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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ziyarat al-Nahiya al-Muqaddasa

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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-regents¹ 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),² and can also be 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."³

According to the holy Quran, those who have been martyred in the path of Allah are alive.⁴ Since the vice-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.⁵ 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 أُرَدَّ 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 وَلَمْ 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."⁶

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 أَدْنَى اللَّهِ أَنْ تُرْفَعَ وَ يُذَكَّرَ 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 عَلَيَّ 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.”⁷

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.”⁸

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:

وَ قَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَ بِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَ لَا تَنْهَرْنِهُمَا وَ قُلْ لَهُمَا قَوْلًا كَرِيمًا. وَ اخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَ قُلْ رَبِّ ارْحَمْنِي كَمَا رَحِمْتَنِي 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 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 غُنُقِ أَوْلِيَائِهِ وَ شِيَعَتِهِ وَ إِنَّ مِنْ تَمَامِ الْوَفَاءِ بِالْعَهْدِ وَ حُسْنِ الْأَدَاءِ زِيَارَةَ قُبُورِهِمْ فَمَنْ زَارَهُمْ رَغْبَةً فِي زِيَارَتِهِمْ وَ تَصَدِيقًا بِمَا رَغِبُوا فِيهِ كَانَ أَتَمَّتْهُمْ شَفَعَاءُهُمْ يَوْمَ الْقِيَامَةِ.

“Certainly, for every Imam there is a covenant incumbent on those who accepted their Wilaya⁹ 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.”¹⁰

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:

شِيَعَتُنَا الرَّحْمَاءُ بَيْنَهُمْ، الَّذِينَ إِذَا حَلُّوا ذَكَرُوا اللَّهَ. إِنَّ ذِكْرَنَا مِنْ ذِكْرِ اللَّهِ. إِنَّا إِذَا ذُكِرْنَا ذُكِرَ اللَّهُ، وَ إِذَا 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.”¹¹

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.¹² 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 number of verses in the Quran attest this rational fact.¹³ 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 الْهَرَوِيِّ قَالَ: قُلْتُ لِإِلْيَ 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 تَبَارَكَ وَتَعَالَى فَضَّلَ نَبِيَّهُ مُحَمَّدًا (ص) عَلَى جَمِيعِ خَلْقِهِ مِنَ النَّبِيِّينَ وَالْمَلَائِكَةِ وَجَعَلَ طَاعَتَهُ طَاعَتَهُ وَ مُبَايَعَتَهُ مُبَايَعَتَهُ وَ زِيَارَتَهُ فِي الدُّنْيَا وَ الْآخِرَةِ زِيَارَتَهُ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: 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 وَتَعَالَى.

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?”¹⁴ 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 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 الْخَبْرِ الَّذِي رَوَوْهُ أَنَّ ثَوَابَ لَا إِلَهَ إِلَّا اللَّهُ النَّظَرُ إِلَى وَجْهِ اللَّهِ؟ فَقَالَ (ع): يَا أَبَا الصَّلْتِ مَنْ وَصَفَ اللَّهَ بِوَجْهِ كَالْوُجُوهِ فَقَدْ كَفَرَ، وَ لَكِنَّ وَجْهَ اللَّهِ أَنْبِأؤُهُ وَ رُسُلُهُ وَ حُجُجُهُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ. هُمْ الَّذِينَ يَهْمُ يُتَوَجَّهُ إِلَى اللَّهِ وَ إِلَى دِينِهِ وَ مَعْرِفَتِهِ، وَ قَالَ اللَّهُ عَزَّ وَجَلَّ: كُلُّ مَنْ عَلِمَهَا فَإِنَّ وَ يَبْقَى وَجْهَ رَبِّكَ. وَ قَالَ عَزَّ وَجَلَّ: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ. فَالْتَّظَرُ إِلَى أَنْبِإِ اللَّهِ وَ رُسُلِهِ وَ حُجُجِهِ (ع) فِي دَرَجَاتِهِمْ ثَوَابٌ عَظِيمٌ لِلْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ، وَ قَدْ قَالَ النَّبِيُّ (ص): مَنْ أَبْغَضَ أَهْلَ بَيْتِي وَ عِتْرَتِي لَمْ يَرِنِّي وَ لَمْ أَرَهُ يَوْمَ الْقِيَامَةِ، وَ قَالَ (ص): إِنَّ فِيكُمْ مَنْ لَا يَرَانِي بَعْدَ أَنْ يُفَارِقُنِي. يَا أَبَا الصَّلْتِ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى 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.”¹⁵

“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 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، فَلَمَرَادُ 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).”¹⁶

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:

عَنْ زَيْدِ الشَّحَّامِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (ع): مَا لِمَنْ زَارَ رَسُولَ اللَّهِ (ص)؟ قَالَ: كَمَنْ زَارَ اللَّهَ عَزَّ وَ جَلَّ ... 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).”¹⁷

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 (PBUT) who struggle to reach there enduring all the 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)، وَ الْحُسَيْنُ عَلَى عَاتِقِهِ وَ الْحُسَيْنُ (ع) عَلَى فَخْذِهِ يَلْتَمِسُهُمَا وَ يَقُولُ: اللَّهُمَّ وَالِ مَنْ وَالَاهُمَا وَ عَادِ مَنْ عَادَاهُمَا. ثُمَّ قَالَ: يَا ابْنَ عَبَّاسٍ كَأَنِّي أَنْظُرُ شَيْبَةَ ابْنِي الْحُسَيْنِ تُخْضَبُ مِنْ دَمِهِ، يَدْعُو فَلَا يُجَابُ وَ يَسْتَنْصِرُ فَلَا يُنْصَرُ. قُلْتُ: وَ مَنْ يَعْمَلُ ذَلِكَ؟ قَالَ: شِرَارُ أُمَّتِي لَا أَنَا لَهُمُ اللَّهُ شَفَاعَتِي. ثُمَّ قَالَ: يَا ابْنَ عَبَّاسٍ مَنْ زَارَهُ عَارِفًا بِحَقِّهِ كَتَبَ اللَّهُ لَهُ ثَوَابَ أَلْفِ حَجَّةٍ وَ أَلْفِ عُمْرَةٍ. أَلَا وَ مَنْ زَارَهُ فَقَدَ زَارَنِي وَ مَنْ زَارَنِي فَكَأَنَّمَا قَدَ زَارَ اللَّهَ وَ حَقُّ الزَّائِرِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَهُ بِالنَّارِ. أَلَا وَ إِنَّ الْإِجَابَةَ تَحْتَ قُبَّتِهِ وَ الشِّفَاءَ فِي ثُرَيْبِهِ وَ الْأَيْمَةَ (ع) مِنْ وُلْدِهِ. ... يَا ابْنَ عَبَّاسٍ وَلَا يُبْئِثُهُمْ وَلَا يَتِي وَ وَلَا يَتِي وَلَا يَتِي اللَّهُ، وَ حَرِّبُهُمْ حَرِي وَ حَرِي حَرِبَ اللَّهُ، وَ سَلِمُهُمْ سَلِمِي وَ سَلِمِي سَلِمَ اللَّهُ. ثُمَّ قَالَ (ص): يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَ يَأْتِي اللَّهُ إِلَّا أَنْ يُنِيمَ نُورَهُ 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 Him¹⁸ 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 His light, even though the disbelievers may detest.’ (61:8)”¹⁹

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.²⁰ Most of these precious traditions are also found in other reliable collections of the traditions, including the four major books of Hadith:

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.²¹

When Allah intends goodness for a servant, He places love of al-Husain (PBUH) and love of visiting him in his heart.²²

According to several traditions, Ziyarat of Imam al-Husain (PBUH) is the best deed.²³

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.²⁴

He who wishes to look towards Allah²⁵ 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.²⁶

The Messenger of Allah (PBUH&HF) will embrace the visitors of Imam al-Husain (PBUH) on the Day of Judgment.²⁷

By performing the Ziyarat of the Chief of the Martyrs (PBUH), one has made/observed a relationship with the 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.²⁸

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.²⁹

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.³⁰

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.³¹

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).³²

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.³³

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).³⁴

The Angels cover the pilgrims with their wings in such a way that they feel the blessings of their presence.³⁵

For each day that a pilgrim resides in that sacred place, the reward of 1000 months (of worship) is written for him.³⁶

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).³⁷

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 requital and His punishment for him shall be shown to whom he had harmed.³⁸

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,³⁹ 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.⁴⁰

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.⁴¹

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.⁴²

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.⁴³

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 sins⁴⁴ like the day he was born.⁴⁵

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 about the affairs of his worldly life. No distressed one goes there, except that Allah returns him delighted.⁴⁶

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)⁴⁷ is for you O servant! Indeed, you profited, are saved (from Hell), and are forgiven for the past (sins). Thus, resume (good) deeds."⁴⁸

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.⁴⁹ In one of many traditions that convey this, Imam al-Sadiq (PBUH) swore by the name of Allah three times when stating this fact.⁵⁰

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.⁵¹

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.⁵²

On the Day of Judgment, the visitor of Imam al-Husain (PBUH) will be allowed to intercede for 100 people of his choice even if for all of whom Hell had been necessitated, except for a Nasibi⁵³ because no one can intercede for a Nasibi.⁵⁴

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 duty⁵⁵ for every capable believing man and woman.⁵⁶

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 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 إِيَّانِ قَبْرِ الْحُسَيْنِ (ع) مِنَ الْحَبْرِ إِنَّهُمْ يُكَذِّبُونِي وَيَقُولُونَ إِنَّكَ تَكْذِبُ عَلَيَّ جَعْفَرُ بْنُ مُحَمَّدٍ. قَالَ: يَا ذَرِيحُ دَعِ النَّاسَ يَذْهَبُونَ حَيْثُ شَاءُوا. وَاللَّهُ إِنَّ اللَّهَ لَيُبَاهِي بَزَائِرِ الْحُسَيْنِ وَالْوَأْدُ يَفِدُهُ الْمَلَائِكَةُ الْمُقَرَّبُونَ وَ حَمَلَةُ عَرْشِهِ حَتَّى أَنَّهُ لَيَقُولُ لَهُمْ: أَمَا تَرَوْنَ رُؤُوسَ قَبْرِ الْحُسَيْنِ، أَنَّهُ شَوْقًا إِلَيْهِ وَ إِلَى فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ أَمَا وَ عَزَّتِي وَ جَلَالِي وَ عَظَمَتِي لَأَوْجِبَنَّ لَهُمْ كَرَامَتِي وَ لَأَدْخِلَنَّ لَهُمْ جَنَّتِي الَّتِي أَعَدَدْتُهَا لِلْأَوْلِيَاءِ وَ لِلْأَنْبِيَاءِ وَ رُسُلِي. يَا مَلَائِكَتِي هُوَ لَاءِ رُؤُوسِ الْحُسَيْنِ حَبِيبِ مُحَمَّدٍ رَسُولِي. وَ مُحَمَّدٌ حَبِيبِي وَ مَنْ أَحَبَّنِي أَحَبَّ حَبِيبِي وَ مَنْ أَحَبَّ حَبِيبِي أَحَبَّ مَنْ يُحِبُّهُ. وَ مَنْ أَبْغَضَ حَبِيبِي أَبْغَضَنِي. وَ مَنْ أَبْغَضَنِي كَانَ حَقًّا عَلَيَّ أَن أُعَذِّبَهُ بِأَشَدِّ عَذَابِي، وَ أُحْرِقَهُ بِحَرِّ نَارِي، وَ أَجْعَلَ جَهَنَّمَ مَسْكَنَهُ وَ مَأْوَاهُ، وَ أُعَذِّبَهُ 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 favored 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.”⁵⁷

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 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 الشُّقْمَةُ وَ نَأَتْ بِهِ الدَّارُ، فَلْيَعْلُ عَلَيَّ مَنْزِلِهِ وَ لِيُصَلِّ رَكَعَتَيْنِ وَ لِيَوْمٍ 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.”⁵⁸

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؟ قَالَ: قُلْتُ قَدْ يَكُونُ ذَلِكَ. قَالَ: يَا سَدِيرُ مَا أَجْفَاكُمْ لِلْحُسَيْنِ أَمَا عَلِمْتَ أَنَّ لِلَّهِ عَزَّ وَجَلَّ أَلْفِي أَلْفِ مَلِكٍ شُعْتًا غَيْرًا يَبْكُونَهُ وَ يَزُورُونَهُ لَا يَفْتُرُونَ وَ مَا عَلَيْكَ يَا سَدِيرُ أَنْ تَزُورَ قَبْرَ الْحُسَيْنِ (ع) فِي كُلِّ جُمُعَةٍ حَمْسَ مَرَّاتٍ أَوْ فِي كُلِّ يَوْمٍ مَرَّةً؟ قُلْتُ: جُعِلْتُ فِدَاكَ بَيْنَنَا وَ بَيْنَهُ فَرَاسِحٌ كَثِيرَةٌ. فَقَالَ لِي: اصْعَدْ فَوْقَ سَطْحِكَ ثُمَّ التَفَيْتَ يَمَنَّهُ وَ يَسْرَةً ثُمَّ تَرَفَّعْ رَأْسَكَ إِلَى السَّمَاءِ، ثُمَّ تَنَحَّوْا نَحْوَ الْقَبْرِ فَتَقُولُ: السَّلَامُ عَلَيْكَ يَا أبا عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ. نُكْسِبُ لَكَ زُورَةً وَ الزُّورَةَ حَجَّةً وَ عُمْرَةً.

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 week⁵⁹?” 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-Husain (PBUH)), a Ziyarat of Hajj and Umra are written for you.”⁶⁰

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.⁶¹ Putting oneself in the state of crying, in the 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.⁶²

Shedding tears for Imam al-Husain is considered a natural outcome of faith.⁶³ Ibn Sinan narrated:

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ (ع) قَالَ: نَظَرَ النَّبِيُّ (ص) إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع وَهُوَ مُقْبِلٌ فَأَجْلَسَهُ فِي حِجْرِهِ وَقَالَ: إِنَّ لِقَتْلِ الْحُسَيْنِ حَرَارَةً فِي قُلُوبِ الْمُؤْمِنِينَ لَا تَبْرُدُ أَبَدًا. ثُمَّ قَالَ (ع) بِأَبِي: قَتِيلٌ كُلِّ عَبْرَةٍ. قِيلَ: وَ مَا قَتِيلٌ 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.”⁶⁴

Rayyan Ibn Shabib narrated:

عَنِ الرَّيَّانِ بْنِ شَبِيبٍ عَنِ الرِّضَا ع أَنَّهُ قَالَ: يَا ابْنَ شَبِيبٍ. إِنَّ الْحَرَمَ هُوَ الشَّهْرُ الَّذِي كَانَ أَهْلُ الْجَاهِلِيَّةِ فِيهَا مَضَى يُحْرَمُونَ فِيهِ الظُّلْمَ وَالْقِتَالَ الْحَرَمِيَّةَ فَمَا عَرَفَتْ هَذِهِ الْأُمَّةُ حُرْمَةَ شَهْرِهَا وَ لَا حُرْمَةَ نَبِيِّهَا صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ، لَقَدْ قَتَلُوا فِي هَذَا الشَّهْرِ دُرَيْتَهُ وَ سَبَّوْا نِسَاءَهُ وَ انْتَهَبُوا ثِقْلَهُ، فَلَا عَقْرَ اللَّهُ لَهُمْ ذَلِكَ أَبَدًا. يَا ابْنَ شَبِيبٍ إِنَّ كُنْتُ بَاكِيًا لِشَيْءٍ فَأَبْكُ لِلْحُسَيْنِ بْنِ عَلِيٍّ ع، فَإِنَّهُ دُبْحٌ كَمَا يُدْبَحُ الْكَبْشُ وَ قُتِلَ مَعَهُ مِنْ أَهْلِ بَيْتِهِ ثَمَانِيَةَ عَشَرَ رَجُلًا مَا لَهُمْ فِي الْأَرْضِ شَبِيهُونَ. وَ لَقَدْ بَكَتِ السَّمَاوَاتُ السَّبْعُ وَ الْأَرْضُونَ لِقَتْلِهِ وَ لَقَدْ نَزَلَ إِلَى الْأَرْضِ مِنَ الْمَلَائِكَةِ أَرْبَعَةُ آلَافٍ لِيَنْصُرَهُ فَوَجَدُوهُ قَدْ قُتِلَ. فَهُمْ عِنْدَ قَبْرِهِ شُعْتُ عُبْرٌ إِلَى أَنْ يَقَوْمَ الْقَائِمُ فَيَكُونُونَ مِنْ أَنْصَارِهِ وَ شِعَارُهُمْ يَا لثَارَاتِ الْحُسَيْنِ. يَا ابْنَ شَبِيبٍ لَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّهُ لَمَّا قُتِلَ جَدِّي الْحُسَيْنُ أَمْطَرَتِ السَّمَاءُ دَمًا وَ تُرَابًا أَحْمَرَ. قَالَ يَا ابْنَ شَبِيبٍ إِنَّ بَكَيْتُ عَلَى الْحُسَيْنِ ع حَتَّى تَصِيرَ دُمُوعُكَ عَلَى خَدَّيْكَ عَقَرَ اللَّهُ لَكَ كُلَّ ذَنْبٍ أَذْنَبْتَهُ صَغِيرًا كَانَ أَوْ كَبِيرًا قَلِيلًا كَانَ أَوْ كَثِيرًا. يَا ابْنَ شَبِيبٍ إِنَّ سَرَّكَ أَنْ تَلْقَى اللَّهَ عَزَّ وَ جَلَّ وَ لَا ذَنْبَ عَلَيْكَ فَزُرِ الْحُسَيْنَ ع. يَا ابْنَ شَبِيبٍ إِنَّ سَرَّكَ أَنْ تَسْكُنَ الْعُرْفَ الْمُبِينَةَ فِي الْحِجَّةِ مَعَ النَّبِيِّ وَ آلِهِ صَلَّى اللَّهُ عَلَيْهِمْ فَالْعُرْفُ قَتْلَةُ الْحُسَيْنِ. يَا ابْنَ شَبِيبٍ إِنَّ سَرَّكَ أَنْ يَكُونَ لَكَ مِنَ الثَّوَابِ مِثْلُ مَا لِمَنْ اسْتَشْهَدَ مَعَ الْحُسَيْنِ فَعَلَى مَا دَكَرْتَهُ: يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا. يَا ابْنَ شَبِيبٍ إِنَّ سَرَّكَ أَنْ تَكُونَ مَعَنَا فِي الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ، فَاحْزَنُ لِحُزْنِنَا وَ افْرَحْ لِفَرَحِنَا وَ عَلَيْكَ بَوْلَانِيْنَا. فَلَوْ أَنَّ رَجُلًا أَحَبَّ حَجْرًا لِحَسْرَةِ اللَّهِ 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."⁶⁵

Masma' Ibn Abd al-Malik narrated:

عَنْ مَسْمَعِ بْنِ عَبْدِ الْمَلِكِ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ (ع) فِي حَدِيثٍ: أَمَا تَذَكَّرُ مَا صُنِعَ بِهِ يَعْنِي بِالْحُسَيْنِ (ع)؟ قُلْتُ: بَلَى. قَالَ فَتَجَزَعُ؟ قُلْتُ: إِي وَاللَّهِ وَاسْتَعْبِرْ لِدَلِكِ حَتَّى يَرَى أَهْلِي أَثَرَ ذَلِكَ عَلَيَّ فَأَمْتِنِعَ مِنَ الطَّعَامِ حَتَّى يَسْتَبِينَ ذَلِكَ فِي وَجْهِي. فَقَالَ: رَحِمَ اللَّهُ دَمْعَتَكَ. أَمَا إِنَّكَ مِنَ الَّذِينَ يُعَدُّونَ مِنْ أَهْلِ الْجَزَعِ لَنَا وَالَّذِينَ يَفْرَحُونَ لِفَرَحِنَا وَيَحْزَنُونَ لِحُزْنِنَا. أَمَا إِنَّكَ سَتَرَى عِنْدَ مَوْتِكَ حُضُورَ آبَائِي لَكَ وَوَصِيَّتَهُمْ مَلَكَ الْمَوْتِ بِكَ وَ مَا يَلْقَوْنَكَ بِهِ مِنَ الْبِشَارَةِ أَفْضَلُ وَ لَمَلِكِ الْمَوْتِ أَرْقُ عَلَيْكَ وَ أَشَدُّ رَحْمَةً لَكَ مِنَ الْأُمِّ السَّفِيْقَةِ عَلَى وَلَدِهَا. إِلَى أَنْ قَالَ: مَا بَكَى أَحَدٌ رَحْمَةً لَنَا وَ لِمَا لَقِينَا إِلَّا رَحْمَةُ اللَّهِ قَبْلَ أَنْ تَخْرُجَ الدَّمْعَةُ مِنْ عَيْنِهِ. فَإِذَا سَالَ دُمُوعُهُ عَلَى خَدِّهِ فَلَوْ أَنَّ قَطْرَةً مِنْ دُمُوعِهِ سَقَطَتْ فِي جَهَنَّمَ لَأَطْفَأَتْ 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 ..."⁶⁶

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 الْحُسَيْنِ عِنْدَهُ فَخَرَجَ مِنْ عَيْنِهِ مِنَ الدَّمْعِ مِقْدَارُ جَنَاحِ دُبَابٍ كَانَ ثَوَابُهُ عَلَى اللَّهِ وَ لَمْ يَرْضَ لَهُ بِدُونَ 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.”⁶⁷

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 side (Ziyarat al-Nahiya al-Muqaddasa).⁶⁸ 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, 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'hadi) 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 (PBUT). The text of this Ziyarat can be divided into the following ten major parts:

Offering peace and salutations to the Prophets (PBUT) (whose spiritual heir was Imam al-Husain (PBUH)), from the earliest ones up to Prophet Muhammad (PBUH&HF), and then his pure progeny (PBUT) 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 ...”

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 ...”

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 ...”

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 ...”

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 ...”

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 ..."

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 ..."

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 ..."

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 ..."

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

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.	assalāmu 3alā ādama šifwatil-lāhi min khalīqatih,	اَلسَّلَامُ عَلٰى اٰدَمَ صِفْوَةَ اللّٰهِ مِنْ خَلِيْقَتِهٖ،
Peace be upon Seth (Shaith), the friend of Allah and His elite.	assalāmu 3alā shaythin waliyil-lāhi wa khiyaratih,	اَلسَّلَامُ عَلٰى شَيْثٍ وَّلِيٍّ اللّٰهِ وَ خَيْرَتِهٖ،
Peace be upon Enoch (Idris), who established (religion) on behalf of Allah by His authority.	assalāmu 3alā 'idrīsal qā'imi lil-lāhi bi-ḥujjatih,	اَلسَّلَامُ عَلٰى اِدْرِيسَ الْقَائِمِ لِلّٰهِ بِحُجَّتِهٖ،
Peace be upon Noah (Nuh), whose invocation (for punishment) was answered.	assalāmu 3alā nūḥinil mujābi fī daʿwatih,	اَلسَّلَامُ عَلٰى نُوحِ الْمُجَابِ فِي دَعْوَتِهٖ،
Peace be upon Hud, who was assisted through Allah's aid.	assalāmu 3alā ḥūdinil mamdūdi minal-lāhi bi- maʿūnatiḥ,	اَلسَّلَامُ عَلٰى هُوْدِ الْمَمْدُوْدِ مِنَ اللّٰهِ بِمَعُوْنَتِهٖ،
Peace be upon Salih, whom Allah crowned with His generosity.	assalāmu 3alā ṣāliḥil-ladhī tawwajahul-lāhu bi- karāmatih,	اَلسَّلَامُ عَلٰى صَالِحِ الَّذِي تَوَجَّهَ اللّٰهُ بِكَرَامَتِهٖ،
Peace be upon Abraham (Ibrahim), whom Allah endowed with His friendship.	assalāmu 3alā 'ibrāhimal-ladhī ḥabāḥul-lāhu bi- khullatih	اَلسَّلَامُ عَلٰى اِبْرٰهِيْمَ الَّذِي حَبَّاهُ اللّٰهُ بِحُلَّتِهٖ،
Peace be upon Ishmael (Isma'il), whom Allah ransomed with a great sacrifice from His Heaven.	assalāmu 3alā 'ismaʿīlal-ladhī fadāḥul-lāhu bi- dhibḥin 3aḏmīn min jannatih	اَلسَّلَامُ عَلٰى اِسْمَاعِيْلَ الَّذِي فَدَاهُ اللّٰهُ بِذَبْحِ عَظِيْمٍ مِنْ جَنَّتِهٖ،
Peace be upon Isaac (Is'haq), in whose progeny Allah placed prophethood.	assalāmu 3alā 'isḥāqal-ladhī ja3alal- lāhun-nubuwwata fī dhurriyyatih,	اَلسَّلَامُ عَلٰى اِسْحٰقَ الَّذِي جَعَلَ اللّٰهُ النُّبُوَّةَ فِي ذُرِّيَّتِهٖ،
Peace be upon Jacob (Ya'qub), for whom Allah restored his sight by His mercy.	assalāmu 3alā ya3qūbal-ladhī raddal- lāhu 3alayhi baṣarahu bi-raḥmatih,	اَلسَّلَامُ عَلٰى يَعْقُوْبَ الَّذِي رَدَّ اللّٰهُ عَلَيِّهِ بَصَرَهُ بِرَحْمَتِهٖ،
Peace be upon Joseph (Yusuf), whom Allah rescued from the well by His majesty.	assalāmu 3alā yūsufal-ladhī najjāḥul- lāhu minal jubbi bi- 3aḏamatiḥ,	اَلسَّلَامُ عَلٰى يُوسُفَ الَّذِي نَجَّاهُ اللّٰهُ مِنْ الْجُبِّ بِعَظَمَتِهٖ،

Peace be upon Moses (Musa), the one for whom Allah split the sea with His Power.	assalāmu 3alā mūsāl-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 hārūnāl-ladhī khaššahul-lāhu bi- nubuwwatih,	السَّلَامُ عَلَى هَارُونَ الَّذِي خَصَّهُ اللَّهُ بِنُبُوَّتِهِ،
Peace be upon Jethro (Shu'aib), whom Allah made victorious over his people.	assalāmu 3alā shu3aybil-ladhī našarahul-lāhu 3alā 'ummatih,	السَّلَامُ عَلَى شُعَيْبِ الَّذِي نَصَرَهُ اللَّهُ عَلَى أُمَّتِهِ،
Peace be upon David (Dawud), to whom Allah turned (in mercy) after his mistake. ⁶⁹	assalāmu 3alā dāwūdāl-ladhī tābal- lāhu 3alayhi min khaḥī'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 sulaymānāl-ladhī dhallat lahu 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 'ayyūbāl-ladhī shafāhul-lāhu min 3illatih,	السَّلَامُ عَلَى أَيُّوبَ الَّذِي شَفَاهُ اللَّهُ مِنْ عَلَّتِهِ،
Peace be upon Jonah (Yunus), for whom Allah fulfilled the purport of His promise.	assalāmu 3alā yūnusāl-ladhī 'anjazal- lāhu lahu maḥmūna 3idatih,	السَّلَامُ عَلَى يُونُسَ الَّذِي أَنْجَزَ اللَّهُ لَهُ مَضْمُونَ عِدَّتِهِ،
Peace be upon Ezra (Uzair), whom Allah brought to life after his death.	assalāmu 3alā 3uzayril-ladhī 'aḥyāhul-lāhu ba3da mātatih,	السَّلَامُ عَلَى عِزْرَةَ الَّذِي أَحْيَاهُ اللَّهُ بَعْدَ مَيِّتِهِ،
Peace be upon Zechariah (Zakariyya), who remained patient in his tribulations.	assalāmu 3alā zakariyyaš-šābiri fī miḥnatih,	السَّلَامُ عَلَى زَكَرِيَّا الصَّابِرِ فِي مِحْنَتِهِ،
Peace be upon John (Yahya), whom Allah drew near (his rank) by his martyrdom.	assalāmu 3alā yḥayāl-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 وَ صِفْوَتِهِ،
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 'amāril mu'mināna 3aliyy-ibni 'abī ḥālibinil-makḥšūšī bi- 'ukhuwwatih,	السَّلَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ الْمَخْصُوصِ بِأَخْوَتِهِ،

Peace be upon Fatima al-Zahra, his daughter.	assalāmu 3alā fāḥimataz- 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 wašyyi 'abḥi wa khalīfatih,	السَّلَامُ عَلَى أَبِي مُحَمَّدٍ الْحُسَيْنِ وَصِيِّ أَبِيهِ وَ خَلِيفَتِهِ،
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 'aḥā3al-lāha fī sirrihi wa 3alāniyatih,	السَّلَامُ عَلَى مَنْ أَطَاعَ اللَّهَ فِي سِرِّهِ وَ عَلَانِيَتِهِ،
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 تَحْتَهُ قُبْبَتِهِ،
Peace be upon the one in whose descendants are the Imams (after him).	assalāmu 3alā manil 'a'immatu min dhurriyyatih,	السَّلَامُ عَلَى مَنْ الْأَئِمَّةُ 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 awšiyā',	السَّلَامُ عَلَى ابْنِ سَيِّدِ الْأَوْصِيَاءِ،
Peace be upon the son of Fatima, the radiant.	assalāmu 3alabni fāḥimaz-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). ⁷⁰	assalāmu 3alabni sidratil muntahā,	السَّلَامُ عَلَى ابْنِ سِدْرَةِ الْمُنْتَهَى،
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 بِالْذِمَاءِ،
Peace be upon him, whose tents were violated.	assalāmu 3alal mahtūkil khibā',	السَّلَامُ عَلَى الْمَهْتُوكِ الْخِيَابِ،
Peace be upon the fifth of the People of the Cloak.	assalāmu 3alā khāmissi 'ašḥābil 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،

Peace be upon him, who was slain by the individuals of illegitimate birth.	assalāmu 3alā qatīlil ad3iyā',	السَّلَامُ عَلَى قَتِيلِ الْأَدْعِيَاءِ،
Peace be upon the one who is at rest in Karbala.	assalāmu 3alā sākini karbalā',	السَّلَامُ عَلَى سَاكِنِ كَرْبَلَاءَ،
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 الْأَزْكِيَاءُ،
Peace be upon the chief of the religion.	assalāmu 3alā ya3sūbid-dīm	السَّلَامُ عَلَى يَعْسُوبِ الدِّينِ،
Peace be upon the places of the (divine) proofs.	assalāmu 3alā manāzilil barāhīm,	السَّلَامُ عَلَى مَنَازِلِ الْبَرَاهِينِ،
Peace be upon the Imams, the masters (of mankind).	assalāmu 3alal 'a'immatil-sādāt,	السَّلَامُ عَلَى الْأئِمَّةِ السَّادَاتِ،
Peace be upon the bloodstained chests.	assalāmu 3alal juyūbil mudharrajāt,	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 mušḥalamāt,	السَّلَامُ عَلَى النُّفُوسِ الْمُصْطَلَمَاتِ،
Peace be upon the snatched spirits.	assalāmu 3alal 'arwāhil mukhtalāsāt,	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 الشَّاحِبَاتِ،
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 muqqaḥa3āt,	السَّلَامُ عَلَى الْأَعْضَاءِ الْمُقْطَعَاتِ،
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 3ālamīm,	السَّلَامُ عَلَى حُجَّةِ رَبِّ الْعَالَمِينَ،
Peace be upon you and upon your pure ancestors.	assalāmu 3alayka wa 3alā ābā'ikaḥ-ḥāhirīm,	السَّلَامُ عَلَيْكَ وَ عَلَى آبَائِكَ الطَّاهِرِينَ،
Peace be upon you and upon your martyred sons.	assalāmu 3alayka wa 3alā 'abnā'ikal mustash-hadīm,	السَّلَامُ عَلَيْكَ وَ عَلَى أَبْنَائِكَ الْمُسْتَشْهِدِينَ،
Peace be upon you and upon your children who aided (you).	assalāmu 3alayka wa 3alā dhurriyyatikan-nāširīm,	السَّلَامُ عَلَيْكَ وَ عَلَى ذُرِّيَّتِكَ النَّاصِرِينَ،

Peace be upon you and upon the accompanying Angels.	assalāmu 3alayka wa 3alal malā'ikatil muḏhāji3m,	السَّلَامُ عَلَيْكَ وَ عَلَى الْمَلَائِكَةِ الْمُضَاجِعِينَ،
Peace be upon the slain and the oppressed one.	assalāmu 3alal qatīlil maḏūm,	السَّلَامُ عَلَى الْقَتِيلِ الْمَظْلُومِ،
Peace be upon his poisoned brother (Imam al-Hasan).	assalāmu 3alā 'akhīhil masmūm,	السَّلَامُ عَلَى أَخِيهِ 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- raḏhī3iṣ-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 [gharība],	السَّلَامُ عَلَى الْعِثْرَةِ الْقَرِيبَةِ [الْعَرِيبَةِ]،
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 'awḏān,	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 mufarraqati 3anil 'abdān,	السَّلَامُ عَلَى الرُّؤُوسِ الْمُفَرَّقَةِ عَنِ الْأَبْدَانِ،
Peace be upon the bereaved and the patient one.	assalāmu 3alal muḥtasibīṣ-ṣābir,	السَّلَامُ عَلَى الْمُحْتَسِبِ الصَّابِرِ،
Peace be upon the oppressed one who was without a helper.	assalāmu 3alal maḏūmi bilā nāṣir,	السَّلَامُ عَلَى الْمَظْلُومِ بِلَا نَاصِرٍ،
Peace be upon the inhabitant of the purified soil.	assalāmu 3alā sākinil-turbatiz-zākiya,	السَّلَامُ عَلَى سَاكِنِ التُّرْبَةِ الزَّكِيَّةِ،
Peace be upon the possessor of the lofty dome.	assalāmu 3alā ṣāḥibil qubbatis- sāmiya,	السَّلَامُ عَلَى صَاحِبِ الْقُبَّةِ السَّامِيَّةِ،
Peace be upon him, whom the Almighty purified.	assalāmu 3alā man ḏahharahul jalīl,	السَّلَامُ عَلَى مَنْ طَهَّرَهُ الْجَلِيلُ،
Peace be upon him, of whom Gabriel (Jabra'il) was proud.	assalāmu 3alā maniftakhara bihi jabra'īl,	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 mīkā'īl,	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 ḥutikat ḥurmatuh,	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 jirāḥ,	السَّلَامُ عَلَى الْمُعَسَّلِ بِدَمِ الْجِرَاحِ،
Peace be upon the one who tasted the spears raining down over his body.	assalāmu 3alal mujarra3i bika'sātir- rimāḥ,	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 muḍḥāmīl mustabāḥ,	السَّلَامُ عَلَى الْمُضَامِ الْمُسْتَبَاحِ،
Peace be upon the one slaughtered in public.	assalāmu 3alal manḥūrī 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 maqṭū3il watm,	السَّلَامُ عَلَى الْمَقْطُوعِ الْوَتِينِ،
Peace be upon the defender who had no helper.	assalāmu 3alal muḥāmī bilā mu3m,	السَّلَامُ عَلَى الْمُحَامِي بِلَا مُعِينِ،
Peace be upon the gray hair that was dyed (with blood).	assalāmu 3alash- shaybil khaḍḥb,	السَّلَامُ عَلَى الشَّيْبِ الْخَضِيبِ،
Peace be upon the cheek that struck the dust.	assalāmu 3alal khaddit-tarḥb,	السَّلَامُ عَلَى الْخَدِّ التَّرِيبِ،
Peace be upon the butchered body.	assalāmu 3alal badanis-salḥb,	السَّلَامُ عَلَى الْبَدَنِ السَّلِيبِ،
Peace be upon the front teeth that were beaten with a rod.	assalāmu 3alath- thaghril maqrū3i bil qaḍḥb,	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 ⁷¹ and around whom the beasts of prey prowled.	assalāmu 3alal 'ajsāmīl 3āriyati fil fala wāt, tanhashuhadh- dhi'ābul 3ādiyāt, wa takhtalifu 'ilayhas- sibā3uḍḥ-ḍḥāriyāt,	السَّلَامُ عَلَى الْأَجْسَامِ الْعَارِيَةِ فِي الْفَلَوَاتِ، تَنْهَشُهَا الدِّثَابُ الْعَادِيَاتُ، وَ تَحْتَلِفُ إِلَيْهَا السِّبَاعُ الضَّارِيَاتُ،
Peace be upon you, O my master, and the Angels who flutter around your dome,	assalāmu 3alayka yā mawlāy wa 3alal malā'ikatil murafrāma ḥawla qubbatik,	السَّلَامُ عَلَيْكَ يَا مَوْلَايَ وَ عَلَى الْمَلَائِكَةِ الْمُرْفَرِفِينَ حَوْلَ قُبَّتِكَ،
surround your grave, circumambulate your courtyard, and come for your visitation.	al-ḥāffīma biturrbatik, aḥ-ḥā'ifīma bi3aršatik, al-wāridīma liziyāratik,	الْحَافِّينَ بِتُرْبَتِكَ، الطَّائِفِينَ بِعَرَصَتِكَ، 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 qaṣadtu 'ilayk, wa rajawtul fawza ladayk,	السَّلَامُ عَلَيْكَ فَإِنِّي قَصَدْتُ إِلَيْكَ، وَ رَجَوْتُ الْقَوْزَ لَدَيْكَ،
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-mukhliṣī fī wilāyatik, al- mutaqqarribi 'ilal-lāhi bimaḥabbatik, al-bar'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 بِمُصَابِكَ مَقْرُوحٌ، وَ دَمْعُهُ عِنْدَ ذِكْرِكَ مَسْفُوحٌ،
Salutations from the one who is distressed, grief-stricken, distracted, and yielding,	salāmal mafjū3il ḥazm, al-wālihil- mustakm,	سَلَامَ الْمَفْجُوعِ الْحَزِينِ، الْوَالِهِ الْمُسْتَكْمِ،
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 ma3aka biḥ-ḥufūf, lawaqāka binafsihi ḥaddas-suyūf, wa badhala ḥushāshatahu dūnaka lil ḥutūf,	سَلَامَ مَنْ لَوْ كَانَ مَعَكَ بِالطُّفُوفِ، لَوَقَاكَ بِنَفْسِهِ حَدَّ السُّيُوفِ، وَ بَدَّلَ 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 naṣaraka 3alā man baghā 3alayk, wa fadāka birūḥihi wa jasadihi wa mālihi wa waladīh,	وَ جَاهَدَ بَيْنَ يَدَيْكَ، وَ نَصَرَكَ عَلَى مَنْ بَغَى عَلَيْكَ، وَ فَدَاكَ بِرُوحِهِ وَ جَسَدِهِ وَ مَالِهِ وَ وَلَدِهِ،
(Salutations from the one) whose soul is a sacrifice for yours,	wa rūḥuhu li rūḥika fidā',	وَ رُوحُهُ لِرُوحِكَ فِدَاءٌ،
and whose family is a shield for yours.	wa 'ahluhu li 'ahlīka wiqā',	وَ أَهْلُهُ لِأَهْلِكَ وِقَاءٌ،
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-duḥūr, wa 3āqanī 3an naṣrikal maqdūr	فَلَيْنَ أَحْرَتْنِي الدُّهُورُ، وَ عَاقَنِي عَنْ نَصْرِكَ الْمَقْدُورُ،
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 naṣaba lakal 3adāwata munāṣībā,	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 šabāḥan wa masā'ā, wa la'abkiyanna laka badalad-dumū3i damā, ḥasratān 3alayka wa ta'assufān 3alā mā dahāka wa talahhufā,	فَلَا تُدْبِنَنَّ صَبَاحاً وَ مَسَاءً وَ لَأَبْكِيَنَّ لَكَ بَدَلَ الدُّمُوعِ دَمًا، حَسْرَةً عَلَيْكَ وَ تَأْسُفًا عَلَى مَا ذَهَكَ وَ تَلَهُفًا،
until I meet death from the pain of the catastrophe and the choking grief.	ḥattā 'amūta bilaw3atil mušāb wa ghuššatil 'ikti'yāb,	حَتَّى أَمُوتَ بِلُوعَةِ الْمُصَابِ، وَ عُصَّةِ الْإِكْتِيَابِ،
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 أَمَرْتُ بِالْمَعْرُوفِ، وَ نَهَيْتُ عَنِ الْمُنْكَرِ وَ الْعُدْوَانِ،
obeyed Allah, never disobeyed Him, and held fast to Him and to His rope.	wa 'aḥṣṭal-lāha wa mā 3ašaytah, wa tamassakta bihi wa bi ḥablih,	وَ أَطَعْتَ اللَّهَ وَ مَا عَصَيْتُهُ، وَ تَمَسَّكْتَ بِهِ وَ بِحَبْلِهِ
Then, you pleased Him, held Him in awe, were attentive towards Him, and were responsive to Him,	fa 'arḥaytahu wa khashaytahu wa rāqabtahu wastajabtah,	فَأَرْضَيْتُهُ وَ خَشَيْتُهُ وَ رَاقَبْتُهُ وَ اسْتَجَبْتُهُ،
established the customs (of the Prophet (PBUH&HF)), extinguished turmoil (in religion),	wa sanantas-sunan, wa 'aḥṣṭal fitan,	وَ سَنَنْتَ السُّنَنَ، وَ أَطْفَأْتَ الْفِتْنَ،
invited people to rectitude, clarified the ways of righteousness, and truly strove in the way of Allah.	wa da3awta 'ilar-rashād, wa 'awḏḥa ḥta subulas-sadād, wa jāhadta fil-lāhi ḥaqqal jihād,	وَ دَعَوْتُ إِلَى الرَّشَادِ، وَ أَوْضَحْتُ سُبُلَ السَّدَادِ، وَ جَاهَدْتُ فِي اللَّهِ حَقَّ الْجِهَادِ،
You were an obedient one to Allah,	wa kunta lil-lāhi ṭā'ibā,	وَ كُنْتَ لِلَّهِ طَائِعًا،
a follower of your grandfather, Muhammad, peace be upon him and his family,	wali jaddika muḥammadin šallal-lāhu 3alayhi wa ālihi tābi3ā,	وَ لِجَدِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ تَابِعًا،
heedful of the saying of your father,	wali qawli 'abīka sāmi3ā,	وَ لِقَوْلِ أَبِيكَ سَامِعًا،
quick to execute the will of your brother,	wa 'ilā waššiyati 'akhīka musāri3ā,	وَ إِلَى وَصِيَّةِ أَخِيكَ مُسَارِعًا،
an erector of the pillars of the religion, a suppressor of tyranny,	wali 3imādid-dīni rāfi3ā, wa liḥ-ḥuḡyāni qāmi3ā,	وَ لِإِعْمَادِ الدِّينِ رَافِعًا، وَ لِلطُّغْيَانِ قَامِعًا،

an advancer on the transgressors, and a sincere exhorter for the nation,	wa liḡ-ḡughāti muqāri3ā, wa lil 'ummati nāšihā,	وَ لِلطُّعَاةِ مُقَارِعًا، وَ لِلأُمَّةِ نَاصِحًا،
a traveler into mortal throes,	wa fī ḡhamarātil mawti sābiḡhā,	وَ فِي عَمَرَاتِ المَوْتِ سَاجِدًا،
a warrior against the wretched, and a maintainer of Allah's proofs (on earth),	wa lil fussāqi mukāfiḡhā, wa bi- ḡhujajil-lāhi qā'imā,	وَ لِلفُسَّاقِ مُكَافِحًا، وَ بِمُحَجِّجِ اللّٰهِ قَائِمًا،
compassionate towards Islam and Muslims,	wa lil 'islāmi wal muslimāna rāḡhimā,	وَ لِلإِسْلَامِ وَ المُسْلِمِينَ رَاحِمًا،
a champion of truth and most patient in adversity,	wa lil ḡhaqqi nāširā, wa 3indal balā'i šābirā,	وَ لِلحَقِّ نَاصِرًا، وَ عِنْدَ البَلَاءِ صَابِرًا،
a protector for the religion, and a defender of its domain.	wa liddīni kāli'ā, wa 3an ḡhawzatihi murāmiyā,	وَ لِلدِّينِ كَالِئَاءًا، وَ عَن حَوَازِيهِ مُرَامِيًا،
You safeguarded the right path and supported it,	taḡḡūḡul hudā wa tanšuruh,	تَحَوَّطُ الھُدَى وَ تَنْصُرُهُ،
spread justice and promoted it,	wa tabsuḡul 3adla wa tanshuruh,	وَ تَبْسُطُ العَدْلَ وَ تَنْشُرُهُ،
advocated the faith and manifested it,	wa tanšurud-dīna wa tuḡḡhiruh,	وَ تَنْصُرُ الدِّينَ وَ تُظْهِرُهُ،
restrained and reproached the frivolous,	wa takkufful 3ābitha wa tazjuruh,	وَ تَكُفُّ العَابِثَ وَ تَزْجُرُهُ،
took back (the rights) of the lowly from the privileged,	wa ta'khudhu lid- daniyyi minash-sharīf,	وَ تَأْخُذُ لِلدَّيْنِ مِنَ الشَّرِيفِ،
and were equitable in your arbitrations between the weak and the strong.	wa tusāwī fil ḡhukmi baynal qawīyyi waḡḡ- ḡḡa3īf,	وَ تُسَاوِي فِي الḡحُكْمِ بَيْنَ القَوِيِّ وَ الضَّعِيفِ،
You were the springtime of the orphans, the protection of humanity, the glory of Islam,	kunta rabī3al 'aytām, wa 3iḡmatal 'anām, wa 3izzal 'islām,	كُنْتُ رَبِيعَ الأَيْتَامِ، وَ عِصْمَةَ الأَنَامِ، وَ عِزَّ الإِسْلَامِ،
the treasure of divine laws, and a relentless ally of benevolence.	wa ma3dinal 'aḡkām wa ḡalīfal 'in3ām,	وَ مَعْدِنَ الأَحْكَامِ، وَ حَلِيفَ الإِنْعَامِ،
You pursued the path of your grandfather and your father,	sālikan ḡarā'iqā jaddika wa 'abīk,	سَالِكًا طَرِيقَ [فِي طَرِيقَةِ] جَدِّكَ وَ أَبِيكَ،
resembled your brother in will,	mushbihan fil waḡīyyati li 'akhīk,	مُشْبِهًا فِي الوَصِيَّةِ لِأَخِيكَ،
were loyal to your obligations, possessed pleasant manners,	wafīyyadh-dhimam, raḡḡhiyyash-shiyam	وَفِي الدِّيمِ، رَضِيَّ الشِّيمِ،
embodied generosity, and spent the darkness (of night) in prayer.	ḡḡāhiral karam, mutahajjidan fiḡ- ḡḡulam,	ظَاهِرَ الكَرَمِ، مُتَهَجِّدًا فِي الظُّلَمِ،
You were the straightest path, the most generous of the creation, and had the brightest record.	qawīmaḡ-ḡarā'iq, karīmal khalā'iq, 3aḡḡmas-sawābiq,	قَوِيْمَ الطَّرِيقِ، كَرِيمَ الخَلَائِقِ، عَظِيمَ السَّوَابِقِ،

You were of great ancestry, noble descent, and lofty rank.	sharīfan-nasab, munīfal ḥasab, rafī3ar- rutab,	شَرِيفَ النَّسَبِ، مُنِيفَ الْحَسَبِ، رَفِيعَ الرُّتَبِ،
You possessed plentiful merits, praiseworthy manners, and were abundant in endowments.	kathīral manāqib, maḥmūdaḥ-ḥarā'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,	حَلِيمٌ رَشِيدٌ مُنِيبٌ، جَوَادٌ عَلِيمٌ شَدِيدٌ،
a martyred Imam, grieved, repentant with earnest prayers (to Allah), dearly loved, and awesome.	'imāmun shahīd, 'awwāhun munīb, ḥabībun mahīb,	إِمَامٌ شَهِيدٌ، أَوَاهٌ مُنِيبٌ، حَبِيبٌ مَهِيبٌ،
You were to the Messenger, peace be upon him and his family, a son,	kunta lir-rasūli šallal-lāhu 3alayhi wa ālihi waladā,	كُنْتُ لِلرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ وَلَدًا،
for the Quran, an authority [a savior],	wa lil qur'āni sanadā [munqidhā],	وَ لِلْقُرْآنِ سَنَدًا [مُنْقِدًا]
and for the nation, a support.	wa lil 'ummati 3aḥudā,	وَ لِلأُمَّةِ عَضُدًا،
You were diligent in obedience,	wa fiḥ-ḥā3ati 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] بِإِذْلًا لِلْمَجْهُودِ،
performing prolonged bowing and prostrations,	ḥawīlar-rukū3i was- sujūd,	طَوِيلَ الرَّكُوعِ وَ السُّجُودِ،
abstaining from the world, like one who is departing from it,	zāhidan fid-dunya zuhdar-rāḥili 3anhā,	زَاهِدًا فِي الدُّنْيَا زُهَدَ الرَّاحِلِ عَنْهَا،
looking upon it (the world) through the eyes of one estranged (from it).	nāḥiran 'ilayhā bi3aynil- mustawḥishā minhā,	نَاطِرًا إِلَيْهَا بِعَيْنِ الْمُسْتَوْحِشِينَ مِنْهَا،
Your desires from it (the world) were abstentious,	āmāluka 3anhā makfūfah,	أَمَالِكَ عَنْهَا مَكْفُوفَةٌ،
your efforts were far-removed from its embellishments,	wa himmatuka 3an zīmatihā mašrūfah,	وَ هِمَّتِكَ عَنْ زِينَتِهَا مَصْرُوفَةٌ،
your glances removed from its joys,	wa 'alḥāḍuka 3an bahjatihā maḥrūfah,	وَ الْحَاظِكَ عَنْ بَهْجَتِهَا مَطْرُوفَةٌ،
and your desire for the hereafter was well-known,	wa raghatuka fil ākhirati ma3rūfah,	وَ رَغْبَتِكَ فِي الْآخِرَةِ مَعْرُوفَةٌ،
even when tyranny became wide-spread,	ḥattā 'idhal jowru madda bā3ah,	حَتَّى إِذَا الْجُورُ مَدَّ بَاعَهُ،
injustice removed its veil,	wa 'asfaraḥ-ḥulmu qinā3ah,	وَ أَسْفَرَ الظُّلْمُ قِنَاعَهُ،

wickedness called upon its followers,	wa da3al ghayyu 'atbā3ah,	وَ دَعَا الْعَيُّ أَتْبَاعَهُ،
and you were residing in the sanctuary of your grandfather,	wa 'anta fī ḥarami jaddika qāḥin,	وَ أَنْتَ فِي حَرَمِ جَدِّكَ قَاطِنٌ،
detached from the oppressors,	wa liḍ-ḍālimīna mubāyin,	وَ لِلظَّالِمِينَ مُبَايِنٌ،
sitting in the house and the prayer niche,	jalīsul bayti wal miḥrāb,	جَلِيسُ الْبَيْتِ وَ الْمِحْرَابِ،
unattached to (worldly) pleasures and carnal desires,	mu3tazilun 3anil- ladh-dhāti wash- shahawāt,	مُعْتَزِلٌ عَنِ اللَّذَاتِ وَ الشَّهَوَاتِ،
and renouncing evil in your heart and on your tongue to the extent of your strength and ability.	tunkirul munkara biqalbika wa lisānik, 3alā ḥasabi ṭāqatika wa 'imkānik,	تُنَكِّرُ الْمُنْكَرَ بِقَلْبِكَ وَ لِسَانِكَ، عَلَى حَسَبِ طَاقَتِكَ وَ إِمْكَانِكَ،
Then the knowledge demanded you for disavowal (of falsehood),	thummaqta ḍhākal 3ilmu lil 'inkār,	ثُمَّ اقْتَضَاكَ الْعِلْمُ لِلْإِنْكَارِ،
and made it incumbent on you to struggle against the deviant.	wa lazimika 'an tujāhidul fujjār,	وَ لَزِمَكَ [الزَّمَكَ] أَنْ يُجَاهِدَ الْفُجَّارَ،
Therefore, you set out in company of your children, kinsfolk, followers, and supporters,	fasirta fī 'awlādika wa 'ahālīk, wa shī3atika wa mawālīk,	فَسِيرْتَ فِي أَوْلَادِكَ وَ أَهَالِيكَ، وَ شَيْعَتِكَ وَ مَوَالِيكَ
disclosed the truth and clear proofs,	wa šada3ta bil ḥaqqi wal bayyinah,	وَ صَدَّغْتَ بِالْحَقِّ وَ الْبَيِّنَةِ،
summoned people towards Allah with wisdom and fine exhortation,	wa da3awta 'ilal- lāhi bil ḥikmakti wal maw3idātil 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 ḥudūd, waṭ- ṭā3ati lil ma3būd,	وَ أَمَرْتَ بِإِقَامَةِ الْحُدُودِ، وَ الطَّاعَةَ لِلْمَعْبُودِ،
and forbade (people) from wickedness and oppression.	wa nahayta 3anil khabā'ithi waṭ-ṭughyān	وَ نَهَيْتَ عَنِ الْخَبَائِثِ وَ الطُّغْيَانِ،
But, they confronted you with injustice and aggression.	wa wājahūka biḍ- ḍulmi wal 3udwān,	وَ وَاجَهُوكَ بِالظُّلْمِ وَ الْعُدْوَانِ،
Therefore, you resisted them after advising them and stressing over (divine) proofs against them.	fa jāhadtahum ba3dal 'i3āzi lahum [al-i3ādi 'ilayhim] wa ta'kīdil ḥujjati 3alayhim,	فَجَاهَدْتَهُمْ بَعْدَ الْإِعْازِ لَهُمْ [الْإِعْازِ إِلَيْهِمْ] وَ تَأْكِيدِ الْحُجَّةِ عَلَيْهِمْ،
However, they violated your (divine) rights and oath.	fanakathū dhimāmaka wa bay3atak,	فَنَكَثُوا ذِمَامَكَ وَ بَيْعَتَكَ،
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 waḏh-ḏharb,	فَتَبَّتْ لِلطَّعْنِ وَ الضَّرْبِ،
pulverized the soldiers of the transgressors, and stormed (courageously) into the dust of the battle,	wa ṭaḥanta junūdā fujjār, waqtaḥamta qasṭalal ghubār,	وَ طَحْنَتْ جُنُودَ الْفَجَّارِ، وَ افْتَحَمَتْ فَسَطَلَ الْعُبَارِ،
fighting with Thulfaqaq ⁷² as if you were Ali, the chosen one.	mujālidan bidhil faqār, ka'annaka 3aliyunil mukhtār,	مُجَالِدًا بِذِي الْفَقَّارِ، كَأَنَّكَ عَلِيٌّ الْمُخْتَارُ،
So when they saw you firm, fearless, and courageous,	fallammā ra'awka thābital jāsh, ghayra khā'ifin wa lā khāsh,	فَلَمَّا رَأَوْكَ ثَابِتَ الْجَاشِ، غَيْرَ خَائِفٍ وَ لَا خَاشٍ،
they set up their most malicious deceptions against you, and fought you with their deceit and viciousness.	naṣabū laka ghawā'ila makrihim, wa qātaluka bikaydihim wa sharrihim,	نَصَبُوا لَكَ عَوَائِلَ 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، فَمَنَعُوكَ 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،
showering you with arrows and stones,	wa rashaqūka bis- sihāmi wan-nibāl,	وَ رَشَقُوكَ بِالسِّهَامِ وَ النَّيَالِ،
and moving towards you with uprooting hands.	wa basaṭū 'ilayka 'akuffal iṣṭilām,	وَ بَسَطُوا إِلَيْكَ الْأَكْفَ 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 fīka 'athāmā, fī qatlihim 'awliyā'ak, wa nahbihim riḥālak,	وَ لَمْ يَرَقَبُوا لَكَ ذِمَامًا، وَ لَا رَاقَبُوا فِيكَ أَثَامًا، 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 ṣabrika malā'ikatus- samawāt,	قَدْ عَجِبَتْ مِنْ صَبْرِكَ مَلَائِكَةُ السَّمَاوَاتِ،
The enemy then surrounded you from all sides,	fa 'aḥdaqū bika min kullil jihāt,	فَأَحْدَقُوا بِكَ مِنْ كُلِّ الْجِهَاتِ،
weakened you by inflicting wounds,	wa 'ath-khanūka bil jirāḥ,	وَ أَثَخَنُوكَ بِالْجِرَاحِ،
prevented you from taking any repose,	wa ḥālū baynaka wa baynar-rawāḥ,	وَ حَالُوا بَيْنَكَ وَ بَيْنَ الرَّوَّاحِ،

and you had no helper remaining.	wa lam yabqa laka nāšīr,	وَأَمْ يَبْقَى لَكَ نَاصِرٌ،
You were bereaved yet patient,	wa 'anta muhtasibun šābir,	وَأَنْتَ مُحْتَسِبٌ صَابِرٌ،
defending your women and children,	tadhubbu 3an niswatika wa 'awlādik,	تَدْبُ عَنْ نِسْوَتِكَ وَأَوْلَادِكَ،
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 'arḏhi jarīhā,	فَهَوَيْتَ إِلَى الْأَرْضِ جَرْحًا،
horses trampled you with their hooves,	taḥa'ukal khuyūlu biḥawāfirihā,	تَطَوَّكَ الْخَيُْولُ بِحَوَافِرِهَا،
tyrants raised their swords against you,	wa ta3lūkaḥ-ḥughātu bibawātirihā,	وَتَعْلُوكَ الطُّغَاةَ بِبَوَاتِرِهَا،
the sweat of death appeared on your forehead,	qad rashaḥa lil mawti jabmuk,	قَدْ رَشَحَ لِلْمَوْتِ جَبِينِكَ،
and you continually clenched and unclenched your hands,	wakhtalafat bil inqibāḏhi wal inbisāḥi shimāluka wa yamīmuk,	وَاحْتَلَفْتَ بِالْإِنْقِبَاضِ وَالْإِنْبِطَاطِ شِمَالِكَ وَيَمِينِكَ،
secretly gazing upon your caravan and tents,	tudūru ḥarfan khafīyyan 'ilā raḥlika wa baytik,	تُدِيرُ طَرْفًا خَفِيًّا إِلَى رَحْلِكَ وَبَيْتِكَ،
while trapped by yourself away from your children and family.	wa qad shughilta binafsika 3an wuldika wa 'ahālīk,	وَقَدْ شُغِلْتَ بِنَفْسِكَ عَنْ وُلْدِكَ وَ أَهَالِيكَ،
(At that time,) your horse distractedly galloped towards your camp, neighing and crying.	wa 'asra3a farasuka shāridan, 'ilā khiyāmika qāšidan, muḥamḥiman bākiyā,	وَأَسْرَعَ فَرَسُكَ شَارِدًا، إِلَى خِيَامِكَ قَاصِدًا، مُحْمَحَمًا بَاكِيًا،
When the women saw your horse distraught,	falammā ra'aynan- nisā'u jawādaka makhziyyā,	فَلَمَّا رَأَيْنَ النِّسَاءُ جَوَادَكَ مَحْزِيًّا،
and observed your saddle contorted,	wa naḏarna sarjaka 3alayhi malwiyyā,	وَنَظَرْنَ سَرْجَكَ عَلَيْهِ مَلُويًّا،
they came from the tents,	barazna minal khudūr,	بَرَزْنَ مِنَ الْخُدُورِ،
disheveling their hair,	nāshir ātish-shu3ūr,	نَاشِرَاتِ الشُّعُورِ،
striking their now unveiled cheeks,	3alal khudūdi lāḥimātil wujūhi sāfirāt,	عَلَى الْخُدُودِ لِطِمَاتِ الْوُجُوهِ سَافِرَاتٍ،
calling you by lamenting and wailing,	wa bil 3awāli 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,	وَالشِّمْرُ جَالِسٌ عَلَى صَدْرِكَ،

quenching his sword with (the blood of) your throat,	mūlighon sayfahu 3alā naħrik,	وَ مَوْلِعٌ سَيْفُهُ عَلَى نَحْرِكَ،
grabbing your beard with his hand,	qābiḏhun 3alā shaybatika biyadīh,	قَابِضٌ عَلَى شَيْبَتِكَ بِيَدِهِ،
as he slew you with his sword.	dhābiḥun laka bimuhannadīh,	ذَابِحٌ لَكَ بِمُهْنَدِهِ،
Your faculties faded,	qad sakanat ḥawāsuka,	قَدْ سَكَنتَ حَوَاسُكَ،
your breath became shallow and ceased,	wa khaḥiyat 'anfāsuka,	وَ خَفِيَتْ أَنْفَاسُكَ،
and your head was raised onto a spear.	wa rufi3a 3alal qanāti ra'suka,	وَ رُفِعَ عَلَى الْقَنَاةِ رَأْسُكَ،
Your family were captured like slaves,	wa subiya 'ahluka kal 3abīd,	وَ سُبِيَ أَهْلُكَ كَالْعَبِيدِ،
bound with iron chains atop camels,	wa šuffidū fil ḥadīdi fawqa 'aqtābil maḥīyyāt,	وَ صَفِّدُوا فِي الْحَدِيدِ فَوْقَ أَقْتَابِ الْمَطِيَّاتِ،
with midday heat scorching their faces.	talfaḥu wujūḥahum ḥarrul ḥājirāt,	تَلْفَحُ وَجُوهَهُمْ حَرُّ الْأَجْرَاتِ،
They were driven across deserts and wastelands,	yusāqūna fil barārī wal falawāt,	يُسَاقُونَ فِي الْبَرَارِيِّ وَالْقَلَوَاتِ،
with their hands chained to their necks,	'aydīhim maghlūlatun 'ilal 'a3nāq,	أَيْدِيهِمْ مَعْلُوقَةٌ 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 3uṣātil fussāq,	فَالْوَيْلُ لِلْعَصَاةِ الْفُتْسَاقِ،
Certainly, by killing you, they have killed Islam, ⁷³	laqad qatalū biqatlikal islām,	لَقَدْ قَتَلُوا بِقَتْلِكَ الْإِسْلَامَ،
disrupted (the truth of) prayer and fasting,	wa 3aḥḥalūš-šalāta waš-šiyām,	وَ عَطَلُوا الصَّلَاةَ وَالصِّيَامَ،
revoked the (prophetic) customs and the (divine) laws,	wa naqaḏḥus- sunana wal 'aḥkām,	وَ نَقَضُوا السُّنَنَ وَالْأَحْكَامَ،
destroyed the pillars of faith,	wa hadamū qawā3īdal 'īmān,	وَ هَدَمُوا قَوَاعِدَ الْإِيمَانِ،
distorted the verses of the Quran,	wa ḥarrafū āyātil qur'ān,	وَ حَرَّفُوا آيَاتِ الْقُرْآنِ،
and brutally rushed into tyranny and aggression.	wa hamlajū fil baghyi wal 3udwān,	وَ هَمَلَجُوا فِي الْبَغْيِ وَالْعُدْوَانِ،
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 mawtūrā,	لَقَدْ أَصْبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ 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 عَزَّوَجَلَّ مَهْجُورًا،
truth was betrayed when you were forcibly overcome,	wa ghūdiral ḥaqqu 'idh quhirta maqhūrā,	وَ عُودِرَ الْحَقُّ إِذْ فَهِرَتْ مَقْهُورًا،

And with your loss, call for Allah's glorification and His Unity,	wa fuqida bi faqdikāt-takbīru wat- tahlīl,	وَ قُتِدَ بِعُقْدِكَ التَّكْبِيرُ وَ التَّهْلِيلُ،
His prohibitions, sanctions, revelation, and interpretation were lost.	wat-taḥrīmu wat- taḥlīl, wat-tanzīlu wat- ta'wīl,	والتَّحْرِيمُ وَ التَّحْلِيلُ، وَ التَّنْزِيلُ وَ التَّأْوِيلُ،
After you, alteration, distortion, infidelity, abandonment (of the Islamic laws), vagary, misguidance, turmoil and falsehood became prevalent.	wa ḍāhara ba3dakat-taghyīru wat- tabdīl, wal 'ilḥādu wat- ta3ḥīl, wal 'ahwā'u wal 'aḍḥālīl, wal fitanu wal 'abāḥīl,	وَ ظَهَرَ بَعْدَكَ التَّغْيِيرُ وَ التَّبْدِيلُ، وَ الإِلْحَادُ وَ التَّعْطِيلُ، وَ الأهْوَاءُ وَ الأضاليل، وَ الْفِتْنُ وَ الأباطيل،
The announcer of your martyrdom came near the grave of your grandfather, the Messenger (PBUH&HF),	faqāma nā3īka 3inda qabri jaddikar- rasūli, šallal-lāhu 3layhi wa ālih,	فَقَامَ نَاعِيكَ عِنْدَ قَبْرِ جَدِّكَ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ،
gave the news to him with tears flowing, saying:	fana3āka 'ilayhi biddam3il ḥaḥūli, qā'ilan:	فَنَعَاكَ إِلَيْهِ بِالدَّمْعِ الْمَطُورِ، قَائِلًا:
O the Messenger of Allah! Your brave grandson was slain,	ya rasūlal-lāh, qutīla sibḥuka wa fatāk,	يَا رَسُولَ اللهِ، قُتِلَ سِبْطُكَ وَ فَتَاكَ،
and abuse of your family and supporters were deemed lawful.	was-tubḥā 'ahluka wa ḥimāk,	وَ اسْتُبِيحَ أَهْلُكَ وَ حِمَاكَ،
After you, your progeny were captured,	wa subiyat ba3daka dharārīk,	وَ سُيِبَتْ بَعْدَكَ ذُرَارِيكَ،
and adversity befell your family and your offspring.	wa waqa3al maḥdhūru bi3itratika wa dhawīk,	وَ وَقَعَ الْمَحْدُورُ بِعِزَّتِكَ وَ ذَوِيكَ،
Indeed, the Messenger (PBUH&HF) became distressed and his depressed heart wept,	fanza3ajar-rasūl, wa bakā qalbhul mahūl,	فَانزَعَجَ الرَّسُولُ، وَ بَكَى قَلْبُهُ الْمَهُولُ،
The Angels and the prophets offered their condolences to him for your martyrdom,	wa 3azzāhu bikal malā'ikatu wal 'anbiyā',	وَ عَزَّاهُ بِكَ الْمَلَائِكَةُ وَ الْأَنْبِيَاءُ،
Your mother, al-Zahra, became distressed and bereft of you,	wa fuji3at bika ummukaz-zahrā',	وَ فُجِعَتْ بِكَ أُمُّكَ الرَّهْرَاءُ،
Legions of favored Angels came in waves to offer their condolences to your father, the Leader of the Faithful,	wakhtalafat junūdul malā'ikatil muqarrabīm, tu3azzī 'abāka 'amīral mu'minīm,	وَ اخْتَلَفَتْ جُنُودُ الْمَلَائِكَةِ الْمُقَرَّبِينَ، تُعْزِي أَبَاكَ أَمِيرَ الْمُؤْمِنِينَ،
Mourning commemorations were held for you in the utmost exalted place Heaven,	wa 'uqīmat lakal ma'ātimu fī 'a3lā 3illiyyīm,	وَ أُقِيمَتْ لَكَ الْمَأْتَمُ فِي أَعْلَى عِلِّيِّينَ،
and the dark-eyed Maidens (of Paradise) hit their own heads and faces in grief,	wa laḥamat 3alaykal ḥūrul 3īm,	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 حُرَّاتُهَا،
the mountains and their surroundings,	wal hiḏhābu wa 'aqṭāruhā,	وَ الْهَضَابُ وَ أَقْطَارُهَا،
the oceans and their fishes,	wal biḥāru wa ḥlānuhā,	وَ الْبِحَارُ وَ حَيْثَاتُهَا،
the heavens and their servants,	wal jinānu wa wildānuhā,	وَ الْجِنَانُ وَ وِلْدَانُهَا،
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 iḥrām,	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 الْمُنِيفِ،
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,	wa ḥshurnī fī zumratihim,	وَ احْشُرْنِي فِي زُمْرَتِهِمْ،
and admit me to Paradise by their intercession.	wa 'adkhilnī bi shafā3atihim,	وَ ادْخِلْنِي 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 'aḥkamal 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,	بِمُحَمَّدٍ 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 baḥīm, al-3ālimil makīm, 3aliyyin 'amīril mu'minīn,	وَ بِأَخِيهِ وَ ابْنِ عَمَّتِهِ الْأَنْزَعِ الْبَطِينِ، الْعَالِمِ الْمَكِيمِ، عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ،
By Fatima, the chief of women of the worlds,	wa bi fāḥimata nisā'il 3ālamīn,	وَ بِفَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ،
By al-Hasan, the purified one and the protection of the pious,	wa bil ḥasaniz-3iṣmatil muttaqīm,	وَ بِالْحَسَنِ الرَّكِيِّ عِصْمَةِ الْمُتَّقِينَ،

By Abi Abdillah, al-Husain, the most honored martyr,	wa bi 'abī 3abdīl- lāhil ḥusayni 'akramil mustash-hadīm,	وَ بِأَبِي عَبْدِ اللَّهِ الْحُسَيْنِ أَكْرَمِ الْمُسْتَشْهَدِينَ،
By his slain children and oppressed family,	wa bi-'awlādihil maqtūlīm wa bi 3īratihil maḍlūmīm,	وَ بِأَوْلَادِهِ الْمَقْتُولِينَ، وَ بِعِترته الْمَظْلُومِينَ،
By Ali Ibn al-Husain, the ornament of the worshippers,	wa bi 3aliyyibnil ḥusayni zaynil 3ābidīm,	وَ بِعَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ،
By Muhammad Ibn Ali, the direction of those who turn to Allah,	wa bi muḥammadibni 3aliyy qiblatil 'awwābīm,	وَ بِمُحَمَّدِ بْنِ عَلِيٍّ قِبْلَةَ الْأَوَابِينَ،
By Ja'far Ibn Muhammad, the most truthful,	wa ja3faribni muḥammadin 'ašdaqiš- šādiqīm,	وَ جَعْفَرَ بْنِ مُحَمَّدٍ أَصْدَقِ الصَّادِقِينَ،
By Musa Ibn Ja'far, the discloser of the proofs,	wa mūsabni ja3farin muḍḥiril barāḥīm,	وَ مُوسَى بْنَ جَعْفَرَ مُظْهِرِ الْبَرَاهِينِ،
By Ali Ibn Musa, the helper of the religion,	wa 3aliyyibn mūsā nāšīrid-dīm,	وَ عَلِيَّ بْنَ مُوسَى نَاصِرِ الدِّينِ،
By Muhammad Ibn Ali, the exemplar of those who accepted guidance,	wa muḥammadibn 3aliyyin qudwatil muhtadīm,	وَ مُحَمَّدِ بْنِ عَلِيٍّ قُدْوَةَ الْمُهْتَدِينَ،
By Ali Ibn Muhammad, the most ascetic,	wa 3aliyyibn muḥammadin 'azhadiz- zāhidīm,	وَ عَلِيَّ بْنَ مُحَمَّدٍ أَزْهَدِ الرَّاهِدِينَ،
By Hasan Ibn Ali, the inheritor of the appointed ones,	wal ḥasanibn 3aliyyin wāriḥil mustakhlafīm,	وَ الْحَسَنِ بْنَ عَلِيٍّ وَارِثِ الْمُسْتَخْلَفِينَ،
By the Proof upon all creation (al-Mahdi),	wal ḥujjati 3alal khalqi 'ajma3īm,	وَ الْحُجَّةِ عَلَى الْخَلْقِ أَجْمَعِينَ،
Bless Muhammad and the family of Muhammad,	'an tušalliya 3alā muḥammadin wa āli muḥammad,	أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ،
the most truthful and devoted ones (who are) the family of Taha and Yasin, ⁷⁴	aš-šādiqīmal 'abarrīm, āli ḫāhā wa yāsīm,	الصَّادِقِينَ الْأَبْرِيَّةِ، آلِ طه وَ يس،
and place me on the Day of Judgment among those who are safe, confident,	wa 'an taj3alāni fil qiyāmati minal āminīmal muḥma'innīm,	وَ أَنْ تُجْعَلَنِي فِي الْقِيَامَةِ مِنَ الْأَمِينِينَ الْمُطْمَئِنِّينَ،
triumphant, happy, and felicitous.	al-fā'izīmal fariḥīmal mustabshirīm,	الْفَائِزِينَ الْفَرِحِينَ الْمُسْتَبْشِرِينَ،
O Allah! Destine me to be amongst the submitters,	allāhumtuktubnī fil muslimīm,	اللَّهُمَّ اكْتُبْنِي فِي الْمُسْلِمِينَ،
Join me with the righteous, ⁷⁵	wa 'al-ḥiqnī biš- šālihīm,	وَ الْخَفِيَّ بِالصَّالِحِينَ،
Ordain for me (offspring with) truthful tongue among the last generation, ⁷⁶	waj3al lī lisāna šidqin fil ākhirīm,	وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ،

Make me victorious over the transgressors,	wanšurnī 3alal bāghm̄,	وَأَنْصُرْنِي عَلَى الْبَاغِينَ،
Suffice me the deception of the envious,	wakfinī kaydal ḥāsīdīm,	وَأَكْفِنِي كَيْدَ الْحَاسِدِينَ،
Turn away from me the evil plans of the schemers,	wašrif 3annī makral mākirīm,	وَاصْرِفْ عَنِّي مَكْرَ الْمَاكِرِينَ،
Hold back from me the hands of the oppressors,	waqbiḥ 3annī 'aydiyaḍ-ḍālimīm,	وَاقْبِضْ عَنِّي أَيْدِيَ الظَّالِمِينَ،
Gather me with the blessed masters in the utmost exalted place of Heaven,	wajma3 baynī wa baynas-sādatil mayāmīni fī 'a3lā 3illiyyīm,	وَاجْمَعْ بَيْنِي وَ بَيْنَ السَّادَةِ الْمَيَامِينَ فِي أَعْلَى عِلِّيِّينَ،
along with whom You have bestowed favor, from among the prophets, the truthful, the martyrs, and the righteous, ⁷⁷	ma3al-ladhīna 'an3amta 3alayhim minal nabīyyīna waš- šiddīqīna wash- shuhadā'i waš-šālīḥīm,	مَعَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ،
By Your mercy, O the most merciful of the merciful.	biraḥmatika yā 'arḥamar-rāḥīmīm,	بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ،
O Allah! I implore You by Your infallible Prophet,	allāhumma 'innī 'uqsimu 3alayka binabīyyikal ma3šūm,	اللَّهُمَّ إِنِّي أُقْسِمُ عَلَيْكَ بِنَبِيِّكَ الْمَعْصُومِ،
by Your definite judgment, and Your concealed preventive wisdom,	wa biḥukmikal maḥtūm, wa nuhyakal maktūm,	وَ بِحُكْمِكَ الْمَحْتُومِ، وَ نُهْيِكَ [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,	وَ بِهَذَا الْقَبْرِ الْمَلْمُومِ، الْمَوْسَدِ فِي كَنَفِهِ الإِمَامِ الْمَعْصُومِ، الْمَقْتُولِ الْمَظْلُومِ،
that You dispel from me all that grieves me,	'an takshifa mā bī minal ghumūm,	أَنْ تَكْشِفَ مَا بِي مِنَ الْغُومِ،
divert from me the harm of the decisive foreordained plan,	wa tašrifā 3annī sharral qadaril maḥtūm,	وَ تَصْرِفْ عَنِّي شَرَّ الْقَدَرِ الْمَحْتُومِ،
and give me refuge from the Hellfire with scorching winds.	wa tujrāni minan- nārī dhātis-samūm,	وَ تُجِرْنِي مِنَ النَّارِ ذَاتِ السَّمُومِ،
My Allah! Honor me with Your bounties,	allāhumma jallilnī bini3matik,	اللَّهُمَّ جَلِّلْنِي بِبِنِعْمَتِكَ،
Make me content with Your apportionment,	wa raḍḍḥinnī bi- qasmik,	وَ رَضِّنِي بِقِسْمِكَ،
Encompass me with Your munificence and generosity,	wa taghammadnī bijūdika wa karamik,	وَ تَعَمَّدْنِي بِجُودِكَ وَ كَرَمِكَ،
And keep me far off from Your requital scheme and Your wrath.	wa bā3idnī min makrika wa niqmatik,	وَ بَاعِدْنِي مِنْ مَكْرِكَ وَ نِقْمَتِكَ،
O Allah! Protect me from errors,	allāhumma3-šimnī minaz-zalāl,	اللَّهُمَّ اعْصِمْنِي مِنَ الزَّلَالِ،
Make me firm in speech and action,	wa saddidnī fil qawli wal 3amal,	وَ سَدِّدْنِي فِي الْقَوْلِ وَ الْعَمَلِ،

Extend for me the period (of life),	wafsaḥ lī fī muddatil 'ajal,	وَأَسْخِ لِي فِي مُدَّةِ الْأَجْلِ،
Relieve me from pain and ailments,	wa3finī minal 'awjā3i wal 3ilal,	وَ اعْفِنِي مِنَ الْأَوْجَاعِ وَالْعِلَلِ،
Make me achieve, through my masters and Your grace, the best of wishes.	wa ballighnī bimawāliyya wa bifaḥhlika 'afḥhalal 'amal,	وَ بَلِّغْنِي بِمَوَالِيٍّ وَ بِفَضْلِكَ أَفْضَلَ الْأَمَلِ،
O Allah! Bless Muhammad and the family of Muhammad and accept my repentance and my return,	allāhumma ṣalli 3alā muḥammadin wa āli muḥammad waqbal tawbatī,	اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اقْبَلْ تَوْبَتِي،
Have mercy upon my weeping,	warḥam 3abratī,	وَ ارْحَمْ عِبْرَتِي،
Lessen my lapses,	wa 'aqilnī 3athratī,	وَ أَقِلْنِي عَثْرَتِي،
Relieve my distress,	wa naffis kurbatī,	وَ نَفِّسْ كُرْبَتِي،
Forgive me my mistake,	waghfir lī khaṭṭatī,	وَ اغْفِرْ لِي خَطِيئَتِي،
And improve my (righteousness) through my children.	wa 'aṣliḥ lī fī dhurriyyatī,	وَ اصْلِحْ لِي فِي دُرِّيَّتِي،
My Allah! Do not leave for me, in this exalted and honored place of martyrdom, any sin but that You forgive,	allāhumma lā tada3 lī fī hādhal mash-hadil mu3aḥḍami wal maḥallil mukkarrami dhanban 'illā ghafartah,	اللَّهُمَّ لَا تَدَعْ لِي فِي هَذَا الْمَشْهَدِ الْمُعْظَمِ وَالْمَحَلِّ الْمُكْرَمِ ذَنْباً إِلَّا عَفَرْتَهُ،
Nor any defect but that You conceal,	wa lā 3ayban 'illā satartah,	وَ لَا عَيْباً إِلَّا سَتَرْتَهُ،
Nor any grief but that You remove,	wa lā ghamman 'illā kashaftah,	وَ لَا غَمّاً إِلَّا كَشَفْتَهُ،
Nor any sustenance but that You extend,	wa lā rizqan 'illā basaṭtah,	وَ لَا رِزْقاً إِلَّا بَسَطْتَهُ،
Nor any (spiritual) status but that You cause to prosper,	wa lā jāhan 'illā 3amartah,	وَ لَا جَاهاً إِلَّا عَمَرْتَهُ،
Nor any corruption but that which You correct,	wa lā fasādan 'illā 'aṣlaḥtah,	وَ لَا فَسَاداً إِلَّا أَصْلَحْتَهُ،
Nor any wish but that You fulfill,	wa lā 'amalan 'illā ballaghtah,	وَ لَا أَمَلاً إِلَّا بَلَّغْتَهُ،
Nor any supplication but that You answer,	wa lā du3ā'an 'illā 'ajabtah,	وَ لَا دُعَاءً إِلَّا أَجَبْتَهُ،
Nor any pressure but that You relieve,	wa lā maḥḥīqan 'illā farrajtah,	وَ لَا مَضِيقاً إِلَّا فَرَّجْتَهُ،
Nor any dispersed (believers) but that You reunify,	wa lā shamlan 'illā jama3tah,	وَ لَا شَمَلاً إِلَّا جَمَعْتَهُ،
Nor any matter but that You complete,	wa lā 'amran 'illā 'atmamtah,	وَ لَا أَمراً إِلَّا أَتَمَمْتَهُ،
Nor any wealth but that You increase,	wa lā mālan 'illā kath-thartah,	وَ لَا مَالاً إِلَّا كَثَّرْتَهُ،

Nor any character but that You improve,	wa lā khulqan 'illā ḥassantah,	وَلَا خُلُقًا إِلَّا حَسَنَتُهُ،
Nor any charity but that You repay,	wa lā 'infāqan 'illā 'akhlaftah,	وَلَا إِنْفَاقًا إِلَّا أَخْلَفْتُهُ،
Nor any condition but that You cause to improve,	wa lā ḥālan 'illā ṣamartah,	وَلَا حَالًا إِلَّا عَمَّرْتُهُ،
Nor any envious (one) but that You suppress,	wa lā ḥasūdan 'illā qamaṣtah,	وَلَا حَسُودًا إِلَّا قَمَعْتُهُ،
Nor any enemy but that You destroy,	wa lā ṣaduwwan 'illā 'ardaytah,	وَلَا عَدُوًّا إِلَّا أَرَدَيْتُهُ،
Nor any evil but that You suffice,	wa lā sharran 'illā kafaytah,	وَلَا شَرًّا إِلَّا كَفَيْتُهُ،
Nor any ailment but that You cure,	wa lā maraḍhan 'illā shafaytah,	وَلَا مَرَضًا إِلَّا شَفَيْتُهُ،
Nor any distant (one) but that You bring near,	wa lā baṣīdan 'illā 'adnaytah,	وَلَا بَعِيدًا إِلَّا أَدْنَيْتُهُ،
Nor any scattering but that You reunite,	wa lā shaṣathan 'illā lamamtah,	وَلَا شَعَثًا إِلَّا لَمَمْتُهُ،
Nor any request but that You grant.	wa lā su'ālan [su'lan] 'illā 'aṣṣaytah,	وَلَا سُؤَالَ [سُؤَالَ] إِلَّا أَعْطَيْتُهُ،
O Allah! I ask You for the goodness of this transitory world,	allāhumma 'innī 'as'aluka khayral ṣajilah,	اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْعَالَمِ،
and the reward of the hereafter.	wa thawabal ājilah,	وَأَثَابَ الْآجِلِ،
O Allah! Suffice me with what You made lawful from the unlawful,	allāhumma 'aghni biḥalālika ṣanil ḥarām,	اللَّهُمَّ أَغْنِنِي بِحِلَالِكَ عَنِ الْحَرَامِ،
and with Your grace from all other creatures.	wa bifadhlika ṣan jamīl 'anām,	وَبِفَضْلِكَ عَنْ جَمِيعِ الْأَنْعَامِ،
My Allah! I ask You for beneficial knowledge,	allāhumma 'innī 'as'aluka ṣilman nāfiṣā,	اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا،
a humble heart,	wa qalban khāshīṣā,	وَقَلْبًا خَاشِعًا،
unequivocal certitude,	wa yaqman shāfiyā,	وَيَقِينًا شَافِيًا،
pure action,	wa ṣamalan zākiyā,	وَعَمَلًا زَكِيًّا،
beautiful patience,	wa ṣabran jamīlā,	وَصَبْرًا جَمِيلًا،
and a bountiful reward.	wa ajran 'jazīlā,	وَأَجْرًا جَزِيلًا،
O Allah! Grant me gratitude of Your blessing upon me,	allāhummarzuqnī shukra niṣmatika ṣalayy,	اللَّهُمَّ ارزُقْنِي شُكْرَ نِعْمَتِكَ عَلَيَّ،
Increase Your favor and munificence on me,	wa zid fī 'iḥsānika wa karamika 'ilayy,	وَزِدْ فِي إِحْسَانِكَ وَكَرَمِكَ إِلَيَّ،
Make my speech amongst people effective,	wajṣal qawlī fin- nāsi masmūṣā,	وَاجْعَلْ قَوْلِي فِي النَّاسِ مَسْمُوعًا،
my deeds elevated and worthy of being delivered to You,	wa ṣamalī ṣindaka marfūṣā,	وَعَمَلِي عِنْدَكَ مَرْفُوعًا،

my righteous works followed (by others),	wa 'atharī fil khayrātī matbū3ā,	وَ أَثْرِي فِي الْخَيْرَاتِ مَتْبُوعاً،
and my enemy quelled,	wa 3aduwwī maqmū3ā,	وَ عَدُوِّي مَقْمُوعاً،
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 'aḡrāfin-nahār,	اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الْأَحْيَارِ، فِي آنَاءِ اللَّيْلِ وَ أَطْرَافِ النَّهَارِ،
Spare me from the evil of the wicked,	wakfīnī sharral ashār,	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 'aḡillanī dāral qarār,	وَ اجْلِنِي دَارَ الْقَرَارِ،
And forgive me and all my faithful brothers and sisters,	waghfir lī wa lijām3i 'ikhwāni fīka wa 'akhawāṭiyal mu'minā 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!	biraḡmatika yā 'arḡamar-rāḡimīm.	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:		ثم قف عند الرأس و توجه إلى القبلة و صل ركعتين و اقرأ في الأولى سورة الأنبياء و في الثانية الحشر و اقت و قل:
There is no deity but Allah, the forbearing, the generous.	lā 'ilāha 'llal-lāhul ḡalīmūl karīm,	لَا إِلَهَ إِلَّا اللَّهُ الْغَلِيمُ الْكَرِيمُ،
There is no deity but Allah, the supreme, the great.	lā 'ilāha 'llal-lāhul 3aliyyul 3adīm,	لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ،
There is no deity but Allah, the Lord of the seven heavens and the seven earths,	lā 'ilāha 'llal-lāhu rabbus-samāwātis-sab3i wal 'araḡḡmas-sab3,	لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ السَّبْعِ وَ الْأَرْضِينَ السَّبْعِ،
and whatever is in them and whatever is between them.	wa mā fīhinna wa mā baynahunn,	وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ،
(By this, I am) opposing (the belief of) His enemies,	khilāfan li 'a3dā'ih,	خِلَافاً لِأَعْدَائِهِ،
disavowing whomever has turned away from Him,	wa takdhāban liman 3adala bih,	وَ تَكْذِيباً لِمَنْ عَدَلَ بِهِ،
confessing His Lordship,	wa 'iqrāran lirubūbiyyatih,	وَ إِقْرَاراً لِرُبُوبِيَّتِهِ،

and surrendering to His majesty.	wa khudhū'an li 3izzatih,	وَ خُصُوعاً لِعِزَّتِهِ،
He is the first other than being the first (in number).	al'awwalu bighayri 'awwal	الْأَوَّلُ بِغَيْرِ أَوَّلٍ،
He is the last without having an end.	wal ākhiru 'ilā ghayri āakhir,	وَالْآخِرُ إِلَى غَيْرِ آخِرٍ،
He is dominant (Zahir) over everything by His power.	aḍḍāhiru 3alā kulli shay'in biqudratih,	الظَّاهِرُ عَلَى كُلِّ شَيْءٍ بِقُدْرَتِهِ،
He is hidden (Batin) as He knows underneath of every thing by His knowledge and His subtlety.	al-bāḥinu dūna kulli shay'in bi3ilmihī wa luḥfih,	الْبَاطِنُ دُونَ كُلِّ شَيْءٍ بِعِلْمِهِ وَ لُطْفِهِ،
Intellects cannot comprehend the depth of His grandeur.	lā taqiful 3uqūlu 3alā kunhi 3aḍamatih,	لَا تَقِفُ الْعُقُولُ عَلَى كُنْهِ عَظَمَتِهِ،
Thoughts cannot grasp the reality of His Essence.	wa lā tudrikul 'awhāmu ḥaqīqata māhiyyatih,	وَ لَا تُدْرِكُ الْأَوْهَامُ حَقِيقَةَ مَا هَيْئَتِهِ،
Souls cannot imagine the meanings of His (created) qualities.	wa lā tataṣawwarul 'anfusū ma3āni kayfiyyatih,	وَ لَا تَتَصَوَّرُ الْأَنْفُسُ مَعَانِي كَيْفِيَّتِهِ،
He knows well the innermost thoughts (of His servants),	muḥḥali3an 3alaḍḍ- ḍhamā'ir,	مُطَّلِعاً عَلَى الضَّمَائِرِ،
is cognizant of the secrets,	3ārifan bis-sarā'ir,	عَارِفاً بِالسَّرَائِرِ،
and knows the treachery of the eyes, and all that the hearts (of men) conceal. ⁷⁸	ya3lamu khā'inatal 'a3yuni wa mā tukhfiṣ- ṣudūr,	يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الْصُدُورُ،
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 taṣḍiqī rasūlaka ṣallal- lāhu 3layhi wa ālih wa 'īmānī bih,	اللَّهُمَّ إِنِّي أَشْهَدُكَ عَلَى تَصَدِيقِي رَسُولَكَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ إِيْمَانِي بِهِ،
and my recognition of his status.	wa 3ilmī bimanzilatih,	وَ عِلْمِي بِمَنْزِلَتِهِ،
I bear witness that he was the Prophet by whose favor wisdom was given voice,	wa 'innī 'ash-hadu 'annahun-nabiyyul- ladhi naḥaqatil ḥikmatu bifaḍḍlih,	وَ إِنِّي أَشْهَدُ أَنَّهُ النَّبِيُّ الَّذِي نَطَقَتْ الْحِكْمَةُ بِفَضْلِهِ،
of whom (previous) prophets gave glad tidings,	wa bash-sharatil 'anbiyā'u bih,	وَ بَشَّرَتِ الْأَنْبِيَاءُ بِهِ،
called people to admit what he brought (from the Lord),	wa da3at 'ilal 'iqrāri bimā jā'a bih,	وَ دَعَتِ إِلَى الْإِقْرَارِ بِمَا جَاءَ بِهِ،
and urged people to acknowledge him,	wa ḥath-that 3alā taṣḍiqih,	وَ حَثَّتْ عَلَى تَصَدِيقِهِ،
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	biqawlihi ta'ālā: alladhīna yajidūmahu maktūban 3indahum fit-tawrāti wal 'injīli ya'muruhum bil ma3rūfi wa yanḥāhum	بِقَوْلِهِ تَعَالَى: «الَّذِي يَجِدُونَهُ مَكْتُوباً عِنْدَهُمْ فِي التَّوْرَةِ وَ الْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَ يَنْهَاهُمْ عَنِ الْمُنْكَرِ وَ يُجِلُّ

(and pure) things, prohibits them from impurities, and releases them from their heavy burdens and from the yokes that are upon them ...” ⁷⁹	3anil munkari wa yuhillu lahumuḥ- ḥayyibāti wa yuḥarrimu 3alayhimul khabā'itha wa yaḏḥa3u 3anhum 'iṣrahum wal 'aghlālal- lati kānat 3alayhim,	لَهُمُ الطَّيِّبَاتِ وَ يُجْرِمُ عَلَيْهِمُ الْخَبَائِثَ وَ يَضَعُ عَنْهُمْ إِصْرَهُمْ وَ الْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ»،
Thus, bless Muhammad, Your messenger to both masses (of human and Jinn),	faṣalli 3alā muḥammadin rasūlika 'ilath-thaqalayn,	فَصَلِّ عَلَى مُحَمَّدٍ رَسُولِكَ إِلَى الثَّقَلَيْنِ،
the master of the chosen prophets,	wa sayyidil 'anbiyā'il muṣṭafayn,	وَ سَيِّدِ الْأَنْبِيَاءِ الْمُصْطَفَيْنِ،
and (bless) his brother and his cousin,	wa 3alā 'akhḥi wabni 3ammih,	وَ عَلَى أُخِيهِ وَ ابْنِ عَمِّهِ،
neither of whom ever took associates with You (in worship) even for one moment,	alladhḥna lam yushrikā bika ḥarfata 3aynin 'abadā,	اللَّذِينَ لَمْ يُشْرِكَا بِكَ طَرْفَةَ عَيْنٍ أَبَدًا،
and (bless) Fatima, the radiant, and the chief of the ladies of the worlds,	wa 3alā fāḥimataz- zahrā'i sayyidati nisā'il 3ālamīm,	وَ عَلَى فَاطِمَةَ الزَّهْرَاءِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ،
and (bless) the two masters of the youth of Paradise, al-Hasan and al-Husain,	wa 3alā sayyiday shabābi 'ahlil jannah, al-ḥasani wal ḥusayn,	وَ عَلَى سَيِّدَيْ شَبَابِ أَهْلِ الْجَنَّةِ الْحَسَنِ وَ الْحُسَيْنِ،
With an everlasting blessing,	ṣalātan khālidatad- dawām,	صَلَاةً خَالِدَةَ الدَّوَامِ،
equal to the number of drops of rains,	3adada qaḥrir- rihām,	عَدَدَ قَطْرِ الرَّهَامِ،
and the weight of the mountains and hills,	wa zinatil jibāla wal ākām,	وَ زِنَةَ الْجِبَالِ وَ الْأَكَامِ،
until peace and salutations is ever exchanged,	mā 'awraqas-salām,	مَا أَوْرَقَ السَّلَامِ،
and brightness (of day) and darkness (of night) are replaced.	wakhtalafaḏḥ- ḏhiyā'u waḏ-ḏalām,	وَ اِخْتَلَفَ الصُّبْحُ وَ الظُّلَامُ،
And (bless) his pure family, (the rest of) the guided Imams,	wa 3alā ālihiḥ- ḥāhirīm, al-'a'immatil muhtadīm,	وَ عَلَى آلِهِ الطَّاهِرِينَ، الْأَيْمَةَ الْمُهْتَدِينَ،
the defenders of the religion,	adh-dhā'idīna 3anid-dīm,	الذَّائِدِينَ عَنِ الدِّينِ،
(who are) Ali, Muhammad, Ja'far, Musa, Ali, Muhammad, Ali, al-Hasan, and al-Hujja,	3aliyyin wa muḥammadin wa ja3farin wa mūsa wa 3aliyyin wa muḥammadin wa 3aliyyin wal ḥasani wal ḥujjah,	عَلِيِّ وَ مُحَمَّدٍ وَ جَعْفَرٍ وَ مُوسَى وَ عَلِيِّ وَ مُحَمَّدٍ وَ عَلِيِّ وَ الْحَسَنِ وَ الْحُجَّةِ،
the establishers of fairness, and the grandsons of the Prophet (PBUH&HF).	al-qawwāmi bilqisḥ, wa sulālatis-sibḥ,	الْقَوَامِ بِالْقِسْطِ، وَ سُلَالَةِ السَّبْطِ،

O Allah! I ask You by the rights of this Imam, a relief in the near future,	allāhumma 'innī 'as'aluka biḥaqqi hādhal 'imāmi farajan qarībā,	اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ هَذَا الْإِمَامِ فَرَجًا قَرِيبًا،
beautiful patience,	wa šabran Jamīlā,	وَ صَبْرًا جَمِيلًا،
mighty triumph,	wa našran 3azīzā,	وَ نَصْرًا عَزِيزًا،
sufficiency from people,	wa għinan 3anil khalq,	وَ غِنًى عَنِ الْخَلْقِ،
steadfastness in (the path of) guidance,	wa thabātan fil hudā,	وَ ثَبَاتًا فِي الْهُدَى،
success in what pleases and satisfies You,	wat-tawfīqa lima tuhibbu wa tarḏhā,	وَ التَّوْفِيقَ لِمَا تُحِبُّ وَ تَرْضَى،
a sustenance that is vast, lawful, pure,	wa rizqan wāsi'an ḥalālān ṭayyibā,	وَ رِزْقًا وَاسِعًا حَلَالًا طَيِّبًا،
adequate, fruitful, pleasant,	marʿan dārran sā'ighā,	مَرِيئًا دَارًا سَائِغًا،
abundant, superior, pouring forth,	fāḏhīlan mufaḏḏhīlan šabban šabbā,	فَاضِلًا مُفْضِلًا صَبًّا صَبًّا،
without any toil, trouble, and favor from anyone.	min ghayri kaddin wa lā nakad, wa lā minnatin min 'aḥad,	مِنْ غَيْرِ كَدٍّ وَ لَا نَكَدٍ، وَ لَا مِنَّةٍ مِنْ أَحَدٍ،
Preserve my health against any affliction, ailment, and disease,	wa 3āfiyatan min kulli balā'in wa suqmin wa maraḏh,	وَ عَافِيَةً مِنْ كُلِّ بَلَاءٍ وَ سُقْمٍ وَ مَرَضٍ،
Grant me appreciation of well-being and blessings,	wash-shukra 3alal 3āfiyati wan-na3mā',	وَ الشُّكْرَ عَلَى الْعَافِيَةِ وَ النَّعْمَاءِ،
And when the time of death arrives, take our soul while it is in the best condition of obedience to You,	wa 'idhā jā'al mawtu faqbidhnā 3alā 'aḥsani mā yakūnu laka ṭā'ah,	وَ إِذَا جَاءَ الْمَوْتُ فَاقْبِضْنَا عَلَى أَحْسَنِ مَا يَكُونُ لَكَ طَاعَةً،
And while observing what You commanded, so that You lead us to the Garden of blessings.	3alā mā 'amartanā muḥāfiḏhīna ḥattā ḥu'addiyanā 'ilā jannātin-na3īm,	عَلَى مَا أَمَرْتَنَا مُحَافِظِينَ حَتَّى تُؤَدِّبَنَا إِلَى جَنَّاتِ النَّعِيمِ،
By Your mercy, O the most merciful of the merciful!	biraḥmatika yā 'arḥamar-rāḥimīn,	بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ،
My Allah! Bless Muhammad and the family of Muhammad,	allāhumma šalli 3alā muḥammadin wa ālī muḥammad,	اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ،
and estrange me from (the attractions of) the world, and make me familiar with (the affairs of) the hereafter.	wa 'awḥishnī minad- dunyā wa ānisnī bil ākhirah,	وَ أَوْحِشْنِي مِنَ الدُّنْيَا وَ آنِسْنِي بِالْآخِرَةِ،
Certainly, nothing causes alienation from this world except fear of You,	fa 'innahu lā yūḥishu minad-dunyā 'illā khaufuk,	فَإِنَّهُ لَا يُوحِشُ مِنَ الدُّنْيَا إِلَّا خَوْفُكَ،

and nothing causes to be accustomed to the hereafter except hope for Your (mercy).	wa lā yu'nisu bil ākhirati 'illā rajā'uk,	وَلَا يُؤْنَسُ بِالْآخِرَةِ إِلَّا رَجَاؤُكَ،
O Allah! For You is the argument, not against You,	allāhumma lakal ḥujjatu lā 3alayk,	اللَّهُمَّ لَكَ الْحُجَّةُ لَا عَلَيْكَ،
and to You is complained, not from You.	wa 'ilaykal mushtakā lā mink,	وَإِلَيْكَ الْمُشْتَكَى لَا مِنْكَ،
Thus, bless Muhammad and his family,	faṣalli 3alā muḥammadin wa ālih,	فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
and assist me against my unjust and disobedient soul,	wa 'a3innī 3alā nafsiyaḍ-ḍālimatil 3āšiyah,	وَاعِينِي عَلَى نَفْسِي الظَّالِمَةِ العَاصِيَةِ،
and my dominant desire.	wa shahwatiyal ghālibah,	وَشَهْوَتِي العَالِيَةِ،
And conclude me with a safe and healthy end.	wakhtim lī bil 3āfiyah,	وَاخْتِم لِي بِالعَافِيَةِ،
O Allah! It is due to my shamelessness that I ask forgiveness while I insist on what You have forbidden.	allāhumma 'innastighfārī 'iyyāka wa 'ana muširrun 3alā mā nahayta qillatu ḥayā',	اللَّهُمَّ إِنَّ اسْتِغْفَارِي إِيَّاكَ وَ أَنَا مُصِرٌّ عَلَى مَا نَهَيْتَ قَلَّةُ حَيَاءٍ،
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 'istighfāra ma3a 3ilmī bisi3ati ḥilmika taḍḥyī'un liḥaqqir-rajā'	وَ تَرَكِي الإِسْتِغْفَارَ مَعَ عِلْمِي بِسِعَةِ حِلْمِكَ تَضْيِيعٌ لِحَقِّ الرَّجَاءِ،
My Allah! (due to my weak faith) my sins discourage me from requesting You,	allāhumma 'inna dhunūbi tu'yisunī 'an 'arjūk,	اللَّهُمَّ إِنَّ دُنُوبِي تُؤْيِسُنِي أَنْ أَرْجُوكَ،
and my knowledge about Your vast mercy prevents me from fearing You.	wa inna 3ilmi bisi3ati rahmatika yamna3unī 'an 'akhshāk,	وَ إِنَّ عِلْمِي بِسِعَةِ رَحْمَتِكَ يَمْتَعْنِي أَنْ أَحْشَاكَ،
Thus, bless Muhammad and the family of Muhammad,	faṣalli 3alā muḥammadin wa āli muḥammad,	فَصَلِّ عَلَى 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 'aḥsani ḍanni bika yā 'akramal 'akramīn	وَ كُنْ لِي عِنْدَ أَحْسَنِ ظَنِّي بِكَ يَا أَكْرَمَ الأَكْرَمِينَ،
O Allah! Bless Muhammad and the family of Muhammad, and support me by protection (from sins),	allāhumma šalli 3alā muḥammadin wa āli muḥammadin, wa 'ayyidnī bil 3iṣmah,	اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَيِّدْنِي بِالعِصْمَةِ،
Make my tongue speak wisdom,	wa 'anṭiq lisānī bil ḥikmah,	وَ أَنْطِقْ لِسَانِي بِالحِكْمَةِ،

Place me among those who regret what they wasted yesterday,	waj3alnī mimman yandamu 3alā mā ḏhayya3ahu fī 'amsih,	وَ اجْعَلْنِي مِمَّنْ يَنْدَمُ عَلَى مَا ضَيَّعَهُ فِي أَمْسِهِ،
do not aggrieve their portion today,	wa lā yaghbanu ḥaḏḏahu fī yawmih,	وَ لَا يَغْبُنُ حَظَّهُ فِي يَوْمِهِ،
and do not worry about the sustenance of tomorrow.	wa lā yahummu liriẓqi ghadih,	وَ لَا يَهُمُّ لِرِزْقِ عَدِهِ،
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,	اَللّٰهُمَّ اِنَّ الْعَنِيَّ مَنِ اسْتَعْنَى بِكَ وَ افْتَقَرَ اِلَيْكَ،
and poor is he who feels that he can suffice himself through Your creation without You.	wal faqīra manistaghna bikhalqika 3anka,	وَ الْفَقِيرَ مَنِ اسْتَعْنَى بِخَلْقِكَ عَنْكَ،
Thus, bless Muhammad and the family of Muhammad,	faṣalli 3alā muḥammadin wa āli muḥammad,	فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ،
and suffice me from Your creation by Yourself,	wa 'aghninī 3an khalqika bik,	وَ اَعْنِنِي عَنْ خَلْقِكَ بِكَ،
and put me amongst those who do not extend their hand except towards You.	waj3alnī mimman lā yabsuḏu kaffan 'illā 'ilayk,	وَ اجْعَلْنِي مِمَّنْ لَا يَبْسُطُ كَفًّا اِلَّا اِلَيْكَ،
My Allah! Certainly, wretched is he who despairs while repentance is placed before him and mercy is after him,	allāhumma 'innash-shaqiyya man qanaḏa wa 'amāmahut-tawbatu wa warā'ahur-rahmah,	اَللّٰهُمَّ اِنَّ الشَّقِيَّ مَنِ قَنَطَ وَ اَمَامَهُ التَّوْبَةُ وَ وِرَاةَهُ الرَّحْمَةُ،
Even though I have been weak in action, I have strong hope in Your mercy,	wa 'in kuntu ḏha3īfal 3amali fa 'innī fī raḥmatika qawiyyal 'amal,	وَ اِنْ كُنْتُ ضَعِيفَ الْعَمَلِ فَاِنِّي فِي رَحْمَتِكَ قَوِيٌّ الْاَمَلِ،
Thus, forgive the weakness of my action in light of the strength of my hope.	fahab lī ḏha3fa 3amalī liquwwati 'amalī,	فَهَبْ لِي ضَعْفَ عَمَلِي لِقُوَّةِ اَمَلِي،
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 'aqsa qalban minnī wa 'a3ḏamu minnī dhanbā,	اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنْ مَا فِي عِبَادِكَ مَنْ هُوَ اَقْسَى قَلْبًا مِنِّي وَ اَعْظَمُ مِنِّي ذَنْبًا،
I certainly know that there is no master more generous than You,	fa 'innī 'a3lamu 'annahu lā mawlā 'a3ḏamu minka ḏawlā,	فَاِنِّي اَعْلَمُ اَنَّهُ لَا مَوْلَى اَعْظَمُ مِنْكَ طَوْلًا،
with greater mercy and forgiveness.	wa 'awsa3u raḥmatan wa 3afwā,	وَ اَوْسَعَ رَحْمَةً وَ عَفْوًا،
Then, O He Who is unique in His mercy!	fayā man huwa 'awḥadu fī raḥmatih,	فَاِنَّمَنْ هُوَ اَوْحَدٌ فِي رَحْمَتِهِ،
Forgive him, who is not unique in his mistakes.	'ighfir liman laysa bi 'awḥada fī khaḏī'atih,	اِغْفِرْ لِمَنْ لَيْسَ بِاَوْحَدٍ 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 دَكَّرْتَ فَتَنَّا سَيْنَا،
enlightened us, but we behaved blindly,	wa baššarta fata3āmaynā,	وَ بَصَّرْتَ فَتَعَامَيْنَا،
and warned us, but we transgressed.	wa ḥadh-dharta fata3addaynā,	وَ حَذَّرْتَ فَتَعَدَّيْنَا،
This was not the repayment of Your kindness to us,	wa mā kāna dhālika jazā'a 'ihsānika 'ilaynā,	وَ مَا كَانَ ذَلِكَ جَزَاءَ إِحْسَانِكَ إِلَيْنَا،
and You know what we have disclosed and have concealed,	wa 'anta 'a3lamu bimā 'a3lannā wa 'akhfaynā,	وَ أَنْتَ أَعْلَمُ بِمَا أَعْلَنَّا وَ أَخْفَيْنَا،
and You are aware of what we will do and have done.	wa 'akhbaru bimā na'tī wa mā 'ataynā,	وَ أَخْبِرْ بِمَا نَأْتِي وَ مَا أَتَيْنَا،
Thus, bless Muhammad and the family of Muhammad,	fašalli 3alā muḥammadin wa āli muḥammad,	فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ،
and pardon us for our mistakes and our forgetfulness,	wa lā tu'ākhidhnā bimā 'akhta'nā wa nasīmā,	وَ لَا تُؤَاخِذْنَا بِمَا أَخْطَأْنَا وَ نَسِينَا،
forgive us the negligence of Your rights by us,	wa hab lanā ḥuqūqaka ladaynā,	وَ هَبْ لَنَا حُقُوقَكَ لَدَيْنَا،
complete Your beneficence towards us,	wa 'atimma 'ihsānaka 'ilaynā,	وَ أْتِمِّمْ إِحْسَانَكَ إِلَيْنَا،
and cause Your mercy to descend upon us.	wa 'asbil raḥmatāka 3alaynā,	وَ أَسْبِلْ رَحْمَتَكَ عَلَيْنَا،
My Allah! We seek nearness to You by means of this truthful Imam,	allāhumma 'innā natawassalu 'ilayka bihādhaš-šiddiqil '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 fāḥimata 'ahli baytir-raḥmah,	وَ نَسْأَلُكَ بِالْحَقِّ الَّذِي جَعَلْتَهُ لَهُ وَ لِحَدِيثِهِ رَسُولِكَ وَ لِأَبَوَيْهِ عَلِيِّ وَ فَاطِمَةَ، أَهْلِ بَيْتِ الرَّحْمَةِ،
an abundant flow of livelihood that maintains our life and the welfare of our dependents.	'idrār-rizqil-ladhi bihī qiwāmu ḥayātīnā, wa šalāḥu 'aḥwālī 3iyālinā,	إِدْرَارَ الرِّزْقِ الَّذِي بِهِ قِوَامُ حَيَاتِنَا وَ صَلَاحِ أحوَالِ عِيَالِنَا،
Certainly You are the generous one who grants abundantly,	fa 'antal karīm-ladhi tu3fī min si3ah,	فَأَنْتَ الْكَرِيمُ الَّذِي تُعْطِي مِنْ سِعَةٍ،
and holds back having power (to fulfill).	wa tamna3u min qudrah	وَ تَمْنَعُ مِنْ قُدْرَةٍ،

We request from You a livelihood that brings the goodness of this world and the pleasure of the hereafter,	wa naḥnu nas'aluka minar-rizqi mā yakūnu ṣalāhan liddunyā wa balāghan lil ākhirah,	وَ نَحْنُ نَسْأَلُكَ مِنَ الرِّزْقِ مَا يَكُونُ صَلَاحاً لِلدُّنْيَا وَ بَلَاعاً لِالْآخِرَةِ،
O Allah! Bless Muhammad and the family of Muhammad,	allāhumma ṣalli ṣalā muḥammadin wa āli muḥammad,	اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ،
and forgive me, my parents,	waghfir lanā wa liwālidaynā,	وَ اغْفِرْ لَنَا وَ لِوَالِدَيْنَا،
all the believing men and women,	wa lijāmīl- mu'minīna wal mu'mināt,	وَ لِجَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ،
and the submissive men and women,	wal muslimīna wal muslimāt,	وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ،
the living of them and the dead.	al 'aḥyā'i minhum wal 'amwāt,	الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ،
Give us good in this world and good in the hereafter, and shield us from the torment of the fire. ⁸⁰	wa ātinā fid-dunyā ḥasanatan wa fil ākhirati ḥasanatan wa qinā ṣadhāban-nār.	وَ آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ.
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 ḥamdulil-lāhi wa lā 'ilāha 'illal-lāhu wal- lāhu akbar,	سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ
Following that, ask Allah for protection, salvation, forgiveness, success in performing good deeds, and the acceptance of the actions that you do to seek His nearness and perform for His sake. Then, embrace the inner shrine, kiss it, and say:		و اسأل الله العصمة و النجاة و المغفرة و التوفيق بحسن العمل و القبول لما تتقرب به إليه و تتبغى به وجهه ثم انكب على القبر و قبله و قل:
May Allah increase your honor. Peace be upon you, the mercy of Allah, and His blessings.	zādal-lāhu fī sharafikum, was- salāmu ṣalaykum wa raḥmatul-lāhi wa barakātuh.	زَادَ اللَّهُ فِي شَرَفِكُمْ، وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.
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)"⁸¹

Notes

1 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.

2 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 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."

3 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.

4 C.f. the holy Quran, Chapter 2, Verse 154, and Chapter 3, Verse 169.

5 C.f. the Quran, Chapter 2, Verse 143.

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

7 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.

8 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.

9 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.

10 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.

11 al-Kafi, vol. 2, p. 186, Hadith 1.

12 See, for instance, Sahih al-Bukhari, vol. 9, Hadith 530-532.

13 C.f. the holy Quran, 6:103, 7:143, and 42:11.

14 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.

15 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.

16 Bihar al-Anwar, vol. 25, p. 173.

17 al-Kafi, vol. 4, p. 585, Hadith 5; Kamil al-Ziyarat, p. 150, Hadith 4; Bihar al-Anwar, vol. 97, p. 119, Hadith 15.

18 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.

19 Kifayat al-Athar, p. 16; Bihar al-Anwar, vol. 36, p. 285, Hadith 107; Mustadrak al-Wasa'il, vol. 10, p. 276, Hadith 30.

20 The Arabic text of this book is available online at: www.rafed.net/books/doaa/kamil/

21 Kamil al-Ziyarat, Chapter 78, Hadith 4 and Hadith 1.

22 Kamil al-Ziyarat, Chapter 55, Hadith 3.

23 Kamil al-Ziyarat, Chapter 58, Hadith 1-6.

24 Kamil al-Ziyarat, Chapter 57, Hadith 3; Chapter 66, Hadith 10; Chapter 61, Hadith 5.

25 The meaning of "visiting Allah" has been explained in the previous section.

26 Kamil al-Ziyarat, Chapter 60, Hadith 1.

27 Kamil al-Ziyarat, Chapter 40, Hadith 3.

28 Kamil al-Ziyarat, Chapter 46, Hadith 1.

- 29 Kamil al-Ziyarat, Chapter 50, Hadith 1-3; Chapter 52, Hadith 1-2.
30 Kamil al-Ziyarat, Chapter 44, Hadith 1.
31 Kamil al-Ziyarat, Chapter 56, Hadith 3.
32 Kamil al-Ziyarat, Chapter 40, Hadith 1, 3; Chapter 40, Hadith 4.
33 Kamil al-Ziyarat, Chapter 41, Hadith 1, 5; Chapter 27, Hadith 10 & 13
34 Kamil al-Ziyarat, Chapter 42, Hadith 1-2; Chapter 27, Hadith 14.
35 Kamil al-Ziyarat, Chapter 27, Hadith 16.
36 Kamil al-Ziyarat, Chapter 44, Hadith 2.
37 Kamil al-Ziyarat, Chapter 44, Hadith 2.
38 Kamil al-Ziyarat, Chapter 44, Hadith 2.
39 This is one of the names of the Day of Judgment, as mentioned in the holy Quran, Chapter 21, Verse 103.
40 Kamil al-Ziyarat, Chapter 45, Hadith 1, 2, 5; Chapter 40, Hadith 3.
41 Kamil al-Ziyarat, Chapter 49, Hadith 9-10.
42 Kamil al-Ziyarat, Chapter 46, Hadith 2, 4, 5.
43 Kamil al-Ziyarat, Chapter 49, Hadith 1.

44 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.

- 45 Kamil al-Ziyarat, Chapter 44, Hadith 2.
46 Kamil al-Ziyarat, Chapter 62, Hadith 1; Chapter 46, Hadith 2; Chapter 69, Hadith 3.
47 A blessed tree in Paradise whose branches enter into the places of all the believers.
48 Kamil al-Ziyarat, Chapter 62, Hadith 4.

49 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 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)

- 50 Kamil al-Ziyarat, Chapter 54, Hadith 1-15; Chapter 57, Hadith 2.
51 Kamil al-Ziyarat, Chapter 78, Hadith 3; Chapter 52, Hadith 2.
52 Kamil al-Ziyarat, Chapter 61, Hadith 1-5.

53 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.

- 54 Kamil al-Ziyarat, Chapter 68, Hadith 2, 4-5.

55 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.

- 56 Kamil al-Ziyarat, Chapter 78, Hadith 6, Chapter 43, Hadith 1-4.
57 Kamil al-Ziyarat, Chapter 56, Hadith 5; Bihar al-Anwar, vol. 98, p. 75, Hadith 26.

58 al-Kafi, vol. 4, p. 587, Hadith 1; Kamil al-Ziyarat, p. 286, Hadith 1; Bihar al-Anwar, vol. 98, p. 365, Hadith 1.

59 In Arabic, Jum'a (جُمُعَة) usually means week, while Jumu'a (جُمُعَة) means Friday.

60 al-Kafi, vol. 4, p. 589, Hadith 8; Wasa'il al-Shia, vol. 14, p. 493, Hadith 19674.

61 See, e.g., Mustadrak al-Wasa'il, vol. 10, p.318, Hadith 14; Wasa'il al-Shia, vol. 14, p.596, Hadith 19889.

62 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/

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

64 Mustadrak al-Wasa'il, vol. 10, p. 318, Hadith 13.

65 Uyun Akhbar al-Ridha (PBUH), vol. 1, p. 299, Hadith 58; Bihar al-Anwar, vol. 44, p.285, Hadith 23.

66 Kamil al-Ziyarat, p. 101, Hadith 6; Bihar al-Anwar, vol. 44, p.289, Hadith 31.

67 Thawab al-A'mal, p. 84; Kamil al-Ziyarat, p. 104; Bihar al-Anwar, vol. 44, p. 288.

68 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.

69 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.

70 C.f. Chapter 14, Verse 53 of the Quran.

71 Referring to the wolf-like enemies.

72 Thulfaqr 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.

73 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.

74 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).

75 C.f. Chapter 26, Verse 83 of the Quran.

76 Chapter 26, Verse 84 of the Quran.

77 C.f. Chapter 4, Verse 69 of the Quran.

78 Chapter 40, Verse 19 of the Quran.

79 Chapter 7, Verse 157 of the Quran.

80 Chapter 2, Verse 201 of the Quran.

81 Mikyal al-Makarim fi Fawa'id D'uaa lil Qa'im, by Sayyid Muhammad Taqi Musawi al-Isfahani, vol. 2, p.75.

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