُؤْمِنِينَ وَقَصْدَهُ

an lā taḥrimanī thawāba ziyāratī waliyyika wa akhī nabīyyika amīri almu'minīna wa qaṣdahū

(I beseech You) not to deprive me of the rewards of my visiting Your intimate servant, the brother of Your Prophet, and the Commander of the Believers and my directing to him,

وَتَجْعَلَنِي مِنْ وَفْدِهِ الصَّالِحِينَ وَشِيعَتِهِ الْمُتَّقِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

wa taj`alanī min wafdiḥi alṣṣāliḥīna wa shi`atiḥi almuttaqīna biraḥmatika yā arḥama alrrāḥimīna

and to include me with the virtuous delegation to him and with his pious adherents; (I beseech for that) in the name of Your mercy, O most Merciful of all those who show mercy.

Once your eyes fall on the holy dome, say the following:

الْحَمْدُ لِلَّهِ عَلَى مَا اخْتَصَّنِي بِهِ مِنْ طِيبِ الْمَوْلِدِ وَاسْتَخْلَصَنِي إِكْرَامًا بِهِ

alḥamdu lillāhi `alā mā ikhtaṣṣanī bihī min ṭibi almawliḍi wastakḥlaṣanī ikrāman bihī

All praise be to Allāh, for He has conferred upon me exclusively the legitimacy of birth, and for He has bestowed me, out of His honoring me,

مِنْ مُوَالَاةِ الْأَبْرَارِ السَّفَرَةِ الْأَطْهَارِ وَالْخَيْرَةِ الْأَعْلَامِ

min muwālāti al-abrāri alssafarati al-aṭḥāri walkhiyaratī al-a`lāmi

with the loyalty to the pious, immaculate representatives (of Him), the best of all, and the most knowledgeable.

اللَّهُمَّ فَتَقَبَّلْ سَعْيِي إِلَيْكَ وَتَصَرَّعِي بَيْنَ يَدَيْكَ وَاعْفُرْ لِي الذُّنُوبَ الَّتِي لَا تُخْفَى عَلَيْكَ إِنَّكَ أَنْتَ اللَّهُ الْمَلِكُ الْعَفَّارُ

allāhumma fataqabbal sa`yī ilayka wa taḍarru`ī bayna yadayka waghfir liya aldhdhunūba allatī
lā takhfā `alayka innaka anta allāhu almaliku alghaffāru

O Allāh, (please do) accept my seeking for You and my earnest imploration in Your Presence and (please do) forgive my sins that cannot be hidden from You. Verily, You are Allāh, the King, the All-forgiving.

When you reach the fortress of Najaf, say the following:

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ

alḥamdu lillāhi alladhī hadānā lihādihā wa mā kunnā linahtadiya lawlā an hadānā allāhu

All praise be to Allah Who has guided us to this; and we would not have found the way had it not been that Allah had guided us.

الْحَمْدُ لِلَّهِ الَّذِي سَيَّرَنِي فِي بِلَادِهِ وَحَمَلَنِي عَلَى دَوَابِّهِ وَطَوَى لِي الْبَعِيدَ وَصَرَفَ عَنِّي الْمَحْذُورَ وَدَفَعَ عَنِّي الْمَكْرُوهَ

alḥamdu lillāhi alladhī sayyaranī fī bilādihī wa ḥamalanī `alā dawābbihī wa ṭawā liya alba`īda wa šarafa `anniya almaḥdhūra wa dafa`a `anniya almakrūha

All praise be to Allah Who has made me travel in His countries, Who has caused me to ride His animals, Who has made the distant space seem near for me, Who has kept away from me what is dangerous, and Who has held off against me what is unwanted

حَتَّى أَقْدَمَنِي حَرَمَ أَخِي رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

ḥattā aqdamanī ḥarama akhī rasūlihī ṣallā allāhu `alayhi wa ālihī

until He made me come up to the Precinct of the brother of His Messenger, peace be upon him and his Household.

Proceed to enter the city, while saying:

الْحَمْدُ لِلَّهِ الَّذِي أَدْخَلَنِي هَذِهِ الْبُقْعَةَ الْمُبَارَكَةَ الَّتِي بَارَكَ اللَّهُ فِيهَا

alḥamdu lillāhi alladhī adkhalanī hādhihī albuq`atā almubārakata allatī bāraka allāhu fihā

All praise be to Allah Who has allowed me to enter this blessed zone, which Allah has blessed

وَاخْتَارَهَا لِرُؤُوسِ نَبِيِّهِ اللَّهُمَّ فَاجْعَلْهَا شَاهِدَةً لِي

wakhtārahā liwaṣiyyi nabiyyihī allāhumma faj`alhā shāhidatan lī

and has chosen for His Prophet's Successor. O Allāh, (please do) make this zone witness for me.

Upon reaching the first doorstep, recite the following:

اللَّهُمَّ بَابِكَ وَقَفْتُ وَفِيْنَاكَ نَزَلْتُ وَبِحَبْلِكَ اعْتَصَمْتُ وَلِرَحْمَتِكَ تَعَرَّضْتُ

allāhumma bibābika waqaftu wa bifiṇā'ika nazaltu wa biḥablika i`taṣamtu wa liraḥmatika ta`arraḍtu

O Allāh, I have stopped at Your door, I have come to Your court, to Your Cord I cling, Your mercy I seek,

وَبِوَلِيِّكَ صَلَوَاتُكَ عَلَيْهِ تَوَسَّلْتُ فَاجْعَلْهَا زِيَارَةً مَقْبُولَةً وَدُعَاءً مُسْتَجَاباً

wa biwaliyyika ṣalawātuka `alayhi tawassaltu faj`alhā ziyāratā maqbūlatan wa du`ā'an mustajāban

and by Your Intimate Servant—may Your blessings be upon him—do I beg You. So, (please do) make it an admissible visit and a responded supplication.

Pause at the entrance to the courtyard and say:

اللَّهُمَّ إِنَّ هَذَا الْحَرَمَ حَرَمُكَ وَالْمَقَامَ مَقَامُكَ وَأَنَا أَذْخُلُ إِلَيْهِ أَنَا حَيْثُ بِمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي وَمِنْ سِرِّي وَنَجْوَايَ

allāhumma inna hādhā alḥarama ḥaramuka walmaqāma maqāmuka wa anā adkhulu ilayhi anājika
bimā anta a`lamu bihī minnī wa min sirrī wa najwāya

O Allāh, this holy place is verily Yours, this situation is Yours, and I am entering here so as to confide to You things that You are more knowledgeable than I am as well as You are more knowledgeable than I am as regards my secrets and my confidential speech.

الْحَمْدُ لِلَّهِ الْحَنَّانِ الْمَنِّانِ الْمُنْتَوِّلِ الَّذِي مِنْ تَطَوُّلِهِ سَهَّلَ لِي زِيَارَةَ مُوَلَايَ بِإِحْسَانِهِ

alḥamdu lillāhi alḥannāni almannāni almutaṭawwili alladhī min ṭaṭawwulihi sahhala lī ziyārata mawlāya
bi'ihṣānihi

All praise be to Allāh, the All-benevolent, the All-favorer, the All-munificent, Who, out of His munificence, has made it easy for me to visit my master,

وَلَمْ يَجْعَلْنِي عَنْ زِيَارَتِهِ مُمْتَوَعًا وَلَا عَنْ وِلَايَتِهِ مَدْفُوعًا بَلْ تَطَوَّلَ وَمَنَحَ

wa lam yaj`alnī `an ziyāratihī mamnū`an wa lā `an wilāyatihī madfū`an bal ṭaṭawwala wa manāḥa

Who has not made me banned from visiting him, and Who has not included me with those who are prevented from being loyal to his (Divinely commissioned) leadership; rather, He has bestowed upon me and donated me (this favor).

اللَّهُمَّ كَمَا مَنَنْتَ عَلَيَّ بِمَعْرِفَتِهِ فَاجْعَلْنِي مِنْ شُعْبَتِهِ وَادْخِلْنِي الْجَنَّةَ بِشَفَاعَتِهِ يَا أَرْحَمَ الرَّاحِمِينَ

allāhumma kamā mananta `alayya bima`rifatihī faj`alnī min shī`atihī wa adkhilnī aljannata bishafā`atihī
yā arḥama alrrāḥimīna

O Allāh, just as You have conferred upon me with the favor of recognition of him, so also (please do) include me with his adherents (Shi'ah) and allow me to enter Paradise by means of his intercession, O most merciful of all those who show mercy.

As you step into the courtyard of the sacred shrine, utter the following phrases:

الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَنِي بِمَعْرِفَتِهِ وَمَعْرِفَةِ رَسُولِهِ وَمَنْ فَرَضَ عَلَيَّ طَاعَتَهُ

alḥamdu lillāhi alladhī akramanī bima`rifatihī wa ma`rifati rasūlihī wa man faraḍa `alayya ṭā`atahū

All praise be to Allah Who has honored me with the recognition of Him, the recognition of His Messenger, and the recognition of him the obedience to whom has been made incumbent upon me by Him

رَحْمَةً مِنْهُ لِي وَتَطَوُّلاً مِنْهُ عَلَيَّ وَمَنْ عَلَيَّ بِالْإِيمَانِ

rahmatan minhu lī wa ṭaṭawwulan minhu `alayya wa manna `alayya bil'imāni

on account of His mercy to me, His favor that He bestowed upon me, and His conferral upon me with faith.

الْحَمْدُ لِلَّهِ الَّذِي أَدْخَلَنِي حَرَمَ أَخِي رَسُولِهِ وَأَرَانِيهِ فِي عَافِيَةِ الْحَمْدِ لِلَّهِ الَّذِي جَعَلَنِي مِنْ زُورِ قَبْرِ وَصِيِّ رَسُولِهِ

alḥamdu lillāhi alladhī adkhalanī ḥarama akhī rasūlihī wa arānīhī fī `āfiyatin alḥamdu lillāhi alladhī ja`alani
min zuwwāri qabri waṣiyyi rasūlihī

All praise be to Allah Who has allowed me to enter the shrine of His Messenger's brother and has made me see this shrine
while I enjoy good health. All praise be to Allah Who has included me with the visitors of the tomb of His Messenger's
successor.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ جَاءَ بِالْحَقِّ مِنْ عِنْدِ اللَّهِ

ashhadu an lā ilāha illā allāhu waḥdahū lā sharika lahū wa ashadu anna muḥammadan `abduhū wa
rasūluhū jā'a bilḥaqqi min `indi allāhi

I bear witness that there is no god but Allāh, alone without having any associate, and I bear witness that Muḥammad is His
servant and Messenger. He has conveyed the truth from Allāh.

وَأَشْهَدُ أَنَّ عَلِيًّا عَبْدُ اللَّهِ وَأَخُو رَسُولِ اللَّهِ

wa ashadu anna alīyyan `abdu allāhi wa akhū rasūli allāhi

And I bear witness that Alī is the servant of Allah and the brother of Allāh's Messenger.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَالْحَمْدُ لِلَّهِ عَلَى هِدَايَتِهِ وَتَوْفِيقِهِ بِمَا دَعَا إِلَيْهِ مِنْ سَبِيلِهِ

allāhu akbaru allāhu akbaru allāhu akbaru lā ilāha illā allāhu wallāhu akbaru walḥamdu lillāhi
`alā hidāyatihi wa tawfīqihī limā da`ā ilayhi min sabīlihī

Allāh is the Most Great. Allah is the Most Great. Allah is the Most Great. There is no god but Allāh, and Allah is the Most
Great. All praise be to Allah for He has guided me and led me successfully to His course to which He has invited (us).

اللَّهُمَّ إِنَّكَ أَفْضَلُ مَقْصُودٍ وَأَكْرَمُ مَا تَبَى وَقَدْ أَتَيْتَكَ مُتَقَرِّبًا إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ

allāhumma innaka afdalu maqṣūdīn wa akramu matiyyīn wa qad ataytuka mutaqqarriban ilayka
binabiyyika nabiyyi alrahmati

O Allāh, You are verily the most excellent besought One and the most honorable purposed One. I thus have come to You,
seeking nearness to You in the name of Your Prophet, the Prophet of Mercy

وَبِأَخِيهِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهَا السَّلَامُ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

wa bi'akhīhi amīri almu'minīna Alīyyi bni abī tālibin `alayhimā alssalāmu faṣalli `alā muḥammadin wa āli
muḥammadin

and in the name of his brother, the Commander of the Faithful, Alī the son of Abu-Talib—peace be upon them both. So,
(please do) send blessings upon Muḥammad and the Household of Muḥammad,

وَلَا تُخَيِّبْ سَعْيِي وَانْظُرْ إِلَيَّ نَظْرَةً رَحِيمَةً تُنْعِشْنِي بِهَا وَاجْعَلْنِي عِنْدَكَ وَجِهَا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنْ الْمُفَرِّقِينَ

wa lā tukhayyib sa`yī waṇẓur ilayya nazratan raḥīmatan tun`ishunī bihā waj`alnī `indaka wajīhan fī
alldunyā wal-ākhirati wa min almuqarrabīna

do not disappoint my efforts, (please) grant me a merciful look from You through which You refresh me, make me
illustrious in Your view in this world as well as the world to come, and make me of those brought near to You.

Proceed until you reach the door of the portico, then articulate these words:

السَّلَامُ عَلَى رَسُولِ اللَّهِ أَمِينِ اللَّهُ عَلَى وَحْيِهِ وَعَزَائِمِ أَمْرِهِ

alssalāmu `alā rasūli allāhi amīni allāhi `alā wahyihī wa `azā'imi amrihī

Peace be upon Allāh's Messenger whom Allah has entrusted with His Revelations and with His determined commandments,

الْخَاتِمِ لِمَا سَبَقَ وَالْفَاتِحِ لِمَا اسْتَقْبَلَ وَالْمُهَيِّمِ عَلَى ذَلِكَ كُلِّهِ وَرَحْمَةِ اللَّهِ وَبَرَكَاتِهِ

alkhātīmi limā sabaqa walfātihi limā istuqbila walmuḥaymīni `alā dhālika kullihī wa raḥmatu allāhi wa barakātuhū

who sealed the previous Messages, paved the way to the coming blessings, and who prevails over all that. May the mercy and blessings of Allah be upon him, too.

السَّلَامُ عَلَى صَاحِبِ السَّكِينَةِ السَّلَامُ عَلَى الْمَذْفُونِ بِالْمَدِينَةِ السَّلَامُ عَلَى الْمَنْصُورِ الْمُؤَيَّدِ

alssalāmu `alā ṣāḥibi alssakinati alssalāmu `alā almadfūni bilmadinati alssalāmu `alā almanṣūri almu'ayyadi

Peace be upon the holder of tranquility, peace be upon the one buried at al-Madinah. Peace be upon the triumphed and supported (by Allah).

السَّلَامُ عَلَى أَبِي الْقَاسِمِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ وَرَحْمَةِ اللَّهِ وَبَرَكَاتِهِ

alssalāmu `alā abī alqāsimi muḥammadi bni `abdi allāhi wa raḥmatu allāhi wa barakātuhū

Peace be upon Abu'l-Qāsim, Muḥammad the son of 'Abd Allāh. May the mercy and blessings of Allah be upon him, too.

With your right foot first, cross into the portico, pause at the door, and recite these words:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ جَاءَ بِالْحَقِّ مِنْ عِنْدِهِ وَصَدَّقَ الْمُرْسَلِينَ

ashhadu an lā ilāha illā allāhu waḥdahū lā sharīka lahū wa ashadu anna muḥammadan `abduhū wa rasūluhū jā'a bilḥaqqi min `indihī wa ṣaddaqa almursalīna

I bear witness that there is no god but Allāh, alone without having any associate, and I bear witness that Muḥammad is His servant and Messenger. He has conveyed the truth from Him and verified the (past) Messengers.

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ وَخَيْرَتَهُ مِنْ خَلْقِهِ

alssalāmu `alayka yā rasūla allāhi alssalāmu `alayka yā ḥabība allāhi wa kḥiyaratahū min khalqihī

Peace be upon you, O Messenger of Allāh! Peace be upon you, O most-beloved of Allah and best of His beings!

السَّلَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَبْدِ اللَّهِ وَأَخِي رَسُولِ اللَّهِ

alssalāmu `alā amīr almu'minīna `abdi allāhi wa akhī rasūli allāhi

Peace be upon the Commander of the Faithful: the servant of Allah and the brother of Allāh's Messenger.

يَا مُوَلَايَ يَا أَمِيرَ الْمُؤْمِنِينَ عَبْدُكَ وَابْنُ أُمِّتِكَ جَائِكَ مُسْتَجِيرًا بِدِمَّتِكَ

yā mawlāya yā amīra almu'minīna `abduka wabnu `abdika wabnu amatika jā'aka mustajīran bidhimmatika

O master, O Commander of the Faithful! I, your slave and the son of your slave and your bondmaid, have come to you seeking the refuge of your protection,

قاصِداً إِلَى حَرَمِكَ مُتَوَجِّهاً إِلَى مَقامِكَ مُتَوَسِّلاً إِلَى اللَّهِ تَعَالَى بِكَ

qāsidan ilā ḥaramika mutawajjihan ilā maqāmika mutawassilan ilā allāhi ta`ālā bika

directing to your shrine, turning my face toward your place, and begging Almighty Allah in your name.

أَدْخُلْ يَامَوْلَايَ أَذْخُلْ يَا أَمِيرَ الْمُؤْمِنِينَ أَذْخُلْ يَا حُجَّةَ اللَّهِ أَذْخُلْ يَا أَمِينَ اللَّهِ

a'adkhulu yā mawlāya a'adkhulu yā amīra almu'minīna a'adkhulu yā ḥujjata allāhi a'adkhulu yā amīna allāhi

May I enter, O master? May I enter, O Commander of the Faithful? May I enter, O argument of Allāh? May I enter, O trustee of Allāh?

أَدْخُلْ يَا مَلَائِكَةَ اللَّهِ الْمُقِيمِينَ فِي هَذَا الْمَشْهَدِ

a'adkhulu yā malā'ikata allāhi almuqīmīna fī hādhā almarshhadi

May I enter, O angels of Allah who reside in this shrine?

يَامَوْلَايَ أَتَأْذُنِي بِالْدُخُولِ أَفْضَلَ مَا أَذِنْتَ لِأَحَدٍ مِنْ أَوْلِيَائِكَ فَإِنْ لَمْ أَكُنْ لَهُ أَهْلاً فَأَنْتَ أَهْلٌ لِدُنْيِكَ

yā mawlāya ata'dhanu lī bilddukhūli afḍala mā adhinta li'ahadin min awliyā'ika fa'in lam akun lahū ahlān fa'anta ahlun lidhlika

O master, may you permit me to enter in the best way of permission you have ever given to any of your devotees? If I am too little to deserve your permission, then You are too exalted to deprive me of it.

Now, kiss the doorstep and enter with your right foot, while saying:

بِسْمِ اللَّهِ وَبِاللَّهِ وَفِي سَبِيلِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

bismi allāhi wa billāhi wa fī sabīli allāhi wa `alā millati rasūli allāhi ṣallā allāhu `alayhi wa ālihī

In the Name of Allah (I begin), in Allah (I trust), on the way of Allāh, and on the norm of the Messenger of Allah (I proceed), may Allah bless him and his Household.

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

allāhumma ighfir lī warḥamnī wa tub `alayya innaka antat-tawwābu alrraḥīmu

O Allāh, (please do) forgive me for You are verily the Oft-Returning.

Navigate until you are in view of the holy tomb, pause before it, and say the following:

السَّلَامُ مِنَ اللَّهِ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ أَمِينَ اللَّهُ عَلَى وَحْيِهِ وَرِسَالَتِهِ وَعَزَائِمِ أَمْرِهِ وَمَعْدِنِ الْوَحْيِ وَالتَّنْزِيلِ

alssalāmu min allāhi `alā muḥammadin rasūli allāhi amīni allāhi `alā waḥyihī wa risālātihī wa `azā'imi amrihī wa ma`dini alwaḥyī walttanzīli

Peace of Allah be upon Muḥammad the Messenger of Allāh, the trustee of Allah over His Revelations, Messages, and determined commandments, the core of the Divine Inspiration and Revelation,

الْخَاتِمَ لِمَا سَبَقَ وَالْفَاتِحَ لِمَا اسْتُقْبِلَ وَالْمُهَيِّمِينَ عَلَى ذَلِكَ كُلِّهِ

alkhātimi limā sabaqa walfātihi limā istuqbila walmuḥaymini `alā dhālika kullihī

who sealed the previous Messages, paved the way to the coming blessings, who prevails over all that,

الشَّاهِدَ عَلَى الْخَلْقِ السِّرَاجَ الْمُنِيرَ وَالسَّلَامَ عَلَيْهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

alshshāhidi `alā alkhalqi alssirāji almunīri wa alssalāmu `alayhi wa raḥmatu allāhi wa barakātuhū

the witness over the creatures, and the luminous torch. Peace and Allāh's mercy and blessings be upon him.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ الْمُظْلُومِينَ أَفْضَلَ وَأَكْمَلَ وَأَرْفَعَ وَأَشْرَفَ مَا صَلَّيْتَ عَلَى أَحَدٍ

allāhumma ṣalli `alā muḥammadin wa ahli baytihi almaẓlūmīna afdala wa akmala wa arfa`a wa ashrafa mā ṣallayta `alā aḥadin

O Allāh, (please do) send blessings upon Muḥammad and his Household, the oppressed ones, with the best, most perfect, most exalted, and most honored blessings that You have ever showed on any

مِنْ أَنْبِيَائِكَ وَرُسُلِكَ وَأَصْفِيَائِكَ

min anbiyā'ika wa rusulika wa aṣfiyā'ika

of Your Prophets, Messengers, and Chosen servants.

اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَبْدِكَ وَخَيْرِ خَلْقِكَ بَعْدَ نَبِيِّكَ وَأَخِي رَسُولِكَ وَوَصِيِّ حَبِيبِكَ

allāhumma ṣalli `alā amīri almu'minīna `abdika wa khayri khalqika ba`da nabiyyika wa akhī rasūlika wa waṣiyyi ḥabībika

O Allāh, (please do) send blessings upon the Commander of the Faithful, Your servant, the best of Your creatures after Your Prophet, the brother of Your Messenger, the Successor of Your most-beloved one,

الَّذِي انتَجَبْتَهُ مِنْ خَلْقِكَ وَالذَّلِيلَ عَلَى مَنْ بَعَثْتَهُ بِرِسَالَتِكَ وَدَيَانَ الدِّينِ بِعَذْلِكَ

alladhī intajabtahū min khalqika walddalīli `alā man ba`athtahū birisālātika wa dayyāni alddīni bi`adlika

whom You have selected from among Your beings, the guide to those whom You sent with Your messages, the establisher of the true religion by means of Your justice,

وَفَضْلٍ فَضَائِكَ بَيْنَ خَلْقِكَ وَالسَّلَامَ عَلَيْهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

wa faṣli faḍā'ika bayna khalqika wa alssalāmu `alayhi wa raḥmatu allāhi wa barakātuhū

and the decisive judge among Your beings. Peace and Allāh's mercy and blessings be upon him.

اللَّهُمَّ صَلِّ عَلَى الْأَئِمَّةِ مِنْ وَلَدِهِ الْقَوَّامِينَ بِأَمْرِكَ مِنْ بَعْدِهِ الْمُطَهَّرِينَ الَّذِينَ ارْتَضَيْتَهُمْ أَنْصَاراً لِدِينِكَ

allāhumma ṣalli `alā al-a'immati min wuldihi alqawwāmīna bi'amrika min ba`dihī almuṭaḥharīna alladhīna irtaḍaytahum anṣāran lidīnika

O Allāh, (please do) send blessings upon the Imāms from his offspring, (who are) the holders of Your commandments after him, and the immaculate ones whom You have accepted as supporters of Your religion,

وَحَفَظَةً لِّسِرِّكَ وَشُهَدَاءَ عَلَى خَلْقِكَ وَأَعْلَامًا لِّعِبَادِكَ صَلَوَاتُكَ عَلَيْهِمْ أَجْمَعِينَ.

wa ḥafāẓatan lisirrika wa shuhadā'a `alā khalqika wa a`lāman li`ibādika ṣalawātuka `alayhim ajma`ina
keepers of Your secret, witnesses over Your created beings, and signs (of example) for Your servants. May Your blessings be upon them all.

السَّلَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَصِيِّ رَسُولِ اللَّهِ وَخَلِيفَتِهِ

alssalāmu `alā amīri almu'minīna Alīyyi bni abī ṭālibin waṣiyyi rasūli allāhi wa khalīfatihī

Peace be upon the Commander of the Faithful, Ali the son of Abu-Talib, the successor of Allāh's Messenger, his representative,

وَالْقَائِمِ بِأَمْرِهِ مِنْ بَعْدِهِ سَيِّدِ الْوَصِيِّينَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

walqā'imi bi'amrihi min ba`dihī sayyidi alwaṣiyyīna wa raḥmatu allāhi wa barakātuhū

who managed his affairs after him, and the master of all Prophet's successors. May Allāh's mercy and blessings be upon him, too.

السَّلَامُ عَلَى فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ

alssalāmu `alā fātimata binti rasūli allāhi ṣallā allāhu `alayhi wa ālihī sayyidati nisā'i al`ālamīna

Peace be upon Fāṭima, the daughter of Allāh's Messenger, may Allāh's blessings be upon him, (she is) the mistress of the women of the worlds

السَّلَامُ عَلَى الْحَسَنِ وَالْحُسَيْنِ سَيِّدَيِ شَبَابِ أَهْلِ الْجَنَّةِ مِنَ الْخَلْقِ أَجْمَعِينَ

alssalāmu `alā alḥasani walḥusayni sayyiday shabābi ahli aljannati min alkhālqi ajma`ina

Peace be upon Ḥasan and Ḥusayn, the chiefs of the youth of Paradise among all beings.

السَّلَامُ عَلَى الْأَئِمَّةِ الرَّاشِدِينَ السَّلَامُ عَلَى الْأَنْبِيَاءِ وَالْمُرْسَلِينَ السَّلَامُ عَلَى الْأَئِمَّةِ الْمُسْتَوْدَعِينَ

alssalāmu `alā al-a'immati alrrāshidīna alssalāmu `alā al-anbiyā'i walmursalīna alssalāmu `alā al-a'immati almustawda`ina

Peace be upon the Guiding Imāms. Peace be upon the Prophets and the Messengers. Peace be upon the Imāms whom are entrusted (with the religion by Allāh).

السَّلَامُ عَلَى خَاصَّةِ اللَّهِ مِنْ خَلْقِهِ السَّلَامُ عَلَى الْمُتَوَسِّمِينَ

alssalāmu `alā khāṣṣati allāhi min khalqihī alssalāmu `alā almutawassimīna

Peace be upon the elite creatures of Allāh. Peace be upon those who understand by tokens.

السَّلَامُ عَلَى الْمُؤْمِنِينَ الَّذِينَ قَامُوا بِأَمْرِهِ وَوَأَزَرُوا أَوْلِيَاءَ اللَّهِ وَخَافُوا بِخَوْفِهِمْ

alssalāmu `alā almu'minīna alladhīna qāmū bi'amrihi wa wāzarū awliyā'a allāhi wa khāfū bikhawfihim

Peace be upon the faithful believers who have carried out His orders, supported the saints of Allāh, and have feared for their fear.

السَّلَامُ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

alssalāmu `alā almalā'ikati almuqarrabīna alssalāmu `alaynā wa `alā `ibādi allāhi alṣṣāliḥīna

Peace be upon the Favorite Angels. Peace be upon us and Allāh's righteous servants.

Approach the tomb, position yourself facing it with the *Qiblah* to your back, and say:

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامُ عَلَيْكَ يَا صَفِيَّ اللَّهِ

alssalāmu `alayka yā amīra almu'minīna alssalāmu `alayka yā ḥabība allāhi alssalāmu `alayka
yā ṣafwata allāhi

Peace be upon you, O Commander of the Faithful. Peace be upon you, O beloved by Allāh. Peace be upon you, O choice of Allāh.

السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا إِمَامَ الْهُدَى السَّلَامُ عَلَيْكَ يَا عَلَمَ التَّقَى

alssalāmu `alayka yā waliyya allāhi alssalāmu `alayka yā ḥujjata allāhi alssalāmu `alayka yā imāma
alhudā alssalāmu `alayka yā `alama alttuqā

Peace be upon you, O intimate servant of Allāh. Peace be upon you, O Argument of Allah (against His creatures). Peace be upon you, O leader of true guidance. Peace be upon you, O sign of piety.

السَّلَامُ عَلَيْكَ أَيُّهَا الْوَصِيُّ الْبِرُّ النَّقِيُّ النَّقِيُّ الْوَفِيُّ السَّلَامُ عَلَيْكَ يَا أَبَا الْحَسَنِ وَالْحُسَيْنِ

alssalāmu `alayka ayyuhā alwaṣiyyu albarru alttaqiyyu alnnaqiyyu alwafiyyu alssalāmu `alayka
yā abā alḥasani walḥusayni

Peace be upon you, O successor, religious, pious, pure, and loyal. Peace be upon you, O father of Ḥasan and Ḥusayn.

السَّلَامُ عَلَيْكَ يَا عَمُودَ الدِّينِ السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْوَصِيِّ وَأَمِيرَ رَبِّ الْعَالَمِينَ وَدَيَانَ يَوْمِ الدِّينِ

alssalāmu `alayka yā `amūda alddīni alssalāmu `alayka yā sayyida alwaṣiyyīna wa amīna rabbi
al`ālamīna wa dayyāna yawmi alddīni

Peace be upon you, O pillar of the religion. Peace be upon you, O chief of the successors (of Prophets), trustee of the Lord of the worlds, judge on the Judgment Day,

وَحَايِرَ الْمُؤْمِنِينَ وَسَيِّدَ الصِّدِّيقِينَ وَالصَّفْوَةَ مِنْ سُلَالَةِ النَّبِيِّينَ

wa khayra almu'minīna wa sayyida alṣṣiddīqīna walṣṣafwata min sulālati alnnabiyyīna

best of the believers, chief of the most truthful ones, elite of the Prophets' lineage,

وَبَابَ حِكْمَةِ رَبِّ الْعَالَمِينَ وَخَازِنَ وَحْيِهِ وَعَيْبَةَ عِلْمِهِ وَالنَّاصِحَ لِأَمَةِ نَبِيِّهِ

wa bāba ḥikmati rabbi al`ālamīna wa khāzīna waḥyihī wa `aybata `ilmihī walnnāṣiḥa li'ummati nabiyyihī

door to the wisdom of the Lord of the worlds, keeper of His Revelation, container of His knowledge, advisor of His Prophet's people,

وَالتَّالِيَ لِرَسُولِهِ وَالْمُؤَمِّي لَهُ بِنَفْسِهِ وَالنَّاطِقَ بِحُجَّتِهِ وَالِدَّاعِيَ إِلَى شَرِيعَتِهِ وَالْمَاضِيَ عَلَى سُنَّتِهِ

walttāliya lirasūlihī walmuwāsīya lahū binafsihī walnnāṭiqa biḥujjatihī walddā`iya ilā sharī`atihī walmāḍiyya
`alā sunnatihī

next to His Messenger, who sacrificed himself for him (i.e. for the Messenger), speaker with his arguments, inviter to his principles, and steadfast on his instructions.

اللَّهُمَّ إِنِّي أَشْهَدُ أَنَّهُ قَدْ بَلَغَ عَنْ رَسُولِكَ مَا حُمِّلَ وَرَعَى مَا اسْتُحْفِظَ وَحَفِظَ مَا اسْتُودِعَ

allāhumma innī ashhadu annahū qad ballagha `an rasūlika mā ḥummila wa ra`ā mā istuḥfiẓa wa ḥafiẓa mā istūdi`a

O Allāh, I do bear witness that he carried out the mission conveyed to him by Your Messenger, achieved what he was ordered to keep, kept what has been stored with him,

وَحَلَّلَ حَلَالَكَ وَحَرَّمَ حَرَامَكَ وَأَقَامَ أَحْكَامَكَ وَجَاهَدَ النَّاكِثِينَ فِي سَبِيلِكَ

wa ḥallala ḥalālaka wa ḥarrama ḥarāmaka wa aqāma aḥkāmaka wa jāhada alnnākihīna fī sabīlika
deemed lawful that which You deem lawful, deemed unlawful that which You deem unlawful, put into practice Your laws,
strove against the contraveners for Your sake,

وَالْفَاسِطِينَ فِي حُكْمِكَ وَالْمَارِقِينَ عَنْ أَمْرِكَ صَابِرًا مُحْتَسِبًا لَا تَأْخُذُهُ فِيكَ لَوْمَةٌ لَا تِلْمٌ

walqāsiṭīna fī ḥukmika walmāriqīna `an amrika sābiran muḥtasiban lā ta'khudhuhū fīka lawmatu lā'imīn
against the wrongdoers according to Your laws, and against the apostates from Your decree, did all that with steadfastness,
expecting Your reward, and no blame of any blamer could ever influence him.

اللَّهُمَّ صَلِّ عَلَيْهِ أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَوْلِيَائِكَ وَأَصْفِيَائِكَ وَأَوْصِيَاءِ أَنْبِيَائِكَ

allāhumma ṣalli `alayhi afḍala mā ṣallayta `alā aḥadin min awliyā'ika wa aṣfiyā'ika wa awṣiyā'i anbiyā'ika
O Allāh, (please do) send blessings upon him with the best way You have ever blessed any of Your intimate servants, Your
choicest ones, and Your Prophet's successors.

اللَّهُمَّ هَذَا قَبْرُ وَلِيِّكَ الَّذِي فَرَضْتَ طَاعَتَهُ وَجَعَلْتَ فِي أَعْنَاقِ عِبَادِكَ مُبَايَعَتَهُ

allāhumma hādhā qabru waliyyika alladhī farāḍta ṭā`atahū wa ja`alta fī a`nāqi `ibādika mubāya`atahū
O Allāh, this is the tomb of Your representative the obedience to whom has been made by You incumbent (upon us), the
loyalty to whom has been made by You in the necks of Your servants,

وَحَلِيفَتِكَ الَّذِي بِهِ تَأْخُذُ وَتُعْطِي وَبِهِ تُثِيبُ وَتُعَاقِبُ وَقَدْ قَصَدْتُهُ طَمَعًا لِمَا أَعَدَدْتَهُ لَأَوْلِيَائِكَ

wa khalīfatika alladhī bihī ta'khudhu wa tu`ṭī wa bihī tuthību wa tu`āqibu wa qad qaṣadtuhū ṭama`an
limā a`dadtahū li'awliyā'ika
and (it is the tomb of) Your viceroy through whom You will give and take, and through whom You will reward and punish. I
have directed to him, seeking for what You have prepared for Your intimate servants.

فِعَظِيمِ قَدْرِهِ عِنْدَكَ وَجَلِيلِ خَطَرِهِ لَدَيْكَ وَقُرْبِ مَنْزِلَتِهِ مِنْكَ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

fabi`aẓīmi qadrihī `indaka wa jalīli khaṭarihī ladayka wa qurbi manzilatihī minka ṣalli `alā muḥammadin
wa āli muḥammadin

So, (I beseech You) in the name of his eminent standing with You, in the name of his great status in Your view, and in the
name of the closeness of his position to You, to bless Muḥammad and the Household of Muḥammad

وَأَفْعَلِ بِمَا أَنْتَ أَهْلُهُ فَإِنَّكَ أَهْلُ الْكَرَمِ وَالْجُودِ وَالسَّلَامِ عَلَيْكَ يَا مَوْلَايَ

waf`al bī mā anta ahluhū fa'innaka ahlu alkarami waljūdi wa alssalāmu `alayka yā mawlāya
and to do to me that which is expected from You, for You are verily worthy of honoring and generous granting. Peace be
upon you, O my master,

وَعَلَىٰ صَاحِبَيْكَ آدَمَ وَنُوحَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

wa `alā ḍajī`ayka ādama wa nūhin wa raḥmatu allāhi wa barakātuhū
and upon your partners in the place, Adam and Noah. May Allāh's mercy and blessings be upon you, too.

Now, kiss the tomb from the head's side and recite the following:

يَا مُؤَلَايَ إِلَيْكَ وَفُودِي وَبِكَ أَتَوَسَّلُ إِلَى رَبِّي فِي بُلُوغِ مَقْصُودِي

yā mawlāya ilayka wufūdī wa bika atawassalu ilā rabbī fī bulūghi maqṣūdī
O my master, to You is my coming and in your name do I beseech my Lord so that I may achieve my goal.

وَأَشْهَدُ أَنَّ الْمُتَوَسِّلَ بِكَ غَيْرُ خَائِبٍ وَالطَّالِبُ بِكَ عَنْ مَعْرِفَةٍ غَيْرِ مَرْدُودٍ إِلَّا بِقَضَاءِ حَوَائِجِهِ

wa ashhadu anna almutawassila bika ghayru khā'ibin waltṭālība bika `an ma`rifatin ghayru mardūdīn
illā biqaḍā'i ḥawā'ijihī

I bear witness that he who beseeches (Allāh) in your name shall never be disappointed and he who implores (Allāh) in
your name, with full cognizance, shall never be rejected; rather, all his needs shall be settled.

فَكُنْ لِي شَفِيعاً إِلَى اللَّهِ رَبِّكَ وَرَبِّي فِي قَضَاءِ حَوَائِجِي وَتَيْسِيرِ أُمُورِي وَكَشْفِ شِدَّتِي وَعُفْرَانِ دُنْيِي

fakun lī shafī`an ilā allāhi rabbika wa rabbī fī qaḍā'i ḥawā'ijī wa taysīri umūrī wa kashfi shiddatī wa
ghufrāni dhanbī

So, (please) be my interceder to Allāh—my and your Lord—for purpose of settling my needs, making easy my affairs,
relieving my depressions, forgiving my sins,

وَسَعَةِ رِزْقِي وَتَطْوِيلِ عُمْرِي وَإِعْطَاءِ سُؤْلِي فِي آخِرَتِي وَدُنْيَايَ

wa sa`ati rizqī wa taṭwīlī `umrī wa i`ṭā'i su'lī fī ākhiratī wa dunyāya
expanding my sustenance sources, extending my lifetime, and granting me all my requests for the world to come as well as
this world.

اللَّهُمَّ الْعَنْ قَتْلَةَ أَمِيرِ الْمُؤْمِنِينَ اللَّهُمَّ الْعَنْ قَتْلَةَ الْحَسَنِ وَالْحُسَيْنِ اللَّهُمَّ الْعَنْ قَتْلَةَ الْأَئِمَّةِ

allāhumma il`an qatalata amīri almu'minīna allāhumma il`an qatalata alḥasani walḥusayni allāhumma
il`an qatalata al-a'immati

O Allāh, curse the killers of the Commander of the Faithful. O Allāh, curse the killers of Ḥasan and Ḥusayn. O Allāh, curse
the killers of the Imāms,

وَعَذِّبْهُمْ عَذَاباً أَلِيماً لَا تُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ عَذَاباً كَثِيراً لَا انْقِطَاعَ لَهُ

wa `adhdhibhum `adhāban alīman lā tu`adhdhibuhū aḥadan min al`ālamīna `adhāban kathīran
lā inqitā`a lahū

and subject them to such a painful chastisement that You have never subjected any of Your creatures to it, such an enormous chastisement that never ceases,

وَلَا أَجَلَ وَلَا أَمَدَ بِهَا شَاقُوا وَوَلَاةَ أَمْرِكَ وَأَعِدَّ لَهُمْ عَذَابًا لَمْ تَحْكُمْ بِأَحَدٍ مِنْ خَلْقِكَ

wa lā ajala wa lā amada bimā shāqqū wulāta amrika wa a`idda lahum `adhāban lam tuḥillahū bi'aḥadin min khalqika

nor comes to an end, nor reaches a deadline, for what they contended against Your authorities. And (please do) prepare for them such an intense torture that You have not decided for any of Your creatures.

اللَّهُمَّ وَأَدْخِلْ عَلَى قَتَلَةِ أَنْصَارِ رَسُولِكَ وَعَلَى قَتَلَةِ أَمِيرِ الْمُؤْمِنِينَ

allāhumma wa adkhill `alā qatalati anṣāri rasūlika wa `alā qatalati amīri almu'minīna

O Allāh, (please do) impose upon the killers of Your Messenger's supporters, the killers of the Commander of the Faithful,

وَعَلَى قَتَلَةِ الْحَسَنِ وَالْحُسَيْنِ وَعَلَى قَتَلَةِ أَنْصَارِ الْحَسَنِ وَالْحُسَيْنِ وَقَتَلَةِ مَنْ قُتِلَ فِي وَلايَةِ آلِ مُحَمَّدٍ أَجْمَعِينَ

wa `alā qatalati alḥasani walḥusayni wa `alā qatalati anṣāri alḥasani walḥusayni wa qatalati man qutila fi wilāyati āli muḥammadin ajma`īna

the killers of Ḥasan and Ḥusayn, the killers of the supporters of Ḥasan and Ḥusayn, and the killers of all those whom were killed because of their loyalty to the Household of Muḥammad,

عَذَابًا مُضَاعَفًا فِي أَسْفَلِ دَرَكٍ مِنَ الْجَحِيمِ لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَهُمْ فِيهِ مُبْلِسُونَ مَلْعُونُونَ

`adhāban alīman muḍā`afan fī asfali darakin min aljaḥīmi lā yukhaffu `anhum al`adhābu wa hum fihi mublīsūna mal`ūnūna

a painful, cyclic punishment in the lowest class of Hellfire that the punishment shall not be lightened for them and they shall lay therein in utter despair and endless curse;

نَاكِسُوا رُؤُوسَهُمْ عِنْدَ رَبِّهِمْ قَدْ عَانَوْا النَّدَامَةَ وَالْخِزْيَ الطَّوِيلَ لِقَتْلِهِمْ عَمْرَةَ أَنْبِيَائِكَ وَرُسُلِكَ

nākisū ru'ūsihim `inda rabbihim qad `āyanū alnnadāmata walkhizya alṭṭawīla liqatlihim `itrata anbiyā'ika wa rusulika

they shall be hanging down their heads before their Lord after they shall find out with certainty regret and long-lasting disgrace, for they killed the members of the household of Your Prophets and Messengers

وَأَتْبَاعِهِمْ مِنْ عِبَادِكَ الصَّالِحِينَ اللَّهُمَّ الْعَنْهُمْ فِي مُسْتَسَرِّ السِّرِّ وَظَاهِرِ الْعَلَانِيَةِ فِي أَرْضِكَ وَسَمَائِكَ

wa atbā`ahum min `ibādika alṣṣāliḥīna allāhumma il`anhum fī mustasirri alssirri wa zāhiri al`alāniyati fī arḍika wa samā'ika

and the righteous servants from their followers. O Allāh, (do) curse them in the most concealed secrecy and in the most apparent openness, in Your lands and in Your heavens.

اللَّهُمَّ اجْعَلْ لِي قَدَمَ صِدْقِي فِي أَوْلِيَائِكَ وَحَبِّبْ إِلَيَّ مَشَاهِدَهُمْ وَمُسْتَقَرَّهُمْ حَتَّى تُلْحِقَنِي بِهِمْ

allāhumma ij`al lī qadama ṣidqin fī awliyā'ika wa ḥabbib ilayya mashāhidahum wa mustaqarrahum hattā tulḥiqanī bihim

O Allāh, (please do) decide for me a truthful step with Your intimate servants and make me long for their shrines and their residing-places until You include me with them

وَتَجْعَلْنِي هُمْ تَبَعًا فِي الدُّنْيَا وَالْآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ

wa taj`alanī lahum taba`an fī alddunyā wal-ākhirati yā arḥama alrrāḥimīna

and make me among their followers in this world as well as the world to come. O most Merciful of all those who show mercy!

Then, kiss the tomb, direct yourself towards Imām Ḥusayn b. Ali^(a) with the *Qiblah* between your shoulders, and voice the following words:

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ

alssalāmu `alayka yā abā `abdillāhi alssalāmu `alayka yabna rasūli allāhi

Peace be upon you, O Abū `Abd Allāh. Peace be upon you, O son of Allāh's Messenger.

السَّلَامُ عَلَيْكَ يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ السَّلَامُ عَلَيْكَ يَا ابْنَ فَاطِمَةَ الزَّهْرَاءِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ

alssalāmu `alayka yabna amīri almu`minīna alssalāmu `alayka yabna fāṭimata alzzahrā'i sayyidati nisā'i al`ālamīna

Peace be upon you, O son of the Commander of the Faithful. Peace be upon you, O son of Fāṭima, the luminous lady, the mistress of women of the worlds.

السَّلَامُ عَلَيْكَ يَا أَبَا الْأَمَةِ الْهَادِيَةِ الْمَهْدِيِّينَ السَّلَامُ عَلَيْكَ يَا صَرِيعَ الدَّمْعَةِ السَّائِكَةِ

alssalāmu `alayka yā abā al-a'immati alhādīna almahdiyyīna alssalāmu `alayka yā šari`a alddam`ati alssākibati

Peace be upon you, O father of the Imāms—the guides and well-guided. Peace be upon you, O victim of the pouring tears.

السَّلَامُ عَلَيْكَ يَا صَاحِبَ الْمُصِيبَةِ الرَّائِيَةِ السَّلَامُ عَلَيْكَ وَعَلَى جَدِّكَ وَأَبِيكَ

alssalāmu `alayka yā šāḥiba almuṣibati alrrātibati alssalāmu `alayka wa `alā jaddika wa abīka

Peace be upon you, O man of the disastrous misfortune. Peace be upon you and upon your grandfather and father.

السَّلَامُ عَلَيْكَ وَعَلَى أُمِّكَ وَأَخِيكَ السَّلَامُ عَلَيْكَ وَعَلَى الْأُمَّةِ مِنْ ذُرِّيَّتِكَ وَبَنِيكَ

alssalāmu `alayka wa `alā ummika wa akhīka alssalāmu `alayka wa `alā al-a'immati min dhurriyyatika wa banīka

Peace be upon you and upon your mother and brother. Peace be upon you and upon the Imāms from your offspring and descendants.

أَشْهَدُ لَقَدْ طَيَّبَ اللَّهُ بَكَ التُّرَابَ وَأَوْضَحَ بِكَ الْكِتَابَ وَجَعَلَكَ وَأَبَاكَ وَجَدَّكَ وَأَخَاكَ وَبَنِيكَ عِبْرَةً لِي وَلِی الْأَلْبَابِ

ashhadu laqad ṭayyaba allāhu bika altturāba wa awḍaḥa bika alkitāba wa ja`alaka wa abāka wa jaddaka wa akhāka wa banīka `ibratan li`ulī al-albābi

I bear witness that Allah has purified the soil (on which you fell down) through you, has made clear His Book through you, and has made you, your father, your grandfather, your brother, and your descendants examples for the owners of intellects.

يَا ابْنَ الْمَيَامِينِ الْأَطْيَابِ النَّالِينَ الْكِتَابَ وَجَّهْتُ سَلَامِي إِلَيْكَ صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْكَ

yabna almayāmīni al-ʾaṭyābi alṭtālīna alkitāba wajjahtu salāmī ilayka ṣalawātu allāhi wa salāmuḥū `alayka

O son of the blessed, purified ones who recite (and apply) the Book utterly, I direct my greetings to you. May Allah make His peace and blessings to be upon you

وَجَعَلَ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْكَ مَاخَابَ مَنْ تَمَسَّكَ بِكَ وَجَحًا إِلَيْكَ

wa ja`ala af'idatan min alnnāsi tahwī ilayka mā khāba man tamassaka bika wa laja'a ilayka

and may He make the hearts of some people yearn toward you. Disappointment shall never chase him who adheres to you and resorts to you.

Shift to the side of the feet and say these words:

السَّلَامُ عَلَى أَبِي الْأَيْمَةِ وَخَلِيلِ النَّبُوَّةِ وَالْمَخْصُوصِ بِالْأُخُوَّةِ

alssalāmu `alā abī al-a'immati wa khalīli alnnubuwwati walmakhṣuṣi bil'ukhuwwati

Peace be upon the father of the Imāms, the intimate friend of Prophethood, and the marked, exclusively, by fraternity (with the Holy Prophet).

السَّلَامُ عَلَى يَعْسُوبِ الدِّينِ وَالْإِيمَانِ وَكَلِمَةِ الرَّحْمَنِ

alssalāmu `alā ya`sūbi alddīni wal'imāni wa kalimati alrraḥmāni

Peace be upon the head of the religion and faith, and the word of the All-beneficent Lord.

السَّلَامُ عَلَى مِيزَانِ الْأَعْمَالِ وَمُقَلَّبِ الْأَحْوَالِ وَسَيْفِ ذِي الْجَلَالِ وَسَاقِي السُّلْسِيلِ الزُّلَالِ

alssalāmu `alā mīzāni al-a`māli wa muqallibi al-aḥwālī wa sa'yfi dhī aljalālī wa sāqī alssalsabīli alzzulālī

Peace be upon the Scale of the deeds the turner over of manners, the sword of the Lord of Majesty, and who supplies with the fresh water of Salsab'el.

السَّلَامُ عَلَى صَالِحِ الْمُؤْمِنِينَ وَوَارِثِ عِلْمِ النَّبِيِّ وَالْحَاكِمِ يَوْمَ الدِّينِ

alssalāmu `alā ṣāliḥi almu'mīnīna wa wārithi `ilmi alnnabiyyīna walḥākimi yawma alddīni

Peace be upon the most righteous of the believers, the inheritor of the Prophet's knowledge, and the judge on the Judgment Day.

السَّلَامُ عَلَى شَجَرَةِ التَّقْوَى وَسَامِعِ السِّرِّ وَالنَّجْوَى

alssalāmu `alā shajaratī alṭtaqwā wa sāmi`i alssirri walnnaḥwā

Peace be upon the tree of piety and the hearer of hidden and confidential speeches.

السَّلَامُ عَلَى حُجَّةِ اللَّهِ الْبَالِغَةِ وَنِعْمَتِهِ السَّابِغَةِ وَنِقْمَتِهِ الدَّامِغَةِ

alssalāmu `alā ḥujjati allāhi albālighati wa ni`matihī alssābighati wa niqmatihī alddāmighati

Peace be upon Allah's conclusive argument, His flowing boon, and His forceful punishment.

السَّلَامُ عَلَى الصَّرَاطِ الْوَاضِحِ وَالنَّجْمِ اللَّائِحِ وَالْإِمَامِ النَّاصِحِ وَالزَّنَادِ الْقَادِحِ وَرَحْمَةِ اللَّهِ وَبَرَكَاتِهِ

alssalāmu `alā alṣṣirāṭi alwāḍiḥi walnnaḥjmi allā'ihī wal-imāmi alnnāṣiḥi walzzinādi alqāḍiḥi wa raḥmatu
allāhi wa barakātuhū

Peace be upon the clear-cut path, the patent star, the advising leader, and the igniting firelock. May Allāh's mercy and
blessings be upon him.

Then say the following:

اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ أَخِي نَبِيِّكَ وَوَلِيِّهِ

allāhumma ṣalli `alā amiri almu'minīna Aliyyi bni abī ṭālibin akhī nabiyyika wa waliyyihī

O Allāh, send blessings upon the Commander of the Faithful, Ali the son of Ṭālib: the brother, ally,

وَنَاصِرِهِ وَوَصِيِّهِ وَوَزِيرِهِ وَمُسْتَوْدَعِ عِلْمِهِ وَمَوْضِعِ سِرِّهِ وَبَابِ حِكْمَتِهِ

wa nāṣirihī wa waṣiyyihī wa wazīrihī wa mustawda`i `ilmihī wa mawḍi`i sirrihī wa bābi ḥikmatihī
supporter, successor, and patron of Your Prophet, the store of his knowledge, the depot of his secrets, the door to his
wisdom,

وَالنَّاطِقِ بِحُجَّتِهِ وَالِدَّاعِي إِلَى شَرِيعَتِهِ وَخَلِيفَتِهِ فِي أُمَّتِهِ

walnnāṭiqi biḥujjatihī walddā`ī ilā shari`atihī wa khalīfatihī fī ummatihī

the spokesman with his arguments, the caller to his code of law, his viceroy in his community,

وَمُفْرِجِ الْكَرْبِ عَنْ وَجْهِهِ قَاصِمِ الْكَفَرِ وَمُرْغِمِ الْفَجْرِ

wa mufarrijī alkarbi `an wajhihī wa qāṣimi alkafarati wa murghimi alfajarati

the reliever of agony from his face, the terminator of the infidels, the conqueror on the wicked ones,

الَّذِي جَعَلْتَهُ مِنْ نَبِيِّكَ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ

alladhī ja`altahū min nabiyyika bimanzilati hārūna min mūsā allāhumma wālī man wālāhu wa `ādī man
`ādāhu

whom You have made, with regard to his position to Your Prophet, to occupy the same position that Aaron enjoyed with
Moses. O Allāh, give support to any one who supports him, be the enemy of every one who antagonizes him,

وَانْصُرْ مَنْ نَصَرَهُ وَاخْذُلْ مَنْ خَذَلَهُ وَالْعَنْ مَنْ نَصَبَ لَهُ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ

waṣṣur man naṣarahū wakhdhul man khadhalahū wal`an man naṣaba lahū min al-awwalīna wal-ākhirīna
give victory to any one who gives him his victory, disappoint every one who disappoints him, and lay curse on any one who
incurs the hostility of him from the past and the coming generations.

وَصَلِّ عَلَيْهِ أَفْضَلَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَوْصِيَاءِ أَنْبِيَائِكَ يَا رَبَّ الْعَالَمِينَ

wa ṣalli `alayhi afḍala mā ṣallayta `alā aḥādīn min awṣiyā'i anbiyā'ika yā rabba al`ālamīna

And (please do) bless him with the best blessings that You have ever poured on any of Your Prophet's successors. O Lord of
the worlds!

Return to the side of the head to pay respect to Prophets Adam and Noah. While visiting Prophet Adam, say the following:

السَّلَامُ عَلَيْكَ يَا صَفِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

alssalāmu `alayka yā ṣafīyya allāhi alssalāmu `alayka yā ḥabība allāhi alssalāmu `alayka yā nabiyya allāhi

Peace be upon you, O choice of Allāh. Peace be upon you, O beloved by Allāh. Peace be upon you, O Prophet of Allāh.

السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ اللَّهِ فِي أَرْضِهِ السَّلَامُ عَلَيْكَ يَا أَبَا الْبَشَرِ

alssalāmu `alayka yā amīna allāhi alssalāmu `alayka yā khalīfata allāhi fī arḍihī alssalāmu `alayka yā abā albashari

Peace be upon you, O trustee of Allāh. Peace be upon you, O representative of Allah in His lands. Peace be upon you, O father of all mankind.

السَّلَامُ عَلَيْكَ وَعَلَى رُوحِكَ وَبَدَنِكَ وَعَلَى لَطَائِرِهِ مِنْ وُلْدِكَ وَذُرِّيَّتِكَ

alssalāmu `alayka wa `alā rūḥika wa badanika wa `alā alṭṭāhirīna min wuldika wa dhurriyyatika

Peace be upon you and upon your soul and body, and upon the pure ones from your sons and descendants.

وَصَلَّى اللَّهُ عَلَيْكَ صَلَاةً لَا يُخَصِّصُهَا إِلَّا هُوَ وَرَحْمَةً اللَّهُ وَبَرَكَاتُهُ

wa ṣallā allāhu `alayka ṣalatan lā yuḥṣihā illā huwa wa raḥmatu allāhi wa barakātuhū

May Allah pour upon you such innumerable blessings that none can count save Him. May Allāh's mercy and blessings be upon you.

As you visit Prophet Noah, say the following words:

السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا صَفِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا وِلِيَّ اللَّهِ

alssalāmu `alayka yā nabiyya allāhi alssalāmu `alayka yā ṣafīyya allāhi alssalāmu `alayka yā waliyya allāhi

Peace be upon you, O Prophet of Allāh. Peace be upon you, O choice of Allāh. Peace be upon you, O intimate servant of Allāh.

السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامُ عَلَيْكَ يَا شَيْخَ الْمُرْسَلِينَ السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ فِي أَرْضِهِ

alssalāmu `alayka yā ḥabība allāhi alssalāmu `alayka yā shaykha al mursalin alssalāmu `alayka yā amīna allāhi fī arḍihī

Peace be upon you, O beloved by Allāh. Peace be upon you, O chief of the Messengers. Peace be upon you, O trustee of Allah in His lands.

صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْكَ وَعَلَى رُوحِكَ وَبَدَنِكَ وَعَلَى الطَّاهِرِينَ مِنْ وُلْدِكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

ṣalawātu allāhi wa salāmuhū `alayka wa `alā rūḥika wa badanika wa `alā alṭṭāhirīna min wuldika wa raḥmatu allāhi wa barakātuhū

May Allāh's peace and blessings be upon you, upon your soul and body, and upon the pure ones from among your sons.
May Allāh's mercy and blessings be upon you.

Proceed by offering a six-unit prayer. Dedicate the first two units to Imām 'Alī^(a). In the initial unit, recite Sūrah Fātiḥa and Sūrah Rahmān, followed by Sūrah Fātiḥa and Sūrah Yā-Sīn in the second unit. Upon completion, carry out the renowned *Tasbiḥ al-Zahrā*, invoke Almighty Allāh's mercy and forgiveness (*istighfār*), present your desires to Him, and then say these words:

اللَّهُمَّ إِنِّي صَلَّيْتُ هَاتَيْنِ الرَّكَعَتَيْنِ هَدِيَّةً مِنِّي إِلَى سَيِّدِي وَمَوْلَايَ وَلِيِّكَ وَأَخِي رَسُولِكَ

allāhumma innī ṣallattu hātayni alrrak`atayni hadiyyatan minnī ilā sayyidī wa mawlāya waliyyika wa akhī rasūlika

O Allāh, I have offered these two units of prayer, as present from me to my master and chief: Your intimate servant, the brother of Your Messenger,

أَمِيرِ الْمُؤْمِنِينَ وَسَيِّدِ الْوَصِيِّينَ عَلِيَّ بْنَ أَبِي طَالِبٍ صَلَّوَاتُ اللَّهِ عَلَيْهِ وَعَلَى آلِهِ

amīri almu`minīna wa sayyidi alwaṣiyyīna Alīyī bni abī ṭālibin ṣalawātu allāhi `alayhi wa `alā ālihi
the Commander of the Faithful and the chief of the Prophets' successors; namely, Alī the son of Ṭālib, may Allāh's blessings be upon him and his household.

اللَّهُمَّ فَصِّلْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَتَقَبَّلْهَا مِنِّي وَاجْزِنِي عَلَى ذَلِكَ جِزَاءَ الْمُحْسِنِينَ

allāhumma faṣalli `alā muḥammadin wa āli muḥammadin wa taqabbalhā minnī wajzinī `alā dhālika jazā`a almuḥsinīna

So, O Allāh, (please do) send blessings upon Muḥammad and the Household of Muḥammad, accept that prayer from me, and confer upon me with the reward that You give to the good-doers.

اللَّهُمَّ لَكَ صَلَّيْتُ وَلَكَ رَكَعْتُ وَلَكَ سَجَدْتُ وَحَدَّكَ لَأَشْرِيكَ لَكَ

allāhumma laka ṣallaytu wa laka raka`tu wa laka sajadtu waḥḍaka lā sharīka laka

O Allāh, to You have I offered prayer, genuflected, and prostrated myself; to You alone without associating anyone with You,

لَأَنَّهُ لَا تَكُونُ الصَّلَاةُ وَالرُّكُوعُ وَالسُّجُودُ إِلَّا لَكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ

li'annahū lā takūnu alṣṣalatu walrrukū`u walssujūdu illā laka li'annaka anta allāhu lā ilāha illā anta
because prayers, genuflections, and prostrations are submitted to none save You, because You are Allāh; there is no god save You.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَتَقَبَّلْ مِنِّي زِيَارَتِي وَأَعْطِنِي سُؤْلِي بِمُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ

allāhumma ṣalli `alā muḥammadin wa āli muḥammadin wa taqabbal minnī ziyāratī wa a`ṭinī su`lī bimuḥammadin wa ālihi alṭṭāhirīna

O Allāh, (please do) bless Muḥammad and the Household of Muḥammad, admit my visit, and respond to my requests in the name of Muḥammad and his Household—the immaculate ones.

Thereafter, devote the remaining four units as a tribute to Prophets Adam and Noah. Following this, perform a prostration of thanksgiving (*sajdat al-shukr*) and articulate these words:

اللَّهُمَّ إِلَيْكَ تَوَجَّهْتُ وَبِكَ اعْتَصَمْتُ وَعَلَيْكَ تَوَكَّلْتُ

allāhumma ilayka tawajjahtu wa bika i`taşamtu wa `alayka tawakkaltu

O Allāh, to You do I direct my face, to You do I resort, and on You do I rely.

اللَّهُمَّ أَنْتَ ثِقَتِي وَرَجَائِي فَكُنْ لِي مَا أَهْمَنِي وَمَا لَا يَهْمُنِي وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي

allāhumma anta thiqaṭi wa rajā`ī fakfinī mā ahammanī wa mā lā yuhimmunī wa mā anta a`lamu bihī minnī

O Allāh, You are my trust and my hope; so, (please do) save me from whatever concerns me, whatever does not concern me, and whatever You know more than I do.

عَزَّ جَارُكَ وَجَلَّ ثَنَاؤُكَ وَلَا إِلَهَ غَيْرُكَ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَقَرِّبْ فَرَجَهُمْ

`azza jāruka wa jalla thanā`uka wa lā ilāha ghayruka ṣallī `alā muḥammadin wa āli muḥammadin wa qarrib farajahum

Certainly, protected is he who lies under Your protection, glory be to Your praise, and there is no deity save You. (Please do) send blessings upon Muḥammad and the Household of Muḥammad, and hasten their Relief.

Now, place your right cheek on the ground and utter the following phrases:

إِرْحَمْ ذُلِّي يَبْنَ يَدِيكَ وَتَضَرُّعِي إِلَيْكَ

irḥam dhullī bayna yadayka wa taḍarru`ī ilayka

(Please do) have mercy on my humiliation before You, on my earnest imploring to You,

وَوَحْشَتِي مِنَ النَّاسِ وَأُنْسِي بِكَ

wa waḥshatī min alnnāsi wa unsi bika

on my loneliness among people, and on my amiability with You.

يَا كَرِيمُ يَا كَرِيمُ يَا كَرِيمُ

yā karīmu yā karīmu yā karīmu

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

Similarly, place your left cheek on the ground and pronounce these words:

لَا إِلَهَ إِلَّا أَنْتَ رَبِّي حَقًّا حَقًّا سَجَدْتُ لَكَ يَا رَبَّ تَعَبُدًا وَرِقًّا

lā ilāha illā anta rabbī ḥaqqan ḥaqqan sajadtu laka yā rabbi ta`abbudan wa riqqan

There is no god save You, my Lord; truly, truly. O Lord, I prostrate myself before You as sign of my worshipfulness and servitude to You.

اللَّهُمَّ إِنَّ عَمَلِي ضَعِيفٌ فَضَاعِفْهُ لِي يَا كَرِيمُ يَا كَرِيمُ

allāhumma inna `amālī ḍa`īfun faḍā`ifhu lī yā karīmu yā karīmu yā karīmu

O Allah, my deed is certainly feeble; so, (please do) grant it strength by increasing it many times, O All-generous! O All-generous! O All-generous!

Finally, return to the position of prostration and recite the following one hundred times:

Thanks

shukran

شُكْرًا

In your prayers, appeal to Almighty Allah with fervent earnestness, for you are in a place specially sanctified for the fulfilment of desires. Petition His forgiveness with genuine sincerity, as you stand in a domain uniquely set apart for absolution. Plead for the resolution of your needs with utmost seriousness, for you reside in an area divinely designated for the answering of pleas.

ZIYĀRAT AMĪN ALLĀH

The ziyārah of Amīn Allah is cherished as a universally accepted form of *ziyārah* to Imām Ali^(a). It is particularly revered during the celebration of Ghadir, and is considered comprehensive enough to be recited at the shrines of all Holy Imāms. ‘Allāma Majlisī has praised it as the finest *ziyārah* both in terms of its eloquent text and its authentic chain of narrators. He recommended it to be recited at all shrines, underscoring its universal significance and profound meaning.

السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ فِي أَرْضِهِ وَحُجَّتَهُ عَلَى عِبَادِهِ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ

alssalāmu `alayka yā amīna allāhi fī arḍihī wa ḥujjatahū `alā `ibādihī alssalāmu `alayka yā amīra almu`minīna

Peace be upon you, O trustee of Allah on His lands and argument of Allah against His servants. Peace be upon you, O Commander of the Faithful.

أَشْهَدُ أَنَّكَ جَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ وَعَمِلْتَ بِكِتَابِهِ وَأَتَّبَعْتَ سُنَنَ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

ashhadu annaka jāhadta fī allāhi ḥaqqā jihādihī wa `amilta bikitābihī wattaba`ta sunana nabiyyihī ṣallā allāhu `alayhi wa ālihī

I bear witness that you strove for the sake of Allah as it ought to be striven, acted upon His Book, and followed the instructions of His Prophet, peace of Allah be upon him and his Household,

حَتَّى دَعَاكَ اللَّهُ إِلَى جِوَارِهِ فَقَبَضَكَ إِلَيْهِ بِاخْتِيَارِهِ وَأَلَزَمَ أَعْدَاكَ الْحُجَّةَ

ḥattā ḍa`āka allāhu ilā jiwārihī faqabaḍaka ilayhi bikhitīyārihī wa alzama a`dā`aka alḥujjata

until Allah called you to be in His vicinity. So, He grasped you to Him by His will and put your enemies under the claim

مَعَ مَا لَكَ مِنَ الْحُجَجِ الْبَالِغَةِ عَلَى جَمِيعِ خَلْقِهِ اللَّهُمَّ فَاجْعَلْ نَفْسِي مُطْمَئِنَّةً بِقَدْرِكَ

ma`a mā laka min alḥujaji albālighati `alā jamī`i khalqihī allāhumma faj`al nafsī muṭma`innatan biqadarika

although you have inclusive claims against all of His creatures. O Allāh, (please do) cause my soul to be fully tranquil with Your decrees,

رَاضِيَةً بِقَضَائِكَ مُوَلَّعَةً بِذِكْرِكَ وَدُعَائِكَ مُحِبَّةً لِمَصْفُورَةِ أَوْلِيَائِكَ

rāḍiyatan biqadā`ika mūla`atan bidhikrika wa du`ā`ika muḥibbatan liṣafwati awliyā`ika

satisfied with Your acts, fond of mentioning and praying to You, bearing love for the choicest of Your intimate servants,

مُحِبَّةً فِي أَرْضِكَ وَسَمَائِكَ صَابِرَةً عَلَى نَزُولِ بَلَائِكَ شَاكِرَةً لِمَوَاضِلِ نِعْمَائِكَ ذَاكِرَةً لِسَوَابِغِ آلَائِكَ

maḥbūbatan fī arḍika wa samā`ika ṣābiratan `alā nuzūli balā`ika shākiran lifawāḍili na` mā`ika dhākiran liṣawābighi ālā`ika

beloved in Your lands and heavens, steadfast against the affliction of Your tribulations, thankful for Your graceful bounties, always bearing in mind Your incessant gifts,

مُسْتَأْتَفَةً إِلَى فَرْحَةٍ لِقَائِكَ مُتَزَوِّدَةً التَّقْوَى لِيَوْمِ جَزَائِكَ مُسْتَنَّةً بِسُنَنِ أَوْلِيَائِكَ

mushtāqatan ilā farḥati liqā`ika mutazawwīdatan alṭtaqwā liyawmi jazā`ika mustannatan bisunani awliyā`ika

longing for the gladness of meeting You, supplied with piety for the day of Your rewarding, pursuing the morals of Your intimate servants,

مُفَارِقَةً لِأَخْلَاقِ أَعْدَائِكَ مَشْغُولَةً عَنِ الدُّنْيَا بِحَمْدِكَ وَثَنَائِكَ

mufāriqatan li`akhlāqi a`dā`ika mashghūlatan `an alddunyā biḥamdika wa thanā`ika

quitting the conducts of Your enemies, and distracted from this world by praising and thanking You.

The Imām^(a) then put his cheek on the tomb and said:

اَللّٰهُمَّ اِنَّ قُلُوْبَ الْمُحِبِّينَ اِلَيْكَ وَاهُوَّ وَسُبُلَ الرَّاٰغِبِيْنَ اِلَيْكَ شَارِعَةٌ وَّاَعْلَامُ الْقَاٰصِدِيْنَ اِلَيْكَ وَاٰصِحَّةٌ

allāhumma inna qulūba almuḥibhīna ilayka wāliḥatun wa subula alrrāghibīna ilayka shāri`atun wa a`lāma alqāṣidīna ilayka wāḍiḥatun

O Allāh, the hearts of those humbling themselves to You are fascinated, the paths of those desiring for You are open, the sings of those directing to You are evident,

وَأَفْتِدَةُ الْعَارِفِيْنَ مِنْكَ فَازِعَةٌ وَأَصْوَاتُ الدَّاعِيْنَ اِلَيْكَ صَاعِدَةٌ وَّاَبْوَابُ الْاِجَابَةِ هُمْ مُفْتَحَةٌ

wa af`idata al`ārifīna minka fāzi`atun wa aṣwāta alddā`īna ilayka ṣā`idatun wa abwāba al-ijābati lahum mufattaḥatun

the hearts of those having recognition of You are resorting to You, the voices of those beseeching You are mounting up to You, the doors of responding to them are wide open,

وَدَعُوَّةٌ مِّنْ نَّجَاكَ مُسْتَجَابَةٌ وَتَوْبَةٌ مِّنْ أُنَابٍ إِلَيْكَ مَقْبُولَةٌ وَعِبْرَةٌ مِّنْ بَيْتِكَ مِنْ خَوْفِكَ مَرْحُومَةٌ

wa da`wata man nājāka mustajābatun wa tawbata man anāba ilayka maqbūlatun wa `abrata man bakā min khawfika marḥūmatun

the prayer of him who speaks to You confidentially is responded, the repentance of him who turns to You modestly is admitted, the tear of him who weeps on account of fear from You is compassionated,

وَالْإِعَانَةُ لِمَنِ اسْتَعَاثَ بِكَ مَوْجُودَةٌ وَالْإِعَانَةُ لِمَنِ اسْتَعَانَ بِكَ مَبْدُولَةٌ وَعِدَاتُكَ لِعِبَادِكَ مُنْجَزَةٌ

wal-ighāthata liman istaghātha bika mawjūdātun wal-i`ānata liman ista`āna bika mabdhūlatun wa `idātika li`ibādika munjazatun

the aid of him who seeks Your aid is available, the help of him who seeks Your help is obtainable, Your promises to Your servants are fulfilled,

وَرَزَقَ لِمَنِ اسْتَفْأَلَكَ مُقَالََةٌ وَأَعْمَالُ الْعَامِلِينَ لَدَيْكَ مَحْظُوظَةٌ وَأَرْزَاقُكَ إِلَى الْخَلَائِقِ مِنْ لَدُنْكَ نَازِلَةٌ

wa zalala man istaqaḷaka muqaḷatun wa a`māla al`āmilīna ladayka mahfūzatun wa arzaqaka ilā alkhala'iqi min ladunka nāzilātun

the slips of him who implore You to excuse him are forgivable, the deeds of those who act for You are preserved, Your sustenance to the creatures are descending from You,

وَعَوَائِدُ الْمَرْيَدِ إِلَيْهِمْ وَأَصْلَةٌ وَذُنُوبُ الْمُسْتَغْفِرِينَ مَغْفُورَةٌ وَحَوَائِجُ خَلْقِكَ عِنْدَكَ مَقْضِيَةٌ

wa `awā'ida almarzidi ilayhim wāsilātun wa dhunūba almustaghfirīna maghfūrātun wa ḥawā'ija khalqika `indaka maqdiyyatun

Your gifts for further conferrals are reaching them, the sins of those imploring Your forgiveness are forgiven, the requests of Your creatures are granted by You,

وَجَوَائِزُ السَّائِلِينَ عِنْدَكَ مَوْفُورَةٌ وَعَوَائِدُ الْمَرْيَدِ مُتَوَاتِرَةٌ وَمَوَائِدُ الْمُسْتَطْعِمِينَ مُعَدَّةٌ

wa jawā'iza alssā'ilīna `indaka muwaffaratun wa `awā'ida almarzidi mutawātiratun wa mawā'ida almustaṭ'imīna mu`addatun

the prizes of those begging You are offered, Your gifts for further conferrals are uninterrupted, the dining tables for those seeking Your feeding are prepared,

وَمَنَاهِلُ الظَّمَاءِ مُتَرَعَّةٌ اللَّهُمَّ فَاسْتَجِبْ دُعَائِي وَقَبْلِ ثَنَائِي وَاجْمَعْ بَيْنِي وَبَيْنَ أَوْلِيَائِي

wa manāhila alzzamā'i mutra`atun allāhumma fastajib du`ā'i waqbal thanā'i wajma` baynī wa bayna awliyā'i

and the springs of quenching their thirst are brimful. O Allāh, (so) respond to my prayer, accept my thanksgiving for You, and join me to my masters,

بِحَقِّ مُحَمَّدٍ وَعَلِيٍّ وَفَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ

biḥaqqi muḥammadin wa Aliyyin wa fāṭimata walḥasani walḥusayni

[I beseech You] in the name of Muḥammad, Ali, Fāṭima, Ḥasan, and Ḥusayn.

إِنَّكَ وَلِيٌّ نَعْمَائِي وَمُنْتَهَى مُنَايَ وَغَايَةُ رَجَائِي فِي مُنْقَلَبِي وَمَثْوَايَ

innaka waliyyu na `mā'ī wa muntahā munāya wa ghāyatu rajā'ī fī munqalabī wa mathwāya

You are verily the only source of my boons, the ultimate goal of my wishes, and the target of my hope in my recourses and settlement.

In the book of Kāmil al-Ziyārāt, the following statements are added to this form of *ziyārah*:

أَنْتَ إِلَهِی وَسَيِّدِی وَمَوْلَايَ اغْفِرْ لِأَوْلِيَائِنَا وَكُفَّ عَنَّا أَعْدَائِنَا وَاشْغَلْهُمْ عَنْ أَذَانَا

anta ilāhī wa sayyidī wa mawlāya ighfir li-awliyā'inā wa kuffa `annā a `dā'anā wa ashghilhum `an adhānā

You are verily my God, Master, and Lord. (Please) forgive our friend, prevent our enemies against us, distract them from harming us,

وَأَظْهِرْ كَلِمَةَ الْحَقِّ وَاجْعَلْهَا الْعُلْيَا

wa aẓhir kalimata alḥaqqi waj` alhā al`ulyā

give prevalence to the Word of Truth and make it the supreme,

وَأَذْخِرْ كَلِمَةَ الْبَاطِلِ وَاجْعَلْهَا السُّفْلَى إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

wa adẖir kalimata albatīli waj` alhā alssuflā innaka `alā kulli shay'in qadīrun

and frustrate the word of falsehood and make it the lowliest. Verily, You have power over all things.

Imām Bāqir^(a) then added, “Indeed, any one of our Shī'a who pronounces these words at the tomb of Amīr al-Mu'minīn^(a) or the tomb of one of the Imāms^(a) shall certainly have his prayer lifted up on a ladder of light, carrying the seal of the Holy Prophet's ring, and it shall be kept so until it will be delivered to Imām Mahdī^(a) who will receive the reciter of that prayer with good tidings, greetings, and honour.”

BIDDING FAREWELL

Upon leaving the holy shrine of Imām ‘Alī^(a), you may choose to recite the following farewell passage:

اَلسَّلَامُ عَلَيْكَ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ اُسْتَوْدِعُكَ اللهُ وَاسْتَرْعِيكَ وَأَقْرَأُ عَلَيْكَ السَّلَامَ

alssalāmu `alayka wa raḥmatu allāhi wa barakātuhū astawdi`uka allāha wa astar`ika wa aqra'u `alayka alssalāma

Peace and Allāh's mercy and blessings be upon you. I entrust you with Allāh and ask Him to keep you under His custody and to send blessings upon you.

أَمَنَّا بِاللّٰهِ وَبِالرَّسُولِ وَبِمَا جَاءَتْ بِهِ وَدَعَتْ إِلَيْهِ وَذَلَّتْ عَلَيْهِ فَاتَّخَبْنَا مَعَ الشَّاهِدِينَ

āmannā billāhi wa bilrrusuli wa bimā jā'at bihī wa da`at ilayhi wa dallat `alayhi faktubnā ma`a alshshāhidīna

We believe in Allāh, in the Messengers, and in what they have conveyed to us, in that to which they have called, and in that to which they have guided. So, (please, our Lord,) include us with the witnesses.

اَللّٰهُمَّ لَا تَجْعَلْهُ اٰخِرَ الْعَهْدِ مِنْ زِيَارَتِيْ اِيَّاهُ

allāhumma lā taj`alhu ākhira al`ahdi min ziyaratī iyyāhu

O Allāh, (please) do not decide this visit of mine to him (i.e. the Imām) to be the last,

فَإِنْ تَوَفَّيْتَنِيْ قَبْلَ ذَلِكَ فَإِنِّيْ أَشْهَدُ فِي مَمَاتِيْ عَلَى مَا شَهِدْتُ عَلَيْهِ فِي حَيَاتِيْ

fa'in tawaffaytanī qabla dhālika fa'innī ashhadu fī mamātī `alā mā shahidtu `alayhi fī ḥayātī

and if you cause me to die before that, then I bear witness in my death to the same things to which I have born witness in my lifetime:

أَشْهَدُ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا وَالْحَسَنَ وَالْحُسَيْنَ وَعَلِيَّ بْنَ الْحُسَيْنِ وَمُحَمَّدَ بْنَ عَلِيٍّ وَجَعْفَرَ بْنَ مُحَمَّدٍ

ashhadu anna amīra almu'minīna alīyyan walḥasana walḥusayna wa alīyya bna alḥusayni wa muḥammada bna alīyyin wa ja'fara bna muḥammadin

I bear witness that Alī the Commander of the Faithful, and Ḥasan, Ḥusayn, Alī ibn Ḥusayn, Muḥammad ibn Alī, Ja'far ibn Muḥammad,

وَمُوسَى بْنَ جَعْفَرٍ وَعَلِيَّ بْنَ مُوسَى وَمُحَمَّدَ بْنَ عَلِيٍّ وَعَلِيَّ بْنَ مُحَمَّدٍ وَالْحَسَنَ بْنَ عَلِيٍّ

wa mūsā bna ja'farin wa alīyya bna mūsā wa muḥammada bna alīyyin wa alīyya bna muḥammadin walḥasana bna alīyyin

Mūsā ibn Ja'far, Alī ibn Mūsā, Muḥammad ibn Alī, Alī ibn Muḥammad, Ḥasan ibn Alī,

وَالْحُجَّةَ بْنَ الْحَسَنِ صَلَوَاتُكَ عَلَيْهِمْ أَجْمَعِينَ أَتَمَّتْ

walḥujjata bna alḥasani ṣalawātuka `alayhim ajma`īna a'immatī

and al-Ḥujja b. Ḥasan— may Your blessings be upon all of them—are my Imāms.

وَأَشْهَدُ أَنَّ مَنْ قَتَلَهُمْ وَحَارَبَهُمْ مُّشْرِكُونَ وَمَنْ رَدَّ عَلَيْهِمْ فِي أَشْفَلِ دَرَكٍ مِنَ الْجَحِيمِ

wa ashhadu anna man qatalahum wa ḥārabahum mushrikūna wa man radda `alayhim fī asfali darakin min aljahīmi

I also bear witness that all of those who have slain and fought against them are polytheists and that all of those who reject them shall be in the lowest class of Hellfire.

وَأَشْهَدُ أَنَّ مَنْ حَارَبَهُمْ لَنَا أَعْدَاءُ وَنَحْنُ مِنْهُمْ بُرَاءٌ وَأَنَّهُمْ حِزْبُ الشَّيْطَانِ

wa ashhadu anna man hārabahum lanā a`dā'un wa naḥnu minhum burā'u wa annahum ḥizbu alshshayṭāni

I also bear witness that those who have fought against the Imāms are our enemies and we disavow them, because they are indeed the party of Satan.

وَعَلَى مَنْ قَتَلَهُمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ وَمَنْ شَرِكَ فِيهِمْ وَمَنْ سَرَّهُ قَتْلَهُمْ

wa `alā man qatalahum la`natu allāhi walmalā'ikati walnnāsi ajma`īna wa man sharika fihim wa man sarrahū qatluhum

The curse of Allāh, His angels and all the peoples be upon those who killed the Imāms, and upon those who had any role in killing them and those who were pleased for their having been killed.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بَعْدَ الصَّلَاةِ وَالتَّسْلِيمِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَعَلِيٍّ

allāhumma innī as'aluka ba`da alṣṣalati walttaslīmi an tuṣalliya `alā muḥammadin wa alīyyin

O Allāh, as I begin with invoking Your peace and blessings upon them, I pray you to bless Muḥammad, Ali,

وَفَاطِمَةَ وَالْحَسَنَ وَالْحُسَيْنَ وَعَلِيٍّ وَمُحَمَّدٍ وَجَعْفَرٍ وَمُوسَى وَعَلِيٍّ وَمُحَمَّدٍ وَعَلِيٍّ وَالْحَسَنَ وَالْحُجَّةَ

wa fāṭimata walḥasani walḥusayni wa alīyyin wa muḥammadin wa ja'farin wa mūsā wa alīyyin wa muḥammadin wa alīyyin walḥasani walḥujjati

Fāṭima, Ḥasan, Ḥusayn, Ali, Muḥammad, Ja'far, Mūsā, Ali, Muḥammad, Ali, Ḥasan, and al-Ḥujja,

وَلَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِهِ فَإِنْ جَعَلْتَهُ فَاحْشُرْنِي مَعَ هَؤُلَاءِ الْمُسَمِّينَ الْأَئِمَّةِ

wa lā taj`alhu ākhira al`ahdi min ziyāratihi fa'in ja`altahū faḥshurnī ma`a hā'ulā'i almusammayna al'a'immati and not to decide this visit of me to his tomb to be the last, and if you decide so, then (please) include me with these Imāms to whom I have referred.

اللَّهُمَّ وَذَلَّلْ قُلُوبَنَا لَهُمْ بِالطَّاعَةِ وَالْمُنَاصَحَةِ وَالْمَحَبَّةِ وَالْمُؤَاوَرَةِ وَالتَّسْلِيمِ

allāhumma wa dhallil qulūbanā lahum bilṭā`ati walmunāṣaḥati walmahabbati walmu'āzarati walttaslīmi

O Allāh, make our hearts subservient to them through obedience, well-wishing, love, support, and submission.

KŪFA



MERITS

The city of Kūfa holds a unique place of honour, being one of four cities specially chosen by Almighty Allah. It's said that the term "Ṭūr Sīnīn" in the Holy Qur'ān actually refers to this very city. Another narrative positions Kūfa as a sanctuary not just for Allāh, but also for the Holy Prophet^(p) and Imām 'Alī^(a). Here, acts of charity and prayer gain extra merit - giving a single *dirham* as alms here is worth a hundred elsewhere, and a two-unit prayer holds the same reward as a hundred-unit prayer performed in other places.

Masjid al-Kūfa, a prominent mosque in the city, is amongst four mosques whose visitation brings great spiritual rewards. It's also one of the four places where travellers have the choice to perform their obligatory prayers in either complete (*tamām*) or shortened (*qasr*) form. Offering a single obligatory prayer at Masjid al-Kūfa carries the same reward as completing a fully accepted *Hajj*, or performing a thousand prayers in other locations.

❖ Abū Ḥamza al-Thumālī narrates: "Alī b. Ḥusayn^(a) embarked on a journey from Medina, setting his sights on the revered Masjid al-Kūfa. Before leaving, he prayed two raka'at, then mounted his camel and started his journey."

❖ Imām Ṣādiq^(a) said: "A single *dirham* given in charity in Kūfa holds the weight of two hundred *dirhams* offered elsewhere. Similarly, two units of prayer in Kūfa carry the significance of a hundred prayed elsewhere."

❖ Imām Bāqir^(a) said: "If people were fully aware of the merits of Masjid al-Kūfa, they'd traverse great distances to visit. An obligatory prayer performed here holds the equivalence of a *Hajj*, while a recommended prayer mirrors the merits of performing an *'Umrah*."

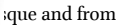
❖ Imām Bāqir^(a) said: "Praying an obligatory (*wājib*) prayer in Masjid al-Kūfa is akin to an accepted *Hajj*. Likewise, a recommended prayer carries the reward of an accepted *'Umrah*"

❖ Imām 'Alī^(a) said: "Praying a recommended (*mustaḥabb*) prayer in Masjid al-Kūfa equals performing an *'Umrah* with the Prophet^(p) himself. An obligatory prayer there is as rewarding as a *Hajj* undertaken with the Prophet^(p). Furthermore, this extraordinary mosque has been blessed by the prayers of a thousand prophets and their successors."

❖ Ḥārūn b. Khārijah narrates: Imām Ṣādiq^(a) asked me, "Do you pray all of your prayers in Masjid al-Kūfa?" I replied, "No."

Imām^(a) said, "If I lived nearby, I would not miss performing a single prayer in it. Do you know the merits of Masjid al-Kūfa?" I replied, "No."

Jabrā'il^(a)
Rasūl
“O



40

Muḥammad! Do You know where you are right now?” Rasūl Allāh^(p) replied, “No.” Jabrāʾīl^(a) said, “You are in front of Maṣjid al-Kūfa.”

Rasūl Allāh^(p) said, “Ask your Lord for permission so that I may descend and pray in it.”

Jabrāʾīl^(a) asked for permission and it was granted. Then Rasūl Allāh^(p) descended and prayed two *rakaʿat* of prayer in Maṣjid al-Kūfa.”

The Imām^(a) continued and said: “A single obligatory (*wājib*) prayer in al-Kūfa mosque matches that of ten thousand prayers offered elsewhere and a single recommended (*mustaḥabb*) prayer there is like five hundred prayers elsewhere. Surrounded by gardens from Paradise, just sitting in Maṣjid al-Kūfa, even without praying or praising Allah, is deemed worship. The Imām concluded, “If people understood its merits, they would surely journey to it, even if it meant crawling..”

❖ Khālīd al-Qalanisi narrates: I heard Imām Ṣādiq^(a) say: “A single prayer in al-Kūfa mosque is like a thousand prayers elsewhere.”

❖ Imām Ṣādiq^(a) said: “Mecca, Medina, and Kūfa are sanctuaries of Allāh, His Messenger^(p), and ʿAlī^(a). A single prayer in their mosques matches that of ten thousand prayers offered elsewhere. Similarly, giving a *dirham* as charity in Medina equates to donating ten thousand dirhams in any other city. Kūfa, equally sacred, amplifies the weight of your prayer a thousandfold when offered in its revered mosque.”

MAP OF KŪFA MOSQUE

ACTS AT KŪFA MOSQUE

As is mentioned in the book of “*Miṣbāḥ al-Zā’ir*” and other books, the recommended devotional acts at Masjid al-Kūfa are as follows. When you enter the city of Kūfa, recite the following:

بِسْمِ اللَّهِ وَبِاللَّهِ وَفِي سَبِيلِ اللَّهِ

bismi allāhi wa billāhi wa fī sabīli allāhi

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

وَعَلَى مِلَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

wa `alā millati rasūli allāhi ṣallā allāhu `alayhi wa ālihi

and the course of Allāh's Messenger, peace be upon him and his Household, (I follow).

اللَّهُمَّ أَنْزِلْنِي مُتْرَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ

allāhumma anzilnī munzalan mubārakan wa anta khayru almunzilīna

O Allāh, (please do) enable me to reside blessedly and You are the best of those who enable to reside.

As you make your way towards the mosque, continually recite the following phrases:

اللَّهُ أَكْبَرُ وَلَا إِلَهَ إِلَّا اللَّهُ وَالْحَمْدُ لِلَّهِ وَسُبْحَانَ اللَّهِ

allāhu akbaru wa lā ilāha illā allāhu walḥamdu lilāhi wa subḥāna allāhi

Allāh is the Most Great. There is no god but Allāh. All praise be to Allāh. All glory be to Allāh.

Upon reaching the mosque's gate, pause momentarily and say these words:

السَّلَامُ عَلَى سَيِّدِنَا رَسُولِ اللَّهِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ وَآلِهِ الطَّاهِرِينَ

alssalāmu `alā sayyidinā rasūli allāhi muḥammadi bni `abdillāhi wa ālihi alṭṭāhirīna

Peace be upon our master the Messenger of Allāh, Muḥammad son of ‘Abd Allāh, and upon his immaculate progeny.

السَّلَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

alssalāmu `alā amīri almu’minīna Aliyy bni abī ṭālibin wa raḥmatu allāhi wa barakātuhū

Peace be upon the Commander of the Faithful, Ali the son of Ṭalib. Allāh's mercy and blessings be upon him,

وَعَلَى مَجَالِسِهِ وَمَشَاهِدِهِ وَمَقَامِ حُكْمَتِهِ وَأَنَارِ آبَائِهِ آدَمَ وَنُوحَ وَإِبْرَاهِيمَ وَإِسْمَاعِيلَ وَتَبْيَانِ بَيِّنَاتِهِ

wa `alā majālisihi wa mashāhidihi wa maqāmi ḥikmatihī wa āthāri ābā’ihī ādama wa nūḥin wa ibrahīma wa ismā`īla wa tibyāni bayyinātihī

upon his sessions, upon his meeting-places, upon the places that witnessed his wisdom, upon the traces of his forefathers:

Adam, Noah, Abraham, and Ishmael, and upon the places that witnessed the presentations of his evidences.

السَّلَامُ عَلَى الْإِمَامِ الْحَكِيمِ الْعَدْلِ الصَّدِيقِ الْأَكْبَرِ الْفَارُوقِ بِالْقِسْطِ

alssalāmu `alā al-imāmi alhakimi al`adli alṣṣiddīqi al-akbari alfārūqi bilqisṭi

Peace be upon the Imām: the wise, the just, the grandest veracious, and the fair distinguisher

الَّذِي فَرَّقَ اللَّهُ بِهِ بَيْنَ الْحَقِّ وَالْبَاطِلِ وَالْكَفْرِ وَالْإِيمَانِ وَالشِّرْكِ وَالنُّوحِدِ

alladhī farraqa allāhu bihī bayna alḥaqqi walbāṭili walkufri wal-īmāni walshshirki waltTawhidi

by whom Allah distinguished the right from the wrong, atheism from (true) belief, and polytheism from monotheism,

لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَا مَنْ حَيَّ عَنْ بَيِّنَةٍ

liyahlika man halaka `an bayyinatīn wa yaḥyā man ḥayya `an bayyinatīn

so that he who would perish might perish by clear proof and he who would live might live by clear proof.

أَشْهَدُ أَنَّكَ أَمِيرُ الْمُؤْمِنِينَ وَخَاصَّةُ نَفْسِ الْمُتَجَبِّينَ وَرَزِينُ الصَّدِيقِينَ وَصَابِرُ الْمُتَحَنِّينَ

ashhadu annaka amīru almu'minīna wa khāṣṣatu nafsi almutajābīna wa zaynu alṣṣiddīqīna wa ṣābiru almutaḥanīna

I bear witness that you are verily the commander of the faithful, the elite of the selves of the select ones, the adornment of the veracious ones, and the most steadfast among the tried ones;

وَأَنَّكَ حَكَمٌ اللَّهُ فِي أَرْضِهِ وَقَاضِي أَمْرِهِ وَبَابُ حُكْمَتِهِ وَعَاقِدُ عَهْدِهِ وَالنَّاطِقُ بِوَعْدِهِ

wa annaka ḥakamu allāhi fī arḍihī wa qādī amrihī wa bābu ḥikmatihī wa `āqidu `ahdihī walnnaṭīqu biwa`dihī

and that you are verily the judge of Allah on His lands, the decider according to His orders, the door to His wisdom, the maker of His pledge, the spokesman of His promise,

وَالْحَبْلُ الْمَوْصُولُ بَيْنَهُ وَبَيْنَ عِبَادِهِ وَكَهْفُ النِّجَاةِ وَمِنْهَاجُ النُّقَى

walḥablu almuwṣūlu baynahū wa bayna `ibādihī wa kahfu alnnaḥātī wa minhāju alnuṭqā

the rope that is connected between His servants and Him, the haven of redemption, the course of piety,

وَالدَّرَجَةُ الْعُلْيَا وَمُهِمِّنُ الْقَاضِي الْأَعْلَى

walddarajatu al`ulyā wa muhayminu alqādī al-a`lā

the most elevated rank, and the executor of the laws of the Most Exalted Judge.

يَا أَمِيرَ الْمُؤْمِنِينَ بِكَ أَتَقَرَّبُ إِلَى اللَّهِ زُلْفَى أَنْتَ وَلِيِّي وَسَيِّدِي وَوَسِيلَتِي فِي الدُّنْيَا وَالْآخِرَةِ

yā amīra almu'minīna bika ataqqarrabū ilā allāhi zulfā anta waliyyī wa sayyidī wa wasīlatī fī alldunyā wal-ākhirati

O Commander of the Faithful, through you do I seek close nearness to Allah for you are my chief, master, and means (to Allah) in this world as well as the Hereafter.

You are now free to enter the mosque. However, it is deemed preferable to enter through the rear gate, known as Bāb al-Fil (The Elephant Gate). As you step through, says the following:

وَأَنْ عَلِيًّا وَالْأَئِمَّةَ الْمَهْدِيِّينَ مِنْ ذُرِّيَّتِهِ عَلَيْهِمُ السَّلَامُ أَوْلِيَّائِي وَحُجَّةُ اللَّهِ عَلَى خَلْقِهِ

wa anna Alīyyan wal a'immata almahdiyyīna min dhurriyyatihī `alayhimu alssalāmu awliyā'ī wa ḥujjatu
allāhi `alā khalqihī

and that Alī and the well-guided Imāms from his progeny, peace be upon them all, are my masters and the arguments of Allah against His created beings.

Make your way to the mosque's fourth column, situated opposite to the fifth column, also referred to as *Istiwānat Ibrahim* (the column of Prophet Abraham). At this spot, perform a four-unit prayer. For the first two units, recite Sūrah Fātiḥa and Sūrah Tawhīd, and for the subsequent two units, recite Sūrah Fātiḥa and Sūrah Qadr. Upon completion, engage in *Tasbiḥ al-Zahrā*, followed by these words:

السَّلَامُ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ الرَّاشِدِينَ الَّذِينَ أَذْهَبَ اللَّهُ عَنْهُمْ الرُّجْسَ وَطَهَّرَهُمْ تَطْهِيراً

alssalāmu `alā `ibādī allāhi alṣṣāliḥīna alrrāshidīna alladhīna adhhaba allāhu `anhumu alrrijsa wa
ṭahharahum tathīran

Peace be upon the righteous, orthodox servants of Allah from whom Allah has removed filth and purified them a thorough purification.

وَجَعَلَهُمْ أَنْبِيَاءَ مُرْسَلِينَ وَحُجَّةً عَلَى الْخَلْقِ أَجْمَعِينَ

wa ja`alahum anbiyā'a mursalīna wa ḥujjatan `alā alkhalqī ajma`īna

He also made them Prophets and Messengers and set them as arguments against all the created beings.

وَسَلَامٌ عَلَى الْمُرْسَلِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

wa salāmun `alā almursalīna walḥamdu lillāhi rabbi al`ālamīna dhālika taqdīru al`azīzi alAlīmī

Peace be upon the Messengers and all praise be to Allah the Lord of the worlds. This is the arrangement of the Mighty, Knowing Lord.

Recite the following seven times:

Peace upon Noah among the
nations

salāmun `alā nūḥin fī
al`ālamīna

سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ

Then say the following:

نَحْنُ عَلَى وَصِيَّتِكَ يَا وَلِيَّ الْمُؤْمِنِينَ الَّتِي أَوْصَيْتَ بِهَا ذُرِّيَّتَكَ مِنَ الْمُرْسَلِينَ وَالصَّادِقِينَ

naḥnu `alā waṣiyyatika yā waliyya almu'minīna allatī awṣayta bihā dhurriyyataka min almursalīna walṣiddiqīna

O master of the believers, we are abiding by your precept that you provided to your offspring: the Messengers and the veracious ones.

وَنَحْنُ مِنْ شِيعَتِكَ وَشِيعَةُ نَبِيِّنَا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

wa nahnu min shi`atika wa shi`ati nabiyyinā muḥammadin ṣallā allāhu `alayhi wa ālihi

and among the adherents of our Prophet Muḥammad, peace of Allah be upon him and his Household and upon you as well as all the Messengers

وَعَلَيْكَ وَعَلَىٰ جَمِيعِ الْمُرْسَلِينَ وَالْأَنْبِيَاءِ وَالصَّادِقِينَ

wa `alayka wa `alā jamī`i almursalīna wal-anbiyā`i walṣṣādiqīna

and upon you as well as all the Messengers, Prophets, and veracious ones.

وَنَحْنُ عَلَىٰ مِلَّةِ إِبْرَاهِيمَ وَدِينِ مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَالْإِمَّةِ الْمُهَدِّيِّ

wa nahnu `alā millati ibrahīmā wa dīni muḥammadin alnabiyyi al-ummiyyi wal-a'immati almahdiyyīna

And we are also following the doctrine of Abraham, the religion of Muḥammad the Meccan Prophet, and the religion of the well-guided Imāms,

وَوَلَايَةِ مَوْلَانَا عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ

wa wilāyati mawlānā Aliyyin amīri almu'minīna

and we are loyal to the leadership of Ali, the Commander of the Faithful.

الْسَّلَامُ عَلَى النَّبِيِّ النَّذِيرِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَرَحْمَتُهُ وَرِضَاؤُهُ وَبَرَكَاتُهُ

alssalāmu `alā albashīri alnnadhīri ṣalawātu allāhi `alayhi wa raḥmatuhū wa riḍwānuhū wa barakātuhū

Peace be upon the bearer of glad tidings (for the believers) and the warner May Allah's peace, mercy, pleasure, and blessings be upon him,

وَعَلَىٰ وَصِيِّهِ وَخَلِيفَتِهِ الشَّاهِدِ اللَّهُ مِنْ بَعْدِهِ عَلَى خَلْقِهِ

wa `alā waṣiyyihī wa khalīfatihī alshshāhidi lillāhi min ba`dihī `alā khalqihī

and upon his successor and vicegerent: the witness on Allah's creatures after him (the Prophet),

عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ الصِّدِّيقِ الْأَكْبَرِ وَالْفَارُوقِ الْمُبِينِ الَّذِي أَخَذَتْ بَيْعَتَهُ عَلَى الْعَالَمِينَ

Aliyyin amīri almu'minīna alṣṣiddīqi al-akbari walfārūqi almuḥibīni alladhī akhadhta bay`atahū `alā al`ālamīna

Ali, the Commander of the Faithful, the grandest veracious, and the clear distinguisher (between the right and the wrong), whom You have ordered the peoples to swear allegiance to

رَضِيتُ بِهِمْ أَوْلِيَاءَ وَمَوَالِيَ وَحُكَّامًا فِي نَفْسِي وَوُلْدِي وَأَهْلِي وَمَالِي وَقِسْمِي

raḍītu bihim awliyā'a wa mawāliyya wa ḥukkāman fī nafsī wa wuldī wa ahlī wa māli wa qismi

I thus accept them as masters, leaders, and rulers, over myself, my progeny, my family members, my property, whatever sustenance You decide for me,

وَحَلِّي وَإِحْرَامِي وَإِسْلَامِي وَدِينِي وَدُنْيَايَ وَآخِرَتِي وَمَحْيَايَ وَمَمَاتِي

wa ḥillī wa iḥrāmī wa islāmī wa dīnī wa dunyāya wa ākhiratī wa maḥyāya wa mamātī

whatever is legal or illegal for me to do, my being Muslim, my religion, my worldly life, my Next Life, my being kept alive, and my death.

أَنْتُمْ الْأَئِمَّةُ فِي الْكِتَابِ وَفَصْلُ الْمَقَامِ وَفَصْلُ الْخِطَابِ

antum al-a'immatu fi alkitābi wa faṣlu almaqāmi wa faṣlu alkhitaḇi

You (the Infallible Imāms) are indeed the Imāms whom are mentioned in the (Holy) Book and you are the clear leaders in all situations, the clear judges,

وَأَعْيُنُ الْحَيِّ الَّذِي لَا يَنَامُ وَأَنْتُمْ حُكَمَاءُ اللَّهِ وَبِكُمْ حَكَمَ اللَّهُ وَبِكُمْ عُرِفَ حَقُّ اللَّهِ

wa a`yunu alḥayyi alladhī lā yanāmu wa antum ḥukamā'u allāhi wa bikum ḥakama allāhu wa bikum `urifa ḥaqqu allāhi

the eyes of the Ever-living Lord Who never sleeps, and the judging representatives of Allāh. Through you has Allah judged and though you was the right of Allah recognized.

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

lā ilāha illā allāhu muḥammadun rasūlu allāhi

There is no god but Allāh. Muḥammad is the messenger of Allāh.

أَنْتُمْ نُورُ اللَّهِ مِنْ بَيْنِ أَيْدِينَا وَمِنْ خَلْفِنَا أَنْتُمْ سُنَّةُ اللَّهِ الَّتِي بِهَا سَبَقَ الْقَضَاءُ

antum nūru allāhi min bayni aydīnā wa min khalfinā antum sunnatu allāhi allatī bihā sabaqa alqaḍā'u

You are the Light of Allah that lies before and behind us. You are the instructions of Allah that He has decided before all things.

يَا أَمِيرَ الْمُؤْمِنِينَ أَنَا لَكُمْ مُسَلِّمٌ تَسْلِيمًا

yā amira almu'minīna anā lakum musallimun taslīmān

O Commander of the Faithful, I submit to you with thorough submission,

لَا أُشْرِكُ بِاللَّهِ شَيْئًا وَلَا أَتَّخِذُ مِنْ دُونِهِ وَلِيًّا

lā ushriku billāhi shay'an wa lā attakhidhu min dūnihī waliyyān

I never associate with Allah anything [or anyone], and I never betake a master other than Him.

الْحَمْدُ لِلَّهِ الَّذِي هَدَانِي بِكُمْ وَمَا كُنْتُ لِأَهْتَدِيَ لَوْلَا أَنْ هَدَانِي اللَّهُ

alḥamdu lillāhi alladhī hadānī bikum wa mā kuntu li'ahtadiya lawlā an hadāniya allāhu

All praise be to Allah Who has guided me to this, and I should never have been guided if Allah had not guided me.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ الْحَمْدُ لِلَّهِ عَلَى مَا هَدَانَا

allāhu akbaru allāhu akbaru allāhu akbaru alḥamdu lillāhi `alā mā hadānā

Allāh is the Most Great. Allah is the Most Great. Allah is the Most Great. All praise be to Allah for that to which He has guided us.

The Seat of Judgment and the Place of the Washtub

The seat of judgment (*Dakkat al-Qaḍā'*) was a shop-like structure inside Masjid al-Kūfa in which there was a bench that was used by Imām 'Alī^(a) for judging. Next to this place, there was a short column on which the following holy verse was written:

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

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

The place of the washtub (*Bayt al-Ṭashṭ*) is the place where one of the miracles of Imām 'Alī^(a) was shown:

There lived a young unmarried woman who, while swimming, unknowingly had a leech enter her body and settle in her womb. As the leech drew nourishment from the girl's blood, it grew larger, causing her belly to expand. This surprising development led her brothers to mistakenly believe that she was illicitly expecting a child. Filled with rage and a misguided sense of family honour, they were ready to take her life.

But before acting, they decided to present their sister's case to Imām 'Alī^(a). The Imam, showing wisdom and calm in the face of their allegations, proposed an unusual solution. He requested a thick curtain be hung in a corner of the mosque, Masjid al-Kūfa, where the girl would sit privately. Then, he asked a renowned midwife in the city to examine the girl.

After her examination, the midwife declared, "O Amīr al-Mu'minīn, the girl is indeed pregnant. She bears a child in her womb."

Imām 'Alī^(a), however, had a hunch and a plan. He requested a clay washtub and asked the girl to sit in it. The strong smell of the clay repelled the leech, causing it to emerge from the girl and fall into the washtub. The sight of the leech leaving her body provided irrefutable proof of the girl's innocence. Her honour, and her life, were saved through the wisdom and insight of Imām 'Alī^(a).

Order of devotional Acts in Masjid al-Kūfa

According to most scholars, the suggested sequence of activities in Masjid al-Kūfa places the central mosque acts right after those at the fourth column. Consequently, the acts at the 'seat of judgment' and the 'place of the washtub' are typically performed last, meaning they occur after the tasks at Imām Ṣādiq's seat (*Dakkat al-Ṣādiq*). This sequence aligns with the instructions detailed by Sayyid b. Ṭāwūs in *Miṣbāḥ al-Zā'ir*, 'Allāma Majlisī in *Bilḥār al-Anwār*, and Shaykh Khadir in *al-Mazār*.

In summary, if you want to adhere to the majority scholarly opinion, carry out the activities at the 'seat of judgment' (*Dakkat al-Qaḍā'*) and the 'place of the washtub' (*Bayt al-Ṭashṭ*) after completing all the other rituals in Masjid al-Kūfa.

After finishing from the fourth column, proceed to *Dakkat al-Qadā'* and offer there a two-unit prayer, reciting in each unit *Sūrah Fātiḥa* and any other *Sūrah* of your choice. You may say the famous *Tasbiḥ al-Zahrā* and then say:

يَا مَالِكِي وَمُكَلِّمِي وَمُنْعِمِدِي بِالنِّعَمِ الْجِسَامِ مِنْ غَيْرِ اسْتِحْقَاقٍ

yā mālikī wa mumallikī wa mutaghammidī bilnī `ami aljisāmi min ghayri istiḥqāqin

O He who possesses me, endows me with possessions, and encompasses me with enormous bounties I don't deserve

وَجْهِي خَاضِعٌ لِمَا تَعْلُوهُ الْأَقْدَامُ لِجَلَالِ وَجْهِكَ الْكَرِيمِ

wajhī khāḍi' `un limā ta `lūhu al-aqdāmu lijalāli wajhika alkarīmī

My face is humble to what is overtopped by feet due to the majesty of Your Noble Face.

لَا تَجْعَلْ هَذِهِ الشَّدَّةَ وَلَا هَذِهِ الْمِحْنَةَ مُتَّصِلَةً بِاسْتِیْصَالِ الشَّأْفَةِ

lā taj `al hādhīhī alshshiddata wa lā hādhīhī almiḥnata muttaṣilatan bistīṣāli alshsha'fati

(Please) do not make this hardship and this ordeal to be continual until they lead to the extirpation of the root.

وَأَمْنَحْنِي مِنْ فَضْلِكَ مَا لَمْ تُنَحِّ بِهِ أَحَدًا مِنْ غَيْرِ مَسْأَلَةٍ

wamnahni min faḍlika mā lam tamnah bihī aḥadan min ghayri mas'alatin

And (please) grant me from Your favor more than that which You have granted to any body who has not asked You to grant him.

أَنْتَ الْقَدِيمُ الْأَوَّلُ الَّذِي لَمْ تَزَلْ وَلَا تَزَالْ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

anta alqadīmu al-awwalu alladhī lam tazal wa lā tazālu ṣalli `alā muḥammadin wa āli muḥammadin

You are verily the Eternal and the First Lord Who has neither beginning nor end. (please) send blessings upon Muḥammad and the Household of Muḥammad,

وَاعْفِرْ لِي وَارْحَمْنِي وَزَكِّ عَمَلِي وَبَارِكْ لِي فِي أَجَلِي

waghfir lī warḥamnī wa zakki `amalī wa bārik lī fi ajalī

forgive me, have mercy on me, admit my deeds, bless my lifetime,

وَاجْعَلْنِي مِنْ عَتَقَائِكَ وَطَلَقَائِكَ مِنَ النَّارِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

waj `alnī min `utaqā'ika wa ṭulaqā'ika min alnnāri birahmatika yā arḥama alrrāḥimīna

and include me with those whom You release and pardon from Hellfire, in the name of Your mercy, O most merciful of all those who show mercy.

At the site of the washtub, adjacent to the seat of judgment, perform another two-unit prayer. Upon concluding the prayer and uttering the *Tasbiḥ* phrases, you can recite the following:

اَللّٰهُمَّ اِنِّيْ ذَخَرْتُ تَوْحِيْدِيْ اِيَّاكَ وَمَعْرِفَتِيْ بِكَ وَاِخْلَاصِيْ لَكَ وَاِقْرَارِيْ بِرُبُوْبِيَّتِكَ

allāhumma innī dhakhartu Tawhidī iyyāka wa ma`rifatī bika wa ikhlāṣī laka wa iqrārī birubūbiyyatika

O Allāh, I save (the reward of) my submission to Your Oneness, my recognition of You, my sincerity to You, and my bearing witness of Your Godhead,

وَذَخَرْتُ وَلَايَةَ مَنْ أَنْعَمْتَ عَلَيَّ بِمَعْرِفَتِهِمْ مِنْ بَرِّيَّتِكَ مُحَمَّدٍ وَعِزَّتِهِ صَلَّى اللَّهُ عَلَيْهِمْ

wa dhakhartu wilāyata man an`amta `alayya bima`rifatihim min bariyyatika muḥammadin wa `itratihī ṣallā allāhu `alayhim

and I also save (the reward of) my loyalty to those with the recognition of whom You have bestowed upon me: namely, Muḥammad and his Household, peace of Allāh be upon them,

لِيَوْمٍ فَرَعِي إِلَيْكَ عَاجِلًا وَأَجَلًا وَقَدْ فَرَعْتُ إِلَيْكَ وَإِلَيْهِمْ يَا مَوْلَايَ

liyawmi faza`ī ilayka `ājilan wa ājilan wa qad fazi`tu ilayka wa ilayhim yā mawlāya

(I save all that) to the day of my taking refuge with You, whether in this world or the Hereafter. Thus, I am now taking refuge with You, O my Master, and with them,

فِي هَذَا الْيَوْمِ وَفِي مَوْقِفِي هَذَا وَسَأَلْتُكَ مَا زَكَا مِنْ نِعْمَتِكَ وَإِرَاحَةً مَا أَخْشَاهُ مِنْ نِعْمَتِكَ

fī hādhā alyawmi wa fī mawqifī hādhā wa sa`altuka mā zakā min ni`matika wa izāḥata mā akhshāhu min niqmatika

on this day and on this very situation, and I thus beg You for Your increasing bounties, for removing from me Your chastisement that I fear,

وَالْبَرَكَهَ فِيمَا رَزَقْتَنِيهِ وَتَحْصِينَ صَدْرِي مِنْ كُلِّ هُمْ وَجَائِحَةٍ وَمَعْصِيَةٍ

walbarakata fīmā razaqtanīhi wa taḥṣīna ṣadri min kulli hammin wa jā`ihatin wa ma`ṣiyatin

for blessing all the sustenance which You grant me, and for immunizing my heart from receiving any grievous matter, any calamity, or any act of disobedience to You,

فِي دِينِي وَدُنْيَايَ وَآخِرَتِي يَا أَرْحَمَ الرَّاحِمِينَ

fī dīnī wa dunyāya wa ākhiratī yā arḥama alrrāḥimīna

regarding my religion, worldly life, and the Next Life. O most merciful of all those who show mercy.

Prayers and Supplications in the Center of the Mosque⁹

Offer a two unit prayer at the center of Maṣjid al-Kūfa, reciting Sūrah Fātiḥa and Sūrah Tawḥīd in the first unit, and Sūrah Fātiḥa and Sūrah Kāfirūn in the second. After you finish the prayer and *Tasbiḥ*, say the following:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ وَإِلَيْكَ يَعُوْدُ السَّلَامُ

⁹ The centre of Maṣjid al-Kūfa is also called *Dakkat al-Mi'rāj* (Seat of the Ascension to the Heavens). When the Holy Prophet (p), at the night of his Ascension, asked permission from Almighty Allāh to visit this mosque, he offered his prayer at this place.

allāhumma anta alssalāmu wa minka alssalāmu wa ilayka ya`ūdu alssalāmu

O Allāh, You are the Peace. You are the source of peace. To You does peace belong.

وَدَارُكَ دَارُ السَّلَامِ حَيَّا رَبَّنَا مِنْكَ بِالسَّلَامِ

wa dāruka dāru alssalāmi ḥayyinā rabbanā minka bilsslāmi

Your abode is the abode of peace. So, our Lord, greet us with peace from You.

اَللّٰهُمَّ اِنِّيْ صَلَّيْتُ هَذِهِ الصَّلَاةَ اِبْتِغَاءَ رَحْمَتِكَ وَرِضْوَانِكَ وَمَغْفِرَتِكَ وَتَعْظِيْمًا لِّمَسْجِدِكَ

allāhumma innī ṣallaytu hādhihi alṣṣalāta ibtighā'a raḥmatika wa riḍwānika wa maghfiratika wa ta`ẓīman limasjidika

O Allāh, I have offered this prayer, seeking Your mercy, pleasure, forgiveness, and as sign of my esteeming Your mosque.

اَللّٰهُمَّ فَصِّلْ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاَرْفَعْهَا فِيْ عِلِّيْنَ وَتَقَبَّلْهَا مِنِّيْ يَا اَرْحَمَ الرَّاحِمِيْنَ

allāhumma faṣalli `alā muḥammadin wa āli muḥammadin warfa`hā fī `illiyyīna wa taqabbalhā minnī yā arḥama alrrāḥimīna

O Allāh, (please) send blessings upon Muḥammad and the Household of Muḥammad, raise my prayer to the most elevated place, and accept it from me, O most merciful of all those who show mercy.

Devotional Acts at the Seventh Column

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

بِسْمِ اللّٰهِ وَبِاللّٰهِ وَعَلَى مِلَّةِ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ

bismi allāhi wa billāhi wa `alā millati rasūli allāhi ṣallā allāhu `alayhi wa ālihi

In the Name of Allah (I begin), in Allah (I trust), and the course of Allāh's Messenger, peace be upon him and his Household, (I follow).

وَلَا إِلَهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَّسُولُ اللّٰهِ

wa lā ilāha illā allāhu muḥammadun rasūlu allāhi

There is no god but Allāh. Muḥammad is Allāh's messenger.

السَّلَامُ عَلَى آدَمَ وَأُمَّنَا حَوَّاءَ السَّلَامُ عَلَى هَابِيلَ الْمُتَنَوِّلِ ظُلْمًا وَعُدُونَا عَلَى مَوَاهِبِ اللّٰهِ وَرِضْوَانِهِ

alssalāmu `alā abīnā ādama wa umminā ḥawwā'a alssalāmu `alā hābīla almaqtūli ḡulman wa `udwānan `alā mawāhibi allāhi wa riḍwānihi

Peace be upon our father Adam and our mother Eve. Peace be upon Abel who was killed wrongly and aggressively, because he was envied for Allāh's favors and pleasure.

السَّلَامُ عَلَى شَيْثِ صَفْوَةِ اللّٰهِ الْمُخْتَارِ الْأَمِينِ

alssalāmu `alā shaythīn ṣafwatī allāhi al mukhtārī al-amīni

Peace be upon Sheeth, the select of Allāh, the chosen and trustee,

وَعَلَى الصَّفْوَةِ الصَّادِقِينَ مِنْ ذُرِّيَّتِهِ الطَّيِّبِينَ أَوَّلَهُمْ وَآخِرِهِمْ

wa `alā alṣṣafwatī alṣṣādiqīna min dhurriyyatihī alṭṭayyibīna awwalihim wa ākhirihim

and upon the veracious, select ones from his immaculate progeny, from the first to the last.

السَّلَامُ عَلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَعَلَى ذُرِّيَّتِهِمُ الْمُخْتَارِينَ

alssalāmu `alā ibrahīma wa ismā`īla wa ishāqa wa ya`qūba wa `alā dhurriyyatihimu al mukhtārīna

Peace be upon Abraham, Ishmael, Isaac, and Jacob, and upon their chosen descendants.

السَّلَامُ عَلَى مُوسَى كَلِيمِ اللَّهِ السَّلَامُ عَلَى عِيسَى رُوحِ اللَّهِ

alssalāmu `alā mūsā kalīmī allāhi alssalāmu `alā `īsā rūḥī allāhi

Peace be upon Moses the spoken by Allāh. Peace be upon Jesus the spirit of Allāh.

السَّلَامُ عَلَى مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ خَاتَمِ النَّبِيِّينَ

alssalāmu `alā muḥammadīn ibnī `abdillāhi khātimī alnabiyyīna

Peace be upon Muḥammad the son of `Abd Allāh, the seal of the Prophets.

السَّلَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ الطَّيِّبِينَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

alssalāmu `alā amīri almu'minīna wa dhurriyyatihī alṭṭayyibīna wa raḥmatu allāhi wa barakātuhū

Peace be upon the Commander of the Faithful and upon his immaculate progeny. Allāh's mercy and blessings be upon them.

السَّلَامُ عَلَيْكُمْ فِي الْأَوَّلِينَ السَّلَامُ عَلَيْكُمْ فِي الْآخِرِينَ

alssalāmu `alaykum fī al-awwalīna alssalāmu `alaykum fī al-ākhirīna

Peace be upon you among the ancient generations. Peace be upon you among the coming generations.

السَّلَامُ عَلَى فَاطِمَةَ الزَّهْرَاءِ

alssalāmu `alā fāṭimata alzzahrā'i

Peace be upon Fāṭima al-Zahrā (the Luminous Lady).

السَّلَامُ عَلَى الْأَيِّمَةِ الْهَادِيَةِ شُهَدَاءِ اللَّهِ عَلَى خَلْقِهِ السَّلَامُ عَلَى الرَّقِيبِ الشَّاهِدِ عَلَى الْأُمَمِ اللَّهُ رَبُّ الْعَالَمِينَ

alssalāmu `alā al-a'immati alhādīna shuhadā'i allāhi `alā khalqihī alssalāmu `alā alrraqībi alshshāhidī
`alā al-umami lilāhi rabbi al`ālamīna

Peace be upon the guiding Imāms: the witnesses of Allah upon His created beings. Peace be upon the supervisor: the witness on the nations for Allah the Lord of the worlds.

In the same location, carry out a four-unit prayer. In the first unit, recite Sūrah Fātiḥa and Sūrah Qadr, in the second unit, Sūrah Fātiḥa and Sūrah Tawḥīd. This sequence should be repeated for the third and fourth units. Once this prayer is completed, and you've recited the *Tasbīḥ* phrases, say the following:

اَللّٰهُمَّ اِنْ كُنْتُ قَدْ عَصَيْتُكَ فَاِنِّيْ قَدْ اَطَعْتُكَ فِي الْاِيْمَانِ مِنِّيْ بِكَ مَنَّا مِنْكَ عَلَيَّ لَا مَنَّا مِنِّيْ عَلَيْكَ

allāhumma in kuntu qad `aṣaytuka fa'innī qad aṭa `tuka fī al-īmāni minnī bika mannan minka `alayya lā mannan minnī `alayka

O Allāh, if I have disobeyed you, I have also obeyed you in my belief in You. This is out of Your favoring upon me, not a favor that I do to You.

وَاَطَعْتُكَ فِي اَحَبِّ الْاَشْيَاءِ لَكَ لَمْ اَتَّخِذْ لَكَ وَلَدًا وَلَمْ اَذْعُ لَكَ شَرِيكًا

wa aṭa `tuka fī aḥabbi al-ashyā'i laka lam attakhidh laka waladan wa lam ad `u laka sharīkan

I have also obeyed You in the things that You most like: I have not claimed that You have child and I have not associated any one with You.

وَقَدْ عَصَيْتُكَ فِي اَشْيَاءٍ كَثِيْرَةٍ عَلَى غَيْرِ وَجْهِ الْمَكَابِرَةِ لَكَ

wa qad `aṣaytuka fī ashyā'a kathīratin `alā ghayri wajhi al mukābarati laka

Yet, I have disobeyed You in many things, on account of neither defiance,

وَلَا الْخُرُوجَ عَنْ عُبُوْدِيَّتِكَ وَلَا الْجُحُوْدَ لِرُبُوْبِيَّتِكَ

wa lā alkhurūji `an `ubūdiyyatika wa lā aljuḥūdi lirubūbiyyatika

nor mutiny against my servitude to You, nor denial of Your Lordship;

وَلَكِنْ اَتَّبَعْتُ هَوَايَ وَاَزَلَنِي الشَّيْطَانُ بَعْدَ الْحُجَّةِ عَلَيَّ وَالْبَيَانِ

wa lākin ittaba `tu hawāya wa azallaniya alshshayṭānu ba `da alḥujjati `alayya walbayāni

rather, I only followed my lusts, and Satan caused me to slip although You have had clear argument against me.

فَاِنْ تُعَذِّبْنِي فَبِذُنُوْبِيْ غَيْرِ ظَالِمٍ لِّيْ وَاِنْ تَغْفُ عَنِّيْ وَتَرْحَمْنِيْ فَبِجُودِكَ وَكَرَمِكَ يَا كَرِيْمٌ

fa'in tu `adhhdhibnī fabidhunūbī ghayra zālīmīn lī wa in ta `fu `annī wa tarḥamnī fabijūdika wa karamika yā karīmu

Thus, if You chastise me, then it is on account of my sins and You are never unjust to me. And if You pardon me and have mercy upon me, then this is out of Your magnanimity and generosity, O All-generous.

اَللّٰهُمَّ اِنْ ذُنُوْبِيْ لَمْ يَبْقَ لَهَا اِلَّا رَجَاءُ عَفْوِكَ وَقَدْ قَدَمْتُ اِلَيْكَ الْحِرْمَانَ

allāhumma inna dhunūbī lam yabqa lahā illā rajā'u `afwika wa qad qaddamtu ālata alḥirmāni

O Allāh, nothing can stand for my sins except my hope in Your pardon, although I have done things due to which I deserve deprivation of Your pardon.

فَاِنَّا اَسْأَلُكَ اَللّٰهُمَّ مَا لَا اَسْتَوْجِبُهُ وَاَطْلُبُ مِنْكَ مَا لَا اَسْتَحِقُّهُ

fa'anā as'aluka allāhumma mā lā astawjibuhū wa aṭlubu minka mā lā astaḥiqquhū

Therefore, I beseech You, O Allāh, for that which I do not deserve and I seek from You that which I do not merit.

اَللّٰهُمَّ اِنْ تُعَذِّبْنِيْ فِدُنُوْبِيْ وَلَمْ تَنْظِلْمْنِيْ سَيِّئًا وَاِنْ تُغْفِرْ لِيْ فَخَيْرٌ رَّاحِمٌ اَنْتَ يَا سَيِّدِيْ

allāhumma in tu` adhdhibnī fabidhunūbī wa lam tazlimnī shay'an wa in taghfir lī fakhayru rāḥimin anta yā sayyidī

O Allāh, if you chastise me, then this will be on account of my sins and You shall never be unjust to me. But if You forgive me, then You are already the best of all those who show mercy, O my Master.

اَللّٰهُمَّ اَنْتَ اَنْتَ وَاَنَا اَنَا اَنْتَ الْعَوَّادُ بِالْمَغْفِرَةِ وَاَنَا الْعَوَّادُ بِالذُّنُوْبِ

allāhumma anta anta wa anā anā anta al`awwādu bilmaghfirati wa anā al`awwādu bildhdhnūbi

O Allāh, You are what You are and I am what I am: You are always returning with forgiveness and I always return with sinning.

وَاَنْتَ الْمُتَّقِصِلُ بِالْجُلْمِ وَاَنَا الْعَوَّادُ بِالْجَهْلِ

wa anta almutafaḍḍilu bilḥilmi wa anā al`awwādu biljahli

You always confer with forbearance and I always return with impatience.

اَللّٰهُمَّ فَاِنِّيْ اَسْأَلُكَ يَا كَنْزَ الضُّعَفَاءِ يَا عَظِيْمَ الرَّجَاءِ يَا مُنْقِذَ الْغَرْقَى

allāhumma fa'innī as'aluka yā kanza alḍḍu`afā'ī yā `aẓīma alrrajā'ī yā munqidha algharqā

O Allāh, I do beseech You, O treasure of the weak, O He in Whom great hope is put, O rescuer of the drowned,

يَا مُنْجِيَّ الْهَلَكَى يَا ثَمِيْتَ الْأَحْيَاءِ يَا مُجِيَّ الْمَوْتَى

yā munjiya alhalkā yā mumīta al-aḥyā'ī yā muḥyiya almwatā

O savior of those about to perish, O He Who causes the alive to die, O He Who causes the dead to live again!

اَنْتَ اللهُ لَا اِلَهَ اِلَّا اَنْتَ اَنْتَ الَّذِي سَجَدَ لَكَ شُعَاعُ الشَّمْسِ

anta allāhu lā ilāha illā anta anta alladhī sajada laka shu`ā`u alshshamsi

You are Allāh; there is no god but You. It is You before Whom has prostrated the ray of the sun,

وَدَوِيُّ الْمَاءِ وَخَفِيفُ الشَّجَرِ وَنُورُ الْقَمَرِ

wa dawiyyu almā'ī wa ḥafīfu alshshajari wa nūru alqamari

the sound of water, the rustling of trees, and the moonlight,

وِظْلَمَةُ اللَّيْلِ وَضَوْءُ النَّهَارِ وَخَفَقَانُ الطَّيْرِ

wa ḥulmatu allayli wa ḍaw'u alnnahāri wa khafaqānu alṭṭayri

the murk of night, the light of daytime, and the flapping of birds.

فَأَسْأَلُكَ اَللّٰهُمَّ يَا عَظِيْمَ بِحَقِّكَ عَلٰى مُحَمَّدٍ وَاَلِهِ الصّٰدِقِيْنَ وَبِحَقِّ مُحَمَّدٍ وَاَلِهِ الصّٰدِقِيْنَ عَلَيْكَ

fa-as'aluka allāhumma yā `azīmu biḥaqqika `alā muḥammadin wa ālihī alṣṣādiqīna wa biḥaqqi muḥammadin wa ālihī alṣṣādiqīna `alayka

I thus beseech You, O All-great, in the name of the duty of Muḥammad and his veracious Household towards You, in the name of Your duty towards Muḥammad and his veracious Household,

وَبِحَقِّكَ عَلَى عَلِيٍّ وَبِحَقِّ عَلِيٍّ عَلَيْكَ وَبِحَقِّكَ عَلَى فَاطِمَةَ وَبِحَقِّ فَاطِمَةَ عَلَيْكَ

wa biḥaqqika `alā Alīyyin wa biḥaqqi Alīyyin `alayka wa biḥaqqika `alā fāṭimata wa biḥaqqi fāṭimata `alayka

in the name of the duty of Ali towards You, in the name of Your duty towards Alī, in the name of the duty of Fāṭima towards You, in the name of Your duty towards Fāṭima,

وَبِحَقِّكَ عَلَى الْحُسَيْنِ وَبِحَقِّ الْحُسَيْنِ عَلَيْكَ وَبِحَقِّكَ عَلَى الْحُسَيْنِ وَبِحَقِّ الْحُسَيْنِ عَلَيْكَ

wa biḥaqqika `alā alḥasani wa biḥaqqi alḥasani `alayka wa biḥaqqika `alā alḥusayni wa biḥaqqi alḥusayni `alayka

in the name of the duty of Ḥasan towards You, in the name of Your duty towards Ḥasan, in the name of the duty of Ḥusayn towards You, and in the name of Your duty towards Ḥusayn.

فَإِنَّ حُقُوقَهُمْ عَلَيْكَ مِنْ أَفْضَلِ إِنْعَامِكَ عَلَيْهِمْ

fa'inna ḥuqūqahum `alayka min afḍali in `āmika `alayhim

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

وَبِالشَّانِ الَّذِي لَكَ عَنْدَهُمْ وَبِالشَّانِ الَّذِي هُمْ عَنْدَكَ

wa bilshsha'ni alladhī laka `indahum wa bilshsha'ni alladhī lahum `indaka

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

صَلِّ عَلَيْهِمْ يَا رَبِّ صَلَاةً دَائِمَةً مُنْتَهَى رِضَاكَ

ṣalli `alayhim yā rabbi ṣalātan dā'imatan muntahā riḍāka

to (please) bless them, O Lord, with blessings that are as endless until they attain Your pleasure,

وَاعْفُورِي بِهِمُ الذُّنُوبَ الَّتِي بَيْنِي وَبَيْنَكَ وَأَرْضِ عَنِّي خَلْقَكَ

waghfir lī bihim aldhhdhunūba allatī baynī wa baynaka wa arḍi `annī khalqaka

to forgive me, in their names, the sins that I committed concerning my duties towards You, to make Your creatures to be satisfied with me,

وَأَتِمِّمْ عَلَيَّ نِعَمَتَكَ كَمَا أَتِمَّمْتَهَا عَلَى آبَائِي مِنْ قَبْلُ

wa atmim `alayya ni `mataka kamā atmamtaḥā `alā ābā'ī min qablu

to complete Your favors upon me in the same way as You had completed them upon my forefathers,

وَلَا تَجْعَلْ لِأَحَدٍ مِنَ الْمَخْلُوقِينَ عَلَيَّ فِيهَا امْتِنَانًا وَامْنُنْ عَلَيَّ كَمَا مَنَّتَ عَلَى آبَائِي مِنْ قَبْلُ

wa lā taj`al li`aḥadin min al-makhlūqīna `alayya fihā imtinānan wamnun `alayya kamā mananta `alā ābā`i min qablu

not to cause any of Your creatures to have any role in these favors, to confer upon me with graces in the same way as You had already done with my forefathers,

يَا كَهَيْعِصَ اللّٰهُمَّ كَمَا صَلَّيْتَ عَلَى مُحَمَّدٍ وَآلِهِ فَاسْتَجِبْ لِي دُعَائِي فِيمَا سَأَلْتُ يَا كَرِيمُ يَا كَرِيمُ يَا كَرِيمُ

yā kāf hā`yā` `ayn ṣād allāhumma kamā ṣallayta `alā muḥammadin wa ālihī fastajib lī du`ā`i fimā sa`altu yā karīmu yā karīmu yā karīmu

O kaf-ha-ya-`ayn-sad. O Allāh, in the same way as You have poured blessings upon Muḥammad and his Household, (please) respond to my entreaty as regards that which I have asked from You, O All-generous! O All-generous! O All-generous!

Go into prostration and say:

يَا مَنْ يَقْدِرُ عَلَى حَوَائِجِ السَّائِلِينَ وَيَعْلَمُ مَا فِي صَمِيرِ الصَّامِتِينَ

yā man yaqdiru `alā ḥawā`iji alssā`ilīna wa ya`lamu mā fī ṣamīri alṣṣāmītina

O He who has full power over settling requests of beseechers Who knows what is hidden in the inner selves of the silent

يَا مَنْ لَا يَخْتَاجُ إِلَى التَّفْسِيرِ يَا مَنْ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

yā man lā yahtāju ilā al-tafsīri yā man ya`lamu khā`inata al-`ayni wa mā tukhfi alṣṣudūru

O He who does not require explanation. O He Who knows the stealthy looks and that which the hearts conceal.

يَا مَنْ أَنْزَلَ الْعَذَابَ عَلَى قَوْمٍ يُوَسِّسُ وَهُوَ يَرِيدُ أَنْ يُعَذِّبَهُمْ

yā man anzala al`adhāba `alā qawmi yūnusa wa huwa yurīdu an yu`adhḍhibahum

O He who decided chastisement to befall the people of (Prophet) Jonah and as He decided to chastise them,

فَدَعَوْهُ وَتَضَرَّعُوا إِلَيْهِ فَكَشَفَ عَنْهُمْ الْعَذَابَ وَمَتَّعَهُمْ إِلَى حِينٍ

fada`awhu wa taḍarra`ū ilayhi fakashafa `anhum al`adhāba wa matta`ahum ilā ḥinin

they prayed Him and besought Him; so, He removed from them the chastisement and He gave them provision until a time.

فَقَدْ تَرَى مَكَانِي وَتَسْمَعُ دُعَائِي وَتَعْلَمُ سِرِّي وَعَلَانِيَتِي وَحَالِي

qad tarā makānī wa tasma`u du`ā`i wa ta`lamu sirrī wa `alāniyatī wa ḥālī

You do see where I am, You do hear my prayer, You do know what I conceal, what I declare, and in what situation I am:

صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاكْفِنِي مَا أَهَمَّنِي مِنْ أَمْرِ دِينِي وَدُنْيَايَ وَآخِرَتِي

ṣalli `alā muḥammadin wa āli muḥammadin wakfinī mā aḥammanī min amri dīnī wa dunyāya wa ākhiratī

(please) send blessings upon Muḥammad and the Household of Muḥammad, and relieve me from all that which has aggrieved me from the affairs of my religion, my worldly life, and my Next Life.

Recite the following statement seventy times:

O my Master.

yā sayyidī

يَا سَيِّدِي

Lifting your head from prostration, recite the following supplication:

يَا رَبِّ أَسْأَلُكَ بَرَكَهَ هَذَا الْمَوْضِعِ وَبَرَكَهَ أَهْلِهِ

yā rabbi as'aluka barakata hādihā al-mawḍi'ī wa barakata ahlihī

O my Lord, I pray You to grant me the blessing of this place and the blessing of its people.

وَأَسْأَلُكَ أَنْ تَرْزُقَنِي مِنْ رِزْقِكَ رِزْقًا حَلَالًا طَيِّبًا

wa as'aluka an tarzuqanī min rizqika rizqan ḥalālan ṭayyiban

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

تَسْؤِفُهُ إِلَيَّ بِحَوْلِكَ وَقُوَّتِكَ وَأَنَا خَائِضٌ فِي عَافِيَةِ يَا أَرْحَمَ الرَّاحِمِينَ

tasūquhū ilayya biḥawlika wa quwwatika wa anā khā'idun fi `āfiyatīn yā arḥama alrrāḥimīna

and that You bring it to me by Your might and power, while I experience good health, O most merciful of all those who show mercy.

The seventh column in Masjid al-Kūfa holds great significance as per numerous narrations. For example, it's said that Amīr al-Mu'minīn^(a) regularly offered his prayers closely beside this column, hardly leaving any space for a passerby.

It is also said, as per another authentic narration, that each night sixty thousand angels descend from heaven to pray at this spot, and they do not return until the Day of Resurrection.

Furthermore, Imām Ṣādiq^(a) has stated, "The seventh column is the standing-place of Prophet Abraham^(a)."

In al-Kāfi, Kulaynī shares an intriguing narrative where Abū 'Isma'īl Sarraj says he was led to the seventh column by Mu'āwīya b. Wahab, who had himself been guided there by Abū Ḥamza Thumālī, following the tradition from Aṣḥab b. Nubāta. All of them reiterated, "This is where Imām 'Alī Amīr al-Mu'minīn^(a) used to be. Imām Ḥasan^(a) usually prayed at the fifth column, but in 'Alī's absence, Ḥasan^(a) would occupy his place at the seventh column, located at Bāb Kindah (the Gate of Kindah).

Devotional Acts at the Fifth Column

The fifth column in the Mosque of al-Kūfa is a special spot and it's recommended to offer prayers and supplications there. As per a credible narration, it is said that Prophet Abraham^(a) once prayed at this location.

The fact that other narrations suggest he prayed at different locations within the mosque doesn't contradict this; it merely suggests that Prophet Abraham^(a) moved about and prayed in various parts of the mosque.

Furthermore, according to Imām Ṣādiq^(a), "The fifth column is the standing-place of Archangel Gabriel^(a)." It's also mentioned that Imām Ḥasan^(a) would often pray here. Thus, it's widely agreed that the fifth and seventh columns of Masjid al-Kūfa are among its most blessed spots.

As per the guidance of Sayyid b. Ṭāwūs: At the fifth column, partake in a two-unit prayer, choosing any Sūrah to follow Sūrah Fātiḥa. Post prayers and *Tasbiḥ*, you may recite the following:

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ بِجَمِیْعِ اَسْمَائِكَ كُلِّهَا مَا عَلِمْنَا مِنْهَا وَمَا لَا نَعْلَمُ

allāhumma innī as'aluka bijamī`i asmā'ika kullihā mā Alimnā minhā wa mā lā na`lamu

O Allāh, I beseech You in the name of all Your Names: those which we know and those which we do not.

وَأَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ الْأَعْظَمِ الْكَبِيرِ الْأَكْبَرِ

wa as'aluka bismika al`azīmi ala`zami al-kabīri alakbari

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

الَّذِي مَنْ دَعَاكَ بِهِ أَجَبْتَهُ وَمَنْ سَأَلَكَ بِهِ أُعْطِيْتَهُ وَمَنْ اسْتَنْصَرَكَ بِهِ نَصَرْتَهُ

alladhī man da`āka bihī ajabtahū wa man sa'alaka bihī a`ṭaytahū wa man istanṣaraka bihī naṣartahū

which if one beseeches You by it, You will respond to him, if one begs you by it, You will give him, if one asks You for victory by it, You will give him victory,

وَمَنْ اسْتَغْفَرَكَ بِهِ غَفَرْتَ لَهُ وَمَنْ اسْتَعَانَكَ بِهِ أَعْنَتْهُ وَمَنْ اسْتَرْزَقَكَ بِهِ رَزَقْتَهُ

wa man istaghfaraka bihī ghafarta lahū wa man ista`ānaka bihī a`antahū wa man istarzaqaka bihī razaqtahū

if one asks for Your forgiveness by it, You will forgive him, if one seeks Your aid by it, You will aid him, if one solicits You by it for sustenance, You will grant him sustenance,

وَمَنْ اسْتَعَاذَكَ بِهِ أَعْنَتْهُ وَمَنْ اسْتَرْحَمَكَ بِهِ رَحِمْتَهُ وَمَنْ اسْتَجَارَكَ بِهِ أَجَرْتَهُ

wa man istaghāthaka bihī aghathtahū wa man istarḥamaka bihī raḥimtahū wa man istajāraka bihī ajartahū

if one seeks Your help by it, You will help him, if one begs Your mercy by it, You will have mercy upon him, if one seeks refuge with You by it, You will protect him,

وَمَنْ تَوَكَّلَ عَلَيْكَ بِهِ كَفَيْتَهُ وَمَنْ اسْتَعَصَمَكَ بِهِ عَصَمْتَهُ وَمَنِ اسْتَنْفَذَكَ بِهِ مِنَ النَّارِ أَنْقَذْتَهُ

wa man tawakkala `alayka bihī kafaytahū wa man ista`ṣamaka bihī `aṣamtahū wa man istanqadhaka bihī min alnnāri anqadhtahū

if one asks for Your support by it, You will support him, if one seeks Your shield by it, You will guard him, if one seeks You by it to save him from Hellfire, You will save him,

وَمَنْ اسْتَعْطَفَكَ بِهِ تَعَطَّفْتَ لَهُ وَمَنْ أَمَّلَكَ بِهِ أُعْطِيَتْهُ

wa man ista`ṭafaka bihī ta`aṭṭafta lahū wa man ammalaka bihī a`ṭaytahū

if one seeks Your kindness by it, You will be kind to him, and if one puts hope in You by it, You will give him:

الَّذِي اتَّخَذَتْ بِهِ آدَمَ صَفِيًّا وَنُوحًا نَجِيًّا وَإِبْرَاهِيمَ خَلِيلًا وَمُوسَى كَلِيمًا وَعِيسَى رُوحًا

alladhī ittakhadhta bihī ādama ṣafiyyan wa nūḥan najiyyan wa ibrahīma khalīlan wa mūsā kalīman wa
`isā rūḥan

the Name by which You have betaken Adam as Your choice, Noah as Your confidant, Abraham as Your intimate friend,
Moses as the one spoken by You, Jesus as Your spirit,

وَمُحَمَّدًا حَبِيبًا وَعَلِيًّا وَصِيًّا صَلَّى اللَّهُ عَلَيْهِمْ أَجْمَعِينَ

wa muḥammadan ḥabīban wa Alīyyan waṣiyyan ṣallā allāhu `alayhim ajma`īna

Muḥammad as Your most beloved one, and Ali as Your Prophet's successor, may Your blessings be upon all of them,

أَنْ تَقْضِيَ لِي حَوَائِجِي وَتَعْفُو عَمَّا سَلَفَ مِنْ ذُنُوبِي

an taqḍiya lī ḥawā'ijī wa ta`fuwa `ammā salafa min dhunūbī

(I beseech You) to grant me my requests, overlook my past sins,

وَتَنْفُضَ عَلَيَّ بِمَا أَنْتَ أَهْلُهُ وَجَمِيعَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ لِلدُّنْيَا وَالْآخِرَةِ

wa tatafaḍḍala `alayya bimā anta ahluhū wa lijamī`i almu'minīna walmu'mināti lilddunyā wal-ākhirati

and confer upon me with that which befits You as well as upon all the believing men and women in this world and the
world to come.

يَا مُفَرِّجَ هَمِّ الْمُهْمُومِينَ وَيَا غِيَاثَ الْمُلْهُوفِينَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ يَا رَبَّ الْعَالَمِينَ

yā mufarrija hammi almahmūmīna wa yā ghiyātha almalhūfīna lā ilāha illā anta subḥānaka yā rabba
al`ālamīna

O He Who relieves the grievances of the aggrieved ones! O He Who aids the confused ones! There is no god but You. All
glory be to You, O Lord of the worlds.

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

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

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

السَّلَامُ عَلَى أَبِينَا آدَمَ وَأُمِّنَا
حَوَّاءَ...

Devotional Acts at the Third Column

Walk to the seat of Imām ‘Alī b. Ḥusayn Zaynul ‘Abidīn^(a), which is located near the third column, in the direction of Bāb Kindah (Gate of Kindah). Across from this location, facing the Qiblah, you will find Imām ‘Alī’s^(a) spot. To the west, you will see the now-sealed Bāb Kindah.

It is suggested that when praying at this spot, you should stand five arm-lengths away from the column, as this is believed to be the original position of Imām Zaynul ‘Abidīn’s^(a) seat. Feel free to offer a two-unit prayer here, reciting Sūrah Fātiḥa and any other Sūrah, followed by *tasbīḥ*. You may proceed with the following:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّ دُنُوبِي قَدْ كَثُرَتْ وَلَمْ يَبْقَ لَهَا إِلَّا رَجَاءُ عَفْوِكَ

bismi allāhi alrraḥmān alrraḥīmi allāhumma inna dhunūbī qad kathurat wa lam yabqa lahā illā rajā’u
`afwika

In the Name of Allāh; the All-beneficent, the All-merciful. O Allāh, my sins have been growing and nothing can stand for them except the hope in Your pardon

وَقَدْ قَدَّمْتُ إِلَهِ الْخُرْمَانِ إِلَيْكَ فَأَنَا أَسْأَلُكَ اللَّهُمَّ مَا لَا أَسْتَوْجِبُهُ

wa qad qaddamtu ālata alḥirmāni ilayka fa’anā as’aluka allāhumma mā lā astawjibuhū

although I have done things due to which I deserve deprivation of Your pardon. Therefore, I beseech You, O Allāh, for that which I do not deserve

وَأَطْلُبُ مِنْكَ مَا لَا أَسْتَحِقُّهُ اللَّهُمَّ إِنْ تُعَذِّبْنِي فَبِدُنُوبِي وَلَمْ تَظْلِمْنِي شَيْئًا

wa aṭlubu minka mā lā astahiqquhū allāhumma in tu`adhdhibnī fabidhunūbī wa lam tazlimnī shay’an

and I seek from You that which I do not merit. O Allāh, If you chastise me, then this will be on account of my sins and You shall never be unjust to me.

وَإِنْ تَغْفِرْ لِي فَخَيْرٌ رَاحِمٍ أَنْتَ يَا سَيِّدِي

wa in taghfir lī fakhayru rāḥimin anta yā sayyidi

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

اللَّهُمَّ أَنْتَ أَنْتَ وَأَنَا أَنَا أَنْتَ الْعَوَادُ بِالْمَغْفِرَةِ وَأَنَا الْعَوَادُ بِالدُّنُوبِ

allāhumma anta anta wa anā anā anta al`awwādu bilmaghfirati wa anā al`awwādu bildhdhnūbi

O Allāh, You are what You are and I am what I am: You always return with forgiveness and I always return with sinning.

وَأَنْتَ الْمُتَفَضِّلُ بِالْحِلْمِ وَأَنَا الْعَوَادُ بِالْجَهْلِ

wa anta almutafaḍḍilu bilḥilmi wa anā al`awwādu biljahli

You always confer with forbearance and I always return with impatience.

اللَّهُمَّ فَإِنِّي أَسْأَلُكَ يَا كَنَزَ الضُّعَفَاءِ يَا عَظِيمَ الرَّجَاءِ يَا مُنْقِذَ الْغُرَقَى

allāhumma fa'innī as'aluka yā kanza alḍḍu`afā'i yā `azīma alrrajā'i yā munqidha algharqā

O Allāh, I do beseech You, O treasure of the weak! O He in Whom great hope is put! O rescuer of the drowned!

يَا مُنْجِيَّ الْهَلَكَى يَا مُمِيتَ الْأَحْيَاءِ يَا مُحْيِيَّ الْمَوْتَى

yā munjiya alhalkā yā mumīta al-aḥyā'i yā muḥyiya al-mawtā

O savior of those about to perish! O He Who cause the alive to die! O He Who causes the dead to live again!

أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ

anta allāhu alladhī lā ilāha illā anta

You are Allāh; there is no god but You.

أَنْتَ الَّذِي سَجَدَ لَكَ شُعَاعُ الشَّمْسِ وَنُورُ الْقَمَرِ وَظُلْمَةُ اللَّيْلِ

anta alladhī sajada laka shu`ā`u alshshamsi wa nūru alqamari wa ḡlmatu allayli

It is You before Whom have prostrated the ray of the sun, the moonlight, the murk of night,

وَصَوُّ النَّهَارِ وَخَفَقَانُ الطَّيْرِ

wa ḡaw'u alnnahāri wa khafaqānu alṭṭayri

the light of daytime, and the flapping of birds.

فَأَسْأَلُكَ اللَّهُمَّ يَا عَظِيمُ بِحَقِّكَ يَا كَرِيمُ عَلَى مُحَمَّدٍ وَآلِهِ الصَّادِقِينَ وَبِحَقِّ مُحَمَّدٍ وَآلِهِ الصَّادِقِينَ عَلَيْكَ

fa-as'aluka allāhumma yā `azīmu bihaqqika yā karīmu `alā muḥammadin wa ālihī alṣṣādiqīn wa bihaqqi muḥammadin wa ālihī alṣṣādiqīna `alayka

I thus beseech You, O All-great, in the name of the duty of Muḥammad and his veracious Household towards You, O All-generous, in the name of Your duty towards Muḥammad and his veracious Household,

وَبِحَقِّكَ عَلَى عَلِيٍّ وَبِحَقِّ عَلِيٍّ عَلَيْكَ وَبِحَقِّكَ عَلَى فَاطِمَةَ وَبِحَقِّ فَاطِمَةَ عَلَيْكَ

wa bihaqqika `alā Aliyyin wa bihaqqi Aliyyin `alayka wa bihaqqika `alā fāṭimata wa bihaqqi fāṭimata `alayka

in the name of the duty of Ali towards You, in the name of Your duty towards Ali, in the name of the duty of Fāṭima towards You, in the name of Your duty towards Fāṭima,

وَبِحَقِّكَ عَلَى الْحَسَنِ وَبِحَقِّ الْحَسَنِ عَلَيْكَ وَبِحَقِّكَ عَلَى الْحُسَيْنِ وَبِحَقِّ الْحُسَيْنِ عَلَيْكَ

wa bihaqqika `alā alḥasani wa bihaqqi alḥasani `alayka wa bihaqqika `alā alḥusayni wa bihaqqi alḥusayni `alayka

in the name of the duty of Ḥasan towards You, in the name of Your duty towards Ḥasan, in the name of the duty of Ḥusayn towards You, and in the name of Your duty towards Ḥusayn.

فَإِنَّ حَقُّوهُمْ مِنْ أَفْضَلِ إِنْعَامِكَ عَلَيْهِمْ

fa'inna ḥuqūqahum min afdali in`āmika `alayhim

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

وَبِالشَّأْنِ الَّذِي لَكَ عِنْدَهُمْ وَيَالشَّأْنَ الَّذِي هُمْ عِنْدَكَ صَلِّ يَا رَبِّ عَلَيْهِمْ صَلَاةً دَائِمَةً مُنْتَهَى رِضَاكَ

wa bilshsha'ni alladhī laka `indahum wa bilshsha'ni alladhī lahum `indaka ṣalli yā rabbi `alayhim ṣalātan
dā'imatan muntahā riḍāka

And (I beseech You) in the name of the position that You enjoy with them and in the name of the position that they enjoy with You to (please) bless them, O Lord, with blessings that are endless until they attain Your pleasure,

وَاعْفُرْ لِي بِهِمُ الذُّنُوبَ الَّتِي بَيْنِي وَبَيْنَكَ وَأَنْتُمْ نِعَمْتَكُمْ عَلَيَّ كَمَا أَنْعَمْتَهَا عَلَى آبَائِي مِنْ قَبْلُ

waghfir lī bihim aldhhdhunūba allatī baynī wa baynaka wa atmim nī `mataka `alayya kamā atmamtahā
`alā ābā'ī min qablu

to forgive me, in their names, the sins that I committed concerning my duties towards You, to complete Your favors upon me in the same way as You had completed them upon my forefathers.

يَا كَهَيْعِصَ اللَّهِمْ كَمَا صَلَّيْتَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ فَاسْتَجِبْ لِي دُعَائِي فِيمَا سَأَلْتُكَ

yā kāf hā yā `ayn ṣād allāhumma kamā ṣallayta `alā muḥammadin wa āli muḥammadin fastajib lī du `ā'ī
fīmā sa'altuka

O kaf-ha-ya-'ayn-sad! O Allāh, just as You have poured blessings upon Muḥammad and the Household of Muḥammad, (please) respond to my entreaty as regards that which I have asked from You.

Lower into prostration, placing your right cheek to the ground, and reverently, tearfully repeat the following as often as possible:

يَا سَيِّدِي يَا سَيِّدِي يَا سَيِّدِي صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاعْفُرْ لِي وَاعْفُرْ لِي...

yā sayyidī yā sayyidī yā sayyidī ṣalli `alā muḥammadin wa āli muḥammadin waghfir lī waghfir lī...

O my Master! O my Master! O my Master! Bless Muḥammad and the Household of Muḥammad and forgive me. Please, forgive me...

Shift to place your left cheek to the ground, echoing the same words. Feel free to make any personal supplication to Almighty Allah.

Certain texts suggest that a specific guidance from Imām Ṣādiq^(a) to one of his followers can be applied to this location. However, this guidance isn't exclusively for this spot, but rather for the entire courtyard of Maṣjid al-Kūfa. As narrated, Imām Ṣādiq^(a) advised one of his companions: "When you visit the grand mosque of Kūfa early in the morning, consider performing a four-unit prayer, followed by the ensuing supplication:

إِلَهِي إِنْ كُنْتُ قَدْ عَصَيْتُكَ فَإِنِّي قَدْ أَطَعْتُكَ فِي أَحَبِّ الْأَشْيَاءِ إِلَيْكَ لَمْ أَتَخَذْ لَكَ وَلَدًا وَلَمْ أَدْعُ لَكَ شَرِيكًا

ilāhī in kuntu qad `aṣaytuka fa'innī qad aṭa `tuka fī aḥabbi al-ashyā'i ilayka lam attakhidh laka waladan
wa lam ad `u laka sharīkan

O Allāh, if I have disobeyed you, I have also obeyed you in the things that You most like. I have not claimed that You have child and I have not associated any one with You.

وَقَدْ عَصَيْتُكَ فِي أَشْيَاءَ كَثِيرَةٍ عَلَى غَيْرِ وَجْهِ الْمَكَابَرَةِ لَكَ وَلَا الْإِسْتِكْبَارِ عَنْ عِبَادَتِكَ

wa qad `aşaytuka fī ashyā'a kathīratin `alā ghayri wajhi almuḳābarati laka wa lā alistikbāri `an
`ibādatika

Yet, I have disobeyed You in many things on account of neither defiance, nor my being too arrogant to serve You,

وَلَا الْجُحُودَ لِرُبُوبِيَّتِكَ وَلَا الْخُرُوجَ عَنِ الْعُبُودِيَّةِ لَكَ وَلَكِنْ أَتَّبَعْتُ هَوَايَ

wa lā aljuḥūdi lirubūbiyyatika wa lā alkhurūji `an al`ubūdiyyati laka wa lākin ittba`tu hawāya

nor denial of Your Godhead, nor mutiny against my servitude to You; rather, I only followed my lusts

وَأَزَلَّنِي الشَّيْطَانُ بَعْدَ الْحُجَّةِ وَالْبَيَانِ فَإِنْ تُعَذِّبْنِي فَيَذْنُوبِي غَيْرَ ظَالِمٍ أَنْتَ لِي

wa azallaniya alshshayṭānu ba`da alḥujjati walbayāni fa'in tu`adhdhibnī fabidhunūbī ghayra ḡālimin anta
li

and Satan caused me to slip although You have clear argument against me. Thus, if You chastise me, then it is on account of
my sins and You are never unjust to me.

وَأِنْ تَعْفُ عَنِّي وَتَرْحَمْنِي فَيَجُودُكَ وَكَرَمُكَ يَا كَرِيمٌ

wa in ta`fu `anni wa tarḥamnī fabijūdika wa karamika yā karīmu

And if You pardon me and have mercy upon me, then this is out of Your magnanimity and generosity, O All-generous!

Also, consider saying the following:

غَدَوْتُ بِحَوْلِ اللَّهِ وَقُوَّتِهِ غَدَوْتُ بِغَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ وَلَكِنْ بِحَوْلِ اللَّهِ وَقُوَّتِهِ

ghadawtu biḥawli allāhi wa quwwatihī ghadawtu bighayri ḥawlin minnī wa lā quwwatin wa lākin biḥawli
allāhi wa quwwatihī

I begin this day with the might and power of Allāh. I do not begin it with my might or power; rather, with Allāh's might and
power.

يَا رَبِّ أَسْأَلُكَ بَرَكَهَ هَذَا الْبَيْتِ وَبَرَكَهَ أَهْلِهِ وَأَسْأَلُكَ أَنْ تَرْزُقَنِي رِزْقًا حَلَالًا طَيِّبًا

yā rabbi as'aluka barakata ḥādhā albayti wa barakata ahlihi wa as'aluka an tarzuqanī rizqan ḥalālan
ṭayyiban

O my Lord, I beseech You for the blessing of this house and the blessing of its people and I pray You to grant me sustenance
from Your sustenance; sustenance that is legal and pleasant,

تَسُوِّفُهُ إِلَيَّ بِحَوْلِكَ وَقُوَّتِكَ وَأَنَا خَائِضٌ فِي عَافِيَتِكَ

tasūquhū ilayya biḥawlika wa quwwatika wa anā khā'iḍun fī `āfiyatika

and that You bring it to me by Your might and Power, while I experience good health.

In their discussions about the recommended activities at the fourth column, Shaykh Shahīd and Muḥammad b. Mashhadi seamlessly incorporate this act along with other activities carried out in

the mosque's courtyard. They propose offering a four-unit prayer, reciting Sūrah Fātiḥa and Sūrah Tawḥīd in the first two units and Sūrah Fātiḥa and Sūrah Qadr in the final two. Upon completion, you may perform *Tasbiḥ al-Zahrā* and so forth.

An authoritative narration from Abū Ḥamza Thumālī recounts an instance at the grand mosque of Kūfa. One day, a man entered from the Bāb Kindah gate. His face radiated beauty, he smelled of the finest perfume, and his clothing was immaculate. He wore a turban, a shirt, a *jubbah*¹⁰, and Arabian slippers which he removed upon entering the mosque. He then approached the sixth column, raised his hands to his ears, and recited a *takbīr* so profound that it sent shivers down my spine. Following that, he performed a four-unit prayer with commendable genuflection and prostration. After completion, he commenced a supplication that started with the following words:

إِلٰهِيْ اِنْ كُنْتُ قَدْ عَصَيْتُكَ فَاِنِّيْ قَدْ اَطَعْتُكَ فِيْ اَحَبِّ الْاَشْيَاءِ اِلَيْكَ ...¹¹

When he reached the statement:

يَا كَرِيْمُ يَا كَرِيْمُ يَا كَرِيْمُ¹²

he went into prostration and repeated this as much as one breath may take. He then said while prostrating:

يَا مَنْ يَقْدِرُ عَلَى حَوَائِجِ السَّائِلِيْنَ ...¹³

He then repeated the following seventy times:

يَا سَيِّدِيْ¹⁴

When he raised his head, I looked at him closely and realised that he was Zaynul ‘Abidin^(a). I kissed his hand and asked him what had caused him to come to the mosque. The Imām^(a) answered, “As you see.” (i.e. I came here to offer prayers at Kūfa Mosque)...

Devotional Acts at Bab al-Faraj

Also known as Maqām Nūḥ (the standing-place of Prophet Noah), Bab al-Faraj (The Gate of Relief) is another significant site. Once you complete the rituals at the third column, proceed to the Seat of Amīr al-Mu‘minīn^(a). This is the bench positioned adjacent to the mosque's gate, on the side of Imām ‘Alī's house. Here, you may perform a four-unit prayer, incorporating Sūrah Fātiḥa and any other sūrahs of your choice. Upon concluding your prayer and *tasbiḥ*, you may recite the following:

¹⁰ A type of long open cloth coat with wide sleeves

¹¹ O Allah, if I have disobeyed You, I have indeed obeyed You in the nearest thing to You...

¹² O All-generous! O All-generous! O All-generous!

¹³ O He Who has full power over granting the requests of the beseechers...

¹⁴ O my Master (yā sayyidi)

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَاٰلِ مُحَمَّدٍ وَاَقْضِ حَاجَتِي يَا اِلٰهَ

allāhumma ṣalli `alā muḥammadin wa āli muḥammadin waqdi ḥājati yā allāhu

O Allāh, (please) send blessings upon Muḥammad and the Household of Muḥammad and grant my request. O Allāh!

يَا مَنْ لَا يَخِيبُ سَائِلُهُ وَلَا يَنْقُذُ نَائِلُهُ

yā man lā yakhību sā'iluhū wa lā yanfadu nā'iluhū

O He Whose beseecher is never disappointed and Whose gifts are inexhaustible!

يَا قَاضِيَ الْحَاجَاتِ يَا مُجِيبَ الدَّعَوَاتِ

yā qāḍiya alḥājāti yā mujība aldda`awāti

O Settler of needs! O Responding to the prayers!

يَا رَبَّ الْأَرْضِينَ وَالسَّمَاوَاتِ يَا كَاشِفَ الْكُرْبَاتِ

yā rabba al-araḍina walssamāwāti yā kāshifa alkurubāti

O Lord of the earth layers and the heavens! O Reliever of agonies!

يَا وَاسِعَ الْعَطِيَّاتِ يَا دَافِعَ النَّقَمَاتِ يَا مُبَدِّلَ السَّيِّئَاتِ حَسَنَاتِ

yā wāsi`a al`aṭiyyāti yā dāfi`a alnnaqimāti yā mubaddila alssayyi'āti ḥasanātin

O expansive Donor of gifts! O Savior from hardships! O He Who changes the punishments of wrongdoings into rewards for good deeds!

عُدْ عَلَيَّ بِطَوْلِكَ وَفَضْلِكَ وَإِحْسَانِكَ وَاسْتَجِبْ دُعَائِي فِيمَا سَأَلْتُكَ وَطَلَبْتُ مِنْكَ

بِحَقِّ نَبِيِّكَ وَوَصِيِّكَ وَأَوْلِيَاثِكَ الصَّالِحِينَ

`ud `alayya biṭawlika wa faḍlika wa iḥsānika wastajib du`ā'i fīmā sa'altuka wa ṭalabtu minka biḥaqqi nabiyyika wa waṣiyyika wa awliyā'ika alṣṣāliḥīna

(Please do) confer upon me with Your bounty, favor, and kindness, and (please do) respond to my prayers regarding that which I have besought and asked from You, in the name of Your Prophet, Your Prophet's successor, and Your righteous saints.

Another Prayer at This Place

A

t this location, you may also engage in an additional two-unit prayer. Upon completion and the recitation of *tasbeḥ*, you may proceed with the following invocation:

اَللّٰهُمَّ اِنِّيْ حَلَلْتُ بِسَاحَتِكَ لِعِلْمِيْ بِوَحْدَانِيَّتِكَ وَصَمَدَانِيَّتِكَ وَاَنَّهُ لَا قَادِرَ عَلَى قَضَاءِ حَاجَتِيْ غَيْرُكَ

allāhumma innī ḥalaltu bisāḥatika li`ilmī biwaḥdāniyyatika wa ṣamadāniyyatika wa annahū lā qādira `alā qaḍā'i ḥājati ghayruka

O Allāh, I am residing in Your courtyard, because I have full recognition of Your Oneness and Independence and I know for sure that none can ever settle my need save You.

وَقَدْ عَلِمْتُ يَا رَبَّ أَنَّهُ كُلَّمَا شَahَدْتُ نِعْمَتَكَ عَلَيَّ اشْتَدَّتْ فَأَقْتَبِي إِلَيْكَ

wa qad Alimtu yā rabbi annahū kullamā shāhadtu ni`mataka `alayya ishtaddat fāqatī ilayka

I also admit, O my Lord, that the more I feel Your favors upon me, the more I need You.

وَقَدْ طَرَفَيْتُ يَا رَبَّ مِنْ مُهِمِّ أَمْرِي مَا قَدْ عَرَفْتُهُ لَأَنَّكَ عَالِمٌ غَيْرُ مُعَلِّمٍ

wa qad ṭaraqanī yā rabbi min muhimmi amrī mā qad `araftahū li'annaka `ālimun ghayru mu`allamin

O my Lord, I have been inflicted with aggrieving matters that You know, because You are All-knowing and You do not want information.

وَأَسْأَلُكَ بِالِاسْمِ الَّذِي وَضَعْتَهُ عَلَى السَّمَاوَاتِ فَأَنْشَقَّتْ وَعَلَى الْأَرْضِينَ فَأَنْبَسَطَتْ

wa as'aluka bilismi alladhī waḍa`tahū `alā alssamāwāti fanshaqqat wa `alā al-araḍina fanbasatāt

I thus beseech You in the Name that when You put on the heavens, they rent asunder, when You put on the earth, it spread out,

وَعَلَى النُّجُومِ فَأَنْتَشَرَتْ وَعَلَى الْجِبَالِ فَاسْتَقَرَّتْ

wa `alā alnnujūmi fantasharat wa `alā aljibāli fastaqarrat

when You put on the stars, they diffused, and when You put on the mountains, they settled down;

وَأَسْأَلُكَ بِالِاسْمِ الَّذِي جَعَلْتَهُ عِنْدَ مُحَمَّدٍ وَعِنْدَ عَلِيٍّ وَعِنْدَ الْحَسَنِ وَعِنْدَ الْحُسَيْنِ

wa as'aluka bilismi alladhī ja`altahū `inda muḥammadin wa `inda Alīyyin wa `inda alḥasani wa `inda alḥusayni

and I beseech You in the Name that You put with Muḥammad, with Alī, with Ḥasan, with Ḥusayn,

وَعِنْدَ الْأَيْمَةِ كُلِّهِمْ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ

wa `inda al-a'immati kullihim ṣalawātu allāhi `alayhim ajma`ina

and with all the Imāms, blessings be upon them all,

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَقْضِيَ لِي يَا رَبَّ حَاجَتِي

an tuṣalliya `alā muḥammadin wa āli muḥammadin wa an taqḍiya lī yā rabbi ḥājati

to bless Muḥammad and the Household of Muḥammad, to grant me all my requests, O my Lord,

وَتُسَيِّرَ عَسِيرَهَا وَتُكْفِيَنِي مُهِمَّهَا وَتَفْتَحَ لِي قُفْلَهَا

wa tuyassira `asīrahā wa takfiyāni muhimmahā wa taftaḥa lī quflahā

to make easy the difficult ones of them, to relieve me from the grievances of them, and to unlock for me their locks.

فَإِنْ فَعَلْتَ ذَلِكَ فَلَكَ الْحَمْدُ وَإِنْ لَمْ تَفْعَلْ فَلَكَ الْحَمْدُ غَيْرَ جَائِزٍ فِي حُكْمِكَ وَلَا حَائِثٍ فِي عَذْلِكَ

fa'in fa`alta dhālika falaka alḥamdu wa in lam taf`al falaka alḥamdu ghayra jā'irin fī ḥukmika wa lā
khā'ifin fī `adlika

If You do that for me, then all praise be to You, and if You do not, still all praise be to You, for You never decide wrongly and
You never exceed justice.

Begin by laying your right cheek upon the ground and recite the following:

اَللّٰهُمَّ اِنَّ يٰوُسَ بْنَ مَتٰى عَلَيْهِ السَّلَامُ عَبْدَكَ وَنَبِيَّكَ

allāhumma inna yūnusa bna mattā `alayhi alssalāmu `abdaka wa nabiyyaka

O Allāh, Jonah the son of Matthias, peace be upon him, Your servant and Prophet,

دَعَاكَ فِي بَطْنِ الْحُوتِ فَاسْتَجَبْتَ لَهُ وَاَنَا اُدْعُوكَ فَاسْتَجِبْ لِي بِحَقِّ مُحَمَّدٍ وَاٰلِ مُحَمَّدٍ

da`āka fī baṭni alḥūti fastajabta lahū wa anā ad`ūka fastajib lī biḥaqqi muḥammadin wa āli muḥammadin
prayed You from the inside of the whale, and You responded to his prayer. I thus pray You; so, (please) respond to me in the
name of Muḥammad and the Household of Muḥammad.

**Following this, express your personal needs, switch to place your left cheek on the ground, and
then say the following:**

اَللّٰهُمَّ اِنَّكَ اَمَرْتَ بِالْاَدْعَاءِ وَتَكَلَّمْتَ بِالْاِجَابَةِ وَاَنَا اُدْعُوكَ كَمَا اَمَرْتَنِي

allāhumma innaka amarta bilddu`ā'i wa takaffalta bil-ijābati wa anā ad`ūka kamā amartanī

O Allāh, You have ordered us to pray You and You have thus promised of response. Hence, I am praying You as You have
ordered;

فَصَلِّ عَلَى مُحَمَّدٍ وَاٰلِ مُحَمَّدٍ وَاسْتَجِبْ لِي كَمَا وَعَدْتَنِي يَا كَرِيْمُ

faṣalli `alā muḥammadin wa āli muḥammadin wastajib lī kamā wa`adtanī yā karīmu

so, (please) send blessings upon Muḥammad and the Household of Muḥammad and respond to me as You have promised,
O All-generous!

Revert back to the conventional prostration pose and express the following words:

يَا مُعَزِّزَ كُلِّ ذَلِيْلٍ وَيَا مُذِلَّ كُلِّ عَزِيْزٍ

wa yā mudhillā kullī `azīzin ta`lamu kurbatī

O He who (is able to) reinforce any humble one! O He who (is able to) humiliate any arrogant one!

تَعْلَمُ كُرْبَتِيْ فَصَلِّ عَلَى مُحَمَّدٍ وَاٰلِهِ وَفَرِّجْ عَنِّيْ يَا كَرِيْمُ

ta`lamu kurbatī faṣalli `alā muḥammadin wa ālihī wa farrij `annī yā karīmu

You know my agony; so, (please) bless Muḥammad and the Household of Muḥammad and relieve me, O All-generous!

Prayer for Fulfilling Needs

To seek assistance for fulfilling your needs, you may engage in a four-unit prayer at this location. Following the conclusion of the prayer and the recitation of *tasbeeh*, you may proceed with the following invocation:

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ یَا مَنْ لَا تَرَاهُ الْعُیُوْنُ وَلَا تُحِیْطُ بِهٖ الظُّنُوْنُ وَلَا یَصِفُهُ الْوَاصِفُوْنَ

allāhumma innī as'aluka yā man lā tarāhu al' u'yūnu wa lā tuḥītu bihi alzzunūnu wa lā yaṣifuhū alwāṣifūna

O Allāh, I beseech You, O He Whom cannot be seen by eyes, Whom cannot be comprehended by visions, Whom cannot be described by all those who describe Him,

وَلَا تُغَيِّرُهُ الْحَوَادِثُ وَلَا تُفْنِيهِ الدُّهُورُ تَعْلَمُ مَنَاقِبَ الْجِبَالِ

wa lā tughayyiruhū alḥawādithu wa lā tufnihi aldduhuru ta` lamu mathāqila aljibāli

Whom cannot be affected by events, and Whom cannot be obliterated due to passage of ages! You know the measures of mountains,

وَمَكَايِلَ الْبَحَارِ وَوَرَقَ الْأَشْجَارِ وَرَمْلَ الْقَفَارِ

wa makāyila albiḥāri wa waraqa al-ashjāri wa ramla alqifāri

the amounts (of water) of oceans, the number of the trees' leaves, the sands of deserts,

وَمَا أَضَاءَتْ بِهٖ الشَّمْسُ وَالْقَمَرُ وَأَظْلَمَ عَلَيْهِ اللَّيْلُ وَوَضَحَ عَلَيْهِ النَّهَارُ

wa mā aḍā'at bihi alshshamsu walqamaru wa aẓlama `alayhi allaylu wa waḍaḥa `alayhi alnnahāru

whatever is under the sunlight and moonlight, whatever is under darkness of night, and whatever is shown by daylight.

وَلَا تُوَارِي مِنْكَ سَمَاءٌ سَمَاءً وَلَا أَرْضٌ أَرْضاً وَلَا جَبَلٌ مَا فِي أَصْلِهِ وَلَا بَحْرٌ مَا فِي قَعْرِهٖ

wa lā tuwārī minka samā'un samā'an wa lā arḍun arḍan wa lā jabalun mā fī aṣlihi wa lā baḥrun mā fī qa` rihi

No sky can screen another sky from You, no layer of the earth can screen another layer from You, no mountain can screen its other parts from You, and no ocean can screen its depths from You.

اَسْأَلُكَ اَنْ تُصَلِّيَ عَلٰی مُحَمَّدٍ وَاٰلِ مُحَمَّدٍ

as'aluka an tuṣalliya `alā muḥammadin wa āli muḥammadin

I thus beseech You to send blessings upon Muḥammad and the Household of Muḥammad,

وَاَنْ تَجْعَلَ خَيْرَ اَمْرِيْ اٰخِرُهُ وَخَيْرَ اَعْمَالِيْ خَوَاتِمَهَا

wa an taj` ala khayra amrī ākhirahū wa khayra a` māli khawātimahā

to cause the best of my affair to be the conclusion of it, to cause the best of my deeds to be the last of them,

وَخَيْرَ اَبَايِيْ يَوْمَ الْفَاكِ اِنَّكَ عَلٰی كُلِّ شَيْءٍ قَدِيْرٌ

wa khayra ayyāmī yawma alqāka innaka `alā kulli shā'in qadīrun

and to cause the best of my days to be the day when I meet You, for You verily have power over all things.

اَللّٰهُمَّ مَنْ اَرَادَنِيْ بِسُوْءٍ فَاَرِدْهُ وَمَنْ كَادَنِيْ فِكِدْهُ وَمَنْ بَغَايَنِيْ بِهَلَكَةٍ فَاَهْلِكْهُ

allāhumma man arādanī bisū'in fa'arid-hu wa man kādanī fakid-hu wa man baghānī bihalakatin fa'ahlīk-hu

O Allāh, (please do) deter all those who intend evil to me, encumber all those who plan to do evil to me, terminate all those who is set to terminate me,

وَاَكْفِنِيْ مَا اَهَمَّنِيْ مَنْ دَخَلَ هُمُّهُ عَلَيَّ اَللّٰهُمَّ اَدْخِلْنِيْ فِيْ دِرْعِكَ الْحَصِيْنَةِ

wakfinī mā ahammanī mimman dakhala hammuhū `alayya allāhumma adkhilnī fī dir`ika alḥaṣīnati

and save me from all that which aggrieves me at the hands of those who intend grief to me. O Allāh, (please do) include me with Your impervious armor

وَاسْتُرْنِيْ بِسِتْرِكَ الْوَاقِيْ يَا مَنْ يَّكْفِيْ مِنْ كُلِّ شَيْءٍ وَلَا يَكْفِيْ مِنْهُ شَيْءٌ

wasturnī bisitrika alwāqī yā man yakfī min kullī shay'in wa lā yakfī minhu shay'un

and cover me with Your protective shield. O He Who saves from all things and nothing can ever save from You,

اِكْفِنِيْ مَا اَهَمَّنِيْ مِنْ اَمْرِ الدُّنْيَا وَالْاٰخِرَةِ وَصَدِّقْ قَوْلِيْ وَفِعْلِيْ يَا شَفِيْقُ يَا رَفِيْقُ

akfinī mā ahammanī min amri alldunyā wal-ākhirati wa ṣaddiq qawli wa fi`lī yā shafīqu yā rafīqu

(please) relieve me from whatever has aggrieved me from the affairs of this world and the world to come and cause my words to be corresponding with my deeds. O All-sympathetic! O All-kind!

فَرِّجْ عَنِّي الْمَضِيْقَ وَلَا تُحْمِلْنِيْ مَا لَا اُطِيْقُ

farrij `annī almaḍīqa wa lā tuḥammilnī mā lā uṭīqu

(please) relieve me from depression and do not burden on me that which I cannot stand.

اَللّٰهُمَّ اٰخِرُسْنِيْ بِعَيْنِكَ الَّتِي لَا تَنَامُ وَاَرْحَمْنِيْ بِقُدْرَتِكَ عَلَيَّ يَا اَرْحَمَ الرَّاْحِمِيْنَ

allāhumma iḥrusnī bi`aynika allatī lā tanāmu warḥamnī biqudratika `alayya yā arḥama alrrāḥimīna

O Allāh, (please) guard me with Your Eye that never sleeps and have mercy upon me in the name of Your power over me. O most merciful of all those who show mercy!

يَا عَلَيَّ يَا عَظِيْمُ اَنْتَ عَالِمٌ بِحَاجَتِيْ وَعَلَى قَضَائِهَا قَدِيْرٌ

yā Aliyyu yā `aẓimu anta `ālimun biḥājati wa `alā qaḍā'ihā qadīrun

O All-high! O All-great! You know what I need and You have the power to grant it to me,

وَهِيَ لَدَيْكَ يَسِيْرٌ وَاَنَا اِلَيْكَ فَقِيْرٌ فَمَنْ بِهَا عَلَيَّ يَا كَرِيْمُ اِنَّكَ عَلَيَّ كُلِّ شَيْءٍ قَدِيْرٌ

wa hiya ladayka yasīrun wa anā ilayka faqīrun famunna bihā `alayya yā karīmu innaka `alā kullī shay'in qadīrun

which is an easy thing to be done by You and I do want You; so, (please) do me the favor of settling my need, O All-merciful! Verily, You have power over all things.

Perform prostration and say the following:

إِلَهِي قَدْ عَلِمْتَ حَوَائِجِي فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَفْضِلْهَا

ilāhī qad Alimta ḥawā'ijī faṣalli `alā muḥammadin wa āli muḥammadin waqḍihā

O my God, You have known my needs; so, please send blessings upon Muḥammad and the Household of Muḥammad and settle my needs.

وَقَدْ أَحْصَيْتَ ذُنُوبِي فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعْفِرْهَا يَا كَرِيمُ

wa qad aḥṣayta dhunūbī faṣalli `alā muḥammadin wa ālihī waghfirhā yā karīmu

You have accounted all my sins; so, please send blessings upon Muḥammad and his Household and forgive them, O All-generous!

Subsequently, press your right cheek to the ground again, reciting the following:

إِنْ كُنْتُ بِئْسَ الْعَبْدُ فَأَنْتَ نِعَمَ الرَّبِّ

in kuntu bi'sa al`abdu fa'anta ni`ma alrrabbu

If I am the worst servant (of You), then You are the All-excellent Lord;

إِفْعَلْ بِي مَا أَنْتَ أَهْلُهُ وَلَا تَفْعَلْ بِي مَا أَنَا أَهْلُهُ يَا أَرْحَمَ الرَّاحِمِينَ

if`al bi mā anta ahluhū wa lā taf`al bi mā āna ahluhū yā arḥama alrrāḥimīna

so, please do to me that which befits You and do not do to me that which I deserve, O most merciful of all those who show mercy!

Transition to have your left cheek on the ground and utter the following:

اَللّٰهُمَّ اِنْ عَظُمَ الذَّنْبُ مِنْ عَبْدِكَ فَلْيَبْحُسْنِ الْعَفْوَ مِنْ عِنْدِكَ يَا كَرِيمُ

allāhumma in `aẓuma aldhhanbu min `abdika falyaḥsun al`afwu min `indika yā karīmu

O Allāh, if Your servant's sin has been very flagrant, then, let Your pardon be very excellent, O All-generous!

Restore your posture to the standard prostration position and pronounce the following words:

إِرْحَمْ مَنْ أَسَاءَ وَاقْتَرَفَ وَاسْتَكَانَ وَاعْتَرَفَ

irḥam man asā'a waqatarafa wastakāna wa`tarafa

(Please) have mercy upon him who had misbehaved and committed sins, but he then submitted and confessed.

Devotional Acts at the Niche of Imām ‘Alī^(a)

At the site of the martyrdom of Imām ‘Alī^(a), you may engage in a two-unit prayer, incorporating Sūrah Fātiḥa and any additional Sūrah of your choosing. Following the conclusion of the prayer and *tasbīḥ*, you may proceed with the subsequent supplications:

يَا مَنْ أَظْهَرَ الْجَمِيلَ وَسَتَرَ الْقَبِيحَ يَا مَنْ لَمْ يُؤْخِذْ بِالْجَرِيرَةِ وَلَمْ يَهْتِكِ السِّرَّ وَالسِّرِيرَةَ

yā man aẓhara aljamīla wa satara alqabiḥa yā man lam yu’ākhidh biljarīrati wa lam yahtik alssitra walssarīrata

O He Who makes known what is good and beautiful and covers up ugliness and defects! O He Who does not demand submission under duress and has not exposed the hidden and the unknown!

يَا عَظِيمَ الْعَفْوِ يَا حَسَنَ التَّجَاوُزِ يَا وَاسِعَ الْمَغْفِرَةِ يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ

yā ‘aẓīma al`afwi yā ḥasana alttajāwuzi yā wāsi`a almaghfirati yā bāsiṭa alyadayni bilraḥmati

O He Who is the greatest pardoner! O He Who is the subtle indulgent! O He Whose forgiveness is limitless! O He Whose Hands are expansive with mercy!

يَا صَاحِبَ كُلِّ نَجْوَى يَا مُتَتَّبِعِي كُلِّ شَكْوَى يَا كَرِيمَ الصَّفْحِ يَا عَظِيمَ الرَّجَاءِ

yā ṣāḥiba kulli najwā yā muntahā kulli shakwā yā karīma alṣṣafḥi yā `aẓīma alrrajā`i

O He Who is partner in every confidential speech! O He to Whom all complaints reach! O He Who is generous in clemency! O He in Whom all hopes are put!

يَا سَيِّدِي صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَافْعَلْ بِي مَا أَنْتَ أَهْلُهُ يَا كَرِيمُ

yā sayyidi ṣalli `alā muḥammadin wa āli muḥammadin waf` al bī mā anta ahluhū yā karīmu

O my Master, send blessings upon Muḥammad and the Household of Muḥammad and do to me that which befits You, O All-generous!

Devotional Acts At Imām Ṣādiq’s Bench

Next, you may proceed to the site associated with Imām Ṣādiq (*Maqām al-Ṣādiq*), situated near the tomb of Muslim b. ‘Aqīl^(r). Here, you can engage in a two-unit prayer. Following the completion of your prayer and the recitation of the *tasbīḥ*, you are encouraged to recite the subsequent supplication:

يَا صَانِعَ كُلِّ مَصْنُوعٍ وَيَا جَابِرَ كُلِّ كَسِيرٍ وَيَا حَاضِرَ كُلِّ مَلٍّ وَيَا شَاهِدَ كُلِّ نَجْوَى

yā ṣāni`a kulli maṣnū`in wa yā jābira kulli kasīrin wa yā ḥāḍira kulli malan wa yā shāhida kulli najwā

O He who makes all things made! O He who sets all things broken! O He who is present in all sessions held! O He who witnesses all confidential meetings!

وَيَا عَالِمَ كُلِّ خَفِيَّةٍ وَيَا شَاهِدَ غَائِبٍ وَيَا غَالِبَ غَيْرٍ مَغْلُوبٍ وَيَا قَرِيبَ غَيْرٍ بَعِيدٍ

wa yā `ālima kulli khafiyyatin wa yā shāhīdan ghayra ghā'ibin wa yā ghāliban ghayra maghlūbin wa yā qarīban ghatra ba`īdin

O He who knows about all things hidden! O He who is always nearby and is never absent! O He who always overcomes and is never defeated! O He who is always nigh and is never far off!

وَيَا مُؤْنِسَ كُلِّ وَحِيدٍ وَيَا حَيًّا حِينَ لَا حَيَّ غَيْرُهُ يَا مُخَيِّمَ الْمَوْتَى وَتُمِيتَ الْأَحْيَاءِ

wa yā mu'nisa kulli wahīdin wa yā ḥayyan hīna lā ḥayya ghayruhū yā muḥyiya al-mawtā wa mumīta al-aḥyā'i

O He who entertains each and every lonely one! O He who existed when there was no other being exists! O He who restores lives to the dead and causes the alive to die!

الْقَائِمُ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ لَا إِلَهَ إِلَّا أَنْتَ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ...

alqā'imu `alā kulli nafsin bimā kasabat lā ilāha illā anta ṣalli `alā muḥammadin wa āli muḥammadin...

O He who watches every soul as to what it earns! There is no god save You. (Please do) send blessings upon Muḥammad and the Household of Muḥammad and...

You may then mention your needs.

Prayer for Settling the Needs at Kūfa Mosque

Imām Ṣādiq^(a) has been recorded as saying that those who engage in the following prayer at Masjid al-Kūfa will see all their prayers answered: Pray a two-unit prayer, in each unit reciting the following Surahs - Fatiha, Falaq, Nās, Tawḥīd, Kāfirūn, Naṣr, Qadr, and A'lā. Upon concluding your prayer and reciting the *Tasbiḥ al-Zahrā*, you can then respectfully implore Almighty Allah to meet your needs.

MUSLIM B. 'AQĪL



Muslim b. ‘Aqīl was an integral figure in the history of Islam, being the first cousin of Imām Ḥusayn^(a) and the son of ‘Aqīl b. Abū Ṭālib. Born in 607 AD, Muslim held a pivotal role in the events leading to the tragic Battle of Karbala. He is particularly revered for his loyalty, courage, and steadfastness in the face of adversity.

Muslim was dispatched to Kūfa by his cousin, Imām Ḥusayn^(a), to assess the willingness of the people there to support the Imam's stand against Yazīd, the Umayyad caliph. The people of Kūfa demonstrated an overwhelming support, which they expressed through thousands of letters inviting Imām Ḥusayn^(a) to lead them. However, the political climate in Kūfa dramatically shifted with the arrival of ‘Ubayd Allah b. Ziyād, the newly appointed governor, whose reign of terror led to the imprisonment of Imām Ḥusayn's supporters in Kūfa.

The steadfastness of Muslim b. ‘Aqīl during this period of intense pressure is seen as emblematic of the unyielding faith and commitment of the Ahlul Bayt. He maintained his allegiance to Imām Ḥusayn^(a) despite the all hardships and faced his tragic end bravely, refusing to pledge allegiance to Yazīd. Muslim's martyrdom marked a significant turning point leading up to the Battle of Karbala and Imam Ḥusayn's subsequent martyrdom.

Muslim bin ‘Aqīl's sacrifice symbolises commitment to justice and resistance against tyranny. His unwavering loyalty to Imām Ḥusayn^(a) and his courage under pressure are held in high esteem. He is commemorated annually in the Islamic month of Dhul Hijjah, and his narrative serves as a poignant reminder of the costs of standing against oppression and the nobility of such a stand, regardless of the outcome.

ZIYĀRAH OF MUSLIM B. 'AQĪL

Upon completing all the rituals and acts at Masjid al-Kūfa, walk towards the sacred resting place of Muslim b. 'Aqil^(r). As you arrive at the blessed tomb, you are encouraged to recite the following words:

الْحَمْدُ لِلَّهِ الْمَلِكِ الْحَقِّ الْمُبِينِ الْمُتَصَاغِرِ لِعَظَمَتِهِ جَبَّارُهُ الطَّاعِينَ

alḥamdu lillāhi almaliki alḥaqqi almuḃīni almutaṣāghiri li`azamatihī jabābiratu altṭāghīna

All praise be to Allāh: the Lord and the evident Truth. All the tyrannical oppressors are subservient to His almightiness.

الْمُعْتَرِفِ بِرُبُوبِيَّتِهِ جَمِيعُ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِينَ الْمُقَرَّبِينَ بِتَوْحِيدِهِ سَائِرُ الْخَلْقِ أَجْمَعِينَ

almu`tarifi birubūbiyyatihī jamī`u ahli alssamāwāti wal-araḏīna almuqirri biTawhidihi sā'iru alkhalqi ajma`īna

All the inhabitants of the heavens and the layers of the earth admit His Godhead. All the created beings confess of His Oneness.

وَصَلَّى اللَّهُ عَلَى سَيِّدِ الْأَتَامِ وَأَهْلِ بَيْتِهِ الْكَرَامِ

wa ṣallā allāhu `alā sayyidi al-anāmi wa ahli baytihi alkirāmi

May Allah send blessings upon the master of all created beings and upon the members of his Household; the noble ones,

صَلَاةٌ تَقَرُّ بِهَا أَعْيُنُهُمْ وَيَرْعَمُ بِهَا أَنْفُ شَانِيَتِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ أَجْمَعِينَ

ṣalātan taqarru bihā a`yunuhum wa yarghamu bihā anfu shāni'ihim min aljinni wal-insi ajma`īna

such blessings that delight them and humiliate all those who antagonize them from all jinn and mankind.

سَلَامُ اللَّهِ الْعَلِيِّ الْعَظِيمِ وَسَلَامٌ مَلَائِكَتِهِ الْمُقَرَّبِينَ

salāmu allāhi alAlīyyi al`azīmi wa salāmu malā'ikatihī almuqarrabīna

Peace of Allah the All-high and All-great, and peace of His favorite angels,

وَأَنْبِيَائِهِ الْمُرْسَلِينَ وَأَتْمَتِهِ الْمُتَتَجِينَ وَعِبَادِهِ الصَّالِحِينَ

wa anbiyā'ihī almursalīna wa a'immatihī almuntabajīna wa `ibādihi alṣṣālīhīna

His missioned Prophets, His choice Imāms, His righteous servants,

وَجَمِيعِ الشُّهَدَاءِ وَالصَّدِيقِينَ وَالزَّكَايَاتِ الطَّيِّبَاتِ فِيمَا تَعْتَدِي وَتَرْوُحُ

wa jamī`i alshshuhadā'i walṣṣiddīqīna walzākāiyātu altṭayyibātu fimā taghtadī wa tarūhu

and all the martyrs and veracious ones, and all blessings that are pure and delightful, that are coming and going,

عَلَيْكَ يَا مُسْلِمُ بْنُ عَقِيلِ بْنِ أَبِي طَالِبٍ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

`alayka yā muslimu bna 'Aqili bni abī ṭālibin wa raḥmatu allāhi wa barakātuhū

be upon you, Muslim the son of 'Aqil the son of Ṭālib. Allāh's mercy and benedictions be upon you.

أَشْهَدُ أَنَّكَ أَقَمْتَ الصَّلَاةَ وَآتَيْتَ الزَّكَاةَ

ashhadu annaka aqamta alṣṣalāta wa ātayta alzzakāta

I bear witness that you performed the prayers, defrayed the zakāt,

وَأَمَرْتَ بِالْمَعْرُوفِ وَنَهَيْتَ عَنِ الْمُنْكَرِ

wa amarta bilma`rūfi wa nahayta `an almunkari

enjoined the right, forbade the wrong,

وَجَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ وَقُتِلْتَ عَلَىٰ مِنْهَاجِ الْمُجَاهِدِينَ فِي سَبِيلِهِ

wa jāhadta fi allāhi ḥaqqa jihādihī wa qutilta `alā minhājī almujahidīna fī sabīlihī

strove in the way of Allah in the best manner of striving, and you were slain following the course of those who strive in Allah's way

حَتَّىٰ لَقِيتَ اللَّهَ عَزَّ وَجَلَّ وَهُوَ عَنْكَ رَاضٍ

ḥattā laqīta allāha `azza wa jalla wa huwa `anka rāḍin

until you met Allāh, to Whom belong all might and majesty, while He is pleased with you.

وَأَشْهَدُ أَنَّكَ وَفَيْتَ بِعَهْدِ اللَّهِ وَبَدَلْتَ نَفْسَكَ فِي نُصْرَةِ حُجَّةِ اللَّهِ وَابْنِ حُجَّتِهِ حَتَّىٰ أَتَاكَ الْيَقِينُ

wa ashadu annaka wafayta bi`ahdi allāhi wa badhalta nafsaka fī nuṣrati ḥujjati allāhi wabni ḥujjatihi ḥattā atāka alyaqīnu

And I bear witness that you fulfilled your covenant with Allah and sacrificed yourself for the sake of supporting Allāh's argument and the son of Allāh's argument (namely, Imām Ḥusayn) until death came upon you.

أَشْهَدُ لَكَ بِالتَّسْلِيمِ وَالْوَفَاءِ وَالنَّصِيحَةِ لِحَلَفِ النَّبِيِّ الْمُرْسَلِ وَالسَّبْطِ الْمُتَنَجِّبِ

ashhadu laka bilttaslīmi walwafā`i walnnaṣiḥati likhalafī alnnabiyyi almursali walssibtī almuntajabī

I bear witness that you submitted and acted loyally to him and that you acted sincerely to the successor of the missioned Prophet, the select grandson (of the Prophet),

وَالدَّلِيلِ الْعَالِمِ وَالْوَصِيِّ الْمُبْلَغِ وَالْمُظْلُومِ الْمُهْتَظَمِ

walddalīli al`ālimi walwaṣiyyi almuballighi walmazlūmi almuḥtaḍami

the guide (to the right path), the knowledgeable, the Prophet's successor, the conveyor (of his mission), the wronged, and the oppressed Imām.

فَجَزَاكَ اللَّهُ عَنْ رَسُولِهِ وَعَنْ أَمِيرِ الْمُؤْمِنِينَ وَعَنِ الْحَسَنِ وَالْحُسَيْنِ أَفْضَلَ الْجَزَاءِ

fajazāka allāhu `an rasūlihī wa `an amīri almu`minīna wa `an alḥasani walḥusayni afḍala aljazā`i

May Allah reward you on behalf of His Messenger, on behalf of the Commander of the Faithful, and on behalf of Ḥasan and Ḥusayn with the best of rewarding

بِمَا صَبَرْتَ وَاحْتَسَبْتَ وَأَعَنْتَ فَنِعْمَ عُقْبَى الدَّارِ

bimā ṣabarta wa iḥtasabta wa a`anta fani`ma`uqbā alddāri

that befits your steadfastness, reliance (on Allāh), and assistance. How excellent is the final home!

لَعَنَ اللَّهُ مَنْ قَتَلَكَ وَلَعَنَ اللَّهُ مَنْ أَمَرَ بِقَتْلِكَ وَلَعَنَ اللَّهُ مَنْ ظَلَمَكَ

la`ana allāhu man qatalaka wa la`ana allāhu man amara biqatlika wa la`ana allāhu man ḡalamaka

May Allah curse him who slew you. May Allah curse him who ordered of slaying you. May Allah curse him who wronged you.

وَلَعَنَ اللَّهُ مَنِ افْتَرَىٰ عَلَيْكَ وَلَعَنَ اللَّهُ مَنْ جَهِلَ حَقَّكَ وَاسْتَحَفَّ بِحُرْمَتِكَ

wa la`ana allāhu man iftarā`alayka wa la`ana allāhu man jahila ḥaqqaka wastakhaffa biḥurmatika

May Allah curse him who forged lies against you. May Allah curse him who underestimated your position and belittled your sanctity.

وَلَعَنَ اللَّهُ مَنْ بَايَعَكَ وَغَشَّكَ وَخَذَلَكَ وَأَسْلَمَكَ وَمَنْ أَلَبَّ عَلَيْكَ وَلَمْ يُعِنَكَ

wa la`ana allāhu man bāya`aka wa ghashshaka wa khadhalaka wa aslamaka wa man allaba`alayka wa lam yu`inka

May Allah curse those who cheated you after they had sworn allegiance to you, those who disappointed and let you down, and those who allied against you instead of assisting you.

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ النَّارَ مَثْوَاهُمْ وَبَشَسَ الْوَرْدُ الْمَوْرُودُ

alḥamdu lillāhi alladhī ja`ala alnnāra mathwāhum wa bi'sa alwirdu almawrūdu

All praise be to Allah Who decided Hellfire to be the eternal abode of those peoples. Woeful indeed will be the place to which they are led!

أَشْهَدُ أَنَّكَ قُتِلْتَ مَظْلُومًا وَأَنَّ اللَّهَ مُنْجِزٌ لَكُمْ مَا وَعَدَكُمْ

ashhadu annaka qutilta maẓlūman wa anna allāha munjizun lakum mā wa`adakum

I bear witness that you were slain wrongly and that Allah shall fulfill His promise to you.

جِئْتُكَ زَائِرًا عَارِفًا بِحَقِّكُمْ مُسْلِمًا لَكُمْ تَابِعًا لِسِتِّتِكُمْ وَنُصْرِي لَكُمْ مَعْدَةٌ

ji'tuka zā'iran`ārifan biḥaqqikum musalliman lakum tābi`an lisunnatikum wa nuṣratī lakum mu`addatun

As I am visiting you, I recognize your right, I am submissive to you, I am imitating your course, and I am preparing myself for supporting you

حَتَّى يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ

ḥattā yaḥkuma allāhu wa huwa khayru alḥākimīna

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

فَمَعَكُمْ مَعَكُمْ لَا مَعَ عَدُوِّكُمْ

fama`akum ma`akum lā ma`a`aduwwikum

So, I am always with you and I never am with your enemies.

صَلَوَاتُ اللَّهِ عَلَيْكُمْ وَعَلَىٰ أَرْوَاحِكُمْ وَأَجْسَادِكُمْ وَشَاهِدِكُمْ وَغَائِبِكُمْ

ṣalwātu allāhi `alaykum wa `alā arwāḥikum wa ajsādikum wa shāhidikum wa ghā'ibikum

May Allāh's peace be upon you and upon your souls and bodies and upon the present from you and the absent one.

وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ قَتَلَ اللَّهُ أُمَّةً قَتَلْتُمْ بِالْأَيْدِي وَالْأَسْنِ

wa alssalāmu `alaykum wa raḥmatu allāhi wa barakātuhū qatala allāhu ummatan qatalatkuṃ bilaydī wal-alsuni

Allāh's peace, mercy and blessings be upon you. May Allah kill the groups that have killed you with deeds and words.

In “al-Mazār al-Kabīr”, the aforementioned supplication is considered a way to respectfully request permission before entering the shrine of Muslim b. ‘Aqīl^(r). Upon granting this formality its due, you may confidently step inside, drawing closer to the tomb. As you approach, say:

السَّلَامُ عَلَيْكَ أَيُّهَا الْعَبْدُ الصَّالِحُ الْمُطِيعُ لِلَّهِ وَلِرَسُولِهِ وَلِأَمِيرِ الْمُؤْمِنِينَ وَالْحَسَنِ وَالْحُسَيْنِ عَلَيْهِمُ السَّلَامُ

alssalāmu `alayka ayyuhā al`abdu alṣṣāliḥu almuṭī`u lillāhi wa lirasūlihi wa li'amīri almu'minīna walḥasani walḥusayni `alayhim alssalāmu

Peace be upon you, O righteous servant (of Allāh), who is obedient to Allāh, to His Messenger, to the Commander of the Faithful, to Ḥasan, and to Ḥusayn, peace be upon them.

الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ مُحَمَّدٌ وَآلِهِ

alḥamdu lillāhi wa salāmun `alā `ibādihī alladhīna iṣṭafā muḥammadin wa ālihi

All praise be to Allah and all peace be upon His servants whom He has chosen: Muḥammad and his Household.

وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَعَلَىٰ رُوحِكَ وَبَدَنِكَ

wa alssalāmu `alaykum wa raḥmatu allāhi wa barakātuhū wa maghfiratuhū wa `alā rūḥika wa badanika

Peace, Allāh's mercy, blessings, and forgiveness be upon you and upon your soul and your body.

أَشْهَدُ أَنَّكَ مَضَيْتَ عَلَىٰ مَا مَضَىٰ عَلَيْهِ الْبَدْرِيُّونَ الْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ

ashhadu annaka maḍayta `alā mā maḍā `alayhi albadriyyūna almujaḥidūna fī sabīli allāhi

I bear witness that you died for the same principles for which the martyrs of the Battle of Badr died: those who strove in Allāh's way

الْمُبَالِغُونَ فِي جِهَادِ أَعْدَائِهِ وَنُصْرَةِ أَوْلِيَائِهِ

almubālighūna fī jihādi a`dā'ihi wa nuṣrati awliyā'ihi

and did their best in struggling against Allāh's enemies and in supporting Allāh's friends.

فَجَزَاكَ اللَّهُ أَفْضَلَ الْجَزَاءِ وَأَكْثَرَ الْجَزَاءِ وَأَوْفَرَ جَزَاءِ أَحَدٍ مِّنْ وَفَىٰ بِنَبِيِّنِهِ

fajazāka allāhu afḍala aljazā'ī wa akthara aljazā'ī wa awfara jazā'ī ahadin mimman wafā bibay`atihi

So, may Allah reward you with the best rewarding, with the most abundant rewarding, and with the most affluent rewarding that He grants to one who fulfilled his allegiance to Him,

وَاسْتَجَابَ لَهُ دَعْوَتُهُ وَأَطَاعَ وُلاَةَ أَمْرِهِ

wastajāba lahū da` watahū wa atā`a wulāta amrihī

responded to His invitation, and obeyed His representatives.

أَشْهَدُ أَنَّكَ قَدْ بَالِغْتَ فِي النَّصِيحَةِ وَأَعْطَيْتَ غَايَةَ الْمَجْهُودِ

ashhadu annaka qad bālaghta fī alnnaṣīhati wa a`ṭayta ghāyata almajhūdī

I bear witness that you exerted all efforts in acting sincerely and you put forth all possible endeavors

حَتَّى بَعَثَكَ اللَّهُ فِي الشَّهَدَاءِ وَجَعَلَ رُوحَكَ مَعَ أَزْوَاجِ السُّعَدَاءِ

ḥattā ba`athaka allāhu fī alshshuhadā'i wa ja`ala rūḥaka ma`a arwāḥi alssu`adā'i

so that Allah has included you with the martyrs, put your soul with the souls of the delighted ones,

وَأَعْطَاكَ مِنْ جَنَّاتِهِ أَفْسَحَهَا مَنَزَلاً وَأَفْضَلَهَا عُرْفاً

wa a`ṭaka min jinānihī aṣṣaḥāḥā manzilan wa aḥḍalahā ghurafan

has decided for you the most spacious abode in the gardens of His Paradise and the best rooms therein,

وَرَفَعَ ذِكْرَكَ فِي الْعِلِّيِّينَ وَحَشَرَكَ مَعَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشَّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقاً

wa rafa`a dhikraka fī al`illiyyīna wa ḥasharaka ma`a alnnabiyyīna walṣṣiddiqīna walshshuhadā'i walṣṣāliḥīna wa ḥasuna ulā'ika rafīqan

raised your name to the `illiyyīn (the loftiest place), and added you to the group of the Prophets, the veracious ones, the martyrs, and the righteous ones. How excellent is the company of these.

أَشْهَدُ أَنَّكَ لَمْ تَهِنْ وَلَمْ تَنْكُلْ وَأَنَّكَ قَدْ مَضَيْتَ عَلَى بَصِيرَةٍ مِنْ أَمْرِكَ

ashhadu annaka lam tahin wa lam tankul wa annaka qad maḍayta `alā baṣīratin min amrika

I bear witness that you never slackened or recoiled (from your duty) and that you died while you are certain of your doctrine

مُقْتَدِياً بِالصَّالِحِينَ وَمُتَّبِعاً لِلنَّبِيِّينَ

muqtadiyan bilṣṣāliḥīna wa muttabi`an lilnnabiyyīna

as you followed the righteous ones and imitated the Prophets.

فَجَمَعَ اللَّهُ بَيْنَنَا وَبَيْنَكَ وَبَيْنَ رَسُولِهِ وَأَوَّلِيَّائِهِ فِي مَنَازِلِ الْمُحِبِّينَ فَإِنَّهُ أَرْحَمُ الرَّاحِمِينَ

fajama`a allāhu baynanā wa baynaka wa bayna rasūlihī wa awliyā'ihī fī manāzilī almuḥḥibīna fa'innahū arḥamu alrrāḥimīna

So, may Allah gather us with you and with His Messenger and intimate servants in the abodes of the modest ones. Surely, He is the most merciful of all those who show mercy.

Beside his head, dedicate a two-unit prayer as a tribute to him. After completing this, proceed with the following recitation:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَلَا تَدَعْ لِیْ فِیْ هٰذَا الْمَكَانِ الْمَكْرَمِ وَالْمَشْهَدِ الْمُعَظَّمِ ذَنْبًا اِلَّا غَفَرْتَهُ

allāhumma salli `ala muhammadin wa ali muhammadin wa la tada` li fi hadha almakani al mukarrami walmashhadi
al mu`azzami dhanban illa ghafartahu

O Allah, (please) send blessings upon Muhammad and the Household of Muhammad and do not leave for me, in this
honored place and glorified shrine, any sin that I did but that You forgive it,

وَلَا هَمًّا اِلَّا فَرَجْتَهُ وَلَا مَرَضًا اِلَّا شَفَيْتَهُ وَلَا عَيْبًا اِلَّا سَرَرْتَهُ

wa la hamman illa farjtahu wa la maradan illa shafaytahu wa la `ayban illa satartahu

any care but that You relieve it, any illness but that You cure it, any defect but that You cover up,

وَلَا رِزْقًا اِلَّا بَسَطْتَهُ وَلَا خَوْفًا اِلَّا اَمَنْتَهُ وَلَا شَمْلًا اِلَّا جَمَعْتَهُ وَلَا غَائِبًا اِلَّا حَفِظْتَهُ وَادْنَيْتَهُ

wa la rizqan illa basattahu wa la khawfan illa amantahu wa la shamlan illa jama`tahu wa la gha'iban illa hafiztahu wa
adnaytahu

any source of sustenance but that You expand it, any item of terror but that You pacify it, any disunity but that You reunify
it, any absent one but that You guard it and approach (him to me),

وَلَا حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا وَالْآخِرَةِ لَكَ فِيْهَا رِضًى وَبِیْ فِيْهَا صَلَاحٌ اِلَّا قَضَيْتَهَا يَا اَرْحَمَ الرَّاحِمِیْنَ

wa la hajatan min hawa'iji alddunya wal-akhirati laka fiha ridan wa liya fiha salahun illa qadaytaha ya arhama alrrahimina

and any single need, among the many needs for this life as well as the life to come whose settlement achieves your
gratification and my good, but that You grant it. O He Who is the most merciful of all the merciful ones!

HĀNĪ B. ‘URWA



ZIYĀRAH OF HĀNĪ B. ‘URWA

A

t the tomb of Hānī b. ‘Urwa^(r), first offer your greetings to the Holy Prophet^(p), and then say the following:

سَلَامُ اللَّهِ الْعَظِيمِ وَصَلَوَاتُهُ عَلَيْكَ يَا هَانِيُّ بْنُ عُرْوَةَ

salāmu allāhi al`aẓimi wa ṣalawātuhū `alayka yā hānī'u bna `urwata

Peace of Allah the All-great and His blessings be upon you, Hānī the son of `Urwah.

السَّلَامُ عَلَيْكَ أَيُّهَا الْعَبْدُ الصَّالِحُ

alssalāmu `alayka ayyuhā al`abdu alṣṣālihu

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

النَّاصِحُ لِلَّهِ وَلِرَسُولِهِ وَلِأَمِيرِ الْمُؤْمِنِينَ وَالْحَسَنِ وَالْحُسَيْنِ عَلَيْهِمُ السَّلَامُ

alnnāṣihu lillāhi wa lirasūlihī wa li'amiri almu'minīna walḥasani walḥusayni `alayhim alssalāmu

who acted sincerely for the sake of Allāh, His Messenger, the Commander of the Faithful, Ḥasan, and Ḥusayn, peace be upon them.

أَشْهَدُ أَنَّكَ قُتِلْتَ مَظْلُومًا فَلَعَنَ اللَّهُ مَنْ قَتَلَكَ وَاسْتَحَلَّ دَمَكَ وَحَسَى قُبُورُهُمْ نَارًا

ashhadu annaka qutilta maẓlūman fala`ana allāhu man qatalaka wastahalla damaka wa ḥashā qubūrahum nāran

I bear witness that you were slain wrongly. So, may Allah curse those who slew you and dared to shed your blood and may He stuff their graves with fire.

أَشْهَدُ أَنَّكَ لَقِيتَ اللَّهَ وَهُوَ رَاضٍ عَنْكَ بِمَا فَعَلْتَ وَنَصَحْتَ

ashhadu annaka laqīta allāha wa huwa rāḍin `anka bimā fa`alta wa naṣahta

I bear witness that you met Allah while He is pleased with You for what you did and acted sincerely.

وَأَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ دَرَجَةَ الشُّهَدَاءِ وَجُعِلَ رُوحُكَ مَعَ أَرْوَاحِ السُّعَدَاءِ

wa ashadu annaka qad balaghta darajata alshshuhadā'i wa ju`ila rūḥuka ma`a arwāhi alssu`adā'i

And I bear witness that you have attained the rank of the martyrs, your soul has been included with the souls of the delighted ones

بِمَا نَصَحْتَ اللَّهَ وَلِرَسُولِهِ مَجْتَهِدًا وَبَذَلْتَ نَفْسَكَ فِي ذَاتِ اللَّهِ وَمَرْضَاتِهِ

bimā naṣahta lillāhi wa lirasūlihī mujtahidan wa badhalta nafsaka fī dhāti allāhi wa marḍātihi

for you painstakingly acted with sincerity for Allah and for His Messenger, and sacrificed yourself for the sake of Allah and for the sake of attaining His pleasure.

فَرَحَمَكَ اللَّهُ وَرَضِيَ عَنْكَ وَحَسَرَكَ مَعَ مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ

faraḥimaka allāhu wa raḍiya `anka wa ḥaṣharaka ma`a muḥammadin wa ālihī alṭṭāhirīna

So, may Allah have mercy upon you and be pleased with you, may He include you with the group of Muḥammad and his Immaculate Household,

وَجَمَعَنَا وَإِيَّاكُمْ مَعَهُمْ فِي دَارِ النَّعِيمِ وَسَلَامٌ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

wa jama`anā wa iyyākum ma`ahum fī dāri alnna`īmi wa salāmun `alayka wa raḥmatu allāhi wa barakātuhū

and may He gather us with you and them in the Abode of Bliss. Peace and Allāh's mercy and blessings be upon you.

At this point, you can perform a two-unit prayer, dedicating it as a tribute to Hani b. 'Urwa. Following this, pour out your heart in prayer to the Almighty Allah, seeking His divine assistance in fulfilling your desires.

MAYTHAM AL-TAMMĀR



Maytham al-Tammār al-Asadī al-Kūfī was a deeply faithful companion of Imām ‘Alī^(a). Despite scanty detailed records about his life, he is remembered as a Kūfan date-seller with remarkable virtues. He met his end at the hands of the Ummayyad governor before the significant Event of Karbala unfolded.

Maytham was part of the Shurṭat al-Khamīs, Imām ‘Alī’s special guards, who vowed unwavering loyalty and support to the Imām in all battles and tribulations. After the martyrdom of Imām ‘Alī^(a), Maytham transitioned into a committed companion of Imām Ḥasan^(a) and Imām Ḥusayn^(a). Imām Ḥusayn^(a) treated Maytham with great affection and kindness.

Imām ‘Alī^(a) had foretold Maytham's martyrdom and the specifics of his execution, assuring him of a place in paradise beside the Imām for his resistance against ‘Ubayd Allah b. Ziyād, the Kūfa governor. Maytham even knew the palm tree he would be hung from, often praying beside it, watering it, and speaking to it.

When Maytham was hung, he audibly beckoned people to gather around him and shared Imām ‘Alī’s narrations. He spoke of the virtues of Banū Hāshim and the wickedness of the Umayyads. Upon hearing this, Ibn Ziyād ordered Maytham's mouth to be gagged, making him the first martyr to be leashed in Islam. When the suggestion of cutting off his tongue was made, Maytham used his last moments to remind the people of Imām ‘Alī’s prophecy.

Sources suggest that after his hanging, he was impaled with a spear in his stomach, managing to utter "Allah-u Akbar" before succumbing to his injuries, with blood pouring out of his mouth and nose. His martyrdom occurred in Dhūl Ḥijja, prior to Imām Ḥusayn's arrival in Iraq.

Ziyārah of Maytham Tammār

اَلْسَّلَامُ عَلَيْكَ أَيُّهَا الْعَبْدُ الصَّالِحُ يَا مَيْثَمَ بْنَ يَحْيَى التَّمَّارَ

alssalāmu `alayka ayyuhā al`abdu alṣṣāliḥu ya maytham ibna yahya al-tammār

Peace be upon you, O righteous servant (of Allāh), O Maytham son of Yahya al-Tammār

اَلْمُطِيعُ لِلّٰهِ وَلِرَّسُوْلِهِ وَلِاَمِيْرِ الْمُؤْمِنِيْنَ وَلِفَاطِمَةَ وَالحَسَنِ وَالحُسَيْنِ (صَلَوَاتُ اللّٰهِ وَسَلَامُهُ عَلَيْهِمْ)

almutee’u lillāhi wa lirasūlihī wa li’amīri almu’minīna wa li fāṭima walḥasani walḥusayni ṣalawātullahi wa salāmuhu `alayhim

who acted obediently for the sake of Allāh, His Messenger, the Commander of the Faithful, Fāṭima, Ḥasan, and Ḥusayn, peace be upon them.

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَآتَيْتَ الزَّكَاةَ وَأَمَرْتَ بِالْمَعْرُوفِ وَنَهَيْتَ عَنِ الْمُنْكَرِ

ashhadu annaka qad aqamta alṣṣalāta wa ātayta alzzakāta wa amarta bilma`rūfi wa nahayta `an almunkari

I bear witness that you performed the prayers, defrayed the poor-rate, enjoined the right, forbade the wrong,

وَجَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ وَعَمِلْتَ بِكِتَابِهِ مُقْتَدِيًا بِالصَّالِحِينَ وَمُتَّبِعًا لِلنَّبِيِّينَ

wa jāhadta fī allāhi haqqa jihādihī wa `amilta bi kitābihi muqtadiyan bil ṣāliḥīn wa muttabi`an lil nabiyyīn
strove in the way of Allah as it ought to be striven, and abided by His book, following in the footsteps of the pious ones and
adhering (to the teachings) of the prophets

وَأَشْهَدُ أَنَّكَ قُتِلْتَ مَظْلُومًا شَهِيدًا فَلَعَنَ اللَّهُ مَنْ ظَلَمَكَ وَمَنْ إِفْتَرَىٰ عَلَيْكَ

wa ashhadu annaka qutilta maẓlūman shahīdan fa la`anallahu man ḡalamaka wa man iftara `alaya
I bear witness that you were martyred unjustly, may Allah curse those who oppressed you and accused you falsely

وَلَعَنَ اللَّهُ مَنْ نَصَبَ لَكَ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَحَاشَا اللَّهُ فُجُورَهُمْ نَارًا وَأَعَدَّ لَهُمْ عَذَابًا أَلِيمًا

wa la`anallahu man nasaba lakal `adāwata bal baghdā' ila yawmil qiyāma wa ḡasha quburahom nāran wa
`a`dda lahom `athāban `alīma

May Allah curse your enemies till the Day of Judgement and may He fill their graves with fire and prepare for them a
painful punishment

جِئْتُكَ أَيُّهَا الْعَبْدُ الصَّالِحُ زَائِرًا قَبْرَكَ مُقِرًّا بِحَقِّكَ مُعْتَرِفًا بِفَضْلِكَ

ji`tuka ayyuhal `abdul ṣāliḥu za`iran qabraka muqirran bi ḡaqqika mu`tarifan bi fadlik
I have come to you O' pious servant, visiting your grave while recognising your right and adhering to your grace

أَسْأَلُ اللَّهَ بِالشَّانِ الَّذِي لَكَ عِنْدَهُ أَنْ يُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

as`alu allāha bilshsha`ni alladhī laka `indahū an yuṣalliya `alā muḡammadin wa āli muḡammadin
I ask Allah in the name of the standing that you enjoy with Him to send his blessings upon Muḡammad and his family

وَأَنْ يَقْضِيَ حَوَائِجَنَا فِي الدُّنْيَا وَالْآخِرَةِ وَيَجْمَعَنَا وَإِنَّاكُم فِي زُمْرَةِ الْفَائِزِينَ مَعَ مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ

wa an yaqdi ḡawa`ijina fil dunya wal `ākḡira wa yajma`ana wa iyyakum fī zumrat alfa`izin ma`
muḡammadin wa `aalihi altāḡirīn
and fulfil our needs in this world and the next, and unite us amongst the successful ones with Muḡammad and his purified
household

وَالسَّلَامُ عَلَيْكَ أَيُّهَا الشَّهِيدُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

wasalamu `alayka ayyuhal shahīdu wa raḡmatullahi wa barakatuh

Peace and blessings be upon you O martyr

You can perform a two-unit prayer, dedicating it as a tribute to Maytham Tammār.

SAHLA



MERITS

Beyond Masjid al-Kūfa, no site in this region holds a candle to the merits and honour of Sahla mosque. This mosque served as the dwelling of both Prophet 'Idris^(a) and Prophet Abraham^(a), as well as the abode of Khidr^(a).

❖ Abū Baṣīr recounts a conversation with Imām Ṣādiq^(a), who prophesied that Imām Mahdī^(a) and his kin would one day make Sahla mosque their home. Each Prophet dispatched by the Almighty Allāh has prayed in this mosque, and those who reside there earn the spiritual reward equivalent to dwelling in the tent of Allāh's Messenger^(p). This sacred site, which houses a rock adorned with the likenesses of all Prophets, is a magnet for the hearts of true believers.

Imām Ṣādiq^(a) assured Abū Baṣīr that a sincere supplication within this mosque would be answered by Allāh, and those who seek sanctuary within its walls will undoubtedly be shielded from their fears by the Almighty. In response to this, Abū Baṣīr acknowledged the unparalleled virtue of the mosque.

Imām Ṣādiq^(a) confirmed this, revealing that the mosque is a favoured location for divine petitions, continually visited by angels offering their worship to Allāh. He declared his wish to live next to the mosque and perform all his prayers there, hinting that there was even more to be said about its significance.

Abū Baṣīr, seeking to confirm the rumours, asked if the Rising Imām would indeed reside there indefinitely. The Imām^(a) affirmed this belief with a simple "Yes, he will."

❖ 'Abdul Raḥmān b. Kuthayr shares a recollection: Imām Ṣādiq^(a) once queried Abū Ḥamza Thumālī, "Abū Hamzah, did you witness my uncle during the night of his rebellion?" To which Abū Hamzah answered affirmatively. The Imām^(a) continued, "Did his prayers take place in the mosque of Suhail?"

Abū Hamzah, confused, questioned, "Where might this mosque of Suhail be located? Could you possibly be referring to Sahla mosque?"

Imām^(a) confirmed his query, "Indeed, that's the one. Had he performed two raka'at there and sought Allāh's refuge, he would have been granted Allāh's protection for an entire year." Surprised, Abū Hamzah asked, "May I be sacrificed for your sake! Are these truly the unique attributes of the mosque known as Sahla?"

Imām^(a) responded affirmatively before adding more intriguing details. "Sahla mosque," he

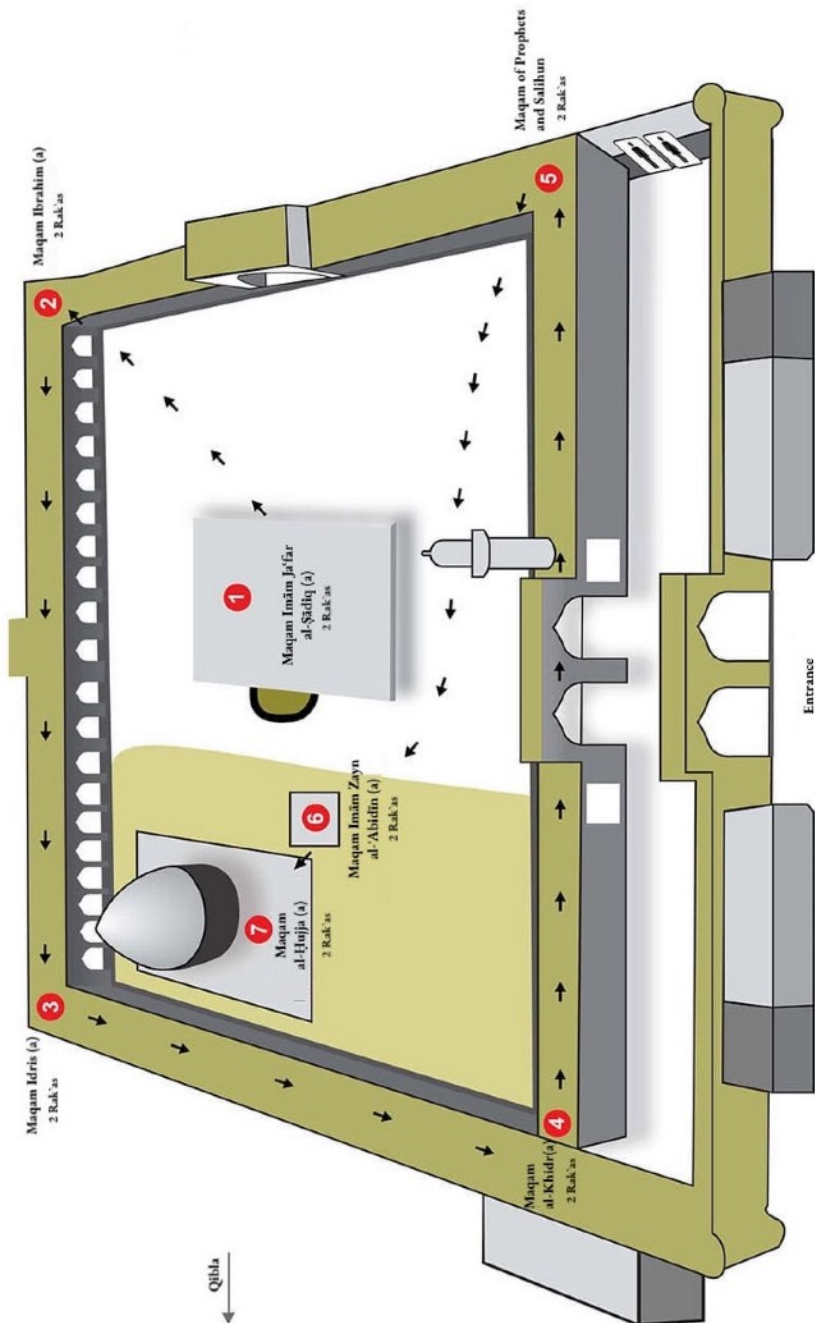
explained, "is home to the house of Ibrahim^(a), the very place he took a stand against the giants. It harbours the house of 'Idris, where he used to sew. It encompasses the location where the rider (Prophet Khiḍr) tethered his camel. Within its premises lies a green rock, bearing the images of all prophets. The clay beneath this rock is the same from which Allah created all the prophets. The location of Mi'rāj (the Prophet's ascension) is a part of this mosque, known as *Fārūq al-'Aẓam*.

Sahla mosque is a significant part of Kūfa that people must traverse. From it, the trumpet will sound and the masses will be summoned. On Judgment Day, 70,000 people will arise from the side of Sahla mosque, to be admitted to paradise without reckoning. They are the righteous ones Allah has blessed, the devout who will be the first to receive their reward. They are humble, fearful of Allāh's judgment, and eager to obey Him and perform good deeds. With the awareness that Allah sees everything they do, they live in the assurance of no accountability or punishment. Allah is the remover of punishment and purifier of believers. The historical mountain of *Ahwān*, once teeming with life, rose from the heart of this mosque."

❖ Abū Bakr Ḥadramī shares a dialogue: He once queried Imām Ṣādiq^(a), "What holds the highest honour after *Masjid al-Ḥarām* and *Masjid al-Nabawi*?"

To this, Imām^(a) responded, "Indeed, it is Kūfa. Abū Bakr, understand that Kūfa is a land of purity and virtue. It houses the sacred resting places of messengers, prophets, and the truthful successors. Within its precincts lies the Masjid of Suhail, a holy site where every prophet sent by Allah has offered prayers. This very city will witness the reappearance of Allāh's justice, represented by Imām Mahdī, who along with his successors, shall reside here. It is, undeniably, the sanctuary of prophets, successors, and the righteous."

MAP OF SAHLA



ACTS AT SAHLA MOSQUE

It is highly recommended to offer at Sahla mosque a two-unit prayer between the obligatory *Maghrib* (Sunset) and *Isha'* (Evening) prayers, for it has been reported that Imām Ṣādiq^(a) said that Almighty Allah shall definitely save whoever offers this prayer and supplicates Almighty Allah from all grievances. In the word of some guidebooks of *z̧iyārah*, when you intend to enter Sahla mosque, you may stop at its gate and say the following words:

بِسْمِ اللَّهِ وَبِاللَّهِ وَمِنْ اللَّهِ وَإِلَى اللَّهِ

bismi allāhi wa billāhi wa min allāhi wa ilā allāhi

In the Name of Allah (I begin), in Allah (I trust), from Allah (I derive power), to Allah (I refer all my affairs),

وَمَا شَاءَ اللَّهُ وَخَيْرُ الْأَسْمَاءِ لِلَّهِ

wa mā shā'a allāhu wa khayru al-asmā'i liillāhi

only that which Allah wills shall come to pass, and the most excellent Names are Allāh's.

تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

tawakkaltu `alā allāhi wa lā ḥawla wa lā quwwata illā billāhi alAlīyyi al`aẓīmi

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

اَللّٰهُمَّ اجْعَلْنِيْ مِنْ عُمَّارِ مَسَاجِدِكَ وَبُيُوْتِكَ

allāhumma ij`alnī min `ummāri masājidika wa buyūtika

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

اَللّٰهُمَّ اِنِّيْ اَتُوْجَّهُ اِلَيْكَ بِمُحَمَّدٍ وَاٰلِ مُحَمَّدٍ وَاَقْدَمُهُمْ بَيْنَ يَدَيَّ حَواِجِيْ

allāhumma innī atawajjahū ilayka bimuḥammadin wa āli muḥammadin wa uqaddimuhum bayna yaday ḥawā'ijī

O Allāh, I turn my face toward You, asking You in the name of Muḥammad and the Household of Muḥammad and I present them before my requests;

فَاَجْعَلْنِيْ اِلَيْهِمْ عِنْدَكَ وَجِيْهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنْ الْمُقَرَّبِيْنَ

faj`alnī allāhumma bihim `indaka wajīhan fi alldunyā wal-ākhirati wa min almuqarrabīna

so, O Allāh, (please) make me worthy of Your regard in their names, in this world and the Hereafter and make me of those who are made near to You.

اَللّٰهُمَّ اجْعَلْ صَلَاتِيْ فِيْهِمْ مَّقْبُوْلَةً وَذَنْبِيْ فِيْهِمْ مَّغْفُوْرًا

allāhumma ij`al ṣalātī bihim maqbūlahan wa dhanbī bihim maghfūran

O Allāh, (please) accept my prayers in their names, forgive my sins in their names,

وَرِزْقِي بِهِمْ مَبْسُوطًا وَدُعَائِي بِهِمْ مُسْتَجَابًا وَحَوَائِجِي بِهِمْ مُقْضِيَةً

wa rizqī bihim mabsūṭan wa du`ā'ī bihim mustajāban wa ḥawā'ijī bihim maqdiyyatan
expand sustenance for me in their names, respond to my supplications in their names, grant me all of my requests in their names,

وَأَنْظُرْ إِلَيَّ بِوَجْهِكَ الْكَرِيمِ نَظْرَةً رَحِيمَةً أَسْتَوْجِبُ بِهَا الْكَرَامَةَ عِنْدَكَ

wanẓur ilayya biwajhika alkarīmi naẓratan raḥīmatan astawjibu bihā alkarāmata `indaka
and look at me with Your All-noble Face; such a kind look due to which I shall attain Your honor,

ثُمَّ لَا تَصْرِفْهُ عَنِّي أَبَدًا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

thumma lā taṣrifhu `annī abadan biraḥmatika yā arḥama alrrāḥimīna
and (please) never turn Your Face away from me in the name of Your mercy, O most merciful of all those who show mercy.

يَا مُقَلِّبَ الْقُلُوبِ وَالْأَبْصَارِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ وَدِينَ نَبِيِّكَ وَوَلِيِّكَ

yā muqalliba alqulūbi wal-absāri thabbit qalbī `alā dīnika wa dīni nabīyyika wa waliyyika
O He Who changes hearts and sights, (please do) make my heart permanently steady in following Your religion and the religion of Your Prophet and Intimate servant,

وَلَا تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

wa lā tuzigh qalbī ba`da idh hadaytanī wa ḥab lī min ladunka raḥmatan innaka anta alwahhābu
do not cause my heart to deviate after You have guided me (to the true path), and grant me mercy from You, for You are the most liberal Giver.

اَللّٰهُمَّ اِلَيْكَ تَوَجَّهْتُ وَمَرْضَاتِكَ طَلَبْتُ وَتَوَابِكَ ابْتَغَيْتُ

allāhumma ilayka tawajjahtu wa marḍātaka ṭalabtu wa thawābika ibtaghaytu
O Allāh, I am turning my face towards You, seeking Your pleasure, desiring for Your reward,

وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ

wa bika āmantu wa `alayka tawakkaltu
having full faith in You, and putting all trust in You.

اَللّٰهُمَّ اَقْبِلْ بِوَجْهِكَ اِلَيَّ وَاَقْبِلْ بِوَجْهِى اِلَيْكَ

allāhumma fa'aqbil biwajhika ilayya wa aqbil biwajhī ilayka
So, O Allāh, meet me with Your face and allow me to meet You with my face.

Next, recite the verse of Kursī, followed by Sūrahs Falaq and Nās, each one seven times. Upon completion, repeat the subsequent supplication seven times:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

subhāna allāhi walḥamdu lillāhi wa lā ilāha illā allāhu wallāhu akbaru

All glory be to Allāh. All praise be to Allāh. there is no god save Allāh. Allah is the Most Great.

Then say:

اَللّٰهُمَّ لَكَ الْحَمْدُ عَلَى مَا هَدَيْتَنِي وَلَكَ الْحَمْدُ عَلَى مَا فَضَّلْتَنِي

allāhumma laka alḥamdu `alā mā hadaytanī wa laka alḥamdu `alā mā faḍḍaltanī

O Allāh, all praise be to You for You have guided me. All praise be to You for You have favored me.

وَلَكَ الْحَمْدُ عَلَى مَا شَرَّفْتَنِي وَلَكَ الْحَمْدُ عَلَى كُلِّ بَلَاءٍ حَسَنٍ ابْتَلَيْتَنِي

wa laka alḥamdu `alā mā sharraftanī wa laka alḥamdu `alā kullī balā'in ḥasanin ibtalaytanī

All praise be to You for You have honored me. All praise be to You for all of the good turns that You have bestowed upon me.

اَللّٰهُمَّ تَقَبَّلْ صَلَاتِي وَدُعَائِي وَطَهِّرْ قَلْبِي وَاشْرَحْ لِي صَدْرِي

allāhumma taqabbal ṣalātī wa du`ā'ī wa ṭahhir qalbī washraḥ lī ṣadrī

O Allāh, (please do) accept my prayer and supplication, purify my heart, expand my chest for me,

وَتُبَّ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

wa tub `alayya innaka anta alttawwāwābu alrraḥīmu

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

Sayyid b. Ṭāwūs recommends that those intending to visit Sahla mosque should aim to do so between the *Maghrib* and *Ishā'* obligatory prayers on a Tuesday night, as this particular timing is deemed superior to others. Upon arrival at Sahla, you may begin with the obligatory *Maghrib* prayer, followed by the supererogatory *Maghrib* prayer. Subsequently, you could offer a two-unit prayer as a form of salutation to the mosque, with the intention of drawing closer to the Almighty Allah. Upon completion, raise your hands heavenwards and recite the following:

أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ مُبْدِئُ الْخَلْقِ وَمُعِيدُهُمْ

anta allāhu lā ilāha illā anta mubdi' alkhalqī wa mu`īduhum

You are Allāh; there is no god save You. You are the Beginner of the process of creation and the Repeater of it.

وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ خَالِقُ الْخَلْقِ وَرَازِقُهُمْ

wa anta allāhu lā ilāha illā anta khāliq alkhalqī wa rāziqum

You are Allāh; there is no god save You. You are the Creator of creatures and the Sustainer of them.

وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْقَابِضُ الْبَاسِطُ

wa anta allāhu lā ilāha illā anta alqābiḍu albāsiṭu

You are Allāh; there is no god save You. You are the Straightener and the Expander.

وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ مُدَبِّرُ الْأُمُورِ وَبَاعِثُ مَنْ فِي الْقُبُورِ

wa anta allāhu lā ilāha illā anta mudabbiru al'umūri wa bā`ithu man fī alqubūri

You are Allāh; there is no god save You. You are the Manager of all affairs and the Resurrector of those who are in graves.

أَنْتَ وَارِثُ الْأَرْضِ وَمَنْ عَلَيْهَا أَسْأَلُكَ بِاسْمِكَ الْمُخْزُونِ الْمُكْنُونِ الْحَيِّ الْقَيُّومِ

anta wārithu al-arḍi wa man `alayha as'aluka bismika almakhzūni almaknūni alḥayyi alqayyūmi

You are the Inheritor of the earth and whoever is on it. I beseech You by Your Name: the concealed, the obscured, the ever-living, and the self-subsistent.

وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ عَالِمُ السِّرِّ وَأَخْفَى

wa anta allāhu lā ilāha illā anta `ālimu alssirri wa akhfā

You are Allāh; there is no god save You. You are the Knower of secrets and what is yet more hidden.

أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا دُعِيَ بِهِ أَجَبْتَ بِهِ إِذَا سُئِلَ بِهِ أُعْطِيَ

as'aluka bismika alladhī idhā du`ita bihī ajabta wa idhā su'ilta bihī a`ṭayta

I beseech You by Your Name: the Name that You respond to him who beseeches You by it and the Name that You give him who asks You by it.

وَأَسْأَلُكَ بِحَقِّكَ عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ وَبِحَقِّهِمُ الَّذِي أَوْجَبْتَهُ عَلَى نَفْسِكَ

wa as'aluka biḥaqqika `alā muḥammadin wa ahli baytihi wa biḥaqqihim alladhī awjabtahū `alā nafsika

And I beseech You in the name of the duty of Muḥammad and his Household towards You and in the name of the duty that You have made incumbent upon Yourself towards them

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَقْضِيَ لِي حَاجَتِي السَّاعَةَ السَّاعَةَ

an tuṣalliya `alā muḥammadin wa āli muḥammadin wa an taqḍiya lī ḥājati alssā`ata alssā`ata

to send blessings upon Muḥammad and the Household of Muḥammad and to grant me my requests at this very hour! At this very hour!

يَا سَامِعَ الدُّعَاءِ يَا سَيِّدَاهُ يَا مَوْلَاهُ يَا غِيَاثَاهُ

yā sāmi`a alddu`ā'i yā sayyidāhu yā mawlāhu yā ghiyāthāhu

O Hearer of prayers! O my Master! O my Lord! O my Aide!

أَسْأَلُكَ بِكُلِّ اسْمٍ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ

as'aluka bikulli ismin sammayta bihī nafsaka aw ista'tharta bihī fī `ilmi alghaybi `indak

I beseech You by all the Names that You used for Yourself and the Names that You take exclusively for Yourself in the Unseen Knowledge of You

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُعَجِّلَ فَرَجَنَا السَّاعَةَ

an tuṣalliya `alā muḥammadin wa āli muḥammadin wa an tu`ajjala farajanā alssā`ata
to send blessings upon Muḥammad and the Household of Muḥammad and to expedite our relief to this very hour.

يَا مُقَلِّبَ الْقُلُوبِ وَالْأَبْصَارِ يَا سَمِيعَ الدَّعَاءِ

yā muqalliba alqulūbi wal-abṣāri yā samī`a alddu`ā'i
O He Who changes hearts and sights! O Hearer of prayers!

Bow down in prostration, demonstrating your submission to the Almighty Allah and present your needs before Him. Following this, navigate to the north-western corner of the mosque, identified as Prophet Abraham's house, the place where he prepared for his battles against the giants. Here, perform a two-unit prayer, followed by *tasbeḥ*, and then recite:

اَللّٰهُمَّ بِحَقِّ هَذِهِ الْبُقْعَةِ الشَّرِيفَةِ وَبِحَقِّ مَنْ تَعَبَّدَ لَكَ فِيهَا

allāhumma biḥaqqi hādhihi albuq`ati alshsharīfati wa biḥaqqi man ta`abbada laka fihā
O Allāh, (I beseech You) in the name of this holy area and in the name of him who used to worship You here.

فَقَدْ عَلِمْتَ حَوَائِجِي فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاقْضِهَا

qad Alimta ḥawā'ijī faṣalli `alā muḥammadin wa āli muḥammadin waqḍihā
You know my needs; so, (please) send blessings upon Muḥammad and the Household of Muḥammad and settle them for me.

وَقَدْ أَحْصَيْتَ ذُنُوبِي فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاعْفِرْهَا

wa qad aḥṣayta dhunūbī faṣalli `alā muḥammadin wa āli muḥammadin waghfirhā
You have accounted my sins; so, (please) send blessings upon Muḥammad and the Household of Muḥammad and forgive them for me.

اَللّٰهُمَّ اَحْيِنِي مَا اِذَا كَانَتْ الْحَيَاةُ خَيْرًا لِّيْ وَاَمِتْنِيْ اِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِّيْ

allāhumma aḥyini mā idhā kānat alḥayātu khayran lī wa amitnī idhā kānat alwafātu khayran lī
O Allāh, (please do) keep me alive as long as life is better for me, cause me to die if death is better for me,

عَلَى مَوَالَاةٍ أَوْلِيَائِكَ وَمُعَادَاةٍ أَعْدَائِكَ وَافْعَلْ بِي مَا أَنْتَ أَهْلُهُ يَا أَرْحَمَ الرَّاحِمِينَ

`alā muwālāti awliyā'ika wa mu`ādāti a`dā'ika waf`al bī mā anta ahluhū yā arḥama alrrāḥimīna
cause me to die bearing loyalty to Your intimate servants and antagonism against Your enemies, and do to me that which befits You, O most merciful of all those who show mercy!

Proceed to the opposite side, aligning yourself in the direction of the *qiblah*, and engage in a two-unit prayer. Following your prayer, lift your hands toward the sky and recite the following words:

اَللّٰهُمَّ اِنِّيْ صَلَّيْتُ هَذِهِ الصَّلَاةَ اِتِّبَاعًا مَّرَضَاتِكَ وَطَلَبًا نَائِلِكَ وَرَجَاءَ رِفْدِكَ وَجَوَائِزِكَ

allāhumma innī ṣallaytu hādhihi alṣṣalāta ibtighā'a marḍātika wa ṭalaba nā'ilika wa rajā'a rifdika wa jawā'izika

O Allāh, I have offered this prayer seeking Your pleasure, wishing for Your gift, and hoping for Your prizes and rewards;

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَتَقَبَّلْهَا مِنِّي بِأَحْسَنِ قَبُولٍ

faṣalli `alā muḥammadin wa āli muḥammadin wa taqabbalhā minnī bi-aḥsani qabūlin

so, (please do) send blessings upon Muḥammad and the Household of Muḥammad, accept it from me with the best acceptance,

وَبَلِّغْنِي بِرَحْمَتِكَ الْمَأْمُولَ وَافْعَلْ بِي مَا أَنْتَ أَهْلُهُ يَا أَرْحَمَ الرَّاحِمِينَ

wa ballighnī birahmatika alma'mūla waf` al bī mā anta ahluhū yā arḥama alrrāḥimīna

make me gain what I hope, out of Your mercy, and do to me that which befits You, O most merciful of all those who show mercy!

Perform prostration and place your cheek on the ground. Then, walk to the eastern side of the mosque where you offer a two-unit prayer. After that, extend your hands and say the following:

اَللّٰهُمَّ اِنْ كَانَتْ الذُّنُوبُ وَالْخَطَايَا قَدْ اخْلَقَتْ وَجْهِيْ عِنْدَكَ

allāhumma in kānat aldhhunūbu walkhaṭāyā qad akhlaqat wajhī `indaka

O Allāh, if my sins and faults have caused my face to be tattered in Your view;

فَلَمْ تَرْفَعْ لِيْ اِلَيْكَ صَوْنًا وَلَمْ تَسْتَجِبْ لِيْ دَعْوَةً

falam tarfa` lī ilayka ṣawtan wa lam tastajib lī da`watan

therefore, they impeded my voice from reaching You and You thus have not responded to any of my prayers,

فَاِنِّيْ اَسْأَلُكَ يَا اِلَهَ فَانَّهُ لَيْسَ مِثْلَكَ اَحَدٌ

fa'innī as'aluka bika yā allāhu fa'innahū laysa mithlaka aḥadun

I then beseech You in Your Name, O Allāh, for there is verily nothing like You,

وَاَتَوْسَّلُ اِلَيْكَ بِمُحَمَّدٍ وَآلِهِ وَاسْأَلُكَ اَنْ تُصَلِّيَ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

wa atawassalu ilayka bimūhammadin wa ālihī wa as'aluka an tuṣalliya `alā muḥammadin wa āli muḥammadin

I seek the intercession of Muḥammad and his Household to You, and I beseech You to send blessings upon Muḥammad and the Household of Muḥammad,

وَأَنْ تُقْبَلَ إِلَيَّ بِوَجْهِكَ الْكَرِيمِ وَتُقْبَلَ بِوَجْهِهِ إِلَيْكَ

wa an tuqbila ilayya biwajhika alkarīmi wa tuqbila biwajhī ilayka

to come to me with Your Noble Face, to accept my turning my face towards You,

وَلَا تُخَيِّبْنِي حِينَ أَدْعُوكَ وَلَا تَحْرِمْنِي حِينَ أَرْجُوكَ يَا أَرْحَمَ الرَّاحِمِينَ

wa lā tukhayyibnī hīna ad`ūka wa lā taḥrimnī hīna arjūka yā arḥama alrrāḥimīna

not to let me down when I supplicate You, and not to deprive me (of Your response) when I please You. O most merciful of all those who show mercy!

As per the guidelines of a *ziyārah* manual, it is suggested that you then proceed to the opposite eastern corner of the mosque. There, dedicate a two-unit prayer, following which you may recite this supplication:

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ بِاسْمِكَ يَا اَللهُ اَنْ تُصَلِّيَ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

allāhumma innī as'aluka bismika yā allāhu an tuṣalliya `alā muḥammadin wa āli muḥammadin

O Allāh, I do beseech You by Your Name, O Allāh, to send blessings upon Muḥammad and the Household of Muḥammad,

وَأَنْ تَجْعَلَ خَيْرَ عُمْرِيْ آخِرَهُ وَخَيْرَ أَعْمَالِيْ خَوَاتِيمَهَا

wa an taj`ala khayra `umrī ākhirahū wa khayra a`mālī khawātimahā

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

وَخَيْرَ أَيَّامِيْ يَوْمَ الْفَلَاحِ فِيهِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

wa khayra ayyāmī yawma alqāka fihī innaka `alā kulli shay'in qadīrun

and the best of my days to be the day on which I meet You. Verily, You have power over all things.

اَللّٰهُمَّ تَقَبَّلْ دُعَائِيْ وَاسْمَعْ نَجْوَايَ

allāhumma taqabbal du`āī wasma` najwāya

O Allāh, (please) accept my prayer and listen to my confidential speech (with You).

يَا عَلِيُّ يَا عَظِيمُ يَا قَادِرُ يَا قَاهِرُ يَا حَيُّ لَا يَمُوتُ

yā Aliyyu yā `azīmu yā qādiru yā qāhiru yā ḥayyan lā yamūtu

O All-high! O All-great! O All-powerful! O All-prevalent! O He Who is Ever-living and never dies,

صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاعْفِرْ لِي الدُّنُوبَ الَّتِي بَيْنِي وَبَيْنَكَ

ṣalli `alā muḥammadin wa āli muḥammadin waghfir liya aldhhdhunūba allatī baynī wa baynaka

(please) send blessings upon Muḥammad and the Household of Muḥammad, forgive my sins that I have committed between You and me,

وَلَا تَفْضَحْنِيْ عَلَى رُؤُوسِ الْأَشْهَادِ وَاحْرُسْنِيْ بِعَيْنِكَ الَّتِي لَا تَنَامُ

wa lā tafḍahñī `alā ru'ūsī al-ashhādī waḥrusnī bi`aynika allatī lā tanāmu

do not expose me in the presence of the witnesses, guard me with Your Eye that never sleeps,

وَارْحَمْنِي بِقُدْرَتِكَ عَلَيَّ يَا أَرْحَمَ الرَّاحِمِينَ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ يَا رَبَّ الْعَالَمِينَ

warḥamnī biqudratika `alayya yā arḥama alrrāḥimīna wa ṣallā allāhu `alā sayyidinā muḥammadin wa ālihī alṭṭāhirīna yā rabba al`ālamīna

and have mercy upon me as You have full power over me. O most merciful of all those who show mercy! May Allah send blessings upon our master Muḥammad and upon his Immaculate Household. O Lord of the worlds!

Proceed to offer a two-unit prayer within the centrally located house in Sahla mosque. Upon completion, recite the following:

يَا مَنْ هُوَ أَقْرَبُ إِلَيَّ مِنْ حَبْلِ الْوَرِيدِ يَا فَعَالًا لِمَا يُرِيدُ

yā man huwa aqrabū ilayya min ḥabli alwarīdi yā fa``ālān limā yurīdu

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

يَا مَنْ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

yā man yaḥūlu bayna almar'i wa qalbihī ṣalli `alā muḥammadin wa ālihī

O He Who intervenes between man and his heart! (Please do) send blessings upon Muḥammad and his Household

وَحُلْ بَيْنَنَا وَبَيْنَ مَنْ يُؤْذِنَا بِحَوْلِكَ وَقُوَّتِكَ

wa ḥul baynanā wa bayna man yu'dhīnā biḥawlika wa quwwatika

and intervene between us and those who intend harm to us, in the name of Your might and power.

يَا كَافِيًا مِنْ كُلِّ شَيْءٍ وَلَا يَكْفِي مِنْهُ شَيْءٌ

yā kāfiyan min kulli shay'in wa lā yakfi minhu shay'un

O He Who saves from all things and nothing can ever save from Him!

اَكْفِنَا الْمُهَمَّ مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ

ikfinā almuhimma min amri alddunyā wal-ākhirati yā arḥama alrrāḥimīna

(Please do) relieve us from whatever aggrieves us from our worldly and religious affairs. O most merciful of all those who show mercy!

You may then place both your cheeks on the ground.

This holy area of Sahla mosque is currently known as *Maqām Zaynul 'Abidīn* (the Place of Imām Zaynul 'Abidīn).

As outlined in the book "*al-Mazār al-Qadīm*", one is suggested to offer a two-unit prayer at this location, followed by the supplicatory prayer previously mentioned, which commences as follows:

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ یَا مَنْ لَا تَرَاهُ الْعُیُوْنُ

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

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

Adjacent to this location is an area recognised as Maqām al-Mahdī^(a), denoting the Place of Imām Mahdī. Thus, it would be fitting to pay homage to Imām Mahdī^(a) from this very spot.

Nevertheless, some ziyārah guidebooks suggest that while standing at this locale, one may honour Imām Mahdī^(a) using the ziyārah formula that commences with these phrases:

سَلَامٌ اِلٰهٍ الْكَامِلُ التَّامُّ الشَّامِلُ الْعَامُّ...

salāmu allāhi alkāmilu alttāmmu alshshāmilu al`āmmu...

Peace of Allāh—perfect, complete, comprehensive, and thorough...

This particular form of ziyārah is discussed later in this book, under the heading "Seeking Aid from Imām Mahdī^(a)." Sayyid b. Ṭāwūs has included this variant of ziyārah among others used for visiting Imām Mahdī^(a) in the Holy Vault (*sirdāb*) in Sāmarrā, following the performance of a two-unit prayer.

KARBALĀ



MERITS

The Prophets^(a) Visit Imām Ḥusayn^(a)

❖ Narrated by Ishāq b. ‘Ammār, he recollects hearing Imām Ṣādiq^(a) state: "There is no prophet, whether in heaven or earth, who does not seek Allah's permission to perform *ziyārah* of Ḥusayn^(a). A constant stream of prophets descends from the heavens for his *ziyārah*, as another ascends back."

❖ Ḥusayn b. Abū Hamzah Thumali's daughter, narrates an intriguing episode from the twilight years of the Bani Marwān rule. Incognito, he made a pilgrimage to Imām Ḥusayn's holy site, wary of being noticed by the people of Shām. On reaching Karbalā, he sought refuge in the village outskirts until the stroke of midnight, at which point he began his tentative approach towards Imām Ḥusayn's^(a) grave.

Just as he neared his destination, an unknown figure appeared, urging him to retreat, assuring him his pilgrimage had already been accepted. Ḥusayn immediately withdrew out of fear.

As dawn approached, he initiated his second attempt to reach the grave. However, the mysterious figure intercepted him once more, advising him to postpone his visit yet again. Perplexed, Ḥusayn pleaded, explaining his journey from Kūfa to pay respects and his fear of being discovered by people of Shām.

The stranger asked him to wait a while longer, revealing that Prophet Mūsā^(a) had sought and received divine permission to perform *ziyārah* of Imām Ḥusayn's^(a) grave. Accompanied by seventy thousand angels, they had descended from the heavens and awaited dawn to ascend back. Curious, Ḥusayn inquired about the identity of the messenger, to which he responded that he was an angel tasked with guarding Imām Ḥusayn's^(a) grave and praying for forgiveness for his visitors.

Leaving the vicinity, Ḥusayn found himself in a state of deep confusion. However, at dawn, he returned to the grave. This time, he was not barred from approaching. Paying his respects to Imām Ḥusayn^(a), cursing his killers, and offering morning prayers, he quickly retreated, still wary of being spotted by the people of Shām.

❖ Ibn Sinān narrates hearing Imām Ṣādiq^(a) say: "The sacred boundaries of Ḥusayn b. ‘Alī's^(a) *Haram*¹⁵ span twenty ells by twenty ells¹⁶. This place, a garden among the gardens of Paradise,

¹⁵ Haram (Arabic: حَرَم, Holy Site), is the area surrounding a holy place with a special holiness due to its association with an Islamic sacred concept and therefore is treated differently.

¹⁶ Twenty ells is approximately 22 meters.

serves as the ascension point for angels towards the heavens. Every eminent angel and prophet petitions Allah for the privilege to perform *ziyārah* of Ḥusayn^(a). Perpetually, a group descends from the heavens for this purpose, as another ascends back."

❖ Ṣafwān Jamāl shares an intriguing encounter with Imām Ṣādiq^(a) when he visited *al-Ḥīra*¹⁷. The Imām asked him, "Do you perform the *ziyārah* of Ḥusayn^(a)?" In response, Ṣafwān asked if the Imām himself did the same. The Imām said, "How could I not, when even Allah himself pays tribute to Ḥusayn^(a)? Each Thursday night, Allah descends to him, joined by angels, prophets, successors, Muḥammad^(p) - the final Prophet, and us, the last Successors." Ṣafwān then queried if they should also perform the *ziyārah* on Thursday nights to join this divine congregation. The Imām^(a) advised, "Indeed, Ṣafwān! Consistently perform the *ziyārah* of Ḥusayn^(a) every Thursday night, and it shall be recorded for you. What an honour! Indeed, it's a great honour."

The Angels Visit Imām Ḥusayn^(a)

❖ Ishāq b. 'Ammār recounts: "Imām Ṣādiq^(a) shared with me that there is no angel, in the heavens or on earth, that does not seek Allah's permission to visit the grave of Ḥusayn^(a). There exists a ceaseless cycle of angels descending to perform *ziyārah* of Ḥusayn^(a), while another group ascends back to the heavens."

❖ Narrated by Dāwūd Raqee: "Imām Ṣādiq^(a) once disclosed to me that Allah created no being greater in number than angels. Each evening, seventy thousand of these celestial beings descend from the heavens. They circle the *ka'bah* until dawn, then proceed to the grave of Amīr al-Mu'minīn^(a) to offer their *salām*. They continue their journey to the grave of Ḥusayn^(a), offering him their *salām* before ascending back to the heavens. In the daytime, another group of seventy thousand angels descends and repeats this sequence, ascending back to the heavens before nightfall."

❖ Imām Ṣādiq^(a) said: "The stretch between the grave of Ḥusayn^(a) and the heavens is continuously occupied by angels who ascend and descend in constant *ziyārah* to him."

❖ As recalled by Ibn Sinān: "I heard Imām Ṣādiq^(a) describe the sacred grounds of Ḥusayn's^(a) *Ḥaram* as a twenty-ell square. This divine location is a garden from paradise. From here, the ascension of angels begins. Each high-ranking angel and appointed prophet seeks Allah's permission to pay tribute to Ḥusayn^(a). In an unending cycle, assemblies of angels descend from the heavens for his *ziyārah*, only to ascend back again."

¹⁷ Al-Ḥīra (Arabic: الحيرة) was an ancient city in Mesopotamia located south of what is now Kūfa in south-central Iraq.

❖ Ishāq b. 'Ammār recounts: "In conversation with Imām Ṣādiq^(a), I shared, 'May I be a sacrifice for you, O' Son of Rasūl Allah! On the night of *'Arafah*, I found myself in *al-Ḥir*¹⁸. I observed three to four thousand charming and fragrant men dressed in pure white garments, praying through the night. I wished to approach the grave of Ḥusayn^(a), offer my respects, and say my prayers there. However, due to the vast assembly of these men, I couldn't reach it. It wasn't until dawn that I managed to perform a *sajda*. When I looked up, none of them were in sight."

In response, Imām^(a) inquired, "Do you have any idea who they were?"

To which I replied, "May I be a sacrifice for you! I don't, indeed."

Imām^(a) then conveyed, "My father related to me from his father, 'As Ḥusayn^(a) was being martyred, four thousand angels passed him and ascended to the heavens. Allah revealed to them, "O' assembly of angels! You crossed paths with the son of my beloved and chosen from my creation, Muḥammad (p). He was being martyred and oppressed, yet you offered no help. Descend to the earth, lament by his grave in disarray while covered in dust until the Day of Judgment.

Continuing, Imām^(a) said, "They now remain by his grave and will continue to do so until the End of Times."

The Blessings of Ahul Bayt^(a)

❖ Mu'āwīya b. Wahab shares: Imām Ṣādiq^(a) once implored me, "O' Mu'āwīya! Do not let fear deter you from performing *ziyārah* of the grave of Ḥusayn^(a). For, the one who forsakes his *ziyārah* will regret it profoundly, wishing his grave was within arm's reach¹⁹. Wouldn't you prefer to be seen by Allah amongst those for whom The Messenger of Allah(p), Amīr al-Mu'minīn^(a), Lady Fāṭima^(a), and the Imāms^(a) offer prayers?"

❖ Mu'āwīya b. Wahab said: I sought permission to pay a visit to Imām Ṣādiq^(a). Once permitted, I entered to find him engaged in prayer. I patiently waited until he concluded his prayer, during which I heard him recite the following supplication:

"O Allah, O You who has honoured us with dignity, promised us intercession, distinguished us with the trust, granted us knowledge of the past and the future, and made the hearts of the people incline towards us, forgive me, my brethren, and the visitors of the grave of my father, Ḥusayn^(a), who have expended their wealth and exerted their bodies, desiring our good pleasure, hoping for what is with You through our connection, bringing joy to Your prophet, responding to our call, and causing vexation to our enemy. They desired by this Your good pleasure. So, reward them on our behalf with good pleasure, and occupy them night and day.

Compensate for their families and children whom they have left behind in the best way, accompany them, and shield them against the evil of every obstinate tyrant, every weak and

¹⁸ Al-Ḥir or al-Ḥā'ir is a term often used to refer to the precinct or the surrounding area of Imām Ḥusayn's grave.

¹⁹ This means that he wishes to be martyred for visiting Imām Ḥusayn^(a), and to be buried near him; or to have the grave near him so that he can visit it in that situation. The first interpretation is more evident.

strong among Your creation, and the evil of the devils among humans and jinn. Grant them the best of what they hoped from You in their estrangement from their homes, and favoured us over their children, families, and relatives.

O Allah, our enemies have reproached them for performing our *ziyārah*, yet that did not deter them from risking themselves for us, opposing those who oppose us. So have mercy on those faces that the sun has altered, have mercy on those cheeks that roll upon the tomb of my father, Ḥusayn, peace be upon him. Have mercy on those eyes that shed tears out of compassion for us, have mercy on those hearts that were anguished and burned for us, and have mercy on those cries that were for us.

O Allah, I entrust to You these bodies and these souls until You quench their thirst from the pool (of *Kawthar*) on the Day of Judgement.”

Mu‘āwīya b. Wahab further shares, “Imām^(a) repeated this supplication in prostration. When he concluded, I confessed, “May I be a sacrifice for you! Given the impact of this supplication, I believe it could even benefit people unaware of Allah; the fire of hell would never touch them. By Allah, I now wish I had performed his *ziyārah* rather than the *Hajj*.”

To which Imām^(a) responded, “You live in such proximity to him. What's stopping you from performing his *ziyārah*? O’ Mu‘āwīya, why do you neglect it?”

I replied, “May I be a sacrifice for you! I did not comprehend its significance.”

To this, Imām^(a) observed, “O’ Mu‘āwīya! The count of those in the heavens who pray for those who perform the *ziyārah* of Ḥusayn^(a) exceeds those who pray for them on earth.”

❖ Mu‘āwīya b. Wahab recounts: Imām Ṣādiq^(a) counselled me, saying, “O’ Mu‘āwīya! Don't let fear stop you from visiting Ḥusayn's grave. The one who abandons his *ziyārah*, no matter the cause, will endure a regret so deep that he'll wish his grave was close by. Don't you desire to be seen by Allah as one of those blessed souls for whom prayers are offered by The Messenger of Allah^(p), Amir al-Mu'minin^(a), Lady Fāṭima^(a), and the Imāms^(a)? Don't you wish to be amongst those forgiven for their past sins, and those who return from his *ziyārah* with seventy years' worth of sins absolved? Don't you long to be counted amongst those who will face no inquisition for their sins upon departing this life? Don't you aspire to be amongst those whose hands will be clasped by The Messenger of Allah^(p) in the hereafter on the Day of Judgment?”

❖ Imām Ṣādiq^(a) conveys, "Lady Fāṭima^(a), the esteemed daughter of The Messenger of Allah^(p), graces those who visit her son, Ḥusayn's, grave with her presence and seeks divine forgiveness for their sins."

The Angels Pray for Visitors

❖ Imām Ṣādiq^(a) said: “There are four thousand disheveled angels covered with dust by the grave of Ḥusayn^(a). They weep over Him and will continue to do so until the Day of Judgment. Their

leader is an angel named *Manṣūr*. These angels receive all who come for the *ziyārah* of Ḥusayn^(a) and the angels accompany them when they bid farewell to Ḥusayn^(a). The angels visit them if they become ill and pray over them at their funerals and seek forgiveness for them after their death.”

❖ Imām Ṣādiq^(a) said: “Allah has devoted seventy thousand disheveled angels covered with dust to send blessings upon Ḥusayn^(a) every day. They pray for those who perform his *ziyārah* by saying, “O’ Lord! These are the visitors of Ḥusayn^(a)! Do so and so for them and reward them with so and so.”

❖ Imām Ṣādiq^(a): “Do not neglect the *ziyārah* of Ḥusayn^(a). Do you not desire to be amongst those the angels pray for?”

❖ Abān b. Taghlib relates a narration from Imām Ṣādiq^(a): “I see al-Qā’im^(a) in Najaf, adjacent to Kūfa, clad in the armour of The Messenger of Allah^(p). He will don it, and then enshroud it with an embroidered robe. Astride a raven-black horse adorned with a floral cluster on its forehead, he will make such a leap that people from every land will see him as if he were in their homeland. He will unfurl the flag of The Messenger of Allah^(p), the mast of which is hewn from the pillars of the ‘*Arsh*, while the rest signifies divine victory. Whatever he points this flag at will crumble. Waving it will fortify every believer’s heart to be as strong as iron, and each will be instilled with the might of forty men. Deceased believers will find peace in their graves, visiting each other and sharing the joyous news of al-Qā’im’s advent.

Then, thirteen thousand three hundred and thirteen angels will unite with al-Qā’im^(a). Abān b. Taghlib queried, “So many angels will join Him?” To which the Imām^(a) affirmed, “Yes. Among them are those who accompanied Noah^(a) on the Ark, stood with Abraham^(a) in the face of fire, parted the sea with Moses^(a), and were with Jesus^(a) at his Ascension. They include the ‘five thousand angels of terrific onslaught’²⁰, ‘one thousand angels marching rank upon rank’²¹ with The Messenger of Allah^(p), three hundred and thirteen angels from the battle of Badr, and four thousand angels who descended to fight beside Ḥusayn^(a), but were not given the permission to engage. These four thousand angels, disheveled and dust-covered, continue to mourn at Ḥusayn’s^(a) grave till the Day of Judgment, led by an angel named *Manṣūr*. They receive and bid farewell to the *ziyārah* participants, attend to them in sickness, pray over them at their funerals, and ask for their forgiveness after death. All these angels eagerly await the resurgence of al-Qā’im^(a) on earth.”

²⁰ Holy Qur’ān 3:125

²¹ Holy Qur’ān 8:9

The Rewards of the Prayers of the Angels

❖ 'Anbasa recounts: I heard Imām Ṣādiq^(a) stating, “Seventy thousand angels dedicated by Allah guard Ḥusayn b. ‘Alī’s^(a) grave, worshipping Him by the graveside. Each of their prayers equates to a thousand human prayers, and the reward of their devotions is ascribed to those who perform the *ziyārah* of Ḥusayn b. ‘Alī’s^(a) grave. May an eternal curse from Allah, the angels, and all people befall those who martyred Ḥusayn^(a).”

Visiting is Obligatory

❖ Imām Bāqir^(a) said, “Instruct our Shī‘a to perform the *ziyārah* of Ḥusayn’s^(a) grave. It’s obligatory for every believer who acknowledges Ḥusayn^(a) as an Imām appointed by Allah.”

❖ Imām Riḍā^(a) declared, “Every Shī‘a holds a binding contract with their Imām. The most fulfilling and splendid way to honour this pact is by performing the *ziyārah* of the Imām’s grave. On the Day of Judgment, the Imāms^(a) will intercede on behalf of those who longingly performed their *ziyārah* and believed in all that they were instructed to believe.”

❖ Umm Sa‘īd narrates, Imām Ṣādiq^(a) queried me, “O’ Umm Sa‘īd! Do you engage in the *ziyārah* of Ḥusayn’s^(a) grave?” To which I responded, “Yes.” The Imām^(a) then urged, “Pursue his *ziyārah*. For the *ziyārah* of Ḥusayn’s^(a) grave is obligatory for both men and women.”

❖ ‘Abdul Raḥmān b. Kuthayr narrates from Imām Ṣādiq^(a): “Even if you undertake *Hajj* every year of your life, but fail to perform the *ziyārah* of Ḥusayn b. ‘Alī^(a), then you have disregarded one of your obligations towards Allah and His Messenger^(p). The duty to honour the rights of Ḥusayn^(a) has been ordained by Allah for the believers, making this *ziyārah* a mandate for every Muslim.”

The Reward for Visitors

❖ Imām Ṣādiq^(a) said: Once, my father, Imām Bāqir^(a), inquired from a servant who had just questioned him about the *ziyārah* of Ḥusayn^(a), “Whose *ziyārah* are you planning, and who do you hope to gratify by this?” The servant answered, “Allah.” My father explained, “Those who perform one prayer behind Ḥusayn’s grave, seeking divine proximity, will face Allah on Judgment Day, radiating a brightness so intense it will envelop all that behold them. Allah will distinguish those who perform *ziyārah* of Ḥusayn^(a), shielding them from hellfire. They will have unhindered access to the pool of *Kawthar*, with no one surpassing them. Amīr al-Mu‘minīn^(a) will be present at *Kawthar*, greeting them and quenching their thirst. They will then proceed to their heavenly dwellings, guided by an angel designated by Amīr al-Mu‘minīn^(a). This angel will command al-Ṣirāt, the bridge over hellfire, to bow before them and forbid Hell from harming them with its searing flames. They will traverse al-Ṣirāt in the company of the angel dispatched by Amīr al-

❖ Hishām b. Sālim relays: A man approached Imām Ṣādiq^(a) and inquired, "O son of Rasūl Allah! Is it necessary to perform the *ziyārah* of your father, Ḥusayn^(a)?" The Imām^(a) affirmed, "Yes, and offer prayer alongside his grave. However, do not pray directly in front of the grave; stand behind it during prayers instead."

Piqued, the man further queried, "What is the reward for those performing his *ziyārah*?" The Imām^(a) replied, "Paradise, given they accept his Imāmate." The man pressed on, "What of those who deliberately ignore performing his *ziyārah*?" The Imām^(a) responded, "They will be filled with regret on the Day of Judgement." He then asked, "What of those who dwell by his grave for a few days?" The Imām^(a) disclosed, "Every day equates to a thousand months of worship."

Persistently, the man asked, "And what of those who spend money while journeying to his *ziyārah* and give charity near his grave?" The Imām^(a) enlightened him, "Every *dirham* becomes the equivalent of a thousand *dirhams*." The man questioned, "And those who pass away en route to him?" Imām^(a) reassured, "Angels will present them with embalmment and shrouds from Heaven, attend their funerals, perform prayers over them and enshroud them again. They will adorn their graves with flowers and expand them in all directions. A door to Heaven will open to their graves, and its tranquil fragrance will permeate their final resting place until the end of time."

Interested, the man probed, "What about those offering prayers next to him?" Imām^(a) articulated, "Those who perform two units of prayer beside him will have their prayers answered by Allah." The man inquired, "And those who perform ritual cleansing with Euphrates water before visiting Him?" Imām^(a) asserted, "Their sins will be washed away, returning them to a state of purity akin to their birth."

The man ventured, "And those facilitating others' visitations, but abstaining themselves due to fear of adversity?" Imām^(a) conveyed, "Allah will reward them abundantly, repelling destined afflictions and safeguarding their wealth." The man asked, "And those slain near Ḥusayn^(a), or captured and killed by oppressive rulers?"

Imām^(a) elaborated, "Their sins will be absolved with the first drop of blood shed. Then, angels will purify the clay from which they were made. Any impurities mixed with their original clay will be removed until it is as pure as that of devoted prophets. Their hearts will be cleansed, and their faith fortified. They will be gifted the power of intercession for their kin and a thousand fellow believers. Their shrouds and embalmment will be heavenly, their graves expanded, and adorned with lamps and a gateway to Heaven. After the angels deliver divine gifts, they will be transported to the sacred sanctuary of *Ḥatheerat al-Quds*. There, they will accompany the divine until the end of days. They will be amongst the first to be greeted by The Messenger of Allah^(p), Amīr al-Mu'minīn^(a), and the Imāms^(a), and led to (the pool of) *Kawthar* to drink and share the water at their discretion."

Intigued, the man asked, "What of those imprisoned during *ziyārah*?" Imām^(a) responded, "For every day of their imprisonment until the Day of Judgment, they are bestowed a unique reward. If

they have experienced physical abuse during their captivity, each instance of violence bestows upon them the reward of one *hoori*. Each moment of physical suffering contributes one million virtuous deeds to their tally, eradicates one million of their sins, and elevates their status by one million ranks. On the Day of Judgment, they will engage in conversation with The Messenger of Allah(ﷺ) while others are in the throes of judgment. The bearers of the throne will greet them with a handshake, and they will be invited to voice their desires to Allah.

Those who subjected them to violence during their incarceration will be summoned for judgment. However, they will not face any inquiries; instead, they will be seized by their upper arms and delivered to an angel who will offer them a drink of *Ḥameem*²² and a drink of *Ghisleen*²³.

Subsequently, they will be stationed over the flames of Hell, and it will be announced, 'Experience the consequences of the harm you inflicted upon this individual, who was a guest of Allah and His Messenger(ﷺ).' Subsequently, the abused will be led to the entrance of Hellfire, where they will be instructed, 'Observe those who harmed you and the punishment they are enduring. Are you content with the vengeance meted out on your behalf?' Overwhelmed by divine justice, the victims will respond, 'All praises be to Allah, who ensured our triumph and that of the progeny of His Messenger(ﷺ).'"

❖ ‘Abdullah b. Bukayr narrates: Imām Ṣādiq^(a) proclaimed, “O’ son of Bukayr! Six sacred places on Earth have been handpicked by Allah; *Bayt al-Ḥarām* (Ka’ba), *Masjid al-Ḥarām*, the burial sites of the prophets and the successors, the martyrdom spots of the martyrs, and the mosques where Allah’s name is remembered. O’ son of Bukayr! Are you aware of the reward for those visiting the grave of Ḥusayn^(a), despite its neglect by the ignorant?” Every dawn, an angel beside Ḥusayn’s grave announces, “O seekers of blessings! Approach Allah’s chosen one (i.e., Imām Ḥusayn^(a)), to return in honour and evade regret!” This call echoes through the east and west, heard by all except mankind and jinn. Hearing this, Earth’s angels flock to Ḥusayn’s visitors in their slumber, glorifying Allah in their vicinity and imploring Allah to favour them. The celestial angels that hear this call respond by exalting Allah. Their voices escalate until the residents of the first sky echo so loudly that the inhabitants of the seventh sky and the prophets hear them. They, the angels of the seventh sky and the prophets, then implore Allah to shower mercy and blessings upon Ḥusayn^(a), and pray for those performing his *ziyārah*.

During Times of Fear

❖ Zurāra narrates: I asked Imām Bāqir^(a), “What would you say about an individual who visits your father²⁴ in a state of apprehension?” Imām^(a) responded, “On the Day of Judgment, such an individual will find solace in Allah’s protection, and angels will welcome him. They will bring him

²² A drink of boiling water; see Holy Qur’ān 6:70

²³ A drink of filth; see Holy Qur’ān 69:36

²⁴ i.e. Imām Ḥusayn^(a)

the joyful news, declaring, 'Fear not, nor grieve. Today is the day of your triumph.'"

❖ Ibn Bukayr narrates: I confided to Imām Ṣādiq^(a), "Often, I journey to *Arjan*, and my heart yearns for the *ziyārah* of your father's grave (i.e. Imām Ḥusayn^(a)). Yet, I am gripped by fear during the journey – a fear of rulers, their governors, and their armed men until my return."

Imām^(a) consoled, "O' son of Bukayr! Don't you want Allah to witness your fear for us? Don't you know that Allah will shield under His throne those who fear because of our fear, and Ḥusayn^(a) will speak to them beneath that throne? Don't you realise that Allah will safeguard them from the Day of Judgment's horrors? They will remain fearless when others are stricken with terror. And if they feel frightened, the angels will console them and calm their hearts with good tidings."

❖ Mu'āwīya b. Wahab narrates: Imām Ṣādiq^(a) advised, "O' Mu'āwīya! Do not neglect the *ziyārah* of Ḥusayn's^(a) grave out of fear. The person who shuns Ḥusayn's^(a) *ziyārah* for any reason will feel such regret that he will wish his grave was adjacent to him. Don't you yearn for Allah to count you among those for whom The Messenger of Allah^(p), Amīr al-Mu'minin^(a), Lady Fāṭima^(a), and the Imāms^(a) pray? Don't you wish to be among those forgiven for their past sins and return from his *ziyārah* with a pardon for seventy years' worth of sins? Don't you long to be among those who face no questioning about their sins when they depart this life? Don't you aspire to be among those whose hands The Messenger of Allah^(p) will grasp on the Day of Judgment?"

❖ Yunus b. Thabyan narrates: I asked Imām Ṣādiq^(a), "May I be your sacrifice! How should one perform the *ziyārah* of Ḥusayn's grave during times requiring *taqīyyah*?" Imām^(a) directed, "First, perform a *ghusl* in the Euphrates and then dress in your most purified clothes. Next, approach the grave and recite, 'May Allah's blessings be upon you, O' Abū 'Abdillāh, thrice.'²⁵ After doing this, your *ziyārah* is fulfilled."

❖ Muḥammad b. Muslim narrates: Imām Bāqir^(a) inquired, "Do you visit Ḥusayn's^(a) grave?" I acknowledged, "Yes. But I do so in fear and dread." Imām^(a) enlightened, "The reward for performing his *ziyārah* corresponds to the level of fear and apprehension experienced. The greater the fear, the greater the reward. On the Day of Judgment, when people are resurrected before the Lord of the Worlds, Allah will calm the hearts of those who performed the *ziyārah* of Ḥusayn^(a) while in fear. Those who go for Ḥusayn's *ziyārah* in fear will return absolved. The angels send their salutations to them, and The Messenger of Allah^(p) will perform their *ziyārah* and will pray for them. They will return 'with Grace and bounty from Allah: no harm ever touched them: For they followed the good pleasure of Allah: And Allah is the Lord of boundless bounties.'²⁶

²⁵ صلى الله عليك يا أبا عبدالله، صلى الله عليك يا أبا عبدالله، صلى الله عليك يا أبا عبدالله

²⁶ Holy Qur'an 3:174

For Every Dirham Spent

❖ Imām Ṣādiq^(a) shares: "Those who engage in the *ziyārah* of Ḥusayn's grave have aligned themselves with The Messenger of Allah^(p) and us. Defaming them and hellfire touching their flesh are both forbidden. Every *dirham* they spent during *ziyārah* will be rewarded by Allah with ten thousand cities. This will be logged for them in the guarded tablet. Allah will attend to all their needs, and everything they've left behind will be safeguarded. Their petitions to Allah will be granted without fail, either immediately or at a future time."

❖ Al-Ḥalabi narrates his exchange with Imām Ṣādiq^(a): "I posed to you, may I be your sacrifice, what do you say about someone capable of performing *ziyārah* but chooses not to?" Imām^(a) retorted, "I contend that he has dismissed The Messenger of Allah^(p) and us. He has underestimated a duty that was incumbent upon him. Allah will manage the needs of those who partake in Ḥusayn's *ziyārah* and will oversee every significant concern in their lives. The *ziyārah* of Ḥusayn^(a) amplifies the sustenance of Allah's servants, and they will be compensated for the money they spent in *ziyārah*. Fifty years' worth of sins will be pardoned for them, and they will return to their kin with every sin erased from their record of deeds. Should they pass away during their *ziyārah*, angels will descend to carry out their wash. Heaven's gates will open for them, and its fragrance will envelop them until the Day of Resurrection. If they don't die in *ziyārah*, the door from which sustenance descends will open for them, and every dirham spent during the *ziyārah* will be repaid with ten thousand *dirhams*, kept safe as their reward. Upon resurrection, they will be informed, 'You have ten thousand *dirhams* for every *dirham* you spent as Allah has deferred your reward, safeguarding it with Himself.'"

❖ Hishām b. Sālīm narrates his conversation with Imām Ṣādiq^(a): A man approached the Imām and queried, "O' son of Rasūl Allah! Is one to perform the *ziyārah* of your father?" Imām^(a) affirmed, "Indeed. And they should offer prayers beside his grave, although not in front of it. Instead, one should stand behind it while praying." When the man asked about the reward for those who perform the *ziyārah*, Imām^(a) declared, "Heaven, if they believe in his Imāmate." On being asked about the consequence for those who deliberately neglect the *ziyārah*, Imām^(a) responded, "They will lament on the Day of Judgement." When asked about those who stay for several days at his grave, Imām^(a) revealed, "Each day will be equivalent to a thousand months of worship." When asked about those who expend money while journeying to *ziyārah* and donate charity near his grave, Imām^(a) said, "Every *dirham* is equivalent to a thousand *dirhams*."

❖ Ibn Sinān narrates his exchange with Imām Ṣādiq^(a): "May I be your sacrifice! Your father stated that those who spend money for *Ḥajj* will receive a thousand *dirhams* for every *dirham* spent. So, what is the reward for those who spend money to travel to your father, Ḥusayn^(a)?" Imām^(a) responded, "O' son of Sinān! They will be rewarded with a thousand plus a thousand plus..."

dirhams for every *dirham* spent (He repeated this ten times). Their status will be elevated equivalently. They will reap a greater bounty from Allah's pleasure and the prayers of Muḥammad^(p), Amir al-Mu'minin^(a), and the Imāms^(a)."

❖ Ṣafwān Jamāl narrates his discussion with Imām Ṣādiq^(a): "What is the reward for those who perform prayers beside him (i.e. Imām Ḥusayn^(a))?" Imām^(a) retorted, "Those who perform two units of prayer next to him won't ask Allah for anything without it being granted." Upon inquiring, "What about those who perform *ghusl* with the Euphrates' water and then approach him?" Imām^(a) proclaimed, "If they cleanse themselves with the Euphrates' water intending to go to him, their sins will be shed, and they will become as sinless as the day they were born." Finally, when asked, "What about those who make arrangements for others to go but cannot themselves due to illness?" Imām^(a) responded, "Allah will compensate them for every *dirham* they spent with rewards as enormous as the mountain of 'Uḥud and will provide them with plentiful sustenance. The calamities destined for them will be averted, and their wealth will be secured."

Things Which are *Makrūh*²⁷

❖ Imām Ṣādiq^(a) conveyed: "It has come to my attention that there are individuals who embark on the *ziyārah* of Ḥusayn^(a) carrying a variety of foods, including *akhbisah*²⁸ and other similar desserts. Intriguingly, they would never consider doing the same when visiting the graves of their dearly departed loved ones."

❖ Abūl Maḍā recounted: Imām Ṣādiq^(a) queried, "Do you visit the grave of Ḥusayn^(a)?" To which I affirmed, "Yes." The Imām^(a) then asked, "Do you bring various types of food with you?" Again, I affirmed, "Yes." The Imām^(a) pointed out, "You would never act in such a way while visiting the graves of your parents." Confused, I asked, "Then what should we consume?" Imām^(a) advised, "Bread and milk." Abūl Maḍā added, "Abdul Karīm b. 'Amr reported that he said to Imām Ṣādiq^(a), 'May I be your sacrifice! There are individuals who undertake the *ziyārah* to Ḥusayn's grave while carrying delectable foods.' Imām^(a) reiterated, 'They would never behave this way when visiting their parents' graves.'"

❖ Imām Ṣādiq^(a) related: "I have been notified that certain individuals performing the *ziyārah* of Ḥusayn b. 'Alī^(a) bring various kinds of foods with them, including the dessert, *akhbisah*. Strangely enough, they would not consider doing this while visiting the resting places of their loved ones."

❖ Imām Ṣādiq^(a) declared: "Visiting Imām Ḥusayn^(a) is typically preferable to not visiting. However, there are instances when refraining from the *ziyārah* is more advisable than performing

²⁷ It is an action which is not *Ḥarām* (forbidden), but is better not be done.

²⁸ A type of dessert made from mashed dates

it." Shocked, I exclaimed, "You have shaken me to my core!" The Imām^(a) retorted, "By Allah! When you visit your fathers' graves, you are filled with sorrow, yet when you go for Ḥusayn's *ziyārah*, you carry various kinds of food with you. No! It's better you abstain unless you approach in a disheveled state, covered in dust."

One's Behaviour During *Ziyārah*

❖ Muḥammad b. Muslim shares: I posed a question to Imām Ṣādiq^(a), "When we undertake the *ziyārah* of your father, Imām Ḥusayn^(a), are we considered to be in *Hajj*?" The Imām^(a) confirmed, "Yes." Intrigued, I further inquired, "Does that mean the rules of *Hajj* apply to us?" The Imām^(a) sought clarity, "To what are you referring?" I specified, "The conduct of those at *Hajj*." Imām^(a) then elaborated, "You should strive to be an amiable companion to those who join you, engage in minimal conversation, and when you do, ensure it is meaningful, mention Allah frequently, dress in clean clothes, perform *ghusl* before venturing to *al-Hā'ir*²⁹, maintain humility, pray often, send blessings on Muḥammad and his household, demonstrate integrity by refraining from taking what is not yours, avoid looking at what is forbidden, assist your brethren in need and provide them comfort, and abide by *taqiyyah*, which is a pillar of your faith. You should refrain from forbidden activities, from fighting, making vows, and disputes leading to making vows. If you adhere to these guidelines I've provided, your *Hajj* and *Umrah* will be fulfilled. In doing so, you'll gain Allah's forgiveness, mercy, and favour, blessings that you sought by investing money in your journey, being apart from your family, and expressing the intention to perform the *ziyārah* of Ḥusayn^(a)."

❖ Mufaḍḍal b. 'Umar relates: Imām Ṣādiq^(a) advised, "Performing *ziyārah* of Ḥusayn^(a) is typically more desirable than not doing so, yet there are instances when it is more appropriate for you not to perform *ziyārah* than to perform it." Stunned, I confessed, "You have shaken me to my core!" The Imām^(a) asserted, "By Allah! You all visit your fathers' graves with heavy hearts full of sorrow, but when embarking on his *ziyārah*, you take various foods with you. No! It is better you refrain unless you approach in a disheveled state, covered in dust."

❖ Imām Ṣādiq^(a) emphasised: "When you set out to perform the *ziyārah* of Ḥusayn^(a), do so imbued with sorrow, overwhelmed with grief, disheveled, covered in dust, with the pangs of hunger, and the discomfort of thirst. Ḥusayn^(a) met his martyrdom in a similar state: sorrowful, heartbroken, disheveled, dust-covered, hungry, and thirsty. After performing his *ziyārah*, present your needs to him and then depart. Do not settle in Karbalā."

²⁹ Al-Ḥā'ir Ḥusaynī (Arabic: *الْحَائِرُ الْحُسَيْنِي*) is a special area around the grave of Imām Ḥusayn^(a)

Visiting on Foot

❖ Ḥusayn b. Thuwayr recounts: Imām Ṣādiq^(a) once declared to me, “O Ḥusayn! Each person who walks from their home intending to visit the grave of Ḥusayn b. ‘Alī^(a) will have one good deed recorded and one misdeed erased for every step they take. Upon their arrival at *al-Ḥā’ir*, they will be inscribed among those who have achieved salvation and success. After completing the rituals of the *ziyārah*, they will be listed among the triumphant. As they prepare to depart, an angel will approach them and relay, “The Messenger of Allah^(p) extends his salutations to you and informs you that all of your past sins have been forgiven. Proceed with righteous deeds.”

❖ Imām Ṣādiq^(a) said: “When a man parts from his family to visit the grave of Ḥusayn^(a), the act of his first step will absolve all his sins. Each subsequent step purifies him further. Upon reaching Ḥusayn's grave, Allah will address him directly, ‘O my servant! Ask of me, and it shall be granted. Call out to me, and I will respond. Request anything, and it will be fulfilled. Seek your needs, and I will provide.’ The Imām^(a) added, “This reward is due to him from Allah for his sacrifices.”

❖ Imām Ṣādiq^(a) discloses: “Allah has assigned angels to the grave of Ḥusayn^(a). When someone resolves to visit Ḥusayn^(a), Allah entrusts his sins to these angels. The angels erase his sins at his first step, and multiply his good deeds with each subsequent stride. His merits will continue to amass until he achieves Paradise. Then, the angels will encircle him, showering blessings upon him. They will announce to the heavenly angels, ‘Bless the visitors of the beloved of Allah.’ Upon performing *ghusl*, Muḥammad^(p) will hail them, ‘O’ guests of Allah! Rejoice, for you shall join me in Heaven.’ Then Amīr al-Mu’minīn^(a) will assure them, ‘I guarantee the fulfilment of your requests and protection from afflictions in this life and the next.’ Finally, The Messenger of Allah^(p) will accompany them on both sides until they reunite with their families.”

❖ Abūl Ṣāmit narrates: I heard Imām Ṣādiq^(a) express, “For each step towards the *ziyārah* of Ḥusayn's grave, Allah will register a thousand good deeds, erase a thousand misdeeds, and elevate their rank a thousandfold. Upon reaching the Euphrates, perform *ghusl*, carry your shoes, and walk barefoot in humility. As you approach the door of *al-Ḥā’ir*, pronounce *takbīr* four times. Proceed a little further and repeat the *takbīr* another four times. Then, approach the site where his head rests and utter *takbīr* four more times. Offer prayers beside his grave and petition Allah for your necessities.”

❖ ‘Abdullah b. Hilāl reports: I once queried Imām Ṣādiq^(a), “What might be the minimum reward for those who visit the grave of Ḥusayn^(a)?” The Imām^(a) responded, “O’ ‘Abdullah! The least they can expect is for Allah to shield them and their families until their safe return, and on the Day of Judgment, Allah will serve as their guardian.”

❖ As told by Ali b. Ma'mūn Ṣā'igh: Imām Ṣādiq^(a) instructed me, "O' Ali! Perform the *ziyārah* of Ḥusayn^(a). Do not overlook it." When I asked about the reward of this deed, the Imām^(a) replied, "For each footstep taken towards the *ziyārah* of Ḥusayn^(a), Allah will attribute one good deed and abolish one misdeed. Moreover, with each step, they will ascend one level higher in rank. Upon their arrival at Ḥusayn's grave, two angels will be commissioned to record their good utterances and actions while ignoring the negative. Upon their departure, these angels will salute them, declaring, 'O friend of Allah! Your sins are pardoned. You belong to the camp of Allah, His Messenger^(p), and the Household of Muḥammad^(a). By Allah, neither you shall see hellfire nor shall it ever lay sight or inflict harm upon you."

❖ Sadīr Sayrafi recounts: While in the presence of Imām Muḥammad Bāqir^(a), a young man referred to the grave of Ḥusayn^(a). Addressing him, the Imām^(a) announced, "Each step taken by those journeying to perform the *ziyārah* of Ḥusayn's grave will earn them one good deed and the removing of one misdeed in Allah's records."

❖ Imām Ṣādiq^(a) said: "Our Shī'a who conduct the *ziyārah* of Ḥusayn^(a) shall return absolved of all their sins. For every step they or their mount takes, Allah will inscribe a thousand good deeds, eradicate a thousand misdeeds, and enhance their rank by a thousandfold."

❖ Abū Sa'īd Qādī relates: I entered the room of Imām Ṣādiq^(a), where I found him in the company of Murazim. I heard the Imām^(a) say, "For each step taken by those journeying on foot for the *ziyārah* of Ḥusayn's grave, Allah will bestow upon them the reward of emancipating a slave from Ismail's^(a) descendants. This applies for every instance they lift and subsequently place their foot down. As for those voyaging by ship for the *ziyārah* of Ḥusayn^(a), even if their vessel should sink, a heavenly voice will assure them, 'Rejoice and bask in the delights of Paradise.'"

❖ 'Abdullah b. Najjār narrates: Imām Ṣādiq^(a) asked me, "Do you perform the *ziyārah* of Ḥusayn^(a) by ship?" When I affirmed, the Imām^(a) responded, "Are you aware that even if the ship were to sink, a celestial voice would call out, 'Rejoice, for you are to savour the joys of Paradise.'"

Allah's Rewards

❖ 'Abdullah Taḥān recounts: Imām Ṣādiq^(a) once shared, "On the Day of Judgment, all will envy those who performed the *ziyārah* of Ḥusayn^(a), as they witness the distinction and deference Allah bestows upon these visitors."

❖ Imām Ṣādiq^(a) said, "Those who wish to find themselves seated at a celestial banquet of light on the Day of Judgment should perform the *ziyārah* of Ḥusayn b. 'Alī^(a)."

❖ Narrated by Mufaḍḍal b. 'Umar: Imām Ṣādiq^(a) said, “By Allah, I envision an assembly of angels surrounding the believers at Ḥusayn's grave.” I queried, “Do these angels reveal themselves to the believers?” The Imām^(a) replied, “By Allah, they are attached to the believers, touching their faces gently. Morning and evening, heavenly sustenance descends for Ḥusayn's visitors, served by these angels. Any requests they make, whether worldly or otherworldly, Allah fulfils them.” Stunned, I said, “By Allah, this is an immense honour.” The Imām^(a) asked, “O' Mufaḍḍal! Shall I elaborate further?” Eagerly, I responded, “Yes, master.” The Imām^(a) continued, “I envision a radiant throne of light erected beneath a dome of red rubies, adorned with precious gems, encircled by ninety thousand verdant domes. Ḥusayn^(a) is seated upon this throne, receiving visitors and their salutations. Allah addresses them, 'O' My friends! After a long period of hardship, humiliation, and oppression, today is the day when no request, earthly or divine, will go unfulfilled.” The Imām^(a) concluded, “Their nourishment comes from Heaven, and by Allah, this unending blessing is of immeasurable magnitude.”

Time Spent During *Ziyārah*

❖ As narrated from Imām Ṣādiq^(a), “The days dedicated to the *ziyārah* of Ḥusayn^(a) do not diminish from one's allotted lifespan; these days are exempt from their allotted lifespan.”

Visitors are Ahlul Bayt's Neighbours

❖ Abū Usāma recounts: Imām Ṣādiq^(a) once said, “Whoever wishes to be in the proximity of Prophet Muḥammad^(p), Amīr al-Mu'minīn^(a), and Lady Fāṭima^(a), should not neglect the *ziyārah* of Ḥusayn b. 'Alī^(a).”

❖ As narrated by Abū Baṣīr: I once heard Imām Bāqir^(a) say, “Those who yearn for their eternal home to be Heaven must not overlook the *ziyārah* of the 'Oppressed One'.” Intrigued, I asked, “Who is this 'Oppressed One'?” The Imām^(a) clarified, “Ḥusayn b. 'Alī^(a), the Master of Karbalā. Allah will place those who lovingly perform his *ziyārah*, brimming with longing and affection for The Messenger of Allah^(p), Lady Fāṭima^(a), and Amīr al-Mu'minīn^(a), at the heavenly banquet. They will be dining alongside them while others are still in judgement.”

❖ Imām Ṣādiq^(a) said, “Allah has assigned angels to the tomb of Ḥusayn^(a). When an individual resolves to perform the *ziyārah* of Ḥusayn^(a) and undergoes the ritual purification, *ghusl*, Prophet Muḥammad^(p) will herald to them, “O' guests of Allah! Rejoice, for you are destined to join me in Heaven.”

First to Enter Paradise

❖ ‘Abdullah b. Zurāra relays: Imām Ṣādiq^(a) once asserted, “On the Day of Judgment, those who have performed the *ziyārah* of Ḥusayn b. ‘Alī^(a) will enjoy a special privilege.” Intrigued, I inquired, “What type of privilege?” The Imām^(a) elaborated, “They will gain admission into paradise forty years ahead of others. They will be dwelling in bliss while others are still awaiting in the Desert of Judgment, bracing for reckoning.”

Visiting with *Ma‘rifah*³⁰

❖ As relayed from Imām Kāẓim^(a): “Allah will absolve all the past and future sins of those who perform the *ziyārah* of Ḥusayn^(a) with profound understanding and recognition of his significance.”

❖ Ḥārūn b. Khārijah recounts: I posed a question to Imām Ṣādiq^(a), “People often say that the ones who perform *ziyārah* of Ḥusayn^(a) will reap the rewards equivalent to performing a *Ḥajj* and *‘Umrah*.” The Imām^(a) affirmed, “By Allah, those who conduct his *ziyārah* with deep understanding and recognition will receive forgiveness for all their past and future sins.”

❖ As narrated from Imām Kāẓim^(a): “The minimal reward for those who perform *ziyārah* of Ḥusayn^(a) by the Euphrates, maintaining profound understanding of his stature and acknowledging his guardianship, is the forgiveness of all their past and future sins.”

❖ Imām Ṣādiq^(a) tells us: “Allah will absolve all past and future transgressions of those who perform *ziyārah* of the grave of Ḥusayn^(a) with profound understanding.”

❖ Muthannā Hanāṭ recounts: I heard Imām Kāẓim^(a) proclaim, “Allah will cleanse the past and future wrongdoings of those who conduct the *ziyārah* to the grave of Ḥusayn^(a), doing so with deep understanding.”

❖ As relayed by Hind Hanāṭ: Imām Ṣādiq^(a) said, “Allah will forgive both past and future sins of those who perform the *ziyārah* of Ḥusayn^(a) with profound understanding, while acknowledging his rightful leadership.”

❖ As narrated from Imām Ṣādiq^(a): “Those who perform the *ziyārah* at the grave of Ḥusayn^(a), driven by deep understanding, will receive forgiveness for all their past and future transgressions.”

³⁰ Ma‘rifah is the profound understanding and recognition of the Imām’s status, as a divinely appointed leader by Allah.

❖ Qa'id Hanāṭ recounts: "I addressed Imām Kāẓim^(a), 'Some individuals bring food and companions to mourn with them during their *ziyārah* at the grave of Ḥusayn^(a).' The Imām^(a) acknowledged, 'I've heard of this. Qa'id, remember that those who visit the grave of Ḥusayn^(a) with profound understanding will be absolved of all their past and future sins.'"

❖ Imām Zaynul 'Abidīn^(a) shares: "My father once told me, "Those who perform *ziyārah* of the grave of Ḥusayn^(a), carrying a deep understanding of him, will be forgiven all their past and future transgressions."

❖ Qa'id Hanāṭ narrates: "I approached Imām Kāẓim^(a) and expressed, 'May I be a sacrifice for you! Numerous people are performing the *ziyārah* of Ḥusayn^(a), believers and deniers of the Ahlul Bayt's *wilāyah*, and even women. It has become so prevalent that I've stopped participating out of fear of being recognised.' The Imām^(a) remained silent for a while before turning to me and advising, 'O' Iraqi! Regardless of others, you should always continue your visits. Just keep your identity concealed. By Allah, anyone who visits Ḥusayn^(a) with awareness of his rights will have all their past and future sins forgiven.'"

❖ As articulated by Imām Ṣādiq^(a): "Those who conduct the *ziyārah* of the grave of Ḥusayn^(a) with deep understanding are akin to those who have undertaken the *Ḥajj* thrice in the company of The Messenger of Allah^(ṡ)."

❖ Muḥammad b. Abū Jarīr Qummī recalls: "I heard Imām Riḍā^(a) say to my father, "Those who perform the *ziyārah* to Ḥusayn b. 'Alī^(a), possessing deep understanding, will converse with Allah atop His throne on the day of judgment. "Surely those who guard (against evil) shall be in gardens and rivers, In an Assembly of Truth, in the Presence of a Sovereign Omnipotent.'""³¹

Visiting Out of Love

❖ Imām Ṣādiq^(a) relates: "On the Day of Judgment, a caller will announce: 'Where are the visitors of Ḥusayn b. 'Alī?' A large number of people will rise, only known in their exact count to Allah the Exalted. They will be asked, 'What did you intend by visiting Ḥusayn^(a)?' They will respond, 'O Lord, we came to him out of love for the Messenger of Allah, and love for 'Alī, Fāṭima, and out of mercy for him for what was perpetrated against him.' They will then be told, 'Here are Muḥammad, 'Alī, Fāṭima, Ḥasan, and Ḥusayn, join them, for you will be with them at their station. Follow the standard of the Messenger of Allah.' They will then proceed to the standard of the Messenger of Allah, they will be under its shade and the standard will be in the hand of 'Alī^(a), until they all enter Paradise together. They will be at the forefront of the standard, on its right, on

³¹ Holy Qur'an 54:54-55

its left, and behind it."

❖ Abū Baṣīr relates: "I heard Imām Ṣādiq^(a) state, "Those yearning for paradise as their final abode must not neglect the *ziyārah* of the Oppressed One.' When I inquired about the identity of the Oppressed One, Imām^(a) explained, 'Ḥusayn b. 'Alī^(a), the Master of Karbalā. Those drawn to him out of love for The Messenger of Allah^(p), Amīr al-Mu'minīn^(a), and Lady Fāṭima^(a), will be graced by Allah with the honour of feasting at the heavenly banquet while others face judgment."

❖ Imām Ṣādiq^(a) said: "When Allah wishes prosperity for a person, He instills the love of Ḥusayn^(a) and his *ziyārah* in their heart. Conversely, when Allah intends to punish, He fills their heart with disdain for Ḥusayn^(a) and his *ziyārah*."

Strong Desire to Visit Imām Ḥusayn^(a)

❖ Abū Usāma Zaid Shaḥām relates: "I heard Imām Ṣādiq^(a) proclaim that Allah will count those with a fervent desire to visit Imām Ḥusayn^(a) among the protected on Judgment Day. They will receive their book of deeds in their right hand and find shelter under Ḥusayn's flag until they enter paradise, where Ḥusayn^(a) will welcome them to share his heavenly station. Allah is indeed Mighty and Wise."

❖ Abū Baṣīr recalls: Imām Bāqir^(a) advised, "Those yearning for paradise as their final abode must not disregard the *ziyārah* of the Master of Karbalā." Upon my inquiry about the Master's identity, Imām^(a) clarified, "Ḥusayn b. 'Alī^(a), the Master of Karbalā. Those whose love for The Messenger of Allah^(p), Amīr al-Mu'minīn^(a), and Lady Fāṭima^(a) draws them to him, will be granted the honour of dining at the heavenly banquet while others face judgment."

❖ Muḥammad b. Muslim narrates: Imām Bāqir^(a) stated, "If people were aware of the reward for visiting Ḥusayn's grave, they would die out of regret for not performing the *ziyārah*, their souls torn apart by longing. When I inquired about the reward, Imām^(a) described a wealth of blessings bestowed upon those who perform the *ziyārah* of Ḥusayn^(a) with a longing heart: one thousand accepted *Hajj*, one thousand accepted *Umrah*, the status of one thousand martyrs from Badr's battle, the fasting of one thousand people, one thousand accepted *sadaqah* (alms), the merit of freeing one thousand slaves in Allah's way, protection from every plague for a year, including the least of all evils, *Shayṭān*. Moreover, Allah will appoint an honourable angel to guard him from all directions. If he dies within the year, the angels of mercy will perform his ablution and shrouding and attend his funeral, seeking forgiveness for him. His grave will be expanded as far as the eye can see, he will be safe from the terror of the grave and the questioning by the angels *Munkar* and *Nakīr*, a door from his grave will open to paradise, and on Judgment Day, his book of deeds will be handed to him in his right hand, accompanied by a brilliant light illuminating all from the east to

the west. A crier will announce, 'This is one who visited Ḥusayn^(a) out of longing.' On that Day, everyone will wish they had performed the *ziyārah* of Ḥusayn^(a)."

❖ Narrated by Muḥammad b. Muslim: I once queried Imām Ṣādiq^(a) about the reward bestowed upon those who partake in the *ziyārah* of Ḥusayn's grave. The Imām^(a) responded, "Those who embark on the *ziyārah* of Ḥusayn^(a), with their hearts filled with longing for him, are considered amongst Allah's most esteemed servants. On Judgment Day, they will find solace under the flag of Ḥusayn b. 'Alī^(a) until they are led to paradise in his company."

❖ Narration from Tharīḥ Muḥaribī: I once expressed my grievances to Imām Ṣādiq^(a) concerning the skeptical treatment I received from my family when I discussed the reward of performing *ziyārah* to Ḥusayn's grave. They labeled me as untruthful, accusing me of fabricating lies against Ja'far b. Muḥammad^(a). The Imām^(a) consoled me, saying, "Tharīḥ, let the people hold their opinions. I assure you by Allah that He extols those who perform the *ziyārah* of Ḥusayn^(a) in front of the high-ranking angels and the bearers of His throne. They herald the arrivals at Ḥusayn's grave. Allah proclaims to them, 'Witness the visitors of Ḥusayn's grave who are drawn to him out of love for him and Lady Fāṭima^(a), the Daughter of The Messenger of Allah^(p). By my glory and magnificence, I vow to exalt them, and ensure their entry into my paradise prepared for my friends, prophets, and messengers. O' My angels! These are the visitors of Ḥusayn^(a), the beloved of My messenger Muḥammad^(p), My beloved. Loving Me is to love him, and loving him is to love his beloved. Those who detest My beloved, detest Me. It is my prerogative to exact punishment on those who despise Me, subjecting them to the harshest of penalties, the fiery flames of hell, where they shall find their eternal abode, enduring the most severe of torments.'"

Visiting for Rewards

❖ Narration from Imām Ṣādiq^(a): "The individuals who perform the *ziyārah* of Ḥusayn^(a) with pure intentions, seeking rewards from Allah, and devoid of pretence or desires for recognition, will find their sins washed away as water purifies the clothes."

❖ Narrated by Ḥārūn b. Khārijah: I once inquired Imām Ṣādiq^(a) about the reward for those who perform the *ziyārah* of Ḥusayn's grave with *ma'rifah* of its significance, seeking closeness to Allah and yearning for the blessings of the Hereafter. The Imām^(a) responded, "O Ḥārūn! I assure you by Allah that those who perform the *ziyārah* of Ḥusayn's grave, with *ma'rifah*, seeking nearness to Allah, and aspiring for the blessings of the Hereafter, will have their past and future sins forgiven." He then reiterated this three times for emphasis.

❖ Narration from 'Abdullah b. Maymūn Qaddāḥ: In a conversation with Imām Ṣādiq^(a), I sought to know the reward for those who perform the *ziyārah* of Ḥusayn b. 'Alī's grave while recognising

his rightful status and devoid of any pride or arrogance. Imām^(a) replied, "For them, a thousand accepted *Hajj* and a thousand accepted *Umrah* will be recorded. Even if they are considered unfortunate, they will be counted among the fortunate and will perpetually be enveloped in Allah's mercy."

❖ Imām Ṣādiq^(a) said: "Those who perform the *ziyārah* of Ḥusayn's grave seeking to draw closer to Allah will be accompanied by the angels *Jabrāʾīl*, *Mikāʾīl*, and *Israfʾīl* on their journey until they return to their homes."

❖ Narrated by ʿAbdullah b. Maskān: I was present when a group from Khorasan visited Imām Ṣādiq^(a). They queried about the rewards for performing the *ziyārah* of Ḥusayn's grave. The Imām^(a) responded, "My father recounted my grandfather saying, "Those who perform the *ziyārah* of Ḥusayn^(a) with sincere intentions to please Allah will have their sins wiped away, emerging as innocent as a newborn. Angels will accompany them during their *ziyārah*, shielding them under their wings until they return to their families. The angels will implore Allah for their forgiveness and shout blessings upon them, acknowledging their blessed journey to the *ziyārah*. The visitors will be shrouded in heavenly mercy, and their families will be kept safe."

❖ Muʿammar narrates: I heard Zayd b. ʿAlī say, "Those who perform the *ziyārah* of Ḥusayn b. ʿAlī's grave, seeking nothing but Allah's pleasure, will find their sins forgiven, even if those sins are as numerous as the froth in the sea. Thus, perform *ziyārah* as often as you can, that Allah may forgive your transgressions."

❖ Narrated from Imām Ṣādiq^(a): "Those who perform the *ziyārah* of Ḥusayn's grave, devoted to Allah and in His path, will be absolved from the horrors of hellfire. They will find safety on the Day of the Great Terror, and their prayers, for this world and the hereafter, will never go unanswered by Allah."

Best of All Deeds

❖ Ṣālim b. Mukram Jamāl recounts his exchange with Imām Ṣādiq^(a): "When I questioned the Imām about the value of visiting the grave of Ḥusayn^(a), his response was succinct yet profound: 'It is the most meritorious of all actions.'"

❖ Imām Ṣādiq^(a) was once heard to say: "Visiting the grave of Ḥusayn^(a) is the action most cherished by Allah. Aiding a fellow believer is another act He highly esteems. And the closest a servant can be to Allah is during a tearful prostration."

Ziyārah of Allah on His Throne³²

❖ In a conversation with Imām Ṣādiq^(a), Zayd Shāḥām sought clarity on the rewards for visiting the grave of Ḥusayn^(a). The Imām^(a) equated such individuals with those visiting Allah on His throne. Upon further inquiry about the merits of visiting the graves of the Imāms, the Imām likened such people to those who had visited the Prophet Muḥammad^(p) himself.

❖ Imām Riḍā^(a) once stated: "Those who perform *ziyārah* of Ḥusayn's grave by the banks of the Euphrates receive blessings akin to those visiting Allah on His throne."

❖ Imām Ṣādiq^(a) once proclaimed: "Those who perform the *ziyārah* of Ḥusayn's grave, while possessing true *ma'rifah*, will be recorded by Allah amongst the dwellers of the highest paradisiacal realms."

❖ Ḥārūn b. Khārījāh recounts the words of Imām Ṣādiq^(a): "Allah will count those who, with deep understanding, visit the grave of Ḥusayn^(a) amongst the inhabitants of paradise's loftiest realms."

❖ As narrated by Ḥusayn b. Muḥammad Qummī, Imām Riḍā^(a) once shared: "The *ziyārah* to my father, Imām Mūsā Kāẓim's^(a) grave in Baghdad is as virtuous as visiting Prophet Muḥammad^(p) and Amīr al-Mu'minīn^(a), albeit each visitation carries unique blessings. Similarly, those who visit Imām Ḥusayn's grave by the Euphrates gain merit akin to those visiting Allah on His throne."

❖ The narrative of Bashīr Dahān sheds light on his interaction with Imām Ṣādiq^(a): "I used to partake in *Hajj* annually, but was unable to attend one year due to financial constraints. The next year, after performing *Hajj*, I visited the Imām who inquired about my absence from the previous year's *Hajj*. When I explained that I had spent the day of 'Arafa by Ḥusayn's grave due to others owing me money, the Imām reassured me: 'You have lost none of the rewards bestowed upon those in 'Arafa. Indeed, those who perform the *ziyārah* of Ḥusayn's grave with *ma'rifah* are akin to those visiting Allah on His throne.'"

Prolongs One's Life & Increases Rizq

❖ Imām Bāqir^(a) shares: "Our Shī'a should be urged to visit the grave of Ḥusayn^(a). This visitation not only increases their sustenance and extends their life but also averts misfortunes. This act is obligatory for every believer who acknowledges Ḥusayn's divine appointment as an Imām by

³² According to the teachings of Ahlul Bayt^(a), Allah does not sit on a throne. Narrations mentioning visiting Allah on his throne are an analogy meaning a servant worships Allah there, or meets the Prophets and Imāms there since their *ziyārah* is like that of Allah; it could also mean that the servant attains a closeness to Allah in a similar way that one visits a king and gets close to his throne.

Allah."

❖ Manṣūr b. Hāzim recalls the stern admonition of Imām Ṣādiq^(a): "Should a year elapse without a visit to Ḥusayn's grave, such an individual's life span is curtailed by a year. It's not far-fetched to say that the neglect of this visitation could potentially reduce a life by thirty years. Those who perform *ziyārah* are granted a longer life and abundant sustenance, while the neglectful face a shorter life and reduced provisions. So, inspire each other to visit Ḥusayn's grave, for he will intercede on behalf of his visitors before Allah, the Prophet Muḥammad^(p), Lady Fāṭima^(a), and Amīr al-Mu'minīn^(a)."

❖ According to Imām Ṣādiq^(a): "Avoiding a visit to Ḥusayn's grave will result in the loss of countless blessings and a reduction in lifespan by a year."

❖ Muḥammad b. Marwān recounts Imām Ṣādiq's words: "Strive to visit Ḥusayn's grave at least once a year. Those who do so with a clear understanding of his position, without denial, will be rewarded with paradise, increased sustenance, and instant joy for the blessings bestowed by Allah."

❖ 'Abdul Malik Khath'ami narrates the advice Imām Ṣādiq^(a) gave him: "Never neglect visiting Ḥusayn b. 'Alī's grave and encourage your friends to do the same. This action assures you of a prolonged life, increased sustenance, a blissful life, a joyful death, and you will be listed among those blessed with joy."

Removes Sins

❖ Imām Ṣādiq^(a) elucidates the spiritual aspect of visiting Ḥusayn's grave: "Those visiting Ḥusayn's grave leave their sins at the doorsteps of their homes. As they embark on their journey, they abandon their sins, akin to leaving a bridge behind after crossing it."

❖ Imām Ṣādiq^(a) describes the profound experience of visiting Ḥusayn's grave: "A man embarking on this *ziyārah*, with every step taken, finds his sins forgiven and his soul progressively purified. Upon his arrival, Allah whispers, 'My servant, ask anything of Me, and I will bestow it. Call out to Me, for I will respond. Request anything, and it shall be fulfilled. Present your needs so that I may address them.' The expenses incurred during this journey are compensated by Allah."

❖ Imām Ṣādiq^(a) shares: "At the gravesite of Ḥusayn^(a), Allah has commissioned specific angels. When someone embarks on a journey to visit Ḥusayn^(a), their sins are handed to these angels who, in turn, eradicate their sins and multiply their good deeds with every step. The angels continue this process until the ultimate reward, paradise, is secured. They then envelop the visitor in

blessings, heralding to heaven's angels, 'Bless those visiting the Beloved of Allah's Beloved.' Post-pilgrimage ablution prompts Muḥammad^(p) to proclaim, 'Rejoice, Allah's guests! You are destined for paradise.' Then, Amīr al-Mu'minīn^(a) assures them, 'Your desires shall be fulfilled and afflictions ward off in both lives.' Thereafter, the Prophet^(p), Amīr al-Mu'minīn^(a), and angels escort the visitors, staying by their side until they reunite with their families."

❖ Imām Ṣādiq^(a) elaborates: "Upon returning from Ḥusayn's grave, a celestial crier addresses you. Hearing this proclamation would make you linger at Ḥusayn's grave forever. The crier declares, 'Rejoice, servant of Allah! You are triumphant and safe. Your past transgressions have been pardoned. Carry on with your virtuous deeds.'"

❖ Imām Kāzīm^(a) discloses: "The minimum recompense for those visiting Ḥusayn's gravesite by the Euphrates, recognising his greatness and leadership, includes forgiveness of all past and future sins."

❖ Imām Ṣādiq^(a) encourages: "Those desiring Allah's honour and inclusion in Muḥammad's intercession on the Day of Judgment should visit Ḥusayn's grave. Allah will bestow those who do with the highest honours and rewards, sparing them the questioning of their earthly sins — no matter how numerous they might be. Remember, Ḥusayn b. 'Alī^(a) was subjected to grave injustice, brutally slain while he, his kin, and companions were deprived of water."

❖ Imām Kāzīm^(a) illustrates: "When an individual departs home to visit Ḥusayn b. 'Alī^(a), Allah assigns an angel to them. This angel inscribes every word they utter during their journey on their back until they reach the *al-Ḥā'ir*. On departure, the angel places his palm at the visitor's back's centre, declaring, 'Your past sins have been absolved. Continue to perform righteous deeds.'"

❖ 'Abdullah b. Muskān recalls: "I was present when Imām Ṣādiq^(a) was approached by a group from Khorasan inquiring about the rewards of visiting Ḥusayn's grave. The Imām^(a) responded, 'My father quoted my grandfather as saying that Allah wipes out the sins of those visiting Ḥusayn^(a) for His sake, rendering them as innocent as a newborn. Angels accompany them throughout their journey, extending their wings over their heads until they reunite with their families. These angels implore Allah for their forgiveness, exclaiming, 'You are blessed, and so is he whom you've visited.' They are enshrouded by heavenly mercy, and their families receive divine protection.'"

Equal to Performing 'Umrah

❖ Aḥmad b. Muḥammad b. Abū Naṣr relates: "When we asked Imām Riḍā^(a) about the reward for visiting Ḥusayn's grave, he responded, 'It holds the same merit as an 'Umrah.'"

❖ Narrated by Abu Saʿīd Medainī: "I inquired of Imām Ṣādiq^(a), 'Should I perform *ziyārah* to Ḥusayn's grave?' The Imām^(a) replied, 'Indeed, Abu Saʿīd! Visit the grave of the Prophet's son, the most blessed, the purest, and the most devout. If you do, you'll receive the reward of twenty-two *Umrah*.'"

❖ As narrated by Muḥammad Ibn Sinān: "I heard Imām Riḍā^(a) advise, '*Ziyārah* of Ḥusayn's grave holds the same spiritual value as an accepted and pure *Umrah*.'"

❖ Ḥasan b. Jahm shares: "Upon asking Imām Riḍā^(a) about the reward for the *ziyārah* of Ḥusayn's grave, the Imām^(a) sought my thoughts. I suggested that some equate it to one *Hajj*, others to an *Umrah*. He clarified, 'It holds the value of an accepted *Umrah*.'"

❖ Abū Bilād recounts: "I asked Imām Riḍā^(a) about the *ziyārah* of Ḥusayn's grave. The Imām^(a) asked my opinion, to which I replied, 'We believe it to be equal to a *Hajj* and an *Umrah*.' He corrected, 'It is as performing one *Umrah*.'"

❖ Narrated by Ṣafwān b. Yahyā: "When I asked Imām Riḍā^(a) about the reward of the *ziyārah* of Ḥusayn's grave, he answered, 'It's comparable to performing one *Umrah*.'"

❖ Narrated by Muḥammad b. Sinān: "I remember hearing Imām Riḍā^(a) assert that performing *ziyārah* to Ḥusayn's grave equates to performing a cleansed and acknowledged *Umrah*."

❖ Imraki b. ʿAlī quotes from his companions, who narrate from Imām^(a): "Four *Umrah* are equivalent to one *Hajj*, and a *ziyārah* to Ḥusayn's grave equals one *Umrah*."

❖ As shared by Abū Rabāb: "When I inquired of Imām Ṣādiq^(a) about *ziyārah* of Ḥusayn's grave, the Imām^(a) explained, 'It's equivalent to an *Umrah*, and one shouldn't let more than four years pass without making the pilgrimage.'"

Equal to Performing *Hajj*

❖ As conveyed by Imām Bāqir^(a): "*Ziyārah* of the grave of Ḥusayn^(a), or the Prophet's grave, or the graves of the martyrs at *Uḥud* carries the same merit as completing an accepted *Hajj* with the Prophet^(p)."

❖ Shared by Muḥammad b. Sinān: "Imām Riḍā^(a) revealed that those who perform the *ziyārah* of Ḥusayn's grave will earn the reward of a recognised *Hajj*."

❖ ‘Abdullah b. ‘Ubayd Anbāri recounts: "When I told Imām Ṣādiq^(a) about my inability to perform *Ḥajj* yearly, the Imām^(a) advised, 'Should you desire *Ḥajj* but lack the means, perform the *ziyārah* of Ḥusayn's grave. It will be recognised as a *Ḥajj*. Similarly, if you wish to perform *‘Umrah* but can't afford it, visit Ḥusayn's grave. It will be counted as an *‘Umrah*.'"

❖ Narrated by ‘Abdul Karīm b. Ḥasan: "Upon asking Imām Ṣādiq^(a) the meaning behind equating a *ziyārah* to Ḥusayn's grave to performing a *Ḥajj* and an *‘Umrah*, the Imām^(a) explained, 'Though *Ḥajj* and *‘Umrah* are performed in Mecca, if one wishes to make *Ḥajj* but lacks the means and visits Ḥusayn's grave instead, they will be credited with a *Ḥajj*. The same applies if one wants to perform *‘Umrah* but cannot, visiting Ḥusayn's grave will credit them with an *‘Umrah*.'"

❖ As per the Imām^(a): "Visiting the grave of the Prophet^(p), the graves of the *‘Uḥud* martyrs, or Ḥusayn's grave is spiritually equivalent to performing a *Ḥajj* alongside the Prophet^(p)."

❖ Narrated by Imām Bāqir^(a): "A *ziyārah* to Ḥusayn's grave is tantamount to an accepted *Ḥajj* with the Prophet^(p)."

❖ Shared by Imām Ṣādiq^(a): "Visiting the grave of the Prophet^(p), the graves of the *‘Uḥud* martyrs, or Ḥusayn's grave is equivalent to making *Ḥajj* with the Prophet^(p)."

❖ As recounted by Ibn Abū Ya‘fūr: "Imām Ṣādiq^(a) disclosed that if a person wishes to perform *Ḥajj* but cannot and instead visits Ḥusayn's grave, spending the Day of *‘Arafah* there, their visit will be acknowledged as performing *Ḥajj*."

❖ Shared by Ibrahim b. ‘Uqbah: "In a letter I wrote to Imām Kāẓim^(a), I asked about the most significant rewards of *ziyārah* of Ḥusayn's grave, and if it equated to performing *Ḥajj* for those unable to do so. The Imām^(a) confirmed, 'For those unable to make *Ḥajj*, it is indeed equivalent to *Ḥajj*.'"

Equal to Performing *Ḥajj* and *‘Umrah*

❖ Narrated by Um Sa‘īd Aḥmasiya: "I queried Imām Ṣādiq^(a) about the reward for performing *ziyārah* to Ḥusayn's grave. The Imām^(a) confirmed, 'The reward is equivalent to one *Ḥajj* and one *‘Umrah*.' He then opened and closed his arms thrice to emphasise the magnitude of this reward."

❖ Recounted by ‘Abdul Karīm b. Ḥasan: "In my conversation with Imām Ṣādiq^(a), I sought clarity about equating a *ziyārah* to Ḥusayn's grave to performing a *Ḥajj* and an *‘Umrah*. Imām^(a) explained, '*Ḥajj* and *‘Umrah* are traditionally performed in Mecca. However, if a person wishes but lacks the means to perform *Ḥajj* or *‘Umrah*, and instead visits Ḥusayn's grave, they will earn the

same spiritual reward."

❖ Narrated by Ḥārūn b. Khārijah: "While with Imām Ṣādiq^(a), a man inquired about the reward for the *ziyārah* of Ḥusayn's grave. The Imām^(a) answered, 'Allah has allocated four thousand disheveled, dust-covered angels to mourn for Ḥusayn^(a) continuously until the Day of Judgment.' After hearing this, I asked the Imām^(a) to confirm the narration that equates visiting Ḥusayn's grave to performing *Ḥajj* and *ʿUmrah*. The Imām^(a) affirmed, 'Indeed, each visit is equal to performing a *Ḥajj* and an *ʿUmrah*.' He reiterated this equivalence ten times."

❖ Narrated by Abū Khadijah: "Upon asking Imām Bāqir^(a) about the reward for *ziyārah* of Ḥusayn's grave, the Imām^(a) responded, 'It equals the reward of performing one *Ḥajj* and one *ʿUmrah*.' He then stretched his arms wide to indicate the magnitude of the reward."

❖ Imām Ṣādiq^(a) disclosed: "Performing *ziyārah* of Ḥusayn's grave equates to performing one *Ḥajj*. And once a person has completed their obligatory *Ḥajj*, a visit to Ḥusayn's grave will equate to performing both a *Ḥajj* and an *ʿUmrah*."

❖ As recounted by Yūnus: "Imām Riḍā^(a) declared that *ziyārah* of Ḥusayn's grave counts as performing a *Ḥajj* and an *ʿUmrah*. However, this doesn't replace the obligation of performing *Ḥajjatul Islam*³³. It will only count as a *Ḥajj* for those unable to perform the actual pilgrimage. Indeed, every day seventy thousand angels circumambulate the Ka'ba until nightfall. A different assembly of angels then takes over until morning. Yet, the *ziyārah* of Ḥusayn's grave is held in even higher esteem by Allah. At the time of each prayer, seventy thousand mournful angels, covered in dust, descend to His grave and will not return until the Day of Judgment."

❖ Narrated by Um Sa'īd Aḥmasiya: "I sought Imām Ṣādiq's thoughts on the reward for the *ziyārah* of Ḥusayn's grave. The Imām^(a) answered, 'Indeed, Um Sa'īd, the reward is akin to that of performing a *Ḥajj* and an *ʿUmrah*.' To demonstrate the enormity of the reward, the Imām^(a) stretched open his arms with fingers bent."

❖ Recounted by Fuḍayl b. Yasār: "I heard Imām Ṣādiq^(a) disclose, 'Allah has assigned four thousand disheveled, dust-covered angels to mourn over Ḥusayn's grave until the Day of Judgment. A visit to his grave is akin to performing a *Ḥajj*, an *ʿUmrah*, and paying respects at the graves of the martyrs of *ʿUḥud*.'"

³³ Ḥajjatul Islam refers to the duty of performing the Ḥajj pilgrimage, which is obligatory of every Muslim who is physically and financially able to undertake it.

❖ As narrated by Ḥusayn b. 'Atiya: "I recall the words of Imām Ṣādiq^(a), 'Upon those who perform *ziyārah* to Ḥusayn's grave, Allah shall bestow the spiritual rewards of both *Hajj* and *Umrah*.'"

❖ The words of Imām Ṣādiq^(a) resound: "Indeed, Allah will accord the rewards of a *Hajj* and an *Umrah* to those visiting the grave of Ḥusayn^(a)."

❖ Muḥammad b. Muṣādif relays: "Mālik Jahanī once conveyed to me a narration from Imām Bāqir^(a), 'Those visiting Ḥusayn's grave with sincere recognition shall be rewarded by Allah with the merits of a *Hajj*, and they will be safeguarded until their return.' When Mālik passed away that same year, I undertook a *Hajj*. After completing it, I approached Imām Ṣādiq^(a) and relayed Mālik's narration from Imām Muḥammad Bāqir^(a) regarding the *ziyārah* of Ḥusayn's grave. The Imām^(a) validated this narration, declaring, 'Indeed, O' Muḥammad! The reward is equal to a *Hajj* and an *Umrah*.'"

❖ Ḥusayn b. Mukhtār recounts: "Upon querying Imām Ṣādiq^(a) about the significance of the *ziyārah* of Ḥusayn's grave, he confirmed, 'The visit carries the reward of performing a *Hajj* and an *Umrah*.'"

❖ As narrated by Isā b. Rashīd: "When I asked Imām Ṣādiq^(a) about the reward for those who perform *ziyārah* of Ḥusayn's grave and pray two units of prayer there, he replied, 'Such individuals will be credited with the merit of one *Hajj* and one *Umrah*.' Then, inquiring if the same applied to those visiting the graves of any Imām^(a) whom Allah has commanded obedience to, Imām^(a) confirmed, 'Yes, the same reward applies for those visiting the graves of any such Imāms.'"

❖ Yazīd b. 'Abdul Malik recalls: "Once while I was with Imām Ṣādiq^(a), we saw a group of people on donkeys pass by. Upon inquiring about their destination, and learning that they were headed to the graves of the martyrs of 'Uḥud, the Imām^(a) questioned, 'Why are they not visiting al-Shahīd al-Gharīb³⁴?' When an Iraqi present there questioned if such a visit was obligatory, the Imām^(a) replied, 'Visiting His grave carries greater reward than performing multiple *Hajjs* and *Umrahs*.' Yazīd adds, 'The Imām^(a) counted the merit of twenty accepted *Hajjs* and *Umrahs*. Not long after, a man came to the Imām^(a) and shared that he had completed nineteen *Hajjs* and requested prayers for the twentieth. The Imām^(a) asked if he had visited the grave of Ḥusayn^(a). When the man replied in the negative, the Imām^(a) told him, 'The reward of visiting His grave is greater than twenty *Hajjs*.'"

³⁴ In reference to Imām Ḥusayn^(a)

Equal to Performing *Hajj* Numerous Times

❖ Imām Ṣādiq^(a) said, "Visiting the grave of Ḥusayn^(a) is akin to performing twenty *Hajj*, in fact, the rewards exceed those of performing twenty *Hajj*."

❖ As recounted by Abū Sa'eed Madā'ini: "I asked Imām Ṣādiq^(a), 'Is it beneficial for me to visit the grave of Ḥusayn^(a)?' To which the Imām^(a) replied, 'Abū Sa'eed, do visit the grave of Ḥusayn^(a), son of the Prophet of Allah^(p). He is the most blessed, the purest, and the most pious. Such a visit will earn you the rewards of twenty-five *Hajj*.'"

❖ As shared by Shihāb: "Imām Ṣādiq^(a) asked me, 'Shihāb, how many times have you performed *Hajj*?' To which I answered, 'Nineteen times.' Then the Imām^(a) urged, 'Strive for the twentieth time, so these twenty *Hajj* can be equated to the *ziyārah* of Ḥusayn's grave.'"

❖ Ḥudhayfah b. Manṣūr recounts: "Imām Ṣādiq^(a) asked me, 'How many times have you performed *Hajj*?' I replied, 'Nineteen times.' Upon which the Imām^(a) proposed, 'Should you perform *Hajj* twenty-one times, you will be considered as those who have visited the grave of Ḥusayn^(a).'"

❖ Imām Ṣādiq^(a) communicates, "Those who visit Ḥusayn's grave with profound understanding are comparable to those who have performed a hundred *Hajj* with the Prophet Allah^(p)."

❖ Imām Ṣādiq^(a) proclaims, "Eighty accepted *Hajj* will be recorded for those who visit Ḥusayn's grave."

❖ Mūsā b. Qāsem provides this account: During the early tenure of Mansūr 'Abbāsī, Imām Ṣādiq^(a) made his journey to Iraq. Upon his halt in Najaf, he turned to me and said, "Mūsā, position yourself on the main thoroughfare. Wait there until a man appears, arriving from Qādisiyya³⁵. As he approaches, inform him that a descendant of The Messenger of Alla^(p) awaits his company. He will follow your lead."

On a day of scorching heat, I took my position along the route as directed by the Imām^(a). As I stood waiting, on the verge of disregarding the Imām's instruction and departing, I discerned a figure approaching from a distance. As he drew nearer, it became evident he was a man riding a camel. I greeted him with the words Imām^(a) had provided me, "A man from the Prophet's lineage waits here. He has described you and requested your presence."

The man asked to be led to the Imām^(a). Upon our arrival at the cluster of tents, he tethered his camel nearby. Respectfully accepting the Imām's invitation, he entered the tent. I stationed myself

³⁵ Qādisiyya (Arabic: القادسية) was a station or resting area near Kufa

close to the tent, where I could overhear their conversation but remained unseen.

The Imām^(a) queried him, "From where do you travel?" The man confessed, "I hail from the remotest part of Yemen." When the Imām^(a) questioned his origin from a specific place (mentioning the name of his city), the man affirmed. On being asked about his purpose of visit, the man declared, "I have journeyed here to visit Ḥusayn's grave."

The Imām^(a) further inquired if he was there solely for *ziyārah* and had no other requests. The man confirmed that he desired nothing more than to pray at Ḥusayn's gravesite and return to his family. When asked about the benefits he believed to attain from the visit, the man expressed his faith in receiving blessings for himself, his family, his wealth, and fulfilling his requests.

Addressing him as "O' Brother of Yemen", the Imām^(a) offered to reveal further virtues of the *ziyārah*. The man eagerly responded, "Enlighten me further, O' son of Rasūl Allah^(p)." To this, the Imām^(a) asserted, "Visiting Ḥusayn's grave is equivalent to an accepted *Ḥajj* with the Prophet^(p)." This revelation startled the man, and as he grappled with this newfound understanding, the Imām^(a) reiterated, "By Allah, it equates to two accepted *Ḥajj* with the Prophet^(p)." The man's amazement grew as the Imām^(a) increased the number up to thirty accepted *Ḥajj* with the Prophet of Allah^(p).

❖ Yazīd b. 'Abdul Malik recounts: I was in the company of Imām Ṣādiq^(a) when we noticed a procession of individuals riding on donkeys. The Imām^(a) inquired about their destination, to which I responded, "They are headed to the graves of the martyrs of 'Uḥud." Imām^(a) posed another question, "What stops them from visiting al-Shahīd al-Gharīb?" An individual from Iraq questioned whether this visitation was obligatory. Imām^(a) responded affirmatively, "Indeed, such a visitation carries a significance greater than performing several rounds of *Ḥajj* and 'Umrah." Yazīd b. 'Abdul Malik continues the narrative, emphasising that the Imām^(a) equated the visitation to twenty accepted rounds of *Ḥajj* and 'Umrah. He states that he remained until another man approached Imām^(a), sharing his experience of nineteen *Ḥajj*, and seeking prayers to be able to perform the twentieth. When queried by Imām^(a) about his visitation to Ḥusayn's grave, the man responded in the negative, to which Imām^(a) clarified, "A single visit to his grave surpasses the value of twenty *Ḥajj*."

❖ The narrative by Mas'adah b. Sadaqah follows: Upon my questioning of Imām Ṣādiq^(a) about the reward bestowed on one who performs the *ziyārah* of Ḥusayn^(a), the Imām^(a) responded that such an act would be equivalent to performing *Ḥajj* with the Messenger of Allah^(p). Surprised, I asked for clarification, and Imām^(a) not only confirmed but increased the count to two, then three, and continued until he reached ten. As I expressed my astonishment at the magnitude of the reward, Imām^(a) took it further to twenty *Ḥajj*. Despite my incredulous responses, he continued to amplify the reward until he reached fifty *Ḥajj* and then stopped.

❖ ‘Abdullah b. Maymūn shares his encounter: I posed a question to Imām Ṣādiq^(a) about the reward promised to those who perform the *ziyārah* of Ḥusayn^(a) with humility and devoid of arrogance. Imām^(a) clarified that such individuals will be credited with one thousand *Hajj* and one thousand *‘Umrah*. He added that even if they were among the unfortunate ones, they would be recorded as joyous ones, perpetually bathed in Allah's mercy.

Equal to Freeing Numerous Slaves

❖ Imām Ṣādiq^(a) narrates: Those who visit Ḥusayn's grave with knowledge and understanding will be credited by Allah with the reward equivalent to freeing one thousand slaves. Furthermore, they will also earn the reward of donating one thousand horses, equipped with saddles and bridles, in the way of Allah.

❖ Abū Sa‘eed Mada‘inī recalls his conversation with Imām Ṣādiq^(a), "May I be sacrificed for you! Should I visit the grave of the Prophet's son?" The Imām^(a) responded, "Indeed, Abū Sa‘eed! You must visit the grave of the Prophet's son, the most holy, the most virtuous, the purest of the pure. By making this *ziyārah*, Allah will reward you as if you had emancipated twenty-five slaves."

Visitors Intercede for Others

❖ Imām Ṣādiq^(a) tells us, "On the Day of *‘Arafah*, those who have visited the grave of Ḥusayn^(a) will be granted Allah's mercy before those present in *‘Arafah*. Their needs will be met, their sins pardoned, and their intercessions accepted. After that, Allah will turn His attention to the people of *‘Arafah*, blessing them similarly."

❖ Sayf Tammār recounts a teaching of Imām Ṣādiq^(a), "On Judgment Day, those who visited the grave of Ḥusayn^(a) in this life will have the privilege of interceding on behalf of one hundred sinful people, destined for hellfire."

❖ Ṣafwān Jamāl narrates his question to Imām Ṣādiq^(a), "What is the reward for those who are martyred at Ḥusayn's grave or under the hand of a tyrant?" The Imām^(a) answered, "From the first drop of their spilled blood, all their sins will be forgiven. Angels will cleanse the clay from which they were created, removing impurities until it's as pure as that of the devout prophets. Their hearts will be cleansed and filled with faith, and they will stand before Allah, free from every stain. They'll be able to intercede for their kin and a thousand brethren in faith. The Archangel Gabriel and the Angel of Death, along with other angels, will pray for them. Their shrouds and embalming materials will come from paradise. Their graves will be expansive, filled with light, with a door opened from paradise. Angels will deliver gifts from paradise to them. Eighteen days later, they'll be moved to the Sacred Sanctuary to remain amongst the Divine Authorities until all life ends

with the sound of the trumpet. When the trumpet sounds again, they'll rise from their graves, and the first to welcome them will be the Prophet, the Commander of the Faithful, and the Imāms. These will give good news to the visitors of Ḥusayn and lead them to *Kawthar*, where they'll have the honour of providing water to anyone they wish."

❖ Sulaymān b. Khālid relates: "I once heard Imām Ṣādiq^(a) proclaim, 'Allah surveys the Earth a hundred thousand times each day and night, choosing whom to forgive or punish. Those who visit Ḥusayn's grave, their families, and those they'll intercede for on Judgment Day—even those marked for hell—are forgiven by Allah.' I questioned, 'Even those destined for hellfire?' The Imām^(a) affirmed, 'Indeed, unless they are of *Nāṣibī*.'³⁶"

❖ Imām Ṣādiq^(a) recounts, "On Judgment Day, a voice will call, 'Who are the followers of Muḥammad's Household?' A multitude only Allah can count will rise and step aside. Then the voice will call, 'Who are the visitors of Ḥusayn's grave?' A group will rise and be told, 'Lead whomever you wish into paradise.' They will guide their chosen ones until others appeal to them, recalling some past favour. The petitioner will be ushered into paradise without delay."

Removes Sufferings and Fulfils Needs

❖ Imām Ṣādiq^(a) tells us, "Near you lies a grave which, when visited by those burdened with grief, will find Allah easing their sorrow and granting their desires."

❖ Abū Ṣabāḥ Kanānī recounts hearing Imām Ṣādiq^(a) declare, "Near you lies a grave. Those burdened with grief who visit it find their sorrow lifted and their wishes fulfilled by Allah. Four thousand angels reside beside this grave, mourning the departed one since the day he left this world, continuing until Judgment Day. These angels accompany visitors of Ḥusayn back to their homes. If a visitor falls ill, the angels pay them a visit. When the visitor dies, the angels join their funeral procession."

❖ 'Isma'īl b. Jabīr narrates, "I once heard Imām Ṣādiq^(a) state, 'Ḥusayn was killed in a state of profound sorrow. For this reason, Allah lightens the sorrow of those who visit his grave.'"

❖ Imām Ṣādiq^(a) explains, "Allah extended our guardianship to inhabitants across different lands, but only the residents of Kūfa accepted it outright. Near Kūfa, there's a grave where any aggrieved person who offers four units of prayer will find their grief assuaged and their wishes granted by

³⁶ Nāṣibī (Arabic: ناصبي) is someone who is hostile, and publicly display their hostility, towards Imām Alī^(a) or other persons from Ahlul Bayt^(a).

Allah."

❖ Imām Bāqir^(a) recounts, "Ḥusayn, the Master of Karbalā, was martyred in a state of oppression, affliction, thirst, and injustice. It's only appropriate that any aggrieved, distressed, sinful, disheartened, or unlucky person who visits Ḥusayn's grave, prays by it, and seeks proximity to Allah through Ḥusayn will find their grief eased, their wishes fulfilled, their sins forgiven, their life prolonged, and their sustenance increased by Allah. 'Take warning, then, O ye with eyes to see!'"³⁷

❖ Imām Ṣādiq^(a) asserts, "On the outskirts of Kūfa lies a grave, that of Imām Ḥusayn^(a). Any grief-stricken person who visits this grave will find their sorrow eased by Allah."

❖ Imām Bāqir^(a) says, "Our guardianship was proposed to various lands' inhabitants, yet none embraced it as wholeheartedly as the inhabitants of Kūfa, for within it lies the grave of Amīr al-Mu'minīn. Close to his grave is another (that of Imām Ḥusayn^(a)), where anyone who prays two or four raka'at and then petitions Allah will surely have their requests granted. Indeed, a thousand angels encircle this grave each day."

❖ Ibn Abū Ya'fūr recounts, "I expressed to Imām Ṣādiq^(a) that my yearning to see him fortified me against the hardships of my journey. He responded, 'Do not lament this to your Lord. Instead, why not visit the one to whom you owe more allegiance than me?' This revelation struck me harder than his initial admonition. When I inquired to whom I owed more, the Imām replied, 'Ḥusayn b. 'Alī^(a). Why not visit his grave and seek Allah's assistance for your needs?'"

❖ Ishāq b. Ziyād narrates, "A man told Imām Ṣādiq^(a) that he'd sold all his properties with the intention to move to Mecca. The Imām warned him against it, citing the inhabitants' open disbelief in Allah. When the man suggested the city of The Messenger of Allah^(p) instead, the Imām asserted they were even worse. When asked for a recommendation, the Imām^(a) directed him towards Kūfa, where a twelve-mile stretch of blessings lay, along with a grave that, when visited by those in sorrow, resulted in Allah alleviating their grief."

Angels Welcome, Bid Farewell & Ask Forgiveness

❖ Ḥārūn b. Khārijah recounts hearing Imām Ṣādiq^(a) declare, "Four thousand unkempt, dust-covered angels dedicated by Allah to Ḥusayn's grave mourn for him continuously until the Day of Judgment. These angels accompany those with understanding who visit Ḥusayn^(a), safeguarding their return. If the visitor falls ill, these angels visit them twice daily. Upon the visitor's death, the

angels join their funeral procession and intercede for them until the Day of Judgment."

❖ Imām Bāqir^(a) relates, "Four thousand disheveled, dust-covered angels mourn over Ḥusayn^(a), a vigil lasting until the Day of Judgment. These angels welcome those visiting Ḥusayn^(a), accompany them home, tend to them in illness, and attend the visitor's funeral upon their passing."

❖ Abū Ṣāba Kinānī recalls hearing Imām Ṣādiq^(a) state, "Near you lies a grave. Anyone in mourning visiting this site will find their sorrows lifted and their requests fulfilled by Allah. There, four thousand angels reside, disheveled and dust-covered since the day he departed this world, mourning him until the Day of Judgment."

❖ Imām Ṣādiq^(a) explains, "Upon leaving his home to visit Ḥusayn^(a), a man is accompanied by seven hundred angels, surrounding him from all sides for protection. After visiting Ḥusayn^(a), a herald will announce to the visitor, 'You have been forgiven; proceed to perform only virtuous deeds.' The angels stay with him until he safely returns home, bidding him Allah's protection upon departure. These angels will continue visiting him until his death, their daily rewards credited to the visitor."

❖ Muḥammad Ḥalabī remembers Imām Ṣādiq^(a) saying, "Four thousand disheveled, dust-covered angels are devoted by Allah to the grave of Ḥusayn^(a), remaining until the Hour's rise. These angels escort everyone visiting Ḥusayn^(a). They visit the visitor if illness befalls them and attend their funerals upon their passing."

❖ Imām Ṣādiq^(a) has shared this: "Four thousand angels, unkempt and covered in dust, have been dedicated by Allah to the grave of Ḥusayn^(a). They mourn over Ḥusayn^(a) from dawn till midday, after which they ascend to the heavens, and a fresh assembly of four thousand angels takes over to mourn until dawn. These angels attest to the loyalty and sincerity of those who embark on the pilgrimage of Ḥusayn's *ziyārah*. They accompany the visitor back to their loved ones, comfort the visitor during their illness, and offer prayers upon their death."

❖ Imām Kāzim^(a) conveys: "Upon a person's departure from his home to undertake the *ziyārah* of Ḥusayn^(a), Allah appoints an angel to accompany him. This angel, placing his finger on the person's back, records every word spoken until they reach *al-Ḥā'ir*. As the visitor crosses the gate of *al-Ḥā'ir*, the angel places his palm on the middle of the person's back, declaring, 'All of your past misdeeds have been erased. Venture forth into goodness.'"

❖ Ḥārūn b. Khārījāh recounts: I was in the company of Imām Ṣādiq^(a) when a man inquired, "What is the reward for those who undertake the *ziyārah* to the grave of Ḥusayn^(a)?" Imām^(a) responded, "Upon Ḥusayn's martyrdom, even the lands grieved for him. Allah has since assigned

four thousand disheveled, dust-clad angels to mourn over him, a vigil lasting until the Day of Judgment. These angels accompany those who undertake Ḥusayn's *ziyārah* with discernment, ensuring their safe return. In times of illness, the angels visit the mourner twice a day. Upon the mourner's death, these angels join their funeral, praying for forgiveness on their behalf until the Day of Judgment.”

❖ Imām Ṣādiq^(a) recounts: “On the day of ‘Āshūrā’, four thousand angels descended, intending to fight alongside Ḥusayn^(a), but were denied permission by the Imām himself. They returned to the heavens, seeking Allah's approval, only to find upon their return that Ḥusayn^(a) had been martyred. They remain, disheveled and covered in dust, by Ḥusayn's grave, mourning him. They will continue this until the Day of Judgment. Their leader is an angel named Maṣṣūr. These angels greet every visitor of Ḥusayn^(a) and escort them during their farewell. The angels visit them during their illness, offer prayers at their funerals upon their death, and seek forgiveness for them post-death. All these angels await the re-emergence of al al-Qā'im^(a) on Earth.”

❖ Narrated by Muḥammad b. Mudārib from Mālīk Juhanī: Imām Bāqir^(a) proclaimed, “O' Mālīk! Upon Ḥusayn's departure from this world, by the will of Allah, Allah dispatched four thousand disheveled, dust-laden angels to Ḥusayn^(a). These angels mourn over Ḥusayn^(a), a practice to continue until the Day of Judgment. Those who undertake the *ziyārah* of Ḥusayn^(a) with discernment will have all their past and future transgressions forgiven, and a *Hajj* will be recorded in their name. The visitor will remain under divine protection until their safe return to their families.” After the passing of both Imām Bāqir^(a) and Mālīk, Muḥammad b. Mudārib approached Imām Ṣādiq^(a) and relayed this narration to him. Upon hearing that a *Hajj* would be recorded for those who undertake the *ziyārah* of Ḥusayn^(a), Imām^(a) added, “And an *Umrah* as well, O' Muḥammad!”

ZĪYĀRAT WĀRITH

اَلْسَّلَامُ عَلَیْكَ يَا وَاِرثَ اَدَمَ صَفْوَةَ اللهِ

alssalāmu `alayka yā wāritha ādama ṣafwati allāhi

Peace be upon you, O inheritor of Adam the choice of Allah.

اَلْسَّلَامُ عَلَیْكَ يَا وَاِرثَ نُوحٍ نَبِیِّ اللهِ

alssalāmu `alayka yā wāritha nūhin nabıyyi allāhi

Peace be upon you, O inheritor of Noah the prophet of Allah.

اَلْسَّلَامُ عَلَیْكَ يَا وَاِرثَ اِبْرَاهِیْمَ خَلِیْلِ اللهِ

alssalāmu `alayka yā wāritha ibrahīma khalīli allāhi

Peace be upon you, O inheritor of Abraham the intimate friend of Allah.

اَلْسَّلَامُ عَلَیْكَ يَا وَاِرثَ مُوسَى کَلِیْمِ اللهِ

alssalāmu `alayka yā wāritha mūsā kalīmi allāhi

Peace be upon you, O inheritor of Moses the spoken by Allah.

اَلْسَّلَامُ عَلَیْكَ يَا وَاِرثَ عِیْسَى رُوحِ اللهِ

alssalāmu `alayka yā wāritha `isā rūhi allāhi

Peace be upon you, O inheritor of Jesus the spirit of Allah.

اَلْسَّلَامُ عَلَیْكَ يَا وَاِرثَ مُحَمَّدٍ حَبِیْبِ اللهِ

alssalāmu `alayka yā wāritha muḥammadin ḥabībī allāhi

Peace be upon you, O inheritor of Muḥammad the most beloved by Allah.

اَلْسَّلَامُ عَلَیْكَ يَا وَاِرثَ اَمِیْرِ الْمُؤْمِنِیْنَ عَلَیْهِ السَّلَامُ

alssalāmu `alayka yā wāritha amīri almu'minīna

Peace be upon you, O inheritor of the Commander of the Faithful, peace be upon him.

اَلْسَّلَامُ عَلَیْكَ يَا بَنَ مُحَمَّدٍ الْمُصْطَفَى اَلْسَّلَامُ عَلَیْكَ يَا بَنَ عَلِیِّ الرِّتَضَى

alssalāmu `alayka yabna muḥammadin almuṣṭafā alssalāmu `alayka yabna Alıyyin almurtaḍā

Peace be upon you, O son of Muḥammad the well-chosen Prophet. Peace be upon you, O son of Ali the well-pleased.

اَلْسَّلَامُ عَلَیْكَ يَا بَنَ فَاطِمَةَ الزَّهْرَاءِ اَلْسَّلَامُ عَلَیْكَ يَا بَنَ خَدِیْجَةَ الْكُبْرَى

alssalāmu `alayka yabna fātimata alzzahrā'ī alssalāmu `alayka yabna khadījata alkubrā

Peace be upon you, O son of Fāṭima the luminous lady. Peace be upon you, O son of Khadījah the grand lady.

اَلسَّلَامُ عَلَیْكَ يَا ثَارَ اللّٰهِ وَابْنُ ثَارِهِ وَالْوَتْرَ الْمُتَوَرَّ

alssalāmu `alayka yā thāra allāhi wabna thārihi walwitra almawtūra

Peace be upon you, O vengeance of Allāh, son of His vengeance, and the unavenged so far.

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَآتَيْتَ الزَّكَاةَ وَأَمَرْتَ بِالْمَعْرُوفِ وَنَهَيْتَ عَنِ الْمُنْكَرِ

ashhadu annaka qad aqamta alṣṣalāta wa ātayta alzzakāta wa amarta bilma`rūfi wa nahayta `an almunkari

I bear witness that you performed the prayers, defrayed the poor-rate, enjoined the right, forbade the wrong,

وَأَطَعْتَ اللَّهَ وَرَسُولَهُ حَتَّى أَتَاكَ الْيَقِينُ

wa aṭa`ta allāha wa rasūlahū ḥattā atāka alyaqīnu

and obeyed Allah and His Messenger until death came upon you.

فَلَعَنَ اللَّهُ أُمَّةً قَتَلَتْكَ وَلَعَنَ اللَّهُ أُمَّةً ظَلَمَتْكَ وَلَعَنَ اللَّهُ أُمَّةً سَمِعَتْ بِذَلِكَ فَرَضِيَتْ بِهِ

fala`ana allāhu ummatan qatalatka wa la`ana allāhu ummatan zalamatka wa la`ana allāhu ummatan sami`at bidhālika faraḍiyat bihi

So, may Allah curse the people who slew you. May Allah curse the people who persecuted you. May Allah curse the people who were pleased when they had heard of that.

يَا مَوْلَايَ يَا أَبَا عَبْدِ اللَّهِ أَشْهَدُ أَنَّكَ كُنْتَ نُورًا فِي الْأَصْلَابِ الشَّائِحَةِ وَالْأَرْحَامِ الْمُطَهَّرَةِ

yā mawlāya yā abā `abdillāhi ashadu annaka kunta nūran fī al-aṣlābi alshshāmikhati wal-arḥāmi almuṭahharati

O my Master, O Abū `Abd Allāh! I bear witness that you were light in the sublime loins and purified wombs;

لَمْ تُنَجِّسْكَ الْجَاهِلِيَّةُ بِأَنْجَاسِهَا وَلَمْ تُلْبَسْكَ مِنْ مُدْلَمَّاتٍ ثِيَابَهَا

lam tunajjiska aljāhiliyyatu bi`anjāsihā wa lam tulbiska min mudlahimmāti thiyābihā

the impurities of the Ignorance Era could not object you to filth nor could it dress you its murky clothes.

وَأَشْهَدُ أَنَّكَ مِنْ دَعَائِمِ الدِّينِ وَأَرْكَانِ الْمُؤْمِنِينَ

wa ashadu annaka min da`ā`imi alddīni wa arkāni almu'minīna

I also bear witness that you are one of the mainstays of the religion and the supports of the faithful believers.

وَأَشْهَدُ أَنَّكَ الْإِمَامُ الْبَرُّ الْتَقِيُّ الرَّضِيُّ الزَّكِيُّ الْهَادِي الْمُهْدِي

wa ashadu annaka al-imāmu albarru alttaqiyyu alrraḍiyyu alzzakiyyu alhādī almahdiyyu

I also bear witness that you are the God-fearing, pious, pleased, immaculate, guide, and well-guided Imām.

وَأَشْهَدُ أَنَّ الْأَئِمَّةَ مِنْ وُلْدِكَ كَلِمَةُ التَّقْوَى وَأَعْلَامُ الْهُدَى وَالْعُرْوَةُ الْوُثْقَى وَالْحُجَّةُ عَلَى أَهْلِ الدُّنْيَا

wa ashadu anna al-a`immata min wuldika kalimatu alttaqwā wa a`lāmu alhudā wal`urwatu alwuthqā walḥujjatu `alā ahli alddunyā

And (I bear witness) that the Imāms from your progeny are the spokesmen of piety, the signs of guidance, the firmest handle (of Islam), and the decisive Argument against the inhabitants of the world.

وَأَشْهَدُ اللَّهَ وَمَلَائِكَتَهُ وَأَنْبِيََاءَهُ وَرُسُلَهُ أَنِّي بِكُمْ مُؤْمِنٌ وَبِإِيَابِكُمْ مُوقِنٌ

wa ushhidu allāha wa malā'ikatahū wa anbiyā'ahū wa rusulāhū annī bikum mu'minun wa bi'yābikum mūqinun

And I call Allāh, His angels, His Prophets, and His Messenger to witness for me that I believe in you all and in your Return,

بِشَرَائِعِ دِينِي وَخَوَاتِيمِ عَمَلِي وَقَلْبِي لِقَلْبِكُمْ سَلَمٌ وَأَمْرِي لِأَمْرِكُمْ مُتَّبِعٌ

bisharā'i `i dīnī wa khawātīmī `amalī wa qalbī liqalbikum silmun wa amrī li'amrikum muttbi' un

I have full confidence in the laws of my religion and in the seals of my deeds, my heart is at peace with you all, and all my affairs are based on your commands.

صَلَوَاتُ اللَّهِ عَلَيْكُمْ وَعَلَى أَرْوَاحِكُمْ وَعَلَى أَجْسَادِكُمْ وَعَلَى أَجْسَامِكُمْ

ṣalawātu allāhi `alaykum wa `alā arwāḥikum wa `alā ajsādikum wa `alā ajsāmikum

May Allāh's benedictions be on your souls, your bodies, your forms,

وَعَلَى شَاهِدِكُمْ وَعَلَى غَائِبِكُمْ وَعَلَى ظَاهِرِكُمْ وَعَلَى بَاطِنِكُمْ

wa `alā shāhidikum wa `alā ghā'ibikum wa `alā zāhirikum wa `alā bāṭinikum

the present and the absent from you, and the apparent and the invisible from you.

Next, reverently approach the tomb, kiss it, and say the following words:

بِأَبِي أَنْتَ وَأُمِّي يَا بَنَ رَسُولِ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي يَا أَبَا عَبْدِ اللَّهِ

bi'abī anta wa ummī yabna rasūli allāhi bi'abī anta wa ummī yā abā `abdillāhi

My father and mother be sacrificed for you, O son of the Messenger of Allāh! My father and mother be sacrificed for you, O Aba `Abdullah!

لَقَدْ عَظُمَتِ الرَّزِيَّةُ وَجَلَّتِ الْمُصِيبَةُ بِكَ عَلَيْنَا وَعَلَى جَمِيعِ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ

laqad `aẓumat alrraziyyatu wa jallat almuṣibatu bika `alaynā wa `alā jamā'i ahli alssamāwāti wal-ardī

Extremely terrible was the calamity and astounding is the misfortune that you suffered upon us and upon all the inhabitants of the heavens and the earth.

فَلَعَنَ اللَّهُ أُمَّةً أَسْرَجَتْ وَأَجْمَتَتْ وَتَهَيَّأَتْ لِقِتَالِكَ

fala `ana allāhu ummatan asrajat wa aljamat wa tahayya'at liqitālika

Therefore, Allah may curse the people who saddled up, gave rein to their horses, and prepared themselves to kill you.

يَا مَوْلَايَ يَا أَبَا عَبْدِ اللَّهِ فَصَدْتُ حَرَمَكَ وَأَتَيْتُ إِلَى مَشْهَدِكَ

yā mawlāya yā abā `abdillāhi qaṣadtu ḥaramaka wa ataytu ilā mashhadika

يَا مُوَلَّايَ يَا أَبَا عَبْدِ اللَّهِ قَصَدْتُ حَرَمَكَ وَأَتَيْتُ إِلَى مَشْهَدِكَ

yā mawlāya yā abā `abdillāhi qaṣadtu ḥaramaka wa ataytu ilā mashhadika

O my Master, O Aba `Abdullah! I moved towards your sanctuary and came to your shrine

أَسْأَلُ اللَّهَ بِالشَّانِ الَّذِي لَكَ عِنْدَهُ وَبِالْمَحَلِّ الَّذِي لَكَ لَدَيْهِ

as`alu allāha bilshsha'ni alladhī laka `indahū wa bilmahalli alladhī laka ladayhi

beseeching Allah in the name of the standing that you enjoy with Him and the position that you occupy with Him

أَنْ يُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ يَجْعَلَنِي مَعَكُمْ فِي الدُّنْيَا وَالْآخِرَةِ

an yuṣalliya `alā muḥammadin wa āli muḥammadin wa an yaj`alanī ma`akum fī alddunyā wal-ākhirati
to send blessings on Muḥammad and on the Household of Muḥammad and to keep me with you in this world and in the Hereafter.

Then, navigate towards the side of the Imām's feet, pause at the location where Ali b. Ḥusayn's head lies, and recite the following:

الْسَّلَامُ عَلَيْكَ يَا بَنَ رَسُولِ اللَّهِ الْسَّلَامُ عَلَيْكَ يَا بَنَ نَبِيِّ اللَّهِ

alssalāmu `alayka yabna rasūli allāhi alssalāmu `alayka yabna nabiyyi allāhi

Peace be upon you, O son of the Messenger of Allāh. Peace be upon you, O son of the Prophet of Allāh.

الْسَّلَامُ عَلَيْكَ يَا بَنَ أَمِيرِ الْمُؤْمِنِينَ الْسَّلَامُ عَلَيْكَ يَا بَنَ الْحُسَيْنِ الشَّهِيدِ

alssalāmu `alayka yabna amīri almu'minīna alssalāmu `alayka yabna alḥusayni alshshahīdi

Peace be upon you, O son of the commander of the faithful. Peace be upon you, O son of Ḥusayn the martyr.

الْسَّلَامُ عَلَيْكَ أَيُّهَا الشَّهِيدُ الْسَّلَامُ عَلَيْكَ أَيُّهَا الْمُظْلُومُ وَابْنُ الْمُظْلُومِ

alssalāmu `alayka ayyuhā alshshahīdu alssalāmu `alayka ayyuhā almaẓlūmu wabnu almaẓlūmi

Peace be upon you, O martyr. Peace be upon you, O wronged and harassed and the son of the wrong and harassed.

لَعَنَ اللَّهُ أُمَّةً قَتَلَتْكَ وَلَعَنَ اللَّهُ أُمَّةً ظَلَمَتْكَ وَلَعَنَ اللَّهُ أُمَّةً سَمِعَتْ بِذَلِكَ فَرَضِيَتْ بِهِ

la`ana allāhu ummatan qatalatka wa la`ana allāhu ummatan zalamatka wa la`ana allāhu ummatan sami`at bidhālīka faraḍiyat bihī

Curse of Allah be on those who killed you. Curse of Allah be on those who persecuted you. Curse of Allah be on those who heard this even but rested satisfied.

Next, embrace the tomb, kiss it, and say the following words:

الْسَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَابْنَ وَلِيِّهِ

alssalāmu `alayka yā waliyya allāhi wabna waliyyihī

Peace be upon you, O intimate servant of Allah and the son of His intimate servant.

لَقَدْ عَظُمَتِ الْمُصِيبَةُ وَجَلَّتِ الرَّزِيَّةُ بِكَ عَلَيْنَا وَعَلَى جَمِيعِ الْمُسْلِمِينَ

laqad `azumat almuṣibatu wa jallat alrraziyyatu bika `alaynā wa `alā jamī`i almuslimīna

Extremely terrible was the calamity and astounding is the misfortune that you suffered, upon us and upon all Muslims.

فَلَعَنَ اللَّهُ أُمَّةً قَتَلَتْكَ وَأَبْرَأَ إِلَى اللَّهِ وَإِلَيْكَ مِنْهُمْ

fala`ana allāhu ummatan qatalatka wa abra'u ilā allāhi wa ilayka minhum

So, curse of Allah be on those who killed you and I disavow them in the presence of Allah and You.

Next, depart through the door adjacent to Ali b. Ḥusayn's feet, proceed towards the martyrs, and say the following words:

السَّلَامُ عَلَيْكُمْ يَا أَوْلِيَاءَ اللَّهِ وَأَحِبَّائَهُ السَّلَامُ عَلَيْكُمْ يَا أَصْفِيَاءَ اللَّهِ وَأَوْدَاءَهُ

alssalāmu `alaykum yā awliyā'a allāhi wa aḥibbā'ahū alssalāmu `alaykum yā aṣfiyā'a allāhi wa awiddā'ahū

Peace be upon all of you, O friends and dears of Allāh. Peace be upon all of you, O choice of Allah and sincerely attached to Him.

السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ دِينِ اللَّهِ السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ رَسُولِ اللَّهِ

alssalāmu `alaykum yā anṣāra dīni allāhi alssalāmu `alaykum yā anṣāra rasūli allāhi

Peace be upon all of you, O supporters of Allāh's religion. Peace be upon all of you, O supporters of the Messenger of Allāh.

السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ أَمِيرِ الْمُؤْمِنِينَ السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ

alssalāmu `alaykum yā anṣāra amīri almu'minīna alssalāmu `alaykum yā anṣāra fāṭimata sayyidati nisā'i al`ālamīna

Peace be upon all of you, O supporters of the Commander of the Faithful. Peace be upon all of you, O supporters of Fāṭimah the mistress of the women of the worlds.

السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ الْوَلِيِّ النَّاصِحِ

alssalāmu `alaykum yā anṣāra abī muḥammadin alḥasani ibni Alīyyin alwaliyyi alnnāṣiḥi

Peace be upon all of you, O supporters of Abi Mhammad, Ḥasan the son of Ali, the saintly and sincere.

السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ أَبِي عَبْدِ اللَّهِ

alssalāmu `alaykum yā anṣāra abī `abdillāhi

Peace be upon all of you, O supporters of Aba-'Abdullah.

بِأَبِي أَنْتُمْ وَأُمِّي طِبْتُمْ وَطَابَتِ الْأَرْضُ الَّتِي فِيهَا دُفِنْتُمْ

bi'abī antum wa ummī ṭibtum wa ṭābat al-arḍu allatī fihā dufintum

My father and mother be sacrificed for you. Verily, pure be you and pure be the soil in which you were buried.

وَفُزُّنَا فَوْزًا عَظِيمًا فَيَا لَيْتَنِي كُنْتُ مَعَكُمْ فَأُفُوزَ مَعَكُمْ

wa fuztum fawzan `azīman fayālaytanī kuntu ma`akum fa`afūza ma`akum

You attained great success. Would that I were with you so that I could also share the accomplishment with you.

ZĪYĀRAT 'ĀSHŪRĀ

Alqama b. Muḥammad Ḥadrami recounts: I approached Imām Bāqir^(a), seeking guidance on the proper way to perform *ziyārah* of Imām Ḥusayn^(a), whether I was close to him on the day of 'Āshūrā' or sending my salutations from far-off regions away from Karbalā and my home. Imām Bāqir^(a) instructed me, "O 'Alqama, after offering your salutations to him, perform a prayer of two raka'ats. Following the prayer, recite this *ziyārah*. By doing so, you are truly echoing the celestial call of the angels as they address him. In return, Allah bestows upon you a million rewards, forgives a million of your transgressions, and elevates your status by a million ranks. You will be considered among those martyred alongside him, sharing in their rank; moreover, the rewards earned by Prophets, Apostles, and all those who have visited Ḥusayn b. 'Alī^(a) since his martyrdom will also be attributed to you." 'Alqama continues, "As the Imām completed the recitation of the *ziyārah*, he advised me, 'O 'Alqama, if it is within your capacity to recite this *ziyārah* daily throughout your life, do so, and all its rewards shall be yours."

اَلْسَّلَامُ عَلَيْكَ يَا اَبَا عَبْدِ اللهِ اَلْسَّلَامُ عَلَيْكَ يَا بَنَ رَسُوْلِ اللهِ

alssalāmu `alayka yā abā `abdillāhi alssalāmu `alayka yabna rasūli allāhi

Peace be upon you, O Aba-'Abdullah. Peace be upon you, O son of Allah's Messenger.

اَلْسَّلَامُ عَلَيْكَ يَا خَيْرَةَ اللهِ وَابْنَ خَيْرَتِهِ اَلْسَّلَامُ عَلَيْكَ يَا بَنَ اَمِيْرِ الْمُؤْمِنِيْنَ وَابْنَ سَيِّدِ الْوَصِيَّيْنَ

alssalāmu `alayka yā khiyaratā allāhi wabna khiyaratihī alssalāmu `alayka yabna amīri almu'minīna
wabna sayyidi alwaṣiyyīna

Peace be upon you, O choicest of Allah and son of His choicest. Peace be upon you, O son of the Commander of the Faithful and son of the chief of the Prophets' successors.

اَلْسَّلَامُ عَلَيْكَ يَا بَنَ فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِيْنَ

alssalāmu `alayka yabna fāṭimata sayyidati nisā'i al`ālamīna

Peace be upon you, O son of Fāṭimah the mistress of the women of the worlds.

اَلْسَّلَامُ عَلَيْكَ يَا ثَارَ اللهِ وَابْنَ ثَارِهِ وَالْوِثَرَ الْمُؤْتَوْرَ

alssalāmu `alayka yā thāra allāhi wabna thārihi walwitra al-mawtūra

Peace be upon you, O vengeance of Allah, son of His vengeance, and the unavenged so far.

السَّلَامُ عَلَيْكَ وَعَلَى الْأَرْوَاحِ الَّتِي حَلَّتْ بِفَنَائِكَ

alssalāmu `alayka wa `alā al-arwāhi allatī ḥallat biffinā'ika

Peace be upon you and upon the souls that resided in your courtyard.

عَلَيْكُمْ مِنِّي جَمِيعاً سَلَامٌ اللَّهُ أَبَدًا مَا بَقِيتُ وَبَقِيَ اللَّيْلُ وَالنَّهَارُ

`alaykum minnī jamī`an salāmu allāhi abadan mā baqītu wa baqiya allaylu walnnahāru

Peace of Allah be upon all of you from me forever as long as I am existent and as long as there are day and night.

يَا أَبَا عَبْدِ اللَّهِ لَقَدْ عَظُمَتِ الرَّزِيَّةُ وَجَلَّتْ وَعَظُمَتِ الْمُصِيبَةُ بِكَ عَلَيْنَا وَعَلَى جَمِيعِ أَهْلِ الْإِسْلَامِ

yā abā `abdillāhi laqad `aẓumat alrraziyyatu wa jallat wa `aẓumat almuṣībatu bika `alaynā wa
`alā jamī`i ahli al-islāmi

O Aba-`Abdillah, unbearable is the sorrow and excruciating and unbearable is the misfortune of you for us and for all the people of Islam.

وَجَلَّتْ وَعَظُمَتِ مُصِيبَتُكَ فِي السَّمَاوَاتِ عَلَى جَمِيعِ أَهْلِ السَّمَاوَاتِ

wa jallat wa `aẓumat muṣībatuka fī alssamāwāti `alā jamī`i ahli alssamāwāti

Excruciating and unbearable has been your misfortune in the heavens for all the inhabitants of the heavens.

فَلَعَنَ اللَّهُ أُمَّةً أَسَّسَتْ أَساسَ الظُّلْمِ وَالْجَوْرِ عَلَيْكُمْ أَهْلَ الْبَيْتِ

fala`ana allāhu ummatan assasat asāsa alẓulmi waljawri `alaykum ahla albayti

So, may Allah curse the people who laid the basis of persecution and wronging against you, O Members of the Household.

وَلَعَنَ اللَّهُ أُمَّةً دَفَعْتُمْ عَنْ مَقَامِكُمْ وَأَزَالَتَكُمْ عَنْ مَرَاتِبِكُمُ اللَّيْ رَبَّكُمْ اللَّهُ فِيهَا

wa la`ana allāhu ummatan dafa`atkum `an maqāmikum wa azālatkum `an marātibikum allatī
rattabakum allāhu fihā

May Allah curse the people who drove you away from your position and removed you away from your ranks that Allah has put you in.

وَلَعَنَ اللَّهُ أُمَّةً قَتَلَتْكُمْ وَلَعَنَ اللَّهُ الْمُمَهِّدِينَ لَهُمْ بِالتَّمَكِينِ مِنْ قِتَالِكُمْ

wa la`ana allāhu ummatan qatalatkum wa la`ana allāhu almuḥahhidīna lahum bilttamkīni min qitālikum

May Allah curse the people who slew you. May Allah curse those who paved the way for them to do so and who made possible for them to fight against you.

بَرَرْتُ إِلَى اللَّهِ وَإِلَيْكُمْ مِنْهُمْ وَمِنْ أَشْيَاعِهِمْ وَاتَّبَاعِهِمْ وَأَوْلِيَائِهِمْ

bari'tu ilā allāhi wa ilaykum minhum wa min ashyā`ihim wa atbā`ihim wa awliyā`ihim

I repudiate them in the presence of Allah and You and I repudiate their devotees, followers, and loyalists.

يَا أَبَا عَبْدِ اللَّهِ إِنِّي سَلَمْتُ لَكَ سَلَامَكُمْ وَحَرَبْتُ لَكَ حَارِبَكُمْ إِلَى يَوْمِ الْقِيَامَةِ

yā abā `abdillāhi innī silmun liman sālamakum wa ḥarbut liman ḥarabakum ilā yawmi alqiyāmati

O Aba-'Abdullah, I am at peace with those who are at peace with you and I am at war against those who have fought against you up to the Resurrection Day.

وَلَعَنَ اللَّهُ آلَ زَيْيَادٍ وَآلَ مَرْوَانَ وَلَعَنَ اللَّهُ بَنِي أُمَيَّةَ قَاطِبَةً

wa la`ana allāhu āla ziyādin wa āla marwāna wa la`ana allāhu banī umayyata qātibatan

May Allah also curse the family of Ziyād and the family of Marwān. May Allah also curse the descendants of Umayyath altogether.

وَلَعَنَ اللَّهُ ابْنَ مَرْجَانَةَ وَلَعَنَ اللَّهُ عُمَرَ بْنَ سَعْدٍ وَلَعَنَ اللَّهُ شِمْرًا

wa la`ana allāhu ibna marjānata wa la`ana allāhu `umara bna sa`din wa la`ana allāhu shimran

May Allah also curse the son of Marjānah. May Allah also curse `Umar the son of Sa'd. May Allah also curse Shimr.

وَلَعَنَ اللَّهُ أُمَّهُ اسْرَجَتْ وَأَلْجَمَتْ وَتَنَبَّتْ لِقِتَالِكَ

wa la`ana allāhu ummatan asrajat wa aljamat wa tanaqqabat liqitālīka

May Allah also curse the people who saddled up, gave reins to their horses, and masked their faces in preparation for fighting against you.

بِأَبِي أَنْتَ وَأُمِّي لَقَدْ عَظُمَ مُصَابِي بِكَ فَأَسْأَلُ اللَّهَ الَّذِي أَكْرَمَ مَقَامَكَ وَأَكْرَمَنِي بِكَ

bi'abī anta wa ummī laqad `aẓuma muṣābī bika fa'as'alu allāha alladhī akrama maqāmaka wa akramanī bika

May my father and mother be ransoms for you. Extremely insufferable is my commiserations with you; so, I beseech Allah Who has honored your position and honored me because of you

أَنْ يَرْزُقَنِي طَلَبَ تَارِكَ مَعَ إِمَامٍ مَنْصُورٍ مِنْ أَهْلِ بَيْتِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

an yarzuqanī ṭalaba tha'rika ma`a imāmin manṣūrin min ahli bayti muḥammadin ṣallā allāhu `alayhi wa ālihī

to endure me with the chance to avenge you with a (Divinely) supported leader from the Household of Muḥammad, peace of Allah be upon him and his Household.

اَللّٰهُمَّ اجْعَلْنِيْ عِنْدَكَ وَجِيْهًا بِالْحُسَيْنِ عَلَيْهِ السَّلَامُ فِي الدُّنْيَا وَالْآخِرَةِ

allāhumma ij`alnī `indaka wajīhan bilḥusayni `alayhi alssalāmu fī alldunyā wal-ākhirati

O Allāh, (please) make me illustrious in Your sight in the name of Ḥusayn, peace be upon him, in this world and in the Hereafter.

يَا أَبَا عَبْدِ اللَّهِ إِنِّي أَتَقَرَّبُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ

yā abā `abdilāhi innī ataqarrabū ilā allāhi wa ilā rasūlihī

O Aba-'Abdullah, I do seek nearness to Allāh, to His Messenger,

وَإِلَى أَمِيرِ الْمُؤْمِنِينَ وَإِلَى فَاطِمَةَ وَإِلَى الْحُسَيْنِ وَإِلَيْكَ بِمُؤَالَاتِكَ

wa ilā amīri almu'minīna wa ilā fāṭimata wa ilā alḥasani wa ilayka bimuwālātīka

to the Commander of the Faithful, to Fāṭimah, to Ḥasan, and to you by means of loyalty to you

وَبِالْبَرَاءَةِ (مَنْ قَاتَلَكَ وَنَصَبَ لَكَ الْحَرْبَ وَبِالْبَرَاءَةِ مِمَّنْ أَسَّسَ أَسَاسَ الظُّلْمِ وَالْجَوْرِ عَلَيْكُمْ

wa bilbarā'ati (mimman qātalaka wa naṣaba laka alḥarba wa bilbarā'ati mimman assasa asāsa alẓulmi waljawri `alaykum

and by means of repudiation of those who fought against you and incurred your hostility, and repudiation of those who laid the basis of persecution and wronging against you all.

وَأَبْرَأَ إِلَى اللَّهِ وَإِلَى رَسُولِهِ (مِمَّنْ أَسَّسَ أَسَاسَ ذَلِكَ وَبَنَى عَلَيْهِ بُنْيَانَهُ

wa abra'u ilā allāhi wa ilā rasūlihī) mimman assasa asāsa dhālika wa banā `alayhi bunyānahū

I also repudiate, in the presence of Allah and His Messenger, those who laid the basis of all that, established their foundations on it,

وَجَرَى فِي ظُلْمِهِ وَجَوْرِهِ عَلَيْكُمْ وَعَلَى أَشْيَاعِكُمْ

wa jarā fi ẓulmihī wa jawrihī `alaykum wa `alā ašyā`ikum

and continued in wronging and persecuting you and your adherents.

بَرِئْتُ إِلَى اللَّهِ وَإِلَيْكُمْ مِنْهُمْ وَأَتَقَرَّبُ إِلَى اللَّهِ ثُمَّ إِلَيْكُمْ بِمُؤَالَاتِكُمْ وَمُؤَالَاةٍ وَلِيَّكُمْ

bari'tu ilā allāhi wa ilaykum minhum wa ataqqarabū ilā allāhi thumma ilaykum bimuwālātikum wa muwālāti waliyyikum

In the presence of Allah and you all do I repudiate these. And I seek nearness to Allah and then to you all by means of declaring loyalty to you and to your loyalists

وَبِالْبَرَاءَةِ مِنْ أَعْدَائِكُمْ وَالنَّاصِيَةِ لَكُمْ الْحَرْبَ وَبِالْبَرَاءَةِ مِنْ أَشْيَاعِهِمْ وَأَتَّبَاعِهِمْ

wa bilbarā'ati min a`dā'ikum walnnaṣībina lakum alḥarba wa bilbarā'ati min ašyā`ihim wa atbā`ihim

and declaring repudiation of your enemies and those who incur animosity of you and repudiation of their adherents and followers.

إِنِّي سَلَمٌ لِمَنْ سَالَكُمُ وَحَرْبٌ لِمَنْ حَارَبَكُمْ وَوَلِيٌّ لِمَنْ وَالَاكُمْ وَعَدُوٌّ لِمَنْ عَادَاكُمْ

innī silmun liman sālamakum wa ḥarbun liman ḥārabakum wa waliyyun liman wālākum wa `aduwwun liman `ādākum

I am verily at peace with those who have been at peace with you, I am at war against those who fought against you, loyalist to those who have been loyalist to you, and enemy of those who have shown enmity towards you.

فَأَسْأَلُ اللَّهَ الَّذِي أَكْرَمَنِي بِمَعْرِفَتِكُمْ وَمَعْرِفَةِ أَوْلِيَائِكُمْ

fa'as'alu allāha alladhī akramanī bima`rifatikum wa ma`rifati awliyā'ikum

So, I beseech Allah Who has endued me with the honor of recognizing you and recognizing your loyalists

وَرَزَقَنِي الْبَرَاءَةَ مِنْ أَعْدَائِكُمْ أَنْ يَجْعَلَنِي مَعَكُمْ فِي الدُّنْيَا وَالْآخِرَةِ

wa razaqanī albarā'ata min a`dā'ikum an yaj`alanī ma`akum fi alddunyā wal-ākhirati

and Who conferred upon me with repudiation of your enemies, to include me with you in this world and in the Hereafter

وَأَنْ يُثَبِّتَ لِي عِنْدَكُمْ قَدَمَ صَدَقِي فِي الدُّنْيَا وَالْآخِرَةِ وَأَسْأَلُهُ أَنْ يُبَلِّغَنِي الْمَقَامَ الْمَحْمُودَ لَكُمْ عِنْدَ اللَّهِ

wa an yuthabbita lī `indakum qadama ṣidqin fī alldunyā wal-ākhirati wa as'aluhū an yuballighanī almaqāma almaḥmūdā lakum `inda allāhī

and to make firm step of honesty for me with you in this world and in the Hereafter. I also beseech Him to make me attain the praiseworthy status that you enjoy with Allāh

وَأَنْ يَرْزُقَنِي طَلَبَ تَارِي مَعَ إِمَامٍ هَدَى ظَاهِرٍ نَاطِقٍ بِالْحَقِّ مِنْكُمْ

wa an yarzuqanī ṭalaba tha'rī ma`a imāmi hudan zāhirin nāṭiqin bilḥaqqi minkum

and to bestow upon me with the chance to take my own vengeance with a leader of true guidance who is (Divinely) sustained and expressing the truth from among you.

وَأَسْأَلُ اللَّهَ بِحَقِّكُمْ وَبِالشَّانِ الَّذِي لَكُمْ عِنْدَهُ أَنْ يُعْطِيَنِي بِمُصَابِي بِكُمْ

wa as'alu allāha biḥaqqikum wa bilshsha'ni alladhī lakum `indahū an yu`ṭiyānī bimusaḥbī bikum

I also beseech Allāh in your names and in the name of the standing that you enjoy with Him to recompense me for my commiserations for you

أَفْضَلَ مَا يُعْطِي مُصَابًا بِمُصِيبَتِهِ مُصِيبَةً مَا أَعْظَمَهَا

aḥḍala mā yu`ṭī muṣāban bimusaḥbatihī muṣibatān mā a`ẓamahā

with the most favorite thing that He ever gives as compensation for misfortunes that has afflicted anyone. (Your) misfortune has been so astounding

وَأَعْظَمَ رَزَقَتَهَا فِي الْإِسْلَامِ وَفِي جَمِيعِ السَّمَاوَاتِ وَالْأَرْضِ

wa a`ẓama raziyyatahā fī al-islāmi wa fī jamī`i alssamāwāti wal-arḍi

and so catastrophic for Islām and for all the heavens and the entire earth.

اللَّهُمَّ اجْعَلْنِي فِي مَقَامِي هَذَا مِنْ تَنَالِهِ مِنْكَ صَلَوَاتٌ وَرَحْمَةٌ وَمَغْفِرَةٌ

allāhumma ij`alnī fī maqāmī hādhā mimman tanāluhū minka ṣalawātun wa raḥmatun wa maghfirātun
O Allāh, (please) make me in this situation of mine one of those who receive blessings, mercy, and forgiveness from You.

اللَّهُمَّ اجْعَلْ حَيَايَ حَيَا حَيَا مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَمَاتِي مَاتَ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

allāhumma ij`al maḥyāya maḥyā muḥammadin wa āli muḥammadin wa mamātī mamāta muḥammadin
wa āli muḥammadin

O Allāh, (please) make me live my lifetime in the same way as Muḥammad and Muḥammad's Household lived and make me die on the same principles on which Muḥammad and Muḥammad's Household died.

اللَّهُمَّ إِنَّ هَذَا يَوْمٌ تَبَرَّكَتْ بِهِ بَنُو أُمَيَّةَ وَابْنُ أَكَلَةِ الْأَكْبَادِ اللَّعِينُ ابْنُ اللَّعِينِ

allāhumma inna hādhā yawmun tabarrakat bihī banū umayyata wabnu ākilati al-akbādi alla`inu ibnu
alla`ini

O Allāh, this day has been regarded as blessed day by the descendants of Umayyah and by the son of the liver-eater woman, the accursed and son of the accursed

عَلَى لِسَانِكَ وَلِسَانِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي كُلِّ مَوْطِنٍ وَمَوْقِفٍ وَقَفَ فِيهِ نَبِيُّكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

`alā lisānika wa lisāni nabiyyika ṣallā allāhu `alayhi wa ālihī fī kulli mawṭinīn wa mawqifīn waqafa fihī nabiyyuka ṣallā allāhu `alayhi wa ālihī

by the tongue of You and by the tongue of Your Prophet, Allāh's peace be upon him, on every occasion and in every situation, which Your Prophet, Allāh's peace be upon him, attended.

اللَّهُمَّ الْعَنْ أَبَا سُفْيَانَ وَمُعَاوِيَةَ وَيَزِيدَ بْنَ مُعَاوِيَةَ عَلَيْهِمْ مِنْكَ اللَّعْنَةُ أَبَدَ الْأَبَدِينَ

allāhumma il`an abā sufyāna wa mu`āwiyata wa yazīda bna mu`āwiyata `alayhim minka alla`natu abada al-ābidīna

O Allāh, pour curses upon Aba-Sufyan, Mu`wiyah, and Yazid son of Mu`āwīya. May Your curse be upon them incessantly and everlastingly.

وَهَذَا يَوْمٌ فَرِحَتْ بِهِ آلُ زِيَادٍ وَأَلْ مَرْوَانَ بِقَتْلِهِمُ الْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِ

wa hādhā yawmun fariḥat bihī ālu ziyādīn wa ālu marwāna biqatlihim alḥusayna ṣalawātu allāhī `alayhi

This is the day on which the family of Ziyad and the family of Marwān gloated because they had killed Ḥusayn, Allāh's blessings be upon him.

اللَّهُمَّ فَضَاعِفْ عَلَيْهِمُ اللَّعْنَ مِنْكَ وَالْعَذَابَ الْأَلِيمَ

allāhumma faḍā`if `alayhim alla`na minka wal`adhāba al-alīma

So, O Allāh, pour frequent curses upon them and double for them the painful chastisement.

اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ فِي هَذَا الْيَوْمِ وَفِي مَوْقِفِي هَذَا وَأَيَّامَ حَيَاتِي

allāhumma innī ataqqarrabū ilayka fī hādhā alyawmi wa fī mawqifi hādhā wa ayyāmi ḥayātī

O Allāh, I do seek nearness to You on this day, on this occasion, and on all the days of my lifetime,

بِالْبَرَاءَةِ مِنْهُمْ وَاللَّعْنَةِ عَلَيْهِمْ وَبِالْمُؤَاذَةِ لِنَبِيِّكَ وَآلِ نَبِيِّكَ عَلَيْهِ وَسَلَّمَ

bilbarā`ati minhum walla`nati `alayhim wa bilmuwālāti linabiyyika wa āli nabiyyika `alayhi wa `alayhim alssalāmu

by repudiating these and invoking Your curses upon them, and by declaring loyalty to Your Prophet and Your Prophet's Household, peace be upon him and them.

Recite the following one hundred times:

اللَّهُمَّ الْعَنْ أَوَّلَ ظَالِمٍ ظَلَمَ حَقَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَآخِرَ تَابِعٍ لَهُ عَلَى ذَلِكَ

allāhumma il`an awwala ṣālimin ṣalama ḥaqqā muḥammadīn wa āli muḥammadīn wa ākhira tābi`in lahū `alā dhālika

O Allāh, pour curses upon the foremost persecutor who usurped the right of Muḥammad and Muḥammad's Household and the last follower who acceded to his deed.

اللَّهُمَّ الْعَنْ الْعَصَابَةَ الَّتِي جَاهَدَتْ الْحُسَيْنَ

allāhumma il`an al`iṣābata allatī jāhadat alḥusayna

O Allāh, pour curses upon the gang that struggled against Ḥusayn

وَسَيَّعَتْ وَبَايَعَتْ وَتَابَعَتْ عَلَى قَتْلِهِ اَللّٰهُمَّ الْعَنَّهُمْ جَمِيعًا

wa shāya`at wa bāya`at wa tāba`at `alā qatliḥi allāhumma il`anhum jamī`an

and who supported each other against him, paid homage to his enemies, and participated in slaying him. O Allāh, pour curses upon all of them.

Recite the following one hundred times:

اَلسَّلَامُ عَلَيْكَ يَا اَبَا عَبْدِ اللهِ وَعَلَى الْاَرْوَاحِ الَّتِي حَلَّتْ بِفِنَائِكَ

alssalāmu `alayka yā abā `abdillāhi wa `alā al-arwāhi allatī ḥallat biffinā`ika

Peace be upon you, O Aba-`Abdullah and upon the souls that gathered in your courtyard.

عَلَيْكَ مِنِّي سَلَامٌ اللهُ اَبَدًا مَا بَقِيْتُ وَبَقِيَ اللَّيْلُ وَالنَّهَارُ

`alayka minnī salāmu allāhi abadan mā baqītu wa baqiya allaylu walnnahāru

Peace of Allah be upon you from me forever as long as I am existent and as long as there are day and night.

وَلَا جَعَلَهُ اللهُ اٰخِرَ الْعَهْدِ مِنِّي لِزِيَارَتِكُمْ

wa lā ja`alahū allāhu ākhira al`ahdi minnī liziyrātikum

May Allah not cause this (visit) to be the last of my visit to you (all).

اَلسَّلَامُ عَلَى الْحُسَيْنِ وَعَلَى عَلِيِّ بْنِ الْحُسَيْنِ وَعَلَى اَوْلَادِ الْحُسَيْنِ وَعَلَى اَصْحَابِ الْحُسَيْنِ

alssalāmu `alā alḥusayni wa `alā Alīyyi bni alḥusayni wa `alā awlādi alḥusayni wa `alā aṣḥābi alḥusayni

Peace be upon Ḥusayn, Alī ibn Ḥusayn, the sons of Ḥusayn, and the companions of Ḥusayn.

Next, say the following words:

اَللّٰهُمَّ خُصَّ اَنْتَ اَوَّلَ ظَالِمٍ بِالْعَنِّ مِنِّي

allāhumma khuṣṣa anta awwala ḡālimin billa`ni minnī

O Allāh, pour special curses on the foremost persecutor

وَابْدَأْ بِهِ اَوَّلًا ثُمَّ الْعَنِ الثَّانِيَّ وَالثَّلَاثَ وَالرَّابِعَ

wabda' biḥi awwalan thumma il`an alththāniya walththālitha walrrābi`a

and begin with him first, and then pour curses on the second, the third, and the fourth.

اَللّٰهُمَّ الْعَنِ يَزِيْدَ خَامِسًا وَالْعَنِ عُبَيْدَ اللهِ بْنِ زِيَادٍ وَابْنَ مَرْجَانَةَ

allāhumma il`an yazīda khāmisan wal`an `ubaydāllāhi bna ziyādin wabna marjānata

O Allāh, curse Yazīd fifthly, and curse `Ubaydullāh ibn Ziyād, the son of Marjanah,

وَعُمَرَ بْنَ سَعْدٍ وَشِمْرًا وَآلَ أَبِي سُفْيَانَ وَآلَ زِيَادٍ وَآلَ مَرْوَانَ إِلَى يَوْمِ الْقِيَامَةِ

wa `umara bna sa`din wa shimran wa āla abī sufyaṇa wa āla ziyādin wa āla marwāna ilā yawmi alqiyāmati

`Umar b. Sa`d, Shimr, the family of Aba-Sufyan, the family of Ziyad, and the family of Marwān until Resurrection.

Perform prostration and say the following:

اَللّٰهُمَّ لَكَ الْحَمْدُ حَمْدُ الشَّاكِرِيْنَ لَكَ عَلَىٰ مُصَابِهِمْ اَلْحَمْدُ لِلّٰهِ عَلَىٰ عَظِيْمِ رَزِيَّتِيْ

allāhumma laka alḥamdu ḥamda alshshākiriṇa laka `alā muṣābihim alḥamdu lillāhi `alā `aẓīmi raziyyatī

O Allāh, all praise be to You; the praise of those who thank You for their misfortunes. All praise be to Allah for my great misfortune.

اَللّٰهُمَّ ارْزُقْنِيْ سَفَاعَةَ الْحُسَيْنِ يَوْمَ الْوُرُوْدِ وَتَبَّتْ لِيْ قَدَمٌ صِدْقٍ عِنْدَكَ

allāhumma irzuqni shafā`ata alḥusayni yawma alwurūdi wa thabbit lī qadama ṣidqin `indaka

O Allāh, (please) grant me the intercession of Ḥusayn on the Day of Coming (to You) and make for me with You a firm step of honesty

مَعَ الْحُسَيْنِ وَأَصْحَابِ الْحُسَيْنِ الَّذِينَ بَذَلُوا مُهَجَهُمْ دُونَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ

ma`a alḥusayni wa aṣḥābi alḥusayni alladhīna badhalū muhajahum dūna alḥusayni

with Ḥusayn and the companions of Ḥusayn who sacrificed their souls in defense of Ḥusayn, peace be upon him.

ZIYĀRAT ARBA'ĪN

Reported in Miṣbāḥ Mutahajjid, Ṣafwān Jammāl recounts: My master, Imām Ṣādiq^(a) counselled me to visit Imām Ḥusayn^(a) on the Day of Arba'īn. He emphasised that it would be preferable to make this visit in the early forenoon and to express my devotion using the following words:

اَلْسَّلَامُ عَلَىٰ وَلِيِّ اللّٰهِ وَحَبِيْبِهِ اَلْسَّلَامُ عَلَىٰ خَلِيْلِ اللّٰهِ وَنَجِيْبِهِ

alssalāmu `alā waliyyi allāhi wa ḥabībihī alssalāmu `alā khalīlī allāhi wa najībihī

Peace be upon the intimate servant of Allah and His most-beloved. Peace be upon the friend of Allah and His elite.

اَلْسَّلَامُ عَلَىٰ صَفِيِّ اللّٰهِ وَابْنِ صَفِيَّتِهِ اَلْسَّلَامُ عَلَىٰ الْحُسَيْنِ الْمَظْلُوْمِ الشَّهِيدِ

alssalāmu `alā ṣafīyyi allāhi wabni ṣafīyyihī alssalāmu `alā alḥusayni almaẓlūmi alshshahīdi

Peace be upon the choice of Allah and son of His choice. Peace be upon Ḥusayn the wronged and martyred.

اَلْسَّلَامُ عَلَىٰ اَسِيْرِ الْكُرْبَاتِ وَقَتِيْلِ الْعَبْرَاتِ

alssalāmu `alā asiri alkurubāti wa qatili al`abarāti

Peace be upon the captive of agonies and victim of the shed tears.

اَللّٰهُمَّ اِنِّیْ اَشْهَدُ اَنَّهُ وَلِیُّكَ وَاِبْنُ وَلِیِّكَ وَصَفِیُّكَ وَاِبْنُ صَفِیِّكَ

allāhumma innī ashhadu annahū waliyyuka wabnu waliyyika wa ṣafīyyuka wabnu ṣafīyyika

O Allāh, I do bear witness that he is verily Your intimate servant and son of Your intimate servant, Your choice and son of Your choice,

اَلْفَاِزُ بِكَرَامَتِكَ اَكْرَمُهُ بِالشَّهَادَةِ وَحَبُوْتُهُ بِالسَّعَادَةِ

alfā'izu bikarāmatika akramtahū bilshshahādati wa ḥabawtahū bilssa`ādati

and the winner of Your honoring. You have honored him with martyrdom, endued him with happiness,

وَاجْتَبَيْتُهُ بِطَيْبِ الْوِلَادَةِ وَجَعَلْتُهُ سَيِّدًا مِّنَ السَّادَةِ وَقَائِدًا مِّنَ الْقَادَةِ وَذَائِدًا مِّنَ الذَّادَةِ

wajtabaytahū biṭībi alwilādati wa ja`altahū sayyidan min alssādati wa qā'idan min alqādati wa dhā'idan min aldhhdhādati

privileged him with legitimate birth, made him one of the chiefs, one of the leaders, and one of the defenders (of Your religion),

وَاعْطَيْتُهُ مَوَارِثَ الْاَنْبِيَاءِ وَجَعَلْتُهُ حُجَّةً عَلَى خَلْقِكَ مِنَ الْاَوْصِيَاءِ

wa a`ṭaytahū mawāritha al-anbiyā'i wa ja`altahū ḥujjatan `alā khalqika min al-awṣiyā'i

gave him the inheritances of the Prophets, and chose him as argument against Your created beings and one of the Prophets' successors.

فَاعْذَرَ فِي الدُّعَاءِ وَمَنَحَ النَّصْحَ وَبَذَلَ مُهْجَتَهُ فِيكَ

fa a`dhara fī alddu`ā'i wa manaha alnnuṣḥa wa badhala muhjatahū fika

So, he called to you flawlessly, gave advices, and sacrificed his soul for You

لَيْسْتَنْفِذَ عِبَادَكَ مِنَ الْجَهَالَةِ وَحَيْرَةِ الضَّلَالَةِ

liyastanqidha `ibādaka min aljahālati wa ḥayrati alḍḍalālati

to save Your servants from ignorance and perplexity of straying off.

وَقَدْ تَوَازَرَ عَلَيْهِ مَنَ غَرَّتْهُ الدُّنْيَا وَبَاعَ حَظَّهُ بِالْاَرْضِ الدُّنْيَا

wa qad tawāzara `alayhi man gharrat-hu alddunyā wa bā`a ḥazzahū bil-ardhali al-adnā

Yet, those whom were seduced by this worldly life, who sold their share (of reward) with the lowliest and meanest,

وَسَرَىٰ آخِرَتُهُ بِالشَّمَنِ الْاَوْكَسِ وَتَغَطَّرَسَ وَتَرَدَّى فِي هَوَاهُ

wa sharā ākhiratahū bilththamani al-awkasi wa taghatṛasa wa taraddā fī hawāhu

retailed their Hereafter with the cheapest price, acted haughtily, perished because of following their desires,

وَأَسْخَطَكَ وَأَسْخَطَ نَبِيَّكَ وَأَطَاعَ مَنَ عِبَادِكَ أَهْلَ الشَّقَاقِ وَالنَّفَاقِ وَحَمَلَةَ الْاَوْزَارِ الْمُسْتَوْجِبِينَ النَّارَ

wa askhaṭaka wa askhaṭa nabiyyaka wa aṭā`a min `ibādika ahla alshshiqāqi walninnifāqi wa ḥamalata al-awzāri almustawjibīna alnnāra

brought to themselves Your wrath and the wrath of Your Prophet, and obeyed the dissident and hypocritical servants of You and the bearers of the burdens (of sins) who deserve Hellfire—all those supported each other against him.

فَجَاهَدَهُمْ فِيكَ صَابِرًا مُحْتَسِبًا حَتَّى سَفِكَ فِي طَاعَتِكَ دَمُهُ وَاسْتَيْسِحَ حَرِيمُهُ

fajāhadahum fika sābiran muḥtasiban ḥattā sufika fi ṭā`atika damuhū wastubiḥa ḥarīmuhū

However, he fought against them painstakingly with steadfastness expecting Your reward until his blood was shed on account of his obedience to You and his women were violated.

اَللّٰهُمَّ فَالْعَنُهُمْ لَعْنًا وَبِيْلًا وَعَذِّبْهُمْ عَذَابًا اَلِيًّا

allāhumma fal`anhum la`nan wabiḷan wa `adhhibhum `adhāban alīman

So, O Allāh, pour heavy curses on them and chastise them with painful chastisement.

اَلسَّلَامُ عَلَيْكَ يَا بْنَ رَسُوْلِ اِللهِ اَلسَّلَامُ عَلَيْكَ يَا بْنَ سَيِّدِ الْاَوْصِيَاءِ

alssalāmu `alayka yabna rasūli allāhi alssalāmu `alayka yabna sayyidi al-awṣiyā'i

Peace be upon you, O son of Allāh's Messenger. Peace be upon you, O son of the chief of the Prophets' successors.

اَشْهَدُ اَنَّكَ اَمِيْنُ اللهِ وَابْنُ اَمِيْنِهِ عَشْتَ سَعِيْدًا وَمَضِيَّتَ حَمِيْدًا وَمُتَّ فَقِيْدًا مَظْلُوْمًا شَهِيدًا

ashhadu annaka amīnu allāhi wabnu amīnihi `ishta sa`īdan wa maḍayta ḥamīdan wa mutta faqīdan maẓlūman shahīdan

I bear witness that you are verily the trustee of Allah and the son of His trustee. You lived with happiness, passed away with praiseworthiness, and died missed, wronged, and martyred.

وَأَشْهَدُ أَنَّ اللهَ مُنْجِزٌ مَا وَعَدَكَ وَمُهْلِكٌ مَنْ خَذَلَكَ وَمُعَذِّبٌ مَنْ قَتَلَكَ

wa ashhadu anna allāha munjizun māwā`adaka wa muhlikun man khadhakala wa mu`adhhibun man qatalaka

I also bear witness that Allah shall inevitably fulfill His promise to You, exterminate those who disappointed you, and chastise those who slew you.

وَأَشْهَدُ اَنَّكَ وَفَيْتَ بِعَهْدِ اللهِ وَجَاهَدْتَ فِي سَبِيْلِهِ حَتَّى اَتَاكَ الْيَقِيْنُ

wa ashhadu annaka wafayta bi`ahdi allāhi wa jāhadta fi sabīlihi ḥattā atāka alyaqīnu

I also bear witness that you fulfilled your pledge to Allah and strove hard in His way until death came upon you.

فَلَعَنَ اللهُ مَنْ قَتَلَكَ وَلَعَنَ اللهُ مَنْ ظَلَمَكَ وَلَعَنَ اللهُ اُمَّةً سَمِعَتْ بِذَلِكَ فَرَضِيَتْ بِهِ

fala`ana allāhu man qatalaka wa la`ana allāhu man ḡalamaka wa la`ana allāhu ummatan samī`at biḡhālīka faraḡiyat bihi

So, may Allah curse those who slew you. May Allah curse those who wronged you. May Allah curse the people who, when informed about that, were pleased with it.

اَللّٰهُمَّ اِنِّيْ اَشْهَدُكَ اَنِّيْ وَلِيٌّ لِّكَ وَالَاَهْ وَعَدُوٌّ لِّكَ عَادَاَهْ

allāhumma innī ushhiduka annī waliyyun liman wālāhu wa `aduwwun liman `ādāhu

O Allāh, I do ask You to witness for me that I am loyalist to those who are loyalists to him and enemy of those who are enemies of him.

بِأَبِي أَنْتَ وَأُمِّي يَا بْنَ رَسُولِ اللَّهِ أَشْهَدُ أَنَّكَ كُنْتَ نُورًا فِي الْأَصْلَابِ الشَّائِخَةِ وَالْأَرْحَامِ الْمُطَهَّرَةِ

bi'abī anta wa ummī yabna rasūli allāhi ashhadu annaka kunta nūran fī al-aṣlābi alshshāmikhāti wal-arḥāmi almutahharati

May my father and mother be accepted as ransoms for you, O son of Allāh's Messenger. I bear witness that you were light in the sublime loins and purified wombs;

لَمْ تُنَجِّسْكَ الْجَاهِلِيَّةُ بِأَنْجَاسِهَا وَلَمْ تُلَبِّسْكَ الْمَذْهَبَاتُ مِنْ ثِيَابِهَا

lam tunajjiska aljāhiliyyatu bi'anjāsihā wa lam tulbiska al mudlahimmātu min thiyābihā
the impurities of the Ignorance Era could not object you to filth nor could its murky clothes dress you.

وَأَشْهَدُ أَنَّكَ مِنْ دَعَائِمِ الدِّينِ وَأَرْكَانِ الْمُسْلِمِينَ وَمَعْقِلِ الْمُؤْمِنِينَ

wa ashhadu annaka min da`ā'imī alddīni wa arkāni almuslimīna wa ma`qili almu'minīna
I also bear witness that you are one of the mainstays of the religion, the supports of Muslims, and the haven of the believers.

وَأَشْهَدُ أَنَّكَ الْإِمَامُ الْبَرُّ النَّقِيُّ الرَّضِيُّ الزَّكِيُّ الْهَادِي الْمُهْدِي

wa ashhadu annaka al-imāmu albarru alttaqīyyu alrraḍīyyu alzzakīyyu alhādī almahdiyyu
I also bear witness that you are the God-fearing, pious, pleased, immaculate, guide, and well-guided Imām.

وَأَشْهَدُ أَنَّ الْأِيْمَةَ مِنْ وُلْدِكَ كَلِمَةُ التَّقْوَى وَأَعْلَامُ الْهُدَى وَالْعُرْوَةُ الْوُثْقَى وَالْحُجَّةُ عَلَى أَهْلِ الدُّنْيَا

wa ashhadu anna al-a'immata min wuldika kalimatu alttaqwā wa a`lāmu alhudā wal`urwatu alwuthqā walhujjatu `alā ahli alddunyā
And I bear witness that the Imāms from your progeny are the spokesmen of piety, the signs of guidance, the firmest handle (of Islam), and the decisive Argument against the inhabitants of the world.

وَأَشْهَدُ أَنِّي بِكُمْ مُؤْمِنٌ وَبِإِيَابِكُمْ مُوقِنٌ بِسَرَاعِ دِينِي وَخَوَاتِيمِ عَمَلِي

wa ashhadu annī bikum mu'minun wa bi'iyābikum mūqinun bisharāyi`i dīni wa khawātīmi `amalī
I also bear witness that I believe in you all and in your Return, I have full confidence in the laws of my religion and in the seals of my deeds,

وَقَلْبِي لِقَلْبِكُمْ سَلَمٌ وَأَمْرِي لِأَمْرِكُمْ مُتَّبِعٌ وَنُصْرَتِي لَكُمْ مُعَدَّةٌ حَتَّى يَأْذَنَ اللَّهُ لَكُمْ

wa qalbī liqalbikum silmun wa amrī li'amrikum muttabi`un wa nuṣrati lakum mu`addatun ḥattā ya'dhana allāhu lakum

my heart is at peace with you all, all my affairs are based on your commands, and my support for you all is already all set until Allah permits you.

فَمَعَكُمْ مَعَكُمْ لَا مَعَ عَدُوِّكُمْ صَلَوَاتُ اللَّهِ عَلَيْكُمْ

fama`akum ma`akum lā ma`a`adduwwikum ṣalawātu allāhi`alaykum

So, I am with you. I am with you, not with your enemies. Allāh's blessings be upon you,

وَعَلَىٰ أَرْوَاحِكُمْ وَأَجْسَادِكُمْ وَشَاهِدِكُمْ وَغَائِبِكُمْ وَظَاهِرِكُمْ وَبَاطِنِكُمْ آمِينَ رَبَّ الْعَالَمِينَ

wa`alā arwāḥikum wa ajsādikum wa shāhidikum wa ghā'ibikum wa zāhirikum wa bāṭinikum āmīna rabba
al`ālamīna

upon your souls, upon your bodies, upon the present and the absent from you, and upon the apparent and the invisible
from you. Respond to us, O Lord of the Worlds.

ABŪL FADL AL-‘ABBĀS_(A)



Al-‘Abbās b. ‘Alī, honorably known as Abūl Faḍl³⁸, Abūl Qāsim³⁹ and Qamar Banī Hāshim⁴⁰, is the distinguished son of Imām ‘Alī^(a) and Ummul Banīn^(a). He held the critical roles of commander and standard-bearer in Imām Ḥusayn's caravan during the Battle of Karbalā.

Renowned for his dignity, bravery, generosity, and unwavering obedience to the infallible Imām^(a), he is cherished in Karbalā. There, he served as the flag bearer and the water supplier for his brother Ḥusayn b. ‘Alī's army. Because of these noble duties, he also earned the titles of *Saqqā*⁴¹ of the plain of Karbalā, Bāb al-Ḥawa’ij⁴², al-Ṭayyār⁴³ and al-Shahīd⁴⁴.

❖ In tribute to his memory, Imām Sajjād^(a) has said, "May Allah bestow mercy upon my uncle ‘Abbās. He offered the greatest sacrifice and fought a valiant battle until he lost his hands in service to his brother. Allah gifted him two wings like his uncle Ja‘far al-Ṭayyār, enabling him to fly in paradise alongside angels. Truly, ‘Abbās holds a position in the sight of Almighty Allah that all martyrs would aspire to achieve on the Day of Judgment."

❖ In the opening of the *ziyārah* text of ‘Abbās b. ‘Alī^(a), Imām Ṣādiq^(a) proclaims, "Peace be upon you, O righteous and obedient servant of Allah and His Prophet, who showed loyalty to the Commander of the Believers, Ḥasan, and Ḥusayn."

❖ Imām Ṣādiq^(a) beautifully described ‘Abbās as a figure of profound insight, exceptional intelligence, robust faith, who displayed heroism alongside Imām Ḥusayn^(a), sacrificed himself, and martyred in the path of his Imām^(a). He submitted to the Prophet's successor, acknowledged the Imām^(a) of his era, and demonstrated unwavering loyalty, striving until his final moments.

❖ In a respectful salutation, Imām Mahdī^(a) said, "Peace be upon Abūl Fadl al-‘Abbās, son of the Commander of the Believers^(a). He sacrificed his life for his brother, used this world as a stepping stone to the hereafter, and was martyred for his brother. He devotedly tried to provide water to the thirsty in the camp, losing his hands in the sacred struggle for Allah. May Allah distance his killers Yazid b. Raqad and Hakim b. Tufayl Ta'i from His mercy."

³⁸ The Father of Excellence

³⁹ Adopted from Ziyārat Arba‘een where Jabir b. Abdillāh Ansari addresses him, "Peace be upon you, O Abūl Qasim; Peace be with you O Abbas b. Alī".

⁴⁰ The moon of the Hashemites

⁴¹ The water-supplier

⁴² The gate to fulfilling people's needs

⁴³ The flyer

⁴⁴ The martyr

ZIYĀRAT ‘ABBĀS(A)

The esteemed Shaykh Ja‘far b. Qūlawayh Qummī has relayed through a chain of credible sources that Abū Ḥamza Thumālī reported the words of Imām Ṣādiq^(a). The Imām instructed that if one wishes to visit the tomb of ‘Abbās b. Alī^(a), situated on the Euphrates' bank across from *al-Ḥā'ir*, one should pause at the entrance and say the following words:

سَلَامٌ لِلَّهِ وَسَلَامٌ لِمَلَايِكَتِهِ الْمُرْسَلِينَ وَانْبِيَائِهِ الْمُرْسَلِينَ

salāmu allāhi wa salāmu malā'ikatihī almuqarrabīna wa anbiyā'ihī almursalīna

Peace of Allah and peace of His favorite angels, His commissioned prophets,

وَعِبَادِهِ الصَّالِحِينَ وَجَمِيعِ الشُّهَدَاءِ وَالصَّادِقِينَ

wa `ibādihī alṣṣāliḥīna wa jamī`i alshshuhadā'i walṣṣiddīqīna

His righteous servants, all the martyrs, and all the veracious (ones),

وَالزَّكَايَاتِ الطَّيِّبَاتِ فِيمَا تَغْتَدِي وَتَرُوحُ عَلَيْكَ يَا بَنَ أَمِيرِ الْمُؤْمِنِينَ

walzzākiyātu alṭṭayyibātu fimātaghtadī wa tarūḥu `alayka yabna amīri almu'minīna

and also pure, true blessings that come and go, be upon you, O son of the Commander of the Faithful.

أَشْهَدُ لَكَ بِالتَّسْلِيمِ وَالتَّضَدِيقِ وَالْوَفَاءِ وَالتَّصِيحَةِ

ashhadu laka bilttaslīmi walṭṭaṣḍīqi walwafā'i walnnaṣīḥati

I testify to you of submission (to the will of God), honest acceptance as true, loyalty, and sincerity

حَلَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْمُرْسَلِ وَالسَّبْطِ الْمُتَنَجِّبِ

likhalafi alnnabiyyi ṣallā allāhu `alayhi wa ālihī almursali walssibṭi almunṭajabi

to the descendant of the commissioned Prophet, Allāh's blessings be upon him and his Household, the chosen grandson
(of the Prophet),

وَالدَّلِيلِ الْعَالِمِ وَالْوَصِيِّ الْمُبْلَغِ وَالْمُظْلَمِ الْمُهْتَضَمِ

walddalīli al `ālimi walwaṣiyyi almuballighi walmazlūmi almuhtaḍami

the well knowledgeable guide (to the true religion), the conveying successor, and the wrongfully oppressed one.

فَجَزَاكَ اللَّهُ عَنْ رَسُولِهِ وَعَنْ أَمِيرِ الْمُؤْمِنِينَ وَعَنِ الْحَسَنِ وَالْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَفْضَلَ الْجَزَاءِ

fajazāka allāhu `an rasūlihī wa `an amīri almu'minīna wa `an alḥasani walḥusayni ṣalawātu allāhi
`alayhim afḍala aljazā'i

So, Allah may reward you on behalf of His Messenger, the Commander of the Faithful, Ḥasan, and Ḥusayn, peace of Allah
be upon them, with the best reward

بِمَا صَبَرْتَ وَاحْتَسَبْتَ وَأَعْنَتْ فَنِعْمَ عُقْبَى الدَّارِ

bimā ṣabarta waḥṭasabta wa a`anta fani`ma `uqbā alddāri

for your steadfastness, dedication (to the sake of God), and support (for the right party). Very excellent be the reward of the eternal life.

لَعَنَ اللَّهُ مَنْ قَتَلَكَ وَلَعَنَ اللَّهُ مَنْ جَهِلَ حَقَّكَ وَاسْتَخَفَّ بِحُرْمَتِكَ

la`ana allāhu man qatalaka wa la`ana allāhu man jahila haqqaka wastakhaffa bihurmatika

Allāh's curse be on him who killed you. Allāh's curse be on him who ignored your position and belittled your sanctity.

وَلَعَنَ اللَّهُ مَنْ حَالَ بَيْنَكَ وَبَيْنَ مَاءِ الْفُرَاتِ

wa la`ana allāhu man hāla baynaka wa bayna mā'i alfurāti

Allāh's curse be on him who precluded you from having from the water of the Euphrates.

أَشْهَدُ أَنَّكَ قُتِلْتَ مَظْلُومًا وَأَنَّ اللَّهَ مُنْجِزٌ لَكُمْ مَا وَعَدَكُمْ

ashhadu annaka qutilta mazlūman wa anna allāha munjizun lakum māwa`adakum

I testify that you were killed wrongfully and that Allah will verily fulfill His promise that He made with you.

جِئْتُكَ يَا بْنَ أَمِيرِ الْمُؤْمِنِينَ وَإِنِّي إِلَيْكُمْ وَقَلْبِي مُسَلِّمٌ لَكُمْ وَتَابِعٌ

ji'tuka yabna amīri almu'minīna wāfidan ilaykum wa qalbī musallimun lakum wa tābi`un

O son of the Commander of the Faithful, I have come to you to present myself before you. My heart is submissive to you and is following you.

وَأَنَا لَكُمْ تَابِعٌ وَنُصْرَتِي لَكُمْ مُعَدَّةٌ حَتَّى يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ

wa anā lakum tābi`un wa nuṣratī lakum mu`addatun ḥattā yaḥkuma allāhu wa huwa khayru alḥākīmīna

And I am your follower. I am ready to support you until Allah decides. He is surely the best of all those who decide.

فَمَعَكُمْ مَعَكُمْ لَا مَعَ عَدُوِّكُمْ

fama`akum ma`akum lā ma`a`aduwwikum

I am verily with you, not with your enemy.

إِنِّي بِكُمْ وَإِيَّاكُمْ مِنَ الْمُؤْمِنِينَ وَبِمَنْ خَالَفَكُمْ وَقَتَلَكُمْ مِنَ الْكَافِرِينَ

innī bikum wa bi'iyābikum min almu'minīna wa biman khālafakum wa qatalakum min alkāfirīna

I am one of those who believe in you and believe in your Return. I also one of those who deny your opposites and killers.

قَتَلَ اللَّهُ أُمَّةً قَتَلْتُمْ بِالْأَيْدِي وَالْأَلْسُنِ

qatala allāhu ummatan qatalatkum bil-aidī wal-alsuni

Allāh may kill the group who killed you with hands and tongues (by giving orders of killing you.)

Proceed to enter, immerse yourself emotionally at the tomb, saying the following words:

السَّلَامُ عَلَيْكَ أَيُّهَا الْعَبْدُ الصَّالِحُ الْمُطِيعُ لِلَّهِ وَلِرَسُولِهِ وَلَا مِيرَ الْمُؤْمِنِينَ

alssalāmu `alayka ayyuhā al`abdu alṣṣāliḥu almuṭī`u lillāhi wa lirasūlihi wa li'amīri almu'minīna
Peace be upon you, O righteous servant (of Allāh) and obedient to Allāh, to His Messenger, to the Commander of the Faithful,

وَالْحَسَنَ وَالْحُسَيْنَ صَلَّى اللَّهُ عَلَيْهِمْ وَسَلَّم السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

walḥasanī walḥusaynī ṣallā allāhu `alayhim wa sallama alssalāmu `alayka wa raḥmatu allāhi wa barakātuhū

to Ḥasan, and to Ḥusayn, peace and greetings of Allah be upon them. Peace, Allāh's mercy, blessings,

وَمَغْفِرَتُهُ وَرِضْوَانُهُ وَعَلَى رُوحِكَ وَبَدَنِكَ

wa maghfiratihū wa riḍwānuhū wa `alā rūḥika wa badanika

forgiveness, and gratifications be upon you, your soul, and your body.

أَشْهَدُ وَأَشْهَدُ اللَّهُ أَنَّكَ مَضَيْتَ عَلَى مَا مَضَى بِهِ الْبَدْرِيُّونَ وَالْمَجَاهِدُونَ فِي سَبِيلِ اللَّهِ

ashhadu wa ushhidu allāha annaka maḍayta `alā mā maḍā bihī albadriyyūna walmujāhidūna fī sabīli allāhi

I testify, and call Allah to witness, that you abided by the same course that was taken by the warriors of (the battle of) Badr and the strivers for Allāh's sake

الْمُتَاصِحُونَ لَهُ فِي جِهَادِ أَعْدَائِهِ الْمُبَالِغُونَ فِي نُصْرَةِ أَوْلِيَائِهِ الذَّاكِرُونَ عَنْ أَحِبَّائِهِ

almunāṣiḥūna lahū fī jihādi a`dā'ihī almunbālighūna fī nuṣrati awliyā'ihī aldhahābbūna `an aḥibbā'ihī
who sincerely served Him in the battlefields against His enemies, did their bests for supporting His disciples, and defended His intimate ones.

فَجَزَاكَ اللَّهُ أَفْضَلَ الْجَزَاءِ وَأَكْثَرَ الْجَزَاءِ وَأَوْفَرَ الْجَزَاءِ وَأَوْفَى جَزَاءِ أَحَدٍ مِّنْ وَفَى بَبَيْعَتِهِ

fajazāka allāhu afḍala aljazā'ī wa akthara aljazā'ī wa awfara aljazā'ī wa awfā jazā'ī aḥadin mimman wa fābibay`atihī

So, Allah may reward you the best, the maximum, the most abundant, and the most conclusive reward that He may give to any one who fulfills his homage,

وَأَسْتَجَابَ لَهُ دَعْوَتُهُ وَأَطَاعَ وِلَاةَ أَمْرِهِ

wastajāba lahū da`watahū wa aṭā`a wulāta amrihī

answers the call (of the religion), and obeys his (divinely elected) leaders.

أَشْهَدُ أَنَّكَ قَدْ بَالِغْتَ فِي النَّصِيحَةِ وَأَعْطَيْتَ غَايَةَ الْمَجْهُودِ

ashhadu annaka qad bālaghta fī alnnaṣiḥati wa a`ṭayta ghāyata almajhūdī

I testify that you acted extremely sincerely and exerted all your efforts (in this regard).

فَبَعَثَكَ اللَّهُ فِي الشُّهَدَاءِ وَجَعَلَ رُوحَكَ مَعَ أَرْوَاحِ السُّعَدَاءِ

faba`athaka allāhu fī alshshuhadā'i wa ja`ala rūḥaka ma`a arwāḥi alssu`adā'i

Allāh may attach you to the martyrs, add your soul to the souls of the happy ones,

وَأَعْطَاكَ مِنْ جَنَّاتِهِ أَفْسَحَهَا مَنَزِلًا وَأَفْضَلَهَا عُزْفًا

wa a`ṭāka min jinānihī aṣṣaḥāḥāmanzilan wa aḡḡalahā ghurafan

give you the largest abode in His Paradise and the most handsome room,

وَرَفَعَ ذِكْرَكَ فِي عِلِّيِّينَ وَحَشَرَكَ مَعَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

wa rafa`a dhikraka fī `illiyyīna wa ḥasharaka ma`a alnnabiyyīna walṣṣiddiqīna walshshuhadā'i walṣ
ṣāliḥīna wa ḥasuna ulā'ika rafīqan

exalt your mention in `Illiyīn (the most elevated position), and join you to the Prophets, the veracious ones, the martyrs,
and the righteous ones. Very excellent is the companionship of such ones.

أَشْهَدُ أَنَّكَ لَمْ تَهِنْ وَلَمْ تَنْكُلْ وَأَنَّكَ مَضَيْتَ عَلَى بَصِيرَةٍ مِنْ أَمْرِكَ مُقْتَدِيًا بِالصَّالِحِينَ

ashhadu annaka lam tahin wa lam tankul wa annaka maḡdayta `alā baṣīratin min amrika muḡtadiyan biṣ
ṣāliḥīna

I testify that you did not lag behind and did not turn away the face, and that you left this life with full awareness of the
truth, following the examples of the righteous ones

وَمُتَّبِعًا لِلنَّبِيِّينَ فَجَمَعَ اللَّهُ بَيْنَنَا وَبَيْنَكَ

wa muttabi`an lilnnabiyyīna fajama`a allāhu baynanā wa baynaka

and sticking to the Prophets. So, Allāh may gather us with you,

وَبَيْنَ رَسُولِهِ وَأَوْلِيَائِهِ فِي مَنَازِلِ الْمُخْتَبِينَ فَإِنَّهُ أَرْحَمُ الرَّاحِمِينَ

wa bayna rasūlihī wa awliyā'ihī fī manāzili almukhbitīna fa'innahu arḡamu alrrāḡimīna

with His Messenger, and with His disciples in the abodes of those who practiced humbly (with their Lord). He is certainly
the most merciful of all the merciful ones.

KĀZIMĪYA



MERITS

❖ Ḥasan b. ‘Alī Washā’ recounts his conversation with Imām Riḍā^(a), wherein he inquired whether the reward for visiting the grave of Imām Kāẓim^(a) equals that of visiting Ḥusayn's grave. The Imām^(a) affirmed this equivalency.

❖ Ḥusayn b. Yasār Wāṣitī shares a narrative where he asked Imām Riḍā^(a) about the appropriateness of visiting Imām Kāẓim's grave in Baghdad. The Imām's response was affirmative, but with the advice to perform the visit behind a veil.

❖ Again, Ḥasan b. ‘Alī Washā’ posed a question to Imām Riḍā^(a) about the rewards bestowed upon those who visit the grave of his father, Imām Mūsā Kāẓim^(a). The Imām's response mirrored his earlier statement, asserting that the rewards are the same as those given to visitors of Ḥusayn's grave.

❖ In a dialogue between an unnamed companion and Imām Riḍā^(a), the companion asked about performing the *ziyārah* of Imām Mūsā Kāẓim's grave. The Imām^(a) advised to conduct prayers in the mosques adjacent to the grave.

❖ Ḥusayn b. Yasār Wāṣitī narrated another conversation with Imām Riḍā^(a), in which he asked about the rewards for visiting his father's grave, Imām Mūsā Kāẓim's. The Imām^(a) explained that the rewards are equal to those given for visiting his own father, The Messenger of Allah^(p). Upon expressing fear of visiting the grave directly, the Imām advised offering *salām* from behind a wall.

❖ Ḥusayn b. Muḥammad Qummī documents a dialogue with Imām Riḍā^(a), where the Imām noted that visitors to his father's grave in Baghdad share the same blessings as those visiting The Messenger of Allah^(p) and Amīr al-Mu‘minīn's graves, but with certain unique rewards bestowed upon visitors to the latter two.

❖ ‘Abdul Raḥmān b. Abū Najrān narrates an exchange with Imām Taqī^(a), during which he queried the reward for those who visit The Messenger of Allah's grave for the sole purpose of *ziyārah*. The Imām affirmed the reward as paradise, as well as for those visiting the grave of Imām Kāẓim^(a), similarly earning paradise.

❖ Imām Riḍā^(a) has also been recorded to equate the *ziyārah* of his father, Imām Mūsā Kāẓim's grave, with that of Ḥusayn's grave.

❖ Raḥīm recalls a conversation with Imām Riḍā^(a) where he expressed his struggles in performing the *ziyārah* of Imām Mūsā Kāẓim's grave in Baghdad, and the consequent decision to

offer *salām* from behind a wall. He queried the rewards for such an act, to which the Imām^(a) confirmed, by swearing to Allah, that the rewards were akin to those for visiting the grave of The Messenger of Allah^(p).

❖ Raḥīm shares a conversation with Imām Riḍā^(a), where he expressed the difficulties encountered during the *ziyārah* to Imām Mūsā Kāẓim's grave in Baghdad. He inquired about the rewards for undertaking such a *ziyārah*, to which the Imām stated that they are equivalent to those for visiting the grave of Ḥusayn^(a). As this dialogue concluded, a man entered, greeted the Imām, and started discussing the impending disasters predicted for Baghdad, including ground collapse, social unrest, and lightning strikes. As Raḥīm departed, he overheard the Imām^(a) reassuring that none of these calamities would impact Imām Mūsā Kāẓim^(a).

❖ Ibrahim b. ‘Uqbah recounts an interaction with Imām Ali Naqī^(a). He had written to the Imām inquiring about the *ziyārah* to the graves of Imām Ḥusayn^(a), Imām Kāẓim^(a), and Imām Taqī^(a). In his response, Imām^(a) prioritised Imām Ḥusayn^(a) but emphasised that the *ziyārah* to the graves of Imām Kāẓim^(a) and Imām Taqī^(a) was more comprehensive and yielded greater rewards.

❖ ‘Abdul Raḥmān b. Abū Najrān narrates his conversation with Imām Taqī^(a) in which he asked about the rewards for those who visit The Messenger of Allah's grave solely for the sake of *ziyārah*. The Imām^(a) affirmed that the reward for such devotees is paradise, as is the reward for those visiting the grave of Imām Kāẓim^(a).

IMĀM MŪSĀ KĀẒIM^(A)

Sayyid b. Tāwūs, in his book *Al-Mazār*, has mentioned the following method of *ziyārah*:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

allāhu akbaru allāhu akbaru lā ilāha illā allāhu wallāhu akbaru

Allāh is the Most Great. Allah is the Most Great. There is no god save Allāh. And Allah is the Most Great.

الْحَمْدُ لِلَّهِ عَلَى هِدَايَتِهِ لِدِينِهِ وَالتَّوْفِيقِ لِمَا دَعَا إِلَيْهِ مِنْ سَبِيلِهِ

alḥamdu lillāhi `alā hidāyatihī lidīnihī walttawfīqi limā da`ā ilayhi min sabīlihī

All praise be to Allah for guiding [me] to His religion and for leading [me] successfully to His Course to which He has invited (us).

اَللّٰهُمَّ اِنَّكَ اَكْرَمُ مَقْصُوْدٍ وَّاَكْرَمُ مَاتٍ وَّقَدْ اَتَيْتُكَ مُتَقَرِّبًا اِلَيْكَ

allāhumma innaka akramu maqṣūdīn wa akramu ma'tiyyīn wa qad ataytuka mutaqqarriban ilayka

O Allāh, You are verily the most Honorable Besought One and the most Honorable Purposed One. I thus have come to You, seeking nearness to You

بَابِنِ بِنْتِ نَبِيِّكَ صَلَوَاتُكَ عَلَيْهِ وَعَلَى آبَائِهِ الطَّاهِرِينَ وَأَبْنَائِهِ الطَّيِّبِينَ

bibni binti nabiyyika ṣalawātuka `alayhi wa `alā ābā'ihī alṭṭāhirīna wa abnā'ihī alṭṭayyibīna

in the name of the son of Your Prophet's daughter, Your blessings be upon him and upon his immaculate fathers and pure sons.

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَاٰلِ مُحَمَّدٍ وَلَا تُخَيِّبْ سَعْيِي وَلَا تَقْطَعْ رَجَائِي

allāhumma ṣalli `alā muḥammadin wa āli muḥammadin wa lā tukhayyib sa`yī wa lā taqṭa` rajā'ī

O Allāh, (please) send blessings upon Muḥammad and the Household of Muḥammad, never frustrate my efforts, never cut off my hope,

وَاَجْعَلْنِيْ عِنْدَكَ وَجِيْهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنْ الْمَقْرَبِيْنَ

waj`alnī `indaka wajīhan fī alldunyā wal-ākhirati wa min almuqarrabīna

make me illustrious in Your view in this world as well as the world to come, and make me of those brought near to You.

As you step into the shrine leading with your right foot, say the subsequent statement:

بِسْمِ اللّٰهِ وَبِاللّٰهِ وَفِي سَبِيْلِ اللّٰهِ وَعَلَى مِلَّةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ

bismi allāhi wa billāhi wa fī sabīli allāhi wa `alā millati rasūli allāhi ṣallā allāhu `alayhi wa ālihī

In the Name of Allah (I begin), in Allah (I trust), and on the way of Allah and on the norm of the Messenger of Allah (I proceed), may Allah bless him and his Household.

اَللّٰهُمَّ اغْفِرْ لِيْ وَلِوَالِدَيَّ وَلِجَمِيْعِ الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ

allāhumma ighfir lī wa liwālidayya wa lijamī`i almu'minīna walmu'mināti

O Allāh, (please do) forgive me, my parents, and all the believing men and women.

Upon reaching the gate of the dome, pause momentarily to seek permission for entrance by uttering these words:

أَدْخُلْ يَا رَسُوْلَ اللّٰهِ أَدْخُلْ يَا نَبِيَّ اللّٰهِ أَدْخُلْ يَا مُحَمَّدُ بْنُ عَبْدِ اللّٰهِ

a'adkhulu yā rasūla allāhi a'adkhulu yā nabiyya allāhi a'adkhulu yā muḥammadu bna `abdillāhi

O Allāh's Messenger, may I enter? O Allāh' Prophet, may I enter? O Muḥammad the son of 'Abd Allāh, may I enter?

أَدْخُلْ يَا أَمِيْرَ الْمُؤْمِنِيْنَ أَدْخُلْ يَا أَبَا مُحَمَّدٍ الْحَسَنُ أَدْخُلْ يَا أَبَا عَبْدِ اللّٰهِ الْحُسَيْنُ

a'adkhulu yā amīra almu'minīna a'adkhulu yā abā muḥammadin alḥasanu a'adkhulu yā abā `abdillāhi alḥusaynu

O Commander of the Faithful, may I enter? O Abū Muḥammad Ḥasan, may I enter? O Abū ‘Abd Allah Ḥusayn, may I enter?

أَدْخُلْ يَا أَبَا مُحَمَّدٍ عَلَيَّ بْنَ الْحُسَيْنِ أَدْخُلْ يَا أَبَا جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ أَدْخُلْ يَا أَبَا عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ

a'adkhulu yā abā muḥammadin Alīyyu bna alḥusayni a'adkhulu yā abā Ja'farin muḥammadu abna Alīyyin
a'adkhulu yā abā `abdillāhi Ja'faru bna muḥammadin

O Abū Muḥammad Alī ibn Ḥusayn, may I enter? O Abū Ja'far Muḥammad ibn Alī, may I enter? O Abū ‘Abd Allah Ja'far ibn Muḥammad, may I enter?

أَدْخُلْ يَا مُوَلَّايَ يَا أَبَا الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ أَدْخُلْ يَا مُوَلَّايَ يَا أَبَا جَعْفَرٍ أَدْخُلْ يَا مُوَلَّايَ مُحَمَّدُ بْنُ عَلِيٍّ

a'adkhulu yā mawlāya yā abā alḥasani mūsā bna Ja'farin a'adkhulu yā mawlāya yā abā Ja'farin a'adkhulu
yā mawlāya muḥammadu abna Alīyyin

O my master Abu'l-Ḥasan Mūsā ibn Ja'far, may I enter? O my master Abū Ja'far, may I enter? O my master Muḥammad ibn Alī, may I enter?

As you make your entry, iterate the subsequent phrase four times:

Allāh is the Most Great.

Allāhu akbar

الله أَكْبَرُ

Stand before the sacred tomb, positioning yourself so the direction of *Qiblah* lies between your shoulders, and recite these words:

الْسَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَابْنِ وَلِيِّهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَابْنَ حُجَّتِهِ

alssalāmu `alayka yā waliyya allāhi wabna waliyyihī alssalāmu `alayka yā ḥujjata allāhi wabna ḥujjatihī

Peace be upon you, O Allāh's intimate servant and son of His intimate servant. Peace be upon you, O Allāh's argument and son of His argument.

الْسَّلَامُ عَلَيْكَ يَا صَفِيَّ اللَّهِ وَابْنَ صَفِيِّهِ السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ وَابْنَ أَمِينِهِ

alssalāmu `alayka yā ṣafīyya allāhi wabna ṣafīyyihī alssalāmu `alayka yā amīna allāhi wabna amīnihī

Peace be upon you, O Allāh's choice and son of His choice. Peace be upon you, O Allāh's trustee and son of His trustee.

الْسَّلَامُ عَلَيْكَ يَا نَوْرَ اللَّهِ فِي ظُلُمَاتِ الْأَرْضِ السَّلَامُ عَلَيْكَ يَا إِمَامَ الْهُدَى

alssalāmu `alayka yā nūra allāhi fī ḡulumāti al-arḡi alssalāmu `alayka yā imāma alhudā

Peace be upon you, O Allāh's light in the darkness of the earth. Peace be upon you, O leader to the true guidance.

الْسَّلَامُ عَلَيْكَ يَا عَلَمَ الدِّينِ وَالتَّقَى السَّلَامُ عَلَيْكَ يَا خَازِنَ عِلْمِ النَّبِيِّينَ

alssalāmu `alayka yā `alama alddīni walṭtuqā alssalāmu `alayka yā khāzina `ilmi alnnabiyyīna

Peace be upon you, O signpost of religiousness and piety. Peace be upon you, O hoarder of the knowledge of the Prophets.

الْسَّلَامُ عَلَيْكَ يَا خَازِنَ عِلْمِ الْمُرْسَلِينَ السَّلَامُ عَلَيْكَ يَا نَائِبَ الْأَوْصِيَاءِ السَّابِقِينَ

alssalāmu `alayka yā khāzina `ilmi almursalīna alssalāmu `alayka yā nā'iba al-awṣiyā'i alssābiqīna

Peace be upon you, O hoarder of the knowledge of the Messengers. Peace be upon you, O deputy of the preceding Successors (of the Prophets).

الْسَّلَامُ عَلَيْكَ يَا مَعْدِنَ الْوَحْيِ الْمُبِينِ السَّلَامُ عَلَيْكَ يَا صَاحِبَ الْعِلْمِ الْبَيِّنِ

alssalāmu `alayka yā ma`dina alwaḥyi almuḃīni alssalāmu `alayka yā ṣāḥiba al`ilmi alyaqīni

Peace be upon you, O essence of the manifest Revelation. Peace be upon you, O holder of the certain knowledge.

الْسَّلَامُ عَلَيْكَ يَا عِبَّةَ عِلْمِ الْمُرْسَلِينَ السَّلَامُ عَلَيْكَ أَيُّهَا الْإِمَامُ الصَّالِحُ

alssalāmu `alayka yā `aybata `ilmi almursalīna alssalāmu `alayka ayyuhā al-imāmu alṣṣāliḥu

Peace be upon you, O case of the knowledge of the Messengers. Peace be upon you, O righteous leader.

الْسَّلَامُ عَلَيْكَ أَيُّهَا الْإِمَامُ الزَّاهِدُ السَّلَامُ عَلَيْكَ أَيُّهَا الْإِمَامُ الْعَابِدُ

alssalāmu `alayka ayyuhā al-imāmu alzzāḥidu alssalāmu `alayka ayyuhā al-imāmu al`ābidu

Peace be upon you, O ascetic leader. Peace be upon you, O oft-worshipping leader.

الْسَّلَامُ عَلَيْكَ أَيُّهَا الْإِمَامُ السَّيِّدُ الرَّشِيدُ السَّلَامُ عَلَيْكَ أَيُّهَا الْمُقْتُولُ الشَّهِيدُ

alssalāmu `alayka ayyuhā al-imāmu alssayyidu alrrashīdu alssalāmu `alayka ayyuhā almaqtūlu alshshahīdu

Peace be upon you, O prudent leader and chief. Peace be upon you, O slain and martyred.

الْسَّلَامُ عَلَيْكَ يَا بَنَ رَسُولِ اللَّهِ وَابْنَ وَصِيِّهِ السَّلَامُ عَلَيْكَ يَا مَوْلَايَ مُوسَى بْنَ جَعْفَرٍ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

alssalāmu `alayka yabna rasūli allāhi wabna waṣiyyihī alssalāmu `alayka yā mawlāya mūsā bna Ja'farin wa raḥmatu allāhi wa barakātuhū

Peace be upon you, O son of Allāh's Messenger and son of his successor. Peace be upon you, O my master Mūsā son of Ja'far. Allāh's mercy and blessings be upon you.

أَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ عَنِ اللَّهِ مَا حَمَلَكَ وَحَفِظْتَ مَا اسْتَوْدَعَكَ

ashhadu annaka qad ballaghta `an allāhi mā ḥamalaka wa ḥafiẓta mā istawda`aka

I bear witness that you conveyed faithfully that which Allāh ordered You to convey, safeguarded that which He entrusted with you,

وَحَلَلْتَ حَلَالَ اللَّهِ وَحَرَمْتَ حَرَامَ اللَّهِ وَأَقَمْتَ أَحْكَامَ اللَّهِ وَتَلَوْتَ كِتَابَ اللَّهِ

wa ḥallalta ḥalāla allāhi wa ḥarramta ḥarāma allāhi wa aqamta aḥkāma allāhi wa talawta kitāba allāhi
decided as lawful all that which Allāh has deemed lawful, decided as unlawful all that which Allāh has deemed unlawful,
carried out the decrees of Allāh, recited the Book of Allāh,

وَصَبَرْتَ عَلَى الْأَذَى فِي جَنْبِ اللَّهِ وَجَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ حَتَّى أَتَاكَ الْبَيِّنُ

wa ṣabarta `alā al-adhā fi janbi allāhi wa jāhadta fi allāhi ḥaqqa jihādiḥi ḥattā atāka alyaqīnu

endured harm for the sake of Allāh, and strove in the way of Allāh as it ought to be striven until death came upon you.

وَأَشْهَدُ أَنَّكَ مَضَيْتَ عَلَى مَا مَضَى عَلَيْهِ آبَاؤُكَ الطَّاهِرُونَ

wa ashhadu annaka maḍayta `alā mā maḍā `alayhi ābā'uka alṭṭāhirūna

I also bear witness that you passed away carrying the same principles on which your immaculate fathers

وَأَجْدَادُكَ الطَّيِّبُونَ الْأَوْصِيَاءُ الْهَادُونَ الْأَئِمَّةُ الْمُهْدِيُّونَ

wa ajdāduka alṭṭayyibūna al-awṣiyā'u alhādūna al-a'immatu almahdiyyūna

and pure forefathers the successors, guides, leaders, and rightly guided ones passed away.

لَمْ تُؤْثِرْ عَمَى عَلَى هُدًى وَلَمْ تَمَلْ مِنْ حَقٍّ إِلَى بَاطِلٍ

lam tu'thir `aman `alā hudan wa lam tamil min ḥaqqin ilā bāṭilin

You never preferred blindness to true guidance and never slanted from right to wrong.

وَأَشْهَدُ أَنَّكَ نَصَحْتَ اللَّهَ وَلِرَسُولِهِ وَلَا مِيرَ الْمُؤْمِنِينَ

wa ashhadu annaka naṣaḥta lillāhi wa lirasūlihī wa li'amirī almu'minīna

I also bear witness that you acted sincerely to Allāh, to His Messenger, and to the Commander of the Faithful,

وَأَنَّكَ أَدَيْتَ الْأَمَانَةَ وَاجْتَنَبْتَ الْخِيَانَةَ وَأَقَمْتَ الصَّلَاةَ

wa annaka addayta al-amānata wajtanabta alkhīyānata wa aqamta alṣṣalāta

fulfilled the trust, avoided betrayal, performed the prayers,

وَأَتَيْتَ الزَّكَاةَ وَأَمَرْتَ بِالْمَعْرُوفِ وَنَهَيْتَ عَنِ الْمُنْكَرِ

wa ātayta alzzakāta wa amarta bilma `rūfi wa nahayta `an almunkari

defrayed the poor-rate, enjoined the right, forbade the evil,

وَعَبَدْتَ اللَّهَ مُخْلِصًا مُجْتَهِدًا مُحْتَسِبًا حَتَّى آتَاكَ الْيَقِينُ

wa `abadta allāha mukhliṣan mujtahidan muḥtasiban ḥattā atāka alyaqīnu

and served Allah earnestly and painstakingly, expecting His reward, until death came upon you.

فَجَزَاكَ اللَّهُ عَنِ الْإِسْلَامِ وَأَهْلِهِ أَفْضَلَ الْجَزَاءِ وَأَشْرَفَ الْجَزَاءِ

fajazāka allāhu `an al-islāmi wa ahlihī afḍala aljazā'i wa ashrafa aljazā'i

So, may Allah reward you on behalf of Islām and its people with the best reward and the most honoring reward.

أَتَيْتُكَ يَا بْنَ رَسُولِ اللَّهِ زَائِرًا عَارِفًا بِحَقِّكَ مُقَرًّا بِفَضْلِكَ

ataytuka yabna rasūli allāhi zā'iran `ārifan biḥaqqika muqirran bifaḍlika

I have come to you, O son of Allāh's Messenger, visiting you, recognizing your right, admitting your precedence,

مُحْتَمِلًا لِعِلْمِكَ مُحْتَجِبًا بِذِمَّتِكَ عَائِدًا بِفِرِكَ لَا يَنْدَأُ بِضَرِيحِكَ

muḥtamilan li'ilmika muḥtajiban bidhimmatika `ā'idhan biqabrika lā'idhan biḍarīhika

knowing about your knowledgeability, seeking shield with your inviolability, seeking protection with your grave, resorting to your tomb,

مُسْتَشْفِعاً بِكَ إِلَى اللَّهِ مُوَالِياً لَأَوْلِيائِكَ مُعَادِياً لَأَعْدَائِكَ

mustashfi`an bika ilā allāhi muwāliyan li`awliyā`ika mu`ādiyan li`a`dā`ika

seeking your intercession with Allāh, declaring loyalty to your loyalists, incurring the animosity of your enemies,

مُسْتَبْصِراً بِشَأْنِكَ وَبَاهْذَى الَّذِي أَنْتَ عَلَيْهِ عَالِماً بِضَلَالَةِ مَنْ خَالَفَكَ وَبِالْعَمَى الَّذِي هُمْ عَلَيْهِ

mustabṣiran bisha`nika wa bilhudā alladhī anta `alayhi `āliman biḍalālāti man khālafaka wa bil`amā alladhī hum `alayhi

seeking insight of your standing and true guidance you are leading to, and having full acquaintance with the straying of those who dissent from you and the blindness they are following.

بِأَبِي أَنْتَ وَأُمِّي وَنَفْسِي وَأَهْلِي وَمَالِي وَوَلَدِي يَا بْنَ رَسُولِ اللَّهِ

bi`abī anta wa ummī wa nafsī wa ahlī wa māli wa waladī yabna rasūli allāhi

Ransoms for you be my father, mother, myself, my family members, my property, and my sons. O son of Allāh's Messenger,

أَتَيْتُكَ مُتَقَرِّباً بِزِيَارَتِكَ إِلَى اللَّهِ تَعَالَى وَمُسْتَشْفِعاً بِكَ إِلَيْهِ فَاشْفَعْ لِي عِنْدَ رَبِّكَ

ataytuka mutaqqarriban biziyāratika ilā allāhi ta`ālā wa mustashfi`an bika ilayhi fashfa` li `inda rabbika

I have come to you seeking nearness to Allah the All-exalted by visiting you and seeking your intercession for me with Him;

So, (please) intercede for me with your Lord

لِيَغْفِرَ لِي ذُنُوبِي وَيَعْمُوَ عَن جُرْمِي وَيَتَجَاوَزَ عَن سَيِّئَاتِي

liyaghfira li dhunūbī wa ya`fuwa `an jurmī wa yatajāwaza `an sayyi`āti

so that He may forgive my sins, pardon my offences, overlook my evildoings,

وَيَمْحُوَ عَنِّي خَطِيئَاتِي وَيُدْخِلْنِي الْجَنَّةَ وَيَتَفَضَّلَ عَلَيَّ بِمَا هُوَ أَهْلُهُ

wa yamḥuwa `anni khaṭi`i`āti wa yudkhillanī aljannata wa yatafaḍḍala `alayya bimā huwa ahluhū

erase my wrongdoings, allow me to enter Paradise, endue me with favors that suit His generosity,

وَيَغْفِرَ لِي وَلِأَبَائِي وَلِأَخَوَانِي وَأَخَوَاتِي

wa yaghfira li wa li`ābāi wa li`ikhwānī wa akhawātī

and forgive me, my forefathers, my brothers, my sister,

وَلِجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ فِي مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا بِفَضْلِهِ وَجُودِهِ وَمَنِّهِ

wa lijāmī`i almu'minīna walmu'mināti fī mashāriqi al-arḍi wa maghāribihā bifaḍlihi wa jūdihī wa mannihī

and all believing men and women in the east and west of the earth, out of His favoring, magnanimity, and benevolence.

Immerse yourself emotionally at the grave once more, place your face upon it, and make your petitions to Allah. Subsequently, turn towards the side of the Imām's head and utter these words:

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ يَا مُوسَى بْنَ جَعْفَرٍ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

alssalāmu `alayka yā mawlāya yā mūsā bna Ja'farin wa raḥmatu allāhi wa barakātuhū

Peace be upon you, O my master Mūsā the son of Ja'far. Allāh's mercy and blessings be upon you.

أَشْهَدُ أَنَّكَ الْإِمَامُ الْهَادِي وَالْوَلِيُّ الْمُرْشِدُ وَأَنَّكَ مَعْدِنُ التَّنْزِيلِ

ashhadu annaka al-imāmu alhādī walwaliyyu almurshidu wa annaka ma`dinu alttanzīli

I bear witness that you are verily the guiding leader and the guardian who leads to the right guidance, you are verily the core of the Revelation,

وَصَاحِبُ التَّأْوِيلِ وَحَامِلُ التَّوْرَةِ وَالْإِنْجِيلِ وَالْعَالِمُ الْعَادِلُ وَالصَّادِقُ الْعَامِلُ

wa ṣāhibu al-ta'wīli wa ḥāmilu al-tawrāti wal-injīli wal-`ālimu al-`ādilu walṣṣādiq al-`āmilu

the man of true interpretation, the bearer of the Torah and the Gospel, the knowledgeable, the decent, the veracious, and the one who puts his knowledge in practice.

يَا مَوْلَايَ أَنَا أَتَّبِعُ إِلَى اللَّهِ مِنْ أَعْدَائِكَ وَأَتَقَرَّبُ إِلَى اللَّهِ بِمُؤَالَاتِكَ فَصَلِّ اللَّهُ عَلَيْكَ

yā mawlāya anā abra'u ilā allāhi min a`dā'ika wa ataqarrabū ilā allāhi bimuwālātika faṣallā allāhu `alayka

O my master, I repudiate your enemies in the presence of Allah and I seek nearness to Allah through loyalty to you. So, may Allah bless you,

وَعَلَى آبَائِكَ وَأَجْدَادِكَ وَأَبْنَائِكَ وَشِيعَتِكَ وَمُحِبِّكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

wa `alā ābā'ika wa ajdādika wa abnā'ika wa shi`atika wa muḥibbika wa raḥmatu allāhi wa barakātuhū

your fathers, your forefathers, your descendants, your partisans, and your devotees. May Allāh's mercy and blessings be upon them.

You may then offer the two-unit prayer of *ziyārah*, reciting Sūrah Yāsin⁴⁵ –after Sūrah Fātiḥa in the first unit- and Sūrah Raḥmān⁴⁶ –after Sūrah Fātiḥa in the second unit. You may also recite any Sūrah instead. Then, you may ask Almighty Allah for whatever you need.

⁴⁵ Sūrah 36

⁴⁶ Sūrah 55

IMĀM MUḤAMMAD JAWĀD^(A)

السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا نُورَ اللَّهِ فِي ظُلُمَاتِ الْأَرْضِ

alssalāmu `alayka yā waliyya allāhi alssalāmu `alayka yā hujjata allāhi alssalāmu `alayka yā nūra allāhi
fi ḡulumāti al-arḍi

Peace be upon you, O intimate servant of Allāh. Peace be upon you, O Allāh's argument. Peace be upon you, O Allāh's light
in the darkness of the earth.

السَّلَامُ عَلَيْكَ يَا بَنَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ وَعَلَى آبَائِكَ

alssalāmu `alayka yabna rasūli allāhi alssalāmu `alayka wa `alā ābā'ika

Peace be upon you, O son of Allāh's Messenger. Peace be upon you and upon your fathers.

السَّلَامُ عَلَيْكَ وَعَلَى أَبْنَائِكَ السَّلَامُ عَلَيْكَ وَعَلَى أَوْلِيَائِكَ

alssalāmu `alayka wa `alā abnā'ika alssalāmu `alayka wa `alā awliyā'ika

Peace be upon you and upon your descendants. Peace be upon you and upon your loyalists.

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَآتَيْتَ الزَّكَاةَ

ashhadu annaka qad aqamta alṣṣalāta wa ātayta alzzakāta

I bear witness that you performed the prayers, defrayed the poor-rate,

وَأَمَرْتَ بِالْمَعْرُوفِ وَنَهَيْتَ عَنِ الْمُنْكَرِ وَتَلَوْتَ الْكِتَابَ حَقَّ تِلَاوَتِهِ

wa amarta bilma`rūfi wa nahayta `an almunkari wa talawta alkitāba haqqa tilāwatihi

enjoined the right, forbade the wrong, recited the Book as it should be recited,

وَجَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ وَصَبَرْتَ عَلَى الْأَذَى فِي جَنْبِهِ حَتَّى آتَاكَ الْيَقِينُ

wa jāhadta fi allāhi haqqa jihādihi wa ṣabarta `alā al-adhā fi janbihi hattā atāka alyaqīnu

strove for Allāh as exactly as striving should be, and endured harm for His sake until death came upon you.

آتَيْتُكَ زَائِرًا عَارِفًا بِحَقِّكَ مُوَالِيًا لِأَوْلِيَائِكَ مُعَادِيًا لِأَعْدَائِكَ فَاشْفَعْ لِي عِنْدَ رَبِّكَ

ataytuka zā'iran `arifan bihaqqika muwāliyan li'awliyā'ika mu`ādiyan lia`dā'ika fashfa` li`inda rabbika

I have come to you, visiting you, recognizing your right, declaring loyalty to your loyalists, and incurring the animosity of
your enemies;

Honour the tomb with a kiss, resting both your cheeks upon it. Following this, perform the two-unit prayer of *ṣiyārah* and any additional prayers as you wish. In prostration, say the following:

إِرْحَمْ مَنْ أَسَاءَ وَاقْتَرَفَ وَاسْتَكَانَ وَاعْتَرَفَ

irham man asā'a waqatarafa wastakāna wa`tarafa

(Please) have mercy upon him who had misbehaved and committed sins, but he then submitted and confessed.

Place your right cheek upon the ground and recite these words:

إِنْ كُنْتُ بِسِّسَ الْعَبْدُ فَأَنْتَ نِعَمَ الرَّبِّ

in kuntu bi'sa al`abdu fa'anta ni`ma alrrabbu

If I am the worst servant (of You), then You are the All-excellent Lord.

Similarly, place your left cheek on the ground, echoing the following words:

عَظُمَ الذَّنْبُ مِنْ عَبْدِكَ فَلْيَحْسُنِ الْعَفْوَ مِنْ عِنْدِكَ يَا كَرِيمُ

`azuma aldhhdhanbu min `abdika falyahsun al`afwu min `indika yā karīmu

Your servant's sin has been very flagrant, then let Your pardon be very excellent. O All-generous!

Return into prostration, and repeat the following phrase one hundred times:

Thanks.

shukran

شُكْرًا

SĀMARRĀ'



ZIYĀRAT IMĀM HĀDĪ^(A)

In his book of *Miṣbāh al-Zā'ir*, Sayyid b. Ṭāwūs provides dedicated instructions for the ziyārah for two distinguished Imāms — Hādī and 'Askarī, peace be upon them. These guidelines include a comprehensive ziyārah ritual, the process for invoking Allāh's blessing upon them, and a prayer meant to follow the ziyārah. The richness and depth of these ziyārah instructions warrant their detailed discussion, even if it necessitates lengthening the book.

Sayyid b. Ṭāwūs instructs that upon reaching the sacred site of Imām Hādī^(a) in Sāmarrā', the ritual bathing of ziyārah should be performed immediately. Donning the cleanest attire, one should then proceed with calm and reverence towards the hallowed shrine. Upon reaching the entrance, seek permission to enter by reciting the following words:

أَدْخُلْ يَا نَبِيَّ اللَّهِ أَدْخُلْ يَا أَمِيرَ الْمُؤْمِنِينَ أَدْخُلْ يَا فَاطِمَةَ الزَّهْرَاءُ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ

a'adkhulu yā nabiyya allāhi a'adkhulu yā amīra almu'minīna a'adkhulu yā fāṭimatu alzzahrā'u sayyidata nisā'i al' ālamīna

May I enter, O Prophet of Allāh? May I enter, O Commander of the Faithful? May I enter, O Fāṭimah the luminous and the mistress of the women of the worlds?

أَدْخُلْ يَا مَوْلَايَ الْحَسَنُ بْنُ عَلِيٍّ أَدْخُلْ يَا مَوْلَايَ الْحُسَيْنُ بْنُ عَلِيٍّ

a'adkhulu yā mawlāya alḥasanu bna Aliyyin a'adkhulu yā mawlāya alḥusaynu bna Aliyyin

May I enter, O my master Ḥasan the son of 'Alī? May I enter, O my master Ḥusayn the son of 'Alī?

أَدْخُلْ يَا مَوْلَايَ عَلِيُّ بْنُ الْحُسَيْنِ أَدْخُلْ يَا مَوْلَايَ مُحَمَّدُ بْنُ عَلِيٍّ أَدْخُلْ يَا مَوْلَايَ جَعْفَرُ بْنُ مُحَمَّدٍ

a'adkhulu yā mawlāya Aliyyu bna alḥusayni a'adkhulu yā mawlāya muḥammadu bna Aliyyin a'adkhulu yā mawlāya Ja'faru bna muḥammadin

May I enter, O my master 'Alī the son of Ḥusayn? May I enter, O my master Muḥammad the son of 'Alī? May I enter, O my master Ja'far the son of Muḥammad?

أَدْخُلْ يَا مَوْلَايَ مُوسَى بْنُ جَعْفَرٍ أَدْخُلْ يَا مَوْلَايَ عَلِيُّ بْنُ مُوسَى أَدْخُلْ يَا مَوْلَايَ مُحَمَّدُ بْنُ عَلِيٍّ

a'adkhulu yā mawlāya mūsā bna Ja'farin a'adkhulu yā mawlāya Aliyyu bna mūsā a'adkhulu yā mawlāya muḥammadu bna Aliyyin

May I enter, O my master Mūsā the son of Ja'far? May I enter, O my master 'Alī the son of Mūsā? May I enter, O my master Muḥammad the son of 'Alī?

أَدْخُلْ يَا مَوْلَايَ أَبَا الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ أَدْخُلْ يَا مَوْلَايَ يَا أَبَا مُحَمَّدٍ الْحَسَنُ بْنُ عَلِيٍّ

a'adkhulu yā mawlāya yā abā alḥasani Aliyyu bna muḥammadin a'adkhulu yā mawlāya yā abā muḥammadin alḥasanu bna Aliyyin

May I enter, O my master Abul-^oasan 'Alī the son of Muḥammad? May I enter, O my master AbL-Muḥammad Ḥasan the son of 'Alī?

أَدْخُلْ يَا مَلَائِكَةَ اللَّهِ الْمُؤَكِّلِينَ بِهَذَا الْحَرَمِ الشَّرِيفِ

a'adkhulu yā malā'ikat aallāhi almuwakkalīna bihādhdā alḥarami alshsharīfi

May I enter, O angels of Allah whom are assigned to manage this holy sanctuary?

Begin your entrance into the holy shrine, leading with your right foot. Once you find yourself standing at the tomb of Imām Hādī^(a), position your face towards it and your back towards the *Qiblah*, and recite the following phrase one hundred times:

Allāh is the Most Great.

Allāhu akbar

الله أكبر

Then, say the following:

السَّلَامُ عَلَيْكَ يَا أَبَا الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ الرَّاشِدُ النُّورُ النَّاقِبُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

alssalāmu `alayka yā abā alḥasani Aliyyu bna muḥammadin alzzakiyyu alrrāshida alnnūra alththāqiba wa raḥmatu allāhi wa barakātuhū

Peace be upon you, O Abul-Hasan 'Alī the son of Muḥammad, the pious, right-directing, and brightly shining light. Allāhs mercy and blessings be upon you.

السَّلَامُ عَلَيْكَ يَا صَفِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا سِرَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا حَبْلَ اللَّهِ

alssalāmu `alayka yā ṣafiyya allāhi alssalāmu `alayka yā sirra allāhi alssalāmu `alayka yā ḥabla allāhi

Peace be upon you, O sincerely attached friend of Allāh. Peace be upon you, O confidant of Allāh. Peace be upon you, O rope of Allāh.

السَّلَامُ عَلَيْكَ يَا آلَ اللَّهِ السَّلَامُ عَلَيْكَ يَا خَيْرَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ

alssalāmu `alayka yā āla allāhi alssalāmu `alayka yā khiyaratā allāhi alssalāmu `alayka yā ṣafwatā allāhi

Peace be upon you, O household of Allāh. Peace be upon you, O select of Allāh. Peace be upon you, O choice of Allāh.

السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ السَّلَامُ عَلَيْكَ يَا حَقَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ

alssalāmu `alayka yā amīna allāhi alssalāmu `alayka yā ḥaqqā allāhi alssalāmu `alayka yā ḥabība allāhi

Peace be upon you, O trustee of Allāh. Peace be upon you, O proof of Allāh. Peace be upon you, O most-beloved by Allāh.

السَّلَامُ عَلَيْكَ يَا نُورَ الْأَنْوَارِ السَّلَامُ عَلَيْكَ يَا زَيْنَ الْأَبْرَارِ السَّلَامُ عَلَيْكَ يَا سَلِيلَ الْأَخْيَارِ

alssalāmu `alayka yā nūraal-anwāri alssalāmu `alayka yā zayna al-abrāri alssalāmu `alayka yā salīla al-akhyāri

Peace be upon you, O light of the lights. Peace be upon you, O pride of the virtuous ones. Peace be upon you, O descendant of the upright ones.

السَّلَامُ عَلَيْكَ يَا عُصْرَ الْأَطْهَارِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ الرَّحْمَنِ السَّلَامُ عَلَيْكَ يَا رُكْنَ الْإِيمَانِ

alssalāmu `alayka yā `unṣura al- athāri alssalāmu `alayka yā ḥujjata alrraḥmāni alssalāmu `alayka yā rukna al-īmāni

Peace be upon you, O essence of the purified ones. Peace be upon you, O argument of the All-beneficent God. Peace be upon you, O essence of the true faith.

الْصَّلَامُ عَلَيْكَ يَا مَوْلَى الْمُؤْمِنِينَ الْصَّلَامُ عَلَيْكَ يَا وَلِيَّ الصَّالِحِينَ الْصَّلَامُ عَلَيْكَ يَا عَلَمَ الْهُدَى

alssalāmu `alayka yā mawlā almu'minīna alssalāmu `alayka yā walīyya alṣṣāliḥīna alssalāmu `alayka yā `alama alhudā

Peace be upon you, O master of the believers. Peace be upon you, O guardian of the righteous ones. Peace be upon you, O symbol of true guidance.

الْصَّلَامُ عَلَيْكَ يَا حَلِيفَ التَّقَى الْصَّلَامُ عَلَيْكَ يَا عَمُودَ الدِّينِ

alssalāmu `alayka yā ḥalīfa alttuqā alssalāmu `alayka yā `amūda alddīni

Peace be upon you, O ally of piety. Peace be upon you, O mainstay of the religion.

الْصَّلَامُ عَلَيْكَ يَا بَنَ خَاتَمِ النَّبِيِّينَ الْصَّلَامُ عَلَيْكَ يَا بَنَ سَيِّدِ الْوُصِيِّينَ

alssalāmu `alayka yabna khātami alnnabiyyīna alssalāmu `alayka yabna sayyidi alwaṣiyyīna

Peace be upon you, O son of the seal of the Prophets. Peace be upon you, O son of the chief of the Prophets successors.

الْصَّلَامُ عَلَيْكَ يَا بَنَ فَاطِمَةَ الزَّهْرَاءِ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ

alssalāmu `alayka yabna fāṭimata alzzahrā'i sayyidati nisā'i al`ālamīna

Peace be upon you, O son of Fāṭimah the Luminous and the mistress of the women of the worlds

الْصَّلَامُ عَلَيْكَ أَيُّهَا الْأَمِينُ الْوَفِيُّ الْصَّلَامُ عَلَيْكَ أَيُّهَا الْعَلَمُ الرِّضِيُّ الْصَّلَامُ عَلَيْكَ أَيُّهَا الرَّاهِدُ التَّقِيُّ

alssalāmu `alayka ayyuhā al-amīnu alwafiyyu alssalāmu `alayka ayyuhā al`alamu alrradiyyu alssalāmu `alayka ayyuhā alzzāhidu altaqqiyu

Peace be upon you, O faithful trustee. Peace be upon you, O favorite epitome. Peace be upon you, O ascetic and pious.

الْصَّلَامُ عَلَيْكَ أَيُّهَا الْحُجَّةُ عَلَى الْخَلْقِ أَجْمَعِينَ الْصَّلَامُ عَلَيْكَ أَيُّهَا التَّالِي لِلْقُرْآنِ

alssalāmu `alayka ayyuhā alḥujjatu `alā alkhālqi ajma`īna alssalāmu `alayka ayyuhā alttālī lilqur'āni

Peace be upon you, O decisive argument against all creatures. Peace be upon you, O succeeding of the Qur'an.

الْصَّلَامُ عَلَيْكَ أَيُّهَا الْمَيِّتُ لِلْحَلَالِ مِنَ الْحَرَامِ الْصَّلَامُ عَلَيْكَ أَيُّهَا الْوَلِيُّ النَّاصِحُ

alssalāmu `alayka ayyuhā almubayyinu lilḥalālī min alḥarāmī alssalāmu `alayka ayyuhā alwaliyyu alnnāṣiḥu

Peace be upon you, O distinguishing between the lawful and the unlawful. Peace be upon you, O sincere saint.

الْصَّلَامُ عَلَيْكَ أَيُّهَا الطَّرِيقُ الْوَاضِعُ الْصَّلَامُ عَلَيْكَ أَيُّهَا النَّجْمُ اللَّائِحُ

alssalāmu `alayka ayyuhā alṭṭarīqu alwāḍiḥu alssalāmu `alayka ayyuhā alnnajmu allā'iḥu

Peace be upon you, O evident course. Peace be upon you, O bright star.

أَشْهَدُ يَا مَوْلَايَ يَا أَبَا الْحَسَنِ أَنَّكَ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ وَخَلِيفَتُهُ فِي بَرِّيَّتِهِ وَأَمِينُهُ فِي بِلَادِهِ وَشَاهِدُهُ عَلَى عِبَادِهِ

ashhadu yā mawlāya yā abā alḥasanī annaka ḥujjatu allāhi `alā khalqihī wa khālifatuhū fī bariyyatihī
wa amīnuhū fī bilādihī wa shāhiduhū `alā `ibādihī

I bear witness, O my master Abul-ḥasan, that you are verily the decisive argument of Allah against His creatures, His representative among His created beings, His trusted administrator in His lands, and His witness over His servants.

وَأَشْهَدُ أَنَّ كَلِمَةَ التَّقْوَى وَبَابُ الْهُدَى وَالْعُرْوَةُ الْوُثْقَى وَالْحُجَّةُ عَلَى مَنْ فَوْقَ الْأَرْضِ وَمَنْ تَحْتَ الثَّرَى

wa ashhadu annaka kalimatu altaqwā wa bābu alhudā wal`urwatu alwuthqā
walḥujjatu`alāmanfawqaal-arḍi wa man taḥta altharā

I also bear witness that you are verily the word of piety, the door to true guidance, the Firmest Handle, and the evident proof against those who are on the earth and those who are beneath the layers of the soil.

وَأَشْهَدُ أَنَّ الْمُطَهَّرَ مِنَ الذُّنُوبِ الْمُبْرَأَ مِنَ الْعُيُوبِ

wa ashhadu annaka almuṭaḥharu min aldhhdhunūbi almubarra'u min al`uyūbi

I bear witness that you are purified from sins, cleaned against defects,

وَالْمُخْتَصَّ بِكَرَامَةِ اللَّهِ وَالْمَحْبُوبُ بِحُجَّةِ اللَّهِ وَالْمَوْهُوبُ لَهُ كَلِمَةُ اللَّهِ

wal mukhtaṣṣu bikarāmati allāhi wal maḥ buwwu bi ḥujjati allāhi wal mawhūbu lahū kalimatu allāhi

bestowed with the honor of Allāh, endued with the proof of Allāh, granted the Word of Allāh,

وَالرُّكْنَ الَّذِي يُلْجَأُ إِلَيْهِ الْعِبَادُ وَتُحْيَى بِهِ الْبِلَادُ

walrurknu alladhī yalja'u ilayhi al`ibādu wa tuḥyā bihi albilādu

and the stronghold to whom the servants (of Allāh) resort and by whom the lands are revived.

وَأَشْهَدُ يَا مَوْلَايَ أَنِّي بِكَ وَبِأَبَائِكَ وَأَبْنَائِكَ مُوقِنٌ مُقَرَّرٌ

wa ashhadu yā mawlāya annī bika wa bi`ābā'ika wa abnā'ika mūqinun muqirrun

I bear witness, O my master, that I have faith in and I submit to you, your forefathers and your sons,

وَلَكُمْ تَابِعٌ فِي ذَاتِ نَفْسِي وَسَرَاعِ دِينِي وَخَاتِمَةِ عَمَلِي وَمُنْقَلَبِي وَمَوَآئِي

wa lakum tābi`un fī dhāti nafsī wa sharāyi`i dīnī wa khātimati`amalī wa munqalabī wa mathwāya

I follow all of you in my personal affairs, in my religious performance, in the seals of my deed, and in my return and final place.

وَأَنِّي وَلِيٌّ لِّمَنْ وَالَاكُمْ وَعَدُوٌّ لِّمَنْ عَادَاكُمْ مُؤْمِنٌ بِسِرِّكُمْ وَعَلَانِيَتِكُمْ وَأَوَّلُكُمْ وَآخِرُكُمْ

wa annī waliyyun liman wālākum wa`aduwun liman`ādākum mu'minin bisirrikum wa`alāniyatikum
wa awwalikum wa ākhirikum

I do show loyalty to your loyalists, I show enmity towards your enemies, I believe in all of the invisible and the visible, and the first and the last of you.

بِأَبِي أَنْتَ وَأُمِّي وَالسَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

bi'abī anta wa ummī walssalāmu`alayka wa raḥmatu allāhi wa barakātuhū

May Allah accept my father and mother as ransoms for you. Peace and Allāhs mercy and blessings be upon you.

Express your reverence by kissing the tomb, resting first your right and then left cheek upon it, while saying the following:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَصَلِّ عَلَى حُجَّتِكَ الْوَفِيِّ وَوَلِيِّكَ الزَّكِيِّ وَامِينِكَ الْمُتَّقِي

allāhumma ṣalli `alā muḥammadin wa āli muḥammadin waṣalli` alā ḥujjatika al wafiiyi wa waliyyika alzzakiyyi wa amīnika almurtaḍā

O Allāh, (please do) send blessings upon Muḥammad and the Household of Muḥammad and send blessings upon Your faithful demonstrator, Your sagacious representative, Your well-pleased trustee,

وَصَفِيَّكَ الْهَادِي وَصِرَاطِكَ الْمُسْتَقِيمَ وَالْجَادَّةَ الْعُظْمَى وَالطَّرِيقَةَ الْوَسْطَى

waṣafiiyyikaalḥādī waṣirāṭika almustaqīmi waljāddati al`u`mā walṭṭariqati alwustā

Your sincerely attached guide, Your Right Path, the most important approach, the just and equitable course,

نُورِ قُلُوبِ الْمُؤْمِنِينَ وَوَلِيِّ الْمُتَّقِينَ وَصَاحِبِ الْمُخْلِصِينَ

nūriqulūbialmu'minīna wa waliyyi almuttaqīna wa ṣāhibi almukhlīṣīna

the light of the faithful believers hearts, the friend of the pious ones, and the comrade of the sincere.

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآهْلِ بَيْتِهِ وَصَلِّ عَلَى عَلِيِّ بْنِ مُحَمَّدٍ

allāhumma ṣalli `alā sayyidinā muḥammadinwaahlibaytihi wa ṣalli `alā Alīyyi bni muḥammadin

O Allāh, (please do) send blessings upon our Master Muḥammad and upon his Household and send blessings upon 'Alī the son of Muḥammad,

الرَّاشِدِ الْمُعْصُومِ مِنَ الزَّلَالِ وَالطَّاهِرِ مِنَ الْخَلَلِ وَالْمُنْقَطِعِ إِلَيْكَ بِالْأَمَلِ

alrrāshidi alma`ṣūmi min alzzalali walṭṭāhiri min alkhallali walmunqaṭi`i ilayka bil-amali

the rightly-directing, the infallible guide, the free from defects, who, putting hope in You, kept himself aloof from temptations,

الْمُبْلُوِّ بِالْفِتَنِ وَالْمُخْتَبَرِ بِالْحَنَنِ وَالْمُتَحَنِّنِ بِحُسْنِ الْبُلُوِّ وَصَبْرِ الشَّكْوَى

almabluwwi bilfitani walmukhtabari bilmiḥani walmumtaḥani biḥusni albalwā waṣabri alshakwā

who was tried (by You) through seditious matters, who was tested (by You) through tribulations, who was examined (by You) through acting excellently towards misfortunes, and through steadfastness against complaining;

مُرْشِدِ عِبَادِكَ وَبَرَكَتِ بِلَادِكَ وَمَحَلِّ رَحْمَتِكَ وَمُسْتَوْدِعِ حِكْمَتِكَ

murshidi`ibādika wa barakati bilādika wa maḥalli raḥmatika wa mustawda`i ḥikmatika

(he is) the spiritual guide of Your servants, the blessing for Your lands, the destination of Your mercy, the hoarder of Your wisdom,

وَالْفَائِدِ إِلَى جَنَّتِكَ الْعَالِمِ فِي بَرِّيَّتِكَ وَالْهَادِي فِي خَلِيقَتِكَ

walqā'idi ilā jannatika al`ālimi fī bariyyatika walhādī fī khaliqatika

the leader to Your Paradise, the all-knowledgeable among Your created beings, the true guide of Your creatures,

الَّذِي ارْضَيْتَهُ وَأَنْتَجَبْتَهُ وَأَخَرْتَهُ لِمَقَامِ رَسُولِكَ فِي أُمَّتِهِ وَأَنْزَمْتَهُ حِفْظَ سِرِّ بَعْتِهِ

alladhī irtaḍaytahū wantajabtahū wakhtartahū limaqāmi rasūlika fī ummatihī waalzamtahūhif
`asharī` atihī

whom You pleased, preferred, selected to take the place of Your Prophet among his people, and bounded with the guardianship of his laws.

فَاسْتَقَلَّ بِأَعْبَاءِ الْوَصِيَّةِ نَاهِضاً بِهَا وَمُضْطَليعاً بِحَمْلِهَا

fastaqalla bi `a`bā'i alwaṣiyyati nāhiḍan bihā wa muḍṭali`an bi ḥamlihā

So, he accomplished the onerous task of representation (of the Prophet), carrying it perfectly, and undertaking the responsibility of bearing it.

لَمْ يَعْثُرْ فِي مُشْكِلٍ وَلَا هَفَا فِي مُعْضِلٍ بَلْ كَشَفَ الْعُمَةَ وَسَدَّ الْفُرْجَةَ وَأَدَّى الْمَفْتَزَصَ

lam ya`thur fī mushkilin walā hafā fī mu`ḍilin bal kashafa alghummata wa sadda alfurjata wa addā almuftaraḍa

He neither slipped in any problematic action nor did he fail to solve any complexity. Rather, he relieved all agonies, sealed the loopholes, and fulfilled the required.

اللَّهُمَّ فَكَمَا أَقْرَرْتَ نَاطِرَ نَبِيِّكَ بِهِ فَرْقَهُ دَرَجَتَهُ وَأَجْزَلَ لَدَيْكَ مَثُوبَتَهُ وَصَلَّ عَلَيْهِ

allāhumma fakamā aqrarta nā'ira nabiyyika bihī farāqqihī darajatahū wa ajzil ladayka mathūbatahū wa ṣalli `alayhi

O Allāh, just as You made him a source of delight for Your Prophet, so also (please) raise him to the most elevated position, give him the most fitting reward that suits him, bless him,

وَبَلَّغَهُ مَنَّا نَحْيَةً وَسَلَامًا وَآتَانَا مِنْ ذَلِكَ فِي مُوَالَاتِهِ فَضْلاً وَإِحْسَانًا وَمَغْفِرَةً وَرِضْوَانًا إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ

wa ballighhu minnā taḥiyyatan wa salāman wa ātinā min ladunka fī muwālātihī faḍlan wa iḥsānan wa maghfiratan wa riḍwānan innaka dhū alfaḍli al`a'im

convey our greetings and salutations to him, and give us, on account of our love for him, from You bounties, favors, amnesty, and approval. Verily, You are the Lord of superabundant favors.

Perform the *ziyārah* prayer. Upon its completion, say these words:

يَا ذَا الْقُدْرَةِ الْجَامِعَةِ وَالرَّحْمَةِ الْوَاسِعَةِ وَالْمِنَّةِ الْمُسْتَابَعَةِ

yā dhā alqudrati aljāmi`ati walrraḥmati alwāsi`ati walminani almutatābi`ati

O Lord of omnipotent power! O Lord of all-inclusive mercy! O Lord of successive favors!

وَالْآلَاءِ الْمُتَوَاتِرَةِ وَالْأَيَادِي الْجَلِيلَةِ وَالْمُؤَاهِبِ الْجَزِيلَةِ

wal-ālā'i almutawātirati wal-ayādi aljalīlati walmawāhibialjazīlati

O Lord of uninterrupted bounties! O Lord of magnificent bestowals! O Lord of abundant conferrals!

صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ الصَّادِقِينَ وَأَعْطِنِي سُؤْلِي وَاجْمَعْ شَمْلِي وَلَمْ شَعْنِي وَزَكِّ عَمَلِي

ṣalli `alā muḥammadin wa āli muḥammadin alṣṣādiqīna wa a`ṭinī su`lī wajma` shamlī wa lumma
sha`athī wa zakki `amalī

(Please do) send blessings upon Muḥammad and the Household of Muḥammad the veracious ones,
grant me that which I ask from You, re-unify me (with my family), unite me (with my family), purify my deeds,

وَلَا تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي وَلَا تُزِلْ قَدَمِي وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا

wa lā tuzigh qalbī ba`da idh hadaytanī wa lā tuzilla qadamī wa lā takilnī ilā nafsī ṭarfata `aynin abadan
cause not my heart to stray after You have guided me, cause not my footstep to slip, never refer me to myself even for a time
as short as a wink of an eye,

وَلَا تُخَيِّبْ طَمَعِي وَلَا تُبْدِ عَوْرَتِي وَلَا تَهْتِكْ سِتْرِي

wa lā tukhayyib ṭama`ī wa lā tubdi `awratī wa lā tahtik sitrī
disappoint not my desire, expose not my private parts, disclose not my covering,

وَلَا تُوحِشْنِي وَلَا تُؤْسِسْنِي وَكُنْ بِي رُؤُوفًا رَحِيمًا وَاهْدِنِي وَزَكِّني

wa lā tūhishnī wa lā tu`yisnī wa kun bī ra`ūfan raḥīman wahdinī wa zakkinī
cause me not to feel lonely, despair me not, be to me kind and merciful, guide me (to the right path), make me grow,

وَطَهِّرْنِي وَصَفِّني وَاصْطَفِّني وَخَلِّصْنِي وَاسْتَخْلِصْنِي وَاصْنَعْنِي وَاصْطَرِّعْنِي

wa ṭahhīrnī wa ṣaffinī waṣṭafinī wa khallishnī wastakhlishnī waṣna`nī waṣṭanī`nī
purify me, cleanse me, dedicate me to You, select me, render me suitable, arrange me for You alone, attach me to Yourself,

وَقَرِّبْنِي إِلَيْكَ وَلَا تُبَاعِدْنِي مِنْكَ وَالْطُّفْ بِِي وَلَا تُجَفِّني وَأَكْرِمْني وَلَا تُهِنِّني

wa qarribnī ilayka wa lā tubā`idnī minka walṭuf bī wa lā tajfunī wa akrimnī wa lā tuhinnī
draw me near You, take me not far away from You, be kind to me, do not turn away from me, honor me, do not humiliate
me,

وَمَا أَسْأَلُكَ فَلَا تَحْرِمْنِي وَمَا لَا أَسْأَلُكَ فَاجْمَعْ لِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

wa mā as'aluka fa lā taḥrimnī wa mā las'aluka fajma`hu lī birahmatika yā arḥama alrrāḥimīna
do not deprive me of all that which I ask from You, and give me altogether all that which I have not asked from You. (Please
do all that) in the name of Your mercy, O most merciful of all those who show mercy.

وَأَسْأَلُكَ بِحُرْمَةِ وَجْهِكَ الْكَرِيمِ وَبِحُرْمَةِ نَبِيِّكَ مُحَمَّدٍ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ وَبِحُرْمَةِ أَهْلِ بَيْتِ رَسُولِكَ

wa as'aluka biḥurmati wajhika alkarīmi wa biḥurmati nabiyyika muḥammadin ṣalawātuka `alayhiwaālihī
wa biḥurmati ahli bayti rasūlika

I also beseech You in the name of the sacredness of Your Honorable Face, the sanctity of Your Prophet Muḥammad, may
Your blessings be upon him and upon his Household, and the sanctity of Your Prophets Household;

أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ وَالْحَسَنِ وَالْحُسَيْنِ وَعَلِيٍّ وَمُحَمَّدٍ

amīri almu'minīna Alīyyin walḥasani walḥusayni wa Alīyyin wa muḥammadin

namely, 'Alī the Commander of the Faithful, Ḥasan, Ḥusayn, 'Alī, Muḥammad,

وَجَعْفَرٍ وَمُوسَى وَعَلِيٍّ وَمُحَمَّدٍ وَعَلِيٍّ وَالْحَسَنِ

wa Ja'farin wa mūsā wa Alīyyin wa muḥammadin wa Alīyyin wal ḥasani

Ja'far, Mūsā, 'Alī, Muḥammad, 'Alī, Ḥasan,

وَالْخَلْفِ الْبَاقِي صَلَوَاتُكَ وَبَرَكَاتُكَ عَلَيْهِمْ أَنْ تُصَلِّيَ عَلَيْهِمْ أَجْمَعِينَ

wal khalafī albāqī ṣalawātuka wa barakātuka `alayhim antuṣalliya `alayhimajma`īna

and the Remaining Successor; may Your benedictions and blessings be upon them all, (I beseech You in their names) to send blessings upon all of them,

وَتُعَجِّلَ فَرَجَ قَائِمِهِمْ بِأَمْرِكَ وَتَنْصُرَهُ وَتَنْتَصِرَ بِهِ لِدِينِكَ

wa tu `ajjila faraja qā'imihim bi'amrika wa tanṣurahū wa tantaṣira bihī li dīnika

hasten the Relief of their Rising Imām by Your permission, support him, betake him as the means of victory of Your religion,

وَتَجْعَلَنِي فِي جُمْلَةِ النَّاجِينَ بِهِ وَالْمُخْلِصِينَ فِي طَاعَتِهِ

wa taj`alanī fī jumlati alnnājīna bihī walmukhlīṣīna fī ṭā`atihī

and include me with those who shall be redeemed through him and those who act sincerely in obedience to him.

وَأَسْأَلُكَ بِحَقِّهِمْ لَمَّا اسْتَجَبْتَ لِي دَعْوَتِي وَقَضَيْتَ لِي حَاجَتِي وَأَعْطَيْتَنِي سُؤْلِي

wa as'aluka biḥaqqihim lammā istajabta lī da`watī wa qaḍayta lī ḥājati wa a`ṭaytanī su'lī

I also beseech You in the name of their right to respond to my prayer, grant me my needs, answer my requests,

وَكَفَيْتَنِي مَا أَهَمَّنِي مِنْ أَمْرِ دُنْيَايَ وَآخِرَتِي يَا أَرْحَمَ الرَّاحِمِينَ

wa kafaytanī mā ahammanī min amri dunyāya wa ākhiratī yā arḥama alrrāḥimīna

and save me from whatever aggrieves me from the affairs of this world as well as the world to come. O most merciful of all those who show mercy!

يَا نُورُ يَا بُرْهَانَ يَا مُنِيرُ يَا مُبِينُ

yā nūru yā burhānu yā munīru yā mubīnu

O Light! O Evident! O Granter of light! O Granter of evidence!

يَا رَبِّ اكْفِنِي شَرَّ الشُّرُورِ وَأَفَاتِ الدُّهُورِ وَأَسْأَلُكَ النَّجَاةَ يَوْمَ يُنْفَخُ فِي الصُّورِ

yā rabbi ikfinī sharra alshshurūri wa āfāti aldduhūri wa as'aluka alnnajāta yawma yunfakhu ril sūr

O Lord! (Please do) save me from all evils and from vicissitudes of time. I also beseech You for redemption on the Day when the Trumpet is blown.

Petition the Almighty for any personal desires you hold. You may also choose to frequently repeat the following supplicatory prayer:

يَا عُدَّتِي عِنْدَ الْعُدَدِ وَيَا رَجَائِي وَالْمُعْتَمِدَ وَيَا كَهْفِي وَالسَّنَدَ

yā `uddatī `inda al`udadi wayā rajā`iwalmu`tamadu wa yā kahfī walssanadu

O my means when I lack means! O my hope and my trust! O my haven and my support!

يَا وَاحِدُ يَا أَحَدُ وَيَا قُلْ هُوَ اللَّهُ أَحَدٌ

yā wāhidu yā aḥadu wa yā qul huwa allāhu aḥadun

O One! O One and Only! O (described in) Say: He is Allāh, the One.

أَسْأَلُكَ اللَّهُمَّ بِحَقِّ مَنْ خَلَقْتَ مِنْ خَلْقِكَ وَلَمْ تَجْعَلْ فِي خَلْقِكَ مِنْهُمْ أَحَدًا صَلِّ عَلَى جَمَاعَتِهِمْ

as'aluka allāhumma biḥaqqi man khalaqta min khalqika wa lam taj`al fī khalqika mithlahum aḥadan salli `alā jamā`atihim

I beseech You in the name of those whom You created from among Your creations but You have not made anyone to be like them at all, (please do) send blessings upon them all

ZIYĀRAT IMĀM 'ASKARĪ(A)

Shaykh Ṭūsī, through a credible chain of transmission, recounts that Imām Ḥasan 'Askarī^(a) prophesied, "My final resting place will be in Surra-man-Ra'a (now known as Sāmarrā'). It will serve as a sanctuary for people from both factions." Interpreting this prophecy, Shaykh Majlisī states that 'people of the two parties' refers to both Shi'a and Sunnah, signifying that the virtue of the Imām^(a) encompasses both followers and adversaries alike. Similarly, the sacred tomb of Imām Kāẓim^(a) and Imām Jawād^(a) provides refuge to the inhabitants of Baghdad.

Sayyid b. Ṭāwūs further instructs that when one plans to perform *ziyārah* at the sacred tomb of Imām Ḥasan 'Askarī^(a), the preparatory acts are identical to those required when visiting Imām 'Alī Hādī^(a), as previously detailed. Once at the tomb, one should recite the following words:

الْسَّلَامُ عَلَيْكَ يَا مَوْلَايَ يَا أَبَا مُحَمَّدٍ الْحَسَنُ بْنُ عَلِيٍّ الْهَادِي الْمُهْتَدِي وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

alssalāmu `alayka yā mawlāya yā abā muḥammadīn alḥasanu bna Alīyyīn alhādī almuhtadī wa rahmatu allāhi wa barakātuhū

Peace be upon you, O my Master Abū Muḥammad Ḥasan the son of Alī, the guide and well-guided. Allāh's mercy and blessings be upon you.

الْسَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَابْنَ أَوْلِيَائِهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَابْنَ حُجَجِهِ

alssalāmu `alayka yā waliyya allāhi wabna awliyā`ihī alssalāmu `alayka yā ḥujjata allāhi wabna ḥujajihī

Peace be upon you, O Allāh's intimate servant and son of Allāh's intimate servants. Peace be upon you, O Allāh's decisive Argument and son of Allāh's decisive Arguments.

اَلسَّلَامُ عَلَیْكَ يَا صَفِیَّ الله وَابْنُ اَصْفِیَّائِهِ اَلسَّلَامُ عَلَیْكَ يَا خَلِیْفَةَ الله وَابْنُ خُلَفَائِهِ وَابَا خَلِیْفَتِهِ

alssalāmu `alayka yā ṣaḥīyya allāhi wabna aṣḥiyā'ihī alssalāmu `alayka yā khalīfata allāhi wabna khulafā'ihī wa abā khalīfatihī

Peace be upon you, O Allāh's elite and son of Allāh's elite ones. Peace be upon you, O Allāh's representative, son of Allāh's representatives, and father of His representative.

اَلسَّلَامُ عَلَیْكَ يَا بَنَ خَاتَمِ النَّبِیِّیْنَ اَلسَّلَامُ عَلَیْكَ يَا بَنَ سَیِّدِ الْوَصِیِّیْنَ

alssalāmu `alayka yabna khātami alnnabiyyīna alssalāmu `alayka yabna sayyidi alwaṣiyyīna

Peace be upon you, O son of the Seal of the Prophets. Peace be upon you, O son of the chief of the Prophets' successors.

اَلسَّلَامُ عَلَیْكَ يَا بَنَ اَمِیرِ الْمُؤْمِنِیْنَ اَلسَّلَامُ عَلَیْكَ يَا بَنَ سَیِّدَةِ نِسَاءِ الْعَالَمِیْنَ

alssalāmu `alayka yabna amīri almu'minīna alssalāmu `alayka yabna sayyidati nisā'i al `ālamīna

Peace be upon you, O son of the Commander of the Faithful. Peace be upon you, O son of the mistress of all women of the worlds.

اَلسَّلَامُ عَلَیْكَ يَا بَنَ الْاِیْمَةِ الْهَادِیْنَ اَلسَّلَامُ عَلَیْكَ يَا بَنَ الْاَوْصِیَاءِ الرَّاشِدِیْنَ

alssalāmu `alayka yabna al-a'immati alhādīna alssalāmu `alayka yabna al-awṣiyā'i alrrāshidīna

Peace be upon you, O son of the guiding leaders. Peace be upon you, O son of the orthodox successors (of the Prophets.)

اَلسَّلَامُ عَلَیْكَ يَا عِصْمَةَ الْمُتَّقِیْنَ اَلسَّلَامُ عَلَیْكَ يَا اِمَامَ الْفَائِزِیْنَ

alssalāmu `alayka yā `iṣmata almuttaqīna alssalāmu `alayka yā imāma alfā'izīna

Peace be upon you, O shelter of the pious ones. Peace be upon you, O leader of the winning party.

اَلسَّلَامُ عَلَیْكَ يَا رُكْنَ الْمُؤْمِنِیْنَ اَلسَّلَامُ عَلَیْكَ يَا فَرَجَ الْمُثْهَوْفِیْنَ

alssalāmu `alayka yā rukna almu'minīna alssalāmu `alayka yā faraja almalhūfīna

Peace be upon you, O haven of the (true) believers. Peace be upon you, O relief of the aggrieved ones.

اَلسَّلَامُ عَلَیْكَ يَا وَاْرَثَ الْاَنْبِیَاءِ الْمُتَّجِیْنَ اَلسَّلَامُ عَلَیْكَ يَا خَاَزِنَ عِلْمٍ وَصِیَّ رَسُوْلِ الله

alssalāmu `alayka yā wāritha al-anbiyā'i almuntajabīna alssalāmu `alayka yā khāzina `ilmi waṣiyyi rasūli allāhi

Peace be upon you, O heir of the Prophets; the choice ones. Peace be upon you, O keeper of the knowledge of the successor of Allāh's Messenger.

اَلسَّلَامُ عَلَیْكَ اُیُّهَا الدَّاعِی بِحُكْمِ الله اَلسَّلَامُ عَلَیْكَ اُیُّهَا النَّاطِقُ بِكِتَابِ الله

alssalāmu `alayka ayyuhā alddā'ī biḥukmi allāhi alssalāmu `alayka ayyuhā alnnāṭiqu bikitābi allāhi

Peace be upon you, O he who invites to the judgment of Allāh. Peace be upon you, O he who speaks with the Book of Allāh.

اَلسَّلَامُ عَلَیْكَ يَا حُجَّةَ الْحُجَجِ اَلسَّلَامُ عَلَیْكَ يَا هَادِیَ الْاُمَمِ

alssalāmu `alayka yā ḥujjata alḥujaji alssalāmu `alayka yā hādīya al-umami

Peace be upon you, O prime Argument of all the arguments (of Allāh.) Peace be upon you, O guide of all nations.

الْصَّلَامُ عَلَيْكَ يَا وَلِيَّ النِّعَمِ الْصَّلَامُ عَلَيْكَ يَا عِيَّةَ الْعِلْمِ

alssalāmu `alayka yā waliyya alnni`ami alssalāmu `alayka yā `aybata al`ilmi

Peace be upon you, O source of all bounties. Peace be upon you, O store of knowledge.

الْصَّلَامُ عَلَيْكَ يَا سَفِينَةَ الْجَلْمِ الْصَّلَامُ عَلَيْكَ يَا أَبَا الْإِمَامِ الْمُنْتَظَرِ

alssalāmu `alayka yā safinata alḥilmi alssalāmu `alayka yā abā al-imāmi almuntaẓari

Peace be upon you, O ark of forbearance. Peace be upon you, O father of the Awaited Imām:

الظَّاهِرَةُ لِلْعَاقِلِ حُجَّتُهُ وَالنَّابِتَةُ فِي الْيَقِينِ مَعْرِفَتُهُ الْمُحْتَجَبِ عَنْ أَعْيُنِ الظَّالِمِينَ وَالْمُعَيَّبِ عَنْ دَوْلَةِ الْفَاسِقِينَ

alzzāhirati lil`āqili ḥujjatuhū walḥthābitati fi alyaqīni ma`rifatuhū almuḥtajabi `an a`yuni alzzālimīna
walmughayyabi `an dawlati alfāsiqīna

whose claim is evident for the rational people, whose recognition is fixed in the most certain things, whom is concealed
against the eyes of the oppressors, whom is hidden from the regimes of the faithless authorities,

وَالْمُعِيدُ رَبَّنَا بِهِ الْإِسْلَامُ جَدِيداً بَعْدَ الْإِنْطِاسِ وَالْقُرْآنُ غَضّاً بَعْدَ الْإِنْدِرَاسِ

walmu`idi rabbanā bihi al-islāma jadīdan ba`da al-intīmāsi walqur`āna ghaḍḍan ba`da al-indirāsi

and through whom our Lord shall recover Islām over again after it will be effaced and He shall recover the Qur`an fresh
over again after it will be eradicated.

أَشْهَدُ يَا مَوْلَايَ أَنَّكَ أَقَمْتَ الصَّلَاةَ وَأَتَيْتَ الزَّكَاةَ وَأَمَرْتَ بِالْمَعْرُوفِ وَنَهَيْتَ عَنِ الْمُنْكَرِ

ashhadu yā mawlāya annaka aqamta alṣṣalāta wa ātayta alzzakāta wa amarta bilma`rūfi wa nahayta `an
almunkari

O master, I bear witness that you performed the prayers, defrayed the poor-rate, enjoined the right, forbade the wrong,

وَدَعَوْتَ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَعَبَدْتَ اللَّهَ مُخْلِصاً حَتَّى أَتَاكَ الْيَقِينُ

wa da`awta ilā sabīli rabbika bilḥikmati walmaw`izati alḥasanati wa `abadta allāha mukhlīṣan ḥattā atāka
alyaqīnu

called to the way of your Lord with wisdom and goodly exhortation, and worshipped Allah sincerely until death came
upon you.

أَسْأَلُ اللَّهَ بِالشَّانِ الَّذِي لَكُمْ عِنْدَهُ أَنْ يَقْبَلَ زِيَارَتِي لَكُمْ وَيَسْكُرَ سَعْيِي إِلَيْكُمْ

as`alu allāha bilshsha'ni alladhī lakum `indahū an yataqabbala ziyāratī lakum wa yashkura sa`yī ilaykum

I thus beseech Allah in the name of the rank that you enjoy with Him to accept my visit to you, receive my efforts with
gratitude,

وَيَسْتَجِيبَ دُعَائِي بِكُمْ وَيَجْعَلَنِي مِنْ أَنْصَارِ الْحَقِّ وَأَتْبَاعِهِ وَأَشْيَاعِهِ وَمَوَالِيهِ وَمُحِبِّهِ

wa yastajība du`ā'i bikum wa yaj`alanī min anṣārī alḥaqqi wa atbā`ihī wa ashyā`ihī wa mawālīhi wa
muḥibbīhi

respond to my prayers through you, and include me with the supporters of the truth, its followers, its adherents, its devotees, and its lovers.

وَالسَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

wa alssalāmu `alayka wa raḥmatu allāhi wa barakātuhū

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

Pay your respects by kissing the tomb, resting first your right and then your left cheek upon it, and recite the following:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَأَهْلِ بَيْتِهِ وَصَلِّ عَلَى الْحَسَنِ بْنِ عَلِيٍّ

allāhumma ṣalli `alā sayyidinā muḥammadin wa ahli baytihi wa ṣalli `alā alḥasani bni Alīyyin

O Allāh, (please do) send blessings upon our master Muḥammad and his Household and send blessings upon Ḥasan the son of Alī

الْهَادِي إِلَى دِينِكَ وَالذَّاعِي إِلَى سَبِيلِكَ

alḥādī ilā dīnika walddā`ī ilā ṣabīlīka

who guides to Your religion and calls to Your way,

عَلَّمَ الْهُدَى وَمَنَارَ التَّقَى وَمَعْدِنَ الْحِجَى وَمَأْوَى النَّهَى

`alami alhudā wa manāri alttuqā wa ma`dini alḥijā wa ma`wā alnnuhā

who is the sign of true guidance, the lantern of true piety, the essence of rationality, the resource of reason,

وَعَيْثُ الْوَرَى وَسَحَابِ الْحِكْمَةِ وَبَحْرِ الْمَوْعِظَةِ وَوَارِثِ الْأَيْمَةِ

wa ghaythi alwarā wa ṣaḥābi alḥikmati wa baḥri almas`ūm wa wārithi al-`immati

the raining cloud over mankind, the cloud of wisdom, the ocean of admonition, the heir of the Imāms,

وَالشَّهِيدَ عَلَى الْأُمَّةِ الْمُعْصُومِ الْمُهَذَّبِ وَالْفَاضِلِ الْمُقَرَّبِ وَالْمُطَهَّرِ مِنَ الرَّجْسِ

walshshahīdī `alā al-ummati alma`ṣūmi almuḥadhdhabi walfāḍili almuqarrabi walmuṭaḥhari min alrrijsi

the witness over the (Muslim) community, the sinless, the well-mannered, the virtuous, the favorable (by Allāh), the purified against filth,

الَّذِي وَرَّثَهُ عِلْمَ الْكِتَابِ وَأَهْمَمَّتْهُ فَضْلُ الْخُطَابِ وَنَصَبَتْهُ عِلْمًا لِأَهْلِ قِبْلَتِكَ

alladhī warrathtahū `ilma alkitābi wa alhamtahū faṣla alkhitābi wa naṣabtahū `alaman li'ahli qiblatika

and the one whom You have given the knowledge of the (Holy) Book in inheritance, You have inspired with clear judgment, You have appointed as the leading sign for those who follow the direction You have decided,

وَقَرَنْتَ طَاعَتَهُ بِطَاعَتِكَ وَفَرَضْتَ مَوَدَّتَهُ عَلَى جَمِيعِ خَلِيقَتِكَ

wa qaranta ṭā`atahū biṭā`atika wa faraḍta mawaddatahū `alā jamī`i khalīqatika

You have decided the obedience to him to be attached to the obedience to You, and You have imposed the love for him upon all Your creatures.

اَللّٰهُمَّ فَكَمَا اَتَاكَ بِحُسْنِ الْاِخْلَاصِ فِي تَوْحِيدِكَ وَاَرَدَى مَنْ خَاصَ فِي تَنْسِيْبِكَ وَحَامَى عَنْ اَهْلِ الْاِيْمَانِ بِكَ

allāhumma fakamā anāba biḥusni al-ikhḷāṣi fī Tawhidika wa ardā man khāḍa fī tashbihika wa ḥāmā `an ahli al-īmāni bika

O Allāh, as he always turned to You with excellent sincerity in Your Oneness, argued and defeated those who anthropomorphized You, and defended those who faithfully believed in You;

فَصَلِّ يَا رَبِّ عَلَيْهِ صَلَاةً يُلْحِقُ بِهَا مَحَلَّ الْخَاشِعِينَ وَيَعْلُو فِي الْجَنَّةِ بِدَرَجَةِ جَدِّهِ خَاتَمِ النَّبِيِّينَ

faṣalli yā rabbi `alayhi ṣalātan yalḥaqu bihā maḥalla alkhāshī `īna wa ya `lū fī aljannati bidarajati jaddihī khātami alnnabiyyīna

so, O my Lord, (please) pour down on him Your blessings due to which he joins the rank of those who behave humbly toward You and due to which he surmounts in Paradise to the rank of his forefather the Seal of the Prophets.

وَبَلِّغْهُ مِنَّا نَحِيَّةً وَسَلَامًا وَآتِنَا مِنْ لَدُنْكَ فِي مَوَالِيَتِهِ فَضْلًا وَإِحْسَانًا

wa ballighhu minnā ṭaḥiyyatan wa salāman wa ātinā min ladunka fī muwālīatihī faḍlan wa iḥsānan

And (please do) convey to him greetings and compliments from us, grant us from You, on account of our loyalty to him, favor and benevolence

وَمَغْفِرَةً وَرِضْوَانًا إِنَّكَ ذُو فَضْلٍ عَظِيمٍ وَمَنْ جَسِيمٍ

wa maghfiratan wa riḍwānan innaka dhū faḍlin `azīmin wa mannin jasīmin

and also grant us forgiveness and gratification, for You are most certainly the Lord of enormous favor and huge bliss.

Engage in the two-unit prayer of *ziyārah*. Upon its conclusion, voice the following prayer:

يَا دَائِمُ يَا دَيْمُومُ يَا حَيُّ يَا قَيُّوْمُ يَا كَاشِفَ الْكَرْبِ وَاهْمَ وَيَا فَارِجَ الْعَمِّ

yā dā'imu yā daymūmu yā ḥayyu yā qayyūmu yā kāshifa alkarbi walhammi wa yā fārija alghammi

O All-eternal Lord! O All-everlasting! O Ever-living! O All-subsisting! O Reliever of agonies and grief! O Soother of anguishes!

وَيَا بَاعِثَ الرُّسُلِ وَيَا صَادِقَ الْوَعْدِ وَيَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ

wa yā bā`itha alrrusuli wa yā ṣādiqa alwa`di wa yā ḥayyu lā ilāha illā anta

O Appointer of Messengers! O Truthful to what You promise! O Ever-living! there is no deity save You.

أَتَوْسَّلُ إِلَيْكَ بِحَبِيبِكَ مُحَمَّدٍ وَوَصِيِّهِ عَلِيِّ ابْنِ عَمِّهِ وَصِهْرِهِ عَلَى ابْنَتِهِ

atawassalu ilayka biḥabībika muḥammadin wa waṣiyyihī Aliyyin ibni `ammihi wa ṣihrihi `alā ibnatihi

I beg You in the name of Your dear one Muḥammad and in the name of his successor Ali his cousin and the husband of his daughter,

اللَّذِينَ خَتَمْتَ بِهِمُ الشَّرَائِعَ وَفَتَحْتَ بِهِمُ التَّأْوِيلَ وَالطَّلَائِعَ

alladhayni khatamta bihimā alshsharā'i`a wa fataḥta bihimā altta`wīla walṭṭalā'i`a

through both of whom You have sealed Your laws and opened the interpretation and Your pioneering ordains.

فَصَلِّ عَلَيْهِمَا صَلَاةً يَشْهَدُ بِهَا الْأَوَّلُونَ وَالْآخِرُونَ وَيَنْجُو بِهَا الْأَوَّلِيَاءُ وَالصَّاحُونَ

faṣalli `alayhimā ṣalātan yashhadu bihā al-awwalūna wal-ākhirūna wa yanjū bihā al-awliyā'u walṣṣāliḥūna

So, (please do) send upon both of them blessings that are witnessed by the ancient and the coming generations and by which the intimate servants and the righteous ones are saved.

وَأَتَوَسَّلُ إِلَيْكَ بِفَاطِمَةَ الزَّهْرَاءِ وَالِدَةِ الْأَيْمَةِ الْمُهَدِّدِينَ وَسَيِّدَةَ نِسَاءِ الْعَالَمِينَ

wa atawassalu ilayka bifāṭimata alzzahrā'i wālidati al-a'immati almahdiyyīna wa sayyidati nisā'i al`ālamīna

I also beg You in the name of Fāṭima the Luminous, the mother of the well-guided Imāms, and the mistress of the women of the worlds,

الْمُشَفَّعَةِ فِي شِيعَةِ أَوْلَادِهَا الطَّيِّبِينَ فَصَلِّ عَلَيْهَا صَلَاةً دَائِمَةً أَبَدَ الْأَبْدِينَ وَدَهْرَ الدَّاهِرِينَ

almushaffa`ati fī shi`ati awlādihā alṭṭayyibīna faṣalli `alayhā ṣalātan dā'imatan abada al-ābidīna wa dahra alddāhirīna

who shall be allowed to intercede for the adherents of her immaculate descendants. So, (please do) send upon her blessings that are as endless as ages and as endless as times.

وَأَتَوَسَّلُ إِلَيْكَ بِالحَسَنِ الرِّضِيِّ الطَّاهِرِ الرِّكِيِّ وَالْحُسَيْنِ الْمُطْلُومِ الرُّضِيِّ الْأَبَرِّ التَّقِيِّ سَيِّدِي سَبَابِ أَهْلِ الْجَنَّةِ

wa atawassalu ilayka bilḥasani alrraḍiyyi alṭṭāhiri alzzakiyyi walḥusayni almaẓlūmi almarḍiyyi albarri alṭṭaqiyyi sayyiday shabābi ahli aljannati

I also beg You in the name of Ḥasan the pleased, the infallible, and the pure, and in the name of Ḥusayn the oppressed, the pleased, the pious, and the righteous; (they both are) the masters of the youth of Paradise,

الْإِمَامَيْنِ الْحَرِيرَيْنِ الطَّيِّبَيْنِ التَّقِيَيْنِ الطَّاهِرَيْنِ الشَّهِيدَيْنِ الْمُظْلُومَيْنِ الْمُقْتُولَيْنِ

al-imāmayni alkhayyirayni alṭṭayyibayni alṭṭaqiyyayni alnnaqiyyayni alṭṭāhirayni alshshahīdayni almaẓlūmayni almaqtūlayni

the two Imāms who are virtuous, infallible, pious, pure, immaculate, martyred, oppressed, and slain.

فَصَلِّ عَلَيْهَا مَا طَلَعَتْ شَمْسٌ وَمَا غَرَبَتْ صَلَاةً مُتَوَالِيَةً مُتَتَالِيَةً

faṣalli `alayhimā mā ṭala`at shamsun wa mā gharabat ṣalātan mutawāliyyatan mutatāliyyatan

So, (please do) send upon them blessings whenever the sun rises and sets; blessings that are consecutive and successive.

وَأَتَوَسَّلُ إِلَيْكَ بِعَلِيِّ بْنِ الْحُسَيْنِ سَيِّدِ الْعَابِدِينَ الْمُحْجُوبِ مِنْ خَوْفِ الظَّالِمِينَ

wa atawassalu ilayka biAlīyyi bni alḥusayni sayyidi al`ābidīna almahjūbi min khawfi alzzālimīna

I also beg You in the name of Ali the son of Ḥusayn the chief of the worshippers and the concealed for fear of the oppressors,

وَبِمُحَمَّدٍ بْنِ عَلِيٍّ الْبَاقِرِ الطَّاهِرِ النُّورِ الزَّاهِرِ

wa bimuḥammadi bni Aliyyin albāqiri alttāhiri alnnūri alzzāhir

and in the name of Muḥammad the son of Ali, the splitter of knowledge, the pure, the glowing light.

الإِمَامَيْنِ السَّيِّدَيْنِ مُفْتَاحِي الْبَرَكَاتِ وَمِصْبَاحِي الظُّلُمَاتِ

al-imāmayni alssayyidayni miftāḥay albarakāti wa miṣbāḥay alzzulumāti

(They both are) the two Imāms and masters, the keys to blessings, and the lanterns in the murk.

فَصَلِّ عَلَيْهَا مَا سَرَى لَيْلٌ وَمَا أَضَاءَ نَهَارٌ صَلَاةً تَعْدُو وَتَرُوحُ

faṣalli `alayhimā mā sarā laylun wa mā aḏā'a nahārun ṣalātan taghdū wa tarūḥu

So, (please) send blessings upon them whenever night comes and whenever daylight rises; such blessings that are ceaseless.

وَأَتَوَسَّلُ إِلَيْكَ بِجَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ عَنِ اللَّهِ وَالنَّاطِقِ فِي عِلْمِ اللَّهِ

wa atawassalu ilayka biJa'fari bni muḥammadin alṣṣādiqi `an allāhi walnnāṭiqi fi `ilmi allāhi

I also beg You in the name of Ja'far the son of Muḥammad, the truthful in what he conveys from Allah and the spokesman of Allāh's knowledge

وَبِمُوسَى بْنِ جَعْفَرِ الْعَبْدِ الصَّالِحِ فِي نَفْسِهِ وَالْوَصِيِّ النَّاصِحِ

wa bimūsā bni Ja'farin al`abdi alṣṣālīḥi fi nafsiḥi walwaṣiyyi alnnāṣiḥi

and in the name of Mūsā the son of Ja'far, the self-righteous servant (of Allāh) and the well-whishing successor (of the Prophet);

الإِمَامَيْنِ الْهَادِيَيْنِ الْمُهْدِيَيْنِ الْوَافِيَيْنِ الْكَافِيَيْنِ فَصَلِّ عَلَيْهِمَا مَا سَبَّحَ لَكَ مَلَكٌ وَتَحَرَّكَ لَكَ فَلَكَ

al-imāmayni alhādiyyayni almahdiyyayni alwāfiyyayni alkāfiyyayni faṣalli `alayhimā mā sabbāḥa laka malakun wa taḥarraka laka falakun

(they both are) the two guiding and well-guided Imāms and the two adequate and saving Imāms. So, (please) send upon them blessings whenever an angel glorifies You and whenever a planet moves;

صَلَاةً تُنْمَى وَتَزِيدُ وَلَا تَقْنَى وَلَا تَبِيدُ

ṣalātan tunmā wa tazīdu wa lā tafnā wa lā tabīdu

such blessings that are increasable and growing and neither ending nor stopping.

وَأَتَوَسَّلُ إِلَيْكَ بِعَلِيِّ بْنِ مُوسَى الرَّضَا وَبِمُحَمَّدٍ بْنِ عَلِيٍّ الْمُرْتَضَى الْإِمَامَيْنِ الْمُطَهَّرَيْنِ الْمُتَّجِبَيْنِ

wa atawassalu ilayka biAliyyi bni mūsā alrridā wa bimuḥammadi bni Aliyyin almurtaḏā al-imāmayni almuṭaḥharayni almuttajabayni

I also beg You in the name of Ali the son of Mūsā the well-pleased and in the name of Muḥammad the son of Ali the well-contented; the two purified and divinely selected Imāms.

فَصَلِّ عَلَيْهَا مَا أَضَاءَ صُبْحٌ وَدَامَ صَلَاةٌ تُرْفِقُهُمَا إِلَى رِضْوَانِكَ فِي الْعِلْيَيْنِ مِنْ جَنَّاتِكَ

faṣalli `alayhimā mā aḏā'a ṣubḥun wa dāma ṣalātan turaqqihimā ilā riḏwānika fī al`illiyyīna min jinānika

So, (please) send upon them blessings whenever morning glows and endures with such blessings that take them up to the rank of Your pleasure in the highest level of the gardens of Your Paradise.

وَأَتَوَسَّلُ إِلَيْكَ بِعَلِيِّ بْنِ مُحَمَّدٍ الرَّاشِدِ وَالْحَسَنِ بْنِ عَلِيٍّ الْهَادِي

wa atawassalu ilayka biAlīyyi bni muḥammadin alrrāshidi walḥasani bni Alīyyin alhādī

I also beg You in the name of Ali the son of Muḥammad the rightly-directing and in the name of Ḥasan the son of Ali the guide;

الْقَائِمَيْنِ بِأَمْرِ عِبَادِكَ الْمُخْتَبَرَيْنِ بِالْمَحَنِ الْهَائِلَةِ وَالصَّابِرَيْنِ فِي الْإِحْنِ الْمَائِلَةِ

alqā'imayni bi'amri `ibādika almuḥtabarayni bilmiḥḥani alhā'ilati walṣṣābirayni fī al-iḥani almā'ilati

the two Imāms who supervise the affairs of Your servants, whom are tested by unbearable ordeals, and who acted patiently against the swerving enmities.

فَصَلِّ عَلَيْهِمَا كِفَاءَ أَجْرِ الصَّابِرِينَ وَإِزَاءَ ثَوَابِ الْفَائِزِينَ صَلَاةً تُمَهِّدُ لَهُمَا الرِّفْعَةَ

faṣalli `alayhimā kifā'a ajri alṣṣābirīna wa izā'a thawābi alfā'izīna ṣalātan tumahhidu lahumā alrrif`ata

So, (please do) send upon them blessings that are suitable to the reward of the enduring people and worth being the prize of the winners; such blessings that pave for them the way to exaltation.

وَأَتَوَسَّلُ إِلَيْكَ يَا رَبِّ بِإِمَامِنَا وَنَحَقِّقُ زَمَانِنَا الْيَوْمَ الْمُوعَدِ وَالشَّاهِدِ الْمُشْهُودِ

wa atawassalu ilayka yā rabbi bi'imāminā wa muḥaqqiqi zamāninā alyawmi almaw`ūdi walshshāhidi almashhūdi

I also beg You, O Lord, in the name of our Imām the rising in our ages, the promised day, the witnessed observer,

وَالنُّورِ الْأَزْهَرِ وَالصَّبَاءِ الْأَنْوَرِ الْمَنْصُورِ بِالرُّعْبِ وَالْمُظْفَرِ بِالسَّعَادَةِ

walnnūri al-azhari walḏdiyā'i al-anwari almanṣūri bilrru`bi walmuẓaffari bilssa`ādati

the luminous light, the bright illumination, the supported by means of horror, and the triumphant with happiness.

فَصَلِّ عَلَيْهِ عَدَدَ الثَّمَرِ وَأَوْرَاقِ الشَّجَرِ وَأَجْزَاءِ الْمَدْرِ

faṣalli `alayhi `adada alththamari wa awrāqi alshshajari wa ajzā'i almadari

So, (please) send upon him blessings that are as many as the numbers of fruits, the leaves of trees, the townspeople,

وَعَدَدَ الشَّعْرِ وَالْوَبَرِ وَعَدَدَ مَا أَحَاطَ بِهِ عِلْمُكَ وَأَخْصَاهُ كِتَابُكَ صَلَاةً يَغْنِطُ بِهَا الْأَوَّلُونَ وَالْآخِرُونَ

wa `adada alshsha`ri walwabari wa `adada mā aḥāṭa bihi `ilmuka wa aḥṣāhu kitābuka ṣalātan yaghbiṭuhū bihā al-awwalūna wal-ākhirūna

the hairs of people and animals, and all things that Your knowledge encompasses and You Book counts; such blessings due to which all the ancient and the last generations wish to have their like.

اللَّهُمَّ وَاحْشُرْنَا فِي زُمْرَتِهِ وَاحْفَظْنَا عَلَى طَاعَتِهِ وَاحْرُسْنَا بِدَوْلَتِهِ وَأَحْنُفْنَا بِوَلَايَتِهِ

allāhumma waḥshurnā fī zumratiḥi waḥfaẓnā `alā ṭā`atiḥi waḥrusnā bidawlatiḥi wa atḥifnā biwilāyatiḥi

O Allāh, (please do) include us with his group, make us keep on obeying him, guard us through his state, confer upon us with the loyalty to him,

وَأَنْصُرْنَا عَلَى أَعْدَائِنَا بِعِزَّتِهِ وَاجْعَلْنَا يَارَبَّ مِنَ التَّوَابِينَ يَا أَرْحَمَ الرَّاحِمِينَ

waṣṣurnā `alā a`dā'inā bi`izzatihī waj`alnā yā rabbi min alttawwābīna yā arḥama alrrāḥimīna

give us victory over our enemies as a result of his power, and include us, O Lord, with those who turn to You constantly. O most merciful of all those who show mercy!

اَللّٰهُمَّ وَاِنَّ اِبْلِيسَ الْمُتَمَرِّدَ اللَّعِيْنَ قَدْ اسْتَنْظَرَكَ لِاِغْوَاءِ خَلْقِكَ فَاَنْظِرْهُ

allāhumma wa inna iblīsā almutamarrida alla`īna qad istanzaraka li'ighwā'i khalqika fa'anẓartahū

O Allāh, Iblīs the rebel and accursed asked You to grant him respite so that he would mislead Your creatures; and You granted him so.

وَاسْتَمَهَلَكَ لِإِضْلَالِ عِبِيدِكَ فَامْهَلْتُهُ بِسَابِقِ عِلْمِكَ فِيهِ

wastamhalaka li'īqlālī `abīdika fa'amhaltahū bisābiqi `ilmika fihi

He asked You to reprieve him so that he would misguide Your servants, and You reprieved him. This is because You had already known about him.

وَقَدْ عَشَّشَ وَكَثَّرَتْ جُنُودُهُ وَازْدَحَمَتْ جُيُوشُهُ وَانْتَسَرَتْ دُعَاتُهُ فِي أَفْطَارِ الْأَرْضِ

wa qad `ashshasha wa kathurat junūduhū wazdahamat juyūshuhū wantasharat du`ātuḥ fī aqtāri al-arḍi

He thus nested and gave birth to many hosts. So, his armies have been overcrowding, his propagandists have widespread in all the corners of this earth,

فَأَصْلُوا عِبَادَكَ وَأَفْسَدُوا دِينَكَ وَحَرَفُوا الْكَلِمَ عَنْ مَوَاضِعِهِ وَجَعَلُوا عِبَادَكَ شَيْعًا مُتَفَرِّقِينَ وَأَحْزَابًا مُتَمَرِّدِينَ

fa'aḍallū `ibādaka wa afsadū dīnaka wa ḥarrafū alkalima `an mawāḍi'i ihī wa ja`alū `ibādaka shiya`an mutafarriqīna wa aḥzāban mutamarridīna

they have mislead Your servants, deformed Your religion, displaced the words from their right places, and made Your servants diverse revelries and rebellious parties.

وَقَدْ وَعَدْتَ نَقْصَ بَنِيَانِهِ وَتَمْزِيقَ سَائِهِ فَأَهْلِكَ أَوْلَادَهُ وَجُيُوشَهُ

wa qad wa`adta naqḍa bunyānihī wa tamziqa sha'nihī fa'ahlīk awlādahū wa juyūshahū

You promised that You would demolish his (i.e. Iblīs) edifice and tear out his matters. So, (please do) deaden his sons and armies,

وَطَهَّرْ بِلَادَكَ مِنْ اخْتِرَاعَاتِهِ وَاخْتِلَافَاتِهِ وَأَرَحْ عِبَادَكَ مِنْ مَذَاهِبِهِ وَفِيسَاتِهِ وَاجْعَلْ دَائِرَةَ السُّوءِ عَلَيْهِمْ

wa ṭahhir bilādaka min ikhtirā` ātihī wakhtilāfātihī wa ariḥ `ibādaka min madhāhibihī wa qiyāsātihī waj`al dā'irata alssaw'i `alayhim

purify Your lands from his inventions and fabrications, relieve Your servants from his factions and analogies, make the disaster of evil surround them,

وَابْسُطْ عَدْلَكَ وَأَظْهَرْ دِينَكَ وَقَوِّ أَوْلِيَاءَكَ وَأَوْهِنْ أَعْدَاءَكَ

wabsuṭ `adlaka wa aẓhir dīnaka wa qawwi awliyā`aka wa awhin a `dā`aka

extend Your justice, give victory to Your religion, give strength to Your intimate servants, weaken Your enemies,

وَأَوْرِثْ دِيَارَ إِبْلِيسَ وَدِيَارَ أَوْلِيَائِهِ أَوْلِيَائَكَ وَخَلِّدْهُمْ فِي الْجَحِيمِ وَأَذِقْهُمْ مِنَ الْعَذَابِ الْأَلِيمِ

wa awrith diyāra iblīs wa diyāra awliyā`ihī awliyā`aka wa khallid-hum fī aljahīmi wa adhiqhum min al`adhābi al-alīmi

make Your intimate servants inherit the lands of Iblis and these of his fans, make the fans of Iblis stay forever in the blazing Fire, make them taste the painful torment,

وَاجْعَلْ لِعَذَابِكَ الْمُسْتَوْدَعَةَ فِي مَنَاحِسِ الْخَلْقَةِ وَمَسَاوِيهِ الْفِطْرَةِ

waj`al la `ā`inaka almustawda`ata fī manāḥisi alkhilqati wa mashāwīhi alfiṭrati

and make the curses of You that are kept in the evil part of the creation and in the deformed part of the nature

دَائِرَةً عَلَيْهِمْ وَمُوكَلَّةً بِهِمْ وَجَارِيَةً فِيهِمْ كُلَّ صَبَاحٍ وَمَسَاءٍ وَعُدُوٍّ وَرَوَاحٍ

dā`iratan `alayhim wa muwakkalatan bihim wa jāriyatan fihim kulla ṣabāḥin wa masā`in wa ghuduwwin wa rawāḥin

surround them forever, control over them, and strike them every morning and evening and every moment of coming and going

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا بِرَحْمَتِكَ عَذَابَ النَّارِ يَا أَرْحَمَ الرَّاحِمِينَ

rabbanā ātinā fī alddunyā ḥasanatan wa fī al-ākhirati ḥasanatan wa qinā biraḥmatika `adhāba alnnāri yā arḥama alrrāḥimīna

O Our Lord, (please do) grant us goodness in this world and goodness in the world to come and save us, out of Your mercy, from the torment of Fire. O most merciful of all those who show mercy

Freely present your requests to the Almighty, extending these prayers to encompass not only your own desires but also those of your brethren-in-faith.

MASHHAD



MERITS

❖ Dāwūd Sarmī recalls hearing Imām Muḥammad Taqī^(a) proclaim: "The heavenly reward of paradise awaits those who perform *ziyārah* to my father's grave."

❖ Ḥamdān Diswāī narrates his encounter with Imām Muḥammad Taqī^(a): Upon querying about the reward for those who perform *ziyārah* to your father in *Ṭūs*⁴⁷, the Imām^(a) replied, "Allāh absolves both past and future sins of those who visit my father's grave in *Ṭūs*." Later, in conversation with Ayyūb b. Nūḥ, I recounted what I had heard. Ayyūb offered his own account, stating, "I too heard Imām Muḥammad Taqī^(a) say that those who perform *ziyārah* of my father will have a pulpit beside that of The Messenger of Allah^(p) on the Day of Judgment, where they will rest while others face judgment."

❖ Imām Riḍā^(a) said: "For those who embark on the journey to visit me, notwithstanding the distance, I shall come to their aid three times on the Day of Judgment, shielding them from its horrors: when books are handed out to the right and left, on the *Ṣirāṭ*⁴⁸, and at the *Mizān*⁴⁹."

❖ Narrated by Alī b. ‘Abdullah b. Qutrub: One day, as Imām Mūsā Kāẓim^(a) was surrounded by his children, a young Imām Riḍā^(a) walked past. Imām Kāẓim^(a) stated, "This son of mine will die in a distant land, alone. Those who visit his grave in a state of submission and acknowledging his rights will be esteemed by Allah as equivalent to the martyrs of the Battle of Badr."

❖ Ḥamdān b. Ishāq recalls: "After having heard Imām Muḥammad Taqī^(a) declare that Allah forgives past and future sins of those visiting his father's grave in *Ṭūs*, I encountered Ayyūb b. Nūḥ during *Ḥajj*. He told me the same thing and added that those people would be granted a pulpit next to that of The Messenger of Allah^(p) and ‘Alī^(a) on the Day of Judgment."

❖ Muḥammad b. Sulaymān recounts his conversation with Imām Muḥammad Taqī^(a): I posed a question to the Imām: If an individual is graced by Allah to successfully complete the mandatory *Ḥajj* following the performance of *‘Umrah*, and then pays a visit to The Messenger of Allah^(p) in Medina, acknowledges your rights as Allah's proof to his creation and as the gateway to Allah by visiting you, and then proceeds to honour Ḥusayn^(a) with a *ziyārah*. If this individual then journeys to Baghdad to visit Imām Mūsā Kāẓim^(a) before returning home, and the next year Allah again

⁴⁷ Ṭūs (Arabic: طوس), also spelled as Tous and Toos, is an ancient city in Khorasan, which is located near Mashhad, the current capital city of Razavi Khorasan province, northeast of Iran.

⁴⁸ Al-Ṣirāṭ (Arabic: الصراط) is a bridge over the Hell that all people should cross on the Day of Resurrection.

⁴⁹ Mizān (Arabic: ميزان) or Measure or Scale is a Quranic concept referring to a station on the day of resurrection. In this station, people and their actions are evaluated and measured.

blesses him with sufficient means to perform the *Hajj*, would it be more commendable for him to repeat the same *Hajj* as the year prior, or should he venture to Khorasan to perform *ziyārah* of your father Imām Riḍā's gravesite?

The Imām^(a) responded, "The more meritorious act would be to journey to Khorasan to visit Imām Riḍā^(a), ideally in the month of Rajab. However, at present, such a visit is fraught with danger due to the king's hostility towards those who perform our *ziyārah*, as it angers him."

❖ 'Alī b. Mahziyār questioned Imām Muḥammad Taqī^(a) regarding the reward for visiting Imām Riḍā's grave. The Imām^(a) responded, "I swear by Allah that their reward is nothing less than paradise."

❖ Naṣr Bizantī shares a compelling account: I came across a letter penned by Imām Riḍā^(a) which stated, "Inform my Shī'a that the divine reward for performing *ziyārah* of my grave is tantamount to the fulfilment of one thousand *Hajj*." Overwhelmed, I sought clarification from Imām Muḥammad Taqī^(a), "Could it truly be the equivalent of one thousand *Hajj*?" The Imām^(a) affirmed, "By Allah, those who visit his grave, fully recognising his rights, will earn a reward equating to one million *Hajj*."

❖ As narrated by Imām Mūsā Kāẓim^(a): "Paradise awaits those who make the sacred journey to the resting place of this son of mine," he said, gesturing towards Imām Riḍā^(a).

❖ Yahyā b. Sulaymān Māzinī recalls a profound conversation with Imām Mūsā Kāẓim^(a), who stated, "Performing the *ziyārah* at the grave of my son, Imām Riḍā^(a), will earn the individual the merit of seventy approved *Hajj* in Allāh's ledger." In disbelief, I queried, "Seventy *Hajj*?" He affirmed, "Yes, or perhaps even seven hundred *Hajj*." I echoed, "Seven hundred *Hajj*?" He continued, "Yes, or possibly seventy thousand *Hajj*." I echoed once more, "Seventy thousand *Hajj*?" Undeterred, the Imām^(a) said, "Indeed, not every *Hajj* you perform is necessarily accepted, but those who visit his grave and spend the night in his presence are akin to those who perform the *ziyārah* of Allah on his throne." Overwhelmed, I asked, "Comparable to those who perform the *ziyārah* of Allah on his throne?" The Imām^(a) confirmed, "Indeed. On the Day of Judgment, eight individuals will be positioned at Allāh's throne – four from the previous nations: Nūḥ^(a), Ibrahim^(a), Mūsā^(a), and Isā^(a), and four from the final nations: Muḥammad^(p), 'Alī^(a), Ḥasan^(a), and Ḥusayn^(a). An exclusive space will be established and only those who've made the *ziyārah* to the graves of the Imāms^(a) will be granted the honour to sit with us. Among them, the highest privilege and proximity will be granted to those who've performed the *ziyārah* at the grave of my son, Imām Riḍā^(a)."

ZIYĀRAT IMĀM RIḌĀ^(A)

Numerous versions of the *ziyārah* for Imām Riḍā^(a) exist. However, the most well-known and esteemed is reported by the illustrious Shaykh Muḥammad b. Ḥasan b. Walīd and has been cited in the most trustworthy of resources. We discern from Ibn Qūlawayh's work, al-Mazār, that this *ziyārah* has its roots in the wisdom of the Holy Imāms.

The instructions for this prominent *ziyārah*, as stated in Shaykh Ṣaduq's manuscript, Man lā Yaḥḍuruh al-Faqīh, are as follows:

As you prepare to visit Imām Riḍā^(a) in *Ṭūs*, commence your spiritual journey from your home. Cleanse yourself through a ritual bath and voice the following invocation:

اَللّٰهُمَّ طَهِّرْنِيْ وَطَهِّرْ قَلْبِيْ وَاُشْرَحْ لِيْ صَدْرِيْ وَاَجِرْ عَلٰى لِسَانِيْ مَذْحَتَكَ وَالشَّاءَ عَلَيَّكَ

allāhumma ṭahhīrnī wa ṭahhīr qalbī washraḥ lī ṣadri wa ajri `alā lisānī midḥatika walththanā'a `alayka

O Allāh, (please) cleanse me, cleanse my heart, expand my chest, and let Your praise and eulogy flow out from my tongue;

فَاِنَّهُ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِكَ اَللّٰهُمَّ اجْعَلْهُ لِيْ طَهْوَرًا وَشِفَاءً

fa'innahū lā ḥawla wa lā quwwata illā bika allāhumma ij`alhu lī ṭahūran wa shifā'an

since indeed there is neither might nor power except with You. O Allāh, (please) establish it as a means of cleansing and healing for me.

As you prepare to leave your home, saying the following words:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ بِسْمِ اللّٰهِ وَبِاللّٰهِ وَاِلٰى اللّٰهِ وَاِلٰى اَبْنِ رَسُوْلِ اللّٰهِ

bismi allāhi alrraḥmāni alrraḥīmi bismi allāhi wa billāhi wa ilā allāhi wa ilā ibni rasūli allāhi

In the name of Allāh; the All-beneficent, the All-merciful. In the Name of Allah (I begin), in Allah (I trust), to Allah and towards the son of Allāh's Messenger (I trust in your face).

حَسْبِيَ اللّٰهُ تَوَكَّلْتُ عَلَى اللّٰهِ اَللّٰهُمَّ اِلَيْكَ تَوَجَّهْتُ وَاِلَيْكَ فَصَدْتُ وَمَا عِنْدَكَ اُرَدْتُ

ḥasbiya allāhu tawakkaltu `alā allāhi allāhumma ilayka tawajjahtu wa ilayka qaṣadtu wa mā `indaka aradtu

Allāh is Sufficient unto me and on Allah do I rely. O Allāh, I have set out to You, directed toward You, and desired for what You have in possession.

Before stepping outside, pause at your door and recite the following:

اَللّٰهُمَّ اِلَيْكَ وَجَّهْتُ وَجْهِيْ وَعَلَيْكَ خَلَفْتُ اَهْلِيْ وَمَالِيْ وَمَا خَوَّلْتَنِيْ وَبِكَ وَثِقْتُ فَلَا تُخَيِّبْنِيْ

allāhumma ilayka wajjahtu wajhī wa `alayka khallaftu ahlī wa māli wa mā khawwaltanī wa bika wathiqtu falā tukhayyibnī

O Allāh, to You am I turning my face and with You do I keep my family members, my property, and everything with which You have allowed me to behave. I have trusted in You; so, do not disappoint me.

يَا مَنْ لَا يُخَيِّبُ مَنْ أَرَادَهُ وَلَا يُضِيعُ مَنْ حَفِظَهُ

yā man lā yukhayyibu man arādahū wa lā yuḍayyi`u man ḥafizahū

O He Who saves those who trust in Him from disappointment and He Who does not give up those whom He safeguards.

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاحْفَظْنِي بِحِفْظِكَ فَإِنَّهُ لَا يَضِيعُ مَنْ حَفِظْتَ

allāhumma ṣalli `alā muḥammadin wa āli muḥammadin waḥfaznī biḥifẓika fa'innahū lā yaḍī`u man ḥafizta

O Allāh, (please do) send blessings upon Muḥammad and the Household of Muḥammad and guard me under Your custody, since nothing that You guard may be ruined.

Upon your safe arrival, if you plan to visit the Imām^(a), cleanse yourself with a bath, uttering the following words as you do so:

اَللّٰهُمَّ طَهِّرْنِي وَطَهِّرْ لِي قَلْبِي وَاسْرَحْ لِي صَدْرِي وَأَجِرْ عَلَيَّ لِسَانِي مَدْحَتَكَ وَمَحَبَّتَكَ وَالشَّاءَ عَلَيْكَ

allāhumma ṭahhirnī wa ṭahhir lī qalbī washraḥ lī ṣadri wa ajri `alā lisānī midḥatika wa maḥabbataka walththanā'a `alayka

O Allāh, (please) cleanse me, cleanse my heart for me, expand my chest, and let Your praise, eulogy, and love flow out from my tongue;

فَإِنَّهُ لَا قُوَّةَ إِلَّا بِكَ وَقَدْ عَلِمْتُ أَنَّ قَوَامَ دِينِي التَّسْلِيمُ لِأَمْرِكَ وَالِاتِّبَاعُ لِسُنَّةِ نَبِيِّكَ

fa'innahū lā quwwata illā bika wa qad Alimtu anna qiwāma dīnī alttaslīmu li'amrika walittibā`u lisunnati nabiyyika

since indeed there is no power except with You. I know for sure that the basis of my faith is to submit to Your decree, to keep to the traditions of Your Prophet,

وَالشَّهَادَةُ عَلَى جَمِيعِ خَلْقِكَ اَللّٰهُمَّ اجْعَلْهُ لِي شِفَاءً وَنُورًا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

walshshahādatu `alā jamī`i khalqika allāhumma ij` alhu lī shifā'an wa nūran innaka `alā kulli shay'in qadīrun

and to bear witness to all Your creatures. O Allāh, (please) make it curative and light for me. You verily have power over all things.

Wear the purest and cleanest clothes from your wardrobe. Walk barefoot, embodying a sense of tranquility and submission, while silently praising the Almighty in your heart, reciting the following phrases:

اَللّٰهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اَللّٰهُ سُبْحَانَ اَللّٰهِ اَلْحَمْدُ لِلّٰهِ

allāhu akbaru lā ilāha illā allāhu subḥāna allāhi alḥamdu lillāhi

Allāh is the Most Great. There is no god save Allāh. All glory be to Allāh. All praise be to Allāh.

As you step into the sacred shrine, recite the following words:

بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

bismi allāhi wa billāhi wa `alā millati rasūli allāhi ṣallā allāhu `alayhi wa ālihī

In the Name of Allah (I begin), in Allah (I trust), and the course of Allāh's Messenger (I follow), peace be upon him and his Household.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّ عَلِيًّا وَلِيُّ اللَّهِ

ashhadu an lā ilāha illā allāhu waḥdahū lā sharīka lahū wa ashadu anna muḥammadan `abduhū wa rasūluhū wa anna Alīyyan waliyyu allāh

I bear witness that there is no god save Allāh, One and Only God and having no partner. And I bear witness that Muḥammad is His servant and Messenger and Ali is Allāh's most intimate servant.

Gradually make your way to the tomb, stand facing it, and say the following:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

ashhadu an lā ilāha illā allāhu waḥdahū lā sharīka lahū

I bear witness that there is no god save Allāh, One and Only God and having no partner.

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّهُ سَيِّدُ الْأَوَّلِينَ وَالْآخِرِينَ وَأَنَّهُ سَيِّدُ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ

wa ashadu anna muḥammadan `abduhū wa rasūluhū wa annahū sayyidu al-awwalīna wal-ākhirīna wa annahū sayyidu al-anbiyā'i walmursalīna

And I bear witness that Muḥammad is His servant and Messenger, the chief of the past and the coming generations, and the chief of the Prophets and Messengers.

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَنَبِيِّكَ وَسَيِّدِ خَلْقِكَ أَجْمَعِينَ صَلَاةً لَا يَقْوَى عَلَى إِحْصَائِهَا غَيْرُكَ

allāhumma ṣalli `alā muḥammadin `abdika wa rasūlika wa nabiyyika wa sayyidi khalqika ajma`īna ṣalātan lā yaqwā `alā iḥṣā'ihā ghayruka

O Allāh, (please) bless Muḥammad, Your servant, messenger, prophet, and the chief of all Your creatures, with such blessings that none can calculate save You.

اَللّٰهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَبْدِكَ وَأَخِي رَسُولِكَ

allāhumma ṣalli `alā amīri almu'minīna Aliyyi bni abī ṭālibin `abdika wa akhī rasūlika

O Allāh, (please) bless the Commander of the Faithful Ali the son of Abṭ-ṭālib, Your servant and the brother of Your Messenger,

الَّذِي اتَّجَبْتَهُ بِعِلْمِكَ وَجَعَلْتَهُ هَادِيًا لِمَنْ شِئْتَ مِنْ خَلْقِكَ

alladhī intajabtahū bi`ilmika wa ja`altahū hādīyan liman shi'ta min khalqika

whom You have selected on the basis of Your knowledge and thus made lead (to the truth) whomever You willed amongst Your creatures

وَالدَّلِيلَ عَلَى مَنْ بَعَثْتُهُ بِرِسَالَاتِكَ وَدَيَانَ الدِّينِ بِعَدْلِكَ

walddalīla `alā man ba`athtahū birisālātika wa dayyāna alddīni bi`adlika

and made the guide to those whom You sent with Your messages, the establisher of the true religion owing to Your justice,

وَفَضْلٍ قَضَائِكَ بَيْنَ خَلْقِكَ وَالْمُهِمِّينَ عَلَى ذَلِكَ كُلِّهِ وَالسَّلَامَ عَلَيْهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

wa faṣli qaḍā'ika bayna khalqika walmuḥaymina `alā dhālika kullihī wa alssalāmu `alayhi wa raḥmatu allāhi wa barakātuhū

the decisive judge among Your creatures, and the prevalent over all that. Peace and Allāh's mercy and blessings be upon him.

اَللّٰهُمَّ صَلِّ عَلَى فَاطِمَةَ بِنْتِ نَبِيِّكَ وَرَوْجَةِ وَلِيِّكَ وَاُمِّ السَّبْطَيْنِ الْحَسَنِ وَالْحُسَيْنِ سَيِّدَيِ شَبَابِ اَهْلِ الْجَنَّةِ

allāhumma ṣalli `alā fāṭimata binti nabiyyika wa zawjati waliyyika wa ummi alssibtayni alḥasani walḥusayni sayyiday shabābi ahli aljannati

O Allāh, (please) send blessings on Fāṭima the daughter of Your Prophet, the wife of Your friend, the mother of the two grandsons Ḥasan and Ḥusayn the two chiefs of the youth of Paradise;

الطَّهْرَةَ الطَّاهِرَةَ الْمُطَهَّرَةَ النَّفِيَّةَ الرَّضِيَّةَ الرَّكِيَّةَ سَيِّدَةَ نِسَاءِ اَهْلِ الْجَنَّةِ اَجْمَعِينَ
صَلَاةً لَا يَفْقَوِي عَلَى اِحْصَائِهَا غَيْرُكَ

alttuhrati alttāhirati almuṭahharati alttaqiyyati alnnaqiyyati alrraḍiyyati alzzakiyyati sayyidati nisā'i ahli aljannati ajma`ina ṣalātan lā yaqwā `alā iḥṣā'ihā ghayruka

(she is) the genuinely pure, the immaculate, the purified, the pious, the perfect, the pleased, the pristine, and the mistress of all the women of Paradise, (bless her) with such blessings that none can count except You.

اَللّٰهُمَّ صَلِّ عَلَى الْحَسَنِ وَالْحُسَيْنِ سِبْطَيِ نَبِيِّكَ وَسَيِّدَيِ شَبَابِ اَهْلِ الْجَنَّةِ

allāhumma ṣalli `alā alḥasani walḥusayni sibṭay nabiyyika wa sayyiday shabābi ahli aljannati

O Allāh, (please) send blessings upon Ḥasan and Ḥusayn, the two grandsons of Your Prophet, the two chiefs of the youth of Paradise,

اَلْقَائِمَيْنِ فِي خَلْقِكَ وَالدَّلِيلَيْنِ عَلَى مَنْ بَعَثْتَ بِرِسَالَاتِكَ وَدَيَانِي الدِّينِ بِعَدْلِكَ وَفَضْلِي قَضَائِكَ بَيْنَ خَلْقِكَ

alqā'imayni fi khalqika walddalīlayni `alā man ba`athta birisālātika wa dayyānay alddīni bi`adlika wa faṣlay qaḍā'ika bayna khalqika

the two who establish authority among Your creatures, who guide to those whom You sent with Your messages, who manage the religious affairs on the basis of Your justice, and who judge on the basis of Your decrees among Your creatures.

اَللّٰهُمَّ صَلِّ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ عَبْدِكَ الْقَائِمِ فِي خَلْقِكَ وَالدَّلِيلِ عَلَى مَنْ بَعَثْتَ بِرِسَالَاتِكَ

allāhumma ṣalli `alā Alīyyi bni alḥusayni `abdika alqā'imī fi khalqika walddalīli `alā man ba`athta birisālātika

O Allāh, (please) send blessings upon Ali the son of Ḥusayn, Your servant who undertakes Your mission among Your creatures, who guides to those whom You sent with Your messages,

وَدَيَّانِ الدِّينِ بَعْدُكَ وَفَصْلِ قَضَائِكَ بَيْنَ خَلْقِكَ سَيِّدِ الْعَابِدِينَ

wa dayyāni alddīni bi`adlika wa faṣli qaḍā'ika bayna khalqika sayyidi al`ābidīna

who manages the religious affairs on the basis of Your justice, who judges according to Your decrees among Your creatures,
and who is the prime of all worshippers.

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ بْنِ عَلِيٍّ عَبْدِكَ وَخَلِيفَتِكَ فِي اَرْضِكَ بَاقِرِ عِلْمِ النَّبِيِّينَ

allāhumma ṣalli `alā muḥammadi bni Aliyyin `abdika wa khalīfatika fī arḍika bāqiri `ilmi alnnabiyyīna

O Allāh, (please) send blessings on Muḥammad the son of Ali, Your servant and Your representative in Your lands, who
split asunder the knowledge of the Prophets.

اَللّٰهُمَّ صَلِّ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ عَبْدِكَ وَوَلِيِّ دِينِكَ وَحُجَّتِكَ عَلَى خَلْقِكَ أَجْمَعِينَ الصَّادِقِ الْبَارِّ

allāhumma ṣalli `alā Ja'fari bni muḥammadin alṣṣādiqi `abdika wa waliyyi dīnika wa ḥujjatika `alā
khalqika ajma`īna alṣṣādiqi albārri

O Allāh, (please) send blessings upon Ja'far the son of Muḥammad, Your servant, the authority of Your religion, Your
argument against all of Your creatures, the veracious, and the dutiful.

اَللّٰهُمَّ صَلِّ عَلَى مُوسَى بْنِ جَعْفَرٍ عَبْدِكَ الصَّالِحِ وَلِسَانِكَ فِي خَلْقِكَ النَّاطِقِ بِحُكْمِكَ وَالْحُجَّةِ عَلَى بَرِيَّتِكَ

allāhumma ṣalli `alā mūsā bni Ja'farin `abdika alṣṣāliḥI wa lisānika fī khalqika alnnāṭiqi biḥukmika
walḥujjati `alā bariyyatik

O Allāh, (please) send blessings upon Mūsā the son of Ja'far, Your righteous servant, Your spokesman among Your creatures,
who speaks with Your judgment, and who is the argument against Your created beings.

اَللّٰهُمَّ صَلِّ عَلَى عَلِيٍّ بْنِ مُوسَى الرَّضَا الْمُرتَضَى عَبْدِكَ وَوَلِيِّ دِينِكَ

allāhumma ṣalli `alā Aliyyi bni mūsā alrriḍā almurtaḍā `abdika wa waliyyi dīnika

O Allāh, (please) send blessings upon Ali the son of Mūsā, the cordial, the well-pleased, the servant of You, the authority of
Your religion,

اَلْقَائِمِ بَعْدُكَ وَالدَّاعِي إِلَى دِينِكَ وَدِينِ آبَائِهِ الصَّادِقِينَ صَلَاةً لَا يَقْوَى عَلَى إِحْصَائِهَا غَيْرُكَ

alqā'imi bi`adlika walddā`ī ilā dīnika wa dīni ābā'ihī alṣṣādiqīna ṣalātan lā yaqwā `alā iḥṣā'ihā ghayruka

who undertakes the mission with Your justice, who calls to the religion of You and of his veracious fathers; (bless him) with
such blessings that none can count except You.

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ بْنِ عَلِيٍّ عَبْدِكَ وَوَلِيِّكَ الْقَائِمِ بِأَمْرِكَ وَالدَّاعِي إِلَى سَبِيلِكَ

allāhumma ṣalli `alā muḥammadi bni Aliyyin `abdika wa waliyyika alqā'imi bi'amrika walddā`ī ilā sabīlika

O Allāh, (please) send blessings upon Muḥammad the son of Ali, Your servant, Your authority, who undertakes the mission
by Your command and calls to Your path.

اَللّٰهُمَّ صَلِّ عَلَى عَلِيٍّ بْنِ مُحَمَّدٍ عَبْدِكَ وَوَلِيِّ دِينِكَ

allāhumma ṣalli `alā Aliyyi bni muḥammadin `abdika wa waliyyi dīnika

O Allāh, (please) send blessing upon Ali the son of Muḥammad, Your servant and the authority of Your religion.

اَللّٰهُمَّ صَلِّ عَلَى الْحَسَنِ بْنِ عَلِيٍّ الْعَامِلِ بِأَمْرِكَ الْقَائِمِ فِي خَلْقِكَ وَحُجَّتِكَ الْمُؤَدِّي عَنْ نَبِيِّكَ

allāhumma ṣalli `alā alḥasani bni Aliyyin al`āmili bi`amrika alqā`imi fī khalqika wa ḥujjatika almu`addī `an nabiyyika

O Allāh, (please) send blessings upon Ḥasan the son of Ali who carries out Your commands, who undertakes the mission among Your creatures, Your argument who acts on behalf of Your Prophet,

وَشَاهِدِكَ عَلَى خَلْقِكَ الْمُخْصُوصِ بِكَرَامَتِكَ الدَّاعِي إِلَى طَاعَتِكَ وَطَاعَةِ رَسُولِكَ صَلَوَاتُكَ عَلَيْهِمْ أَجْمَعِينَ

wa shāhidika `alā khalqika almahṣūṣi bikarāmatika alddā`ī ilā tā`atika wa tā`ati rasūlika ṣalawātuka `alayhim ajma`īna

Your witness on Your creatures, the exclusively endowed with Your honor, and the caller to the obedience to You and to Your Messenger. Your blessings be upon them all.

اَللّٰهُمَّ صَلِّ عَلَى حُجَّتِكَ وَوَلِيِّكَ الْقَائِمِ فِي خَلْقِكَ صَلَاةً تَامَّةً تَامِيَةً بَاقِيَةً

allāhumma ṣalli `alā ḥujjatika wa waliyyika alqā`imi fī khalqika ṣalātan tāmmatan nāmiyyatan bāqiyatan

O Allāh, (please) send blessings upon Your argument and authority who undertakes the mission among Your creatures with such blessing that is perfect, ever-increasing, and everlasting

تُعَجِّلُ بِهَا فَرَجَهُ وَتَنْصُرُهُ بِهَا وَتَجْعَلُنَا مَعَهُ فِي الدُّنْيَا وَالْآخِرَةِ

tu`ajjilu bihā farajahū wa tanṣuruhū bihā wa taj`alunā ma`ahū fī alddunyā wal-ākhirati

due to which You may hasten his Relief, grant him victory, and include us with him in this world and the Hereafter.

اَللّٰهُمَّ اِنِّيْ اَتَقَرَّبُ اِلَيْكَ بِحُبِّهِمْ وَاَوَالِي وَلِيَّهِمْ وَاَعَادِي عَدُوَّهُمْ

allāhumma innī ataqaṛrabū ilayka biḥubbihim wa uwālī waliyyahum wa u`ādī `aduwwahum

O Allāh, I am seeking nearness to You through bearing love for them, and I am loyal to their loyalists and enemy of their enemies.

فَارْزُقْنِيْ بِهِمْ خَيْرَ الدُّنْيَا وَالْآخِرَةِ وَاصْرِفْ عَنِّيْ بِهِمْ شَرَّ الدُّنْيَا وَالْآخِرَةِ وَأَهْوَالَ يَوْمِ الْقِيَامَةِ

farzuqnī bihim khayra alddunyā wal-ākhirati waṣrif `annī bihim sharra alddunyā wal-ākhirati wa ahwāla yawmi alqiyāmati

So (please) provide me in their names the goodness of this world and the Hereafter and fend off from me the evils of this world and the Hereafter as well as the horrors of the Resurrection Day.

Sit beside the Imām's head and say the following:

اَلسَّلَامُ عَلَيْكَ يَا وَلِيَّ اَللّٰهِ اَلسَّلَامُ عَلَيْكَ يَا حُجَّةَ اَللّٰهِ

alssalāmu `alayka yā waliyya allāhi alssalāmu `alayka yā ḥujjata allāhi

Peace be upon you, O Allāh's friend. Peace be upon you, O Allāh's argument.

اَلسَّلَامُ عَلَيْكَ يَا نُورَ اَللّٰهِ فِي ظُلُمَاتِ الْاَرْضِ اَلسَّلَامُ عَلَيْكَ يَا عَمُودَ الدِّينِ

alssalāmu `alayka yā nūra allāhi fi zulumāti al-arḍi alssalāmu `alayka yā `amūda alddini

Peace be upon you, O Allāh's light in the darkness of the earth. Peace be upon you, O pillar of the religion.

الْصَّلَامُ عَلَيْكَ يَا وَارِثَ آدَمَ صَفْوَةَ اللَّهِ الْصَّلَامُ عَلَيْكَ يَا وَارِثَ نُوحٍ نَبِيِّ اللَّهِ

alssalāmu `alayka yā wāritha ādama ṣafwati allāhi alssalāmu `alayka yā wāritha nūhin nabiyyi allāhi

Peace be upon you, O inheritor of Adam the choice of Allāh. Peace be upon you, O inheritor of Noah the prophet of Allāh.

الْصَّلَامُ عَلَيْكَ يَا وَارِثَ إِبْرَاهِيمَ خَلِيلِ اللَّهِ الْصَّلَامُ عَلَيْكَ يَا وَارِثَ إِسْمَاعِيلَ ذَبِيحِ اللَّهِ

alssalāmu `alayka yā wāritha ibrahīma khalīli allāhi alssalāmu `alayka yā wāritha ismā`īla dhabīhi allāhi

Peace be upon you, O inheritor of Abraham the intimate friend of Allāh. Peace be upon you, O inheritor of Ishmael the slain for the sake of Allāh.

الْصَّلَامُ عَلَيْكَ يَا وَارِثَ مُوسَى كَلِيمِ اللَّهِ الْصَّلَامُ عَلَيْكَ يَا وَارِثَ عِيسَى رُوحِ اللَّهِ

alssalāmu `alayka yā wāritha mūsā kalīmi allāhi alssalāmu `alayka yā wāritha `isā rūḥi allāhi

Peace be upon you, O inheritor of Moses the spoken by Allāh. Peace be upon you, O inheritor of Jesus the spirit of Allāh.

الْصَّلَامُ عَلَيْكَ يَا وَارِثَ مُحَمَّدٍ رَسُولِ اللَّهِ

alssalāmu `alayka yā wāritha muḥammadin rasūli allāhi

Peace be upon you, O inheritor of Muḥammad the messenger of Allāh.

الْصَّلَامُ عَلَيْكَ يَا وَارِثَ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ وَلِيِّ اللَّهِ وَوَصِيِّ رَسُولِ رَبِّ الْعَالَمِينَ

alssalāmu `alayka yā wāritha amiri almu`minina Aliyyin waliyyin allāhi wa waṣiyyi rasūli rabbi al`ālamīna

Peace be upon you, O inheritor of the Commander of the Faithful Ali the authority of Allah and the successor of the Messenger of the Lord of the worlds.

الْصَّلَامُ عَلَيْكَ يَا وَارِثَ فَاطِمَةَ الزَّهْرَاءِ

alssalāmu `alayka yā wāritha fātimata alzzahrā'i

Peace be upon you, O inheritor of Fāṭima the luminous lady.

الْصَّلَامُ عَلَيْكَ يَا وَارِثَ الْحُسَيْنِ وَالْحُسَيْنِ سَيِّدَيِّ شَبَابِ أَهْلِ الْجَنَّةِ

alssalāmu `alayka yā wāritha alḥasani walḥusayni sayyiday shabābi ahli aljannati

Peace be upon you, O inheritor of Ḥasan and Ḥusayn the two chiefs of the youth of Paradise.

الْصَّلَامُ عَلَيْكَ يَا وَارِثَ عَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ

alssalāmu `alayka yā wāritha Aliyyi bni alḥusayni zayni al`ābidīna

Peace be upon you, O inheritor of Ali the son of Ḥusayn the adornment of the worshippers.

الْصَّلَامُ عَلَيْكَ يَا وَارِثَ مُحَمَّدِ بْنِ عَلِيٍّ بَاقِرِ عِلْمِ الْأَوَّلِينَ وَالْآخِرِينَ

alssalāmu `alayka yā wāritha muḥammadi bni Aliyyin bāqiri `ilmi al-awwalīna wal-ākhirīna

Peace be upon you, O inheritor of Muḥammad the son of Ali the splitter of the knowledge of the past and the last generations.

اَلسَّلَامُ عَلَيْكَ يَا وَاِرثَ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ الْبَارِّ

alssalāmu `alayka yā wāritha Ja'fari bni muḥammadin alššādiqi albārri

Peace be upon you, O inheritor of Ja'far the son of Muḥammad the veracious and dutiful.

اَلسَّلَامُ عَلَيْكَ يَا وَاِرثَ مُوسَى بْنِ جَعْفَرٍ

alssalāmu `alayka yā wāritha mūsā bni Ja'farin

Peace be upon you, O inheritor of Mūsā the son of Ja'far.

اَلسَّلَامُ عَلَيْكَ أَيُّهَا الصَّدِيقُ الشَّهِيدُ اَلسَّلَامُ عَلَيْكَ أَيُّهَا الْوَصِيُّ الْبَارُّ الْتَقِيُّ

alssalāmu `alayka ayyuhā alššiddīqu alshshahīdu alssalāmu `alayka ayyuhā alwaṣiyyu albārru alttaqiyyu

Peace be upon you, O ever-truthful and martyr. Peace be upon you, O dutiful and pious successor.

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ وَآتَيْتَ الزَّكَاةَ وَأَمَرْتَ بِالْمَعْرُوفِ وَنَهَيْتَ عَنِ الْمُنْكَرِ

ashhadu annaka qad aqamta alššalāta wa ātayta alzzakāta wa amarta bilma `rūfi wa nahayta `an almunkari

I bear witness that you performed the prayers, defrayed the poor-rate (and alms), enjoined the right, forbade the wrong,

وَعَبَدْتُ اللَّهَ مُخْلِصًا حَتَّى آتَاكَ الْيَقِينُ اَلسَّلَامُ عَلَيْكَ يَا أَبَا الْحَسَنِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

wa `abadta allāha mukhlīṣan ḥattā atāka alyaqīnu alssalāmu `alayka yā abā alḥasani wa raḥmatu allāhi wa barakātuhū

and serve Allah sincerely until death came upon you. Peace be upon you, O Abu'l-°asan. Allāh's mercy and blessings be upon you.

Then, throw yourself on the tomb and say the following prayer:

اَللّٰهُمَّ اِلَيْكَ صَمَدْتُ مِنْ اَرْضِي وَقَطَعْتُ الْبِلَادَ رَجَاءَ رَحْمَتِكَ

allāhumma ilayka šamadtu min arḍi wa qaṭa`tu albilāda rajā'a raḥmatika

O Allāh, for Your sake alone have I set out from my homeland and covered many countries in the hope of winning Your mercy;

فَلَا تُخَيِّبْنِي وَلَا تُرُدَّنِي بِغَيْرِ قَضَاءٍ حَاجَتِي

falā tukhayyibnī wa lā taruddanī bighayri qaḍā'i ḥājati

so, (please) do not disappoint me and do not make me return without having my needs settled (by You),

وَازْحَمْ تَقْلِي عَلَى قَبْرِ ابْنِ أَخِي رَسُولِكَ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ

warḥam taqallubī `alā qabri ibni akhī rasūlika šalawātuka `alayhi wa ālihi

and have mercy upon my turning over on the tomb of the son of Your Prophet' brother, Your blessings be upon him and his Household.

بِأَبِي أَنْتَ وَأُمِّي يَا مَوْلَايَ أَتَيْتُكَ زَائِرًا وَافِدًا عَائِدًا مِمَّا جَنَيْتُ عَلَى نَفْسِي وَاحْتَطَبْتُ عَلَى ظَهْرِي

bi'abī anta wa ummī yā mawlāya ataytuka zā'iran wāfidan `ā'idhan mimma janaytu `alā nafsī waḥṭaṭbtu `alā ṣaḥrī

May my father and mother be ransoms for you, O my master. I have come to you visiting and getting to you, seeking protection against all that which I have committed against myself and overburdened my back with.

فَكُنْ لِي شَافِعًا إِلَى اللَّهِ يَوْمَ فَقَرِيٍّ وَفَاقِيٍّ فَلَكَ عِنْدَ اللَّهِ مَقَامٌ مُحَمَّدٌ وَأَنْتَ عِنْدَهُ وَجِيهٌ

fakun lī shāfi`an ilā allāhi yawma faqrī wa fāqatī falaka `inda allāhi maqāmūn maḥmūdun wa anta `indahū wajihun

So, (please) be my intercessor with Allah on the day of my poverty and neediness, for you enjoy with Allah a praiseworthy position and you are worthy of regard with Him.

Raise your right hand towards the sky, extend your left hand onto the tomb, and invoke the following prayer:

اَللّٰهُمَّ اِنِّيْ اَتَقَرَّبُ اِلَيْكَ بِحُبِّهِمْ وَبِوَلَايَتِهِمْ اَتَوَلَّى اٰخِرَهُمْ بِمَا تَوَلَّيْتُ بِهِ اَوَّلَهُمْ وَاَبْرَأُ مِنْ كُلِّ وَلِيَجِهٍ دُوْنَهُمْ

allāhumma innī ataqqarrabū ilayka biḥubbihiḥim wa biwilāyatihiḥim atawallā ākhirahum bimā tawallaytu bihī awwalahum wa abra'u min kulli walījatin dūnahum

O Allāh, I do seek nearness to You through bearing love for them and being loyal to them; I am loyal to the last of them in the same way as I am loyal to the first and I repudiate any adherence to any one other than them.

اَللّٰهُمَّ الْعَنِ الَّذِيْنَ بَدَّلُوْا نِعْمَتَكَ وَاتَّهَمُوْا نَبِيَّكَ وَجَحَدُوْا بِآيَاتِكَ

allāhumma il`an alladhīna baddalū ni`mataka wattahamū nabīyaka wa jaḥadū bi'āyātika

O Allāh, pour curses on those who have altered Your bounty, suspected Your Prophet, denied Your signs,

وَسَحَرُوْا بِاِمَامِكَ وَحَمَلُوْا النَّاسَ عَلٰى اَكْتٰفِ اٰلِ مُحَمَّدٍ

wa sakhirū bi'imāmika wa ḥamalū alnnāsa `alā aktāfi āli muḥammadin

scoffed at Your Imām, and placed the burden of the people upon the shoulders of Muḥammad's Household.

اَللّٰهُمَّ اِنِّيْ اَتَقَرَّبُ اِلَيْكَ بِاللَّعْنَةِ عَلَيْهِمْ وَالْبَرَاءَةِ مِنْهُمْ فِي الدُّنْيَا وَالْآخِرَةِ يَا رَحْمٰنُ

allāhumma innī ataqqarrabū ilayka billa`nati `alayhim walbarā'ati minhum fī alddunyā wal-ākhirati yā raḥmānu

O Allāh, I do seek nearness to You through invoking curse on these peoples (i.e. the enemies of the Holy Prophet's Household) and disavowing them in this world and the Hereafter, O All-beneficent Lord.

Direct yourself towards the side of the Imām's feet and voice the following words:

صَلَّى اللَّهُ عَلَيْكَ يَا أَبَا الْحَسَنِ صَلَّى اللَّهُ عَلَى رُوحِكَ وَبَدَنِكَ

ṣallā allāhu `alayka yā abā alḥasanī ṣallā allāhu `alā rūḥika wa badanika

Allāh's blessings be upon you, O Abū'l-ḥasan. Allāh's blessings be upon your soul and body.

صَبَرْتَ وَأَنْتَ الصَّادِقُ الْمُصَدَّقُ قَتَلَ اللَّهُ مَنْ قَتَلَكَ بِالْأَيْدِي وَالْأَلْسُنِ

ṣabarta wa anta alṣṣādiq almuṣaddaḡ qatala allāhu man qatalaka bil-aydī wal-alsuni

You did act patiently and you are veracious and believed. May Allah kill those who killed you with hands and tongues.

As part of your ritual, you may fervently seek Allāh's curse upon those who slew the Commander of the Faithful, Imāms Ḥasan, and Ḥusayn, and all who unjustly took the lives of the Holy Prophet's family.

Subsequently, position yourself at the side of the Imām's head and engage in a two-unit prayer. In the first unit, after Sūrah Fātiḥa, you may recite Sūrah Yā-Sīn. In the second unit, follow Sūrah Fātiḥa with Sūrah Raḥmān. Take this opportunity to beseech and appeal to the Almighty Allah with all your heart. Consider making intercessions for yourself, your parents, and your brothers and sisters in faith. Spend as much time as you desire at the side of the Imām's head, dedicating all your prayers there.

Prayer After Visiting Imām Riḍā^(a)

In the book “Tuḥfat al-Zā'ir”, Shaykh Mufid recommends reciting the following prayer after completing the visiting prayer at Imām Riḍā's tomb:

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ يَا اِلٰهَ الدَّائِمِ فِیْ مُلْكِهِ الْقَائِمِ فِیْ عِزِّهِ

allāhumma innī as'aluka yā allāhu alddā'imu fī mulkiḥi alqā'imu fī `izzihī

O Allāh, I beseech You, O Allah Who is permanent in His kingdom, self-subsisting in His almightiness

اَلْمَطَاعِ فِیْ سُلْطَانِهِ الْمُتَعَرِّدِ فِیْ کِبْرِیَائِهِ الْمُتَوَحِّدِ فِیْ دَیْمُوْمِهِ بِقَائِهِ

almuṭā`u fī sultānihī almutafarridu fī kibriyā'ihī almutawahḥidu fī daymūmiyyati baqā'ihī

obeyed in His authority, unique in His pride, one and only in the perpetuity of His intransience,

اَلْعَادِلُ فِیْ بَرِیَّتِهِ الْعَالِمُ فِیْ قَضِیَّتِهِ الْکَرِیْمُ فِیْ تَاْخِرِ عُقُوْبَتِهِ

al`ādilu fī bariyyatihī al`ālimu fī qaḍiyyatihī alkarīmu fī ta'khīri `uqūbatihī

fair with His creatures, knowing of His issue, and noble in delaying His punishment.

اِلهِیْ حَاجَاتِیْ مَضْرُوْفَةٌ اِلَيْكَ وَاَمَالِیْ مَوْقُوْفَةٌ لَدُنْكَ

ilāhī ḥājātī maṣrūfatun ilayka wa āmalī mawqūfatun ladayka

O my God, my requests are aimed at You and my hopes are addressed to You exclusively.

وَكُلُّ مَا وَفَّقْتَنِي مِنْ خَيْرٍ فَأَنْتَ دَلِيلِي عَلَيْهِ وَطَرِيقِي إِلَيْهِ

wa kulla mā waffaqtanī min khayrin fa'nta dalīlī `alayhi wa ṭarīqī ilayhi

As to all items of goodness that You have granted me the success to attain, it is You Who is my guide to them and my path towards them.

يَا قَدِيرًا لَا تُؤْوِذُهُ الْمُطَالِبُ يَا مَلِيًّا يُلْجَأُ إِلَيْهِ كُلُّ رَاغِبٍ

yā qadīran lā ta'ūduhū almaṭālību yā maliyyan yalja'u ilayhi kullu rāghibin

O Omnipotent Who cannot be thwarted by requests! O All-encompassing to Whom desirous ones resort!

مَا زِلْتُ مَصْحُوبًا مِنْكَ بِالنِّعَمِ جَارِيًا عَلَى عَادَاتِ الْإِحْسَانِ وَالْكَرَمِ

mā ziltu maṣḥūban minka bilnni`ami jāriyan `alā `ādāti al-iḥsāni walkarami

I have been always endowed with bounties from You and accustomed to receive conferrals and generosity from You.

أَسْأَلُكَ بِالْقُدْرَةِ النَّافِذَةِ فِي جَمِيعِ الْأَشْيَاءِ وَقَضَائِكَ الْمُبْرَمِ الَّذِي تَحْجُبُهُ بِأَيْسَرِ الدُّعَاءِ

as'aluka bilqudrati alnnāfidhati fī jamī`i al-ashyā'i wa qaḍā'ika almubrami alladhī taḥjubuhū bi-aysari alddu`ā'i

I beseech You in the name of the omnipotence to which all things are applicable, in the name of Your unstoppable decree that You may stop by the simplest entreaty,

وَبِالنَّظَرَةِ الَّتِي نَظَرْتَ بِهَا إِلَى الْجِبَالِ فَتَسَاخَتْ وَإِلَى الْأَرْضِينَ فَتَسَطَّحَتْ

wa bilnnaẓrati allatī naẓarta bihā ilā aljibālī fatashāmakhat wa ilā al-araḍīna fatasaṭṭaḥat

and in the name of the look with which You looked at the mountains and they thus towered, at the layers of the earth and they thus flattened,

وَإِلَى السَّمَاوَاتِ فَارْتَفَعَتْ وَإِلَى الْبِحَارِ فَتَفَجَّرَتْ

wa ilā alssamāwāti fartafa`at wa ilā albiḥāri fatafajjarat

at the heavens and they thus rose, and at the seas and they thus gushed;

يَا مَنْ جَلَّ عَنْ أَدَوَاتِ لِحَظَاتِ الْبَشَرِ وَلَطْفَ عَنْ دَقَائِقِ خَطَرَاتِ الْفِكْرِ

yā man jalla `an adawāti laḥazāti albashari wa laṭufa `an daqā'iqi khaṭarāti alfikari

O He Who is too Majestic to have the human beings' organs of sight and Who is too Subtle to be comprehended by the finest line of thinking.

لَا تُحَمَّدُ يَا سَيِّدِي إِلَّا بِتَوْفِيقٍ مِنْكَ يَفْتَضِي حَمْدًا وَلَا تُشْكِرُ عَلَيَّ أَصْغَرَ مِنْهُ إِلَّا اسْتَوْجِبْتَ بِهَا شُكْرًا

lā tuḥmadu yā sayyidī illā bitawfiqin minka yaqtaḍī ḥamdan wa lā tushkaru `alā aṣghari minnatin illā istawjabta bihā shukran

Whenever You, O my master, are praised, this is due to a bestowal of success that You grant and that requires (us) to praise You for it. Whenever You are thanked for the least of Your favors, this requires (us) to thank You for this thanking of ours for You.

فَمَتَى تُخْصِي نِعْمَاتُكَ يَا إِلَهِي وَتُجَازِي آلَاؤُكَ يَا مَوْلَايَ وَتُكَافَأُ صَنَائِعُكَ يَا سَيِّدِي

famatā tuḥṣā na`mā'uka yā ilāhī wa tujāzā ālā'uka yā mawlāya wa tukāfa'u ṣanā'i`uka yā sayyidī

Then, at what time can Your bounties be calculated, O my God, or can Your errands be recompensed, O my Lord, or can Your favors be paid off, O my Master?

وَمِنْ نِعْمِكَ يَحْمَدُ الْحَامِدُونَ وَمِنْ شُكْرِكَ يَشْكُرُ الشَّاكِرُونَ

wa min ni`amika yaḥmadu alḥāmidūna wa min shukrika yashkuru alshshākīrūna

It is one of Your bounties that praisers praise You and it is one of Your thankworthy acts that thanksgivers thank You.

وَأَنْتَ الْمُعْتَمَدُ لِلذُّنُوبِ فِي عَفْوِكَ وَالنَّامِرُ عَلَى الْخَاطِئِينَ جَنَاحَ سِتْرِكَ وَأَنْتَ الْكَاشِفُ لِلضَّرِّ بِيَدِكَ

wa anta almu`tadamu lildhdhunūbi fī `afwika walnnāshiru `alā alkhāṭi'īna janāḥa sitrika wa anta alkāshifu lilḍḍurri biyadika

You are also the trusted for pardoning sins, the One Who stretches the wing of Your covering on the wrongdoers, and the One Who relieves from harm with Your Hand.

فَكَمْ مِنْ سَيِّئَةٍ أَخْفَاهَا جِلْمُكَ حَتَّى دَخَلَتْ وَحَسَنَةٍ صَاعَفَهَا فَضْلُكَ حَتَّى عَظُمَتْ عَلَيْهَا مُجَازَاتُكَ

fakam min sayyi'atin akhfāhā ḥilmuka ḥattā dakhilat wa ḥasanatin dā`afahā faḍluka ḥattā `azumat `alayhā mujāzātuka

Too many have been the sins that Your forbearance concealed until they became hidden and too many are the good deeds that Your favoring multiplied until Your reward for them became massive.

جَلَلْتَ أَنْ يُخَافَ مِنْكَ إِلَّا الْعَدْلُ وَأَنْ يُرْجَى مِنْكَ إِلَّا الْإِحْسَانُ وَالْفَضْلُ

jalalta an yukhāfa minka illā al`adlu wa an yurjā minka illā al-iḥsānu walfaḍlu

You are too Majestic for us to anticipate anything from You save justice and to desire for anything from You save good turn and favoring.

فَأَمْنُنْ عَلَيَّ بِمَا أَوْجَبَهُ فَضْلُكَ وَلَا تَحْذُلْنِي بِمَا يَحْتَكُمُ بِهِ عَدْلُكَ

famnun `alayya bimā awjabahū faḍluka wa lā takhdhulnī bimā yaḥkumu bihī `adluka

So, (please) endue me with the favors that are incumbent upon You on the basis of Your graciousness and do not disappoint me of that which is required by Your justice.

سَيِّدِي لَوْ عَلِمَتِ الْأَرْضُ بِذُنُوبِي لَسَاخَتْ بِي أَوْ الْجِبَالُ لَهَدَّتْنِي أَوْ السَّمَاوَاتُ لَأَخْطَفْتَنِي أَوْ الْبَحَارُ لَأَغْرَقْتَنِي

sayyidī law Alīmat al-arḍu bidhunūbī lasākhat bī aw aljibālu lahaddatnī aw alssamāwātu lakhtaṭafatnī aw albiḥāru la'aghraqatnī

My Master, if the earth knew about my sins, it would swallow me; if mountains knew about them, they would collapse on me; if heavens knew about them, they would snatch me; and if oceans knew about them, they would down me!

سَيِّدِي سَيِّدِي سَيِّدِي مَوْلَايَ مَوْلَايَ مَوْلَايَ

My Master! My Master! My Master! My Lord! My Lord! My Lord!

qad takarrara wuqūfī liḍiyāfatika falā taḥrimnī mā wa`adta almuta`arriḍīna limas'alatika

yā ma`rūfa al`ārifina yā ma`būda al`ābidīna yā mashkūra alshshākirīna yā jalīsa aldhdhākirīna

ṣalli `alā muḥammadin wa āli muḥammadin waghfir lī yā khayra alghāfirīna

204

وَأَسْتَغْفِرُكَ اسْتَغْفَارَ رَغْبَةٍ وَأَسْتَغْفِرُكَ اسْتَغْفَارَ رَهْبَةٍ وَأَسْتَغْفِرُكَ اسْتَغْفَارَ طَاعَةٍ

wa astaghfiruka istighfāra raghbatin wa astaghfiruka istighfāra rahbatin wa astaghfiruka istighfāra ṭā`atin

I implore for Your forgiveness desiring for You. I implore for Your forgiveness, fearing You. I implore for Your forgiveness obediently.

وَأَسْتَغْفِرُكَ اسْتَغْفَارَ إِيْمَانٍ وَأَسْتَغْفِرُكَ اسْتَغْفَارَ إِقْرَارٍ وَأَسْتَغْفِرُكَ اسْتَغْفَارَ إِخْلَاصٍ

wa astaghfiruka istighfāra imānin wa astaghfiruka istighfāra iqrārin wa astaghfiruka istighfāra ikhlāshin

I implore for Your forgiveness having faith in You. I implore for Your forgiveness professing of You. I implore for Your forgiveness sincerely.

وَأَسْتَغْفِرُكَ اسْتَغْفَارَ تَقْوَى وَأَسْتَغْفِرُكَ اسْتَغْفَارَ تَوَكُّلٍ وَأَسْتَغْفِرُكَ اسْتَغْفَارَ ذِلَّةٍ

wa astaghfiruka istighfāra taqwā wa astaghfiruka istighfāra tawakkulin wa astaghfiruka istighfāra dhillatin

I implore for Your forgiveness piously. I implore for Your forgiveness, having full trust in You. I implore for Your forgiveness, showing submission to You.

وَأَسْتَغْفِرُكَ اسْتَغْفَارَ عَامِلٍ لَكَ هَارِبٍ مِنْكَ إِلَيْكَ

wa astaghfiruka istighfāra `āmilin laka hāribin minka ilayka

I implore for Your forgiveness, dedicating all my acts to You and fleeing from You towards You.

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَتُبْ عَلَيَّ وَعَلَى وَالِدَيَّ

ṣaṣalli `alā muḥammadin wa āli muḥammadin wa tub `alayya wa `alā wālidayya

So, (please) pour down blessings upon Muḥammad and Muḥammad's Household and accept my and my parents' repentance

بِمَا تَبَتَّ وَتَتُوبُ عَلَى جَمِيعِ خَلْقِكَ يَا أَرْحَمَ الرَّاحِمِينَ

bimā tubta wa tatūbu `alā jamī`i khalqika yā arḥama alrrāḥimīna

through the means by which You did and will accept the repentance of all Your creatures. O most merciful of all those who show mercy!

يَا مَنْ يُسَمَّى بِالْغُفُورِ الرَّحِيمِ يَا مَنْ يُسَمَّى بِالْغُفُورِ الرَّحِيمِ يَا مَنْ يُسَمَّى بِالْغُفُورِ الرَّحِيمِ

yā man yusammā bilghafūri alrraḥīmī yā man yusammā bilghafūri alrraḥīmī yā man yusammā bilghafūri alrraḥīmī

O He Who is called the All-forgiving, the All-merciful. O He Who is called the All-forgiving, the All-merciful. O He Who is called the All-forgiving, the All-merciful.

صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَقْبَلْ تَوْبَتِي وَزَكِّ عَمَلِي وَأَشْكُرْ سَعْيِي

ṣalli `alā muḥammadin wa āli muḥammadin waqbal tawbatī wa zakki `amalī washkur sa`yī

Pour down blessings upon Muḥammad and Muḥammad's Household, accept my repentance, purify my deed, appreciate my efforts,

وَارْحَمْ ضَرَاعَتِي وَلَا تَحْجُبْ صَوْتِي وَلَا تُحَيِّبْ مَسْأَلَتِي يَا غَوْثَ الْمُسْتَغِيثِينَ

warḥam ḍarā`atī wa lā taḥjub ṣawtī wa lā tukhayyib mas'alatī yā ghawtha almustaghīthīna

have mercy upon my imploration, do not interdict my voice, and do not frustrate my prayers. O Aide of those who seek aid!

وَأَبْلِغْ أُنْمَتِي سَلَامِي وَدُعَائِي وَسَفْعَهُمْ فِي جَمِيعِ مَا سَأَلْتُكَ

wa abligh a'immatī salāmī wa du`ā'ī wa shaffī`hum fī jamī`i mā sa'altuka

And (please) convey my salutations and my prayers to my Leaders, accept their intercession for me with You in all of that which I have asked You for,

وَأَوْصِلْ هَدِيَّتِي إِلَيْهِمْ كَمَا يَنْبَغِي لَهُمْ وَزِدْهُمْ مِنْ ذَلِكَ مَا يَنْبَغِي لَكَ بِأَضْعَافٍ لَا يُحْصِيهَا غَيْرُكَ

wa awṣil hadīyyatī ilayhim kamā yanbaghī lahum wa zid-hum min dhālika mā yanbaghī laka bi'aḍ`āfin lā yuḥṣīhā ghayruka

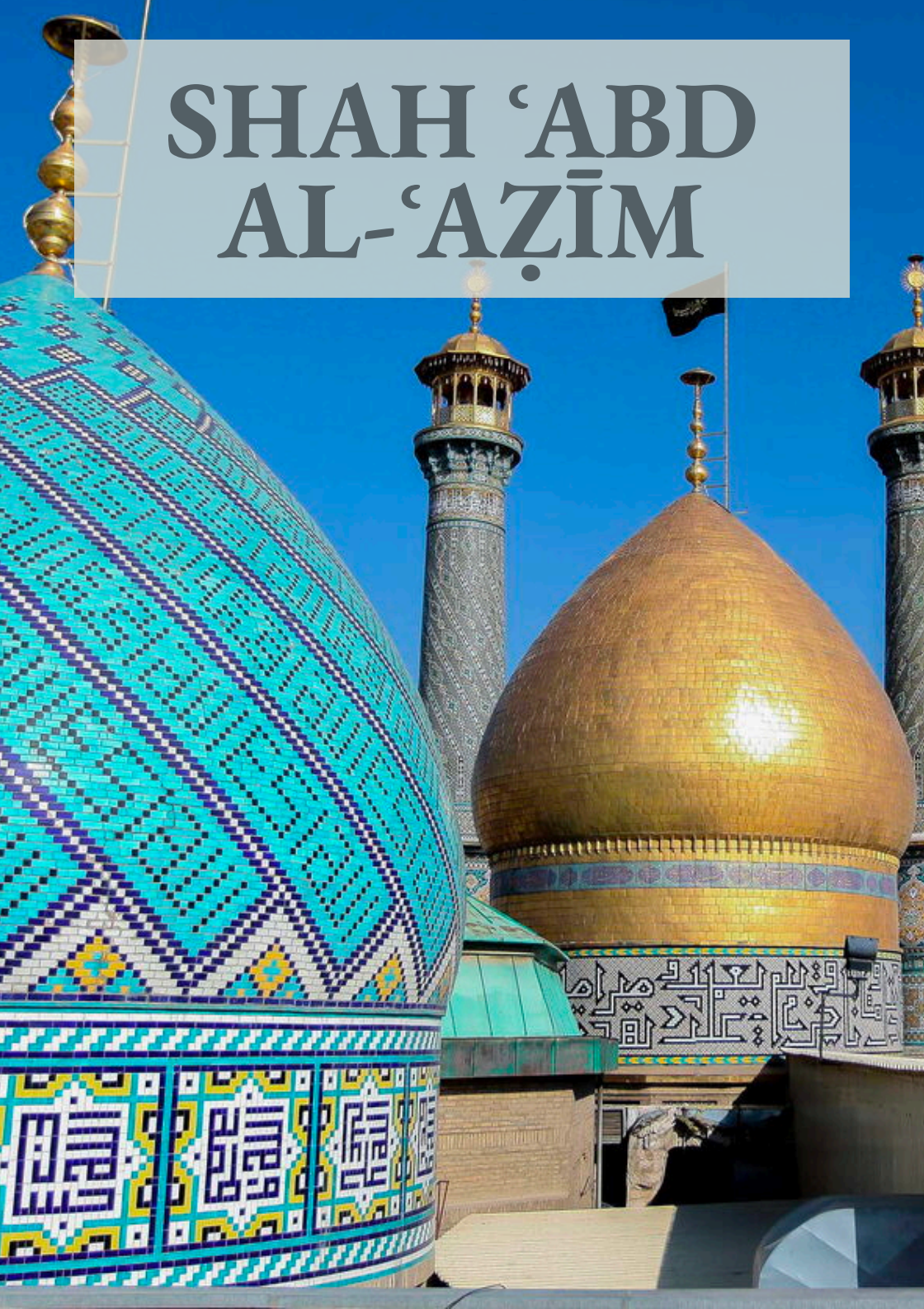
deliver my present to them in a way befitting their status, and multiply that for them in a way befitting You with such folds that cannot be counted by anyone other than You.

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ صَلَّى اللَّهُ عَلَى أَطْيَبِ الْمُرْسَلِينَ مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ

wa lā ḥawla wa lā quwwata illā billāhi alAlīyyi al`aẓīmī wa ṣallā allāhu `alā aṭyabi almursalīna muḥammadin wa ālihi alṭṭāhirīna

There is neither might nor power except with Allah the All-High and All-great. May Allah bless the purest of the Messengers Muḥammad and his Immaculate Household.

SHAH 'ABD AL-'AZĪM



Sayyid ‘Abdul ‘Azīm Ḥasanī, also reverently known as Sayyid Karīm and Shah ‘Abdul ‘Azīm, was a renowned scholar and prominent ḥadīth transmitter from the lineage of Imām Ḥasan^(a).

Throughout his life, ‘Abdul ‘Azīm Ḥasanī was fortunate enough to meet Imām Riḍā^(a), Imām Jawād^(a), and Imām Hādī^(a) prior to his passing. His tomb is located in the city of Ray, now part of Tehran, Iran. Some ḥadīth suggest that the reward for visiting his grave equates to that for visiting the tomb of Imām Ḥusayn^(a).

During one journey together, Imām Hādī^(a) spoke to ‘Abdul ‘Azīm Ḥasanī, saying, "O Abūl Qāsim! You indeed are our trusted ally... you have accepted from us the religion that Allah cherishes... May Allah provide you support in both this world and the hereafter."

ZIYĀRAT ‘ABDUL ‘AZĪM^(A)

السَّلَامُ عَلَى آدَمَ صَفْوَةَ اللَّهِ السَّلَامُ عَلَى نُوحٍ نَبِيِّ اللَّهِ

assalaamo a’laa aadma saf’watillaahе assalaamo a’laa noohin-nabiyyilaahе

Peace be on Adam, the Choice of Allāh! Peace be on Noah, the Prophet of Allāh

السَّلَامُ عَلَى إِبْرَاهِيمَ خَلِيلِ اللَّهِ السَّلَامُ عَلَى مُوسَى كَلِيمِ اللَّهِ

assalamо a’laa ibraaheema khaleelillaahе assalaamo a’laa moosaa kaleemillaahе

Peace be on Ibrāhīm, the Friend of Allah Peace be on Mūsā who spoke to Allāh

السَّلَامُ عَلَى عِيسَى رُوحِ اللَّهِ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

assalaamo a’laa e’esaa roohillaahе assalaamo a’layka yaa rasoolallaahе

Peace be on Isa, the Spirit of Allāh. Peace be on you, O Messenger of Allāh

السَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ السَّلَامُ عَلَيْكَ يَا صَفِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا مُحَمَّدَ بْنَ عَبْدِ اللَّهِ خَاتَمَ النَّبِيِّينَ

assalaamo a’layka yaa khayra khalqillaahе asslaamo a’layka yaa safeeyallaahе assalaamo a’layka ya mohammadabna a’b-dil-laahe khaatamin nabeeyeenа

Peace be on you, O the best of the Mankind Peace be on you, O Choice of Allāh! Peace be on you. O Muḥammad bin Abdullah, the last of the Prophets!

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ وَصِيَّ رَسُولِ اللَّهِ

assalaamo a’layka yaa ameeral momineena a’liyyabna abee taalebin wasiyya rasoolillaahе

Peace be on you, O ‘Alī b. Abī Ṭālib, Commander of the faithful and the Successor of the Messenger of Allāh.

السَّلَامُ عَلَيْكَ يَا فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ

assalaamo a’layke yaa faatemato sayyedata nesaaa-il a’alameena

Peace be on you, O Fāṭimah, the Leader of the women of the worlds,

السَّلَامُ عَلَيْكُمَا يَا سِبْطَيَّ نَبِيِّ الرَّحْمَةِ وَسَيِّدَيَّ سَبَابِ أَهْلِ الْجَنَّةِ

assalaamo a'laykomaa yaa sibtay nabiiyir rahmate wa sayyeday shabaabe ahlih jannate

Peace be on you, O the grandsons of the Prophet of Mercy and the leaders of the youth of Paradise

السَّلَامُ عَلَيْكَ يَا عَلِيَّ بْنَ الْحُسَيْنِ سَيِّدَ الْعَابِدِينَ وَفُورَةَ عَيْنِ النَّاطِرِينَ

assalaamo a'layka yaa a'liyyabnal Husayne sayyedal a'abedeena wa qurrata a'ynin naazereena

Peace be on you, O Ali bin Husain the leader of worshippers, O Coolness of investigating eyes

السَّلَامُ عَلَيْكَ يَا مُحَمَّدَ بْنَ عَلِيٍّ بِأَوَّلِ الْعِلْمِ بَعْدَ النَّبِيِّ السَّلَامُ عَلَيْكَ يَا جَعْفَرَ بْنَ مُحَمَّدٍ الصَّادِقَ الْبَارَّ الْأَمِينَ

assalaamo a'layka yaa mohammadabna a'liyyin baaqeral i'lme ba'dan-nabiiyyeena assalaamo a'layka yaa ja'-farabna mohammadenis saadeqal baaar-ral ameena

Peace be on you, O Muḥammad b. 'Ali, O the explorer of the knowledge Peace be on you, O Ja'far bin Muḥammad, the truthful the benign, the trustworthy

السَّلَامُ عَلَيْكَ يَا مُوسَى بْنَ جَعْفَرِ الطَّاهِرِ الطُّهَرِ السَّلَامُ عَلَيْكَ يَا عَلِيَّ بْنَ مُوسَى الرِّضَا الْمُرْتَضَى

assalaamo a'layka yaa moosabna ja'-farin at-taaherat-tuhra assalaamo a'layka yaa a'liyyabna moosa al-reza al-murtazaa

Peace be on you, O Mūsā bin Ja'far, the pure, the purified Peace be on you, O 'Ali b. Mūsā, the pleased, the gratified

السَّلَامُ عَلَيْكَ يَا مُحَمَّدَ بْنَ عَلِيٍّ التَّقِيِّ السَّلَامُ عَلَيْكَ يَا عَلِيَّ بْنَ مُحَمَّدٍ النَّقِيِّ النَّاصِحِ الْأَمِينَ

assalaamo a'layka ya mohammadabna a'liyyenit taqiyyo assalaamo a'layka yaa a'liyyabna mohammadenin naqiyyan naasehal ameena

Peace be on you, O Muḥammad b. 'Ali, the pious one Peace be on you, O Ali bin Muḥammad, the pure, the advising guardian, and the trustworthy

السَّلَامُ عَلَيْكَ يَا حَسَنَ بْنَ عَلِيٍّ السَّلَامُ عَلَى الْوَصِيِّ مِنْ بَعْدِهِ

assalaamo a'layka yaa hasan abna a'liyyin assalaamo a'la' wasiyye mim ba'dehi

Peace be on Ḥasan b. 'Ali Peace be on the successor after him

السَّلَامُ عَلَيْكَ أَيُّهَا السَّيِّدُ الزَّكِيُّ وَ الطَّاهِرُ الصَّفِيُّ

assalaam a'layka ayyohas sayyeduz zakiyyo wat taaherus safiyyo

Peace be on you, O Syyed O virtuous, O pure,

السَّلَامُ عَلَيْكَ يَا ابْنَ السَّادَةِ الْأَطْهَارِ السَّلَامُ عَلَيْكَ يَا ابْنَ الْمُصْطَفَيْنِ الْأَخْيَارِ

assalaamo a'layka yabnas saadatil athaare assalaamo a'layka yabnal mustafaynal adhyaare

Peace be on you, O the son of the pure and the virtuous Peace be on you, O the son of the chosen

السَّلَامُ عَلَى رَسُولِ اللَّهِ وَ عَلَى ذُرِّيَةِ رَسُولِ اللَّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

assalaamo a'la rasoolillaah wa a'laa zureriyate rasoolillaah wa rahmatullaah wa barakaatohu

Peace be on the Messenger of Allah and his offspring. May Allah confer His Mercy -and blessing on you!

السَّلَامُ عَلَى الْعَبْدِ الصَّالِحِ الْمُطِيعِ لِرَبِّ الْعَالَمِينَ وَلِرَسُولِهِ وَلِأَمِيرِ الْمُؤْمِنِينَ

assalaamo a'la a'bdis saalehil motee-e' lilaah rabbil a'alameena wa le rasoolehi wa le ameeril momineena

Peace be on the virtuous, obedient slave of Allah, the Lord of the worlds, His Messenger and the Commander of the faithful!

السَّلَامُ عَلَيْكَ يَا أَبَا الْقَاسِمِ ابْنَ السَّبْطِ الْمُتَجَبِّ الْمُجْتَبَى

assalaamo a'layka yaa abal qaasemibnas sibtil muntajabil mujtabaa

Peace be on you, O Abu al-Qasim, the grandson of the chosen.

السَّلَامُ عَلَيْكَ يَا مَنْ بَزَارَتِهِ ثَوَابُ زِيَارَةِ سَيِّدِ الشُّهَدَاءِ يُرْتَجَى

assalaamo a'layka yaa man be zeyaratehi sawaabo zeyarate sayyedahs shohadaaa-e yurtajaa

Peace be on whose Ziarat is equivalent to the Ziarat of the Leader of the martyrs of the world.

السَّلَامُ عَلَيْكَ عَرَفَ اللَّهُ بَيْنَنَا وَبَيْنَكُمْ فِي الْجَنَّةِ وَحَسَرْنَا فِي زُمْرَتِكُمْ

assalaam a'layka a'r-rafallaaho baynanaa wa baynakum fil jannate wa hasharanaa fee zumratekum

Peace be on you, May Allah grant us your companionship on the day of Judgment and guide us to follow your footsteps

وَأُورِدْنَا حَوْضَ نَبِيِّكُمْ وَسَقَانَا بِكَاسِ جَدِّكُمْ مِنْ يَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْكُمْ

wa awradanaa hawza nabiyyekum wa saqaanaa bekaase jaddekum min yade a'liyyinbna abee taalibin salawaatullaah a'laykum

to lead us to your grandfather's fountain and quench our thirst out of it, with Muhammad's own cup in Ali's hand, Allah Bless you All

أَسْأَلُ اللَّهَ أَنْ يُرِيَنَا فِيكُمْ الشَّرَّورَ وَالْفَرْجَ

as`alu aullaaha ayn yoreyanaa feekomus soroora wall faraja

I ask Allah to grant us, through you, happiness, ease

وَأَنْ يَجْمَعَنَا وَإِيَّاكُمْ فِي زُمْرَةِ جَدِّكُمْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

wa ayyajma-a'naa wa iyyakum fee zumrate jaddekum mohammadin sallaallaaho a'layhi w a'alih

to grant us your companionship on the day of Judgment, Allah Bless him and his family,

وَأَنْ لَا يَسْلُبَنَا مَعْرِفَتَكُمْ إِنَّهُ وَلِيُّ قَدِيرٍ

wa allaa yaslobanaa ma'refatakum innahu waliyyun qadeerun

and to make us know you well Indeed, He is Protector an, Powerful on everything.

أَتَقَرَّبُ إِلَى اللَّهِ بِحُبِّكُمْ وَالْبَرَاءَةِ مِنْ أَعْدَائِكُمْ وَالتَّسْلِيمِ إِلَى اللَّهِ رَاضِيًا بِهِ غَيْرَ مُنْكَرٍ وَلَا مُسْتَكْبِرٍ

ataqarrabo ilallaah be hubbekum wal baraaa-ate min aa'-daaa-ekum wat tasleeme ilallaah be raazeyaan
behi ghayra munkerin wa laa mustakberin

I seek Allah's nearness through my love for you and through my enmity for you enemies my surrender to Allah willingly,
not unwillingly, my acceptance,

وَعَلَىٰ يَقِينٍ مَا أَتَىٰ بِهِ مُحَمَّدٌ نَطْلُبُ بِذَلِكَ وَجْهَكَ يَا سَيِّدِي اللَّهُمَّ وَرِضَاكَ وَالْدَّارَ الْآخِرَةَ

wa a'alaa yaqeeni maa ataa behi mohammadun wa behi raazin nat-labo bezaaleka wajhaka yaa
sayeyedee allaahumma wa rezaaka wad-daaraal aakherata

with unshaken faith, what He communicated to Muḥammad seeking in that Thy Face! Thy satisfaction, and the next world,
O Master!

يَا سَيِّدِي وَابْنُ سَيِّدِي اشفَعْ لِي فِي الْجَنَّةِ فَإِنَّ لَكَ عِنْدَ اللَّهِ شَأْنًا مِنَ الشَّأْنِ

yaa sayyede wabna sayyedee ish-fa'lee fil jannate fa inna laka i'ndallaah sha'naan minash shaa'ne

O my leader and the son of my leader stand by us when Allah sit in judgment over us, O intimate of Allah,

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَخْتِمَ لِي بِالسَّعَادَةِ فَلَا تَسْلُبْ مِنِّي مَا أَنَا فِيهِ

allaahumma inni as`aloka an takhetema lee bissa-a'adate fala taslub minni maa ana feehe

O Allah, I ask Thee to make me have a happy ending, and not to deprive me from what you have given me

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

wa laa hawla wa laa quwwata illaa bil-laahil a'aliyyil a'zeeme

There is neither might nor power but with Allah, the Great, the Exalted.

اللَّهُمَّ اسْتَجِبْ لَنَا وَتَقَبَّلْهُ بِكَرَمِكَ وَعِزَّتِكَ وَبِرَحْمَتِكَ وَعَافِيَتِكَ

allaahummas tajib lanaa wa taqabbalho bekarameka wa i'zzateka wa berahmateka wa a'afeyateka

So by Thy generosity, might Mercy and bounteousness, comply with our supplication,

وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ وَسَلَّمْ تَسْلِيمًا يَا أَزْهَمَ الرَّاحِمِينَ

wa sallallaaho a'laa mohammadin wa aaalehi ajmae'ena wa sallama tasleeman yaa arhamar raahemeena

O Allah, bless Muḥammad, and his pious and pure Progeny and give them abundant peace! O the Most Merciful of the
Merciful.



QOM

MERITS

- ❖ Sa'ad b. Sa'ad relates: In a conversation with Imām Riḍā^(a), I inquired about the *ziyārah* of Fāṭima^(a), daughter of Imām Mūsā Kāẓim^(a). The Imām^(a) responded, "Paradise will be the reward for those who perform her *ziyārah*."
- ❖ The son of Imām Riḍā^(a) shares: "Performing the *ziyārah* of my aunt in Qom bestows upon the devotee the reward of paradise."
- ❖ Imām Sādiq^(a) affirmed: "A woman named Fāṭima from my lineage will be laid to rest in Qom. Any who visit her shall indeed be welcomed into Heaven."
- ❖ Furthermore, Imām Sādiq^(a) expressed: "A visit to her will secure a place in Heaven."
- ❖ Sa'ad b. Sa'ad Ash'arī narrates: In a dialogue with Imām Ridā^(a), I asked about the merit of performing *ziyārah* of Lady Fāṭima Ma'suma^(a). The Imām^(a) clarified, "A visit to her corresponds to the reward of Heaven."
- ❖ Imām Ridā^(a) proclaimed: "A visit to her, cognisant and appreciative of her lofty status, assures the visitor a place in Heaven."
- ❖ Imām Ridā^(a) equated: "Visiting Ma'suma in Qom is akin to visiting me."
- ❖ A pilgrim, after visiting Imām Ridā^(a) and planning to proceed to Karbalā, encountered Imām Ridā^(a) in a dream. The Imām^(a) asked him, "Why did you neglect to also journey through Qom and perform *ziyārah* at my sister's grave?"
- ❖ Mullā Haydar Khānsārī relays from Imām Ridā^(a): "Those unable to make my *ziyārah* should instead visit my brother in Ray (Ḥamza, buried near 'Abdul 'Aẓīm) or my sister (Lady Fāṭima Ma'suma^(a)) in Qom. They will receive the equivalent reward as if they had made my pilgrimage."
- ❖ Imām Muḥammad Jawād^(a) has stated: "A *ziyārah* to my aunt in Qom secures one's place in Heaven."

ZIYĀRAT SAYYEDA MA'SUMA^(A)

السَّلَامُ عَلَى آدَمَ صَفْوَةَ اللَّهِ السَّلَامُ عَلَى نُوحٍ نَبِيِّ اللَّهِ

assalaamo a'laa aadma saf'watillaah assalaamo a'laa noohin-nabiyyilaah

Peace be on Adam, the Choice of Allāh! Peace be on Noah, the Prophet of Allāh

السَّلَامُ عَلَى إِبْرَاهِيمَ خَلِيلِ اللَّهِ السَّلَامُ عَلَى مُوسَى كَلِيمِ اللَّهِ

assalamo a'laa ibraaheema khaleelillaah assalaamo a'laa moosaa kaleemillaah

Peace be on Ibrāhīm, the Friend of Allah Peace be on Mūsā who spoke to Allāh

السَّلَامُ عَلَى عِيسَى رُوحِ اللَّهِ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

assalaamo a'laa e'esaa roohillaah assalaamo a'layka yaa rasoolallaah

Peace be on Isa, the Spirit of Allāh. Peace be on you, O Messenger of Allāh

السَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ اللَّهِ السَّلَامُ عَلَيْكَ يَا صَفِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا مُحَمَّدَ بْنَ عَبْدِ اللَّهِ خَاتَمَ النَّبِيِّينَ

assalaamo a'layka yaa khayra khalqillaah assalaamo a'layka yaa safeeyallaah assalaamo a'layka ya mohammadabna a'b-dil-laahe khaatamin nabeeyeen

Peace be on you, O the best of the Mankind Peace be on you, O Choice of Allāh! Peace be on you. O Muḥammad bin Abdullah, the last of the Prophets!

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ وَصِيَّ رَسُولِ اللَّهِ

assalaamo a'layka yaa ameeral momineena a'liyyabna abee taalebin wasiyya rasoolillaah

Peace be on you, O 'Alī b. Abī Ṭālib, Commander of the faithful and the Successor of the Messenger of Allāh.

السَّلَامُ عَلَيْكَ يَا فَاطِمَةَ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ

assalaamo a'layke yaa faatemato sayyedata nesaaa-il a'alameena

Peace be on you, O Fāṭimah, the Leader of the women of the worlds,

السَّلَامُ عَلَيْكُمَا يَا سِبْطَيَّ نَبِيِّ الرَّحْمَةِ وَسَيِّدَيَّ شَبَابِ أَهْلِ الْجَنَّةِ

assalaamo a'laykomaa yaa sibtay nabiyyir rahmate wa sayyeday shabaabe ahil jannate

Peace be on you, O the grandsons of the Prophet of Mercy and the leaders of the youth of Paradise

السَّلَامُ عَلَيْكَ يَا عَلِيَّ بْنَ الْحُسَيْنِ سَيِّدَ الْعَابِدِينَ وَفُرَّةَ عَيْنِ النَّاطِرِينَ

assalaamo a'layka yaa a'liyyabnal Ḥusayne sayyedal a'abedeena wa qurrata a'ynin naazereena

Peace be on you, O Alī bin Husain the leader of worshippers, O Coolness of investigating eyes

السَّلَامُ عَلَيْكَ يَا مُحَمَّدَ بْنَ عَلِيٍّ بَاقِرَ الْعِلْمِ بَعْدَ النَّبِيِّ السَّلَامُ عَلَيْكَ يَا جَعْفَرَ بْنَ مُحَمَّدٍ الصَّادِقَ الْبَارَّ الْأَمِينَ

assalaamo a'layka yaa mohammadabna a'liyyin baaqeral i'lme ba'dan-nabiyyeena assalaamo a'layka yaa ja'-farabna mohammadenis saadeqal baaar-ral ameena

Peace be on you, O Muḥammad b. ‘Alī, O the explorer of the knowledge Peace be on you, O Ja’far bin Muḥammad, the truthful the benign, the trustworthy

السَّلَامُ عَلَيْكَ يَا مُوسَى بْنُ جَعْفَرٍ الطَّاهِرِ الطَّهْرُ السَّلَامُ عَلَيْكَ يَا عَلِيَّ بْنَ مُوسَى الرِّضَا الْمُرْتَضَى

assalaamo a’layka yaa moosabna ja’-farin at-taaherat-tuhra assalaamo a’layka yaa a’liyyabna moosa al-reza al-murtazaa

Peace be on you, O Mūsā bin Ja’far, the pure, the purified Peace be on you, O ‘Alī b. Mūsā, the pleased, the gratified

السَّلَامُ عَلَيْكَ يَا مُحَمَّدَ بْنَ عَلِيٍّ التَّقِيِّ السَّلَامُ عَلَيْكَ يَا عَلِيَّ بْنَ مُحَمَّدٍ النَّقِيِّ النَّاصِحِ الْأَمِينِ

assalaamo a’layka ya mohammadabna a’liyyenit taqiyyo assalaamo a’layka yaa a’liyyabna mohammadenin naqiyyan naasehal ameenaa

Peace be on you, O Muḥammad b. ‘Alī, the pious one Peace be on you, O Ali bin Muḥammad, the pure, the advising guardian, and the trustworthy

السَّلَامُ عَلَيْكَ يَا حَسَنَ بْنَ عَلِيٍّ السَّلَامُ عَلَى الْوَصِيِّ مِنْ بَعْدِهِ

assalaamo a’layka yaa hasanab-na a’liyyin assalaamo a’lal-wasiyye mim ba’-dehi

Peace be on Ḥasan b. ‘Alī Peace be on the successor after him

اللَّهُمَّ صَلِّ عَلَى نُورِكَ وَ سِرِّ اجِكَ وَ وَلِيِّ وَلِيِّكَ وَ وَصِيِّ وَصِيكَ وَ حُجَّتِكَ عَلَى خَلْقِكَ

allaahumma salle a’laa nooreka wa seraajeka wa walliye waliyyeka wa wasiyye wasiyeke wa hujjateka a’laa khalqeka

O Allāh, bless your light, the successor and vicegerent of Thy Messenger and Thy decisive argument over mankind

السَّلَامُ عَلَيْكَ يَا بِنْتَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا بِنْتَ فَاطِمَةَ وَ خَدِيجَةَ

assalaamo a’layke yaa binta rasoolillaahe assalaamo a’layke yaa binta faatemata wa khadeejata

Peace be on you, O daughter of the Messenger of Allāh! Peace be on you, O, daughter of Fātimah and Khadija!

السَّلَامُ عَلَيْكَ يَا بِنْتَ أَمِيرِ الْمُؤْمِنِينَ السَّلَامُ عَلَيْكَ يَا بِنْتَ الْحُسَيْنِ وَ الْحُسَيْنِ

assalaamo a’layke yaa binta ameeril momineena assalaamo a’layke yaa bintal hasane wal Ḥusayne

Peace be on you, O, daughter of the Commander of the faithful! Peace be on you, O, daughter of Hasan and Husain!

السَّلَامُ عَلَيْكَ يَا بِنْتَ وَلِيِّ اللَّهِ السَّلَامُ عَلَيْكَ يَا أُخْتَ وَلِيِّ اللَّهِ السَّلَامُ عَلَيْكَ يَا عَمَّةَ وَلِيِّ اللَّهِ

assalaamo a’layke yaa binta waliyyillaahe assalaamo a’layke yaa ukhta waliyyillaahe assalaamo a’layke ya a’mmata waliyyillaahe

Peace be on you, O, daughter of the vicegerent of Allāh! Peace be on you, O, sister of the vicegerent of Allāh! Peace be on you, O, Aunt of the vicegerent of Allāh!

السَّلَامُ عَلَيْكَ يَا بِنْتَ مُوسَى بْنِ جَعْفَرٍ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

assalaamo a’lay-ke yaa binta moosabna ja’-farin wa rahmatullaah wa barakaatohu

Peace be on you, O, daughter of Mūsā b. Ja’far! May Allah confer His Mercy and blessing on you!

السَّلَامُ عَلَيْكَ عَرَفَ اللَّهُ بَيْنَنَا وَبَيْنَكُمْ فِي الْجَنَّةِ

assalaamo a'layke a'rafallaaho bay-nanaa wa baynakum fil jannate

Peace be on you May Allah grant us your companionship on the day of Judgment

وَحَسْرَتَنَا فِي زُمْرَتِكُمْ وَأُورَدَنَا حَوْصَ نَبِيِّكُمْ وَسَقَانَا بِكَأْسِ جَدِّكُمْ مِنْ يَدِ عَلِيِّ بْنِ أَبِي طَالِبٍ

wa hasharanaa fee zum-ratekum wa aw-radanaa haw-za nabiiyekum wa saqaanaa beka-se jaddekum
min yade a'liyyibne abee taalebin

and guide us to follow your footsteps and lead us to your grandfather's fountain and quench our thirst out of it, with
Muhammad's own cup in Ali's hand,

صَلَوَاتُ اللَّهِ عَلَيْكُمْ أَسْأَلُ اللَّهَ أَنْ يُرِينَا فِيكُمْ الشَّرَّورَ وَالْفَرْحَ

salawaatullahe a'laykum as-alullaaha ayn-yoreyanaa feekomus-soroora wal faraja

Allah bless you All. I ask Allah to grant us, through you, happiness, ease and your companionship,

وَأَنْ يَجْمَعَنَا وَإِيَّاكُمْ فِي زُمْرَةِ جَدِّكُمْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

wa ayn-yajma-a'naa wa iyyaakum fee zumrate jaddekum mohammadin sallaallaalho a'layhi

together with your grandfather on the day of Judgment

وَأَنْ لَا يَسْلُبَنَا مَعْرِفَتَكُمْ إِنَّهُ وَلِيُّ قَدِيرٍ

wa an laa yaslobanaa ma'-refatekum innahu waliyyun qadeerun

and not to deprive us from understanding you. Indeed, He is Protector and Powerful on everything,

أَتَقَرَّبُ إِلَى اللَّهِ بِحُبِّكُمْ وَالْإِبْرَاءَةِ مِنْ أَعْدَائِكُمْ وَالتَّسْلِيمِ إِلَى اللَّهِ رَاضِيًا بِهِ غَيْرَ مُنْكَرٍ وَلَا مُسْتَكْبِرٍ

ataqarrabo elallaah be hubbekum wal baraaa-ate min aa'-daaa-ekum wat-tas leeme elallaah raazeyan
behi ghayra munkerin wa laa mustakberin

O Allah, I seek Thy nearness through my love for you, my enmity for your enemies and my surrender to Allah willingly, not
arrogantly my acceptance,

وَعَلَى يَقِينٍ مَا أَتَى بِهِ مُحَمَّدٌ وَبِهِ رَاضٍ نَطْلُبُ بِذَلِكَ وَجْهَكَ يَا سَيِّدِي اللَّهُمَّ وَرِضَاكَ وَالدَّارَ الْآخِرَةَ

wa a'laa yaqeene maa ataa behi mohammadin wa behi raazin natlobo bezaaleka wajhaka yaa sayyedee
allaahumma wa rezaaka wad-daaral aakherata

with unshaken faith, what He communicated to Muhammad seeking in that Thy Face! Thy satisfaction, and the next world.

يَا فَاطِمَةُ اشْفَعِي لِي فِي الْجَنَّةِ فَإِنَّ لَكَ عِنْدَ اللَّهِ شَأْنًا مِنَ الشَّأْنِ

ya faatema tush fae'e lee fil jannate fa inna lake i'ndallaah shanaan mena sh-shane

O Faṭima! Stand by us when Allah sits in judgment over us, O intimate of Allah,

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَخْتِمَ لِي بِالسَّعَادَةِ فَلَا تَسْلُبْ مِنِّي مَا أَنَا فِيهِ

allaahumma inne aoka an takhtema lee bis-sa-a'adate falaataslub minnee maaa anaa feehe

O Allāh, I ask Thee to make my ending happy, and not to take away what you have given me

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

wa laa hawla walaa quwwata illaa billaahil a'liyil a'zeeme

There is neither might nor power but with Allāh, the Great, the Exalted.

اللَّهُمَّ اسْتَجِبْ لَنَا وَتَقَبَّلْهُ بِكَرَمِكَ وَعِزَّتِكَ وَبِرَحْمَتِكَ وَعَافِيَتِكَ

allāhummas tajib lanaa wa taqabbalho bekarameka wa i'zzateka wa be rahmateka wa a'afeyateka

So by Thy generosity, might Mercy and bounteousness, comply with our supplication,

وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ وَسَلَّمْ تَسْلِيمًا يَا أَزْهَمَ الرَّاحِمِينَ

wa sallal laaho a'laa mohammadin wa aaalehi ajmae'ena wa sallama tasleeman yaa arhamar
raahemeena

Allāh, bless Muḥammad, and his pious and pure Progeny and give them abundant peace! O the most Merciful of the
Merciful.

JAMKARĀN



HISTORY

The esteemed Shi'ite scholars and historians in their books relay an account from Ḥasan b. Mathleh Jamkarānī - a man of sterling character, moral rectitude, and a devoted follower of the Ahlul Bayt^(a). This account relates to the construction of the Sacred Jamkarān Mosque in the outskirts of Qom, and is shared as follows:

In the peaceful village of Jamkarān, on a Tuesday night, the 17th day of the revered month of Ramaḍān in the year 393 A.H, I found myself awakened from my sleep well past midnight by an assembly of individuals who approached me saying:

"Arise, O Ḥasan! The call of your Lord and the Master of the Age - Imām Mahdī^(a) - is upon you." Stirred by this command, I immediately stirred to get ready, requesting, "Allow me to clothe myself."

In the bewildering darkness, I reached for a shirt only to hear a voice advising, "Ḥasan, this is not yours, do not wear it." Upon finding and donning my own attire, I searched for the key to my door, only to be told that it had already been opened.

Stepping outside, I was greeted by a gathering of venerable personalities to whom I offered salutations. They reciprocated kindly and then guided me to the current site of the Sacred Jamkarān Mosque. To my amazement, I saw a plush couch adorned with fine carpets and cushions, upon which rested a dignified young man of approximately thirty years. Beside him, an elder with a noble countenance held a book, reading to the young man.

Surrounding them were over sixty people, clad in white and green, engrossed in their prayers and praises of Allah Almighty. A sudden realisation dawned upon me that the young man was indeed Imām Mahdī^(a), and the elderly figure was none other than Prophet Khidr^(a). They invited me to join them, and then the Imām^(a) imparted his command:

"O' Ḥasan! Seek out Ḥasan b. Muslim - the tenant farmer of this land - and deliver my message. For five years, he has disregarded my warnings and continued to cultivate this sacred land. This blessed land holds a special place in the eyes of Allah Almighty, yet he still plans to farm it this year without rightful claim or authority. Hence, all financial gains and benefits accrued from the use of this land must be used to build a Holy Mosque on this sacred plot.

Make him understand that his trespasses have already cost him the lives of his two young sons. However, if he remains obstinate, he should brace himself for a severe and unimaginable punishment from Allah Almighty."

Upon receiving these poignant words from my Master, I respectfully inquired, "O' Master and Lord! May I receive some definitive signs to authenticate your message, for without them people may doubt my word?"

The Imām^(a) assuaged my concerns: “We shall mark some special signs delineating the boundaries of the Holy Mosque, corroborating the truth of your statement. Go, and relay my message to the people.”

The Imām^(a) added: “Seek out Sayyid Abūl Ḥasan, request his aid in visiting Ḥasan b. Muslim, and together collect the past years' earnings from the farmland. This money shall serve as the foundation for the mosque's construction. The remaining funds shall be collected from my property in the village of Rehaq in the Ardhaal region (near the city of Kashan), and thus, the remaining structure of the Holy Mosque will be completed. Furthermore, half of the village of Rehaq's estate has been endowed for the upkeep of the Holy Mosque, and the annual income from this endowment is to be devoted to its maintenance and habitation.”

ACTS AT JAMKARĀN MOSQUE

Salutation Prayer of the Holy Mosque

The first two units (*raka'at*) should be offered with the intention of paying one's respects to the mosque and should be performed in the following manner:

In each unit (*raka'a*), after recital of Sūrah Hamd, Sūrah Ikhlās should be recited seven times. Also, during the *ruku'*⁵⁰ and prostration (*sujud*), repeat the following seven times respectively:

“subḥana rabbi al-‘aẓimi wa bi ḥamdih”⁵¹ or “subḥān Allāh”⁵²;
and “subḥana rabbi al-‘alā wa bi ḥamdih”⁵³ or “subḥān Allāh”.

Prayer of the Lord of the Age^(a)

After offering the first two unit (*raka'at*) salutation prayer of the Holy Mosque, another two units with the intention of “the prayer of *Wali al-‘Asr*^(a)” should be recited in the following manner:

In each unit (*raka'a*), whilst reciting Sūrah Fātiḥa, when you reach at the verse: “iyyaaka na'budu wa iyyaaka nasta'een”⁵⁴, repeat it one hundred times (you can count using a rosary) and then finish the rest of Sūrah Fātiḥa.

Then recite Sūrah Ikhlās once, but during the *ruku'* and the *sujud*, recite the invocation (*dhikr*) seven times (like the Prayer of the Salutation of Mosque).

After completing the prayer, recite “Lā ‘ilāha ‘illa Allāh”⁵⁵ once. Then perform the Tasbiḥ of Lady Fāṭima^(a)⁵⁶.

Finally, prostrate and recite one hundred times: “Allāhumma Ṣallī ‘Alā Muḥammadin Wa ‘ālī Muḥammad”⁵⁷.

⁵⁰ Ruku' (Arabic: الركوع) is among the elements of prayer and refers to bowing down to the extent that the fingers of the praying person's hands reach his knees

⁵¹ Arabic: سبحان ربّي العظيم و بحمده, exalted be my lord the great and I praise him

⁵² Glory be to Allāh

⁵³ Arabic: سبحان ربّي الأعلى و بحمده, exalted be my lord the highest and I praise him

⁵⁴ Arabic: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ, You alone we worship and You alone we ask for help

⁵⁵ Arabic: لا اله الا الله, there is no god but Allāh

⁵⁶ Tasbiḥ of Lady Fāṭima^(a) (Arabic: تسبيح الزهراء عليها السلام) is a special *dhikr* consisted of 34 times Allāhu Akbar (Arabic: الله أكبر lit: God is the greatest), 33 times al-Ḥamdulillāh (Arabic: الحمد لله, lit. Praise be to God) and 33 times Subhan Allah (Arabic: سبحان الله, lit. Glory be to God).

⁵⁷ Arabic: اللهم صل على محمد و آل محمد, O Allāh, May you grant peace and honour on Muḥammad and his family

Following his prescription of the aforementioned acts of worship to Ḥasan b. Mathleh, Imām Mahdī^(a) declared, "O Ḥasan! Anyone who has offered these prayers within this Holy Mosque will have achieved the equivalent merit of offering prayers in the Holy Ka'ba."

Ḥasan b. Mathleh recalls, "As I embarked on delivering this message and had only taken a few steps, Imām Mahdī^(a) issued me another command:

"O Ḥasan! There is a unique goat amidst the flock of the shepherd, Ja'far Kāshānī. A partially coloured, hairy creature with a total of seven black and white spots, three on its right side and the remaining four on its left. Purchase this goat with your own money, and with the aid of others, bring it to this location tomorrow night to be sacrificed. Distribute the sacrificial meat on Wednesday, the 18th day of the blessed month of Ramaḍān among those who are ill. They will find healing through this meat, by Allah Almighty's grace."

Given that our intent is to provide only a concise recapitulation of the above tale, we will refrain from detailing the remainder of Ḥasan b. Mathleh's account. However, to summarise:

Ḥasan b. Mathleh confided in his close friend, 'Alī b. Mandar, about the preceding night's events. Together, they visited the sacred site, indicated to Ḥasan by the Imām^(a). As foretold, they discovered the signs – nails and chains – delineating the boundaries of the Holy Mosque. They promptly returned to Qom to consult with Sayyid Abū Ḥasan, who, having dreamt of the entire sequence the previous night, was anticipating their arrival.

United, they travelled to Jamkarān where they encountered Ja'far Kāshānī's herd. As Ḥasan b. Mathleh neared the herd, he spotted a goat matching the Imām's description trailing behind. The shepherd, Ja'far Kāshānī, was taken aback upon being offered payment for this particular goat, swearing he'd never noticed it amongst his flock before.

Finally, they escorted the animal to the sacred site as instructed by the Imām^(a) for the sacrifice. The meat was distributed amongst the sick, who subsequently experienced healing. They then began constructing the Holy Mosque of Jamkarān, financing the roof with funds from the real estate of Ardhaal. The nails and chains the Imām^(a) had left were taken by Sayyid Abū Ḥasan to his home, where their mere presence healed the ailing who approached with faith and sincerity.

Following the passing of Sayyid Abū Ḥasan, one of his children fell ill. In hopes of finding a cure, he opened the box containing these chains and nails, only to discover them gone. His attempts to locate these missing items were fruitless.⁵⁸

⁵⁸ The story of Ḥasan b. Mathleh Jamkarānī being appointed by the Imām^(a) to construct the Holy Jamkarān Mosque is reported in the following books: *Biḥār al-'Anwār*, vol. 53, p. 230, *Al-Najm al-Thāqib*, p.294 and *Ilzām al-Nāṣib*, vol.2, p.55.

IMĀM MAHDĪ^(A)

اللهم عجل لوليك الفرج

من یار خویش به عالمی از زر نمیدهم
این انتظار به مال مکرر نمیدهم

ایمان من به تو ای یار خدایم
در این عالمی از زر و مال و کرم



IMPORTANCE OF PRAYING FOR IMĀM^(A)

Supplication is the believer's shield, deflecting adversities and confronting challenges. It is the vessel by which desires are reached. For every believer, the heartfelt aspiration is the safe return of Imām Mahdī^(a), unscathed by any misfortune or calamity. Among the obligations we hold towards him is to prioritise his wellbeing in our prayers and invocations.

Naturally, we direct our initial prayers towards that which holds the greatest importance to us. There is none more esteemed than Imām Mahdī^(a), and nothing holds greater urgency than his safe return. It is paramount that our first supplication following each prayer be for the sake of Imām Mahdī^(a). Our day should commence and conclude with fervent prayers for the safe return of our esteemed Imām^(a).

DU‘Ā’ AL-FARAJ

This du‘ā’ is ascribed to the living Imām Mahdī^(a). It acts as a conduit for immediate assistance from our present Imām. Esteemed scholars highly recommend its frequent recitation. Kaf’amī asserts in his book *“al-Balad al-Amīn”* that should a wrongfully incarcerated individual recite this du‘ā’, their freedom will swiftly follow. Should one find themselves enmeshed in misfortunes or conspiracies, this du‘ā’ can be their beacon, guiding them through times of crises, impasses, and tight circumstances.

إِلَهِي عَظُمَ الْبَلَاءُ وَبَرَحَ الْخَفَاءُ وَانْكَشَفَ الْغِطَاءُ

ilāhī `azuma albalā’u wa bariha alkhafā’u wankashafa alghitā’u

O my God, ordeal has become immeasurable. The hidden has become exposed. The covered has been disclosed.

وَصَافَتْ الْأَرْضُ وَمُنِعَتِ السَّمَاءُ

wa ḍāqat al-arḍu wa muni`at alssamā’u

The earth has become narrow (despite its vastness). The sky has been prevented (from giving its blessings).

وَإِلَيْكَ يَا رَبُّ الْمُشْتَكَى وَعَلَيْكَ الْمَعْوَلُ فِي الشَّدَّةِ وَالرَّخَاءِ

wa ilayka yā rabbi almushtakā wa `alayka almu`awwalu fī alshshiddati walrrakhā’i

And to You, O my Lord, is the complaint. Upon You is the reliance in hardships and leisure.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ الَّذِينَ قَرَضْتَ عَلَيْنَا طَاعَتَهُمْ فَعَرَفْتَنَا بِذَلِكَ مَنَزِلَتَهُمْ

allāhumma ṣalli `alā muḥammadin wa ālihī alladhīna faraḍta `alaynā ṭā`atahum fa`arraftanā bidhālika manzilatahum

O Allāh, (please do) send blessings upon Muḥammad and his Household the obedience to whom has been made obligatory upon us by You, and whose (special) rank has been thus made known for us by You,

فَرِّجْ عَنَّا بِحَقِّهِمْ فَرَجًا عَاجِلًا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ

farrij `annā biḥaqqihim farajan `ājilan kalamḥi albaṣari aw huwa aqrabu

(please do) relieve our ordeals in the name of them with a relief that is as immediate as the twinkling of an eye or even closer.

يَا مُحَمَّدُ يَا عَلِيُّ يَا عَلِيُّ يَا مُحَمَّدُ

yā muḥammadu yā Alīyyu yā Alīyyu yā muḥammadu

O Muḥammad! O Ali! O Ali! O Muḥammad!

أَنْصُرَانِي فَإِنَّكُمْ تَاصِرَايَ وَأَخْفِيَانِي فَإِنَّكُمْ كَافِيَانِ

unṣurānī fa'innakumā nāṣirāya wakfiyānī fa'innakumā kāfiyānī

(Please) support me, for you both do support me, and save me, for you both do save.

يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ الْعَوْتُ الْعَوْتُ أَدْرِكْنِي أَدْرِكْنِي أَدْرِكْنِي

yā mawlāya yā ṣāḥiba alzzamāni alghawtha alghawtha alghawtha adriknī adriknī adriknī

O my master! O Patron of the Age! (I beseech you for) relief! (I beseech you for) relief! (I beseech you for) relief! (Please do) come to my aid! (Please do) come to my aid! (Please do) come to my aid!

DU‘Ā’ AL-‘AHD

Imām Ṣādiq^(a) imparts that "a devotee who intones this supplication for 40 consecutive mornings shall be counted among the helpers of Imām Mahdī^(a). Even if such a devotee departs from this life prior to the reappearance of Imām Mahdī^(a), Allah will resurrect him from his grave to provide assistance to the Holy Imām^(a). Each word of this supplication uttered results in Allah granting the speaker 1000 virtues and the erasure of 1000 sins from his record of deeds."

As the title "*al-Ahd*" or "The Pledge" suggests, this supplication is an oath of allegiance to the holy Imām^(a). A daily morning recitation reaffirms this solemn covenant. The one uttering these sacred words places himself under the stewardship of the Imām^(a). The supplicant implores Allah to count him among the Imām's supporters and grant him the privilege of achieving martyrdom in his presence. Furthermore, he pleads to Allah that, should he pass away before the Imām's return, Allah should resurrect him from his grave to aid the Imām in his divine mission.

The supplicant passionately entreats Allah for the honour of witnessing the Imām^(a). This also carries an implicit acknowledgement that only the reappearance of the Imām^(a) can resolve the challenges faced by this nation. It is believed that his return is imminent by the faithful, while others perceive it to be a distant event.

اَللّٰهُمَّ رَبَّ النُّوْرِ الْعَظِيْمِ رَبَّ الْكُرْسِيِّ الرَّفِيعِ رَبَّ الْبَحْرِ الْمُسْجُوْرِ

allāhumma rabba alnnūri al`azīmi wa rabba alkursiyyi alrrafi`i wa rabba albaḥri almasjūri

O Allah the Lord of the Great Light, the Lord of the Elevated Throne, the Lord of the swollen ocean,

وَمُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالزَّبُورِ وَرَبَّ الظِّلِّ وَالْحَرُورِ

wa munzila alttawrāti wal-injili wallzzabūri wa rabba alzzilli walḥarūri

the Revealer of the Torah, the Gospel, and the Psalms, the Lord of shade and heat,

وَمُنْزِلَ الْقُرْآنِ الْعَظِيمِ وَرَبَّ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَالْأَنْبِيَاءِ وَالْمُرْسَلِينَ

wa munzila alqur'āni al`azīmi wa rabba almalā'ikati almuqarrabīna wal-anbiyā'i walmursalīna

the Revealer of the Great Qur'ān, and the Lord of the Archangels, the Prophets, and the Messengers:

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ بِاسْمِكَ الْكَرِيْمِ وَيُتُوْرٍ وَجْهِكَ الْمُنِيْرِ وَمُلْكِكَ الْقَدِيْمِ

allāhumma innī as'aluka bismika alkarāmi wa binūri wajhika almunīri wa mulkika alqadīmi

O Allāh, I beseech You in Your Noble Name, in the Light of Your Luminous Face and Your Eternal Kingdom.

يَا حَيُّ يَا قَيُّوْمُ اَسْأَلُكَ بِاسْمِكَ الَّذِي اُشْرَقَتْ بِهِ السَّمَاوَاتُ وَالْاَرْضُوْنَ

yā ḥayyu yā qayyūmu as'aluka bismika alladhī ashraqat bihī alssamāwātu wal-araḍūna

O Ever-living! O Self-Subsistent! I beseech You in the name of Your Name with which the heavens and the earth have lit up

وَبِاسْمِكَ الَّذِي يَصْلَحُ بِهِ الْاَوَّلُوْنَ وَالْاٰخِرُوْنَ

wa bismika alladhī yaṣluḥu bihī al-awwalūna wal-ākhirūna

and in Your Name with which the past and the coming generations have become upright!

يَا حَيًّا قَبْلَ كُلِّ حَيٍّ وَيَا حَيًّا بَعْدَ كُلِّ حَيٍّ وَيَا حَيًّا حِينَ لَا حَيٍّ

yā ḥayyan qabla kulli ḥayyin wa yā ḥayyan ba`da kulli ḥayyin wa yā ḥayyan ḥīna lā ḥayyu

O He Who has been always alive before the existence of all living things! O He Who shall be alive after the extinction of all living things! O He Who has been always alive even when there was nothing else alive!

يَا مُحْيِيَ الْمَوْتَى وَمُيْتِ الْأَحْيَاءِ يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ

yā muḥyiya almawtā wa mumīta al-aḥyā'i yā ḥayyu lā ilāha illā anta

O He Who revives the dead ones and causes the living ones to die! O Ever-living! There is no god save You.

اَللّٰهُمَّ بَلِّغْ مُوَلَانَا الْاِمَامَ الْهَادِيَ الْمُهْدِيَّ الْقَائِمَ بِاَمْرِكَ صَلَوَاتُ اللهِ عَلَيْهِ وَعَلَى اَبَائِهِ الطَّاهِرِيْنَ

allāhumma balligh mawlānā al-imāma alhādiya almahdiyya alqā'ima bi'amrika ṣalawātu allāhi `alayhi wa
`alā ābā'ihī alṭṭāhirīna

O Allāh, convey to our master Imām al-Mahdī, the guide who is to undertake Your orders, may Allāh's blessings be upon him and upon his immaculate fathers,

عَنْ جَمِيْعِ الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ فِي مَسَارِقِ الْاَرْضِ وَمَعَارِبِهَا سَهْلِهَا وَجَبَلِهَا

`an jamī`i almu'minīna walmu'mināti fi mashāriqi al-arḍi wa maghāribihā sahlīhā wa jabalīhā
on behalf of all of the believing men and women in the east and west of the earth and in plains, mountains,

وَبَرَّهَا وَبَحْرَهَا وَعَنِّي وَالِدَيَّ مِنَ الصَّلَوَاتِ زِنَةً عَرْشِ اللَّهِ

wa barrihā wa baḥrihā wa `annī wa `an wālidayya min alṣṣalawāti zinata `arshi allāhi
lands, and seas, and on behalf of my parents (convey to him) blessings that are as weighty as Allāh's Throne,

وَمَدَادَ كَلِمَاتِهِ وَمَا أَحْصَاهُ عِلْمُهُ وَأَحَاطَ بِهِ كِتَابُهُ

wa midāda kalimātihī wa mā aḥṣāhu `ilmuhū wa aḥāṭa bihī kitābuhū
as much as the ink of His Words, and as many as that which is counted by His knowledge and encompassed by His Book.

اَللّٰهُمَّ اِنِّيْ اَجِدُّدُ لَهُ فِيْ صَبِيْحَةِ يَوْمِيْ هَذَا وَمَا عِشْتُ مِنْ اَيَّامِيْ

allāhumma innī ujaddidu lahu fi ṣabīḥati yawmī hādhā wa mā `ishtu min ayyāmī
O Allāh, I update to him in the beginning of this day and throughout the days of lifetime a pledge,

عَهْدًا وَعَقْدًا وَبِيعَةً لَهُ فِيْ عُنُقِيْ لَا اُحُوْلُ عَنْهُ وَلَا اُزُوْلُ اَبَدًا

`ahdan wa `aqdan wa bay`atan lahu fi `unuqī lā aḥūlu lā aḥūlu wa lā azūlu abadan
a covenant, and allegiance to which I commit myself and from which I neither convert nor change.

اَللّٰهُمَّ اجْعَلْنِيْ مِنْ اَنْصَارِهِ وَاَعْوَانِهِ وَالذَّائِبِيْنَ عَنْهُ

allāhumma ij`alnī min anṣārihī wa a`wānihi waldhdhābbīna `anhu

O Allāh, (please do) make me of his supporters, sponsors, defenders,

وَالْمُسَارِعِيْنَ اِلَيْهِ فِيْ فِضَاءِ حَوَائِجِهِ وَالْمُسْتَلِيْنَ لِاَوْامِرِهِ وَالْمَحَامِيْنَ عَنْهُ

walmusāri`īna ilayhi fi qaḍā'i ḥawā'ijihī walmumtathilīna li'awāmīrihī walmuḥāmīna `anhu
and those who hurry in carrying out his instructions, those who comply with his orders, those who uphold him,

وَالسَّابِقِيْنَ اِلَى اِرَادَتِهِ وَالْمُسْتَشْهَدِيْنَ بَيْنَ يَدَيْهِ

walssābiqīna ilā irādātihī walmustashhadīna bayna yadayhi

those who precede others to implementing his will, and those who will be martyred before him.

اَللّٰهُمَّ اِنْ حَالَ بَيْنِيْ وَبَيْنَهُ الْمَوْتُ الَّذِيْ جَعَلْتَهُ عَلٰى عِبَادِكَ حَتْمًا مَّقْضِيًّا

Allāhumma in ḥāla baynī wa baynahū almawtu alladhī ja`altahū `alā `ibādika ḥatman maqḍiyyan
O Allāh, if death that You have made inevitably and certainly incumbent upon Your servants stands between me and him,

فَاُخْرِجْنِيْ مِنْ قَبْرِيْ مُؤْتَرًّا كَفَنِيْ شَاهِرًا سِيْفِيْ مُجَرَّدًا قَنَاتِيْ

fa'akhrijnī min qabrī mu'taziran kafanī shārihan sayfi mujarridan qanātī
then (please do) take me out of my grave using my shroud as dress, unsheathing my sword, holding my lance in my hand,

مُلبِّياً دَعْوَةَ الدَّاعِي فِي الْحَاضِرِ وَالْبَادِي

mulabbīyan da`wata alldā`ī filhādiri walbādī

and responding to the call of the Caller who shall announce (his advent) in urban areas and deserts.

اَللّٰهُمَّ اَرِنِي الطَّلَعَ الرَّشِيْدَةَ وَالْعُرَّةَ الْحَمِيْدَةَ

allāhumma arinī alṭṭal`ata alrrashīdata walghurrata alḥamīdata

O Allāh, (please do) show me his magnificent mien and his praiseworthy forehead,

وَاَكْحُلْ نَاطِرِي بِنَظَرَةٍ مِّنِّيْ اِلَيْهِ وَعَجِّلْ فَرَجَهُ وَسَهِّلْ مَخْرَجَهُ

wakhul nāzirī bināzratī minnī ilayhi wa`ajzil farajahū wa sahhil makhrajahū

delight my eyes by letting me have a look at him. And (please) expedite his relief, make his reappearance easy,

وَاَوْسِعْ مِنْهَجَهُ وَاَسْلُكْ بِي مَحَجَّتَهُ وَاَنْفِذْ اَمْرَهُ وَاَشْدُدْ اَزْرَهُ

wa awsi` manhajahū wasluk bī muḥajjatahū wa anfīdh amrahū washdud azrahū

clear a spacious space for him, guide me to follow his course, give success to his issues, and confirm his strength.

وَاعْمُرِ اللّٰهُمَّ بِهٖ بِلَادَكَ وَاَحْيِ بِهٖ عِبَادَكَ فَاِنَّكَ قُلْتَ وَقَوْلُكَ الْحَقُّ:

wa`mur allāhumma bihī bilādaka wa ahyī bihī `ibādaka fa`innaka qulta wa qawluka alḥaqqu

O Allāh, construct Your lands through him and refresh Your servants through him, For You have said, and true are Your words:

«ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ اَيْدِي النَّاسِ.»

ṣahara alfasādu filbarri walbaḥri bimā kasabat aydī alnnāsi

“Corruption has appeared in the land and the sea on account of what the hands of men have wrought.”

فَاُظْهِرِ اللّٰهُمَّ لَنَا وَلِيَّكَ وَاِبْنَ بِنْتِ نَبِيِّكَ الْمُسَمَّى بِاسْمِ رَسُوْلِكَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ

fa'azhir allāhumma lanā waliyyaka wabna binti nabiyyika almusammā bismi rasūlika ṣallā allāhu `alayhi wa ālihi

So, O Allāh, (please) show us Your vicegerent, the son of Your Prophet, and the namesake of Your Messenger, peace be upon him and his Household,

حَتَّى لَا يَنْظُرَ بَشِيْءٌ مِّنَ الْبَاطِلِ اِلَّا مَرَقَةً وَّيُحَقِّ الْحَقَّ وَيُحَقِّقَهُ

ḥattā lā yazfara bishay'in min albatīli illā mazzaqahū wa yaḥiqqa alḥaqqu wa yuḥaqqiqahū

so that he shall tear up any wrong item that he will face and shall confirm and approve of the truth.

وَاَجْعَلْهُ اللّٰهُمَّ مَفْزَعًا لِّمَطْلُوْمٍ عِبَادِكَ وَنَاصِرًا لِّمَنْ لَا يَجِدُ لَهُ نَاصِرًا غَيْرَكَ

waj`alhu allāhumma mafza`an limazlūmi `ibādika wa nāṣiran liman lā yajidu lahū nāṣiran ghayraka

O Allāh, (please) make him the shelter to whom Your wronged servants shall resort, the supporter of those who cannot find any supporter save You,

وَمُجَدِّدًا لِّمَا عُطِّلَ مِنْ أَحْكَامِ كِتَابِكَ وَمُشِيدًا لِّمَا وَرَدَ مِنْ أَعْلَامِ دِينِكَ وَسُنَنِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

wa mujaddidan limā `uṭṭila min aḥkāmi kitābika wa mushayyidan limā warada min a`lāmi dīnika wa sunani nabīyika ṣallā allāhu `alayhi wa ālihī

the reviver of the laws of Your Book that have been suspended, and the constructor of all signs of Your religion and instructions of Your Messenger, peace be upon him and his Household, that he will see.

وَاجْعَلْهُ اللَّهُمَّ مِمَّنْ حَصَّنْتَهُ مِنْ بَأْسِ الْمُعْتَدِينَ

waj`alhu allāhumma mimman ḥaṣṣantahū min ba'si almu`adīna

O Allāh, (please) include him with those whom You protect from the domination of the aggressors.

اللَّهُمَّ وَسِّرْ نَبِيَّكَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِرُؤْيَيْهِ وَمَنْ تَبِعَهُ عَلَى دَعْوَتِهِ وَارْحَمْ اسْتِكَانَتَنَا بَعْدَهُ

allāhumma wa surra nabīyika muḥammadan ṣallā allāhu `alayhi wa ālihī biru'yatihī wa man tabi`ahū
`alā da`watihī warḥam istikānatana ba`dahū

O Allāh, (please) delight Your Prophet Muḥammad, peace be upon him and his Household, as well as all those who followed him in his promulgation by making (us) see him, and (please) have mercy upon our humiliation after him.

اللَّهُمَّ اكْشِفْ هَذِهِ الْعُذَّةَ عَنْ هَذِهِ الْأُمَّةِ بِحُضُورِهِ وَعَجِّلْ لَنَا ظُهُورَهُ

allāhumma ikshif hādhīhī alghummata `an hādhīhī al-ummati biḥuḍūrihī wa `ajjil lanā zuhūrahū

O Allāh, (please) relieve this community from the (current) grief through presenting him and expedite his advent for us:

«إِنَّهُمْ يَرَوْنَهُ بَعِيدًا وَنَرَاهُ قَرِيبًا.» بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

innahum yarawnahū ba`īdan wa narāhu qarībanbiraḥmatika yā arḥama alrrāḥimīna

“Surely, they think it to be far off, and We see it nigh.” [do all that] In the name of Your mercy; O most merciful of all those who show mercy.

You may then slap your right thigh with your hand three times and say:

الْعَجَلُ الْعَجَلُ يَا مُؤَلَّيَ يَا صَاحِبَ الزَّمَانِ

al`ajala al`ajala yā mawlāya yā ṣāḥiba alzzamāni

(We pray for Your) earliest advent, earliest advent, O Patron of the Age.

DU‘Ā’ AL-NUDBA

It is recommended to recite this on the four Eids: Fiṭr, Aḍḥā, Ghadīr and Fridays.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ نَبِيِّهِ وَآلِهِ وَسَلَّمَ تَسْلِيمًا

alḥamdu lillāhi rabbi al`ālamīna wa ṣallā allāhu `alā sayyidinā muḥammadin nabiyyihī wa ālihī wa sallama taslīman

All praise be to Allah the Lord of the worlds. May Allah send blessings upon our master Muḥammad His Prophet and upon his Household and may He salute them with thorough salutation.

اَللّٰهُمَّ لَكَ الْحَمْدُ عَلَى مَا جَرَىٰ بِهِ قَضَاؤُكَ فِيْ اَوْلِيَائِكَ الَّذِيْنَ اسْتَخْلَصْتَهُمْ لِنَفْسِكَ وَدِيْنِكَ

allāhumma laka alḥamdu `alā mā jarā bihī qaḍā`uka fī awliyā`ika alladhīna istakhlaṣtahum linafsika wa dīnika

O Allāh, all praise be to You for Your decree that has been applied to Your vicegerents whom You have purely selected for Yourself and Your religion;

إِذْ اخْتَرْتَ لَهُمْ جَزِيلَ مَا عِنْدَكَ مِنَ النِّعَمِ الْمُقِيمِ الَّذِي لَا زَوَالَ لَهُ وَلَا اَضْمِحْلَالَ

idhi ikhtarta lahum jazīla mā `indaka min alnna`īmi almuqīmi alladhī lā zawāla lahu wa lā idmiḥlāla

as You have chosen for them the abundance of what You have in possession; that is the enduring pleasure that neither vanishes nor diminishes,

بَعْدَ أَنْ شَرَطْتَ عَلَيْهِمُ الرُّهْدَ فِيْ دَرَجَاتِ هَذِهِ الدُّنْيَا الدِّيْنَةِ وَرُحْرِفَهَا وَزَبْرِجَهَا

ba`da an sharatta `alayhim alzzuhda fī darajāti hādhihī alldunyā alddaniyyati wa zukhrufihā wa zibrijihā

after You had already stipulated on them to renounce all the ranks of this lowly world along with all of its embellishments and ornaments,

فَشَرَطُوا لَكَ ذَلِكَ وَعَلِمْتَ مِنْهُمْ الْوَفَاءَ بِهِ فَقَبِلْتَهُمْ وَفَرَّغْتَهُمْ

fasharaṭū laka dhālika wa Alīmta minhum alwafā'a bihī faqabiltahum wa qarrabtahum

and they accepted this stipulation. As You knew that they would fulfill this stipulation, You accepted and drew them near to You.

وَقَدَّمْتَ لَهُمُ الذِّكْرَ الْعَلِيِّ وَالنَّشَاءَ الْحَلِيَّ وَأَهْبَطْتَ عَلَيْهِمُ مَلَائِكَتَكَ وَكَرَّمْتَهُمْ بِوَحْيِكَ

wa qaddamta lahum aldhdhikra alAlīyya walththanā'a aljaliyya wa aḥbaṭta `alayhim malā'ikataka wa karramtahum biwahyika

You thus provided them with sublime mention and obvious approval, made Your angels descend to them, honored them with Your revelations,

وَرَفَدْتَهُمْ بِعِلْمِكَ وَجَعَلْتَهُمُ الذَّرِيعَةَ إِلَيْكَ وَالْوَسِيلَةَ إِلَى رِضْوَانِكَ

wa rafadtahum bi`ilmika wa ja`altahum aldhdhari`ata ilayka walwasīlata ilā riḍwānika

supported them with Your knowledge, and made them the channel to You and the means to winning Your pleasure.

فَبَعْضُ أَسْكَنْتَهُ جَنَّاتِكَ إِلَى أَنْ أُخْرِجْتَهُ مِنْهَا

faba`ḍun askantahū jannataka ilā an akhrajtahū minhā

Therefore, You made some of them dwell in Your Garden until You decided to take him out of there.

وَبَعْضُ حَمَلْتُهُ فِي فُلْكَكَ وَنَجَّيْتَهُ وَمَنْ آمَنَ مَعَهُ مِنَ الْهَلَكَةِ بِرَحْمَتِكَ

wa ba`ḍun ḥamaltahū fī fulkika wa najjaytahū wa man āmana ma`ahū min alhalakati biraḥmatika

You bore another one on in Your Ark and saved him and those who believed with him from perdition, out of Your mercy.

وَبَعْضُ اتَّخَذْتَهُ لِنَفْسِكَ خَلِيلًا وَسَلَّكَ لِسَانَ صِدْقٍ فِي الْآخِرِينَ فَأَجَبْتُهُ وَجَعَلْتَ ذَلِكَ عَلِيًّا

wa ba`ḍun ittakhadhtahū linafsika khalīlan wa sa'alaka lisāna ṣidqin fī al-ākhirīna fa'ajabtahū wa ja`alta dhālika Alīyyan

You took another one as Your intimate friend and when he asked You to leave behind him a truthful mention, You responded to him and made that (mention) to be eminent.

وَبَعْضُ كَلَّمْتَهُ مِنْ شَجَرَةٍ تَكْلِيًّا وَجَعَلْتَ لَهُ مِنْ أَخِيهِ رِذْءًا وَوَزِيرًا

wa ba`ḍun kallamtahū min shajaratīn taklīman wa ja`alta lahū min akhihi rid'an wa wazīran

You spoke to another one from a tree directly and decided his brother to be his protector and representative.

وَبَعْضُ أَوْلَدْتُهُ مِنْ غَيْرِ أَبِي وَأَتَيْتُهُ الْبَيِّنَاتِ وَأَيَّدْتُهُ بِرُوحِ الْقُدُسِ

wa ba`ḍun awladtahū min ghayri abin wa ātaytahū albayyīnāti wa ayyadtahū birūḥi alqudusi

You made another one to be born without a father, gave him clear-cut proofs and aided him with the Sacred Spirit.

وَكُلُّ شَرَعْتَ لَهُ شَرِيعَةً وَنَهَجْتَ لَهُ مِنْهَا جَاءً وَتَخَيَّرْتَ لَهُ أَوْصِيَاءَ

wa kullun shara'ta lahū shari'atan wa nahajta lahū minhājan wa takhayyarta lahū awṣiyā'a

For each of them, You gave a code of law, decided a certain course, and finely chose successors;

مُسْتَحْفَظًا بَعْدَ مُسْتَحْفَظٍ مِنْ مُدَّةٍ إِلَى مُدَّةٍ إِقَامَةً لِدِينِكَ وَحُجَّةً عَلَى عِبَادِكَ

mustaḥfiẓan ba`da mustaḥfiẓin min muddatin ilā muddatin iqāmatan lidīnika wa ḥujjatan `alā `ibādika
well-trustworthy successors one after another, each for a certain period, in purpose of establishing Your religion and acting
as arguments against Your servants,

وَلَيْلًا يَزُولُ الْحَقُّ عَنْ مَقَرِّهِ وَيَغْلِبُ الْبَاطِلُ عَلَى أَهْلِهِ

wa li'allā yazūla alḥaqqu `an maqarrihi wa yaghliba albatīlu `alā ahlihi

so that the truth should never leave its position and the wrong should never overcome the people of the truth

وَلَا يَقُولُ أَحَدٌ لَوْ لَا أَرْسَلْتَ إِلَيْنَا رَسُولًا مُنْذِرًا

wa lā yaqūla aḥadun lawlā arsalta ilaynā rasūlan mundhiran

and so that none should claim, saying, "If only You had sent to us a warning messenger

وَأَقَمْتَ لَنَا عَلِمًا هَادِيًا فَتَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ وَنَخْزَى

wa aqamta lanā `alaman hādiyan fanattabi`a āyātika min qabli an nadhilla wa nakhzā
and established for us a guiding person, we should have followed Your signs before that we met humiliation and disgrace!"

إِلَى أَنْ انْتَهَيْتَ بِالْأَمْرِ إِلَى حَبِيبِكَ وَنَجِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

ilā an intahayta bil-amri ilā ḥabībika wa najībika muḥammadin ṣallā allāhu `alayhi wa ālihi
You then ended the matter with Your most-beloved and well-select one, Muḥammad, may Allah bless him and his Household.

فَكَانَ كَمَا انْتَجَبْتَهُ سَيِّدَ مَنْ خَلَقْتَهُ وَصَفَوْهُ مِنْ اصْطَفَيْتَهُ

fakāna kamā intajabtahū sayyida man khalaqtahū wa ṣafwata man iṣṭafaytahū
He was—as exactly as You have chosen—the master of all those whom You created, the best of all those whom You selected,

وَأَفْضَلَ مَنْ اجْتَبَيْتَهُ وَأَكْرَمَ مَنْ اعْتَمَدْتَهُ قَدَمْتَهُ عَلَى أَنْبِيَائِكَ

wa afḍala man ijtabaytahū wa akrama man i`tamadtahū qaddamtahū `alā anbiyā'ika
the most favorite of all those whom You pointed out, and the noblest of all those on whom You decided. So, You preferred him to Your prophets,

وَبَعَثْتَهُ إِلَى الثَّقَلَيْنِ مِنْ عِبَادِكَ وَأَوْطَأْتَهُ مَشَارِقَكَ وَمَغَارِبَكَ

wa ba`athtahū ilā alththaqalayni min `ibādika wa awṭa'tahū mashāriqaka wa maghāribaka
sent him to the two dependents (men and jinn) from Your servants, enabled him to tread on the east and the west of Your lands,

وَسَخَّرْتَ لَهُ الْبُرَاقَ وَعَرَّجْتَ بِرُوحِهِ إِلَى سَمَائِكَ

wa sakhkharta lahū alburāqa wa `arajta birūḥihi ilā samā'ika
made subservient to him the Buraq (the celestial sumpter), raised his soul to Your heavens,

وَأَوْدَعْتَهُ عِلْمَ مَا كَانَ وَمَا يَكُونُ إِلَى انْقِضَاءِ خَلْقِكَ

wa awda`tahū `ilma mā kāna wa mā yakūnu ilā inqīḍā'i khalqika
and entrusted with him the knowledge of whatever passed and whatever shall come to pass up to the extinction of Your creatures.

ثُمَّ نَصَرْتَهُ بِالرُّعْبِ وَحَفَفْتَهُ بِجَبْرِئِيلَ وَمِيكَائِيلَ وَالْمُسَوِّمِينَ مِنْ مَلَائِكَتِكَ

thumma naṣartahū bilrru`bi wa ḥafaftahū bijabra'īla wa mīkā'īla walmusawwimīna min malā'ikatika
You then granted him victory by means of awe & majesty ordered (Archangels) Gabriel and Michael as well as the marked angels to surround him,

وَوَعَدْتَهُ أَنْ تُظْهِرَ دِينَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

wa wa`adtahū an tuḡhira dīnahū `alā alddīni kullihī wa law kariha almushrikūna
and promised him to make his faith prevail all other faiths however much the polytheists may be averse.

وَذَلِكَ بَعْدَ أَنْ بَوَّأَهُ مُبَوَّأً صَدَقٍ مِنْ أَهْلِهِ

wa dhālika ba`da an bawwa'tahū mubawwa'a ṣidqin min ahlihī

You did all that after You had settled him in an honest position among his people,

وَجَعَلَتْ لَهُ وَهْمٌ أَوَّلَ يَبْتِ وَضَعَ لِلنَّاسِ لَلَّذِي بَيَّكَ مَبَارَكًا وَهُدًى لِلْعَالَمِينَ

wa ja`alta lahū wa lahum awwala baytin wuḍi`a lillnnāsi lalladhī bibakkata mubārakan wa hudan
lil`ālamīna

made for him and them the first house ever located for the people; that is the house in Bakkah, blessed and guidance for the worlds.

فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا

fīhi āyātun bayyīnātun maqāmu ibrahīma wa man dakhalahū kāna āminan

In it, there are clear-cut proofs. It is the standing-place of Abraham, and whoever enters it will be secured.

وَقُلْتُ «إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا.»

wa qulta innamā yurīdu allāhu liyudhhiba `ankum alrrijsa ahla albayti wa yuṭahhirakum tathīran

You also said, "Allāh only desires to keep away the uncleanness from you, O people of the House, and to purify you a thorough purifying."

ثُمَّ جَعَلْتُ أَجْرَ مُحَمَّدٍ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ مَوَدَّتَهُمْ فِي كِتَابِكَ

thumma ja`alta ajra muḥammadin ṣalawātuka `alayhi wa ālihī mawaddatahum fī kitābika

You then decided the reward of Muḥammad, Your blessings be upon him and his Household, to be the love for them; as in
Your Book

فَقُلْتُ «قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى.»

faqulta qul lā as'alukum `alayhi ajran illā almawaddata fī alqurbā

You said, "Say: I do not ask of you any reward for it but love for my near relatives."

وَقُلْتُ «مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ.»

wa qulta mā sa'altukum min ajrin fahuwa lakum

You also said, "Whatever reward I have asked of you, that is only for yourselves."

وَقُلْتُ «مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا.»

wa qulta mā as'alukum `alayhi min ajrin illā man shā'a an yattakhidha ilā rabbihī sabīlan

You also said, "I do not ask you aught in return except that he who wills, may take the way to his Lord."

فَكَانُوا هُمْ السَّبِيلَ إِلَيْكَ وَالْمُسْلَكَ إِلَىٰ رِضْوَانِكَ

fakānū hum alssabīla ilayka walmaslaka ilā riḡwānika

They (i.e. the Prophet's Household) have therefore been the way to You and the course to Your pleasure.

فَلَمَّا انْقَضَتْ أَيَّامُهُ أَقَامَ وَلِيُّهُ عَلِيٌّ بْنُ أَبِي طَالِبٍ صَلَوَاتُكَ عَلَيْهِمَا وَآلِهِمَا هَادِيًا

falammā inqāḍat ayyāmuhū aqāma waliyyahū Alīyya bna abī ṭālibin ṣalawātuka `alayhimā wa ālihīmā hādiyyan

When his (i.e. the Prophet) days passed, he appointed as successor his vicegerent Ali the son of Ṭālib, Your blessings be upon both of them and their Household,

إِذْ كَانَ هُوَ الْمُنْذِرَ وَلِكُلِّ قَوْمٍ هَادٍ

idh kāna huwa almundhira wa likulli qawmin hādīn

because he (the Prophet) was the warner and Ali was the guide for every people.

فَقَالَ وَالْمَلَأُ أَمَامَهُ:

faqāla walmala'u amāmahū

So, he (the Prophet) said in the presence of the people,

”مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَالِ مِنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ وَانصُرْ مَنْ نَصَرَهُ وَاخْذُلْ مَنْ خَذَلَهُ.“

man kuntu mawlāhu faAlīyyun mawlāhu allāhumma wālī man wālāhu wa `ādī man `ādāhu wanṣur man naṣarahū wakhḍul man khadhalahū

“As for each one who has taken me as his master, Ali is now his master. O Allāh, guard any one who is loyal to Ali, be the enemy of any one who antagonizes him, support any one who supports him, and disappoint any one who disappoints

وَقَالَ: ”مَنْ كُنْتُ أَنَا نَبِيَّهُ فَعَلِيٌّ أَمِيرُهُ.“

wa qāla man kuntu anā nabīyyahū faAlīyyun amīruhū

He also said, “As for any one who has considered me as his Prophet, Ali is now his commander.”

وَقَالَ: ”أَنَا وَعَلِيٌّ مِنْ شَجَرَةٍ وَاحِدَةٍ وَسَائِرُ النَّاسِ مِنْ شَجَرٍ شَتَّى.“

wa qāla anā wa Alīyyun min shajaratīn wāḥidatin wa sā'iru alnnāsi min shajarin shattā

He also said, “Ali and I are of the same tree, while all the other peoples are from various trees.”

وَأَحَلَّهُ مَحَلَّ هَارُونَ مِنْ مُوسَى فَقَالَ لَهُ: ”أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.“

wa aḥallāhū maḥalla hārūna min mūsā faqāl lahū anta minnī bimanzilati hārūna min mūsā illā annahū lā nabīyya ba`dī

He endued him (i.e. Ali) with the position that (Prophet) Aaron had with regard to (Prophet) Moses, saying, “Your position to me is as same as Aaron's position to Moses (in every thing) except that there shall be no prophet after me.”

وَرَوَّجَهُ ابْنَتُهُ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ وَأَحَلَّ لَهُ مِنْ مَسْجِدِهِ مَا حَلَّ لَهُ وَسَدَّ الْأَبْوَابَ إِلَّا بَابَهُ

wa zawwajahū ibnatahū sayyidata nisā'i al`ālamīna wa aḥalla lahū min masjidihī mā ḥalla lahū wa sadda al-abwāba illā bābahū

He gave him in marriage his daughter the mistress of the women of the worlds. He allowed him (alone) to do whatever he himself is allowed to do in his Mosque. He closed all the doors (to the Mosque) except his (i.e. Ali) door.

ثُمَّ أَوْدَعَهُ عِلْمَهُ وَحِكْمَتَهُ فَقَالَ: "أَنَا مَدِينَةُ الْعِلْمِ وَعَلَيَّ بَابُهَا فَمَنْ أَرَادَ الْمَدِينَةَ وَالْحِكْمَةَ فَلْيَأْتِهَا مِنْ بَابِهَا."

thumma awda` ahū `ilmahū wa ḥikmatahū faqāla anā madīnatu al` ilmi wa Alīyyun bābuhā faman arāda almadīnata walḥikmata falya'tihā min bābihā

He then entrusted with him his knowledge and his wisdom, saying, "I am the city of knowledge, and Ali is its door. So, whoever wants this city and wisdom, must come to it from its door."

ثُمَّ قَالَ: "أَنْتَ أَخِي وَوَصِيِّي وَوَارِثِي لَحْمُكَ مِنْ لَحْمِي وَدَمُكَ مِنْ دَمِي وَسِلْمُكَ سِلْمِي وَحَرْبُكَ حَرْبِي"

thumma qāla anta akhī wa waṣiyyī wa wārithī lahmuka min lahmī wa damuka min damī wa silmuka silmī wa ḥarbuka ḥarbī

He then said (to Ali), "You are my brother, successor, and inheritor. Your flesh is part of my flesh, your blood is part of my blood, your peace is my peace, your war is my war,

وَالْإِيمَانُ مُخَالِطٌ لَحْمِكَ وَدَمِكَ كَمَا خَالَطَ لَحْمِي وَدَمِي وَأَنْتَ عَدَاٌ عَلَى الْخَوَاصِ حَلِيفَتِي وَأَنْتَ تَقْضِي دِينِي وَتُنْجِزُ عِدَاتِي

wal-īmānu mukhālīṭun lahmaka wa damaka kamā khālaṭa lahmī wa damī wa anta ghadan `alā alḥawḍi khalīfatī wa anta taqḍī daynī wa tunjizu `idātī

and faith is mixed with your flesh and blood as same as it is mixed with my flesh and blood. On the morrow, you shall be my vicegerent on the (Divine) Pond. You also settle my debts and fulfill my commitments.

وَشِيعَتُكَ عَلَى مَنَابِرٍ مِنْ نُورٍ مُبَيَّضَةٍ وَجُوهُهُمْ حَوْلِي فِي الْجَنَّةِ وَهُمْ جِيرَانِي

wa shī`atuka `alā manābira min nūrin mubyaḍḍatan wujūhuhum ḥawlī fī aljannati wa hum jīrānī

Your Shī'ah (i.e. adherents) shall be on pulpits of light, white-faced, around me in Paradise. They are my neighbors (therein).

وَلَوْ لَا أَنْتَ يَا عَلِيٌّ لَمْ يُعْرِفِ الْمُؤْمِنُونَ بَعْدِي."

wa lawlā anta yā Alīyyu lam yu`raf almu'minūna ba`dī

Were it not for you Ali, true believers would not be recognized after me."

وَكَانَ بَعْدَهُ هُدًى مِنَ الضَّلَالِ وَنُورًا مِنَ الْعَمَى وَحَبْلُ اللَّهِ الْمَتِينِ وَصِرَاطُهُ الْمُسْتَقِيمِ

wa kāna ba`dahū hudan min alḍḍalālī wa nūran min al` amā wa ḥabla allāhi almatīna wa ṣiraṭahū almustaḳīma

Hence, he (i.e. Ali), after the Prophet, was true guidance against straying off, light against blindness, the firmest rope of Allāh, and His straight path.

لَا يُسْبِقُ بِقَرَابَةٍ فِي رَحِمٍ وَلَا بِسَابِقَةٍ فِي دِينٍ وَلَا يُلْحِقُ فِي مَنْقَبَةٍ مِنْ مَنْاقِبِهِ

lā yusbaqu biqarābatin fī raḥimin wa lā bisābiqatin fī dīnin wa lā yulḥaqu fī manqabatin min manāqibihī

None would precede him in blood relation (with the Prophet) or any priority in a religious affair, and none would ever match him in any item of virtue.

يَحْذُو حَذْوَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِمَا وَآلِهِمَا وَيُقَاتِلُ عَلَى التَّوَلِيلِ وَلَا تَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَاتِمِ

yaḥdhū ḥadhwa alrrasūli ṣallā allāhu `alayhimā wa ālihīmā wa yuqātilu `alā alṭṭa'wili wa lā ta'khudhuhū fī allāhi lawmatu lā'imīn

He patterned after the Messenger, may Allāh's blessings be upon both of them and their Household. He fought for the sake of true interpretation (of the Qur'an). The blame of any blamer would never stop him from doing anything for the sake of Allāh.

فَدَوَّرَ فِيهِ صَنَادِيدَ الْعَرَبِ وَقَتَلَ أَبْطَاهُكُمْ وَنَاوَشَ ذُؤَبَانَهُمْ

qad watara fihi ṣanādīda al'arabi wa qatala abṭālahum wa nāwasha dhu'bānahum

He thus exterminated the villains of the Arabs, killed their heroes, and eradicated their ferocious fighters.

فَأَوْدَعَ قُلُوبَهُمْ أَحْقَادًا بَدْرِيَّةَ وَخَيْرِيَّةَ وَحُسَيْنِيَّةَ وَغَيْرُهَا

fa'awda `a qulūbahum aḥqādan badriyyatan wa khaybariyyatan wa ḥunayniyyatan wa ghayrahunna

He therefore filled in their hearts with malice from the battles of Badr, Khaybar, and ḥunayn as well as others.

فَأَضَبَّتْ عَلَى عَدَاوَتِهِ وَأَكَبَّتْ عَلَى مُنَابَذَتِهِ حَتَّى قَتَلَ النَّاكِثِينَ وَالْفَاقَاطِينَ وَالْمَارِثِينَ

fa'adabbat `alā `adāwathihi wa akabbat `alā munābadhatihi ḥattā qatala alnnākithīna walqāṣiṭhīna walmāriṭhīna

Therefore, they clang inseparably to opposing him and attached upon dissenting him until he had to kill the preachers, the unjust, and the apostates.

وَلَمَّا قَضَى نَحْبَهُ وَقَتَلَهُ أَشَقَى الْأَخِيرِينَ يَتَّبِعُ أَشَقَى الْأَوَّلِينَ

wa lammā qaḍā naḥbahū wa qatalahū ashqā al-ākhirīna yatba `u ashqā al-awwalīna

When he passed away and he was killed by the most miserable of all of the late generations who will be attached to the most miserable of the past generations,

لَمْ يُمَسَّلْ أَمْرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي الْهَادِينَ بَعْدَ الْهَادِينَ

lam yumtathal amru rasūli allāhi ṣallā allāhu `alayhi wa ālihī fī alḥādīna ba `da alḥādīna

the decree of Allāh's Messenger, may Allah bless him and his Household, about the leadership of the successive guiding ones was not carried out;

وَالْأُمَّةُ مُصَرَّةٌ عَلَى مَقَرِّهِ مُجْتَمِعَةٌ عَلَى قَطِيعَةٍ رَحِمَهُ وَإِقْصَاءٌ وَلَدِهِ

wal-ummata muṣirratun `alā maqṭhihi mujtami' atun `alā qatī'ati raḥimihī wa iqṣā'i wuldihi

rather, the people insisted on detesting him and agreed unanimously on rupturing their relations with him and moving away his descendants (from leadership),

إِلَّا الْقَلِيلَ مِمَّنْ وَفَى لِرِيعَايَةِ الْحَقِّ فِيهِمْ فُقُتِلَ مَنْ قُتِلَ وَسَيِّئٌ مَنْ سَيِّئٌ وَأَقْصَى مَنْ أَقْصَى

illā alqalīla mimman wafā liri'āyati alḥaqqi fihim faqutīla man qutīla wa subīya man subīya wa uqṣīya man uqṣīya

except for a few ones who fulfilled the duty of observing their rights. Many (of Alī's descendants) were therefore slain, many others were taken as captives, and many others were banished.

وَجَرَى الْقَصَاءُ هُمْ بِمَا يُرْجَى لَهُ حُسْنُ الثُّبُوتِ

wa jarā alqaḍā'u lahum bimā yurjā lahū ḥusnu almathūbatī

Decrees were thus applied to them in a form expected to grant them excellent reward for that.

إِذْ كَانَتْ الْأَرْضُ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ

idh kānat al-arḍu lillāhi yūriṭhuhā man yashā'u min `ibādihī wal`āqibatu lilmuttaqīna

Verily, the earth is Allāh's; He gives it in inheritance to whomever of His servants that He wishes; and the end result shall be for the pious.

وَسُبْحَانَ رَبَّنَا إِنْ كَانَ وَعْدُ رَبَّنَا لَفَعُولًا وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَهُوَ الْعَزِيزُ الْحَكِيمُ

wa subḥāna rabbīnā in kāna wa`du rabbīnā lamaf`ūlan wa lan yukhlifa allāhu wa`dahū wa huwa al`azīzu alḥakīmu

All glory be to our Lord. Most certainly, the promise of our Lord shall come to pass. Allah shall never fail to fulfill His promise. He is the Almighty, the All-wise.

فَعَلَى الْأَطَائِبِ مِنْ أَهْلِ بَيْتِ مُحَمَّدٍ وَعَلَيْ صَلَّيَ اللَّهُ عَلَيْهِمَا وَآلِهِمَا فَلْيَبْكُوا الْبَاكُونَ

fa`alā al-aṭā'ibi min ahli bayti muḥammadin wa Alīyyin ṣallā allāhu `alayhimā wa ālihimā falyabki albakūna

For the immaculate ones from the household of Muḥammad and Alī, may Allah bless both of them and their household, let weepers weep.

وَيَايَاهُمْ فَلْيَنْدُبِ النَّادِبُونَ وَلْيَلْهَمُ فَلْيَنْدَرْفِ الدُّمُوعُ

wa iyyāhum falyandub alnnādibūna wa limithlihim faltadhrif alddumū`u

For them too, let lamenters lament. For the like of them, let tears be shed,

وَلْيَصْرُخِ الصَّارِخُونَ وَيَصْجِ الصَّاجُونَ وَيَعْجِ الْعَاجُونَ

walyaṣrukh alṣṣāriḥūna wa yaḍijja alḍḍājjūna wa ya`ijja al`ājjūna

screamers scream, yellers yell, and wailers wail.

أَيْنَ الْحَسَنُ أَيْنَ الْحُسَيْنُ أَيْنَ أَبْنَاءُ الْحُسَيْنِ صَالِحٌ بَعْدَ صَالِحٍ وَصَادِقٌ بَعْدَ صَادِقٍ

ayna alḥasanu ayna alḥusaynu ayna abnā'u alḥusayni ṣāliḥun ba`da ṣāliḥin wa ṣādiqun ba`da ṣādiqin

Where is Ḥasan? Where is Ḥusayn? Where are the sons of Ḥusayn; a virtuous one after another, and a veracious one after another?

أَيْنَ السَّبِيلُ بَعْدَ السَّبِيلِ أَيْنَ الْخَيْرَةُ بَعْدَ الْخَيْرَةِ

ayna alssabīlu ba`da alssabīli ayna alkhiyaratu ba`da alkhiyaratī

Where is the course (to Allāh) after a course? Where is the best after the best?

أَيْنَ الشُّمُوسُ الطَّالِعَةُ أَيْنَ الْأَقْمَارُ الْمُنِيرَةُ أَيْنَ الْأَنْجُمُ الزَّاهِرَةُ أَيْنَ أَعْلَامُ الدِّينِ وَقَوَاعِدُ الْعِلْمِ

ayna alshshumūs alttālī`atu ayna al-aqmāru almunīratu ayna al-anjumu alzzāhiratu ayna a`lāmu alddīni
wa qawā`idu al`ilmi

Where are the rising suns? Where are the shining moons? Where are the brilliant stars? Where are the authorities of the religion and the foundations of knowledge?

أَيْنَ بَقِيَّةُ اللَّهِ الَّتِي لَا تَحُلُو مِنْ الْعِزَّةِ الْهَادِيَةِ

ayna baqiyyatu allāhi allatī lā takhlū min al`itrati alhādīyati

Where is the left by Allah that is always represented by individuals from the guiding (Prophetic) offspring?

أَيْنَ الْمَعْدُّ لِقَطْعِ دَابِرِ الظُّلْمَةِ أَيْنَ الْمُنْتَظَرُ لِإِقَامَةِ الْأَمْتِ وَالْعَوَجِ

ayna almu`addu liqat`i dābiri alzzalamati ayna almuntaẓaru li`iqāmati al-amti wal`iwaji

Where is the one prepared for cutting off the roots of the wrongdoers? Where is the one awaited for mending every unevenness and crookedness?

أَيْنَ الْمُرْتَجَى لِإِرَاةِ الْجُورِ وَالْعُدْوَانِ أَيْنَ الْمُدَّخَرُ لِتَجْدِيدِ الْفَرَائِضِ وَالسُّنَنِ

ayna almurtajā li`izālati aljawri wal`udwāni ayna almuddakharu litajdīdi alfarā`īdi walssunani

Where is the one hoped for removing oppression and aggression? Where is the one spared for refreshing the duties and traditions?

أَيْنَ الْمُتَخَيَّرُ لِإِعَادَةِ الْمِلَّةِ وَالشَّرِيعَةِ أَيْنَ الْمُؤَمَّلُ لِإِحْيَاءِ الْكِتَابِ وَحُدُودِهِ

ayna almutakhayyaru li`i`ādati almillati walshsharī`ati ayna almu'ammalu li`ihyā`i alkitābi wa ḥudūdihī

Where is the one chosen for restoring the faith and the code of law? Where is the one expected to restore to life the Book and its provisions?

أَيْنَ مُحْيِي مَعَالِمِ الدِّينِ وَأَهْلِهِ أَيْنَ قَاصِمُ سُوءِ الْمُعْتَدِينَ

ayna muḥyi ma`ālimi alddīni wa ahlihī ayna qāsimu shawkati almu`tadīna

Where is the reviver of the elements of the religion and its people? Where is the one shattering the arms of the aggressors?

أَيْنَ هَادِمُ أُنْبِيَةِ الشُّرْكِ وَالنَّفَاقِ أَيْنَ مُبِيدُ أَهْلِ الْفُسُوقِ وَالْعُصْيَانِ وَالطُّغْيَانِ

ayna hādīmu abniyati alshshirki walnnīfāqi ayna mubīdu ahli alfusūqi wal`iṣyāni walṭṭughyāni

Where is the one demolishing the edifices of polytheism and hypocrisy? Where is the one annihilating the people of wickedness, disobedience, and tyranny?

أَيْنَ حَاصِدُ فُرُوعِ الْغَيِّ وَالشَّقَاقِ أَيْنَ طَامِسُ آثَارِ الزَّيْغِ وَالْأَهْوَاءِ

ayna ḥāsidu furū`i alghayyi walshshiqāqi ayna ṭāmisu āthāri alzzayghi wal-ahwā`i

Where is the one uprooting the branches of error and insurgency? Where is the one effacing the traces of evasiveness and personal desires?

أَيْنَ قَاطِعُ حَبَائِلِ الْكِذْبِ وَالْأَفْتِرَاءِ أَيْنَ مُبِيدُ الْعُتَاةِ وَالْمُرَدَّةِ

ayna qāṭi`u ḥabā'ili alkidhbi waliftirā'i ayna mubīdu al`utāti walmaradati

Where is the one severing the ropes of fabrication and forgery? Where is the one terminating the insolent defiant and persistent rebels?

أَيْنَ مُسْتَأْصِلُ أَهْلِ الْعِنَادِ وَالتَّضْلِيلِ وَالْإِحْدَادِ أَيْنَ مُعْزِ الْأَوْلِيَاءِ وَمُذِلُّ الْأَعْدَاءِ

ayna musta'silu ahli al`inādi waltaṭṭāḍilī wal-ilḥādi ayna mu`izzu al-awliyā'i wa mudhillu al-a`dā'i

Where is the one tearing up the people of obstinacy, misleading, and atheism? Where is the one ennobling the saints and humiliating the enemies?

أَيْنَ جَامِعُ الْكَلِمَةِ عَلَى التَّقْوَى أَيْنَ بَابُ اللَّهِ الَّذِي مِنْهُ يُوتَى

ayna jāmi`u alkalimati `alā alṭtaqwā ayna bābu allāhi alladhī minhu yu'tā

Where is the one bringing together (all scattered) words to piety? Where is the door of Allah from which Allah is come?

أَيْنَ وَجْهُ اللَّهِ الَّذِي إِلَيْهِ يَتَوَجَّهُ الْأَوْلِيَاءُ أَيْنَ السَّبَبُ الْمُتَّصِلُ بَيْنَ الْأَرْضِ وَالسَّمَاءِ

ayna wajhu allāhi alladhī ilayhi yatawajjahū al-awliyā'u ayna alssababū almuttaṣilu bayna al-arḍi walssamā'i

Where is the Face of Allah towards whom the saints turn their faces. Where is the means of access that is connectedly extended between the earth and the heavens.

أَيْنَ صَاحِبُ يَوْمِ الْفَتْحِ وَنَاشِرُ رَايَةِ الْهُدَى

ayna ṣāhibu yawmi alfathī wa nāshiru rāyati alhudā

Where is the patron of the Conquest Day and the stretcher of the pennon of true guidance?

أَيْنَ مُؤَلِّفُ شَمْلِ الصَّلَاحِ وَالرِّضَا أَيْنَ الطَّالِبُ بِدُحُولِ الْأَنْبِيَاءِ وَأَنْبَاءِ الْأَنْبِيَاءِ

ayna mu'allifu shamli alṣṣalāḥi walrriḍā ayna alṭṭālibu bidhuḥūli al-anbiyā'i wa abnā'i al-anbiyā'i

Where is the one reunifying the dispersed parts of uprightness and contentment? Where is the one demanding with the vengeance of the Prophets and their sons?

أَيْنَ الطَّالِبُ بِدَمِ الْمُقْتُولِ بِكَرْبَلَاءَ

ayna alṭṭālibu bidami almaqtūli bikarbalā'a

Where is the one demanding with the blood of the one slain in Karbalā'?

أَيْنَ الْمُنْصُورُ عَلَى مَنْ اعْتَدَى عَلَيْهِ وَافْتَرَى أَيْنَ الْمُضْطَرُّ الَّذِي يُجَابُ إِذَا دَعَا

ayna almanṣūru `alā man i`tadā `alayhi waftarā ayna almuḍṭarru alladhī yujābu idhā da`ā

Where is the one granted aid against whomever transgresses and forges lies against him? Where is the distressed who is answered when he prays?

أَيْنَ صَدْرُ الْخَلَائِقِ ذُو الْإِرِّ وَالتَّقْوَى

ayna ṣadru alḥalā'iqi dhū albirri waltaṭtaqwā

Where is the forepart of the creatures who enjoys dutifulness and piety?

أَيْنُ ابْنُ النَّبِيِّ الْمُصْطَفَى وَابْنُ عَلِيٍّ الْمُرْتَضَى

ayna ibnu alnabiyyi almuṣṭafā wabnu Alīyyin almurtaḍā

Where is the son of the well-chosen Prophet, the son of Ali the well-pleased,

وَابْنُ خَدِيجَةَ الْعَرَاءِ وَابْنُ فَاطِمَةَ الْكُبْرَى

wabnu khadījata algharrā'i wabnu fāṭimata alkubrā

the son of Khadijah the glittery lady, and the son of Fāṭima the grand lady?

بِأَبِي أَنْتَ وَأُمِّي وَنَفْسِي لَكَ الْوَقَاءُ وَالْحِمَى

bi'abī anta wa ummī wa nafsī laka alwiqā'u walḥimā

May my father and mother be ransoms for you. May my soul be protection and shield for you.

يَا بْنَ السَّادَةِ الْمُقَرَّبِينَ يَا بْنَ النَّجَبَاءِ الْأَكْرَمِينَ يَا بْنَ الْهَدَاةِ الْمُهْدِيِّينَ

yabna alssādati almuqarrabīna yabna alnnujabā'i al-akramīna yabna alhudāti almahdiyyīna

O son of the chiefs drawn near! O son of the most honorable, outstanding ones! O son of the guiding and well-guided ones!

يَا بْنَ الْخَيْرَةِ الْمُهْدِيِّينَ يَا بْنَ الْغَطَارِفَةِ الْأَنْجَبِينَ يَا بْنَ الْأَطَائِبِ الْمُطَهَّرِينَ

yabna alkhiyarati almuhadhdhabīna yabna alghaṭārifi al-anjabīna yabna al-aṭā'ibi almuṭaḥharīna

O son of the ever-best refined ones! O son of the all-liberal and all-select ones! O son of the immaculate and purified ones!

يَا بْنَ الْخَصَارِمَةِ الْمُتَجَبِّينَ يَا بْنَ الْقَهَاقِمَةِ الْأَكْرَمِينَ يَا بْنَ الْبُدُورِ الْمُنِيرَةِ

yabna alkhaḍārīmati almuntabjīna yabna alqamaqīmati al-akramīna yabna albudūri almunīrati

O son of the ample-giving, finely elected ones! O son of the bounteous, most honorable ones! O son of light-giving full moons!

يَا بْنَ السُّرُجِ الْمُضِيئَةِ يَا بْنَ الشُّهُبِ الثَّاقِبَةِ يَا بْنَ الْأَنْجُمِ الزَّاهِرَةِ

yabna alssuruji almuḍī'ati yabna alshshuhubi alththāqibati yabna al-anjumi alzzāhirati

O son of beaming lanterns! O son of piercing flames! O son of luminous stars!

يَا بْنَ السَّبِيلِ الْوَاضِحَةِ يَا بْنَ الْأَعْلَامِ اللَّائِيحَةِ يَا بْنَ الْعُلُومِ الْكَامِلَةِ

yabna alssubuli alwāḍiḥati yabna al-a`lāmi allā'iḥati yabna al`ulūmi alkāmīlāti

O son of patent ways! O son of obvious signs! O son of perfect knowledge!

يَا بْنَ السَّنَنِ الْمَشْهُورَةِ يَا بْنَ الْمَعَالِمِ الْمَأْثُورَةِ يَا بْنَ الْمُعْجَزَاتِ الْمُوجُودَةِ

yabna alssunani almashhūrati yabna alma`ālimi alma'thūrati yabna almu`jizāti almawjūdati

O son of renowned traditions! O son of well-established features! O son of well-known miracles!

يَا بْنَ الدَّلَائِلِ الْمَشْهُودَةِ يَا بْنَ الصَّرَاطِ الْمُسْتَقِيمِ يَا بْنَ النَّبَا الْعَظِيمِ

yabna alddalā'ili almashhūdati yabna alšširāṭi almustaqīmi yabna alnnaba'i al`azīmi

O son of widely witnessed demonstrations! O son of the straight path! O son of the great news!

يَا بَنَ مَنْ هُوَ فِي أَمِّ الْكِتَابِ لَدَى اللَّهِ عَلِيٌّ حَكِيمٌ يَا بَنَ الْآيَاتِ وَالْبَيِّنَاتِ يَا بَنَ الدَّلَائِلِ الظَّاهِرَاتِ

yabna man huwa fi ummi alkitābi ladā allāhi Alīyyun ḥakīmun yabna al-āyāti walbayyināti yabna alddalā'ili alzzāhirāti

O son of him who is elevated and full of wisdom in the original of the Book with Allāh. O son of signs and manifestations!

O son of apparent points of evidence!

يَا بَنَ الْبَرَاهِينِ الْوَاضِحَاتِ الْبَاهِرَاتِ يَا بَنَ الْحُجَجِ الْبَالِغَاتِ يَا بَنَ النَّعَمِ السَّابِغَاتِ

yabna albarāhīni alwāḍiḥāti albāhirāti yabna alḥujaji albālighāti yabna alnni`ami alssābighāti

O son of clear-cut and dazzling substantiations! O son of conclusive arguments! O son of superabundant bounties!

يَا بَنَ طُهُ وَالْمُحْكَمَاتِ يَا بَنَ يُسِّ وَالذَّارِيَّاتِ يَا بَنَ الطُّورِ وَالْعَادِيَّاتِ

yabna ṭāhā walmuḥkamāti yabna yāsīn waldhdhāriyāti yabna alṭṭūri wal`ādiyāti

O son of Ṭāhā and the decisive (verses)! O son of Yāsīn and Dhāriyāt (the winnowing winds)! O son of Ṭūr (the Mount of Revelation) and `Adiyāt (the running steeds)!

يَا بَنَ مَنْ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ذُنُوبًا وَاقْتِرَابًا مِنَ الْعِلِّيِّ الْأَعْلَىٰ

yabna man danā fatadallā fakāna qāba qawsayni aw adnā dunuwwan waqtirāban min alAlīyyi al-a`lā

O son of him who drew near and then bowed; he therefore was the measure of two bows or closer still; nearness and closeness to the Most High and Most Exalted (Lord)!

لَيْتَ شِعْرِي أَيْنَ اسْتَقَرَّتْ بِكَ النَّوَىٰ بَلْ أَيْ أَرْضٍ تُقَلِّكَ أَوْ تَرَىٰ أِبْرَصَوَىٰ أَوْ غَيْرَهَا أَمْ ذِي طُوًى

layta shi`rī ayna istaqqarrat bika alnnawā bal ayya arḍin tuqilluka aw tharā abiraḍwā aw ghayrihā am dhī ṭuwā

How I wonder! Where has farness taken you? Or which land or soil is carrying you? Is it on (Mount) Radwā or elsewhere on (Mount) Ṭuwā?

عَزِيزٌ عَلَيَّ أَنْ أَرَىٰ الْخَلْقَ وَلَا تُرَىٰ وَلَا أَسْمَعُ لَكَ حَسِيسًا وَلَا نَجْوَىٰ

`azīzun `alayya an arā alkhalqa wa lā turā wa lā asma`u laka ḥasīsan wa lā najwā

It is hard for me that I can see all creatures but I can neither see you nor can I hear any whisper or confidential talk from you!

عَزِيزٌ عَلَيَّ أَنْ أُحِيطَ بِكَ ذُوِّي الْبَلَوَىٰ وَلَا يَنَالُكَ مِنِّي صَجِيحٌ وَلَا شَكْوَىٰ

`azīzun `alayya an tuḥīṭa bika dūniya albalwā wa lā yanāluka minnī ḍajjijun wa lā shakwā

It is hard for me that ordeals encompass you, not me and neither cry nor complaint from me can rally round you!

بِنَفْسِي أَنْتَ مِنْ مُعَيِّبٍ لَمْ يَخْلُ مِنَّا بِنَفْسِي أَنْتَ مِنْ نَازِحٍ مَا نَرَحَ عَنَّا

binafsi anta min mughayyabin lam yakhlū minnā binafsi anta min nāziḥin mā nazaḥa `annā

May my soul be ransom for you; for although you are hidden from us, you have never forsaken us. May my soul be ransom for you; for although you are away, you have never been away from us.

بِنَفْسِي أَنْتَ أُمْنِيَّةُ سَائِقٍ يَتَمَنَّى مِنْ مُؤْمِنٍ وَمُؤْمِنَةٍ ذَكَرًا فَحَنَّا

binafsī anta umniyyatu shā'iḡin yatamannā min mu'minin wa mu'minatin dhakarā faḥannā

May my soul be ransom for you; for you are the wish of an eager believing man or woman who mention you and miss you.

بِنَفْسِي أَنْتَ مِنْ عَقِيدٍ عَزٌّ لَا يُسَامَى بِنَفْسِي أَنْتَ مِنْ أَثِيلٍ مَجْدٌ لَا يُجَارَى

binafsī anta min `aqidi `izzin lā yusāmā binafsī anta min athili majdin lā yujārā

May my soul be ransom for you; for you are an unmatched pioneer of dignity. May my soul be ransom for you; for you are an unrivaled origin of glory.

بِنَفْسِي أَنْتَ مِنْ تِلَادٍ نَعَمٌ لَا تُضَاهَى بِنَفْسِي أَنْتَ مِنْ نَصِيفٍ شَرَفٌ لَا يُسَاوَى

binafsī anta min tilādi ni`amin lā tuḍāhā binafsī anta min naṣīfi sharafin lā yusāwā

May my soul be ransom for you; for you are unparalleled center of bounties. May my soul be ransom for you; for you are unequaled in all-inclusive honor.

إِلَى مَتَى أَحَارُ فَيْكَ يَا مَوْلَايَ وَإِلَى مَتَى وَأَيَّ خِطَابٍ أَصِفُ فَيْكَ وَأَيَّ نَجْوَى

ilā matā aḥāru fika yā mawlāya wa ilā matā wa ayya khiṭābin aṣifu fika wa ayya najwā

Until when will I be bewildered about you, O my master, and until when? In what kind of statement and in what kind of talk can I describe you?

عَزِيزٌ عَلَيَّ أَنْ أَجَابَ دُونَكَ وَأَنَاغَى

`azizun `alayya an ujāba dūnaka wa unāghā

It is hard for me that I can receive answers and words, but you cannot.

عَزِيزٌ عَلَيَّ أَنْ أَبْكِيكَ وَيَحْذُكَ الْوَرَى

`azizun `alayya an abkiyaka wa yakhdhulaka alwarā

It is hard for me that I weep for you but the others disappoint you.

عَزِيزٌ عَلَيَّ أَنْ يَخْرِجَ عَلَيْكَ دُونَهُمْ مَا جَرَى

`azizun `alayya an yajriya `alayka dūnahum mā jarā

It is hard for me that what has happened afflict you other than all the others.

هَلْ مِنْ مُعِينٍ فَاطِيلَ مَعَهُ الْعَوِيلُ وَالْبُكَاءُ هَلْ مِنْ جَزُوعٍ فَاسَاعِدْ جَزَعَهُ إِذَا خَلَ

hal min mu`īnin fa'uṭīla ma`ahū al`awīla walbukā'a hal min jazū`in fa'usā`ida jaza`ahū idhā khalā

Is there any helper with whom I may lament and bewail as much as I wish? Is there any aggrieved one whom I can help in grief when he becomes tired?

هَلْ قَدِيتَ عَيْنٌ فَسَاعَدْتُهَا عَيْنِي عَلَى الْقَدَى

hal qadhiyat `aynūn fasā`adat-hā `aynī `alā alqadḥā

Is there any eye moling out and thus my eye may help it to mol out more?

هَلْ إِلَيْكَ يَا بْنَ أَحْمَدَ سَبِيلٌ فَتُلْقَى هَلْ يَتَّصِلُ يَوْمَنَا مِنْكَ بَعْدَهُ فَنَحْطَى

hal ilayka yabna aḥmada sabīlun fatulqā hal yattaṣilu yawmunā minka bi`idatin fanahḏā

Is there any way to meet you, O son of Aḥmad (the Prophet)? Will our day be promised to catch your day and we will thus achieve our hope?

مَتَى نَرُدُّ مَنَاهِلَكَ الرَّوْيَةَ فَتَرَوِي مَتَى نَنْتَفِعُ مِنْ عَذْبِ مَائِكَ فَقَدْ طَالَ الصَّدَى

matā naridu manāhilaka alrrawīyata fanarwā matā nantaqi`u min `adhbi mā`ika faqad ṭāla alṣṣadā

When will we be able to join your refreshing springs and we will then be satiated? When will we quench our thirst from your fresh water, because thirst has been too long?

مَتَى نُنَاجِدُكَ وَنُرَاحِلُكَ فَنُفَرِّعَ عَيْنَا مَتَى تَرَانَا وَتَرَكَ وَقَدْ نَسَرْتَ لِيَوَاءِ النَّصْرِ تَرَى

matā nughādika wa nurāwīhuka fanuqirra `aynan matā tarānā wa narāka wa qad nasharta liwā'a alnnaṣri turā

When will we accompany you in coming and going so that our eyes will be delighted? When will you see us and we see you spreading the pennon of victory?

أَتَرَانَا نَحْفُ بِكَ وَأَنْتَ تُؤْمِ الْمَلَأَ وَقَدْ مَلَأَتِ الْأَرْضُ عَدْلًا

atarānā naḥuffu bika wa anta ta'ummu almala'a wa qad mala'ta al-arḏa `adlan

Can it be that we surround you while you are leading the groups, after you will have filled in the earth with justice,

وَأَذَقْتَ أَعْدَاءَكَ هَوَانًا وَعِقَابًا وَأَبْرَتِ الْعُنَاةَ وَجَحَدَةَ الْحَقِّ

wa adhaqta a`dā'aka hawānan wa `iqāban wa abarta al`utāta wa jaḥadata alḥaqqi

tasted your enemies humiliation and punishment, annihilated the insolent defiant and the deniers of the truth,

وَقَطَعْتَ دَابِرَ الْمُتَكَبِّرِينَ وَاجْتَشِثْتَ أَصُولَ الظَّالِمِينَ وَنَحْنُ نَقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

wa qaṭa`ta dābira almutakabbirīna wajtathathta uṣūla alẓẓālīmīna wa naḥnu naqūlu alḥamdu lillāhi rabbi al`ālamīna

cut off the roots of the arrogant, eradicated the sources of the wrongdoers, and we keep on saying, "All praise be to Allah the Lord of the worlds?"

اَللّٰهُمَّ اَنْتَ كَشَّافُ الْكُرْبِ وَالْبَلَوَىٰ وَاِلَيْكَ اُسْتَعْدِي فَعِنْدَكَ الْعُدُوٰى

allāhumma anta kashshāfu alkurabi walbalwā wa ilayka asta`dī fa`indaka al`adwā

O Allāh, You are verily the reliever from agonies and ordeals. To You do I complain about the transgressions against me, for You alone are worthy of receiving complaints,

وَاَنْتَ رَبُّ الْآخِرَةِ وَالْدُّنْيَا فَاغِثْ يَا غِيَاثَ الْمُسْتَغِيثِينَ عِبِيدَكَ الْمُبْتَلَىٰ

wa anta rabbu al-ākhirati walddunyā fa'aghith yā ghiyātha almustaghithīna `ubaydaka almutbalā

and You are alone the Lord of the Hereafter and this world. So, (please) aid Your agonized worthless servant, O Aide of those who seek aid,

وَأَرِهِ سَيِّدُهُ يَا شَدِيدَ الْقُوَى وَأَزِلْ عَنْهُ بِهِ الْأَسَى وَالْجَوَى

wa arihi sayyidahū yā shadīda alquwā wa azil `anhu bihi al-asā waljawā

grant him (i.e. Your servant) chance to see his master, O Lord of mighty prowess, remove from him misfortune and anguish, in the name of his master,

وَبَرِّدْ عَلَيْهِ يَا مَنْ عَلَى الْعَرْشِ اسْتَوَى وَمَنْ إِلَيْهِ الرُّجْعَى وَالْمُنْتَهَى

wa barrid ghalīlahū yā man `alā al`arshi istawā wa man ilayhi alrruj`ā walmuntahā

and satisfy his thirst, O He Who is established on the Throne and He to Whom is the return and the final goal.

اللَّهُمَّ وَنَحْنُ عَيْدُكَ التَّائِثُونَ إِلَى وَلِيِّكَ الْمَذْكُورِ بِكَ وَبَنِيِّكَ

allāhumma wa naḥnu `abīduka alttā'iḥūna ilā waliyyika almuḥakkiri bika wa binabiyyika

O Allāh, we are Your servants who are fervently willing to meet Your vicegerent, who reminds of You and Your Prophet;

خَلَقْتَهُ لَنَا عِصْمَةً وَمَلَأَدَاً وَأَقَمْتَهُ لَنَا قِوَاماً وَمَعَاذاً وَجَعَلْتَهُ لِلْمُؤْمِنِينَ مِنَّا إِمَاماً

khalaqtahū lanā `iṣmatan wa malāḍhan wa aqamtahū lanā qiwāman wa ma`āḍhan wa ja`altahū lilmu'minīna minnā imāman

and whom You have created as haven and refuge for us, You have appointed as foundation and source of protection for us, and whom You have made to be the leader of the believers among us.

فَبَلِّغْهُ مِنَّا نَحِيَّةً وَسَلَاماً وَزِدْنَا بِذَلِكَ يَا رَبِّ إِكْرَاماً وَاجْعَلْ مُسْتَقَرَّهُ لَنَا مُسْتَقَرّاً وَمُقَاماً

faballighhu minnā taḥiyyatan wa salāman wa zidnā bidhālika yā rabbi ikrāman waj`al mustaqarrahū lanā mustaqarran wa muqāman

So, (please) convey to him greetings and salutations from us, endue us with more honor, O my Lord, through that, decide his settlement among us to be settlement and dwelling for us,

وَأَتِمِّمْ نِعْمَتَكَ بِتَقْدِيمِكَ إِيَّاهُ أَمَامَنَا حَتَّى تُورِدَنَا جَنَّاتِكَ وَمُرَافَقَةَ الشَّهَدَاءِ مِنْ خُلَصَائِكَ

wa atmim ni`mataka bitaqdīmika iyyāhu amāmanā ḥattā tūridanā jinānaka wa murāfaqata alshshuhadā'i min khulaṣā'iika

and perfect Your bounty by making him occupy the leading position before us so that You shall allow us to enter the gardens of Your Paradise and to accompany the martyrs from among Your elite ones.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَصَلِّ عَلَى مُحَمَّدٍ جَدِّهِ وَرَسُولِكَ السَّيِّدِ الْأَكْبَرِ

allāhumma ṣalli `alā muḥammadin wa āli muḥammadin wa ṣalli `alā muḥammadin jaddihī wa rasūlika alssayyidi al-akbari

O Allāh, (please) send blessings upon Muḥammad and the Household of Muḥammad; and send blessings upon Muḥammad his grandfather and Your messenger; the senior master,

وَعَلَى أَبِيهِ السَّيِّدِ الْأَصْغَرِ وَجَدَّتِهِ الصَّدِيقَةِ الْكُبْرَى فَاطِمَةَ بِنْتَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

wa `alā abīhi alssayyidi al-aṣghari wa jaddatihī alṣṣiddīqati alkubrā fāṭimata binti muḥammadin ṣllā allāh
Alīhi wa ālihī

upon his father the junior master, upon his grandmother the grand veracious lady Fāṭima the daughter of Muḥammad,
peace be upon him and his Household,

وَعَلَىٰ مَنِ اصْطَفَيْتَ مِنْ آبَائِهِ الْبَرَّةَ وَعَلَيْهِ أَفْضَلُ وَأَكْمَلُ وَأَتَمُّ وَأَدْوَمُ وَأَكْثَرُ وَأَوْفَرُ

wa `alā man iṣṭafayta min ābā'ihī albararati wa `alayhi afḍala wa akmala wa atamma wa adwama wa
akthara wa awfara

upon his dutiful fathers whom You have chosen (over all others), and upon him with such most favorable, most perfect,
most thorough, most permanent, most abundant, and most plentiful

مَا صَلَّيْتَ عَلَىٰ أَحَدٍ مِنْ أَصْفِيَائِكَ وَخَيْرَتِكَ مِنْ خَلْقِكَ

mā ṣallayta `alā aḥadin min aṣfiyā'ika wa khiyaratika min khalqika

blessings that You have ever sent upon any of Your elite ones and well-chosen ones among Your creatures.

وَصَلِّ عَلَيْهِ صَلَاةً لَا غَايَةَ لِعَدَدِهَا وَلَا نِهَايَةَ لِمَدِّدِهَا وَلَا نَفَادَ لَأَمَدِهَا

wa ṣalli `alayhi ṣalātan lā ghāyata li`adadihā wa lā nihāyata limadadihā wa lā nafāda li'amadihā

And (please) bless him with such blessings whose number is infinite, whose quantity is never-ending, and whose time is
interminable.

اللَّهُمَّ وَأَقِمَّ بِهِ الْحَقَّ وَأَذْخِصْ بِهِ الْبَاطِلَ

allāhumma wa aqim bihī alḥaqqa wa adḥiḍ bihī albāṭila

O Allāh! Through him, establish all rights, refute the entire wrong,

وَأَدِلْ بِهِ أَوْلِيَاءَكَ وَأَذِلِّلْ بِهِ أَعْدَاءَكَ

wa adil bihī awliyā'aka wa adhlil bihī a`dā'aka

grant triumph to Your loyalists, humiliate Your enemies,

وَصِلِ اللَّهُمَّ بَيْنَنَا وَبَيْنَهُ وَصَلَةً تُؤَدِّي إِلَىٰ مُرَافَقَةِ سَلَفِهِ

wa ṣil allāhumma baynanā wa baynahū wuṣlatan tu'addi ilā murāfaqati salafihī

establish, O Allāh, between him and us a connection that leads us to accompany his ancestors,

وَأَجْعَلْنَا مِمَّنْ يَأْخُذُ بِحُجْرَتِهِمْ وَيَمْكُثُ فِي ظِلِّهِمْ

waj`alnā mimman ya'khudhu biḥujzatihim wa yamkuthu fi ḏillihim

include us with those who will take their vengeance and keep constant under their shadow,

وَأَعِنَّا عَلَىٰ تَأْدِيَةِ حُقُوقِهِ إِلَيْهِ وَالْإِجْتِهَادِ فِي طَاعَتِهِ وَاجْتِنَابِ مَعْصِيَتِهِ وَامْنُنْ عَلَيْنَا بِرِضَاهُ

wa a`innā `alā ta'diyati ḥuqūqihī ilayhi walijtihādi fī ṭā'atihī wajtinābi ma`ṣiyatihī wamnun
`alayanā biridāhu

help us fulfill our duties towards him, exert all efforts in obedience to him and avoiding disobeying him, bestow upon us
with the favor of attaining his pleasure,

وَهَبْ لَنَا رَأْفَتَهُ وَرَحْمَتَهُ وَدُعَاءَهُ وَخَيْرُهُ مَا نَنَالُ بِهِ سَعَةً مِنْ رَحْمَتِكَ وَفَوْزاً عِنْدَكَ

wa hab lanā ra'fatahū wa raḥmatahū wa du`ā'ahū wa khayrahū mā nanālu bihī sa`atan min raḥmatika
wa fawzan `indaka

and grant us his kindness, mercy, prayer (for us), and his goodness in an amount due to which we will gain a good deal of
Your mercy and achievement with You.

وَاجْعَلْ صَلَاتَنَا بِهِ مَقْبُولَةً وَذُنُوبَنَا بِهِ مَغْفُورَةً وَدُعَاءَنَا بِهِ مُسْتَجَاباً

waj`al ṣalātānā bihī maqbūlatan wa dhunūbanā bihī maghfūratān wa du`ā'nā bihī mustajāban

And, through him, render our prayers admitted, our sins forgiven, and our supplications responded.

وَاجْعَلْ أَرْزَاقَنَا بِهِ مَبْسُوطَةً وَهُمُومَنَا بِهِ مَكْفِيَةً وَحَوَائِجَنَا بِهِ مَقْضِيَةً

waj`al arzāqanā bihī mabsūṭatan wa humūmanā bihī makfiyyatan wa ḥawā'ijanā bihī maqḍiyyatan

And, through him too, make our sustenance expanded for us, our distresses relieved, and our needs granted.

وَاقْبَلْ إِلَيْنَا بِوَجْهِكَ الْكَرِيمِ وَاقْبَلْ تَقَرُّبَنَا إِلَيْكَ

wa aqbil ilaynā biwajhika alkarīmi waqbal taqarrubanā ilayka

And (please) receive us with Your Noble Face, approve of our seeking nearness to You,

وَانْظُرْ إِلَيْنَا نَظْرَةً رَحِيمَةً نَسْتَكْمِلُ بِهَا الْكَرَامَةَ عِنْدَكَ ثُمَّ لَا تَضَرْفُهَا عَنَّا بِجُودِكَ

wanzur ilaynā nazratan raḥīmatan nastakmilu bihā alkarāmata `indaka thumma lā taṣrifhā `annā bijūdika

and have a merciful look at us by which we will win perfect honor with You; and, after that, do not ever take it away from
us, in the name of Your magnanimity,

وَاسْقِنَا مِنْ حَوْضِ جَدِّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِكَأْسِهِ وَيَدِهِ

wasqinā min ḥawḍi jaddihī ṣallā allāhu `alayhi wa ālihī bika'sihī wa biyadihī

and give us a drink from the Pond of his grandfather, may Allah bless him and his Household, from his own cup and with
his own hand,

رَبِّا رَوِيًّا هَنِيئاً سَائِغاً لَا ظَمَأَ بَعْدَهُ يَا أَرْحَمَ الرَّاحِمِينَ

rayyan rawiyyan hanī'an sā'ighan lā ṣamā'a ba`dahū yā arḥama alrrāḥimīna

such a replete, satiating, pleasant, and wholesome drink after which we shall never suffer from thirst. O most merciful of all
those who show mercy!

DU‘Ā’ ZAMAN AL-GHAYBA

A reliable chain of transmission recounts that Shaykh Abū 'Amr, the premier Emissary (Safir) of Imām Mahdī^(a), conveyed the following prayer to Abū Muḥammad b. Hammām, instructing him to frequently invoke it. This supplication is also chronicled by Sayyid b. Tāwūs in his book, *Jamal al-Uṣbu'*, where it is listed among a collection of other supplications to be recited after the *ʿAsr* prayers on Fridays and the principal prayer. He added a personal note, revealing his own discovery of the tremendous value of this prayer through a divine grace that Allah bestowed uniquely upon him. Thus, he vouched for the validity and potency of this supplication, which is as follows:

اَللّٰهُمَّ عَرِّفْنِيْ نَفْسَكَ فَاِنَّكَ اِنْ لَمْ تُعَرِّفْنِيْ نَفْسَكَ لَمْ اَعْرِفْ رَسُوْلَكَ

allāhumma `arrifnī nafsaka fa'innaka in lam tu`arrifnī nafsaka lam a`rif rasūlaka

O Allāh, make me recognize You, because if You do not make me recognize You, I will not recognize Your Messenger.

اَللّٰهُمَّ عَرِّفْنِيْ رَسُوْلَكَ فَاِنَّكَ اِنْ لَمْ تُعَرِّفْنِيْ رَسُوْلَكَ لَمْ اَعْرِفْ حُجَّتَكَ

allāhumma `arrifnī rasūlaka fa'innaka in lam tu`arrifnī rasūlaka lam a`rif ḥujjataka

O Allāh, make me recognize Your Messenger, because if You do not make me recognize Your Messenger, I will not recognize Your Argument.

اَللّٰهُمَّ عَرِّفْنِيْ حُجَّتَكَ فَاِنَّكَ اِنْ لَمْ تُعَرِّفْنِيْ حُجَّتَكَ ضَلَلْتُ عَنْ دِيْنِيْ

allāhumma `arrifnī ḥujjataka fa'innaka in lam tu`arrifnī ḥujjataka ḍalaltu `an dīnī

O Allāh, make me recognize Your Argument, because if You do not make me recognize Your Argument, I will stray off the path to my religion.

اَللّٰهُمَّ لَا تُمِيتْنِيْ مِيتَةً جَاهِلِيَّةٍ وَلَا تُزِغْ قَلْبِيْ بَعْدَ اِذْ هَدَيْتَنِيْ

allāhumma lā tumitnī mīṭatan jāhiliyyaatan wa lā tuzigh qalbī ba`da idh hadaytanī

O Allāh, do not make me die like the death of those who have not recognized Islām and do not cause my heart to stray off after You have guided me.

اَللّٰهُمَّ فَكَمَا هَدَيْتَنِيْ لِوِلَايَةِ مَنْ فَرَضْتَ عَلَيَّ طَاعَتَهُ

allāhumma fakamā hadaytanī liwilāyati man farāḍta `alayya ṭā`atahū

O Allāh, just as You have guided me to the loyalty of those the obedience to whom You have made incumbent upon me,

مِنْ وِلَايَةِ وُلَاةٍ اَمْرِكَ بَعْدَ رَسُوْلِكَ صَلَوَاتُكَ عَلَيْهِ وَاٰلِهٖ

min wilāyati wulāti amrika ba`da rasūlika ṣalawātuka `alayhi wa ālihī

that is the loyalty to Your representatives after Your Messenger, Your peace be upon him and his Household,

حَتَّى وَاَلَيْتُ وُلَاةَ اَمْرِكَ اَمِيْرَ الْمُؤْمِنِيْنَ وَالْحَسَنَ وَالْحُسَيْنَ

ḥattā wālaytu wulāta amrika amīra almu'minīna wa alḥasana wa alḥusayna
and thus I am loyal to Your representatives; [namely,] the Commander of the Faithful, Ḥasan, Ḥusayn,

وَعَلِيًّا وَمُحَمَّدًا وَجَعْفَرًا وَمُوسَى وَعَلِيًّا وَمُحَمَّدًا

wa Aliyyan wa muḥammadan wa Ja'farān wa mūsā wa Aliyyan wa muḥammadan

Alī, Muḥammad, Ja'far, Musa, Alī, Muḥammad,

وَعَلِيًّا وَالْحَسَنَ وَالْحُجَّةَ الْقَائِمَ الْمُهْدِيَّ صَلَوَاتُكَ عَلَيْهِمْ أَجْمَعِينَ

wa Aliyyan wa alḥasana wa alḥujjata alqā'ima almahdiyya ṣalawātuka `alayhim ajma`ina

Alī, Ḥasan, and the Argument—the Assumer and well-guided, Your peace be upon them all,

اَللّٰهُمَّ قُبِّتْنِيْ عَلَى دِيْنِكَ وَاسْتَعْمِلْنِيْ بِطَاعَتِكَ

allāhumma fathabbitnī `alā dīnika wasta`milnī biṭā`atika

so also, O Allāh, make me steadfast on Your religion, use me in the obedience to You,

وَلَيْزَنْ قَلْبِيْ لَوْلِيٍّ اَمْرِكَ وَعَافِنِيْ مِمَّا امْتَحَنْتَ بِهِ خَلْقَكَ

wa layyin qalbi liwaliyyi amrika wa `āfinī mimmā imtaḥanta bihī khalqaka

make my heart lenient towards Your representative, release me from that which You have used as tests for Your creatures,

وَقُبِّتْنِيْ عَلَى طَاعَةِ وَلِيِّ اَمْرِكَ الَّذِي سَرَرْتَهُ عَنْ خَلْقِكَ

wa thabbitnī `alā ṭā`ati waliyyi amrika alladhī satartahū `an khalqika

and make me steadfast on the obedience to Your representative, whom You have hidden from Your creatures

فَبِإِذْنِكَ غَابَ عَنْ بَرِيَّتِكَ وَأَمْرِكَ يَتَنَظَّرُ

fabi'idhnika ghāba `an bariyyatika wa amraka yantaziru

and he has thus disappeared from [the sights of] Your creatures by Your permission, waiting for Your command [to reappear],

وَأَنْتَ الْعَالِمُ غَيْرُ الْمَعْلَمِ بِالْوَقْتِ الَّذِي فِيهِ صَلَاحُ أَمْرِ وَلِيِّكَ

wa anta al`ālimu ghayru almu'allami bilwaqti alladhī fihī ṣalāḥu amri waliyyika

and You are the most Knower and none can instruct You of the best time for Your representative to reappear,

فِي الْإِذْنِ لَهُ بِإِظْهَارِ أَمْرِهِ وَكَشْفِ سِرِّهِ

fī al-idhni lahū bi iẓhāri amrihī wa kashfi sirrihī

and when exactly You allow him to declare his affair and to disclose his secret.

فَصَبَّرْنِيْ عَلَى ذَلِكَ حَتَّى لَا أَحِبَّ تَعْجِيلَ مَا أَخَّرْتَ وَلَا تَأْخِيرَ مَا عَجَّلْتَ

fa ṣabbirnī `alā dhālika ḥattā lā uḥibba ta`jila mā akkhkharta wa lā ta'khira mā `ajjalta

So, grant me patience to endure that so that I will not long for hastening that which You have delayed or delaying that which You would hasten,

وَلَا أَكْشِفَ مَا سَتَرْتَ وَلَا أَبْحَثَ عَمَّا كَتَمْتَ

wa lā akshifa mā satarta wa lā abḥatha `ammā katamta

I will not disclose that which You have concealed, I will not investigate that which You have covered,

وَلَا أَنَاذِرُكَ فِي تَدْبِيرِكَ وَلَا أَقُولُ لِمَ وَكَيْفَ وَمَا بَالُ وَلِيِّ الْأَمْرِ لَا يَظْهَرُ

wa lā unāzi` aka fī tadbīrika wa lā aqūla lima wa kayfa wa mā bālu waliyyi al-amri lā yaẓharu

I will not dispute with You about Your management, and I will not ask, 'why', 'how' and 'what for the Representative is not coming,

وَقَدْ امْتَلَأَتِ الْأَرْضُ مِنَ الْجَوْرِ وَأَفْوَصَ أُمُورِي كُلُّهَا إِلَيْكَ

wa qad imtala'at al-arḍu mina aljawri wa ufawwiḍa umūrī kullahā ilayka

after the earth has been filled with injustice. Instead, I will refer all my affairs to You.

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ اَنْ تُرِيْبِيْ وَلِيَّ الْأَمْرِ ظَاهِرًا نَافِذَ الْأَمْرِ

allāhumma innī as'aluka an turiyanī waliyya al-amri ẓāhirān nāfidha al-amri

O Allāh, I beseech You to allow me to see the Representative, apparent and prevalent,

مَعَ عَلَمِيْ بِأَنَّ لَكَ السُّلْطَانَ وَالْقُدْرَةَ وَالْبُرْهَانَ وَالْحُجَّةَ وَالْمِشْيَةَ وَالْحَوْلَ وَالْقُوَّةَ

ma`a `ilmī bi-anna laka alssultāna wa alqudrata wa alburhāna wa alḥujjata wa almashī`ata wa lḥawla wa alquwwata

although I know for sure that all authority, power, potency, argument, volition, might, and strength are Yours [alone].

فَافْعَلْ ذَلِكَ بِيْ وَبِجَمِيعِ الْمُؤْمِنِيْنَ حَتَّى نَنْظُرَ إِلَى وَلِيِّكَ صَلَوَاتُكَ عَلَيْهِ

faf` al dhālika bī wa bijamī`i almu`minīna ḥattā nanẓura ilā waliyyika ṣalawātuka `alayhi

So, do this to me and to all the believers so that we will be able to witness Your representative, Your peace be upon him,

ظَاهِرِ الْمَقَالَةِ وَاضِحِ الدَّلَالَةِ هَادِيًا مِنَ الضَّلَالَةِ شَافِيًا مِنَ الْجَهَالَةِ

ẓāhira almaqālati wāḍiḥa alddilālati hādīyan mina alḍḍalālati shāfi` ān mina aljahālati

while he is evident in claim, manifest in proof, guiding from deviation, and healing from ignorance.

أُبْرِزْ يَا رَبِّ مُشَاهَدَتَهُ وَثَبِّتْ قَوَاعِدَهُ وَاجْعَلْنَا مِمَّنْ تَقَرُّ عَيْنُهُ بِرُؤْيَيْهِ

abriz yā rabbi mushāhadatahū wa thabbit qawā`idahū waj` alnā mimman taqarru `aynuhū biru'yatihī

O my Lord, make the looking at him eminent, make firm his bases, make us of those whose eyes are delighted by seeing him,

وَأَقِمْنَا بِخِدْمَتِهِ وَتَوَفَّنَا عَلَى مِلَّتِهِ وَاحْشُرْنَا فِي زُمْرَتِهِ

wa aqimnā bikhidmatihī wa tawaffanā `alā millatihī wa iḥshurnā fī zumratihī

employ us to serve him, make us die following his creed, and include us with his group.

اَللّٰهُمَّ اَعِذْهُ مِنْ شَرِّ جَمِيعِ مَا خَلَقْتَ وَذَرَأْتَ وَبَرَأْتَ وَاَنْشَأْتَ وَصَوَّرْتَ

allāhumma a`idhhu min sharri jamī`i mā khalaqta wa dhara'ta wa bara'ta wa ansha'ta wa ṣawwarta

O Allāh, protect him against the evil of all that which You have created, made, originated, fashioned, and formed.

وَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ وَمِنْ فَوْقِهِ وَمِنْ تَحْتِهِ

wa ihfazhu min bayni yadayhi wa min khalfihī wa `an yaminihi wa `an shimālihi wa min fawqihī wa min tahtihī

Safeguard him from his front and back, his right and left sides, and above and beneath him

بِحِفْظِكَ الَّذِي لَا يَضِيعُ مَنْ حَفِظْتَهُ بِهِ وَاحْفَظْ فِيهِ رَسُولَكَ وَوَصِيَّ رَسُولِكَ عَلَيْهِمُ السَّلَامُ

biḥifẓika alladhī lā yaḍī`u man ḥafiztahū bihī waḥfaz fihī rasūlaka wa waṣiyya rasūlika `alayhimu alssalāmu

with Your safeguarding that will never fail to save whomever is safeguarded with it, and safeguard Your Messenger and Your Messenger's Successor through safeguarding him, peace be upon them.

اَللّٰهُمَّ وُمِدِّ فِي عُمُرِهِ وَزِدْ فِي اَجَلِهِ وَاَعِنُّهُ عَلَى مَا وَلَّيْتَهُ وَاَسْتَرْعِنْتَهُ

allāhumma wa mudda fi `umrihi wa zid fi ajalihi wa a`inhu `alā mā wallaytahū wa istar`aytahū

O Allāh, extend his lifetime, increase the period of his life, help him undertake that which You have entrusted with him and put under his supervision,

وَزِدْ فِي كَرَامَتِكَ لَهُ فَإِنَّهُ الْهَادِي الْمُهْدِي وَالْقَائِمُ الْمُهْتَدِي وَالطَّاهِرُ النَّقِيُّ

wa zid fi karāmatika lahū fa'innahū alhādī almahdiyyu wa alqā'imu almuhtadī wa alṭṭāhiru alṭṭaqiyyu

and increase Your honor to him. Verily, he is the guide, the well-guided, the assumer (of the mission entrusted with him), the rightly guided, the immaculate, the pious,

الرَّزْكِيُّ النَّقِيُّ الرَّضِيُّ الْمُرْضِيُّ الصَّابِرُ الشَّكُورُ الْمُجْتَهِدُ

alzzakiyyu alnnaqiyyu alrradiyyu almarḍiyyu alṣṣābiru alshshakūru almujtahidu

the pure, the refined, the pleased, the satisfied, the serene, the thankful, and the hard-working.

اَللّٰهُمَّ وَلَا تُسَلِّبْنَا الْيَقِينَ لِطُولِ الْأَمَدِ فِي غَيْبَتِهِ وَانْقِطَاعِ خَبَرِهِ عَنَّا

allāhumma wa lā taslubnā alyaqīna liṭūli al-amadi fi ghaybatihi wa inqitā`i khabarihi `annā

O Allāh, do not deprive us of our strong faith because of his long-lasting occultation and disconnection between him and us.

وَلَا تُنْسِنَا ذِكْرَهُ وَانْتَظَرَهُ وَالْإِيمَانَ بِهِ وَقُوَّةَ الْيَقِينِ فِي ظُهُورِهِ وَالدُّعَاءَ لَهُ وَالصَّلَاةَ عَلَيْهِ

wa lā tunsinā dhikrahū wa intizārahū wal-imāna bihī wa quwwata alyaqīni fī zuhūrihi wa alddu`ā'a lahū wa alṣṣalāta `alayhi

Do not make us forget to mention him [constantly], to expect him, to believe in him, to enjoy strong faith in his advent, to pray You for him, and to invoke Your blessings on him

حَتَّى لَا يُفْنِطَنَا طَوْلُ غَيْبِهِ مِنْ قِيَامِهِ وَيَكُونَ يَقِينُنَا فِي ذَلِكَ كَيَقِينُنَا فِي قِيَامِ رَسُولِكَ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ

ḥattā lā yuqannīṭanā ṭūlu ghaybatihī min qiyāmihī wa yakūna yaqīnunā fī dhālika kayaqīnīnā fī qiyāmi rasūlika ṣalawātuka `alayhi wa ālihī

so that his long-lasting occultation will never make us despair of his advent and our faith in this will be just like our faith in the advent of Your Messenger, Your peace be upon him and his Household,

وَمَا جَاءَ بِهِ مِنْ وَحْيِكَ وَتَنْزِيلِكَ اللَّهُمَّ وَقُوْ قُلُوبَنَا عَلَى الْإِيمَانِ بِهِ

wa mā jā'a bihi min waḥyika wa tanzilika allāhumma wa qawwi qulūbanā `alā al-īmāni bihi

and [just like our faith in] all that which has been conveyed by him to us through Your Revelation and Divine communication. O Allāh, make our hearts believe in him unshakably

حَتَّى تَسْلُكَ بِنَا عَلَى يَدِهِ مِنْهَاجَ الْهُدَى وَالْمَحَجَّةِ الْعُظْمَى وَالطَّرِيقَةَ الْوُسْطَى

ḥattā tasluka binā `alā yadihi minhāja alhudā Wa almaḥajjata al`uẓmā wa alṭṭarīqata alwusṭā

so that You will lead us, at his hands, to the path of true guidance, the greatest destination, and the moderate way.

وَقَوْنَا عَلَى طَاعَتِهِ وَتَبَتْنَا عَلَى مُسَايَعَتِهِ وَاجْعَلْنَا فِي حَزْبِهِ وَأَعْوَانِهِ وَأَنْصَارِهِ وَالرَّاضِينَ بِفِعْلِهِ

wa qawwinā `alā ṭā`atihī wa thabbitnā `alā mushāya`atihī wa ij`alnā fī ḥizbihi wa a`wānīhi wa anṣārīhi wa alrrāḍīna bifi`lihi

Grant us strength to obey him, make us firm in supporting him, and include us with his party, backers, allies, and those satisfied with his deed.

وَلَا تَسْلُبْنَا ذَلِكَ فِي حَيَاتِنَا وَلَا عِنْدَ وَفَاتِنَا حَتَّى تَتَوَفَّانَا وَنَحْنُ عَلَى ذَلِكَ

wa lā taslubnā dhālika fī ḥayātīnā wa lā `inda wafātīnā ḥattā tatawaffānā wa naḥnu `alā dhālika

Do not deprive us of so during our lifetimes nor at the hour of our death, but (please) make us die while we carry this faith,

لَا شَاكِيْنَ وَلَا نَاكِثِيْنَ وَلَا مُرْتَابِيْنَ وَلَا مُكَذِّبِيْنَ

lā shākkīna wa lā nākithīna wa lā murtābīna wa lā mukadhdhibīna

without doubt, breach of our covenant to him, suspect, or belying him.

اللَّهُمَّ عَجِّلْ فَرَجَهُ وَآيِدْهُ بِالنَّصْرِ وَأَنْصُرْ نَاصِرِيهِ وَاحْذِلْ حَاذِلِيهِ

allāhumma `ajjil farajahū wa ayyid-hu bilnnaṣri waṣur nāṣirīh wa ikhdhil khādhilīhi

O Allāh, hasten his Relief, aid him with victory, grant his supporters victory, disappoint those who disappoint him,

وَدَمْدِمْ عَلَى مَنْ نَصَبَ لَهُ وَكَذَّبَ بِهِ وَأَظْهَرَ بِهِ الْحَقَّ وَأَمْتْ بِهِ الْجَوْرَ

wa damdim `alā man naṣaba lahū wa kadhdhaba bihi wa aẓhir bihi alḥaqqā wa amit bihi aljawra

doom those who conspire against him and those who contradict him, make manifest the truth through him, obliterate injustice through him,

وَاسْتَفِذْ بِهِ عِبَادَكَ الْمُؤْمِنِينَ مِنَ الدُّلِّ وَأَنْعَشْ بِهِ الْبِلَادَ

wa istanqidh bihī `ibādaka almu`minīna mina aldhdhulli wa an`ish bihī albilāda
save Your faithful servants from humiliation through him, refresh the lands through him,

وَأَقْتُلْ بِهِ جَبَابِرَةَ الْكُفْرِ وَأَقْصِمْ بِهِ رُؤُوسَ الضَّلَالَةِ

waqtul bihī jabābirata alkufri waqsim bihī ru`sa alḡḡalālāti

kill the tyrannical chiefs of disbelief through him, crush the heads of deviation through him,

وَذَلِّلْ بِهِ الْجَبَّارِينَ وَالْكَافِرِينَ وَأَثِرْ بِهِ الْمُنَافِقِينَ وَالنَّاكِثِينَ

wa dhallil bihī aljabbārīna walkāfirīna wa abri bihī almunāfiqīna walnnākithīna
debase the tyrants and disbelievers through him, eradicate the hypocrites, the breachers,

وَجَمِيعَ الْمُخَالِفِينَ وَالْمُلْحِدِينَ فِي مَسَارِقِ الْأَرْضِ وَمَعَارِبِهَا وَبَرِّهَا وَبَحْرِهَا وَسَهْلِهَا وَجَبَلِهَا

wa jamī`i almukhālīfīna walmulḡidīna fī mashārīqi al-arḡi wa maghāribihā wa barrihā wa baḡrihā wa
sahlihā wa jabalihā

and all the dissidents and the atheists in the east and west of this earth, on lands, in oceans, in plains, and in mountains

حَتَّى لَا تَدَعَ مِنْهُمْ دَيَّاراً وَلَا بُقْيَا هُمْ أَثَاراً

ḡattā lā tada`a minhum dayyāran wa lā tubqiya lahum āthāran

so that You will not leave of them a single one on earth and You will keep not even a single trace of them.

طَهَّرْ مِنْهُمْ بِلَادَكَ وَأَشْفِ مِنْهُمْ صُدُورَ عِبَادِكَ وَجَدِّدْ بِهِ مَا امْتَحَى مِنْ دِينِكَ

ṡahḡir minhum bilādaka washfi minhum ṡudūra `ibādika wa jaddid bihī mā imṡahā min dīnika

Clean Your lands from them, heal the hearts of Your servants from them, revive the signs of Your religion that were
obliterated,

وَأَصْلِحْ بِهِ مَا بَدَّلَ مِنْ حُكْمِكَ وَغَيَّرَ مِنْ سُنَّتِكَ حَتَّى يَعُودَ دِينُكَ بِهِ وَعَلَى يَدَيْهِ

wa aṡliḡ bihī mā buddila min ḡukmika wa ḡhuyyira min sunnatika ḡattā ya`ūda dīnuka bihī wa`alā
yadayhi

and rectify Your laws that were altered and Your instructions that were changed, so that Your religion will be restored,
through him and at his hands,

غَضًّا جَدِيداً صَاحِحاً لَا عَوَجَ فِيهِ وَلَا بِدْعَةَ مَعَهُ حَتَّى تُطْفِئَ نِيرَانَ الْكَافِرِينَ

ḡhaḡḡan jadīdan ṡaḡiḡan lā `iwaja fihi wa lā bid`ata ma`ahū ḡattā tuṡfi'a bi`adliḡi nīrāna alkāfirīna
fresh, new, and sound without any crookedness and without any heresy so that You will extinguish the fires of the
disbelievers through his justice.

فَإِنَّهُ عَبْدُكَ الَّذِي اسْتَخْلَصْتَهُ لِنَفْسِكَ وَأَرْتَضِيْتَهُ لِنُصْرَةِ دِينِكَ وَأَصْطَفَيْتَهُ بِعِلْمِكَ

fa`innahū `abduka alladhī istakḡlaṡṡahū linafsika wartaḡdayṡahū linuṡrati dīnika waṡṡafayṡahū bi`ilmika

He is verily Your servant on whom You have decided for Yourself, accepted to support Your religion, chosen on the basis of
Your [eternal] knowledge,

وَعَصَمْتَهُ مِنَ الذُّنُوبِ وَبَرَّأْتَهُ مِنَ الْعُيُوبِ وَأَطْلَعْتَهُ عَلَى الْغُيُوبِ

wa `aşamtahū mina aldhhdhunūbi wa barra'tahū mina al`uyūbi wa aṭla`tahū `alā alghuyūbi
preserved against sins, freed from defects, apprised of the unseen,

وَأَنْعَمْتَ عَلَيْهِ وَطَهَّرْتَهُ مِنَ الرَّجْسِ وَنَقَّيْتَهُ مِنَ الدَّنَسِ

wa an`amta `alayhi wa ṭahhartahū mina alrrijsi wa naqqaytahū mina alddanasi
bestowed with Your grace, purified from filth, and refined from impurity.

اللَّهُمَّ فَصِّلْ عَلَيْهِ وَعَلَى آبَائِهِ الْأَئِمَّةِ الطَّاهِرِينَ وَعَلَى شَيْعَتِهِ الْمُتَّبِعِينَ

allāhumma faṣallī `alayhi wa `alā ābā'ihī al-a'immati alṭṭāhirīna wa `alā shī`atihī almunatajabīna
So, O Allāh, confer blessings upon him and upon his forefathers the immaculate Imāms and upon his elite partisans,

وَبَلِّغُهُمْ مِنْ أَمَانِهِمْ مَا يَأْمُلُونَ وَاجْعَلْ ذَلِكَ مِنَّا خَالِصًا مِنْ كُلِّ شَكٍّ وَشُبْهَةٍ وَرِيَاءٍ وَسُمْعَةٍ

wa ballighhum min āmālihīm mā ya'malūna waj`al dhālika minnā khālīṣān min kullī shakkin wa shubhatin
wa riya'in wa sum`atin
make them attain the utmost of their hopes, and accept this from us to be free from any doubt, sedition, ostentation, or showing off,

حَتَّى لَا تُرِيدَ بِهِ غَيْرَكَ وَلَا تَطْلُبَ بِهِ إِلَّا وَجْهَكَ

ḥattā lā nurīda bihī ghayraka wa lā naṭluba bihī illā wajhaka
so that we will not seek through it anyone save You and we will not aim for anything save Your Face.

اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ فَقْدَ نَبِيِّنَا وَعَبِيَّةَ وَلِيِّنَا وَشِدَّةَ الزَّمَانِ عَلَيْنَا

allāhumma innā nashkū ilayka faqda nabiyyinā wa ghaybata waliyyinā wa shiddata alzzamāni `alaynā
O Allāh, we complain to You about missing our Prophet, occultation of our Master, unbearable vicissitudes of days against us,

وَوُقُوعَ الْفِتَنِ وَتَظَاهَرَ الْأَعْدَاءِ وَكَثْرَةَ عَدُوِّنَا وَقِلَّةَ عَدَدِنَا

wa wuqū`a alfitani wa tazāhura ala`dā'i wa kathrata `aduwwinā wa qillata `adadinā
befalling of seditious matters, alliance of our enemies [against us], the big numbers of our enemies, and the fewness of us.

اللَّهُمَّ فَأَفْرُجْ ذَلِكَ عَنَّا بِفَتْحِ مِنْكَ تُعَجِّلْهُ

allāhumma fafruj dhālika `annā bifathin minka tu`ajjiluhū
O Allāh, relieve us from all that by means of a triumph that You may hasten,

وَنَصْرٍ مِنْكَ تُعِزُّهُ وَإِمَامٍ عَدَلٍ تُظْهِرُهُ إِلَهَ الْحَقِّ آمِينَ

wa naṣrin minka tu`izzuhū wa-imāmi `adlin tuzhiruhū ilāha alhaqqi āmīna
a victory that You may fortify, and a just leader that You allow to appear. O God of the Truth, respond to us.

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ اَنْ تَاْذَنَ لِرُوْلِكَ فِىْ اِظْهَارِ عَدْلِكَ فِىْ بِلَادِكَ وَقَتْلِ اَعْدَائِكَ فِىْ بِلَادِكَ

allāhumma innā nas'aluka an ta'dhana liwaliyyika fi izhāri `adlika fi bilādika wa qatli a `dā'ika fi bilādika

O Allāh, we earnestly beseech You to allow Your Representative to spread Your justice in Your lands and to kill Your enemies in Your lands,

حَتَّى لَا تَدَعَ لِلْجَوْرِ يَا رَبِّ دَعَاةً إِلَّا قَصَمْتَهَا وَلَا بَقِيَّةً إِلَّا أَفْنَيْتَهَا وَلَا قُوَّةً إِلَّا أَوْهَنْتَهَا

ḥattā lā tada`a liljawri yā rabbi da`āmatan illā qaṣamtahā wa lā baqiyyatan illā afnaytahā wa lā quwwatan illā awhantahā

so that You, O my Lord, will not leave any support [of injustice] but that You demolish it, any remnant but that You terminate it, any power but that You enfeeble it,

وَلَا رُكْنًا إِلَّا هَدَمْتُهُ وَلَا حَدًّا إِلَّا فَلَلْتُهُ وَلَا سِلَاحًا إِلَّا أَكَلَلْتُهُ

wa lā ruknan illā hadamtahū wa lā ḥaddan illā falaltahū wa lā silāḥan illā aklaltah

any probe but that You destroy it, any sharp sword but that You notch it, any weapon but that You deactivate it,

وَلَا رَايَةً إِلَّا نَكَّسْتَهَا وَلَا شُجَاعًا إِلَّا قَتَلْتُهُ وَلَا جَيْشًا إِلَّا خَدَلْتُهُ

wa lā rāyatan illā nakkastahā wa lā shujā`an illā qaltahū wa lā jayshān illā khadhaltahū

any pennon but that You turn it over, any dominant one but that You kill him, and any army but that You defeat it.

وَأَرْمِهِمْ يَا رَبِّ بِحَجَرِكَ الدَّمَاعِ وَأَضْرِبْهُمْ بِسَيْفِكَ الْقَاطِعِ

warmiḥim yā rabbi biḥajarika alddāmighi waḍribhum bisayfika alqāṭi`i

Throw them, O my Lord, with Your stamping stone, strike them with Your cutting sword

وَبَأْسِكَ الَّذِي لَا تَرُدُّهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ

wa ba'sika alladhī lā tarudduhū `an alqawmi almujrimīna

and Your power that You do not ward off from the offensive people,

وَعَذِّبْ أَعْدَاءَكَ وَأَعْدَاءَ وَلِيِّكَ وَأَعْدَاءَ رُسُلِكَ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ وَبَيْدَ وَلِيِّكَ وَآيِدِي عِبَادِكَ الْمُؤْمِنِينَ

wa`adhdhib a `dā'aka wa a `dā'a waliyyika wa a `dā'a rasūlika ṣalawātuka `alayhi wa ālihī biyadi waliyyika wa aydī `ibādika almu'minīna

and torture Your enemies and the enemies of Your representative and the enemies of Your Messenger, Your blessings be upon him and upon his Household, at the hand of Your representative and the hands of Your faithful servants.

اَللّٰهُمَّ اِكْفِ وَلِيِّكَ وَحُجَّتَكَ فِىْ اَرْضِكَ هُوْلَ عَدُوِّهِ وَكِدَ مَنْ كَادَهُ

allāhumma ikfi waliyyika wa ḥujjataka fi arḍika hawla `aduwwihī wa kid man kādahū

O Allāh, suffice Your representative and argument on Your lands against the terror of his enemy, deter the conspiracies of those who plot against him,

وَأَمْكُرْ بِمَنْ مَكَرَ بِهِ وَاجْعَلْ دَائِرَةَ السَّوْءِ عَلَى مَنْ أَرَادَ بِهِ سُوءًا

wamkur biman makara bihī waj`al dā'irata alssaw'i `alā man arādi bihī sū'an
ward off those who plan against him, make the disaster of evil to be upon those who intend ill to him,

وَأَقْطَعْ عَنْهُ مَادَّتَهُمْ وَأَزِغْ لَهُ قُلُوبَهُمْ وَرَلِّزِلْ أَقْدَامَهُمْ

waqṭa` `anhu māddatahum wa ar`ib lahū qulūbahum wa zalzil aqdāmahum
stop their schemes against him, make their hearts panic about him, make their feet convulse,

وَاخْذُهُمْ جَهْرَةً وَبَغْتَةً وَشَدِّدْ عَلَيْهِمْ عَذَابَكَ وَاخْزِهِمْ فِي عِبَادِكَ

wa khudhhum jahratan wa baghtatan wa shaddid `alayhim `adhābaka wakhzihim fi `ibādika
grasp them gradually and suddenly, intensify Your torment on them, disgrace them among Your servants,

وَالْعَنَّهُمْ فِي بِلَادِكَ وَأَسْكِنَهُمْ أَسْفَلَ نَارِكَ وَأَحِطْ بِهِمْ أَشَدَّ عَذَابِكَ

wal`anhum fi bilādika wa askinhum asfala nārika wa aḥiṭ bihim ashadda `adhābika
curse them in Your lands, lodge them in the lowest class of Your fire, encompass them with the most intense of Your punishment,

وَأَصْلِهِمْ نَارًا وَأَخْشُ قُبُورَ مَوْتَاهُمْ نَارًا وَأَصْلِهِمْ حَرَّ نَارِكَ

wa aṣlihim nāran waḥshu qubūra mawtāhum nāran wa aṣlihim ḥarra nārika
expose them to fire, stuff the graves of their dead ones with fire, and expose them to the heat of Your fire,

فَلْيَأْتِهِمْ أَضَاعُوهَا الصَّلَاةَ وَاتَّبِعُوا الشَّهَوَاتِ وَأَصْلُوا عِبَادَكَ

fa'innahum aḍā`ū alṣṣalāta wattaba`ū alshshahawāti wa aḍallū `ibādaka
for they have ruined the prayers, followed their lusts, and misled Your servants.

اللَّهُمَّ فَأَحْيِ بَوْلِيكَ الْقُرْآنَ وَأَرِنَا نُورَهُ سَرْمَدًا لَا لَيْلَ فِيهِ

allāhumma fa-aḥyi biwaliyyika alqur`āna wa arinā nūrahū sarmadān lā layla fihī
Therefore, O Allāh, revive the Qur`ān through Your representative, make us see his light to be never-ending without any night,

وَأَحْيِ بِهِ الْقُلُوبَ الْمَيِّتَةَ وَأَشْفِ بِهِ الصُّدُورَ الْوُغْرَةَ

wa aḥyi bihī alqulūba almayyitata washfi bihī alṣṣudūra alwaghirata
revive the dead hearts through him, heal the furious hearts through him,

وَاجْمَعْ بِهِ الْأَهْوَاءَ الْمُخْتَلِفَةَ عَلَى الْحَقِّ وَأَقِمْ بِهِ الْحُدُودَ الْمُعْطَلَةَ وَالْأَحْكَامَ الْمُهْمَلَةَ

wajma` bihī al-ahwā' al mukhtalifata `alā alḥaqqi wa aqim bihī alḥudūda almu`aṭṭalata wa al-aḥkāma al muhmalata
combine the divergent inclinations to the right through him, and re-establish the broken-down provisions and the neglected laws through him

حَتَّى لَا يَبْقَى حَقٌّ إِلَّا ظَهَرَ وَلَا عَدْلٌ إِلَّا زَهَرَ

hattā lā yabqā ḥaqqun illā zahara wa lā `adlun illā zahara
so that no item of truth will be undisclosed and no item of justice unthruven.

وَاجْعَلْنَا يَا رَبِّ مِنْ أَعْوَانِهِ وَمُقَوِّيَةِ سُلْطَانِهِ وَالْمُؤْتَمِرِينَ لِأَمْرِهِ

waj`alnā yā rabbi min a`wānīhī wa muqawwiyyati sulṭānīhī walmu'tamirīna li-amrīhī

And make us, O my Lord, of his supporters, of the strengtheners of his authority, of those carrying out his orders,

وَالرَّاضِينَ بِفِعْلِهِ وَالْمُسْلِمِينَ لِأَحْكَامِهِ وَيَمْنٌ لَا حَاجَةَ بِهِ إِلَى التَّقِيَّةِ مِنْ خَلْقِكَ

walrrādīna bifi`lihi walmusallimīna li-aḥkāmihi wa mimman lā ḥājata bihi ilā alṭtaqiyyati min khalqika
of those satisfied with his deeds, of those submissive to his judgments, and of those who do not need to practice
dissimulation before Your creatures any more.

أَنْتَ يَا رَبِّ الَّذِي تَكْشِفُ الضَّرَّ وَتُجِيبُ الْمُضْطَرَّ إِذَا دَعَاكَ وَتُنَجِّي مِنَ الْكَرْبِ الْعَظِيمِ

anta yā rabbi alladhī takshifu alḍḍurra wa tujību almuḍṭarra idhā da`āka wa tunajjī mina alkarbi al`aẓīmī

It is You, O my Lord, Who relieve from harms, respond to the depressed when they supplicate to You, and save from grave
agonies.

فَاكْشِفِ الضَّرَّ عَنْ وَلِيِّكَ وَاجْعَلْهُ خَلِيفَةً فِي أَرْضِكَ كَمَا صَدَقْتَ لَهُ

fakshif alḍḍurra `an waliyyika waj`alhu khalīfatan fī arḍika kamā ḍaminta lahu

So, remove harm from Your representative and make him a vicegerent on the earth as You have promised him to do.

اللَّهُمَّ وَلَا تَجْعَلْنِي مِنْ خُصَمَاءِ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ وَلَا تَجْعَلْنِي مِنْ أَعْدَاءِ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ

allāhumma wa lā taj`alnī min khuṣamā'i āli muḥammadin `alayhimu alssalāmu wa lā taj`alnī min a`dā'i
āli muḥammadin `alayhimu alssalāmu

O Allāh, do not include me with the rivals of Muḥammad's Household, peace be upon them, do not include me with the
enemies of Muḥammad's Household, peace be upon them,

وَلَا تَجْعَلْنِي مِنْ أَهْلِ الْحَقِّ وَالْغَيْظِ عَلَى آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ

wa lā taj`alnī min ahli alḥanaqi walghayẓi `alā āli muḥammadin `alayhimu alssalāmu

and do not include me with those who bear spite and malice against Muḥammad's Household, peace be upon them.

فَإِنِّي أَعُوذُ بِكَ مِنْ ذَلِكَ فَأَعِزَّنِي وَأَسْتَجِيرُ بِكَ فَأَجِرْنِي

fa'nnī a`ūdhu bika min dhālika fa-a`idhnī wa astajīru bika fa-ajirnī

I do seek Your protection against making me so; therefore, protect me against it, and I take refuge in You against so;
therefore, save me against it.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاجْعَلْنِي بِهِمْ فَائِزاً عِنْدَكَ فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ آمِينَ رَبَّ الْعَالَمِينَ

allāhumma ṣalli `alā muḥammadin wa āli muḥammadin waj`alnī bihim fā'izān `indaka fī alddunyā wal-
ākhirati wa mina almuqarrabīna āmīna rabba al`ālamīna

O Allāh, send blessings to Muḥammad and the Household of Muḥammad, make me of the winners with You through them in this worldly life and in the Hereafter, and make me of those brought near to You. Respond, O Lord of the worlds.

ZIYĀRAT ‘ĀLĪ YĀSĪN

Ziyārat ‘Ālī Yāsīn is a notable invocation directed towards the Imām^(a). It is effectively a *Ḥadīth Qudsī*⁵⁹, as stated in Mafātiḥ al-Jinān. According to traditional sources, "‘Ālī Yāsīn" is analogous to "‘Ālī Muḥammad," and it is the precise articulation of verse 37:130 from the Holy Qur’ān. Beyond its captivating beauty, a remarkable feature of this Du‘ā’ is that it offers a platform to profess each of the core beliefs individually. Moreover, it is highly recommended for seeking relief from instances of oppression.

سَلَامٌ عَلَى آلِ يَاسِينَ

salāmun `alā āli yāsīn

Peace be upon (the) progeny of Yaseen.

السَّلَامُ عَلَيْكَ يَا دَاعِيَ اللَّهِ وَرَبَّائِي آيَاتِهِ السَّلَامُ عَلَيْكَ يَا بَابَ اللَّهِ وَدَيَّانَ دِينِهِ

alssalāmu `alayka yā dā`iya allāhi wa rabbāniyya āyātihi alssalāmu `alayka yā bāba allāhi wa dayyāna dīnihi

Peace be upon you, O the caller of Allah and place of manifestation of His signs. Peace be upon you, O the door of Allah and the devout one of His religion.

السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ اللَّهِ وَنَاصِرَ حَقِّهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَدَلِيلَ إِرَادَتِهِ

alssalāmu `alayka yā khalīfata allāhi wa nāṣira ḥaqqihī alssalāmu `alayka yā ḥujjata allāhi wa dalīla irādatihi

Peace be upon you, O the vicegerent of Allah and the helper of His truth. Peace be upon you, O the proof of Allah and the Guide of His intention.

السَّلَامُ عَلَيْكَ يَا تَالِي كِتَابِ اللَّهِ وَتَرْجُمَانَهُ السَّلَامُ عَلَيْكَ فِي آتَاءِ لَيْلِكَ وَأَطْرَافِ نَهَارِكَ

alssalāmu `alayka yā tāliya kitābi allāhi wa tarjumānihi alssalāmu `alayka fī ānā'i laylika wa aṭrāfi nahārika

Peace be upon you, O the reciter of Allāh's book and its interpreter. Peace be upon you in your night and in your day.

السَّلَامُ عَلَيْكَ يَا بَيْعَةَ اللَّهِ فِي أَرْضِهِ السَّلَامُ عَلَيْكَ يَا مِيثَاقَ اللَّهِ الَّذِي أَخَذَهُ وَوَكَّدَهُ

alssalāmu `alayka yā baqiyyata allāhi fī arḍihī alssalāmu `alayka yā mīthāqa allāhi alladhī akhadhahū wa wakkadahū

Peace be upon you, O the remnant of Allah on His earth. Peace be upon you, O the covenant of Allāh, which He took it and He fastened it.

السَّلَامُ عَلَيْكَ يَا وَعْدَ اللَّهِ الَّذِي صَوَّمَهُ السَّلَامُ عَلَيْكَ أَيُّهَا الْعَلَمُ الْمُنْصُوبُ

⁵⁹ Ḥadīth Qudsī (Arabic: الحديث القدسي) is non-Quranic sayings of Allah, which is quoted by the Prophet (p)

alssalāmu `alayka yā wa`da allāhi alladhī ḍaminahū alssalāmu `alayka ayyuhā al`alamu almanṣūbu

Peace be upon you, O the promise of Allah which He guaranteed it. Peace by upon you, O the manifested flag

وَالْعِلْمُ الْمُنْصُوبُ وَالْعَوْتُ وَالرَّحْمَةُ الْوَاسِعَةُ وَعْدًا غَيْرَ مَكْذُوبٍ

wal`ilmu almanṣūbu walghawthu walrraḥmatu alwāsi`atu wa`dan ghayra makdhūbin

and the one who is filled with knowledge and the help and the far-reaching mercy a promise which is not a lie.

السَّلَامُ عَلَيْكَ حِينَ تَقُومُ السَّلَامُ عَلَيْكَ حِينَ تَقْعُدُ

alssalāmu `alayka ḥīna taqūmu alssalāmu `alayka ḥīna taq`udu

Peace be upon you while you are standing Peace be upon you while you are sitting.

السَّلَامُ عَلَيْكَ حِينَ تَقْرَأُ وَتُبَيِّنُ السَّلَامُ عَلَيْكَ حِينَ تُصَلِّي وَتُفْتَتِحُ

alssalāmu `alayka ḥīna taqra'u wa tubayyinu alssalāmu `alayka ḥīna tuṣallī wa taqnutu

Peace be upon you when you are reading and explaining Peace be upon you when you are praying and supplicating.

السَّلَامُ عَلَيْكَ حِينَ تَرَكْعُ وَتَسْجُدُ السَّلَامُ عَلَيْكَ حِينَ تَهْلُلُ وَتُكَبِّرُ

alssalāmu `alayka ḥīna tarka`u wa tasjudu alssalāmu `alayka ḥīna tuhallilu wa tukabbiru

Peace be upon you when you are bowing and prostrating. Peace be upon you when you are saying "There is no God except Allāh" and (when) you are saying 'Allāh is greater (than what He is described).

السَّلَامُ عَلَيْكَ حِينَ تَحْمَدُ وَتَسْتَغْفِرُ السَّلَامُ عَلَيْكَ حِينَ تُصْبِحُ وَتُمْسِي

alssalāmu `alayka ḥīn taḥmadu wa tastaghfiru alssalāmu `alayka ḥīna tuṣbiḥu wa tumsi

Peace be upon you when you are praising (Allāh) and seeking forgiveness. Peace be upon you when you enter the morning and the evening.

السَّلَامُ عَلَيْكَ فِي اللَّيْلِ إِذَا يَغْشَى وَالنَّهَارِ إِذَا تَجَلَّى

alssalāmu `alayka fī allayli idhā yaghshā walnnahāri idhā tajallā

Peace be upon you in the night when it envelops and the day when it becomes manifest.

السَّلَامُ عَلَيْكَ أَيُّهَا الْإِمَامُ الْمُأْمُونُ السَّلَامُ عَلَيْكَ أَيُّهَا الْمُقَدَّمُ الْمُأْمُونُ

alssalāmu `alayka ayyuhā al-imāmu alma'mūnu alssalāmu `alayka ayyuhā almuqaddamu alma'mūlu

Peace be upon you, O the leader, the protected one. Peace be upon you, O the prior hoped one.

السَّلَامُ عَلَيْكَ بِجَوَامِعِ السَّلَامِ

alssalāmu `alayka bijawāmi`i alssalāmi

Peace be upon you by the collections of the salutations.

أَشْهَدُكَ يَا مَوْلَايَ أَنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

ushhiduka yā mawlāya annī ashhadu an lā ilāha illā allāhu waḥdahū lā sharīka lahū

I call you as a witness, O my Master, certainly I testify that there is no god except Allāh, He is alone, there is no partner with Him.

وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ لَا حَبِيبَ إِلَّا هُوَ وَأَهْلُهُ

wa anna muḥammadan `abduhū wa rasūluhū lā ḥabībā illā huwa wa ahluhū

And indeed I testify that Mohammad is His servant and His Apostle; There is no beloved except him and his progeny.

وَأَشْهَدُكَ يَا مَوْلَايَ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ حُجَّتُهُ

wa ushhiduka yā mawlāya anna Aliyyan amīra almu'minīna ḥujjatuhū

And I call you as a witness, O my Master Certainly Ali, the commander of the believers, is His proof.

وَالْحُسَيْنَ حُجَّتُهُ وَالْحُسَيْنَ حُجَّتُهُ

walḥasana ḥujjatuhū walḥusayna ḥujjatuhū

And Hasan is His proof. And Ḥusayn is His proof.

وَعَلِيَّ بْنَ الْحُسَيْنِ حُجَّتُهُ وَحَمَّادَ بْنَ عَلِيٍّ حُجَّتُهُ

wa Aliyya bna alḥusayni ḥujjatuhū wa muḥammada bna Aliyyin ḥujjatuhū

And Ali, son of Ḥusayn is His proof. And Muḥammad, son of Ali is His proof.

وَجَعْفَرَ بْنَ مُحَمَّدٍ حُجَّتُهُ وَمُوسَى بْنَ جَعْفَرٍ حُجَّتُهُ

wa Ja'fara bna muḥammadin ḥujjatuhū wa mūsā bna Ja'farin ḥujjatuhū

And Ja'far, son of Mohammad is His proof. And Moosa, son of Ja'far is His proof.

وَعَلِيَّ بْنَ مُوسَى حُجَّتُهُ وَحَمَّادَ بْنَ عَلِيٍّ حُجَّتُهُ

wa Aliyya bna mūsā ḥujjatuhū wa muḥammada bna Aliyyin ḥujjatuhū

And Ali, son of Moosa is His proof. And Muḥammad, son of Ali is His proof.

وَعَلِيَّ بْنَ مُحَمَّدٍ حُجَّتُهُ وَالْحُسَيْنَ بْنَ عَلِيٍّ حُجَّتُهُ

wa Alīyya bna muḥammadin ḥujjatuhū walḥasana bna Alīyyin ḥujjatuhū

And Ali, son of Mohammad is His proof. And Hasan, son of Ali is His proof.

وَأَشْهَدُ أَنَّكَ حُجَّةُ اللَّهِ أَنْتُمْ الْأَوَّلُ وَالْآخِرُ

wa ashhadu annaka ḥujjatu allāhi antum al-awwalu wal-ākhiru

And I testify that indeed you are the proof of Allāh. All of you, the first and the last.

وَأَنَّ رَجَعْتَكُمْ حَقٌّ لَا رَيْبَ فِيهَا يَوْمَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا

wa anna raj`atakum ḥaqqun lā rayba fihā yawma lā yanfa`u nafsan imānūhā

And surely your return is a truth, there is no doubt in it. The day when belief of none will benefit himself

لَمْ تَكُنْ أَمَنْتَ مِنْ قَبْلُ أَوْ كَسَبْتَ فِي إِيمَانِهَا خَيْرًا

lam takun āmanat min qablu aw kasabat fī imānīhā khayran

who previously did not believe or acquired a goodness through his belief.

وَأَنَّ الْمَوْتَ حَقٌّ وَأَنَّ نَاقِرًا وَنَكِيرًا حَقٌّ

wa anna almawta ḥaqqun wa anna nākiran wa nakīran ḥaqqun

And indeed death is a truth. And indeed Naakir and Nakeer is a truth.

وَأَشْهَدُ أَنَّ النَّشْرَ حَقٌّ وَالْبَعْثَ حَقٌّ وَأَنَّ الصِّرَاطَ حَقٌّ وَالْمِرْصَادَ حَقٌّ

wa ashhadu anna alnnashra ḥaqqun walba`tha ḥaqqun wa anna alṣṣirāṭa ḥaqqun walmirṣāda ḥaqqun

And I testify that indeed the scattering (stage of Qiyamat) is a truth and the raising is a truth. And indeed the bridge (over hell) is a truth and the watching place is a truth.

وَالْمِيزَانَ حَقٌّ وَالْحِشْرَ حَقٌّ وَالْحِسَابَ حَقٌّ

walmīzāna ḥaqqun walḥashra ḥaqqun walḥisāba ḥaqqun

And the balance is a truth and the gathering is a truth And the accounting (of deeds) is a truth

وَالْجَنَّةَ وَالنَّارَ حَقٌّ وَالْوَعْدَ وَالْوَعِيدَ بِهِمَا حَقٌّ

waljannata walnnāra ḥaqqun walwa`da walwa`īda bihimā ḥaqqun

and the Paradise and the hell is a truth. And the promise (of reward) and the threat (of the punishment) in them is a truth.

يَا مُؤَلَّيَّ شَفِيٍّ مَنْ خَالَفَكُمْ وَسِعِدَ مَنْ أَطَاعَكُمْ

yā mawlāya shaqiya man khālafakum wa sa`īda man aṭā`akum

O my Master, one who opposes you is unlucky. And one who obeys you is lucky.

فَأَشْهَدُ عَلَى مَا أَشْهَدْتُكَ عَلَيْهِ وَأَنَا وَليُّكَ بَرِيءٌ مِنْ عَدُوِّكَ

fashhad `alā mā ashhadtuka `alayhi wa anā waliyyun laka barī'un min `aduwwika

Then testify whatever I made you a witness upon it. I am verily an ally of you and denouncing your enemy.

فَالْحَقُّ مَا رَضِيتُمُوهُ وَالْبَاطِلُ مَا أَصْحَبْتُمُوهُ وَالْمَعْرُوفُ مَا أَمَرْتُمْ بِهِ وَالْمُنْكَرُ مَا نَهَيْتُمْ عَنْهُ

falḥaqqu mā raḍītumūhu walbāṭilu mā aṣḥaṭtumūhu walma`rūfu mā amartum bihī walmunkaru mā nahaytum `anhu

So the truth is whatever you are satisfied with. And the untrue is whatever you are angry with. And the goodness is whatever you ordered. And the evil is whatever you have prohibited from.

فَنَفْسِي مُؤَمِّنَةٌ بِاللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ وَبِرَّسُؤْلِهِ وَبِأَمْرِ الْمُؤْمِنِينَ

fanafsi mu'minatun billāhi waḥdahū lā sharīka lahū wa birasūlihī wa bi'amīri almu'minīna

So lam a believer in Allāh, He alone, there is no partner with Him. And (I am a believer) in His Apostle and in the commander of the believers.

وَبِكُمْ يَا مَوْلَايَ أَوْلَكُمْ وَأَخِرَكُمْ وَنُصْرَتِي مُعَدَّةٌ لَكُمْ وَمَوَدَّتِي خَالِصَةٌ لَكُمْ آمِينَ آمِينَ

wa bikum yā mawlāya awwalikum wa ākhirikum wa nuṣratī mu`addatun lakum wa mawaddatī khālīṣatun lakum āmina āmina

And in you O my Master, the first among you and the last among you. And my help is intended for you And my love is purely for you. Amen! Amen ! (Accept! Accept!)

Du`ā' to be recited after Ziyārat `Alī Yasīn:

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ اَنْ تُصَلِّيَ عَلٰى مُحَمَّدٍ نَبِيِّ رَحْمَتِكَ وَكَلِمَةِ نُوْرِكَ

allāhumma innī as'aluka an tuṣalliya `alā muḥammadin nabiyyi raḥmatika wa kalimati nūrika

O Allāh, I beseech You to send blessings upon Muḥammad the Prophet of Your mercy and the Word of Your Light,

وَأَنْ تَمْلَأَ قَلْبِي نُوْرَ الْيَقِيْنِ وَصَدْرِي نُوْرَ الْإِيْمَانِ

wa an tamla'a qalbi nūra alyaqīni wa ṣadri nūra al-īmāni

and to fill in my heart with the illumination of certitude, my chest with the illumination of faith,

وَفِكْرِي نُوْرَ النِّيَّاتِ وَعَزْمِي نُوْرَ الْعِلْمِ وَقُوَّتِي نُوْرَ الْعَمَلِ

wa fikrī nūra alnniyyāti wa `azmī nūra al`ilmi wa quwwatī nūra al`amali

my intellect with the illumination of honest intentions, my determination with the illumination of knowledge, my strength with the illumination of work,

وَلِسَانِي نُوْرَ الصِّدْقِ وَدِيْنِي نُوْرَ الْبَصَائِرِ مِنْ عِنْدِكَ وَبَصْرِي نُوْرَ الضِّيَاءِ

wa lisānī nūra alṣḍiqi wa dīnī nūra albaṣā`iri min `indika wa baṣarī nūra alḍḍiyā`i

my tongue with the illumination of honesty, my religion with the illumination of clear evidence from You, my sight with the illumination of brightness,

وَسَمْعِي نُوْرَ الْحِكْمَةِ وَمَوَدَّتِي نُوْرَ الْمَوَالَاةِ لِمُحَمَّدٍ وَآلِهِ عَلَيْهِمُ السَّلَامُ

wa sam`ī nūra alḥikmati wa mawaddatī nūra almuwālāti limuḥammadin wa ālihī `alayhim alssalāmu

my hearing with the illumination of wisdom, and my faculty of love with the illumination of sincere loyalty to Muḥammad and his Household, peace be upon them,

حَتَّى أَلْقَاكَ وَقَدْ وَفَيْتَ بِعَهْدِكَ وَمِثَاقِكَ فَتَعَسَّيْنِي رَحْمَتَكَ يَا وَلِيَّ يَا حَمِيْدُ

ḥattā alqāka wa qad wafaytu bi`ahdika wa mīthāqika fatughashshiyānī raḥmataka yā waliyyu yā ḥamīdu

so that I, when I meet You, will have fulfilled the pledge and covenant that I made with You and then Your mercy will encompass me. O Protector! O Worthy of all praise!

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ حُجَّتِكَ فِيْ اَرْضِكَ وَخَلِيْفَتِكَ فِيْ بِلَادِكَ

allāhumma ṣalli `alā muḥammadin ḥujjatika fī ardika wa khalīfatika fī bilādika

O Allāh, bless Muḥammad (al-Mahdi) Your argument in Your land, Your viceroy in Your countries,

وَالدَّاعِي إِلَى سَبِيلِكَ وَالْقَائِم بِقِسْطِكَ وَالتَّائِب بِأَمْرِكَ

walddā`ī ilā sabīlīka walqā`īmī biqisṭika walththā`iri bi'amrika

the caller to Your course, the establisher of Your justice, the revolting by Your command,

وَلِيّ الْمُؤْمِنِينَ وَبَوَّارِ الْكَافِرِينَ وَمُجَلِّي الظُّلْمَةِ وَمُزِيلِ الْحَقِّ

waliyyi almu`minīna wa bawāri alkāfirīna wa mujallī alzzulumāti wa munīri alhaqqi

the authority of the believers, the ruiner of the unbelievers, the remover of the murk, the illuminator of the truth,

وَالنَّاطِقِ بِالْحُكْمَةِ وَالصَّدِّقِ وَكَلِمَتِكَ التَّامَّةِ فِي أَرْضِكَ

walnnāṭiqi bilḥikmati walṣṣidqi wa kalimatika alttāmmati fī ardika

the speaker with wisdom and honesty, the perfect Word of You in Your lands,

الْمُرْتَقِبِ الْخَائِفِ وَالْوَلِيِّ النَّاصِحِ سَفِينَةِ النَّجَاةِ وَعَلَمِ الْهُدَى

almurtaqibi alkhā`ifi walwaliyyi alnnāṣiḥi safīnati alnnajāti wa `alami alhudā

the vigilant and fearful, the well-wishing saint, the ark of salvation, the sign of guidance,

وَنُورِ أَبْصَارِ الْوَرَى وَخَيْرِ مَنْ تَقَمَّصَ وَارْتَدَى وَمُجَلِّي الْعَمَى

wa nūri abṣāri alwarā wa khayri man taqammaṣa wa irtadā wa mujallī al`amā

the light of the peoples' sights, the best of all those who put clothes on their bodies, and the unveiler of blindness,

الَّذِي يَمْلَأُ الْأَرْضَ عَدْلًا وَفُسْطًا كَمَا مِلَأْتَ ظُلْمًا وَجَوْرًا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

alladhī yamla'u al-arḍa `adlan wa qisṭan kamā muli'at zulman wa jawran innaka `alā kullī shay'in qadīrun
who will fill the lands with justice and equity as it would be filled up with wrong and unfairness. You verily have power over all things.

اَللّٰهُمَّ صَلِّ عَلَى وَلِيِّكَ وَابْنِ اَوْلِيَائِكَ الَّذِيْنَ فَرَضْتَ طَاعَتَهُمْ وَاَوْجَبْتَ حَقَّهُمْ

allāhumma ṣalli `alā waliyyika wabni awliyā`ika alladhīna faraḡta ṭā`atahum wa awjabta ḥaqqahum

O Allāh, bless Your vicegerent and the son of Your vicegerents the obedience to whom You have made incumbent upon us and the observance of the right of whom You have made obligatory

وَأَذْهَبْتَ عَنْهُمْ الرَّجْسَ وَطَهَرْتَهُمْ تَطْهِيراً

wa adhhabta `anhum alrrijsa wa ṭahhartahum tathīran

and from whom You have removed filth and whom You have purified with thorough purifying.

اَللّٰهُمَّ اَنْصُرْهُ وَاَنْتَصِرْ بِهِ لِدِينِكَ وَاَنْصُرْ بِهِ اَوْلِيَائَكَ وَاَوْلِيَآءَهُ وَشِيعَتَهُ وَاَنْصَارَهُ وَاَجْعَلْنَا مِنْهُمْ

allāhumma inşurhu wantaşir bihī lidinika waṇşur bihī awliyā`aka wa awliyā`ahū wa shī`atahū wa anşārahū
waj`alnā minhum

O Allāh, give him victory and make him the supporter of Your religion and through him, give victory to Your and his adherents, followers, and backers. Include us with them.

اللَّهُمَّ أَعِزَّهُ مِنْ شَرِّ كُلِّ بَاغٍ وَطَاغٍ وَمِنْ شَرِّ جَمِيعِ خَلْقِكَ

allāhumma a`idhhu min sharri kulli bāghin wa ṭāghin wa min sharri jamī`i khalqika

O Allāh, protect him against the evil of every transgressor and tyrant and against the evils of all Your creatures.

وَاحْفَظْهُ مِنْ بَيْنَ يَدَيْهِ وَمِنْ خَلْفِهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ

waḥfaẓhu min bayni yadayhi wa min khalfihī wa `an yamīnihī wa `an shimālīhī

Guard him from ahead of him, behind him, his right side, and his left side.

وَاحْرُسْهُ وَامْنَعْهُ مِنْ أَنْ يُوصَلَ إِلَيْهِ بِسُوءٍ وَاحْفَظْ فِيهِ رَسُولَكَ وَآلَ رَسُولِكَ

waḥrus-hu wamna`hu min an yūşala ilayhi bisū`in waḥfaẓ fīhi rasūlaka wa āla rasūlika

Watch him and defend him against anything that may cause evil to him. Save through him Your Messenger and the family of Your Messenger.

وَأُظْهِرْ بِهِ الْعَدْلَ وَأَيِّدْهُ بِالنَّصْرِ وَانْصُرْ نَاصِرِيهِ وَاخْذُلْ خَاذِلِيهِ

wa aẓhir bihī al`adla wa ayyid-hu bilnnaşri waṇşur naşirīhi wakhdhul khādhilīhi

Manifest justice through him. Aid him with victory. Help his backers. Frustrate those who intend to disappoint him.

وَأَقْصِمْ قَاصِمِيهِ وَأَقْصِمْ بِهِ جَبَابِرَةَ الْكُفْرِ وَأَقْتُلْ بِهِ الْكُفَّارَ وَالْمُتَنَفِقِينَ وَجَمِيعَ الْمُلْحِدِينَ

waqşim qāşimīhi waqşim bihī jabābirata alkufri waqtul bihī alkuffāra walmunāfiqīna wa jamī`a almulḥidīna

Terminate those who intend to eradicate him. And, through him, terminate the tyrants of unbelief, kill the disbelievers, the hypocrites, and all atheists,

حَيْثُ كَانُوا مِنْ مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا وَبَرِّهَا وَبَحْرِهَا وَأَمْلَأْ بِهِ الْأَرْضَ عَدْلًا

ḥaythu kānū min mashāriqi al-arḍi wa maghāribihā barrihā wa baḥrihā wamla' bihī al-arḍa `adlan

wherever they are; in the east or the west of the earth on the lands or in the oceans, and, through him, fill in the earth with justice,

وَأُظْهِرْ بِهِ دِينَ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

wa aẓhir bihī dīna nabīyika ṣallā allāhu `alayhi wa ālihī wa sallama

manifest the religion of Your Prophet, blessings and peace of You be upon him and his Household,

وَاجْعَلْنِي اللَّهُمَّ مِنْ أَنْصَارِهِ وَأَعْوَانِهِ وَاتَّبَاعِهِ وَشِيعَتِهِ

waj`alnī allāhumma min anşārihī wa a`wānihī wa atbā`ihī wa shī`atihī

make me, O Allāh, of his supporters, helpers, followers, and adherents;

وَأَرِنِي فِي آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ مَا يَأْمُلُونَ وَفِي عَدُوِّهِمْ مَا يَخْذَرُونَ إِلَهَ الْحَقِّ آمِينَ

wa arinī fī āli muḥammadin `alayhim alssalāmu mā ya'mulūna wa fī `aduwwiḥim mā yaḥdharūna ilāha alhaqqi āmīna

allow me to see the hopes of the family of Muḥammad, peace be upon them, come true, and the hazards of their enemies come true. O God of Truth, respond.

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا أَرْحَمَ الرَّاحِمِينَ

yā dhā aljalālī wal-ikrāmi yā arḥama alrrāḥimīna

O Lord of Glory and Honor! O most merciful of those who show mercy!

SEEKING AID FROM IMĀM MAHDĪ^(A)

In his esteemed book, “*al-Kalim al-Ṭayyib*”, Sayyid ‘Alī Khān Madanī outlines a particular method for seeking assistance from Allāh's Proof, Imām Mahdī^(a): Wherever you might be, perform *ghusl*, and then offer a prayer of two units beneath the open sky. While reciting Sūra Fātiḥa and another sura in each unit is acceptable, it is recommended to recite Sūra Faṭḥ⁶⁰ in the first unit and Sūra Naṣr⁶¹ in the second. After completing the prayer, stand facing the *Qiblah* under the sky, and recite the following:

سَلَامُ اللَّهِ الْكَامِلُ التَّامُّ الشَّامِلُ الْعَامُّ

salamu allāhi alkamilu alttammu alshshamilu al`ammu

Peace of Allāh—perfect, complete, comprehensive, and thorough;

وَصَلَوَاتُهُ الدَّائِمَةُ وَبَرَكَاتُهُ الْقَائِمَةُ النَّامَةُ

wa salawatuḥu aldda'imatu wa barakatuhu alqa'imatu alttammatu

and His endless benedictions and His everlasting, perfect blessings

عَلَى حُجَّةِ اللَّهِ وَوَلِيِّهِ فِي أَرْضِهِ وَبِلَادِهِ وَخَلِيفَتِهِ عَلَى خَلْقِهِ وَعِبَادِهِ

`ala hujjati allāhi wa waliyyihi fi ardihi wa biladihi wa khalifatihi `ala khalqihī wa `ibadihi

be upon Allāh's proof, His representative in His lands and realm, His viceroy among His creatures and servants,

وَسُلَالَةِ النَّبُوَّةِ وَبَقِيَّةِ الْعِزَّةِ وَالصَّفْوَةِ

wa sulalati alnnubuwwati wa baqiyyati al`itrati walssafwati

the offspring of Prophethood, the completion of the (Holy) Progeny and the Chosen Ones,

صَاحِبِ الزَّمَانِ وَمُظْهِرِ الْإِيمَانِ وَمُلْقِنِ أَحْكَامِ الْقُرْآنِ

⁶⁰ Sūra 48

⁶¹ Sūra 110

sahibi alzzamani wa muzhiri al-imani wa mulaqqini ahkami alqur'ani
the Patron of the Age, the demonstrator of the (true) faith, the teacher of the laws of the Qur'an,

وَمُطَهِّرِ الْأَرْضِ وَنَاشِرِ الْعَدْلِ فِي الطُّوْلِ وَالْعُرْضِ

wa mutahhiri al-ardi wa nashiri al`adli fi alttuli wal`ardi
the purger of the earth, the spreader of justice all over the earth,

وَالْحُجَّةِ الْقَائِمِ الْمُهْدِيِّ الْإِمَامِ الْمُتَنَبِّئِ الْمُرْضِيِّ وَابْنِ الْأَيْمَةِ الطَّاهِرِينَ

walhujjati alqa'imi almahdiyyi al-imāmi almutanzari almardiyyi wabni al-a'immati alttahirina
the Argument (al-Hujjah), the Riser (al-Qa'im), the Well-guided (al-Mahdi), the Leader, the Awaited, the Pleased, the descendant of the Infallible Imāms,

الْوَصِيِّ ابْنِ الْأَوْصِيَاءِ الْمُرْضِيِّينَ الْهَادِي الْمَعْصُومِ ابْنِ الْأَيْمَةِ الْهَدَاةِ الْمَعْصُومِينَ

alwasiyyi ibni al-awsia'i almardiyyina alhadi alma`sumi ibni al-a'immati alhudati alma`sumina
the Successor, the son of the Pleased Successors (of the Prophets), the Guide, the Immaculate, and the son of the Imāms—
the guides and immaculate.

السَّلَامُ عَلَيْكَ يَا مُعِزَّ الْمُؤْمِنِينَ الْمُسْتَضْعَفِينَ

alssalamu `alayka ya mu`izza almu'minina almustad`afina
Peace be upon you, O grantor of dignity to the oppressed and faithful ones.

السَّلَامُ عَلَيْكَ يَا مُدِلَّ الْكَافِرِينَ الْمُتَكَبِّرِينَ الظَّالِمِينَ

alssalamu `alayka ya mudhilla alkafirina almutakabbirina alzzalimina
Peace be upon you, O humiliator of the arrogant and oppressing unbelievers.

السَّلَامُ عَلَيْكَ يَا مُوَلَايَ يَا صَاحِبَ الزَّمَانِ

alssalamu `alayka ya mawlaya ya sahiba alzzamani
Peace be upon you, O my master, the Patron of the Age.

السَّلَامُ عَلَيْكَ يَا بَنَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا بَنَ أَمِيرِ الْمُؤْمِنِينَ

alssalamu `alayka yabna rasuli allāhi alssalamu `alayka yabna amiri almu'minina
Peace be upon you, O son of Allāh's Messenger. Peace be upon you, O son of the Commander of the Believers.

السَّلَامُ عَلَيْكَ يَا بَنَ فَاطِمَةَ الزَّهْرَاءِ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ

alssalamu `alayka yabna fatimata alzzahra'ī sayyidati nisa'i al`alamina
Peace be upon you, O son of Fāṭima the Luminous and the mistress of the women of the worlds.

السَّلَامُ عَلَيْكَ يَا بَنَ الْأَيْمَةِ الْحُجَّجِ الْمَعْصُومِينَ وَالْإِمَامِ عَلَى الْخَلْقِ أَجْمَعِينَ

alssalamu `alayka yabna al-a'immati alhuja'ji alma`sumina wal-imāmu `ala alkhālqi ajma`ina

Peace be upon you, O son of the Imāms—the arguments (of Allāh) and Immaculate and the leader of all creatures.

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ سَلَامٌ مُخْلِصٍ لَكَ فِي الْوِلَايَةِ

alssalamu `alayka ya mawlaya salama mukhlisin laka fi alwilayati

Peace be upon you, O my master addressed by him who is loyal to your (divinely commissioned) leadership.

أَشْهَدُ أَنَّكَ الْإِمَامُ الْمُهْدِيُّ قَوْلًا وَفِعْلًا

ash-hadu annaka al-imāmu almahdiyyu qawlan wa fi`lan

I bear witness that you are the well-guided Imām in word and deed,

وَأَنْتَ الَّذِي تَمَلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا بَعْدَ مَا مَلِئْتَ ظُلْمًا وَجَوْرًا

wa anta alladhi tamla'u al-arda qistan wa `adlan ba`dama muli'at zulman wa jawran

it is you who shall fill the earth with justice and impartiality after it will be filled with wrong and partiality.

فَعَجَّلَ اللَّهُ فَرَجَكَ وَسَهَّلَ خُرُوجَكَ وَقَرَّبَ زَمَانَكَ

fa`ajjala allāhu farajaka wa sahhala makhrajaka wa qarraba zamanaka

So, may Allah hasten your reappearance, make easy your advent, make nearer the time of your coming,

وَكَثَّرَ أَنْصَارَكَ وَأَعْوَانَكَ وَأَنْجَزَ لَكَ مَا وَعَدَكَ فَهُوَ أَصْدَقُ الْقَائِلِينَ:

wa kaththara ansaraka wa a`wanaka wa anjaza laka ma wa `adaka fahuwa asdaq alqai'ilina

increase the number of your supporters and backers, and fulfill for you all that which He has promised you. He is surely the most truthful of all those who can speak (and He has said):

(وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ)

wa nuridu an namunna `ala alladhina istud`ifu fi al-ardi wa naj`alahum a'immatan wa naj`alahumu alwarithina

"We desired to bestow a favor upon those who were deemed weak in the land, make them the Imāms, and make them the heirs."

يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ يَا بْنَ رَسُولِ اللَّهِ حَاجَتِي...

ya mawlaya ya sahiba alzzamani yabna rasuli allāhi hajati...

O my master! O Patron of the Age! O son of Allah's Messenger! My request is...

Mention your need and then go on saying:

فَاشْفَعْ لِي فِي نَجَاحِيهَا فَقَدْ تَوَجَّهْتُ إِلَيْكَ بِحَاجَتِي

fashfa` li fi najahiha faqad tawajjahtu ilayka bihajati

So, intercede for me so that it will be settled, for I am turning my face towards you for settling my request,

لِعُلْمِي أَنَّ لَكَ عِنْدَ اللَّهِ شَفَاعَةً مَقْبُولَةً وَمَقَامًا مَحْمُودًا

li`ilmi anna laka `inda allāhi shafa`atan maqbulatan wa maqaman mahmudan
since I know for sure that you enjoy with Allah admissible word of intercession, and praiseworthy standing.

فَيَحَقِّقَنَّ مَنْ اخْتَصَّكُمْ بِأَمْرِهِ وَأَرْتَضَاكُمْ لِسِرِّهِ وَبِالشَّانِ الَّذِي لَكُمْ عِنْدَ اللَّهِ بَيْنَكُمْ وَبَيْنَهُ

fabihaqqi man ikhtassakum bi-amrihi wartadakum lisirrihi wa bilshsha'ni alladhi lakum `inda allāhi
baynakum wa baynahu

So, I ask you in the name of Him who granted you (i.e. the Ahlul Bayt) exclusively the right of representing Him, and admitted you all to keep His secrets, and I ask you in the name of the standing that you exclusively enjoy with Allāh,

سَلِ اللَّهَ تَعَالَى فِي نَجْعِ طَلِبَتِي وَإِجَابَةِ دَعْوَتِي وَكَشْفِ كُرْبَتِي

sali allāha ta`ala fi nujhi talibati wa ijabati da`wati wa kashfi kurbati
to ask Allāh, the Exalted, to render successful my request, to answer my prayer, and to relieve my grief.

You may then ask for whatever you want, and it will be settled for you, by Allāh's permission.

ACKNOWLEDGMENTS

Special thanks to the team at duas.org for providing the texts of the supplications and *ziyārah*.

Thanks to Wilayat Mission Publications for their translation of Kāmil al-Ziyārāt .

“By the Dawn” is now available online at:

<https://bythedawn.com/>

Any feedback, suggestions or printing errors, please email us at:

i@wilayah.app

Edition 3 - Compiled on the 30th of Dhu'l-Qi'dah, 1444 A.H.