

Selected Supplications from al-Sahifah al-Mahdiyah

(الصحيفة المهدية المنتخبة)

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**In the Name of God
The Compassionate, the Merciful**

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نكتة مهمة

إنَّ أُنْمَتْنَا عليهم الصلاة والسلام لَمَّا كانوا في جَوْ سياسيٍّ أسَّسته الحكومة الملعونة الحبريَّة^١ لأن لا تنعقد الدولة العادلة العلويَّة، لم يكن لهم مجال لبيان الأسرار الإلهيَّة، لوجود الطغاة الأمويَّة والعباسيَّة، ولذا قال أوَّل من غصب حقَّه، أمير امرة المحقَّة، عليّ بن أبي طالب عليه السلام:

كان لرسول الله ﷺ سرٌّ لا يعلمه إلَّا قليل، ... ولولا طغاة هذه الأمَّة لبثت هذا السرُّ^٢.

فلم يبيِّنوا الأسرار للناس، ولم يبيِّثوها إلَّا إلى قليل منهم من نقبائهم وأفاضل أوليائهم. ولم يمكن لهم إفشاء الأسرار والحقائق المعنويَّة لعدم قدرة الناس على التحمُّل - لكونهم في الدولة الحبريَّة التي تدوم إلى الحكومة الإلهيَّة القائيَّة، لأنَّ الإمام الصادق عليه السلام قال: «وَاللَّيْلُ إِذَا يَسُرُّ»^٣ هي دولة حبر، فهي تسري إلى قيام القائم عليه السلام^٤، فأوردوا كثيراً منها تحت عنوان الأدعية والمناجاة، فتحسَّس عن الأسرار والحقائق فيها.

١. الحبر كناية عن أوَّل غاصب لحقِّ الخلفاء الإلهيَّة، البحار: ٣٣٦/٣٥.

٢. البحار: ٣٠٦/٩٥. ٣. الفجر: ٤.

٤. البحار: ٧٨/٢٤.

INTRODUCTION

An important anecdote

Due to the bad political atmosphere that was established by the perverted and cursed¹ government of the Abbasid and Umayyad and inability of (Alawis) the descendant of Ali to convene a Just nation, our holy Imams (*peace be upon them*) were not opportune to explain the divine mysteries, to this end it was said the first person whose right was usurped was Ali son of Abi Talib (*peace be upon him*).

*The Prophet (peace be upon him and his family) had a lot mystery that wasn't known except by few individuals ... if not because of the despotic rulers of this nation the mystery could have be divulged to us.*²

They did not explain and divulge this mystery to general people except to few among their associates and friends hence they were not able to reveal the mysteries and spiritual facts due to the weakness of the people to endure it, because they were under the usurped government which will prevail till the coming of the divine government.

Imam Sadiq (*peace be upon him*) said regards the following verse, ***{by the night when it journeys on!}***³

*It is the usurped nation which shall prevail till the coming of the awaited one, Imam Mahdi (peace be on him)*⁴

They mentioned a lot of these mysteries under the pretext of prayers and supplications through which you perceive it and the facts in it.

1 - The word habtar in Arabic language means the first that usurp the right of the divine successors.

2 - Al- Bihar 95: 306.

3 - Qur'an 89: 4

4 - Al-Bihar 24: 78.

ثم إنَّ أهل البيت عليهم السلام لم يكن بيانهم للأسرار في الأدعية والزيارات للجوِّ السياسي في عصرهم منحصراً بها، بل ذكروا مسائل مهمّة من الإعتقادات والمعارف العالية في الدعوات والمناجات والزيارات، وتظهر هذه الحقيقة بالرجوع إليها. ومضافاً إلى ما بيّنه فيها من الأسرار والإعتقادات، بيّنوا فيها كثيراً من المسائل التي لها تأثير أساسي في حياة الإنسان وعلموا المجتمع البشري أحسن درس من دروس الحياة.

عليك بالدقّة في «الصحيفة الكاملة السجّادية» التي أيدّ صحتّها الإمام المنتظر أرواحنا فداه حتّى ترى أنّ الإمام زين العابدين عليه السلام كم بيّن من الحقائق العظيمة في ألفاظ قصيرة بعنوان الدعاء والمناجاة. وبالدقّة في أدعية أخرى من الإمام السجّاد عليه السلام ومن سائر أهل البيت عليهم السلام تظهر هذه الحقيقة.

فالآن نذكر مثلاً من الدروس الحياتيّة التي علّمونا إيّاها في الأدعية: في المناجاة الإنجيليّة للإمام السجّاد عليه السلام ندعو الله تعالى: أسألك من الهمم أعلاها.

هذا الكلام تنبيه من الإمام زين العابدين عليه السلام لكلّ من يدعو الله؛ بمعنى أنّ الداعي كائنًا من كان وإن كان يعدّ نفسه حقيراً جداً، لا بدّ له أن يطلب من الله تعالى أن يعطيه أعلى الهمم حتّى يقدر أن يتحوّل في حياته تحوّلاً عظيماً حتّى يكون لوجوده تأثير أساسي في المجتمع. هذه حقيقة تتحقّق في الخارج مع لمعان نور الإمام عليه السلام في قلب الإنسان.

وما ورد عنهم عليهم السلام من الدعوات و...، هو طور سيناء الولاية؛ فمن شاء أن يذهب إلى الوادى الأيمن، ويصعد إلى طور سيناء الهداية، فعليه بخلع نعليه وتطهير ثيابه، وتعلّم آداب الدعاء والاستجابة حتّى يرى العناية والإجابة. هذا ما وصل إلينا من الكتاب والرواية، فخذها واغتنم ولا تيأس من رَوْح الله عزّه وإنّه

The explanations given by the Ahlulbayt (*peace be upon them*) did not only confined to the political atmosphere of their time rather they have mentioned other important issues in ideology and exalted sciences in the prayers and supplications. The manifestation of this fact is by referring back to their supplications. In addition to their explanation concerning mysteries and ideology, they have also treated a lot of issues that has impact in human's life and they have also enlightened the society the best lesson in life.

Be aware precisely the "Psalm of Imam Sajjad" which its authenticity was approved by the awaiting Imam Al- Mahdi (May our souls be sacrifice for him), you will observe how Imam Sajjad (*peace be upon him*) has expound tremendous facts in a short word under the pretext of prayers and supplications. You should also be precise in other supplications from Imam Sajjad (*peace be upon him*) and other Imams from the progeny of the holy Prophet (*peace be upon them*).

Presently we will mention some similitude of the lively lessons which they have teaches us through supplications:

We pray to Allah in the Gospel supplication of Imam Sajjad (*peace be upon him*) that:

O' God I seek for exalted determination from thee.

This is a word of exhortation from Imam Zainul Abideen for all those that are calling Allah. Meaning that any caller, who lowered himself, will request from Allah to grant him an exalted determination so that he might possess a tremendous changing in his life, henceforth his existence will have fundamental effect and impact in the society. This fact will manifested when the light of the Imam (*peace be upon him*) flashes the heart of human being.

The supplications which was a sublime mountain of guardianship for who desired to go to the right side valley and climb the sublime mountain of guidance should take off his shoes and purify his wears and study the manner of prayers and its acceptance in order to envisage concern and acceptance.

This is what came to us from the Qur'an and traditions of the infallible ones, so hold fast with it in order to benefit from it and don't be despaired from God's comfort. {of God's

لَا يَبْتَاسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ^١، فكن على ذلك من يقين حتى ترى النور وتعرف السر، لأن الأئمة عليهم السلام يهدون الناس إلى الأسرار والحقائق بما قالوا في دعواتهم ومناجاتهم.

أهمية المداومة على الدعاء

إن للمداومة على الأدعية أثراً مهماً في إجابة الدعاء ونيل الداعي مبتغاه، وهذه نكتة مهمة يلزم التوجه إليها على كل من يمارس الدعاء؛ لأن أغلب الناس لا يستطيعون تحصيل مرامهم من خلال قراءة الدعاء أو الذكر أو الزيارة مرة واحدة.

وعلى سبيل المثال أن الأمراض الجسميّة سواء كانت سطحيّة أو بدايتها يقدر الإنسان على علاجها بنسخة واحدة، وأما إذا صارت مزمنة وطالت مدة الإبتلاء بها احتاج علاجها إلى استعمال الأدوية مرّات عديدة، وكذا في الأمراض النفسانيّة، فمن ابتلى بمرض نفسيّ شديد، أو لم يكن شديداً، ولكن توغل في النفس وطالت مدة الإبتلاء به فإنه لا يمكن رفعه بقراءة الدعاء مرة واحدة بل يلزم تكرار الدعاء حتى يبرأ من المرض، كما هو الحال في الأمراض الجسميّة أيضاً.

فعلى هذا كما أن الأمراض الجسديّة تحتاج إلى تعاطي العلاج بصورة متكرّرة كيما يؤثر الدواء أثره فكذلك في الأمور التي تقع في دائرة الدعاء لابدّ من تكرار الدعاء حتى نرى أثر إجابته.

نعم، قد يتمكّن بعض الناس من تحصيل مبتغاهم بقراءة دعاء واحد أو ذكر اسم من أسماء الله تعالى ولكن أمثال هؤلاء نواذر في الواقع البشري، ولا يصحّ لسائر الناس أن يتوقّع إجابة دعائه بقراءته مرة واحدة. هذه إحدى جهات التأكيد في الروايات على الإلحاح والإصرار في الأدعية.

*comfort no man despairs, excepting the people of the unbelievers*¹

Be certain of that as you will envisage the light and you will also be acquainted with the mystery because the Imams (peace be on them) guides people to mysteries and facts in all they have said in their prayers and supplications.

THE PERSISTENCE IN SUPPLICATIONS AND IT'S IMPORTANCE.

Persistence in supplications has important impact in acceptance of supplication so that the caller achieves his objectives. This is an important point which all callers should take note of, because majority of people may not be able to achieve their aims just for reading their prayers and supplications for a time. For instance a sick person whose sickness is minor can treat his sickness once but those whose sickness is chronic needs long time treatment for its cure, the same apply to those having psychiatric or psychological sickness, peoples that are affected with this type of sickness whether chronic or not cannot subdued it with one supplication rather it is incumbent on him to take repetition of prayers till he is fully cure and relief of his sickness just like other physical sickness.

To this end as the physical sickness need repetition of treatment in order to see the impact of the drugs the same applies to any issues that fall into the scope of supplication, then it is necessary to make repetition of our prayer in order to see the impact of its acceptance.

Indeed, it is possible for some people to attain their ambition by offering supplication once but that is very rare and uncommon. It is not proper for other people to expect the acceptance of their prayers by just offering supplication for once.

So repetition of supplication is one of the emphases laid by the infallible ones in their traditions (peace be on them).

1 - Qur'an 12: 87.

لزوم الدعاء لصاحب العصر والزمان أرواحنا فداه

إنَّ أَلَزَمَ الدعاء في عصر الغيبة الدعاء لظهور مولانا بقيّة الله في العالمين، لأنّه صاحبنا وصاحب العصر والزّمان بل صاحب الأمر ووليّ العوالم، وكيف تجوز الغفلة عنه وهو إمامنا، والغفلة عن الإمام هي الغفلة من أصل من أصول الدين، فعليك بالدعاء له عليه الصلاة والسلام قبل الدعاء لنفسك وأهلك وإخوانك.

قال السيّد الأجلّ عليّ بن طاووس في كتاب «جمال الأسبوع»:

وقد قدّمنا في جملة عمل اليوم والليّلة من إهتمام أهل القدوة بالدّعاء للمهديّ صلوات الله عليه فيما مضى من الأزمان، ما ينبّه على أنّ الدّعاء له من مهمّات أهل الإسلام والإيمان، حتّى رويّا في تعقيب الظّهر من عمل اليوم والليّلة دعاء الصّادق جعفر بن محمّد صلوات الله عليه قد دعا به للمهديّ صلوات الله عليه أبلغ من الدّعاء لنفسه سلام الله عليه.

وقد ذكرنا فيما رويناه في تعقيب صلاة العصر من عمل اليوم والليّلة أيضاً فصلاً جميلاً قد دعا به الكاظم موسى بن جعفر للمهديّ عليه السلام أبلغ من الدّعاء لنفسه صلوات الله عليهما، وفي الاقتداء بالصّادق والكاظم عليه السلام عذر لمن عرف محلّهما في الإسلام.^١

وقال السيّد الأجلّ عليّ بن طاووس بعد ذكر فضائل الدعاء للإخوان: إذا كان هذا كلّ فضل الدعاء لإخوانك، فكيف فضل الدعاء لسلطانك الذي كان سبب إمكانك، وأنت تعتقد أنّه لولاه ما خلق الله نفسك، ولا أحداً من المكلفين في زمانه وزمانك، وإنّ اللطف بوجوده صلوات الله عليه سبب لكلّ ما أنت وغيرك فيه، وسبب لكلّ خير تبلغون إليه، فأياك ثمّ إياك أن تقدّم نفسك أو أحداً من الخلاق في الولاء والدعاء له بأبلغ الإمكان.

١. جمال الأسبوع: ٣٠٧.

NECESSITY OF PRAYER TO THE LEADER OF THE TIME (may our souls be sacrifice for him)

Praying for the reappearance of our master, the God's remnant in the world is the most important prayer during the time of his occultation, because he is our companion, the leader of the time and the guardian of the worlds, how then do we heedless of him while he is our leader! Negligence of the Imam is negligence of one of the principle of Religion, and then we should initially pray for him before praying for ourselves, our family and our brothers.

Sayyid Al-Ajal Ali bn Taa'us in his book title "*Jamal Al-Usbuy*" said: we have presented in the book the precise duty to be done during the day and night and the importance which the exemplary ones has previously given in their prayer for Imam Mahdi (*peace be upon him*) which implies that praying for him is very essential for the Muslims and the Believers. We have also related a narration under the supplication after (Zuhr) mid day prayer as supplication from Imam Ja'afar Sadiq bn Muhammad (*peace be upon him*) which he offers for Imam Mahdi (*peace be upon him*).

Like wise we had mentioned a narration under the supplication of after (Asr) afternoon prayer where Imam Musa Al-Kazim bn Ja'afar (*peace be upon him*) has prayed for Imam Mahdi (*peace be upon him*). So imitating Imam Ja'afar and Al-Kazim is a pretext for those who know their reputation and rank in Islam.¹

Ibn Taa'us after mentioning the virtues of offering prayer for ones brother said: If offering prayer for ones brother possess all this virtue what will be the virtue for he who offer pray for his chief who was the cause of his existence and you believe that if not him God couldn't have created you and other creatures in his and your time, and all you possess was due to the grace of his existence (*peace be upon him*).

I advise you not to put forward yourself and other creatures in your prayer and allegiance before him.

1 - Jamal Al-Usbuy : 307.

واحضر قلبك ولسانك في الدعاء لذلك المولى العظيم الشأن، وإيّاك أن تعتقد إنني قلت هذا لأثمة محتاج إلى دعائك، هيهات هيهات إن اعتقدت هذا فأنت مريض في اعتقادك وولائك، بل إنّما قلت هذا لما عرّفتك من حقّه العظيم عليك، وإحسانه الجسيم إليك، ولأنّك إذا دعوت له قبل الدعاء لنفسك ولمن يعزّ عليك كان أقرب إلى أن يفتح الله جلاله أبواب الإجابة بين يديك.

لأنّ أبواب قبول الدعوات قد غلقتها - أيّها العبد - بأغلاق الجنيات، فإذا دعوت لهذا المولى الخاصّ عند مالك الأحياء والأموات، يوشك أن يفتح أبواب الإجابة لأجله، فتدخل أنت في الدعاء لنفسك ولمن تدعو له في زمرة فضله وتتّسع رحمة الله جلاله لك وكرمه وعنايته بك لتعلّقك في الدعاء بحبله.

ولا تقل: فما رأيت فلاناً وفلاناً من الذين تقتدي بهم من شيوخك بما أقول يعملون، وما وجدتهم إلّا وهم عن مولانا الذي أشرت إليه صلوات الله عليه غافلون وله مهملون، فأقول لك: إعمل بما قلت لك، فهو الحقّ الواضح، ومن أهمل مولانا وغفل عمّا ذكرت عنه فهو والله الغلط الفاضح.

أقول: فكيف ترى هذا الأمر منهم عليهم أفضل السلام؟ هل هو كما أنت عليه من التهوين بشرف هذا المقام؟ ولا تتوقّف عن الإكثار من الدعاء له صلوات الله عليه؟ ولمن يجوز الدعاء له في المفروضات؟
أقول: فلا عذر لك إذن في ترك الإهتمام.^١

قال في «مكيال المكارم»: أنّ الدعاء كما دلّت عليه الآيات والروايات من أعظم أقسام العبادات، ولا شك أنّ أجلّ أنواع الدعاء وأعظمها الدعاء لمن أوجب الله تعالى حقّه، والدعاء له على كافّة البريات، وببركة وجوده يفيض نعمه على قاطبة المخلوقات، كما أنّه لا ريب في أنّ المراد من الإشتغال بالله هو الإشتغال بعبادة

Prepare your mind and your tongue when praying to that tremendous master and personality. Don't have the believe that Imam need your prayer, never and never hence such believe show the illness of your allegiance and your doctrine, requesting you to pray for him was due to his right known to you and his immense kindness to you. If you offer prayer for him before yourself, that will make the ways of accepting your prayer closer and quicker before God Almighty.

Ways of accepting prayers has been band due to our atrocities and if you offer prayer for him before the owner of life and death your prayer may be accepted because of him. Then you include yourself in the prayer you offered for him in the company of his favour for the expansion of God's mercy, honor and providence on you for attaching yourself with his rope during your supplication.

Avoid the impression that you've not seen so and so person among our elders we are following that are observing all I am saying to you, that you met them being negligence of Imam (*peace be upon him*).

I am telling you to act according to what I told you because it is a clear reality, to God; it is a scandalous for those that neglect Imam after all that been mentioned in his respect.

How will Imam (*peace be upon him*) regard those who neglected him? Is it as you neglected this distinct position? It doesn't mean to offer a lot of prayers to him! He whose prayer for him is legalized in your daily compulsory acts!

Then you don't have an excuse if you did not show importance and concern to him.¹

It was said in "*Mikyalil Makarim*" that supplication according to the Qur'anic verses and Prophetic traditions is one of the greatest aspect of worship and there is no doubt that the most glorified and tremendous supplication is for those whom God has made their right incumbent on us hence praying for him is compulsory for every living being and with the benefit of his existence blessing flows to all creatures. Also there is no doubt that the meaning that one should occupy himself with God is to occupy oneself with His worshipping

1 - Falahi Ssaa'il : 44.

الله، فهو الذي يكون المداومة به سبباً لأن يؤيده الله في العبادة، ويجعله من أوليائه. فينتج أن المواظبة في الدعاء لمولانا الحجة صلوات الله عليه ومسألة التعجيل في فرجه وظهوره، وكشف غمّه، وتحصيل سروره، يوجب حصول تلك الفائدة العظيمة، كما لا يخفى.

فاللزام على كافة أهل الإيمان أن يهتموا ويواظبوا بذلك في كل مكان وزمان. ومما يناسب ما ذكرناه، ويؤيده ما ذكره الأخ الأعزّ الإيماني الفاضل المؤيد بالتأييد السبحاني، الآغا ميرزا محمد باقر الإصفهاني أدام الله تعالى علاه، وآتاه ما يتمناه في هذه الأيام، فإنه قال:

رأيت ليلة من هذه الليالي في المنام، أو بين اليقظة والمنام، الإمام الهمام مولى الأنام والبدر التمام، وحجة الله على مافوق الثرى، وما تحت الثرى، مولانا الحسن المجتبي عليه الصلوة والسلام فقال ما معناه:

قولوا على المنابر للناس وأمرهم أن يتوبوا، ويدعوا في فرج الحجة عليه السلام وتعجيل ظهوره، ليس هذا الدعاء كصلاة الميت واجباً كفاً يسقط بقيام بعض الناس به عن سائرهم بل هو كالصلوات اليومية التي يجب على كل فرد من المكلفين الإتيان بها، إلى آخر ما قال، والله المستعان في كل حال^١.

إنّضح بما ذكرناه لزوم الدعاء لظهور الإمام المنتظر أرواحنا فداه.

this should be continuous in order to achieve His approval and to make him among His good friends.

In conclusion it is obvious that persistence in praying for our master, the proof (*peace be upon him*) and requesting for his quick reappearance, and obtaining his pleasure will make it incumbent on you to achieve exalted benefits.

Then it is necessary for every believer to exhibit concern and persistency in praying for Imam every where and all the time.

In reference to all we have mentioned was the statement of Mirza Muhammad Baqir Isfahani, he said: I saw Imam Hasan Al-mujtaba (*peace be upon him*) in my dream or between my dream and when I was awoken and gave me the following assignment:

*"Command people from the pulpit (Minbar) to repent and to pray for the safety and the reappearance of the Imam (peace be upon him). This command is not a collective duty rather it is compulsory like your five times daily prayer which is individual duty, till end of his speech, in all our condition it is from God we demand for help"*¹

From all the aforementioned it is very clear the significance of prayer for the reappearance of the awaited Imam (May our souls be sacrifice for him).

1 - Mikyalil Makarim 1: 438.

أَوَّل مَظْلُوم فِي الْعَالَم

مع الأسف أن في أكثر المجالس الدينيّة قد يغفل الناس عن الدعاء لتعجيل فرج مولانا صاحب الزمان أرواحنا فداء. ولو علمنا كثرة غفلتنا عن ساحته الشريفة، ندرك جيّداً أنه صلوات الله عليه أَوَّل مَظْلُوم فِي الْعَالَم. نذكر بعض القضايا الدالة على مظلوميّته صلوات الله عليه:

١ - قال حجّة الإسلام والمسلمين الحاج السيّد إسماعيل الشرفي رحمه الله عليه: سرت إلى العتبات المقدّسة وكنت مشتغلاً بالزيارة في الحرم المطهر لسيّد الشهداء عليه السلام ولما كان دعاء الزائر مستجاباً إذا دعى الله عند الرأس الشريف فدعوت الله فيه أن يشرفني برؤية مولاي صاحب الزمان صلوات الله عليه وأن يقرّ عيني بالنظر إلى وجهه الشريف.

وبينما كنت مشغولاً بالزيارة فإذا شمس جماله قد أشرقت، وإني وإن لم أعرفه صلوات الله عليه حين التشرف بخدمته ولكنّه قد مال قلبي إليه ميلاً شديداً. فسلمت عليه وسألت عنه من أنتم؟

فقال: أنا أَوَّل مَظْلُوم فِي الْعَالَم! ولكنّي لم أفهم ما هو المقصود من كلامه الشريف وقلت في نفسي: لعلّه من العلماء الأعلام في النجف ولم يتوجّه الناس إليه ولذلك يعتقد أنه أَوَّل مَظْلُوم فِي الْعَالَم! ثمّ غاب عني فعلمت أن الله قد أجاب دعائي وأنه مولاي صاحب الزمان ونعمة لقائه قد زالت عني سريعاً.

٢ - نقل حجّة الإسلام والمسلمين السيّد أحمد الموسوي - وهو من الشائقين لدرك مولانا صاحب الزمان عجل الله تعالى فرجه - عن حجّة الإسلام والمسلمين العالم الربّاني الشيخ محمّد جعفر الجوادي أنه فاز بلقاء الإمام المنتظر أرواحنا فداء في الكشف أو الشهود فرآه صلوات الله عليه في شدّة الحزن فسأله عن حاله صلوات الله عليه. فقال له الإمام أرواحنا فداء:

دلم خون است، دلم خون است.

THE FIRST OPPRESSED IN THIS WORLD.

It is very unfortunate that people were heedless of praying for the quick reappearance of the leader of the time (May our souls be sacrifice for him). Had it been we are aware of our negligence to him we will realized that he was the first oppressed in this world.

We will mention below some instances where Imam (*peace be upon him*) was oppressed:

1-Hujjatul Islam Hajj Ismail Ashsharafi (may Allah be pleased with him) said: I went to the sacred place of Karbala to visit the lord of the martyrs (*peace be upon him*) I was then offering (*Ziyarah*) prayer and it occurred to me that visitor's prayer is accepted if he offers it at the blessed head position of Imam Husein, I then request from Allah to grant me the opportunity of seeing my master, the leader of the time (*peace be upon him*) when I was still engaged offering my (*Ziyarah*) prayer, his beautiful Sun rises even though I didn't knows him but my mind inclines towards him, I went closer and saluted him inquiring from him who are you?

He said: **I am the first oppressed in this world!** Then I didn't understood what he meant by his statement and I inspire to myself that he may be one of the learned scholar in Najaf whom people did not pay him attention, that is why he feel to be the first oppressed in the world! He then out of my sight hence I believe that God has accepted my prayer and that was my master the leader of the time whom I have just met with.

2- Hujjatul Islam Sayyid Ahmad Musawi (he is among those who are eager to see the leader of the time (may Almighty Allah hasten his reappearance) he reported from Hujjatul Islam Sheikh Muhammad Ja'afar Al-Jawadi, the later was opportune to witness the awaiting Imam (may our souls be sacrifice for him) but he was very depressed, he inquired from him about his condition (*peace be upon him*) Imam replied him: my heart is filled up of blood, my heart is filled up of blood

وهو كناية عن غاية حزنه صلوات الله عليه .

٣ - قال الإمام الحسين (عليه السلام) في عالم الكشف لعالم من علماء قم:

«مهديتنا في عصره مظلوم، كلّموا واكتبوا في شؤون المهديّ (عليه السلام) إلى نهاية استطاعتكم. التكلّم في شخصيّة هذا المعصوم هو التكلّم في شخصيّة جميع المعصومين (عليهم السلام)، لأنّ المعصومين مساوون في العصمة والولاية والإمامة ولكنه لما كان العصر عصر مهديتنا ينبغي التكلّم حول شخصيّته».

وقال (عليه السلام) في خاتمة كلامه:

«واؤكّد ثانياً: كلّموا واكتبوا كثيراً حول مهديتنا. إنّ مهديتنا مظلوم يلزم أن يكتب ويقال حوله أكثر ممّا قيل وكتب حوله فيما مضى»^١

نصيحة من الحاج الشيخ رجب علي الخياط (عليه السلام)

بعد وضوح مظلوميّة مولانا صاحب الزمان أرواحنا فداء نقول: لا بدّ لنا من التوجّه بأن لا يكون قصدنا في الدعوات الوصول إلى المقامات، بل ندعو الله طالبين رضاه والتقرب إليه وإلى الإمام المنتظر صلوات الله عليه .

وعليكم بالإلتفات إلى هذه القضية: قال السيّد الشرفي رحمة الله عليه وهو من المنتظرين لظهور الإمام الحجّة أرواحنا فداء: كنّا نساfer في أيّام التبليغ إلى البلاد المختلفة، ففي بعض أسفارنا قبيل شهر رمضان تشرّفت مع صديق من أصدقائي بخدمة الحاج الشيخ رجب علي الخياط - وهو من السابقين والثابتين في صراط الانتظار وكان يشوّق النّاس إلى هذا الصراط - وطلبنا منه أن يعظنا ويعلمنا أمراً.

١. بوستان ولايت: ١٨/٢.

meaning that he is depressed (peace be upon him).

3- Imam Husein (*peace be upon him*) said to one scholar in Qum through unveiled world:

"Our Mahdi is oppressed in his time, so therefore preach and write about the personality Of Imam Mahdi (*peace be upon him*) to your last ability. Indeed preaching about the personality of this infallible Imam is like preaching on the personality of the whole infallibles (*peace be upon them*) because they were all offended in their infallibility, guardianship and in their Imamate, so far this is the time of our Mahdi you ought to preach about his personality".

He (*peace be upon him*) concluded his speech by saying: "I am still emphasising it again, preach and write a lot about our Mahdi. It is compulsory to write more than what was previously said about him because Our Mahdi is oppressed".¹

AN ADMONITION FROM HAJJ SHEIKH RAJAB

ALI AL-KHAYAT (may Allah be pleased with him)

After we have clarified the necessity for offering prayer for the leader of the time (may our soul be sacrificed for him) it is compulsory for us not to focus our intention when supplicating only to reach some prestige rather we should pray to God seeking for His pleasure, nearness to Him and the awaiting leader (*peace be upon him*). Then you should aware of this matter.

Sayyid Ashsharafi (may Allah be pleased with him) said: we do travel to different countries for the purpose of propagating Islam, in one of our journey which was very close to the holy month of Ramadan, I was along with some of my friends under the service of Hajj Sheikh Rajab Ali Al-Khayyat, we demanded him to teach and admonish us,

1 - Bustanul Wilayat 2: 18

فعلّمنا طريقة ختم الآية الشريفة: «وَمَنْ يَتَّقِ اللَّهَ...»^١ وقال: تصدّقاً أولاً، وصوماً أربعين يوماً واقراء الختم صائمين.

وما هو المهمّ في بياناته أعلى الله مقامه هو:

لابدّ أن يكون الغرض من هذا العمل، التقرب إلى ثامن الحجج صلوات الله عليه ولا تعمله بنية الوصول إلى الماديات.

قال السيّد الشرفي رحمه الله عليه: شرعت في العمل ولم أقدر على إكماله وتركته ولكن صديقي أتمّ العمل وبعد ذهابه إلى المشهد المقدّس تشرّف في الحرم المطهر وزار مولانا ثامن الحجج عليه السلام فراه صلوات الله عليه بصورة النور. فكملت له هذه الحالة بمرور الأيام حتّى قدر على مشاهدته والتكلّم معه صلوات الله عليه.

وغرضنا من نقل هذه القضية، بيان النكتة المهمة اللازمة رعايتها في قراءة الأدعية والتوسّلات، وهي أنّه لابدّ للإنسان مضافاً إلى رعاية الإخلاص في الصلوات والأدعية والتوسّلات، أن يجعل غرضه من إتيان هذه الأعمال التقرب إلى الله فيقرب عند الرسول وأهل بيته عليه السلام، بمعنى أن يأتي بالأعمال بنية العبوديّة لا الوصول إلى المقامات.

قال أحد المشاهير في هذه الأمور الذي كان لأدعيته أثر مهمّ في حلّ مشكلات الناس لرجل يعتقد أنّه صاحب بصيرة: ما هو شأنه عند الله بنظرتكم؟!

فقال له بعد التأمل: قد أكثر المداخلة في أمور الله!

فلابدّ للداعي أن لا يسيء الإستفادة من الأدعية بل عليه أن يدعو الله للعبوديّة لا للمداخلة في أمور الله وجذب العباد إلى نفسه.

١. ما ذكره أعلى الله مقامه مروي عن رسول الله ﷺ وقد نقل الرواية آية الله الشيخ علي أكبر النهاوندي رحمه الله في كتابه: «گلزار اکبری».

he taught us how to use this holy verse: *{And whosoever fears God ...}*¹

He said: we should first give alms (*sadaqah*), fast for forty days and recite the verse while fasting. In a nutshell what was important in his explanation (may Allah raises his position) is as follow:

This duty must be with the intention of nearness to the eighth Imam (*peace be upon him*) and should not be done seeking for materials.

Sayyid Ashsharafi (m.a.b.p) said: I commenced the assignment but was not able to concludes it while I stop but my friend completed the assignment and he later travel to the holy city of Mash'had to visit Imam Ali Rida, the eighth Imam (*peace be upon him*) and saw him in a form of light and after a while he was able to witness and talk with the Imam (*peace be upon him*).

Our aim in narrating this issue was to explain some important point one need to observe while praying and supplicating, that is in addition to observing sincerity in his supplication he should also offer his prayer with the intention of seeking nearness to Allah, the Prophet and his household (*peace be upon them*) meaning that one should observe his supplication with the intention of worship and not to attain rank and prestige in this world.

Regard to this matter a popular man whose prayer is having effect in solving peoples problems said to a man is believing that he possess insight: in your opinion what is my stature before Almighty Allah?!

He replied after deep pondering: you have much interference in the issues concerning God!

It is then incumbent to anybody that offers prayers not to misuse the opportunity rather he should offer his prayers as worship without interfering in the issues concerning God and should not try to attract people to himself.

1 - What he has mentioned (may Allah raises his rank) was narrated from the Messenger of Allah (*peace be upon him and his family*) and Ayatullah Sheikh Ali Akbar Nahavandi has quoted the narration in his book 'Golzar Akbari'.

التجربة المهمة

للحاج الشيخ حسن علي الإصفهاني

نذكر قضية مهمة للحاج الشيخ حسن علي الإصفهاني تدل على أهمية مسألة الانتظار:

أنه اشتغل منذ الطفولة بالعبادات والرياضات الشرعية وتحمل زحمات كثيرة للوصول إلى المقامات المعنوية، وكتب ما عمل به من الأذكار والأوراد والختومات وكذا الصلوات والآيات في مدة عمره ولاشتمال ما كتبه على الأسرار والنكات المهمة لم يجعله في أيدي الناس واختفى ما كتبه.

قال لي المرحوم والدي المعظم أعلى الله مقامه حول ما كتبه الشيخ: لقد أعطى الحاج الشيخ حسن علي الإصفهاني في أواخر أيام حياته كتابه هذا، لآية الله المرحوم الحاج السيد علي الرضوي^١.

وغرضنا من نقل هذه القضية نكتة مهمة ذكرها الشيخ رحمه الله عليه في آخر كتابه ينبغي أن يستفاد منها كل من يسلك طريق المعنويات ويسعى في السير والسلوك، وهو هذا:

يا ليت ما عملته من قراءة الأوراد والأذكار والختومات للوصول إلى المقامات المعنوية كانت في سبيل التقرب إلى مولانا صاحب الزمان عجل الله تعالى فرجه.

فانظروا إلى ما قاله الرجل الإلهي المعروف عند الخاص والعام وإلى إظهار تأسفه في آخر عمره وتمنيه في آخر حياته أنه عمل ما عمل للتقرب إلى مولانا صاحب الزمان أرواحنا فداه.

لا شك في أن للحاج الشيخ حسن علي الإصفهاني قدرة مهمة روحية وقيل مثله

١. آية الله، المرحوم الحاج السيد علي الرضوي من العلماء الربانيين في المشهد المقدس؛ وكانت لمرحوم والدي المعظم رفاقة خالصة معه.

AN IMPORTANT EXPERIENCE OF HAJJ SHEIKH HASAN ALI ISFAHANI.

Because we have talk about the person of Hajj Sheikh Hasan Isfahani in this discussion we will mention an important issue that concerns him.

The Sheikh has engaged himself right from his youth with worships and Islamic devotion and endure a lot of inconveniencies in order to attain some spiritual ranks, he then have write up that is comprise of mysteries and an important point that he did not exposed or divulge to general people.

My late father Muazzam (may Allah raises his position) told me about this write up of Sheikh:

Verily Hajj Sheikh Hasan Ali Isfahani towards the end of his life has given this book to late Ayatullah Hajj Sayyid Ali Ridawi.¹

Our reason for reporting this issue was the important point mentioned by Sheikh Hasan Ali Isfahani (may Allah be pleased with him) at the end of his book which is incumbent for those who wanted to pass through spiritual stages to benefit from it as follows:

I wish all I have done in readings, litanies and so on for the purpose of reaching spiritual rank should be done for the purpose of nearness to my master, the leader of the time (may Allah hasten his reappearance).

Take note of the speech of this religious and divine man who was well known among the Sunni and Shi'a, how he has shown his regret for all good jobs he has put forward hoping to have done that for the purpose of nearness to Imam of the time (may our soul be sacrificed for him).

There is no doubt that Hajj Sheikh Hasan Ali Isfahani is possessing spiritual strength and it is hard to get his type,

1 - My late father Al-Muazzam is one of the sincere companion to late Ayatullah Hajj Sayyid Ali Ridawi who was one of the scholar in the holy city of Mash'had.

في الشخصيات البارزة، ومع ذلك كله كانت امنيته أن ما فعله طول حياته كان بقصد التقرب إلى أمير عالم الوجود. ولم يسع في تحصيل القدرة من أجل شفاء المرضى ولم يجعل ما يشابه ذلك مقصداً لأعماله.

أعظم عبرة للإنسان - في أي طريق يسعى - أن يعتبر من تجارب أعظم الرجال في ذلك الطريق، وأن يستفيد من جهادهم طول حياتهم وما كسبوه من معارف بعد سنين وسنين. وأن يتوجه إلى آخر تجاربهم طيلة حياتهم.

عليكم بالدقة في هذه النكتة: الاستفادة من التجارب المهمة لأعظم الرجال يزيد في القيمة المعنوية لحياة الإنسان مئات مرات.

فاسعوا في العمل بما جربه المرحوم الحاج الشيخ حسنعلي الإصفهاني وكتبه في كتابه، واقرأوا الأدعية والزيارات وسائر العبادات للتقرب إلى الله حتى تكونوا مقرئين عند وليه مولانا صاحب العصر والزمان عجل الله تعالى له الفرج، واطرحوا المقاصد الصغيرة. وهذه الحقيقة لو عملتم بها لا تنتفعتم من حياتكم أكمل الانتفاع.

إقامة مجالس الدعاء

لتعجيل فرج مولانا صاحب الزمان عجل الله تعالى فرجه

كما يمكن أن يدعو الداعي منفرداً يمكن له الدعاء مجتمعاً بإقامة المجالس لذكره عليه الصلوة والسلام، فإنه يترتب عليها مضافاً على الدعاء له ﷺ أمور حسنة أخرى، مثل: احياء أمر الأئمة ﷺ وذكر أحاديث أهل البيت و... .

عند صاحب المكيال أعلى الله مقامه من تكاليف الأنام في غيبة الإمام إقامة المجالس التي يذكر فيها مولانا صاحب الزمان أرواحفاده، وينشر فيها مناقبه وفضائله، ويدعى له فيها، وبذل النفس والمال في ذلك، لأنه ترويح لدين الله وإعلاء كلمة الله وإعانة على البر والتقوى، وتعظيم شعائر الله ونصرة ولي الله.

إيقاظ وتنبيه: يمكن القول بوجوب إقامة تلك المجالس في بعض الأحيان، كأن

with all this he is still having the notion that all he has done throughout his life was just for the nearness to the chief of this world of existence. He did not struggle to attain strength for mediation and pleasure even similar to that was the purpose for all his actions.

The great example for anyone (in any field he belongs to) is to copy from the experience of the great men of that field and to benefit from their struggles throughout their life and from what they have achieved most especially to focus on the last period of their life.

Be very careful of this point: **to benefit from the important experience of the great men increases the spiritual value in ones life.**

Try in your deeds what late Hajj Sheikh Hasan Ali has experienced which he has written in his book. Offer your prayers, supplications and other aspect of your worship in nearness to God so that you can be closer to His caretaker, our master, the Imam of the time (may Allah hasten his reappearance) and cast off little ambition. This is a reality which will benefit you if you hinder to it.

ORGANIZING GATHERINGS FOR SUPPLICATION.

It is possible to organize prayers collectively just like individual, that is by organizing gatherings in remembrance of Imam (*peace be upon him*). Such gatherings in addition to the prayer we offered for the Imam (*peace be upon him*) there are other good things that is included, like reviving the issues of the Imams and mentioning their traditions (*peace be upon them*) and so on.

The writer of *Al-Mikyal* (may Allah raises his position) **includes organizing gatherings in remembrance of the Imam among the duties of the creatures during the occultation of Imam** (may our soul be sacrificed for him) mentioning during the gathering his virtues, merits, praying for him and spending our lives and money in this respect because that is among propagation of Islam, announcing the words of God, assisting good and faith, glorifying the signs of God and helping the friends of God.

CAUTION: Sometime such gathering may become compulsory if

يكون الناس في معرض الانحراف والضلال، وتكون إقامة تلك المجالس سبباً لردعهم عن الردى وإرشاداً لهم إلى سبيل الهدى، نظراً إلى أدلة الأمر بالمعروف والنهي عن المنكر وإرشاد الضالّ، وردع أهل البدعة والضلال، والله تعالى هو العاصم في كلّ حال.^١

التوجّه إلى وظائف عصر الغيبة

نحن وإن ألفنا هذا الكتاب بتوفيق الله ولطف وليّه صاحب العصر والزمان أرواحنا فداه للتعرف على إحدى التكاليف في عصر الغيبة وهو الدعاء لتعجيل ظهور الإمام أرواحنا فداه ولكنه ينبغي أن نكتب في مقدّمته بعض الوظائف الأخرى في عصر الظلمة والغيبة، ونرجو درك الفرج إن شاء الله وكوننا في آخر عصر الغيبة، لأنّه بناءً على الروايات الواردة عن الأئمة الأطهار عليهم السلام يلزم علينا أن نتوقّع ظهوره صلوات الله عليه صباحاً ومساءً.

ومع الأسف لم يطّلع مجتمعنا إلى الآن على جميع التكاليف في عصر الغيبة، وما كتب في هذا الموضوع من الكتب الجيدة قد ذكر فيها بعض وظائف هذا العصر لا كلّها، ولو عرف الناس من أوّل أيام الظلمة أحوالهم الضائعة لم يطل عصر الغيبة هكذا.

وعلى أيّ حال، لا بدّ لكلّ الناس وبالأخصّ الذين من شأنهم بيان وظائف الناس في عصر الغيبة وقد غفلوا أو تغافلوا، الحزن والخجل من عملهم.

هل ينبغي لنا الغفلة عن أمير عالم الوجود والعالم بجميع الحوائج في هذه المنظومة وغيرها من المجرّات السماوية وهو يعيش في أوساطنا؟
هل ينبغي أن تكون أدمغة ميليارات من الناس في حجاب الظلمة لخفاء نور الله؟

١. مكيال المكارم: ١٦٩/٢.

such gathering can serve as an avenue to bring back to guidance and right path those that are exposed to deviation and straying from the right path, base on the law of enjoining people to good and abstaining them from bad (*Amr bil Ma'ruf wa Nahyi anil Munkar*) like wise the law of guiding an astray person and abstaining people from innovation. Allah the Most High is the Protector in all condition.¹

BE AWARE OF THE DUTIES DURING THE TIME OF OCCULTATION.

With the success of God and the grace of Imam of the time (may our soul be sacrificed for him) we have authored this book just to be acquainted with one of the duty during the period of occultation, which is praying for the quick reappearance of the Imam (may our soul be sacrificed for him) but we ought to write from the beginning some other duties during the darkness and occultation hoping by God's Grace to accomplish the Imam being in the last stage of occultation. According to the tradition reported from the purified Imams, **it is incumbent on us to be expecting both day and night the reappearance of the Imam** (*peace be upon him*).

But very unfortunate, our community up till now is not being acquainted with the whole duties during the period of occultation. The precious books written on this respect has mentioned some duties but not all, had it be people are aware of their missing condition at the earlier stage of occultation, it couldn't have taking longer time as it was now.

What ever condition, it is incumbent especially for those whose responsibility are to explain people's duty to them during the period of occultation (though they were also heedless and negligence of that) to be in a state of embarrassment and sorrow for not taking up their duty.

It is not proper for us to be negligence of the chief of the world of existence and the all knowing of our need in this universe while he exists within us.

Is it proper for billions of brains to be in the veil of darkness due to the concealment of God's light?

1 - Mikyalil Makarim 2: 169.

هل ينبغي أن يكون لجميع الناس مرآة تعكس ما في العالم وهي القلب
ولكنهم غافلون عن عظمتهم؟
متى ترجع القلوب إلى حياتها الأصلية وتعرف الحياة الواقعية العالية الإنسانية؟
متى يعرف الناس عظمة قلبهم ومرآة التي يشاهدون بها العالم؟ متى تتحرك عقول
الناس لتصل إلى المقامات العالية العلمية؟
متى يترك الناس الظلمة والظلم والتزوير ويصل الناس إلى الحكومة الإلهية
العادلة العالمية؟ متى ... ومتى ...
هل يمكن وقوع كل ذلك إلا في حكومة مولانا صاحب العصر والزمان صلوات الله
عليه؟ فلم لانحس عظمة عصر ظهوره ولم لانشكو من ظلمة هذا الزمان، ولم
لنطلع على مستقبل العالم^١، ولم لانعمل بتكاليفنا في أيام الغيبة؟!

الإعتياد بعصر الغيبة!

وجواب كل هذه الأسئلة هو أننا قد إعتدنا بعصر الغيبة وظلمتها والظلم فيها!
فصرنا مجذوبين إلى الظلم والظلمة ومعتادين به، لأن للعادة قدرة قوية تجذب
الإنسان من غير قصد إلى المحاسن أو المساوي.
إعتياد الإنسان بأي شيء كان يجره إليه كفطرته وطبيعته بحيث كأنه لا إرادة له
على خلافه وقد جعل الله تعالى هذه القدرة في العادة حتى تجر الإنسان إلى
المحاسن بغير قصد ومشقة ويجتنب عن أعمال السوء، ولهذه الجهة عد الإمام
أمير المؤمنين عليه السلام العادة طبيعة ثانية للإنسان وقال: العادة طبع ثانٍ.^٢
هذه الجملة مع اختصارها تشتمل على حقائق مهمة؛ وبناءً على ما قاله عليه السلام كما
أن الإنسان يتحرك لمقتضياته الفطرية الطبيعية كذلك يتحرك على ما اعتاد عليه.

١. إرجع إلى كتاب آخر للمؤلف: «دولت كريمة امام زمان عجل الله تعالى فرجه» بالفارسية.

٢. شرح غرر الحكم: ١٨٥/١.

Is it proper for human kind to have mirror which suppose to reflect the world to them (that is the mind) but heedless of its majesty?

When will the mind return to its original life to perceive the reality in life and the exaltedness of humanity?

When will people know the majesty of their mind, the mirror by which we witness the world?

When will people's sense be active towards high rank of knowledge?

When will people leave darkness, oppression and aggression to enable them attain the worldly government of divine Justice?

When ... and whenand when

Is it possible for the occurrence of all this except during the government of our master, the Imam of the age (*peace be upon him*)?

Why we didn't perceive the period of reappearance? Why we didn't protest against the darkness of this time? Why we are not cognizance about the future of this world!¹ And why we didn't take up of our duties during the days of occultation?!

HABITUATED WITH OCCULTATION PERIOD.

Answer to the entire question is that we have solidified the period of occultation, the darkness and the oppression in it! For that we become attracted to the darkness and the oppression to the extent we became habituated with it. Habit attains the strength for attracting one to either good or bad attitude without intending it.

For one to become habituated with anything that draws him, just like ones instinct and nature to the extent one will be as if he does not possess volition to against it. God has given the same strength to the habit and custom till it draw you to offer good thing or to abstain from bad deed without intending it. In this respect the commander of the Faithful (*peace be upon him*) has counted custom to be the second nature, and said: "*custom is the second nature*"².

This statement never the less is precise but it contains an important facts, base on what the Imam said: custom stimulates one just like the nature and instinct stimulates.

1 - Reffer to another book by the author: (Daulat karimeh Imam Zaman) in Persian language.

2 - Sharhi Gurar Al-hikma 1: 185.

فعلى الإنسان أن يستفيد من هذه القدرة العظيمة في الأهداف الصحيحة العالية ويجتنب أن يلوث نفسه بالعادات السيئة.

مع الأسف إن مجتمع العالمية لعدم وجود القيادة الصحيحة وعدم القدرة على سوق المجتمع نحو الفضائل الأخلاقية والخصال العالية الإنسانية، قد صار معتاداً بعادات غير صحيحة شخصية واجتماعية.

وللعادات الاجتماعية قدرة أكثر من العادات الشخصية بحيث تقدر أن تجرّ الإنسان بسهولة إلى ما اعتاد المجتمع عليه.

ومن العادات السيئة الاجتماعية التي قد ابتلى المجتمع بها وصار أسيراً في قيودها، هي الإعتياد بما يجري على الناس والصبر عليه بحيث لا يتفكر في المستقبل ولا يتأمل في المنجى الجاني!

مع أن رسول الله ﷺ وكذا أهل بيته عليه السلام ببياناتهم حول مسألة «الانتظار» وتشويق الناس إليها قد أعلنوا أنه لا يصح التحرق والصبر عليها وبياناتهم ساقوا الناس إلى المستقبل المشرق.

ومع الأسف إن الذين كانت وظيفتهم أن يبينوا هذه المسألة للناس قد قصّروا في وظيفتهم ولم يسعوا في الوصول إلى المستقبل المشرق، فدام عصر الغيبة هكذا!

وإلى الآن نجد أن أكثرية أفراد المجتمع معتادون على الغفلة عن ظهور ولي الله الأعظم أرواحنا فداه وورثوها - بدليل قانون الوراثة - عن أعقابهم وفي النتيجة فمجتمعنا متوقف عن الحركة إلى الدرجات العالية؛ مع أن الإنسان إذا ترك عاداته الغير الصحيحة وتحلّى بالخصال الإنسانية يرتقى إلى الدرجات العالية.

قال مولانا أمير المؤمنين عليه السلام:

بغلبة العادات الوصول إلى أشرف المقامات.^١

١. شرح غرر الحكم: ٢٢٩/٣.

It is necessary for everyone to benefit from this great strength in an exalted and authentic ambition and to abstain from polluting of oneself with bad custom.

Very unfortunate our community has become habituated with bad custom both individually and collectively due to absence of good leader to lead the society towards laudable ethics and exalted rank of humanity. The collective custom is stronger than that of individual custom as it is very easy to draw some people to what the society is habituated with!

Habituated with the occurrence and happenings on people and the patient with it without thinking of the future and the coming of the saviour is the worst societal custom that the communities are afflicted with!

Even though the Prophet (peace be upon him and his family) and the Ahlulbayt has explained issues concerning 'Anticipation' i.e. the coming of Imam Mahdi and has encouraged people to that and they have announced that it is permissible for you to be in anxiety and be patient, this explanation of theirs has led people to the future luminous that shall come out.

Very unfortunate, those whose duty is to explain this issue to people has refrained from their duties and they did not struggle to reach the future east which have prolong the period of occultation.

Up till now a lot of individuals are still accustoming to negligence regards the reappearance of the great friend of God (may our soul be sacrificed for him) and has inherited it from their forefathers. In a nutshell our community needs to move towards exalted degree, though if people abstain from their bad custom and engage themselves with humanity, they will surely elevate to an exalted degree.

Our master, the commander of the faithful (*peace be upon him*) said:

*To subdue one's custom will elevate him to a noble rank.*¹

1 - Sharh Gurar Al-Hikam 3: 229.

فلا بدّ لمجتمعنا أن يعيش في حالة الإنتظار والدعاء لظهور منجى العالم مولانا صاحب الأمر عجل الله فرجه ويترك عادته القديمة وهي الغفلة عن وجود ظلمة عصر الغيبة! ويدعو - من أعماق وجوده - الله تعالى أن يعجل في ظهور الحكومة العادلة المهدوية .

غَيِّرُوا أَسَالِيَكُمْ الْفِكْرِيَّةَ !

مع رفرفة روحية وتغيير أساليبكم الفكرية أوجدوا تحولاً مهماً في أنفسكم وابتعدوا عن الذين لا تفاوت عندهم بين ظهور صاحب العصر والزمان صلوات الله عليه وغيبته واعلموا يقيناً كما أنّ الغفلة عن الأب الظاهري ذنب عظيم؛ كذلك الغفلة عن الأب المعنوي ذنب أعظم ولها عاقبة مظلمة .

فإن لم تشعروا إلى الآن بتفاوت بين ظهور الإمام المنتظر عجل الله فرجه وغيبته ولم تتفكروا في ظهوره الذي هو واهب الحياة، وإن كنتم إلى الآن لم تدعو لتعجيل ظهوره القيم، ولم تعلموا أنّ في ذمتكم وظيفة مخصوصة بالنسبة إلى صاحبكم وإمام زمانكم؛ فالآن إذ علمتم الحقيقة في أنّ على ذمة الناس في عصر الغيبة وظائف ثقيلة، فأنجوا أنفسكم وتلافوا مع همّة عالية جدية أوقاتكم الماضية، ووضعوا أقدامكم في صراط الإنتظار. فعلياً أن نعلم أنّ محبته ورأفته الشديدة لمحبي مقام الولاية توجب العفو والغفران عن الغفلة الماضية، وقلبه الرحيم يجري قلم العفو عن غفلاتنا .

ألم يقل يوسف النبيّ على نبينا وآله وعليه السلام لإخوانه - مع كمال ظلمهم له - : ﴿لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾^١ .
واعلموا يقيناً أنّ الروح العظيم الإنساني لم يخلق لأن يتعلّق بالماديات والمسائل الرخيصة بل خلق لأن ينجذب إلى المسائل الإلهية بمعرفته الله تعالى وخلفائه والأمور المعنوية .

It is necessary for our community to leave in a state of anticipation and pray for the reappearance of the world saviour our master, the leader of the time (may Allah hasten his reappearance) and refrain from our old custom that is negligence of the existence of darkness during the occultation period! We should pray earnestly to Almighty Allah for the quick reappearance of the Just government of Mahdism.

THEY ALTER YOUR WAYS OF THOUGHT!

To ruin the soul and alteration in your ways of thinking, they have invented an important transformation in you, so try to distance yourself from those who did not differentiate between occultation and reappearance of the Imam (*peace be upon him*) and you should be aware that negligence about the outward father is a great sin like wise negligence about the spiritual father and aftermath is gloomy.

Presently if you did not perceive the different between the appearance and occultation of Imam (may our soul be sacrificed for him) and you didn't ponder about the reappearance of the Imam who is the donor of the life, if up till now you did not pray for his quick reappearance and you are ignorant of your special duty towards the Imam of your time, now you are aware that people has a very heavy responsibility during the period of occultation, then rescue and redress yourself with an exalted determination of your previous time and lay your feet on the path of anticipation. It is incumbent for us to know that showing affection and severe kindness to him for those that love the post of guardianship necessitate seeking pardon and forgiveness from the previous negligence to him so that his merciful mind will draw the pen of pardon for our negligence.

Prophet Yusuf (peace be upon him, our Prophet and his progeny) didn't said to his brothers after all the oppression they committed against him

*No reproach this day shall be on you; God will forgive you; He is the most merciful of the merciful*¹

You should be certain that human soul is very great and was not created to be attached with contemptible and material things rather it was created to incline towards divine issues, like knowing God and His ambassadors and other spiritual issues.

¹ -Qur'an 12: 92.

هل ينبغي للذي يمكن له الارتباط مع إمام العصر أرواحنا فداه كالسيد بحر العلوم والشيخ الأنصاري أعلى الله مقامهما أن يملأ روحه من الأفكار المادية ويقيّد وجوده بقيود الغفلات؟

هل ينبغي للذي يقدر أن يطير على فضاء المعرفة بأهل البيت عليهم السلام أن يكسر جناحه ويجعل نفسه في سجن الدنيا وسيلة للعب الشياطين. هل ينبغي أن يعرف مفاسد عصر الغيبة افراد قليل فقط من ميليارات نفوس في سطح العالم؟
لِمَ لا يعلم كل الناس قيمة نفسه وَلِمَ لا يعلم أنّه لا قيمة له إلا مع توجّهه إلى الله وإلى وليّه؟ إن كان لم يمكن للناس النيل إلى تلك المرتبة وهي تختصّ بأشخاص مخصوصة، فلمَ لم نكن من هذه العدة. قال الشاعر بالفارسية:

كاروان رفت و تو در خواب و بیابان در پیش
کی روی؟ ره زکه پرسى؟ چه کنی؟ چون باشی؟

إلى أمير عالم الوجود

إعلموا يقيناً أنّ من طلب الإمام المنتظر أرواحنا فداه صادقاً وخدم في صراطه أرواحنا فداه ودعا لتعجيل ظهوره وسعى فيه، ففي النهاية يهدى إلى الطريق وتفتح له الكوة. فعلى هذا لاترفعوا أيديكم عن الخدمة في الغيبة التي هي كحبل وضعه الأعداء على عنق أول مظلوم في العالم على أمير المؤمنين عليه السلام وربطوا به يداه والغيبة قيّدت يدا الإمام المنتظر أرواحنا فداه.

فمع سعيكم لمقدمات ظهوره أرواحنا فداه ينقطع خيط من حبل غيبته. واطمئنوا أنّ من ضحّى بحياته في طريق إمامه صلوات الله عليه ولم يكن في شك من الأمر؛ يقع منظوراً لمولاه ويسرّ الإمام أرواحنا فداه خاطره بكلام أو خبر أو نظر ويرضى قلبه. إذ لا يمكن أن يطلب الإنسان الحقيقة ويقدم في طريقها ولا ينال في العاقبة كلّها أو بعضها.

Is it possible for those that has connection with the leader of the time (may our soul be sacrificed for him) like Sayyid Bahrul Ulum and Sheikh Al-Ansari (may Allah raises their position) to filled up their soul with material thinking and thoughts and to condition their existence with negligence? Is it proper for those who can fly within the space of the science of Ahlulbayt (*peace be upon them*) to destroy his wings in order to imprison himself in this material world to become the playing tools of Satan? Is it proper for only few peoples out of billions to know the destruction in the period of occultation in this world?

Why people didn't know their importance and they didn't know that there is no any importance in them except by concentrating in God and His good friends? If this position can not be attain except by some few individual, why we are not of those few ones?

A Persian poet said: *The caravan has left and you are still asleep in the desert being perplex on when to go, what to do*

TO THE CHIEF OF THE PRESENT WORLD.

Be aware that whoever certainly seeks for the awaiting leader (may our soul be sacrificed for him), serve in his path, pray for his quick reappearance and struggle in this aspect, at the end he will be guided to the path and all the ways will be opened for him. For this reason we should not refrain from his service during the occultation period because his hands was tied which is just like the rope the enemies tied on the neck of the first oppressed one, the commander of the faithful (*peace be upon him*).

When we struggle in advance for the reappearance of Imam (May our soul be sacrifice for him) this rope will cut off. Be sure that whoever sacrifice his life in the ways of his Imam (*peace be upon him*) and did not entertain any doubt in it, he will be under the view of the Imam and will make him happy with words or speech and he will be pleased.

If one can not proceed in the ways of seeking for fact, he will not achieve all or even part of it.

قال أمير المؤمنين عليه السلام:

١. من طلب شيئاً ناله أو بعضه.

اعتقدوا يقيناً وإن كان الآن عصر الغيبة ولم يصل زمان إظهار ولاية الإمام المنتظر وقدرته صلوات الله عليه أن مولانا صاحب الأمر هو قطب دائرة الإمكان وأمير عالم الوجود وولايته المطلقة تشمل كل العالم. نقرأ في زيارته:

السَّلَامُ عَلَيْكَ يَا قُطْبَ الْعَالَمِ ٢.

كل من في عالم الوجود في عصر الغيبة الظلمانية وكذا في عصر ظهوره اللامع يعيش في ظل وجوده المقدس، وكل العالم مديون لإمامته وولايته وليست فقط الذرات المادية في العالم بل أكابر العالمين الذين لهم نفخة عيسوية هم تابعون له ويتبعون أوامره بل أن عيسى روح الله وصل إلى مقام كريم ببركته وبركات آبائه الطاهرين وليس هو فقط في عصر الظهور تحت لواء إمامته وولايته بل الآن أيضاً هو تابع له.

نقرأ في زيارته أرواحنا فداه:

السَّلَامُ عَلَيْكَ يَا إِمَامَ الْمَسِيحِ ٣.

فهذا المقام أي مقام الولاية ليس مخصوصاً بعصر ظهوره اللامع، بل الآن أيضاً في مكانته العظيمة يفتخر الأتباع بانظوائهم تحت لواء إمامته صلوات الله عليه. كل النجباء والنقباء وسائر أولياء الله، الذين تركوا أنفسهم واخلصوا نياتهم، على قدر قيمتهم عند الله، قد حصل لهم طريق أو كمّة إلى مقام نورانيته أي نور

١. شرح غرر الحكم: ٣٠٥/٥.

٢. إرجع إلى «باب الزيارات» من هذا الكتاب.

٣. إرجع إلى «باب الزيارات» من هذا الكتاب.

The commander of the faithful (*peace be upon him*) said:

*Whoever seeks for anything, achieve all or part of it*¹

Have the belief very strongly that Imam (*peace be upon him*) is the centre of pivot even though we are in the period of occultation and the period of his government hasn't come. He is the chief of this existing world and his reign is absolute and comprises the entire world.

Thus we do read in his Ziyarah that:

*peace be upon you, O' the centre of pivot.*²

All the existence during the dark period of occultation and during the period of his reappearance leaves under the canopy of his sacred existence and the entire world are indebted to his leadership and reign without an exception.

Due to Imam and his purified ancestor's grace Prophet Isa the spirit of Allah (*peace be upon him*) attained all his ranks and he (*peace be upon him*) will not only be under the leader of Imam during his reappearance but right now he receive his instructions from him.

We read in his Ziyarah (prayer):

*peace be upon you, O' the leader of Jesus Christ.*³

The reign of Imam is not specialize to the period of his reappearance, even now his government is in force, the followers of Imam are proud of being under his leadership (*peace be upon him*).

In this period all noble ones, chief and other good friends of God that are royal in their intentions and refrain from their personal causes has attain way to luminance rank i.e the light

1 - Sharh Gurar Al-Hikam 5: 305.

2 - Reffer to the chapter of Ziyarah of this very book.

3 - Reffer to the chapter of Ziyarah of this very book.

عالم الوجود في هذا العصر والزمان، وأنَّ صاحب الأمر أرواحنا فداه يدفع غربته بهؤلاء الأشخاص الذين ارتقوا إلى المقامات العالية.
ورد في رواية:

وما بثلاثين من وحشة.^١

وغرضنا من بيان هذه المطالب هو أنَّ الغيبة ليست بمعنى قطع إمداداته الغيبية عن الموجودات، وأنَّه أرواحنا فداه في هذا الزمان لا يساعد أحداً ولا يوجد طريق أو كمة إلى النور، بل كما قلنا: إنَّ الذين يسعون للوصول إليه مع الصداقة؛ وفي ظلِّ حظِّهم عن بحار معارفه صلوات الله عليه يتوقَّعون ظهوره في طول حياتهم، يضيفون على استحكام قلوبهم المحكمة بخبر عنه أو نظر منه إليهم.
وهكذا نسمع خطاب هذه الشخصيات المخلصة: ﴿فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِي الْمُقَدَّسِ طَوًى﴾.^٢

فاخلعوا نعلكم حتَّى تروا كيف أوقعوا الجراح على أرجلكم لتتوقفوا عن السير إلى أمير عالم الوجود.

ومع الأسف أنَّ بعض الأفراد مضافاً إلى أنَّهم لا يخلصون نياتهم، يلقون الحصى في نعل غيرهم ويتعبونهم. هؤلاء مع لسانهم الحادِّ يلدغون قلوب أحبائهم صلوات الله عليه - لأنَّهم للإلقاءات الشيطانية - يميلون أن يتوقَّف الكلُّ عن السير في طريقه أرواحنا فداه. كأنَّهم لا يدرون أنَّ العداوة مع صراطه ومع أحبائهم، عداوة مع شخصه الشريف أرواحنا فداه.

ألم يقل مولانا أمير المؤمنين (عليه السلام):

أصدقاؤك ثلاثة وأعداؤك ثلاثة، فأصدقاؤك صديقك، وصديق

١. البحار: ١٥٣/٥٢.

٢. طه: ١٢.

of the existing world and the Imam of the time spend his loneliness with those personalities that has been elevated to exalted rank.

It has been reported in tradition that:

*With the strong thirty allies of Imam, he is not in loneliness.*¹

Our purpose for explaining this issue is that occultation doesn't mean cutting off of his invisible auxiliaries from the creatures and that he (may our soul be sacrificed for him) did not assist anyone, and there is no any avenue to his light but rather as we have earlier said those who sincerely struggle to reach him are anticipating for his reappearance throughout their life and strengthens their heart with view and information from him.

That is how we hear the address of this sincere personality

*{put off thy shoes; thou art in the holy valley, Towa}*²

Take up your shoes to see how you've injured your feet before the journey to the chief of this existing world. But very unfortunate some individual not only they are not royal in their intention, they also in addition trouble and cause affliction to other people and also put pebbles in their shoes. Those people sting the heart of those who love Imam (*peace be upon him*) with their sharpen tongues (because they are agents of Satan) they incline towards putting an end to all ways that leads to Imam (may our soul be sacrificed for him) as if they don't know that having enmity with his path and those that loves him is like having enmity with his honorable person (may our soul be sacrificed for him).

Does the commander of the faithful (*peace be upon him*) never say the following?!

Your	friends	are	three	likewise	your	enemies;	your
friends	are	(a)	your	friend	(b)	the	friend

1 - Al-Bihar 52: 153.

2 - Qur'an 20: 12

صديقك، وعدوّ عدوّك، وأعداؤك عدوّك، وعدوّ صديقك،
وصديق عدوّك.^١

بناءً على هذا؛ ألا تكون العداوة مع أحبّاء الإمام المنتظر صلوات الله عليه مخالفة مع
شخصه صلوات الله عليه؟

لزوم التوجّه إلى الإمام المنتظر أرواحنا فداء

لابدّ لنا أن نعلم أنّ التوجّه إلى الإمام المنتظر صلوات الله عليه هو التوجّه إلى الله تعالى؛ كما أنّ التوجّه إلى سائر الأئمة الطاهرين (عليهم السلام) هو التوجّه إليه عزّ وجلّ. فزيارة الأئمة الأطهار (عليهم السلام) والتوسّل بهم، يوجب التوجّه إلى الله الكريم، لأنّ من قصد التقرب إلى الله يتوجّه إليهم. نقرأ في الزيارة الجامعة الكبيرة:

وَمَنْ قَصَدَهُ تَوَجَّهَ بِكُمْ.

إنّ الإنسان مع توجّعه إلى ساحة الأئمة الأطهار (عليهم السلام) يجذب إلى نفسه عوامل الإرتقاء بل يرفع موانع الوصول إلى المقامات العالية أيضاً. حيث أنّ الإنسان بالتوجّه إلى مولانا صاحب الأمر أرواحنا فداء وكذلك سائر الأئمة الأطهار (عليهم السلام) يفتح أبواب رحمة الله ومغفرته إليه وترتفع عن باطنه الظلمات.

قال الإمام باقر العلوم (عليه السلام) في شرح كلام أمير المؤمنين (عليه السلام) «أنا باب الله»:

يعني مَنْ تَوَجَّهَ بِي إِلَى اللَّهِ غُفِرَ لَهُ.^٢

فعلى هذا مع التوجّه إلى باب الله يغفر الله ذنوبه ويرفع موانعه. وكلّ المعصومين (عليهم السلام) هم أصحاب «مقام النورانية» وبهذه الجهة كلّهم محيط على كلّ عصر و زمان ويلزم التوجّه في كلّ عصر و زمان إليهم أجمعين، ولكنّه

١. نهج البلاغة: كلمات القصار: ٢٩٥.

٢. البحار: ٣٩/٣٤٩.

*of your friend (c) the enemy of your enemy. And your enemies are (a) your enemy (b) the enemy of your friend (c) the friend of your enemy*¹

Base on this, is having enmity with the lovers of the awaiting Imam (*peace be upon him*) not a transgression over his person (*peace be upon him*)?

THE IMPORTANCE OF PAYING ATTENTION TO THE AWAITING LEADER (may our soul be sacrificed for him).

We should be aware that paying attention to the awaiting Imam (*peace be upon him*) is same as paying attention to Allah like wise paying attention to the rest purified Imams is same as paying attention to Almighty Allah.

So visiting the purified Imams and imploring with them necessitate paying attention to Almighty Allah because whoever intended Allah paid attention to them.

We read in *Ziyarat Al-Jami'at Al-Kabir* the following:
Whoever intended Allah paid attention to them.

Verily if people paid attention to the honorable Imams he is inviting avenue of elevation to himself and clearing away all the obstacles that may hinder him from reaching an exalted ranks. To the extent that if people paid attention to our master, the leader of the time (may our soul be sacrificed for him) and other purified Imams he opens the ways of Allah, His blessing and forgiveness to himself likewise he has lifted all darkness from inside himself.

Imam Baqir (*peace be upon him*) while explaining this statement of Imam Ali (*peace be upon him*) "I am Allah's gate" said:

*Whoever paid attention to Allah through me will be pardon and forgiven*²

To this end whoever paid attention to Allah, He will forgive him and take off all his obstacles.

All the infallibles (*peace be upon them*) possess luminance position, in this respect we need to pay attention to all of them without any exception because they were acquainted with all period and time but

1 - Nahj Balaghah short words: 295.

2 - Al-Bihar 39: 349.

بناء على المقامات التنزيلية الزمانية يلزم على كل إنسان أن يتوجه إلى إمام عصره أكثر من سائر الأئمة عليهم السلام.

عليكم بالتوجه إلى رواية عبد الله بن قدامة الترمذي، عن أبي الحسن عليه السلام قال: من شك في أربعة فقد كفر بجميع ما أنزل الله عز وجل؛ أحدها معرفة الإمام في كل زمان وأوان بشخصه ونعته.^١

ففي كل عصر يجب معرفة إمام هذا العصر وكيف يمكن أن يعرف الإنسان إمامه ويطلع عن عظمتهم صلوات الله عليه ولكن لا يتوجه إليه؟! بناء على هذا، لا يصح للإنسان عدم التوجه إلى الإمام المنتظر أرواحنا فداء وعدم معرفة أوصافه وخصوصيات مقامه الرفيع وإن كان يتوجه إلى سائر الأئمة عليهم السلام. فما هو وظيفتنا في هذا العصر أن نتوجه توجهاً خاصاً إلى مولانا بقیة الله أرواحنا فداء الذي نحن في عصر إمامته.

نقرأ في الدعاء الذي علمه بعض أصحابه صلوات الله عليه إلى أحد المعاريف الماضية من العلماء وهو المرحوم الملا قاسم الرشتي وقال: علمه المؤمنين حتى يدعوا به في مشكلاتهم لأنه مجرب:

يا محمد يا علي يا فاطمة، يا صاحب الزمان أدركني ولا تهلكني.
فلما علمه الدعاء هكذا، قال: فتأملت؛ فقال: هل تعلم العبارة غلطاً؟ قلت له: نعم. لأن الخطاب فيها إلى الأربعة ويلزم أن يذكر الفعل بعدها جمعاً.
قال: أخطأت، لأن الناظم في كل العالم في هذا العصر هو صاحب الأمر أرواحنا فداء ونحن في هذا الدعاء نجعل محمداً وعلياً وفاطمة عليهم السلام شفعاء عنده ونستمد منه لو حده.^٢

ويلزم التوجه إلى هذه النكتة:

١. البحار: ١٣٥/٧٢.

٢. دار السلام للعراقي: ٣١٧. نقلنا هذه القضية بتمامها في «الصحيفة المهدية: ٢٩٦».

due to the descending of position it is incumbent to be more concentrated to the Imam of the time more than other Imams (*peace be upon them*).

Take note of the following tradition: it was reported from Abdullah bn Qudamah Attarmadi from Abi Al-Hasan (*peace be upon him*) who said:

*Who ever entertain doubt in four things has disbelieve in everything Allah has descended; one of this four things is knowing the Imam of every era, his personality and his attributes*¹

It is incumbent to know the Imam of every era, how does it possible for someone to knows his Imam (*peace be upon him*) and he will not concentrate on him?!

Base on this, it is not proper for someone not to concentrate on the awaiting Imam (*may our soul be sacrificed for him*) and not to know his attributes and his exalted position even though he concentrates on the other Imams (*peace be upon them*).

Therefore our duty this very time is to have special concentration on our master (*may our soul be sacrificed for him*) whom we are under his leadership.

We read in the supplication teaches by Imam (*peace be upon him*) to his companion which was revealed to one renowned scholar by name late Mulla Qasim Rashti, he said teach this supplication to the believers to enable them solve their problems, the supplication reads as follows:

O' Muhammad, O' Ali, O' Fatimah, O' the leader of the time accept me and don't destroy me.

He said: when I was taught of this supplication I ponder over it, did you observe any mistake in it? Yes, I said to him, the statement was addressed to four people and why the verb at the conclusion is not plural?!

You made mistake, he said, because the care taker of this world at this time is the leader of the time, in the above supplication we use Muhammad, Ali and Fatimah (*peace be upon them*) as a mediators before him, so we obtain from him alone.²

It is necessary to take note of this point.

1 - Al-Bihar 72: 135.

2 - Daru Ssalam by Iraqi page 317, we have transmitted the entire issue in Sahifah al-Mahdiyyah: 296.

كما أن في عصر رسول الله ﷺ وفي زمن أمير المؤمنين عليه السلام كان سلمان و ابوذر و مقداد وسائر أولياء الله يتوجهون إليهما، وكذا الأولياء في عصر الإمام المجتبي عليه السلام وأيضاً في عصر سيد الشهداء عليه السلام يتوجهون إليهما، كذلك في هذا العصر من ارتقى إلى الدرجات العالية المعنوية لا ينسي ذكر مولاه بقيّة الله أرواحفاده ويتوجه إليه .

نقرأ في دعاء الندبة:

أين وجه الله الذي إليه يتوجه الأولياء .

فأولياء الله في هذا الزمان يتوجهون إلى إمام عصرهم وأنهم وإن يكونوا غير معروفين بين الناس ولكنهم يرتبطون مع إمامهم ويستفيدون من كلامه .
نقرأ في زيارة آل يس:

السلام عليك حين تقرأ وتبين .

بناءً على هذا يلزم على الإنسان في كل عصر يعيش أن يتوجه إلى إمام عصره توجهاً خاصاً .

نذكر رواية عن مولانا ثامن الحجج عليه السلام عليكم بالتوجه إليها:
عن مولانا الرضا عن آبائه عليه السلام قال:

قال رسول الله ﷺ في قول الله تبارك وتعالى: ﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ﴾^١ قال: يدعى كل قوم بإمام زمانهم، وكتاب الله وستة نبيهم^٢.

ومعنى الرواية أن في يوم القيامة يسئل عن كل إنسان عن ثلاث مسائل حياتية:
هل عمل: ١ - بما هي وظيفة المأموم بالنسبة إلى إمام عصره ٢ - وكتاب الله

١. الإسراء: ٧١.

٢. البحار: ١٠/٨.

As Salman, Abu zar, Miqdad and other good friends of God during the period of the Prophet (peace be upon him and his progeny) and the commander of the faithful (peace be upon him), they concentrated on both of them likewise the good friends of God during

the time of Imam Al-Mujtaba (peace be upon him) and the chief of martyrs (peace be upon him) they concentrated on both of them, the same applies to those who were elevated to exalted rank in this era because they didn't forget the remembrance of the master (may our soul be sacrificed for him) thus they concentrated on him.

Thus we read in supplication of *Nudbah* as follows:
Where is Allah's direction by which all His good friends faces.

The good friends of God at this time concentrated on the leader of the time even though they were not known within the community but they had connection with their Imam and benefited from his words.

Thus we read in *Ziyarat Aali Yasin* as follows:
Peace be upon you whenever you recite Qur'an and expound it.

Base on this, it is necessary for everyone to give special concentration on the leader of his time.

Thus we mention a narration of the eighth Imam (peace be upon him), be aware of it: From our master Imam Rida reporting from his forefathers (peace be upon them) he said:

The holy Prophet (peace be upon him and his progeny) said regards the following saying of Allah the Most High {On the day when we shall call all men with their leader}¹

Every community shall be call upon with the Imam of their time, the Book of God and the custom of their Prophet.²

The meaning of the narration is that on the day of judgment every one shall be asked of three questions: (1) Did you execute your duty as a follower regards to your Imam (2) The Book of God

1 - Qur'an 17: 71.

2 - Al-Bihar 8: 10.

٣- وسنة نبيه ﷺ أم لا؟

فيسأل في يوم القيامة عن مسألة الإمامة ومعرفة الإنسان إمام عصره أو عدم معرفته؟

من الطرق المهمة للتوجه إلى صاحب الزمان أرواحافداه هو الإتيان بالصلوات وقراءة الأدعية والزيارات التي وردت عن الأئمة الأطهار له ﷺ أو صدرت عن ناحيته المقدسة.

هذه توصية مولانا محمد بن عثمان -وهو النائب الثاني لصاحب الأمر أرواحافداه - إلى أحمد بن إبراهيم في جواب استدعائه عنه:

توجه إليه بالزيارة. ٢١

يمكن الاستفادة من هذا الكلام: أنه يمكن بقراءة الزيارات والأدعية المتعلقة به صلوات الله عليه أن يتوجه الإنسان إليه ويجذب قلبه بوجوده الشريف .
ومسألة الالتفات إلى شخصية الإمام الحجة أرواحافداه والتألم والتأسف لهجرانه وفراقه لا يختص بعصر الغيبة بل كان موجوداً أيضاً في عصر حضور الأئمة الأطهار ﷺ، وأهل البيت ﷺ بينوا عظمة مقامه ومكانة شخصيته أرواحافداه وأظهروا تأسفهم لغيبته وفراقه.

وفي الواقع أنهم ﷺ لم يظهروا فقط بياناتهم وظيفية الناس بالنسبة إلى سيد عالم الوجود بأن عليهم ذكره والتأسف والتحسر لغيبته وفراقه، بل إن أهل بيت الوحي ﷺ أظهروا ذلك عملاً أيضاً بالبكاء والتأوه من القلب الحزين لغيبته الطويلة، فعلموا الناس بذلك الانتظار والتأسف للغيبة.
ولكنه مع الأسف أن الشيعة قد أغفلوا هذه المسألة الأساسية التي لها تأثير عظيم في حياتهم الدنيوية والأخروية.

١. البحار: ١٧٤/٥٣.

٢. أي: «زيارة الندبة»، نذكرها في «باب الزيارات».

(3) The custom of Allah's Prophet (peace be upon him and his progeny), Or not?!

So one will be asked on the Day of Judgment whether he knows the Imam of his time or he didn't know him!

The best way to concentrate on the leader of the time is to offer prayers and supplications that were reported to us from the purified Imams in his regard (*peace be upon him*) or the one that was issued by the Imam of the time.

This was the admonition of Muhammad bn Uthman (the second deputy of Imam during the minor occultation) to Ahmad bn Ibrahim when he requested from the former a supplication for Imam.

Concentrate with him with supplications and Ziyarah^{1/2}

We may deduce from this word that by offering prayers and supplications that concerns him (*peace be upon him*) one will be more concentrated to his noble existence.

Concentration on the Imam's personality or to feel grief and tormented is not only meant for the period of occultation rather it has been existing even during the time of other Imams (*peace be upon them*) and Ahlulbayt has expounded the greatness of his rank and his personality (may our soul be sacrificed for him) and manifested the grief for his occultation and separation.

In reality they did not only manifest explanation of people's duty towards the Imam rather they put it into practice by weeping and crying for his long occultation. Thus do they acquaint people with their actions, anticipation and grief for his occultation!

But very regretful that the Shi'a has neglected this fundamental issue which had great impact in their life both in this world and the world Hereafter.

1 - Al-Bihar 53: 174

2 - Ziyarah Nudbah, it will be mentioned under the chapter of Ziyarah.

الأعظم الذين كانت وتكون وظيفتهم إرشاد الناس إلى هذا الموضوع المهم الذي أثره يظهر في عالم الوجود قد أهملوه؛ ومع غفلة الشيعة وعدم إلتفاتهم إلى هذه المسألة في الماضي والحال، فالعالم محروم عن نعمة ظهور مولانا بقيّة الله الأعظم أرواحافداه وهكذا يحكم على العالم الظلم والثروة والتزوير وإدامة الحكومة الملعونة الحبريّة قد ابتلى ميليارات من المسلمين وغيرهم بأيديها الملوثة بالدماء.

وقد صار المجتمع غريقاً في المسائل الدنيويّة واهتمّ بالأسباب حتّى نسي مسبب الأسباب، نعم إنّ الدنيا دار الأسباب ولا بدّ لنا من السعي فيها ولكنّه لا بحدّ الغفلة عن مسبب الأسباب. إنّ المجتمع قليل الإلتفات إلى مسبب الأسباب وغافل أيضاً عن وليّه وخليفته.

من العلل المهمة للغفلة أو قلة التوجّه لكثير من الناس إلى الإمام العصر أرواحافداه هي عدم معرفتهم بشخصيّة صلوات الله عليه، التي قد صرّحت بعظمتها الروايات الواردة عن أهل البيت عليهم السلام. ومع الأسف إنّ الذين كانت وظيفتهم إبلاغ هذه الحقيقة إلى الناس وإرشادهم إلى سيّد عالم الوجود وزعيمه، لم يوفّقوا إلى إتيان هذه الوظيفة المهمة الشرعيّة.

والآن نقول لصاحب العصر والزمان صلوات الله عليه ما قاله إخوة يوسف لأبيهم وبذلك نعتذر من الإمام الرثوف ونطلب منه العفو والغفران: ﴿يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ﴾^١.

مع عفوّه عنّا وغفرانه لما سلفنا، نرجو التلافي في المستقبل ونتذكّره إن شاء الله ونوجّه الناس إلى ساحته المقدّسة بحسب قدرتنا.

The great scholar whose duty suppose to be enlightening people to this important issue also ignore it and because of the *Shi'as* negligence (both the previous and the present ones) to this same issue, the world had been deprived the blessing of the reappearance of the great legacy of God (may our soul be sacrificed for him). That is how the world will be governed by oppression, opulence and falsification, and the continuation of this government whose hands are polluted with blood as an affliction to billions of Muslims and none Muslims.

The community had been sunk into worldly affairs and laid importance on the causes and forget about the effect.

Never the less this world is home of causes and we need to struggle in it but it should not reach the extent we ignore the effects. The society had only paid little attention to the effect they also forget its guardians and master.

Not being acquainted with the personality of the Imam (*peace be upon him*) is the important reason that leads most people not to concentrate on Imam.

It is very regretful that those whose duty is to propagate this fact to people by guiding them to the leader of this existing world were not successful in carrying out this important and vital Islamic duty.

Presently we will repeat the same statement of Prophet Yusuf's father. To this end we are apologizing to our merciful Imam seeking for pardon from him:

*our father, ask forgiveness of our crimes for us; certainly we have been sinful*¹

With this pardon and forgiveness for our previous actions we hope to redress the future and put him in remembrance and try all our possible best to make people concentrates in him.

1 - Qur'an 12: 97.

إنتظار الفرج أو الإعتقاد به؟!

الإنتظار ليس بمعنى التهيؤ لدرك الظهور فقط ، بل مضافاً إلى ذلك لابد أن يكون الإنسان يفكر به مع الأمل لدركه .

يمكن أن يكون الكثير من الناس متهيئين لاستقبال الضيف ولكنهم لم يدعو أحداً ولم يكونوا منتظرين للضيف . فمن كان كذلك لا يقال له : أنه منتظر للضيف وإن كان له التمكن من الضيافة ، لأنه لا ينتظر مجيئ الضيف ولا يتأسف عن عدم مجيئه .

يتضح ممّا قلنا أنّ في التهذيب والتطهير الروحي هناك نقص إذا كان مع عدم الالتفات إلى مجيء يوم لا يوجد الظلم في العالم . لأنّ الذي لا يلتفت إلى ذلك قد نسي تكليفاً مهماً من تكاليفه وهو الإنتظار لتطهير العالم والحركة إلى هذا المقصد الأعلى .

وبعبارة أخرى : أنّ إصلاح النفس يصل إلى تكامله بشرط أن يكون الإنسان في فكرة تطهير كلّ العالم ولا يفكر في إصلاح نفسه فقط . فمن يسعى لإصلاح نفسه لابدّ له أن يكون منتظراً لظهور مصلح العالم ولا يكتفي بالإعتقاد بهذا الأمر .

فعلى هذا لابدّ أن يتوجّه الإنسان إلى هذه النكته وهي أنّ بين حالة الإنتظار وبين الإعتقاد به تفاوت كثير . لأنّ كلّ الشيعة بل كثير من الملل الأخرى أيضاً يعتقدون بظهور مصلح في العالم يملؤه قسطاً وعدلاً ولكنه ليس كلّ من يعتقد بذلك ينتظر ذلك الزمان .

الإنسان المنتظر هو - مضافاً إلى عقيدته - من ينتظر درك عصر الظهور ويعمل على أساس الإنتظار والرجاء .

وفي الروايات التي وردت في مدح الإنتظار دلالة على لزوم الرجاء والأمل وإمكان وقوع الفرج ودرك ظهور الإمام المنتظر أرواحانفاده ، لأنه إن لم يوجد الأمل والإنتظار وكان الإنسان مأیوساً عن درك عصر الظهور فكيف يعمل بالروايات

ANTICIPATING FOR RELIEF OR BELIEVING IT.

Anticipating for the coming of Imam doesn't mean preparation to perceive the reappearance only but in addition to that one need to ponder and have the hope of perceiving it.

It is possible for a lot of people to prepare for a guest but he may decide not to invite any guest and may also not be anticipating for any guest. Such person will not be refer to as someone expecting guest even though it is possible for him to receive a guest, because he is not expecting a guest and he will not be grief if the guest didn't arrive.

It is obvious from our statement that purifying the soul will not be completed if we are heedless of the coming day when the world will be freed from oppression. Those who did not notice he had ignored an important duty i.e. anticipation for the purification of this world and movement towards this exalted destination.

in another expression: **Indeed reforming the soul will not reach its perfection until one has the view of reforming the whole world and whoever struggle to reform himself should be in expectation of the reappearance of the reformer of the world and should not be contented with only believing in it.**

To this respect one should be aware that there is difference between anticipating for the coming of Imam and believing in it, because all the Shi'a and even other Religion believe on the coming of the reformer of this world to fill it with Justice and equity but not every body having this believe are anticipating for his coming.

The person who is anticipating in addition to his believe, is he who is expecting to perceive the period of reappearance of the Imam and act base on his hope and his anticipation.

The reported narrations in praise of the period of anticipation is an evidence supporting the importance of having hope in occurrence of relief and perceiving the reappearance of the awaiting Imam (may our soul be sacrificed for him) because if there is no hope and anticipation and people are despairs in reaching the period of reappearance, how will they act base on the traditions

التي تعلّم الناس درس الرجاء والأمل والإنظار؟
فمضافاً على الاعتقاد بمسألة الظهور والتهيّؤ لدرك ذلك الزمان - بدليل
الروايات التي تعلّمنا الإنظار - فإنّ وظيفة كلّ إنسان أن يفكر بالظهور ويكون
راجياً لدركه ومعتقداً بإمكان وقوع الظهور في عصره وأن يدعو لدركه مع العافية
ويعلم أنّ الله يفعل ما يشاء.

المكانة العظيمة للإمام المنتظر أرواحنا فداه

في كلمات أهل البيت عليه السلام

المعرفة بالمكانة العظيمة لمولانا صاحب الأمر صلوات الله عليه طريقة مؤثّرة لورود
الناس في صراط الإنظار.

أقول في توضيح الكلام: الروايات الصادرة عن أهل البيت عليه السلام حول عظمة
الإمام صاحب العصر والزمان أرواحنا فداه وشخصيّته الممتازة، لها كلفة مهيجّة
مؤثّرة بحيث توجب التعجّب في الإنسان!

مع هذه الروايات التي تؤثّر في أعماق الوجود كيف لم يتعلّق قلب المجتمع به
صلوات الله عليه كما هو حقّه. واختارت الغراب والحدّة عوضاً عن «طاووس أهل
الجنة»^١ لم هذه الغفلات؟! ولأيّ شيء هذه العشوات؟!

هل عمل العلماء وأعاظم الدين لهذا المسير عملاً لائقاً به؟ هل خدم الزعماء
وأهل القدرة الذين ينسبون أنفسهم إلى الإمام صلوات الله عليه خدمة؟ هل الأغنياء
سعوا في التعاون من أجل هذه المسألة الأساسيّة الحيّاتيّة؟ هل غير سائر الناس
مقدّراتهم المحزنة بالإلتفات إلى صاحب العصر والزمان أرواحنا فداه؟

والحقّ أنّ لكلّ أقشار الملة سهم في هذه الغفلة مع إختلافهم في هذا السهم،
ومع ذلك هناك من العلماء وغيرهم انطبعت على قلوبهم علامة الحزن كالشقايق!

teaching hope and anticipation?!

In addition to having the believe of reappearance of the awaiting Imam and preparation to its obtainment, the duty of each an everyone is to ponder over the reappearance and to be of the hope of obtaining it and to believe that it will occur, hence he should supplicates to obtain it with good health.

Be aware that Allah does what ever he wishes.

THE EXALTED RANK OF THE AWAITED IMAM (may our soul be sacrificed for him) **ACCORDING TO AHLULBAYT**
(*peace be upon them*).

Knowing the exalted rank of our master, the leader of the time (*peace be upon him*) is an influencing way to bring people into path of anticipation.

The narrations that came from Ahlulbayt regarding the greatness and the personality of the Imam, the leader of the time (may our soul be sacrificed for him) are very influential which necessitate astonishment in man.

How the community's heart are not attached with the Imam (*peace be upon him*) with all this narrations with inward impact! Why do they chooses loneliness and deceit instead of "the chief of the paradise"¹ Why all this negligence?! This gloominess is for what?! Did the scholars and great men in Religion act in a way suitable to him? Did those who ascribe themselves to Imam (*peace be upon him*) render their service as expected? Did the wealthy ones struggle to assist this fundamental cause of life? Has other people's hidden thought and agenda changed to concentration on the leader of the time (may our soul be sacrificed for him)?

The fact is that every creed has role to play in this aspect but there are still among the scholar and others who had stamp the sign of grief in their heart!

1 - Al-Bihar 51: 91.

وعاشوا ويعيشون مع الأسف والحسرة وخدموا ويخدمون لهذا المسير. نمضي من ذلك، لأن الحق مُرّ ويألم قلب المتكبرين.

أذكر هنا روايات من أهل بيت الوحي حتى تروا أنهم ﷺ كيف عبّروا عن صاحب الأمر صلوات الله عليه عند ذكره؟ وكيف سعوا في إلغات الناس إليه؟ وكيف علّمونا التعظيم والتجليل له أرواحنا فداء؟

١ - قال رسول الله ﷺ: بأبي وأمي، سمّي وشبيهي.

قال هذا الكلام النبي الأكرم ﷺ لأمير المؤمنين عليه السلام بعد ما أخبره عما يقع في الأيام المثيرة للغم في غيبة الإمام المنتظر صلوات الله عليه. والآن عليكم بالتوجه إلى ما قاله ﷺ:

... سيكون بعدي فتنة صماء سيلم يسقط فيها كلّ وليجة وبطانة، وذلك عند فقدان شيعتك الخامس من السابع من ولدك، يحزن لفقده أهل الأرض والسماء، فكم مؤمن ومؤمنة متأسّف متلهّف حيران عند فقده.

ثم أطرق ملياً ثم رفع رأسه وقال: بأبي وأمي سمّي وشبيهي وشبيه موسى بن عمران عليه جلايبب النور يتوقّد من شعاع القدس^١.

٢ - قال أمير المؤمنين عليه السلام في الإمام الغائب صلوات الله عليه: نفسي فداؤه ... هذا كلام نقله العلامة المجلسي عن أمير المؤمنين عليه السلام وقال: في الديوان المنسوب إليه صلوات الله عليه نقل عنه أنّه عليه السلام قال:

فثمّ يقوم القائم الحقّ منكم	وبالحقّ يأتيكم وبالحقّ يعمل
سمّي نبيّ الله نفسي فداؤه	فلاتخذلوه يا بنيّ وعجلوا ^٢

يعني في ذلك الزمان (أي بعد الحكومات الفاسدة) يقوم منكم من يحيى

١. كفاية الأثر: ١٥٨، البحار: ٣٦/٣٣٧ و ١٠٩/٥١.

٢. البحار: ١٣١/٥١.

They are living with regret, sorrow and they are serving in this very path.

Here are some narrations from Ahlulbayt to observe how they had expressed the issue of the leader of the time and they had tried to let the people pay attention to him! Observe also how they have taught us how to honour and dignifies him (may our soul be sacrificed for him)!

1-The Messenger of God (peace be upon him and his family) said: "may my father and mother be sacrifice for him; his name is like mine and he is in my resemblance".

The holy Prophet (peace be upon him and his family) made this statement to the commander of the faithful (*peace be upon him*) after he has informed him about what shall happen during the days of occultation of the awaiting Imam (*peace be upon him*).

Be aware of the following statement of the Prophet (peace be upon him and his family):

"There will be mutilated sedition after me, therein an intimate friends will fell victim, that will be when your followers will lose the fifth from the seventh of your descendant, the inhabitant of Heaven and Earth will be grief for missing him, how many believing men and women that will be in regret and perplexing when he is missed!

Then he keeps silent for a while and later raises his head and said:

*May my father and mother be sacrifice for him, he is my name sake, my resemblance, and the resemblance of Musa son of Imran, he shall be on luminous garment, which shall be kindling from the ray of Al-Quds"*¹

2- The commander of the faithful (peace be upon him) said about the hidden Imam (peace be upon him): May my life be sacrifice for him... this statement was transmitted by Allamah Al-Majlisi from the commander of the faithful (peace be upon him) in a collection of poem ascribed to him (peace be upon him) he said:

Then the Qa'im shall rise up among you with fact;

He shall bring fact to you and act with fact;

Same name with the Prophet may my soul be sacrifice for him;

*O' my descendants quickly assist him and don't disappoint him."*²

i.e. at that time (after the tyrant governments) someone shall rise
among you and give life to that fact

1 - Kifayatul Athar: 158; Al-Bihar 36: 337; and 51: 109.

2 - Al-Bihar 51: 131.

الحقّ ويجيئ الحقّ لكم وبه يعمل .

هو سمّي رسول الله ﷺ نفسه له الفداء ، فيا بني لا تركوا عونهُ واسعوا في نصرته .

٣ - الإمام أمير المؤمنين عليه السلام : بأبي ابن خيرة الإمام .^١

إنّ أمير المؤمنين عليه السلام بعد بيانه لأوصافه الجسمانيّة لمولانا صاحب الأمر أرواحنا فداه أظهر بهذا الكلام شوقه العظيم إليه .

نقل هذه الرواية جابر الجعفي وهو من النقباء ومن أصحاب السرّ للإمامين الباقر والصادق عليه السلام .

وقد اكتفى أمير المؤمنين عليه السلام في هذه الرواية ببيان صفاته الجميلة الجسميّة للإمام الغائب صلوات الله عليه ولم يبيّن خصاله المعنويّة الملكوتيّة ، لأنّه عليه السلام كان يتكلّم مع من هو السبب لكلّ باطل وفساد في عالم الخلقة .

فالآن عليكم بالإنّفات إلى هذه الرواية :

قال جابر الجعفي عليه السلام : سمعت عن الإمام الباقر عليه السلام أنّه قال :

ساير عمر بن الخطّاب أمير المؤمنين عليه السلام فقال : أخبرني عن المهديّ ما اسمه ؟

فقال : أمّا اسمه فإنّ حبيبي عهد إليّ أن لا أحدث باسمه حتّى يبعثه الله ، قال : فأخبرني عن صفته .

قال : هو شابّ مربوع حسن الوجه حسن الشعر ، يسيل شعره على منكبيه ، و نور وجهه يعلو سواد لحيته ورأسه ، بأبي ابن خيرة الإمام .^٢

١ . أمّ القائم عليه السلام هي من أولاد ملك الروم وللاّ اتصال ببيت الوحي عليه السلام ألبست لباس الإمام ودخلت في جمعهم ، واكتسبت لياقة

صورتها أمّ القائم عليه السلام . ولا يرتدائها لباس الإمام وإسارتها معهنّ يقال لها في الروايات : خير الإمام .

٢ . البحار : ٣٦/٥١ .

and he shall act according to that fact, his name is same as that of the Prophet (peace be upon him and his family) **may my soul be sacrifice for him, O' my descendants you should struggle to assist him.**

3- The commander of the faithful (peace be upon him): may my father be sacrifice for him, son of the best among the slave girls.¹

Thus the commander of the faithful (peace be upon him) utter this statements showing his great affection to him after mentioning the bodily attributes of the leader of the time (may our soul be sacrificed for him).

Jabir Al-Ja'afi (one of the honourable and confidant of Imam Baqir (peace be upon him) reported this narration:

The commander of faithful (peace be upon him) it is suffice to mention the beautiful bodily attributes of the Imam (peace be upon him) with out mentioning his spiritual attributes because he is conversing with those who are the causes of destruction in this world.

The commander of the faithful (peace be upon him) appeased Umar bn Khatab when the later inquire about the name of Al-Mahdi! He said: *I had covenant with the Prophet not to mention his name until Allah delegates him, then inform me of his attributes Umar inquired. He said:*

he is a young man of medium height with handsome face and hair, his hair shall falls on his shoulder the brightness of his face is above his beard and his head, may my father be sacrifice for him, the son of the best creature.²

1 - The mother of the Imam (peace be on him) is one of the children of the roman king, for the purpose of being part of the house hold of the Prophet she pretend to be a slave girl and this has made her earn the mothership of the Imam, that is why she is refer to in the narration as the best of the slave girl

2 - Al-Bihar 51: 36.

٤ - الإمام أمير المؤمنين عليه السلام: بأبي ابن خيرة الإمام .

كرّر هذا الكلام من أمير المؤمنين عليه السلام ونقله عنه الحارث الهمداني .
وبين في هذه الرواية أنّ ختام ظلم الظالمين بسيف الانتقام الذي هو في اليد
المقتدرة لصاحب الأمر أرواحنا فداء . وقال أنّه يسقى الظالمين في العالم بالكأس
المصبرة .

فالآن عليكم بالتوجه إلى كلامه هذا الذي يسرّ قلب المحزونين :

بأبي ابن خيرة الإمام - يعني القائم من ولده عليه السلام - يسومهم خسفاً ،
ويستقيهم بكأس مصبرة ، ولا يعطيهم إلاّ السيف هرجاً .^١

نعم في ذلك اليوم يختم حكومة أهل السقيفة ووارثهم ، ويستقي جميعهم
بكأس مصبرة !

٥ - الإمام أمير المؤمنين عليه السلام: بأبي ابن خيرة الإمام .

هذا كلام كرّره أمير المؤمنين عليه السلام مرّة أخرى في إحدى خطبه :

فانظروا أهل بيت نبيكم فإنّ لبدوا فالبدوا وإن استنصروكم
فانصروهم ، ليخرجنّ الله برجل منّا أهل البيت ، بأبي ابن خيرة الإمام
لا يعطيهم إلاّ السيف هرجاً هرجاً موضوعاً على عاتقه ثمانية .^٢

بشّر أمير المؤمنين عليه السلام في هذه الخطبة بإصلاح العالم وتطهيره من الملعونين
وادامة الحرب ضدّ الظالمين في سطح العالم ثمانية أشهر . ثمّ يحكم عليه الصلح
والمودّة .

١ . الغيبة النعماني : ٢٢٩ .

٢ . البحار : ١٢١/٥١ .

4- Commander of the faithful (peace be upon him): may my father be sacrifice for him, the son of the best among the creatures.

The commander of the faithful (peace be upon him) repeated this statement in several occasions and was reported by Harith bn Hamdani.

He expounds in this narration the conclusion of the tyrant's oppression with reprisal sword that is under the control of the leader of the time (may our soul be sacrificed for him), he said:

He shall quench the thirst of the world oppressors with cup of punishment.

Be attentive to this statement that delighted the heart of the grieved ones.

May my father be sacrifice for him, son of the best among the creatures (i.e. the riser among his descendant (peace be upon him) he shall impose humiliation to them, and shall quench their thirst of oppression with cup of punishment and shall give them a commotional sword.¹

Verily that day shall be the end of people of Saqifa's government and those that inherited them **and shall quench their thirst of oppression with cup of punishment.**

5- The commander of the faithful (peace be upon him): may my father be sacrifice for him, the son of the best among the creatures.

The commander of the faithful (peace be upon him) also repeated this statement in one of his sermon:

"Look at the Ahlulbayt of your Prophet, adhere to them if they remain, assist them if they seek for your help, Allah will surely delegate a man from us (Ahlulbayt), may my father be sacrifice for him, the son of the best among the creatures, he will not give them except a commotional sword, and he is having eight responsibilities"²

The commander of the faithful (peace be upon him) gives glad tiding in this sermon that the world shall be purified and reformed from the cursed ones, and the war against the tyrant shall last for eight months after then love and peace shall prevail.

1 - Al-Geibat Nu'mani: 229.

2 Al-Bihar 51: 121.

٦ - الإمام أمير المؤمنين (عليه السلام): هاه، شوقاً إلى رؤيته!

قال هذا الكلام أمير المؤمنين (عليه السلام) بعد بيانه للفتن الآتية وبعد ما ذكر عن خصال صاحب الأمر أرواحنا فداء:

هاه - وأوماً بيده إلى صدره - شوقاً إلى رؤيته.^١

لأنه (عليه السلام) مع علمه المحيط بالأشياء يعلم أنّ الفتن التي زرع بذرها أهل السقيفة في السقيفة يستمرّ حريقها ويجري في جميع العالم حتى الأزمنة البعيدة، ويظلم العالم وتدوم هذه الجرائم حتى يظهر من عند البيت قائم آل محمد صلوات الله عليه مع ثلاث مائة عشر وثلاثة عشر رجلاً من المهذبين الذين رسخ في قلوبهم أمر الولاية مع عدّة من المؤمنين، ويأخذوا إنتقام المظلومين من الظالمين. إذا كان في يوم السقيفة رجالٌ يقدون أنفسهم لأمر المؤمنين (عليه السلام) لم يقدروا الأعداء على إحراق بيت الوحي ولم يقدروا أن يضعوا الحبل في عنق أمير عالم الوجود ولا يسودّون وجه القمر! قال أمير المؤمنين (عليه السلام) في إحدى خطبه:

فنظرت فإذا ليس لي معين إلا أهل بيتي فضننت بهم عن الموت، وأغضيت على القذى، وشربت على الشّجى، وصبرت على أخذ الكظم، وعلى أمرٍ من طعم العلقم.^٢

نعم، أوّل مظلوم في عالم الوجود يعني أمير المؤمنين (عليه السلام) بعد بيانه للمظالم التي وردت عليه وبعد التنبيه على الفتن التي تجري في المستقبل وبعد ذكر إسم رافع هذه المظالم قال: هاه، شوقاً إلى رؤيته!

٧ - الإمام الباقر (عليه السلام): لو أدركت ذلك لاستيقيت نفسي لصاحب هذا الأمر.

١. البحار: ١١٥/٥١.

٢. نهج البلاغة فيض الإسلام: خطبة ٢٦ ص ٩٢.

6- The commander of the faithful (*peace be upon him*):

Oh' yearning for seeing him.

The commander of the faithful (*peace be upon him*) made this statement when explaining the affliction that shall come and that is after he had expounded the attributes of the leader of the time (may our soul be sacrificed for him):

Oh' (he pointed to his chest) yearning for seeing him.¹

Due to his encompassing knowledge, he knows that the problems cultivated in *Saqifa* will affect the whole world for a very long time, the world will be oppressed and it will continue till the appearance of (Qa'im) the riser from among the Ahlulbayt (*peace be upon him*) along with three hundred and thirteen trained and reformed men, whom issue of legacy is firm in their heart and some other believers and shall retaliate for the oppressed ones.

If there are men at the day of *Saqifa* who has sacrifice their life for the commander of the faithful (*peace be upon him*) the enemies wouldn't have able to put ablaze the home of revelation and they wouldn't have able to tied rope on the neck of the chief of the existing world hence no one is able to darken the face of the moon!.

The commander of the faithful (*peace be upon him*) in one of his sermon said:

I look round I couldn't see any helper except the members of my house, then I conceded with them instead of death, then I kept my eyes closed despite motes in them. I drank despite choking of throat. I exercise patience despite trouble in breathing and despite having to take sour colocynth as food²

After the commander of the faithful (the first oppressed one in this existing world) has expounded the oppression done to him and had also caution about the future affliction, he mentioned the name of the lifter of this oppression, he said: *Oh', yearning for seeing him!*

7- Imam Baqir (*peace be upon him*) said: I will retain myself for the leader of the time, if I reach the time.

1 - Al-Bihar 51: 115.

2 - Nahju Balagah by Faiful Islam from sermon 26.

هذا الكلام صدر ممّن هو الباقر لجميع العلوم في عالم الوجود ومن هو مطّلع على أسرار الخلقة، الذي الناس عنده، من المستقبلين والماضين كمن هو موجود في حضرته .

قال عليه السلام بعد بيانه للمستقبل والمستقبلين وذكر إحدى الحوادث التي تقع قبل قيام القائم أرواحنا فداء:

...أما إني لو أدركت ذلك لاستبقيت نفسي لصاحب هذا الأمر^١.

قال آية الله الشيخ محمد جواد الخراساني في كتابه: مقصود الإمام من ذلك الزمان حينما يخرج أناس من «شيلا» لأخذ الحق.

٨ - الإمام الباقر عليه السلام: بأبي وأمي، المسمّى باسمي والمكّنّي بكنتي . بأبي من يملأ الأرض عدلاً وقسطاً كما ملئت ظلماً وجوراً.

روى هذه الرواية أبو حمزة الثمالي وهو من كبار أصحاب الإمام الباقر عليه السلام قال: كنت يوماً عند الإمام عليه السلام فبعد ذهاب من كان في حضرته قال لي:

يا أبا حمزة؛ من المحتوم الذي حتمه الله قيام قائمنا، فمن شكّ فيما أقول لقي الله وهو به كافر، ثم قال:

بأبي وأمي المسمّى باسمي والمكّنّي بكنتي، السابع من ولدي، بأبي من يملأ الأرض عدلاً وقسطاً كما ملئت ظلماً وجوراً.

يا أبا حمزة؛ من أدركه فيسلم له ما سلم لمحمد وعليّ فقد وجبت له الجنة، ومن لم يسلم فقد حرّم الله عليه الجنة ومأواه النار وبئس مثوى الظالمين^٢.

٩ - الإمام الصادق عليه السلام: لو أدركته لخدمته أيام حياتي.

١. الغيبة للنعماني: ٢٧٣.

٢. البحار: ٣٩٤/٣٦/٢٤١/١٣٩/٥١.

The statement came from he who knows all knowledge of this existing world who knows the secret behind the creation, whom the previous and present people are like the present existence before him.

He (*peace be upon him*) after expounding the present and the previous and the events that will occur before the rising of Al-Mahdi (may our souls be sacrifice for him) said:

*... regards to me, I will retain myself for the leader of the world if the time reach me.*¹

Ayatollah Sheikh Muhammad Jawad Khurasani in his book said: What the Imam meant in the narration was the time people will come out to take their rights.

8- From Imam Baqir (*peace be upon him*): *may my father and mother be sacrifice for him, he who is called with my name and his nickname with mine, may my father and mother be sacrifice for him, he who shall fill the Earth with justice and equity as it was filled with oppression and inequity.*

This tradition was reported by Abu Hamza Thumali (one of the great companion of Imam Baqir) he said: one day I was with Imam after all the visitors has gone he said to me:

O' Aba Hamza among the inevitables Allah has done was the rising of our riser (Qa'im) whoever entertain doubt in my statement will meet Allah as an unbeliever, he then said: may my father and mother be sacrifice for him, he who is called with my name and nickname, the seventh among my descendant, may my father be sacrifice for him, he who will fill the Earth with justice and equity as it was filled with oppression and inequity.

*O' Aba Hamza, who ever meet him and submitted to him what he has submitted to Muhammad and Ali, it is incumbent for him to enter Paradise, and it will be prohibited for him to enter paradise whoever did not hand over to him, hence Hell fire shall be his abode, how wretched the abode of the oppressor.*²

9- Imam Sadiq (*peace be upon him*) said: **if I meet him I will be at his service throughout my life.**

1 - Al- Gaibah by Nu'mani: 273.

2 - Al-Bihar 51: 139, 24, 241, 36, 394.

هذا الكلام قاله الإمام الصادق عليه السلام حين ما سُئل عن ولادة صاحب الأمر أرواحنا فداء: هل ولد القائم؟ قال:

لا، ولو أدركته لخدمته أيام حياتي^١.

١٠ - الإمام الصادق عليه السلام: دعوت لنور آل محمد (عليه السلام).

قال عباد بن محمد المدائني: إن الإمام الصادق عليه السلام رفع يده بعد صلاة الظهر ودعا.

فقلت له: جعلت فداك؛ هل دعيت لنفسك؟ فقال:

دعوت لنور آل محمد (عليه السلام) وسائقهم والمنتقم بأمر الله من أعدائهم^٢.

أن الأئمة عليهم السلام كلهم أنوار ومعرفتهم بالنورانية معرفة الله ولكنه على قاله الإمام الصادق عليه السلام في هذه الرواية أن مولانا صاحب الزمان صلوات الله عليه هو نور الأنوار.

١١ - الإمام الكاظم عليه السلام: بأبي من لا يأخذه في الله لومة لائم، بأبي القائم بأمر الله.

قال يحيى بن فضل النوفلي: أن موسى بن جعفر عليه السلام رفع يده بعد صلاة العصر وقرء دعاءً، فسألته لمن دعيت؟ قال:

ذلك المهدي من آل محمد (عليه السلام)، قال: بأبي المنيدح البطن، المقرون
الحاجبين، أحمش الساقين، بعيد ما بين المنكبين، أسمر اللون،
يعتاده مع سمرته صفرة من سهر الليل، بأبي من ليله يرعى النجوم
ساجداً وراكعاً، بأبي من لا يأخذه في الله لومة لائم، مصباح الدجى،
بأبي القائم بأمر الله^٣.

١. الغيبة للنعماني: ٢٧٣، البحار: ١٤٨/٥١.

نسب الرواية في «عقد الدرر» وكذا غير هذه الرواية المروية عن أبي عبد الله الصادق عليه السلام إلى أبي عبد الله الحسين عليه السلام، وهو لا يصحّ بدليل سند الرواية، وعلة إشتباهه إشتراك الإمامين عليه السلام في الكنية. إرجع: «الصحيفة المباركة المهدية».

٢. فلاح السائل: ١٧٠. ٣. بحار الأنوار: ٨٦/٨١.

This was the answer of Imam Sadiq (*peace be upon him*) when he was asked about the giving birth to Imam Al-Mahdi (may our souls be sacrifice for him) he said:

*No, he is not born; if I meet him I will be at his service through out my life.*¹

10- Imam Sadiq (*peace be upon him*): supplication for the light of Muhammad's family (*peace be upon them*).

Ibad bn Muhammad Al-Mada'ini said: Verily Imam Sadiq (*peace be upon him*) raises his hands after Zuhr prayer and supplicates. I inquire from him May my soul be sacrifice for you! did you pray for yourself? He replied: *I prayed for the light of Muhammad's family (*peace be on them*) their leader who will retaliate from their enemies by the command of God.*²

Indeed, the whole Imams (*peace be on them*) are lights, their knowledge of luminance is knowing God but according to the statement of Imam Sadiq (*peace be upon him*) in this tradition the leader of the time (*peace be upon him*) is a light among the lights.

11- Imam Al-Kazim (*peace be upon him*): *may my father be sacrifice for him, he who for the course of God would not be blame by those that blame, may my father be sacrifice for him, the riser with the command of Allah.*

From Yahya bn Nufali, indeed Musa bn Ja'afar (*peace be upon him*) raise his hands and supplicates after Asr prayer, I inquire from him saying, to whom did you offer prayer for? He said: to Al-Mahdi among the family of Muhammad (*peace be on them*) and said: may my father be sacrifice for him, he is having big stomach, his eyebrow are very close, his legs are very energetic, his shoulder is wide, brown in colour and close to be yellowish, may my father be sacrifice for him, his night shall guard the stars by his bowing down and prostration to Allah, may my father be sacrifice for him, he whom the blames of those that blame shall not affect him before Allah, he is the luminous lamp, may my father be sacrifice for him, he shall rise with the command of Allah.³

1 - Al-Gaibah by Nu'mani : 273; Al-Bihar 51: 148. In "Aqd Darar" this narration and other ones was ascribed to Aba Abdullah Al-Husein (*peace be on him*) instesd of Aba Abdullah Assadiq (*peace be on him*) , which is not correct due the chain of collectors of the tradition, although the mistake occurred due to similarity in their nickname.

2 - Falahi Ssa'il: 170.

3 - Biharul Anwar : 86: 81.

١٢ - الإمام الرضا عليه السلام: بأبي وأمي، سميّ جدّي عليه السلام وشبيهي وشبيه موسى بن عمران.

قال الإمام عليه السلام هذا الكلام بعد بيانه الفتن الصعبة التي وقعت من ابتداء غيبة الإمام المنتظر أرواحنا فداه وهذه الفتن لشدة صعوبتها توقّع الأذكيا والأكياس في مصيبتها مع إظهارهم التدين والإيمان وضلالتهم توجب إحاطة الغربية بالإمام المنتظر أرواحنا فداه بحيث يبكي عليه أهل السماء والأرض وكلّ إنسان حرّاً. عليكم بالتوجّه إلى الرواية الواردة عن ثامن الحجج عليه السلام:

لا بدّ من فتنة صمّاء صيلم يسقط فيها كلّ بطانة ووليّة وذلك عند فقدان الشيعة الثالث من ولدي، يبكي عليه أهل السماء وأهل الأرض وكلّ حرّيّ وحرّان وكلّ حزين ولهفان.

ثمّ قال عليه السلام: بأبي وأمي سميّ جدّي عليه السلام وشبيهي وشبيه موسى بن عمران عليه السلام، عليه جيوب النور، يتوقّد من شعاع ضياء القدس.^١

نقل نحو هذه الرواية عن رسول الله صلى الله عليه وآله.

«روي عن مولانا الرضا عليه السلام في مجلسه بخراسان أنّه قام عند ذكر لفظة «القائم» ووضع يديه على رأسه الشريف وقال: أللهمّ عجلّ فرجه وسهّل مخرجه، وذكر من خصائص دولته.

ذكر المحدث النوري طاب ثراه في كتابه «النجم الثاقب» ما ترجمته بالعربيّة: هذا القيام والتعظيم خصوصاً عند ذكر ذلك اللقب المخصوص سيرة تمام أبناء الشيعة في كلّ البلاد من العرب والعجم والترك والهند والديلم وغيرها بل وعند أبناء أهل السنّة والجماعة أيضاً.»^٢

١. الغيبة للنعماني: ١٨٠، كمال الدين: ٣٧٠، البحار: ١٥٢/٥١، إلزام الناصب: ٢٢١/١.

٢. إلزام الناصب: ٢٧١/١.

12- Imam Rida (peace be upon him):

may my father and mother be sacrifice for him, he was named like my grand father (peace be upon him and his progeny) he resemble me and Musa bn Imraan.

Imam Rida (peace be upon him) utters this statement after he has expounded the difficult affliction that would occur during the occultation of the awaiting Imam (may our souls be sacrifice for him). This tense sedition, the good servants shall fell victim even though they manifested their religiousness and faith, their going astray is part of the reason surrounding the necessitation of Imam's loneliness of the awaiting one (may our souls be sacrifice for him) to the extend the inhabitant of the Heaven and Earth and every free independent people shall cry for him.

Be aware of this tradition that was narrated from the eighth Imam (peace be on him):

"There is no doubt for the intense sedition that shall occur where intimate friends shall fell victim, that shall be when the followers lose the third of my descendant, the inhabitant of Heaven and Earth shall lament for him including those that grief.

*He later said: may my father and mother be sacrifice for him, he shall be named after my grand father (peace be on him and his holy progeny) he is my resemblance and that of Musa son of Imran (peace be on him) he will be on luminous garment, and kindle from the ray of Al-Quds"*¹

This type narration was also narrated from the Prophet (peace be on him and his holy progeny).

It was narrated from our master Rida (peace be on him) in his seating a Khurasan, he stood up when the word Al-Qa'im was mentioned and rest his hand on his honourable head and said:

O' Allah! May You hasten his relief and make his coming very easy, he also mentioned some of the significance of his government.

Muhadith Nuri (may Allah have mercy on him) mentioned in his book "Annajmu Thaqib" what I have translated into Arabic language: this type of dignity when this name is mentioned is usual between the Shi'ah all over the world especially within the Arabs, none Arabs, Turkish, Indians, and others, even it is also common among our Sunni brothers.²

1 - Al-Gaibah by Nu'man: 180; Kamalu Ddeen: 370; Al-Bihar 51: 152; Ilzamu Nnasib 1: 221.

2 - Ilzamu Nnasib 1: 271.

قال العلامة الأميني في «الغدير»: روي أنه لما قرأ دعبل قصيدته على الرضا عليه السلام وذكر الحجة عجل الله فرجه بقوله:

فلولا الذي أرجوه في اليوم أو غدٍ تقطع نفسي إثرهم حسرائي
خروج إمام لا محالة خارج يقوم على اسم الله والبركات
وضع الرضا عليه السلام يده على رأسه وتواضع قائماً ودعى له بالفرج.^١

* * *

نختم الكلام في المقدمة بما رواه في «تنزيه الخاطر»: سئل الصادق عليه السلام عن سبب القيام عند ذكر لفظ «القائم» من ألقاب الحجة صلوات الله عليه، قال:

لأنّ له غيبة طولانيّة ومن شدّة الرأفة إلى أحبّته ينظر إلى كلّ من يذكره بهذا اللقب المشعر بدولته والحسرة بغريته ومن تعظيمه أن يقوم العبد الخاضع لصاحبه عند نظر المولى الجليل إليه بعينه الشريفة فليقم وليطلب من الله جلّ ذكره تعجيل فرجه.^٢

نسأل الله تعالى أن يجعلنا من المنتظرين لظهوره صلوات الله عليه والحمد لله ربّ العالمين.

وما توفيقي إلا بالله
مرتضى المجتهد السيستاني

١. الغدير: ٣٦١/٢. نقل العلامة المجلسي عليه السلام نحو هذه الرواية في بحار الأنوار: ١٥٤/٥١.

٢. إلزام الناصب: ٢٧١/١.

Allamah Amini in "Al-Ghadeer" said: it was narrated that when Da'abal read his poems before Imam Rida (*peace be on him*) and mentioned the Proof (May our souls be sacrifice for him) by his saying:

If not because of he whom I hope for his coming today or tomorrow;

My soul could have cut off due to sadness;

There is no doubt in the coming out of the Imam;

He shall rise by the name of Allah and His blessings.

Imam Rida (*peace be on him*) lay his hand on his head and respectfully stood up and pray for his quick relief and reappearance.¹

We concludes this introduction by what has been narrated in "Tanzihil Khatir", Imam Sadiq (*peace be on him*) was asked for the reason for standing up when the world "Al-Qa'im" is mention, which is one of the nickname of Imam, the proof *peace be on him*, he said: *because he shall have long occultation and due to his much kindness to his well-wishers, he looks at whoever remembered him with this nickname, as the symbol of his government and lost for his loneliness, it is among respect to him by standing up in humbleness before him and when the great master looks at him with his honourable sight, he should seek from Allah the Majesty, the quick relief and appearance of Imam.*²

We ask Allah the Most High to make us among those that anticipates for his reappearance, *peace be on him*.

All praise be to Allah, the Lord of the worlds.

There is no success except from God

MURTADA MUJTAHIDI SISTANI.

1 - Al-Ghadeer 2: 361; Allamah Majlisi (may Allah have mercy on him) has narrated this type of narration in Bihar al-Anwar 51: 154.

2 - Ilzamu Nnasib 1: 271.

الباب الأول

في الصلوات

نذكر في هذا الباب بعض الصلوات الواردة عن مولانا صاحب الزمان أرواحنا فداء، أو المنقولة له صلوات الله عليه :



صلاة الحجة القائم عجل الله تعالى فرجه

قال السيد بن طاووس رحمته الله : صلاة الحجة القائم أرواحنا فداء ركعتين : تقرأ في كل ركعة الفاتحة إلى «إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ» ، ثم تقول مائة مرة : «إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ» ، ثم تتم قراءة الفاتحة وتقرأ بعدها الإخلاص مرة واحدة ، وتدعو عقيبتها فتقول :

اَللّٰهُمَّ عَظُمَ الْبَلَاءُ، وَبَرِحَ الْخِفَاءُ، وَانْكَشَفَ الْغِطَاءُ، وَضَاقَتْ
الْأَرْضُ بِمَا وَسِعَتِ السَّمَاءُ، وَإِلَيْكَ يَا رَبِّ الْمُشْتَكَى، وَعَلَيْكَ
الْمُعَوَّلُ فِي الشَّدَّةِ وَالرَّخَاءِ. اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ، الَّذِينَ أَمَرْتَنَا بِطَاعَتِهِمْ.

وَعَجَّلِ اللّٰهُمَّ فَرَجَهُمْ بِقَائِمِهِمْ، وَأَظْهِرْ إِعْزَاذَهُ، يَا مُحَمَّدُ يَا

CHAPTER ONE ON PRAYERS

In this chapter we shall mention the prayers that comes from Imam Al-Mahdi (may our souls be sacrifice for him), or those that have been transmitted from him (*peace be upon him*).

[1] IMAM'S PRAYER (THE PROOF OF ALLAH) (may our souls be sacrifice for him).

Sayyid bn Taa'us (may Allah be pleased with him) said: Imam has two units (Rak'at) of prayer, in every unit he recites Suratul Fatihah to *iybaka na'budu wa iybaka nasta'in* "Thee only we serve; to Thee alone we pray for soccours" he would repeat the verse for (100) one hundred times, after that he completes the Surah and recites Suratul Ikhlas after it. After the prayer he would recite the following supplication:

O' Allah the affliction is much, concealment has departed, the wrapper is uncovered, the Earth has become narrow while the Heaven become widen, O' God unto You I laid complain, when in difficulties or comfort unto You I return, O' Allah send blessing on Muhammad and the progeny of Muhammad, those whom You have commanded me to obey.

O' Allah, hasten the coming of the riser among them and manifest his honour, O' Muhammad!

عَلِيَّ، يَا عَلِيُّ يَا مُحَمَّدُ، إِكْفِيَانِي فَإِنَّكُمَا كَافِيَايَ، يَا مُحَمَّدُ يَا
عَلِيَّ، يَا عَلِيُّ يَا مُحَمَّدُ، أَنْصُرَانِي فَإِنَّكُمَا نَاصِرَايَ، يَا مُحَمَّدُ يَا
عَلِيَّ، يَا عَلِيُّ يَا مُحَمَّدُ، إِحْفَظَانِي فَإِنَّكُمَا حَافِظَايَ، يَا مَوْلَايَ
يَا صَاحِبَ الزَّمَانِ ثَلَاثَ مَرَّةٍ، الْغُوثَ الْغُوثَ الْغُوثَ، أَذْرِكُنِي
أَذْرِكُنِي أَذْرِكُنِي، الْأَمَانَ الْأَمَانَ الْأَمَانَ.^١



صلاة المسجد المقدس في جمكران

قال حسن بن مثله: قال مولانا صاحب الزمان صلوات الله عليه:

قل للناس: ليرغبوا إلى هذا الموضع ويعززوه، ويصلّوا هنا أربع ركعات؛ ركعتان
للتحيّة في كلّ ركعة يقرأ «سورة الحمد» مرّة و«سورة الإخلاص» سبع مرّات،
ويستبّح في الركوع والسجود سبع مرّات، وركعتان للإمام صاحب الزمان
صلوات الله عليه هكذا:

يقرأ الفاتحة فإذا وصل إلى ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ كرّره مائة مرّة، ثمّ
يقرأها إلى آخرها وهكذا يصنع في الركعة الثانية، ويستبّح في الركوع والسجود
سبع مرّات، فإذا أتمّ الصلاة يهلّل ويستبّح تسبيح فاطمة الزهراء (عليها السلام)، فإذا
فرغ من التسبيح يسجد ويصلّي على النبي وآله مائة مرّة.

ثمّ قال صلوات الله عليه - ما هذه حكاية لفظه -:

فمن صلاها فكأنما صلى في البيت العتيق.^٢

١. جمال الأسبوع: ١٨١، البحار: ١٩١/٩١.

٢. جنة المأوى: ٢٣١. قد ذكرنا في كتاب «الصحيفة المهدية» نكاتاً مهمّة حول المسجد المقدس في جمكران.

O' Ali! O' Ali! O' Muhammad! Suffice me, both of you are enough, O' Muhammad! O' Ali! O' Ali! O' Muhammad! Assist me (both) you (both) are enough as a helper, O' Muhammad! O' Ali! O' Ali! O' Muhammad! Protect me (both) because you (both) are enough as a protector, O' my master the leader of the time (three times), the reliever, the reliever, the reliever, attain me, attain me, and attain me, protection, protection, protection.¹

[2]

PRAYER IN THE SACRED MOSQUE OF JAMKARAN.

From Hasan bn Mith'lah: our master the leader of the time (*peace be upon him*) said: "Tell people to dignify the place and offer four units of prayer, two units for salutation of the Mosque as follows: In every unit you recite *Suratul fatihah* one time, *suratul Ikhlas* seven times, offer the glorification in bowing and prostration position seven times. The other two units of prayer should be offer for the Imam of the time (*peace be upon him*) as follows: You recite *Suratul Fatihah* when you reach the verse *iyiyaka na'budu wa iyiyaka nasta'in* "***Thee only we serve; to Thee alone we pray for succour***"

you repeat the verse for hundred times, then you complete the remaining verse of the *Surah*, you will do the same in the second unit (*Raka'at*), you will glorify Allah for seven time in bowing and prostrating position. After finishing the two units of prayer you will bring forth the glorification of *Fatimah Zahra* (*peace be on her*). After that you send salutation to Prophet Muhammad and his progeny for one hundred times while in a prostrating position.

Who ever observe this prayer is like he has pray in the sacred house of Ka'abah"²

1 - Jamalil Usbu'u: 181; Al-Bihar 91: 191.

2 - Jannatul Ma'awa: 231. Some important point has been mentioned in the "psalm of Mahdi" about the holy Mosque of Jamkaran.



صلاة التوجه

إلى مولانا صاحب الزمان عجل الله تعالى فرجه

قال أحمد بن إبراهيم: شكوت إلى أبي جعفر محمد بن عثمان شوقي إلى رؤية مولانا صلوات الله عليه، فقال لي: مع الشوق تشتهي أن تراه؟ فقلت له: نعم.

فقال لي: شكر الله لك شوقك، وأراك وجهه في يسر وعافية، لاتلمس يا أبا عبد الله أن تراه، فإن أيام الغيبة يشتاقي إليه، ولا يسأل الاجتماع^١، إنه عزائم الله، والتسليم لها أولى، ولكن توجه إليه بالزيارة.

فأما كيف يعمل وما أملاه عند محمد بن علي فانسخوه من عنده، وهو التوجه إلى صاحب الزيارة بعد صلاة اثنتي عشرة ركعة تقرأ «قل هو الله أحد» في جميعها ركعتين ركعتين، ثم تصلي على محمد وآله، وتقول قول الله جل اسمه:

﴿سَلَامٌ عَلَى آلِ يَاسِينَ﴾، ذَلِكَ هُوَ الْفَضْلُ الْمُبِينُ مِنْ عِنْدِ اللَّهِ، وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ، إِمَامُهُ مَنْ يَهْدِيهِ صِرَاطُ الْمُسْتَقِيمِ، قَدْ آتَاكُمْ اللَّهُ خِلَافَتَهُ يَا آلَ يَاسِينَ...^٢

١. أقول: هذا ما قدّر لأحمد بن إبراهيم! ولا يحمل حكمه على جميع الشيعة، لأنه سأل بعض آخر عن الشيخ العمري رحمه الله هذه

الحاجة، ففرضي مسألته، وهو ما قاله الزهري:

طلبت هذا الأمر طلباً شافياً حتى ذهب لي فيه مال صالح، فوقع إلى العمري وخدمته ولزمته، فسألته بعد ذلك عن صاحب الزمان عليه السلام، قال: ليس إلى ذلك وصول، فخضعت له، فقال لي: بكر بالغداة.

فوافيت، فاستقبلني ومعه شاب من أحسن الناس وجهاً، وأطيبهم ريحاً، وفي كفه شيء كهيئة التجار، فلما نظرت إليه دنوت من العمري، فأومى إليه فعدلت إليه وسألته، فأجابني عن كل ما أردت. ثم مرّ ليدخل الدار وكانت من الدور التي لا يكثر بها، فقال العمري: إن أردت أن تسأل فاسأل، فإنك لاتراه بعد ذا... (الإحتجاج: ٢٩٧/٢).

٢. البحار: ١٧٤/٥٣. ونذكر الزيارة بتمامها في «باب الزيارات» إن شاء الله تعالى.

[3]

PRAYER FOR CONCENTRATION.

Ahmad bn Ibrahim said: I complain to Abu Ja'afar, Muhammad bn Uthman that I am interested to see our master (*peace be upon him*) he said to me: with interest you desire to see him? Yes I replied. Be grateful to God for your interest, he said to me, and I would show you his direction in good health and at ease, O' Abu Abdullah don't solicit to see him because the days of occultation are yearning to see him and don't request to convene with him¹ because it is a firm resolution of God and it is better you submitted to it but you concentrate to him through *Ziyarah* (prayer). Regards what shall be his duty is what Muhammad bn Ali dictated to him as follows:

Give concentration to Imam with *Ziyarah* after you have offered twelve units (*Raka'at*) of prayer, in every unit you recite Suratul Ikhlas and after every two units you terminate your prayer, you send salutation to Muhammad and his progeny after finishing and recite the following words of God:

*"Peace be on the family of Yaseen, that is the manifested favour from God, and God possess tremendous favour, His appointed Imam is he who guide to the right path, verily the legacy of God has come to you, O' the family of Yaseen..."*²

1 - Though that is the situation of Ahmad bn Ibrahim and we can not impel its law to the entire Shi'a because there are those that tender the same request before Sheikh Al-Amri and their request are granted. This is what Azzuhri said.

I sincerely requested for convening with Imam till I went to the service of Al-Amri, he told me there is no means to meet with and I surrendered to that, next time he receive me and together with him a fine and handsome young man, I tender all my questions and he answered them, the young man then preceed entering the room and Al-Amri to me: ask all your questions as you will never see him again "Al- Ihtijaj 2: 297"

2 -Al-Bihar 53: 174. By God's grace we will mention the full version under the chapter of *Ziyarah*.



صلاة الفرج ودعائه

لدفع الشدائد

أبو جعفر محمد بن جرير الطبري في مسند فاطمة عليها السلام قال: أبو الحسين الكاتب، قال: تقلدت عملاً من أبي منصور بن الصالحان، وجرى بيني وبينه ما أوجب استتاري فطلبني وأخافني.

فمكثت مستتراً خائفاً، ثم قصدت مقابر قريش ليلة الجمعة، واعتمدت البيت هناك للدعاء والمسألة، وكانت ليلة ريح ومطر، فسألت ابن جعفر القيم أن يغلق الأبواب، وأن يجتهد في خلوة الموضع لأخلو بما أريده من الدعاء والمسألة، وأمن من دخول إنسان مما لم آمنه، وخفت من لقائي له، ففعل وقفل الأبواب، وانتصف الليل وورد من الريح والمطر ما قطع الناس عن الموضع. ومكثت أدعو وأزور وأصلي فبينما أنا كذلك إذ سمعت وطأة عند مولانا موسى عليه السلام وإذا رجل يزور، فسلم على آدم وأولى العزم عليه السلام، ثم الأئمة عليهم السلام واحداً واحداً إلى أن انتهى إلى صاحب الزمان صلوات الله عليه فلم يذكره، فعجبت من ذلك وقلت له:

لعله نسي أو لم يعرف أو هذا المذهب لهذا الرجل، فلما فرغ من زيارته صلى ركعتين، وأقبل إلى عند مولانا أبي جعفر عليه السلام فزار مثل تلك الزيارة وذلك السلام وصلى ركعتين وأنا خائف منه إذ لم أعرفه، ورأيت شاباً تاماً من الرجال وعليه ثياب بيض، وعمامة متحنك بها بذوابه، ورداء على كتفه مسبل فقال لي: يا أبا الحسين بن أبي العلاء أين أنت عن دعاء الفرج؟

فقلت: وما هو يا سيدي؟ فقال:

[4]

PRAYER OF RELIEF AND IT'S SUPPLICATION.

This prayer was taught by the leader of the time (*peace be upon him*) to a man in order to propel his worries.

Abu Ja'afar, Muhammad bn Jareer Tabari in *Musnad Fatimah* (*peace be on her*) said: Abu Al-Husein (the writer) said: I imitated an action from my father, Mansur bn Saalihaan, it happen between me and him that I was necessitated to be in hidden.

I remained hiding with fear until Friday night when I decided to visit the grave yard of Quraysh,

I sanctioned in the house for prayer and supplication and it was a raining night, I inquired bn Ja'afar Al-Qayyim to banned the door and try to vacate the place as I will like to be in seclusion for prayers and supplications and he should secure from entering those he did not trust, he did as I instructed him, at the midnight wind started blowing together with rain fall till it prevent people from coming to the place.

I remained there, praying, offering *Ziyarah* and in this condition I heard pressure from my master, Musa (*peace be upon him*) suddenly there is a man offering *Ziyarah*, he saluted Adam and other endowed Prophets (*peace be on them*) **then the Imams (peace be on them) one after the other until he reach the leader of the time** (*peace be upon him*) and I was surprise that he did not mention him, I said to myself, probably he may forget or he is ignorant of the Imam or that is the sect he believed on, he offer two units of prayer after his *Ziyarah*, he then approach our master Abu Ja'afar (*peace be upon him*) and offer his prayers and *Ziyarah* and send his salutations as he does before, I begin to entertain fear because the man was not familiar with me. The man is young wearing white cloth with Turban round his chin, he said to me, O' Aba Husein bn Abi Al-ala, why are you far from the prayer of relief? Which of it O' my master? He said:

تصلي ركعتين وتقول :

يَا مَنْ أَظْهَرَ الْجَمِيلَ وَسَتَرَ الْقَبِيحَ ، يَا مَنْ لَمْ يُؤَاخِذْ بِالْجَرِيرَةِ
وَلَمْ يَهْتِكِ السُّتْرَ ، يَا عَظِيمَ الْمَنِّ ، يَا كَرِيمَ الصَّفْحِ ، يَا مُبْتَدِئَ
النَّعْمِ قَبْلَ اسْتِحْقَاقِهَا ، يَا حَسَنَ التَّجَاوُزِ ، يَا وَاسِعَ الْمَغْفِرَةِ ، يَا
بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ ، يَا مُنْتَهَى كُلِّ نَجْوَى ، وَيَا غَايَةَ كُلِّ
شَكْوَى ، وَيَا عَوْنَ كُلِّ مُسْتَعِينٍ ، يَا مُبْتَدِئًا بِالنَّعْمِ قَبْلَ
اسْتِحْقَاقِهَا ، «يَا رَبَّاهُ» عشر مرّات ، «يَا سَيِّدَاهُ» عشر مرّات ، «يَا
مَوْلَاهُ» (يَا مَوْلِيَاهُ خ) عشر مرّات ، «يَا غَايَتَاهُ» عشر مرّات ، «يَا مُنْتَهَى
رَغْبَتَاهُ» عشر مرّات .

أَسْأَلُكَ بِحَقِّ هَذِهِ الْأَسْمَاءِ ، وَبِحَقِّ مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ
عَلَيْهِمُ السَّلَامُ إِلَّا مَا كَشَفْتَ كَرْبِي ، وَنَفَّسْتَ هَمِّي ، وَفَرَّجْتَ
عَنِّي ، وَأَصْلَحْتَ خَالِي .

وتدعو بعد ذلك بما شئت ، وتسال حاجتك ، ثم تضع خدك الأيمن على الأرض
وتقول مائة مرّة في سجودك :

يَا مُحَمَّدُ يَا عَلِيُّ ، يَا عَلِيُّ يَا مُحَمَّدُ ، إِكْفِيَانِي فَإِنَّكُمَا كَافِيَانِي ،
وَأَنْصُرَانِي فَإِنَّكُمَا نَاصِرَانِي .

Observe two units of prayer and recite the following:

O' He who reveals virtue, and concealed vice, O' He who does not call to severe account for sin and does not disclose the secrets of his servant, O' He whose favour is tremendous, O' the Most Magnanimous in overlooking shortcomings, O He who commence granting Favour before one merits it, O' He who possess beautiful skipping, O' He whose forgiveness is encompassing, O' He whose hands is strengthen with mercy, O' He who all secrets are directed to him,

O' He who all complaints are directed to, O' He who help those that are in need of help, O' He who commence granting favour before one merits it.

O' Lord (repeat it ten times) O' Master (repeat it ten times) O' Chief (repeat it ten times) O' The Extreme (repeat it ten times) O' The Utmost Desire (repeat it ten times).

I seek from you by the sake of all these names and for the sake of Muhammad and his pure progeny peace be on them to dispel all my grief and to relieve all my sorrow and to make me happy after my sufferings and reform my conditions.

You then put forward all your requests and needs, after you place your right cheek on the ground and recite the following supplications (100) one hundred times.

O' Muhammad, O' Ali, O' Ali, O' Muhammad, suffice me as both of you are enough as my suffice, help me as both of you are enough as my helper

وتضع خدك الأيسر على الأرض وتقول مائة مرة: «أَذْرِكُنِي» وتكررها كثيراً وتقول: «الْغَوْثَ [الْغَوْثَ] الْغَوْثَ» حتى ينقطع نفسك، وترفع رأسك، فإن الله بكرمه يقضي حاجتك إن شاء الله تعالى.

فلما اشتغلت بالصلاة والدعاء خرج، فلما فرغت خرجت لابن جعفر لأسأله عن الرجل وكيف [قد] دخل فرأيت الأبواب على حالها مغلقة مقفلة، فعجبت من ذلك، وقلت: لعله بات ههنا ولم أعلم فأنبهت ابن جعفر القيم، فخرج إلي من بيت الزيت فسأله عن الرجل ودخوله فقال: الأبواب مقفلة كما ترى ما فتحتها، فحدثته بالحديث فقال:

هذا مولانا صاحب الزمان صلوات الله عليه، وقد شاهدته دفعات في مثل هذه الليلة عند خلوها من الناس، فتأسفت على ما فاتني منه.

وخرجت عند قرب الفجر وقصدت الكرخ إلى الموضع الذي كنت مستتراً فيه فما أضحى النهار إلا وأصحاب ابن الصالحان يلتمسون لقائي فيه، ويسألون عني أصدقائي ومعهم أمان من الوزير، ورقة بخطه فيها كل جميل، فحضرت مع ثقة من أصدقائي عنده، فقام والتزمني وعاملني بما لم أعهده منه، وقال: انتهت بك الحال إلى أن تشكوني إلى صاحب الزمان صلوات الله عليه؟

فقلت: قد كان مني دعاء ومسألة، فقال: ويحك رأيت البارحة مولاي صاحب الزمان صلوات الله عليه في النوم - يعني ليلة الجمعة - وهو يأمرني بكل جميل، ويجفو علي في ذلك جفوة خفتها، فقلت: لا إلا إلا الله، أشهد أنهم الحق ومنتهى الحق رأيت البارحة مولانا في اليقظة وقال لي: كذا وكذا، وشرحت ما رأيته في المشهد فعجب من ذلك وجرت منه أمور عظام حسان في هذا المعنى، وبلغت منه غاية ما لم أظنه ببركة مولانا صاحب الأمر أرواحنا فداه.^١

١. تبصرة الولي: ١٩٢، ونحوه في البحار: ٣٤٩/٩١، وفي دلائل الإمامة: ٥٥١.

Then you place your left cheek on the ground and recite the following (100) one hundred times {*Attain me*} and you also recite the following {*the reliever*} till your last breath. Then you raise your head. Verily God Almighty with His Generosity will grant your requests.

I was busy with the above prayer while the man left, when I finish I came to Ibn Ja'afar to inquire of the man from him but very surprising that I met the door closed and pad locked, I thought within myself that he was inside with us without my knowledge, I draw the attention of Ja'afar Ibn Al-Qayyim, he came out and inquire from him about the coming in of the man, he said, the doors are closed and he didn't open them, I then narrate the incidence to him, he said to me: That is our master, the Imam of the time (*peace be upon him*), I have witness him in many occasions like this type of night when he secluded from people, indeed I regretted for what missed me.

I went out near to the dawn intending going to my hidden place, it was not yet noon while the companions of ibn Saalihaan seeking to meet with me asking of me from my friends and along with them security from the minister and coupon with his hand writing, I presented myself with my trusted friends, he stood to embrace me and treated me fine not as usual with him before and said: your situation has reach the extend you complain of me to the leader of the time (*peace be upon him*)?

Verily there was an affair and prayer from me, I replied: Woe unto you, said by ibn Saalihaan, I saw the Imam, the leader of the time (*peace be upon him*) in my dream yesterday (i.e. Friday night) he was commanding for good and avoidance of bad to the extend I became frighten, I said to him: there is no deity of worship except Allah, I bear witness that they are the truth and extreme fact, I saw the Imam face to face yesterday and said so and so to me, he was astonished when I explain the incidence to him and with the grace of Imam (*peace be upon him*) I attain from him what I did not thought of.¹

1 - Tabsiratul Wali: 192; its type has been narrated in Al-Bihar 91: 349 and in Dala'il Al-Imamah: 551.



صلاة الاستغاثة به عجل الله تعالى فرجه

قال السيّد عليخان في «الكلم الطيّب»: هذه إستغاثة إلى صاحب الزمان صلوات الله عليه، من حيث تكون تصليّ ركعتين بالحمد وسورة وقم مستقبل القبلة تحت السّماء وقل:

سَلَامُ اللَّهِ الْكَامِلُ التَّامُّ الشَّامِلُ الْعَامُّ، وَصَلَوَاتُهُ الدَّائِمَةُ
وَبَرَكَاتُهُ الْقَائِمَةُ الثَّابِتَةُ، عَلَى حُجَّةِ اللَّهِ وَوَلِيِّهِ فِي أَرْضِهِ
وَبِلَادِهِ، وَخَلِيفَتِهِ عَلَى خَلْقِهِ وَعِبَادِهِ، وَسُلَالَةِ النُّبُوَّةِ، وَبَقِيَّةِ
الْعِتْرَةِ وَالصَّفْوَةِ، صَاحِبِ الزَّمَانِ، وَمُظْهِرِ الْإِيمَانِ، وَمُلَقِّنِ
أَحْكَامِ الْقُرْآنِ، وَمُطَهِّرِ الْأَرْضِ، وَنَاشِرِ الْعَدْلِ فِي الطُّولِ
وَالْعَرْضِ، وَالْحُجَّةِ الْقَائِمِ الْمَهْدِيِّ، الْإِمَامِ الْمُنتَظَرِ الْمَرْضِيِّ،
وَابْنِ الْأَئِمَّةِ الطَّاهِرِينَ، الْوَصِيِّ بْنِ الْأَوْصِيَاءِ الْمَرْضِيِّينَ،
الْهَادِي الْمَعْصُومِ بْنِ الْأَئِمَّةِ الْهُدَاةِ الْمَعْصُومِينَ.

السَّلَامُ عَلَيْكَ يَا مُعِزَّ الْمُؤْمِنِينَ الْمُسْتَضْعَفِينَ، السَّلَامُ عَلَيْكَ
يَا مُدِلَّ الْكَافِرِينَ الْمُتَكَبِّرِينَ الظَّالِمِينَ. السَّلَامُ عَلَيْكَ يَا مَوْلَايَ
يَا صَاحِبَ الزَّمَانِ، السَّلَامُ عَلَيْكَ يَا بَنَ رَسُولِ اللَّهِ، السَّلَامُ
عَلَيْكَ يَا بَنَ أَمِيرِ الْمُؤْمِنِينَ، السَّلَامُ عَلَيْكَ يَا بَنَ فَاطِمَةَ الزَّهْرَاءِ

[5]**PRAYER SEEKING FOR HIS HELP** (may our souls be sacrifice for him).

Sayyid Ali Khan in the book '*Al-kalim Attayyib*' said: this prayer to the leader of the time (*peace be upon him*) you offer two units (*Raka'at*) of prayer with Surah Alhamd with any other Surah, on conclusion you stood under the sky and recite the following:

The Most Perfect, complete and comprise peace, continuous blessing and complete Benediction of Allah be upon the proof of Allah, His legacy on the Earth and land, His ambassador to His servants and creatures, the offspring of the Prophet, the remainder of the progeny and the chosen one, the leader of the time, the manifestation of faith, the prompter of the Qur'anic laws, the cleaner of the Earth (from oppression), the propagator of Justice in the entire world, the proof, the riser Al-Mahdi, the pleasant awaiting leader, the descendant of the purified Imams, the descendant of the pleased executors, the guided infallible son of the guided infallibles.

Peace be unto you, O' the comforter of the weak believers, peace be unto you O' the descendant of Allah's Messenger, peace be unto you O' the descendant of the commander of the faithful, peace be unto you O' the descendant of Fatimah Zahra

سَيِّدَةَ نِسَاءِ الْعَالَمِينَ، السَّلَامُ عَلَيْكَ يَا ابْنَ الْأَيِّمَةِ الْحُجَّجِ
الْمَعْصُومِينَ وَالْإِمَامِ عَلَى الْخَلْقِ أَجْمَعِينَ، السَّلَامُ عَلَيْكَ يَا
مَوْلَايَ سَلَامَ مُخْلِصٍ لَكَ فِي الْوِلَايَةِ.

أَشْهَدُ أَنَّكَ الْإِمَامُ الْمَهْدِيُّ قَوْلًا وَفِعْلًا، وَأَنْتَ الَّذِي تَمْلَأُ
الْأَرْضَ قِسْطًا وَعَدْلًا، بَعْدَ مَا مِلَّتْ جَوْرًا وَظُلْمًا، فَعَجَّلَ اللَّهُ
فَرَجَكَ، وَسَهَّلَ مَخْرَجَكَ، وَقَرَّبَ زَمَانَكَ، وَكَثَّرَ أَنْصَارَكَ
وَأَعْوَانَكَ، وَأَنْجَزَ لَكَ مَا وَعَدَكَ، فَهُوَ أَصْدَقُ الْقَائِلِينَ ﴿وَنُرِيدُ
أَنْ نُمْنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً
وَنَجْعَلَهُمُ الْوَارِثِينَ﴾^١.

يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ، يَا ابْنَ رَسُولِ اللَّهِ، حَاجَتِي كَذَا وَكَذَا،
ثُمَّ اذْكُرْ حَاجَتَكَ وَقُلْ: فَاشْفَعْ لِي فِي نَجَاحِهَا، فَقَدْ تَوَجَّهْتُ إِلَيْكَ
بِحَاجَتِي، لِعِلْمِي أَنَّ لَكَ عِنْدَ اللَّهِ شَفَاعَةً مَقْبُولَةً، وَمَقَامًا مَحْمُودًا،
فَبِحَقِّ مَنْ اخْتَصَّكَ بِأَمْرِهِ، وَارْتَضَاكَ لِسِرِّهِ، وَبِالشَّأْنِ الَّذِي لَكُمْ
عِنْدَ اللَّهِ بَيْنَكُمْ وَبَيْنَهُ، سَلِ اللَّهَ تَعَالَى فِي نُجْحِ طَلِبَتِي، وَإِجَابَةِ
دَعْوَتِي، وَكَشْفِ كُرْبَتِي. وادع بما أحببت، فإنه تقضي إن شاء الله.^٢

١. القصص: ٥.

٢. مفاتيح الجنان: ١١٧، الكلم الطيب: ٨٣.

the leader of women of the two worlds, peace be unto you, O' the descendant of the proofs and the infallible Imams, the leader of the whole creatures, peace be unto you, O' my master, sincere peace be unto you in your legacy.

In speech and action, I bear witness that you are Imam Al-Mahdi, you will be the one to fill the Earth with justice and equity after it has been filled with oppression and inequity. I beseech Almighty Allah to hasten your relief and make ease your reappearance, and let the time be closer, make your helpers in abundant, and to execute what He has promised you, He is the best that speaks the truth.

"Yet we desire to be gracious to those that were abased in the land, and to make them leaders, and to make them the inheritors".¹

O' my master, O' the leader of the time, O' the son of the Prophet, my request is so and so (mention your request).

*After you recite the following:
Intercede for me for its success, I have forward my request before you, surely I know that your intercession is accepted, due to your commended rank, for the sake of He who has specialized you for His affairs and your pleasant with His mystery and for the sake of the prestige you possess between you and God, so appeal to Allah the Most High for success in my request and to accept my calls and take off from me all my sufferings.*

Then you put forward all your wishes, by the grace of God it will be accepted.²

1 - Qur'an 28: 5.

2 - Mafaatihul Jannan :117; Al-kalim Attayyib: 83



إهداء الصلاة إليه عجل الله تعالى فرجه

في يوم الخميس

قال أبو جعفر الطوسي في «مصباحه الكبير»: صلاة الهدية ثماني ركعات، روى عنهم عليه السلام أنه يصلي العبد في يوم الجمعة ثماني ركعات: أربعاً يهدي إلى رسول الله ﷺ، وأربعاً يهدي إلى فاطمة عليها السلام ويوم السبت أربع ركعات يهدي إلى أمير المؤمنين عليه السلام، ثم كذلك كل يوم إلى واحد من الأئمة عليهم السلام إلى يوم الخميس أربع ركعات يهدي إلى جعفر بن محمد الصادق عليه السلام. ثم يوم الجمعة أيضاً ثماني ركعات: أربعاً يهدي إلى رسول الله ﷺ وأربع ركعات يهدي إلى فاطمة عليها السلام، ثم يوم السبت أربع ركعات يهدي إلى موسى بن جعفر عليه السلام، ثم كذلك إلى يوم الخميس أربع ركعات يهدي إلى صاحب الزمان أرواحنا فداه. الدعاء بين الركعتين منها:

اَللّٰهُمَّ اَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، وَإِلَيْكَ يَعُوذُ السَّلَامُ،
حَيَّنَا رَبَّنَا مِنْكَ بِالسَّلَامِ. اَللّٰهُمَّ اِنَّ هَذِهِ الرِّكَعَاتِ هَدِيَّةٌ مِنِّيْ اِلَى
الْحُجَّةِ بْنِ الْحَسَنِ^١، فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَبَلِّغْهُ
إِيَّاهَا، وَأَعْظِنِيْ أَفْضَلَ أَمَلِيْ وَرَجَائِيْ فِيكَ، وَفِي رَسُوْلِكَ
صَلَوَاتِكَ عَلَيْهِ وَآلِهِ [وَفِيهِ]، وتدعو بما أحببت إن شاء الله تعالى^٢.

١. تذكر في الدعاء اسم الإمام الذي تهدي الصلاة إليه.

٢. جمال الأسبوع: ٣٤، الدعوات للراوندي: ١٠٨، مصباح المتعبد: ٣٢٢.

[6]
DEDICATION OF PRAYER TO HIM *(peace be upon him)*
ON THURSDAYS

Abu Ja'afar Tusi in *Misbaahul Kabeer* said:

Prayer of dedication to Imam is eight units (*Raka'at*), it was narrated from them (peace be on them) on Friday a servant should observe eight units of prayer: he should dedicate four units out of it to the Prophet (peace be upon him and his progeny) and the remaining four should be dedicated to Fatimah (peace be on her).

On Saturday he should observe four units (*Raka'at*) dedicating it to the commander of the faithful (peace be upon him) this will continue till Thursday by offering four units every day for one Imam, thus Thursday will be the turn of Imam Sadiq (peace be upon him). Then the following Friday, he should observe eight units of prayer again, the first four should be dedicated to the holy Prophet (peace be upon him and his holy progeny) and the remaining four to Fatimah (peace be on her).

Then on Saturday he will continue offering four units dedicating it to every Imam commencing from Imam Musa bn Ja'afar (peace be upon him) till Thursday when he will dedicate four units to the Imam of the time (may our souls be sacrifice for him).

The supplication after every two units (*Raka'at*) is as follows:

O' God! You are Peace, the Peace from You, all peace return to You, O' our Lord cause us to alive with Your peace, O' God, this units of prayer from me are dedicated to the proof son Al-Hasan,¹ so, O' Allah bless Muhammad and the progeny of Muhammad and extend it to him, O' Allah bestowed on me the best of my hope and expectation in You and Your Prophet, may Your blessing be on him and his holy progeny.

Then you tender all your wishes before God.²

1 - There you mention the name of the Imam you are dedicating the prayer to.

2 - Jamal Al-Usbuy : 34; Addawaat by Rawandi: 108; Misbaahil Mutaahajjid: 322.



صلاة الحجّة عبّل الله تعالى فرجه في ليلة الجمعة

قال السيّد بن طاووس رحمه الله: رأيت في كتاب «كنوز النّجاح» تأليف الفقيه أبي علي الفضل بن الحسن الطبرسي رحمه الله، عن مولانا الحجّة صلوات الله عليه ما هذا لفظه: روى أحمد بن الدّربي عن خزيمة، عن أبي عبد الله الحسين بن محمّد البروفري قال: خرج عن النّاحية المقدّسة:

من كان له إلى الله حاجة فليغسل ليلة الجمعة بعد نصف اللّيل، ويأتي مصلاه، ويصلي ركعتين يقرأ في الركعة الأولى الحمد، فإذا بلغ ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ يكررها مائة مرّة، ويتمّ في المائة إلى آخرها، ويقرأ سورة التوحيد مرّة واحدة، ثم يركع ويسجد، ويسبّح فيها سبعة سبعة، ويصلي الركعة الثانية على هيئته ويدعو بهذا الدّعاء، فإن الله تعالى يقضي حاجته ألبتّة كائنًا ما كان إلا أن يكون في قطيعة الرحم.

والدّعاء: اللَّهُمَّ إِنْ أَطَعْتُكَ فَأَلْحَمْدُهُ لَكَ، وَإِنْ عَصَيْتُكَ
فَالْحُجَّةُ لَكَ، مِنْكَ الرُّوحُ وَمِنْكَ الْفَرَجُ، سُبْحَانَ مَنْ أَنْعَمَ
وَشَكَرَ، سُبْحَانَ مَنْ قَدَرَ وَغَفَرَ.

اللَّهُمَّ إِنْ كُنْتُ قَدْ عَصَيْتُكَ، فَإِنِّي قَدْ أَطَعْتُكَ فِي أَحَبِّ
الْأَشْيَاءِ إِلَيْكَ وَهُوَ الْإِيمَانُ بِكَ، لَمْ أَتَّخِذْ لَكَ وَلَدًا، وَلَمْ أَدْعُ لَكَ
شَرِيكًا، مَنَّائِي بِكَ عَلَيَّ لَا مَنَّائِي بِهِ عَلَيْكَ، وَقَدْ عَصَيْتُكَ يَا

[7]

PRAYER FOR REQUEST ON FRIDAY NIGHT.

Sayyid bn Taa'us (may Allah have mercy on him) said: I saw in "*Kanuzu nnajaah*" written by Jurist Abu Ali Al-Fadl bn Al-Hasan Tabrasi (may Allah have mercy on him). From Imam Al-Hujja (*peace be upon him*), Ahmad bn Darbi reported from Khazamah, on the authority of Abu Abdullah, Al-Husein bn Muhammad Al-Bazufari, he said: It came from Imam that whoever has a demand from Allah should take a bath on Friday night after midnight and observe two units (*Raka'at*) of prayer in his normal place of prayer, he recite in every unit *Surah Alhamd* till he reach {*Iyyaka na'abudu wa Iyyaka nasta'een*} he repeat it for (100) one hundred times, he then concludes the remaining part of the *Surah* including one *Surah Al-Ikhlās*, he then bow down and prostrate and read the glorification for (7)seven time, the second unit (*Raka'at*) is as same as the first one. On conclusion, he recites the following supplication, verily Allah will grant his request except break of relations.

The supplication is as follows:

O' Allah, if I obey You, You worth commendation, and if I offended You, You have proof against me, all ease and relief are from You, Glory be to He who bestowed and was gratified, Glory be to He who possess the power but forgives.

O' Allah, even though I have offended You, but I have obeyed You among the thing You love most which is believing in You, I have not ascribe offspring to You and I have not ascribe partner to You. You have bestowed on me and I have not bestowed anything upon You, O' my God verily I have offended

إِلَهِي عَلَى غَيْرِ وَجْهِ الْمُكَابَرَةِ، وَلَا الْخُرُوجِ عَنْ عُبُودِيَّتِكَ، وَلَا
الْجُحُودِ لِرُبُوبِيَّتِكَ، وَلَكِنْ أَطَعْتُ هَوَايَ، وَأَزَلَّنِي الشَّيْطَانُ،
فَلَكَ الْحُجَّةُ عَلَيَّ وَالْبَيَانُ، فَإِنْ تُعَذِّبْنِي فَبِذُنُوبِي غَيْرَ ظَالِمٍ،
وَإِنْ تَغْفِرَ لِي وَتَرْحَمْنِي، فَإِنَّكَ جَوَادٌ كَرِيمٌ، يَا كَرِيمُ يَا كَرِيمُ
حَتَّى يَقْطَعَ النَفْسَ، ثُمَّ يَقُولُ:

يَا آمِنًا مِنْ كُلِّ شَيْءٍ، وَكُلُّ شَيْءٍ مِنْكَ خَائِفٌ حَذِرٌ، أَسْأَلُكَ
بِأَمْنِكَ مِنْ كُلِّ شَيْءٍ، وَخَوْفِ كُلِّ شَيْءٍ مِنْكَ، أَنْ تُصَلِّيَ عَلَيَّ
مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تُعْطِيَنِي أَمَانًا لِنَفْسِي وَأَهْلِي وَوَلَدِي،
وَسَائِرِ مَا أَنْعَمْتَ بِهِ عَلَيَّ، حَتَّى لَا أَخَافَ أَحَدًا، وَلَا أَحْذَرَ مِنْ
شَيْءٍ أَبَدًا، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَحَسْبُنَا اللَّهُ وَنِعْمَ
الْوَكِيلُ، يَا كَافِيَ إِبْرَاهِيمَ نُمْرُودَ، يَا كَافِيَ مُوسَى فِرْعَوْنَ،
أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تُكَفِّينِي شَرَّ
فُلَانٍ بَنِ فُلَانٍ. فيستكفي شرَّ من يخاف شرَّه إن شاء الله تعالى.

ثمَّ يسجد ويسأل حاجته ويتضرع إلى الله تعالى، فإنه مامن مؤمن ولا مؤمنة
صلى هذه الصلاة، ودعا بهذا الدعاء خالصاً، إلا فتحت له أبواب السماء للإجابة
ويجاب في وقته وليلته كائناً ما كان، وذلك من فضل الله علينا وعلى الناس.^١

١. مهج الدعوات: ٣٥١، المصباح: ٥٢٢ بتفاوت يسير.

You but not as a result of stubbornness nor to depart from your service and not denial of Your Divinity but I have obeyed my desire and Satan has stumble on me, You possess the proof against me, You did not oppress me if You punish me due to my sin, but if You forgives and have mercy on me, verily You are Openhanded and Generous. O' the Generous,

O' the Generous (recite it till your last breath)

O' He who is secured from everything, O' He who everything are afraid and caution of, I requested You of Your security from everything and the fear of everything of You, to send Your blessing on Muhammad and on the family of Muhammad, and to grant security for me, my family, offspring and other privileges You have bestowed on me till I was not frighten by anyone and will not caution of anything forever, verily You have the power over all thing. Allah Suffice us an excellent trustee. O' He who suffices Ibrahim against Namrud, O' He who suffices Musa against Fir'aun, I requested from You to bless Muhammad and the family of Muhammad and to suffice me from the evils of so and so person son of so and so person.

(You will be sufficed from the evil of whoever you are frightened of by the grace of God).

Then you prostrate in honour to Allah and tender your request, there is no any believing men or women that has observe this prayer and supplication with sincerity except the doors of Heaven opens for him for the acceptance of his prayer at that very particular time, base on the favour of Almighty Allah on us.¹

1 - Mahji Ddaawaat: 351; Al-Misbaah :522, with some slit difference.

الباب الثاني

في أدعية القنوتات



الدعاء لظهوره عجل الله تعالى فرجه

في قنوت الصلوات

قال الشهيد عليه السلام في «الذكرى»: اختار ابن أبي عقيل هذا الدعاء بما روي عن أمير المؤمنين عليه السلام في القنوت:

اَللّٰهُمَّ اِلَيْكَ شَخَصَتِ الْاَبْصَارُ، وَنُقِلَتِ الْاَقْدَامُ، وَرُفِعَتِ
الْاَيْدِي، وَمُدَّتِ الْاَعْنَاقُ، وَاَنْتَ دُعِيتَ بِالْاَلْسُنِ، وَاِلَيْكَ سِرُّهُمْ
وَنَجْوَاهُمْ فِي الْاَعْمَالِ، رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَاَنْتَ
خَيْرُ الْفَاتِحِينَ.

اَللّٰهُمَّ اِنَّا نَشْكُو اِلَيْكَ غَيْبَةَ نَبِيِّنَا وَقِلَّةَ عَدَدِنَا، وَكَثْرَةَ عَدُوِّنَا،
وَتَظَاهَرَ الْاَعْدَاءِ عَلَيْنَا، وَوُقُوعَ الْفِتَنِ بِنَا، فَفَرِّجْ ذَلِكَ اللّٰهُمَّ
بِعَدْلٍ تُظْهِرُهُ، وَاِمَامٍ حَقٌّ تُعَرِّفُهُ، اِلَهَ الْحَقِّ آمِينَ رَبَّ الْعَالَمِينَ.

CHAPTER TWO ON QUNUT SUPPLICATION.

[8] SUPPLICATION FOR THE REAPPEARANCE OF IMAM *(peace be upon him)* DURING THE QUNUT.

Shaheed (may Allah have mercy on him) in his book ''Zikra'' said: Ibn Abi Aqeel has chosen this supplication base on what has been narrated from the commander of the faithful *(peace be upon him)* concerning *Qunut*:

O' Allah! All sight ascend to You and feet convey to You, the hands are raised to You, the necks are extended to You, He who was called by tongues, You attain peoples secrets and confidential talks in their action. O' our Lord! Initiate the path of fact between us and our people, You are the best initiator.

O' Allah! We complain the absence of our Prophet to you and the littleness of our number and the abundance of our enemy and the pretence of our enemy on us and occurrence of afflictions on us, O' Allah! Relief us with Your manifested justice and introduce the trusted Imam to us, O' Allah the Lord of the worlds. Amen!

قال: وبلغني أنَّ الصادق عليه السلام كان يأمر شيعته أن يقتنوا بهذا بعد كلمات الفرج.^١



قنوت مولانا الحجة عجل الله تعالى فرجه

دعاء مولانا صاحب الزمان صلوات الله عليه في القنوت، رواه السيّد رحمه الله في «مهج الدعوات» والكفعمي رحمه الله في «البلد الأمين»:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَآكْرِمْ اَوْلِيَاءَكَ بِاِنْجَازِ وَعْدِكَ، وَبَلِّغْهُمْ دَرَكَ مَا يَأْمُلُوْنَهُ مِنْ نَصْرِكَ، وَاكْفُفْ عَنْهُمْ بِأَسْ مَنْ نَصَبَ الْخِلَافَ عَلَيْكَ، وَتَمَرَّدَ بِمَنْعِكَ عَلَى رُكُوبِ مُخَالَفَتِكَ، وَاسْتَعَانَ بِرِفْدِكَ عَلَى فُلِّ حَدِّكَ، وَقَصَدَ لِكَيْدِكَ بِأَيْدِكَ، وَوَسِعَتْهُ حِلْمًا لِتَأْخُذَهُ عَلَى جَهْرَةٍ، وَتَسْتَأْصِلَهُ عَلَى عِزَّةٍ. فَإِنَّكَ اَللّٰهُمَّ قُلْتَ وَقَوْلُكَ الْحَقُّ ۞ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهُمْ حَصِيدًا كَأَن لَّمْ تَغْنِ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ۞^٢.

١. البحار: ٢٠٧/٨٥.

٢. يونس: ٢٤.

He said: it gets to me that Imam Sadiq (*peace be upon him*) use to command his followers to observe this supplication in their Qunut after reciting the words of relief (Faraj).¹

[9]

THE QUNUT OF OUR MASTER, THE PROOF (*peace be upon him*).

Sayyid (may Allah have mercy on him) reported it in *Mahji Dda'wah* and Kafa'ami (may Allah have mercy on him) in *Balad Al-Ameen* that our master, the leader of the time observes this supplication in his Qunut.

O' Allah! Bless Muhammad and the family of Muhammad, honour all Your good friends by fulfilling Your promise and let them perceive their hope in Your assistance and prevent them from the agony of those who has put up controversy on You and has revolt against Your prohibition by going against You, he use Your favour to vanquish Your bound and he intended to deceit You with Your Hands, he is fully aware that You can publicly held him responsible and to eradicates him base on superiority.

O' Allah, You said and You have said the fact {Till, when the Earth has taken on its glitter and has decked itself fair, and its inhabitants think they have power over it, Our command comes up it night or day, and We make it stubble, as though yesterday it flourished not Even so We distinguish the signs for a people who reflect}.²

1 - Al-Bihar 85: 207.

2 - Qur'an 10: 24.

وَقُلْتُ ﴿فَلَمَّا آسَفُونَا انتَقَمْنَا مِنْهُمْ﴾^١، وَإِنَّ الْغَايَةَ عِنْدَنَا قَدْ
تَنَاهَتْ، وَإِنَّا لِعَظِيمُكَ غَاضِبُونَ، وَإِنَّا عَلَى نَصْرِ الْحَقِّ
مُتَعَاصِبُونَ، وَإِلَى وَرُودِ أَمْرِكَ مُشْتَاقُونَ، وَلِإِنْجَازِ وَعْدِكَ
مُرْتَقِبُونَ، وَلِحُلُولِ وَعْدِكَ بِأَعْدَائِكَ مُتَوَقِّعُونَ.
اللَّهُمَّ فَأَذِنْ بِذَلِكَ، وَافْتَحْ طُرُقَاتِهِ، وَسَهِّلْ خُرُوجَهُ، وَوَسِّطْ
مَسَالِكَهُ، وَأَشْرِعْ شَرَائِعَهُ، وَأَيِّدْ جُنُودَهُ وَأَعْوَانَهُ، وَبَادِرْ بِأَسْكَ
الْقَوْمِ الظَّالِمِينَ، وَابْسُطْ سَيْفَ نِقْمَتِكَ عَلَى أَعْدَائِكَ الْمُعَانِدِينَ،
وَخُذْ بِالثَّارِ، إِنَّكَ جَوَادٌ مَكَّارٌ.^٢



الدعاء الثاني في قنوته أرواحنا فداه

الدعاء الثاني لمولانا صاحب الزمان صلوات الله عليه في القنوت، رواه السيّد رحمه الله في
«مهج الدعوات» والكفعمي رحمه الله في «البلد الأمين»:

[قُلِ اللَّهُمَّ مَا لِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ، وَتَنْزِعُ
الْمُلْكَ مِمَّنْ تَشَاءُ، وَتُعِزُّ مَنْ تَشَاءُ، وَتُذِلُّ مَنْ تَشَاءُ، بِيَدِكَ
الْخَيْرُ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، يَا مَاجِدُ يَا جَوَادُ، يَا ذَا

١. الزخرف: ٥٥. ٢. مهج الدعوات: ٩٠، البلد الأمين: ٦٦٤.

And You said: {So, when they had angered us, We took vengeance on them}¹

Verily our aim has come to an end, and Your annoyance is our annoyance, we are illiberal in helping the fact, we are eager for the coming of Your command, we are anticipating to implement Your promise and we are expecting the advent of your threat to Your enemies.

O' Allah, permit that and open his ways and make his reappearance at ease and pave his path, commence his legitimate course and assist him with his helper and soldiers and initiate Your affliction to the group of oppressors and spread the sword of your wrath against Your enemies in taking revenge, verily You are artful and openhanded.²

[10]

THE SECOND SUPPLICATION IN HIS QUNUT

(may our souls be sacrifice for him).

Sayyid bn Taaus (may Allah have mercy on him) in his *Mahji Dda'wah* and Kafa'ami in his *Baladul Ameen* narrated the second supplication of Imam of the time (peace be upon him) in his Qunut.

[Say] O' Allah, the proprietor of the supreme authority, You gave the reign to whom You wishes and take off reign from whom You wishes, You honour whom ever You wishes and dishonour whom ever You wishes, You are the possessor of all goods; verily You attain the strength over all thing; O' the Glorious, O' the Bountiful, O'He who possess

1 - Qur'an 43: 55.

2 - Mahji Dda'wah: 90 ; Al-baladul Ameen: 664.

الْجَلَالِ وَالْإِكْرَامِ، يَا بَطَّاشُ يَا ذَا الْبَطْشِ الشَّدِيدِ، يَا فَعَّالاً لِمَا يُرِيدُ، يَا ذَا الْقُوَّةِ الْمَتِينِ، يَا رَوْوْفُ يَا رَحِيمُ، يَا لَطِيفُ يَا حَيُّ حِينَ لَا حَيَّ.

أَسْأَلُكَ بِاسْمِكَ الْمَخْزُونِ الْمَكْنُونِ الْحَيِّ الْقَيُّومِ، الَّذِي اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ لَمْ يَطَّلِعْ عَلَيْهِ أَحَدٌ مِنْ خَلْقِكَ، وَأَسْأَلُكَ بِاسْمِكَ الَّذِي تُصَوِّرُ بِهِ خَلْقَكَ فِي الْأَرْحَامِ كَيْفَ تَشَاءُ، وَبِهِ تَسُوقُ إِلَيْهِمْ أَرْزَاقَهُمْ فِي أَطْبَاقِ الظُّلُمَاتِ، مِنْ بَيْنِ الْعُرُوقِ وَالْعِظَامِ، وَأَسْأَلُكَ بِاسْمِكَ الَّذِي أَلْفَتَ بِهِ بَيْنَ قُلُوبِ أَوْلِيَائِكَ، وَأَلْفَتَ بَيْنَ الثَّلَجِ وَالنَّارِ، لَا هَذَا يُذِيبُ هَذَا، وَلَا هَذَا يُطْفِئُ هَذَا.

وَأَسْأَلُكَ بِاسْمِكَ الَّذِي كَوْنَتْ بِهِ طَعْمَ الْمِيَاهِ، وَأَسْأَلُكَ بِاسْمِكَ الَّذِي أَجْرَيْتَ بِهِ الْمَاءَ فِي عُرُوقِ النَّبَاتِ بَيْنَ أَطْبَاقِ الثَّرَى، وَسَقَتَ الْمَاءَ إِلَى عُرُوقِ الْأَشْجَارِ بَيْنَ الصَّخْرَةِ الصَّمَاءِ، وَأَسْأَلُكَ بِاسْمِكَ الَّذِي كَوْنَتْ بِهِ طَعْمَ الثَّمَارِ وَأَلْوَانَهَا، وَأَسْأَلُكَ بِاسْمِكَ الَّذِي بِهِ تُبْدِي وَتُعِيدُ.

وَأَسْأَلُكَ بِاسْمِكَ الْفَرْدِ الْوَاحِدِ، الْمُتَفَرِّدِ بِالْوَحْدَانِيَّةِ، الْمُتَوَحِّدِ بِالصَّمَدَانِيَّةِ، وَأَسْأَلُكَ بِاسْمِكَ الَّذِي فَجَّرْتَ بِهِ الْمَاءَ مِنْ

Majesty and the bestowal of honour, O' the Courageous, O' He who possess severe courage, O' He who acts according to His wishes, O' He who possess firm strength, O' The Compassionate, O' The Merciful, O' The Most Kind, O' He who exists when there is no any existence.

O' Allah! I requested from Thee, by Thy conceal and deposited Names, the self existent, the Eternal, by the concealed knowledge with Thee, You make impact that none of Your creatures are aware of, I also requested from Thee by Thy Name by which Thee shaped Thy creature in the womb how Thee wishes, by Thy Name You convey their provisions in the darkness of the layers between the vein and the bone, I requested from Thee by Thy Name which Thee made the intimacy between the mind of Thy good friends and between an ice water and flame, the flame did not liquefy the water and the water did not quench the flame.

I requested from Thee by Thy Name by which Thee have created the taste of the water and by Thy Name by which Thee transfer water to the plants under the layers on the ground and have through it transfer the water to the vein of the trees between the solid and the rock. I ask Thee by Thy Name by which Thee have created the taste of the fruits and their colours.

I requested from Thee by Thy Name which we commence and conclude and I am requesting from Thee by Thy Name, the One and the Only, having the exclusive possession of oneness, The Oneness in His everlasting, I requested from Thee by Thy Name that cause the water

الصَّخْرَةَ الصَّمَاءِ، وَسُقَّتْهُ مِنْ حَيْثُ شِئْتَ.

وَأَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَ بِهِ خَلْقَكَ، وَرَزَقْتَهُمْ كَيْفَ شِئْتَ وَكَيْفَ شَأَوْوَا، يَا مَنْ لَا يُغَيِّرُهُ الْأَيَّامُ وَاللَّيَالِي، أَدْعُوكَ بِمَا دَعَاكَ بِهِ نُوحٌ حِينَ نَادَاكَ فَأَنْجَيْتَهُ وَمَنْ مَعَهُ، وَأَهْلَكَتَ قَوْمَهُ، وَأَدْعُوكَ بِمَا دَعَاكَ بِهِ إِبْرَاهِيمُ خَلِيلُكَ حِينَ نَادَاكَ فَأَنْجَيْتَهُ وَجَعَلْتَ النَّارَ عَلَيْهِ بَرْدًا وَسَلَامًا، وَأَدْعُوكَ بِمَا دَعَاكَ بِهِ مُوسَى كَلِيمُكَ حِينَ نَادَاكَ فَفَلَقْتَ لَهُ الْبَحْرَ فَأَنْجَيْتَهُ وَبَنِي إِسْرَائِيلَ، وَأَغْرَقْتَ فِرْعَوْنَ وَقَوْمَهُ فِي الْيَمِّ.

وَأَدْعُوكَ بِمَا دَعَاكَ بِهِ عِيسَى رُوحُكَ حِينَ نَادَاكَ فَأَنْجَيْتَهُ مِنْ أَعْدَائِهِ وَإِلَيْكَ رَفَعْتَهُ، وَأَدْعُوكَ بِمَا دَعَاكَ بِهِ حَبِيبُكَ وَصَفِيُّكَ وَنَبِيِّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَاسْتَجَبْتَ لَهُ، وَمِنْ الْأَحْزَابِ نَجَّيْتَهُ، وَعَلَى أَعْدَائِكَ نَصَرْتَهُ.

وَأَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا دُعِيَ بِهِ أَجَبْتَ، يَا مَنْ لَهُ الْخَلْقُ وَالْأَمْرُ، يَا مَنْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا، يَا مَنْ أَحْصَى كُلَّ شَيْءٍ عَدَدًا، يَا مَنْ لَا تُغَيِّرُهُ الْأَيَّامُ وَاللَّيَالِي، وَلَا تَتَشَابَهُ عَلَيْهِ الْأَصْوَاتُ، وَلَا تَخْفَى عَلَيْهِ اللُّغَاتُ، وَلَا يُبْرِمُهُ الْإِحَاحُ الْمُلْحِينَ. أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ خَيْرَتِكَ مِنْ خَلْقِكَ،

to gush out of the hard rock and Thee convey it to wherever Thee wishes.

I requested from Thee by Thy Name by which Thee have created Thy creations and have provide their provision how Thee and they wishes, O' He who was not changed by day and night, I call upon Thee as Noah has called upon Thee and You salvage him together with those with him and Thee have perished the unbelievers among his people, I have also call upon Thee as Ibrahim (Thy intimate friend) had called Upon Thee when Thee rescued him and made the flame cold and peace for him, I call upon Thee as Moses does (Thy addresser) when he called upon Thee and Thee split the sea for him and rescued him and the children of Israel and drown Pharaoh and his people in the sea.

I call upon Thee as Jesus (Thy spirit) did when he called upon Thee and Thou rescued him from his enemies and raised him unto Thyself, and I call upon Thee as Thy beloved, Thy sincere, Thy Prophet Muhammad (blessing be upon him and his holy progeny) did and Thee answer his call and rescued him from the troops that against him and gave him upper hand against Thy enemies.

I requested from Thee by Thy Name Thee accepted prayers when Thee are call with it, O' He who possess the command and the creation, O' He whose Knowledge encompasses every thing, O' He who knows every thing in number, O' He who did not change by day and night, O' He the voice of those that call Him are not in similarity to Him and there are no any hidden language to Him and the plaintive cries of those who weep do not weary Him.

I seek from Thee to send Thy blessing upon Muhammad and the family of Muhammad, the best among Thy creatures.

فَصَلِّ عَلَيْهِمْ بِأَفْضَلِ صَلَوَاتِكَ، وَصَلِّ عَلَى جَمِيعِ النَّبِيِّينَ
وَالْمُرْسَلِينَ، الَّذِينَ بَلَّغُوا عَنْكَ الْهُدَى، وَأَعْقَدُوا لَكَ الْمَوَاقِيقَ
بِالطَّاعَةِ، وَصَلِّ عَلَى عِبَادِكَ الصَّالِحِينَ.

يَا مَنْ لَا يُخْلِفُ الْمِيعَادَ أَنْجِزْ لِي مَا وَعَدْتَنِي، وَاجْمَعْ لِي
أَصْحَابِي وَصَبْرَهُمْ، وَانصُرْنِي عَلَى أَعْدَائِكَ وَأَعْدَاءِ رَسُولِكَ،
وَلَا تُخَيِّبْ دَعْوَتِي، فَإِنِّي عَبْدُكَ، ابْنُ عَبْدِكَ، ابْنُ أُمْتِكَ، أَسِيرُ
بَيْنَ يَدَيْكَ، سَيِّدِي أَنْتَ الَّذِي مَنَنْتَ عَلَيَّ بِهَذَا الْمَقَامِ وَتَفَضَّلْتَ
بِهِ عَلَيَّ دُونَ كَثِيرٍ مِنْ خَلْقِكَ، أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ
وَأَلِ مُحَمَّدٍ وَأَنْ تُنْجِزَ لِي مَا وَعَدْتَنِي، إِنَّكَ أَنْتَ الصَّادِقُ
وَلَا تُخْلِفُ الْمِيعَادَ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.^١



الدعاء الثالث في قنوته أرواحنا فداء

تشرف آية الله السيد نصر الله المستنبط بقاء مولانا بقية الله أرواحنا فداء في حرم
أمير المؤمنين عليه السلام وهو يصلي صلوات الله عليه، فاستمع بما يقرئه، فسمع أن الإمام
المنتظر أرواحنا فداء يقرء في قنوته هذا الدعاء:

١. مهج الدعوات: ٩١، البلد الأمين: ٦٦٥.

Blessed them with the best blessing and bless all the Prophets and the Messengers, who has delivered Guidance from Thee, who has made very sophisticate their covenant with You through obedience, and send Thy blessing to Thy good servants.

Implement what Thee have promise me, O' He who did not fail His promise, gather all my companions and grant them patient, assist me against Thy enemies and the enemies of Thy Messengers, don't block my calling, because I am Thy servant, the descendant of Thy servant, a captive before Thee, my master, Thee bestow this position on me and confer it upon me and not to others among Thy creatures. I seek from Thee to bless Muhammad and the family of Muhammad and to implement what Thee has promise me, Thee are Honest who did not fail His promise and Thee possess the power over all thing.¹

[11]

THE THIRD SUPPLICATION IN HIS QUNUT (may our souls be sacrifice for him)

Ayatollah Sayyid Nasrullah Al-mustanbit was honoured to meet with our master the legacy of Allah (may our souls be sacrifice for him) in the sanctuary of the commander of the faithful (*peace be upon him*) while he was praying, thus he listen to his recitations and heard the awaiting Imam (may our souls be sacrifice for him) reciting the following supplications in his *Qunut*:

1 - Mahji Dda'wah : 91; Baladul Ameen: 665.

اللَّهُمَّ إِنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ قَدْ عَادَى عَلِيَّ بْنَ أَبِي
طَالِبٍ، فَالْعَنُهُ لَعْنًا وَبَيًّا.^١



دعاء لظهوره عجل الله تعالى فرجه

في قنوت صلاة الجمعة

روى ابن مقاتل قال: قال أبو الحسن الرضا عليه السلام:

أي شيء تقولون في قنوت صلاة الجمعة؟ قال: قلت: ما يقول الناس. قال: لا
تقل كما يقولون، ولكن قل:

اللَّهُمَّ أَصْلَحْ عَبْدَكَ وَخَلِيفَتَكَ بِمَا أَصْلَحْتَ بِهِ أَنْبِيَاءَكَ
وَرُسُلَكَ، وَحَقِّقْ بِمَلَائِكَتِكَ، وَأَيِّدْهُ بِرُوحِ الْقُدُسِ مِنْ عِنْدِكَ،
وَاسْلُكْهُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصْدًا يَحْفَظُونَهُ مِنْ كُلِّ
سُوءٍ، وَأَبْدِلْهُ مِنْ بَعْدِ خَوْفِهِ أَمْنًا، يَعْبُدُكَ لَا يُشْرِكُ بِكَ شَيْئًا،
وَلَا تَجْعَلْ لِأَحَدٍ مِنْ خَلْقِكَ عَلَى وَلِيِّكَ سُلْطَانًا، وَأُذِنْ لَهُ فِي
جِهَادِ عَدُوِّكَ وَعَدُوِّهِ، واجْعَلْنِي مِنْ أَنْصَارِهِ، إِنَّكَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ.^٢

١. معجم رجال الفكر والأدب في النجف خلال ألف عام: ١١٩٩/٣.

٢. مصباح المتهجد: ٣٦٦، جمال الأسبوع: ٢٥٦، البحار: ٢٥١/٨٩، أبواب الجنات: ١٨٣.

O' Allah! Verily Mu'awiyah ibn Abu Sufyan was having hostility with Ali son of Abi Talib, so curse him a disastrous curse.¹

[12]

SUPPLICATION FOR HIS REAPPEARANCE *(peace be upon him)* **IN FRIDAY PRAYER'S QUNUT.**

Ibn Maqatil reported that Abu Al-Hasan Rida *(peace be upon him)* said: what do you say in your Qunut on Friday prayers? What the people normally say I replied, he said: don't say what the people normally say rather recite the following:

O' Allah reform Thy servant and Thy ambassador as Thee reform Thy Prophets and Messengers and encircle them with Thy Angels and support him with the Holy Spirit from Thee, and send survey to his front and back that will save guard him from every thing, and exchange his condition after his scare with peace, to worship Thee without associating any thing with Thee and don't grant any of Thy creature an authority over Thy good friends and permit him to fight in Your course against Yours and his enemy and make me among his helper, verily You attained power over every thing.²

1 - Mu'jam rijalil Fikr wal Adab fi Najat Khilal Alfi A'm 3: 1199.

2 - Misbaahul Mutaahajjid: 366; Jamalul Usbuy: 256; Al-Bihar 89: 251; Abwabul Jannat: 183.

الباب الثالث

في الأدعية التي تقرأ بعد الصلوات



الدعاء لظهوره أرواحنا فداه

بعد كل فريضة

في كتاب «جمال الصالحين» عن مولانا الصادق عليه السلام أنه قال :

إنّ من حقوقنا على شيعتنا أن يضعوا بعد كلّ فريضة أيديهم على أذنانهم

ويقولوا ثلاث مرّات :

يَا رَبِّ مُحَمَّدٍ عَجَلُ فَرَجِ آلِ مُحَمَّدٍ، يَا رَبِّ مُحَمَّدٍ إِحْفَظْ

غَيْبَةَ مُحَمَّدٍ، يَا رَبِّ مُحَمَّدٍ ائْتِمِّمْ لِابْنَةِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ^١.

١. مكّيال المكارم: ٧/٢.

CHAPER THREE THE SUPPLICATIONS AFTER PRAYER.

[13] SUPPLICATION FOR HIM (may our souls be sacrifice for him) AFTER EVENING COMPULSORY PRAYERS.

Our master Sadiq (*peace be upon him*) in the book "*Jamaali Ssaliheen*" said: among our rights on the Shi'a is to place their hands on their chin after the obligatory prayers and recites the following (3) three times:

*O' Lord of Muhammad hasten the relief of the family of Muhammad, O' Lord of Muhammad protect the absence of Muhammad, O' Lord of Muhammad retaliate for the daughter of Muhammad (peace be on them).*¹

1 - Mikyalil Makarim 2: 7



الدعاء لظهوره أرواحنا فداء
بعد الصلاة المكتوبة

قال أبو جعفر الثاني عليه السلام:

إذا انصرفت من صلاة مكتوبة فقل :

رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِالْقُرْآنِ كِتَابًا، وَبِمُحَمَّدٍ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا، وَبِعَلِيِّ وَلِيًّا، وَبِالْحَسَنِ وَالْحُسَيْنِ، وَعَلِيِّ بْنِ
الْحُسَيْنِ، وَمُحَمَّدِ بْنِ عَلِيٍّ، وَجَعْفَرِ بْنِ مُحَمَّدٍ، وَمُوسَى بْنِ
جَعْفَرٍ، وَعَلِيِّ بْنِ مُوسَى، وَمُحَمَّدِ بْنِ عَلِيٍّ، وَعَلِيِّ بْنِ مُحَمَّدٍ،
وَالْحَسَنِ بْنِ عَلِيٍّ، وَالْحُجَّةِ بْنِ الْحَسَنِ بْنِ عَلِيٍّ أَيْمَّةً.
اللَّهُمَّ وَلِيُّكَ الْحُجَّةُ فَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ، وَمِنْ خَلْفِهِ، وَعَنْ
يَمِينِهِ وَعَنْ شِمَالِهِ، وَمِنْ فَوْقِهِ وَمِنْ تَحْتِهِ، وَامْدُدْ لَهُ فِي عُمُرِهِ،
وَاجْعَلْهُ الْقَائِمَ بِأَمْرِكَ، الْمُنْتَصِرَ لِدِينِكَ، وَأَرِهِ مَا يُحِبُّ وَتَقَرُّ بِهِ
عَيْنُهُ فِي نَفْسِهِ وَفِي ذُرِّيَّتِهِ، وَأَهْلِهِ وَمَالِهِ، وَفِي شِبَعَتِهِ وَفِي
عَدُوِّهِ، وَأَرِهِمْ مِنْهُ مَا يَحْذَرُونَ، وَأَرِهِ فِيهِمْ مَا يُحِبُّ وَتَقَرُّ بِهِ
عَيْنُهُ، وَاشْفِ بِهِ صُدُورَنَا وَصُدُورَ قَوْمٍ مُؤْمِنِينَ.

[14]

SUPPLICATION FOR HIM (may our souls be sacrifice for him) **AFTER THE OBLIGATORY PRAYERS.**

The second Abu Ja'afar (*peace be upon him*) said: recite the following supplication when you finish from your compulsory prayers:

I am pleased with Allah as God and with Islam as Religion and with Qur'an as Book of Guidance and with Muhammad (peace be upon him and his progeny) as Prophet and with Ali as guardian and with Al-Hasan and Al-Husein and Ali son of Al-Husein and Muhammad son of Ali and Ja'afar son of Muhammad and Musa son of Ja'afar and Ali son of Musa and Muhammad son of Ali and Ali son of Muhammad and Al-Hasan son of Ali and Al-Hujja son of Al-Hasan son of Ali the Imam.

O' Allah! Protect Your legacy the proof from his front, his back, his right and left sides, above and under him and prolong his life, make him to uphold Your command, victorious in Your Religion, showed him what he want in himself and in his descendant and in his family and properties and in his followers and in his enemy and showed them what they were to cautioned of, show him in them what he wishes that will pleased him and tranquil ours and the believers mind with him.

وهذا الحديث يدل على تأكد الدعاء لفرج مولانا الحجة صلوات الله عليه، بعد كل صلاة مكتوبة.^١



دعاء يقرأ في تعقيب الفرائض يوجب الفوز بقاء الإمام أرواحنا فداه

روي أن من دعا بهذا الدعاء عقب كل فريضة، وواظب على ذلك، عاش حتى يمل الحياة، ويتشرف بقاء صاحب الأمر عجل الله فرجه، وهو:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، اَللّٰهُمَّ اِنَّ رَسُوْلَكَ
الصّٰدِقَ الْمُصَدِّقَ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ قَالَ اِنَّكَ قُلْتَ مَا تَرَدَّدْتُ
فِي شَيْءٍ اَنَا فَاعِلُهُ كَتَرَدُّدِي فِي قَبْضِ رُوْحِ عَبْدِي الْمُؤْمِنِ،
يَكْرَهُ الْمَوْتَ وَاَنَا اَكْرَهُ مَسَاءَتَهُ.

اَللّٰهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَعَجِّلْ لَوْلِيِّكَ الْفَرَجَ،
وَالنَّصْرَ وَالْعَافِيَةَ، وَلَا تَسُوْنِي فِي نَفْسِي، وَلَا فِي فُلَانٍ. قال:

وتذكر من شئت.^٢

١. مكياال المكارم: ٣/٢، ونحوه في نزهة الزاهد: ٩١.

٢. مكارم الأخلاق: ٣٥/٢، وفي مصباح المتعبد: ٥٨ والصحيفة الصادقية: ١٧٨ بتفاوت يسير.

The tradition is proving the ascertainment of supplication for the relief of our master Al-Hujja (*peace be upon him*) after every compulsory prayers.¹

[15]

**SUPPLICATION TO BE OFFERED AFTER THE
COMPULSORY PRAYERS, IT MAKE ONE
VICTORIOUS IN MEETING WITH THE IMAM**

(may our souls be sacrifice for him).

It was reported that who ever offer this supplication after evening compulsory prayer and persist in it, will leave until he become weary of life and will be honoured to meet with the leader of the time (may Allah hasten his reappearance):

O' Allah! Send Your blessing on Muhammad and on the family of Muhammad, O' Allah! Verily Your Prophet, the faithful ones and the trust worthy ones report Your saying that You said: You did not hesitate in anything like You do when taking the life of a good believing servant, he dislike death while I dislike causing him harm.

O' Allah send Your blessing on Muhammad and on the family of Muhammad and hasten Your guard's relief, grant him good health and victory, and don't cause evil to my soul, and don't cause me evil through So and so person.

Then you mention what ever you like. ²

1 - Mikyalil Makarim 2:3; it has also been mentioned in Nazahatu Zza'hid: 91.

2 - Makarimul Akhlaq 2: 35; Misbahul Mutahajjid: 58 and in Sahifah Sadiqiyah: 178 with slite difference.



دعاء الرؤية

عن الإمام الصادق عليه السلام أنه قال:

من قرأ بعد كل فريضة هذا الدعاء، فإنه يرى الإمام م ح م د بن الحسن عليه وعلى آباءه السلام في البقعة أو في المنام.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اَللّٰهُمَّ بَلِّغْ مَوْلَانَا صَاحِبَ الزَّمَانِ، اَيْنَمَا كَانَ وَحَيْثُمَا كَانَ، مِنْ
مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا، سَهْلِهَا وَجَبَلِهَا، عَنِّي وَعَنْ وَالِدَيَّ،
وَعَنْ وَلَدِي وَإِخْوَانِي التَّحِيَّةَ وَالسَّلَامَ عَدَدَ خَلْقِ اللَّهِ، وَزِنَةَ
عَرْشِ اللَّهِ، وَمَا أَحْصَاهُ كِتَابُهُ، وَأَخَاطَ عِلْمُهُ.

اَللّٰهُمَّ اِنِّيْ اُجَدُّ لَهُ فِي صَبِيْحَةِ هَذَا الْيَوْمِ، وَمَا عِشْتُ فِيْهِ مِنْ
أَيَّامٍ حَيَاتِي، عَهْدًا وَعَقْدًا وَبَيْعَةً لَهُ فِي عُنُقِي، لَا أَحُولُ عَنْهَا
وَلَا أَزُولُ.

اَللّٰهُمَّ اجْعَلْنِيْ مِنْ أَنْصَارِهِ وَنُصَّارِهِ الذُّبَابِينَ عَنْهُ، وَالْمُمْتَثِلِينَ
لِأَوَامِرِهِ وَنَوَاهِيهِ فِي أَيَّامِهِ، وَالْمُسْتَشْهَدِينَ بَيْنَ يَدَيْهِ.

اَللّٰهُمَّ فَإِنْ خَالَ بَيْنِي وَبَيْنَهُ الْمَوْتُ، الَّذِي جَعَلْتَهُ عَلَى عِبَادِكَ

[16]

SUPLICATIONS TO WITNESS THE IMAM.

Imam Sadiq (peace be upon him) said: "Whoever recites this supplication in every compulsory prayer will surely see The Imam bn Al-Hasan (peace be on him and his forefathers) in awakening or in dream".

In the name of Allah the Beneficent the Merciful, O' Allah extend greetings and peace to our master, the leader of the time when and wherever he is, from the east and the west of the Earth, in the plain land or on the mountain, from me, my parents, my descendant and my brothers, equivalent to the whole creatures of Allah and the weight of Allah's Throne and all what His Book has counted and the one His knowledge has encompassed.

O' Allah I am renewing this early morning and the remaining days of my life the covenant and the allegiance on my neck, that I will never go back of my covenant, O' Allah make me among his helper that protect him, and among those that comply with his commands and prohibitions in his days and among those that will become martyr before him.

O' Allah if death occur between me and him which you have make to Your servant,

حَتْمًا مَقْضِيًّا فَأَخْرِجْنِي مِنْ قَبْرِي مُؤْتَرًّا كَفَنِي، شَاهِرًا سَيْفِي،
مُجَرِّدًا فَنَاتِي، مُلَبِّيًا دَعْوَةَ الدَّاعِي فِي الْحَاضِرِ وَالْبَادِي.

اللَّهُمَّ أَرِنِي الطَّلْعَةَ الرَّشِيدَةَ وَالْغُرَّةَ الْحَمِيدَةَ، وَاكْحُلْ بَصْرِي
بِنَظَرَةٍ مِنِّي إِلَيْهِ، وَعَجِّلْ فَرَجَهُ، وَسَهِّلْ مَخْرَجَهُ.

اللَّهُمَّ اشْدُدْ أَرْزَهُ، وَقَوِّ ظَهْرَهُ، وَطَوِّلْ عُمُرَهُ، وَاعْمُرِ اللَّهُمَّ بِهِ
بِلَادَكَ، وَأَخِي بِهِ عِبَادَكَ، فَإِنَّكَ قُلْتَ وَقَوْلُكَ الْحَقُّ ظَهَرَ
الْفُسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ^١.

فَأَظْهِرِ اللَّهُمَّ لَنَا وَلِيِّكَ وَابْنَ بِنْتِ نَبِيِّكَ، أَلْمَسَّمِي بِاسْمِ
رَسُولِكَ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ، حَتَّى لَا يَظْفَرَ بِشَيْءٍ مِنَ الْبَاطِلِ
إِلَّا مَزَقَهُ، وَيُحَقِّقَ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَيُحَقِّقَهُ.

اللَّهُمَّ اكْشِفْ هَذِهِ الْغُمَّةَ عَنْ هَذِهِ الْأُمَّةِ بَظُهُورِهِ، إِنَّهُمْ يَرَوْنَهُ
بَعِيدًا، وَنَرَاهُ قَرِيبًا، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ^٢.

١. الروم: ٤١.

٢. البحار: ٦١/٨٦، الصحيفة الصادقية: ١٨٠.

an inevitable occurrence, then take me out of my grave wearing my shroud, unsheathing my sword and pulling out my spear, answering the call of the caller from the city or from the village.

O' Allah! Show me the rise of the rightly guided and the extoller, smear my eye with kohl to see him and hasten his relief and make his coming out very ease, O' Allah strengthen his supporters and empower his followers and prolong his life, You have said and Your statement is the fact. {Corruption has appeared in the land and sea, for what men's own hands have earned}.¹

O' Allah manifest Your legacy to us the son of the daughter of Your Prophet, who was named after the name of Your Prophet, may Your blessing be upon him! Until he destroys every thing wrong, Allah will initiate right with His worlds and implement it.

O' Allah, unveil this grief on the nation with his reappearance, they see it very far but we see it as close, O' Allah send Your blessing on Muhammad and on his holy family.²

1 - Qur'an 30: 41

2 - Al-Bihar 86:61; Sahifah Assadiqiyyah: 180



الدعاء بعد صلاة الصبح

اَللّٰهُمَّ بَلِّغْ مَوْلَايَ صَاحِبَ الزَّمَانِ صَلَوَاتُ اللهِ عَلَيْهِ عَنْ جَمِيعِ
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، فِي مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا، وَبَرِّهَا
وَبَحْرِهَا، وَسَهْلِهَا وَجَبَلِهَا، حَيْثُمْ وَمَيْتَتُهُمْ، وَعَنْ وَالِدَيَّ
وَوُلَدِي، وَعَنِّي مِنَ الصَّلَوَاتِ وَالتَّحِيَّاتِ، زِنَةَ عَرْشِ اللهِ،
وَمِدَادَ كَلِمَاتِهِ، وَمُنْتَهَى رِضَاهُ، وَعَدَدَ مَا أَحْصَاهُ كِتَابُهُ، وَأَخَاطَ
بِهِ عِلْمُهُ.

اَللّٰهُمَّ اِنِّيْ اَجِدُّ لَهٗ فِي هَذَا الْيَوْمِ، وَفِي كُلِّ يَوْمٍ، عَهْدًا
وَعَقْدًا وَبَيْعَةً [لَهٗ] فِي رَقَبَتِي.

اَللّٰهُمَّ كَمَا شَرَّفْتَنِيْ بِهَذَا التَّشْرِيفِ، وَفَضَّلْتَنِيْ بِهَذِهِ الْفَضِيلَةِ،
وَخَصَّصْتَنِيْ بِهَذِهِ النِّعْمَةِ، فَصَلِّ عَلَى مَوْلَايَ وَسَيِّدِي صَاحِبِ
الزَّمَانِ، وَاجْعَلْنِي مِنْ أَنْصَارِهِ وَأَشْيَاعِهِ، وَالذُّبَابِينَ عَنْهُ،
وَاجْعَلْنِي مِنَ الْمُسْتَشْهَدِينَ بَيْنَ يَدَيْهِ، طَائِعًا غَيْرَ مُكْرَهٍ، فِي
الصَّفِّ الَّذِي نَعَتْ أَهْلُهُ فِي كِتَابِكَ، فَقُلْتَ ﴿صَفًّا كَانَتْهُمْ بُنْيَانُ﴾

[17]
THE SUPPLICATION AFTER DAWN PRAYER
(SUBH).

O' Allah deliver to my master the leader of the time peace be on him greeting and blessing from the entire believing men and women from the whole world including those on the land, sea, mountain, plain Earth, the living and the dead ones, also from my parents, my descendants, myself equivalent to the weight of Allah's Throne and the ink of His words, the utmost of His contentment and equivalent to the number which His Books has counted and the one His knowledge has encompassed, O' Allah! This morning and everyday I am renewing my covenant and allegiance on my neck.

O' Allah! As You have honoured me with this honour and favoured me with this favour and has specify this benefaction on me, so send blessing to my master, the leader of the time and make me among his followers and helpers, and those that will melt away for his sake, make me among those that will become martyr before him in obedience to him and not compelled, in the queue which You had described in Your Book, thus You said:

"... in ranks as though they were a building

مَرْصُوصٌ^١ عَلَى طَاعَتِكَ وَطَاعَةِ رَسُولِكَ وَآلِهِ عَلَيْهِمُ السَّلَامُ.
 اللَّهُمَّ هَذِهِ بَيْعَةٌ لَهُ فِي عُنُقِي إِلَى يَوْمِ الْقِيَامَةِ^٢.



الدعاء له عَجَّلَ اللهُ تعالى فرجه
 بعد صلاة الصبح

رواه المجلسي رحمته الله في «المقباس» في تعقيب صلاة الصبح، أن يقول مائة مرة
 قبل أن يتكلم:

يَا رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَعَجِّلْ فَرَجَ آلِ مُحَمَّدٍ،
 وَأَعْتِقْ رَقَبَتِي مِنَ النَّارِ^٣.



ما علّمه مولانا صاحب الزمان أرواحنا فداءه
 رجلاً لدفع الشدائد

قال المحدث النوري في «دار السلام»: حدّثني العالم العامل المولى فتحعلي
 السلطان آبادي كان المولى الفاضل المقدّس التقّي المولى محمّد صادق العراقي

١. الصفّ: ٤.

٢. زاد المعاد: ٤٨٧، مصباح الزائر: ٤٥٤. نقل بعض الأعاضم هذا الدعاء في باب الزيارات، لأنّه بمنزلة البيعة مع الإمام ارواحنا فداءه.

٣. مكّيال المكارم: ١٣/٢.

*well- compacted"*¹

*base on obedience to You, Your Prophet and his household peace be on them, O' Allah! This is an allegiance on my neck till the Day of Judgment.*²

[18]

SUPPLICATION FOR HIM *(peace be upon him)* **AFTER DAWN PRAYER (SUBH).**

Majlisi (may Allah have mercy on him) in "*Al-maqbaas*" reported under the topic "The supplication after dawn prayer" that one should recite the following before he talks to any one:

*O' my Lord! Send blessing to Muhammad and the family of Muhammad and quicken the relief of Muhammad's family and let me free from Hell fire.*³

[19-21]

THE SUPPLICATION TEACHES BY IMAM OF THE TIME *(peace be upon him)* **TO A MAN FOR IMPELING DIFFICULTIES.**

Al- Muhaddith Nuri in "*Daru Ssalam*" said: I was informed by Fat'h Ali Sultani Aabaadi that Muhammad Sadiq Al-Iraqi

1 - Qur'an 61: 4.

2 - Zadal Ma'ad: 487; Misbaahu Zaa'ir: 454. some great scholars has quoted this supplication in the chapter of Ziyarah , because it is in form of allegiance to Imam may Allah's blessing be on him.

3 - Mikyaalil Makarim 2: 13.

في غاية من الضيق والعسرة، وجهد البلاء، وتتابع اللاواء والضراء، ومضى عليه كذلك زمان فلم يجد من كربه فرجاً، ولا من ضيقه مخرجاً إلى أن رأى ليلة في المنام كأنه في واد يترء فيه خيمة عظيمة عليها قبة، فسئل عن صاحبها؟

ف قيل: فيه الكهف الحصين، وغياث المضطرّ المستكين الحجة القائم المهدي والإمام المنتظر المرضي عجل الله تعالى فرجه وسهل مخرجه، فأسرع الذهاب إليها، ووجد كشف ضرره فيها، فلمّا وافى إليه صلوات الله عليه، شكى عنده سوء حاله، وضيق زمانه وعسر عياله، وسئل عنه دعاء يفرج به همّه ويدفع به غمّه.

فأحاله عليه السلام إلى سيّد من ولده، أشار إليه وإلى خيمته، فخرج من حضرته ودخل في تلك الخيمة، فرأى السيّد السند والحبر المعتمد العالم الأمجد المؤيد جناب السيّد محمّد السلطان آبادي - والد سيّدنا الآتي ذكره - قاعداً على سجّادته، مشغولاً بدعائه وقرائته.

فذكر له بعد السلام ما أحال عليه حجة الملك العلام، فعلمه دعاء يستكفي به ضيقه، ويستجلب به رزقه، فأنّبه من نومه، والدعاء محفوظ في خاطره، فقصد بيت جناب السيّد الأيّد المذكور، وكان قبل تلك الرؤيا نافراً عنه لوجه لا يذكر. فلمّا أتى إليه ودخل عليه، رآه كما في النوم على مصلاه، ذاكراً ربّه، مستغفراً ذنبه، فلمّا سلّم عليه أجابه وتبسّم في وجهه كأنه عرف القضية، ووقف على الأسرار المخفية، فسئل عنه ما سئل عنه في الرؤيا، فعلمه من حينه عين ذاك الدعاء، فدعا به في قليل من الزمان، فصبت عليه الدنيا من كلّ ناحية ومكان، وكان شيخنا دام ظلّه يثنى على السيّد السند ثناءً بليغاً، وقد أدركه في أواخر عمره، وتلمذ عليه شطراً من الزمان، وأمّا ما علّمه السيّد عليه السلام في اليقظة والمنام فثلاثة أوراد:

الأول: أن يذكر عقيب الفجر سبعين مرّة «يا فتّاح»، واضعاً يده على صدره، قلت: قال الكفعمي عليه السلام في مصباحه: من ذكره كذلك أذهب الله تعالى عن قلبه الحجاب.

was in an extreme stress and difficulties for a long period of time without any relief from his afflictions and no way out of it till a night when he saw in his dream as if he was in a valley with a mighty tent having dome on its top, who is the owner? I inquired.

I was told the awaiting Imam (May Allah hasten and make ease his reappearance) is inside, he quickly went inside and was relieved of all his trouble, when he came to Imam (*peace be upon him*) he tendered his complaint regarding his ill condition, the stress of his time and his family's difficulties and requested supplication from him to relieve him of all his afflictions, he (*peace be upon him*) referred him back to a Sayyid among his descendant by name Sayyid Muhammad Sultani Aabaadi, he pointed at his tent to him, he went inside the tent and met Sayyid sitting on his praying mat while reciting and supplicating.

After salutation, he mentioned to him what was handed over to him by the Imam, he teaches him supplication that will suffice him from all his stress and will make him procure his sustenance, and thus he woke up from his sleeping memorizing the supplication.

Then he intended going to Sayyid's house though before the dream he has disinclined from him for some reasons that were not mentioned.

When he came to Sayyid, he met him in the very position he saw him in his dream by remembering his Lord and seeking forgiveness from Him, when he saluted him, he replied while smiling as if he is aware of the issue and comprehended the hidden mysteries, he inquired from him his very inquiry during his dream, thus he teaches him that very supplication in a very short time while the world poured on him from every corner. Our Sheikh extremely praises Sayyid because he has met him at the last state of his life and has studied under him for some period of time. Sayyid teaches three kinds of supplications, they are as follows:

First: To recite "Ya Fataah" O' He who opens way of success (for (70) seventy times while placing his hand on his chest after dawn prayer - Subh).

Kafa'ami (may Allah have mercy on him) in his *Misbaah* said: Allah will remove all evils from the mind of him who offer this supplication.

الثاني: ما رواه الكليني عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن إسماعيل بن عبد الخالق، قال: أبطأ رجل من أصحاب النبي ﷺ عنه، ثم أتاه فقال له رسول الله ﷺ:

ما أبطأ بك عتاً؟ فقال: السقم والفقر.

فقال: أفلا أعلمك دعاء يذهب الله عنك بالفقر والسقم؟

قال: بلي يا رسول الله. فقال: قل:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ [الْعَلِيِّ الْعَظِيمِ]، تَوَكَّلْتُ عَلَى الْحَيِّ
الَّذِي لَا يَمُوتُ، وَالْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ [صَاحِبَةً وَلَا] وَلَدًا،
وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ، وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ،
وَكَبَّرَهُ تَكْبِيرًا.

قال: فما لبث أن عاد إلى النبي ﷺ فقال: يا رسول الله، قد أذهب الله عني
السقم والفقر.

الثالث: ما رواه ابن فهد في عدة الداعي عن النبي ﷺ:

من قال دبر صلاة الغداة هذا الكلام كل يوم، لم يلمس من الله تعالى حاجة إلا
تيسرت له، وكفاه الله ما أهمه:

بِسْمِ اللَّهِ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ، وَأَفْوَضُ أَمْرِي إِلَى اللَّهِ،
إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ، فَوَقِيهِ اللَّهُ سَيِّئَاتٍ مَا مَكْرُوا، لَا إِلَهَ إِلَّا أَنْتَ،
سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ، فَاسْتَجِبْنَا لَهُ وَنَجِّنَاهُ مِنَ الْغَمِّ
وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ، وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ، فَانْقَلَبُوا بِنِعْمَةِ

Second: The report of kulaini from Ismail bn Abdullah Khaaliq who said: A man among the companion of the Prophet (peace be upon him and his progeny) show retardation, the Prophet (peace be upon him and his progeny) asked him when he came to him, why all this retardation? The Prophet inquired, it was caused by illness and poverty, the man replied, the Prophet said: do I teach you supplication that will drive away from you all sorts of illness and poverty? He answered affirmatively, the Prophet said to him: recite the following:

There is no ability and strength except Allah the Most High and Magnificent, I rely on He who is alive and dies not, thanks be to Almighty Allah who doesn't possess companion nor descendant and He didn't possess any deity in His authority, and He did not possess a distress friend, He who is the most greatest.

He said: he didn't stay long while he returns to the Prophet (peace be upon him and his progeny) telling him that Allah has drive away from him all sorts of illness and poverty.

Third: The narration of ibn Fahd in "Iddati Daayi" from the prophet (peace be upon him and his progeny): No one will offer this supplication after his dawn prayer except Allah make it ease for him any time he requested from Him and will suffice him in all his worries:

In the Name of Allah, blessing be upon Muhammad and his household, I deputize all my affairs to Allah, verily Allah sees all His servants, Allah safeguard him from all their plots, there is no any deity except You, Glory be to You, verily I am among the oppressors. We answered his call and rescued him from grief, that is how we rescued the believers, Allah suffice us and the best protector, inverted the favours

مِنْ اللَّهِ، وَفَضِّلْ لَمْ يَمَسْسْهُمْ سُوءٌ، مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، مَا شَاءَ اللَّهُ لَا مَا شَاءَ النَّاسُ، مَا شَاءَ اللَّهُ وَإِنْ كَرِهَ النَّاسُ. حَسْبِيَ الرَّبُّ مِنَ الْمَرْبُوبِينَ، حَسْبِيَ الْخَالِقُ مِنَ الْمَخْلُوقِينَ، حَسْبِيَ الرَّازِقُ مِنَ الْمَرْزُوقِينَ، حَسْبِيَ اللَّهُ رَبُّ الْعَالَمِينَ، حَسْبِيَ مَنْ هُوَ حَسْبِي، حَسْبِيَ مَنْ لَمْ يَزَلْ حَسْبِي، حَسْبِيَ مَنْ كَانَ مُذْ كُنْتُ [لَمْ يَزَلْ] حَسْبِي، حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

وهذه الأوراد مما ينبغي المواظبة عليها، فقد صدقتها الدراية والرواية والخبر.^١



الدعاء للفرج

بعد صلاة الفجر وصلاة الظهر في كل يوم

قال الإمام الصادق عليه السلام:

من قال بعد صلاة الظهر وصلاة الفجر في الجمعة وغيرها: «اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَعَجِّلْ فَرَجَهُمْ»، لم يمت حتى يدرك القائم المهدي عليه السلام.^٢

١. دار السلام: ٢٦٦/٢.

٢. مصباح المتعبد: ٣٦٨، البحار: ٧٧/٨٦ و ٣٦٣/٨٩، وفي الصحيفة الصادقية: ١٦٩ يدعو بها مائة مرة.

from Allah and preference that was not touch by evils, to the wish of Allah, there is no any strength and vigour except from Allah, to the wish of Allah and not to the wish of mankind, to the wish of Allah even though mankind rejected it.

God suffice me from other gods, Creator suffice me from the creatures, the Provider suffice me from the prosperous ones, Allah suffice me, the Lord of the worlds, it suffice me, He who suffice me, it suffice me He who did not seize from sufficing me, it suffice me He who has been sufficing me, Allah whom there is no god except Him suffice me, unto Him I kept my trust, and He is the Lord of the Mighty Throne.

This is an important and vital supplication that needs to be preserved.

The expertise and narrations has claimed the authenticity of it.¹

[22]

SUPPLICATION FOR RELIEF AFTER DAWN AND NOON PRAYERS ON FRIDAYS AND OTHER DAYS.

Imam Sadiq (peace be upon him) said: "who ever offer the following supplications after noon and dawn prayers on Friday and other days will not die until he meet with Imam Al-Mahdi (peace be upon him).²

O' Allah! Send Your blessing to Muhammad and on the family of Muhammad and hasten their relief.

1 - Daru Ssalam 2: 266.

2 - Misbaahul Mutaahjjid: 368; Al-Bihar 86: 77 and 89: 363; in Sahifa Sadiqiyah : 169, he recite it 100 times.



الدعاء لتعجيل فرجه أرواحنا فداءه في تعقيب صلاة الظهر

قال في فلاح السائل : ومن المهمات عقيب صلاة الظهر، الإقتداء بالصادق عليه السلام في الدعاء للمهدي عليه السلام الذي بشر به محمد رسول الله ﷺ أمته في صحيح الروايات، ووعدهم أنه يظهر في آخر الأوقات كما رواه محمد بن رهبان الديلمي قال :

حدثنا أبو علي محمد بن الحسن بن محمد بن جمهور القمي قال : حدثنا أبي عن أبيه محمد بن جمهور، عن أحمد بن الحسين السكري، عن عباد بن محمد المدايني قال : دخلت على أبي عبد الله عليه السلام بالمدينة حين فرغ من مكتوبة الظهر وقد رفع يديه إلى السماء ويقول :

يَا سَامِعَ كُلِّ صَوْتٍ، يَا جَامِعَ (كُلِّ فَوْتٍ)، يَا بَارِيَّ كُلِّ نَفْسٍ
بَعْدَ الْمَوْتِ، يَا بَاعِثُ، يَا وَارِثُ، يَا سَيِّدَ السَّادَةِ، يَا إِلَهَ الْإِلَهِةِ،
يَا جَبَّارَ الْجَبَابِرَةِ، يَا مَلِكَ الدُّنْيَا وَالْآخِرَةِ، يَا رَبَّ الْأَرْبَابِ.

يَا مَلِكَ الْمُلُوكِ، يَا بَطَّاشُ، يَا ذَا الْبَطْشِ الشَّدِيدِ، يَا فَعَّالًا
لَمَّا يُرِيدُ، يَا مُحْصِيَ عَدَدِ الْأَنْفَاسِ وَنَقْلِ الْأَقْدَامِ، يَا مَنْ السَّرُّ
عِنْدَهُ عَلَانِيَةٌ، يَا مُبْدِي، يَا مُعِيدُ.

أَسْأَلُكَ بِحَقِّكَ عَلَى خَيْرَتِكَ مِنْ خَلْقِكَ، وَبِحَقِّهِمُ الَّذِي

[23]

**SUPPLICATION FOR QUICK RELIEF OF THE
IMAM** *(peace be upon him)* **AFTER NOON PRAYER.**

It was said in Falaahi Ssa'il that the most important supplication after (*Zuhr*) noon prayer is to imitate Imam Sadiq *(peace be upon him)* in his supplication for Imam Al-Mahdi *(peace be upon him)* which the Prophet has given his glad tidings to his nation in the authentic narrations, Prophet has promised his nation that Imam Al-Mahdi will appear prior to the last hour as Muhammad bn Rahban Dabili has reported:

On the authority of Ibad bn Muhammad Mada'in, he said: I entered to Abu Abdullah in Medina when he finished his noon prayer and I met him raising his hands to the Heaven offering the following supplication:

O' He who hear all voice, O' He who gathered every thing, O' He who created soul after death, O' the causer, O' the Inheritor, O' master of the masters, O' God of gods, O' The Mighty over the oppressors, O' The king of this world and the Hereafter, O' the Lord of the lords, O' the King of the kings, O' the vigorous, O' He who attain extreme vigorous, O' He who did what He wishes, O' He who knows the number of breaths and movement of feet, O' He who to Him all secrets are visible, O' the starter, O' He who returns every thing.

I requested from You by the sake of your right over the best among Your creatures and for the sake of their right

أَوْجَبْتَ لَهُمْ عَلَى نَفْسِكَ، أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ عَلَيْهِ وَعَلَيْهِمُ السَّلَامُ، وَأَنْ تَمُنَّ عَلَيَّ السَّاعَةَ السَّاعَةَ بِفِكَاكِ رَقَبَتِي مِنَ النَّارِ، وَأَنْجِزْ لَوْلِيِّكَ وَابْنِ نَبِيِّكَ الدَّاعِي إِلَيْكَ بِإِذْنِكَ، وَأَمِينِكَ فِي خَلْقِكَ، وَعَيْنِكَ فِي عِبَادِكَ، وَحُجَّتِكَ عَلَى خَلْقِكَ، عَلَيْهِ صَلَوَاتُكَ وَبَرَكَاتُكَ وَعُدَّهُ.

اللَّهُمَّ أَيْدُهُ بِنَصْرِكَ، وَأَنْصُرْ عَبْدَكَ، وَقَوِّ أَصْحَابَهُ وَصَبِّرْهُمْ، وَاجْعَلْ لَهُمْ مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا، وَعَجِّلْ فَرَجَهُ، وَأُمَكِّنْهُ مِنْ أَعْدَائِكَ وَأَعْدَاءِ رَسُولِكَ، يَا أَرْحَمَ الرَّاحِمِينَ.

قلت: أليس قد دعوت لنفسك جعلت فداك؟ قال:

دعوت لنور آل محمد ﷺ وسائقهم والمنتقم بأمر الله من أعدائهم.

قلت: متى يكون خروجه جعلني الله فداك؟

قال: إذا شاء من له الخلق والأمر.

قلت: فله علامة قبل ذلك؟

قال: نعم علامات شتى.

قلت: مثل ماذا؟

قال ﷺ: خروج راية من المشرق، وراية من المغرب، وفتنة تظل أهل الزوراء وخروج رجل من ولد عمي زيد باليمن، وانتهاج ستارة البيت^١، ويفعل الله ما يشاء.^٢

١. البحار: ٦٢/٨٦ ح ١، فلاح السائل: ١٧٠، المصباح: ٤٨، البلد الأمين: ٢٧. ٢. مكيال المكارم: ١١/٢.

you have made incumbent on Yourself to send Your blessing on Muhammad and members of his house and to grant me the rescue of my neck from the Hell fire, execute for Your good friends from the descendant of Your Prophet, the callers to Your course with Your permission, Your trustee among Your creatures, Your sight among Your servants, Your proof among Your creatures, may Your peace and blessing be upon him.

O' Allah! Support him with Your assistance and assist Your servant, empowered his companions and grant them patient, Open for them a protected authority and hasten his relief, let him prevail over Yours and Your Prophet's enemies, O' the Most Merciful of the merciful.

I said to Imam: May my soul be sacrificed for you, isn't you have prayed for yourself? He said: I have prayed to the light of the progeny of Muhammad (peace be on them) who shall retaliate against their enemies with the command of Almighty Allah.

I said: when will he be coming out?

When the owner of creations and command wishes, Imam replied. I said: what are the signs before then? He said: the signs are many and different. I said: like what? Imam Sadiq (*peace be upon him*) said: A banner shall come out from the east and west, sedition will persist and a man shall come out from Yemen among the descendant of my uncle Zaid, and there shall be plundering of the house properties¹ then Allah will act according to his wishes.²

1 - Falaahu Ssa'il : 170; Al-Bihar 86: 62; Misbaah: 48; Al-Baladul Ameen: 27; with some slit difference.

2 - Mikyaalil Makarim 2: 11.



الدعاء لظهوره عجل الله تعالى فرجه

بعد صلاة العصر

قال في «فلاح السائل»: ومن المهمات بعد صلاة العصر الاقتداء بمولانا موسى بن جعفر الكاظم عليه السلام في الدعاء لمولانا المهدي صلوات الله وسلامه وبركاته على محمد جده، وبلغ ذلك إليه، كما رواه يحيى بن الفضل النوفلي قال: دخلت على أبي الحسن موسى بن جعفر عليه السلام ببغداد حين فرغ من صلاة العصر فرفع يديه إلى السماء وسمعه يقول:

أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ،
وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، إِلَيْكَ زِيَادَةُ الْأَشْيَاءِ وَنَقْصَانُهَا، وَأَنْتَ
اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَ الْخَلْقَ بِغَيْرِ مَعُونَةٍ مِنْ غَيْرِكَ، وَلَا
حَاجَةَ إِلَيْهِمْ، أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، مِنْكَ الْمَشِيَّةُ وَإِلَيْكَ
الْبَدْءُ.

أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، قَبْلَ الْقَبْلِ وَخَالِقُ الْقَبْلِ، أَنْتَ اللَّهُ لَا
إِلَهَ إِلَّا أَنْتَ، بَعْدَ الْبَعْدِ وَخَالِقُ الْبَعْدِ، أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ،
تَمْحُو مَا تَشَاءُ وَتُثَبِّتُ وَعِنْدَكَ أُمُّ الْكِتَابِ، أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا
أَنْتَ، غَايَةُ كُلِّ شَيْءٍ وَوَارِثُهُ، أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، لَا يَعْزُبُ

[24]
SUPPLICATION FOR HIM *(peace be upon him)* **AFTER**
(ASR) AFTERNOON PRAYER.

It was stated in "Falaahi Ssa'il" among the important supplication to be observed after (Asr) afternoon prayer by imitating our master Musa ibn Ja'afar Al-Kazim *(peace be upon him)* in his dedicated supplication to our master Al-Mahdi (peace and blessing of Allah be on his grand father Muhammad and same to him) as it was narrated by Yahya bn Al-Fadl Naufali, he said: I entered to Abu Al-Hasan, Musa bn Ja'afar after (Asr) afternoon prayer in Baghdad, thus I met him raising his hand to the Heaven and I heard him reciting the following:

You are God, there is no any other deity except You, the first and the last, the apparent, the Inward, You are God, there is no any other deity except You, unto You the increase and decrease of all things, You are God, there is no any other deity except You, You create the creations without helping hand from other than You and You are not in need of them; You are God, there is no any other deity except You, all wishes from You and unto You all the initiation.

You are God there is no any other deity except You, before the previous and the creator of the previous, You are God there is no any deity except You, after afterward the creator of afterward, You are God there is no any deity except You, You erase and establish what ever You wishes and with You the essence of the Book, You are God there is no any other deity except You, the Goal and the Inheritor of every thing, You are God there is no any other deity except You, both small and mighty are not far away from You,

عَنْكَ الدَّقِيقُ وَلَا الْجَلِيلُ، أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، لَا يَخْفَى
عَلَيْكَ اللُّغَاتُ، وَلَا تَتَشَابَهُ عَلَيْكَ الْأَصْوَاتُ.

كُلَّ يَوْمٍ أَنْتَ فِي شَأْنٍ، لَا يَشْغُلُكَ شَأْنٌ عَنْ شَأْنٍ، عَالِمُ الْغَيْبِ
وَأَخْفَى، دَيَّانُ الدِّينِ، مُدَبِّرُ الْأُمُورِ، بَاعِثُ مَنْ فِي الْقُبُورِ،
مُخَيِّ الْعِظَامِ وَهِيَ رَمِيمٌ، أَسْأَلُكَ بِاسْمِكَ الْمَكْنُونِ الْمَخْزُونِ،
الْحَيِّ الْقَيُّومِ، الَّذِي لَا يَخِيبُ مَنْ سَأَلَكَ بِهِ، أَنْ تُصَلِّيَ عَلَى
مُحَمَّدٍ وَآلِهِ، وَأَنْ تُعَجِّلَ فَرَجَ الْمُتَّقِمِ لَكَ مِنْ أَعْدَائِكَ، وَأَنْجِزْ
لَهُ مَا وَعَدْتَهُ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

قال: قلت: مَنْ المدعو له؟ قال:

ذلك المهدى من آل محمد ﷺ.

قال: بأبي المنبذح (المنفذ) البطن، المقرون الحاجبين، أحشم الساقين،
بعيد ما بين المنكبين، أسمر اللون، يعتاده مع سمرته صفرة من سهر الليل،
بأبي من ليله يرعى النجوم ساجداً وراكعاً، بأبي من لا يأخذه في الله لومة لائم
مصباح الدجى، بأبي القائم بأمر الله.

قلت: متى خروجه؟ قال:

إذا رأيت العساكر بالأنبار على شاطئ الفرات والصراة ودجلة، وهدم قنطرة
الكوفة، وإحراق بعض بيوتات الكوفة، فإذا رأيت ذلك فإن الله يفعل ما يشاء لا
غالب لأمر الله ولا معقب لحكمه.^١

١. فلاح السائل: ١٩٩، وفي المصباح: ٥١ والبلد الأمين: ٣٥ بتفاوت.

You are God there is no any other deity except You, there is no any language hidden to You and voices are not similar to You. Every day You are at Your duty and a duty did not disturb You from another, the Knower of all hidden and concealed things, the owner of Religion, the director of all things, He who raises those in the graves, He who gave life to bone after they have become decayed.

I requested from You by Your sheltered Name, the Eternal the Everlasting, who did not disappoint who ever call Him by His name, to send blessing on Muhammad and his family and hasten the reappearance of Your retaliator from Your enemies and execute for him all You have promised him, O' the possessor of Magnificence and Honour.

I said to him, whom did you prayed for? He said: to Al-Mahdi of the Prophet's household (peace be on them).

He continue saying: may my father be sacrifice for him, he is having big stomach, his eyebrow are very close, his legs are very energetic, his shoulder is wide, brown in colour and close to be yellowish, may my father be sacrifice for him, his night shall guard the stars by his bowing down and prostration to Allah, may my father be sacrifice for him, he who the blames of those that blame shall not affect before Allah, he is the luminous lamp, may my father be sacrifice for him, he shall rise with the command of Allah.

I said to him, when will he come out? He said: when you saw armies from the city of Anbar in Iraq at the beach of Furat, sirah and Dajlah, and the arch of Kufah is destroy, and burning of some houses in Kufah, when you see all this, verily Allah will act according to His wish, no one can subdue the commandment of Allah and no one can review His judgment.¹

1 - Falahi Ssa'il: 199; and in Al-Misbaah: 51 and Al-Baladul Ameen: 35 with slit difference.



الدعاء لظهوره أرواحنا فداه

في عقيب الركعتين الأوليين من صلاة الليل

قال الشيخ الطوسي أعلى الله مقامه: يستحب أن يدعو عقيب هاتين الركعتين بهذا

الدعاء:

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ وَلَمْ يُسْأَلْ مِثْلُكَ، اَنْتَ مَوْضِعُ مَسْأَلَةِ
السَّائِلِيْنَ وَمُنْتَهَى رَغْبَةِ الرَّاغِبِيْنَ، اَدْعُوْكَ وَلَمْ يُدْعَ مِثْلُكَ،
وَأَرْغَبُ اِلَيْكَ وَلَمْ يُرْغَبْ اِلَى مِثْلِكَ، اَنْتَ مُجِيبُ دَعْوَةِ
الْمُضْطَرِّينَ وَأَرْحَمُ الرَّاحِمِيْنَ.

اَسْأَلُكَ بِأَفْضَلِ الْمَسَائِلِ وَأَنْجَحِهَا وَأَعْظَمِهَا، يَا اَللّٰهُ يَا
رَحْمٰنُ يَا رَحِيْمُ وَبِأَسْمَائِكَ الْحُسْنَى، وَأَمْثَالِكَ الْعُلْيَا، وَنِعَمِكَ
الَّتِي لَا تُحْصَى. وَبِأَكْرَمِ أَسْمَائِكَ عَلَيْكَ، وَأَحَبِّهَا إِلَيْكَ، وَأَقْرَبِهَا
مِنْكَ وَسِيْلَةً، وَأَشْرَفِهَا عِنْدَكَ مَنْزِلَةً، وَأَجْزَلِهَا لَدَيْكَ ثَوَابًا،
وَأَسْرَعِهَا فِي الْأُمُورِ إِجَابَةً.

وَبِاسْمِكَ الْمَكْنُونِ الْأَكْبَرِ الْأَعَزِّ الْأَجَلِّ الْأَعْظَمِ الْأَكْرَمِ، الَّذِي
تُحِبُّهُ وَتَهْوَاهُ، وَتَرْضَى بِهِ عَمَّنْ دَعَاكَ، فَاسْتَجَبْتَ لَهُ دُعَاءَهُ،

[25]
SUPPLICATION FOR HIS REAPPEARANCE (may
our souls be sacrifice for him) **AFTER EVERY TWO**
(RAKA'AT) UNITS OF THE NIGHT
RECOMMENDED PRAYER.

Sheikh Tusi (may Allah elevates his position) said: it is recommended to recite this supplication after every two Raka'at in the night recommended prayer:

O' Allah! I requested from You what was not requested from Your type, You are in the position to answer the needier and extreme desire of those who desired, I call You, the call that was not made to Your type, I desired from You, the desire that was not made to Your type, You answer the call of the compelled ones and the most Merciful of the merciful.

I requested from You the best, the tremendous and most successful issue, O' Allah, O' the Beneficent, O' the Merciful, and by the sake of Your beautiful Names and exaltedness of Yourself and Your uncountable favours and by the Most honoured names to You which You love most and most closer to You, whose rank is more exalted before You and more recompensed before You that hasten the acceptance of request, for the sake of Your great hidden name that is honoured, mighty and more splendid. The name You love which pleases You if You are call with it. Thus You answer the call;

وَحَقُّ عَلَيْكَ أَنْ لَا تَحْرِمَ سَائِلَكَ وَلَا تَرُدَّهُ.

وَبِكُلِّ اسْمٍ هُوَ لَكَ فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالزَّبُورِ وَالْقُرْآنِ
الْعَظِيمِ، وَبِكُلِّ اسْمٍ دَعَاكَ بِهِ حَمَلَةٌ عَرْشِكَ وَمَلَأَيْكَتُكَ،
وَأَنْبِيَائُكَ وَرُسُلُكَ، وَأَهْلُ طَاعَتِكَ مِنْ خَلْقِكَ، أَنْ تُصَلِّيَ عَلَى
مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تُعَجِّلَ فَرَجَ وَلِيِّكَ وَابْنِ وَلِيِّكَ، وَتُعَجِّلَ
خِزْيَ أَعْدَائِهِ، وتدعو بما تحب^١.

قال في «مكيال المكارم»: وجدت في كتاب «جمال الصالحين» زيادة في هذا
الدعاء، وهي هذه:

وَتَجْعَلَنَا مِنْ أَصْحَابِهِ وَأَنْصَارِهِ، وَتَرْزُقَنَا بِهِ رَجَاءَنَا،
وَتَسْتَجِيبَ بِهِ دُعَاءَنَا.^٢

قال الكفعمي رحمته الله: ويستحب أن يدعو بهذا الدعاء بعد كل ركعتين من صلاة
الليل^٣.

١. مصباح المتهجد: ١٣٩.

٢. مكيال المكارم: ١٤/٢.

٣. المصباح: ٧٥.

it is Your responsibility not to prohibit nor reject those that requested from You.

For the sake of Your name mentioned in Torah, Gospel, Zabur and in the Glorious Qur'an, and for the sake of Your name called by the Angels and the carrier of Your Throne, Your Apostles and the Messengers and those obedient servants among Your creatures, so send Your blessing on Muhammad and on the family of Muhammad and to hasten the relief of Your legacy the son of Your legacy and quicken the humiliation of his enemies.

(then tender your wishes and needs).¹

It was said in *Mikyaalil Makarim* that the following addition was found in *Jamaalu Ssaliheen*:

And make us among his companion and helper and grant us all our hopes through him and accept our prayers.²

Kafa'ami (may Allah have mercy on him) said: it is recommended to recite this supplication after every two Raka'at in the night recommended prayer.³

1 - Misbaahul Mutaahjjud: 139.

2 - Mikyaalil Makarim 2: 14.

3 - Al-Misbaah : 75.

الباب الرابع

في أدعية الأسبوع



الدعاء لظهوره عجل الله تعالى فرجه

في يوم الخميس

قال السيد عليه السلام في «جمال الأسبوع»: من وظائف يوم الخميس أنه يستحب أن يصلي فيه الإنسان على النبي صلوات الله عليه وعلى آله ألف مرة، ويستحب أن يقول:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّآلِ مُحَمَّدٍ، وَعَجِّلْ فَرَجَهُمْ^١.



الدعاء لظهوره أرواحنا فداه

في عصر يوم الخميس إلى آخر نهار يوم الجمعة

قال الشيخ الطوسي عليه السلام في «مصباح المتهجد»: يستحب الاستكثار فيه من بعد

١. جمال الأسبوع: ١٢١.

CHAPTER FOUR ON WEEKLY SUPPLICATIONS.

[26]

SUPPLICATION FOR HIS REAPPEARANCE (may our souls be sacrifice for him) ON THURSDAYS.

Sheikh Tusi (may Allah have mercy on him) in *Jamaalil Usbuy* said: Among Thursday duties is the recommendation of sending (1000) one thousand (salawat) blessing to the holy Prophet (peace be upon him and his family) and it is recommended to recite the following:

*O' Allah! Bless Muhammad and the family of Muhammad and hasten their relief.*¹

[27]

SUPPLICATION FOR HIS REAPPEARANCE (peace be on him) ON THURSDAY AFTERNOON TILL THE LAST HOUR OF FRIDAY.

Sheikh Tusi (may Allah have mercy on him) in *Misbaahul Mujtahid* said: it is recommended after (Asr)

1 - Jamaalil Usbuy : 121.

صلاة العصر يوم الخميس إلى آخر نهار يوم الجمعة، من الصلاة على النبي ﷺ،
فيقول:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَعَجِّلْ فَرَجَهُمْ، وَأَهْلِكَ
عَدُوَّهُمْ مِنَ الْجِنَّ وَالْإِنْسِ، مِنَ الْأَوَّلِينَ وَالْآخِرِينَ.
وإن قال ذلك مائة مرة كان له فضل كثير.^١

قال الكفعمي رحمه الله: يستحب أن يقرأ في يوم الخميس القدر ألفاً ويصلي على
النبي وآله كذلك فيقول ما ذكرناه.^٢



الدعاء لظهوره أرواحنا فداه في ليلة الجمعة

قال الشيخ أبو جعفر الطوسي رحمه الله عليه في كتاب «مختصر المصباح» عند ذكر
وظائف ليلة الجمعة: وتقول في الصلوة على النبي ﷺ:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَعَجِّلْ فَرَجَهُمْ، وَأَهْلِكَ
عَدُوَّهُمْ مِنَ الْجِنَّ وَالْإِنْسِ، مِنَ الْأَوَّلِينَ وَالْآخِرِينَ، إمّا مائة مرة،
أو ما تمكّن منه.^٣

١. مصباح المتهجد: ٢٦٥، و ص ٢٥٧ بتفاوت يسير.

٢. المصباح: ١٧٧.

٣. مكياال المكارم: ٣١/٢.

afternoon prayer on Thursday till the last hour of Friday to offer a lot of blessings (Salawat) to the holy Prophet (peace be upon him and his family) and read the following:

O' Allah! Send blessing to Muhammad and the family of Muhammad, and hasten their relief and annihilate their enemies among the Jinn and mankind from the beginning to the end.

It is more beneficial if it is recited (100) one hundred times.¹

Kafa'ami (may Allah have mercy on him) said: it is recommended to recite (1000) one thousand Surah Al-Qadr and (1000) one thousand (Salawat) Blessing to the holy Prophet on Thursday including the aforementioned supplication.²

[28]

SUPPLICATION FOR HIS REAPPEARANCE (may our souls be sacrifice for him) ON FRIDAY NIGHT.

Sheikh Abu Ja'afar Tusi (may Allah have mercy on him) in the book "*Mukhtasaril Misbaah*" when mentioning the duties on the Friday night said: "recite the following when sending blessing to the holy Prophet (peace be upon him and his family):

O' Allah! Send Blessing to Muhammad and the family of Muhammad and hasten their relief and annihilates their enemies among the Jinn and mankind from the beginning to the end.

(You recite it either (100) one hundred times or to your ability).³

1 - Misbaahul Mutaahajjid: 265 and 257 with some slit difference.

2 - Al-Misbaah: 177.

3 - Mikyaalil Makarim 2: 31.



دعاء العلويّ المصريّ

للإمام المهديّ أرواحنا فداه يقرء في الشدائد

دعاء علمه سيّدنا المؤمل صلوات الله عليه رجلاً من شيعته وأهله في المنام، وكان مظلوماً ففرّج الله عنه، وقتل عدوّه....^١

رَبِّ مَنْ ذَا الَّذِي دَعَاكَ فَلَمْ تُجِبْهُ، وَمَنْ ذَا الَّذِي سَأَلَكَ فَلَمْ تُعْطِهِ، وَمَنْ ذَا الَّذِي نَاجَاكَ فَخَيَّبْتَهُ، أَوْ تَقَرَّبَ إِلَيْكَ فَأَبْعَدْتَهُ.
وَرَبِّ هَذَا فِرْعَوْنُ ذُو الْأَوْتَادِ، مَعَ عِنَادِهِ وَكُفْرِهِ وَعُتُوِّهِ وَإِدْعَانِهِ
الرُّبُوبِيَّةَ لِنَفْسِهِ، وَعِلْمِكَ بِأَنَّهُ لَا يَتُوبُ، وَلَا يَرْجِعُ وَلَا يَسُوبُ،
وَلَا يُؤْمِنُ وَلَا يَخْشَعُ، اسْتَجَبْتَ لَهُ دُعَاءَهُ، وَأَعْطَيْتَهُ سُؤْلَهُ، كَرَمًا
مِنْكَ وَجُودًا، وَقِلَّةَ مِقْدَارٍ لِمَا سَأَلَكَ عِنْدَكَ، مَعَ عِظَمِهِ عِنْدَهُ،
أَخْذًا بِحُجَّتِكَ عَلَيْهِ، وَتَأْكِيدًا لَهَا حِينَ فَجَرَ وَكَفَرَ، وَاسْتِطَالَ
عَلَى قَوْمِهِ وَتَجَبَّرَ، وَبِكُفْرِهِ عَلَيْهِمْ افْتَخَرَ، وَبِظُلْمِهِ لِنَفْسِهِ تَكَبَّرَ،
وَبِحِلْمِكَ عَنْهُ اسْتَكْبَرَ، فَكَتَبَ وَحَكَمَ عَلَى نَفْسِهِ جُرْأَةً مِنْهُ، أَنَّ
جَزَاءَ مِثْلِهِ أَنْ يُغْرَقَ فِي الْبَحْرِ، فَجَزَيْتَهُ بِمَا حَكَمَ بِهِ عَلَى نَفْسِهِ.

١. لهذا الدعاء قضية عجيبة، نقلناها في «الصحيفة المهدية».

[29]

**SUPPLICATION OF ALAWI MISRI FOR IMAM
AL-MAHDI (may our souls be sacrifice for him) TO BE
RECITED WHEN ON DIFFICULTIES.**

This supplication was taught by Imam (peace be on him) to one of his Shi'a during his dream, this man was formerly oppressed, and thus he was relief and his enemy was killed...¹

O' my God! Who has ever call upon You and You did not answered him? Who has ever requested from You and You did not give him? Who has call upon You and he was disappointed? Who has come near You and You distance him?

O' my God! This is pharaoh, he of the tent peg with his stubbornness, disbelieving, arrogance and claiming himself to be God, with Your knowledge that he will not repent and will not come back of his thought, he did not believe nor did he fear You; You have accepted his prayers and grant his request, this is just a gift and favour from You, it is very little at Your Sight what he has requested even though it is much in his sight, he has taking that from You as a proof against himself and an emphasis on him when he disbelieve and act sinfully, he last long with his people in arrogance and proud of his disbelieve on them and become arrogant for oppressing himself and with Your tolerance towards him he continue his arrogance, he wrote and judge against himself, that the reward of his type is to be drawn in the sea, and his reward is his judgment against himself.

1 - This supplication is very miraculous and we have quoted it from *Sahifah Al-Mahdiyyah*.

إِلَهِی وَأَنَا عَبْدُكَ، ابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ، مُعْتَرِفٌ لَكَ
بِالْعُبُودِيَّةِ، مُقِرٌّ بِأَنَّكَ أَنْتَ اللَّهُ خَالِقِي، لَا إِلَهَ لِي غَيْرُكَ، وَلَا
رَبَّ لِي سِوَاكَ، مُوقِنٌ بِأَنَّكَ أَنْتَ اللَّهُ رَبِّي، وَإِلَيْكَ مَرَدِّي
وَإِلَابِي، عَالِمٌ بِأَنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، تَفْعَلُ مَا تَشَاءُ وَتَحْكُمُ
مَا تُرِيدُ، لَا مُعَقَّبَ لِحُكْمِكَ، وَلَا رَادَّ لِقَضَائِكَ، وَأَنَّكَ الْأَوَّلُ
وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ، لَمْ تَكُنْ مِنْ شَيْءٍ، وَلَمْ تَبْنِ عَنْ
شَيْءٍ، كُنْتَ قَبْلَ كُلِّ شَيْءٍ، وَأَنْتَ الْكَائِنُ بَعْدَ كُلِّ شَيْءٍ، وَالْمُكُونُ
لِكُلِّ شَيْءٍ، خَلَقْتَ كُلَّ شَيْءٍ بِتَقْدِيرٍ، وَأَنْتَ السَّمِيعُ الْبَصِيرُ.
وَأَشْهَدُ أَنَّكَ كَذَلِكَ كُنْتَ وَتَكُونُ، وَأَنْتَ حَيٌّ قَيُّومٌ، لَا
تَأْخُذُكَ سِنَةٌ وَلَا نَوْمٌ، وَلَا تُوصَفُ بِالْأَوْهَامِ، وَلَا تُدْرَكُ
بِالْحَوَاسِّ، وَلَا تُقَاسُ بِالْمُقْيَاسِ، وَلَا تُشَبَّهُ بِالنَّاسِ، وَأَنَّ الْخَلْقَ
كُلَّهُمْ عِبِيدُكَ وَإِمَاؤُكَ، أَنْتَ الرَّبُّ وَنَحْنُ الْمَرْبُوبُونَ، وَأَنْتَ
الْخَالِقُ وَنَحْنُ الْمَخْلُوقُونَ، وَأَنْتَ الرَّازِقُ وَنَحْنُ الْمَرْزُوقُونَ.
فَلَكَ الْحَمْدُ يَا إِلَهِی، إِذْ خَلَقْتَنِي بَشَرًا سَوِيًّا، وَجَعَلْتَنِي غَنِيًّا
مَكْفِيًّا، بَعْدَ مَا كُنْتُ طِفْلًا صَبِيًّا، تَقْوَتَنِي مِنَ الثَّديِ لَبَنًا مَرِيئًا،
وَعَذَّتَنِي غَدَاءً طَيِّبًا هَنِيئًا، وَجَعَلْتَنِي ذَكَرًا مِثَالًا سَوِيًّا.

O' Allah! I am Your servant, the son of Your servant, the son of Your slave, confessing that You worth worshiping and admitting that You are God my Creator, there is no any other god except You, I possess no other God except You, with certainty that You are Allah my God, my traces and returning unto You, acknowledging that You possess power over all thing. You act according to Your wish and judge base on Your desire, no follow up after Your judgment and no rejection to Your rule. Verily You are the First, Last, Outward and Inward, You are not derived from anything and not constructed from anything, You exist before every thing and You will be existing after every thing, You originate every thing, You created every thing with measurement, verily You are All- Hearing and All- Seeing.

I bear witness that You are like that and You will be like that, You are Eternal and Everlasting, slumber seize You not neither sleeping, You are not defined with illusions and senses did not perceive You, You are not measured with measurement, You did not resemble any mankind, and all creatures are You slaves and servants, You are the Lord and we are Your reared and You are the creator and we are the creatures, You are the Provider and we are the needier.

O' my Lord all praises are due to You, when You created me as a sound human being and made me sufficient and wealthy after I was an infant and nourished me with milk from the breast and feed me with delighted and pure food and made me a sound man.

فَلَكَ الْحَمْدُ حَمْدًا إِنَّ عُدَّ لَمْ يُحْصَ، وَإِنْ وُضِعَ لَمْ يَتَّسِعْ لَهُ شَيْءٌ، حَمْدًا يَقُوقُ عَلَى جَمِيعِ حَمْدِ الْخَامِدِينَ، وَيَعْلُو عَلَى حَمْدِ كُلِّ شَيْءٍ، وَيَفْخُمُ وَيَعْظُمُ عَلَى ذَلِكَ كُلِّهِ، وَكُلَّمَا حَمِدَ اللَّهُ شَيْءٌ. وَالْحَمْدُ لِلَّهِ كَمَا يُحِبُّ اللَّهُ أَنْ يُحْمَدَ، وَالْحَمْدُ لِلَّهِ عَدَدَ مَا خَلَقَ، وَزِنَةَ مَا خَلَقَ، وَزِنَةَ أَجَلِ مَا خَلَقَ، وَبِوزْنِ أَخْفِ مَا خَلَقَ، وَبِعَدَدِ أَصْغَرِ مَا خَلَقَ.

وَالْحَمْدُ لِلَّهِ حَتَّى يَرْضَى رَبُّنَا وَبَعْدَ الرِّضَا، وَأَسْأَلُهُ أَنْ يُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ يَغْفِرَ لِي ذَنْبِي، وَأَنْ يَحْمَدَ لِي أَمْرِي، وَيَتُوبَ عَلَيَّ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ.

إِلَهِي وَإِنِّي أَنَا أَدْعُوكَ وَأَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ صَفْوَتُكَ أَبُونَا آدَمُ عَلَيْهِ السَّلَامُ، وَهُوَ مُسِيءٌ ظَالِمٌ حِينَ أَصَابَ الْخَطِيئَةَ، فَغَفَرْتَ لَهُ خَطِيئَتَهُ، وَثُبْتَ عَلَيْهِ، وَاسْتَجَبْتَ لَهُ دَعْوَتَهُ، وَكُنْتَ مِنْهُ قَرِيبًا يَا قَرِيبُ، أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تَغْفِرَ لِي خَطِيئَتِي وَتَرْضَى عَنِّي، فَإِنْ لَمْ تَرْضَ عَنِّي فَاعْفُ عَنِّي، فَإِنِّي مُسِيءٌ ظَالِمٌ خَاطِئٌ عَاصٍ، وَقَدْ يَعْفُو السَّيِّدُ عَنْ عَبْدِهِ، وَلَيْسَ بِرَاضٍ عَنْهُ، وَأَنْ تُرْضِيَ عَنِّي خَلْقَكَ، وَتُمِيطَ عَنِّي حَقَّكَ.

All the uncountable praise are due to You, the praise no any container can contains it, praise that is above the praise of all praise and above every thing that is praised, the praise that is greater and mightier than that and more than every thing that praise God.

All praises are due to God as He love to be praised, praise be to God equivalent to the whole creations and the weight of all creations and equivalent to the mightiest creation and the lighter creations and equivalent to the smallest creations.

Praise be to Allah till our Lord is pleased and after His pleasure, I requested Him to send blessing on Muhammad and on the family of Muhammad and to forgive my sins and to extol my issues and pardon me, verily He is All-Forgiving and All-Merciful.

O' my Lord, I requested and call upon You with Your name upon which our father Adam called you (Your choice peace be upon him) when he is guilty for his mistake, then You forgive his mistake and pardon him and accept his call, You are closer to him, O' The Nearer, send Your blessing to Muhammad and on the family of Muhammad, forgive my short comings and be pleased with me, if You are not pleased with me and pardon me even though I am guilty, a sinner, an oppressor and having short comings, a master may forgive his servant even though he is not pleased with him then be pleased with me as Your creature and to drag Your right from me.

إِلَهِي وَأَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ إِدْرِيسُ عَلَيْهِ السَّلَامُ،
فَجَعَلْتَهُ صَدِيقًا نَبِيًّا، وَرَفَعْتَهُ مَكَانًا عَلِيًّا، وَاسْتَجَبْتَ دُعَاءَهُ،
وَكُنْتَ مِنْهُ قَرِيبًا يَا قَرِيبُ، أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ،
وَأَنْ تَجْعَلَ مَا بِي إِلَى جَنَّتِكَ، وَمَحَلِّي فِي رَحْمَتِكَ، وَتُسَكِّنَنِي
فِيهَا بِعَفْوِكَ، وَتُرَوِّجَنِي مِنْ حُورِهَا، بِقُدْرَتِكَ يَا قَدِيرُ.

إِلَهِي وَأَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ نُوحٌ، إِذْ نَادَى رَبَّهُ
﴿أَنِّي مَغْلُوبٌ فَانْتَصِرْ﴾ * فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مِنْهُمْ *
وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ *
وَنَجَّيْتَهُ عَلَى ذَاتِ الْأَوَاحِ وَدُسْرِ، فَاسْتَجَبْتَ دُعَاءَهُ وَكُنْتَ مِنْهُ
قَرِيبًا يَا قَرِيبُ، أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ
تُنَجِّنِي مِنْ ظُلْمٍ مَنْ يُرِيدُ ظُلْمِي، وَتَكْفَ عَنِّي بَأْسَ مَنْ يُرِيدُ
هَضْمِي، وَتَكْفِينِي شَرَّ كُلِّ سُلْطَانٍ جَائِرٍ، وَعَدُوِّ قَاهِرٍ، وَمُسْتَخَفٍّ
قَادِرٍ، وَجَبَّارٍ عَنِيدٍ، وَكُلِّ شَيْطَانٍ مَرِيدٍ، وَإِنْسِيٍّ شَدِيدٍ، وَكَيْدٍ
كُلِّ مَكِيدٍ، يَا حَلِيمُ يَا وَدُودُ.

إِلَهِي وَأَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ عَبْدُكَ وَنَبِيُّكَ صَالِحٌ

O' my Lord! I requested from You with the name upon which Idris called on You peace be on him and You made him a Prophet and a trust worthy one and You elevated him to an exalted rank and accept his call, O' Allah! You are closer to him O' The Nearer, send Your blessing on Muhammad and on the family of Muhammad and make my recourse to be Your Paradise and Your mercy to be my abode and house me in Your pardon and married me with its beautiful ladies with Your Strength, O' the Mighty.

O' my Lord, I requested from You with Your name upon which Nuh called when he said:

"I am vanquished; do thou soccure me! Then we opened the gates of Heaven unto water torrential and made the Earth to gush with fountains, and waters met for a matter decreed"¹

And You rescued him from a well- planked vessels well-caulked, then You accepted his call and You are closer to him O' The Nearer, then send Your blessing upon Muhammad and the family of Muhammad and rescued me from the oppression of those who wanted to oppress me and prevent me from the problem of those who wanted to be unfair with me and suffice me from the evils of the despotic rulers, strong enemy, hidden powers, stubborn giants, all insurgent devils, strong human beings and the deceits of all the conspiracies. O' The Tolerant, O' The Affectionate.

O' my Lord! I requested from You by Your name upon which Your servant and Your Prophet called, Salih

1 - Qur'an 54: 10-12.

عَلَيْهِ السَّلَامُ فَنَجَّيْتَهُ مِنَ الْخَسَفِ، وَأَعْلَيْتَهُ عَلَى عَدُوِّهِ،
وَاسْتَجَبْتَ دُعَاءَهُ، وَكُنْتَ مِنْهُ قَرِيباً يَا قَرِيبُ، أَنْ تُصَلِّيَ عَلَى
مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تُخَلِّصَنِي مِنْ شَرِّ مَا يُرِيدُنِي أَعْدَائِي
بِهِ، وَسَعَى بِي حُسَادِي، وَتَكْفِينِيهِمْ بِكَفَايَتِكَ، وَتَتَوَلَّانِي
بِوَلَايَتِكَ، وَتَهْدِي قَلْبِي بِهُدَاكَ، وَتُوَيِّدُنِي بِتَقْوَاكَ،
وَتُبَصِّرَنِي (وَتَنْصُرَنِي) بِمَا فِيهِ رِضَاكَ، وَتُعِينَنِي بِغَنَّاكَ يَا حَلِيمٌ.

إِلَهِي وَأَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ عَبْدُكَ وَنَبِيُّكَ وَخَلِيلُكَ
إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ، حِينَ أَرَادَ نُمُودُ الْإِقَاءَةِ فِي النَّارِ، فَجَعَلْتَ
لَهُ النَّارَ بَرْدًا وَسَلَامًا، وَاسْتَجَبْتَ لَهُ دُعَاءَهُ، وَكُنْتَ مِنْهُ قَرِيباً يَا
قَرِيبُ، أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تُبَرِّدَ عَنِّي حَرَّ
نَارِكَ، وَتُطْفِئَ عَنِّي لَهَبَهَا، وَتَكْفِينِي حَرَّهَا، وَتَجْعَلَ نَائِرَةَ
أَعْدَائِي فِي شِعَارِهِمْ وَدِثَارِهِمْ، وَتَرُدَّ كَيْدَهُمْ فِي نُحُورِهِمْ،
وَتُبَارِكَ لِي فِيهَا أُعْطِيتَنِيهِ، كَمَا بَارَكْتَ عَلَيْهِ وَعَلَى آلِهِ، إِنَّكَ
أَنْتَ الْوَهَّابُ الْحَمِيدُ الْمَجِيدُ.

إِلَهِي وَأَسْأَلُكَ بِالْإِسْمِ الَّذِي دَعَاكَ بِهِ إِسْمَاعِيلُ عَلَيْهِ السَّلَامُ،
فَجَعَلْتَهُ نَبِيًّا وَرَسُولًا، وَجَعَلْتَ لَهُ حَرَمَكَ مَنَسَكًا وَمَسْكَنًا

peace be upon him and You rescued him from humiliation and grant him upper hand against his enemy and accept his call, though You are closer to him O' The Nearer, send Your blessing on Muhammad and on the family of Muhammad and secure me from the evils my enemy intended for me and the struggle of my envious ones, suffice me from them with Your sufficiency and lead me with Your Guardianship and guide my heart with Your guidance and support me with faith in You and enlighten me to what consist Your pleasure and enrich me with Your richness, O' The Tolerant.

O' my God! I requested from You by Your name upon which Ibrahim called, Your servant, Your Prophet and Your intimate friend peace be on him, when Namrud wanted to throw him in to the flame, thus You made the flame cold and safety for him and You answered his call though You are closer to him O' The Nearer, then send Your blessing on Muhammad and on the family of Muhammad and make Your Hell fire cold for me and quench its flame for me and suffice me from its hotness and put the flame of my enemies in their slogan and garments and return all their plans to their throat and bless what You have bestowed on me as You have blessed Prophet Ibrahim and his family, verily You are The Provider, The Extoller and The Glorious.

O' my Lord! I requested from You by Your name upon which Ismail called peace be on him and You made him a Prophet and a Messenger and made Your Sacred house to him a place of ceremony

وَمَا أُوِيَّ، وَاسْتَجَبْتَ لَهُ دُعَاءَهُ، وَنَجَّيْتَهُ مِنَ الذَّبْحِ^١، وَقَرَّبْتَهُ رَحْمَةً
 مِنْكَ، وَكُنْتَ مِنْهُ قَرِيبًا يَا قَرِيبُ، أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ
 مُحَمَّدٍ، وَأَنْ تَفْسَحَ لِي فِي قَبْرِي، وَتَحُطَّ عَنِّي وَزْرِي، وَتَشُدَّ
 لِي أَرْزِي، وَتَغْفِرَ لِي ذَنْبِي، وَتَرْزُقَنِي التَّوْبَةَ بِحَطِّ السَّيِّئَاتِ،
 وَتَضَاعِفَ الْحَسَنَاتِ، وَكَشَفِ الْبَلِيَّاتِ، وَرَبِّحِ التَّجَارَاتِ، وَدَفَعْ
 مَعْرَةَ السَّعَايَاتِ، إِنَّكَ مُجِيبُ الدَّعَوَاتِ، وَمُنْزِلُ الْبَرَكَاتِ،
 وَقَاضِي الْحَاجَاتِ، وَمُعْطِي الْخَيْرَاتِ، وَجَبَّارُ السَّمَاوَاتِ.

إِلَهِي وَأَسْأَلُكَ بِمَا سَأَلَكَ بِهِ ابْنُ خَلِيلِكَ إِسْمَاعِيلُ عَلَيْهِ
 السَّلَامُ، الَّذِي نَجَّيْتَهُ مِنَ الذَّبْحِ، وَقَدَيْتَهُ بِذَبْحٍ عَظِيمٍ، وَقَلَّبْتَ
 لَهُ الْمِشْقَصَ حِينَ (حَتَّى) نَاجَاكَ مُوقِنًا بِذَبْحِهِ، رَاضِيًا بِأَمْرِ وَالِدِهِ،
 فَاسْتَجَبْتَ لَهُ دُعَاءَهُ، وَكُنْتَ مِنْهُ قَرِيبًا يَا قَرِيبُ، أَنْ تُصَلِّيَ عَلَيَّ
 مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تُنَجِّنِي مِنْ كُلِّ سُوءٍ وَبَلِيَّةٍ، وَتَصْرِفَ
 عَنِّي كُلَّ ظُلْمَةٍ وَخِيَمَةٍ، وَتَكْفِينِي مَا أَهَمَّنِي مِنْ أُمُورِ دُنْيَايَ
 وَآخِرَتِي، وَمَا أَحَازِرُهُ وَأَخْشَاهُ، وَمِنْ شَرِّ خَلْقِكَ أَجْمَعِينَ، بِحَقِّ
 آلِ يَس.

١. الذَّبْح - بالفتح -: مصدر ذبحت الشاة، والذَّبْح - بالكسر -: ما يذبح.

and place of living and You accepted his call by rescuing him from sacrifice¹ and due to Your Mercy You made him closer to You, though You are closer to him O' The Nearer, then send Your blessing on Muhammad and on the family of Muhammad and widen my tomb

and bring down my burden and tighten my cover, forgive my sins and grant me repentance by overlooking all my evil deeds and to double my good deeds and unveil all my tribulations and to obtain profit in my transactions and protect me from all humiliations, indeed You answer all calls, O' He who Descends all blessing, He who grants all needs, The Giver of all benefactions, He who obliges the Heavens.

O' my Lord! I requested from You what Ismail has requested from You, the son of your intimate friend peace be on him, whom You have rescued from sacrifice and ransom him with greater sacrifice and You change the face of the knife when he sincerely call upon You for his sacrifice and he is pleased with the command from his father and answer his call and You are then closer to him, O' The Nearer, thus You send Your blessing on Muhammad and on the family of Muhammad and rescued me from all evils and afflictions and distract all evils from me and suffice me in all my interest in this world and the world Hereafter and suffice me from all that I fear of and the evils of Your creatures for the sake of A'ali Yaseen.

1 - Zabih with fathah: it is the root i.e. I slaughtered a sheep, and Zibh with kasrah: is some thing that is meant for slaughtering.

إِلَهِي وَأَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ لُوطٌ عَلَيْهِ السَّلَامُ،
 فَنجَّيْتَهُ وَأَهْلَهُ مِنَ الْخَسْفِ وَالْهَدْمِ وَالْمَثَلَاتِ وَالشَّدَّةِ وَالْجُهْدِ،
 وَأَخْرَجْتَهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ، وَاسْتَجَبْتَ لَهُ دُعَاءَهُ،
 وَكُنْتَ مِنْهُ قَرِيباً يَا قَرِيبُ، أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ،
 وَأَنْ تَأْذَنَ لِي بِجَمِيعِ مَا شِئْتَ مِنْ شَمْلِي، وَتُقَرَّرَ عَيْنِي بِوَلَدِي
 وَأَهْلِي وَمَالِي، وَتُصْلَحَ لِي أُمُورِي، وَتُبَارِكَ لِي فِي جَمِيعِ
 أَحْوَالِي، وَتُبَلِّغَنِي فِي نَفْسِي آمَالِي، وَأَنْ تُجِيرَنِي مِنَ النَّارِ،
 وَتَكْفِينِي شَرَّ الْأَشْرَارِ بِالْمُصْطَفَيْنِ الْأَخْيَارِ، الْأَئِمَّةِ الْأَبْرَارِ،
 وَنُورِ الْأَنْوَارِ مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ الْأَخْيَارِ، الْأَئِمَّةِ
 الْمَهْدِيِّينَ، وَالصَّفْوَةِ الْمُنتَجِبِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ،
 وَتَرْزُقَنِي مُجَالَسَتَهُمْ، وَتَمُنَّ عَلَيَّ بِمُرَافَقَتِهِمْ، وَتُوفِّقَ لِي
 صُحْبَتَهُمْ، مَعَ أَنْبِيَائِكَ الْمُرْسَلِينَ، وَمَلَائِكَتِكَ الْمُقَرَّبِينَ،
 وَعِبَادِكَ الصَّالِحِينَ، وَأَهْلِ طَاعَتِكَ أَجْمَعِينَ، وَحَمَلَةَ عَرْشِكَ
 وَالْكَرُوبِيِّينَ.

إِلَهِي وَأَسْأَلُكَ بِاسْمِكَ الَّذِي سَأَلَكَ بِهِ يَعْقُوبُ، وَقَدْ كُفَّ
 بَصْرُهُ، وَشِئْتَ شَمْلَهُ (جَمَعُهُ)، وَفَقَدَ قُرَّةَ عَيْنِهِ ابْنَهُ، فَاسْتَجَبْتَ

O' my Lord! I requested from You by Your name upon which Lut called peace be on him and You rescued him and his people from collapse, demolition and difficulties and bring him and his people out of tremendous agony and You answer his call, though You are closer to him, O' The Nearer, send Your blessing on Muhammad and on the family of Muhammad and to permit me to gather my cloak that has been scattered and to be delighted with my descendants, family and my properties and reform all my issues, bless all my situations, made me reach all my hope, save me from the Hell fire and suffice me from the evils of the evil doers for the sake of the Your good chosen ones, the pious Imams, the light of the illuminations, Mohammad and his pure and cleansed holy family, the guided leaders, the choosing ones, may Allah's blessings be upon them all, and grant me their association and bestowed their companionship on me, grant me their friendship together with You Prophets, the Messengers, and the Angels that are near to You, Your good servants including all Your obedient servants to You and the holders of Your Throne and the high level Angels.

O' my Lord! I requested from You by the name upon which Ya'qub call You when he lost his sight and his cloak scattered and lost his delighted son, You then answer

لَهُ دُعَاءُهُ، وَجَمَعَتْ شَمْلَهُ، وَأَقْرَرَتْ عَيْنَهُ، وَكَشَفَتْ ضُرَّهُ،
وَكُنْتَ مِنْهُ قَرِيباً يَا قَرِيبُ، أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ،
وَأَنْ تَأْذَنَ لِي بِجَمِيعِ مَا تَبَدَّدَ مِنْ أَمْرِي، وَتُقَرَّرَ عَيْنِي بِوَلَدِي
وَأَهْلِي وَمَالِي، وَتُصْلَحَ شَأْنِي كُلُّهُ، وَتُبَارِكَ لِي فِي جَمِيعِ
أَحْوَالِي، وَتُبَلِّغَنِي فِي نَفْسِي آمَالِي، وَتُصْلَحَ لِي أَفْعَالِي، وَتَمَنَّ
عَلَيَّ يَا كَرِيمُ، يَا ذَا الْمَعَالِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

إِلَهِي وَأَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ عَبْدُكَ وَنَبِيُّكَ يُوسُفُ
عَلَيْهِ السَّلَامُ فَاسْتَجَبْتَ لَهُ، وَنَجَّيْتَهُ مِنْ غِيَابَةِ الْجُبِّ، وَكَشَفْتَ
ضُرَّهُ، وَكَفَيْتَهُ كَيْدَ إِخْوَتِهِ، وَجَعَلْتَهُ بَعْدَ الْعُبُودِيَّةِ مَلِكاً،
وَاسْتَجَبْتَ دُعَاءَهُ، وَكُنْتَ مِنْهُ قَرِيباً يَا قَرِيبُ، أَنْ تُصَلِّيَ عَلَى
مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تَدْفَعَ عَنِّي كَيْدَ كُلِّ كَائِدٍ، وَشَرَّ كُلِّ
حَاسِدٍ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

إِلَهِي وَأَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ عَبْدُكَ وَنَبِيُّكَ مُوسَى
بْنُ عِمْرَانَ إِذْ قُلْتَ تَبَارَكْتَ وَتَعَالَيْتَ ﴿وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ
الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا﴾^١، وَضَرَبْتَ لَهُ طَرِيقاً فِي الْبَحْرِ يَبَساً،

his call by gathering his cloak and delighting his eye and unveil his troubles though You are closer to him, O' the Nearer, send Your blessing on Muhammad and on the family of Muhammad and permit the gathering of all my issues that has been scattered and made me delighting with my son, my family and my wealth and reform all my matters and bless all my situations and let me attain all my hope and redress all my actions and bestowed goods on me, O' The Generous, O' The Exalted one with Your mercy, O' the Most Merciful of the merciful.

O' my Lord! I requested from You by Your name upon which was called by Your servant and Prophet, Yusuf peace be on him and You accepted his call and rescued him from the darkness of the well and save him out of his sufferings and suffice him from his brother's plot and made him king after his slavery and You answer his prayers, though You are closer to him, O' The Nearer, send Your blessing on Muhammad and on the family of Muhammad and protect me from the plots of the plotters and the evils of the envious ones, indeed You possess power over all thing,

O' my Lord! I requested from You by your name upon which was called by Your servant and Prophet, Musa son of Imraan when You The Bless and The Exalted one said: {So We called to him from the right side of the mount, and We brought him near in communion}¹

And You created a dried road for him in the sea,

1 - Qur'an 19: 52.

وَنَجَّيْتَهُ وَمَنْ مَعَهُ مِنْ بَنِي إِسْرَائِيلَ، وَأَغْرَقْتَ فِرْعَوْنَ وَهَامَانَ
وَجُنُودَهُمَا، وَاسْتَجَبْتَ لَهُ دُعَاءَهُ، وَكُنْتَ مِنْهُ قَرِيباً يَا قَرِيبُ،
أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تُعِذَنِي مِنْ شَرِّ
خَلْقِكَ، وَتُقَرِّبَنِي مِنْ عَفْوِكَ، وَتَنْشُرَ عَلَيَّ مِنْ فَضْلِكَ مَا تُغْنِينِي
بِهِ عَنْ جَمِيعِ خَلْقِكَ، وَيَكُونُ لِي بَلَاغاً أَنَالُ بِهِ مَغْفِرَتَكَ
وَرِضْوَانَكَ، يَا وَلِيَّيَّ الْمُؤْمِنِينَ.

إِلَهِي وَأَسْأَلُكَ بِالْإِسْمِ الَّذِي دَعَاكَ بِهِ عَبْدُكَ وَنَبِيُّكَ دَاوُودُ،
فَاسْتَجَبْتَ لَهُ دُعَاءَهُ، وَسَخَّرْتَ لَهُ الْجِبَالَ، يُسَبِّحُنَ مَعَهُ بِالْعَشِيِّ
وَالْإِبْكَارِ، وَالطَّيْرَ مَحْشُورَةً كُلُّ لَهَا أَوَّابٌ، وَشَدَدْتَ مُلْكَهُ،
وَأَتَيْتَهُ الْحِكْمَةَ وَفَضَلَ الْخِطَابِ، وَأَلَنْتَ لَهُ الْحَدِيدَ، وَعَلَّمْتَهُ
صَنْعَةَ لُبُوسٍ لَهُمْ، وَغَفَرْتَ ذَنْبَهُ، وَكُنْتَ مِنْهُ قَرِيباً يَا قَرِيبُ.

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تُسَخِّرَ لِي
جَمِيعَ أُمُورِي، وَتُسَهِّلَ لِي تَقْدِيرِي، وَتَرْزُقَنِي مَغْفِرَتَكَ
وَعِبَادَتَكَ، وَتَدْفَعَ عَنِّي ظُلْمَ الظَّالِمِينَ، وَكَيْدَ الْكَائِدِينَ، وَمَكْرَ
الْمَاكِرِينَ، وَسَطَوَاتِ الْفَرَاعِنَةِ الْجَبَّارِينَ، وَحَسَدَ الْحَاسِدِينَ، يَا
أَمَانَ الْخَائِفِينَ، وَجَارَ الْمُسْتَجِيرِينَ، وَثِقَةَ الْوَاثِقِينَ، وَذَرِيعَةَ

and saved him and those with him from the children of Israel, and drawn Pharaoh, Haaman and their soldiers and answered Musa's prayer, though You are closer to him, O' The Nearer, I seek from You to send Your blessing on Muhammad and on the family of Muhammad and protect me from the evils of Your creatures and draw me near to Your pardon and spread Your favour on me that will make me not in need of Your creatures, and grant me eloquence to earn Your pleasure and forgiveness, O' my Guardian and the believer's Guardian.

O' my Lord! I requested from You by Your name upon which was called by Your servant and Prophet, Daud and You answered his call and make the mountains subservient to him and glorify Allah with him both day and night and all the resurrected birds seeking repentant for him, and make his reign strong and gave him wisdom and explanation of words and soften the iron for him and taught him how to make dresses from (it) iron, and forgive him of his sins, though You are closer to him, O' The Nearer.

I seek from You to send Your blessing on Muhammad and on the family of Muhammad and make all my issues subservient to me and make all my prospects easy for me, and grant me Your service and forgiveness, and protect me from evils of the oppressors and plots of the plotters and deceits of the deceivers and from the arrogant of Pharaohs, and the envy of the envious ones, O' He who safeguard the scared ones, O' He who neighboured the refugees, the reliance to those who has covenant with Him, the means of the

الْمُؤْمِنِينَ، وَرَجَاءَ الْمُتَوَكِّلِينَ، وَمُعْتَمِدَ الصَّالِحِينَ، يَا أَرْحَمَ الرَّاحِمِينَ.

إِلَهِي وَأَسْأَلُكَ اللَّهُمَّ بِالْإِسْمِ الَّذِي سَأَلَكَ بِهِ عَبْدُكَ وَنَسِيبُكَ
سُلَيْمَانُ بْنُ دَاوُدَ عَلَيْهِمَا السَّلَامُ، إِذْ قَالَ رَبِّ اغْفِرْ لِي وَهَبْ
لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ،
فَاسْتَجَبْتَ لَهُ دُعَاءَهُ، وَأَطَعْتَ لَهُ الْخَلْقَ، وَحَمَلْتَهُ عَلَى الرِّيحِ،
وَعَلَّمْتَهُ مَنْطِقَ الطَّيْرِ، وَسَخَّرْتَ لَهُ الشَّيَاطِينَ مِنْ كُلِّ بَنَاءٍ
وَعَوَاصٍ، وَآخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ، هَذَا عَطَاؤُكَ لَا عَطَاءٍ
غَيْرِكَ، وَكُنْتَ مِنْهُ قَرِيبًا يَا قَرِيبُ.

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تَهْدِيَ لِي قَلْبِي،
وَتَجْمَعَ لِي لُبِّي، وَتَكْفِينِي هَمِّي، وَتُؤْمِنَ خَوْفِي، وَتَفُكَّ
أَسْرِي، وَتَشُدَّ أَرْزِي، وَتُمَهِّلَنِي وَتُنَفِّسَنِي، وَتَسْتَجِيبَ دُعَائِي،
وَتَسْمَعَ نِدَائِي، وَلَا تَجْعَلَ فِي النَّارِ مَأْوَايَ، وَلَا الدُّنْيَا أَكْبَرَ
هَمِّي، وَأَنْ تُوسِّعَ عَلَيَّ رِزْقِي، وَتُحَسِّنَ خُلُقِي، وَتُعْتِقَ رَقَبَتِي
مِنَ النَّارِ، فَإِنَّكَ سَيِّدِي وَمَوْلَايَ وَمُؤَمَّلِي.

believers, the hope for the reliant on Him, the trust worthy of the good servants, O' the Most Merciful of the merciful.

O' my Lord! I requested from You, O' Allah by Your name upon which Your servant and Prophet called, Suleiman son of Daud peace be on them, when he said:

{My Lord, forgives me, and gives me a kingdom, such as may not befall anyone after me; surely Thou art the All-giver}¹

Then You accept his call, and make the creatures to follow him and carry him on the wind, and taught him bird's language, and made subservient to him the entire devils among the builders and plungers, and others were coupled with chains, this is Your gift not the gift of other than You, though You are closer to him, O' The Nearer.

Send Your blessing to Muhammad and on the family of Muhammad and guide my heart and gathered my intellect, and suffice my interest, and tranquil my fear, and release my captivity, and tighten my cloak, grant me respite and relief, answer my call and give listening ears to my calls, and don't make my abode to be Hell fire, and don't make this world to be my main goal, widen my sustenance and embellish my morals and free my neck from Hell fire, indeed You are my Lord, my master and my expectation.

1 - Qur'an 38: 35.

إِلَهِي وَأَسْأَلُكَ اللَّهُمَّ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ أَيُّوبُ، لَمَّا حَلَّ
 بِهِ الْبَلَاءُ بَعْدَ الصَّحَّةِ، وَنَزَلَ السَّقَمُ مِنْهُ مَنْزِلَ الْعَافِيَةِ، وَالضِّيقُ
 بَعْدَ السَّعَةِ وَالْقُدْرَةِ، فَكَشَفْتَ ضُرَّهُ، وَرَدَدْتَ عَلَيْهِ أَهْلَهُ،
 وَمِثْلَهُمْ مَعَهُمْ، حِينَ نَادَاكَ، دَاعِيًا لَكَ، رَاغِبًا إِلَيْكَ، رَاجِيًا
 لِفَضْلِكَ، شَاكِيًا إِلَيْكَ رَبِّ ۞ إِنِّي مَسْنِي الضُّرِّ وَأَنْتَ أَرْحَمُ
 الرَّاحِمِينَ ۝ فَاسْتَجَبْتَ لَهُ دُعَاءَهُ، وَكَشَفْتَ ضُرَّهُ، وَكُنْتَ مِنْهُ
 قَرِيبًا يَا قَرِيبُ.

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تَكْشِفَ ضُرِّي،
 وَتُعَافِيَنِي فِي نَفْسِي وَأَهْلِي وَمَالِي وَوَلَدِي وَإِخْوَانِي فِيكَ،
 عَافِيَةً بَاقِيَةً شَافِيَةً كَافِيَةً، وَافِرَةً هَادِيَةً نَامِيَةً، مُسْتَعْنِيَةً عَنِ
 الْأَطْبَاءِ وَالْأَدْوِيَةِ، وَتَجْعَلَهَا شِعَارِي وَدِّشَارِي، وَتُمَتِّعَنِي
 بِسَمْعِي وَبَصَرِي، وَتَجْعَلَهُمَا الْوَارِثَيْنِ مِنِّي، إِنَّكَ عَلَى كُلِّ شَيْءٍ
 قَدِيرٌ.

إِلَهِي وَأَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ يُونُسُ بْنُ مَتَّى فِي
 بَطْنِ الْحُوتِ حِينَ نَادَاكَ فِي ظُلُمَاتٍ ثَلَاثٍ ۞ أَنْ لَا إِلَهَ إِلَّا أَنْتَ

O' my Lord! I requested from You by Your name upon which Prophet Ayub called when he was in trouble after gaining back his health and illness has fell out of him, and narrowness after wideness and strength, then You ward off his difficulties, and You return his family to him and their likes with them, after he has call upon You, supplicating to You, desirous unto You, hopping for Your favour and complaining to You, O' my Lord

{Behold, affliction has visited me; and Thou art The Most Merciful of the merciful}¹

Then You answered his call and unveiled his difficulties, though are closer to him, O' The Nearer, send Your blessing on Muhammad and on the family of Muhammad and unveil all my difficulties and protect me, my family, my wealth, my descendants and my brothers with good health such sound health that they will not be in need of doctors and medications and make them my slogans and garment, and make me to enjoy my sense of hearing and seeing and make both of them my inheritor, indeed You possess power over all thing.

O' my Lord! I requested from You by Your name upon which was called by Yunus son of Matta when he was inside the whale and call upon You inside the three darkness

{There is no god but Thou,

1 - Qur'an 21: 83.

سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ^١ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ،
 فَاسْتَجَبْتَ لَهُ دُعَاءَهُ، وَأَنْبَتَ عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ، وَأَرْسَلْتَهُ
 إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ، وَكُنْتُ مِنْهُ قَرِيبًا يَا قَرِيبُ، أَنْ تُصَلِّيَ
 عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تَسْتَجِيبَ دُعَائِي، وَتُدَارِكَنِي
 بِعَفْوِكَ، فَقَدْ غَرِقْتُ فِي بَحْرِ الظُّلْمِ لِنَفْسِي، وَرَكِبْتَنِي مَظَالِمُ
 كَثِيرَةٌ لِيَخْلُقَكَ عَلَيَّ، صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَاسْتُرْنِي
 مِنْهُمْ، وَأَعْتِقْنِي مِنَ النَّارِ، وَاجْعَلْنِي مِنْ عِتْقَائِكَ وَطُلُقَائِكَ مِنَ
 النَّارِ، فِي مَقَامِي هَذَا، بِمَنْكَ يَا مَنَّانُ.

إِلَهِي وَأَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ عَبْدُكَ وَنَبِيُّكَ عِيسَى
 بْنُ مَرْيَمَ عَلَيْهِمَا السَّلَامُ إِذْ أَيْدَتْهُ بِرُوحِ الْقُدُسِ، وَأَنْطَقَتْهُ فِي
 الْمَهْدِ، فَأَخْبَى بِهِ الْمَوْتَى، وَأَبْرَأَ بِهِ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِكَ،
 وَخَلَقَ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَصَارَ طَائِرًا بِإِذْنِكَ، وَكُنْتُ مِنْهُ
 قَرِيبًا يَا قَرِيبُ، أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ
 تُفَرِّغَنِي لِمَا خُلِقْتُ لَهُ، وَلَا تَشْغَلَنِي بِمَا قَدْ تَكَلَّفْتُ لِي،
 وَتَجْعَلَنِي مِنْ عِبَادِكَ وَزُهَّادِكَ فِي الدُّنْيَا، وَمِمَّنْ خَلَقْتَهُ لِلْعَافِيَةِ،
 وَهَنَّاؤُهُ بِهَا مَعَ كَرَامَتِكَ يَا كَرِيمُ يَا عَلِيُّ يَا عَظِيمُ.

Glory be to Thee; I have done evil}¹

You are the Most Merciful of the merciful, and You answered his call and cut the tree of calabash for him and sent to him (100,000) one hundred thousand or more, though You are closer to him, O' The Nearer, send Your blessing on Muhammad and on the family of Muhammad and accept my prayers and embrace me with Your pardon because I am sunk in myself oppression, and the oppression of Your creatures has mounted on me, bless Muhammad and the family of Muhammad, cover me through them and free me from Hell fire and make me among the freed ones from the Hell fire, from this my very position for the sake of Your favour, O' The Benefactor.

O' my Lord! I requested from You by Your name upon which was called by Your servant and Prophet, Isa son of Marry peace be on them, when You supported him with the holy spirit, and made him to talk while he was in a stage of cradle, and make him to give life to death, and cure a blind and a leper with Your permission, though You are closer to him, O' The Nearer, send Your blessing on

Muhammad and on the family of Muhammad, evacuates me from what you have created for him, and don't engage me with what You have commissioned him to do for me, and make me among Your ascetics and those that rendered service to You in this world and among those You have created for good health wise and felicitated with Your favour, O' The Glorious, The Exalted and The Mighty.

1 - Qur'an 21: 87.

إِلَهِي وَأَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ آصَفُ بَنُ بَرَحِيَا عَلَى
عَرْشِ مَلِكَةِ سَبَا، فَكَانَ أَقَلَّ مِنْ لَحْظَةِ الطَّرْفِ، حَتَّى كَانَ
مُصَوَّرًا بَيْنَ يَدَيْهِ، فَلَمَّا رَأَتْهُ ۞ قِيلَ أَهْكَذَا عَرْشُكَ قَالَتْ كَأَنَّهُ
هُوَ ۱ فَاسْتَجَبَتْ دُعَاءَهُ، وَكُنْتُ مِنْهُ قَرِيبًا يَا قَرِيبُ، أَنْ تُصَلِّيَ
عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَتُكْفِّرَ عَنِّي سَيِّئَاتِي، وَتَقْبَلَ مِنِّي
حَسَنَاتِي، وَتَقْبَلَ تَوْبَتِي، وَتَتُوبَ عَلَيَّ، وَتُغْنِيَ فَقْرِي، وَتَجْبُرَ
كَسْرِي، وَتُحْيِيَ قُودِي بِذِكْرِكَ، وَتُحْيِيَنِي فِي عَافِيَةٍ، وَتُمِيتَنِي
فِي عَافِيَةٍ.

إِلَهِي وَأَسْأَلُكَ بِالْإِسْمِ الَّذِي دَعَاكَ بِهِ عَبْدُكَ وَنَبِيُّكَ زَكَرِيَّا
عَلَيْهِ السَّلَامُ حِينَ سَأَلَكَ، دَاعِيًا لَكَ، رَاغِبًا إِلَيْكَ، رَاجِيًا
لِفَضْلِكَ، فَقَامَ فِي الْمِحْرَابِ يُنَادِي نِدَاءً خَفِيًّا، فَقَالَ رَبِّ ۞ هَبْ
لِي مِنْ لَدُنْكَ وَلِيًّا * يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ
رَضِيًّا ۲ فَوَهَبْتَ لَهُ يَحْيَى، وَاسْتَجَبْتَ لَهُ دُعَاءَهُ، وَكُنْتُ مِنْهُ
قَرِيبًا يَا قَرِيبُ، أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تُبْقِيَ
لِي أَوْلَادِي، وَأَنْ تُمَتِّعَنِي بِهِمْ، وَتَجْعَلَنِي وَإِيَّاهُمْ مُؤْمِنِينَ لَكَ،

O' my Lord! I requested from You by Your name upon which was called by Aasif son of Barkhiya on the throne of Saba Queen with less than a twinkling of an eye, till it became like a photograph before him, when the Queen saw it,

{It was said, is thy throne like this? She said it seems the same}¹

Then You accepted his prayer, though You are closer to him, O' the Nearer, send Your blessing on Muhammad and on the family of Muhammad and grant pardon to my sins and accept my good deeds from me including my repentance, forgive me and suffice me from my poverty and restored my break ups, give life to my heart for Your remembrance, give me life with sound health and seize my soul in good health.

O' my Lord! I requested from You by Your name upon which was called by Your servant and Your Prophet, Zakariya, when he requested and call upon You, putting his hope in You and hopping for Your favour, he then stood up at his praying place calling You silently and said:

O' my Lord,

{Give me, from Thee, a kinsman, who shall be my inheritor and inheritor of the House of Jacob; and make him, my Lord; well-pleasing}²

And You gave him Yahya and accepted his call, though You are closer to him, O' The Nearer, To send Your blessing on Muhammad and on the family of Muhammad and let my descendants survive me and let me enjoy them, and make me and them a faithful servant to You,

1 - Qur'an 27: 42.

2 - Qur'an 19: 5-6.

رَاغِبِينَ فِي ثَوَابِكَ، خَائِفِينَ مِنْ عِقَابِكَ، رَاجِينَ لِمَا عِنْدَكَ،
 آيِسِينَ مِمَّا عِنْدَ غَيْرِكَ حَتَّى تُحْيِيَنَا حَيَوَةً طَيِّبَةً، وَتُمِيتَنَا مِيتَةً
 طَيِّبَةً، إِنَّكَ فَاعِلٌ لِمَا تُرِيدُ.

إِلَهِي وَأَسْأَلُكَ بِالِاسْمِ الَّذِي سَأَلْتُكَ بِهِ امْرَأَةٌ فِرْعَوْنَ، إِذْ
 قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ
 وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ^١، فَاسْتَجَبْتَ لَهَا دُعَائَهَا،
 وَكُنْتَ مِنْهَا قَرِيبًا يَا قَرِيبُ، أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ،
 وَأَنْ تُقَرَّ عَيْنِي بِالنَّظَرِ إِلَى جَنَّتِكَ، وَوَجْهِكَ الْكَرِيمِ وَأَوْلِيائِكَ،
 وَتُقَرِّجَنِي بِمُحَمَّدٍ وَآلِهِ، وَتُوَسِّنِي بِهِ وَبِآلِهِ، وَبِمُصَاحِبَتِهِمْ
 وَمُرَافَقَتِهِمْ، وَتُمْكِّنَ لِي فِيهَا، وَتُنَجِّنِي مِنَ النَّارِ، وَمَا أَعَدَّ
 لِأَهْلِهَا مِنَ السَّلَاسِلِ وَالْأَغْلَالِ، وَالشَّدَائِدِ وَالْأَنْكَالِ، وَأَنْوَاعِ
 الْعَذَابِ، بِعَفْوِكَ يَا كَرِيمُ.

إِلَهِي وَأَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَيْتَ بِهِ عَبْدُكَ وَصِدِّيقُكَ
 مَرْيَمَ الْبُتُولُ وَأُمُّ الْمَسِيحِ الرَّسُولِ عَلَيْهِمَا السَّلَامُ، إِذْ قُلْتَ
 ﴿وَمَرْيَمَ ابْنَتْ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ

willing for Your reward, fearing Your punishment, hopping for what is with You, despairing from what is with others, till You make us to leave a pleasant life, and seize our life in a pleasant death, indeed You act according to Your wishes.

O' my Lord! I requested from You by the name upon which was called by Pharaoh's wife,

{When she said; my Lord, build for me a house in Paradise, in Thy presence; and deliver me from Pharaoh and his work, and do Thou deliver me from the people of the evil doers}¹

And You answered her call, though You are closer to her, O' The Nearer, send Your blessing on Muhammad and on the family of Muhammad, and delighting my face by looking to Your Paradise and Your Glorious Face and Your good friends, dispel all my grief for the sake of Muhammad and the holy family of Muhammad, entertain me with him and his holy family by their friendship and companionship and distance me from the Hell fire and what You have promise its dwellers like chains, handcuff, shackle, difficulties and other sorts of punishment, with Your pardon, O' The Glorious.

O' my Lord! I requested from You by Your name upon which was called by Your servant and the righteous one, Maryam the virgin and mother of Jesus the Prophet, peace be on them, when You said:

{And Mary, Imran's daughter, who guarded her virginity, so We breathed in to her of

1 - Qur'an 66: 11.

رُوحَنَا وَصَدَّقْتَ بِكَلِمَاتِ رَبِّهَا وَكُتِبَهِ وَكَانَتْ مِنَ الْقَاتِنِينَ^١
 فَاسْتَجَبْتَ لَهَا دُعَائَهَا، وَكُنْتَ مِنْهَا قَرِيبًا يَا قَرِيبُ، أَنْ تُصَلِّيَ
 عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تُحَصِّنِي بِحِصْنِكَ الْحَصِينِ،
 وَتَخْجُبَنِي بِحِجَابِكَ الْمَنِيعِ، وَتُخْرِزَنِي بِحِرْزِكَ الْوَثِيقِ،
 وَتَكْفِينِي بِكَفَايَتِكَ الْكَافِيَةِ، مِنْ شَرِّ كُلِّ طَاغٍ، وَظُلْمِ كُلِّ بَاغٍ،
 وَمَكْرِ كُلِّ مَآكِرٍ، وَغَدْرِ كُلِّ غَادِرٍ، وَسِحْرِ كُلِّ سَاحِرٍ، وَجَوْرِ كُلِّ
 سُلْطَانٍ جَائِرٍ، بِمَنْعِكَ يَا مَنِيعُ.

إِلَهِي وَأَسْأَلُكَ بِالْإِسْمِ الَّذِي دَعَاكَ بِهِ عَبْدُكَ وَنَبِيُّكَ، وَصَفِيُّكَ
 وَخَيْرُكَ مِنْ خَلْقِكَ، وَأَمِينُكَ عَلَى وَحْيِكَ، وَبَعِيثُكَ إِلَى بَرِيَّتِكَ،
 وَرَسُولُكَ إِلَى خَلْقِكَ مُحَمَّدٌ خَاصَّتُكَ وَخَالِصَتُكَ، صَلَّى اللَّهُ
 عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَاسْتَجَبْتَ دُعَاءَهُ، وَأَيَّدْتَهُ بِجُنُودٍ لَمْ يَرَوْهَا،
 وَجَعَلْتَ كَلِمَتَكَ الْعُلْيَا، وَكَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى، وَكُنْتَ مِنْهُ
 قَرِيبًا يَا قَرِيبُ.

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، صَلَوةً زَاكِيةً طَيِّبَةً، نَامِيَةً
 بَاقِيَةً مُبَارَكَةً، كَمَا صَلَّيْتَ عَلَى آبَائِهِمْ إِبْرَاهِيمَ وَآلِ

*Our Spirit, and she confirmed the words of the Lord and His Books.
And became one of the obedient*¹

You answered her call, though You are closer to her, O' The Nearer, send Your blessing on Muhammad and on the family of Muhammad and to protect me with Your well fortified protection, and to cover me with Your invisible covering, and save me with Your firm safety, and to suffice me with Your adequate sufficiency from the evils of the tyrants and from the oppression of the despotic rulers and deceits of the deceivers, and treachery of the betrayers and the wizardry of the wizards and the injustice of the unjust ones, with Your prevention, O' The impenetrable.

O' my Lord! I requested from You by Your name upon which was called by Your servant, Your Prophet, Your sincere friend, the best among Your creatures, the trustee to Your revelation, Your delegate to Your creations and Your Messenger to Your creations, Muhammad Your exclusive and sincere one, peace and blessing be upon him and upon his holy family, and You answered his supplications and supported him with the unseen soldiers and make Your word exalted and the words of the unbelievers as inferior, though You are closer to him, O' The Nearer.

Send Your blessing on Muhammad and on the family of Muhammad, pure delectable and everlasting blessing as You have blessed their father Ibrahim and the family

1 - Qur'an 66: 12.

إِبْرَاهِيمَ، وَبَارِكْ عَلَيْهِمْ كَمَا بَارَكْتَ عَلَيْهِمْ، وَسَلِّمْ عَلَيْهِمْ كَمَا
 سَلَّمْتَ عَلَيْهِمْ، وَزِدْهُمْ فَوْقَ ذَلِكَ كُلِّهِ زِيَادَةً مِنْ عِنْدِكَ،
 وَاخْلُطْنِي بِهِمْ، وَاجْعَلْنِي مِنْهُمْ، وَاحْشُرْنِي مَعَهُمْ، وَفِي
 زُمْرَتِهِمْ حَتَّى تَسْقِيَنِي مِنْ حَوْضِهِمْ، وَتُدْخِلَنِي فِي جُمْلَتِهِمْ،
 وَتَجْمَعَنِي وَإِيَّاهُمْ، وَتُقَرَّرَ عَيْنِي بِهِمْ، وَتُعْطِيَنِي سُؤْلِي، وَتُبَلِّغَنِي
 آمَالِي فِي دِينِي وَدُنْيَايَ وَآخِرَتِي، وَمَحْيَايَ وَمَمَاتِي، وَتُبَلِّغَهُمْ
 سَلَامِي، وَتَرْدَّ عَلَيَّ مِنْهُمْ السَّلَامَ وَعَلَيْهِمُ السَّلَامُ وَرَحْمَةُ اللَّهِ
 وَبَرَكَاتُهُ.

إِلَهِي وَأَنْتَ الَّذِي تُنَادِي فِي أَنْصَافِ كُلِّ لَيْلَةٍ هَلْ مِنْ سَائِلٍ
 فَأُعْطِيَهُ، أَمْ هَلْ مِنْ دَاعٍ فَأُجِيبَهُ، أَمْ هَلْ مِنْ مُسْتَغْفِرٍ فَأُغْفِرَ لَهُ،
 أَمْ هَلْ مِنْ رَاجٍ فَأُبَلِّغَهُ رَجَاهُ، أَمْ هَلْ مِنْ مُؤَمِّلٍ فَأُبَلِّغَهُ أَمَلَهُ، هَا
 أَنَا سَائِلُكَ بِفِنَائِكَ، وَمِسْكِينُكَ بِبَابِكَ، وَضَعِيفُكَ بِبَابِكَ،
 وَفَقِيرُكَ بِبَابِكَ، وَمُؤَمِّلُكَ بِفِنَائِكَ، أَسْأَلُكَ نَائِلَكَ، وَأَرْجُو
 رَحْمَتَكَ، وَأُوَمِّلُ عَفْوَكَ، وَأَلْتَمِسُ غُفْرَانَكَ، فَصَلِّ عَلَى مُحَمَّدٍ
 وَآلِ مُحَمَّدٍ.

وَأَعْطِنِي سُؤْلِي، وَبَلِّغْنِي أَمَلِي، وَاجْبُرْ فَقْرِي، وَارْحَمْ

of Ibrahim, honour them as You have honour Ibrahim and his family, send peace on them as You have send peace upon Ibrahim and his family, make all this in abundant from Yourself, O' God mix me with them, let me with them, resurrect me with them and in their company until I was watered from their pound and entered me in to their combination and gather me and them together, delighting my face with them, and grant me my requisitions and let me attain my hope in my Religion, my world, the Hereafter, my life and my death. Extend my greetings to Muhammad and to the family of Muhammad and to return their reply to me, peace, blessing and favour of Allah be upon them all.

O' my Lord! You call every midnight that is there any beggar so that You give him! Or is there any caller so that You answer his call! Or is there anyone seeking for forgiveness so that You forgives him! Or is there anyone expecting to give him his expectation! Or is there anybody hopping for something in order to fulfill his hope! Here I am seeking for Your courtyard, the needier at Your door, Your guest before Your door, the wretched one before Your door, hopping for Your courtyard, I seek for Your favour and hopping for Your blessing and Your pardon and appealing for Your forgiveness, then bless Muhammad and the holy family of Muhammad.

O' God give me my requests and let me reach my ambition, splint my poverty, favour me

عَصِيَانِي، وَاعْفُ عَن ذُنُوبِي، وَفُكَّ رَقَبَتِي مِنَ الْمَظَالِمِ لِعِبَادِكَ
 رَكِبْتَنِي، وَقَوَّ ضَعْفِي، وَأَعَزَّ مَسْكَنَتِي، وَثَبَّتْ وَطْأَتِي، وَاعْفِرْ
 جُرْمِي، وَأَنْعِمْ بَالِي، وَأَكْثِرْ مِنَ الْحَلَالِ مَالِي، وَخِرْ لِي فِي
 جَمِيعِ أُمُورِي وَأَفْعَالِي، وَرَضِّنِي بِهَا، وَارْحَمْنِي وَوَالِدَيَّ وَمَا
 وَلَدَا مِنَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ،
 الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعُ الدَّعَوَاتِ، وَالْهَمْنِي مِنْ
 بَرِّهِمَا مَا أَسْتَحِقُّ بِهِ ثَوَابَكَ وَالْجَنَّةَ، وَتَقَبَّلْ حَسَنَاتِهِمَا، وَاعْفِرْ
 سَيِّئَاتِهِمَا، وَاجْزِهِمَا بِأَحْسَنِ مَا فَعَلَا بِي ثَوَابَكَ وَالْجَنَّةَ.
 إِلَهِي وَقَدْ عَلِمْتُ يَقِيناً أَنَّكَ لَا تَأْمُرُ بِالظُّلْمِ وَلَا تَرْضَاهُ،
 وَلَا تَمِيلُ إِلَيْهِ وَلَا تَهْوَاهُ وَلَا تُحِبُّهُ وَلَا تَغْشَاهُ، وَتَعْلَمُ مَا فِيهِ هُوَ لَا
 الْقَوْمُ مِنْ ظُلْمِ عِبَادِكَ وَبَغْيِهِمْ عَلَيْنَا، وَتَعْدِيهِمْ بِغَيْرِ حَقٍّ وَلَا
 مَعْرُوفٍ، بَلْ ظُلماً وَعُدْواناً وَزُوراً وَبُهْتاناً، فَإِنْ كُنْتَ جَعَلْتَ
 لَهُمْ مُدَّةً لَا بُدَّ مِنْ بُلُوغِهَا، أَوْ كَتَبْتَ لَهُمْ آجَلاً يَنَالُونَهَا، فَقَدْ
 قُلْتَ وَقَوْلُكَ الْحَقُّ وَوَعْدُكَ الصِّدْقُ ﴿يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ
 وَعِنْدَهُ أُمُّ الْكِتَابِ﴾^١.

for my insubordination and pardon my sins, free my neck from the oppression of Your servant that mounted on me and strengthen me from my weakness, and fortify my wretchedness and make my treading very firm, forgive my crimes and tranquil my heart, increase my wealth through lawful means and make a choice for me in all my matters and actions and with such be pleased with me, O' God have mercy on me, my parents and my descendants and the believing men and women including the Muslim men and women, the living and the death among them, indeed You hear all calls; inspire in me Your reward and Paradise I entitle to for doing good to my both parents, accept their good deeds and forgive their wrong deeds, O' God! reward them with Paradise more than the kindness they have shown unto me.

O' my Lord! I am certainly aware that You did not ordered for oppression and You are not pleased with it, You did not incline towards it nor do You desire it and You did not love it, You are aware how those people are oppressive and tyrant to us and their transgressions not for their right, but just for oppression, aggression, untruthfully and falsity. Put an end to their time if You have given them long time, or to obtain it if You have written a long time for them, verily You have said and Your statement is the fact and Your promise is verily undoubtedly.

{God blots out, and He establishes what so ever He will; and with Him is the Essence of the Book}¹

1 - Qur'an 13: 39.

فَأَنَا أَسْأَلُكَ بِكُلِّ مَا سَأَلَكَ بِهِ أَنْبِيَائُكَ الْمُرْسَلُونَ وَرُسُلُكَ،
وَأَسْأَلُكَ بِمَا سَأَلَكَ بِهِ عِبَادُكَ الصَّالِحُونَ، وَمَلَائِكَتُكَ الْمُقَرَّبُونَ،
أَنْ تَمَحُوْ مِنْ أُمَّ الْكِتَابِ ذَلِكَ، وَتَكْتُبَ لَهُمُ الْإِضْمِحَالَ
وَالْمَحَقَّ، حَتَّى تُقَرِّبَ آجَالَهُمْ، وَتَقْضِيَ مُدَّتَهُمْ، وَتُذْهِبَ
أَيَّامَهُمْ، وَتُبَيِّرَ أَعْمَارَهُمْ، وَتُهْلِكَ فُجَّارَهُمْ، وَتُسَلِّطَ بَعْضَهُمْ
عَلَى بَعْضٍ، حَتَّى لَا تَبْقِيَ مِنْهُمْ أَحَدًا، وَلَا تُنَجِّيَ مِنْهُمْ أَحَدًا،
وَتَقَرِّقَ جُمُوعَهُمْ، وَتَكِلَ سِلَاحَهُمْ، وَتُبَدِّدَ شَمْلَهُمْ، وَتُقَطِّعَ
آجَالَهُمْ، وَتُقَصِّرَ أَعْمَارَهُمْ، وَتُزَلِّزَ أَقْدَامَهُمْ، وَتُطَهِّرَ بِلَادَكَ
مِنْهُمْ، وَتُظْهِرَ عِبَادَكَ عَلَيْهِمْ، فَقَدْ غَيَّرُوا سُنَّتَكَ، وَنَقَضُوا
عَهْدَكَ، وَهَتَكُوا حَرِيمَكَ، وَأَتَوْا عَلَى مَا نَهَيْتَهُمْ عَنْهُ، وَعَتَوْا
عُتُوًّا كَبِيرًا كَبِيرًا، وَضَلُّوا ضَلَالًا بَعِيدًا.

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأُذِنْ لِجَمْعِهِمْ بِالشَّتَاتِ،
وَلِحَيِّهِمْ بِالْمَمَاتِ، وَلِأَزْوَاجِهِمْ بِالنَّهْبَاتِ، وَخَلِّصْ عِبَادَكَ مِنْ
ظُلْمِهِمْ، وَاقْبِضْ أَيْدِيَهُمْ عَنْ هَضْمِهِمْ، وَطَهِّرْ أَرْضَكَ مِنْهُمْ،
وَأُذِنْ بِحَصْدِ نَبَاتِهِمْ، وَاسْتِطْصَالِ شَافَتِهِمْ، وَشَتَاتِ شَمْلِهِمْ،
وَهْدَمِ بُنْيَانِهِمْ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

I am requesting from You what has been requested from You by Your Prophets and Messengers, I also requested what Your good servants has requested from You, and Your nearby Angels to blot out from the Essence of the Book and write for the oppressors vanish and eradication, till their death come closer, and annihilate their time and go away with their days and curtail their years and destroy their indecent and empowered themselves against themselves until none of them is left behind, You should not rescued any of them and You should scattered their company and exhaust their weapons, scatter their unity and put an end to their life and shorten their years, convulse their feet and purify Your land from them and manifest the upper hand of your good servants over them, because they have changed Your customs and break Your covenant, they have unveiled Your Sanctuary and observed what You have forbade them and act arrogantly while they became astray.

Then send Your blessing to Muhammad and to the family of Muhammad, permit the scattering of their combination and cause death for their living ones, let their wives to be plundered and free Your servants from their oppressions, and uphold their hands from their aggression and purify Your land from them, permit the harvest of their vegetations and conveying of their roots, scatter their unity and destroy their buildings, O' The Magnificent, The Gracious.

وَأَسْأَلُكَ يَا إِلَهِي وَإِلَهَ كُلِّ شَيْءٍ، وَرَبِّي وَرَبَّ كُلِّ شَيْءٍ،
وَأَدْعُوكَ بِمَا دَعَاكَ بِهِ عَبْدَاكَ وَرُسُلَاكَ، وَنَبِيَّاكَ وَصَفِيَّاكَ
مُوسَى وَهَارُونَ عَلَيْهِمَا السَّلَامُ، حِينَ قَالَا، ذَاعِيَيْنِ لَكَ،
رَاجِيَيْنِ لِفَضْلِكَ، ﴿رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا
فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَى
أَمْوَالِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ
الْأَلِيمَ﴾^١، فَمَنْنْتَ وَأَنْعَمْتَ عَلَيْهِمَا بِالْإِجَابَةِ لَهُمَا إِلَى أَنْ قَرَعْتَ
سَمْعَهُمَا بِأَمْرِكَ، فَقُلْتَ اللَّهُمَّ رَبِّ ﴿قَدْ أُجِيبَتْ دَعْوَتُكُمَا
فَاسْتَقِيمَا وَلَا تَتَّبِعَانَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ﴾^٢.

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تَطْمِسَ عَلَى أَمْوَالِ
هُؤُلَاءِ الظَّلَمَةِ، وَأَنْ تَشْدُدَ عَلَى قُلُوبِهِمْ، وَأَنْ تَخْسِفَ بِهِمْ بَرَّكَ،
وَأَنْ تُغْرِقَهُمْ فِي بَحْرِكَ، فَإِنَّ السَّمَاوَاتِ وَالْأَرْضَ وَمَا فِيهِمَا
لَكَ، وَأَرِ الْخَلْقَ قُدْرَتَكَ فِيهِمْ، وَبَطْشَتَكَ عَلَيْهِمْ، فَافْعَلْ ذَلِكَ
بِهِمْ، وَعَجِّلْ لَهُمْ ذَلِكَ.

يَا خَيْرَ مَنْ سُئِلَ، وَخَيْرَ مَنْ دُعِيَ، وَخَيْرَ مَنْ تَذَلَّلَتْ لَهُ

١. يونس: ٨٨.

٢. يونس: ٨٩.

I requested from You, the Lord of all things, my God, The God of all things, I call upon You as You've been called by Your servants, Your Messengers, Your Prophets and Your sincere friends, Musa and Harun, pace be on them, when they were calling and longing for Your favour while they said:

{Our Lord, Thou hast given to Pharaoh and his council adornment and possessions in this present life, Our Lord, let them go astray from Thy way! Our Lord, obliterate their possessions and harden their heart so that they do not believe, till they see the painful chastisement!}¹

You bestowed and favour both of them (Musa and Harun) by accepting their prayers till they hear Your command, O' Allah my God, You have said

{Your prayers is answered; so go you straight and follow not the way of those that know not}²

So bless Muhammad and the holy family of Muhammad and blots out the wealth of those oppressors and constrain their mind and humiliates them among Your creations and drown them in the ocean of Your wrath because the Heaven and the Earth and all its contents belongs to You, and show Your creations Your power and Your force over them, cause all these to them without delay.

O' The best that was asked! O' The best that was called! O' the best to whom everyone showed

1 - Qur'an 10: 88.

2 - Qur'an 10: 89.

الْوُجُوهُ، وَرَفَعَتْ إِلَيْهِ الْأَيْدِي، وَدُعِيَ بِاللَّسَنِ، وَشَخَصَتْ إِلَيْهِ
الْأَبْصَارُ، وَأَمَّتْ إِلَيْهِ الْقُلُوبُ، وَنَقَلَتْ إِلَيْهِ الْأَقْدَامُ، وَتَحَوَّكَمَ
إِلَيْهِ فِي الْأَعْمَالِ.

إِلَهِي وَأَنَا عَبْدُكَ أَسْأَلُكَ مِنْ أَسْمَائِكَ بِأَبْهَائِهَا، وَكُلِّ أَسْمَائِكَ
بِهَيْئِ، بَلْ أَسْأَلُكَ بِأَسْمَائِكَ كُلِّهَا، أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ، وَأَنْ تُرَكِّسَهُمْ عَلَى أُمِّ رُؤُسِهِمْ فِي زُبَيْتِهِمْ، وَتُرَدِّدَهُمْ فِي
مَهْوَى حُفْرَتِهِمْ، وَارْمِهِمْ بِحَجَرِهِمْ، وَذَكِّهِمْ بِمَشَاقِصِهِمْ،
وَاكْبُبُهُمْ عَلَى مَنَاخِرِهِمْ، وَاخْنُقُهُمْ بِوَتَرِهِمْ، وَارْدُدْ كَيْدَهُمْ فِي
نُحُورِهِمْ، وَأَوْبِقُهُمْ بِنَدَامَتِهِمْ، حَتَّى يَسْتَحْذِلُوا وَيَتَضَاءَلُوا بَعْدَ
نُخُوتِهِمْ، وَيَنْقَمِعُوا بَعْدَ اسْتِطْلَاتِهِمْ، أَذِلَّاءَ مَأْسُورِينَ فِي رِبْقِ
حَبَائِلِهِمْ، الَّتِي كَانُوا يُؤَمِّلُونَ أَنْ يَرَوْنَا فِيهَا، وَتُرِينَا قُدْرَتَكَ
فِيهِمْ، وَسُلْطَانَكَ عَلَيْهِمْ، وَتَأْخُذْهُمْ أَخْذَ الْقَرَى وَهِيَ ظَالِمَةٌ، إِنَّ
أَخْذَكَ الْأَلِيمُ الشَّدِيدُ، وَتَأْخُذْهُمْ يَا رَبِّ أَخْذَ عَزِيزٍ مُقْتَدِرٍ،
فَإِنَّكَ عَزِيزٌ مُقْتَدِرٌ، شَدِيدُ الْعِقَابِ، شَدِيدُ الْمِحَالِ.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَعَجِّلْ إِبْرَادَهُمْ عَذَابَكَ
الَّذِي أَعَدَدْتَهُ لِلظَّالِمِينَ مِنْ أَمْثَالِهِمْ، وَالطَّاغِينَ مِنْ نُظَرَائِهِمْ،

humbleness and all hands are raised to Him, He who was called by tongues and all sights eyed unto Him and all minds are directed to Him, all feet conveyed to Him and all actions shall be directed to him for judgment.

O' my Lord, I am Your servant seeking from You through Your beautiful names, indeed all Your names are beautiful rather I am asking You with all Your names, to send Your blessing upon Muhammad and upon the family of Muhammad and to react upon the oppressor's elevated head and ruin them in their pits, and throw them with their stone, and slaughter them with their sword, and knuckle down their nostril and choke their oppression, and return their plots to their throats, and let them remain in their regret till they were forsaken and diminished after their arrogance and to be curb after their elongation with distress and captivation in the loops of their rope which they are hopping to see us in it.

O' God show us Your power over them and Your supremacy over them, held them responsible as an oppressor, Your holding one responsible is severe and painful. O' my God, held them responsible, indeed You are the Able and the Mighty. Your punishment is severe and Your plot is might.

O' Allah! Bless Muhammad and the holy family of Muhammad, and hasten Your punishment to their opposition, the punishment You have prepared for oppressors of their type, and the aggressors and their counterparts,

وَارْفَعْ حِلْمَكَ عَنْهُمْ، وَاخْلُلْ عَلَيْهِمْ غَضَبَكَ الَّذِي لَا يَقُومُ لَهُ شَيْءٌ، وَأْمُرْ فِي تَعْجِيلِ ذَلِكَ عَلَيْهِمْ بِأَمْرِكَ الَّذِي لَا يُرَدُّ وَلَا يُؤَخَّرُ، فَإِنَّكَ شَاهِدٌ كُلُّ نَجْوَى، وَعَالِمٌ كُلُّ فَحْوَى، وَلَا تَخْفَى عَلَيْكَ مِنْ أَعْمَالِهِمْ خَافِيَةٌ، وَلَا تَذْهَبُ عَنْكَ مِنْ أَعْمَالِهِمْ خَائِنَةٌ، وَأَنْتَ عَلَّامُ الْغُيُوبِ، عَالِمٌ بِمَا فِي الضَّمَائِرِ وَالْقُلُوبِ.

وَأَسْأَلُكَ اللَّهُمَّ وَأُنَادِيكَ بِمَا نَادَاكَ بِهِ سَيِّدِي، وَسَأَلَكَ بِهِ نُوحٌ، إِذْ قُلْتَ تَبَارَكْتَ وَتَعَالَيْتَ ﴿وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ﴾^١.

أَجَلِ اللَّهُمَّ يَا رَبِّ أَنْتَ نِعَمَ الْمُجِيبِ، وَنِعَمَ الْمَدْعُوِّ، وَنِعَمَ الْمَسْئُولِ، وَنِعَمَ الْمُعْطِي، أَنْتَ الَّذِي لَا تُخَيِّبُ سَائِلَكَ، وَلَا تَرُدُّ رَاجِيَكَ، وَلَا تَطْرُدُ الْمُلِحَّ عَنْ بَابِكَ، وَلَا تَرُدُّ دُعَاءَ سَائِلِكَ، وَلَا تَمَلُّ دُعَاءَ مَنْ أَمَلَكَ، وَلَا تَتَبَرَّمُ بِكَثْرَةِ حَوَائِجِهِمْ إِلَيْكَ، وَلَا بِقَضَائِهَا لَهُمْ، فَإِنَّ قَضَاءَ حَوَائِجِ جَمِيعِ خَلْقِكَ إِلَيْكَ فِي أَسْرَعِ لَحْظٍ مِنْ لَمَحِ الطَّرْفِ، وَأَخَفُ عَلَيْكَ، وَأَهْوَنُ عِنْدَكَ مِنْ جَنَاحِ بَعُوضَةٍ.

and raise Your forbearance from them, allow Your wrath on them which is not withstand by anything, ordered all the punishment on them with Your command that is not rejected nor delayed, verily You witness all intimate discourse and aware of every content, nothing among their action is hidden to You and none of their actions shall go treacherously and You knows every thing invisible, The Knower of all that is in the hearts and minds.

O' Allah, I requested and call upon You as my master called You, Prophet Nuh peace be on him as he requested from You, when You The Bless and The Exalted one said:

{Noah called to Us, and how excellent were the answerers!} ¹

Yes, O' Allah, my God, how excellent You answered call! How excellent You are called! How excellent You are being asked! How excellent You give! You did not disappoint those that call upon You, and You did not ejected those that insisted on Your door, You did not weary for the bountifulness of their requests and also You are not weary in solving it for them, because solving the problems of Your creations is as quick as twinkling of eyes and very light for You and easier than the wing of a mosquito.

1 - Qur'an 37: 75.

وَخَاجَتِي يَا سَيِّدِي وَمَوْلَايَ، وَمُعْتَمَدِي وَرَجَائِي، أَنْ تُصَلِّيَ
عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تَغْفِرَ لِي ذَنْبِي، فَقَدْ جِئْتُكَ ثَقِيلَ
الظَّهِرِ بِعَظِيمِ مَا بَارَزْتُكَ بِهِ مِنْ سَيِّئَاتِي، وَرَكِبَنِي مِنْ مَظَالِمِ
عِبَادِكَ مَا لَا يَكْفِينِي، وَلَا يُخَلِّصُنِي مِنْهَا غَيْرُكَ، وَلَا يَقْدِرُ عَلَيْهِ،
وَلَا يَمْلِكُهُ سِوَاكَ.

فَامْحُ يَا سَيِّدِي كَثْرَةَ سَيِّئَاتِي بِسِيرِ عِبْرَاتِي، بَلْ بِقَسَاوَةِ
قَلْبِي، وَجُمُودِ عَيْنِي، لَا بَلْ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ،
وَأَنَا شَيْءٌ، فَلْتَسْعِنِي رَحْمَتُكَ، يَا رَحْمَانُ يَا رَحِيمُ، يَا أَرْحَمَ
الرَّاحِمِينَ.

لَا تَمْتَحِنِّي فِي هَذِهِ الدُّنْيَا بِشَيْءٍ مِنَ الْمِحَنِ، وَلَا تُسَلِّطْ عَلَيَّ
مَنْ لَا يَرْحَمُنِي، وَلَا تُهْلِكُنِي بِذُنُوبِي، وَعَجِّلْ خَلَاصِي مِنْ كُلِّ
مَكْرُوهٍ، وَادْفَعْ عَنِّي كُلَّ ظُلْمٍ، وَلَا تَهْتِكْ سِتْرِي، وَلَا تَفْضَحْنِي
يَوْمَ جَمْعِكَ الْخَلَائِقَ لِلْحِسَابِ، يَا جَزِيلَ الْعَطَاءِ وَالثَّوَابِ.

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تُحْيِيَنِي
حَيَاةَ السُّعْدَاءِ، وَتُمِيتَنِي مِيتَةَ الشُّهَدَاءِ، وَتَقْبَلَنِي قَبُولَ الْأَوْدَاءِ،
وَتَحْفَظَنِي فِي هَذِهِ الدُّنْيَا الدَّيَّةِ، مِنْ شَرِّ سَلَاطِينِهَا وَفُجَّارِهَا،

My request, O' my chief, my master, my trustworthy, my hope, is to bless Muhammad and the holy family of Muhammad and forgive my sins; I have come to You with heavy and tremendous load for the sin I have committed against You and Your servant's oppressions has mounted on me and no one will set me free from it except You, no one has power over it and no one possess it beside You, O' my master, erase my abundant sin due to my less warning, rather due to the hardness of my heart and solidity of my eye, No! Rather with Your blessing that dominated all things, and I am among those things, then let Your blessing dominates me, O' the Beneficent, O' the Merciful, O' the Most Merciful of the merciful.

O' God, don't examine me in this world with tribulations and don't empowered on me he who will not have mercy on me, and don't destroy me due to my sins and quickly free me from all adversity and protect me from all oppressions and don't humiliates my veil, don't expose my evil deeds the day You shall gather Your creatures for accountability, O' He whose gift and reward is in abundant.

I requested from You to bless Muhammad and the holy family of Muhammad and to let me live like the life of the fortunate ones and let me die like the death of the Martyrs, and accept me with an affectionate acceptance, and protect me in this abject world from the evils of its despotic rulers and aggressors,

وَشِرَارِهَا وَمُحِبِّيْهَا، وَالْعَامِلِينَ لَهَا وَمَا فِيهَا، وَقِنِي شَرَّ طُغَاتِهَا
وَحُسَادِهَا، وَبَاغِيَ الشَّرِّ فِيهَا.

حَتَّى تَكْفِيَنِي مَكْرَ الْمَكْرَةِ، وَتَقْقَأَ عَنِّي أَعْيُنَ الْكَفَرَةِ، وَتُقْحِمَ
عَنِّي أَلْسُنَ الْفَجْرَةِ، وَتَقْبِضَ لِي عَلَى أَيْدِي الظَّلَمَةِ، وَتُوهِنَ
عَنِّي كَيْدَهُمْ، وَتُمِيتَهُمْ بِغَيْظِهِمْ، وَتَشْغَلَهُمْ بِأَسْمَاعِهِمْ وَأَبْصَارِهِمْ
وَأَفْئِدَتِهِمْ، وَتَجْعَلَنِي مِنْ ذَلِكَ كُلِّهِ فِي أَمْنِكَ وَأَمَانِكَ، وَحِرْزِكَ
وَسُلْطَانِكَ، وَحِجَابِكَ وَكَنْفِكَ، وَعِيَاذِكَ وَجَارِكَ، وَمِنْ جَارِ
السُّوءِ وَجَلِيسِ السُّوءِ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، إِنَّ وَلِيَّيَ اللَّهِ
الَّذِي نَزَلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ^١.

اَللّٰهُمَّ بِكَ اَعُوْذُ، وَبِكَ اَلُوْذُ، وَلَكَ اَعْبُدُ، وَاِيَّاكَ اَرْجُوْ، وَبِكَ
اَسْتَعِيْنُ، وَبِكَ اَسْتَكْفِيْ، وَبِكَ اَسْتَغِيْثُ، وَبِكَ اَسْتَنْقِذُ، وَمِنْكَ
اَسْئَلُ، اَنْ تُصَلِّيَ عَلٰى مُحَمَّدٍ وَاٰلِ مُحَمَّدٍ، وَلَا تُرَدِّدْنِيْ اِلَّا بِذَنْبٍ
مَّغْفُوْرٍ، وَسَعْيٍ مَّشْكُوْرٍ، وَتِجَارَةٍ لَّنْ تَبُوْرَ، وَاَنْ تَفْعَلَ بِيْ مَا
اَنْتَ اَهْلُهُ، وَلَا تَفْعَلَ بِيْ مَا اَنَا اَهْلُهُ، فَاِنَّكَ اَهْلُ التَّقْوٰى وَاَهْلُ
الْمَغْفِرَةِ، وَاَهْلُ الْفَضْلِ وَالرَّحْمَةِ.

its evils, its lovers and those that serve it and its content and save me from the evil of its tyrant its envious ones and those that aspire for polytheism among them.

Till You suffice me from the deceits and tricks and scoop out from me the eyes of the unbeliever and dumbstruck from me the tongues of the sinful ones, and detain the hands of the oppressions from me and weaken their plots on me and kill them with their wrath, occupy their hearing, sight and mind, in all that You let me be in Your sincerity, protection, sanctuary, sovereignty, cover, guard, refuge and Your nearby, protect me from my evil neighbours and associates, indeed You possess power over all things.

{My protector is God who sent the Book, and He takes into His protection the righteous}¹

O' Allah, with You I seek refuge, with You I delighted, it is You I worship, unto You I put my hope and from You I seek for help, with You I suffice, from You I seek for assistance, with You I seek for rescue and from You I requested for every thing, so send Your blessing on Muhammad and on the family of Muhammad and don't reject me except all my sins are forgiving and all my effort being appreciated and un wasted transaction, bestowed on me what is worthy of You and don't bestowed on me what is worthy of me, indeed You possess piety, forgiveness and You are the possessor of favour and mercy.

1 - Qur'an 7: 196.

إِلَهِی وَقَدْ أَطَلْتُ دُعَائِي، وَأَكْثَرْتُ خِطَابِي، وَضِيقُ صَدْرِي
 حَدَانِي عَلَى ذَلِكَ كُلِّهِ، وَحَمَلَنِي عَلَيْهِ، عَلِمًا مِنِّي بِأَنَّهُ يُجْزِيكَ
 مِنْهُ قَدْرُ الْمِلْحِ فِي الْعَجِينِ، بَلْ يَكْفِيكَ عَزْمُ إِرَادَةٍ وَأَنْ يَقُولَ
 الْعَبْدُ بِنِيَّةٍ صَادِقَةٍ وَلِسَانٍ صَادِقٍ يَا رَبِّ، فَتَكُونَ عِنْدَ ظَنِّ
 عَبْدِكَ بِكَ، وَقَدْ نَاجَاكَ بِعَزْمِ الْإِرَادَةِ قَلْبِي، فَأَسْأَلُكَ أَنْ تُصَلِّيَ
 عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تُقَرِّنَ دُعَائِي بِالْإِجَابَةِ مِنْكَ،
 وَتُبَلِّغَنِي مَا أَمَلْتُهُ فِيكَ، مِنْ نِعْمَةٍ مِنْكَ وَطَوْلًا، وَقُوَّةً وَحَوْلًا،
 لَا تُقِيمُنِي مِنْ مَقَامِي هَذَا إِلَّا بِقَضَاءِ جَمِيعِ مَا سَأَلْتُكَ، فَإِنَّهُ عَلَيْكَ
 يَسِيرٌ، وَخَطَرُهُ عِنْدِي جَلِيلٌ كَثِيرٌ، وَأَنْتَ عَلَيْهِ قَدِيرٌ، يَا سَمِيعُ يَا
 بَصِيرُ.

إِلَهِی وَهَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ النَّارِ، وَالْهَارِبِ مِنْكَ إِلَيْكَ،
 مِنْ ذُنُوبٍ تَهْجَمَتْهُ، وَعُيُوبٍ فَضَحَتْهُ، فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ
 مُحَمَّدٍ، وَانْظُرْ إِلَيَّ نَظْرَةَ رَحِيمَةٍ أَفُوزُ بِهَا إِلَى جَنَّتِكَ، وَاعْطِفْ
 عَلَيَّ عَطْفَةً أَنْجُو بِهَا مِنْ عِقَابِكَ، فَإِنَّ الْجَنَّةَ وَالنَّارَ لَكَ وَبِيَدِكَ،
 وَمَفَاتِيحَهُمَا وَمَعَالِيْقَهُمَا إِلَيْكَ، وَأَنْتَ عَلَى ذَلِكَ قَادِرٌ، وَهُوَ
 عَلَيْكَ هَيِّنٌ يَسِيرٌ.

O' my God! I have prolong my supplications, and my speech are in abundant, my mind is tightened, induce all that in me and constrain me on it, knowing from me that it suffice You my little call to grant all my need, just as little salt suffice the flour when making pasta or dough, rather Your servant's strong determination is enough, just for Your servant to say O' my Lord! In order to grant his requests, and with sincere intention and good speech, even in Your servant's assumption on You as his Lord is enough to grant his supplications, so I have right from my deep heart with strong determination invoke upon You, and I requested from You to send Your blessing upon Muhammad and upon the family of Muhammad and coupling my supplication with Your acceptance and let me attain my hope in You, because favour, might, strength and ability are from You, O' Allah don't erect me from this my position except You grant all my request because it is very easy for You and recalling it is might and much before me and You possess the power over it, O' The All-Hearing, O' The All-Seeing.

O' my God! From this my position, I seek Your refuge from Hell fire, who ran away from You and come back to You, from the sins You attacked, and deficiency You exposed, then bless Muhammad and the family of Muhammad and glance at me with blessing sight that will make me succeed by entering into Your Paradise, sympathize with me such sympathy that will rescued me from Your punishment, indeed the Paradise and Hell fire are Your own and they are at Your possession, the keys and the padlocks are Yours and You possess that strength, and unto You every thing is easy and simple.

فَفَعَلَ بِي مَا سَأَلْتُكَ يَا قَدِيرٌ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
 الْعَلِيِّ الْعَظِيمِ، وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ، نِعْمَ الْمَوْلَى وَنِعْمَ
 النَّصِيرُ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا
 مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ.^١

فضيلة دعاء الندبة

قال صدر الإسلام الهمداني أعلى الله مقامه في تكاليف الأنام: من جملة خواص
 دعاء الندبة أنه إذا قرء في أي مكان مع حضور القلب والإخلاص التام والتوجه إلى
 مضامينه العالية، يوجب جلب عناية صاحب العصر والزمان أرواحافده إلى ذلك الموضع
 بل يوجب حضوره أرواحافده فيه، كما اتفق في بعض المواضع.^٢



دعاء الندبة

قال العلامة المجلسي رحمه الله في كتابه «زاد المعاد»: بسند معتبر عن الإمام
 الصادق عليه السلام: يستحب أن يقرء دعاء الندبة في الأعياد الأربعة، يوم الجمعة، يوم
 عيد الفطر، يوم عيد الأضحى ويوم عيد الغدير.^٣
 رواه العلامة المجلسي في «مزار البحار» نقلاً عن السيد بن طاووس رحمه الله، عن

١. مهج الدعوات: ٣٣٧.

٢. تكاليف الأنام في غيبة الإمام: ١٩٧.

٣. زاد المعاد: ٤٩١.

so do for me what I have requested from You, O' The Mighty and there is no strength nor power except with Allah, the Exalted, The Greatest.

Allah suffice us the excellent trustee; How excellent master You are! How excellent Helper You are! All praise are being to God, the Lord of the worlds and may Your Blessing be upon our master, Muhammad and his purified family¹

THE VIRTUES OF SUPPLICATION OF NUDBAH.

Sadr Al-Islam Hamdani (may Allah elevates his position) in the book "*Takalifil Anam*" said: among the virtues of supplication of *Nudbah* is that anywhere it is recited with full sincerity and tranquility with attention to its exalted meaning, it necessitates the attraction of the leader of the time's providence (may our souls be sacrifice for him) to that place and it may even prompt the presence of the Imam over there (may our souls be sacrifice for him) as it happens in some places.²

[30]

SUPPLICATION OF NUDBAH.

Allamah Majlisi (may Allah have mercy on him) in his book "*Zadal Ma'ad*" said: with sound chain of collectors to Imam Sadiq (peace be on him): it is recommended to recite supplication of *Nudbah* in four festivals; on Fridays, on *Eid Fitr*, on *Eid Adha* and on *Eid Ghadeer*.³

Allamah Majlisi also reported it in *Al-Bihar* quoting from Sayyid bn Taa'us (may Allah have mercy on him), on the authority of

1 - Mahji Dda'waat: 337.

2 - Takalifil Anam fi Gaibatil Imam: 197.

3 - Zadal Ma'ad: 491.

بعض أصحابنا قال: قال محمد بن علي بن أبي قرة: نقلت من كتاب محمد بن الحسين بن سفيان البزوفري رحمته الله دعاء النذبة، وذكر أنه الدعاء لصاحب الزمان صلوات الله عليه ويستحب أن يدعى به في الأعياد الأربعة.

وروى هذا الدعاء العالم الأجل المحدث النوري رحمته الله في «تحية الزائر» عن «مصباح الزائر» للسيّد بن طاووس، و«مزار» محمد بن المشهدي، بالسند المذكور، ونقل أيضاً عن «المزار القديم»، وزاد استحبابه في ليلة الجمعة، كاستحبابه في الأعياد الأربعة.^١ والدعاء:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ نَبِيِّهِ
وآلِهِ، وَسَلَّم تَسْلِيمًا.

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى مَا جَرَى بِهِ قَضَاؤُكَ فِي أَوْلِيَائِكَ،
الَّذِينَ اسْتَخْلَصْتَهُمْ لِنَفْسِكَ وَدِينِكَ، إِذْ اخْتَرْتَ لَهُمْ جَزِيلَ مَا
عِنْدَكَ، مِنَ النِّعَمِ الْمُقِيمِ، الَّذِي لَا زَوَالَ لَهُ وَلَا اضْمِحْلَالَ، بَعْدَ
أَنْ شَرَطْتَ عَلَيْهِمُ الزُّهْدَ فِي دَرَجَاتِ هَذِهِ الدُّنْيَا الدَّنِيَّةِ،
وَزُخْرُفِهَا وَزِبْرَجِهَا، فَشَرَطُوا لَكَ ذَلِكَ، وَعَلِمْتَ مِنْهُمْ الْوَفَاءَ بِهِ.
فَقَبِلْتَهُمْ وَقَرَّبْتَهُمْ، وَقَدَّمْتَ لَهُمُ الذِّكْرَ الْعَلِيِّ، وَالثَّنَاءَ الْجَلِيِّ،
وَأَهْبَطْتَ عَلَيْهِمُ مَلَائِكَتَكَ، وَكَرَّمْتَهُمْ بِوَحْيِكَ، وَرَفَدْتَهُمْ
بِعِلْمِكَ، وَجَعَلْتَهُمُ الذَّرِيعَةَ إِلَيْكَ، وَالْوَسِيلَةَ إِلَى رِضْوَانِكَ.

some of our companions: Muhammad bn Ali bn Abi Qurrah said: I have quoted from the book of Muhammad bn Al-Husein bn Sufyan Al-Bazufari (may Allah be pleased with him) about the supplication of Nudbah, he mentioned that the supplication is for the leader of the time (peace be on him), and it is recommended to be offered in four (*Eid*) festivals.

A great scholar Al-Muhadith Nuri (may Allah have mercy on him) has narrated this supplication in "*Tahiyatu Zza'ir*" quoting from "*Misbaahu Zza'ir*" by Sayyid bn Taa'us and from "*Mizir*" by Muhammad bn Mash'hadi with same chain of collectors. It was quoted also from "*Al-Mizaril Qadeem*" but with addition of reciting it on Friday night as it was recommended in the four festivals.¹ The supplication is as follows:

All praise is due to Allah, the Lord of the worlds, and may the peace and blessing of Allah be upon our master, Muhammad, His Prophet and upon his holy family.

O' Allah! All praise are due for You for what You have decided and resolved upon in the issue of Your good friends; whom You have chosen for Yourself and Your Religion, when You choose from Yourself to them a great felicity and rank which did not decline nor terminated, after You have stipulated for them piety and righteousness in this despicable world and it's embellishments and ornaments, then they precondition that for You, and You are sure they will fulfill all the condition.

Then You accepted that from them and take them near Yourself, You bestowed on them elevated remembrance, and praise them in a clear terms, You descend the Angels on the Earth to fall down in prostration to them, and honoured them with Your revelations, You support them with Your knowledge, and You make them as a medium to reach You and access to Your pleasure.

1 - Mikyaalil Makarim 2: 93.

فَبَعْضُ أَسْكَنَتَهُ جَنَّكَ، إِلَى أَنْ أَخْرَجْتَهُ مِنْهَا، وَبَعْضُ حَمَلَتِهِ
 فِي فُلِكَ وَنَجَّيْتَهُ وَمَنْ آمَنَ مَعَهُ مِنَ الْهَلَكَةِ بِرَحْمَتِكَ،
 وَبَعْضُ اتَّخَذَتْهُ لِنَفْسِكَ خَلِيلًا، وَسَأَلَكَ لِسَانَ صِدْقٍ فِي
 الْآخِرِينَ فَأَجَبْتَهُ، وَجَعَلْتَ ذَلِكَ عَلِيًّا، وَبَعْضُ كَلَّمْتَهُ مِنْ شَجَرَةٍ
 تَكْلِيمًا، وَجَعَلْتَ لَهُ مِنْ أَخِيهِ رِذَاءً وَوَزِيرًا، وَبَعْضُ أَوْلَدَتْهُ مِنْ
 غَيْرِ أَبِي وَأَتَيْتَهُ الْبَيِّنَاتِ، وَأَيَّدَتْهُ بِرُوحِ الْقُدُسِ.

وَكُلُّ شَرَعْتَ لَهُ شَرِيعَةً، وَنَهَجْتَ لَهُ مِنْهَاجًا، وَتَخَيَّرْتَ لَهُ
 أَوْصِيَاءَ مُسْتَحْفَظًا بَعْدَ مُسْتَحْفَظٍ، مِنْ مُدَّةٍ إِلَى مُدَّةٍ، إِقَامَةً
 لِدِينِكَ، وَحُجَّةً عَلَى عِبَادِكَ، وَلِتَلَّا يَزُولَ الْحَقُّ عَنْ مَقَرِّهِ،
 وَيَغْلِبَ الْبَاطِلُ عَلَى أَهْلِهِ، وَلَا يَقُولَ أَحَدٌ لَوْلَا أَرْسَلْتَ إِلَيْنَا
 رَسُولًا مُنْذِرًا، وَأَقَمْتَ لَنَا عِلْمًا هَادِيًا، فَتَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ
 نَذِلَّ وَنَخْزَى.

إِلَى أَنْ انْتَهَيْتَ بِالْأَمْرِ إِلَى حَبِيبِكَ وَنَجِيبِكَ مُحَمَّدٍ صَلَّى اللَّهُ
 عَلَيْهِ وَآلِهِ فَكَانَ كَمَا انْتَجَبْتَهُ سَيِّدَ مَنْ خَلَقْتَهُ، وَصَفْوَةَ مَنْ
 اصْطَفَيْتَهُ، وَأَفْضَلَ مَنْ اجْتَبَيْتَهُ، وَأَكْرَمَ مَنْ اعْتَمَدْتَهُ، قَدَّمْتَهُ
 عَلَى أَنْبِيَائِكَ، وَبَعَثْتَهُ إِلَى الثَّقَلَيْنِ مِنْ عِبَادِكَ، وَأَوْطَأْتَهُ

One of them dwelled in the Paradise until You sent him out for Your message, one of them bear the Ark and rescued him together with those who believe along with him from destruction for the sake of Your blessing, one of them was taken for Yourself as an intimate friend, he requested good in the later generation and You answered him and You make that very exalted, You spoke to one of them through the tree, and appointed his brother as his successor and helper, one of them was brought into existence without father, and bestowed upon him with a clear proof, and was supported by the Holy Spirit.

You have prescribe a divine law to all of them, and created a path for them, and You have chosen for them an executor to execute the duty after being safe and protected from one time to the other, for the establishment of Your Religion and proof over Your servants, so that the truth will not be embellish from its foundation, and falsehood to subdue the inhabitant of truth, so that a single man might not say: if You had sent a Messenger as a Warner to us in order to establish wisdom and guidance so that we might have followed Your revelation before this our disgrace and humiliation.

Till the advent of Your beloved and noble one, Muhammad peace be upon him and upon his family, as You have chosen him as the master among Your creatures and make him the best among the selected ones, the best among the chosen ones, the most generous among those You relied upon, and You made him the foremost of Your Prophets, and sent him to the entire mankind and the Jinn among Your servants, and loved

مَشَارِقَكَ وَمَغَارِبَكَ، وَسَخَّرْتَ لَهُ الْبُرَاقَ، وَعَرَجْتَ بِهِ^١ إِلَى
سَمَائِكَ، وَأَوْدَعْتَهُ عِلْمَ مَا كَانَ وَمَا يَكُونُ، إِلَى انْقِضَاءِ خَلْقِكَ،
ثُمَّ نَصَرْتَهُ بِالرُّعْبِ، وَحَفَفْتَهُ بِجَبْرِئِيلَ وَمِيكَائِيلَ وَالْمُسَوِّمِينَ
مِنْ مَلَائِكَتِكَ، وَوَعَدْتَهُ أَنْ تُظْهِرَ دِينَهُ عَلَى الدِّينِ كُلِّهِ، وَلَوْ
كَرِهَ الْمُشْرِكُونَ.

وَذَلِكَ بَعْدَ أَنْ بَوَّأَتْهُ مَبَوَّأَ صِدْقٍ مِنْ أَهْلِهِ، وَجَعَلَتْ لَهُ وَلَهُمْ
﴿أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ﴾*
فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا^٢، وَقُلْتَ

١. قال في «مكيال المكارم»: «أَنَّ قَوْلَهُ «وَعَرَجْتَ بِهِ»: مُوَافِقٌ لِلنَّسْخَةِ الَّتِي نَقَلَهَا الْعَالِمُ الرَّبَّانِيُّ الْحَاجُّ مِيرْزَا حُسَيْنُ النَّوْرِيُّ رحمته الله فِي كِتَابِ «تَحْيَةِ الزَّائِرِ» عَنْ كِتَابِ الْمَزَارِ الْقَدِيمِ، وَمَزَارِ الشَّيْخِ مُحَمَّدِ بْنِ الْمُشْهَدِيِّ رحمته الله، وَ«مَصْبَاحِ الزَّائِرِ» لِلْسَّيِّدِ بْنِ طَاوُوسٍ رحمته الله، وَمَأْخُذُ الْكُلِّ كِتَابُ مُحَمَّدِ بْنِ عَلِيِّ بْنِ أَبِي قَرَّةَ، لَكِنْ قَدْ وَقَعَتْ فِي «زَادِ الْمَعَادِ»: «وَعَرَجْتَ بِرُوحِهِ». وَالظَّاهِرُ أَنَّهُ تَصْحِيفٌ وَقَعَ فِي الْمَصْبَاحِ الَّذِي نَقَلَ مِنْهُ الْمَجْلِسِيُّ رحمته الله، ثُمَّ اشْتَهَرَ وَصَارَ سَبَبًا لِشِبْهِهِ بَعْضُ الْقَاصِرِينَ وَالْمَعَانِدِينَ، مَعَ أَنَّ الْمَعْرَاجَ الْجِسْمَانِيَّ مِنْ ضَرُورِيَّاتِ الْمَذْهَبِ بَلِ الدِّينِ، وَتَوَاتَرَتْ بِهِ الرِّوَايَاتُ الطَّاهِرِينَ رحمته الله وَنَطَقَ بِهِ الْقُرْآنُ الْمُبِينُ.

تَنْبِيهِهِ نَبِيَّهِ: قَدْ أُلْهِمَتْ عِنْدَ تَأَمُّلِي فِي تِلْكَ الْعِبَارَةِ أَنَّ هَذَا الدَّعَاءَ بِنَفْسِهِ يَشْهَدُ وَيَدُلُّ عَلَى أَنَّ الْأَصْلَ الصَّحِيحَ هُوَ مَا نَقَلْنَاهُ وَذَكَرْنَاهُ، وَأَنَّ فِي عِبَارَةِ «زَادِ الْمَعَادِ» تَصْحِيفًا لَعَلَّهُ وَقَعَ مِنْ بَعْضِ أَهْلِ الْعِنَادِ، وَجِهَ الدَّلَالَةُ وَالِاسْتِشْهَادُ: أَنَّ اقْتِرَانَ كَلِمَةِ «وَسَخَّرْتَ لَهُ الْبُرَاقَ» بِقَوْلِهِ: «وَعَرَجْتَ بِهِ» يَظْهَرُ مِنْهُ بِالتَّأَمُّلِ التَّامِّ لِأَوَّلِي الْأَفْهَامِ صَحَّةَ مَا قُلْنَا، لِأَنَّ عُرُوجَ الرُّوحِ لَا حَاجَةَ بِهِ إِلَى الْبُرَاقِ، وَلَا يَخْفَى ذَلِكَ عَلَى مَنْ سَلَّمَ قَلْبَهُ مِنَ الشَّرْكِ وَالنِّفَاقِ.

وَأِنْ قِيلَ: إِنَّ الْمَقَامَ مَقَامَ تَعْدَادِ فُضَائِلِ سَيِّدِ الْمُرْسَلِينَ عليه السلام، وَالْعُطْفَ بِالْوَاوِ لَا يَتَقَضَى كَوْنُ الْعُرُوجِ إِلَى السَّمَاءِ بِتَوْشِطِ الْبُرَاقِ.

قُلْنَا: فَالْعِبَارَةُ عَلَى فَرْضِ كَوْنِهَا «بِرُوحِهِ» لَا تَدُلُّ عَلَى نَفْيِ الْمَعْرَاجِ الْجِسْمَانِيِّ، لِأَنَّهُ فَضِيلَةٌ لَا يَنَافِي ثُبُوتُهَا ثُبُوتَ فَضِيلَةٍ أُخْرَى لِسَيِّدِ الْوَرَى. (مكيال المكارم: ١٠٠/٢).

٢. آل عمران: ٩٦، ٩٧.

Your east and west before him, and put the (Burraq) the flying horse under his control, and ascended him¹ to Your Heaven, and bestowed on him the knowledge of what took place and what shall take place till the end of Your creation, then You assist him from panic, the Jibrael and Mikael and other distinguished Angels gathered round him, and You promise him that his Religion shall prevail over other Religions even though the idolater may be averse.

There after You have inaugurated him and provided goods and perfections for him and his holy family, and accord him and his family {the first sanctuary established for mankind at Becca (Mecca) a blessed place and guidance to the people, therein are clear signs, the standing place of Ibrahim, he is safe whoso ever enters it}²

And You said:

1 - In *Mikyalil Makarim* it was said that the world ascends is same as the script transmitted by great scholar Hajj Husain Mirza Nuri (may Allah have mercy on him) in the book tittle *Tahiyyat Zza'ir*, and in *Misbaahu Zza'ir* by sayyid bn Taaus, but in *Zadul Ma'ad* it was said: he was ascended by his soul.

It seems the misspelling occurred in *Al-Misbaah* that Allamah Majlisi (may Allah has mercy on him) has quoted from, then it become popular while it become source of the argument. Though bodily ascension of the Prophet is undoubted area in the Shi'a creed and even in Religion as a whole, and sucessional narration from the infallible ones (peace be on them) and the Glorious Qur'an has talk in that respect. Caution: when one punder over the statement, one may think that this supplication is a best witness to support what we have narrated and that there is misspelling in the book *Zadul Ma'ad* especially as the word "ascension" is close with the statement "and put the Buraq 'the flying horse' under his control" because if the ascension was with the soul then there is no need for the flying horse, though this is clear for those whose mind is free from hypocrisy and polytheism.

* one may say: the issue is multiple of virtues and closeness of the two statement doesn't denote the ascension was through the flying horse!

* in reply we say: even though we assumed that the ascension was with he soul, that doesn't nullify establishing other virtues to the best of the creature. "*Mikyaalil makarim* 2: 100"

2 - Qur'an 3: 96-97.

﴿ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً ﴾^١.

ثُمَّ جَعَلْتَ أَجْرَ مُحَمَّدٍ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ مَوَدَّتَهُمْ فِي كِتَابِكَ فَقُلْتَ ﴿ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى ﴾^٢.

وَقُلْتَ ﴿ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ ﴾^٣، وَقُلْتَ ﴿ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴾^٤، فَكَانُوا هُمْ السَّبِيلَ إِلَيْكَ، وَالْمَسْلَكَ إِلَىٰ رِضْوَانِكَ.

فَلَمَّا انْقَضَتْ أَيَّامُهُ أَقَامَ وَلِيُّهُ عَلِيٌّ بْنُ أَبِي طَالِبٍ صَلَوَاتِكَ عَلَيْهِمَا وَآلِهِمَا هَادِيًا، إِذْ كَانَ هُوَ الْمُنْذِرَ وَلِكُلِّ قَوْمٍ هَادٍ، فَقَالَ وَالْمَلَأُ أَمَامَهُ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ، أَلَلَّهُمَّ وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ، وَانصُرْ مَنْ نَصَرَهُ، وَاخْذُلْ مَنْ خَذَلَهُ.

وَقَالَ مَنْ كُنْتُ أَنَا نَبِيِّهُ فَعَلِيٌّ أَمِيرُهُ. وَقَالَ أَنَا وَعَلِيٌّ مِنْ شَجَرَةٍ وَاحِدَةٍ وَسَائِرُ النَّاسِ مِنْ شَجَرٍ شَتَّى، وَأَحَلَّهُ مَحَلًّا هَارُونَ مِنْ مُوسَى، فَقَالَ لَهُ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ

٢. الشورى: ٢٣.

١. الأحزاب: ٣٣.

٤. الفرقان: ٥٧.

٣. السبا: ٤٧.

*{Allah wish is but to remove uncleanness far from you O "people of the House" and purify you with a thorough purification}*¹

Then You have made the reward of Muhammad, may Your peace and blessing be on him and his holy family, love for them in Your Book. And You said:

*{say (O' Muhammad): I ask of you no fee (recompense) there of, save love of my kinsfolk}*² *and You said: {what ever recompense (return) I have asked of you it is only for yourself}*³ *and You said:*

*{I ask of you no reward for this, save that, who so will, chooses a way unto his Lord}*⁴

Therefore they are the only means to gain access to You, the only medium to attain Your contentment.

When his days elapses, you gave the authority to his successor, Ali bn Abitalib (may Your blessing be upon them both and upon their children), as a guide, when he (Muhammad) was made a Warner and every nation has a guide, he (the Prophet) said in the presence of overflowing people, "whom so ever I am his master Ali is his master, O' Allah be a friend of him who is a friend to him (Ali) and an enemy to him who is an enemy to him, help who so ever help him and forsake who so ever forsake him"

And he said: "whom so ever I am his Prophet Ali is his chief", and he said: "I and Ali are from the same tree while the rest of mankind are from diverse tree" he legalize for him the position of Huran to Musa, he therefore told him: you are to me like the rank of Harun to

1 - Qur'an 33: 33.

2 - Qur'an 42: 23

3 - Qur'an 34: 47.

4 - Qur'an 25: 57.

مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي، وَزَوْجَهُ ابْنَتُهُ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ،
وَأَحَلَّ لَهُ مِنْ مَسْجِدِهِ مَا حَلَّ لَهُ، وَسَدَّ الْأَبْوَابَ إِلَّا بَابَهُ.

ثُمَّ أَوْدَعَهُ عِلْمَهُ وَحِكْمَتَهُ فَقَالَ أَنَا مَدِينَةُ الْعِلْمِ وَعَلَيَّ بَابُهَا،
فَمَنْ أَرَادَ الْمَدِينَةَ وَالْحِكْمَةَ فَلْيَأْتِهَا مِنْ بَابِهَا، ثُمَّ قَالَ أَنْتَ أَخِي
وَوَصِيِّي وَوَارِثِي، لَحْمُكَ مِنْ لَحْمِي، وَدَمُكَ مِنْ دَمِي،
وَسِلْمُكَ سِلْمِي، وَحَرْبُكَ حَرْبِي، وَالْإِيمَانُ مُخَالِطٌ لَحْمِكَ
وَدَمُكَ، كَمَا خَالَطَ لَحْمِي وَدَمِي، وَأَنْتَ غَدَاً عَلَى الْحَوْضِ
خَلِيفَتِي، وَأَنْتَ تَقْضِي دِينِي، وَتُنْجِزُ عِدَاتِي، وَشِيعَتُكَ عَلَى
مَنَابِرٍ مِنْ نُورٍ مُبِيضَةٍ وَجُوهُهُمْ حَوْلِي فِي الْجَنَّةِ وَهُمْ جِيرَانِي.
وَلَوْلَا أَنْتَ يَا عَلِيُّ لَمْ يُعْرِفِ الْمُؤْمِنُونَ بَعْدِي، وَكَانَ بَعْدَهُ
هُدًى مِنَ الضَّلَالِ، وَنُوراً مِنَ الْعَمَى، وَحَبْلَ اللَّهِ الْوَحِيدِ،
وَصِرَاطَهُ الْمُسْتَقِيمَ، لَا يُسَبِّقُ بِقَرَابَةٍ فِي رَحِمٍ، وَلَا بِسَابِقَةٍ فِي
دِينٍ، وَلَا يُلْحَقُ فِي مَنْقَبَةٍ مِنْ مَنَاقِبِهِ يَحْذُو حَذْوَ الرَّسُولِ صَلَّى
اللَّهُ عَلَيْهِمَا وَآلِهِمَا.

وَيُقَاتِلُ عَلَى التَّأْوِيلِ، وَلَا تَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَائِمٌ، قَدْ وَتَرَ
فِيهِ صَنَادِيدَ الْعَرَبِ، وَقَتَلَ أَبْطَالَهُمْ، وَنَآوَشَ ذُؤُبَانَهُمْ، فَأَوْدَعَ

Musa but certainly there will be no Prophet after me, he married to him his only daughter the mistress of the women of the two worlds, he made lawful to him (Ali) in the mosque what was made lawful to him (Muhammad) and closes all the doors (that link to the mosque) except the door of Ali.

He (Muhammad) deposited his knowledge and wisdom to him (Ali) and said: "I am the city of knowledge and Ali is it's gate, whosoever desire the city and the knowledge should come through it's gate, there after he said to Ali : you are my brother, successor and inheritor, your flesh is my flesh, your blood is my blood your peace is my peace and your war is my war, the faith mixed with your flesh and blood just as it mixed with my flesh and blood, you shall take responsibility of the reservoir of my inheritance, you will pay back all my debts, and execute all my assignment, your followers shall be on the pulpit of gleam, their faces shall be brightening while surrounding me as my neighbour in the Paradise"

If not you, O' Ali the believer wouldn't have been known after me, he (Ali) is the guide after him (Muhammad) for the entire world from going astray, he is an illumination for the blind in the darkness, and strong rope of Allah and His straight path, no one preceded him regards to his close kinship, and no one preceded him in Religion, no one catch up with him in terms of virtues and in Excellency, he follow the foot step of the Messenger may the blessing of Allah be on both of them and on their family.

He shall fight against the misinterpretation of the Qur'an, during the cause of Allah the censure of the censurer will not subdued him, he had put to fright the valiant Arabs. And kill their heroes, he attacked and disperses their Calvary, he incited

قُلُوبُهُمْ أَحْقَاداً بَدْرِيَّةً وَخَيْرِيَّةً وَحُيْنِيَّةً وَغَيْرَهُنَّ، فَأَضَبَتْ عَلَى
عَدَاوَتِهِ، وَأَكَبَّتْ عَلَى مُنَابَذَتِهِ حَتَّى قَتَلَ النَّاكِثِينَ وَالْفَاسِطِينَ
وَالْمَارِقِينَ.

وَلَمَّا قَضَى نَحْبَهُ وَقَتْلَهُ أَشَقَى الْآخِرِينَ، يَتَّبِعُ أَشَقَى الْأَوَّلِينَ،
لَمْ يُمَثِّلْ أَمْرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي الْهَادِينَ بَعْدَ
الْهَادِينَ، وَالْأُمَّةُ مُصِرَّةٌ عَلَى مَقْتِهِ، مُجْتَمِعَةٌ عَلَى قَطِيعَةِ رَحِمِهِ،
وَإِقْصَاءِ وَلَدِهِ إِلَّا الْقَلِيلَ مِمَّنْ وَفَى لِرِغَايَةِ الْحَقِّ فِيهِمْ.

فَقُتِلَ مَنْ قُتِلَ، وَسُبِيَ مَنْ سُبِيَ، وَأُقْصِيَ مَنْ أُقْصِيَ، وَجَرَى
الْقَضَاءُ لَهُمْ بِمَا يُرْجَى لَهُ حُسْنُ الْمَثُوبَةِ، إِذْ كَانَتْ الْأَرْضُ لِلَّهِ
يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ، وَالْعَاقِبَةُ لِلْمُتَّقِينَ، وَسُبْحَانَ رَبَّنَا إِنْ
كَانَ وَعْدُ رَبَّنَا لِمَفْعُولٍ، وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ، وَهُوَ الْعَزِيزُ
الْحَكِيمُ.

فَعَلَى الْأَطَائِبِ مِنْ أَهْلِ بَيْتِ مُحَمَّدٍ وَعَلِيِّ صَلَّى اللَّهُ عَلَيْهِمَا
وَالِهِمَا فَلَيْبِكَ الْبَاكُونَ، وَإِيَّاهُمْ فَلْيَنْدُبِ النَّادِبُونَ، وَلِمِثْلِهِمْ
فَلْتُدْرِفِ الدُّمُوعُ، وَلْيَصْرُخِ الصَّارِخُونَ، وَيَضِجِ الضَّاجُّونَ،
وَيَعِجَّ الْعَاجُّونَ.

malice in their heart due to the battles of Badr, Khaibar and Hunain, they became foggy in their opposition to him, they dedicated themselves wholeheartedly in fighting him, till he destroyed those who break their loyalty to him and the renegades.

When his life span elapse and martyred by the malicious criminal imitating the earlier malicious criminals that did not execute the orders of the Prophet (bless be upon him and upon his family) concerning the guides one after the other, and the nation insist in their detestation, they all flocked together to cut off his kinship, putting aside his documents, except few faithful ones that fulfill their covenant towards the rights of his descendants.

They slain some of them, and some were held as prisoners of war, some were exiled and the destiny occurred to them with the expected best recompense, since the Earth belongs to Allah, and He gives its inheritance to whom He want among His good servants, and good ending is for those who preserve their faith.

Glory be to our Lord, surely the promise of our Lord must be fulfilled, and Allah never fails his promise, He is Almighty, the Wise. So may purity be on to the house of Muhammad and Ali, blessing of Allah be upon both of them and upon their children, so let those who cry to cry and those who lament to lament, and for their types should shed tears, let the shouters shout, and the clamorous clamored and let those who roared to roar.

أَيْنَ الْحَسَنُ أَيْنَ الْحُسَيْنُ، أَيْنَ أَبْنَاءُ الْحُسَيْنِ، صَالِحٌ بَعْدَ
 صَالِحٍ، وَصَادِقٌ بَعْدَ صَادِقٍ، أَيْنَ السَّبِيلُ بَعْدَ السَّبِيلِ، أَيْنَ
 الْخَيْرَةُ بَعْدَ الْخَيْرَةِ، أَيْنَ الشُّمُوسُ الطَّالِعَةُ، أَيْنَ الْأَقْمَارُ
 الْمُنِيرَةُ، أَيْنَ الْأَنْجُمُ الزَّاهِرَةُ، أَيْنَ أَعْلَامُ الدِّينِ وَقَوَاعِدُ الْعِلْمِ.
 أَيْنَ بَقِيَّةُ اللَّهِ الَّتِي لَا تَخْلُو مِنَ الْعِتْرَةِ الْهَادِيَةِ، أَيْنَ الْمَعْدُّ لِقَطْعِ
 دَابِرِ الظُّلْمَةِ، أَيْنَ الْمُنتَظَرُ لِإِقَامَةِ الْأَمْتِ وَالْعِوَجِ، أَيْنَ الْمُرْتَجَى
 لِإِزَالَةِ الْجَوْرِ وَالْعُدْوَانِ، أَيْنَ الْمُدَّخَرُ لِتَجْدِيدِ الْفَرَائِضِ
 وَالسَّنَنِ، أَيْنَ الْمُتَخَيَّرُ لِإِعَادَةِ الْمِلَّةِ وَالشَّرِيعَةِ، أَيْنَ الْمُؤَمَّلُ
 لِإِحْيَاءِ الْكِتَابِ وَحُدُودِهِ، أَيْنَ مُحْيِي مَعَالِمِ الدِّينِ وَأَهْلِهِ.
 أَيْنَ قَاصِمُ شَوْكَةِ الْمُعْتَدِينَ، أَيْنَ هَادِمُ أُنْبِيَةِ الشُّرْكِ وَالنِّفَاقِ،
 أَيْنَ مُبِيدُ أَهْلِ الْفُسُوقِ وَالْعِصْيَانِ وَالطُّغْيَانِ، أَيْنَ حَاصِدُ فُرُوعِ
 الْغِيِّ وَالشَّقَاقِ، أَيْنَ طَامِسُ آثَارِ الزَّيْغِ وَالْأَهْوَاءِ.
 أَيْنَ قَاطِعُ حَبَائِلِ الْكِذْبِ وَالْإِفْتِرَاءِ، أَيْنَ مُبِيدُ الْعُتَاةِ
 وَالْمَرَدَةِ، أَيْنَ مُسْتَأْصِلُ أَهْلِ الْعِنَادِ وَالتَّضْلِيلِ وَالْإِلْحَادِ، أَيْنَ
 مُعِزُّ الْأَوْلِيَاءِ وَمُذِلُّ الْأَعْدَاءِ، أَيْنَ جَامِعُ الْكَلِمَةِ عَلَى التَّقْوَى.
 أَيْنَ بَابُ اللَّهِ الَّذِي مِنْهُ يُؤْتَى، أَيْنَ وَجْهُ اللَّهِ الَّذِي إِلَيْهِ يَتَوَجَّهُ

Where is Al-Hasan? Where is Al-Husein? Where are the children of Al-Husein? The good ones after the good ones, the truthful ones after the truthful ones, where is the path after the path? Where are the selected ones after the selected ones? Where is the risen sun? Where is the luminous moon? Where are the radiant stars? Where are the religious scholars and fundamentals of knowledge and wisdom?

Where is the remaining legacy of God that is not out of the guided progeny? Where are the prepared ones who will break the back of the oppressive tyrants?

Where is the awaited one who will set the have-nots and depressed on their feet? Where is the hope that will eliminate tyranny and oppressions? Where is the preserved one who shall revive the obligatory and ways of life? Where is the chosen one that will restore the creed and the laws? Where is the hopeful one who shall give life to the Qur'an and its penalty? Where is he who shall bring to life the features and the people of Religion?

Where is he who shall break up the forces of the aggressors? Where is the demolisher of the foundation of the polytheists and hypocrisy? Where is he who shall eradicate corruption, vice and injustice? Where is he, who shall cut down the branches of despair and hardship? Where is he, who shall erase the traces of unfair and self seeking conceit?

Where is he who shall cut off the rope of the falsehood and disruption? Where is he who shall eradicate the insolence and refractoriness? Where is he who shall uproot obstinacy, corruption and apostasy? Where is he who shall comfort the good friend of Allah and humiliate the enemies? Where is he who shall gather the words of faith?

Where is the gate of Allah that He bestowed on His servant through it? Where is the sight of Allah that is focused

الْأَوْلِيَاءُ، أَيْنَ السَّبَبُ الْمُتَّصِلُ بَيْنَ الْأَرْضِ وَالسَّمَاءِ، أَيْنَ
صَاحِبُ يَوْمِ الْفَتْحِ وَنَاشِرُ رَايَةِ الْهُدَى، أَيْنَ مُؤَلِّفُ شَمْلِ
الصَّلَاحِ وَالرِّضَا.

أَيْنَ الطَّالِبُ بِذُحُولِ الْأَنْبِيَاءِ وَأَبْنَاءِ الْأَنْبِيَاءِ، أَيْنَ الطَّالِبُ بِدَمِ
الْمَقْتُولِ بِكَرْبَلَاءَ أَيْنَ الْمَنْصُورُ عَلَى مَنْ اعْتَدَى عَلَيْهِ وَافْتَرَى،
أَيْنَ الْمُضْطَرُّ الَّذِي يُجَابُ إِذَا دَعَا، أَيْنَ صَدْرُ الْخَلَائِقِ ذُو الْبِرِّ
وَالْتَّقْوَى، أَيْنَ ابْنُ النَّبِيِّ الْمُصْطَفَى وَابْنُ عَلِيٍّ الْمُرْتَضَى وَابْنُ
خَدِجَةَ الْغُرَاءِ وَابْنُ فَاطِمَةَ الْكُبْرَى.

بَابِي أَنْتَ وَأُمِّي وَنَفْسِي لَكَ الْوِقَاءُ وَالْحِمَى، يَا بَنَ السَّادَةِ
الْمُقَرَّبِينَ، يَا بَنَ النُّجَبَاءِ الْأَكْرَمِينَ، يَا بَنَ الْهُدَاةِ الْمَهْدِيِّينَ، يَا بَنَ
الْخَيْرَةِ الْمُهَذَّبِينَ، يَا بَنَ الْغَطَارِفَةِ الْأَنْجَبِينَ، يَا بَنَ الْأَطَائِبِ
الْمُطَهَّرِينَ، يَا بَنَ الْخَضَارِمَةِ الْمُنتَجِبِينَ، يَا بَنَ الْقِمَاقِمَةِ
الْأَكْرَمِينَ.

يَا بَنَ الْبُدُورِ الْمُنِيرَةِ، يَا بَنَ الشَّرْجِ الْمُضِيئَةِ، يَا بَنَ الشُّهُبِ
الثَّقِيْبَةِ، يَا بَنَ الْأَنْجُمِ الزَّاهِرَةِ، يَا بَنَ السُّبُلِ الْوَاضِحَةِ، يَا بَنَ
الْأَعْلَامِ اللَّائِحَةِ، يَا بَنَ الْعُلُومِ الْكَامِلَةِ، يَا بَنَ السُّنَنِ

by the good friends of God? Where is the connected medium within the Earth and the Heaven?

Where is the possessor of victory and the propagator of the flag of Guidance? Where is the compiler of unity of goodness and pleasure? Where is he who shall seek for the revenge for the Prophets and their children? Where is he who shall seek for the blood of the martyred ones in Karbala? Where is the helper of the oppressed ones? Where is the compelled one that shall be answered when he call? Where is the foremost leader of the creatures (the just)? Where is the son of the chosen Prophet? Where is the son of Ali Al-Murtada, the son of Khadijah (the resplendent!), the son of Fatimah the great?

May my father, my mother and my soul be sacrifice for you; I turn to you for protection and sanctuary! O' the son of the favourite leader! O' the son of the distinguished noble ones! O' the son of the rightly guided Guides! O' the son of the best refined one! O' the son of the selected generous Guardians! O' the son of the nice and pure ones! O' the son of the impartial judges! O' the son of the apex of the honoured one! O' the son of the luminous moon! O' the son of the illuminative lamp! O' the son of the penetrated meteors! O' the son of luminous stars! O' the son of the clear path! O' the son of the evident signs! O' the son of the perfected sciences! O' the son of the manifested customs!

الْمَشْهُورَةِ، يَابْنَ الْمَعَالِمِ الْمَأْثُورَةِ، يَابْنَ الْمُعْجَزَاتِ الْمَوْجُودَةِ،
يَابْنَ الدَّلَائِلِ الْمَشْهُودَةِ، يَابْنَ الصَّرَاطِ الْمُسْتَقِيمِ، يَابْنَ النَّبَاِ
الْعَظِيمِ، يَابْنَ مَنْ هُوَ فِي أُمِّ الْكِتَابِ لَدَى اللَّهِ عَلِيٌّ حَكِيمٌ.

يَابْنَ الْآيَاتِ وَالْبَيِّنَاتِ، يَابْنَ الدَّلَائِلِ الظَّاهِرَاتِ، يَابْنَ
الْبَرَاهِينِ الْوَاضِحَاتِ الْبَاهِرَاتِ، يَابْنَ الْحُجَجِ الْبَالِغَاتِ، يَابْنَ
النَّعَمِ السَّابِغَاتِ، يَابْنَ طُهُ وَالْمُحْكَمَاتِ، يَابْنَ يَسَ وَالذَّارِيَاتِ،
يَابْنَ الطُّورِ وَالْعَادِيَاتِ، يَابْنَ مَنْ دَنَى فَتَدَلَّى فَكَانَ قَابَ
قَوْسَيْنِ أَوْ أَدْنَى دُنُوًّا وَاقْتِرَابًا مِنَ الْعَلِيِّ الْأَعْلَى.

لَيْتَ شِعْرِي أَيْنَ اسْتَقَرَّتْ بِكَ النَّوَى، بَلْ أَيُّ أَرْضٍ تُقْلِكَ أَوْ
تَرَى، أَبْرَضَوِي أَوْ غَيْرَهَا أَمْ ذِي طُوًى، عَزِيزُ عَلَيَّ أَنْ أَرَى
الْخَلْقَ وَلَا تُرَى، وَلَا أَسْمَعَ لَكَ حَسِيسًا وَلَا نَجْوَى، عَزِيزُ عَلَيَّ
أَنْ تُحِيطَ بِكَ دُونِي الْبَلَوَى وَلَا يَنَالَكَ مِنِّي ضَجِيجٌ وَلَا شَكْوَى.

بِنَفْسِي أَنْتَ مِنْ مُغَيَّبٍ لَمْ يَخْلُ مِنَّا، بِنَفْسِي أَنْتَ مِنْ نَارِحٍ مَا
نَزَحَ عَنَّا، بِنَفْسِي أَنْتَ أُمْنِيَّةٌ شَائِقٌ يَتَمَنَّى، مِنْ مُؤْمِنٍ وَمُؤْمِنَةٍ
ذَكَرَا فَحَنَّا، بِنَفْسِي أَنْتَ مِنْ عَقِيدٍ عَزَّ لَا يُسَامَى، بِنَفْسِي أَنْتَ
مِنْ أَثِيلٍ مَجْدٍ لَا يُجَارَى، بِنَفْسِي أَنْتَ مِنْ تِلَادٍ نَعَمٍ لَا تُضَاهَى،

O' the son of the inherited features! O' the son of the existing miracles! O' the son of the witnessed evident! O' the son of right path! O' the son of the mighty tidings, O' the son of him who is in the essence of the Book kept with Allah, The Most High and All-wise!

O' the son of verses and evidences! O' the son of clear proves! O' the son of distinct and marvelous proof! O' the son of the decisive proves! O' the son of the perfected benefaction! O' the son of "Taa-haa" and clear verse! O' the son of "Yaa-seen" and "Zaariyaat"! O' the son of "Tur" and "Aadiyaat"! O' the son of him who drew near and come down till he was like two bows, length or nearer, and near to the Most High, the Exalted One!

I wish I knew the destination of your purposeful journey! To which isolated land did you go! Is it in Radwa (mount) or Zi- Tuwa or else where! It is unbearable for me to see the creature but can not see you! Nor do I hear whisper about your where about nor have any secret communication with you! It is disheartening that you are been surrounded by afflictions! And my clamour or my complaint didn't reach you!

May my soul be sacrifice for you, you are out of sight but have not forsaken us, may my soul be sacrifice for you, you migrated and not visible but not far from us! May my soul be sacrifice for you, you are the exciting desired which the believing men and women take delight in your memorable glory, so we are excited with a longing desire, may my soul be sacrifice for you, you are the worthy of acceptance who never weary or annoyed.

May my soul be sacrifice for you; you are the deep rooted praise that can not be uprooted. May my soul be sacrifice for you; you are from incomparable excellent hereditary.

بِنَفْسِي أَنْتَ مِنْ نَصِيفِ شَرَفٍ لَا يُسَاوِي.

إِلَى مَتَى أَحَارُ فَيْكَ يَا مَوْلَايَ، وَإِلَى مَتَى وَأَيَّ خِطَابٍ
أَصِفُ فَيْكَ وَأَيَّ نَجْوَى، عَزِيزٌ عَلَيَّ أَنْ أَجَابَ دُونَكَ وَأُنَاغِي،
عَزِيزٌ عَلَيَّ أَنْ أَبْكِيكَ وَيَخْذُلَكَ الْوَرَى، عَزِيزٌ عَلَيَّ أَنْ يَجْرِيَ
عَلَيْكَ دُونَهُمْ مَا جَرَى.

هَلْ مِنْ مُعِينٍ فَأُطِيلَ مَعَهُ الْعَوِيلَ وَالْبُكَاءَ، هَلْ مِنْ جَزُوعٍ
فَأُسَاعِدَ جَزَعَهُ إِذَا خَلَا، هَلْ قَذِيَتْ عَيْنٌ فَسَاعَدَتْهَا عَيْنِي عَلَى
الْقَذَى، هَلْ إِلَيْكَ يَا بَنَ أَحْمَدَ سَبِيلٌ فَتُلْقَى، هَلْ يَتَّصِلُ يَوْمُنَا
مِنْكَ بِغَدِهِ (بَعْدَهُ) فَنَحْظِي.

مَتَى نَرِدُ مَنَاهِلَكَ الرَّوِيَّةَ فَنَرَوِي، مَتَى نَنْتَقِعُ مِنْ عَذَبٍ مَائِكَ
فَقَدْ طَالَ الصَّدَى، مَتَى نُغَادِيكَ وَنُرَاوِحُكَ فَتُقَرَّرَ عَيْنًا، مَتَى تَرَانَا
وَنَرَاكَ وَقَدْ نَشَرْتَ لَوَاءَ النَّصْرِ تُرَى.

أَتَرَانَا نَحْفُ بِكَ وَأَنْتَ تَأُمُّ الْمَلَأَ وَقَدْ مَلَأْتَ الْأَرْضَ عَدْلًا،
وَأَذَقْتَ أَعْدَائَكَ هَوَانًا وَعِقَابًا، وَأَبْرَتِ الْعُتَاةَ وَجَحَدَةَ الْحَقِّ،
وَقَطَعْتَ دَابِرَ الْمُتَكَبِّرِينَ، وَاجْتَشَّتْ أَصُولَ الظَّالِمِينَ، وَنَحْنُ
نَقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

May my soul be sacrifice for you; you possess a clear honour that no one is equivalent to you.

O' my master! How long my respond will be in you, which way I will address you confidentially? It is unbearable for me to get reply from other than you and to be cheated in the end. It is very painful for me to make you weep and the entire mankind to betray you.

It is very painful for me in what took place upon you from them and that which had happen! Is there any helper with whom I may cooperate with and take pains and lament? Is there anyone worried that I share his worries when he is alone? Is there a faint twinkle of evidence to make me willingly take up the troubles?

O' son of Ahmad! Is there any way or means for us to meet with you? Could our days be connected to you so that we may obtain our wish through you?

When shall we abridge the gap that separates us from vision so that we may quench our thirst? When shall we benefits from your delightful water? Already the period of expectation has lasted too long! When shall we receive our share from you and have our mind at rest? So that we shall be cheerful! When shall you see us and when shall we see you? Because the helping flags has been spread all over and waiting for your reappearance!

You shall see us rally around you when leading the people after you have filled the Earth with justice! You shall make your enemies to taste punishment and humiliation! You shall sting the aggressors and those that denied the truth! You shall break up the back of the arrogant ones, and shall uproot the roots of the oppressors, and then we shall be saying: All praise be to God, the Lord of the worlds.

اَللّٰهُمَّ اَنْتَ كَشَّافُ الْكُرْبِ وَالْبَلْوَى، وَإِلَيْكَ أَسْتَعْدِي فَعِنْدَكَ
الْعَدْوَى، وَأَنْتَ رَبُّ الْآخِرَةِ وَالْدُّنْيَا، فَأَغِثْ يَا غِيَاثَ
الْمُسْتَغِيثِينَ عُبَيْدَكَ الْمُبْتَلَى، وَأَرِهِ سَيِّدَهُ يَا شَدِيدَ الْقُوَى، وَأَزِلْ
عَنْهُ بِهِ الْأَسَى وَالْجَوَى، وَبَرِّدْ غَلِيلَهُ يَا مَنْ عَلَى الْعَرْشِ
اسْتَوَى، وَمَنْ إِلَيْهِ الرُّجْعَى وَالْمُنْتَهَى.

اَللّٰهُمَّ وَنَحْنُ عِبِيدُكَ التَّائِقُونَ إِلَى وَلِيِّكَ الْمَذْكُورِ بِكَ وَبَنِيِّكَ،
خَلَقْتَهُ لَنَا عِصْمَةً وَمَلَاذًا، وَأَقَمْتَهُ لَنَا قِوَامًا وَمَعَاذًا، وَجَعَلْتَهُ
لِلْمُؤْمِنِينَ مِنَّا إِمَامًا، فَبَلِّغْهُ مِنَّا تَحِيَّةً وَسَلَامًا، وَزِدْنَا بِذَلِكَ يَا
رَبِّ إِكْرَامًا، وَاجْعَلْ مُسْتَقَرَّهُ لَنَا مُسْتَقَرًّا وَمُقَامًا، وَأَتِمِّمْ نِعْمَتَكَ
بِتَقْدِيمِكَ إِيَّاهُ أَمَامَنَا، حَتَّى تُورِدَنَا جَنَّاتِكَ وَمُرَافَقَةَ الشُّهَدَاءِ مِنْ
خُلَصَائِكَ.

اَللّٰهُمَّ صَلِّ عَلَى حُجَّتِكَ وَوَلِيِّ أَمْرِكَ، وَصَلِّ عَلَى جَدِّهِ مُحَمَّدٍ
رَسُولِكَ السَّيِّدِ الْأَكْبَرِ، وَصَلِّ عَلَى أَبِيهِ السَّيِّدِ الْقُسُورِ، وَحَامِلِ
اللَّوَاءِ فِي الْمَحْشَرِ، وَسَاقِي أَوْلِيَائِهِ مِنْ نَهْرِ الْكَوْثَرِ، وَالْأَمِيرِ
عَلَى سَائِرِ الْبَشَرِ، الَّذِي مَنْ آمَنَ بِهِ فَقَدْ ظَفَرَ وَشَكَرَ، وَمَنْ لَمْ
يُؤْمِنْ بِهِ فَقَدْ خَطَرَ وَكَفَرَ، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى أَخِيهِ وَعَلَى

O' Allah! You, who unveil sorrow and afflictions, unto you we turn to ask for help against the enemy, and with you all the help; You are the Lord of the Hereafter and this world, so come to our help! O' the Helper of the helpless ones, Your servant is afflicted! Show them the face of the master, O' the Majesty the Almighty, take away from him gloomy and grief and cool down his burning thirst, O' He whose Majesty is on the Throne, and unto Him is the return, finally and ultimately.

O' Allah! We are Your servants longing for Your legacy that will remind us of You and Your Prophet, You created him for us as a refuge and asylum, You established him for us as a foundation and sanctuary, and made him the leader of the believers among us, so convey our peace and greetings to him, O' our Lord for that sake increase our honour! Kindly make his headquarter place of dwelling and station, You complete Your favour on us by returning him back to us, so that he takes us to the eternal land of peace and bliss where we shall accompany the martyrs among Your sincere servants.

O' Allah send Your blessing to Your proof, the guardian of Your affairs, and send blessing to his grand father, Muhammad, Your Prophet and the great master, and send Your blessing to his father the master of the lions, the flag bearer on the day of resurrection, who shall quench the thirst of his followers from the pond of Kauthar, the chief of the remaining mankind, whoever believe in him is successful and thankful, and whoever didn't believe in him is at stake and has disbelief, may Allah's blessing be on him, his brother and their

نَجْلِهِمَا الْمَيَّامِينَ الْغُرَرِ، مَا طَلَعَتْ شَمْسٌ وَمَا أَضَاءَ قَمَرٌ^١.
وَعَلَىٰ جَدَّتِهِ الصَّدِيقَةِ الْكُبْرَى، فَاطِمَةَ الزَّهْرَاءِ بِنْتِ مُحَمَّدٍ
الْمُصْطَفَى، وَعَلَىٰ مَنْ اصْطَفَيْتَ مِنْ آبَائِهِ الْبَرَّةِ، وَعَلَيْهِ أَفْضَلُ
وَأَكْمَلُ وَأَتَمُّ وَأَدْوَمُ وَأَكْثَرُ وَأَوْفَرُ مَا صَلَّيْتَ عَلَىٰ أَحَدٍ مِنْ
أَصْفِيَائِكَ، وَخَيْرَتِكَ مِنْ خَلْقِكَ، وَصَلِّ عَلَيْهِ صَلَاةً لَا غَايَةَ
لِعَدَدِهَا، وَلَا نِهَايَةَ لِمَدَدِهَا، وَلَا نَفَادَ لِمَدِّهَا.

اللَّهُمَّ وَأَقِمْ بِهِ الْحَقَّ، وَأَذْهِضْ بِهِ الْبَاطِلَ، وَأَدِلْ بِهِ أَوْلِيَّائَكَ،
وَأَذِلْ بِهِ أَعْدَاءَكَ، وَصَلِّ اللَّهُمَّ بَيْنَنَا وَبَيْنَهُ وَصَلَةً تُؤَدِّي إِلَى
مُرَافَقَةِ سَلَفِهِ، وَاجْعَلْنَا مِمَّنْ يَأْخُذُ بِحُجْرَتِهِمْ، وَيَمْكُثُ فِي
ظِلِّهِمْ، وَأَعِنَّا عَلَى تَأْدِيَةِ حُقُوقِهِ إِلَيْهِ، وَالْإِجْتِهَادِ فِي طَاعَتِهِ،
وَاجْتِنَابِ مَعْصِيَتِهِ.

وَأَمْنُنْ عَلَيْنَا بِرِضَاهُ، وَهَبْ لَنَا رَأْفَتَهُ وَرَحْمَتَهُ، وَدُعَاءَهُ

١. الفقرة الأخيرة من الدعاء موجودة في كثير من الكتب، كإقبال الأعمال للسيد الأجلّ عليّ بن طاووس ص ٦٠٨، وتحفة الزائر (طبع الحجري غير مرقم) وزاد المعاد كلاهما للعلامة المجلسي ص ٥٠٢، والصحيفة الهادية للعالم الجليل الشيخ إبراهيم بن المحسن الكاشاني ص ٨٧، ومفتاح الجنّات للعالم الجليل السيد محسن الأمين ٢٥٥/٣، وتكاليف الأنام لصدر الإسلام الهمداني ص ١٩٥، وعمدة الزائر لآية الله السيد حيدر الكاظمي ص ٣٥٨، وفوز أكبر للعلامة الميرزا محمد باقر الفقيه الإيماني ص ١٢٤، ومكيال المكارم للعلامة السيد محمد تقي الموسوي الإصفهاني ٩٩/٢، ومنهاج العارفين للعلامة السمناني ص ١٥٩، وضياء الصالحين ص ٥٤٢، والصحيفة الصادقية ص ٧٢٨، هدية الزائر للمحدث القمي ص ٦٤٨، وفي ملحقات «جمال الأسبوع» نشر دار الذخائر.

offspring equivalent to every thing Sun rises and flashes on and all things that moon shines on.¹

Blessing be upon his grandmother, the great trustworthy, Fatimah Zahra, the daughter of the chosen one, Muhammad, blessing also be on the chosen ones among his pious fathers, send the best, complete, bountiful and perfected blessing to himself more than the one You have sent to any of Your legacy, and the best among Your creatures, and also send an uncountable blessing to him.

O' Allah establish the truth through him and refute falsehood through him, guide Your good friends through him, and humiliate Your enemies through him, O' Allah connect between us and him such connection that will lead us to accompany his ancestors, make us among those in their confinement that shall dwell in their shadow, and assist us in executing his rights and struggle in obedience to him, and abstinence from his disobedience.

Bestowed on us with his pleasure, grant us his leniency and mercy, his goods

1 - You can find the last paragraph of the supplication in many books, like Iqbalil A'amal page 608 by Sayyid Ali bn Taaus and in Tuhfatu Zza'ir (an old printing without number) and also in Zaad Al-Ma'ad page 502 both books are written by Allamah Majlisi. You can also find it in Sahifa Madiyah page 87 by Sheikh Ibrahim bn Muhsin Kashani, and in Miftaahul Jannat vol: 3 pg: 255 by Sayyid Muhsin Al-Ameen, and in Takaliful Aman page 195 by Sadr Al-Islam Al-hamdani; and in Umdatul Zza'ir page 358 by Ayatullah Sayyid Haiaar Al-Kazimi; and in Fauzul Absar page 124 by Allamah Mirza Muhammad Baqir; and in Mikyalil Makarim vol: 2 pg: 99 by Allamah Sayyid Muhammad Taqi Musawi Isfahani; and in Mahjul Arifeen page 159 by Allamah Samnani; and in Diyau Saliheen page 542; and in Sahifa Sadiqiyah page 728 and in Hidayatu Zza'ireen page 648 by Muhadith Qumi.

وَحَيْرُهُ، مَا نَنَالُ بِهِ سَعَةً مِنْ رَحْمَتِكَ، وَفَوْزاً عِنْدَكَ، وَاجْعَلْ صَلَاتِنَا بِهِ مَقْبُولَةً، وَذُنُوبَنَا بِهِ مَغْفُورَةً، وَدُعَاءَنَا بِهِ مُسْتَجَاباً، وَاجْعَلْ أَرْزَاقَنَا بِهِ مَبْسُوطَةً، وَهُمُومَنَا بِهِ مَكْفِيَةً، وَحَوَائِجَنَا بِهِ مَقْضِيَةً، وَأَقْبِلْ إِلَيْنَا بِوَجْهِكَ الْكَرِيمِ.

وَأَقْبِلْ تَقَرُّبَنَا إِلَيْكَ، وَانْظُرْ إِلَيْنَا نَظْرَةً رَحِيمَةً نَسْتَكْمِلُ بِهَا الْكَرَامَةَ عِنْدَكَ، ثُمَّ لَا تَصْرِفْهَا عَنَّا بِجُودِكَ، وَاسْقِنَا مِنْ حَوْضِ جَدِّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، بِكَأْسِهِ وَبِيَدِهِ رِيّاً رَوِيّاً، هَنِيئاً سَائِغاً، لَا ظَمَأَ بَعْدَهُ، يَا أَرْحَمَ الرَّاحِمِينَ^١.



الدعاء لظهوره عجل الله تعالى فرجه

في يوم الجمعة

قال الشيخ الطوسي في «مصباح المتهجد»: يقول إذا أراد الصلاة على النبي ﷺ في يوم الجمعة:

اَللّٰهُمَّ اجْعَلْ صَلَاتِكَ، وَصَلَوَاتِ مَلَائِكَتِكَ وَرُسُلِكَ، عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ.

١. تحفة الزائر: طبع الحجري غير مرقم، زاد المعاد: ٤٩١، وفي مصباح الزائر: ٤٤٦ بتفاوت يسير.

and supplications, through his blessing, let our prayers be accepted through him and our sins to be forgiving through him, let our livelihood be unrestricted through him, eradicates our problems and afflictions through him, grant our request through him, and turn Your kindness to us.

Accept our nearness to You, set Your Merciful Sight on us that will perfected our honour with You, such that You will never let them disappear from us by Your Generosity, and quench our thirst from the pond of his grand father (Blessing of Allah be on him and on his descendants) with his cup filled by him, of fresh, pure, sufficient, clear and cool water that there will be no thirsty after it, O' the Most Merciful of the merciful.¹

[31]

SUPPLICATION FOR HIS REAPPEARANCE

(peace be on him) **ON FRIDAY.**

Sheikh Tusi in *Misbaahul Mujtahid* said: you should read the following if you wanted to send blessing to the Prophet (peace be on him and his descendants) on Friday:

O' Allah let Your blessing and the blessing of Your Angels and the Prophets be on Muhammad and on the family of Muhammad and hasten their relief.

¹ - Tuhfatu Zza'ir: an aceint edition that is not numbered; Zadul Ma'ad: 491 and in Misbahu Zza'ir: 446 with slit difference.

أو يقول: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَعَجِّلْ فَرَجَهُمْ.^١
 وقال: روي أنه يقول مائة مرة: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ،
 وَعَجِّلْ فَرَجَهُمْ.^٢



صلوات ضراب الإصفهاني

قال السيد الأجل علي بن طاووس: ذكر صلوات على النبي وآله صلوات الله عليه
 وعليهم مروية عن مولانا المهدّي صلوات الله عليه:^٣

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ وَخَاتَمِ النَّبِيِّينَ وَحُجَّةِ
 رَبِّ الْعَالَمِينَ، الْمُتَتَجَبِّ فِي الْمِيثَاقِ، الْمُصْطَفَى فِي الظَّلَالِ،
 الْمُطَهَّرَ مِنْ كُلِّ آفَةٍ، الْبَرِيءَ مِنْ كُلِّ عَيْبٍ، الْمُؤَمَّلَ لِلنَّجَاةِ،
 الْمُرْتَجَى لِلشَّفَاعَةِ، الْمُفَوَّضَ إِلَيْهِ دِينُ اللَّهِ.

اللَّهُمَّ شَرِّفْ بُنْيَانَهُ، وَعَظِّمْ بُرْهَانَهُ، وَأَقْلَجْ حُجَّتَهُ، وَارْفَعْ
 دَرَجَتَهُ، وَأَضِيْ نُورَهُ، وَبَيِّضْ وَجْهَهُ، وَأَعْطِهِ الْفَضْلَ وَالْفَضِيلَةَ،

١. مصباح المتهجد: ٢٨٤.

٢. مصباح المتهجد: ٣٨٧.

٣. لهذه الصلوات قضية مهمة، نقلناها في «الصحيفة المهدية».

٤. أَقْلَجَ فلاناً على خصمه: غلبه وفصله.

or you say: *O' Allah bless Muhammad and the family of Muhammad and hasten their relief.*¹

It was reported that he use to recite the following (100) one hundred times:

*O' Allah bless Muhammad and the family of Muhammad and hasten their relief.*²

[32]

PRAYER FOR DARRAB AL-ISFAHANI.

Sayyid bn Taaus said: prayer for the Prophet (peace be on him and his descendant) was mentioned and it was reported from our master Al-Mahdi (peace be on him).

In the name of Allah the Beneficent the Merciful.

O' Allah! Bless Muhammad, the chief of the Messengers, the seal of the Prophets, the proof of the Lord of the worlds, the selected one in covenant, the chosen one under protection, the purified one from all evils, who is free from all defects, whom we expected to rescue us and hopping for his intercession, who is empowered with the Religion of Allah.

O' Allah! Honour his constructions, make his evidence very firm, and grant his proof upper hand, and raise his rank, make his light shining and luminous, and brighten his face, grant him kindness, virtue,

1 - Misbaahul Mutaahjjud: 284

2 - Misbaahul Mutaahjjud: 387.

وَالْمَنْزِلَةَ وَالْوَسِيلَةَ، وَالدرَجَةَ الرَّفِيعَةَ، وَابْعَثْهُ مَقَاماً مَحْمُوداً
يَغِيبُهُ بِهِ الْأَوَّلُونَ وَالْآخِرُونَ.

وَصَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ، وَوَارِثِ الْمُرْسَلِينَ، وَقَائِدِ الْعُرِّ
الْمُحَجَّلِينَ، وَسَيِّدِ الْوَصِيِّينَ، وَحُجَّةِ رَبِّ الْعَالَمِينَ.

وَصَلِّ عَلَى الْحَسَنِ بْنِ عَلِيٍّ، إِمَامِ الْمُؤْمِنِينَ، وَوَارِثِ
الْمُرْسَلِينَ، وَحُجَّةِ رَبِّ الْعَالَمِينَ.

وَصَلِّ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ، إِمَامِ الْمُؤْمِنِينَ، وَوَارِثِ
الْمُرْسَلِينَ، وَحُجَّةِ رَبِّ الْعَالَمِينَ.

وَصَلِّ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ، إِمَامِ الْمُؤْمِنِينَ، وَوَارِثِ
الْمُرْسَلِينَ، وَحُجَّةِ رَبِّ الْعَالَمِينَ.

وَصَلِّ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ، إِمَامِ الْمُؤْمِنِينَ، وَوَارِثِ
الْمُرْسَلِينَ، وَحُجَّةِ رَبِّ الْعَالَمِينَ.

وَصَلِّ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ، إِمَامِ الْمُؤْمِنِينَ، وَوَارِثِ
الْمُرْسَلِينَ، وَحُجَّةِ رَبِّ الْعَالَمِينَ.

وَصَلِّ عَلَى مُوسَى بْنِ جَعْفَرٍ، إِمَامِ الْمُؤْمِنِينَ، وَوَارِثِ
الْمُرْسَلِينَ، وَحُجَّةِ رَبِّ الْعَالَمِينَ.

position, means, exalted degree and resurrect him in a praise worthy position that the early and the later will envy him of it.

Blessing be on the commander of the faithful, the inheritor of the Messengers, the leader of the unskilled white-footed ones, and the master of the guardians and the proof of the Lord of the worlds.

Blessing be on Al-Hasan son of Ali, the leader of the believers and the inheritor of the Messengers, and the proof of the Lord of the worlds.

Blessing be on Al-Husein son of Ali, the leader of the believers, the inheritor of the Messengers and the proof of the Lord of the worlds.

Blessing be on Ali son of Al-Husein, the leader of the believers, the inheritor of the Messengers, and the proof of the Lord of the worlds.

Blessing be on Muhammad son of Ali, the leader of the believers, the inheritor of the Messengers and the proof of the Lord of the worlds.

Blessing be on Ja'afar son of Muhammad, the leader of the believers, the inheritor of the Messengers and the proof of the Lord of the world.

Blessing be on Musa son of Ja'afar, the leaders of the believers, the inheritor of the Messengers and the proof of the Lord of the worlds.

وَصَلِّ عَلَى عَلِيٍّ بْنِ مُوسَى، إِمَامِ الْمُؤْمِنِينَ، وَوَارِثِ
الْمُرْسَلِينَ، وَحُجَّةِ رَبِّ الْعَالَمِينَ.

وَصَلِّ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ، إِمَامِ الْمُؤْمِنِينَ، وَوَارِثِ
الْمُرْسَلِينَ، وَحُجَّةِ رَبِّ الْعَالَمِينَ.

وَصَلِّ عَلَى عَلِيٍّ بْنِ مُحَمَّدٍ، إِمَامِ الْمُؤْمِنِينَ، وَوَارِثِ
الْمُرْسَلِينَ، وَحُجَّةِ رَبِّ الْعَالَمِينَ.

وَصَلِّ عَلَى الْحَسَنِ بْنِ عَلِيٍّ، إِمَامِ الْمُؤْمِنِينَ، وَوَارِثِ
الْمُرْسَلِينَ، وَحُجَّةِ رَبِّ الْعَالَمِينَ.

وَصَلِّ عَلَى الْخَلْفِ الْهَادِي الْمَهْدِيِّ، إِمَامِ الْمُؤْمِنِينَ، وَوَارِثِ
الْمُرْسَلِينَ، وَحُجَّةِ رَبِّ الْعَالَمِينَ.

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَاَهْلِ بَيْتِهِ الْاَئِمَّةِ الْهَادِيْنَ، اَلْعُلَمَاءِ
الصّٰدِقِيْنَ، الْاَبْرَارِ الْمُتَّقِيْنَ، دَعَائِمِ دِيْنِكَ، وَاَرْكَانِ تَوْحِيْدِكَ،
وَتَرَاجِمَةِ وَحْيِكَ، وَحُجَجِكَ عَلَى خَلْقِكَ، وَخُلَفَائِكَ فِي اَرْضِكَ.
اَلَّذِيْنَ اخْتَرْتَهُمْ لِنَفْسِكَ، وَاَصْطَفَيْتَهُمْ عَلَى عِبَادِكَ،
وَارْتَضَيْتَهُمْ لِدِيْنِكَ، وَخَصَّصْتَهُمْ بِمَعْرِفَتِكَ، وَجَلَّلْتَهُمْ
بِكِرَامَتِكَ، وَغَشَّيْتَهُمْ بِرَحْمَتِكَ، وَرَبَّيْتَهُمْ بِنِعْمَتِكَ، وَغَذَّيْتَهُمْ

Blessing be on Ali son of Musa, the leader of the believers, the inheritor of the Messengers and the proof of the Lord of the worlds.

Blessing be on Muhammad son of Ali, the leader of the believers, the inheritor of the Messengers and the proof of the Lord of the world.

Blessing be on Ali son of Muhammad, the leader of the believers, the inheritor of the Messengers and the proof of the Lord of the world.

Blessing be on Al-Hasan son of Ali, the leader of the believers, the inheritor of the Messengers and the proof of the Lord of the world.

Blessing be on Al-Mahdi, the guide and successor, the leader of the believers, the inheritor of the Messengers and the proof of the Lord of the worlds.

O' Allah! Send Your blessing on Muhammad and on his holy household, the leaders of the Guides, the trusted scholars, the pious and the faithful one, the supporters of Your Religion, the pillars of Your Monotheism, the translators of Your revelation, Your proofs on Your creatures and Your ambassadors on the Earth. Those whom You have chosen for Yourself, You appointed them to Your servants and being contented with them for Your Religion and specialize them with Your cognition, and signified them with Your honour, cover them with Your blessing and trained them with Your provisions, and feed them

بِحِكْمَتِكَ، وَأَلْبَسْتَهُمْ نُورَكَ، وَرَفَعْتَهُمْ فِي مَلَكُوتِكَ، وَحَفَفْتَهُمْ
بِمَلَائِكَتِكَ، وَشَرَّفْتَهُمْ بِنَبِيِّكَ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَيْهِمْ، صَلَوةً زَاكِيةً نَامِيَةً كَثِيرَةً
دَائِمَةً طَيِّبَةً لَا يُحِيطُ بِهَا إِلَّا أَنْتَ، وَلَا يَسَعُهَا إِلَّا عِلْمُكَ،
وَلَا يُحْصِيهَا أَحَدٌ غَيْرُكَ.

اللَّهُمَّ وَصِّلْ عَلَى وَلِيِّكَ، الْمُحْيِي سُنَّتِكَ، الْقَائِمِ بِأَمْرِكَ،
الدَّاعِي إِلَيْكَ، الدَّلِيلِ عَلَيْكَ، حُجَّتِكَ عَلَى خَلْقِكَ، وَخَلِيفَتِكَ فِي
أَرْضِكَ، وَشَاهِدِكَ عَلَى عِبَادِكَ.

اللَّهُمَّ أَعِزِّ نَصْرَهُ، وَمُدِّ فِي عُمُرِهِ، وَزَيِّنِ الْأَرْضَ بِطُولِ
بَقَائِهِ.

اللَّهُمَّ اكْفِهِ بَغْيَ الْحَاسِدِينَ، وَأَعِذْهُ مِنْ شَرِّ الْكَائِدِينَ، وَازْجُرْ
عَنْهُ إِرَادَةَ الظَّالِمِينَ، وَخَلِّصْهُ مِنْ أَيْدِي الْجَبَّارِينَ.

اللَّهُمَّ أَعْطِهِ فِي نَفْسِهِ وَذُرِّيَّتِهِ، وَشِيعَتِهِ وَرَعِيَّتِهِ، وَخَاصَّتِهِ
وَعَامَّتِهِ وَعَدُوَّهُ وَجَمِيعَ أَهْلِ الدُّنْيَا، مَا تُقَرُّ بِهِ عَيْنُهُ، وَتَسُرُّ بِهِ
نَفْسُهُ، وَبَلَّغْهُ أَفْضَلَ مَا أَمَّلَهُ فِي الدُّنْيَا وَالْآخِرَةِ، إِنَّكَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ.

with Your wisdom, cloth them with Your light and raised them in Your kingdom and surrounded them with Your Angels and honoured them with Your Prophet, Your peace be on him and his holy progeny.

O' Allah! Send Your blessing on Muhammad and on them, such blessing that is clean, outgrowth, in abundant, and pure that is not protected except by You and none can encompass it except Your knowledge, and other than You can not count it.

O' Allah! Send Your blessing to Your Guard, who shall revive Your custom, who shall stand with Your command, who shall call people to Your path, Your evidence, and Your proof against Your creatures, your ambassador on Your Earth, Your witness on Your servants, O' Allah consolidates his help and prolong his life, and adorned the Earth to the extent of his existence.

O' Allah! Suffice him from the offence of the envious ones, and grant him refuge from the evils of the conspirators, and restrain him from the wishes of the oppressors, and rescue him from the hands of the arrogant ones.

O' Allah! Grant him, his offspring, his followers, his congregation, his special and general followers, his enemy and the whole inhabitant of this world what will delight him, and will make him happy, let him reach the best of his expectation in this world and the world Hereafter; indeed You possess power over all things.

اَللّٰهُمَّ جَدِّدْ بِهٖ مَا اَمْتَحٰى مِنْ دِيْنِكَ، وَاَحْيِ بِهٖ مَا بُدِّلَ مِنْ
كِتَابِكَ، وَاَظْهَرْ بِهٖ مَا غُيِّرَ مِنْ حُكْمِكَ، حَتّٰى يَعُوْدَ دِيْنُكَ بِهٖ
وَعَلٰى يَدَيْهِ غَضًّا جَدِيْدًا خَالِصًا مُّخْلِصًا لَا شَكَّ فِيْهِ، وَلَا شُبْهَةً
مَعَهُ، وَلَا بَاطِلَ عِنْدَهُ، وَلَا بِدْعَةَ لَدَيْهِ.

اَللّٰهُمَّ نَوِّرْ بِنُوْرِهِ كُلَّ ظُلْمَةٍ، وَهْدِّ بِرُكْنِهِ كُلَّ بِدْعَةٍ، وَاَهْدِمْ
بِعِزِّهِ كُلَّ ضَلَالَةٍ، وَاَقْصِمْ بِهٖ كُلَّ جَبَّارٍ، وَاَخْمِدْ بِسَيِّفِهِ كُلَّ نَارٍ،
وَاَهْلِكْ بِعَدْلِهِ جَوْرَ كُلِّ جَائِرٍ، وَاَجْرِ حُكْمَهُ عَلٰى كُلِّ حُكْمٍ،
وَاَذِلَّ بِسُلْطَانِهِ كُلَّ سُلْطَانٍ.

اَللّٰهُمَّ اَذِلَّ كُلَّ مَنْ نَاوَاهُ، وَاَهْلِكْ كُلَّ مَنْ عَادَاهُ، وَاْمْكُرْ بِمَنْ
كَادَهُ، وَاَسْتَأْصِلْ مَنْ جَحَدَهُ حَقَّهٗ، وَاَسْتَهَانَ بِأَمْرِهِ، وَسَعَىٰ فِي
إِطْفَاءِ نُوْرِهِ، وَأَرَادَ إِخْمَادَ ذِكْرِهِ.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ الْمُصْطَفٰى، وَعَلٰى اٰلِ الْمُتَرَضٰى،
وَفَاطِمَةَ الزَّهْرَاءِ، وَالْحَسَنِ الرِّضَا، وَالْحُسَيْنِ الْمُصْطَفٰى، وَجَمِيعِ
الْأَوْصِيَاءِ، مَصَابِيحِ الدُّجٰى، وَأَعْلَامِ الْهُدٰى، وَمَنَارِ التَّقٰى،
وَالْعُرْوَةِ الْوُثْقٰى، وَالْحَبْلِ الْمَتِيْنِ، وَالصِّرَاطِ الْمُسْتَقِيْمِ.

وَصَلِّ عَلٰى وَلِيِّكَ وَوَلَاةِ عَهْدِكَ، وَالْأَيْمَةِ مِنْ وَلَدِهِ، وَمُدِّ فِي

O' Allah! Renew what has been obliterated in Your Religion through him, revive through him what has been changed in Your Book, and manifest through him Your law that has been changed till Your Religion return to new and free from any suspicion and no any obscurity in it, no any falsehood in it, and no any innovation before it.

O' Allah! Brighten all darkness with his light, demolish all innovation with his pillars, destroy all misguidance with his glory, break all arrogant through him, quench all fire with his sword, destroy all injustice with his justice, prevail his law above all laws and let his government degrade other governments.

O' Allah! Degrade who ever intended bad against him, destroy who ever show his enmity towards him, plan all those that has any bad plot against him, eradicate who ever denied his right and neglected his commands, and struggle to extinguishes his light and wish to quench his remembrance.

O' Allah! Bless be on Muhammad the chosen one, and Ali Al-Murtada, and Fatimah Zahra, and Al-Hasan Rida, and Al-Husein Al-Mustafa, and the whole Guardians, the lamp for the darkness, the signs of guidance, the minaret of the God fearing ones, the most firm handle, the strong rope and the right path.

May Your blessing be on the legacy, the adherence to Your covenant and to the Imams from his descendants, prolong

أَعْمَارِهِمْ، وَزِدْ فِي آجَالِهِمْ، وَبَلِّغْهُمْ أَقْصَى آمَالِهِمْ، دِينًا وَدُنْيًا
وَأَخْرَةً، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.^١



فضيلة قراءة سورة الإسراء في كل ليلة جمعة

ونذكر في هذا الباب ما رواه في «تفسير البرهان» عن العياشي والصدوق في
كتابيهما، بإسنادهما عن الصادق عليه السلام قال:

من قرأ سورة بني إسرائيل في كل ليلة جمعة لم يمت حتى يدرك القائم،
ويكون من أصحابه.^٢

١. مصباح المتهجد: ٤٠٦، البلد الأمين: ١٢٠، المصباح: ٧٢٥، دلائل الإمامة: ٥٤٩ ونحوه في جمال الأسبوع: ٣٠٤.

٢. مكيال المكارم: ٣٧٨/٢، المصباح: ٥٨٥، ثواب الأعمال: ١٠٧.

*their years and increase their life span and let them achieve their utmost hope in Your Religion, this world and the world Hereafter, indeed You possess power over all things.*¹

[33]

THE VIRTUES FOR RECITING SURAH AL-ISRAA'I EVERY FRIDAY NIGHTS.

In this chapter we shall mention what was reported in "*Tafseer Al-Burhan*" from Al-Ayaashi and Suduq in their books, the chain of the narration is linked to Imam Sadiq (peace be on him) he said: "whoever recite Surah Al-Israa'i every Friday night will not die **until he meet with Imam Al-Mahdi and shall be among his companion**"²

1 - Misbaahul Mutaahajjid : 406; Baladul Ameen: 120; Al-misbaah: 725; Dala'il Al-imamah: 549; Jamaalil Usbuy: 304.

2 - Mikyaalil Makarim 2: 378; Al-Misbaah: 585; Thawaabul A'mal: 107.

الباب الخامس

في أدعية الشهور



الدعاء المروي عن مولانا صاحب الزمان أرواحنا فداءه
يقرأ في كل يوم من شهر رجب

قال ابن عيَّاش: ومما خرج على يد الشيخ أبي جعفر محمد بن عثمان بن
سعيد من الناحية المقدسة دعاء لكل يوم من رجب:

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ بِمَعَانِيْ جَمِيْعٍ مَا يَدْعُوْكَ بِهِ وُلَاةُ اَمْرِكَ،
اَلْمَأْمُوْنُوْنَ عَلٰى سِرِّكَ، اَلْمُسْتَبْشِرُوْنَ بِاَمْرِكَ، اَلْوَاصِفُوْنَ
لِقُدْرَتِكَ، اَلْمُعْلِنُوْنَ لِعَظَمَتِكَ، اَسْأَلُكَ بِمَا نَطَقَ فِيْهِمْ مِنْ
مَّشِيَّتِكَ، فَجَعَلْتَهُمْ مَّعَادِنَ لِكَلِمَاتِكَ، وَاَرْكَانًا لِتَوْحِيْدِكَ وَاٰيَاتِكَ
وَمَقَامَاتِكَ الَّتِي لَا تَعْطِيْلَ لَهَا فِي كُلِّ مَكَانٍ يَغْرِفُكَ بِهَا مَنْ
عَرَفَكَ، لَا فَرْقَ بَيْنَكَ وَبَيْنَهَا اِلَّا اَنَّهُمْ عِبَادُكَ وَخَلْقُكَ، فَتَقْطَعُهَا
وَرَتَقْطَعُهَا بِيَدِكَ، بَدْوُهَا مِنْكَ وَعَوْدُهَا اِلَيْكَ، اَعْضَادُهَا وَاَشْهَادُ

CHAPTER FIVE ON MONTHLY SUPPLICATION.

[34]

**THE NARRATED SUPPLICATION FROM OUR MASTER,
THE LEADER OF THE TIME (May our souls be sacrifice for
him) TO BE RECITED IN THE HOLY MONTH OF RAJAB.**

Ibn Ayyash said: this is among the supplications that were obtained through Sheikh Abi Ja'afar, Muhammad bn Uthman bn Saeed from the holy one to be observed every day in the holy month of Rajab:

O' Alah! I am requesting from You with the meaning of the supplication by which You are called by leaders of Your affairs, the trustworthy of Your secret, the cheerful ones with Your command, the describer of Your Mightiness, the announcer of Your Greatness. I requested from You what was uttered by Your wishes on them, hence You made them the resources of Your words, the pillars of Your Monotheism, Your signs and Your location that was not at any place vacated for those that knows You, there is no difference between You and them except they are

Your servants and creatures, they are unstitch and their mending is in Your Hand, their commencing is from You and their returning is unto You. The support, the witness,

وَمُنَاةٌ وَأَذْوَادٌ وَحَفَظَةٌ وَرُودٌ، فِيهِمْ مَلَأَتْ سَمَاءَكَ وَأَرْضَكَ
حَتَّى ظَهَرَ أَنَّ لَا إِلَهَ إِلَّا أَنْتَ.

فَبِذَلِكَ أَسْأَلُكَ وَبِمَوَاقِعِ الْعِزِّ مِنْ رَحْمَتِكَ، وَبِمَقَامَاتِكَ
وَعَلَامَاتِكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِهِ، وَأَنْ تَزِيدَنِي إِيْمَانًا
وَتَشَبُّهًا، يَا بَاطِنًا فِي ظُهُورِهِ وَظَاهِرًا فِي بُطُونِهِ وَمَكْنُونِهِ، يَا
مُفَرِّقًا بَيْنَ النُّورِ وَالْدِّيْجُورِ، يَا مَوْصُوفًا بِغَيْرِ كُنْهِ، وَمَعْرُوفًا
بِغَيْرِ شَبْهِ، حَادِّ كُلِّ مَحْدُودٍ، وَشَاهِدَ كُلِّ مَشْهُودٍ، وَمَوْجِدَ كُلِّ
مَوْجُودٍ، وَمُخْصِي كُلِّ مَعْدُودٍ، وَفَاقِدَ كُلِّ مَفْقُودٍ، لَيْسَ دُونَكَ
مِنْ مَعْبُودٍ أَهْلَ الْكِبَرِيَاءِ وَالْجُودِ.

يَا مَنْ لَا يُكَيِّفُ بِكَيْفٍ، وَلَا يُؤَيِّنُ بِأَيْنٍ، يَا مُحْتَجِبًا عَنْ كُلِّ
عَيْنٍ، يَا دَيْمُومٌ يَا قَيُّومٌ، وَعَالِمَ كُلِّ مَعْلُومٍ، صَلِّ عَلَى عِبَادِكَ
الْمُتَّجِبِينَ، وَبَشْرِكَ الْمُحْتَجِبِينَ، وَمَلَائِكَتِكَ الْمُقَرَّبِينَ، وَالْبُهَمِ
الصَّافِينَ الْخَافِينَ.

وَبَارِكْ لَنَا فِي شَهْرِنَا هَذَا الْمُرَجَّبِ الْمُكَرَّمِ، وَمَا بَعْدَهُ مِنْ
الْأَشْهُرِ الْحُرْمِ، وَأَسْبِغْ عَلَيْنَا فِيهِ النِّعَمَ، وَأَجْزِلْ لَنَا فِيهِ الْقِسَمَ،
وَأَبْرِزْ لَنَا فِيهِ الْقِسَمَ، بِاسْمِكَ الْأَعْظَمِ الْأَعْظَمِ الْأَجَلِّ الْأَكْرَمِ

*the cause of death, deprivation, and protection are all from You.
With them You filled Your Heaven and Your Earth until there is no
god except You manifested.*

*So with that I requested from You, and with the prestigious
location from Your mercy, for the sake of Your Location and signs, to
send Your blessing upon Muhammad and upon his family and to
increase my faith and firmness in Religion, O' He who is inward in
His manifestation and manifest in His inwardness and hidden, O' He
who distinguished between light and gloominess, O' He who is
describe without His true nature, who was known without
resemblance, who created every limit, who witness every thing that is
taking place, who cause everything into existence, who enumerates
every thing that is counted, He who devoid every none existence, none
of the worshiped one that worth pride and generosity beside You.*

*O' He who was not conditioned with how, and not located with
place, O' He who is hidden to every sight, O' He who is continuous,
O' The Everlasting, who knows every thing known, send Your
blessing on Your chosen servants, and the selected one among the
mankind and to Your intimate Angels, including those ones on row
and those on circumambulating.*

*Bless us in this our holy month, and in other sacred months that
shall come after it, and accomplished Your favour on us, grant us
abundant portion, and justify the portion bestowed on us in the sacred
month for the sake of Your great and utmost Name*

الَّذِي وَضَعْتَهُ عَلَى النَّهَارِ فَأَضَاءَ، وَعَلَى اللَّيْلِ فَأَظْلَمَ، وَاعْفِرْ
لَنَا مَا تَعَلَّمْنَا وَمَا لَمْ نَعْلَمْ، وَاعْصِمْنَا مِنَ الذُّنُوبِ خَيْرَ الْعِصَمِ،
وَاكْفِنَا كَوَافِي قَدْرِكَ.

وَأَمْنُنْ عَلَيْنَا بِحُسْنِ نَظْرِكَ، وَلَا تَكِلْنَا إِلَى غَيْرِكَ، وَلَا تَمْنَعْنَا
مِنْ خَيْرِكَ، وَبَارِكْ لَنَا فِي مَا كَتَبْتَهُ لَنَا مِنْ أَعْمَارِنَا، وَأَصْلِحْ لَنَا
خَبِيئَةَ أَسْرَارِنَا، وَأَعْطِنَا مِنْكَ الْأَمَانَ، وَاسْتَعْمِلْنَا بِحُسْنِ
الْإِيمَانِ، وَبَلِّغْنَا شَهْرَ الصِّيَامِ، وَمَا بَعْدَهُ مِنَ الْأَيَّامِ وَالْأَعْوَامِ، يَا
ذَا الْجَلَالِ وَالْإِكْرَامِ^١.

قال في عمدة الزائر: بيان: ولاية الأمر محمد وأهل بيته صلوات الله عليهم أجمعين، وهم
الموصوفون بهذه الصفات الجميلة، وهم المقامات التي لا تعطيل لها في كل
مكان، لأنهم ﷺ إذا دعوا الله تعالى بتلك المعاني المخزونة عندهم، أو دعا الداعي
بهم، أو بما دعوا به في كل مكان على كل شيء استجاب الله لهم دعائهم من غير
تعطيل.

لأن المبدء فياض والمحل قابل، وببركتهم يفيض على الداعي، بل على جميع
الخلق، وهذا هو السر في لزوم الصلوات عليهم والتوسل لله عز وجل بهم في كل حاجة،
لأن من صلى عليهم لا يرد^٢.

١. المصباح: ٧٠١، مصباح المتهجد: ٨٠٣، البحار: ٣٩٢/٩٨، إقبال الأعمال: ١٤٥.

٢. عمدة الزائر: ١٧٤.

that You kept on the noon that make it to illuminate, and on the night that make it darken, so forgive us regards what You know about us and what we didn't know.

Grant us best protection from sin, and suffice us with Your strength, and bestowed on us with Your good consideration, and don't direct us to other than You, don't deprive us of Your benefits, bless us for the years You have written for us, and reform our hidden secrets and grant us security from yourself, let us put the good faith in You for Your service and grant us to witness the holy month of fasting (Ramadan) and the days and years after it, O' the possessor of Majesty and Splendor.¹

It was said in "Umdatul Zaa'ir":

Explanation: The leader of the affair is Muhammad and his household (peace be on them all) they were been described with this beautiful attributes, they are the ranks which are vacated at any given place, because when they (peace be on them) call Allah the Most High with the hidden meanings with them, or a caller calls with their names or with how they call in any place and for what ever reason, Allah will accept the prayer without any delay.

Because they are the source of bountifulness and place of acceptance, with their blessing the caller receive bounty even the entire creature, **this is the secret behind praying for them and seeking their intercession in Allah the Majesty the Mighty for your entire request**, because it will not be rejected from who ever pray for them.²

1 - Al-Misbaah: 701; Misbaahul Mutaahajjid: 803; Al-Bihar 98: 392; Iqbalil A'amal: 145.

2 - Umdatul Zaa'ir: 174.



دعاء آخر مروى عنه أرواحنا فداه

يقرأ في كل يوم من شهر رجب

قال ابن عيَّاش: وخرج أيضاً من النّاحية المقدّسة على يد الشّيخ أبي القاسم الحسين بن روح هذا الدّعاء في أيّام رجب:

اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ بِاَلْمَوْلُوْدَيْنِ فِي رَجَبٍ مُحَمَّدٍ بِنِ عَلِيٍّ
الثّانِي، وَابْنِهِ عَلِيٍّ بِنِ مُحَمَّدٍ الْمُتَنَجِّبِ، وَاتَّقَرَّبُ بِهِمَا اِلَيْكَ خَيْرَ
الْقَرَبِ، يَا مَنْ اِلَيْهِ الْمَعْرُوفُ طُلِبَ، وَفِيْما لَدَيْهِ رُغِبَ.

اَسْأَلُكَ سُؤْالَ مُعْتَرِفٍ مُّذْنِبٍ قَدْ اَوْبَقَتْهُ ذُنُوْبُهُ، وَאוْتَقَتْهُ عِيُوْبُهُ،
فَطَالَ عَلَيَّ الْخَطَايا دُوُوْبُهُ، وَمِنَ الرِّزَايا خُطُوْبُهُ، يَسْأَلُكَ التَّوْبَةَ،
وَحُسْنَ الْاَوْبَةِ، وَالنُّزُوْعَ عَنِ الْحَوْبَةِ، وَمِنَ النَّارِ فُكاكَ رَقَبَتِهِ،
وَالْعَفْوَ عَمَّا فِي رِبْقَتِهِ، فَاَنْتَ يَا مَوْلايَ اَعْظَمُ اَمَلِهِ وَثِقَتِهِ.

اَللّٰهُمَّ وَاسْأَلُكَ بِمَسائِلِكَ الشَّرِيْفَةِ، وَوَسائِلِكَ الْمُنيْفَةِ، اَنْ
تَتَعَمَّدَنِي فِي هَذَا الشَّهْرِ بِرَحْمَةٍ مِنْكَ واسِعَةٍ، وَنِعْمَةٍ وازِعَةٍ،
وَنَفْسٍ بِما رَزَقْتَهَا قانِعَةٍ اِلَى نُزُولِ الْخافِرَةِ، وَمَحَلِّ الْآخِرَةِ، وَما
هِيَ اِلَيْهِ صائِرَةٌ.^١

١. المصباح: ٧٠٣، مصباح المتّجّد: ٨٠٥، البحار: ٣٩٣/٩٨، إقبال الأعمال: ١٤٦.

[35]**ANOTHER SUPPLICATION NARRATED FROM HIM (may our souls be sacrifice for him) TO BE RECITED EVERY DAY IN THE HOLY MONTH OF RAJAB.**

Ibn Ayyashi said: this supplication was from the holy Imam through Sheikh Abi Al-Qasim Al-Husein bn Ruh, to be recited in the days of Rajab.

O' Allah! I am requesting from You for the sake of the two great birth in the holy month of Rajab, they are the second Muhammad bn Ali and his son Ali bn Muhammad, the selected ones, I seek an excellent nearness to You through both of them, O' He unto Him all requests are known, and every one incline towards what is with him.

I requested from while confessing my sins that has ruin me, whose blames has chained, and has taken long time while committing mistakes, and was engaged with afflictions, asking You for Your pardon and good return, and forgiveness during the taking off of the soul, and free his neck from Hell fire, and pardon all that is in his loop, O' my master, You are his great hope and trust.

O' Allah, I requested from You with Your honourable issues and Your elevated means, to cover me with Your encompassing blessing in this month, and Your restraint favour, and grant me a soul that will suffice with Your provision on him till inducement is descend on me, and station of the last day, when every thing shall return back to You.¹

1 - Al-Misbaah: 703; Misbaahul Mutaahajjid: 805; Al-Bihar: 98: 393; Iqbaalil A'amal: 146.



الدعاء الثالث

يقرأ في أيام شهر رجب

روي عن محمد بن عبد الرحمن التستري أنه قال: مررت ببني رواس، فقال لي بعض إخواني: لو ملت بنا إلى مسجد صعصعة، فصلينا فيه، فإن هذا رجب ويستحب فيه زيارة هذه المواضع المشرفة التي وطئها الموالى بأقدامهم، وصلوا فيها، ومسجد صعصعة منها.

قال: فملت معه إلى المسجد، وإذا ناقة معلقة مرحلة قد أنيخت بباب المسجد فدخلنا وإذا برجل عليه ثياب الحجاز، وعمّة كعمّتهم، قاعد يدعو بهذا الدعاء فحفظته أنا وصاحبي وهو: (قال الشيخ الطوسي أعلى الله مقامه: يستحب أن يقرأ هذا الدعاء في كل يوم من شهر رجب:)

اللَّهُمَّ يَا ذَا الْمِنَّةِ السَّابِغَةِ، وَالْأَلَاءِ الْوَازِعَةِ، وَالرَّحْمَةِ الْوَاسِعَةِ، وَالْقُدْرَةِ الْجَامِعَةِ، وَالنِّعَمِ الْجَسِيمَةِ، وَالْمَوَاهِبِ الْعَظِيمَةِ، وَالْأَيَادِي الْجَمِيلَةِ، وَالْعَطَايَا الْجَزِيلَةِ.

يَا مَنْ لَا يُنْعَتُ بِتَمْثِيلٍ، وَلَا يُمَثَّلُ بِنَظِيرٍ، وَلَا يُغْلَبُ بِظَهِيرٍ، يَا مَنْ خَلَقَ فَرَزَقًا، وَاللَّهُمَّ فَأَنْطِقْ، وَابْتَدَعْ فَشَرِّعْ، وَعَلَا فَارْتَفَعْ، وَقَدَّرْ فَأَحْسَنْ، وَصَوَّرْ فَأَتَّقَنْ، وَاحْتَجَّ فَأَبْلَغْ، وَأَنْعَمَ فَأَسْبِغْ، وَأَعْطَى فَأَجْزَلْ، وَمَنْحَ فَأَفْضَلْ.

[36]

**THE THIRD SUPPLICATION
IT IS RECITED DURING THE DAYS OF THE
HOLY MONTH OF RAJAB.**

It was narrated from Muhammad bn Abdurrahman Al-Tastari who said: I pass by bani Rawas and some of my brothers said to me: follow me to the mosque of Sa'asa'ah so that we observe prayer in it, for the fact that it is recommended to visit this holy place that our masters has matched their honourable feet on, he said: I went along with him to the Mosque suddenly a she-camel was tied by the door of the Mosque, we entered and suddenly saw a man in Al-hijaz cloth, and his turban is like their own, sitting down while supplicating and I memorize it together with my friend.

Sheikh Tusi (may Allah elevate his position) said: "it is recommended to recite this supplication every day in the holy month of Rajab.

O' Allah! He who possesses abundant favours, restraint benefactions, encompassed blessing, and comprehensive strength, and immense favour and great gifts, beautiful support and plentiful offers.

O' He who is not described by comparism, and not compared with a counterpart, and He is not overcome by anything with its helpers, O' He who create and make all provision, He who inspire and make people to pronounce, He originate and commence, He ascends and elevated, He has power to punish but He do good, He who shape things and do it excellently, He who raise objection and notify, He who bestowed and accomplished it, He who give in abundant, He who grant and make it better.

يَا مَنْ سَمَا فِي الْعِزِّ فَفَاتَ نَوَاطِرَ الْأَبْصَارِ، وَدَنَا فِي اللَّطْفِ
فَجَازَ هَوَاجِسَ الْأَفْكَارِ، يَا مَنْ تَوَحَّدَ بِالْمُلْكِ فَلَا نِدَّ لَهُ فِي
مَلَكُوتِ سُلْطَانِهِ، وَتَفَرَّدَ بِالْآلَاءِ وَالْكَبَرِيَاءِ، فَلَا ضِدَّ لَهُ فِي
جَبَرُوتِ شَأْنِهِ، يَا مَنْ حَارَتْ فِي كِبَرِيَاءِ هَيْبَتِهِ دَقَائِقُ لَطَائِفِ
الْأَوْهَامِ، وَأَنْحَسَرَتْ دُونَ إِدْرَاكِ عَظَمَتِهِ خَطَائِفُ أَبْصَارِ الْأَنَامِ.
يَا مَنْ عَنَتِ الْوُجُوهُ لِهَيْبَتِهِ، وَخَضَعَتِ الرِّقَابُ لِعَظَمَتِهِ،
وَوَجَلَتِ الْقُلُوبُ مِنْ خِيفَتِهِ، أَسْأَلُكَ بِهَذِهِ الْمَدْحَةِ الَّتِي لَا تَنْبَغِي
إِلَّا لَكَ، وَبِمَا وَآيَتْ بِهِ عَلَى نَفْسِكَ لِدَاعِيكَ مِنَ الْمُؤْمِنِينَ، وَبِمَا
ضَمِنْتَ الْإِجَابَةَ فِيهِ عَلَى نَفْسِكَ لِلدَّاعِينَ.

يَا أَسْمَعَ السَّامِعِينَ، وَأَبْصَرَ النَّاطِرِينَ، وَأَسْرَعَ الْخَاسِبِينَ، يَا
ذَا الْقُوَّةِ الْمَتِينِ، صَلِّ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ، وَعَلَى أَهْلِ بَيْتِهِ
[الْأَيُّمَةِ الصَّادِقِينَ]، وَأَقْسِمُ لِي فِي شَهْرِنَا هَذَا خَيْرٌ مَا قَسَمْتُ،
وَأَحْتِمُ لِي فِي قَضَائِكَ خَيْرٌ مَا حَتَمْتُ.

وَأَحْتِمُ لِي بِالسَّعَادَةِ فِيمَنْ خَتَمْتُ، وَأَحْيَيْتَنِي
مَوْفُورًا، وَأَمْتَنِي مَسْرُورًا وَمَغْفُورًا، وَتَوَلَّ أَنْتَ نَجَاتِي مِنْ
مُسَائِلَةِ الْبَرْزَخِ، وَادْرَأْ عَنِّي مُنْكَرًا وَنَكِيرًا، وَأَرِ عَيْنِي مُبَشِّرًا

O' He who is elevated in prestige and was escaped by all sight, He whose kindness is near and traversed peoples notion and thought, O' He who is alone in His Kingdom and there is no any counterpart to Him in His Authority. He is alone in Benefaction and pride, there is no opposition to Him in His Omnipotence, O' He who glory of His solemnity is passionate in every movement of kind imaginations, and peoples sight diminish in perceiving His Greatness.

O' He whose Eyes are constraint to His Solemnity, and all supervision succumbed to His Greatness and the minds are apprehensive due to His favour.

I seek from You with this laudation that no one deserved it except You, for what You have made incumbent for Yourself, O' the best that hear among all hearer, O' the best that see among the viewers, O' He who possess firm strength.

Send Your blessing to the seal of the Prophets and to his holy household (the truthful leaders), grant me a portion among the goods You have distributed in this holy month and make inevitable for me Your good destiny.

Seal all my issues with felicity, let me alive with abundant life, and take my life in happiness and forgiveness, take over my rescue from the problems of the period between death and resurrection (Barzakhiy) and turn away from me the affliction of Munkar and Nakeer, and my eye be of glad tidings

وَبَشِيرًا، وَاجْعَلْ لِي إِلَى رِضْوَانِكَ وَجِنَانِكَ مَصِيرًا وَعَيْشًا
قَرِيرًا، وَمُلْكًا كَبِيرًا، وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ كَثِيرًا.

ثم سجد طويلاً، وقام وركب الراحلة وذهب.

فقال لي صاحبي: نراه الخضر عليه السلام فما بالناس لا نكلمه كأنما أمسك على ألسنتنا، فخرجنا فلقينا ابن أبي رواد الرواسي فقال: من أين أقبلتما؟ قلنا: من مسجد صعصعة، وأخبرناه بالخبر.

فقال: هذا الراكب يأتي مسجد صعصعة في اليومين والثلاثة لا يتكلم. قلنا: من هو؟ قال: فمن تريانه أنتما؟ قلنا: نظنّه الخضر عليه السلام.

فقال: فأنا والله ما أراه إلا من الخضر عليه السلام محتاجٌ إلى رؤيته، فانصرفا راشدين.

فقال لي صاحبي: هو والله صاحب الزمان أرواحفاده.^١

أقول: قال السيد الأجلّ عليّ بن طاووس: روي هذا الدعاء عن أمير المؤمنين عليه السلام، ولكنه لما كان الدعاء يقرأ في أيام شهر رجب نقلناه في هذا الباب أي باب أدعية الشهور.



دعاء يوم الثالث من شعبان

قال العلامة المجلسي رحمته الله في البحار: خرج إلى القاسم بن العلاء الهمداني وكيل أبي محمد عليه السلام أن مولانا الحسين عليه السلام ولد يوم الخميس لثلاث خلون من شعبان، فصممه وادع فيه بهذا الدعاء.^٢

١. المزار للشهيد: ٢٧٧، المصباح: ٦٩٩، البحار: ٤٤٦/١٠٠، إقبال الأعمال: ١٤٣ بتفاوت.

٢. البحار: ٣٤٧/١٠١.

and hopeful, let me dwelled in your pleasure and Paradise with a firm and stable living and mighty kingdom, abundant blessing be upon Muhammad and upon his holy family.

He prostrate in a very long time, he then stood up and go on his way.

My friend said to me: we saw him to be Khidr (peace be on him) why don't we talk to him as if he has put hold to our tongue, so we came out and met with ibn Abi Rawaad Al-Rawaasi and said: where are you (both) coming from? From Sa'asa'ah Mosque we replied and told him about the incident.

He said: this man normally comes to Sa'asa'ah Mosque every two days or three but he doesn't talk. We said: who is he? Who do you think he is? He inquired, we said, we deem him to be Khidr (peace be on him), he said, to God I also deem him to be Khidr (peace be on him); later my friend said to me, to God the man was the leader of the time (may our souls be sacrifice for him).¹

I say: Sayyid Ali bn Taaus said: this supplication was narrated from the commander of the faithful (peace be on him) but for the fact that this supplication is offered during the day of the holy month of Rajab we decided to bring it under the chapter of the monthly supplications.

[37]

SUPPLICATION ON THE THIRD DAY OF THE HOLY MONTH OF SHA'BAN.

Allamah Majlisi in Bihar said: from Al-Qasim bn Al-Ala'a Al-Hamdani the trustee of Abi Muhammad (peace be on him) that our master Husein (peace be on him) was born on Thursday the third day of Sha'ban, so fast in this day and offer this supplication.²

1 - Al-Mizar by Shaheed: 277; Al-Misbaah: 699; Al-Bihar 100: 446; Iqbaalil A'amal: 143 with little difference.

2 - Al-Bihar 101: 347.

وقال في زاد المعاد: صدر الأمر من صاحب الأمر صلوات الله عليه إن يوم الثالث من شهر شعبان يوم ولادة الإمام الحسين عليه السلام فصمه وادع بهذا الدعاء:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ الْمَوْلُودِ فِي هَذَا الْيَوْمِ، الْمَوْعُودِ
بِشَهَادَتِهِ قَبْلَ اسْتِهْلَالِهِ وَوِلَادَتِهِ، بِكَتْمِهِ السَّمَاءِ وَمَنْ فِيهَا،
وَالْأَرْضِ وَمَنْ عَلَيْهَا، وَلَمَّا يَطَأُ لَابَتَيْهَا قَتِيلَ الْعَبْرَةِ وَسَيِّدِ
الْأُسْرَةِ، الْمَمْدُودِ بِالنُّصْرَةِ يَوْمَ الْكُرَّةِ، الْمَعْوِضِ مِنْ قَتْلِهِ أَنَّ
الْأَيِّمَةَ مِنْ نَسْلِهِ، وَالشِّفَاءَ فِي تُرْبَتِهِ، وَالْفَوْزَ مَعَهُ فِي أَوْبَتِهِ،
وَالْأَوْصِيَاءَ مِنْ عِثْرَتِهِ، بَعْدَ قَائِمِهِمْ وَغَيْبَتِهِ، حَتَّى يُدْرِكُوا
الْأَوْتَارَ، وَيَثَارُوا الثَّارَ، وَيَرْضُوا الْجَبَّارَ، وَيَكُونُوا خَيْرَ أَنْصَارِ،
صَلَّى اللَّهُ عَلَيْهِمْ، مَعَ اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ.

اللَّهُمَّ فَبِحَقِّهِمْ إِلَيْكَ أَتَوَسَّلُ، وَأَسْأَلُ سُؤَالَ مُقْتَرِفِ
[وَأَمُغْتَرِفِ، مُسَيِّئِ إِلَى نَفْسِهِ، مِمَّا فَرَّطَ فِي يَوْمِهِ وَأَمْسِيهِ،
يَسْأَلُكَ الْعِصْمَةَ إِلَى مَحَلِّ رَمْسِهِ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَعِثْرَتِهِ، وَاحْشُرْنَا فِي زُمْرَتِهِ، وَبَوِّئْنَا مَعَهُ دَارَ الْكَرَامَةِ، وَمَحَلَّ
الْإِقَامَةِ.

اللَّهُمَّ وَكَمَا أَكْرَمْتَنَا بِمَعْرِفَتِهِ، فَأَكْرِمْنَا بِزُفَّتِهِ، وَارْزُقْنَا

In *Zadul Ma'ad* he said: a command comes from the leader of the time (peace be on him) that the third day of the month of Sha'ban was the birth day of Imam Husein (peace be on him) so fast in this day and offer the following supplication:

O' Allah, I am requesting from You by the sake of he who was born this day, who was promised of his martyrdom before his inception and birth, The Heaven and all that is in it wept for him, and the Earth and all that is on it also wept for him, when his legs has not touch this earth, he whose martyrdom is very painful and a leader whose martyrdom always remain in mind, who was strengthen with victory the day he was attacked, who was recompensed by the Imams from his offspring for his killing, whose soil is medication, in his returning there is victory with him, and the legacies from his progeny after occultation of he who shall stood firm among them, until the witness bows and the revolutionaries will revolt and crush the oppressors and they will be the best of his helper, may Allah's blessing be on them with the variation of day and night.

O' Allah for their sake I invoke to You, I am asking You the request of the wrong doers confessing that I have committed evils to my soul and I am among those who has forsaken in his days and nights, seeking for protection till the place of his tomb.

O' Allah bless Muhammad and his holy progeny and resurrect us in their group and accommodate us in the house of high repute and place of dwelling.

O' Allah as You have bless us for knowing him bless us by closeness to him and grant us

مُرَافَقَتَهُ وَسَابِقَتَهُ، وَاجْعَلْنَا مِمَّنْ يُسَلِّمُ لِأَمْرِهِ، وَيُكْثِرُ الصَّلَاةَ عَلَيْهِ عِنْدَ ذِكْرِهِ، وَعَلَى جَمِيعِ أَوْصِيَائِهِ وَأَهْلِ اصْطِفَائِهِ، الْمَمْدُودِينَ مِنْكَ بِالْعَدَدِ الْإِثْنَيْنِ عَشَرَ، النُّجُومِ الزُّهَرِ، وَالْحُجَجِ عَلَى جَمِيعِ الْبَشَرِ.

اَللّٰهُمَّ وَهَبْ لَنَا فِي هَذَا الْيَوْمِ خَيْرَ مَوْهَبَةٍ، وَأَنْجِحْ لَنَا فِيهِ كُلَّ طَلِبَةٍ، كَمَا وَهَبْتَ الْحُسَيْنَ لِمُحَمَّدٍ جَدِّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، وَعَاذَ فُطْرُسَ بِمَهْدِهِ، فَنَحْنُ عَائِدُونَ بِقَبْرِهِ مِنْ بَعْدِهِ، نَشْهَدُ تَرْبَتَهُ، وَنَنْتَظِرُ أَوْبَتَهُ، آمِينَ رَبَّ الْعَالَمِينَ^١.

فضيلة ليلة النصف من شعبان

قال السيّد الأجلّ رضي الدين عليّ بن طاووس رحمته الله: ينبغي أن يكون تعظيم هذه الليلة لأجل ولادته عند المسلمين والمعترفين بحقوق إقامته على قدر ما ذكره جدّه محمّد رحمته الله، وبشّره به المسعودين من أمّته، كما لو كان المسلمون قد أظلمت عليهم أيّام حياتهم، وأشرفت عليهم جيوش أهل عداوتهم، وأحاطت بهم نحوس خطيئاتهم، فأنشأ الله تعالى مولوداً يعتق رقابهم من رقّها، ويمكن كلّ يد مغلوله من حقّها، ويعطي كلّ نفس ما تستحقّه من سبقها، ويبسط للخلائق في المشارق والمغارب بساطاً متساوي الأطراف، مكملّ الألفاف، مجمل الأوصاف، ويجلس الجميع عليه إجلال الوالد الشفيق لأولاده العزيزين عليه أو إجلال الملك الرّحيم الكريم لمن تحت يديه، ويريه من مقدّمات آيات المسرّات،

١. زاد المعاد: ٥٧، مصباح المتّهجد: ٨٢٦، المصباح: ٧٢٠، إقبال الأعمال: ٢٠٢.

his company and make us among those that shall surrender to his command and among those that shall pray for him when he was mentioned and to the whole of his trustee and the chosen ones, whom was extended to twelve in number, the luminous stars and the proofs on the whole mankind.

O' Allah grant us the best gift of this day, and grant us success in all our request, as You have given Husein to Muhammad his grandfather peace be on him and his holy family, and You protected Futrus in his cradle, so we seek refuge through his holy tomb after him, we witness his soil and awaiting his return,(Amen) May God accept it, the Lord of the worlds.¹

THE VIRTUES OF THE NIGHT OF THE MIDDLE OF SHA'BAN.

Sayyid Rad'udeen Ali bn Taaus (may Allah have mercy on him) said: it is better to glorify this night because the birth of the awaiting leader occurred in it and for the Muslim to accept its celebrations as was mentioned by his great grand fathers (peace be on him and his holy family), he gave glad tidings to the successful ones among his nation, as if the Muslims were been oppressed during the days of their life, and supervise the armies from their enemies, and surrounded them with bad luck of their mistakes, by the grace of God the most High, he who was born in this holy month shall free them from their slavery and enable all the chained hands for their rights, and shall grant every soul what he merit, he shall spread and make ease to every creatures an equal basis with perfected favour and good attributes. Every body shall sit round him like affectionate father to his dear children, or sitting of a merciful king with those under him, showing the introduction to the cheerful verses

1 - Zadal Ma'ad: 57; Misbaahul Mutahajjid: 826; Al-Misbaah: 720; Iqbaalil A'amal: 202.

وبشارات المبرّات في دار السّعادات الباقيات، ما يشهد حاضرها لغائبها، وتقود القلوب والأعناق إلى طاعة واهبها.

أقول: وليقم كلّ إنسان لله جلّ جلاله في هذه الليلة بقدر شكر ما منّ الله عزّ وجلّ عليه بهذا السلطان، وأنّه جعله من رعاياه، والمذكورين في ديوان جنده، والمسمّين بالأعوان على تمهيد الإسلام والإيمان واستئصال الكفر والطغيان والعدوان، ومدّ سرادقات السعادات على سائر الجهات من حيث تطلع شمس السماوات وإلى حيث تغرب إلى أقصى الغايات والنّهائيات، ويجعل من خدمته لله جلّ جلاله الذي لا يقوم الأجساد بمعانيها خدمة لرسوله ﷺ الذي كان سبب هذه الولادة والسّعادة وشرف رياستها وخدمة لأبائه الطاهرين الذين كانوا أصلاً لها وأعواناً على إقامة حرمتها وخدمة له صلوات الله عليه، كما يجب على الرعيّة لمالك أزمّتها، والقيّم لها باستقامتها، وإدراك سعادتها، ولست أجد القوّة البشريّة قادرة على القيام بهذه الحقوق المعظّمة الرضيّة إلّا بقوّة من القدرة الربّانيّة، فليقم كلّ عبد مسعود من العباد بما يبلغ إليه ما أنعم به عليه الله جلّ جلاله من القوّة والاجتهاد.

فصل: فيما نذكره من الدعاء والقسم على الله جلّ جلاله بهذا المولود العظيم المكان ليلة النصف من شعبان وهو:



دعاء ليلة النصف من شعبان

اَللّٰهُمَّ بِحَقِّ لَيْلَتِنَا هَذِهِ وَمَوْلُودِهَا، وَحُجَّتِكَ وَمَوْعُودِهَا، الَّتِي قَرَنْتَ اِلَيْ فَضْلِهَا فَضْلاً فَتَمَّتْ كَلِمَتُكَ صِدْقاً وَعَدَلاً، لَا مُبَدِّلَ لِكَلِمَاتِكَ، وَلَا مُعَقِّبَ لآيَاتِكَ، نُورُكَ الْمُتَأَلَّقُ، وَضِيَاؤُكَ

and glad tidings in the everlasting house of felicity that those present shall witness for those absent.

Let everyone rise up this night to gratify Allah for what he has bestowed on us through this noble king.

That he was among his custody and was mentioned in the list of his armies, who was named among the helper that pave way for Islam and faith and uprooted disbelief, tyranny and oppression, and to extend the canopy of felicity to every place the Heavenly sun rises on and to where the sun set, take out of his service for Allah, the Majesty, and His Prophet (peace be upon him and his holy family) who was the source of this birth and felicities and honour of his headship and service to his pure forefathers, who are the root and supporters for the establishment of his Sanctuary and service to him (peace be on him) as it is compulsory for a herd of a king in his deadlock to keep to his integrity and to perceive its felicity. I did not see any human power that can execute these great rights except by divine power. So every blissful servant should strive seriously base on what Allah the Majesty has bestowed on him.

Section: regards the supplication and oath by Allah for this holy birth of great rank in the middle of the month of Sha'ban is as follows:

[38]

SUPPLICATION IN THE NIGHT OF THE MIDDLE OF SHA'BAN.

*O' Allah! For the sake of this holy night and he that was born in it,
Your proof and the appointed one, that You unite its virtue and
perfected Your words that is truth and Just, there is no change in Your
words and there is no reviewer of Your signs,
Your light is shining and Your brightness*

الْمُشْرِقُ، وَالْعَلَمُ الثُّورُ فِي طَخْيَاءِ الدَّيْجُورِ، الْغَائِبُ الْمَسْتُورُ.
 جَلَّ مَوْلِدُهُ، وَكَرَّمَ مَحْتَدُهُ، وَالْمَلَائِكَةُ شَهَدُهُ، وَاللَّهُ نَاصِرُهُ
 وَمُؤَيِّدُهُ، إِذَا آتَى مِيعَادُهُ، وَالْمَلَائِكَةُ أَمْدَادُهُ، سَيْفُ اللَّهِ الَّذِي
 لَا يَنْبُو، وَنُورُهُ الَّذِي لَا يَخْبُو، وَذُو الْحِلْمِ الَّذِي لَا يَضْبُو.
 مَدَارُ الدَّهْرِ، وَنَوَامِيسُ الْعَصْرِ، وَوَلَاةُ الْأَمْرِ، وَالْمُنْزَلُ عَلَيْهِمْ
 الذِّكْرُ، وَمَا يَنْزِلُ فِي لَيْلَةِ الْقَدْرِ، وَأَصْحَابُ الْحَشْرِ وَالنَّشْرِ،
 تَرَاجِمُهُ وَحْيِهِ، وَوَلَاةُ أَمْرِهِ وَنَهْيِهِ.

اللَّهُمَّ فَصِّلْ عَلَى خَاتِمِهِمْ وَقَائِمِهِمْ، الْمَسْتُورِ عَنْ عَوَالِمِهِمْ
 (عَوَالِمِهِمْ)، وَأَدْرِكَ بِنَا أَيَّامَهُ وَظُهُورَهُ وَقِيَامَهُ، وَاجْعَلْنَا مِنْ
 أَنْصَارِهِ، وَاقِرِنَا ثَارَنَا بِثَارِهِ، وَاكْتُبْنَا فِي أَعْوَانِهِ وَخُلَصَائِهِ،
 وَأَحِينَا فِي دَوْلَتِهِ نَاعِمِينَ، وَبِصُحْبَتِهِ غَانِمِينَ، وَبِحَقِّهِ قَائِمِينَ،
 وَمِنْ الشُّوْءِ سَالِمِينَ يَا أَرْحَمَ الرَّاحِمِينَ، وَالْحَمْدُ لِلَّهِ رَبِّ
 الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَالْمُرْسَلِينَ،
 وَعَلَى أَهْلِ بَيْتِهِ الصَّادِقِينَ وَعِثْرَتِهِ النَّاطِقِينَ، وَالْعَنْ جَمِيعَ
 الظَّالِمِينَ، وَاحْكُمْ بَيْنَنَا وَبَيْنَهُمْ يَا أَحْكَمَ الْحَاكِمِينَ.^١

١. إقبال الأعمال: ٢١٨، زاد المعاد: ٦٣، المصباح: ٧٢٤، مصباح الزائر: ٣١٥.

that is luminous and the banner of light in the cloud of gloominess, the concealed one that is absent.

His birth is majesty, his lineage is precious and the Angels are his witness, and Allah is his helper and supporter when the promised time comes, the Angels are his supporter, Allah's sword that doesn't turn away, His light that doesn't hide, who possess forbearance that doesn't come to an end.

*The pivot of the time and the secrets of the time, the leader of the affair, whom the Qur'an has been revealed to, and what have been revealed in the **NIGHT OF POWER**, the companion of resurrection, the translator of His revelation and the leader of His command and His prohibition.*

O' Allah! Bless their seal and he who stand among them who was hidden from their world, let us witness his days, his reappearance and his risen, and make us among his helper and let our revolution near his own, write our status among his helper and trustee, and grant us life in his smooth government, and let us achieve his companionship and steadfast in his right, and should be rescued from the entire evils.

O' the Most Merciful of the merciful, and praise be to God, the Lord of the worlds, blessing be on the seal of the Prophets and the Messengers and his royal household and his articulated progeny.

Curse be on the whole oppressors and judge between us and them, O' the best of the Judges.¹

1 - Iqbaalil A'amal: 218; Zadul Ma'ad: 63; Al-Misbaah: 724; Misbaahu Zza'ir: 315.

أقول: ينبغي أن يقرأ في ليلة النصف من شعبان وفي يومه صلوات ضراب الإصفهاني التي نقلناها في ص ٢٢٨ من هذا الكتاب.



دعاء الافتتاح

قال العلامة المجلسي رحمته الله: روي بسند معتبر أن صاحب الأمر صلوات الله عليه كتب إلى الشيعة:

أن اقرؤوا هذا الدعاء في كل ليالي شهر رمضان، لأن الملائكة يسمعونهم ويستغفرون لقارئه.

والدعاء هذا:

اَللّٰهُمَّ اِنِّىْ اَفْتَحُ الثَّنَاءَ بِحَمْدِكَ، وَاَنْتَ مُسَدِّدٌ لِلصَّوَابِ بِمَنْكَ، وَاَيُّقِنْتُ اَنَّكَ اَنْتَ اَرْحَمُ الرَّاحِمِيْنَ فِي مَوْضِعِ الْعَفْوِ وَالرَّحْمَةِ، وَاَشَدُّ الْمُعَاقِبِيْنَ فِي مَوْضِعِ النَّكَالِ وَالنَّقِمَةِ، وَاَعْظَمُ الْمُتَجَبِّرِيْنَ فِي مَوْضِعِ الْكِبْرِيَاءِ وَالْعِظَمَةِ.

اَللّٰهُمَّ اَذْنَتْ لِيْ فِي دُعَائِكَ وَمَسْئَلَتِكَ، فَاسْمَعْ يَا سَمِيعُ مِدْحَتِيْ، وَاَجِبْ يَا رَحِيْمُ دَعْوَتِيْ، وَاَقِلْ يَا غَفُوْرُ عَثْرَتِيْ، فَكَمْ يَا اِلٰهِيْ مِنْ كُرْبَةٍ قَدْ فَرَجْتَهَا، وَهُمُومٍ قَدْ كَشَفْتَهَا، وَعَثْرَةٍ قَدْ اَقْلَيْتَهَا، وَرَحْمَةٍ قَدْ نَشَرْتَهَا، وَحَلَقَةٍ بَلَاءٍ قَدْ فَكَّكْتُهَا.

I say: It is better to recite this supplication in the night of the middle of the holy month of Sha'ban and during the day time and also to recite the supplication of *Darrab Al-Isfahani* which we have mentioned in page 228 of this very book.

[39]

SUPPLICATION OF IFTITAAH.

Allamah Majlisi (may Allah have mercy on him) said: it was reported through an authentic chain that the leader of the time (peace be on him) wrote to the Shi'a saying: **"you should read this supplication in the night of Ramadan, because the Angels are listening and seeking forgiveness for those that read it"**

This is the supplication:

O' Allah I am opening laudation with Your praise, You directed Your favour accurately, I am convinced that You are the Most Merciful of the merciful in the position of pardon and blessing, the Severer discipliner in terms of warning and indignations, the greater over-bearing in terms of pride and sublimity.

O' Allah permit me to supplicate and request from You, hear me, O' He who hear my laudations, answer my call, O' the Most Merciful, less my errors, O' He who forgives.

O' my Lord! How many trouble You have relief from me! How many anxieties You have unveiled from me! How many errors You have reduced from me! And how many chains of afflictions You have dismounted from me!

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا، وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ، وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبَّرَهُ تَكْبِيرًا. الْحَمْدُ لِلَّهِ بِجَمِيعِ مَحَامِدِهِ كُلِّهَا عَلَى جَمِيعِ نِعَمِهِ كُلِّهَا. الْحَمْدُ لِلَّهِ الَّذِي لَا مُضَادَّ لَهُ فِي مُلْكِهِ، وَلَا مُنَازِعَ لَهُ فِي أَمْرِهِ.

الْحَمْدُ لِلَّهِ الَّذِي لَا شَرِيكَ لَهُ فِي خَلْقِهِ، وَلَا شَبِيهَ لَهُ فِي عَظَمَتِهِ. الْحَمْدُ لِلَّهِ الْفَاشِي فِي الْخَلْقِ أَمْرُهُ وَحَمْدُهُ، الظَّاهِرِ بِالْكَرَمِ مَجْدُهُ، وَالْبَاسِطِ بِالْجُودِ يَدُهُ، الَّذِي لَا تَنْقُصُ خَزَائِنُهُ، وَلَا تَزِيدُهُ كَثْرَةُ الْعَطَاءِ إِلَّا جُودًا وَكَرَمًا، إِنَّهُ هُوَ الْعَزِيزُ الْوَهَّابُ. اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ قَلِيْلًا مِنْ كَثِيْرٍ مَعَ حَاجَةٍ بِيْ اِلَيْهِ عَظِيْمَةٍ، وَغِنَاكَ عَنْهُ قَدِيْمٌ، وَهُوَ عِنْدِيْ كَثِيْرٌ، وَهُوَ عَلَيْكَ سَهْلٌ يَسِيْرٌ.

اَللّٰهُمَّ اِنَّ عَفْوَكَ عَنْ ذَنْبِيْ، وَتَجَاوُزَكَ عَنْ خَطِيْئَتِيْ، وَصَفْحَكَ عَنْ ظُلْمِيْ، وَسَتْرَكَ عَلَيَّ قَبِيْحِ عَمَلِيْ، وَحِلْمَكَ عَنْ كَثِيْرٍ جُرْمِيْ، عِنْدَ مَا كَانَ مِنْ خَطِيْئِيْ وَعَمْدِيْ، اَطْمَعَنِيْ فِيْ اَنْ اَسْئَلَكَ مَا لَا اَسْتَوْجِبُهُ مِنْكَ، الَّذِي رَزَقْتَنِيْ مِنْ رَحْمَتِكَ، وَاَرَيْتَنِيْ مِنْ قُدْرَتِكَ، وَعَرَفْتَنِيْ مِنْ اِجَابَتِكَ، فَصِرْتُ اَدْعُوكَ اٰمِنًا.

Praise be to God who did not possess companions nor was He begotten, and He did not have any associates in his Kingdom, He did not possess a distress friend, He who is the most Greatest.

Praise be to God to the extent of those that praises Him for the whole of His favour, praise be to God who did not have an opposition in His Kingdom, and no one disputes Him in His affairs.

Praise be to God who has no partner in His creation, and no one is similar to Him in His Majesty. Praise be to God who prevailed in creating His issues, who is manifested by His Generosity and Honour, who is openhanded in gift, whose reservoir did not decrease when giving it out, His giving out did not increase Him except Generosity and Honour. Indeed He is the Mighty the Provider.

O' Allah! I am requesting little from the abundant with You though my desire to this little is very great and since before You are sufficient from it, and it is inevitable to me, which is very simple to You.

O' Allah! Verily Your pardon for my sin, Your overlooking of my mistakes, Your remission of my oppression, Your veiling of my bad deeds, Your forbearance on my abundant evil, in a situation where my mistakes and my intentionally committed sins is enough for me not to request any thing which I did not entitle from You, after all that You have provided me from Your mercifulness, and have showed me Your power and have acknowledge me Your acceptance, then I insisted calling You with rest of mind.

وَأَسْأَلُكَ مُسْتَأْنَسًا لَا خَائِفًا وَلَا وَجِلًا، مُدِلًّا عَلَيْكَ فِيمَا
قَصَدْتُ فِيهِ إِلَيْكَ، فَإِنْ أَبْطَأَ عَنِّي عَتَبْتُ بِجَهْلِي عَلَيْكَ، وَلَعَلَّ
الَّذِي أَبْطَأَ عَنِّي هُوَ خَيْرٌ لِي، لِعِلْمِكَ بِعَاقِبَةِ الْأُمُورِ.

فَلَمْ أَرِ مَوْلَى كَرِيمًا أَصْبَرَ عَلَى عَبْدٍ لَيْمٍ مِنْكَ عَلَيَّ يَا رَبِّ،
إِنَّكَ تَدْعُونِي فَأُوَلِّي عَنْكَ، وَتَتَحَبَّبُ إِلَيَّ فَاتَّبَعُضُ إِلَيْكَ،
وَتَتَوَدَّدُ إِلَيَّ فَلَا أَقْبَلُ مِنْكَ، كَأَنَّ لِي التَّطَوُّلَ عَلَيْكَ، فَلَمْ يَمْنَعَكَ
ذَلِكَ مِنَ الرَّحْمَةِ لِي، وَالْإِحْسَانِ إِلَيَّ، وَالتَّفَضُّلِ عَلَيَّ بِجُودِكَ
وَكَرَمِكَ، فَارْحَمْ عَبْدَكَ الْجَاهِلَ، وَجُدْ عَلَيْهِ بِفَضْلِ إِحْسَانِكَ،
إِنَّكَ جَوَادٌ كَرِيمٌ.

الْحَمْدُ لِلَّهِ مَالِكِ الْمُلْكِ، مُجْرِي الْفُلْكِ، مُسَخِّرِ الرِّيَّاحِ، فَالِقِ
الْإِصْبَاحِ، دَيَّانِ الدِّينِ، رَبِّ الْعَالَمِينَ. الْحَمْدُ لِلَّهِ عَلَى حِلْمِهِ بَعْدَ
عِلْمِهِ، وَالْحَمْدُ لِلَّهِ عَلَى عَفْوِهِ بَعْدَ قُدْرَتِهِ.

وَالْحَمْدُ لِلَّهِ عَلَى طَوْلِ أَنْاتِهِ فِي غَضَبِهِ، وَهُوَ قَادِرٌ عَلَى مَا
يُرِيدُ. الْحَمْدُ لِلَّهِ خَالِقِ الْخَلْقِ، بَاسِطِ الرِّزْقِ، فَالِقِ الْإِصْبَاحِ،
ذِي الْجَلَالِ وَالْإِكْرَامِ، وَالْفَضْلِ وَالْإِنْعَامِ، الَّذِي بَعْدَ فَلَا يُرَى،
وَقَرُبَ فَشَهِدَ النَّجْوَى، تَبَارَكَ وَتَعَالَى.

I requested from You with free mind without fear nor scared, proving to You what I intended in You, if You delayed me some times in accepting my call, I admonish my ignorance in You, may be the delay is the best for me, for Your knowledge of the consequence of all things.

O' my Lord! I never see a master that has patient on his wicked servant like You. You call me for good but I turn back on You, You showed me Your love in me but I do annoyed You, You showed me likeness but I did not accept it from You, as if I am exalted than You, but this did not prevent You from bestowing Your blessing on me, and Your doing good to me, You put at my disposal Your bounty and honour, O' God have mercy on Your ignorant servant and bestowed Your mercy on him for the sake of Your goodness, indeed You are Generous and Openhanded.

Praise be to God, the King of the kings, who cause the ship to move, who make the wind subservient, the Creator of the daylight, the owner of the Religion, the Lord of the worlds. Praise be to God for His forbearance after His knowledge, praise be to God for His pardon after having the power to punish.

Praise be to God for His long tolerance after being annoyed, and He possess the strength to execute all His wishes, praise be to God, the creator of the creations, who spread the provisions, who creates daylight, He who possess Majesty and Honour, grace and favour, who is far from sight, but He is close and witness the intimate discussion, be He raise above all.

الْحَمْدُ لِلَّهِ الَّذِي لَيْسَ لَهُ مُنَازِعٌ يُعَادِلُهُ، وَلَا شَبِيهُهُ يُشَاكِلُهُ،
وَلَا ظَهِيرٌ يُعَاوِدُهُ، فَهَرَّ بِعِزَّتِهِ الْأَعْزَاءَ، وَتَوَاضَعَ لِعَظَمَتِهِ
الْعُظَمَاءُ، فَبَلَغَ بِقُدْرَتِهِ مَا يَشَاءُ.

الْحَمْدُ لِلَّهِ الَّذِي يُجِيبُنِي حِينَ أُنَادِيهِ، وَيَسْتُرْ عَلَيَّ كُلَّ عَوْرَةٍ
وَأَنَا أَغْصِيهِ، وَيُعْظِمُ النِّعْمَةَ عَلَيَّ فَلَا أَجَازِيهِ، فَكَمْ مِنْ مَوْهِبَةٍ
هَنِيئَةٍ قَدْ أَعْطَانِي، وَعَظِيمَةٍ مَخُوفَةٍ قَدْ كَفَانِي، وَبَهْجَةٍ مُوْنِقَةٍ
قَدْ أَرَانِي، فَأُثْنِي عَلَيْهِ حَامِداً، وَأَذْكُرُهُ مُسَبِّحاً.

الْحَمْدُ لِلَّهِ الَّذِي لَا يُهْتَكُ حِجَابُهُ، وَلَا يُغْلَقُ بَابُهُ، وَلَا يُرَدُّ
سَأَلُهُ، وَلَا يُخَيَّبُ آمِلُهُ. الْحَمْدُ لِلَّهِ الَّذِي يُؤْمِنُ الْخَائِفِينَ،
وَيُنَجِّي الصَّالِحِينَ، وَيَرْفَعُ الْمُسْتَضْعَفِينَ، وَيَضَعُ الْمُسْتَكْبِرِينَ،
وَيُهْلِكُ مُلُوكاً، وَيَسْتَخْلِفُ آخَرِينَ.

وَالْحَمْدُ لِلَّهِ قَاصِمِ الْجَبَّارِينَ، مُبِيرِ الظَّالِمِينَ، مُدْرِكِ
الْهَارِبِينَ، نَكَالِ الظَّالِمِينَ، صَرِيخِ الْمُسْتَضْرَحِينَ، مَوْضِعِ
حَاجَاتِ الطَّالِبِينَ، مُعْتَمِدِ الْمُؤْمِنِينَ.

الْحَمْدُ لِلَّهِ الَّذِي مِنْ خَشْيَتِهِ تَرَعَدُ السَّمَاوَاتُ وَسُكَّانُهَا، وَتَرْجِفُ
الْأَرْضُ وَعُمَّارُهَا، وَتَمْوجُ الْبِحَارُ وَمَنْ يَسْبَحُ فِي غَمَرَاتِهَا.

Praise be to God whom no one disputes with Him, and no any similarity that conform with Him, and there is no any supporter to assist Him, His prestige subdued all prestigious ones, all great men bow down to His greatness and His strength extend to any where He wishes.

Praise be to God, who answered me when I called Him, He veiled all my blames while I still offend Him, He enlarge His favour on me but I can't recompense Him, how many pleasant endowment He has given me! How many great fear He has rescued from me! How many joys He has showed upon me! So I lauded Him by praising Him, and will mention Him with praise.

Praise be to God, whose veil cannot be exposed, whose means cannot be close, He did not reject those that seek from Him, He did not frustrate those that has hope in Him, praise be to God, who give security to scared ones, and rescued the good servants, He raise the weak ones and disgrace the arrogant ones, He destroy the despotic rulers and succeeded them with others.

Praise be to God, the breaker of the arrogant, the eraser of the oppressors, cognizant of the fugitives, who punishes the oppressors, who make the shouters to shout, the place for the request of the needier, the supporter of the believers.

Praise be to God, whom due to His Majesty the Heaven and all its inhabitant shakes, the Earth and its buildings shivered, the ocean create waves and those that swim in its gulf,

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا، وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ.
 الْحَمْدُ لِلَّهِ الَّذِي يَخْلُقُ وَلَمْ يَخْلُقْ، وَيَرْزُقْ وَلَا يَرْزُقْ، وَيُطْعِمْ
 وَلَا يُطْعِمُ، وَيُمِيتُ الْأَحْيَاءَ وَيُحْيِي الْمَوْتَى، وَهُوَ حَيٌّ لَا يَمُوتُ،
 بِيَدِهِ الْخَيْرُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ، وَأَمِينِكَ وَصَفِيِّكَ،
 وَحَبِيبِكَ وَخَيْرَتِكَ مِنْ خَلْقِكَ، وَحَافِظِ سِرِّكَ، وَمُبَلِّغِ رِسَالَتِكَ،
 أَفْضَلَ وَأَحْسَنَ وَأَجْمَلَ وَأَكْمَلَ وَأَزْكَى وَأَنَمَى وَأَطْيَبَ وَأَطْهَرَ
 وَأَسْنَى وَأَكْثَرَ مَا صَلَّيْتَ وَبَارَكْتَ وَتَرَحَّمْتَ، وَتَحَنَّنْتَ
 وَسَلَّمْتَ، عَلَى أَحَدٍ مِنْ عِبَادِكَ وَأَنْبِيَائِكَ وَرُسُلِكَ وَصَفَوَتِكَ،
 وَأَهْلِ الْكَرَامَةِ عَلَيْكَ مِنْ خَلْقِكَ.

اَللّٰهُمَّ صَلِّ عَلَى عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ، وَوَصِيِّ رَسُولِ رَبِّ
 الْعَالَمِينَ، عَبْدِكَ وَوَلِيِّكَ، وَأَخِي رَسُولِكَ، وَحُجَّتِكَ عَلَى
 خَلْقِكَ، وَآيَتِكَ الْكُبْرَى، وَالنَّبَا الْعَظِيمِ، وَصَلِّ عَلَى الصَّدِيقَةِ
 الطَّاهِرَةِ، فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ، وَصَلِّ عَلَى سِبْطِي
 الرَّحْمَةِ، وَإِمَامِي الْهُدَى، الْحَسَنِ وَالْحُسَيْنِ، سَيِّدَيِ شَبَابِ
 أَهْلِ الْجَنَّةِ.

praise be to God who has guide us to this path, I couldn't have been guided if not God who has guided me.

Praise be to God who creates and was not created, , He made the provision and provision was not made for Him, He feeds and was not fed, He causes death and gives life to death, He is alive and dies not, He is in the possession of all good things, verily He possess power over all thing.

O' Allah! Bless Muhammad, Your servant, Your Messenger, Your trustee, Your legacy, Your beloved one, the appointed one among Your creatures, the protector of Your mysteries, the propagator of Your message, with the best, the perfected, the most beautiful, the pure, the clean and abundant blessing, mercy, favour and peace You have not sent to any of Your servants, Prophets, Messenger, sincere and the respected ones among Your creatures.

O' Allah! Bless Ali the commander of the faithful and the trustee of the Prophet of the Lord of the world, Your servant, Your Guardian, the brother of Your Messenger, and Your proof on Your creatures, Your great sign, and the great news, blessing be on the trustworthy and the purified ones, Fatimah the mistress of the women of the two worlds, blessing be on the two blessed grand sons, the leaders of the right path, Al-Hasan and Al-Husein, the chief of the youth of the Paradise.

وَصَلِّ عَلَى أَيْمَةِ الْمُسْلِمِينَ عَلِيِّ بْنِ الْحُسَيْنِ، وَمُحَمَّدِ بْنِ عَلِيٍّ، وَجَعْفَرِ بْنِ مُحَمَّدٍ، وَمُوسَى بْنِ جَعْفَرٍ، وَعَلِيِّ بْنِ مُوسَى، وَمُحَمَّدِ بْنِ عَلِيٍّ، وَعَلِيِّ بْنِ مُحَمَّدٍ، وَالْحَسَنِ بْنِ عَلِيٍّ، وَالْخَلْفِ الْهَادِي الْمَهْدِيِّ، حُجَجَكَ عَلَى عِبَادِكَ، وَأُمْنَائِكَ فِي بِلَادِكَ، صَلَوةً كَثِيرَةً دَائِمَةً.

اللَّهُمَّ وَصَلِّ عَلَى وَلِيِّ أَمْرِكَ، الْقَائِمِ الْمُؤَمَّلِ، وَالْعَدْلِ الْمُنتَظَرِ، وَحُفَّهِ بِمَلَائِكَتِكَ الْمُقَرَّبِينَ، وَأَيِّدْهُ بِرُوحِ الْقُدُسِ، يَا رَبَّ الْعَالَمِينَ.

اللَّهُمَّ اجْعَلْهُ الدَّاعِيَ إِلَى كِتَابِكَ، وَالْقَائِمَ بِدِينِكَ، إِسْتَخْلِفْهُ فِي الْأَرْضِ كَمَا اسْتَخْلَفْتَ الَّذِينَ مِنْ قَبْلِهِ، مَكَّنْ لَهُ دِينَهُ الَّذِي ارْتَضَيْتَهُ لَهُ، أَبْدِلْهُ مِنْ بَعْدِ خَوْفِهِ أَمْنًا، يَعْْبُدُكَ لَا يُشْرِكُ بِكَ شَيْئًا.

اللَّهُمَّ أَعِزَّهُ وَأَعِزِّزْ بِهِ، وَانصُرْهُ وَانْتَصِرْ بِهِ، وَانصُرْهُ نَصْرًا عَزِيزًا، وَافْتَحْ لَهُ فَتْحًا يَسِيرًا، وَاجْعَلْ لَهُ مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا. اللَّهُمَّ أَظْهِرْ بِهِ دِينَكَ وَسُنَّةَ نَبِيِّكَ حَتَّى لَا يَسْتَخْفِيَ بِشَيْءٍ مِنَ الْحَقِّ مَخَافَةَ أَحَدٍ مِنَ الْخَلْقِ.

Blessing be on the leaders of the Muslims, Ali son of Al-Husein, and Muhammad son of Ali, and Ja'afar son of Muhammad, and Musa son of Ja'afar, and Ali son of Musa, and Muhammad son of Ali, and Ali son of Muhammad, and Al-Hasan son of Ali, and Al-Mahdi the guide and successor, they are Your proves on Your servants and Your trustee in your land, such blessing which is in abundant and continuous to be on them.

O' Allah! Bless the leader of the affair, the hopeful riser, the awaited Just, secure him with Your intimate Angels, and support him with the Holy Spirit O' the Lord of the worlds.

O' Allah! Make him to call to Your Book, to establish Your Religion, make him Your ambassador as You have done to those before him, make possible for him the Religion which You are pleased with, and change his condition to secured one after being in scared, serving You without associating anything with You.

O' Allah! Honour him and be honoured with him, help him to become victorious through him, help him with a noble helping and open all his means, and create from Yourself for him a supreme supporter. O' Allah manifest Your Religion through him and the custom of Your Prophet till the truth is not hidden due to fear among Your creatures.

اَللّٰهُمَّ اِنَّا نَرْغَبُ اِلَيْكَ فِي دَوْلَةٍ كَرِيْمَةٍ، تُعِزُّ بِهَا الْاِسْلَامَ
وَاَهْلَهُ، وَتُذِلُّ بِهَا النِّفَاقَ وَاَهْلَهُ، وَتَجْعَلُنَا فِيْهَا مِنَ الدُّعَاةِ اِلَى
طَاعَتِكَ، وَالْقَادَةِ اِلَى سَبِيْلِكَ، وَتَرْزُقُنَا بِهَا كَرَامَةَ الدُّنْيَا
وَالْآخِرَةِ. اَللّٰهُمَّ مَا عَرَّفْتَنَا مِنَ الْحَقِّ فَحَمِّلْنَاهُ، وَمَا قَصْرُنَا عَنْهُ
فَبَلِّغْنَاهُ.

اَللّٰهُمَّ اَلْمُمْ بِهٍ شَعْنَنَا، وَاَشْعَبَ بِهٍ صَدْعَنَا، وَاَرْثَقَ بِهٍ فَتَقْنَا،
وَكَثَّرَ بِهٍ قَلَّتْنَا، وَاَعَزَّ بِهٍ ذَلَّتْنَا، وَاَغْنَى بِهٍ عَائِلْنَا، وَاَقْضَ بِهٍ عَنْ
مَغْرَمِنَا، وَاَجْبِرْ بِهٍ فَقْرَنَا، وَسُدَّ بِهٍ خَلَّتْنَا.

وَيَسِّرْ بِهٍ عُسْرَنَا، وَبَيِّضْ بِهٍ وُجُوْهَنَا، وَفُكِّ بِهٍ اَسْرَنَا، وَاَنْجِحْ
بِهٍ طَلِبَتَنَا، وَاَنْجِزْ بِهٍ مَوَاعِدَتَنَا، وَاَسْتَجِبْ بِهٍ دَعْوَتَنَا، وَاَعْطِنَا
بِهٍ سُؤْلَنَا، وَبَلِّغْنَا بِهٍ مِنَ الدُّنْيَا وَالْآخِرَةِ اَمَالَنَا، وَاَعْطِنَا بِهٍ فَوْقَ
رَغْبَتِنَا.

يَا خَيْرَ الْمَسْئُوْلِيْنَ وَاَوْسَعَ الْمُعْطِيْنَ، اِشْفِ بِهٍ صُدُوْرَنَا،
وَاَذْهَبْ بِهٍ غَيْظَ قُلُوْبِنَا، وَاَهْدِنَا بِهٍ لِمَا اخْتَلَفَ فِيْهِ مِنَ الْحَقِّ
بِاِذْنِكَ، اِنَّكَ تَهْدِي مَنْ تَشَاءُ اِلَى صِرَاطٍ مُسْتَقِيْمٍ، وَاَنْصُرْنَا بِهٍ
عَلَى عَدُوْكَ وَعَدُوْنَا، اِلَهَ الْحَقِّ اٰمِيْنَ.

O' Allah! We are desirous unto You the noble nation, that will honour Islam and the Muslims, and degrade hypocrisy and hypocrites, and grant us among those calling for Your obedience and a guide to Your course, and grant us the honour of this world and the world Hereafter.

O' Allah! Grant us execution of what You teaches among the fact, and complete what has been decrease due to our negligence.

O' Allah! Gather all that is scattered through him, mend our crack through him, increase our little number through him, enrich our family through him, pay our damages through him, remedy our poverty through him, satisfy our traits through him, make ease all our difficulties through him, brighten our face through him, free our slavery through him, make us successful in our request through him, fulfill our covenant through him, and through him You accept our prayers, grant our request through him, let us obtain our expectation in this world and the world Hereafter through him, and grant us more than our demand through him.

O' the best that people requested from, He who gives in excess, relief our heart through him, and take away the wrath from our mind through him, guide us to the right path in what we have difference, indeed You guide whomever You wish to the right path, help us against Your enemy and against our enemy through him, O' Lord Amen!

اَللّٰهُمَّ اِنَّا نَشْكُوْ اِلَيْكَ فَقَدْ نَبَّيْنَا صَلَوَاتِكَ عَلَيْهِ وَآلِهِ، وَغِيْبَةَ
وَلِيِّنَا، وَكَثْرَةَ عَدُوِّنَا، وَقِلَّةَ عَدَدِنَا، وَشِدَّةَ الْفِتَنِ بِنَا، وَتَظَاهِرَ
الزَّمَانِ عَلَيْنَا، فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَأَعِنَّا عَلَى ذَلِكَ بِفَتْحٍ مِنْكَ
تُعْجِلُهُ، وَبُضْرٍ تَكْشِفُهُ، وَنَصْرٍ تُعِزُّهُ، وَسُلْطَانٍ حَقٌّ تُظْهِرُهُ، وَرَحْمَةٍ
مِنْكَ تُجَلِّلُنَاهَا، وَغَافِيَةٍ مِنْكَ تُلْبِسُنَاهَا، بِرَحْمَتِكَ يَا اَرْحَمَ
الرَّاحِمِيْنَ ١.



الدعاء لظهوره أرواحنا فداه

في اليوم الثالث عشر من شهر رمضان

نقل السيّد الأجلّ عليّ بن طاووس عليه السلام هذا الدعاء لهذا اليوم:

اَللّٰهُمَّ اِنِّيْ اَدِيْنُكَ بِطَاعَتِكَ وَوِلَايَتِكَ، وَوِلَايَةِ مُحَمَّدٍ نَبِيِّكَ،
وَوِلَايَةِ اَمِيْرِ الْمُؤْمِنِيْنَ حَبِيْبِ نَبِيِّكَ، وَوِلَايَةِ الْحَسَنِ وَالْحُسَيْنِ،
سِبْطِيْ نَبِيِّكَ وَسَيِّدِيْ شَبَابِ اَهْلِ جَنَّتِكَ.
وَأَدِيْنُكَ يَا رَبِّ بِوِلَايَةِ عَلِيٍّ بْنِ الْحُسَيْنِ وَمُحَمَّدِ بْنِ عَلِيٍّ
وَجَعْفَرِ بْنِ مُحَمَّدٍ وَمُوسَى بْنِ جَعْفَرٍ وَعَلِيٍّ بْنِ مُوسَى وَمُحَمَّدٍ

*O' Allah! We complaint to You for the absence of our Prophet may Your blessing be on him and on his holy family, and the absence of our guard, the high number of our enemy, and our low number, and the affliction on us is very intense and the pretence of the time on us. So send Your blessing to Muhammad and to his holy family and help us with quick victory, and manifest the real leader, and over spread Your blessing on us and cover us with good health, with Your Mercy, O' the Most Merciful of the merciful.*¹

[40]

SUPPLICATION FOR HIS REAPPEARANCE

(peace be on him) **ON THE TWENTY THIRD DAY IN
THE HOLY MONTH OF RAMADAN.**

The following is the supplication for the above mention day as it was reported from Sayyid Ali bn Taaus (may Allah have mercy on him).

O' Allah I am indebted to Your obedience and Your guardianship, and the guardianship of Muhammad Your Prophet and the guardianship of the commander of the faithful, the beloved one to Your Prophet, and the guardianship of Al-Hasan and Al-Husein, the grand sons of Your Prophet and the chief of the youth of the Paradise.

O' Lord I am indebted to You the guardianship of Ali son of Al-Husein, and Muhammad son of Ali, and Ja'afar son of Muhammad, and Musa son of Ja'afar, and Ali son of Musa, and Muhammad

1 - Zadul Ma'ad: 110; Al-Misbaah: 770; Misbahul Mutaahajjid: 577; Iqbaalul A'amal: 322.

بْنِ عَلِيٍّ وَعَلِيِّ بْنِ مُحَمَّدٍ وَالْحَسَنِ بْنِ عَلِيٍّ، وَسَيِّدِي وَمَوْلَايَ
صَاحِبِ الزَّمَانِ.

أَدِينُكَ يَا رَبِّ بِطَاعَتِهِمْ وَوِلَايَتِهِمْ، وَبِالتَّسْلِيمِ بِمَا فَضَّلْتَهُمْ،
رَاضِيًا غَيْرَ مُنْكَرٍ وَلَا مُسْتَكْبِرٍ، عَلَى مَا أَنْزَلْتَ فِي كِتَابِكَ.
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَادْفَعْ عَنْ وَلِيِّكَ وَخَلِيفَتِكَ
وَلِسَانِكَ وَالْقَائِمِ بِقِسْطِكَ، وَالْمُعَظَّمِ لِحُرْمَتِكَ، وَالْمُعَبَّرِ عَنْكَ،
وَالنَّاطِقِ بِحُكْمِكَ، وَعَيْنِكَ النَّاطِرَةِ، وَأُذُنِكَ السَّامِعَةِ، وَشَاهدِ
عِبَادِكَ، وَحُجَّتِكَ عَلَى خَلْقِكَ، وَالْمُجَاهِدِ فِي سَبِيلِكَ، وَالْمُجْتَهِدِ
فِي طَاعَتِكَ.

وَاجْعَلْهُ فِي وَدِيعَتِكَ الَّتِي لَا تَضِيعُ، وَأَيِّدْهُ بِجُنْدِكَ الْغَالِبِ،
وَأَعِزَّهُ وَأَعِزَّنِي عَنْهُ، وَاجْعَلْنِي وَوَالِدِيَّ وَمَا وَلَدَا وَوُلْدِي مِنْ
الَّذِينَ يَنْصُرُونَهُ، وَيَنْتَصِرُونَ بِهِ فِي الدُّنْيَا وَالْآخِرَةِ، إِشْعَبْ بِهِ
صَدْعَنَا، وَارْتُقْ بِهِ فَتَقْنَا.

اللَّهُمَّ أَمِتْ بِهِ الْجَوْرَ، وَدَمِّدْ بِمَنْ نَصَبَ لَهُ، وَاقْصِمْ رُؤُوسَ
الضَّلَالَةِ حَتَّى لَا تَدَعَ عَلَى الْأَرْضِ مِنْهُمْ دَيَّارًا.^١

١. إقبال الأعمال: ٤٢٦، البحار: ٣٧/٩٨، باب السعادة: ٨٥.

son of Ali and Ali son of Muhammad and Al-Hasan son of Ali and my leader and my master, the leader of the time.

O' my Lord I am indebted to You for their obedience and their guardianship and have surrendered for what You have confer on them, with pleasant without any denial nor arrogance, base on what You have revealed in Your Book.

O' Allah! Bless Muhammad and the family of Muhammad and defend Your guard, Your ambassador, Your speech who establish Your Justice, who will dignify Your honour, who will speak on Your behalf, the revealer of Your judgment, Your sight and Your ear, the testimony of Your servant, Your proof on Your creature, the struggler in Your path and the diligent in Your obedience.

Put him in Your deposit that never lost, support him with Your victorious soldiers and assist him, make my parents and their children including me and my children among his helpers, and let them assist him in this world and in the world Hereafter, ramify our split through him and mend our fissures through him.

O' Allah destroy all oppression through him, and mutter whoever show hostility on him and cut off the heads of misguidance till no monk is left for them on the Earth.¹

1 - Iqbaalil A'amal: 426; Al-Bihar 98: 37, chapter of felicity: 85.



الدعاء لظهوره أرواحنا فداه

في الليلة الثالثة والعشرين من شهر رمضان

ورد هذا الدعاء في الليلة الثالثة والعشرين من شهر رمضان في بعض النسخ:

اَللّٰهُمَّ يَا ذَا الْمَجْدِ الشَّامِخِ وَالسُّلْطَانِ الْبَازِخِ، صَلِّ عَلَى
مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَكُنْ لَوْلِيِّكَ وَابْنِ وَلِيِّكَ مُحَمَّدِ بْنِ الْحَسَنِ
الْمَهْدِيِّ، فِي هَذِهِ السَّاعَةِ وَلِيًّا وَحَافِظًا، وَقَائِدًا وَنَاصِرًا،
وَدَلِيًّا وَعَوْنًا، وَعَيْنًا وَمُعِينًا، حَتَّى تُسْكِنَهُ أَرْضَكَ طَوْعًا،
وَتُمَتِّعَهُ فِيهَا طَوِيلًا.

يَا مُدَبِّرَ الْأُمُورِ، يَا بَاعِثَ مَنْ فِي الْقُبُورِ، يَا مُجْرِيَ الْبُحُورِ،
يَا مُلَيِّنَ الْحَدِيدِ لِذَاوُودَ عَلَيْهِ السَّلَامُ، صَلِّ عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ، وَافْعَلْ بِي كَذَا وَكَذَا، أَيُّ أَطْلَبُ حَاجَتَكَ.^١

١. منهاج العارفين: ٢٧٤.

[41]

**SUPPLICATION FOR HIM (peace be on him) ON
THE TWENTY THIRD NIGHT OF THE HOLY
MONTH OF RAMADAN.**

This supplication was reported in some other book to be recited on the twenty third night of the holy month of Ramadan.

O' Allah! O' He possess exalted glory and elevated authority, send Your blessing on Muhammad and on the family of Muhammad, and make Your guard the son of Your guard Muhammad son of Al-Hasan Al-Mahdi at this time a guard, a protector, a leader, a helper, an evidence, an assistance and helper till Your Earth is subservient to him, and make him to have long pleasure in it.

O' the director of the affairs, O' He who resurrect those on the grave, O' He who cause the ocean to flow, O' He who make the iron to be soft to Daud peace be on him, bless be on Mohammad and on the family of Muhammad and offer me this and this....

(You put forward your request before Allah).¹

1 - Minhaajil Arifeen: 274.



دعاء آخر لظهوره أرواحنا فداه
في الليلة الثالثة والعشرين من شهر رمضان

قال العلامة المجلسي: عن محمد بن عيسى بن عبيد بإسناده عن الصالحين عليهم السلام
قال:

وكرر في ليلة ثلاث وعشرين من شهر رمضان قائماً وقاعداً، وعلى كل حال،
والشهر كله، وكيف أمكنك، ومتى حضرك في دهرك، تقول بعد تمجيد الله
تعالى والصلاة على النبي وآله:

اَللّٰهُمَّ كُنْ لَوَلِيِّكَ الْقَائِمِ بِأَمْرِكَ، مُحَمَّدِ بْنِ الْحَسَنِ الْمُهْدِيِّ،
عَلَيْهِ وَعَلَى آبَائِهِ أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ، فِي هَذِهِ السَّاعَةِ
وَفِي كُلِّ سَاعَةٍ، وَلِيًّا وَحَافِظًا وَقَائِدًا وَنَاصِرًا وَدَلِيلاً وَمُؤَيِّدًا،
حَتَّى تُسْكِنَهُ أَرْضَكَ طَوْعًا، وَتُمَتِّعَهُ فِيهَا طَوْلًا وَعَرْضًا،
وَتَجْعَلَهُ وَدُرِّيَّتَهُ مِنَ الْأَيْمَةِ الْوَارِثِينَ.

اَللّٰهُمَّ انصُرْهُ وَاَنْتَصِرْ بِهِ، وَاجْعَلِ النَّصْرَ مِنْكَ عَلَى يَدِهِ،
وَاجْعَلِ النَّصْرَ لَهُ وَالْفَتْحَ عَلَى وَجْهِهِ، وَلَا تُوجِّهِ الْأَمْرَ إِلَى
غَيْرِهِ. اَللّٰهُمَّ اَظْهَرْ بِهِ دِينَكَ وَسُنَّةَ نَبِيِّكَ، حَتَّى لَا يَسْتَخْفِيَ
بَشْيَءٌ مِنَ الْحَقِّ مَخَافَةَ أَحَدٍ مِنَ الْخَلْقِ.

اَللّٰهُمَّ اِنِّيْ اَرْغَبُ اِلَيْكَ فِي دَوْلَةِ كَرِيْمَةٍ تُعِزُّ بِهَا الْاِسْلَامَ

[42]

**ANOTHER SUPPLICATION FOR HIS
REAPPEARANCE (may our souls be sacrifice for him) ON
THE TWNTY THIRD NIGHT IN THE HOLY
MONTH OF RAMADAN.**

Allamah Majlisi said: from Muhammad bn Isa bn Ubaid, from Imam Baqir and Sadiq (peace be on them) said: "Repeat the following supplication on the twenty third of the holy month of Ramadan either in standing or sitting position or at any condition, even through in the other days of the whole holy month at your convenience or any other time of the year, you recite it after praising Allah the Most High and sending blessing to Muhammad and his holy household:"

O' Allah! Offer blessing and peace to Your guard who will establish Your affair, Muhammad bn Al-Hasan Al-Mahdi, may the best blessing and peace be on him and his forefathers, at this particular time and other time, as a guard, protector, leader, helper, evidence and supporter till You make Your Earth in subseroient to him, and make him have long and extensive pleasure in it, and including his offspring among the inherited Imams.

O' Allah, help him and to become victorious through him, let the victory come from You through his hand, let the help and victory come in his presence, and don't give this responsibility to other than him. O' Allah manifest Your Religion and the custom of Your Prophet through him, till none of the fact is hidden due to the fear of some of Your creatures.

*O' Allah I desired You in the noble nation,
where Islam will be honoured,*

وَأَهْلَهُ، وَتُذِلُّ بِهَا النِّفَاقَ وَأَهْلَهُ، وَتَجْعَلُنَا فِيهَا مِنَ الدُّعَاةِ إِلَى طَاعَتِكَ، وَالْقَادَةِ إِلَى سَبِيلِكَ، وَآتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ، وَاجْمَعْ لَنَا خَيْرَ الدَّارَيْنِ، وَاقْضِ عَنَّا جَمِيعَ مَا تُحِبُّ فِيهِمَا، وَاجْعَلْ لَنَا فِي ذَلِكَ الْخَيْرَةِ بِرَحْمَتِكَ وَمَنَّكَ فِي عَافِيَةٍ، آمِينَ رَبَّ الْعَالَمِينَ، وَزِدْنَا مِنْ فَضْلِكَ وَيَدُكَ الْمَلَأَ، فَإِنَّ كُلَّ مُعْطٍ يَنْقُصُ مِنْ مُلْكِهِ، وَعَظَاوُكَ يَزِيدُ فِي مُلْكِكَ.^١



الدعاء الثالث لظهوره أرواحنا فداه في الليلة الثالثة والعشرين من شهر رمضان

قال الشيخ الأجل الكفعمي رحمته الله: وعنهم عليهم السلام:

كرّر في ليلة ثلاث وعشرين من شهر رمضان، هذا الدعاء ساجداً وقائماً وقاعداً وعلى كل حال، وفي الشهر كله، وكيف أمكنك، ومضى حضرك من دهرك، تقول بعد تمجيده تعالى والصلاة على نبيه ﷺ:

اللَّهُمَّ كُنْ لَوْلِيِّكَ الْحُجَّةِ بْنِ الْحَسَنِ، (صَلَوَاتُكَ عَلَيْهِ وَعَلَى آبَائِهِ)، فِي هَذِهِ السَّاعَةِ وَفِي كُلِّ سَاعَةٍ، وَلِيًّا وَحَافِظًا، وَقَائِدًا

١. بحار الأنوار: ٣٤٩/٩٧، إقبال الأعمال: ٣٥٧.

and the Muslim, then hypocrisy and hypocrites shall be degraded, make us among those calling for Your obedience, and leaders to Your course and grant us favour in this world and the world Hereafter and save us from the Hell fire. Gather for us all the good turns in the two worlds, grant us all that You love in the two worlds. And make them good for us with Your blessing, Amen the Lord of the worlds. Increase Your favour from Your full hand on us. Every donor's kingdom reduces but Your donation increases Your Kingdom.¹

[43]

**THE THIRD SUPPLICATION FOR HIS
REAPPEARANCE (may our souls be sacrifice for him) ON
THE TWENTY THIRD NIGHT OF THE HOLY
MONTH OF RAMADAN.**

Sheikh Kafa'ami said: reporting from the Ahlulbayt (peace be on them): repeat the following supplication on the twenty third night of the holy month of Ramadan, either in prostration, or standing or sitting position or in any other condition, even at any time of the month or any time of the year, you recite the supplication after praising Allah the Most High and sending blessing to His Prophet (peace and blessing be on him and on his family).

O' Allah! Make for Your guard, the proof son of Al-Hasan at this particular time or any other time as a guard, a protector, a leader,

1 - Biharul Anwar 97: 349; Iqbalul A'amal: 357.

وَنَاصِرًا، وَدَلِيلًا وَعَيْنًا، حَتَّى تُسْكِنَهُ أَرْضَكَ طَوْعًا، وَتُمَتِّعَهُ
فِيهَا طَوِيلًا.^١



دعاء يوم عيد الغدير

من قرئه كان كمن يكون تحت راية القائم عجل الله تعالى فرجه
وفي فسطاطه من النجباء والنقباء

قال العلامة المجلسي رحمته الله: رويناه بالأسانيد المتصلة مما ذكره ورواه محمد بن
علي الطرازي في كتابه عن محمد بن سنان، عن داود بن كثير الرقي، عن عمارة
بن جوين أبي هارون العبدي وروينا بأسانيدنا أيضاً إلى الشيخ المفيد محمد بن
محمد بن النعمان فيما رواه عن عمارة بن جوين أبي هارون العبدي أيضاً قال:
دخلت على أبي عبد الله عليه السلام في اليوم الثامن عشر من ذي الحجة فوجدته صائماً
فقال:

إنّ هذا اليوم يوم عظم الله حرمة على المؤمنين إذ أكمل الله لهم فيه الدين
وتمم عليهم التعمة، وجدد لهم ما أخذ عليهم من الميثاق والعهد في الخلق
الأول إذ أنساهم الله ذلك الموقف، ووقفهم للقبول منه، ولم يجعلهم من أهل
الإنكار الذين جحدوا.

فقلت له: جعلت فداك؛ فما ثواب صوم هذا اليوم؟ فقال:

إنّ يوم عيد وفرح وسرور وصوم شكرياً لله عز وجل، فإنّ صومه يعدل ستين
شهراً من الأشهر الحرم ومن صلى فيه ركعتين أي وقت شاء - وأفضل ذلك
قرب الزوال، وهي الساعة التي أقيم فيها أمير المؤمنين عليه السلام بغدير خم علماً

١. المصباح: ٧٧٩، مصباح المتهجد: ٦٣٠.

*a helper, an evidence till You make Your Earth subservient to him, and make him obtain long pleasure in it.*¹

[44]

SUPPLICATION ON THE DAY OF GHADEER FESTIVAL.

Whoever recites this supplication shall be under the banner of Imam Mahdi (peace be on him) and his tent among the generous and associates.

Allamah Majlisi (may Allah have mercy on him) said: we have narrated with connected chain of collectors what Mohammad bn Ali Al-Tarazi has narrated in his book while reporting from Muhammad bn Sanan , from Daud bn Katheer Al-Raqi, from Amarah bn Jaween Abi Harun Al-Abdi; we have also narrated from Sheikh Mufid, Muhammad bn Muhammad bn Al-Nu'man of what he has narrated from Amarah bn Jaween Abi Harun Al- Abdi, he said: I entered to Abi Abdullah (peace be on him) on the eighteenth day of Zil Hijjah and I met him fasting, he said: "This day, God has made it a sanctuary for the believers when He perfected His Religion and completed His favour on them and renew His covenant of the early creation with them, when Allah made them to remember and they accepted it from Him and He did not make them people of denial and those that disavowed"

I said to him: may my soul be sacrifice for you: what shall be the reward for those that fast this day? He said: "this day is a day of joy and happiness and the fasting is a thanks giving to Almighty Allah, verily fasting this day is equivalent to (60) sixty months fasting of the sacred month, and whoever offer (2) two units (Raka'at) of prayer at any time of this day (but the better before Zuhr prayer because that was the time the commander of the faithful (peace be on him) was conferred with the successorship in Ghadeer Khum before

1 - Al-Misbaah: 779; Misbaahul Mutaahajjid: 630.

للناس ، وذلك أنهم كانوا قريبا من المنزل في ذلك الوقت - فمن صلى ركعتين
ثم سجد وشكر الله عز وجل مائة مرة ، ودعا بهذا الدعاء بعد رفع رأسه من
السجود ، الدعاء :

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ بِاَنَّ لَكَ الْحَمْدَ ، وَحَدَكَ لَا شَرِيكَ لَكَ ،
وَائِنَّكَ وَاحِدٌ اَحَدٌ صَمَدٌ ، لَمْ تَلِدْ وَلَمْ تُوَلَدْ ، وَلَمْ يَكُنْ لَكَ كُفُوًا
اَحَدٌ ، وَاَنْ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ صَلَوَاتُكَ عَلَيْهِ وَاٰلِهِ ، يَا مَنْ
هُوَ كُلُّ يَوْمٍ فِي شَأْنٍ ، كَمَا كَانَ مِنْ شَأْنِكَ اَنْ تَفْضَلْتَ عَلَيَّ ، بِاَنْ
جَعَلْتَنِيْ مِنْ اَهْلِ اِجَابَتِكَ ، وَاَهْلِ دِينِكَ وَاَهْلِ دَعْوَتِكَ ، وَوَقَّعْتَنِيْ
لِذَلِكَ فِي مُبْتَدَءِ خَلْقِيْ ، تَفْضُلًا مِنْكَ وَكَرَمًا وَجُودًا .

ثُمَّ اَزْدَفْتَ الْفَضْلَ فَضْلًا ، وَالْجُودَ جُودًا ، وَالْكَرَمَ كَرَمًا ، رَأْفَةً
مِنْكَ وَرَحْمَةً اِلَى اَنْ جَدَّدْتَ ذَلِكَ الْعَهْدَ لِيْ تَجْدِيْدًا بَعْدَ
تَجْدِيْدِكَ خَلْقِيْ ، وَكُنْتُ نَسِيًّا مَنْسِيًّا نَاسِيًّا سَاهِيًّا غَافِلًا ، فَاتَّمَمْتَ
نِعْمَتَكَ بِاَنْ ذَكَرْتَنِيْ ذَلِكَ ، وَمَنَنْتَ بِهِ عَلَيَّ ، وَهَدَيْتَنِيْ لَهُ .

فَلْيَكُنْ مِنْ شَأْنِكَ يَا اِلٰهِي وَسَيِّدِي وَمَوْلَايَ ، اَنْ تُتِمَّ لِيْ
ذَلِكَ ، وَلَا تَسْلُبْنِيْهِ ، حَتَّى تَتَوَقَّأَنِيْ عَلَى ذَلِكَ وَاَنْتَ عَنِّيْ رَاضٍ ،
فَاِنَّكَ اَحَقُّ الْمُنْعَمِيْنَ اَنْ تُتِمَّ نِعْمَتَكَ عَلَيَّ .

اَللّٰهُمَّ سَمِعْنَا وَاَطَعْنَا ، وَاَجَبْنَا دَاعِيَكَ بِمَنِّكَ ، فَلَكَ الْحَمْدُ

the general public) and after that he go on prostration position and give thanks to Almighty Allah (100) one hundred times after that, he rise from the prostration and recite the following supplication:

O' Allah I am asking You, verily You worth praising, You are alone without any associates, verily You are one, alone and everlasting, You did not begotten nor were You begotten, and there is no one comparable to You, verily Muhammad is Your servant and Your Messenger, may Your blessing be on him and on his family, O' He who is at duty every time, as it was Your stature to confer favour on me, to make me among those You answer their prayers, and among those that practice Your Religion, let me among those that call upon You, as You have accord me that right from the commencement of my creation just as a favour and generosity from You.

Then followed by favour, bounty, and Munificence as leniency and mercy from You till You renew my covenant after the renewal of my creation, then I was completely forgotten and negligence, then You complete Your favour on me by reminding me of that, You bestowed and guided me to that.

O' My Lord, my Leader and my master, let among Your duty the perfection of that favour on me and don't deprive me of that, till You take my life while You are pleasing with me, verily You worth granting and perfecting favour on me.

O' Allah, we heard and shall obey and answer Your call due to Your favour on us, all praise

غُفْرَانِكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ، آمَنَّا بِاللَّهِ، وَحَدَهُ لَا شَرِيكَ لَهُ،
وَبِرَسُولِهِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَصَدَّقْنَا وَأَجَبْنَا دَاعِيَ
اللَّهِ، وَاتَّبَعْنَا الرَّسُولَ فِي مُوَالَاةِ مَوْلَانَا وَمَوْلَى الْمُؤْمِنِينَ
أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَبْدِ اللَّهِ وَأَخِي رَسُولِهِ،
وَالصَّدِيقِ الْأَكْبَرِ، وَالْحُجَّةِ عَلَى بَرِيَّتِهِ، أَلْمُؤَيَّدِ بِهِ نَبِيِّهِ وَدِينِهِ
الْحَقِّ الْمُبِينِ، عَلَمًا لِدِينِ اللَّهِ، وَخَازِنًا لِعِلْمِهِ، وَعَيْبَةً غَيْبِ اللَّهِ،
وَمَوْضِعَ سِرِّ اللَّهِ، وَأَمِينَ اللَّهِ عَلَى خَلْقِهِ، وَشَاهِدَهُ فِي بَرِيَّتِهِ.

اللَّهُمَّ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا
بِرَبِّكُمْ، فَأَمَنَّا رَبَّنَا، فَاعْفِرْ لَنَا ذُنُوبَنَا، وَكَفِّرْ عَنَّا سَيِّئَاتِنَا، وَتَوَقَّنَا
مَعَ الْأَبْرَارِ * رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ
الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ^١.

فَأَمَّا رَبَّنَا بِمَنَّا وَلُطْفِكَ، أَجَبْنَا دَاعِيكَ، وَاتَّبَعْنَا الرَّسُولَ
وَصَدَّقْنَاهُ وَصَدَّقْنَا مَوْلَى الْمُؤْمِنِينَ، وَكَفَرْنَا بِالْجِبْتِ
وَالطَّاغُوتِ، فَوَلَّنَا مَا تَوَلَّيْنَا، وَاحْشُرْنَا مَعَ أَيْمَتِنَا، فَإِنَّا بِهِمْ
مُؤْمِنُونَ مُوقِنُونَ، وَلَهُمْ مُسْلِمُونَ.

and forgiveness are due to You, O' our God unto You the whole fate. We believe in God, He is alone without any associate, we also believe in His Messenger Muhammad, may the blessing of Allah be on him and on his holy family, we endorsed and answer the call of God, we followed the Messenger in accepting the guardianship of our master and the believers master, the commander of the faithful, Ali son of Abi Talib, the servant of Allah, the brother of His Messenger, the great righteous one and the proof on His creation, the supporter of His Prophet and His manifested true Religion, the flag bearer of the Religion of God, the treasure of His knowledge, the suitcase of Allah's secrets, the place of Allah's mysteries, the trustee of Allah on His creatures and His witness among His creations.

O' Allah, {O' Lord, we have heard a caller calling us to believe saying, "believe you in Your Lord!" and we believe our Lord, forgive Thou us our sins and acquit us of our evil deeds, and take us to thee with the pious, Our Lord, give us what Thou hast promise us by Thy Messengers and abase us not on the day of resurrection, Thou wilt not fail the trust}¹

O' our Lord, we believe on Your favour and kindness and answer the callers on Your path and we followed and believe the Prophet, and we believe on the master of the believers, we disbelieves on tyrants and idols, we obey those whom You had confer on us as leaders and guardian, resurrect us together with our Imams, because we certainly believe in them and to them we surrender.

1 - Qur'an 3: 193- 194.

آمَنَّا بِسِرِّهِمْ وَعَلَانِيَتِهِمْ، وَشَاهِدِهِمْ وَغَائِبِهِمْ، وَحَيِّهِمْ وَمَيِّتِهِمْ،
وَرَضِينَا بِهِمْ أَيْمَةً، وَقَادَةً وَسَادَةً، وَحَسْبُنَا بِهِمْ يَتْنًا وَبَيْنَ اللَّهِ
دُونَ خَلْقِهِ، لَانْتَبَغِي بِهِمْ بَدَلًا، وَلَانَتَّخِذُ مِنْ دُونِهِمْ وَلِيَّةً.

وَبَرِّئْنَا إِلَى اللَّهِ مِنْ كُلِّ مَنْ نَصَبَ لَهُمْ حَرْبًا، مِنَ الْجِنِّ
وَالْإِنْسِ، مِنَ الْأَوَّلِينَ وَالْآخِرِينَ، وَكَفَرْنَا بِالْجِبْتِ وَالطَّاغُوتِ،
وَالْأَوْثَانِ الْأَرْبَعَةِ، وَأَشْيَاعِهِمْ وَأَتْبَاعِهِمْ، وَكُلِّ مَنْ وَالَاهُمْ مِنَ
الْجِنِّ وَالْإِنْسِ، مِنْ أَوَّلِ الدَّهْرِ إِلَى آخِرِهِ.

اللَّهُمَّ إِنَّا نَشْهَدُكَ أَنَّا نَدِينُ بِمَا دَانَ بِهِ مُحَمَّدٌ وَآلُ مُحَمَّدٍ
صَلَّى اللَّهُ عَلَيْهِ وَعَلَيْهِمْ، وَقَوْلُنَا مَا قَالُوا، وَدِينُنَا مَا دَانُوا بِهِ، مَا
قَالُوا بِهِ قُلْنَا، وَمَا دَانُوا بِهِ دِنًا، وَمَا أَنْكَرُوا أَنْكَرْنَا، وَمَنْ وَالُوا
وَالَيْنَا، وَمَنْ عَادُوا عَادَيْنَا، وَمَنْ لَعَنُوا لَعَنَّا وَمَنْ تَبَرَّءُوا مِنْهُ
تَبَرَّأْنَا مِنْهُ، وَمَنْ تَرَحَّمُوا عَلَيْهِ تَرَحَّمْنَا عَلَيْهِ، آمَنَّا وَسَلَّمْنَا
وَرَضِينَا، وَاتَّبَعْنَا مَوَالِينَا صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

اللَّهُمَّ فَتَمِّمْ لَنَا ذَلِكَ وَلَا تَسْلُبْنَاهُ، وَاجْعَلْهُ مُسْتَقَرًّا ثَابِتًا عِنْدَنَا،
وَلَا تَجْعَلْهُ مُسْتَعَارًا، وَأَحِينَا مَا أَحْيَيْتَنَا عَلَيْهِ، وَأَمِتْنَا إِذَا أَمِتْنَا
عَلَيْهِ، آلُ مُحَمَّدٍ أَيْمَتُنَا، فِيهِمْ نَأْتُمُّ، وَإِلَيْهِمْ نُوَالِي، وَعَدُوَّهُمْ

We believe in their secrets and their overt, the present and the absent among them, we are pleased for their Imamate, leadership and mastership, they are sufficient to us between us and God without any other of His creations, we don't wish for their exchange and we don't take other than them as our confidant.

We acquit before Allah with whoever declares war against them, among the Jinn and the mankind from the beginning to the end of the time, we disbelieve the tyrants and idols and the major four idols together with their followers and whoever paid them allegiance among the Jinn and mankind, from the beginning to the end of the time.

O' Allah, we take You as witness that we believe on what Muhammad and the family of Muhammad has believed on, blessing of Allah be upon him and upon them, our sayings is what they say, our Religion is their Religion, what ever they said is what we say, what ever they adopted we adopt, what ever they rejected we reject, what ever they paid allegiance we pay allegiance to, we revert what ever they reverted, we curse what ever they cursed, we disavow what ever they disavowed from, we have mercy on who ever they have mercy on, we believe, surrender, please and follow our masters, may Allah's blessing be on them all.

O' Allah, perfected that for us and don't deprived us of it, let that be firm and well established with us, and don't make it a fictitious, let our life in this situation and when You seize our life, on the same situation of the family of Muhammad, they are our Imams, for their memorial we gathered and to them we pay allegiance, we revolt against their enemy

عَدُوَّ اللَّهِ نُعَادِي، فَاجْعَلْنَا مَعَهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمِنْ
الْمُقَرَّبِينَ، فَإِنَّا بِذَلِكَ رَاضُونَ، يَا أَرْحَمَ الرَّاحِمِينَ.

ثمّ تسجد وتحمّد الله مائة مرّة، وتشكر الله عزّ وجلّ مائة مرّة وأنت ساجد، فإنّه
من فعل ذلك كان كمن حضر ذلك اليوم وباع رسول الله ﷺ على ذلك وكانت
درجته مع درجة الصادقين الذين صدقوا الله ورسوله في موالاة مولاهم ذلك
اليوم وكان كمن شهد مع رسول الله ﷺ وأمير المؤمنين عليه السلام ومع الحسن
والحسين عليهما السلام، وكمن يكون تحت راية القائم أرواحنا فداه وفي فسطاطه من
النّجباء والنّقباء.^١



تسبيح مولانا صاحب الزمان أرواحنا فداه
من يوم الثامن عشر إلى آخر كلّ شهر

نقل العلامة المجلسي رحمه الله في «بحار الأنوار» عن «دعوات الراوندي» بعد تسبيح
المعصومين عليه السلام، تسبيح مولانا صاحب الزمان أرواحنا فداه هكذا:

سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللَّهِ رِضَى نَفْسِهِ، سُبْحَانَ اللَّهِ
مِدَادَ كَلِمَاتِهِ، سُبْحَانَ اللَّهِ [اللَّهُ] زِينَةَ عَرْشِهِ، وَالْحَمْدُ لِلَّهِ مِثْلَ ذَلِكَ.^٢
يقرأ من يوم الثامن عشر إلى آخر كلّ شهر.

١. البحار: ٢٩٨/٩٨، زاد المعاد: ٣٤١.

٢. الدعوات للراوندي: ٩٤، البحار: ٢٠٧/٩٤.

who are also the enemy of Allah, let us be among their intimacy in this world and the world Hereafter, verily we are pleased with that, O' the Most Merciful of the merciful...

Then you prostrate while praising Allah (100) one hundred times and give thanks to Almighty Allah (100) one hundred times. Who ever offer all this, is like he is present that day and give allegiance to the Messenger of Allah (peace be upon him and upon his family) on that, and his rank is like that of the trustworthy ones that certify Allah and His Messenger in paying allegiance to their leader that day, and shall be like he who has witness the Messenger of Allah (peace be upon him and upon his family), the commander of the faithful (peace be on him) and Al-Hasan and Al-Husein (peace be on them). And also he is like those under the banner of Imam Al-Mahdi (may our souls be sacrifice for him) in his tent among the generous and noble ones.¹

[45]

**THE GLORIFICATION (TASBIH) OF OUR MASTER, THE
LEADER OF THE TIME (peace be on him) FROM THE
EIGHTEENTH DAY TO THE END OF THE MONTH**

Allamah Majlisi (r.a) reported in *Biharil Anwar* quoting from *Da'watu Rrawandi* that after the glorification of the infallible ones (a.s) then comes the glorification of the leader of the time (may our souls be sacrifice for him) to be read from 18th to the end of every month.

*Glory be to God equivalent to the number of His creation, Glory be to God like He pleased Himself, Glory be to God equivalent to the ink of His worlds, Glory be to God equivalent to the weight of His Throne, praise be to God equivalent to all that.*²

1 - Al-Bihar 98: 297; Zadul Ma'ad: 341.

2 - Da'awat by Rawandi: 94; Al-Bihar 94: 207.

الباب السادس

في الأدعية المطلقة التي
لا تختص قرائتها بيوم خاص



دعاء العهد

قال الإمام جعفر بن محمد الصادق عليه السلام:

من دعا إلى الله أربعين صباحاً بهذا العهد كان من أنصار قائمنا، وإن مات أخرجه الله إليه من قبره، وأعطاه الله بكل كلمة ألف حسنة ومحا عنه ألف سيئة، وهذا هو العهد: ^١

اَللّٰهُمَّ رَبَّ النُّوْرِ الْعَظِيْمِ، وَرَبَّ الْكُرْسِيِّ الرَّفِيْعِ، وَرَبَّ الْبَحْرِ الْمَسْجُوْرِ، وَمُنْزِلَ التَّوْرَةِ وَالْاِنْجِيْلِ وَالزَّبُوْرِ، وَرَبَّ الظِّلِّ وَالْحَرُوْرِ، وَمُنْزِلَ الْقُرْاٰنِ الْعَظِيْمِ، وَرَبَّ الْمَلٰٓئِكَةِ الْمُقَرَّبِيْنَ، وَالْاَنْبِيَاِ وَالْمُرْسَلِيْنَ.
اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ بِوَجْهِكَ الْكَرِيْمِ، وَبِنُوْرِ وَجْهِكَ الْمُنِيْرِ،

١. البحار: ٤١/٩٤.

CHAPTER SIX

ON GENERAL SUPPLICATION THAT IS NOT SPECIFIED FOR ANY CERTAIN DAY.

[46]

SUPPLICATION OF AL-AHD.

Imam Ja'afar bn Muhammad Al-Sadiq (peace be on him) said: "who ever offer this supplication in forty mornings shall be among the helper of Imam Al-Mahdi (peace be on him) Allah will bring him out of his grave if he died before that time and Allah shall reward him for every word in the supplication with (1000) one thousand good acts and erase (1000) one thousand out of his evil deeds with each word."

The following is the supplication of *Al-Ahd*:¹

O' Allah, the Lord of the great light, the Lord of the elevated chair, the Lord of the overflowing ocean, the revealer of the Torah , Gospel and Zabur, the Lord of the shadow and the hot wind, the revealer of the Glorious Qur'an, the Lord of the intimate Angels, the Prophets and the Messengers.

O' Allah, I am asking You by Your own Self generosity, and by the luminous light of Yourself,

1 - Al-Bihar 94: 41.

وَمُلْكِكَ الْقَدِيمِ، يَا حَيُّ يَا قَيُّوْمُ، أَسْأَلُكَ بِاسْمِكَ الَّذِي أَشْرَقَتْ
بِهِ السَّمَوَاتُ وَالْأَرْضُونَ، وَبِاسْمِكَ الَّذِي يَصْلُحُ بِهِ الْأَوَّلُونَ
وَالْآخِرُونَ، يَا حَيًّا قَبْلَ كُلِّ حَيٍّ، وَيَا حَيًّا بَعْدَ كُلِّ حَيٍّ، وَيَا حَيًّا
حِينَ لَا حَيٍّ، يَا مُحْيِي الْمَوْتِ وَمُمِيتَ الْأَحْيَاءِ، يَا حَيُّ لَا إِلَهَ
إِلَّا أَنْتَ.

اللَّهُمَّ بَلِّغْ مَوْلَانَا الْإِمَامَ الْهَادِيَ الْمَهْدِيَّ الْقَائِمَ بِأَمْرِكَ،
صَلَوَاتُ اللَّهِ عَلَيْهِ وَعَلَى آبَائِهِ الطَّاهِرِينَ، عَنْ جَمِيعِ الْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ، فِي مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا، سَهْلِهَا وَجَبَلِهَا،
وَبَرِّهَا وَبَحْرِهَا، وَعَنِّي وَعَنْ وَالدِّيَّ، مِنْ الصَّلَوَاتِ زِنَةَ عَرْشِ
اللَّهِ، وَمِدَادِ كَلِمَاتِهِ، وَمَا أَحْصَاهُ عِلْمُهُ، وَأَخَاطَ بِهِ كِتَابُهُ.
اللَّهُمَّ إِنِّي أَجِدُّ لَهُ فِي صَبِيحَةِ يَوْمِي هَذَا، وَمَا عِشْتُ مِنْ
أَيَّامِي، عَهْدًا وَعَقْدًا وَبَيْعَةً لَهُ فِي عُنُقِي، لَا أَحُولُ عَنْهَا، وَلَا
أَزُولُ أَبَدًا.

اللَّهُمَّ اجْعَلْنِي مِنْ أَنْصَارِهِ وَأَعْوَانِهِ، وَالذُّبَابِينَ عَنْهُ،
وَالْمُسَارِعِينَ إِلَيْهِ فِي قَضَاءِ حَوَائِجِهِ، وَالْمُتَتِّلِينَ لِأَوَامِرِهِ،
وَالْمُحَامِلِينَ عَنْهُ، وَالسَّابِقِينَ إِلَى إِرَادَتِهِ، وَالْمُسْتَشْهِدِينَ بَيْنَ يَدَيْهِ.

and Your Eternal kingdom, O' He who is alive, O' the Everlasting.

I am requesting from You, by Your name which brighten the Heavens and the Earth, and by Your name which reform the early and the later to come, O' He who exist before every existence, O' He who will exist after all existence, O' He who exist when there is no any existence, O' He who give lives to death and take life from the living ones, O' the existence, there is no any god except You.

O' Allah give my regards to our master, Imam Al-Mahdi, the guide, the establisher of Your affair, may the blessing of Allah be upon him and his purified forefathers, the regards also to him from the believing men and women, from the east and the west of the world, from its plain land, mountain, main land, and its ocean, the regards also from me and my parents such blessing that is equivalent to the weight of Allah's Throne, the ink of His words, and what is encompassed by His knowledge and comprises by His Book.

O' Allah! This early morning and the rest part of my life I am renewing my covenant, contract and allegiance with him that I shall never change or desist from it.

O' Allah! Let me among his helper and supporter and those that shall melt away for his course, and among those that hurry to him for the fulfillment of his need, who shall act according to his command, and made me among his defenders, the forerunners to his desire and among those that shall obtain martyrdom in his presence.

اللَّهُمَّ إِنَّ حَالَ بَيْنِي وَبَيْنَهُ الْمَوْتُ، الَّذِي جَعَلْتَهُ عَلَى عِبَادِكَ
 حَتْمًا مَقْضِيًّا، فَأَخْرِجْنِي مِنْ قَبْرِي، مُؤْتِزِرًا كَفَنِي، شَاهِرًا سَيْفِي،
 مُجَرِّدًا قَنَاتِي، مُلَبِّيًا دَعْوَةَ الدَّاعِي، فِي الْخَاضِرِ وَالْبَادِي.
 اللَّهُمَّ ارْنِي الطَّلَعَ الرَّشِيدَةَ، وَالْغُرَّةَ الْحَمِيدَةَ، وَاكْحُلْ
 نَاطِرِي بِنَظَرَةٍ مِنْ يَإِلَهِهِ، وَعَجِّلْ فَرَجَهُ، وَسَهِّلْ مَخْرَجَهُ، وَأَوْسِعْ
 مِنْهَجَهُ، وَاسْلُكْ بِي مَحَجَّتَهُ، وَأَنْفِذْ أَمْرَهُ، وَاشْدُدْ أَزْرَهُ.
 وَاعْمُرِ اللَّهُمَّ بِهِ بِلَادَكَ، وَأَخِي بِهِ عِبَادَكَ، فَإِنَّكَ قُلْتَ وَقَوْلُكَ
 الْحَقُّ «ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ»^١،
 فَأَظْهِرِ اللَّهُمَّ لَنَا وَلِيَّكَ، وَابْنَ بِنْتِ نَبِيِّكَ، الْمُسَمَّى بِاسْمِ رَسُولِكَ،
 حَتَّى لَا يَظْفَرَ بِشَيْءٍ مِنَ الْبَاطِلِ إِلَّا مَزَقَهُ، وَيُحِقَّ الْحَقَّ وَيُحَقِّقَهُ.
 وَاجْعَلْهُ اللَّهُمَّ مَفْرَعًا لِمَظْلُومِ عِبَادِكَ، وَنَاصِرًا لِمَنْ لَا يَجِدُ لَهُ
 نَاصِرًا غَيْرَكَ، وَمُجَدِّدًا لِمَا عُطِّلَ مِنْ أَحْكَامِ كِتَابِكَ، وَمُشِيدًا
 لِمَا وَرَدَ مِنْ أَعْلَامِ دِينِكَ، وَسُنَنِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ،
 وَاجْعَلْهُ اللَّهُمَّ مِمَّنْ حَصَّنَتْهُ مِنْ بَأْسِ الْمُعْتَدِينَ.
 اللَّهُمَّ وَسِّرْ نَبِيَّكَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِرُؤْيَيْتِهِ، وَمَنْ

O' Allah! If death have demarcated between me and him which is inevitable to Your servants, then bring me out of my resting place (grave yard), wearing my shroud, unsheathing my sword, leaving my canal, answering the call of the caller, neither from the city nor from the village.

O' Allah show me the risen of the prudent one and the risen of the commended one, and decorate my eye with eyeliner when I see him , and hasten his relief, make his coming out very ease, and widening his ways, let me pass through his target, execute his affairs and make his strength very firm.

Reform Your land through him, give life to Your servant through him, indeed You have said and Your saying is excellent

{Corruption has appeared in the land and sea, for that men's own hands have earned}¹

O' Allah show us our master, the son of the daughter of your Prophet, who was named after the name of Your Messenger, till he leaves not any falsehood except he disrupt it, and establish the truth.

O' Allah make him the sanctuary of Your oppressed servant and helper for the helpless ones except You, and revive what has been vacated from the laws of Your Book, and raise what has been narrated from the appointed scholars of Your Religion, and the custom of Your Prophet may Allah's blessing be upon him and upon his family.

O' Allah make him among those You have immunized from the terror of the aggressors.

O' Allah pleased Your Prophet Muhammad, may the blessing of Allah be upon him and upon his family by seeing him, and those

1 - Qur'an 30: 41.

تَبِعْهُ عَلَى دَعْوَتِهِ، وَارْحَمِ اسْتِكَانَتَنَا بَعْدَهُ. اَللّٰهُمَّ اكْشِفْ هَذِهِ
الْغُمَّةَ عَنْ هَذِهِ الْأُمَّةِ بِحُضُورِهِ، وَعَجِّلْ لَنَا ظُهُورَهُ، إِنَّهُمْ يَرَوْنَهُ
بَعِيداً، وَنَرِيهِ قَرِيباً، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

ثم تضرب على فخذك الأيمن بيدك ثلاث مرّات، وتقول في كلّ مرّة:

اَلْعَجَل، اَلْعَجَل، يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ ١.



دعاء العهد الثاني

عن جابر بن يزيد الجعفي قال: قال أبو جعفر عليه السلام:

من دعا بهذا الدعاء مرّة واحدة في دهره كتب في رَقّ العبوديّة، ورفع في
ديوان القائم عليه السلام، فإذا قام قائمنا نادى باسمه واسم أبيه، ثم يدفع إليه هذا
الكتاب ويقال له: خذ، هذا كتاب العهد الذي عاهدتنا في الدنيا، وذلك قوله
عز وجل: ﴿إِلَّا مَن اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا﴾ ٢.

وادع به وأنت طاهر تقول: اَللّٰهُمَّ يَا إِلَهَ الْإِلَهِةِ، يَا وَاحِدُ، يَا أَحَدُ،
يَا آخِرَ الْآخِرِينَ، يَا قَاهِرَ الْقَاهِرِينَ، يَا عَلِيَّ يَا عَظِيمُ، أَنْتَ اَلْعَلِيُّ
اَلْأَعْلَى، عَلَوْتَ فَوْقَ كُلِّ عُلُوٍّ، هَذَا يَا سَيِّدِي عَهْدِي وَأَنْتَ مُنْجِرُ

١. مفاتيح الجنان: ٥٣٩، زاد المعاد: ٤٨٨، البلد الأمين: ١٢٤، مصباح الزائر: ٤٥٥، المصباح: ٧٢٩، الصحيفة الصادقية:

٢. مريم: ٨٧.

٢٠٤، باب السعادة: ٢١٤.

that follow his call, have mercy on our submissiveness after him, O' Allah unveil this affliction from this nation by his presence and hasten his reappearance for us, they saw it very far but we saw it very close, with Your mercy O' the Most Merciful of the merciful.

Then you slap your right thigh with your right hand (3) three times and recite the following in each of the slapping.

*Quickly come! Quickly come! O' my master, O' the leader of the time.*¹

[47]

THE SECOND SUPPLICATION OF AL-AHD.

From the authority of Jabir bn Yazid AL-Ja'afi, Abu Ja'afar (peace be on him) said: whoever offer this supplication once in his life time, he will be written among those that are free from slavery and will be written in the register of the Imam (peace be on him), and will be called with his name and that of his father when Imam Al-Mahdi rise up, then the book will be given to him and it shall be said to him, take the covenant book for your covenant with us in the world; that is the saying of Allah which says: *{save those who have taken with the All-mercy covenant}*²

Then offer the following supplication while in a state of purification:

O' Allah, the Lord of the gods, O' the One, O' the Alone, O' the last of the last, O' the victor of the victorious, O' the Exalted, O' the Mighty, You are the Most Highest of the High, You are Higher than every thing High, O' my master this is my covenant and You are the executor

1 - Mafattihul Jannan: 539; Zadul Ma'ad: 488; Baladul Ameen: 124; Misbaahu Zza'ir: 455; Al-Misbaah: 729; Sahifa Ssidiqiyah: 204; Babu Ssa'adah: 214.

2 - Qur'an 19: 87.

وَعُدِي، فَصِلْ يَا مَوْلَايَ عَهْدِي، وَأَنْجِزْ وَعْدِي، آمَنْتُ بِكَ.
وَأَسْأَلُكَ بِحِجَابِكَ الْعَرَبِيِّ، وَبِحِجَابِكَ الْعَجَمِيِّ، وَبِحِجَابِكَ
الْعَبْرَانِيِّ، وَبِحِجَابِكَ السَّرْيَانِيِّ، وَبِحِجَابِكَ الرُّومِيِّ، وَبِحِجَابِكَ
الْهِنْدِيِّ، وَأَثْبِتْ مَعْرِفَتَكَ بِالْعِنَايَةِ الْأُولَى، فَإِنَّكَ أَنْتَ اللَّهُ
لَا تُرَى، وَأَنْتَ بِالْمَنْظَرِ الْأَعْلَى.

وَأَتَقَرَّبُ إِلَيْكَ بِرَسُولِكَ الْمُنْذِرِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَبِعَلِيِّ
أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ الْهَادِي، وَبِالْحَسَنِ السَّيِّدِ
وَبِالْحُسَيْنِ الشَّهِيدِ سِبْطِي نَبِيِّكَ، وَبِفَاطِمَةَ الْبُتُولِ، وَبِعَلِيِّ بْنِ
الْحُسَيْنِ زَيْنِ الْعَابِدِينَ ذِي الثَّقَاتِ، وَمُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ عَنْ
عِلْمِكَ، وَبِجَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ، الَّذِي صَدَّقَ بِمِثَاقِكَ
وَبِمِيعَادِكَ، وَبِمُوسَى بْنِ جَعْفَرٍ الْحَصُورِ الْقَائِمِ بِعَهْدِكَ، وَبِعَلِيِّ
بْنِ مُوسَى الرِّضَا الرَّاظِي بِحُكْمِكَ، وَبِمُحَمَّدِ بْنِ عَلِيٍّ الْحَبْرِ
الْفَاضِلِ، أَلْمُرْتَضَى فِي الْمُؤْمِنِينَ، وَبِعَلِيِّ بْنِ مُحَمَّدٍ الْأَمِينِ
الْمُؤْتَمَنِ، هَادِي الْمُسْتَرْشِدِينَ، وَبِالْحَسَنِ بْنِ عَلِيٍّ الطَّاهِرِ
الرَّكِّيِّ، خَزَانَةِ الْوَصِيِّينَ.

وَأَتَقَرَّبُ إِلَيْكَ بِالْأَمَامِ الْقَائِمِ الْعَدْلِ الْمُنتَظَرِ الْمَهْدِيِّ،

of my promise, O' my master join my covenant and execute my promise, I believe in You.

I requested from You with Your Arab veil, Your none Arab veil, Your Hebraic veil, Your ancient veil, Your Roman's veil, Your Indian veil, to make firm Your cognizant with care, You are invisible God, You are the elevated prospect.

I seek nearness to You with Your Messenger, the Warner, may Allah's blessing be on him and on his family, and with Ali the commander of the faithful, may Allah' blessing be on him, the guide, and with Al-Hasan, the master and with Al-Husein, the Martyr, the grandsons of Your Prophet, and with Fatimah, the Virgin, and with Ali son of Al-Husein, the pretty of the worshippers who possess callus in his feet due to his worship, and with Muhammad son of Ali, who obtain knowledge from Your knowledge, and with Ja'afar son of Muhammad, the trustworthy who certify Your covenant and promise and with Musa son of Ja'afar, the restricted one who establish Your covenant, and with Ali son of Musa, who was pleased with Your judgment, and with Muhammad son of Ali, the noble ink, who was pleased with the believers, and with Ali son of Muhammad, the honest, the trustworthy, the guide, the prudent, and with Al-Hasan son of Ali, the pure and the righteous, the treasure of the guardians.

I seek nearness to you through the awaiting leader who shall establish justice, Al-Mahdi,

إِمَامِنَا وَابْنِ إِمَامِنَا صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ .
 يَا مَنْ جَلَّ فَعْظُكُمْ وَ[هُوَ] أَهْلُ ذَلِكَ فَعَفَى وَرَحِمَ، يَا مَنْ قَدَرَ
 فَلَطَفَ، أَشْكُو إِلَيْكَ ضَعْفِي، وَمَا قَصَرَ عَنْهُ عَمَلِي مِنْ تَوْحِيدِكَ،
 وَكُنْهِ مَعْرِفَتِكَ، وَأَتَوَجَّهُ إِلَيْكَ بِالتَّسْمِيَةِ الْبَيْضَاءِ، وَبِالْوَحْدَانِيَّةِ
 الْكُبْرَى، الَّتِي قَصَرَ عَنْهَا مَنْ أَدْبَرَ وَتَوَلَّى .

وَأَمَنْتُ بِحِجَابِكَ الْأَعْظَمِ، وَبِكَلِمَاتِكَ الثَّامَّةِ الْعُلْيَا، الَّتِي
 خَلَقْتَ مِنْهَا دَارَ الْبَلَاءِ، وَأَحَلَلْتَ مَنْ أَحْبَبْتَ جَنَّةَ الْمَأْوَى،
 وَأَمَنْتُ بِالسَّابِقِينَ وَالصَّادِقِينَ، أَصْحَابِ الْيَمِينِ مِنَ الْمُؤْمِنِينَ،
 [وَالَّذِينَ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا إِلَّا تُؤَلِّينِي غَيْرَهُمْ،
 وَلَا تَفَرِّقَ بَيْنِي وَبَيْنَهُمْ غَدًا إِذَا قَدَّمْتَ الرِّضَا بِفَضْلِ الْقَضَاءِ .

أَمَنْتُ بِسِرِّهِمْ وَعَلَانِيَتِهِمْ وَخَوَاتِيمِ أَعْمَالِهِمْ، فَإِنَّكَ تَخْتِمُ
 عَلَيْهَا إِذَا شِئْتَ، يَا مَنْ أَتَحَفَّنِي بِالْإِقْرَارِ بِالْوَحْدَانِيَّةِ، وَحَبَانِي
 بِمَعْرِفَةِ الرُّبُوبِيَّةِ، وَخَلَّصَنِي مِنَ الشَّكِّ وَالْعَمَى، رَضِيتُ بِكَ
 رَبًّا، وَبِالْأَصْفِيَاءِ حُجَجًا، وَبِالْمَحْجُوبِينَ أَنْبِيَاءَ، وَبِالرُّسُلِ أَدِلَّةً،
 وَبِالْمُتَّقِينَ أُمَرَاءَ، وَسَامِعًا لَكَ مُطِيعًا .^١

١ . مهج الدعوات: ٣٩٨، البحار: ٣٣٧/٩٥، النجم الثاقب: ٤٨٣/٢ .

our leader and the son of our Imam, may Allah's blessing be on them all.

O' He who is Exalted and sublime, He possesses that, He pardon and has mercy on His servants.

O' He who has the strength to punish but He become kind. I complain my weakness to You, the curtail of my deeds regards Your Oneness, and essence of Your cognizant, I directed to you with white appellation and with the great Uniqueness that was curtail by those that quit and turn away.

I believe in Your greater veil, and Your exalted perfected words by which You created the house of affliction and stationed Your beloved one by dwelling him in the Paradise.

I believe on the preceding and truthful ones, the companions of the right side among the believers, those who has mixed with good deeds and separated from evil deeds, don't administer me with people other than them, and tomorrow don't distinguish between me and them when You forward Your pleasure in Your judgment.

I believe in their inward and outward and seal of the action, verily You concludes with them if You wishes.

O' He who bestowed the confession of His uniqueness upon me, and accord me to acknowledge His Divinity and rescued me from doubtfulness and blindness.

I am pleased with You as My Lord, and the chosen ones as proves, and the concealed as prophets and the Messengers as just and the cautious ones as leader, they hears and obeyed You.¹

1 - Mahju Dda'wah: 398; Al-Bihar 95: 337; Annajmu Thaaqib 2: 483.



دعاء أيام الغيبة

دعاء أيام الغيبة الذي أمر بقراءته مولانا ثامن الأئمة عليه السلام.
قال السيد الأجل رضي الدين علي بن طاووس في «جمال الأسبوع»: أن
الرضا عليه السلام كان يأمر بالدعاء لصاحب الأمر صلوات الله عليه بهذا:

اَللّٰهُمَّ اَدْفَعْ عَنِّ وَلِيِّكَ وَخَلِيفَتِكَ، وَحُجَّتِكَ عَلٰى خَلْقِكَ،
وَلِسَانِكَ الْمُعَبِّرَ عَنْكَ بِإِذْنِكَ، اَلنَّاطِقِ بِحُكْمَتِكَ، وَعَيْنِكَ النَّاطِرَةَ
عَلٰى بَرِيَّتِكَ، وَشَاهِدِكَ عَلٰى خَلْقِكَ، اَلْجَحْجَاحِ الْمُجَاهِدِ، اَلْعَاِذِ
بِكَ عِنْدَكَ.

وَأَعِذْهُ مِنْ شَرِّ جَمِيعِ مَا خَلَقْتَ وَبَرَأْتَ، وَأَنْشَأْتَ وَصَوَّرْتَ،
وَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ، وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ،
وَمِنْ فَوْقِهِ وَمِنْ تَحْتِهِ بِحِفْظِكَ الَّذِي لَا يَضِيعُ مَنْ حَفِظْتَهُ بِهِ،
وَاحْفَظْ فِيهِ رَسُولَكَ وَآبَاءَهُ، أَمَّتَكَ وَدَعَائِمَ دِينِكَ.

وَاجْعَلْهُ فِي وَدِيعَتِكَ الَّتِي لَا تَضِيعُ، وَفِي جِوَارِكَ الَّذِي لَا يُخْفَرُ،
وَفِي مَنَعِكَ وَعِزِّكَ الَّذِي لَا يُقْهَرُ، وَآمِنُهُ بِأَمَانِكَ الْوَثِيقِ، الَّذِي
لَا يُخْذَلُ مَنْ آمَنَتْهُ بِهِ، وَاجْعَلْهُ فِي كَنَفِكَ الَّذِي لَا يُرَامُ مَنْ كَانَ

[48]

**SUPPLICATION DURING THE DAYS OF
OCCULTATION.**

The supplication which was ordered by the eighth Imam (peace be on him) to be recited during the days of occultation.

Sayyid Ali bn Taaus in *Jamalil Usbuy* said: Imam Rida (peace be on him) usually command reading the following supplication for the leader of the time (peace be on him).

O' Allah safeguard Your guard, Your ambassador and Your proof on Your creatures, Your speech that voiced on Your behalf with Your permission, the spokesman with Your wisdom, Your observing sight on Your creation, Your testimony on Your creatures, the valiant struggler, who is protected before You.

Protect him from the evils of all You have created, initiated, formed, and protect him from his front, back, right, left, up and down, such protection that the protected one shall not get lost from its place, also protect Your Messenger and his forefathers, Your Imams and the supporters of Your Religion.

O' Allah keep him in Your consignment that shall not get lost, and in Your vicinity that doesn't need a guard and in Your prevention and exaltedness that can't be subdued, secure him with Your firm security that doesn't betrayed, keep him in Your patronage that doesn't depart from whoever

فِيهِ، وَأَيَّدَهُ بِنَصْرِكَ الْعَزِيزِ، وَأَيَّدَهُ بِجُنْدِكَ الْغَالِبِ، وَقَوَّهِ
بِقُوَّتِكَ، وَأَزْدَفَهُ بِمَلَائِكَتِكَ، وَوَالٍ مَنْ وَالَاهُ، وَعَادٍ مَنْ عَادَاهُ،
وَأَلْبَسَهُ دِرْعَكَ الْحَصِينَةِ، وَحَفَّهُ بِأَلْمَلَائِكَةِ حَفًّا.

اَللّٰهُمَّ وَبَلِّغْهُ أَفْضَلَ مَا بَلَغْتَ الْقَائِمِينَ بِقِسْطِكَ مِنْ أَتْبَاعِ
النَّبِيِّينَ. اَللّٰهُمَّ اشْعَبْ بِهِ الصَّدْعَ، وَارْتُقْ بِهِ الْفَتْقَ، وَأَمِتْ بِهِ
الْجَوْرَ، وَأَظْهِرْ بِهِ الْعَدْلَ، وَزَيِّنْ بِطَوْلِ بَقَائِهِ الْأَرْضَ، وَأَيِّدْهُ
بِالنَّصْرِ، وَأَنْصُرْهُ بِالرُّعْبِ، وَقَوِّ نَاصِرِيهِ، وَاخْذُلْ خَاذِلِيهِ،
وَدَمِّدْ عَلَى مَنْ نَصَبَ لَهُ، وَدَمِّرْ مَنْ غَشَّه.

وَاقْتُلْ بِهِ جَبَابِرَةَ الْكُفْرِ، وَعُمُدَهُ وَدَعَائِمَهُ، وَاقْصِمْ بِهِ رُؤُوسَ
الضَّلَالَةِ وَشَارِعَةَ الْبِدْعِ، وَمُمِيتَةَ السُّنَّةِ، وَمُقَوِّيَةَ الْبَاطِلِ، وَذَلِّلْ
بِهِ الْجَبَّارِينَ، وَأَبْرِ بِهِ الْكَافِرِينَ وَجَمِيعَ الْمُلْحِدِينَ، فِي مَشَارِقِ
الْأَرْضِ وَمَغَارِبِهَا، وَبَرِّهَا وَبَحْرِهَا، وَسَهْلِهَا وَجَبَلِهَا، حَتَّى
لَا تَدَعَ مِنْهُمْ دَيَّارًا، وَلَا تُبْقِيَ لَهُمْ آثَارًا.

اَللّٰهُمَّ طَهِّرْ مِنْهُمْ بِلَادَكَ، وَاشْفِ مِنْهُمْ عِبَادَكَ، وَأَعِزَّ بِهِ
الْمُؤْمِنِينَ، وَأَخِي بِهِ سُنَنَ الْمُرْسَلِينَ، وَدَارِسَ حِكْمَةِ النَّبِيِّينَ،
وَجَدِّدْ بِهِ مَا امْتَحَى مِنْ دِينِكَ، وَبُدِّلْ مِنْ حُكْمِكَ، حَتَّى تُعِيدَ

is there and support him with Your noble victory, support him with Your victorious soldiers, strengthen him with Your power and followed him with Your Angels, support whoever support him, and be an enemy to whoever is at enmity with him, wear him with Your well fortified armor and surround him with Your Angel.

O' Allah, bestowed on him that which You have bestowed on those that established Justice among the followers of the Prophets, O' Allah ramify our splits through him, sew the rip through him, eradicate the oppression through him, manifest justice through him, reform the Earth by his staying and support him with victory, assist him from sacredness, strengthen his supporters, let down who wanted to forsake him, mutter whoever declare hostility against him, and destroy whoever cheated him.

Eliminate the despotic unbelievers its pillars and supporters through him, crush the heads of misguidance and the establishers of innovation through him, also eliminate those who wanted to put and end to the custom of Your Prophet and those that intensify falsehood through him. Degrade the arrogant through him and eliminate the unbelievers and all the apostates from the east, west, land, Sea, plain land, mountain, of the Earth through him till there shall be no place of abode for them.

O' Allah! You then purify Your nation from them, and relief Your servant from them, honour the believers through the Imam, revive the customs of Your Messenger through him, make him scholar of the Prophet's wisdom, renew what has been obliterated in Your Religion and what has been changed in Your judgment through him, till You return

دِينِكَ بِهِ، وَعَلَى يَدَيْهِ غَضًّا مَحْضًا صَاحِبًا، لَا عِوَجَ فِيهِ، وَلَا
بِدْعَةَ مَعَهُ، وَحَتَّى تُنِيرَ بَعْدْلِهِ ظُلَمَ الْجَوْرِ، وَتُطْفِئَ بِهِ نِيرَانَ
الْكُفْرِ، وَتُوضِحَ بِهِ مَعَاقِدَ الْحَقِّ وَمَجْهُولَ الْعَدْلِ.

فَإِنَّهُ عَبْدُكَ الَّذِي اسْتَخْلَصْتَهُ لِنَفْسِكَ، وَاصْطَفَيْتَهُ مِنْ خَلْقِكَ،
وَاصْطَفَيْتَهُ عَلَى عِبَادِكَ، وَاسْتَمَنْتَهُ عَلَى غَيْبِكَ، وَعَصَمْتَهُ مِنْ
الذُّنُوبِ، وَبَرَّأْتَهُ مِنَ الْعُيُوبِ، وَطَهَّرْتَهُ مِنَ الرَّجْسِ، وَسَلَّمْتَهُ
مِنَ الدَّنَسِ.

اللَّهُمَّ فَإِنَّا نَشْهَدُ لَهُ يَوْمَ الْقِيَامَةِ، وَيَوْمَ حُلُولِ الطَّامَةِ، أَنَّهُ لَمْ
يُذْنِبْ ذَنْبًا وَلَا أَتَى حَوْبًا، وَلَمْ يَرْتَكِبْ مَعْصِيَةً، وَلَمْ يُضَيِّعْ لَكَ
طَاعَةً، وَلَمْ يَهْتِكْ لَكَ حُرْمَةً، وَلَمْ يُبَدِّلْ لَكَ فَرِيضَةً، وَلَمْ يُعَيِّرْ
لَكَ شَرِيعَةً، وَأَنَّهُ الْهَادِي الْمَهْدِيُّ الطَّاهِرُ النَّقِيُّ الرَّضِيُّ
الزَّكِيُّ.

اللَّهُمَّ أَعْطِهِ فِي نَفْسِهِ وَأَهْلِهِ، وَوُلْدِهِ وَذُرِّيَّتِهِ، وَأُمَّتِهِ وَجَمِيعِ
رَعِيَّتِهِ، مَا تُقَرُّ بِهِ عَيْنُهُ، وَتَسُرُّ بِهِ نَفْسُهُ، وَتَجْمَعُ لَهُ مُلْكُ
الْمَمْلَكَاتِ كُلِّهَا، قَرِيبُهَا وَبَعِيدُهَا، وَعَزِيزُهَا وَذَلِيلُهَا، حَتَّى
يَجْرِيَ حُكْمُهُ عَلَى كُلِّ حُكْمٍ، وَيَغْلِبَ بِحَقِّهِ كُلَّ بَاطِلٍ.

Your correct and fresh Religion through him, that is free from distortion and innovation, and till His justice illuminates over oppression and aggression and quench the light of the unbeliever through him, and explain the fact and unknown justice through him.

Because he is Your servant whom You have set aside for Yourself, and have chosen him among Your creatures and have appointed him to Your servants and confer trust on him, for Your invisibility, and preserve him from sins, and clear him from all sorts of blames, and purified him from all sorts of impurity and free him from filth.

O' Allah we shall bear witness for him on the Day of Judgment, and the day when calamity will commence, that he has not committed any sin, and never commit it base on his desire, and has not committed any guilty, and has not forfeit Your obedience, he has not debase Your sanctuary, he has not changed Your compulsory duties, he has not changed Your divine laws, surely he is a good, pure, pious, honesty and righteous one.

O' Allah, bestowed on him, his family, his descendants, his offspring, his nation, and all his nationals what shall delight and make him happy, combine the near and far of the whole kingdom for him, its prestigious and its abject till his judgment prevail over other judgment and his fact subjugates the entire falsehood.

اَللّٰهُمَّ اسْلُكْ بِنَا عَلٰى يَدَيْهِ مِنْهَاجَ الْهُدٰى، وَالْمَحَجَّةَ الْعُظْمٰى، وَالطَّرِيْقَةَ الْوُسْطٰى، الَّتِي يَرْجِعُ اِلَيْهَا الْغَالِي، وَيَلْحَقُ بِهَا التَّالِي، وَقَوِّنَا عَلٰى طَاعَتِهِ، وَثَبِّتْنَا عَلٰى مُشَايَعَتِهِ، وَامْنُنْ عَلَيْنَا بِمُتَابَعَتِهِ، وَاجْعَلْنَا فِي حَزْبِهِ الْقَوَّامِينَ بِأَمْرِهِ، الصَّابِرِينَ مَعَهُ، الطَّالِبِينَ رِضَاكَ بِمُنَاصَحَتِهِ، حَتَّى تَحْشُرَنَا يَوْمَ الْقِيَامَةِ فِي أَنْصَارِهِ وَأَعْوَانِهِ وَمُقَوِّيَةِ سُلْطَانِهِ.

اَللّٰهُمَّ وَاجْعَلْ ذَلِكَ لَنَا خَالِصاً مِنْ كُلِّ شَكٍّ وَشُبْهَةٍ وَرِيَاءٍ وَسُمْعَةٍ، حَتَّى لَا نَعْتَمِدَ بِهِ غَيْرَكَ، وَلَا نَطْلُبَ بِهِ إِلَّا وَجْهَكَ، وَحَتَّى تُحِلَّنَا مَحَلَّهُ، وَتَجْعَلَنَا فِي الْجَنَّةِ مَعَهُ، وَأَعِزَّنَا مِنَ السَّامَةِ وَالْكَسَلِ وَالْفَقْرَةِ، وَاجْعَلْنَا مِمَّنْ تَنْتَصِرُ بِهِ لِدِينِكَ، وَتُعِزُّ بِهِ نَصْرَ وَلِيِّكَ، وَلَا تَسْتَبْدِلْ بِنَا غَيْرَنَا، فَإِنَّ اسْتِبْدَالَكَ بِنَا غَيْرَنَا عَلَيْكَ يَسِيرٌ، وَهُوَ عَلَيْنَا عَسِيرٌ.

اَللّٰهُمَّ صَلِّ عَلَى وُلَاةِ عَهْدِهِ، وَالْأَيْمَةِ مِنْ وُلْدِهِ، وَبَلِّغْهُمْ أَمَالَهُمْ، وَزِدْ فِي آجَالِهِمْ، وَأَعِزِّ نَصْرَهُمْ، وَتَمِّمْ لَهُمْ مَا أَسْنَدْتَ إِلَيْهِمْ فِي أَمْرِكَ لَهُمْ، وَثَبِّتْ دَعَائِمَهُمْ، وَاجْعَلْنَا لَهُمْ أَعْوَاناً، وَعَلَى دِينِكَ أَنْصَاراً.

O' Allah I am requesting from You to establish the right path, great target, moderate means, through his hand that every precious return to and preceding catch up with, grant us the strength for his obedience, and make our partnership and honour us for following him, make us among his soldiers that shall set right his affairs, having patient with him, seeking for Your pleasure with his admonishment, till You resurrect us on the Day of Judgment among his supporters and helpers, and among those that strengthen his government.

O' Allah let that be out of sincerity, without suspicion or fame or duplicity till we did not rely on our deeds except You, and did not seek through him except with Your pleasure, until You over overwhelm us in his place, and let us be in the Paradise in his company, protect us from weariness, laziness and weakness, make us among those used for the triumph of Your Religion and be honoured by the victory of Your guardian, and don't exchange us with other than us, verily exchanging us with other than us is very simple for You but is very difficult for us.

O' Allah! Bless be on the leaders in his reign and the Imams from his progeny and let them attained their hope and increase their life and cherish their victory, make perfected for them Your affair which have been ascribe to them, make firm their supporters and make an assistant for them, and helper for Your Religion.

فَاتَّهَمُ مَعَادِنُ كَلِمَاتِكَ، وَأَرْكَانُ تَوْحِيدِكَ، وَدَعَائِمُ دِينِكَ،
وَوُلاَةُ أَمْرِكَ، وَخَالِصَتِكَ مِنْ عِبَادِكَ، وَصَفْوَتِكَ مِنْ خَلْقِكَ،
وَأَوْلِيائِكَ وَسَلَائِلُ أَوْلِيائِكَ، وَصَفْوَةُ أَوْلَادِ رُسُلِكَ، وَالسَّلَامُ
عَلَيْهِمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ^١.



دعاء المعرفة

يقرأ في أيام الغيبة

قال السيّد الأجلّ عليّ بن طاووس في «جمال الأسبوع»: دعاء آخر يدعى له صلوات الله عليه، وهو ممّا ينبغي إذا كان لك عذر عن جميع ما ذكرناه، من تعقيب العصر يوم الجمعة فيأئك أن تهمل الدعاء به، فإننا عرفنا ذلك من فضل الله جلّ جلاله الذي خصّنا به، فاعتمد عليه.

روي هذا الدعاء الشريف بطريقين عن محمّد بن همام أنّه ذكر أنّ الشيخ أبا عمرو العمرى قدّس الله روحه أملاًه عليه، وأمره أن يدعو به، وهو الدعاء في غيبة القائم من آل محمّد عليه وعليهم السلام.

اللَّهُمَّ عَرِّفْنِي نَفْسَكَ، فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْكَ،
وَلَمْ أَعْرِفْ رَسُولَكَ. اللَّهُمَّ عَرِّفْنِي رَسُولَكَ، فَإِنَّكَ إِنْ لَمْ

١. جمال الأسبوع: ٣٠٧، وفي مصباح المتعجّد: ٤٠٩، والمصباح: ٧٢٦، والبلد الأمين: ١٢٢ بتفاوت، ورواه السيّد رحمه الله مع زيادة ونقصان في مصباح الزائر: ٤٥٧.

*because they are the resources of Your words and pillars of Your Monotheism and the supporter of Your Religion, and leaders of Your affairs, Your immaculate ones among Your servants, and the chosen ones among Your creatures, Your guards and the chains of Your guards, the chosen progeny of Your Prophet, peace, blessing and mercy be upon them.*¹

[49]

**SUPPLICATION OF COGNITION (MA'RIFAH)
TO BE RECITED DURING THE DAYS OF
OCCULTATION.**

Sayyid Ali bn Taaus in *Jamalil Usbuy* said: this is another supplication for him (peace be on him), it is necessary to recite this supplication if one is having excuse in all the aforementioned supplications like those ones to be recited after (*Asr*) afternoon prayer on Friday and so on...

So be aware not to act slowly in invocation for him. We knew that the favour Allah the most High and exalted has bestowed on us, so rely on it.

This supplication was related in two ways from Muhammad son of Hammaam that Sheikh Aba Amru Al-Amri (may Allah purify his soul) has dictated it to him and had commanded him to be reciting it during the occultation of the Riser (*Al-Qa'im*) from the family of Muhammad (peace be on them).

O' Allah, define Yourself to me, indeed if You did not define Yourself to me how could I know You, consequently I will not know Your Prophet. O' Allah define Your Prophet to me; indeed if You did not

1 - *Jamalil Usbuy*: 307; in *Misbaahul Mutaahjud*: 409; and in *Al-Misbaah*: 726; and in *Baladul Ameen*: 122 with little difference, and sayyid (may Allah have mercy on him) narrated it with some addition and subtraction in *Misbaahu Zza'ir*: 457.

تُعَرِّفْنِي رَسُولَكَ لَمْ أَعْرِفْ حُجَّتَكَ. اَللّٰهُمَّ عَرِّفْنِي حُجَّتَكَ، فَإِنَّكَ
إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ ضَلَلْتُ عَنْ دِينِي.

اَللّٰهُمَّ لَا تُمِثَّنِي مِثَّةَ جَاهِلِيَّةٍ، وَلَا تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي.
اَللّٰهُمَّ فَكَمَا هَدَيْتَنِي لِوَلَايَةِ مَنْ فَرَضْتَ طَاعَتَهُ عَلَيَّ مِنْ وُلَاةٍ
أَمْرِكَ بَعْدَ رَسُولِكَ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ، حَتَّى وَالَيْتُ وُلَاةَ
أَمْرِكَ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ، وَالْحَسَنَ وَالْحُسَيْنَ
وَعَلِيًّا وَمُحَمَّدًا وَجَعْفَرًا وَمُوسَى وَعَلِيًّا وَمُحَمَّدًا وَعَلِيًّا
وَالْحَسَنَ وَالْحُجَّةَ الْقَائِمَ الْمَهْدِيَّ صَلَوَاتِكَ عَلَيْهِمْ أَجْمَعِينَ.

اَللّٰهُمَّ ثَبِّتْنِي عَلَى دِينِكَ، وَاسْتَعْمِلْنِي بِطَاعَتِكَ، وَلَيِّنْ قَلْبِي
لِوَلِيِّ أَمْرِكَ، وَعَافِنِي مِمَّا امْتَحَنْتَ بِهِ خَلْقَكَ، وَثَبِّتْنِي عَلَى طَاعَةِ
وَلِيِّ أَمْرِكَ، الَّذِي سَتَرْتَهُ عَنْ خَلْقِكَ، فَبِإِذْنِكَ غَابَ عَنْ بَرِيَّتِكَ،
وَأَمْرِكَ يَنْتَظِرُ، وَأَنْتَ الْعَالِمُ غَيْرُ مُعَلَّمٍ بِالْوَقْتِ الَّذِي فِيهِ صَلَاحُ
أَمْرِ وَلِيِّكَ، فِي الْإِذْنِ لَهُ بِإِظْهَارِ أَمْرِهِ وَكَشْفِ سِرِّهِ.

وَصَبِّرْنِي عَلَى ذَلِكَ، حَتَّى لَا أُحِبَّ تَعْجِيلَ مَا أَخَّرْتَ، وَلَا
تَأْخِيرَ مَا عَجَّلْتَ، وَلَا أَكْشِفَ عَمَّا سَتَرْتَ، وَلَا أَبْحَثَ عَمَّا
كَتَمْتَ، وَلَا أُنَازِعَكَ فِي تَدْبِيرِكَ، وَلَا أَقُولَ لِمَ وَكَيْفَ وَمَا بَالُ

define Your Prophet to me consequently I would not know Your proof. O' Allah define Your proof to me, indeed if You did not define Your proof to me, consequently I shall become astray from my Religion.

O' Allah don't let me die an ignorant death, and don't deviate me hence You have guided me, O' Allah as You have guided me to the guardianship of whom You have made incumbent for me to follow among the leaders of Your affairs after Your Prophets, may Your blessing be on him and his family, till I pay allegiance to the leaders of Your affairs, the commander of the faithful, Ali son of Abi Talib, and Al-Hasan and Al-Husein, And Ali, and Muhammad, and Ja'afar, and Musa, and Ali, and Muhammad, and Ali, and Al-Hasan, and the proof, the Riser Al-Mahdi, may Your blessing be on them all.

O' Allah, make me firm in Your Religion, utilize me in Your obedience and soften my mind for the guardian of Your affairs, pardon me from what You have afflicted Your creation with and make me firm in obedience to the guardian of Your affairs, whom You have hidden for Your creatures, it is with Your permission he is out of sight of Your creations, and he is waiting for Your command, You are the All-knowing who is not taught of the convenient time for Your guard, by permitting him to manifest his affair, and to unveil his mysteries.

Grant me patient for that, till I did not desired the hastening what You have deliberately delayed and not to delay what You have quicken and I should not unveil what You have covered and I should not search for what You have hidden, and I should not dispute You in Your measures, I should not say how and why

وَلِيَّ الْأَمْرِ لَا يَظْهَرُ وَقَدْ امْتَلَأَتِ الْأَرْضُ مِنَ الْجَوْرِ، وَأَفْوَضَ
أُمُورِي كُلَّهَا إِلَيْكَ.

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُرِينِي وَلِيَّ أَمْرِكَ ظَاهِرًا نَافِذَ الْأَمْرِ،
مَعَ عِلْمِي بِأَنَّ لَكَ السُّلْطَانَ وَالْقُدْرَةَ، وَالْبُرْهَانَ وَالْحُجَّةَ،
وَالْمَشِيَّةَ وَالْحَوْلَ وَالْقُوَّةَ، فَافْعَلْ ذَلِكَ بِي وَبِجَمِيعِ الْمُؤْمِنِينَ،
حَتَّى نَنْظُرَ إِلَى وَلِيِّكَ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ، ظَاهِرَ الْمَقَالَةِ،
وَاضِحَ الدَّلَالَةِ، هَادِيًا مِنَ الضَّلَالَةِ، شَافِيًا مِنَ الْجَهَالَةِ، وَأَبْرَزُ
يَا رَبِّ مُشَاهَدَتَهُ، وَثَبَّتْ قَوَاعِدَهُ، وَاجْعَلْنَا مِمَّنْ تَقَرُّ عَيْنُهُ
بِرُؤُوسِهِ، وَأَقِمْنَا بِخِدْمَتِهِ، وَتَوَقَّفْنَا عَلَى مِلَّتِهِ، وَاحْشُرْنَا فِي
زُمَرَتِهِ.

اللَّهُمَّ أَعِذْهُ مِنْ شَرِّ جَمِيعِ مَا خَلَقْتَ وَبَرَأْتَ، وَذَرَأْتَ
وَأَنْشَأْتَ وَصَوَّرْتَ، وَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ، وَعَنْ
يَمِينِهِ وَعَنْ شِمَالِهِ، وَمِنْ فَوْقِهِ وَمِنْ تَحْتِهِ، بِحِفْظِكَ الَّذِي
لَا يَضِيعُ مَنْ حَفِظْتَهُ بِهِ، وَاحْفَظْ فِيهِ رَسُولَكَ وَوَصِيَّ رَسُولِكَ
عَلَيْهِمُ السَّلَامُ.

اللَّهُمَّ وَمُدِّ فِي عُمُرِهِ، وَزِدْ فِي أَجَلِهِ، وَأَعِنِّهِ عَلَى مَا وَلَّيْتَهُ

Imam didn't show up while the Earth is filled up of oppressions and aggressiveness, and I will deputize all my affairs to You.

O' Allah I requested from You to show me the guardian of Your affairs, the implementer of Your command, with my full knowledge that You possessed the reign, power, evidence, proof, wishes, might and power. So do that to me and the remaining believers till we see Your guardian, may Your blessing be on him and his family, whose essay is apparent, whose evidence is clear, who is guide from going astray, free from ignorance, O' my Lord bring him out for viewing, make his pillars firm, make us among those that if he sees, he will be delighted and establish us for his service, seize our life in his nation and resurrect us among his group.

O' Allah protect him from the evils of all You have created, initiated and designed. Preserve him from his front, back, right, left, up and down with such preservation that doesn't get lost, and preserve also Your Prophet, and the trustee of Your Prophet peace be on them.

O' Allah, prolong his years and increase his life span, assist him for what You have confer on him,

وَاسْتَرْعَيْتَهُ، وَزِدْ فِي كَرَامَتِكَ لَهُ، فَإِنَّهُ الْهَادِي الْمُهْدِي،
وَالْقَائِمُ الْمُهْتَدِي، الطَّاهِرُ النَّقِيُّ الزَّكِيُّ النَّقِيُّ الرَّضِيُّ الْمَرْضِيُّ
الصَّابِرُ الشَّكُورُ الْمُجْتَهِدُ.

اَللّٰهُمَّ وَلَا تَسْلُبْنَا الْيَقِيْنَ لِطُوْلِ اَلْاَمَدِ فِيْ غَيْبَتِهِ، وَانْقِطَاعِ خَبَرِهِ
عَنَّا، وَلَا تُنْسِنَا ذِكْرَهُ وَانْتِظَارَهُ، وَالاِيْمَانَ بِهِ، وَقُوَّةَ الْيَقِيْنَ فِي
ظُهُورِهِ، وَالدُّعَاءَ لَهُ وَالصَّلَاةَ عَلَيْهِ، حَتَّى لَا يُقْنَطَنَا طُوْلُ غَيْبَتِهِ مِنْ
[ظُهُورِهِ وَ] قِيَامِهِ، وَيَكُوْنَ يَقِيْنُنَا فِيْ ذَلِكَ كَيَقِيْنُنَا فِيْ قِيَامِ رَسُوْلِ
اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، وَمَا جَاءَ بِهِ مِنْ وَحْيِكَ وَتَنْزِيْلِكَ.

وَقُوَّةَ قُلُوْبُنَا عَلَى الْاِيْمَانِ بِهِ، حَتَّى تَسْلُكَ بِنَا عَلَى يَدَيْهِ
مِنْهَاجَ الْهُدَى وَالْمَحَجَّةِ الْعُظْمَى، وَالطَّرِيقَةَ الْوُسْطَى، وَقَوْنَا
عَلَى طَاعَتِهِ، وَثَبَّتْنَا عَلَى مُتَابَعَتِهِ، وَاجْعَلْنَا فِيْ حِزْبِهِ وَأَعْوَانِهِ
وَأَنْصَارِهِ، وَالرَّاضِيْنَ بِفِعْلِهِ، وَلَا تَسْلُبْنَا ذَلِكَ فِيْ حَيَاتِنَا، وَلَا
عِنْدَ وَفَاتِنَا، حَتَّى تَتَوَفَّانَا وَنَحْنُ عَلَى ذَلِكَ لَا شَاكِيْنَ وَلَا
نَاكِثِيْنَ، وَلَا مُرْتَابِيْنَ وَلَا مُكَذِّبِيْنَ.

اَللّٰهُمَّ عَجِّلْ فَرَجَهُ، وَأَيِّدْهُ بِالنَّصْرِ، وَانْصُرْ نَاصِرِيْهِ، وَاخْذُلْ
خَاذِلِيْهِ، وَدَمِّدْ عَلَى مَنْ نَصَبَ لَهُ وَكَذَّبَ بِهِ، وَأَظْهَرْ بِهِ الْحَقَّ،

increase Your favour on him, indeed he is the guide, Al-Mahdi, the riser who is on the right path, the pure, the clean, the pleased one, the patient, he who give thanks and the struggler.

O' Allah, don't deprive us of the certainty during the long period of his occultation, and don't cut off his information from us, don't let us forget his remembrance, his awaiting, believing in him with strong certainty for his reappearance, praying and seeking blessing for him, till we did not discourage of his reappearance after his long occultation, let our certainty in his coming be like that of the rise of the holy Prophet, blessing be on him and on his family for what he has brought in Your revelation.

Strengthen our faith in him, till You pass us through his hand to the right path, great target and moderate means, strengthen us in his obedience and make us firm in following him, make us among his soldiers, helpers, assistant who are pleased with his action. Don't deprive us of that in this our life, and even during our death till You take our life in this situation of certainty of not doubting, or disloyal, or distrustful, or denying him.

O' Allah! Hasten his relief, and support him with victory, help his helpers and abandon whoever forsake him and destroy those that declare hostility and lied against him, manifest the fact through him,

وَأَمِتْ بِهِ الْجَوْرَ، وَاسْتَنْقِذْ بِهِ عِبَادَكَ الْمُؤْمِنِينَ مِنَ الذُّلِّ،
وَأَنْعَشْ بِهِ الْبِلَادَ، وَاقْتُلْ بِهِ جَبَابِرَةَ الْكُفْرَةِ، وَاقْصِمْ بِهِ رُؤُوسَ
الضَّلَالَةِ، وَذَلِّلْ [بِهِ] الْجَبَّارِينَ وَالْكَافِرِينَ.

وَأَبْرِزْ بِهِ الْمُنَافِقِينَ وَالنَّاكِثِينَ، وَجَمِيعَ الْمُخَالِفِينَ وَالْمُلْحِدِينَ،
فِي مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا، وَبَرِّهَا وَبَحْرِهَا، وَسَهْلِهَا
وَجَبَلِهَا، حَتَّى لَا تَدَعَ مِنْهُمْ دَيَّارًا، وَلَا تُبْقِيَ لَهُمْ آثَارًا، وَطَهِّرْ
مِنْهُمْ بِلَادَكَ، وَاشْفِ مِنْهُمْ صُدُورَ عِبَادِكَ.

وَجَدِّدْ بِهِ مَا امْتَحَى مِنْ دِينِكَ، وَأَصْلِحْ بِهِ مَا بُدِّلَ مِنْ
حُكْمِكَ، وَغَيِّرْ مِنْ سُنَّتِكَ، حَتَّى يَعُودَ دِينُكَ بِهِ وَعَلَى يَدَيْهِ
غَضًا جَدِيدًا صَاحِبًا لَا عِوَجَ فِيهِ، وَلَا بِدْعَةَ مَعَهُ، حَتَّى تُطْفِئَ
بِعَدْلِهِ نِيرَانَ الْكَافِرِينَ.

فَإِنَّهُ عَبْدُكَ الَّذِي اسْتَخْلَصْتَهُ لِنَفْسِكَ، وَارْتَضَيْتَهُ لِنُصْرَةِ
دِينِكَ، وَاصْطَفَيْتَهُ بِعِلْمِكَ، وَعَصَمْتَهُ مِنَ الذُّنُوبِ، وَبَرَّرَاتِهِ مِنَ
الْغُيُوبِ، وَأَطْلَعْتَهُ عَلَى الْغُيُوبِ، وَأَنْعَمْتَ عَلَيْهِ، وَطَهَّرْتَهُ مِنَ
الرَّجْسِ، وَنَقَّيْتَهُ مِنَ الدَّنَسِ.

اللَّهُمَّ فَصَلِّ عَلَيْهِ وَعَلَى آبَائِهِ الْأَتْمَةِ الطَّاهِرِينَ، وَعَلَى شَيْعَتِهِ

Eliminate the hypocrites, the reneges, the whole violators of Your laws and the atheists from the east, west, land, sea, plain land and mountains of the Earth through him until You did not leave any place of dwelling for them and should not leave behind any of their traces, purify Your nation from them and relief the heart of Your good servants from them.

Renew what has been obliterated in Your Religion and reform what has been changed in Your judgment and the changes among Your customs, till Your Religion return back as new and authentic from any distortion nor innovation in it, and You quench the light of the unbelievers with his justice, indeed he is Your sincere servant whom You have chosen for Yourself and You are pleased with him for backing of Your Religion, with Your cognizant You selected him and preserved him from sins, and make him blameless and give him the hidden information, You grant Your favour on him and purified him from all impurity and clean him from all filths.

*O' Allah! Bless be upon him and his forefathers, the purified Imams
and upon his noble followers,*

الْمُتَّجِبِينَ، وَبَلَّغُهُمْ مِنْ آمَالِهِمْ أَفْضَلَ مَا يَأْمُلُونَ، وَاجْعَلْ ذَلِكَ
مِنَّا خَالِصاً مِنْ كُلِّ شَكٍّ وَشُبْهَةٍ وَرِيَاءٍ وَسُمْعَةٍ، حَتَّى لَا تُرِيدَ بِهِ
غَيْرَكَ، وَلَا نَطْلُبَ بِهِ إِلَّا وَجْهَكَ.

اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ فَقْدَ نَبِيِّنَا، وَغَيْبَةَ وَلِيِّنَا، وَشِدَّةَ الزَّمَانِ
عَلَيْنَا، وَوُقُوعَ الْفِتَنِ بِنَا، وَتَظَاهَرَ الْأَعْدَاءِ [عَلَيْنَا]، وَكَثْرَةَ عَدُوِّنَا،
وَقَلَّةَ عَدَدِنَا. اللَّهُمَّ فَفَرِّجْ ذَلِكَ بِفَتْحٍ مِنْكَ تُعَجِّلُهُ، وَنَصْرِ مِنْكَ
تُعِزُّهُ، وَإِمَامٍ عَدْلٍ تُظْهِرُهُ، إِلَهَ الْحَقِّ [آمِينَ] رَبَّ الْعَالَمِينَ.

اللَّهُمَّ إِنَّا نَسْأَلُكَ أَنْ تَأْذَنَ لَوْلِيِّكَ فِي إِظْهَارِ عَدْلِكَ فِي عِبَادِكَ،
وَقَتْلِ أَعْدَائِكَ فِي بِلَادِكَ، حَتَّى لَا تَدَعَ لِلْجَوْرِ يَا رَبِّ دِعَامَةً إِلَّا
قَصَمْتَهَا، وَلَا بَقِيَّةً إِلَّا أَفْنَيْتَهَا، وَلَا قُوَّةً إِلَّا أَوْهَنْتَهَا، وَلَا رُكْنًا إِلَّا
هَدَمْتَهُ، وَلَا حَدًّا إِلَّا فَالَلْتَهُ، وَلَا سِلَاحًا إِلَّا أَكَلَلْتَهُ، وَلَا رَايَةً إِلَّا
نَكَّسْتَهَا، وَلَا شُجَاعًا إِلَّا قَتَلْتَهُ، وَلَا جَيْشًا إِلَّا خَذَلْتَهُ.

وَارْزِمِهِمْ يَا رَبِّ بِحَجَرِكَ الدَّامِعِ، وَاضْرِبْهُمْ بِسَيْفِكَ الْقَاطِعِ،
وَبَأْسِكَ الَّذِي لَا تَرُدُّهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ، وَعَذَّبْ أَعْدَاءَكَ،
وَأَعْدَاءَ دِينِكَ وَأَعْدَاءَ رَسُولِكَ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ، بِيَدٍ وَلِيَّتِكَ،
وَأَيْدِي عِبَادِكَ الْمُؤْمِنِينَ.

grant them better than their hopes, let all that be out of our sincerity without any doubts, suspicion, duplicity, and fame till we don't desire that except for Your sake and seek for that for Your pleasure.

O' Allah! We are complaining to You the absence of our Prophet, and the occultation of our guardian and the time has become difficult on us, and occurrence of afflictions on us, and pretence of our enemies on us, and the abundant of our enemy and our population is little.

O' Allah relief us of that with haste, and noble victory from You, and manifest the Just leader, my Lord (Amen), the Lord of the worlds.

O' Allah! We asked You to permit Your guard to declare Your Justice among Your servants and killing of Your enemies from Your nation until You don't leave any supporters of oppression except You break it and finish it, there should be no any evil power until You weaken it, and no any sharpen particles until You blunt it, there should be no any weapon until You blunt it, there should be no any banners until You turn it upside down, there should be no any valiant until You kill him, and there should be no any oppositional soldiers until You forsake them.

O' my Lord, throw them with Your irrefutable stones, and smash them with your sword that is very incisive, and cause Your affliction on them that can not be dodged by the evil doers, O' God, punish Your enemies, the enemies of Your Religion and the enemies of Prophets, may Your blessing be on him and on his family with the hands of Your guards and the hands of Your believing servants.

اَللّٰهُمَّ اكْفِ وَلِيَّكَ وَحُجَّتَكَ فِي اَرْضِكَ هَوْلَ عَدُوِّهِ، وَكَيْدَ مَنْ
كَادَهُ، وَاْمَكْرُ بِمَنْ مَكَرَ بِهِ، وَاجْعَلْ دَائِرَةَ السَّوْءِ عَلَى مَنْ اَرَادَ
بِهِ سَوْءًا، وَاَقْطَعْ عَنْهُمْ مَا دَتَّتْهُمْ، وَاَزْعِبْ لَهُ قُلُوبَهُمْ، وَزَلْزِلْ
[لَهُ] اَقْدَامَهُمْ، وَخُذْهُمْ جَهْرَةً وَبَغْتَةً، وَشَدِّدْ عَلَيْهِمْ عَذَابَكَ،
وَاَخْزِهِمْ فِي عِبَادِكَ، وَالْعَنَّهُمْ فِي بِلَادِكَ، وَاَسْكِنُهُمْ اَسْفَلَ
نَارِكَ، وَاَحِطْ بِهِمْ اَشَدَّ عَذَابِكَ، وَاَصْلِهِمْ نَارًا، وَاَحْشُ قُبُورَ
مَوْتَاهُمْ نَارًا، وَاَصْلِهِمْ حَرَّ نَارِكَ، فَاِنَّهُمْ اَضَاعُوا الصَّلَاةَ،
وَاتَّبَعُوا الشَّهَوَاتِ، وَاَضَلُّوا عِبَادَكَ.

اَللّٰهُمَّ وَاخِي بَوَلِيَّكَ الْقُرْآنَ، وَاَرِنَا نُورَهُ سَرْمَدًا، لَا ظُلْمَةَ
فِيهِ، وَاخِي [بِهِ] الْقُلُوبَ الْمَيِّتَةَ، وَاَشْفِ بِهِ الصُّدُورَ الْوَعِرَةَ،
وَاجْمَعْ بِهِ الْاَهْوَاءَ الْمُخْتَلِفَةَ عَلَى الْحَقِّ، وَاَقِمْ بِهِ الْحُدُودَ
الْمُعْطَلَةَ، وَالْاَحْكَامَ الْمُهْمَلَةَ، حَتَّى لَا يَبْقَى حَقٌّ اِلَّا ظَهَرَ، وَلَا
عَدْلٌ اِلَّا زَهَرَ.

وَاجْعَلْنَا يَا رَبِّ مِنْ اَعْوَانِهِ وَمُقَوِّيَةِ سُلْطَانِهِ وَالْمُؤْتَمِرِينَ
لَاَمْرِهِ، وَالرَّاضِينَ بِفِعْلِهِ، وَالْمُسْلِمِينَ لِاَحْكَامِهِ، وَمِمَّنْ لَا حَاجَةَ
بِهِ اِلَى التَّقِيَّةِ مِنْ خَلْقِكَ، اَنْتَ يَا رَبِّ الَّذِي تَكْشِفُ الضُّرَّ،

O' Allah! Suffice Your guard and Your proof in Your land from the terror of his enemy and the deception of those that deceived him, plan those that plans him, let the evil circulate those that wanted evils against him and cut off their resources and scared their mind and shaken their feet and hold them responsible openly and unexpectedly and intensify Your punishment on them, and humiliates them among Your servants, curse them in Your nation, dwell them in the bottom of Your Hell fire, surround them with intensive punishment and join them with Your Hell fire, resurrect their death from the Hell fire, and join them with the hotness of Your Hell fire, because they have neglected prayer and follow their desire and led Your servants astray.

O' Allah! Give life to the Qur'an through Your guard and show us his everlasting light that doesn't have darkness, give life through him to those whose minds are dead, and relief the minds that are having malice through him, unite various mind base on fact through him and establish the vacated judgment and neglected laws through him, till no fact is left except is manifested, and no justice until it flash up.

O' my God make me among his helpers those that shall strengthen his government and those that shall obey his commandment and pleased with his actions, O' God also make me among those that shall surrender to his judgment. Let us be among who shall not observe dissimulation from Your creatures, O' my Lord, You who do unveil all afflictions

وَتُجِيبُ الْمُضْطَرَّ إِذَا دَعَاكَ، وَتُنْجِي مِنَ الْكَرْبِ الْعَظِيمِ،
فَاكْشِفِ الضُّرَّ عَنِّي وَلِيِّكَ، وَاجْعَلْهُ خَلِيفَتَكَ فِي أَرْضِكَ كَمَا
ضَمَنْتَ لَهُ.

اللَّهُمَّ وَلَا تَجْعَلْنِي مِنْ خُصَمَاءِ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ،
وَلَا تَجْعَلْنِي مِنْ أَعْدَاءِ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ، وَلَا تَجْعَلْنِي
مِنْ أَهْلِ الْحَقِّ وَالْغَيْظِ عَلَى آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ، فَإِنِّي
أَعُوذُ بِكَ مِنْ ذَلِكَ فَأَعِزَّنِي، وَأَسْتَجِيرُ بِكَ فَأَجِرْنِي.
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَاجْعَلْنِي بِهِمْ فَائِزاً
عِنْدَكَ فِي الدُّنْيَا وَالْآخِرَةِ، وَمِنَ الْمُقَرَّبِينَ، آمِينَ رَبَّ
الْعَالَمِينَ.^١



دعاء آخر يقرأ في الغيبة

قال السيّد الأجلّ رضيّ الدين عليّ بن طاووس في «مهج الدعوات»: نروي
بإسنادنا إلى محمّد بن أحمد بن إبراهيم الجعفي المعروف بالصابوني من جملة
حديث بإسناده، وذكر فيه غيبة المهدي صلوات الله عليه.
قلت: كيف تصنع شيعتك؟ قال:

١. جمال الأسبوع: ٣١٥، وفي مصباح المتعجّد: ٤١١، ومصباح الزائر: ٤٢٥ بتفاوت يسير.

and answer all the obliged ones when they calls upon You, rescue people from great sufferings, and unveil any affliction from Your guard and make him Your ambassador in Your land as You have ensured him.

O' Allah! Don't make me among the adversaries of the family of Muhammad peace be on them and don't make me among the enemies of the families of Muhammad, peace be on them, don't make me among those that angered or irritate against the family of Muhammad, peace be on them, so I seek refuge in You from that, then protect me and I seek recompense from You, then compensates me.

O' Allah! Bless Muhammad and the family of Muhammad, and let me become victorious and the intimate ones in this world and the world Hereafter through them.

(Amen) the Lord of the worlds.¹

[50]

ANOTHER SUPPLICATION TO BE RECITED DURING THE OCCULTATION.

Sayyid Ali bn Taaus in *Mahju Dda'waah* said: we have narrated through the chain of Muhammad bn Ahmad bn Ibrahim Al-Ja'afi popularly known as Saaban. The occultation of Imam Al-Mahdi peace be on him was mentioned there in, I said: what shall Your followers do? He said:

1 - Jamalul Usbuy: 315; and in Misbahul Mutahajjid: 411; Misbahu Zza'ir 425 with some slit difference.

عليكم بالدعاء وانتظار الفرج ، فإنه سيبدو لكم علم فإذا بدى لكم فاحمدوا الله
وتمسكوا بما بدى لكم .
قلت : فما ندعو به ؟
قال : تقول :

اَللّٰهُمَّ اَنْتَ عَرَّفْتَنِيْ نَفْسَكَ ، وَعَرَّفْتَنِيْ رَسُوْلَكَ ، وَعَرَّفْتَنِيْ
مَلَائِكَتَكَ وَعَرَّفْتَنِيْ نَبِيَّكَ ، وَعَرَّفْتَنِيْ وِلَاةَ اَمْرِكَ . اَللّٰهُمَّ لَا اَخِذْ
اِلَّا مَا اَعْطَيْتَ ، وَلَا وَاقِيَ اِلَّا مَا وَقَيْتَ . اَللّٰهُمَّ لَا تُغَيِّبْنِيْ عَنْ
مَنَازِلِ اَوْلِيَائِكَ ، وَلَا تُزِغْ قَلْبِيْ بَعْدَ اِذْ هَدَيْتَنِيْ . اَللّٰهُمَّ اهْدِنِيْ
لِوَلَايَةِ مَنْ افْتَرَضْتَ طَاعَتَهُ ١ .



دعاء آخر أيضاً يقرأ في الغيبة

رواه الشيخ الكليني عن الإمام الصادق عليه السلام ، ما هذا لفظه :
لابد للغلام من غيبة .

قلت : ممّا ؟

قال : يخاف - وأومئ بيده إلى بطنه - وهو المنتظر ، وهو الذي يشك الناس
في ولادته ، فمنهم من يقول : حمل ، ومنهم من يقول : مات أبوه ولم يخلف ،
ومنهم من يقول : ولد قبل مدة أبيه بسنتين .

قال زرارة : فقلت : [و] ما تأمرني إذا أدركت ذلك الزمان ؟ فقال عليه السلام :

"Be aware of supplication and expectation of relief, verily knowledge shall appear to you, then you give praise to God and hold fast with what appeared to you" I said: with what shall we supplicate? He said: recite the following:

O' Allah! You have defined Yourself to me and have defined Your Messenger to me, You have defined Your Angels to me, You have defined Your Prophets to me and You have defined to me the leaders of Your affairs. O' Allah! No one shall take except from what You have given, no one is rescued except those You have preserved. O' Allah! Don't deprive me from the rank of Your intimate friends, and don't change my mind after being guided. O' Allah! Guide me to the guardianship of those you have made incumbent for me to follow.¹

[51]

**ANOTHER SUPPLICATION TO BE RECITED
DURING THE OCCULTATION.**

Sheikh Kulaini has narrated it from Imam Sadiq (peace be on him) how excellent the expression.

It is incumbent for the man to be in occultation, I said for what? He said pointing to his stomach, he is scared, that is the awaiting one. He who people shall be in doubt of his birth day, some people shall say he is not pregnant, some shall say his father died without leaving behind a successor while some shall say he was born two years before the advent of his father.

Zurarah said: I said to Imam; what will you command me to do if I reach that time? He (peace be on him) said:

1 - Manhaju Dda'wah: 395.

أَدْعُ [الله] بهذا الدَّعاء :

اَللّٰهُمَّ عَرِّفْنِيْ نَفْسَكَ ، فَاِنَّكَ اِنْ لَمْ تُعَرِّفْنِيْ نَفْسَكَ لَمْ اَعْرِفْكَ .
اَللّٰهُمَّ عَرِّفْنِيْ نَبِيَّكَ ، فَاِنَّكَ اِنْ لَمْ تُعَرِّفْنِيْ نَبِيَّكَ لَمْ اَعْرِفْهُ [قَطُّ] .
اَللّٰهُمَّ عَرِّفْنِيْ حُجَّتَكَ ، فَاِنَّكَ اِنْ لَمْ تُعَرِّفْنِيْ حُجَّتَكَ ضَلَلْتُ عَنْ
دِينِي .^١



دعاء الغريق

في أيام الغيبة

قال السيّد الأجلّ رضي الدين عليّ بن طاووس في «مهج الدعوات»: عن
عبدالله بن سنان قال: قال أبو عبدالله عليه السلام:

سيصيبكم شبهة فتبقون بلا علم يرى ، ولا إمام هدى ولا ينجو فيها إلا من دعا
بدعاء الغريق .

قلت : كيف دعاء الغريق ؟

قال : تقول :

«يَا اللهُ يَا رَحْمَانُ يَا رَحِيمُ ، يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى

دِينِكَ» .

فقلت : يَا مُقَلِّبَ الْقُلُوبِ وَالْأَبْصَارِ ، ثَبِّتْ قَلْبِي عَلَى دِينِكَ . فقال :

١ . جمال الأسبوع : ٣١٤ .

offer the following supplication:

O' Allah! Define Yourself to me, indeed if You did not define Yourself to me I wouldn't know You, O' Allah define Your Prophet to me, indeed if You did not define Your Prophet to me, I wouldn't know him, O' Allah! Define Your proof to me, indeed if You did not define Your proof to me, I would be misguided from my Religion.¹

[52]

**THE SUPPLICATION OF (GAREEQ) A SUNK
PERSON.**

Sayyid Ali bn Taaus in Mahju Dda'waah said while narrating from Abdullah bn Sannan; Abu Abdullah (peace be on him) said: you shall be afflicted by suspicion, where you shall remain without a banner and no guided leader, and no one shall be rescued except those that recite the supplication of (Gareeq) sunk person. I said: how is the supplication of Gareeq? He said: say the following

"O' Allah! O' the Beneficent, O' the Merciful, O' He who changes minds, make my mind firm in Your Religion".

I said: O' He who changes minds and sights make firm my mind in Your Religion, he said:

1 - Jamalil Usbuy: 314.

إِنَّ اللَّهَ عَزَّوَجَلَّ مَقْلَبُ الْقُلُوبِ وَالْأَبْصَارِ، وَلَكِنْ قُلْ كَمَا أَقُولُ: يَا مَقْلَبُ الْقُلُوبِ
ثَبَّتْ قَلْبِي عَلَى دِينِكَ.

أَقُولُ: لَعَلَّ مَعْنَى قَوْلِهِ «الْأَبْصَارِ» لِأَنَّ تَقَلُّبَ الْقُلُوبِ وَالْأَبْصَارِ يَكُونُ يَوْمَ الْقِيَامَةِ
مِنْ شِدَّةِ أَهْوَالِهِ، وَفِي الْغَيْبَةِ: إِنَّمَا يَخَافُ مَنْ تَقَلُّبِ الْقُلُوبِ دُونَ الْأَبْصَارِ.^١



الدعاء للنجاة من الفتن

نقله في كتاب «سلاح المؤمنين»:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَعَجِّلْ فَرَجَهُمْ، (يَا
أَرْحَمَ الرَّاحِمِينَ سَبْعًا).

اَللّٰهُمَّ عَمَّ اَعْدَاءِ آلِ نَبِيِّكَ وَظَالِمِيهِمْ وَاَعْدَاءِ شَيْعَتِهِمْ،
وَاَعْدَاءِ مَوَالِيهِمْ بِالشَّرِّ عَمًّا، وَطُمَّهْمُ بِالشَّرِّ طَمًّا، وَاطْرُقُهُمْ
بَلِيلَةً لَا أُخْتَ لَهَا، وَسَاعَةً لَا مَنَاجِيَ مِنْهَا، وَانْتَقِمْ مِنْهُمْ اِنْتِقَامًا
عَاجِلًا، وَأَحْرِقْ قُلُوبَهُمْ بِنَارِ غَضَبِكَ.

اَللّٰهُمَّ شَتَّتْ شَمْلَهُمْ، وَفَرَّقْ جَمْعَهُمْ، وَقَلِّبْ تَدْبِيرَهُمْ، وَنَكِّسْ
أَعْلَامَهُمْ، وَخَرَّبْ بُنْيَانَهُمْ، وَقَرِّبْ آجَالَهُمْ، وَأَلْقِ بِأَسْهُمِ بَيْنَهُمْ،

surely Allah changes minds and sights but say as I have said to you:

O' He who change mind, make my mind firm in Your Religion.

I said: may be the meaning of his saying (the sight) is because changing of mind and sight shall be on the Day of Judgment, due to the intensiveness of its terror, and in occultation the only fair is changing of mind and not the sight.¹

[53]

**SUPPLICATION FOR RESCUE FROM
AFFLICTIONS.**

It was written in the book "*Silaahul Mu'mineen*".

In the name of Allah, the Beneficent, the Merciful.

O' Allah! Bless Muhammad and the family of Muhammad and hasten their relief (O' the most Merciful of the merciful (7) seven times).

O' Allah encompass the enemies of the families of Your Prophet and those that oppressed them and the enemies of their followers and enemies of those that gave allegiance to them with entire evil, and overflow them with evil, and silent them with unbearable night and with unsaved time and quickly retaliate from them and burn their heart with the wrath of Your Hell fire.

O' Allah! Scattered their unity, disunite their gatherings, change their plans, turn their banners upside down, destroy their homes and make their life span very near, let their afflictions between themselves,

1 - Mahju Dda'waah: 396.

وَاجْعَلْنَا مِنْ بَيْنِهِمْ سَالِمِينَ، وَخُذْهُمْ أَخْذَ عَزِيزٍ مُقْتَدِرٍ.
 اللَّهُمَّ أَلْقِ الْأَوْجَاعَ وَالْأَسْقَامَ فِي أَبْدَانِهِمْ، وَضَيِّقْ مَسَالِكَهُمْ،
 وَأَسْلُبْهُمْ مَمَالِكَهُمْ، وَحَيِّرْهُمْ فِي سُبُلِهِمْ، واقْطَعْ عَنْهُمْ الْمَدَدَ،
 وَاَنْقُصْ مِنْهُمْ الْعَدَدَ.

اللَّهُمَّ وَاحْفَظْ مَوَالِيَ آلِ بَيْتِ نَبِيِّكَ عَلَيْهِمُ السَّلَامُ مِنْ
 شُرُورِهِمْ، وَسَلِّمْهُمْ مِنْ مَكْرِهِمْ، وَخُذْهُمْ وَضُرِّهِمْ، وَأَنْصُرْهُمْ
 عَلَيْهِمْ بِنَصْرِكَ، واجْمَعْ كَلِمَتَهُمْ، وَأَلْفَ جَمْعَهُمْ، وَدَبِّرْ أَمْرَهُمْ،
 وَعَرِّفْهُمْ مَا يَجْهَلُونَ، وَعَلِّمْهُمْ مَا لَا يَعْلَمُونَ، وَبَصِّرْهُمْ مَا
 لَا يُبْصِرُونَ، وَأَعْلِ كَلِمَتَهُمْ، واجْعَلْهَا الْعُلْيَا، واجْعَلْ كَلِمَةَ
 الْأَعْدَاءِ السُّفْلَى^١.



دعاء الفرج (إلهي عظم البلاء)

قال الشيخ الكفعمي رحمته الله في «البلد الأمين»: دعاء لصاحب الأمر صلوات الله عليه علمه
 رجلاً محبوساً فخلص:

إِلَهِي عَظُمَ الْبَلَاءُ، وَبَرِحَ الْخَفَاءُ، وَانْكَشَفَ الْغَطَاءُ، وَانْقَطَعَ

and let us be free from them and held them with intensive responsibility.

O' Allah! Impose sufferings and illness on their body and tighten their means of sustenance and deprive them of their properties, and distract them of their ways and cut Your assistance from them and reduce their population.

O' Allah! Protect the followers of the household of Your Prophet peace be on them from their evils, and free them from their plots, deceits and afflictions. Help them with Your Grace and unite their words and their gatherings, administer their affairs and teach them what is unknown to them, let them see what is unseen to them, elevate their words and make it very exalted and make very low the words of the enemies.¹

[54]

SUPPLICATION OF (FARAJ) RELIEF (O' MY LORD! MY AFFLICTION IS GREAT).

Sheikh Kafa'ami (may Allah have mercy on him) in *Baladul Ameen* said: this supplication is for the leader of the time, he teaches it to a man that was arrested but he was later released:

O' my Lord, the affliction is great, the concealment has go away and the veil is uncovered, and the hope has come to an end,

1 - Silahul Mu'mineen: 59.

الرَّجَاءُ، وَضَاقَتِ الْأَرْضُ، وَمُنِعَتِ السَّمَاءُ، وَأَنْتَ الْمُسْتَعَانُ،
وَإِلَيْكَ الْمُشْتَكَى، وَعَلَيْكَ الْمُعَوَّلُ فِي الشَّدَّةِ وَالرَّخَاءِ.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، أُولَى الْأَمْرِ الَّذِينَ
فَرَضْتَ عَلَيْنَا طَاعَتَهُمْ، وَعَرَّفْتَنَا بِذَلِكَ مَنَزِلَتَهُمْ، فَفَرِّجْ عَنَّا
بِحَقِّهِمْ فَرَجًا عَاجِلًا قَرِيبًا كَلِمَحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ، يَا مُحَمَّدُ
يَا عَلِيُّ، يَا عَلِيُّ يَا مُحَمَّدُ، اكْفِيَانِي فَإِنَّكُمَا كَافِيَانِ، وَأَنْصُرَانِي
فَإِنَّكُمَا نَاصِرَانِ، يَا مَوْلَانَا يَا صَاحِبَ الزَّمَانِ، الْغَوْثَ الْغَوْثَ
الْغَوْثَ، أَذْرِكْنِي أَذْرِكْنِي أَذْرِكْنِي، السَّاعَةَ السَّاعَةَ السَّاعَةَ،
الْعَجَلَ الْعَجَلَ الْعَجَلَ، يَا أَرْحَمَ الرَّاحِمِينَ بِحَقِّ مُحَمَّدٍ وَآلِهِ
الطَّاهِرِينَ^١.



الدعاء له صلوات الله عليه

في الساعة المخصوصة به

نقله في «مفتاح الفلاح» يقرأ في الساعة المخصوصة به صلوات الله عليه وهي من
إصفرار الشمس إلى غروبها:

اللَّهُمَّ يَا خَالِقَ السَّقْفِ الْمَرْفُوعِ، وَالْمِهَادِ الْمَوْضُوعِ، وَرَازِقَ

١. البلد الأمين: ٦٠٧، المزار للشهيد: ٢٣١، المصباح: ٢٣٥، منهاج العارفين: ٤٨٣.

the Earth has become tightened and the Heaven has averted, You are the helper and unto You we laid our complain, we rely on You when on difficulties and when on comfort.

O' Allah! Bless Muhammad and the family of Muhammad, the leader whom You have made their obedience incumbent on us and defined their rank to us, so relieve us such a quick relief for their sake within twinkle of eye or even closer than that, O' Muhammad, O' Ali, O' Ali, O' Muhammad, suffice me indeed both of you are worthy of that, help me, indeed both of you are worthy of that, O' my master, O' the leader of the time, relief, relief, relief, accept me, accept me, accept me, this time, this time, this time, quickly, quickly, quickly, O' the most merciful of the merciful by the sake of Muhammad and his purified family.¹

[55]

SUPPLICATION FOR HIM (peace be on him) IN A SPECIFIED TIME.

It was written in "*Miftaahul Falah*" that the supplication is recited in a specified time, which is when the sun is in yellowish, which is prior to the sunset.

O' Allah, O' the creator of the elevated roof and the unmovable flat land, the provider of subsistence

1 - Al-Baladul Ameen: 607; Al- Mizar by Shaheed: 231; Al- Misbaah: 235; Minhajil Arifeen: 483.

الْعَاصِي وَالْمُطِيع، الَّذِي لَيْسَ لَهُ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ.
 أَسْأَلُكَ بِأَسْمَائِكَ الَّتِي إِذَا سُمِّيَتْ عَلَى طَوَارِقِ الْعُسْرِ عَادَتْ
 يُسْرًا، وَإِذَا وُضِعَتْ عَلَى الْجِبَالِ كَانَتْ هَبَاءً مَنثُورًا، وَإِذَا
 رُفِعَتْ إِلَى السَّمَاءِ تَفْتَحَتْ لَهَا الْمَغَالِقُ، وَإِذَا هُبِطَتْ إِلَى
 ظُلُمَاتِ الْأَرْضِ اتَّسَعَتْ لَهَا الْمَضَائِقُ، وَإِذَا دُعِيَتْ بِهَا الْمَوْتَى
 انْتَشَرَتْ مِنَ اللَّحُودِ، وَإِذَا نُودِيَتْ بِهَا الْمَعْدُومَاتُ خَرَجَتْ إِلَى
 الْوُجُودِ، وَإِذَا ذُكِرَتْ عَلَى الْقُلُوبِ وَجَلَتْ خُشُوعًا، وَإِذَا قُرِعَتْ
 الْأَسْمَاعُ فَاضَتْ الْعُيُونُ دُمُوعًا.

أَسْأَلُكَ بِمُحَمَّدٍ رَسُولِكَ الْمُؤَيَّدِ بِالْمُعْجَزَاتِ، الْمَبْعُوثِ
 بِمُحْكَمِ الْآيَاتِ، وَبِأَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ، الَّذِي
 اخْتَرَتْهُ لِمُؤَاخَاتِهِ وَوَصِيَّتِهِ، وَاصْطَفَيْتَهُ لِمُصَافَاتِهِ وَمُصَاهَرَتِهِ.
 وَبِصَاحِبِ الزَّمَانِ الْمَهْدِيِّ، الَّذِي تَجَمَّعُ عَلَى طَاعَتِهِ الْآرَاءُ
 الْمُتَفَرِّقَةُ، وَتُؤَلَّفُ بِهِ بَيْنَ الْأَهْوَاءِ الْمُخْتَلِفَةِ، وَتَسْتَخْلَصُ بِهِ
 حُقُوقُ أَوْلِيَائِكَ، وَتَنْتَقِمُ بِهِ مِنْ شَرِّ أَعْدَائِكَ، وَتَمْلَأُ بِهِ الْأَرْضَ
 عَدْلًا وَإِحْسَانًا، وَتُوسِّعُ عَلَى الْعِبَادِ بِظُهُورِهِ فَضْلًا وَامْتِنَانًا،
 وَتُعِيدُ الْحَقَّ إِلَى مَكَانِهِ عَزِيزًا حَمِيدًا، وَتُرْجِعُ الدِّينَ عَلَى

to the disobedient and the obedient ones who has no other guardian and mediator besides Him.

I requested from You by Your name when mentioned on difficult means it turns it to ease, when it was place on the mountain it becomes like a scattered dust, when it was raised to the Heaven it open all the locks, when it was descend to the darkness of the Earth it expand its tightness, when it was supplicated for a death he would be resurrected from his grave, it brings to existence when call with it for the none existence, the heart becomes scared out of submissiveness when it was mentioned to it, and the eyes overflow tears when it sounds to the ears.

I asked You by the sake of Your supported Messenger with miracles, who was sent with coherent signs, and by the sake of the commander of the faithful Ali son of Abi Talib, whom You have chosen as his brother, his trustee, and has selected him as his equivalent and relation in marriage.

And by the sake of the leader of the time Al-Mahdi, whom different views shall combine to follow, and shall join between various minds, through him the rights of Your intimate friends shall be extracted, through him You shall retaliate the evils of Your enemies and fill the Earth with good and justice through him, with his reappearance You shall expand the servant's favour and gratefulness. And return the fact to its place with honoured and praised and shall return the Religion

يَدِيهِ غَضًّا جَدِيدًا. أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، فَقَدْ
 اسْتَشْفَعْتُ بِهِمْ إِلَيْكَ، وَقَدَّمْتُهُمْ أَمَامِي وَبَيْنَ يَدَيَّ حَوَائِجِي،
 وَأَنْ تُوزِعَنِي شُكْرَ نِعْمَتِكَ، فِي التَّوْفِيقِ لِمَعْرِفَتِهِ، وَالْهُدَايَةِ إِلَى
 طَاعَتِهِ، وَتَزِيدَنِي قُوَّةً فِي التَّمَسُّكِ بِعِصْمَتِهِ وَالْإِقْتِدَاءِ بِسُنَّتِهِ،
 وَالْكَوْنِ فِي زُمْرَتِهِ، إِنَّكَ سَمِيعُ الدُّعَاءِ، بِرَحْمَتِكَ يَا أَرْحَمَ
 الرَّاحِمِينَ^١.



دعاء الإمام الحجة عجل الله تعالى فرجه

دعاء لمولانا صاحب الزمان صلوات الله عليه نقله السيّد الأجلّ في «مهج الدعوات»:

إِلَهِیْ بِحَقِّ مَنْ نَاجَاكَ، وَبِحَقِّ مَنْ دَعَاكَ فِي الْبَرِّ وَالْبَحْرِ، تَفَضَّلْ
 عَلَى فَقَرَاءِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِالْغِنَاءِ وَالثَّرْوَةِ، وَعَلَى مَرْضَى
 الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِالشِّفَاءِ وَالصَّحَّةِ، وَعَلَى أَحْيَاءِ الْمُؤْمِنِينَ
 وَالْمُؤْمِنَاتِ بِاللُّطْفِ وَالْكَرَمِ، وَعَلَى أَمْوَاتِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
 بِالْمَغْفِرَةِ وَالرَّحْمَةِ، وَعَلَى غُرَبَاءِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِالرَّدِّ
 إِلَى أَوْطَانِهِمْ سَالِمِينَ غَانِمِينَ، بِمُحَمَّدٍ وَآلِهِ أَجْمَعِينَ^٢.

١. مفتاح الفلاح: ٤٩٨، المصباح: ١٩٤ مع اختلاف يسير.

٢. مهج الدعوات: ٣٥٢.

as new through his hand, send blessing on Muhammad and on the family of Muhammad, I am seeking intercession through them before You, I presented them as intermediary for my demands before You, to grant me the gratification of Your bounties, and grant me success of knowing him and the guidance to his obedience, increase my strength to attached with his infallibility and following his customs, and make me among his group, indeed You hear all the calls with Your mercy, O' the Most Merciful of the merciful.¹

[56]

SUPPLICATON OF IMAM (may our souls be sacrifice for him).

This supplication is for the leader of the time (peace be on him) it has been quoted in *Mahju Dda'waah* by Sayyid Al-Ajal:

O' my Lord, for the sake of those that whisper upon You, and for the sake of those that call upon You on the land and on the sea, to grant the poor among the believing men and women with richness and wealthy, and recovery and good health to the ill ones among the believing men and women, and favour to the living believing men and women, forgiveness and mercy to the death of the believing men and women, and upon the strangers among the believing men and women return to their home town with good condition, and successfulness by the sake of Muhammad and the whole of his family.²

1 - Miftahul Falah: 498; Al-Misbah: 194 with slit difference.

2 - Mahju Dda'wah: 352.



دعاء سهم الليل لصاحب الزمان أرواحنا فداه

دعاء سهم الليل مروى عن الإمام المهدي أرواحنا فداه: **اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ**
بِعَزِيْزِ تَعَزُّيْزِ اعْتِزَّازِ عِزَّتِكَ، بِطَوْلِ حَوْلِ شَدِيْدِ قُوَّتِكَ، بِقُدْرَةِ
مِقْدَارِ اقْتِدَارِ قُدْرَتِكَ، بِتَأَكِيْدِ تَحْمِيْدِ تَمْجِيْدِ عَظَمَتِكَ، بِسُمُوِّ نُمُوِّ
عُلُوِّ رَفْعَتِكَ، بِدَيُّمُوْمِ قِيَّوْمِ دَوَامِ مُدَّتِكَ، بِرِضْوَانِ غُفْرَانِ اَمَانِ
رَحْمَتِكَ، بِرَفِيْعِ بَدِيْعِ مَنِيْعِ سَلْطَنَتِكَ، بِسُعَاةِ صَلَاةِ بِسَاطِ رَحْمَتِكَ،
بِحَقَائِقِ الْحَقِّ مِنْ حَقِّ حَقِّكَ، بِمَكْنُوْنِ السِّرِّ مِنْ سِرِّ سِرِّكَ، بِمَعَاقِدِ
الْعِزِّ مِنْ عِزِّ عِزِّكَ، بِحَنِيْنِ اَنْبِيَا تَسْكِيْنِ الْمُرِيْدِيْنَ، بِحَرَاقَاتِ
خَضَعَاتِ زَفَرَاتِ الْخَائِفِيْنَ، بِاَمَالِ اَعْمَالِ اَقْوَالِ الْمُجْتَهِدِيْنَ، بِتَخَشُّعِ
تَخَضُّعِ تَقَطُّعِ مَرَارَاتِ الصَّابِرِيْنَ، بِتَعَبُّدِ تَهَجُّدِ تَمْجُدِ تَجَلُّدِ الْعَابِدِيْنَ.
اَللّٰهُمَّ ذَهَلَتْ الْعُقُوْلُ، وَانْحَسَرَتْ الْاَبْصَارُ، وَضَاعَتِ الْاَفْهَامُ،
وَحَارَتِ الْاَوْهَامُ، وَقَصُرَتِ الْخَوَاطِرُ، وَبَعُدَتِ الظُّنُوْنُ عَنْ
اِدْرَاكِ كُنْهِ كَيْفِيَّةِ مَا ظَهَرَ مِنْ بَوَادِي عَجَائِبِ اَصْنَافِ بَدَائِعِ
قُدْرَتِكَ، دُونَ الْبُلُوْغِ اِلَى مَعْرِفَةِ تَلَاوُهِ لَمَعَانِ بُرُوْقِ سَمَائِكَ.

[57]

SUPPLICATION OF SAHM LEIL.

The supplication of *Sahmi Leil* was narrated from Imam Al-Mahdi (May our souls be sacrifice for him).

O' Allah! I am requesting from You by the mightiness, strength and pride of Your glory, with the extent of Your severe strength with emphasis of laudation and glorification of Your greatness, with the sublimity, increase and elevation of Your exaltedness, with the continuation, external and persistence of Your time, with the pleasure, forgiveness and security of Your mercy, with the realities of fact among Your right, with the concealed out of Your mysteries, with the fastening glory among Your Glories, with the yearning of meaning to relief the desirous, with burnt, submissions and the sigh of the scared ones, with the hope of the actions and sayings of the strugglers, with the humbleness, submission, intermission and the bitterness of the tolerant, with the worships, night prayers, glorifications and patients of the worshippers.

O' Allah! The senses has become distracted, the sight has been diminished, the understandings has perished, the imaginations has become confused, the mind has been shortened, the suspicion is far away from perceiving the essence of what manifested among the wonderfulness of Your strength, without reaching to the cognizant of the luminescence sparkling of Your heavenly lightening.

اللَّهُمَّ مُحَرِّكَ الْحَرَكَاتِ، وَمُبْدِي نِهَايَةِ الْغَايَاتِ، وَمُخْرِجَ
يَنَابِيعِ تَفْرِيعِ قُضْبَانِ النَّبَاتِ، يَا مَنْ شَقَّ صَمَّ جَلَامِيدِ الصُّخُورِ
الرَّاسِيَاتِ، وَأَنْبَعَ مِنْهَا مَاءً مَعِيناً حَيَاةً لِلْمَخْلُوقَاتِ، فَأَحْيَيْ مِنْهَا
الْحَيَوَانَ وَالنَّبَاتَ، وَعَلِمَ مَا اخْتَلَجَ فِي سِرِّ أَفْكَارِهِمْ مِنْ نُطْقِ
إِشَارَاتِ خَفِيَّاتِ لُغَاتِ النَّمْلِ السَّارِحَاتِ.

يَا مَنْ سَبَّحَتْ وَهَلَّلَتْ وَقَدَّسَتْ وَكَبَّرَتْ وَسَجَدَتْ لِجَلَالِ
جَمَالِ أَقْوَالِ عَظِيمِ عِزَّةِ جَبْرُوتِ مَلَكُوتِ سُلْطَنَتِهِ مَلَائِكَةِ السَّبْعِ
السَّمَاوَاتِ، يَا مَنْ دَارَتْ فَأَضَاءَتْ وَأَنَارَتْ لِدَوَامِ دَيْمُومِيَّتِهِ
النُّجُومِ الزَّاهِرَاتِ، وَأَخْصَى عَدَدَ الْأَحْيَاءِ وَالْأَمْوَاتِ، صَلِّ عَلَى
مُحَمَّدٍ وَآلِ مُحَمَّدٍ خَيْرِ الْبَرِيَّاتِ، وَافْعَلْ بِي كَذَا وَكَذَا، واذكر

حاجتك.^١



دعاء آخر مروى عنه عجل الله تعالى فرجه

دعاء مروى عن الإمام المهدى صلوات الله عليه :

اللَّهُمَّ ارْزُقْنَا تَوْفِيقَ الطَّاعَةِ، وَبُعْدَ الْمَعْصِيَةِ، وَصِدْقَ النِّيَّةِ،

١. المصباح: ٣٥٤، البلد الأمين: ٤٧٩.

O' Allah that urge movements! The beginning and ending of all the targets. O' He who bring out the branches and pruning of the vegetation. O' He who split the boulder of the unshakable mountains and bring out water from it as helper and life to the creatures, and give life from it to the animals and vegetations, and know what engross in secret thought among the hidden speech and even the language of the Ant.

O' He whom the Angels of the seven Heavens extol, praise, glorifies, magnifies, and prostrated to the beautifulness and magnificence of the great sayings, and glorifies the Omnipotence of His authority. O' He who circulates and continuously brightening and lightening the luminous stars, and know the numbers of the living and the death, send Your blessing on Muhammad and on the family of Muhammad the best of the creatures.

and do so and so for me.

(you mention your demands) ¹

[58]

ANOTHER SUPPLICATION NARRATED FROM HIM (may our souls be sacrifice for him).

The narrated supplication from Imam Al-Mahdi (peace be on him):

O' Allah! Grant me success in Your obedience, distance us from wrong doings, grant us sincerity in our intention,

1 - Al-Misbah: 354.; Al-Baladul Ameen: 479.

وَعَرَفَانَ الْحُرْمَةِ، وَأَكْرَمَنَا بِالْهُدَى وَالْإِسْتِقَامَةِ، وَسَدَّدَ أَلْسِنَتَنَا
بِالصَّوَابِ وَالْحِكْمَةِ، وَامْلَأْ قُلُوبَنَا بِالْعِلْمِ وَالْمَعْرِفَةِ، وَطَهِّرْ
بُطُونَنَا مِنَ الْحَرَامِ وَالشُّبْهَةِ، وَاكْفُفْ أَيْدِيَنَا عَنِ الظُّلْمِ
وَالسَّرْقَةِ، وَاغْضُضْ أَبْصَارَنَا عَنِ الْفُجُورِ وَالْخِيَانَةِ، وَاشْدُدْ
أَسْمَاعَنَا عَنِ اللَّغْوِ وَالْغِيْبَةِ.

وَتَفَضَّلْ عَلَى عُلَمَائِنَا بِالزُّهْدِ وَالنَّصِيحَةِ، وَعَلَى الْمُتَعَلِّمِينَ
بِالْجُهِدِ وَالرَّغْبَةِ، وَعَلَى الْمُسْتَمْعِينَ بِالِاتِّبَاعِ وَالْمَوْعِظَةِ، وَعَلَى
مَرْضَى الْمُسْلِمِينَ بِالشِّفَاءِ وَالرَّاحَةِ، وَعَلَى مَوْتَاهُمْ بِالرَّأْفَةِ
وَالرَّحْمَةِ، وَعَلَى مَشَايخِنَا بِالْوَقَارِ وَالسَّكِينَةِ، وَعَلَى الشَّبَابِ
بِالْإِنَابَةِ وَالتَّوْبَةِ، وَعَلَى النِّسَاءِ بِالْحَيَاءِ وَالْعِفَّةِ، وَعَلَى الْأَغْنِيَاءِ
بِالتَّوَاضُّعِ وَالسَّعَةِ، وَعَلَى الْفُقَرَاءِ بِالصَّبْرِ وَالْقَنَاعَةِ، وَعَلَى الْغُرَاةِ
بِالنَّصْرِ وَالْغَلَبَةِ، وَعَلَى الْأَسْرَاءِ بِالْخُلَاصِ وَالرَّاحَةِ، وَعَلَى الْأَمْرَاءِ
بِالْعَدْلِ وَالشَّفَقَةِ، وَعَلَى الرَّعِيَّةِ بِالْإِنْصَافِ وَحُسْنِ السَّيْرِ.
وَبَارِكْ لِلْحُجَّاجِ وَالزُّوَّارِ فِي الزَّادِ وَالنَّفَقَةِ، وَاقْضِ مَا أَوْجَبْتَ
عَلَيْهِمْ مِنَ الْحَجِّ وَالْعُمْرَةِ، بِفَضْلِكَ وَرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ^١.

cognizant of the forbidden things, honour us with guidance and steadfastness, direct our tongue to reason and wisdom, fill our mind with knowledge and perceptions, purify our stomach from forbidden and suspicion things, deprive our hands from oppressions and stealing, avert our sight from immorality and deceptions and block our hearing from nonsense and backbiting.

Grant our scholars with asceticism and admonition and the student with struggle and interest and the listeners with obedience and exhortations and on the sick Muslims with recovering and relaxation, and their death with lenience and mercy and on the old ones with dignity and tranquility and on the youth with repentance and forgiveness and on the women with shyness and decency, and on the wealthy ones with respect and abundance and on the poor ones with patient and contentedness and on those on war with victory and upper hand and on the captives with freedom and relaxation and on the leaders with justice and compassionate and on the citizens with farness and good morals, bless the pilgrims and the visitors to the holy house, bless their provisions and their expense and accomplished what is incumbent on them in Pilgrimage and lesser Pilgrimage with Your favour and mercy, O' the Most Merciful f the merciful.¹

1 - Al-Baladul Ameen: 480; Al-Misbaah: 374.



دعاء «يا نور النور»

عن الإمام الحجة عجل الله تعالى فرجه

نقله الشيخ الكفعمي رحمته الله في «المصباح» عن مولانا الحجة صلوات الله عليه :

يَا نُورَ النُّورِ، يَا مُدَبِّرَ الْأُمُورِ، يَا بَاعِثَ مَنْ فِي الْقُبُورِ، صَلِّ
عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَاجْعَلْ لِي وَلِشِيعَتِي مِنَ الضِّيقِ فَرَجًا،
وَمِنَ الْهَمِّ مَخْرَجًا، وَأَوْسِعْ لَنَا الْمَنْهَجَ، وَأَطْلِقْ لَنَا مِنْ عِنْدِكَ مَا
يُفَرِّجُ، وَافْعَلْ بِنَا مَا أَنْتَ أَهْلُهُ يَا كَرِيمٌ^١.

وروي أنه من اختار هذا الدعاء يحشر مع صاحب الأمر صلوات الله عليه^٢.



دعاء آخر عنه أرواحنا فداء لرفع الشدائد

دعاء آخر لمولانا الحجة صلوات الله عليه لكفاية المهمات، نقله في «قصص الأنبياء»:

يَا مَنْ إِذَا تَضَايَقَتِ الْأُمُورُ فَتَحَ لَنَا بَابًا لَمْ تَذْهَبِ إِلَيْهِ
الْأَوْهَامُ، فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَافْتَحْ لِأُمُورِي

١. المصباح: ٤٠٧، جنات الخلود: ٤١، ضياء الصالحين: ٥٣٣.

٢. منتخب الأثر: ٥٢١.

[59]**THE SUPPLICATION OF (YA NUR AL-NUR) O' THE LIGHT OF THE LIGHT, FROM THE IMAM, THE PROOF** (may our souls be sacrifice for him).

Sheikh Kafa'ami (may Allah have mercy on him) quoted it in "Al-Misbaah" from our master, the proof (peace be on him).

*O' Light of the light, O' the administrator of the affairs, O' He who shall resurrect those in the grave, bless Muhammad and the family of Muhammad, grant me and my followers relief from adversity, way out from grieves, and widen our ways of sustenance, send to us from Yourself what shall delight us and grant us what You possess, O' the Generous.*¹

It was narrated that whoever chooses this supplication by reciting it shall be resurrected with the leader of the affair, peace be on him.²

[60]**ANOTHER SUPPLICATION FROM HIM** (peace be on him).

Another supplication from our master the proof (peace be on him) to satisfy an important need. It was quoted in "Qisas Al-Anbiyaa" the stories of the Prophets.

O' He when the affairs become difficult He open the ways we didn't imagined, so send Your blessing to Muhammad and on the family of Muhammad and open for me ways out

1 - Al-Misbaah: 407; Jannat Al-Khuluud: 41; Diyaa'u Ssaliheen: 533.

2 - Muntakhabul Athar: 521.

الْمُتَضَايِقَةُ بَاباً لَمْ يَذْهَبْ إِلَيْهِ وَهُمْ يَا أَرْحَمَ الرَّاحِمِينَ^١.

قال في «التحفة الرضوية»: حدّثني العلامة التقي السيّد مرزّه حسن بن السيّد مرزّه علي آقا الشيرازي رحمه الله بالدعاء الآتي، وذكر أنّه مأثور عن الحجّة عجل الله تعالى فرجه رواه عنه بعض الثّقاة من الأعلام. قال رحمه الله: يقرأ بعد الصلوات اليومية وفي سائر الأحوال لكفاية المهمّات وبلوغ المرام (وهو):

يَا مَنْ إِذَا تَضَايَقَتِ الْأُمُورُ فَتَحَ لَهَا بَاباً لَمْ تَذْهَبْ إِلَيْهِ
الْأَوْهَامُ، صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَافْتَحْ لِأُمُورِي
الْمُتَضَايِقَةِ بَاباً لَمْ يَذْهَبْ إِلَيْهِ وَهُمْ يَا أَرْحَمَ الرَّاحِمِينَ^٢.



دعاء عظيم الشأن مروى عنه عجل الله تعالى فرجه
لقضاء الحوائج

قال في «الكلم الطيّب»: هذا دعاء عظيم عن صاحب الأمر صلوات الله عليه لمن ضاع له شيء أو كانت له حاجة، فليكثر الدّاعي من قرائته عند طلب مهمّاته وهو:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ، مُبْدِئُ الْخَلْقِ وَمُعِيدُهُمْ، وَأَنْتَ
اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ، مُدَبِّرُ الْأُمُورِ، وَبَاعِثُ مَنْ فِي الْقُبُورِ،

٢. التحفة الرضوية: ١١٤.

١. قصص الأنبياء: ٣٦٣.

*from my difficulties that I didn't imagined, O' the Most Merciful of the merciful.*¹

In "Tuhfatu Ridawiyah" he said: Allamah Taqi, Sayyid Mirza Hasan bn Sayyid Mirza Ali Agha Shirazi (may Allah glorifies his secret) told me of the following supplication, he mentioned that it was from the proof (may Allah hasten his relief) and some pious scholars has also narrated it. He (may Allah have mercy on him) said: you recite it after every day compulsory prayers and at any other time, it suffices you in your important requests and makes you reach your goal.

*O' He when the affairs has become difficult He open ways we didn't imagined, so send Your blessing on Muhammad and on the family of Muhammad, open for ways out of my difficulties that I didn't imagined, O' the Most Merciful of the merciful.*²

[61]

SUPPLICATION WITH GREAT SIGNIFICANCE [FOR ACCOMPLISHMENT OF DEMANDS].

This great supplication was mentioned in "Al-Kalam Tayyib" from the leader of the time (peace be on him) those that lost anything or those that has a demand should always read the following:

In the name of Allah, the Beneficent, the Merciful, You are Allah, there is no god except You, the Beginner and He who returns the creations. You are Allah, there is no god except You, the Administrator of the affairs, He who resurrects those on the graves.

1 - Tuhfa Rradawiyah: 114.

2 - Qisas Al-Anbiya'a: 363.

وَأَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ الْقَابِضُ الْبَاسِطُ، وَأَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ، وَارِثُ الْأَرْضِ وَمَنْ عَلَيْهَا.

أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا دُعِيَ بِهِ أَجَبْتَ، وَإِذَا سُئِلَ بِهِ أُعْطِيَ، وَأَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَأَهْلِ بَيْتِهِ، وَبِحَقِّهِمُ الَّذِي أَوْجَبْتَهُ عَلَى نَفْسِكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تَقْضِيَ لِي حَاجَتِي، أَلْسَاعَةَ السَّاعَةِ.

يَا سَيِّدَاهُ، يَا مَوْلَاهُ، يَا غِيَاثَاهُ، أَسْأَلُكَ بِكُلِّ اسْمٍ سَمَّيْتَهُ بِهِ نَفْسَكَ، وَاسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تُعَجِّلَ خَلَاصَنَا مِنْ هَذِهِ الشَّدَّةِ. يَا مُقَلِّبَ الْقُلُوبِ وَالْأَبْصَارِ، يَا سَمِيعَ الدُّعَاءِ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ^١.



دعاء مولانا صاحب الزمان عجل الله تعالى فرجه

للشفاء عن الأمراض

قال المحدث النوري رحمه الله: قال الشيخ الجليل الكفعمي في كتاب «البلد الأمين»

عن المهدي صلوات الله عليه:

You are Allah, there is no god except You, the Receiver, the Simplifier. You are Allah, there is no god except You, the Inheritor of the Earth and all that is in it.

I asked You by Your name that You answer if You are called with it, and You give through it if You are asked with it. I asked You by the sake of Muhammad and his holy household and by the sake of their right which You have made incumbent for Yourself, to send Your blessing to Muhammad and on the family of Muhammad and to grant my request this time this time.

O' the chief, O' the master, O' the reliever, I asked You by the name by which You named Yourself, which engrosses with it through the hidden knowledge with You to send Your blessing upon Muhammad and the family of Muhammad and quicken our freedom from this difficulties, O' He who change minds and sight, O' He who hears the supplications, verily You possess power over all thing, with Your mercy, O' the Most Merciful of the merciful.¹

[62]

SUPPLICATION ORDERED ITS WRITING AND DRINKING BY OUR MASTER, THE LEADER OF THE TIME (peace be on him) FOR RECOVERY FROM SICKNESS.

Muhadith Nuri (may Allah have mercy on him) said narrating from Kafa'ami in his book "Baladul Ameen" that Imam Al-Mahdi (peace be on him) said:

1 - Al-Kalmu Tayyib: 14.

من كتب هذا الدعاء في إناء جديد بترية الحسين عليه السلام، وغسله وشربه، شفي من علته:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
بِسْمِ اللَّهِ دَوَاءً، وَالْحَمْدُ لِلَّهِ شِفَاءً، وَلَا إِلَهَ إِلَّا اللَّهُ كِفَاءً، هُوَ
الشَّافِي شِفَاءً، وَهُوَ الْكَافِي كِفَاءً، أَذْهَبِ الْبَأْسَ بِرَبِّ النَّاسِ،
شِفَاءً لَا يُغَادِرُهُ سُقْمٌ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ النَّجَبَاءِ^١.



دعاء مروي عنه عجل الله تعالى فرجه للنجاة من الضيق والشدة

قال في الكلم الطيب: رأيت بخط بعض أصحابنا من السادات الأجلاء
الصلحاء الثقات والأثبات ما هذه صورته: سمعت في رجب سنة ثلاث وتسعين
وألف الأخ في الله المولى الصدوق العالم العامل، جامع الكمالات الإنسية،
والصفات القدسية، الأمير إسماعيل بن حسين بيك بن علي بن سليمان الجابري
الأنصاري أنار الله برهانه يقول: سمعت الشيخ الصالح المتقي الورع الشيخ الحاج علياً
المكي أنه قال:

إبتليت بضيق وشدة مناقضة خصوم حق، خفت على نفسي القتل والهلاك،
فوجدت الدعاء المسطور بعده في جيب من غير أن يعطينيه أحد، فتعجبت من
ذلك، وكنت متحيراً، فرأيت في المنام أن قائلاً في ذي الصلحاء والزهاد يقول:

١. جنة المأوى: ٢٢٦، دار السلام: ٢٨٨/١.

Whoever writes this supplication in a new plate with Imam Al-Husein's soil (peace be on him) and later washed and drink it shall recover from his sickness.

In the name of Allah, the Beneficent, the Merciful.

By the name of Allah which is medication, praise be to Allah which is cure and there is no god except Allah, the Sufficient, He is the Cure of the cures, He is the adequate of all Sufficient, suffering should quit with the permission of the Lord of men, and grant medication that is not accompany with illness and may Your blessing be on Muhammad and on his superior families.¹

[63]

THE NARRATED SUPPLICATION FROM HIM
(peace be on him) **FOR RESCUE FROM**
NARROWNESS AND DIFFICULTIES.

It was said in *Al-Kalamu Ttayyib*: I have seen the hand writing of some of our companions among the pious and trustworthy ones: I heard in Rajab in the year 1093 A.H. from a brother in Islam, the maid of Suduq who has obtained perfection in humanity and holy attributes, he is by name Al-Ameer Ismail bn Husein beek bn ali bn Suleiman Al-Jaabiri Al-Ansari (may Allah brighten his proves) saying: I heard Sheikh Hajj Ali Al-Makki saying: I was afflicted with narrowness and difficulties and I fear the destruction of myself, later I came across a wrapped supplication in my pocket that was not given to me by any one, I was then surprise and became confused, after that I saw a pious man in my dream saying:

1 - Jannatul Ma'awa: 226; Daru Ssalam 1: 288.

إِنَّا أعطيناك الدعاء الفلاني، فادع به، تنج من الضيق والشدة، ولم يتبين لي من القائل، فزاد تعجبي، فرأيت مرة أخرى الحجة المنتظر صلوات الله عليه فقال لي: أدع بالدعاء الذي أعطيتكه، وعلم من أردت.

وقد جرّبه مراراً عديدة، فرأيت فرجاً قريباً، وبعد هذا ضاع مني الدعاء برهة من الزمان، وكنت متأسفاً على فواته، مستغفراً من سوء العمل، فجاءني شخص وقال لي: إن هذا الدعاء قد سقط منك في المكان الفلاني، وما كان في بالي إنني رحت إلى ذلك المكان، فأخذت الدعاء وسجدت لله شكراً وهو:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رَبِّ أَسْأَلُكَ مَدَدًا رُوحَانِيًّا تَقْوَى بِهِ قُوَايَ الْكُلِّيَّةُ وَالْجُزْئِيَّةُ،
حَتَّى أَقْهَرَ بِمَبَادِي نَفْسِي كُلَّ نَفْسٍ قَاهِرَةٍ، فَتَنْقَبِضَ لِي إِشَارَةُ
دَفَائِقِهَا، انْقِبَاضًا تَسْقُطُ بِهِ قُوَاهُهَا، حَتَّى لَا يَبْقَى فِي الْكَوْنِ ذُو
رُوحٍ إِلَّا وَنَارٌ قَهْرِي قَدْ أَحْرَقَتْ ظُهُورَهُ.

يَا شَدِيدُ، يَا شَدِيدُ، يَا ذَا الْبَطْشِ الشَّدِيدِ، يَا قَاهِرُ يَا قَهَّارُ،
أَسْأَلُكَ بِمَا أَوْدَعْتَهُ عِزْرَائِيلَ مِنْ أَسْمَائِكَ الْقَهْرِيَّةِ، فَانْفَعَلْتَ لَهُ
النُّفُوسُ بِالْقَهْرِ، أَنْ تُودِعَنِي هَذَا السَّرِّ فِي هَذِهِ السَّاعَةِ، حَتَّى
أَلَيِّنَ بِهِ كُلَّ صَعْبٍ، وَأُذِلَّ بِهِ كُلَّ مَنِيْعٍ، بِقُوَّتِكَ يَا ذَا الْقُوَّةِ الْمَتِينِ.

يقرأ سحراً ثلاثاً إن أمكن، وفي الصبح ثلاثاً، وفي المساء ثلاثاً، فإذا اشتدت
الأمر على من يقرأه، يقول بعد قرائته ثلاثين مرة:

I have given the supplication to you, so offer it you will be saved from your narrowness and difficulties, though it was not obvious to me who speaks to me in my dream, the scene that increases my surprise. Another time I saw the awaiting proof (peace be on him) and said to me: offer the supplication I have given it to you and you should teach those that are in need of it.

Consequently, I have implemented it several times and have seen a quick acceptance, then the supplication get out of my hand for some times and I seriously regret of its lost by seeking pardon from Allah for my bad deeds, later an unknown person came to me telling me that the supplication fall from me in certain place, and it did not cross my mind to go to such place, I took my supplication and observe a thanksgiving prostration to Allah, the supplication is as follows:

In the name of Allah, the Beneficent, the Merciful.

O' my Lord; I requested spiritual auxiliaries from You that shall strengthen my general and sectional power till I subdued with my fundamental self and every despotic souls and depressed all its movement till all its power drops and never allow any despotic on Earth until is burnt with the fire of my subjugation.

O' the powerful, O' the powerful, O' He who possess terrible assault, the one who subdue, O' He who subdued. I requested from You what You have deposited among Your forcible names that all souls subdued to, to bestowed me with this mysteries at this very time, till all difficulties are made easy and to surmount all impenetrable by Your strength, O' He who possess substantial strength.

You recite this supplication (3) three times early dawn, if possible (3) three times in the morning and (3) three times in the evening time. If the situation persist the reader should recite the following thirty times:

يَا رَحْمَانُ يَا رَحِيمُ، يَا أَرْحَمَ الرَّاحِمِينَ، أَسْأَلُكَ اللَّطْفَ بِمَا
جَرَتْ بِهِ الْمَقَادِيرُ.^١



حُرْزُ لَمَوْلَانَا الْقَائِمِ عَجَّلَ اللَّهُ تَعَالَى فَرَجَهُ

حُرْزُ لَمَوْلَانَا الْقَائِمِ صَلَوَاتُ اللَّهِ عَلَيْهِ، رَوَاهُ السَّيِّدُ الْأَجَلُّ فِي «مَهْجِ الدَّعَوَاتِ» وَالشَّيْخُ
الْكَفَعْمِيُّ فِي «الْمَصْبَاحِ»:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يَا مَالِكَ الرَّقَابِ، وَهَازِمَ الْأَحْزَابِ، يَا مُفْتِحَ الْأَبْوَابِ، يَا
مُسَبِّبَ الْأَسْبَابِ، سَبِّبْ لَنَا سَبَبًا لَا نَسْتَطِيعُ لَهُ طَلَبًا، بِحَقِّ لَا إِلَهَ
إِلَّا اللَّهُ، مُحَمَّدٌ رَسُولُ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَآلِهِ أَجْمَعِينَ.^٢



دَعَاءُ الشَّيْعَةِ

عِنْدَ خُرُوجِ مَوْلَانَا الْقَائِمِ أَرْوَاحِنَا فِدَاهُ

فِي رِوَايَةِ قَالَ النَّبِيِّ ﷺ:

إِذَا أُرِدْتُ أَنْ يُؤْمِنَكَ بَعْدَ ذَلِكَ عَنِ الْغُرْقِ وَالْحَرَقِ وَالسَّرَقِ فَقُلْ إِذَا أَصْبَحْتَ:

١. الكلم الطيب: ١٠، جنة المأوى: ٢٢٥، دار السلام: ٢٨٨/١.

٢. المصباح: ٤٠٧، مهج الدعوات: ٦٤.

*O' the Beneficent, O' the Merciful, O' the Most Merciful of the merciful, I requested lenience from You which goes through its measures.*¹

[64]

PRESERVATION FOR OUR MASTER, AL-QA'IM

(may our souls be sacrifice for him).

This preservation of our master *Al-Qa'im* (peace be on him) was narrated by Sayyid Al-Ajal in *Mahju Dda'waah* and Sheikh Al-Kafa'ami in *Misbaah*:

In the name of Allah, the Beneficent, the Merciful.

*O' the Owners of slaves, the Vanquisher of the parties, the Opener of the closed doors, O' the causer of all effects, cause an un-demanded ways for us by the sake of there is no god except Allah and Muhammad, the Messenger of Allah, peace be on him and on all his progeny.*²

[65]

**SUUPLICATION OF THE SHI'A, WHEN OUR
MASTER INTENDS GOING OUT (May our souls be
sacrifice for him).**

In tradition, the holy Prophet (peace be on him and on his holy progeny) said: "whoever wanted to be secured from drowning, burnt and theft should recite the following in the morning":

1 - Al-Kalma Attayyib: 10; Jannatul Ma'wa: 225; Daru Ssalam 1: 288.

2 - Al-Misbaah: 408; Mahju Dda'wah: 64.

بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ، لَا يَصْرِفُ الشُّوءَ إِلَّا اللَّهُ، بِسْمِ اللَّهِ مَا شَاءَ
 اللَّهُ، لَا يَسُوقُ الْخَيْرَ إِلَّا اللَّهُ، بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ، مَا يَكُونُ مِنْ
 نِعْمَةٍ فَمِنَ اللَّهِ، بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
 الْعَلِيِّ الْعَظِيمِ، بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ
 وَآلِهِ الطَّيِّبِينَ.

فإن من قالها ثلاثاً إذا أصبح أمن من الغرق والحرق والسرقة حتى يسمى،
 ومن قالها ثلاثاً إذا أمسى أمن من الحرق والغرق والسرقة حتى يصبح.
 وإن الخضر واليابس عليه السلام يلتقيان في كل موسم فإذا تفرقا تفرقا عن هذه
 الكلمات، وإن ذلك شعار شيعتي، وبه يمتاز أعدائي من أوليائي يوم خروج
 قائمهم^١.



الصلاة على سيّدة النساء فاطمة الزهراء عليها السلام (اللَّهُمَّ صَلِّ عَلَى فَاطِمَةَ وَأَبِيهَا...)

من الأدعية المجربة لأخذ الحوائج، الصلاة على سيّدة النساء فاطمة
 الزهراء عليها السلام. وهي أن يقول خمس مائة وثلاثين مرة:

اللَّهُمَّ صَلِّ عَلَى فَاطِمَةَ وَأَبِيهَا وَبَعْلِهَا وَبَنِيهَا [وَالسِّرِّ
 الْمُسْتَوْدَعِ فِيهَا] بِعَدَدِ مَا أَحَاطَ بِهِ عِلْمُكَ.

By the name of Allah and His wishes, no one turns away evils except Allah, by the name of Allah and His wishes, no one that do convey goods except Allah, by the name of Allah and His wishes, what ever bounty one possess is from Allah, by the name of Allah and His wishes, there is no power nor strength except that of Allah the Exalted, the Greatest, blessing be on Muhammad and on his pure and holy progeny.

Whoever recites this supplication (3) three times in the morning shall be rescued from drowning, burnt and theft till the evening period, and whoever recite it (3) three times in the evening shall be rescued from burnt, drowning and theft till morning period.

Verily Khidr and Ilyas (peace be on them) usually meet in every occasion and departed each other with these very words.

"This is the slogans of my followers which differentiate them from my enemies when the Qa'im shall be coming out"¹

[66]

**PRAYER FOR THE LEADER OF WOMEN,
FATIMAH ZAHRA (peace be on her) [O' Allah bless
Fatimah and her father...]**

Prayer for Fatimah Zahra (peace be on her) is among the implemented supplication for obtaining ones demand, it should be recited for (530) five hundred and thirty times:

O' Allah! Bless Fatimah, her father, her husband and her children (and the deposited mystery in her) to the extent of all that is encompassed by Your knowledge.

1 - Mikyaalil Makarim 1: 193.

- لم تذكر هذه الصلاة في الكتب القديمة وقد اشتهرت من عصر الشيخ الأعظم الأنصاري في الألسنة. ونقلناها في هذا الكتاب لأمرين:
- ١ - هذه الصلاة وإن لم توجد في الكتب القديمة ونقلها الشيخ الأعظم الأنصاري ولكنه لوجود الارتباط الشيخ مع مولانا الإمام المنتظر يحتمل قوياً صدورها عن الإمام أرواحفاده وإن لم يصرح به الشيخ الأنصاري.
- ٢ - المقصود من «السر المستودع فيها» هو الإمام الحجة أرواحفاده.^١



فضيلة سور المسبّحات

- ونذكر في هذا الباب فضيلة سور المسبّحات.
- عن جابر قال: سمعت أبا جعفر عليه السلام يقول:
- من قرأ المسبّحات كلّها قبل أن ينام، لم يمت حتّى يدرك القائم (صلوات الله عليه)، وإن مات كان في جوار النبي صلى الله عليه وآله.^٢
- أقول: ولآية الكرسي وآية شريفة «النور» وآية «رَبِّ أَدْخِلْنِي» وآيات أخرى ختومات متعدّدة لها مناسبة لمطالب الكتاب انصرفت عن نقلها.
- ولابدّ أن نتوجّه أنّ أفضل الطرق لمن أراد الفوز بلقاء مولانا بقیة الله الأعظم أرواحفاده هو جلب توجّهه ورضايته الكاملة.

١. إرجعوا إلى «الصحيفة المباركة المهدية».

٢. ثواب الأعمال: ١١٨.

This prayer was not mentioned in the ancient books, but it was common during the time of Sheikh Al-Azam Al-Ansari and we have mentioned it in this book for two reasons:

1- This prayer even though it was not mentioned in the ancient books and Sheikh Ansari has quoted it but for the deep connection between Sheikh Ansari and the awaiting leader (may our souls be sacrifice for him) there is strong probability that the prayer is from Imam (*peace be upon him*) even though Sheikh Ansari did not declare it.

2- The meaning of the word "the deposited mystery in her" is the Imam Al-Mahdi (May our souls be sacrifice for him).¹

[67]

THE VIRTUES OF THE CHAPTERS (SURAH) THAT COMMENCE WITH "SABBAH".

We shall mention in this chapter the virtues of the chapters (Surah) that commence with (*Sabbah*) i.e. glorification of Allah.

Jabir said: I heard Aba Ja'afar (*peace be upon him*) saying: whoever recite the whole chapters before sleeping will not die until he meet with the Imam (*peace be upon him*) and if he dies, he will be at the side of the Prophet (*peace be on him and his progeny*).²

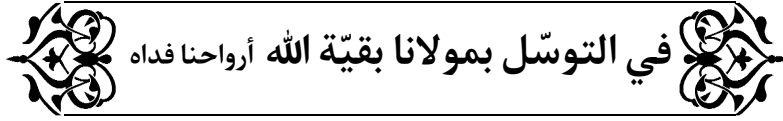
I said: reading those chapters together with Ayatul Qursiyu, the holy verse "*Annur*" the light, and the verse which reads "*Rabi Id'khilni....*" And other verses.

Verily we should be aware that the best way for who ever wanted to meet with Imam is to concentrate on his complete satisfaction.

1 - Refer back the complete psalm of Al-Mahdi.

2 - Sawabul A'amal: 118.

الباب السابع



دعاء التوسل

المعروف بدعاء التوسل للخواجة نصير رحمة الله عليه

رواه السيّد رحمة الله عليه في «مهج الدعوات»: ^١

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَزِدْ وَبَارِكْ عَلٰى النَّبِيِّ الْاُمِّيِّ الْعَرَبِيِّ
الْهَاشِمِيِّ الْقُرَشِيِّ الْمَكِّيِّ الْمَدَنِيِّ الْاَبْطَحِيِّ التَّهَامِيِّ، اَلسَّيِّدِ
الْبَهِيِّ، اَلسَّرَاجِ الْمُضِيِّ، اَلْكَوْكَبِ الدُّرِّيِّ، صَاحِبِ الْوَقَارِ
وَالسَّكِينَةِ، اَلْمَدْفُونِ بِالْمَدِينَةِ، اَلْعَبْدِ الْمُؤَيَّدِ، وَالرَّسُولِ
الْمُسَدَّدِ، اَلْمُصْطَفَى الْأَمَّجَدِ، اَلْمَحْمُودِ الْأَحْمَدِ، حَبِيبِ إِلَهٍ

١. بناءً على ما نقل في بعض القضايا أنّ الإمام صاحب الزمان أرواحنا فداه علّم هذا الدعاء الخواجة نصير الدين الطوسي رحمة الله عليه في

عالم الرؤيا، نقلنا قضيّته في «الصحيفة المهدية»: ٢٨١.

CHAPTER SEVEN
IN USE OF MEANS THROUGH OUR MASTER
(may our souls be sacrifice for him) .

[68]
SUPPLICATION THROUGH MEANS
(TAWASSUL).
POPULARILY KNOWN AS SUPPLICATION OF
KHAJAH NASEER (may Allah have mercy on him).

Sayyid (may Allah have mercy on him) related it in his book *Mahju Dda'waat*.¹

In the name of Allah, the Beneficent, the Merciful.

O' Allah! Send blessing, peace and increase mercy on the unlettered Prophet, an Arab, Hashemite, Qurayshite, a Meccan, and Medinite, a tolerant and a Tuhamite, the glorious master, the luminous light, the sparkling stars, who possess dignity and tranquility, who was buried in Medina, the supported servant, the delivered Messenger, the selected and glorified one, the praised and commended one, the beloved of the Lord

1 - Base on what has been transmitted this supplication was taught by the leader of the time (may our souls be sacrifice for him) to Al-Khajah Nasrudeen Tusi (may Allah have mercy on him) during his dream, its detail has been narrated in *Sahifa Al-Mahdiyyah* page 281

الْعَالَمِينَ، وَسَيِّدِ الْمُرْسَلِينَ، وَخَاتَمِ النَّبِيِّينَ، وَشَفِيعِ الْمُذْنِبِينَ،
وَرَحْمَةِ لِلْعَالَمِينَ، أَبِي الْقَاسِمِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا أَبَا الْقَاسِمِ يَا رَسُولَ اللَّهِ، يَا إِمَامَ
الرَّحْمَةِ، يَا شَفِيعَ الْأُمَّةِ، يَا حُجَّةَ اللَّهِ عَلَى خَلْقِهِ، يَا سَيِّدَنَا
وَمَوْلَانَا إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا بِكَ إِلَى اللَّهِ، وَقَدَّمْنَاكَ
بَيْنَ يَدَيْ حَاجَاتِنَا فِي الدُّنْيَا وَالْآخِرَةِ، يَا وَجِيهًا عِنْدَ اللَّهِ، إِشْفَعْ
لَنَا عِنْدَ اللَّهِ.

اللَّهُمَّ صَلِّ وَسَلِّمْ وَزِدْ وَبَارِكْ عَلَى السَّيِّدِ الْمُطَهَّرِ، وَالْإِمَامِ
الْمُظَفَّرِ، وَالشُّجَاعِ الْغَضَنَفَرِ، أَبِي شُبَيْرٍ وَشَبْرٍ، قَاسِمِ طُوبَى
وَسَقَرٍ، الْأَنْزَعِ الْبَطِينِ، الْأَشْجَعِ الْمَتِينِ، الْأَشْرَفِ الْمَكِينِ،
الْعَالِمِ الْمُبِينِ، النَّاصِرِ الْمُعِينِ، وَلِيِّ الدِّينِ، الْوَالِيِ الْوَلِيِّ،
السَّيِّدِ الرَّضِيِّ، الْإِمَامِ الْوَصِيِّ، الْحَاكِمِ بِالنَّصِّ الْجَلِيِّ،
الْمُخْلِصِ الصَّفِيِّ، الْمَدْفُونِ بِالْغَرِيِّ، لَيْثِ بَنِي غَالِبٍ، مَظْهَرِ
الْعَجَائِبِ، وَمُظْهَرِ الْغَرَائِبِ، وَمُفَرِّقِ الْكَتَائِبِ، وَالشَّهَابِ
الثَّقِيبِ، وَالْهَزْبِ السَّالِبِ، نُقْطَةِ دَائِرَةِ الْمَطَالِبِ، أَسَدِ اللَّهِ
الْغَالِبِ، غَالِبِ كُلِّ غَالِبٍ، وَمَطْلُوبِ كُلِّ طَالِبٍ، صَاحِبِ الْمَفَاخِرِ

of the worlds, the master of the Messengers and the seal of the Prophets, the intercessor for the wrong doers, the mercy to the worlds, the father of Al-Qasim, Muhammad, blessing of Allah be upon him and upon his holy family.

Blessing and peace be upon You, O' the father of Al-Qasim, O' the Messenger of Allah, O' the leader of mercy, O' the intercessor of the nation, O' the proof of Allah on his creations, O' our chief and master, we concentrates, seeking for intercession and means through you to Allah, we presented our demand in this world and in the world Hereafter before you, O' the prominent one before Allah, intercede for us before Allah.

O' Allah! Send blessing, peace and increase Your mercy on the purified master, the successful leader, the brave lion, the father of Hasan and Husein, the distributor of Paradise and Hell, who possess wide belly, strong and embolden, firm integrity, the obvious scholar, the helper and patron, the guardian of the Religion, the guardian of the guardians, the pleasant master, the leader of the executors, who judge with clear text of the Qur'an, who possess clear sincerity, who was buried in Garriy(The very place Imam Ali was buried in the holy city of Najaf), lion the son of the conqueror, the exterior of astonishment, the endorser of every stages, the separator of fashions, the penetrating star, the passive lion, the point of circle of request, the conqueror lion of God, the conqueror of every conqueror, the desire of every needier, the possessor of all pride

وَالْمَنَاقِبِ، إِمَامِ الْمَشَارِقِ وَالْمَغَارِبِ، مَوْلَانَا وَمَوْلَى الْكَوْنَيْنِ،
الْإِمَامِ أَبِي الْحَسَنِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ
اللَّهِ عَلَيْهِ.

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا أَبَا الْحَسَنِ، يَا أَمِيرِ الْمُؤْمِنِينَ، يَا
عَلِيَّ بْنَ أَبِي طَالِبٍ، يَا أَخَ الرَّسُولِ، يَا زَوْجَ الْبُتُولِ، يَا أَبَا
السَّبْطَيْنِ، يَا حُجَّةَ اللَّهِ عَلَى خَلْقِهِ، يَا سَيِّدَنَا يَا مَوْلَانَا، إِنَّا
تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا بِكَ إِلَى اللَّهِ، وَقَدَّمْنَاكَ بَيْنَ يَدَيِ
حَاجَاتِنَا فِي الدُّنْيَا وَالْآخِرَةِ، يَا وَجِيهًا عِنْدَ اللَّهِ، إِشْفَعْ لَنَا عِنْدَ
اللَّهِ.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَزِدْ وَبَارِكْ عَلَى السَّيِّدَةِ الْجَلِيلَةِ الْجَمِيلَةِ،
الْمَعْصُومَةِ الْمَظْلُومَةِ، الْكَرِيمَةِ النَّبِيلَةِ، الْمَكْرُوبَةِ الْعَلِيلَةِ، ذَاتِ
الْأَحْزَانِ الطَّوِيلَةِ فِي الْمُدَّةِ الْقَلِيلَةِ، الرَّضِيِّةِ الْحَلِيمَةِ، الْعَفِيفَةِ
السَّلِيمَةِ، الْمَجْهُولَةِ قَدْرًا، وَالْمَخْفِيَةِ قَبْرًا، الْمَدْفُونَةِ سِرًّا،
وَالْمَعْصُوبَةِ جَهْرًا، سَيِّدَةِ النِّسَاءِ، الْإِنْسِيَةِ الْحَوْرَاءِ، أُمِّ الْأَيْمَةِ
النُّبَاءِ النُّجَبَاءِ، بِنْتِ خَيْرِ الْأَنْبِيَاءِ، الطَّاهِرَةِ الْمُطَهَّرَةِ، الْبُتُولِ
الْعَذْرَاءِ، فَاطِمَةَ التَّقِيَّةِ الزَّهْرَاءِ عَلَيْهَا السَّلَامُ.

and high rank, the leader of the east and west, our master and the master of the two worlds, the leader, father of the two Hasan, the commander of the faithful, Ali son of Abi Talib, may the blessing of Allah be on him.

Blessing and peace be upon you, O' the commander of the faithful, O' Ali son of Abi Talib, O' the brother of the Messenger, O' the husband of the virgin lady, the father of the two grand sons, the proof of Allah on His creation, O' our chief and master, we concentrates, seeking intercession, and means from Allah through you, and we present our demand in this world and in the world Hereafter before you, O' the prominent one before Allah, intercede for us before Allah.

O' Allah! Send blessing, peace and increase mercy on the splendid and beautiful princess, the infallible and the oppressed one, the noble and magnanimous one, the pleasant who has suffered a lot from the hand of the mischievous ones, who has long grief in a short period of time, the pleasant and tolerant, the modest and perfect, the one whose prestige was not known, who is having hidden grave, who was buried secretly, who was openly usurped, the mistress of the women, the most beautiful among human being, the mother of the excellent and noble leaders, daughter of the best among the Prophets, the pure and purified one, the virgin and maiden one, Fatimah the devout and bosom one, peace be on her.

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ وَعَلَى ذُرِّيَّتِكَ يَا فَاطِمَةُ الزَّهْرَاءُ، يَا
 بِنْتَ مُحَمَّدٍ رَسُولِ اللَّهِ، أَيَّتُهَا الْبَتُولُ، يَا قُرَّةَ عَيْنِ الرَّسُولِ، يَا
 بَضْعَةَ النَّبِيِّ، يَا أُمَّ السَّبْطَيْنِ، يَا حُجَّةَ اللَّهِ عَلَى خَلْقِهِ، يَا سَيِّدَتَنَا
 وَمَوْلَانَا، إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا بِكَ إِلَى اللَّهِ،
 وَقَدَّمْنَاكَ بَيْنَ يَدَيْ حَاجَاتِنَا فِي الدُّنْيَا وَالْآخِرَةِ، يَا وَجِيهَةً عِنْدَ
 اللَّهِ، إِشْفَعِي لَنَا عِنْدَ اللَّهِ.

اللَّهُمَّ صَلِّ وَسَلِّمْ وَزِدْ وَبَارِكْ عَلَى السَّيِّدِ الْمُجْتَبَى، وَالْإِمَامِ
 الْمُرْتَجَى، سِبْطِ الْمُصْطَفَى، وَابْنِ الْمُرْتَضَى، عَلَمِ الْهُدَى،
 الْعَالِمِ الرَّفِيعِ، ذِي الْحَسَبِ الْمَنِيعِ، وَالْفَضْلِ الْجَمِيعِ، وَالشَّرَفِ
 الرَّفِيعِ، الشَّفِيعِ ابْنِ الشَّفِيعِ، الْمَقْتُولِ بِالسَّمِّ النَّفِيعِ، الْمَدْفُونِ
 بِأَرْضِ الْبَقِيعِ، الْعَالِمِ بِالْفَرَائِضِ وَالسُّنَنِ، صَاحِبِ الْجُودِ
 وَالْمِنَّةِ، كَاشِفِ الضُّرِّ وَالْبَلَوَى وَالْمِحَنِ، مَا ظَهَرَ مِنْهَا وَمَا
 بَطَنَ، الَّذِي عَجَزَ عَنْ عَدِّ مَدَائِحِهِ لِسَانُ اللُّسَنِ، الْإِمَامِ بِالْحَقِّ
 الْمُؤْتَمَنِ، أَبِي مُحَمَّدٍ الْحَسَنِ (صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ).

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا أَبَا مُحَمَّدٍ، يَا حَسَنَ بْنَ عَلِيٍّ، أَيُّهَا
 الْمُجْتَبَى، يَا بَنَ رَسُولِ اللَّهِ، يَا بَنَ أَمِيرِ الْمُؤْمِنِينَ، يَا بَنَ فَاطِمَةَ

Blessing and peace be upon you and your descendants, O' Fatimah the bosom one, O' daughter of Muhammad, the Messenger of Allah, O' the virgin one, O' the delight of the eye of the Messenger, O' the flesh of the Prophet, O' the mother of the two grand sons, O' the proof of Allah on His creations, O' our princess and mistress, we concentrate, seeking for intercession and means to Allah through you, and have presented our demands in this world and in the world Hereafter before you, O' the prominent one before Allah, intercede for us before Allah.

O' Allah, send Your blessing, peace and increase Your mercy on master Al-Mujtaba, the promised leader, the grand son of the chosen one, son of the pleasant one, the banner of guidance, the exalted scholar, the owner of impenetrable reckon and all virtues and exalted honours, the intercessor son of the intercessor, who was assassinated with infusible poison, who was buried in the land of Baqiy, who was acquainted with the obligatory and none obligatory, the possessor of generosity and favour, the detector of open and hidden difficulties, problems and tribulation, whom people's tongue were weak in his praise, the genuine and trustworthy leader, Al-Hasan the father of Muhammad (may Allah's blessing and peace be on him).

May Allah's blessing and peace be upon you, O' the father of Muhammad, O' Al-Hasan son of Ali, O' the chosen one, O' the son of Allah's Messenger, O' the son of the commander of the faithful, O' the son of Fatimah

الزَّهْرَاءِ، يَا حُجَّةَ اللَّهِ عَلَى خَلْقِهِ، يَا سَيِّدَ شَبَابِ أَهْلِ الْجَنَّةِ، يَا
 سَيِّدَنَا وَمَوْلَانَا إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا بِكَ إِلَى اللَّهِ،
 وَقَدَّمْنَاكَ بَيْنَ يَدَيْ حَاجَاتِنَا فِي الدُّنْيَا وَالْآخِرَةِ، يَا وَجِيهًا عِنْدَ
 اللَّهِ، اشفَعْ لَنَا عِنْدَ اللَّهِ.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَزِدْ وَبَارِكْ عَلَى السَّيِّدِ الزَّاهِدِ، وَالْإِمَامِ
 الْعَابِدِ، الرَّكَعِ السَّاجِدِ، وَلِيِّ الْمَلِكِ الْمَاجِدِ، وَقَتِيلِ الْكَافِرِ
 الْجَاحِدِ، زَيْنِ الْمَنَابِرِ وَالْمَسَاجِدِ، صَاحِبِ الْمِحْنَةِ وَالْكَرْبِ
 وَالْبَلَاءِ، الْمَدْفُونِ بِأَرْضِ كَرْبَلَاءَ، سَبْطِ رَسُولِ الثَّقَلَيْنِ، وَنُورِ
 الْعَيْنَيْنِ، مَوْلَانَا وَمَوْلَى الْكَوْنَيْنِ، الْإِمَامِ بِالْحَقِّ أَبِي عَبْدِ اللَّهِ
 الْحُسَيْنِ (صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ).

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ، يَا حُسَيْنَ بْنَ عَلِيٍّ، أَيُّهَا
 الشَّهِيدُ يَا بْنَ رَسُولِ اللَّهِ، يَا بْنَ أَمِيرِ الْمُؤْمِنِينَ، يَا بْنَ فَاطِمَةَ
 الزَّهْرَاءِ، يَا سَيِّدَ شَبَابِ أَهْلِ الْجَنَّةِ، يَا حُجَّةَ اللَّهِ عَلَى خَلْقِهِ، يَا
 سَيِّدَنَا وَمَوْلَانَا إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا بِكَ إِلَى اللَّهِ،
 وَقَدَّمْنَاكَ بَيْنَ يَدَيْ حَاجَاتِنَا فِي الدُّنْيَا وَالْآخِرَةِ، يَا وَجِيهًا عِنْدَ
 اللَّهِ، اشفَعْ لَنَا عِنْدَ اللَّهِ.

Zahra, O' Allah's proof on his creations, O' the master of the youth of the Paradise, O' our chief and master, we have concentrated, seeking for intercession and means to Allah through you, and we have presented our demands in this world and in the world Hereafter before you, O' the prominent one before Allah, intercede for us before Allah.

O' Allah, send Your blessing, peace and increase Your mercy on the master of the ascetics, the leader of the worshippers and those that bow and prostrate, the guardian of the king and the glorious one, who was assassinated by the unbelievers and the infidels, the owner of tribulation and affliction, who was buried in the holy land of Karbala, the grand son of the Messenger to men and Jinn, the light of the two eyes of our master and the master of the two worlds, the genuine leader, Al-Husein, the father of Abdullah (may the blessing and peace of Allah be upon him).

May blessing and peace be upon you, O' the father of Abdullah, O' Al-Husein son of Ali,

O' the martyred, O' the son of Allah's Messenger, O' the son of the commander of the faithful, O' the son of Fatimah Zahra, O' the chief of the youth in the Paradise, O' Allah's proof on His creations, O' our chief and master, we concentrated, seeking intercession and means to Allah through you, and we have presented our demands in this world and in the world Hereafter before you, O' the prominent one before Allah, intercede for us before Allah.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَزِدْ وَبَارِكْ عَلٰى اَبِي الْاَيْمَّةِ، وَسِرَاجِ
الْاُيُمَّةِ، وَكَاشِفِ الْغُمَّةِ، وَمُحْيِي السُّنَّةِ، وَسَنِيِّ الْهِمَّةِ، وَرَفِيعِ
الرُّتْبَةِ، وَأَنْبَسِ الْكُرْبَةِ، وَصَاحِبِ الثُّدْبَةِ، الْمَدْفُونِ بِأَرْضِ
طَيْبَةٍ، الْمُبَرَّرِ مِنْ كُلِّ شَيْنٍ، وَأَفْضَلِ الْمُجَاهِدِينَ، وَأَكْمَلِ
الشَّاكِرِينَ وَالْحَامِدِينَ، شَمْسِ نَهَارِ الْمُسْتَغْفِرِينَ، وَقَمَرِ لَيْلَةِ
الْمُتَهَجِّدِينَ، الْإِمَامِ بِالْحَقِّ زَيْنِ الْعَابِدِينَ، أَبِي مُحَمَّدٍ عَلِيِّ بْنِ
الْحُسَيْنِ (صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِمَا).

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا أَبَا مُحَمَّدٍ، يَا عَلِيَّ بْنَ الْحُسَيْنِ، يَا
زَيْنَ الْعَابِدِينَ، أَيُّهَا السَّجَّادُ يَا بْنَ رَسُولِ اللَّهِ، يَا بْنَ
أَمِيرِ الْمُؤْمِنِينَ، يَا حُجَّةَ اللَّهِ عَلَى خَلْقِهِ، يَا سَيِّدَنَا وَمَوْلَانَا إِنَّا
تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا بِكَ إِلَى اللَّهِ، وَقَدَّمْنَاكَ بَيْنَ يَدَيِ
حَاجَاتِنَا فِي الدُّنْيَا وَالْآخِرَةِ، يَا وَجِيهًا عِنْدَ اللَّهِ، إِشْفَعْ لَنَا عِنْدَ
اللَّهِ.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَزِدْ وَبَارِكْ عَلٰى قَمَرِ الْأَقْمَارِ، وَنُورِ
الْأَنْوَارِ، وَقَائِدِ الْأَخْيَارِ، وَسَيِّدِ الْأَبْرَارِ، وَالطُّهْرِ الطَّاهِرِ، وَالْبَدْرِ
الْبَاهِرِ، وَالنَّجْمِ الزَّاهِرِ، وَالْبَحْرِ الزَّاهِرِ، وَالْدَّرِّ الْفَاخِرِ، الْمُلَقَّبِ

O' Allah, send Your blessing, peace and increase Your mercy on the father of the Imams, the lamp of the nation, the detector of sorrow, the revival of the Prophetic traditions, who has established determination, the possessor of exalted ranks, who is friendly to tribulations, the possessor of lamentation, who was buried in land of Teebah, who was free from every dishonour, the best of the strugglers, the most perfect among the thanks givers and those that praise Allah, the midday sun for the repentant, the night moon for the observers of night prayer, the genuine leader and the pretty of the worshippers, Ali son of Al-Husein, the father of Muhammad, (may Allah's blessing and peace be upon both of them).

May Allah's blessing and peace be upon you, O' the father of Muhammad O' Ali son of Al-Husein, O' the pretty of the worshippers, O' he who prostrate much, O' the son of the Prophet, O' the son of the commander of the faithful, O' Allah's proof on His creation, O' our master and chief, we have concentrated, seeking for intercession and means to Allah through you, and we have presented our needs in this world and in the world Hereafter before you, O' the prominent before Allah, intercede for us before Allah.

O' Allah, send Your blessing, peace and increase Your mercy on the moon of the moons, the light of the lights, the selected leader, the master of the good ones, the pure and clean one, the splendid moon, the shinning stars, the flowing sea, the excellent pearls, who was nicknamed

بِالْبَاقِرِ، السَّيِّدِ الْوَجِيهِ، الْأِمَامِ النَّبِيِّ، الْمَدْفُونِ عِنْدَ جَدِّهِ وَأَبِيهِ،
الْحَبْرِ الْمَلِيِّ عِنْدَ الْعَدُوِّ وَالْوَلِيِّ، الْأِمَامِ بِالْحَقِّ الْأَزَلِيِّ، أَبِي
جَعْفَرٍ مُحَمَّدٍ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ.

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا أَبَا جَعْفَرٍ يَا مُحَمَّدَ بْنَ عَلِيٍّ، أَيُّهَا
الْبَاقِرُ يَا بْنَ رَسُولِ اللَّهِ، يَا بْنَ أَمِيرِ الْمُؤْمِنِينَ، يَا حُجَّةَ اللَّهِ عَلَى
خَلْقِهِ، يَا سَيِّدَنَا وَمَوْلَانَا إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا بِكَ إِلَى
اللَّهِ، وَقَدَّمْنَاكَ بَيْنَ يَدَيْ حَاجَاتِنَا فِي الدُّنْيَا وَالْآخِرَةِ، يَا وَجِيهًا
عِنْدَ اللَّهِ، إِشْفَعْ لَنَا عِنْدَ اللَّهِ.

اللَّهُمَّ صَلِّ وَسَلِّمْ وَزِدْ وَبَارِكْ عَلَى السَّيِّدِ الصَّادِقِ الصِّدِّيقِ،
الْعَالِمِ الْوَثِيقِ، الْحَلِيمِ الشَّفِيقِ، الْهَادِي إِلَى الطَّرِيقِ، السَّاقِي
شَيْعَتِهِ مِنَ الرَّحِيقِ، وَمُبَلِّغِ أَعْدَائِهِ إِلَى الْحَرِيقِ، صَاحِبِ
الشَّرَفِ الرَّفِيعِ، وَالْحَسَبِ الْمَنِيعِ، وَالْفَضْلِ الْجَمِيعِ، الشَّفِيعِ ابْنِ
الشَّفِيعِ، الْمَدْفُونِ بِالْبَقِيعِ، الْمُهَذَّبِ الْمُؤَيَّدِ، الْأِمَامِ الْمُمَجَّدِ أَبِي
عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ (صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ).

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ، يَا جَعْفَرَ بْنَ مُحَمَّدٍ،
أَيُّهَا الصَّادِقُ يَا بْنَ رَسُولِ اللَّهِ، يَا بْنَ أَمِيرِ الْمُؤْمِنِينَ، يَا حُجَّةَ اللَّهِ

as Baqir, the prominent master, the noble leader, who was buried close to his father and grandfather, whose school is filled up with the enemies and the well-wishers, the genuine and continuous leader, Muhammad son of Ali, the father of Ja'afar, peace be on both of them.

May Allah's blessing and peace be upon you, O' father of Ja'afar, O' Muhammad son of Ali, O' Al-Baqir, O' the son of Allah's Messenger, O' the son of the commander of the faithful, O' Allah's proof on His creations, O' our chief and master, we have concentrated, seeking for intercession and means to Allah through you, and we have presented our demands in this world and in the world Hereafter before you, O' the prominent one before Allah, interceded for us before Allah.

O' Allah! Send Your blessing, peace and increase Your mercy on the master, Al-Sadiq, the trustworthy one, the firm scholar, the tolerant and the sympathetic one, the guide to the right path, who quench his follower's thirsty with nectar of knowledge, who lead his enemies to Hell fire, the possessor of an exalted honour and impenetrable lineage, he who obtained all virtues, the intercessor son of an intercessor, who was buried in the land of Baqiy, the trained and supported one, the praised leader, Ja'afar son of Muhammad, the father of Abdullah (may Allah's blessing and peace be upon him).

May Allah's blessing be upon you, O' the father of Abdullah, O' Ja'afar son of Muhammad, O' Al-Sadiq, O' the Prophet's son, O' the son of the commander of the faithful, O' Allah's proof

عَلَى خَلْقِهِ، يَا سَيِّدَنَا وَمَوْلَانَا إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا
بِكَ إِلَى اللَّهِ، وَقَدَّمْنَاكَ بَيْنَ يَدَيِ حَاجَاتِنَا فِي الدُّنْيَا وَالْآخِرَةِ، يَا
وَجِيهًا عِنْدَ اللَّهِ، إِشْفَعْ لَنَا عِنْدَ اللَّهِ.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَزِدْ وَبَارِكْ عَلَى السَّيِّدِ الْكَرِيمِ، وَالْإِمَامِ
الْحَلِيمِ، وَسَمِيِّ الْكَلِيمِ، الصَّابِرِ الْكَظِيمِ، قَائِدِ الْجَيْشِ، الْمَدْفُونِ
بِمَقَابِرِ قُرَيْشٍ، صَاحِبِ الشَّرَفِ الْأَنْوَرِ، وَالْمَجْدِ الْأَظْهَرِ،
وَالْجَبِينِ الْأَظْهَرِ [الْأَزْهَرِ خ]، الْإِمَامِ بِالْحَقِّ أَبِي إِبْرَاهِيمَ مُوسَى
بْنِ جَعْفَرٍ (صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ).

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا أَبَا إِبْرَاهِيمَ، يَا مُوسَى بْنَ جَعْفَرٍ،
أَيُّهَا الْكَاطِمُ، وَأَيُّهَا الْعَبْدُ الصَّالِحُ، يَا بَنَ رَسُولِ اللَّهِ، يَا بَنَ
أَمِيرِ الْمُؤْمِنِينَ، يَا حُجَّةَ اللَّهِ عَلَى خَلْقِهِ، يَا سَيِّدَنَا وَمَوْلَانَا إِنَّا
تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا بِكَ إِلَى اللَّهِ، وَقَدَّمْنَاكَ بَيْنَ يَدَيِ
حَاجَاتِنَا فِي الدُّنْيَا وَالْآخِرَةِ، يَا وَجِيهًا عِنْدَ اللَّهِ، إِشْفَعْ لَنَا عِنْدَ
اللَّهِ.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَزِدْ وَبَارِكْ عَلَى السَّيِّدِ الْمَعْصُومِ، وَالْإِمَامِ
الْمَظْلُومِ، وَالشَّهِيدِ الْمَسْمُومِ، وَالْغَرِيبِ الْمَغْمُومِ، وَالْقَتِيلِ

on His creations, O' our chief and master, we concentrated, seeking for intercession and means to Allah through you, and we presented our demands in this world and in the world Hereafter before you, O' the prominent one before Allah, intercede for us before Allah.

O' Allah! Send Your blessing, peace and increase Your mercy on the honourable master, the tolerant leader, whose name is epithet, the tolerant, the suppressor of anger, the leader of the armies, who was buried in the Quraysh grave Yard, the possessor of luminous honour and clear praise, and pure lineage, the true leader, Musa son of Ja'afar, the father of Ibrahim, (may blessing and peace of Allah be upon him).

May blessing and peace be upon you, O' the father of Ibrahim, O' Musa son of Ja'afar' O' Al-Kazim, O' the good servant of Allah, O' the son of Allah's Messenger, O' the son of the commander of the faithful, O' Allah's proof on His creation, O' our chief and master, we concentrated, seeking for intercession and means to Allah through you, and we have presented our demands in this world and in the world Hereafter before you, O' the prominent one before Allah, intercede for us before Allah.

O' Allah! Send Your blessing, peace and increase Your mercy on the master of the infallible, the oppressed Imam, who was martyred poisonously, the grieved stranger, who was assassinated and

الْمَحْرُومِ، عَالِمِ عِلْمِ الْمَكْتُومِ، بَذْرِ النُّجُومِ، شَمْسِ الشُّمُوسِ،
وَأَنْبَسِ النُّفُوسِ، الْمَدْفُونِ بِأَرْضِ طُوسِ، الرَّضِيِّ الْمُرْتَضَى،
الْمُرْتَجَى الْمُجْتَبَى، الْإِمَامِ بِالْحَقِّ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى
الرِّضَا (صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ).

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا أَبَا الْحَسَنِ، يَا عَلِيَّ بْنَ مُوسَى
الرِّضَا، يَا بْنَ رَسُولِ اللَّهِ، يَا بْنَ أَمِيرِ الْمُؤْمِنِينَ، يَا حُجَّةَ اللَّهِ عَلَى
خَلْقِهِ، يَا سَيِّدَنَا وَمَوْلَانَا إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا بِكَ إِلَى
اللَّهِ، وَقَدَّمْنَاكَ بَيْنَ يَدَيْ حَاجَاتِنَا فِي الدُّنْيَا وَالْآخِرَةِ، يَا وَجِيهًا
عِنْدَ اللَّهِ، إِشْفَعْ لَنَا عِنْدَ اللَّهِ.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَزِدْ وَبَارِكْ عَلَى السَّيِّدِ الْعَادِلِ الْعَالِمِ،
الْعَامِلِ الْكَامِلِ، الْفَاضِلِ الْبَازِلِ، الْأَجُودِ الْجَوَادِ، الْعَارِفِ
بِأَسْرَارِ الْمَبْدَءِ وَالْمَعَادِ وَلِكُلِّ قَوْمٍ هَادٍ، مَنَاصِ الْمُحِبِّينَ يَوْمَ
يُنَادِ الْمُنَادِ، الْمَذْكُورِ فِي الْهُدَايَةِ وَالْإِرْشَادِ، الْمَدْفُونِ بِأَرْضِ
بَغْدَادَ، أَلَسَّيْدِ الْعَرَبِيِّ، وَالْإِمَامِ الْأَحْمَدِيِّ، وَالنُّورِ الْمُحَمَّدِيِّ،
الْمُلَقَّبِ بِالتَّقِيِّ، الْإِمَامِ بِالْحَقِّ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِ
السَّلَامُ.

the deprived one, the scholar of the concealed knowledge, the luminous stars, the radiant of the suns, who is friendly with souls, who was buried in the holy land of Tus, the pleasant and contented one, the desired and the selected one, the true Imam, Ali son of Musa Al-Rida, the father of Al-Hasan (may Allah's blessing and peace be upon him).

May Allah's blessing and peace be upon you, O' the father of Al-Hasan, O' Ali son of Musa Al-Rida, O' the son of Allah's Messenger, O' the son of the commander of the faithful, O' Allah's proof on His creations, O' our chief and master, we concentrated, seeking for intercession and means to Allah through you, and we have presented our demands in this world and in the world Hereafter before you, O' the prominent one before Allah, intercede for us before Allah.

O' Allah! Send Your blessing, peace and increase Your mercy on the master, the Just and the scholar, the implementer of Your law and the perfected one, the virtuous, the generous, the best of the openhanded ones, the acquainted one with the mysteries of the beginning and the Hereafter, and for every nation there is a guide, the alternative for the well-wishers on the day when the caller shall call, who was mentioned among the guidance of direction, who was buried in the holy land of Baghdad, the master of the Arabs, the praised Imam, the light of Muhammad, who was named as Taqi, the Imam, Muhammad son of Ali, the father of Ja'afar, peace be on him.

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا أَبَا جَعْفَرٍ، يَا مُحَمَّدَ بْنَ عَلِيٍّ، أَيُّهَا
التَّقِيُّ الْجَوَادُ، يَا بَنَ رَسُولِ اللَّهِ، يَا بَنَ أَمِيرِ الْمُؤْمِنِينَ، يَا حُجَّةَ اللَّهِ
عَلَى خَلْقِهِ، يَا سَيِّدَنَا وَمَوْلَانَا إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا
بِكَ إِلَى اللَّهِ، وَقَدَّمْنَاكَ بَيْنَ يَدَيْ حَاجَاتِنَا فِي الدُّنْيَا وَالْآخِرَةِ، يَا
وَجِيهًا عِنْدَ اللَّهِ، إِشْفَعْ لَنَا عِنْدَ اللَّهِ.

اللَّهُمَّ صَلِّ وَسَلِّمْ وَزِدْ وَبَارِكْ عَلَى الْإِمَامَيْنِ الْهُمَامَيْنِ،
السَّيِّدَيْنِ السَّنَدَيْنِ، الْفَاضِلَيْنِ الْكَامِلَيْنِ، الْبَازِلَيْنِ الْغَادِلَيْنِ،
الْعَالَمَيْنِ الْعَامِلَيْنِ، الْأَوْرَعَيْنِ الْأَطْهَرَيْنِ، النُّورَيْنِ النَّيِّرَيْنِ،
وَالشَّمْسَيْنِ الْقَمَرَيْنِ، الْكَوْكَبَيْنِ الْأَسْعَدَيْنِ، وَارِثِي الْمَشْعَرَيْنِ،
وَأَهْلِي الْحَرَمَيْنِ، كَهْفِي التَّقَى، غَوْثِي الْوَرَى، بَدْرِي الدُّجَى،
طُودِي النُّهَى، عَلَمِي الْهُدَى، الْمَدْفُونَيْنِ بِسَرٍّ مَنْ رَأَى، كَاشِفِي
الْبَلَوَى وَالْمِحَنِ، صَاحِبِي الْجُودِ وَالْمِنَنِ، الْإِمَامَيْنِ بِالْحَقِّ أَبِي
الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ النَّقِيِّ وَأَبِي مُحَمَّدٍ الْحَسَنِ (صَلَوَاتُ اللَّهِ
وَسَلَامُهُ عَلَيْهِمَا).

الصَّلَاةُ وَالسَّلَامُ عَلَيْكُمَا يَا أَبَا الْحَسَنِ وَيَا أَبَا مُحَمَّدٍ، وَيَا
عَلِيَّ بْنَ مُحَمَّدٍ وَيَا حَسَنَ بْنَ عَلِيٍّ، أَيُّهَا النَّقِيُّ الْهَادِي وَأَيُّهَا

May Allah's blessing and peace be upon you, O' the father of Ja'afar, O' Muhammad son of Ali, O' Al-Taqi, the openhanded one, O' the son of Allah's Messenger, O' the son of the commander of the faithful, O' Allah's proof on His creation, O' our chief and master, we concentrated, seeking for Your intercession and means to Allah through you, and we have presented our demands in this world and in the world Hereafter before you, O' the prominent one before Allah, intercede for us before Allah.

O' Allah! Send Your blessing, peace and increase Your mercy on the two brave and noble Imams, the two firm masters, the two virtuous ones, the two perfected ones, the two generous ones, the two Just ones, the two scholarly ones, the two good deed ones, the two most pious ones, the two pure ones, the two luminous lights, the two suns and moons, the two stars, the two fortunate ones, the two inheritors of the two sacred places, the owners of the two sacred Mosques, the two cave of those that fear God, the two helper of the creatures, the two luminous moons, the two mountains of knowledge, the two banners of guidance, whom were buried in Sammarrah, the detectors of tribulations and afflictions, the possessors of generosity and favour, the two true leaders, Ali son of Muhammad Al-Taqi, the father of Al-Hasan, and Al-Hasan the father of Muhammad (blessing and peace of Allah be upon both of them).

May Allah's blessing and peace be upon both of you, O' the father of Al-Hasan and the father of Muhammad, O' Ali son of Muhammad, O' Al-Naqi Al-Hadi and O' Al-Hasan son of Ali, O'

الزَّكِيُّ الْعَسْكَرِيُّ، يَا بَنِي رَسُولِ اللَّهِ، يَا بَنِي أَمِيرِ الْمُؤْمِنِينَ، يَا
 حُجَّتِي اللَّهِ عَلَى الْخَلْقِ أَجْمَعِينَ، يَا سَيِّدَنَا وَمَوْلَيْنَا إِنَّا تَوَجَّهْنَا
 وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا بِكُمَا إِلَى اللَّهِ، وَقَدَّمْنَاكُمْ بَيْنَ يَدَيِ
 حَاجَاتِنَا فِي الدُّنْيَا وَالْآخِرَةِ، يَا وَجِيهَيْنِ عِنْدَ اللَّهِ، اشفعَا لَنَا عِنْدَ
 اللَّهِ.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَزِدْ وَبَارِكْ عَلَىٰ صَاحِبِ الدَّعْوَةِ النَّبَوِيَّةِ،
 وَالصَّوْلَةِ الْحَيْدَرِيَّةِ، وَالْعِصْمَةِ الْفَاطِمِيَّةِ، وَالْحِلْمِ الْحَسَنِيِّ،
 وَالشُّجَاعَةِ الْحُسَيْنِيَّةِ، وَالْعِبَادَةِ السَّجَّادِيَّةِ، وَالْمَآثِرِ الْبَاقِرِيَّةِ،
 وَالْآثَارِ الْجَعْفَرِيَّةِ، وَالْعُلُومِ الْكَاطِمِيَّةِ، وَالْحُجَجِ الرِّضَوِيَّةِ،
 وَالْجُودِ التَّقْوِيَّةِ، وَالنَّفَاوَةِ النَّقْوِيَّةِ، وَالْهَيْبَةِ الْعَسْكَرِيَّةِ، وَالْغَيْبَةِ
 الْإِلَهِيَّةِ، الْقَائِمِ بِالْحَقِّ، وَالِدَّاعِي إِلَى الصِّدْقِ الْمُطْلَقِ، كَلِمَةِ اللَّهِ
 وَأَمَانِ اللَّهِ وَحُجَّةِ اللَّهِ، الْغَالِبِ بِأَمْرِ اللَّهِ، وَالذَّابِّ عَنْ حَرَمِ اللَّهِ،
 إِمَامِ السِّرِّ وَالْعَلَنِ، دَافِعِ الْكَرْبِ وَالْمِحَنِ، صَاحِبِ الْجُودِ
 وَالْمِنَنِ، الْإِمَامِ بِالْحَقِّ أَبِي الْقَاسِمِ مُحَمَّدِ بْنِ الْحَسَنِ، صَاحِبِ
 الْعَصْرِ وَالزَّمَانِ، وَخَلِيفَةِ الرَّحْمَانِ، وَإِمَامِ الْإِنْسِ وَالْجَانِّ
 (صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ).

Al-Zaki Al-Askari, O' the sons of the Messenger of Allah, O' the sons of the commander of the faithful, O' Allah's proves on the whole of His creations, O' our chiefs and masters, we have concentrated, seeking for intercession and means to Allah through both of you, and we have presented our demands in this world and in the world Hereafter before both of you, O' the prominent ones before Allah, intercede for us before Allah.

O' Allah! Send Your blessing, peace and increase Your mercy on the caller to Prophet hood, the influence of the lion (Ali) the infallible of Fatimah, the tolerant of Al-Hasan, the braveness of Al-Husein, the worship of Al-Sajjad, the effects of Al-Baqir, the sign of Al-Ja'afar, the science of Al-Kazim, the proves of Rida, the openhandedness of Taqi, the purity of Naqi, the solemnity of Al-Askari, and the divine occultation, who shall stand with truth, who shall call for absolute truth, the word of Allah, the security of Allah, the proof of Allah, who was overcome with Allah's commandment, who dissolve in the scared of Allah, the open and hidden leader, the defender of tribulations and afflictions, the possessor of generosity and favour, the true Imam, Muhammad son of Al-Hasan, the father of Al-Qasim, the leader of the age and the time, the ambassador of the Most Merciful, the leader of men and Jinn, (may Allah's blessing and peace be upon him).

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا وَصِيَّ الْحَسَنِ، وَالْخَلَفَ الصَّالِحَ،
يَا إِمَامَ زَمَانِنَا، الْقَائِمَ الْمُنتَظَرَ الْمَهْدِيَّ، يَا سَيِّدَنَا وَمَوْلَانَا إِنَّا
تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا بِكَ إِلَى اللَّهِ، وَقَدَّمْنَاكَ بَيْنَ يَدَيِ
حَاجَاتِنَا فِي الدُّنْيَا وَالْآخِرَةِ، يَا وَجِيهًا عِنْدَ اللَّهِ، إِشْفَعْ لَنَا عِنْدَ
اللَّهِ عَزَّوَجَلَّ.

فيسئل حاجاته من الله تعالى، ويرفع يديه ويقول:

يَا سَادَتِي وَمَوَالِيَّ، إِنِّي تَوَجَّهْتُ بِكُمْ، أَنْتُمْ أَيْمَتِي وَعُدَّتِي
لِيَوْمِ فَقْرِي وَفَاقَتِي وَحَاجَتِي إِلَى اللَّهِ، وَتَوَسَّلْتُ بِكُمْ إِلَى اللَّهِ،
وَبِحُبِّكُمْ وَبِقُرْبِكُمْ أَرْجُو النِّجَاةَ مِنَ اللَّهِ، فَكُونُوا عِنْدَ اللَّهِ تَعَالَى
رَجَائِي، يَا سَادَاتِي يَا أَوْلِيَاءَ اللَّهِ صَلَّى اللَّهُ عَلَيْكُمْ أَجْمَعِينَ.
اللَّهُمَّ إِنَّ هَؤُلَاءِ أَيْمَتُنَا وَسَادَتُنَا وَقَادَتُنَا وَكِبَرَانُنَا وَشُفَعَاءُنَا،
بِهِمْ أَتَوَلَّى وَمِنْ أَعْدَائِهِمْ أَتَبَرَّءُ فِي الدُّنْيَا وَالْآخِرَةِ.

اللَّهُمَّ وَالِ مَنْ وَالَاهُمْ، وَعَادِ مَنْ عَادَاهُمْ، وَأَنْصُرْ مَنْ
نَصَرَهُمْ، وَاخْذُلْ مَنْ خَذَلَهُمْ، وَالْعَنْ عَلَى مَنْ ظَلَمَهُمْ، وَعَجِّلْ
فَرَجَهُمْ، وَأَهْلِكْ عَدُوَّهُمْ مِنَ الْجِنَّ وَالْإِنْسِ مِنَ الْأَوَّلِينَ
وَالْآخِرِينَ، آمِينَ يَا رَبَّ الْعَالَمِينَ.

May the blessing and peace of Allah be upon you, O' the trustee of Al-Hasan, the good ambassador, O' the leader of our time, who shall rise for truth, the awaiting Al-Mahdi, O' our chief and master, we concentrated, and seeking for intercession and means to Allah through you, and we have presented our demands in this world and in the world Hereafter before you, O' the prominent one before Allah, intercede for us before Allah.

[Here you request for all your needs from Allah, later you raise your head and say the following]

O' my chiefs and masters, I have concentrated with you all, you are all my leaders and devices the day of my need, indigence and demands before Allah, I take you (all) as a means to Almighty Allah, with love and nearness to you (all) I hope for deliverance from Allah, you should act as my hope before Allah, O' my masters, O' the friends of Allah, may Allah's blessing be on you all.

O' Allah! These are our Imams, masters, leaders, elders, and intercessors, to them I gave allegiance and I denounce their enemies in this world and the world Hereafter.

O' Allah! Be in friend with those that paid them allegiance, and be in enmity with their enemies, help those that render assistance to them and let down those that betray them.

O' Allah! Curse those that oppress them, and hasten their relief and destroy their enemies among the Jinn and the men from the beginning to the end of the time, (Amen), O' the Lord of the worlds.

اللَّهُمَّ ارْزُقْنَا فِي الدُّنْيَا زِيَارَتَهُمْ، وَفِي الْآخِرَةِ شَفَاعَتَهُمْ،
وَاحْشُرْنَا مَعَهُمْ وَفِي زُمْرَتِهِمْ وَتَحْتَ لُؤَائِهِمْ، وَلَا تُفَرِّقْ بَيْنَنَا
وَبَيْنَهُمْ طَرْفَةَ عَيْنٍ أَبَدًا فِي الدُّنْيَا وَالْآخِرَةِ، بِرَحْمَتِكَ يَا أَرْحَمَ
الرَّاحِمِينَ ١.



التوسل بمولانا صاحب الزمان عجل الله تعالى فرجه

نقل في «قبس المصباح» دعاءاً مختصراً للتوسل بمولانا صاحب الزمان صلوات
الله عليه وهو:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ وَلِيِّكَ وَحُجَّتِكَ صَاحِبِ الزَّمَانِ إِلَّا
أَعْنَتَنِي بِهِ عَلَى جَمِيعِ أُمُورِي، وَكَفَيْتَنِي بِهِ مَوْوَنَةً كُلِّ مُوَدٍّ
وَطَاغٍ وَبَاغٍ، وَأَعْنَتَنِي بِهِ، فَقَدْ بَلَغَ مَجْهُودِي.
وَكَفَيْتَنِي كُلَّ عَدُوٍّ وَهَمٍّ [وَعَمٍّ] وَدَيْنٍ، وَوُلْدِي وَجَمِيعِ
أَهْلِي وَإِخْوَانِي، وَمَنْ يُعْنِينِي أَمْرُهُ وَخَاصَّتِي، آمِينَ رَبَّ
الْعَالَمِينَ ٢.

١. مهج الدعوات: ٤٢٥.

٢. النجم الثاقب: ٤٢٤/٢.

*O' Allah! Grant us the opportunity to visit them in this world and grant us their intercession in the world Hereafter, resurrect us within their group, and under their banner, O' Allah don't distinguish between us and them even in a twinkling of eye in this world and in the world Hereafter; with Your Mercy, O' the Most Mercy of the merciful.*¹

[69]

**SEEKING FOR MEANS (TAWASSUL)
THROUGH OUR MASTER, THE LEADER OF THE
TIME** *(peace be upon him).*

It was quoted in *Qabsil Misbaah*, brief supplication for seeking means through our master, the leader of the time, peace be on him as follows:

*O' Allah! I am seeking from You, by the sake of Your guardian and Your proof, the leader of the time to assist me in all my affairs and prevent me against every thing harmful, oppressors and aggressors, assist me because all my struggles has exhausted, suffice me against all my enemies, anxiety, debt, my descendant and all my families including my brothers and all those that their affairs concerns me, (Amen) the Lord of the worlds.*²

1 - Mahju Dda'wah: 425.

2 - Annajmu Thaqib 2: 424.

قال في «جنّات الخلود»: إنّ الفتح والظفر على الأعداء في يوم القتال وغيره وأداء الديون يتوقّف على التوسّل بصاحب الأمر أرواحنا فداء بهذا النهج،^١ ونقل الدعاء المذكور.



التوسّل به عبّل الله تعالى فرجه
في كلّ أمر صعب (يا فارس الحجاز)

روى أنّ كلّ مؤمن قد اصعب عليه أمر من أمور الدنيا والآخرة أن خرج إلى الصحراء، وقرأ هذا الدعاء سبعين مرّة، يصل إليه إمداد من صاحب الأمر أرواحنا فداء:

يا فارس الحجاز أدركني، يا أبا صالح المهدي أدركني، يا
أبا القاسم أدركني أدركني ولا تدعني، فإني عاجز ذليل.^٢



توسّل آخر به أرواحنا فداء
(يا صاحب الزّمان)

روي أنّ من أصابه همّ أو غمّ أو شدة فليقل سبعين مرّة:

١. جنّات الخلود: ٤٠.

٢. منتخب الختوم: ١٩٦.

It was said in "*Jannatil Khulud*" surely the key and successfulness against the enemies during the days of war and other days and paying off debt is base on seeking means through the leader of the affairs (may our souls be sacrifice for him) with the above mentioned supplication.¹

[70]

**SEEKING FOR MEANS THROUGH HIM PEACE
BE ON HIM, IN EVERY DIFFICULT ISSUES (YA-
FAARISAL HIJAZ).**

*O' the horseman of Hijaz take me over, O' Al-Mahdi, the father of all goods take me over, O' the father of Al-Qasim take me over, take me over and don't let me down because I am weak and distressed.*²

[71]

**ANOTHER SEEKING MEANS THROUGH HIM
(may our souls be sacrifice for him).
(O' THE LEADER OF THE TIME).**

It was related that whoever is affected with grief, distress and trouble should recite the following (70) seventy times:

1 - Jannatul Khulud: 40.

2 - Muntakhabul Khutum: 196.

«يَا اللَّهُ يَا مُحَمَّدُ يَا عَلِيُّ يَا فَاطِمَةُ يَا صَاحِبَ الزَّمَانِ،
أَدْرِكْنِي وَلَا تُهْلِكْنِي».^١



توسّل آخر به صلوات الله عليه

قال في «التحفة الرضوية»: تصلي بعد نافلة المغرب على النبي وآله صلوات الله عليهم أجمعين مائة مرة، ثم تقول سبعين مرة:

«يَا اللَّهُ يَا مُحَمَّدُ يَا عَلِيُّ يَا فَاطِمَةُ يَا حَسَنُ يَا حُسَيْنُ، يَا
صَاحِبَ الزَّمَانِ، أَدْرِكْنِي يَا صَاحِبَ الزَّمَانِ».

ثم تصلي على النبي ﷺ مائة مرة، ثم تطلب حاجتك.

قال مؤلف كتاب «التحفة الرضوية»: ذكر السيد العلامة الوالد طاب ثراه أنه مجرب
لكشف المهمات.^٢

١. منهاج العارفين: ٤٨٣.

٢. التحفة الرضوية: ١٥٠.

"O' Allah, O' Muhammad, O' Ali, O' Fatimah, O' the leader of the time, take me over and don't destroy me".¹

[72]

**ANOTHER SEEKING OF MEANS THROUGH
HIM PEACE BE ON HIM.**

It was said in *Tuhfa Arridawiyah*: you should sent blessing to the Prophet (100) one hundred times after the recommended (*Nafila*) after Magrib prayer, and then you recite the following supplication (70) seventy times.

"O' Allah, O' Muhammad, O' Ali, O' Fatimah, O' Al-Hasan, O' Al-Husein, O' the leader of the time, take me over, O' the leader of the time".

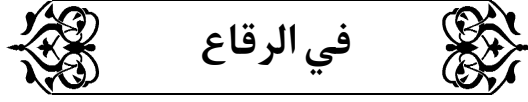
After that you send (100) one hundred blessing to the Prophet (peace be on him and his holy progeny) and put forward your requests.

Sayyid Allamah Al-wahid mentioned that it was tested for achieving important issues.²

1 - Minhaajul Aarifeen: 483.

2 - Attuhfatu Rradawiyah: 150.

الباب الثامن



إن كتابة الرقعة إلى المولى الكريم من أنواع التوسلات والإستغاثات المؤثرة، ولها آثار عجيبة غريبة جداً، لأن مولانا صاحب الزمان صلوات الله عليه كما ورد في الأخبار هو شديد الرأفة على أحبائه؛ وقد كتبت إليه صلوات الله عليه الرقعة كراراً ورأيت منها آثاراً عجيبة.



كيفية كتابة الرقعة

إلى مولانا صاحب الزمان عجل الله تعالى فرجه

تكتب ما سنذكره في رقعة وتطرحها على قبر من قبور الأئمة عليهم السلام، أو فشدّها واختتمها واعجن طيناً نظيفاً واجعلها فيه، واطرحها في نهر أو بئر عميقة، أو غدير ماء، فإنّها تصل إلى صاحب الأمر صلوات الله عليه، وهو يتولّى قضاء حاجتك بنفسه، تكتب:

CHAPTER EIGHT

ON WRITING LETTER TO IMAM.

Writing letter to Imam is among the effected means and it has tremendous and surprising effects, because our master as it was narrated is strongly pitiful to his well-wishers. I have personally in several occasions written letter to him (*peace be upon him*) and I saw a tremendous and surprising effect.

[73]

HOW TO WRITE LETTER TO OUR MASTER, THE LEADER OF THE TIME (*peace be upon him*).

Write all that we shall mention and drop it in any of the tomb of the Imams (*peace be on them*) or you wrap it and cover it with pure soil and drop it there, or you throw it into a river or deep well or into a pond of water, surely it shall reach the leader of the time *peace be on him*, he shall personally take control of your demands.

Write the following:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَتَبْتُ يَا مَوْلَايَ صَلَوَاتُ اللَّهِ عَلَيْكَ مُسْتَعِيثًا، وَشَكَوْتُ مَا
نَزَلَ بِي مُسْتَجِيرًا بِاللَّهِ عَزَّوَجَلَّ، ثُمَّ بِكَ مِنْ أَمْرِ قَدْ دَهَمَنِي،
وَأَشْغَلَ قَلْبِي، وَأَطَالَ فِكْرِي، وَسَلَبَنِي بَعْضَ لُبِّي، وَغَيَّرَ خَطِيرَ
نِعْمَةِ اللَّهِ عِنْدِي، أَسْلَمَنِي عِنْدَ تَخِيلٍ وَرُودِهِ الْخَلِيلُ، وَتَبَرَّأَ مِنِّي
عِنْدَ تَرَائِي إِقْبَالِهِ إِلَيَّ الْحَمِيمُ، وَعَجَزَتْ عَنْ دِفَاعِهِ حِيلَتِي،
وَحَاثَنِي فِي تَحْمِلِهِ صَبْرِي وَقُوَّتِي.

فَلَجَأْتُ فِيهِ إِلَيْكَ، وَتَوَكَّلْتُ فِي الْمَسْأَلَةِ لِلَّهِ جَلَّ ثَنَاؤُهُ عَلَيْهِ
وَعَلَيْكَ فِي دِفَاعِهِ عَنِّي، عَلِمًا بِمَكَانِكَ مِنَ اللَّهِ رَبِّ الْعَالَمِينَ،
وَلِيِّ التَّدْبِيرِ وَمَالِكِ الْأُمُورِ، وَاثِقًا بِكَ فِي الْمُسَارَعَةِ فِي
الشَّفَاعَةِ إِلَيْهِ جَلَّ ثَنَاؤُهُ فِي أَمْرِي، مُتَيَقِّنًا لِإِجَابَتِهِ تَبَارَكَ
وَتَعَالَى إِيَّاكَ بِإِعْطَائِي سُؤْلِي.

وَأَنْتَ يَا مَوْلَايَ جَدِيرٌ بِتَحْقِيقِ ظَنِّي، وَتَصْدِيقِ أَمَلِي فِيكَ،
فِي أَمْرِ كَذَا وَكَذَا وَيَذَكُرُ حَاجَتَهُ، فِيمَا لَا طَاقَةَ لِي بِحَمْلِهِ، وَلَا صَبْرَ
لِي عَلَيْهِ، وَإِنْ كُنْتُ مُسْتَحِقًّا لَهُ وَلِأَضْعَافِهِ بِقَبِيحِ أَفْعَالِي،
وَتَقَرُّبِي فِي الْوَاجِبَاتِ الَّتِي لِلَّهِ عَزَّوَجَلَّ.

In the name of Allah, the Beneficent, the Merciful.

O' my master, I write to you peace be upon you seeking for assistance and complaining of what has befallen on me by seeking refuge from Allah, I am also seeking from you, for the issues that has befallen on me and disturb my mind and make my thinking so deep which has seize part of my mind and has change important blessing of You (Allah) on me, my intimate friends abstain from me when the imagination appears before me and also my cherished ones denounce me when it approach me while my deceit is not able to defend me, for me not possessing patient and my powerlessness has prevent me from having endurance.

Then I have recourse this issues to you, and have depended on Allah whose praise is more exalted and unto you the turning away all the problems from me, knowing your exalted rank before Almighty Allah, the Lord of the worlds. He who direct every thing and the Owner of every affairs, having trust in you for your quick intervention to Allah for my affairs, having the certainty of its acceptance from you and granting of my request.

O' my master, it is you who can put my assumption in to reality and make true all my hope in the following issues.

(You mention your needs)

Hence I don't obtain the power and patient to attain it, even though I might be entitle to it and even more of it but due to my evil deeds and negligence in my duties to Almighty Allah, I was debar of it.

فَاغْنِنِي يَا مَوْلَايَ صَلَوَاتُ اللَّهِ عَلَيْكَ عِنْدَ اللَّهْفِ، وَقَدِّمِ
الْمَسْأَلَةَ لِلَّهِ عَزَّوَجَلَّ فِي أَمْرِي، قَبْلَ حُلُولِ التَّلَفِ، وَشَمَاتَةِ
الْأَعْدَاءِ، فَبِكَ بُسِطَتِ النُّعْمَةُ عَلَيَّ.

وَاسْأَلِ اللَّهَ جَلَّ جَلَالُهُ لِي نَصْرًا عَزِيزًا، وَفَتْحًا قَرِيبًا، فِيهِ
بُلُوغُ الْأَمَالِ، وَخَيْرُ الْمَبَادِي، وَخَوَاتِيمُ الْأَعْمَالِ، وَالْأَمْنُ مِنَ
الْمَخَافِ كُلِّهَا فِي كُلِّ حَالٍ، إِنَّهُ جَلَّ ثَنَاؤُهُ لِمَا يَشَاءُ فَعَالٌ، وَهُوَ
حَسْبِي وَنِعْمَ الْوَكِيلُ فِي الْمَبْدِئِ وَالْمَآلِ.

ثم تقصد النهر أو الغدير، وتعتمد بعض الأبواب إما عثمان بن سعيد العمري
أو ولده محمد بن عثمان أو الحسين بن روح أو علي بن محمد السمرى رحمهم الله،
فهؤلاء كانوا أبواب المهدي صلوات الله عليه، فتنادي بأحدهم وتقول:

يَا فُلَانُ بْنُ فُلَانٍ سَلَامٌ عَلَيْكَ، أَشْهَدُ أَنَّ وَفَاتَكَ فِي سَبِيلِ
اللَّهِ، وَأَنَّكَ حَيٌّ عِنْدَ اللَّهِ مَرْزُوقٌ، وَقَدْ خَاطَبْتُكَ فِي حَيَاتِكَ الَّتِي
لَكَ عِنْدَ اللَّهِ جَلَّ وَعَزَّ، وَهَذِهِ رُقْعَتِي وَحَاجَتِي إِلَى مَوْلَانَا عَلَيْهِ
السَّلَامُ، فَسَلِّمْهَا إِلَيْهِ، فَأَنْتَ الثَّقَةُ الْأَمِينُ.

ثم ارمها في النهر أو البر أو الغدير، تقضى حاجتك إن شاء الله تعالى^١.

١. المصباح: ٥٣١، البلد الأمين: ٢٢٧، منهاج العارفين: ٤٤٨.

So, O' my master may Allah's blessing be on you, assist me for I have regretted my previous bad acts and tender my affairs to Almighty Allah before it is too late and before my enemy commence rejoicing upon me.

By your grace may Almighty Allah spread His blessing on me! I requested from Almighty Allah a precious assistance and near victory that contain reaching my ambition, good fundamentals, good ending and security from every fearful things all the time, verily His praise is exalted and He act according to His wish. He suffices me and excellent authority in commencement and in consequences.

Then you intend going to the river or any deep valley and rely on some of the doors, like the door of Uthman son of Sayyid Al-Amri, or the door of his son, Muhammad bn Uthman, or Al-Husein bn Ruh or Ali bn Muhammad Assamari (may Allah be pleased with them). Those are the doors of Imam Al-Mahdi (may Allah's blessing be upon him) you mention one of them when intending throwing the letter and say the following

O' [You mention the name of one of the deputy of Imam] peace be unto you, I bear witness that you died for the sake of Allah though you are alive and obtain your provisions from Allah, I addressed you base on your live before Almighty Allah as a trustworthy one, you should deliver this my letter and request to our master peace be on him and his holy family.

Then you throw it into a river or a deep well or pond, your request will be granted by Allah's wishes.¹

1 - Al-Misbaah: 531; Al-Baladul Ameen: 227; Minhajul Aarifeen: 448.

وأضاف العلامة المجلسي بعد قوله «ثم ارم بها في النهر»: «وكانك تخيل لك أنك تسلمها إليه، فإنها تصل وتقضى الحاجة إن شاء الله تعالى»^١.

قال المحدث النوري: ويستفاد من هذا الخبر الشريف أن هؤلاء الأجلاء الأربعة الذين كانوا واسطة بينه صلوات الله عليه وبين رعاياه في الغيبة الصغرى بعرض الحوائج والرقاع، وأخذ الأجوبة وتبليغ التوقيعات، أنهم كذلك في ركابه المبجل في الغيبة الكبرى، ولهم هذا المنصب المعظّم.

ومنه يعرف أن مائدة إحسان وجود وكرم وفضل ونعم امام الزمان صلوات الله عليه مبسوطة في كل قطر من أقطار الأرض لكل مضطرب عاجز، وتائه ضالّ، ومتحير جاهل، وعاص حيران، وذلك الباب مفتوح، والهداية عامّة مع وجود الصدق والإضطرار والحاجة والعزم ومع صفاء الطوية وإخلاص السريرة، وإذا التمس الجاهل شراب علمه، وإذا تاه فإنه يوصله إلى طريقه، وإذا كان مريضاً فإنه يلبسه ثوب العافية، كما يظهر ويتّضح من خلال الحكايات والقصص المتقدمة.

النتيجة المقصودة في هذا المقام وهي أن الإمام صاحب الأمر أرواحانفاده حاضر بين العباد وناظر إلى رعاياه، وقادر على كشف البلايا، وعالم بالأسرار والخفايا، ولم ينعزل عن منصب خلافته لغيبته واستتاره عن الناس^٢.

١. البحار: ٣٠/٩٤.

٢. النجم الثاقب: ٤٩٣/٢.

Allamah Majlisi included after his saying "then throw it in to a river ..." *you imagine as if you are delivering it to him, it shall reach him and your request shall be granted by Allah's wish.*¹

A narrator by name Nuri said: it can be deduced from this noble tradition that these four great noble men who are the intermediaries between him and his followers during the lesser occultation do take people's request to him and deliver their answers back to them, they also maintain the same position during the longer occultation.

From this direction we can understand that Imam's table of goodness, openhandedness, generosity, favour and benefaction (*peace be upon him*) is spread to every spot of this Earth for those that are weak, those that are in difficulties and for those that are roaming about without getting the right path and so on.

When an ignorant person requested from him, he shall drink from his noble knowledge, if one loses his ways, he shall guide him to his way, when one is sick, he shall wear him the cloth of healthiness as it was clearly stated from the beginning.

The out come in this respect is that the leader of the time (may our souls be sacrifice for him) is present between the servants and overlook his followers, and he is able to detect afflictions and he is acquainted with all hidden and secrets, he did not secluded himself from his position due to his occultation. ²

1 - Al-Bihar 94: 30.

2 - Annajmu Thaqib 2: 493.

الباب التاسع

في الإستخارات

قال السيّد الأجلّ عليّ بن طاووس: لقد وجدت من دعوات النبي ﷺ والأئمة عليهم السلام في الإستخارات ما يُفهم منه قوّة العناية منه ﷺ ومنهم صلوات الله عليهم بها، وتعظيمهم لها، حتّى لقد وجدت أنّها من جملة أسرار الله عزّ وجلّ أسرها إلى النبي ﷺ لما أسري به إلى السّماء وأنّها من أهمّ المهام. ووجدت أنّ آخر مرسوم خرج عن مولانا المهدّي عليه السلام وعلى آباءه الطاهرين دعاء الإستخارة، وهذا حيّة بالغة عند العارفين^١.



الإستخارة الأولى

رأيت في بعض الكتب القديمة: هذه الإستخارة منسوبة إلى مولانا صاحب الأمر صلوات الله عليه:

ابتداء بقراءة سورة الفاتحة حتّى تصل إلى قوله تعالى ﴿إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾، وبعد قراءة هذه الآية صلّ على النبي وآله الأطهار ثلاث مرّات، وقل

١. فتح الأبواب: ١٩٢.

CHAPTER NINE

ON ISTIKHARAH (REQUESTING FOR WHAT IS BEST).

Sayyid Ali bn Taaus said: I have found *Istikharah* among the supplication of the Prophet (peace be on him and his holy progeny) and the Imams (peace be on them) said that there is a divine power behind it. I have also found that *Istikharah* is among the mysteries of Allah. He discloses it to the Prophet (peace be on him and his progeny) when He ascends him to the Heaven.

I have also found the latest form of Istikharah supplication from our master Al-Mahdi peace be on him and his pure fathers. This is a complete prove among the learned ones.¹

[74]

THE FIRST ISTIKHARAH (REQUESTING FOR WHAT IS BEST) USING CHAPLETS.

I saw in some ancient book this *Istikharah* which was ascribe to our master, the leader of the time, peace be on him:

In the first place you recite *Surah Al-Fatihah* till you reach His saying *{guide us to the right path}* after reading this verse, you send blessing to the Prophet and his pure progeny for (3) three times, and recite the following

1- Fathul Abwaab: 192.

ثلاث مرّات: «يَا مَنْ يَعْلَمُ إِهْدِ مَنْ لَا يَعْلَمُ»، فاقبض على السبحة، ويعدّ القبضة، فإن كان الباقي فرداً فالعمل خيرٌ وافعله، وإن كان زوجاً فلاتفعله. وإن شئت أن تعلم نهاية حسن العمل وعدمها فاستخر ثانياً بقصد ترك العمل فإن كان في الإستخارة لأصل العمل أمرٌ وكان في الإستخارة في المرتبة الثانية نهْيُ فالعمل في نهاية الحسن، وإن كان في تركه أيضاً أمرٌ فترك العمل وفعله سواءً. وكذلك إن كان في الإستخارة لأصل العمل نهْيُ وكان لتركه أمرٌ، فلا بد أن يترك العمل جدّاً، وإن كان في تركه أيضاً نهْيُ فالعمل لا يكون منهياً عنه بشدة السابق.



الإستخارة الثانية

قال الشيخ الأجلّ الفقيه صاحب الجواهر في كتاب الجواهر: وهناك استخارة أخرى مستعملة عند بعض أهل زماننا، وربما نسبت إلى مولينا القائم أرواحفاده وهي:

أن يقبض على السبحة بعد قراءة ودعاء ويسقط ثمانية ثمانية، فإن بقي واحداً فحسنة في الجملة، وإن بقي اثنان فنهْيُ واحد وإن بقي ثلاثة فصاحبها بالخيار لتساوي الأمرين، وإن بقي أربعة فنهْيان.

وإن بقي خمسة فعند بعض أنه يكون فيها تعب وعند بعض إن فيها ملامة، وإن بقي ستة فهو الحسنة الكاملة التي تجب العجلة، وإن بقي سبعة فالحال فيها كما ذكر في الخمسة من إختلاف الرأيين أو الروايتين، وإن بقي ثمانية فقد نهْيُ عن ذلك أربع مرّات.^١

١. الباقيات الصالحات في هامش كتاب مفاتيح الجنان: ٢٢٢.

(3) three times "O' **He who knows, guide he who knows not**" then hold any part of your chaplet and started counting it till the end of the chaplet, if the last one is in odd number, you can go ahead with the issue but if it is even number you desist from the issue.

If you still desired to know more about the issue you observe second Istikharah with the intention of abandoning the issue, if the first Istikharah was go ahead and the second *Istikharah* is abstinence then going ahead is good, but if the first Istikharah was abstinence and the second one is going ahead, then doing such thing or leaving it has no any difference.

Is also applies that if the first *Istikharah* was abstinence and the second Istikharah is also abstinence, then it is incumbent to completely abstain from the issue.

[75]

SECOND ISTIKHARAH WITH CHAMPLET.

The author of *Jawahir* said: there is another common Istikharah among the people of our time. Perhaps it was attributed to our master Al-Qa'im may our souls be sacrifice for him, as follows:

To grasp the chaplet after reciting the supplication and start dropping it eight one after the other, at the end if the chaplet remain one, the issue is good, if it remain two, it is one abstinence from the issue, if it remains three, you have the option whether to do it or to leave it, if it remain four, it is abstinence twice from the issue, if it remains five, there shall be difficulty on the process, if it remains six, it is good to go ahead and it also necessitate quick action, if it remains seven, it is like if it remains five and if it remains eight, it is abstinence from the issue four times.¹

1 - Al-Baqiyati Ssalihat i.e the margin of Mafatihul Janaan: 222.

الباب العاشر



نختار من الباب العاشر من كتاب «الصحيفة المهدية» هذا الحرز وهو مروي عن الإمام أمير المؤمنين عليه السلام.
قال الأمير اسحاق الأسترآبادي: قرأت هذا الحرز وأصلحه مولانا صاحب الزمان صلوات الله عليه وهذا قوله:

حكاية حرز اليماني

أعيت في طريق مكة فتأخرت عن القافلة، وآيست من الحياة، واستلقيت كالمحتضر، وشرعت في الشهادة فإذا على رأسي مولانا ومولى العالمين خليفة الله على الناس أجمعين.
فقال: قم يا إسحاق. فقمت، وكنت عطشاناً، فسقاني الماء، واردفني خلفه.
فشرعت في قراءة هذا الحرز، وهو صلوات الله عليه يصلح حتى تم، فإذا أنا بأبطح فنزلت عن المركب وغاب عني.



حرز اليماني

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اَللّٰهُمَّ اَنْتَ الْمَلِكُ الْحَقُّ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ، وَأَنَا عَبْدُكَ،

CHAPTER TEN

ON PRESERVATION OF AL-YAMANI AND HIS STORY.

We have chosen in the tenth chapter of this book the preservation of *Al-Yamani* which was narrated from the commander of the faithful (*peace be upon him*).

Al-Ameer Ishaq Al-Istrabadi said: I read this preservation and it was amended by our master, the leader of the time, peace be on him, the following in his sayings:

THE STORY OF PRESERVATION OF AL- YAMANI.

On my way too Mecca, I fell sick and I was left behind the caravan, then I was tired of life and I lied down like some one who is about to die, I then commence reading the (*shahada*) words of testification of Allah, surprisingly there our master and master of the worlds and Allah's ambassador on the entire men came over my head and said: "O' Ishaq stand up, I stood up while I was feeling thirsty, he supply me with water and take me by his back, then I commence reading this preservation, he (*peace be upon him*) amended it for me till I conclude it, when I reach a valley, I drop down and he disappears from my sight".

[76]

PRESERVATION OF AL-YAMANI.

In the name of Allah, the Beneficent, the Merciful.

O' Allah! You are the real King, there is no
god except You, I am Your servant

ظَلَمْتُ نَفْسِي، وَاعْتَرَفْتُ بِذَنْبِي، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ،
فَاغْفِرْ لِي يَا غَفُورُ يَا شَكُورُ.

اَللّٰهُمَّ اِنِّيْ اَحْمَدُكَ، وَاَنْتَ لِلْحَمْدِ اَهْلٌ، عَلٰى مَا خَصَصْتَنِيْ بِهِ
مِنْ مَوَاهِبِ الرِّغَائِبِ، وَمَا وَصَلَ اِلَيَّ مِنْ فَضْلِكَ السَّابِغِ، وَمَا
اَوْلَيْتَنِيْ بِهِ مِنْ اِحْسَانِكَ اِلَيَّ، وَبَوَّأْتَنِيْ بِهِ مِنْ مَظَنَّةِ الْعَدْلِ،
وَأَنْلَتَنِيْ مِنْ مَنِّكَ الْوَاصِلِ اِلَيَّ، وَمِنْ الدَّفَاعِ عَنِّي، وَالتَّوْفِيقِ
لِي، وَالْاِجَابَةِ لِدُعَائِي حَيْنَ اُنَاجِيكَ دَاعِيًا.

وَأَدْعُوكَ مُضَامًا، وَأَسْأَلُكَ فَأَجِدُكَ فِي الْمَوَاطِنِ كُلِّهَا لِي
جَابِرًا، وَفِي الْأُمُورِ نَاطِرًا، وَلِذُنُوبِي غَافِرًا، وَلِعَوْرَاتِي سَاتِرًا،
لَمْ أَعْدَمْ خَيْرَكَ طَرْفَةَ عَيْنٍ مُنْذُ أَنْزَلْتَنِي دَارَ الْإِخْتِيَارِ، لَتَنْظُرُ مَا
أَقْدَمُ لِدَارِ الْقَرَارِ، فَأَنَا عَتِيقُكَ مِنْ جَمِيعِ الْآفَاتِ وَالْمَصَائِبِ،
فِي اللَّوَاظِبِ وَالْغُمُومِ الَّتِي سَاوَرَتْني فِيهَا الْهُمُومُ، بِمَعَارِضِ
أَصْنَافِ الْبَلَاءِ، وَمَصْرُوفِ جُهْدِ الْقَضَاءِ، لَا أَذْكَرُ مِنْكَ إِلَّا
الْجَمِيلَ، وَلَا أَرَى مِنْكَ غَيْرَ التَّفْضِيلِ.

خَيْرُكَ لِي شَامِلٌ، وَفَضْلُكَ عَلَيَّ مُتَوَاتِرٌ، وَنِعْمَتُكَ عِنْدِي

who has oppressed himself, I am confessing my sins and no one pardon sin except You, so pardon me, O' the Forgiver, the Praise worthy.

O' Allah! I appreciate Your bounty on me, really You deserve appreciation for what You have specialize for me in endowment and aspirations, and what reaches me among Your abundant favour and Your benefactions, You dwell me in justice and Your favour which has also reach me, among the favour You bestowed on me was Your defending me at all condition, You have also granted me success and answering of my call at any time I call upon You.

I call You connectively and I ask You but I met You to have comforted me in every aspect, and You look over all my affairs, You have pardon all my sins, You have covered all my nakedness, I am not lack of Your benefaction since I descend to this house of choice,¹ then what shall I present to You on the Day of Judgment? I am Your freeman in every lost and misfortunes, in grief and dejections for which anxiety and different categories of afflictions has overcome me, and remove all the pains decided on me, I don't remind anything from you except courtesy and I did not envisage in You except favour.

Your benefaction encompasses me, Your favour is continuously pouring on me, Your blessing on me

1 - In Al-Bihar 95: 242 this statement was written as house of experience and not house of choice.

مُتَّصِلَةٌ، وَسَوَابِقُ لَمْ تُحَقِّقْ حِذَارِي، بَلْ صَدَّقْتَ رَجَائِي،
وَصَاحَبْتَ أَسْفَارِي، وَأَكْرَمْتَ أَخْضَارِي، وَشَفَيْتَ أَمْرَاضِي
وَأَوْهَانِي، وَعَافَيْتَ مُنْقَلَبِي وَمَثْوَايَ، وَلَمْ تُشْمِتْ بِي أَعْدَائِي،
وَرَمَيْتَ مَنْ رَمَانِي، وَكَفَيْتَنِي مَوْوَنَةً مَنْ عَادَانِي.

فَحَمْدِي لَكَ وَاصِلٌ، وَثَنَائِي عَلَيْكَ دَائِمٌ، مِنَ الدَّهْرِ إِلَى
الدَّهْرِ، بِالْأَوَانِ التَّسْبِيحِ، خَالِصاً لِدُكْرِكَ، وَمَرْضِيّاً لَكَ بِنَاصِعِ
التَّوْحِيدِ، وَإِمْحَاضِ التَّمْجِيدِ بِطُولِ التَّعْدِيدِ، وَمَزِيَّةِ أَهْلِ
الْمَزِيدِ، لَمْ تُعَنْ فِي قُدْرَتِكَ، وَلَمْ تُشَارِكْ فِي إِلَهِيَّتِكَ، وَلَمْ
تُعَلِّمْ لَكَ مَائِيَّةً فَتَكُونَ لِلْأَشْيَاءِ الْمُخْتَلِفَةِ مُجَانِساً، وَلَمْ تُعَايِنْ إِذْ
حَبَسْتَ الْأَشْيَاءَ عَلَى الْغَرَائِزِ، وَلَا خَرَقْتَ الْأَوْهَامَ حُجُبِ
الْغُيُوبِ، فَتَعْتَقِدُ فِيكَ مَحْدُوداً فِي عَظَمَتِكَ، فَلَا يَبْلُغُكَ بُعْدُ
الْهِمَمِ، وَلَا يَنَالُكَ غَوْصُ الْفِكْرِ، وَلَا يَنْتَهِي إِلَيْكَ نَظَرُ نَاطِرٍ فِي
مَجْدٍ جَبْرُوتِكَ.

ارْتَفَعَتْ عَنْ صِفَةِ الْمَخْلُوقِينَ صِفَاتُ قُدْرَتِكَ، وَعَلَا عَنْ
ذَلِكَ كِبَرِيَاءُ عَظَمَتِكَ، لَا يَنْقُصُ مَا أَرَدْتَ أَنْ يَزْدَادَ، وَلَا يَزْدَادُ مَا

١. في النسخ المتعددة وردت بالفاظ مختلفة: بِضَائِعِ التَّوْحِيدِ، بِضَائِعِ التَّوْحِيدِ، بِضَائِعِ التَّوْحِيدِ، والأصح ما ذكرناه في المتن.

is connected, the antecedent didn't establish my caution rather You confirm my hope and accompany my journeys and You honoured my present and cured my sickness and feebleness, You also pardon my recourse and my dwellings, and my enemies were not able to rejoice upon me, You should afflict those that desired to afflict me, and You suffice me the burden of those in enmity with me.

My praise on You is continuous and my commendation on You is everlasting from time to time, with varieties of glorification and sincere remembrance, pleasing with Your obvious Oneness¹ and Your sincere exaltation in multitude, which increase peoples merit, which did not toil your strength and it didn't associate with Your divineness, You are not known to be hydrology till various things possess similarity, You are not seen with eye when You hold thing from their instinct, and imagination can never go beyond hidden covers, belief in You is limited to Your tremendousness, deep imagination cannot perceive You, deep thought cannot accomplish You and vision can't reach You in the glory of Your omnipotence.

The attribution of Your strength is more exalted than that of Your creatures, and Your tremendousness is more exalted than that, no one decreases what You desired to increases and no one increases what

1 - This was written in difference words in various books but what we have mentioned is more accurate.

أَرَدْتَ أَنْ يَنْقُصَ، لَا أَحَدَ حَضَرَكَ حِينَ بَرَأْتَ النُّفُوسَ، كَلَّتِ
الْأَوْهَامُ عَنْ تَفْسِيرِ صِفَتِكَ، وَانْحَسَرَتِ الْعُقُولُ عَنْ كُنْهِ عَظَمَتِكَ،
وَكَيْفَ تُوصَفُ وَأَنْتَ الْجَبَّارُ الْقُدُّوسُ، الَّذِي لَمْ تَزَلْ أَزَلِيًّا دَائِمًا
فِي الْغُيُوبِ وَخَدَكَ لَيْسَ فِيهَا غَيْرُكَ وَلَمْ يَكُنْ لَهَا سِوَاكَ.

حَارَ فِي مَلَكُوتِكَ عَمِيقَاتُ مَذَاهِبِ التَّفَكِيرِ، فَتَوَاضَعَتِ
الْمُلُوكُ لِهَيْبَتِكَ، وَعَنَتِ الْوُجُوهُ بِذُلِّ الْإِسْتِكَانَةِ لَكَ، وَانْقَادَ كُلُّ
شَيْءٍ لِعَظَمَتِكَ، وَاسْتَسَلَّمَ كُلُّ شَيْءٍ لِقُدْرَتِكَ، وَخَضَعَتْ لَكَ
الرَّقَابُ، وَكُلُّ دُونِ ذَلِكَ تَحْيِيرُ اللُّغَاتِ، وَضَلَّ هُنَالِكَ التَّدْبِيرُ
فِي تَصَارِيفِ الصِّفَاتِ، فَمَنْ تَفَكَّرَ فِي ذَلِكَ رَجَعَ طَرْفُهُ إِلَيْهِ
حَسِيرًا، وَعَقْلُهُ مَبْهُورًا، وَتَفَكَّرَهُ مُتَحِيرًا.

اللَّهُمَّ فَلَكَ الْحَمْدُ مُتَوَاتِرًا مُتَوَالِيًا مُتَّسِقًا مُسْتَوْثِقًا، يَدُومُ
وَلَا يَبِيدُ غَيْرَ مَفْقُودٍ فِي الْمَلَكُوتِ، وَلَا مَطْمُوسٍ فِي الْمَعَالِمِ،
وَلَا مُنْتَقِصٍ فِي الْعُرْفَانِ، وَلَكَ الْحَمْدُ مَا لَا تُحْصِي مَكَارِمُهُ فِي
اللَّيْلِ إِذَا أَدْبَرَ، وَالصُّبْحِ إِذَا أَسْفَرَ، وَفِي الْبَرَارِيِّ وَالْبَحَارِ،
وَالْغُدُوِّ وَالْآصَالِ، وَالْعَشِيِّ وَالْإِبْكَارِ، وَفِي الظُّهَائِرِ وَالْأَسْحَارِ.
اللَّهُمَّ بِتَوْفِيقِكَ قَدْ أَحْضَرْتَنِي الرَّغْبَةَ، وَجَعَلْتَنِي مِنْكَ فِي

You desired to decreases, no one made You punctual when creating the souls, the imaginations is too weary to describe Your attributes, the senses is are too abate to give the true nature of Your sublimity, how could You be described while You are the Omnipotent and the most Holy, Who did not seize to be everlasting in Your oneness which there is none beside You and there is none like You.

Different profound of creeds and thoughts are perplexed in Your kingdom, the entire kings are humble due to Your solemnity, every face yield in humbleness due to submissiveness to You, and every thing comply to Your tremendousness, and all thing surrender to Your Mightiness, and all head succumb to Your Will, thought of any thing beside that is just a language composition, and some went astray due to direction in vicissitude of attributes, whoever ponder on that shows that his shortsightedness, and dazzle of his sense and puzzle in his thought.

O' Allah! You owned continuous, consecutive, consistent and firm thanks, one who is not missing can't perish in the kingdom, and there is no obliteration on the milestones and no debase in cognition, You own commendation which its exaltedness is not known in the night when it turns back and in the morning when it is beaming And in the land and sea, in the early morning and before sun set, in the evening and early morning, and in the noon and early dawn.

*O' Allah! With Your prosperity You have granted me inclination
and having putting me among*

وَلَا يَةِ الْعِصْمَةِ لَمْ أَبْرَحْ فِي سُبُوحِ نِعْمَائِكَ، وَتَتَابِعِ آلائِكَ
مَحْفُوظًا لَكَ فِي الْمَنَعَةِ وَالِدَّفَاعِ مَحْوَطًا بِكَ فِي مَشْوَايَ
وَمُنْقَلَبِي، وَلَمْ تُكَلِّفْنِي فَوْقَ طَاقَتِي، إِذْ لَمْ تَرْضَ مِنِّي إِلَّا
طَاعَتِي، وَلَيْسَ شُكْرِي وَإِنْ أَبْلَغْتُ فِي الْمَقَالِ وَبَالَغْتُ فِي
الْفِعَالِ بِبَالِغِ أَدَاءِ حَقِّكَ، وَلَا مُكَافِئًا لِفَضْلِكَ، لِأَنَّكَ أَنْتَ اللَّهُ
الَّذِي لَا إِلَهَ إِلَّا أَنْتَ، لَمْ تَغِبْ وَلَا تَغِيبُ عَنْكَ غَائِبَةً، وَلَا تَخْفَى
عَلَيْكَ خَافِيَةٌ، وَلَمْ تَضِلَّ لَكَ فِي ظُلَمِ الْخَفِيَّاتِ ضَالَّةٌ، إِنَّمَا أَمْرُكَ
إِذَا أَرَدْتَ شَيْئًا أَنْ تَقُولَ لَهُ كُنْ فَيَكُونُ.

اَللّٰهُمَّ لَكَ الْحَمْدُ مِثْلَ مَا حَمَدْتَ بِهِ نَفْسَكَ، وَحَمَدَكَ بِهِ
الْحَامِدُونَ، وَمَجَّدَكَ بِهِ الْمُمَجِّدُونَ، وَكَبَّرَكَ بِهِ الْمُكَبِّرُونَ،
وَعَظَّمَكَ بِهِ الْمُعَظِّمُونَ، حَتَّى يَكُونَ لَكَ مِنِّي وَخَدِي بِكُلِّ
طَرْفَةِ عَيْنٍ، وَأَقْلٍ مِنْ ذَلِكَ مِثْلُ حَمْدِ الْحَامِدِينَ، وَتَوْحِيدِ
أَصْنَافِ الْمُخْلِصِينَ، وَتَقْدِيسِ أَجْنَاسِ الْعَارِفِينَ، وَثَنَاءِ جَمِيعِ
الْمُهَلِّلِينَ، وَمِثْلُ مَا أَنْتَ بِهِ عَارِفٌ مِنْ جَمِيعِ خَلْقِكَ مِنَ الْحَيَوَانِ،
وَأَرْغَبُ إِلَيْكَ فِي رَغْبَةٍ مَا أَنْطَقْتَنِي بِهِ مِنْ حَمْدِكَ، فَمَا أَيْسَرَ مَا
كَلَّفْتَنِي بِهِ مِنْ حَقِّكَ، وَأَعْظَمَ مَا وَعَدْتَنِي عَلَى شُكْرِكَ.

the allegiance of the infallible ones, yet I have not accomplished Your bounties and Your sequence preserved favour, Your inaccessibility and defense in You and You have granted it to me in my dwelling and recourse, You have not charged me more than my capability, hence You are not pleased with me except my obedience.

Not my thanksgiving even though I culminate in my sayings and actions can give Your right to You, and there is no any equivalent to Your favour, because You are Allah and there is no god except You. You are not absent and nothing is absent to You, and all things that are hiding are not hidden to You , and nothing can be hidden to You in the hidden darkness, it is Your command that if You wish anything to be You say be and it become.

O' Allah! You own the praise which You praised Yourself, and those that praise You, and those that commend You, and those that proclaim Your greatness and tremendousness, may commendation to You be equivalent to every twinkling of eyes, the least of that is the praise of those that praise You, and the Monotheism of different categories of the sincere ones, and the dedication of all the categories of the cognizant ones, and commendation of every one that glorifies You, equivalent to Your knowledge of all the creatures among the animal, I desired the opportunity You have granted me to converse Your glorification, how little the responsibility You made incumbent out of Your Right on me! And it is so great what You promise me for giving thanks to You.

ابْتَدَأْتَنِي بِالنَّعَمِ فَضْلاً وَطَوَّلاً، وَأَمَرْتَنِي بِالشُّكْرِ حَقّاً وَعَدَلاً،
وَوَعَدْتَنِي عَلَيْهِ أَضْعَافاً وَمَزِيداً، وَأَعْطَيْتَنِي مِنْ رِزْقِكَ اعْتِبَاراً
وَفَضْلاً، وَسَأَلْتَنِي مِنْهُ يَسِيراً صَغِيراً، وَأَعْفَيْتَنِي مِنْ جُهِدِ الْبَلَاءِ
وَلَمْ تُسَلِّمْ لِي السُّوءَ مِنْ بَلَاءِكَ مَعَ مَا أَوْلَيْتَنِي مِنَ الْعَافِيَةِ،
وَسَوَّغْتَ لِي كَرَائِمَ النَّحْلِ، وَضَاعَفْتَ لِي الْفَضْلَ مَعَ مَا
أَوْدَعْتَنِي مِنَ الْمَحَجَّةِ الشَّرِيفَةِ، وَيَسَّرْتَ لِي مِنَ الدَّرَجَةِ
الْعَالِيَةِ الرَّفِيعَةِ، وَاصْطَفَيْتَنِي بِأَعْظَمِ النَّبِيِّينَ دَعْوَةً، وَأَفْضَلِهِمْ
شَفَاعَةً، مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

اللَّهُمَّ فَاغْفِرْ لِي مَا لَا يَسَعُهُ إِلَّا مَغْفِرَتُكَ، وَلَا يَمَحُقُهُ إِلَّا
عَفْوُكَ، وَلَا يُكَفِّرُهُ إِلَّا فَضْلُكَ، وَهَبْ لِي فِي يَوْمِي يَقِيناً تَهَوُّنَ
عَلَيَّ بِهِ مُصِيبَاتِ الدُّنْيَا وَأَحْزَانَهَا بِشَوْقٍ إِلَيْكَ، وَرَغْبَةً فِيهَا
عِنْدَكَ، وَاكْتُبْ لِي عِنْدَكَ الْمَغْفِرَةَ، وَبَلِّغْنِي الْكَرَامَةَ، وَارْزُقْنِي
شُكْرَ مَا أَنْعَمْتَ بِهِ عَلَيَّ، فَإِنَّكَ أَنْتَ اللَّهُ الْوَاحِدُ الرَّفِيعُ الْبَدِيُّ
الْبَدِيعُ السَّمِيعُ الْعَلِيمُ، الَّذِي لَيْسَ لِأَمْرِكَ مَدْفَعٌ، وَلَا عَنْ
قَضَائِكَ مُمْتَنِعٌ، أَشْهَدُ أَنَّكَ رَبِّي وَرَبُّ كُلِّ شَيْءٍ، فَاطِرُ
السَّمَاوَاتِ وَالْأَرْضِ، عَالِمُ الْغَيْبِ وَالشَّهَادَةِ، الْعَلِيُّ الْكَبِيرُ.

You commence bestowing upon me with bounty, favour and strength and commanded me to give thanks for the right and Justice that was bestowed on me, and You promise to give double and additional return of that to me, You granted me favour out of Your provision and requested little out of that from me, You take afflictions away from me and You didn't surrender me to Your tribulations due to the good health granted to me, and You have permitted honour from the bees, and has double favour on me from my deposited noble destination and has made easy an exalted rank for me, and has chosen for me the great out of the Prophets, the best of them in intercession, Muhammad, may the blessing of Allah be upon him and upon his progeny.

O' Allah! Pardon me in all that is not encompassed except Your forgiveness, and the sin that cannot be wiped out except with Your pardon, and the sin that cannot be remitted except by Your grace, grant me on this very day the certainty that shall facilitates for me the calamities of this world and its sorrow due to my yearning in You, and my desire in You, O' Allah write forgiveness for my sins with You, and grant me favour, grant me the opportunity to give thanks for what You have bestowed on me, verily You are Allah, the Only, the Exalted one, the Beginner, the Magnificent, the All-seeing, the All-knowing whose command cannot be rejected and no one can abstain from Your judgment, I bear witness that verily You are my Lord and the Lord of everything, the Creator of the Heaven and the Earth, who has the knowledge of every obvious and hidden things, He who is the Great and the Exalted one.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ، وَالْعَزِيمَةَ عَلَى الرُّشْدِ،
وَالشُّكْرَ عَلَى نِعْمَتِكَ، أَعُوذُ بِكَ مِنْ جَوْرِ كُلِّ جَائِرٍ، وَبَغْيِ كُلِّ
بَاغٍ، وَحَسَدِ كُلِّ حَاسِدٍ، بِكَ أَصُولُ عَلَى الْأَعْدَاءِ، وَبِكَ أَرْجُو
وِلَايَةَ الْأَحِبَّاءِ مَعَ مَا لَا أَسْتَطِيعُ إِحْصَاءَهُ، وَلَا تَعْدِيدَهُ مِنْ عَوَائِدِ
فَضْلِكَ، وَطَرْفِ رِزْقِكَ، وَأَلْوَانِ مَا أَوْلَيْتَ مِنْ إِرْفَادِكَ، فَإِنَّكَ
أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ، الْفَاشِي فِي الْخَلْقِ رِفْدُكَ،
الْبَاسِطُ بِالْجُودِ يَدُكَ، وَلَا تُضَادُّ فِي حُكْمِكَ، وَلَا تُنَازِعُ فِي
أَمْرِكَ، تَمْلِكُ مِنَ الْأَنَامِ مَا تَشَاءُ، وَلَا يَمْلِكُونَ إِلَّا مَا تُرِيدُ.

﴿قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ، وَتَنْزِعُ
الْمُلْكَ مِمَّنْ تَشَاءُ، وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ
إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ * تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ
فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ
وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ﴾^١.

أَنْتَ الْمُنْعِمُ الْمُفْضِلُ الْخَالِقُ الْبَارِئُ الْقَادِرُ الْقَاهِرُ الْمُقَدَّسُ
فِي نُورِ الْقُدُسِ، تَرَدَّيْتَ بِالْمَجْدِ وَالْعِزِّ، وَتَعَظَّمْتَ بِالْكَبَرِيَاءِ،

١. آل عمران: ٢٦، ٢٧.

O' Allah I requested firmness in my affairs from You, and determinations in guidance, and appreciation of Your bounty on me, I seek refuge in You from the evils of the evil doers and the oppression of the oppressors, and the envy of the envious ones, through You I gained power over my enemies and through You I hope for the allegiance of the uncountable well-wishers, Your branches of favour and provision cannot be counted, and the variety of Your assistance that You has bestowed on me, surely You are Allah, there is no god except You, You spread Your assistance among the creations who is openhanded in generosity, and no one contradict Your judgment and no one disputed with Your commandment, You possess what ever You desired among Your creatures, and no possessions except what You wishes

{say, O' God, master of the kingdom, Thou givest the kingdom to whom Thou wilt, and seizest the kingdom from whom Thou wilt, Thou exaltest whom Thou wilt, and Thou abasest whom Thou wilt, in Thy hand is the good; Thou art powerful over every thing. Thou makest the night to enter in to the day and Thou makest the day to enter into night, Thou bringest forth the living from the dead and Thou bringest forth the dead from the living, and Thou providest whomsoever Thou wilt without reckoning}.¹

You are the Benefactor, the Generous, the Creator, the Originator, the Most Powerful, the Mighty, the Holy one in the light of sanctity, You are covered with Glory and prestige, You are being glorified with pride

1 - Qur'an 3: 26- 27.

وَتَغَشَّيْتَ بِالنُّورِ وَالْبَهَاءِ، وَتَجَلَّلْتَ بِالْمَهَابَةِ وَالسَّنَاءِ، لَكَ الْمَنْ
الْقَدِيمُ، وَالسُّلْطَانُ الشَّامِخُ، وَالْجُودُ الْوَاسِعُ، وَالْقُدْرَةُ الْمُقْتَدِرَةُ،
جَعَلْتَنِي مِنْ أَفْضَلِ بَنِي آدَمَ، وَجَعَلْتَنِي سَمِيعاً بَصِيراً، صَاحِباً
سَوِيّاً مُعَافاً، لَمْ تَشْغَلْنِي بِنُقْصَانٍ فِي بَدَنِي، وَلَمْ تَمْنَعْكَ كَرَامَتُكَ
إِيَّايَ، وَحُسْنُ صَنِيعِكَ عِنْدِي، وَفَضْلُ إِعْطَاكَ عَلَيَّ، أَنْ وَسَّعْتَ
عَلَيَّ فِي الدُّنْيَا، وَفَضَّلْتَنِي عَلَى كَثِيرٍ مِنْ أَهْلِهَا، فَجَعَلْتَ لِي
سَمْعاً يَسْمَعُ آيَاتِكَ، وَفُؤَاداً يَعْرِفُ عَظَمَتِكَ، وَأَنَا بِفَضْلِكَ
حَامِداً، وَبِجُهِدٍ يَقِينِي لَكَ شَاكِراً، وَبِحَقِّكَ شَاهِداً.

فَإِنَّكَ حَيٌّ قَبْلَ كُلِّ حَيٍّ، وَحَيٌّ بَعْدَ كُلِّ حَيٍّ، وَحَيٌّ لَمْ تَرِثِ
الْحَيَاةَ مِنْ حَيٍّ، وَلَمْ تَقْطَعْ خَيْرَكَ عَنِّي طَرْفَةَ عَيْنٍ فِي كُلِّ
وَقْتٍ، وَلَمْ تُنْزِلْ بِي عُقُوبَاتِ النِّقَمِ، وَلَمْ تُغَيِّرْ عَلَيَّ دَقَائِقَ
الْعِصَمِ، فَلَوْ لَمْ أَذْكُرْ مِنْ إِحْسَانِكَ إِلَّا عَفْوَكَ، وَإِجَابَةَ دُعَائِي
حِينَ رَفَعْتُ رَأْسِي بِتَحْمِيدِكَ وَتَمْجِيدِكَ، وَفِي قِسْمَةِ الْأَرْزَاقِ
حِينَ قَدَّرْتَ، فَلَكَ الْحَمْدُ عَدَدَ مَا حَفَظَهُ عِلْمُكَ، وَعَدَدَ مَا
أَخَاطَتْ بِهِ قُدْرَتُكَ، وَعَدَدَ مَا وَسِعَتْهُ رَحْمَتُكَ.

اللَّهُمَّ فَتَمِّمْ إِحْسَانَكَ فِيمَا بَقِيَ، كَمَا أَحْسَنْتَ فِيمَا مَضَى،
فَإِنِّي أَتَوَسَّلُ إِلَيْكَ بِتَوْحِيدِكَ وَتَمْجِيدِكَ، وَتَحْمِيدِكَ وَتَهْلِيلِكَ،

and covered with light of Magnificence, and glorified with dignity and sublimity, You owned the pre-existent favour, and the high kingdom, You are vast in generosity and competent in power, You made me among the best of Adam's children by making me to hear and see, excellent, sound and healthy. You did not engage me with defects in my body; hence Your honour did not deprive me of that. How excellent work You have done to me! And how excellent Your good bounties on me! You have broaden things for me in this world and has honoured me with a lot of things in it, You have given ears to me for hearing Your verses and mind to think over Your Mightiness, I am very grateful for Your favour and I am grateful for my certainty in You, and I have witness Your Right.

Verily You exist before any existence, and shall exist after every existence, the Existed one who did not benefits from other existence, at any time Your bounties did not stop falling on me even a twinkle of eye, and Your resentment punishment did not fell on me, and Your protection on me never change, even though I did not remember Your benefactions save Your pardon and acceptance of my prayers when I raise my head in Your commendation and glorification, and portion of the provisions when You evaluated it. Praise be upon You equivalent to the encompassed number in Your knowledge and equivalent to the number of things encompassed by Your strength and equivalent to the number covered by Your Mercifulness.

O' Allah! Perfect Your bounties on me for the rest part of my life as You have done for the past, verily I am seeking means to You through Your Oneness, Your glorification, Your commendation, Your praise,

وَتَكْبِيرِكَ وَتَعْظِيمِكَ، وَبُنُورِكَ وَرَأْفَتِكَ، وَرَحْمَتِكَ وَعُلُوكَ،
وَجَمَالِكَ وَجَلَالِكَ، وَبِهَائِكَ وَسُلْطَانِكَ، وَقُدْرَتِكَ وَبِمُحَمَّدٍ وَآلِهِ
الطَّاهِرِينَ، أَلَّا تَحْرِمَنِي رِفْدَكَ وَفَوَائِدَكَ، فَإِنَّهُ لَا يَعْتَزُّ بِكَ لِكَثْرَةِ
مَا يَتَدَقَّقُ بِهِ عَوَائِقُ الْبُخْلِ، وَلَا يَنْقُصُ جُودَكَ تَقْصِيرٌ فِي شُكْرِ
نِعْمَتِكَ، وَلَا تُفْنِي خَزَائِنَ مَوَاهِبِكَ النَّعْمُ، وَلَا تَخَافُ ضَيْمَ إِمْلَاقٍ
فَتُكْذِبِي وَلَا يُلْحَقُكَ خَوْفٌ عُدْمٍ فَيَنْقُصَ فَيْضُ فَضْلِكَ.

اللَّهُمَّ ارْزُقْنِي قَلْبًا خَاشِعًا، وَيَقِينًا صَادِقًا، وَلِسَانًا ذَاكِرًا،
وَلَا تُؤْمِنِي مَكْرَكَ، وَلَا تَكْشِفْ عَنِّي سِتْرَكَ، وَلَا تُنْسِنِي ذِكْرَكَ،
وَلَا تُبَاعِدْنِي مِنْ جَوَارِكَ، وَلَا تَقْطَعْ عَنِّي مِنْ رَحْمَتِكَ، وَلَا تُؤْيِسْنِي
مِنْ رَوْحِكَ، وَكُنْ لِي أُنَيْسًا مِنْ كُلِّ وَحْشَةٍ، وَاعْصِمْنِي مِنْ كُلِّ
هَلَكَةٍ، وَنَجِّنِي مِنْ كُلِّ بَلَاءٍ، فَإِنَّكَ لَا تُخْلِفُ الْمِيعَادَ.

اللَّهُمَّ ارْزُقْنِي وَلَا تَضَعْ عَنِّي، وَزِدْنِي وَلَا تَنْقُصْنِي، وَارْحَمْنِي
وَلَا تُعَذِّبْنِي، وَانصُرْنِي وَلَا تَخْذُلْنِي، وَآثِرْنِي وَلَا تُؤْثِرْ عَلَيَّ،
وَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ الطَّيِّبِينَ الطَّاهِرِينَ، وَسَلِّمْ
تَسْلِيمًا كَثِيرًا.^١

١. البحار: ٢٤٠/٩٥، و مهج الدعوات: ١٣٧ بتفاوت يسير.

Your greatness, Your exaltedness, Your light, Your clemency, Your mercy, Your highness, Your gracefulness, Your majesty, Your magnificence, Your kingdom, Your power, and for the sake of Muhammad and his holy and pure progeny not to deprive me of Your favour and benefits, because too much request that outflow you did not make you to become miser, and not giving appreciation for Your favour did not decrease Your generosity, and Your store never exhausted due to Your gift, You don't fear of poverty talk much of becoming stingy, You don't fear of exhaustion so that You decrease Your favour on us.

O' Allah! Grant me a submissive mind, true certainty, tongue for Your remembrance, don't grant me tranquility from Your punishment and don't uncover Your veil from me, don't let me abandon Your remembrance, don't distance me from Your vicinity, don't cut me from Your mercy, don't let me loose hope in You, be my companion in every frighten circumstances, protect me from every destruction and rescued me from every tribulation, surely You never fail Your covenant.

O' Allah! Raise me and don't let me down, increase Your bounties on me and don't decrease it, have mercy on me and don't punish me, help me and don't disappoint me, favour me and don't affect me, may Allah's blessing and abundant peace be on Muhammad and on the pure and purified family of Muhammad.¹

1 - Al-Bihar 95: 240; Mahju Dda'wah: 137 with slit difference.

الباب الحادي عشر



في استحباب زيارة مولانا صاحب الزمان أرواحنا فداءه في كل زمان ومكان

قال العلامة المجلسي رحمه الله عليه: أعلم أنه يستحبّ زيارته صلوات الله عليه في كلّ مكان وزمان، وفي السرداب المقدّس، وعند قبور أجداده الطاهرين صلوات الله عليهم أجمعين أفضل، وفي الأزمنة الشريفة لاسيّما ليلة ميلاده وهي النصف من شعبان على الأصحّ، وليلة القدر التي تنزل عليه فيها الملائكة والروح أنسب.^١ يلزم في الزيارة التوجّه إلى ما نذكره:

الأول: عند التشرف في المشاهد المشرفة لأهل البيت عليهم السلام وفي الأماكن المقدّسة، يحصل للمتشرّف التمكّن للدعاء، لوجوده في مكان يوجب التوجّه إلى الله، فعليه الدعاء بتعجيل ظهور مولانا صاحب الزمان أرواحنا فداءه، وعليه المواظبة بالعمل بهذه الوظيفة الحياتية في كلّ الأماكن المقدّسة.

الثاني: يمكن للإنسان أن يزور صاحب العصر والزمان صلوات الله عليه في أيّ مكان شاء فينبغي بعد الزيارة في المشاهد المشرفة أن يتوجّه إليه ويزوره، فبقرائته الزيارة يجلى قلبه ويعمل بتكليفه.

١. البحار: ١٠٢/١١٩.

CHAPTER ELEVEN ON ZIYARAH (VISITING THROUGH SUPPLICATION).

THE RECOMMENDATION OF (Ziyarah) PAYING VISIT TO OUR MASTER, THE LEADER OF THE TIME (may our souls be sacrifice for him) AT ALL TIME AND PLACE.

Allamah Majlisi (may Allah have mercy on him) said: Be aware that it is recommended to pay visit to him (*peace be upon him*) at all place and time, and in the holy Tunnel and in the tombs of his great grandfathers (peace be on them). It is also recommended in the holy time like eve of his birthday that middle of the holy month of Sha'ban and on the Night of power (*Leilatul Qadr*) which the Angels and the pure souls shall be descending.¹

It is incumbent during the Ziyarah to concentrate on the followings:

Firstly: when you are opportune to be at any of the sacred tomb of Ahlulbayt (peace be on them) or any other holy places, the person who was opportune should be able to offer supplications for his presence in the places of concentration to Almighty Allah, he should offer the supplication for the quick reappearance of the leader of the time (may our souls be sacrifice for him), one should persist in such lively duty in every visited holy places.

Secondly: it is possible for any one to visit the leader of the time (*peace be upon him*) at any desired place, then it is better after visiting any holy and sacred places to concentrate in Imam's (Ziyarah) visit, by his reciting the Ziyarah his heart shall be clear while he observe his duty.

1 - Al-Bihar 102: 119.

في بيان إهداء ثواب الزيارات إلى مولانا صاحب الزمان أرواحنا فداه

يصحّ إهداء ثواب الزيارة إلى النبي ﷺ ، أو أحد الأئمة عليهم السلام .
 روى الشيخ بإسناده عن داود الصرمي قال : قلت لأبي الحسن الهادي عليه السلام : إنني
 زرت أباك وجعلت ذلك لك . فقال عليه السلام :
 لك من الله أجر وثواب عظيم ومنا المحمّدة .^١

بناء على هذا ، ففي هذا العصر الذي يكون مولانا صاحب الزمان أرواحنا فداه غائباً
 عن الأنظار ، ولا يكون عصر حضوره وظهوره ، ولا يقدر للأحباء أن يتشرفوا في
 أيّ وقت يشاؤون في الأمكنة المقدّسة المتعلّقة به صلوات الله عليه كالسرداب المقدّس
 ومسجد الكوفة ومسجد السهلة ومسجد المقدّس في جمكران ، يمكن لهم تلافي
 هذه الخسارة بإهداء ثواب الزيارة في الأماكن المقدّسة الأخرى إليه صلوات الله عليه
 ويمكن لهم كذلك أن يقرئوا زيارته صلوات الله عليه في الأماكن المقدّسة للتقرّب عند
 الله ولجلب عنايته إلى أنفسهم .

وقد وصلت عنايته إلى الآن إلى كثير من أحبّاء أهل البيت عليهم السلام في السرداب
 المقدّس وكذا في سائر الأماكن المقدّسة ، المذكورة في الكتب ونذكر الآن بعض
 زيارته صلوات الله عليه :



زيارة آل يس

قال الشيخ الجليل الطبرسي رحمه الله في كتاب «الإحتجاج» : خرج من الناحية
 المقدّسة إلى محمّد الحميري بعد الجواب عن المسائل التي سألها :

١ . مفتاح الجنّات : ٥٣١/١ .

**DONATING THE RECOMPENSE OF ZIYARAH TO
OUR MASTER, THE LEADER OF THE TIME** (may our
souls be sacrifice for him).

It is good to donate the recompense of *Ziyarah* to the Prophet (peace be on him and his progeny) or any of the Imams (peace be on them).

Sheikh has narrated through the chain of Daud Assarmi, I said to Abu Al-Hasan AL-Hadi (*peace be upon him*) that I have visited your father and have donated the reward to you, he (*peace be upon him*) said: Thanks for that, may Allah reward you greatly.¹

Base on this, this time that our master, the leader of the time (may our souls be sacrifice for him) is out of sight, and there is no specific time for his reappearance more so the well-wishers were not able to visit the sacred place that is attached with him (*peace be upon him*) like his holy Tunnel, Kufah Mosque, Sahlah Mosque, the holy Mosque of Jamkaran, then one can regain this great lost by donating the rewards of his *Ziyarah* in other holy places to him (*peace be upon him*). It is also possible to read his *Ziyarah* in the holy places for nearness to Allah and to incur Imam's consideration to himself.

Perhaps his consideration has reached a lot of well wishers to Ahlulbayt peace be upon them through his holy Tunnel likewise through other holy places that was mentioned in various books.

We shall mention some of his *Ziyarah* (*peace be upon him*).

[77]

ZIYARAH A'ALI YASEEN

Sheikh Tabrasi (may Allah have mercy on him) in his book "*Al-Ihtijaj*" said: it comes from the holy one to Muhammad Al-Humairi after answering the issues he tender before him:

1 - Miftahul Janaat 1: 531.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 لَا لِأَمْرِهِ تَعْقُلُونَ، وَلَا مِنْ أَوْلِيَائِهِ تَقْبَلُونَ، حِكْمَةٌ بِالْغَةِ فَمَا
 تُغْنِي النُّذْرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ
 الصَّالِحِينَ.

إذا أردتم التوجه بنا إلى الله تعالى وإلينا فقولوا كما قال الله تعالى:

«سَلَامٌ عَلَى آلِ يَسَّ»^١، السَّلَامُ عَلَيْكَ يَا دَاعِيَ اللَّهِ وَرَبَّانِي
 آيَاتِهِ، السَّلَامُ عَلَيْكَ يَا بَابَ اللَّهِ وَدَيَّانَ دِينِهِ، السَّلَامُ عَلَيْكَ يَا
 خَلِيفَةَ اللَّهِ وَنَاصِرَ حَقِّهِ.

السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَدَكِيلَ إِرَادَتِهِ، السَّلَامُ عَلَيْكَ يَا
 ثَالِي كِتَابِ اللَّهِ وَتَرْجُمَانَهُ، السَّلَامُ عَلَيْكَ فِي آثَاءِ لَيْلِكَ
 وَأَطْرَافِ نَهَارِكَ.

السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ فِي أَرْضِهِ، السَّلَامُ عَلَيْكَ يَا مِثْقَالَ
 اللَّهِ الَّذِي أَخَذَهُ وَوَكَّدَهُ، السَّلَامُ عَلَيْكَ يَا وَعْدَ اللَّهِ الَّذِي ضَمِنَهُ،
 السَّلَامُ عَلَيْكَ أَيُّهَا الْعَلَمُ الْمَنْصُوبُ، وَالْعِلْمُ الْمَصْبُوبُ،
 وَالْغَوْثُ وَالرَّحْمَةُ الْوَاسِعَةُ، وَعُدَا غَيْرَ مَكْذُوبٍ.

In the name of Allah, the Beneficent, the Merciful.

They did not understand Allah's commandment, they did not accept from His guides, the esteem wisdom, who is suffice from verses of warning save those that believe not, peace be on us and unto the good servants of Allah.

If you wanted to concentrate to Allah through us, you read as Allah the Most Exalted has said:

{peace be upon A'ali yaseen}¹ peace be upon you, O' the caller to the right path of Allah and teachers of His verses, peace be upon you, O' the door of Allah and the pious ones to His Religion, peace be upon you, O' the ambassador of Allah and helper of His right, peace be upon you, O' the proof of Allah and evidence of His wish, peace be upon you, the reciter of Allah's book and its translator, peace be upon you, at your midnight and the edge of your day time.

peace be upon you, O' the remnant of Allah on His Earth, peace be upon you, O' Allah's covenant that He hold and confirm, peace be upon you, O' Allah's covenant that He guaranteed, peace be upon you, the installed banner, the relief, the vast mercy and the undeniable covenant.

1 - Qur'an 37: 130.

السَّلَامُ عَلَيْكَ حِينَ تَقُومُ، السَّلَامُ عَلَيْكَ حِينَ تَقْعُدُ، السَّلَامُ
عَلَيْكَ حِينَ تَقْرَأُ وَتُبَيِّنُ، السَّلَامُ عَلَيْكَ حِينَ تُصَلِّي وَتَقْنُتُ،
السَّلَامُ عَلَيْكَ حِينَ تَرْكَعُ وَتَسْجُدُ.

السَّلَامُ عَلَيْكَ حِينَ تُهَلِّلُ وَتُكَبِّرُ، السَّلَامُ عَلَيْكَ حِينَ تَحْمَدُ
وَتَسْتَغْفِرُ، السَّلَامُ عَلَيْكَ حِينَ تُصْبِحُ وَتُمْسِي، السَّلَامُ عَلَيْكَ
فِي اللَّيْلِ إِذَا يَغْشَى وَالنَّهَارِ إِذَا تَجَلَّى، السَّلَامُ عَلَيْكَ أَيُّهَا
الْإِمَامُ الْمَأْمُونُ، السَّلَامُ عَلَيْكَ أَيُّهَا الْمُقَدَّمُ الْمَأْمُولُ، السَّلَامُ
عَلَيْكَ بِجَوَامِعِ السَّلَامِ.

أَشْهَدُكَ يَا مَوْلَايَ أَنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا
شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، لَا حَبِيبَ إِلَّا هُوَ وَأَهْلُهُ،
وَأَشْهَدُكَ يَا مَوْلَايَ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ حُجَّتُهُ، وَالْحَسَنَ
حُجَّتُهُ، وَالْحُسَيْنَ حُجَّتُهُ، وَعَلِيَّ بْنَ الْحُسَيْنِ حُجَّتُهُ، وَمُحَمَّدَ
بْنَ عَلِيٍّ حُجَّتُهُ، وَجَعْفَرَ بْنَ مُحَمَّدٍ حُجَّتُهُ، وَمُوسَى بْنَ جَعْفَرٍ
حُجَّتُهُ، وَعَلِيَّ بْنَ مُوسَى حُجَّتُهُ، وَمُحَمَّدَ بْنَ عَلِيٍّ حُجَّتُهُ، وَعَلِيَّ
بْنَ مُحَمَّدٍ حُجَّتُهُ، وَالْحَسَنَ بْنَ عَلِيٍّ حُجَّتُهُ، وَأَشْهَدُ أَنَّكَ حُجَّةُ
اللَّهِ.

Peace be upon when you stand, peace be upon you when you sit down, peace be upon you when you read the Qur'an and explain it, peace be upon you when you offer prayers and Qunut, peace be upon you when you bow down and prostrates.

Peace be upon you when you glorify and proclaim the greatness of Allah, peace be upon you when you prostrates and seek for forgiveness, peace be upon you in the morning and the night hour, peace be upon you in the night when the veil is drawn and at the noon when it is bright, peace be upon you the dependable Imams, peace be upon you the advance and an expected one, peace be upon you such a perfect and excellent peace.

O' my master! I solicit you to bear me witness that I testify that there is no god but Allah, He is Alone without obtaining any partner, and that Muhammad is His servant and Messenger, there is no any most beloved one to Allah except him and his family, O' my master you should also testify for me that I bear witness that Ali the commander of the faithful is His proof, Al-Hasan is His proof, Al-Husein is His proof, Ali son of Al-Husein is His proof, Muhammad son of Ali is His proof, Ja'afar son of Muhammad is His proof, Musa son of Ja'afar is His proof, Ali son of Musa is His proof, Muhammad son of Ali is His proof, Ali son of Muhammad is His proof, Al-Hasan son of Ali is His proof and I testify that you are His proof.

أَنْتُمْ الْأَوَّلُ وَالْآخِرُ، وَأَنْ رَجَعْتُكُمْ حَقُّ لَا رَيْبَ فِيهَا يَوْمَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا، وَأَنَّ الْمَوْتَ حَقُّ، وَأَنَّ نَاكِرًا وَنَكِيرًا حَقُّ، وَأَشْهَدُ أَنَّ النَّشْرَ حَقُّ، وَالْبَعْثَ حَقُّ، وَأَنَّ الصِّرَاطَ حَقُّ، وَالْمِرْصَادَ حَقُّ، وَالْمِيزَانَ حَقُّ، وَالْحَشَرَ حَقُّ، وَالْحِسَابَ حَقُّ، وَالْجَنَّةَ حَقُّ، وَالنَّارَ حَقُّ، وَالْوَعْدَ وَالْوَعْدَ بِهِمَا حَقُّ.

يَا مَوْلَايَ شَقِيٍّ مَنْ خَالَفَكَ، وَسَعِدَ مَنْ أَطَاعَكَ، فَاشْهَدْ عَلَيَّ مَا أَشْهَدُكَ عَلَيْهِ، وَأَنَا وَلِيُّ لَكَ، بَرِيءٌ مِنْ عَدُوِّكَ، فَالْحَقُّ مَا رَضِيتُمُوهُ، وَالْبَاطِلُ مَا سَخِطْتُمُوهُ، وَالْمَعْرُوفُ مَا أَمَرْتُمْ بِهِ، وَالْمُنْكَرُ مَا نَهَيْتُمْ عَنْهُ، فَنَفْسِي مُؤْمِنَةٌ بِاللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ، وَبِرَسُولِهِ وَبِأَمِيرِ الْمُؤْمِنِينَ وَبِكُمْ يَا مَوْلَايَ أَوْلَكُمْ وَآخِرَكُمْ، وَنُصْرَتِي مُعَدَّةٌ لَكُمْ، وَمَوَدَّتِي خَالِصَةٌ لَكُمْ آمِينَ آمِينَ.

الدعاء عقيب هذا القول:

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ اَنْ تُصَلِّيَ عَلٰى مُحَمَّدٍ نَبِيِّ رَحْمَتِكَ وَكَلِمَةِ نُوْرِكَ، وَاَنْ تَمْلَأَ قَلْبِيْ نُوْرَ الْيَقِيْنِ، وَصَدْرِيْ نُوْرَ الْاِيْمَانِ،

You people are the first and the last, and there is no doubt in your returning the day people's faith shall not benefit them, hence they did not believe before then. I testify that death is true, the Naaker and Nakeer are true, I bear witness that resurrection is true, rising from grave is true, the mountain of Sirat is true, the observation post is true, the measurement of all deeds is true, the assemble day is true, taking accountability is true, the Paradise and Hell fire are true, the reward and punishment are true.

O' my master, the unlucky is he who disobeyed you, the happy one is he who obeyed you, so testify for what I have solicit you for, I paid allegiance to you and I denounce Your enemy, the truth is what you are pleased with, and the false is what you dislike, the good deed is what you have ordered for and the bad deeds is what you have abstain people from. So my soul believes in Allah, His loneliness without partner and also believes in His Messenger and the commander of the faithful, O' my master! I believe in your beginning and ending, my help is prepared for you and my love is sincere to you (all).

Amen, Amen.

The following supplication is succeeding the Ziyarah:

O' Allah! I implore You to send blessing upon Muhammad, the Prophet of Your mercy and the word of Your light, fill my heart with the light of certainty and my mind with light of faith,

وَفِكْرِي نُورَ النَّيَّاتِ، وَعَزْمِي نُورَ الْعِلْمِ، وَقُوَّتِي نُورَ الْعَمَلِ،
وَلِسَانِي نُورَ الصِّدْقِ، وَدِينِي نُورَ الْبَصَائِرِ مِنْ عِنْدِكَ، وَبَصْرِي
نُورَ الضِّيَاءِ، وَسَمْعِي نُورَ الْحِكْمَةِ، وَمَوَدَّتِي نُورَ الْمُوَالَاةِ
لِمُحَمَّدٍ وَآلِهِ عَلَيْهِمُ السَّلَامُ، حَتَّى أَلْقَاكَ وَقَدْ وَفَيْتُ بِعَهْدِكَ
وَمِثَاقِكَ، فَتُغَشِّبْنِي رَحْمَتَكَ، يَا وَلِيَّ يَا حَمِيدٌ.

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ حُجَّتِكَ فِي اَرْضِكَ، وَخَلِيفَتِكَ فِي
بِلَادِكَ، وَالدَّاعِي إِلَى سَبِيلِكَ، وَالْقَائِمَ بِقِسْطِكَ، وَالثَّائِرَ بِأَمْرِكَ،
وَلِيَّ الْمُؤْمِنِينَ، وَبَوَارِ الْكَافِرِينَ، وَمُجَلِّي الظُّلْمَةِ، وَمُنِيرَ الْحَقِّ،
وَالنَّاطِقَ بِالْحِكْمَةِ وَالصِّدْقِ، وَكَلِمَتِكَ التَّامَّةِ فِي اَرْضِكَ،
الْمُرْتَقِبَ الْخَائِفَ، وَالْوَلِيَّ النَّاصِحَ، سَفِينَةَ النَّجَاةِ، وَعَلَمَ
الْهُدَى، وَنُورَ أَبْصَارِ الْوَرَى، وَخَيْرَ مَنْ تَقَمَّصَ وَارْتَدَى،
وَمُجَلِّي الْعَمَى، الَّذِي يَمْلَأُ الْأَرْضَ عَدْلًا وَقِسْطًا، كَمَا مِلَّتْ
ظُلْمًا وَجَوْرًا، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

اَللّٰهُمَّ صَلِّ عَلَى وَلِيِّكَ وَابْنِ أَوْلِيَائِكَ، الَّذِينَ فَرَضْتَ
طَاعَتَهُمْ، وَأَوْجَبْتَ حَقَّهُمْ، وَأَذْهَبْتَ عَنْهُمْ الرَّجْسَ، وَطَهَّرْتَهُمْ
تَطْهِيرًا.

and my thought with the light of good intention, and my determination with light of knowledge and my strength with light of good deeds and my tongue with the light of truthfulness and my Religion with light of foresight before You, and my sight with light of brightness and my hearings with light of wisdom and my love with the allegiance to Muhammad and his holy progeny, peace be on them, and cover me with Your mercy. O' the guardian and He who is praise worthy.

O' Allah! Send Your blessing upon Muhammad Your proof on Your land and Your ambassador in Your nations, the caller to Your course, the establiher of equity, he who revolt with Your command, the guardian of the faithful ones, he who ruin the unbelievers, the ouster of darkness, the laminator of the truth, the speaker with wisdom and truth, Your perfected words in Your land, the awaiting, the scared one, the guardian of the exhorters, the Ark of salvation, the banner of guidance, the light of mankind's sight, the best of those that cover with clothes, the light to the blinds, who shall fill the Earth with justice and equity as it was filled with oppressions and inequity, verily You possess power over all thing.

O' Allah! Send Your blessing to Your saint, the son of Your saints, those You have made their obedience incumbent on us and made their right compulsory for us, and take away from them all sorts of impurity and purified them a thorough purification.

اللَّهُمَّ انصُرْهُ، وانتَصِرْ بِهِ لِدِينِكَ، وانصُرْ بِهِ أَوْلِيَاءَكَ
وَأَوْلِيَاءَهُ، وشيَعَتَهُ وَأَنْصَارَهُ، واجْعَلْنَا مِنْهُمْ.

اللَّهُمَّ أعِذْهُ مِنْ شَرِّ كُلِّ بَاغٍ وَطَاغٍ، وَمِنْ شَرِّ جَمِيعِ خَلْقِكَ،
وَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ، وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ،
وَاحْرُسْهُ وَامْنَعْهُ مِنْ أَنْ يُوْصَلَ إِلَيْهِ بِسُوءٍ، وَاحْفَظْ فِيهِ رَسُولَكَ
وَأَلَّ رَسُولِكَ، وَأَظْهِرْ بِهِ الْعَدْلَ، وَأَيِّدْهُ بِالنَّصْرِ.

وانصُرْ ناصِرِيهِ، وَاخْذُلْ خَاذِلِيهِ، واقْصِمْ قاصِمِيهِ، واقْصِمْ
بِهِ جَبَابِرَةَ الْكُفْرِ، وَاقْتُلْ بِهِ الْكُفَّارَ وَالْمُنَافِقِينَ وَجَمِيعَ
الْمُلْحِدِينَ، حَيْثُ كَانُوا مِنْ مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا، بَرِّهَا
وَبَحْرِهَا، وَاْمَلًا بِهِ الْأَرْضَ عَدْلًا، وَأَظْهِرْ بِهِ دِينَ نَبِيِّكَ صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ.

واجْعَلْنِي اللَّهُمَّ مِنْ أَنْصَارِهِ وَأَعْوَانِهِ، وَأَتْبَاعِهِ وَشَيْعَتِهِ،
وَأَرِنِي فِي آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ مَا يَأْمُلُونَ، وَفِي عَدُوِّهِمْ
مَا يَحْذَرُونَ، إِلَهَ الْحَقِّ آمِينَ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا أَرْحَمَ
الرَّاحِمِينَ^١.

١. الإحتجاج: ٣١٦/٢، البحار: ٢/٩٤، معادن الحكمة: ٢٩١/٢.

O' Allah! Assist him and make Your Religion victorious through him, let Your supporter and his supporter be victorious through him, including his followers and his helper and count us among them.

O' Allah! Preserve him from the evils of every oppressors and aggressors and from the evils of all creation, protect him from the evils at his front, back, right and left side, guide him and avoid every one that may cause evils to him. Preserve Your Prophet and the family of the Prophet through him, manifest justice through him and support him with victory and assist his helpers and debase his enemy and destroy who wanted to exterminate him, and exterminate through him all the tyrannical unbelievers and kill all the disbelievers through him, including the hypocrites and the atheists wherever they are, in the east and the west of the Earth, on its land or its sea, and fill the Earth through him with justice and make obvious through him the Religion of Your Prophet, may Allah's blessing be upon him and upon his family.

O' Allah! Make me among his helpers, supporters, followers, and adherents and let me envisage the aspiration of the family of Muhammad, peace be on them and what they feared of from their enemies.

O' the Lord of all truth; Amen, O' the possessor of all glory and honour, O' the Most Merciful of the merciful.¹

1 - Al-Ihtijaj 2: 316; Al-Bihar 94: 2; Ma'adinul Hikmah 2: 291.



زيارة الندبة

قال العلامة المجلسي: قال أبو علي الحسن بن أشناس: وأخبرنا أبوالمفضل محمد بن عبد الله الشيباني أن أبا جعفر محمد بن عبد الله بن جعفر الحميري أخبره وأجاز له جميع ما رواه أنه خرج إليه توقيع من الناحية المقدسة حرسها الله بعد المسائل التي سألها والصلاة والتوجه أوله:^١

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا لِأَمْرِ اللَّهِ تَعْقِلُونَ، وَلَا مِنْ أَوْلِيَائِهِ تَقْبَلُونَ، حِكْمَةٌ بِالْغَةِ فَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ، وَالسَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.

فإذا أردتم التوجه بنا إلى الله تعالى وإلينا فقولوا كما قال الله تعالى:

«سَلَامٌ عَلَى آلِ يَاسِينَ»، ذَلِكَ هُوَ الْفَضْلُ الْمُبِينُ، وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ، لِمَنْ يَهْدِيهِ صِرَاطُهُ الْمُسْتَقِيمَ، قَدْ آتَاكُمْ اللَّهُ يَا آلَ يَاسِينَ خِلَافَتَهُ، وَعَلِمَ مَجَارِي أَمْرِهِ، فِيمَا قَضَاهُ وَدَبَّرَهُ وَرَتَّبَهُ وَأَرَادَهُ فِي مَلَكُوتِهِ، فَكَشَفَ لَكُمْ الْغِطَاءَ، وَأَنْتُمْ خَزَنَتُهُ

١. لم يذكر العلامة المجلسي ﷺ كيفية الصلاة، ونقلناها في «باب الصلوات».

[78]

THE ZIYARAH OF NUDBAH.

Allamah Majlisi said: Abu Ali Al-Hasan bn Ashnas said: Abu Mufaddal Muhammad bn Abdullah Ashaibani informed me that Abu Ja'afar Muhammad bn Abdullah bn Ja'afar Al-Humairi informed and permitted him all that has been narrated to him with the signature of the holy Imam (may Allah guard him) after I have tendered my question before him.¹

In the name of Allah, the Beneficent, the Merciful.

They did not understand Allah's commandments, they did not accept from His saints, the esteem wisdom. Who is sufficed from the verses and warning save those that believe not. Peace be on us and unto the servants of Allah.

If you wanted to concentrates to Allah through us, you read as Allah the most exalted has said:

{peace be upon A'ali Yaseen} that is the manifested favour of Allah, Allah is the possessor of favour and exaltedness, for him whom He has guided to His right path, surely O' the family of Yaseen, Allah has bestowed His ambassadorship on you, and knowledge of His orders for what He has decreed, organized, arranged and desired to happen in His kingdom. He then uncovered the veil for you, You (all) are His reposition,

1 - Allamah Majlisi (may Allah have mercy on him) did not mention how to offer the prayer but we have quoted it in the chapter of prayers.

وَشُهَدَاؤُهُ، وَعُلَمَاؤُهُ وَأَمَنَّاؤُهُ، سَاسَةُ الْعِبَادِ، وَأَرْكَانُ الْبِلَادِ،
وَقُضَاةُ الْأَحْكَامِ، وَأَبْوَابُ الْإِيمَانِ، وَسُلَالَةُ النَّبِيِّينَ، وَصَفْوَةُ
الْمُرْسَلِينَ، وَعِثْرَةُ خَيْرَةِ رَبِّ الْعَالَمِينَ.

وَمَنْ تَقْدِيرِهِ مَنَاحِ الْعَطَاءِ بِكُمْ إِنْفَاذُهُ مَحْتُومًا مَقْرُونًا، فَمَا
شَيْءٌ مِنْهُ إِلَّا وَأَنْتُمْ لَهُ السَّبَبُ، وَإِلَيْهِ السَّبِيلُ، خِيَارُهُ لَوْلِيِّكُمْ
نِعْمَةً، وَانْتِقَامُهُ مِنْ عَدُوِّكُمْ سَخْطَةً، فَلَا نَجَاةَ وَلَا مَفْزَعَ إِلَّا
أَنْتُمْ، وَلَا مَذْهَبَ عَنْكُمْ، يَا أَعْيُنَ اللَّهِ النَّاطِرَةِ، وَحَمَلَةَ مَعْرِفَتِهِ،
وَمَسَاكِينَ تَوْحِيدِهِ فِي أَرْضِهِ وَسَمَائِهِ.

وَأَنْتَ يَا حُجَّةَ اللَّهِ وَبَقِيَّتَهُ كَمَالُ نِعْمَتِهِ، وَوَارِثُ أَنْبِيَائِهِ
وَخُلَفَائِهِ مَا بَلَغْنَاهُ مِنْ دَهْرِنَا، وَصَاحِبُ الرَّجْعَةِ لَوْعَدِ رَبِّنَا الَّتِي
فِيهَا دَوْلَةُ الْحَقِّ وَفَرَجُنَا وَنَصْرُ اللَّهِ لَنَا وَعِزُّنَا.

السَّلَامُ عَلَيْكَ أَيُّهَا الْعَلَمُ الْمَنْصُوبُ، وَالْعِلْمُ الْمَصْبُوبُ،
وَالْغَوْثُ وَالرَّحْمَةُ الْوَاسِعَةُ، وَعَدَاً غَيْرَ مَكْذُوبٍ، السَّلَامُ عَلَيْكَ
يَا صَاحِبَ الْمَرَأَى وَالْمَسْمَعِ، الَّذِي بَعَيْنِ اللَّهِ مَوَاطِئُهُ، وَبَيْدِ اللَّهِ
عُهُودُهُ، وَبِقُدْرَةِ اللَّهِ سُلْطَانُهُ.

witness, scholars and His trustees, you (all) are the administrators of the servants, the pillars of His countries, the judges of the laws, the door of faith, the descendants of the Prophets and the chosen Messengers, the progeny of the choice of the Lord of the worlds.

It is due to you the measure of His none refundable gift is compulsorily granted, nothing from Him except you (all) are the cause and the path to Him, choosing you (all) as His guide to us is a blessing for us, and His revenge from your enemy is due to His dissatisfaction with them, there is no salvation nor recourse except through you and there is no any other creed apart from yours. O' the eye of Allah, the holder of His science and the house of His Monotheism on His Earth and in the Heaven.

You are Allah's proof and remnant of His perfected favour, the inheritor of His Prophets and the ambassador for what reaches them in this world and you are the possessor of returning to this world due to our Lord's covenant, where the authentic nation shall be establish and there we shall obtained our relief, Allah's assistance and dignity.

Peace be upon you, O' the established banner, the poured knowledge, the vast relief and mercy, the undoubted covenant, peace be upon you, he who view and hears, who sight of Allah is his covenantor, whose covenant is in the hands of Allah and his reign is by Allah's power.

أَنْتَ الْحَلِيمُ الَّذِي لَا تُعَجِّلُهُ الْعَصَبِيَّةُ^١، وَالْكَرِيمُ الَّذِي لَا تُبْخِلُهُ
الْحَفِيزَةُ، وَالْعَالِمُ الَّذِي لَا تُجْهِلُهُ الْحَمِيَّةُ، مُجَاهِدْتُكَ فِي اللَّهِ
ذَاتُ مَشِيَّةِ اللَّهِ، وَمُقَارَعَتُكَ فِي اللَّهِ ذَاتُ انْتِقَامِ اللَّهِ، وَصَبْرُكَ فِي
اللَّهِ ذُو أَنَاةِ اللَّهِ، وَشُكْرُكَ لِلَّهِ ذُو مَزِيدِ اللَّهِ وَرَحْمَتِهِ.

السَّلَامُ عَلَيْكَ يَا مُحْفُوظاً بِاللَّهِ، اللَّهُ نُورٌ أَمَامِهِ وَوَرَائِهِ،
وَيَمِينِهِ وَشِمَالِهِ، وَفَوْقِهِ وَتَحْتِهِ، يَا مَحْرُوزاً فِي قُدْرَةِ اللَّهِ، اللَّهُ
نُورٌ سَمِعِهِ وَبَصَرِهِ، وَيَا وَعْدَ اللَّهِ الَّذِي ضَمِنَهُ، وَيَا مِيثَاقَ اللَّهِ
الَّذِي أَخَذَهُ وَوَكَّدَهُ.

السَّلَامُ عَلَيْكَ يَا دَاعِيَ اللَّهِ وَرَبَّانِي آيَاتِهِ، السَّلَامُ عَلَيْكَ يَا
بَابَ اللَّهِ وَدَيَّانَ دِينِهِ، السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ اللَّهِ وَنَاصِرَ حَقِّهِ،
السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَدَكِيلَ إِرَادَتِهِ، السَّلَامُ عَلَيْكَ يَا تَالِي
كِتَابِ اللَّهِ وَتَرْجُمَانَهُ، السَّلَامُ عَلَيْكَ فِي آنَاءِ لَيْلِكَ وَأَطْرَافِ
نَهَارِكَ.

السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ فِي أَرْضِهِ، السَّلَامُ عَلَيْكَ حِينَ
تُقُومُ، السَّلَامُ عَلَيْكَ حِينَ تَقْعُدُ، السَّلَامُ عَلَيْكَ حِينَ تَقْرَأُ

١. الغضب خ، المعصية خ.

You are the tolerant whose annoyance¹ did not make him haste in decision, the openhanded whose anger will not make him to become miser, the acquainted whose enthusiasm did not make him to become ignorant, your struggle is in the course of Allah and His wishes, your fighting is in the course of Allah with His revenge, your patient is in the course of Allah with Allah's endurance, your commendation of Allah increases His bounty and mercy on you.

Peace be upon you, O' he who is protected by Allah, Allah is the light in his front, back, right, and left side, upper side and down, O' he who is preserved by Allah's power, Allah is the light of his hearing and seeing, O' the Allah's covenant that He guaranteed, O' Allah's covenant that He uphold and confirm, peace be upon you, O' the caller to Allah's course and the teacher of His verses.

Peace be upon you, O' the door of Allah and the pious of His Religion, peace be upon you, O' the ambassador of Allah and the supporter of His right, peace be upon you, O' the proof of Allah and the evidence of His desire, peace be upon you, the reciter of Allah's Book and the translator, peace be upon you in your dark night and the edge of your day light.

Peace be upon you, O' the remnant of Allah in His land, peace be upon you whenever you stand, peace be upon you whenever you sit down, peace be upon you whenever you read Qur'an

1 - Annoyance or to become guilty.

وَتُبَيِّنُ، السَّلَامُ عَلَيْكَ حِينَ تُصَلِّي وَتَقْنُتُ، السَّلَامُ عَلَيْكَ حِينَ
تَرْكَعُ وَتَسْجُدُ، السَّلَامُ عَلَيْكَ حِينَ تُعَوِّذُ وَتُسَبِّحُ، السَّلَامُ عَلَيْكَ
حِينَ تُهَلِّلُ وَتُكَبِّرُ، السَّلَامُ عَلَيْكَ حِينَ تَحْمَدُ وَتَسْتَغْفِرُ، السَّلَامُ
عَلَيْكَ حِينَ تُمَجِّدُ وَتَمْدَحُ، السَّلَامُ عَلَيْكَ حِينَ تُمْسِي وَتُصْبِحُ،
السَّلَامُ عَلَيْكَ فِي اللَّيْلِ إِذَا يَغْشَى، وَ[فِي] النَّهَارِ إِذَا تَجَلَّى،
وَالْآخِرَةُ وَالْأُولَى.

السَّلَامُ عَلَيْكُمْ يَا حُجَجَ اللَّهِ وَرُغَاتِنَا، وَهُدَاتِنَا وَدُعَاتِنَا،
وَقَادَتِنَا وَأَيَّمَتِنَا، وَسَادَتِنَا وَمَوَالِينَا، السَّلَامُ عَلَيْكُمْ أَنْتُمْ نُورُنَا،
وَأَنْتُمْ جَاهُنَا أَوْقَاتُ صَلَاتِنَا (صَلَوَاتِنَا)، وَعِصْمَتُنَا بِكُمْ لِدُعَائِنَا
وَصَلَاتِنَا، وَصِيَامِنَا وَاسْتِغْفَارِنَا، وَسَائِرِ أَعْمَالِنَا، السَّلَامُ عَلَيْكَ
أَيُّهَا الْإِمَامُ الْمَأْمُونُ، السَّلَامُ عَلَيْكَ أَيُّهَا الْإِمَامُ الْمُقَدَّمُ
الْمَأْمُولُ، السَّلَامُ عَلَيْكَ بِجَوَامِعِ السَّلَامِ.

أَشْهَدُكَ يَا مَوْلَايَ أَنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ وَحْدَهُ
وَحْدَهُ، لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، لَا حَبِيبَ إِلَّا
هُوَ وَأَهْلُهُ، وَأَنَّ أَمِيرَ الْمُؤْمِنِينَ حُجَّتَهُ، وَأَنَّ الْحَسَنَ حُجَّتَهُ، وَأَنَّ
الْحُسَيْنَ حُجَّتَهُ، وَأَنَّ عَلِيَّ بْنَ الْحُسَيْنِ حُجَّتَهُ، وَأَنَّ مُحَمَّدَ بْنَ

and explain it, peace be upon you whenever you offer prayer and Qunut, peace be upon you whenever you bow down and prostrates, peace be upon you whenever you glorifies and proclaim the greatness of Allah, peace be upon you whenever you praise Allah and seek for forgiveness, peace be upon you when you glorified and extolled Allah, peace be upon you in the night when the veil is drawn and in the day when it is bright, peace be upon from the beginning and the last.

Peace be upon you, the Allah's proves and our controllers, our guides, our callers, our leaders, our Imams, our chiefs, and our masters. Peace be upon you (all) you are our light, you are our glory in the time of our prayer, and our guard in our supplications, prayers, fasting, repentance and our other activities, peace be upon you, O' the protected Imam, peace be upon you, O' the advanced and the expected leader, peace be upon you with the most perfected peace.

O' my master, I solicit you to bear me witness that, I testify that there is no god but Allah, He is Alone without obtaining any partner and that Muhammad is His servant and Messenger, there is no any most beloved one to Allah except him and his holy family. O' my master you should also testify for me that I bear witness that Ali the commander of the faithful is His proof, Al-Hasan is His proof, Al-Husein is His proof, Ali son of Al-Husein is His proof, Muhammad son of

عَلِيٍّ حُجَّتُهُ، وَأَنَّ جَعْفَرَ بْنَ مُحَمَّدٍ حُجَّتُهُ، وَأَنَّ مُوسَى بْنَ جَعْفَرٍ حُجَّتُهُ، وَأَنَّ عَلِيَّ بْنَ مُوسَى حُجَّتُهُ، وَأَنَّ مُحَمَّدَ بْنَ عَلِيٍّ حُجَّتُهُ، وَأَنَّ عَلِيَّ بْنَ مُحَمَّدٍ حُجَّتُهُ، وَأَنَّ الْحَسَنَ بْنَ عَلِيٍّ حُجَّتُهُ، وَأَنْتَ حُجَّتُهُ، وَأَنَّ الْأَنْبِيَاءَ دُعَاةٌ وَهُدَاةٌ رُشْدِكُمْ.

أَنْتُمْ الْأَوَّلُ وَالْآخِرُ وَخَاتِمَتُهُ، وَأَنَّ رَجَعْتَكُمْ حَقٌّ لَا شَكَّ فِيهَا يَوْمَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا، وَأَنَّ الْمَوْتَ حَقٌّ، وَأَشْهَدُ أَنَّ مُنْكَرًا وَنَكِيرًا حَقٌّ، وَأَنَّ النَّشْرَ حَقٌّ وَالْبَعْثَ حَقٌّ، وَأَنَّ الصِّرَاطَ حَقٌّ، وَالْمِرْصَادَ حَقٌّ، وَأَنَّ الْمِيزَانَ حَقٌّ وَالْحِسَابَ حَقٌّ، وَأَنَّ الْجَنَّةَ وَالنَّارَ حَقٌّ، وَالْجَزَاءَ بِهِمَا لِلْوَعْدِ وَالْوَعِيدِ حَقٌّ.

وَأَنْتُمْ لِلشَّفَاعَةِ حَقٌّ، لَا تُرَدُّونَ وَلَا تَسْبِقُونَ بِمَشِيَّةِ اللَّهِ، وَبِأَمْرِهِ تَعْمَلُونَ، وَلِلَّهِ الرَّحْمَةُ وَالْكَلِمَةُ الْعُلْيَا، وَبِيَدِهِ الْحُسْنَى، وَحُجَّةُ اللَّهِ النَّعْمَى (الْعُظْمَى)، خَلَقَ الْجِنَّ وَالْإِنْسَ لِعِبَادَتِهِ، أَرَادَ مِنْ عِبَادِهِ عِبَادَتَهُ فَشَقِيٌّ وَسَعِيدٌ، قَدْ شَقِيَ مَنْ خَالَفَكُمْ، وَسَعِدَ مَنْ أَطَاعَكُمْ.

وَأَنْتَ يَا مَوْلَايَ فَاشْهَدْ بِمَا أَشْهَدُكَ عَلَيْهِ، تَخْزُنُهُ وَتَحْفَظُهُ

Ali is His proof, Ja'afar son of Muhammad is His proof, Musa son of Ja'afar is His proof, Ali son of Musa is His proof, Muhammad son of Ali is His proof, Ali son of Muhammad is His proof, Al-Hasan son of Ali is His proof and I bear witness that you are His proof and the Prophets, the callers, and other guides are you guide.

You (all) are the first, last and conclusion, and there is no doubt in your returning the day faith shall not benefit those that did not believe before then. I bear witness that death is true, Munkar and Nakeer are true, the resurrection is true, rising from the grave is true, the mountain of Sirat is true, the observation point is true, the measurement of all deeds is true, the accountability is true, the Paradise and Hell fire are true, and the recompense with reward and punishment are true.

I also testify that you (all) are the true intercessors, by the wish of Allah no one shall precedes you nor shall you be rejected, belongs to Allah all mercy and exalted word and He is in possession of all goods. The proof of Allah is great, He created the Jinn and men for His servitudes, He desired His servitudes for His servants, either to unlucky or lucky ones. Verily he who disobeyed you is unlucky and he who obeys you is a lucky one.

O' my master, bear witness to what I have solicited to you, keep and preserve it

لِي عِنْدَكَ، أَمُوتْ عَلَيْهِ، وَأَنْشُرْ عَلَيْهِ، وَأَقِفْ بِهِ وَلِيًّا لَكَ، بَرِيئًا
 مِنْ عَدُوِّكَ، مَاقِتًا لِمَنْ أَبْغَضَكُمْ، وَادًّا لِمَنْ أَحَبَّكُمْ، فَالْحَقُّ مَا
 رَضِيتُمُوهُ، وَالْبَاطِلُ مَا سَخِطْتُمُوهُ، وَالْمَعْرُوفُ مَا أَمَرْتُمْ بِهِ،
 وَالْمُنْكَرُ مَا نَهَيْتُمْ عَنْهُ، وَالْقَضَاءُ الْمُثْبِتُ مَا اسْتَأْثَرْتُمْ بِهِ
 مَشِيئَتَكُمْ، وَالْمَمْحُورُ مَا لَا اسْتَأْثَرْتُمْ بِهِ سُنَّتَكُمْ.

فَلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، مُحَمَّدٌ عَبْدُهُ وَرَسُولُهُ،
 عَلِيُّ أَمِيرِ الْمُؤْمِنِينَ حُجَّتُهُ، الْحَسَنُ حُجَّتُهُ، الْحُسَيْنُ حُجَّتُهُ،
 عَلِيُّ حُجَّتُهُ، مُحَمَّدٌ حُجَّتُهُ، جَعْفَرُ حُجَّتُهُ، مُوسَى حُجَّتُهُ، عَلِيُّ
 حُجَّتُهُ، مُحَمَّدٌ حُجَّتُهُ، عَلِيُّ حُجَّتُهُ، الْحَسَنُ حُجَّتُهُ، أَنْتَ حُجَّتُهُ،
 أَنْتُمْ حُجَجُهُ وَبَرَاهِينُهُ.

أَنَا يَا مَوْلَايَ مُسْتَبَشِّرٌ بِالْبَيْعَةِ الَّتِي أَخَذَ اللَّهُ عَلَيَّ شَرْطَهُ قِتَالًا
 فِي سَبِيلِهِ اشْتَرَى بِهِ أَنْفُسَ الْمُؤْمِنِينَ، فَنَفْسِي مُؤْمِنَةٌ بِاللَّهِ وَحْدَهُ
 لَا شَرِيكَ لَهُ، وَرَسُولِهِ وَبِأَمِيرِ الْمُؤْمِنِينَ، وَبِكُمْ يَا مَوْلَايَ،
 أَوْلَكُمْ وَآخِرَكُمْ، وَنُصْرَتِي لَكُمْ مُعَدَّةٌ، وَمَوَدَّتِي خَالِصَةٌ لَكُمْ،
 وَبِرَائَتِي مِنْ أَعْدَائِكُمْ أَهْلِ الْحِرْدَةِ وَالْجِدَالِ ثَابِتَةٌ، لِثَارِكُمْ أَنَا
 وَلِيِّي وَحِيدٌ، وَاللَّهُ إِلَهُ الْحَقِّ يَجْعَلُنِي كَذَلِكَ، آمِينَ آمِينَ.

in your custody for me, I should be resurrected on this condition, I should keep it up with your allegiance and enmity to your enemy, and abhorrent with those that detested with you, and cordial with those that love you, the truth is what you are pleased with and falsehood is what you dislike, the good deeds is what you have commanded and the bad deeds is what you have abstain people from, the positive decree is what your wishes has engrosses, the obliteration is what your custom has engrosses.

So there is no god except Allah, He is Alone without any associates, Muhammad is His servant and Messenger, Ali the commander of the faithful is His proof, Al-Hasan is His proof, Al-Husein is His proof, Ali son of Al-Husein is His proof, Muhammad son of Ali is His proof, Ja'afar son of Muhammad is His proof, Musa son of Ja'afar is His proof, Ali son of Musa is His proof, Muhammad son of Ali is His proof, Ali son of Muhammad is His proof, Al-Hasan son of Ali is His proof and you are His proof and His evidence on His creatures.

O' my master I am glad with the transaction of Allah on my behalf which its condition is fighting in His course by buying the soul of the believers, my soul is fully believe in Allah, His loneliness without any associates, my soul also believe in His Prophet and the commander of the faithful, and with you, O' my master, your (all) beginning and ending, my assistance is fully prepared for you, and my love is sincerely for you. I denounce your enemies, the people of rancour and firm controversies, I am peerless in your revolution, May Allah, and the Lord makes me like that! Amen, Amen.

مَنْ لِي إِلَّا أَنْتَ فِيمَا دِنْتُ، وَاعْتَصَمْتُ بِكَ فِيهِ، تَحْرُسْنِي
فِيمَا تَقَرَّبْتُ بِهِ إِلَيْكَ، يَا وَفَايَةَ اللَّهِ وَسِرَّهُ وَبَرَكَتَهُ، أَغْنِنِي
[أَذْنِنِي، أَعْنِي] أَذْرِكُنِي، صَلِّنِي بِكَ وَلَا تَقْطَعْنِي.

اللَّهُمَّ إِلَيْكَ بِهِمْ تَوَسَّلِي وَتَقَرَّبِي. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وآلِهِ، وَصَلِّنِي بِهِمْ وَلَا تَقْطَعْنِي. اللَّهُمَّ بِحُجَّتِكَ وَاعْصِمْنِي،
وَسَلَامُكَ عَلَى آلِ يَسَّ، مَوْلَايَ أَنْتَ الْجَاهُ عِنْدَ اللَّهِ رَبِّكَ
وَرَبِّي، [إِنَّهُ حَمِيدٌ مَجِيدٌ].

الدعاء بعقب القول: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَهُ مِنْ
كُلِّكَ (ذَلِكَ) فَاسْتَقَرَّ فِيكَ، فَلَا يَخْرُجُ مِنْكَ إِلَى شَيْءٍ أَبَدًا، أَيَا
كَيْتُونُ أَيَا مَكُونُ، أَيَا مُتَعَالُ، أَيَا مُتَقَدِّسُ، أَيَا مُتَرَحِّمُ، أَيَا
مُتَرَفِّفُ، أَيَا مُتَحَنِّنُ.

أَسْأَلُكَ كَمَا خَلَقْتَهُ غَضًّا أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ نَبِيِّ رَحْمَتِكَ،
وَكَلِمَةِ نُورِكَ، وَوَالِدِ هُدَاةِ رَحْمَتِكَ، وَامْلَأْ قَلْبِي نُورَ الْيَقِينِ،
وَصَدْرِي نُورَ الْإِيمَانِ، وَفِكْرِي نُورَ الشَّبَاتِ، وَعَزْمِي نُورَ
التَّوْفِيقِ، وَذُكَايِي نُورَ الْعِلْمِ، وَقُوَّتِي نُورَ الْعَمَلِ، وَلِسَانِي نُورَ
الصِّدْقِ، وَدِينِي نُورَ الْبَصَائِرِ مِنْ عِنْدِكَ، وَبَصْرِي نُورَ الضِّيَاءِ،

I don't have any one except you, so draw me near to yourself so that I hold you tight, guard me for what shall make me near to you, O' Allah's guard, His veil, and His Benediction, help me (be closer to me and assist me) accept me, join me to yourself and don't cut away from me.

O' Allah! Through them I seek nearness and means to You, O' Allah! Send blessing to Muhammad and his holy family, join me with them and don't cut me away from them.

O' Allah! Guard me with Your proof and may Your peace be upon the family of Yaseen, O' my master you are very prominent before Allah, Your Lord and my Lord. [Verily praising and glorification belongs to Him].

This is the supplication that precedes this saying:

O' Allah! I requested from You by Your name that You created from Your whole and constant in You, it will not out of You forever, O' the Existence, O' the Hidden one, O' the exalted one, O' the Holy one, O' the Most Merciful, O' the Compassionate, O' the Affectionate.

I requested from You as You have created him humbly to send Your blessing to Muhammad, the Prophet of mercy, the light of Your word, the father of the guides to Your mercy, fill my mind with light of certainty, and my heart with light of faith, and my thought with light of firmness, and my determination with light of success, and my intelligence with light of knowledge and my strength with light of action, and my tongue with light of truthfulness, and my Religion with light of foresight from You, and my sight with light of brightness,

وَسَمْعِي نُورَ وَعْيِ الْحِكْمَةِ، وَمَوَدَّتِي نُورَ الْمُوَالَاةِ لِمُحَمَّدٍ
وَالِهِ عَلَيْهِمُ السَّلَامُ، وَيَقِينِي قُوَّةَ الْبَرَاءَةِ مِنْ أَعْدَاءِ مُحَمَّدٍ
وَأَعْدَاءِ آلِ مُحَمَّدٍ، حَتَّى أَلْقَاكَ وَقَدْ وَفَيْتُ بِعَهْدِكَ وَمِيثَاقِكَ،
فَلْتَسْغِنِي رَحْمَتُكَ، يَا وَلِيَّيَ يَا حَمِيدُ، بِمَرَاكَ وَمَسْمَعِكَ يَا حُجَّةَ
اللَّهِ دُعَائِي، فَوَفِّني مُنْجِزَاتِ إِبَابَتِي، أَعْتَصِمُ بِكَ، مَعَكَ مَعَكَ
مَعَكَ سَمْعِي وَرِضَايَ يَا كَرِيمٌ^١.



زيارة مولانا صاحب الزمان أرواحنا فداه

في يوم الجمعة

رواها السيّد الأجلّ في «جمال الأسبوع»:

السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ فِي أَرْضِهِ، السَّلَامُ عَلَيْكَ يَا عَيْنَ
اللَّهِ فِي خَلْقِهِ، السَّلَامُ عَلَيْكَ يَا نُورَ اللَّهِ الَّذِي يَهْتَدِي بِهِ
الْمُهْتَدُونَ، وَيُفَرِّجُ بِهِ عَنِ الْمُؤْمِنِينَ، السَّلَامُ عَلَيْكَ أَيُّهَا
الْمُهَذَّبُ الْخَائِفُ.

السَّلَامُ عَلَيْكَ أَيُّهَا الْوَلِيُّ النَّاصِحُ، السَّلَامُ عَلَيْكَ يَا سَفِينَةَ

١. المزار الكبير: ٥٦٧، البحار: ٣٦/٩٤، وفي مصباح الزائر: ٤٣٠ بتفاوت يسير.

and my hearing with light of consciousness of wisdom, and my love with light of allegiance to Muhammad and his holy families, peace be on them.

And my certainty with strength of denouncing the enemies of Muhammad and his holy family till I meet with You, verily I have fulfill Your promise and covenant with me, so extend Your mercy on me, O' my Guardian, the praise worthy one, O' the proof of Allah, with Your sight and hearing of my supplications, so grant and accomplish the acceptance of my requests, I shall hold tight to You, with You! With You! With You! My hearing and contentedness, O' the bountiful.¹

[79]

**ZIYARAH OF OUR MASTER, THE LEADER OF
THE TIME (may our souls be sacrifice for him) ON
FRIDAY.**

Sayyid Al-Ajal has narrated it in "Jamalil Usbuy".

Peace be upon you, O' the proof of Allah on His Earth, peace be upon you, the Allah's sight on His creations, peace be upon you, the light of Allah that guided ones guides through it, and the believers relief through him, peace be upon you the well mannered and scared one.

*Peace be upon you, the exhorter's guide,
peace be upon you, the Ark of*

1 - Al-Mizaarul Kabeer: 567; Al-Bihar 94: 36; Misbaahu Zza'ir: 430 with some slit difference.

النَّجَاة، السَّلَامُ عَلَيْكَ يَا عَيْنَ الْحَيَاةِ، السَّلَامُ عَلَيْكَ صَلَّى اللَّهُ
عَلَيْكَ وَعَلَى آلِ بَيْتِكَ الطَّيِّبِينَ الطَّاهِرِينَ، السَّلَامُ عَلَيْكَ عَجَّلَ
اللَّهُ لَكَ مَا وَعَدَكَ مِنَ النَّصْرِ وَظُهُورِ الْأَمْرِ.

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ، أَنَا مَوْلَاكَ، عَارِفُ بِأَوْلَاكَ
وَأَحْرَاكَ، أَتَقَرَّبُ إِلَى اللَّهِ تَعَالَى بِكَ وَبِآلِ بَيْتِكَ، وَأَنْتَ ظَرْفُ
ظُهُورِكَ وَظُهُورُ الْحَقِّ عَلَى يَدَيْكَ، وَأَسْأَلُ اللَّهَ أَنْ يُصَلِّيَ عَلَى
مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ يَجْعَلَنِي مِنَ الْمُتَنْتَظِرِينَ لَكَ، وَالتَّابِعِينَ
وَالنَّاصِرِينَ لَكَ عَلَى أَعْدَائِكَ، وَالْمُسْتَشْهَدِينَ بَيْنَ يَدَيْكَ فِي
جُمْلَةِ أَوْلِيَائِكَ.

يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ، صَلَوَاتُ اللَّهِ عَلَيْكَ وَعَلَى آلِ
بَيْتِكَ، هَذَا يَوْمُ الْجُمُعَةِ، وَهُوَ يَوْمُكَ الْمُتَوَقَّعُ فِيهِ ظُهُورُكَ،
وَالْفَرَجُ فِيهِ لِلْمُؤْمِنِينَ عَلَى يَدَيْكَ، وَقَتْلُ الْكَافِرِينَ بِسَيْفِكَ،
وَأَنَا يَا مَوْلَايَ فِيهِ ضَيْفُكَ وَجَارُكَ، وَأَنْتَ يَا مَوْلَايَ كَرِيمٌ مِنْ
أَوْلَادِ الْكَرَامِ، وَمَأْمُورٌ بِالضِّيَافَةِ وَالْإِجَارَةِ، فَأَضِفْنِي وَأَجِرْنِي،
صَلَوَاتُ اللَّهِ عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ الطَّاهِرِينَ.

قال السيد الأجل رضي الدين علي بن طاووس:

salvation, peace be upon you, the essence of life, peace be upon you, may the blessing of Allah be upon you and upon your pure and purified household, peace be upon you, may Allah hasten His covenant with you by granting you victory and appearance of the divine authority.

O' my master! Peace be upon you, I am your servant acquainted with your beginning and ending, I seek nearness to Allah through you and your household, I am anticipating your reappearance and manifestation of truth through you, I seek from Allah to send His blessing on Muhammad and on the family of Muhammad and to make me among those waiting for your reappearance and among those your followers and supporters that against your enemies, and among your followers that will be martyr before you,

O' my master! The leader of the time, may Allah's blessing be upon you and upon your household, this Friday is the expected day for your reappearance and relief for the believers through you and killing of the disbelievers with your sword, O' my master! I am among your guest and neighbour, O' my master! You are generous among the generous descendants, who was ordered to receive guest and delivering them, so take me as your guest and delivered me, may Allah's blessing be upon you and your pure and holy household.

Sayyid Radiyideen Ali bn Taaus said:

أنا أتمثل بعد هذه الزيارة وأقول بالإشارة:
نزيلك حيث ما اتجهت ركابي وضيفك حيث كنت من البلاد^١



زيارة صاحب الأمر أرواحنا فداءه
يزار بها في المضائق والمخاوف

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

السَّلَامُ عَلَيْكَ يَا مُحَمَّدَ بْنَ الْحَسَنِ الْحُجَّةَ، السَّلَامُ عَلَيْكَ يَا
صَاحِبَ الْأَمْرِ، السَّلَامُ عَلَيْكَ يَا صَاحِبَ التَّدْبِيرِ، السَّلَامُ عَلَيْكَ
يَا مَوْلَانَا يَا صَاحِبَ الزَّمَانِ، السَّلَامُ عَلَيْكَ أَيُّهَا الْإِمَامُ الْمُنتَظَرُ،
السَّلَامُ عَلَيْكَ أَيُّهَا الْقَائِمُ، السَّلَامُ عَلَيْكَ أَيُّهَا الْخَلْفُ الصَّالِحُ
لِلْأَئِمَّةِ الْمَعْصُومِينَ الْمُطَهَّرِينَ.

السَّلَامُ عَلَيْكَ يَا إِمَامَ الْمُسْلِمِينَ، السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ،
السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، السَّلَامُ
عَلَيْكَ يَا فَلَذَةَ كَبِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، السَّلَامُ
عَلَيْكَ يَا حُجَّةَ اللَّهِ.

after this Ziyarah that I shall make an illustration as follows:

I am you guest where is the destination of my horse!

And I am also your guest any where I am in this world.¹

[80]

THE ZIYARAH OF THE LEADER OF THE TIME

(May our souls be sacrifice for him) **[You observe it when
you are scared and in difficulties]**

In the name of Allah the Beneficent the merciful.

*Peace be upon you, O' Muhammad son of Al-Hasan, the proof.
Peace be upon you, O' the leader of the affair, peace be upon you the
director of the affairs, peace be upon you, O' master, the leader of the
time, peace be upon you, O' the awaiting Imam, peace be upon you,
the establisher of Allah's law, peace be upon you the good ambassador
of the pure and infallible Imams.*

*Peace be upon you, O' the leader of the Muslims, peace be upon
you, O' the Allah's guide, peace be upon you,, the successor of Allah's
Messenger, may Allah's blessing be upon him and his holy family,
peace be upon you, O' the portion of heart of Allah's Messenger, may
Allah's blessing be on him and his family, peace be upon you, O'
Allah's proof on His creations.*

1 - Jamalil Usbuy: 41.

السَّلَامُ عَلَيْكَ يَا بَضْعَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ،
السَّلَامُ عَلَيْكَ يَا جَادَّةَ اللَّهِ، السَّلَامُ عَلَيْكَ يَا غَوْثَ الْمُسْتَغِيثِينَ،
السَّلَامُ عَلَيْكَ يَا غَوْثَ الْمَلْهُوفِينَ، السَّلَامُ عَلَيْكَ يَا عَوْنَ
الْمَظْلُومِينَ، السَّلَامُ عَلَيْكَ يَا قُطْبَ الْعَالَمِ.

السَّلَامُ عَلَيْكَ يَا إِمَامَ الْمَسِيحِ، السَّلَامُ عَلَيْكَ يَا عَدِيلَ
الْخَيْرِ، أَذْرِكُنِي، أَذْرِكُنِي، أَذْرِكُنِي، أَعِنِّي وَلَا تُعِنْ عَلَيَّ،
وَانصُرْنِي وَلَا تَنْصُرْ عَلَيَّ، كُنْ مَعِيَ وَلَا تُفَارِقْنِي، تَوَكَّلْتُ عَلَى
اللَّهِ شَاكِرًا وَمُصَلِّيًا وَهُوَ حَسْبِي وَنِعْمَ الْوَكِيلُ، صَلَّى اللَّهُ عَلَى
سَيِّدِنَا مُحَمَّدٍ وَآلِهِ ١.



زيارة الناحية المقدسة

قال العلامة المجلسي رحمه الله في «بحار الأنوار»: روى الشيخ المفيد رحمه الله:
إذا أردت زيارته بها في هذا اليوم، فقف عليه، وقل:

السَّلَامُ عَلَى آدَمَ صَفْوَةِ اللَّهِ مِنْ خَلْقَتِهِ، السَّلَامُ عَلَى شِيثٍ
وَلِيِّ اللَّهِ وَخَيْرَتِهِ، السَّلَامُ عَلَى إِدْرِيسَ الْقَائِمِ لِلَّهِ بِحُجَّتِهِ،

Peace be upon you, O' the flesh of Allah's Messenger, may Allah's blessing be on him and on his holy family, peace be upon you, O' the bounty of Allah, peace be upon you, O' the helper of the needier, peace be upon you, O' the helper of the regretful ones, peace be upon you, O' the helper of the oppressed ones, peace be upon you, O' the pivot of the world.

Peace be upon you, the leader of Jesus Christ, peace be upon you, O' the parallel of good, accept me, accept me, accept me, assist me and don't molest me, help me and don't have victory upon me, be with me and don't separates from me, I have the trust in Allah by praying and giving thanks to Him, He suffice me, an excellent trustee. May Allah's blessing be on our master, Muhammad and his holy family!¹

[81]

ZIYARAH ON THE HOLY STANDING POINT.

Allamah Majlisi (may Allah have mercy on him) in *Bihaarul Anwar* narrating from Sheikh Mufeed (may Allah have mercy on him) said: if you desired to visit him on Friday you stand on the standing point and say:

Peace be upon Adam the choice of Allah among His creatures, peace be upon Shaith the guide of Allah and His selected one, peace be upon Idris who establishes Allah with His proves,

1 - Al-Majmuy Rra'iq 1: 451.

السَّلَامُ عَلَى نُوحٍ الْمُجَابِ فِي دَعْوَتِهِ، السَّلَامُ عَلَى هُودِ
الْمَمْدُودِ مِنَ اللَّهِ بِمَعُونَتِهِ، السَّلَامُ عَلَى صَالِحِ الَّذِي تَوَجَّهَ اللَّهُ
بِكِرَامَتِهِ، السَّلَامُ عَلَى إِبْرَاهِيمَ الَّذِي حَبَاهُ اللَّهُ بِخُلَّتِهِ، السَّلَامُ
عَلَى إِسْمَاعِيلَ الَّذِي فَدَاهُ اللَّهُ بِذَبْحٍ عَظِيمٍ مِنْ جَنَّتِهِ.

السَّلَامُ عَلَى إِسْحَاقَ الَّذِي جَعَلَ اللَّهُ النُّبُوَّةَ فِي ذُرِّيَّتِهِ، السَّلَامُ
عَلَى يَعْقُوبَ الَّذِي رَدَّ اللَّهُ عَلَيْهِ بَصَرَهُ بِرَحْمَتِهِ، السَّلَامُ عَلَى
يُوسُفَ الَّذِي نَجَّاهُ اللَّهُ مِنَ الْجُبِّ بِعَظَمَتِهِ.

السَّلَامُ عَلَى مُوسَى الَّذِي فَلَقَ اللَّهُ الْبَحْرَ لَهُ بِقُدْرَتِهِ، السَّلَامُ
عَلَى هَارُونَ الَّذِي خَصَّهُ اللَّهُ بِنُبُوتِهِ، السَّلَامُ عَلَى شُعَيْبٍ الَّذِي
نَصَرَهُ اللَّهُ عَلَى أُمَّتِهِ، السَّلَامُ عَلَى دَاوُدَ الَّذِي تَابَ اللَّهُ عَلَيْهِ مِنْ
خَطِيئَتِهِ.

السَّلَامُ عَلَى سُلَيْمَانَ الَّذِي ذَلَّتْ لَهُ الْجِنُّ بِعِزَّتِهِ، السَّلَامُ عَلَى
أَيُّوبَ الَّذِي شَفَاهُ اللَّهُ مِنْ عِلَّتِهِ، السَّلَامُ عَلَى يُونُسَ الَّذِي أَنْجَزَ
اللَّهُ لَهُ مَضْمُونَ عِدَّتِهِ، السَّلَامُ عَلَى عِزْرِ الَّذِي أَحْيَاهُ اللَّهُ بَعْدَ
مَيِّتَتِهِ، السَّلَامُ عَلَى زَكَرِيَّا الصَّابِرِ فِي مِحْنَتِهِ، السَّلَامُ عَلَى يَحْيَى
الَّذِي أَرْزَقَهُ اللَّهُ بِشَهَادَتِهِ، السَّلَامُ عَلَى عِيسَى رُوحِ اللَّهِ وَكَلِمَتِهِ.

peace be upon Nuh whose supplication is accepted, peace be upon Hud whom upon him Allah has prolong His assistance, peace be upon Salih whom Allah concentrate His honour on, peace be upon Ibrahim whom Allah endowed with His intimacy, peace be upon Ismail who Allah changed his sacrifice with a great sacrifice from His Paradise, Peace be upon Ishaq whom Allah has grant the Prophethood from his descendant, peace be upon Ya'qub whom Allah return his sight by His mercy after loosing it, peace be upon Yusuf whom Allah saved from the deep well with His mightiness.

Peace be upon Musa whom Allah paved way for, in the sea with His power, peace be upon Harun whom Allah has specified with His Prophethood, peace be upon Shua'ib whom Allah grant victory upon his nation, peace be upon Daud whom Allah has grant his repentance for his mistake.

Peace be upon Suleiman whom Allah has subdued Jinn to him with His glory, peace be upon Ayub whom Allah has cured from his illness, peace be upon Yunus whom Allah has accomplished for him the significance of His promise, peace be upon Uzair whom Allah gives back life after his death, peace be upon Zakariya who is tolerant in his tribulation, peace be upon Yahya whom Allah take closer with his martyrdom, peace be upon Isa the Allah's spirit and His words.

السَّلَامُ عَلَى مُحَمَّدٍ حَبِيبِ اللَّهِ وَصِفْوَتِهِ، السَّلَامُ عَلَى
 أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ الْمُخْصُوصِ بِأُخُوَّتِهِ، السَّلَامُ
 عَلَى فَاطِمَةَ الزَّهْرَاءِ ابْنَتِهِ، السَّلَامُ عَلَى أَبِي مُحَمَّدٍ الْحَسَنِ
 وَصِيِّ أَبِيهِ وَخَلِيفَتِهِ، السَّلَامُ عَلَى الْحُسَيْنِ الَّذِي سَمَحَتْ نَفْسُهُ
 بِمُهِجَتِهِ، السَّلَامُ عَلَى مَنْ أَطَاعَ اللَّهَ فِي سِرِّهِ وَعَلَانِيَتِهِ، السَّلَامُ
 عَلَى مَنْ جَعَلَ اللَّهُ الشِّفَاءَ فِي تُرْبَتِهِ، السَّلَامُ عَلَى مَنْ الْإِجَابَةُ
 تَحْتَ قُبَّتِهِ، السَّلَامُ عَلَى مَنْ الْأَيْمَةُ مِنْ ذُرِّيَّتِهِ.

السَّلَامُ عَلَى ابْنِ خَاتَمِ الْأَنْبِيَاءِ، السَّلَامُ عَلَى ابْنِ سَيِّدِ
 الْأَوْصِيَاءِ، السَّلَامُ عَلَى ابْنِ فَاطِمَةَ الزَّهْرَاءِ، السَّلَامُ عَلَى ابْنِ
 خَدِجَةَ الْكُبْرَى، السَّلَامُ عَلَى ابْنِ سِدْرَةِ الْمُنتَهَى، السَّلَامُ عَلَى
 ابْنِ جَنَّةِ الْمَأْوَى، السَّلَامُ عَلَى ابْنِ زَمْزَمَ وَالصَّافَا.

السَّلَامُ عَلَى الْمُرْمَلِ بِالدِّمَاءِ، السَّلَامُ عَلَى الْمَهْتُوكِ الْخَبَاءِ،
 السَّلَامُ عَلَى خَامِسِ أَصْحَابِ أَهْلِ الْكِسَاءِ، السَّلَامُ عَلَى غَرِيبِ
 الْغُرَبَاءِ، السَّلَامُ عَلَى شَهِيدِ الشُّهَدَاءِ، السَّلَامُ عَلَى قَتِيلِ
 الْأَدْعِيَاءِ، السَّلَامُ عَلَى سَاكِنِ كَرْبَلَاءَ، السَّلَامُ عَلَى مَنْ بَكَتُهُ
 مَلَائِكَةُ السَّمَاءِ، السَّلَامُ عَلَى مَنْ ذُرِّيَّتُهُ الْأَزْكِيَاءُ.

Peace be upon Muhammad, the chosen and the beloved of Allah, peace be upon the commander of the faithful, Ali son of Abi Talib whom he specializes his brotherhood, peace be upon Fatimah Zahra his daughter, peace be upon Al-Hasan the father of Muhammad and the heir of his father and his successor, peace be upon Al-Husein who surrender his blood together with his life, peace be upon whoever obey Allah secretly and outwardly, peace be upon whoever make his soil as medication, peace be upon whom the acceptance of prayer is under his Dome, peace be upon whom the rest Imams are from his descendant.

Peace be upon the seal of the Prophets, peace be upon the son of the master of the heir , peace be upon the son of Fatimah Zahra, peace be upon the son of the great Khadijah, peace be upon the son of the

Lote-tree of the boundary, Peace be upon the son of the Paradise known as Ma'wah, peace be upon the son of Zamzam and Safa.

Peace be upon he who was dusted with blood, peace be upon whose tent was unveiled, peace be upon the fifth of the companions of Kisa, peace be upon the most strange of the strangers, peace be upon the master of the martyrs, peace be upon the martyr and the one who supplicates, peace be upon he who was buried in the holy land of Karbala, peace be upon he whom the Heavenly Angels shed tears for his martyrdom, peace be upon him whose descendant are intelligent.

السَّلَامُ عَلَى يَعْسُوبِ الدِّينِ، السَّلَامُ عَلَى مَنَازِلِ الْبَرَاهِينِ،
السَّلَامُ عَلَى الْأَيْمَةِ السَّادَاتِ، السَّلَامُ عَلَى الْجُيُوبِ
الْمُضَرَّجَاتِ، السَّلَامُ عَلَى الشِّفَاهِ الذُّبَابَاتِ، السَّلَامُ عَلَى
النُّفُوسِ الْمُصْطَلَمَاتِ، السَّلَامُ عَلَى الْأَزْوَاحِ الْمُخْتَلَسَاتِ،
السَّلَامُ عَلَى الْأَجْسَادِ الْغَارِيَاتِ.

السَّلَامُ عَلَى الْجُسُومِ الشَّاحِبَاتِ، السَّلَامُ عَلَى الدِّمَاءِ
السَّائِلَاتِ، السَّلَامُ عَلَى الْأَعْضَاءِ الْمُقَطَّعَاتِ، السَّلَامُ عَلَى
الرُّؤُوسِ الْمُشَالَاتِ، السَّلَامُ عَلَى النَّسْوَةِ الْبَارِزَاتِ.

السَّلَامُ عَلَى حُجَّةِ رَبِّ الْعَالَمِينَ، السَّلَامُ عَلَيْكَ وَعَلَى آبَائِكَ
الطَّاهِرِينَ، السَّلَامُ عَلَيْكَ وَعَلَى أَبْنَائِكَ الْمُسْتَشْهِدِينَ، السَّلَامُ
عَلَيْكَ وَعَلَى ذُرِّيَّتِكَ النَّاصِرِينَ، السَّلَامُ عَلَيْكَ وَعَلَى الْمَلَائِكَةِ
الْمُضَاجِعِينَ، السَّلَامُ عَلَى الْقَتِيلِ الْمَظْلُومِ، السَّلَامُ عَلَى أَخِيهِ
الْمَسْمُومِ، السَّلَامُ عَلَى عَلِيِّ الْكَبِيرِ، السَّلَامُ عَلَى الرَّضِيعِ
الصَّغِيرِ.

السَّلَامُ عَلَى الْأَبْدَانِ السَّلِيبَةِ، السَّلَامُ عَلَى الْعِثْرَةِ الْقَرِيبَةِ
(الْغَرِيبَةِ)، السَّلَامُ عَلَى الْمُجَدَّلِينَ فِي الْفَلَوَاتِ، السَّلَامُ عَلَى

Peace be upon the drone of Religion, peace be upon the dwellings of proves, peace be upon the Imams of the lucky ones, peace be upon the pockets of the blood stained ones, peace be upon the dried lips, Peace be upon the pluck out souls, peace be upon the defalcated souls, peace be upon the naked bodies, peace be upon the fainted bodies, peace be upon the flowed blood, peace be upon the separated organs of the body, peace be upon the paralyzed heads, peace be upon the combatant women.

Peace be upon the proof of the Lord of the worlds, peace be upon you and upon your purified forefathers, peace be upon you and upon your martyred forefathers, peace be upon you and upon your supporters among your descendants, peace be upon you and upon the lying Angels with you, peace be upon the oppressed martyr, peace be upon his poisoned brother, peace be upon Ali the elder, peace be upon the younger suckling infant.

Peace be upon the crucified bodies, peace be upon the close descendants, peace be upon who was martyr and throw on the desert, peace be upon

التَّارِحِينَ عَنِ الْأَوْطَانِ، السَّلَامُ عَلَى الْمَدْفُونِينَ بِلا أَكْفَانٍ،
السَّلَامُ عَلَى الرُّؤُوسِ الْمُفَرَّقَةِ عَنِ الْأَبْدَانِ، السَّلَامُ عَلَى
الْمُحْتَسِبِ الصَّابِرِ، السَّلَامُ عَلَى الْمَظْلُومِ بِلا نَاصِرٍ، السَّلَامُ
عَلَى سَاكِنِ التُّرْبَةِ الزَّاكِيَةِ، السَّلَامُ عَلَى صَاحِبِ الْقُبَّةِ السَّامِيَةِ.
السَّلَامُ عَلَى مَنْ طَهَّرَهُ الْجَلِيلُ، السَّلَامُ عَلَى مَنْ افْتَخَرَ بِهِ
جَبْرَيْلُ، السَّلَامُ عَلَى مَنْ نَاقَاهُ فِي الْمَهْدِ مِيكَائِيلُ، السَّلَامُ
عَلَى مَنْ نَكِثَتْ ذِمَّتُهُ، السَّلَامُ عَلَى مَنْ هَتَكَتْ حُرْمَتُهُ، السَّلَامُ
عَلَى مَنْ أَرِيقُ بِالظُّلَمِ دَمُهُ، السَّلَامُ عَلَى الْمُغْسَلِ بِدَمِ الْجِرَاحِ،
السَّلَامُ عَلَى الْمُجَرَّعِ بِكَأْسَاتِ الرِّمَاحِ، السَّلَامُ عَلَى الْمُضَامِ
الْمُسْتَبَاحِ، السَّلَامُ عَلَى الْمُنْحُورِ فِي الْوَرَى، السَّلَامُ عَلَى مَنْ
دَفَنَهُ أَهْلُ الْقُرَى.

السَّلَامُ عَلَى الْمُقْطُوعِ الْوَتِينِ، السَّلَامُ عَلَى الْمُحَامِي بِلا
مُعِينٍ، السَّلَامُ عَلَى الشَّيْبِ الْخَضِيبِ، السَّلَامُ عَلَى الْخَدِّ
التَّرِيبِ، السَّلَامُ عَلَى الْبَدَنِ السَّلِيبِ، السَّلَامُ عَلَى الشَّعْرِ
الْمَقْرُوعِ بِالْقَضِيبِ، السَّلَامُ عَلَى الرَّأْسِ الْمَرْفُوعِ، السَّلَامُ عَلَى
الْأَجْسَامِ الْعَارِيَةِ فِي الْفَلَوَاتِ، تَنْهَشُهَا الذُّنَابُ الْعَادِيَاتُ،

the exiled ones from their country, peace be upon the buried ones without shroud, peace be upon the separated heads from its bodies, peace be upon the contented and tolerant ones, peace be upon the oppressed one without helpers, peace be upon the rested one in the pure soil, peace be upon the companion of sublime Dome.

Peace be upon the one purified by the Magnificent one, peace be upon whom Jibril is proud of, peace be upon whom Mika'il called in his cradle, peace be upon whom his custody is violated, peace be upon whose sanctity is dishonoured, peace be upon whose blood was shed unjustly, peace be upon whom was washed with the blood he incurred from injury, peace be upon who was swallowed with the cups of spears, peace be upon the oppressed who was also humiliated, peace be upon whose lung is slaughtered, peace be upon who was buried by the villagers.

Peace be upon whose aorta was cut off, peace be upon the advocator without helper, peace be upon the dyed gray hair, peace be upon the dusty cheek, peace be upon the crucified body, peace upon the holes that was dig with stick, peace be upon the lifted heads, peace be upon the naked bodies in the desert, the wolfs are biting it while

وَتَحْتَلِفُ إِلَيْهَا السَّبَاعُ الضَّارِيَاتُ.

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ وَعَلَى الْمَلَائِكَةِ الْمَرْفُوفِينَ حَوْلَ
قُبَّتِكَ، الْحَاقِّينَ بِتُرْبَتِكَ، الطَّائِفِينَ بِعَرْصَتِكَ، الْوَارِدِينَ
لِزِيَارَتِكَ، السَّلَامُ عَلَيْكَ فَإِنِّي قَصَدْتُ إِلَيْكَ، وَرَجَوْتُ الْفَوْزَ
لَدَيْكَ.

السَّلَامُ عَلَيْكَ سَلَامَ الْعَارِفِ بِحُرْمَتِكَ، الْمُخْلِصِ فِي
وِلَايَتِكَ، الْمُتَقَرِّبِ إِلَى اللَّهِ بِمَحَبَّتِكَ، الْبَرِيِّ مِنْ أَعْدَائِكَ، سَلَامٌ
مَنْ قَلْبُهُ بِمُضَابِكِ مَقْرُوحٍ، وَدَمْعُهُ عِنْدَ ذِكْرِكَ مَسْفُوحٌ، سَلَامٌ
الْمَفْجُوعِ الْحَزِينِ الْوَالِيهِ الْمُسْتَكِينِ، سَلَامٌ مَنْ لَوْ كَانَ مَعَكَ
بِالطُّفُوفِ لَوْ قَاكَ بِنَفْسِهِ حَدَّ السُّيُوفِ، وَبَذَلَ حُشَاشَتَهُ دُونَكَ
لِلْحُتُوفِ، وَجَاهَدَ بَيْنَ يَدَيْكَ، وَنَصَرَكَ عَلَى مَنْ بَغَى عَلَيْكَ،
وَفَدَاكَ بِرُوحِهِ وَجَسَدِهِ وَمَالِهِ وَوَلَدِهِ، وَرُوحَهُ لِرُوحِكَ فِدَاءً،
وَأَهْلُهُ لِأَهْلِكَ وَقَاءً.

فَلَيْتَنِي أَخَرْتَنِي الدُّهُورَ، وَعَاقَنِي عَنْ نَصْرِكَ الْمَقْدُورَ، وَلَمْ
أَكُنْ لِمَنْ حَارَبَكَ مُحَارِباً، وَلِمَنْ نَصَبَ لَكَ الْعَدَاوَةَ مُنَاصِباً،
فَلَا نُدْبَتَكَ صَبَاحاً وَمَسَاءً، وَلَا بُكَيْنَ لَكَ بَدَلَ الدَّمُوعِ دَمَاءً،

the predatory animals are coming and going from the holy bodies.

Peace be upon you, O' my master, and upon the Angels that goes round your Dome and those that are surrounding your soil and those that are circumambulating your courtyard including those entering for your visit, peace be upon you, I have intended you and hope for victory from you.

Peace be upon you, the peace of those that knows your sanctity, the sincere ones in your allegiance, those that are closer to Allah through your love, who shows their renunciation to your enemies, peace be upon those whose heart is injured due to your tribulation, and those that shed tear in your remembrance, peace be upon those that feel distress, mournful, depressed and submissive for Your martyrdom, peace be upon those that had it been they are with you they sacrifice their soul in protecting you against the edge of the swords of the mischievous ones and he should have donated his last breath instead of your martyrdom, and he should have strive before you, and he should have help you against those that transgress against you, and he should have sacrifice his soul, body, property and children for you, he should have sacrifice his soul for yours and his family for yours as protection.

If not that time has delayed me and has obstruct me from your assistance and I was not able to fight against your fighters and those that shows their enmity towards you, I would have mourn you every day and night, and I would have lamented, shedding blood instead of tears for the heart break for your martyrdom,

حَسْرَةً عَلَيْكَ، وَتَأْسُفًا عَلَى مَا دَهَاكَ، وَتَلَهُفًا حَتَّى أَمُوتَ بِلَوْعَةِ
الْمُصَابِ، وَغُصَّةِ الْإِكْتِيَابِ.

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ، وَآتَيْتَ الزَّكَاةَ، وَأَمَرْتَ
بِالْمَعْرُوفِ، وَنَهَيْتَ عَنِ الْمُنْكَرِ وَالْعُدْوَانِ، وَأَطَعْتَ اللَّهَ وَمَا
عَصَيْتَهُ، وَتَمَسَّكَتَ بِهِ وَبِحَبْلِهِ فَأَرْضَيْتَهُ وَخَشِيتَهُ، وَرَاقَبْتَهُ
وَاسْتَجَبْتَهُ، وَسَنَنْتَ السُّنَنَ، وَأَطَفَأْتَ الْفِتَنَ، وَدَعَوْتَ إِلَى
الرَّشَادِ، وَأَوْضَحْتَ سُبُلَ السَّدَادِ، وَجَاهَدْتَ فِي اللَّهِ حَقَّ
الْجِهَادِ.

وَكُنْتَ لِلَّهِ طَائِعًا، وَلِجَدِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ تَابِعًا،
وَلِقَوْلِ أَبِيكَ سَامِعًا، وَإِلَى وَصِيَّةِ أَخِيكَ مُسَارِعًا، وَلِعِمَادِ
الدِّينِ رَافِعًا، وَلِلطُّغْيَانِ قَامِعًا، وَلِلطُّغَاةِ مُقَارِعًا، وَلِلْأُمَّةِ نَاصِحًا،
وَفِي غَمَرَاتِ الْمَوْتِ سَابِحًا، وَلِلْفُسَاقِ مُكَافِحًا، وَبِحُجَجِ اللَّهِ
قَائِمًا، وَلِلْإِسْلَامِ وَالْمُسْلِمِينَ رَاحِمًا، وَلِلْحَقِّ نَاصِرًا، وَعِنْدَ
الْبَلَاءِ صَابِرًا، وَلِلدِّينِ كَالِثًا، وَعَنْ حَوْزَتِهِ مُرَامِيًا.

تَحُوطُ الْهُدَى وَتَنْصُرُهُ، وَتَبْسُطُ الْعَدْلَ وَتَنْشُرُهُ، وَتَنْصُرُ
الدِّينَ وَتُظْهِرُهُ، وَتَكْفُ الْعَابِثَ وَتَزْجُرُهُ، وَتَأْخُذُ لِدُنْيِي مِنَ

regretfully for what befell on you, and would have been lamenting till I die due to the agony of the afflictions, torment and grief that befell on you.

I testify that you have observed prayers and has given alms (Zakat) and has commended for what is good and has forbidden what is bad and oppressions, and has obeyed Allah and has not committed any sin, you have hold Him strong and His rope, you have pleased Him and fear Him, you have observed Him and has answered Him, you have set down a custom and have quench temptation and has called to the guidance, and has explain the appropriate path, and have really strive for the course of Allah.

You have really obeyed Allah and has followed your grandfather, Muhammad, may Allah's mercy be upon him and his family, and has given listening ears to the sayings of your father, and has hasten the implementation of your brother's Will, you has raised the pillars of Religion and has subdued the aggression, you have striking the aggressors, and has admonished the nation, you have glorify Allah during the point of death, you have combated the hypocrites and has established the proves of Allah, you have showed mercy to Islam and the Muslims, you have assisted the truth, and you are tolerant when tribulation befell on you, you have guard the Religion from vanishing and you has purpose for its institutions, you guard and assist the guidance, you establish and propagate justice, you assist and manifested the Religion, you stop and warn the fribble ones, you collect from the rich for the poor

الشَّرِيفِ، وَتُسَاوِي فِي الْحُكْمِ بَيْنَ الْقَوِيِّ وَالضَّعِيفِ.

كُنْتَ رَبِيعَ الْأَيْتَامِ، وَعِصْمَةَ الْأَنَامِ، وَعِزَّ الْإِسْلَامِ، وَمَعْدِنَ
الْأَحْكَامِ، وَحَلِيفَ الْإِنْعَامِ، سَالِكاً طَرَائِقَ جَدِّكَ وَأَبِيكَ، مُشَبِّهاً
فِي الْوَصِيَّةِ لِأَخِيكَ، وَفِي الذَّمِّ رَضِيَ الشَّيْمِ، ظَاهِرَ الْكَرَمِ،
مُتَهَجِّداً فِي الظُّلَمِ، قَوِيماً الطَّرَائِقِ، كَرِيماً الْخَلَائِقِ، عَظِيماً
السَّوَابِقِ، شَرِيفَ النَّسَبِ، مُنِيفَ الْحَسَبِ، رَفِيعَ الرُّتَبِ، كَثِيرَ
الْمَنَاقِبِ، مَحْمُودَ الضَّرَائِبِ، جَزِيلَ الْمَوَاهِبِ.

حَلِيمٌ رَشِيدٌ مُنِيبٌ، جَوَادٌ عَلِيمٌ شَدِيدٌ، إِمَامٌ شَهِيدٌ، أَوَّاهٌ
مُنِيبٌ، حَبِيبٌ مَهِيبٌ. كُنْتَ لِلرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَلِذَا،
وَلِلْقُرْآنِ سَنَدًا، وَلِلْأُمَّةِ عَضُدًا، وَفِي الطَّاعَةِ مُجْتَهِدًا، حَافِظًا
لِلْعَهْدِ وَالْمِيثَاقِ، نَاكِبًا عَنِ سُبُلِ الْفُسَاقِ، [و]بَازِلًا لِلْمَجْهُودِ،
طَوِيلَ الرُّكُوعِ وَالسُّجُودِ.

زَاهِداً فِي الدُّنْيَا زُهْداً الرَّاحِلِ عَنْهَا، نَاضِراً إِلَيْهَا بِعَيْنِ
الْمُسْتَوْحِشِينَ مِنْهَا، آمَالُكَ عَنْهَا مَكْفُوفَةٌ، وَهَمَّتُكَ عَنْ زِينَتِهَا
مَصْرُوفَةٌ، وَالْحَاطُكَ عَنْ بَهْجَتِهَا مَطْرُوفَةٌ، وَرَغْبَتُكَ فِي الْآخِرَةِ
مَعْرُوفَةٌ.

and make equality between the strong and the weak ones.

You are the vernal of the orphans and protector of mankind, and pride for Islam, the resources of Islamic laws, the ally of benefits, you have treaded the path of your father and your grandfather, your Will is like that of you brother, who has fulfill the right, whose custom is pleased, who manifested his generosity, who struggle in the darkness, the orthodox of the right path, the liberal in morals, having great previous record, the one with noble lineage and exalted ancestry, the possessor of high rank and many virtues, whose exemplary is praised and the possessor of abundant gifts.

O' the tolerant, the guide and the repentant, the generous, the knowledgeable one, the strong and the leader of the martyrs. O' the repentant, the most loved one and the dignified one. You are the son to the Messenger, may Allah's blessing be upon him and his holy family, you are the source of the Qur'an and supporter to the nation, you have struggle in obedience to Allah, the preserver of promise and covenants, who has been afflicted in the ways of eradicating hypocrites, and has give all his best in struggle, who stay long in his bowing and prostrating to Allah. He who has disinterested himself from this world like the one going out of it, he envisage it as if he is scared of it, your hope in it is behind and has taking away your zeal from its adornment, your reservation on its delectation is sealed and your desire for the world Hereafter is known.

حَتَّى إِذَا الْجُورُ مَدَّ بَاعَهُ، وَأَسْفَرَ الظُّلْمُ قِنَاعَهُ، وَدَعَا الْغِيُّ
 أَتْبَاعَهُ، وَأَنْتَ فِي حَرَمِ جَدِّكَ قَاطِنٌ، وَلِلظَّالِمِينَ مُبَايِنٌ، جَلِيسُ
 الْبَيْتِ وَالْمِحْرَابِ، مُعْتَزِلٌ عَنِ اللَّذَاتِ وَالشَّهَوَاتِ، تُنْكِرُ
 الْمُنْكَرَ بِقَلْبِكَ وَلِسَانِكَ، عَلَى حَسَبِ طَاقَتِكَ وَإِمْكَانِكَ، ثُمَّ
 اقْتَضَاكَ الْعِلْمُ لِلْإِنْكَارِ، وَلَزِمَكَ أَنْ تُجَاهِدَ الْفُجَّارَ، فَسِرْتَ فِي
 أَوْلَادِكَ وَأَهْلَائِكَ، وَشَيْعَتِكَ وَمَوَالِيكَ، وَصَدَعْتَ بِالْحَقِّ
 وَالْبَيِّنَةِ، وَدَعَوْتَ إِلَى اللَّهِ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ، وَأَمَرْتَ
 بِإِقَامَةِ الْحُدُودِ، وَالطَّاعَةِ لِلْمَعْبُودِ، وَنَهَيْتَ عَنِ الْخَبَائِثِ
 وَالطُّغْيَانِ، وَوَاجَهُوكَ بِالظُّلْمِ وَالْعُدْوَانِ.

فَجَاهَدْتَهُمْ بَعْدَ الْإِيغَاطِ لَهُمْ، وَتَأَكِيدُ الْحُجَّةَ عَلَيْهِمْ، فَنَكَّثُوا
 ذِمَامَكَ وَبَيَّعْتَكَ، وَأَسْخَطُوا رَبَّكَ وَجَدَّكَ، وَبَدَّوْكَ بِالْحَرْبِ،
 فَثَبَّتَ لِلطَّغْنِ وَالضَّرْبِ، وَطَحَنْتَ جُنُودَ الْفُجَّارِ، وَاقْتَحَمْتَ
 قَسْطَلَ الْغُبَارِ، مُجَالِدًا بِذِي الْفِقَارِ، كَأَنَّكَ عَلَيَّ الْمُخْتَارُ.

فَلَمَّا رَأَوْكَ ثَابِتَ الْجَاشِ، غَيْرَ خَائِفٍ وَلَا خَاشٍ، نَصَبُوا لَكَ
 غَوَائِلَ مَكْرِهِمْ، وَقَاتَلُوكَ بِكَيْدِهِمْ وَشَرِّهِمْ، وَأَمَرَ اللَّعِينُ
 جُنُودَهُ، فَمَنَعُوكَ الْمَاءَ وَوَرُودَهُ، وَنَاجَزُوكَ الْقِتَالَ، وَعَاجَلُوكَ

Till oppression spread its commodities and unveil its mask, and temptation call on its followers, while you dwell inside the sanctuary of your grandfather, and distanced yourself from the oppressors, sitting down in the house and in the prayer (Niche) secluded from pleasure and appetency and denounce atrocities with heart and tongue base on your strength and ability, till your knowledge after the denunciation make it incumbent for you to fight the aggressors, then you commence the journey with your children, family, followers and those that paid allegiance to you, and declare the truth and testimony and you call on to the path of Allah with wisdom and good exhortations, you have commanded the establishment of the bound of Allah and obedience of the creator, and you have forbade people from evils and oppressions, they afflicted you with their oppression and aggression.

So you strike with them after you have exhorted them, and reconfirm the proves against them, then they violate your leadership and allegiance, and they discontented your Lord and your grandfather, and they wage war against you, you confirm their stabbing and striking with swords before you commence stabbing the armies of the indecent and mischievous ones and burst out the tube of dust fighting with Zil-fiqar (the sword of Imam Ali) as if you are Ali the chosen one.

When they saw that your heart and soul is firm without fear and scared, they set up their hatred on you, they kill you with their deceptions and evils, the cursed one ordered their soldiers to prevent you from water and even abstaining you from entering into its scene, and they weaken you from fighting and hasten you

النَّزَالِ، وَرَشَقُوكَ بِالسَّهَامِ وَالنَّبَالِ، وَبَسَطُوا إِلَيْكَ أَكْفَ
 الْأَصْطِلَامِ، وَلَمْ يَرْعَوْا لَكَ ذِمَاماً، وَلَا رَاقِبُوا فِيكَ آثَاماً، فِي
 قَتْلِهِمْ أَوْلِيَاءَكَ، وَنَهْبِهِمْ رِحَالَكَ، وَأَنْتَ مُقَدَّمٌ فِي الْهَبَوَاتِ،
 وَمُحْتَمِلٌ لِلْأَذْيَاتِ، قَدْ عَجِبْتُ مِنْ صَبْرِكَ مَلَائِكَةُ السَّمَاوَاتِ .
 فَأَحْدَقُوا بِكَ مِنْ كُلِّ الْجِهَاتِ، وَأَثَخْنُوكَ بِالْجِرَاحِ، وَحَالُوا
 بَيْنَكَ وَبَيْنَ الرَّوَّاحِ، وَلَمْ يَبْقَ لَكَ نَاصِرٌ، وَأَنْتَ مُحْتَسِبٌ صَابِرٌ،
 تَذُبُّ عَنْ نِسْوَتِكَ وَأَوْلَادِكَ، حَتَّى نَكْسُوكَ عَنْ جَوَادِكَ،
 فَهَوَيْتَ إِلَى الْأَرْضِ جَرِيحاً، تَطْوُكُ الْخَيُْولُ بِحَوَافِرِهَا، وَتَعْلُوكَ
 الطُّغَاةُ بَبَوَاتِرِهَا.

قَدْ رَشَحَ لِلْمَوْتِ جَبِينُكَ، وَاخْتَلَفَتْ بِالْإِنْتِقَاضِ وَالْإِنْبِسَاطِ
 شِمَالُكَ وَيَمِينُكَ، تُدِيرُ طَرْفاً خَفِيّاً إِلَى رَحْلِكَ وَبَيْتِكَ، وَقَدْ
 شَغَلَتْ بِنَفْسِكَ عَنْ وُلْدِكَ وَأَهَالِيكَ، وَأَسْرَعَ فَرَسُكَ شَارِداً، إِلَى
 خِيَامِكَ قَاصِداً، مُحَمِّحاً بَاكِياً، فَلَمَّا رَأَيْنِ النِّسَاءَ جَوَادَكَ
 مَخْزِيّاً، وَنَظَرْنَ سَرَجَكَ عَلَيْهِ مَلُويّاً، بَرَزْنَ مِنَ الْخُدُورِ، نَاشِرَاتِ
 الشُّعُورِ عَلَى الْخُدُودِ، لَاطِمَاتِ الْوُجُوهِ سَافِرَاتِ، وَبِالْعَوِيلِ
 دَاعِيَاتِ، وَبَعْدَ الْعِزِّ مُذَلَّلَاتِ، وَإِلَى مَصْرَعِكَ مُبَادِرَاتِ .

with battle, they strike you with arrows and darts, they stretch their plucking hands unto you and they did not observe your leadership on them, they did not observe that they have committed sins for their killing the royal one, and plundering of your luggage, you preceded them in the soil and perhaps you may envisage harassment, the Heavenly Angels were astonished of your tolerant.

Then they surrounded you from every corner and consistently wound you and they separated between you and your soul, they did not leave any helper for you, you are considered as the most tolerant while you are dissolving from your women and children till they inverted you from your generosity, then you incline towards the Earth with all your body wounded, the horses are matching on you with its leg and the mischievous ones fell transcendence on you.

Verily your forehead has then propose death while your right and left sides has differ in depression, you turn little to your property and your home, then you are busy with your children and family, then your horse quickly run away aiming towards your tent crying, when the women saw your horse in sorrowful situation, and saw the horse saddle being twisted, they came out of their tent, spreading their hairs on their cheek beating their face and unveiling their face, lamenting and crying out of grief saying after honour a dishonour, and you quickly lie in peace.

وَالشَّمْرُ جَالِسٌ عَلَى صَدْرِكَ، وَمَوْلَعٌ سَيْفُهُ عَلَى نَحْرِكَ،
 قَابِضٌ عَلَى شَيْبَتِكَ بِيَدِهِ، ذَابِحٌ لَكَ بِمُهَنَّدِهِ، قَدْ سَكَنْتَ
 حَوَاسُكَ، وَخَفَيْتَ أَنْفَاسُكَ، وَرُفِعَ عَلَى الْقَنَاةِ رَأْسُكَ، وَسُبِيَ
 أَهْلُكَ كَالْعَبِيدِ، وَصَفَّدُوا فِي الْحَدِيدِ، فَوْقَ أَقْتَابِ الْمَطِيَّاتِ،
 تَلْفَحُ وَجُوهَهُمْ حَرُّ الْهَاجِرَاتِ، يُسَاقُونَ فِي الْبَرَارِي وَالْفَلَوَاتِ،
 أَيْدِيهِمْ مَغْلُولَةٌ إِلَى الْأَعْنَاقِ، يُطَافُ بِهِمْ فِي الْأَسْوَاقِ.

فَالْوَيْلُ لِلْعَصَاةِ الْفُسَّاقِ، لَقَدْ قَتَلُوا بِقَتْلِكَ الْإِسْلَامَ، وَعَطَّلُوا
 الصَّلَاةَ وَالصِّيَامَ، وَنَقَضُوا السُّنَنَ وَالْأَحْكَامَ، وَهَدَمُوا قَوَاعِدَ
 الْإِيمَانِ، وَحَرَّفُوا آيَاتِ الْقُرْآنِ، وَهَمَلَجُوا فِي الْبَغْيِ وَالْعُدْوَانِ.
 لَقَدْ أَصْبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَوْتُورًا، وَعَادَ
 كِتَابُ اللَّهِ عَزَّوَجَلَّ مَهْجُورًا، وَعُودِرَ الْحَقُّ إِذْ قُهِرَتْ مَفْهُورًا،
 وَفُقِدَ بِفَقْدِكَ التَّكْبِيرُ وَالتَّهْلِيلُ، وَالتَّحْرِيمُ وَالتَّحْلِيلُ، وَالتَّنْزِيلُ
 وَالتَّأْوِيلُ، وَظَهَرَ بَعْدَكَ التَّغْيِيرُ وَالتَّبْدِيلُ، وَالْإِلْحَادُ وَالتَّعْطِيلُ،
 وَالْأَهْوَاءُ وَالْأَضَالِيلُ، وَالْفِتْنُ وَالْأَبَاطِيلُ.

فَقَامَ نَاعِيكَ عِنْدَ قَبْرِ جَدِّكَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ،
 فَنَعَاكَ إِلَيْهِ بِالذَّمِّ الْهَطُولِ، قَائِلًا يَا رَسُولَ اللَّهِ قُتِلَ سِبْطُكَ

By then Shimir was sitting on your honourable chest and has set his sword on your neck, holding your beard with his cursed hand while cutting your blessed head, then your sense organ has rest and your blessed soul has concealed, they raise up the canal of your head and take over your family as captives and prisoners of war and like slaves and being handcuffed from iron chain, on top of the conveying animals with out saddle while their face are searing by the heat of the Sun, they convey them from one city to another while their hands are tired over their necks, they circumambulates them round the markets.

Woe unto the aggressors and hypocrites, they have kill Islam by your martyrdom and suspended prayers and fasting, they violated the customs and Islamic laws and destroy the pillars of faith, they falsify the verses of the Qur'an and they resorted to aggression and oppression.

The Messenger of Allah, may Allah's blessing be on him and on his family has become lonely and they migrated from the Book of Allah, they leave the truth apart when it was subdued. Proclaiming the oneness of Allah and glorifying His greatness was also missed due to your missing, likewise the forbidden and lawful things, revelation and interpretation are not correctly implemented, and after you, a lot of changes and alterations emerged, likewise infidelity, suspension of Islamic laws also emerged, everyone then follow his desire and the astray path including temptation and falsehood.

The announcer of your martyrdom stood at the holy tomb of your grandfather, the Messenger of Allah, may Allah's blessing be upon him and upon his holy family, they announce and shed tears like shower saying O' the Messenger of Allah, they have martyred your grandson

وَفَتَاكَ، وَاسْتَبِيحَ أَهْلَكَ وَحِمَاكَ، وَسُبَّيْتُ بَعْدَكَ ذَرَارِيكَ، وَوَقَعَ
الْمَحْذُورُ بِعِثْرَتِكَ وَذَوِيكَ.

فَانْزَعَجَ الرَّسُولُ، وَبَكَى قَلْبُهُ الْمَهُولُ، وَعَزَّاهُ بِكَ الْمَلَائِكَةُ
وَالْأَنْبِيَاءُ، وَفُجِعَتْ بِكَ أُمُّكَ الزَّهْرَاءُ، وَاخْتَلَفَتْ جُنُودُ الْمَلَائِكَةِ
الْمُقَرَّبِينَ، تُعْزِي أَبَاكَ أَمِيرَ الْمُؤْمِنِينَ، وَأَقِيَمَتْ لَكَ الْمَاتِمُ فِي
أَعْلَا عِلِّيِّينَ، وَلَطَمَتْ عَلَيْكَ الْحُورُ الْعَيْنُ، وَبَكَتِ السَّمَاءُ
وَسُكَّانُهَا، وَالْجِنَانُ وَخَزَائِنُهَا، وَالْهَضَابُ وَأَقْطَارُهَا، وَالْبِحَارُ
وَحَيْثَانُهَا، وَالْجِنَانُ وَوِلْدَانُهَا، وَالْبَيْتُ وَالْمَقَامُ، وَالْمَشْعَرُ
الْحَرَامُ، وَالْحِلُّ وَالْأَحْرَامُ^١.

اللَّهُمَّ فَبِحُرْمَةِ هَذَا الْمَكَانِ الْمُنِيفِ، صَلِّ عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ، وَاحْشُرْنِي فِي زُمْرَتِهِمْ، وَأَدْخِلْنِي الْجَنَّةَ بِشَفَاعَتِهِمْ.
اللَّهُمَّ إِنِّي أَتَوَسَّلُ إِلَيْكَ يَا أَسْرَعَ الْحَاسِبِينَ، وَيَا أَكْرَمَ
الْأَكْرَمِينَ، وَيَا أَحْكَمَ الْحَاكِمِينَ، بِمُحَمَّدٍ خَاتَمِ النَّبِيِّينَ، رَسُولِكَ
إِلَى الْعَالَمِينَ أَجْمَعِينَ، وَبِأَخِيهِ وَابْنِ عَمِّهِ الْأَنْزَعِ الْبَطِينِ،
الْعَالِمِ الْمَكِينِ، عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ، وَبِفَاطِمَةَ سَيِّدَةِ نِسَاءِ

١. الأحرار جمع الحرم: يقال لأطراف الكعبة.

and they legalize punishing your family and sanctuary, they made your descendant captives of war after you, and adversity occurred on your holy progeny.

The Messenger of Allah was discomfited and his mind terribly wept, the Angels and other Prophets condole him for your martyrdom, your mother Fatimah Zahra was afflicted because of you, the most closer soldiers among the Angel were coming and going condoling your father the commander of the faithful, they mourned you in the highest and the most exalted Heaven, "Huri Ain" beautiful ladies in the Paradise also mourned your martyrdom, the Heaven and its dwellers also wept likewise the Paradise and its guards including the Hills and its vicinity, the Seas and its whale, the Jinn and their offspring, the Ka'abah, the Maqam Ibrahim, Mash'al Al-Haraam, Al-Hil and Al-Ihraam¹ all wept for your martyrdom.

O' Allah! For the honour of this sublime places, send your blessing upon Muhammad and upon the holy family of Muhammad and resurrect me among their group and grant me entering Paradise by their intercession.

O' Allah! I am seeking means to You, O' He who is quick in accountability, O' the Most Honour of the honourable ones, O' the wise of the judges, for the sake of Muhammad the seal of the Prophets, Your Messenger to the entire universe and for the sake of his brother, the possessor of wide stomach, the firm knowledgeable one, Ali, the commander of the faithful, for the sake of Fatimah, the mistress of the ladies

1 - Al-Ahram is the plural of Haram i.e. the surrounding of Kaabah.

الْعَالَمِينَ، وَبِالْحَسَنِ الزَّكِيِّ عِصْمَةِ الْمُتَّقِينَ.

وَبِأَبِي عَبْدِ اللَّهِ الْحُسَيْنِ أَكْرَمِ الْمُسْتَشْهَدِينَ، وَبِأَوْلَادِهِ
الْمُقْتُولِينَ، وَبِعِزَّتِهِ الْمَظْلُومِينَ، وَبِعَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ
الْعَابِدِينَ، وَبِمُحَمَّدِ بْنِ عَلِيٍّ قِبْلَةِ الْأَوَّابِينَ، وَجَعْفَرِ بْنِ مُحَمَّدٍ
أَصْدَقِ الصَّادِقِينَ، وَمُوسَى بْنِ جَعْفَرٍ مُظْهِرِ الْبَرَاهِينِ، وَعَلِيِّ بْنِ
مُوسَى نَاصِرِ الدِّينِ، وَمُحَمَّدِ بْنِ عَلِيٍّ قُدْوَةِ الْمُهْتَدِينَ، وَعَلِيِّ
بْنِ مُحَمَّدٍ أَزْهَدِ الزَّاهِدِينَ، وَالْحَسَنِ بْنِ عَلِيٍّ وَارِثِ الْمُسْتَخْلَفِينَ،
وَالْحُجَّةَ عَلَى الْخَلْقِ أَجْمَعِينَ، أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ،
الصَّادِقِينَ الْأَبْرَارِ، آلِ طه وَيَسَ، وَأَنْ تَجْعَلَنِي فِي الْقِيَامَةِ مِنَ
الْأَمِينِ الْمُطْمَئِنِّينَ الْفَائِزِينَ الْفَرِحِينَ الْمُسْتَبْشِرِينَ.

اللَّهُمَّ اكْتُبْنِي فِي الْمُسْلِمِينَ، وَأَلْحِقْنِي بِالصَّالِحِينَ، وَاجْعَلْ
لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ، وَانصُرْنِي عَلَى الْبَاغِينَ، وَاكْفِنِي
كَيْدَ الْخَاسِدِينَ، وَاصْرِفْ عَنِّي مَكْرَ الْمَاكِرِينَ، وَأَقْبِضْ عَنِّي
أَيْدِيَ الظَّالِمِينَ، وَاجْمَعْ بَيْنِي وَبَيْنَ السَّادَةِ الْمَيَامِينَ، فِي أَعْلَى
عِلِّيْنِ، مَعَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ، مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ،
وَالشُّهَدَاءِ وَالصَّالِحِينَ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

of the two worlds, and for the sake of Al-Hasan Azzaki, the guard of the dutiful ones.

And for the sake of the father of Abdullah, Al-Husein, the most honourable among the martyrs and for the sake of his children that was martyred, for the sake of his oppressed progeny, and or the sake of Ali son of Al-Husein, the pretty of the worshippers, and for the sake of Muhammad son of Ali, the direction of the repentant, and Ja'afar son of Muhammad, the best of the truthful ones, and Musa son of Ja'afar, he who manifest the proves, and Ali son of Musa, the helper of the Religion, and Muhammad son of Ali, the model for the guided ones, and Ali son of Muhammad the best of the ascetics, and Al-Hasan son of Ali, the inheritor of the successors, and the proof on the entire creations, to sent blessing on Muhammad and the family of Muhammad, the most trustworthy ones among the entire creations, the family of Taha and Yaseen, and to make me on the Day of Judgment among the sincere, pacified, successful, happy and glad tiding ones.

O' Allah! Write my name among those that surrender to Your Will and join me with Your good servants, and grant me true tongue on the Day of Judgment, and assist me against the aggressor, and suffice me the plot of the envious ones, divert away from me the deceit of the cunning ones, and hold the hands of the oppressors from me, and accompany me with the lucky ones in the most exalted place, with those you have shown your favour, among the Prophets, the truthful ones, the martyrs, the good servants with Your mercy, O' the Most Merciful of the merciful.

اَللّٰهُمَّ اِنِّيْ اُقْسِمُ عَلَيْكَ بِنَبِيِّكَ الْمَعْصُومِ، وَبِحُكْمِكَ الْمَحْتُمِ،
وَنَهْيِكَ الْمَكْتُمِ، وَبِهَذَا الْقَبْرِ الْمَلْمُومِ، اَلْمُوسَدِّ فِي كَنَفِهِ،
اَلْاِمَامُ الْمَعْصُومُ الْمَقْتُولُ الْمَظْلُومُ، اَنْ تَكْشِفَ مَا بِيْ مِنْ
اَلْعُومِ، وَتَصْرِفَ عَنِّيْ شَرَّ الْقَدَرِ الْمَحْتُمِ، وَتُجِيرَنِيْ مِنَ النَّارِ
ذَاتِ السَّمُومِ.

اَللّٰهُمَّ جَلِّلْنِيْ بِنِعْمَتِكَ، وَرَضِّنِيْ بِقِسْمِكَ، وَتَغَمَّدْنِيْ بِجُودِكَ
وَكَرَمِكَ، وَبَاعِدْنِيْ مِنْ مَّكَرِكَ وَنِقْمَتِكَ. اَللّٰهُمَّ اعْصِمْنِيْ مِنْ
الزَّلَلِ، وَسَدِّدْنِيْ فِي الْقَوْلِ وَالْعَمَلِ، وَاَفْسَحْ لِيْ فِي مُدَّةِ
الْاَجَلِ، وَاَعْفِنِيْ مِنَ الْاَوْجَاعِ وَالْعِلَلِ، وَبَلِّغْنِيْ بِمَوَالِيَّ وَبِفَضْلِكَ
اَفْضَلَ الْاَمَلِ.

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَاَقْبَلْ تَوْبَتِيْ، وَارْحَمْ
عَبْرَتِيْ، وَاَقْلِنِيْ عَثْرَتِيْ، وَنَفْسَ كُرْبَتِيْ، وَاغْفِرْ لِيْ خَطِيْئَتِيْ،
وَاَصْلَحْ لِيْ فِي ذُرِّيَّتِيْ.

اَللّٰهُمَّ لَا تَدَعْ لِيْ فِي هَذَا الْمَشْهَدِ الْمُعْظَمِ، وَالْمَحَلِّ الْمُكَرَّمِ
دَنْبًا اِلَّا غَفَرْتَهُ، وَلَا عَيْبًا اِلَّا سَتَرْتَهُ، وَلَا غَمًّا اِلَّا كَشَفْتَهُ، وَلَا
رِزْقًا اِلَّا بَسَطْتَهُ، وَلَا جَاهًا اِلَّا عَمَّرْتَهُ، وَلَا فُسَادًا اِلَّا اَصْلَحْتَهُ،

O' Allah! I took oath from You, for the sake of Your infallible Prophet, and Your inevitable law, and Your concealed prohibition, and this acquainted tomb, that was lying at its place, the infallible Imam, the martyred and the oppressed one, to unveil all my dejections, and diverted away from me the evil predestination and save me from the hot winds of the Hell fire.

O' Allah! Honour me with Your favour and let me be pleased with Your portion given to me, and cover me with Your generosity and blessing, and distance me from Your plot and Your wrath, O' Allah! Guard me from lapses, and direct my sayings and actions and grant me long life, relief me from pains and problems, and let me reach the utmost allegiance and the best ambition with your favour.

O' Allah! Send Your blessing upon Muhammad and upon the family of Muhammad and accept my repentance and have mercy on my past, relief me of my false steps, relief me of my sufferings and pardon my mistakes, and make me more efficient with in my descendants.

O' Allah! Don't left behind for me in this great sanctuary and this place that is venerable any of my sins except it is pardon, and no any defect except You veil it, and no any worries until You unveil it, and no any provision until You spread it, and no any place until You create an inhabitant in it, and no any corruption until You amend it,

وَلَا أَمَلًا إِلَّا بَلَّغْتُهُ، وَلَا دُعَاءَ إِلَّا أَجَبْتُهُ، وَلَا مَضِيقًا إِلَّا فَرَّجْتُهُ،
وَلَا شَمَلًا إِلَّا جَمَعْتُهُ، وَلَا أَمْرًا إِلَّا أَتَمَمْتُهُ، وَلَا مَالًا إِلَّا كَثَّرْتُهُ،
وَلَا خُلُقًا إِلَّا حَسَّنْتُهُ، وَلَا إِنْفَاقًا إِلَّا أَخْلَفْتُهُ، وَلَا خَالًا إِلَّا عَمَّرْتُهُ،
وَلَا حَسُودًا إِلَّا قَمَعْتُهُ، وَلَا عَدُوًّا إِلَّا أَرَدَيْتُهُ، وَلَا شَرًّا إِلَّا
كَفَيْتُهُ، وَلَا مَرَضًا إِلَّا شَفَيْتُهُ، وَلَا بَعِيدًا إِلَّا أَذْنَيْتُهُ، وَلَا شَعْنًا إِلَّا
لَمَمْتُهُ، وَلَا سُؤَالَ إِلَّا أَعْطَيْتُهُ.

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْعَاجِلَةِ، وَثَوَابَ الْآجِلَةِ. اللَّهُمَّ أَغْنِنِي
بِحَلَالِكَ عَنِ الْحَرَامِ، وَبِفَضْلِكَ عَنْ جَمِيعِ الْأَنَامِ. اللَّهُمَّ إِنِّي
أَسْأَلُكَ عِلْمًا نَافِعًا، وَقَلْبًا خَاشِعًا وَيَقِينًا شَافِيًا، وَعَمَلًا زَاكِيًا،
وَصَبْرًا جَمِيلًا، وَأَجْرًا جَزِيلًا.

اللَّهُمَّ ارْزُقْنِي شُكْرَ نِعْمَتِكَ عَلَيَّ، وَزِدْ فِي إِحْسَانِكَ وَكَرَمِكَ
إِلَيَّ، وَاجْعَلْ قَوْلِي فِي النَّاسِ مَسْمُوعًا، وَعَمَلِي عِنْدَكَ
مَرْفُوعًا، وَأَثَرِي فِي الْخَيْرَاتِ مَتْبُوعًا، وَعَدُوِّي مَقْمُوعًا.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ الْأَخْيَارِ، فِي آنَاءِ اللَّيْلِ
وَأَطْرَافِ النَّهَارِ، وَاكْفِنِي شَرَّ الْأَشْرَارِ، وَطَهِّرْنِي مِنَ الذُّنُوبِ
وَالْأَوْزَارِ، وَأَجِرْنِي مِنَ النَّارِ، وَأَحِلَّنِي دَارَ الْقَرَارِ، وَاغْفِرْ لِي

and no any ambition until it is attained, and no any supplication until You answer it, and no any difficulty until You relieve it, and no any thing scattered until You unite it, and no any affair until You perfected it, and no any property until You increase it, and no any moral until You reform it, and no any spending for Your sake until You return it, and no any condition until You reform it, and no any envious until You restrain it, and no any enmity until You destroyed it, and no any evils until You suffice it, and no any illness until You cure it, and nothing far until You bring it closer, and nothing left unsecured until You gather them together, and no any request until You give it out.

O' Allah! I requested for goods in this world and rewards in the Hereafter, O' Allah! Suffice me with lawful things and divert me from prohibiting things and Your favour instead of the entire creations. O' Allah! I am requesting from You knowledge that is beneficial, mind that will fear You, decisive certainty, pure duty, beautiful tolerant and abundant reward.

O' Allah! Grant me the opportunity to gratify Your favours on me, and increase Your benevolence and honour on me and let my saying be heard by people, and my duties to be elevated before You, and let my good impact be initiated and let my enemies be destroyed.

O' Allah! Send Your blessing upon Muhammad and the selected family of Muhammad in the late night and early morning and suffice me from the evils of the evil doers and purifies me from sins and misdeed, and rescue me from Hell fire and substitute for me a stable abode, and pardon me

وَلِجَمِيعِ إِخْوَانِي فِيكَ وَأَخَوَاتِي الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ،
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

ثم توجّه إلى القبلة، وصل ركعتين، وقرأ في الأولى «سورة الأنبياء»، وفي الثانية «الحشر»، واقتت وقل:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ، لَا
إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ السَّبْعِ، وَالْأَرْضِينَ السَّبْعِ، وَمَا فِيهِنَّ
وَمَا بَيْنَهُنَّ، خِلَافًا لِأَعْدَائِهِ، وَتَكْذِيبًا لِمَنْ عَدَلَ بِهِ، وَإِقْرَارًا
لِرُبُوبِيَّتِهِ، وَخُضُوعًا لِعِزَّتِهِ، الْأَوَّلُ بِغَيْرِ أَوَّلٍ، وَالْآخِرُ إِلَى غَيْرِ
آخِرٍ، الظَّاهِرُ عَلَى كُلِّ شَيْءٍ بِقُدْرَتِهِ، الْبَاطِنُ دُونَ كُلِّ شَيْءٍ
بِعِلْمِهِ وَلُطْفِهِ، لَا تَقِفُ الْعُقُولُ عَلَى كُنْهِ عَظَمَتِهِ، وَلَا تُدْرِكُ
الْأَوْهَامُ حَقِيقَةَ مَا هَيْئَتِهِ، وَلَا تَتَصَوَّرُ الْأَنْفُسُ مَعَانِي كَيْفِيَّتِهِ، مُطَّلِعًا
عَلَى الضَّمَائِرِ، عَارِفًا بِالسَّرَائِرِ، يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي
الصُّدُورُ.

اَللّٰهُمَّ اِنِّى اُشْهَدُكَ عَلَى تَصَدِيقِ رَسُوْلِكَ صَلَّى اللهُ عَلَيْهِ
وَآلِهِ، وَاِيْمَانِي بِهِ، وَعِلْمِي بِمَنْزِلَتِهِ، وَاِنِّى اُشْهَدُ اَنَّهُ النَّبِيُّ
الَّذِي نَطَقَتِ الْحِكْمَةُ بِفَضْلِهِ، وَبَشَّرَتِ الْاَنْبِيَاءُ بِهِ، وَدَعَتْ اِلَى

*with mercy including the entire believing brothers and sisters in You.
O' the Most Merciful of the merciful.*

Then you face the direction of *Ka'abah* and offer two units (*Raka'at*) of prayer, in the first unit after reciting the opening chapter you recite *Surah Al-Anbiya'a* and *Surah Al-Hashr* in the second unit after the opening chapter, then you offer *Qunut* and read the following:

There is no god except Allah the Clement, the Generous, there is no god except Allah the Most Exalted, the Almighty, there is no god except Allah the Lord of the seven Heavens and seven Earth and what is in them and all that is between them, I am contradicting His enemies and refuting those that deviate from Him, confirming His Lordship and humbling to His glory, the One without first and the Last without end. The obvious to every thing with His power, the essence not to every thing with His knowledge and kindness, sense cannot explain the essence of His greatness, imagination cannot perceive the reality of His essence and mind cannot imagine how His nature is, He is aware of all that is concealed in the minds, He is acquainted with all secrets, He knows all the treacherous eyes and what is concealed in the minds.

O' Allah! I make You testify that I believe Your Prophet May Allah's blessing be upon him and his family and my faith in him and my knowledge of his rank before You, I am testifying that he is the Prophet that speak with wisdom by Your favour and the previous Prophets has given the glad tidings of his advent, and they have called people

الْإِقْرَارِ بِمَا جَاءَ بِهِ، وَحَثَّتْ عَلَى تَصْدِيقِهِ بِقَوْلِهِ تَعَالَى ﴿الَّذِي
يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ
بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ
عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ
عَلَيْهِمْ﴾^١.

فَصَلَّ عَلَى مُحَمَّدٍ رَسُولِكَ إِلَى الثَّقَلَيْنِ، وَسَيِّدِ الْأَنْبِيَاءِ
الْمُصْطَفَيْنِ، وَعَلَى أَخِيهِ وَابْنِ عَمِّهِ الَّذِينَ لَمْ يُشْرِكَا بِكَ طُرْفَةَ
عَيْنٍ أَبَدًا، وَعَلَى فَاطِمَةَ الزَّهْرَاءِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ، وَعَلَى
سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ الْحَسَنِ وَالْحُسَيْنِ، صَلَاةَ خَالِدَةِ
الدَّوَامِ، عَدَدَ قَطْرِ الرَّهَامِ، وَزِنَةَ الْجِبَالِ وَالْأَكَامِ مَا أَوْرَقَ
السَّلَامُ، وَاخْتَلَفَ الضِّيَاءُ وَالظَّلَامُ، وَعَلَى آلِهِ الطَّاهِرِينَ،
الْأَيِّمَةِ الْمُهْتَدِينَ، الذَّاكِرِينَ عَنِ الدِّينِ، عَلِيٍّ وَمُحَمَّدٍ وَجَعْفَرٍ
وَمُوسَى وَعَلِيٍّ وَمُحَمَّدٍ وَعَلِيٍّ وَالْحَسَنَ وَالْحُجَّةَ الْقَوَامَ بِالْقِسْطِ
وَسُلَالَةِ السَّبْطِ.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ هَذَا الْإِمَامِ، فَرَجًا قَرِيبًا، وَصَبْرًا

to accept his message and they have urged people to believe him with the saying of the Most High,

{... whom they find written down in the Torah and the Gospel, bidding them to honour, and forbidding them dishonour, making lawful for them the good things and making unlawful for them the corrupt things, and relieving them of their loads, and fetters that were upon them}¹.

So send Your blessing on Muhammad the Messenger to men and Jinn, the master of the choosing Prophets, blessing also be upon his brother, the son of his uncle who never associates anything with You even for a twinkle of eye, blessing also be on Fatimah Zahra the mistress of the women of the two worlds and upon the two master of the youth of the Paradise, Al-Hasan and AL-Husein, may the continuous and everlasting blessing and abundant peace equivalent to the number of the drops of rain and equivalent to the weight of mountains and hillocks, and equivalent to the difference in light and darkness, and same blessing be upon his purified family, the Imams of the guided ones, the protectors of Allah's Religion, blessing also be upon Ali, Muhammad, Ja'afar, Musa, Ali, Muhammad, Ali, Al-Hasan and the proof who shall establish equity and the offspring of the grandson.

O' Allah! I am requesting from You for the sake of this Imam a very near relief, pretty tolerant,

1 - Qur'an 7:157.

جَمِيلًا، وَنَصْرًا عَزِيزًا، وَغِنًى عَنِ الْخَلْقِ، وَثَبَاتًا فِي الْهُدَى،
وَالْتَوْفِيقَ لِمَا تُحِبُّ وَتَرْضَى، وَرِزْقًا وَاسِعًا حَلَالًا، طَيِّبًا مَرِيئًا،
دَارًا سَائِغًا، فَاضِلًا مُفَضَّلًا، صَبًّا صَبًّا، مِنْ غَيْرِ كَدٍّ وَلَا نَكَدٍ وَلَا
مِنَّةٍ مِنْ أَحَدٍ، وَغَافِيَةً مِنْ كُلِّ بَلَاءٍ وَسُقْمٍ وَمَرَضٍ، وَالشُّكْرَ
عَلَى الْغَافِيَةِ وَالنَّعْمَاءِ، وَإِذَا جَاءَ الْمَوْتُ فَاقْبِضْنَا عَلَى أَحْسَنِ مَا
يَكُونُ لَكَ طَاعَةً، عَلَى مَا أَمَرْتَنَا مُحَافِظِينَ، حَتَّى تُؤَدِّينَا إِلَى
جَنَّاتِ النَّعِيمِ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَوْحِشْنِي مِنَ الدُّنْيَا،
وَأَنِّسْنِي بِالْآخِرَةِ، فَإِنَّهُ لَا يُوحِشُ مِنَ الدُّنْيَا إِلَّا خَوْفُكَ، وَلَا
يُؤْنِسُ بِالْآخِرَةِ إِلَّا رَجَاؤُكَ. اَللّٰهُمَّ لَكَ الْحُجَّةُ لَا عَلَيْكَ، وَإِلَيْكَ
الْمُشْتَكَى لَا مِنْكَ، فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ، وَأَعِنِّي عَلَى نَفْسِي
الظَّالِمَةِ الْغَاصِيَةِ، وَشَهْوَتِي الْغَالِبَةِ، وَاخْتِمْ لِي بِالْغَافِيَةِ.

اَللّٰهُمَّ اِنَّ اسْتِغْفَارِيْ اِيَّاكَ وَاَنَا مُصِرٌّ عَلَى مَا نَهَيْتَ قَلَّةَ حَيَاءٍ،
وَتَرْكِيْ الْاِسْتِغْفَارَ مَعَ عِلْمِيْ بِسَعَةِ حِلْمِكَ تَضْيِيعٌ لِحَقِّ الرَّجَاءِ.
اَللّٰهُمَّ اِنَّ ذَنْبِيْ يُؤِيسُنِيْ اَنْ اَرْجُوْكَ، وَاِنَّ عِلْمِيْ بِسَعَةِ رَحْمَتِكَ
يَمْنَعُنِيْ اَنْ اَخْشَاكَ، فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَصَدِّقْ

great victory, sufficiency from the creations, firmness in guidance, success in what You like and pleased with, abundant lawful, pure and happy properties, permissible house and honoured with Levantine without hard work and trouble and without favour from any one, grant me good health from every affliction, illness and diseases, and grant me the opportunity to glorify Allah for the favours and good health He has bestowed on me, when the time of death comes to us let our soul be taken in the best condition and in Your obedience, during when preserving what You have order us to do, till it leads us to the bliss Paradise with Your mercy, O' the Most Merciful of the merciful.

O' Allah! Send Your blessing upon Muhammad and the family of Muhammad and let me scared of this world and incline me towards the Hereafter because nothing scared one of this world except Your fear, and nothing make one to be inclined towards Hereafter except hope in You. O' Allah! You possess the proves and no any proves against You, unto You all the complains and You complain not. So send Your blessing upon Muhammad and upon the family of Muhammad and help me against my sinful and oppressing mind and my dominated self desire and let me end my life in good condition.

O' Allah! I am seeking forgiveness from You and I still insist on Your prohibition due to my little shyness, and my abandoning repentance with my knowledge that Your spacious clemency forfeit the right of hope and due to my knowledge of Your abundant mercy has prevented me from fearing You, so send Your blessing on Muhammad and on the holy family of Muhammad and believe

رَجَائِي لَكَ، وَكَذَّبْتُ خَوْفِي مِنْكَ، وَكُنْ لِي عِنْدَ أَحْسَنِ ظَنِّي
بِكَ، يَا أَكْرَمَ الْأَكْرَمِينَ.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَيِّدْنِي بِالْعِصْمَةِ،
وَأَنْطِقْ لِسَانِي بِالْحِكْمَةِ، وَاجْعَلْنِي مِمَّنْ يَنْدُمُ عَلَى مَا ضَيَّعَهُ
فِي أَمْسِهِ، وَلَا يَعْجُنُ حَظَّهُ فِي يَوْمِهِ، وَلَا يَهْمُ لِرِزْقِ غَدِهِ.

اللَّهُمَّ إِنَّ الْغِنَى مَنِ اسْتَعْنَى بِكَ وَافْتَقَرَ إِلَيْكَ، وَالْفَقِيرَ مَنِ
اسْتَعْنَى بِخَلْقِكَ عَنْكَ، فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَغْنِنِي
عَنْ خَلْقِكَ بِكَ، وَاجْعَلْنِي مِمَّنْ لَا يَبْسُطُ كَفًّا إِلَّا إِلَيْكَ. اللَّهُمَّ إِنَّ
الشَّقِيَّ مَنْ قَنَطَ وَأَمَامَهُ التَّوْبَةُ، وَوَرَاءَهُ الرَّحْمَةُ، وَإِنْ كُنْتُ
ضَعِيفَ الْعَمَلِ فَإِنِّي فِي رَحْمَتِكَ قَوِيٌّ الْأَمَلِ، فَهَبْ لِي ضَعْفَ
عَمَلِي لِقُوَّةِ أَمَلِي.

اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ مَا فِي عِبَادِكَ مَنْ هُوَ أَقْسَى قَلْبًا مِنِّي،
وَأَعْظَمُ مِنِّي ذَنْبًا، فَإِنِّي أَعْلَمُ أَنَّهُ لَا مَوْلَى أَعْظَمُ مِنْكَ طَوْلًا،
وَأَوْسَعُ رَحْمَةً وَعَفْوًا، فَيَا مَنْ هُوَ أَوْحَدٌ فِي رَحْمَتِهِ، إِغْفِرْ لِمَنْ
لَيْسَ بِأَوْحَدٍ فِي خَطِيئَتِهِ.

اللَّهُمَّ إِنَّكَ أَمَرْتَنَا فَعَصَيْنَا، وَنَهَيْتَ فَمَا انْتَهَيْنَا، وَذَكَرْتَ

my hope in You and denounce my fear in You, be with me in my best assumption on You, O' the best of the Honourable ones.

O' Allah! Send Your blessing on Muhammad and on the family of Muhammad and assist me by guarding me and let my tongue speak with wisdom, and make me among those that regret of his past deeds and not to proud of his future today and not to heed towards his provisions of tomorrow.

O' Allah! The sufficient one is he who is suffice and in need of You, and the poor one is he who is suffice with Your creation instead of You, so send Your blessing upon Muhammad and upon the holy family of Muhammad and suffice me instead of Your creations, and make me among those who will not spread their hands for help except from You, O' Allah! The unlucky ones is he who despairs and before him there is repentance, and behind him is mercy, even though I am weak in good deeds but I am strong in hoping for Your mercy, so grant me multiple of my deeds due to my strong hope in You.

O' Allah! Even though You know that there is among Your servants whose heart is more harden than mine and whose sins is greater than mine, verily I know there is no any master that is greater than You in mightiness, and no one is broaden than You in mercy and forgiveness, O' He who is lonely in His mercy, forgive who is not lonely in his mistakes.

O' Allah! You commanded us but we offended You, You prohibited us but we did not abstain from it, You reminded us

فَتَنَاسَيْنَا، وَبَصَّرْتَ فَتَعَامَيْنَا، وَحَذَّرْتَ فَتَعَدَّيْنَا، وَمَا كَانَ ذَلِكَ
جَزَاءَ إِحْسَانِكَ إِلَيْنَا، وَأَنْتَ أَعْلَمُ بِمَا أَعْلَنَّا وَأَخْفَيْنَا، وَأَخْبِرْ بِمَا
نَأْتِي وَمَا أَتَيْنَا، فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَلَا تُؤَاخِذْنَا بِمَا
أَخْطَأْنَا وَنَسِينَا، وَهَبْ لَنَا حُقُوقَكَ لَدَيْنَا، وَأَتِمِّ إِحْسَانَكَ إِلَيْنَا،
وَأَسْبِلْ رَحْمَتَكَ عَلَيْنَا.

اللَّهُمَّ إِنَّا نَتَوَسَّلُ إِلَيْكَ بِهَذَا الصَّدِّيقِ الْإِمَامِ، وَنَسْأَلُكَ بِالْحَقِّ
الَّذِي جَعَلْتَهُ لَهُ، وَلِجَدِّهِ رَسُولِكَ، وَلِأَبَوَيْهِ عَلِيٍّ وَفَاطِمَةَ أَهْلِ
بَيْتِ الرَّحْمَةِ، إِذْ رَارَ الرِّزْقُ الَّذِي بِهِ قِوَامُ حَيَاتِنَا، وَصَلَاحُ
أَحْوَالِ عِيَالِنَا، فَأَنْتَ الْكَرِيمُ الَّذِي تُعْطِي مِنْ سَعَةٍ، وَتَمْنَعُ مِنْ
قُدْرَةٍ، وَنَحْنُ نَسْأَلُكَ مِنَ الرِّزْقِ مَا يَكُونُ صَلاَحًا لِدُنْيَانَا،
وَبَلَاغًا لِلْآخِرَةِ.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَاعْفِرْ لَنَا وَلِوَالِدَيْنَا،
وَلِجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ،
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، وَآتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
حَسَنَةً، وَقِنَا عَذَابَ النَّارِ.

ثمَّ تركع وتسجد وتجلس وتتشهد وتسلم، فإذا سبَّحت فعفِّرْ خَدْيِكَ وقل:

but we pretend to have forgotten, You showed us every good and bad but we pretended to have not seen, You warn us but we transgress, and that is not the reward of all the good You have bestowed on us, You knows what we have manifested and what we have concealed, and You are fully informed of what we shall do and what we have done, so send Your blessing to Muhammad and on the family of Muhammad and don't held us responsible for our mistakes and for what we forget, grant us Your rights on us, and perfected Your benevolence on us and dedicates Your mercy on us.

O' Allah! We seek means to You through this righteous Imam and requested from You for the sake of the right You have bestowed on him, his grandfather and his parents Ali and Fatimah, the holy household of mercy, whom are the supporters of our life, the proprieties of our family's conditions, to descend bountiful of provision on me, You are the most generous one who gives in abundant and prevented occurrence of things with Your power, we requested from You the provision that will be good for us in this world and the one that will make us to attains the goods in the Hereafter.

O' Allah! Send blessing on Muhammad and on the family of Muhammad, pardon us and our parents and the entire believing men and women, the living ones and the died ones among them, bestowed good on us in this world and in the world Hereafter and rescue us from the Hell fire.

Then you bow down, prostrate, sit down and say your *Tashahud* and terminate your prayer, when glorifying Allah you dust your cheeks and say:

«سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ» أربعين مرة، واسئَل الله العصمة والنَّجاة والمغفرة والتوفيق بحسن العمل والقبول، لما تتقَرَّب به إليه، وتبتغي به وجهه، وقف عند الرأس، ثم صل ركعتين على ما تقدَّم.

ثم انكبَّ على القبر وقبَّله وقل: زَادَ اللَّهُ فِي شَرَفِكُمْ، وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، وادع لنفسك ولوالديك ولمن أردت.^١

قال العلامة المجلسي رحمته الله: قال مؤلَّف «المزار الكبير»: زيارة أخرى في يوم عاشورا ممَّا خرج من الناحية إلى أحد الأبواب قال: تقف عليه وتقول: السَّلَامُ عَلَيَّ أَدَمَ صَفْوَةَ اللَّهِ مِنْ خَلْقَتِهِ، وساق الزيارة إلى آخرها مثل ما مرَّ، فظهر أنَّ هذه الزيارة منقولة مروية، ويحتمل أن لا تكون مختصة بيوم عاشورا، كما فعله السيّد المرتضى رحمته الله.^٢

قال آية الله السيّد أحمد المستنيط: لاتدلّ رواية زيارة الناحية المقدسة على أنَّ قرائتها تختصّ بيوم عاشوراء.^٣



الزيارة الرجبية

يزار بها كلّ المشاهد في شهر رجب

قال أبو القاسم بن روح قدس الله روحه: من زار بهذه الزيارة أحد مشاهد آل محمد عليهم السلام، لم يرجع إلَّا وقد قضيت حاجته، وأجيب دعاؤه في الدين والدنيا. فإذا أردت ذلك، فقف على قبر الإمام المقصود صلوات الله عليه، وقل:

١. البحار: ٣١٧/١٠١.

٢. البحار: ٣٢٨/١٠١.

٣. الزيارة والبشارة: ٤٨٨/٢.

[Glory be to Allah, praise be to Allah, and there is no god except Allah and Allah is the greatest] (40) forty times, then request from Allah for safety, salvation, forgiveness and success in good deeds and acceptance. For Your nearness to Him and seeking for His pleasure, then you stand at the head position and observe two units of prayer as aforementioned.

Then you turn to the tomb and kiss it and say:

May Allah increase your nobility and peace, blessing and mercy of Allah be upon you;

then you pray for yourself, your parents and whomever you like.¹

Allamah Majlisi (may Allah have mercy on him) said: the author of "*Al-Mizaril Kabeer*" said: another Ziyarah on the day of Ashura came from the holy one through one of his doors, it is to stand and say:

peace be upon Adam, the choice of Allah among His creations,
till the end of the Ziyarah as it has been mentioned.

It appears that this Ziyarah has been narrated and possibly this very one is not specified for the day of Ashura as Sayyid Murtada (may Allah have mercy on him) has done.²

Ayatullah Sayyid Ahmad Al-Mustanbit said: **the narration did not denote that this Ziyarah is specialized for the day of Ashura.**³

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ZIYARAH RAJABIYYAH.

It is observe in every sacred places in the month of Rajab.

Abu Qasim bn Ruh (may Allah purifies his soul) said: No one will observe this Ziyarah in any of the sanctuary of the family of Muhammad, peace be upon them, will not return to his place until all his request is granted and all his supplications in Religion and in this world except it is accepted and granted.

If you decided to do that, you stand at the tomb of any of the intended Imam (may Allah's blessing be on him) and say:

1 - Al-Bihar 101: 317.

2 - Al-Bihar 101: 328.

3 - Ziyarah wal Bisharah 2: 488.

الْحَمْدُ لِلَّهِ الَّذِي أَشْهَدُنَا مَشْهَدَ أَوْلِيَائِهِ فِي رَجَبٍ، وَأَوْجَبَ عَلَيْنَا مِنْ حَقِّهِمْ مَا قَدْ وَجَبَ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ الْمُتَنَجِّبِ، وَعَلَى أَوْصِيَائِهِ الْحُجُبِ.

اَللّٰهُمَّ فَكَمَا أَشْهَدْتَنَا مَشْهَدَهُمْ، فَأَنْجِزْ لَنَا مَوْعِدَهُمْ، وَأُورِدْنَا مَوْرِدَهُمْ غَيْرَ مُحَلَّلِينَ عَنْ وَرْدٍ فِي دَارِ الْمُقَامَةِ وَالْخُلْدِ، وَالسَّلَامُ عَلَيْكُمْ إِنِّي قَصَدْتُكُمْ، وَاعْتَمَدْتُكُمْ بِمَسْأَلَتِي وَحَاجَتِي، وَهِيَ فَكَاكُ رَقَبَتِي مِنَ النَّارِ، وَالْمَقَرُّ مَعَكُمْ فِي دَارِ الْقَرَارِ، مَعَ شِيعَتِكُمُ الْأَبْرَارِ، وَالسَّلَامُ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ.

أَنَا سَائِلُكُمْ وَأَمْلِكُكُمْ فِيمَا إِلَيْكُمْ التَّفْوِيضُ، وَعَلَيْكُمْ التَّعْوِيضُ، فَبِكُمْ يُجْبَرُ الْمَهِيضُ، وَيُشْفَى الْمَرِيضُ، وَمَا تَزْدَادُ الْأَرْحَامُ وَمَا تَغِيضُ، إِنِّي بِسِرِّكُمْ مُؤْمِنٌ، وَلِقَوْلِكُمْ مُسَلِّمٌ، وَعَلَى اللَّهِ بِكُمْ مُقْسِمٌ فِي رَجْعِي بِحَوَائِجِي، وَقَضَائِهَا وَإِمْضَائِهَا، وَإِنْجَاحِهَا وَإِبْرَاحِهَا، وَبِشُؤُونِي لَدَيْكُمْ وَصَلَاحِهَا. وَالسَّلَامُ عَلَيْكُمْ سَلَامَ مُودِّعٍ، وَلَكُمْ حَوَائِجُهُ مُودِّعٌ، يَسْأَلُ اللَّهُ إِلَيْكُمْ الْمَرْجِعَ، وَسَعْيُهُ إِلَيْكُمْ غَيْرُ مُنْقَطِعٍ، وَأَنْ يَرْجِعَنِي مِنْ

Praise be to Allah who has made us to witness the sanctuary of His saint in the month of Rajab, and make incumbent on us their compulsory right. May Allah's blessing be upon Muhammad the selected one and upon his noble successors!

O' Allah! As You have made me witness their sanctuary, execute their covenant for us, and enter us into their place and don't prevent us from entering into the stable and everlasting home, peace be upon you, I have intended you and relented on you for my problems and requests, which is freedom and rescue from Hell fire, and to be in your company together with your good followers in the stable dwellings, peace be upon you for your tolerant, verily how an excellent aftermath abode.

I am asking you and having hope in you for what has been entrusted to you, and unto you lot of compensation. Through you all that is broken is amended, the sick ones are cured, and what ever increases or decreases in the wombs is all due to your grace.

I believe in your mysteries and surrender to your sayings and with you (All) Allah partition my needs, granting it, approving it, its success and its expansion is in your control, all my affairs and its reformation are before you.

Peace be upon you, the peace of a depositor, you have this deposited requests, the request from Allah through you, the reference one, his struggle to you is not cut off, may He return me back with

حَضَرْتَكُمْ خَيْرَ مَرْجِعٍ، إِلَى جَنَابِ مُمْرِعٍ، وَخَفْضِ [عَيْشٍ]
 مُوسَّعٍ، وَدَعَا وَمَهْلٍ إِلَى حِينِ الْأَجَلِ، وَخَيْرِ مَصِيرٍ وَمَحَلٍّ فِي
 النَّعِيمِ الْأَزَلِ، وَالْعَيْشِ الْمُقْتَبَلِ، وَدَوَامِ الْأَكْلِ، وَشُرْبِ الرَّحِيقِ
 وَالسَّلْسَلِ، وَعَلٍّ وَنَهْلٍ، لَا سَأَمَ مِنْهُ وَلَا مَلَلَ، وَرَحْمَةَ اللَّهِ
 وَبَرَكَاتُهُ وَتَحِيَّاتُهُ عَلَيْكُمْ، حَتَّى الْعُودِ إِلَى حَضَرْتَكُمْ، وَالْفَوْزِ
 فِي كَرَّتِكُمْ، وَالْحَشْرِ فِي زُمْرَتِكُمْ، وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ
 وَبَرَكَاتُهُ عَلَيْكُمْ، وَصَلَوَاتُهُ وَتَحِيَّاتُهُ، وَهُوَ حَسْبُنَا وَنِعْمَ
 الْوَكِيلُ.^١



زيارة مولانا صاحب الزمان أرواحنا فداه في السرداب المقدس

زيارة لمولانا صاحب الزمان صلوات الله عليه، وهي المعروفة بزيارة الندية^٢،
 خرجت من الناحية المحفوفة بالقدس إلى أبي جعفر محمد بن عبد الله
 الحميري عليه السلام، وأمر أن تتلى في السرداب المقدس^٣.

١. مصباح المتعبد: ٨٢١، مصباح الزائر: ٤٩٣، المزار الكبير: ٢٠٣، إقبال الأعمال: ١٢٤.

٢. نقلناها في ص ٤٤٢ من هذا الكتاب.

٣. مصباح الزائر: ٤٣٠.

good returning, to the appropriate land and vast livelihood, meekness and leisure till the end of my time, grant me good destination and station in the everlasting pleasure, and good future life with continuous and chain of drinking, eating and drinking of nectars, that there is no weariness nor boredom in it.

May Allah's mercy and greetings be upon you, till I return to your noble one again, success is in your time, and gathering is in your group, may Allah's peace, mercy, glory, blessing and greetings be upon you, He is our sufficient and an excellent master.¹

[83]

THE FIRST ZIYARAH FOR OUR MASTER, THE LEADER OF THE TIME (May our souls be sacrifice for him) IN THE HOLY TUNNEL.

The Ziyarah to our master, the leader of the time (peace be on him) is the one known as *Ziyarah Al-Nudbah*.² It came from the holy one to Abu Ja'afar, Muhammad son of Abdullah Al-Humairi (may Allah have mercy on him) and he ordered it to be recited in the holy Tunnel.³

1 - Misbaahul Mutaahajjid : 821; Misbaahu Zza'ir: 493; Al-Mizaarul Kabeer : 203; Iqbaalil A'amal : 124.

2 - It was previously quoted in this book.

3 - Misbaahu Zza'ir : 430.



زيارة ثانية لمولانا صاحب الزمان أرواحنا فداء

زيارة ثانية يزار بها مولانا صاحب الزمان صلوات الله عليه، تصلي ركعتين، وتقول بعدهما: سَلامُ اللهِ الْكَامِلُ التَّامُّ...^١ ٢.



زيارة ثالثة لمولانا صاحب الزمان عجل الله تعالى فرجه

نقل في «مصباح الزائر» زيارة أخرى وهي:

السَّلامُ عَلَى الْحَقِّ الْجَدِيدِ وَالْعَامِلِ الَّذِي لَا يَبِيدُ^٣، السَّلامُ
عَلَى مُحْيِي الْمُؤْمِنِينَ وَمُبِيرِ الْكَافِرِينَ، السَّلامُ عَلَى مَهْدِي
الْأُمَمِ وَجَامِعِ الْكَلِمِ، السَّلامُ عَلَى خَلَفِ السَّلَفِ وَصَاحِبِ
الشَّرَفِ، السَّلامُ عَلَى حُجَّةِ الْمَعْبُودِ وَكَلِمَةِ الْمَحْمُودِ، السَّلامُ
عَلَى مُعَزِّ الْأَوْلِيَاءِ وَمُذِلِّ الْأَعْدَاءِ.

السَّلامُ عَلَى وَارِثِ الْأَنْبِيَاءِ وَخَاتَمِ الْأَوْصِيَاءِ، السَّلامُ عَلَى

١. نقلناها في ص ٩٢ من هذا الكتاب.

٢. مصباح الزائر: ٤٣٥.

٣. في المزار للشهيد: وَالْعَالِمِ الَّذِي عِلْمُهُ لَا يَبِيدُ.

[84]

**THE SECOND ZIYARAH FOR OUR MASTER,
THE LEADER OF THE TIME** (may our souls be sacrifice
for him) **IN THE HOLY TUNNEL.**

You offer the second Ziyarah to our master, the leader of the time (peace be on him), you observe two units of prayer and read the following after it:

May Allah's perfected and complete peace be on¹ &²

[85]

**THE THIRD ZIYARAH FOR OUR MASTER, THE
LEADER OF THE TIME** (peace be on him) **IN THE
HOLY TUNNEL.**

Another Ziyarah was transmitted in "Misbahu Za'ir" as follows:

*Peace be upon the new truth and the process that never cease to exist.³
Peace be upon the revival of the believers, the destroyer of the unbelievers,
peace be upon the guide of the nation and the controller of the worlds,
peace be upon the successor of the ancestors, the noble one, peace be on the
proof of the worshipped one and the word that is praise, peace be upon the
comforter of the saints and the down grader of the enemies.*

*Peace be upon the inheritor of the Prophets and the
seal of the successors, peace be upon*

1 - It was previously quoted in this book.

2 - Misbaahu Zza'ir : 435.

3 - In Al-Mizar by Shaheed , it was written; The acquainted one whose knowledge never cease to exist.

الْقَائِمِ الْمُنتَظَرِ وَالْعَدْلِ الْمُشْتَهَرِ، السَّلَامُ عَلَى السَّيْفِ الشَّاهِرِ
وَالْقَمَرِ الزَّاهِرِ، السَّلَامُ عَلَى شَمْسِ الظَّلَامِ وَبَدْرِ التَّامِّ، السَّلَامُ
عَلَى رَبِيعِ الْأَنَامِ وَفِطْرَةِ الْأَيَّامِ، السَّلَامُ عَلَى صَاحِبِ الصَّمْصَامِ
وَالْفَلَقِ الْهَامِّ، السَّلَامُ عَلَى الدِّينِ الْمَأْثُورِ وَالْكِتَابِ الْمَسْطُورِ.

السَّلَامُ عَلَى بَقِيَّةِ اللَّهِ فِي بِلَادِهِ، وَحُجَّتِهِ عَلَى عِبَادِهِ، الْمُتَمَتِّهِ
إِلَيْهِ مَوَارِثُ الْأَنْبِيَاءِ، وَلَدَيْهِ مَوْجُودُ آثَارِ الْأَصْفِيَاءِ، الْمُؤْتَمَنِ
عَلَى السِّرِّ، وَالْوَلِيِّ لِلْأُمَمِ، الْمَهْدِيِّ الَّذِي وَعَدَ اللَّهُ عَزَّوَجَلَّ بِهِ
الْأُمَمَ أَنْ يَجْمَعَ بِهِ الْكَلِمَ، وَيُلَمَّ بِهِ الشَّعَثَ، وَيَمْلَأَ بِهِ الْأَرْضَ
قِسْطًا وَعَدْلًا، وَيُمْكِّنَ لَهُ، وَيُنْجِزَ بِهِ وَعْدَ الْمُؤْمِنِينَ.

أَشْهَدُ يَا مَوْلَايَ أَنَّكَ وَالْأَيُّمَةُ مِنْ آبَائِكَ أَيْمَتِي وَمَوَالِيَّ فِي
الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ، أَسْأَلُكَ يَا مَوْلَايَ أَنْ تَسْأَلَ
اللَّهُ تَبَارَكَ وَتَعَالَى فِي صَلَاحِ شَأْنِي، وَقَضَاءِ حَوَائِجِي، وَغُفْرَانِ
ذُنُوبِي، وَالْأَخْذِ بِيَدِي فِي دِينِي وَدُنْيَايَ وَآخِرَتِي، لِي وَلِإِخْوَانِي
وَإِخْوَتِي الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ كَافَّةً، إِنَّكَ غَفُورٌ رَحِيمٌ.^١

ثمَّ تصلي اثنا عشرة ركعات وتقرأ بعد كل ركعتين تسبيح فاطمة الزهراء عليها السلام،

١. مصباح الزائر: ٤٤٦، المزار للشهيد: ٢٣٠.

the Qa'im (the riser) the awaited one, the well known Just, peace be upon the unsheathed sword and luminous moon, peace be upon the spring of creatures and the creation of the days, peace be upon the possessor of the sharpen sword the breaker of foreheads, peace be upon the transmitted Religion and the composed Book.

Peace be upon the remnant of Allah in His land, and His proof on His servants, the last to receive the inheritance of the Prophets and he is in the possession of the signs of the selected ones, who was entrusted with mysteries, the master of the nations, the Mahdi which Allah the Most High has promised nations that shall join the worlds through him and join all the scattered things through him, and shall fill the Earth with justice and equity through him and to make every thing possible for him and to implement through him the promise to the believers.

O' my master, I testify that you and the Imams from your ancestors are my Imams and master in this world and in the day we shall stand to testify, O' my master, I requested you to inform Allah, He is blessed and raised far above, to reform all my affairs, grant all my requests, pardon my sins, lift me up in my Religion, in this world and in the world Hereafter including my the believing brothers and sisters, verily You are the Most Forgiving and Most Merciful.¹

Then you observe (12) twelve units of prayer and recite the glorification of Fatimah Zahra (pace be on her) after every (2) two units,

1 - Misbahu Zza'ir: 441.; Al-Mizar by Shaheed: 230.

فإذا فرغت فقل: اللَّهُمَّ صَلِّ عَلَى حُجَّتِكَ فِي أَرْضِكَ، وَخَلِيفَتِكَ فِي
بِلَادِكَ، الدَّاعِي إِلَى سَبِيلِكَ، وَالْقَائِمِ الصَّادِعِ بِالْحِكْمَةِ،
وَالْمَوْعِظَةِ الْحَسَنَةِ وَالصِّدْقِ، وَكَلِمَتِكَ وَعَيْتِكَ وَعَيْنِكَ فِي
أَرْضِكَ، الْمُتَرَقِّبِ الْخَائِفِ، الْوَلِيِّ النَّاصِحِ، سَفِينَةِ النَّجَاةِ،
وَعَلَمِ الْهُدَى، وَنُورِ أَبْصَارِ الْوَرَى، وَخَيْرِ مَنْ تَقَمَّصَ وَارْتَدَى،
وَالْوَثْرِ الْمُؤْتُورِ، وَمُفَرِّجِ الْكَرْبِ، وَمُزِيلِ الْهَمِّ، وَكَاشِفِ
الْبَلَاءِ.

صَلَوَاتُ اللَّهِ عَلَيْهِ وَعَلَى آبَائِهِ الْأَيِّمَةِ الْهَادِينَ، وَالْقَادَةِ
الْمِيَامِينَ، مَا طَلَعَتْ كَوَاكِبُ الْأَسْحَارِ، وَأَوْرَقَتِ الْأَشْجَارُ،
وَأَيَّعَتِ الْأَثْمَارُ، وَاخْتَلَفَ اللَّيْلُ وَالنَّهَارُ، وَغَرَّدَتِ الْأَطْيَارُ.
اللَّهُمَّ انْفَعْنَا بِحُبِّهِ، وَاحْشُرْنَا فِي زُمْرَتِهِ وَتَحْتَ لَوَائِهِ، إِلَهَ
الْحَقِّ آمِينَ رَبَّ الْعَالَمِينَ.^١

الصلاة عليه أرواحنا فداه

وتقرأ بعد الزيارة:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ، وَصَلِّ عَلَى وَلِيِّي الْحَسَنِ

١. مصباح الزائر: ٤٤٢.

on conclusion you recite the following:

O' Allah! Send Your blessing upon Your proof on Your land, and Your ambassador in Your countries, the caller to Your path, who shall stand and make declaration with wisdom, good and true admonition, he is Your word, Your confidant and Your sight on Your Earth, the awaiting, the scared one, the chief counselor, the Ark of salvation, the banner of Guidance, the light for the sight of the creatures, the best of those that cloth, the odd and single the reliever of troubles, the remover of anxieties, and he who unveil tribulations.

May Allah's mercy be upon him and upon his ancestors, the guided Imams, the leaders of the good ones! Equivalent to the early morning rising stars, the leaves of trees and the ripen fruits, the changing of night and day and the warble of the birds.

O' Allah! Benefits us due to his love, and resurrect us with his group and under his banner.

[Amen] the true Lord and the Lord of the worlds.¹

BLESSING FOR HIM (may our souls be sacrifice
for him)

To be recited the after the Ziyarah:

O' Allah! Send Your blessing upon Muhammad and his holy household, blessing also be upon the successor of Al-Hasan,

1 - Misbahu Zza'ir : 442.

وَوَصِيَّهِ وَوَارِثِهِ، الْقَائِمِ بِأَمْرِكَ، وَالْغَائِبِ فِي خَلْقِكَ، وَالْمُنْتَظَرِ
لِإِذْنِكَ. اَللّٰهُمَّ صَلِّ عَلَيْهِ، وَقَرِّبْ بُعْدَهُ، وَأَنْجِزْ وَعْدَهُ، وَأَوْفِ
عَهْدَهُ، وَاكْشِفْ عَنْ بَأْسِهِ حِجَابَ الْغَيْبَةِ، وَأَظْهِرْ بِظُهُورِهِ
صَحَائِفَ الْمِحْنَةِ، وَقَدِّمُ أَمَامَهُ الرُّعْبَ، وَثَبِّتْ بِهِ الْقَلْبَ، وَأَقِمْ
بِهِ الْحَرْبَ، وَأَيِّدْهُ بِجُنْدٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ، وَسَلِّطْهُ عَلَى
أَعْدَاءِ دِينِكَ أَجْمَعِينَ.

وَأَلْهِمَّهُ أَنْ لَا يَدْعَ مِنْهُمْ رُكْنًا إِلَّا هَدَّاهُ، وَلَا هَامًا إِلَّا قَدَّاهُ، وَلَا
كَيْدًا إِلَّا رَدَّاهُ، وَلَا فَاسِقًا إِلَّا حَدَّاهُ، وَلَا فِرْعَوْنًا إِلَّا أَهْلَكَاهُ، وَلَا
سِتْرًا إِلَّا هَتَكَاهُ، وَلَا عِلْمًا إِلَّا نَكَّسَهُ، وَلَا سُلْطَانًا إِلَّا كَبَسَهُ، وَلَا
رُمْحًا إِلَّا قَصَفَهُ، وَلَا مُطْرِدًا إِلَّا خَرَقَهُ، وَلَا جُنْدًا إِلَّا فَرَّقَهُ، وَلَا
مِنْبَرًا إِلَّا أَحْرَقَهُ، وَلَا سَيْفًا إِلَّا كَسَرَهُ، وَلَا صَنْمًا إِلَّا رَضَّاهُ، وَلَا
دَمًا إِلَّا أَرَاقَهُ، وَلَا جَوْرًا إِلَّا أَبَادَهُ، وَلَا حِصْنَ إِلَّا هَدَمَهُ، وَلَا
بَابًا إِلَّا رَدَمَهُ، وَلَا قَصْرًا إِلَّا أَخْرَبَهُ، وَلَا مَسْكَنًا إِلَّا فَتَّشَهُ، وَلَا
سَهْلًا إِلَّا وَطِئَهُ، وَلَا جَبَلًا إِلَّا صَعَدَهُ، وَلَا كَنْزًا إِلَّا أَخْرَجَهُ،
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ^١.

١. مصباح الزائر: ٤٤٢. الزيارات التي نقلناها لا تختص قرائتها في السرداب المقدس ظاهراً ولكنّه في بعض الزيارات الأخر
المنقولة في «الصحيفة المهدية» صراحة باختصاص قرائتها في السرداب المقدس.

the executor of his Will and his inheritor, who shall establish Your affair, who is absent from Your creations, the awaited one by Your permission, O' Allah! Send Your blessing on him and make his distance very close, implement his promise, fulfill his covenants, unveil his worries, that is the cover of his occultation and manifest through his reappearance the departure of tribulation, and precede the scared before him, and make the minds to be firm through him, commence the holy war through him, support him with lined up Angels and empowered him against the entire enemies of Religion.

Inspired in him till he did not leave their pillars until he demolish it, and no any foreheads until he break it, and no any plot until he turn it upside down, and no any hypocrites until he restrain it, and no any type of Pharaoh until he destroy it, and no any cover until he unveil it, and no any flag until he half mast it, and no any false kingdom until he attacked it, and no any unlawful spear until he shell it, and no any persecuted until he encroach upon such persecution, and no any mischievous soldiers until he disperse them and no any astray pulpits until he set it ablaze, and no any unlawful sword until he break it, and no any idols until he destroy it, and no any lawful blood until he shed it, and no any oppression until he put an end to it, and no any fortress until he destroy it, and no any door that belongs to the aggressors until he filled it up with Earth, and no any house until he investigate it, and no any level roads until he trek it, and no any mountain until he climb it, and no any mineral recourses until he pull it out, with Your mercy, O' the Most Merciful of the merciful.¹

1 - Misbaahu Zza'ir: 442, the Ziyarah which we have transmitted are not exclusively to be read in the holy tunnel but in some other transmitted ziyarah in "Sahifah al-Mahdiyyah" it is obviously stated that it is exclusively to be read in the holy tunnel.

الباب الثاني عشر

في زيارة نواب مولانا القائم أرواحنا فداه
وما نقلوه بعض أصحابه من الأدعية



زيارة أبواب الإمام الحجة أرواحنا فداه

قد ذكر الشيخ في «التهذيب» وابن طاووس في «مصباح الزائر»: أنه يستحب
زيارتهم بالزيارة المنسوبة إلى الشيخ أبي القاسم الحسين بن روح عليه السلام، فتقف على
قبر عثمان بن سعيد عليه السلام وتقول:

السَّلَامُ عَلَى رَسُولِ اللَّهِ، السَّلَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ
بْنِ أَبِي طَالِبٍ، السَّلَامُ عَلَى خَدِجَةَ الْكُبْرَى، السَّلَامُ عَلَى
فَاطِمَةَ الزَّهْرَاءِ، السَّلَامُ عَلَى الْحَسَنِ بْنِ عَلِيٍّ، السَّلَامُ عَلَى
الْحُسَيْنِ بْنِ عَلِيٍّ، السَّلَامُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ، السَّلَامُ عَلَى
مُحَمَّدِ بْنِ عَلِيٍّ، السَّلَامُ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ.

CHAPTER TWELVE**ON ZIYARAH FOR THE DEPUTIES OF OUR
MASTER, AL-QA'IM (may our souls be sacrifice for him)
AND OTHER REPORTED SUPPLICATIONS AND
ZIYARAH.****[86]****ZIYARAH FOR THE DEPUTIES OF IMAM (may
our souls be sacrifice for him).**

Sheikh has mentioned in "*Tahzeeb*" and Ibn Taaus in "*Misbaahu Zza'ir*" that it is recommended to offer Ziyarah to him such Ziyarah that was attributed to Abu Al-Qasim Al-Husein bn Ruh (may Allah be pleased with him), you stand on the tomb of Uthman bn Sayeed (may Allah be pleased with him) and say:

Peace be upon the Messenger of Allah, peace be upon the commander of the faithful, Ali son of Abi Talib, peace be upon Khadjah Al-Kubrah, peace be upon Fatimah Zahra, peace be upon Al-Hasan son of Ali, peace be upon Al-Husein son of Ali, peace be upon Ali son of Al-Husein, peace be upon Muhammad son of Ali, peace be upon Ja'afar son of Muhammad.

السَّلَامُ عَلَى مُوسَى بْنِ جَعْفَرٍ، السَّلَامُ عَلَى عَلِيِّ بْنِ مُوسَى،
السَّلَامُ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ، السَّلَامُ عَلَى عَلِيِّ بْنِ مُحَمَّدٍ،
السَّلَامُ عَلَى الْحَسَنِ بْنِ عَلِيٍّ، السَّلَامُ عَلَى مُحَمَّدِ بْنِ الْحَسَنِ
الْمَهْدِيِّ صَاحِبِ الزَّمَانِ.

السَّلَامُ عَلَيْكَ يَا عُثْمَانَ بْنَ سَعِيدٍ، أَشْهَدُ أَنَّكَ بَابُ الْمَوْلَى،
أَدَّيْتَ عَنْهُ وَأَدَّيْتَ إِلَيْهِ، مَا خَالَفْتَهُ وَلَا خَالَفْتَ عَلَيْهِ، قُمتَ
خَاصًّا، وَانْصَرَفْتَ سَابِقًا، جِئْتُكَ عَارِفًا بِالْحَقِّ الَّذِي أَنْتَ عَلَيْهِ،
وَأَنَّكَ مَا خُنْتَ فِي التَّأْدِيَةِ وَالسَّفَارَةِ.

السَّلَامُ عَلَيْكَ مِنْ بَابٍ مَا أَوْسَعَكَ، وَمِنْ سَفِيرٍ مَا آمَنَكَ،
وَمِنْ ثِقَةٍ مَا أَمَكَّنَكَ، أَشْهَدُ أَنَّ اللَّهَ اخْتَصَّكَ بِنُورِهِ حَتَّى عَايَنْتَ
الشَّخْصَ، فَأَدَّيْتَ عَنْهُ وَأَدَّيْتَ إِلَيْهِ.

ثمَّ ترجع، تسلم أيضاً على النبي والأئمة صلى الله عليه وعليهم إلى صاحب الزمان
صلوات الله عليه وتقول:

جِئْتُكَ مُخْلِصًا بِتَوْحِيدِ اللَّهِ وَمُؤَالَاةِ أَوْلِيَائِهِ، وَالْبَرَاءَةِ مِنْ
أَعْدَائِهِمْ وَمِنَ الَّذِينَ خَالَفُوكَ، يَا حُجَّةَ الْمَوْلَى، وَبِكَ اللَّهُمَّ
تَوَجَّهِي، وَبِهِمْ إِلَيْكَ تَوَسَّلِي.

Peace be upon Musa son of Ja'afar, peace be upon Ali son of Musa, peace be upon Muhammad son of Ali, peace be upon Ali son of Muhammad, peace be upon Al-Hasan son of Ali, peace be upon Muhammad son of Al-Hasan Al-Mahdi, the leader of the time.

Peace be upon you, O' Uthman son of Sayeed, I testify that you are the gate to my master, you receive and take issues to him, you are not in contrary with him nor with those that send you to him, you specifically stood up and has previously devoted yourself. I have come to you knowing the right you possess and testifying that you did not contravene in carrying out your duty and ambassadorship.

Peace be upon you the source of well-being whose gate is wide, and from the ambassadorship that was entrusted to you, and the trustworthiness that was empowered to you, I testify that Allah has chosen you with His light till you are viewed as person, and you convey from him and to him.

Then you repeat the salutation to the Prophet and the Imam (May Allah's blessing be upon them) till the salutation to the leader of the time, may Allah's blessing be upon him and say the following:

I sincerely came to you through the oneness of Allah and allegiance to His saints, and denunciation from their enemies and those that are in contrary to you. O' the proof of the Master, O' Allah I concentrated to you, and through them I seek means towards You.

ثم تدعو وتطلب حاجتك من الله تعالى، ثم تزور الباقيين بمثل هذه الزيارة وتذكر بدل «يا عثمان بن سعيد» اسم المزور.^١



دعاء السمات

المروي عن النائب الثاني محمد بن عثمان رحمته الله

قال محمد بن علي بن الحسن بن يحيى: حضرنا مجلس محمد بن عثمان بن سعيد العمري الأسدي المنتجي رحمته الله ثم قال بعد كلام ذكره: حدثني أبو عمرو محمد بن سعيد العمري قال: حدثني محمد بن أسلم قال: حدثني محمد بن سنان قال: حدثني المفصل بن عمر الجعفي، وروى الدعاء من مولانا جعفر بن محمد الصادق عليه السلام وقال في هذه الرواية: ويستحب أن يدعى به آخر نهار يوم الجمعة. وقال أبو جعفر الطوسي رضوان الله عليه فيما ذكره: دعاء السمات مروي عن العمري، ويستحب الدعاء به في آخر ساعة من نهار يوم الجمعة. وهذا لفظ الدعاء بالرواية الأولى، فكأنها أتم إنشاء الله تعالى:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ الْأَعْزَمِ، الْأَعَزِّ الْأَجَلِّ الْأَكْرَمِ، الَّذِي إِذَا دُعِيَ بِهِ عَلَى مَغَالِقِ أَبْوَابِ السَّمَاءِ لِفَتْحِ بِالرَّحْمَةِ انْفَتَحَتْ، وَإِذَا دُعِيَ بِهِ عَلَى مَضَائِقِ أَبْوَابِ الْأَرْضِ لِلْفَرَجِ بِالرَّحْمَةِ انْفَرَجَتْ، وَإِذَا دُعِيَ بِهِ عَلَى الْعُسْرِ لِلْيُسْرِ

١. مفتاح الجنات: ٤٦٢/١، عن مصباح الزائر: ٥١٤.

Then you supplicate and tender your request before Allah the Most High. You can also visit the other deputies with the same Ziyarah but you mention their names in the place of Uthman bn Sayeed.¹

[87]

SUPPLICATION OF SIMMAAT.

It was narrated by the second deputy Muhammad bn Uthman (may Allah purify his soul).

Muhammad bn Ali bn Al-Hasan bn Yahya said: we attended the meeting of Muhammad bn Uthman bn Sayeed Al-Amri Al-Asadi Al-Mintaji (may Allah have mercy on him) he said, Muhammad bn Sannan told me that Mufadal bn Umar Al-Ja'afi told him that the supplication was narrated from our master Ja'afar bn Muhammad Al-Sadiq (peace be on them) he said that this supplication is recommended to be offered last part of the day on Friday.

Abu Ja'afar Al-Tusi (may Allah be pleased with him) said: supplication of *Simmaat* was narrated by Amri and it is recommended to be observed in the last part of the day on Friday. Below is the supplication according to the first narration and it seems to be completed.

O' Allah! I requested from You by Your greater name which is most cherish, the most dignify, the most generous, that if it is call upon the locked doors of the Heavens, it will open with Your mercy, if it is called upon for the narrowness of the doors of the Earth, it will be open by Your mercy. And if it is called that You make ease all the difficulties,

1 - Mafaatihul Jannaat 1: 462; Misbaahu Zza'ir : 514.

تَيْسَرَ، وَإِذَا دُعِيَ بِهِ عَلَى الْأُمُوتِ لِلنُّشُورِ انْتَشَرَتْ، وَإِذَا دُعِيَ بِهِ عَلَى كَشْفِ الْبَاسَاءِ وَالضَّرَّاءِ انْكَشَفَتْ.

وَبِجَلَالِ نُورِ وَجْهِكَ الْكَرِيمِ أَكْرَمِ الْوُجُوهِ، وَأَعَزِّ الْوُجُوهِ، الَّذِي عَنَتَ لَهُ الْوُجُوهُ، وَخَضَعَتْ لَهُ الرِّقَابُ، وَخَشَعَتْ لَهُ الْأَصْوَاتُ، وَوَجَلَتْ لَهُ الْقُلُوبُ مِنْ مَخَافَتِكَ، وَبِقُوَّتِكَ الَّتِي بِهَا تُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِكَ وَتُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا.

وَبِمَشِيَّتِكَ الَّتِي دَانَ لَهَا الْعَالَمُونَ، وَبِكَلِمَتِكَ الَّتِي خَلَقْتَ بِهَا السَّمَاوَاتِ وَالْأَرْضَ، وَبِحِكْمَتِكَ الَّتِي صَنَعْتَ بِهَا الْعَجَائِبَ، وَخَلَقْتَ بِهَا الظُّلْمَةَ وَجَعَلْتَهَا لَيْلًا، وَجَعَلْتَ اللَّيْلَ سَكَنًا، وَخَلَقْتَ بِهَا النُّورَ وَجَعَلْتَهُ نَهَارًا، وَجَعَلْتَ النَّهَارَ نُشُورًا مُبْصِرًا، وَخَلَقْتَ بِهَا الشَّمْسَ وَجَعَلْتَ الشَّمْسَ ضِيَاءً، وَخَلَقْتَ بِهَا الْقَمَرَ وَجَعَلْتَ الْقَمَرَ نُورًا، وَخَلَقْتَ بِهَا الْكَوَاكِبَ وَجَعَلْتَهَا نُجُومًا وَبُرُوجًا، وَمَصَابِيحَ وَزِينَةً وَرُجُومًا لِلشَّيَاطِينِ.

وَجَعَلْتَ لَهَا مَشَارِقَ وَمَغَارِبَ، وَجَعَلْتَ لَهَا مَطَالِعَ وَمَجَارِي، وَجَعَلْتَ لَهَا فَلَكَأً وَمَسَابِيحَ، وَقَدَّرْتَهَا فِي السَّمَاءِ مَنَازِلَ

it will become easy, and if it called by requesting You to resurrect the died ones, it will be resurrected. And by which if You are requested to unveil the miseries and adversities, it will be unveil.

I beseech You through the magnificent of Your luminous generous Person, the Most Generous and the Most Cherished one, to whom everyone submitted, and every head humble to in reverence, and whom every voice scared of, and all hearts are tremble due to His fear.

I seek through Your Mightiness that prevented the Heaven from falling on the Earth except with Your permission and prevented the Heaven an the Earth from moving from their position.

I beseech You through Your Will that is obeyed by the worlds, and with Your words through which You created the Heaven and the Earth, and with Your wisdom through which You created all the wonderful things, and created darkness and made it to become night and resting time, and You created the light and made it to become day and living time, and You created Sun and made it a luminous Sun, and You created the Moon an made it a brighten Moon, and created the Stars and planets as lamp for guidance and decoration and missiles against the devils.

And has created for them the east and the west, and has created also for them the places of ascendancy and Orbits, and created for them a firmament and spheres and has fixed for them stages in the Heaven,

فَأَحْسَنْتَ تَقْدِيرَهَا، وَصَوَّرْتَهَا فَأَحْسَنْتَ تَصْوِيرَهَا، وَأَحْصَيْتَهَا
بِأَسْمَائِكَ إِحْصَاءً، وَدَبَّرْتَهَا بِحِكْمَتِكَ تَدْبِيرًا فَأَحْسَنْتَ تَدْبِيرَهَا،
وَسَخَّرْتَهَا بِسُلْطَانِ اللَّيْلِ وَسُلْطَانِ النَّهَارِ وَالسَّاعَاتِ، وَعَدَدِ
السِّنِينَ وَالْحِسَابِ، وَجَعَلْتَ رُؤْيَيْهَا لِجَمِيعِ النَّاسِ مَرَأًى وَاحِدًا.
وَأَسْأَلُكَ اللَّهُمَّ بِمَجْدِكَ الَّذِي كَلَّمْتَ بِهِ عَبْدَكَ وَرَسُولَكَ
مُوسَى بْنَ عِمْرَانَ عَلَيْهِ السَّلَامُ فِي الْمُقَدَّسِينَ، فَوْقَ إِحْسَاسِ
الْكُرُوبِيِّينَ، فَوْقَ غَمَائِمِ النُّورِ، فَوْقَ تَابُوتِ الشَّهَادَةِ فِي عَمُودِ
النَّارِ، وَفِي طُورِ سَيْنَاءَ، وَفِي جَبَلِ حُورِيثَ فِي الْوَادِ الْمُقَدَّسِ،
فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ مِنَ الشَّجَرَةِ، وَفِي
أَرْضِ مِصْرَ بِتَسْعِ آيَاتٍ بَيِّنَاتٍ.

وَيَوْمَ فَرَقْتَ لِبَنِي إِسْرَائِيلَ الْبَحْرَ، وَفِي الْمُتَنَبِّجَاتِ الَّتِي
صَنَعْتَ بِهَا الْعَجَائِبَ فِي بَحْرِ سُوفٍ، وَعَقَدْتَ مَاءَ الْبَحْرِ فِي
قَلْبِ الْعَمْرِ كَالْحِجَارَةِ، وَجَاوَزْتَ بِبَنِي إِسْرَائِيلَ الْبَحْرَ، وَتَمَّتْ
كَلِمَتُكَ الْحُسْنَى عَلَيْهِمْ بِمَا صَبَرُوا، وَأَوْرَثْتَهُمْ مَشَارِقَ الْأَرْضِ
وَمَغَارِبَهَا الَّتِي بَارَكْتَ فِيهَا لِلْعَالَمِينَ، وَأَغْرَقْتَ فِرْعَوْنَ وَجُنُودَهُ
وَمَرَآكِبَهُ فِي الْيَمِّ.

how excellent is the fixing, and has shaped them such an excellent shaping, and You have counted them with Your Name in an accurate counting, and has directed them with Your wisdom and what a good direction, and make them serviceable with the influence of night, day and hours, and make them the means of reckoning years and counting, and make people seeing them as one and universal.

O' Allah! I requested from You by Your glory of which You speak with Your servants and Messenger Musa son of Imran peace be upon him, in the holy places which is above the sense organs of cherubim and above clouds of light, and above boxes of testifying with in the five pillars and the mountain of Sina and in the Hurith mountain in the holy valley and holy place to the right side of mountain of Tur, through the tree and also speak with him on the land of Egypt giving him the nine Tokens.

And on the day You split the Sea for the children of Israel, and in the gushing out of water through which You created the wonderful in the Sea of Suf, and You solidified water of the Sea like stone in the midst of the overflowing Sea and You cause the children of Israel to pass through the Sea, You have perfected Your good (words) promise upon them due to their patients, and made them to inherit the east and the west of the Earth there in You have blessed the universe, You then drowned Pharaoh, his soldiers and his boat in the Sea.

وَبِاسْمِكَ الْعَظِيمِ الْأَعْظَمِ الْأَعْظَمِ الْأَعْظَمِ، الْأَعَزِّ الْأَجَلِّ
 الْأَكْرَمِ، وَبِمَجْدِكَ الَّذِي تَجَلَّيْتَ بِهِ لِمُوسَى كَلِيمِكَ عَلَيْهِ السَّلَامُ
 فِي طُورِ سَيْنَاءَ، وَلِإِبْرَاهِيمَ خَلِيلِكَ عَلَيْهِ السَّلَامُ مِنْ قَبْلُ فِي
 مَسْجِدِ الْخَيْفِ، وَلِإِسْحَاقَ صَفِيِّكَ عَلَيْهِ السَّلَامُ فِي بَيْتِ شَيْعٍ،
 وَلِيعْقُوبَ نَبِيِّكَ عَلَيْهِ السَّلَامُ فِي بَيْتِ إِبِلٍ، وَأَوْفَيْتَ لِإِبْرَاهِيمَ
 عَلَيْهِ السَّلَامُ بِمِثَاقِكَ، وَلِإِسْحَاقَ عَلَيْهِ السَّلَامُ بِحَلْفِكَ،
 وَلِيعْقُوبَ بِشَهَادَتِكَ، وَلِلْمُؤْمِنِينَ بِوَعْدِكَ، وَلِلدَّاعِينَ بِأَسْمَائِكَ
 فَأَجَبْتَ.

وَبِمَجْدِكَ الَّذِي ظَهَرَ لِمُوسَى بْنِ عِمْرَانَ عَلَيْهِ السَّلَامُ عَلَى
 قُبَّةِ الرُّمَّانِ وَبِآيَاتِكَ الَّتِي وَقَعَتْ عَلَى أَرْضِ مِصْرَ بِمَجْدِ الْعِزَّةِ
 وَالْغَلْبَةِ، بِآيَاتِ عَزِيزَةٍ، وَبِسُلْطَانِ الْقُوَّةِ، وَبِعِزَّةِ الْقُدْرَةِ، وَبِشَأْنِ
 الْكَلِمَةِ الثَّامَّةِ، وَبِكَلِمَاتِكَ الَّتِي تَفَضَّلْتَ بِهَا عَلَى أَهْلِ
 السَّمَاوَاتِ وَالْأَرْضِ، وَأَهْلِ الدُّنْيَا وَالْآخِرَةِ، وَبِرَحْمَتِكَ الَّتِي
 مَنَنْتَ بِهَا عَلَى جَمِيعِ خَلْقِكَ، وَبِاسْتِطَاعَتِكَ الَّتِي أَقَمْتَ بِهَا عَلَى
 الْعَالَمِينَ.

وَبِنُورِكَ الَّذِي قَدْ خَرَّ مِنْ فَرْعِهِ طُورُ سَيْنَاءَ، وَبِعِلْمِكَ وَجَلَالِكَ

I requested from You through Your name which is the most Great, the most Cherished, the Most Dignify, the Most Generous, and through Your glory You manifested Your address to Musa (peace be on him) in the mountain of Sina, and Ibrahim peace be on him, Your intimate friend in the mosque of Al-Khaif, and for Ishaq Your chosen one peace be on him in the Well of Shiya, and for Ya'qub Your Prophet peace be on him in the house of Lil, and fulfill Your covenant to Ibrahim peace be on him and to Ishaq through Your oath, and to Ya'qub through Your testimony, and to the believers through Your promise and Your name by which You accepted the prayers of those that supplicates to You.

I requested from You through Your name which appeared to Musa son of Imran in the Dome of Rumaan, and through Your signs that occurred on the soil of Egypt, with great mighty and subjugation, with precious signs and influence of power and the great power, and with affair of the perfected words, and with Your word through which You favour the inhabitant of the Heavens and the Earth, and the inhabitant of this world and the world Hereafter, and with Your Name through which You bestowed upon the entire creatures and through Your power by which You put the entire world in order.

I requested from You through Your light of which out of fear the mountain Sina collapsed, and through Your knowledge, Your greatness,

وَكِبْرِيائِكَ وَعِزَّتِكَ وَجَبْرُوتِكَ الَّتِي لَمْ تَسْتَقِلَّهَا الْأَرْضُ،
وَانْخَفَضَتْ لَهَا السَّمَاوَاتُ، وَاَنْزَجَرَ لَهَا الْعُمُقُ الْأَكْبَرُ، وَرَكَدَتْ
لَهَا الْبِحَارُ وَالْأَنْهَارُ، وَخَضَعَتْ لَهَا الْجِبَالُ، وَسَكَنَتْ لَهَا
الْأَرْضُ بِمَنَاقِبِهَا، وَاسْتَسَلَمَتْ لَهَا الْخَلَائِقُ كُلُّهَا، وَحَقَّقَتْ لَهَا
الرِّيَّاحُ فِي جَرَيَانِهَا، وَخَمَدَتْ لَهَا النَّيِّرَانُ فِي أَوْطَانِهَا،
وَسُلْطَانِكَ الَّذِي عُرِفَتْ لَكَ بِهِ الْغَلَبَةُ دَهْرَ الدُّهُورِ، وَحَمِدَتْ بِهِ
فِي السَّمَاوَاتِ وَالْأَرْضِينَ، وَبِكَلِمَتِكَ كَلِمَةَ الصِّدْقِ الَّتِي سَبَقَتْ
لَأَيُّبِنَا آدَمَ عَلَيْهِ السَّلَامُ وَذُرِّيَّتِهِ بِالرَّحْمَةِ.

وَأَسْأَلُكَ بِكَلِمَتِكَ الَّتِي غَلَبَتْ كُلَّ شَيْءٍ، وَبِنُورِ وَجْهِكَ الَّذِي
تَجَلَّيْتَ بِهِ لِلْجَبَلِ فَجَعَلْتَهُ دَكَّا وَخَرَّ مُوسَى صَعِقًا، وَبِمَجْدِكَ
الَّذِي ظَهَرَ عَلَى طُورِ سَيْنَاءَ فَكَلَّمْتَ بِهِ عَبْدَكَ وَرَسُولَكَ مُوسَى
بْنَ عِمْرَانَ.

وَبِطَلْعَتِكَ فِي سَاعِيرٍ، وَظُهُورِكَ فِي جَبَلِ فَارَانَ بِرَبَوَاتِ
الْمُقَدَّسِينَ، وَجُنُودِ الْمَلَائِكَةِ الصَّافِينَ، وَخُشُوعِ الْمَلَائِكَةِ
الْمُسَبِّحِينَ، وَبِبركاتِكَ الَّتِي بَارَكْتَ فِيهَا عَلَى إِبْرَاهِيمَ خَلِيلِكَ
عَلَيْهِ السَّلَامُ فِي أُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَبَارَكْتَ

and Your majesty, Your magnificence, Your honour and Your omnipotence of which the ears could not bear and for which the Heaven humble, and the great depth constrained themselves, and the Sea together with the Rivers became stagnant, and to which mountain made submission, and the Earth became stable on its shoulders, and to which the entire creatures surrendered, and the air blows in its course, and extinguishes the flaming fires in its places, and Your kingdom that is known to be All-powerful all the time, and Your words, the words of truth which has been a blessing to our father Adam and his offspring.

I am requesting from You through Your word that subdued every things and the light of Your SELF which flashes on mountain and crushed it to pieces while Musa fell down fainted, and by Your glory that appears on the mountain of Tur and You speak to Your servant and Messenger Musa son of Imran.

I seek from You through Your appearance in Sa'ir and on the mountain of Faaraan, with the hillock of the holy ones, and the soldier among the Angels were on row, and the submissiveness of the glorifying Angels and with the honour by which You honour Ibrahim, Your best and intimate friend peace be on him among the nation of Muhammad, may Allah's blessing be upon him and his family, and You has blessed

لِإِسْحَاقَ صَفِيكَ فِي أُمَّةٍ عَيْسَى عَلَيْهِمَا السَّلَامُ، وَبَارَكْتَ
لِيعْقُوبَ إِسْرَائِيلَ فِي أُمَّةٍ مُوسَى عَلَيْهِمَا السَّلَامُ، وَبَارَكْتَ
لِحَبِيبِكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي عِثْرَتِهِ وَذُرِّيَّتِهِ عَلَيْهِمُ
السَّلَامُ وَأُمَّتِهِ.

اللَّهُمَّ وَكَمَا غَبْنَا عَنْ ذَلِكَ وَلَمْ نَشْهَدْهُ، وَآمَنَّا بِهِ وَلَمْ نَرَهُ
صِدْقًا وَعَدْلًا، أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تُبَارِكَ
عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَتَرْحَمَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ،
كَأَفْضَلِ مَا صَلَّيْتَ وَبَارَكْتَ وَتَرْحَمْتَ عَلَى إِبْرَاهِيمَ وَآلِ
إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، فَعَالَ لِمَا تُرِيدُ، وَأَنْتَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ.^١

وتقول بعده: اللَّهُمَّ بِحَقِّ هَذَا الدُّعَاءِ، وَبِحَقِّ هَذِهِ الْأَسْمَاءِ الَّتِي
لَا يَعْلَمُ تَفْسِيرَهَا وَلَا يَعْلَمُ بَاطِنَهَا غَيْرُكَ، [صَلِّ عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ، وَ]افْعَلْ بِي مَا أَنْتَ أَهْلُهُ، وَلَا تَفْعَلْ بِي مَا أَنَا أَهْلُهُ.

[وَأَنْتَقِمَ لِي مِنْ ظَالِمِي، وَعَجَّلْ فَرَجَ آلِ مُحَمَّدٍ، وَهَلَاكَ
أَعْدَائِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ]، وَاعْفِرْ لِي مِنْ ذُنُوبِي مَا تَقَدَّمَ مِنْهَا

١. البلد الأمين: ١٣٤، جمال الأسبوع: ٣٢١، المصباح: ٥٥٩، مصباح المتهجد: ٤١٦، الصحيفة الصادقية: ٩٣٠.

Ishaq Your chosen one among the nation of Isa peace be upon them, and You has blessed Ya'qub Your slave among the nation of Musa peace be upon them, and has blessed Your beloved one Muhammad may Allah's blessing be upon him and upon his holy family among his progeny and offspring peace be upon them and his nation.

O' Allah! As we were absent from the scene and did not witness it, and we truly and justly believe on it without envisaging it, so send Your blessing on Muhammad and on the holy family of Muhammad, and send Your favour on Muhammad and the holy family of Muhammad, and send Your mercy on Muhammad and the holy family of Muhammad like the best blessing, favour, and mercy You sent upon Ibrahim and the holy family of Ibrahim, verily You are the praised and glorified one, You act according to Your wishes and You possess power over all thing.¹

After that you recite the following:

O' Allah! For the sake of this supplication and for the sake of all these names that it's deep explanation is not known save You, send Your blessing on Muhammad and on the holy family of Muhammad and do for me what suit You and don't do for me what I desired.

O' Allah! Retaliate for me against my oppressor and hasten the relief of the holy family of Muhammad and destroy their enemies among the Jinn and men, and pardon all my preceded

1 - Al-Baladul Ameen: 134; Jamalil Usbuy: 321; Al-Misbaah: 559; Misbaahul Mutahajjud: 416; and Sahifah Assadiqiyah: 930.

وَمَا تَأَخَّرَ، وَوَسَّعْ عَلَيَّ مِنْ حَلَالِ رِزْقِكَ، وَاكْفِنِي مَوْنَةَ إِنْسَانٍ
سَوْءٍ [وَجَارٍ سَوْءٍ وَقَرِينٍ سَوْءٍ] وَسُلْطَانٍ سَوْءٍ، إِنَّكَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.^١

ثُمَّ قُلْ: اَللّٰهُمَّ بِحَقِّ هَذَا الدُّعَاءِ تَفَضَّلْ عَلَى فَقَرَاءِ الْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ بِالْغِنَاءِ وَالثَّرْوَةِ، وَعَلَى مَرْضَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
بِالشِّفَاءِ وَالصَّحَّةِ، وَعَلَى أَحْيَاءِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِاللُّطْفِ
وَالْكَرَامَةِ، وَعَلَى أَمْوَاتِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِالْمَغْفِرَةِ
وَالرَّحْمَةِ، وَعَلَى مُسَافِرِي الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِالرَّدِّ إِلَى
أَوْطَانِهِمْ سَالِمِينَ غَانِمِينَ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ، وَصَلَّى
اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَعِثْرَتِهِ الطَّاهِرِينَ، وَسَلَّم
تَسْلِيمًا كَثِيرًا.^٢

في «جمال الصالحين» ذكر هذا الدعاء:

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ بِحُرْمَةِ هَذَا الدُّعَاءِ، وَبِمَا فَاتَ مِنْهُ مِنَ
الْأَسْمَاءِ، وَبِمَا يَشْتَمِلُ عَلَيْهِ مِنَ التَّفْسِيرِ وَالتَّدْبِيرِ الَّذِي لَا يُحِيطُ
بِهِ إِلَّا أَنْتَ، أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تُعَجِّلَ

٢. البحار: ١٠١/٩٠.

١. المجموع الرائق: ٢٥٨/١.

and future sins, and spread for me lawfulness out of Your provision and suffice me from the problem of the evil men and wicked neighbour and associates, and wicked devils, surely You possess power over all thing and praise be to Allah the Lord of the worlds.¹

Then you say the following:

O' Allah! For the sake of this supplication, favour the poor among the believing men and women with sufficiency and richness, recovery and good health for the sick ones among the believing men and women, kindness and high reputation for the living ones among the believing men and women, and upon the died ones among the believing men and women with mercy and forgiveness, return back home with peace and success for the traveling ones among the believing men and women, with Your mercy, O' the Most Merciful of the merciful, may Allah's blessing and abundant mercy be upon our master, Muhammad the seal of the Prophets and upon his purified progeny.²

The following supplication was mentioned in *Jamaalil Ssaliheen*:

O' Allah! I requested from You by the sanctity of this supplication and Your missing holy names in it and what it encompasses among the explanation and the measures that no one can encompasses except You, to send blessing on Muhammad and on the holy family of Muhammad and hasten

1 - Al-Majmuy Ra'iq 1: 258.

2 - Al-Bihar 90: 101.

فَرَجَهُمْ فِي عَافِيَةٍ، وَتُهْلِكَ أَعْدَائَهُمْ فِي الدُّنْيَا وَالْآخِرَةِ.
وَأَنْ تَرْزُقَنَا بِهِمْ خَيْرَ مَا نَرْجُو، وَخَيْرَ مَا لَا نَرْجُو، وَتَصْرِفَ
بِهِمْ عَنَّا شَرَّ مَا نَحْذَرُ، وَشَرَّ مَا لَا نَحْذَرُ، إِنَّكَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ، وَأَنْتَ أَكْرَمُ الْأَكْرَمِينَ.^١



دعاء الخضر عليه السلام

المعروف بدعاء كميل^٢

يستحب قراءة دعاء كميل في ليلة النصف من شعبان وفي ليالي الجمع.

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ بِرَحْمَتِكَ الَّتِیْ وَسِعَتْ كُلَّ شَیْءٍ، وَبِقُوَّتِكَ
الَّتِیْ قَهَرْتَ بِهَا كُلَّ شَیْءٍ، وَخَضَعَ لَهَا كُلُّ شَیْءٍ، وَذَلَّ لَهَا كُلُّ
شَیْءٍ، وَبِجَبَرُوتِكَ الَّتِیْ غَلَبْتَ بِهَا كُلَّ شَیْءٍ، وَبِعِزَّتِكَ الَّتِیْ
لَا یَقُومُ لَهَا شَیْءٌ، وَبِعِظَمَتِكَ الَّتِیْ مَلَأَتْ كُلَّ شَیْءٍ، وَبِسُلْطَانِكَ
الَّذِیْ عَلَا كُلَّ شَیْءٍ، وَبِوَجْهِكَ الْبَاقِیَ بَعْدَ فَنَاءِ كُلِّ شَیْءٍ،

١. مکیال المکارم: ٣٣/٢.

٢. أقول: دعاء كميل من أدعية الخضر ولما علّمه الإمام أمير المؤمنين عليه السلام كميل إشتهر به «دعاء كميل».

وأدعية الخضر والياس عليه السلام - وهما من الأنبياء ومن أصحاب مولانا صاحب الزمان صلوات الله عليه - وسائر أصحابه كعيسى بن مريم عليه السلام كثيرة قد اقتصرنا بهذا الدعاء لخوف التطويل.

their relief in good health and destroy their enemies in this world and in the world Hereafter.

Make provision for us through them the best of our aspiration and the best of what we did not aspired, and divert from us through them the scared and the unscarred evils, verily You possess power over all thing and You are the Most Noble of the noble ones.¹

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**SUPPLICATION OF KHIDR (peace be on him)
KNOWN AS SUPPLICATION OF KUMAIL.²**

The reading of supplication of Kumail is recommended in the night of middle of Sha'aban and in Friday nights

O' Allah! I ask You by Your mercy which encompasses all things, and by Your strength by which You subjugated all things, and all thing subdued to it, and before which all thing are lowly, and Your Omnipotence by which You subdued all thing, and Your Glory by which no one can resist, and Your tremendousness that filled all things, and Your kingdom which exalted all things, and Your eternal face which exist when all thing cease to exist,

1 - Mikyalil Makarim 2: 23.

2 - I said: Sullplication of Kumail is among the supplications of Khidr but after Imam Ali (peace be on him) has teaching it to Kumail it became known as supplication of Kumail.

The supplication of Khidr and Ilyas (peace be on them) they are among the Prophets and companions of our master, the leader of the time (peace be on him) and his other companions like Isa son of Maryam (peace be on them) and many others, but we stop here for the fear of lengthiness.

وَبِأَسْمَائِكَ الَّتِي مَلَأْتَ أَرْكَانَ كُلِّ شَيْءٍ، وَبِعِلْمِكَ الَّذِي أَحَاطَ
بِكُلِّ شَيْءٍ، وَبِنُورِ وَجْهِكَ الَّذِي أَضَاءَ لَهُ كُلُّ شَيْءٍ، يَا نُورُ يَا
قُدُّوسُ، يَا أَوَّلَ الْأَوَّلِينَ، وَيَا آخِرَ الْآخِرِينَ.

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَهْتِكُ الْعِصَمَ. اللَّهُمَّ اغْفِرْ لِي
الذُّنُوبَ الَّتِي تُنْزِلُ النَّقَمَ. اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُغَيِّرُ
النَّعَمَ. اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَحْبِسُ الدُّعَاءَ. اللَّهُمَّ اغْفِرْ
لِي الذُّنُوبَ الَّتِي تُنْزِلُ الْبَلَاءَ. اللَّهُمَّ اغْفِرْ لِي كُلَّ ذَنْبٍ أَذْنَبْتُهُ،
وَكُلَّ خَطِيئَةٍ أَخْطَأْتُهَا.

اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِذِكْرِكَ، وَأَسْتَشْفَعُ بِكَ إِلَى نَفْسِكَ،
وَأَسْأَلُكَ بِجُودِكَ أَنْ تُدْنِيَنِي مِنْ قُرْبِكَ، وَأَنْ تُوزِعَنِي شُكْرَكَ،
وَأَنْ تُلْهِمَنِي ذِكْرَكَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ سُؤَالَ خَاضِعٍ مُتَذَلِّلٍ
خَاشِعٍ أَنْ تُسَامِحَنِي وَتَرْحَمَنِي وَتَجْعَلَنِي بِقِسْمِكَ رَاضِيًا قَانِعًا،
وَفِي جَمِيعِ الْأَحْوَالِ مُتَوَاضِعًا.

اللَّهُمَّ وَأَسْأَلُكَ سُؤَالَ مَنْ اشْتَدَّتْ فِاقَتُهُ، وَأَنْزَلَ بِكَ عِنْدَ
الشَّدَائِدِ حَاجَتَهُ، وَعَظُمَ فِيهَا عِنْدَكَ رَغْبَتُهُ. اللَّهُمَّ عَظُمَ
سُلْطَانُكَ، وَعَلَا مَكَانُكَ، وَخَفِيَ مَكْرُكَ، وَظَهَرَ أَمْرُكَ، وَغَلَبَ

and by Your Name that filled the pillars of all things, and by Your knowledge which encompasses all things, and by the light of Your exalted face which illuminates all things, O' the Light! O' The holy one, O' The first of those who are first, O' the last of those who are last.

O' Allah! I seek Your pardon from the sins which tear apart safeguard, O' Allah! Pardon me of the sins that draw down adversity, O' Allah! Pardon me of the sins that changes Your bestowed favour, O' Allah, pardon me of the sin that hold back supplications, O' Allah, pardon me of the sins that descend tribulations, O' Allah, pardon me of the sins I have committed and all the mistakes I have made.

O' Allah! I seek nearness to You through Your remembrance and I seek for intercession through You to Yourself, and I requested from You by Your kindness to take me closer to Your proximity and grant me appreciation towards You, and inspired Your remembrance in me,

O' Allah! I requested from You the requisition of a humble, abased, and scared man to pardon and have mercy on me and make me satisfied and contented with Your apportionment and to be humble in all conditions.

O' Allah, I am asking the request of him whose indigence is very intensive and has come to You due to the difficulty in obtaining his needs, and his desire in what is before You is very great. O' Allah! Your kingdom is great and Your place is exalted, and Your plot is concealed and Your order is obvious, and Your face is overwhelming

قَهْرُكَ، وَجَرَتْ قُدْرَتُكَ، وَلَا يُمَكِّنُ الْفِرَارُ مِنْ حُكُومَتِكَ .
 اللَّهُمَّ لَا أَجِدُ لِدُنُوبِي غَافِرًا، وَلَا لِقَبَائِحِي سَاتِرًا، وَلَا لِشَيْءٍ
 مِنْ عَمَلِي الْقَبِيحِ بِالْحَسَنِ مُبَدِّلًا غَيْرَكَ، لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ
 وَبِحَمْدِكَ، ظَلَمْتُ نَفْسِي، وَتَجَرَّأْتُ بِجَهْلِي، وَسَكَنْتُ إِلَى قَدِيمِ
 ذِكْرِكَ لِي، وَمَنْكَ عَلَيَّ .

اللَّهُمَّ مَوْلَايَ كَمْ مِنْ قَبِيحٍ سَتَرْتَهُ، وَكَمْ مِنْ فَادِحٍ مِنَ الْبَلَاءِ
 أَقْلَتَهُ، وَكَمْ مِنْ عِثَارٍ وَقَيْتَهُ، وَكَمْ مِنْ مَكْرُوهٍ دَفَعْتَهُ، وَكَمْ مِنْ
 ثَنَاءٍ جَمِيلٍ لَسْتُ أَهْلًا لَهُ نَشَرْتَهُ .

اللَّهُمَّ عَظُمَ بَلَائِي، وَأَفْرَطَ بِي سُوءُ خَالِي، وَقَصُرَتْ بِي
 أَعْمَالِي، وَقَعَدَتْ بِي أَغْلَالِي، وَحَبَسَنِي عَنْ نَفْعِي بُعْدُ أَمَلِي،
 وَخَدَعَنِي الدُّنْيَا بِغُرُورِهَا، وَنَفْسِي بِجِنَايَتِهَا، وَمِطَالِي يَا
 سَيِّدِي .

فَأَسْأَلُكَ بِعِزَّتِكَ أَنْ لَا يَحْجُبَ عَنْكَ دُعَائِي سُوءُ عَمَلِي
 وَفِعَالِي، وَلَا تَفْضَحْنِي بِخَفِيِّ مَا أَطَّلَعْتَ عَلَيْهِ مِنْ سِرِّي،
 وَلَا تُعَاجِلْنِي بِالْعُقُوبَةِ عَلَى مَا عَمِلْتُهُ فِي خَلَوَاتِي مِنْ سُوءٍ فَعَلِي
 وَإِسَاءَتِي، وَدَوَامِ تَفْرِيطِي وَجَهَالَتِي، وَكَثْرَةِ شَهَوَاتِي وَغَفْلَتِي .

and Your power is applied and it is not possible to escape Your government.

O' Allah! I didn't get who can pardon my sins, and no one can conceal my ugly acts, and no one can change my evil deeds to good ones except You, there is no god except You, Glory and praise be to You, I have cheated my soul and have courageously offended You due to my ignorance, and have depended on my ancient remembrance of You, and Your favour on me.

O' Allah! O' my master, how many of my ugly act You have concealed! How many tribulation You have diverted away from me! How many stumble You have prevented from me! How many misfortune You have defended! How many praise You have spread for me which I didn't possess!

O' Allah! My tribulation is great, and my bad condition is excessive, and my deeds are inadequate, and my fetters has tied me down, and the farness of my hopes has prevented me from benefiting, this world and its delusions has deceived me, including my soul, its offences and my delay in obedience to You, O' my master, I ask You by Your Mighty not to allow my evil deeds veil my supplication from reaching You, and don't disgrace me for my secret that is known to You, and don't hasten Your punishment on me for the evil acts I have secretly do, and my continuous negligence and ignorance, and too much of my self desire and forgetfulness.

وَكُنِ اللَّهُمَّ بِعِزَّتِكَ لِي فِي كُلِّ الْأَحْوَالِ رَوْفًا، وَعَلَيَّ فِي
جَمِيعِ الْأُمُورِ عَطُوفًا، إِلَهِي وَرَبِّي مَنْ لِي غَيْرُكَ، أَسْأَلُهُ كَشْفَ
ضُرِّي، وَالنَّظَرَ فِي أَمْرِي.

إِلَهِي وَمَوْلَايَ أَجَرَيْتَ عَلَيَّ حُكْمًا اتَّبَعْتُ فِيهِ هَوَى نَفْسِي،
وَلَمْ أَحْتَرِسْ فِيهِ مِنْ تَزْيِينِ عَدُوِّي، فَغَرَّنِي بِمَا أَهْوَى وَأَسْعَدَهُ
عَلَى ذَلِكَ الْقَضَاءِ فَتَجَاوَزْتُ بِمَا جَرَى عَلَيَّ مِنْ ذَلِكَ بَعْضَ
حُدُودِكَ، وَخَالَفْتُ بَعْضَ أَوْامِرِكَ.

فَلَكَ الْحَمْدُ (الْحُجَّةُ) عَلَيَّ فِي جَمِيعِ ذَلِكَ، وَلَا حُجَّةَ لِي فِيهَا
جَرَى عَلَيَّ فِيهِ قَضَاؤُكَ، وَأَلْزَمَنِي حُكْمُكَ وَبَلَاؤُكَ، وَقَدْ أَتَيْتُكَ
يَا إِلَهِي بَعْدَ تَقْصِيرِي وَإِسْرَافِي عَلَى نَفْسِي، مُعْتَذِرًا نَادِمًا
مُنْكَسِرًا مُسْتَقِيلًا مُسْتَغْفِرًا مُنِيبًا مُقِرًّا مُذْنِبًا مُعْتَرِفًا، لَا أَجِدُ
مَفْرَأً مِمَّا كَانَ مِنِّي، وَلَا مَفْرَعًا أَتَوَجَّهُ إِلَيْهِ فِي أَمْرِي غَيْرَ
قَبُولِكَ عُذْرِي، وَإِدْخَالِكَ إِيَّايَ فِي سَعَةِ رَحْمَتِكَ.

اللَّهُمَّ فَاقْبَلْ عُذْرِي، وَارْحَمْ شِدَّةَ ضُرِّي، وَفُكَّنِي مِنْ شِدَّةِ
وَثَاقِي، يَا رَبِّ ارْحَمْ ضَعْفَ بَدَنِي، وَرِقَّةَ جِلْدِي، وَدِقَّةَ
عَظْمِي، يَا مَنْ بَدَأَ خَلْقِي وَذَكَرِي وَتَرْبِيَّتِي وَبَرِّي وَتَغْذِيَّتِي،

O' Allah! By Your mightiness, be kind to me in all my condition and to be gracious to me in all my affairs, my God! My Lord! I don't have anyone beside You I will ask to remove my afflictions and to look into my affairs!

My God! My master, You have pass decree on me for what I have followed the desire of my soul and did not remain wary of adorning my enemy, what I decided has deceived me and have make it happy of that decree, and I have transgress due to that some of Your limits, and have disobey some of Your commandments.

So praise be to You for that, and I don't obtained any argument for Your decree passed on me, then O' my God! I have came to You after all my negligence and immoderations towards myself, in a state of apology, regretting, breaking, excusing, seeking for forgiveness, repenting, confessing, succumbing, and acknowledging, I don't have any place to flee for what occurred from me, and no place for me to held to except You accept my excuses, and enters me into the vastness of Your mercy.

O' Allah! Accept my excuse and have mercy upon the intensiveness of my affliction and free me from the tightness of my bond, O' my Lord! Have mercy on my weak body and the thinness of my skin and slenderness of my bone, O' He who commence my remembrance, my training, goodness to me and nourished me,

هَبْنِي لِابْتِدَاءِ كَرَمِكَ وَسَالِفِ بَرِّكَ بِي .

يَا إِلَهِي وَسَيِّدِي وَرَبِّي ، أَتُرَاكَ مُعَذِّبِي بِنَارِكَ بَعْدَ تَوْحِيدِكَ ،
وَبَعْدَ مَا انْطَوَى عَلَيْهِ قَلْبِي مِنْ مَعْرِفَتِكَ ، وَلَهَجَ بِهِ لِسَانِي مِنْ
ذِكْرِكَ ، وَاعْتَقَدَهُ ضَمِيرِي مِنْ حُبِّكَ ، وَبَعْدَ صِدْقِ اعْتِرَافِي
وَدُعَائِي خَاضِعاً لِرُبُوبِيَّتِكَ ، هَيْهَاتَ ، أَنْتَ أَكْرَمُ مِنْ أَنْ تُضَيِّعَ
مَنْ رَبَّيْتَهُ ، أَوْ تُبْعِدَ مَنْ أَدْنَيْتَهُ ، أَوْ تُشَرِّدَ مَنْ آوَيْتَهُ ، أَوْ تُسَلِّمَ
إِلَى الْبَلَاءِ مَنْ كَفَيْتَهُ وَرَحِمْتَهُ .

وَلَيْتَ شِعْرِي يَا سَيِّدِي وَإِلَهِي وَمَوْلَايَ أَتَسَلَّطُ النَّارَ عَلَى
وُجُوهِ خَرَّتْ لِعَظَمَتِكَ سَاجِدَةً ، وَعَلَى أَلْسُنٍ نَطَقَتْ بِتَوْحِيدِكَ
صَادِقَةً ، وَبِشُكْرِكَ مَادِحَةً ، وَعَلَى قُلُوبٍ اعْتَرَفَتْ بِإِلَهِيَّتِكَ
مُحَقِّقَةً ، وَعَلَى ضَمَائِرٍ حَوَتْ مِنَ الْعِلْمِ بِكَ حَتَّى صَارَتْ
خَاشِعَةً ، وَعَلَى جَوَارِحَ سَعَتْ إِلَى أَوْطَانِ تَعْبُدُكَ طَائِعَةً ،
وَأَشَارَتْ بِاسْتِغْفَارِكَ مُذْنَعَةً .

مَا هَكَذَا الظَّنُّ بِكَ ، وَلَا أُخْبِرُنَا بِفَضْلِكَ عَنْكَ يَا كَرِيمُ يَا رَبِّ ،
وَأَنْتَ تَعْلَمُ ضَعْفِي عَنْ قَلِيلٍ مِنْ بَلَاءِ الدُّنْيَا وَعُقُوبَاتِهَا ، وَمَا
يَجْرِي فِيهَا مِنَ الْمَكَارِهِ عَلَى أَهْلِهَا ، عَلَى أَنَّ ذَلِكَ بَلَاءٌ

bestowed on me the beginning of Your generosity and Your previous goodness to me.

My God, my master, my Lord, shall You see me punished with Your Hell fire after I have proclaimed Your unity! And after my heart has acknowledged and embrace You! And my tongue has constantly remembered You! And the conviction of my mind for Your love, after the sincerity of my acknowledgement and supplication in humbleness to Your Lordship! It is impossible, for You are more generous to forfeit whom You have trained or to distance whom You have taken closer to You, or to drive away whom You have dwelled, or to submit to tribulation he whom You have suffice and showed Your mercy on!

O' my master, my God, my Lord, I don't think You will surrendered the face that has fell down in prostrating for Your tremendousness, and the tongues that has sincerely uttered Your unity and giving thanks for Your praise, and the heart that has sincerely confess Your Lordship, and the minds that became scared of You after Your acknowledgement, and the joint that has strive for Your worship due to submissiveness, and has indicates Your forgiveness in submission.

No I don't have such opinion upon You, nor has such been reported of You, O' the most Generous! O' my Lord, You know my weakness regards little tribulation of this world and its punishment, and its ordeals with its inhabitants, even though the ordeals

وَمَكْرُوهُ قَلِيلٌ مَكْثُهُ، يَسِيرُ بَقَائُهُ، قَصِيرٌ مُدَّتُهُ، فَكَيْفَ احْتِمَالِي
لِبَلَاءِ الْآخِرَةِ، وَجَلِيلٌ وَقُوعِ الْمَكَارِهِ فِيهَا، وَهُوَ بَلَاءٌ تَطُولُ
مُدَّتُهُ، وَيَدُومُ مَقَامُهُ، وَلَا يُخَفَّفُ عَنْ أَهْلِهِ، لِأَنَّهُ لَا يَكُونُ إِلَّا عَنْ
غَضَبِكَ وَانْتِقَامِكَ وَسَخَطِكَ، وَهَذَا مَا لَا تَقُومُ لَهُ السَّمَاوَاتُ
وَالْأَرْضُ، يَا سَيِّدِي، فَكَيْفَ لِي وَأَنَا عَبْدُكَ الضَّعِيفُ الذَّلِيلُ
الْحَقِيرُ الْمِسْكِينُ الْمُسْتَكِينُ.

يَا إِلَهِي وَرَبِّي وَسَيِّدِي وَمَوْلَايَ، لِأَيِّ الْأُمُورِ إِلَيْكَ أَشْكُو،
وَلَمَّا مِنْهَا أَضْجُ وَأَبْكِي، لِأَلِيمِ الْعَذَابِ وَشِدَّتِهِ، أَمْ لَطُولِ الْبَلَاءِ
وَمُدَّتِهِ، فَلَنْ صَيَّرْتَنِي لِلْعُقُوبَاتِ مَعَ أَعْدَائِكَ، وَجَمَعْتَ بَيْنِي وَبَيْنَ
أَهْلِ بِلَائِكَ، وَفَرَّقْتَ بَيْنِي وَبَيْنَ أَحِبَّائِكَ وَأَوْلِيَائِكَ، فَهَبْنِي يَا
إِلَهِي وَسَيِّدِي وَمَوْلَايَ وَرَبِّي، صَبَرْتُ عَلَى عَذَابِكَ فَكَيْفَ أَصْبِرُ
عَلَى فِرَاقِكَ، وَهَبْنِي صَبَرْتُ عَلَى حَرِّ نَارِكَ فَكَيْفَ أَصْبِرُ عَنْ
النَّظَرِ إِلَى كَرَامَتِكَ، أَمْ كَيْفَ أَسْكُنُ فِي النَّارِ وَرَجَائِي عَفْوُكَ.

فَبِعِزَّتِكَ يَا سَيِّدِي وَمَوْلَايَ أَقْسِمُ صَادِقاً لَنْ تَرَكْتَنِي نَاطِقاً،
لَأَضِجَنَّ إِلَيْكَ بَيْنَ أَهْلِهَا ضَجِيجَ الْأَمْلِينَ، وَلَأَصْرُخَنَّ إِلَيْكَ صُرَاخَ
الْمُسْتَصْرِخِينَ، وَلَأَبْكِيَنَّ عَلَيْكَ بُكَاءَ الْفَاقِدِينَ، وَلَأُنَادِيَنَّكَ أَيْنَ

and tribulations stays little, its persistence is few and its time is very short, so how then can I endure of the tribulation of the Day of Judgment and the great ordeal that occurs in it!

Verily it is a long time tribulation and its station is eternal, and it is not lessen for its inhabitant, because such tribulation is due to Your wrath, vengeance and annoyance, this is what the Heaven and the Earth cannot withstand, O' my master, then how about me, Your weak, abased, inferior, wretched and submissive slave!

O' my God, my Lord, my master and my protector, which of the issue do I complain to You? And which of them do I lament and weep? Due to the pains and the intensive of its punishment or for the length and persistence of the tribulation, so if You turn me together with Your enemies to punishment and join me with the inhabitant of Your tribulation, and separated me from Your beloved ones and saints, O' my God, my master, my protector, my Lord, supposing I am able to bear Your punishment, how do I bear Your separation? And supposing I am able to bear the hotness of Your Hell fire, how can I bear not to envisage Your generosity? Or how can I dwell in the Hell fire while my hope is in Your pardon?

O' my master, my protector, by Your might, I sincerely swear, if You leave me talking, I will lament to You with the dwellers of the Hell fire, the lamentation of the hopeful ones, and I will cry to You the cry of those that cry for assistance, and I will weep to You the weep of the forfeiters and I will call upon You that where

كُنْتَ يَا وَلِيَّ الْمُؤْمِنِينَ، يَا غَايَةَ آمَالِ الْغَارِفِينَ، يَا غِيَاثَ
الْمُسْتَغِيثِينَ، يَا حَبِيبَ قُلُوبِ الصَّادِقِينَ، وَيَا إِلَهَ الْعَالَمِينَ.

أَقْتَرَاكَ سُبْحَانَكَ يَا إِلَهِي وَبِحَمْدِكَ تَسْمَعُ فِيهَا صَوْتَ عَبْدٍ
مُسْلِمٍ سُجِنَ فِيهَا بِمُخَالَفَتِهِ، وَذَاقَ طَعْمَ عَذَابِهَا بِمَعْصِيَتِهِ،
وَحُبِسَ بَيْنَ أَطْبَاقِهَا بِجُرْمِهِ وَجَرِيرَتِهِ وَهُوَ يَضْحُكُ إِلَيْكَ ضَحِيحٌ
مُؤَمِّلٌ لِرَحْمَتِكَ، وَيُنَادِيكَ بِلِسَانِ أَهْلِ تَوْحِيدِكَ، وَيَتَوَسَّلُ إِلَيْكَ
بِرُبُوبِيَّتِكَ.

يَا مَوْلَايَ، فَكَيْفَ يَبْقَى فِي الْعَذَابِ وَهُوَ يَرْجُو مَا سَلَفَ مِنْ
حِلْمِكَ، أَمْ كَيْفَ تُؤْلِمُهُ النَّارُ وَهُوَ يَأْمُلُ فَضْلَكَ وَرَحْمَتَكَ، أَمْ
كَيْفَ يُحْرِقُهُ لَهَبُهَا وَأَنْتَ تَسْمَعُ صَوْتَهُ وَتَرَى مَكَانَهُ، أَمْ كَيْفَ
يَشْتَمِلُ عَلَيْهِ زَفِيرُهَا وَأَنْتَ تَعْلَمُ ضَعْفَهُ، أَمْ كَيْفَ يَتَقَلَّقُ بَيْنَ
أَطْبَاقِهَا وَأَنْتَ تَعْلَمُ صِدْقَهُ، أَمْ كَيْفَ تَزْجُرُهُ زَبَانِيَّتُهَا وَهُوَ
يُنَادِيكَ يَا رَبِّهِ، أَمْ كَيْفَ يَرْجُو فَضْلَكَ فِي عِتْقِهِ مِنْهَا فَتَتْرُكُهُ
فِيهَا، هَيْهَاتَ، مَا ذَلِكَ الظَّنُّ بِكَ، وَلَا الْمَعْرُوفُ مِنْ فَضْلِكَ،
وَلَا مُشَبِّهُ لِمَا عَامَلْتَ بِهِ الْمُوَحِّدِينَ مِنْ بَرِّكَ وَإِحْسَانِكَ.

فَبِالْيَقِينِ أَقْطَعُ لَوْلَا مَا حَكَمْتَ بِهِ مِنْ تَعْذِيبِ جَا حِدِيكَ،

is the Lord of the believers, O' the utmost hope of the cognizant ones, O' the helper of those that seek for help, O' the friend of the heart of the sincere ones, O' the lord of the worlds.

O' my God, Glory and praise be unto You, can You see and be hearing the voice of a submissive slave imprisoned there in the Hell fire due to his violation? And he is tasting the flavour of its punishment due to his guilt, and withhold within its level due to his crime and offence, and he lament to You the lamentation of those hoping for Your mercy and call upon You with the tongue of those that testify Your unity and seek for intercession from You through Your Lordship.

O' my master, how will he remain in the punishment while hoping for what he has previously known about Your clemency? Or how should the Hell fire torture him while he is hoping for Your blessing and mercy? Or how could its flame burnt him while hearing him and seeing his condition? And how could its groaning encompasses him while You know his weakness? And how could he be tottering with its level while knowing his sincerity? Or how could its keepers torture him while he calls upon You, O' my Lord? Or could he be hoping for his release due to Your favour and You leave him therein?

It is impossible, that is not our thought towards You, and that is not Your favour known to us, nor is it similar to the kindness You has shown to those that testify Your unity Including Your goodness, so I certainly declare that, were it not for what has decreed concerning the punishment of those that

وَقَضَيْتَ بِهِ مِنْ إِخْلَادِ مُعَانِدِيكَ لَجَعَلْتَ النَّارَ كُلَّهَا بَرْدًا
وَسَلَامًا، وَمَا كَانَ لِأَحَدٍ فِيهَا مَقَرًّا وَلَا مُقَامًا، لَكِنَّكَ تَقَدَّسَتْ
أَسْمَاؤُكَ أَقْسَمْتَ أَنْ تَمْلَأَهَا مِنَ الْكَافِرِينَ مِنَ الْجِنَّةِ وَالنَّاسِ
أَجْمَعِينَ، وَأَنْ تُخَلِّدَ فِيهَا الْمُعَانِدِينَ، وَأَنْتَ جَلَّ ثَنَاؤُكَ قُلْتَ
مُبْتَدَأً، وَتَطَوَّلْتَ بِالْإِنْعَامِ مُتَكَرِّمًا، أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ
فَاسِقًا لَا يَسْتَوُونَ.

إِلَهِي وَسَيِّدِي، فَأَسْأَلُكَ بِالْقُدْرَةِ الَّتِي قَدَّرْتَهَا، وَبِالْقُضِيَّةِ
الَّتِي حَتَمْتَهَا وَحَكَمْتَهَا، وَغَلَبْتَ مَنْ عَلَيْهِ أَجْرِيَّتَهَا، أَنْ تَهَبَ لِي
فِي هَذِهِ اللَّيْلَةِ وَفِي هَذِهِ السَّاعَةِ كُلَّ جُزْمٍ أَجْرَمْتُهُ، وَكُلَّ ذَنْبٍ
أَذْنَبْتُهُ، وَكُلَّ قَبِيحٍ أَسْرَرْتُهُ، وَكُلَّ جَهْلٍ عَمِلْتُهُ، كَتَمْتُهُ أَوْ
أَعْلَنْتُهُ، أَخْفَيْتُهُ أَوْ أَظْهَرْتُهُ، وَكُلَّ سَيِّئَةٍ أَمَرْتُ بِإِثْبَاتِهَا الْكَرَامِ
الْكَاتِبِينَ، الَّذِينَ وَكَّلْتَهُمْ بِحِفْظِ مَا يَكُونُ مِنِّي، وَجَعَلْتَهُمْ
شُهُودًا عَلَيَّ مَعَ جَوَارِحِي، وَكُنْتَ أَنْتَ الرَّقِيبَ عَلَيَّ مِنْ
وَرَائِهِمْ، وَالشَّاهِدَ لِمَا خَفِيَ عَنْهُمْ، وَبِرَحْمَتِكَ أَخْفَيْتُهُ، وَبِفَضْلِكَ
سَتَرْتُهُ، وَأَنْ تُوفِّرَ حَظِّي مِنْ كُلِّ خَيْرٍ أَنْزَلْتَهُ، أَوْ إِحْسَانٍ فَضَّلْتَهُ،
أَوْ بَرٍّ نَشَرْتَهُ، أَوْ رِزْقٍ بَسَطْتَهُ، أَوْ ذَنْبٍ تَغْفِرُهُ، أَوْ خَطَاٍ تَسْتُرُهُ.

denies You, and has decreed the everlasting home of those that opposed You, You could have made all the Hell fire cold and safety, and no one will have position and dwelling place in it, but Your Names are holy, You have sworn that You will fill the Hell fire with the unbelievers among the Jinn and men, and those that opposed You shall dwell in forever, and You O' Lord, Your commendation is exalted, You have said from the beginning and You have prolonged Your gracious bounty "what? Is he who has been a believer like unto him who has been ungodly? They are not equal.

O' my God and Master, I ask You by the power You have predetermined, and the decision which You have determined and imposed, and You have subdued him towards it has been put into effect, to grant me forgiveness in this night and at this very hour, every crime I have committed, every sin I have committed, and every ugly thing I have relied, even ignorant act I have performed, whether I have concealed it, or I announced it, or have hidden it, or manifested it, and all the evils You have commanded the noble Angels writer to record, those You have appointed to watch over what occurred from me, and make them and my bodily joint a witness against me, and You act as a watcher over me behind them, and witness all that is hidden for them, but due to Your mercy You conceal it, and through Your favour You covered it, I seek from You to bestow on me share of every good You descended, or the kindness You have conferred, or the goodness You spread, or the provision You have unfolded, or the sin You have forgiven and the mistakes You have covered.

يَا رَبِّ يَا رَبِّ يَا رَبِّ، يَا إِلَهِي وَسَيِّدِي وَمَوْلَايَ وَمَالِكَ
رَقِّي، يَا مَنْ بِيَدِهِ نَاصِيَّتِي، يَا عَلِيمًا بِضُرِّي وَمَسْكَنَتِي، يَا
خَبِيرًا بِفَقْرِي وَفَاقَتِي.

يَا رَبِّ يَا رَبِّ يَا رَبِّ، أَسْأَلُكَ بِحَقِّكَ وَقُدْسِكَ، وَأَعْظَمِ
صِفَاتِكَ وَأَسْمَائِكَ، أَنْ تَجْعَلَ أَوْقَاتِي مِنَ اللَّيْلِ وَالنَّهَارِ بِذِكْرِكَ
مَعْمُورَةً، وَبِخِدْمَتِكَ مَوْصُولَةً، وَأَعْمَالِي عِنْدَكَ مَقْبُولَةً، حَتَّى
تَكُونَ أَعْمَالِي وَأَوْزَادِي كُلُّهَا وَرَدًا وَاحِدًا، وَحَالِي فِي خِدْمَتِكَ
سَرْمَدًا.

يَا سَيِّدِي يَا مَنْ عَلَيْهِ مُعَوْلِي، يَا مَنْ إِلَيْهِ شَكَوْتُ أَحْوَالِي، يَا
رَبِّ يَا رَبِّ يَا رَبِّ، قَوِّ عَلَى خِدْمَتِكَ جَوَارِحِي، وَاشْدُدْ عَلَى
الْعَزِيمَةِ جَوَانِحِي، وَهَبْ لِي الْجِدَّ فِي خَشْيَتِكَ، وَالِدَّوَامَ فِي
الِاتِّصَالِ بِخِدْمَتِكَ، حَتَّى أَسْرَحَ إِلَيْكَ فِي مَيَادِينِ السَّابِقِينَ،
وَأُسْرِعَ إِلَيْكَ فِي الْبَارِزِينَ، وَأَشْتَأَقَ إِلَى قُرْبِكَ فِي الْمُشْتَاقِينَ،
وَأَذْنُو مِنْكَ دُنُو الْمُخْلِصِينَ، وَأَخَافُكَ مَخَافَةَ الْمُوقِنِينَ،
وَأَجْتَمِعَ فِي جِوَارِكَ مَعَ الْمُؤْمِنِينَ.

اللَّهُمَّ وَمَنْ أَرَادَنِي بِسُوءٍ فَأَرِدْهُ، وَمَنْ كَادَنِي فَكِدْهُ، وَاجْعَلْنِي

O' my Lord, O' my Lord, O' my Lord!

O' my God, my master, my protector, the owner of my bondage, O' He in whose hand is on my forelock, O' He who is acquainted with my afflictions and my wretchedness, O' He who is aware of my poverty and indigence,

O' my Lord, O' my Lord, O' my Lord!

I ask You by Your truth, and Your Holiness, the great of Your attributes and Name to make my time in the night and day inhabited with Your remembrance and joined to Your service, and my works to be accepted by You, till all my works and litanies became one litany, and let at all condition be at Your service forever.

O' my master, O' He upon whom I depend! O' He upon whom I complain regards my situation!

O' my Lord, O' my Lord, O' my lord!

Strengthen all my bodily joints for Your service, and fortify my ribs in determination, and grant me diligence in Your fear, and continuation in my being join to Your service, so that I may move easily towards You in the field of the foremost, and hurry to You in battlefield, and desire nearness to You among those that desired You, and to move near to You like the sincere ones, and to fear You like the fear of the certitude ones, and to gather with the believers in Your vicinity.

O' Allah! Whoever desire evil to me, desire it to him, and whoever deceive me, You deceive him, and make me

مِنْ أَحْسَنِ عِبِيدِكَ نَصِيْبًا عِنْدَكَ، وَأَقْرَبِهِمْ مَنْزِلَةً مِنْكَ، وَأَخَصَّهُمْ
زُلْفَةً لَدَيْكَ، فَإِنَّهُ لَا يُنَالُ ذَلِكَ إِلَّا بِفَضْلِكَ، وَجُدْ لِي بِجُودِكَ،
وَاعْظِفْ عَلَيَّ بِمَجْدِكَ، وَاحْفَظْنِي بِرَحْمَتِكَ، وَاجْعَلْ لِسَانِي بِذِكْرِكَ
لَهْجًا، وَقَلْبِي بِحُبِّكَ مُتَيِّمًا، وَمُنَّ عَلَيَّ بِحُسْنِ إِجَابَتِكَ، وَأَقْلِنِي
عَثْرَتِي، وَاعْفِرْ زَلَّتِي، فَإِنَّكَ قَضَيْتَ عَلَيَّ عِبَادَكَ بِعِبَادَتِكَ،
وَأَمَرْتَهُمْ بِدُعَائِكَ، وَضَمَنْتَ لَهُمْ الْإِجَابَةَ.

فَالَيْكَ يَا رَبِّ نَصَبْتُ وَجْهِي، وَإِلَيْكَ يَا رَبِّ مَدَدْتُ يَدِي،
فَبِعِزَّتِكَ اسْتَجِبْ لِي دُعَائِي، وَبَلِّغْنِي مُنَايَ، وَلَا تَقْطَعْ مِنْ
فَضْلِكَ رَجَائِي، وَاكْفِنِي شَرَّ الْجِنِّ وَالْإِنْسِ مِنْ أَعْدَائِي.

يَا سَرِيعَ الرِّضَا، اغْفِرْ لِمَنْ لَا يَمْلِكُ إِلَّا الدُّعَاءُ، فَإِنَّكَ فَعَّالٌ
لِمَا تَشَاءُ، يَا مَنْ اسْمُهُ دَوَاءٌ، وَذِكْرُهُ شِفَاءٌ، وَطَاعَتُهُ غِنَى، إِزْحَمْ
مَنْ رَأْسُ مَالِهِ الرَّجَاءُ، وَسِلَاحُهُ الْبُكَاءُ، يَا سَابِغَ النِّعَمِ، يَا دَافِعَ
النِّقَمِ، يَا نُورَ الْمُسْتَوْحِشِينَ فِي الظُّلَمِ، يَا غَالِمًا لَا يُعْلَمُ، صَلِّ
عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَافْعَلْ بِي مَا أَنْتَ أَهْلُهُ، وَصَلَّى اللَّهُ
عَلَى رَسُولِهِ وَالْأَيِّمَةِ الْمَيَامِينِ مِنْ آلِهِ، وَسَلَّمْ تَسْلِيمًا كَثِيرًا.^١

one of the most excellent servant in portion before You, and the nearest of them in rank to You, and more particular in proximity among them before You, for that cannot be attained except through Your favour, grant me generousness through You, liberality, and sympathy with Your glory, and protect me with Your mercy, and let my tongue continuously remembering You, and my heart enthralled with Your love, be gracious to me by answering me favourably, pardon my slips and forgive my lapses, for verily You have decreed Your worship for Your servants, and ordered them to supplicate to You, and You assured them of Your acceptance.

O' my Lord! Unto You I have turned my face and unto You I have extended my hand, so by Your Mightiness accept my supplication, and let me attain my aspiration, by Your bounty don't sever my hope and suffice me the evils of the Jinn and Men among my enemies.

O' He whose pleasure is quickly achieved! Forgive he who did not owned anything except supplication, for verily You act as You wishes, O' He whose Name is medication and His remembrance is cure and His obedience is sufficiency, have mercy upon he whose capital is hope and his weapon is weeping, O' He whose blessing is in abundant, O' He who repel adversities, O' the light of the lonely ones in the darkness, O' the acquainted one who was not taught, send blessing on Muhammad and on the holy family of Muhammad, and do for me what is worthy of You and may Allah's blessing and abundant peace be upon Muhammad and upon the holy Imams from his household.¹

1 - Misbaahul Mutaahajjid: 844; Mafaatihul Jinaan: 62.

خاتمة الكتاب



نختار من خاتمة كتاب «الصحيفة المهدية» زيارة عاشوراء ودعاء علقمة:

زيارة عاشوراء

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ، السَّلَامُ عَلَيْكَ يَا بْنَ رَسُولِ اللَّهِ،
السَّلَامُ عَلَيْكَ يَا بْنَ أَمِيرِ الْمُؤْمِنِينَ وَابْنَ سَيِّدِ الْوَصِيِّينَ، السَّلَامُ
عَلَيْكَ يَا بْنَ فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ، السَّلَامُ عَلَيْكَ يَا ثَارَ
اللَّهِ وَابْنَ ثَارِهِ، وَالْوِثَرَ الْمُؤْتُورَ، السَّلَامُ عَلَيْكَ وَعَلَى الْأَرْوَاحِ
الَّتِي حَلَّتْ بِفِنَائِكَ، عَلَيْكُمْ مِنِّي جَمِيعاً سَلَامُ اللَّهِ أَبَداً مَا بَقِيَتْ
وَبَقِيَ اللَّيْلُ وَالنَّهَارُ.

يَا أَبَا عَبْدِ اللَّهِ لَقَدْ عَظُمَتِ الرَّزِيَّةُ، وَجَلَّتْ وَعَظُمَتِ الْمُصِيبَةُ
بِكَ عَلَيْنَا وَعَلَى جَمِيعِ أَهْلِ الْإِسْلَامِ، وَجَلَّتْ وَعَظُمَتِ مُصِيبَتُكَ

CONCLUSION OF THE BOOK.

On some aspects of worships which our master, the leader of the time (may our souls be sacrifice for him) has given concentration.

We have selected in conclusion of his book "the psalm of Al-Mahdi" Ziyarah Ashura and the supplication of *Alqamah*.

ZIYARAH ASHURA

Peace be upon you, O' father of Abdullah, peace be upon you, O' son of the Messenger of Allah, peace be upon you son of the commander of the faithful and son of the master of the successors, peace be upon you, O' son of Fatimah the mistress of women of the two worlds, peace be upon you, O' Allah's vengeance and son of His vengeance, the odd and single, peace be upon you and upon the souls that gathered by your courtyard, I pray to Allah to send His peace upon the whole of you, so far I remain alive and continuation of the day and night.

O' the father of Abdullah, the calamity that befell on you is great, your catastrophe is great and tremendous upon us and the whole Muslims likewise the tribulation is heavy

فِي السَّمَاوَاتِ عَلَى جَمِيعِ أَهْلِ السَّمَاوَاتِ، فَلَعَنَ اللَّهُ أُمَّةً
 أَسَّسَتْ أَسَاسَ الظُّلْمِ وَالْجَوْرِ عَلَيْكُمْ أَهْلَ الْبَيْتِ، وَلَعَنَ اللَّهُ أُمَّةً
 دَفَعَتْكُمْ عَنْ مَقَامِكُمْ، وَأَزَالَتْكُمْ عَنْ مَرَاتِبِكُمْ الَّتِي رَتَّبَكُمْ اللَّهُ
 فِيهَا، وَلَعَنَ اللَّهُ أُمَّةً قَتَلَتْكُمْ، وَلَعَنَ اللَّهُ الْمُمَهِّدِينَ لَهُمْ بِالتَّمْكِينِ
 مِنْ قِتَالِكُمْ، بَرِئْتُ إِلَى اللَّهِ وَإِلَيْكُمْ مِنْهُمْ وَمِنْ أَشْيَاعِهِمْ
 وَاتَّبَاعِهِمْ وَأَوْلِيَائِهِمْ.

يَا أَبَاعَبْدَ اللَّهِ، إِنِّي سَلَمْتُ لِمَنْ سَالَمَكُمْ، وَحَرَبْتُ لِمَنْ حَارَبَكُمْ
 إِلَى يَوْمِ الْقِيَامَةِ، وَلَعَنَ اللَّهُ آلَ زِيَادٍ وَآلَ مَرْوَانَ، وَلَعَنَ اللَّهُ بَنِي
 أُمَيَّةَ قَاطِبَةً، وَلَعَنَ اللَّهُ ابْنَ مَرْجَانَةَ، وَلَعَنَ اللَّهُ عُمَرَ بْنَ سَعْدٍ،
 وَلَعَنَ اللَّهُ شِمْرًا، وَلَعَنَ اللَّهُ أُمَّةً أَسْرَجَتْ وَأَلْجَمَتْ وَتَنَقَّبَتْ
 لِقِتَالِكَ.

بِأَبِي أَنْتَ وَأُمِّي لَقَدْ عَظُمَ مُصَابِي بِكَ، فَاسْأَلُ اللَّهَ الَّذِي أَكْرَمَ
 مَقَامَكَ، وَأَكْرَمَنِي بِكَ أَنْ يَرْزُقَنِي طَلَبَ ثَارِكَ مَعَ إِمَامٍ مَنْصُورٍ
 مِنْ أَهْلِ بَيْتِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. اَللَّهُمَّ اجْعَلْنِي عِنْدَكَ
 وَجِيهًا بِالْحُسَيْنِ عَلَيْهِ السَّلَامُ فِي الدُّنْيَا وَالْآخِرَةِ.

يَا أَبَاعَبْدَ اللَّهِ، إِنِّي أَتَقَرَّبُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ وَإِلَى

in the Heaven upon the entire inhabitant of the Heavens, may the curse of Allah be upon the nation that established oppression and aggression upon you the household of the holy Prophet, may the curse of Allah be upon the nation that remove you from your position and disperse you from the rank Allah has set for you, may Allah's curse be upon the nation that assassinated you, may the curse of Allah be upon those that has created the chance and opportunity for your assassination.

Before Allah and you I have denounce them, their members, their followers and their supporters.

O' father of Abdullah, I am in peace with those that make peace with you and in war with those that wage war against you till the Day of Resurrection, and may Allah curse the family of Ziyad and the family of Marwan, and may Allah's curse be upon the entire children of Umayyah, may Allah curse the son of Marjanah, may Allah curse Umar bn sa'ad, may Allah curse Shimr, and may Allah curse the nation that saddled and put bridle on their horses and veil their face while fighting you.

May my father and mother be sacrifice for you, verily the effect of your calamity is great on me, I seek from Allah who has honoured your position and has honoured me through you to bestowed mercy on me in seeking retaliation with the supported Imam from the household of Muhammad, blessing of Allah be on him and on his family, O' Allah make me a prominent one before you through Al-Husein peace be upon him in this world and the world Hereafter.

O' father of Abdullah, I seek nearness to Allah and to His Messenger and to

أَمِيرَ الْمُؤْمِنِينَ وَإِلَى فَاطِمَةَ وَإِلَى الْحَسَنِ وَإِلَيْكَ بِمُؤَالَاتِكَ،
وَبِالْبِرَاةِ مِمَّنْ قَاتَلَكَ وَنَصَبَ لَكَ الْحَرْبَ، وَبِالْبِرَاةِ مِمَّنْ أَسَسَ
أَسَاسَ الظُّلْمِ وَالْجَوْرِ عَلَيْكُمْ، وَأَبْرَأُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ مِمَّنْ
أَسَسَ أَسَاسَ ذَلِكَ، وَبَنَى عَلَيْهِ بُنْيَانَهُ، وَجَرَى فِي ظُلْمِهِ وَجُورِهِ
عَلَيْكُمْ وَعَلَى أَشْيَاعِكُمْ.

بَرِئْتُ إِلَى اللَّهِ وَإِلَيْكُمْ مِنْهُمْ، وَاتَّقَرُّبُ إِلَى اللَّهِ ثُمَّ إِلَيْكُمْ
بِمُؤَالَاتِكُمْ وَمُؤَالَاتِهِ وَلِيِّكُمْ، وَبِالْبِرَاةِ مِنْ أَعْدَائِكُمْ وَالنَّاصِبِينَ
لَكُمْ الْحَرْبَ، وَبِالْبِرَاةِ مِنْ أَشْيَاعِهِمْ وَأَتْبَاعِهِمْ، إِنِّي سَلَمْتُ لِمَنْ
سَأَلَكُمْ، وَحَرْبُ لِمَنْ حَارَبَكُمْ، وَوَلِيٌّ لِمَنْ وَالَاكُمْ، وَعَدُوٌّ لِمَنْ
عَادَاكُمْ.

فَأَسْأَلُ اللَّهَ الَّذِي أَكْرَمَنِي بِمَعْرِفَتِكُمْ وَمَعْرِفَةِ أَوْلِيَائِكُمْ،
وَرَزَقَنِي الْبِرَاةَ مِنْ أَعْدَائِكُمْ، أَنْ يَجْعَلَنِي مَعَكُمْ فِي الدُّنْيَا
وَالْآخِرَةِ، وَأَنْ يُثَبِّتَ لِي عِنْدَكُمْ قَدَمَ صَدَقٍ فِي الدُّنْيَا وَالْآخِرَةِ.
وَأَسْأَلُهُ أَنْ يُبَلِّغَنِي الْمَقَامَ الْمَحْمُودَ لَكُمْ عِنْدَ اللَّهِ، وَأَنْ يَرْزُقَنِي
طَلَبَ ثَارِي مَعَ إِمَامٍ مَهْدِيٍّ ظَاهِرٍ نَاطِقٍ بِالْحَقِّ مِنْكُمْ، وَأَسْأَلُ
اللَّهَ بِحَقِّكُمْ، وَبِالشَّانِ الَّذِي لَكُمْ عِنْدَهُ، أَنْ يُعْطِيَنِي بِمُصَابِي

the commander of the faithful and to Fatimah and to Al-Hasan and to you through your allegiance and denunciation from those that wage war against you and martyred you, and denunciation from those that established oppression and aggression upon you. I have likewise denounced before Allah and His Messenger those that initiate such thing against you and built upon it, and his oppression and aggression occurred on you and your followers.

I denounce before Allah and you and seek nearness to Allah and you by your allegiance and allegiance to your friend and denunciation to your enemies and those that stage war against you. I also denounce their supporters and followers, I am in peace with those that make peace with you and in war with those that wage war against you, and I am in friendship with your friends and in enmity with your enemies.

I requested from Allah who has blessed me for recognizing you and your royalties and has grant me the denunciation of your enemies to allow me in your company in this world and in the world Hereafter and let me stand firm and sincerely before you in this world and in the world Hereafter.

I requested from Allah to let me attain a commendable position like yours before Allah and to grant me seeking revenge with Imam Al-Mahdi, the obvious and true speaker from you (all) and I ask Allah by your sake and for the sake of your reputation before Him to overwhelms me with grief in memory

بِكُمْ أَفْضَلَ مَا يُعْطَى مُضَاباً بِمُصِيبَتِهِ مُصِيبَةً مَا أَعْظَمَهَا وَأَعْظَمَ
رَزِيَّتَهَا فِي الْإِسْلَامِ وَفِي جَمِيعِ السَّمَاوَاتِ وَالْأَرْضِ .

اللَّهُمَّ اجْعَلْنِي فِي مَقَامِي هَذَا مِنْ تَنَالِهِ مِنْكَ صَلَوَاتُ
وَرَحْمَةٍ وَمَغْفِرَةٍ . اللَّهُمَّ اجْعَلْ مَحْيَايَ مَحْيَا مُحَمَّدٍ وَآلِ مُحَمَّدٍ ،
وَمَمَاتِي مَمَاتَ مُحَمَّدٍ وَآلِ مُحَمَّدٍ . اللَّهُمَّ إِنَّ هَذَا يَوْمٌ تَبَرَّكَتْ بِهِ
بَنُو أُمَيَّةَ ، وَابْنُ آكَلَةِ الْأَكْبَادِ اللَّعِينُ بْنُ اللَّعِينِ عَلَى لِسَانِكَ
وَلِسَانِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ، فِي كُلِّ مَوْطِنٍ وَمَوْقِفٍ
وَقَفَ فِيهِ نَبِيُّكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ .

اللَّهُمَّ الْعَنْ أَبَاسُفِيَانَ وَمُعَاوِيَةَ وَيَزِيدَ بْنَ مُعَاوِيَةَ ، عَلَيْهِمُ
مِنْكَ اللَّعْنَةُ أَبَدَ الْأَبْدِينَ ، وَهَذَا يَوْمٌ فَرَحْتُ بِهِ آلُ زِيَادٍ وَآلُ
مَرْوَانَ بِقَتْلِهِمُ الْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِ . اللَّهُمَّ فَضَاعِفْ عَلَيْهِمُ
اللَّعْنَ مِنْكَ وَالْعَذَابَ الْأَلِيمَ .

اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ فِي هَذَا الْيَوْمِ ، وَفِي مَوْقِفِي هَذَا
وَأَيَّامِ حَيَاتِي بِالْبَرَاءَةِ مِنْهُمْ ، وَاللَّعْنَةِ عَلَيْهِمْ ، وَبِالْمُؤَالَاتِ لِنَبِيِّكَ
وَآلِ نَبِيِّكَ ، عَلَيْهِ وَعَلَيْهِمُ السَّلَامُ .

ثُمَّ تَقُولُ مِائَةَ مَرَّةٍ : اللَّهُمَّ الْعَنْ أَوَّلَ ظَالِمٍ ظَلَمَ حَقَّ مُحَمَّدٍ وَآلِ

of your calamities more than the personal grief that torments anyone who is in great agony, in Islam and in the Heaven and the Earth.

O' Allah, grant me from this very position of mine among those that shall obtain Your blessing, mercy and forgiveness.

O' Allah, let my life be like that of Muhammad and the holy family of Muhammad and my death to be like that of Muhammad and the holy family of Muhammad.

O' Allah, this very day the children of Umayyah see their good Omen, together with the son of liver eater, the cursed one the son of the cursed one, by Yourself and Your Prophet, may Your blessing be upon him and his holy family, in all places and station Your Prophet has stand, may Your blessing be upon him and his holy family.

O' Allah, may Your curse be upon Abu Sufyan, Mu'awiyah and Yazid son of Mu'awiyah, may the eternal and everlasting curse be upon them. This is the day families of Ziyad and Marwan has rejoiced for their assassinating Imam Al-Husein may Allah's blessing be on him. O' Allah may You double the curse upon them and painful punishment on them.

O' Allah this day, in this my position and this day of my life, I seek nearness to You by denouncing them and invoking Your curse on them and by paying my allegiance to Your Prophet and Your Prophet's household peace be upon them.

Then you repeat the following (100) one hundred times:

O' Allah cure the first oppressor that oppressed the Right of Muhammad and the holy family

مُحَمَّدٍ، وَآخِرَ تَابِعٍ لَهُ عَلَى ذَلِكَ. اللَّهُمَّ الْعَنِ الْعِصَابَةَ الَّتِي
جَاهَدَتِ الْحُسَيْنَ، وَشَايَعَتْ وَبَايَعَتْ وَتَابَعَتْ عَلَى قَتْلِهِ. اللَّهُمَّ
الْعَنُوهُمْ جَمِيعاً.

ثم تقول مائة مرة: السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ، وَعَلَى الْأَرْوَاحِ
الَّتِي حَلَّتْ بِفِنَائِكَ، عَلَيْكَ مِنِّي سَلَامُ اللَّهِ أَبَدًا مَا بَقِيَتْ وَبَقِيَ
الَّيْلُ وَالنَّهَارُ، وَلَا جَعَلَهُ اللَّهُ آخِرَ الْعَهْدِ مِنِّي لِزِيَارَتِكُمْ، السَّلَامُ
عَلَى الْحُسَيْنِ وَعَلَى عَلِيِّ بْنِ الْحُسَيْنِ وَعَلَى أَوْلَادِ الْحُسَيْنِ
وَعَلَى أَصْحَابِ الْحُسَيْنِ.

ثم تقول: اللَّهُمَّ خُصَّ أَنْتَ أَوَّلَ ظَالِمٍ بِاللَّعْنِ مِنِّي، وَابْدَأْ بِهِ
أَوَّلًا ثُمَّ الْعَنِ الثَّانِيَّ وَالثَّالِثَ وَالرَّابِعَ. اللَّهُمَّ الْعَنِ يَزِيدَ خَامِسًا،
وَالْعَنِ عُبَيْدَ اللَّهِ بْنِ زِيَادٍ وَابْنَ مَرْجَانَةَ وَعُمَرَ بْنَ سَعْدٍ وَشِمْرًا
وَالَ أَبِي سُفْيَانَ وَآلَ زِيَادٍ وَآلَ مَرْوَانَ إِلَى يَوْمِ الْقِيَامَةِ.

ثم تسجد وتقول: اللَّهُمَّ لَكَ الْحَمْدُ حَمْدَ الشَّاكِرِينَ لَكَ عَلَى
مُصَابِهِمْ، الْحَمْدُ لِلَّهِ عَلَى عَظِيمِ رَزِيَّتِي. اللَّهُمَّ ارْزُقْنِي شَفَاعَةَ
الْحُسَيْنِ يَوْمَ الْوُرُودِ، وَثَبِّتْ لِي قَدَمَ صِدْقٍ عِنْدَكَ مَعَ الْحُسَيْنِ
وَأَصْحَابِ الْحُسَيْنِ، الَّذِينَ بَذَلُوا مُهَجَهُمْ دُونَ الْحُسَيْنِ عَلَيْهِ

of Muhammad to the end of those that follows their footstep, O' Allah, curse the groups that strive against Al-Husein and those that support, those that give their allegiance and those that follow the assassination, O' Allah may your curse be upon them all.

Then you repeat the following (100) one hundred times:

Peace be upon the father of Abdullah and upon the souls that gathered round your courtyard, may Allah's peace from me be upon you forever so far I am alive and the continuation of the day and night, and should not make this as my last visit to you, peace be upon Al-Husein and upon Ali son of Al-Husein and upon the children of Al-Husein and upon the companions of Al-Husein.

Then you say:

O' Allah, take a special curse from me to the first, the second, the third, and the forth oppressor of the household of the Prophet, O' Allah curse Yazid as the fifth, and curse Ubaidullah son of ziyad and son of Marjanah and Umar son of Sa'ad and Shimr and the entire families of Abu Sufyan, Ziyad and Marwan till the Day of Judgment.

Then you prostrate and say:

O' Allah praise be unto You, the praise of the thanksgiving ones, for the calamities they encountered, praise be to Allah for my tremendous grief, O' Allah grant me intercession of Al-Husein on the Day of Judgment, and let me stand firm and sincerely before You with Al-Husein and the companions of Al-Husein who sacrifice their lives because of Al-Husein, peace be on him.¹ &²

1 - Al-Baladul Ameen: 382; Mafatihul Jannan : 456.

2 - Allamah Amini (may Allah be pleased with him) said: Allamah Alfaz Maula Sharif Shiriwani has narrated in his book "Al-sadaf" volume 12 page 199, from his great teachers with chains of collectors up till Imam Ali son of Muhammad Al-Hadi (peace be on him) that he said: whoever read the cursing in Ziyarah Ashura one and

السَّلَامُ. ١. ٢ ثمَّ صَلِّ رَكَعَتَيْنِ، واقْرَأْ بعد الصلاة دعاء العلقمة.

الدعاء بعد زيارة عاشوراء ٣

يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ، يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ، يَا كَاشِفَ
كُرْبِ الْمَكْرُوبِينَ، يَا غِيَاثَ الْمُسْتَغِيثِينَ، يَا صَرِيخَ الْمُسْتَصْرِخِينَ،
وَيَا مَنْ هُوَ أَقْرَبُ إِلَيَّ مِنْ حَبْلِ الْوَرِيدِ، وَيَا مَنْ يَحُولُ بَيْنَ
الْمَرْءِ وَقَلْبِهِ، وَيَا مَنْ هُوَ بِالْمَنْظَرِ الْأَعْلَى وَبِالْأَفْقِ الْمُبِينِ، وَيَا
مَنْ هُوَ الرَّحْمَنُ الرَّحِيمُ عَلَى الْعَرْشِ اسْتَوَى، وَيَا مَنْ يَعْلَمُ خَائِنَةَ
الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ، وَيَا مَنْ لَا يَخْفِي عَلَيْهِ خَافِيَةٌ.

١. البلد الأمين: ٣٨٢، مفاتيح الجنان: ٤٥٦.

٢. قال العلامة الأميني رضوان الله عليه: روى العلامة الفذ المولى شريف الشيرازي في كتابه «الصدف ج ٢ ص ١٩٩» عن مشايخه الأجلة معنعناً عن الإمام علي بن محمد الهادي عليه السلام أنه قال: من قرأ لعن زيارة عاشوراء المشهورة مرة واحدة ثم قال: اللَّهُمَّ الْعَنَّهُمْ جَمِيعاً تِسْعاً وَتِسْعِينَ مَرَّةً، كان كمن قرئه مائة، ومن قرأ سلامها مرة واحدة ثم قال: السَّلَامُ عَلَى الْحُسَيْنِ وَعَلَى عَلِيِّ بْنِ الْحُسَيْنِ وَعَلَى أَوْلَادِ الْحُسَيْنِ وَعَلَى أَصْحَابِ الْحُسَيْنِ تِسْعاً وَتِسْعِينَ مَرَّةً، كان كمن قرئه مائة تامة من أولهما إلى آخرهما. (أدب الزائر: ٦٠).

في معنى العبارة احتمالات نذكر وجهين منها: الف) بعد قراءة اللعن بتمامه، يقول مرة واحدة: اللَّهُمَّ الْعَنَّهُمْ جَمِيعاً تِسْعاً وَتِسْعِينَ مَرَّةً، وبعد قراءة السلام بتمامه، يقول مرة واحدة: السَّلَامُ عَلَى الْحُسَيْنِ وَعَلَى... تِسْعاً وَتِسْعِينَ مَرَّةً.
ب) بعد قراءة اللعن بتمامه، يقول تسعاً وتسعين مرة: اللَّهُمَّ الْعَنَّهُمْ جَمِيعاً وبعد قراءة السلام بتمامه، يقول تسعاً وتسعين مرة: السَّلَامُ عَلَى الْحُسَيْنِ وَعَلَى... أَصْحَابِ الْحُسَيْنِ.

والأول أظهر، وورد نحوه في الروايات كما في قضية نوح فإنه لما قصد أن يدخل في السفينة أوحى الله إليه: قل ألف مرة: «لا إله إلا الله» ولما لم تبق له الفرصة قال: «لا إله إلا الله ألف مرة» ودخل السفينة. إرجع بحار الأنوار: ٦١/١١.

٣. في قضية المرحوم الحاج السيد أحمد الرشدي بعد الأمر به: «اقرأ زيارة عاشوراء»، قرء الزيارة مع دعاء العلقمة من ظهر القلب مع أنه لم يكن حافظاً للزيارة والدعاء وهذه نكتة لطيفة تدل على العناية بقراءة دعاء العلقمة بعد زيارة عاشوراء.

Then you offer two units (*Raka'at*) of prayer and read the supplication of Alqamah after it.

THE SUPPLICATION AFTER READING THE ZIYARAH ASHURA¹.

O' Allah! O' Allah! O' Allah! O' He who answer the call of the persecuted ones, O' He who unveil the suffering of the anguished one, O' He who help the helpless ones, O' He who gives relief to those that cries for assistance, O' He who is closer to me than my jugular vein! O' He who create peace between man and his heart, O' He who is in exalted perspective and in the holy horizon, O' He who is the Most Beneficent, the Most Merciful, and His tremendousness in the Throne is very firm, O' He who is acquainted of the treacherous eyes and what is hidden by the hearts, O' He whom all secrets is not conceal for.

← later said: "O' Allah, curse them all ninety nine times" is like he has repeated it the curse (100) one hundred times; and whoever read the salutation of Imam Al-Husein in the Ziyarah and later say: "peace be upon Al-Husein and upon Ali son of Al-Husein and upon the children of Al-Husein and upon the companions of Al-Husein ninety nine times" is like who has read the salutation (100) one hundred times completely from the beginning to the end (Adabu Zza'ir: 60).

This statement denotes a lot of probabilities but we will mention two of it:

a- after invoking the curse as a whole, one should read one time: "O' Allah curse them (all) (99) ninety nine times, and after reading the salutation as a whole, you should read one time peace be upon Al-Husein and upon ... (99) ninety nine times".

b- After invoking curse as a whole, you say (99) ninety nine times: "O' Allah curse them (all)" and after reading the salutation as a whole you say (99) ninety nine times: "peace be upon Al-Husein and upon ... companion of Al-Husein".

The first prospect is more obvious as its similarity was narrated, like it appears in the issue of Nuh, when he intended entering the Ark Allah inspire in him to read the word "there is no god except Allah" (1000) one thousand times, but when he the time has against him he only say: "there is no god except Allah one thousand times" and enter the Ark. Refer back to Biharul Anwar 11: 61.

1- In the issue of late Hajj Sayyid Ahmad al-Rashti after he has commanded for it "Read Ziyarah Ashurah" together with supplication Alqamah from the heart even though he did not memorize the ziyarah and the supplication, it is a kind anecdote that mean it is a special assistance from reading the supplication of Alqamah after the Ziyarah Ashura.

يَا مَنْ لَا تَشْتَبِهُ عَلَيْهِ الْأَصْوَاتُ، وَيَا مَنْ لَا تُغْلُظُهُ الْحَاجَاتُ،
 وَيَا مَنْ لَا يُبْرِمُهُ الْإِحَاحُ الْمَلْحِينِ، يَا مُدْرِكَ كُلِّ قَوْتٍ، وَيَا جَامِعَ
 كُلِّ شَمَلٍ، وَيَا بَارِيَّ النُّفُوسِ بَعْدَ الْمَوْتِ، يَا مَنْ هُوَ كُلُّ يَوْمٍ فِي
 شَأْنٍ، يَا قَاضِيَ الْحَاجَاتِ، يَا مُنْقِصَ الْكُرْبَاتِ، يَا مُعْطِيَ
 السُّؤْلَاتِ، يَا وَلِيَّ الرَّغَبَاتِ، يَا كَافِيَ الْمُهْمَّاتِ، يَا مَنْ يَكْفِي
 مِنْ كُلِّ شَيْءٍ وَلَا يَكْفِي مِنْهُ شَيْءٌ فِي السَّمَاوَاتِ وَالْأَرْضِ.

أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ، وَعَلَيٍّ أَمِيرِ الْمُؤْمِنِينَ،
 وَبِحَقِّ فَاطِمَةَ بِنْتِ نَبِيِّكَ، وَبِحَقِّ الْحَسَنِ وَالْحُسَيْنِ، فَإِنِّي بِهِمْ
 أَتَوَجَّهُ إِلَيْكَ فِي مَقَامِي هَذَا، وَبِهِمْ أَتَوَسَّلُ، وَبِهِمْ أَتَشَفَّعُ إِلَيْكَ،
 وَبِحَقِّهِمْ أَسْأَلُكَ وَأُقْسِمُ وَأَعَزِّمُ عَلَيْكَ، وَبِالشَّأْنِ الَّذِي لَهُمْ
 عِنْدَكَ، وَبِالْقَدْرِ الَّذِي لَهُمْ عِنْدَكَ، وَبِالَّذِي فَضَّلْتَهُمْ عَلَى
 الْعَالَمِينَ، وَبِاسْمِكَ الَّذِي جَعَلْتَهُ عِنْدَهُمْ وَبِهِ خَصَصْتَهُمْ دُونَ
 الْعَالَمِينَ، وَبِهِ أَبْنَتْهُمْ، وَأَبْنَتْ فَضْلَهُمْ مِنْ فَضْلِ الْعَالَمِينَ حَتَّى
 فَاقَ فَضْلَهُمْ فَضْلَ الْعَالَمِينَ جَمِيعاً.

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تَكْشِفَ عَنِّي
 غَمِّي وَهَمِّي وَكَرْبِي، وَتَكْفِينِي الْمُهَمَّ مِنْ أُمُورِي، وَتَقْضِي

O' He who identify all voices! O' He who people's need didn't put Him in dilemma! O' He who people's persistence did not weary! O' He who apprehend the entire things that got loss. O' He who gathered all that is scattered, O' the Creator of souls after death, O' He who is at His duty every day, O' He who fulfill the needs, O' He who relief the grieved ones, O' He who grant those that requested from Him, O' the master of all desires, O' He who suffice us in all vital things, O' He who suffice from everything and nothing suffice from Him both in the Heaven and in the Earth.

O' Allah! I requested from You for the sake of Muhammad the seal of the Prophets, and Ali the commander of the faithful, and for the sake of Fatimah the daughter of Your Prophet, and for the sake of Al-Hasan and Al-Husein, for I concentrated to You through them in this position of mine and I seek means to You through them, and through them I seek for intercession before You, and by their sake I requested, swear and determine before You.

For the sake of their reputation before You, for the sake of their might before You, for what You have prefer them before the universe, for the sake of Your holy Names that You kept in them and has specialize it for them without other than them among the universe, by Your holy Names by which You built them and their virtues more than the virtues of the universe till their virtues exceed the virtues of the entire world.

I requested from You to send blessing on Muhammad and on the family of Muhammad and to take away from me my sorrow, grief, and anxiety and to suffice me of my vital issues, pay

عَنِّي دَيْنِي، وَتُجِيرَنِي مِنَ الْفَقْرِ، وَتُجِيرَنِي مِنَ الْفَاقَةِ، وَتُغْنِيَنِي
عَنِ الْمَسْأَلَةِ إِلَى الْمَخْلُوقِينَ.

وَتَكْفِيَنِي هَمَّ مَنْ أَخَافُ هَمَّهُ، وَعُسْرَ مَنْ أَخَافُ عُسْرَهُ، وَحُزْنَ مَنْ
أَخَافُ حُزْنَ نَتِّهِ، وَشَرَّ مَنْ أَخَافُ شَرَّهُ، وَمَكْرَ مَنْ أَخَافُ
مَكْرَهُ، وَبَغْيَ مَنْ أَخَافُ بَغْيَهُ، وَجَوْرَ مَنْ أَخَافُ جَوْرَهُ، وَسُلْطَانَ
مَنْ أَخَافُ سُلْطَانَهُ، وَكَيْدَ مَنْ أَخَافُ كَيْدَهُ، وَمَقْدَرَةَ مَنْ أَخَافُ
مَقْدَرَتَهُ عَلَيَّ، وَتَرُدَّ عَنِّي كَيْدَ الْكَيْدَةِ، وَمَكْرَ الْمَكْرَةِ.

اللَّهُمَّ مَنْ أَرَادَنِي فَأَرِدْهُ، وَمَنْ كَادَنِي فَكِدْهُ، وَاصْرِفْ عَنِّي
كَيْدَهُ وَمَكْرَهُ وَبَأْسَهُ وَأَمَانِيَّهٗ، وَأَمْنَعُهُ عَنِّي كَيْفَ شِئْتُ وَأَتَى شِئْتُ.
اللَّهُمَّ اشْغَلْهُ عَنِّي بِفَقْرٍ لَا تَجْبِرُهُ، وَبِبَلَاءٍ لَا تَسْتُرُهُ، وَبِفَاقَةٍ
لَا تَسُدُّهَا، وَبِسُقْمٍ لَا تُعَافِيهِ، وَذُلٍّ لَا تُعِزُّهُ، وَبِمَسْكَنَةٍ لَا تَجْبِرُهَا.
اللَّهُمَّ اضْرِبْ بِالذُّلِّ نَصَبَ عَيْنِيهِ، وَأَدْخِلْ عَلَيْهِ الْفَقْرَ فِي مَنْزِلِهِ،
وَالْعِلَّةَ وَالسُّقْمَ فِي بَدَنِهِ حَتَّى تَشْغَلَهُ عَنِّي بِشُغْلٍ شَاغِلٍ لَا فَرَاغَ
لَهُ، وَأَنْسِهِ ذِكْرِي كَمَا أَنْسَيْتَهُ ذِكْرَكَ، وَخُذْ عَنِّي بِسَمْعِهِ وَبَصَرِهِ
وَلِسَانِهِ وَيَدِهِ وَرِجْلِهِ وَقَلْبِهِ وَجَمِيعِ جَوَارِحِهِ، وَأَدْخِلْ عَلَيْهِ فِي
جَمِيعِ ذَلِكَ السُّقْمَ، وَلَا تَشْفِهِ حَتَّى تَجْعَلَ ذَلِكَ لَهُ شُغْلًا شَاغِلًا بِهِ

all my debts and deliver me from poverty and save me from indigence and suffice me from requesting from the whole creatures.

O' Allah! Suffice me from the grief that I scared and from the distress that I feared and from the gloomy that I feared and from the evils that I scared and from the deception that I feared, and from the aggressors that I fear his aggression, and from the oppressors that I scared of his oppression and the kings that I am afraid of his kingdom, and from the plotters that I fear their plots, and from the powerful ones that I fear their strength over me, and to ward off from me the cunning of the conspiracies and the plot of the wile.

O' Allah! Return evil to who wanted to cause evil to me and plan whoever plan evil against me, and divert away from me his plot, his deception, his agony, and his indemnity, and prevent him from me as You wishes and to anywhere You wishes. O' Allah! Occupied him from me with inevitable wretchedness and tribulation that is none defendable and none recovery poverty and incurable illness, and abjection he will never be honoured and none repairable misery.

O' Allah! Let disgrace stick on his two eyes and impose poverty in his home including ailment and illness in his body till You occupied him from me with such an endless occupation, let him forget my remembrance, and take on my behalf from him, his hearing, sight, tongue, hands, legs, mind, and all his organs, and replace all with such illness You will never grant him recovery till it occupied him

عَنِّي وَعَنْ ذِكْرِي. وَاكْفِنِي يَا كَافِي مَا لَا يَكْفِينِي سِوَاكَ، فَإِنَّكَ الْكَافِي
لَا كَافِي سِوَاكَ، وَمُفَرِّجٌ لَا مُفَرِّجَ سِوَاكَ، وَمُعِثٌ لَا مُعِثَ سِوَاكَ،
وَجَارٌ لَا جَارَ سِوَاكَ، خَابَ مَنْ كَانَ جَارُهُ سِوَاكَ، وَمُعِثُهُ سِوَاكَ،
وَمَفْزَعُهُ إِلَى سِوَاكَ، وَمَهْرَبُهُ إِلَى سِوَاكَ، وَمَلْجَأُهُ إِلَى غَيْرِكَ،
وَمَنْجَاهُ مِنْ مَخْلُوقٍ غَيْرِكَ، فَأَنْتَ ثِقَتِي وَرَجَائِي وَمَفْزَعِي
وَمَهْرَبِي وَمَلْجَايَ وَمَنْجَايَ، فَبِكَ لَسْتُفْتَحُ، وَبِكَ لَسْتُنْجِحُ، وَبِمُحَمَّدٍ
وَأَلِ مُحَمَّدٍ أَتَوَجَّهُ إِلَيْكَ، وَأَتَوَسَّلُ وَأَتَشَفَّعُ.

فَأَسْأَلُكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ، فَلَكَ الْحَمْدُ، وَلَكَ الشُّكْرُ، وَإِلَيْكَ
الْمُشْتَكَى، وَأَنْتَ الْمُسْتَعَانُ، فَأَسْأَلُكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ بِحَقِّ
مُحَمَّدٍ وَأَلِ مُحَمَّدٍ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَأَلِ مُحَمَّدٍ، وَأَنْ
تَكْشِفَ عَنِّي غَمِّي وَهَمِّي وَكَرْبِي فِي مَقَامِي هَذَا كَمَا كَشَفْتَ
عَنْ نَبِيِّكَ هَمَّهُ وَغَمَّهُ وَكَرْبَهُ، وَكَفَيْتَهُ هَوْلَ عَدُوِّهِ. فَاكْشِفْ عَنِّي
كَمَا كَشَفْتَ عَنْهُ، وَفَرِّجْ عَنِّي كَمَا فَرَّجْتَ عَنْهُ، وَاكْفِنِي كَمَا كَفَيْتَهُ،
وَاصْرِفْ عَنِّي هَوْلَ مَا أَخَافُ هَوْلَهُ، وَمَوْوَنَةَ مَا أَخَافُ مَوْوَنَتَهُ،
وَهَمَّ مَا أَخَافُ هَمَّهُ بِلا مَوْوَنَةٍ عَلَى نَفْسِي مِنْ ذَلِكَ، وَاصْرِفْنِي
بِقَضَاءِ حَوَائِجِي، وَكِفَايَةِ مَا أَهْمَنِي هَمُّهُ مِنْ أَمْرِ آخِرَتِي وَدُنْيَايَ.

from me and from my remembrance. O' Allah! Suffice me, O' the sufficient and no one suffice like You, verily You are the sufficient, there is no any sufficient like You, O' the Reliever there is no any reliever like You, O' the helper there is no any helper like You, O' the neighbour there is no any neighbour like You, he is unsuccessful whose neighbour is other than You, and his helper is other than You, and his refuge is to other than you, and his fleeing is to other than You, and his asylum is to other than You, and his salvation is from creatures instead of You.

So You are my confidant, my hope, my sanctuary, my place of fleeing, my place of seeking asylum and my salvation, with You I seek for initiations and with You I seek for success and with Muhammad and the holy family of Muhammad I seek concentration to You, and I seek for means, and I seek for intercession from You.

O' Allah! O' Allah! O' Allah! I beseech You, all praise and appreciations belongs to You, unto You I laid my complain, You are the helper, I beseech You, O' Allah! O' Allah! O' Allah! By the sake of Muhammad and the holy family of Muhammad to send blessing on Muhammad and on the holy family of Muhammad and to avert from me my sorrow, agony, and anxiety at this very position as You have averted the sorrow, agony and anxiety of Your Prophet and suffice him from the terror of his enemy, avert from me as You have averted from him and relieve me as You have relieved him, suffice me as You have suffice him, and divert away from me the terror that I scared and the burden of those that I fear its burden, and the anxiety of he I scared without any burden for that in my soul, and release me by satisfying my needs and suffice me in what worried me mostly in the issues of this world and the world Hereafter.

يَا أَمِيرَ الْمُؤْمِنِينَ يَا أَبَا عَبْدِ اللَّهِ عَلَيْكُمَا مِنِّي سَلَامُ اللَّهِ أَبَدًا
مَا بَقِيَتْ وَبَقِيَ اللَّيْلُ وَالنَّهَارُ، وَلَا جَعَلَهُ اللَّهُ آخِرَ الْعَهْدِ مِنْ
زِيَارَتِكُمَا، وَلَا فَرَّقَ اللَّهُ بَيْنِي وَبَيْنَكُمَا.

اللَّهُمَّ أَحْنِي حَيَاةَ مُحَمَّدٍ وَذُرِّيَّتِهِ، وَأَمِتْنِي مِمَّا تَهُمُّ، وَتَوَفَّنِي
عَلَى مِلَّتِهِمْ، وَاحْشُرْنِي فِي زُمْرَتِهِمْ، وَلَا تُفَرِّقْ بَيْنِي وَبَيْنَهُمْ
طَرْفَةَ عَيْنٍ أَبَدًا فِي الدُّنْيَا وَالْآخِرَةِ.

يَا أَمِيرَ الْمُؤْمِنِينَ يَا أَبَا عَبْدِ اللَّهِ أَتَيْتُكُمَا زَائِرًا وَمُتَوَسِّلًا إِلَى
اللَّهِ رَبِّي وَرَبِّكُمَا، وَمُتَوَجِّهًا إِلَيْهِ بِكُمَا، وَمُسْتَشْفِعًا بِكُمَا إِلَى اللَّهِ
تَعَالَى فِي حَاجَتِي هَذِهِ، فَاشْفَعَا لِي، فَإِنَّ لَكُمَا عِنْدَ اللَّهِ الْمَقَامَ
الْمَحْمُودَ، وَالْجَاهَ الْوَجِيهَ، وَالْمَنْزِلَ الرَّفِيعَ وَالْوَسِيلَةَ.

إِنِّي أَنْقَلِبُ عَنْكُمَا مُنْتَظِرًا لِتَنْجُزِ الْحَاجَةِ وَقَضَائِهَا وَنَجَاحِهَا مِنْ
اللَّهِ بِشَفَاعَتِكُمَا لِي إِلَى اللَّهِ فِي ذَلِكَ، فَلَا أَخِيبُ وَلَا يَكُونُ مُنْقَلَبِي
مُنْقَلَبًا خَائِبًا خَاسِرًا بَلْ يَكُونُ مُنْقَلَبِي مُنْقَلَبًا رَاجِحًا رَاجِحًا مُفْلِحًا
مُنْجِحًا مُسْتَجَابًا بِقَضَاءِ جَمِيعِ حَوَائِجِي، وَتَشَفُّعَا لِي إِلَى اللَّهِ.

إِنْقَلَبْتُ عَلَى مَا شَاءَ اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، مُفَوِّضًا
أَمْرِي إِلَى اللَّهِ، مُلْجَأً ظَهَرِي إِلَى اللَّهِ، مُتَوَكِّلًا عَلَى اللَّهِ، وَأَقُولُ

O' the commander of the faithful, O' father of Abdullah, may the peace of Allah from me be upon You (both) so far I am alive and the continuation of the day and night and may Allah not make this my last visit to both of you, and may Allah never separate between me and you (both).

O' Allah! Grant me life like the life of Muhammad and his holy progeny and take my life like You take their lives, take my life base on their creed and resurrect me in their group, and don't separate between me and them even twinkle of an eye in this world and the world Hereafter.

O' commander of the faithful, O' the father of Abdullah, I came for your visit seeking for means to Allah, my Lord, and your Lord, concentrating to Him through you (both) seeking for intercession from Allah the Most High through you (both) in this my need, you (both) should intercedes for me because you (both) attain a commendable rank, glory, dignity, exalted position and means before Allah, I am turning back to my destination expecting the execution and granting my requisition and its successfulness from Allah through your intercession for me before Allah. I will not be disappointed and my turning back will not be unsuccessful and losing one but my turning back will be a favourable, hopeful, prosperous, successful, and acceptance for granting all my requests and intercession for me before Allah.

I turn towards Allah's wishes, there is neither strength nor power except that of Allah, entrusting all my issues to Allah, I turn my back towards Allah, I put all my trust in Allah, and I say

حَسْبِيَ اللَّهُ وَكَفَى، سَمِعَ اللَّهُ لِمَنْ دَعَى، لَيْسَ لِي وَرَاءَ اللَّهِ
وَوَرَائِكُمْ يَا سَادَتِي مُنْتَهَى، مَا شَاءَ رَبِّي كَانَ، وَمَا لَمْ يَشَأْ لَمْ
يَكُنْ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، أَسْتَوْدِعُكُمَا اللَّهَ، وَلَا جَعَلَهُ اللَّهُ
آخِرَ الْعَهْدِ مِنِّي إِلَيْكُمَا.

انْصَرَفْتُ يَا سَيِّدِي يَا أَمِيرَ الْمُؤْمِنِينَ وَمَوْلَايَ، وَأَنْتَ يَا
أَبَا عَبْدِ اللَّهِ يَا سَيِّدِي، وَسَلَامِي عَلَيْكُمَا مُتَّصِلٌ مَا اتَّصَلَ اللَّيْلُ
وَالنَّهَارُ، وَاصِلٌ ذَلِكَ إِلَيْكُمَا، غَيْرُ مَحْجُوبٍ عَنْكُمَا سَلَامِي إِنْ شَاءَ
اللَّهُ، وَأَسْأَلُهُ بِحَقِّكُمَا أَنْ يَشَاءَ ذَلِكَ وَيَفْعَلَ، فَإِنَّهُ حَمِيدٌ مُجِيدٌ.
انْقَلَبْتُ يَا سَيِّدَيَّ عَنْكُمَا تَائِباً حَامِداً لِلَّهِ، شَاكِراً رَاجِياً
لِلْإِجَابَةِ، غَيْرَ آيِسٍ وَلَا قَانِطٍ، آتِياً عَائِداً رَاجِعاً إِلَى زِيَارَتِكُمَا،
غَيْرَ رَاغِبٍ عَنْكُمَا، وَلَا مِنْ زِيَارَتِكُمَا، بَلْ رَاجِعٌ عَائِدٌ إِنْ شَاءَ
اللَّهُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

يَا سَادَتِي رَغِبْتُ إِلَيْكُمَا وَإِلَى زِيَارَتِكُمَا بَعْدَ أَنْ زَهَدَ فِيكُمَا
وَفِي زِيَارَتِكُمَا أَهْلُ الدُّنْيَا، فَلَا خِيْبَتِي اللَّهُ مَا رَجَوْتُ، وَمَا
أَمَلْتُ فِي زِيَارَتِكُمَا، إِنَّهُ قَرِيبٌ مُجِيبٌ.^١

Allah is enough and suffice me. Allah hears all that call Him, I don't have any destination beside Allah and you, O' my master, whatever my Lord wishes come to be, and what ever He didn't wish never come to be, there is no strength nor power except that of Allah and I leave both of you to Allah and may Allah never make this as my last covenant with you (both).

I departed, O' my chief, O' the commander of the faithful, O' my master and O' the father of Abdullah, O' my master, may continuous peace be upon you so far the continuation of day and night, may it reach you by Allah's wish it will not be concealed to you. I beseech Allah by your sake to do that to you, verily He is the praise worthy and glorified one.

I return back to my destination O' my master repenting and praising, commending and hoping for the acceptance of my supplications. I am not despairing nor despondent, but I am returning, coming back for your visit, I am not reluctant of you and your visit rather I am returning and will be coming for your visit by Allah's wish and there is no strength nor power except that of Allah.

O' my masters, I desired you and wish to be visiting you after the entire people of this world has abandon you and your visit.

May Allah never foil my wishes and hope to visit you, verily He who quickly accept prayers.¹

1 - Mafatihul Jannan: 458.

كتاب نفيس ثمين واسع وسفر عظيم جليل جامع مرتب على
مقدمة مهمة واشئ عشر باباً وخاتمة وقد اشترى الكتاب في الالة
وانتشر في البلاد والامكنة بلغات مختلفة في طبقات كثيرة
وهو من اجل الكتب التي الفت في الادعية، يحتوي على
مجموعة مهمة من الصلوات والادعية والزيارات الصادرة
عن الناجية المقدسة او الواردة عن سائر المعصومين عليم السلام
حول الامام القائم المنتظر عجل الله تعالى فرجه الشريف