

## ROSARY MADE OF THE TURBAT OF IMAM AL HUSAYN (A)

It is most favorable to count the number of the statements of Tasbih al-Zahra' with a rosary (subhah: a string of 100 beads) made of the soil of Imam al-Husayn's tomb, which is a tradition in all religious rites. It is also recommended to carry at all times such a rosary, which protects from misfortunes and brings about endless rewards.

It is reported that the rosary of Lady Fatimah (a.s.) was made of woolen knotted string. She used to turn it with her hand while uttering statements of glorifying and professing Almighty Allah's all-greatness. When Hamzah ibn 'Abd al-Muttalib, may Allah be pleased with him, was martyred, she made a rosary from the soil of his tomb, and people followed her in that. When Imam al-Husayn the master of martyrs (a.s.) was martyred, people used rosaries made of the soil of his tomb. In this respect, the Awaited Imam (a.s.) is reported to have said, "Whoever forgets to mention Almighty Allah while having a rosary made of the soil of Imam al-Husayn's tomb in the hand, the reward of remembrance will be recorded for him."

Imam al-Sadiq(a.s.) is reported to have said, "A rosary that is made of the soil of Imam al-Husayn's tomb glorifies Almighty Allah in the hand of its bearer although the bearer does not say anything."

Imam al-Sadiq(a.s.) is also reported as saying, "Whoever turns a bead of a rosary made of the soil of Imam al-Husayn's tomb and implores Almighty Allah's forgiveness one time, Almighty Allah will record for him the reward of imploring His forgiveness seventy times. If one holds that

rosary in the hand without saying anything, seven rewards for each bead will be recorded for him."

According to another form of this tradition, "If one turns the bead uttering a statement of mentioning Almighty Allah, forty rewards for each bead will be recorded for him."

It is also reported that the Paradisiacal Women (i.e. al-Hur al-'In), whenever they see an angel descending to the earth for any mission, ask him to bring them rosaries and prostration-clays made of the soil of Imam al-Husayn's tomb.

In an authentic tradition, Imam Musa al-Kazim (a.s.) is reported to have said, "A true believer must not be lacking five things: a teeth-brushing stick (i.e. siwak), a comb, a prostration rug, a thirty-four bead rosary, and a ring whose stone is made of agate."

Apparently, a pottery rosary is merited, too, although it is preferable that this rosary is made of fireless pottery.

Imam al-Sadiq(a.s.) is reported to have said, "Whoever glorifies Almighty Allah with a rosary of the clay of Imam al-Husayn's tomb, Almighty Allah will record for him four hundred rewards, erase four hundred sins he has committed, grant him four hundred requests, and raise him four hundred ranks."

It is also reported that the string of such rosaries may advisably be blue. Some narrations have suggested that it is better for women to use their fingertips in counting, but the narrations that have reported the recommendation of using rosaries made of clay are bigger in number and more authentic.

Second: It is recommended to utter the Takbir statement three times immediately after accomplishing any obligatory prayer, raising the hands to the level of the face at uttering each statement and then putting them down to the knees or a close place.

Ali ibn Tawus and Ibn Baabwayh (i.e. Shaykh al-Saduq) have reported through valid chains of authority that al-Mufaddal ibn 'Umar asked Imam al-Sadiq(a.s.) to tell him why a performer of prayer, immediately upon the accomplishment of prayers, raises his hand three times while uttering the Takbir statement. The Imam (a.s.) said:

This is because when the Holy Prophet (s.a.w.a.) conquered Makkah, he led his companions in the Zohr (midday (zohr)) prayer of that day near the Black Stone. When he accomplished the prayer, he raised his hands and uttered the Takbir statement three times. He then said:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ  
عَبْدَهُ وَأَعَزَّ جُنْدَهُ وَغَلَبَ الْأَحْزَابَ وَحْدَهُ فَلَهُ الْمُلْكُ وَلَهُ  
الْحَمْدُ يُحْيِي وَيُمِيتُ وَيُحْيِي وَهُوَ حَيٌّ لَا يَمُوتُ  
بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ -

The Holy Prophet (s.a.w.a.) then faced his companions and said, "Do not miss uttering this Takbir statement after every obligatory prayer, for whoever does so after the accomplishment of the prayer and says these words, will have thanked Almighty Allah as exactly as required for He has strengthened Islam and its troops."

According to an authentic tradition, when Imam al-Sadiq(a.s.) accomplished the prayer, he would raise the hands above the level of the head and supplicate Almighty Allah.

Imam Muhammad al-Baqir (a.s.) is reported to have said, "Whenever a servant (of God) raises the hands towards Almighty Allah, the Almighty would be too shy to make that hand return empty. Hence, whenever you supplicate Him, do not return your hands to their natural position before you pass them over your faces."

Third: Through a valid chain of authority, Shaykh al-Kulayni reports Imam Muhammad al-Baqir (a.s.) as saying, "Whoever repeats this imploration of forgiveness three times after the obligatory prayer before he changes the position of his feet, Almighty Allah will forgive his sins even if they were as massive as foams of oceans:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ذُو الْجَلَالِ  
وَالْإِكْرَامِ وَأَتُوبُ إِلَيْهِ-

According to another report, whoever says this imploration of forgiveness every day, Almighty Allah will forgive forty of his grand sins.

Fourth: Shaykh al-Kulayni reports Imam al-Sadiq(a.s.) as saying, "Do not miss saying the following guard-seeking supplication after each prayer:

أُعِيذُ نَفْسِي وَمَا رَزَقْنِي رَبِّي بِاللهِ الْوَاحِدِ الصَّمَدِ الَّذِي لَمْ  
يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ وَأُعِيذُ نَفْسِي وَمَا

رَزَقْنِي رَبِّي بِرَبِّ الْفَلَكِ مِنْ شَرِّ مَا خَلَقَ وَمِنْ شَرِّ غَاسِقٍ  
إِذَا وَقَبَ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ وَمِنْ شَرِّ حَاسِدٍ إِذَا  
حَسَدَ وَأَعْيُنُ نَفْسِي وَمَا رَزَقْنِي رَبِّي بِرَبِّ النَّاسِ مَلِكِ  
النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي  
يُوسُوسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ-

Fifth: In a valid tradition, al-Kulayni has reported on the authority of Ali ibn Mahziyar that Muhammad ibn Ibrahim wrote the following letter to (Imam) Abu'l-Hasan al-Naqi(a.s.): "If you do not mind, sir; teach me a supplicatory prayer that I may say after my prayers and due to which Almighty Allah may give me together the wealth of this worldly life and the goodness of the Hereafter." Replying him, the Imam (a.s.) wrote back, "You may say (the following):

أَعُوذُ بِوَجْهِكَ الْكَرِيمِ وَعِزَّتِكَ الَّتِي لَا تَرَامُ وَقُدْرَتِكَ  
الَّتِي لَا يَمْتَنِعُ مِنْهَا شَيْءٌ مِنْ شَرِّ الدُّنْيَا وَالْآخِرَةِ وَمِنْ  
شَرِّ الْأَوْجَاعِ كُلِّهَا-

According to other forms of the tradition, the following has been added to the supplicatory prayer:

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ-

Sixth: Al-Kulayni and Ibn Baabwayh have both reported through authentic and inauthentic chains of authority that Imam al-Baqir and Imam al-Sadiq(a.s.) said, "The least acceptable supplicatory prayer to be said after obligatory prayers is the following:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كُلِّ خَيْرٍ أَحَاطَ بِهِ عِلْمُكَ وَأَعُوذُ بِكَ  
مِنْ كُلِّ شَرٍّ أَحَاطَ بِهِ عِلْمُكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ عَافِيَتَكَ فِي  
أُمُورِي كُلِّهَا وَأَعُوذُ بِكَ مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ  
الْآخِرَةِ-

According to Ibn Baabwayh's report of the same tradition, you may begin the aforesaid supplicatory prayer with the following statement:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ-

Seventh: It is a strongly confirmed tradition to say the following supplicatory prayer upon the accomplishment of prayers:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاجْزِنِي مِنَ النَّارِ  
وَادْخُلْنِي الْجَنَّةَ وَزَوِّجْنِي الْحُورَ الْعِينِ-

According to a valid tradition, Imam AliAmeer al-Momineen(a.s.) is reported to have said, "A servant (of Allah) must not finish his prayer before beseeching Allah

to grant him Paradise, save him from Hellfire, and give him in marriage the Paradisiacal women.”