

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Ziyarat al-Nahiya al-Muqaddasa

Introduction and Translation by:

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Naba Organization

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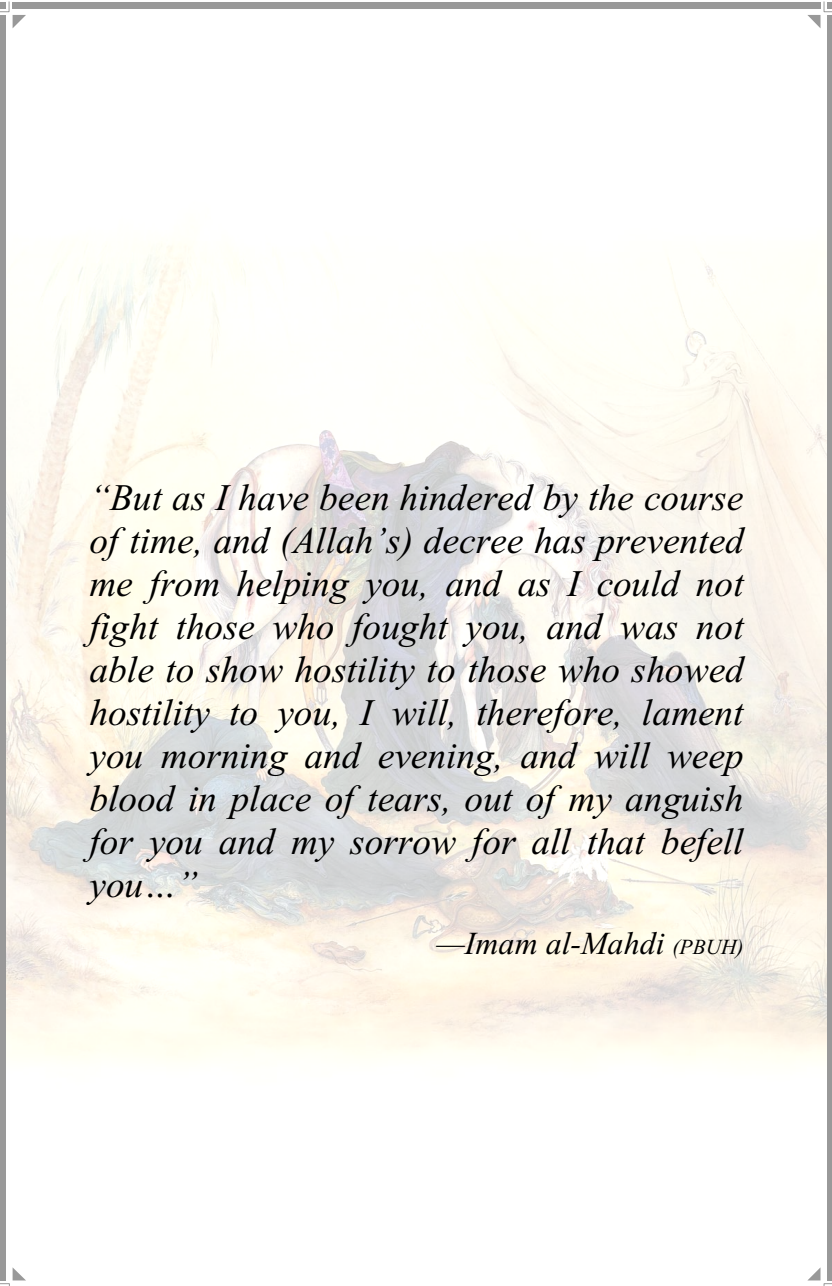
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*“But as I have been hindered by the course of time, and (Allah’s) decree has prevented me from helping you, and as I could not fight those who fought you, and was not able to show hostility to those who showed hostility to you, I will, therefore, lament you morning and evening, and will weep blood in place of tears, out of my anguish for you and my sorrow for all that befell you...”*

*—Imam al-Mahdi (PBUH)*

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## AN INTRODUCTION TO ZIYARAT

### What is Ziyarat?

Ziyarat means visitation. In the Islamic sense, this term is primarily used for the visitation of the graves of the vice-regents<sup>1</sup> of Allah (*Khulafaa Allah*) who include Allah's messengers, prophets, and their executors. Ziyarat literature is a formal liturgical expression used by the faithful while visiting the shrines of Prophet Muhammad (PBUH&HF) and his Ahl al-Bait (PBUT),<sup>2</sup> and can also be

<sup>1</sup> The vice-regents of Allah on earth are His deputies and representatives who are chosen and authorized by Him over the creation while Allah preserves His authority and sovereignty. He has defined submission to His representatives as submission to Him since they act according to His command. C.f. the holy Quran, 4:59, 4:64-65, 4:80, 8:20, 21:26-28, 21:73, and 48:10.

<sup>2</sup> *Ahl al-Bait* means People of the House. However, the Ahl al-Bait of the Prophet (PBUH&HF) as specifically defined by him and believed by the Shia, refers only to the divinely selected individuals of his house. They are his daughter (Lady Fatima (PBUH)) as well as twelve divinely appointed leaders (Imams) who were the executors and spiritual successors of the Prophet (PBUH&HF). The twelve Imams include the Prophet's son in law and cousin, Ali (PBUH), Ali's two sons, al-Hasan and al-Husain (PBUT), as well as nine descendants of

recited to address them from afar. Much of the Ziyarat literature was recited and transmitted by the infallible Imams (PBUT) and was recorded in the books of traditions.

### The Significance of Ziyarat

The importance of the visitation of the graves of Allah's representatives has been explained in many traditions. The narrators of these traditions are not limited to the Shia authorities. The Sunnis have also narrated several traditions concerning Ziyarat. For instance, Ibn Umar narrated:

قَالَ رَسُولُ اللَّهِ (ص): مَنْ زَارَ قَبْرِي وَجَبَّتْ لَهُ شَفَاعَتِي.

The Messenger of Allah (PBUH&HF) said: "He who visits my grave, my intercession becomes incumbent for him."<sup>1</sup>

According to the holy Quran, those who have been martyred in the path of Allah are alive.<sup>2</sup> Since the vice-

al-Husain (PBUH). The acronym "PBUT" refers to phrase "peace be upon them." In addition, "PBUH&HF" refers to phrase "peace be upon him and his family."

<sup>1</sup> This Hadith is found in 41 Sunni books of traditions, as quoted by al-Amini in his seminal book, *al-Ghadir*, vol. 5, pp. 93-96. See, for instance, *al-Durr al-Manthur*, by al-Suyuti, vol. 1, p. 569, under the commentary of Chapter 2, Verse 203 of the Quran, narrated from al-Tirmithi, al-Bazzar, Ibn Khuzaima, Ibn Adi, al-Dar Qunti, and al-Baihaqi.

<sup>2</sup> C.f. the holy Quran, Chapter 2, Verse 154, and Chapter 3, Verse 169.

regents of Allah were the greatest of martyrs, visiting their graves while believing in their virtues is like visiting them in their lifetime. Moreover, the Quran testifies that the vice-regents of Allah are witnesses over the actions of humankind.<sup>1</sup> Therefore, they see us when we visit their graves and hear our salutations and our renewal of covenant with them. These facts are confirmed by the following Sunni narrations as well:

قَالَ رَسُولُ اللَّهِ (ص): مَا مِنْ مُسْلِمٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ، وَ قَالَ (ص): مَنْ زَارَنِي بَعْدَ مَوْتِي فَكَأَنَّمَا زَارَنِي فِي حَيَاتِي، وَ قَالَ (ص): مَنْ حَجَّ قَبْرِي بَعْدَ وَفَاتِي كَانَ كَمَنْ زَارَنِي فِي حَيَاتِي، وَ قَالَ (ص): مَنْ حَجَّ وَ لَمْ يَزُرْنِي فَقَدْ جَفَانِي.

The Messenger of Allah (PBUH&HF) said: “There is no Muslim that greets me but that Allah delivers it to my soul so that I may return the greetings to him.” He (PBUH&HF) also said in another Hadith, “He who visits me after my death is like the one who has visited me in my lifetime.” He (PBUH&HF) further said, “He who goes to Hajj and then visits my grave is like the one who has visited me in my lifetime.” He (PBUH&HF) also said, “He who performs Hajj but does not visit me, has indeed turned away from me.”<sup>2</sup>

<sup>1</sup> C.f. the Quran, Chapter 2, Verse 143.

<sup>2</sup> These traditions have been narrated by several Sunni authorities. See, e.g., *al-Durr al-Manthur*, by al-Suyuti, vol. 1, pp. 569-570, under the

The above traditions also imply that visiting the graves of the vice-regents of Allah is a duty to be fulfilled by their followers and is a way of appreciating their rights. Moreover, visitation of places that are related to the vice-regents of Allah causes greater awareness and remembrance of Allah because they have been the places of remembrance and worship of Allah and His blessings. The Sunnis further narrated:

قَرَأَ رَسُولُ اللَّهِ (ص) هَذِهِ الْآيَةَ: فِي بُيُوتِ أُولَئِكَ الَّذِينَ نُرْفَعُ وَيُذَكَّرُ فِيهَا اسْمُهُ. فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ أَيُّ بُيُوتِ هَذِهِ يَا رَسُولَ اللَّهِ؟ قَالَ (ص): بُيُوتِ الْأَنْبِيَاءِ. فَقَامَ إِلَيْهِ أَبُو بَكْرٍ، فَقَالَ: يَا رَسُولَ اللَّهِ هَذَا الْبَيْتُ مِنْهَا؟ الْبَيْتُ عَلِيٍّ وَفَاطِمَةَ؟ قَالَ (ص): نَعَمْ، مِنْ أَفْضَلِهَا.

When the Messenger of Allah (PBUH&HF) recited the verse: “*In houses which Allah has permitted to be exalted and that His name may be remembered in them,*” (24:36) someone asked, “Which are those houses, O Messenger of Allah?” He (PBUH&HF) answered, “The houses of the prophets (PBUT).” At this time, Abu Bakr asked, “Is this house—the house of Ali and Fatima (PBUT)—among them?” The Messenger of Allah (PBUH&HF) replied, “Yes. It is one of their most virtuous.”<sup>1</sup>

commentary of Chapter 2, Verse 203. For more detailed account, see *al-Ghadir*, vol. 5, pp. 98-99.

<sup>1</sup> *al-Durr al-Manthur*, by al-Suyuti, vol. 6, page 203, under the commentary of Chapter 24, Verse 36 of the Quran, narrated by Anas Ibn Malik and Buraida.

Visiting the Prophet (PBUH&HF) and His pure Ahl al-Bait (PBUT) is visiting our spiritual parents who have brought us into spiritual life and have raised us with divine teachings. Another Sunni narration states:

وَرَوَى أَنَّهُ (ص) قَالَ لِعَلِيِّ كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ: أَنَا وَأَنْتَ أَبَوَا هَذِهِ الْأُمَّةِ.

The Messenger of Allah (PBUH&HF) said to Ali (PBUH): “I and you are the fathers of this nation.”<sup>1</sup>

According to the Quran, Allah has decreed that one should be kind to his parents and lower the wings of humility before them. In fact, this is Allah’s most important commandment after His command in worshipping Him alone. Allah states in the Quran:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا قَوْلًا كَرِيمًا. وَانخَضْ لَهُمَا جَنَاحَ الذَّلْمِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا.

*Your Lord has decreed that you worship none but Him, and that you be kind to parents. Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them, but address them in terms of honor. And, out of kindness, lower to them the wing of humility, and*

<sup>1</sup> *Mufradat Alfadh al-Quran*, by al-Raghib al-Isfahani, Chapter *Alif*, under the word “Ab”; *Tafsir Ruh al-Ma’ani*, vol. 22, p. 31, under the commentary of Chapter 33, Verse 40.

say, “My Lord! Bestow on them Your mercy as they cherished me in childhood.” (17:23-24)

According to the Shia traditions, visiting the graves of the Imams (PBUT) is one of the duties of their followers and is an acknowledgement of their lofty status. It is narrated that Imam al-Ridha (PBUH) said:

إِنَّ لِكُلِّ إِمَامٍ عَهْدًا فِي عُنُقِ أَوْلِيَّائِهِ وَ شِيعَتِهِ وَ إِنْ مِنْ تَمَامِ الْوَفَاءِ بِالْعَهْدِ وَ حُسْنِ الْأَدَاءِ زِيَارَةَ قُبُورِهِمْ فَمَنْ زَارَهُمْ رَغْبَةً فِي زِيَارَتِهِمْ وَ تَصَدِّيقًا بِمَا رَغَبُوا فِيهِ كَانَ أَثْمَتَهُمْ شُفَعَاءَهُمْ يَوْمَ الْقِيَامَةِ.

“Certainly, for every Imam there is a covenant incumbent on those who accepted their *Wilaya*<sup>1</sup> and their followers. Without a doubt, that which completes and perfects the fulfillment of the covenant is visitation of their graves. Those who visit them longingly as a (practical) acknowledgment of what they long for (in their hearts), their Imams (PBUT) shall certainly be their intercessors on the Day of Rising.”<sup>2</sup>

<sup>1</sup> To accept of the *Wilaya* of a divinely appointed leader (*al-Wali*), means to believe that he and his sayings should be preferred (*Awla*) over other people and their opinions (including oneself and one’s opinion). This belief eventually urges one to follow the divinely appointed leader in practice. C.f. the holy Quran, 33:6, 5:55, 4:59.

<sup>2</sup> *al-Kafi*, vol. 4, p. 567, Hadith 2; *Kamil al-Ziyarat*, p. 121; *Uyun Akhbar al-Ridha (PBUH)*, vol. 2, p. 260, Hadith 24; *Bihar al-Anwar*, vol. 97, p. 116, Hadith 1.

The proofs of Allah are the means of remembrance of Allah. Remembering them is remembering Allah. It is narrated that Imam al-Sadiq (PBUH) said:

شَبِعْتَنَا الرَّحَمَاءُ بَيْنَهُمْ، الَّذِينَ إِذَا خَلَوْا ذَكَرُوا اللَّهَ. إِنَّ ذِكْرَنَا مِنْ ذِكْرِ  
اللَّهِ. إِنَّا إِذَا ذُكِرْنَا ذُكِرَ اللَّهُ، وَإِذَا ذُكِرَ عَدُوْنَا ذُكِرَ الشَّيْطَانُ.

“Our followers are compassionate among each other. When they are alone or when they hold a private meeting, they remember Allah. Verily, the remembrance of us is of the remembrance of Allah. When we are remembered, Allah has been remembered, and when our enemy is remembered, Satan has been remembered.”<sup>1</sup>

The Ziyarat of the vice-regents of Allah involves remembering them, their virtues, sayings, actions, and aims, all of which are counted as the remembrance of Allah and His worship.

### The Meaning of the Ziyarat of Allah

The Sunnis related many traditions to the effect that the people of Paradise will see Allah with their own eyes.<sup>2</sup> The Shia, on the other hand, believe that not only is Allah imperceptible by the eyes, but that His Essence (*Dhat*) cannot be imagined, thought about, or described. A

<sup>1</sup> *al-Kafi*, vol. 2, p. 186, Hadith 1.

<sup>2</sup> See, for instance, *Sahih al-Bukhari*, vol. 9, Hadith 530-532.

number of verses in the Quran attest this rational fact.<sup>1</sup> Any imagination or perception of the Essence of Allah is a creation of our mind, and the Creator is far removed from such a perception. Therefore, we have no way to comprehend His Essence. We only understand by reason that He should be purified from two limits: non-existence and likeness. Due to His abundant signs, we know that He is not non-existent, and at the same time, we know that He has no similarity whatsoever with any type of existence that we know and comprehend. This implies that the Essence of Allah cannot be seen. Anything that is partially or entirely captured by our faculties is a limited, composed, and created being and any created being needs a creator. If one could see the Lord by eyes, then his eyes have made Him a created being like other beings. He who likens Allah to His creation has indeed taken associates with Allah.

Hence, if the mentioned traditions by the Sunnis regarding viewing Allah are true, they should have a different interpretation. In the following widely reported narration, the eighth Imam, al-Ridha (PBUH), was asked about one of such traditions, and below is his interesting response. Abu Salt al-Hirawi (RA) narrated:

عَنِ الْمَرْوِيِّ قَالَ: قُلْتُ لِعَلِيِّ بْنِ مُوسَى الرِّضَا (ع): يَا ابْنَ رَسُولِ  
اللَّهِ! مَا تَقُولُ فِي الْحَدِيثِ الَّذِي يَرَوِيهِ أَهْلُ الْحَدِيثِ إِنَّ الْمُؤْمِنِينَ  
يَزُورُونَ رَبَّهُمْ مِنْ مَنَازِلِهِمْ فِي الْجَنَّةِ؟ فَقَالَ (ع): يَا أَبَا الصَّلْتِ إِنَّ اللَّهَ

<sup>1</sup> C.f. the holy Quran, 6:103, 7:143, and 42:11.

تَبَارَكَ وَتَعَالَى فَضَّلَ نَبِيَّهُ مُحَمَّدًا (ص) عَلَى جَمِيعِ خَلْقِهِ مِنَ النَّبِيِّينَ وَ الْمَلَائِكَةِ وَ جَعَلَ طَاعَتَهُ طَاعَتَهُ وَ مُبَايَعَتَهُ مُبَايَعَتَهُ وَ زِيَارَتَهُ فِي الدُّنْيَا وَ الْآخِرَةِ زِيَارَتَهُ، فَقَالَ اللَّهُ عَزَّ وَ جَلَّ: مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ، وَ قَالَ: إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ، وَ قَالَ النَّبِيُّ (ص): مَنْ زَارَنِي فِي حَيَاتِي أَوْ بَعْدَ مَوْتِي فَقَدْ زَارَ اللَّهَ جَلَّ جَلَالُهُ، وَ دَرَجَةُ النَّبِيِّ (ص) فِي الْجَنَّةِ أَرْفَعُ الدَّرَجَاتِ، فَمَنْ زَارَهُ إِلَى دَرَجَتِهِ فِي الْجَنَّةِ مِنْ مَنْزِلِهِ فَقَدْ زَارَ اللَّهَ تَبَارَكَ وَ تَعَالَى.

I asked Ali Ibn Musa al-Ridha (PBUH): “O son of the Messenger of Allah! What do you say about that which is related by the narrators of Hadith that the believers shall visit their Lord from their houses in Paradise?”<sup>1</sup> He (PBUH) said: “O Aba Salt! Verily Allah favored the Prophet Muhammad (PBUH&HF) over all His creation including the prophets and the Angels. He made/rendered obedience to him as obedience to Him, pledging allegiance to him as pledging allegiance to Him, and visiting him (Ziyarat) in this world and in the hereafter as visiting Him. Allah, the mighty and the majestic, says, ‘Whoever obeys the Messenger, he has indeed obeyed Allah,’ (4:80) and ‘Verily those who pledge allegiance to you, they have indeed pledged

<sup>1</sup> A similar narration for this Hadith of the Prophet (PBUH&HF) by the Sunnis, which explicitly uses the term Ziyarat of Allah (*Yazuruna Rabbahum*) is found in *al-Durr al-Manthur*, by al-Suyuti, vol. 8, page 354, under the commentary of Chapter 75, Verses 22-23 of the Quran, narrated by Anas Ibn Malik.

*allegiance to Allah; the hand of Allah is over their hands.’ (48:10) And the Prophet (PBUH&HF) said, ‘He who visits me during my lifetime or after my death has indeed visited Allah, the glorious.’ In fact, the degree of the Prophet (PBUH&HF) in Paradise is the highest (of all), and therefore, he who visits him in his degree in Paradise, from his house, has indeed visited Allah, the mighty and the majestic.”*

قَالَ: فَقُلْتُ لَهُ: يَا ابْنَ رَسُولِ اللَّهِ فَمَا مَعْنَى الْخَيْرِ الَّذِي رَوَوْهُ أَنْ ثَوَابَ لَا إِلَهَ إِلَّا اللَّهُ النَّظَرُ إِلَى وَجْهِ اللَّهِ؟ فَقَالَ (ع): يَا أَبَا الصَّلْتِ مَنْ وَصَفَ اللَّهَ بَوَجْهِهِ كَالْوُجُوهِ فَقَدْ كَفَرَ، وَ لَكِنْ وَجْهُ اللَّهِ أَنْبِيَائُهُ وَ رُسُلُهُ وَ حُجَّجُهُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ. هُمْ الَّذِينَ بِهِمْ يُتَوَجَّهُ إِلَى اللَّهِ وَ إِلَى دِينِهِ وَ مَعْرِفَتِهِ، وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ: كُلُّ مَنْ عَلِيَّهَا فَانَ وَ يَبْقَى وَجْهُ رَبِّكَ. وَ قَالَ عَزَّ وَ جَلَّ: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ. فَالْتَّظَرُ إِلَى أَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ وَ حُجَّجِهِ (ع) فِي دَرَجَاتِهِمْ ثَوَابٌ عَظِيمٌ لِلْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ، وَ قَدْ قَالَ النَّبِيُّ (ص): مَنْ أَبْغَضَ أَهْلَ بَيْتِي وَ عَتَرْتِي لَمْ يَرْنِي وَ لَمْ أَرَهُ يَوْمَ الْقِيَامَةِ، وَ قَالَ (ص): إِنَّ فِيكُمْ مَنْ لَا يَرَانِي بَعْدَ أَنْ يُفَارِقَنِي. يَا أَبَا الصَّلْتِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا يُوصَفُ بِمَكَانٍ وَ لَا يُدْرَكُ بِالْأَبْصَارِ وَ الْأَوْهَامِ.

I further asked the Imam, “O son of the Messenger of Allah! What is the meaning of the Hadith that they narrate: ‘The reward for saying, there is no God but Allah, is looking toward the face of Allah?’” The Imam (PBUH) answered, “He who describes Allah by a face like faces, has indeed

become a disbeliever. The face of Allah is His Prophets, His Messengers and His Proofs, peace be upon them, through whom people turn towards Allah, His religion, and His cognizance. Allah, the mighty and the majestic, says, *'All that is over it shall perish, but shall remain the face of Your Lord, to Whom belong majesty and honor.'* (55:26-27) Further, Allah says, *'Everything shall perish but His face.'* (28:88) Thus, (that narration means) looking toward the Prophets of Allah, His Messengers, and His Proofs in their degrees is a great reward for the believers on the Day of Judgment. Verily the Prophet (PBUH&HF) said, 'He who hates my household and my progeny, shall not see me (i.e., shall not see my mercy) nor shall I see him (i.e., nor do I pay attention to him) on the Day of Judgment.' He (PBUH&HF) also said: 'Verily amongst you are people who shall not see me after my departure.' O Aba Salt! Verily Allah cannot be described by place and cannot be perceived by vision or imagination."<sup>1</sup>

“*Wajh*” means face or direction. When we want to pay attention to someone, we direct ourselves toward his face. The face is also means of identification. In order to know Allah, one should direct himself toward His “face”: the Prophet (PBUH&HF) and his Ahl al-Bait (PBUT). They are the

<sup>1</sup> *al-Ihtijaj*, vol. 2, p. 408; *Uyun Akhbar al-Ridha (PBUH)*, vol. 1, p. 115, Hadith 3; *Kitab al-Tawhid*, p. 117, Hadith 21; *Bihar al-Anwar*, vol. 4, p. 31, Hadith 6.

means of remembrance and addressing Allah, and only through them can one properly recognize Him. They are the proofs (*al-Hujja*) of Allah, His “hand” of mercy over His creation, His “tongue” in expounding His commandments, and His “eyes” as witnesses over His creations. Allah is exalted beyond having organs as He is the creator of the face, eye, and hand. Whatever is other than Allah falls into the category of His creation and Allah does not need any of His creation. He is almighty, ever hearing and seeing without means. Yet, He has created means for His servants. It is narrated that Imam Ali (PBUH) stated:

وَ كُلُّ مَا فِي الذِّكْرِ الْحَكِيمِ وَ الْكِتَابِ الْكَرِيمِ وَ الْكَلَامِ الْقَدِيمِ مِنْ آيَةٍ تُذَكِّرُ فِيهَا الْعَيْنُ وَ الْوَجْهُ وَ الْيَدُ وَ الْجَنْبُ، فَالْمَرَادُ مِنْهَا الْوَلِيُّ.

“Any verse in the Book of Allah in which one of the words ‘eye’, ‘face’, ‘hand’, or ‘side’ is mentioned (for Allah), it is referring to the *Wali* (the divinely appointed authority).”<sup>1</sup>

Allah does not have a body to see or visit. Rather, He has defined visitation of His Messenger (PBUH&HF) as a symbolic visitation of Him in this world and the hereafter. In addition, since the Prophet (PBUH&HF) and the Imams (PBUT) from his family were created from one light, visiting the Imams is visiting the Prophet (PBUH&HF), which is, in turn, visiting Allah. Zaid Ibn al-Shahham narrated:

<sup>1</sup> *Bihar al-Anwar*, vol. 25, p. 173.



عَنْ زَيْدِ الشَّحَّامِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (ع): مَا لِمَنْ زَارَ رَسُولَ اللَّهِ (ص)؟ قَالَ: كَمَنْ زَارَ اللَّهَ عَزَّ وَجَلَّ ... قَالَ: قُلْتُ فَمَا لِمَنْ زَارَ أَحَدًا مِنْكُمْ؟ قَالَ: كَمَنْ زَارَ رَسُولَ اللَّهِ (ص).

I asked Imam al-Sadiq (PBUH), “What is (the benefit) of a person who visits the (the grave of the) Messenger of Allah (PBUH&HF)?” He answered, “He is like the one who has visited Allah, the mighty and the majestic ...” I further asked, “How about the person who visits one of you (Ahl al-Bait)?” He (PBUH) replied, “He is like the one who has visited the Messenger of Allah (PBUH&HF).”<sup>1</sup>

### Importance and benefits of the Ziyarat of Imam al-Husain (PBUH)

Imam al-Husain Ibn Ali (PBUH), the Chief of Martyrs, was the grandson of the Prophet (PBUH&HF) and the third divinely appointed guide after him. He, along with 18 members of his family and relatives as well as 72 faithful companions, was slain while thirsty on the lands of Karbala, Iraq on the tenth of Muharram (known as Day of *Ashura*) in the year 61 AH (680 AD) by the brutal army of Yazid in an inequitable and imposed battle. Since then, his place of martyrdom has been the visiting place for the lovers of Ahl al-Bait (PBUH) who struggle to reach there enduring all the

<sup>1</sup> *al-Kafi*, vol. 4, p. 585, Hadith 5; *Kamil al-Ziyarat*, p. 150, Hadith 4; *Bihar al-Anwar*, vol. 97, p. 119, Hadith 15.

hardships and barriers placed before them. They come to his shrine to show their love and respect, honor his sacrifice, renew their covenant, pledge themselves to his goals, and follow the Prophet’s advice about him. The following is an interesting tradition from the Prophet (PBUH&HF) narrated by Ibn Abbas. He said:

عَنْ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ (ص)، وَالْحَسَنُ عَلَى عَاتِقِهِ وَالْحُسَيْنُ (ع) عَلَى فَخْذِهِ يَلْتَمُهُمَا وَيَقُولُ: اللَّهُمَّ وَالِ مَنْ وَالَاهُمَا وَعَادَ مَنْ عَادَاهُمَا. ثُمَّ قَالَ: يَا ابْنَ عَبَّاسٍ كَأَنِّي أَنْظُرُ شَيْبَةَ ابْنِي الْحُسَيْنِ تُخْضَبُ مِنْ دَمِهِ، يَدْعُو فَلَا يُجَابُ وَ يَسْتَنْصِرُ فَلَا يُنْصَرُ. قُلْتُ: وَمَنْ يَعْمَلُ ذَلِكَ؟ قَالَ: شِرَارُ أُمَّتِي لَا أَنَالَهُمُ اللَّهُ شَفَاعَتِي. ثُمَّ قَالَ: يَا ابْنَ عَبَّاسٍ مَنْ زَارَهُ عَارِفًا بِحَقِّهِ كَتَبَ اللَّهُ لَهُ ثَوَابَ أَلْفِ حَجَّةٍ وَ أَلْفِ عُمْرَةٍ. أَلَا وَ مَنْ زَارَهُ فَقَدْ زَارَنِي وَ مَنْ زَارَنِي فَكَأَنَّما قَدْ زَارَ اللَّهَ وَ حَقُّ الزَّائِرِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَهُ بِالنَّارِ. أَلَا وَ إِنَّ الإِجَابَةَ تَحْتَ قُبَّتِهِ وَ الشِّفَاءَ فِي تُرْبَتِهِ وَ الأُيُومَةَ (ع) مِنْ وُلْدِهِ. ... يَا ابْنَ عَبَّاسٍ وَ لا يُتُّهُمُ وَ لا يُتُّى وَ وَ لا يُتُّى وَ لا يُتُّى اللَّهُ، وَ حَرْبُهُمْ حَرْبِي وَ حَرْبِي حَرْبُ اللَّهِ، وَ سَلْمُهُمْ سَلْمِي وَ سَلْمِي سَلْمُ اللَّهِ. ثُمَّ قَالَ (ص): يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَ يُبْئِي اللَّهُ إِلًّا أَنْ يُتِّمَّ نُورُهُ وَ لَوْ كَرِهَ الْكَافِرُونَ.

I came to the Messenger of Allah (PBUH&HF) and saw al-Hasan (PBUH) on his shoulder and al-Husain (PBUH) on his thigh; the Prophet (PBUH&HF) was kissing them saying, “O Allah befriend him who befriends them and be hostile to him who is hostile

to them.” Then he (PBUH&HF) said, “O Ibn Abbas! It is as if I see the beard of my son al-Husain dyed with his blood, calling people but is not being answered, asking for help but is not being helped.” I asked, “Who will do this?” He replied, “The wicked of my nation. May Allah deny them my intercession!” He then continued, “O Ibn Abbas! He who visits him while recognizing his rights, Allah shall write for him the reward of 1000 *Hajj* and 1000 *Umra*. Behold! He who visits him has indeed visited me, and he who visits me, it is as if he has visited Allah. And the right of the visitor of Allah over Him<sup>1</sup> is that He shall not punish him by Fire. Behold! Answering (of supplications) is guaranteed under the dome of his grave, cure is placed in the soil of his place (of martyrdom), and the (succeeding) Imams (PBUT) are from his progeny... O Ibn Abbas! Their Wilaya is my Wilaya, which is the Wilaya of Allah. Fighting them is fighting me, which is fighting Allah. Making peace with them is making peace with me, which is making peace with Allah. He (PBUH&HF) then recited: *‘Their intention is to put out the light of Allah with their mouths; but Allah will complete*

<sup>1</sup> Initially, no created being has any right over the Creator. However, out of mercy and grace (not out of compulsion or rational necessity), Allah may grant certain right to whom He wills. This includes any thing that Allah has promised of the rewards, which will be certainly fulfilled. See, e.g., the holy Quran, 10:103, 30:47, 51:5, 17:108, and 9:72.

*His light, even though the disbelievers may detest.’ (61:8)”<sup>1</sup>*

The Ahl al-Bait (PBUT) put great emphasis on Ziyarat of the Chief of the Martyrs (PBUH) and urged their followers to it. In this manner, they kept alive the two important principles of faith, which are to love the friends of Allah (*Tawalli*) and to disassociate from their enemies (*Tabarri*).

What follows is a brief presentation of the importance and benefits of visiting Imam al-Husain (PBUH) while recognizing him as an Imam whose obedience is obligatory, as mentioned in the traditions. For the sake of brevity, references are given only from *Kamil al-Ziyarat*, compiled by Ja’far Ibn Quliwayh al-Qummi (d. 368 AH), which is one of the earliest reliable texts specifically dedicated to this issue.<sup>2</sup> Most of these precious traditions are also found in other reliable collections of the traditions, including the four major books of Hadith:

- 1- Visiting Imam al-Husain (PBUH) is the sign of love for Ahl al-Bait (PBUT). Whoever loves Ahl al-Bait (PBUT) should aspire to visit the grave of al-Husain (PBUH). One who does not visit Imam al-Husain (PBUH), is deficient in faith, and if he ever enters Paradise, his rank will be below the rank of believers in Paradise.<sup>3</sup>

<sup>1</sup> *Kifayat al-Athar*, p. 16; *Bihar al-Anwar*, vol. 36, p. 285, Hadith 107; *Mustadrak al-Wasa’il*, vol. 10, p. 276, Hadith 30.

<sup>2</sup> The Arabic text of this book is available online at: [www.rafed.net/books/doaa/kamil/](http://www.rafed.net/books/doaa/kamil/)

<sup>3</sup> *Kamil al-Ziyarat*, Chapter 78, Hadith 4 and Hadith 1.

- 2- When Allah intends goodness for a servant, He places love of al-Husain (PBUH) and love of visiting him in his heart.<sup>1</sup>
- 3- According to several traditions, Ziyarat of Imam al-Husain (PBUH) is the best deed.<sup>2</sup>
- 4- If a wretched person performs the Ziyarat of Imam al-Husain (PBUH), felicity shall be written for him, and he shall be continuously immersed in the blessings of Allah.<sup>3</sup>
- 5- He who wishes to look towards Allah<sup>4</sup> on the Day of Judgment, be relieved from the agony of death, and pass the stops of the Day of Judgment with ease, should go for visitation of the grave of the Chief of Martyrs (PBUH) frequently.<sup>5</sup>
- 6- The Messenger of Allah (PBUH&HF) will embrace the visitors of Imam al-Husain (PBUH) on the Day of Judgment.<sup>6</sup>
- 7- By performing the Ziyarat of the Chief of the Martyrs (PBUH), one has made/observed a relationship with the

<sup>1</sup> *Kamil al-Ziyarat*, Chapter 55, Hadith 3.

<sup>2</sup> *Kamil al-Ziyarat*, Chapter 58, Hadith 1-6.

<sup>3</sup> *Kamil al-Ziyarat*, Chapter 57, Hadith 3; Chapter 66, Hadith 10; Chapter 61, Hadith 5.

<sup>4</sup> The meaning of “visiting Allah” has been explained in the previous section.

<sup>5</sup> *Kamil al-Ziyarat*, Chapter 60, Hadith 1.

<sup>6</sup> *Kamil al-Ziyarat*, Chapter 40, Hadith 3.

Messenger of Allah (PBUH&HF) and the guiding Imams (PBUT). The requests of the pilgrim at his grave are fulfilled, his supplications are answered, sooner or later, and what the pilgrim had left behind is protected.<sup>1</sup>

- 8- On the Day of Judgment, the visitors of Imam al-Husain (PBUH) will be seated on tables of light. Because of what Allah will grant them in terms of endless dignity and honor, none will be on the Day of Judgment except that he would wish to have been a pilgrim to the grave of Imam al-Husain (PBUH). They shall be around heavenly tables with the Prophet (PBUH&HF), Lady Fatima (PBUH), and the Imams (PBUT) while people are held in reckoning.<sup>2</sup>
- 9- On the Day of Judgment, the Leader of the Faithful (PBUH) will command the bridge (*al-Sirat*) over Hell to yield to the visitors of Imam al-Husain (PBUH), and will command the fire (surrounding it) to hold back its scorching heat before them until they pass it with an Angel accompanying them.<sup>3</sup>
- 10- If people know what Allah has placed in the visitation of the grave of Imam al-Husain (PBUH) in terms of excellence, they would die out of eagerness, and their breath would stop with a sigh.<sup>4</sup>

<sup>1</sup> *Kamil al-Ziyarat*, Chapter 46, Hadith 1.

<sup>2</sup> *Kamil al-Ziyarat*, Chapter 50, Hadith 1-3; Chapter 52, Hadith 1-2.

<sup>3</sup> *Kamil al-Ziyarat*, Chapter 44, Hadith 1.

<sup>4</sup> *Kamil al-Ziyarat*, Chapter 56, Hadith 3.

- 11- The Messenger of Allah (PBUH&HF), Lady Fatima (PBUH), and the Imams (PBUT) pray to Allah for forgiveness of the visitors of Imam al-Husain (PBUH).<sup>1</sup>
- 12- The Angels pray to Allah for their forgiveness, welcome their arrival, accompany them in their departure, visit their sick, attend their funeral prayers whenever they die, continue to pray for them after their death, and open for them a gate to Paradise in their graves.<sup>2</sup>
- 13- Allah has appointed 70,000 Angels around the blessed grave of the Chief of the Martyrs (PBUH), who stay there until the Day of Judgment and perform prayers; each of their prayers is equal to 1000 prayers of human beings. The rewards and merits of these prayers are offered to the visitors of Imam al-Husain (PBUH).<sup>3</sup>
- 14- The Angels cover the pilgrims with their wings in such a way that they feel the blessings of their presence.<sup>4</sup>
- 15- For each day that a pilgrim resides in that sacred place, the reward of 1000 months (of worship) is written for him.<sup>5</sup>

<sup>1</sup> *Kamil al-Ziyarat*, Chapter 40, Hadith 1, 3; Chapter 40, Hadith 4.

<sup>2</sup> *Kamil al-Ziyarat*, Chapter 41, Hadith 1, 5; Chapter 27, Hadith 10 & 13

<sup>3</sup> *Kamil al-Ziyarat*, Chapter 42, Hadith 1-2; Chapter 27, Hadith 14.

<sup>4</sup> *Kamil al-Ziyarat*, Chapter 27, Hadith 16.

<sup>5</sup> *Kamil al-Ziyarat*, Chapter 44, Hadith 2.

- 16- If the pilgrim is killed by a transgressor on his way to Ziyarat of Imam al-Husain (PBUH), for the first drop of his blood, all his mistakes shall be forgiven. The Angels shall wash his character, cleansing and purifying it of the impurities merged in it from the characteristics of the people of disbelief, until it becomes pure like the purity of the immaculate prophets (PBUT), and they shall cleanse his heart and broaden his chest. He shall be rewarded with the right to intercede for his family and 1000 of his friends. His grave shall be widened and illuminated. The Angels shall bring gifts for him from Paradise. On the Day of Judgment, the first people to embrace him shall be the Messenger of Allah (PBUH&HF) and his executors (PBUH).<sup>1</sup>
- 17- If the pilgrim is detained on his way to Ziyarat of Imam al-Husain (PBUH), for each day of his captivity and distress, he shall have certain happiness (in this world and after his death) until the Day of Judgment. For any pain that his body receives, one million good deeds are written for him and one million evil deeds are removed from his record. On the Day of Judgment, He shall be able to speak with the Messenger of Allah (PBUH&HF) until he is discharged from reckoning. The carriers of the throne shall embrace him and shall tell him, "Ask for what you wish." On the other hand, the person that has harmed him shall be taken to Hell without questioning and reckoning, and Allah's

<sup>1</sup> *Kamil al-Ziyarat*, Chapter 44, Hadith 2.

requital and His punishment for him shall be shown to whom he had harmed.<sup>1</sup>

- 18- A pilgrim who goes to Ziyarat of Imam al-Husain (PBUH) in a state of fear and insecurity, he or she shall receive security on the day of great terror,<sup>2</sup> and shall be under the shadow of the throne on that day. He shall return from the Ziyarat forgiven and covered with mercy. The Angels shall greet him and the Messenger of Allah (PBUH&HF) shall receive him and shall pray for him.<sup>3</sup>
- 19- If a person comes to Ziyarat of the Chief of the Martyrs (PBUH) by ship, and the ship sinks and he is drowned, a caller will call from the heaven, giving him glad tidings of Paradise.<sup>4</sup>
- 20- For a single penny that the one gives as charity during the Ziyarat journey, or pays to accommodate the journey of a visitor of Imam al-Husain (PBUH), Allah shall grant him 10,000 bounties. As per another Hadith, Allah shall write for him good deeds to the extent of the mount of Uhud, and shall reimburse the money he has spent many fold.<sup>5</sup>

<sup>1</sup> *Kamil al-Ziyarat*, Chapter 44, Hadith 2.

<sup>2</sup> This is one of the names of the Day of Judgment, as mentioned in the holy Quran, Chapter 21, Verse 103.

<sup>3</sup> *Kamil al-Ziyarat*, Chapter 45, Hadith 1, 2, 5; Chapter 40, Hadith 3.

<sup>4</sup> *Kamil al-Ziyarat*, Chapter 49, Hadith 9-10.

<sup>5</sup> *Kamil al-Ziyarat*, Chapter 46, Hadith 2, 4, 5.

21- For each footstep of one who goes to Ziyarat of Imam al-Husain (PBUH) on foot, Allah, the mighty and the majestic, writes a good deed for him and removes a sin from his record. When he reaches the sanctified place, Allah will write him amongst the prosperous.<sup>1</sup>

22- He who ritually rinses his body (*Ghusl*) in the Euphrates (*al-Furat*) intending the Ziyarat of the Chief of the Martyrs (PBUH), will be free of sins<sup>2</sup> like the day he was born.<sup>3</sup>

23- He who sets out for the Ziyarat of Imam al-Husain (PBUH) leaves behind his sins on the door of his house like a person who crosses a bridge. He returns to his family while all his burdens and faults have been wiped out from his record. His sustenance increases, and Allah suffices him from what he is concerned

<sup>1</sup> *Kamil al-Ziyarat*, Chapter 49, Hadith 1.

<sup>2</sup> Although the sins will be dropped completely, some of them need some rectifications and complementary actions to be performed by the forgiven individual. For instance, a person who has hurt the property of others still needs to recompense for that property, and it will be incumbent upon him as a new obligation just as if he is in debt. A person who is in debt is not necessarily a sinner if he does not have ability to repay his expired debt now, but he needs to clear his debt as soon as he can. We can also deduce from these traditions that Allah blesses he who performs the Ziyarat of Imam al-Husain (PBUH) by providing him the means of purification, paving the way for him to eventually rectify his past deeds, and helping him to avoid sins in future to a greater degree.

<sup>3</sup> *Kamil al-Ziyarat*, Chapter 44, Hadith 2.

about the affairs of his worldly life. No distressed one goes there, except that Allah returns him delighted.<sup>1</sup>

24- When the pilgrim intends to leave the sacred place of Imam al-Husain (PBUH), a heavenly caller will call, and were it possible for the pilgrim to hear his voice, he would stay beside the grave of the Imam (PBUH) forever. The caller states, “Blessedness (*Tuba*)<sup>2</sup> is for you O servant! Indeed, you profited, are saved (from Hell), and are forgiven for the past (sins). Thus, resume (good) deeds.”<sup>3</sup>

25- Numerous traditions confirm that he who visits the grave of al-Husain (PBUH) believing that he is an Imam assigned by Allah and that his obedience is obligatory, Allah shall forgive his past and future sins.<sup>4</sup> In one of

<sup>1</sup> *Kamil al-Ziyarat*, Chapter 62, Hadith 1; Chapter 46, Hadith 2; Chapter 69, Hadith 3.

<sup>2</sup> A blessed tree in Paradise whose branches enter into the places of all the believers.

<sup>3</sup> *Kamil al-Ziyarat*, Chapter 62, Hadith 4.

<sup>4</sup> In Chapter 48, Verse 2 of the holy Quran, Allah states to His Prophet (PBUH&HF) that He will forgive his past and future sins. Therefore, this is not a farfetched issue. Moreover, according to the commentaries of Ahl al-Bait (PBUT) since the Prophet (PBUH&HF) did not commit any sin, the sins mentioned in that verse refers to sins of his followers, i.e., the Shia of Ali. Since the Prophet (PBUH&HF) is their guardian (*Wali*), he has accepted their mistakes as his, and Allah has forgiven them all. Of course, not anybody can claim to be a Shia of Ali (PBUH). A true Shia does not insist on sin, and tries his best to follow the footsteps of the Imams (PBUT), and for such a person Allah forgives his sudden slips. The one who insists on sin is a disbeliever. These facts have been clearly mentioned in the traditions too. For instance, in one of the traditions concerning the commentary of the

many traditions that convey this, Imam al-Sadiq (PBUH) swore by the name of Allah three times when stating this fact.<sup>1</sup>

26- He who wishes to personally own a palace in Paradise, should visit the grave of Imam al-Husain (PBUH). He who dies while he has not visited Imam al-Husain (PBUH) (due to negligence) is not a true Shia, and even if he is admitted to Paradise due to his love for the Ahl al-Bait (PBUT), he will dwell there as a guest of the people of Paradise.<sup>2</sup>

27- Visiting the grave of the Chief of the Martyrs (PBUH) will increase one’s sustenance, prolongs one’s life, and repels the cannons of evil. On the other hand, avoiding it will decrease one’s natural lifetime and (spiritual) sustenance.<sup>3</sup>

28- On the Day of Judgment, the visitor of Imam al-Husain (PBUH) will be allowed to intercede for 100 people of his

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above verse (c.f. *Bihar al-Anwar*, vol. 53, p. 33), Imam al-Sadiq (PBUH) states that his followers should not just lean on this and neglect their duties since only those with whom Allah is satisfied will receive the Prophet’s intercession, and those who abandon their duties leaning on intercession, it will not avail them whatsoever with Allah. Then the Imam (PBUH) recited the verse, “*they do not intercede except for whom Allah is pleased with and they are in dire fear of Him.*” (21:28)

<sup>1</sup> *Kamil al-Ziyarat*, Chapter 54, Hadith 1-15; Chapter 57, Hadith 2.

<sup>2</sup> *Kamil al-Ziyarat*, Chapter 78, Hadith 3; Chapter 52, Hadith 2.

<sup>3</sup> *Kamil al-Ziyarat*, Chapter 61, Hadith 1-5.

choice even if for all of whom Hell had been necessitated, except for a *Nasibi*<sup>1</sup> because no one can intercede for a *Nasibi*.<sup>2</sup>

29- Any number of pilgrimages to the House of Allah in Mecca, with all its due importance, cannot replace the Ziyarat of Imam al-Husain (PBUH). One who performs the pilgrimage to Mecca yearly, yet does not visit al-Husain (PBUH), has indeed neglected one of the rights of Allah and His Messenger, because performing it is a duty<sup>3</sup> for every capable believing man and woman.<sup>4</sup>

The excellence of the reward of the Ziyarat of Imam al-Husain (PBUH) is so much so that even some of the lovers of Ahl al-Bait (PBUT) who lived during their lifetime could not

<sup>1</sup> According to the definition of Ahl al-Bait (PBUT), *Nasibi* is a person who assigns (*Nasb*) something beside what Allah assigned, in leadership, beliefs or practices, etc, and loves and hates based on that. A person who loves what Allah has denounced, has indeed hated the message of Allah and His messengers. For the definition of *Nasibi* and the hater of Ahl al-Bait (PBUT) in the traditions, see the following various traditions: *Man La Yahdhuru al-Faqih*, vol. 3, p. 572, Hadith 4956; *al-Kafi*, vol. 2, p. 414, Hadith 1; *Mustadrak al-Wasa'il*, vol. 17, p. 310, Hadith 12; *Bihar al-Anwar*, vol. 27, p. 219, Hadith 4.

<sup>2</sup> *Kamil al-Ziyarat*, Chapter 68, Hadith 2, 4-5.

<sup>3</sup> The emphasis in visiting the grave of Imam al-Husain (PBUH) in the traditions is so much so that some of the previous scholars considered it a *Wajib* duty if one has capability just like pilgrimage to Mecca. However, others considered it a very strongly recommended action, and that avoiding it does not befit a capable believer. Moreover, as we will discuss in the next section, this duty can be preformed from far if one cannot afford the Ziyarat journey.

<sup>4</sup> *Kamil al-Ziyarat*, Chapter 78, Hadith 6, Chapter 43, Hadith 1-4.

digest the traditions in this regard. Dharih al-Muharibi narrated:

عَنْ ذَرِيحِ الْمُحَارِبِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا أَلْقَى مِنْ قَوْمِي وَ مِنْ بَنِي إِذَا أَنَا أَخْبَرْتُهُمْ بِمَا فِي إِتْيَانِ قَبْرِ الْحُسَيْنِ (ع) مِنَ الْخَيْرِ إِنَّهُمْ يُكْذِبُونِي وَ يَقُولُونَ إِنَّكَ تَكْذِبُ عَلَيَّ جَعْفَرِ بْنِ مُحَمَّدٍ. قَالَ: يَا ذَرِيحُ دَعِ النَّاسَ يَذْهَبُونَ حَيْثُ شَاءُوا. وَ اللَّهُ إِنْ اللَّهُ لَيَبْهَى بِزَائِرِ الْحُسَيْنِ وَ الْوَافِدِ يَفِدُهُ الْمَلَائِكَةُ الْمُقَرَّبُونَ وَ حَمَلَةُ عَرْشِهِ حَتَّى أَنَّهُ لَيَقُولُ لَهُمْ: أَمَا تَرَوْنَ زُورًا قَبْرَ الْحُسَيْنِ، أَتَوْهُ شَوْقًا إِلَيْهِ وَ إِلَى فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ أُمًّا وَ عَزَّتِي وَ جَلَالِي وَ عَظَمَتِي لِأَوْجِينَهُمْ لَهُمْ كَرَامَتِي وَ لَأَدْخَلْتُهُمْ جَنَّتِي الَّتِي أَعَدَدْتُهَا لِلْأَوْلِيَاءِ وَ لِلْأَنْبِيَاءِ وَ رُسُلِي. يَا مَلَائِكَتِي هُوَ لَاءِ زُورًا الْحُسَيْنِ حَبِيبِ مُحَمَّدٍ رَسُولِي. وَ مُحَمَّدٌ حَبِيبِي وَ مَنْ أَحْبَبَنِي أَحَبَّ حَبِيبِي وَ مَنْ أَحَبَّ حَبِيبِي أَحَبَّ مَنْ يُحِبُّهُ. وَ مَنْ أَبْغَضَ حَبِيبِي أَبْغَضَنِي. وَ مَنْ أَبْغَضَنِي كَانَ حَقًّا عَلَيَّ أَنْ أُعَذِّبَهُ بِأَشَدِّ عَذَابِي، وَ أُحْرِقَهُ بِحَرِّ نَارِي، وَ أَجْعَلَ جَهَنَّمَ مَسْكَنَهُ وَ مَأْوَاهُ، وَ أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ.

I said to Imam al-Sadiq (PBUH), “When I narrate to my folks and family some of the rewards of the pilgrimage to the grave of al-Husain (PBUH), they deny my narrations, and say that I am associating lies to Ja’far Ibn Muhammad (PBUH).” The Imam (PBUH) replied, “O Dharih! Let people believe what they want. By Allah! Allah recounts His glory (to the Angels) for having servants who are visitors of al-Husain (PBUH). When a new pilgrim arrives, the

avored Angels and the carriers of the throne receive him. Allah tells them, ‘Don’t you see the pilgrims of the grave of al-Husain (PBUH) who have come to him eagerly, and in love for him and for Fatima, the daughter of Allah’s Messenger? By My might, majesty, and glory, I shall certainly make incumbent My honor for them, and shall surely enter them to My Paradise that I have prepared for My friends, Prophets, and Messengers. O My Angels! These are the visitors of al-Husain (PBUH), the beloved of Muhammad (PBUH&HF), My Messenger, and Muhammad (PBUH&HF) is My beloved. Whoever loves Me, should love My beloved, and whoever loves My beloved, should love whom he loves. He who hates My beloved, has hated Me, and he who hates Me, it is My right to make him suffer with My severest torment, burn him with the heat of My fire, make Hell his abode, and torment him with a punishment that I have not punished anyone with in the worlds.’”<sup>1</sup>

### Ziyarat of Imam al-Husain (PBUH) from afar

According to the traditions, a person who cannot afford visitation of the grave of Imams (PBUT) can still send his

<sup>1</sup> *Kamil al-Ziyarat*, Chapter 56, Hadith 5; *Bihar al-Anwar*, vol. 98, p. 75, Hadith 26.

salutations to them from afar and can recite the prescribed Ziyarat that are recited near their graves. Imam al-Sadiq (PBUH) said:

قَالَ أَبُو عَبْدِ اللَّهِ (ع): إِذَا بَعُدَتْ بِأَحَدِكُمْ الشُّقَّةُ وَ نَأَتْ بِهِ الدَّارُ، فَلْيَعْلُ عَلَى مَنْزِلِهِ وَ لْيُصَلِّ رَكَعَتَيْنِ وَ لْيُؤَمِّ بِالسَّلَامِ إِلَى قُبُورِنَا، فَإِنَّ ذَلِكَ يَصِلُ إِلَيْنَا.

“If any one of you moves far away and his house becomes distant (from our shrines), he should go above his house, perform two units of prayer, and offer peace and salutations towards our graves, and this will reach us.”<sup>1</sup>

About Ziyarat of Imam al-Husain (PBUH), in particular, Sudair narrated:

قَالَ أَبُو عَبْدِ اللَّهِ (ع): يَا سَدِيرُ تَزُورُ الْحُسَيْنَ (ع) فِي كُلِّ يَوْمٍ؟ قُلْتُ: جُعِلْتُ فِدَاكَ لَا. قَالَ: فَمَا أَجْفَاكُمْ. قَالَ: فَتَزُورُونَهُ فِي كُلِّ جُمُعَةٍ؟ قُلْتُ: لَا. قَالَ: فَتَزُورُونَهُ فِي كُلِّ شَهْرٍ؟ قُلْتُ: لَا. قَالَ: فَتَزُورُونَهُ فِي كُلِّ سَنَةٍ؟ قُلْتُ: قَدْ يَكُونُ ذَلِكَ. قَالَ: يَا سَدِيرُ مَا أَجْفَاكُمْ لِلْحُسَيْنِ أَمَا عَلِمْتَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَلْفَ أَلْفِ مَلِكٍ شِعْنًا غَيْرًا يَبْكُونَهُ وَ يَزُورُونَهُ لَا يَفْتُرُونَ وَ مَا عَلَيْكَ يَا سَدِيرُ أَنْ تَزُورَ قَبْرَ الْحُسَيْنِ (ع) فِي كُلِّ جُمُعَةٍ خَمْسَ مَرَّاتٍ أَوْ فِي كُلِّ يَوْمٍ مَرَّةً؟ قُلْتُ: جُعِلْتُ فِدَاكَ بَيْنَنَا وَ بَيْنَهُ فَرَّاسِخٌ كَثِيرَةٌ. فَقَالَ لِي: اصْعَدْ فَوْقَ

<sup>1</sup> *al-Kafi*, vol. 4, p. 587, Hadith 1; *Kamil al-Ziyarat*, p. 286, Hadith 1; *Bihar al-Anwar*, vol. 98, p. 365, Hadith 1.



سَطْحَكَ ثُمَّ التَّفْتِ يَمَنَةً وَ يَسْرَةً ثُمَّ تَرْفَعُ رَأْسَكَ إِلَى السَّمَاءِ، ثُمَّ  
تَنْحُو نَحْوَ الْقَبْرِ فَتَقُولُ: السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ  
وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ. تُكْتَبُ لَكَ زُورَةٌ وَ الزُّورَةُ حَجَّةٌ وَ عُمْرَةٌ.

Imam al-Sadiq (PBUH) said, “O Sudair! Do you perform the Ziyarat of al-Husain (PBUH) everyday?” I answered, “No! May I be sacrificed for you.” He said, “How degrading! Do you visit him every week<sup>1</sup>?” I answered, “No.” He said, “Do you visit him every month?” I answered, “No.” He said, “Every year?” I replied, “It is so.” He (PBUH) then said, “O Sudair! How humiliating this is for al-Husain (PBUH)! Don’t you know that Allah has one million sorrowful and dusty angels who cry for him (i.e., Imam al-Husain (PBUH)), visit him, and their (sorrow) never subsides? What prevents you, O Sudair, from visiting al-Husain (PBUH) five times every Friday or once every day?” I said, “May I be your sacrifice, there is a long distance between our place and his.” He said, “Go to the roof of your house, turn your face left and right, then raise up your head towards the sky and turn to the direction of his grave and say, ‘Salutations to you, O Aba Abdillah! Peace be upon you, His mercy and His blessings.’ By doing this, a Ziyarat (of Imam al-

<sup>1</sup> In Arabic, Jum’a (جُمُعَةٌ) usually means week, while Jumu’a (جُمُعَةٌ) means Friday.

Husain (PBUH)), a Ziyarat of Hajj and Umra are written for you.”<sup>1</sup>

### Remembering and weeping for Imam al-Husain

When a faithful individual is reminded of the Prophet and Ahl al-Bait (PBUT) and the troubles they confronted and endured, his heart breaks and his tears flow. A tearful eye is a blessing from Allah bestowed upon his servants, and draws near even greater blessings. As one avoids sins, clears his heart from the love of worldly pleasures, implores Allah for help, turns to His chosen ones, he will have a more humble, responsive, and pure heart, as well as more tearful eyes. Although emotions such as liking, loving, and shedding tears depend on the state of one’s heart, one should try to increase his love of what Allah loves even if his heart does not initially respond, by avoiding what Allah has prohibited and acting upon what He has ordered. One such order is to remember the tragedies that Ahl al-Bait (PBUT) faced until one enters a sorrowful state and is induced to crying. According to the traditions, trying to cry (*Tabaaki*) for Imam al-Husain (PBUH) is rewarded even if one cannot bring himself to shed a tear.<sup>2</sup> Putting oneself in the state of crying, in the

<sup>1</sup> *al-Kafi*, vol. 4, p. 589, Hadith 8; *Wasa’il al-Shia*, vol. 14, p. 493, Hadith 19674.

<sup>2</sup> See, e.g., *Mustadrak al-Wasa’il*, vol. 10, p.318, Hadith 14; *Wasa’il al-Shia*, vol. 14, p.596, Hadith 19889.

meetings held in memory of the Chief of the Martyrs (PBUH), may also affect others and make them cry.

The traditions concerning the rewards and benefits of remembering Ahl al-Bait (PBUT) and their hardships and the shedding of tears for them, especially concerning Imam al-Husain (PBUH), are numerous and enlightening. Here, for the sake of brevity, only a few traditions will be quoted. For more comprehensive presentation, the readers may refer to the excellent book written by a great traditionist of the latter era, Sheikh Abbas al-Qummi (RA), called, “The Breath of the Grieved” (*Nafasul Mahmum*), which has also been translated into English.<sup>1</sup>

Shedding tears for Imam al-Husain is considered a natural outcome of faith.<sup>2</sup> Ibn Sinan narrated:

<sup>1</sup> The English translation of this book was published by Islamic Study Circle, Mumbai, India. It is also available online at: [www.al-islam.org/nafas/](http://www.al-islam.org/nafas/)

<sup>2</sup> Certainly, all true believers cry for Imam al-Husain (PBUH), but this does not mean that any one who cries for Imam al-Husain (PBUH) is necessarily a believer. A person who does not fully believe in the Wilaya of Ahl al-Bait (PBUT) (i.e., does not consider their sayings and actions are to be followed even if they are against one’s opinion or the opinion of others), his sympathy for Imam al-Husain (PBUH) may only have worldly benefits for him, but will not save him from the hereafter punishment. According to numerous traditions, true faith (i.e., believing in the Wilaya of Ahl al-Bait (PBUT)) is the major requirement of salvation. Therefore, all the traditions concerning the rewards of Ziyarat or weeping for Imam al-Husain are only meant for the believers. Nevertheless, sympathy for Ahl al-Bait (PBUT) has eventually led many people to true faith before their death. Their attraction towards faith was usually initiated by their sympathy for the sufferings of Imam al-Husain (PBUH). Hence, they owe their

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ (ع) قَالَ: نَظَرَ النَّبِيُّ (ص) إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع وَهُوَ مُقْبِلٌ فَأَجْلَسَهُ فِي حَجْرِهِ وَ قَالَ: إِنَّ لِقَتْلِ الْحُسَيْنِ حَرَارَةً فِي قُلُوبِ الْمُؤْمِنِينَ لَا تَبْرُدُ أَبَدًا. ثُمَّ قَالَ (ع) بِأَبِي: قَتِيلُ كُلِّ عَبْرَةٍ. قِيلَ: وَمَا قَتِيلُ كُلِّ عَبْرَةٍ يَا ابْنَ رَسُولِ اللَّهِ؟ قَالَ: لَا يَذْكُرُهُ مُؤْمِنٌ إِلَّا بَكَى.

Imam al-Sadiq (PBUH) said, “The Prophet (PBUH&HF) looked at al-Husain Ibn Ali (PBUH) as he was approaching. He sat him in his lap and said, ‘Verily, for the martyrdom of al-Husain there shall be a heat in the hearts of the believers that shall never subside.’” Then, the Imam (PBUH) continued, “He (i.e., al-Husain (PBUH)) is the martyr of tears.” I asked, “What is the meaning of the martyr of tears, O son of the Messenger of Allah?” He (PBUH) replied, “No faithful remembers him except that he weeps.”<sup>1</sup>

Rayyan Ibn Shabib narrated:

عَنِ الرَّيَّانِ بْنِ شَبِيبٍ عَنِ الرِّضَا ع أَنَّهُ قَالَ: يَا ابْنَ شَبِيبٍ. إِنَّ الْحَرَّمَ هُوَ الشَّهْرُ الَّذِي كَانَ أَهْلُ الْجَاهِلِيَّةِ فِيهَا مَضَى يُحْرَمُونَ فِيهِ الظُّلْمَ وَالْقِتَالَ لِحُرْمَتِهِ فَمَا عَرَفَتْ هَذِهِ الْأُمَّةُ حُرْمَةَ شَهْرِهَا وَلَا حُرْمَةَ نَبِيِّهَا صَلَوَاتُ اللَّهِ عَلَيْهِ وَآلِهِ، لَقَدْ قَتَلُوا فِي هَذَا الشَّهْرِ ذُرِّيَّتَهُ وَ سَبَّوْا نِسَاءَهُ

salvation to the programs held in memory of the Chief of the Martyrs (PBUH).

<sup>1</sup> *Mustadrak al-Wasa'il*, vol. 10, p. 318, Hadith 13.

وَأَنْتَهَبُوا ثِقْلَهُ، فَلَا غَفَرَ اللَّهُ لَهُمْ ذَلِكَ أَبَدًا. يَا ابْنَ شَبِيبٍ إِنْ كُنْتَ  
بَاكِيًا لِشَيْءٍ فَأَبْكِ لِلْحُسَيْنِ بْنِ عَلِيٍّ ع، فَإِنَّهُ ذَبَحَ كَمَا يُذْبَحُ الْكَبْشُ  
وَ قُتِلَ مَعَهُ مِنْ أَهْلِ بَيْتِهِ ثَمَانِيَةَ عَشَرَ رَجُلًا مَا لَهُمْ فِي الْأَرْضِ  
شَيْئُونَ. وَ لَقَدْ بَكَتِ السَّمَاوَاتُ السَّبْعُ وَ الْأَرْضُونَ لِقَتْلِهِ وَ لَقَدْ نَزَلَ  
إِلَى الْأَرْضِ مِنَ الْمَلَائِكَةِ أَرْبَعَةَ آلَافٍ لِنَصْرِهِ فَوَجَدُوهُ قَدْ قُتِلَ. فَهُمْ  
عِنْدَ قَبْرِهِ شَعَثٌ غُبْرٌ إِلَى أَنْ يَقُومَ الْقَائِمُ فَيَكُونُونَ مِنْ أَنْصَارِهِ وَ  
شِعَارُهُمْ يَا لِنَارَاتِ الْحُسَيْنِ. يَا ابْنَ شَبِيبٍ لَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ  
عَنْ جَدِّهِ أَنَّهُ لَمَّا قُتِلَ جَدِّي الْحُسَيْنُ أَمَطَرَتِ السَّمَاءُ دَمًا وَ تُرَابًا أَحْمَرَ.  
قَالَ يَا ابْنَ شَبِيبٍ إِنْ بَكَيتَ عَلَى الْحُسَيْنِ ع حَتَّى تَصِيرَ دُمُوعَكَ  
عَلَى خَدَّيْكَ غَفَرَ اللَّهُ لَكَ كُلَّ ذَنْبٍ أَذْنَبْتَهُ صَغِيرًا كَانَ أَوْ كَبِيرًا قَلِيلًا  
كَانَ أَوْ كَثِيرًا. يَا ابْنَ شَبِيبٍ إِنْ سَرَّكَ أَنْ تَلْقَى اللَّهَ عَزَّ وَ جَلَّ وَ لَا  
ذَنْبَ عَلَيْكَ فَزِرْ الْحُسَيْنِ ع. يَا ابْنَ شَبِيبٍ إِنْ سَرَّكَ أَنْ تَسْكُنَ  
الْغُرْفَ الْمَبْنِيَّةَ فِي الْجَنَّةِ مَعَ النَّبِيِّ وَ آلِهِ صَلَّى اللَّهُ عَلَيْهِمْ فَالْعَنَ قَتْلَةَ  
الْحُسَيْنِ. يَا ابْنَ شَبِيبٍ إِنْ سَرَّكَ أَنْ يَكُونَ لَكَ مِنَ الثَّوَابِ مِثْلُ مَا  
لِمَنْ اسْتَشْهَدَ مَعَ الْحُسَيْنِ فَقُلْ مَتَى مَا ذَكَرْتَهُ: يَا لَيْتَنِي كُنْتُ مَعَهُمْ  
فَأُفَوِّزَ فَوْزًا عَظِيمًا. يَا ابْنَ شَبِيبٍ إِنْ سَرَّكَ أَنْ تَكُونَ مَعَنَا فِي  
الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ، فَاحْزَنْ لِحُزْنِنَا وَ افْرَحْ لِفَرَحِنَا وَ عَلَيْكَ  
بِوَلَائَتِنَا. فَلَوْ أَنَّ رَجُلًا أَحَبَّ حَجْرًا لِحَشْرِهِ اللَّهُ مَعَهُ يَوْمَ الْقِيَامَةِ.

Imam al-Ridha (PBUH) said, “O Son of Shabib! Muharram is a month in which even the people of the former age of ignorance forbade oppression and bloodshed due to its sanctity. However, this

nation did not honor the sanctity of this month nor did they honor the sanctity of their Prophet (PBUH&HF). In this month, they killed the Prophet’s progeny, enslaved his women, and plundered his belongings. May Allah never forgive them for these crimes.

O Son of Shabib! If you wish to cry for anything or anyone, cry for al-Husain Ibn Ali (PBUH) for he was slaughtered like a sheep. Eighteen members from his family who were unparalleled on earth were also killed along with him. Certainly, the seven heavens and earths cried because of the murder of al-Husain (PBUH). Four thousand Angels descended on earth to aid him, but (when they were allowed to reach there) they found him martyred. So they remained at his grave, disheveled and dusty, and will remain there until the rising of al-Qa’im (Imam al-Mahdi (PBUH)), whereupon they will aid him. Their slogan will be, ‘Vengeance for the blood of al-Husain.’ O Son of Shabib! My father related to me from his father, who related from his grandfather that when my grandfather Imam al-Husain (PBUH) was martyred, the sky rained blood and red sands.

O Son of Shabib! When you weep over the afflictions of al-Husain (PBUH) so that tears flow from your eyes onto your cheeks, Allah will forgive all your sins, big or small, few or numerous. O Son of Shabib! If you wish to meet

Allah, the mighty and the majestic, free of sin, then perform the Ziyarat of al-Husain (PBUH).

O Son of Shabib! If it pleases you to abide in the palaces of Paradise in company of the Prophet (PBUH&HF) and his family, then invoke Allah's curse upon the murderers of Imam al-Husain (PBUH). O Son of Shabib! If you wish to earn the reward of those who were martyred with al-Husain (PBUH), then whenever you remember him, say, 'If only I had been with them so that I would have attained the great felicity.' O Son of Shabib! If you desire to be with us in the highest degree of Paradise, then grieve in our sorrows and rejoice in our happiness. Remain attached to our love, for even if a person loves a stone, Allah shall resurrect him with it on the Day of Judgment.”<sup>1</sup>

Masma' Ibn Abd al-Malik narrated:

عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ (ع) فِي حَدِيثٍ: أَمَا تَذَكُرُ مَا صُنِعَ بِهِ يَعْنِي بِالْحُسَيْنِ (ع)؟ قُلْتُ: بَلَى. قَالَ فَتَحْزَنُ؟ قُلْتُ: إِي وَاللَّهِ وَاسْتَعْبِرْ لِدَلِكِ حَتَّى يَرَى أَهْلِي أَثَرَ ذَلِكَ عَلَيَّ فَأَمْتَنِعَ مِنَ الطَّعَامِ حَتَّى يَسْتَبِينَ ذَلِكَ فِي وَجْهِ. فَقَالَ: رَحِمَ اللَّهُ دَمْعَتَكَ. أَمَا إِنَّكَ مِنَ الَّذِينَ يُعْدُونَ مِنْ أَهْلِ الْجَزَعِ لَنَا وَالَّذِينَ يَفْرَحُونَ لِفَرَحِنَا وَ يَحْزَنُونَ لِحُزْنِنَا. أَمَا إِنَّكَ سَتَرَى عِنْدَ مَوْتِكَ

<sup>1</sup> *Uyun Akhbar al-Ridha (PBUH)*, vol. 1, p. 299, Hadith 58; *Bihar al-Anwar*, vol. 44, p.285, Hadith 23.

حُضُورَ آبَائِي لَكَ وَ وَصِيَّتَهُمْ مَلِكَ الْمَوْتِ بِكَ وَ مَا يَلْقَوْنَكَ بِهِ مِنَ الْبِشَارَةِ أَفْضَلُ وَ لَمَلِكُ الْمَوْتِ أَرْقُ عَلَيْكَ وَ أَشَدُّ رَحْمَةً لَكَ مِنَ الْأُمِّ الشَّفِيقَةِ عَلَيَّ وَ لَدَهَا. إِلَى أَنْ قَالَ: مَا بَكَى أَحَدٌ رَحْمَةً لَنَا وَ لِمَا لَقِينَا إِلَّا رَحْمَةُ اللَّهِ قَبْلَ أَنْ تَخْرُجَ الدَّمْعَةُ مِنْ عَيْنِهِ. فَإِذَا سَالَ دُمُوعُهُ عَلَيَّ خَدَّهُ فَلَوْ أَنَّ قَطْرَةً مِنْ دُمُوعِهِ سَقَطَتْ فِي جَهَنَّمَ لَأُطْفِئَتْ حَرَّهَا حَتَّى لَا يُوجَدَ لَهَا حَرٌّ...

Imam al-Sadiq (PBUH) asked me, “Do you remind yourself about what happened to al-Husain (PBUH)?” I answered, “Yes.” He asked, “Do you become grieved?” I answered, “Yes, by Allah! And I shed tears so much so that my family members notice its effect on my face and I abstain from food in such situation.” He (PBUH) said, “May Allah have mercy on your tears. Truly, you are counted among the people who are concerned about us, who rejoice in our happiness and grieve in our grief. Indeed, at the time of your death you will see the presence of my ancestors who will give you glad tidings and will give their recommendations to the Angel of death about you. He will thus become more compassionate and merciful towards you than a tenderhearted mother is to her child... None (among the believers) sympathetically weeps for us and for what befell us but that Allah bestows upon him His mercy, even before his tears flow from his eyes. (It is so rewarding that) if a drop from the tears that flows

on his cheeks drops over Hell, it will extinguish its heat completely ...”<sup>1</sup>

Several authorities narrated that Imam al-Sadiq (PBUH) said:

قَالَ أَبُو عَبْدِ اللَّهِ (ع): مَنْ أَنْشَدَ فِي الْحُسَيْنِ شِعْرًا فَبَكَى وَ أَبَكَى  
وَاحِدًا كُتِبَتْ لَهُمَا الْجَنَّةُ، وَ مَنْ ذَكَرَ الْحُسَيْنَ عِنْدَهُ فَخَرَجَ مِنْ عَيْنِهِ  
مِنَ الدَّمْعِ مِقْدَارُ جَنَاحِ ذُبَابٍ كَانَ ثَوَابُهُ عَلَى اللَّهِ وَ لَمْ يَرْضَ لَهُ  
بِدُونِ الْجَنَّةِ.

“Anyone (of the believers) who recites poetry about al-Husain (PBUH) and cries and makes another one cry, Paradise will be written for both of them. Anyone (of the believers) in whose presence al-Husain (PBUH) is mentioned, and tears come to his eyes even to the extent of a wing of a fly, his reward is with Allah, and Allah will not be pleased with anything less than Paradise for him.”<sup>2</sup>

### What is Ziyarat al-Nahiya?

Of the several prescribed Ziyarat of Imam al-Husain (PBUH), one was recited by Imam al-Mahdi (PBUH) and reached us through one of his four special deputies. For that reason, it is known as the Ziyarat that was issued from the sacred

<sup>1</sup> *Kamil al-Ziyarat*, p. 101, Hadith 6; *Bihar al-Anwar*, vol. 44, p.289, Hadith 31.

<sup>2</sup> *Thawab al-A'mal*, p. 84; *Kamil al-Ziyarat*, p. 104; *Bihar al-Anwar*, vol. 44, p. 288.

side (*Ziyarat al-Nahiya al-Muqaddasa*).<sup>1</sup> One of the most important features of this Ziyarat is that in different phrases, Imam al-Mahdi (PBUH) graphically describes the events of Ashura and the agony that Imam al-Husain (PBUH) and his family faced on that horrific and ominous day.

### Documentation of the Ziyarat

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

It is noteworthy that Sayyid Ibn Tawus (d. 664 AH) in his *Misbah al-Za'ir* reports another Ziyarat, which has some common parts with Ziyarat al-Nahiya. However, this Ziyarat has not been attributed to the Imam (PBUH), and has been only ascribed to Sayyid Murtadha (d. 436 AH). As al-Majlisi mentioned in *Bihar al-Anwar*, vol. 98, p. 251,

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

although these variations might have been due to different narrations, yet this Ziyarat is apparently the composition of Sayyid Murtadha (RA) who used a part of original Ziyarat al-Nahiya, made some changes to it, added some phrases from other Ziyarats, and used to recite it as his own Ziyarat.

### **An overview of the Ziyarat al-Nahiya**

Since this Ziyarat (as reported in *al-Mazar al-Kabir*, by al-Mash'hadī) originated from an infallible Imam who is the tongue of Allah, it is replete with divine recognition, guidance, spirituality, knowledge of religion, lessons for humanity, and the historical facts.

The method of presentation in this Ziyarat follows the formal method seen in other texts by Ahl al-Bait (PBUH). The text of this Ziyarat can be divided into the following ten major parts:

- 1- Offering peace and salutations to the Prophets (PBUH) (whose spiritual heir was Imam al-Husain (PBUH)), from the earliest ones up to Prophet Muhammad (PBUH&HF), and then his pure progeny (PBUH) in addition to describing some of their attributes. For instance, we recite: *“Peace be upon Adam, the chosen one of Allah from among His creation ...”*
- 2- Offering peace and salutations to the Chief of Martyrs (PBUH) and enumerating some of his spiritual qualities

and divine titles: *“Peace be upon al-Husain who sacrificed himself up to the last drops of the blood of his heart. Peace be upon him, who obeyed Allah secretly and openly... Peace be upon the son of the Garden of refuge. Peace be upon the son of Zamzam and al-Safaa. Peace be upon him who was saturated in (his) blood ...”*

- 3- Sending salutations to the martyrs of Karbala, in general, who sacrificed their selves for the divine cause: *“Peace be upon the bloodstained chests... Peace be upon the pallid bodies... Peace be upon the dismembered limbs. Peace be upon the heads raised upon lances ...”*
- 4- Stating the motivations, wishes, and aims for visiting Imam al-Husain (PBUH): *“Peace be upon you! Indeed, I intended your visitation and am hopeful of achieving the prosperity that is with you. Salutations to you, salutations from he who recognizes your sanctity, is a sincere (believer) in your guardianship, seeks nearness to Allah through your love, and is aloof from your enemies ...”*
- 5- Bearing witness to the Imam's exemplary way of conduct: *“I bear witness that you certainly established prayer, gave alms, enjoined good, forbade evil and transgression, obeyed Allah, never disobeyed Him, held fast to Him and to His rope, pleased Him, and held Him in awe ...”*

- 6- Explaining the Imam's method of opposing evil: *"when tyranny became wide-spread, injustice removed its veil, wickedness called upon its followers... the knowledge demanded you for disavowal (of falsehood), and made it incumbent on you to struggle against the deviant. Therefore, you set out in company of your children, kinsfolk, followers, and supporters, disclosed the truth and clear proofs, summoned people towards Allah with wisdom and fine exhortation ..."*
- 7- Presenting some of the calamities and afflictions that befell the Imam, and describing his martyrdom and the capture of his family: *"The enemy then surrounded you from all sides, weakened you by inflicting wounds, while you did not have any helper left, and you were bereaved yet patient ..."*
- 8- Enumerating the depth of the crime: *"Certainly, by killing you, they have killed Islam, disrupted (the truth of) prayer and fasting, revoked the (prophetic) customs and the (divine) laws... Certainly, (by this event,) the Messenger of Allah (PBUH&HF) was wronged, left alone, and denied vengeance, the Book of Allah, the mighty and the majestic, was again abandoned ..."*
- 9- Relating the mourning ceremonies of the Prophets, Angels, and the cosmos: *"Indeed, the Messenger (PBUH&HF) became distressed and his depressed heart wept. The Angels and the Prophets offered their condolences to him for your martyrdom. Your mother, al-Zahra, became distressed and bereft of you. Legions*

*of Angels came in waves to offer their condolences to your father, the Leader of the Faithful ..."*

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

A blend of wisdom, cognizance, spirituality, ethics, elegy, enthusiasm, devotion, along with a detailed account of the events has made this divinely inspired Ziyarat, one of the most insightful Ziyarat of Imam al-Husain (PBUH) for the followers of Ahl al-Bait (PBUT).

In what follows, the Arabic text alongside its English translation and transliteration of the original Ziyarat al-Nahiya as reported in *al-Mazar al-Kabir*, by Muhammad Ibn al-Mash'hadi, is presented.

May Allah hasten the advent of Imam Mahdi (PBUH), the reviver of the religion of Allah, the avenger of the blood of the Chief of Martyrs (PBUH) from the oppressors, and the establisher of peace and justice over the globe.

With request for prayers,

Vahid J. Majd,

1 Thul-Hijja 1424.

## TABLE OF ARABIC transliteration

Letters	ب = <b>b</b> (ball)	ز = <b>z</b> (zap)	ف = <b>f</b> (far)
	ت = <b>t</b> (tent)	س = <b>s</b> (seen)	ق = <b>q</b> (Qatar)
	ث = <b>th</b> (thin)	ش = <b>sh</b> (shin)	ك = <b>k</b> (keen)
	ج = <b>j</b> (Jim)	ص = <b>š</b> (sock)	ل = <b>l</b> (large)
	ح = <b>h</b> (heavy)	ض = <b>dh</b> (thy)	م = <b>m</b> (milk)
	خ = <b>kh</b> (khalif)	ط = <b>t</b> (top)	ن = <b>n</b> (noon)
	د = <b>d</b> (dark)	ظ = <b>d̄</b> (Dahran)	ه = <b>h</b> (hat)
	ذ = <b>dh</b> (thee)	ع = <b>3</b> (aim)	و = <b>w</b> (weep)
	ر = <b>r</b> (raw)	غ = <b>gh</b> (gh)	ي = <b>y</b> (yard)
	ء = ' (brief glottal stop) It precedes or follows a vowel.		
Short vowels	َ = <b>a</b> (cap)	ِ = <b>i</b> (zip)	ُ = <b>u</b> (July)
Long vowels	آ = <b>ā</b> (father)	ى = <b>ī</b> (teeth)	و = <b>ū</b> (boon)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## زِيَارَةُ النَّاحِيَةِ الْمُقَدَّسَةِ

### ZIYARAT AL-NAHIYA AL-MUQADDASA

English Translation	Transliteration	Arabic Text
Peace be upon Adam, the chosen one of Allah from among His creation.	<i>assalāmu 3alā ādama šifwatil-lāhi min khalīqatih,</i>	السَّلَامُ عَلَى آدَمَ صِفْوَةَ اللَّهِ مِنْ خَلِيقَتِهِ،
Peace be upon Seth (Shaith), the friend of Allah and His elite.	<i>assalāmu 3alā shaythin waliyil-lāhi wa khiyaratih,</i>	السَّلَامُ عَلَى شَيْثٍ وَلِيِّ اللَّهِ وَخَيْرَتِهِ،
Peace be upon Enoch (Idris), who established (religion) on behalf of Allah by His authority.	<i>assalāmu 3alā 'idrīsal qā'imi lil-lāhi bi-hujjatih,</i>	السَّلَامُ عَلَى إِدْرِيسَ الْقَائِمِ لِلَّهِ بِحُجَّتِهِ،



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

*assalāmu 3alā  
nūhinil mujābi fī  
da3watih,*

السَّلَامُ عَلَى نُوحٍ  
الْمُجَابِ فِي دَعْوَتِهِ،

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

*assalāmu 3alā  
hūdinil mamdūdi  
minal-lāhi bi-  
ma3ūnatih,*

السَّلَامُ عَلَى هُودٍ  
الْمَمْدُودِ مِنَ اللَّهِ  
بِمَعُونَتِهِ،

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

*assalāmu 3alā  
šālihil-ladhī  
tawwajahul-lāhu  
bi-karāmatih,*

السَّلَامُ عَلَى صَالِحِ  
الَّذِي تَوَجَّهَ اللَّهُ  
بِكَرَامَتِهِ،

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

*assalāmu 3alā  
'ibrāhimal-ladhī  
habāhul-lāhu bi-  
khullatih*

السَّلَامُ عَلَى إِبْرَاهِيمَ  
الَّذِي حَبَاهُ اللَّهُ بِخُلَّتِهِ،

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

*assalāmu 3alā  
'isma3īlal-ladhī  
fadāhul-lāhu bi-  
dhibhīn 3aḍmin  
min jannatih*

السَّلَامُ عَلَى إِسْمَاعِيلَ  
الَّذِي فَدَاهُ اللَّهُ بِذَبْحِ  
عَظِيمٍ مِنْ جَنَّتِهِ،

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

*assalāmu 3alā  
'ishāqal-ladhī  
ja3alal-lāhun-  
nubuwwata fī  
dhurriyyatih,*

السَّلَامُ عَلَى إِسْحَاقَ  
الَّذِي جَعَلَ اللَّهُ النَّبُوَّةَ  
فِي ذُرِّيَّتِهِ،

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

*assalāmu 3alā  
ya3qūbal-ladhī  
raddal-lāhu  
3alayhi bašarahu  
bi-raḥmatih,*

السَّلَامُ عَلَى يَعْقُوبَ  
الَّذِي رَدَّ اللَّهُ عَلَيْهِ  
بَصَرَهُ بِرَحْمَتِهِ،

Peace be upon Joseph (Yusuf), whom Allah rescued from the well by His majesty.

*assalāmu 3alā  
yūsufal-ladhī  
najjahul-lāhu  
minal jubbi bi-  
3aḍamatih,*

السَّلَامُ عَلَى يُوسُفَ  
الَّذِي نَجَّاهُ اللَّهُ مِنَ  
الْجُبِّ بِعَظَمَتِهِ،

Peace be upon Moses (Musa), the one for whom Allah split the sea with His Power.

*assalāmu 3alā  
mūsal-ladhī  
falaqal-lāhul  
baḥra lahu bi-  
qudratih,*

السَّلَامُ عَلَى مُوسَى  
الَّذِي فَلَقَ اللَّهُ الْبَحْرَ لَهُ  
بِقُدْرَتِهِ،

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

*assalāmu 3alā  
hārūnal-ladhī  
khaššahul-lāhu bi-  
nubuwwatih,*

السَّلَامُ عَلَى هَارُونَ  
الَّذِي خَصَّهُ اللَّهُ بِنَبُوَّتِهِ،

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

*assalāmu 3alā  
shu3aybil-ladhī  
našarahul-lāhu  
3alā 'ummatih,*

السَّلَامُ عَلَى شُعَيْبٍ  
الَّذِي نَصَرَهُ اللَّهُ عَلَى  
أُمَّتِهِ،

Peace be upon David  
(*Dawud*), to whom  
Allah turned (in  
mercy) after his  
mistake.<sup>1</sup>

*assalāmu 3alā  
dāwūdal-ladhī  
tābal-lāhu 3alayhi  
min khaṭī'atih,*

السَّلَامُ عَلَى دَاوُدَ  
الَّذِي تَابَ اللَّهُ عَلَيْهِ مِنْ  
خَطِيئَتِهِ،

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

*assalāmu 3alā  
sulaymānal-ladhī  
dhallat lahul jinnu  
bi-3izzatih,*

السَّلَامُ عَلَى سُلَيْمَانَ  
الَّذِي ذَلَّتْ لَهُ الْجِنُّ  
بِعِزَّتِهِ،

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

*assalāmu 3alā  
'ayyūbal-ladhī  
shafāhul-lāhu min  
3illatih,*

السَّلَامُ عَلَى أَيُّوبَ  
الَّذِي شَفَاهُ اللَّهُ مِنْ  
عَلَّتِهِ،

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

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

*assalāmu 3alā  
yūnusal-ladhī  
'anjazal-lāhu lahu  
maḍhmūna  
3idatih,*

السَّلَامُ عَلَى يُوسُفَ  
الَّذِي أَنْجَزَ اللَّهُ لَهُ  
مَضْمُونَ عِدَّتِهِ،

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

*assalāmu 3alā  
3uzayril-ladhī  
'ahyāhul-lāhu  
ba3da mūtatih,*

السَّلَامُ عَلَى عُزَيْرٍ  
الَّذِي أَحْيَاهُ اللَّهُ بَعْدَ  
مَيِّتِهِ،

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

*assalāmu 3alā  
zakariyyaš-šābiri  
fī mihnatih,*

السَّلَامُ عَلَى زَكَرِيَّا  
الصَّابِرِ فِي مِحْنَتِهِ،

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

*assalāmu 3alā  
yḥayal-ladhī  
'azlafahul-lāhu bi-  
shahādatih,*

السَّلَامُ عَلَى يَحْيَى  
الَّذِي أَرْزَلَهُ اللَّهُ  
بِشَهَادَتِهِ،

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

*assalāmu 3alā  
3īsa, ruḥil-lāhi wa  
kalimatih,*

السَّلَامُ عَلَى عِيسَى  
رُوحِ اللَّهِ وَكَلِمَتِهِ،

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

*assalāmu 3alā  
muḥammaddin  
ḥabībil-lāhi wa  
šifwatih,*

السَّلَامُ عَلَى مُحَمَّدٍ  
حَبِيبِ اللَّهِ وَصِفْوَتِهِ،

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

*assalāmu 3alā  
'amīril mu'minīna  
3aliyy-ibni 'abī  
ṭālibinil-makhšūši  
bi-'ukhuwwatih,*

السَّلَامُ عَلَى  
أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ  
أَبِي طَالِبِ الْمَخْشُوشِ  
بِأُخُوَّتِهِ،

Peace be upon Fatima al-Zahra, his daughter.

*assalāmu 3alā  
fāṭimataz-  
zahrā'ibnatih,*

السَّلَامُ عَلَى فَاطِمَةَ  
الزَّهْرَاءِ ابْنَتِهِ،

Peace be upon Abu Muhammad al-Hasan, the executor of (the will of) his father, and his successor.

*assalāmu 3alā 'abi  
muḥammadinil-  
ḥasani waṣiyyi  
'abīhi wa  
khalīfatih,*

السَّلَامُ عَلَى أَبِي  
مُحَمَّدِ الْحَسَنِ وَصِيِّ  
أَبِيهِ وَخَلِيفَتِهِ،

Peace be upon al-Husain, who sacrificed himself up to the last drops of the blood of his heart.

*assalāmu 3alal-  
ḥusaynil-ladhī  
samaḥat nafsuhu  
bi-muhjatih*

السَّلَامُ عَلَى الْحُسَيْنِ  
الَّذِي سَمَحَتْ نَفْسُهُ  
بِمُهْجَتِهِ،

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

*assalāmu 3alā  
man 'aṭā3al-lāha  
fī sirrihi wa  
3alāniyatih,*

السَّلَامُ عَلَى مَنْ أَطَاعَ  
اللَّهَ فِي سِرِّهِ وَعَلَانِيَتِهِ،

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

*assalāmu 3alā  
man ja3alal-  
lāhush-shifā'a fī  
turbatih,*

السَّلَامُ عَلَى مَنْ جَعَلَ  
اللَّهُ الشِّفَاءَ فِي تُرْبَتِهِ،

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

*assalāmu 3alā  
manil 'ijābatu  
taḥta qubbatih,*

السَّلَامُ عَلَى مَنْ  
الْإِجَابَةُ تَحْتَ قُبَّتِهِ،

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

*assalāmu 3alā  
manil 'a'immatu  
min dhurriyyatih,*

السَّلَامُ عَلَى مَنْ الْأئِمَّةُ  
مِنْ ذُرِّيَّتِهِ،

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

*assalāmu 3alabni  
khātamil anbiyā',*

السَّلَامُ عَلَى ابْنِ خَاتَمِ  
الْأَنْبِيَاءِ،

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

*assalāmu 3alabni  
sayyidil awṣiyā',*

السَّلَامُ عَلَى ابْنِ سَيِّدِ  
الْأَوْصِيَاءِ،

Peace be upon the son of Fatima, the radiant.

*assalāmu 3alabni  
fāṭimaz-zahrā',*

السَّلَامُ عَلَى ابْنِ فَاطِمَةَ  
الزَّهْرَاءِ،

Peace be upon the son of Khadija, the great.

*assalāmu 3alabni  
khadijatal kubrā,*

السَّلَامُ عَلَى ابْنِ  
خَدِيجَةَ الْكُبْرَى،

Peace be upon the son of the lote-tree in the outermost boundary (of Heaven).<sup>1</sup>

*assalāmu 3alabni sidratil muntahā,* السَّلَامُ عَلَى ابْنِ سِدْرَةِ الْمُنتَهَى،

Peace be upon the son of the Garden of refuge.

*assalāmu 3alabni jannatil ma'wā,* السَّلَامُ عَلَى ابْنِ جَنَّةِ الْمَأْوَى،

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

*assalāmu 3alabni zamzama waš-šafā* السَّلَامُ عَلَى ابْنِ زَمْزَمَ وَ الصَّفَا،

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

*assalāmu 3alal murrammali bid-dimā',* السَّلَامُ عَلَى الْمُرْمَلِ بِالِدِّمَاءِ،

Peace be upon him, whose tents were violated.

*assalāmu 3alal mahtūkil khibā',* السَّلَامُ عَلَى الْمَهْتُوكِ الْخِبَاءِ،

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

*assalāmu 3alā khāmisi 'ašhābil kisā',* السَّلَامُ عَلَى خَامِسِ أَصْحَابِ الْكِسَاءِ،

Peace be upon the loneliest of the lonely.

*assalāmu 3alā gharībil ghurabā',* السَّلَامُ عَلَى غَرِيبِ الْغُرَبَاءِ،

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

*assalāmu 3alā shahīdish-shuhadā',* السَّلَامُ عَلَى شَهِيدِ الشُّهَدَاءِ،

<sup>1</sup> C.f. Chapter 14, Verse 53 of the Quran.

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

*assalāmu 3alā qatīlil ad3iyā',* السَّلَامُ عَلَى قَتِيلِ الْأُدْعِيَاءِ،

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

*assalāmu 3alā sākini karbalā',* السَّلَامُ عَلَى سَاكِنِ كَرْبَلَاءِ،

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

*assalāmu 3alā man bakat-hu malā'ikatus-samā'* السَّلَامُ عَلَى مَنْ بَكَتَهُ مَلَائِكَةُ السَّمَاءِ،

Peace be upon the one whose descendants are the pure.

*assalāmu 3alā man dhuriyyatuhul azkiyā',* السَّلَامُ عَلَى مَنْ ذُرِّيَّتُهُ الْأَزْكَيَاءُ،

Peace be upon the chief of the religion.

*assalāmu 3alā ya3sūbid-dīn* السَّلَامُ عَلَى يَعْسُوبِ الدِّينِ،

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

*assalāmu 3alā manāzilil barāhīn,* السَّلَامُ عَلَى مَنَازِلِ الْبَرَاهِينِ،

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

*assalāmu 3alal 'a'immatis-sādāt,* السَّلَامُ عَلَى الْأَئِمَّةِ السَّادَاتِ،

Peace be upon the bloodstained chests.

*assalāmu 3alal juyūbil muḏharrajāt,* السَّلَامُ عَلَى الْجُيُوبِ الْمُضَرَّجَاتِ،

Peace be upon the parched lips.

*assalāmu 3alash-shifāhidh-dhābilāt,*

السَّلَامُ عَلَى الشِّفَاهِ  
الذَّابِلَاتِ،

Peace be upon the plucked souls.

*assalāmu 3alan-nufūsil mušṭalamāt,*

السَّلَامُ عَلَى النَّفُوسِ  
الْمُصْطَلَمَاتِ،

Peace be upon the snatched spirits.

*assalāmu 3alal 'arwāhil mukhtalasāt,*

السَّلَامُ عَلَى الْأَرْوَاحِ  
الْمُخْتَلَسَاتِ،

Peace be upon the stripped corpses.

*assalāmu 3alal 'ajsādil 3ariyāt,*

السَّلَامُ عَلَى الْأَجْسَادِ  
الْعَارِيَاتِ،

Peace be upon the pallid bodies.

*assalāmu 3alal jusūmish-shāhibāt,*

السَّلَامُ عَلَى الْجُسُومِ  
الشَّاهِبَاتِ،

Peace be upon the gushing bloods.

*assalāmu 3alad-dimā'is-sā'ilāt,*

السَّلَامُ عَلَى الدِّمَاءِ  
السَّائِلَاتِ،

Peace be upon the dismembered limbs.

*assalāmu 3alal a3dhā'il muqqaṭṭa3āt,*

السَّلَامُ عَلَى الْأَعْضَاءِ  
الْمُقَطَّعَاتِ،

Peace be upon the heads raised upon lances.

*assalāmu 3alar-ru'ūsil mushālāt,*

السَّلَامُ عَلَى الرُّؤُوسِ  
الْمُشَالَاتِ،

Peace be upon the women (forcibly) exposed.

*assalāmu 3alan-niswatil bārizāt,*

السَّلَامُ عَلَى النِّسْوَةِ  
الْبَارِزَاتِ،

Peace be upon the Proof of the Lord of the worlds.

*assalāmu 3alā ḥujjati rabbil 3ālamīn,*

السَّلَامُ عَلَى حُجَّةِ رَبِّ  
الْعَالَمِينَ،

Peace be upon you and upon your pure ancestors.

*assalāmu 3alayka wa 3alā ābā'ikaṭ-ṭāhirīn,*

السَّلَامُ عَلَيْكَ وَ عَلَى  
آبَائِكَ الطَّاهِرِينَ،

Peace be upon you and upon your martyred sons.

*assalāmu 3alayka wa 3alā 'abnā'ikal mustash-hadīn,*

السَّلَامُ عَلَيْكَ وَ عَلَى  
أَبْنَائِكَ الْمُسْتَشْهِدِينَ،

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

*assalāmu 3alayka wa 3alā dhurriyyatikan-nāširīn,*

السَّلَامُ عَلَيْكَ وَ عَلَى  
ذُرِّيَّتِكَ النَّاصِرِينَ،

Peace be upon you and upon the accompanying Angels.

*assalāmu 3alayka wa 3alal malā'ikatil mudhāji3īn,*

السَّلَامُ عَلَيْكَ وَ عَلَى  
الْمَلَائِكَةِ الْمُضَاجِعِينَ،

Peace be upon the slain and the oppressed one.

*assalāmu 3alal qatīlil maḍlūm,*

السَّلَامُ عَلَى الْقَتِيلِ  
الْمَظْلُومِ،

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

*assalāmu 3alā 'akhīhil masmūm,*

السَّلَامُ عَلَى أُخِيهِ  
الْمَسْمُومِ،

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

*assalāmu 3alā 3aliyyinil kabīr,*

السَّلَامُ عَلَى عَلِيِّ  
الْكَبِيرِ،

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

*assalāmu 3alar-  
radhī3iṣ-ṣaghīr,*

السَّلَامُ عَلَى الرَّضِيعِ  
الصَّغِيرِ،

Peace be upon the plundered bodies.

*assalāmu 3alal  
abdānis-salība,*

السَّلَامُ عَلَى الْأَبْدَانِ  
السَّلْبِيَّةِ،

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

*assalāmu 3alal  
3itratil qarība  
[gharība],*

السَّلَامُ عَلَى الْعُتْرَةِ  
الْقَرِيبَةِ [الْغَرِيبَةِ]،

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

*assalāmu 3alal  
mujaddalīna fil  
falawāt,*

السَّلَامُ عَلَى الْمُجَدَّلِينَ  
فِي الْفَلَوَاتِ،

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

*assalāmu 3alan-  
nāziḥīna 3anil  
'awṭān,*

السَّلَامُ عَلَى النَّازِحِينَ  
عَنِ الْأَوْطَانِ،

Peace be upon those who were buried without shrouds.

*assalāmu 3alal  
madfūnīna bilā  
'akfān,*

السَّلَامُ عَلَى الْمَدْفُونِينَ  
بِلَا أَكْفَانِ،

Peace be upon the heads severed from the bodies.

*assalāmu 3alar-  
ru'ūsil  
muffarraqati 3anil  
'abdān,*

السَّلَامُ عَلَى الرُّؤُوسِ  
الْمُفَرَّقَةِ عَنِ الْأَبْدَانِ،

Peace be upon the bereaved and the patient one.

*assalāmu 3alal  
muhtasibiṣ-ṣābir,*

السَّلَامُ عَلَى  
الْمُحْتَسِبِ الصَّابِرِ،

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

*assalāmu 3alal  
maḍlūmi bilā  
nāṣir,*

السَّلَامُ عَلَى الْمَظْلُومِ  
بِلَا نَاصِرٍ،

Peace be upon the inhabitant of the purified soil.

*assalāmu 3alā  
sākinit-turbatiz-  
zākiya,*

السَّلَامُ عَلَى سَاكِنِ  
التُّرْبَةِ الزَّكِيَّةِ،

Peace be upon the possessor of the lofty dome.

*assalāmu 3alā  
ṣāhibil qubbatis-  
sāmiya,*

السَّلَامُ عَلَى صَاحِبِ  
الْقُبَّةِ السَّامِيَّةِ،

Peace be upon him, whom the Almighty purified.

*assalāmu 3alā  
man ṭahharahul  
jalīl,*

السَّلَامُ عَلَى مَنْ طَهَّرَهُ  
الْجَلِيلُ،

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

*assalāmu 3alā  
maniftakhara bihi  
jabra'il,*

السَّلَامُ عَلَى مَنْ افْتَخَرَ  
بِهِ جِبْرَائِيلُ،

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

*assalāmu 3alā  
man nāghāhu fil  
mahdi mikā'il,*

السَّلَامُ عَلَى مَنْ نَاغَاهُ  
فِي الْمَهْدِ مِيكَائِيلُ،

Peace be upon the one whose pact was broken.

*assalāmu 3alā  
man nukithat  
dhimmatuh,*

السَّلَامُ عَلَى مَنْ نُكِثَتْ  
ذِمَّتُهُ،

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

*assalāmu 3alā  
man hutikat  
ħurmatuh,*

السَّلَامُ عَلَى مَنْ  
هُتِكَتْ حُرْمَتُهُ،

Peace be upon the one whose blood was shed unjustly.

*assalāmu 3alā  
man 'urīqa biḍ-  
ḍulmi damuh,*

السَّلَامُ عَلَى مَنْ أُرِيقَ  
بِالظُّلْمِ دَمُهُ،

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

*assalāmu 3alal  
mughassali  
bidamil jirāh,*

السَّلَامُ عَلَى الْمُغَسَّلِ  
بِدَمِ الْجِرَاحِ،

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

*assalāmu 3alal  
mujarra3i  
bika'sātir-rimāh,*

السَّلَامُ عَلَى الْمُجَرَّعِ  
بِكَأْسَاتِ الرِّمَاحِ،

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

*assalāmu 3alal  
muḍhāmīl  
mustabāh,*

السَّلَامُ عَلَى الْمُضَامِ  
الْمُسْتَبَاحِ،

Peace be upon the one slaughtered in public.

*assalāmu 3alal  
manħūrī fil warā,*

السَّلَامُ عَلَى الْمَنْحُورِ  
فِي الْوَرَى،

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

*assalāmu 3alā  
man dafanahu  
'ahlul qurā,*

السَّلَامُ عَلَى مَنْ دَفَنَهُ  
أَهْلُ الْقُرَى،

Peace be upon the one whose aorta was severed.

*assalāmu 3alal  
maqū3il watīn,*

السَّلَامُ عَلَى الْمَقْطُوعِ  
الْوَتِينِ،

Peace be upon the defender who had no helper.

*assalāmu 3alal  
muħāmī bilā  
mu3īn,*

السَّلَامُ عَلَى الْمُحَامِي  
بِلا مُعِينِ،

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

*assalāmu 3alash-  
shaybil khaḍhīb,*

السَّلَامُ عَلَى الشَّيْبِ  
الْخَضِيبِ،

Peace be upon the cheek that struck the dust.

*assalāmu 3alal  
khaddit-tarīb,*

السَّلَامُ عَلَى الْخَدِّ  
التَّرِيبِ،

Peace be upon the butchered body.

*assalāmu 3alal  
badanis-salīb,*

السَّلَامُ عَلَى الْبَدَنِ  
السَّلِيبِ،

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

*assalāmu 3alath-  
thaghril maqrū3i  
bil qadhīb,*

السَّلَامُ عَلَى الثَّغْرِ  
الْمَقْرُوعِ بِالْقَضِيبِ،

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

*assalāmu 3alar-  
ra'sil marfū3,*

السَّلَامُ عَلَى الرَّأْسِ  
الْمَرْفُوعِ،

Peace be upon the unclothed corpses in the desert, bitten by wild wolves<sup>1</sup> and around whom the beasts of prey prowled.

*assalāmu 3alal  
'ajsāmil 3āriyati  
fil falawāt,  
tanhashuhadh-  
dhi'ābul 3ādiyāt,  
wa takhtalifu  
'ilayhas-sibā3udh-  
dhāriyāt,*

السَّلَامُ عَلَى الْأَجْسَامِ  
الْعَارِيَةِ فِي الْفَلَوَاتِ،  
تَنْهَشُهَا الدَّنَابُ  
الْعَادِيَاتُ، وَتَخْتَلِفُ  
إِلَيْهَا السَّبَاعُ  
الضَّارِيَاتُ،

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

*assalāmu 3alayka  
yā mawlāy wa  
3alal malā'ikatil  
murafrāfina ḥawla  
qubbatik,*

السَّلَامُ عَلَيْكَ يَا  
مَوْلَايَ وَعَلَى  
الْمَلَائِكَةِ الْمُؤَرَّفِينَ  
حَوْلَ قُبَّتِكَ،

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

*al-ḥāffina  
biturrbatik, aṭ-  
ṭā'ifina bi3aršatik,  
al-wāridīna  
liziyāratik,*

الْحَافِينَ بِتُرْبَتِكَ،  
الطَّائِفِينَ بِعَرِصَتِكَ،  
الْوَارِدِينَ لِزِيَارَتِكَ،

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

*assalāmu 3alayka  
fa'innī qašadtu  
'ilayk, wa rajawtul  
fawza ladayk,*

السَّلَامُ عَلَيْكَ فَإِنِّي  
قَصَدْتُ إِلَيْكَ، وَ  
رَجَوْتُ الْفَوْزَ لَدَيْكَ،

<sup>1</sup> Referring to the wolf-like enemies.

Salutations to you,

*assalāmu 3alayka,*

السَّلَامُ عَلَيْكَ

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

*salāmal 3ārifi  
biḥurmatik, al-  
mukhliši fī  
wilāyatik, al-  
mutaqqarribi 'ilal-  
lāhi  
bimaḥabbatik, al-  
barī'ī min  
'a3dā'ik,*

سَلَامَ الْعَارِفِ  
بِحُرْمَتِكَ، الْمُخْلِصِ  
فِي وِلَايَتِكَ، الْمُتَقَرِّبِ  
إِلَى اللَّهِ بِمَحَبَّتِكَ،  
الْبَرِيِّ مِنْ أَعْدَائِكَ،

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

*salāma man  
qalbuḥu  
bimušābika  
maqrūḥ, wa  
dam3uhu 3inda  
dhikrika masfūḥ,*

سَلَامَ مَنْ قَلْبُهُ  
بِمُصَابِكِ مَقْرُوحٌ، وَ  
دَمْعُهُ عِنْدَ ذِكْرِكَ  
مَسْفُوحٌ،

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

*salāmal mafjū3il  
ḥazīn, al-wālihil-  
mustakīn,*

سَلَامَ الْمَفْجُوعِ  
الْحَزِينِ، الْوَالِهِ  
الْمُسْتَكِينِ،



Salutations from the one, who, had he been present with you in that plain, would have shielded you from the sharpness of the swords with his body and sacrificed his last breath for you,

*salāma man law kāna maʿaka biṭ-ṭufūf, lawaqāka binafsihi ḥaddas-suyūf, wa badhala ḥushāshatahu dūnaka lil ḥutūf,*

سَلَامٌ مِّن لَّوْ كَانَ  
مَعَكَ بِالطُّفُوفِ،  
لَوْ قَاكَ بِنَفْسِهِ حَدًّا  
السُّيُوفِ، وَ بَدَلَ  
حُشَاشَتَهُ دُونَكَ  
لِلْحُتُوفِ،

would have struggled beside you, helped you against the aggressors, and redeemed you with his soul, body, wealth, and children,

*wa jāhada bayna yadayk, wa našaraka ʿalā man baghā ʿalayk, wa fadāka birūhihi wa jasadīhi wa mālihi wa waladīh,*

وَ جَاهَدَ بَيْنَ يَدَيْكَ، وَ  
نَصَرَكَ عَلَى مَنْ بَعَى  
عَلَيْكَ، وَ فَدَاكَ  
بِرُوحِهِ وَ جَسَدِهِ وَ  
مَالِهِ وَ وَلَدِهِ،

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

*wa rūhuhu li rūhika fidā',*

وَ رُوحُهُ لِرُوحِكَ  
فِدَاءً،

and whose family is a shield for yours.

*wa 'ahluhu li 'ahlīka wīqā',*

وَ أَهْلُهُ لِأَهْلِكَ وَ قِيَاءً،

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

*fala'in 'akh-kharatnid-duhūr, wa ʿāqanī ʿan našrikal maqdūr*

فَلَيْنَ أَخْرَتْنِي الدُّهُورُ،  
وَ عَاقَنِي عَنِ نَصْرِكَ  
المَقْدُورُ،

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

*wa lam 'akun liman ḥārabaka muḥāribā, wa liman našaba lakal ʿadāwata munāšibā,*

وَ لَمْ أَكُنْ لِمَنْ  
حَارَبَكَ مُحَارِبًا، وَ  
لِمَنْ نَصَبَ لَكَ  
الْعَدَاوَةَ مُنَاصِبًا،

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

*Fala'andubannaka šabāhan wa masā'a, wa la'abkiyanna laka badalad-dumū3i damā, ḥasratan ʿalayka wa ta'assufan ʿalā mā dahāka wa talahhufā,*

فَلَأَذُبَنَّكَ صَبَاحًا وَ  
مَسَاءً وَ لَأَبْكِيَنَّ لَكَ  
بَدَلَ الدُّمُوعِ دَمًا،  
حَسْرَةً عَلَيْكَ وَ تَأْسُفًا  
عَلَى مَا دَهَاكَ وَ  
تَلَهُّفًا،

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

*ḥattā 'amūta bilawʿatīl mušāb wa ghuššatīl 'ikti'yāb,*

حَتَّى أَمُوتَ بِلَوْعَةِ  
المُصَابِ، وَ غُصَّةِ  
الإِكْتِيَابِ،

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

*'ash-hadu 'annaka qad 'aqamtaš-šalāt, wa ātaytaz-zakāt,*

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ  
الصَّلَاةَ، وَ آتَيْتَ  
الزَّكَاةَ،

enjoined good,  
forbade evil and  
transgression,

wa 'amarta bil  
ma3rūf, wa  
nahayta 3anil  
munkari wal  
3udwān, وَ أَمَرْتِ بِالْمَعْرُوفِ، وَ  
نَهَيْتِ عَنِ الْمُنْكَرِ وَ  
الْعُدْوَانِ،

obeyed Allah, never  
disobeyed Him, and  
held fast to Him and  
to His rope.

wa 'aṭa3tal-lāha  
wa mā 3aṣaytah,  
wa tamassakta  
bihi wa bi ḥablih, وَ أَطَعْتِ اللَّهَ وَ مَا  
عَصَيْتِي، وَ تَمَسَّكْتِ بِهِ  
وَ بِحَبْلِهِ

Then, you pleased  
Him, held Him in  
awe, were attentive  
towards Him, and  
were responsive to  
Him,

fa 'ardhaytahu wa  
khashaytahu wa  
rāqabtahu  
wastajabtah, فَأَرَضَيْتُهُ وَ خَشَيْتُهُ وَ  
رَاقَبْتُهُ وَ اسْتَجَبْتُهُ،

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

wa sanantas-  
sunan, wa 'aṭfa'tal  
fitan, وَ سَنَنْتِ السُّنَنَ، وَ  
أَطْفَأَتِ الْفِتَنَ،

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

wa da3awta 'ilar-  
rashād, wa  
'awḍahaḥta  
subulas-sadād, wa  
jāhadta fil-lāhi  
ḥaqqal jihād, وَ دَعَوْتِ إِلَى الرَّشَادِ،  
وَ أَوْضَحْتِ سُبُلَ  
السَّدَادِ، وَ جَاهَدْتِ  
فِي اللَّهِ حَقَّ الْجِهَادِ،

You were an  
obedient one to  
Allah,

wa kunta lil-lāhi  
ṭā'i3ā, وَ كُنْتِ لِلَّهِ طَائِعًا،

a follower of your  
grandfather,  
Muhammad, peace  
be upon him and his  
family,

wali jaddika  
muḥammadin  
ṣallal-lāhu  
3alayhi wa ālihi  
tābi3ā, وَ لَجَدِّكَ مُحَمَّدَ صَلَّى  
اللَّهُ عَلَيْهِ وَ آلِهِ تَابِعًا،

heedful of the saying  
of your father,

wali qawli 'abika  
sāmi3ā, وَ لِقَوْلِ أَبِيكَ سَامِعًا،

quick to execute the  
will of your brother,

wa 'ilā waṣṣiyati  
'akhika musāri3ā, وَ إِلَى وَصِيَّةِ أَخِيكَ  
مُسَارِعًا،

an erector of the  
pillars of the  
religion, a  
suppressor of  
tyranny,

wali 3imādīd-dīni  
rāfi3ā, wa liṭ-  
tuḡhyāni qāmi3ā, وَ لِعِمَادِ الدِّينِ رَافِعًا،  
وَ لِلطُّغْيَانِ قَامِعًا،

an advancer on the  
transgressors, and a  
sincere exhorter for  
the nation,

wa liṭ-tuḡhāti  
muqāri3ā, wa lil  
'ummati nāsiḥā, وَ لِلطُّغَاةِ مُقَارِعًا، وَ  
لِلْأُمَّةِ نَاصِحًا،

a traveler into mortal  
throes,

wa fī ḡamarātil  
mawti sābiḥā, وَ فِي غَمَرَاتِ الْمَوْتِ  
سَابِحًا،

a warrior against the wretched, and a maintainer of Allah's proofs (on earth),

*wa lil fussāqi mukāfihā, wa bi-hujajil-lāhi qā'imā,*

وَلِلْفُسَاقِ مُكَافِحًا، وَ  
بِحُجَجِ اللَّهِ قَائِمًا،

compassionate towards Islam and Muslims,

*wa lil 'islāmi wal muslimīna rāhimā,*

وَلِلْإِسْلَامِ وَ  
الْمُسْلِمِينَ رَاحِمًا،

a champion of truth and most patient in adversity,

*wa lil haqqi nāširā, wa 3indal balā'i šābirā,*

وَلِلْحَقِّ نَاصِرًا، وَ عِنْدَ  
الْبَلَاءِ صَابِرًا،

a protector for the religion, and a defender of its domain.

*wa liddīni kāli'ā, wa 3an hawzatihi murāmiyā,*

وَلِلدِّينِ كَالِيًّا، وَ عَنِ  
حَوْزَتِهِ مُرَامِيًّا،

You safeguarded the right path and supported it,

*tahūṭul hudā wa tanšuruh,*

تَحَوُّطُ الْهُدَى وَ  
تَنْصُرُهُ،

spread justice and promoted it,

*wa tabsuṭul 3adla wa tanshuruh,*

وَتَبَسُّطُ الْعَدْلِ وَ  
تَنْشُرُهُ،

advocated the faith and manifested it,

*wa tanšurud-dīna wa tuḏhiruh,*

وَتَنْصُرُ الدِّينَ وَ  
تُظْهِرُهُ،

restrained and reproached the frivolous,

*wa takkufful 3ābitha wa tazjuruh,*

وَ تَكْفُفُ الْعَابِثِ وَ  
تَزْجُرُهُ،

took back (the rights) of the lowly from the privileged,

*wa ta'khudhu lid-daniyyi minash-sharīf,*

وَ تَأْخُذُ لِلدَّنِيِّ مِنَ  
الشَّرِيفِ،

and were equitable in your arbitrations between the weak and the strong.

*wa tusāwī fil hukmi baynal qawiyi wadh-dha3īf,*

وَ تُسَاوِي فِي الْحُكْمِ  
بَيْنَ الْقَوِيِّ وَ  
الضَّعِيفِ،

You were the springtime of the orphans, the protection of humanity, the glory of Islam,

*kunta rabī3al 'aytām, wa 3išmatal 'anām, wa 3izzal 'islām,*

كُنْتُ رَبِيعَ الْاَيْتَامِ، وَ  
عِصْمَةَ الْاَنَامِ، وَ عِزَّ  
الْاِسْلَامِ،

the treasure of divine laws, and a relentless ally of benevolence.

*wa ma3dinal 'ahkām wa ḥalīfal 'in3ām,*

وَ مَعْدِنَ الْاَحْكَامِ، وَ  
حَلِيفَ الْاِنْعَامِ،

You pursued the path of your grandfather and your father,

*sālikan ṭarā'iqā jaddika wa 'abīk,*

سَالِكًا طَرَائِقَ [فِي]  
طَرِيقَةِ] جَدِّكَ وَ  
اَبِيكَ،

resembled your brother in will,

*mushbihan fil wašiyyati li 'akhīk,*

مُشْبِهًا فِي الْوَصِيَّةِ  
لِاَخِيكَ،

were loyal to your obligations, possessed pleasant manners,

*wafiyyadh-dhimam, radḥiyyash-shiyam*

وَفِي الدِّمَمِ، رَضِيَ  
الشِّيمِ،

embodied  
generosity, and spent  
the darkness (of  
night) in prayer.

*ḍāhiral karam,  
mutahajjidan fiḍ-  
ḍulam,*

ظَاهِرَ الْكَرَمِ، مُتَهَجِّدًا  
فِي الظُّلَمِ،

You were the  
straightest path, the  
most generous of the  
creation, and had the  
brightest record.

*qawīmaṭ-ṭarā'iq,  
karīmal khalā'iq,  
3adīmas-sawābiq,*

قَوِيمَ الطَّرَائِقِ، كَرِيمَ  
الْخَلَائِقِ، عَظِيمَ  
السُّوَابِقِ،

You were of great  
ancestry, noble  
descent, and lofty  
rank.

*sharīfan-nasab,  
munīfal ḥasab,  
rafi3ar-rutab,*

شَرِيفَ النَّسَبِ، مُنِيفَ  
الْحَسَبِ، رَفِيعَ الرَّتَبِ،

You possessed  
plentiful merits,  
praiseworthy  
manners, and were  
abundant in  
endowments.

*kathīral manāqib,  
maḥmūdaḍh-  
ḍharā'ib, jazīlal  
mawāhib,*

كَثِيرَ الْمَنَاقِبِ، مَحْمُودَ  
الصَّرَائِبِ، جَزِيلَ  
الْمَوَاهِبِ،

You were  
forbearing, upright,  
always turning (to  
Allah), generous,  
knowledgeable,  
strong,

*ḥalīmun rashīdun  
munīb, jawādun  
3alīmun shadīd,*

حَلِيمَ رَشِيدَ مُنِيبٍ،  
جَوَادَ عَلِيمَ شَدِيدٍ،

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

*'imāmun shahīd,  
'awwāhun munīb,  
ḥabībun mahīb,*

إِمَامٌ شَهِيدٌ، أَوَّاهٌ  
مُنِيبٌ، حَبِيبٌ مَهِيبٌ،

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

*kunta lir-rasūli  
ṣallal-lāhu  
3alayhi wa ālihi  
waladā,*

كُنْتَ لِلرَّسُولِ صَلَّى  
اللَّهُ عَلَيْهِ وَآلِهِ وَوَلَدًا،

for the Quran, an  
authority [a savior],

*wa lil qur'āni  
sanadā  
[munqidhā],*

وَ لِلْقُرْآنِ سَنَدًا  
[مُنْقِذًا]

and for the nation, a  
support.

*wa lil 'ummati  
3adhudā,*

وَ لِلْأُمَّةِ عَضُدًا،

You were diligent in  
obedience,

*wa fiṭ-ṭā3ati  
mujtahidā,*

وَ فِي الطَّاعَةِ مُجْتَهِدًا،

a protector of the  
covenant and oath,

*ḥāfiḍan lil 3ahdi  
wal mīthāq,*

حَافِظًا لِلْعَهْدِ وَ  
الْمِيثَاقِ،

keeping away from  
the paths of the  
debauched,

*nākiban 3an  
subulil fussāq,*

نَاكِبًا عَنِ سُبُلِ  
الْفُسَاقِ،

sparing no effort (in  
fulfilling the duties),

*[wa] bādhilan lil  
majhūd,*

[وَ] بِأَذْلًا لِلْمَجْهُودِ،

performing  
prolonged bowing  
and prostrations,

*ṭawīlar-rukū3i  
was-sujūd,*

طَوِيلَ الرُّكُوعِ وَ  
السُّجُودِ،

abstaining from the world, like one who is departing from it,	<i>zāhidan fid-dunya zuhdar-rāhili 3anhā,</i>	زَاهِدًا فِي الدُّنْيَا زُهْدًا الرَّاحِلِ عَنْهَا،
looking upon it (the world) through the eyes of one estranged (from it).	<i>nādiran 'ilayhā bi3aynil-mustawhishīna minhā,</i>	نَاطِرًا إِلَيْهَا بِعَيْنِ الْمُسْتَوْحِشِينَ مِنْهَا،
Your desires from it (the world) were abstentious,	<i>āmāluka 3anhā makfūfah,</i>	أَمَالِكُ عَنْهَا مَكْفُوفَةٌ،
your efforts were far-removed from its embellishments,	<i>wa himmatuka 3an zīnatihā mašrūfah,</i>	وَهَمَّتِكَ عَنْ زِينَتِهَا مَصْرُوفَةٌ،
your glances removed from its joys,	<i>wa 'alhāḍuka 3an bahjatihā maṭrūfah,</i>	وَأَلْحَاظُكَ عَنْ بَهْجَتِهَا مَطْرُوفَةٌ،
and your desire for the hereafter was well-known,	<i>wa raghatuka fil ākhirati ma3rūfah,</i>	وَرَغْبَتُكَ فِي الْآخِرَةِ مَعْرُوفَةٌ،
even when tyranny became wide-spread,	<i>hattā 'idhal jowru madda bā3ah,</i>	حَتَّى إِذَا الْجَوْرُ مَدَّ بَاعَهُ،
injustice removed its veil,	<i>wa 'asfaraḍ-ḍulmu qinā3ah,</i>	وَأَسْفَرَ الظُّلْمُ قِنَاعَهُ،
wickedness called upon its followers,	<i>wa da3al ghayyu 'atbā3ah,</i>	وَدَعَا الْعَيُّ أَتْبَاعَهُ،

and you were residing in the sanctuary of your grandfather,	<i>wa 'anta fi ḥarami jaddika qāṭin,</i>	وَ أَنْتَ فِي حَرَمِ جَدِّكَ قَاطِنٌ،
detached from the oppressors,	<i>wa liḍ-ḍālimīna mubāyin,</i>	وَلِلظَّالِمِينَ مُبَايِنٌ،
sitting in the house and the prayer niche,	<i>jalīsul bayti wal mihrāb,</i>	جَالِسُ الْبَيْتِ وَالْمِحْرَابِ،
unattached to (worldly) pleasures and carnal desires,	<i>mu3tazilun 3anil-ladh-dhāti wash-shahawāt,</i>	مُعْتَزِلٌ عَنِ اللَّذَاتِ وَالشَّهَوَاتِ،
and renouncing evil in your heart and on your tongue to the extent of your strength and ability.	<i>tunkirul munkara biqalbika wa lisānik, 3alā ḥasabi ṭāqatika wa 'imkānik,</i>	تُنْكِرُ الْمُنْكَرَ بِقَلْبِكَ وَ لِسَانِكَ، عَلَى حَسَبِ طَاقَتِكَ وَ إِمْكَانِكَ،
Then the knowledge demanded you for disavowal (of falsehood),	<i>thummaqtaḍhākal 3ilmu lil 'inkār,</i>	ثُمَّ اقْتَضَاكَ الْعِلْمُ لِلْإِنْكَارِ،
and made it incumbent on you to struggle against the deviant.	<i>wa lazimika 'an tujāhidal fujjār,</i>	وَ لَزِمَكَ [الزَّمَكَ] أَنْ تُجَاهِدَ الْفُجَّارَ،

Therefore, you set out in company of your children, kinsfolk, followers, and supporters,

*fasirta fī 'awlādika wa 'ahālīk, wa shī3atika wa mawālīk,*

فَسِرْتِ فِي أَوْلَادِكَ وَ  
أَهَالِيكَ، وَ شِيعَتِكَ وَ  
مَوَالِيكَ

disclosed the truth and clear proofs,

*wa šada3ta bil haqqi wal bayyinah,*

وَ صَدَعْتَ بِالْحَقِّ وَ  
الْبَيِّنَةِ،

summoned people towards Allah with wisdom and fine exhortation,

*wa da3awta 'ilal-lāhi bil hikmakti wal maw3iḍatīl ḥasanah,*

وَ دَعَوْتَ إِلَى اللَّهِ  
بِالْحِكْمَةِ وَ الْمَوْعِظَةِ  
الْحَسَنَةِ،

ordered the establishment of the limits of divine law, and the obedience to the One Who should be worshipped,

*wa 'amarta bi'iqāmatil hudūd, waṭ-ṭā3ati lil ma3būd,*

وَ أَمَرْتَ بِإِقَامَةِ  
الْحُدُودِ، وَ الطَّاعَةِ  
لِلْمَعْبُودِ،

and forbade (people) from wickedness and oppression.

*wa nahayta 3anil khabā'ithi waṭ-tuḡhyān*

وَ نَهَيْتَ عَنِ الْخَبَائِثِ  
وَ الطُّغْيَانِ،

But, they confronted you with injustice and aggression.

*wa wājahūka biḍ-ḍulmi wal 3udwān,*

وَ وَاجِهُوكَ بِالظُّلْمِ وَ  
الْعُدْوَانِ،

Therefore, you resisted them after advising them and stressing over (divine) proofs against them.

*fa jāhadtahum ba3dal 'i3āzi lahum [al-i3āzi 'ilayhim] wa ta'kīdil ḥujjati 3alayhim,*

فَجَاهَدْتَهُمْ بَعْدَ الْإِعْزَازِ  
لَهُمْ [الْإِعْزَازِ إِلَيْهِمْ] وَ  
تَأْكِيدِ الْحُجَّةِ عَلَيْهِمْ،

However, they violated your (divine) rights and oath.

*fanakathū dhimāmaka wa bay3atak,*

فَنَكَثُوا ذِمَامَكَ وَ  
بَيَّعْتَكَ،

angered your Lord and your grandfather,

*wa 'askhaṭu rabbaka wa jaddak,*

وَ أَسْخَطُوا رَبَّكَ وَ  
جَدَّكَ،

and initiated battle against you.

*wa bada'ūka bil ḥarb,*

وَ بَدَأُوكَ بِالْحَرْبِ،

Hence, you stood firm to spear and strike,

*fa thabatta liṭ-ṭa3ni waḍh-dḥarb,*

فَثَبْتَّ لِلطَّعْنِ وَ  
الضَّرْبِ،

pulverized the soldiers of the transgressors, and stormed

*wa ṭaḥanta junūdal fujjār, waqtaḥamta qaṣṭalal ḡhubār,*

وَ طَحَنْتَ جُنُودَ  
الْفُجَّارِ، وَ اقْتَحَمْتَ  
قَسْطَلَ الْغُبَارِ،

(courageously) into the dust of the battle,

fighting with Thulfaqar<sup>1</sup> as if you were Ali, the chosen one.

*mujālidan bidhil faqār, ka'annaka 3aliyunil mukhtār,* مُجَالِدًا بِذِي الْفَقَارِ، كَأَنَّكَ عَلَى الْمُخْتَارِ،

So when they saw you firm, fearless, and courageous,

*fallammā ra'awka thābital jāsh, ghayra khā'ifin wa lā khāsh,* فَلَمَّا رَأَوْكَ ثَابِتًا الْجَاشِ، غَيْرَ خَائِفٍ وَ لَا خَاشٍ،

they set up their most malicious deceptions against you, and fought you with their deceit and viciousness.

*našabū laka ghawā'ila makrihim, wa qātaluka bikaydihim wa sharrihim,* نَصَبُوا لَكَ غَوَائِلَ مَكْرِهِمْ، وَ قَاتَلُوكَ بِكَيْدِهِمْ وَ شَرِّهِمْ،

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

*wa 'amaral-la3īnu junūdahu, famana3ūkal mā'a wa wurūdah,* وَ أَمَرَ اللَّعِينُ جُنُودَهُ، فَمنَعُوا الْمَاءَ وَ وُرُودَهُ،

They rushed to engage you in combat, descended swiftly upon you,

*wa nājazūkal qitāl wa 3ājalūkan-nizāl,* وَ نَاجَزُوكَ الْقِتَالَ، وَ عَاجَلُوكَ النَّزَالَ،

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

showering you with arrows and stones, وَ رَشَقُوكَ بِالسَّهَامِ وَ النَّبَالِ،

*wa rashaqūka bis-sihāmi wan-nibāl,*

and moving towards you with uprooting hands.

*wa basaṭū 'ilayka 'akuffal išṭilām,* وَ بَسَطُوا إِلَيْكَ أَكْفًا الْإِصْطِلَامِ،

Neither they respected your rights, nor were they mindful of retribution for slaying you and your companions, and plundering your belongings.

*wa lam yar3aw laka dhimāmā, wa lā rāqabū fika 'athāmā, fī qatlihim 'awliyā'ak, wa nahbihim riḥālak,* وَ لَمْ يَرَعُوا لَكَ ذِمَامًا، وَ لَا رَاقِبُوا فِيكَ أَنَامًا، فِي قَتْلِهِمْ أَوْلِيَاءَكَ، وَ نَهَبِهِمْ رِحَالَكَ،

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

*wa 'anta muqqaddamun fil habawāt, wa muḥtamilun lil adhiyyāt,* وَ أَنْتَ مُقَدَّمٌ فِي الْهَبَوَاتِ، وَ مُحْتَمِلٌ لِلْأَذِيَّاتِ،

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

*qad 3ajibat min šabrika malā'ikatus-samawāt,* قَدْ عَجِبَتْ مِنْ صَبْرِكَ مَلَائِكَةُ السَّمَاوَاتِ،

The enemy then surrounded you from all sides,

*fa 'ahdaqū bika min kullil jihāt,* فَأَحْدَقُوا بِكَ مِنْ كُلِّ الْجِهَاتِ،

weakened you by inflicting wounds,

*wa 'ath-khanūka bil jirāḥ,* وَ أَنْخَنُوكَ بِالْجِرَاحِ،

prevented you from  
taking any repose,

*wa hālū baynaka  
wa baynar-rawāh,*

وَ حَالُوا بَيْنَكَ وَ بَيْنَ  
الرَّوَّاحِ،

and you had no  
helper remaining.

*wa lam yabqa  
laka nāšir,*

وَ لَمْ يَبْقَ لَكَ نَاصِرٌ،

You were bereaved  
yet patient,

*wa 'anta  
muhtasibun šābir,*

وَ أَنْتَ مُحْتَسِبٌ  
صَابِرٌ،

defending your  
women and children,

*tadhubbu 3an  
niswatika wa  
'awlādik,*

تَذُبُّ عَنْ نِسْوَتِكَ وَ  
أَوْلَادِكَ،

until they caused you  
to fall from your  
horse.

*hattā nakasūka  
3an jawādik,*

حَتَّى نَكْسُوكَ عَنْ  
جَوَادِكَ،

You fell to the  
ground, wounded,

*fa hawayta 'ilal  
'ardhi jarīhā,*

فَهَوَيْتَ إِلَى الْأَرْضِ  
جَرِيحًا،

horses trampled you  
with their hooves,

*taṭa'ukal khuyūlu  
bihawāfirihā,*

تَطَوُّوكَ الْخَيُْولُ  
بِحَوَافِرِهَا،

tyrants raised their  
swords against you,

*wa ta3lukaṭ-  
ṭughātu  
bibawātirihā,*

وَ تَعْلُوكَ الطُّغَاةُ  
بِبَوَاتِرِهَا،

the sweat of death  
appeared on your  
forehead,

*qad rashaḥa lil  
mawti jabīnuk,*

قَدْ رَشَحَ لِلْمَوْتِ  
جَبِينُكَ،

and you continually  
clenched and  
unclenched your  
hands,

*wakhtalafat bil  
inqibādhi wal  
inbisāṭi shimāluka  
wa yamīnuk,*

وَ اخْتَلَفْتَ بِالْإِنْقِبَاضِ  
وَ الْإِنْبِصَاطِ شِمَالِكَ وَ  
يَمِينِكَ،

secretly gazing upon  
your caravan and  
tents,

*tudīru ṭarfan  
khaṭiyyan 'ilā  
raḥlika wa baytik,*

تُدِيرُ طَرْفًا خَفِيًّا إِلَى  
رَحْلِكَ وَ بَيْتِكَ،

while trapped by  
yourself away from  
your children and  
family.

*wa qad shughilta  
binafsika 3an  
wuldika wa  
'ahālik,*

وَ قَدْ شَغَلْتَ بِنَفْسِكَ  
عَنْ وُلْدِكَ وَ أَهْلِكَ،

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

*wa 'asra3a  
farasuka  
shāridan, 'ilā  
khiyāmika  
qāšidan,  
muḥamḥiman  
bākiyā,*

وَ أَسْرَعَ فَرَسُكَ  
شَارِدًا، إِلَى خِيَامِكَ  
قَاصِدًا، مُحْمَحِمًا  
بَاكِيًا،

When the women  
saw your horse  
distraught,

*falammā  
ra'aynan-nisā'u  
jawādaka  
makhziyyā,*

فَلَمَّا رَأَيْنَ النِّسَاءُ  
جَوَادَكَ مَخْزِيًّا،

and observed your  
saddle contorted,

*wa naḍarna  
sarjaka 3alayhi  
malwiyyā,*

وَ نَظَرْنَ سَرْجَكَ عَلَيْهِ  
مَلْوِيًّا،

they came from the  
tents,

*barazna minal  
khudūr,*

بَرَزْنَ مِنَ الْخُدُورِ،

disheveling their  
hair,

*nāshirātish-  
shu3ūr,*

نَاشِرَاتِ الشُّعُورِ،



striking their now  
unveiled cheeks,

3alal khudūdi  
lāṭimātil wujūhi  
sāfirāt,

عَلَى الْخُدُودِ لِاطْمَاتِ  
الْوُجُوهِ سَافِرَاتٍ،

calling you by  
lamenting and  
wailing,

wa bil 3awīli  
dā3iyāt,

وَبِالْعَوِيلِ دَاعِيَاتٍ،

being humiliated  
after being honored,

wa ba3dal 3izzi  
mudhallalāt,

وَبَعْدَ الْعِزِّ مُذَلَّلَاتٍ،

hastening to where  
you lay wounded.

wa 'ilā mašra3ika  
mubādirāt,

وَإِلَى مَصْرَعِكَ  
مُبَادِرَاتٍ،

At that time Shimr  
(L) was sitting on  
your chest,

wash-shimru  
jālisun 3alā  
šadrik,

وَ الشَّمْرُ جَالِسٌ عَلَيَّ  
صَدْرِكَ،

quenching his sword  
with (the blood of)  
your throat,

mūlighon sayfahu  
3alā nahrik,

وَمَوْلَعٌ سَيْفُهُ عَلَيَّ  
نَحْرِكَ،

grabbing your beard  
with his hand,

qābiḏhun 3alā  
shaybatika  
biyadih,

قَابِضٌ عَلَيَّ شَيْبَتِكَ  
بِيَدِهِ،

as he slew you with  
his sword.

dhābiḥun laka  
bimuhannadih,

ذَابِحٌ لَكَ بِمُهْنَدِهِ،

Your faculties faded,  
your breath became  
shallow and ceased,

qad sakanat  
ḥawāsuka,  
wa khafiyat  
'anfāsuka,

قَدْ سَكَنْتَ حَوَاسُكَ،  
وَ خَفِيَتْ أَنْفَاسُكَ،

and your head was  
raised onto a spear.

wa rufi3a 3alal  
qanāti ra'suka,

وَرُفِعَ عَلَى الْقَنَاةِ  
رَأْسُكَ،

Your family were  
captured like slaves,

wa subiya 'ahluka  
kal 3abīd,

وَ سَبِيَ أَهْلُكَ  
كَالْعَبِيدِ،

bound with iron  
chains atop camels,

wa šuffidū fil  
ḥadīdi fawqa  
'aqtābil maṭiyyāt,

وَ صُفِّدُوا فِي الْحَدِيدِ  
فَوْقَ أَقْتَابِ الْمَطِيَّاتِ،

with midday heat  
scorching their faces.

talfahu  
wujūhahum ḥarrul  
hājirāt,

تَلْفَحُ وُجُوهَهُمْ حَرُّ  
الْهَاجِرَاتِ،

They were driven  
across deserts and  
wastelands,

yusāqūna fil  
barārī wal  
falawāt,

يُسَاقُونَ فِي الْبَرَارِيِّ وَ  
الْفَلَوَاتِ،

with their hands  
chained to their  
necks,

'aydihim  
maghlūlatun 'ilal  
'a3nāq,

أَيْدِيهِمْ مَغْلُولَةٌ إِلَى  
الْأَعْنَاقِ،

and were paraded  
around the markets.

yuṭāfu bihim fil  
'aswāq,

يُطَافُ بِهِمْ فِي  
الْأَسْوَاقِ،

Woe be unto the  
wicked  
transgressors!

fal waylu lil  
3ušātil fussāq,

فَالْوَيْلُ لِلْعَصَاةِ  
الْفُسَّاقِ،

Certainly, by killing you, they have killed Islam,<sup>1</sup>

*laqad qatalū  
biqatlikal islām,*

لَقَدْ قَتَلُوا بِقَتْلِكَ  
الإِسْلَامَ،

disrupted (the truth of) prayer and fasting,

*wa 3aṭṭaluš-šalāta  
waš-šiyām,*

وَ عَطَلُوا الصَّلَاةَ وَ  
الصِّيَامَ،

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

*wa naqaḏhus-  
sunana wal  
'aḥkām,*

وَ نَقَضُوا السُّنَنَ وَ  
الأَحْكَامَ،

destroyed the pillars of faith,

*wa hadamū  
qawā3idal 'īmān,*

وَ هَدَمُوا قَوَاعِدَ  
الإِيمَانِ،

distorted the verses of the Quran,

*wa harrafū āyātil  
qur'ān,*

وَ حَرَّفُوا آيَاتِ  
الْقُرْآنِ،

and brutally rushed into tyranny and aggression.

*wa hamlajū fil  
baghyi wal  
3udwān,*

وَ هَمَلَجُوا فِي البَغْيِ وَ  
العُدْوَانِ،

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

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

*laqad 'ašbaḥa  
rasūlul-lāhi šallal-  
lāhu 3alayhi wa  
ālihi mawturā,*

لَقَدْ أَصْبَحَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَ آله  
مَوْتُورًا،

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

*wa 3āda kitābul-  
lāhi 3azza wa  
jalla mahjūrā,*

وَ عَادَ كِتَابُ اللَّهِ  
عَزَّ وَجَلَّ مَهْجُورًا،

truth was betrayed when you were forcibly overcome,

*wa ghūdiral  
ḥaqqu 'idh quhirta  
maqhūrā,*

وَ غُوِدِرَ الْحَقُّ إِذْ  
قُهِرْتَ مَقْهُورًا،

And with your loss, call for Allah's glorification and His Unity,

*wa fuqida bi  
faqdikat-takbīru  
wat-tahlīl,*

وَ فَقِدَ بِفَقْدِكَ التَّكْبِيرُ  
وَ التَّهْلِيلُ،

His prohibitions, sanctions, revelation, and interpretation were lost.

*wat-tahrīmu wat-  
tahlīl, wat-tanzīlu  
wat-ta'wīl,*

وَ التَّحْرِيمُ وَ التَّحْلِيلُ،  
وَ التَّنْزِيلُ وَ التَّأْوِيلُ،

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

*wa ḍahara  
ba3dakat-taghyīru  
wat-tabdīl, wal  
'ilhādu wat-ta3ṭīl,  
wal 'ahwā'u wal  
'adhālīl, wal  
fitanu wal 'abāṭīl,*

وَظَهَرَ بَعْدَكَ التَّغْيِيرُ  
وَالتَّبْدِيلُ، وَالإِلْحَادُ  
وَالتَّعْطِيلُ، وَالأَهْوَاءُ  
وَالأَضَالِيلُ، وَالفِتْنُ وَ  
الأَبَاطِيلُ،

The announcer of your martyrdom came near the grave of your grandfather, the Messenger

(PBUH&HF),

gave the news to him with tears flowing, saying:

*faqāma nā3īka  
3inda qabri  
jaddikar-rasūli,  
ṣallal-lāhu 3layhi  
wa ālih,*

فَقَامَ نَاعِيكَ عِنْدَ قَبْرِ  
جَدِّكَ الرَّسُولِ صَلَّى  
اللَّهُ عَلَيْهِ وَآلِهِ،

O the Messenger of Allah! Your brave grandson was slain,

and abuse of your family and supporters were deemed lawful.

After you, your progeny were captured,

*fana3āka 'ilayhi  
biddam3il haṭūli,  
qā'ilan:*

فَنَعَاكَ إِلَيْهِ بِالدَّمْعِ  
الْهَطُولِ، قَانِلًا:

*ya rasūlal-lāh,  
qutila sibṭuka wa  
fatak,*

يَا رَسُولَ اللَّهِ، قُتِلَ  
سِبْطُكَ وَفَتَاكَ،

*was-tubīha  
'ahluka wa ḥimāk,*

وَاسْتَبِيحَ أَهْلُكَ وَ  
حِمَاكَ،

*wa subiyat  
ba3daka dharārīk,*

وَ سُبِيَتْ بَعْدَكَ  
ذُرَارِيكَ،

and adversity befell your family and your offspring.

Indeed, the Messenger (PBUH&HF) became distressed and his depressed heart wept,

The Angels and the prophets offered their condolences to him for your martyrdom,

Your mother, al-Zahra, became distressed and bereft of you,

Legions of favored Angels came in waves to offer their condolences to your father, the Leader of the Faithful,

Mourning commemorations were held for you in the utmost exalted place Heaven,

*wa waqa3al  
mahdhūru  
bi3itratika wa  
dhawīk,*

*fanza3ajar-rasūl,  
wa bakā qalbhul  
mahūl,*

*wa 3azzāhu bikal  
malā'ikatu wal  
'anbiyā',*

*wa fuji3at bika  
ummukaz-zahrā',*

*wakhtalafat  
junūdul  
malā'ikatil  
muqarrabīn,  
tu3azzī 'abāka  
'amīral mu'minīn,*

*wa 'uqīmat lakal  
ma'ātimu fī 'a3lā  
3illiyīn,*

وَ وَقَعَ المَحْدُورُ  
بِعِترَتِكَ وَ ذَوِيكَ،

فَانزَعَجَ الرَّسُولُ، وَ  
بَكَى قَلْبُهُ المَهُولُ،

وَ عَزَاهُ بِكَ المَلَائِكَةُ  
وَ الأنبياءُ،

وَ فُجِعَتْ بِكَ أُمُّكَ  
الزَّهْرَاءُ،

وَ اخْتَلَفَتْ جُنُودُ  
المَلَائِكَةِ المُقَرَّبِينَ،  
تُعزِّي أَبَاكَ  
أَمِيرَ المُؤْمِنِينَ،

وَ أُقِيمَتْ لَكَ المَآئِمُ  
فِي أعْلَى عَلِيَّينَ،

and the dark-eyed  
Maidens (of  
Paradise) hit their  
own heads and faces  
in grief,

*wa laṭamat  
3alaykal hūrul  
3īn,*

وَ لَطَمَتْ عَلَيْكَ  
الْحُورُ الْعَيْنُ،

The skies and their  
inhabitants wept,

*wa bakatis-samā'u  
wa sukkānuhā,*

وَ بَكَتِ السَّمَاءُ وَ  
سُكَّانُهَا،

as did Paradise and  
its keepers,

*wal jinānu wa  
khuzzānuhā,*

وَ الْجِنَانُ وَ خَزَائِنُهَا،

the mountains and  
their surroundings,

*wal hiḏhābu wa  
'aqṭāruhā,*

وَ الْهَضَابُ وَ أَقْطَارُهَا،

the oceans and their  
fishes,

*wal bihāru wa  
hītānuhā,*

وَ الْبِحَارُ وَ حَيْثَانُهَا،

the heavens and their  
servants,

*wal jinānu wa  
wildānuhā,*

وَ الْجِنَانُ وَ وَلْدَانُهَا،

the House (*Ka'ba*),  
and the Station (of  
Abraham),

*wal baytu wal  
maqām,*

وَ الْبَيْتُ وَ الْمَقَامُ،

the Sacred  
Monument,

*wal mash3arul  
ḥarām,*

وَ الْمَشْعَرُ الْحَرَامُ،

and Mecca and its  
sanctuary.

*wal ḥillu wal  
ihrām,*

وَ الْحِلُّ وَ الْإِحْرَامُ،

O Allah! By the  
sanctity of this  
exalted place (the  
tomb of Imam al-  
Husain (PBUH)),

*allāhumma  
fabiḥurmati  
hadhal makānil  
munīf,*

اللَّهُمَّ فَبِحُرْمَةِ هَذَا  
الْمَكَانِ الْمُئِيْفِ،

bestow blessings  
upon Muhammad  
and the family of  
Muhammad,

*ṣalli 3alā  
muḥammadin wa  
āli muḥammad,*

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ  
مُحَمَّدٍ،

assemble me in their  
company,

*wahshurnī fi  
zumratihim,*

وَ أَحْشُرْنِي فِي زُمْرَتِهِمْ،

and admit me to  
Paradise by their  
intercession.

*wa 'adkhilnil  
jannata bi  
shafā3atihim,*

وَ أَدْخِلْنِي الْجَنَّةَ  
بِشَفَاعَتِهِمْ،

My Allah! I implore  
You, O He who is  
the quickest of the  
reckoners!

*allāhumma 'innī  
'atawassalu  
'ilayka yā 'asra3al  
ḥāsibīn,*

اللَّهُمَّ إِنِّي أَتَوَسَّلُ  
إِلَيْكَ يَا أَسْرَعَ  
الْحَاسِبِينَ،

O the most generous  
of the generous and  
the wisest of judges!

*wa yā 'akramal  
'akramīn, wa yā  
'ahkamal ḥākīmīn,*

وَ يَا أَكْرَمَ الْأَكْرَمِينَ، وَ  
يَا أَحْكَمَ الْحَاكِمِينَ،

By Muhammad, the  
seal of the prophets,  
Your Messenger to  
all the worlds,

*bi muḥammadin  
khātamin-  
nabiyyīn, rasūlika  
'ilal 3ālamīna  
'ajma3īn,*

بِمُحَمَّدِ خَاتَمِ النَّبِيِّينَ،  
رَسُولِكَ إِلَى الْعَالَمِينَ  
أَجْمَعِينَ،

By his brother and  
cousin, the uprooter  
of hidden  
polytheism, the  
distinguished and  
learned, Ali, the  
Prince of the  
Faithful,

*wa bi 'akhīhi  
wabni 3ammihil  
'anza3il baṭīn, al-  
3ālimil makīn,  
3aliyyin 'amīril  
mu'minīn,*

وَ بِأَخِيهِ وَ ابْنِ عَمِّهِ  
الْأَنْزَعِ الْبَطِينِ، الْعَالِمِ  
الْمَكِينِ، عَلِيِّ أَمِيرِ  
الْمُؤْمِنِينَ،

By Fatima, the chief  
of women of the  
worlds,

*wa bi fāḩimata  
sayyidati nisā'il  
3ālamīn,*

وَ بِفَاطِمَةَ سَيِّدَةَ نِسَاءِ  
الْعَالَمِينَ،

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

*wa bil ḩasaniz-  
zakiyyi 3išmatil  
muttaqīn,*

وَ بِالْحَسَنِ الزَّكِيِّ  
عِصْمَةِ الْمُتَّقِينَ،

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

*wa bi 'abī 3abdil-  
lāhil ḩusayni  
'akramil mustash-  
hadīn,*

وَ بِأَبِي عَبْدِ اللَّهِ الْحُسَيْنِ  
أَكْرَمِ الْمُسْتَشْهَدِينَ،

By his slain children  
and oppressed  
family,

*wa bi-'awlādihil  
maqtūlīn wa bi  
3itratihil  
maḩlūmīn,*

وَ بِأَوْلَادِهِ الْمَقْتُولِينَ،  
وَ بِعِزَّتِهِ الْمَظْلُومِينَ،

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

*wa bi 3aliyyibnil  
ḩusayni zaynil  
3ābidīn,*

وَ بِعَلِيِّ بْنِ الْحُسَيْنِ  
زَيْنِ الْعَابِدِينَ،

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

*wa bi  
muḩammadibni  
3aliyy qiblatil  
'awwābīn,*

وَ بِمُحَمَّدِ بْنِ عَلِيٍّ قِبْلَةَ  
الْأَوَابِينَ،

By Ja'far Ibn  
Muhammad, the  
most truthful,

*wa ja3faribni  
muḩammadin  
'ašdaqīš-šādiqīn,*

وَ جَعْفَرَ بْنِ مُحَمَّدٍ  
أَصْدَقِ الصَّادِقِينَ،

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

*wa mūsabni  
ja3farin muḩhiril  
barāḩīn,*

وَ مُوسَى بْنَ جَعْفَرَ  
مُظْهِرِ الْبَرَاهِينِ،

By Ali Ibn Musa, the  
helper of the  
religion,

*wa 3aliyyibn mūsā  
nāširid-dīn,*

وَ عَلِيَّ بْنَ مُوسَى  
نَاصِرِ الدِّينِ،

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

*wa muḩammadibn  
3aliyyin quḩwatil  
muḩtadīn,*

وَ مُحَمَّدِ بْنِ عَلِيٍّ قُدْوَةَ  
الْمُهْتَدِينَ،

By Ali Ibn  
Muhammad, the  
most ascetic,

*wa 3aliyyibn  
muḩammadin  
'azhadiz-zāhidīn,*

وَ عَلِيَّ بْنَ مُحَمَّدٍ أَزْهَدِ  
الزَّاهِدِينَ،

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

*wal ḩasanibn  
3aliyyin wāriḩil  
mustakhlafīn,*

وَ الْحَسَنَ بْنَ عَلِيٍّ  
وَارِثِ الْمُسْتَخْلَفِينَ،

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

*wal ḩujjati 3alal  
khalqi 'ajma3īn,*

وَ الْحُجَّةَ عَلَى الْخَلْقِ  
أَجْمَعِينَ،

Bless Muhammad and the family of Muhammad,

*'an tušalliya 3alā muḥammadin wa āli muḥammad,*      أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ،

the most truthful and devoted ones (who are) the family of *Taha* and *Yasin*,<sup>1</sup>

*aš-šādiqīnal 'abarrīn, āli ṭāhā wa yāsīn,*      الصَّادِقِينَ الْأَبْرَى، آلِ طه و ياس،

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

*wa 'an taj3alani fil qiyāmati minal āminīnal muṭma'innīn,*      وَ أَنْ تَجْعَلَنِي فِي الْقِيَامَةِ مِنَ الْأَمِينِ الْمُطْمَئِنِّينَ،

triumphant, happy, and felicitous.

*al-fā'izīnal fariḥīnal mustabshirīn,*      الْفَائِزِينَ الْفَرِحِينَ الْمُسْتَبْشِرِينَ،

O Allah! Destine me to be amongst the submitters,

*allāhum maktubnī fil muslimīn,*      اَللّٰهُمَّ اَكْتُبْنِي فِي الْمُسْلِمِينَ،

Join me with the righteous,<sup>2</sup>

*wa 'al-ḥiqnī biš-šālihīn,*      وَ اَلْحِقْنِي بِالصَّالِحِينَ،

<sup>1</sup> According to many traditions (c.f. *Bihar al-Anwar*, vol. 16, pp. 85-88, Hadith 1-11) *Taha* and *Yasin* are two of mystical names for the Prophet Muhammad (PBUH&HF) by which Allah addressed him in the first verses of Chapters 20 and 36 of the holy Quran. Moreover, according to the mentioned traditions, *Aale Taha* and *Aale Yasin* refer to the family of Muhammad (PBUH&HF). The latter term was originally mentioned in Chapter 37, Verse 130 of the Quran, referring to Ahl al-Bait (PBUT).

<sup>2</sup> C.f. Chapter 26, Verse 83 of the Quran.

Ordain for me (offspring with) truthful tongue among the last generation,<sup>1</sup>

*waj3al lī lisāna šidqin fil ākhirīn,*      وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ،

Make me victorious over the transgressors,

*wanšurnī 3alal bāghīn,*      وَأَنْصُرْنِي عَلَى الْبَاغِينَ،

Suffice me the deception of the envious,

*wakfinī kaydal ḥāsīdīn,*      وَاكْفِنِي كَيْدَ الْحَاسِدِينَ،

Turn away from me the evil plans of the schemers,

*wašrif 3annī makral mākirīn,*      وَاصْرِفْ عَنِّي مَكْرَ الْمَاكِرِينَ،

Hold back from me the hands of the oppressors,

*waqbiḍh 3annī 'aydiyaḍ-ḍālimīn,*      وَأَقْبِضْ عَنِّي أَيْدِيَ الظَّالِمِينَ،

Gather me with the blessed masters in the utmost exalted place of Heaven,

*wajma3 baynī wa baynas-sādatil mayāmīni fi 'a3lā 3illiyyīn,*      وَاجْمَعْ بَيْنِي وَبَيْنَ السَّادَةِ الْمَيَامِينِ فِي أَعْلَى عِلِّيِّينَ،

<sup>1</sup> Chapter 26, Verse 84 of the Quran.

along with whom  
You have bestowed  
favor, from among  
the prophets, the  
truthful, the martyrs,  
and the righteous,<sup>1</sup>

*ma3al-ladhīna  
'an3amta  
3alayhim minal  
nabiyyīna waš-  
šiddīqīna wash-  
shuhadā'i waš-  
šālihīn,*

مَعَ الَّذِينَ أَنْعَمْتَ  
عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ  
الصَّادِقِينَ وَالشُّهَدَاءِ  
وَالصَّالِحِينَ،

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

*biraḥmatika yā  
'arḥamar-rāhimīn,*

بِرَحْمَتِكَ يَا أَرْحَمَ  
الرَّاحِمِينَ،

O Allah! I implore  
You by Your  
infallible Prophet,

*allāhumma 'innī  
'uqsimu 3alayka  
binabiyyikal  
ma3šūm,*

اللَّهُمَّ إِنِّي أُقْسِمُ عَلَيْكَ  
بِنَبِيِّكَ الْمَعْصُومِ،

by Your definite  
judgment, and Your  
concealed preventive  
wisdom,

*wa biḥukmikal  
maḥtūm, wa  
nuhyakal maktūm,*

وَبِحُكْمِكَ الْمَحْتُومِ،  
وَنُهْيِكَ [نَهْيِكَ]  
الْمَكْتُومِ،

by this grave which  
is the place of  
congregation and in  
which lies the  
infallible Imam, the  
slaughtered, and the  
oppressed,

*wa biḥādhal  
qabril malmūm,  
al-muwassadi fī  
kanafihil 'imāmul  
ma3šūm, al-  
maqtūlul maḍlūm,*

وَبِهَذَا الْقَبْرِ الْمَلْمُومِ،  
الْمُوسَّدِ فِي كَنَفِهِ  
الْإِمَامِ الْمَعْصُومِ،  
الْمَقْتُولِ الْمَظْلُومِ،

that You dispel from  
me all that grieves  
me,

*'an takshifa mā bī  
minal ghumūm,*

أَنْ تَكْشِفَ مَا بِي مِنْ  
الْغُمُومِ،

<sup>1</sup> C.f. Chapter 4, Verse 69 of the Quran.

divert from me the  
harm of the decisive  
foreordained plan,

*wa tašrifā 3annī  
sharral qadaril  
maḥtūm,*

وَتَصْرِفَ عَنِّي شَرَّ  
الْقَدَرِ الْمَحْتُومِ،

and give me refuge  
from the Hellfire  
with scorching  
winds.

*wa tujīrani minan-  
nāri dhātis-  
samūm,*

وَتُجِيرَنِي مِنَ النَّارِ  
ذَاتِ السَّمُومِ،

My Allah! Honor me  
with Your bounties,

*allāhumma jallilnī  
bini3matik,*

اللَّهُمَّ جَلِّلْنِي بِنِعْمَتِكَ،

Make me content  
with Your  
apportionment,

*wa radhdhinnī bi-  
qasmik,*

وَرَضِّنِي بِقَسْمِكَ،

Encompass me with  
Your munificence  
and generosity,

*wa taghammadnī  
bijūdika wa  
karamik,*

وَتَعَمَّدْنِي بِجُودِكَ وَ  
كَرَمِكَ،

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

*wa bā3idnī min  
makrika wa  
niqmatik,*

وَبَاعِدْنِي مِنْ مَكْرِكَ  
وَنِقْمَتِكَ،

O Allah! Protect me  
from errors,

*allāhumma3-šimnī  
minaz-zalal,*

اللَّهُمَّ اغْصِنْنِي مِنَ  
الزَّلَلِ،

Make me firm in  
speech and action,

*wa saddidnī fil  
qawli wal 3amal,*

وَسَدِّدْنِي فِي الْقَوْلِ وَ  
الْعَمَلِ،

Extend for me the period (of life),	<i>wafsaḥ lī fī muddatil 'ajal,</i>	وَأَفْسَحْ لِي فِي مُدَّةِ الْأَجْلِ،
Relieve me from pain and ailments,	<i>wa3finī minal 'awjā3i wal 3ilal,</i>	وَاعْفِنِي مِنَ الْأَوْجَاعِ وَالْعَلَلِ،
Make me achieve, through my masters and Your grace, the best of wishes.	<i>wa ballighnī bimawāliyya wa bifadhlika 'afḏhalal 'amal,</i>	وَبَلِّغْنِي بِمَوَالِيٍّ وَبِفَضْلِكَ أَفْضَلَ الْأَمَلِ،
O Allah! Bless Muhammad and the family of Muhammad and accept my repentance and my return,	<i>allāhumma ṣalli 3alā muḥammadin wa āli muḥammad waqbal tawbati,</i>	اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاقْبَلْ تَوْبَتِي،
Have mercy upon my weeping,	<i>warḥam 3abratī,</i>	وَارْحَمْ عِبْرَتِي،
Lessen my lapses,	<i>wa 'aqilnī 3athratī,</i>	وَاقْلِنِي عَثْرَتِي،
Relieve my distress,	<i>wa naffis kurbatī,</i>	وَنَفِّسْ كُرْبَتِي،
Forgive me my mistake,	<i>waghfir lī khaṭī'ati,</i>	وَاعْفِرْ لِي خَطِيئَتِي،
And improve my (righteousness) through my children.	<i>wa 'aṣliḥ lī fī dhurriyyatī,</i>	وَاصْلِحْ لِي فِي ذُرِّيَّتِي،

My Allah! Do not leave for me, in this exalted and honored place of martyrdom, any sin but that You forgive,	<i>allāhumma lā tada3 lī fī hādhal mash-hadil mu3adḏami wal maḥallil mukkarrami dhanban 'illā ghafartah,</i>	اللَّهُمَّ لَا تَدَعْ لِي فِي هَذَا الْمَشْهَدِ الْمُعْظَمِ وَالْمَحَلِّ الْمُكْرَمِ ذَنْبًا إِلَّا غَفَرْتَهُ،
Nor any defect but that You conceal,	<i>wa lā 3ayban 'illā satartah,</i>	وَلَا عَيْبًا إِلَّا سَتَرْتَهُ،
Nor any grief but that You remove,	<i>wa lā ghamman 'illā kashaftah,</i>	وَلَا غَمًّا إِلَّا كَشَفْتَهُ،
Nor any sustenance but that You extend,	<i>wa lā rizqan 'illā basaṭtah,</i>	وَلَا رِزْقًا إِلَّا بَسَطْتَهُ،
Nor any (spiritual) status but that You cause to prosper,	<i>wa lā jāhan 'illā 3amartah,</i>	وَلَا جَاهًا إِلَّا عَمَّرْتَهُ،
Nor any corruption but that which You correct,	<i>wa lā fasādan 'illā 'aṣlaḥtah,</i>	وَلَا فَسَادًا إِلَّا أَصْلَحْتَهُ،
Nor any wish but that You fulfill,	<i>wa lā 'amalan 'illā ballaghtah,</i>	وَلَا أَمَلًا إِلَّا بَلَّغْتَهُ،
Nor any supplication but that You answer,	<i>wa lā du3ā'an 'illā 'ajabtah,</i>	وَلَا دُعَاءً إِلَّا أَجَبْتَهُ،
Nor any pressure but that You relieve,	<i>wa lā madḥīqan 'illā farrajtah,</i>	وَلَا مَضِيقًا إِلَّا فَرَّجْتَهُ،



Nor any dispersed (believers) but that You reunify,

*wa lā shamlan 'illā jama3tah,*      وَلَا شَمَلًا إِلَّا جَمَعْتَهُ،

Nor any matter but that You complete,

*wa lā 'amran 'illā 'atmamtah,*      وَلَا أَمْرًا إِلَّا أَتَمَمْتَهُ،

Nor any wealth but that You increase,

*wa lā mālan 'illā kath-thartah,*      وَلَا مَالًا إِلَّا كَثَّرْتَهُ،

Nor any character but that You improve,

*wa lā khulqan 'illā ḥassantah,*      وَلَا خُلُقًا إِلَّا حَسَّنْتَهُ،

Nor any charity but that You repay,

*wa lā 'infāqan 'illā 'akhlaftah,*      وَلَا إِفْقًا إِلَّا أَخْلَفْتَهُ،

Nor any condition but that You cause to improve,

*wa lā ḥālan 'illā 3amartah,*      وَلَا حَالًا إِلَّا عَمَّرْتَهُ،

Nor any envious (one) but that You suppress,

*wa lā ḥasūdan 'illā qama3tah,*      وَلَا حَسُودًا إِلَّا قَمَعْتَهُ،

Nor any enemy but that You destroy,

*wa lā 3aduwwan 'illā 'ardaytah,*      وَلَا عَدُوًّا إِلَّا أَرَدَيْتَهُ،

Nor any evil but that You suffice,

*wa lā sharran 'illā kafaytah,*      وَلَا شَرًّا إِلَّا كَفَيْتَهُ،

Nor any ailment but that You cure,

*wa lā maraḍhan 'illā shafaytah,*      وَلَا مَرَضًا إِلَّا شَفَيْتَهُ،

Nor any distant (one) but that You bring near,

*wa lā ba3īdan 'illā 'adnaytah,*      وَلَا بَعِيدًا إِلَّا أَدْبَيْتَهُ،

Nor any scattering but that You reunite,

*wa lā sha3athan 'illā lamamtah,*      وَلَا شَعَثًا إِلَّا لَمَمْتَهُ،

Nor any request but that You grant.

*wa lā su'ālan [su'lan] 'illā 'a3ṭaytah,*      وَلَا سُؤَالَ [سُؤَالَ] إِلَّا أَعْطَيْتَهُ،

O Allah! I ask You for the goodness of this transitory world,

*allāhumma 'innī 'as'aluka khayral 3ajilah,*      اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ خَيْرَ الْعٰجِلَةِ،

and the reward of the hereafter.

*wa thawabal ājilah,*      وَ ثَوَابِ الْاٰجِلَةِ،

O Allah! Suffice me with what You made lawful from the unlawful,

*allāhumma 'aghni nī bihalālika 3anil ḥarām,*      اَللّٰهُمَّ اَغْنِنِيْ بِحَلَالِكَ عَنِ الْحَرَامِ،

and with Your grace from all other creatures.

*wa bifadhlika 3an jamī3il 'anām,*      وَ بِفَضْلِكَ عَنْ جَمِيْعِ الْاَنْاَمِ،

My Allah! I ask You for beneficial knowledge,

*allāhumma 'innī 'as'aluka 3ilman nāfi3ā,*      اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ عِلْمًا نٰفِعًا،

a humble heart,

*wa qalban khāshi3ā,*      وَ قَلْبًا خٰشِعًا،

unequivocal certitude,

*wa yaqīnan shāfiyā,*      وَ يَقِيْنًا شٰفِيًّا،

pure action,

*wa 3amalan zākiyā,*      وَ عَمَلًا زٰكِيًّا،

beautiful patience,

*wa šabran jamīlā,*      وَ صَبْرًا جَمِيْلًا،

and a bountiful  
reward.

*wa ajran 'jazilā,*

وَ أَجْرًا جَزِيلًا،

O Allah! Grant me  
gratitude of Your  
blessing upon me,

*allāhummarzuqñī  
shukra ni3matika  
3alayy,*

اللَّهُمَّ ارْزُقْنِي شُكْرَ  
نِعْمَتِكَ عَلَيَّ،

Increase Your favor  
and munificence on  
me,

*wa zid fī 'ihsānika  
wa karamika  
'ilayy,*

وَ زِدْ فِي إِحْسَانِكَ وَ  
كَرَمِكَ إِلَيَّ،

Make my speech  
amongst people  
effective,

*waj3al qawli fin-  
nāsi masmū3ā,*

وَ اجْعَلْ قَوْلِي فِي  
النَّاسِ مَسْمُوعًا،

my deeds elevated  
and worthy of being  
delivered to You,

*wa 3amalī  
3indaka marfū3ā,*

وَ عَمَلِي عِنْدَكَ  
مَرْفُوعًا،

my righteous works  
followed (by others),

*wa 'atharī fil  
khayrāti matbū3ā,*

وَ أَثْرِي فِي الْخَيْرَاتِ  
مَتَّبُوعًا،

and my enemy  
quelled,

*wa 3aduwwī  
maqmu3ā,*

وَ عَدُوِّي مَقْمُوعًا،

O Allah! Send  
blessings upon  
Muhammad and the  
family of  
Muhammad, the best  
of the creations, day  
and night,

*allāhumma šalli  
3alā muḥammadin  
wa āli  
muḥammadinil  
'akhyār, fī ānā'il-  
layli wa 'aṭrāfin-  
nahār,*

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ  
وَ آلِ مُحَمَّدٍ الْأَخْيَارِ،  
فِي آنَاءِ اللَّيْلِ وَ  
أَطْرَافِ النَّهَارِ،

Spare me from the  
evil of the wicked,

*wakfinī sharral  
ashrār,*

وَ اكْفِنِي شَرَّ الْأَشْرَارِ،

Purify me from sins  
and burdens,

*wa ṭahhirnī  
minadh-dhunūbi  
wal awzār,*

وَ طَهِّرْنِي مِنَ الذُّنُوبِ  
وَ الْأَوْزَارِ،

Give me refuge from  
Hell-fire,

*wa 'ajirnī minan-  
nār,*

وَ اجْرِنِي مِنَ النَّارِ،

Settle me in the  
House of rest  
(Paradise),

*wa 'ahillanī dāral  
qarār,*

وَ أَحِلَّنِي دَارَ الْقَرَارِ،

And forgive me and  
all my faithful  
brothers and sisters,

*waghfir lī wa  
lijamā3i 'ikhwāni  
fika wa  
'akhawātiyal  
mu'minīna wal  
mu'mināt,*

وَ اغْفِرْ لِي وَ لِجَمِيعِ  
إِخْوَانِي فِيكَ وَ  
أَخَوَاتِي الْمُؤْمِنِينَ وَ  
الْمُؤْمِنَاتِ،

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

*birahmatika yā  
'arḥamar-rāḥimīn.*

بِرَحْمَتِكَ يَا أَرْحَمَ  
الرَّاحِمِينَ.

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

There is no deity but Allah, the forbearing, the generous.

There is no deity but Allah, the supreme, the great.

There is no deity but Allah, the Lord of the seven heavens and the seven earths,

and whatever is in them and whatever is between them.

(By this, I am) opposing (the belief of) His enemies,

ثم قف عند الرأس و  
توجه إلى القبلة و صل  
ركعتين و اقرأ فى الأولى  
سورة الأنبياء و فى الثانية  
الحشر و اقنت و قل:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ  
الْكَرِيمُ،  
لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ  
الْعَظِيمُ،  
لَا إِلَهَ إِلَّا اللَّهُ رَبُّ  
السَّمَاوَاتِ السَّبْعِ وَ  
الْأَرْضِينَ السَّبْعِ،  
وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ،  
خِلَافًا لِأَعْدَائِهِ،

لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ  
الْعَظِيمُ،

لَا إِلَهَ إِلَّا اللَّهُ رَبُّ  
السَّمَاوَاتِ السَّبْعِ وَ  
الْأَرْضِينَ السَّبْعِ،  
وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ،

وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ،

خِلَافًا لِأَعْدَائِهِ،

lā 'ilāha 'llal-lāhul  
halīmul karīm,  
lā 'ilāha 'llal-lāhul  
3aliyyul 3adīm,  
lā 'ilāha 'llal-lāhu  
rabbus-  
samāwātis-sab3i  
wal 'aradhīnas-  
sab3,  
wa mā fihinna wa  
mā baynahunn,  
khilāfan li  
'a3dā'ih,

disavowing whomever has turned away from Him,

confessing His Lordship,

and surrendering to His majesty.

He is the first other than being the first (in number).

He is the last without having an end.

He is dominant (*Zahir*) over everything by His power.

He is hidden (*Batin*) as He knows underneath of every thing by His knowledge and His subtlety.

Intellects cannot comprehend the depth of His grandeur.

wa takdhīban  
liman 3adala bih,  
وَ تَكْذِيبًا لِمَنْ عَدَلَ  
بِهِ،

wa 'iqrāran  
lirubūbiyyatih,  
وَ إِقْرَارًا لِرُبُوبِيَّتِهِ،

wa khudhū'an li  
3izzatih,  
وَ خُضُوعًا لِعِزَّتِهِ،

al'awwalu  
bighayri 'awwal  
الْأَوَّلُ بَعِيرِ أَوَّلٍ،

wal ākhiru 'ilā  
ghayri ākhir,  
وَ الْآخِرُ إِلَى غَيْرِ آخِرٍ،

aḏḏāhiru 3alā  
kulli shay'in  
biqudratih,  
الظَّاهِرُ عَلَى كُلِّ شَيْءٍ  
بِقُدْرَتِهِ،

al-bāṭinu dūna  
kulli shay'in  
bi3ilmihī wa  
luṭfih,  
الْبَاطِنُ دُونَ كُلِّ شَيْءٍ  
بِعِلْمِهِ وَ لُطْفِهِ،

lā taqifūl 3uqūlu  
3alā kunhī  
3aḏamatih,  
لَا تَقْفُ الْعُقُولُ عَلَى  
كُنْهِ عَظَمَتِهِ،

Thoughts cannot grasp the reality of His Essence.

*wa lā tudrikul 'awhāmu haqīqata māhiyyatih,*

وَلَا تُدْرِكُ الْأَوْهَامُ حَقِيقَةَ مَا هِيَ،

Souls cannot imagine the meanings of His (created) qualities.

*wa lā tatašawwarul 'anfusu ma3āni kayfiyyatih,*

وَلَا تَتَّصَوَّرُ الْأَنْفُسُ مَعَانِيَ كَيْفِيَّتِهِ،

He knows well the innermost thoughts (of His servants),

*muṭṭali3an 3alaḍḍh-ḍhamā'ir,*

مُطَّلِعًا عَلَى الضَّمَائِرِ،

is cognizant of the secrets,

*3ārifan bis-sarā'ir,*

عَارِفًا بِالسَّرَائِرِ،

and knows the treachery of the eyes, and all that the hearts (of men) conceal.<sup>1</sup>

*ya3lamu khā'inatal 'a3yuni wa mā tukhfīš-šudūr,*

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ،

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

*allāhumma 'innī 'ush-hiduka 3alā tašdīqī rasūlaka šallal-lāhu 3layhi wa ālih wa 'imānī bih,*

اللَّهُمَّ إِنِّي أَشْهَدُكَ عَلَى تَصْدِيقِي رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ إِيْمَانِي بِهِ،

and my recognition of his status.

*wa 3ilmī bimanzilatih,*

وَعِلْمِي بِمَنْزِلَتِهِ،

<sup>1</sup> Chapter 40, Verse 19 of the Quran.

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

*wa 'innī 'ash-hadu 'annahun-nabiyyul-ladhi naṭaqaṭil hikmatu bifadhlih,*

وَ إِنِّي أَشْهَدُ أَنَّهُ النَّبِيُّ الَّذِي نَطَقَتِ الْحِكْمَةُ بِفَضْلِهِ،

of whom (previous) prophets gave glad tidings,

*wa bash-sharatil 'anbiyā'u bih,*

وَبَشَّرَتِ الْأَنْبِيَاءُ بِهِ،

called people to admit what he brought (from the Lord),

*wa da3at 'ilal 'iqrāri bimā jā'a bih,*

وَدَعَتِ إِلَى الْإِقْرَارِ بِمَا جَاءَ بِهِ،

and urged people to acknowledge him,

*wa ḥath-that 3alā tašdīqih,*

وَحَثَّتْ عَلَى تَصْدِيقِهِ،

according to His saying, the most high, "... he, whom they find mentioned in their Torah and the Gospels, who commands them virtuous acts and forbids them evil, allows them as lawful the good (and pure) things, prohibits them from impurities, and releases them from their heavy burdens

*biqawlihi ta'ālā: alladhīna yajidūnahu maktūban 3indahum fit-tawrāti wal 'injīli ya'muruhum bil ma3rūfi wa yanḥāhum 3anil munkari wa yuḥillu lahumuṭ-ṭayyibāti wa yuḥarrimu 3alayhimul khabā'itha wa yaḍḥa3u 3anhum 'iśrahum wal*

بِقَوْلِهِ تَعَالَى: «الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ

and from the yokes  
that are upon them  
...”<sup>1</sup>

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

the master of the  
chosen prophets,

and (bless) his  
brother and his  
cousin,

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

and (bless) Fatima,  
the radiant, and the  
chief of the ladies of  
the worlds,

'aghlālal-lati  
kānat 3alayhim,

faṣalli 3alā  
muḥammadin  
rasūlika 'ilath-  
thaqalayn,

wa sayyidil  
'anbiyā'il  
muṣṭafayn,

wa 3alā 'akhihi  
wabni 3ammih,

alladhīna lam  
yushrikā bika  
ṭarfata 3aynin  
'abadā,

wa 3alā fāṭimataz-  
zahrā'i sayyidati  
nisā'il 3ālamīn,

عَلَيْهِمْ»،

فَصَلِّ عَلَى مُحَمَّدٍ  
رَسُولِكَ إِلَى الثَّقَلَيْنِ،

وَ سَيِّدِ الْأَنْبِيَاءِ  
الْمُصْطَفَيْنِ،

وَ عَلَى أَخِيهِ وَ ابْنِ  
عَمَّتِهِ،

الَّذِينَ لَمْ يُشْرِكَا بِكَ  
طَرْفَةَ عَيْنٍ أَبَدًا،

وَ عَلَى فَاطِمَةَ الزَّهْرَاءِ  
سَيِّدَةِ نِسَاءِ الْعَالَمِينَ،

<sup>1</sup> Chapter 7, Verse 157 of the Quran.

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

With an everlasting  
blessing,

equal to the number  
of drops of rains,

and the weight of the  
mountains and hills,

until peace and  
salutations is ever  
exchanged,

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

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

the defenders of the  
religion,

wa 3alā sayyiday  
shabābi 'ahlil  
jannah, al-ḥasani  
wal ḥusayn,

ṣalātan  
khālidatad-  
dawām,

3adada qaṭr-  
riḥām,

wa zinatil jibāla  
wal ākāḥ,

mā 'awraqas-  
salām,

wakhtalafadh-  
ḥiyā'u waḍ-  
ḍalām,

wa 3alā ālihiṭ-  
ṭāhirīn, al-  
'a'immatil  
muhtadīn,

adh-dhā'idīna  
3anid-dīn,

وَ عَلَى سَيِّدَيِ شَبَابِ  
أَهْلِ الْجَنَّةِ الْحَسَنِ وَ  
الْحُسَيْنِ،

صَلَاةً خَالِدَةً الدَّوَامِ،

عَدَدَ قَطْرِ الرَّهَامِ،

وَ زِنَةَ الْجِبَالِ وَ  
الْأَكَاḤ،

مَا أَوْرَقَ السَّلَامِ،

وَ اخْتَلَفَ الضِّيَاءُ وَ  
الظَّلَامُ،

وَ عَلَى آلِهِ الطَّاهِرِينَ،  
الْأئِمَّةِ الْمُهْتَدِينَ،

الذَّائِدِينَ عَنِ الدِّينِ،

(who are) Ali, Muhammad, Ja'far, Musa, Ali, Muhammad, Ali, al- Hasan, and al-Hujja,	<i>3aliyyin wa muhammadin wa ja3farin wa mūsa wa 3aliyyin wa muhammadin wa 3aliyyin wal ḥasani wal hujjah,</i>	عَلِيٌّ وَ مُحَمَّدٌ وَ جَعْفَرٌ وَ مُوسَى وَ عَلِيٌّ وَ مُحَمَّدٌ وَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُجَّةُ،
the establishers of fairness, and the grandsons of the Prophet (PBUH&HF).	<i>al-qawwāmi bilqist, wa sulālatis-sibt,</i>	الْقَوَّامِ بِالْقِسْطِ، وَ سُلَالَةِ السَّبْطِ،
O Allah! I ask You by the rights of this Imam, a relief in the near future,	<i>allāhumma 'innī 'as'aluka biḥaqqi ḥādhal 'imāmi farajan qarībā,</i>	اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ هَذَا الْإِمَامِ فَرَجًا قَرِيبًا،
beautiful patience,	<i>wa šabran Jamīlā,</i>	وَ صَبْرًا جَمِيلًا،
mighty triumph,	<i>wa našran 3azīzā,</i>	وَ نَصْرًا عَزِيزًا،
sufficiency from people,	<i>wa ghinan 3anil khalq,</i>	وَ غِنًى عَنِ الْخَلْقِ،
steadfastness in (the path of) guidance,	<i>wa thabātan fil hudā,</i>	وَ ثَبَاتًا فِي الْهُدَى،
success in what pleases and satisfies You,	<i>wat-tawfīqa lima tuhibbu wa tardhā,</i>	وَ التَّوْفِيقَ لِمَا تُحِبُّ وَ تَرْضَى،
a sustenance that is vast, lawful, pure,	<i>wa rizqan wāsi'an ḥalālan ṭayyibā,</i>	وَ رِزْقًا وَاسِعًا حَلَالًا طَيِّبًا،

adequate, fruitful, pleasant,	<i>marī'an dārran sā'ighā,</i>	مَرِيئًا دَارًّا سَائِغًا،
abundant, superior, pouring forth,	<i>fādhilan mufadhḥilan šabban šabbā,</i>	فَاضِلًا مُفَضَّلًا صَبِيًّا صَبِيًّا،
without any toil, trouble, and favor from anyone.	<i>min ghayri kaddin wa lā nakad, wa lā minnatin min 'aḥad,</i>	مِنْ غَيْرِ كَدٍّ وَ لَا نَكَدٍ، وَ لَا مِنَّةٍ مِنْ أَحَدٍ،
Preserve my health against any affliction, ailment, and disease,	<i>wa 3āfiyatan min kulli balā'in wa suqmin wa maradh,</i>	وَ عَافِيَةً مِنْ كُلِّ بَلَاءٍ وَ سُقْمٍ وَ مَرَضٍ،
Grant me appreciation of well- being and blessings,	<i>wash-shukra 3alal 3āfiyati wan- na3mā',</i>	وَ الشُّكْرَ عَلَى الْعَافِيَةِ وَ النِّعْمَاءِ،
And when the time of death arrives, take our soul while it is in the best condition of obedience to You,	<i>wa 'idhā jā'al mawtu faqbidhnā 3alā 'aḥsani mā yakūnu laka ṭā'ah,</i>	وَ إِذَا جَاءَ الْمَوْتُ فَأَقْبِضْنَا عَلَى أَحْسَنِ مَا يَكُونُ لَكَ طَاعَةً،
And while observing what You commanded, so that You lead us to the Garden of blessings.	<i>3alā mā 'amartanā muḥāfiḍhīna hattā ṭu'addiyanā 'ilā jannātin-na3īm,</i>	عَلَى مَا أَمَرْتَنَا مُحَافِظِينَ حَتَّى تُؤَدِّينَا إِلَى جَنَّاتِ النَّعِيمِ،
By Your mercy, O the most merciful of the merciful!	<i>biraḥmatika yā 'arḥamar-rāḥimīn,</i>	بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ،

My Allah! Bless  
Muhammad and the  
family of  
Muhammad,

*allāhumma šalli*      اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ  
*3alā muḥammadin*      وَ آلِ مُحَمَّدٍ،  
*wa āli*  
*muḥammad,*

and estrange me  
from (the attractions  
of) the world, and  
make me familiar  
with (the affairs of)  
the hereafter.

*wa 'awḥishnī*      وَأَوْحِشْنِي مِنَ الدُّنْيَا  
*minad-dunyā wa*      وَ أَنْسِنِي بِالْآخِرَةِ،  
*ānisnī bil ākhirah,*

Certainly, nothing  
causes alienation  
from this world  
except fear of You,

*fa 'innahu lā*      فَإِنَّهُ لَا يُوحِشُ مِنْ  
*yūhishu minad-*      الدُّنْيَا إِلَّا خَوْفُكَ،  
*dunyā 'illā*  
*khawfuk,*

and nothing causes  
to be accustomed to  
the hereafter except  
hope for Your  
(mercy).

*wa lā yu'nisu bil*      وَلَا يُؤْنَسُ بِالْآخِرَةِ إِلَّا  
*ākhirati 'illā*      رَجَاؤُكَ،  
*rajā'uk,*

O Allah! For You is  
the argument, not  
against You,

*allāhumma lakal*      اللَّهُمَّ لَكَ الْحُجَّةُ لَا  
*ḥujjatu lā 3alayk,*      عَلَيْكَ،

and to You is  
complained, not  
from You.

*wa 'ilaykal*      وَإِلَيْكَ الْمُشْتَكَى لَا  
*mushtakā lā mink,*      مِنْكَ،

Thus, bless  
Muhammad and his  
family,

*fašalli 3alā*      فَصَلِّ عَلَى مُحَمَّدٍ وَ  
*muḥammadin wa*      آلِهِ  
*ālih,*

and assist me against  
my unjust and  
disobedient soul,

*wa 'a3innī 3alā*      وَأَعِنِّي عَلَى نَفْسِي  
*nafsiyad-ḏālimatil*      الظَّالِمَةِ الْعَاصِيَةِ،  
*3āšiyah,*

and my dominant  
desire.

*wa shahwatiyal*      وَ شَهْوَتِي الْعَالِبَةِ،  
*ghālibah,*

And conclude me  
with a safe and  
healthy end.

*wakhtim lī bil*      وَاخْتِم لِي بِالْعَافِيَةِ،  
*3āfiyah,*

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

*allāhumma*      اللَّهُمَّ إِنَّ اسْتِغْفَارِي  
*'innastighfārī*      إِيَّاكَ وَ أَنَا مُصِرٌّ عَلَى  
*'iyyāka wa 'ana*      مَا نَهَيْتَ قَلَّةً حَيًّا،  
*muširrun 3alā mā*  
*nahayta qillatu*  
*ḥayā',*

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

*wa tarkiyal*      وَ تَرَكِي اسْتِغْفَارَ مَعِ  
*'istighfāra ma3a*      عِلْمِي بِسَعَةِ حِلْمِكَ  
*3ilmī bisi3ati*      تَضْيِيعَ لِحَقِّ الرَّجَاءِ،  
*ḥilmika tadḥyī'un*  
*liḥaqqir-rajā'*

My Allah! (due to  
my weak faith) my  
sins discourage me  
from requesting  
You,

*allāhumma 'inna*      اللَّهُمَّ إِنَّ ذُنُوبِي  
*dhunūbi tu'yisunī*      تُؤْيِسُنِي أَنْ أَرْجُوكَ،  
*'an 'arjūk,*

and my knowledge  
about Your vast  
mercy prevents me  
from fearing You.

*wa inna 3ilmi  
bisi3ati rahmatika  
yamna3unī 'an  
'akhshāk,*

وَ إِنَّ عِلْمِي بِسَعَةِ  
رَحْمَتِكَ يَمْنَعُنِي أَنْ  
أَخْشَاكَ،

Thus, bless  
Muhammad and the  
family of  
Muhammad,

*fašalli 3alā  
muhammadin wa  
āli muhammad,*

فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ  
آلِ مُحَمَّدٍ،

and confirm my  
hope in You,

*wa šaddiq rajā'ī  
lak,*

وَ صَدِّقْ رَجَائِي لَكَ،

negate my fear of  
You,

*wa kadh-dhib  
khawfi mink,*

وَ كَذِّبْ خَوْفِي مِنْكَ،

and be for me  
according to the best  
of what I expect and  
believe about You,  
O the most generous  
of the generous!

*wa kun lī 3inda  
'ahsani ḏanni bika  
yā 'akramal  
'akramīn*

وَ كُنْ لِي عِنْدَ أَحْسَنِ  
ظَنِّي بِكَ يَا أَكْرَمَ  
الْأَكْرَمِينَ،

O Allah! Bless  
Muhammad and the  
family of  
Muhammad, and  
support me by  
protection (from  
sins),

*allāhumma šalli  
3alā muhammadin  
wa āli  
muhammadin, wa  
'ayyidnī bil  
3iṣmah,*

اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ  
وَ آلِ مُحَمَّدٍ وَ أَيِّدْنِي  
بِالْعِصْمَةِ،

Make my tongue  
speak wisdom,

*wa 'anṭiq lisānī bil  
hikmah,*

وَ أَنْطِقْ لِسَانِي  
بِالْحِكْمَةِ،

Place me among  
those who regret  
what they wasted  
yesterday,

*waj3alnī mimman  
yandamu 3alā mā  
ḏhayya3ahu fī  
'amsih,*

وَ اجْعَلْنِي مِمَّنْ يَنْدَمُ  
عَلَيَّ مَا ضَيَّعَهُ فِي  
أَمْسِهِ،

do not aggrieve their  
portion today,

*wa lā yaghbanu  
ḥaḏḏahu fī  
yawmih,*

وَ لَا يَغْبِنُ حَظَّهُ فِي  
يَوْمِهِ،

and do not worry  
about the sustenance  
of tomorrow.

*wa lā yahummu  
lirizqi ghadih,*

وَ لَا يَهُمُّ لِرِزْقِ غَدِهِ،

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

*allāhumma 'innal  
ghaniyya  
manistaghna bika  
waftaqara 'ilayk,*

اللَّهُمَّ إِنَّ الْغَنَىَّ مِنْ  
اسْتَعْنَى بِكَ وَ افْتَقَرَ  
إِلَيْكَ،

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

*wal faqīra  
manistaghna  
bikhalqika 3anka,*

وَ الْفَقِيرَ مَنْ اسْتَعْنَى  
بِخَلْقِكَ عَنكَ،

Thus, bless  
Muhammad and the  
family of  
Muhammad,

*fašalli 3alā  
muhammadin wa  
āli muhammad,*

فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ  
آلِ مُحَمَّدٍ،



and suffice me from  
Your creation by  
Yourself,

*wa 'aghninī 3an  
khalqika bik,*

وَ أَغْنِنِي عَنْ خَلْقِكَ  
بِكَ،

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

*waj3alnī mimman  
lā yabsuṭu kaffan  
'illā 'ilayk,*

وَ اجْعَلْنِي مِمَّنْ لَا  
يَبْسُطُ كَفًّا إِلَّا إِلَيْكَ،

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

*allāhumma  
'innash-shaqiyya  
man qanaṭa wa  
'amāmahut-  
tawbatu wa  
warā'ahur-  
rahmah,*

اللَّهُمَّ إِنَّ الشَّقِيَّ مَنْ  
قَنَطَ وَ أَمَامَهُ التَّوْبَةُ وَ  
وَرَاءَهُ الرَّحْمَةُ،

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

*wa 'in kuntu  
ḍha3īfal 3amali fa  
'innī fī raḥmatika  
qawiyyal 'amal,*

وَ إِنْ كُنْتُ ضَعِيفَ  
الْعَمَلِ فَإِنِّي فِي  
رَحْمَتِكَ قَوِيٌّ الْأَمَلِ،

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

*fahab lī ḍha3fa  
3amalī liquwwati  
'amalī,*

فَهَبْ لِي ضَعْفَ عَمَلِي  
لِقُوَّةِ أَمَلِي،

O Allah! Even if  
You know there is  
no one amongst  
Your servants with  
harder heart and  
greater sins than  
mine,

*allāhumma 'in  
kunta ta3lamu 'an  
mā fī '3ibādika  
man huwa 'aqṣā  
qalban minnī wa  
'a3ḍamu minnī  
dhanbā,*

اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ  
أَنْ مَا فِي عِبَادِكَ مَنْ  
هُوَ أَقْسَى قَلْبًا مِنِّي وَ  
أَعْظَمُ مَنِّي ذَنْبًا،

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

*fa 'innī 'a3lamu  
'annahu lā mawlā  
'a3ḍamu minka  
ṭawlā,*

فَإِنِّي أَعْلَمُ أَنَّهُ لَا مَوْلَى  
أَعْظَمُ مِنْكَ طَوْلًا،

with greater mercy  
and forgiveness.

*wa 'awsa3u  
raḥmatan wa  
3afwā,*

وَ أَوْسَعُ رَحْمَةً وَ  
عَفْوًا،

Then, O He Who is  
unique in His mercy!

*fayā man huwa  
'awḥadu fī  
raḥmatih,*

فِيَا مَنْ هُوَ أَوْحَدٌ فِي  
رَحْمَتِهِ،

Forgive him, who is  
not unique in his  
mistakes.

*'ighfir liman laysa  
bi 'awḥada fī  
khaṭī'atih,*

إِغْفِرْ لِمَنْ لَيْسَ بِأَوْحَدٍ  
فِي خَطِيئَتِهِ،

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

*allāhumma  
'innaka 'amartanā  
fa3ašaynā,*

اللَّهُمَّ إِنَّكَ أَمَرْتَنَا  
فَعَصَيْنَا،

forbade us, but we  
did not desist,

*wa nahayta  
famantahaynā,*

وَ نَهَيْتَ فَمَا انْتَهَيْنَا،

reminded us, but we  
remained unmindful,

*wa dhakkarta  
fatanāsaynā,*

وَ ذَكَّرْتَنَا فَتَنَاسَيْنَا،

enlightened us, but  
we behaved blindly,

*wa baššarta  
fata3āmaynā,*

وَ بَصَّرْتَنَا فَتَعَامَيْنَا،

and warned us, but  
we transgressed.

*wa ḥadh-dharta  
fata3addaynā,*

وَ حَذَّرْتَنَا فَتَعَدَّيْنَا،

This was not the repayment of Your kindness to us,

*wa mā kāna dhālika jazā'a 'ihsānika 'ilaynā,*

وَمَا كَانَ ذَلِكَ جَزَاءَ إِحْسَانِكَ إِلَيْنَا،

and You know what we have disclosed and have concealed,

*wa 'anta 'a3lamu bimā 'a3lannā wa 'akhfaynā,*

وَأَنْتَ أَعْلَمُ بِمَا أَعْلَنَّا وَأَخْفَيْنَا،

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

*wa 'akhbaru bimā na'tī wa mā 'ataynā,*

وَأَخْبِرُ بِمَا نَأْتِي وَمَا أَتَيْنَا،

Thus, bless Muhammad and the family of Muhammad,

*faṣalli 3alā muḥammadin wa āli muḥammad,*

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ،

and pardon us for our mistakes and our forgetfulness,

*wa lā tu'ākhidhnā bimā 'akhta'nā wa nasīnā,*

وَلَا تُؤَاخِذْنَا بِمَا أَخْطَأْنَا وَنَسِينَا،

forgive us the negligence of Your rights by us,

*wa hab lanā ḥuqūqaka ladaynā,*

وَهَبْ لَنَا حُقُوقَكَ لَدَيْنَا،

complete Your beneficence towards us,

*wa 'atimma 'ihsānaka 'ilaynā,*

وَآتِمَّ إِحْسَانَكَ إِلَيْنَا،

and cause Your mercy to descend upon us.

*wa 'asbil raḥmatāka 3alaynā,*

وَاسْبِلْ رَحْمَتَكَ عَلَيْنَا،

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

*allāhumma 'innā natawassalu 'ilayka biḥādhaš-siddīqil 'imām,*

اللَّهُمَّ إِنَّا نَتَوَسَّلُ إِلَيْكَ بِهَذَا الصِّدِّيقِ الْإِمَامِ،

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

*wa nas'aluka bil ḥaqqil-ladhi ja3altahu lah wa lijaddihi rasūlika wa li 'abawayhi 3aliyyin wa fāṭimata 'ahli baytir-raḥmah,*

وَنَسْأَلُكَ بِالْحَقِّ الَّذِي جَعَلْتَهُ لَهُ وَلِجَدِّهِ رَسُولِكَ وَلِأَبَوَيْهِ عَلِيٍّ وَفَاطِمَةَ، أَهْلِ بَيْتِ الرَّحْمَةِ،

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

*'idrārar-rizqil-ladhi bihī qiwāmu ḥayātinā, wa šalāḥu 'aḥwāli 3iyālinā,*

إِدْرَارَ الرِّزْقِ الَّذِي بِهِ قِوَامُ حَيَاتِنَا وَصَلَاحُ أَحْوَالِ عِيَالِنَا،

Certainly You are the generous one who grants abundantly,

*fa 'antal karīmul-ladhi tu3ḡi min si3ah,*

فَأَنْتَ الْكَرِيمُ الَّذِي تُعْطِي مِنْ سَعَةٍ،

and holds back having power (to fulfill).

*wa tamna3u min qudrah*

وَتَمْنَعُ مِنْ قُدْرَةٍ،

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

*wa naħnu*      وَ نَحْنُ نَسْتَلُكَ مِنْ  
*nas'aluka minar-*      الرِّزْقِ مَايَكُونُ صَلاَحًا  
*rizqi mā yakūnu*      لِلدُّنْيَا وَ بَلاَغًا لِلآخِرَةِ،  
*šalāhan liddunyā*  
*wa balāghan lil*  
*ākhirah,*

O Allah! Bless  
Muhammad and the  
family of  
Muhammad,

*allāhumma šalli*      اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ  
*šalā muħammadin*  
*wa āli*      وَ آلِ مُحَمَّدٍ،  
*muħammad,*

and forgive me, my  
parents,

*waghfir lanā wa*      وَ اغْفِرْ لَنَا وَ لِوَالِدَيْنَا،  
*liwālidaynā,*

all the believing men  
and women,

*wa lijamā'3il-*      وَ لِجَمِيعِ الْمُؤْمِنِينَ وَ  
*mu'minīna wal*      الْمُؤْمِنَاتِ،  
*mu'mināt,*

and the submissive  
men and women,

*wal muslimīna*      وَ الْمُسْلِمِينَ وَ  
*wal muslimāt,*      الْمُسْلِمَاتِ،

the living of them  
and the dead.

*al 'ahyā'i minhum*      وَ الْأَحْيَاءِ مِنْهُمْ وَ  
*wal 'amwāt,*      الْأَمْوَاتِ،

Give us good in this  
world and good in  
the hereafter, and  
shield us from the  
torment of the fire.<sup>1</sup>

*wa ātinā fid-*      وَ آتِنَا فِي الدُّنْيَا حَسَنَةً  
*dunyā ḥasanatan*      وَ فِي الْآخِرَةِ حَسَنَةً وَ  
*wa fil ākhirati*      قِنَا عَذَابَ النَّارِ.  
*ḥasanatan wa*  
*qinā 3adhāban-*  
*nār.*

<sup>1</sup> Chapter 2, Verse 201 of the Quran.

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

ثم تركع و تسجد و  
تجلس و تشهد و تسلم  
فإذا سبحت فعفر  
خديك و قل أربعين  
مرة:

Glory be to Allah!  
Praise be to Allah!  
There is no deity but  
Allah! Allah is  
greater (than being  
described).

*subḥānal-lāhi wal*      سُبْحَانَ اللَّهِ وَ الْعَمْدُ  
*ḥamdulil-lāhi wa*      لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ  
*lā 'ilāha 'illal-lāhu*      اللَّهُ أَكْبَرُ  
*wal-lāhu akbar,*

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

و اسأل الله العصمة و  
النجاة و المغفرة و التوفيق  
بحسن العمل و القبول لما  
تتقرب به إليه و تبتغى  
به وجهه ثم انكب على  
القبر و قبله و قل:

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

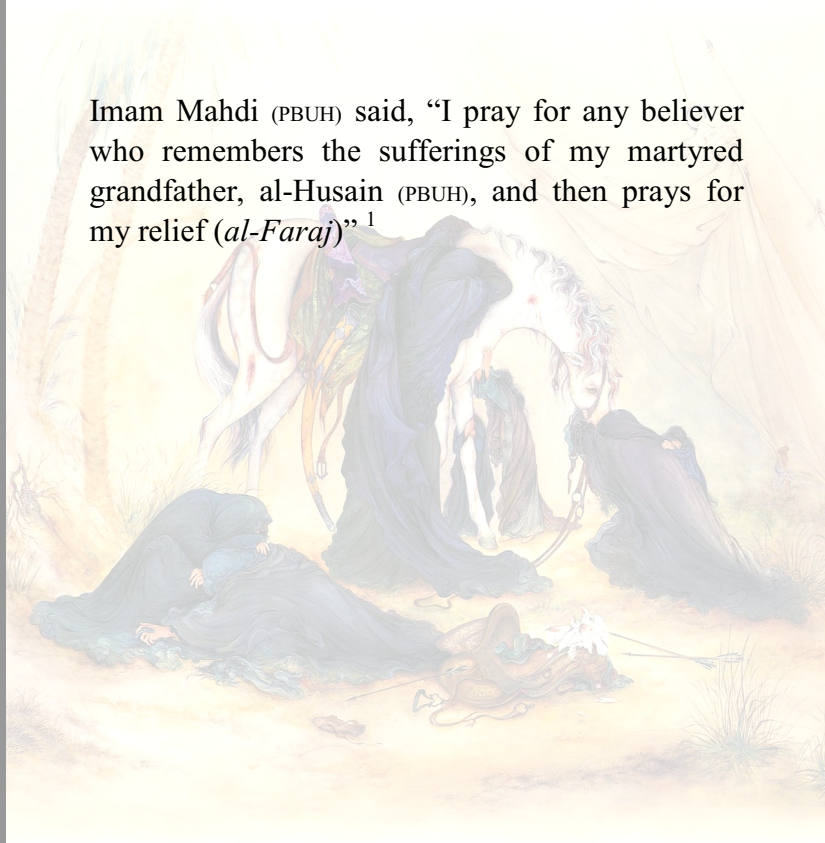
May Allah increase  
your honor. Peace be  
upon you, the mercy  
of Allah, and His  
blessings.

*zādal-lāhu fī*      زَادَ اللَّهُ فِي شَرَفِكُمْ، وَ  
*sharafikum, was-*      السَّلَامُ عَلَيْكُمْ وَ  
*salāmu 3alaykum*      رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.  
*wa raḥmatul-lāhi*  
*wa barakātuh.*

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

و ادع لنفسك و  
لوالديك و لمن أردت.

Imam Mahdi (PBUH) said, “I pray for any believer  
who remembers the sufferings of my martyred  
grandfather, al-Husain (PBUH), and then prays for  
my relief (*al-Faraj*)”<sup>1</sup>



<sup>1</sup> *Mikyal al-Makarim fi Fawa'idi D'uaa lil Qa'im*, by Sayyid Muhammad Taqi Musawi al-Isfahani, vol. 2, p.75.