

# **Sahifa e Mahdiyah**

**A significant compilation of prayers,  
supplications and Ziyarah which have been  
issued by the holy threshold of Imam Mahdi  
(A.S.) or narrated from the infallible Imams  
(A.S.) regarding his holiness (A.S.).**

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**Translator:  
Syed Mohammad Sajid Rizvi  
Ismail Abdullah**

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**In the name of Allah, the  
Beneficent, the Merciful.**



# INTRODUCTION

## PREFACE<sup>1</sup>

Praise and gratification be to the Lord who created us, and sent His messenger – who is the seal of all the prophets – towards us, and made the guardianship of all his guardians and the guiding leaders (peace be upon them) evident upon us, for **the completion of religion<sup>2</sup>** and for **facing the actions<sup>3</sup>**; and guided us towards the **Ethical Secrets<sup>4</sup>** and towards the path of achieving the **retribution of deeds<sup>5</sup>**, so that we enter the

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<sup>1</sup> It is worth mentioning that honorable author has utilized the arts of Balaghat (Eloquence) here, such that under the preface, he has mentioned the names of some of the books he has brought into use in this script; its actual beauty can be felt in the Arabic text of this book. This art is known in the sciences of Badee' and Eloquence as "*Baraa'at e Is'thlaal*"

<sup>2</sup> The book 'Kamal ud deen', author: the great narrator Sheikh Sadooq (R.A.)

<sup>3</sup> The book 'Iqbal ul Aa'maal', author: the honorable Sayyid bin Taoos (R.A.)

<sup>4</sup> The book 'Makarim ul Akhlaq'; author: Abu Nasr Hasan Tabrisi (R.A.)

<sup>5</sup> The book 'Thawab ul Aa'maal', author: Sheikh Sadooq (R.A.)

**Paradise<sup>1</sup> and live forever in the Eternal Eden Gardens<sup>2</sup>, and reach the sublime and mighty grades<sup>3</sup> of Heaven – the abode of tranquility<sup>4</sup>, to witness the angels who will address us and say: سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ (the word from a Merciful Lord is: Peace)<sup>5</sup>.**

And peace be upon the seal of the prophets and the final messenger of Allah, Abul Qasim, Mohammad (peace be upon him and his holy progeny), those honorable men who arrived for propagating **the human duties<sup>6</sup> with the best and purest of speeches<sup>7</sup>** and to guide the servants towards **the oceans of light<sup>8</sup>**; with the rays of the **lamp<sup>9</sup>** which was lit like *“the shining star kindled from a blessed tree of Olive”<sup>10</sup>*, which has illuminated **the paths of mystics<sup>11</sup>**, those mystics who wished to

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<sup>1</sup> The book ‘Dar us Salaam’, author: Mohaddith e Noori (R.A.), and the other one authored by Sheikh Mahmood Iraqi (R.A.)

<sup>2</sup> The book ‘Jannatul khulood’, author: Khatoon Abadi (R.A.)

<sup>3</sup> The book ‘Al Maqamul Usna’, author: the great scholar, Kaf’ami (R.A.)

<sup>4</sup> The book ‘Jannatul Ma’wa’, author: Mohaddis e Noori (R.A.)

<sup>5</sup> Chapter Yaseen, verse 58

<sup>6</sup> The book ‘Takaleef ul Anaam’, author: the honorable scholar Ali Akbar Hamadani (R.A.)

<sup>7</sup> The book ‘Al Kalimut Tayyib’, author: Sayyid Ali Khan Madani (R.A.)

<sup>8</sup> The book ‘Bihar ul Anwaar’, author: Allama Majlisi (R.A.)

<sup>9</sup> The book ‘Al Misbah’, author: the honorable scholar Kaf’ami (R.A.)

<sup>10</sup> حَوْكِبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ, chapter Noor, verse 35

<sup>11</sup> The book ‘Minhaj ul Aarifeen’, author: the great scholar, Mohammad Hasan Simnaani (R.A.)

reach the city of knowledge and wisdom, and entered it through the **Gate of Prosperity**<sup>1</sup>.

And peace be upon the last of this progeny of Ligh and Mercy, **the inheritor of the prophetic invitation, and the power and strength of Haider, and the piousness of Lady Fatima, and the forbearance of Hasan, and the bravery of Husain, and the servitude of Sajjad, and the good and impactful traditions of Baqir, and the signs of Jafar, and the sciences of Kazim, and the proofs of Reza, and the generosity of Taqi, and the purity of Naqi, and the glory of Askari, and the divine occultation, the true Avenger and inviter of people towards the absolute truth; the divine word, His Safety, Allah's Argument, successful through His command and defender of His sanctity, the hidden and evident Imam, the dispeller of anger and hardships, the master of kindness and benevolence, the true Leader, Abul Qasim, Mohammad bin al-Hasan, the Master of time and era, the vicegerent of Allah and the Leader of Human beings and the Jinn, the shining star**<sup>2</sup> in extremely dark nights, he himself is the **protector from the dangers of journeys and times**<sup>3</sup>.

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<sup>1</sup> The book 'Baab us Sa'aadah', author: the renowned scholar, Faiz e Kashani (R.A.)

<sup>2</sup> The book 'Najm us Saqib', author: Mohaddis e Noori (R.A.)

<sup>3</sup> The book 'Al Amaan min Akhtaar il Asfaar wal Azmaan', author: the great scholar, Sayyid bin Taos (R.A.)

**The protecting shield**<sup>1</sup> in sorrows and entanglements.

This book is nothing but a valuess work of a weak and mortal servant presented as a gift to you, O kind Master. If you may accept it, I will consider it as a huge grace from the threshold of the Gracious Lord; who bestowed His grace upon me due to your holy existence and your everlasting bounties, O Master of Time. And this book, if accepted by you, will be **the good remainders**<sup>2</sup> and **provision of the day of Judgment**<sup>3</sup> for me, *“the day when ones riches and children will not benefit anyone”*<sup>4</sup>. Moreover, it will be a means of **prosperity for the beseecher**<sup>5</sup> and a **lamp for the night worshippers**<sup>6</sup>, for all those who recite it and seek **the key of prosperity**<sup>7</sup> to **open the gates of divine Mercy**<sup>8</sup>.

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<sup>1</sup> The book ‘Al Jannatul Waqiyah’, associated to the honorable scholar, Mir Damad (R.A.), and similarly, Kaf’ami (R.A.)

<sup>2</sup> The book ‘Al Baqiyaatus Salihaat’, author: Mohaddis e Qummi (R.A.)

<sup>3</sup> The book ‘Zaad ul Ma’aad’, author: Allama Majlisi (R.A.)

<sup>4</sup> لا يَنْفَعُ مَالٌ وَلا بَنُونَ chapter Sho’arah, verse 88

<sup>5</sup> The book ‘Falah us Sael’, author: the great scholar, Sayyid ibn e Taoos (R.A.)

<sup>6</sup> The book ‘Misbah ul Muta’hajjid’, author: the great scholar Sheikh Toosi (R.A.)

<sup>7</sup> The book ‘Miftah ul Falaah’, author: the renowned scholar Sheikh Bahaayi

<sup>8</sup> The book ‘Fathul Abwaab’, author: the great scholar Sayyid ibn e Taoos (R.A.)



I hope that through your noble acceptance – O Master of blessings and greatness – this book will **provide awareness to the friend**<sup>1</sup> in the path of unveiling **the keys of the hidden world**<sup>2</sup>, for those who recites it with focus and concentration; and by Allah’s will, he will join the group of His beloved friends, those who are **the owners of the powerful means**<sup>3</sup>, who have been allotted by Allah for your assistance and support.

{مَسْنَا وَ أَهْلَنَا الصَّرُّ وَ جِنْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَ تَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ؛}

*“O Azeez, adversity has touched us and our family, and we have come with goods poor in quality, but give us full measure and be charitable to us. Indeed, Allah rewards the charitable.”*

This book is a collection of prayers, supplication and Ziyarats that have been issued from the holy threshold of Imam Mahdi (A.S.) and have reached, or have been narrated regarding the Remainder of Allah, Hujjat ibn al-Hasan al-Askari (peace be upon him), the owner of complete guardianship in the world of existence.

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<sup>1</sup>The book ‘Tabsiratul Wali’, author: Allama Sayyid Hashim Bahrani (R.A.)

<sup>2</sup> The book ‘Mafatih ul Ghayb’, author: Allama Majlis (R.A.)

<sup>3</sup> The book ‘Al Adad ul Qawiyya’, author: Allama Majlisi (R.A.)

<sup>4</sup> Chapter Yusuf, verse 88

The author has exerted utmost effort for gathering the supplications, ziyarats etc. that have arrived in those authentic books<sup>1</sup> to which he had access. He does not claim that this book is a comprehensive collection of all the supplications etc. Because the age of occultation and our distance from his holiness (peace be upon him) has caused the loss of a large number of supplications from our hands that have been issued from his holy threshold just like many other supplications,

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<sup>1</sup> As per the ruling '*Tasamuh fil Adillatis sunan*' as well as '*Akhbaaro man balagh*', much precision is not necessarily required in the authenticity of supplications and Ziyarats. But it doesn't mean that we can regard the ruling of '*Tasamul fil Adillatis Sunan*' and '*Akhbaaro man balagh*' as a document proving those supplications and ziyarats that have been concocted, and narrate it for others or begin to recite it ourselves. Instead, we should distance ourselves from such supplications and ziyarats. Because apart from the fact that many of such supplications and ziyarats possess inappropriate messages, we are needless of them as we have a large number of supplications and ziyarats within our acces which have arrived from the threshold of the progeny of revelation (peace be upon them); and we also do not require any kind of reference and narration or even recitation of those supplications and ziyarats that do not have any source of authentication.

Keeping this fact in mind, we will not narrate those supplications and ziyarats that haven't been narrated in the reliable sources, and mention only those prayers, supplications and ziyarats which have been reported in the old sources and reliable books. And except for a few places, we will also not mention the differences that are present between the texts in different sources so that the reciters do not wander and feel lost. Those who wish to gain knowledge regarding the differences of texts, can refer to the book '*As Sahifatul Mubarakatul Mahdiyyah*'.

ziyarats and recitals. With deep regret, we have to accept that because of our ignorance and distance from his noble threshold, we cannot found a large group of narrations issued from the direction of his holiness (peace be upon him).

It is very likely that some of these points might have reached his honorable friends but they concealed them from us and did not note them down due to reasons unknown.

To prove this point, we will mention the incident that occurred with the divine scholar, Late Ayatullah Hajj Sheikh Murtada Haeri (R.A.); he says:

I had a friend who was in contact with Imam Mahdi (A.S.). He used to come and meet me once in a while and we were in contact with each other until the beginning phase of the Islamic Revolution. But after the revolution, he never came to me and I never met him. Anyhow, at some point of time, a problem occurred in my life and in those very days, I mentioned it to him and requested him to give me a solution for it. The problem was that a few Islamic students as well as other men used to visit me and ask me for help, I did not know some of them and therefore remained sceptical about whether I should help them or not?

Because if I help someone whom I don't know about, he can possibly turn out to be a non-deserving person, and if I don't help him, it is possible that he may truly be the deserving one.

When I explained this problem to him – who was in contact with Imam Mahdi (A.S.) – he said to me: by Allah’s will, I shall seek the solution to this problem from Imam (A.S.) and bring it for you.

He went away and returned after a few days with a supplication from the holy threshold of Imam Mahdi (A.S.). He gifted it to me and said: if someone asks you for something and you do not know him, first recite this supplication and then give it to him. Indeed his holiness (A.S.) said:

“When he will recite this supplication, it is not possible for the person seeking help to spend the wealth on something that is against our will.”

It was a small supplication and I have witnessed it myself that Late Ayatullah used to recite it everytime an unknown person came to him with a request.

The purpose of narrating this important incident, which some accept with difficulty, was that we should understand that all that has been issued from the threshold of his holiness (A.S.) has not reached us, and many such supplications, ziyarats and prayers have remained concealed inside the pure hearts of his holiness’ dear friends, which they did not disclose for the people till their demise.

Mohaddith e Noori (R.A.) says: a group of reliable and authentic scholars have reported to me that they have witnesses Imam Mahdi (A.S.) in the state of awakening and have also witnessed several miracles from him. His holiness has informed them

regarded many untold and hidden reports and have prayed for them in his accepted supplication; and have also rescued them from devastating dangers, which cannot be mentioned and described here.<sup>1</sup>

That which we have collected in this book has arrived in the authentic and reliable books, and this work is nothing but Allah's grace and mercy upon me. The merits and beauty that you will witness in this book are due to the support and confirmation of his holiness (A.S.), and the demerits and mistakes that you will witness is because of the author.

We request the Almighty Allah to bless us with truth and pure intention, and regard this book as a means of remembrance and a way of attaining proximity to Allah and His Friend, the Master of Age and Time.

Apart from preface and conclusion, this book<sup>2</sup> comprises of twelve chapters, just like:

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<sup>1</sup> Dar us Salaam: 137/2

<sup>2</sup> The book 'As Sahifatul Mubarakatul Mahdiyah', with additions after its first publication, comprises of more than four hundred and fifty prayers, supplications, ziyarats, istekharah etc. As its fourth, fifth, eleventh and twelfth chapter - i.e. those supplications which have been issued by Imam Mahdi (A.S.) for other men and similarly, the supplications which he has recited at the time of his birth and those which are mentioned under other supplications as well as the ziyarats that have arrived with reference to his holiness - possesses an aspect of specialization and is beneficial for the researchers, and not for the recitation of the common people. Therefore, it has been omitted and compiled with slight alteration in

إِنَّ الشهور عند الله اثني عشر شهرا، و أَنَّ الأئمة اثني عشر إماما، و  
أَنَّ النقباء اثني عشر نقيبا.<sup>1</sup>

*Indeed the months with Allah are twelve months, and  
the Imams are twelve Imams, and verily the leaders are  
twelve.*

And one must understand that:

{إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا}. {فَافْرُوا مَا تَبِيسَرْمِنُهُ وَ  
أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ وَ أَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا وَ مَا تَقَدَّمُوا لِأَنْفُسِكُمْ  
مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا وَ اسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ  
رَحِيمٌ}.<sup>3</sup>

*Indeed, this is a reminder, so whoever wills may take to  
his Lord a way. So recite what is easy from it and  
establish prayer and give zakah and loan Allah a goodly  
loan. And whatever good you put forward for yourselves  
– you will find it with Allah. It is better and greater in  
reward. And seek forgiveness of Allah. Indeed, Allah is  
Forgiving and Merciful.*

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the sequence and chapters in the book 'As Sahifatul Mahdiyya' or  
'Al Mukhtar minas Sahifatil Mubarakatil Mahdiah', so that it can  
be utilized by everyone. And this book, 'Sahifa e Mahdiya', is its  
translation.

<sup>1</sup> Bihar ul Anwar: 399/36

<sup>2</sup> Chapter Muz'zammil, verse 19

<sup>3</sup> Chapter Muz'zammil, verse 20

## AN IMPORTANT ANECDOTE

Due to the bad political atmosphere that was established by the perverted and cursed<sup>1</sup> governments of the Abbasid and the Umayyad dynasties, and the inability of (Alawis) the descendants of Ali to convene a Just nation, our holy Imams (*peace be upon them*) did not find an opportunity to explain the divine mysteries. Therefore, it was said that the first person whose right was usurped was Ali son of Abi Talib (*peace be upon him*).

كان لرسول الله صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ لا يعلمه إلا قليل ... و لو لا  
طغاة هذه الأمة لبثت هذا السر

*The Prophet (peace be upon him and his family) had a lot mystery that wasn't known except by few*

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<sup>1</sup> - The word *habtar* in Arabic language means the first that usurp the right of the divine successors.

*individuals ... if not because of the despotic rulers of this nation the mystery could have be divulged to us.*<sup>1</sup>

They did not explain and divulge this mystery to general people except to a 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 regarding the following verse, «وَاللَّيْلِ إِذَا يَسَّرَ» **{by the night when it journeys on!}**<sup>2</sup>

هي دولة حبتر، فهي تسري إلى قيام القائم عليه السلام

*It is the usurped nation which shall prevail till the coming of the awaited one, Imam Mahdi (peace be on him)*<sup>3</sup>

They mentioned a lot of these mysteries under the pretext of prayers and supplications through which you perceive it and the facts in it. The explanations given by the Ahlulbayt (*peace be upon them*) 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

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<sup>1</sup> - Al- Bihar 95: 306.

<sup>2</sup> - Qur'an 89: 4

<sup>3</sup> - Al-Bihar 24: 78.



of issues that has impact over human life and have also enlightened the society with the best lessons on life.

On precisely examining the "Psalm of Imam Sajjad", whose 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 expounded 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*).

Now, we will mention some similitude of the lively lessons which they have taught us through supplications:

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

أسألك من الهمم أعلاها<sup>1</sup>

*O' God I seek for exalted determination from thee.*

This is a word of exhortation from Imam Zainul Abideen for all those who are calling Allah. It means that any invocator, who lowered himself, will request from Allah to grant him an exalted determination so that he might possess a tremendous change in his life, henceforth his existence will have fundamental effect and impact onn the society. This fact will be manifested when

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<sup>1</sup> Bihar ul Anwar: 155/94

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 those who desired to go towards the right side of the valley and climb the sublime mountain of guidance, should take off his shoes and purify his clothes 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.

«إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْكَافِرُونَ»

*{of God's comfort no man despairs, excepting the people of the unbelievers}<sup>1</sup>*

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

## **THE NECESSITY OF SUPPLICATIONS FROM INTELLECTUAL AND TRADITIONAL PERSPECTIVES.**

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<sup>1</sup> - Qur'an 12: 87.

Before discussing the ethics of supplication, we will talk about the necessity of supplications from an intellectual and traditional perspective:

**Intellectual proof:** In the case of possibility, it is obligatory on us to keep ourselves from loss. On the other hand, every person certainly faces loss in this world. This is because each one of us comes across such issues which engage our minds, disturb our thoughts and harm us. These issues either emerge from our inner-self, such as a stimulus that causes our body to fall sick, or from an external stimulus such as the oppression of the oppressors, and those unpleasant things that we suffer from our neighbours and partners.

If someone is not suffering from these losses at present, then his intellect indicates towards the possibility of its occurrence in the future. How can we deny this reality while humans live in an accident prone atmosphere and this place never remains in one condition constantly and its difficulties cannot be separated from it?

Therefore, the worldly calamities have certainly affected the human life or will affect him. And in the case of possibility and ability, we should remove each of them. It is with supplications that such an ability is achieved. Because supplications are in the boundaries of our ability, a man should regularly supplicate irrespective of his condition.

The leader of the faithful, Imam Ali (A.S.), also informed us of this point by saying:

ما من أحد ابتلي وإن عظمت بلواه بأحق بالدعاء من المعافي  
الذي لا يأمن من البلاء<sup>1</sup>

“One who has been entangled by calamities, though his calamities may be great, is worthier of supplicating than someone who is in good health, because even he is not safe from such calamities”.

**Traditional proof:** From the traditional perspective, it is evident that each one of us is in need of supplications, regardless of whether we have suffered a calamity or not. Supplications benefit us either by the removal of such calamities that have occurred or by distancing the evil that has reached us, or for the purpose of achieving a profit or benefit that we desire; or for the purpose of stabilizing, preserving and preventing our good things from destruction.

This is because our Holy Leaders (A.S.) have described *Duaa* (supplication) using the word ‘*Silaah*’ (armour), and *Silaah* is a means of benefit and elimination of loss. Similarly, they have described supplication with the word ‘*Turs*’ (shield), and ‘*Turs*’ is something that stops the undesirable things from reaching a person.

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<sup>1</sup> Bihar ul Anwar : 380/93

The Holy Prophet (p.b.u.h.) said:

ألا أدلكم على سلاح ينجيكم من أعدائكم ويدرّ أرزاقكم؟  
قالوا: بلى يا رسول الله.  
قال: تدعون ربكم بالليل والنهار، فإنّ سلاح المؤمن الدعاء<sup>1</sup>

“Do you want me to guide you towards an armour which will rescue you from the enemies and increase your sustenance? They said: “Yes, O Messenger of Allah!” He replied: Call upon your Lord each day and night. Because *Duaa* is the armour for the faithful.

Imam Ali (a.s.) is reported to have said:

الدعاء ترس المؤمن، ومتى تكثّر قرع الباب يفتح لك<sup>2</sup>  
“Duaa is the shield of a believer. When you knock the door excessively, it will at last open for you”.

Imam Sadiq (A.S.) said:

الدعاء أنفذ من السنان الحديد<sup>3</sup>  
“A Duaa is more penetrating than the head of an iron-made spear”.

Imam Kazim (a.s.) said:

إنّ الدعاء يرّد ما قدّر وما لم يقدر.  
قال: قلت: وما قد قدّر فقد عرفته، فما لم يقدر؟ قال: حتّى لا يكون<sup>4</sup>

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<sup>1</sup> Al Kafi: 468/2

<sup>2</sup> Al Kafi: 468/2

<sup>3</sup> Al Kafi: 469/2

<sup>4</sup> Al Kafi: 469/2

“Indeed Duaa sends back that which is destined and that which is not destined.”

The reporter says: “I asked: I understand that which is destined, but what is it that is not destined”?

Imam (a.s.) said: “One should recite Duaa so that a calamity does not become destined for us”.

Imam Kazim (a.s.) is reported to have said in another narration that:

عليكم بالدعاء، فإنّ الدعاء والطلب إلى الله تعالى يردّ البلاء، وقد قدّر وقضى فلم يبق إلا إمضائه فإذا دعى الله وسئل صرفه صرفه<sup>1</sup>

“I recommend you towards Duaa, indeed Duaa and supplicating the Almighty God keeps away the calamity while it has been destined and the Divine decree has been announced regarding it but only its application is awaited, and if the Almighty is invocated and one seeks the cancellation of calamity from Him, He will cancel it”.

Zurara (r.a.) narrates from Imam Baqir (a.s.) that:

ألا أدلكم على شيء لم يستثن فيه رسول الله صلى الله عليه وآله وسلم؟ قلت: بلى.

قال: الدعاء يردّ القضاء وقد أبرم إبراهيم، وضمّ أصابعه<sup>2</sup>

“Do you wish to be guided by me towards something within which the Holy Prophet (p.b.u.h.) has not placed any exception?”

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<sup>1</sup> Al Kafi: 470/2

<sup>2</sup> Al Kafi: 470/2

Zurara said: "Yes please".

His holiness intertwined his fingers with each other and said: "Duaa reverses the Qadha (divine decree) even if it has been made established and inevitable".

Imam Zain ul Aabideen (a.s.) is reported to have said that:

إِنَّ الدَّعَاءَ وَالْبَلَاءَ لِيَتَوَافِقَانِ إِلَى يَوْمِ الْقِيَامَةِ، إِنَّ الدَّعَاءَ لِيَرُدُّ الْبَلَاءَ وَقَدْ ابْرَمَ  
إِبْرَامًا<sup>1</sup>

"Indeed Duaa and sufferings will accompany each other till the Day of Resurrection. Duaa reverse the calamity even if it becomes certain".

Imam (a.s.) is reported to have said on another place that:

الدَّعَاءُ يَرُدُّ الْبَلَاءَ النَّازِلَ وَمَا لَمْ يَنْزَلْ

"Duaa reverses both the calamity that has been sent down and the one which is yet to be sent"<sup>2</sup>.

## ETHICS OF SUPPLICATION

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<sup>1</sup> Al Kafi:: 469/2

<sup>2</sup> Uddatud Daa'e: 11

As the importance of supplication and its astonishing effects have become evident with the aforementioned discussion, and also, this point has been understood that if the supplicating person does not observe the ethics of supplication, his demand will not be accomplished, we will now mention the ethics of supplication:

It has been mentioned in the book '*Al Mukhtar min Kalemaatil Imam al-Mahdi (a.s.)*' that:

“Abide by the ethics of supplication and understand the one you are calling! And what is the purpose and method of your supplication? And think deeply about that which you are asking and requesting, what is it that you are requesting for, in what quantity and with what motive?

Verily, Duaa means to demand the accomplishment of all your desires from Almighty Allah, and it is the spiritual and inner purification for observing the Lord (s.w.t.). Indeed, Duaa means withdrawing all kinds of personal will by surrendering all our internal and external issues before the Almighty Allah (s.w.t.). Therefore, if we do not observe the conditions of supplication, we should not await its acceptance. Verily, God is aware of both the hidden and the evident, thus, we might be calling Him by means of something about which He knows that we contradict with it from inside.



We should know that if the Almighty would not have commanded us regarding supplication, and we would called Him with pure intention, even then He would have bestowed His grace upon us by accepting our Duaa. Thus, now that He has ordered us and has guaranteed its acceptance for someone who calls Him observing its conditions, what would be the case?<sup>1</sup>

Then he says: "Following are the ethics of supplication:

**One:** To begin with the name of Allah.

The Holy Prophet (p.b.u.h.) said:

لا يردّ دعاء أوله «بسم الله الرحمن الرحيم»<sup>2</sup>

"A Duaa that begins with 'Bismillahir Rahmanir Raheem' is never rejected".

**Second:** It should commence with the exaltation and glorification of the Lord.

Our master, Imam Sadiq (a.s.) has said:

كلّ دعاء لا يكون قبله تحميد فهو أبتّر<sup>3</sup>

"A Duaa that is not preceded by the exaltation and glorification of Allah Almighty, is incomplete and void".

It has arrived in the letter of Imam Ali (A.S.) that:

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<sup>1</sup> Bihar ul Anwar: 322/93

<sup>2</sup> Bihar ul Anwar: 313/93

<sup>3</sup> Al Kafi: 503/2

“First exaltation and then request and demand from God. Thus, when you call the Almighty God (S.W.T.), begin by praising, exalting and glorifying Him.

The narrator says: I asked: How should I glorify Him?

Imam (a.s.) said: “Say:

يَا مَنْ أَقْرَبُ إِلَيَّ مِنْ حَبْلِ الْوَرِيدِ، يَا مَنْ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ، يَا مَنْ هُوَ  
بِالْمَنْظَرِ الْأَعْلَى، يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ

“O He who is nearer to me than my jugular vein, O He who intervenes between man and his heart, O He who is in a High perspective, O He alike whom there is nothing”.<sup>1</sup>

**Third:** Reciting ‘Salawaat’ on Mohammad (s.a.w.s.) and his Holy Progeny (a.s.).

The Holy Prophet (p.b.u.h.) has said:

صَلَاتِكُمْ عَلَيَّ إِجَابَةٌ لِدَعَائِكُمْ، وَزَكَاةٌ لِأَعْمَالِكُمْ<sup>2</sup>

“Your Salawaat recitation on me is the acceptance of your supplications as well as the purification of your actions”.

Our master, Imam Sadiq (A.S.) said:

لايزال الدعاء محجوباً حتى يصلي على محمد وآل محمد<sup>3</sup>

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<sup>1</sup> Bihar ul Anwar: 315/93

<sup>2</sup> Bihar ul Anwar: 54/94

<sup>3</sup> Bihar ul Anwar: 312/93 and 316

“A supplication remains concealed unless Salawaat is recited on Mohammad (s.a.w.s.) and his Holy Progeny (A.S.)”.

He also said:

من كانت له إلى الله عز وجل حاجة فليبدأ بالصلاة على محمد وآله، ثم يسأله حاجته، ثم يختم بالصلاة على محمد وآل محمد، فإن الله أكرم من أن يقبل الطرفين ويدع الوسط، إذا كانت الصلاة على محمد وآل محمد لا تحجب عنه<sup>1</sup>

“Whoever wishes to ask something from Allah, should begin with reciting Salawaat on Mohammad (s.a.w.s.) and his Holy Progeny (a.s.), thereafter, he should ask for his wish and end it on reciting Salawaat on Mohammad (s.a.w.s.) and his Holy Progeny (a.s.); this is because the status of the Almighty God is much loftier that he accepts the beginning and end of a supplication but rejects its middle and does not accept it. When Salawaat is recited on Mohammad (s.a.w.s) and his Holy Progeny, it does not remain hidden from Him”.

**Fourth:** To seek intercession (Shifa'at).

Our leader, Imam Kazim (A.S.) has said:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَعَلِيٍّ، فَإِنَّ لَهُمَا عِنْدَكَ شَأْنًا مِنَ الشَّأْنِ، وَقَدْرًا مِنَ الْقَدْرِ، فَبِحَقِّ ذَلِكَ الشَّأْنِ وَبِحَقِّ ذَلِكَ الْقَدْرِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تَفْعَلَ بِي كَذَا وَكَذَا

“O Lord! I request you for the sake of Mohammad (s.a.w.s.) and Ali (A.S.), because these two honorable personalities hold dignity, status, importance and high regard in Your Presence.

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<sup>1</sup> Bihar ul Anwar: 316/93

Thus, send your blessings on them for the sake of the dignity and status they hold near You and act upon my request”.<sup>1</sup>

Indeed, when the Day of Resurrection will arrive, there will not remain a single esteemed angel, or any prophet who has been sent down, or any believer who has been examined, but that they will need the intercession of these two dignified ones<sup>2</sup>.

For the sake of the acceptance of our requests and the accomplishment of our wishes, we will inevitably require an intercessor to be presented in the Holy Presence of Allah. Verily, Allah has commanded us regarding this issue by saying :

«وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ»<sup>3</sup>

“Seek means of nearness to Him.”

And there is no means nearer and more esteemed than Mohammad (s.a.w.s.) and his Holy Progeny (A.S.), and this is called intercession (Shifa’at).

It has arrived in the Ziyarat Jamia Kabeera that:

اللَّهُمَّ إِنِّي لَوْ وَجَدْتُ شُفَعَاءَ أَقْرَبَ إِلَيْكَ مِنْ مُحَمَّدٍ وَأَهْلِ بَيْتِهِ الْأَخْيَارِ، الْأَيْمَةِ  
الْأَبْرَارِ لَجَعَلْتُهُمْ شُفَعَائِي ...

“O Lord! If at all I would have found intercessors who are nearer to You than Mohammad (s.a.w.s.) and his Holy Progeny (a.s.),

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<sup>1</sup> Bihar ul Anwar: 22/94

<sup>2</sup> Bihar ul Anwar: p.22 v.94

<sup>3</sup> Chapter Maedah, verse 35

the noble leaders, I would have surely made them my intercessors...

On the other hand, the narrations implicate with clear terms that the 'Waseela' or means are the Infallible Leaders (a.s.). And this does not contradict with our interpretation of the 'Waseela' as the ladder or some other thing. (As the ladder here stands for the means of progress and advancement).

It has arrived in a narration from the Holy Prophet (p.b.u.h.) that:

هم العروة الوثقى و الوسيلة إلى الله

"They, i.e. the household of infallibles and purity (a.s.), are the strongest handle and the means of nearness towards Allah (s.w.t.)"<sup>1</sup>.

Then he recited the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ

"O you who believe! Be careful of (your duty to) Allah and seek means of nearness to Him"<sup>2</sup>

Probably, the two qualities of faith and piety are a necessary condition for the attainment of the means of nearness to the Almighty Allah (s.w.t.), just as a means without them is of no benefit.

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<sup>1</sup> Tafseer e Saafi: 441/1

<sup>2</sup> Chapter Maa'ida, verse 35

Therefore, when these two qualities are gathered, the means of nearness will benefit, because “Wilayat” (trusteeship) will be present only with faith and piety.

**Fifth:** Confession of sins.

It has arrived in a narration from our leader, Imam Sadiq (a.s.), that he said:

إنما هي المدحة، ثم الإقرار بالذنب ثم المسألة؛ و الله ما خرج عبد  
من ذنب إلا بالإقرار<sup>1</sup>

“Indeed Duaa consists of glorification of God and the confession of sins followed by the question and request. By God, a slave is not relieved from his sins but with confession (before the Almighty God)”.

**Sixth:** A supplication should not be made out of ignorance and vanity, rather it should be performed wholeheartedly and attentively. Just as Imam Sadiq (A.S.) has said:

إن الله لا يستجيب دعاء بظهر قلب ساه، فإذا دعوت فأقبل بقلبك، ثم استيقن  
الإجابة

“Allah (s.w.t.) does not accept the supplication of an ignorant person. Therefore,

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<sup>1</sup> Bihar ul Anwar: 318/93

when you supplicate, supplicate wholeheartedly and attentively. Then, be certain about its acceptance”<sup>1</sup>.

It is because an ignorant is not someone who actually supplicates, and a supplication does not take place unless it is done with absolute devotion towards the person who is being called.

**Seventh:** Purification of food, drinks and clothes.

If a good supplication is a good and appropriate deed, how is it possible for a good deed to go along with something that is forbidden and impure? This divine verse

يا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا

*“O apostles! Eat of the good things and do good”*<sup>2</sup>

implicates on the close connection between good deeds and Halal and pure food.

The Holy Prophet (p.b.u.h.) has said:

من أحبّ أن يستجاب دعاؤه فليطيب مطعمه و مكسبه

“Whoever wishes for his supplications to be accepted, his food and income should be Halal”<sup>3</sup>.

It has arrived in another narration that:

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<sup>1</sup> Bihar ul Anwar: 323/93

<sup>2</sup> Chapter Mo’minoos, verse 51

<sup>3</sup> Bihar ul Anwar: 372/93

طَهَّرْ مَأْكَلِك، وَ لَا تَدْخُلْ فِي بَطْنِكَ الْحَرَامِ  
“Purify your food and do not let Haram  
enter your stomach”<sup>1</sup>.

It has arrived in another narration that:

أَطْبَ كَسْبِكَ تَسْتَجَابُ دَعْوَتُكَ؛ فَإِنَّ الرَّجُلَ يَرْفَعُ اللَّقْمَةَ إِلَى فِيهِ حَرَامًا فَمَا  
تَسْتَجَابُ لَهُ أَرْبَعِينَ يَوْمًا  
“Purify your source income and earnings so that  
your supplications are accepted. Indeed a person  
who intakes a Haram morsel of food in his mouth,  
his supplications will not be accepted for forty  
days”<sup>2</sup>.

It has arrived in the Hadith e Qudsi (the divine  
discourse) that:

فَمَنْكَ الدَّعَاءُ وَ عَلَيَّ الْإِجَابَةُ، فَلَا تَحْجُبْ عَنِّي دَعْوَةً إِلَّا دَعْوَةَ آكَلِ الْحَرَامِ  
“Your responsibility is to pray and mine is to accept  
it. No supplication remains concealed from me  
except for the one made by someone who eats  
Haram food”<sup>3</sup>.

Our leader, Imam Sadiq (A.S.), is reported to have  
said:

مَنْ سَرَّهُ أَنْ يَسْتَجَابَ دَعَاؤُهُ فَلْيَطِيبْ كَسْبَهُ

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<sup>1</sup> Bihar ul Anwar: 372/93

<sup>2</sup> Bihar ul Anwar: 357/93

<sup>3</sup> Bihar ul Anwar: 373/93



“One who likes his supplications to be accepted, should purify his source of income and earnings”<sup>1</sup>.

It has arrived in another narration that:

إذا أراد أحدكم أن يستجاب له فليطيب كسبه، و ليخرج من مظالم الناس، و إن الله لا يرفع دعاء عبد و في بطنه حرام، أو عنده مظلمة لأحد من خلقه

“Whenever one of you wishes for his supplications to be accepted, he should necessarily purify his source of income and make sure that he is not liable to give people their rights, because the Almighty Allah does not uplift the supplication of a person whose stomach is filled with Haram food, or a person who is liable to give others their right”<sup>2</sup>.

**Eighth:** A supplicating person should give people those rights which are obligatory on him.

Our leader, Imam Sadiq (A.S.), has said:

إن الله عزّ و جلّ يقول: و عزّتي و جلالتي لا أجيب دعوة مظلوم دعاني في مظلمة ظلمها، و لأحد عنده مثل تلك المظلمة

“Verily, the Almighty Allah (s.w.t.) says: By My honor and dignity, I will not accept the supplication of such an oppressed person who has oppressed others for the same injustice he has faced”<sup>3</sup>.

The leader of the faithful, Imam Ali (A.S.), said:

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<sup>1</sup> Bihar ul Anwar: 373/93

<sup>2</sup> Bihar ul Anwar: 321/93

<sup>3</sup> Bihar ul Anwar: 320/93

إِنَّ اللَّهَ أَوْحَى إِلَى عِيسَى بْنِ مَرْيَمَ: قُلْ لِلْمَلَائِكَةِ مِنْ بَنِي إِسْرَائِيلَ: ... إِنِّي غَيْرُ  
مُسْتَجِيبٍ لِأَحَدٍ مِنْكُمْ دَعْوَةً وَ لِأَحَدٍ مِنْ خَلْقِي قَبْلَهُ مَظْلَمَةً

“The Almighty God sent down revelation upon Jesus, the son of Mary, that: Tell all the sons of Israel...I will not accept the supplication of anyone amongst you while he is liable to give away the right of others”<sup>1</sup>.

**Ninth:** To abstain from such sins which hinder the acceptance of supplications.

Imam Baqir (A.S.) said:

إِنَّ الْعَبْدَ يَسْأَلُ الْحَاجَةَ فَيَكُونُ مِنْ شَأْنِهِ قَضَاؤُهَا إِلَى أَجْلِ قَرِيبٍ، أَوْ إِلَى وَقْتٍ  
بَطِيءٍ فَيَذْنِبُ الْعَبْدُ ذَنْبًا، فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى لِلْمَلَكِ: لَا تَقْضِ حَاجَتَهُ وَ  
أَحْرَمَهُ إِيَّاهَا، فَإِنَّهُ تَعَرَّضَ لِسَخْطِي وَ اسْتَوْجِبَ الْحَرَمَانَ مِنِّي

“Indeed a slave asks for a need from God while it is possible that his request becomes accepted soon or gets delayed; during that time, the slave commits such a sin that the Almighty God commands his angels: Do not accept his request and deprive him from his need because he has made himself worthy of My wrath and has caused his deprivation from Me”<sup>2</sup>.

**Tenth:** To be optimistic regarding the acceptance of supplication.

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<sup>1</sup> Bihar ul Anwar: 373/93

<sup>2</sup> Bihar ul Anwar: 328/73

The motive behind this point is to remain certain that Allah does not fail His promise. It is because in His own book, He has commanded us to supplicate and has guaranteed its acceptance:

ادْعُونِي أَسْتَجِبْ لَكُمْ

“Call upon Me, I will answer you”<sup>1</sup>, and God does not fail His promise. As he mentions evidently in the Holy Qur’an:

وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

“(This is) Allah’s promise! Allah will not fail His promise, but most people do not know”<sup>2</sup>.

How can the Almighty Allah (s.w.t.) fail His promise while He is Independent, Powerful, Most Merciful, Beneficent and Magnanimous? It has arrived in a narration that:

فإذا دعوت فأقبل بقلبك ثم استيقن الإجابة

“When you supplicate, call the Almighty with absolute wholeheartedness, and then be certain about its acceptance”<sup>3,4</sup>

**Eleventh:** To persist and lay emphasis on the supplication.

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<sup>1</sup> Chapter Ghaafir, verse 60

<sup>2</sup> Chapter Room, verse 6

<sup>3</sup> Bihar ul Anwar: 323/93

<sup>4</sup> Al Mukhtar min Kalemaatil Imam al-Mahdi: 238/1

Allamah Majlisi (R.A.) has counted this point as one of the ethics of supplication and has said: "It has arrived in the old revelation that:

لا تملّ من الدّعاء، فإنّي لا أملّ من الإجابة

"Do not get tired of supplication because I do not get tired of accepting it"<sup>1</sup>.

Abdul Aziz Taweel has narrated from Imam Sadiq (A.S.) that:

إنّ العبد إذا دعا لم يزل الله في حاجته ما لم يستعجل

"Verily, when a slave supplicates, Almighty Allah accepts his requests continuously until he does not hasten"<sup>2</sup>.

Likewise, it has been narrated from Imam Sadiq (A.S.) that:

إنّ العبد إذا عجل فقام لحاجته، يقول الله تعالى: استعجل عبدي أتراه يظنّ أنّ حوائجه بيد غيري

"Verily, when a slave hastens for the accomplishment of his need, the Almighty Allah says: My slave has hastened, does he assume that his needs will be fulfilled by anyone other than Me<sup>3</sup>?"

The Holy Prophet (p.b.u.h.) said:

إنّ الله يحبّ السائل اللّوح

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<sup>1</sup> Bihar ul Anwar: 373/93

<sup>2</sup> Al Kafi: 474/2

<sup>3</sup> Bihar ul Anwar: 374/93

“Indeed Allah loves such a requestor who shows persistence”<sup>1</sup>.

Walid bn Uqba e Hajari says: “I heard that Imam Baqir (a.s.) said:

و الله، لا يلح عبد مؤمن على الله في حاجة إلا قضاها له

“By Allah, no faithful slave persists for his need but Allah fulfills it for him”<sup>2</sup>.

Abus Sabaah has narrated from Imam Sadiq (a.s.) that:

إنَّ الله كره إلحاح الناس بعضهم على بعض في المسألة، و أحبَّ ذلك لنفسه،  
إنَّ الله يحبُّ أن يسأل و يطلب ما عنده

“Indeed Allah does not like the persistence shown by some of you before others for your needs, but He likes it for Himself. Verily Allah likes to be asked and requested for all that is near Him”<sup>3</sup>.

It has been narrated from Ahmad bn Mohammad bn Abi Nasr that:

“I said to Abul Hasan (Imam Kazim A.S.): May I be sacrificed on you. From several years, I have been asking the Almighty for the fulfillment of a need, and at present, due to the delay in its fulfillment, a few thoughts are intriguing my heart (I have indulged in doubts and temptations).

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<sup>1</sup> Bihar ul Anwar: 374/93

<sup>2</sup> Al Kafi: 475/2

<sup>3</sup> Al Kafi: 475/2

Imam (A.S.) replied:

يا أحمد؛ إِيَّاكَ و الشَّيْطَانَ أَنْ يَكُونَ لَهُ عَلَيْكَ سَبِيلٌ، حَتَّى يَقْتَطِكَ، إِنَّ أَبَا جَعْفَرَ عَلَيْهِ السَّلَامُ كَانَ يَقُولُ: إِنَّ الْمُؤْمِنَ لَيَسْأَلُ اللَّهَ حَاجَةً فَيُؤَخَّرُ عَنْهُ تَعَجُّيلَ إِجَابَتِهِ حَبًّا لَصَوْتِهِ وَ اسْتِمَاعَ نَحِيْبِهِ.  
ثُمَّ قَالَ: وَ اللَّهُ مَا أَخَّرَ اللَّهُ عَنِ الْمُؤْمِنِينَ مَا يَطْلُبُونَ فِي هَذِهِ الدُّنْيَا خَيْرَ لَهُمْ مِمَّا عَجَّلَ لَهُمْ فِيهَا، وَ أَيُّ شَيْءٍ الدُّنْيَا

“O Ahmad! Beware of Satan, that he may have a way with you, and may disappoint you. Imam Baqir (a.s.) used to say: A believer asks the Almighty Allah to fulfill his need but He delays it because He likes His slave’s voice and wants to hear him wail.

Then he said: “By Allah, He does not delay anything that the believers ask for in this world but only because this delay is better for them than all that He has given to them sooner. And what is the value of this world?!”<sup>1</sup>

It has been narrated from Imam Sadiq (A.S.) that he said:

إِنَّ الْعَبْدَ الْوَالِيَّ لِلَّهِ يَدْعُو اللَّهَ فِي الْأَمْرِ يَنْوِبُهُ، فَيُقَالُ لِلْمَلِكِ الْمَوْكَلِ بِهِ: إِقْضِ لِعَبْدِي حَاجَتَهُ وَ لَا تَعْجَلْهَا، فَإِنِّي أَشْتَهِي أَنْ أَسْمَعَ نِدَاءَهُ وَ صَوْتَهُ. وَ إِنَّ الْعَبْدَ الْعَدُوَّ لِلَّهِ لَيَدْعُو اللَّهَ فِي الْأَمْرِ يَنْوِبُهُ، فَيُقَالُ لِلْمَلِكِ الْمَوْكَلِ بِهِ: إِقْضِ لِعَبْدِي حَاجَتَهُ وَ عَجَلْهَا، فَإِنِّي أَكْرَهُ أَنْ أَسْمَعَ نِدَاءَهُ وَ صَوْتَهُ.  
قَالَ: فَيَقُولُ النَّاسُ: مَا أُعْطِيَ هَذَا إِلَّا لِكِرَامَتِهِ، وَ مَا مَنَعَ هَذَا إِلَّا لِهَوَانِهِ  
“Indeed a slave, who is a friend of Allah, calls Him for an issue while he is groaning and weeping

<sup>1</sup> Bihar ul Anwar: 374/93

before Him, then his guardian angel is commanded: Fulfil the need of my slave but do not hasten, because I like to hear his voice”.

And a slave, who is Allah’s enemy, calls Him for an issue while weeping, then his guardian angel is commanded: Fulfil his need with haste, because I do not like to hear his voice”.

His holiness added: “But people say that the request of the second group is granted only because they held some dignity near Allah (s.w.t.), and the request of the first group has been rejected only because they held an inferior status near Allah (s.w.t.)”.

It has been narrated from the same Imam (A.S.) that he said:

لا يزال المؤمن بخير و رضاء و رحمة من الله ما لم يستعجل فيقنط فيترك الدعاء، قلت له: كيف يستعجل؟ قال: يقول: قد دعوت منذ كذا و كذا، و لا أرى الإجابة

“Until a believer hastens, he remains constantly in goodness, relief and the divine mercy, then he hastens and becomes disappointed, and then quits supplication.

I said to Imam (A.S.): How does he hasten?

Imam replied: He says: “It has been a long while that I have kept calling Allah but I do not see any answer from Him”<sup>1</sup>.

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<sup>1</sup> Bihar ul Anwar: 374/93

Also, his holiness (A.S.) said:

إِنَّ الْمُؤْمِنَ لِيَدْعُو اللَّهَ فِي حَاجَتِهِ فَيَقُولُ عَزَّ وَجَلَّ: أَخْرُوا إِجَابَتَهُ، شَوْقًا إِلَى صَوْتِهِ وَدَعَائِهِ. فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ قَالَ اللَّهُ: عَبْدِي دَعَوْتَنِي فِي كَذَا وَكَذَا فَأَخَّرْتَ إِجَابَتَكَ وَثَوَابَكَ كَذَا.  
قال: فَيَتَمَنَّى الْمُؤْمِنُ أَنَّهُ لَمْ يَسْتَجِبْ لَهُ دَعْوَةٌ فِي الدُّنْيَا مِمَّا يَرَى مِنْ حَسَنِ الثَّوَابِ

“Indeed a believer calls Allah for the fulfilment of his need but Allah (s.w.t.) addresses the angels and says: Delay the fulfilment of his need, because he likes to hear his voice and supplication. And when the Day of Resurrection will arrive, the Almighty Allah (s.w.t.) will say: O My slave! You called upon Me but I delayed the fulfilment of your supplication and now, in return of it, you will be rewarded with so and so. You supplicated for so and so issue as well but I delayed your answer, take such reward from Me in return.

Imam (a.s.) said: At that time, when he will witness the reward and appropriate divine remuneration, the believer will wish that none of his prayers were accepted in the world”<sup>1</sup>.

Imam Sadiq (A.S.) has said:

“Holy Prophet (p.b.u.h.) said:  
رَحِمَ اللَّهُ عَبْدًا طَلَبَ مِنْ اللَّهِ حَاجَةً فَأَلْحَ فِي الدَّعَاءِ، أَسْتَجِيبُ لَهُ أَوْ لَمْ يَسْتَجِبْ لَهُ، وَ تَلَا هَذِهِ الْآيَةَ: وَ أَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا

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<sup>1</sup> Bihar ul Anwar: 374/93



May Allah bestow His mercy upon a slave who asks Him for the fulfilment of a need and persists in his supplication; regardless of the acceptance or rejection of his prayer! And then he recited this verse: "And I will call upon my Lord, maybe I shall not remain unblessed in calling upon my Lord".<sup>1</sup>

It has arrived in Torah that:

يا موسى؛ من أحببني لم ينسني، و من رجا معروفني ألح في مسألتني.  
يا موسى؛ إنني لست بغافل عن خلقي و لكن أحب أن تسمع ملائكتي ضجيج  
الدعاء من عبادي، و ترى حفظتي تقرب بني آدم إلي بما أنا مقويهم عليه و  
مسببهم لهم.  
يا موسى؛ قل لبني إسرائيل: لا تبطرنكم النعمة فيعاجلكم السلب، و لا تغفلوا  
عن الشكر فيفارحكم الذل، و ألحوا في الدعاء تشملكم الرحمة بالإجابة، و  
تهنئكم العافية

"O Moses! One who loves Me will never forget me. Whoever hopes to receive any Good from Me, shows persistence in his supplication.

O Moses! I am not ignorant of My creation, but I like My angels to hear the moaning and weeping of my slaves while supplicating, and I want My Guardian Angels to witness how humans and the sons of Adam attain My nearness by these weeping, the power of which has been bestowed upon them by Me and I am the cause of their prayers.

O Moses! Tell the sons of Israel: May these bounties not indulge you in disobedience and arrogance, because in that case, it will be taken back

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<sup>1</sup> Chapter Mar'yam, verse 48

from you immediately. Do not be ignorant of gratitude so that humiliation does not overcome you. Show persistence in supplication so that the Divine Mercy shall be bestowed upon You because of its acceptance, and you shall attain good health”.

Imam Baqir (A.S.) said:

لا يلح عبد مؤمن على الله في حاجته إلا قضاها له

“My slave does not show persistence for his need but that Allah (s.w.t.) accepts it for him”.<sup>1</sup>

It is narrated from Mansoor e Saiqal that:

قلت لأبي عبد الله عليه السلام: ربّما دعا الرجل فاستجيب له ثمّ أحر ذلك إلى حين؟ قال: فقال: نعم، قلت: و لم ذلك ليزداد من الدعاء؟ قال: نعم

“I said to Abi Abdillah (Imam Sadiq a.s.): Is it possible that a slave supplicates and his supplication is accepted but delayed for a span of time?

Imam (a.s.) said: Yes.

I asked: Why does it happen? Is it for him to supplicate more?

Imam (a.s.) replied: Yes.”<sup>2</sup>

All that is narrated in this section are the important points regarding the ethics of supplication and now, we will lay extra emphasis on a few of them:

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<sup>1</sup> Bihar ul Anwar: 375/93

<sup>2</sup> Bihar ul Anwar: 375/93

## **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).

## **THE ROLE OF CERTAINTY IN THE ACCEPTANCE OF SUPPLICATION**

There are two things which have a deep and fundamental impact on the acceptance of a supplication:

1. The eradication of inner obstacles, veils of misguidance and the elimination of the internal darkness from the heart.
2. The establishment of an exigency along with the appearance of inner purification and brightness.

A man needs these two things for his supplication to have its impact on the desired motive, and he should necessarily establish them so that he does not have to face helplessness.

Therefore, he should set aside the veils of darkness from his heart and replace it with the Divine illumination as well. And certainty performs this for him. It both eradicates the misguidances, darkness and skepticism from the human heart as well as establishes purity and brightness inside it.

All those who have reached the level of certainty in the true teachings and beliefs, were the ones with a pure and enlightened heart. This is because the enlightenment and brightness of heart is an indispensable necessity of certainty. And there is no light like the light of certainty.

Imam Baqir (A.S.) said:

لا نور كنور اليقين

“There is no light like the light of certainty”.<sup>1</sup>

Evidently, when certainty enters ones heart and his heart enlightens, darkness and skepticisms are eradicated; because light and darkness cannot gather at one point.

Therefore, with the help of attaining certainty, we can get rid of the darkness that hinders the acceptance of a supplication, and at the same time, achieve the brightness that is necessary for the acceptance of a supplication.

For our readers to become more aware of the role of certainty in the acceptance of a supplication, we will now indicate towards an incident narrated in the book “*Asraar e Muwaffaqiyyat*”.

Grand Ayatullah Khoei narrates a very interesting incident from Sheikh Ahmad, the servant of Ustaad ul Fuqa’haa, Late Mirza e Buzurg e Shirazi, regarding the impact of reciting

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<sup>1</sup> Bihar ul Anwar: 165/78

'Bismillahir Rahmanir Raheem' with absolute certainty that he said:

"Late Mirza Shirazi had another servant named Sheikh Mohammad, who turned himself aloof of people after the death of Mirza.

One day, a person went to Sheikh Mohammad and saw that he filled his lamp with water at the time of sunset and turned it on. He became extremely astonished and asked him the reason behind his act.

Sheikh Mohammad said in reply: After the death of Late Mirza, I disconnected myself from people and remained at home due to the grief and sorrow I felt by the departure of that great person. My heart was deeply aggrieved and my entire being was consumed by extreme sadness and sorrow.

In the late hours of a day, a youth, who seemed to be an Arab student, came to me and gained attachment, and remained near me till sunset. I was so overwhelmed by his words that all my sadness and sorrow flew away. He visited me for a few days until I became attached to him.

On one of the days while we he was talking to me, it came to my memory that my lamp does not have oil. As the tradition was at those times that all the shops were shut down by the sunset, so were they at night.

Therefore, I was caught by the thought that if I leave my house to purchase oil, I would be

deprived of his precious words. And if I do not purchase oil, I will have to spend the night in dark.

When he found me confused, he turned to me and said: What has happened to you that you do not lend ears to my words attentively?

I said: I am attentive towards your speech.

He said: Absolutely not, you do not pay appropriate attention to what I am saying.

I said: Actually, my lamp does not have oil tonight.

He said: It is a matter of extreme astonishment that we have recited so many Hadith for you and talked about the merits of 'Bismillahir Rahmanir Raheem', but you haven't benefitted even to such an extent that you can become independent of oil?

I said: I cannot recollect if you mentioned a Hadith in this regard!

He said: Have you forgotten what I told you regarding the benefits and attributes of 'Bismillahir Rahmanir Raheem' that when you recite it with a specific intention, that intention is attained? Fill your lamp with water but with the intention that the water attains the attributes of oil, say "Bismillahir Rahmanir Raheem'.

I accepted his word, then stood up and filled the lamp with water while I said 'Bismillahir Rahmanir Raheem' at the same time with the same intention. When I turned on the lamp, it ignited and caught flame. Since that time, whenever the

lamp becomes empty, I fill it with water and say “Bismillahir Rahmanir Raheem’, and it ignites.

After narrating this incident, Late Ayatullah Khoei said: What is worth astonishment is that after this incident became widespread and known between the people, the act performed by Sheikh Mohammad did not lose its effect.

As you read above, the impact of reciting ‘Bismillahir Rahmanir Raheem’ even once with certainty, is absolutely astonishing and unusual.

Those who possess the knowledge of *‘Ism e Aa’zam’ (the great name)*, who are very few in number, also make use of those names which are common between the people. But that which differentiates their act from others, is their certainty, because certainty plays the most significant role in the effectiveness of the name pronounced.

## **CERTAINTY AND ITS ASTONISHING EFFECTS**

As certainty is one of the most fundamental issues and holds extremely significant effects, the discussion regarding this topic will continue here, and in this regard, we present a short introduction here:

Most of those who have strived through the path of Divine Attainment and spiritual journey,



are looking to understand the obstacles of their path, and they wish to find out those factors inside their existence which have restricted them and hindered their spiritual progress, or have rather brought about a situation of spiritual downfall and backwardness.

What are the factors that cause the stagnancy and downfall of a person? And how can we gain awareness regarding them? And above all, how can we manage to eradicate them?

These are one of those significant question that come across the minds of all those who are in quest of spiritual issues and do not know how to solve their problem, and how can they know the answers to their questions?

These questions are followed by a more significant question, whose answer will solve all the previous problems, and that question is: Is it necessary to gain awareness about the hurdles for the purpose of completing a spiritual journey and walking through the path of spirituality? Is it actually important for us know the obstacles of human progress and the causes of their stagnancy and downfall, and to strive for its eradication? Is there a way walking through which all the obstacles will be automatically uprooted even though a person might not have gained awareness regarding them?

Is there an antidote which can destroy the effect of all these poisons?

If there exists such a thing which can act as the solution for all the problems and the antidote for all the poisons, we should necessarily strive to acquire it, and after that, there would not remain any need for gaining awareness regarding the type of poison that can harm the humans.

Some clerics believe that there are such ways whose understanding can help us travel the distance of a hundred years within a night; and there are such factors which can help us remove the obstacles from our path, even without gaining awareness regarding them, and can assist us in reaching our desired destination.

Late Mohaddith e Noori considers 'Yaqeen' (certainty) as one of those factors and believes that the effect of certainty is so deep that we can eliminate the impacts of the minor obstacles of our path even without gaining awareness regarding them, and attain the path of human progress thereafter.

He said: One who wishes to clean his heart from undesirable attributes and adorn it with the desirable ones, without exhausting himself by trying to understand the minor heart diseases and

the ways of its cure and its antidotes and results, he should strive to attain the light of certainty.

Certainty is such that it automatically removes all impurities and filths from the heart upon entering, and illuminates the light of all the desirable qualities inside it. Without certainty, removal of heart diseases will be worthless and the acquisition of the desirable qualities will not be possible. For this reason, we find in several traditions that all the desirable qualities are the fruits of certainty<sup>1</sup>.

After these words, Late Mohaddith e Noori has said: "To wipe hands on a sheet of thorn is easier than acquiring certainty; but the heart of those who acquire it will become so bright that all the obstacles will be eradicated, or at least become ineffective.

We will suffice here with this brief discussion. One who wishes to gain further awareness regarding certainty and the ways of acquiring it, can refer to the chapter 'Yaqeen' of the book '*Asraar e Muwaffaqiyyat*' (volume one).

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<sup>1</sup> Daar us Salaam: 150/3

## **NECESSITY OF PRAYER TO THE LEADER OF THE TIME** (May our souls be sacrificed 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.<sup>1</sup>

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.**

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.

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<sup>1</sup> - Jamal Al-Usbuy : 307.

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 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.<sup>1</sup>

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

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<sup>1</sup> - Falahi Ssaa'il : 44.

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.

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''<sup>1</sup>***

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).

## **THE MOST OPPRESSED PERSON 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

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<sup>1</sup> - Mikyalil Makarim 1: 438.



was still engaged offering my (*Ziyarah*) prayer, his beautiful Sun rises even though I didn't know him but my mind inclines towards him, I went closer and saluted him inquiring from him who are you?

He said: **I am the most oppressed in this world!** Then I didn't understand what he meant by his statement and I inspired to myself that he may be one of the learned scholars in Najaf whom people did not pay attention, that is why he felt to be the first oppressed in the world! He then came 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 latter was opportune to witness the awaiting Imam (may our souls be sacrificed 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 meaning that he is depressed (peace be upon him).

3- Imam Husein (*peace be upon him*) said to one scholar in Qum through the 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".<sup>1</sup>**

**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

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<sup>1</sup> - Bustanul Wilayat 2: 18

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, he taught us how to use this holy verse:

وَمَنْ يَتَّقِ اللَّهَ

{And whosoever fears God ...}<sup>1</sup>

**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*).**

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<sup>1</sup>- 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'.

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.

### **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.<sup>1</sup>

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

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<sup>1</sup> - 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.

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, 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.

## SUPPLICATION OF IMAM MAHDI (A.S.)

(For someone who supplicates for the relief  
and assistance of his Holiness)

The author of 'Mikyaal ul Makaarim' says: One of the impacts of supplicating for Imam Mahdi (a.s.) is that the one who supplicates for him will become a part of his holiness' supplication.

The evidence to this point is that his holiness (a.s.), apart from expressing gratitude towards someone who does a good deed for him, has said in the supplication of *Hijaab*, which is mentioned in the book *Muhaj ud Da'waat*, after supplication for the haste in his relief, that:

... و اجعل من يتبعني لنصرة دينك مؤيدين، و في سبيلك مجاهدين، و على  
من ارادني و ارادهم بسوء منصورين ....

"Assist all those who follow me in order to follow Your religion, and regard them amongst the warriors and fighters of Your path, and support them against those who have evil intentions against me and them.."

Undoubtedly, supplicating for his holiness (a.s.) and for the hastening of his relief, is a type of obedience and assistance of the Holy Imam (a.s.); this is because one of the ways of assisting the religion and faith, and supporting the Holy Imam (a.s.) is to assist him verbally, and supplication for

his holiness is considered as a mode of verbally assisting him; and this is something that is evident for everyone.

Likewise, the explanation of Ali bn Ibraheem Qummi approves of our reasoning in his commentary. He has said amidst the commentary of this holy verse

وَ إِذَا حُيِّئْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا<sup>1</sup>

“When you are greeted with a greeting, greet (in return) with one better than it of (at least) return it (in a like manner)” that: Greeting here means saying Salaam and other instances of good deed.

This is because supplication is the most valuable form of good deed. Therefore, when a believer supplicates for his leader, Imam Mahdi (a.s.), and performs this act with pure intention, in return, his holiness (a.s.) prays with pure intention for him. It is evident that the supplication of the Holy Imam (a.s.) for a believer is the key to all good and well-being, and the eliminator of all evil beings.

The proof and approval of this discussion is the word of Late Qutub e Rawandi in his book ‘Kharaaej’. He says:

“A group of men from Isfahan, namely Abul Abbas Ahmad bn Nasr and Abu Ja’far Mohammad

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<sup>1</sup> Chapter Nisaa’, verse 86



bn Alawiya, narrated for me that a man named Abdur Rahman lived in Isfahan and was one of the lovers of the Holy Progeny (a.s.). He was asked regarding the reason why he chose Imam Hadi (a.s.) as his leader and selected him as his Imam and guide?

He has said: I have witnessed something that made it obligatory on me to accept him as my Imam. I was a poor and deprived man but with a loud opinion and full of bravery. Several years ago, I was exiled by the people of Isfahan. I went along a group of people who were going towards the vicinity of Mutawakkil al-Abbasi (l.a.) with their grievances and complaints to seek justice, until we reached his imperial palace. Meanwhile, he commanded his people to present Imam Hadi (a.s.) before him.

I asked some of his courtesans: Who is the man who has been commanded to present himself here?

They said: He is one of the sons of Ali (a.s.) whom the Shias consider as their Imam and leader. And I am certain that he has commanded his arrival to assassinate him.

I said: I will not leave this place unless I get to witness what kind of a person he is.

After a while, I witnessed his holiness (a.s.) while he was seated on the back of a horse, and people stood in a queue on his left and right looking towards him. My heart got filled with his

love and affection at the first sight itself, and my heart began to supplicate for him so that the Almighty Allah protects him from the evil intentions of Mutawakkil (l.a.).

His holiness' eyes were looking towards his horse's mane while he was moving between the people, and was also looking towards his left and right. I was also supplicating for him within my inner-self. When he was about to pass by me, he faced me and said:

استجاب الله دعائك، و طوّل عمرك و كثر مالك و ولدك

“May Allah accept your supplication, elongate your life and increase your wealth and children”.

Upon hearing that, I shivered due to his magnificence and reverence and fell between my friends. They asked me: What has happened to you?

I replied: I am alright (but did not say anything about that incident to anyone). After this incident, we returned to Isfahan; and due to the supplication of his holiness (A.S.), Almighty Allah opened the doors of income before me, to such an extent that at present, the value of my house and the belongings which I possess inside it reaches up to millions, and I own enormous wealth even outside my house. I have ten children and have already lived more than seventy years of my life.

I have chosen that great person as my leader and consider him my Imam because he came to

know all that crossed my mind, then supplicated for me and Almighty Allah accepted his supplication for me.

I would like to address all the intellectual men and ask them to think with precision about how our leader, Imam Hadi (A.S.), rewarded this man from Isfahan for his supplication and good behavior by supplicating for him in return, though he was not a follower of his holiness when he had supplicated for him. Keeping this incident in mind, can we assume regarding the Imam of our time, Imam Mahdi (A.S.), that even though we are his followers and lovers, he will not supplicate for our well-being as a reward for our supplications for him?

Absolutely not, by the Lord who created the Jinn and humans, it is not such. In fact, even though the believers do not pay attention towards this issue, his holiness supplicates for the believers and his lovers; because all the beneficence and good deeds originate from the vicinity of his holiness (A.S.).

One of the issues which lay emphasis on our issue is that one of the noble and honorable brothers once said to me that he saw Imam Mahdi (A.S.) in a dream and met him, and his holiness said to him:

“Verily I supplicate for every believer who supplicates in my favor after remembering the

sufferings of the Commander of all martyrs (A.S.) in a gathering of commemoration”.

We ask the Almighty (s.w.t.) to bestow upon us the good fortune of supplicating for his holiness (A.S.), indeed He is the hearer of supplications<sup>1</sup>.

**ORGANIZING GATHERINGS FOR  
SUPPLICATION.  
(REQUESTING FOR THE HASTENING  
OF THE APPEARANCE OF IMAM  
MAHDI)**

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

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<sup>1</sup> Mikyaal ul Makarim: 333/1.

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.

In addition to the aforementioned points and those valuable significances that can be counted for the organization of these gatherings, the saying of Imam Sadiq (A.S.) – narrated in the book ‘Wasaelush Shiya’ and other books – also implies on this point that:

تزاوروا، فإنّ في زيارتكم إحياء لقلوبكم و ذكر لأحاديثنا، و أحاديثنا  
تعطف بعضكم على بعض، فإن أخذتم بها رشدتم و نجوتم، و إن تركتموها  
ضللتهم و هلكتم فخذوا بها و أنا بنجاتكم زعيم

*“Visit each other, as these visitations result in the revival of your hearts and the remembrance of our narratives; our narrations and speeches will create additional love and kindness between some of you towards others. If you accept our words and act upon them, you will surely be guided and delivered; and if you ignore our words, you will be misguided and destroyed. Therefore, accept our words and speeches and act upon them, and I am the guaranter of your deliverance”.<sup>1</sup>*

This narration implicates on our point in the following way:

The reason behind the command given by Imam (A.S.) to the Shias for visiting each other is the initiation of an urge and medium for reviving their affair (Imamate) and for the remembrance of their narrations. Hence, we conclude that

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<sup>1</sup> Wasael ush Shiya: 567/11

doubtlessly, organizing such gatherings in which his virtues are remembered and all those affairs related to his holiness hold great importance and are highly recommended, and our Imams (A.S.) appreciate it.

In the Hadith of 'Arba' Meaa', Imam Ali (A.S.) also mentions such points which are related to our topic of discussion:

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى إِطَّلَعَ إِلَى الْأَرْضِ فَاخْتَارَنَا، وَ اخْتَارَ لَنَا شَيْعَةَ  
يَنْصُرُونَنَا، وَ يَفْرَحُونَ لِفَرَحِنَا، وَ يَحْزَنُونَ لِحَزْنِنَا، وَ يَبْذُلُونَ أَمْوَالَهُمْ وَ  
أَنْفُسَهُمْ فِينَا، أَوْلَئِكَ مَتَّأً وَ إِيْنَا، الْخَبْرُ

*“Indeed the Almighty Allah, through His awareness with regard to the Earth (and its creatures), chose us and also chose our lovers and followers for us, so that they help us, and become happy for our happiness and aggrieved by our grief and sorrow, and generously spend their wealth and lives in our path. They are from us and towards us..<sup>1</sup>”*

**CAUTION:** Sometime such gathering may become compulsory if 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

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<sup>1</sup>Al Khisaal: 635/2

people from innovation. Allah the Most High is the Protector in all condition.<sup>1</sup>

## **THE PLACES SPECIFIC TO IMAM MAHDI (A.S.)**

For the additional knowledge of our respected readers, we would like to analyze some of those places that are specifically for his holiness (a.s.).

Late Mohaddis e Noori says: It is not hidden on anyone that some of the places that are specifically for the Imam of our time (a.s.), and are famous as the 'Places of Imam (a.s.)', are namely: Wadi us Salaam (Najaf e Ashraf), Sahla mosque, Hilla mosque, Jamkaran mosque towards the outskirts of Qom, etc.

It is likely that some of those who have met the Holy Imam (a.s.), met him in these places, or the miracles of his holiness (a.s.) became evident here. Therefore, they are considered as one of the most majestic and honorable places, and ones where we can gain attachment with his holiness. Angels descend from the heavens on these places, the Satan rarely manages to tread here and these are the modes and means which result in the immediate acceptance of supplications and prayers.

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<sup>1</sup> - Mikyalil Makarim 2: 169.

It has arrived in some traditions that Almighty Allah loves to be worshipped in these places, such as mosques, shrines of the holy Imams (a.s.), graves of their sons and the graves of the noble and pious servants which are situated in different cities.

This is a secret blessing of Allah for all His slaves who suffer from misguidance, helplessness, hopelessness, illness, liabilities, oppressions, fear and fright, need and necessity, and the likes of them. Those slaves who become a victim of sadness and difficulties, and their hearts have fallen apart, they appear to be distressed and their faculties have become disabled. Such people can take refuge in the places mentioned above, weep and moan, seek the attainment of Allah with the help of the position of those towards whom these places are associated, then request Him for the treatment of their illnesses and the cure of their diseases, as well as the elimination of the evil committed by the evil men along with all the other sufferings.

The prayers of the following people are accepted in most cases: a sick person who visits in the state of sickness returns after being cured, an oppressed returns from these places after his right is given back to him, someone who visits these places with tensions and uneasiness returns in a state where his heart is tranquil and he has attained peace of mind.



Certainly, it is natural that whoever expresses more honor and respect towards these places, he will acquire extra benefit from them.

It is possible that all these places might be the Houses of Allah regarding which it has been commanded that those houses should be exalted and glorified and that His Allah's name may be remembered in them; and whoever glorifies Him in these houses in the mornings and the evenings, is praised.

And it is not suitable for this discussion to be analyzed with further detail and explanation under this topic<sup>1</sup>.

### 1. Excellence of the Kufa Mosque

(And regarding the Musalla of his holiness (a.s.) in this mosque in the era of Arrival)

The Kufa mosque is one of those four mosques towards which we have been commanded to travel, wherein we have been ordered to stay and honor them.

Those four mosques are name Masjid ul Haram (Mecca), the Holy Prophet's Mosque (in Medina), the Aqsa Mosque (in Bait ul Muqaddas) and the Kufa Mosque.

The Kufa Mosque is one of those four places where a traveler has been permitted to offer his

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<sup>1</sup> Najm us Saqib: 473

four units of prayers either in the complete manner or in the shortened manner. Those places are namely Masjid ul Haram, the Holy Prophet's Mosque, the Shrine of Imam Husain (a.s.) and the Kufa Mosque.

This mosque was the place of worship for the prophets and their successors, and will soon be the place of worship for our beloved Imam Mahdi (a.s.).

It has arrived in a narration that thousand prophets and thousand successors of prophets have offered their prayers in this mosque.<sup>2</sup>

The rituals of this mosque are excessive in numbers. The honorable Syed Ali bn Ta'oos has mentioned them in his book 'Misbahuz Zaaer'. We will refrain from mentioning them here again as it might result in the expansion of this discussion.

## 2. Excellence of the Sahla Mosque

(A sanctuary of worship for his holiness (a.s.) is situated in this mosque)

After the grand mosque of Kufa, no other mosque can match the status and magnanimity of the Sahla Mosque, because it was the house of Prophet Idrees (a.s.) and Prophet Ibrahim (a.s.). Prophet Khizr (a.s.) also visited this place and resided here.

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<sup>2</sup> Miftah ul Jannaat:410/1

It has arrived in a narration that it is the sanctuary of the righteous, the prophets and the messengers, and there are many other traditions which indicate towards the significance of this mosque.

Imam Sadiq (a.s.) said to Abu Basir:

أتراني أنظر إلى صاحب الأمر داخلا إلى مسجد السهلة بأهله و عياله و  
متّخذة منزلا له، و إنّ الله تعالى لم يرسل نبيا قطّ إلّا و صلّى فيه، و كلّ  
من أقام فيه فكأتمّا أقام في خيمة رسول الله صلّى الله عليه و اله، و ما  
من مؤمن و لا مؤمنة إلّا و قلبه يحنّ إليه، و فيه حجر عليه صور جميع  
الأنبياء صلوات الله عليهم و ما من أحد يصلّي فيه و يدعو بنيّة خالصة  
إلّا أعطاه الله حاجته، و ما من أحد يطلب فيه الأمان إلّا آمنه الله من  
كلّ ما يخاف، و ما من يوم أو ليلة إلّا و تنزل الملائكة لزيارته و عبادة  
الله فيه، و ما لم أذكره لك من فضيلة هذا المسجد أكثر ممّا ذكرته

“Would you believe if I say that I am witnessing ‘Sahib e Amr’ (Imam Mahdi a.s.) entering the Sahla Mosque with his family and relatives seeking it as their house? The Almighty Allah did not sent forth any prophet but that prophet has offered prayer in that mosque. Whoever resides there is like someone who has resided in the camp of the Holy Prophet (p.b.u.h.). Every believer, be it man or woman, has the desire

to visit this place in his heart and there lies a stone in this mosque upon which the image of all the prophets have been engraved.

There is none who prays in this place and calls Allah (s.w.t.) with pure intention but that Allah accomplishes his request. Whoever seeks protection from Allah in these places, He will grant him protection from all that he fears. There are no mornings and evenings when the angels do not descend on this place and worship the Almighty Allah here. That which I did not tell you regarding the attributes of this mosque is much more than all that I have mentioned”.

Likewise, it has been narrate from Imam Sadiq (a.s.) that:

من صَلَّى ركعتين في مسجد السهلة، زاد الله في عمره عامين

“Whoever offers two Units (of prayer) in the Sahla Mosque, Allah (s.w.t.) will increase two years of his life. “

It has arrived in another narration that:

أنّ منه يكون النفخ في الصور، و يحشر من حوله سبعون ألفا يدخلون الجنة بغير حساب

“The trumpet shall be blown from this place, and seventy thousand people will be resurrected

from its surrounding such that they will be permitted inside the Heaven without any reckoning.”

In his book ‘Kamil uz Ziyaraat’, Ibn e Qaulwayh narrates with authority from Hadrami who narrates from Imam Baqir (a.s.) or Imam Sadiq (a.s.) that Hadrami says:

الكوفة يا أبابكر؛ هي الزكّية الطاهرة، فيها قبور النبيّين المرسلين و غير المرسلين و الأوصياء الصادقين، و فيها مسجد سهيل الذي لم يبعث الله نبياّ إلّا و قد صلّى فيه.

و منها يظهر عدل الله، و فيها يكون قائمه و القوام من بعده، و هي منازل النبيّين و الأوصياء و الصالحين

I said to Imam (a.s.): “After the two sanctuaries of Allah (s.w.t.) and Prophet Mohammad (p.b.u.h.), which sanctuary is the most superior one? Imam (a.s.) said: O Aba Bakr! It is Kufa, it is a pure and immaculate place. The graves of those prophets who were messenger and those who were not messengers, are situated in that place, and there lies the Sahla Mosque where all the prophets raised by Allah (s.w.t.) have offered prayers. The Divine Justice will become evident from that place and the Riser of Allah and all his succeeding

risers will reside there. It is the house of the prophets, the executors and the righteous.<sup>1</sup>

### 3. The Holy Mosque of Jamkaran

The foundation of this mosque was laid in Jamkaran, Qom, as per the special command of his holiness, Imam Mahdi (a.s.), in the state of awakening.

As per the saying of the noble and virtuous Sheikh, Late Hasan bn Mathla e Jamkarani: I was asleep in my house on Tuesday night, 17<sup>th</sup> Ramadan (393 Hijri). Just when midnight arrived, a group of men came to my doorstep, woke me up and said: "Wake up and answer the call of his holiness, Imam Mahdi (a.s.) as he has summoned you.

I woke up and readied myself to leave. I said: Permit me so that I may wear my shirt. Suddenly a voice came from the direction of my door saying that it is not your shirt. Thus, I kept it aside and picked up my trouser. Then I heard a voice saying that this trouser does not belong to you, pick your own trouser. I threw that trouser aside, picked my own trouser and wore it. I stood up to pick the keys of the door but heard a voice say that the door is open.

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<sup>1</sup> Mifath ul Jannaat: 426/1

When I came towards the door, I saw a group of elders and greeted them. They answered my greeting and welcomed me, then took me to a place where the present mosque is located. When I looked carefully, I found a throne whereupon nice carpets were spread, beautiful pillows were kept and a youth of about thirty years was resting his back on them.

An elderly man was present near him and was reading the book he held in his hand for him, and more than sixty men were standing around him offering prayer in that place. Some wore white clothes and some were in green. That elderly man was Prophet Khizr (A.S.), he indicated towards me, and then the holy Imam (a.s.) summoned me with my name and said:

Visit Hasan bn Muslim and tell him: "You have illegally populated this land from several years and you exercise cultivation on it, and we destroy it; it has been five years that you have cultivated this land and are busy with it even during this year; but you are not permitted to access this land any further and you should pay back all the profit you have earned by cultivating and farming on this land, so that a mosque is built on it.

And also tell him that: This is an invaluable and honorable land which has been chosen by Allah (s.w.t.) from among the rest of the places, and He has bestowed it with superiority and dignity

over the rest. You have acquired it as your own land and as its punishment, Allah (s.w.t.) has made you suffer the death of two of your young children, but you did not become aware of this ignorance. If you do not abide by this command, the Divine wrath shall come after you from a direction you will not reckon.”

Hasan bin Mathla says: I said: O’ my Master; I must have a sign and indication with me because people do not accept something that is without proof and sign, and they will not approve of my word.

Imam (A.S.) said:

“We will perform this act here, you shall go and deliver our message to him. Also visit Syed Abul Hasan<sup>1</sup> and ask him to come and determine

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<sup>1</sup> Understand that the incident of the Jamkaran Mosque which took place for Hasan bn Musalla in the state of awareness, clearly depicts the greatness and magnanimity of the position and status of Syed Abul Hasan ar- Reza, because in his time, a large group of the sons of the Holy Imams (a.s.) had become the residents of Qom. Therefore, his selection by the Imam of time, Imam Mahdi (a.s.), indicates towards the grandness and significance of his status. The sanctuary of this great man is situated on the Aazar Street, in the city of Qom. This place is highly visited by people in general and the lovers of the Holy Progeny (A.S.) specifically. It is recommended for all those who visit Jamkaran to visit the Holy grave of this noble man, if possible. It is obligatory on the neighbors and citizens living in the surrounding of the sanctuary to honor this holy place and make special arrangements for visiting him.



the boundaries of this land, then receive the benefits of the past years from Hasan bn Muslim and give it to the people for the construction of the mosque. If you fall short of a sum of money for the mosque's construction, take the deficit from the harvest of a land situated in Rehaq, Irdehal, and complete the construction. We have endowed half of Rehaq for the construction of this mosque so that its harvest is taken every year and spend on the construction of the mosque.

Ask the people to show attraction towards this place and visit it with ardent desire, regard it honorable and majestic and offer four Units prayer here.”<sup>1</sup>

Hasan bn Mathla says: “I said to myself: It seems this is the same place which you used to consider as the Mosque of Imam Mahdi (a.s.) while you were indicating towards the youth resting his back on the pillows, then that youth indicated towards me to leave.”<sup>2</sup>

The Holy Mosque of Jamkaran is one of the most spiritually significant places on the surface of earth and those who get the opportunity to visit this holy place, should observe all the ethical values attached to this place and be aware of the spiritual

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<sup>1</sup> The method of offering the prayer of the Holy Mosque of Jamkaran will be mentioned later in this book.

<sup>2</sup> Bihar ul Anwar: 230/53, Najm us Saqib: 383. The date mentioned in this incident is incorrect because it has been narrated by Sheikh Sadooq who passed away before the mentioned date.

importance and significance of this place, so that by visiting this blessed place, they shall revive their spirit and soul with its spirituality and enlighten their inner selves.

We will now mention a few points regarding this spiritual place that are worth knowing for those who are fortunate enough to visit it. They are as follows:

- In the state of awakening, Imam Mahdi (a.s.) commanded a noble man from his lineage, Syed Abul Hasan Ar-Reza, by the medium of Hasan bn Mathla e Jamkarani, to lay the foundation of this Holy Mosque. In all the sources and books, it is mentioned that this incident took place in the state of awakening, not in sleep.
- Hundreds of years prior to the command given by Imam Mahdi (a.s.) regarding the foundation of this mosque, Imam Ali (a.s.) had prophesied regarding it, and as per the narration mentioned in the book 'Anwar ul Musha'shaeen: 454/1', he has stated that the commander of the boundaries of existence and the leader of the worlds, his holiness Imam Ali bn Abi Talib (a.s.) has given a detailed description of this place in one of his prophesies.

In that narration, while mentioning the excellence of the Holy Mosque of Jamkaran, he has foretold such secrets which

cannot be accepted and endured by everyone.

- The Holy Mosque of Jamkaran shall be the biggest power base, after Kufa, in the era of the appearance of Imam Mahdi (a.s.) for his holiness, and Imam Ali (a.s.) has said in that tradition that:

At the time of appearance, the flag of the soldiers of his holiness (a.s.) will be hoisted at the top of a white mountain, which is the same Mount. Khizr near the Jamkaran Mosque.

- A significant point worth paying attention is that the Holy Mosque of Jamkaran not only holds its greatness and importance at the time of the appearance of the Holy Imam (a.s.) and will be the powerful center and a place of spiritual transformations, but will also have such excellence at the time of his occultation.

We can understand this point from the words of his holiness, Imam Mahdi (a.s.), as he said: “Whoever offers this prayer in this place, would as if offer it inside the House of God”. And the House of God is not just the center of earth’s magnetic system and affects the human being on a physical and spiritual aspect, but it is built against the Bait ul Ma’moor and the spiritual places of the skies and heavens.

Therefore, due to his existence inside the House of God and by offering prayers inside it, the

ways of connections become wide open for a human being and he can find himself in contact with the spiritual and physical gravities of the earth and the sky, and can place himself on the verge of those unseen waves that can bring about an immense transformation in his body and soul, and the actual area of the Jamkaran Mosque holds these invaluable impacts as well.

The words of Imam Mahdi (a.s.) also implicate on this point as he said: "Offering prayer in this place is similar to offering prayer inside the House of God".

Verily, there remains untold secrets regarding the actual area of the Jamkaran Mosque which are unknown to the people. And just like Imam Ali (a.s.) said:

"There isn't any knowledge but that I will open it, and there shall not be any secret but the Qaa'em (a.s.) will bring an end to it (reveal it)".<sup>1</sup> The construction of the Holy Mosque of Jamkaran, its secret and greatness, have already been prophesied by Imam Ali (a.s.) and all its secrets will be revealed at the time of the appearance of Imam Mahdi (a.s.), if Allah wills. We will revive the thoughts of that glorious time in our minds and we are hopeful from Allah (s.w.t.) that he will bring forth the time of that enlightening appearance to the soonest possible, so that all the

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<sup>1</sup> Bihar ul Anwar: 269/77

secrets of the universe is unveiled by him and his seamless knowledge, justice and righteousness becomes widespread in the entire world.

- Those who visit this holy sanctuary should understand that they have set forth for an extremely sacred place, which is under the observation of Imam Mahdi (a.s.), and they themselves are in the enlightening presence and threshold of his holiness, in such a way that as if they have entered his holiness' house and have made themselves available for his service.

Therefore, they should observe the conditions of visiting this place more than other places and understand that the knowledge and awareness of Imam Mahdi (a.s.) has completely surrounded them, and is fully aware of not just their actions, behaviors and dialogues, but also their thoughts, perceptions and intentions, as well as their hidden thoughts and feelings of their unconscious conscience and inner-self.

Hence, they must be very careful about our actions, speech and thoughts because they are the visitors of the Holy Mosque of Jamkaran, thus the ethical and visiting conditions of this place should be observed by them even before their arrival.

One of the ethical rules for someone who gets the opportunity to visit this holy place is that he should determine his motive behind visiting this Holy Mosque, and should choose the best and most

significant motive for himself. Then he should not abide himself by the minor motives or the materialistic and physical issues; and he should understand that the most significant issue of this age and time is the hastening of the appearance of Imam Mahdi (a.s.).

This is because at the time of the appearance of his holiness, all the physical and spiritual difficulties of human beings will be eliminated and sadness will not find its way inside the houses anymore. Hence, the best of supplications that can be done in that holy place is for the deliverance of human beings from all sufferings and difficulties. Thus, supplication and imploration for Imam Mahdi (A.S.) and for his immediate appearance and relief should be the main motive behind visiting the Holy Mosque of Jamkaran.

### **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? 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 when ....and 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!<sup>1</sup> 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

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<sup>1</sup> - Refer to another book by the author: (Daulat karimeh Imam Zaman) in Persian language.



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:

العادة طبع ثان

*"custom is the second nature"*<sup>1</sup>.

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. 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

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<sup>1</sup> - Sharh e Ghurar Al-Hikam 1: 185.

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:

بغلبة العادات الوصول إلى أشرف المقامات

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

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.

## **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

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<sup>1</sup> - Sharh e Gurar Al-Hikam 3: 229.

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

لا تَثْرِيْبَ عَلَيْكُمْ الْيَوْمَ يَغْفِرُ اللهُ لَكُمْ وَ هُوَ اَرْحَمُ الرَّاحِمِيْنَ.

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

You should be certain that human soul is very great and was not created to be attached with

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<sup>1</sup>-Qur'an 12: 92.

contemptible and material things rather it was created to incline towards divine issues, like knowing God and His ambassadors and other spiritual issues.

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 perplexed about when to go, what to do ....*

**TO THE CHIEF OF THE WORLD OF  
EXISTENCE.**

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.

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

من طلب شيئاً ناله أو بعضه

*Whoever seeks for anything, achieve all or part of it<sup>1</sup>*

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:

السَّلامُ عَلَيْكَ يَا قُطْبَ الْعَالَمِ

*peace be upon you, O' the centre of pivot.<sup>2</sup>*

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.

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<sup>1</sup> - Sharh e Ghurar Al-Hikam 5: 305.

<sup>2</sup> - Refer to the chapter of Ziyarah of this very book.

We read in his Ziyarah (prayer):

السَّلَام عَلَيْكَ يَا إِمَامَ الْمَسِيحِ

*peace be upon you, O' the leader of Jesus Christ.<sup>1</sup>*

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

It is has been reported in tradition that:

و ما بثلاثين من وحشة

*With the strong thirty allies of Imam, he is not in loneliness.<sup>2</sup>*

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

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<sup>1</sup> - Refer to the chapter of Ziyarah of this very book.

<sup>2</sup> - Al-Bihar 52: 153.



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

فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى

*{put off thy shoes; thou art in the holy valley, Towa}*<sup>1</sup>

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?!

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<sup>1</sup> - Qur'an 20: 12

أصدقاءك ثلاثة و أعداؤك ثلاثة، فأصدقاءك: صديقك، و صديق  
صديقك، و عدوّ عدوك، و أعداؤك: عدوك، و عدوّ صديقك، و صديق  
عدوك

*Your friends are three likewise your enemies; your friends are (a) your friend (b) the friend 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.*<sup>1</sup>

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

Let us move forward as this discussion is not liked by everyone! Because at present, there are numerous barren deserts with burning sands. And the scarcities and draughts have shown their faces to everyone and have attracted the people's desire for rain towards themselves, and some haven't gone for the prayer of Istisqaa' (seeking rain).

Even though centuries have passed since the occultation of that water of life and people do not have access to that pure fountain of life both physically and spiritually, but they do not strive to reach him and are not thinking about rain whereas the rainfalls are nothing but a sign of his grace and blessings.

Don't we recite in the Ziyarat Jamia:

و بكم ينزل الغيث

*The heavy rain falls because of you.*

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<sup>1</sup> - Nahj ul Balaghah short sayings: 295.

But we are and we were such, we forget the roots and look for the branches. Just as we forget the provider of means and seek the path of the means only.

**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:

و من قصدہ توجّہ بکم

*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:

يعنى من توجهه بي إلى الله غفر له

*Whoever paid attention to Allah through me will be pardon and forgiven*<sup>1</sup>

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 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:

من شك في أربعة فقد كفر بجميع ما أنزل الله عزّ وجلّ؛ أحدها معرفة الإمام في كل زمان و أوان بشخصه و نعته

*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*<sup>2</sup>

<sup>1</sup> - Al-Bihar 39: 349.

<sup>2</sup> - Al-Bihar 72: 135.

It is incumbent to know the Imam of every era, how does it possible for someone to know 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:

يا محمد يا علي يا فاطمة يا صاحب الزمان أدركني و لا تهلكني

*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.<sup>1</sup>

It is necessary to take note of this point.

**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:

أين وجه الله الذي إليه يتوجه الأولياء

*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:

السَّلَامُ عَلَيْكَ حِينَ تَقْرَأُ وَتَبَيَّنُ.

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<sup>1</sup>- Daru Ssalam by Iraqi page 317, we have transmitted the entire issue in Sahifah al-Mahdiyyah: 296.

*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:

عن مولانا الرضا عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه و اله في قول الله تبارك و تعالى: يَوْمَ نَدْعُوا كُلَّ أَنَسٍ بِإِمَامِهِمْ قال: يدعى كل قوم بإمام زمانهم، و كتاب الله و سنة نبيهم

*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}<sup>1</sup>*

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

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 (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 knows him!

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<sup>1</sup> - Qur'an 17: 71.

<sup>2</sup> - Al-Bihar 8: 10.

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.

توجّه إليه بالزيارة

*Concentrate on him with supplications and Ziyarah*<sup>1/ 2</sup>

We may deduced 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.

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<sup>1</sup> - Al-Bihar 53: 174

<sup>2</sup> - Ziyarah Nudbah, it will be mentioned under the chapter of Ziyarah.



In reality they did not only manifested 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.

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:

يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ

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

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.

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<sup>1</sup> - Qur'an 12: 97.

## ANTICIPATION

Abstaining from the social habits and releasing oneself from the cob web of ignorance are one of the invaluable impacts of the appearance of Imam Mahdi (a.s.) which can take humans to one of the most supreme and excellent positions; and in the light of the anticipation of Imam Mahdi (a.s.), he will not only free himself from ignorance towards his holiness, but rather this occultation will become similar to appearance for him.

Now, we will narrate a tradition worth paying attention; Imam Sajjad (a.s.) said to Abi Khalid Kabuli:

تمتد الغيبة بوليّ الله الثاني عشر من أوصياء رسول الله صلّى الله عليه و  
اله و سلّم و الأئمّة بعده  
يا أبا خالد؛ إنّ أهل زمان غيبته، القائلين بإمامته، المنتظرين لظهوره أفضل  
أهل كلّ زمان، لأنّ الله تعالى ذكره أعطاهم من العقول و الأفهام و المعرفة  
ما صارت به الغيبة عندهم بمنزلة المشاهدة و جعلهم في ذلك الزمان  
بمنزلة المجاهدين بين يدي رسول الله صلّى الله عليه و اله و سلّم بالسيف،  
اولئك المخلصون حقًا و شيعتنا صدقا و الدعاة إلى دين الله سرًا و جهرا  
و قال عليه السّلام: انتظار الفرج من أعظم الفرج

“The occultation of the twelfth member from the successors of the Holy Prophet (p.b.u.h.) and the Imams coming after his holiness, will be prolonged and extensive.

O Aba Khalid! Indeed the people of the time of his occultation, those who believe in his Imamate and anticipate his appearance, are the best among the people of all times. It is because the Almighty

Allah (s.w.t.), may His remembrance be glorious, has granted them such intellect, understanding and cognition that the issue of occultation became equivalent to his appearance for them. Allah (s.w.t.) will allot them on the rank of those who fought with their swords in the army of the Holy Prophet (p.b.u.h.). They are truly the holders of pure intention, our righteous lovers and the inviters towards the religion of God, both in open and in solitude”.

Imam Sajjad (a.s.) also said: “Anticipation of the Faraj (relief) is the best form of relief”<sup>1</sup>.

In this tradition, Imam Sajjad (a.s.) has introduced the people living at the time of Imam Mahdi’s occultation, those who have not been enslaved by the chains of ignorance and are anticipating the appearance of his holiness, as the best among the people of all times. This is because, with the help of the intellect, understanding and cognition bestowed upon them by Allah, these people have managed to free themselves from being entangled in the social habit of ignoring the Imam of their time (a.s.), rather, they have been able to transform their spiritual conditions to such an extent that the case of occultation has become equivalent to his holiness’ appearance for them.

As per the teaching of Imam Sajjad (a.s.), such people are the true lovers of the Holy Progeny

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<sup>1</sup> Bihar ul Anwar: 122/52

(a.s.) and the real followers of the family of Revelation.

If we wish to attain the rank of the righteous Shias and the true lovers, we must walk on their path and take those steps which were taken by them, and refrain from our habitual ignorance alike them, and adorn ourselves by focusing and anticipating the appearance; because this anticipation brings about thought and perception, bestows power and ability of action. On this basis, the Holy Prophet (p.b.u.h.) said:

أفضل جهاد أمّتي انتظار الفرج

“The best Jihad for my nation is the anticipation of Relief”.<sup>1</sup>

Anticipation is a significant base for the establishment of the universal governance of Imam Mahdi (a.s.), and the reason why the Holy Progeny (a.s.) has laid such emphasis on this issue, is its immense importance.

Imam Sadiq (a.s.) considers the anticipation of Imam Mahdi’s governance as one of the conditions of the acceptance of our prayers. After expressing this issue, he said:

إنّ لنا دولة يجيئ الله بها إذا شاء، ثم قال: من سرّ أن يكون من أصحاب القائم فلينتظر و ليعمل بالورع و محاسن الأخلاق و هو منتظر، فإن مات و قام القائم بعده كان له من الأجر مثل أجر من أدركه، فجّدوا و انتظروا هنيئاً لكم أيّتها العصابة المرحومة

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<sup>1</sup> Bihar ul Anwar: 143/77

“There is a governance for us which shall be granted to us by Allah when He wills. Then he added: One who wishes to be a companion of Imam Mahdi (a.s.), should anticipate his arrival and observe a good and desirable behavior while he steps forward on the path of his anticipation. Thus, if he dies in this state and Imam (a.s.) rises after his death, his reward shall be similar to the one who has met his holiness. Hence, put effort and become his anticipator. May this be suitable for you, the ones who have attained the divine mercy”!<sup>1</sup>

In another tradition regarding the duties of people at the time of Imam Mahdi’s occultation, Imam Sadiq (a.s.) is reported to have said:

و انتظر الفرج صباحا و مساء.

“Await the Relief (Faraj) and appearance every morning and evening”.<sup>2</sup>

Imam Ali (a.s.) counts the state of anticipation as one of the attributes of the friends and devotees of the Holy Progeny (a.s.) and the lovers of the family of Revelation (a.s.) are attributed as the ones who possess the quality of anticipation every morning and evening. He says:

إِنَّ مَحِبِّينَا يَنْتَظِرُ الرَّوْحَ وَ الْفَرْجَ كُلَّ يَوْمٍ وَ لَيْلَةٍ

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<sup>1</sup> Bihar ul Anwar: 140/52

<sup>2</sup> Bihar ul Anwar: 133/52

“Verily our lovers are in anticipation of the arrival of the days of relief and respite every day and night”.<sup>1</sup>

One of the companions of Imam Hadi (a.s.) questioned him about the duties and obligations of all the Shias at the time of Imam Mahdi’s (a.s.) occultation:

كيف تصنع شيعتك؟

قال عليه السلام: عليكم بالدعاء و انتظار الفرج

“At the time of occultation, what must your Shias do?

Imam (a.s.) replied: Your duty is to supplicate and anticipate the Relief”.<sup>2</sup>

Therefore, just like it has arrived in the narration, the anticipation of the reappearance of a universal Reformer is one of the conditions of the acceptance of people’s actions, and is from the duties of the followers and devotees of the family of Prophet (p.b.u.h.).

Thus, a person who considers himself pious, should await the appearance of the reformer just as the phrase goes “those who await the arrival of a reformer, should be pious themselves”.

Here, we will narrate an invaluable Hadith of Imam Jawad (a.s.) regarding the obligation of

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<sup>1</sup> Bihar ul Anwar: 121/27 and 37/68

<sup>2</sup> Muhaj ud Da’waat, as per the narration of Bihar ul Anwar: 336/95

anticipating the universal governance of Imam Mahdi (a.s.).

Shah Abdul Azim Hasani (a.s.) says:

دخلت على سيدي محمد بن عليّ عليهما السلام و أنا اريد أن أسأله عن القائم، أهو المهديّ أو غيره؟ فبداني، فقال عليه السلام يا أبا القاسم؛ إنّ القائم منّا هو المهديّ الذي يجب أن ينتظر في غيبته و يطاع في ظهوره و هو الثالث من ولدي، و الذي بعث محمّداً بالنبوة و خصّنا بالإمامة أنّه لو لم يبق من الدنيا إلّا يوم واحد لطوّل الله ذلك اليوم حتّى يخرج فيملاً الأرض قسطاً و عدلاً كما ملئت جوراً و ظلماً و إنّ الله تبارك و تعالى يصلح أمره في ليلة كما أصلح أمر كليمة موسى عليه السلام ليقتبس لأهله نارا فرجع و هو رسول نبيّ ثم قال عليه السلام: أفضل أعمال شيعتنا إنتظار الفرج.

“I arrived at the Holy threshold of my leader, Imam Jawad (a.s.), with the intention of questioning him regarding the Qaaem (a.s.) from the lineage of Mohammad (p.b.u.h.) that if he is Mahdi himself or someone else? Before I uttered anything, his holiness said:

O Abal Qasim! The Qaaem (a.s.) of the Prophet’s progeny is Mahdi (a.s.) himself whose anticipation is obligatory at the time of his occultation and obedience is mandatory at the time of his appearance.

He is the third one from my progeny. By He who chose Mohammad (p.b.u.h.) as His Prophet and granted the Imamate to us, if nothing remains from this world but a single day, Allah (s.w.t.) will extend that day to such an extent that his holiness (a.s.) will arrive and fill this world with justice and



righteousness just like it had been filled with oppression and tyranny.

Allah (s.w.t.) will improvise his matters within a single night, just like he improvised the matter of Moses (a.s.); he had set forth to seek fire for his family, and returned in such a state that he was granted the rank of Prophet and Messenger.

Then Imam Jawad (a.s.) said: The best of all deeds for our Shias is the anticipation of the Relief (Faraj).<sup>1</sup>

We are in anticipation of that day when his voice will spread in the air and cure all the sorrowful and saddened hearts, and the time when the noble men of Allah, regarding whom He has said:

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا

“Wherever you are, Allah will bring you all together”,<sup>2</sup> will move towards him swiftly.

## **ANTICIPATING FOR RELIEF OR BELIEVING IN 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.

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<sup>1</sup> Bihar ul Anwar: 156/51

<sup>2</sup> Chapter Baqarah, verse 148

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 thereappearance 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 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.

## **COGNITION OR ANTICIPATION**

One of those things which teach us how to anticipate and are worthy of paying attention, is the issue of Cognition; the cognition of Allah, His Vicegerents and the greatness of their ranks.

One who has actually stepped forward in the path of Allah's cognition and the true cognition of His immaculate leaders (a.s.), and with the blessings and bounties of their holiness, his heart has enlightened with the sparkling light of the Divine teaching of Holy Progeny (a.s.), by this means, he will become aware of the rest of his duties and understand that ignorance towards Imam Mahdi (a.s.) is undesirable.

This brightness is a result of the illumination of Imam's light; because an Imam (a.s.) enlightens the hearts of his true followers at all times.

Now pay attention to the following narration:

عن أبي خالد الكابلي قال: سألت أبا جعفر عليه السلام عن قول الله عزّ و  
جلّ فأمنوا بالله ورسوله والنور الذي أنزلنا.  
فقال: يا أبا خالد، النور والله الأئمة من آل محمد صلى الله عليه و اله و سلم  
إلى يوم القيامة، و هم والله نور الله الذي أنزل، و هم والله نور الله في  
السموات و في الأرض. و الله يا أبا خالد، لنور الإمام في قلوب المؤمنين  
أنور من الشمس المضيئة بالنهار، و هم والله ينورون قلوب المؤمنين، و  
يحبب الله عزّ و جلّ نورهم عمّن يشاء فتظلم قلوبهم  
و الله يا أبا خالد، لا يحبنا عبد و يتولانا حتّى يطهر الله قلبه، و لا يطهر الله  
قلب عبد حتّى يسلم لنا، و يكون سلماً لنا، فإذا كان سلماً لنا سلمه الله من  
شديد الحساب، و آمنه من فزع يوم القيامة الأكبر<sup>1</sup>.

<sup>1</sup> Al Kafi: 194/1

“Abu Khalid Kabuli says: I asked Imam Mohammad Baqir (a.s.) regarding this holy verse: Therefore believe in Allah and His apostle and the Light which We have revealed”<sup>1</sup>?

Imam (a.s.) said: O Abu Khalid! By God, the Light here means the light of the Imams from the Progeny of Mohammad (s.a.w.s.) till the day of Resurrection.

By Allah, they are the Light of Allah which He has sent down.

By Allah, they are the Divine Light in the heavens and on earth.

By Allah, O’ Abu Khalid, the Light of an Imam inside the hearts of the believers is brighter than the Sun shining in the day.

By Allah, they illuminate the hearts of the believers and Allah conceals their light from whomever He wishes, thus their hearts become dark.

By Allah O Abu Khalid, not a single servant loves us and accepts our Guardianship but only after Allah (s.w.t.) purifies his heart, and Allah does not purify the heart of any servant until he submits before us and surrenders against us totally. And when he surrenders against us, Allah keeps protects him from the hardships of reckoning (on the day of Resurrection), and provides him safety

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<sup>1</sup> Chapter Taghabun, verse 12

from all types of fear and horror of the Day of Judgment”.

Is it possible that a man’s heart illuminates with the Light of Imam Mahdi (a.s.) but he remains ignorant towards his holiness?

## **FEELING HIS PRESENCE - A SIGN OF COGNITION**

On a general basis, the duties of people living at the time of his occultation can be classified into two types:

Those which are specific to the age of occultation.

Those which are not specific to the age of occultation, rather it is obligatory to perform them at the time of occultation, after his appearance and in the presence of his holiness (a.s.).

One of the duties and obligations which are related to the second type and have a deep impact on the life of a human being, and if observed, can bring a drastic change in his life by bringing a valuable life for him, is to have faith of his presence and to act in accordance with it.

It means if a man believes that each one of us is present in the threshold of Allah (s.w.t.) and His apostles, and he is present before them, both at the time of their presence and occultation and his appearance is in the threshold of these great personalities, believing that time and space bring

limitations for us but no for the people with such luminous ranks, in that case, he can never limit them or bound them to a specific time or space.

This is because time and space are the limitations of a physical being and the luminous rank of the Holy Progeny (a.s.), towards which Imam Ali (a.s.) has indicated in the Hadith of Luminosity, is metaphysical and rather prevalent over it, therefore, this time and space does not bring any kind of limitation and boundary for their luminous status.

For the further understanding of this point, you may study the Hadith of Luminosity (Nooraniyyat), stated by Imam Ali (a.s.) before Salman (a.s.) and Abu Zar (a.s.). We have refrained from narrating that Hadith due to its length but will mention another significant Hadith narrated from Imam Baqir (a.s.) which is suitable for this discussion because of its concision.

Abu Baseer, one of the companions of Imam Baqir (a.s.), says:

دخلت المسجد مع أبي جعفر عليه السلام و الناس يدخلون و يخرجون.  
فقال لي: سل الناس هل يرونني؟  
فكلّ من لقيته قلت له: أ رأيت أبا جعفر عليه السلام فيقول: لا و هو واقف  
حتّى دخل أبو هارون المكفوف، قال: سل هذا؟ فقلت: هل رأيت أبا جعفر؟  
فقال: أليس هو بقائم؟ قال: و ما علمك؟ قال: و كيف لا أعلم و هو نور  
ساطع. قال: و سمعته يقول لرجل من أهل الإفريقيّة: ما حال راشد؟ قال:  
خلّفته حيّا صالحا يقرؤك السلام.

قال: رحمه الله، قال: مات؟ قال: نعم، قال: متى؟ قال: بعد خروجك بيومين.  
قال: و الله ما مرض و لا كان به علة، قال: و إنما يموت من يموت من  
مرض أو علة. قلت: من الرجل؟ قال: رجل لنا موال و لنا محب.  
ثم قال: أترون أنه ليس لنا معكم أعين ناظرة، أو اسماع سامعة، لبئس ما  
رأيتم، و الله لا يخفى علينا شيء من أعمالكم فاحضرونا جميعا و عودوا  
أنفسكم الخير، و كونوا من أهله تعرفوا فإني بهذا أمر ولدي و شيعتي

“I entered the Mosque with Imam Baqir (a.s.) while people were coming and going. Imam (a.s.) said to me: Ask the people if they can see me? All those whom I met with and asked if they had seen Imam Baqir (a.s.), replied: no, while Imam (a.s.) was standing beside me. Meanwhile, a blind man named Abu Haroon entered.

Imam (a.s.) said: Ask this man.

I asked him: Have you seen Imam Baqir (a.s.)?

Abu Haroon replied: Is he not standing here?

Abu Baseer said: I asked him about how he came to know that Imam (a.s.) was standing there?

Abu Haroon said: How shall I not gain awareness and knowledge regarding him while his holiness (a.s.) is an evident and apparent light.

Abu Basir says: And I heard that Imam Baqir (a.s.) asked a man from Africa: How is Rashid?

He replied: At the time when I left Africa, he was alive and in good health, and conveyed his greetings to you.



Imam Baqir (a.s.) said: May Allah bestow mercy upon him.

The African man asked: Did he pass away?

Imam (a.s.) said: Yes.

He asked: When did it happen?

Imam (a.s.) replied: He passed away two days after you left Africa.

The African man said: By God, Rashid was neither sick nor was he suffering from any pain!

Imam (a.s.) said to him: Does everyone who dies, dies out of sickness or pain?

Abu Basir said: I asked Imam (a.s.): Who is this African man?

Imam (a.s.) said: Our friend and a follower of our Progeny (a.s.).

Then Imam (a.s.) said: Do you reckon that we do not possess eyes to witness and ears to hear all that goes along with you? What you think is so incorrect! By Allah, none of the deeds you perform is hidden from us. Thus consider all of us present before you and habituate yourselves with desirable deeds, and become good-doers so that you are recognized as them. I command my sons and all my Shias to act upon this.<sup>1</sup>

This narration possesses such significant details which require absolute focus for the understanding of their meanings.

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<sup>1</sup> Bihar ul Anwar: 243/46

The most important point that we derive from this narration is the faith regarding the presence of the Holy Progeny (a.s.), and it is possible for us to experience this reality but with a condition, which is to observe all the conditions stated by Imam Baqir (a.s.) for this experience.

Another extremely significant point is that his holiness (a.s.) has stated at the end of his word that he has commanded all his sons and Shias to observe these conditions. And this is a proof that all of us should make effort and strive to gain cognition and seek the reality stated by Imam (a.s.).

As per this narration, each one of these great personalities is the Eye of Allah which witnesses our deeds and the Ears of Allah which hears our words. Thereupon Imam (a.s.) addresses those who have not accepted this reality and condemns them by saying that they have the worst of faiths, "By Allah, none of the deeds you perform is hidden from us".

After stating the above mentioned points, Imam Baqir (a.s.) gives a conclusion from his sayings and explains a few points:

1. Know that all of us are present before yourselves.

This word indicates towards the luminous rank of the Holy Progeny (a.s.); these great personalities have an absolute domination over time, due to this luminous rank. And there is no difference between any one of them; irrespective of

the times they live in, all the Shias should consider themselves present before all of them. Just like a man must consider himself present in the threshold of Allah (s.w.t.), he should also consider himself present before the Holy Progeny (a.s.).

It is evident that whoever understands this fact and acts according to it, will find a great transformation in his actions and behavior.

2. Habituate yourselves with the performance of good deeds and become one of the good-doers.

As per this saying, man should not just prevent himself from habituating with undesirable deeds but should rather habituate himself with appropriate deeds and good behavior. It means he should strive for self-development and self-discipline in such a way that he not only feels disgusted and repulsed from performing undesirable deeds but should habituate and accustom himself with this feeling.

A point worth focusing in this narration is that habituating with desirable and valuable deeds will only hold importance if the inner-being of a man is habituated with it, which means if it has affected his inner-self. Therefore, such habituation with good and desirable deeds will not be of any value which has not affected the inner-self of a person, because it is possible that a person may have habituated with a good deed just because of the social atmosphere he lives in while this habit

may not have any deeper impact on his inner-being, and as a result, he will not have a compatibility with what he performs and will be considered one of the doers of good. This point has a deep meaning upon which one should ponder.

In order to explain the point further, we say: 'habituation with the desirable deeds' can be possible in two different methods:

- First Method: By opposing one's (human) self and making it obedient towards the performance of good deeds. If such be the source of human habituation towards good deeds, his essence and inner-self will become habituated and accustomed with good behavior and discipline. Such habituation holds an essential impact and life-long effect on the progress and development of a human being.
- Second Method: It is that one should accustom himself with good deeds and habituate himself with desirable acts, not by opposing his human-self or self-development or by preparing himself for the performance of such actions, but he may habituate himself with some good deeds with the help of the society and the social atmosphere in which he lives.

For example, a person was a part of such a family whose members offered prayers on time or in a congregational manner, therefore, he also adopted that habit. In such a case, if his social surrounding changes, because he was not habituated with that act from his inner-self, his behavior will alter as the time passes by and he will give away his earlier set of habits.

Such habituation which does not leave an impression on the inner-self of a person, but is a result of his social surrounding, does not hold any significance and will be given up with the change of social atmosphere.

This is why Imam Baqir (a.s.) has said: Along with habituating yourselves with the performance of good deeds, be one of the doers of good; one should not just appear like the good men because such an appearance will neither leave an impact on the character and behavior of a person, nor will it bring a transformation in him or affect his understanding of truth, unless it affects one's essence and inner-self. And when it penetrates inside one's nature and gets established, he will be able to understand the great invaluable realities.

## WHAT DOES PRESENCE MEAN?

Another point which can possibly be discussed is the meaning of presence, by presence, do we mean scientific presence or actual presence?

The great scholar, Allama Majlisi, writes in the explanation of this narration that: If the verb "فاحضرونا" is from the Arabic syntax chapter 'افعال', then this narration will mean: You must know that all of us are present before you by means of knowledge. Allama Majlisi intended scientific presence here.<sup>1</sup>

It has arrived in a tradition narrated from Imam Reza (a.s.) regarding Khizr (a.s.) that:

إنه ليحضر حيث ما ذكر، فمن ذكره منكم فليسلم عليه

"He makes himself available whenever he is remembered, thus whoever amongst you remembers him, should greet him with Salaam".<sup>2</sup>

His holiness Ayatullah Mustanbit writes in this regard: If such is the rank of Khizr (a.s.) who is the follower and subordinate of Imam Mahdi (a.s.), then to what extent would be the rank and status of

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<sup>1</sup> Bihar ul Anwar: 244/46

<sup>2</sup> Kamal ud Deen: 390/2

Imam Mahdi (a.s.) himself, who is his leader and guide?<sup>1</sup>

From this narration, we can deduce his holiness' personal presence, in some of the time periods, but not his scientific presence.

The issue of Presence is one of the most important issues regarding the teaching of the Holy Progeny (a.s.) and requires further explanation. Therefore, we will conclude this discussion by narrating a beautiful saying of Imam Ali (a.s.):

أحضروا آذان قلوبكم تفهموا

“(If you wish to experience the realities) open the ears of your hearts, so that you understand”.<sup>2</sup>

**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

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<sup>1</sup> Al Qatra: 536/2

<sup>2</sup> Bihar ul Anwar: 212/34

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"<sup>1</sup> 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!

**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)!**

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<sup>1</sup> - Al-Bihar 51: 91.



**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):**

... سيكون بعدي فتنة صماء صيلم يسقط فيها كل و ليجة و بطانة، و ذلك عند فقدان شيعتك الخامس من السابع من ولدك، يحزن لفقده أهل الأرض و السماء، فكم مؤمن و مؤمنة متأسف متلهف حيران عند فقده. ثم أطرق ملياً ثم رفع رأسه و قال  
بأبي و أمي سمّي و شبيهي و شبيهه موسى بن عمران عليه جلابيب النور يتوقّد من شعاع القدس.

*"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"<sup>1</sup>*

**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:**

و بالحقّ يأتكم و بالحقّ يعمل  
فلا تخذلوه يا بنيّ و عجلوا  
فتمّ يقوم القائم الحقّ منكم  
سمي نبيّ الله نفسي فداوه

*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.<sup>2</sup>*

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

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<sup>1</sup> - Kifayatul Athar: 158; Al-Bihar 36: 337; and 51: 109.

<sup>2</sup> - Al-Bihar 51: 131.

**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.<sup>1</sup>**

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:

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<sup>1</sup>- Lady Narjis Khatoon (S.A.), 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 household of the Prophet she pretended 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

سأير عمر بن الخطاب أمير المؤمنين عليه السلام فقال: أخبرني عن المهدي ما اسمه؟ فقال: أما اسمه فإن حبيبي عهد إلي أن لا أحدث باسمه حتى يبعثه الله، قال: فأخبرني عن صفته

قال: هو شابّ مربع حسن الوجه حسن الشعر، يسيل شعره على منكبيه، و نور وجهه يعلو سواد لحيته و رأسه، بأبي ابن خيرة الإمام

*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.<sup>1</sup>*

**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.**

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<sup>1</sup> - Al-Bihar 51: 36.

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

بأبي ابن خيرة الإمام- يعني القائم من ولده عليه السلام- يسومهم خسفاً،  
و يسقيهم بكأس مصبرة، و لا يعطيهم إلا السيف هرجا

*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.*<sup>1</sup>

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:

فانظروا أهل بيت نبيكم فإن لبدوا فاليدوا و إن استنصروكم فانصروهم،  
ليخرجن الله برجل منا أهل البيت، بأبي ابن خيرة الإمام لا يعطيهم إلا  
السيف هرجا هرجا موضوعا على عاتقه ثمانية

*"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*

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<sup>1</sup> - Al-Geibat Nu'mani: 229.

*except a commotional sword, and he is having eight responsibilities*"<sup>1</sup>

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.

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):

هاه- و أوما بيده إلى صدره- شوقا إلى رؤيته

*Oh' (he pointed to his chest) yearning for seeing him.*<sup>2</sup>

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

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<sup>1</sup> Al-Bihar 51: 121.

<sup>2</sup> - Al-Bihar 51: 115.

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:

فنظرت فإذا ليس لي معين إلا أهل بيتي فضننت بهم عن الموت، و  
أغضيت على القذى، و شربت على الشجى، و صبرت على أخذ الكظم، و  
على أمر من طعم العلقم

*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 food<sup>1</sup>*

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!*

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<sup>1</sup> - Nahjul Balagah by Faizul Islam from sermon 26.

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

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:

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

*...with regards to me, I will retain myself for the leader of the world if the time reach me.<sup>1</sup>*

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

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<sup>1</sup> - Al- Gaibah by Nu'mani: 273.



Baqir) he said: one day I was with Imam after all the visitors has gone he said to me:

يا أبا حمزة، من المحتوم الذي حتمه الله قيام قائمنا، فمن شك فيما أقول  
:لقى الله و هو به كافر، ثم قال

بأبي و أمي المسمّى باسمي و المكنّى بكنيتي، السابع من ولدي، بأبي  
من يملأ الأرض عدلا و قسطا كما ملئت ظلما و جورا  
يا أبا حمزة، من أدركه فيسلم له ما سلم لمحمد و عليّ فقد وجبت له  
الجنة، و من لم يسلم فقد حرّم الله عليه الجنة و مأواه النار و بسّ مئوى  
الظالمين

*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.<sup>1</sup>*

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

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<sup>1</sup> - Al-Bihar 51: 139, 24, 241, 36, 394.

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:

هل ولد القائم؟  
قال: لا، و لو أدركته لخدمته أيام حياتي

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

**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:**

دعوت لنور آل محمد عليهم السلام و سائقهم و المنتقم بأمر الله من أعدائهم

*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.*<sup>2</sup>

**Indeed, the whole Imams (*peace be on them*) are lights, their knowledge of luminance is**

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<sup>1</sup>- 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*) insted 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.

<sup>2</sup>- Falahi Ssa'il: 170.

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:**

قال: ذلك المهديّ من آل محمّد عليهم السّلام، قال: بأبي المنبذ البطن، المقرون الحاجبين، أحمش السافين، بعيد ما بين المنكبين، أسمر اللون، يعتاده مع سمرته صفرة من سهر الليل، بأبي من ليله يرعى النجوم ساجدا و راکعا، بأبي من لا يأخذه في الله لومة لائم، مصباح الدجى، بأبي القانم بأمر الله

**For 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.<sup>1</sup>*

**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):

لا بدّ من فتنّة صمّاء صلّم يسقط فيها كلّ بطانة و وليجة و ذلك عند  
فقدان الشيعة الثالث من ولدي، يبكي عليه أهل السماء و أهل الأرض و كلّ  
حريّ و حرّان و كلّ حزين و لهفان  
ثمّ قال عليه السّلام: بأبي و أمّي سمّي جدّي صلّى الله عليه و اله و سلّم  
و شبّهي و شبّه موسى بن عمران عليه السّلام، عليه جيوب النور، يتوقّد  
من شعاع ضياء القدس

*"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,*

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<sup>1</sup> - Biharul Anwar : 86: 81.

*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"<sup>1</sup>*

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:

اللَّهُمَّ عَجِّلْ فَرَجَهُ وَ سَهِّلْ مَخْرَجَهُ

*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.<sup>2</sup>

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

<sup>2</sup>- Ilzamu Nnasib 1: 271.

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:

فلولا الذي أرجوه في اليوم أو غد      تقطع نفسي إثرهم حسراتي  
خروج إمام لا محالة خارج      يقوم على اسم الله و البركات

*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.<sup>1</sup>

We conclude 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*

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

*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.<sup>1</sup>*

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.***

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<sup>1</sup> - Ilzamu Nnasib 1: 271.





**CHAPTER ONE**

**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 (may Allah hasten his relief)**

Qutb e Rawandi writes: The prayer of Imam Mahdi (a.s.) consists of two Units. In every Unit, Surat Al-Hamd must be recited once and when you reach the verse,

إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ

“Thee do we serve and thee do we beseech for help”, it should be repeated hundred times; and after the prayer, one should recite ‘Salawaat’ on Mohammad (s.a.w.s.) and his holy Progeny (a.s.) hundred times, and then request Allah (s.w.t.) to accomplish his demand.<sup>1</sup>

This prayer is not specific to any particular place or time and the recitation of another Surah after Surat Al-Hamd is not a condition, and the recitation of no specific supplication has arrived post this prayer.

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<sup>1</sup> Da'waat e Rawandi: 89

[2]

## 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 till

اياك نعبد و اياك نستعين

*Thee do we serve and thee do we beseech for help*"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:

اللَّهُمَّ عِظَمَ الْبَلَاءِ، وَ بَرِحَ الْخَفَاءِ، وَ انْكَشَفَ الْغَطَاءُ، وَ ضَاقَتْ الْأَرْضُ  
بِمَا وَسَّعَتِ السَّمَاءُ، وَ إِلَيْكَ يَا رَبَّ الْمَشْتَكِي، وَ عَلَيْكَ الْمَعْوَلُ فِي الشَّدَّةِ وَ  
الرَّخَاءِ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، الَّذِينَ أَمَرْتَنَا بِطَاعَتِهِمْ. وَ عَجَّلْ  
اللَّهُمَّ فَرَجَهُمْ بِقَائِمِهِمْ، وَ أَظْهِرْ إِعْزَاذَهُ، يَا مُحَمَّدُ يَا عَلِيُّ، يَا عَلِيُّ يَا مُحَمَّدُ  
إِكْفِيَانِي فَإِنِّكُمَا كَافِيَايَ، يَا مُحَمَّدُ يَا عَلِيُّ، يَا عَلِيُّ يَا مُحَمَّدُ انصُرَانِي فَإِنِّكُمَا  
نَاصِرَايَ، يَا مُحَمَّدُ يَا عَلِيُّ، يَا عَلِيُّ يَا مُحَمَّدُ إِحْفَظَانِي فَإِنِّكُمَا حَافِظَايَ، يَا  
مَوْلَايَ يَا صَاحِبَ الزَّمَانِ، يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ، يَا مَوْلَايَ يَا  
صَاحِبَ الزَّمَانِ، الْغُوثُ الْغُوثُ الْغُوثُ، أَدْرِكْنِي أَدْرِكْنِي أَدْرِكْنِي، الْأَمَانُ  
الْأَمَانُ الْأَمَانُ

*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!*

*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.<sup>1</sup>*

This prayer is also not specifically for any time or place, but the recitation of chapter 'Ikhlās' after the recitation of chapter 'Hamd' and the recitation of the narrated supplication has been placed as a condition after the prayer.

[3]

### **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

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<sup>1</sup> - Jamalil Usbu'u: 181; Al-Bihar 91: 191.

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

اياك نعبد و اياك نستعين

*Thee do we serve and thee do we beseech for help"*

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<sup>1</sup> 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.

فمن صلاها فكانما صلى في البيت العتيق

*Whoever observes this prayer is like he has prayed in the sacred house of Ka'abah"*<sup>2</sup>

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١- "لااله الا الله" or "لااله الا الله وحده وحده"

<sup>2</sup>- Jannatul Ma'wa: 231.

[4]  
**IMAM'S PRAYER**

(In the sanctuaries of his holiness in *Hilla* and  
*No'maniya*<sup>1</sup>)

Mohaddis e Noori says: the great scholar Mirza Abdullah Isfahani (known as Aafandi), in the fifth volume of his book 'Riyaz ul Ulama', writes regarding the life sketch of Sheikh Ibn e Abi Jawad No'mani that:

"He is one of those men who have witnessed the Master of Time (a.s.) in during his bigger occultation period, and has also narrated from his holiness. On another place, I have also seen the writing of Sheikh Zain ud deen Ali bn Husain bn Muhammad Khazin Haaeri (student of Shaheed) that Ibn e Abi Jawad has met our master, Imam Mahdi (a.s.), and has asked his holiness that: My master, do you have a sanctuary in *No'maniya* and *Hilla*? When are you present in these places?

Imam (a.s.) replied: I am present in *No'maniya* in the evening and morning of Tuesday, and in *Hilla* in the evening and morning of Friday. But the people of *Hilla* are not ethically careful towards me in that place; whoever enters that place observing the right ethics, greets upon me and the

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<sup>1</sup> No'maniya: A city between Wasit and Baghdad in Iraq

Imams (a.s.) with Salaam, recites Salawaat on me and them twelve times, then offers two Units prayer with two Surah and thereafter, supplicate in the courtyard of Allah (s.w.t.), he will be bestowed by Allah with whatever he demands, one of them will be His forgiveness and blessings.

I said: O' my master, teach me that supplication.

His holiness (a.s.) said: Say:

اللَّهُمَّ قَدْ أَخَذَ التَّأْدِيبَ مِنِّي، حَتَّى مَسَّنِي الضَّرُّ وَأَنْتَ أَرْحَمَ الرَّاحِمِينَ، وَإِنْ  
كَانَ مَا اقْتَرَفْتَهُ مِنَ الذَّنُوبِ أَسْتَحِقُّ بِهِ أَعْصَافَ أَعْصَافِ مَا أَدَّبْتَنِي بِهِ وَأَنْتَ  
حَلِيمٌ ذُو أَنْاهٍ، تَعْفُو عَنْ كَثِيرٍ حَتَّى يَسْبِقَ عَفْوُكَ وَرَحْمَتُكَ عَذَابَكَ.

“O' Allah! The retribution of my deeds chased me until I became entangled with hardships and miseries, and You are the most merciful of the merciful ones. Although the sins committed by me make me worthy of a much more excessive retribution than that with which you have disciplined me, but You are patient and forbearing, You forgive numerous sins as your forgiveness and mercy precedes your wrath.”

His holiness repeated this supplication thrice for me until I memorized it.<sup>1</sup>

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<sup>1</sup> Jannatul Ma'wa: p. 270

[5]  
**PRAYER ASSOCIATED TO IMAM  
MAHDI (A.S.)**

**(For the accomplishment of demands)**

Khatoon Aabadi has associated this prayer to Imam Mahdi (a.s.) in his book 'Jannatul Khulood': Before sleeping at night, fill a clean utensil with water and keep it near your head, cover it with a clean piece of cloth and when you wake up for Salat Layl (the night prayer), consume three drinks from that water and perform ablution with the rest. Stand facing the Qibla, say Azan and Iqamah, then offer a two Units prayer reciting whichever Surah you wish.

After reciting the Surah, get into the position of Rukoo' and say يا غياث المستغيثين (*O helper of those who seek help*) twenty five times. Then raise your head from Rukoo' and repeat this same line twenty five times, then repeat this act in the first Sajdah and after the first Sajdah, then in the second Sajdah and after it.

Thereafter, rise for the second Unit and repeat the same act in the second Unit as well, with which you will complete the recitation of this line three hundred times. Then offer Tashah'ud and Salaam of this prayer, lift your head towards the sky and say,

«من العبد الدليل إلى المولى الجليل»



*(From the humble servant towards the glorious Master)*  
thirty times, then mention your demands which will soon be accomplished by Allah's will.<sup>1</sup>

The author says: Mohaddith e Qummi has narrated this prayer in his book 'Al Baqiyaatus Salihat' under the title 'the Prayer of Isteghaasa', but he has not associated it to Imam Mahdi (a.s.).

[6]

## PRAYER FOR CONCENTRATION

**(towards Imam Mahdi –peace be upon him)**

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 him<sup>2</sup>because it is a firm resolution of God and it is

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<sup>1</sup> Jannat ul Khulood: 41

<sup>2</sup>- 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.

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 (قل هو الله احد) 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:

سَلَامٌ عَلَىٰ إِيَّاسِيْنَ، ذَٰلِكَ هُوَ الْفَضْلُ الْمُبِيْنُ مِنْ عِنْدِ اللَّهِ، وَ اللَّهُ ذُو  
الْفَضْلِ الْعَظِيْمِ، إِمَامُهُ مِنْ يَهْدِيهِ صِرَاطُهُ الْمُسْتَقِيْمِ، قَدْ آتَاكُمْ اللَّهُ خِلاَفَتَهُ يَا  
أَلِ يَاسِيْنَ ..

*"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..."<sup>1</sup>*

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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"

<sup>1</sup>-Al-Bihar 53: 174. By God's grace we will mention the full version under the chapter of *Ziyarah*.

[7]

## **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:Observe two units of prayer and recite the following:

يا من أظهر الجميل و ستر القبيح، يا من لم يؤاخذ بالجريرة و لم يهتك  
السنن، يا عظيم المن، يا كريم الصّبح، يا مبتدئ النعم قبل استحقاقها، يا  
حسن التّجاوز، يا واسع المغفرة، يا باسط اليدين بالرّحمة، يا منتهى كلّ  
نجوى، و يا غاية كل شكوى، و يا عون كلّ مستعين، يا مبتدئ النعم قبل  
استحقاقها، «يا ربّاه» ten times، «يا سيّده» ten times، «يا مولاه»  
ten times، «يا غايتاه» ten times، «يا منتهى رغبته» ten times.  
أسألك بحقّ هذه الأسماء، و بحقّ محمّد و اله الطّاهرين عليهم السّلام إلّا ما  
كشفت كربى، و نفست همّى، و فرّجت عني، و أصلحت حالي.

*O' He who reveals virtue, and concealed vice, O' He who does not call to severe account for sin and does not disclose the secrete of his servant, O' He whose favour is*

*tremendous, O' the Most Magnanimous in overlooking short comings, 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 complaint 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 time).*

*I seek from you by the sake of all this names and for the sake of Muhammad and his pure progeny peace be on them to dispel all my grief and to relief 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).

يا محمد يا علي، يا علي يا محمد، إكفياني فإتكما كافياني، و انصراني  
فإتكما ناصراني

*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*

Then you place your left cheek on the ground and recite the following (100) one hundred times {*Attain me*} ادركني and you also recite the following الغوث [الغوث] {*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 finished, 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 incident to him, he said to me: That is our master, the Imam of the time (*peace be upon him*), I have witnessed him on many occasions like this night, when this place is secluded from people.

Indeed I regretted for what missed me. I went out near 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 reached such an extent that you complain of me to the leader of the time (*peace be upon him*)?

I said: I have merely prayed and requested. He replied: Woe unto you, 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 extent I became frightened, 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. I narrated for him what I had witness with my own eyes.

Abu Mansoor was astonished when I explained the incident to him and he performed great acts of good nature for me. With the grace of Imam (*peace be upon him*), I attained from him what I had not thought of.<sup>1</sup>

Allama Sheikh Ali Akbar Nahawandi (R.A.) writes in his book 'Al Abqariyyul Hisaan':

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

I have experienced this supplication several times and have found it to be effective in its acceptance and accomplishment of motive. Then he narrates the statement of Ayatullah Iraqi from the book 'Dar us Salaam', which is in the following manner:

I have witnessed astonishing effects of this supplication, amongst which the first effect was witnessed in the city of Tehran, in the year 1266 Hijri. I was the guest of Hajj Mirza Baqir - the Imam of Friday prayer, in the house of 'Malik ut Tujjaar'. He was exiled from his homecity and was not permitted by the ruler to return to Tabriz. Though I was his guest and my food expenses were not on myself, but due to other expenditures, as I was a stranger and wasn't familiar with the people of that place, it wasn't possible for me to borrow loan, which made me entangle in severe poverty.

One day, I was sitting with the Imam of Friday prayer in the lawn of the house. I stood up and went to the room upstairs for relaxation and prayer. After offering the Zuhr and Asr prayer, I saw a book inside the room. I picked it up and found out that it was the translation of the thirteenth volume of 'Bihar ul Anwaar', written on the life sketch of Imam Mahdi (A.S.).

When I opened the book, I found this supplication in the chapter Miracles. I said to myself: I must test it. Then I rose up, offered prayer and supplicated, then postrated. Thereafter, I went to the Sheikh and sat beside him. Meanwhile, a man came to the Imam holding a paper in his hand



which he handed over to him and placed a white cloth in front of him.

After reading the letter, Imam gave it to me with the cloth and said: this is for you.

When I opened the cloth, I found that trader Ali Asghar Tabrizi has placed twenty Tuman in the cloth and written a letter addressed to me. When I saw the time when the letter was written, it turned out to be exactly the same time when I finished my supplication. I became astonished, and began to smile while glorifying Allah Almighty. Imam inquired about the reason behind my smile and I narrated the entire incident for him.

Imam said: Allah is Glorious! I myself perform this act for dispersing my sorrows as well.

I said to him: Stand up and hasten.

He went to his room and after offering the Zuhr and Asr prayers, performed the same set of acts and within no time, the ruler who had called him to Tehran was expelled and the emperor sought apology from him, then honorably returned him to Tabriz. And thereafter, this act became a treasure for me in all my entanglements and I witness astonishing impacts from it.

In some year, in the city of Najaf, the disease of plague had become widespread. As a result, a large group of people died and the rest were left distressed and helpless. When I witness such a situation, I went towards the outskirts of the city and performed this act requesting from Allah to bring an end to the widespread plague. Then I entered the city and did not inform anyone about

the act I had performed. But informed my close ones about the plague nearing its end.

They asked me: How can you say that?

I said: I will not reveal my source of information before you.

They said: So and so was caught by this disease last night.

I said: Definitely it is not how you mention it to be. He was caught by the disease before last night.

After a series of research, the correctness of my word was proved.

Several times my friends were entangled by sorrows and difficulties, I taught them this act and they were soon relieved of their difficulty.

One day, when I was at the house of one of my friends, I came to know of his miserable condition and taught him this act, then returned home. After a short while, I heard someone knocking at the door, that same man came to my house and said, "by the grace of the supplication of Faraj (Relief), my difficulty has ended and I have earned some money; how much do you need so that I may give you?"

I said: by the grace of this supplication, I have no more needs; but narrate your incident for me.

He said: the incident was such that after you left, I visited the Holy Shrine of Imam Ali (A.S.) and performed this act there. When I came out of the holy shrine, I met a man who gave me as much money as I was in need of.

In a nutshell, I have witnessed the impacts of this deed very quickly. But I teach this supplication

only to those who are in grave need and difficulty, and I don't perform it myself until I face the same situation. As this supplication has been named the supplication of Faraj by Imam Mahdi (A.S.), it implies that it will have its impact at times of extreme misery and difficulty.<sup>1</sup>

## [8]

### **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:

سلام الله الكامل التام الشامل العام، و صلواته الدائمة و بركاته القائمة  
التامة، على حجة الله و وليه في أرضه و بلاده، و خليفته على خلقه و  
عباده، و سلاله النبوة، و بقیة العترة و الصفة، صاحب الزمان، و مظهر  
الإيمان، و ملقن أحكام القران، و مطهر الأرض، و ناشر العدل في الطول

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<sup>1</sup>Al Abqariyyul Hisaan: 129/1; Al Miskul Azfar wa Dar us Salaam Iraqi: 192 (with a slight change in the text).

و العرض، و الحجّة القائم المهديّ، الإمام المنتظر المرضيّ، و ابن الأئمّة الطّاهرين، الوصيّ بن الأوصياء المرضييين، الهادي المعصوم بن الأئمّة الهداة المعصومين. السّلام عليك يا معزّ المؤمنين المستضعفين، السّلام عليك يا مذلّ الكافرين المتكبّرين الظّالمين. السّلام عليك يا مولاي يا صاحب الزّمان، السّلام عليك يا ابن رسول الله، السّلام عليك يا ابن أمير المؤمنين، السّلام عليك يا ابن فاطمة الزّهراء سيّدة نساء العالمين، السّلام عليك يا ابن الأئمّة الحجج المعصومين و الإمام على الخلق أجمعين، السّلام عليك يا مولاي سلام مخلص لك في الولاية. أشهد أنّك الإمام المهديّ قولا و فعلا، و أنت الذي تملأ الأرض قسطا و عدلا، بعد ما ملئت جورا و ظلما، فعجّل الله فرجك، و سهّل مخرجك، و قرّب زمانك، و كثر أنصارك و أعوانك، و أنجز لك ما وعدك، فهو أصدق القائلين وَ نُريدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُوا فِي الْأَرْضِ وَ نَجْعَلُهُمْ أُئِمَّةً وَ نَجْعَلَهُمُ الْوَارِثِينَ<sup>1</sup>. يا مولاي يا صاحب الزّمان، يا ابن رسول الله، حاجتي كذا و كذا، و به جاي «كذا و كذا» حاجت خود را ذكر نمايد، فاشفع لي في نجاحها، فقد توجّهت إليك بحاجتي، لعلمي أنّ لك عند الله شفاعة مقبولة، و مقاما محمودا، فبحقّ من اختصّكم بأمره، و ارتضاكم لسرّه، و بالشّأن الذي لكم عند الله بينكم و بينه، سل الله تعالى في نجح طلبتي، و إجابة دعوتي، و كشف كربتي.

*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 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 you 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".<sup>1</sup>***

*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*

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<sup>1</sup> - Qur'an 28: 5.

*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.<sup>1</sup>

Allama Sheikh Mahmood Iraqi writes in his book 'Dar us Salaam' - in which the anecdotes of those men have been mentioned who had the opportunity to meet or greet Imam Mahdi (may our souls be sacrificed on him) - states: I have performed this act myself and experienced astonishing impact from it. Some of the scholars use to refrain from teaching it to those who are unworthy of it and it was among those acts which was experienced at times of extreme difficulties.<sup>2</sup>

He states in the book 'Dar us Salaam' that: It seems to me that the chapters 'Fath' and 'Nasr' are allocated after the chapter 'Hamd', and Fadhil e Ma'aasir has specified it. It is not far fetched that this act might have been made specific for midnight; because the reporter was commanded to perform it that time; and there is no generality in the speech which would include other times as well. Hence, the certain extent and the definite period is midnight itself.

From the word of Kaf'ami (R.A.), Fazil e Ma'aasir also adds Ghusl (holy bath) before the

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<sup>1</sup> - Mafaatihul Jannan :117; Al-kalim Attayyib: 83

<sup>2</sup>At Tuhfatur Razawiyya: p. 134

prayer and Ziyarat, apart from the specification of those two chapters, although the chapters haven't been made specific in the book 'Misbah uz Zaaer'.

Therefore, that which can be comprehended from the words of these great scholars is that the specification of chapters and the time of performing the act is not a strong one, but is nearer to precaution; and the performance of Ghusl has not been kept as a condition, though it is also considered as per precaution.<sup>1</sup>

[9]

## DEDICATION OF PRAYER TO IMAM

**MAHDI***(peace be upon him)*

Syed Ali bn Taoos says: Abu Mohammad Saymari has said: Abu Abdullah, Ahmad bn Abdullah Bajli has said with an authority chain that reaches the Imams (A.S.) that:

If it is possible for a person to offer a prayer (he may offer two Units each day) apart from the five obligatory ones and the Nawafil, and dedicate it to one of the Holy Imams (a.s.), he should begin this prayer in the first unit just like the beginning of the obligatory prayer with seven or three or one Takbeer, then after reciting the Zikr of Ruku' and Sajdah, he should say three times: "*Sallallahu ala Mohammadin wa aalihit tayyabeen at tahireen*" (May Allah bestow mercy upon

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<sup>1</sup>Dar us Salaam Iraqi: p. 197



Mohammad - (p.b.u.h.) and his pure and eminent Progeny (a.s.), after offering Tashah'hud and Salaam (after the prayer offered as a dedication to Imam Mahdi (a.s.)), he should say:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ صَلِّ عَلَى مُحَمَّدٍ وَ  
أَلِ مُحَمَّدٍ الطَّيِّبِينَ الطَّاهِرِينَ الْأَخْيَارِ، وَ أَلْبِغْهُمْ مِنِّي أَفْضَلَ التَّحِيَّةِ وَالسَّلَامِ.  
اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكَعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى عَبْدِكَ وَ ابْنِ عَبْدِكَ وَ وَلِيِّكَ وَ ابْنِ  
وَلِيِّكَ سَبَطَ نَبِيِّكَ فِي أَرْضِكَ وَ حَجَّتَكَ عَلَى خَلْقِكَ، يَا وَلِيَّ الْمُؤْمِنِينَ، يَا وَلِيَّ  
المؤمنين، يَا وَلِيَّ الْمُؤْمِنِينَ.

*“O’ Allah! You are Peace and the Peace is from You, O’ holder of dignity and honor, bless Mohammad and the progeny of Mohammad (p.b.u.h.), and extend the best of greetings and blessings from me to them. O’ Allah these two units of prayers are dedicated from me to your servant and the son of your servant, your guardian and the son of your guardian, the son of your Prophet on earth and your proof on your entire creation, O’ guardian of believers, O’ guardian of believers, O’ guardian of believers”.*<sup>1</sup>

[10]

## **DEDICATION OF PRAYER TO IMAM MAHDI***(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

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<sup>1</sup> Jamal ul Usboo': 29

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 sacrificed for him).

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

اللَّهُمَّ أَنْتَ السَّلَامُ، وَ مِنْكَ السَّلَامُ، وَ إِلَيْكَ يَعُودُ السَّلَامُ، حِينَا رَبَّنَا مِنْكَ  
بِالسَّلَامِ. اللَّهُمَّ إِنَّ هَذِهِ الرَّكَعَاتِ هَدِيَّةٌ مَنِّي إِلَى الْحَبَّةِ بْنِ الْحَسَنِ «أ»، فَصَلِّ  
عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ بَلِّغْهُ إِيَّاهَا، وَ أَعْطِنِي أَفْضَلَ أَمْلِي وَ رَجَائِي فِيكَ،  
وَ فِي رَسُولِكَ صَلَوَاتِكَ عَلَيْهِ وَ آلِهِ [وَ فِيهِ].

*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,<sup>1</sup> 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.<sup>2</sup>

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<sup>1</sup>- There you mention the name of the Imam you are dedicating the prayer to.

<sup>2</sup>- Jamal Al-Usbuy : 34; Addawaat by Rawandi: 108; Misbaahil Mutahajjid: 322.

[11]  
**PRAYER FOR SEEKING HELP FROM  
IMAM MAHDI (A.S.)  
ON THURSDAY AND FRIDAY NIGHTS.**

It has arrived in the book 'Tohfatur Razawiya' that: the great scholar, Syed Husain Hamadi Najafi, said to me:

“Whoever has a demand, should offer two units of prayer barefooted and bareheaded beneath the sky on the nights of Thursday and Friday, after offering the prayer, he should raise his hand towards the sky and say: **“Ya Hujjatul Qaa'em”** 595 times.

Then prostrate for Sajda and say: **“Ya Sahibaz Zamaan Aghithni”** (O' Master of Time help me) seventy times in Sajda, then his request will be fulfilled.

This prayer has been tested regarding the accomplishment of important demands, and if a person's demand is not fulfilled in the first week, he should offer it again in the second week, and if it is not fulfilled in the second week as well, he should again offer this prayer in the third week as it will be certainly fulfilled thereupon.

Syed Mohammad Ali Jawaheri Haeri said to me: I offered this prayer for the fulfillment of a demand and in the same night, I witnessed Imam Mahdi (A.S.) in the state of dream, I expressed my

demand before him and Allah (s.w.t.) accomplished it due to the grace of his holiness (a.s.).

He has also said that: "I have experienced this prayer for myself as well".<sup>1</sup>

**[12]**  
**PRAYER FOR SEEKING HELP (IN A  
DIFFERENT MANNER)**

This same prayer has been mentioned by Sadr ul Islam Hamadani in his invaluable book 'Takaleef ul Anaam fi Ghaibatil Imam' with a different method:

He narrates from the authentic Syed, the teacher and Godly cleric, the sage of Samadan, the absolute jurisprudent, Syed Mohammad Hindi Najafi, who narrates from the great cleric Syed Hasan Qazweeni, who narrates from Syed Hasan Shustari - the Imam of congregational prayer - who narrates with his authority from Syed Alikhan, the commentator of Sahifa e Sajjadiyya, that:

On Thursday night or Friday night, offer two units of prayer beneath the sky and above the roof with bare head and foot, and after offering the prayer bareheaded, say: "**Ya Hujjatul Qaa'em**" 595 times (as per its alphabetical numerology).

Know that its numerological number is derived by the following method: (ع) 10 + (ل) 1 +

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<sup>1</sup> At Tuhfatur Razawiya: 135

(ح)8 + (ج) 3 + (ة) 400 + (ل) 1 + (ل) 30 + (ق) 100 + (ل) 1 + (ة) 1 + (م) 40, the sum of which is equal to 595.

He has said: Keep this act hidden from those who are not worthy of it, because it is one of the secrets which I have tested several times. <sup>1</sup>

[13]

### PRAYER OF IMAM MAHDI (A.S.) ON THE EVE OF FRIDAY.

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 *اياك نستعين و اياك نعبد* {*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,

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<sup>1</sup> Takaleef ul Anaam fi Ghaibatil Imam: 251

he recites the following supplication, verily Allah will grant his request except break of relations.

The supplication is as follows:

أَللّهُمَّ إِن أَطَعْتِكَ فَالْمَحْمَدَةَ لَكَ، وَ إِن عَصَيْتَكَ فَالْحِجَّةَ لَكَ، مِنْكَ الرَّوحَ وَ مِنْكَ الْفَرْجَ، سَبْحَانَ مَنْ أَنْعَمَ وَ شَكَرَ، سَبْحَانَ مَنْ قَدَرَ وَ غَفَرَ. أَللّهُمَّ إِن كُنْتَ قَدْ عَصَيْتَكَ، فَإِنِّي قَدْ أَطَعْتَكَ فِي أَحَبِّ الْأَشْيَاءِ إِلَيْكَ وَ هُوَ الْإِيمَانُ بِكَ، لَمْ أَتَّخِذْ لَكَ وَلَدًا، وَ لَمْ أَدْعُ لَكَ شَرِيكًا، مَنَّا مِنْكَ بِهِ عَلَيَّ لَا مَنَّا مِنِّي بِهِ عَلَيْكَ، وَ قَدْ عَصَيْتَكَ يَا إِلَهِي عَلَى غَيْرِ وَجْهِ الْمَكَابِرَةِ، وَ لَا الْخُرُوجِ عَنْ عِبُودِيَّتِكَ، وَ لَا الْجُحُودِ لِرَبُوبِيَّتِكَ، وَ لَكِنِ أَطَعْتُ هَوَايَ، وَ أَزَلَّنِي الشَّيْطَانُ، فَالْحِجَّةَ عَلَيَّ وَ الْبَيَانَ، فَإِن تَعَذَّبْنِي فَيَذْنُوبِي غَيْرِ ظَالِمٍ، وَ إِن تَغْفِرْ لِي وَ تَرْحَمْنِي، فَإِنَّكَ جَوَادٌ كَرِيمٌ، يَا كَرِيمٌ يَا كَرِيمٌ، يَا أَمِنًا مِنْ كُلِّ شَيْءٍ، وَ كُلِّ شَيْءٍ مِنْكَ خَائِفٌ حَذِرٌ، أَسْأَلُكَ بِأَمْنِكَ مِنْ كُلِّ شَيْءٍ، وَ خَوْفِ كُلِّ شَيْءٍ مِنْكَ، أَنْ تَصَلِّيَ عَلَيَّ مُحَمَّدٌ وَ آلُ مُحَمَّدٍ، وَ أَنْ تَعْطِينِي أَمَانًا لِنَفْسِي وَ أَهْلِي وَ وَلَدِي، وَ سَائِرَ مَا أَنْعَمْتَ بِهِ عَلَيَّ، حَتَّى لَا أَخَافُ أَحَدًا، وَ لَا أَحْزُرُ مِنْ شَيْءٍ أَبَدًا، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ، يَا كَافِيَ إِبْرَاهِيمَ نَمْرُودَ، يَا كَافِيَ مُوسَى فِرْعَوْنَ، أَسْأَلُكَ أَنْ تَصَلِّيَ عَلَيَّ مُحَمَّدٌ وَ آلُ مُحَمَّدٍ، وَ أَنْ تَكْفِينِي شَرَّ فَلَانِ بْنِ فَلَانٍ.

*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 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 oppressed 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.<sup>1</sup>

[14]

**ANOTHER PRAYER OF IMAM  
MAHDI (A.S.)**

The prayer mentioned in the book ‘Najm us Saqib’, narrated from the book of Syed Fadlullah Rawandi, under the title ‘the prayer of our master Imam Mahdi (a.s.)’. After offering the prayer, it is mentioned that one should recite Salawaat on Mohammad (p.b.u.h.) and his Holy Progeny (a.s.) hundred times. No other supplication has been mentioned after prayer and no specific time has been mentioned for the offering of this prayer.<sup>2</sup>

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<sup>1</sup> - Mahji Ddaawaat: 351; Al-Misbaah :522, with some slight difference.

<sup>2</sup> Mik’yal ul Makarim: 411/2

[15]

## PRAYER ON THE DAY OF 27<sup>TH</sup> RAJAB

Abul Abbas, Ahmad bn Ali bn Nuh (r.a.), says: Abu Ahmad, Mohsin bn Abdul Hakam Sajari, stated before me and I have written from his original work that it is written in the book of Abi Nasr, Jafar bn Mohammad bn Hasan bn Haytham, that this prayer is narrated from Abul Qasim, Husain bn Rauh (r.a.), in the following method:

The prayer of the 27<sup>th</sup> day of Rajab comprises of 12 units (Rak'ats) and in every unit, Sura e Hamd shall be recited with any other Sura possible, after every two units, he will recite Salaam followed by the following supplication:

الحمد لله الذي لم يتخذ ولدا، و لم يكن له شريك في الملك، و لم يكن له ولي  
من الدّلّ و كبره تكبيرا، يا عدّتي في مدّتي، و يا صاحبي في شدّتي، و يا  
ولّي في نعمتي، يا غياثي في رغبتّي، يا مجيبي في حاجتي، يا حافظي في  
غيبتي، يا كالني في وحدتي، يا انسي في وحشتي. أنت السّاتر عورتي، فلك  
الحمد، و أنت المقيّل عثرتي، فلك الحمد، و أنت المنقّس صرعتي، فلك  
الحمد، صلّ على محمّد و آل محمّد، و استر عورتي، و امن روعتي، و  
أقلني عثرتي، و اصفح عن جرمي، و تجاوز عن سيّئاتي في أصحاب  
الجنّة و عد الصّدق الذي كانوا يوعدون

*“All praise is due to Allah, Who has not taken a son, and Who has not a partner in the kingdom, and Who has not a helper to save Him from disgrace and proclaim His greatness magnifying (Him), O’ my supporter during my lifetime, O’ my companion in my hardships, O’ my guardian for my bounties, O’ my helper in all my needs, O’ my answerer for all my demands, O’ my protector in my absence, O’ my custodian in my solitude, O’ affable in solicitude. You are the concealer of my indecencies,*

*thus praise be to You, You are the forgiver of my stumbling, thus praise be to You, Only You uplift me when I fall, thus praise be to You, Bless Mohammad (p.b.u.h.) and the Holy Progeny of Mohammad (p.b.u.h.). And conceal my flaws, secure me from my fright, forgive my stumbling, pardon my crimes, pass over my evil deeds, among the Dwellers of the Garden the promise of truth which they were promised.”*

After offering the prayer and reciting the supplication, recite any one of the following Surah, Sura al Hamd, Sura al-Ikhlās, Sura al-Kafiroon, Sura an-Naas, Sura al-Falaq, Sura al-Qadr and Ayat al-Kursi, seven times, thereafter, repeat the following lines seven times:

«لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَسُبْحَانَ اللَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»

*“La Ilaha Illallah, wallaho Akbar, wa Sub’hanallahi, wa la Haula wa la Quwwata illa billahi” (There is not God but Allah, Allah is great, Allah is glorious, there is no movement and power but due to Allah).*

Also say seven times:

«اللَّهُ اللَّهُ رَبِّي، لَا أُشْرِكُ بِهِ شَيْئاً»

(Allah, Allah, is my Lord, I do not associate anything with him as partner).

Then pray to Allah for your wishes. <sup>1</sup>

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<sup>1</sup> Iqbal ul Aa’mal: 181

[16]  
**PRAYER ON THE EVE OF 15<sup>TH</sup>  
SHABAN**

Abu Yayha San'aani and thirty other authentic men have narrated from Imam Baqir (A.S.) and Imam Sadiq (A.S.) that both these noble men said:

Whenever the eve of 15<sup>th</sup> Sha'ban arrives, offer four units of prayer, in ever unit recite chapter al-Hamd once and chapter al-Tawheed 100times. Upon the completion of your prayer, recite the following supplication:

اللَّهُمَّ إِنِّي فقير و من عذابك خائف مستجير. اللَّهُمَّ لا تبدل اسمي، و لا تغير جسمي، و لا تجهد بلاني، و لا تشمت بي أعدائي، أعوذ بعفوك من عقابك، و أعوذ برحمتك من عذابك، و أعوذ برضاك من سخطك، و أعوذ بك منك، جلّ ثناؤك، أنت كما أثبتت على نفسك و فوق ما يقول القائلون.

*O' Allah, I am destitute, frightened from your punishment I seek refuge in You, O' Allah, do not change my name with another name, and do not alter my body, and do not increase my hardships, do not let my enemies disgrace me, I seek refuge in Your forgiveness from Your punishment, and I seek refuge in Your mercy from Your torment, and I seek refuge in Your satisfaction from Your wrath, and I seek refuge in You from You, Your praise is exalted, You are what You have*

*Praised Yourself to be and mightier than what the discourses say about You<sup>1</sup>.*

[17]

## **ANOTHER PRAYER ON THE EVE OF 15<sup>TH</sup> SHABAN**

Abu Yahya narrates from Imam Sadiq (A.S.) that Imam Baqir (A.S.) was questioned about the attributes of the eve of 15<sup>th</sup> Shaban, his holiness replied:

After the nights of Qadr, the eve of 15<sup>th</sup> Shaban is the most virtuous of all nights. In this night, the Almighty Allah showers His grace and mercy upon His slaves and forgives for His honor. One should make effort to seek the nearness of Allah in this night because it is a night in which the Almighty has made obligatory upon Himself and has promised that He will not reject the request of any requestor except those requests that are for a sinful or forbidden act. It is a night which has been made specific by the Almighty Allah for us, the Holy Progeny, like He has made the nights of Qadr specific for His Prophets (A.S.).

Therefore, strive to supplicate and praise Allah (S.W.T.) because whoever exalts Him hundred times on this eve, i.e. says *سُبْحَانَ اللَّهِ* "Subhanallah", and praises Him hundred times

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<sup>1</sup> Misbahul Mutahajjid, p. 830

saying **اَلْحَمْدُ لِلّٰهِ** “Alhumdulillah”, and remember the loftiness of Allah by saying **اَللّٰهُ اَكْبَرُ** “Allah o Akbar” hundred times, Allah forgives all His past sins and blesses His slaves from His mercy and grace by fulfilling all His desires of this world and the Hereafter, which he wishes for and the ones which he is in need of but doesn’t wish for them.

Abu Yahya says: I asked his holiness: “What is the best supplication for this eve?” His Holiness said:

Offer two units of prayer after offering the Isha prayer. In the first Rak’ah, after reciting Suratul Hamd, recite Suratul Jah’d, which is **قُلْ يَا أَيُّهَا الْكَافِرُونَ** “Qul Ya Ayyuhal Kafiroun”, and in the second Rak’ah, recite chapter Tawheed after Suratul Hamd. After giving Salaam of the prayer, recite **اَلْحَمْدُ لِلّٰهِ** “Subhanallah” thirty three times, **اَلْحَمْدُ لِلّٰهِ** “Alhumdulillah” thirty three times, and **اَللّٰهُ اَكْبَرُ** “Allah o Akbar” thirty four times. Then read this supplication:

يا من إليه ملجأ العباد في المهمّات، و إليه يفزع الخلق في الملمات، يا عالم  
 الجهر و الخفيات، و يا من لا تخفى عليه خواطر الأوهام و تصرف  
 الخطرات، يا ربّ الخلائق و البريات، يا من بيده ملكوت الأرضين و  
 السماوات، أنت الله لا إله إلا أنت، أمّت إليك بلا إله إلا أنت، فبلا إله إلا  
 أنت، اجعلني في هذه الليلة ممّن نظرت إليه فرحمته، و سمعت دعاءه  
 فأجبتّه، و علمت استنقالته فأقلته، و تجاوزت عن سالف خطيئته، و عظيم  
 جريرتّه، فقد استجرت بك من ذنوبي، و لجأت إليك في ستر عيوبي. **اَللّٰهُمَّ**  
**فجد عليّ بكرمك و فضلك، و احطط خطاياي بحلمك و عفوك، و تغمّدني**  
**في هذه الليلة بسابغ كرامتك، و اجعلني فيها من أوليائك الذين اجتبتهم**  
**لطاعتك، و اخترتهم لعبادتك، و جعلتهم خالصتك و صفوتك. اَللّٰهُمَّ اجعلني**  
**ممّن سعد جدّه، و توفّر من الخيرات حظّه، و اجعلني ممّن سلم فنعم و فاز**

فغنم، و اكفني شرّ ما أسلفت، و اعصمني من الإزدياد في معصيتك، و حبّب إليّ طاعتك و ما يقرّبني منك و يزلّفني عندك. سيّدي إليك يلجأ الهارب، و منك يلتمس الطالب، و على كرمك يعوّل المستقيل التائب، أدّبت بالتكّرّم و أنت أكرم الأكرمين، و أمرت بالعفو عبادك و أنت الغفور الرحيم. أللّهمّ فلا تحرمني ما رجوت من كرمك، و لا تؤيسني من سابغ نعمك، و لا تخيّبني من جزيل قسمك في هذه اللّيلة لأهل طاعتك، و اجعلني في جنة من شرار برّيتك. ربّ، إن لم أكن من أهل ذلك فأنت أهل الكرم و العفو و المغفرة، و جد عليّ بما أنت أهله لا بما أستحقّه فقد حسن ظنيّ بك، و تحقّق رجائي لك، و علقت نفسي بكرمك، فأنت أرحم الرّاحمين و أكرم الأكرمين. أللّهمّ و اخصمني من كرمك بجزيل قسمك، و أعوذ بعفوك من عقوبتك، و اغفر لي الذّنّب الذي يحبس عليّ الخلق، و يضيّق عليّ الرّزق حتّى أقوم بصالح رضائك، و أنعم بجزيل عطائك، و أسعد بسابغ نعمائك، فقد لذت بحرمك، و تعرّضت لكرمك، و استعدت بعفوك من عقوبتك، و بحلمك من غضبك، فجد بما سألتك، و أنل ما التمسيت منك، أسألك لا بشيء هو أعظم منك.

*‘O’ He in whom is the refuge of all the slaves in hardships and sorrows, and all the creations seek shelter from Him in sufferings and miseries, O’ knower of the hidden and the apparent, O’ He from whom the thoughts and mental ideas are not hidden, O’ sustainer of all the creations and beings, O’ He in whose hands lies the power of the earths and the heavens, You are Allah, there is no God but You, I seek you by means of ‘La ilaha ilallah’, therefore for the sake of my belief that there is no God but You, regard me tonight among those towards whom You have looked with the eyes of mercy, and heard their supplications then accepted it, and known their former request then have surpassed it, and have forgiven their past mistakes and great wrongdoings, thus I seek refuge in You from my sins, and have taken shelter in You for concealing my flaws. O’ Allah, bless me with*

*Your grace and Mercy, and neglect my mistakes with Your forbearance and pardon, and be extremely kind towards me in this night with Your dignities, and regard me in this night among Your friends whom You have chosen for Your obedience, and have selected them for Your prayers, and regarded them Your devotees and selected ones. O' Allah, regard me among those who attained success with their efforts, and utilized the complete share of good, and regard me among those who became safe then benefitted, and became victorious then attained good fortune, and suffice me from the evil of my past sins, and secure me from disobeying You in future, and make me love your obedience and that which nears me to You and makes me prestigious near You. O' my Master, the fleers seek refuge in You, the requestors plead before You, and on your Mercy rely those who demand forgiveness and seek pardon, You have mannered Your slaves with Your dignity while You are the most dignified one, and have commanded them to forgive while You are forgiving and merciful. O' Allah, do not deprive me of that which I hope from Your mercy, and do not disappoint me from your excessive bounties, do not deprive me from the great shares of your obedient ones in this night, and protect me from you're the wrongdoers amongst Your creations. O' sustainer, I may not not deserve what I demand but You are merciful, forgiver and pardoner. Grant me with that which You are habited to and not with what I deserve because I remained optimistic about You, and my hope is established from You, my life is attached to Your mercy, because I believe that You are the Most Merciful and the*



*Most Generous. O' Allah, regard me exclusively for the best shares of Your benefits with Your generosity, and I seek refuge in Your forgiveness from Your punishment, and forgive me of those sins which will imprison my nature upon me and narrow my sustenance for me, so that I seek Your best satisfaction and benefit from Your enormous gifts, and attain good fortune with Your endless bounties, because I seek shelter in Your shrine, and present myself before Your generosity, and seek refuge in Your forgiveness from Your punishment and in Your forbearance from Your wrath; thus grant me all that I demand, and bless me with what I have requested, I do not ask You for anything that is mightier than You."*

Then prostrate and say يَا رَبِّ 'Ya Rabbo' twenty times, يَا إِلَهَ اللَّهِ 'Ya Allaho' seven times, لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ 'La Hawla wa la Quwwata illa billah' seven times, مَا شَاءَ اللَّهُ 'Ma shaa Allah' ten times and لَا قُوَّةَ إِلَّا بِاللَّهِ 'La Quwwata illa billah' ten times. Then recite Salawaat on Mohammad (P.B.U.H.) and his Holy Progeny (A.S.) and demand your wishes from Allah (S.W.T.).

By Allah, if Your demands from Allah are as large in quantity as the raindrops, He will fulfill all your wishes with His greatness and generosity.<sup>1</sup>

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<sup>1</sup> Misbahul Mutahajjid, p. 831

The author says: Four units of prayers have arrived in the narrations to be recited on the Zuhr of Aashura, after which, a supplication is recited which will be mentioned afterwards along with the supplications of every month in the section of monthly supplications. Moreover, in the 11<sup>th</sup> section, we will narrate a prayer from Mohammad bin Othman (A.S.) for the extensiveness of sustenance.

**CHAPTER TWO  
ON QUNUT  
SUPPLICATION.**

**[1]**  
**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*:

اللَّهُمَّ إِلَيْكَ شَخِصْتُ الْأَبْصَارَ، وَنَقَلْتُ الْأَقْدَامَ، وَرَفَعْتُ الْأَيْدِي، وَمَدَدْتُ  
الْأَعْنَاقَ، وَ أَنْتَ دَعَيْتَ بِالْأَلْسِنِ، وَ إِلَيْكَ سَرَّهْمُ وَ نَجَوَاهُمْ فِي الْأَعْمَالِ، رَبَّنَا  
افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ وَ أَنْتَ خَيْرَ الْفَاتِحِينَ. اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ غَيْبَةَ  
نَبِيِّنَا وَ قَلَّةَ عِدَدِنَا، وَ كَثْرَةَ عَدُوِّنَا، وَ تَظَاهِرَ الْأَعْدَاءِ عَلَيْنَا، وَ وَقُوعَ الْفِتَنِ بِنَا،  
فَفَرِّجْ ذَلِكَ اللَّهُمَّ بِعَدْلِ تَظَهْرِهِ، وَ إِمَامِ حَقِّ تَعَرَّفِهِ، إِلَهَ الْحَقِّ أَمِينِ رَبِّ  
الْعَالَمِينَ.

*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!*

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).<sup>1</sup>

[2]

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<sup>1</sup> - Al-Bihar 85: 207.

## THE QUNUT OF IMAM SAJJAD (A.S.) FOR THE ERADICATION OF OPPRESSION AND TYRANNY FROM THE WORLD

This Qunoot has been narrated by the third representative of Imam e Asr (A.T.F.S.), Husain bin Rauh Naubakhti (may Allah have mercy on him), from his second representative, Mohammad bin Othman (may Allah have mercy on him)

اللَّهُمَّ إِنَّ جَبَلَةَ الْبَشَرِيَّةِ، وَ طَبَاعَ الْإِنْسَانِيَّةِ، وَ مَا جَرَتْ عَلَيْهِ تَرْكِيبَاتِ  
النَّفْسِيَّةِ، وَ انْعَقَدَتْ بِهِ عُقُودَ النَّشْئِيَّةِ [النَّسَبِيَّةِ، خ]، تَعَجَزَ عَنْ حَمْلِ وَارِدَاتِ  
الْأَفْضِيَّةِ إِلَّا مَا وَقَفْتَ لَهُ أَهْلَ الْإِصْطِفَاءِ، وَ أَعْنَتَ عَلَيْهِ ذَوِي الْإِجْتِبَاءِ. اللَّهُمَّ  
وَ إِنَّ الْقُلُوبَ فِي قَبْضَتِكَ، وَ الْمَشِيَّةَ لَكَ فِي مَلِكَتِكَ، وَ قَدْ تَعَلَّمَ أَيُّ رَبِّ مَا  
الرَّغْبَةُ إِلَيْكَ فِي كَشْفِهِ وَاقِعَةَ لِأَوْقَاتِهَا بِقَدْرَتِكَ، وَاقِفَةَ بَحْدِكَ مِنْ إِرَادَتِكَ، وَ  
إِنِّي لِأَعْلَمُ أَنَّ لَكَ دَارَ جَزَاءٍ مِنَ الْخَيْرِ وَ الشَّرِّ مَثُوبَةٌ وَ عَقُوبَةٌ، وَ أَنَّ لَكَ يَوْمًا  
تَأْخُذُ فِيهِ بِالْحَقِّ، وَ أَنَّ أُنَاتَكَ أَشْبَهَ الْأَشْيَاءَ بِكَرْمِكَ، وَ أَلْيَقَهَا بِمَا وَصَفْتَ بِهِ  
نَفْسَكَ فِي عَطْفِكَ وَ تِرَاءُفِكَ، وَ أَنْتَ بِالْمُرْصَادِ لِكُلِّ ظَالِمٍ فِي وَخِيمِ عِقْبَاهِ وَ  
سُوءِ مَثْوَاهِ. اللَّهُمَّ وَ إِنَّكَ قَدْ أَوْسَعْتَ خَلْقَكَ رَحْمَةً وَ حِلْمًا، وَ قَدْ بَدَّلْتَ  
أَحْكَامَكَ، وَ غَيَّرْتَ سَنَنَ نَبِيِّكَ، وَ تَمَرَّدَ الظَّالِمُونَ عَلَى خُلَاصَانِكَ، وَ اسْتَبَاحُوا  
حَرِيمَكَ، وَ رَكِبُوا مَرَاقِبَ الْإِسْتِمْرَارِ عَلَى الْجُرْأَةِ عَلَيْكَ. اللَّهُمَّ فَبَادِرْهُمْ  
بِقَوَاصِفِ سَخَطِكَ، وَ عَوَاصِفِ تَنْكِيلَاتِكَ، وَ اجْتِنَاثِ غَضَبِكَ، وَ طَهِّرِ الْبِلَادَ  
مِنْهُمْ، وَ اعْفَ عَنْهَا آثَارَهُمْ، وَ احْطُطْ مِنْ قَاعَاتِهَا وَ مِظَانِهَا مَنَارَهُمْ، وَ  
اصْطَلِمِهِمْ بِبُورَاكِ حَتَّى لَا يَبْقَى مِنْهُمْ دَعَامَةٌ لِنَاجِمٍ، وَ لَا عِلْمًا لِأَمٍّ، وَ لَا  
مِنَاصًا لِقَاصِدٍ، وَ لَا رَائِدًا لِمُرْتَادٍ. اللَّهُمَّ امْحُ آثَارَهُمْ، وَ اطْمَسْ عَلَى أُمُوهَا  
دِيَارَهُمْ، وَ امْحَقْ أَعْقَابَهُمْ، وَ افككْ أَصْلَابَهُمْ، وَ عَجَلْ إِلَى عَذَابِكَ السَّرْمَدِ  
انْقِلَابَهُمْ، وَ أقمْ لِلْحَقِّ مَنَاصِبَهُ، وَ اقدحْ لِلرَّشَادِ زِنَادَهُ، وَ أَثِرْ لِلنَّارِ مَثِيرَهُ، وَ  
أَيِّدْ بِالْعَوْنِ مَرْتَادَهُ، وَ وَقِّرْ مِنَ النَّصْرِ زَادَهُ، حَتَّى يَعُودَ الْحَقُّ بِجِدَّتِهِ، وَ تَنْبِيرِ  
مَعَالِمِ مَقَاصِدِهِ، وَ يَسْلُكُهُ أَهْلُهُ بِالْأَمْنَةِ حَقَّ سُلُوكِهِ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

*“O’ Allah, indeed the human nature and mankind’s character, and those self-compositions which have impacted on him, and those hereditary effects with which are attached to the genesis of creation, are incapable of bearing the orders of destiny, except for the cases when You have helped the chosen ones to succeed and have aided the elite ones. O’ Allah, I am fully aware that the hearts are in Your control, and You are the decider in your realm, You know, O’ Allah, that all that I await for its riddance will occur only at the time fixed by You and by Your power, and it will be settled at that very place where you wish and will, and Indeed I am fully aware that You hold an abode to reward the good deeds and punish the wrong ones, and You will establish a day on which you will reward rightly, and that Your respite is most similar to Your grace and most appropriate to those attributes that You have defined for Yourself which is Your love and mercy, and You lie in ambush for every transgressor so that You show him the most dreadful fate and the worst abode. O’ Allah, indeed You have enveloped Your creation with Your mercy and forbearance, though Your commands have altered, and the traditions of Your Prophet has changed, and the transgressors have ignored Your recommendations regarding Your chosen ones, and have disrespected Your sanctity, and have continuously been impudent and audacious against You. O’ Allah, capture them to the earliest by the uproar of Your wrath and the thunders of Your retribution and unbearable punishments and with Your uprooting anger, and purify the lands from them and eradicate their impressions from these lands, and*

*demolish their minarets from the plains and paths, and destroy them by uprooting them such that there shall remain no sign of them for the hunters and no flags of them for the seekers, and no escape for the intenders, and no guides or leaders for those who trace them. O' Allah, eradicate their signs and destroy their riches and properties into nothingness, wipe out their descendants, weaken their men, hasten in their return towards an eternal punishment. Establish the grades of truth and light the torches of guidance and perfection, and resurrect the avenger to avenge the bloodshed, aid the seekers of aid, make continuous success as their provision, for the truth to gloom and freshen again, and the signs and lamps of their motives lit up, and the seekers of truth walk through the true path with ease and peace; indeed You have power over all things".<sup>1</sup>*

[3]

### THE QUNUT OF IMAM BAQIR (A.S.)

This Qunut has been mentioned by Syed bin Ta'ooos in his book 'Muhaj ud Da'waat' and by Kaf'ami in 'Al Balad ul Amin', both narrating from Imam Baqir (A.S.):

يا من يعلم هو اجس السرائر، و مكامن الضمائر، و حقائق الخواطر، يا من هو لكل غيب حاضر، و لكل منسي ذاك، و على كل شيء قادر، و إلى الكل ناظر، بعد المهل، و قرب الأجل، و ضعف العمل، و أراب الأمل، و ان المنتقل. و أنت يا الله الآخر كما أنت الأوّل، مبيد ما أنشأت، و مصيرهم

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<sup>1</sup> Muhaj ud Da'waat: p. 69; Al Balad ul Amin, p. 65 (with slight difference).



إلى البلى، و مقلد هم أعمالهم، و محمّلها ظهورهم إلى وقت نشورهم من بعثة قبورهم عند نفخة الصّور، و انشفاق السّماء بالنّور، و الخروج بالمتشر إلى ساحة المحشر، لا ترتدّ إليهم أبصارهم و أفئدتهم هواء. متراطمين في غمّة ممّا أسلفوا، و مطالبين بما احتقبوا، و محاسبين هناك على ما ارتكبوا، الصّحائف في الأعناق منشورة، و الأوزار على الطّهور مأزورة، لا انفكّك و لا مناص و لا محيص عن القصاص قد أفحمتهم الحجّة، و حلّوا في حيرة المحجّة و همس الضّجّة، معدول بهم عن المحجّة إلّا من سبقت له من الله الحسنى، فنجّا من هول المشهد و عظيم المورد، و لم يكن ممّن في الدّنيا تمرّد، و لا على أولياء الله تعنّد، و لهم استبعد، و عنهم بحقّهم تفرّد. اللَّهُمَّ فَإِنَّ الْقُلُوبَ قَدْ بَلَغَتْ الْحَنَاجِرَ، و النّفوس قد علت التّراقي، و الأعمار قد نفذت بالإنّظار، لا عن نقض استبصار، و لا عن اتّهام مقدار، و لكن لما تعاني من ركوب معاصيك، و الخلاف عليك في أوامرك و نواهيك، و التّلعب بأوليائك و مظاهرة أعدائك. اللَّهُمَّ فَقَرِّبْ مَا قَدْ قَرَّبَ، و أورد ما قد دنى، و حقّق ظنون الموقنين، و بلّغ المؤمنين تأميلهم، من إقامة حقّك، و نصر دينك، و إظهار حجّتك، و الإنّقام من أعدائك.

*“O’ He who is aware of the hidden ideas and that which is concealed in the inner self and the truth of one’s mental thoughts; O’ He who is present before all that is unseen and the reminder of all that is forgotten, and is Able to do all things, and who guards and eyes everything; the time for performing good deeds has passed away, and death is nearing, and actions are weakening, hopes have reached the point of hopelessness, and the time to shift towards the Hereafter has arrived. And You O’ Allah are the beginning just like You are the end, You will Yourself destroy all that You have created, and will stretch them towards deterioration and decaying, and will tie their deeds and character like a collar around their necks, and will lade their backs till the day when they will resurrect and scatter from their graves upon the blowing of the trumpet (by Israfeel), the*

*day when the heaven will split asunder due to light, and after the announcement of their gathering they will arrive in the judgment ground, their gaze will not look return to them, and their hearts will be as air. They will drown in the state of an unending grief due to their indecent deeds past, and they will be interrogated due to their past corruptions, and will be held accountable for the sins they committed, their deed-reports will hang around their necks, heavy burden will be laden on their backs, there will be no separation, no escape, and no evasion from retaliation. The apparent proof and reason has dumbstruck them and the criers have become astonished before the Divine evidences. They will be deviated from the path except for those who were subject to Allah's grace and mercy even in their past; such a person got delivered from the fright and terror of such a position which is immensely great and magnanimous, he was not amongst those in the world who went astray or envied the friends of Allah and distanced himself from them, and regarded their rights to be of his own. O' Allah, indeed the hearts have reached the throats, certainly the souls have come up till the necks, and lives are nearing their end in anticipation; this is not the result of a violation of perception, nor is it because of a conflict with destiny, but it is the outcome of my abundant wrongdoings, and my opposition to Your commands and Your preventions, and my mischief with Your friends and support extended to Your enemies. O' Allah, bring nearer that which has already neared (the Faraj and relief), and send forth that has come close, make that happen which was believed by the holders of*

*certainty, help the faithful attain the fruit of their hope, which is the establishment of truth, Your support for the religion, the appearance of Your proof and the revenge from Your enemies.<sup>1</sup>*

[4]

### THE QUNUT OF IMAM REDA (A.S.)

This Qunut and three Qunuts in succession are all narrated by these two honourable men from Imam Reza (A.S.):

الفرع الفرع إليك يا ذا المحاضرة، والرغبة الرغبة إليك يا من به  
المفاخرة، وأنت اللهم مشاهد هو اجس النفوس، و مرادحركات القلوب،  
و مطالع مسرات السرائر من غير تكلف و لا تعسف، و قد ترى اللهم ما  
ليس عنك بمنطوى، و لكنّ حلمك آمن أهله عليه جرئة و تمرّدا و عتوا و  
عنادا، و ما يعاينه أولياؤك من تعفية اثار الحقّ، و دروس معالمه، و تزيّد  
الفواحش، و استمرار أهلها عليها، و ظهور الباطل و عموم التغاشم، و  
التراضي بذلك في المعاملات و المتصرفات مذ جرت به العادات، و صار  
كالمفروضات و المسنونات. اللهم فبادرنا منك بالعون الذي من أعنته به  
فاز، و من أيدته لم يخف لمز لّمّاز، و خذ الظالم أخذا عنيقا، و لا تكن له  
راحما و لا به رؤوفا. اللهم اللهم بادرهم. اللهم عاجلهم. اللهم لا  
تمهلهم. اللهم غادرهم بكرة و هجيرة و سحرة و بياتا و هم نائمون، و  
ضحى و هم يلعبون، و مكرا و هم يمكرون، و فجأة و هم امنون.  
اللهم بّددهم، و بّد أعوانهم، و افلأ أعضادهم، و اهزم جنودهم، و افلأ  
حدّهم، و اجتنت سنابهم، و أضعف عزائمهم. اللهم امنحنا أكتافهم، و ملّكنا  
أكتافهم، و بّدلهم بالنعم النّعم، و بّدلنا من محاذرتهم و بغيتهم السّلامة، و  
اغنمانهم أكمل المغنم. اللهم لا تردّ عنهم بأسك الذي إذا حلّ بقوم فسأء  
صباح المنذرين.

*“Refuge, Refuge; towards You O’ He before whom all  
are present; eagerness, eagerness, for the Lord who alone  
deserves all pride, and You O’ Allah are witness to all*

<sup>1</sup> Muhaj ud Da’wat: p. 72; Al Balad ul Amin: p. 651

*the mental occurring of souls, and are watchful of the cardiac movements of human beings, and are aware of the hidden matters without any difficulty and hardship, and You O' Allah certainly sight all that has not deviated from You, but Your forbearance and endurance has secured those men who committed such wrongdoings, which resulted in further daring, mischief, obstinacy and enmity, and You certainly see the hardships faced by Your friends due to the destruction of the impressions of truth and the vanishing of its signs, and the increase in obscenity and indecency, and the ongoing corruptions by the wrongdoers, and the manifestation of evil and dishonesty, and the domination of oppression and cruelty, and the satisfaction of both sides upon the transactional transgression and tyranny and habitual acts which have become similar to the obligations and recommendations. O' Allah, help me soon with the assistance which ensures the salvation of the assisted, and whoever attains success with Your help does not fear the blame of any blamer, entangle the transgressors severely, and do not have any mercy on them. O' Allah, O' Allah, O' Allah, show haste. O' Allah, show haste (in their case). O' Allah, do not give them respite. O' Allah, capture them at dawn, in the middle of the day, and at night while they are sleeping, and in the daytime while they are engaged and busy, and deceive them, and scheme against them while they scheme, and capture them immediately while they find themselves relieved, O' Allah, scatter them and those who aid them, and defeat their partners and elude their warriors, and make their sharp swords blunt, destroy*

*their chiefs, and weaken their strong determinations. O' Allah, be gracious upon us and enslave them for us, and bring their lands under our possession, and turn their fortunes into misfortunes, and replace our fear and their oppression with peace and safety for us, and gives us the most complete spoils of war from them. O' Allah, do not withdraw Your torment and punishment from them, the punishment which brings disgrace and adversity to the punished.*<sup>1</sup>

[5]

### THE QUNUT OF IMAM JAWAD (A.S.)

اللَّهُمَّ مَنْأَحْك مَتَابَعَةَ، و أَيَادِيكَ مَتَوَالِيَةَ، و نَعْمَكَ سَابِغَةَ، و  
شَكَرْنَا قَصِيرًا، و حَمَدْنَا يَسِيرًا، و أَنْتَ بِالتَّعَطُّفِ عَلَيَّ مِنْ اعْتِرَافِ  
جَدِيرٍ. اللَّهُمَّ و قَدْ غَصَّ أَهْلَ الْحَقِّ بِالرِّيقِ، و ارْتَبَكَ أَهْلَ الصَّدَقِ  
فِي الْمَضِيقِ، و أَنْتَ اللَّهُمَّ بَعْبَادِكَ و ذَوِي الرَّغْبَةِ إِلَيْكَ شَفِيقًا، و  
بِإِجَابَةِ دَعَائِهِمْ و تَعْجِيلِ الْفَرَجِ عَنْهُمْ حَقِيقًا. اللَّهُمَّ فَصَلِّ  
عَلَى مُحَمَّدٍ و آلِ مُحَمَّدٍ، و بَادِرْنَا مِنْكَ بِالْعَوْنِ الَّذِي لَا خَذْلَانَ  
بَعْدَهُ، و النَّصْرَ الَّذِي لَا بَاطِلَ يَتَكَادَهُ، و أُنِّحْ لَنَا مِنْ لَدُنْكَ مَتَاحًا  
فِيآحَا يَأْمَنُ فِيهِ وَلِيِّكَ، و يَخِيبُ فِيهِ عَدُوَّكَ، و يَقَامُ فِيهِ مَعَالِمُكَ،  
و يَظْهَرُ فِيهِ أَوْامِرُكَ، و تَنْكَفُ فِيهِ عَوَادِي عِدَاتِكَ. اللَّهُمَّ بَادِرْنَا  
مِنْكَ بِدَارِ الرَّحْمَةِ، و بَادِرْ أَعْدَانَكَ مِنْ بَأْسِكَ بِدَارِ النِّقْمَةِ. اللَّهُمَّ  
أَعْنَا و أَغْنِنَا، و اَرْفَعْ نَقْمَتَكَ عَنَّا، و أَحْلُهَا بِالْقَوْمِ الظَّالِمِينَ.

*"O' Allah, Your special grace is continuous, Your good reaches one after the other, Your bounties are enveloping and plenty, while our gratitude is short and worthless,*

<sup>1</sup> Muhaj ud Da'wat: p. 79; Al Balad ul Amin: p. 654

*our praise for You is extremely valueless, and it is appropriate for You to have mercy on someone who confesses his sins, O' Allah, indeed the followers of truth cannot swallow their saliva down their neck (due to immense sorrow), and the truthful are captured in narrowness and restriction, and O' Allah, You are gracious and kind towards Your slaves and devotees, and are worthy of fulfilling their request and hastening in their relief. O' Allah, send peace upon Mohammad and his holy progeny (peace be upon them), and assist us immediately with Your help such that it is not followed by any humiliation and disgrace, and make us victorious such that no bad can make us suffer, and send such relief from Your lofty position that Your friend and devotee shall live in peace, but Your enemies shall be defeated, Your signs and impressions shall be established, Your commands shall become apparent, and those benefits that You had promised shall be availed. O' Allah, show haste in showering mercy upon us, and immediately avenge and punish Your enemies with Your rage and wrath. O' Allah, help us and hear our cries, and lift Your punishment and wrath from Us, and send them upon the transgressors".<sup>1</sup>*

**[6]**  
**ANOTHER SUPPLICATION OF IMAM  
JAWAD (A.S.) IN QUNUT**

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<sup>1</sup> Muhaj ud Da'wat: p. 80; Al Balad ul Amin: p. 656

اللَّهُمَّ أَنْتَ الْأَوَّلُ بِلَا أَوْلِيَّةٍ مَعْدُودَةٍ، وَ الْآخِرُ بِلَا آخِرِيَّةٍ مَحْدُودَةٍ، أَنْشَأْتَنَا لَا لَعْلَةَ اقْتِسَارًا، وَ اخْتَرَعْتَنَا لَا لِحَاجَةَ اقْتِدَارًا، وَ ابْتَدَعْتَنَا بِحِكْمَتِكَ اخْتِيَارًا، وَ بَلَوْتَنَا بِأَمْرِكَ وَ نَهَيْكَ اخْتِبَارًا، وَ أَيْدَتْنَا بِالْأَلَاتِ، وَ مَنْحَتْنَا بِالْأَدْوَاتِ، وَ كَلَّفْتَنَا الطَّاقَةَ، وَ جَشَمْتَنَا الطَّاعَةَ، فَأَمَرْتَ تَخْيِيرًا، وَ نَهَيْتَ تَحْذِيرًا، وَ حَوَّلْتَ كَثِيرًا، وَ سَأَلْتَ يَسِيرًا، فَعَصِي أَمْرَكَ فَحَلَمْتَ، وَ جَهَلْ قَدْرَكَ فَتَكْرَمْتَ. فَأَنْتَ رَبُّ الْعِزَّةِ وَ الْبِهَاءِ، وَ الْعِظْمَةِ وَ الْكِبْرِيَاءِ، وَ الْإِحْسَانِ وَ النِّعْمَاءِ، وَ الْمَنْ وَ الْإِلَاءِ، وَ الْمَنْحِ وَ الْعَطَاءِ، وَ الْإِنْجَازِ وَ الْوَفَاءِ، وَ لَا تَحِيطُ الْقُلُوبُ لَكَ بِكُنْهِ، وَ لَا تَدْرِكُ الْأَوْهَامُ لَكَ صِفَةَ، وَ لَا يَشْبَهُكَ شَيْءٌ مِنْ خَلْقِكَ، وَ لَا يَمْتَثِلُ بِكَ شَيْءٌ مِنْ صَنَعَتِكَ، تَبَارَكْتَ أَنْ تَحْسَنَ أَوْ تَمَسَّ أَوْ تَدْرِكَ الْحَوَاسِ الْخَمْسَ، وَ أَتَى يَدْرِكَ مَخْلُوقَ خَالِقِهِ، وَ تَعَالَيْتَ يَا إِلَهِي عَمَّا يَقُولُ الظَّالِمُونَ عُلُوقًا كَبِيرًا. اللَّهُمَّ أَدِلْ لِأَوْلِيَانِكَ مِنْ أَعْدَانِكَ الظَّالِمِينَ الْبَاغِينَ النَّاكِثِينَ الْفَاسِقِينَ الْمَارِقِينَ، الَّذِينَ أَضَلُّوا عِبَادَكَ، وَ حَرَّفُوا كِتَابَكَ، وَ بَدَّلُوا أَحْكَامَكَ، وَ جَدَّوْا حَقَّكَ، وَ جَلَسُوا مَجَالِسَ أَوْلِيَانِكَ، جَرَاةً مِنْهُمْ عَلَيْكَ، وَ ظَلَمُوا مِنْهُمْ لِأَهْلِ بَيْتِ نَبِيِّكَ، عَلَيْهِمْ سَلَامُكَ وَ صَلَوَاتُكَ وَ رَحْمَتُكَ وَ بَرَكَاتُكَ، فَضَلُّوا وَ أَضَلُّوا خَلْقَكَ، وَ هَتَكُوا حِجَابَ سِتْرِكَ عَنْ عِبَادِكَ. وَ اتَّخَذُوا اللَّهُمَّ مَالِكًا دَوْلًا، وَ عِبَادَكَ خَوْلًا، وَ تَرَكَوا اللَّهُمَّ عَالَمَ أَرْضِكَ فِي بَكْمَاءٍ عَمِيَاءٍ ظَلَمَاءٍ مَدْلَهْمَةٍ، فَأَعْيَنَهُمْ مَفْتُوحَةً، وَ قُلُوبَهُمْ عَمِيَّةً، وَ لَمْ تَبْقَ لَهُمْ اللَّهُمَّ عَلَيْكَ مِنْ حِجَّةٍ، لَقَدْ حَدَّرْتَ اللَّهُمَّ عَذَابِكَ، وَ بَيَّنَّتِ نَكَالَكَ، وَ وَعَدْتَ الْمُطِيعِينَ إِحْسَانَكَ، وَ قَدَّمْتَ إِلَيْهِمْ بِالنَّذْرِ فَاَمَنْتَ طَائِفَةً. فَأَيْدِ اللَّهُمَّ الَّذِينَ آمَنُوا عَلَى عَدُوِّكَ وَ عَدُوِّ أَوْلِيَانِكَ، فَأَصْبَحُوا ظَاهِرِينَ، وَ إِلَى الْحَقِّ دَاعِينَ، وَ لِلْإِمَامِ الْمُنْتَظَرِ الْقَائِمِ بِالْقِسْطِ تَابِعِينَ، وَ جَدَّدِ اللَّهُمَّ عَلَى أَعْدَانِكَ وَ أَعْدَانِهِمْ نَارَكَ وَ عَذَابَكَ، الَّذِي لَا تَدْفَعُهُ عَنِ الْقَوْمِ الظَّالِمِينَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ قَوِّ ضَعْفَ الْمُخْلِصِينَ لَكَ بِالْمَحَبَّةِ، الْمَشَابِعِينَ لَنَا بِالْمَوَالَاةِ، الْمُتَّبِعِينَ لَنَا بِالتَّصَدِيقِ وَ الْعَمَلِ، الْمَوَازِينَ لَنَا بِالْمَوَاسَاةِ فِينَا، الْمُحِبِّينَ ذَكَرْنَا عِنْدَ اجْتِمَاعِهِمْ، وَ شَدَّدِ اللَّهُمَّ رُكْنَهُمْ، وَ سَدَّدِ اللَّهُمَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَيْتَهُ لَهُمْ، وَ أَتَمَّ عَلَيْهِمْ نِعْمَتَكَ، وَ خَلَّصَهُمْ وَ اسْتَخْلَصَهُمْ، وَ سَدِّ اللَّهُمَّ فِجْرَهُمْ، وَ الْمَمَّ اللَّهُمَّ شَعْتَهُمْ. وَ اغْفِرْ اللَّهُمَّ ذُنُوبَهُمْ وَ خَطَايَاهُمْ، وَ لَا تَزَعْ قُلُوبَهُمْ بَعْدَ إِذْ هَدَيْتَهُمْ، وَ لَا تَخْلُهُمْ أَيُّ رَبِّ بِمَعْصِيَتِهِمْ، وَ احْفَظْ لَهُمْ مَا مَنْحَتَهُمْ بِهِ مِنَ الطُّهَارَةِ بَوْلَايَةٍ أَوْلِيَانِكَ، وَ الْبِرَائَةِ مِنْ أَعْدَانِكَ، إِنَّكَ سَمِيعٌ مُجِيبٌ، وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ.

*“O’ Allah, You are the First but Your precedence is not in quantity, and You are the Last but Your end has*

*not limits, You created us but were not forced or compelled, Your brought us into being with power and ability but were needless, You caused our appearance with Your wisdom and will, and examined us with Your commands and preventions, You provided us means of success and blessed us with different apparatuses, made us obligated according to our ability, and made Your obedience mandatory on us, You commanded us but gave us the free will for obedience, and You warned us and prevented us, gave us enormous bounties but asked for little in return, Your command was disobeyed but You endured, Your position was ignored but You remained beneficent, thus You are the Master and the Holder of dignity and mightiness, greatness and loftiness, graciousness and benevolence, kindness and mercifulness, You faithful to Your promise and loyalty, our hearts cannot access Your reality and origin, ideas and thoughts cannot understand Your attributes, none of Your creations is similar to You, and none of Your inventions can be alike You, You are so great that You cannot be sensed, nor touched, nor contacted by the five senses, and how can a creation attain its creator? O' Allah, You are much mightier and loftier than what the transgressors say. O' Allah, give dominance and victory to Your friends over Your enemies, the oppressors, the transgressors, the oath-breakers, the tyrants and the outlaws, those enemies who misguide Your slaves, distort Your book, alter Your rules, deny Your right, crowd the sittings of Your friends with absolute audaciousness and mischief, and performed this in order to oppress the Holy Progeny of Your Prophet (may Allah*



*send His peace, mercy and blessings upon them). With this act, they proved their misguidance, misguided the people, and tore the veils of Your sanctity from Your slaves. O' Allah, these disgraceful enemies took Your assets as their own possession, and made Your slaves and maids as their own. O' Allah, they ignored the knowers and scholars of Your land in a state of dumbness, deafness, darkness and corruption. In this way, such a situation came into being that their eyes were open and they could gaze but their hearts went blind. O' Allah, there isn't any proof that you haven't made apparent for them, You frightened them of Your punishment and warned them of Your reprimand, and promised the obedient ones Your good, and sent forth Your precursors towards them and warned them of Your punishment. Thus, O' Allah, assist the believers against Your enemies and the enemies of Your noble ones, so that they dominate and overcome them, and be the inviters towards truth, and be the followers of the awaited Imam who will rise and establish truth and justice in the world. O' Allah, keep on freshening the Hellfire and Your punishment, which You shall not distance from the transgressors, upon Your enemies and the enemies of the Holy Progeny (A.S.). O' Allah, send peace upon Mohammad and His Holy Progeny and strengthen the weakness of Your devotees with love, those devotees who follow us with their affection and love, who obey us by approving us both verbally and by their actions, those who assist us by equality and friendship with each other for our sake, and they love to remember us whenever they meet. O' Allah, strengthen*

*their pillars, and O' Allah, fortify the religion You chose for them and complete Your bounties upon them, and purify them, and elevate them. O' Allah, fulfil their needs and give them a nice compensation of their helplessness and difficulties of poverty, and forgive their sins and mistakes, and do not deviate their hearts after guiding them, and O' Master, do not leave them alone due to their wrongdoings, and protect the purity which they achieved as a result of their love for us (the Holy Progeny) and their hostility against our enemies, certainly You are the hearer and answerer. And send mercy upon Mohammad and His purified Holy Progeny (peace be upon them)".<sup>1</sup>*

[7]

## THE QUNUT OF IMAM HADI (A.S.)

اللَّهُمَّ مناهل كراماتك بجزيل عطياتك مترعة، و أبواب مناجاتك لمن أمك  
مشرعة، و عطوف لحظاتك لمن ضرع إليك غير منقطعة، و قد الجم  
الحدار، و اشتد الإضطرار، و عجز عن الإضطبار أهل الإنتظار. و أنت  
اللَّهُمَّ بالمرصد من المكار، و غير مهمل مع الإمهال، و اللآئذ بك امن، و  
الراغب إليك غانم، و القاصد للهِمَّ لبابك سالم. اللَّهُمَّ فعاجل من قد امتزَّ في  
طغيانه، و استمرَّ على جهالته لعقباه في كفرانه، و أطمعه حلمك عنه في  
نيل إرادته، فهو يتسرَّع إلى أوليائك بمكارهه، و يواصلهم بقبائح مرصده،  
و يقصدهم في مظانهم بأديته. اللَّهُمَّ اكشف العذاب عن المؤمنين، و ابعثه  
جهرة على الظالمين. اللَّهُمَّ اكفف العذاب عن المستجبرين، و اصببه على  
المغيرين. اللَّهُمَّ بادر عصابة الحقِّ بالعون، و بادر أعوان الظلم بالقصم.  
اللَّهُمَّ أسعدنا بالشكر، و امنحنا التصر، و أعدنا من سوء البدار و العاقبة و  
الختار.

<sup>1</sup> Muhaj ud Da'waat: p. 80; Al Balad ul Amin: p. 656

*“O’ Allah, Your springs of benevolence and dignity are brimming with Your bounties, and the gates of Your solitary supplications are open for all those who intend You, Your affectionate gazes are continuously aimed upon those who face towards Your courtyard with extreme humility and humbleness while fright and terror has reached its final extent and helplessness has become immense, the anticipators are incapable of further perseverance, and You O’ Allah are in ambush for the schemers, You have not let them loose in spite of Your respite for them, only he who relies upon You relaxes in peace, who desires You is benefitting, who intends Your door, O’ Allah, is secured. O’ Allah, punish them sooner who have oppressed to the final extent, and have continued his infidelity and ingratitude due to his ignorance towards his fate, Your forbearance has resulted in his lust greed for his motives, therefore they have hastened in committing bad deeds against Your friends and devotees, and place their wicked traps on their ways one after the other, and visit their houses and residences with the intention of harming them. O’ Allah, lift Your punishment from the believers, and send it down upon the transgressors. O’ Allah, keep Your torment away from those who seek refuge in You, and descend it upon the alternators. O’ Allah, assist the groups of truth in haste, and destruct the supporters of oppression and tyranny immediately. O’ Allah, make us fortunate with Your gratitude, and make victory our*

*share, and protect us from the hastening evil, and from evil fate and lust".<sup>1</sup>*

## [8] THE SUPPLICATION OF IMAM ASKARI (A.S.) IN QUNUT

Imam Hasan Askari (A.S.) used to recite this supplication in his Qunoot; when the people of Qum complained about Musa bin Baghi to his holiness, he commanded them to recite this supplication in Qunoot:<sup>2</sup>

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<sup>1</sup> Muhaj ud Da'waat: p. 82, Al Balad ul Amin: p. 657

<sup>2</sup> It is written in the book 'Mikyaal ul Makarim' that: this supplication of Qunoot has been narrated from our master, Imam Hasan Askari (A.S.). Sheikh Tusi (R.A.) has mentioned it in his books, 'Al Misbaah' and 'Mukhtasar ul Misbaah', in the chapter 'Supplications of the Qunoot of Witr prayer'. Sayyid ibn e Taoos has mentioned it in his book 'Muhaj ud Da'waat' in the chapter 'supplications of Qunoot from the Imams (A.S.)'. Although, as per narrations it seems that this supplication is not specifically for any particular time, but it is better to recite it on special times and at times of great importance.

As per the narration of Sayyid bin Taoos and others, it appears that this supplication holds special and wholesome effect for the elimination of tyrants, to seek the rights of the oppressed from the oppressors. Therefore, we can understand from these points that one of the benefits of this supplication, if recited for the relief, reappearance and assistance of Imam Mahdi (A.T.F.S.), is that it will help in repelling the evil dominance of a tyrant.

Sayyid bin Taoos (R.A.) says regarding this supplication that: Imam Hasan Askari (A.S.) used to recite this supplication in his Qunoot and recommended its recitation to the people of Qom

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when they complained about Musa bin Baghi to his holiness. (The word of Sayyid bin Taoos ends here).

The author of ‘Manahul Barkaat’ – the book written as an illustration of the book ‘Muhaj ud Dawaat’, narrates from the book ‘Aa’laam ul Waraa fi tas’miyyatil Qura’ (written by Abu Sa’eed Ismael bin Ali Sam’aani Hanafi) that: Musa bin Baghi bin Kulayb bn Shimr bin Marwaan bin Amr bin Ghata, was one of the companions of Mutawakkil e Abbasi (L.A.) and his governor on the city of Qom. This filthy wicked person was the same person who was commanded by Mutawakkil to demolish the Holy Shrine of our master, Imam Husain (A.S.), and to replace it with a farmland. He was a tyrant blood-shedder who ruled the city of Qom and governed the people of this city for more than ten years. The people of Qom were intensely terrorised by him as he was a rigid enemy of the great Infallibles (A.S.) and used to initiate corruption and havoc between them. He threatened them of mass killings and was determined over it. Until the people complained about him to Imam Hasan Askari (A.S.) and his holiness commanded them to offer the ‘Prayer of the oppressed’ and curse upon Musa bin Baghi (their ruler), and to recite this supplication in order to curse him). After the people of Qom performed this act, Allah (S.W.T.) destroyed this tyrant ruler without giving him time to even blink his eyes.

The author of the abovementioned book says: I have narrated the words of the author in my own words, as the book was in Persian, he did not mention the format of the ‘Prayer of the oppressed’, but we will mention its method in the chapter of prayers in the book ‘Makarim ul Akhlaq’. (Mikyaal ul Makarim: 85/2).

The author of ‘Mikyaal ul Makarim’ says in another section of his book that: ‘The prayer for the oppressed’ is to be offered such that one should offer a two Rak’at prayer in which he can recite whichever Surah he wishes, and recite Salawaat on Mohammad and his holy Progeny (peace be upon them) as much as he can, then say:

اَللّٰهُمَّ اِنَّ لَكَ يَوْمًا تَنْتَقِمُ فِيْهِ الْمَظْلُوْمَ مِنَ الظّٰلِمِ، لَكِنَّ هَلْعِي وَجَزَعِي لَا يَبْلُغَانِ بِي الصَّبْرَ عَلٰى  
اَنَابَتِكَ وَحُلْمِكَ، وَقَدْ عَلِمْتُ اَنْ فُلَانًا ظَلَمَنِي، وَاعْتَدَى عَلَيَّ بِقُوَّتِهِ عَلَيَّ ضَعْفِي، فَاَسْأَلُكَ يَا رَبَّ  
العَزَّةِ، وَقَاسِمَ الأَرْزَاقِ، وَقَاصِمَ الجَبَابِرَةِ، وَنَاصِرَ المَظْلُوْمِيْنَ، اَنْ تُرِيَهُ قُدْرَتَكَ، اُفْسَمْتُ  
عَلَيْكَ يَا رَبَّ العَزَّةِ، السَّاعَةَ السَّاعَةَ.

الحمد لله شكرا لنعمائه، و استدعاء لمزيدة، و استخلاصا له و به دون غيره، و عيادا به من كفرانه و الإلحاد في عظمته و كبريائه، حمد من يعلم أنّ ما به من نعمائه فمن عند ربه، و ما مسّه من عقوبته فيسوء جناية يده، و صلّى الله على محمّد عبده و رسوله، و خيرته من خلقه، و ذريعة المؤمنين إلى رحمته، و اله الطّاهرين ولاة أمره. اللَّهُمَّ إِنَّكَ نَدَبْتَ إِلَى فضلك، و أمرت بدعائك، و ضمننت الإجابة لعبادك، و لم تخبّ من فزع إليك برغبته، و قصد إليك بحاجته، و لم ترجع يداللّهمّ إنّ لك يوما تنتقم فيه للمظلوم من الظّالم، لكنّ هلعي و جزعي لا يبلغان بي الصّبر على أُناتك و حلمك، و قد علمت أنّ فلانا ظلّمني، و اعتدى عليّ بقوّته على ضعفي، فأسألك يا ربّ العزّة، و قاسم الأرزاق، و قاصم الجابرة، و ناصر المظلومين، أن تريحه قدرتك، أقسمت عليك يا ربّ العزّة السّاعة السّاعة طالبة صفرا من عطائك، و لا خائبة من نحل هباتك، و أيّ راحل رحل إليك فلم يجدك قريبا، أو وافد وفد عليك فاقتطعته عوانق الرّدّ دونك، بل أيّ محتقر من فضلك لم يمّهه فيض جودك، و أيّ مستتبّ لمزيدك أكدى دون استماحة سجال عطيتك. اللَّهُمّ و قد قصدت إليك برغبتي، و قرعت باب فضلك يد مسألتي، و ناجاك بخشوع الإستكانة قلبي، و وجدتك خير شفيع لي إليك، و قد علمت ما يحدث من طلبتي قبل أن يخطر بفكري، أو يقع في خلدي، فصلّ اللهمّ دعائي إياك بإجابتي، و اشفع مسألتي بنجح طلبتي. اللَّهُمّ و قد شملنا زيغ الفتن، و استولت علينا غشوة الحيرة، و قار عنا الدّلّ و الصّغار، و حكم علينا غير المأمونين في دينك، و ابتزّ امورنا معادن الابن ممّن عطّل حكمك، و سعى في إتلاف عبادك و إفساد بلادك. اللَّهُمّو قد عاد فيننا دولة بعد القسمة، و إمارتنا غلبة بعد المشورة، و عدنا ميراثا بعد الإختيار للامة، فاشتريت الملاهي و المعازف بسهم اليتيم

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*O' Allah, You have a day when You will take revenge from the oppressors for the oppressed, but my impatience and restlessness does not let me endure the respite You have granted the oppressors. O' Allah, You are fully aware that so and so person has transgressed upon me, and has violated my rights using the power and ability he possesses against my feebleness, thus O' Allah the Holder of dignity, O' distributor of sustenance, O' helper and victory-giver of the oppressed, I ask You to exhibit Your power and might before him, O' glorious Allah, I adjure You to perform this act in this moment, in this moment. (Mikyaal ul Makarim: p. 86/2)*

و الأرملة، و حكم في أبشار المؤمنين أهل الذمة، و ولي القيام بامورهم فاسق كل قبيلة، فلا ذاند يذودهم عن هلكة، و لا راع ينظر اليهم بعين الرحمة، و لا ذو شفقة يشعب الكبد الحرى من مسغبة، فهم اولوا ضرع بدار مضبعة، و اسراء مسكنة، و خلفاء كابة و ذلة اللهم و قد استحصد زرع الباطل، و بلغ نهايته، و استحكم عموده، و استجمع طريده، و خذرف وليده، و بسق فرعه، و ضرب بجرانه. اللهم فاتح له من الحق يدا حاصدة تصدع قائمه، و تهشم سوقه، و تجب سنامه، و تجدع مراغمه، ليستخفي الباطل يقبح صورته، و يظهر الحق بحسن حليته. اللهم و لا تدع للجور دعامة إلا قصمتها، و لاجنة إلا هتكنتها، و لا كلمة مجتمعة إلا فرقنتها، و لا سرية ثقل إلا خففتها، و لا قائمة علو إلا حططتها، و لا رافعة علم إلا نكستها، و لا خضراء إلا أبرتها. اللهم فكور شمسه، و حط نوره، و اطمس ذكره، و ارم بالحق رأسه، و فض جيوشه، و اربع قلوب أهله. اللهم و لا تدع منه بقية إلا أفنيت، و لا بنية إلا سويت، و لا حلقة إلا قصمت، و لا سلاحا إلا أكلت، و لا حذا إلا فللت، و لا كراعا إلا اجتحت، و لا حاملة علم إلا نكست. اللهم و أرنا أنصاره عبايد بعد الالفة، و شتى بعد اجتماع الكلمة، و مقنعي الرؤوس بعد الظهور على الأمة، و أسفر لنا عن نهار العدل، و أرناه سرمدا لا ظلمة فيه، و نورا لا شوب معه، و اهطل علينا ناشتته، و أنزل علينا بركته، و أدل له ممن ناواه، و انصره على من عاداه. اللهم و أظهر الحق، و أصبح به في غسق الظلم و بهم الحيرة. اللهم و أحي به القلوب الميتة، و اجمع به الأهواء المتفرقة، و الاراء المختلفة، و أقم به الحدود المعطلة، و الأحكام المهملة، و أشبع به الخماص الساعبة، و أرح به الأبدان اللأغية المتعبة، كما ألهجتنا بذكره، و أخطرت ببالنا دعاءك له، و وفقتنا للدعاء إليه، و حياشة أهل الغفلة عنه، و أسكنت في قلوبنا محبته، و الطمع فيه، و حسن الظن بك، لإقامة مراسمه. اللهم فأت لنا منه على أحسن يقين، يا محقق الظنون الحسنة، و يا مصدق الآمال المبطنة. اللهم و أكذب به المتألمين عليك فيه، و أخلف به ظنون القانتين من رحمتك، و الأيسين منه. اللهم اجعلنا سببا من أسبابه، و علما من أعلامه، و معقلا من معاقله، و نصر و جوهنا بتحليلته، و أكرما بنصرته، و اجعل فينا خيراتظهرنا له به، و لا تشمت بنا حاسدى النعم، و المتربصين بنا حلول الندم، و نزول المثل، فقد ترى يا رب برأنة ساحتنا، و خلو ذرعا من الإضرار لهم على إحنة، و التمني لهم وقوع جائحة، و ما تنازل من تحصينهم بالعافية، و ما أضيوا لنا من انتهاز الفرصة، و طلب الثوب بنا

عند الغفلة. اللَّهُمَّ و قد عرّفنا من أنفسنا، و بصّرنا من عيوبنا خلا لا نخشى أن تقع بنا عن اشتها إجابتك، و أنت المتفضل على غير المستحقين، و المبتدئ بالإحسان غير السائلين، فأت لنا من أمرنا على حسب كرمك و جودك و فضلك و امتنانك، إنك تفعل ما تشاء، و تحكم ما تريد، إنا إليك راغبون، و من جميع ذنوبنا تائبون. اللَّهُمَّ و الداعي إليك، و القائم بالقسط من عبادك، الفقير إلى رحمتك، المحتاج إلى معونتك على طاعتك، إذ ابتدأته بنعمتك، و ألبسته أثواب كرامتك، و ألقيت عليه محبة طاعتك، و ثبتت و طأته في القلوب من محبتك، و وقفته للقيام بما أغمض فيه أهل زمانه من أمرك، و جعلته مفزعا لمظلوم عبادك، و ناصرا لمن لا يجد ناصرا غيرك، و مجددا لما عطل من أحكام كتابك، و مشيدا لما رد من أعلام دينك، و سنن نبيك عليه و اله سلامك و صلواتك و رحمتك و بركاتك. فاجعله اللهم في حصانة من بأس المعتدين، و أشرق به القلوب المختلفة من بغاة الدين، و بلّغ به أفضل ما بلّغت به القائلين بقسطك من أتباع النبيين. اللَّهُمَّ و أدل به من لم تسهم له في الرجوع إلى محبتك، و من نصب له العداوة، و ارم بحجرك الذامغ من أراد التأييب على دينك بإذلاله، و تشتيت أمره، و اغضب لمن لا ترة له و لا طائلة، و عادى الأقربين و الأبعدين فيك منا منك عليه، لا منا منه عليك. اللَّهُمَّ فكما نصب نفسه غرضا فيك للأبعدين، و جاد ببذل مهجته لك في الدب عن حريم المؤمنين، و رد شر بغاة المرتدين المريبين حتى أخفى ما كان جهر به من المعاصي، و أبدا ما كان نبذه العلماء و رأى ظهورهم مما أخذت ميثاقهم على أن يبينوه للناس و لا يكتموه، و دعا إلى إفراذك بالطاعة، و ألا يجعل لك شريكا من خلقك يعلو أمره على أمرك، مع ما يتجرعه فيك من مرارات الغيظ الجارحة بحواس [بمواصي خ] القلوب، و ما يعتوره من الغموم، و يفزع عليه من أحداث الخطوب، و يشرق به من الغصص التي لا تبتلعها الحلوق و لا تحنو عليها الضلوع عند نظره إلى أمر من أمرك، و لا تناله يده بتغييره و رده إلى محبتك. فاشدد اللهم أزره بنصرك، و أطل باعه فيما قصر عنه من إطراد الراتعين في حماك، و زده في قوته بسطة من تأييدك، و لا توحشنا من أنفسه، و لا تخترمه دون أمه من الصلاح الفاشي في أهل ملته، و العدل الظاهر في أمته. اللَّهُمَّ و شرف بما استقبل به من القيام بأمرك لدى موقف الحساب مقامه، و سر نبيك محمدا صلواتك عليه و اله برويته، و من تبعه على دعوته، و أجزل له على ما وأيته قائما به من أمرك ثوابه، و ابن قرب دنوه منك في حياته، و ارحم استكانتنا من بعده، و استخذأنا لمن كنا نقمعه به



إذا فقدتنا وجهه، و بسطت أيدي من كنا نيسط أيدينا عليه لنردّه عن معصيته، و افترقنا بعد الالفة و الإجتماع تحت ظلّ كنفه، و تلهّفنا عند الفوت على ما أقدتتنا عنه من نصرته، و طلبنا من القيام بحقّ ما لا سبيل لنا إلى رجعتّه. و اجعله اللّهمّ في أمن ممّا يشفق عليه منه، و رددعنه من سهام المكائد ما يوجّهه أهل السنن إلىه و إلى شركائه في أمره، و معاونيه على طاعة ربّه، الذين جعلتهم سلاحه و حصنه و مفزعه و انسه، الذين سلوا عن الأهل و الأولاد، و جفوا الوطن، و عطّلوا الوثير من المهاد، و رفضوا تجاراتهم، و أضروا بمعايشهم، و فقدوا في أنديتهم بغير غيبة عن مصرهم، و خالّوا البعيد ممّن عاضدهم على أمرهم، و قلوبا القريب ممّن صدّ عن وجهتهم، فانتلفوا بعد التدابير و التقاطع في دهرهم، و قطعوا الأسباب المتصلة بعاجل حطام الدنيا. فاجعلهم اللّهمّ في أمن حركك و ظلّ كنفك، و ردّ عنهم بأس من قصد إليهم بالعداوة من عبادك، و أجزل لهم على دعوتهم من كفايتك و معونتك، و أمدهم بتأييدك و نصرك، و أزق بحقهم باطل من أراد إطفاء نورك. اللّهمّ و املا بهم كلّ افق من الآفاق، و فطر من الأقطار قسطا و عدلا و مرحمة و فضلا، و اشكرهم على حسب كرمك و وجودك و ما مننت به على القائمين بالقسط من عبادك، و آذرت لهم من ثوابك ما يرفع لهم به الدّرجات، إنّك تفعل ما تشاء و تحكم ما تريد.

*"Praise be to Allah who deserves all gratitude for his bounties, I request Him for its increment, I seek purity for Him and not for others, I seek refuge because of it from being unthankful to him and from denying his glory and loftiness, the praise of one who knows that all His bounties are granted by his Lord, and all his misfortunes and bad fate is due to his own wrongdoings, and peace be upon Mohammad (S.A.W.S.), His slave and Messenger, who is His chosen one out of His creations, and the means of access for the believers to Allah's mercy, and peace be upon his Holy Progeny, the holders of divine governance. O' Allah, certainly You have encouraged us towards Your grace, and commanded us to ask You, and have assured Your slaves*

*of acceptance, You do not disappoint someone who turns towards You with devotion, and seeks You for the fulfilment of his demands. No requesting hand returns empty from Your threshold, neither empty from Your bounties nor deprived of Your rewards and presents, which traveller has travelled towards You without finding You near himself? Or which guest has arrived before You and You have returned him or refused to be hospitable for him? Or which seeker has intended Your grace and not quenched his thirst from the springs of Your benevolence? Or which person has strived to gain more from You but has not benefitted from Your vast beneficence? O 'Allah, I have turned towards You with indescribable devotion and strong desire, and have knocked the doors of Your grace with my needy hands, my heart has engaged in solitary prayers with immense helplessness and utter humility, and I found You the best intercessor towards Yourself, You are fully aware of my demands even before they come across my mind, or reveals upon my inner self. Thus, O' Allah, connect my prayers with Your acceptance, and meet my demands by fulfilling them completely. O' Allah, misguiding schemes have engaged us, and we are dominated by drowning in astonishment, we have been stampeded by humiliation and disgrace, we are ruled by those who are not the secured ones in Your religion, our matter has fallen into the hands of such initiators of flaws, who are among those who have abstained Your commands, and are striving in the direction of destroying Your slaves and corrupting Your cities. O' Allah, certainly our share, after being distributed among us, was dominated*

*and seized from us, and after the governance was given to us by You, it was handed over to the nation as per council, and after being the Your chosen ones, we were degraded as their fortunes; in this way, means of pleasure and luxuries were purchased with the share of the orphans and widows from the public treasury, and the infidels became the rulers and governors of the believers, and the debauchers of every tribe became the guardians of their lives, and there was no one in these circumstances to deliver them from destruction and annihilation, nor any guardian who would exhibit observance and view them with merciful eyes, nor someone whose heart would melt for them and who would save them from hunger and fill their stomachs, O' Allah, the time of destroying the cultivation of the evil and the indecent has arrived, and it has reached its final extent, and its pillars have strengthened, and the exiled ones have gathered again, and their progeny has exceeded, and their branches and leaves have increased, and the pillars of their rule has strengthened and established. O' Allah, prepare the able hands of truth to uproot the roots and base of evil, so that its market is ruined and its superiority is eliminated, and their noses are rubbed on earth, so that as a result, the evil is forced to hide its disgraceful face, and truth and reality exhibits its beautiful and lovely face, O' Allah, destroy all the pillars and roots of evil, break all its shields, and disintegrate their unity and oneness, and make their massive army worthless, cut down all their strong and lofty pillars and bring down all their hoisted flags and staffs, and make all their greeneries dry. O' Allah,*

*darken and put off the evil sun, and take away its brightness, and put an end to its memory, put down their heads with the help of truth and reality, and scatter their soldiers, and fill their hearts with fear. O' Allah, do not let remain any remnants of evil, and destruct all of them, destroy all their structures and break all their circles of siege, disaffect all their weapons and breakdown sharp hems, make all their carriers vanish and worthless, smack all their staff bearers on ground. O' Allah, show us that the friends of evil have been enslaved after they separated from each other, and scattered after they were united with each other by a mutual treaty and oath, and that they are humiliated and disgraced after dominating and overcoming the nation, make the day of justice apparent for us, and show it to us while it is everlasting and without any darkness, and its brightness is doubtless, and pour down its eternal rainfall and blessings upon us, and overcome anyone who intends to wrong him, and make him victorious over all his enemies, O' Allah, help the truth prevail, and bring forth the dawn with the end of darkness and astonishments, O' Allah, revive the dead hearts through his source, and bring together the scattered beliefs, and unify the contradicting opinions, and establish the ignored boundaries, and implement the forgotten commands, and fill the hunger-stricken bellies, and provide relief to the depressed and sorrowful bodies, just like You made our tongues speak in his memory and made our hearts call upon You because of him, and made us successful so that we invite men towards him, and keep the ignorant ones away from him, You placed his love and devotion in our*

*hearts along with inclination towards him, and made us optimistic about You that You will establish his governance. O' Allah, give us the best certainty about him, O' fulfiller of the optimisms, O' establisher of the inner desires. O' Allah, through his source, falsify those who rule against You in his regard, and through his source, contradict those who have become pessimistic about Your mercy and hopeless regarding him. O' Allah, make us one of his sources and one of his flags and one of his shelters, and beautify our faces by means of beautifying him, and place within ourselves such good through which You can keep us under his supervision, and do not make us a subject of disgrace and humiliation for those who envy us because of our bounties and are in ambush of our entanglement and sufferings. O' Lord, You are fully aware that our hearts are pure, and they are empty of any hidden hostility against others, and we do not wish for their sufferings and destruction, and You can see all that descends upon them by means of safety and protection, and on the contrary, they are sitting in ambush of an opportunity against us, so that they can attack us unknowingly. O' Allah, You have made us aware of Yourself through You, and You made our flaws and evils apparent for us such that we became scared that they prohibit us from Your evident answering, in such a state that You exhibited mercy and grace upon those who were unworthy of it, and for those who don't ask You for it. You commence grace and benevolence by Yourself. Therefore, correct our case with Your grace and dignity, beneficence and generosity. Indeed, You enact as per Your will, and command as per Your*

*decision, we are devoted towards You, and we apologize for all our sins. O' Allah, certainty one who invites towards You, and rises amongst Your slaves for the establishment of justice, and regards himself needful of Your mercy, and who is in need of Your support for obeying You, that same person on whom You showered You blessing from the beginning, and donned him with the attire of Your grace, and descended upon his heart the love for Your obedience, and made strengthened his position in the hearts due to Your love, and made him successful in obeying some of the commands from which the people refrained, and made him the shelter and refuge for Your oppressed slaves, the supporter for those who did not find a supporter save You, the reviver of you abandoned and ignored rules of Your book, and the establisher of the denounced religious signs, and the establisher of the abandoned traditions and methods of Your prophet (peace be upon him and his Holy progeny). O' Allah, place him in such a shelter that protects him from the evil of the transgressors, and illuminate those hearts which have become sceptical due to the oppression of the oppressors, and help him attain the best of things which were achieved by the establishers of justice (amongst the followers of Your prophets), humiliate and degrade those people who do not have a share of returning towards Your love through his holiness, and demean those who are hostile against him, and send down the stone of disgrace and punishment upon all those who intend to humiliate him and disorient his actions by causing people to revolt against Your religion; O' Allah, send wrath upon those who do not demand*

*blood for him and do not have the power and ability to stand in his favour and who envy his near and dears ones in Your path. We know these acts as a grace from You upon him, not that He is doing a favour for You. O' Allah, just as he has placed his life at the target of the opponents for You, and has generously donated his blood for defending the sanctity of the believers and for repelling the evil and immoral oppressors, the atheists and the sceptic ones, to such an extent that he concealed the apparent sins and made evident that which was vowed by the religious scholars to define and brighten for the people without concealment, he invited people solely towards Your obedience, and towards not ascertaining a partner for You from the creations, and for not regarding his command above Yours. Alongside what is mentioned, he drinks sip by sip the bitterness of sufferings and the sorrows of such anger that can injure ones heart in Your path, he forbears the unending sorrows that reach him, and those painful issues which freshens every moment he comes across them, those grieves that hang in the throats and are difficult to swallow, those which cannot be endured by humans. All of these are while he sees a command from Your commandments but his hands cannot access it so that he can bring it back to its original condition and to Your liking after it has altered. O' Allah, strengthen his back with Your support, and give him the power to perform that which he could not perform, like expelling those living in pleasure from the path of Your sins, and increase his strength by broadening his access with Your support, do not astonish us from being familiar with him, do not let his*

*desire for spreading the good between his people and establishing widespread justice in his nation fade away. O' Allah, dignify his position at the time of judgment for he welcomed the establishment of Your obedience, make Your Messenger, Mohammad (peace be upon him and his holy Progeny), joyful upon meeting his holiness and those who accepted his invitation and followed him, and increase the reward You have promised him as he rises obeying Your order and implements Your commands, place him on a position of Your proximity in his life, and have mercy upon our helplessness after him, and have mercy upon us when after losing his holy face, we are forcibly disgraced before those whom we would have destructed in his company, when those people will dominate us upon whom we dominated to prevent them from disobeying his holiness, have mercy upon us if we scatter again after our friendship, harmony and unity under the shadow of support, have mercy upon us when we regret upon that which prevented us from his aid after we lose him, and seeking the establishment of the rights of all that towards which we do not have a way of return. O' Allah, protect him from all that we fear regarding him, and save him from the deceitful arrows aimed at him by the revengeful people, and at his companions and supporters in the path of obeying his Lord, those supporters whom You regarded as his weapons, forts, shelter and devotees; those friends and supporters who left their relatives and sons, abandoned their home, exited their beds and comfortable sleeps, and quit their trades and businesses, and faced loss in their deals and transactions, and were not seen in their*



*sittings and public gatherings without hiding from their cities, and befriended those far away individuals whom they had were not related to for the purpose of aiding them in their works, and distanced those near and dear ones who would obstruct their path, and created a group even after various differences, enmities and disconnections at their time; and uprooted all those means which would end them at the fast moving thorny paths of the world. Therefore, O' Allah, place them in the protection of Your supervision and in the shadow of Your support, and dispel the evil of all those enemies who have wicked intentions against them, and increase Your assistance and guidance for them as they invite towards You, and aid them with Your cooperation, success and grace; and destroy by means of their truth and rightfulness such evil that intends to put off Your light. O' Allah, fill all the horizons of existence and all the nooks and corners of the world with justice and mercy and grace through them, and reward them as per Your generosity and grace and those favours which are for Your just slaves, and those bounties that You have treasured for them by which You will raise their grades, and You enact what You will and command what You decide.<sup>1</sup>*

*In the book 'Al Balad ul Amin', following lines are also mentioned:*

و صَلَّى اللهُ عَلَى خَيْرَتِهِ مِنْ خَلْقِهِ مُحَمَّدٍ وَآلِهِ الْأَطْهَارِ. اللَّهُمَّ إِنِّي أجد هذه  
النَّدْبَةَ امتحت دلالتها، و درست أعلامها، و عفت إلا ذكرها، و تلاوة الحجّة

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<sup>1</sup> Muhaj ud Da'waat: p. 85; Al Balad ul Amin: p. 660; Misbah ul Mujtahid: 156 (with slight difference)

بها. اللَّهُمَّ إِنِّي أجد بيني و بينك مشتبهات تقطعني دونك، و مبطنات تقعد بي  
 عن إجابتك، و قد علمت أَنِّي عبدك و لا يرحل إليك إلا بزاد و أَنك لا  
 تحجب عن خلقك إلا أن يحجبهم الأعمال دونك، و قد علمت أَن زاد الرَّاحل  
 إليك عزم إرادة يختارك بها، و يصير بها إلى ما يؤدي إليك. اللَّهُمَّ و قد  
 ناداك بعزم الإرادة قلبي فاستبقتني نعمتك بفهم حجتك لساني و ما تيسر لي  
 من إرادتك. اللَّهُمَّ فلا اختزلنَّ عنك و أنا امك، و لا احتلجنَّ عنك و أنا  
 أتحرك. اللَّهُمَّ و أيدنا بما نستخرج به فاقة الدُّنيا من قلوبنا، و تنعشنا من  
 مصارع هوانها، و تهدم به عنَّا ما شيّد من بنيانها، و تسقينا بكأس السلوة  
 عنها حتّى تخلصنا لعبادتك، و تورثنا ميراث أوليائك الذين ضربت لهم  
 المنازل إلى قصدك، و انست وحشتهم حتّى و صلوا إليك. اللَّهُمَّ و إن كان  
 هوى من هوى الدُّنيا أو فتنة من فتنة علق بقلوبنا حتّى قطعنا عنك أو  
 حجبنا عن رضوانك، و قد بنا عن إجابتك، فاقطع اللَّهُمَّ كلّ حبل من حبالها  
 جذبنا عن طاعتك، و أعرض بقلوبنا عن أداء فرأضك، و اسقنا عن ذلك  
 سلوة و صبرا يوردنا على عفوك، و يقدمنا على مرضاتك، إنك وليّ ذلك.  
 اللَّهُمَّ و اجعلنا قاتمين على أنفسنا بأحكامك حتّى تسقط عنَّا مؤون المعاصي،  
 و اقمع الأهواء أن تكون مساورة، و هب لنا وطء اثار محمّد و اله صلواتك  
 عليه و عليهم، و اللّحوق بهم حتّى يرفع الدِّين أعلامه ابتغاء اليوم الذي  
 عندك. اللَّهُمَّ فمنّ علينا بوطف اثار سلفنا، و اجعلنا خير فرط لمن اتّم بنا،  
 فإنك على ذلك قدير و ذلك عليك يسير، و أنت أرحم الرّاحمين، و صلّى الله  
 على محمّد سيّدنا و اله الأبرار و سلّم.

*And may Allah send mercy upon the chosen ones  
 amongst his creations, which are Mohammad and his  
 Holy Progeny (peace be upon them). O' Allah, it seems  
 that the implication of this mourning and lamentation is  
 nullified, and its evident signs have turned old, only its  
 memory and recitation of its proof remains. O' Allah, I  
 find between myself and You such mistakes that separate  
 me from You, and obstacles that hinder my acceptance  
 by You, and I thoroughly know that I am Your slave,  
 and also know that I cannot travel towards You but with  
 provisions, You are not distanced from Your creations, it  
 is the actions of Your slaves which deprived them of You;*

*O' Allah, I totally know that the provision of the path towards You is that will and determination by which he selects You, so that he travels towards You, and by this means move forward in Your direction. O' Allah, my heart calls upon You with certain determination; thus, make Your bounties permanent for me as a result of my understanding of Your proof, and avail for me whatever is possible by Your will. O' Allah, do not separate me from Yourself as I intend You; do not disconnect me from You as I seek You. O' Allah, assist us such that we throw away the worldly needs and desires from our hearts; and raise us from the low lying and worthless places of the world; and demolish the firm pillars of worldly love from our inner self, and give us a drink of separation from it with which You purify us for Yourself, and let us inherit the eternal heritage of Your friends, those friends for whom You have allotted positions for attaining You, and whose astonishments have been changed by You into familiarity so that they can meet You in the end. O' Allah, if the worldly desires or its deceiving schemes and plots attaches something to our hearts which distances us from You or deprives us of Your satisfaction and content, or prevents us from Your acceptance; then O' Allah, break all the worldly ties and relationships which keeps us from Your obedience and attracts us towards the world, or prevents our heart from performing its obligations towards You. And give us the drink of freedom and steadfastness against them which takes us to Your forgiveness, and forces us to attain Your satisfaction and pleasure; indeed its power is in Your hands. O' Allah, make us such that we compel*

*ourselves on obeying Your commands and orders which decreases the burden of sins from our back, and destroys our lusts which attack us continuously; and help us walk through the path of Mohammad and his Holy Progeny (peace be upon them) and to join their Holinesses, until religion hoists its flags in hope of the day when it shall be near You. O' Allah, favour upon us so that we walk the path of our predecessors and leaders, and make us the best role models for those who wish to follow us; Indeed You possess the ability of this act, and it is also easy for You; and You are the most beneficent one. May Allah send peace upon our Master, Mohammad (peace be upon him), and his Holy Progeny<sup>1</sup>".*

[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.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَ أَكْرَمِ أَوْلِيَانِكَ بِإِجَازِ وَعْدِكَ، وَ  
بَلِّغْهُمْ دَرَكَ مَا يَأْمَلُونَهُ مِنْ نَصْرِكَ، وَ اكْفِفْ عَنْهُمْ بِأَسْ مِنْ نَصْبِ الْخِلَافِ  
عَلَيْكَ، وَ تَمَرِّدِ بِمَنْعِكَ عَلَى رُكُوبِ مَخَالَفَتِكَ، وَ اسْتِعَانِ بِرِفْدِكَ عَلَى قَلِّ  
حَدِّكَ، وَ قَصِدِ لِكَيْدِكَ بِأَيْدِكَ، وَ وَسِعْتَهُ حُلْمًا لِتَأْخُذَهُ عَلَى جَهْرَةٍ، وَ تَسْتَأْصِلَهُ

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<sup>1</sup>Al Balad ul Ameen: p. 663

على عزة. فإنك اللهم قلت و قولك الحق حتى إذا أخذت الأرض زحرفها و  
 ازينت و ظن أهلها أنهم قادرون عليها أنها أمرنا ليلاً أو نهاراً فجعلناها  
 حصيداً كأن لم تغن بالأمس كذلك نفضل الآيات لقوم يتفكرون، و قلت فلما  
 أسفونا انتقمنا منهم ، و إن الغاية عندنا قد تناهت، و إنا لغضبك غاضبون،  
 و إنا على نصر الحق متعصبون، و إلى ورود أمرك مشتاقون، و لإنجاز  
 وعدك مرتقبون، و لحلول وعيدك بأعدائك متوقعون. اللهم فاذن بذلك، و  
 افتح طرقاته، و سهل خروجه، و وطأ مسالكه، و أشرع شرائعه، و أيد  
 جنوده و أعوانه، و بادر بأسك القوم الظالمين، و ابسط سيف نقتك على  
 أعدائك المعاندين، و خذ بالثأر، إنك جواد مكار.

*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}.<sup>1</sup>*

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<sup>1</sup> - Qur'an 10: 24.

*And You said: {So, when they had angered us, We took vengeance on them}<sup>1</sup>*

*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.<sup>2</sup>*

[10]

## **THE SECOND SUPPLICATION IN HIS QUNUT**(May our souls be sacrificed for him).

Sayyid bn Taus (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.

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<sup>1</sup> - Qur'an 43: 55.

<sup>2</sup> - Mahuaj ud da'wah: 90 ; Al-baladul Ameen: 664.

[قل] اللهم مالك الملك توتي الملك من تشاء، و تنزع الملك ممن تشاء، و تعزّز من تشاء، و تذلل من تشاء، بيدك الخير، إنك على كل شيء قدير، يا ماجد يا جواد، يا ذا الجلال و الإكرام، يا بطّاش يا ذا البطش الشّديد، يا فعّالا لما يريد، يا ذا القوّة المتين، يا رؤوف يا رحيم، يا لطيف يا حيّ حين لا حيّ. أسألك باسمك المخزون المكنون الحيّ القيوم، الذي استأثرت به في علم الغيب عندك لم يطّلع عليه أحد من خلقك، و أسألك باسمك الذي تصوّر به خلقك في الأرحام كيف تشاء، و به تسوق إليهم أرزاقهم في أطباق الظّلّمات، من بين العروق و العظام، و أسألك باسمك الذي ألقت به بين قلوب أوليائك، و ألقت بين الثلج و النّار، لا هذا يذيب هذا، و لا هذا يطفئ هذا. و أسألك باسمك الذي كوّنت به طعم المياه، و أسألك باسمك الذي أجريت به الماء في عروق النّبات بين أطباق الثّرى، و سقت الماء إلى عروق الأشجار بين الصّخرة الصّماء، و أسألك باسمك الذي كوّنت به طعم الثّمّار و ألوانها. و أسألك باسمك الذي به تبدى و تعيد، و أسألك باسمك الفرد الواحد، المنفرد بالوحدانيّة، المتوحّد بالصّمدانيّة، و أسألك باسمك الذي فجّرت به الماء من الصّخرة الصّماء، و سقته من حيث شئت. و أسألك باسمك الذي خلقت به خلقك، و رزقتهم كيف شئت و كيف شاؤوا، يا من لا يغيّره الأيّام و اللّيالي، أدعوك بما دعاك به نوح حين ناداك فأنجيته و من معه، و أهلك قومهم، و أدعوك بما دعاك به إبراهيم خليلك حين ناداك فأنجيته و جعلت النّار عليه بردا و سلاما، و أدعوك بما دعاك به موسى كلمك حين ناداك ففلقته له البحر فأنجيته و بني إسرائيل، و أغرقت فرعون و قومه في البمّ. و أدعوك بما دعاك به عيسى روحك حين ناداك فنجّيته من أعدائه و إليك رفعته، و أدعوك بما دعاك به حبيبك و صفيّك و نبيّك محمّد صلّى الله عليه و اله فاستجبت له، و من الأحزاب نجّيته، و على أعدائك نصرته. و أسألك باسمك الذي إذا دعيت به أجبت، يا من له الخلق و الأمر، يا من أحاط بكلّ شيء علما، يا من أحصى كلّ شيء عددا، يا من لا تغيّره الأيّام و اللّيالي، و لا تتشابه عليه الأصوات، و لا تخفى عليه اللّغات، و لا يبهرمه إلحاح الملحّين. أسألك أن تصلّي على محمّد و آل محمّد خيرتك

من خلقك، فصلّ عليهم بأفضل صلواتك، و صلّ على جميع النبيين و المرسلين، الذين بلّغوا عنك الهدى، و أصدقوا لك المواثيق بالطّاعة، و صلّ على عبادك الصّالحين. يا من لا يخلف الميعاد أنجز لي ما وعدتني، و اجمع لي أصحابي و صبرهم، و انصرني على أعدائك و أعداء رسولك، و لا تخيّب دعوتي، فأني عبدك، ابن عبدك، ابن أمّتك، أسير بين يديك، سيدي أنت الذي مننت عليّ بهذا المقام و تفضّلت به عليّ دون كثير من خلقك، أسألك أن تصلّي على محمّد و آل محمّد و أن تنجز لي ما وعدتني، إنك أنت الصّادق و لا تخلف الميعاد، و أنت على كلّ شيء قدير.

*[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 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 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. 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.<sup>1</sup>*

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<sup>1</sup> - Muhaj ud da'wah : 91; Baladul Ameen: 665.

**[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*:

اللَّهُمَّ إِنَّ معاويةَ بنَ أبي سفيانٍ قد عادى عليَّ بنَ أبي طالبٍ، فالعنه لعنا  
وبئلا.

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

**[12]**  
**SUPPLICATION FOR HIS**  
**REAPPEARANCE**(*peace be upon him*)**IN FRIDAY**  
**PRAYER'S QUNUT.**

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

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:

اللَّهُمَّ أصلح عبدك و خليفتك بما أصلحت به أنبياءك و رسلك، و حقه  
بملائكتك، و أيده بروح القدس من عندك، و اسلكه من بين يديه و من خلفه  
رصدا يحفظونه من كل سوء، و أبدله من بعد خوفه أمنا، يعبدك لا يشرك  
بك شيئا، و لا تجعل لأحد من خلقك على وليك سلطانا، و أذن له في جهاد  
عدوك و عدوه، و اجعلني من أنصاره، إنك على كل شيء قدير.

*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.<sup>1</sup>*

## **CHAPER THREE**

### **THE SUPPLICATIONS AFTER PRAYER.**

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<sup>1</sup>- Misbaahul Mutahajjid: 366; Jamalul Usbuy: 256; Al-Bihar 89:  
251; Abwabul Jannat: 183.

[1]  
**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:

يا ربّ محمّد عَجَل فرج ال محمّد، يا ربّ محمّد إحفظ غيبة محمّد، يا ربّ محمّد إنتقم لابنة محمّد عليهما السّلام.

*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).<sup>1</sup>*

[14]

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

Imam Jawad (*peace be upon him*) said: recite the following supplication when you finish your compulsory prayers:

رضيت بالله ربّاً، و بالإسلام ديناً، و بالقران كتاباً، و بمحمّد صلّى الله عليه و اله و سلّم نبياً، و بعليّ وليّاً، و بالحسن و الحسين، و عليّ بن الحسين، و محمّد بن عليّ، و جعفر بن محمّد، و موسى بن جعفر، و عليّ ابن موسى، و محمّد بن عليّ، و عليّ بن محمّد، و الحسن بن عليّ، و الحجّة بن الحسن بن عليّ أئمة. اللهمّ وليّك الحجّة فاحفظه من بين

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<sup>1</sup> - Mikyalil Makarim 2: 7



يديه، و من خلفه، و عن يمينه و عن شماله، و من فوقه و من تحته، و امدد له في عمره، و اجعله القائم بأمرك، المنتصر لدينك، و أره ما يحبّ و تقرّ به عينه في نفسه و في ذريّته، و أهله و ماله، و في شيّعه و في عدوّه، و أرهم منه ما يحذرون، و أره فيهم ما يحبّ و تقرّ به عينه، و اشف به صدورنا و صدور قوم مؤمنين.

*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.*

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

[3]

**SUPPLICATION TO BE RECITED  
AFTER THE COMPULSORY PRAYERS,  
FOR SEEKING OPPORTUNITY TO  
MEET IMAM MAHDI(may our souls be  
sacrificed 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):

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، اللَّهُمَّ إِنَّ رَسُولَكَ الصَّادِقَ الْمَصْدُوقَ  
صَلَوَاتِكَ عَلَيْهِ وَآلِهِ قَالَ إِنَّكَ قُلْتَ مَا تَرَدَّدْتَ فِي شَيْءٍ أَنَا فَاعِلُهُ كَتَرَدَّدِي فِي

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

قبض روح عبدي المؤمن، يكره الموت و أنا أكره مسأته. أَللّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ عَجِّلْ لَوْلِيكَ الْفَرَجَ، وَ النَّصْرَ وَ الْعَافِيَةَ، وَ لَا تَسُونِي فِي نَفْسِي، وَ لَا فِي فَلَانٍ.

*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 may mention what ever you like.<sup>1</sup>

[4]

## **SUPLICATIONS TO WITNESS THE IMAM.**

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<sup>1</sup> - Makarimul Akhlaq 2: 35; Misbahul Mutahajjid: 58 and in Sahifah Sadiqiyah: 178 with slight difference.

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".

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ بَلِّغْ مولانا صاحب الزمان، أينما كان و حيثما كان، من مشارق الأرض و مغاربها، سهلها و جبلها، عني و عن والدي، و عن ولدي و إخواني التحيّة و السلام عدد خلق الله، وزنة عرش الله، و ما أحصاه كتابه، و أحاط علمه. اللَّهُمَّ إِنِّي أجدد له في صبيحة هذا اليوم، و ما عشت فيه من أيّام حياتي، عهدا و عقدا و بيعة له في عنقي، لا أحول عنها و لا أزول. اللَّهُمَّ اجعلني من أنصاره و نصّاره الدّائين عنه، و الممتثلين لأوامره و نواهيه في أيّامه، و المستشهدين بين يديه. اللَّهُمَّ فإن حال بيني و بينه الموت، الذي جعلته على عبادك حتما مقضيا فأخرجني من قبري مؤتزرا كفني، شاهرا سيفي، مجردا قناتي، ملتبيا دعوة الدّاعي في الحاضر و البادي. اللَّهُمَّ أرني الطلعة الرّشيدة و الغرة الحميدة، و اكحل بصري بنظرة منّي إليه، و عجل فرجه، و سهل مخرجه. اللَّهُمَّ اشدّد أزره، و قوّ ظهره، و طولّ عمره، و اعمر اللهمّ به بلادك، و أحي به عبادك، فإنّك قلت و قولك الحقّ ظهّر الفساد في البرّ و البحر بما كسبت أيدي النّاس «١»، فأظهر اللهمّ لنا وليك و ابن بنت نبيك، المسمّى باسم رسولك صلواتك عليه و اله، حتّى لا يظفر بشيء من الباطل إلا مرّقه، و يحقّ الله الحقّ بكلماته و يحقّقه. اللَّهُمَّ اكشف هذه الغمّة عن هذه الامّة بظهوره، إنهم يرونه بعيدا، و نراه قريبا، و صلّى الله على محمّد و اله.

*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 made to Your servant, 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}.<sup>1</sup>*

*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.<sup>2</sup>*

[5]

## **THE SUPPLICATION AFTER DAWN PRAYER (SUBH).**

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<sup>1</sup> - Qur'an 30: 41

<sup>2</sup> - Al-Bihar 86:61

Honorable Sayyid Ali bin Taoos (R.A.) writes in his book "Misbah uz Zaaer": This is a supplication that should be recited daily after the dawn prayer for visiting Imam Mahdi (peace be upon him)

اللَّهُمَّ بَلِّغْ مَوْلَايَ صَاحِبَ الزَّمَانِ صَلَوَاتِ اللَّهِ عَلَيْهِ عَنِ جَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ، فِي مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا، وَ بَرِّهَا وَ بَحْرِهَا، وَ سَهْلِهَا وَ جَبَلِهَا، حَيْثُ هُمْ وَ مَيْتُهُمْ، وَ عَنِ الْوَالِدِيِّ وَ الْوَالِدِي، وَ عَنِّي مِنَ الصَّلَوَاتِ وَ النَّحِيَّاتِ، زِينَةَ عَرْشِ اللَّهِ، وَ مَدَادَ كَلِمَاتِهِ، وَ مِنْتَهَى رِضَاهِ، وَ عَدَدَ مَا أَحْصَاهُ كِتَابُهُ، وَ أَحَاطَ بِهِ عِلْمُهُ. اللَّهُمَّ إِنِّي أَجِدُّ لَهُ فِي هَذَا الْيَوْمِ، وَ فِي كُلِّ يَوْمٍ، عَهْدًا وَ عَقْدًا وَ بَيْعَةً [لَهُ] فِي رَقَبَتِي. اللَّهُمَّ كَمَا شَرَّفْتَنِي بِهَذَا التَّشْرِيفِ، وَ فَضَّلْتَنِي بِهَذِهِ الْفَضِيلَةِ، وَ خَصَصْتَنِي بِهَذِهِ التَّعْمَةِ، فَصَلِّ عَلَيَّ مَوْلَايَ وَ سَيِّدِي صَاحِبَ الزَّمَانِ، وَ اجْعَلْنِي مِنْ أَنْصَارِهِ وَ أَشْيَاعِهِ، وَ الدَّائِمِينَ عَنْهُ، وَ اجْعَلْنِي مِنَ الْمُسْتَشْهِدِينَ بَيْنَ يَدَيْهِ، طَائِعًا غَيْرَ مَكْرَهٍ، فِي الصَّفِّ الَّذِي نَعَتَ أَهْلَهُ فِي كِتَابِكَ، فَقُلْتَ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ « ١ » عَلَى طَاعَتِكَ وَ طَاعَةِ رَسُولِكَ وَ آلِهِ عَلَيْهِمُ السَّلَامُ. اللَّهُمَّ هَذِهِ بَيْعَةٌ لَهُ فِي عُنُقِي إِلَى يَوْمِ الْقِيَامَةِ.

*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 well- compacted"<sup>1</sup>*

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<sup>1</sup> - Qur'an 61: 4.



*based 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.<sup>1</sup>*

**[6]**  
**SUPPLICATION FOR THE  
APPEARANCE OF IMAM MAHDI (A.S.)  
AFTER THE DAWN PRAYER**

Sheikh Bahaayi writes regarding the supplications to be recited after the dawn prayer that:

While holding your beard with your right hand and raising your left hand towards the sky, repeat seven times:

يا ربّ محمّد و ال محمّد، صلّ على محمّد و ال محمّد، و عجلّ فرج محمّد  
و ال محمّد

*“O’ Lord of Mohammad and his Holy Progeny, send mercy upon Mohammad and his Holy Progeny, and show haste in the relief of Mohammad and his Holy Progeny.”<sup>2</sup>*

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<sup>1</sup> - 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.

<sup>2</sup> Miftah ul Falah: p. 206; Misbah ul Muta'hajjid: p. 53 (with slight difference).

[7]  
**ANOTHER SUPPLICATION FOR THE  
APPEARANCE OF IMAM MAHDI (A.S.)  
AFTER THE DAWN PRAYER**

It has arrived in the book 'Minhaj ul Aarifeen' that:  
it is recommended for a person offering prayer to  
recite the following supplication hundred times  
after the dawn prayer:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَعَجِّلْ فَرَجَهُمْ.

*"O' Allah, send mercy upon Mohammad and his Holy  
Progeny, and hasten their relief".<sup>1</sup>*

[8]  
**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:

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<sup>1</sup> Minhaj ul Aarifeen: p. 108

يا ربِّ صلِّ على محمّد و ال محمّد، و عَجَل فرج ال محمّد، و أعتق  
رقبتي من النَّار.

*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.<sup>1</sup>*

[9-11]

**THE SUPPLICATION TAUGHT 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 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

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<sup>1</sup> - Mikyaalil Makarim 2: 13.

requested supplication from him to relief him of all his afflictions, he (*peace be upon him*) refer 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 hand 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 disincline from him for some reasons that was 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 comprehend 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 pour 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 «يا فَتَّاحُ» "Ya Fat'taah" 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.

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:

لا حول و لا قوّة إلا بالله [العليّ العظيم]، توكلت على الحيّ الذي لا يموت، و الحمد لله الذي لم يتخذ [صاحبة و لا] ولدا، و لم يكن له شريك في الملك، و لم يكن له ولي من الدّل، و كثيره تكبيرا.

*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:

بِسْمِ اللَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ، وَ افْوَضَ أَمْرِي إِلَى اللَّهِ، إِنَّ اللَّهَ  
بصير بالعباد، فوقه الله سَيِّئَاتِ مَا مَكْرُوا، لَا إِلَهَ إِلَّا أَنْتَ، سُبْحَانَكَ إِنِّي كُنْتُ  
مِنَ الظَّالِمِينَ، فَاسْتَجِبْنَا لَهُ وَ نَجِّينَاهُ مِنَ الغَمِّ وَ كَذَلِكَ نُنَجِّي الْمُؤْمِنِينَ، وَ  
حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ، فَانْقَلَبُوا بِنِعْمَةِ اللَّهِ، وَ فَضْلٍ لَمْ يَمَسُّهُمْ سُوءٌ، مَا  
شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ، مَا شَاءَ اللَّهُ لَا مَا شَاءَ النَّاسُ، مَا شَاءَ اللَّهُ  
إِنْ كَرِهَ النَّاسُ. حَسْبِيَ الرَّبُّ مِنَ الْمَرْبُوبِينَ، حَسْبِيَ الْخَالِقُ مِنَ الْمَخْلُوقِينَ،  
حَسْبِيَ الرَّازِقُ مِنَ الْمَرْزُوقِينَ، حَسْبِيَ اللَّهُ رَبُّ الْعَالَمِينَ، حَسْبِيَ مَنْ هُوَ  
حَسْبِي، حَسْبِي مَنْ لَمْ يَزَلْ حَسْبِي، حَسْبِي مَنْ كَانَ مَذْكَرًا لِمَنْ يَزَلُ [لم يزل]  
حَسْبِي، حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

*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 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.<sup>1</sup>

**[12]**  
**SUPPLICATION FOR RELIEF AFTER  
DAWN ANDNOON PRAYERS ON  
FRIDAYS AND OTHER DAYS.**

Imam Sadiq (*peace be upon him*) said: "who ever recites the following supplication after noon and dawn prayers on Friday and other days (*peace be upon him*)

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<sup>1</sup> - Daru Ssalam 2: 266.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَعَجِّلْ فَرَجَهُمْ

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

...he will not die until he meets with Imam Al-Mahdi.<sup>1</sup>

[13]

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

It was said in Falaahis Sa'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:

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<sup>1</sup> - Misbaahul Mutaahajjid: 368; Al-Bihar 86: 77 and 89: 363; in Sahifa Sadiqiyah : 169, he should recite it 100 times.



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

يا سامع كل صوت، يا جامع (كل فوت)، يا بارئ كل نفس بعد الموت،  
يا باعث، يا وارث، يا سيد السادة، يا إله الآلهة، يا جبار الجبابرة، يا ملك  
الدنيا والآخرة، يا رب الأرباب، يا ملك الملوك، يا بطاش، يا ذا البطش  
الشديد، يا فعّالاً لما يريد، يا محصي عدد الأنفاس و نقل الأقدام، يا من السرّ  
عنده علانية، يا مبدئ، يا معيد. أسألك بحقك على خيرتك من خلقك، و  
بحقهم الذي أوجبت لهم على نفسك، أن تصلي على محمد و أهل بيته عليه  
و عليهم السلام، و أن تمنّ عليّ الساعة السّاعة بفاكك رقبتني من النار، و  
أنجز لوليتك و ابن نبيك الداعي إليك بإذنك، و أمينك في خلقك، و عينك في  
عبادك، و حجّتك على خلقك، عليه صلواتك و بركاتك و عده. اللَّهُمَّ أيّده  
بنصرك، و انصر عبدك، و قوّ أصحابه و صبرهم، و اجعل لهم من لدنك  
سلطاناً نصيراً، و عجل فرجه، و أمكنه من أعدائك و أعداء رسولك، يا  
أرحم الرّاحمين.

*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 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 properties<sup>1</sup> then Allah will act according to his wishes.<sup>2</sup>

It has arrived in the book 'Mikyaal ul Makarim' that this supplication can be recited for the following benefits:

**First:** It is recommended to pray for his holiness (A.T.F.S.) and to request for hastening his reappearance after the 'Zuhr' prayer.

**Second:** It is recommended to lift hands while praying for his holiness (A.S.).

**Third:** It is recommended to regard the Holy Progeny (A.S.) as intercessors and to request in their favour before making a wish.

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<sup>1</sup> - Falaahu Ssa'il : 170; Al-Bihar 86: 62; Misbaah: 48; Al-Baladul Ameen: 27; with some slight difference.

<sup>2</sup> - Mikyaalil Makarim 2: 11.

**Fourth:** It is recommended to praise and glorify Allah (S.W.T.) before beginning a supplication.

**Fifth:** It is recommended to send 'Salawaat' on Mohammad and his Holy Progeny (P.B.U.T.) before demanding a wish.

**Sixth:** Purifying ones soul from sins through repentance and the likes of it; so that the soul becomes purified and prepared for acceptance. The proof of this word is the request for forgiveness and freedom from hellfire requested by Imam (A.S.).

**Seventh:** In the words of the Infallibles (A.S.) and their supplications, if the word 'Wali' is used singly, without any additions, then its implied on our Master, Imam Mahdi (A.S.).

**Eighth:** It is recommended to supplicate in the favour of the supporters and companions of his holiness (A.S.).

**Ninth:** Imam witnesses the actions of the followers in every condition, he watches them and their behaviour, towards which the line 'Your eyes between your slaves' indicates and implies.

**Tenth:** One of the nicknames of his holiness (A.S.) is the 'Light of Mohammad's Holy Progeny'. Its proof can also be witnessed in the narrations; 'Muhqiq e Noori' (R.A.) mentions a few of them in his book 'Najm us Saqib'.

**Eleventh:** His holiness is superior and greater than all the Imams (A.S.) except Imam Ali (A.S.), Imam

Hasan (A.S.) and Imam Husain (A.S.). This point is approved by other narrations as well.

**Twelfth:** Almighty Allah (S.W.T.) has treasured his holiness and has delayed his advent to avenge his enemies and the enemies of Prophet (P.B.U.H.).

There are several narrations regarding this topic.

**Thirteenth:** The time of his Advent is amongst the concealed issues necessitated by the divine policy. It is also mentioned in several narrations.

**Fourteenth:** The signs mentioned in the narrations are not certain and indispensable; due to the line mentioned in the end, 'Allah performs as per His own will'.<sup>1</sup>

#### [14]

### **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

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<sup>1</sup> Mikyaal ul Makarim: 11/2

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:

أنت الله لا إله إلا أنت، الأوّل و الآخر و الظاهر و الباطن، و أنت الله لا إله إلا أنت، إليك زيادة الأشياء و نقصانها، و أنت الله لا إله إلا أنت، خلقت الخلق بغير معونة من غيرك، و لا حاجة إليهم، أنت الله لا إله إلا أنت، منك المشيئة و إليك البدء. أنت الله لا إله إلا أنت، قبل القبل و خالق القبل، أنت الله لا إله إلا أنت، بعد البعد و خالق البعد، أنت الله لا إله إلا أنت، تمحو ما تشاء و تثبت و عندك أمّ الكتاب، أنت الله لا إله إلا أنت، غاية كل شيء و وارثه، أنت الله لا إله إلا أنت، لا يعزب عنك الدقيق و لا الجليل، أنت الله لا إله إلا أنت، لا يخفى عليك اللغات، و لا تتشابه عليك الأصوات. كل يوم أنت في شأن، لا يشغلك شأن عن شأن، عالم الغيب و أخفى، ديان الدين، مدبر الأمور، باعث من في القبور، محي العظام و هي رميم، أسألك باسمك المكنون المخزون، الحيّ القيوم، الذي لا يخيب من سألك به، أن تصلي على محمد و اله، و أن تعجل فرج المنتقم لك من أعدائك، و أنجز له ما وعدته، يا ذا الجلال و الإكرام.

*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, 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 became 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 delay His judgment.<sup>1</sup>

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<sup>1</sup> - Falahi Ssa'il: 199; and in Al-Misbaah: 51 and Al-Baladul Ameen: 35 with slight difference.



[15]

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

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

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَ لَمْ يَسْأَلْ مِثْلَكَ، أَنْتَ مَوْضِعَ مَسْأَلَةِ السَّائِلِينَ  
وَ مِنْتَهَى رَغْبَةَ الرَّاعِبِينَ، أَدْعُوكَ وَ لَمْ يَدْعُ مِثْلَكَ، وَ أَرْغَبُ إِلَيْكَ  
وَ لَمْ يَرْغَبْ إِلَيَّ مِثْلَكَ، أَنْتَ مَجِيبُ دَعْوَةِ الْمَضْطَرِّينَ وَ  
أَرْحَمُ الرَّاحِمِينَ. أَسْأَلُكَ بِأَفْضَلِ الْمَسْأَلِ وَ أَنْجَحِهَا وَ أَعْظَمِهَا، يَا  
اللَّهُ يَا رَحْمَانَ يَا رَحِيمَ وَ بِأَسْمَانِكَ الْحَسَنَى، وَ أَمْثَالِكَ الْعَلِيَا، وَ  
نِعْمِكَ الَّتِي لَا تَحْصَى. وَ بِأَكْرَمِ أَسْمَانِكَ عَلَيْكَ، وَ أَحَبِّهَا إِلَيْكَ، وَ  
أَقْرَبِهَا مِنْكَ وَسِيلَةَ، وَ أَشْرَفِهَا عِنْدَكَ مَنْزِلَةَ، وَ أَجْزَلِهَا لَدَيْكَ ثَوَابًا،  
وَ أَسْرَعِهَا فِي الْأُمُورِ إِجَابَةَ، وَ بِاسْمِكَ الْمَكْنُونِ الْأَكْبَرِ الْأَعْزَمِ  
الْأَجَلِّ الْأَعْظَمِ الْأَكْرَمِ، الَّذِي تَحَبُّهُ وَ تَهْوَاهُ، وَ تَرْضَى بِهِ عَمَّنْ  
دَعَاكَ، فَاسْتَجِبْتَ لَهُ دَعَاءَهُ، وَ حَقَّ عَلَيْكَ أَنْ لَا تَحْرِمَ سَائِلَكَ وَ لَا  
تَرُدَّهُ. وَ بِكُلِّ اسْمٍ هُوَ لَكَ فِي التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ الْقُرْآنِ  
الْعَظِيمِ، وَ بِكُلِّ اسْمٍ دَعَاكَ بِهِ حَمَلَةٌ عَرْشِكَ وَ مَلَائِكَتِكَ، وَ أَنْبِيَائِكَ  
وَ رُسُلِكَ، وَ أَهْلِ طَاعَتِكَ مِنْ خَلْقِكَ، أَنْ تَصَلِّيَ عَلَيَّ مُحَمَّدَ وَ آلِ

محمّد، و أن تعجّل فرج وليك و ابن وليك، و تعجّل خزي أعدائه.

*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; 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).<sup>1</sup>*

*It was said in Mikyaalil Makarim that the following addition was found in Jamaalu Ssaliheen:*

*و تجعلنا من أصحابه و أنصاره، و ترزقنا به رجاءنا، و تستجيب به دعاءنا.*

*And make us among his companion and helper and grant us all our hopes through him and accept our prayers.<sup>2</sup>*

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<sup>1</sup> - Misbaahul Mutahajjid: 139.

<sup>2</sup> - Mikyaalil Makarim 2: 14.

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.<sup>1</sup>

[16]

**SUPPLICATION FOR THE ADVENT  
OF HIS HOLINESS (A.S.) AFTER THE  
FOURTH UNIT OF THE NIGHT  
RECOMMENDED PRAYER**

After the fourth unit of the night recommended prayer, offer two 'Sajdah e Shukr' (prostration for gratitude) and in those Sajdah, say 'Masha Allah, Masha Allah' hundred times; then recite the following supplication:

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<sup>1</sup> - Al-Misbaah : 75.

يا ربّ، أنت الله، ما شئت من أمر يكون، فصلّ على محمّد و آل محمّد، و اجعل لي فيما تشاء أن تعجّل فرج آل محمّد، صلّى الله عليه و عليهم، و تجعل فرجي و فرج إخواني مقرونا بفرجهم، و تفعل بي كذا و كذا.  
*“O’ Lord, You are Allah, You do what You will for among the issues, thus send mercy upon Mohammad and his holy Progeny (A.S.), and regard for me the hastening of the relief of Mohammad’s Progeny (peace be upon him) among the issues You will, and accompany our relief and the relief of my brothers along with the relief of Mohammad’s Progeny (peace be upon him), and do so and so for me”.*

Then pray for all that you wish.<sup>1</sup>

We will mention the supplications which should be recited after the dawn prayer on Friday and also the other supplication which should be recited after Friday prayer.

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<sup>1</sup> Mikyaalul Makarim: 145

**CHAPTER FOUR**

**ON WEEKLY  
SUPPLICATIONS.**

[1]

**SUPPLICATION FOR HIS  
REAPPEARANCE** (may our souls be sacrifice  
for him) **ON THURSDAYS.**

Sayyid Ibn Taoos (may Allah have mercy on him) in *Jamaalil Usbu* 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:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ.

*O' Allah! Bless Muhammad and the family of Muhammad and hasten their relief.<sup>1</sup>*

[2]

**SUPPLICATION FOR HIS  
REAPPEARANCE** (peace be on him)**ON**

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<sup>1</sup> - *Jamaalil Usbu* : 121.

## 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*)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:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَعَجِّلْ فَرَجَهُمْ، وَاهْلِكْ عَدُوَّهُمْ مِنَ  
الْجَنِّ وَالْإِنْسِ، مِنَ الْأَوَّلِينَ وَالْآخِرِينَ.

*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.<sup>1</sup>

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.<sup>2</sup>

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<sup>1</sup> - Misbaahul Mutahajjid: 265 and 257 with some slight difference.

<sup>2</sup> - Al-Misbaah: 177.



[3]  
**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):

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَعَجِّلْ فَرَجَهُمْ، وَاهْلِكْ عَدُوَّهُمْ، مِنَ  
الْجِنِّ وَالْإِنْسِ، مِنَ الْأَوَّلِينَ وَالْآخِرِينَ.

*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).<sup>1</sup>

**ANECDOTE OF THE SUPPLICATION  
OF ALAWI MISRI**

The honourable Sayyid Razi ud deen Ali bin Taoos writes in his book 'Muhajud Da'waat' that:

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<sup>1</sup> - Mikyaalil Makarim 2: 31.

I found the supplication of Alawi Misri in an old book, whose writer introduces himself as Husain bin Ali and claims to have written the book in Shawwal, 396 Hijri. The author mentions the authority of this supplication in the following way:

It is a supplication taught by our Master, Imam Mahdi (A.S.), to one of his Shias who was entangled by severe oppression, in his dream, and Allah brought about relief for him and killed his enemy.

Sayyid says: the supplication known as the supplication of Alawi Misri is recited for every difficult and important work.

Sayyid bin Taoos narrates this supplications in two ways and says: Abul Hasan Ali bin Hammad Basari said: Abu Abdullah Husain bin Mohammad Alawi reported to me that: Mohammad bin Ali Alawi Misri narrated for me that: "I was suffering from deep sorrow and misery by the hands of a ruler, such that it engaged all my thoughts making me severely frightened. I had no hopes of evading from this situation.

I went to Iraq for the visitation of my leaders and forefathers (peace be upon them) and took refuge in them and their graves, and took shelter in that place away from the great calamity that could reach me due to that person. I stayed there for fifteen days in such a condition that I used to pray, weep and mourn day and night, until the Riser of the time and the Guardian of Allah (peace be upon

him) came near me in a state between sleep and awareness. He made himself apparent for me and said: "My son, do you fear so and so person"?

I replied: "Yes, he has intended to do so and so with me and I have turned towards my master and leaders (peace be upon them) to express my grievances before them so that they deliver me from his evil."

His holiness said: "Why don't you call upon Allah, who is your Lord and the Lord of your fathers, through the supplications recited by my forefathers, the prophets (peace be upon them), at the time of difficulty and entanglements for attaining deliverance from those difficulties."

I asked: "Tell me how they supplicated so that I can supplicate in the same manner"?

His holiness replied: "When the eve of Friday arrives, wake up and perform Ghusl. Then offer your prayer and after performing the prostration of gratification (Sajda e Shukr), while you are sitting in the upright position, recite this supplication with humility and lamentation.

Mohammad bin Ali said: "His holiness came to me continuously for five nights and repeated this supplication for me until I memorized it, and he stopped his comings on the eve of Friday; thus I woke up and performed Ghusl, then changed my clothes and perfumed myself. Then offered the night prayer and on completion, called upon Allah

by reciting this supplication sitting in an upright position.

Like all the other nights, his holiness came to me on the eve of Saturday also and said: "O' Mohammad, your prayer has been accepted and your enemy is killed; when you finished your supplication, Allah send down his death upon him".

Mohammad bin Ali said: "When dawn arrived, I had no sorrows but of departing from my Masters (peace be upon them) and returning to a place which I had fled from. After travelling some distance, I witnessed the messenger of my sons who came to me with their letters in which they had written, 'the man from whom you evaded organized a sitting in which he gathered a group of people, after they ate and drank and dispersed, he slept with his slaves on that place.

In the morning, no movement or sensation was felt or heard from his body; they removed the veil from his face and found out that he was slaughtered from the back of his neck and his blood is flowing. This incident occurred on the eve of Friday and nobody knows who did it? My sons requested me to return home as soon as possible.

When I reached home and asked them about the time of this incident, I found that it happened

exactly after I finished the recitation of that supplication.<sup>1</sup>

[4]

**SUPPLICATION OF ALAWI MISRI  
FOR IMAM AL-MAHDI (may our souls be  
sacrifice for him) TO BE RECITED WHEN  
ON DIFFICULTIES.**

رَبِّ مَنْ ذَا الَّذِي دَعَاكَ فَلَمْ تَجِبْهُ، وَ مَنْ ذَا الَّذِي سَأَلَكَ فَلَمْ تَعْطِهِ، وَ مَنْ ذَا  
الَّذِي نَاجَاكَ فَخَيَّبْتَهُ، أَوْ تَقَرَّبَ إِلَيْكَ فَأَبْعَدْتَهُ. وَ رَبِّ هَذَا فِرْعَوْنُ ذُو الْأَوْتَادِ،  
مَعَ عِنَادِهِ وَ كُفْرِهِ وَ عِتْوَاهُ وَ إِذْعَانِهِ الرَّبُّوبِيَّةَ لِنَفْسِهِ، وَ عِلْمَكَ بِأَنَّهُ لَا يَتُوبُ، وَ  
لَا يَرْجِعُ وَ لَا يَتُوبُ، وَ لَا يُؤْمِنُ وَ لَا يَخْشَعُ، اسْتَجِيبْ لَهُ دَعَاءَهُ، وَ أُعْطِيَتِهِ  
سُؤْلَهُ، كَرَمًا مِنْكَ وَ جُودًا، وَ قَلَّةَ مَقْدَارٍ لِمَا سَأَلَكَ عِنْدَكَ، مَعَ عَظَمَةِ عِنْدِهِ،  
أَخْذًا بِحَجَّتِكَ عَلَيْهِ، وَ تَأْكِيدًا لَهَا حِينَ فَجَرَ وَ كَفَرَ، وَ اسْتِطَالَ عَلَى قَوْمِهِ وَ  
تَجَبَّرَ، وَ بَكَفَرِهِ عَلَيْهِمْ افْتَخَرَ، وَ بَظْلَمِهِ لِنَفْسِهِ تَكَبَّرَ، وَ بِحِلْمِكَ عَنْهُ اسْتَكْبَرَ،  
فَكُتِبَ وَ حُكِمَ عَلَى نَفْسِهِ جِرَاءَةً مِنْهُ، أَنَّ جِزَاءَ مِثْلِهِ أَنْ يَغْرُقَ فِي الْبَحْرِ،  
فَجَزَيْتَهُ بِمَا حُكِمَ بِهِ عَلَى نَفْسِهِ. إِلَهِي وَ أَنَا عَبْدُكَ، ابْنُ عَبْدِكَ وَ ابْنُ أُمَّتِكَ،  
مُعْتَرِفٌ لَكَ بِالْعِبُودِيَّةِ، مُقَرِّبٌ بِأَنَّكَ أَنْتَ اللَّهُ خَالِقِي، لَا إِلَهَ لِي غَيْرِكَ، وَ لَا رَبَّ  
لِي سِوَاكَ، مُوقِنٌ بِأَنَّكَ أَنْتَ اللَّهُ رَبِّي، وَ إِلَيْكَ مُرَدِّي وَ إِيَابِي، عَالِمٌ بِأَنَّكَ عَلَى  
كُلِّ شَيْءٍ قَدِيرٌ، تَفْعَلُ مَا تَشَاءُ وَ تَحْكُمُ مَا تَرِيدُ، لَا مَعْقَبَ لِحُكْمِكَ، وَ لَا رَادَّ  
لِقَضَائِكَ، وَ أَنْتَ الْأَوَّلُ وَ الْآخِرُ وَ الظَّاهِرُ وَ الْبَاطِنُ، لَمْ تَكُنْ مِنْ شَيْءٍ، وَ لَمْ  
تَبْنِ عَنْ شَيْءٍ، كُنْتَ قَبْلَ كُلِّ شَيْءٍ، وَ أَنْتَ الْكَائِنُ بَعْدَ كُلِّ شَيْءٍ، وَ الْمَكُونُ  
لِكُلِّ شَيْءٍ، خَلَقْتَ كُلَّ شَيْءٍ بِتَقْدِيرٍ، وَ أَنْتَ السَّمِيعُ الْبَصِيرُ. وَ أَشْهَدُ أَنَّكَ  
كَذَلِكَ كُنْتَ وَ تَكُونُ، وَ أَنْتَ حَيٌّ قَيُّومٌ، لَا تَأْخُذُكَ سَنَةٌ وَ لَا نَوْمٌ، وَ لَا تَوْصَفُ  
بِالْأَوْهَامِ، وَ لَا تَدْرِكُ بِالْحَوَاسِّ، وَ لَا تَقَاسُ بِالْمَقْيَاسِ، وَ لَا تُشَبَّهُ بِالنَّاسِ، وَ

<sup>1</sup> Muhaj ud Da'waat: p. 334; Jannatul Ma'wa: p. 227

أَنْ الخلق كلهم عبيدك و إمامك، أنت الربّ و نحن المرهبون، و أنت الخالق و نحن المخلوقون، و أنت الرّازق و نحن المرزوقون. فلك الحمد يا إلهي، إذ خلقتني بشرا سويا، و جعلتني غنيا مكفيا، بعد ما كنت طفلا صديا، تقوتني من الثدي لبنا مريئا، و غديتني غذاء طيبا هنيئا، و جعلتني ذكرا مثالا سويا. فلك الحمد حمدا إن عدّ لم يحص، و إن وضع لم يتسع له شيء، حمدا يفوق على جميع حمد الحامدين، و يعلو على حمد كل شيء، و يفخم و يعظم على ذلك كله، و كلما حمد الله شيء. و الحمد لله كما يحبّ الله أن يحمده، و الحمد لله عدد ما خلق، و زنة ما خلق، و زنة أجل ما خلق، و بوزن أخفّ ما خلق، و بعدد أصغر ما خلق. و الحمد لله حتى يرضى ربنا و بعد الرضا، و أسئله أن يصليّ على محمّد و آل محمّد، و أن يغفر لي ذنبي، و أن يحمده لي أمري، و يتوب عليّ إنّه هو التّوّاب الرحيم. إلهي و إنّي أنا أدعوك و أسألك باسمك الذي دعاك به صفوتك أبونا دم عليه السّلام، و هو مسيء ظالم حين أصاب الخطيئة، فغفرت له خطيئته، و تبت عليه، و استجبت له دعوته، و كنت منه قريبا يا قريب، أن تصليّ على محمّد و آل محمّد، و أن تغفر لي خطيئتي و ترضى عنيّ، فإن لم ترض عنيّ فاعف عنيّ، فإنّي مسيء ظالم خاطئ عاص، و قد يعفو السيّد عن عبده، و ليس براض عنه، و أن ترضي عنيّ خلقك، و تميّط عنيّ حقك. إلهي و أسئلك باسمك الذي دعاك به إدريس عليه السّلام، فجعلته صديقا نبيا، و رفعته مكانا عليّا، و استجبت دعاءه، و كنت منه قريبا يا قريب، أن تصليّ على محمّد و آل محمّد، و أن تجعل ما بي إلى جنّتك، و محليّ في رحمتك، و تسكنني فيها بعفوك، و تزوّجني من حورها، بقدرتك يا قدير. إلهي و أسئلك باسمك الذي دعاك به نوح، إذ نادى ربه أنّي مغلوب فانتصر\* فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ\* وَ فَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ، «١» و نجّيته على ذات ألواح و دسر، فاستجبت دعاءه و كنت منه قريبا يا قريب، أن تصليّ على محمّد و آل محمّد، و أن تحجيني من ظلم من يريد ظلمي، و تكفّ عنيّ بأس من يريد هضمي، و تكفيني شرّ كل سلطان جائر، و عدوّ قاهر، و مستخفّ قادر، و جبار عنيد، و كلّ شيطان مريد، و إنسيّ شديد، و كيد كلّ مكيد، يا حلّيم يا ودود. إلهي و أسئلك باسمك الذي دعاك به عبدك و نبيّك صالح عليه السّلام فنجّيته من الخسف، و أعلّيته على عدوّه، و استجبت دعاءه، و كنت منه قريبا يا قريب، أن تصليّ على محمّد و آل محمّد، و أن تخلّصني من شرّ ما يريدني أعدائي به، و سعيبي حسّادي، و تكفينهم بكفايتك، و تتولّاني بولايتك، و تهدي قلبي بهداك، و تؤيّدني

بتقواك، و تبصّرني (و تنصّرني) بما فيه رضاك، و تغنّيني بغناك يا حلّيم. إلهي و أسألك باسمك الّذي دعاك به عبدك و نبيّك و خليلك إبراهيم عليه السّلام، حين أراد نمرود إلقائه في النّار، فجعلت له النّار بردا و سلاما، و استجبت له دعاءه، و كنت منه قريبا يا قريب، أن تصلّي على محمّد و آل محمّد، و أن تبرّد عنيّ حرّ نارك، و تطفئ عنيّ لهيبها، و تكفيني حرّها، و تجعل نائرة أعدائي في شعارهم و دنثارهم، و تردّ كيدهم في نحورهم، و تبارك لي فيما أعطيتني، كما باركت عليه و على اله، إنّك أنت الوهاب الحميد المجيد. إلهي و أسئلك بالاسم الّذي دعاك به إسماعيل عليه السّلام، فجعلته نبياّ و رسولا، و جعلت له حرمك منسكا و مسكنا و مأوى، و استجبت له دعاءه، و نجّيته من الدّبح «١»، و قرّبتة رحمة منك، و كنت منه قريبا يا قريب، أن تصلّي على محمّد و آل محمّد، و أن تفسح لي في قبوري، و تحطّ عنيّ وزري، و تشدّ لي أزري، و تغفر لي ذنبي، و ترزقني التّوبة بحطّ السيّئات، و تضاعف الحسنات، و كشف البليّات، و ربح التّجارات، و دفع معرّة السّعايات، إنّك مجيب الدّعوات، و منزل البركات، و قاضى الحاجات، و معطى الخيرات، و جبار السّماوات. إلهي و أسئلك بما سألك به ابن خليلك إسماعيل عليه السّلام، الّذي نجّيته من الدّبح، و فديته بذبح عظيم، و قلّبت له المشقص حين (حتّى) نجاك موقنا بذبحه، راضيا بأمر والده، فاستجبت له دعاءه، و كنت منه قريبا يا قريب، أن تصلّي على محمّد و آل محمّد، و أن تتجني من كلّ سوء و بليّة، و تصرف عنيّ كلّ ظلّمه و خيمة، و تكفيني ما أهمني من أمور دنيائي و اخرتي، و ما احاذره و أخشاه، و من شرّ خلقك أجمعين، بحقّ ال يس. إلهي و أسألك باسمك الّذي دعاك به لوط عليه السّلام، فنجّيته و أهله من الخسف و الهدم و المثلات و الشّدّة و الجهد، و أخرجته و أهله من الكرب العظيم، و استجبت له دعاءه، و كنت منه قريبا يا قريب، أن تصلّي على محمّد و آل محمّد، و أن تأذن لي بجميع ما شئت من شملي، و تقرّ عيني بولدي و أهلي و مالي، و تصلح لي اموري، و تبارك لي في جميع أحوالي، و تبلّغني في نفسي امالي، و أن تجبرني من النّار، و تكفيني شرّ الأشرار بالمصطفين الأخيار، الأئمّة الأبرار، و نور الأنوار محمّد و اله الطّيبين الطّاهرين الأخيار، الأئمّة المهديّين، و الصّفوة المنتجبين صلوات الله عليهم أجمعين، و ترزقني مجالستهم، و تمنّ عليّ بمرافقتهم، و توفّق لي صحبتهم، مع أنبيائك المرسلين، و ملائكتك المقرّبين، و عبادك الصّالحين، و أهل طاعتك أجمعين، و حملة عرشك و الكرّوبيّين. إلهي و أسألك باسمك الّذي سألك به

يعقوب، و قد كفّ بصره، و شتّت شمله (جمعه)، و فقد قرّة عينه ابنه، فاستجبت له دعآءه، و جمعت شمله، و أقررت عينه، و كشفت ضرره، و كنت منه قريبا يا قريب، أن تصلّي على محمّد و ال محمّد، و أن تأذن لي بجميع ما تبدّد من أمري، و تقرّ عيني بولدي و أهلي و مالي، و تصلح شأنّي كلّه، و تبارك لي في جميع أحوالي، و تبلّغني في نفسي امالي، و تصلح لي أفعالي، و تمنّ عليّ يا كريم، يا ذا المعالي برحمتك يا أرحم الرّاحمين. إلهي و أسنلك باسمك الذي دعاك به عبدك و نبيّك يوسف عليه السّلام فاستجبت له، و نجّيته من غيابت الجبّ، و كشفت ضرره، و كفيته كيد إخوته، و جعلته بعد العبوديّة ملكا، و استجبت دعآءه، و كنت منه قريبا يا قريب، أن تصلّي على محمّد و ال محمّد، و أن تدفع عنيّ كيد كلّ كائد، و شرّ كلّ حاسد، إنك على كلّ شيء قدير. إلهي و أسنلك باسمك الذي دعاك به عبدك و نبيّك موسى بن عمران إذ قلت تباركت و تعاليت و ناديتاه من جانب الطور الأيمن و قرّبتاه نجيا «١»، و ضربت له طريقا في البحر يبسا، و نجّيته و من معه من بني إسرائيل، و أغرقت فرعون و هامان و جنودهما، و استجبت له دعآءه، و كنت منه قريبا يا قريب، أسنلك أن تصلّي على محمّد و ال محمّد، و أن تعيذني من شرّ خلقك، و تقرّبي من عفوك، و تنشر عليّ من فضلك ما تغنيني به عن جميع خلقك، و يكون لي بلاغا أنال به مغفرتك و رضوانك، يا وليّ المؤمنين. إلهي و أسألك بالإسم الذي دعاك به عبدك و نبيّك داوود، فاستجبت له دعآءه، و سخّرت له الجبال، يسبّحن معه بالعشيّ و الإبكار، و الطير محشورة كلّ له أواب، و شددت ملكه، و اتيته الحكمة و فصل الخطاب، و أننت له الحديد، و علّمته صنعة لبوس لهم، و غفرت ذنبه، و كنت منه قريبا يا قريب. أسألك أن تصلّي على محمّد و ال محمّد، و أن تسخّر لي جميع اموري، و تسهّل لي تقديري، و ترزقني مغفرتك و عبادتك، و تدفع عنيّ ظلم الظالمين، و كيد الكائدين، و مكر الماكرين، و سطوات الفراعنة الجبارين، و حسد الحاسدين، يا أمان الخائفين، و جار المستجيرين، و ثقة الواثقين، و ذريعة المؤمنين، و رجاء المتوكّلين، و معتمد الصّالحين، يا أرحم الرّاحمين. إلهي و أسألك اللّهمّ بالإسم الذي سنلك به عبدك و نبيّك سليمان بن داوود عليهما السّلام، إذ قال ربّ اغفر لي و هب لي ملكا لا يتبيغي لأحد من بعدي إنك أنت الوهاب «١»، فاستجبت له دعآءه، و أطعت له الخلق، و حملته على الرّيح، و علّمته منطق الطير، و سخّرت له الشّياطين من كلّ بناء و غوّاص، و اخرين مقرّنين في الأصفاذ، هذا عطاوك لا عطاء غيرك، و كنت منه قريبا



يا قريب. أن تصلي على محمد و آل محمد، و أن تهدي لي قلبي، و تجمع لي لبي، و تكفيني همي، و تؤمن خوفي، و تفك أسري، و تشد أذري، و تمهلني و تنفسي، و تستجيب دعائي، و تسمع ندائي، و لا تجعل في النار ماوأي، و لا الدنيا أكبر همي، و أن توسع علي رزقي، و تحسن خلقي، و تعنق رقبتي من النار، فإنك سيدي و مولاي و مؤملي. إلهي و أسألك اللهم باسمك الذي دعاك به أيوب، لما حل به البلاء بعد الصّحة، و نزل السقم منه منزل العافية، و الضيق بعد السعة و القدرة، فكشفت ضره، و رددت عليه أهله، و مثلهم معهم، حين ناداك، داعيا لك، راغبا إليك، راجيا لفضلك، شاكيا إليك ربّ أني مسني الضرُّ و أنت أرحم الراحمين «١»، فاستجبت له دعاءه، و كشفت ضره، و كنت منه قريبا يا قريب. أن تصلي على محمد و آل محمد، و أن تكشف ضري، و تعافيني في نفسي و أهلي و مالي و ولدي و إخواني فيك، عافية باقية شافية كافية، و افرة هادية نامية، مستغنية عن الأطباء و الأدوية، و تجعلهما الوارثين مني، إنك على كل شيء قدير. إلهي و أسئلك باسمك الذي دعاك به يونس بن متى في بطن الحوت حين ناداك في ظلمات ثلاث أن لا إله إلا أنت سبحانك إني كنت من الظالمين «١» و أنت أرحم الراحمين، فاستجبت له دعاءه، و أنبت عليه شجرة من يقطين، و أرسلته إلى ماء ألف أو يزيدون، و كنت منه قريبا يا قريب، أن تصلي على محمد و آل محمد، و أن تستجيب دعائي، و تداركني بعفوك، فقد غرقت في بحر الظلم لنفسي، و ركبتني مظالم كثيرة لخلقك علي، صل على محمد و آل محمد، و استرني منهم، و أعتقني من النار، و اجعلني من عقآك و طلقآك من النار، في مقامي هذا، بمنك يا منان. إلهي و أسئلك باسمك الذي دعاك به عبدك و نبيك عيسى بن مريم عليهما السلام إذ أيّده بروح القدس، و أنطقته في المهدي، فأحبني به الموتى، و أبرأ به الأكمه و الأبرص بإذنك، و خلق من الطين كهينة الطير فصار طائرا بإذنك، و كنت منه قريبا يا قريب، أن تصلي على محمد و آل محمد، و أن تفرغني لما خلقت له، و لا تشغلني بما قد تكلفته لي، و تجعلني من عبّادك و زهادك في الدنيا، و ممن خلقته للعافية، و هئاته بها مع كرامتك يا كريم يا علي يا عظيم. إلهي و أسألك باسمك الذي دعاك به اصف بن برخيا على عرش ملكة سبا، فكان أقل من لحظة الطرف، حتى كان مصورا بين يديه، فلما رآته قيل أ هكذا عرشك قالت كأنه هو «١» فاستجبت دعاءه، و كنت منه قريبا يا قريب، أن تصلي على محمد و آل محمد، و تكفر عني سيئاتي، و تقبل مني حسناتي، و تقبل توبتي، و تتوب علي، و تغني فقري، و تجبر كسري، و تحيي

فوادي بذكرك، و تحييني في عافية، و تمبيني في عافية. إلهي و أسألك  
بالإسم الذي دعاك به عبدك و نبيك زكريا عليه السلام حين سنلك،  
داعياك، راغبا إليك، راغبا لفضلك، فقام في المحراب ينادي نداء خفيا،  
فقال رَبِّ فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا\* يَرِئُنِي وَ يَرِئُ مِنْ آلِ يَعْقُوبَ وَ اجْعَلْهُ  
رَبِّ رَضِيًّا «١» فوهبت له يحيى، و استجبت له دعاءه، و كنت منه قريبا  
يا قريب، أن تصلي على محمد و ال محمد، و أن تبقي لي أولادي، و أن  
تمتعني بهم، و تجعلني و إياهم مؤمنين لك، راغبين في ثوابك، خائفين من  
عقابك، راغبين لما عندك، ايسين مما عند غيرك حتى تحيينا حياة طيبة، و  
تميننا ميتة طيبة، إنك فعّال لما تريد. إلهي و أسألك بالإسم الذي سنلتك به  
امرأة فرعون، إذ قالت رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَ تَجْنِي مِنْ فِرْعَوْنَ  
وَ عَمَلِهِ وَ تَجْنِي مِنَ الْقَوْمِ الظَّالِمِينَ «٢»، فاستجبت لها دعائها، و كنت منها  
قريبا يا قريب، أن تصلي على محمد و ال محمد، و أن تقرّ عيني بالنظر إلى  
جنتك، و وجهك الكريم و أوليائك، و تفرّجني بمحمد و اله، و تؤنسني به  
وباله، و بمصاحبتهم و مرافقتهم، و تمكّن لي فيها، و تنجيني من النار، و  
ما أعد لأهلها من السلاسل و الأغلال، و الشدائد و الأنكال، و أنواع  
العذاب، بعفوك يا كريم. إلهي و أسألك باسمك الذي دعتك به عبدك و  
صديقك مريم البتول و أم المسيح الرسول عليهما السلام، إذ قلت وَ مَرِيَمَ  
ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتَ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَ صَدَقْتَ بِكَلِمَاتِ  
رَبِّهَا وَ كُتِبَ عَلَيْهَا إِذْ ظَنَنَّا أَنَّهَا كَرِيهَةٌ وَ جَعَلْنَاهَا صَيَّحَاتٍ  
قَرِيبًا يَا قَرِيبَ، أن تصلي على محمد و ال محمد، و أن تحصنني بحصنك  
الحصين، و تحجيني بحجابك المنيع، و تحرزني بحرزك الوثيق، و تكفيني  
بكفائتك الكافية، من شرّ كلّ طاغ، و ظلم كلّ باغ، و مكر كلّ ماكر، و غدر  
كلّ غادر، و سحر كلّ ساحر، و جور كلّ سلطان جائر، بمنعك يا منيع.  
إلهي و أسألك بالإسم الذي دعاك به عبدك و نبيك، و صفيك و خيرتك من  
خلقك، و أمينك على وحيك، و بعيتك إلى برّيتك، و رسولك إلى خلقك  
محمدَ خاصتك و خالصتك، صلى الله عليه و اله و سلم، فاستجبت دعاءه، و  
أيدته بجنود لم يروها، و جعلت كلمتك العليا، و كلمة الذين كفروا السفلى، و  
كنت منه قريبا يا قريب. أن تصلي على محمد و ال محمد، صلاة زاكية  
طيبة، نامية باقية مباركة، كما صليت على أبيهم إبراهيم و ال إبراهيم، و  
بارك عليهم كما باركت عليهم، و سلم عليهم كما سلمت عليهم، و زدهم  
فوق ذلك كله زيادة من عندك، و اخلطني بهم، و اجعلني منهم، و احشروني  
معهم، و في زمرةم حتى تسقينني من حوضهم، و تدخلني في جملتهم، و

تجمعني وإياهم، و تقرّ عيني بهم، و تعطيني سؤلي، و تبّلغني امالي في ديني و دنيائي و اخرتي، و محيائي و مماتي، و تبّلغهم سلامي، و تردّ عليّ منهم السّلام و عليهم السّلام و رحمة الله و بركاته. إلهي و أنت الذي تنادي في أنصاف كلّ ليلة هل من سائل فاعطيه، أم هل من داع فاجيبه، أم هل من مستغفر فأغفر له، أم هل من راج فابلّغه رجاءه، أم هل من مؤمل فابلّغه أمله، ها أنا سائلك بفنائك، و مسكينك ببابك، و ضعيفك ببابك، و فقيرك ببابك، و مؤمّلك بفنائك، أسألك نائلك، و أرجو رحمتك، و أوّمل عفوك، و ألتمس غفرانك، فصلّ على محمّد و آل محمّد. و أعطني سؤلي، و بلّغني أملي، و اجبر فقري، و ارحم عصياني، و اعف عن ذنوبي، و فكّ رقبتني من المظالم لعبادك ركبتي، و قوّ ضعفي، و أعزّ مسكنتي، و ثبتّ و طأني، و اغفر جرمي، و أنعم بالي، و أكثر من الحلال مالي، و خر لي في جميع اموري و أفعالي، و رضني بها، و ارحمني و والديّ و ما ولدا من المؤمنين و المؤمنات، و المسلمين و المسلمات، الأحياء منهم و الأموات، إنك سميع الدعوات، و ألهمني من برّهما ما أستحقّ به ثوابك و الجنة، و تقبلّ حسناتهما، و اغفر سيئاتهما، و اجزهما بأحسن ما فعلا بي ثوابك و الجنة. إلهي و قد علمت يقينا أنك لا تأمر بالظلم و لا ترضاه، و لا تميل إليه و لا تهواه و لا تحبه و لا تغشاه، و تعلم ما فيه هؤلاء القوم من ظلم عبادك و بغيهم علينا، و تعديهم بغير حقّ و لا معروف، بل ظلما و عدوانا و زورا و بهتاناً، فإن كنت جعلت لهم مدّة لا بدّ من بلوغها، أو كتبت لهم اجالا ينالونها، فقد قلت و قولك الحقّ و وعدك الصّدق يَحْوَ اللهُ ما يَشَاءُ وَيُثَبِّتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ. فإنا أسألك بكلّ ما سألك به أنبياءك المرسلون و رسلك، و أسألك بما سألك به عبادك الصّالِحون، و ملائكتك المقرّبون، أن تمحو من أمّ الكتاب ذلك، و تكتب لهم الاضمحلال و المحق، حتّى تقربّ اجالهم، و تقضي مدّتهم، و تذهب أيامهم، و تبتّر أعمارهم، و تهلك فجّارهم، و تسلّط بعضهم على بعض، حتّى لا تبقي منهم أحدا، و لا تتجّي منهم أحدا، و تفرّق جموعهم، و تكلّ سلاحهم، و تبدّد شملهم، و تقطع اجالهم، و تقصر أعمارهم، و تزلزل أقدامهم، و تطهر بلادك منهم، و تظهر عبادك عليهم، فقد غيروا سنّتك، و نقضوا عهدك، و هتكوا حريمك، و أتوا على ما نهيتهم عنه، و عتوا عتوا كبيرا كبيرا، و ضلّوا ضلالا بعيدا، فصلّ على محمّد و آل محمّد، و أذن لجمعهم بالشّنات، و لحيّهم بالممات، و لأزواجهم بالنّهيات، و خلّص عبادك من ظلمهم، و اقبض أيديهم عن هضمهم، و طهر أرضك منهم، و أذن بحصد نباتهم، و استيصال شافتهم، و شتات شملهم، و

هدم بنيانهم، يا ذا الجلال والإكرام. و أسألك يا إلهي و إله كل شيء، و ربّي و ربّ كل شيء، و أدعوك بما دعاك به عبدك و رسولك، و نبيك و صفيّك موسى و هارون عليهما السّلام، حين قالاً، داعيين لك، راجيين لفضلك، رَبَّنَا إِنَّكَ أَنْتَ فِرْعَوْنُ وَ مَلَأَ زِينَةً وَ أَمْوَالاً فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوْا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَ اشْدُدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ، فمننت و أنعمت عليهما بالإجابة لهما إلى أن قرعت سمعهما بأمرك، فقلت اللهم ربّ قد أُجيبت دَعْوَتُكُمَا فَاسْتَقِيمَا وَ لَا تَتَّبِعَنَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ . أن تصلّي على محمّد و ال محمّد، و أن تظمس على أموال هؤلاء الظّلمة، و أن تشدد على قلوبهم، و أن تخسف بهم برّك، و أن تغرقهم في بحرك، فإنّ السّماوات و الأرض و ما فيهما لك، و أر الخلق قدرتك فيهم، و بطشتك عليهم، فافعل ذلك بهم، و عجل لهم ذلك، يا خير من سئل، و دعي بالألسن، و شخصت إليه الأبصار، و أمّت إليه القلوب، و نقلت إليه الأقدام، و تحوكم إليه في الأعمال. إلهي و أنا عبدك أسألك من أسمائك بأبهاها، و كلّ أسمائك بهي، بل أسألك بأسمائك كلّها، أن تصلّي على محمّد و ال محمّد، و أن تركسهم على أمّ رؤسهم في زببتهم، و تردبهم في مهوى حفرتهم، و ارمهم بحجرهم، و ذكهم بمشاقصهم، و اكببهم على مناخرهم، و اخفهم بوترهم، و اردد كيدهم في نحورهم، و أوبقهم بندامتهم، حتّى يستخذلوا و يتضأءلوا بعدنخوتهم، و ينقمعوا بعد استطالتهم، أذلاء مأسورين في ربق حبانلهم، التي كانوا يؤمّلون أن يرونا فيها، و ترينا قدرتك فيهم، و سلطانك عليهم، و تأخذهم أخذ القرى و هي ظالمة، إن أخذك الأليم الشديّد، و تأخذهم يا ربّ أخذ عزيز مقتدر، فإنّك عزيز مقتدر، شديد العقاب، شديد المحال. اللهم صلّ على محمّد و ال محمّد، و عجل ايرادهم عذابك الذي أعددته للظّالمين من أمثالهم، و الطّاغين من نظرائهم، و ارفع حلمك عنهم، و احلل عليهم غضبك الذي لا يقوم له شيء، و أمر في تعجيل ذلك عليهم بأمرك الذي لا يردّ و لا يؤخّر، فإنّك شاهد كلّ نجوى، و عالم كلّ فحوى، و لا تخفى عليك من أعمالهم خافية، و لا تذهب عنك من أعمالهم خائنة، و أنت عالم الغيوب، عالم بما في الضمائر و القلوب. و أسألك اللهم و اناديك بماناداك به سيّدي، و سنلك به نوح، إذ قلت تباركت و تعاليت وَ لَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ «١»، أجل اللهم يا ربّ أنت نعم المجيب، و نعم المدعوّ، و نعم المسئول، و نعم المعطي، أنت الذي لا تخيب سائلك، و لا تردّ راجيك، و لا تطرد الملحّ عن بابك، و لا تردّ

دعاء سألنك، و لا تملّ دعاء من أمّك، و لا تتبرّم بكثرة حوائجهم إليك، و لا يقضائها لهم، فإنّ قضاء حوائج جميع خلقك إليك في أسرع لحظ من لمح الطرف، و أخفّ عليك، و أهون عندك من جناح بعوضة. و حاجتي يا سيّدي و مولاي، و معتمدي و رجائي، أن تصلّي على محمّد و ال محمّد، و أن تغفر لي ذنبي، فقد جئتك ثقيل الظهر بعظيم ما بارزتك به من سيّئاتي، و ركبني من مظالم عبادك ما لا يكفيني، و لا يخلصني منها غيرك، و لا يقدر عليه، و لا يملكه سواك، فامح يا سيّدي كثرة سيّئاتي ببسير عبراتي، بل بقساوة قلبي، و جمود عيني، لا بل برحمتك الّتي وسعت كلّ شيء، و أنا شيء، فلتسعن رحمتك، يا رحمان يا رحيم، يا أرحم الرّاحمين، لا تمتحنّي في هذه الدّنيا بشيء من المحن، و لا تسلّط عليّ من لا يرحمني، و لا تهلكني بذنوبي، و عجل خلاصي من كلّ مكروه، و ادفع عني كلّ ظلم، و لا تهتك سترتي، و لا تفضحنني يوم جمعك الخلائق للحساب، يا جزيل العطاء و الثّواب، أسألك أن تصلّي على محمّد و ال محمّد، و أن تحييني حيوة السّعداء، و تميتني ميتة الشّهداء، و تقبلني قبول الأوداء، و تحفظني في هذه الدّنيا الدّنيّة، من شرّ سلاطينها و فجّارها، و شرارها و محبيها، و العاملين لها و ما فيها، و قني شرّ طغاتها و حسّادها، و باغى الشّرك فيها، حتّى تكفيني مكر المكرّة، و تفقأ عني أعين الكفرة، و تفحم عني ألسن الفجرة، و تقبض لي على أيدي الظّلمة، و توهن عني كيدهم، و تميتهم بغيظهم، و تشغلهم بأسماعهم و أبصارهم و أفئدتهم، و تجعلني من ذلك كلّه في أمنك و أمانك، و حرزك و سلطانك، و حجابك و كنفك، و عيادك و جارك، و من جار السّوء و جليس السّوء، إنك على كلّ شيء قدير، إنّ و ليّي الله الّذي نزلّ الكتابَ وَ هُوَ يَتَوَلَّى الصّالِحِينَ «١». اللَّهُمَّ بك أعوذ، و بك ألوذ، و لك أعبد، و إيّاك أرجو، و بك أستعين، و بك أستكفي، و بك أستغيث، و بك أستنقذ، و منك أسئل، أن تصلّي على محمّد و ال محمّد، و لا تردني إلّا بذنب مغفور، و سعي مشكور، و تجارة لن تبور، و أن تفعل بي ما أنت أهله، و لا تفعل بي ما أنا أهله، فإنك أهل النّقوى و أهل المغفرة، و أهل الفضل و الرّحمة. إلهي و قد أطلت دعائي، و أكثرت خطابي، و ضيق صدري حداني على ذلك كلّه، و حملني عليه، علما منّي بأنّه يجزيك منه قدر الملح في العجين، بل يكفيك عزم إرادة و أن يقول العبد بنية صادقة و لسان صادق يا ربّ، فتكون عند ظنّ عبدك بك، و قد ناجاك بعزم الإرادة قلبي، فأسألك أن تصلّي على محمّد و ال محمّد، و أن تقرن دعائي بالإجابة منك، و تبلّغني ما أمّلته فيك، منّة منك و طولا، و قوّة و حولا، لا

تقيمني من مقامي هذا إلا بقضاء جميع ما سألتك، فإنه عليك يسير، و  
خطره عندي جليل كثير، و أنت عليه قدير، يا سميع يا بصير. إلهي و هذا  
مقام العائد بك من النار، و الهارب منك إليك، من ذنوب تهجمته، و عيوب  
فضحته، فصلّ على محمّد و آل محمّد، و انظر إليّ نظرة رحيمة أفوز بها  
إلى جنّتك، و اعطف عليّ عطفة أنجو بها من عقابك، فإنّ الجنّة و النار لك  
و بيدك، و مفاتيحهما و مغاليقهما إليك، و أنت على ذلك قادر، و هو عليك  
هين يسير، فافعل بي ما سألتك يا قدير، و لا حول و لا قوّة إلا بالله العليّ  
العظيم، و حسبنا الله و نعم الوكيل، نعم المولى و نعم النصير، و الحمد لله  
ربّ العالمين، و صلّى الله على سيّدنا محمّد و اله الطاهرين.

*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.*

*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. 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. 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 soccour 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"<sup>1</sup>*

*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,*

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<sup>1</sup> - Qur'an 54: 10-12.

*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, Salihpeace 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 and place of living and You accepted his call by rescuing him from sacrifice<sup>1</sup> 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 over looking*

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<sup>1</sup> - Zabh with fathah: it is the root i.e. being slaughtered, and Zibh with kasrah: is some thing that is meant for slaughtering.

*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.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 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}<sup>1</sup>*

*And You created a dried road for him in the sea, 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*

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<sup>1</sup> - Qur'an 19: 52.



*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 deceptions 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 neighbored the refugees, the reliance to those who has covenant with Him, the means of the 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}<sup>1</sup>*

*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*

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<sup>1</sup> - Qur'an 38: 35.

*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. 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}*<sup>1</sup>

*Then You answered his call and unveiled his difficulties, though are closer to him, O' The Nearer,*

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<sup>1</sup> - Qur'an 21: 83.

*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, Glory be to Thee; I have done evil}<sup>1</sup>*

*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*

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<sup>1</sup> - Qur'an 21: 87.

*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. O' my Lord! I requested from You by Your name upon which was called by Asif 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}<sup>1</sup>***

*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,*

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<sup>1</sup> - Qur'an 27: 42.

*{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}<sup>1</sup>*

*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, 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}<sup>2</sup>*

*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*

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<sup>1</sup> - Qur'an 19: 5-6.

<sup>2</sup> - Qur'an 66: 11.

*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 Our Spirit, and she confirmed the words of the Lord and His Books. And became one of the obedient}<sup>1</sup>*

*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*

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<sup>1</sup> - Qur'an 66: 12.



*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 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 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}<sup>1</sup> 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 blots 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*

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<sup>1</sup> - Qur'an 13: 39.

*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.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!}*<sup>1</sup>

*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}*<sup>2</sup>

*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*

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<sup>1</sup> - Qur'an 10: 88.

<sup>2</sup> - Qur'an 10: 89.

*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*

*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 knock 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, 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!} <sup>1</sup>*

*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. 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*

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<sup>1</sup> - Qur'an 37: 75.

*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, 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}<sup>1</sup>*

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<sup>1</sup> - Qur'an 7: 196.

*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.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.*

*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 family.<sup>1</sup>*

Ali bin Hammad says: "I took this supplication from Abul Hasan Ali Alawi Areezi who gave it to me on the condition that I will not hand it over to an enemy, and not to anyone without knowing his sect, and without knowing that he is from the friends of Prophet's Progeny (peace be upon them); this supplication was with me and my religious friends until a Qazi from Ahwaz came to me in Basra. He had done a favor for me in the past and made me stay at his house which I was in need of in his city. The Shah had arrested him and demanded twenty thousand dirhams from him.

My heart melted for him, I felt pity for him and gave him this supplication. He recited the supplication and was forgiven by the Shah in less than a week's time, he did not demand twenty thousand dirhams from him anymore and returned

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<sup>1</sup> - Muhaj ud da'waat: 336.

him back to his city with honor. I accompanied him till 'Abla' and returned back to Basra.

After a few days, I felt the need of that supplication but could not find it anywhere. I searched for it in all the books but could not find it. Thus, I request Abu Mukhtar Husaini for this supplication as he also had a copy of that supplication with him but even he couldn't find it in his books. I searched this supplication for another twenty years but failed to find it anywhere. I understood that this is a punishment from Allah (S.W.T.) for handing it over to an enemy belonging to the opponent sect.

After twenty years, we found the supplication in our books even though we had looked for it there several times. Therefore, I vowed that I will not hand this supplication over to anyone except someone on whose beliefs I trust, that he is a believer of the Guardianship of the Prophet's Progeny (peace be upon them). And will take an oath from him that he will not hand over this supplication to anyone except those who are suitable for it, and we seek help from Allah and have trust on Him only.<sup>1</sup>

In Sayyid Abdul Haseeb Alawi's book 'Jawahir ul Mansoorah', additional lines are mentioned compared to the book 'Muhaj ud Da'wat', which are following:

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<sup>1</sup> Muhaj ud Da'waat: p. 336



و صلّ اللّٰهَ على سيّد الأنبياء، و خير الأولياء، و أفضل الأصفياء، و أعلى الأركياء، و أكمل الأتقياء، أرسله بالحقّ بشيرا و نذيرا، و داعيا إلى الله بإذنه، و سراجا منيرا، محمّد المصطفى و اله مفاتيح أسرار العلى، و مصابيح أنوار النّقى. و السّلام على من أتبع الهدى، و صلّ على جميع الأنبياء و المرسلين و على أهل طاعتك أجمعين، من أهل السّموات و الأرضين، و اخصص محمّدا بأفضل الصّلوة و التّسليم. اللّٰهَ ارحمنا فيهم، و اغفر لنا معهم، برحمتك يا أرحم الرّاحمين.

*O' Allah, send mercy upon the Leader of Prophets, the best of Guardians, the superior one among all the chosen ones, the mightiest among all the purified ones, and the most complete of all the pious ones whom You have sent as a bringer of good tidings and a warner, and the inviter towards Allah, and an illuminating lamp, Mohammad the chosen one (peace be upon him), and his Holy Progeny, who are the keys of mighty secrets and the glowing lamps of piouness. And peace be upon one who follows the guidance, and send mercy upon all the prophets and messengers, and all Your obedient ones from the heaven and the earth, and send the best mercy and salutations exclusively on Mohammad (peace be upon him). O' Allah, have mercy upon us amongst them, and forgive us with them, with Your mercy, O' the most merciful one.*

The author of the book 'Jawaharul Mansoorah' says: I found the supplication which is to be recited after this in the writing of my grandfather, Muhaqqiq e Damaad (R.A.), and it is recited at the end of the supplication of Alawi Misri:

اللَّهُمَّ بك يصول الصَّائِل، و بقدرتك بطول الطَّائِل، و لا حول لكَلَّ ذي حول  
إلَّا بك، و لا قوَّة يمتازها ذو القوَّة إلَّا منك، بصفوتك من خلقك، و خيرتك  
من بريتك، محمَّد نبيِّك و عترته و سلالته عليه و عليهم السَّلام، صلَّ  
عليهم، و اكفني شرَّ هذا اليوم و ضرَّه، و ارزقني خيره و يمنه، و اقض لي  
في منصرفاتي بحسن العافية، و بلوغ المحبَّة، و الظَّفَر بالآمنيَّة، و كفاية  
الطَّاغية المغوية، و كلَّ ذي قدرة لي على أذية، حتَّى أكون في جنَّة و  
عصمة من كلِّ بلاء و نقمة، و أبدلني فيه من المخاوف أماناً، و من العوائق  
فيه يسراً، حتَّى لا يصدني صائد عن المراد، و لا يحلَّ بي طارق من أذى  
البلاد، إنَّك على كلِّ شيء قدير، و الامور إليك تصير، يا من ليس كمثلته  
شيء، و هو السَّميع البصير، و الحمد لله ربَّ العالمين.

*O' Allah, the bearer bears with Your support,  
and the dominator dominates with the help of Your  
power, and there is not movement or power for any  
living being without Your help, and there is no ability  
which makes an able excel but it comes from You, I recall  
You by the right of Your chosen one between the  
creations, the selected one amongst all your inventions,  
Mohammad, Your Prophet, and his Holy Progeny (peace  
be upon them). Send mercy upon them and suffice me  
from the evil of this day and its harms, and make the  
good and desirable of this day as my share, and bless me  
with the best safety in all the works and deeds that I  
perform, and bless me with love and attainment of my  
wishes and suffice me from the deceiving rebels, and  
from all the powerful men who intend to harm me, so  
that I shall remain in Your shelter and refuge, from all  
calamities and punishments; and change all the  
frightening things from my deeds into peaceful and safe  
ones, and make all the obstacles easy for me so that no  
prevenster prevents me from what I have decided, and no  
undesirable incidents like the sorrows and difficulties of*

*cities descend on me; indeed You are able for all things; and all the cases return towards You, O' He who has nothing like unto Him, and He is the Hearing, the Seeing, and All praise is due to Allah, Lord of the worlds.<sup>1</sup>*

## **FRIDAY – THE DAY OF THE MASTER OF TIME (A.S.)**

Abu Sulayman bin Urma says: I went to Samarra at the time of Mutawakkil's reign and met Saeed e Hajib (the gatekeeper) whom Mutawakkil had handed over Imam Naqi (A.S.) so that he murders his holiness. When I reached him, he asked: "do you wish to witness your Lord"?

I replied: "Glorious and Mighty is my Lord, no vision can grasp Him and naked eyes are incapable of witnessing Him."

He said: "The same man whom you believe that he is your Imam".

I said: "I would not hesitate to witness him".

He said: "I have ordered for his assassination and will assassinate him tomorrow; there is a messenger near him right now, you can meet him when he departs".

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<sup>1</sup> Abwaabul Jannaat: p. 142

After a short while, that messenger departed from Imam and Saeed e Hajib asked me to go near Imam (A.S.).

I entered the house in which Imam was imprisoned. I saw his holiness standing near a grave that was already dug; I went inside and greeted him, then wept severely.

His holiness asked: "Why are you weeping"?

I said: "Because of what I witness".

He replied: "Do not weep because of it, this act will not be committed by them".

I felt relaxed on hearing his reply. Then his holiness said:

"He will not live for more than two days until Allah sheds his blood and the blood of his friend whom you met".

Sulayman says: "By God, not two days had passed that he was killed".

I said to Imam Naqi (A.S.): "This Holy Prophet (peace be upon him) once said:

لا تعادوا الايام فتعاديكم

"Do not envy the days so they envy you in return".

His holiness said: "Indeed, although this narration has an interpretation:

Saturday is for the Holy Prophet (peace be upon him).

Sunday is for the commander of the faithful (peace be upon him).

Monday is for Imam Hasan and Imam Husain (peace be upon them).

Tuesday is for Ali bin Husain, Mohammad bin Ali and Jafar bin Mohammad (peace be upon them).

Wednesday is for Musa bin Jafar, Ali bin Musa, Mohammad bin Ali and for me (Ali bin Mohammad) - peace be upon them.

Thursday is for my son, Hasan (peace be upon him).

Friday is for the Riser of the Holy Progeny (peace be upon him).<sup>1</sup>

## **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

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<sup>1</sup> Jamalul Usboo': p. 36

the Imam over there (may our souls be sacrifice for him) as it happens in some places.<sup>1</sup>

Ayatullah Sheikh Ali Akbar Nahawandi writes in this book *Al Abqariyyul Hisaan'* that: I saw in the writings of Haj Sheikh Mahdi, who narrated from the book of Syed Jawad - one of the reliable prayer leaders of Isfahan who possessed great spiritual positions and 'the heavens did not cast shadow upon a person more truthful than him' - such was written on it that:

The village 'Salihabaad' was owned by me and few of my partners. A group of people decided to forcibly take the village from us and sent a group of men towards us. How much ever we spoke to them, it did not benefit us anyhow. I wrote a letter (Areeza) to Imam Mahdi (A.S.) and dropped it in the river, then went towards 'Takht e Fawlaad' and recited the supplication of Nudba entreating and weeping, and repeated the verse

هل إليك يا بن أحمد سبيل فتلقى؟

*(O' son of Ahmad, is there a path towards you through which we can meet you)* several times. At once, I heard the voice of a horse's foot and saw an Arab horse-rider coming towards me, he gazed at me and vanished from my sight. My heart felt relaxed on witnessing him and I felt relieved that my work will be done. The next night, my work was completed in the best manner. I have witnessed his

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<sup>1</sup> - Takalifil Anam fi Gaibatil Imam: 197.

holiness several times in my dreams and he appears in the same features.<sup>1</sup>

Sayyid Reza, one of the authentic and reliable clerics of Isfahan, says: Due to immense liabilities and poverty, I turned towards the dead ones and asked Allah to forgive two hundred people from them and recalled them with their names. Then I recalled Imam Mahdi (A.S.) and recited a few verses of the supplication of Nudba, like

هل إليك يا بن أحمد سبيل فتلقى؟

; while reciting it, a special light began to glow in the entire room which was brighter than sunlight, and on the same day, I attained complete relief.<sup>2</sup>

Muhaddis e Noori (R.A.) says: Agha Mohammad - a reliable, just, trustworthy person who lives in the neighborhood of the shrines of Imam Askari and Imam Naqi (peace be upon them)- I heard from his mother who was a pious and god-fearing woman that: One day, I visited the holy *Sardaab* along with the family of Maula Salmasi. He was reciting the supplication of Nudba and we were also reciting along with him. He was weeping like a sorrowful, astonished and depressed person, and mourned like the entangled ones. We were also weeping along with him and there was no one there except for us.

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<sup>1</sup> Al Abqariyyul Hisaan: 101/2 Al Yaqaotul Ahmar.

<sup>2</sup> Al Abqariyyul Hisaan: 198/2 Al Yaqaotul Ahmar.

We were in the same state when the scent of musk filled in the Sardaab and perfumed the atmosphere of Sardaab completely. The smell became so strong that our prior state ceased to exist and we were all dumbfounded. As if a bird was sitting on our heads and we could not move or utter a word. We remained perplexed and astonished until a short span of time passed and that smell vanished bringing us back to the prior state, then we continued with the remaining supplication. When we returned home, we asked Agha about the musk smell. He hesitated in replying and said: "What have you got to do with this question?" and refrained from answering me.

My brother, the chosen one, the loyal cleric, the illuminating lamp for the path of spiritual wayfarers and worshippers, Agha Ali Reza Isfahani (R.A.) gave me this answer: "I asked this same Agha about his meeting with Imam Mahdi (A.S.), as I was of the belief that he would have met with the Imam (A.S.) like his mentor Sayyid Bahrul Uloom (R.A.), he narrated the same incident word by word for me. All praises be to Allah, in the beginning and at the end. <sup>1</sup>

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<sup>1</sup> Darus Salaam: p. 224/2



**[5]**  
**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*.<sup>1</sup>

Allamah Majlisi also reported it in *Al-Bihar* quoting from Sayyid bn Taa'us (may Allah have mercy on him), on the authority of 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

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<sup>1</sup> - *Zadal Ma'ad*: 491.

night as it was recommended in the four festivals.<sup>1</sup>

The supplication is as follows:

الحمد لله رب العالمين، و صلى الله على سيدنا محمد نبيه و اله و سلم تسليماً. اللهم لك الحمد على ما جرى به قضاؤك في أوليائك، الذين استخلصتهم لنفسك و دينك، إذ اخترت لهم جزيل ما عندك، من النعيم المقيم، الذي لا زوال له و لا اضمحلال، بعد أن شرطت عليهم الزهد في درجات هذه الدنيا الدنيّة، و زخرفها و زبرجها، فشرطوا لك ذلك، و علمت منهم الوفاء به. فقبلتهم و قرّبتهم، و قدّمت لهم الذكر العليّ، و الثناء الجليّ، و أهبطت عليهم ملائكتك، و كرّمتهم بوحبك، و رفدتهم بعلمك، و جعلتهم الدريّة إليك، و الوسيلة إلى رضوانك. فبعض أسكنته جنّتك، إلى أن أخرجته منها، و بعض حملته في فلكك و نجّيته و من امن معه من الهلكة برحمتك، و بعض اتّخذته لنفسك خليلاً، و سألك لسان صدق في الآخرين فأجبتهم، و جعلت ذلك عليّ، و بعض كلّمته من شجرة تكليما، و جعلت له من أخيه رداء و وزيراً، و بعض أولدته من غير أب و اتيتّه البيّات، و أيّده بروح القدس. و كلّ شرعت له شريعة، و نهجت له منهاجاً، و تحيّرت له أوصياء مستحفظاً بعد مستحفظ، من مدّة إلى مدّة، إقامة لدينك، و حجة على عبادك، و لنّلاً يزول الحقّ عن مقرّه، و يغلب الباطل على أهله، و لا يقول أحد لو لا أرسلت إلينا رسولا منذراً، و أقمت لنا علماً هادياً، فننّبع آياتك من قبل أن نذلّ و نخزي. إلى أن انتهيت بالأمر إلى حبيبك و نجيبك محمد صلى الله عليه و اله فكان كما انتجبته سيّد من خلقته، و صفوة من اصطفيته، و أفضل من اجتبيته، و أكرم من اعتمدته، قدّمته على أنبيائك، و بعثته إلى الثقلين من عبادك، و أوّطأته مشارقك و مغاربك، و سخّرت له البراق، و عرجت به إلى سمانك، و أوّدعته علم ما كان و ما يكون، إلى انقضاء خلقك، ثمّ نصرته بالرّعب، و حففته بجبرئيل و ميكائيل و المسومين من ملائكتك، و وعدته أن تظهر دينه على الذين كلّه، و لو كره المشركون. و ذلك بعد أن بوّأته ميواً صدق من أهله، و جعلت له و لهم أوّل بيّت وُضع للنّاس للذي بِنِجّة مَبَارَكاً وَ هُدًى لِلْعَالَمِينَ\* فيه آيات بيّات مقام إبراهيم و من دخله كان آمناً ، و قلت إنّما يريد الله ليذهب عنكم الرّجس أهل البيّت و يطهركم تطهيراً «1». ثمّ جعلت أجر محمد صلواتك عليه و اله مودّتهم في كتابك فقلت قلّ لا أسئلكم عليه أجرأ

<sup>1</sup> - Mikyaalil Makarim 2: 93.

إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى «٢»، و قلت ما سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ «٣»، و قلت ما سَأَلْتُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا «٤»، فكانوا هم السَّبِيلَ إِلَيْكَ، و المسلك إلى رضوانك. فلَمَّا انقضت أَيامه أقام وليه علي بن أبي طالب صلواتك عليهما و الهما هاديا، إذ كان هو المنذر و لكل قوم هاد، فقال و المأأ أمامه من كنت مولاة فعلي مولاة، أَللَّهُمَّ وال من والاه، و عاد من عاداه، و انصر من نصره، و اخذل من خذله. و قال من كنت أنا نبيي فعلي أميره. و قال أنا و علي من شجرة واحدة و سائر الناس من شجر شتى، و أحله محلّ هارون من موسى، فقال له أنت مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي، و زوجته ابنته سيّدة نساء العالمين، و أحلّ له من مسجده ما حلّ له، و سدّ الأبواب إلا بابيه. ثمّ أودعه علمه و حكمته فقال أنا مدينة العلم و علي بابها، فمن أراد المدينة و الحكمة فليأتها من بابها، ثمّ قال أنت أخي و وصيي و وارثي، لحكم من لحمي، و دمك من دمي، و سلمك سلمي، و حريك حربي، و الإيمان مخالط لحمك و دمك، كما خالط لحمي و دمي، و أنت غدا على الحوض خليفتي، و أنت تقضي ديني، و تنجز عداتي، و شيعتك على منابر من نور مبيضة و جوههم حولي في الجنة و هم جيرانني. و لو لا أنت يا عليّ لم يعرف المؤمنون بعدي، و كان بعده هدى من الضلال، و نورا من العمى، و حبل الله المتين، و صراطه المستقيم، لا يسبق بقراية في رحم، و لا بسابقة في دين، و لا يلحق في منقبة من مناقبه يحذو حذو الرّسول صلّى الله عليهما و الهما. و يقاتل على التّأويل، و لا تأخذه في الله لومة لائم، قد وتر فيه صناديد العرب، و قتل أبطالهم، و ناوش ذوبانهم، فأودع قلوبهم أحقادا بدرية و خيرية و حنينية و غيرهنّ، فأضبت على عداوته، و أكتبت على منابذته حتّى قتل النّاكثين و القاسطين و المارقين. و لما قضى نحبه و قتله أشقى الاخرين، يتبع أشقى الأوّلين، لم يمتثل أمر رسول الله صلّى الله عليه و اله في الهادين بعد الهادين، و الامّة مصرّة على مقتته، مجتمعة على قطيعة رحمه، و إقصاء ولده إلا القليل ممّن و فى لرعاية الحقّ فيهم. فقتل من قتل، و سبي من سبي، و اقصي من اقصي، و جرى القضاء لهم بما يرجي له حسن المثوبة، إذ كانت الأرض لله يورثها من يشاء من عباده، و العاقبة للمتقين، و سبحان ربّنا إن كان وعد ربّنا لمفعولا، و لن يخلف الله وعده، و هو العزيز الحكيم. فعلى الأطائب من أهل بيت محمّد و عليّ صلّى الله عليهما و الهما فليترك الباكون، و إيّاهم فليندب النّادبون، و لمثلهم فلتندرف الذّموع، و ليصرخ الصّارخون، و يضحّ الضّاحّون، و يعجّ العاجّون. أين الحسن أين الحسين،

أين أبناء الحسين، صالح بعد صالح، و صادق بعد صادق، أين السبيل بعد السبيل، أين الخيرة بعد الخيرة، أين الشَّموس الطَّالعة، أين الأَقمار المنيرة، أين الأنجم الزَّاهرة، أين أعلام الدِّين و قواعد العلم، أين بَقِيَّة الله الَّتِي لا تخلو من العترة الهادية، أين المعدِّ لقطع دابر الظُّلْمَة، أين المنتظر لإقامة الأمت و العوج، أين المرتجى لإزالة الجور و العدوان، أين المدَّخر لتجديد الفرائض و السنن، أين المتخَيَّر لإعادة المِلَّة و الشَّرِيعَة، أين المؤمِّل لإحياء الكتاب و حدوده، أين محيي معالم الدِّين و أهله. أين قاصم شوكة المعتدين، أين هادم أُبنية الشُّرك و النِّفاق، أين مبيد أهل الفسوق و العصيان و الطَّغيان، أين حاصد فروع الغيِّ و الشقاق، أين طامس اثار الزَّيغ و الأهواء. أين قاطع حبال الكذب و الإفتراء، أين مبيد العتاة و المردة، أين مستأصل أهل العناد و التَّضليل و الإلحاد، أين معزَّ الأولياء و مدلِّ الأعداء، أين جامع الكلمة على التَّقوى، أين باب الله الَّذِي منه يؤتى، أين وجه الله الَّذِي إليه يتوجَّه الأولياء، أين السَّبب المتَّصل بين الأرض و السَّماء، أين صاحب يوم الفتح و ناشر راية الهدى، أين مؤلِّف شمل الصِّلاح و الرِّضا. أين الطَّالِب بذحول الأنبياء و أبناء الأنبياء، أين الطَّالِب بدم المقتول بكريلاء أين المنصور على من اعتدى عليه و افترى، أين المضطرَّ الَّذِي يجاب إدادعا، أين صدر الخلائق ذو البرِّ و التَّقوى، أين ابن النَّبِيِّ المصطفى و ابن عليِّ المرتضى و ابن خديجة الغرَّاء و ابن فاطمة الكبرى. بأبي أنت و أمي و نفسي لك الوقاء و الحمى، يابن السَّادة المقرَّبين، يا بن النَّجباء الأكرمين، يابن الهداة المهديين، يابن الخيرة المهديين، يابن الغطارفة الأنجبيين، يابن الأطائب المطهَّرين، يابن الخضارمة المنتجبين، يابن القمامة الأكرمين. يابن البدر المنيرة، يابن السَّرج المضيئة، يابن الشَّهب الثَّاقبة، يابن الأنجم الزَّاهرة، يابن السَّبيل الواضحة، يابن الأعلام اللَّانحة، يابن العلوم الكاملة، يابن السنن المشهورة، يابن المعالم الماثورة، يابن المعجزات الموجودة، يابن الدَّلائل المشهودة، يابن الصِّراط المستقيم، يابن النَّبأ العظيم، يابن من هو في أمِّ الكتاب لدى الله عليِّ حكيم، يابن الايات و البيِّنات، يابن الدَّلائل الطَّاهرات، يابن البراهين الواضحات الباهرات، يابن الحجج البالغات، يابن النِّعم السَّابغات، يابن طه و المحكمات، يابن يس و الدَّاريات، يابن الطُّور و العاديات، يابن من دنى فتدلى فكان قاب قوسين أو أدنى دنوا و اقترابا من العليِّ الأعلى، ليت شعري أين استقرَّت بك النَّوى، بل أيُّ أرض تقلُّك أو ثرى، أبرضوى أو غيرها أم ذي طوى، عزيز عليِّ أن أرى الخلق و لا ترى، و لا أسمع لك

حسيسا و لا نجوى، عزيز عليّ أن تحبب بك دوني البلوى و لا يبالك مّي  
ضجيج و لا شكوى. بنفسي أنت من معيب لم يخل منّا، بنفسي أنت من  
نازح ما نزع عنّا، بنفسي أنت امنية شائق يتمنى، من مؤمن و مؤمنة ذكرا  
فتحّا، بنفسي أنت من عقيد عزّ لا يسامى، بنفسي أنت من أثيل مجد لا  
يجارى، بنفسي أنت من تلاد نعملا تضاهى، بنفسي أنت من نصيف شرف  
لا يساوى. إلى متى أचार فيك يا مولاي، و إلى متى و أيّ خطاب أصف  
فيك و أيّ نجوى، عزيز عليّ أن اجاب دونك و اناغى، عزيز عليّ أن  
أبكيك و يخذلك الورى، عزيز عليّ أن يجري عليك دونهم ما جرى. هل  
من معين فاطيل معه العويل و البكاء، هل من جزوع فاساعد جزعه إذا  
خلا، هل قذيت عين فساعدتها عيني على القذى، هل إليك يابن أحمد سبيل  
فتلقى، هل يتصل يومنا منك بغده بعدة فنحظى. متى نرد مناهلك الروية  
فروى، متى ننتقع من عذب مائك فقد طال الصدى، متى نخاديك و  
نزواحك فنقرّ عينا، متى ترانا و نراك و قد نشرت لواء التصر ترى. أترانا  
نحفّ بك و أنت تامّ الملاء و قد ملأت الأرض عدلا، و أدقت أعدانك هوانا و  
عقبا، و أبرت العتاة و جددة الحقّ، و قطعت دابر المتكبرين، و اجتثنت  
اصول الظالمين، و نحن نقول الحمد لله ربّ العالمين. اللهمّ أنت كشاف  
الكرب و البلوى، و إليك أستعدي فعندك العدو، و أنت ربّ الاخرة و  
الدنيا، فأعث يا غياث المستغيثين عبيدك المبتلى، و أره سيده يا شديد  
القوى، و أزل عنه به الأسى و الجوى، و برّد غليله يا من على العرش  
استوى، و من إليه الرجعى و المنتهى. اللهمّ و نحن عبيدك التائقون إلى  
وليك المذكّر بك و بنبيك، خلقته لنا عصمة و ملاذا، و أقمته لنا قواما و  
معاذا، و جعلته للمؤمنين منّا إماما، فبلّغه منّا تحية و سلاما، وزدنا بذلك يا  
ربّ إكراما، و اجعل مستقرّه لنا مستقرّا و مقاما، و أتمم نعمتك بتقديمك إيّاه  
أمامنا، حتىّ توردنا جنانك و مرافقة الشهداء من خلاصانك. اللهمّ صلّ على  
حجّتك و وليّ أمرك، و صلّ على جدّه محمّد رسولك السيّد الأكبر، و صلّ  
على أبيه السيّد القصور، و حامل اللواء في المحشر، و ساقى أوليائه من نهر  
الكوثر، و الأمير على سائر البشر، الذيّ من امن به فقد ظفر و شكر، و من  
لم يؤمن به فقد خطر و كفر، صلّى الله عليه و على أخيه و على نجلهما  
الميامين الغرر، ما طلعت شمس و ما أضاء قمر. «١» و على جدّه  
الصدّيقة الكبرى، فاطمة الزهراء بنت محمّد المصطفى، و على من  
اصطفيت من ابائه البررة، و عليه أفضل و أكمل و أتمّ و أدوم و أكثر و  
أوفر ما صلّيت على أحد من أصفيانك، و خيرتك من خلقك، و صلّ عليه

صلاة لا غاية لعددتها، و لا نهاية لمددها، و لا نفاذ لأمدها. أَللَّهُمَّ و أقم به الحقّ، و أدحض به الباطل، و أدل به أوليائك، و أذلّ به أعدائك، و صل اللهم بيننا و بينه و صلة تؤدّي إلى مرافقة سلفه، و اجعلنا ممّن يأخذ بحجزتهم، و يمكث في ظلّهم، و أعنّا على تأدية حقوقه إليه، و الإجتهد في طاعته، و اجتناب معصيته، و امنن علينا برضاه، و هب لنا رأفته و رحمته، و دعاءه و خيريه، ما ننال به سعة من رحمتك، و فوزا عندك، و اجعل صلاتنا به مقبولة، و ذنوبنا به مغفورة، و دعاءنا به مستجابا، و اجعل أرزاقنا به مبسوطة، و همومنا به مكفّية، و حوائجنا به مقضية، و أقبل إلينا بوجهك الكريم، و اقبل تقربنا إليك، و انظر إلينا نظرة رحيمة نستكمل بها الكرامة عندك، ثمّ لا تصرفها عنّا بجودك، و اسقنا من حوض جدّه صَلَّى اللهُ عَلَيْهِ وَ آله، بكأسه و بيده رِيًّا رويًّا، هنيئًا سأنغأ، لا ظمًا بعده، يا أرحم الرّاحمين.

*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. 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 lowered Your east and west before him, and put the (Burraq) the flying horse under his control, and ascended him<sup>1</sup> to Your Heaven, and bestowed on him the knowledge of what took*

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<sup>1</sup>- 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 *Tahiyatu 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 world "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*"



*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}<sup>1</sup>*

*And You said: {Allah wish is but to remove uncleanness far from you O "people of the House" and purify you with a thorough purification}<sup>2</sup>*

*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}<sup>3</sup> and You*

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<sup>1</sup> - Qur'an 3: 96-97.

<sup>2</sup> - Qur'an 33: 33.

<sup>3</sup> - Qur'an 42: 23

*said: {what ever recompense (return) I have asked of you it is only for yourself}<sup>1</sup> and You said:*

*{I ask of you no reward for this, save that, who so will, chooses a way unto his Lord}<sup>2</sup>*

*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 Musa but certainly there will be no Prophet after me,*

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<sup>1</sup> - Qur'an 34: 47.

<sup>2</sup> - Qur'an 25: 57.

*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 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.*

*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 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! 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. 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.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 offspring equivalent to every thing Sun rises and flashes on and all things that moon shines on.<sup>1</sup>*

*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*

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<sup>1</sup>- 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.

*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 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.<sup>1</sup>*

[6]

**SUPPLICATION ON THE DAY OF  
FRIDAY  
AFTER THE DAWN PRAYER FOR THE  
HASTENING OF RELIEF**

It is recommended to recite Surah 'Tawheed' one hundred times after the dawn prayer on Friday, then seek forgiveness from Allah one hundred times with repentance; and to recite Salawaat on the Holy Prophet (peace be upon him) one hundred times in the following way:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ.

*O' Allah, bless Mohammad and His Holy Progeny and hasten in their relief. <sup>2</sup>*

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<sup>1</sup>- Tuhfatu Zza'ir: an ancient edition that is not numbered; Zadul Ma'ad: 491 and in Misbahu Zza'ir: 446 with slight difference.

<sup>2</sup> Al Baladul Ameen: p. 110

**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:

اللَّهُمَّ اجْعَلْ صَلَاتِكَ، وَ صَلَوَاتِ مَلَائِكَتِكَ وَ رِسْلِكَ، عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ  
وَ عَجَّلْ فَرَجَهُمْ.

*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.*  
or you say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَجَّلْ فَرَجَهُمْ

*O' Allah bless Muhammad and the family of Muhammad and hasten their relief.<sup>1</sup>*

It was reported that he use to recite the following (100) one hundred times:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَجَّلْ فَرَجَهُمْ.

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<sup>1</sup> - Misbaahul Mutahajjid: 284

*O' Allah bless Muhammad and the family of Muhammad and hasten their relief.<sup>1</sup>*

[8]

**ANOTHER SUPPLICATION FOR THE  
ADVENT OF HIS HOLINESS ON FRIDAY**

It is recommended for a person to recite Suratul Qadr one hundred times on the day of Friday and say one thousand times:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ

*O' Allah, bless Mohammd and his Holy Progeny and hasten in their relief.*

If not, then one hundred times, and if not succeeded, then ten times and if not, then as many times as possible.<sup>2</sup>

[9]

**THE SALAWAT WHICH WHOEVER  
RECITES AFTER THE FRIDAY PRAYER  
WILL BECOME A COMPANION OF  
IMAM MAHDI (A.S.).**

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<sup>1</sup> - Misbaahul Mutaahajjid: 387.

<sup>2</sup> Al Baladul Ameen: p. 112; and the likes of it is mentioned in Biharul Anwaar: p. 331/89



It is narrated from our Master, Jafar bin Mohammad (peace be upon him), who narrated from his forefathers that: whoever recites the following verse seven times after the Friday prayer, will become a companion of Imam Mahdi (peace be upon him):

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَعَجِّلْ فَرَجَ آلِ مُحَمَّدٍ،  
*O' Allah, bless Mohammad and his Holy  
Progeny and hasten in the relief of his Progeny.*<sup>1</sup>

[10]

## SUPPLICATION FOR THE ADVENT OF HIS HOLINESS (A.S.) ON FRIDAY, EID UL FITR AND EID UL QURBAAN.

It has been narrated from Imam Mohammad Baqir (A.S.) that:

On the days of Friday, Eid ul Fitr and Qurbaan, while exiting your house, say:

اللَّهُمَّ مِنْ تَهِيئاً فِي هَذَا الْيَوْمِ، أَوْ تَعَباً أَوْ أَعَدَّ وَاسْتَعَدَّ لَوْفَادَةِ إِلَى مَخْلُوقٍ،  
رَجَاءَ رَفْدِهِ وَجَائِزَتِهِ وَنَوَافِلِهِ، فَإِلَيْكَ يَا سَيِّدِي كَانَتْ وَفَادَتِي وَتَهْيِئَتِي وَ  
إِعْدَادِي وَاسْتِعْدَادِي رَجَاءَ رَفْدِكَ، وَجَوَائِزِكَ وَنَوَافِلِكَ. اللَّهُمَّ صَلِّ عَلَى  
مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَخَيْرَتِكَ مِنْ خَلْقِكَ، وَعَلَى أَمِيرِ الْمُؤْمِنِينَ وَوَصِيِّ  
رَسُولِكَ، وَصَلِّ يَا رَبِّ عَلَى أُنْمَةِ الْمُؤْمِنِينَ، الْحَسَنِ وَالْحُسَيْنِ وَعَلَيَّ وَ  
مُحَمَّدًا، اللَّهُمَّ افْتَحْ لَهُ فَتْحًا يَسِيرًا، وَانصُرْهُ نَصْرًا عَزِيمًا. اللَّهُمَّ أَظْهِرْ بِهِ  
دِينِكَ وَسُنَّةَ رَسُولِكَ، حَتَّى لَا يَسْتَخْفِيَ بِشَيْءٍ مِنَ الْحَقِّ مَخَافَةً أَحَدٍ مِنَ الْخَلْقِ.  
اللَّهُمَّ إِنَّا نَرْغِبُ إِلَيْكَ فِي دَوْلَةِ كَرِيمَةٍ تَعَزَّ بِهَا الْإِسْلَامُ وَأَهْلُهُ، وَتَدَلَّ بِهَا  
النَّفَاقُ وَأَهْلُهُ، وَتَجْعَلُنَا فِيهَا مِنَ الدَّعَاةِ إِلَى طَاعَتِكَ وَالْقَادَةِ إِلَى سَبِيلِكَ، وَ

<sup>1</sup> Biharul Anwaar: 65/90.

ترزقنا بها كرامة الدنيا و الآخرة. أَللَّهُمَّ ما أنكرنا من حقِّ فِعْرَفناه، و ما  
قصرنا عنه فبَلِّغناهُ.

*O' Allah, whoever prepares himself or makes himself available on this day for meeting one of Your creations with the hope of reward, grace and blessings from him, then O' my Master, my departure and preparation and availability and presence towards you is with the hope of Your rewards and forgiveness. O' Allah, bless Your slave, Your messenger, the chosen one from Your worshippers, Mohammad (peace be upon him), and Ali (A.S.) and the successors of Your Prophet, and O' Allah, bless the leaders of the faithful, Imam Hasan, Imam Husain, Imam Sajjad and Imam Baqir – then take the names of all the Imams in sequence until you reach the name of Imam Mahdi (A.S.), then say:*

*O' Allah, provide him with easy relief, and support him with dignified support. O' Allah, make Your religion and Your Prophet's tradition apparent through him so that no right is concealed due to the fear of anyone. O' Allah, we turn towards You with eagerness towards the noble nation through which You shall glorify Islam and the Muslims, and humiliate hypocrisy and the hypocrites; and regard us in that nation as the inviters towards Your obedience and as the leader towards Your path, and make the honor of this world and the hereafter our share. O' Allah, make us aware of those truth and realities which we did not recognize, and provide us with all that to which we couldn't have access.*

Here, pray for the Master of Time (peace be upon him), and curse his enemies. Then ask for

your wishes and recite your last verses in the following manner:

اللَّهُمَّ اسْتَجِبْ لَنَا، اللَّهُمَّ اجْعَلْنَا مِمَّنْ تَذَكَّرُ فِيهِ فَيَذَكَّرُ.

*O' Allah, accept (our prayers) for us; O' Lord, regard us among the reminders and the reminded ones.<sup>1</sup>*

### **THE ANECDOTE OF THE SALAWAAT OF DARRAB AL-ISFAHANI**

The honourable Sayyid Ali bin Taoos (R.A.) says: The Salawaat on Prophet and his Holy Progeny (peace be upon them) on Friday afternoon narrated from our Master Imam Mahdi (A.S.) holds such importance that if a person abandons the after-prayers of the Asr prayer for an excuse, he shouldn't abandon this Salawaat due to the incident regarding which Allah informed us.

The group which I have mentioned on different places earlier, with the same chain of authority reaching my grandfather, Abu Jafar Tusi (R.A.), informed me that he said: It was reported to me by Husain bin Ubaidullah who narrated from Mohammad bin Ahmad bin Dawood and Harun bin Musa Tal' Akbari that they said: It was reported to me by Abul Abbas Ahmad bin Ali Razi in the narration mentioned in his book 'Al Sifaa wal Jilaa' from Abul Husain Mohammad bin Jafar Al-Asadi who said: It was narrated to me by Husain bin Mohammad bin Aamir Al-Ash'ari Al-Qummi, and

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<sup>1</sup> Iqbalul Aa'maal: p. 585

he said: It was narrated to me by Yaqoob bin Yusuf Darrab Ghassani while he was returning from Isfahan, and he said:

In the year 281 Hijri, I performed Hajj with a group of Sunnis from my city. On reaching Mecca, some of them went ahead and rented a house for us on a street between the Night Bazaar (the name of the Bazaar); it was the house of Khadija (A.S.) known as 'Dar ur Reza'. A wheatish old lady used to live there. I asked her (after knowing that its name was Dar ur Reza): How are you related to the owners of this house? And why is this house called by this name?

The old lady said: "I am one of their maids and this house belongs to Ali bin Musa Ar-Reza (A.S.), and Imam Hasan Askari (A.S.) resided me in this house and I used to serve him.

When I heard this word from her, I did not disclose it for my companions and became familiar with the old lady. After returning from Tawaf at nights, I used to sleep with my companions in the porch of the house and close the door keeping a big stone behind it.

A few nights, we felt that the lamp's light, in the porch we lived, was like that of a torch. And I saw that the door opened without anyone of us opening it and a large man with wheatish-yellow skin colour, with the sign of prostration on his face, wearing a thin attire on his body and covering himself, with arrow-shaped slippers in his feet,

went upwards towards the room in which that old lady lived. The same room regarding which the old lady had stopped us from entering, saying that her daughter lives ther.

I witnessed the same light seen before in the porch while the man was moving upwards on the stairs and also inside the room he entered, and there was no lamp to be seen there. And my companions witnessed the same thing as I did and they assumed that a man has arrived to conduct temporary marriage (Mut'aa) with the old lady's daughter.

They were saying: they are Alawis and they consider Mut'aa to be permissible (while it was forbidden in their religion). Anyhow, I saw that man entering and exiting while the big stone was intact in its place. We used to close the door fearing the loss of our wealth and never saw a person opening or shutting it, but that person easily entered and exited it. The stone was not moved by him but we used to shift it to a corner while exiting the room.

When I witnessed this incident, my heart began to throb and his formidableness dominated my soul. I behaved with the old lady in a merciful way and wished to know more about that person from her.

I said to her: O' lady, I would like to speak to you but I do not want my friends to be aware of it;

therefore, if you find me alone in my room, come to me so that I may ask you a few questions.

The lady quickly replied: I want to share a secret with you as well, but I could not find an opportunity due to the presence of your friends.

I said: What do you wish to say? She said: They say, and she did not take any names, that do not be harsh and cruel against your companions and partners, and do not get yourselves involved in a contradiction or conflict with them; as they are your enemies, you should be courteous with them.

I asked: Who says this?

She replied: I say this; and her awe did not allow me to question her any further in this regard.

I asked: Regarding which of my companions are you speaking? (And I assumed that she meant the same companions who are travelling with me in this journey).

She replied: The partners you have in your nation and are also accompanying you in this house.

In my house, some harsh and aggressive debates had taken place between me and my companions regarding some religious topics, and they spoke against me until I evaded from that place and hid myself. This was how I understood that she meant those very companions.

Then I asked her: How are you related to Reza (A.S.)?

She said: I was the maid of Hasan bin Ali Al-Askari (A.S.).

When I became certain that she was speaking the truth, I said to myself: I should ask her about the Imam (A.S.) living in occultation.

I asked her: I adjure you in the name of Allah, have you seen him with your own eyes?

She said: O' my brother, I haven't seen him with my eyes. When I left, my sister was pregnant. Hasan bin Ali Al-Askari gave me glad-tidings that I will witness the Imam (A.S.) in the last days of my life. Then he said to me: Serve him the same way you served me.

From that day onwards, I lived in Egypt, until I received a letter sent by him through a man from Khurasan who did not know fluent Arabic. It has thirty dinars in it and I was commanded to go for Hajj that year. Thus I came her with the intention of visiting him.

In the meantime, it came to my heart that it could be the same person who used to frequently visit this place. I had ten dirhams with me, one of which was a Razawiya coin on which the name of Imam Reza (A.S.) was casted. I had secretly hidden them with me so that I can place them on the Maqam e Ibrahim. I had vowed in this way and had this intention but then decided to give that sum of money to the lady and request her to give it away to one of the sons of Lady Fatima (S.A.) considering this intention nobler than the prior one.

Therefore I said to her: Give these dirhams to one of the sons of Lady Fatima (S.A.), whomever you consider suitable. I assumed that she will give those dirhams to that same man. She took the sum of money from me and went upstairs, then came down after one hour and said, 'he says: we do not have a right in these dirhams and spend it on the same place you had intended, but exchange this Razawiya coin from us and drop it on the place you have intended.

I did the same and said to myself that the old lady has told me exactly what she has been told by that man.

I had a copy of the letter issued by Imam (A.S.) for Qasim bin Alaa Azerbaijani . I showed it to the lady and said: Show this to someone who can verify the writing and letter of the holy Imam (A.S.).

She said: Give it to me, I recognize it.

I thought that she can read and verify that herself, but she said: I cannot recite it here. Then she went towards the room upstairs, then returned to me and said: It is correct.

This was written in the letter: I am giving you a glad-tiding that I have not given to anyone else.

The lady said: He says: When you recite Salawaat on your Prophet (P.B.U.H.), how do you recite it?

I replied: I say:



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ،  
مُحَمَّدًا، كَأَفْضَلِ مَا صَلَّيْتَ وَبَارَكْتَ وَتَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ،  
إِنَّكَ حَمِيدٌ مُجِيدٌ.

*O' Allah, bless Mohammad and his household (peace be upon them), and send mercy upon Mohammad and his household (peace be upon them), better than how you have blessed and showered mercy upon Ibrahim and his household (peace be upon them); indeed you are the Praised and the Majestic.*

She said: No, take the names of each one of them and recite Salawaat on all of them.

I said: Sure.

On the next day, when the lady ascended from the room upstairs, she had a small book with her. She said: Whenever you wish to recite Salawaat on the Holy Prophet and his Holy Progeny (peace be upon them), recite the Salawaat as per this manuscript.

I took it from her and acted according to it. A few nights I witnessed her coming down from the room in such a state that the lamp's light was glowing likewise. I used to open the door and walk behind that light. I witnessed the light on my way but not any man, until I reached the mosque.

I witnessed a group of people belonging to different nationalities coming to the door of this house. Some of them used to give letters to the old lady and she also gave them some letters in return and spoke to them. They also had conversations with them which I could not understand. I saw a

few of them on my path of return until I reached Baghdad.<sup>1</sup>

## PRAAYER 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).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى عَلَى مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ وَخَاتَمِ النَّبِيِّينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ، الْمُنْتَجِبِ فِي الْمِيثَاقِ، الْمُصْطَفَى فِي الظَّلَالِ، الْمُطَهَّرِ مِنْ كُلِّ آفَةٍ، الْبَرِيءِ مِنْ كُلِّ عَيْبٍ، الْمُؤَمَّلِ لِلنَّجَاةِ، الْمُرْتَجَى لِلشَّفَاعَةِ، الْمُفَوَّضِ إِلَيْهِ دِينَ اللَّهِ. اللَّهُمَّ شَرِّفْ بِنْيَانَهُ، وَعَظِّمْ بِرَهَانَهُ، وَأَفْلِحْ حُجَّتَهُ، وَارْفَعْ دَرَجَتَهُ، وَأَضِئْ نُورَهُ، وَبَيِّضْ وَجْهَهُ، وَأَعْطِهِ الْفَضْلَ وَالْفَضِيلَةَ، وَالْمَنْزِلَةَ وَالْوَسِيلَةَ، وَالدَّرَجَةَ الرَّفِيعَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا يَغْبِطُهُ بِهِ الْأَوَّلُونَ وَالْآخِرُونَ. وَصَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ، وَوَارِثِ الْمُرْسَلِينَ، وَقَائِدِ الْغَزْوِ الْمُحْجَلِينَ، وَسَيِّدِ الْوَصِيِّينَ، وَحُجَّةِ رَبِّ الْعَالَمِينَ. وَصَلِّ عَلَى الْحَسَنِ بْنِ عَلِيٍّ، إِمَامِ الْمُؤْمِنِينَ، وَوَارِثِ الْمُرْسَلِينَ، 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 جَعْفَرِ بْنِ مُحَمَّدٍ، إِمَامِ الْمُؤْمِنِينَ، وَوَارِثِ الْمُرْسَلِينَ، وَحُجَّةِ رَبِّ الْعَالَمِينَ. وَصَلِّ عَلَى عَلِيِّ بْنِ مُوسَى، إِمَامِ الْمُؤْمِنِينَ، وَوَارِثِ الْمُرْسَلِينَ، وَحُجَّةِ رَبِّ الْعَالَمِينَ. وَصَلِّ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ، إِمَامِ الْمُؤْمِنِينَ، وَوَارِثِ الْمُرْسَلِينَ، وَحُجَّةِ رَبِّ الْعَالَمِينَ. وَصَلِّ عَلَى عَلِيِّ بْنِ مُحَمَّدٍ، إِمَامِ الْمُؤْمِنِينَ، وَوَارِثِ الْمُرْسَلِينَ، وَحُجَّةِ رَبِّ الْعَالَمِينَ. وَصَلِّ عَلَى الْحَسَنِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ، إِمَامِ الْمُؤْمِنِينَ، وَوَارِثِ الْمُرْسَلِينَ، وَحُجَّةِ رَبِّ الْعَالَمِينَ. وَصَلِّ عَلَى الْحَسَنِ بْنِ

<sup>1</sup> Jamalul Usboo': p. 301

عليّ، إمام المؤمنين، و وارث المرسلين، و حجّة ربّ العالمين. و صلّ على الخلف الهادي المهديّ، إمام المؤمنين، و وارث المرسلين، و حجّة ربّ العالمين. اللَّهُمَّ صلّ على محمّد و أهل بيته الأئمة الهادين، العلماء الصادقين، الأبرار المتّقين، دعائم دينك، و أركان توحيدك، و تراجمة وحيك، و حججك على خلقك، و خلفائك في أرضك، الذين اخترتهم لنفسك، و اصطفتهم على عبادك، و ارتضيتهم لدينك، و خصصتهم بمعرفتك، و جلّلتهم بكرامتك، و غشيتهم برحمتك، و ربّيتهم بنعمتك، و غديتهم بحكمتك، و ألبستهم نورك، و رفعتهم في ملكوتك، و حففتهم بملائكتك، و شرّفتهم بنبيك صلواتك عليه و آله. اللَّهُمَّ صلّ على محمّد و عليهم، صلوة زاكية نامية كثيرة دائمة طيبة لا يحيط بها إلا أنت، و لا يسعها إلا علمك، و لا يحصيها أحد غيرك. اللَّهُمَّ و صلّ على وليك، المحيي سنّتك، القائم بأمرك، الداعي إليك، الدليل عليك، حجّتك على خلقك، و خليفتك في أرضك، و شاهدك على عبادك. اللَّهُمَّ أعزّ نصره، و مدّ في عمره، و زين الأرض بطول بقائه. اللَّهُمَّ اكفه بغي الحاسدين، و أعذه من شرّ الكافرين، و ازجر عنه إرادة الظالمين، و خُصّه من أيدي الجبارين. اللَّهُمَّ أعطه في نفسه و ذريّته، و شيعته و رعيّته، و خاصّته و عامّته و عدوّه و جميع أهل الدّنيا، ما تقرّ به عينه، و تسرّ به نفسه، و بلّغه أفضل ما أمّله في الدّنيا و الآخرة، إنك على كلّ شيء قدير. اللَّهُمَّ جدّد به ما امتحى من دينك، و أحي به ما بدّل من كتابك، و أظهر به ما غير من حكمك، حتّى يعود دينك به و على يديه غضًا جديدًا خالصًا مخلصًا لا شكّ فيه، و لا شبهة معه، و لا باطل عنده، و لا بدعة لديه. اللَّهُمَّ نور بنوره كلّ ظلمة، و هدّ بركنه كلّ بدعة، و اهدم بعزّه كلّ ضلالة، و اقصم به كلّ جبار، و أحمّد بسيفه كلّ نار، و أهلك بعدله جور كلّ جانر، و أجر حكمه على كلّ حكم، و أذلّ بسلطانه كلّ سلطان. اللَّهُمَّ أذلّ كلّ من ناواه، و أهلك كلّ من عاداه، و امكر بمن كاده، و استأصل من جده حقّه، و استهان بأمره، و سعى في إطفاء نوره، و أراد إخماد ذكره. اللَّهُمَّ صلّ على محمّد المصطفى، و عليّ المرتضى، و فاطمة الزهراء، و الحسن الرضا، و الحسين المصطفى، و جميع الأوصياء، مصابيح الدّجى، و أعلام الهدى، و منار التّقى، و العروة الوثقى، و الحبل المتين، و الصراط المستقيم. و صلّ على وليك و ولاة عهدك، و الأئمة من ولده، و مدّ في أعمارهم، و زد في أجالهم، و بلّغهم أقصى امالهم، دينًا و دنيا و آخرة، إنك على كلّ شيء قدير.

*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, 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.*

*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 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.*

*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 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.<sup>1</sup>*

This report has been mentioned with various authentic chains in the books of several reliable scholars. Some of these books have mentioned the text «اللَّهُمَّ صَلِّ عَلَى...» in the all the sections of the narration.

Also, the specific time for reciting this Salawaat has not been mentioned in any of these aforementioned reports. Though, in his book 'Jamalul Usboo', after mentioning the after-prayer recitations of the Asr prayer on Friday, says: "If a person misses the after-prayer recitations of the Asr prayer on Friday due to any excuse or reason, but

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<sup>1</sup> - Misbaahul Mutaahajjid : 406; Baladul Ameen: 120; Al-misbaah: 725; Dala'il Al-imamah: 549; Jamaalil Usbuy: 304.

do not abandon this Salawaat for any reason. This is because of the point which the Almighty Allah has made us aware of...”

In this holy word, Sayyid bin Taoos (R.A.) attained a request from Imam (A.S.) regarding this Salawaat. In fact, it is not far-fetched for his personality as he openly declares that the path of reaching his holiness (A.S.) is wide open.<sup>1</sup>

It has arrived in the book ‘Mikyaalul Makarim’ that: This holy supplication is one among the great supplications that should be recited consistently, and its recitation should be given importance at all times; especially at the times that are exclusively associated to Imam Mahdi (A.S.).

Probably, for this same reason, the author of ‘Jamalus Saliheen’ has mentioned this supplication among the prayers of the eve of 15<sup>th</sup> Sha’ban. Though, it seems from the narrations that that it is not exclusive for any specific time, and has arrived for all the times.<sup>2</sup>

## [12]

### **SALAWAAT AND SUPPLICATION FOR THE REAPPEARANCE OF HIS HOLINESS (A.S.) ON ASR TIME OF FRIDAY**

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<sup>1</sup> Najmus Saqib: p. 770

<sup>2</sup> Mikyaalul Makarim: p. 73/2

It is narrated from Imam Sadiq (A.S.) that:

“On the day of resurrection, Allah (S.W.T.) will select the days and place the day of Friday, which will appear like a beautiful and exquisite bride that is gifted to a wealthy religious person, before all the other days. And the day of Friday (while having all the other days behind it) will stand in front of the Heaven’s gate, and intercede for all those who recited numerous Salawaat on Mohammad and his holy household (peace be upon them).

Abdullah bin Sanaan says: I asked: What does numerous Salawaat imply? And reciting Salawaat on which hours of Friday holds additional virtue?

His holiness replied: One hundred times.

Abdullah bin Sinaan asked: How should we recite Salawaat?

He said: say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَعَجِّلْ فَرَجَهُمْ.

*“O’ Allah, send blessings upon Mohammad and his holy Progeny, and hasten their relief.*

And repeat this one hundred times. <sup>1</sup>

[13]

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<sup>1</sup> Jamalul Usboo’: p.277; As-Sahifatus Sadiqiyya: p. 929

## **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**"<sup>1</sup>

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<sup>1</sup>- Mikyaalil Makarim 2: 378; Al-Misbaah: 585; Thawaabul A'mal: 107, Tafseerul Burhan: 7/6, Hadith 1 and 2; Tafseer Ayyashi: 276/2, Hadith 1.

**CHAPTER FIVE**

**ON MONTHLY**

**SUPPLICATIONS.**

[1]

**SUPPLICATION FOR THE  
REAPPEARANCE OF IMAM MAHDI (A.S.)  
ON ZUHR OF ASHURA**

Abdullah bin Sinaan says: "On the day of Ashura, I went to visit

my Master, Imam Sadiq (A.S.), and found his holiness in an extremely sorrowful condition. And I saw that teardrops were trickling from his holy eyes like pearls.

I said: O' Prophet's son, why are you weeping? May Allah never make your eyes weep!

His holiness said: "Are you ignorant? Don't you know that Husain bin Ali (peace be upon him) was martyred on this day?"

I said: "O' my Master, what do you have to say about this day?"

His holiness replied: Abstain from eating and drinking without the intention of fasting; then break your fast without having delicious meal. Do not keep fast for the entire day, but break it moments after the Asr prayer with some water. Indeed, on such a moment did the movements of the enemies halted and their battle and severe bloodshed of the Prophet's household came to an end, and thirty of their martyrs fell on the ground along with the purified bodies of their friends and companions covered with dust and blood. This

affliction is immensely great and difficult for the holy Prophet (peace be upon him). If his holiness would be alive today, he would mourn for them himself.

Abdullah says: His holiness wept in such a way that his holy beard became wet due to his tears. Then he said:

“Allah (S.W.T.) destined the creation of light on the day of Friday – the first day of the Holy month of Ramadan. And destined darkness on Wednesday, tenth of Muharram (the day of Ashura). And made ways and methods for every single day.

O’ Abdullah, the best of actions you can perform on this day is to wear clean clothes and do ‘Tasallub’.

I asked: What is ‘Tasallub’?

His holiness replied: Keep your collar open and fold your sleeves like a mourner, then go to a barren desert or a place where no one can see you, or chose an empty house for you, or travel towards another place of solitude while the sun rises; then offer four units of prayer with proper Rukoo’ and Sujood, and recite Salaam between every two unit. In the first unit, recite ‘Qul ya Ayyuhal Kafiroon’ after Suratul ‘Hamd’, and in the second unit, Suratul ‘Hamd’ and ‘Qul huwallaho Ahad’.

Then offer another two units prayer wherein recite Suratul Hamd and ‘Ahzab’ in the first unit

and Suratul 'Hamd' and 'Munafiqoon' in the second. Or chose another chapters which you can recite. Then complete your prayer and face towards the grave of Imam Husain (A.S.), and bring the place of his martyrdom within you sight, then send blessing and Salawaat on his holiness and all the honourable men (his sons and household) who were martyrd along with him. Then curse his enemies and express disgust and estrangement towards their actions; with this deed, Allah will raise your grades in heaven and drop your sins. Then take a few steps ahead from whichever desert or lonely place you are, and say:

«إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، رِضَا بِقَضَاءِ اللَّهِ وَتَسْلِيمًا لِأَمْرِهِ».

*"Indeed we belong to Allah, and indeed to Him we will return, content with Allah's will and surrendering before his order".*

In that condition, grief and sorrow should be evident on your face, and remember Allah as much as you can; recite the verse of 'Isterjaa' (Inna lillah...). After performing these deeds and walking this distance, return to the place where you had offered the prayer in the beginning. And recite in the following way:

اللَّهُمَّ عَذِّبْ الْفَجْرَةَ، الَّذِينَ شَاقُّوا رَسُولَكَ، وَحَارِبُوا أَوْلِيَاءَكَ، وَعَبَدُوا  
غَيْرَكَ، وَاسْتَحْلَوْا مَحَارِمَكَ، وَالعن القادة و الأتباع، و من كان منهم، فخبِّ  
و أوضع معهم، أو رضي بفعلهم لعنا كثيرا. اللَّهُمَّ و عَجَلْ فرج ال محمد، و  
اجعل صلواتك عليه و عليهم، و استنقذهم من أيدي المنافقين المضلِّين، و  
الكفرة الجاحدين، و افتح لهم فتحا يسيرا، و أتح لهم روحا و فرجا قريبا، و  
اجعل لهم من لدنك على عدوك و عدوهم سلطانا نصيرا.



*O' Allah, send your punishment upon the sinners and destroyers, the ones who envied Your Prophet and fought against Your friends, and worshipped other than You, and reckoned the acts forbidden by You as Halal. (O' Allah) curse their leaders and followers, and all those accompanied them and were deceived, then were disgraced along with them, or were content with their behaviour, curse them immensely. O' Allah, hasten in the relief of Mohammad's Progeny (peace be upon them), and send Your peace upon him and them, and deliver them from the hands of the misguided hypocrites, and from the evil of the infidels and the deniers. And destine them with an easy relief, and bless them with a nearing relief and relaxation, and bestow upon them from You through them a powerful dominance and governance over Your enemies and their foes.*

Then raise your hands and express humility by reciting this prayer; and while indicating towards the enemies of the Prophet's holy Progeny (peace be upon them), supplicate in the following manner:

اللَّهُمَّ إِنَّ كَثِيرًا مِنَ الْأُمَّةِ نَاصَبَتِ الْمُسْتَحْفِظِينَ مِنَ الْأَنْمَةِ، وَكَفَرَتِ بِالْكَلِمَةِ، وَعَكَفَتِ عَلَى الْقَادَةِ الظَّلْمَةِ، وَهَجَرَتِ الْكِتَابَ وَالسُّنَّةَ، وَعَدَلَتِ عَنِ الْحَبْلِينَ الَّذِينَ أَمَرَتْ بِطَاعَتِهِمَا، وَالتَّمَسَّكَ بِهِمَا، فَأَمَاتتِ الْحَقَّ، وَجَارَتِ عَنِ الْقِصْدِ، وَمَالَتِ الْأَحْزَابَ، وَحَرَفَتِ الْكِتَابَ، وَكَفَرَتِ بِالْحَقِّ لَمَّا جَاءَهَا، وَتَمَسَّكَتِ بِالْبَاطِلِ لَمَّا اعْتَرَضَهَا، وَضَيَّعَتِ حَقَّكَ، وَأَضَلَّتِ خَلْقَكَ، وَقَتَلتِ أَوْلَادَ نَبِيِّكَ، وَخَيْرَةَ عِبَادِكَ، وَحَمَلَةَ عِلْمِكَ، وَوَرِثَةَ حِكْمَتِكَ وَوَحْيِكَ. اللَّهُمَّ فَزَلْزَلِ أَقْدَامَ أَعْدَائِكَ وَأَعْدَاءِ رَسُولِكَ وَأَهْلِ بَيْتِ رَسُولِكَ. اللَّهُمَّ وَأُخْرِبِ دِيَارَهُمْ، وَافْلِلِ سِلَاحَهُمْ، وَخَالَفِ بَيْنَ كَلِمَتِهِمْ، وَفَتِّ فِي أَعْضَادِهِمْ، وَأَوْهِنِ كَيْدَهُمْ، وَاضْرِبِهِمْ بِسَيْفِكَ الْقَاطِعِ، وَارْمِهِمْ بِحَجْرِكَ الدَّامِغِ، وَطَمِّهِمْ بِالْبِلَاءِ طَمًّا، وَقَمِّهِمْ بِالْعَذَابِ قَمًّا، وَعَذِبِهِمْ عَذَابًا نَكْرًا، وَخَذِهِمْ بِالسِّنِّينِ وَالْمِثْلَاتِ

التي أهلكت بها أعدائك، إنك ذو نعمة من المجرمين. اللَّهُمَّ إِنَّ سَتَّكَ ضَائِعَةٌ،  
و أحكامك معطّلة، و عترة نبيّك في الأرض هائمة. اللَّهُمَّ فَأَعِنِ الْحَقَّ وَ أَهْلَهُ،  
و اقمع الباطل و أهله، و منّ علينا بالنّجاة، و اهدنا إلى الإيمان، و عجل  
فرجنا، و انظمه بفرج أوليائك، و اجعلهم لنا وداً، و اجعلنا لهم وفداً. اللَّهُمَّ وَ  
أهلك من جعل يوم قتل ابن نبيّك و خيرتك عيداً، و استهمل به فرحاً و مرحاً،  
و خذ اخرهم كما أخذت أولهم، و أضعف اللّهمّ العذاب و التّنكيل على  
ظالمي أهل بيت نبيّك، و أهلك أشياعهم و قاداتهم، و أبر حماتهم و  
جماعتهم. اللَّهُمَّ وَ ضاعف صلواتك و رحمتك و بركاتك على عترة نبيّك،  
العترة الضّائعة الخائفة المستدلّة، بقية الشّجرة الطّيبة الزّاكية المباركة. و  
أعل اللّهمّ كلمتهم، و أفلج حجّتهم، و اكشف البلاء و الأواء، و حنادس  
الأباطيل و العمى عنهم، و ثبت قلوب شيعتهم و حزبك على طاعتهم و  
ولايتهم و نصرتهم و موالاتهم، و أعنهم و امنحهم الصّبر على الأذى فيك،  
و اجعل لهم أياماً مشهودة، و أوقاتاً محمودة مسعودة، يوشك فيها فرجهم، و  
توجب فيها تمكينهم و نصرهم، كما ضمننت لأوليائك في كتابك المنزل،  
فَاتَكَ قَلْتُ وَ قَوْلِكَ الْحَقُّ وَ عَدَّ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمَلُوا الصّالِحَاتِ  
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَ لَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ  
الَّذِي أَرْتَضَى لَهُمْ وَ لَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي  
شَيْئًا « ١٠٠ ». اللَّهُمَّ فَاكشِفْ غَمَّتَهُمْ، يَا مَنْ لَا يَمْلِكُ كَشْفَ الضَّرِّ إِلَّا هُوَ، يَا أَحَدَ  
يَا حَيَّ يَا قَيُّوْمَ، وَ أَنَا يَا إِلَهِي عَبْدُكَ الْخَائِفُ مِنْكَ، وَ الرَّاجِعُ إِلَيْكَ، السَّائِلُ  
لَكَ، الْمُقِيلُ عَلَيْكَ، اللَّاجِئُ إِلَى فَنَائِكَ، الْعَالِمُ بِأَنَّهُ لَا مَلْجَأَ مِنْكَ إِلَّا إِلَيْكَ. اللَّهُمَّ  
فَتَقَبَّلْ دَعَائِي، وَ اسْمَعْ يَا إِلَهِي عَلَانِيَتِي وَ نَجْوَايَ، وَ اجْعَلْنِي مِمَّنْ رَضِيَتْ  
عَمَلَهُ، وَ قَبِلَتْ نَسْكَهَ، وَ نَجَّيْتَهُ بِرَحْمَتِكَ، إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ. اللَّهُمَّ وَ صَلِّ  
أَوَّلًا وَ آخِرًا عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ بَارِكْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ  
ارحم محمدًا و آل محمد، بأكمل و أفضل ما صلّيت و باركت و ترحمّت  
على أنبيائك و رسلك، و ملائكتك و حملة عرشك بلا إله إلا أنت. اللَّهُمَّ وَ لَا  
تفرّق بيني و بين محمد و آل محمد صلواتك عليه و عليهم، و اجعلني يا  
مولاي من شيعة محمد و عليّ و فاطمة و الحسن و الحسين و ذريّتهم  
الطّاهرة المنتجة، و هب لي التمسك بحبلهم، و الرضا بسبيلهم، و الأخذ  
بطريقتهم، إنك جواد كريم.

*O' Allah, a large group of men from Your nation  
has envied the Imams who are the Protectors of religion  
and Sharia; and disbelieved the Kalma (word of truth),*

*they turned towards the transgressing leaders, distanced themselves from the Book of Allah and His Prophet's tradition, and turned their faces away from the two strong ropes (i.e. Qur'an and the Prophet's Holy Progeny) whose obedience was commanded. As a result, they put the truth to death, and deviated from the moderate path; they supported the parties; they made alteration in Your book, and disbelieved the truth and reality presented before them; and attached themselves to the evil when presented to them, and wasted Your rights, misguided Your slaves, and assassinated the Prophet's sons, the best of all slaves, the bearers of Your knowledge and inheritors of revelation and wisdom. O' Allah, tremble the foots of Your enemies and the enemies of Your Prophet and his Holy Progeny (peace be upon them); O' Allah, ruin their lands and make their weapons inefficient, break their unity and create rift and conflict between their supporters, weaken their schemes and plots, and indulge them with Your sharp sword, and stone them with Your destroying stone, and drown them in extreme calamities, and overcome them with enveloping punishment. Make Your unbearable and dreadful punishment as their share, let them suffer with famines and calamities just as You have destroyed Your enemies previously. Indeed You will take severe revenge from the criminals. O' Allah, Your tradition and path has been destroyed, Your life-giving rules have been abandoned, and the household of Your Prophet (peace be upon them) is forced to wander on earth. O' Allah, help the truth and its followers, destroy the false and its followers, and shower Your grace upon us by delivering*

*us from them, and guide us towards the path of Faith; hasten in our relief, and systemise it with the relief of Your friends, make them our friends and make us their messengers. O' Allah, destroy anyone who celebrates the day of the martyrdom of Prophet's son as Eid, and has expressed happiness and joy on that day, and hold their last accountable just like their first, and double the punishment and torment on those who oppressed Your Prophet's household, and destroy their followers and leaders, and make their entire population extinct. And O' Allah, double Your Peace, Mercy and blessings upon the Prophet's household, the Progeny whose right was wasted and who remained frightened of their enemy's evil, who were disgraced before the masses, the remnants of the good purified and blessed tree (Ash-Shajaratit Tayyiba). And O' Allah, raise their word, dominate their proof, keep the calamities and sufferings and the evil's darkness and injustice and blindness away from them, then strengthen and establish the hearts of their devotees and Your army on their obedience, friendship, support and love; support them and bestow them with forbearance and endurance against the difficulties they face in Your path; and allot historical days and good times for them so that their relief and peaceful time shall be extremely near, and it results in their achievement of power and arrival of their victory, as You have Yourself guaranteed this truth in Your book, and indeed You said and Your words are absolute truth, that: {Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those*

*before them; that He will establish in authority their religion - the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: 'They will worship Me (alone) and not associate aught with Me}'<sup>1</sup>. O' Allah, end their sorrows and miseries, O' He save whom none can diminish the sorrows and helplessness, O' He who is One, O' Ever-living, O' Sustainer of existence, and I am, O' my Lord, Your slave who fears You, and returns to You, and demands from You, who faces You, and seek shelter in Your peaceful threshold, and I know that there is not shelter from Your fear but Your own self; O' Allah, accept my supplication, and hear O' Allah my apparent discourse and my hidden secret, and regard me one of those from whose character You are pleased, and whose deeds You accept, and whom You have delivered (from life's sufferings) with Your grace, indeed You are the Undefeatable and the Beneficent. O' Allah, in the beginning and at the end, bless Mohammad and his household (peace be upon them), and bestow abundance on Mohammad and his household, and have mercy upon Mohammad and his household, with the more complete greetings and better than the blessings, grace and mercy, send by you upon Your Prophets and Messengers, and upon the angels and bearers of Your throne, for the sake of the sanctity of this reality that there is no God but You. And make me, O' my Master, a Shia of Mohammad and Ali and Fatima and Al-Hasan and Al-Husain and their purified and chosen Progeny (peace be upon them),*

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<sup>1</sup> Chapter Noor, verse 55

*and grant us the attachment with their rope, and satisfaction with their path, so that I follow their way; indeed You are the most Generous and Beneficent.*

Then rub your face on the ground and say:

يا من يحكم ما يشاء و يفعل ما يريد أنت حكمت، فلك الحمد محمودا مشكورا، فعجل يا مولاي فرجهم، و فرجنا بهم، فإنك ضمنت إعزازهم بعد الذلة، و تكثيرهم بعد القلة، و إظهارهم بعد الخمول، يا أصدق الصادقين، و يا أرحم الراحمين. فأسألك يا إلهي و سيدي، متضرعا إليك بجودك و كرمك، بسط أجلي و التجاوز عني، و قبول قليل عملي و كثيره، و الزيادة في أيامي و تبليغي ذلك المشهد، و أن تجعلني ممن يدعى فيجيب إلى طاعتهم و موالاتهم و نصرهم، و تريني ذلك قريبا سريعا في عافية، إنك على كل شيء قدير.

*O' He who orders as He wishes and acts as per His will, You have commanded, thus praise be to You, while You are the Praised and the Gratified one; hasten O' my Master their relief, and hasten our relief for their sake; indeed You have guaranteed their honor after disgrace, their increment after their reduction, their evidence after obscurity, O' the most truthful and the most Merciful. Thus, I ask You, O' my Lord and my Master, with humility towards Your threshold of grace and benevolence, that You fulfil my wishes and forgive my sins, and except my deeds with their shortage and excess, and increase the days of my life and my visits to that Holy shrine and noble threshold. And regard me one of those who if invited for their help, friendship and obedience, they respond immediately; and show me this time as soon as possible and with peace, indeed You have power over all things.*

Then raise your head towards the sky and say:

أعوذ بك أن أكون من الذين لا يرجون أيامك، فأعذني يا إلهي برحمتك من ذلك.

*I seek refuge in You from being one of those who have no hope in Your days; thus provide me shelter from this entanglement.*

O' son of Sinaan, this supplication is more virtuous than several recommended Hajj and Umrah for which you spend your wealth, tire your body and depart from your family. And beware that whoever offers this prayer on that day, recites this supplication with pure intention and performs this deed with certainty and confirmation (of Allah and the Infallibles), Allah (S.W.T.) grants him ten specialities:

He will save him from undesirable death.

He will protect him from poverty and sufferings.

Will not let his enemies overcome him till the end of his life.

Will deliver him and his sons up to the fourth generation from insanity, leprosy and alphasia.

Will not let Satan and his servants dominate him and his sons till his fourth generation.

Ibn e Sinaan says: I left Imam (A.S.) in such a state that I was saying:

“All praises are due to Allah who favoured upon me with your cognition and friendship, and I seek His support so that he makes me successful in

your obedience (which He has made compulsory on us), with his grace and mercy".<sup>1</sup>

[2]

## **ANOTHER SUPPLICATION FOR THE DAY OF ASHURA**

Salih bin Aqaba narrates from his father who narrates from Imam Baqir (A.S.) who said:

“Whoever visits Imam Husain (A.S.) on the day of Ashura and stays near his grave for the entire day in the state of weeping, upon meet Allah (S.W.T.), he will be rewarded with the reward of two thousand Hajj, and two thousand Umra and two thousand battles (Jihad). The reward of every Hajj, Umra and battle will be similar to someone who performed Hajj and Umra with the Holy Prophet and the Infallible Imams, and fought in their army.

I said: My life be sacrificed for you; what should one do if he lives on such a faraway place from where it is not possible for him to reach the grave of Imam Husain (A.S.)?

His holiness replied: If it was such, he should go towards a desert or an elevated place of his house and greet Imam Husain (A.S.) by indicating towards him, then vehemently curse upon his killers. Then offer two units of prayer and perform all these rituals in the beginning of the day, before noon.

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<sup>1</sup> Misbahul Mutahajjid: p. 782, Biharul Anwaar: 303/101



Then he should mourn and weep upon Imam Husain (A.S.) and command all those who are present in his house to weep upon his holiness (except for those who hides his faith from others). He should conduct mourning in his house expressing immense grief and restlessness on this tragedy and condole each other. If he performs these acts, I guarantee that he will be rewarded with all those rewards by the Almighty Allah.

I said: My life be sacrificed for you, do you take guarantee for him in this manner?

His holiness replied: Certainly, I am the guarantor and responsible for whoever performs this.

I asked: How should we condole each other?

Imam replied: Say:

أعظم الله أجورنا بمصابنا بالحسين، و جعلنا و إيتاكم من الطالبين بثاره مع وليه الإمام المهدي من آل محمد عليهم السلام.

*“May Allah greatness our reward in return of our hardships for Husain (A.S.), and regard us and you amongst the avengers of his blood in the company of his successor, the Imam and the Guided leader from the Progeny of Mohammad (peace be upon them).”<sup>1</sup>*

[3]

**THE NARRATED SUPPLICATION FROM  
OUR MASTER, THE LEADER OF THE  
TIME(May our souls be sacrificed for him)TO BE  
RECITED IN THE HOLY MONTH OF RAJAB.**

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<sup>1</sup> Misbahul Mutahajjid: p. 772, Al Misbaah: p. 640, a similar narration is mentioned in ‘Kamiluz Ziyaraat’: p. 325.

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:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَعَانِي جَمِيعٍ مَا يَدْعُوكَ بِهِ وَلاَ أَمْرِكَ، المَأْمُونُونَ عَلَى سِرِّكَ، المَسْتَبْشِرُونَ بِأَمْرِكَ، الوَاصِفُونَ لِقَدْرَتِكَ، المَعْلَنُونَ لِعَظَمَتِكَ، أَسْأَلُكَ بِمَا نَطَقَ فِيهِمْ مِنْ مَشِيَّتِكَ، فَجَعَلْتَهُمْ مَعَادِنَ لِكَلِمَاتِكَ، وَ أَرَكْنَا لَتَوْحِيدِكَ وَ آيَاتِكَ وَ مَقَامَاتِكَ الَّتِي لا تَعْطِيلَ لَهَا فِي كُلِّ مَكَانٍ يَعْرِفُكَ بِهَا مِنْ عَرَفِكَ، لا فَرَقِيبَتِكَ وَ بَيْنَهَا إِلَّا أَنَّهُمْ عِبَادُكَ وَ خَلْقُكَ، فَتَقَهَا وَ رَتَقَهَا بِيَدِكَ، بَدْوَهَا مِنْكَ وَ عَوْدَهَا إِلَيْكَ، أَعْضَادُ وَ أَشْهَادُ وَ مَنَاةُ وَ أَدْوَادُ وَ حَفْظَةٌ وَ رَوَادُ، فِيهِمْ مَلَأَتْ سَمَاءُكَ وَ أَرْضُكَ حَتَّى ظَهَرَ أَنْ لا إِلَهَ إِلا أَنْتَ، فَبِذَلِكَ أَسْأَلُكَ وَ بِمَوَاقِعِ العَزِّ مِنْ رَحْمَتِكَ، وَ بِمَقَامَاتِكَ وَ عِلَامَاتِكَ أَنْ تَصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ الهِ، وَ أَنْ تَزِيدَنِي إِيمَانًا وَ تَثْبِيئًا، يَا بَاطِنًا فِي ظَهْرِهِ وَ ظَاهِرًا فِي بَطْنِهِ وَ مَكُونُهُ، يَا مَفْرَقًا بَيْنَ النُّورِ وَ الدَّبْجُورِ، يَا مَوْصُوفًا بِغَيْرِ كُنْهِ، وَ مَعْرُوفًا بِغَيْرِ شَبْهِ، حَادِّ كُلِّ مَحْدُودٍ، وَ شَاهِدِ كُلِّ مَشْهُودٍ، وَ مَوْجِدِ كُلِّ مَوْجُودٍ، وَ مَحْصِي كُلِّ مَعْدُودٍ، وَ فَاقدِ كُلِّ مَفْقُودٍ، لَيْسَ دُونَكَ مِنْ مَعْبُودِ أَهْلِ الكِبْرِيَاءِ وَ الجُودِ، يَا مَنْ لا يَكْتِيفُ بِكَيْفٍ، وَ لا يُؤَيِّنُ بِأَيْنٍ، يَا مَحْتَجِبًا عَنِ كُلِّ عَيْنٍ، يَا دِيمُومَ يَا قَيُومَ، وَ عَالِمِ كُلِّ مَعْلُومٍ، صَلِّ عَلَى عِبَادِكَ المُنْتَجِبِينَ، وَ بِشْرِكَ المَحْتَجِبِينَ، وَ مَلَأْنِكَ المَقْرَبِينَ، وَ البِهُمِ الصَّافِّينَ الحَاقِّينَ، وَ بَارِكْ لَنَا فِي

شهرنا هذا المرجّب المكرّم، و ما بعده من الأشهر الحرم، و أسبغ علينا فيه النّعم، و أجزّل لنا فيه القسم، و أبرز لنا فيه القسم، باسمك الأعظم الأعظم الأجلّ الأكرم الذي وضعته على النهار فأضأء، و على اللّيل فأظلم، و اغفر لنا ما تعلم منّا و ما لا نعلم، و اعصمنا من الدّنوب خير العصم، و اكفنا كوافي قدرك، و امنن علينا بحسن نظرك، و لا تكلنا إلى غيرك، و لا تمنعنا من خيرك، و بارك لنا فيما كتبته لنا من أعمارنا، و أصلح لنا خبيئة أسرارنا، و أعطنا منك الأمان، و استعملنا بحسن الإيمان، و بلّغنا شهر الصّيّام، و ما بعده من الأيّام و الأعوام، يا ذا الجلال و الإكرام.

*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, 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 that You kept on the noon that made it 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.<sup>1</sup>*

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 prays for them.<sup>2</sup>

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<sup>1</sup>- Al-Misbaah: 701; Misbaahul Mutahajjid: 803; Al-Bihar 98: 392; Iqbalil A'amal: 145.

<sup>2</sup>- Umdatul Zaa'ir: 174.

[4]

**ANOTHER SUPPLICATION NARRATED  
FROM HIS HOLINESS(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.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِالْمَوْلُودِينَ فِي رَجَبٍ مُحَمَّدَ بْنَ عَلِيٍّ الثَّانِي، وَابْنَهُ عَلِيَّ  
بْنَ مُحَمَّدٍ الْمُنْتَجَبِ، وَاتَّقَرَّبَ بِهِمَا إِلَيْكَ خَيْرَ الْقُرْبِ، يَا مَنْ إِلَيْهِ الْمَعْرُوفُ  
طَلِبٌ، وَفِيهِ لَدِيهِ رَغْبٌ. أَسْأَلُكَ سُؤَالَ مُعْتَرِفٍ مُذْنِبٍ قَدْ أَوْبَقْتَهُ ذَنْبُهُ، وَ  
أَوْتَقْتَهُ عِيُوبُهُ، فَطَالَ عَلَى الْخَطَايَا دَوُوبُهُ، وَ مِنْ الرِّزَايَا خَطُوبُهُ، يَسْأَلُكَ  
التَّوْبَةَ، وَ حَسْنَ الْأُوبَةِ، وَ النَّزُوعَ عَنِ الْحُوبَةِ، وَ مِنْ النَّارِ فَكَأَنَّ رِقْبَتَهُ، وَ  
العَفْوَ عَمَّا فِي رِبْقَتِهِ، فَأَنْتَ يَا مُوَلَايَ أَعْظَمَ أَمَلِهِ وَ تَقْتَهُ. اللَّهُمَّ وَ أَسْأَلُكَ  
بِمَسْأَلِكَ الشَّرِيفَةِ، وَ وَسْأَلُكَ الْمُنِيفَةَ، أَنْ تَتَعَمَّدَنِي فِي هَذَا الشَّهْرِ بِرَحْمَةٍ مِنْكَ  
وَاسِعَةٍ، وَ نِعْمَةٍ وَازِعَةٍ، وَ نَفْسٍ بِمَا رَزَقْتَهَا قَانِعَةٍ إِلَى نَزُولِ الْحَافِرَةِ، وَ  
مَحَلِّ الْأَخْرَةِ، وَ مَا هِيَ إِلَيْهِ صَائِرَةٌ.

*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.<sup>1</sup>*

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<sup>1</sup> - Al-Misbaah: 703; Misbaahul Mutahajjid: 805; Al-Bihar: 98: 393; Iqbaalil A'amal: 146.



[5]

**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.

اللَّهُمَّ يَا ذَا الْمَنَنِ السَّابِغَةَ، وَالْأَلَاءِ الْوَاظِعَةَ، وَالرَّحْمَةَ الْوَاسِعَةَ، وَالْقُدْرَةَ الْجَامِعَةَ، وَالنَّعْمَ الْجَسِيمَةَ، وَالْمَوَاهِبَ الْعَظِيمَةَ، وَالْأَيَادِيَ الْجَمِيلَةَ، وَالْعَطَايَا الْجَزِيلَةَ. يَا مَنْ لَا يَنْعَتُ بِتَمَثِيلٍ، وَلَا يَمْتَلُ بِنَظِيرٍ، وَلَا يَغْلِبُ بِظَهِيرٍ، يَا مَنْ خَلَقَ فَرَزَقًا، وَأَلْهَمَ فَاَنْطَقَ، وَابْتَدَعَ فَشَرَعَ، وَعَلَا فَارْتَفَعَ، وَ

قدّر فأحسن، و صوّر فأثقن، و احتجّ فأبلغ، و أنعم فأسبغ، و أعطى فأجزل، و منح فأفضل. يا من سما في العزّ ففات نواظر الأبصار، و دنا في اللطف فجاز هواجس الأفكار، يا من توخّد بالملك فلا ندّ له في ملكوت سلطانه، و تفرّد بالألاء و الكبرياء، فلا ضدّ له في جبروت شأنه، يا من حارت في كبرياء هيئته دقائق لطائف الأوهام، و انحسرت دون إدراك عظمته خطائف أبصار الأنام. يا من عنت الوجوه لهيئته، و خضعت الرقاب لعظمته، و جلّت القلوب من خيفته، أسألك بهذه المدحة التي لا تنبغي إلا لك، و بما و أيت به على نفسك لداعيك من المؤمنين، و بما ضمنّت الإجابة فيه على نفسك للذاعين. يا أسمع السامعين، و أبصر الناظرين، و أسرع الحاسبين، يا ذا القوّة المتين، صلّ على محمّد خاتم النبيّين، و على أهل بيته [الأئمّة الصادقين]، و اقسم لي في شهرنا هذا خير ما قسمت، و احتم لي في قضائك خير ما حتمت، و اختم لي بالسعادة فيمن ختمت، و أحنيني ما أحييتني موفورا، و أمتني مسرورا و مغفورا، و تولّ أنت نجاتي من مسألة البرزخ، و ادرا عني منكر و نكرا، و أر عيني مبشرا و بشيرا، و اجعل لي إلى رضوانك و جنانك مصيرا و عيشا قريبا، و ملكا كبيرا، و صلّ على محمّد و اله كثيرا.

*“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. 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 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 prostrated for a very long time, then stood up and went 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 sacrificed for him).<sup>1</sup>

I say: Sayyid Ali bn Taus 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.

## [6]

### **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 on this day and offer this supplication.<sup>2</sup>

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:

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<sup>1</sup> - Al-Mizar by Shaheed: 277; Al-Misbaah: 699; Al-Bihar 100: 446; Iqbaalil A'amal: 143 with little difference.

<sup>2</sup> - Al-Bihar 101: 347.

اللَّهُمَّ إِنِّي أَسْئَلُكَ بِحَقِّ الْمَوْلُودِ فِي هَذَا الْيَوْمِ، الْمَوْعُودِ بِشَهَادَتِهِ قَبْلَ اسْتِهْلَالِهِ وَوِلَادَتِهِ، بِكُنْهِ السَّمَاءِ وَفِيهَا، وَالأَرْضِ وَفِيهَا، وَمِنْ عَلَيْهَا وَلَمَّا يَطَأُ لَّا بَتِّيهَا، قَتِيلَ الْعَبْرَةِ وَسَيِّدَ الْإِسْرَةِ، الْمَمْدُودِ بِالنَّصْرَةِ يَوْمَ الْكُرَّةِ، الْمَعْوُضِ مِنْ قَتْلِهِ أَنَّ الْأَنْمَةَ مِنْ نَسْلِهِ، وَ الشِّفَاءَ فِي تَرْبَتِهِ، وَ الْفَوْزَ مَعَهُ فِي أَوْبَتِهِ، وَ الْأَوْصِيَاءَ مِنْ عَتْرَتِهِ، بَعْدَ قَائِمِهِمْ وَ غَيْبَتِهِ، حَتَّى يَدْرِكُوا الْأَوْتَارَ، وَ يَثَارُوَالثَّارَ، وَ يَرْضُوا الْجَبَّارَ، وَ يَكُونُوا خَيْرَ أَنْصَارِ، صَلَّى اللهُ عَلَيْهِمْ، مَعَ اخْتِلَافِ اللَّيْلِ وَ النَّهَارِ. اللَّهُمَّ فَبِحَقِّهِمْ إِلَيْكَ أَتَوْسَّلُ، وَ أَسْئَلُ سُؤَالَ مُقْتَرِفٍ [وَ] مُعْتَرِفٍ، مَسِيءٍ إِلَى نَفْسِهِ، مِمَّا فَرَطَ فِي يَوْمِهِ وَ أَمْسِهِ، يَسْئَلُكَ الْعَصْمَةَ إِلَى مَحَلِّ رَمْسِهِ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَتْرَتِهِ، وَ احْشِرْنَا فِي زِمْرَتِهِ، وَ بَوِّنَا مَعَهُ دَارَ الْكِرَامَةِ، وَ مَحَلَّ الْإِقَامَةِ. اللَّهُمَّ وَ كَمَا أَكْرَمْتَنَا بِمَعْرِفَتِهِ، فَأَكْرَمْنَا بِزَلْفَتِهِ، وَ ارزُقْنَا مِرَافِقَتَهُ وَ سَابِقَتَهُ، وَ اجْعَلْنَا مِمَّنْ يَسْلَمُ لِأَمْرِهِ، وَ يَكْثُرُ الصَّلَاةُ عَلَيْهِ عِنْدَ ذِكْرِهِ، وَ عَلَى جَمِيعِ أَوْصِيَاءِهِ وَ أَهْلِ اصْطِفَائِهِ، الْمَمْدُودِينَ مِنْكَ بِالْعَدَدِ الْإِنْتِنِيِّ عَشْرَ، النَّجُومِ الزَّهْرِيِّ، وَ الْحَجَجِ عَلَى جَمِيعِ الْبَشَرِ. اللَّهُمَّ وَ هَبْ لَنَا فِي هَذَا الْيَوْمِ خَيْرَ مَوْهَبَةٍ، وَ أَنْجِحْ لَنَا فِيهِ كُلَّ طَلْبَةٍ، كَمَا وَهَبْتَ الْحُسَيْنَ لِمُحَمَّدٍ جَدِّهِ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ، وَ عَاذَ فِطْرَسَ بِمَهْدِهِ، فَحَنَّا عَائِدُونَ بِقَبْرِهِ مِنْ بَعْدِهِ، نَشْهَدُ تَرْبَتَهُ، وَ نَنْتَظِرُ أَوْبَتَهُ، آمِينَ رَبَّ الْعَالَمِينَ.

*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 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.<sup>1</sup>*

## **THE VIRTUES OF THE EVE OF 15<sup>TH</sup> 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 cerebrations 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

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<sup>1</sup> - Zadal Ma'ad: 57; Misbaahul Mutahajjid: 826; Al-Misbaah: 720; Iqbaalil A'amal: 202.



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 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 ON THE EVE OF 15<sup>TH</sup> SHA 'BAN.

اللَّهُمَّ بِحَقِّ لَيْلَتِنَا هَذِهِ وَمَوْلُودِهَا، وَحَجَّتِكَ وَمَوْعُودِهَا، الَّتِي قَرَنْتَ إِلَى فَضْلِهَا فَضْلاً فَتَمَّتْ كَلِمَتُكَ صِدْقاً وَعَدَلاً، لَا مِبْدَلَ لِكَلِمَاتِكَ، وَ لَا مَعْقَبَ لَأَيَاتِكَ، نُورِكَ الْمَتَأَلِّقِ، وَضِيَاؤُكَ الْمَشْرِقِ، وَ الْعِلْمِ النُّورِ فِي طُخْيَاءِ الدِّيَجُورِ، الْغَائِبِ الْمَسْتُورِ. جَلَّ مَوْلِدُهُ، وَ كَرَمَ مَحْتَدُهُ، وَ الْمَلَائِكَةُ شَهَدَهُ، وَ اللَّهُ نَاصِرُهُ وَ مُؤَيِّدُهُ، إِذَا ان مِيعَادُهُ، وَ الْمَلَائِكَةُ أَمَدَادُهُ، سِيفَ اللَّهِ الَّذِي لَا يَنْبُو، وَ نُورَهُ الَّذِي لَا يَخْبُو، وَ ذُو الْحَلْمِ الَّذِي لَا يَصْبُو، مَدَارَ الدَّهْرِ، وَ نَوَامِيسِ الْعَصْرِ، وَ وِلَاةِ الْأَمْرِ، وَ الْمَنْزَلِ عَلَيْهِمُ الذِّكْرِ، وَ مَا يَنْزِلُ فِي لَيْلَةِ الْقَدْرِ، وَ أَصْحَابِ الْحَشْرِ وَ النَّشْرِ، تَرَاجِمَةَ وَحْيِهِ، وَ وِلَاةِ أَمْرِهِ وَ نَهْيِهِ. اللَّهُمَّ فَصِّلْ عَلَى خَاتِمِهِمْ وَ قَائِمِهِمْ، الْمَسْتُورِ عَنِ عَوَامِلِهِمْ (عَوَامِلِهِمْ)، وَ أَدْرِكْ بِنَايَاتِهِمْ وَ ظُهُورِهِمْ وَ قِيَامِهِمْ، وَ اجْعَلْنَا مِنْ أَنْصَارِهِ، وَ اقْرُنْ ثَارَنَا بِثَارِهِ، وَ اكْتَبْنَا فِي أَعْوَانِهِ وَ خُلَصَاتِهِ، وَ أَحْيَا فِي دَوْلَتِهِ نَاعِمِينَ، وَ بِصَحْبَتِهِ غَانِمِينَ، وَ بِحَقِّهِ قَائِمِينَ، وَ مِنْ السُّوءِ سَالِمِينَ يَا أَرْحَمَ الرَّاحِمِينَ، وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ الْمُرْسَلِينَ، وَ عَلَى أَهْلِ بَيْتِهِ الصَّادِقِينَ وَ عَتْرَتِهِ النَّاطِقِينَ، وَ الْعَنَ جَمِيعَ الظَّالِمِينَ، وَ احْكَمْ بَيْنَنَا وَ بَيْنَهُمْ يَا أَحْكَمَ الْحَاكِمِينَ.

*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 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.<sup>1</sup>*

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.

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<sup>1</sup> - Iqbaalil A'amal: 218; Zadul Ma'ad: 63; Al-Misbaah: 724; Misbaahu Zza'ir: 315.

## **VIRTUES OF THE SUPPLICATION OF KHIZR (A.S.), (KNOWN AS SUPPLICATION OF KUMAYL)**

Kumayl bin Ziyaad says: I was sitting with my Master, Commander of the faithful, Ali (peace be upon him), in the Basra Mosque and his companions were also present. Later, some of them asked his holiness about the interpretation of the verse “*فيها يفرق كل امر حكيم*”<sup>1</sup> (On that night every precise matter is made distinct)?

His holiness, the commander of the faithful, said:

“It means the eve of 15<sup>th</sup> Sha’ban; by He in whose hands is Ali’s life, all the good and evil that occurs in the life of every person throughout the year, is distributed for him on that night; and there is no worshipper who spends that night staying awake and reciting the supplication of Khizr (A.S.) but that his prayers are accepted”.

Imam (A.S.) left the mosque; I went to meet his holiness at night; his holiness asked: O’ Kumayl, what made you come here?

I said: O’ commander of the faithful, I want the supplication of Khizr (A.S.).

His holiness said: O’ Kumayl, be seated; upon memorizing this supplication, recite it on every Friday eve, or once in a month, or once a

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<sup>1</sup> Chapter Dukhaan, verse 4

year, or once in your entire life, as it will suffice you and assist you, and will help increase your sustenance, and you will never give way the divine forgiveness.

O' Kumayl, your age old friendship and companionship with us has made you worthy of being granted all that you wish from me.<sup>1</sup>

His holiness taught the supplication to Kumayl and we will narrate it in the coming pages of the book.

The Author says: In the first chapter, we have mentioned the prayers that should be offered on the eve of 15<sup>th</sup> Sha'ban, for those who wish to refer.

[8]

## **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'**

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<sup>1</sup> Iqbal ul Aa'maal: p. 220

### This is the supplication:

اللَّهُمَّ إِنِّي أَفْتَحُ النَّوَاءَ بِحَمْدِكَ، وَأَنْتَ مَسَدٌّ لِلصَّوَابِ بِمَنْكَ، وَأَيَقَنْتَ أَنَّكَ أَنْتَ أَرْحَمَ الرَّاحِمِينَ فِي مَوْضِعِ الْعَفْوِ وَالرَّحْمَةِ، وَأَشَدَّ الْمَعَاقِبِينَ فِي مَوْضِعِ النَّكَالِ وَالنَّقْمَةِ، وَأَعْظَمَ الْمُنْجَبِّرِينَ فِي مَوْضِعِ الْكِبْرِيَاءِ وَالْعِظْمَةِ. اللَّهُمَّ أَذْنْتُ لِي فِي دَعَائِكَ وَمَسْئَلَتِكَ، فَاسْمِعْ يَا سَمِيعَ مَدْحَتِي، وَأَجِبْ يَا رَحِيمَ دَعْوَتِي، وَأَقِلْ يَا غَفُورَ عَثْرَتِي، فَكَمْ يَا إِلَهِي مِنْ كَرْبَةٍ قَدْ فَرَجْتَهَا، وَهَمُومٍ قَدْ كَشَفْتَهَا، وَعَثْرَةٍ قَدْ أَقْلَيْتَهَا، وَرَحْمَةٍ قَدْ نَشَرْتَهَا، وَحَلْقَةٍ بَلَاءٍ قَدْ فَكَنْتَهَا.

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وُلْدًا، وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلِكِ، وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِّ وَكَبَّرَهُ تَكْبِيرًا. الْحَمْدُ لِلَّهِ بِجَمِيعِ مَحَامِدِهِ كُلِّهَا عَلَى جَمِيعِ نِعَمِهِ كُلِّهَا. الْحَمْدُ لِلَّهِ الَّذِي لَا مِضَادَّ لَهُ فِي مَلَكِهِ، وَلَا مَنَازِعَ لَهُ فِي أَمْرِهِ. الْحَمْدُ لِلَّهِ الَّذِي لَا شَرِيكَ لَهُ فِي خَلْقِهِ، وَلَا شَبِيهَ لَهُ فِي عِظَمَتِهِ. الْحَمْدُ لِلَّهِ الْفَاطِسِيِّ فِي الْخَلْقِ أَمْرِهِ وَحَمْدِهِ، الظَّاهِرِ بِالْكَرَمِ مَجْدِهِ، وَالْبَاسِطِ بِالْجُودِ يَدِهِ، الَّذِي لَا تَنْقُصُ خِزَانَتُهُ، وَلَا تَزِيدُهُ كَثْرَةُ الْعَطَاءِ إِلَّا جُودًا وَكِرَامًا، إِنَّهُ هُوَ الْعَزِيزُ الْوَهَّابُ. اللَّهُمَّ إِنِّي أَسْأَلُكَ قَلِيلًا مِنْ كَثِيرٍ مَعَ حَاجَةٍ بِي إِلَيْهِ عَظِيمَةٍ، وَغِنَاكَ عَنْهُ قَدِيمٍ، وَهُوَ عِنْدِي كَثِيرٌ، وَهُوَ عَلَيْكَ سَهْلٌ يَسِيرٌ. اللَّهُمَّ إِنَّ عَفْوِكَ عَن ذَنْبِي، وَتَجَاوُزِكَ عَن خَطِيئَتِي، وَصَفْحِكَ عَن ظَلْمِي، وَسِتْرِكَ عَلَيَّ قَبِيحَ عَمَلِي، وَحِلْمِكَ عَن كَثِيرِ جُرْمِي، عِنْدَ مَا كَانَ مِن خَطِيئِي وَعَمْدِي، أَطْمَعُنِي فِي أَنْ أَسْأَلَكَ مَا لَا أَسْتَوْجِبُهُ مِنْكَ، الَّذِي رَزَقْتَنِي مِنْ رَحْمَتِكَ، وَأَرَيْتَنِي مِنْ قُدْرَتِكَ، وَعَرَّفْتَنِي مِنْ إِبْجَابَتِكَ، فَصَرْتَ أَدْعُوكَ أَمْنًا. وَأَسْأَلُكَ مَسْتَأْنَسًا لَا خَافَا وَلَا وَجَلَا، مَدَلًّا عَلَيْكَ فِيمَا قَصَدْتَ فِيهِ إِلَيْكَ، فَاِنْ أَبْطَأَ عَنِّي عَتَبْتَ بِجَهْلِي عَلَيْكَ، وَلَعَلَّ الَّذِي أَبْطَأَ عَنِّي هُوَ خَيْرٌ لِي، لَعَلَّكَ بِعَاقِبَةِ الْأُمُورِ، فَلَمْ أَرِ مَوْلَى كَرِيمًا أَصْبِرَ عَلَيَّ عَبْدٌ لِنَيْمٍ مِنْكَ عَلَيَّ يَا رَبِّ، إِنَّكَ تَدْعُونِي فَأَوْلِيَّ عِنْدَكَ، وَتَحَبِّبَ إِلَيَّ فَاتَبَعْتُ إِلَيْكَ، وَتَتَوَدَّدَ إِلَيَّ فَلَا أَقْبَلُ مِنْكَ، كَأَنَّ لِي التَّطَوُّلَ عَلَيْكَ، فَلَمْ يَمْنَعَكَ ذَلِكَ مِنَ الرَّحْمَةِ لِي، وَالإِحْسَانَ إِلَيَّ، وَالتَّفَضُّلَ عَلَيَّ بِجُودِكَ وَكِرْمِكَ، فَارْحَمْ عَبْدَكَ الْجَاهِلَ، وَجِدْ عَلَيْهِ

بفضل إحسانك، إنك جواد كريم. الحمد لله مالك الملك، مجرى الفلك،  
 مسخر الرياح، فالق الإصباح، ديان الدين، رب العالمين. الحمد لله على  
 حلمه بعد علمه، و الحمد لله على عفوهِ بعد قدرته، و الحمد لله على طول  
 أناته في غضبه، و هو قادر على ما يريد. الحمد لله خالق الخلق، باسط  
 الرزق، فالق الإصباح، ذي الجلال و الإكرام، و الفضل و الإنعام، الذي  
 بعد فلا يرى، و قرب فشهد النجوى، تبارك و تعالى. الحمد لله الذي ليس له  
 منازع يعادله، و لا شبيه يشاكله، و لا ظهير يعاضده، قهر بعزته الأعزاء،  
 و تواضع لعظمته العظماء، فبلغ بقدرته ما يشاء. الحمد لله الذي يجيبني حين  
 اناديه، و يستر عليّ كلّ عورة و أنا أعصيه، و يعظم النعمة عليّ فلا  
 اجازيه، فكم من موهبة هنيئة قد أعطاني، و عظمة مخوفة قد كفاني، و  
 بهجة موقفة قد أراني، فانتني عليه حامدا، و أذكره مسبّحا. الحمد لله الذي لا  
 يهتك حجابهِ، و لا يغلّق بابهِ، و لا يردّ سألته، و لا يخيب امله. الحمد لله  
 الذي يؤمن الخائفين، و ينجى الصّالحين، و يرفع المستضعفين، و يضع  
 المستكبرين، و يهلك ملوكا، و يستخلف اخرين. و الحمد لله قاصم  
 الجبارين، مبير الظّالمين، مدرك الهاربين، نكال الظّالمين، صريخ  
 المستصرخين، موضع حاجات الطّالبيين، معتمد المؤمنين. الحمد لله الذي  
 من خشيته ترعد السّماء و سگانها، و ترجف الأرض و عمّارها، و تموج  
 البحار و من يسبح في غمراتها. الحمد لله الذي هدانا لهذا، و ما كنّا لنهتدي  
 لو لا أن هدانا الله. الحمد لله الذي يخلق و لم يخلق، و يرزق و لا يرزق، و  
 يطعم و لا يطعم، و يميت الأحياء و يحيى الموتى، و هو حيّ لا يموت،  
 بيده الخير، و هو على كلّ شيء قدير. اللَّهُمَّ صلّ على محمّد عبدك و  
 رسولك، و أمينك و صفيك، و حبيبك و خيرتك من خلقك، و حافظ سرّك،  
 و مبلغ رسالاتك، أفضل و أحسن و أجمل و أكمل و أزكى و أنمى و أطيب  
 و أظهر و أسنى و أكثر ما صلّيت و باركت و ترحّمت، و تحنّنت و سلّمت،  
 على أحد من عبادك و أنبيائك و رسلك و صفوتك، و أهل الكرامة عليك



من خلقك. اللَّهُمَّ صلّ على عليّ أمير المؤمنين، و وصيّ رسول ربّ العالمين، عبدك و وليّك، و أخي رسولك، و حجّتك على خلقك، و آيتك الكبرى، و النّبأ العظيم، و صلّ على الصّدّيقة الطّاهرة، فاطمة سيّدة نساء العالمين، و صلّ على سبطي الرّحمة، و إمامي الهدى، الحسن و الحسين سيّدي شباب أهل الجنّة. و صلّ على أئمة المسلمين عليّ بن الحسين، و محمّد بن عليّ، و جعفر بن محمّد، و موسى بن جعفر، و عليّ بن موسى، و محمّد بن عليّ، و عليّ بن محمّد، و الحسن بن عليّ، و الخلف الهادي المهديّ، حججك على عبادك، و امنائك في بلادك، صلوة كثيرة دائمة. اللَّهُمَّ و صلّ على وليّ أمرك، القائم المؤمّل، و العدل المنتظر، و حقّه بملائكتك المقرّبين، و أيّده بروح القدس، يا ربّ العالمين. اللَّهُمَّ اجعله الدّاعي إلى كتابك، و القائم بدينك، إستخلفه في الأرض كما استخلفت الذين من قبله، مكنّ له دينه الذي ارتضيته له، أبدله من بعد خوفه أمناً، يعبدك لا يشرك بك شيئاً. اللَّهُمَّ أعزّه و أعزز به، و انصره و انتصر به، و انصره نصرًا عزيزاً، و افتح له فتحة يسيّر، و اجعل له من لدنك سلطاناً نصيراً. اللَّهُمَّ أظهر به دينك و سنّة نبيّك حتّى لا يستخفي بشيء من الحقّ مخافة أحد من الخلق. اللَّهُمَّ إنا نرغب إليك في دولة كريمة، تعزّ بها الإسلام و أهله، و تدلّ بها النّفاق و أهله، و تجعلنا فيها من الدّعاة إلى طاعتك، و القادة إلى سبيلك، و ترزقنا بها كرامة الدّنيا و الآخرة. اللَّهُمَّ ما عرفتنا من الحقّ فحمّلناه، و ما قصرنا عنه فبلّغناه. اللَّهُمَّ المم به شعثنا، و اشعب به صدعنا، و ارتق به فنتقنا، و كثر به قلّتنا، و أعزز به دلّتنا، و أغن به عائلنا، و اقض به عن مغرمانا، و اجبر به فقرنا، و سدّ به خلّتنا، و يسّر به عسرنا، و بيّض به وجوهنا، و فكّ به أسرنا، و أنجح به طلبتنا، و أنجز به مواعيدنا، و استجب به دعوتنا، و أعطنا به سؤلنا، و بلّغنا به من الدّنيا و الآخرة أماننا، و أعطنا به فوق رغبتنا. يا خير المسؤولين و أوسع المعطين، إشف به صدورنا، و أذهب به غيظ قلوبنا، و اهدنا به لما اختلف فيه من الحقّ بإذنك، إنك تهدي

من تشاء إلى صراط مستقيم، و انصرنا به على عدوك و عدونا، إله الحق  
امين. أَللّهُمَّ إِنَّا نَشْكُو إِلَيْكَ فَقَدْ نَبَيْْنَا صَلَوَاتِكَ عَلَيْهِ وَ اله، وَ غِيْبَةَ وَلِيْنَا، وَ  
كثْرَةَ عَدُوْنَا، وَ قَلَّةَ عِدْدِنَا، وَ شِدَّةَ الْفِتْنِ بِنَا، وَ تَظَاهِرَ الرِّمَاْنِ عَلَيْنَا، فَصَلِّ  
عَلَى مُحَمَّدٍ وَ اله، وَ أَعِنَّا عَلَى ذَلِكَ بِفَتْحٍ مِنْكَ تَعْجَلْهُ، وَ بَصْرٍ تَكْشِفْهُ، وَ  
نَصْرٍ تَعْزَهُ، وَ سُلْطَانٍ حَقٍّ تَظْهَرُهُ، وَ رَحْمَةً مِنْكَ تَجَلِّلُنَاهَا، وَ عَافِيَةً مِنْكَ  
تَلْبِسُنَاهَا، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

*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!*

*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. 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. 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, 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. 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. 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! 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.<sup>1</sup>*

[9]

## **SUPPLICATION FOR THE REAPPEARANCE OF IMAM MAHDI (A.S.) AFTER EVERY PRAYER IN RAMADAN**

The Holy Prophet (peace be upon him) said:  
“Whoever recites this supplication after every  
obligatory prayer in the month of Ramadan, his  
sins will be forgiven till the day of Resurrection:

اللَّهُمَّ ادْخُلْ عَلَى أَهْلِ الْقُبُورِ السَّرُورَ. اللَّهُمَّ اغْنِ كُلَّ فَقِيرٍ. اللَّهُمَّ اشْبِعْ كُلَّ  
جَائِعٍ. اللَّهُمَّ اكْسِ كُلَّ عَرِيَانٍ. اللَّهُمَّ اقْضِ دَيْنَ كُلِّ مَدِينٍ. اللَّهُمَّ فَرِّجْ عَن كُلِّ  
مَكْرُوبٍ. اللَّهُمَّ رَدِّ كُلَّ غَرِيبٍ. اللَّهُمَّ فَكِّ كُلِّ أَسِيرٍ. اللَّهُمَّ أَصْلِحْ كُلَّ فَاسِدٍ مِّنْ  
أُمُورِ الْمُسْلِمِينَ. اللَّهُمَّ اشْفِ كُلَّ مَرِيضٍ. اللَّهُمَّ سَدِّ فَقْرَنَا بِغِنَاكَ. اللَّهُمَّ غَيِّرْ  
سُوءَ حَالِنَا بِحَسَنِ حَالِكَ. اللَّهُمَّ اقْضِ عَنَّا الدَّيْنَ، وَ اغْنِنَا مِنَ الْفَقْرِ، إِنَّكَ عَلَى  
كُلِّ شَيْءٍ قَدِيرٌ.

*O' Allah, enter happiness and joy upon the  
dwellers of graves. O' Allah, make wealthy all the poor.  
O' Allah, fill all those who are hungry. O' Allah, cover  
all the naked ones. O' Allah, pay the debts of all those  
who are indebted. O' Allah, end the sorrows of all the  
aggrieved. O' Allah, return all the strangers (to their  
homes). O' Allah, deliver all the captured ones. O' Allah,*

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<sup>1</sup>- Zadul Ma'ad: 110; Al-Misbaah: 770; Misbahul Mutahajjid: 577;  
Iqbaalul A'amal: 322.

*improve all the deteriorated issues of the Muslims. O' Allah, cure all the sick. O' Allah, end our deprivation and poverty through Your wealth. O' Allah, alter our bad conditions into Your good condition. O' Allah, pay our debts, enrich us from poverty, indeed You have power over all things.<sup>1</sup>*

It is not hidden on the respected readers that the content of this supplication can be fulfilled only during the divine governance and under the reign of Imam Mahdi (A.S.). There is a story behind this supplication which implies on its relevance with this topic, but we may not mention it in this book due to the absence of opportunity.

[10]

**SUPPLICATION FOR HIS  
REAPPEARANCE (peace be on him) ON THE  
THIRTEENTHDAY OF 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).

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<sup>1</sup> Biharul Anwaar: 120/98; Minhajul Aarifeen: p. 214

اللَّهُمَّ إِنِّي أدينك بطاعتك و ولايتك، و ولاية محمد نبيك، و ولاية أمير  
 المؤمنين حبيب نبيك، و ولاية الحسن و الحسين، سبطي نبيك و سيدي  
 شباب أهل جنتك. و أدينك يا ربّ بولاية عليّ بن الحسين و محمد بن عليّ  
 و جعفر بن محمد و موسى بن جعفر و عليّ بن موسى و محمد بن عليّ و  
 عليّ بن محمد و الحسن بن عليّ، و سيدي و مولاي صاحب الزّمان. أدينك  
 يا ربّ بطاعتهم و ولايتهم، و بالتسليم بما فضلتهم، راضيا غير منكر و لا  
 مستكبر، على ما أنزلت في كتابك. اللَّهُمَّ صلّ على محمد و آل محمد، و  
 ادفع عن وليك و خليفتك و لسانك و القائم بقسطك، و المعظم لحرمتك، و  
 المعبر عنك، و النّاطق بحكمك، و عينك النّاطرة، و أذنك السّامعة، و شاهد  
 عبادك، و حجّتك على خلقك، و المجاهد في سبيلك، و المجتهد في طاعتك.  
 و اجعله في وديعتك التي لا تضيع، و أيّده بجندك الغالب، و أعنه و أعن  
 عنه، و اجعلني و والديّ و ما ولدا و ولدي من الذين ينصرونه، و  
 ينتصرون به في الدّنيا و الآخرة، إشعب به صدعنا، و ارتق به فتقنا. اللَّهُمَّ  
 أمت به الجور، و دمدم بمن نصب له، و اقصم رؤوس الضّلالة حتّى لا  
 تدع على الأرض منهم ديارا.

*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 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.<sup>1</sup>*

[11]

## ANOTHER SUPPLICATION ON THE THIRTEENTH DAY OF RAMADAN

Sayyid Ali bn Taaos narrates another supplication for this day:

اللَّهُمَّ إِنَّ الظَّلمة جحدوا اياتك، و كفروا بكتابك، و كذبوا رسلك، و استنكفوا عن عبادتك، و رغبوا عن ملة خليلك، و بدلوا ما جاء به رسولك، و شرعوا غير دينك، و اقتدوا بغير هداك، و استننوا بغير سنتك، و تعدوا حدودك، و سعوا معاجزين في اياتك، و تعاونوا على إطفاء نورك، و صدوا عن سبيلك، و كفروا نعماءك، و شاقفوا ولاة أمرك، و والوا أعداءك، و عادوا أوليائك، و عرفوا ثم أنكروا نعمتك، و لم يذكروا الإلءك، و أمنوا مكرك، و قست قلوبهم عن ذكرك، و استحلوا حرامك، و حرّموا حلالك، و اجترأوا على معصيتك، و لم يخافوا مقتك، و نسوانقمتك و لم يحذروا بأسك، و اغترّوا بنعمتك. اللَّهُمَّ فاصبب منهم، و اصبب عليهم عذابك، و

<sup>1</sup> - Iqbaalil A'amal: 426; Al-Bihar 98: 37, chapter of felicity: 85.

استأصل شافتهم، و اقطع دابرهم، وضع عزّهم و جبروتهم، و انزع أوتارهم، و زلزل أقدامهم، و أرعب قلوبهم. اللَّهُمَّ إِنِّهِمْ اتَّخَذُوا دِينَكَ دَغْلًا، و مالك دولا، و عبادك خولا. اللَّهُمَّ اكْفِهِمْ بِأَسْهُم، و اقلل حدّهم، و أوهن كيدهم، و أشتت عدوّهم، و اشف صدور المؤمنين. اللَّهُمَّ افْتَتِ أَعْضَادَهُمْ، و اقهر جبابرتهم، و اجعل الدائرة عليهم، و اقضض بنيانهم، و خالف بين كلمتهم، و فرّق جمعهم، و شتّت أمرهم، و اجعل بأسهم بينهم، و ابعث عليهم عذابا من فوقهم، و من تحت أرجلهم، و اسفك بأيدي المؤمنين دمائهم، و أورث المؤمنين أرضهم و ديارهم و أموالهم. اللَّهُمَّ أَضَلِّ أَعْمَالَهُمْ، و اقطع رجاءهم، و أدحض حجّتهم، و اسندرجهم من حيث لا يعلمون، و انتهم بالعذاب من حيث لا يشعرون، و أنزل بساحتهم ما يحذرون، و حاسبهم حسابا شديدا، و عدّبهم عذابا نكرا، و اجعل عاقبة أمرهم خسرا. اللَّهُمَّ إِنِّهِمْ اشْتَرَوْا بَايَاتِكَ ثَمْنَا قَلِيلًا، و عتوا عتوا كبيرا. اللَّهُمَّ فخذهم أخذًا وبيلا، و دمّرهم تدميرا، و تبرّهم تتبيرا، و لا تجعل لهم في الأرض ناصرا، و لا في السّماء عاذرا، و العنهم لعنا كبيرا. اللَّهُمَّ فخذهم أخذًا وبيلا. اللَّهُمَّ إِنِّهِمْ أَضَاعُوا الصَّلَاةَ، و اتّبَعُوا الشَّهَوَاتِ، و عملوا السيّئات. اللَّهُمَّ فخذهم باللبّيات، و احلل بهم الويلات، و أرهم الحسرات، يا الله إله الأرضين و السّموات. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ و آلِ مُحَمَّدٍ، و ارحمنا برحمتك يا أرحم الرّاحمين. اللَّهُمَّ إِنِّي أَدِينُكَ يَا رَبِّ بِطَاعَتِكَ، و لا ننكر ولاية مُحَمَّدٍ رَسُولِكَ صَلَّى اللهُ عَلَيْهِ و عَلَى أَهْلِ بَيْتِهِ، و ولاية أمير المؤمنين عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ، و ولاية الحسن و الحسين عليهما السَّلَامُ، سبطي نبيّك و ولدي رسولك عليهما السَّلَامُ، و ولاية الطّاهرين المعصومين من ذرّيّة الحسين، عَلِيِّ بْنِ الْحُسَيْنِ و مُحَمَّدِ بْنِ عَلِيٍّ و جَعْفَرِ بْنِ مُحَمَّدٍ و مُوسَى بْنِ جَعْفَرٍ و عَلِيِّ بْنِ مُوسَى و مُحَمَّدِ بْنِ عَلِيٍّ و عَلِيِّ بْنِ مُحَمَّدٍ و الْحَسَنِ بْنِ عَلِيٍّ سَلَامَ اللهِ و بركاته عليهم أجمعين، و ولاية القائم، السّابق منهم بالخيرات، المفترض الطّاعة، صاحب الزّمان سلام الله عليه. أدينك يا رَبِّ بِطَاعَتِهِمْ و ولايتهم، و التّسليم لفرضهم، راضيا غير منكر و لا مستكبر و لا مستنكف، على معنى ما أنزلت في كتابك، على موجود ما أتانا فيه، راضيا ما رضيت به، مسلما مقرّا بذلك يا رَبِّ، راهبا لك، راغبا فيما لديك. اللَّهُمَّ ادْفَعْ عَن و لَيْكَ و ابن نبيّك، و خليفتك و حجّتك على خلقك، و الشّاهد على عبادك، المجاهد المجتهد في طاعتك، و وليّك و أمينك في أرضك، فأعذه من شرّ ما خلقت و برأت، و اجعله في دائعك التي لا يضيع من كان فيها، و في جوارك الذي لا يقهر، و امنه بأمانك، و اجعله



في كنفك، و انصره بنصرك العزيز، يا إله العالمين. أَللَّهُمَّ اعصمه  
 بالسكينة، و ألبسه درع الحصينة، و أعنه و انصره بنصرك العزيز  
 نصرا عزيزا، و افتح له فتحا يسيرا، و اجعل له من لدنك سلطانا نصيرا.  
 أَللَّهُمَّ وال من والاه، و عاد من عاداه، و انصر من نصره، و اخذل من  
 خذله. أَللَّهُمَّ اشعب به صدعنا، و ارتق به فتقنا، و المم به شعثنا، و كثر به  
 قَلَّتْنَا، و أعزز به ذَلَّتْنَا، و اقض به عن مغرنا، و اجبر به فقرنا، و سدّ به  
 خَلَّتْنَا، و أغن به فاقتنا، و يسّر به عسرتنا، و كفّ به وجوهنا، و أنجح به  
 طلبتنا، و استجب به دعائنا، و أعطنا به فوق رغبتنا، و اشف به صدورنا،  
 و اهدنا لما اختلف فيه من الحقّ يا ربّ، إنك تهدي من تشاء إلى صراط  
 مستقيم. أَللَّهُمَّ أمت به الجور، و أظهر به العدل، و قوّ ناصره، و اخذل  
 خاذله، و دمر من نصب له، و أهلك من غشّه، و اقتل به جبابرة الكفر، و  
 اقصم رؤوس الصّلالة، و سائر أهل البدع، و مقوية الباطل، و دَلّل به  
 الجابرة، و أبر به الكافرين و المنافقين و جميع الملحدين، في مشارق  
 الأرض و مغاربها، برّها و بحرّها، و سهلها و جبلها، لا تذر على الأرض  
 منهم ديارا، و لا تبق لهم اثارا. أَللَّهُمَّ أظهره، و افتح على يديه الخيرات، و  
 اجعل فرجنا معه و به. أَللَّهُمَّ أعنّا على سلوك المناهج، منهاج الهدى، و  
 المحجّة العظمى، و الطريفة الوسطى، التي يرجع إليه الغالي، و يلحق به  
 التّالي، و وَقَّفْنَا لمتابعتّه، و أداء حقّه. و امنن علينا بمتابعتّه في البأساء و  
 الضّرّاء، و اجعلنا من الطّالبيين رضاك بمناصحتّه، حتّى تحشرنا يوم القيامة  
 في أعوانه و أنصاره، و معونة سلطانه. و اجعل ذلك لنا خالصا من كلّ  
 شكّ و شبهة، و رياء و سمعة لا نطلب به غيرك، و لا نريد به سواك، و  
 تحلّنا محلّه، و تجعلنا في الخير معه، و اصرف عنّا في أمره السّامة و  
 الكسل و الفترة، و لا تستبدل بنا غيرنا، فإنّ استبدالك بنا غيرنا عليك يسير  
 و علينا عسير، و قد علمنا بفضلك و إحسانك يا كريم، و صلّى الله على  
 سيّدنا محمّد النّبّيّ و اله و سلّم.

*“O’ Allah, indeed the transgressors have denied Your proofs, and disbelieved Your book, and falsified Your Prophets, and refused to worship You, and turned away from the nation of Your Friend, and altered all that Your Prophet had brought, and followed other than Your religion, and led other than the path of Your Guidance,*

*and acted upon a tradition other than Your tradition, and trespassed Your boundaries, and strived to weaken Your proofs, and cooperated with each other to put off Your Light, and prevented from Your path, and denied Your bounties, and envied the Governors of Your issues, and befriended Your enemies, and resented Your friends, they recognized Your bounties then denied them, and never mentioned Your rewards, and considered themselves protected from Your schemes, their hearts hardened from Your remembrance, they reckoned Your Haram as Halal, and reckoned Your Halal as Haram, and were audacious on sinning You, they never feared Your enmity, and ignored Your revenge, they did not protect themselves from Your punishment, and exhibited pride over Your bounties. O' Allah, deprive them of Your bounties, and send down Your punishment on them, and uproot them, and end their lineage, turn their dignity and majesty into humility and disgrace, put an end to their oppression, quake their footsteps, and horrify their hearts. O' Allah, they made Your religion a means of deception and fraud, and used Your wealth as means of dominance, and took Your slaves as their own slaves. O' Allah, protect Your slaves from their tyranny and entanglements, and break their sharp swords, and weaken their schemes and plots, make their enemies happy, and cure the chest of the faithful. O' Allah, make their friends and supporters powerless, and overcome their Power and dignity, and siege them in a circle, demolish their roots and foundations, loosen the strings of their unity, scatter their gatherings, disorient their issues, place their sufferings and calamities between*

*themselves, and send a punishment upon them from above them, and from under their feet, and shed their bloods by the hands of the believers, and make the believers inherit their lands and houses. O' Allah, destroy their deeds, cut off their hopes, nullify their proofs, and entangle them gradually from a place they are not aware of, and send punishment over them such that they don't understand where it came from, and descend upon them that which they fear, and hold them severely accountable of their deeds, and punish them with a dreadful punishment, and make their fate a certain loss. O' Allah, they sold Your Proofs at a low rate, and committed great mischiefs. O' Allah, entangle them dreadfully, and suppress them severely, and destroy them completely; and do not leave any supporter for them on earth, nor any excuser in the sky, and curse them enormously, O' Allah, entangle them dreadfully. O' Allah, indeed they have wasted and destroyed the prayers, and worshipped their lusts, and committed sins. O' Allah, thus entangle them with calamities and descend destruction upon them, and overcome them with remorse and regret. O' Allah, O' sustainer of the earths and the heavens. O' Allah, bless Mohammad and his Holy Progeny, and have mercy upon us O' the most merciful one. O' Allah, I am indebted to You O' Lord with Your obedience, and do not deny the Guardianship of Mohammad, Your Prophet, peace be upon him and his household, and the Guardianship of the Commander of the faithful, Ali bin Abi Talib, peace be upon him, and the Guardianship of Hasan and Husain, peace be upon them, the two sons of Your Prophet, peace be upon them,*

*and the Guardianship of the Pure Infallibles from the lineage of Husain (A.S.), Ali bin Husain, Mohammad bin Ali, Jafar bin Mohammad, Musa bin Jafar, Ali bin Musa, Mohammad bin Ali, Ali bin Mohammad, Al-Hasan bin Ali, peace and blessings of Allah (S.W.T.) be upon all of them; and the Guardianship of Al-Qaaem (the Riser), the one who precedes amongst them towards good deeds, whose obedience is obligatory, the Master of Time, peace be upon him. I am indebted to their obedience and their guardianship, and indebted to surrender before their commands, while I am content with this without any refusal, I do not exhibit arrogance nor reckon it as disgrace, as per the meanings revealed by You in Your book, and according to the existent that reached me, content with what You are content, surrendering and confirming to it O' Lord, while I fear You, I am attracted towards all that is near You. O' Allah, keep all the calamities away from Your guardian, Your Prophet's son, Your Vicegerent, and Your proof upon Your creation, and the witness upon Your slaves, the one who strives meticulously for Your obedience, and Your guardian and trustee on earth, thus protect him from the evil of that which You created and brought into existence, and place him among Your deposits which are never wasted, and in Your vicinity which is not dominated, and protect him with Your protection, and keep him under Your supervision, and support him with Your powerful assistance, O' Lord of the worlds. O' Allah, secure him with peace and dignity, and cover him with Your strong armour, and support him with Your powerful aid by the most capable form of support, and*

*bless him with the easiest victory. And allot a dominating supporter for him from Your threshold. O' Allah, befriend his friends, and envy his enemies, and back his supporters, and humiliate those who wish to humiliate him. O' Allah, decrease the distances between us through him, and tighten our loose strings, and give order to our disorientation, and increase our reduced numbers, and dignify us from disgrace through him, and pay our debts through him, and compensate our deprivation and poverty through him, and put an end to our needs through him, and make our difficulties easy with his help, and maintain our respect through him, and fulfil our demands through him, accept our prayers, grant us more than our desire, cure our chests, guide us in our difference about the truth O' Lord, indeed You guide whom You wish towards the straight path. O' Allah, put the oppressions to death through him, and make the justice apparent, and strengthen his supporters, and humiliate those who wish to humiliate him, and destroy those who openly envy him, and execute those who committed treachery against him, and kill the chiefs of disbelievers through him, and put an end to all the heads of misguidance and heresy, and those who strengthen the evil, and humiliate the tyrants through him, and destroy through him all the infidels and the hypocrites, and all those who deviated from the religion in the east and the west of the earth, living on the land and in the sea, in the fields and on the mountains, and do not leave anyone of them on earth, nor their traces and impressions. O' Allah, make him apparent, and open the doors of good-deeds by his hands,*

*and make our relief through him and along with him. O' Allah, help us to walk through the bright and evident paths, the path of guidance, and the greater path of moderation and temperance, which does not have any deviation, towards which returns the exaggerator, and with which joins the arreared, and succeed us in his obedience, and in giving his rights. And oblige us for his obedience in difficulties and sorrows, and place us among the seekers of Your satisfaction with well-wishes for his holiness, until you resurrect us on the Day of Judgment among his supporters and devotees, and the campaigners of his government. And make all our demands devoid of any sort of scepticism and doubt, and without any hypocrisy and fame, we do not demand through him anything except You, and we do not need anyone apart from You, place us near his vicinity, and keep us along with him in all good, and keep all kind of laziness, irresponsibility and frailty away from us in performing his orders, and do not exchange us with others, as this exchange will be easy for You but extremely difficult for us, and we are aware of Your grace and favour, O' beneficent, and may Allah bless our Master, Mohammad, the Prophet, and his household. <sup>1</sup>*

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<sup>1</sup> Iqbalul Aa'maal: p. 427

[12]

## **SUPPLICATION AT THE TIME OF THE OCCURRENCE OF AN ASTONISHING VOICE IN THE MONTH OF RAMADAN**

It is narrated from Ibn e Mas'ood that the Holy Prophet (peace be upon him) said:

When, in the holy month of Ramadan, a voice strikes people's ears, indeed it is a sign of an upcoming sedition in the month of Shawwal. And in the month of Zul Qa'da also, the tribes will separate from each other; then in the month of Zul Hijja and Muharram, a widespread bloodshed will take place. What Muharram it will be! Allah (S.W.T.) knows that a large number of people will be killed in that month.

He was asked: O' Allah's Messenger, what is a Sai'ha?

Allah's Messenger (P.B.U.H.) replied: "A voice<sup>1</sup> that will be heard in the mid of the holy month of Ramadan, on the day of Friday after sunrise. In that year, the month of Ramadan will begin with the eve of Friday. This voice will be so frightening that it will awaken all those who would be asleep, and

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<sup>1</sup> In the narration, the word 'Al Hudda' has arrived, which means an astonishing voice which will be created due to the fall of something on earth from the sky.

will make all those standing be seated, and will drag the brides unconsciously outside their rooms. These incidences will occur on the eve of Friday, and in that year, severe earthquakes and extremely cold winters will fall.

Therefore, whenever the crescent of the holy month of Ramadan is sighted that year on the eve of Friday, after offering the Fajr prayer of Friday on the 15<sup>th</sup> of Sha'ban, return to your houses, shut the doors and lock them. Also shut the windows and hide yourselves inside covering your ears. After feeling the occurrence of that voice, prostrate and say:

سبحان القدّوس، سبحان القدّوس ربّنا.

“Subhanal Qud'doos, Subhanal Qud'doosi  
Rabbina’

(Glorified is the sainted, Glorified is the  
sainted, our Lord)

Because whoever performs these acts, will attain freedom; and those who do not perform it will be destroyed.<sup>1</sup>

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<sup>1</sup> At-Tashreef bil Minan (known as) Mulahim wa Fitaa: p. 284; from the honorable Sayyid bin Taoos. He has mentioned this narration on page no. 100 in the same book with little difference.



[13]

## SUPPLICATION FOR THE REAPPEARANCE OF IMAM MAHDI (A.S.) ON THE EIGHTEENTH DAY OF THE HOLY MONTH OF RAMADAN

The honourable Sayyid, Ali bin Taoos narrates the following supplication for the eighteenth day of the holy month of Ramadan:

اللَّهُمَّ إِنَّ الظَّلمةَ كَفَرُوا بِكِتابِكَ، و جحدوا آياتِكَ، و كذَّبوا رِسلَكَ، و بدَّلوا ما جاءَ به رِسالِكَ، و شرَّعوا غيرَ دينِكَ، و سَعوا بِالفِسادِ في أرضِكَ، و تعاونوا على إطفاءِ نورِكَ، و شاقَّوا ولاةَ أمرِكَ، و والوا أعداءَكَ، و عادوا أولياءَكَ، و ظلَموا أهلَ بيتِ نَبِيِّكَ. اللَّهُمَّ فانتقمَ مِنهم، و اصِيبْ عليهم عذابَكَ، و استأصِلْ شأفتهم. اللَّهُمَّ إِنَّهم اتَّخَذوا دينَكَ دِغلاً، و مالَكَ دِولاً، و عبادَكَ خِولاً، فاكفَفْ بِأسهم، و أوْهِنْ كيديهم، و اشفِ مِنهم صدورَ المؤمنِينَ، و خالفَ بينَ قلوبهم، و شتَّتْ أمرهم، و اجعَلْ بِأسهمَ بينهم، و اسفِكْ بِأيدي المؤمنِينَ دِمانهم، و خذهم مِن حيثَ لا يشعرون. اللَّهُمَّ صلِّ على مُحَمَّدٍ و آلِ مُحَمَّدٍ. اللَّهُمَّ إِنَّا نَشهدُ بِيومِ القِيامةِ، و بِيومِ حُلُولِ الطَّامةِ، أَنهم لم يذنبوا لَكَ ذنباً، و لم يرتكبوا لَكَ معصيةً، و لم يضيِّعوا لَكَ طاعةً، و أَنَّ مولانا و سيِّدنا صاحبَ الزَّمانِ، الهادي المَهتدي، التَّقِيُّ النَّقِيُّ الرَّكِيُّ الرَّضِيُّ، فاسلِكَ بنا على يديه مِنهاجَ الهدى، و المحبَّةَ العِظْمى، و قوِّنا على متابعتِهِ، و أداءِ حقِّهِ، و احشُرنا في أعوانِهِ و أنصارِهِ، إِنَّكَ سَمِيعُ الدَّعاءِ.

*O' Allah, the transgressors have disbelieved in Your book, and denied You proofs, and falsified Your Prophets, and altered that which was brought by Your Messengers, and accepted another religion, and strived to establish corruption on earth, and aided each other to put off Your Light, and envied the Guardians of Your issues, and befriended Your enemies, and envied Your friends, and oppressed the household of Your Prophet. O'*

*Allah, take revenge from them, and send down Your torment upon them, and uproot their foundation. O' Allah, they took Your religion as a source of deceit and schemes, and occupied Your wealth with dominance, and made Your slaves their own, thus protect Your slaves from their evil, and weaken their schemes, and cure the chest of the believers amongst them, and create differences between them, and disorient their issues, and place their evil between them, and shed their blood by the hands of the believers, and punish them such that they don't understand the source of their entanglement. O' Allah, bless Mohammad and his holy Progeny. O' Allah, we will bear witness on the day of Resurrection, on the day of great calamity, that they never committed any sin, and never disobeyed You, and never ignored Your obedience, and that our Master is the Master of time, the guide and the guided, the pious, the pure, the good and the favourite. Thus help us walk through the path of guidance and the evident path through him, and give us the ability to follow him, and to pay his rights, and resurrect us among his supporters and helpers, indeed You are the Hearer of supplication.<sup>1</sup>*

[14]

**SUPPLICATION FOR HIM** (peace be on  
him) **ON THE TWENTY THIRD NIGHT  
OF THE HOLY MONTH OF RAMADAN.**

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<sup>1</sup> Iqbaalul Aa'maal: p. 448

This supplication was reported in some other book to be recited on the twenty third night of the holy month of Ramadan.

اللّهُمَّ يَا ذَا الْمَجْدِ الشَّامِخِ وَالسُّلْطَانِ الْبَادِخِ، صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَكُنْ لَوْلِيَّكَ وَابْنَ وَلِيِّكَ مُحَمَّدَ بْنَ الْحَسَنِ الْمَهْدِيِّ، فِي هَذِهِ السَّاعَةِ وَلِيًّا وَحَافِظًا، وَقَائِدًا وَنَاصِرًا، وَدَلِيلًا وَعُونًا، وَعِينًا وَمَعِينًا، حَتَّى تَسْكُنَهُ أَرْضُكَ طَوْعًا، وَتَمْتَعَهُ فِيهَا طَوِيلًا. يَا مَدَبِّرَ الْأُمُورِ، يَا بَاعِثَ مَنْ فِي الْقُبُورِ، يَا مَجْرِي الْبُحُورِ، يَا مَلِّينَ الْحَدِيدِ لِذَاوُودَ عَلَيْهِ السَّلَامُ، صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَافْعَلْ بِي كَذَا وَكَذَا.

*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).<sup>1</sup>

[15]

**ANOTHER SUPPLICATION FOR HIS APPEARANCE** (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:"

اللَّهُمَّ كُنْ لَوْلِيكَ الْقَائِمَ بِأَمْرِكَ، مُحَمَّدَ بْنَ الْحَسَنِ الْمَهْدِيَّ، عَلَيْهِ وَعَلَى آبَائِهِ أَفْضَلَ الصَّلَاةِ وَالسَّلَامِ، فِي هَذِهِ السَّاعَةِ وَفِي كُلِّ سَاعَةٍ، وَلِيًّا وَحَافِظًا وَقَائِدًا وَنَاصِرًا وَدَلِيلًا وَمُؤَيِّدًا، حَتَّى تَسْكُنَهُ أَرْضُكَ طَوْعًا، وَتَمَتَّعَهُ فِيهَا طَوْلًا وَعَرْضًا، وَتَجْعَلَهُ وَذُرِّيَّتَهُ مِنَ الْأَنْمَةِ الْوَارِثِينَ. اللَّهُمَّ انصُرْهُ وَانْتَصِرْ بِهِ، وَاجْعَلِ النَّصْرَ

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<sup>1</sup> - Minhaajil Arifeen: 274.

منك على يده، و اجعل النَّصر له و الفتح على وجهه، و لا توجّه الأمر إلى غيره. اللَّهُمَّ أظهر به دينك و سنّة نبيّك، حتّى لا يستخفي بشيء من الحقّ مخافة أحد من الخلق. اللَّهُمَّ إِنِّي أُرغب إليك في دولة كريمة تعرّ بها الإسلام و أهله، و تذللّ بها النّفاق و أهله، و تجعلنا فيها من الدّعاة إلى طاعتك، و القادة إلى سبيلك، و اتنا في الدّنيا حسنة و في الآخرة حسنة، و قنا عذاب النَّار، و اجمع لنا خير الدّارين، و اقض عنّا جميع ما تحبّ فيهما، و اجعل لنا في ذلك الخيرة برحمتك و منّك في عافية، امين ربّ العالمين، و زدنا من فضلك و يدك الملاء، فإنّ كلّ معط ينقص من ملكه، و عطاؤك يزيد في ملكك.

*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 subservient 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, 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.<sup>1</sup>*

[43]

**THE THIRD SUPPLICATION FOR HIS REAPPEARANCE** (may our souls be sacrificed 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

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<sup>1</sup> - Biharul Anwar 97: 349; Iqbalul A'amal: 357.

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).

اللَّهُمَّ كُنْ لَوْلِيِّكَ الْحَجَّةَ بْنِ الْحَسَنِ، (صلواتك عليه و على ابائه)، في هذه السَّاعَةِ و في كُلِّ سَاعَةٍ، وَلِيًّا و حَافِظًا، و قَائِدًا و نَاصِرًا، و دَلِيلًا و عِيْنَا، حَتَّى تَسْكُنَهُ أَرْضُكَ طَوْعًا، و تَمَتَّعَهُ فِيهَا طَوِيلًا.

*O' Allah! Make for Your guard, the proof son of Al-Hasan at this particular time or any othertime as a guard, a protector, a leader,*

*a helper, an evidence till You make Your Earth subservient to him, and make him obtain long pleasure in it.<sup>1</sup>*

## **ETHICS OF SHIAS TOWARDS IMAM MAHDI (A.S.) ON THE DAY OF EID UL FITR**

The honourable Sayyid Razi ud Deen Ali bin Taoos writes in a section of his book under the heading 'ethics of Shias on the day of Eid towards someone who considers that he is the Imam and holds a mighty position' that:

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<sup>1</sup> - Al-Misbaah: 779; Misbaahul Mutahajjid: 630.

Hence I say: when the day of Eid ul Fitr arrives, and if the Master of the government and its issues is Imam Mahdi (A.S.) himself, who administers the nation and the kingdom, and his people hold the character he desires, thus congratulate his holiness for Allah (S.W.T.) has turned towards him and has granted him the power and kingdom. Then congratulate yourself, and all your near and dear one, and all the people living on earth having faith in the Imamate of his holiness, and all those who have benefitted from his presence, his imamate, his grace and guidance, and has gained the benefits of his noble kingdom.

And if the person whose obedience is considered obligatory by You but he is prevented from ruling the kingdom, then the impact of Allah's wrath and anger should be evident on your faces, and you should be sorrowful and upset about all the divine grace and favour from which you are deprived.

Thus, indeed we have narrated from the book 'Man la yahzarhul faqeeh' through our own chain of authority which ends on Sheikh Sadooq (R.A.), and from other books with his authority, from Hannan bin Sadeer, who narrated from Abdullah bin Dinar, who narrated from Imam Baqir (A.S.) that his holiness said:

“O' Abdullah, there is no Eid ul Qurbaan or Fitr that arrives for the Muslims in which the



sorrow and grief of the household of Mohammad (peace be upon them) does not increase.

Abdullah asked: What for?

His holiness replied: Because they (peace be upon them) consider their right to be usurped by others.”

I say: If you knew the conditions of the time of his reappearance, and would be aware of how the flags of Islam will be wide open for justice, and the rulings of people will be evident by grace and knowledge, and the riches will be distributed with generosity between the slaves of Allah in His path, and the desires will be fulfilled, safety and peace will overcome all the near and distanced points of earth, and victory will be in the hands of the weak and humiliated men, and the sun of good-fortune will shine upon the world making it bright, good-fortune will spread widely in all the high and low lying lands, and the illuminating order of Allah along with His powerful empire will prevail in such a way that all minds will be delighted, all hearts will be rejoiced, and all place will be dominated by light. Indeed, this Eid, upon whose arrival you are delighted, would seem offensive to you and you would realize how much of Allah’s grace and bounties you have lost, and your heart would be occupied with mourning and grief, and it is appropriate and loyal for someone who is dignified and respectable near You.

By mentioning these brief points, we have unveiled the reality for you up to some extent but haven't illustrated and explained it like it should have been done; and that which we mentioned is merely for providing awareness and to indicate towards it. This is because the aforementioned text falls short of explaining that which we intend to explain.

And you should know that friendship and loyalty for the righteous people while living away from them is more appropriate than the friendship and loyalty expressed in their presence. Thus, this friendship and devotion should seep in the bottom of ones heart for his master; and your Lord is able to solve and remove all your grief, sorrows and difficulties.<sup>1</sup>

**[17]**  
**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

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<sup>1</sup> Iqbalul Aa'maal: p. 584. We will mention the supplication of Eid ul Fitr in the 12<sup>th</sup> chapter, page number 675, due to its relevance with the supplications of that chapter.

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 the general public) and after that he go on prostration position and thank Almighty

Allah (by saying **شُكْرًا لِلَّهِ** (100) one hundred times after that, he rise from the prostration and recite the following supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ، وَحَدِّكَ لَا شَرِيكَ لَكَ، وَ أَنْتَ وَاحِدٌ أَحَدٌ صَمَدٌ، لَمْ تَلِدْ وَ لَمْ تُولَدْ، وَ لَمْ يَكُنْ لَكَ كُفْوًا أَحَدٌ، وَ أَنْ مُحَمَّدًا عَبْدَكَ وَ رَسُولَكَ صَلَوَاتِكَ عَلَيْهِ وَ آلِهِ، يَا مَنْ هُوَ كُلَّ يَوْمٍ فِي شَأْنٍ، كَمَا كَانَ مِنْ شَأْنِكَ أَنْ تَفَضَّلْتَ عَلَيَّ، بِأَنْ جَعَلْتَنِي مِنْ أَهْلِ إِبَابَتِكَ، وَ أَهْلِ دِينِكَ وَ أَهْلِ دَعْوَتِكَ، وَ وَقَفْتَنِي لِذَلِكَ فِي مَبْتَدَأِ خَلْقِي، تَفَضُّلاً مِنْكَ وَ كَرَمًا وَ جُودًا. ثُمَّ أُرِدْفَتِ الْفَضْلَ فَضْلاً، وَ الْجُودَ جُودًا، وَ الْكِرَامَ كَرَمًا، رَأْفَةً مِنْكَ وَ رَحْمَةً إِلَى أَنْ جَدَّدْتَ ذَلِكَ الْعَهْدَ لِي تَجْدِيدًا بَعْدَ تَجْدِيدِكَ خَلْقِي وَ كُنْتَ نَسِيًا مَنْسِيًا نَاسِيًا سَاهِيًا غَافِلًا، فَاتَّمَمْتَ نِعْمَتَكَ بِأَنْ ذَكَّرْتَنِي ذَلِكَ، وَ مَنَنْتَ بِهِ عَلَيَّ، وَ هَدَيْتَنِي لَهُ. فَلْيَكُنْ مِنْ شَأْنِكَ يَا إِلَهِي وَ سَيِّدِي وَ مَوْلَايَ، أَنْ تَتَمَّ لِي ذَلِكَ، وَ لَا تَسْلُبْنِيهِ، حَتَّى تَتَوَقَّأَنِي عَلَى ذَلِكَ وَ أَنْتَ عَنِّي رَاضٍ، فَإِنَّكَ أَحَقُّ الْمُنْعَمِينَ أَنْ تَتَمَّ نِعْمَتَكَ عَلَيَّ. اللَّهُمَّ سَمِعْنَا وَ أَطَعْنَا، وَ أَجْبَنَّا دَاعِيكَ بِمَنْكَ، فَلَكَ الْحَمْدُ غَفْرَانِكَ رَبَّنَا وَ إِلَيْكَ الْمَصِيرُ، أَمَّا بِاللَّهِ، وَحْدَهُ لَا شَرِيكَ لَهُ، وَ بِرَسُولِهِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ صَدَقْنَا وَ أَجْبَنَّا دَاعِي اللَّهِ، وَ اتَّبَعْنَا الرَّسُولَ فِي مَوَالِدِ مَوْلَانَا وَ مَوْلَى الْمُؤْمِنِينَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَبْدِ اللَّهِ وَ أَخِي رَسُولِهِ، وَ الصَّدِّيقِ الْأَكْبَرِ، وَ الْحَجَّةِ عَلَى بَرِيَّتِهِ، الْمُؤَيَّدِ بِهِ نَبِيِّهِ وَ دِينِهِ الْحَقِّ الْمَبِينِ، عِلْمًا لِدِينِ اللَّهِ، وَ خَازِنًا لِعِلْمِهِ، وَ عِيْبَةَ غَيْبِ اللَّهِ، وَ مَوْضِعَ سِرِّ اللَّهِ، وَ أَمِينَ اللَّهِ عَلَى خَلْقِهِ، وَ شَاهِدَهُ فِي بَرِيَّتِهِ. اللَّهُمَّ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَ كَفِّرْ عَنَّا سَيِّئَاتِنَا وَ تَوَقَّنَا مَعَ الْأَبْرَارِ \* رَبَّنَا وَ آتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَ لَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِعَادَ ، فَاَمَّا رَبَّنَا بِمَنْكَ وَ لَطْفِكَ، أَجْبَنَّا دَاعِيكَ، وَ اتَّبَعْنَا الرَّسُولَ وَ صَدَقْنَا وَ صَدَقْنَا مَوْلَى الْمُؤْمِنِينَ، وَ كَفَرْنَا بِالْحَبِيبِ وَ الطَّاعُوتِ، فَوَلْنَا مَا تَوَلَّيْنَا، وَ أَحْشَرْنَا مَعَ أَنْمَتِنَا، فَإِنَّا بِهِمْ مُؤْمِنُونَ مُوقِنُونَ، وَ لَهُمْ مُسْلِمُونَ، أَمَّا بِسِرِّهِمْ وَ عِلَانِيَّتِهِمْ، وَ شَاهِدِهِمْ وَ غَائِبِهِمْ، وَ حَيْثِهِمْ وَ مَيْتِهِمْ، وَ رَضِينَا بِهِمْ أُنْمَةً، وَ قَادَةَ وَ سَادَةَ، وَ حَسْبُنَا بِهِمْ بَيْنَنَا وَ بَيْنَ اللَّهِ دُونَ خَلْقِهِ، لَا نَبْتَغِي بِهِمْ بَدَلًا، وَ لَا نَتَّخِذُ مِنْ دُونِهِمْ وِليَّةً، وَ بَرَّئْنَا إِلَى اللَّهِ مِنْ كُلِّ مَنْ نَصَبَ لَهُمْ حَرْبًا، مِنْ الْجَنِّ وَ الْإِنْسِ، مِنْ الْأَوَّلِينَ وَ الْآخِرِينَ، وَ كَفَرْنَا بِالْحَبِيبِ وَ الطَّاعُوتِ، وَ الْأَوْثَانِ الْأَرْبَعَةِ، وَ أَشْيَاعِهِمْ وَ أَتْبَاعِهِمْ، وَ كُلِّ مَنْ وَ الْإِهَامِ مِنَ الْجَنِّ وَ الْإِنْسِ، مِنْ أَوَّلِ الدَّهْرِ إِلَى آخِرِهِ. اللَّهُمَّ إِنَّا نَشْهَدُكَ أَنَّا نَدِينُ بِمَا دَانَ بِهِ مُحَمَّدٌ وَ آلُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ، وَ قَوْلُنَا مَا قَالُوا، وَ دِينُنَا مَا

دانوا به، ما قالوا به قلنا، و ما دانوا به دنّا، و ما أنكروا أنكرنا، و من والوا والينا، و من عادوا عادينا، و من لعنوا لعنّا، و من تبرّءوا منه تبرّأنا منه، و من ترخّموا عليه ترخّمنا عليه، أمّا و سلّمنا و رضينا، و اتبعنا موالينا صلوات الله عليهم. اللَّهُمَّ فَتَمِّمْ لَنَا ذَلِكَ و لا تسلبنا، و اجعله مستقرّاً ثابتاً عندنا، و لا تجعله مستعرا، و أحيما ما أحييتنا عليه، و أمتنا إذا أمتنا عليه، ال محمد أئمتنا، فيهم نأتم، و إياهم نوالي، و عدوّهم عدوّ الله نعادى، فاجعلنا معهم في الدنيا و الآخرة و من المقربين، فإنّا بذلك راضون، يا أرحم الرّاحمين.

*O' Allah I am asking You, verily You are 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 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. 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*

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<sup>1</sup> - Qur'an 3: 193- 194.

*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 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 by saying الحمد لله (100) one hundred times and thank Almighty Allah شكراً لله (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.<sup>1</sup>

[18]

**THE GLORIFICATION (TASBIH) OF OUR  
MASTER, THE LEADER OF THE TIME** (peace be

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<sup>1</sup> - Al-Bihar 98: 297; Zadul Ma'ad: 341.

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 18<sup>th</sup> to the end of every month.

سبحان الله عدد خلقه، سبحان الله رضى نفسه، سبحان الله مداد كلماته،  
سبحان [الله] زنة عرشه، و الحمد لله مثل ذلك.

*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.<sup>1</sup>*

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<sup>1</sup> - Da'awat by Rawandi: 94; Al-Bihar 94: 207.

**CHAPTER SIX**

**ON GENERAL  
SUPPLICATION THAT IS  
NOT SPECIFIED FOR  
ANY CERTAIN DAY.**

[1]

## SUPPLICATION OF AL-AHD.

Imam Ja'afar bn Muhammad Al-Sadiq (peace be on him) said: "whoever recites 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*:<sup>1</sup>

أَللّهُمَّ رَبَّ النُّورِ الْعَظِيمِ، وَ رَبَّ الْكَرْسِيِّ الرَّفِيعِ، وَ رَبَّ الْبَحْرِ  
الْمَسْجُورِ، وَ مَنْزِلِ التَّوْرِيَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ، وَ رَبَّ الظَّلِّ وَ الْحَرُورِ، وَ  
مَنْزِلِ الْقُرْآنِ الْعَظِيمِ، وَ رَبَّ الْمَلَائِكَةِ الْمُقَرَّبِينَ، وَ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ. أَللّهُمَّ  
إِنِّي أَسْتَلُكَ بِوَجْهِكَ الْكَرِيمِ، وَ بِنُورِ وَجْهِكَ الْمُنِيرِ، وَ مَلِكِكَ الْقَدِيمِ، يَا حَيُّ يَا  
قَيُّوْمُ، أَسْتَلُكَ بِاسْمِكَ الَّذِي أَشْرَقَتْ بِهِ السَّمَوَاتُ وَ الْأَرْضُونَ، وَ بِاسْمِكَ الَّذِي  
يُصَلِّحُ بِهِ الْأَوْلَادَ وَ الْآخِرُونَ، يَا حَيًّا قَبْلَ كُلِّ حَيٍّ، وَ يَا حَيًّا بَعْدَ كُلِّ حَيٍّ، وَ  
يَا حَيًّا حِينَ لَا حَيٍّ، يَا مُحْيِيَ الْمَوْتَى وَ مُمِيتَ الْأَحْيَاءِ، يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ.  
أَللّهُمَّ بَلِّغْ مَوْلَانَا الْإِمَامَ الْهَادِيَ الْمَهْدِيَّ الْقَائِمَ بِأَمْرِكَ، صَلَوَاتِ اللَّهِ عَلَيْهِ وَ

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<sup>1</sup> - Al-Bihar 94: 41.

على أبائه الطَّاهرين، عن جميع المؤمنين و المؤمنات، في مشارق الأَرْض و مغاربها، سهلها و جبلها، و برّها و بحرّها، و عنيّ و عن والديّ، من الصَّلوات زنة عرش الله، و مداد كلماته، و ما أحصاه علمه، و أحاط به كتابه. اللَّهُمَّ إِنِّي اجِدُّد له في صبيحة يومي هذا، و ما عشت من أيّامي، عهدا و عقدا و بيعة له في عنقي، لا أحول عنها، و لا أزول أبدا. اللَّهُمَّ اجعلني من أنصاره و أعوانه، و الدّآبين عنه، و المسارعين إليه في قضاء حوائجه و الممتثلين لأوامره، و المحامين عنه، و السّابقين إلى إرادته، و المستشهادين بين يديه. اللَّهُمَّ إن حال بيني و بينه الموت، الّذي جعلته على عبادك حتما مقضيا، فأخرجني من قبري، مؤتزا كفني، شاهرا سيفي، مجردا قناتي، ملبيا دعوة الدّاعي، في الحاضر و البادي. اللَّهُمَّ أرني الطّليعة الرّشيّدة، و الغرة الحميدة، و اكل ناظري بنظرة منّي إليه، و عجل فرجه، و سهّل مخرجه، و أوسع منهجه، و اسلك بي محجّته، و أنفذ أمره، و اشدد أزره. و امر اللَّهُمَّ به بلادك، و أحي به عبادك، فإنّك قلت و قولك الحقّ ظهّر الفساد في البرّ و النّجر بما كسبت أيدي النّاس، فأظهر اللَّهُمَّ لنا وليّك، و ابن بنت نبيّك، المسمّى باسم رسولك، حتّى لا يظفر بشيء من الباطل إلا مزّقه، و يحقّ الحقّ و يحقّقه. و اجعله اللَّهُمَّ مفرّعا لمظلوم عبادك، و ناصر لمن لا يجد له ناصرًا غيرك، و مجدّدا لما عطّل من أحكام كتابك، و مشيدا لما ورد من أعلام دينك، و سنن نبيّك صلّى الله عليه و اله، و اجعله اللَّهُمَّ ممّن حصّنته من بأس المعتدين. اللَّهُمَّ و سرّ نبيّك محمّدا صلّى الله عليه و اله برويته، و من تبعه على دعوته، و ارحم استكانتنا بعده. اللَّهُمَّ اكشف هذه الغمّة عن هذه الامّة بحضوره، و عجل لنا ظهوره، إنّهم يرونه بعيدا، و نريه قريبا، برحمتك يا أرحم الرّاحمين.

*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, 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. 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}<sup>1</sup>*

*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.*

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<sup>1</sup> - Qur'an 30: 41.



*O' Allah pleased Your Prophet Muhammad, may the blessing of Allah be upon him and upon his family by seeing him, and those 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.

العجل، العجل، يا مولاي يا صاحب الزّمان.

*Quickly come! Quickly come! O' my master, O' the leader of the time.<sup>1</sup>*

## **MEANING OF ALLEGIANCE WITH IMAM MAHDI (A.S.)**

The meaning of allegiance between two parties is the commitment of the one who pledges allegiance, and his firm vow and strong covenant that he will support the person with whom he has pledged allegiance through his life and wealth, and

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<sup>1</sup>- Mafattihul Jannan: 539; Zadul Ma'ad: 488; Baladul Ameen: 124; Misbaahu Zza'ir: 455; Al-Misbaah: 729; Sahifa Ssidiqiyah: 204; Babu Ssa'adah: 214.

does not commit any mistake in what he performs for him, and assist him to whatever extent he can, and sacrifice his life and wealth for safeguarding him. And the allegiance of this meaning has been mentioned in the supplication of Ahd which should be recited daily, and in the supplication of Ahd which should be recited continuously for forty days.

And the Holy Prophet (peace be upon him) had invited all the people, irrespective of those who were present or not, during his sermon of Ghadeer towards such allegiance with the Holy Infallibles (peace be upon them).

Doubtlessly, such an allegiance is one of the conditions and signs of faith, or rather, without it faith cannot be accomplished.

The person who pledges allegiance (the seller) is a believer, and the purchaser is the Almighty Allah. Therefore, He said in the Holy Qur'an that:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَّهُمُ الْجَنَّةَ ...

{Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise}<sup>1</sup>

Allah (S.W.T.) has sent down the Prophets and Messengers for the purpose of renewing this

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<sup>1</sup> Chapter Tauba, verse 111

allegiance, and to lay emphasis on it. Therefore, whoever pledges allegiance to them, has pledged allegiance to Allah. And whoever turns away from them, has turned himself away from Allah. Hence, Allah said in the Holy Qur'an:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا.

{Indeed, those who pledge allegiance to you, [O Muhammad] - they are actually pledging allegiance to Allah. The hand of Allah is over their hands. So he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allah - He will give him a great reward}.<sup>1</sup>

This verse implicates that the meaning of allegiance here is that firm vow and strong covenant with the Allah and His Messenger (peace be upon him), and those who fulfilled this covenant, have been promised a great reward.

This allegiance will be completed by the following two things:

A firm and eternal inner decision to follow the Imam, and to support him with life and wealth; just as Allah has indicated in the following verse:

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<sup>1</sup> Chapter Fath, verse 10.

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ ..

{Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise}.

As it is obligatory on a seller to handover the sold product to the purchaser on his demand, without any thought and delay, and to fulfil that which is concealed in his inside.

The second stage is to express the internal intention and to verbalize the inner decision, it should be kept in mind while pledging allegiance, and this is how the allegiance will be completed. Just as the contract of selling a good is completed with the following two things:

The intention of 'Insha' and its initiation according to the demands of the two parties of the transaction.

To verbally pronounce that which is intended and believed inwardly.

Sometimes, it is said that one should place hand for pledging allegiance; just like the Arab tradition common between a few tribes, when the shake hands firmly after completing a deal.

It can be derived from the word 'Yad' used in the Qur'anic verse:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ..

{Indeed those who swear allegiance unto you (Mohammad), swear allegiance only unto Allah. The hand of Allah is over their hands}.

In addition to this, it has also arrived in the traditions that the companions pledged allegiance to the Holy Prophet (peace be upon him) with their hands.<sup>1</sup>

[2]

## **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:

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<sup>1</sup> Mikyaalul Makarim: 230/2

إِلَّا مَنْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

{save those who have taken with the All-mercy covenant}<sup>1</sup>

Then offer the following supplication while in a state of purification:

اللَّهُمَّ يَا إِلَهَ الْإِلَهَةِ، يَا وَاحِدًا، يَا أَحَدًا، يَا آخِرَ الْآخِرِينَ، يَا قَاهِرَ الْقَاهِرِينَ، يَا عَلِيَّ يَا عَظِيمَ، أَنْتَ الْعَلِيُّ الْأَعْلَى، عَلَوْتَ فَوْقَ كُلِّ عُلْوٍ، هَذَا يَا سَيِّدِي عَهْدِي وَ أَنْتَ مَنْجَزٌ وَعَدِي، فَصَلْ يَا مَوْلَايَ عَهْدِي، وَ أَنْجِزْ وَعْدِي، أَمَنْتُ بِكَ. وَ أَسْأَلُكَ بِحِجَابِكَ الْعَرَبِيِّ، وَ بِحِجَابِكَ الْعَجَمِيِّ، وَ بِحِجَابِكَ الْعِبْرَانِيِّ، وَ بِحِجَابِكَ السَّرْيَانِيِّ، وَ بِحِجَابِكَ الرَّومِيِّ، وَ بِحِجَابِكَ الْهِنْدِيِّ، وَ أَنْتَ بَعْدَ مَعْرِفَتِكَ بِالْعِنَايَةِ الْاَوَّلَى، فَإِنَّكَ أَنْتَ اللَّهُ لَا تَرَى، وَ أَنْتَ بِالْمَنْظَرِ الْأَعْلَى. وَ أَتَقَرَّبُ إِلَيْكَ بِرَسُولِكَ الْمَنْذَرِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، وَ بَعَلِيَّ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتِ اللَّهِ عَلَيْهِ الْهَادِي، وَ بِالْحَسَنِ السَّيِّدِ وَ بِالْحُسَيْنِ الشَّهِيدِ سَبْطِي نَبِيِّكَ، وَ بِفَاطِمَةَ الْبِتُولِ، وَ بَعَلِيَّ بِنِ الْحَسَنِ زَيْنِ الْعَابِدِينَ ذِي الثَّنَائَاتِ، وَ [ب] مُحَمَّدَ بْنَ عَلِيٍّ الْبَاقِرِ عَن عِلْمِكَ، وَ بِجَعْفَرِ بْنِ مُحَمَّدِ الصَّادِقِ، الَّذِي صَدَّقَ بِمِيثَاقِكَ وَ بِمِعَادِكَ، وَ بِمُوسَى بْنِ جَعْفَرِ الْحُصُورِ الْقَائِمِ بِعَهْدِكَ، وَ بَعَلِيَّ بْنَ مُوسَى الرَّضَا الرَّضَايِ بِحُكْمِكَ، وَ بِمُحَمَّدَ بْنَ عَلِيٍّ الْحَبْرِ الْفَاضِلِ، الْمُرْتَضَى فِي الْمُؤْمِنِينَ، وَ بَعَلِيَّ بْنَ مُحَمَّدِ الْأَمِينِ الْمُؤْتَمَنِ، هَادِي الْمُسْتَرَشِدِينَ، وَ بِالْحَسَنِ بْنِ عَلِيٍّ الطَّاهِرِ الزَّكِيِّ، خَزَانَةَ الْوَصِيِّينَ. وَ أَتَقَرَّبُ إِلَيْكَ بِالْإِمَامِ الْقَائِمِ الْعَدْلِ الْمُنْتَظَرِ الْمَهْدِيِّ، إِمَامَنَا وَ ابْنَ إِمَامِنَا صَلَوَاتِ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ. يَا مَنْ جَلَّ وَعَظَمَ وَ [هُوَ] أَهْلُ ذَلِكَ فَعَفَى وَ رَحِمَ، يَا مَنْ قَدَرَ فَلَطَفَ، أَشْكُو إِلَيْكَ ضَعْفِي، وَ مَا قَصَرَ عَنْهُ عَمَلِي مِنْ تَوْحِيدِكَ، وَ كُنْهَ مَعْرِفَتِكَ، وَ اتَّوَجَّهَ إِلَيْكَ بِالتَّسْمِيَةِ الْبَيْضَاءِ، وَ بِالْوَحْدَانِيَّةِ الْكُبْرَى، الَّتِي قَصَرَ عَنْهَا مِنْ أَدْبَرِ وَ تَوَلَّى. وَ أَمَنْتُ بِحِجَابِكَ الْأَعْظَمِ، وَ بِكَلِمَاتِكَ التَّامَّةِ الْعُلْيَا، الَّتِي خَلَقْتَ مِنْهَا دَارَ الْبَلَاءِ، وَ أَحَلَلْتَ مِنْ أَحَبِّبَتِ جَنَّةِ الْمَأْوَى، وَ أَمَنْتُ بِالسَّابِقِينَ وَ الصَّادِقِينَ، أَصْحَابِ الْيَمِينِ مِنَ الْمُؤْمِنِينَ، [وَ] الَّذِينَ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا أَلَّا تَوَلَّيْنِي غَيْرَهُمْ، وَ لَا تَفَرِّقَ بَيْنِي وَ بَيْنَهُمْ غَدًا إِذَا قَدِمْتَ الرَّضَا بِفِصْلِ الْقَضَاءِ. أَمَنْتُ

<sup>1</sup> - Qur'an 19: 87.

بسرهم و علانيتهم و خواتيم أعمالهم، فإنك تختم عليها إذا شئت، يا من  
أتحنفي بالإقرار بالوحدانية، و حباني بمعرفة الربوبية، و خلصني من الشك  
و العمى، رضيت بك رباً، و بالأصفياء حججا، و بالمحجوبين أنبياء، و  
بالرسل أدلاء، و بالمتقين امراء، و سامعا لك مطيعا.

*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 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, 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.<sup>1</sup>*

[3]

## **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 Usbu* said: Imam Rida (peace be on him) usually command reading the following supplication for the leader of the time (peace be on him).

اللَّهُمَّ ادْفَعْ عَن وَلِيِّكَ وَخَلِيفَتِكَ، وَحَجَّتِكَ عَلَى خَلْقِكَ، وَ لِسَانِكَ الْمَعْبَرِ  
عَنكَ بِإِذْنِكَ، النَّاطِقِ بِحُكْمَتِكَ، وَ عَيْنِكَ النَّاطِرَةِ عَلَى بَرِيَّتِكَ، وَ شَاهِدِكَ عَلَى  
خَلْقِكَ، الْجَحَّاحِ الْمَجَاهِدِ، الْعَائِذُ بِكَ عِنْدَكَ. وَ أَعِزَّهُ مِنْ شَرِّ جَمِيعِ مَا خَلَقْتَ  
وَ بَرَأْتَ، وَ أَنْشَأْتَ وَ صَوَّرْتَ، وَ أَحْفَظُهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ، وَ عَنِ  
يَمِينِهِ وَ عَنِ شِمَالِهِ، وَ مِنْ فَوْقِهِ وَ مِنْ تَحْتِهِ بِحِفْظِكَ الَّذِي لَا يَضِيعُ مِنْ  
حِفْظَتِهِ بِهِ، وَ أَحْفَظْ فِيهِ رَسُولَكَ وَ آبَاءَهُ، أَنْتَمَّتْكَ وَ دَعَائِمُ دِينِكَ. وَ اجْعَلْهُ فِي  
وَدِيعَتِكَ الَّتِي لَا تَضِيعُ، وَ فِي جَوَارِكِ الَّذِي لَا يَخْفَرُ، وَ فِي مَنْعِكَ وَ عَزِّكَ  
الَّذِي لَا يَقْهَرُ، وَ أَمْنِهِ بِأَمَانِكَ الْوَثِيقِ، الَّذِي لَا يَخْذَلُ مِنْ أَمْنَتِهِ بِهِ، وَ اجْعَلْهُ  
فِي كَنْفِكَ الَّذِي لَا يَرَامُ مِنْ كَانَ فِيهِ، وَ أَيْدِهِ بِنَصْرِكَ الْعَزِيزِ، وَ أَيْدِهِ بِجَنْدِكَ

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<sup>1</sup> - Mahju Dda'wah: 398; Al-Bihar 95: 337; Annajmu Thaaqib 2: 483.

الغالب، و قوّه بقوّتك، و أردفه بملائكتك، و وال من والاه، و عاد من عاداه، و ألبسه درعك الحصينة، و حقّه بالملائكة حقًا. اللَّهُمَّ و بَلِّغْهُ أَفْضَلَ مَا بَلَغْتَ الْقَائِمِينَ بِقِسْطِكَ مِنْ أَتْبَاعِ النَّبِيِّينَ. اللَّهُمَّ اشعَبْ بِهِ الصَّدْعَ، و ارتقْ بِهِ الْفَتْقَ، و أمتْ بِهِ الْجورَ، و أظهرْ بِهِ الْعَدْلَ، و زَيِّنْ بِطَوْلِ بَقَائِهِ الْأَرْضَ، و أَيِّدْهُ بِالنَّصْرِ، و انصره بالرَّعْبِ، و قوّْ ناصريه، و اخذلْ خاذليهِ، و دمدمْ عَلَى مَنْ نَصَبَ لَهُ، و دَمِّرْ مَنْ غَشَّه. و اقْتُلْ بِهِ جَبَابِرَةَ الْكُفْرِ، و عمده و دعائمه، و اقصمْ بِهِ رُؤُوسَ الضَّلَالَةِ و شارعة البدع، و مميتة السنّة، و مقوية الباطل، و ذلّلْ بِهِ الْجَبَّارِينَ، و أبرْ بِهِ الْكَافِرِينَ و جميع الملحدين، في مشارق الأرض و مغاربها، و برّها و بحرّها، و سهلها و جبلها، حتّى لا تدعْ مِنْهُمْ دِيَارًا، و لا تَبْقَى لَهُمْ آثَارًا. اللَّهُمَّ طَهِّرْ مِنْهُمْ بِلَادَكَ، و اشفْ مِنْهُمْ عِبَادَكَ، و أعزِّزْ بِهِ الْمُؤْمِنِينَ، و أحيْ بِهِ سِنْنَ الْمُرْسَلِينَ، و دَارِسْ حِكْمَةَ النَّبِيِّينَ، و جَدِّدْ بِهِ مَا امْتَحَى مِنْ دِينِكَ، و بَدِّلْ مِنْ حِكْمِكَ، حتّى تعيدَ دِينَكَ بِهِ، و على يديه غَضًا محضًا صحيحًا، لا عوجَ فِيهِ، و لا بدعةَ مَعَهُ، و حتّى تتيرَ بَعْدْلَهُ ظَلَمَ الْجورِ، و تطفئَ بِهِ نيرانَ الْكُفْرِ، و توضحْ بِهِ مَعَاقِدَ الْحَقِّ و مجهولَ الْعَدْلِ. فَإِنَّهُ عَبْدُكَ الَّذِي اسْتَخْلَصْتَهُ لِنَفْسِكَ، و اصْطَفَيْتَهُ مِنْ خَلْقِكَ، و اصْطَفَيْتَهُ عَلَى عِبَادِكَ، و انْتَمَنْتَهُ عَلَى غَيْبِكَ، و عصمته من الذنوب، و برّاته من العيوب، و طهّرتَه من الرّجس، و سلّمته من الدّنس. اللَّهُمَّ فَإِنَّا نَشْهَدُ لَهُ يَوْمَ الْقِيَامَةِ، و يَوْمَ حُلُولِ الطَّامَةِ، أَنَّهُ لَمْ يَذَنْبْ ذَنْبًا و لا أتى حوبًا، و لم يرتكب معصية، و لم يضيّعْ لكَ طاعة، و لم يهتكْ لكَ حرمة، و لم يبدّلْ لكَ فريضة، و لم يغيّرْ لكَ شريعة، و أَنَّهُ الْهَادِي الْمَهْدِي الطَّاهِرَ النَّقِيِّ النَّقِيِّ الرَّضِي الرَّكِي. اللَّهُمَّ أعطه في نفسه و أهله، و ولده و ذريّته، و أمته و جميع رعيّته، ما تقرّ به عينه، و تسرّ به نفسه، و تجمع له ملك المملكات كلّها، قريبتها و بعيدها، و عزيزها و ذليلها، حتّى يجري حكمه على كلّ حكم، و يغلب بحقّه كلّ باطل. اللَّهُمَّ اسلك بنا على يديه منهاج الهدى، و المحبّة العظمى، و الطّريقة الوسطى، التي يرجع إليها الغالي، و يلحق بها

التَّالِي، وَقَوْنَا عَلَى طَاعَتِهِ، وَثَبَّتْنَا عَلَى مَشَايِعَتِهِ، وَآمَنَّا عَلَيْنَا بِمَتَابَعَتِهِ، وَاجْعَلْنَا فِي حَزْبِهِ الْقَوَّامِينَ بِأَمْرِهِ، الصَّابِرِينَ مَعَهُ، الطَّالِبِينَ رِضَاكَ بِمَنَاصِحَتِهِ، حَتَّى تَحْشُرَنَا يَوْمَ الْقِيَامَةِ فِي أَنْصَارِهِ وَأَعْوَانِهِ وَمَقْوِيَةِ سُلْطَانِهِ. اَللّهُمَّ وَاجْعَلْ ذَلِكَ لَنَا خَالِصًا مِنْ كُلِّ شَكٍّ وَشِبْهَةٍ وَرِيَاءٍ وَسَمْعَةٍ، حَتَّى لَا نَعْتَمِدَ بِهِ غَيْرَكَ، وَ لَا نَطْلُبَ بِهِ إِلَّا وَجْهَكَ، وَحَتَّى تَحْلُنَا مَحَلَّهُ، وَتَجْعَلْنَا فِي الْجَنَّةِ مَعَهُ، وَ أَعْزَنَا مِنَ السَّامَةِ وَالْكَسَلِ وَالْفِتْرَةِ، وَاجْعَلْنَا مِمَّنْ تَنْتَصِرُ بِهِ لِدِينِكَ، وَتَعَزَّزَ بِهِ نَصْرًا وَلِيًّا، وَ لَا تَسْتَبَدِّلْ بِنَا غَيْرَنَا، فَإِنَّ اسْتِبْدَالَكَ بِنَا غَيْرَنَا عَلَيْكَ يَسِيرٌ، وَهُوَ عَلَيْنَا عَسِيرٌ. اَللّهُمَّ صَلِّ عَلَى وِلَاةِ عَهْدِهِ، وَ الْأَيْمَةِ مِنْ وَلَدِهِ، وَ بَلِّغْهُمْ أَمَالَهُمْ، وَزِدْ فِي أَجَالِهِمْ، وَ أَعَزِّزْ نَصْرَهُمْ، وَ تَمِّمْ لَهُمْ مَا أَسْنَدْتَ إِلَيْهِمْ فِي أَمْرِكَ لَهُمْ، وَ ثَبِّتْ دَعَائِمَهُمْ، وَاجْعَلْنَا لَهُمْ أَعْوَانًا، وَ عَلَى دِينِكَ أَنْصَارًا، فَإِنَّهُمْ مَعَادِنُ كَلِمَاتِكَ، وَ أَرْكَانُ تَوْحِيدِكَ، وَ دَعَائِمُ دِينِكَ، وَ وِلَاةُ أَمْرِكَ، وَ خَالِصَتُكَ مِنْ عِبَادِكَ، وَ صِفْوَتُكَ مِنْ خَلْقِكَ، وَ أَوْلِيَاؤُكَ وَ سُلَّالَةُ أَوْلِيَائِكَ، وَ صَفْوَةُ أَوْلَادِ رِسْلِكَ، وَ السَّلَامُ عَلَيْهِمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

*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 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 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. 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 whelm 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. 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.<sup>1</sup>*

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<sup>1</sup>- Jamalil Usbuy: 307; in Misbaahul Mutahajud: 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.

## SUPPLICATION FOR THE PERIOD OF OCCULTATION BY ANOTHER NARRATION

The Honorable Sayyid Ali bin Taoos writes: Yunus bin Abdur Rahman narrates from Imam Reza (A.S.) that his holiness always recommended us to recite supplication for Imam Mahdi (A.S.), and one of his supplication for Imam Mahdi (A.S.) is the following one:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَادْفَعْ عَنَّا وَلِيَّكَ وَخَلِيفَتَكَ وَحِجَّتَكَ عَلَى خَلْقِكَ، وَلسانك المعبر عنك بإذنك، الناطق بحكمتك، عينك الناظرة في برئتك، الشاهد على عبادك، الججاج المجاهد المجتهد، عبدك العائذ بك. اللَّهُمَّ وَأَعِزَّهُ مِنْ شَرِّ مَا خَلَقْتَ وَذُرَاتٍ، وَبِرَاتٍ وَأَنْشَأَتْ وَصَوَّرَتْ، وَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ، وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، وَمِنْ فَوْقِهِ وَمِنْ تَحْتِهِ، بِحِفْظِكَ الَّذِي لَا يَضِيعُ مِنْ حِفْظَتِهِ بِهِ، وَاحْفَظْ فِيهِ رَسُولَكَ وَوَصِيَّ رَسُولِكَ وَآبَاءَهُ، أَنْتُمْكَ وَدَعَائِمُ دِينِكَ، صَلَوَاتِكَ عَلَيْهِمْ أَجْمَعِينَ، وَاجْعَلْهُ فِي وَدِيعَتِكَ الَّتِي لَا تَضِيعُ، وَفِي جِوَارِكَ الَّذِي لَا يَحْتَقِرُ، وَفِي مَنْعِكَ وَعِزِّكَ الَّذِي لَا يَقْهَرُ. اللَّهُمَّ وَآمِنَهُ بِأَمَانِكَ الْوَثِيقِ الَّذِي لَا يَخْذَلُ مِنْ أَمْنَتِهِ بِهِ، وَاجْعَلْهُ فِي كَنْفِكَ الَّذِي لَا يَضَامُ مِنْ كَانَ فِيهِ، وَانصُرْهُ بِنِصْرِكَ الْعَزِيزِ، وَآيِدْهُ بِجَنْدِكَ الْغَالِبِ، وَقُوَّةِ بِقُوَّتِكَ، وَأَرْدِفْهُ بِمَلَأْنِكَكَ. اللَّهُمَّ وَالْأَمْرَ مِنَ الْإِلَهِ، وَعَادَ مِنْ عَادَاهُ، وَالْبَيْسَةَ دَرْعِكَ الْحَصِينَةَ، وَحَقَّهُ بِمَلَأْنِكَكَ حَقًّا. اللَّهُمَّ وَبَلِّغْهُ أَفْضَلَ مَا بَلِّغْتَ الْقَائِمِينَ بِقِسْطِكَ مِنْ أَتْبَاعِ النَّبِيِّينَ. اللَّهُمَّ اشْعَبْ بِهِ الصَّدْعَ، وَارْتَقِ بِهِ الْفَتْقَ، وَأُمَّتَ بِهِ الْجُورَ، وَأَظْهَرْ بِهِ الْعَدْلَ، وَزَيِّنْ بِطَوْلِ بَقَائِهِ الْأَرْضَ، وَآيِدْهُ بِالنَّصْرِ، وَانصُرْهُ بِالرَّعْبِ، وَافْتَحْ لَهُ فَتْحًا يَسِيرًا، وَاجْعَلْ لَهُ مِنْ لَدُنْكَ عَلَى عَدُوِّكَ وَعَدُوِّهِ سُلْطَانًا نَصِيرًا. اللَّهُمَّ اجْعَلْهُ الْقَائِمَ الْمُنْتَظَرَ، وَالْإِمَامَ الَّذِي بِهِ تَنْتَصِرُ، وَآيِدْهُ بِنِصْرِ عَزِيزٍ وَفَتْحٍ قَرِيبٍ، وَوَرْتَهُ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا اللَّاتِي بَارَكْتَ فِيهَا، وَأَحْيَ بِهِ سُنَّةَ نَبِيِّكَ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ، حَتَّى لَا يَسْتَخْفِيَ بِشَيْءٍ مِنَ الْحَقِّ مَخَافَةَ أَحَدٍ مِنَ الْخَلْقِ، وَقُوَّةَ نَاصِرِهِ، وَاخْذَلْ خَازِلَهُ، وَدَمْدَمْ عَلَى مَنْ نَصَبَ لَهُ، وَدَمَّرْ عَلَى مَنْ غَشَّاهُ. اللَّهُمَّ وَاقْتُلْ بِهِ جَبَابِرَةَ الْكُفْرِ وَعَمَدَهُ، وَدَعَائِمَهُ وَالْقَوَامَ بِهِ، وَاقْصِمْ بِهِ رُؤُوسَ

الضلالة، و شارعة البدعة، و مميتة السنّة، و مقوية الباطل، و أدل به الجبارين، و أبر به الكافرين و المنافقين، و جميع الملحدين، حيث كانوا أين كانوا من مشارق الأرض و مغاربها، و برّها و بحرّها، و سهلها و جبلها، حتّى لا تدع منهم دياراً، و لا تبقى لهم اثاراً. اللَّهُمَّ و طهر منهم بلادك، و اشف منهم عبادك، و أعزّ به المؤمنين، و أحي به سنن المرسلين، و دارس حكم النبيّين، و جدّد به ما محي من دينك، و بدّل من حكمك، حتّى تعيد دينك به و على يديه غضّاً جديداً صحيحاً محضاً، لا عوج فيه، و لا بدعة معه، حتّى تنير بعدله ظلم الجور، و تطفيّ به نيران الكفر، و تظهر به معاهد الحقّ، و مجهول العدل، و توضح به مشكلات الحكم. اللَّهُمَّ و ائبه عبدك الذي استخلصته لنفسك، و اصطفيته من خلقك، و اصطفيته على عبادك، و انتمته على غيبك، و عصمته من الذنوب، و برّاته من العيوب، و طهرته [من الرّجس]، و صرّفته عن الدّنس، و سلّمته من الرّيب. اللَّهُمَّ فإنا نشهد له يوم القيامة، و يوم حلول الطّامة، أنّه لم يذنب و لم يأت حوباً، و لم يرتكب لك معصية، و لم يضيّع لك طاعة، و لم يهتك لك حرمة، و لم يبدّل لك فريضة، و لم يغيّر لك شريعة، و أنّه الإمام التّقيّ الهادي المهديّ الطّاهر النّقيّ الوفيّ الرّضيّ الزّكيّ. اللَّهُمَّ فصلّ عليه على ابائه، و أعطه في نفسه و ولده، و أهله و ذريّته و أمته و جميع رعيّته، ما تقرّ به عينه، و تسرّ به نفسه، و تجمع له ملك المملكات كلّها، قريبتها و بعيدها، و عزيزها و ذليلها، حتّى يجري حكمه على كلّ حكم، و يغلب بحقه على كلّ باطل. اللَّهُمَّ و اسلك بنا على يديه منهاج الهدى، و المحجّة العظمى، و الطّريقة الوسطى، التي يرجع إليها الغالي، و يلحق بها التّالي. اللَّهُمَّ و قونا على طاعته، و ثبتنا على مشايعته، و امنن علينا بمتابعته، و اجعلنا في حزيه القوامين بأمره، الصّابرين معه، الطّالبيين رضاك بمناصحته، حتّى تحشرنا يوم القيامة في أنصاره و أعوانه، و مقوية سلطانه. اللَّهُمَّ صلّ على محمّد و آل محمّد، و اجعل ذلك كلّه منّا لك خالصاً من كلّ شكّ و شبهة و رياء و سمعة، حتّى لا نعتمد به غيرك، و لا نطلب به إلّا وجهك و حتّى تحلّنا محلّه، و تجعلنا في الجنّة معه، و لا تبتلنا في أمره بالسّامة و الكسل و الفترة و الفشل، و اجعلنا ممّن تنتصر به لدينك، و تعرّ به نصر و ليك، و لا تستبدل بنا غيرنا، فإنّ استبدالك بنا غيرنا عليك يسير، و هو علينا كبير، إنّك على كلّ شيء قدير. اللَّهُمَّ و صلّ على ولاة عهوده، و بلّغهم امالهم، و زد في اجالهم و انصرهم و تمّم لهم ما أسندت إليهم من أمر دينك، و اجعلنا لهم أعواناً و على دينك أنصاراً، و صلّ على ابائه

الطَّاهِرِينَ الْأَيْمَةَ الرَّاشِدِينَ. اللَّهُمَّ فَإِنَّهُمْ مَعَادِنُ كَلِمَاتِكَ، وَخَزَانُ عِلْمِكَ، وَ  
وَلَاةُ أَمْرِكَ، وَخَالِصَتُكَ مِنْ عِبَادِكَ، وَخَيْرَتُكَ مِنْ خَلْقِكَ، وَأَوْلِيَاؤُكَ وَ  
سَلَائِلُ أَوْلِيَاؤُكَ، وَصَفْوَتُكَ وَ أَوْلَادُ أَصْفِيَاؤُكَ، صَلَوَاتِكَ وَرَحْمَتِكَ وَبَرَكَاتِكَ  
عَلَيْهِمْ أَجْمَعِينَ. اللَّهُمَّ وَشِرْكَأُوهُ فِي أَمْرِهِ، وَمَعَاوَنُوهُ عَلَى طَاعَتِكَ، الَّذِينَ  
جَعَلْتَهُمْ حَصْنَهُ وَسِلَاحَهُ وَمَفْزَعَهُ وَانْسَهُ، الَّذِينَ سَلَوُا عَنِ الْأَهْلِ وَالْأَوْلَادِ،  
وَ تَجَافَوْا الْوَطْنَ، وَ عَطَّلُوا الْوَثِيرَ مِنَ الْمَهَادِ، قَدْ رَفَضُوا تِجَارَاتِهِمْ، وَ  
أَضْرَبُوا بِمَعَابِشِهِمْ، وَفَقَدُوا فِي أُنْدِيَّتِهِمْ بَغِيرَ غَيْبَةٍ عَنِ مِصْرِهِمْ، وَحَالَفُوا  
الْبَعِيدَ مِمَّنْ عَاضَدَهُمْ عَلَى أَمْرِهِمْ، وَخَالَفُوا الْقَرِيبَ مِمَّنْ صَدَّ عَنْ وَجْهِهِمْ،  
وَ انْتَلَفُوا بَعْدَ التَّدَابِيرِ وَالتَّقَاتِعِ فِي دَهْرِهِمْ، وَ قَطَعُوا الْأَسْبَابَ الْمُتَّصِلَةَ  
بِعَاجِلِ حَطَامٍ مِنَ الدُّنْيَا. فَاجْعَلْهُمُ اللَّهُمَّ فِي حِرْزِكَ وَ فِي ظِلِّ كَنْفِكَ، وَ رَدِّ  
عَنِهِمْ بِأَسْ مِنْ قِصْدِ إِلَيْهِمُ بِالْعِدَاوَةِ مِنْ خَلْقِكَ، وَ أَجْزَلِ لِهِمْ مِنْ دَعْوَتِكَ مِنْ  
كَفَايَتِكَ وَ مَعُونَتِكَ لَهُمْ، وَ تَأْيِيدِكَ وَ نَصْرِكَ إِيَّاهُمْ، مَا تَعَيَّنَ بِهِ عَلَى طَاعَتِكَ،  
وَ أَزْهَقِ بِحَقِّهِمْ بَاطِلًا مِنْ أَرَادِ إِطْفَاءِ نُورِكَ، وَ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ. وَ  
امْلَأْ بِهِمْ كُلَّ افِقٍ مِنَ الْأَفَاقِ، وَ قَطْرٍ مِنَ الْأَقْطَارِ قِسْطًا وَ عَدْلًا وَ رَحْمَةً وَ  
فَضْلًا، وَ اشْكُرْ لَهُمْ عَلَى حَسَبِ كَرَمِكَ وَ جُودِكَ، وَ مَا مَنَنْتَ بِهِ عَلَى الْقَائِمِينَ  
بِالْقِسْطِ مِنْ عِبَادِكَ، وَ ادْخِرْ لَهُمْ مِنْ ثَوَابِكَ مَا تَرْفَعُ لَهُمْ بِهِ الدَّرَجَاتِ، إِنَّكَ  
تَفْعَلُ مَا تَشَاءُ وَ تَحْكُمُ مَا تَرِيدُ، آمِينَ رَبَّ الْعَالَمِينَ.

*O' Allah, bless Mohammad and his household,  
and keep all the calamities away from Your Guardian,  
Vicegerent and Proof for the creation, and Your tongue  
which speaks the truth with Your permission, which  
utters Your wisdom, who is Your gazing eyes for the  
creation, the witness over Your slaves, the effortful  
striver who seeks refuge in You. O' Allah, protect him  
from the evil of what You created and brought into  
being, invented, initiated and shaped, and protect him  
from the front and behind his back, from his right and his  
left, from above him and below him, with Your  
protection which saves the protected from destruction.  
And protect Your Prophet, and the successor of Your  
Prophet and his fathers, Your Imams and the pillars of*

*Your religion, peace be upon all of them, and regard him as Your deposit which cannot be wasted, place him in Your vicinity which does not degrade, and in Your support and dignity which cannot be dominated. O' Allah, protect him through Your firm protection which saves the protected from being dominated, and place him in Your surrounding and under Your shadow of grace wherein whoever is placed does not get oppressed, and support him with Your powerful support, and help him with Your overcoming army, and strengthen him with Your strength, and accompany him with Your angels. O' Allah, befriend all those who befriend him, and envy all those who envy him, and cover him with Your firm armor, and gather Your angels in his surroundings. O' Allah, send to him the best of what You have sent towards the establishers of justice among the followers of Prophets. O' Allah, end all the differences through his noble existence, and put an end to all the disorientations and conflicts through him, and put oppression to death by his help, and let justice prevail, and adorn the earth which his prolong stay, and assist him with divine support, and make him victorious by creating his fear upon hearts, and provide him an easy victory. O' Allah, make him the Riser, the Anticipated, the Imam through whom You will support us, and assist him with your powerful help and a nearing victory, and help him inherit the easts and wests of earth which are blessed by You, and revive Your prophet's tradition through him, peace be upon him and his Progeny, until anything from the truth is not concealed due to the fear of anyone from the creation, and strengthen his supporter, and humiliate*

*those who humiliate him, send Your wrath upon those who apparently envy him, and destroy those who plot against him. O' Allah, put the infidel tyrants and their bases to death through him, and destroy its foundations and establishers, destroy with his divine power all the heads of misguidance, sources of changes, finishers of traditions, enhancers of evil; humiliate all the tyrants, infidels, hypocrites and all the disbelievers through him, wherever and whenever they might exist in the easts and wests of earth, in the lands and the seas, in the deserts and on the mountains, until there remains none from them and no sign of them is left. O' Allah, purify Your cities off them, and cure Your slaves with their destruction, and honor the believers with his holiness, and revive the traditions of the prophets and the wisdom of Your messenger (which was forgotten), and bring back through him all that was abolished from the religion, and altered from Your commands, until Your true religion returns through him in a fresh, pure, unaltered, and correct form, without any deviation or changes; so that the darkness of oppressions is illuminated by his light of justice, and extinguish the fire of infidelity through him, and solve the knots and webs of truth through him, and make the unknown justice evident through him, and clear the difficulties of the rulings through him. O' Allah, indeed he is Your slave whom You have purified for Yourself, and have chosen from Your creations, who is trustworthy for knowing the unseen, whom You have protected from sins, and kept away from flaws, and purified from filths, and cleaned from all impurities, and secured from all doubts and skepticisms. O' Allah,*

*indeed we bear witness for him on the day of Resurrection, the day of the occurrence of a great incident, that he has never sinned, nor committed any crime or wrongdoing, and he did not ignore Your obedience, nor did he break any sanctity, he hasn't altered any obligation, nor did he change the Sharia, and that he is the Imam, the pious, the guide, the guided one, the purified, the god-fearing, the loyal, the desirable and the good-natured one. O' Allah, send mercy upon him and his forefathers, and grant him along with his children, family, his nation, and all his people, that which brightens his eyes, and which rejoices him, and gather all the governments for him, both the near and far ones, the dignified and the disgraced ones, until his command is established upon all the orders, and he dominates with his truth over all the evil. O' Allah, guide us with his hands through the path of guidance, and the bright way of moderation, the path of temperance, towards which returns the exaggerators, and which is joined by the arrears. O' Allah, strengthen us for his obedience, and make us firm for his support, and shower Your grace upon us for his imitation, and regard us amongst his army, the establishers of his command, those who endure with him, those who seek Your satisfaction by wishing his good, until You raise us on the Day of Resurrection among his supporters and companions, the establishers of his governance. O' Allah, bless Mohammad and his household, and regard all this from us purely for Yourself without any doubt or skepticism or hypocrisy and self-portrayal, so that we do not depend upon anyone for this act except You, and do*

*not seek with it anything but You, until You place us on his threshold, and along with him in heaven, and do not indulge us in any laziness, weakness, lethargy or tiredness regarding his obedience, and regard us among those through whom You will aid Your religion, and strengthen the support of Your Guardian, and do not exchange us for others, because this exchange will be easy for You but great upon us, indeed You are powerful over all things. O' Allah, bless the governors of his times, and help them reach their desires, and increase their lives, and complete that which is related to them from the issues of Your religion, and regard us as their supporters and the supporters of Your religion, and bless his holy forefathers, the Guiding Imams. O' Allah, indeed they are the sources of Your word, the treasures of Your knowledge, the Guardians of Your order, the purified ones amongst Your slaves, the selected ones amongst Your creations, Your friends and the Progeny of Your friends, the chosen ones and their descendants, send Your blessings, grace and bounties upon all of them. O' Allah, those who are his partners in his case, his supporters in Your obedience, those whom You have regarded his fort, his arms, his shelter and the source of his relief, those who disconnected themselves from their relatives and sons, and left their nations, who have forsaken their beds of relaxation, set aside their trade, faced loss in their sustenance, who went into solitude even before exiting their cities, who joined hands with all those who supported them in their cause, though they were not closely related to each other, and they opposed those near and dear ones who were obstacles in their*



*motives, they came together after their differences and separations forsaking all the worldly means of pleasure. Thus, O' Allah, place them in Your protection and under the shadow of Your support, and repel the evil of all those who intend any evil against them, and increase Your sufficiency and support and approval and aid for them, which will help them in Your obedience, and through their righteousness extinguish the evil of all those who wish to put off Your light, and bless Mohammad and his household. And fill all the horizons of the world with justice, equality, mercy and grace by their means. And thank them as per Your grace and generosity, like You have gratified those who are the establishers of justice from Your slaves, and store such reward for them which may elevate their grades, indeed You act as per Your will and order as per Your decision. Amen, O' Lord of the worlds. <sup>1</sup>*

The honorable Sayyid Razi ud Deen, Ali bin Taoos, states: This narration comprises of a section of supplication which was not included in the supplication mentioned in the pervious narration. Thus, if you wish to be amongst the prosperous ones, recite this supplication. And in this supplication, protect the sanctity of Allah and observe complete moral ethics in His threshold.<sup>2</sup>

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<sup>1</sup> Jamal ul Usboo': 310

<sup>2</sup> Jamal ul Usboo': 314

Kaf'ami (R.A.) writes in his book 'Al Misbah' that: Yunus bin Abdur Rahman narrates from Imam Reza (A.S.) that his holiness regularly recommended the recitation of supplication for the Master of Time (A.S.) along with the recitation of this supplication:

«... أَللّهُمَّ ادْفَعْ عَن وِلِيِّكَ وَ خَلِيفَتِكَ»

'O Allah, defend Your Guardian and Vicegerent...' he continued the supplication as per the aforementioned narration, until the line «و هو علينا» «كبير», then narrated the following section:

اللّهُمَّ صَلِّ عَلَى وِلَاةِ عَهْدِهِ وَ الْأَنْمَةِ مِنْ بَعْدِهِ، وَ بَلِّغْهُمْ أَمَالَهُمْ، وَ زِدْ فِي أَجَالِهِمْ، وَ أَعِزِّ نَصْرَهُمْ، وَ تَمِّمْ لَهُمْ مَا أَسْنَدْتَ إِلَيْهِمْ مِنْ أَمْرِكَ لَهُمْ، وَ ثَبِّتْ دَعَائِمَهُمْ، وَ اجْعَلْنَا لَهُمْ أَعْوَانًا، وَ عَلَى دِينِكَ أَنْصَارًا، فَإِنَّهُمْ مَعَادِنُ كَلِمَاتِكَ، وَ خَزَائِنُ عِلْمِكَ، وَ أَرْكَانُ تَوْحِيدِكَ، وَ دَعَائِمُ دِينِكَ، وَ وِلَاةُ أَمْرِكَ، وَ خَالصَتِكَ مِنْ عِبَادِكَ، وَ صَفْوَتِكَ مِنْ خَلْقِكَ، وَ أَوْلِيَاءُكَ وَ سُلَائِلُ أَوْلِيَاءِكَ، وَ صَفْوَةُ أَوْلَادِ نَبِيِّكَ، وَ السَّلَامُ عَلَيْهِمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

*"O'Allah, bless the Guardians of his era and the Imams after him, and help them achieve their desires, and increase their lives, and strengthen their support, and complete that which is related to them from Your religion, and establish their foundations, and make us their supporters, and the devotees of Your religion, as they are the sources of Your word, and the treasures of Your knowledge, and the pillars of Your oneness, and the foundations of Your religion, and the Guardians of Your order, and the Purified ones form your slaves, and the chosen ones from Your creation, and Your devotees and their sons, the selected ones from the Progeny of Your*

*Prophet, and Allah's peace, mercy and grace be upon them.* <sup>1</sup>

[5]

**SUPPLICATION OF COGNITION  
(MA'RIFAH) TO BE RECITED DURING  
THE DAYS OF OCCULTATION.**

Sayyid Ali bn Taoos 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).

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<sup>1</sup> Biharul Anwaar: 115/102

اللَّهُمَّ عَرَّفَنِي نَفْسَكَ، فَإِنَّكَ إِنْ لَمْ تَعْرِفْنِي نَفْسَكَ لَمْ أَعْرِفْكَ، وَ لَمْ أَعْرِفْ  
 رَسُولَكَ. اللَّهُمَّ عَرَّفَنِي رَسُولَكَ، فَإِنَّكَ إِنْ لَمْ تَعْرِفْنِي رَسُولَكَ لَمْ أَعْرِفْ  
 حَجَّتَكَ. اللَّهُمَّ عَرَّفَنِي حَجَّتَكَ، فَإِنَّكَ إِنْ لَمْ تَعْرِفْنِي حَجَّتَكَ ضَلَلْتُ عَنْ دِينِي.  
 اللَّهُمَّ لَا تَمَتِّنِي مِيتَةَ جَاهِلِيَّةٍ، وَ لَا تَزُغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي. اللَّهُمَّ فَكَمَا هَدَيْتَنِي  
 لَوْلَايَةِ مَنْ فَرَضَتْ طَاعَتَهُ عَلَيَّ مِنْ وِلَاةِ أَمْرِكَ بَعْدَ رَسُولِكَ صَلَوَاتِكَ عَلَيْهِ وَ  
 إِلَهِي، حَتَّى وَالَيْتَ وِلَاةَ أَمْرِكَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَ الْحَسَنِ وَ  
 الْحُسَيْنِ وَ عَلِيًّا وَ مُحَمَّدًا وَ جَعْفَرًا وَ مُوسَى وَ عَلِيًّا وَ مُحَمَّدًا وَ عَلِيًّا وَ الْحَسَنَ وَ  
 وَ الْحِجَّةَ الْقَائِمَ الْمَهْدِيَّ صَلَوَاتِكَ عَلَيْهِمْ أَجْمَعِينَ. اللَّهُمَّ ثَبِّتْنِي عَلَى دِينِكَ، وَ  
 اسْتَعْمَلْنِي بِطَاعَتِكَ، وَ لِيِّنْ قَلْبِي لَوْلِيَّ أَمْرِكَ، وَ عَافِنِي مِمَّا امْتَحَنْتَ بِهِ خَلْقَكَ،  
 وَ ثَبِّتْنِي عَلَى طَاعَةِ وَلِيِّ أَمْرِكَ، الَّذِي سَتَرْتَهُ عَنْ خَلْقِكَ، فَبِإِذْنِكَ غَابَ عَنِ  
 بَرِيَّتِكَ، وَ أَمْرِكَ يَنْتَظِرُ، وَ أَنْتَ الْعَالَمُ غَيْرُ مَعْلَمٍ بِالْوَقْتِ الَّذِي فِيهِ صَلَاحُ أَمْرٍ  
 وَلِيِّكَ، فِي الْإِذْنِ لَهُ بِإِظْهَارِ أَمْرِهِ وَ كَشْفِ سِرِّهِ، وَ صَبْرُنِي عَلَى ذَلِكَ، حَتَّى  
 لَا أَحِبُّ تَعْجِيلَ مَا أَخَّرْتَ، وَ لَا تَأْخِيرَ مَا عَجَّلْتَ، وَ لَا أَكْشِفُ عَمَّا سَتَرْتَ، وَ  
 لَا أَبْحَثُ عَمَّا كَتَمْتَ، وَ لَا أَنْزِعُكَ فِي تَدْبِيرِكَ، وَ لَا أَقُولُ لِمَ وَ كَيْفَ وَ مَا  
 بِأَلِّ وَلِيِّ الْأَمْرِ لَا يَظْهَرُ وَ قَدْ امْتَلَأَتِ الْأَرْضُ مِنَ الْجَوْرِ، وَ أَوْضُ أُمُورِي  
 كُلَّهَا إِلَيْكَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُرِينِي وَلِيَّ أَمْرِكَ ظَاهِرًا نَافِذَ الْأَمْرِ، مَعَ  
 عِلْمِي بِأَنَّ لَكَ السُّلْطَانَ وَ الْقُدْرَةَ، وَ الْبِرْهَانَ وَ الْحِجَّةَ، وَ الْمَشِيَّةَ وَ الْحَوْلَ وَ  
 الْقُوَّةَ، فَافْعَلْ ذَلِكَ بِي وَ بِجَمِيعِ الْمُؤْمِنِينَ، حَتَّى نَنْظُرَ إِلَى وَلِيِّكَ صَلَوَاتِكَ عَلَيْهِ  
 وَ إِلَهِي، ظَاهِرِ الْمَقَالَةِ، وَاضِحِ الدَّلَالَةِ، هَادِيًا مِنَ الضَّلَالَةِ، شَافِيًا مِنَ الْجَهَالَةِ،  
 وَ أُبْرِزُ يَا رَبِّ مَشَاهِدَتَهُ، وَ ثَبِّتْ قَوَاعِدَهُ، وَ اجْعَلْنَا مَمَّنْ تَقَرَّرَ عَلَيْهِ بِرُؤْيَيْتِهِ، وَ  
 أَقْمَنَا بِخِدْمَتِهِ، وَ تَوَقَّنَا عَلَى مِلَّتِهِ، وَ أَحْشَرْنَا فِي زِمْرَتِهِ. اللَّهُمَّ أَعِزَّهُ مِنْ شَرِّ  
 جَمِيعِ مَا خَلَقْتَ وَ بَرَأْتَ، وَ ذَرَأْتَ وَ أَنْشَأْتَ وَ صَوَّرْتَ، وَ احْفَظْهُ مِنْ بَيْنِ  
 يَدَيْهِ وَ مِنْ خَلْفِهِ، وَ عَنِ يَمِينِهِ وَ عَنِ شِمَالِهِ، وَ مِنْ فَوْقِهِ وَ مِنْ تَحْتِهِ، بِحِفْظِكَ  
 الَّذِي لَا يَضِيعُ مِنْ حِفْظَتِهِ بِهِ، وَ احْفَظْ فِيهِ رَسُولَكَ وَ وَصِيَّ رَسُولِكَ عَلَيْهِمُ  
 السَّلَامِ. اللَّهُمَّ وَ مَدِّ فِي عَمْرِهِ، وَ زِدْ فِي أَجَلِهِ، وَ أَعِنَهُ عَلَى مَا وَابَيْتَهُ وَ  
 اسْتَرْعَيْتَهُ، وَ زِدْ فِي كِرَامَتِكَ لَهُ، فَإِنَّهُ الْهَادِي الْمَهْدِيَّ، وَ الْقَائِمَ الْمَهْدِيَّ،  
 الطَّاهِرَ النَّقِيِّ الرَّكِّيَّ النَّقِيِّ الرَّضِيِّ الْمَرْضِيِّ الصَّابِرِ الشُّكُورِ الْمُجْتَهِدِ. اللَّهُمَّ

و لا تسلبنا اليقين لطول الأمد في غيبته، و انقطاع خبره عنّا، و لا تنسنا ذكره و انتظاره، و الإيمان به، و قوّة اليقين في ظهوره، و الدّعاء له و الصلّاة عليه، حتّى لا يقنطنّا طول غيبته من [ظهوره] و قيامه، و يكون يقيننا في ذلك كيقيننا في قيام رسول الله صلّى الله عليه و اله، و ما جاء به من وحيك و تنزيلك، و قوّة قلوبنا على الإيمان به، حتّى تسلك بنا على يديه منهاج الهدى و المحجّة العظمى، و الطّريقة الوسطى، و قوّنّا على طاعته، و ثبتنا على متابعتة، و اجعلنا في حزبه و أعوانه و أنصاره، و الرّاضين بفعله، و لا تسلبنا ذلك في حياتنا، و لا عند وفاتنا، حتّى نتوفّانا و نحن على ذلك لا شاكّين و لا ناكثين، و لا مرتابين و لا مكذّبين. أللّهمّ عجل فرجه، و أيّده بالنّصر، و انصر ناصريه، و اخذل خاذليه، و دمدم على من نصب له و كذّب به، و أظهر به الحقّ، و أمت به الجور، و استنفذ به عبادك المؤمنين من الدّلّ، و انعش به البلاد، و اقتل به جبابرة الكفرة، و اقصم به رؤوس الضّلاله، و ذلّل [به] الجبارين و الكافرين، و أبر به المنافقين و النّاكثين، و جميع المخالفين و الملحدين، في مشارق الأرض و مغاربها، و يرّها و بحرّها، و سهلها و جبلها، حتّى لا تدع منهم دياراً، و لا تبقي لهم اثاراً، و طهرّ منهم بلادك، و اشف منهم صدور عبادك. و جدّد به ما امتحى من دينك، و أصلح به ما بدّل من حكمك، و غير من سنّتك، حتّى يعود دينك به و على يديه غضّاً جديداً صحيحاً لا عوج فيه، و لا بدعة معه، حتّى تطفئ بعذله نيران الكافرين، فإنّه عبدك الّذي استخلصته لنفسك، و ارتضيته لنصرة دينك، و اصطفيته بعلمك، و عصمته من الدّنوب، و برّأته من العيوب، و أطلّعه على الغيوب، و أنعمت عليه، و طهرّته من الرّجس، و نقيّته من الدّنس. أللّهمّ فصلّ عليه و على ابائه الأئمّة الطّاهرين، و على شيعته المنتجبين، و بلّغهم من امالهم أفضل ما يأملون، و اجعل ذلك ممّناً خالصاً من كلّ شكّ و شبهة و رياء و سمعة، حتّى لا نريد به غيرك، و لا نطلب به إلّا وجهك. أللّهمّ إنّنا نشكو إليك فقد نبينا، و غيبة وليّنا، و شدّة الزّمان علينا، و وقوع الفتن بنا، و تظاهر الأعداء [علينا]، و كثرة عدونا، و قلّة عددنا. أللّهمّ ففرّج ذلك بفتح منك تعجّله، و نصر منك تعرّزه، و إمام

عدل تظهره، إله الحقّ [امين] ربّ العالمين. اللَّهُمَّ إِنَّا نَسْأَلُكَ أَنْ تَأْذِنَ لَوْلِيكَ  
 فِي إِظْهَارِ عَدْلِكَ فِي عِبَادِكَ، وَ قَتْلِ أَعْدَائِكَ فِي بِلَادِكَ، حَتَّى لَا تَدَعَ لِلْجُورِ  
 يَا رَبِّ دَعَامَةَ إِلَّا قَصَمْتَهَا، وَ لَا بَقِيَّةَ إِلَّا أَفْنَيْتَهَا، وَ لَا قُوَّةَ إِلَّا أَوْهَنْتَهَا، وَ لَا  
 رَكْنَا إِلَّا هَدَمْتَهُ، وَ لَا حِذًّا إِلَّا فَلَطْتَهُ، وَ لَا سِلَاحًا إِلَّا أَكَلْتَهُ، وَ لَا رَايَةَ إِلَّا  
 نَكَسْتَهَا، وَ لَا شَجَاعًا إِلَّا قَتَلْتَهُ، وَ لَا جَيْشًا إِلَّا خَذَلْتَهُ، وَ أَرْمِهِمْ يَا رَبِّ  
 بِحِجْرِكَ الدَّامِغِ، وَ اضْرِبِهِمْ بِسَيْفِكَ القَاطِعِ، وَ بِأَسْكَ الَّذِي لَا تَرُدُّهُ عَنِ الْقَوْمِ  
 الْمَجْرَمِينَ، وَ عَذِّبْ أَعْدَاءَكَ، وَ أَعْدَاءَ دِينِكَ وَ أَعْدَاءَ رَسُولِكَ صَلَوَاتِكَ عَلَيْهِ  
 وَ الْهَلِ، بِيَدِ وَلِيِّكَ، وَ أَيْدِي عِبَادِكَ الْمُؤْمِنِينَ. اللَّهُمَّ اكْفِ وَلِيَّكَ وَ حِجَّتَكَ فِي  
 أَرْضِكَ هَوْلَ عَدُوِّهِ، وَ كَيْدَ مَنْ كَادَهُ، وَ امْكُرْ بِمَنْ مَكَرَ بِهِ، وَ اجْعَلْ دَائِرَةَ  
 السُّوءِ عَلَى مَنْ أَرَادَ بِهِ سُوءًا، وَ اقْطَعْ عَنْهُ مَا دَتَّهُمْ، وَ أَرْعَبْ لَهُ قُلُوبَهُمْ، وَ  
 زَلْزَلْ [لَهُ] أَقْدَامَهُمْ، وَ خَذِّمْ جَهْرَةَ وَ بَغْتَةَ، وَ شَدِّدْ عَلَيْهِمْ عَذَابَكَ، وَ أَخْزِهِمْ  
 فِي عِبَادِكَ، وَ الْعَنِهِمْ فِي بِلَادِكَ، وَ أَسْكِنِهِمْ أَسْفَلَ نَارِكَ، وَ أَحْطِ بِهِمْ أَشَدَّ  
 عَذَابِكَ، وَ أَصْلِهِمْ نَارًا، وَ احْشُ قُبُورَ مَوْتَاهُمْ نَارًا، وَ أَصْلِهِمْ حَرَّ نَارِكَ،  
 فَإِنَّهُمْ أَضَاعُوا الصَّلَاةَ، وَ اتَّبَعُوا الشَّهَوَاتِ، وَ أَضَلُّوا عِبَادَكَ. اللَّهُمَّ وَ أَحْيِ  
 بَوْلِيكَ الْقِرَانَ، وَ أَرِنَا نُورَهُ سَرْمَدًا، لَا ظِلْمَةَ فِيهِ، وَ أَحْيِ [بِهِ] الْقُلُوبَ الْمَيِّتَةَ،  
 وَ اشْفِ بِهِ الصَّدُورَ الْوُغْرَةَ، وَ اجْمَعْ بِهِ الْأَهْوَاءَ الْمَخْتَلِفَةَ عَلَى الْحَقِّ، وَ أقمْ  
 بِهِ الْحُدُودَ الْمَعْطَلَةَ، وَ الْأَحْكَامَ الْمَهْمَلَةَ، حَتَّى لَا يَبْقَى حَقٌّ إِلَّا ظَهَرَ، وَ لَا  
 عَدْلٌ إِلَّا زَهَرَ، وَ اجْعَلْنَا يَا رَبِّ مِنْ أَعْوَانِهِ وَ مَقْوِيَةِ سُلْطَانِهِ وَ الْمُؤْتَمِرِينَ  
 لِأَمْرِهِ، وَ الرَّاظِينَ بِفَعْلِهِ، وَ الْمُسْلِمِينَ لِأَحْكَامِهِ، وَ مَمَّنْ لَا حَاجَةَ بِهِ إِلَى  
 التَّقْيَةِ مِنْ خَلْقِكَ، أَنْتَ يَا رَبِّ الَّذِي تَكْشِفُ الضَّرَّ، وَ تَجِيبُ الْمَضْطَرَّ إِذَا  
 دَعَاكَ، وَ تَنْجِي مِنَ الْكَرْبِ الْعَظِيمِ، فَاكْشِفِ الضَّرَّ عَنِّي، وَ اجْعَلْهُ  
 خَلِيفَتَكَ فِي أَرْضِكَ كَمَا ضَمَنْتَ لَهُ. اللَّهُمَّ وَ لَا تَجْعَلْنِي مِنْ خِصْمَاءِ آلِ مُحَمَّدٍ  
 عَلَيْهِمُ السَّلَامُ، وَ لَا تَجْعَلْنِي مِنْ أَعْدَاءِ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ، وَ لَا تَجْعَلْنِي  
 مِنْ أَهْلِ الْحَنَقِ وَ الْغَيْظِ عَلَى آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ، فَإِنِّي أَعُوذُ بِكَ مِنْ ذَلِكَ  
 فَأَعْزِئْنِي، وَ اسْتَجِيبْ بِي فَأَجْرِنِي. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ  
 اجْعَلْنِي بِهِمْ فَأَنْزَا عِنْدَكَ فِي الدُّنْيَا وَ الْآخِرَةِ، وَ مِنَ الْمُقَرَّبِينَ، آمِينَ رَبِّ  
 الْعَالَمِينَ.

*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 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 Imam didn't show up while the Earth is filled up of oppressions and aggressiveness, and I will depute 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, 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.*

*Strength 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, eliminate oppressions through him and rescue Your believing servants from debasement through him, revive Your*

*nation through him, destroy the arrogant unbelievers through him, break the heads of perversity through him, and degrade the arrogant and the unbelievers through him.*

*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, 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. 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 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.<sup>1</sup>*

The author of the book 'Mikyaal ul Makarim' writes:

"Honorable Sayyid, Ali bin Taoos (R.A.), in his book 'Jamal ul Usboo', where he mentions the

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<sup>1</sup>- Jamalul Usby: 315; and in Misbahul Mutahajjid: 411; Misbahu Zza'ir 425 with slight difference.

aforementioned supplication and recommends its recitation on Friday afternoon, writes:

“If you have an excuse regarding the deeds which we have mentioned, then prevent yourself from refraining to recite this supplication after the Asr prayer on Friday, because we know it as Allah’s grace that has been specially associated with us; hence, always rely upon it”.

Then he mentions the supplication with the same authority that is mentioned above. This text implicates that a command has been issued from the holy threshold of Imam Mahdi (A.S.) regarding this supplication; however, narrating such a point is not farfetched considering the high grades of Sayyid (R.A.). We hope that Allah (S.W.T.) bestows his best blessings upon him. <sup>1</sup>

[6]

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<sup>1</sup> Mikyaal ul Makarim: 84/2



## 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: "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:

اللَّهُمَّ أَنْتَ عَرَفْتَنِي نَفْسِي، وَ عَرَفْتَنِي رَسُولَكَ، وَ عَرَفْتَنِي مَلَائِكَتَكَ، وَ عَرَفْتَنِي نَبِيَّكَ، وَ عَرَفْتَنِي وَلاةَ أَمْرِكَ. اللَّهُمَّ لا اخذ إلا ما أعطيت، وَ لا وافي إلا ما وقبت. اللَّهُمَّ لا تَغَيِّبَنِي عن منازل أوليائِكَ، وَ لا تَزِغْ قَلْبِي بعد إذ هَدَيْتَنِي. اللَّهُمَّ اهدني لولاية من افترضت طاعته.

*O' Allah! You have cognized 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 make incumbent for me to follow.<sup>1</sup>*

[7]

**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.

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<sup>1</sup> - Manhaju Dda'wah: 395.

Zurarah said: I said to Imam; what will you command me to do if I reach that time? He (peace be on him) said: recite the following supplication:

اللَّهُمَّ عَرِّفْنِي نَفْسِكَ، فَإِنَّكَ إِنْ لَمْ تَعْرِفْنِي نَفْسِكَ لَمْ أَعْرِفَكَ. اللَّهُمَّ عَرِّفْنِي نَبِيَّكَ، فَإِنَّكَ إِنْ لَمْ تَعْرِفْنِي نَبِيَّكَ لَمْ أَعْرِفْهُ [قَطًّا]. اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ، فَإِنَّكَ إِنْ لَمْ تَعْرِفْنِي حُجَّتَكَ ضَلَلْتُ عَنْ دِينِي.

*O' Allah! Make Yourself known 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.<sup>1</sup>*

[8]

## **THE SUPPLICATION OF (GAREEQ) A SUNK PERSON.**

Sayyid Ali bn Taus in Mahju Dda'waah said while narrating from Abdullah bn Sannan; Abu Abdullah (peace be on him) said: you shall be

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<sup>1</sup> - Jamalil Usbuy: 314.

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

يا الله يا رحمان يا رحيم، يا مقلب القلوب ثبت قلبي على دينك.

*"O' Allah! O' the Beneficent, O' the Merciful, O' He who changes minds, make my mind firm in Your Religion".*

I said:

يا مقلب القلوب و الأبصار، ثبت قلبي على دينك.

*O' He who changes hearts and sights make firm my mind in Your Religion,*

He said: surely Allah changes hearts and sights but say as I have said to you:

يا مقلب القلوب، ثبت قلبي على دينك.

*O' He who changes heart, 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.<sup>1</sup>

[9]

## SUPPLICATION APPROPRIATE FOR THE TIME OF OCCULTATION

The honorable Sayyid Ali bin Taoos (R.A.) states: I witness someone in my dream who taught me a supplication with regard to the time of occultation.

It should be recited as follows:

يا من فضّل ال إبراهيم و ال إسرائيل على العالمين باختياره، و أظهر في ملكوت السّمّوات و الأرض عزّة اقتداره، و أودع محمّدا صلّى الله عليه و آله و أهل بيته غرانب أسرارہ، [صلّى على محمّد و آله]، و اجعلني من أعوان حجّتك على عبادك و أنصاره.

*“O He who promoted the Progeny of Ibrahim and the Progeny of Israel over the worlds through His choice, and made evident the dignity of their kingdom over the kingdoms of heavens and earth, and made Mohammad (peace be upon him and his Progeny) and his household the trustees of his astonishing secrets, (bless Mohammad*

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<sup>1</sup> - Mahju Dda'waah: 396.

and his Progeny), and regard us among the supporters  
and devotees of Your proof over Your slaves".<sup>1</sup>

[10]

## SUPPLICATION FOR RESCUE FROM AFFLICTIONS.

It was written in the book "*Silaahul  
Mu'mineen*".

بسم الله الرحمن الرحيم اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَعَجِّلْ  
فِرْجَهُمْ، (يا أرحم الراحمين هفت مرتبه تکرار شود). اللَّهُمَّ عَمِّ أَعْدَاءِ آلِ  
نَبِيِّكَ وَظَالِمِيهِمْ وَأَعْدَاءِ شِيْعَتِهِمْ، وَأَعْدَاءِ مَوَالِيهِمْ بِالْشَّرِّ عَمَّا، وَطَمَّهِمْ  
بِالشَّرِّ طَمًّا، وَاطْرُقِهِمْ بَلِيلَةَ لَا اخْتِ لَهَا، وَسَاعَةَ لَا مَنْجَى مِنْهَا، وَانْتَقِمْ  
مِنْهُمْ انْتِقَامًا عَاجِلًا، وَأَحْرِقْ قُلُوبَهُمْ بِنَارِ غَضَبِكَ. اللَّهُمَّ شَتَّتْ شَمْلَهُمْ، وَ  
فَرَّقْ جَمْعَهُمْ، وَقَلَّبْ تَدْبِيرَهُمْ، وَنَكَّسْ أَعْلَامَهُمْ، وَخَرَّبْ بَنِيَانَهُمْ، وَقَرَّبْ  
أَجَالَهُمْ، وَأَلْقِ بِأَسْهُمِ بَيْنَهُمْ، وَاجْعَلْنَا مِنْ بَيْنِهِمْ سَالِمِينَ، وَخَذْهُمْ أَخْذَ عَزِيزٍ  
مُقْتَدِرٍ. اللَّهُمَّ أَلْقِ الْأَوْجَاعَ وَالْأَسْقَامَ فِي أَيْدِيهِمْ، وَضَيِّقْ مَسَالِكَهُمْ، وَاسْلُبْهُمْ  
مَمَالِكَهُمْ، وَحَيِّرْهُمْ فِي سَبْلِهِمْ، وَاقْطَعْ عَنْهُمْ الْمُدَدَ، وَانْقُصْ مِنْهُمْ الْعِدَّةَ.  
اللَّهُمَّ وَاحْفَظْ مَوَالِي آلِ بَيْتِ نَبِيِّكَ عَلَيْهِمُ السَّلَامُ مِنْ شُرُورِهِمْ، وَسَلِّمْهُمْ مِنْ  
مَكْرِهِمْ، وَخَدَعِهِمْ وَضُرِّهِمْ، وَانصُرْهُمْ عَلَيْهِمْ بِنَصْرِكَ، وَاجْمَعْ كَلِمَتَهُمْ،  
وَأَلْفِ جَمْعَهُمْ، وَدَبِّرْ أَمْرَهُمْ، وَعَرِّفْهُمْ مَا يَجْهَلُونَ، وَعَلِّمْهُمْ مَا لَا يَعْلَمُونَ،

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<sup>1</sup> Muhaj ud Da'waat: p. 396; Biharul Anwaar: 336/95; An Najmus  
Saqib: 482/2

و بصّرهم ما لا يبصرون، و أعل كلمتهم، و اجعلها العليا، و اجعل كلمة الأعداء السفلى.

*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, 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.<sup>1</sup>*

[11]

## **SUPPLICATION OF IMAM JAWAD**

**(A.S.)**

### **FOR THE END OF OPPRESSION**

### **FROM THE WORLD**

The honorable Sayyid Ali bin Taoos narrates this supplication from our Master, Imam Jawad (A.S.), in his book 'Muhaj ud Da'waat' in the following manner:

اللَّهُمَّ إِنَّ ظَلَمَ عِبَادَكَ قَدْ تَمَكَّنَ فِي بِلَادِكَ حَتَّى أَمَاتَ الْعَدْلَ، وَ قَطَعَ السَّبِيلَ، وَ  
مَحَقَ الْحَقَّ، وَ أَبْطَلَ الصِّدْقَ، وَ أَخْفَى الْبِرَّ، وَ أَظْهَرَ الشَّرَّ، وَ أَحْمَدَ التَّقْوَى،  
وَ أزال الهدى، وَ أزاح الخير، وَ أثبت الضَّيْرَ، وَ أُنْمَى الفسادَ، وَ قَوَّى  
العنادَ، وَ بسط الجورَ، وَ عدى الطَّوْرَ. اللَّهُمَّ يَا رَبَّ لَا يَكْشِفُ ذَلِكَ إِلَّا  
سُلْطَانَكَ، وَ لَا يَجِيرُ مِنْهُ إِلَّا امْتِنَانَكَ. اللَّهُمَّ رَبَّ فابْتِرِ الظُّلْمَ، وَ بَثِّ حَبَالِ

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<sup>1</sup> - Silahul Mu'mineen: 59.



الغشم، و أخذ سوق المنكر، و أعزّ من عنه ينزجر، و احصد شافة أهل الجور، و ألبسهم الحور بعد الكور، و عجل اللهم إليهم البيات، و أنزل عليهم المثالات، و أمت حياة المنكر ليؤمن المخوف، و يسكن المهوف، و يشبع الجائع، و يحفظ الضائع، و يأوى الطريد، و يعود الشريد، و يغنى الفقير، و يجار المستجير، و يوقر الكبير، و يرحم الصغير، و يعزّ المظلوم، و يذلّ الظالم، و يفرّج المغموّم، و تنفرج الغمّاء، و تسكن الدّهماء، و يموت الإختلاف، و يعلو العلم، و يشمل السّلم، و يجمع الشّتات، و يقوى الإيمان، و يتلى القرآن، إنك أنت الديان المنعم المنان.

*“O’ Allah, indeed the oppression of Your slaves has strengthened and established on Your lands resulting in the removal of justice, and the disconnection from the paths of guidance, and the evasion of the right, and the abandonment of the truth, and the concealment of the good, and the evidence of the evil, and the extinguishment of piety, and the removal of guidance, and the end of benefits and nobility, and the firmament of deviation from truth, and the growth of corruption, and the strengthening of hostility, and the spreading of oppression, and the trespassing of boundaries. O’ Allah, O’ my Lord, none can end it but Your power and dominance, none can deliver men from it except for Your grace and favor. O’ Allah, my Lord, uproot the transgression, and rip the ropes of oppression into pieces, and make the markets of mischief and wrongdoings stagnant, and dignify those who dislike them, and pull the foundations of the tyrants from its root, and make them face loss and defeat after their luxuries, and hasten O’ Allah in attacking them while they unaware, and send Your wrath upon them, and put the evildoers and corrupted ones to death, so that those who fear them feel at peace, and the sorrowful and saddened men feel*

*relieved, and the hungry is filled, and those things that are on the verge of destruction are saved, and the evaders gain shelter, and the vagrants return, and the poor become rich, and the seekers of peace attain it, and the old men are honored, and the infants are pitied, and the oppressed gain dignity, and the oppressors become humiliated, and the sorrowful are relieved, and the difficulties are solved, and the mutinies are calmed, and the differences end, and knowledge gains elevation, and peace and harmony becomes widespread, and conflicts and diversities turn into unity, and faith is strengthened, and the Holy Qur'an is recited, indeed You are the remunerator, the Sustainer, and the Graceful.*<sup>1</sup>

[12]

## **SUPPLICATION FOR PROTECTION FROM DAJJAL'S EVIL**

It has been narrated from Ma'aaz bin Jabal that he said: One day, the Holy Prophet (P.B.U.H.) sent me to Abdullah bin Salaam while his holiness was surrounded by a group of his companions. Abdullah bin Salaam came near the Holy Prophet (P.B.U.H.), his holiness said:

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<sup>1</sup> Muhajud Da'waat: p. 315

“O’ Abdullah, inform me about those ten words which were taught by Allah (S.W.T.) to Prophet Ibrahim (peace be upon him) on the day when he was to be thrown in fire. Have you found those words written in your Torah?”

Abdullah said: “O’ Messenger of Allah, my parents be sacrificed upon you, has anything about those ten words revealed upon you? Certainly I have seen the reward of reciting those them in Torah but haven’t come across those ten supplications which have the ‘Ism- e-Aazam’ of Allah in each one of them.”

Holy Prophet (peace be upon him) said: “Did Allah teach those words to Prophet Musa (A.S.)?”

Abdullah said: “Allah did not teach them to anyone except Prophet Ibrahim (peace be upon him).”

Holy Prophet said: “What have you seen regarding its reward in Torah”?

Abdullah said: “O’ Allah’s Messenger, who has the power to attain such a reward”? I saw in Torah that it was written:

There is no slave upon whom the Lord has bestowed His grace by placing these words in his heart but that his eyes have been illuminated and certainty has been placed in his heart, and his chest is broadened for the acceptance of faith, and a light is allotted for him which rises from where he sits towards the sky; and the Lord praises him twice a day before the angels and grants wisdom in his

tongue and blesses him with the memorization of the book, even though he might not be greedy for this reward; and he makes him a jurisprudent and scholar of the religion, and places his love in the hearts of His slaves, and protects him from the punishments of the grave, and the schemes of Dajjal, and from the great fear of the Day of Resurrection.

And God may resurrect him among the group of martyrs; honor him and bless him with the dignity and greatness which is has been bestowed by Him upon his Prophets, and such a person will remain fearless on the day when all humans will be filled with fear, and they will not be sorrowful on the day when all the people will be sorrowful, and his name will be written as 'Siddeeq' (the truthful) near Allah, and he will resurrect on the Day of Resurrection while his heart will be peaceful and satisfied, and he will be under the shadow of the dignified men along with Prophet Ibrahim (A.S.).

By the grace of this supplication, a worshipper will be bestowed with whatever he desires from God; and if he adjures God, God will act upon his vow, and he will be situated on the majestic position (heaven) in the vicinity of the Merciful God, and all the rewards of the martyrs from the beginning of world's creation will be written for him.

Holy Prophet (P.B.U.H.) asked: “What is meant by the majestic position?”

Abdullah says: “It means the Eden gardens and it is the place of the Almighty God and His Holy Threshold”.

Ibn e Salaam said: “O Messenger of Allah, teach us that supplication and be gracious upon us just as God has bestowed His grace upon you”.

Prophet (P.B.U.H.) said: “Prostrate before the God Almighty”.

Ma’aaz bin Jabal said: All of them prostrated, and when they lifted their heads from prostration, the holy Prophet said: “recite:

يا الله يا الله يا الله، أنت المرهوب منك جميع [خلقك]، يا نور النور، أنت الذي احتجبت دون خلقك فلا تدرك نورك نور، يا الله يا الله يا الله، أنت الرفيع الذي ارتفعت فوق عرشك من فوق سمائك، فلا يصف عظمتك أحد من خلقك، يا نور النور قد استنار بنورك أهل سمائك، واستضاء بضوءك أهل أرضك. يا الله يا الله يا الله، أنت الذي لا إله غيرك، تعاليت عن أن يكون لك شريك، وتعظمت عن أن يكون لك ولد، وتكرمت عن أن يكون لك شبيه، وتجبرت عن أن يكون لك ضد، فأنت الله المحمود بكل لسان، وأنت المعبود في كل مكان، وأنت المذكور في كل أوان وزمان، يا نور النور، كل نور خامد لنورك، يا ملوك كل ملك، يفنى غيرك يا دائم، كل حي يموت غيرك. يا الله يا الله يا الله الرحمن الرحيم، ارحمني رحمة تطفئ بها غضبك، وتكف بها عذابك، وترزقني بها سعادة من عندك، وتحلني بها دارك التي تسكنها خيرتك من خلقك، يا أرحم الراحمين. يا من أظهر الجميل، وستر القبيح، يا من لم يؤاخذ بالجريرة، و لم يهتك الستر، يا عظيم العفو، يا حسن التجاوز، يا واسع المغفرة، يا باسط اليدين بالرحمة، يا صاحب كل نجوى، و يا منتهى كل شكوى، يا كريم الصفح، يا عظيم المنّ، يا مبتدئا بالنعيم قبل استحقاقها، يا رباه يا رباه، و يا سيده و يا أملاه، و يا غاية رغبته، أسألك يا الله يا الله أن لا تشوه خلقي في النار.

*“O’ Allah, O’ Allah, O’ Allah, You are the one whom all the creations fear, O’ light of the light, You are the one who is hidden from its creation such that even light cannot get access to Your light, O’ Allah, O’ Allah, O’ Allah, You are the mighty one who has elevated upon His throne above the heaven, Your grandness and glory cannot be described by anyone from the creations, O’ Light of the Light, certainly the people of the heavens illuminated with Your light, and the people of earth are shining with the beam of Your light, O’ Allah, O’ Allah, O’ Allah, You are the one save whom there is no God, You are mightier than being ascribed a partner with You, and greater than being ascribed a son for You, and Glorified to have anyone alike You, and Dignified to have an opponent for You, thus You are Allah, the Praised one by all tongues, and You are worshipped at all places, and You are remembered at all times and moments, O’ Light of the light, all the lights switch off in the presence of Your light, O’ Kings of all Kings, save You everything will be destroyed, O’ Eternal, All living beings will die except You, O’ Allah, O’ Allah, O’ Allah, O’ Beneficent, O’ Merciful, have mercy upon me with a mercy that puts off the fire of Your wrath and anger, and separates me from Your Punishment, and provides me with the glory and good-fortune from Your threshold, and place us in the house where Your noble servants reside, O’ the most Beneficent, O’ He who makes beauty apparent, and conceals the unpleasant, O’ He who does not punish His servants for their sins, and does not break their veil of honor, O’ great forgiver, O’ best Pardonner, O’ He who absolves widely, O’ He who grants*

*mercy with extended hands, O' knower of all whisperings, O' He upon whom the judgment of all complaints end, O' Master of great kindness, O' Master of great generosity, O' He who granted His servants with bounties before they deserved it, O' My Lord, O' My Lord, O' Master, O' Hope, O' Final Desire, I ask You O' Allah, O' Allah, O' Allah, do not dispose my body in the hellfire."*

Ibn e Salaam asked: "O' Messenger of Allah, what is the reward of he who recites these verses"? His holiness said: "Alas! Alas! It is not possible to write down its rewards. If the angles of the seven heavens and earth come together and wish to describe it till the day of Resurrection, they would fail to mention even one part out of the thousand parts of its reward.

Then Prophet (P.B.U.H.) stated numerous rewards and attributes of these words which cannot be mentioned here due to the conciseness of this book and conclude this discussion here. <sup>1</sup>

[13]

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<sup>1</sup> Biharul Anwaar: 255/95

## 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:

إلهي عظم البلاء، و برح الخفاء، و انكشف الغطاء، و انقطع الرجاء، و ضاقت الأرض، و منعت السماء، و أنت المستعان، و إليك المشتكى، و عليك المعول في الشدة و الرخاء. اللهم صلّ على محمد و آل محمد، اولى الأمر الذين فرضت علينا طاعتهم، و عرفتنا بذلك منزلتهم، ففرج عنا بحقهم فرجا عاجلا قريبا كلمح البصر أو هو أقرب، يا محمد يا علي، يا علي يا محمد، إكفياني فإنكما كافيان، و انصراني فإنكما ناصران، يا مولانا يا صاحب الزمان، الغوث الغوث الغوث، أدركني أدركني أدركني، الساعة الساعة العجل العجل العجل، يا أرحم الراحمين بحق محمد و اله الطاهرين.

*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, 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 relief 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.<sup>1</sup>*

[14]

**SUPPLICATION FOR THE  
REAPPEARANCE OF IMAM MAHDI  
(A.S.)  
IN THE SHRINE OF IMAM MUSA BIN  
KAZIM (A.S.)**

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<sup>1</sup>- Al-Baladul Ameen: 607; Al- Mizar by Shaheed: 231; Al-Misbaah: 235; Minhajil Arifeen: 483.

اللَّهُمَّ عَظَمَ الْبَلَاءِ، وَ بَرِحَ الْخَفَاءِ، وَ انْكَشَفَ الْغَطَاءَ، وَ ضَاقَتِ الْأَرْضُ، وَ  
 مَنَعَتِ السَّمَاءُ، وَ أَنْتَ يَا رَبَّ الْمُسْتَعَانَ، وَ إِلَيْكَ يَا رَبَّ الْمَشْتَكَى. اللَّهُمَّ صَلِّ  
 عَلَيَّ مُحَمَّدَ وَ آلِهِ، الَّذِينَ فَرَضْتَ طَاعَتَهُمْ، وَ عَرَّفْتَنَا بِذَلِكَ مَنْزِلَتَهُمْ، وَ فَرَّجَ  
 عَنَّا كَرْبِنَا قَرِيبًا كَلِمَحَ الْبَصْرِ، أَوْ هُوَ أَقْرَبُ، يَا أَبْصَرَ النَّاطِرِينَ، وَ يَا أَسْمَعَ  
 السَّمَاعِينَ، وَ يَا أَسْرَعَ الْحَاسِبِينَ، وَ يَا أَحْكَمَ الْحَاكِمِينَ. يَا مُحَمَّدَ يَا عَلِيَّ، يَا  
 عَلِيَّ يَا مُحَمَّدَ، يَا مُصْطَفَى يَا مُرْتَضَى، يَا مُرْتَضَى يَا مُصْطَفَى، انْصِرَانِي  
 فَإِنِّكُمَا نَاصِرَايَ، وَ اكْفِيَانِي فَإِنِّكُمَا كَافِيَايَ، يَا صَاحِبَ الزَّمَانِ، الْغَوْثَ  
 الْغَوْثَ الْغَوْثَ، أُدْرِكُنِي أُدْرِكُنِي أُدْرِكُنِي،

*“O’ Allah, the affliction is great, the concealment has  
 evaded, and the veil is uncovered, and the hope has come  
 to an end, the Earth has become tightened and the  
 Heaven has averted, You are the Helper and unto You  
 we laid our complain. O’ Allah! Bless Mohammad and  
 the family of Mohammad, the leader whose obedience  
 You have made obligatory on us, and defined their rank  
 to us, so relief us such a quick relief for their sake within  
 twinkle of eye or even close than that, O’ the most  
 observant of all the observers, O’ the most hearing of all  
 the hearers, O’ the quickest of all reckoners, O the most  
 wise of all wise men, O’ Mohammād, O’ Ali, O’ Ali, O’  
 Mohammad, O’ Mustafa (the chosen one), O’ Murtaza  
 (the satisfied one), O’ Murtaza, O’ Mustafa, help me,  
 indeed both of You are worthy of that, suffice me, indeed  
 both of You are worthy of that, O’ Master of time, relief,  
 relief, relief, accept me, accept me, accept me.*

Say this verse (ادركنى) until one breath  
 discontinues, then request for your desire as it will  
 be accomplished by the will of Allah.<sup>1</sup>

<sup>1</sup> Misbah uz Zaaer: 386

[15]

**SUPPLICATION FOR THE  
APPEARANCE OF IMAM MAHDI (A.S.)  
IN THE PROSTRATION OF  
GRATIFICATION**

Sheikh ut Taaefa, Toosi (R.A.) mentions in his book 'Misbah ul Mutahajjid' that: offer the prostration of gratitude and recite that which Imam Kazim (A.S.) has written for Abdullah bin Jundab; recite the following supplication thrice in the state of prostration:

اللَّهُمَّ إِنِّي اشهدك، و اشهد ملائكتك و أنبياءك و رسلك و جميع خلقك بأنك أنت الله ربّي، و الإسلام ديني، و محمدٌ نبّيي، و عليّ وليّي، و الحسن و الحسين و عليّ بن الحسين و محمد بن عليّ و جعفر بن محمد و موسى بن جعفر و عليّ بن موسى و محمد بن عليّ و عليّ بن محمد و الحسن بن عليّ و الخلف الصّالح صلواتك عليهم أمتي، بهم أتولّى، و من عدوّهم أتبرء. اللَّهُمَّ إِنِّي انشدك دم المظلوم. و سه مرتبه مي گويي: اللَّهُمَّ إِنِّي انشدك بوأبك على نفسك لأوليائك، لتظهرتهم على عدوك و عدوهم أن تصلي على محمد و على المستحفظين من آل محمد. و سه مرتبه مي گويي: اللَّهُمَّ إِنِّي انشدك بليوئك على نفسك لأعدائك، لتهلكتهم و لتخزيهم بأيديهم و أيدي المؤمنين، أن تصلي على محمد و على المستحفظين من آل محمد. و سه مرتبه مي گويي: اللَّهُمَّ إِنِّي أسألك اليسر بعد العسر.

*“O’ Allah, I hold You witness, and I hold all Your angels and Prophets and Messengers and the entire creation witness on the fact that certainly You are Allah, My Lord, and my religion is Islam, and Mohammad is my Prophet, and Ali is my Guardian, and Hasan,*

*Husain, Ali bn Husain, Mohamad bin Ali, Jafar bin Mohammad, Musa bin Jafar, Ali bin Musa, Mohammad bin Ali, Ali bin Mohammad, Hasan bin Ali, and their noble successor, peace be upon them, my Imams, I express my devotion towards them, and my dislike towards their enemies. O' Allah, I adjure You for the blood of the oppressed. **Then repeat three times:** O' Allah, I adjure You by the promise You made to Your friends that You will make them victorious over Your enemies and their enemies, I adjure You to bless Mohammad and the protectors from his household. **And repeat three times:** O' Allah, indeed I adjure You by the pledge You made to yourself regarding Your enemies that You will destroy them, and will humiliate them by their own hands and by the hands of the believers, I adjure You to bless Mohammad and the Protectors from Mohammad's household. **And repeat three times:** O' Allah, I ask You for ease and relief after difficulties and hardships. <sup>1</sup>*

[16]

## SUPPLICATION WHILE SNEEZING

It has arrived in the book 'Jannaat ul Khulood':  
While sneezing, it is recommended to indicate

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<sup>1</sup> Misbahul Mutahajjid: p. 238

towards the nose with a finger and recited the following verses narrated from Imam Mahdi (A.S.):

الحمد لله رب العالمين، و صلى الله على محمد و اله عبدا ذاكرا لله، غير مستكف و لا مستكبر.

*“All praises be for Allah, the Lord of the worlds, and may Allah bless Mohammad and his Progeny, while we are his servants whom remember Him, without being ignorant or arrogant”.*<sup>1</sup>

[18]

## **SUPPLICATION FOR TRAVELLING ON SPECIFIC HOURS TO HIS HOLINESS IMAM MAHDI (A.S.)**

Sayyid bin Taoos writes in his book ‘Al Amaan’ that: We have said in our book ‘Al Asraar ul Maw’deaa fi Sa’aatil Layl wan Nahaar’ that every hour of the day is specific for one of our Infallible Imams (peace be upon them), and every hour has two supplications as well. One of which I have narrated from the manuscript of my grandfather Sheikh Tusi (R.A.), and the other one is narrated from the manuscript associated to Ibn e Maqla.

It can be derived from the narrations that each one of our Imams, in the hours which are specific to them, would be the guardians and supporters of the Shias:

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<sup>1</sup> Jannaat ul Khulood: p. 41

**First hour** is specifically for our master, the leader of the faithful, Imam Ali (A.S.).

**Second hour** is specifically for our master, his holiness, Imam Hasan (A.S.)

**Third hour** is specifically for our master, his holiness, Imam Husain (A.S.)

**Fourth hour** is specifically for our master, his holiness, Imam Zainul Abideen (A.S.)

**Fifth hour** is specifically for our master, his holiness, Imam Baqir (A.S.)

**Sixth hour** is specifically for our master, his holiness, Imam Sadiq (A.S.)

**Seventh hour** is specifically for our master, his holiness, Imam Kazim (A.S.)

**Eighth hour** is specifically for our master, his holiness, Imam Reza (A.S.)

**Ninth hour** is specifically for our master, his holiness, Imam Taqi (A.S.)

**Tenth hour** is specifically for our master, his holiness, Imam Naqi(A.S.)

**Eleventh hour** is specifically for our master, his holiness, Imam Hasan Askari (A.S.)

**Twelfth hour** is specifically for twelfth Imam, his holiness, Imam Mahdi (A.S.).

A person should recite the specific supplication of the hour in each one of the aforementioned twelve hours, irrespective of the day being a lengthy summer day or a short winter one, because it can

be understood from the narrations that whatever may be the extent of the day, it should be divided into twelve parts and its specific supplications are also in twelve parts.

Therefore, whenever a person decides to go on a journey, while travelling in any of the twelve hours which are decided (and that hour is specific for one of the noble Imams who are regarded by Allah as his supporter and the source of his deliverance), he should recite the following supplication:

اللَّهُمَّ بَلِّغْ مَوْلَانَا فَلَانَا صَلَوَاتِ اللَّهِ عَلَيْهِ إِنَّنِي اسَلَّمْتُ عَلَيْهِ، وَ إِنَّنِي أَتَوَجَّهُ إِلَيْهِ بِإِقْبَالِكَ عَلَيْهِ، فِي أَنْ يَكُونَ خَفَارَتِي وَ حِمَايَتِي وَ سَلَامَتِي وَ كَمَالَ سَعَادَتِي ضَمَانَهَا بِكَ عَلَيْهِ، حَيْثُ قَدْ تَوَجَّهْتُ فِي السَّاعَةِ الَّتِي جَعَلْتَهُ كَالْخَفِيرِ فِيهَا وَ حَدِيثُهَا فِي ذَلِكَ إِلَيْهِ.

*“O’ Allah, send this news to my master (take the name of the Imam who is specific to the hour) - may Allah bless him- that certainly I send peace upon him, and that I turn towards him because You turn towards him, so that with Your guarantee for him, he takes me in his support and shelter and refuge, making complete happiness and good-fortune as my destiny, because I have commenced my work in the hour in which his holiness is the guardian and provides protection.*

It seems appropriate that whenever one reaches a certain stoppage midway, he should recite the supplication of that hour. Similarly, upon moving from the stoppage, one should greet the Imam with whom that hour is associated, so that

his spirit attains more familiarity with that Imam, and he can regard that Imam as his guarantor in order to avoid the occurrence of any mishap in that hour.

If the Almighty Allah had not intended this deed from you, he wouldn't have taught us these points. Moreover, by performing this deed, the entire journey of a person will be counted as an act of worship and will be treasured for the afterworld.<sup>1</sup>

[18]

## **SUPPLICATION FOR THE APPEARANCE OF HIS HOLINESS (A.S.) AT THE TWELFTH HOUR OF THE DAY**

This supplication is specifically for the twelfth hour, i.e. from the time of the redness of sun till the sunset, and should be recite for the Leader of Time (A.S.) daily:

يا من توحد بنفسه عن خلقه، يا من غني عن خلقه بصنعه، يا من عرف نفسه خلقه بطفه، يا من سلك بأهل طاعته مرضاته، يا من أعان أهل محبته على شكره، يا من من عليهم بدينه، و لطف لهم بنائله. أسألك بحقّ وليك الخلف الصالح، بقيتِكَ في أرضك، المنتقم لك من أعدائك، و أعداء رسولك، بقية أبائه الصالحين، محمد بن الحسن، و أتضرع إليك به، و أقدمه بين يدي حوائجي و رغبتي إليك. أن تصلي علي محمد و آل محمد، و أن تفعل بي

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<sup>1</sup> Al Amaan min Akhtaar il Asfaar wal Azmaan: p. 101



كذا و كذا، و أن تداركني به، و تنجيني ممّا أخافه و أحذره، و ألسني به عافيتك و عفوك في الدّنيا و الآخرة، و كن له وليّاً و حافظاً، و ناصرًا و قائداً، و كالنا و ساترا، حتّى تسكنه أرضك طوعاً، و تمتّعه فيها طويلاً، يا أرحم الرّاحمين، و لا حول و لا قوّة إلاّ بالله العليّ العظيم، فسيكفيكم الله و هو السّميع العليم. أللهم صلّ على محمّد و آل محمّد، الّذين أمرت بطاعتهم، و اولي الأرحام الّذين أمرت بصلّتهم، و ذوى القربى الّذين أمرت بمودّتهم، و الموالي الّذين أمرت بعرفان حقّهم، و أهل البيت الّذين أذهبت عنهم الرّجس و طهرتهم تطهيراً. أسألك بهم أن تصلّي على محمّد و آل محمّد، و أن تغفر ذنوبي كلّها يا غفار، و تتوب عليّ يا تواب، و ترحمني يارحيم، يا من لا يتعاضمه ذنب و هو على كلّ شيء قدير.

*“O He who has separated himself from His creations, O’ He who became independent of His creations after creating them, O’ He who introduced himself to His creation by His grace, O’ He who drove His obedient slaves to the path of His satisfaction, O’ He who helped His devotees for His gratification, O’ He who favored upon them with His religion, and exhibited His graciousness upon them with His bounties. I ask You for the sake of Your Guardian – the noble successor, Your remaining Proof on the Earth, Your Avenger from Your enemies, and the enemies of Your Prophet, the remnant of His noble forefathers, Mohammad bin Al-Hasan, and I am humble before You through him, and I place him before You prior to all my demands and wishes. So bless Mohammad and his family, and do so and so for me, and accept me, and deliver me from what I fear and keep distance from, and adorn me with Your protection and forgiveness in this world and the hereafter, and be his Guardian and Supporter and Leader, protector and concealer, until You reside him on Your Land desirably, and help him benefit from it for a long period of time, O’*

*the most beneficent of the beneficent, and there is not movement or Power without Your source O' Allah Almighty, thus Allah will suffice You from them, and he is the Hearer and the Knower. O' Allah, bless Mohammad and his family, whose obedience You have commanded, and those relatives with whom You has commanded to maintain relationship, and those near ones loving whom is Your command, and those Masters whose attaining whose true cognizance is Your command, and the family from whom You have kept all the impurities and have purified them completely. I ask You for their sake to bless Mohammad and his family, and to forgive all my sins, O' Forgiver, and to pardon me, O' Pardoner, and to have mercy upon me, O' Merciful, O' He who is not harmed by the sins of people and He has power upon all things. <sup>1</sup>*

[19]

**SUPPLICATION FOR HIM** (peace be on  
him) **IN A SPECIFIED TIME.**

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<sup>1</sup> Al Baladul Amin: p. 211; Al Misbah: p. 193; Minhaj ul Aarifeen, p. 127. Similarly, in the book 'Misbahul Mutahajjid': p. 518 and Biharul Anwaar: 354/86 (with slight difference).

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.

اللَّهُمَّ يَا خَالِقَ السَّقْفِ الْمَرْفُوعِ، وَ الْمِهَادِ الْمَوْضُوعِ، وَ رَازِقَ الْعَاصِي وَ الْمَطِيْعِ، الَّذِي لَيْسَ لَهُ مِنْ دُونِهِ وَّلِيٌّ وَ لَا شَفِيعَ. أَسْأَلُكَ بِأَسْمَائِكَ الَّتِي إِذَا سَمِيتَ عَلَى طَوَارِقِ الْعَسْرِ عَادَتِ يَسْرَاءُ، وَ إِذَا وَضَعْتَ عَلَى الْجِبَالِ كَانَتْ هِبَاءً مَنثورًا، وَ إِذَا رَفَعْتَ إِلَى السَّمَاءِ تَفَتَّحَتْ لَهَا الْمَغَالِقُ، وَ إِذَا هَبَطْتَ إِلَى ظِلْمَاتِ الْأَرْضِ اتَّسَعَتْ لَهَا الْمَضَانِقُ، وَ إِذَا دَعَيْتَ بِهَا الْمَوْتَى انْتَشَرَتْ مِنَ الْأَحْوَدِ، وَ إِذَا نُوْدِيتَ بِهَا الْمَعْدُومَاتِ خَرَجَتْ إِلَى الْوُجُودِ، وَ إِذَا ذَكَرْتَ عَلَى الْقُلُوبِ وَجَلَّتْ خُشُوعًا، وَ إِذَا قَرَعْتَ الْأَسْمَاعَ فَاضَتْ الْعَيُونَ دُمُوعًا. أَسْأَلُكَ بِمُحَمَّدٍ رَسُولِكَ الْمُؤَيَّدِ بِالْمُعْجَزَاتِ، الْمَبْعُوثِ بِمُحْكَمِ الْآيَاتِ، وَ بِأَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ، الَّذِي اخْتَرْتَهُ لِمُوَاخَاتِهِ وَ وَصِيَّتِهِ، وَ اصْطَفَيْتَهُ لِمُصَافَاتِهِ وَ مُصَاهَرَتِهِ، وَ بِصَاحِبِ الزَّمَانِ الْمَهْدِيِّ، الَّذِي تَجْمَعُ عَلَى طَاعَتِهِ الْآرَاءُ الْمْتَفَرِّقَةُ، وَ تُؤَلَّفُ بِهِ بَيْنَ الْأَهْوَاءِ الْمَخْتَلَفَةِ، وَ تَسْتُخْلَصُ بِهِ حَقُوقُ أَوْلِيَائِكَ، وَ تَنْتَقِمُ بِهِ مِنْ شَرِّ أَعْدَائِكَ، وَ تَمَلَأُ بِهِ الْأَرْضَ عَدْلًا وَ إِحْسَانًا، وَ تُوَسِّعُ عَلَى الْعِبَادِ بِظُهُورِهِ فَضْلًا وَ امْتِنَانًا، وَ تُعِيدُ الْحَقَّ إِلَى مَكَانِهِ عَزِيزًا حَمِيدًا، وَ تَرْجِعُ الدِّينَ عَلَى يَدَيْهِ غَضًّا جَدِيدًا، أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، فَقَدْ اسْتَشْفَعْتَ بِهِمْ إِلَيْكَ، وَ قَدَّمْتَهُمْ أَمَامِي وَ بَيْنَ يَدَيْ حَوَاجِجِي، وَ أَنْ تُوزِعَنِي شُكْرَ نِعْمَتِكَ، فِي التَّوْفِيقِ لِمَعْرِفَتِهِ، وَ الْهَدَايَةِ إِلَى طَاعَتِهِ، وَ تَزِيدَنِي قُوَّةً فِي التَّمَسُّكِ بِعِصْمَتِهِ وَ الْإِقْتِدَاءِ بِسُنَّتِهِ، وَ الْكُونَ فِي زَمْرَتِهِ، إِنَّكَ سَمِيعُ الدَّعَاءِ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

*O' Allah, O' the creator of the elevated roof and the unmovable flat land, the provider of subsistence 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 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.<sup>1</sup>*

Allama Khwajo'ei mentions in his 'Taleeqa' that:

The line where he says:

الذى تجمع على طاعته الآراء المختلفة

“You will gather the different viewpoints on the point of his obedience”; it implicates that in his time of prevailing and mighty governance, the viewpoints and perspectives will not differ from each other and will

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<sup>1</sup> - Miftahul Falah: 498; Al-Misbah: 194 with slight difference.

unify to such an extent that every word and opinion will gather on the path of his obedience.

The Imam of Time (A.S.), will be a commander who will be totally accepted by everyone helping each group to attain its right, Khums will be spend on the right place; Zakaat, spoils, charities, fines, Qisas, and all the other rules will be performed righteously and will reach their intended motive.

Fidak will be returned to its actual owners and revenge shall be taken from all the enemies of Allah in favor of His friends, irrespective of those who are alive or the dead ones; as they will be resurrected to avenge their enemies.

The evidence on the point that we made is the set of narrations which have arrived with relevance to these topics specifically.

One of those narrations is the narration which states that soon Allah will return a group of people to this world, at the time of the reappearance of Imam Mahdi (A.S.), who will be a part of those Shias who possessed true faith and have passed away. The purpose of their return will be the attainment of the reward of supporting and aiding Imam Mahdi (A.S.), as well as the happiness they will gain by witnessing the establishment of Imam's government.

Moreover, the group of people who were absolute infidels will be brought back to the world so that they are avenged, and the part of their punishment and entanglements which they deserved to face, i.e. being killed by the hands of the Shias, will be given to them. Also, they will be humiliated and disgraced by

witnessing the powerful governance of his holiness (A.S.).

At that noble time, justice, equality and nobility will spread throughout the east and west of the world, just like Allah has defined its occurrence in the holy Quran.

Similarly, the divine servants will become mightier and have a fair livelihood, and they will be provided with all that is necessary for them in this material world and for the hereafter.

In those days, truth and righteousness will reach its appropriate and valuable position, and the glorious laws of Islam would be re-established and revived after their destruction. In this way, Muslims will accept a fresh Islam and the kingdom of the Earth will totally be in the hands of the divine representatives. How good shall those days be and how good shall be those people!

O' Allah, hasten in his appearance, and make the act of his rising easy. And make us one of those who will gather under the shadow of his governance, and will be fortunate enough to witness him; and will fight for him in front of him, killing his enemies and getting killed for him, so that his command attains elevation and his rule becomes powerful, for the sake of Mohammad and his holy Progeny, may Allah bless each one of them. <sup>1</sup>

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## **SALWAAT ON IMAM MAHDI (A.S.)**

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<sup>1</sup> Miftahul Falaah: p. 502

اللَّهُمَّ صَلِّ عَلَى وَلِيِّكَ وَابْنِ أَوْلِيَانِكَ، الَّذِينَ فَرَضْتَ طَاعَتَهُمْ، وَ أَوْجَبْتَ حَقَّهُمْ، وَ أَذْهَبْتَ عَنْهُمْ الرَّجْسَ، وَ طَهَّرْتَهُمْ تَطْهِيراً. اللَّهُمَّ انْتَصِرْ بِهِ لِدِينِكَ، وَ انصِرْ بِهِ أَوْلِيَانِكَ وَ أَوْلِيَاءَهُ وَ شِيعَتَهُ وَ أَنْصَارَهُ، وَ اجْعَلْنَا مِنْهُمْ. اللَّهُمَّ أَعِزَّهُ مِنْ شَرِّ كُلِّ بَاغٍ وَ طَاغٍ، وَ مِنْ شَرِّ جَمِيعِ خَلْقِكَ، وَ احْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ، وَ عَنِ يَمِينِهِ وَ عَنِ شِمَالِهِ، وَ احْرَسْهُ وَ امْنَعْهُ أَنْ يُوَصَلَ إِلَيْهِ بِسُوءٍ، وَ احْفَظْ فِيهِ رَسُولَكَ وَ آلَ رَسُولِكَ، وَ أَظْهَرْ بِهِ الْعَدْلَ، وَ أَيْدِهِ بِالنَّصْرِ، وَ انصِرْ نَاصِرِيهِ، وَ اخْذَلْ خَاذِلِيهِ، وَ اقْصِمْ بِهِ جَبَابِرَةَ الْكُفْرَةِ، وَ اقْتُلْ بِهِ الْكُفَّارَ وَ الْمُنَافِقِينَ وَ جَمِيعَ الْمُلْحِدِينَ حَيْثُ كَانُوا مِنْ مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا، وَ بَرِّهَا وَ بَحْرَهَا، وَ امْلَأْ بِهَا الْأَرْضَ عَدْلًا، وَ أَظْهَرْ بِهِ دِينَ نَبِيِّكَ عَلَيْهِ وَ آلِهِ السَّلَامَ. وَ اجْعَلْنِي اللَّهُمَّ مِنْ أَنْصَارِهِ وَ أَعْوَانِهِ، وَ اتَّبَاعِهِ وَ شِيعَتِهِ، وَ أُرْنِي فِي آلِ مُحَمَّدٍ مَا يَأْمَلُونَ، وَ فِي عَدُوِّهِمْ مَا يَحْذَرُونَ، إِلَهَ الْحَقِّ آمِينَ.

*O' Allah, bless Your Guardian and the son of Your Guardians, whose obedience You have made obligatory upon us, and have regarded their rights mandatory on us, and have kept them from all impurities, and purified them with absolute purification. O' Allah, make him the helper of Your religion, and support Your devotees and his devotees and his Shias and companions with his help, and regard us one of them. O' Allah, protect him from the evil of every transgressor and tyrant, and from the evil of the entire creation, and save him from his front and back, and from his right and left, and safeguard him by preventing any bad thing from reaching him, and in this way protect Your Prophet and his family, and make justice apparent through him, and strengthen him with Your support, and help those who help him, and humiliate those who attempt his humiliation, and destroy the infidel tyrants by his hands, and put an end to all the infidels and hypocrites and all the disbelievers wherever they may be, in the east of the Earth and its west, its land and its sea, and fill the Earth with justice,*



*and help dominate through him the religion of Your Prophet, peace be upon him and his family, and place us - O' Allah – among his supporters and companions, his followers and Shias, and help me witness that which Mohammad's progeny desires, and that which their enemies fear, O' Lord of truth, Amen. <sup>1</sup>*

[21]

### **SUPPLICATION FROM IMAM MAHDI (A.S.) IN THE BEGINNING OF PRAYERS**

Sayyid Humairi (R.A.), in context of a letter addressed to the holy threshold of Imam Mahdi (A.S.), asked his holiness: Is it permissible to recite the line: "على ملّة ابراهيم و دين محمد" in the beginning of prayer with the purpose of attention?

While explaining this question, he also mentioned that a few clerics consider the act of saying: *على دين محمد* as Bid'at (innovation) giving the reason that just one Hadith has arrived in the related books, and that too in the book of Qasim bin Mohammad who narrated from his grandfather Hasan bin Rashid that Imam Sadiq (A.S.) said to him:

"How do you begin your prayer?"

He said: "I say: *ليبيك و سعديك*" (O' Allah, I accept Your invitation and I am fortunate due to this).

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<sup>1</sup> Misbahul Mutahajjid: p. 405

Imam Sadiq (A.S.) said: "This wasn't my question; my question is that how do you recite this verse in the beginning of your prayer:

وجهت وجهي للذي فطر السماوات و الارض حنيفا مسلما

(I have turned towards one who created the heavens and the Earth while I surrender before him and worship him)

Hasan bin Rashid said: "I say it in the same way".

Imam said: "Read this line in this manner:

(على ملة ابراهيم و دين محمد (ص) و منهاج على بن ابى طالب (ع)  
والايتمام بال محمد حنيفا مسلما و ما انا من المشركين)

(I have faith upon the nation of Ibrahim and the religion of Mohammad and the path of Ali bin Abi Talib, and I offer my prayers accepting the leadership of Mohammad's Progeny, while I worship and surrender before Allah, without ascribing any partner to Him).

Imam Mahdi (A.S.) wrote in reply to Humairi that:

"Paying attention to this supplication is not compulsory but the recommended precaution regarding it, which is also in accordance to the consensus of all the clerics, is the following:

وجهت وجهي للذي فطر السماوات و الارض حنيفا مسلما على ملة ابراهيم  
و دين محمد و هدى أمير المؤمنين و ما انا من المشركين، إن صلاتي و  
نسكي و محياي و مماتي لله رب العالمين، لا شريك له و بذلك امرت و أنا  
من المسلمين. اللهم اجعلني من المسلمين، أعوذ بالله السميع العليم من  
الشيطان الرجيم، بسم الله الرحمن الرحيم،

*"I have directed my face towards the one who created the Heavens and the Earth while I am a*

*worshipper who surrenders before Him, I have faith upon the nation of Ibrahim and the religion of Mohammad and the guidance of the Commander of the faithful, indeed my prayer, my rites of sacrifice, my living and my death are for Allah, the Lord of the worlds. No partner has He, and this I have been commanded, and I am the first (among You) of the Muslims. O' Allah, regard me among the Muslims, I seek refuge in Allah, the Hearer, the Knower, from Satan, the expelled, in the name of Allah, the Beneficent, the Merciful."*

And recite Suratul Hamd after it.<sup>1</sup>

[22]

**SUPPLICATON OF IMAM** (may our souls be sacrificed 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:

إلهي بحق من ناجاك، و بحق من دعاك في البرّ و البحر، تفضّل على فقراء المؤمنين و المؤمنات بالغناء و الثروة، و على مرضى المؤمنين و المؤمنات بالشفاء و الصّحة، و على أحياء المؤمنين و المؤمنات باللطف و الكرم، و على أموات المؤمنين و المؤمنات بالمغفرة و الرّحمة، و على

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<sup>1</sup> Biharul Anwaar: 359/84, as per the narration of Al Ihtejaaj: 307/2

غرياء المؤمنين و المؤمنات بالردّ إلى أوطانهم سالمين غانمين، بمحمد و  
اله أجمعين.

*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.<sup>1</sup>*

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<sup>1</sup> - Muhaj uDda'wah: 352.

## SUPPLICATION OF SAHMUL LEIL.

The supplication of *Sahmi Leil* was narrated from Imam Al-Mahdi (May our souls be sacrifice for him).

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعَزِيزِ تَعَزُّزِ اعْتِزَّازِ عَزَّتِكَ، بِطَوْلِ حَوْلِ شَدِيدِ قُوَّتِكَ، بِقُدْرَةِ مَقْدَارِ اقْتِدَارِ قُدْرَتِكَ، بِتَأَكِيدِ تَحْمِيدِ تَمَجِيدِ عَظَمَتِكَ، بِسَمَوِّ نَمُوِّ عُلُوِّ رَفْعَتِكَ، بِدِيمُومِ قِيَّومِ دَوَامِ مَدَّتِكَ، بِرِضْوَانِ غَفْرَانِ أَمَانِ رَحْمَتِكَ، بِرَفِيعِ بَدِيعِ مَنِيْعِ سُلْطَنَتِكَ، بِسَعَاةِ صَلَاةِ بَسَاطِ رَحْمَتِكَ، بِحَقَّانِقِ الْحَقِّ مِنْ حَقِّ حَقِّكَ، بِمُكْنُونِ السِّرِّ مِنْ سِرِّ سِرِّكَ، بِمَعَاقِدِ الْعَزِّ مِنْ عَزِّ عَزِّكَ، بِحَنِينِ أُنِينِ تَسْكِينِ الْمُرِيدِينَ، بِحِرْقَاتِ خُضَعَاتِ زَفْرَاتِ الْخَائِفِينَ، بِأَمَالِ أَعْمَالِ أَقْوَالِ الْمُجْتَهِدِينَ، بِتَخَشُّعِ تَخَضُّعِ تَقَطُّعِ مَرَارَاتِ الصَّابِرِينَ، بِتَعَبِّدِ تَهَجُّدِ تَمَجُّدِ تَجَلُّدِ الْعَابِدِينَ. اللَّهُمَّ ذَهَلْتَ الْعُقُولُ، وَانْحَسَرَتِ الْأَبْصَارُ، وَضَاعَتِ الْأَفْهَامُ، وَحَارَتِ الْأَوْهَامُ، وَقَصُرَتِ الْخَوَاطِرُ، وَبَعَدَتِ الظُّنُونُ عَنْ إِدْرَاكِ كُنْهِ كَيْفِيَّةِ مَا ظَهَرَ مِنْ بُوَادِي عَجَائِبِ أَصْنَافِ بَدَائِعِ قُدْرَتِكَ، دُونَ الْبُلُوغِ إِلَى مَعْرِفَةِ تَلَالُؤِ لِمَعَانِ بَرُوقِ سَمَانِكَ. اللَّهُمَّ مُحَرِّكَ الْحَرَكَاتِ، وَ مَبْدِئِ نَهَائِةِ الْغَايَاتِ، وَ مَخْرَجِ يَنْبَائِعِ تَفْرِيعِ قَضِيَانِ النَّبَاتِ، يَا مَنْ شَقَّ صَمِّ جَلَامِيدِ الصَّخُورِ الرَّأْسِيَّاتِ، وَ أَنْبَعِ مِنْهَا مَاءَ مَعِينَا حَيَاةً لِلْمَخْلُوقَاتِ، فَأَحْيَى مِنْهَا الْحَيَوَانَ وَ النَّبَاتِ، وَ عِلْمَ مَا اخْتَلَجَ فِي سِرِّ أَفْكَارِهِمْ مِنْ نَطْقِ إِشَارَاتِ خَفِيَّاتِ لُغَاتِ النَّمْلِ السَّارِحَاتِ. يَا مَنْ سَبَّحْتَ وَ هَلَّلْتَ وَ قَدَّسْتَ وَ كَبَّرْتَ وَ سَجَدْتَ لِجَلَالِ جَمَالِ أَقْوَالِ عَظِيمِ عَزَّةِ جَبْرُوتِ مَلَكُوتِ سُلْطَنَتِهِ مَلَأْتَهُ السَّبْعَ السَّمَاوَاتِ، يَا مَنْ دَارَتْ فَأَضَاءَتْ وَ أَنْارَتْ لِدَوَامِ دِيمُومِيَّتِهِ النَّجُومِ الزَّاهِرَاتِ، وَ أَحْصَى

عدد الأحياء و الأموات، صلّ على محمّد و ال محمّد خير البريّات، و افعل  
بي كذا و كذا.

*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. 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 beautifulnes 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) <sup>1</sup>

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<sup>1</sup> - Al-Misbah: 354.; Al-Baladul Ameen: 479.

[24]

## ANOTHER SUPPLICATION

**NARRATED FROM HIM** (may our souls be sacrificed for him).

The narrated supplication from Imam Al-Mahdi (peace be on him):

اللَّهُمَّ ارزقنا توفيق الطّاعة، و بعد المعصية، و صدق النّيّة، و عرفان  
الحرمة، و أكرمنا بالهدى و الإستقامة، و سدّد ألسنتنا بالصّواب و الحكمة،  
و املأ قلوبنا بالعلم و المعرفة، و طهّر بطوننا من الحرام و الشّبّهة، و  
اكفف أيدينا عن الظّلم و السرقة و اغضض أبصارنا عن الفجور و الخيانة،  
و اسدد أسمعنا عن اللّغو و الغيبة، و تفضّل على علمنا بالزّهّد و  
النّصيحة، و على المتعلّمين بالجهد و الرّغبة، و على المستمعين بالإتّباع و  
الموعظة، و على مرضى المسلمين بالشفاء و الرّاحة، و على موتاهم  
بالرّأفة و الرّحمة، و على مشايخنا بالوقار و السّكينة، و على الشّباب بالإنابة  
و التّوبة، و على النّساء بالحياء و العفّة، و على الأغنياء بالتّواضع و  
السّعة، و على الفقراء بالصّبر و القناعة، و على الغزاة بالنّصر و الغلبة، و  
على الاسراء بالخلاص و الرّاحة، و على الامراء بالعدل و الشّفقة، و على  
الرّعيّة بالإنصاف و حسن السّيرة، و بارك للحجاج و الزّوّار في الزّاد و  
النّفقة، و اقض ما أوجبت عليهم من الحجّ و العمرة، بفضلك و رحمتك يا  
أرحم الرّاحمين.

*O' Allah! Grant me success in Your obedience,  
distance us from wrong doings, grant us sincerity in our  
intention, 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.<sup>1</sup>*

[25]

**THE SUPPLICATION OF (YA NUR AL-NUR) O' THE LIGHT OF THE LIGHT, FROM THE IMAM, THE PROOF (may our souls be sacrificed 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).

يا نور النور، يا مدبّر الامور، يا باعث من في القبور، صل على محمّد و ال محمّد، و اجعل لي و لشيعتي من الضيق فرجا، و من الهمّ مخرجا، و أوسع لنا المنهج، و أطلق لنا من عندك ما يفرّج، و افعل بنا ما أنت أهله يا كريم.

*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*

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<sup>1</sup> - Al-Baladul Ameen: 480; Al-Misbaah: 374.

*from Yourself what shall delight us and grant us what You possess, O' the Generous.*<sup>1</sup>

It was narrated that whoever chooses this supplication by reciting it shall be resurrected with the leader of the affair, peace be on him.<sup>2</sup>

[26]

### **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.

يا من إذا تضايقت الامور فتح لنا بابا لم تذهب إليه الأوهام، فصلّ على محمّد و آل محمّد، و افتح لاموري المتضايقة بابا لم يذهب إليه وهم يا أرحم الرّاحمين.

*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 from my difficulties that I didn't imagined, O' the Most Merciful of the merciful.*<sup>3</sup>

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<sup>1</sup> - Al-Misbaah: 407; Jannat Al-Khuluud: 41; Diyaa'u Ssaliheen: 533.

<sup>2</sup> - Muntakhabul Athar: 521.

<sup>3</sup> - Qisas Al-Anbiya'a: 363.

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.

يا من إذا تضايقت الامور فتح لها بابا لم تذهب إليه الأوهام، صلّ على  
محمد و ال محمد، و افتح لاموري المتضايقة بابا لم يذهب إليه وهم يا  
أرحم الرّاحمين.

*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.<sup>1</sup>*

[27]

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<sup>1</sup> - At Tuh'fatur Razawiyah: 114

## 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:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ، مَبْدِئُ الْخَلْقِ وَ  
مَعِيدُهُمْ وَأَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ، مُدَبِّرُ الْأُمُورِ، وَبَاعَثَ مِنْ فِي الْقُبُورِ،  
وَأَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ الْقَابِضُ الْبَاسِطُ، وَأَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا  
أَنْتَ، وَارِثُ الْأَرْضِ وَمَنْ عَلَيْهَا. أَسْئَلُكَ بِاسْمِكَ الَّذِي إِذَا دُعِيتَ بِهِ أُجِبْتَ، وَ  
إِذَا سَأَلْتَ بِهِ أُعْطِيتَ، وَأَسْئَلُكَ بِحَقِّ مُحَمَّدٍ وَأَهْلِ بَيْتِهِ، وَبِحَقِّهِمُ الَّذِي  
أَوْجِبْتَهُ عَلَيَّ نَفْسِكَ أَنْ تَصَلِّيَ عَلَيَّ مُحَمَّدٌ وَآلُ مُحَمَّدٍ، وَأَنْ تَقْضِيَ لِي  
حَاجَتِي، السَّاعَةَ السَّاعَةَ، يَا سَيِّدَاهُ، يَا مَوْلَاهُ، يَا غِيَاثَاهُ، أَسْئَلُكَ بِكُلِّ اسْمٍ  
سَمَّيْتَهُ بِهِ نَفْسِكَ، وَاسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَصَلِّيَ عَلَيَّ مُحَمَّدٌ  
وَآلُ مُحَمَّدٍ، وَأَنْ تَعْجَلَ خِلَاصَنَا مِنْ هَذِهِ الشَّدَّةِ، يَا مُقَلِّبَ الْقُلُوبِ وَ  
الْأَبْصَارِ، يَا سَمِيعَ الدَّعَاءِ، إِنَّكَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ، بِرَحْمَتِكَ يَا أَرْحَمَ  
الرَّاحِمِينَ.

*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. 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.<sup>1</sup>*

[28]

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<sup>1</sup> - Al-Kalemut Tayyib: 14.

**SUPPLICATION OF THE LEADER OF  
THE TIME (peace be upon 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: Whoever writes this supplication in a new plate with Imam Al-Husain's soil (peace be on him) and later washed and drink it shall recover from his sickness.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ دَوَاءً، وَ الْحَمْدُ لِلَّهِ شِفَاءً، وَ لَا إِلَهَ إِلَّا اللَّهُ  
كَفَاءً، هُوَ الشَّافِي شِفَاءً، وَ هُوَ الْكَافِي كَفَاءً، أَذْهَبَ الْبَأْسَ بِرَبِّ النَّاسِ، شِفَاءً  
لَا يَغَادِرُهُ سَقَمٌ، وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ النَّجَبَاءِ.

*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.*

Mohaddis e Noori writes in continuation that: "I found a manuscript from Sayyid Zain ud deen Ali bin Husain Husain which mentioned: This supplication was learned by a man residing in

Karbala in the state of his dream from Imam Mahdi (A.S.).

He was suffering from a sickness regarding which he expressed his grievance to Imam Mahdi (A.S.) and his holiness commanded him to write this supplication, then wash it and drink it. He abided by the command and recovered from his sickness. <sup>1</sup>

[29]

**ANOTHER SUPPLICATION FROM  
IMAM MAHDI (A.S.) FOR RESCUE  
FROM DIFFICULTIES AND  
PROTECTION FROM BANDITS.**

Late Ayatullah Sheikh Ali Akbar Nahavandi writes: "Sheikh Ali Akbar Tehrani, who lives in Mashhad, narrated an incident for us saying:

The pious cleric, Sheikh Mohammad Taqi Turbati, who was one of the great scholars and clerics of Islamic Ethics and a student of Allama Mirza Habibullah Rashti and had is permission of jurisprudence, said: One of my religious god-fearing students, who were among the Sayyids of the city of Turbat, narrated for me that:

"On returning from the Ziyarat of the holy shrines, I left 'Khaniqueen' along with a student and

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<sup>1</sup> Jannatul Mawa: p. 226; Darus Salaam: 288/1



went walking behind a caravan towards the 'Qasr e Shireen'. We were weakened as a result of immense thirst and hunger, and with great difficulty, we managed to reach the caravan. We saw that the caravan was looted by bandits and all their wealth was robbed, their men were injured and were found lying in the desert, their carriers were broken and fallen on the ground.

We moved towards a corner out of fear and went on top of a hill. All of a sudden, we saw a dignified Sayyid standing next to us. He greeted us with Salam, then gave us seven dates of Zahidi and said: eat four dates and give the remaining three to the Sheikh.

When we eat the dates, our thirst vanished. Then he said: Recite this supplication for deliverance from difficulties and protection from the evil of thieves:

اللَّهُمَّ إِنِّي أَخَافُكَ، وَ أَخَافُ مِمَّنْ يَخَافُكَ، وَ أَعُوذُ بِكَ مِمَّنْ لَا يَخَافُكَ.

*O' Allah, indeed I fear You and fear those who fear You, and I seek refuge in You from those who do not fear You.*

Thereafter, we walked a short distance with that honorable Sayyid; suddenly, he indicated towards a place and said: this is your house. When we looked, we found our house situated below that hill. On entering the house, we felt very sleepy out of extreme tiredness. We slept without paying attention to the incident that occurred to us. After

waking up, we understood that that noble man was the master of time, Imam Mahdi (A.S.).<sup>1</sup>

[30]

**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: I have given the

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<sup>1</sup> Al Abqariyyul Hisaan: 117/1

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 cane 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:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ رَبِّ أَسْأَلُكَ مَدَدًا رُوحَانِيًّا تَقْوَى بِهِ قَوَائِمُ الْكَلْبِيَّةِ وَالْجَزْيِيَّةِ، حَتَّى أَقْهَرُ بِمَبَادِي نَفْسِي كُلَّ نَفْسٍ قَاهِرَةٍ، فَتَنْقَبِضَ لِي إِشَارَةُ دِقَائِقِهَا، انْقِبَاضًا تَسْقُطُ بِهِ قُوِّيْهَا، حَتَّى لَا يَبْقَى فِي الْكُونِ ذُو رُوحٍ إِلَّا وَنَارٍ قَهْرِيٍّ قَدْ أَحْرَقَتْ ظَهْرَهُ. يَا شَدِيدَ، يَا شَدِيدَ، يَا ذَا الْبَطْشِ الشَّدِيدِ، يَا قَاهِرَ يَا قَاهِرَ، أَسْأَلُكَ بِمَا أُوَدِّعْتَهُ عِزْرَ أَنْبِيَاءِ مِنْ أَسْمَائِكَ الْقَهْرِيَّةِ، فَانْفَعَلْتَ لَهُ النَّفُوسَ بِالْقَهْرِ، أَنْ تُودِعَنِي هَذَا السَّرِّ فِي هَذِهِ السَّاعَةِ، حَتَّى الْيَمِّنَ بِهِ كُلِّ صَعْبٍ، وَادَّلْ بِهِ كُلِّ مَنِيعٍ، بِقُوَّتِكَ يَا ذَا الْقُوَّةِ الْمُتَمِينِ.

*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:

يا رحمان يا رحيم، يا أرحم الرّاحمين، أسئلك اللّطف بما جرت به المقادير.

*O' the Beneficent, O' the Merciful, O' the Most Merciful of the merciful, I requested lenience from You which goes through its measures.<sup>1</sup>*

[31]

**PRESERVATION FOR OUR MASTER,  
AL-QA'IM** (may our souls be sacrifice for him).

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<sup>1</sup> - Al-Kalma Attayyib: 10; Jannatul Ma'wa: 225; Daru Ssalam 1: 288.

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*:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا مَالِكَ الرَّقَابِ، وَ هَا زِمِ الْأَحْزَابِ، يَا مَفْتَحِ  
الْأَبْوَابِ، يَا مُسَبِّبِ الْأَسْبَابِ، سَبِّبْ لَنَا سَبِيلاً لَا نَسْتَطِيعُ لَهُ طَلْبًا، بِحَقِّ لَا إِلَهَ  
إِلَّا اللَّهُ، مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَجْمَعِينَ.

*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.<sup>1</sup>*

[32]

**SUPPLICATION OF HIJAB  
(CONCEALMENT), FROM IMAM MAHDI  
(A.S.)**

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<sup>1</sup> - Al-Misbaah: 408; Mahju Dda'wah: 64.

اللَّهُمَّ احجني عن عيون أعدائي، و اجمع بيني و بين أوليائي، و أنجز لي ما وعدتني، و احفظني في غيبتني إلى أن تأذن لي في ظهوري، و أحي بي ما درس من فروضك و سننك، و عجل فرجي، و سهل مخرجي، و اجعل لي من لدنك سلطانا نصيرا، و افتح لي فتحا مبينا، و اهدني صراطا مستقيما، و قتي جميع ما احاذره من الظالمين، و احجني عن أعين الباغضين، الناصبين العداوة لأهل بيت نبيك، و لا يصل منهم إلي أحد بسوء. فإذا أذنت في ظهوري فأيدني بجنودك، و اجعل من يتبعني لنصرة دينك مؤيدين، و في سبيلك مجاهدين، و على من أرادني و أرادهم بسوء منصورين، و وقفني لإقامة حدودك، و انصرني على من تعدى محدودك. و انصر الحق، و أزهد الباطل، إن الباطل كان زهوقا، و أورد علي من شيعتي و أنصاري من تقر بهم العين، و يشد بهم الأزر، و اجعلهم في حرك و أمنك، برحمتك يا أرحم الراحمين.

*O' Allah, hide me from the eyes of my enemies, and gather me with my friends, and fulfill that which You have promised me, and protect me in my occultation until You permit me for reappearance, and revive through me those obligations and recommendations which have turned old, and hasten in my relief, and ease my exit, and allocate a dominating support for me from Your threshold, and help me succeed with an apparent victory, and guide me to the straight path, and protect me from all those transgressors I fear, and conceal me from the eyes of those who have grudge against me, those who hold enmity against the household of Your Prophet, and do not let anyone reach me with their wickedness; thus when you permit my reappearance, strengthen me with Your army, and support those who follow me for supporting Your religion, and those who fight in Your path, and make them victorious over those who have wicked intentions for me and for them, and*

*help me succeed in the establishment of Your regulations, and support me against those who trespass Your boundaries, and help the truth, and defeat the evil, indeed evil is ending, and bring near me those Shias and companions whose vision cools my eyes, and strengthen my back, and regard them in Your protection and safety, with Your mercy, O' the most Merciful of the merciful.*<sup>1</sup>

Honorable Sayyid Ali bin Taoos (R.A.) states in his book 'Muhaj ud Da'waat', after mentioning the supplication of concealment and other concealments, that: These concealments are among those things whose recitation has been revealed upon us when a flood arrived and resulted in the drowning of a number of people, and water had spread everywhere. It was extremely difficult to save one's life in such a condition. The intensity of the flood resulted in the devastation of several flood-prone areas. The acceptance of these supplications made it possible for us to live there and repel all the difficulties, becoming the guarantor of our safety from these happenings. We thank God for it.<sup>2</sup>

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## **SUPPLICATION FOR THE RELIEF ON THE DAY OF HIS REAPPEARANCE**

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<sup>1</sup> Muhajud Da'waat: p. 360, Al Misbaah: p. 296

<sup>2</sup> Muhaj ud Da'waat: p. 361

Sheikh No'maani narrates this supplication in his book 'Al Ghaybah' from Yunus bin Zibyaan that Imam Sadiq (A.S.) said:

When the eve of Friday arrives, Allah sends an angel towards the Heaven of this world. That blowing the dawn, that angel sits on the Throne situating himself above the 'Bait ul Ma'moor'. Then he arranges pulpits of light for Prophet Mohammad (peace be upon him), Ali (A.S.), Imam Hasan and Imam Husain (peace be upon them), they ascend the pulpit, then the angles and the prophets and the believers gather around them and the doors of the Heaven opens wide.

When the time of Zuhr arrives, Allah's Messenger (peace be upon him) says: "O' Lord, when will the time of the fulfillment of promises made by You in Quran come?"

(And that promise is the following verse).

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا  
اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ  
بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ  
الْفَاسِقُونَ<sup>١</sup>

(Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and

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<sup>1</sup> Chapter Noor, verse 55



that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient).

Thereafter, the angels and prophets recite the same supplication; then Mohammad, Ali, Hasan and Husain (peace be upon them) go in the state of prostration, and say:

يا رَبِّ اِغْضَبْ، فَاِنَّهٗ قَدْ هَتَكَ حَرِيْمَكَ، وَ قَتَلَ اَصْفِيَاءَكَ، وَ اَذَلَّ عِبَادَكَ  
الصَّالِحِيْنَ.

*“O’ Lord, be angry, as Your sanctity has been violated, Your chosen ones have been killed, Your nobles servants have been humiliated”*

Allah will accept their supplication and the ‘Yaum ul Ma’loom’ is that same day.<sup>1</sup>

[34]

## **SUPPLICATION OF IMAM MAHDI (A.S.) IN THE BEGINNING OF APPEARANCE**

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<sup>1</sup> Mikyaal ul Makaarim: 393/1, from the book ‘Al Ghaibah’ of Late No’maani: p. 276

It has arrived in a narration that Mufaddal asked Imam Sadiq (A.S.) that: O' my master! How and from where will he (Imam Mahdi) reappear?

His holiness replied:

“O' Mufaddal! He will appear in solitude; then he will go near the Holy Ka'bah alone, and alone will he enter inside the Ka'bah.

He will remain alone when the darkness of the night will spread, and when the eyes of people will be sleeping and night's darkness will increase, Jibreel, Mikaeel and other angels will come to his service in well-arranged queues, then Jibreel will tell his holiness that: O' my Master, your word has been accepted and the permission for Your reappearance has been granted to you.

In that state, his holiness will wipe his noble face with his holy hands and say:

الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ

"Praise to Allah , who has fulfilled for us His promise and made us inherit the earth [so] we may settle in Paradise wherever we will. And excellent is the reward of [righteous] workers."<sup>12</sup>

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<sup>1</sup> Chapter Az-Zumar, verse 74

<sup>2</sup> Biharul Anwaar: p. 7/53

[35]

**SUPPLICATION OF THE SHI'A,  
WHEN OUR MASTER RISES (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":

بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ، لَا يَصْرِفُ السَّوْءَ إِلَّا اللَّهُ، بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ، لَا يَسُوقُ  
الْخَيْرَ إِلَّا اللَّهُ، بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ، مَا يَكُونُ مِنْ نِعْمَةٍ فَمِنْ اللَّهِ، بِسْمِ اللَّهِ مَا  
شَاءَ اللَّهُ، لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ، وَ  
صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ.

*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 slogan of my followers which differentiate them from my enemies when the Qa'im shall be coming out"<sup>1</sup>*

[36]

### **SUPPLICATION OF HIS HOLINESS AT THE TIME OF CROSSING 'WADI AS- SALAAM'**

The Commander of the Faithful (A.S.) said:

I can foresee him (Imam Mahdi) riding on an adorned horse with a forehead that shines brightly, crossing 'Wadi as-Salaam', and moving towards the Sahla river, while reciting this supplication:

لا إله إلا الله حقًا حقًا، لا إله إلا الله إيمانًا و صدقًا، لا إله إلا الله تعبدًا و رفقًا.  
اللَّهُمَّ معرَّ كلِّ مؤمن و حيد، و مدلَّ كلِّ جبار عنيد، أنت كنفني حين تعييني  
المذاهب، و تضيق عليَّ الأرض بما رحبت. اللَّهُمَّ خلقتني و كنت غنيًا عن  
خلقي، و لولا نصرك إياي لكنت من المغلوبين، يا منشر الرِّحمة من  
مواضعها، و مخرج البركات من معادنِها، و يا من خصَّ نفسه بشموخ  
الرِّفعة، فأولياؤه بعزّه يتعززون، يا من وضعت له الملوك نير المذلَّة على

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<sup>1</sup> - Mikyaalil Makarim 1: 193, Bihar ul Anwaar: 24/39

أعناقهم، فهم من سطوته خائفون، أسألك باسمك الذي فطرت به خلقك، فكلّ لك مذعنون. أسألك أن تصلّي على محمّد، و أن تنجز لي أمري، و تعجّل لي في الفرج، و تكفيني و تعافيني و تقضي حوائجي، السّاعة السّاعة، اللّيلة اللّيلة، إنك على كلّ شيء قدير.

*"I truly accept that there is no God but Allah, I have faith and I certify that there is no God but Allah, I declare out of servitude and serfdom that there is no God but Allah. O' Allah! O' He who honours every lonely believer, and humiliates every adamant titan, You are my Protector while different paths trouble me, and while the Earth tightens for me with all its extensiveness. O' Allah! You created me while You were needless of my creation, and if it wasn't for Your support extended towards me, I would have been defeated. O' He who spreads mercy from its positions, and extracts boons from its sources, O' He who made sublimity and highness exclusively for Himself, thus His friend become dignified because of His Dignity, O' He before whom all the kings bow with humiliation, and they continuously fear His Ascendancy, I ask You for the sake of Your name with which You created Your creations, and everyone has surrendered before His obedience. I request You to bless Mohammad, and solve my affair, and hasten in my relief, and suffice me and forgive me and fulfil my demands, this moment, this moment, this moment, this night, this night, indeed You have Power upon all things. <sup>1</sup>*

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<sup>1</sup> Al Adadul Qawiyya: p. 75; Dala'elul Imamah: p. 458 (with slight difference).

[37]

**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:

اللَّهُمَّ صَلِّ عَلَى فَاطِمَةَ وَأَبِيهَا وَبَعْلِهَا وَبَنِيهَا [وَالسِّرِّ الْمَسْتَوْدَعِ فِيهَا]  
بعدد ما أحاط به علمك.

*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.*

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 «السِّرُّ المستودع فيها» "the secret deposited in her" is the Imam Al-Mahdi (May our souls be sacrificed for him).<sup>1</sup>

[37]

## THE REWARD OF RECITING CHAPTER AL-KAHAF

In this section of the book, we will discuss some of the virtues of the chapter of Quran, which have relevance to the topic of this book.

1. The Holy Prophet (P.B.U.H.) said: Whoever recites the chapter 'Al-Kahaf', will be secured from all seditions for eight days. In such a way that even if Dajjal rises in those eight days, Allah will protect him from the seditions of Dajjal as well.

2. It is narrated from his holiness in another tradition that he said: Whoever recites ten verses from the chapter 'Al-Kahaf' out of his own memory, the seditions of Dajjal will not harm him; and who recites the entire chapter, will enter heaven.

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<sup>1</sup> - Refer to the complete psalm of Al-Mahdi.

3. In another tradition, his holiness (P.B.U.H.) said:

Whoever memorized the first ten verses of the chapter 'Al-Kahaf', then he witnesses Dajjal, he will not be harmed by any means. And whoever memorizes the last few verses of this chapter, he will possess an illuminating light on the Day of Resurrection.<sup>1</sup>

[39]

## **VIRTUES OF CHAPTER 'YASEEN'**

One of the scholars who is reliable in my eyes narrated an incident for me regarding the virtues of chapter 'Yaseen': One of Allah's servants met with extreme hardship in the city of Yazd. He was fortunate enough to meet Imam Mahdi (A.S.) while he did not recognize him. His holiness said to him:

"Recite the chapter Yaseen; on reaching the word 'Mubeen' that has arrived six times in the chapter, make the intention of your demand and after completing the recitation of the chapter, ask for the intended demand, so that Allah accepts your supplication."

He said: "When I deeply focused on the chapter 'Yaseen', I figured out that the word 'Mubeen' has arrived seven times in the chapter, I

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<sup>1</sup> Mikyaalul Makarim: p. 166/1



became astonished with this situation, but when I pondered over it, I understood that the word has arrived without 'Alif-laam' on six places and with 'Alif-laam' on one place. Then I recited the chapter just as his holiness commanded and Allah accepted my supplication.

[40]

**THE VIRTUES OF THE CHAPTERS  
(SURAH) THAT COMMENCE WITH  
"SABBAH".**

Jabir bin Abdullah narrated from Imam Baqir (A.S.) that:

Whoever recites the 'Musabbaha' chapters before sleeping, he will certainly meet Imam Mahdi (A.S.) before his death, and even after death, he will remain in the vicinity of Prophet (P.B.U.H.).<sup>1</sup>

Turaihi regards the 'Musabbaha' chapters as the chapters which begin with the glorification of Allah.

Mulla Mohammad Salih Mazindarani (R.A.) says: 'Musabbahaat' are those chapters which begin with the words like 'Sabbih' or 'Yusabbiho' or 'Sabbaha' or 'Subhana'.

On this basis, these chapter are seven in number: Chapters 'Israa',

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<sup>1</sup> Sawabul Aa'mal: p. 118

'Hadeed', 'Hashr', 'Saff', 'Jumuah', 'Taghabun' and 'Aala'.

But Late Kaf'ami (R.A.) in the footnotes of his book 'Misbah', after mentioning the aforementioned narration, says: 'Musabbahaat' is the name of five chapters from Quran. Then he named all the chapters we mentioned except the chapters 'Israa' and 'Aala'. Sheikh Sadooq (R.A.), while discussing the virtues of the chapter 'Taghabun' as the last 'Musabbaha' chapter, mentions this narration and it can be concluded from his words that he also considered 'Musbbahaat' to be five. Majlisi (R.A.) in his book 'Hilyatul Muttaqeen' and Faiz-e-Kashani (R.A.) in 'Wafi' state that these chapters are five in number.

One of the scholars says: It is appropriate for a person to know that in order to fulfil the condition mentioned in the aforementioned narration, reciting these chapters even once will be sufficient, and it will help the reciter attain his motive, i.e. to meet imam Mahdi (A.S.) or to live in the vicinity of Prophet (P.B.U.H.).

Though, as our intention here is to encourage people towards the recitation of the chapters and for habituating their recitation, it is evident that meeting his holiness or reaching the vicinity of Prophet will be fulfilled only by repetition and habituation of reciting these chapters.

Certainly, it is clear that abandoning their recitation a few times will not harm the necessary repetition required for meeting his holiness and reaching the vicinity of Prophet (P.B.U.H.).

On the other hand, apparently the meaning of meeting his holiness (A.S.) is to meet him with recognition and awareness.

The reason behind it can be that these chapters are regarding Imam Mahdi (A.S.), his virtues and his conditions, even if we remain unaware of it or the virtues of reciting these chapter shall be this. This point is applicable for all the other chapters which have a specific reward for its recitation.<sup>1</sup>

Author says: With regard to 'Ayatul Kursi', 'Ayah e Noor', the verse رَبِّ ادْخُلْنِي and other verses, such endings have been mentioned which could be mentioned in relevance to this topic, but we will refrain from mentioning it here.

We should necessarily understand that the best way of visiting his holiness, Imam Mahdi (A.S.), is by gaining his attention and complete satisfaction.

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<sup>1</sup> Darus Salaam: 91/3

**[41]**  
**RECITATION OF THE CHAPTER 'AL-QAREA' FOR PROTECTION FROM THE  
SEDITION OF DAJJAL**

It is reported from Imam Sadiq (A.S.) that he said:

Whoever recites the chapter 'Al-Qarea', Allah will protect him from the sedition of Dajjal, saving the reciter from inclining towards him, and will also safeguard him from the hardships of hellfire.<sup>1</sup>

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<sup>1</sup> Al Misbah: p. 600; Sawab ul Aa'maal: p. 125

## **CHAPTER SEVEN**

**SEEKING MEANS  
THROUGH OUR  
MASTER** (May our souls  
be sacrificed for him).

Allama Mustanbit (R.A.) states: Both intellectually and traditionally, it is obligatory on us to strongly attach ourselves to the grace of his holiness (A.S.) and to seek shelter in him in all our difficulties and hardships.

This is because even if his eminence, the Master of Time, the Leader of the Age, remains in occultation, but indeed he witnesses us while we do not witness him, or we witness him but do not recognize him. Nevertheless, the star of his blessings shines upon us and whoever seeks him as his means for a demand, his demand is certainly fulfilled.

He adds: We have witnessed astonishing and unprecedented results from seeking means and haven't come across any opposition.

Indeed, whoever failed to taste the pleasure of seeking means through his gracious existence, he is unaware of these realities;

بنفسی (انت) من مغیب لم یخل منّا

(My soul be sacrificed upon you, you are the hidden who never left us)<sup>1</sup>.

## **INCIDENT BEHIND THE SUPPLICATION OF TAWASSUL BY KHWAJA NASEER (R.A.)**

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<sup>1</sup> At-Tuhfatur Razawiyya: p. 160

Late Khwaja Naseer ud Deen Toosi (R.A.) belonged to a village of Jahrood, Saveh. He was born on the 11<sup>th</sup> of Jamadi ul Awwal, 597 Hijri, in the city of Toos, and his numeric date of birth is in accordance to the divine verse:

جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا<sup>1</sup>

And his demise was fell on the 18<sup>th</sup> of Zil Hijjah, 672 Hijri, and his entire lifespan sums up to 75 years.

Allama Iraqi (R.A.) mentions in his book 'Darus Salaam' that: As per that which became popular and is also written in some books:

“Khwaja Naseer spend twenty years of his life penning a book on the attributes of the Infallible Progeny (peace be upon them) and took it with him to Baghdad with the intention of presenting it before the Abbasid Caliph.

Coincidentally, he reached at a time when the Caliph went for an adventurous trip towards the river banks of Baghdad. Khwaja placed that book before the Caliph, who handed it to Ibn e Hajib. When that Nasibi (those who are hostile towards the family of Prophet) looked at the book written on the virtues of the Infallible Leaders (peace be upon them), due to immense enmity, he threw the book in water and said out of mockery: “the sound of the book falling on water astonished me”.

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<sup>1</sup> Chapter Israa, verse 81

Then he turned towards Khwaja and asked:  
Where are you from?

Khwaja said: I am from Toos.

He asked: Do you belong to the bulls or the donkeys of that city?

Khwaja said: I am from the bulls of my place.

Ibn e Hajib asked: Then where are your horns?

Khwaja said: I have placed my horns in Toos, I will go back and bring it.

Thereafter, Khwaja turned back to his city with immense sadness, sorrow and deprivation. Coincidentally, one night he dreamt of a land situated on a place upon which a grave was built. A chest was placed upon the grave and on that chest, he saw that a supplication was written, which later came to be known as the supplication of Tawassul by Khwaja Naseer ud Deen toosi, and he saw that Imam Mahdi (A.S.) was residing in that place.

His holiness taught that supplication and the way of its recitation to Khwaja Naseer. When he woke up from his dream, he forgot a portion of the supplication. He slept again and saw the same incident again in his dream, then learnt the forgotten portion from his holiness.

When he woke up again, he wrote down the entire supplication, and to compensate the act of the Caliph and in order to take revenge from Ibn e



Hajib, he engaged himself in the recitation of the supplication, until the day when his supplication became accomplished and his holiness (A.S.) gave him glad tidings that his demand will be fulfilled by the hands of a child, and that he should nurture that child so that he becomes powerful in the future. Then he indicated towards his city.

Then using geomancy, Khwaja located the area of that child and found out his house. He saw a lady in the house who had two infants, he requested the lady to give him those two infants and then began to nurture both of them. He understood with his cleverness that who among the two will become the king in the future, and grew up to become Halaku Khan. Then he put enormous effort for his upbringing, until the day when Halaku attained maturity.

One day, he said to him: If you grow up to become the king, how will you solve my problem?

Halaku said: I will make you my minister.

Khwaja said: You must write down what you have said.

Halaku wrote it down and gave it to Khwaja. After the passage of time, Halaku killed the emperor of Khurasan and sat on his throne, then made Khwaja his minister. After overcoming Khurasan, he organized attacks on other cities and began to take city after city under his kingdom, until he attacked Baghdad arresting Mosta'sim, the

Abbasid Caliph. Then he killed the caliph and treated the people of that city with justice.

On sighting this incident, Ibn e Hajib hid himself in a person's house, where he filled a vessel with blood, placed something on the vessel and sat over it, to keep himself secured from the geomancy of Khwaja.

When Khwaja performed geomancy, he saw Ibn e Hajib sitting over a sea of blood. He became astonished and began to search him but failed to find any sign of him. At last, he planned a plot and decided to weigh a herd of sheep and distribute it between the people of Baghdad. He distributed them on the condition that each one of them has to return the sheep with the same weight as he had taken it. He sent one to the host of Ibn e Hajib as well.

Ibn e Hajib said: You must bring a baby wolf and feed the sheep with sufficient fodder from dawn to dusk every day. At night, bring the baby wolf in front of the sheep so that he loses all the fatness gained throughout the day on sighting the baby wolf. Perform this act regularly, you will not find any change in the sheep's weight till it remains with you.

That man acted upon the command of Ibn e Hajib till he returned the sheep. They saw that all the sheep differed from their original weight except the sheep given to the host of Ibn e Hajib.

With his ingenuity and cleverness, Khwaja understood that Ibn e Hajib was hiding in that person's house and it was his thought.

He sent his servants for Ibn e Hajib who arrested him and brought him near Khwaja and Halaku. Khwaja said to him: My horn is this emperor who lived in Toos and I promised you that I would bring him.

Then he took him to the river bank and ordered that all his books should be brought there, whereupon he threw all his books in the river except Shafia, Wafia and Mukhtasar, which could benefit the primary students of the sciences like Sarf and Nehw (syntax). Then he said: the sound of your books falling on the surface of water astonished me. Then ordered for his execution.<sup>1</sup>

This incident is mentioned regarding the source of this supplication from Imam Mahdi (A.S.), but just as it has been stated in the book 'Darus Salaam', the correctness of this incident is doubtful. This is because the time of Baghdad's conquest differs from the time of Ibn e Hajib's death, and there lie points in the incident of the attack of Halaku on Baghdad with the planning of Khwaja Naseer ud Deen, and also in the history of this incident, which make its authenticity questionable, which are following:

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<sup>1</sup> Darus Salaam: p. 333

1. As registered in history, Ibn e Hajib died in the city of Alexandria<sup>1</sup>, not Baghdad, with the specifications mentioned in this incident.
2. He died nine years before the conquest of Baghdad and wasn't alive at the time of the advent of Halaku and Khwaja Naseer ud Deen Toosi, that would force him to sit on a vessel filled with blood.
3. As Khwaja located the city and area where Ibn e Hajib resided through geomancy, then why couldn't he figure out where Ibn e Hajib was and where that house was in which the vessel filled with blood was placed, upon which Ibn e Hajib was seated, performing the same geomancy?

Leaving apart all these things, Khwaja could find out, using geomancy, the sheep which was kept in the house of Ibn e Hajib's host, needless of keeping the condition of preventing the change in its weight.

Nevertheless, there lies no doubt in the significance of the supplication associated to Khwaja and the author of this book has seen the desired outcome from this supplication for solving some of his problems.

It is narrated from Late Sheikh Bahayi (R.A.) that he said: Muqaddas e Ardabeli (R.A.) was asked

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<sup>1</sup> Al Allama Khwaja Naseer ud Deen Toosi: p. 79

about the factor that helped him to reach such a high position?

He replied: The regular recitation of the supplication of seeking means associated to Khwaja Naseer ud Deen Toosi.

[1]

**SUPPLICATION THROUGH MEANS  
(TAWASSUL).**

**POPULARILY KNOWN AS  
SUPPLICATION OF KHAJAH NASEER**

(may Allah have mercy on him).

Sayyid (may Allah have mercy on him) mentioned it in his book *Mahju Dda'waat*.<sup>1</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلَّى وَسَلَّمَ وَزَدَ وَبَارَكَ عَلَى النَّبِيِّ الْأَمِيِّ  
العربي الهاشمي القرشي المكي المدني الأبطحي النهامي، السيد البيهقي،  
السراج المضيء، الكوكب الدرّي، صاحب الوقار والسكينة، المدفون  
بالمدينة، العبد المؤيد، والرّسول المسدّد، المصطفى الأمد، المحمود  
الأحمد، حبيب إله العالمين، و سيّد المرسلين، و خاتم النبيّين، و شفيع

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<sup>1</sup> - Based 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-Mahdiyah* page 281

المذنبين، ورحمة للعالمين، أبي القاسم محمد صلى الله عليه وآله الصلاة  
 والسلام عليك يا أبا القاسم يا رسول الله، يا إمام الرحمة، يا شفيع الأمة، يا  
 حجة الله على خلقه، يا سيدنا و مولانا إنا توجَّهنا واستشفعنا وتوسَّلنا بك  
 إلى الله، وقدمناك بين يدي حاجاتنا في الدنيا والآخرة، يا وجيها عند الله،  
 إشفع لنا عند الله. اللَّهُمَّ صلِّ وسلِّم وزد وبارك على السيِّد المطهَّر، و  
 الإمام المظفَّر، والشَّجاع الغضنفر، أبي شبير و شبر، قاسم طوبى وسقر،  
 الأنزع البطين، الأشجع المتين، الأشرف المكين، العالم المبين، النَّاصر  
 المعين، وليِّ الدِّين، الوالي الوليِّ، السيِّد الرِّضيِّ، الإمام الوصيِّ، الحاكم  
 بالنَّصِّ الجليِّ، المخلص الصِّفيِّ، المدفون بالغريِّ، ليث بني غالب، مظهر  
 العجائب، ومظهر الغرائب، ومفرِّق الكتائب، والشَّهاب الثَّاقب، والهزبر  
 السَّالب، نقطة دائرة المطالب، أسد الله الغالب، غالب كلِّ غالب، ومطلوب  
 كلِّ طالب، صاحب المفاخر والمناقب، إمام المشارق والمغرب، مولانا و  
 مولى الكونين، الإمام أبي الحسنين أمير المؤمنين عليِّ بن أبي طالب  
 صلوات الله عليه. الصلاة والسلام عليك يا أبا الحسن، يا أمير المؤمنين، يا  
 عليِّ بن أبي طالب، يا أخ الرسول، يا زوج البتول، يا أبا السَّبطين، يا حجة  
 الله على خلقه، يا سيدنا يا مولانا، إنا توجَّهنا واستشفعنا وتوسَّلنا بك إلى  
 الله، وقدمناك بين يدي حاجاتنا في الدنيا والآخرة، يا وجيها عند الله، إشفع  
 لنا عند الله. اللَّهُمَّ صلِّ وسلِّم وزد وبارك على السيِّدة الجليلة الجميلة،  
 المعصومة المظلومة، الكريمة النَّبيلة، المكروبة العليَّة، ذات الأحزان  
 الطَّويلة في المدة القليلة، الرِّضيَّة الحليمة، العفيفة السَّليمة، المجهولة قdra،  
 والمخفية قبرا، المدفونة سراً، والمغصوبة جهراً، سيِّدة النَّساء، الإنسيَّة  
 الحوراء، أمِّ الأئمَّة النَّبأ النَّجباء، بنت خير الأنبياء، الطَّاهرة المطهَّرة،  
 البتول العذراء، فاطمة التَّقوية الزَّهراء عليها السلام. الصلاة والسلام عليك  
 و على ذريَّتِكَ يا فاطمة الزَّهراء، يا بنت محمد رسول الله، أيَّتها البتول، يا  
 قرَّة عين الرسول، يا بضعة النَّبيِّ، يا أمِّ السَّبطين، يا حجة الله على خلقه، يا

سَيِّدَتْنَا وَ مَوْلَاتِنَا، إِنَّا تَوَجَّهْنَا وَ اسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِكَ إِلَى اللَّهِ، وَ قَدَمْنَا بَيْنَ يَدَيْ حَاجَاتِنَا فِي الدُّنْيَا وَ الْآخِرَةِ، يَا وَجِيهَةَ عِنْدَ اللَّهِ، إِشْفِعِي لَنَا عِنْدَ اللَّهِ. اَللَّهُمَّ صَلِّ وَ سَلِّمْ وَ زِدْ وَ بَارِكْ عَلَى السَّيِّدِ الْمَجْتَبَى، وَ الْإِمَامِ الْمُرْتَجَى، سِبْطِ الْمَصْطَفَى، وَ ابْنِ الْمُرْتَضَى، عِلْمِ الْهُدَى، الْعَالِمِ الرَّفِيعِ، ذِي الْحَسَبِ الْمُنِيعِ، وَ الْفَضْلِ الْجَمِيعِ، وَ الشَّرْفِ الرَّفِيعِ، الشَّفِيعِ ابْنِ الشَّفِيعِ، الْمَقْتُولِ بِالسَّمِّ النَّقِيعِ، الْمَدْفُونِ بِأَرْضِ الْبَقِيعِ، الْعَالِمِ بِالْفِرَائِضِ وَ السُّوْمَا بَطْنِ، الَّذِي عَجَزَ عَنْ عَدِّ مَدَائِحِهِ لِسَانَ اللَّسَنِ، الْإِمَامِ بِالْحَقِّ الْمُؤْتَمَنِ، أَبِي مُحَمَّدِ الْحَسَنِ (صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْهِ). الصَّلَاةُ وَ السَّلَامُ عَلَيْكَ يَا أَبَا مُحَمَّدٍ، يَا حَسَنَ بْنَ عَلِيٍّ، أَيُّهَا الْمَجْتَبَى، يَا بَنَ رَسُولِ اللَّهِ، يَا بَنَ أَمِيرِ الْمُؤْمِنِينَ، يَا بَنَ فَاطِمَةَ الزَّهْرَاءِ، يَا حِجَّةَ اللَّهِ عَلَى خَلْقِهِ، يَا سَيِّدَ شِبَابِ أَهْلِ الْجَنَّةِ، يَا سَيِّدَنَا وَ مَوْلَانَا إِنَّا تَوَجَّهْنَا وَ اسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِكَ إِلَى اللَّهِ، وَ قَدَمْنَا بَيْنَ يَدَيْ حَاجَاتِنَا فِي الدُّنْيَا وَ الْآخِرَةِ، يَا وَجِيهَةَ عِنْدَ اللَّهِ، إِشْفِعْ لَنَا عِنْدَ اللَّهِ. اَللَّهُمَّ صَلِّ وَ سَلِّمْ وَ زِدْ وَ بَارِكْ عَلَى السَّيِّدِ الزَّاهِدِ، وَ الْإِمَامِ الْعَابِدِ، الرَّكَعِ السَّاجِدِ، وَلِيِّ الْمَلِكِ الْمَاجِدِ، وَ قَتِيلِ الْكَافِرِ الْجَادِدِ، زَيْنِ الْمَنَابِرِ وَ الْمَسَاجِدِ، صَاحِبِ الْمَحْنَةِ وَ الْكُرْبِ وَ الْبَلَاءِ، الْمَدْفُونِ بِأَرْضِ كَرْبَلَاءَ، سِبْطِ رَسُولِ الثَّقَلَيْنِ، وَ نُورِ الْعَيْنِينَ، مَوْلَانَا وَ مَوْلَى الْكُونِينَ، الْإِمَامِ بِالْحَقِّ أَبِي عَبْدِ اللَّهِ الْحَسَنِ (صَلَوَاتُ اللَّهِ وَ سَلَامُهُ عَلَيْهِ). الصَّلَاةُ وَ السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ، يَا حَسِينَ بْنَ عَلِيٍّ، أَيُّهَا الشَّهِيدُ يَا بَنَ رَسُولِ اللَّهِ، يَا بَنَ أَمِيرِ الْمُؤْمِنِينَ، يَا بَنَ فَاطِمَةَ الزَّهْرَاءِ، يَا سَيِّدَ شِبَابِ أَهْلِ الْجَنَّةِ، يَا حِجَّةَ اللَّهِ عَلَى خَلْقِهِ، يَا سَيِّدَنَا وَ مَوْلَانَا إِنَّا تَوَجَّهْنَا وَ اسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِكَ إِلَى اللَّهِ، وَ قَدَمْنَا بَيْنَ يَدَيْ حَاجَاتِنَا فِي الدُّنْيَا وَ الْآخِرَةِ، يَا وَجِيهَةَ عِنْدَ اللَّهِ، إِشْفِعْ لَنَا عِنْدَ اللَّهِ. اَللَّهُمَّ صَلِّ وَ سَلِّمْ وَ زِدْ وَ بَارِكْ عَلَى أَبِي الْأَنْمَةِ، وَ سِرَاجِ الْأُمَّةِ، وَ كَاشِفِ الْعَمَةِ، وَ مَحْيِي السَّنَةِ، وَ سَنِّي الْهَمَّةِ، وَ رَفِيعِ الرَّتْبَةِ، وَ أَنْبَسِ الْكُرْبَةِ، وَ صَاحِبِ النَّدْبَةِ، الْمَدْفُونِ بِأَرْضِ طَبِيبَةِ الْمَبْرَةِ مِنْ كَلِّ شَيْنِ، وَ أَفْضَلِ الْمَجَاهِدِينَ، وَ أَكْمَلِ الشَّاكِرِينَ وَ الْحَامِدِينَ، شَمْسِ نَهَارِ الْمُسْتَغْفِرِينَ، وَ قَمَرِ لَيْلَةِ الْمُتَهَجِّدِينَ، الْإِمَامِ بِالْحَقِّ

زين العابدين، أبي محمّد عليّ بن الحسين (صلوات الله و سلامه عليهما).  
 الصلّاة و السّلام عليك يا أبا محمّد، يا عليّ بن الحسين، يا زين العابدين،  
 أيّها السّجّاد يابن رسول الله، يابن أمير المؤمنين، يا حجّة الله على خلقه، يا  
 سيّدنا و مولانا إنّنا توجّهنا و استشفعنا و توسّلنا بك إلى الله، و قدّمناك بين  
 يدي حاجتنا في الدّنيا و الآخرة، يا وجيها عند الله، إشفع لنا عند الله. أللّهمّ  
 صلّ و سلّم وزد و بارك على قمر الأقمار، و نور الأنوار، و قائد الأخيار،  
 و سيّد الأبرار، و الطّهر الطّاهر، و البدر الباهر، و النّجم الزّاهر، و البحر  
 الرّآخر، و الذّرّ الفاخر، الملقّب بالباقر، السيّد الوجيه، الإمام النّبيه، المدفون  
 عند جدّه و أبيه، الحبر المليّ عند العدوّ و الوليّ، الإمام بالحقّ الأزليّ، أبي  
 جعفر محمّد بن عليّ عليهما السّلام. الصلّاة و السّلام عليك يا أبا جعفر يا  
 محمّد بن عليّ، أيّها الباقر يابن رسول الله، يابن أمير المؤمنين، يا حجّة الله  
 على خلقه، يا سيّدنا و مولانا إنّنا توجّهنا و استشفعنا و توسّلنا بك إلى الله، و  
 قدّمناك بين يدي حاجتنا في الدّنيا و الآخرة، يا وجيها عند الله، إشفع لنا عند  
 الله. أللّهمّ صلّ و سلّم وزد و بارك على السيّد الصّادق الصّدّيق، العالم  
 الوثيق، الحليم الشّفيع، الهادي إلى الطّريق، السّاقى شيعته من الرّحيق، و  
 مبلّغ أعدائه إلى الحريق، صاحب الشّرف الرّفيّع، و الحسب المنيع، و  
 الفضل الجميع، الشّفيع ابن الشّفيع، المدفون بالبقيع، المهذب المؤيد، الإمام  
 الممّجد أبي عبد الله جعفر بن محمّد (صلوات الله و سلامه عليه). الصلّاة و  
 السّلام عليك يا أبا عبد الله، يا جعفر بن محمّد، أيّها الصّادق يابن رسول  
 الله، يابن أمير المؤمنين، يا حجّة الله على خلقه، يا سيّدنا و مولانا إنّنا توجّهنا  
 و استشفعنا و توسّلنا بك إلى الله، و قدّمناك بين يدي حاجتنا في الدّنيا و  
 الآخرة، يا وجيها عند الله، إشفع لنا عند الله. أللّهمّ صلّ و سلّم وزد و بارك  
 على السيّد الكريم، و الإمام الحليم، و سمّي الكليم، الصّابر العظيم، قائد  
 الجيش، المدفون بمقابر قريش، صاحب الشّرف الأنوار، و المجد الأطهر،  
 و الجبين الأطهر [الأزهر خ]، الإمام بالحقّ أبي إبراهيم موسى بن جعفر



(صلوات الله و سلامه عليه). الصلّاة و السّلام عليك يا أبا إبراهيم، يا موسى بن جعفر، أيّها الكاظم، و أيّها العبد الصّالح، يابن رسول الله، يابن أمير المؤمنين، يا حجّة الله على خلقه، يا سيّدنا و مولانا إنّنا توجّهنا و استشفعنا و توسّلنا بك إلى الله، و قدّمناك بين يدي حاجاتنا في الدّنيا و الآخرة، يا وجبها عند الله، إشفع لنا عند الله. أللّهم صلّ و سلّم وزد و بارك على السيّد المعصوم، و الإمام المظلوم، و الشّهيد المسموم، و الغريب المغموم، و القتل المحروم، عالم علم المكتوم، بدر النّجوم، شمس الشّموس، و أنيس النفوس، المدفون بأرض طوس، الرّضيّ المرتضى، المرتجى المجتبي، الإمام بالحقّ أبي الحسن عليّ بن موسى الرضا (صلوات الله و سلامه عليه). الصلّاة و السّلام عليك يا أبا الحسن، يا عليّ بن موسى الرضا، يابن رسول الله، يابن أمير المؤمنين، يا حجّة الله على خلقه، يا سيّدنا و مولانا إنّنا توجّهنا و استشفعنا و توسّلنا بك إلى الله، و قدّمناك بين يدي حاجاتنا في الدّنيا و الآخرة، يا وجبها عند الله، إشفع لنا عند الله. أللّهم صلّ و سلّم وزد و بارك على السيّد العادل العالم، العامل الكامل، الفاضل الباذل، الأجود الجواد، العارف بأسرار المبدء و المعاد و لكلّ قوم هاد، مناص المحبّين يوم يناد المناد، المذكور في الهداية و الإرشاد، المدفون بأرض بغداد، السيّد العربيّ، و الإمام الأحمديّ، و النور المحمّديّ، الملقّب بالنّقيّ، الإمام بالحقّ أبي جعفر محمّد بن عليّ عليه السّلام. الصلّاة و السّلام عليك يا أبا جعفر، يا محمّد بن عليّ، أيّها النّقيّ الجواد، يابن رسول الله، يابن أمير المؤمنين، يا حجّة الله على خلقه، يا سيّدنا و مولانا إنّنا توجّهنا و استشفعنا و توسّلنا بك إلى الله، و قدّمناك بين يدي حاجاتنا في الدّنيا و الآخرة، يا وجبها عند الله، إشفع لنا عند الله. أللّهم صلّ و سلّم وزد و بارك على الإمامين الهمامين، السيّدَيْن السّندين، الفاضلين الكاملين، الباذلين العادلين، العالمين العاملين، الأورعين الأطهرين، النّورين النّيرين، و الشّمسين القمرين، الكوكبين الأسعدين، وارثي المشعرين، و أهلي

الحرمين، كهفي التقي، غوثي الوري، بدري الدجي، طودي النهي، علمي الهدى، المدفونين بسرّ من رأى، كاشفي البلوى و المحن، صاحبي الجود و المنن، الإمامين بالحقّ أبي الحسن عليّ بن محمّد النقيّ و أبي محمّد الحسن (صلوات الله و سلامه عليهما). الصلّاة و السّلام عليكما يا أبا الحسن و يا أبا محمّد، و يا عليّ بن محمّد و يا حسن بن عليّ، أيّها النقيّ الهادي و أيّها الرّكّيّ العسكريّ، يا بني رسول الله، يا بني أمير المؤمنين، يا حجّتي الله على الخلق أجمعين، يا سيّدنا و مولينا إنّنا توجّهنا و استشفعنا و توسّلنا بكما إلى الله، و قدّمناكما بين يدي حاجاتنا في الدّنيا و الآخرة، يا وجيهين عند الله، إشفعنا لنا عند الله. أللّهم صلّ و سلّم و زد و بارك على صاحب الدّعوة النّبويّة، و الصّولة الحيدريّة، و العصمة الفاطميّة، و الحلم الحسينيّة، و الشّجاعة الحسينيّة، و العبادة السّجاديّة، و المآثر الباقريّة، و الآثار الجعفريّة، و العلوم الكاظميّة، و الحجج الرضويّة، و الجود التّقويّة، و النقاوة النّفويّة، و الهيبة العسكريّة، و الغيبة الإلهيّة، القائم بالحقّ، و الداعي إلى الصّدق المطلق، كلمة الله و أمان الله و حجّة الله، الغالب بأمر الله، و الذّابّ عن حرم الله، إمام السّرّ و العلن، دافع الكرب و المحن، صاحب الجود و المنن، الإمام بالحقّ أبي القاسم محمّد بن الحسن، صاحب العصر و الزّمان، و خليفة الرّحمان، و إمام الإنس و الجنّ (صلوات الله و سلامه عليه). الصلّاة و السّلام عليك يا وصيّ الحسن، و الخلف الصّالح، يا إمام زماننا، القائم المنتظر المهديّ، يا سيّدنا و مولانا إنّنا توجّهنا و استشفعنا و توسّلنا بك إلى الله، و قدّمناك بين يدي حاجاتنا في الدّنيا و الآخرة، يا وجيها عند الله، إشفع لنا عند الله عزّ و جلّ.

*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 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 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. 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*

*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. 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 shining stars, the flowing sea, the excellent pearls, who was nicknamed 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 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 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.*

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'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). 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]

يا سادتي و موالِي، إِنِّي توجَّهت بكم، أنتم أنمّتي و عدّتي ليوم فقري و فاقتي و حاجتي إلى الله، و توسّلت بكم إلى الله، و بحبّكم و بقرّبكم أرجو النّجاة من الله، فكونوا عند الله تعالى رجائي، يا ساداتي يا أولياء الله صلّى الله عليكم أجمعين. اللَّهُمَّ إِنَّ هؤُلاء أنمّتنا و سادتنا و قادتنا و كبرآئنا و شفعاؤنا، بهم أتولّى و من أعدائهم أتبرّء في الدّنيا و الآخرة. اللَّهُمَّ وال من خذلهم، و عاد من عاداهم، و انصر من نصرهم، و اخذل من خذلهم، و العن على من ظلمهم، و عجل فرجهم، و أهلك عدوهم من الجنّ و الإنس من الأوّلين و الآخرين، امين يا ربّ العالمين. اللَّهُمَّ ارزقنا في الدّنيا زيارتهم، و في الآخرة شفاعتهم، و احشرنا معهم و في زميرتهم و تحت لوأنهم، و لا تفرّق بيننا و بينهم طرفة عين أبدا في الدّنيا و الآخرة، برحمتك يا أرحم الرّاحمين.

*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. 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.<sup>1</sup>*

[2]

**SEEKING MEANS (TAWASSUL)  
THROUGH OUR MASTER, THE  
LEADER OF THE TIME** *(peace be upon him).*

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<sup>1</sup> - Mahju Dda'wah: 425.

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:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ وَلِيِّكَ وَحُجَّتِكَ صَاحِبِ الزَّمَانِ إِلَّا أَعْنَتَنِي بِهِ عَلَى جَمِيعِ أُمُورِي، وَكَفَيْتَنِي بِهِ مَوْئِنَةَ كُلِّ مَوْذٍ وَطَاغٍ وَبَاغٍ، وَاعْنَتَنِي بِهِ، فَقَدْ بَلَغَ مَجْهُودِي، وَكَفَيْتَنِي كُلَّ عَدُوٍّ وَهَمٍّ [وَعَمٍّ] وَدَيْنٍ، وَوَلَدِي وَجَمِيعِ أَهْلِي وَإِخْوَانِي، وَ مَنْ يَعْنِينِي أَمْرَهُ وَخَاصَّتِي، أَمِينَ يَا رَبَّ الْعَالَمِينَ.

*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.<sup>1</sup>*

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

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<sup>1</sup> - Annajmu Thaqib: 731.

affairs (may our souls be sacrifice for him) with the above mentioned supplication.<sup>1</sup>

[3]

## **SEEKING MEANS THROUGH IMAM MAHDI (A.S.) IN DIFFICULTIES**

One of our important duties is to pay attention and seek means through Imam Mahdi (A.S.), especially at the time of hardships, extreme difficulties and the unbearable diseases which occur in a person's life.

In such times, our obligation for the solution of the difficulties and to escape from them, is to seek means through Imam Mahdi (A.S.) who is the guardian of our affairs.

Therefore, in all entanglements, especially when our entire existence is occupied by helplessness and distress, we must seek means through the Avenger of the chosen ones of Allah, the Imam of Time (A.S.), and we should understand that all these sufferings and miseries that occur in our lives are the impact of the occultation of his holiness (A.S.). And we are obligated to supplicate for his reappearance.

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<sup>1</sup> - Jannatul Khulud: 40.

Majlis (R.A.) writes in 'Bihar ul Anwaar' that:  
Abul Wafaa Shirazi says:

I was captured in a prison and was deeply troubled by my condition. Seeking the Infallible Imams as the means, I began to supplicate before Allah. When the eve of Friday arrived, I slept after offering prayer and saw Prophet (P.B.U.H.) in my dream.

Prophet (peace be upon him) guided him in his dream as to how and through which Imam he should seek means for every demand? Then his holiness said:

وَأَمَّا صَاحِبُ الزَّمَانِ فَإِذَا بَلَغَ مِنْكَ السِّيفَ الذَّبِيحَ، فَاسْتَعِنَ بِهِ، فَإِنَّهُ  
يَعِينُكَ وَوَضَعَ يَدَهُ عَلَى حَلْقِهِ

*"And as for the Master of Time (A.S.), whenever the sword reaches your neck (and his holiness placed his hand on his throat), seek his help as he will surely help you".*

(Abul Wafa says) I shouted in my dream:

يَا مَوْلَايَ؛ يَا صَاحِبَ الزَّمَانِ؛ أَدْرِكْنِي فَقَدْ بَلَغَ مَجْهُودِي.

*"O' my Master, o' Master of the Time, help me!  
My life is nearing its end".*

And I woke up suddenly and witnessed that the jailer was opening my chain.<sup>1</sup>

In the book 'Salahul Momineen', the author says:

My father said:

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<sup>1</sup> Biharul Anwaar: 33/94

إن دنا من نحرِكَ السِّيفِ استغث  
يا صاحبَ الزَّمانِ أَعْتَنِي،  
يا صاحبَ الزَّمانِ أدركني  
و ابن المصطفى فخر الرّسل  
فهو باب الله و الرّحمة و الغوث

“When the sword is placed on your neck, supplicate and seek help from your Master, Imam Mahdi (A.S.), saying: O’ Master of the Time! Come for my help, O’ Master of the Time, accept me. He is Allah’s door, the Divine Mercy, the helper, and the son of the pride of all prophets.<sup>1</sup>

Muhaddis e Noori (R.A.) says:

Apparently the Prophet’s motive behind this word isn’t that a person should only seek Imam Mahdi (A.S.) as his means at the time of entanglements by the hands of the enemies (whose intention is to kill and destroy you), but it hints towards this point that one should compulsorily seek him as his means whenever hardships reach their final extent, and all the material means and all hopes from the creations has vanished, and when man loses his patience. And it does not make a difference if the sufferings and calamities are religious or worldly, from the evil of humans or the Jinn. This point is evident from the supplication mentioned in the previous pages.

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<sup>1</sup> Salaahul Momineen: p. 128

Therefore, the duty of a helpless and distressed person is to seek justice and help from the noble existence of Imam Mahdi (A.S.), as all the accomplishments and supports come from the divine grades of his holiness.

If the distressed person cannot verbally express himself due to the seriousness of his distress and difficulties, and cannot recite the supplication reported from the Holy Progeny (A.S.) and plead in their threshold, it is sufficient for him to seek help with his situational expression, i.e. to know and confirm that his holiness is his Guardian, Imam and spiritual Mentor, and the means of God's grace is none but his noble existence, and he is the only lamp of guidance in the darkness of occultation.

Thus he should understand and recognize that those who plead in the holy journeys such as Hajj and Ziyarat, none but Imam Mahdi (A.S.) helps them and delivers them from their hardships.

The evidence that can be provided for this point is that one of the nicknames of his holiness (A.S.) is 'Ghaws', which is mentioned in the authentic Ziyarats, and its meaning is one who comes for help. It is obvious that this god-gifted nickname is not just a name and naturally, the owner of this nickname should be able to hear



our voices from whichever place he is called and in every language he is supplicated.

In fact, he should have such knowledge which can help him dominate over the conditions of all the seekers of help and justice, irrespective of their supplications, just like it is mentioned in his letter addressed to Sheikh Mufeed (R.A.).

He has the power to deliver the seekers of help, in case of discretion, from the oceans of entanglements, irrespective of his condition and the language in which he is supplicated. No one is appropriate for this position but he who has the sublime status of Imamate and who possesses the grade of Guardianship.

This point is confirmed by the traditional nickname, 'Aba Salih', with which he is called between the Arabs (both the urban Arabs and the bedoins). They do not seek him as means, and do not express their grievance in his threshold or supplicate to him, but with this noble name, i.e. Aba Salih.<sup>1</sup>

[4]

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<sup>1</sup> Najmus Saqib: p. 732

**SEEKING FOR MEANS THROUGH  
HIM PEACE BE ON HIM, IN  
DIFFICULTIES (YA- FAARISAL HIJAZ).**

It has arrived in a narration that:

A believer on whom one of the affairs of the world or the hereafter turns unbearably difficult, he should go towards the desert and recite the following supplication seventy times, indeed help will reach him from the holy threshold of Imam Mahdi (A.S.):

يا فارس الحجاز أدركني، يا أبا صالح المهدي أدركني، يا أبا القاسم  
أدركني أدركني و لا تدعني، فإني عاجز ذليل.

*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.<sup>1</sup>*

[71]

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<sup>1</sup> - Muntakhabul Khutum: 196.

## **SEEKING MEANS THROUGH HIS HOLINESS (A.S.) IN HARDSHIPS (O' MOHAMMAD, O' ALI)**

The great cleric, Iraqi (R.A.), states in his book 'Dar-us-Salaam' that:

Mulla Qasim Rishti (R.A.) says:

"I went to Isfahan and left for the cemetery of 'Takht e Faulaad' on a day other than Thursday. As I was a stranger in that city, I did not know that the people of that city visit their dead ones only on Thursday nights. On other days, these cemeteries remain quite empty and nothing can be seen there. While walking on the street, I thought of smoking Hookah. The servant who had accompanied me informed me that nothing can be found in that surrounding except on the eves of Friday.

I said: I will not abandon my visit to the graveyard for smoking Hookah. I entered the graveyard and had just began reciting Fatiha when I witnessed a man sitting in a corner of the courtyard.

That man asked: Mulla Qasim! Why did you not greet as per the Prophet's tradition on entering here? I became embarrassed and apologized him, then said: I was far and wanted to greet you when I come close.

He said: No. You clerics do not have moral ethics.

I was awestruck by him. I went closer and greeted him. Then he took my parents' name and said: They did not have a boy child and your father vowed that if Allah blesses him with a boy, he will make him a knower of Hadith and a noble person. Thereupon, Allah bestowed him with you and he also fulfilled his vow.

I said: Yes, I have heard this.

Then he said: If you wish to smoke Hookah, it is available with me in my bag. Pick it and prepare it so that we can smoke it together.

I thought of commanding my servant to do it for me, but just when this thought struck my mind, he said: No, prepare it by yourself.

I said: Surely. Then I prepared it and smoked, then passed it on to him and he smoked it as well. Then he returned it to me and said: I came here a few days ago. I had no liking for the people of this city or the city itself. I have a friend in Mazendaraan whom I want to visit. Then he said to me: In this graveyard, the graves of a number of Prophets are present. Rise and visit them alongside me.

Then he stood up, lifted his bag and we went together until we reached a place, he said: Here lies the graves of prophets. Then he recited a supplication of Ziyarat which I had never seen anywhere in the books. Anyway, I recited them with him. Then he distanced himself from the

graves and said: I am leaving for Mazenderaan, you can ask anything from me.

I asked him to teach me the science of Alchemy.

He said: I will not teach that to you.

I insisted.

He said: The livelihood and sustenance of every man is destined and defined. You will get that which you desire in the last stage of your life.

I asked: What would happen if I obtain freedom from poverty?

He said: This world has no value.

I said: I have not made this demand out of love for this world.

He asked: Then why do you ask only for the worldly affairs?

But I kept on insisting on my demand.

He said: If you meet me in the Sahla Mosque, I will fulfill your demand.

I said: Then teach me a supplication.

He said: I will teach you two supplications. One is specific to you and the other is for all. If a distressed believer recites it, it will certainly prove to be effective. Then he recited those supplications for me.

I said: Unfortunately, I do not have a pen to write down these supplication and also lack the ability to memorize them.

He said: Take pen and paper from my bag.

I inserted my hand inside the bag and to my astonishment, the Hookah and other equipment which were previously in his bag, were no more there. It only had a pen and paper, enough to meet my need and for me to note down those two supplications.

I was highly astonished. He told me harshly: Be quick! Do not waste my time as I have to leave. I became frightened, lowered my head towards the ground and began to write. He read out the first supplication and I wrote it down. On reaching the second supplication, he recited it this way:

يا محمد يا علي يا فاطمة، يا صاحب الزمان أدركني و لا تهلكني.

*“O’ Mohammad, O’ Ali, O’ Fatima, O’ Master of the Time, take me over and do not destroy me”.*

I began to ponder over the text. When he found me lost in a thought, he asked: do you find this text to be wrong?

I said: Yes, because you have addressed four people in it and your verb should be accordingly in a plural form.

He said: You are mistaken. At present, it is Imam Mahdi (A.S.) who systemizes this world, and no one else can have possession over it. In our supplication, we regard those three noble personalities as our intercessors near Imam Mahdi

(A.S.), and we seek help only from his holiness (A.S.).<sup>1</sup>

I felt that he stated a nice point and began to write the supplication, but when I lifted my head, I found no one there. I asked my servant about him.

He said: I didn't see anyone. I returned to my city with a condition that I never came across ever before. Then I entered the house of Haji Karbasi.

He asked: Do you have fever?

I said: No. Then I narrated the entire incident to him.

He said: This supplication was taught to me by Sheikh Mohammad Bedabaadi and I have written it on the back side of my book. He stood up and brought that book but found that it was written: "Adrikooni wa la Tuhlikooni". I erased it off and wrote: "Adrikni wa la Tuhlikni".<sup>2</sup>

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<sup>1</sup> From this text, we can understand that that person was not Imam Mahdi (A.S.)

<sup>2</sup> Dar-us-Salaam: p. 317

[6]

**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:

يا الله يا محمد يا عليّ يا فاطمة يا صاحب الزّمان، أدركني و لا تهلكني  
"O' Allah, O' Muhammad, O' Ali, O' Fatimah, O' the  
leader of the time, take me over and don't destroy me".<sup>1</sup>

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**ANOTHER TAWASSUL THROUGH  
HIS HOLINESS (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

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<sup>1</sup> - Minhaajul Aarifeen: 483.



prayer, and then you recite the following supplication (70) seventy times.

يا الله يا محمد يا علي يا فاطمة يا حسن يا حسين، يا صاحب الزّمان،  
أدركني يا صاحب الزّمان.

*"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.<sup>1</sup>

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<sup>1</sup> - Attuhfatu Rradawiyah: 150.

[8]

**ANOTHER SUPPLICATION OF  
TAWASSUL THROUGH IMAM MAHDI  
(A.S.)  
(YA HUJJATUL QAA'IM)**

From the honorable Sayyid, a respected teacher, a godly cleric, a sage, a sublime jurisprudent, Sayyid Mohammad Hindi Najafi (R.A.), who narrates from an honorable scholar, Sayyid Hasan Qazweeni, who narrates from Sayyid Husain Shustari, an Imam of congregational prayer, narrates from his teacher that:

(At times of hardships and difficulties) stand bareheaded facing the Qibla and say, «يا حجة القائم» 570 times. This act is a practiced and experienced one.<sup>1</sup>

[9]

**SEEKING MEANS FOR RESCUE FROM  
ILLNESS**

Seeking means through the name which was read by our Master, Imam Mahdi (A.S.), in the supplication for the end of the age of occultation:

Daood bin Zarbi says: I became extremely sick in Medina and the news of my sickness

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<sup>1</sup> Takaleeful Anaam fi Ghaibatil Imam: p. 251

reached Imam Sadiq (A.S.). He wrote to me in this way:

The news of your sickness arrived. Buy one 'Saa'<sup>1</sup> of wheat, lie down on your back and pour the wheat sack on your chest in whichever way, then say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا سَأَلَكَ بِهِ الْمَضْطَرُّ كَشَفْتِ مَا بِهِ مِنْ ضَرٍّ، وَ مَكَّنْتَ لَهُ فِي الْأَرْضِ، وَ جَعَلْتَهُ خَلِيفَتَكَ عَلَى خَلْقِكَ، أَنْ تَصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ، وَ أَنْ تَعَافِيَنِي مِنْ عِلَّتِي.

*"O' Allah, I ask You through Your name with which if a distressed one asks You, You rescue him from his difficulty, and provide him with power on Earth, and make him Your Caliph upon Your creations, to bless Mohammad and his household, and cure me from my sickness".*

Then sit down, collect the fallen wheat and recite this supplication again. Then divide the wheat into one 'Mudd' each (one Mudd is equal to ten 'Sair' which equals 75 grams), and give each one of them to a poor person; and recite this supplication again.

Daood says: When I performed this act, I felt delivered from all entanglements. A few others performed this act as well and benefitted from it.<sup>2</sup>

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<sup>1</sup> One 'Saa' is equal to 39 'Sair' (an old weight almost equal to 75 grams).

<sup>2</sup> Bihar ul Anwaar: 35/95, Al Misbah: p. 199

# **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.

In this chapter, we will mention the different methods of writing letter to Imam Mahdi (A.S.) and a few incident that took place with some of the senior clerics.

In the book 'At Tuhfatur Radawiyya', the author states: Allama Sayyid Mohammad Taqi Isfahani, in one of the chapters of his book, in which the miracles of Imam Mahdi (A.S.) has been compiled, writes: One of the miracles of his holiness is that one can accomplish his desires by dropping letters and requesting from him; this is a point that has been witnessed and experienced.

Honorable Late Allama Sheikh Abdul Husain Ameeni also narrated an astonishing incident for me which occurred for him as a result of Tawassul through his holiness, which I am not permitted to

write in this book, but I can mention to this extent that such an incident occurred in his life only due to writing letter to Imam Mahdi (A.S.).

Then he added: I have experienced the impact of Tawassul through Imam Mahdi (A.S.) in important affairs and for the accomplishment of my demands.<sup>1</sup>

### **AN INCIDENT REGARDING THE WRITING OF LETTERS TO IMAM MAHDI (A.S.)**

In his book 'Jannatul Mawa', Mohaddis e Noori (R.A.) writes:

There lived a pious, god-fearing worshipper by the name Sayyid Mohammad Aamuli, son of Sayyid Abbas (from the family of Abbas Sharaf-ud-deen) in the village of Jushees<sup>2</sup> near Jabal -ul - Aamul, Lebanon.

He has a story that because of being deprived from his rights and being oppressed, he was forced to run away from his home, even after severe poverty and insufficiencies, out of fear and threat. Even though he did not possess enough

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<sup>1</sup> At Tuhfatur Radawiyah: p.159

<sup>2</sup> This word is composed by two names 'Jubb' and 'Shees', it is the name of a well associated with prophet Shees (peace be upon him).

money to bear the expense of a single day after fleeing from his home, he was so genteel and respectable that he could not permit himself to beg from others.

He spent a great span of his life in travelling around the world and during this journey, he saw a series of astonishing incidents both while he was dreaming and awake; until he finally reached the holy city of Najaf and chose to reside in its vicinity, in one of the rooms of the upper floor of Imam's shrine.

He was troubled by severe poverty in those days as well and none except a few people recognized him and were aware of his place of residence. At last, after five years of leaving home, he passed away in the holy city of Najaf.

When alive, he used to visit once a while and was an extremely dignified, reputed and well-behaved person. He used to visit me even in the days of the commemoration of the Holy Progeny (A.S.). At times, he used to borrow a few books of supplications from me in order to get rid of his poverty.

His life was such that he did not possess more than a few pieces of dates for his daily meal. He used to regularly recite supplications for livelihood and expansion of sustenance, and he did not leave any recital or supplication in this regard.

In some of the days, he used to write down his demands on a letter addressing it to Imam

Mahdi (A.S.) and continued to perform this act for forty days. Every day, before sunrise, he used to exit the city from the small gate which opened towards the river, and travel one or more 'Farsakh' towards the right, such that no one could see him. Then he used to cover his letter with clay, address it to one of the four representatives of Imam Mahdi (A.S.), then place it one water. At last, 38 or 39 days passed and he performed his daily ritual and returned.

He said to me: I was extremely unhappy that day and my condition was terrible. I was walking through the path, looking downwards, when suddenly I saw a man coming towards me from behind. His way of dressing was like that of Arabs.

He greeted me with Salaam and I greeted him back with a short reply, and did not pay attention to him because of my spiritual weariness. He accompanied me to some distance while I remained depressed. Thereupon, he spoke to me in the accent of my own village people:

Sayyid Mohammad! What is your demand? It has been 38 days (or 39) that you exit the holy city of Najaf, before sunrise, and visit that area; then you throw your letter in water and assume that your Imam does not know about your demand and is unaware of it?

Sayyid Mohammad said: I was astonished by his words because I did not tell this incident to anyone and not one person had witnessed me.



More importantly, there was no one from the people of Jabal -ul - Aamul residing in Najaf whom I recognized! Especially, some of the things which that person had worn, were not traditionally worn in my area, Jabal - ul- Aamul.

It struck my mind that I have successfully attained my most important desire, the greatest of all bounties, and this person was that Divine Proof on people, i.e. the Imam of the Time (A.S.).

In fact, I had heard previously that the holy hands of his holiness is very soft and delicate, unlike the hands of any other person. Thus, I told myself: I will extend my hand and have a handshake with him, if his hand proved to be the way I had heard, I will honor him the way his holiness should be honored.

I was engaged in this thought when I extended my hand and his holiness extended his hand towards me. I shook hands with him and realized that his hands had exactly the same features. Therefore, I became certain of my success and prosperity. I raised my head, stood in front of his holiness and wished to kiss his holy hands but didn't find anyone there anymore. <sup>1</sup>

### **ANOTHER INCIDENT REGARDING THE WRITING OF LETTER TO IMAM MAHDI (A.S.)**

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<sup>1</sup> Jannatul Ma'wa: p. 248; Najmus Saqib: p. 421

Mohaddis e Noori (R.A.) says: An invaluable scholar and a master of virtues and spiritual abilities, Mirza Ibrahim Shirazi Haeri (May Allah improvise his future and fulfill all his desires), said:

I came across some important desires in Shiraz, which confused my thoughts and narrowed my chest, one of these desires was the Ziyarat of my Master and Leader, Aba Abdillah al-Husain (A.S.). For this purpose, there was no option but to seek means through the holy threshold of Imam Mahdi (A.S.), may Allah's Peace be upon him as he is aware of all secrets.

I wrote down my desires using the 'Letter of demand' that is narrated from Imams (A.S.), and left the city of Shiraz near sunset in solitude and reached a place which was surrounded by water, to which the Persians call '*Istakhr*'.

I stood there and out of the special representatives, called for Abul Qasim, Husain bin Rauh Naubakhti (R.A.), and greeted him with Salaam just the way it had been mentioned in the narrations. I handed the letter to him and requested him to deliver it to my Master and the Master of all men, then threw the letter in water.

I returned thereafter and none save Allah witnessed the act I had performed. I reached the city after sunset and entered from another gate, went towards my house and did not inform anyone about the incident.

In the morning, I went to meet my teacher who taught me Hadith and gathered around him with another group of men. Just when the gathering became adorned, a handsome Sayyid, who wore the honorable dress of the servants of Imam Husain's shrine, arrived. He greeted us with Salaam and sat near our teacher. None of the students including me knew him from past, and did not see him after that incident in Shiraz or anywhere else.

He then turned towards me and called me by my name. He said: O' so and so! I have delivered your letter to our Master, Imam Mahdi (A.S.).

I was astonished upon hearing his statement while others did not understand what he meant. Therefore they asked him to speak more clearly.

He said: Last night, I saw that a large group of people had gathered around Salman e Mohammadi (A.S.) while he had several letters in his hands and was busy looking at the letters. When he saw me, he called for me and said: Go near so and so person, he called me by my name and surname, and tell him: (while he raised his hand) this is his letter.

I saw that there was a stamp on the top of that letter, which meant that it has been delivered to Imam Mahdi (A.S.), and there was another stamp behind it; therefore I understood that whoever meets his demand, his letter is stamped

and for the one whose request is rejected, the letter remains unchanged, without stamp.

Those who were present in the class said to me: Is the dream seen by this person true? I told them the entire incident and swore before them that no one had any information regarding it. My friends gave me glad-tidings that my demands have been fulfilled and the incident turned out just like they had predicted.

After a short while, I migrated to Karbala and reside here at present also. It must not remain untold that all my demands that I had written in the letter, were fulfilled. All praise be to Allah and peace be upon His Friends.<sup>1</sup>

Late Allama Ali Akbar Nahavandi says:

Late Allama Qazi Tabatabayi Najafi, a great teacher of ethics, on Asr time, the first Friday of the month of Rabi-ul-Awwal, year 1358Hijri, in the holy city of Najaf, said to me:

One of his friends, whose name he did not mention, wrote a letter requesting his demands to Imam Mahdi (A.S.) on the eve of 15<sup>th</sup> Sha'ban and threw it in water just as it was famous in that city.

After a few days, a man came to him and said: Your letter has been delivered to Imam Mahdi (A.S.) and I will come to you on the eve of Ashura so that I can take you to his holiness (A.S.). I strived

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<sup>1</sup> Darus Salaam: 264/2

and resorted to as much prayers as possible, in order to become slightly worthy of meeting his holiness (A.S.).

On the promised night, i.e. the eve of Ashura, suddenly that man came and in the blink of an eye, he took me to an Island where Imam Mahdi (A.S.) resided.

In that island, I witnessed such things which cannot be explained or described. There, I saw the holy spirits of the prophets and their successors present along with the sign of divine glory, such that I became unconscious and wasn't aware if I witness Imam Mahdi (A.S.) or not. Thereafter, in the blink of an eye, that man took me back to my home.<sup>1</sup>

[1]

## **HOW TO WRITE LETTER TO OUR MASTER, THE LEADER OF THE TIME**

*(peace be upon him).*

Previously, we have mentioned some of the incidents and benefits of writing letter of request to Imam Mahdi (A.S.), now we will mention the method and format of letters in the following text:

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<sup>1</sup> Al Abqariyyul Hisaan: 128/1

Write all that you ought to mention and drop it in any of the tomb of the Imams (peace be on them) or 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 صَلَوَاتِ اللَّهِ عَلَيْكَ مُسْتَعِينًا، وَ شَكْوَتِ مَا نَزَلَ بِي مُسْتَجِيرًا بِاللَّهِ عِزًّا وَ جَلًّا تَمَّ بِكَ، مِنْ أَمْرِ قَدْ دَهَمَنِي، وَ أَشْغَلَ قَلْبِي، وَ أَطَالَ فِكْرِي، وَ سَلَبَنِي بَعْضَ لَبِّي، وَ غَيَّرَ خَطِيرَ نِعْمَةِ اللَّهِ عِنْدِي، أَسْلَمَنِي عِنْدَ تَخْيِيلِ وَرُودِهِ الْخَلِيلِ، وَ تَبَرَّأْتُ مَنِّي عِنْدَ تَرَائِي إِقْبَالِهِ إِلَيَّ الْحَمِيمِ، وَ عَجَزْتُ عَنِ دِفَاعِهِ حَيْلَتِي، وَ خَانَنِي فِي تَحْمَلِهِ صَبْرِي وَ قَوَّتِي. فَلَجَأْتُ فِيهِ إِلَيْكَ، وَ تَوَكَّلْتُ فِي الْمَسْأَلَةِ لِلَّهِ جَلًّا تَنَأَوُهُ عَلَيْهِ وَ عَلَيْكَ فِي دِفَاعِهِ عَنِّي، عِلْمًا بِمَكَانِكَ مِنَ اللَّهِ رَبِّ الْعَالَمِينَ، وَ لِي التَّدْبِيرِ وَ مَالِكِ الْأُمُورِ، وَ اثْقَا بِكَ فِي الْمَسَارَعَةِ فِي الشَّفَاعَةِ إِلَيْهِ جَلًّا تَنَأَوُهُ فِي أَمْرِي، مُتَيْقِنًا لِإِجَابَتِهِ تَبَارَكَ وَ تَعَالَى إِيَّاكَ بِإِعْطَائِي سَوْلِي. وَ أَنْتَ يَا مَوْلَايَ جَدِيرٌ بِتَحْقِيقِ ظَنِّي وَ تَصْدِيقِ أَمَلِي فِيكَ فِي أَمْرِ كَذَا وَ كَذَا

*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 befell on me by seeking refuge from Allah, I am also seeking from you, for the issues that has befell 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.*

(Mention your needs)

فيما لا طاقة لي بحمله، و لا صبر لي عليه، و إن كنت مستحقاً له و لأضعافه بقبیح أفعالي و تفریطي في الواجبات التي لله عزّ و جلّ، فأغثني يا مولاي صلوات الله عليك عند اللّهُف، و قدّم المسألة لله عزّ و جلّ في أمري، قبل حلول التّفنّف، و شماتة الأعداء، فبك بسطت النّعمة عليّ، و اسأل الله جلّ جلاله لي نصراً عزيزاً، و فتحاً قريباً، فيبلوغ الأمال، و خير

المبادي، و خواتيم الأعمال، و الأمن من المخاوف كلّها في كلّ حال، إنّه  
جلّ ثناؤه لما يشاء فعّال، و هو حسبي و نعم الوكيل في المبدء و المال.

*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.*

*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]

يا فلان بن فلان، سلام عليك، أشهد أنّ وفاتك في سبيل الله، و أنّك حيّ عند الله مرزوق، و قد خاطبتك في حياتك التي لك عند الله جلّ و عزّ و هذه رقتي و حاجتي إلى مولانا عليه السلام، فسلمها إليه، فأنت الثقة الأمين.

*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.<sup>1</sup>

Allamah Majlisi included after his saying "then throw it in to a river ..." *you imagine as if you are*

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<sup>1</sup>- Al-Misbaah: 531; Al-Baladul Ameen: 227; Minhajul Aarifeen: 448.

***delivering it to him, it shall reach him and your request shall be granted by Allah's wish.<sup>1</sup>***

Mohaddis e Nuri (R.A.) 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

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<sup>1</sup> - Al-Bihar 94: 30.

healthiness as it was clearly stated from the beginning.

The outcome in this respect is that the leader of the time (may our souls be sacrificed for him) is present between the servants and overlooks his followers, and he is able to detect afflictions and he is acquainted with all hidden and secrets, he did not seclude himself from his position due to his occultation.<sup>1</sup>

Whenever he wishes to solve a problem, he instills its solution in the hearts, such that no eye has witnessed it and no ear has ever heard of it before. Often he deviates our hearts towards a book or a religious cleric who/which has the cure for our problem. At times, his holiness teaches a supplication or makes him aware of his medicine in his dream.

What has been heard and witnessed is that the distressed and troubled people, in their states of helplessness, sorrow and depression, express their grievance before his holiness and request him to dispel their problems, but sometimes do not see any outcome of their supplication from his side. The reason behind it is that sometimes an obstacle occurs in the path of his supplication, most of these

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<sup>1</sup> - Annajmu Thaqib 2: 493.

obstacles are related to the condition of the one who has supplicated. On the other hand, it is also possible that the person might be mistaken in considering himself as distressed whereas he might not be in such a condition; because sometimes a person considers himself as devastated while he has a bright path ahead of him and has been made specified for him.

Just like a person who confesses that he doesn't know of Allah's command regarding a particular case whereas Imam (A.S.) has already commanded him to visit the clerics who are aware of the rulings. An example of the above case has been mentioned in the letter written in reply of the questions asked by Ishaq bin Yaqoob:

“In the upcoming incidents, refer to the narrators of our Hadith; because they are our Proof for you and we are the Divine Proof.”

In this way, it is evident that one who is unaware of the commands, until he has access to a divine cleric, should compulsorily go on a journey or refer to a book and will not remain distressed anymore.

Similarly, till the time a religious cleric can solve the problems and dispel all the skepticisms by utilizing the sources of rulings like the Qur'an, the traditions and the consensus, the distressed person will not be considered a helpless and powerless one.

Another issue is that those who trespass the boundaries of divine commandments and commit extravagance in utilizing the different means of livelihood, and are not content with the extent defined in the Islamic Sharia, such individuals will also not be considered as distressed because that which they have demanded, is not of those things on which the pillars of one's life is established and such things are not regarded distress.

Sometimes an individual considers himself distressed whereas if he focuses on his life, it will become clear for him that he is not distressed or helpless; and even if there lies a helplessness in his life, it is something which is for his personal betterment and for the welfare of the society, which prevents the supplication from being accepted. Moreover, all the distressed and helpless haven't been promised deliverance and rescue.

At the time of the Imams (A.S.), in cities like Medina, Mecca, Kufah and other Shiite cities, there lived a large number of distressed and deprived people, and many of them requested for the deliverance of their problems but their request wasn't accepted. This is because it is not such that whenever a distressed person request for anything, his request will be fulfilled and his distress will come to an end.

If this was the case, it would have resulted in disorientation and mismanagement in the system; and on the other hand, the reward and

remuneration allotted for enduring difficulties and hardships, would have become meaningless. Indeed, when the distressed and deprived people of this world will be rewarded with great remunerations in return for their endurance of difficulties in the Hereafter, they would say: If only our body's meat would have cut into several pieces in that world.

From these points, we comprehend that Allah (S.W.T.), with His absolute Power and complete Sublimity, and with His awareness of all the minute particles of this world, does not behave with His creations in this manner (He does not grant His servants with all that they wish for and demand).<sup>1</sup>

[2]

**A LETTER TO ALLAH (S.W.T.) PLACED  
BETWEEN THE LETTER OF IMAM  
MAHDI (A.S.)**

Late Allama Majlisi (R.A.) writes in his book 'Bihar ul Anwaar' that: Write this letter and fold it, then write another letter addressing the Holy Threshold of Imam Mahdi (A.S.), then place that letter and the letter written to Allah between the

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<sup>1</sup> Najmus Saqib: p. 790

letter addressed to Imam Mahdi (A.S.). Then cover it with clay and drop it in a well or river.

The text of the letter addressed to Allah will be in the following way:

In the name of Allah, the Beneficent, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِلَى اللَّهِ سُبْحَانَهُ وَتَقَدَّسَتْ أَسْمَاؤُهُ، رَبِّ الْأَرْيَابِ، وَ قَاصِمِ الْجَبَابِرَةِ الْعِظَامِ، عَالِمِ الْغَيْبِ وَ كَاشِفِ الضَّرِّ، الَّذِي سَبَقَ فِي عِلْمِهِ مَا كَانَ وَ مَا يَكُونُ، مِنْ عِبْدِهِ الدَّلِيلِ الْمَسْكِينِ، الَّذِي انْقَطَعَتْ بِهِ الْأَسْبَابُ، وَ طَالَ عَلَيْهِ الْعَذَابُ، وَ هَجَرَهُ الْأَهْلُ، وَ بَايَنَهُ الصَّدِيقَ الْحَمِيمَ فَبَقِيَ مَرْتَهَنًا بِذَنْبِهِ، قَدْ أَوْقَفَهُ جُرْمَهُ، وَ طَلَبَ النَّجَا [ة] فَلَمْ يَجِدْ مَلْجَأً وَ لَا مَلْتَجًا، غَيْرَ الْقَادِرِ عَلَى حَلِّ الْعَقْدِ، وَ مُؤَبَّدِ الْأَيْدِ، فَفَزِعَ إِلَيْهِ وَ اعْتَمَادِي عَلَيْهِ، وَ لَا لَجَأَ وَ لَا مَلْتَجًا إِلَّا إِلَيْهِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعِلْمِكَ الْمَاضِي، وَ بِنُورِكَ الْعَظِيمِ، وَ بِوَجْهِكَ الْكَرِيمِ، وَ بِحَبْرَتِكَ الْبَالِغَةِ، أَنْ تَصَلِّيَ عَلَيَّ مُحَمَّدًا وَ عَلَيَّ آلَ مُحَمَّدٍ، وَ أَنْ تَأْخُذَ بِيَدِي وَ تَجْعَلَنِي مِمَّنْ تَقْبِلُ دَعْوَتَهُ، وَ تَقْبِلُ عَثْرَتَهُ، وَ تَكْشِفُ كَرْبَتَهُ، وَ تَزِيلُ تَرْحَتَهُ، وَ تَجْعَلُ لَهُ مِنْ أَمْرِهِ فَرْجًا وَ مَخْرَجًا، وَ تَرُدَّ عَنِّي بِأَسْ هَذَا الظَّالِمِ الْغَاشِمِ، وَ بِأَسْ النَّاسِ يَا رَبِّ الْمَلَائِكَةِ وَ النَّاسِ، حَسْبِي أَنْتَ وَ كَفَى مِنْ أَنْتَ حَسْبِهِ، يَا كَاشِفَ الْأُمُورِ الْعِظَامِ، فَإِنَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ.

*To Allah Almighty, whose names are glorified, the Lord of all lords, the destroyer of all the chief tyrants, the Knower of the unseen and the rescuer from difficulties, He who had the knowledge of what has happened and what will happen from before; from His disgraced and destitute servant, who is disconnected from all means and sources, and entanglements are prolonged for him, who is separated from his family, and is left alone by his dear friends in the cobweb of sins and mistakes, who is devastated by his crimes, who sought deliverance but found no shelter or refuge, who is not capable of solving his difficulty, and has eternalized the everlasting, hence I seek shelter in Him and rely on He save whom there is no shelter or refuge. O' Allah, indeed I ask You by the*

*means of Your certain knowledge, and Your great Light, and Your beneficent position, and through Your expressive Proof, to bless Mohammad and his household, and to hold my hand and regard me among those whose prayers You accept, and whose mistakes You forgive, whose difficulties You resolve, whose helplessness is ended by You, and for whom You regard relief and exit in his affairs, and rescue me from the evil of this transgressing tyrant, and from the evil of all people, O' Lord of the Angels and the humans, You are sufficient for me, and You are enough for those whom You suffice, O' solver of all the great affairs, thus indeed no movement and no Power exists without You.*

After this letter, write the Letter of Request addressed to Imam Mahdi

(A.S.) in the following way:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ تَوَسَّلْتُ بِحُجَّةِ اللَّهِ الْخَلْفِ الصَّالِحِ، مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ، النَّبِيِّ الْعَظِيمِ، وَ الصَّرَاطِ الْمُسْتَقِيمِ، وَ الْحَبْلِ الْمَتِينِ، عَصْمَةَ الْمَلْجَأِ، وَ قَسِيمَ الْجَنَّةِ وَ النَّارِ. أَتَوَسَّلُ إِلَيْكَ يَا أَبَاتَكَ الطَّاهِرِينَ الْخَيْرِينَ الْمُنْتَجِبِينَ، وَ أُمَّهَاتِكَ الطَّاهِرَاتِ الْبَاقِيَاتِ الصَّالِحَاتِ، الَّذِينَ ذَكَرَهُمُ اللَّهُ فِي كِتَابِهِ، فَقَالَ عَزَّ مِنْ قَائِلِ الْبَاقِيَاتِ الصَّالِحَاتِ « ١ »، وَ بِجَدِّكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ خَلِيلِهِ وَ حَبِيبِهِ وَ خَيْرَتِهِ مِنْ خَلْقِهِ، أَنْ تَكُونَ وَ سَيْلَتِي إِلَى اللَّهِ عَزَّ وَ جَلَّ فِي كَشْفِ ضَرْيٍ، وَ حَلِّ عَقْدِي، وَ فَرَجِ حَسْرَتِي، وَ كَشْفِ بَلِيَّتِي، وَ تَنْفِيسِ تَرْحَتِي، وَ بَكْهَيْعِصِ وَ بَيْسِ وَ الْقُرْآنِ الْحَكِيمِ، وَ بِالْكَلِمَةِ الطَّيِّبَةِ، وَ بِمَجَارِي الْقُرْآنِ، وَ بِمُسْتَقَرِّ الرَّحْمَةِ، وَ بِجَبْرُوتِ الْعِظْمَةِ، وَ بِاللُّوحِ الْمَحْفُوظِ، وَ بِحَقِيقَةِ الْإِيمَانِ، وَ قِوَامِ الْبِرْهَانِ، وَ بِنُورِ النَّوْرِ، وَ بِمَعْدَنِ النَّوْرِ، وَ الْحِجَابِ الْمَسْتَوْرِ، وَ الْبَيْتِ الْمَعْمُورِ، وَ بِالسَّبْعِ الْمَثَانِي، وَ الْقُرْآنِ الْعَظِيمِ، وَ فَرَائِضِ الْأَحْكَامِ، وَ الْمَكَلِّمِ بِالْعِبْرَانِيِّ، وَ الْمُرْجَمِ بِالْيُونَانِيِّ، وَ الْمَنَاجِيِ بِالسَّرْيَانِيِّ، وَ مَا دَارَ فِي الْخَطَرَاتِ، وَ مَا لَمْ يَحِطْ بِهِ لِلظَّنُونِ، مِنْ عِلْمِكَ الْمَخْزُونِ، وَ بِسَرِّكَ الْمَصُونِ، وَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ



الرَّبَّور. يا ذا الجلال و الإكرام صلّ على محمّد و اله، و خذ بيدي، و فرّج  
عني بأنوارك و أقسامك و كلماتك البالغة، إنك جواد كريم، و حسبنا الله و  
نعم الوكيل، و لا حول و لا قوّة إلاّ بالله العليّ العظيم، و صلواته و سلامه  
على صفوته من بريته محمّد و ذريته.

*In the name of Allah, the Beneficent, the Merciful.  
I seek means through the Proof of Allah, the noble  
successor, Mohammad bin al-Hasan bin Ali bin  
Mohammad bin Ali bin Musa bin Jafar bin Mohammad  
bin Ali bin al-Husain bin Ali bin Abi Talib, the great  
news, the straight path, the firm rope, the reliable shelter,  
the divider of the Heaven and Hell. I seek means to you  
through your purified predecessors, the noblemen, the  
chosen ones, and your purified mothers, the enduring  
good deeds, those whom Allah has mentioned in His  
Book, and said: 'the enduring good deeds'<sup>1</sup>, and through  
your Prophet, the Messenger of Allah, peace be upon him  
and his family and his friend and his beloved and His  
chosen ones from the creation, my request is that You  
become the means towards Allah Almighty for ending  
my difficulties, and solving my problem, and relieving  
me from my sorrows, and removing my calamities, and  
taking away all my helplessness; through the means of  
كهيّص and يس and the Holy Quran, and the noble words,  
and through the sources of Quran, and the rest-house of  
mercy, and the grandness and sublimity, and the  
protected tablet, and the truth of faith, and the  
endurance of evidence, and the brightness of light, and  
the source of light, and the hidden veil, and Bait-ul-  
Mamoor (the place which is circumambulated by the*

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<sup>1</sup> Chapter Maryam, verse 76

*dwellers of heaven), and through Sab'ul Masani (chapter al-Hamd), and the great Quran, and the obligatory commands, and the speaker of Hebrew, and through that which is spoken in Hebrew, and that which is translated to Greek, and that which is supplicated in Syriac, and that which entered the thoughts, and that which the assumptions cannot overcome, from Your treasured knowledge, and Your Protected Secret, and the Torah, the Gospel and the Psalms. O' Holder of dignity and honor, bless Mohammad and his household, and hold my hand, and give us relief through Your Lights and Your Vows and Your Evident Words, indeed You are Generous and Beneficent, Allah is sufficient for us and He is the Best Disposer of affairs, and there is no movement or power but through Allah, the Almighty, the Sublime, and His Peace and Blessings be upon His chosen one from the creations, Mohammad and his household.*

After writing the second letter, apply good smell on both of them and place the first letter (addressed to Allah) between the second letter (written to Imam Mahdi) and drop both of them in running water or inside a well. Though, before this act, cover these letters with soft clay (without pebbles). Then offer two units of prayers and turn towards Allah by the means of Mohammad and his holy Progeny (peace be upon them). You should drop the letters in water on the eve of Friday.

One should remember not to write these letters with the intention of testing or examining,

but should have the faith that his demands will be fulfilled. And should perform this act at times of extreme difficulties and entanglements only.

Similarly, one should not inform about this act to someone who is not worthy of it and should not write this letter for him, because it will not benefit him in anyway. On the other hand, these letters are a deposit safeguarding which is your responsibility, and you will be questioned regarding it.

After dropping the letters, recite the following supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِالْقُدْرَةِ الَّتِي لِحِظْتَ بِهَا الْبَحْرَ الْعَجَاجَ، فَازِيدْ وَهَاجِ وَمَاجِ،  
وَكَانَ كَاللَّيْلِ الدَّاجِ، طَوْعًا لِأَمْرِكَ، وَخَوْفًا مِنْ سَطْوَتِكَ، فَأَفْتِقْ أَجَاجَهُ، وَ  
انْتَلِقْ مِنْهَاجَهُ، وَ سَبِّحْ جِزَائِرَهُ، وَ قَدِّسْ جِوَاهِرَهُ، تَنَادِيكَ حِينَانَهُ بِاخْتِلَافِ  
لِغَاتِهَا، إِلَهِنَا وَ سَيِّدِنَا مَا الَّذِي نَزَلَ بِنَا، وَ مَا الَّذِي حَلَّ بِبَحْرِنَا فَقَلَّتْ لَهَا  
أَسْكُنِي، سَاسِكُنْكَ مَلِيًّا، وَ أَجَاوِرْ بِكَ عِبَادًا زَكِيًّا، فَسَكُنْ وَ سَبِّحْ وَ وَعِدْ  
بِضَمَائِرِ الْمُنْحِ. فَلَمَّا نَزَلَ بِهِ ابْنُ مَتَّى بِمَا أَلَمَ الظَّنُونُ، فَلَمَّا صَارَ فِي فِيهَا سَبِّحَ  
فِي أَمْعَانِهَا، فَبَكَتِ الْجِبَالُ عَلَيْهِ تَلَهُّفًا، وَ أَشْفَقَتْ عَلَيْهِ الْأَرْضُ تَأْسَفًا، فَيُونَسَ  
فِي حَوْتِهِ كَمُوسَى فِي تَابُوتِهِ لِأَمْرِكَ طَائِعِ، وَ لَوَجْهِكَ سَاجِدَ خَاضِعِ، فَلَمَّا  
أَحْبَبْتَ أَنْ تَقِيَهُ أَلْقَيْتَهُ بِشَاطِئِ الْبَحْرِ شَلَوْا لَا تَنْظُرْ عَيْنَاهُ، وَ لَا تَبْطِشْ يَدَاهُ، وَ  
لَا تَرْكُضْ رِجْلَاهُ، وَ أَنْبَيْتَ مَنَّةَ مَنْكَ عَلَيْهِ شَجْرَةَ مِنْ يَقْطِينِ، وَ أَجْرَيْتَ لَهُ  
فِرَاتًا مِنْ مَعِينِ، فَلَمَّا اسْتَعْفَرَ وَ تَابَ خَرَقْتَ لَهُ إِلَى الْجَنَّةِ بَابًا، إِنَّكَ أَنْتَ  
الْوَهَّابُ.

*O' Allah, indeed I ask You for the sake of Your Power through which You have observed the great oceans, and created the storms and waves, and they became like a dark night, obeying Your command, and fearing Your awe, thus its salty water split, and its ways were adorned, and its islands engaged in glorification, and its treasures began exaltation, and its whales calling You*

*in different languages, O' Lord, O' Master, what has descended upon us? What has occurred in our oceans? Then You told the whales: Be calm (and said to the ocean): I will grant you relaxation soon, and will bring a pure and appropriate person in your vicinity, thus it relaxed and glorified and was promised for concealed rewards. When the son of Mata descended there, and faced such difficulties whose imagination is dreadful, and when he entered the mouth of the whale, and inside its belly, he began to glorify You, while the mountains began to weep on him, and the Earth felt pity for him and became saddened, the condition of Yunus inside the whale was the same as Musa inside the coffin, both of them obeyed Your command, and prostrated with humility before Your Sublime Existence; at last, when You wished to safeguard him, You dropped him on the seashore while his eyes weren't capable of seeing, and his hands and legs did not have the power of any movement, at that time You favored upon him and grew a squash tree for him, and made drinkable water flow for him, and when he repented and sought forgiveness, You opened a path for him towards the Heaven, indeed You are the Bestower.*

At the end, remember each one of the fourteen Infallibles (A.S.) and greet each one of them with Salaam.<sup>1</sup>

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<sup>1</sup> Bihar ul Anwaar: 27/94

[3]

## ANOTHER LETTER OF SUPPLICATION WRITTEN TO IMAM MAHDI (A.S.)

Mohaddis e Noori (R.A.) says: The letter of supplication to Imam Mahdi (A.S.) has been narrated in various ways and is available in the books of supplication; but the manuscript which I have is not found in any of those books, not even in the chapter 'Mazaar' from 'Bihar ul Anwaar'. There has been made no indication towards this letter even in the chapter of supplication from 'Bihar ul Anwaar', wherein an attempt was made to collect all the supplications. As this narration has not been mentioned very often, I felt it compulsory to narrate it here.

A profound scholar, Mohammad bin Mohammad Tayyib, a cleric of the Safavid Period, narrates the following text in his book named 'Anees ul Aabideen', from the book 'As Sa'aadaat': A supplication of seeking means for all important works and demands:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ تَوَسَّلْتُ إِلَيْكَ يَا أبا الْقَاسِمِ مُحَمَّدَ بْنَ الْحَسَنِ بْنِ عَلِيٍّ  
بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ  
عَلِيٍّ بْنِ أَبِي طَالِبٍ، النَّبِيِّ الْعَظِيمِ، الصِّرَاطِ الْمُسْتَقِيمِ، وَ عَصْمَةَ الْأَجِينِ.  
بِأَمْرِكَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ، وَ بِأَبْنَائِكَ الطَّاهِرِينَ، وَ بِأُمَّهَاتِكَ الطَّاهِرَاتِ،  
بِيَّاسِينَ وَ الْقُرْآنَ الْحَكِيمَ، وَ الْجَبْرُوتَ الْعَظِيمَ، وَ حَقِيقَةَ الْإِيمَانِ، وَ نُورَ  
النُّورِ، وَ كِتَابَ مَسْطُورٍ، أَنْ تَكُونَ سَفِيرِي إِلَى اللَّهِ تَعَالَى فِي الْحَاجَةِ لِفُلَانٍ،  
أَوْ هَلَكَ فُلَانٌ بِنِ فُلَانٍ يَا سَعِيدَ بْنَ عَثْمَانَ، وَ يَا مُحَمَّدَ بْنَ عَثْمَانَ، أَوْ صَلا  
قَصَّتِي إِلَى صَاحِبِ الزَّمَانِ صَلَوَاتِ اللَّهِ عَلَيْهِ.

*In the name of Allah, the Beneficent, the Merciful I seek means through You O' Abal Qasim, Mohammad bin al-Hasan bin Ali bin Mohammad bin Ali bin Musa bin Jafar bin Mohammad bin Ali bin al-Husain bin Ali bin Abi Talib, the great news, the straight path, the firm rope, the reliable shelter. And through Your mother, the Mistress of all the ladies of the Worlds, and through Your purified predecessors, and your holy mothers, through 'Yaseen' and the wise Quran, and the great sublimity, and the truth of faith, and the light of the light, and the hidden book, that You become my ambassador towards Almighty Allah to fulfill the demand of so and so, or to destroy so and so. O' Saeed bin Othman, and O' Mohammad bin Othman, deliver our incident to the Master of the Time, peace be upon him.*

The narrated manuscript was how we narrated it here, but if we look at the other narrations and the other ways of writing letters, we will comprehend that the correct way must be that while dropping the letter in water, it should be said: "O' Othman bin Saeed and O' Mohammad bin Othman"; however, Allah is aware of the truth<sup>1</sup>. <sup>2</sup>

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<sup>1</sup> Najmus Saqib: p. 420

<sup>2</sup> The author says: It is doubtless that there are errors in the narrated manuscript and the correct one is the one which Late Mohaddis e Noori has clarified: this is because the first and the second representatives of Imam (A.S.) are Othman bin Saeed and Mohammad bin Othman.

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I have seen in some books that the debated narration of letter has been mentioned with slight difference and at the end, while dropping the letter in water, say: O' Othman bin Saeed, deliver my incident to the Master of Time (A.S.)”.

We will narrate this narration completely in the following lines:

**THE LETTER OF DEMAND TO OUR MASTER, IMAM  
MAHDI (A.S.)**

توسّلت إليك يا أبا القاسم محمّد بن الحسن بن عليّ بن محمّد بن عليّ بن موسى بن  
جعفر بن محمّد بن عليّ بن الحسين بن عليّ بن أبي طالب، النّبا العظيم و الصّراط  
المستقيم، و عصمة الألاجين، بأمك سيّدة نساء العالمين و بابانك الطاهرين، و بأمّهاتك  
الطّاهرات، و حقيقة الإيمان، و نور النّور، و كتاب مسطور أن تكون سفيرى إلى الله في  
الحاجة.

*I seek means through You O' Abal Qasim, Mohammad bin al-  
Hasan bin Ali bin Mohammad bin Ali bin Musa bin Jafar bin  
Mohammad bin Ali bin al-Husain bin Ali bin Abi Talib, the  
great news, the straight path, the firm rope, the reliable  
shelter. And through Your mother, the Mistress of all the  
ladies of the Worlds, and through Your purified predecessors,  
and your holy mothers, through 'Yaseen' and the wise Quran,  
and the great sublimity, and the truth of faith, and the light of  
the light, and the hidden book, that You become my  
ambassador towards Almighty Allah to fulfill the demand of  
so and so, or to destroy so and so. O' Saeed bin Othman, and  
O' Mohammad bin Othman, deliver our incident to the  
Master of the Time, peace be upon him.*

At the end, write your name along with your father's name and place the letter in a covering of pure clay, then drop it in running water or a well; meanwhile, stand facing the Qibla and say: O' Othman bin Saeed, deliver my incident to the Master of Time (A.S.).

# **CHAPTER NINE**

## **ON ISTIKHARAH (REQUESTING FOR WHAT IS BEST).**



In this chapter, we will discuss such points which will enlighten our eyes and give a sense of peace to the hearts of the respected readers.<sup>1</sup> **'Breezes from a hidden world'**<sup>2</sup> which will result in obtaining **'The Keys to Relief'**<sup>3</sup> and attaining the position of **'Illumination'**<sup>4</sup> and will provide you with the power and capability for **'Opening the Doors'**<sup>5</sup> that were shut.

Almighty Allah granted this favour upon us so that we attain **'Guidance of the Seekers of Truth'**<sup>6</sup>. And those narrations that have been narrated from the Master and Leader of the Material and Spiritual World regarding **'Istekhara'**<sup>7</sup> will be mentioned here for the

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<sup>1</sup> In the introduction of this chapter, the respected author has made use of the art of 'Barat' at e Istehlaal' like the Arts of Eloquence, and in the context of this introduction, he has mentioned the names of the books of those Islamic scholars who have penned down books regarding Istekhara.

<sup>2</sup> *Rawa'ehul Ghayb fi Raf'it Tardeed war Rayb*; written by: Maula Abdun Nabi bin Abdur Razzaq (R.A.).

<sup>3</sup> *Miftahul Faraj fil Istekharaat*; written by: Ameer Mohamamad Husain Khatoon Abadi (R.A.)

<sup>4</sup> *Al Inaaratu an Ma'aaniyal Istekhara*; Sheikh Mohammad bin Faiz Kashani (R.A.)

<sup>5</sup> *Fat'hul Abwaab baina Zawil Albab wa baina Rabbil Arbaab fil Istekharaat*; Ali bin Taoos (R.A.)

<sup>6</sup> *Irshadul Mus'tabsireen fil Istekharaat*; Sayyid Abdullah Shabbar (R.A.)

<sup>7</sup> *Al Istekharaat*; It's the name of a number of books written by different Islamic scholars and clerics, namely:

a) Sheikh Ahmad bin Salih Bahrani (R.A.)

**‘Guidance of those who seek guidance’<sup>1</sup>.** And if you are among those who have interest, these are the **‘Keys of the Unseen’<sup>2</sup>** which are now in your hands. Take it and consider it a great opportunity.

Though, its necessity is that you should learn the conditions of **‘Istekhara’<sup>3</sup>** in order to understand the **‘Methods of the seeker of Istekhara’<sup>4</sup>** and make use of the **‘Hidden Keys and the Lamps of Revelation’<sup>5</sup>**.

As Istekhara is also a form of supplication, and we have mentioned the ethics of supplication in the book’s preface, you may refer to the Preface to gain additional information regarding it. The

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- b) Ahmad bin Abdus Salaam Bahrani (R.A.)
  - c) Sheikh Abul Hasan Sulayman Mahawzi Bahrani (R.A.)
  - d) Sayyid Ali bin Mohammad Husaini Maybdi Yazdi (R.A.)
  - e) Sheikh Mirza Abul Ma’aali Kalbasi (R.A.)
  - f) Sayyid Mirza Mohammad Husain Mar’ashi, known as Shahrastani (R.A.)

<sup>1</sup>*Hidayatul Mustarshideen fil Istesharah wal Istekhara*; Hasan bin Mohammad Salih Naseeri Toosi (R.A.)

<sup>2</sup>*Mafatihul Ghayb fil Istekhara*; Allama Majlisi

<sup>3</sup>*Al Istekhara*; Abun Nazr Mohammad bin Mas’ood Ayyashi (R.A.) (Author of Tafseer e Ayyashi)

<sup>4</sup>*Minhajul Mustakheer*; Haj Mirza Mohammad Husain Husaini Tabrizi (R.A.)

<sup>5</sup>*Miftahul Ghayb wa Misbahul Wahy*; Sayyid Mahdi Ghurayfi (R.A.)  
For further knowledge regarding the books written on ‘Istekhara’, please refer to the preface of the book ‘Fathul Abwaab’.

following points should be mentioned with the intention of emphasising on this issue:

One of the important issues which must be necessarily observed by a person who supplicates or performs Istekhara is the purification of heart from those things which result in the wrath of Allah, and one should obtain certainty and satisfaction because this is the very basis of supplication and seeking means. If Istekhara is performed observing its ethics and conditions, then it should be understood that holding the units of the beads is not in the hands of the one who seeks Istekhara but is in the hands of Allah himself, from whom the best is sought.

Hence, if Istekhara is performed in the correct way, then the holding of beads, selection of one of the letters, or opening of one of the pages of Quran, all of these will be done by the will and choice of Allah, not by the choice and selection of the person seeking Istekhara; and if it is not performed as per the ethics and necessary conditions, then it will be reckoned valueless.

Therefore, the seeker of Istekhara must clean his heart and gain certainty so that he becomes capable of turning towards Allah (S.W.T.); without certainty and satisfaction, his Istekhara will be worthless.

Honorable Sayyid, Ali bin Taoos (R.A.), writes regarding the conditions of a few men that:

A few common people do not have certainty and the power of cognition and satisfaction in their hearts towards the Owner of the Day of Resurrection; because their inner souls only accept the suggestion of someone they can witness by naked eyes and whom they are familiar with, and such a person should live between the people; and as we cannot witness Allah with naked eyes and such people cannot recognize him or gain familiarity with him, they remain deprived of obtaining the taste of relying upon Allah. Most importantly, they are so narrow-minded that they do not find any benefit in seeking the advice of Allah (S.W.T.).

و من يك ذا فم مرّ مريض يجد مرّاً به الماء الزلالا

(One whose tongue is bitter, pure and clean water will also taste bitter to him).

These are the ones whom Imam Ali (A.S.) has described in one of his sermons saying:

همج رعاغ، لا يعبأ الله بهم، أتباع كلّ ناعق و ناعقة.

These disgraced and inferior men, may Allah not pay attention towards them, go after each and every voice and begin show obedience towards it.<sup>1</sup>

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<sup>1</sup> Fathul Abwaab: p. 300

**SUPPLICATION OF ISTIKHARAH  
THE LAST LETTER ISSUED FROM  
THE HOLY THRESHOLD OF HIS  
HOLINESS**

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 upon him and his pure fathers. This is well-known for the learned ones.<sup>1</sup>

[1]

**SUPPLICATION OF ISTEKHARA  
NARRATED FROM IMAM MAHDI (A.S.)**

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<sup>1</sup> - Fathul Abwaab: 192.

A supplication regarding Istekhara issued from the holy threshold of Imam Mahdi (A.S.) and is the last letter issued from his holiness during the Short Occultation period.

Mohammad bin Ali bin Mohammad writes in his book that: 'The Istekhara of names' which is performed by the clerics and is recited in the Prayer of Requests and elsewhere, and which Abu Dulf Mohammad bin Muzaffar (R.A.) has reckoned as the last letter issued by Imam Mahdi (A.S.) during his Short Occultation period, is as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي عَزَمْتَ بِهِ عَلَى السَّمَاوَاتِ وَالْأَرْضِ، فَقُلْتَ لِهَمَا أَتَيْنَا طَوْعاً أَوْ كَرْهاً قَالَتَا أَتَيْنَا طَائِعِينَ، وَ بِاسْمِكَ الَّذِي عَزَمْتَ بِهِ عَلَى عَصَا مُوسَى، فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ. وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي صَرَفْتَ بِهِ قُلُوبَ السَّحَرَةِ إِلَيْكَ، حَتَّى قَالُوا أَمَّا بِرَبِّ الْعَالَمِينَ\* رَبِّ مُوسَى وَ هَارُونَ أَنْتَ اللَّهُ رَبُّ الْعَالَمِينَ، وَ أَسْأَلُكَ بِالْقُدْرَةِ الَّتِي تَبْلِي بِهَا كُلَّ جَدِيدٍ، وَ تَجَدِّدُ بِهَا كُلَّ بَالٍ. وَ أَسْأَلُكَ بِحَقِّ كُلِّ حَقٍّ هُوَ لَكَ، وَ بِكُلِّ حَقٍّ جَعَلْتَهُ عَلَيْكَ، إِنْ كَانَ هَذَا الْأَمْرُ خَيْرًا لِي فِي دِينِي وَ دُنْيَايَ وَ آخِرَتِي، أَنْ تَصَلِّيَ عَلَيَّ مُحَمَّدٌ وَ آلُ مُحَمَّدٍ، وَ تَسَلِّمَ عَلَيْهِمْ تَسْلِيمًا، وَ تَهَيِّئْهُ لِي، وَ تَسَهِّلْهُ عَلَيَّ، وَ تَلَطَّفْ لِي فِيهِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ. وَ إِنْ كَانَ شَرًّا لِي فِي دِينِي وَ دُنْيَايَ وَ آخِرَتِي، أَنْ تَصَلِّيَ عَلَيَّ مُحَمَّدٌ وَ آلُ مُحَمَّدٍ، وَ تَسَلِّمَ عَلَيْهِمْ تَسْلِيمًا، وَ أَنْ تَصْرِفَهُ عَنِّي بِمَا شِئْتَ، وَ كَيْفَ شِئْتَ، (وَ حَيْثُ شِئْتَ)، وَ تَرْضِيئَنِي بِقَضَائِكَ، وَ تَبَارِكْ لِي فِي قُدْرِكَ، حَتَّى لَا أَحْبَبَ تَعْجِيلَ شَيْءٍ آخَرْتَهُ، وَ لَا تَأْخِيرَ شَيْءٍ عَجَّلْتَهُ، فَإِنَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ، يَا عَلِيُّ يَا عَظِيمَ، يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ.

*In the name of Allah, the Beneficent, the Merciful  
O' Allah, indeed I ask You through Your name with  
which You decided to bring the Heavens and the Earth  
into being, and said to them, 'Come (into being)*

*willingly or by compulsion'<sup>1</sup>, and through Your name with which You intended upon the staff of Musa (A.S.), 'At once it devoured what they were falsifying'<sup>2</sup>. And I ask You through Your name with which You deviated the hearts of the sorcerers towards Yourself, until 'We have believed in the Lords of the Worlds, The Lord of Moses and Aaron'.<sup>3</sup> You are Allah, the Lord of the Worlds, and I ask You through Your power with which You will make all the fresh things old, and renew all the old things. And I ask You through the right of all the rights which are for You, and through all the rights which You have regarded for Yourself, if this affair is good for me in the eyes of my religion and my world and my hereafter, bless Mohammad and his household, and bestow them the desirable peace, and prepare my affair, and make it easy for me, and shower Your Grace upon me in it, with Your Mercy O' the most Merciful of the Merciful. And if it is evil and wrong for me in the eyes of my religion and my world and my hereafter, bless Mohammad and his holy Progeny, and bestow upon them the desirable peace, and keep it away from me however You wish, and in whichever way You wish, (and wherever You wish), and make me satisfied with Your command, and adorn my destiny with Your grace, so that I do not desire the early outcome of something You have delayed, or the delay of something You brought*

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<sup>1</sup> Chapter Fussilat, verse 11

<sup>2</sup> Chapter Aa'raf, verse 117

<sup>3</sup> Chapter Aa'raf, verse 121 and 122

*early, indeed no movement or power exists without You, O' Almighty, O' Sublime, O' Glorified and Dignified. <sup>1</sup>*

## **AN IMPORTANT POINT**

Sayyid bin Taoos (R.A.) says: It might occur in a few minds that Imam Mahdi (A.S.) taught the supplication of Istekhara during the Long Occultation Period, so that the Shias who are aware of his meeting place, shall seek advice through this path from Allah (S.W.T.), and in this way, he informed the people of the enormous value of seeking advice and the best way from Allah.

The important point worth mentioning here is that I haven't found any source through which it can be proved that someone has requested his holiness (A.S.) for this supplication, but it has been issued from his holy threshold without any prior request and the last memory (in the form of a present) granted by him is this very supplication. Those who have awareness and are religious comprehend it very well<sup>2</sup>.

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<sup>1</sup> Fathul Abwaab: p. 205; Al Misbah: p. 521; Mafatihul Ghayb: p. 25

<sup>2</sup> Fathul Abwaab: p. 206



[2]  
**SUPPLICATION FOR THE REAPPEARANCE OF  
IMAM MAHDI (A.S.)  
IN THE SUPPLICATION OF ISTEKHARA  
THROUGH QUR'AN**

Sayyid bin Taoos (R.A.) writes in his book 'Fathul Abwaab' that:

Badr bin Yaqoob Muqirri Aa'jami (R.A.), in Kazimiyya, narrated three traditions regarding 'Tafa'ul' and Istekhara through Qur'an (without offering prayer for it) for us<sup>1</sup>.

**FIRST TRADITION**

Lift the Holy Qur'an and recite the following supplication:

اللَّهُمَّ إِنْ كَانَ مِنْ قَضَائِكَ وَ قَدْرِكَ أَنْ تَمَنَّ عَلَى أُمَّةٍ نَبِيِّكَ بِظَهْوَرِ وَلِيِّكَ وَ ابْنِ  
بِنْتِ نَبِيِّكَ، فَعَجِّلْ ذَلِكَ، وَ سَهِّلْهُ وَ بَسِّرْهُ وَ كَمِّلْهُ، وَ أَخْرِجْ لِي آيَةً أُسْتَدَلُّ بِهَا  
عَلَى أَمْرٍ فَأَتَمُّرُ، أَوْ نَهْيٍ فَأَنْتَهِي (أَوْ مَا تَرِيدُ الْفَالِ فِيهِ) فِي عَافِيَةٍ.

*O' Allah, if it may be Your will and Your destiny to favor upon the nation of Your Prophet (peace be upon him) through the reappearance of Your Guardian and the son of Your Prophet's daughter, then hasten it, and make it easy and complete it, and show me a verse through which I can comprehend Your command and perform my deed, or if You forbid me, I shall not perform it, (or for that which I seek Your will), so that this deed shall be performed with peace and safety.*

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<sup>1</sup> It has arrived in some narrations that before Istekhara, one must offer the prayer of Jafar at-Tayyar (A.S.)

Then count a few pages from the Holy Qur'an; from the second side of the seventh page, count six lines and from the seventh line, comprehend as per your intention.

### SECOND TRADITION

After reciting the aforementioned supplication, open the Holy Qur'an and count seven pages, and from the second side of the seventh page and also from the first side of the eighth page, count the number of times the Holy name of Allah is repeated, then according to that number, count the pages of Qur'an. Thereafter, from the second side of the last page opened in front of you, begin to count the lines as per the number of Allah's name you have previously counted, and comprehend your affair from the last line.

### THIRD TRADITION

After reciting the supplication mentioned above, count eight pages, then count eleven lines from the first side of the eighth page, and derive your intended demand from that same eleventh line.

We have mentioned these three ways of seeking the divine advice through the Holy Qur'an, according to what we heard.<sup>1</sup>

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<sup>1</sup> Fathul Abwaad: p. 278

[3]

## ISTIKHARAH THROUGH LETTER NARRATED FROM IMAM MAHDI (A.S.)

This Istikharah has been reported from Imam Mahdi (A.S.):

Write on two pieces of paper: “ خيرة من الله و ” رسولہ لفلان بن فلانة [seeking good from Allah and His Prophet for so and so person (his name) son of so and so lady (his mother’s name)] and write on one the pieces of paper: “افعل” (perform), and on the other piece “لا تفعل” (do not perform). After preparing them, place both the pieces of paper inside a covering of clay and drop it in water. Then perform Ablution and offer Prayer, then recite the following supplication:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ خِيَارَ مَنْ فَوَّضَ إِلَيْكَ أَمْرَهُ، وَ أَسْلَمَ إِلَيْكَ نَفْسَهُ، وَ تَوَكَّلَ عَلَيْكَ فِي أَمْرِهِ، وَ اسْتَسْلَمَ بِكَ فِيمَا نَزَلَ بِهِ مِنْ أَمْرِهِ. اللَّهُمَّ خِرْ لِي وَ لَا تَخِرْ عَلَيَّ، وَ أَعْنِي وَ لَا تَعْنِ عَلَيَّ، وَ مَكِّنِّي وَ لَا تَمَكِّنْ مِنِّي، وَ اهْدِنِي لِلْخَيْرِ وَ لَا تَضِلَّنِي، وَ أَرْضِنِي بِقَضَائِكَ، وَ بَارِكْ لِي فِي قَدْرِكَ، إِنَّكَ تَفْعَلُ مَا تَشَاءُ، وَ تَعْطِي مَا تَرِيدُ. اللَّهُمَّ إِنْ كَانَتْ الْخَيْرَةُ لِي فِي أَمْرِي هَذَا وَ هُوَ كَذَا وَ كَذَا، فَمَكِّنِّي مِنْهُ، وَ أَقْدِرْ لِي عَلَيْهِ، وَ أَمُرْنِي بِفِعْلِهِ، وَ أَوْضِحْ لِي طَرِيقَ الْهَدَايَةِ إِلَيْهِ، وَ إِنْ كَانَ اللَّهُمَّ غَيْرَ ذَلِكَ فَاصْرِفْهُ عَنِّي إِلَى الَّذِي هُوَ خَيْرٌ لِي مِنْهُ، فَإِنَّكَ تَقْدِرُ وَ لَا أَقْدِرُ وَ تَعْلَمُ وَ لَا أَعْلَمُ، وَ أَنْتَ عَلَّامُ الْغُيُوبِ، يَا أَرْحَمَ الرَّاحِمِينَ.

*O' Allah, I seek the best from You like those who have given away their affairs to You, and have surrendered themselves before You, and who rely upon You in their affair, and have surrendered to whatever has reached them. O' Allah, seek Good for me and do not seek bad, help me and do not help against me, strengthen me*

*and do not dominate someone over me, guide me towards good and do not misguide me, make me satisfied with that You have destined, and make it gracious and blessed for me, indeed You do as per Your will, and grant what You decide. O' Allah, if there lies good in my intended work, then give it in my hands and grant me with the power of performing it, and command me to perform it, and illuminate the path of guidance towards it. O' Allah, if it is anything but good, keep it away from me and change it to something which might be better for me, indeed You have the Power, not me, and You know whereas I don't, and You are the Knower of the Unseen, O' the most Merciful of the merciful.*

Then prostrate and say one hundred times while prostrating: «أَسْتَخِيرُ اللَّهَ خَيْرَةً فِي عَافِيَةٍ» (I seek the good from Allah with welfare). Then raise your head from prostration and wait until one of the pieces come out of the clay covering. Perform as per the one which comes out earlier than the other.<sup>1</sup>

## **TYPES OF ISTEKHARA THROUGH CHAPLETS NARRATED FROM IMAM MAHDI (A.S.)**

[4]

### **First Istekhara**

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<sup>1</sup> Fathul Abwaab: p. 265.

In his book 'Mibah', Allama Hilli (R.A.) says: This Istekhara has been narrated from Imam Mahdi (A.S.) in the following way: Recite chapter Al-Hamd ten times or three times or once, then recite chapter Al-Qadr ten times, then recite the following supplication thrice:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ لِعِلْمِكَ بِعَاقِبَةِ الْأُمُورِ، وَ أَسْتَشِيرُكَ لِحَسَنِ ظَنِّي بِكَ فِي الْمَأْمُولِ وَالْمَحْذُورِ. اللَّهُمَّ إِنْ كَانَ الْأَمْرُ الْفُلَانِي وَ بِمَا قَدْ نَيْطُتْ بِالْبُرْكََةِ أَعْجَازَهُ وَ بُوَادِيهِ، وَ حَفَّتْ بِالْكَرَامَةِ أَيَّامَهُ وَ لِيَالِيهِ، فَخِرْ لِي اللَّهُمَّ فِيهِ خَيْرَةً تَرُدُّ شَمُوسَهُ ذُلُولًا، وَ تَقْعُضُ أَيَّامَهُ سُرُورًا. اللَّهُمَّ إِنَّمَا أَمْرٌ فَأَنْتُمْرُ، وَ إِنَّمَا نَهْيٌ فَأَنْتَهِي. اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِرَحْمَتِكَ خَيْرَةً فِي عَافِيَةٍ.

*O' Allah, I seek the good from You because You know about the fate of all affairs, I seek advice from You because I am optimistic about You for all that I desire and all that I fear. O' Allah, if that affair (and name your work) is attached to Your grace from the beginning till the end, and is enveloped by Your blessings throughout its days and nights, then select it for me, O' Allah, such that its rebellion calms down, and it possesses happy and prosperous days. O' Allah, if You will command I will perform it, and if You forbid me from it, I will forsake it. O' Allah, indeed I seek the good from You through Your Mercy, the good along with the welfare.*

After reciting the supplication, hold a portion of the chaplet (keeping in mind your intention) and count. After counting the number of beads that you held from the chaplet, if the quantity turns out to be

odd, perform the work, and if it turns out even, do not perform it.<sup>1</sup>

[5]

### **Second Istekhara**

Allama Majlisi writes in his book 'Bihar ul Anwaar' that:

I heard from my father that he narrated this tradition from Sheikh Bahayi (R.A.) who said:

I was having a conversation with my teacher as they said: It is narrated from Imam Mahdi (A.S.) regarding Istekhara through chaplet that he said:

Take a chaplet, recite Salawaat on Mohammad and his Holy Progeny (P.B.U.T.) three times, then hold a portion of the chaplet and count two-two beads till the end, if one bead remains, then perform your intended work; and if two beads remain, then do not perform it.<sup>2</sup>

[6]

### **THIRD ISTIKHARAH**

It has arrived in the book 'Al Mukhtar min Kalemaatil Imam al-Mahdi (A.S.)': With regards to

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<sup>1</sup> Al Baladul Ameen: p. 231; Al Misbah: p. 515; Al Jannatul Wafiya wal Jannatul Baqiya: p. 75; a similar thing has been mentioned in 'As Saheefatus Sadiqiyya': p. 420

<sup>2</sup> Bihar ul Anwar: 250/91

the Istekhara through chaplet, such Istekhara is permissible which narrated from Imam Mahdi (A.S.). One of the clerics permitted me to perform this Istekhara so that I can perform it for myself and also permitted me to allow others to perform it. Therefore, with respect to the permission I was granted, in the context of explaining how to perform this Istekhara, I give permission to everyone so that they can perform Istekhara in the following way:

Begin by saying **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**, then recite Salawaat three times and recite a short supplication like this one: 'يَا مَنْ يَعْلَمُ أَهْدِ مَنْ لَا يَعْلَمُ' (O' He who knows, guide someone who doesn't know), or say: 'يَا رَبِّ خِرْ لِي مَا هُوَ الصَّالِحُ' (O' Lord, select for me what is good for me), or any other similar supplication. After reciting the short supplication, hold a portion of the chaplet and count; if the number was odd, perform your intended work; and if the number was even, forsake it.<sup>1</sup>

[7]

## THE FOURTH ISTIKHARAH

I saw in some ancient book this *Istikharah* which was ascribe to our master, the leader of the time, peace be on him:

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<sup>1</sup> Al Mukhtar min Kalemaatil Imam al-Mahdi (A.S.): 539/2

In the first place you recite *Surah Al-Fatihah* till you reach His saying **اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ**, after reading this verse, you send blessing to the Prophet and his pure progeny for (3) three times, and recite the following (3) three times **يا '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.



[8]

## FIFTH ISTIKHARAH WITH CHAPLET.

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.<sup>1</sup>

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<sup>1</sup> - Al-Baqiyati Ssalihat i.e the margin of Mafatihul Janaan: 222.

## *CHAPTER TEN*

### **THE SUPPLICATION WHICH IMAM MAHDI (A.S.) NARRATES FROM HIS FOREFATHERS.**

## SUPPLICATION OF IMAM ALI (A.S.) IN HARDSHIPS AS NARRATED FROM IMAM MAHDI (A.S.)

A supplication recommended by Imam Ali (A.S.), which is quickly accepted by the Divine Threshold, at the times of hardships and fearful accidents.

Sayyid bin Taoos (R.A.) mentions this supplication without indicating towards the name of its narrator, but Allama Majlisi (R.A.) has said:

I have another authentication chain for this supplication which is highly reliable; though it is not free from anonymity.

I narrate this supplication from my father, who narrates through the medium of one of the noblemen, directly from Imam Mahdi (A.S.).<sup>1</sup>

اللَّهُمَّ أَنْتَ الْمَلِكُ الْحَقُّ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ وَ أَنَا عَبْدُكَ، ظَلَمْتَ نَفْسِي وَ اعْتَرَفْتَ بِذَنْبِي، فَاعْفُرْ لِي الذَّنُوبَ لَا إِلَهَ إِلَّا أَنْتَ يَا غَفُورَ. اللَّهُمَّ إِنِّي أَحْمَدُكَ وَ أَنْتَ لِلْحَمْدِ أَهْلٌ، عَلَيَّ مَا خَصَصْتَنِي بِهِ مِنْ مَوَاهِبِ الرَّغَائِبِ، وَ وَصَلْ إِلَيَّ مِنْ فَضَائِلِ الصَّنَائِعِ، وَ عَلَيَّ مَا أَوْلَيْتَنِي بِهِ، وَ تَوَلَّيْتَنِي بِهِ مِنْ رِضْوَانِكَ، وَ أَنْزَلْتَنِي مِنْ مَنَّاكَ الْوَاصِلِ إِلَيَّ، وَ مِنْ الدَّفَاعِ عَنِّي، وَ التَّوْفِيقِ لِي، وَ الْإِجَابَةِ لِدَعَائِي، حَتَّى أَنَاجِيكَ رَاغِبًا، وَ أَدْعُوكَ مُصَافِيًا، وَ حَتَّى أُرْجُوكَ فَأُجِدُكَ فِي الْمَوَاطِنِ كُلِّهَا لِي جَابِرًا، وَ فِي أُمُورِي نَاطِرًا، وَ لِدُنُوبِي غَافِرًا، وَ لِعُورَاتِي سَاتِرًا، لَمْ أَعْدِمْ خَيْرِكَ طَرْفَةَ عَيْنٍ مَذْأَنْزَلْتَنِي دَارَ الْإِحْتِبَارِ، لَتَنْظُرَ مَاذَا أَقْدَمَ لِدَارِ الْقَرَارِ. فَأَنَا عَتِيقُكَ اللَّهُمَّ مِنْ جَمِيعِ الْمَصَائِبِ وَ الْوَأَازِبِ، وَ الْغُمُومِ الَّتِي سَاوَرْتَنِي فِيهَا الْهَمُومُ، بِمَعَارِضِ الْقَضَاءِ، وَ مَصْرُوفِ جِهَدِ الْبِلَاءِ، لَا أَذْكَرُ مِنْكَ إِلَّا الْجَمِيلَ، وَ لَا أَرَى مِنْكَ غَيْرَ التَّفْضِيلِ. خَيْرِكَ لِي شَامِلٌ، وَ فَضْلُكَ

<sup>1</sup> Bihar ul Anwaar: 266/95

عليّ متواتر، و نعمك عندي متّصلة، سوايغ لم تحقّق حذارى، بل صدّقت رجائي، و صاحبت أسفاري، و أكرمت أحضاري، و شفيت أمراضي، و عافيت أوصابي، و أحسنت منقّلي و مثنوي، و لم تشمت بي أعدائي، و رميت من رمانى، و كفتيتي شرّاً من عاداني. أللّهمّ كم من عدوّ انتضى عليّ سيف دعاوته، و شحذ لقتلي طبية مديته، و أرهف لي شبا حدّه، و داف لي قوائل سموه، و سدّد لي صوائب سهامه، و أضمر أن يسومني المكروه، و يجرّني ذعاف مرارته، فنظرت يا إلهي إلى ضعفي عن احتمال الفوادح، و عجزني عن الإنتصار ممّن قصدني بمحاربتة، و وحدتني في كثير من ناواني، و أرصد لي فيما لم أعمل فكري في الإنتصار من مثله. فأيدتني يا ربّ بعونك، و شدّدت أيدي بنصرك، ثمّ قللت لي حدّه، و صيرته بعد جمع عديده وحده، و أعلّيت كعبي عليه، و رددته حسيراً لم تشف غليله، و لم تبرّد حزازات غيظه، و قد غصّ عليّ شواه، و اب مولياً قد أخلفت سراياه، و أخلفت اماله. أللّهمّ و كم من باغ يبغي عليّ بمكأنده، و نصب لي شرك مصأنده، و ضبأ إليّ ضبوء السبع لطرديدته، و انتهز فرصته، و اللّحاق لفريستة، و هو مظهر بشاشة الملق، و يبسط إليّ وجهها طلقاً. فلما رأيت يا إلهي دغل سريرته، و قبح طويته، أنكسته لأم رأسه في زبيته، و أركسته في مهوى حفيرته، و أنكسته على عقبيه، و رميته بحجره، و نكأته بمشقصه، و خنقته بوثره، و رددت كيده في نحره، و ربقته بندامته فاستخذل و تضاعل بعد نخوته، و بزع و انقمع بعد استطالته، ذليلاً مأسوراً في حباله التي كان يحبّ أن يراني فيها، و قد كدت لولا رحمتك أن يحلّ بي ما حلّ بساحته، فالحمد لربّ مقتدر لا ينازع، و لوليّ ذي أناة لا يعجل، و قيوم لا يغفل، و حليم لا يجهل. ناديتك يا إلهي مستحيراً بك، و اتقا بسرعة إجابتك، متوكّلاً على ما لم أزل أعرفه من حسن دفاعك عنيّ، عالماً أنّه لن يضطهد من اوى إلى ظلّ كفايتك، و لا يقرع القوارع من لجأ إلى معقل الإنتصار بك، فخلّصتني يا ربّ بقدرتك و نجيتني من بأسه بتطوّلك و منك. أللّهمّ و كم من سحائب مكروه جليتها، و سماء نعمة أمطرتها، و جداول كرامة أجربتها، و أعين أحداث طمستها، و ناشى رحمة نشرتها، و غواشي كرب فرّجتها، و غمم بلاء كشفتها، و جنّة عافية ألبستها، و امور حادّة قدرتها، لم تعجزك إذ طلبتها، فلم تمتنع منك إذ أردتها. أللّهمّ و كم من حاسد سوءتولّني بحسده، و سلقتني بحدّ لسانه، و وخرني بقرف عييه، و جعل عرضي غرضاً لمراميه، و قلّدني خلالاً لم تزل فيه كفتيتي أمره. أللّهمّ و كم من ظنّ حسن حققت، و عدم إملاق ضرّني جبرت و أوسعت، و من

صرعة أقمت، و من كربة نَقست، و من مسكنة حوّلت، و من نعمة حوّلت،  
 لا تسأل عمّا تفعل، و لا بما أعطيت تبخل، و لقد سئلت فبذلت، و لم تسئل  
 فابتدأت و استمّيح فضلك فما أكديت، أبيت إلاّ إنعاما و امتنانا و تطوّلا، و  
 أبيت إلاّ تقحّما على معاصيك، و انتهاكا لحرّماتك، و تعدّيا لحدودك، و  
 غفلة عن وعيدك، و طاعة لعدوّي و عدوّك، لم تمتنع عن إتمام إحسانك، و  
 تتابع امتنانك، و لم يحجزني ذلك عن ارتكاب مساخطك. أَللّهُمَّ فهذا مقام  
 المعترف لك بالتقصير عن أداء حقّك، الشاهد على نفسه بسبوغ نعمتك، و  
 حسن كفايتك، فهب لي أَللّهُمَّ يا إلهي ما أصل به إلى رحمتك، و آخذة سلّمك  
 أعرج فيه إلى مرضاتك، و امن به من عقابك، فإنّك تفعل ما تشاء و تحكم  
 ما تريد، و أنت على كلّ شيء قدير. أَللّهُمَّ حمدي لك متواصل، و ثنائِي  
 عليك دائم، من الدّهر إلى الدّهر بألوان التّسبيح، و فنون التّقديس، خالصا  
 لذكرك، و مرضيا لك بناصر التّوحيد، و محض التّحميد، و طول التّعديد  
 في إكذاب أهل التّنديد. لم تعن في شيء من قدرتك، و لم تشارك في إلهيتك،  
 و لم تعين إذ حبست الأشياء على الغرائز المختلفة، و فطرت الخلائق  
 على صنوف الهيئات، و لا خرقت الأوهام حجب الغيوب إليك، فاعتقدت  
 منك محدودا في عظمتك، و لا كفيّة في أزلّيتك، و لا ممكنا في قدمك، و لا  
 يبلغك بعد الهمم، و لا ينالك غوص الفطن، و لا ينتهي إليك نظر الناظرين  
 في مجد جبروتك، و عظيم قدرتك. إرتفعت عن صفة المخلوقين صفة  
 قدرتك، و علا عن ذلك كبرياء عظمتك، و لا ينتقص ما أردت أن يزداد، و  
 لا يزداد ما أردت أن ينتقص، و لا أحد شهدك حين فطرت الخلق، و لا ضدّ  
 حضرك حين برأت النفوس. كلّت الألسن عن تبين صفتك، و انحسرت  
 العقول عن كنه معرفتك، و كيف تدركك الصّفات، أو تحويك الجهات، و  
 أنت الجبار القدوس الذي لم تزل أزلّيا دائما في الغيوب وحدك، ليس فيها  
 غيرك، و لم يكن لها سواك. حارت في ملكوتك عميقات مذاهب التّفكير، و  
 حسر عن إدراكك بصر البصير، و تواضعت الملوك لهيبتك، و عنت  
 الوجوه بذلّ الإستكانة لعزّتك، و انقاد كلّ شيء لعظمتك، و استسلم كلّ  
 شيء لقدرتك، و خضعت الرّقاب بسلطانك، فضلّ هنالك التّدبير في  
 تصاريّف الصّفات لك، فمن تفكّر في ذلك رجع طرفه إليه حسيّرا، و عقله  
 مبهورا مبهورا، و فكره متحيرا. أَللّهُمَّ فلك الحمد حمدا متواترا متواليا متسقا  
 مستوثقا يدوم و لا يبديد غير مفقود في الملكوت، و لا مطموس في العالم، و  
 لا منتقص في العرفان، فلك الحمد حمدا لا تحصي مكارمه في الليل إذا  
 أدير، و في الصّبح إذا أسفر، و في البرّ و البحر، و بالغدوّ و الأصال، و

العشيّ والإبكار، والظّهيرة والأسحار. اللَّهُمَّ بتوفيقك أحضرتني النّجاة، و جعلتني منك في ولاية العصمة، لم تكلفني فوق طاقتي إذ لم ترض منّي إلا بطاعتي، فليس شكري وإن دأبت منه في المقال، وبالغت منه في الفعل ببالغ أداء حقّك، ولا مكاف فضلك، لأنك أنت الله لا إله إلا أنت، لم تغب عنك غائبة، ولا تخفى عليك خافية، ولا تضلّ لك في ظلم الخفّيات ضالّة، إنّما أمرك إذا أردت شيئا أن تقول له كن فيكون. اللَّهُمَّ لك الحمد مثل ما حمدت به نفسك، و حمدك به الحامدون، و مجدّدك به الممجّدون، و كبرك به المكبرون، و عظمتك به المعظّمون، حتّى يكون لك منّي وحدي في كلّ طرفة عين، و أقلّ من ذلك، مثل حمد جميع الحامدين و توحيد أصناف المخلصين، و تقدّيس أحبّائك العارفين، و ثناء جميع المهلّلين، و مثل ما أنت عارف به، و محمود به من جميع خلقك من الحيوان و الجماد. و أرغب إليك اللَّهُمَّ في شكر ما أنطقنتني به من حمدك، فما أيسر ما كلّفتني من ذلك، و أعظم ما وعدتني على شركك، ابتدأتني بالنعم فضلا و طولا، و أمرتني بالشكر حقّا وعدلا، و وعدتني عليه أضعافا و مزيدا، و أعطيتني من رزقك اعتبارا و امتحانا، و سألتني منه فرضا يسيرا صغيرا، و وعدتني عليه أضعافا و مزيدا و إعطاء كثيرا، و عافيتني من جهد البلاء، و لم تسلمني للسوء من بلائك، و منحتني العافية، و أوليتني بالبسطة و الرّخاء، و ضاعفت لي الفضل مع ما وعدتني به من المحلّة الشريفة، و بشرتني به من الدّرجة الرّفيعة المنيعة، و اصطفتيني بأعظم التّبين دعوة، و أفضلهم شفاعة محمّد صلّى الله عليه و اله. اللَّهُمَّ اغفر لي ما لا يسعه إلا مغفرتك، و لا يحقّه إلا عفوك، و هب لي في يومي هذا و ساعتني هذه يقينا يهون عليّ مصيبات الدّنيا و أحزانها، و يشوقني إليك، و يرغّبني فيما عندك، و اكتب لي المغفرة، و بلّغني الكرامة، و ارزقني شكر ما أنعمت به عليّ، فإنك أنت الله الواحد الرّفيع البديع البديع السّميع العليم الذي ليس لأمرك مدفع، و لا عن قضائك ممتنع، و أشهد أنّك ربّي و ربّ كلّ شيء فاطر السّموات و الأرض، عالم الغيب و الشّهادة، العليّ الكبير المتعال. اللَّهُمَّ إني أسألك التّبات في الأمر، و العزيمة في الرّشد، و إلهام الشّكر على نعمتك، و أعوذ بك من جور كلّ جائر، و بغي كلّ باغ، و حسد كلّ حاسد. اللَّهُمَّ بك أصول على الأعداء، و إيباك أرجو ولاية الأحبّاء، مع ما لا أستطيع إحصاءه من فوائد فضلك، و أصناف رفقك، و أنواع رزقك، فإنك أنت الله لا إله إلا أنت الفاشي في الخلق حمدك، الباسط بالجوّد يدك، لا تضادّ في حكمك، و لا تنازع في سلطانك و ملكك، و لا تراجع في أمرك، تملك من الأنام ما

شئت، و لا يملكون إلّا ما تريد. أَللّهُمَّ أنتَ المنعمَ المفضلَ القادرَ القاهرَ  
المقدّسَ في نورِ القدس، تردّيتَ بالعزّةِ و المجد، و تعظّمتَ بالقدرةِ و  
الكبرياءِ، و غشيتَ النورَ بالبهاءِ، و جلّلتَ البهاءَ بالمهابةِ. أَللّهُمَّ لكَ الحمد  
العظيم، و المَنّ القديم، و السلطانَ الشّامخَ، و الحولَ الواسعَ، و القدرةَ  
المقتدرةَ، و الحمدَ المنتابِعَ الَّذي لا ينفدُ بالشّكرِ سرمدًا و لا ينقضي أبدًا، إذ  
جعلتني من أفاضلِ بني آدم، و جعلتني سميعًا بصيرًا صحيحًا سويًا معافًا لم  
تشغلني بنقصانِ في بدني، و لا بافةٍ في جوارحي، و لا عاهةٍ في نفسي و لا  
في عقلي، و لم يمنعك كرامتك إِيّاي، و حسنَ صنعك عندي، و فضلَ  
نعمائك عليّ إذ وسّعتَ عليّ في الدنْيَا، و فضّلتنِي على كثيرٍ من أهلها  
تفضيلاً، و جعلتني سميعًا أعي ما كلّفتني على كثيرٍ من أهلها تفضيلاً، و  
جعلتني سميعًا أعي ما كلّفتني، بصيرا أرى قدرتك فيما ظهر لي، و  
استر عيتني و استودعتني قلبًا يشهد بعظمتك، و لسانًا ناطقًا بتوحيديك، فإنّي  
لفضلك عليّ حامد، و لتوفيقك إِيّاي بحمدك شاكر، و بحقك شاهد، و إليك في  
ملميّ و مهمني ضارع، لأنك حيّ قبل كلّ حيّ، و حيّ بعد كلّ ميتّ، و حيّ  
ترث الأرض و من عليها، و أنت خير الوارثين. أَللّهُمَّ لا تقطع عني خيرك  
في كلّ وقت، و لم تنزل بي عقوبات النّقم، و لم تعيّر ما بي من النّعم، و لا  
أخليتني من وثيق العصم، فلو لم أذكر من إحسانك إليّ و إنعامك عليّ إلّا  
عفوك عني، و الإستجابة لدعائي، حين و إنعامك عليّ إلّا عفوك عني، و  
الإستجابة لدعائي، حين رفعت رأسي بتحميدك و تمجيدك، لا في تقديرك  
جزيل حظّي حين وفّرتَه انتقص ملكك، و لا في قسمة الأرزاق حين قفّرت  
عليّ توفّر ملكك. أَللّهُمَّ لك الحمد عدد ما أحاط به علمك، و عدد ما أدركته  
قدرتك، و عدد ما وسّعتَه رحمتك، و أضعاف ذلك كلّهُ، حمدا و اصلا  
متواترا متوازيا لآلائك و أسمائك. أَللّهُمَّ فتمّم إحسانك إليّ فيما بقي من  
عمرِي، كما أحسنت إليّ [منه] فيما مضى، فإنّي أتوسّل إليك بتوحيديك و  
تهليلك و تمجيدك و تكبيرك و تعظيمك، [و أسألك باسمك الَّذي خلقتَه من  
ذلك فلا يخرج منك إلّا إليك]. و أسألك باسمك الرّوح المكنون الحيّ الحيّ  
الحيّ و به و به و به، و بك و بك، و ألا تحرمني رفدك، و فؤادك  
كرامتك، و لا تولّني غيرك، و لا تسلمني إلى عدوّي، و لا تكنني إلى  
نفسي، و أحسن إليّ أنّم الإحسان عاجلا و اجلا، و حسنَ في العاجلة عملي،  
و بلّغني فيها أملي و في الأجلّة، و الخير في منقلي، فإنّه لا تفترك كثرة ما  
يندق به فضلك، و سيب العطايا من منك، و لا ينقص جودك تقصيري في  
شكر نعمتك، و لا تجمّ خزائن نعمتك النّعم، و لا ينقص عظيم مواهبك من

سعتك الإعطَاء، و لا تؤثر في جودك العظيم الفاضل الجليل منحك، و لا تخاف ضيم إملاق فتكدي، و لا يلحقك خوف عدم فينقص فيض ملكك و فضلك. اللهم ارزقني قلبا خاشعا، و يقينا صادقا، و بالحق صادعا، و لا تؤمّتي مكر، و لا تنسني ذكرك، و لا تهتك عني سترك، و لا تؤلني غيرك، و لا تقنطني من رحمتك بل تعمّدني بفوائدك، و لا تمنعني جميل عوائدك، و كن لي في كلّ وحشة أنيسا، و في كلّ جزع حصنا، و من كلّ هلكة غياثا، و نجني من كلّ بلاء، و اعصمني من كلّ زلل و خطأ، و تتم لي فوائدك، و قني و عيدك، و اصرف عني أليم عذابك و تدمير تنكيلك، و شرفني بحفظ كتابك، و أصلح لي ديني و دنياي و اخرتي و أهلي و ولدي، و وسّع رزقي، و أدّرّه عليّ، و أقبل عليّ، و لا تعرض عني. اللهم ارفعني و لا تضعني، و ارحمني و لا تعدّني، و انصرني و لا تخذلني، و اثرنني و لا تؤثر عليّ، و اجعل لي من أمري يسرا و فرجا، و عجل إجابتي، و استنقذني ممّا قد نزل بي، إنك على كلّ شيء قدير، و ذلك عليك يسير، و أنت الجواد الكريم.

*“O’ Allah, You are the true ruler except whom there is no God and I am Your servant, I have oppressed myself and I confess to you about my sins, thus forgive me of my sins, there is no God save You, O’ Forgiver. O’ Allah, indeed I praise You and You are worthy of all the Praises, as You have bestowed all that I desired for, and have granted me with endless bounties and favours, and for Your grace upon me, and that You gifted me with Your satisfaction, and loaded me with Your favours, and have always defended me, and granted me success, and acceptance of my supplication, so that I supplicate with liking, and call You with inner purity, and You treated me such that I attached my hopes with You, and found You Merciful towards me everywhere, and found You*



*the Supervisor of my affairs, the Pardoner of my sins, the Concealer of my wickedness, I was not deprived of Your Good even for the blink of an eye since You have place me in this World of examinations, so that You can examine what I store for the eternal abide? Thus I am released by You, O' Allah, from all the calamities and misfortunes, and all the sorrows which had enveloped me with its worries and distresses; at the times of evil upcoming and the occurrence of difficulties, I do remember anything from You but beauty, and do not see anything from You except kindness. Your goodness has consumed me, and Your kindness upon me is continuous, Your bounties are with me every moment, such endless bounties which did not make me hopeless, instead fulfilled my hopes, and You have accompanied me in my journeys, and honoured me even when I remained at home, and cured my illnesses, and gave me good health after pains and sorrows, and blessed me while I was moving and static, and did not make me a subject of humiliation for my enemies, You targeted all those who targeted me, and sufficed me from the evil of all those who envied me. O' Allah, how many enemies held their swords of hostility against me and sharpened their spears to kill me, and prepared their sharp ends of swords for me, and their deadliest of poisons for me, their accurate arrows targeted me, they had secretly intended*

*to overcome me with undesirable things, and to make me drink bitterness sip by sip; then O' My Lord, You saw my weakness in enduring these hardships, and my powerlessness against those who intended to fight against me, and my loneliness in front of that multitude of enemies who swore to battle against me, they were sitting in my ambush in such a way that I could never imagine being victorious over them. Thus O' My Lord, You helped me with Your support, and strengthened my hands with Your help, then you made the sharpness (of the sword's ends) blunt for me, and secluded my enemy after all the soldiers and supporters he had gathered, and dominated me over him at last, and returned him with grief and sorrow, such that his inner enmity did not evade, and his anger for me did not end, though he had captured me, you returned him while his dreams and hopes were devastated. O' Allah, how many enemies and transgressors have oppressed me with their schemes, and laid their plots for me; just like a predator which sits in ambush for his prey, they are sitting in my ambush looking for an opportunity to quickly grasp their prey, while they express the pleasantness of a hypocrite, and welcome me with a cheerful face. When You witnessed, O' My Lord, what they had plotted against me in their hearts, and the wicked intention they had, You trapped him in his own net and pushed him in the pit he dug for*

*me, and forced him to retreat, and hit him with his own stone, and injured him with his own arrow, and strangled him with his own bow, and repelled his deceit towards his own throat, and made that arrogant person regret all his deeds, and humiliated him after all his claims of dominance, pride and arrogance; and disgraced him after his rebellion, You entangled him in the trap he wished to see me fall with humiliation and disgust; and if Your mercy wouldn't have embraced me, I was nearing towards facing that which he had to face; thus Praise be to the Powerful Lord who has no opponent, and the Guardian who gives respite without showing haste, the Eternal who is never careless, the Forbearer who isn't unaware of anything. O' My Lord, I called You while I seek shelter in You, and am confident of Your quick acceptance, relying on something I always knew that You will defend me in the best way, knowing that one who comes under Your shadow of sufficiency will never be defeated, and whoever seeks shelter in You will never be suppressed by the quarrelsome; therefore, O' Lord, You released me by Your Power and delivered me from the evil and harm by Your bounties and grace. O' Allah! How many clouds of bad fortune have You driven away, and how many bountiful skies have you showered, and how many rivers of kindness and benevolence have You flown, and how many springs of mishaps have You*

*removed, and the mercies that You have scattered, and the enveloping calamities that You have set aside, and the hardships that You have lifted, and donned me with the attire of welfare, and stored fresh and new things for the future, such that if You are not incapable of fetching it, and they will not disobey when You make a decision for them. O' Allah! How many malicious jealous ones have entangled me with their jealousy, and saddened me with the bitterness of their tongue, and made me aggrieved due to their false accusations, and targeted my reputation, and chained my neck, whereas You continuously sufficed me in his affair. O' Allah! How many optimisms have I had about You which You have fulfilled, and how many poverties have struck me which You have compensated by giving me wealth, and how many times I fell but You lifted me, and from how many sorrows You gave me relief, and helplessness You ended, and bounties You granted, You are not questioned about what You do, You do not exhibit misery in Your bestowments, You were requested and You granted, and that which wasn't asked but You bestowed, You were requested for Your benevolence and You did not hesitate, You did not wish to grant anything but bounties and favours and benefits, and I refrained from everything except committing Your sins, and dishonouring Your sanctity, and trespassing Your boundaries, and*

*neglecting Your warnings, and obeying our common enemy; You did not refrain from completing Your bounties and continuous favours, but it did not stop me from committing sins and forsaking Your wrath. O' Allah, this is the point of someone who confesses to You of his shortcomings from paying Your rights, who bears witness against himself of Your comprehensive bounties and Your Best Protection. Thus O' Allah, O' My Lord, bless me with that which helps me reach Your Mercy, so that I regard it as a ladder with which I can ascend towards Your Satisfaction, and stay secured of Your punishment through it, indeed You do as You wish and command as You will, and You have power over all things. O' Allah, my praise is continuously connected to Your Threshold, and my glorification for You is permanent, from one time to another with different forms of exaltation, and various ways of adoration, purely for Your remembrance, and I wish to attain Your satisfaction with the cognition of Your Uniqueness, and utter gratification, and elongated denial of those who ascribe a partner or opponent for You. No one helps You in Your Powerfulness, and You have no partner in Your Divinity, and no one witnessed You when You adorned all things with different natures and instincts, and created the creations in various forms and shapes, no thoughts and imaginations have the Power to tear apart*

*the concealed veils towards You, and resultantly assume Your greatness to be limited, and none can assume the quality of Your eternity or a possibility for Your oldness, the mightiness of endeavour cannot reach Your actuality, nor the in-depth cleverness of anyone can obtain You, and the gaze of the gazers cannot fall on the finality of Your Sublimity, and the greatness of Your Power. The character of Your power has risen above the character of the creations, and the sublimity of Your greatness has elevated above it, and that which You wish to increase does not decrease, and that which You wish to decrease does not increase, no one witnessed You when You created the creations, and no opponent was present when You brought the lives into being. The tongues are incapable of describing Your Attributes, and the intellects have wandered in the path of acquiring Your Actual cognition, and how can characters comprehend You? Or how can the directions envelope You? And You are the Powerful, the Sainted, Who is always Eternal and Permanent, alone in absolute Concealment, none other than You is there, and none other than You is worthy of it. The most profound wayfarers of thought have wandered astonished in Your Kingdom, the perception of the perceivers became helpless in gaining Your real cognizance, the kings have expressed humility before Your Reverence, the reputed*

*and honourable men have bowed with humbleness before Your Dignity, everyone has prostrated before Your Greatness, everything surrendered before Your Power and Might, the necks have bowed before Your Dominion, it is here that all the thoughts and plans to describes Your Attributes went astray, whoever thought about Your Attributes returned helpless, and his mind became astonished and incapable, and his thoughts wandered in amazement. O' Allah, all Praises be to You, such appraisal and gratification that is continuous, connected, attached and strongly connected to each other, it is everlasting and cannot disconnect or vanish in the Kingdom, or get destroyed in this World, it does not decrease in cognizance also; thus all praises be to You, such praise that is worthy of countless good-deeds; Praise be to You when the night goes back, and when the dawn arrives, and in the land and the sea, and at dawn and dusk, and in the evening and morning, and in the afternoon and mornings; O' Allah, You delivered me by Your success, and guarded me in under the Guardianship of the Infallible, You did not make me obligated to do more than my capacity as You did not ask for anything but my obedience, thus my gratitude cannot fulfil You rights even if I become tired or perform with the best of my ability, and it cannot match Your Grace, because You are Allah, there is no God but You,*

*no unseen can hide from You, and no concealed can be concealed from You, and no lost thing can be lost from You in the hidden darkness, verily Your command is that when You intend a thing, You say to it , “Be” and it is. O’ Allah, Praise be to You like You have praised Yourself, and like all the appraisers have Praised You, and all the exalters have exalted You, and all the glorifiers have glorified You, and all the honourers have honoured You, so that in the blink of an eye, or even lesser than that, I praise You as much as all the appraisers and all the declare You unique like all the pure worshippers, and glorify You as much as all Your Friends who have Your cognition, and as much as the appraisal of all the exalters, and as much as Your own cognition regarding it, and with the one praised by all You creations, from both animals and inanimate ones. O’ Allah, I wish to express my gratitude for all the Praises that You have brought on my tongue, how easy is that which You have made compulsory on me, and how great is that which You have promised me in return of my gratification, You commenced Your bounties by means of Your grace and benevolence, and commanded me for Your gratification rightfully and justly, and promised me to double it and increase it, You granted me from livelihood for examination and evaluation, and asked me a small quantity from it in return, and*



*promised me for its further increment and enormous rewards against it, and protected me from the hardship of calamities, and did not submit me before the wickedness of afflictions, and bestowed good health upon me, and helped me with extensiveness and welfare, and multiplied your favours for me alongside what You promised me from the noble position, and gave me glad-tidings with it from the mighty position, and selected the greatest of all the prophets for me with regards to invitation, and the best amongst them for intercession, Mohammad (peace be upon him and his household). O' Allah! Forgive me of that which cannot be forgiven without Your forgiveness, and nothing can dissolve it but Your Pardon, and grant me on this day and in this hour with such certainty which will make the difficulties of this World and the Hereafter easy for me, and encourage me towards it, and make me interested in that which lies with You, and write Your Forgiveness for me, and help me reach dignity, and provide me with the gratitude of Your bounties, indeed You are the One, the Sublime, the Beginner, the Innovator, the Hearer, the Knower, whose command cannot be rejected, and whose destiny and decision cannot be prevented, and I bear witness that You are my Lord and the Lord of all things, the creator of the Heavens and the Earth, the Knower of the hidden and the visible, the Mighty, the Great, the*

*Transcendent. O' Allah, I ask You for stability in my affair, and determination in performing good-deeds, and the revelation of thankfulness for Your bounties, and I seek refuge from the tyranny of every tyrant, and from the oppression of all the oppressors, and from the jealousy of every jealous person. O' Allah, I wish to attain victory over the enemies through You, and I have hope just in You for the Friendship of the Devotees, though I do not have the capability to calculate the benefits of Your Grace, and Your ways of hospitality and sustenance, indeed You are Allah, there is no God save You, who is extensively praised by His creations, Your hand is extended with generosity, there is contradiction in Your command, and no opposition in Your Dominion and Kingdom, You Order cannot be rejected, You possess whatever You wish from the people, and they do not possess anything but what You wish. O' Allah, You are the Bountiful, the Granter, the Able, the Dominant, the Holy, in the Holy Light, You wear the attire of dignity and sublimity, and You exhibit greatness with Power and Mightiness, and You covered Light with brightness, and gifted brightness with the prestige of Your glory. O' Allah, for You is the Great Praise, and the Old Favour, and the Mighty Dominance, and You are worthy of extensive Movement, Vast Power, continuous and eternal Praise, which will never end*

*with gratitude ever and last forever, because You have regarded me among the best of Adam's Progeny, and created me as a hearer, perceiver, with appropriate body, good health and safety, there is no defect in my body which will engage me to myself, and my body parts are not diseased or damaged, there is also no defect in my soul nor in my mind, Your kindness towards me, and the good deeds You have committed for me, and the excessive bounties You have granted me has not prevented You from intensifying those bounties, and made me superior to a large number of people from this world, and gave me the faculty of hearing so that I can hear my obligations, and the faculty of vision so that I can see Your apparent Power, and observed me and provided me with a heart which witnesses Your Supremacy, and a tongue which speaks of Your Oneness, thus indeed I am the Appraiser of Your Grace, and grateful of the opportunity You provided me for Your Praise, and I bear witness to Your Right, and I am humble to You in the hard and important affairs, because You were Alive before every living being, and will be Alive after every dead person, and You are the Living who will inherit the Earth and its dwellers, and You are the best of all Inheritors. O' Allah, do not stop Your blessings and good from me anytime, and do not descend upon me Your retributions of revenge, and do not change the bounties You have*

*rewarded me, and do not expel me from Your strong forts and shelters, thus if I would not have mentioned Your bounties and grace that You have bestowed upon me except for Your forgiveness for me and the acceptance of my prayer, while I raised my head for appraisal and exaltation, then by regarding an extensive share, nothing would have decreased from Your Kingdom, and nothing would have increased in Your kingdom if my share of livelihood and sustenance would not have been lessened. O' Allah, Praise be to You as much as Your knowledge is prevalent, and as much as Your Power can attain, and as much as Your Mercy is widespread, rather many more times of all that is mentioned, a Praise that is connected, continuous, in the same direction as Your bounties and Your Names. O' Allah, complete Your favours upon me until what is remaining of my life, just like You favoured upon me in the past, thus I seek means to You through Your Oneness and Your Exaltation and Your Appraisal and Your Greatness and Your Honour, {and I ask You by Your name with which You created and none can exit Your path but towards You}. And I ask You by Your Name, the Concealed Spirit, the Living, the Living, the Living, and with it, with It, with it, through You, through You, through You, so that You do not deprive me from Your rewards, and the benefits of Your Generosity, and do not give my Guardianship to anyone*

*other than Yourself, and do not submit me to my enemy, and do not leave me to myself, and favour upon me with the completest of Favours, soon and in the nearing future, and show kindness towards me for the goodness of my deeds, and help me attain my desires in it, and also bless me with good in my return; indeed Your excessive Grace and Kindness will not make You destitute, the rewards reach us from Your threshold, and my shortening of gratification will not decrease Your Generosity, and the bounties do not exceed the treasures of Your bounties, and Your great rewards do not result in the shortening of Your widespread bestowal, and Your Grants do not affect Your Great and Glorious Generosity, You do not hold Your bounties fearing poverty, and the fear of nothingness does not reach You so that it may diminish the abundance of Your Kingdom and Your Grace. O' Allah, bless me with a humble heart, and with truthful certainty, and make my share apparent through the right word, and do not safeguard me from Your plot, and do not make me forget Your Remembrance, and do not lift Your sanctity from me, and do not give my guardianship to anyone except Yourself, and do not make me hopeless of Your Mercy but rather bestow me with Your benefits, do not deprive me of Your beautiful shares, and be my companion in all solitude, and my securer in all despondencies, and my*

*helper in all destructions, and deliver me from all afflictions, and protect me from mistakes and errors, and complete Your benefits upon me, and save me from Your warnings, and protect me from Your dreadful punishment and devastating retribution, and honour me with the protection of Your Book, and improve for me my religion, my world, my hereafter, my family and my sons, and expand my sustenance, and shower it upon me, and face me, and do not turn away from me. O' Allah, raise me and do not put me down, have mercy on me and do not punish me, help me and do not humiliate me, and regard me above others and don't regard others above me, and make my affairs easy and relieved for me, and hasten in answering me, and free me from the difficulties that have descended upon me, indeed You have Power over everything, and these works are easy for You, indeed You are the Generous and the Beneficent".<sup>1</sup>*

## **THE STORY OF PRESERVATION OF AL-YAMANI.**

It has been narrated in the book 'Darus Salaam' that: I found the Manuscript of Allama Majlisi, the First, behind a supplication famously known as the Yamani Amulet, in the following way:

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<sup>1</sup> Bihar ul Anwaar: p. 259/95; Muhaj ud Da'waat: p. 161

In the name of Allah, the Beneficent, the Merciful. All Praises are due to Allah, Who is the Lord of the worlds. And Peace be upon the noblest of all the Prophets, Mohammad (peace be upon him) and his holy Progeny.

The honourable Sayyid Ameer Mohammad Hashim – May Allah support him and bless him with continuous success – asked me to give him the permission of the Yamani Amulet which is associated with the Commander of the Faithful, the Imam of the Pious, and the best creation after the Chief of Prophets (peace be upon them).

Therefore, I am giving him the permission of narrating this supplication; with my authority chain wherein I have narrated from Ameer Ishaque Astarabadi (who is buried in Karbala near the grave of the Master of all the dwellers of heaven), who narrated from Imam Mahdi (A.S.).

Respected Sayyid said: I was on my way to Mecca when I was left behind my caravan, until I lost all hope of living and began to utter the ‘Shahadatayn’ like a person who is nearing his death. Suddenly, I witnessed that our Master, Imam Mahdi (A.S.), was standing near me.

His holiness said: O’ Ishaque! Rise. I stood up while I was thirsty, he quenched my thirst and made me sit behind him on his ride. Then I began to recite this Amulet and his holiness corrected my mistakes until the supplication reached its end. At that point, I found myself in ‘Abtah’. We descended the ride and his holiness couldn’t be seen anymore, and my caravan reached that place after nine days.

It became famous between the people of Mecca that I have reached there by ‘Tayy ul Ard’ (traveling miraculously in the shortest of time). Therefore, after performing the rituals of pilgrimage, I went into hiding.

Late Majlisi the first says: He (Ameer Ishaque Astarabadi) had gone forty times for pilgrimage on his feet. When I met him in Isfahan, he had arrived from Karbala with the intention of visiting Imam Reza (A.S.) in Mashhad. He owed 7 Toman to his wife as her ‘Mehr’, and was liable to pay this same amount to one of the residents of Mashhad.

On the other hand, he had witnessed in his dream that he is nearing his death. Sayyid said: I resided in Karbala for fifty years hoping to die there, and now I fear that I will die on some land other than Karbala.

When a friend of mine became aware of this incident, he gave 7 Toman to Sayyid and sent one of the religious brothers along with him.

That man says: When Sayyid reached Karbala and paid off his debts (to his wife), he fell sick and passed away on the ninth day of his illness, and buried in his own house. Many such miracles were witnessed of him even when he lived in Isfahan.

I have several permissions for this holy narration but will suffice with this permission itself. I request him (Ameer Mohammad Hashim) to remember me on the places where the possibility of the supplications being accepted is higher. And I want him to recite this supplication only for the Pleasure of Allah, and never for the destruction of his enemy if his enemy is from the believers, even if he is a sinner or tyrant. And he should not recite this prayer for collecting the pleasure of this



lowly world, but it should be recited only to attain nearness to Allah and to repel the evils of all the devils, both human and Jinn, from himself and from all the believers. He should have such an intention if it may be possible for him, and if not, it is better to stay away from any intention except for the nearness of Allah.

These points are written by someone who needs the divine mercy the most, i.e. Mohammad Taqi Majlisi son of Majlisi Isfahani, while I exalt the Almighty and ask Him to bless the Chief of the Prophets (peace be upon him). This is the end of his word. May Allah elevate his grade in heaven eternally!

His son, Late Majlisi (R.A.), has mentioned this incident regarding the visitation of Imam Mahdi (A.S.) by Ameer Ishaque in the thirteenth volume of his book 'Bihar ul Anwaar', but it is quite different from the incident we mentioned here.<sup>1</sup>

Allama Majlisi (R.A.) says: the Yamani Amulet, which is also known as the supplication of Saifi, is one amongst the well-known supplications. It has been mentioned in several ways and by different narrations but we will mention the best narration here (by Allah's will):

Abu Abdullah, Hussain bin Ibrahim bin Ali Fatti, better known as Ibn e Khayyat, reports for us saying: Abu Mohammad Haroon bin Moosa Tal'akbari told me:

Abul Qasim Abdul Wahid (Abdullah) bin Yunus Musili narrated for me in Halab that Ali bin Mohammad bin Ahmad, better known as Mustanjid, reported to me that: Abul Hasan Katib narrated for me that Abdur

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<sup>1</sup> Darus Salaam: 12/2

Rahman bin Ali bin Ziyad said: Abdullah bin Abbas and Abdullah bin Ja'far said:

One day, while we were in the company of our Master, Imam Ali (A.S.), Hasan bin Ali (A.S.) arrived and said:

O' Commander of the Faithful! A man has arrived and he seeks permission to visit you. He has the smell of Musk.

His holiness said: Ask him to come.

A good looking man with a nice built and deep face, formal accent and royal clothes, appeared and said:

Peace be upon You O' Ameer ul Momineen! I have come from one of the farthest places of Yemen and I belong to one of the senior Arabs from your devotees. I had a great kingdom and possessed enormous bounties of life, was living a peaceful and happy life with growing wealth. I had gained sufficient experiences in life and it has examined me thoroughly. I had a ferocious enemy who attacked me with his huge army and the great powers he had gathered, and achieved victory over me. The ways of deceits and escape from him left me helpless and wandering.

One night, I had slept off when a person called me: O' man! Rise and go towards the best creation of Allah after His Messenger (P.B.U.H.), i.e. Ali bin Abi Talib (A.S.), and request him to teach you the supplication which was taught to him by Allah's special friend, Mohammad (P.B.U.H.); because that supplication is the exclusive Name of Allah. Call Allah by reciting that supplication and curse your enemy who defeated you in the fight.

O' Commander of the Faithful! I woke up quickly and came to you with a group of four hundred men. And I hold Allah, His Messenger and You, as witnesses that I have released all of them and I am here to performed this act only for the sake of Allah. Now, I have come to you with a thin and aggrieved body from an uneven path and a far way land. Have mercy over me and with your grace and dignity, and also for the sake of your fatherhood and relationship with me, teach me the supplication regarding which I was informed in my sleep and was commanded to seek it from your holy threshold.

Our Master, the Commander of the Faithful, said:  
Sure, I will do this for you, if Allah wills.

Then he asked for a paper and pen, and wrote the supplication for that man:

[2]

## PRESERVATION OF AL-YAMANI.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ أَنْتَ الْمَلِكُ الْحَقُّ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ، وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي، وَاعْتَرَفْتُ بِذَنْبِي، وَ لَا يَغْفِرُ الذَّنُوبَ إِلَّا أَنْتَ، فَاعْفُرْ لِي يَا غَفُورَ يَا شَكُورَ. اللَّهُمَّ إِنِّي أَحْمَدُكَ، وَأَنْتَ لِلْحَمْدِ أَهْلٌ، عَلَى مَا خَصَصْتَنِي بِهِ مِنْ مَوَاهِبِ الرَّغَائِبِ، وَمَا وَصَلَ إِلَيَّ مِنْ فَضْلِكَ السَّابِغِ، وَمَا أَوْلَيْتَنِي بِهِ مِنْ إِحْسَانِكَ إِلَيَّ، وَبَوَّأْتَنِي بِهِ مِنْ مِظَنَّةِ الْعَدْلِ، وَأَنْلَتَنِي مِنْ مَنِّكَ الْوَاصِلِ إِلَيَّ، وَمِنَ الدَّفَاعِ عَنِّي، وَالتَّوْفِيقِ لِي، وَالإِجَابَةِ لِدَعَائِي حِينَ أَنْجَيْكَ دَاعِيًا. وَأَدْعُوكَ مِضَامًا، وَأَسْأَلُكَ فَأَجِدُكَ فِي الْمَوَاطِنِ كُلِّهَا لِي جَابِرًا، وَفِي الْأُمُورِ نَاطِرًا، وَلِذُنُوبِي غَافِرًا، وَلِعُورَاتِي سَاتِرًا، لَمْ أَعْدِمْ

خيرك طرفة عين منذ أنزلتني دار الإختبار<sup>1</sup>، لتتظر ما أقدم لدار القرار، فأنا عتيقك من جميع الآفات و المصائب، في اللّواذب و الغموم التي ساورتني فيها الهموم، بمعاريض أصناف البلاء، و مصروف جهد القضاء، لا أذكر منك إلاّ الجميل، و لا أرى منك غير التّفصيل. خيرك لي شامل، و فضلك عليّ متواتر، و نعمتك عندي متّصلة، و سوابق لم تحقّق حذاري، بل صدقت رجائي، و صاحبت أسفاري، و أكرمت أحضاري، و شفيت أمراضي و أوهاني، و عافيت منقلبي و مثواري، و لم تشمت بي أعدائي، و رميت من رماني، و كفيّنتي مؤونة من عاداني. فحمدي لك واصل، و ثنائي عليك دائم، من الدّهر إلى الدّهر، بألوان التّسبيح، خالصا لذكرك، و مرضيا لك بناصع التّوحيد، و إحاض التّمجيد بطول التّعديد، و مزية أهل المزيد، لم تعن في قدرتك، و لم تشارك في إلهيتك، و لم تعلم لك مانيّة فتكون للأشياء المختلفة جانسا، و لم تعين إذ حبست الأشياء على الغرائز، و لا خرقت الأوهام حجب الغيوب، فتعتقد فيك محدودا في عظمتك، فلا يبلغك بعد الهمم، و لا ينالك غوص الفكر، و لا ينتهي إليك نظر ناظر في مجد جبروتك، إرتفعت عن صفة المخلوقين صفات قدرتك، و علا عن ذلك كبرياء عظمتك، لا ينقص ما أردت أن يزداد، و لا يزداد ما أردت أن ينقص، لا أحد حضرك حين برأت النّفوس، كلّت الأوهام عن تفسير صفتك، و انحسرت العقول عن كنه عظمتك، و كيف توصف و أنت الجبار القدّوس، الذي لم تزل أزليا دائما في الغيوب و حدك ليس فيها غيرك و لم يكن لها سواك، حار في ملكوتك عميقات مذاهب التّفكير، فتواضعت الملوك لهيبتك، و عنت الوجوه بذلّ الإستكانة لك، و انقاد كلّ شيء لعظمتك، و استسلم كلّ شيء لقدرتك، و خضعت لك الرّقاب، و كلّ دون ذلك تحبير اللّغات، و ضلّ هنالك التّدبير في تصاريف الصّفات، فمن تفكّر في ذلك رجع طرفه إليه حسيرا، و عقله مبهورا، و تفكّره متحيرا. أللّهم فلك الحمد متواترا متواليا متّسقا مستوثقا، يدوم و لا يبديد غير مفقود في الملكوت، و لا

<sup>1</sup> دارالاختبار 'A house of examination'

مطموس في المعالم، و لا منتقص في العرفان، و لك الحمد ما لا تحصى مكارمه في الليل إذا أدير، و الصّبح إذا أسفر، و في البراري و البحار، و الغدوّ و الأصال، و العشيّ و الإبكار، و في الظّهائر و الأسحار. اللَّهُمَّ بتوفيقك قد أحضرتني الرّغبة، و جعلتني منك في ولاية العصمة لم أبرح في سبوغ نعماتك، و تتابع الاثك محفوظا لك في المنعة و الدّفاع محوطا بك في مثنوي و منقلي، و لم تكفني فوق طاقتي، إذ لم ترض منّي إلا طاعتي، و ليس شكري و إن أبلغت في المقال و بالغت في الفعال ببالغ أداء حقك، و لا مكافيا لفضلك، لأنك أنت الله الذي لا إله إلا أنت، لم تغب و لا تغيب عنك غائبة، و لا تخفى عليك خافية، و لم تضلّ لك في ظلم الخفيات ضالّة، إنّما أمرك إذا أردت شيئا أن تقول له كن فيكون. اللَّهُمَّ لك الحمد مثل ما حمدت به نفسك، و حمدك به الحامدون، و مجدك به الممجّدون، و كبرك به المكبرون، و عظّمك به المعظّمون، حتّى يكون لك منّي وحدي بكل طرفة عين، و أقلّ من ذلك مثل حمد الحامدين، و توحيد أصناف المخلصين، و تقديس أجناس العارفين، و ثناء جميع المهلّين، و مثل ما أنت به عارف من جميع خلقك من الحيوان، و أرغب إليك في رغبة ما أنطقنتي به من حمدك، فما أيسر ما كلفنتي به من حقك، و أعظم ما وعدتني على شركك، ابتدأتني بالنعم فضلا و طولا، و أمرتني بالشكر حقًا و عدلا، و وعدتني عليه أضعافا و مزيدا، و أعطيتني من رزقك اعتبارا و فضلا، و سألتني منه يسيرا صغيرا، و أعفيتني من جهد البلاء و لم تسلمني للسوء من بلاءك مع ما أوليتني من العافية، و سوّغت من كرائم التّحل، و ضاعفت لي الفضل مع ما أودعتني من المحبّة الشريفة، و يسّرت لي من الدّرجة العالية الرّفيعة، و اصطفتيني بأعظم النّبیین دعوة، و أفضلهم شفاعة، محمّدصلّى الله عليه و اله. اللَّهُمَّ فاغفر لي ما لا يسعه إلا مغفرتك، و لا يمحقه إلا عفوك، و لا يكفره إلا فضلك، و هب لي في يومي يقينا تهوّن عليّ به مصيبات الدنيا و أحزانها بشوق إليك، و رغبة فيما عندك، و اكتب لي عندك المغفرة، و بلّغني الكرامة، و ارزقني شكر ما أنعمت به عليّ، فإنّك أنت الله الواحد الرّفيع البديء البديع السّميع العليم، الذي ليس لأمرك مدفع،

و لا عن قضائك ممتنع، أشهد أنك ربّي و ربّ كلّ شيء، فاطر السّموات و الأرض، عالم الغيب و الشّهادة، العليّ الكبير. اللَّهُمَّ إِنِّي أَسْأَلُكَ الثّبَاتَ فِي الْأَمْرِ، و العزيمة على الرّشد، و الشّكر على نعمتك، أعوذ بك من جور كلّ جانر، و بغي كلّ باغ، و حسد كلّ حاسد، بك أصول على الأعداء، و بك أرجو ولاية الأحبّاء مع ما لا أستطيع إحصاءه، و لا تعديده من عوائدفضلك، و طرف رزقك، و ألوان ما أوليت من إرفادك، فإنّك أنت الله الذي لا إله إلاّ أنت، الفاشي في الخلق رفدك، الباسط بالوجود يدك، و لا تضادّ في حكمك، و لا تنازع في أمرك، تملك من الأنام ما تشاء، و لا يملكون إلاّ ما تريد. قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ، وَ تَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ، وَ تُعِزُّ مَنْ تَشَاءُ وَ تُنْزِلُ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ\* تُولِجُ اللَّيْلَ فِي النَّهَارِ وَ تُولِجُ النَّهَارَ فِي اللَّيْلِ وَ تُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ تُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ تَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ «١». أنت المنعم المفضل الخالق البارئ القادر القاهر المقدّس في نور القدس، تردّيت بالمجد و العزّ، و تعظّمت بالكبرياء، و تغشّيت بالنور و البهاء، و تجلّلت بالمهابة و المقنّدة، جعلتني من أفضل بني ادم، و جعلتني سميعا بصيرا، صحيحا سويا معافا، لم تشغلني بنقصان في بدني، و لم تمنعك كرامتك إياي، و حسن صنيعك عندي، و فضل إنعامك عليّ، أن وسّعت عليّ في الدنيا، و فضلتني على كثير من أهلها، فجعلت لي سمعا يسمع آياتك، و فؤادا يعرف عظمتك، و أنا بفضلك حامد، و بجهد يقيني لك شاكر، و بحقّك شاهد. فإنّك حيّ قبل كلّ حيّ، و حيّ بعد كلّ حيّ، و حيّ لم ترث الحياة من حيّ، و لم تقطع خيرك عنّي طرفة عين في كلّ وقت، و لم تنزل بي عقوبات النّقم، و لم تغبّر عليّ دقّاق العصم، فلو لم أذكر من إحسانك إلاّ عفوك، و إجابة دعائي حين رفعت رأسي بتحميدك و تمجيدك، و في قسمة الأرزاق حين قدّرت، فلك الحمد عدد ما حفظه علمك، و عدد ما أحاطت به قدرتك، و عدد ما وسّعته السّناء، لك المنّ القديم، و السّلطان الشّامخ، و الجود الواسع، و القدره رحمتك. اللَّهُمَّ فَتَمِّمْ إِحْسَانَكَ فِيْمَا بَقِيَ، كَمَا أَحْسَنْتَ فِيْمَا مَضَى، فَإِنِّي أُوَسِّلُ إِلَيْكَ بِتَوْحِيدِكَ وَ تَمْجِيدِكَ، وَ تَحْمِيدِكَ وَ تَهْلِيلِكَ، وَ

تكبيرك و تعظيمك، و بنورك و رَأْفَتِكَ، و رحمتك و علوّك، و جمالك و جلالك، و بهأتك و سلطانك، و قدرتك و بمحمّد و اله الطّاهرين، أَلَا تحرمني رفدك و فوائدك، فإنّه لا يعتريك لكثرة ما يتدقّق به عوائق البخل، و لا ينقص جودك تفصير في شكر نعمتك، و لا تفني خزائن مواهبك النّعم، و لا تخاف ضيم إِملاق فتكدي، و لا يلحقك خوف عدم فينقص فيض فضلك. أَللّهُمَّ ارزقني قلبا خاشعا، و يقينا صادقا، و لسانا ذاكرا، و لا تؤمّني مكرك، و لا تكشف عني سترك، و لا تنسني ذكرك، و لا تباعدني من جوارك، و لا تقطعني من رحمتك، و لا تؤيسني من روحك، و كن لي أنيسا من كلّ وحشة، و اعصمني من كلّ هلكة، و نجني من كلّ بلاء، فإنّك لا تخلف الميعاد. أَللّهُمَّ ارفعني و لا تضعني، وزدني و لا تنقصني، و ارحمني و لا تعذبني، و انصرني و لا تخذلني، و اثري و لا تؤثر عليّ، و صلّ على محمّد و آل محمّد الطّيبين الطّاهرين، و سلّم تسليما كثيرا.

*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 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,<sup>1</sup> 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 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.*

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<sup>1</sup> - In Al-Bihar 95: 242 this statement was written as house of examination and not house of choice.



*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 Oneness<sup>1</sup> 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*

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<sup>1</sup> - This was written in different words in various books but what we have mentioned is more accurate.

*desired to increases and no one increases what 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 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. 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 surrendered 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.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}.<sup>1</sup>*

*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 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*

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<sup>1</sup> - Qur'an 3: 26- 27.

*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, 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.*

Ibn e Abbas (R.A.) narrates the continuation of Imam's word in the following manner:

“Make sure you memorize it, and the entire supplication should be recited in one day. Verily, I am hopeful that while you will reach your land, Allah will have destroyed your enemy completely.

Indeed, I heard from the Messenger of Allah that he said: If a man recites this supplication with a rightful intention and humble heart, then command the mountains to walk along with him, they will surely walk behind him, and if he commands the seas, he will be able to walk over them”.

That man went back towards his land, and after forty days, his letter reached Imam Ali (A.S.) in which he said: the truth is that Allah has destroyed my enemy, such that not even a single man from their land has remained.

Imam Ali (A.S.) said:

“I already knew about it. And this truth was taught to me by the Holy Prophet (P.B.U.H.); there

is no difficult affair that does not become easy for me with the help of this supplication".<sup>1</sup>

[3]

### SUPPLICATION OF HAREEQ

Which should be recited in the morning<sup>2</sup>

اللَّهُمَّ إِنِّي أَصْبَحْتُ أَشْهَدُكَ وَكَفَى بِكَ شَهِيدًا، وَ أَشْهَدُ مَا لَأَنْتَكَ وَ حَمَلَةُ  
عَرْشِكَ وَ سَكَّانِ سَبْعِ سَمَاوَاتِكَ وَ أَرْضِيكَ وَ أَنْبِيَاءِكَ وَ رَسَلِكَ وَ وَرَثَةَ  
أَنْبِيَاءِكَ وَ رَسَلِكَ وَ الصَّالِحِينَ مِنْ عِبَادِكَ وَ جَمِيعَ خَلْقِكَ، فَأَشْهَدُ لِي وَ كَفَى  
بِكَ شَهِيدًا أَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْمَعْبُودُ وَحَدِّكَ لَا شَرِيكَ لَكَ،  
وَ أَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ الْهَ عِبْدُكَ وَ رَسُولُكَ، وَ أَنَّ كُلَّ مَعْبُودٍ مِمَّا دُونَ  
عَرْشِكَ إِلَى قَرَارِ أَرْضِكَ السَّابِعَةِ السُّفْلَى بَاطِلٌ مُضْمَحَلٌّ مَا خَلَا وَ جِهَكَ  
الْكَرِيمِ، فَإِنَّهُ أَعَزُّ وَ أَكْرَمُ وَ أَجَلُّ وَ أَعْظَمُ مِنْ أَنْ يَصِفَ الْوَاصِفُونَ كُنْهَ  
جَلَالِهِ أَوْ تَهْتَدِي الْقُلُوبُ إِلَى كُنْهِ عَظَمَتِهِ، يَا مَنْ فَاقَ مَدْحَ الْمَادِحِينَ فَخْرَ  
مَدْحِهِ، وَ عَدَا وَصْفَ الْوَاصِفِينَ مَا تَرَى حَمْدَهُ، وَ جَلَّ عَنْ مَقَالَةِ النَّاطِقِينَ تَعْظِيمَ  
شَأْنِهِ، صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ أَفْعَلْ بِنَا مَا أَنْتَ أَهْلُهُ، يَا أَهْلَ التَّقْوَى  
وَ أَهْلَ الْمَغْفِرَةِ

*"O' Allah! I have dawned while I hold You witness and  
You are sufficient for me as a Witness, and I hold all the  
angels and the bearers of Your Throne and the dwellers  
of the Seven Heavens and Your Earths and Your  
Prophets and Your Messengers and the Successors of  
Your Prophets and Messengers and the noblemen from*

<sup>1</sup> Bihar ul Anwaar: 240/95; Muhaj ud Da'waat: 137 (with slight difference).

<sup>2</sup>This supplication is narrated from Imam Sajjad (A.S.), who narrates from his forefathers (peace be upon them), narrates from the Messenger of Allah (peace be upon him), from Almighty Allah; and the section that has been added upon it is by our master, Imam Mahdi (A.S.)

*Your servants and all the creation as witnesses for me. Thus bear witness for me and suffice me as a Witness that I bear witness that verily You are Allah, there is no God except You, You alone are worshipped, and You don't have a partner, and that Mohammad (peace be upon him and his progeny) is Your Servant and Messenger, and that all those who are worshipped between Your Throne and the surface of Your seven Earths, are all invalid and void except for Your Self. Indeed He is much glorious, mightier, and greater than what the describers describe as His True Glory or to which the hearts guide as His True Greatness. O' He whose Praise is much more valuable than the exaltation of the exalters, and His true appraisal has surpassed the description of the describers, and the Honour of His Magnificence is higher than the speech of the speakers, bless Mohammad and his holy progeny, and do with me what You are worthy of, O' He who is Worthy of Piety and Forgiveness. (Three times).*

Then recite this part eleven times:

لا إله إلا الله وحده لا شريك له، سبحان الله و بحمده، أستغفر الله و أتوب إليه، ما شاء الله و لا قوة إلا بالله، هو الأوّل و الآخر و الظاهر و الباطن، له الملك و له الحمد، يحيي و يميت، و يميت و يحيي، و هو حيّ لا يموت، بيده الخير، و هو على كلّ شيء قدير.

*"There is no God but Allah alone, He has no Partner, Glorified is Allah and with His Praise, I seek Forgiveness from Allah, and turn towards Him, whatever He wishes takes place, there is no Power except Allah, He is the First and the Apparent and the Hidden, the Kingdom belongs to Him alone and all Praises are due to Him, He gives life and death, and gives death and life, He is the*

*Living who never dies, in His hands is all Good, and He has Power over all things.*

Then say eleven times:

سبحان الله و الحمد لله و لا إله إلا الله و الله أكبر، أستغفر الله و أتوب إليه،  
ما شاء الله لا حول و لا قوّة إلا بالله الحليم الكريم العليّ العظيم الرّحمن  
الرّحيم الملك القدوس الحقّ المبين، عدد خلقه و زنة عرشه و ملأ سماواته و  
أرضيه، و عدد ما جرى به قلمه و أحصاه كتابه و مداد كلماته و رضا  
نفسه.

*“Glorious is Allah, and there is no God but Allah, and Allah is Great, I seek forgiveness from Allah and return towards Him, what Allah wishes happens, there is no movement and no power except by Allah, the forbearing, the Generous, the Sublime, the Great, the Beneficent, the Merciful, the Ruler, the Sanctified, the Truth, the Apparent, this praise is as many as His creations and as much as the weight of His Throne and the space of His Heavens and His Earths, and as much as what has been written by His Pen, and What Has been embraced by His Book and as many as His words and as per His Satisfaction of Himself”.*

Then say:

اللّهم صلّ على محمّد و أهل بيت محمّد المباركين، و صلّ على جبرئيل و  
ميكائيل و إسرافيل، و حملة عرشك أجمعين، و الملائكة المقرّبين. اللّهم  
صلّ عليهم حتّى تبلغهم الرّضا، و تزيدهم بعد الرّضا ممّا أنت أهله، يا  
أرحم الرّاحمين. اللّهم صلّ على محمّد و آل محمّد، و صلّ على ملك الموت  
و أعوانه، و صلّ على رضوان و خزنة الجنان، و صلّ على مالك و خزنة  
النّيران. اللّهم صلّ عليهم حتّى تبلغهم الرّضا، و تزيدهم بعد الرّضا ممّا أنت  
أهله، يا أرحم الرّاحمين. اللّهم صلّ على الكرام الكاتبين، و السّفرة الكرام  
البررة، و الحفظة لبني آدم، و صلّ على ملائكة الهوآء و السّموات العلى،  
و ملائكة الأرضين السّفلى، و ملائكة اللّيل و النّهار، و الأرض و  
الأقطار، و البحار و الأنهار، و البراري و القلوات و الفقار، و صلّ على

مَلَأْنَاكَ الَّذِينَ أَغْنَيْتَهُمْ عَنِ الطَّعَامِ وَالشَّرَابِ بِتَسْبِيحِكَ وَتَقْدِيرِكَ وَعِبَادَتِكَ.  
 اللَّهُمَّ صَلِّ عَلَيْهِمْ حَتَّى تَبْلُغَهُمُ الرِّضَا، وَتَزِيدَهُمْ بَعْدَ الرِّضَا مِمَّا أَنْتَ أَهْلُهُ يَا  
 أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَصَلِّ عَلَى أَبِينَا آدَمَ، وَ  
 أَمَّنَا حَوْرَاءَ وَ مَا وَلَدَا مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءَ وَالصَّالِحِينَ. اللَّهُمَّ  
 صَلِّ عَلَيْهِمْ حَتَّى تَبْلُغَهُمُ الرِّضَا، وَتَزِيدَهُمْ بَعْدَ الرِّضَا مِمَّا أَنْتَ أَهْلُهُ، يَا  
 أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الطَّيِّبِينَ، وَ عَلَى أَصْحَابِهِ  
 الْمُنْتَجِبِينَ، وَ عَلَى أَزْوَاجِهِ الْمُطَهَّرَاتِ، وَ عَلَى ذُرِّيَّةِ مُحَمَّدٍ، وَ عَلَى كُلِّ نَبِيٍّ  
 بَشَرٍ بِمُحَمَّدٍ، وَ عَلَى كُلِّ نَبِيٍّ وُلِدَ مُحَمَّدًا، وَ عَلَى كُلِّ مَنْ فِي صَلَوَاتِكَ عَلَيْهِ  
 رَضِيَ لَكَ وَ رَضِيَ لِنَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آله. اللَّهُمَّ صَلِّ عَلَيْهِمْ حَتَّى  
 تَبْلُغَهُمُ الرِّضَا، وَ تَزِيدَهُمْ بَعْدَ الرِّضَا مِمَّا أَنْتَ أَهْلُهُ، يَا أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ  
 صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ بَارِكْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ اَرْحَمِ  
 مُحَمَّدًا وَ آلَ مُحَمَّدٍ، كَأَفْضَلِ مَا صَلَّيْتَ وَ بَارَكْتَ وَ تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَ  
 آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مُجِيدٌ. اللَّهُمَّ أَعْطِ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ آله الْوَسِيلَةَ  
 وَ الْفَضْلَ، وَ الْفَضِيلَةَ وَ الدَّرَجَةَ الرَّفِيعَةَ، وَ أَعْطِهِ حَتَّى يَرْضَى، وَ زِدْهُ بَعْدَ  
 الرِّضَا مِمَّا أَنْتَ أَهْلُهُ، يَا أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ،  
 كَمَا أَمَرْتَنَا أَنْ نَصَلِّيَ عَلَيْهِ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، كَمَا يَنْبَغِي لَنَا  
 أَنْ نَصَلِّيَ عَلَيْهِ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ بَعْدَ مَنْ صَلَّى عَلَيْهِ.  
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ بَعْدَ مَنْ لَمْ يَصَلِّ عَلَيْهِ. اللَّهُمَّ صَلِّ عَلَى  
 مُحَمَّدٍ وَ آلِ مُحَمَّدٍ بَعْدَ كُلِّ حَرْفٍ فِي صَلَاةِ صَلَّيْتَ عَلَيْهِ. اللَّهُمَّ صَلِّ عَلَى  
 مُحَمَّدٍ وَ آلِ مُحَمَّدٍ بَعْدَ مَنْ صَلَّى عَلَيْهِ وَ مَنْ لَمْ يَصَلِّ عَلَيْهِ. اللَّهُمَّ صَلِّ عَلَى  
 مُحَمَّدٍ وَ آلِ مُحَمَّدٍ بَعْدَ كُلِّ شَعْرَةٍ وَ لَفْظَةٍ وَ لِحْظَةٍ وَ نَفْسٍ وَ صِفَةٍ وَ سَكُونٍ  
 وَ حَرَكَةٍ مِمَّنْ صَلَّى عَلَيْهِ، وَ مِمَّنْ لَمْ يَصَلِّ عَلَيْهِ، وَ بَعْدَ سَاعَاتِهِمْ وَ  
 دَقَائِقِهِمْ، وَ سَكُونِهِمْ وَ حَرَكَاتِهِمْ، وَ حَفَائِقِهِمْ وَ مِيقَاتِهِمْ، وَ صِفَاتِهِمْ وَ أَيَّامِهِمْ،  
 وَ شَهُورِهِمْ وَ سَنِيهِمْ، وَ أَشْعَارِهِمْ وَ أَبْشَارِهِمْ، وَ بَعْدَ زَنَةِ ذَرٍّ مَا عَمَلُوا، أَوْ  
 يَعْمَلُونَ أَوْ بَلَّغَهُمْ أَوْ رَأَوْا أَوْ ظَنُّوْا أَوْ فَطَنُوا، أَوْ كَانَ مِنْهُمْ، أَوْ يَكُونُ إِلَى يَوْمِ  
 الْقِيَامَةِ، وَ كَأَضْعَافِ ذَلِكَ أَضْعَافًا مَضَاعِفًا إِلَى يَوْمِ الْقِيَامَةِ، يَا أَرْحَمَ  
 الرَّاحِمِينَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ بَعْدَ مَا خَلَقْتَ، وَ مَا أَنْتَ خَالِقُهُ  
 إِلَى يَوْمِ الْقِيَامَةِ، صَلَاةَ تَرْضِيهِ. اللَّهُمَّ لَكَ الْحَمْدُ وَ الثَّنَاءُ وَ الشُّكْرُ، وَ الْمَنْ وَ  
 الْفَضْلُ، وَ الطَّوْلُ وَ الْخَيْرُ وَ الْحَسَنَى وَ النِّعْمَةُ وَ الْعِظَمَةُ وَ الْجَبْرُوتُ، وَ  
 الْمَلَكُوتُ وَ الْمَلَكُوتُ، وَ الْقَهْرُ وَ السُّلْطَانُ، وَ الْفَخْرُ وَ السُّودْدُ، وَ الْإِمْتِنَانُ وَ  
 الْكِرْمُ، وَ الْجَلَالُ وَ الْإِكْرَامُ، وَ الْجَمَالُ وَ الْكَمَالُ، وَ الْخَيْرُ وَ التَّوْحِيدُ وَ  
 التَّمْجِيدُ، وَ التَّحْمِيدُ وَ التَّهْلِيلُ وَ التَّكْبِيرُ وَ التَّقْدِيرُ، وَ الرَّحْمَةُ وَ الْمَغْفِرَةُ وَ

الكبرياء والعظمة. و لك ما زكى و طاب و طهر من الثناء الطيب، و المديح الفاخر، و القول الحسن الجميل الذي ترضى به عن قائله، و ترضى به قائله و هو رضى لك، يتصل حمدي بحمد أول حامدين، و ثناني بثناء أول المثنين على رب العالمين متصلًا ذلك بذلك، و تهليلي بتهليل أول المهللين، و تكبيري بتكبير أول المكبرين، و قولي الحسن الجميل بقول أول القائلين المجملين المثنين على رب العالمين، متصلًا ذلك بذلك، من أول الدهر إلى اخره. و بعدد زنة ذرّ السماوات و الأرضين، و الرمال و التلال و الجبال، و عدد جرع ماء البحار، و عدد قطر الأمطار، و ورق الأشجار، و عدد النجوم، و عدد الثرى و الحصى و النوى و المدر، و عدد زنة ذلك كله، و عدد زنة ذرّ السماوات و الأرضين، و ما فيهنّ و ما بينهنّ و ما تحتهنّ، و ما بين ذلك و ما فوقهنّ إلى يوم القيامة، من لدن العرش إلى قرار أرضك السابعة السفلى. و بعدد حروف ألفاظ أهلهنّ، و عدد أزمانهم و دقائقهم و شعائرهم و ساعاتهم و أيامهم، و شهورهم و سنينهم، و سكنهم و حركاتهم، و أشعارهم و أنبشارهم. و عدد زنة ذرّ ما عملوا أو يعملون أو بلغهم أو رأوا أو ظنّوا أو فطنوا أو كان منهم أو يكون إلى يوم القيامة، و عدد زنة ذرّ ذلك و أضعاف ذلك، و كأضعاف ذلك أضعافًا مضاعفة لا يعلمها و لا يحصيها غيرك يا ذا الجلال و الإكرام، و أهل ذلك أنت، و مستحقّه و مستوجبه منّي و من جميع خلقك يا بديع السماوات و الأرض. اللهم إنك لست بربّ استحدثناك، و لا معك إله فيشركك في ربوبيتك، و لا معك إله أعانك على خلقنا، أنت ربّنا كما تقول و فوق ما يقول القائلون، أسألك أن تصلّي على محمّد و آل محمّد، و أن تعطي محمّدًا صلّى الله عليه و اله أفضل ما سألك، و أفضل ما سئلت، و أفضل ما أنت مسؤول له إلى يوم القيامة. أعبد أهل بيت النبي محمّد صلّى الله عليه و اله و نفسي و ديني و ذريّتي و مالي و ولدي و أهلي و قراباتي و أهل بيتي و كلّ ذي رحم لي دخل في الإسلام، أو يدخل إلى يوم القيامة، و حزانتني و خاصّتي، و من قلّدي دعاء أو أسدى إليّ يدا، أو ردّ عتيّ غيبة، أو قال فيّ خيرا، أو اتّخذت عنده يدا أو صنيعة، و جيرانني و إخواني من المؤمنين و المؤمنات، بالله و بأسمائه الثامّة العامّة الشاملة الكاملة الطاهرة الفاضلة المباركة المتعالية الرّاكية الشريفة المنبوعة الكريمة العظيمة المخزونة المكنونة التي لا يجاوزهنّ برّ و لا فاجر، و بأمّ الكتاب و خاتمته، و ما بينهما من سورة شريفة، و آية محكمة، و شفاء و رحمة، و عوذة و بركة، و بالتّورية و الإنجيل و الزّبور و الفرقان و صحف إبراهيم و موسى، و بكلّ كتاب أنزله

اللهُ، و بكلِّ رسول أرسله اللهُ، و بكلِّ حجة أقامها اللهُ، و بكلِّ برهان أظهره اللهُ، و بكلِّ نور أناره اللهُ، و بكلِّ إلاء اللهُ و عظمته. أعيد و أستعيز من شرِّ كلِّ ذي شرٍّ، و من شرِّ ما أخاف و أحذر، و من شرِّ ما ربِّي منه أكبر، و من شرِّ فسقة العرب و العجم، و من شرِّ فسقة الجنِّ و الإنس و الشياطين و السلاطين، و إبليس و جنوده و أشياعه و أتباعه، و من شرِّ ما في النور و الظلمة، و من شرِّ ما دهم أو هجم أو ألم، و من شرِّ كلِّ غمٍّ و همٍّ و آفة و ندم و نازلة و سقم، و من شرِّ ما يحدث في الليل و النهار و تأتي به الأقدار، و من شرِّ ما في النار، و من شرِّ ما في الأرضين و الأقطار و الفلوات و القفار و البحار و الأنهار، و من شرِّ الفساق و الفجار و الكهان و السحار و الحساد و الذعار و الأشرار، و من شرِّ ما يلج في الأرض، و ما يخرج منها، و ما ينزل من السماء، و ما يعرج إليها، و من شرِّ كلِّ ذي شرٍّ، و من شرِّ كلِّ دابةٍ ربِّي اخذ بناصيتها، إنَّ ربِّي على صراط مستقيم، فإن تولوا فقل حسبي اللهُ، لا إله إلا هو عليه توكلت، و هو ربُّ العرش العظيم. و أعوذ بك اللهم من الهمِّ و الغمِّ و الحزن، و العجز و الكسل، و الجبن و البخل، و من ضلع الدين و غلبة الرجال، و من عمل لا ينفع، و من عين لا تدمع، و من قلب لا يخشع، و من دعاء لا يسمع، و من نصيحة لا تنجع، و من صحابة لا تردع، و من إجماع على نكر و تودد على خسر أو تواخذ على خيب، و مما استعاذ منه ملائكتك المقربون و الأنبياء المرسلون، و الأئمة المطهرون، و الشهداء و الصالحون، و عبادك المتقون. و أسألك اللهم أن تصلي على محمد و آل محمد، و أن تعطيني من الخير ما سألت، و أن تعيدني من شرِّ ما استعاذوا، و أسألك اللهم من الخير كله عاجله و آجله ما علمت منه و ما لم أعلم، و أعوذ بك رب من همزات الشياطين، و أعوذ بك رب أن يحضروا. بسم الله على أهل بيت النبي محمد صلى الله عليه و اله، بسم الله على نفسي و ديني، بسم الله على أهلي و مالي، بسم الله على كلِّ شيء أعطاني ربِّي، بسم الله على أحبتي و ولدي و قراباتي، بسم الله على جيراني و إخواني، و من قلدي دعاء، أو اتخذ عندي يدا، أو ابتدء إلي برًا من المؤمنين و المؤمنات، بسم الله على ما رزقني ربِّي و يرزقني، بسم الله الذي لا يضر مع اسمه شيء في الأرض و لا في السماء و هو السميع العليم. اللهم صلِّ على محمد و آل محمد و صلني بجميع ما سألك عبادك المؤمنون، أن تصلهم به من الخير، و اصرف عني جميع ما سألك عبادك المؤمنون، أن تصرفه عنهم من السوء و الردى، و زدني من فضلك ما أنت أهله و وليه، يا أرحم الراحمين. اللهم صلِّ على محمد و أهل بيته الطيبين،



و عَجَلْ أَللَّهُمَّ فَرَجِهِمْ وَ فَرَجِي وَ فَرَجَ عَن كُلِّ مَهْمُومٍ مِّنَ الْمُؤْمِنِينَ وَ  
 الْمُؤْمِنَاتِ. أَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ ارزُقْنِي نَصْرَهُمْ، وَ  
 أَشْهَدْنِي أَيَّامَهُمْ، وَ اجْمَعْ بَيْنِي وَ بَيْنَهُمْ فِي الدُّنْيَا وَ الْآخِرَةِ، وَ اجْعَلْ مِنْكَ  
 عَلَيْهِمْ وَاقِيَةً حَتَّى لَا يَخْلُصَ إِلَيْهِمْ إِلَّا بِسَبِيلِ خَيْرٍ، وَ عَلَيَّ مَعَهُمْ، وَ عَلَى  
 شِيْعَتِهِمْ وَ مُحِبِّيهِمْ، وَ عَلَى أَوْلِيَائِهِمْ، وَ عَلَى جَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ،  
 فَاتِّكْ عَلَى كُلِّ شَيْءٍ قَدِيرٍ. بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنْ اللَّهِ وَ إِلَى اللَّهِ، وَ لَا غَالِبَ إِلَّا  
 اللَّهُ، مَا شَاءَ اللَّهُ، لَا قُوَّةَ إِلَّا بِاللَّهِ، حَسْبِيَ اللَّهُ، تَوَكَّلْتُ عَلَى اللَّهِ، وَ افْوَضَ  
 أَمْرِي إِلَى اللَّهِ، وَ أَلْتَجَى إِلَى اللَّهِ وَ بِاللَّهِ أَحَاوِلُ وَ أَصَاوِلُ وَ أَكَاثِرُ وَ أَفَاخِرُ وَ  
 أَعْتَزُّ وَ أَعْتَصِمُ، عَلَيْهِ تَوَكَّلْتُ وَ إِلَيْهِ مَتَابٌ، لَا إِلَهَ إِلَّا اللَّهُ الْحَيُّ الْقَيُّومُ، عَدَدُ  
 النَّوْثَى وَ النَّجْمِ، وَ الْمَلَائِكَةُ الصَّفُوفُ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ  
 الْعَلِيِّ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.

*“O’ Allah! Send Your blessings upon Mohammad and his holy household, and bless Jibrael and Mika’eel and Israfeel, and all the bearers of Your Throne, and Your Archangels. O’ Allah, send Your blessings upon them until You deliver Your Satisfaction to them, and exceed them after Satisfaction with what You are Worthy of, O’ the Most Merciful of all the Merciful. O’ Allah! Bless Mohammad and his holy Progeny, and send your blessings upon the Angel of Death and his helpers, and bless Ridwaan and the treasurers of Your Heavens. And bless Malik and the treasurers of Hell. O’ Allah! Bless them until You deliver Your Pleasure to them, and exceed them after Your Satisfaction with what You are worthy of, O’ the Most Merciful of all the Merciful. O’ Allah! Bless the Noble Angels who are writers, and the honourable ambassadors, and the protectors of Bani Adam, and bless the Angel of wind and the Highly Heavens, and the angels of the lowly Earths, and the Angels of the night and day, and the Earth and the shores, and the oceans and rivers, and the barren deserts*

*and plains, and bless Your Angels whom You have made needless of food and drink by means of Your glorification and exaltation and worship. O' Allah, bless them until You deliver Your Satisfaction to them, and exceed them after Your Satisfaction with what You are Worthy of, O' the Most Merciful of all Merciful. O' Allah, bless Mohammad and his holy Progeny, and bless Our Father Adam, and our Mother Hawwa, and their sons amongst the Prophets and the truthful and the witnesses and the noblemen. O' Allah, O' Allah, bless them until You deliver Your Satisfaction to them, and exceed them after Your Satisfaction with what You are Worthy of, O' the Most Merciful of all Merciful. O' Allah! Bless Mohammad and his holy household, and his chosen companions, and his purified wives, and the Progeny of Mohammad, and bless all those Prophets who gave the glad tidings of Mohammad, and those Prophets who were Mohammad's ancestors, and bless all those blessing whom will result in Your Pleasure and the Pleasure of Your Prophet, Mohammad (peace be upon him and his Progeny). O' Allah, bless them until You deliver Your Satisfaction to them, and exceed them after Your Satisfaction with what You are Worthy of, O' the Most Merciful of all Merciful. Bless Mohammad and his household, and shower Your grace upon Mohammad and his household, and have mercy upon Mohammad and his household, with the best of the blessings, graces and mercies You have sent upon Ibrahim and Ibrahim's Progeny, indeed You are the Praised and the Mighty. O' Allah! Bestow Mohammad and his Progeny with the means and the Grace, and the Virtue and the Mighty*

*Status, and bestow on them until they are satisfied, and exceed after satisfaction with what You are Worthy of, O' the Most Merciful of all the Merciful. O' Allah, send blessings upon Mohammad and his household just as You have commanded us to send blessings upon him. O' Allah! Bless Mohammad and his household just like it is appropriate for us to send blessings upon them. O' Allah! Bless Mohammad and his household in the quantity of those who have sent blessings upon him. O' Allah! Bless Mohammad and his household in the quantity of those who haven't sent blessings upon him. O' Allah! Bless Mohammad and his household as much as every letter in the blessings that have been sent upon them. O' Allah! Bless Mohammad and his household as much as those who have sent blessing upon them and those who haven't sent blessings upon them. O' Allah! Bless Mohammad and his household in the quantity of every hair and word and moment and breath and attribute and stoppage and movement of those who have sent blessings upon him, and of those who haven't sent blessings upon him, and in the quantity of their hours and their minutes, and their stoppages and their movements, and their truths and their promised places, and their characters and their days, and their months and their years, and their hairs and their skins, and as much as the weight of the particles of their deeds they have performed, or they perform, or which has reached them, or which they have seen, or assumed, or became aware of with their cleverness, or which was enacted by them, or will be committed by them until the day of Resurrection, rather several times more than the*

*measurement of all the things that has been mentioned until the day of Resurrection, O' the Most Merciful of all the Merciful. O' Allah! Bless Mohammad and his household in the quantity of all that You have created, and all Your creations until the Day of Resurrection, a blessing that will please his holiness. O' Allah, all Praises, Glorification and Gratification is for You, and all the Favours and Grace, and beneficence and good and nobility and bounty, and greatness and Majesty, and the apparent Kingdom and the hidden Kingdom, and the Subjugation and the Dominion, and the Pride and Lordship, and favour and Kindness, and the Glory and Generosity, and the Beauty and Excellence, and the good, the Oneness, the Exaltation, the glorification, the appraisal, the greatness, the sanctification, the Beneficence and the Forgiveness and the Sublimity and the Virtue. And for You alone is the purest, cleanest and holiest of all the noble exaltation, and valuable appraisal, and the good and beautiful saying whose speaker satisfies You and who is satisfied from You, which results in Your Pleasure. My Praise is connected to the Praise of the First appraisers, and my exaltation to the first exalters of the Lord of the worlds, all of it connected to each other, and my acclamation is connected to the first acclaimers, and my magnification is connected with the first magnifiers, and my beautiful saying with the first exquisite speakers, the exalters of the Lord of the worlds, each one of which is connected with one another, from the beginning of time till the end. And as much as the weight of the particles of the heavens and the Earths, the pebbles and the plateaus and the mountains, and many*

*as the gulps of seawater, and as many as the raindrops, and as many as the leaves of trees, and as many as the stars, and as many as the dust particles and the pebbles and the grains and the atoms, and as much as the weight of all of them, and the weight of the particles of the heavens and the earths, and that which lies in them and between them and below them, and between them and above them till the Day of Resurrection, from the Divine Throne to Your lowly seven earths, and as many as the letters of the words of their dwellers, and as many as their times and their minutes and their signs and their hours and their days, and their months and their years, and their stoppages and their movements, and their hairs and skins. And as much as the weight of the particles of the deeds they have performed or are performing or which had reached them, or which they have witnessed or assumed or gained awareness with cleverness, or was performed by them or will be performed till the Day of Resurrection, and as much as the weight of all of them and many more times their weight, and several times all of them such that none except You shall be able to have knowledge of it and calculate it, O' Glorious and Dignified, You are worthy of it, and deserve it and it is appropriate for Your Threshold, these praises are only for You, from me and all Your creations, O' Creator of the Heavens and the Earth. O' Allah! You are not the Lord whom we have called recently, and there is no God alongside You who will share Your Divinity, and there is no God alongside You who has helped You in our creation, You are our Lord just as You say and are Superior to all that the speakers say. I beseech You to*

*bless Mohammad and his holy household, and to bestow Mohammad and his progeny with the best of what is asked from You, and the best of that which be asked from You till the Day of Resurrection. I submit Prophet Mohammad's household (peace be upon him and his progeny) and myself and my religion and my lineage and my wealth and my son and my family and my relatives and my household and all those relatives who have entered Islam, or will enter it till the Day of Resurrection, and my family members and my dear ones, and all those who have made me responsible for supplicating for them and have treated me with good behaviour, or have refrained from backbiting me, or have said anything good about me, or the ones from whom I have sought help or a work, and my neighbours and my brothers from the faithful men and women, with the help of Allah and His complete, general, overcoming, absolute, pure, gracious, holy, lofty, clean and pure, noble, preventing, kind, great, hidden and treasured Names which cannot be surpassed by the noble and the wicked, and by the Ummul Kitaab (Suratul Hamd) and it's concluder, and all those holy chapters, evident verses, cure and mercy, refuge and grace, which lie between the two; and by the Torah and the Gospel and the Pslams and the Furqaan and the Books of Ibrahim and Moses, and through all the books sent down by Allah, and through all the Messenger sent by Allah, and through all the Argument made by Allah, and through all the Proofs made evident by Allah, and through all the Light illuminated by Allah, and through all the bounties of Allah and His Virtue. I seek refuge from the evil of all*

*the evil people, and from the evil of what I fear and distance from, and from the evil of all that my Lord is greater than it, and from the evil of the sinners of the Arabs and the non-Arabs, and from the evil of the sinners from the Jinn and the Humans and the Satans and the Kings, and the Iblees and his army and his friends and followers, and from the evil of that which lies in the Light and the darkness, and from the evil of those happenings which attack and sadden the humans, and from the evil of all the sorrows and sadness and regrets and difficulties and diseases, and from the evil of that which occurs in the night and the day, and that which is destined, and from the evil of that which lies in fire, and from the evil of that which lies in the Earths and the shores and the deserts and the barren lands and seas and rivers, and from the evil of the lewd and the wrongdoers and the foretellers and the sorcerers and the jealous people and the spreaders of fear and the evildoers, and from the evil of all that goes inside the earth and which comes out of it, and which falls from the sky and which rises towards it, and from the evil of all the evildoers, and from the evil of all the movers who will be caught by my Lord, indeed my Lord is on the straight Path, then if they turn away from it, say that Allah suffices me, there is no God but He, I rely upon Him and He is the Lord of the Vast Throne. And I seek shelter in You, O' Allah, from the sorrow and grief and sadness, and from incapability and weariness, from fear and stinginess, and from the difficulties of loans and dominance of men, and from the deed which does not benefit, and from the eye which does not weep, and from the heart which is not*

*humble, and from the supplication which is not heard, and from the advice which is not effective, and from the companions who wouldn't be returned, and from the consensus on wickedness and undesirability, and from the friendship of loss, and from impure justice, and from all that Your dear Angels and the Prophets who are the Messenger, and the Purified Imams, and the Martyrs and the Noblemen, and Your Pious Servants seek shelter. And I beseech You, O' Allah, to bless Mohammad and his household, and to grant me from the good which they ask You, and to protect me from the evil of that which they seek protection from, and I ask You, O' Allah, from all the good with quickness and durability, from that which I know about and that which I don't know, and I seek refuge in You, O' My Lord, from the satanic temptations, and I seek shelter in You, O' my Lord, from being presented by them. In seek help from the name of Allah for the household of Prophet Mohammad (peace be upon him and his progeny), I seek help from the name of Allah for myself and for my religion. I seek help from the name of Allah for my family and my wealth, I seek help from the name of Allah for all that Allah has bestowed upon me, I seek help from the name of Allah for my loved ones and my son and my relatives, I seek help from the name of Allah for my neighbours and my brothers, and for those who obligated me to supplicate for them, and for those from whom I took help, or those who began to do unprecedented good for me, from the male and female believers, I seek help from the name of Allah for that which my Lord has bestowed upon me and bestows upon me, I seek help from*



*the name of Allah with which nothing can harm me on Earth and nor in the Sky, and He is the Hearer and the Knower. O' Allah! Bless Mohammad and his household and favour upon me with all that is asked from You by Your faithful servants, so that you grant them with bounties, and keep me away from all that You have been asked by Your faithful believers, so that you keep them away from bad and lowness, and exceed upon me from Your Grace that which is appropriate for You and You Guardian, O' the Most Merciful of all the Merciful. O' Allah! Bless Mohammad and his holy Progeny, and hasten, O' Allah, in their relief and my relief from all the sadness faced by the believing men and women. O' Allah! Bless Mohammad and his household and provide them support, and make me witness their days, and gather me with them in this world and the hereafter, and place a protector from Your Threshold for them until nothing except goodness and nobility reaches them, and also place such guardian for me and for their Shias and their devotees and their friends and for the faithful people, men and women, indeed You have Power over all things. I seek help from the name of Allah and by Allah and from Allah and towards Allah, and there is no dominator except Allah, what Allah wills surely happens, there is no Power except by Allah, Allah is sufficient for me, I rely upon Allah, and I have submitted my affairs to Allah, and I seek refuge in Allah, and by his help I seek Power and Dominance and Abundance and Pride and Dignity and Protection, I rely upon Allah and towards Him is my return, there is no God except Allah, the Ever-Living and Self-Subsistent, as many as the*

*particles of dust and the stars, and the well-queued Angels, there is no God except Allah, He is Alone, He has no partner, He is the Mighty and the Great, there is no God except Allah, You are Glorious, indeed I was among the transgressors.*<sup>1</sup>

Imam Mahdi (A.S.) added the following text to the Supplication of Hareeq, which has reached us through Mohammad bin Salt al-Qummi (R.A.):

اللَّهُمَّ رَبَّ النَّوْرِ الْعَظِيمِ، وَ رَبَّ الْكَرْسِيِّ الرَّفِيعِ، وَ رَبَّ الْبَحْرِ الْمَسْجُورِ، وَ  
مَنْزِلَ التَّوْرَةِ وَ الْإِنْجِيلِ، وَ رَبَّ الظِّلِّ وَ الْحَرُورِ، وَ مَنْزِلَ الزَّبُورِ وَ الْقُرْآنِ  
الْعَظِيمِ، وَ رَبَّ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ الْأَنْبِيَاءِ الْمُرْسَلِينَ. أَنْتَ إِلَهٌ مِنْ فِي  
السَّمَاءِ، وَ إِلَهٌ مِنْ فِي الْأَرْضِ، لَا إِلَهَ فِيهِمَا غَيْرُكَ، وَ أَنْتَ جَبَّارٌ مِنْ فِي  
السَّمَاءِ، وَ جَبَّارٌ مِنْ فِي الْأَرْضِ، لَا جَبَّارَ فِيهِمَا غَيْرُكَ، وَ أَنْتَ خَالِقٌ مِنْ فِي  
السَّمَاءِ، وَ خَالِقٌ مِنْ فِي الْأَرْضِ، لَا خَالِقَ فِيهِمَا غَيْرُكَ، وَ أَنْتَ حَكَمٌ مِنْ فِي  
السَّمَاءِ، وَ حَكَمٌ مِنْ فِي الْأَرْضِ، لَا حَكَمَ فِيهِمَا غَيْرُكَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ  
بِوَجْهِكَ الْكَرِيمِ، وَ بِنُورِ وَجْهِكَ الْمُنِيرِ، وَ مَلِكِكَ الْقَدِيمِ، يَا حَيُّ يَا قَيُّوْمُ، أَسْأَلُكَ  
بِاسْمِكَ الَّذِي أَشْرَقَتْ بِهِ السَّمَاوَاتُ وَ الْأَرْضُونَ، وَ بِاسْمِكَ الَّذِي يَصْلُحُ بِهِ  
الْأَوْلَادُ وَ الْآخِرُونَ، يَا حَيًّا قَبْلَ كُلِّ حَيٍّ، وَ يَا حَيًّا بَعْدَ كُلِّ حَيٍّ، وَ يَا حَيًّا  
حِينَ لَا حَيٍّ، وَ يَا مُحْيِيَ الْمَوْتَى، وَ يَا حَيًّا لَا إِلَهَ إِلَّا أَنْتَ، يَا حَيُّ يَا قَيُّوْمُ.  
أَسْأَلُكَ أَنْ تَصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ ارزُقْنِي مِنْ حَيْثُ أَحْتَسِبُ وَ مِنْ  
حَيْثُ لَا أَحْتَسِبُ رِزْقًا وَاسِعًا حَلَالًا طَيِّبًا، وَ أَنْ تَفَرِّجَ عَنِّي كُلَّ غَمٍّ وَ هَمٍّ، وَ  
أَنْ تَعْطِينِي مَا أَرْجُوهُ وَ أَمْلُهُ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

*“O’ Allah! The Lord of the Great Light, the Lord of the Elevated Throne, the Lord of the swollen Ocean, the Revealer of the Torah, the Gospel and the Psalms, the Revealer of the Great Qur’an, and the Lord of the Archangels, the Prophets and the Messengers. You are worshipped in the sky and You are the Lord of those who*

<sup>1</sup> Al Baladul Ameen: p. 91; Misbahul Mutahajjid: p. 220 (with slight difference).

*live on Earth, there is no God in both of them except You, and You are Dominant over the dwellers of the sky and the Dominant over the dwellers of the Earth, none except You is Dominant in both these places, and You are the Creator of those in the Sky and the Creator of those living on Earth, there is no Creator in both these places except You, and You are the Commander of the dwellers of Sky, and the Commander of the Dwellers of the Earth, there is no Commander in both these places except You. O' Allah, I beseech You in Your Noble Face, and in the Light of Your Luminous Face, and Your Eternal Kingdom, O' Ever-Living! O' Self Subsistent! I beseech You in the Name of Your Name with which the heavens and the earth have lit up, and in Your Name with which the past and the coming generations have become upright! O' He who has been always alive before the existence of all living things, O' He who shall be alive after the extinction of all living things, O' He who revives the dead ones and causes the living ones to die! O' Ever-Living! There is no God save You, O' Ever-Living, O' Self-Subsistent. I beseech You to bless Mohammad and his household, and to give me sustenance from where I reckon and from where I do not reckon, an extensive, Halal and healthy sustenance, and to relieve me of all the sorrows and grieves, and to grant me all that I hope for and desire, indeed You have Power over all things.<sup>1</sup>*

[4]

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<sup>1</sup> Al Baladul Ameen: p. 97; Misbahul Mutahajjid: p. 227

**SUPPLICATION OF ILHAAH FROM  
IMAM SADIQ (A.S.)  
NARRATED FROM IMAM MAHDI (A.S.)**

Abu Naeem Ansari says: I was living on rent in Mecca near the Rukn and a group of men from the tribe Muqassira were also present. Mahmoodi, Allaan e Kulayni, Abu Haysum Dinari and Abu Ja'far Ahwal Hamdani were present amongst them and totally there were about thirty men. I didn't know of any other pure-hearted Shia from their group except Mohammad bin Qasim Alavi Aqeeqi.

It was the sixth day of Zil Hijjah, 293 Hijrah, when suddenly a young man who was busy in circumambulation wearing two clothes of Ahraam and holding his shoes in his hand, came towards us. His reverence was overwhelming and we stood up involuntarily; all of us stood up from their positions without any exception and greeted him with Salaam. Then he sat down and looked towards his right and left, then said:

Do you people know what Imam Sadiq (A.S.) used to say in the supplication of Il'haah?

We asked: What was it?

He said: He used to say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي بِهِ تَقُومُ السَّمَاءُ، وَ بِهِ تَقُومُ الْأَرْضُ، وَ بِهِ تَفْرَقُ  
بَيْنَ الْحَقِّ وَ الْبَاطِلِ، وَ بِهِ تَجْمَعُ بَيْنَ الْمُتَفَرِّقِ، وَ بِهِ تَفْرَقُ بَيْنَ الْمُجْتَمِعِ، وَ بِهِ  
أُحْصِيَتْ عِدَدُ الرَّمَالِ، وَ زِنَةُ الْجِبَالِ، وَ كَيْلُ الْبَحَارِ، أَنْ تَصَلِّيَ عَلَيَّ مُحَمَّدٌ وَ  
آلِ مُحَمَّدٍ، وَ أَنْ تَجْعَلَ لِي مِنْ أَمْرِي فَرْجًا وَ مَخْرَجًا.

*“O’ Allah! Indeed I beseech You in You name with which the sky is upright, and with which the earth is upright, and with which we differentiate between truth and evil, and with which we join the separated ones, and with which we segregate the joined ones, and with which we count the number of pebbles, and the weight of the mountains, and the measurement of the Oceans, to bless Mohammad and his holy Progeny, and to give me relief and a point of exit for my affair.”<sup>1</sup>*

It is reported in the book ‘Al Junnatul Waqiya’ that Imam Mahdi (A.S.) said: Imam Sadiq (A.S.) used to recite this supplication every morning.<sup>2</sup>

[5]

**SUPPLICATION OF IMAM ALI (A.S.)  
AFTER OBLIGATORY PRAYERS  
NARRATED FROM IMAM MAHDI (A.S.)**

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<sup>1</sup> Kamal ud Deen: p. 470; Al Bihaar: 157/95; As Saheefatus Sadiqiyya: p. 363; Dalaaelul Imamah: p. 543; Al Junnatul Waqiya wal Jannatul Baqiya: p. 30

<sup>2</sup> Al Junnatul Waqiya: This book is associated with Mir Damad. It is worth mentioning that some say that this books is from the works of Late Kaf’ami (R.A.), but Allama Majlisi (R.A.) expresses his doubts in associating this book to Kaf’ami. He says in Biharul Anwaar: (17/1) the book ‘Al Junnatul Waqiya’ is written by some of the new age scholars, and it is very often associated to Sheikh Kaf’ami (R.A.). And Maula Aafandi has also expressed his doubts in his book ‘Ar-Riyad’ with regards to associating this book with Kaf’ami (R.A.). (Al Maqam ul Asni: p. 13)

Abu Na'eem Ansari says: Then that young man stood up and joined the circumambulators; we stood up because of him and forgot to ask him his name.

On the next day, at the same time, he came towards us after circumambulation; we stood up just like the previous day. He sat between us and after looking towards his right and left, said:

اللَّهُمَّ إِلَيْكَ رَفَعَتِ الْأَصْوَاتُ، [و دَعِيَتِ الدَّعَوَاتُ]، وَ لَكَ عَنَتِ الْوُجُوهُ، وَ لَكَ خَضَعَتِ الرِّقَابُ، وَ إِلَيْكَ التَّحَاكُمُ فِي الْأَعْمَالِ، يَا خَيْرَ مَسْئُولٍ وَ خَيْرَ مَنْ أُعْطِيَ، يَا صَادِقَ يَا بَارِي، يَا مَنْ لَا يَخْلِفُ الْمِيعَادَ، يَا مَنْ أَمَرَ بِالْأَدْعَاءِ وَ تَكَفَّلَ بِالْإِجَابَةِ. يَا مَنْ قَالَ ادْعُونِي أُسْتَجِبْ لَكُمْ، يَا مَنْ قَالَ وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَ لِيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ، يَا مَنْ قَالَ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَيَّ أَنفُسَهُمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

*“O’ Allah! The voices elevate towards You, (and the supplications are supplicated) and faces bow down only before You, and the necks bend for You, and towards You is the judgment of the deeds, O’ best among those who are asked and the best among the Bestowers, O’ Truthful! O’ Inventor! O’ He who does not act against His Promise, O’ He who commanded for supplication and took the responsibility of acceptance, O’ He who said: (Call upon Me, I will respond to You)<sup>1</sup>, O’ He who said: (And when My servants ask you, concerning Me – indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me (by obedience) and believe in Me that they may be (rightly) guided)<sup>2</sup>, O’ He who said: (Say, O’ My Servants who have transgressed against themselves, do not*

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<sup>1</sup> Chapter Ghafir, verse 60

<sup>2</sup>Chapter Baqarah, verse 186

*despair of the Mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful)*<sup>1, 2</sup>

It has arrived in the book 'Bihar ul Anwaar' (the continuation of this supplication is the following):

لَبَّيْكَ وَ سَعْدِيكَ، هَا أَنَا ذَا بَيْنَ يَدَيْكَ، الْمَسْرُفُ عَلَى نَفْسِي، وَأَنْتَ الْقَائِلُ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً.

*"We heard Your Invitation and are responding to it, this is me standing before You, the one who has transgressed against himself, while You Said: {do not despair of the Mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful}.*<sup>3</sup>

[6]

## **SUPPLICATION OF IMAM ALI (A.S.) IN THE PROSTRATION OF GRATIFICATION**

**NARRATED BY IMAM MAHDI (A.S.)**

(It has arrived in the continuation of the previous narration) After this supplication, he looked at his right and left, and said:

Do you know what the Commander of the Faithful used to say regarding the prostration of gratification?

We asked: What did he say?

He replied: He used to say:

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<sup>1</sup> Chapter Zumar, verse 53

<sup>2</sup> Kamal ud Deen: p. 470

<sup>3</sup> Bihar ul Anwaar: 27/86

يا من لا يزيدك إلحاح الملحين إلا جودا وكرما، يا من له خزائن السموات والأرض، يا من له خزائن ما دقّ وجلّ، لا تمنعك إساءتي من إحسانك إليّ. إني أسألك أن تفعل بي ما أنت أهله، و أنت أهل الجود والكرم والعفو يا ربّه يا الله، إفعل بي ما أنت أهله، فأنت قادر على العقوبة وقد استحققتها، لا حجة لي، و لا عذر لي عندك، أبوء إليك بذنوبي كلّها، و أعترف بها كي تعفو عنيّ، و أنت أعلم بها منّي، بوّت إليك بكلّ ذنب أذنبته، و بكلّ خطيئة أخطأتها، و بكلّ سيئة عملتها، يا ربّ اغفر لي و ارحم و تجاوز عما تعلم إنك أنت الأعزّ الأكرم.

*“O’ He who’s not exceeded by the persistence of the persistent except for Generosity and Kindness, O’ He who owns the treasures of the Heavens and the Earth, O’ He who owns the treasures of all the big and small things, my sins do not prevent You from Your Favours towards me. Indeed I beseech You to do with me that which You are worthy of, and You are worthy of Generosity and Kindness and Forgiveness, O’ My Lord, O’ Allah, do with me what You are worthy of, thus You have Power over punishment and verily I deserve it, I do not have any argument for myself, nor any excuse for myself near You, I present all my sins before You and I confess upon all of them so that You Forgive me, and You Know about me more than I do, I confess about every sin I committed and every mistake I did and every wrongdoing I enacted, O’ My Lord, forgive me and have Mercy upon me and pardon me from all that You know, indeed You are the Dignified and the Respectful.”<sup>1</sup>*

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<sup>1</sup> Kamal ud Deen: p. 471, Dalaael ul Imamah: p. 544



[7]

**SUPPLICATION OF PROSTRATION OF  
IMAM SAJJAD (A.S.) IN MASJID UL  
HARAAM**

**NARRATED FROM IMAM MAHDI (A.S.)**

(In the continuation of the previous narration) Abu Naeem (Ansari) said: That person stood up and engaged himself in circumambulation, and we stood up again in his honor.

On the next day, at the same time, he arrived again and we stood for honoring him just like the past few days and honored him; amidst the gathering, he looked towards his right and left, then said:

Imam Ali bin Husain (A.S.), while prostrating in this place, indicating towards the stone which was besides the downpipe, used to say:

عبيدك بفنائك، [فقيرك بفنائك]، مسكينك ببابك، أسألك مالا يقدر عليه  
سواك.

*Your lowly servant has arrived at Your Vicinity,  
(Your indigent as has arrived at Your Vicinity), Your  
destitute has arrived at Your door, I ask You for all that  
none has power over it save You.*

He looked again towards his right and left, then looked at Mohammad bin Qasim Alavi and said:

O' Mohamamad bin Qasim! You are on the right path, if Allah wills.

Then he stood up and got engaged in circumambulation. Each one of us memorized the supplications he narrated for us but all of us forgot about talking with respect to him between our gatherings, except the last day. Mahmood said to us: O' friends! Do you recognize this man? We said: No.

He said: I swear to God, he is the Master of Time (A.S.).

We said: O' Abu Ali! How did you reach this conclusion?

He said that from a long period of time, he remained there and supplicated to Allah requesting Him to show Imam Mahdi (A.S.) to him, and he continued this for seven years.

(He added): In the evening of the day of Arafa, I saw this very person reciting a supplication. I asked him: from whom did you learn this supplication?

He said: From the people.

I asked him: From which people, Arabs or non-Arabs?

He said: Arabs.

I asked: From which tribe of Arabs?

He said: From the most respected and noble tribe.

I asked: What is your intention?

He said: Bani Hashim.

I asked: Which individual from Bani Hashim?

He said: From the most respected and dignified one.

I asked: Which one of them?

He said: One who beheaded the infidels and delivered food to the poor, and used to rise for prayer at midnights, when all the people were fast asleep.

From his words, I understood that he is from the Progeny of Ali (A.S.) and therefore, I began to love him, but while he was standing in front of me, I lost him. I couldn't understand if he was raised towards the Heavens or entered beneath the Earth. I asked the people who were around him: Do you recognize this Alavi man?

They said: Yes, he comes here every year on his feet and performs pilgrimage alongside us.

I said: Glorious is Allah; I swear to Him that I did not find any sign of walking in him. Then I left for Muzdalfa, with the sorrow of being separated from him.

That night, I saw the Holy Prophet (P.B.U.H.) in my sleep and he said: Mohammad! Your significant desire has been accomplished and you have witnessed him.

I asked: O' my Master! Whom are you speaking about?

He said: The same man whom you witnessed tonight; he was your Imam of the Time.<sup>1</sup>

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<sup>1</sup> Kamal ud Deen: p. 471

## **THE INCIDENT OF THE SUPPLICATION OF ABARAAT**

At the end of his book 'Minhaj us Salah', Allama Hilli (R.A.) writes about the supplication of Abaraat:

This is a famous supplication that has been narrated from Imam Sadiq (A.S.). Sayyid Razi ud Deen Mohammad bin Mohammad bin Mohammad al-Aavi (R.A.) narrates a famous incident regarding this supplication, which is mentioned by one of the scholars in the footnotes of this supplication:

Fakhrud Deen Mohammad bin Sheikh Jamal ud Deen narrates from his honorable father, who narrates from his grandfather Yusuf, who was a jurisprudent, who narrates from the same Razi ud Deen that he said:

He was captured for a long period of time in the prison of one of the commanders of Sultan Jarmaghoon, and was living in extreme sufferings and hardships. Then one night, he witnessed the successor of Holy Prophet (P.B.U.H.), i.e. Imam Mahdi (A.S.), in his dream and requested before him with tears: O' my Master! Intercede in the Holy Threshold of Allah for my deliverance from the hands of this tyrant.

His holiness said: Recite the supplication of Abaraat.

He asked: What is the supplication of Abaraat?

He said: It is there in your book 'Misbah'.

I asked: O' my Master! It is not written in my book 'Misbah'.

He said: Have a look in the book, you will find it.

He woke up from his sleep and offered the Morning Prayer. Then he opened his book 'Misbah' and found that between the pages of the book, a page has been placed on which the supplication of Abaraat has been written; he recited the supplication forty times.

The Commander had two wives. One of them was intelligent and had a nice perspective about the affairs, and this wife herself was reliable in the eyes of the commander.

The Commander went to her on her day. She told him: Have you captured one of the sons of Imam Ali (A.S.) in your prison?

He asked: Why do you ask such a question?

She said: I saw a man whose face illuminated like the sunlight, he caught my neck with two fingers and said: I see that your husband has imprisoned one of my sons, and makes him suffer for food and water?

I asked: Who are you, O' my Master?

He said: I am Ali bin Abi Talib (A.S.). Tell your husband that if he doesn't release my son, I will surely ruin his house.

This dream had an immense effect on the ruler, he said: I am unaware of this case; then he

called for his representatives and asked: Have you imprisoned anyone?

They said: That Alavi old man whose imprisonment you had ordered.

He said: Release him and give him a horse for a ride and also guide him through the way so that he returns to his house. (End of the incident)

Ali bin Taoos (R.A.) writes at the end of his book 'Muhaj ud Da'waat': One among those incidents is the astonishing incident narrated to me by my dear friend, Mohammad bin Mohammad bin Qazi al-Aavi (May Allah exceed his good fortune and give him the best fate).

The incident was as follows:

An accident occurred in his life, as a result of which he found this supplication written on a few papers and placed in his book (whereas he hadn't placed those papers in his book). He copied from those pages and after rewriting, he lost the original copy.

In the continuation, he wrote this supplication and mentioned that there is another manuscript narrated from a different way, whose text differs from this manuscript.<sup>1</sup>

[8]

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<sup>1</sup> Jannatul Ma'wa : p. 221

## SUPPLICATION OF ABARAAT<sup>1</sup>

Here, we will narrated the supplication of Abaraat from the book 'Balad ul Ameen' of Sheikh Kaf'ami (R.A.). He writes:

This is a valuable and virtuous supplication narrated from Imam Mahdi (A.S.) and should be recited at times of great sufferings and hardships; this supplication has been named as the 'Supplication of Abaraat'.

(It is as follows):

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا رَاحِمَ الْعِبْرَاتِ، وَيَا كَاشِفَ الرَّفْرَاتِ، أَنْتَ الَّذِي تَقْشَعُ سَحَابَ الْمُحَنِّ، وَقَدْ أَمَسَتْ ثِقَالًا، وَتَجْلُو ضِيَابَ الْفِتَنِ، وَقَدْ سَحِبْتَ أَدْيَالَ، وَتَجْعَلُ زَرْعَهَا هَشِيمًا، وَبُنْيَانَهَا هَدِيمًا، وَعِظَامَهَا رَمِيمًا، وَتَرُدُّ الْمَغْلُوبَ غَالِبًا، وَالمَطْلُوبَ طَالِبًا، وَالمَقْهُورَ قَاهِرًا، وَالمَقْدُورَ عَلَيْهِ قَادِرًا. فَكَمْ مِنْ عَبْدٍ نَادَاكَ رَبِّ إِيَّيْ مَغْلُوبٍ فَانْتَصَرَ، فَفَتَحَتْ لَهُ مِنْ نَصْرِكَ أَبْوَابَ السَّمَاءِ بِمَاءٍ مِنْهُمِرٍ، وَفَجَّرَتْ لَهُ مِنْ عَوْنِكَ عَيْونًا، فَالْتَقَى المَاءُ عَلَى أَمْرٍ قَدْ قَدَرَ، وَحَمَلَتْهُ مِنْ كِفَايَتِكَ عَلَى ذَاتِ أَلْوَابٍ وَ دَسْرٍ، رَبِّ إِيَّيْ مَغْلُوبٍ فَانْتَصَرَ رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ افْتَحْ لِي مِنْ نَصْرِكَ أَبْوَابَ السَّمَاءِ بِمَاءٍ مِنْهُمِرٍ، وَ فَجِّرْ لِي مِنْ عَوْنِكَ عَيْونًا لِيَلْتَقِيَ مَاءٌ فَرَجِي عَلَى أَمْرٍ قَدْ قَدَرَ، وَ احْمَلْنِي يَا رَبِّ مِنْ كِفَايَتِكَ عَلَى ذَاتِ أَلْوَابٍ وَ دَسْرٍ. يَأْمَنُ إِذَا وَلَجَ العَيْدُ فِي لَيْلٍ مِنْ حَيْرَتِهِ بِهَيْمٍ، وَ لَمْ يَجِدْ لَهُ صَرِيخًا يَصْرُخُهُ مِنْ وَلِيِّ وَ لَا حَمِيمٍ، وَ جَدَّ يَا رَبِّ مِنْ مَعُونَتِكَ صَرِيخًا مَغْنِيًا، وَ وَلِيًّا يَطْلُبُهُ حَنْثِيًّا، يَنْجِيهِ مِنْ ضَيْقِ أَمْرِهِ وَ حَرَجِهِ، وَ يَظْهَرُ لَهُ أَعْلَامُ فَرَجِهِ. اللَّهُمَّ فِيا مِنْ قَدْرَتِهِ قَاهِرَةَ، وَ آيَاتِهِ بَاهِرَةَ، وَ نِقْمَاتِهِ قَاصِمَةَ لِكُلِّ جَبَّارٍ، دَامِغَةَ لِكُلِّ كُفُورٍ خَتَّارٍ، صَلِّ يَا رَبِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ انْظُرْ إِلَيَّ يَا رَبِّ نَظْرَةَ مَنْ نَظَرَاتِكَ رَحِيمَةَ،

<sup>1</sup> We have narrated from Allama Hilli (R.A.) that the supplication of Abaraat is associated with our master, Imam Sadiq (A.S.) and Imam Mahdi (A.S.) commanded Razi ud Deen Aavi for its recitation. In fact, some of the senior clerics have assumed that this supplication belongs to Imam Mahdi (A.S.) right from the beginning.

تجلي بها عني ظلمة عاكفة مقيمة من عاهة جفت منها الضروع، و تلتفت  
منها الزروع، و انهملت من أجلها الذموع، و اشتمل لها على القلوب  
البياس، و خرت بسببها الأنفاس. إلهي فحفظا حفظا لخرانس غرسها بيد  
الرحمان، و شربها من ماء الحيوان، و نجاتها بدخول الجنان، أن تكون بيد  
الشيطان تحز، و بفأسه تقطع و تجز. إلهي فمن أولى منك بأن يكون عن  
حريمك دافعا، و من أجدر منك بأن يكون عن حماك حارسا و مانعا. إلهي  
إن الأمر قد هال فهوته، و خشن فالنه، و إن القلوب كاعت فطمنها، و  
النفوس ارتاعت فسكنها. إلهي إلهي تدارك أقداما زلت، و أفكارا في مهمامة  
الحيرة ضلت، بأن رأت جبرك على كسيرها، و إطلاقك لأسيرها، و  
إجارتك لمستجيرها أحجف الضر بالمضرور، و لتي داعيه بالويل و  
التبور. فهل يحسن من عدلك يا مولاي أن تدعه فريسة البلاء و هو لك  
راج، أم هل يجمل من فضلك أن يخوض لجة الغمء و هو إليك لاج.  
مولاي لنن كنت لا أشق على نفسي في التقى، و لا أبلغ في حمل أعباء  
الطاعة مبلغ الرضى، و لا أنتظم في سلك قوم رفضوا الدنيا فهم خصم  
البطون من الطوى، ذبل الشفاه من الظماء، و عمش العيون من البكاء، بل  
أتيتك بضعف من العمل، و ظهر ثقيل بالخطايا و الزلل، و نفس للراحة  
معتادة، و لدواعي الشهوة منقادة. أما يكفيني يا رب وسيلة إليك، و ذريعة  
لديك، أنني لأولياء دينك موال، و في محبتهم مغال، و لجلباب البلاء فيهم  
لابس، و لكتاب تحمل العناء بهم دارس. أما يكفيني أن أروح فيهم مظلوما،  
و أغدو مكظوما، و أقضي بعد هموم هموما، و بعد وجوم وجوما، أما  
عندك يا مولاي بهذه حرمة لا تضيع، و ذمة بأدناها تقتنع، فلم لا تمنعني يا  
رب وها أنا ذا غريق، و تدعني هكذا و أنا بنار عدوك حريق. مولاي  
أتجعل أوليائك لأعدائك طرأند، و لمكرهم مصأند، و تقلدهم من خسفهم  
قلأند، و أنت مالك نفوسهم، أن لو قبضتها جمدوا، و في قبضتك مواد  
أنفاسهم، أن لو قطعتها خمدوا، فما يمنعك يا رب أن تكف بأسهم، و تنزع  
عنهم من حفظك لباسهم، و تعريهم من سلامة بها في أرضك يسرحون، و  
في ميدان البغي على عبادك يمرحون. اللهم صل على محمد و آل محمد، و  
أدركني و لما يدركني الغرق، و تداركني و لما غيب شمسي الشفق، إلهي  
كم من خائف إلتجئ إلى سلطان فاب عنه محفوظا بأمن و أمان، أفأقصد يا  
رب أعظم من سلطانك سلطانا، أم أوسع من إحسانك إحسانا، أم أكبر من  
اقتدارك اقتدارا، أم أكرم من انتصارك انتصارا، ما عذري يا إلهي إذا  
حرمت من حسن الكرامة نألك، و أنت الذي لا تخيب املك، و لا ترد



سَأَلْتُكَ. إِلَهِي إِلَهِي أَيْنَ كَفَايَتِكَ الَّتِي هِيَ نَصْرَةُ الْمُسْتَضْعَفِينَ مِنَ الْأَنْبَاءِ،  
وَأَيْنَ أَيْنَ عِنَايَتِكَ الَّتِي هِيَ جَنَّةُ الْمُسْتَهِدِّينَ بِجُورِ الْأَيَّامِ، إِلَهِي إِلَهِي بِهَا يَا رَبِّ  
نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ، إِنِّي مَسْتَنِي الضَّرَّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ. مَوْلَايَ  
تَرَى تَحْيِيرِي فِي أَمْرِي، وَتَقْلِبِي فِي ضَرْبِي، وَانطَوَايَ عَلَى حَرْقَةِ قَلْبِي، وَ  
حَرَارَةَ صَدْرِي، فَصَلِّ يَا رَبِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَجِدْ لِي يَا رَبِّ بِمَا  
أَنْتَ أَهْلُهُ فَرَجًا وَمَخْرَجًا، وَيَسِّرْ لِي يَا رَبِّ نَحْوَ الْبَشْرِ مِنْهَجًا، وَاجْعَلْ يَا  
رَبِّ مِنْ يَنْصِبُ لِي الْحِبَالَةَ لِيَصْرِعَنِي بِهَا صَرِيحَ مَا مَكَرَ، وَ مِنْ يَحْفَرُ لِي  
الْبُئْرَ لِيُوقِعَنِي فِيهَا وَاقِعًا فِيمَا حَفَرَ، وَ اصْرِفْ أَللَّهُمَّ عَنِّي مِنْ شَرِّهِ وَمَكْرِهِ وَ  
فَسَادِهِ وَضَرِّهِ، مَا تَصْرِفُهُ عَنِ الْقَوْمِ الْمُتَّقِينَ، وَ عَمَّنْ قَادَ نَفْسَهُ لِدَيْنِ الدِّيَّانِ،  
وَ مَنَادٍ يَنَادِي لِلْإِيمَانِ. إِلَهِي عِيدُكَ عِيدُكَ أَجِبْ دَعْوَتَهُ، ضَعِيفُكَ ضَعِيفُكَ  
فَرِّجْ غَمَّتَهُ، فَقَدْ انْقَطَعَ بِهِ كَلَّ حَبْلِ إِلاَّ حَبْلِكَ، وَ تَقَلَّبَ عَنْهُ كَلَّ ظَلَّ إِلاَّ ظَلَّكَ.  
مَوْلَايَ دَعْوَتِي هَذِهِ إِنْ رَدَدْتَهَا أَيْنَ تَصَادَفَ مَوْضِعَ الْإِجَابَةِ، وَ مَخِيلَتِي هَذِهِ  
إِنْ كَذَّبْتَهَا أَيْنَ تَلَاقِي مَوْضِعَ الْإِعَانَةِ، فَلَا تَرُدَّ عَن بَابِكَ مِنْ لَا يَعْلَمُ غَيْرَهُ بَابًا،  
وَ لَا تَمْنَعْ دُونَ جَنَابِكَ مِنْ لَا يَعْلَمُ سِوَاهُ جَنَابًا.

*O' Allah, I beseech You, O' He who showers Mercy  
upon the teardrops, O' He who ends the sorrows of  
hearts, You are the One who scatters the clouds of  
sorrows and grief while they become extremely heavy,  
and you set aside the clouds of temptations while they  
stretch over the land, and make their group dry and  
breakable, and demolish its pillars, and disintegrate its  
bones, and help the dominated ones dominate, and the  
demanded one as the demander, and the suppressed one  
as the dominant, and the overpowered one as the  
Powerful. How many people have called out, O' Lord, I  
am suppressed, help me, and You have opened the doors  
of the sky for his help showering its water, and split the  
springs for his support, and the water met the command  
that was made the destiny, and carried him with Your  
Sufficiency over the object which has boards and nails*

*(ships), O' Lord! I am dominated, thus help me (repeat this line thrice).*

*O' Lord! Bless Mohammad and his holy Progeny, and open the doors of Heaven from Your Help with showering water, and split open from Your support the springs so that the water of relief and peace meets what it has been destined for, and carry me, O' My Lord, with Your Sufficiency, over the object having boards and nails (ships). O' He when his servant becomes confused with astonishment upon the arrival of night, and when he doesn't find a supporter amongst his friend and relatives, O' My Lord, he finds a supporter with Your Help, and a Guardian who helps him quickly, delivering him from the narrowness and entanglements of his affair, and makes the signs of his relief apparent for him. O' Allah! O' He whose Power is Dominant, and Whose Signs are evident, and whose vengeance will destroys all the tyrants, and remove all the deceiving infidels, bless Mohammad and his holy Progeny, and supervise me, O' My Lord, with a gaze of Your Merciful supervision, so that it sets aside the permanent and eternal darkness that had enveloped me, from the calamities which result in the dryness of the chests, and the destructions of cultivations, and result in bloodshed, and the overcoming of heart by hopelessness and distress, and due to which the heartbeats halt. O' Lord! Protect the trees which have been placed by the divine hands, and have been watered with the reviving water, and which will be delivered by entering heaven, protect it from being demolished by the hands of Satan, and being cut down into pieces by his axe. O' Lord, who is worthier*

*than You for defending Your Sanctity? And who is more suitable than You to undertake the responsibility of guarding his near and dear ones. O' Allah! The Affair has become difficult, so make it easy; and it has become rigid, thus make it soft; the hearts have become weak and shivering, thus give them confidence; the breaths have become fearful and frightened, thus make them relaxed; O' My Lord! O' My Lord! Help the trembling feet, and help the wandering and lost thoughts, until they witness that You have compensated their defeat; and that You have released their slaves, and have provided shelter to their refugees; as helplessness has harmed the distressed more than his capability, and has responded to its invocator with moaning and wails. O' my Master! Is it appropriate for Your Justice to entangle in difficulties those who have hope in You? Or is it appropriate for Your Grace to drown in sorrows and distress those who seek shelter in You? O' My Master! Although I haven't suffered hardships for observing Piety, and haven't obeyed you the way it would satisfy You, and haven't joined the group which has released the world and resultantly their stomachs are facing hunger for You, and their lips have dried, and their eyes have swollen with weeping; in fact I came to You with weakness of deeds and religion, and my back has heaved from the burden of sins and mistakes, and I have habituated my soul with ease and relaxation, and I have submitted to my forces of lust. O' Lord! Is it not sufficient for me as a means towards You that I befriend You Friends, and that I am highly devoted to them, and have worn the attire of difficulties for them, and have studied the book*

*of enduring hardships for them. Is it not sufficient for me that I have been oppressed for them, and have remained silent, and that I am continuously bearing sorrows and entanglements? And have muted myself out of extreme fear? O' My Master! Would all these things not create a sanctity for me which cannot be destroyed? Or would it not give me a right which would deliver me with its littleness? O' Master! Why don't You protect me when You can see me drowning? And why don't You protect me while You can witness that I am entangled by the fire that Your enemy has lit up? O' Master! Will You throw Your Friends before Your Enemies? And let them be deceived by their schemes? Will you let them be enslaved with their humiliation and disgrace? While all the souls are in Your hands; such that if You take their souls, they will freeze; their source of breathing is also in Your hands, such that if You stop it, they will die; then what stops You, O' Lord, from ending their mischief, and uncovering them from the cover of Your guardianship, and take away the good-health through which they wander on Your Earth, the same good-health that makes them stand arrogantly against Your Servants in the fields of oppression. O' Allah! Bless Mohammad and his holy Progeny, and help me before I drown, and hold me before my life's sun disappears in the horizon. O' Allah! How many frightened men have sought shelter in the kings and received protection and safety from them; O' Lord! Is there a King with a greater Dominion than You so that I turn towards him? Or whose favors are more extensive than You? Or whose reign is greater than Your rein? Or Whose support is more kind than Your*

*support? What excuse would I have if You deprive someone who has come near You from Your Beneficence and kind behavior? While You are the one who never makes the hopeful hopeless, and You never reject the request of a requester. O' Lord! O' Lord! Where is Your Sufficiency which becomes the support of the weak against the people, and where is Your blessings which itself is the shield for those who are targeted by the oppressions of life? Give it to me, give it to me, O' Lord, deliver me from the nation of oppressors, indeed I am distressed and You are the Most Merciful of all the Merciful. O' Master! You witness my astonishment in my affair, and my struggling in entanglements, and You can witness my heart burning in flames, and the heat of my chest; thus bless Mohammad and his holy Progeny, and bestow upon me, O' Lord, with such relief and exit that You are worthy of; and open a luminous way, O' Lord, before our glowing faces; O' Lord! Whoever plans a trap against me so that I fall in it with his schemes, make him fall in his own trap, and whoever digs a well to trap me into falling in it, make him fall in his own well, and keep me away, O' Lord, from his evil and his plots and his corruption and his harm, like You keep them away from the nation of god-fearing men, and from those who have submitted themselves completely to their religion only, and to the invocator who invites towards faith. O' Lord! Your Servant, Your Servant, answer his supplication; Your weak, Your weak, relieve his sorrows; verily all his connections have broken except his connection with You, all shadows have moved away from him except Your shadow of Mercy. O' Master! If you*

*reject our supplication, then where will our supplications be answered? If our optimism towards You is rendered false, then where will we seek help from? Do not reject from Your door someone who doesn't know of any other door, and do not deprive from Your Courtyard those who don't know of any other courtyard.*

Then prostrate and say:

إلهي إنّ وجهك إليك في رغبته توجه خليك بأن تجيبه، و إنّ جبيننا لك بابتهاله  
سجد حقيق أن يبلغ ما قصد، و إنّ خذاً لديك بمسئلته تعقر جدير أن يفوز  
بمراده و يظفر، و ها أنا ذا يا إلهي قد ترى تعفير خدي و اجتهادي في  
مسئلتك و جدي، فتلقّ يا ربّ رغباتي برحمتك قبولاً، و سهل إلى طلباتي  
برأفتك و وصولاً، و ذلّ قطوف ثمرة إجابتك لي تذليلاً. إلهي فإذا قام ذو  
حاجة بحاجته شفيحاً، فوجدته ممتنع النجاح سهل القياد مطيعاً، فإني أستشفع  
إليك بكرامتك، و الصّفوة من أنامك الذين أنشأت لهم ما تظّل و تقفّ، و  
برأت ما يدقّ و يجلّ. أتقرب إليك بأول من توجّهت تاج الجلالة، و أحلته  
من الفطرة الرّوحانيّة محلّ السّلالة، حبّتك في خلقك، و أمينك على عبادك،  
محمّد رسولك صلى الله عليه و اله، و بمن جعلته لنوره مغرباً، و عن  
مكون سرّه مغرباً، سيّد الأوصياء و إمام الأتقياء، يعسوب الذين، و قائد  
الغزّ المحجّلين، و أبي الأئمة الرّاشدين عليّ أمير المؤمنين عليه السّلام. و  
أتقرب إليك بخيرة الأخيار، و أمّ الأنوار، الإنسيّة الحوراء، البتول العذراء،  
فاطمة الزّهراء، و بقرتي عين الرّسول، و ثمرتي فؤاد البتول، السيّدين  
الإمامين أبي محمّد الحسن و أبي عبد الله الحسين، و بالسّجاد زين العباد،  
ذي الثّقنات، راهب العرب، عليّ بن الحسين. و بالإمام العالم، و السيّد  
الحاكم، النّجم الزّاهر، و القمر الباهر مولاي محمّد بن عليّ الباقر، و  
بالإمام الصّادق، مبين المشكّلات، مظهر الحقائق، المفحم بحجّته كلّ ناطق،  
مخرس لسنة أهل الجدل، مساكن الشّفاشيق مولاي جعفر بن محمّد  
الصّادق، و بالإمام التّقيّ و المخلص الصّفيّ، و النّور الأحمديّ، النّور  
الأنور، و الضيّاء الأزهر مولاي موسى بن جعفر، و بالإمام المرتضى، و  
السّيف المنتضى، و الرّاضي بالقضا مولاي عليّ بن موسى الرّضا، و  
بالإمام الأمجد، و الباب الأقصد، و الطّريق الأرشد، و العالم المؤيد، ينبوع  
الحكم، و مصباح الظّلم، سيّد العرب و العجم، الهادي إلى الرّشاد، و  
الموقّف بالتأييد و السّداد مولاي محمّد بن عليّ الجواد، و بالإمام منحة

الجبار، و والد الأئمة الأطهار علي بن محمد المولود بالعسكر، الذي حذر بمواعظه و أندر، و بالإمام المنزه عن المائم، المطهر من المظالم، الحبر العالم، ربيع الأنام، و بدر الظلام، الثقي النقي الطاهر الزكي، مولاي أبي محمد الحسن بن علي العسكري، و أتقرب إليك بالحفيظ العليم الذي جعلته على خزائن الأرض، و الأب الرحيم الذي ملكته أمة البسط و القبض، صاحب التقيبة الميمونة، و قاصف الشجرة ملعونة، مكلّم الناس في المهدي، و الدالّ على منهاج الرشد، الغائب عن الأبصار، الحاضر في الأمصار، الغائب عن العيون، الحاضر في الأفكار، بقيّة الأخيار، الوارث لذي الفقار، الذي يظهر في بيت الله ذي الأستار، العالم المطهر، محمد بن الحسن عليهم أفضل النحيات و أعظم البركات، و أتمّ الصلوات. اللهمّ فهؤلاء معاقلتي إليك في طلباتي و وسألتني، فصلّ عليهم صلوة لا يعرف سواك مقاديرها، و لا يبلغ كثير همم الخلائق صغيرها، و كن لي بهم عند أحسن ظنّي، و حقّق لي بمقاديرك تهيئة التمني. إلهي لا ركن لي أشدّ منك، فإني إلى ركن شديد، و لا قول لي أسدمن دعائك، فأستظهرك بقول شديد، و لا شفيع لي إليك أوجه من هؤلاء فاتيك بشفيع وديد، و قد أويت إليك، و عوّلت في قضاء حوائجي عليك، و دعوتك كما أمرت، فاستجب لي كما وعدت، فهل بقي يا ربّ غير أن تحيب و ترحم منّي البكاء و النحيب. يا من لا إله سواه، يا من يجيب المضطرّ إذا دعاه، يا كاشف ضرّ أيّوب، يا راحم عبدة يعقوب، اغفر لي و ارحمني، و انصرني على القوم الكافرين، و افتح لي و أنت خير الفاتحين، و الطف بي يا ربّ و بجميع المؤمنين و المؤمنات، يا ذا القوّة المتين، برحمتك يا أرحم الرّاحمين، و الحمد لله ربّ العالمين، و صلّى الله على سيّدنا محمد النبيّ و اله الطّاهرين.

*“O Lord! The face that has turned towards You with desire is worthy of receiving a position response, and the forehead that has prostrated before You with humility is worthy of reaching his goal, and the cheek that is rubbed on the ground before Your Threshold is worthy of attaining its motive and success; O’ Lord! Here I am before You with my cheek rubbing the ground struggling for achieving my demand from You; O’ Lord! Accept from me that which I desire with Your Mercy, and help me reach my demand with Your exclusive benevolence*

*and grace, and make me eat the fruit of Your acceptance. O' Lord! When a needy introduces an intercessor for his demand, and You find him in such a state that his prosperity is prevented and he will easily become obedient; I have also taken Your Generosity and Kindness, and the chosen ones from Your Creations as my intercessors, those for whose sake You have created all that casts shadow and all the big and small things. I seek Your nearness by means of the first person whom You have crowned with the crown of glory, and have adorned him with a spiritual nature, who is Your apparent Proof among Your creations, and Your trusted one upon Your servants, Your Prophet, Mohammad (peace be upon him and his Progeny), and I have chosen such a person as my intercessor who is the bearer of Prophet's Light, and who presented the hidden secret of his holiness in the most eloquent way, the Chief of all the successors and the Imam of the Pious, the ruler of the religion, the leader of the bright-faced men, and the father of all the noble Imams, Ali bin Abi Talib, the Commander of the Faithful, peace be upon him. And I seek Your nearness by means of the best of the bests, the origin of the illuminating lights, the human-like nymph (Hawra), the Batool, the Pure, Lady Fatima az-Zahra; and I chose the two lights of the Prophet's eye as my intercessors, the fruit of Lady Batool's heart, the two Sayyids, the two Imams, Abu Mohammad al-Hasan, and Abu Abdullah al-Husain, and by the means of Sajjad, the beauty of worshippers, the one with patches (on the place of prostration), the monk of Arabs, Ali bin al-Husain, and through the Imam of the world, the Sayyid,*



*the Ruler, the apparent star, the evident moon, my Master, Mohammad bin Ali al-Baqir, and through Imam as-Sadiq, the solver of all the difficult problems, the revealer of realities, the one who has made all the speakers silent with his proof and argument, and has muted the tongues of the debaters, the dweller of the best positions, my Master, Jafar bin Mohammad as-Sadiq, and through Imam at-Taqi, the pious and chosen one, the Light of Ahmad, the Light of all the Lights, the luminescent sunlight, my Master, Musa bin Ja'far, and through the Imam, the chosen one, the withdrawn sword, the content with the divine order, my Master, Ali bin Musa ar-Reza, and through the great Imam, the intended divine door, the path of progress, the guided knower, the spring of wisdom, the lamp in darkness, the master of Arab and non-Arab, the guide towards welfare, the successful one with support and rightness, my Master, Mohammad bin Ali al-Jawad, and through the Imam, the divine gift, the father of noble Imams, Ali bin Mohammad, born in the enemy's army camp, who warned people with his sermons and advices, and through the Imam, the glorified one from all sins, the purified one from the oppressions, the expert scholar, the spring of people's heart, the laminating full moon, the pious, the purified, the clean, the intellectual, my Master, Abi Mohammad, al-Hasan bin Ali al-Askari; and I seek You nearness through the protector and the knower, whom You have made the treasurer of all the earth's treasures, the merciful father in whose hands lies the control of all the relief and narrowness, the Owner of Leadership and noble kingdom, the one who will uproot*

*the cursed tree, who spoke to the people in his cradle, the leader towards the bright paths of excellence, who is concealed from the sights, who is present in the cities, but hidden from the eyes, and present in the thoughts, the remnant of the chosen ones, the inheritor of Zulfiqar, the one who will appear in the curtained 'house of Allah', the knower, the purified, Mohammad bin al-Hasan, may the best of greetings, absolute peace and greatest blessings be upon them. O' Allah, these noblemen are my shelters and means for presenting my requests in Your Threshold, bless them with a blessing whose quantity is not known to anyone except You, and the best of people's effort cannot reach the least of its extent, fulfill my noblest of thoughts by their means, and fulfill my desires. O' Lord! No pillar is stronger than You for me, thus I seek shelter in this strong base, and no speech is more noble and firm than invoking You, thus I seek you with the best speech, and there are no intercessors for me who are better than them (Mohammad and his Progeny), thus I come to you through a desirable means; I have sought shelter in You, and have relied upon You for the fulfillment of my demands, and have called You the way You commanded me, then accept me as You have Promised. O' Lord! Does anything remain except responding to my desires and having mercy upon my weeping and moaning? O' He except whom there is no God, O' He who answers the distressed when he calls Him, O' Reliever of Jacob's Ayyoob's sorrow, O' He who had mercy upon Yaqoob's tears, forgive me and have mercy upon me, help me against the nation of oppressors, and make me victorious as You are the best*

*victory-giver, and be kind to me, O' Lord, and to all the faithful men and women, O' Possessor of great Power, through Your Mercy, O' the Most Merciful of all the Merciful, and Praise be to Allah, the Lord of the worlds. May Allah bless our Master, Mohammad, the Prophet, and his purified Progeny. <sup>1</sup>*

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<sup>1</sup> Al Balad ul Ameen: p. 461

# **CHAPTER ELEVEN**

## **ON ZIYARAH (VISITATION).**

**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.<sup>1</sup>

We would like to present here the narration from which we can comprehend this point:

Sulayman bin Eisa narrates from his father that he said:

I said to Imam Sadiq (A.S.): How shall I perform your Ziyarat when it may not be possible for me to come near you for paying a visit?

His holiness (A.S.) said:

O' Eisa! When you shall not be able to come near me, take a bath on the day of Friday or perform ablution, then go to the terrace of your

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<sup>1</sup> - Al-Bihar 102: 119.

house, offer two units of prayer, turn towards me (and recite the Ziyarat); because whoever visits me during my life, it as though he has visited me after my death; and whoever visits me after my death, it is as though he has visited me in my life.

Explanation: This report implicates that the Ziyarat of a living Imam is also permissible in this manner. Hence, it proves the point that one can turn towards the Holy Vault of Imam Mahdi (A.S.) from whichever place he wishes to perform his Ziyarat.<sup>1</sup>

The honourable Sheikh Kaf'ami (R.A.) says: It is recommended that one should perform the Ziyarat of Imam Mahdi (A.S.) everywhere and every time, and should also pray for the quick relief of his holiness (A.S.) In fact, the Ziyarat of his holiness (A.S.) is highly recommended in the holy vault located in Samarrah.<sup>2</sup>

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<sup>1</sup> Bihar ul Anwaar: 366/101

<sup>2</sup> Al Balad ul Ameen: p. 432

**ZIYARAT OF INFALIBLE HOLINESSES  
DONATING THE RECOMPENSE OF  
ZIYARAH TO OUR MASTER, THE LEADER  
OF THE TIME** (may our souls be sacrificed 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.<sup>1</sup>

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.

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<sup>1</sup> - Miftahul Janaat 1: 531.

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.

## ETHICS OF ZIYARAT

As we know that gifting the reward of the Ziyarat of the Holy Progeny (A.S.) to the holy threshold of Imam Mahdi (A.S.) is recommended, we will mention the ethics of Ziyarat in the following lines:

Mohaddis e Qummi (R.A.) reports: There are many ethics of Ziyarat but we will mention only a few of them here:

**First:** Take bath before leaving for the journey of Ziyarat.

**Second:** Abandon all kinds of unnecessary and abusive conversations, as well as fights and arguments.

**Third:** Perform Ghusl for the Ziyarat of every Imam and recite the narrated supplication while performing Ghusl.

**Fourth:** Remain in the state of purification.

**Fifth:** Wear new and clean clothes, and it is best to wear white coloured clothes.

**Sixth:** While walking towards the Holy Shrines, take short steps, and walk with ease and dignity, with humbleness and humility, and bend



your head downwards, and refrain from paying attention upwards and towards the surrounding.

**Seventh:** Perfume yourself for all the Ziyarat except the Ziyarat of Imam Husain (A.S.).

**Eighth:** While travelling towards the Holy Shrine, engage your tongue in the divine remembrance, exaltation, adulation, appraisal, and constantly recite Salawaat for Mohammad and his holy Progeny (peace be upon them).

**Ninth:** Stand at the gate of the Holy Shrine and seek permission to enter the Shrine, and try to soften your heart with humility, and think about the virtues and mightiness of the godly person residing in that shrine, with the belief that he can witness him standing, hear him speaking and can respond to his greetings. He has to bear witness to all these things while reciting the supplication of entry permit.

Then think about the love and kindness of his holiness (A.S.) extended towards his Shias and visitors, and ponder upon his own distressed condition and the oppressions he has committed with regards to those holy personalities, and think about the large number of sayings which he has neglected, and all the harms and sufferings that he has caused to these noblemen or their friends and devotees (which results in their affliction). If he observes his inner self properly, his feet will refrain from moving and his heart will turn humble and

his eyes will begin to shed tears; this is the soul of the Ziyarat ethics.

**Tenth:** Kiss the holy shrine and embrace the divine courtyard.<sup>1</sup>

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<sup>1</sup> Author says: Regarding the kissing of graves and the holy shrines of the Infallible leaders (peace be upon them), numerous traditions have been narrated from our noble Imams (peace be upon them).

It has arrived in the farewell Ziyarats narrated by Late Allama Majlisi in his book 'Bihar ul Anwaar' that:

واشوقاه إلى تقبيل أعتابكم، والولوج بأذنكم لأبوابكم، و تعفير الخدّ على اريج ...  
ترابكم، و اللبائذ بعرضاتكم، و محالّ أبدانكم و أشخاصكم، المحفوفة بالملائكة الكرام، و  
المتحوفة من الله بالرحمة و الرضوان ... «بحار الأنوار  
٢٠٥ / ١٠٢».

“How fond we are of kissing your holy shrines and for entering your houses with your permission, and of rubbing our faces with your nice odoured dust and for seeking refuge in your rest places and the houses of your bodies and yourselves, which are surrounded by the noble angels, and have been blessed by the divine Mercy.

Hence, the kissing of holy shrines, and rubbing of faces with the nice odoured dust of their holy courtyards and seeking refuge in the noble tombs of these honorable personalities, is not just approved by them, but its desire is also a means of seeking nearness to Allah Almighty.

The most important point that should be considered while kissing the holy shrines is that the shrines of the Holy Progeny is the place where the footprints of our master, Imam Mahdi (A.S.), is present. His holiness, in both his short and long occultation periods, has continuously added to the greatness and nobility of these holy places and has increased their significance by placing his feet here.

We kiss the cover of the Holy Qur'an due to the importance of Qur'an itself, and due to the respect we have for this holy book. Similarly, we kiss the holy shrines and courtyards of these noble Infallible Leaders due to the dignity and nobility which we consider for them. And also because these places are frequently visited by the Master of Time (A.S.) and his highness has placed his

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noble feet here, and it is also the place where the noble friends of Allah have stepped.

Is it not such that for many many years, the holy shrines of the Prophet's noble Progeny (peace be upon them) has been and will be the place of frequent visit for Imam Mahdi (A.S.), then why shouldn't we kiss these noble places?

Late Ayatullah Sayyid Mustanbit said:

One of the ethics of Ziyarat is to kiss the holy shrine, and we have mentioned it in our Risala that it is excluded from the implications of prostration; in fact it is performed out of love and devotion, like a man who bows down to kiss his son, as no one assumes that it is an act of Prostration (or Rukoo').

It has been narrated that Late Ayatullah Sheikh Ansari was questioned about kissing the holy shrines of the Infallibles Imams (peace be upon them), he said:

"I kiss the holy shrine of his holiness Abul Fazl Al-Abbas (A.S.), that too because it is the place where the visitors of Abul Fazl al- Abbas (A.S.) have left their footprints, then what can be said about the shrines of the holy Imams (peace be upon them)".

Some of the clerics have been seen kissing the holy shrine of Hurr bin Yazeed Riyahi (may Allah be pleased with him). (Az Ziyarah wal Bashara: 13/1).

In addition, he also said: From the ethics of Ziyarat is to kiss the land in front of Imam (A.S.). It is because of the tradition that has arrived in the book 'Wasael' from the book 'Uyoon' in the chapter 'Ishra', from the book of Hajj, with the authority of Safwaan bin Yahya, that he said:

Abu Qurra, the companion of Jathleeq, asked me to take him to Imam Reza (A.S.), I took permission from his holiness regarded it, he said: bring him.

When we arrived at the service of his holiness, he kissed the surface of earth where his holiness was standing and said, 'in our religion, it is obligatory on us to honor the great men of our times in this way.

Imam (A.S.) did not prohibit him from this act. And it is evident that an Imam cannot remain silent before an undesirable act.

Similarly, another narration implies on this point that a caravan from Qom arrived at the noble service of Imam Mahdi

Shaheed (R.A.) has said: It is appropriate for the visitor to prostrate with the intention of prostrating before Allah (A.S.) with gratitude for helping him reach this divine place.

**Eleventh:** Enter the holy shrine with the right foot and exit with the left one, just like we are asked to do upon entering and exiting a mosque.

**Twelfth:** Stand near the holy Grave such that you shall be able to stick yourself to it. And it's a wrong thinking that standing away from the grave is ethical; because sticking yourself to the grave and kissing it has arrived in the narrations.

**Thirteenth:** While performing Ziyarat, face the grave such that the Qibla falls behind you. Apparently, this mannerism is specifically for the Ziyarat of the Infallibles (A.S.); after completing the recitation of Ziyarat, place your right cheek on the grave and supplicate with humility, then place your left cheek and exaggerate in supplication and show persistence. Then move towards the holy head and supplicate while standing in the direction of Qibla.

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(A.S.) and his holiness informed them about the signs and indications of the wealth they had brought with them. They bowed down in gratitude and kissed the land in front of his holiness out of respect. (Az Ziyarah wal Basharah: 17/1).

**Fourteenth:** Try to perform the Ziyarat standing on your feet if there isn't any excuse such as weakness or back ache or foot ache.

**Fifteenth:** When you look at the holy grave, say 'Takbeer' before the recitation of Ziyarat. It is reported that whoever says 'Takbeer' before Imam (A.S.) saying: "La ilaaha illallaho wahdahu la shareeka lahu" (There is no God save Allah, He is One, and has no partner), the divine Pleasure will be written for him.

**Sixteenth:** Recite those Ziyarats that have been narrated from the Infallible Imams (A.S.), and refrain from the recitation of concocted Ziyarat - which has been added by a few weak-minded men from the society to the genuine Ziyarats and the feeble men begin to recite it.

Sheikh Kulayni (R.A.) narrates from Abdur Raheem Qaseer who said: I went to meet Imam Sadiq (A.S.) and said: My life be sacrificed upon you! I have concocted a supplication out of my mind.

His holiness said:

"Keep your concoction away from me, whenever you are in need of something, seek shelter in the Holy Prophet (P.B.U.H.) and offer two units of prayer, and send it as a gift to his holiness."

**Seventeenth:** Offer the Ziyarat prayer, and at least two units.

Late Shaheed (R.A.) said: If it is the Ziyarat of the Holy Prophet (P.B.U.H.), the two unit prayer should be offered in the holy shrine, and if the Ziyarat is of the shrine of one of the Infallible Imams (A.S.), then the prayer should be offered near their graves, and it is permissible to perform the two unit prayer in the mosque of their shrines.

Allama Majlisi (R.A.) says: In my view, if the Ziyarat prayer is offered behind the grave or towards the head region, it will be more appropriate. (And as offering prayer ahead of the grave of Imam is considered disrespect and unethical with regards to the mighty status of his holiness, hence it is not permissible).

**Eighteenth:** Recite the chapter 'Yaseen' in the first unit and the chapter 'Ar-Rahman' in the second unit, if there isn't any specific method explained for offering the Ziyarat prayer; and after offering the prayer, he should pray for all that comes to his mind and for his world and the hereafter, and for all the believers generally; because now it is closer to acceptance.

**Nineteenth:** Late Shaheed (R.A.) has said: If someone enters a holy shrine and finds out that the congregational prayer is being held, then he should first offer the prayer and then perform the Ziyarat. (Only if he meets the conditions of a congregational prayer).

**Twentieth:** Shaheed (R.A.) has regarded the recitation of holy Qur'an and the gifting of its reward to the holy soul of that Imam (A.S.) as one of the ethics of Ziyarat, and has said that the benefit of this deed will be in the favour of the visitor, and it is a form of honouring the visited person.

**Twenty first:** Abstaining from all kinds of inappropriate speeches, usage of unnecessary language and involvement in all such worldly conversations which are rendered undesirable, forbidden and an obstacle for sustenance, and a cause of heart's cruelty; specially in these holy shrines and under these glorious and valuable tombs regarding which Almighty Allah says in the chapter 'Noor':

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ يُرْفَعَ

"In houses which Allah has ordered to be raised"<sup>1</sup>  
till the end of the verse.

**Twenty second:** Do not raise your voice while performing Ziyarat, like mentioned in the book 'Hadiya e Zaereen'.

**Twenty third:** When he wished to return and exit the city, he should bid farewell with the Imam (A.S.), just as it is mentioned in the narration or some other way.

**Twenty fourth:** He should return towards Allah and seek forgiveness for his sins, and

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<sup>1</sup> Chapter Noor: verse 36

improve his speech after returning from the Ziyarat compared to how it was previously.

**Twenty fifth:** One should do charity with the servants of the shrine as much as possible, and it is appropriate for the servants of that holy place to be noble, religious, pious and lenient, and endure the behaviour he has to face from the visitors, and control his anger against them, and refrain from being harsh and rude towards them, and strive to fulfil the needs of the visitors, and guide the strange and unaware people if they have lost their way. In short, the servants should engage himself in providing all the necessary services, such as cleanliness, security of the visitors etc.

**Twenty sixth:** The visitors should do charity with the poor but reputed people living in the vicinity of the holy shrine, specially the Syeds and the knowledgeable people who have left their homes and suffered the difficulties of poverty and anonymity, and have continuously lifted the flag of respecting the divine signs, or they possess such things that observing each one of them will be sufficient for the necessary aid for them and for improving their condition.

**Twenty seventh:** Shaheed (R.A.) writes that after a visitor is blessed with the virtues of the Ziyarat, he should leave that place to the earliest possible, so that he may have additional respect, honour and liking for returning to that place. He also said that when women wish to perform



Ziyarat, they should compulsorily be separated from the men, and they should only perform Ziyarat. It is best for them to perform Ziyarat at night and should necessarily change your condition, i.e. they must change their beautiful and expensive clothes into cheap and inexpensive ones so that they are not recognized by others. They should come for the Ziyarat in a hidden manner that less number of people shall be able to sight and recognize them. It is also permissible for them to perform Ziyarat with men but it is undesirable (Makrooh).

From the above discussion, we can understand the excessive badness and inappropriateness of the common tradition in which women beautify themselves with expensive clothes while they leave their houses in the name of Ziyarat and interact with non-Mahram men in the holy shrines.

Those women who sit towards the Qibla of men and attract them with their behaviour, and disturb the visitors and mourners in their worships, they will be considered among those who block the path of Allah. In fact, such Ziyarat performed by women is regarded highly undesirable, instead of an act of worship, and it is a means of their destruction rather than nearness.

It is narrated from Imam Sadiq (A.s.) that Imam Ali (A.S.) said in a sermon addressing the people of Iraq:

يا أهل العراق نَبَّئت أنّ نساؤكم يوافقن الرّجال في الطريق أما تستحيون؟

*“O’ people of Iraq! I have been informed that your women reach out for the men on the streets, and interact with non-Mehram men in the alleys and markets. Don’t you have shame?”*

And said: لعن الله من لا يغار

*“May Allah curse those who do not have shame”.*

**Twenty eighth:** It is appropriate that when the visitors are large in number, the visitor who reaches the grave first should perform Ziyarat quickly and clear the path for other, so that other visitors can also be fortunate enough to reach the grave.<sup>1</sup>

**Twenty ninth:** Upon arriving the holy places and pure shrines of the Prophet’s household (peace be upon them), it is the best opportunity for the visitor, as per the place and his situation, to pray for the hastening of the reappearance of Imam Mahdi (A.S.); therefore the honourable visitor should pay attention to this obligation in all the holy places.

**Thirtieth:** As a man can perform the Ziyarat of Imam Mahdi (A.S.) from wherever he wishes, it is appropriate for him, after reciting the Ziyarat in the holy shrines, to pay attention towards Imam Mahdi (A.S.), and to purify his heart by reciting the Ziyarat of his holiness (A.S.), and perform his due obligation.

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<sup>1</sup> Mafatih ul Jinan: p. 615

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**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:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا لِأَمْرِهِ تَعْقِلُونَ، وَ لَا مِنْ أَوْلِيَانِهِ تَقْبَلُونَ، حِكْمَةٌ  
بِالْغَةِ فَمَا تَغْنَى النَّذْرَ عَنْ قَوْمٍ لَا يُؤْمِنُونَ، السَّلَامَ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ  
الصَّالِحِينَ.

*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.*

Whenever you wish to concentrate towards Allah through us, read as Allah the Most Exalted has said:

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ، السَّلَامَ عَلَيْكَ يَا دَاعِيَ اللَّهِ وَ رَبَّانِيَّ إِبْرَاهِيمَ، السَّلَامَ  
عَلَيْكَ يَا بَابَ اللَّهِ وَ دِيَانَ دِينِهِ، السَّلَامَ عَلَيْكَ يَا خَلِيفَةَ اللَّهِ وَ نَاصِرَ حَقِّهِ، السَّلَامَ  
عَلَيْكَ يَا حُجَّةَ اللَّهِ وَ دَلِيلَ إِرَادَتِهِ، السَّلَامَ عَلَيْكَ يَا تَالِيَّ كِتَابِ اللَّهِ وَ تَرْجَمَانَهُ،  
السَّلَامَ عَلَيْكَ فِي أَنْأَى لَيْلِكَ وَ أَطْرَافِ نَهَارِكَ. السَّلَامَ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ فِي

أرضه، السّلام عليك يا ميثاق الله الذي أخذه و وكدّه، السّلام عليك يا وعد الله الذي ضمنه، السّلام عليك أيّها العلم المنصوب، و العلم المصبوب، و الغوث و الرّحمة الواسعة، وعدا غير مكذوب، السّلام عليك حين تقوم، السّلام عليك حين تقعد، السّلام عليك حين تقرأ و تبيّن، السّلام عليك حين تصلّي و تقنت، السّلام عليك حين تركع و تسجد، السّلام عليك حين تهلّل و تكبّر، السّلام عليك حين تحمد و تستغفر، السّلام عليك حين تصبح و تمسي، السّلام عليك في اللّيل إذا يغشى و النّهار إذا تجلّى، السّلام عليك أيّها الإمام المأمون، السّلام عليك أيّها المقدم المأمول، السّلام عليك بجوامع السّلام. اشهدك يا مولاي أنّي أشهد أن لا إله إلاّ الله، وحده لا شريك له، و أنّ محمّدا عبده و رسوله، لا حبيب إلاّ هو و أهله، و اشهدك يا مولاي أنّ عليّا أمير المؤمنين حجّته، و الحسن حجّته، و الحسين حجّته، و عليّ بن الحسين حجّته، و محمّد بن عليّ حجّته، و جعفر بن محمّد حجّته، و موسى بن جعفر حجّته، و عليّ بن موسى حجّته، و محمّد بن عليّ حجّته، و عليّ بن محمّد حجّته، و الحسن بن عليّ حجّته، و أشهد أنّك حجّة الله. أنتم الأوّل و الآخر، و أنّ رجعتكم حقّ لا ريب فيها يوم لا ينفع نفسا إيمانها لم تكن امنّت من قبل أو كسبت في إيمانها خيرا، و أنّ الموت حقّ، و أنّ ناكرا و نكيرا حقّ، و أشهد أنّ النّشر حقّ، و البعث حقّ، و أنّ الصّراط حقّ، و المرصاد حقّ، و الميزان حقّ، و الحشر حقّ، و الحساب حقّ، و الجنّة و النّار حقّ، و الوعد و الوعيد بهما حقّ. يا مولاي شقي من خالفكم، و سعد من أطاعكم، فاشهد على ما أشهدتك عليه، و أنا وليّ لك، بريء من عدوك، فالحقّ ما رضيتموه، و الباطل ما سخطتموه، و المعروف ما أمرتم به، و المنكر ما نهيتم عنه، فنفسي مؤمنة بالله وحده لا شريك له، و برسوله و

بأمر المؤمنين و بكم يا مولاي أولكم و اخركم، و نصرتي معدة لكم، و  
موتني خالصة لكم امين امين.

*{peace be upon A 'ali yaseen}<sup>1</sup> 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.*

*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*

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<sup>1</sup> - Qur'an 37: 130.

*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. 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:

: أَللّٰهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَصَلِّيَ عَلَيَّ مُحَمَّدَ نَبِيِّ رَحْمَتِكَ وَ كَلِمَةِ نُورِكَ، وَ أَنْ تَمَلَأَ قَلْبِي نُورَ الْيَقِينِ، وَ صَدْرِي نُورَ الْإِيمَانِ، وَ فِكْرِي نُورَ النَّبِيَّاتِ، وَ عِزْمِي نُورَ الْعِلْمِ، وَ قُوَّتِي نُورَ الْعَمَلِ، وَ لِسَانِي نُورَ الصِّدْقِ، وَ دِينِي نُورَ الْبَصَائِرِ مِنْ عِنْدِكَ، وَ بَصْرِي نُورَ الضِّيَاءِ، وَ سَمْعِي نُورَ الْحِكْمَةِ، وَ مَوْدَّتِي نُورَ الْمَوَالَاةِ لِمُحَمَّدٍ وَ آلِهِ عَلَيْهِمُ السَّلَامُ، حَتَّى أَلْقَاكَ وَ قَدْ وَفَيْتَ بِعَهْدِكَ وَ مِيثَاقِكَ، فَتَغْشِيَنِي رَحْمَتَكَ، يَا وَلِيَّيَ يَا حَمِيدَ. أَللّٰهُمَّ صَلِّ عَلَيَّ مُحَمَّدَ حَبَّتِكَ فِي أَرْضِكَ، وَ خَلِيفَتِكَ فِي بِلَادِكَ، وَ الدَّاعِي إِلَى سَبِيلِكَ، وَ الْقَائِمَ بِقِسْطِكَ، وَ النَّائِرَ بِأَمْرِكَ، وَ لِيَّ الْمُؤْمِنِينَ، وَ بَوَارِ الْكَافِرِينَ، وَ مَجْلِي الظُّلْمَةَ، وَ مَنِيرَ الْحَقِّ، وَ النَّاطِقَ بِالْحِكْمَةِ وَ الصِّدْقِ، وَ كَلِمَتِكَ النَّامَةَ فِي أَرْضِكَ، الْمُرْتَقِبَ الْخَائِفَ، وَ الْوَلِيَّ النَّاصِحَ، سَفِينَةَ النَّجَاةِ، وَ عِلْمَ الْهُدَى، وَ نُورَ أَبْصَارِ الْوَرَى، وَ خَيْرَ مَنْ تَقَمَّصَ وَ ارْتَدَى، وَ مَجْلِي الْعَمَى، الَّذِي يَمَلَأُ الْأَرْضَ عَدْلًا وَ قِسْطًا، كَمَا مَلَأْتَ ظُلْمًا وَ جُورًا، إِنَّكَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ. أَللّٰهُمَّ صَلِّ عَلَيَّ وَلِيِّكَ وَ ابْنِ أَوْلِيَائِكَ، الَّذِينَ فَرَضْتَ طَاعَتَهُمْ، وَ أَوْجَبْتَ حَقَّهُمْ، وَ



أذهبت عنهم الرّجس، و طهّرتهم تطهيراً. أللّهم انصره، و انتصر به لدينك، و انصر به أوليائك و أوليائه، و شيعته و أنصاره، و اجعلنا منهم. أللّهم أعدّه من شرّ كلّ باغ و طاغ، و من شرّ جميع خلقك، و احفظه من بين يديه و من خلفه، و عن يمينه و عن شماله، و احرسه و امنعه من أن يوصل إليه بسوء، و احفظ فيه رسولك و ال رسولك، و أظهر به العدل، و أيّده بالتّصر، و انصر ناصريه، و اخذل خاذليه، (و اقصم قاصميه)، و اقصم به جبايرة الكفر، و اقتل به الكفار و المنافقين و جميع الملحدين، حيث كانوا من مشارق الأرض و مغاربها، برّها و بحرّها، و املاً به الأرض عدلاً، و أظهر به دين نبيك صلّى الله عليه و اله، و اجعلني أللّهم من أنصاره و أعوانه، و أتباعه و شيعته، و أرني في ال محمّد عليهم السّلام ما يأمّلون، و في عدوّهم ما يحذرون، إله الحقّ أمين، يا ذا الجلال و الإكرام، يا أرحم الرّاحمين.

*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, 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 establisher 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. 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 scared 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.<sup>1</sup>*

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## **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

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<sup>1</sup> - Al-Ihtijaj 2: 316; Al-Bihar 94: 2; Ma'adinul Hikmah 2: 291.

Imam (may Allah guard him) after I have tendered my question before him.<sup>1</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا لِأَمْرِ اللَّهِ تَعْقُلُونَ، وَ لَا مِنْ أَوْلِيَانِهِ تَقْبَلُونَ،  
حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِي الْآيَاتُ وَالنَّذْرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ، وَالسَّلَامُ عَلَيْنَا وَ  
عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.

*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:

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ، ذَلِكَ هُوَ الْفَضْلُ الْمُبِينُ، وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ،  
لَمَنْ يَهْدِيهِ صِرَاطَهُ الْمُسْتَقِيمَ، قَدْ آتَاكُمْ اللَّهُ يَا آلِ إِبْرَاهِيمَ خَلَافَتَهُ، وَ عِلْمَ  
مَجَارِي أَمْرِهِ، فِيمَا قَضَاهُ وَ دَبَّرَهُ وَ رَتَّبَهُ وَ أَرَادَهُ فِي مَلَكُوتِهِ، فَكشَفَ لَكُمْ  
الْغَطَاءَ، وَ أَنْتُمْ خَزَنَتُهُ وَ شَهَادَتُهُ، وَ عِلْمَاؤُهُ وَ أَمَنَّاؤُهُ، سَاسَةَ الْعِبَادِ، وَ أَرْكَانَ  
الْبِلَادِ، وَ قَضَاةَ الْأَحْكَامِ، وَ أَبْوَابَ الْإِيمَانِ، وَ سَلَالَةَ النَّبِيِّينَ، وَ صَفْوَةَ  
الْمُرْسَلِينَ، وَ عَتْرَةَ خَيْرِ رِبِّ الْعَالَمِينَ. وَ مِنْ تَقْدِيرِهِ مَنَاحَ الْعَطَاءِ بِكُمْ إِنْفَاذَهُ

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<sup>1</sup> - 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.

محتوما مقرونا، فما شيء منه إلا و أنتم له السبب، و إليه السبيل، خياره لوليكم نعمة، و انتقامه من عدوكم سخطة، فلا نجاة و لا مفزع إلا أنتم، و لا مذهب عنكم، يا أعين الله الناظرة، و حملة معرفته، و مساكن توحيده في أرضه و سمائه. و أنت يا حجة الله و بقيته كمال نعمته، و وارث أنبيائه و خلفائه ما بلغناه من دهرنا، و صاحب الرجعة لوعد ربنا التي فيها دولة الحق و فرجنا و نصر الله لنا و عزنا. السلام عليك أيها العلم المنسوب، و العلم المصوب، و الغوث و الرحمة الواسعة، و عدا غير مكذوب، السلام عليك يا صاحب المرأى و المسمع، الذي بعين الله موثيقه، و بيد الله عهوده، و بقدرة الله سلطانه. أنت الحليم الذي لا تعجله العصبية<sup>1</sup>، و الكريم الذي لا تبخله الحفيظة، و العالم الذي لا تجهله الحمية، مجاهدتك في الله ذات مشيئة الله، و مقارعتك في الله ذات انتقام الله، و صبرك في الله ذو أناة الله، و شركك لله ذو مزيد الله و رحمته. السلام عليك يا محفوظا بالله، الله نور أمامه و ورأئه، و يمينه و شماله، و فوقه و تحته، يا محروزا في قدرة الله، الله نور سمعه و بصره، و يا وعد الله الذي ضمنه، و يا ميثاق الله الذي أخذه و وكده، السلام عليك يا داعي الله و رباني آياته، السلام عليك يا باب الله و ديان دينه، السلام عليك يا خليفة الله و ناصر حقه، السلام عليك يا حجة الله و دليل إرادته، السلام عليك يا تالي كتاب الله و ترجمانه، السلام عليك في اناء ليلك و أطراف نهارك، السلام عليك يا بقية الله في أرضه، السلام عليك حين تقوم، السلام عليك حين تقعد، السلام عليك حين تقرأ و تبين، السلام عليك حين تصلي و تقنت، السلام عليك حين تركع و تسجد،

<sup>1</sup> الغضبة، المعصية

السَّلَام عليك حين تَعَوِّذُ و تَسْبِّحُ، السَّلَام عليك حين تَهَلَّلُ و تَكْبِّرُ، السَّلَام عليك حين تحمد و تستغفر، السَّلَام عليك حين تمجِّدُ و تمدح، السَّلَام عليك حين تمسي و تصبح، السَّلَام عليك في اللَّيْلِ إذا يغشى، و [في] النَّهَارِ إذا تجلَّى، و الآخرة و الأولى. السَّلَام عليكم يا حجج الله و رعاتنا، و هداتنا و دعائنا، و قادتنا و أئمَّتنا، و سادتنا و موالينا، السَّلَام عليكم أنتم نورنا، و أنتم جاهنا أوقات صلواتنا (صلواتنا)، و عصمتنا بكم لدعائنا و صلواتنا، و صيامنا و استغفارنا، و سائر أعمالنا، السَّلَام عليك أيها الإمام المأمون، السَّلَام عليك أيها الإمام المقدم المأمول، السَّلَام عليك بجوامع السَّلَام. اشهدك يا مولاي أنني أشهد أن لا إله إلا الله، وحده وحده وحده، لا شريك له، و أن محمدا عبده و رسوله، لا حبيب إلا هو و أهله، و أن أمير المؤمنين حجَّته، و أن الحسن حجَّته، و أن الحسين حجَّته، و أن علي بن الحسين حجَّته، و أن محمد بن علي حجَّته، و أن جعفر بن محمد حجَّته، و أن موسى بن جعفر حجَّته، و أن علي بن موسى حجَّته، و أن محمد بن علي حجَّته، و أن علي بن محمد حجَّته، و أن الحسن بن علي حجَّته، و أنت حجَّته، و أن الأنبياء دعاة و هداة رشدكم. أنتم الأوَّل و الآخر و خاتمته، و أن رجعتكم حقَّ لا شكَّ فيها يوم لا ينفع نفسا إيمانها لم تكن امنَّت من قبل أو كسبت في إيمانها خيرا، و أن الموت حقَّ، و أشهد أن منكرا و نكيرا حقَّ، و أن النَّشْر حقَّ، و البعث حقَّ، و أن الصِّراط حقَّ، و المرصاد حقَّ، و أن الميزان حقَّ و الحساب حقَّ، و أن الجنَّة و النَّار حقَّ، و الجزاء بهما للوعد و الوعيد حقَّ، و أنكم للشِّفاعة حقَّ، لا تردُّون و لا تسبقون بمشيئة الله، و بأمره تعملون، و لله الرَّحمة و الكلمة العليا، و بيده الحسنى، و حجة الله النَّعمى (العظمى)، خلق الجنَّ و الإنس لعبادته، أراد من عباده عبادته

فشقيّ و سعيد، قد شقي من خالفكم، و سعد من أطاعكم. و أنت يا مولاي  
فاشهد بما أشهدتك عليه، تخزنه و تحفظه لي عندك، أموت عليه، و  
أنشر عليه، و أقف به ولياً لك، بريئاً من عدوك، ماقتاً لمن أبغضكم، و اذاً  
لمن أحبكم، فالحقّ ما رضيتموه، و الباطل ما سخطتموه، و المعروف ما  
أمرتم به، و المنكر ما نهيتم عنه، و القضاء الميثب ما استأثرت به مشيئكم،  
و الممحوّ ما لا استأثرت به سننكم. فلا إله إلا الله وحده لا شريك له، محمّد  
عبده و رسوله، علي أمير المؤمنين حجّته، الحسن حجّته، الحسين حجّته،  
عليّ حجّته، محمّد حجّته، جعفر حجّته، موسى حجّته، عليّ حجّته، محمّد  
حجّته، عليّ حجّته، الحسن حجّته، أنت حجّته، أنتم حججه و براهينه. أنا يا  
مولاي مستبشر بالبيعة التي أخذ الله عليّ شرطه قتالا في سبيله اشترى به  
أنفس المؤمنين، فنفسي مؤمنة بالله وحده لا شريك له، و برسوله و بأمر  
المؤمنين، و بكم يا مولاي، أولكم و اخركم، و نصرتي لكم معدّة، و  
مودّتي خالصة لكم، و برائتي من أعدائكم أهل الحردة و الجدل ثابتة،  
لثاركم أنا وليّ و حديد، و الله إله الحقّ يجعلني كذلك، امين امين. من لي إلا  
أنت فيما دنت، و اعتصمت بك فيه، تحرسني فيما تقرّبت به إليك، يا وقاية  
الله و ستره و بركته، أعثني [أدني، أعني] أدركني، صلني بك و لا  
تقطعني. اللهم إليك بهم توسّلي و تقرّبي. اللهم صلّ على محمّد و اله، و  
صلني بهم و لا تقطعني. اللهم بحجّتك و اعصمني، و سلامك على ال يس،  
مولاي أنت الجاه عند الله ربّك و ربّي، [إنّه حميد مجيد].

*{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, 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 views 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.*

*You are the tolerant whose annoyance<sup>1</sup> 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*

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<sup>1</sup> - Annoyance or to become guilty.

*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 and explain it, peace be upon you whenever you offer prayer and Qunut, peace be upon you whenever you bow down and prostrate, peace be upon you whenever you glorify and proclaim the greatness of Allah, peace be upon you whenever you praise Allah and seek for forgiveness, peace be upon you when you glorify and extol Allah, peace be upon you in the night when the veil is drawn and in the day when it is bright, peace be upon you 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-Hasanis 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 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 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.*

*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:



: أَللّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَهُ مِنْ كَلِمَاتِكَ (ذَلِكَ) فَاسْتَقَرَّ فِيكَ، فَلَا يَخْرُجُ مِنْكَ إِلَى شَيْءٍ أَبَدًا، أَيَا كَيِّنُونَ أَيَا مَكْنُونًا، أَيَا مُتَعَالًا، أَيَا مُتَقَدِّسًا، أَيَا مُتَرَحِّمًا، أَيَا مُتَرَنِّفًا، أَيَا مُتَحَنِّنًا. أَسْأَلُكَ كَمَا خَلَقْتَهُ غَضًّا أَنْ تَصَلِّيَ عَلَيَّ مُحَمَّدَ نَبِيِّ رَحْمَتِكَ، وَكَلِمَةَ نُورِكَ، وَوَالِدَ هِدَاةِ رَحْمَتِكَ، وَامْلَأْ قَلْبِي نُورَ الْيَقِينِ، وَصَدْرِي نُورَ الْإِيمَانِ، وَفِكْرِي نُورَ الثَّبَاتِ، وَعِزْمِي نُورَ التَّوْفِيقِ، وَذِكَائِي نُورَ الْعِلْمِ، وَقُوَّتِي نُورَ الْعَمَلِ، وَلِسَانِي نُورَ الصِّدْقِ، وَدِينِي نُورَ الْبَصَائِرِ مِنْ عِنْدِكَ، وَبَصْرِي نُورَ الضِّيَاءِ، وَسَمْعِي نُورَ وَعْيِ الْحِكْمَةِ، وَمَوَدَّتِي نُورَ الْمَوَالَاةِ لِمُحَمَّدٍ وَآلِهِ عَلَيْهِمُ السَّلَامُ، وَيَقِينِي قُوَّةَ الْبِرَاءَةِ مِنْ أَعْدَاءِ مُحَمَّدٍ وَأَعْدَاءِ آلِ مُحَمَّدٍ، حَتَّى أَلْفَاكَ وَقَدْ وَفَيْتَ بَعْدَكَ وَمِيثَاقَكَ، فَلْتَسْعِنِي رَحْمَتَكَ، يَا وَلِيَّ يَا حَمِيدَ، بِمِرَاكٍ وَمَسْمَعِكَ يَا حُجَّةَ اللَّهِ دَعَائِي، فَوْقَنِي مِنْجَزَاتِ إِبَابَتِي، أَعْتَصِمُ بِكَ، مَعَكَ مَعَكَ مَعَكَ سَمْعِي وَرِضَائِي يَا كَرِيمَ.

*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, 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.<sup>1</sup>*

[3]

**ZIYARAH OF OUR MASTER, THE  
LEADER OF THE TIME** (may our souls be  
sacrifice for him) **ON FRIDAY.**

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<sup>1</sup> - Al-Mizaarul Kabeer: 567; Al-Bihar 94: 36; Misbaahu Zza'ir: 430 with some slight difference.

Sayyid Al-Ajal has narrated it in "*Jamalil Usbuy*".

السَّلَامُ عَلَيْكَ يَا حَجَّةَ اللَّهِ فِي أَرْضِهِ، السَّلَامُ عَلَيْكَ يَا عَيْنَ اللَّهِ فِي خَلْقِهِ، السَّلَامُ عَلَيْكَ يَا نُورَ اللَّهِ الَّذِي يَهْتَدِي بِهِ الْمُهْتَدُونَ، وَ يَفْرَجُ بِهِ عَنِ الْمُؤْمِنِينَ، السَّلَامُ عَلَيْكَ أَيُّهَا الْمُهَذَّبُ الْخَائِفُ، السَّلَامُ عَلَيْكَ أَيُّهَا الْوَلِيُّ النَّاصِحُ، السَّلَامُ عَلَيْكَ يَا سَفِينَةَ النَّجَاةِ، السَّلَامُ عَلَيْكَ يَا عَيْنَ الْحَيَاةِ، السَّلَامُ عَلَيْكَ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى آلِ بَيْتِكَ الطَّيِّبِينَ الطَّاهِرِينَ، السَّلَامُ عَلَيْكَ عَجَّلَ اللَّهُ لَكَ مَا وَعَدَكَ مِنَ النَّصْرِ وَ ظَهْوَرِ الْأَمْرِ، السَّلَامُ عَلَيْكَ يَا مُوَلَايَ، أَنَا مُوَلَاكَ، عَارِفٌ بِأُوَلَاكَ وَ أَخْرَاكَ، أَتَقَرَّبُ إِلَى اللَّهِ تَعَالَى بِكَ وَ بِأَلِ بَيْتِكَ، وَ أَنتَظِرُ ظَهْوَرِكَ وَ ظَهْوَرِ الْحَقِّ عَلَى يَدَيْكَ، وَ أَسْأَلُ اللَّهَ أَنْ يَصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ عَلَى مُحَمَّدٍ، وَ أَنْ يَجْعَلَ لِي مِنَ الْمُنْتَظَرِينَ لَكَ، وَ التَّابِعِينَ وَ النَّاصِرِينَ لَكَ عَلَى أَعْدَائِكَ، وَ الْمُسْتَشْهِدِينَ بَيْنَ يَدَيْكَ فِي جَمَلَةِ أَوْلِيَانِكَ. يَا مُوَلَايَ يَا صَاحِبَ الزَّمَانِ، صَلَوَاتُ اللَّهِ عَلَيْكَ وَ عَلَى آلِ بَيْتِكَ، هَذَا يَوْمُ الْجُمُعَةِ، وَ هُوَ يَوْمُكَ الْمَتَوَقَّعِ فِيهِ ظَهْوَرُكَ، وَ الْفَرَجِ فِيهِ لِلْمُؤْمِنِينَ عَلَى يَدَيْكَ، وَ قَتْلُ الْكَافِرِينَ بِسَيْفِكَ، وَ أَنَا يَا مُوَلَايَ فِيهِ ضَيْفُكَ وَ جَارُكَ، وَ أَنْتَ يَا مُوَلَايَ كَرِيمٌ مِنْ أَوْلَادِ الْكِرَامِ، وَ مَأْمُورٌ بِالضِّيَافَةِ وَ الْإِجَارَةِ، فَأُضْفِنِي وَ أَجْرِنِي، صَلَوَاتُ اللَّهِ عَلَيْكَ وَ عَلَى أَهْلِ بَيْتِكَ الطَّاهِرِينَ.

*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 ofsalvation, 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:

after this Ziyarah that I shall make an illustration as follows:

نزيلك حيث ما أتجهت ركابي      و ضيفك حيث كنت من البلاد

*I am you guest where is the destination of my horse!*

*And I am also your guest any where I am in this world.<sup>1</sup>*

[4]

**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]**

بسم الله الرَّحْمَن الرَّحِيمِ السَّلَام عَلَيْكَ يَا مُحَمَّدَ بْنَ الْحَسَنِ الْحَجَّةَ، السَّلَام  
عَلَيْكَ يَا صَاحِبَ الْأَمْرِ، السَّلَام عَلَيْكَ يَا صَاحِبَ التَّدْبِيرِ، السَّلَام عَلَيْكَ يَا  
مَوْلَانَا يَا صَاحِبَ الزَّمَانِ، السَّلَام عَلَيْكَ أَيُّهَا الْإِمَامُ الْمُنْتَظَرُ، السَّلَام عَلَيْكَ  
أَيُّهَا الْقَائِمُ، السَّلَام عَلَيْكَ أَيُّهَا الْخَلْفُ الصَّالِحُ لِلْأَنْمَةِ الْمُعْصومِينَ الْمُطَهَّرِينَ،  
السَّلَام عَلَيْكَ يَا إِمَامَ الْمُسْلِمِينَ، السَّلَام عَلَيْكَ يَا وَلِيَّ اللَّهِ، السَّلَام عَلَيْكَ يَا  
خَلِيفَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، السَّلَام عَلَيْكَ يَا فَلاذَةَ كِبْدِ رَسُولِ اللَّهِ

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<sup>1</sup> - Jamalil Usboo': 41.

صَلَّى اللهُ عَلَيْهِ وَآلِهِ، السَّلَامُ عَلَيْكَ يَا حَجَّةَ اللهِ، السَّلَامُ عَلَيْكَ يَا بَاضِعَةَ رَسُولِ  
اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، السَّلَامُ عَلَيْكَ يَا جَادَةَ اللهِ، السَّلَامُ عَلَيْكَ يَا غَوْثَ  
المُسْتَعِيثِينَ، السَّلَامُ عَلَيْكَ يَا غَوْثَ المَلْهُوفِينَ، السَّلَامُ عَلَيْكَ يَا عَوْنَ  
المَظْلُومِينَ، السَّلَامُ عَلَيْكَ يَا قُطْبَ العَالَمِ، السَّلَامُ عَلَيْكَ يَا إِمَامَ المَسِيحِ،  
السَّلَامُ عَلَيْكَ يَا عَدِيلَ الخَيْرِ، أَدْرِكْنِي، أَدْرِكْنِي، أَدْرِكْنِي، أَعْتِي وَلا تَعْنِ  
عَلَيَّ، وَانصُرْنِي وَلا تَنْصُرْ عَلَيَّ، كُنْ مَعِي وَلا تَفَارِقْنِي، تَوَكَّلْتُ عَلَى اللهِ  
شَاكِرًا وَمُصَلِّيًا وَهُوَ حَسْبِي وَنِعْمَ الوَكِيلُ، وَصَلَّى اللهُ عَلَيَّ سَيِّدَنَا مُحَمَّدًا وَ  
آلِهِ.

*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.*

*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!<sup>1</sup>*

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<sup>1</sup> - Al-Majmuy Rra'iq 1: 451.

[5]

**ZIYARAT OF IMAM ALI (A.S.) ON  
SUNDAY  
NARRATED FROM IMAM MAHDI (A.S.)**

The Ziyarat of Imam Ali (A.S.), as per the narration of a person who visited Imam Mahdi (A.S.) in the state of awareness, not while asleep, and witnessed that on Sunday, which is associated to Imam Ali (A.S.), he visited his holiness (A.S.) in the following manner:

السَّلَامُ عَلَى الشَّجَرَةِ النَّبَوِيَّةِ، وَالدَّوْحَةِ الْهَاشِمِيَّةِ الْمُضِيئَةِ، الْمَثْمَرَةَ بِالنَّبَوَةِ،  
الْمَوْنِعَةَ بِالْإِمَامَةِ، وَ عَلَى ضُجَيْعِكَ أَدَمَ وَ نُوحَ، السَّلَامُ عَلَيْكَ وَ عَلَى أَهْلِ  
بَيْتِكَ الطَّيِّبِينَ الطَّاهِرِينَ، السَّلَامُ عَلَيْكَ وَ عَلَى الْمَلَائِكَةِ الْمُحَدِّقِينَ بِكَ وَ  
الْحَافِّينَ بِقَبْرِكَ. يَا مَوْلَايَ يَا أَمِيرَ الْمُؤْمِنِينَ، هَذَا يَوْمَ الْأَحَدِ، وَ هُوَ يَوْمُكَ وَ  
بِاسْمِكَ، وَ أَنَا ضَيْفُكَ فِيهِ وَ جَارُكَ، فَاضْفَنْيَ يَا مَوْلَايَ وَ أَجْرْنِي، فَإِنَّكَ كَرِيمٌ  
تُحِبُّ الضِّيَافَةَ، وَ مَأْمُورٌ بِالْإِجَارَةِ، فَافْعَلْ مَا رَغِبْتَ إِلَيْكَ فِيهِ، وَ رَجَوْتَهُ مِنْكَ  
بِمَنْزِلَتِكَ، وَ أَلِ بَيْتِكَ عِنْدَ اللَّهِ وَ مَنْزِلَتَهُ عِنْدَكُمْ، وَ بِحَقِّ ابْنِ عَمِّكَ رَسُولِ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْكُمْ أَجْمَعِينَ.

*“Peace be upon the tree of Prophet-hood, and the great glowing Hashemite shade, whose fruit is Prophet-hood, and whose leaf is Imamate. And Peace be upon the two personalities resting beside you, Adam and Nuh (peace be upon them). Peace be upon you and your pure and noble household; peace be upon you and the Angels surrounding you and enveloping your grave. O’ My Master! O’ Commander of the Faithful! Today is Sunday, and it is your day and associated to your name, and I am your visitor in it and your neighbour, thus show your hospitality towards me, O’ My Master, and*



*provide me shelter. Indeed you are kind and you love hospitality, and are commanded by Allah to provide shelter. Thus, do that which I desire, and that which I hope from you through your status, and for the sake of the status of your household near Allah and their status near you, and for the sake of your (paternal) cousin, the Messenger of Allah, peace be upon him and all of you".<sup>1</sup>*

[6]

### **ZIYARAH E NAHIYA(HIS HOLY THRESHOLD).**

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:

السَّلَامُ عَلَى أَدَمَ صَفْوَةَ اللَّهِ مِنْ خَلْقِهِ، السَّلَامُ عَلَى شِيثَ وَلِيِّ اللَّهِ وَ خَيْرَتِهِ، السَّلَامُ عَلَى إِدْرِيسَ الْقَائِمِ لَهِ بِحُجَّتِهِ، السَّلَامُ عَلَى نُوحَ الْمَجَابِ فِي دَعْوَتِهِ، السَّلَامُ عَلَى هُودَ الْمَمْدُودِ مِنْ اللَّهِ بِمَعُونَتِهِ، السَّلَامُ عَلَى صَالِحِ الَّذِي تَوَجَّهَ اللَّهُ بِكَرَامَتِهِ، السَّلَامُ عَلَى إِبْرَاهِيمَ الَّذِي حَبَاهُ اللَّهُ بِخَلْقِهِ، السَّلَامُ عَلَى إِسْمَاعِيلَ الَّذِي فَدَاهُ اللَّهُ بِذَبْحِ عَظِيمٍ مِنْ جَنَّتِهِ، السَّلَامُ عَلَى إِسْحَاقَ الَّذِي جَعَلَ اللَّهُ النَّبُوَّةَ فِي ذُرِّيَّتِهِ، السَّلَامُ عَلَى يَعْقُوبَ الَّذِي رَدَّ اللَّهُ عَلَيْهِ بَصْرَهُ بِرَحْمَتِهِ، السَّلَامُ عَلَى يُوسُفَ الَّذِي نَجَّاهُ اللَّهُ مِنَ الْجَبِّ بِعَظَمَتِهِ، السَّلَامُ عَلَى مُوسَى الَّذِي فَلَقَ اللَّهُ الْبَحْرَ لَهُ بِقُدْرَتِهِ، السَّلَامُ عَلَى هَارُونَ الَّذِي خَصَّهُ اللَّهُ بِنَبِيِّتِهِ،

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<sup>1</sup> Jamal ul Usboo: p. 38; Jannatul Ma'wa: p. 271

السَّلام على شعيب الَّذي نصره اللهُ على امته، السَّلام على داود الَّذي تاب اللهُ عليه من خطيئته، السَّلام على سليمان الَّذي ذلَّت له الجنُّ بعزته، السَّلام على أيوب الَّذي شفاه اللهُ من علته، السَّلام على يونس الَّذي أنجز اللهُ له مضمون عدته، السَّلام على عزيز الَّذي أحياه اللهُ بعد ميته، السَّلام على زكريَّا الصَّابر في محنته، السَّلام على يحيى الَّذي أزلفه اللهُ بشهادته، السَّلام على عيسى روح اللهُ و كلمته، السَّلام على محمَّد حبيب اللهُ و صفوته، السَّلام على أمير المؤمنين عليّ بن أبي طالب المخصوص بأخوته، السَّلام على فاطمة الزَّهراء ابنته، السَّلام على أبي محمَّد الحسن وصيِّ أبيه و خليفته، السَّلام على الحسين الَّذي سمحت نفسه بمهجته، السَّلام على من أطاع اللهُ في سرِّه و علانيته، السَّلام على من جعل اللهُ الشِّفاء في تربته، السَّلام على من الإجابة تحت قبَّته، السَّلام على من الأئمة من ذريَّته، السَّلام على ابن خاتم الأنبياء، السَّلام على ابن سيِّد الأوصياء، السَّلام على ابن فاطمة الزَّهراء، السَّلام على ابن خديجة الكبرى، السَّلام على ابن سدرة المنتهى، السَّلام على ابن جنة المأوى، السَّلام على ابن زمزم و الصِّفا، السَّلام على المرمل بالدماء، السَّلام على المهتوك الخباء، السَّلام على خامس أصحاب أهل الكساء، السَّلام على غريب الغرباء، السَّلام على شهيد الشَّهداء، السَّلام على قتيل الأعداء، السَّلام على ساكن كربلاء، السَّلام على من بكته ملائكة السَّماء، السَّلام على من ذريَّته الأزكياء، السَّلام على يعسوب الدِّين، السَّلام على منازل البراهين، السَّلام على الأئمة السَّادات، السَّلام على الجيوب المضرجات، السَّلام على الشِّفاة الذَّابلات، السَّلام على النفوس المصطلمات، السَّلام على الأرواح المختلصات، السَّلام على الأجساد العاريات، السَّلام على الجسوم الشَّاحبات، السَّلام على الدِّماء السَّائلات، السَّلام على الأعضاء المقطعات، السَّلام على الرُّوس المشالات، السَّلام على النَّسوة البارزات، السَّلام على حجة ربِّ العالمين، السَّلام عليك و على أبائك الطَّاهرين، السَّلام عليك و على أبنائك المستشَّهدين، السَّلام عليك و على ذريَّتك النَّاصرين، السَّلام عليك و على الملائكة المضاجعين، السَّلام على القتل المظلوم، السَّلام على أخيه

المسموم، السّلام على عليّ الكبير، السّلام على الرّضيع الصّغير، السّلام  
 على الأبدان السّلبية، السّلام على العترة القريبة (الغريبة)، السّلام على  
 المجدّلين في الفلوات، السّلام على النّازحين عن الأوطان، السّلام على  
 المدفونين بلا أكفان، السّلام على الرّؤوس المفرّقة عن الأبدان، السّلام على  
 المحتسب الصّابر، السّلام على المظلوم بلا ناصر، السّلام على ساكن  
 التّربة الرّأكية، السّلام على صاحب الفيّة السّامية، السّلام على من طهره  
 الجليل، السّلام على من افتخر به جبرئيل، السّلام على من ناغاه في المهد  
 ميكَائيل، السّلام على من نكتت ذمّته، السّلام على من هتكت حرّمته، السّلام  
 على من اريق بالظّلم دمه، السّلام على المغسل بدم الجراح، السّلام على  
 المجرّع بكأسات الرّماح، السّلام على المضام المستباح، السّلام على  
 المنحور في الوري، السّلام على من دفنه أهل القرى، السّلام على المقطوع  
 الوتين، السّلام على المحامي بلا معين، السّلام على الشّيب الخضيب،  
 السّلام على الخدّ التّريب، السّلام على البدن السّليب، السّلام على التّعر  
 المقروع بالقضيب، السّلام على الرّأس المرفوع، السّلام على الأجسام  
 العارية في الفلوات، تنهشها الدّئاب العاديات، و تختلف إليها السّباع  
 الضّاريات، السّلام عليك يا مولاي و على الملائكة المرفوفين حول قبّتك،  
 الحاقّين بتربتك، الطّائفين بعرصتك، الواردين لزيارتك، السّلام عليك فإنّي  
 قصدت إليك، و رجوت الفوز لديك، السّلام عليك سلام العارف بحرمتك،  
 المخلص في ولايتك، المتقرّب إلى الله بمحبّتك، البريء من أعدائك، سلام  
 من قلبه بمصابك مقروح، و دمه عند ذكرك مسفوح، سلام المفجوع  
 الحزين الواله المستكين، سلام من لو كان معك بالطّوف لوقاك بنفسه حد  
 السيّوف، و بذل حشاشته دونك للحتوف، و جاهد بين يديك، و نصرك على  
 من بغى عليك، و فداك بروحه و جسده و ماله و ولده، و روحه لروحك  
 فداءً، و أهله لأهلك وقاء. فلئن أحرّنتني الدّهور، و عاقني عن نصرك  
 المقدور، و لم أكن لمن حاربك محاربا، و لمن نصب لك العداوة مناصبا،  
 فلأندبّك صباحا و مساءً، و لأبكيّن لك بدل الدّموع دما، حسرة عليك، و  
 تأسّفا على ما دهاك، و تلهّفا حتّى أموت بلوعة المصاب، و غصّة الإكتياب.

أشهد أنّك قد أقيمت الصلّاة، و اتيت الزّكاة، و أمرت بالمعروف، و نهيت عن المنكر و العدوان، و أطعت الله و ما عصيته، و تمسّكت به و بحبله فأرضيته و خشيته، و راقبته و استجبته، و سننت السنن، و أطفأت الفتن، و دعوت إلى الرّشاد، و أوضحت سبل السّداد، و جاهدت في الله حقّ الجهاد. و كنت لله طائعا، و لجدّك محمّد صلّى الله عليه و اله تابعا، و لقول أبيك سامعا، و إلى وصيّة أخيك مسارعا، و لعماد الدّين رافعا، و للطّغيان قامعا، و للطّغاة مقارعا، و للامّة ناصحا، و في غمرات الموت سابحا، و للفساق مكافحا، و بحجج الله قائما، و للإسلام و المسلمين راحما، و للحقّ ناصرا، و عند البلاء صابرا، و للدّين كالنا، و عن حوزته مراميا. تحوط الهدى و تنصره، و تبسط العدل و تنتشره، و تنصر الدّين و تظهره، و تكفّ العابث و تزجره، و تأخذ للدّني من الشّريف، و تساوي في الحكم بين القويّ و الضّعيف. كنت ربيع الأيتام، و عصمة الأنام، و عزّ الإسلام، و معدن الأحكام، و حليف الإنعام، سالكا طرائق جدّك و أبيك، مشبها في الوصيّة لأخيك. و في الدّم، رضي الشّيم، ظاهر الكرم، متهجّدا في الظّم، قويم الطّرائق، كريم الخلائق، عظيم السّوابق، شريف النّسب، منيف الحسب، رفيع الرّتب، كثير المناقب، محمود الضّرائب، جزيل المواهب. حلیم رشيد منيب، جواد عليم شديد، إمام شهيد، أوّاه منيب، حبيب مهيب. كنت للرّسول صلّى الله عليه و اله ولدا، و للقران سندا، و للامّة عضدا، و في الطّاعة مجتهدا، حافظا للعهد و الميثاق، ناكبا عن سبل الفساق، [و] باذلا للمجهود، طويل الرّكوع و السّجود، زاهدا في الدّنيا زهد الرّاحل عنها، ناظرا إليها بعين المستوحشين منها، امالك عنها مكفوفة، و همّتك عن زينتها مصروفة، و أحاظك عن بهجتها مطروفة، و رغبتك في الاخرة معروفة، حتّى إذا الجور مدّ باعه، و أسفر الظلم قناعه، و دعا الغيّ أتباعه، و أنت في حرم جدّك قاطن، و للظّالمين مباين، جليس البيت و المحراب، معتزل عن اللذات و الشّهوات، تنكر المنكر بقلبك و لسانك، على حسب طاقتك و إمكانك، ثم اقتضاك العلم للإنكار، و لزمك أن تجاهد الفجّار، فسرت في أولادك و أهاليك، و شيعتك و مواليك، و صدعت بالحقّ و البيّنة، و دعوت

إلى الله بالحكمة و الموعدة الحسنة، و أمرت بإقامة الحدود، و الطاعة للمعبود، و نهيت عن الخبائث و الطغيان، و واجهوك بالظلم و العدوان. فجاهدتهم بعد الإيعاظ لهم، و تأكيد الحجة عليهم، فنكثوا ذمامك و بيعتكم، و أسخطوا ربك و جدك، و بدؤوك بالحرب، فثبت للطن و الضرب، و طحنت جنود الفجار، و اقتحمت قسطل الغبار، مجالدا بذي الفقار، كأنك علي المختار. فلما رآوك ثابت الجأش، غير خائف و لا خاش، نصبوا لك غوائل مكرهم، و قاتلوك بكيدهم و شرهم، و أمر اللعين جنوده، فمنعوك الماء و وروده، و ناجزوك القتال، و عاجلوك النزال، و رشقوك بالسهم و النبال، و بسطوا إليك أكف الإصطلام، و لم يرعوا لك ذماما، و لا راقبوا فيك اثاما، في قتلهم أولياءك، و نهبهم رحالك، و أنت مقدّم في الهبوات، و محتمل للأذيات، قد عجبت من صبرك ملائكة السماوات. فأحدقوا بك من كل الجهات، و أثنوك بالجراح، و حالوا بينك و بين الرواح، و لم يبق لك ناصر، و أنت محتسب صابر، تذبّ عن نسوتك و أولادك، حتّى نكسوك عن جوادك، فهويت إلى الأرض جريحا، تطوك الخيول بحوافرها، و تغلوك الطاعة ببواترها. قد رشح للموت جبينك، و اختلفت بالإنقباض و الإنبساط شمالك و يمينك، تدبر طرفا خفيا إلى رحلك و بينك، و قد شغلت بنفسك عن ولدك و أهاليك، و أسرع فرسك شاردا، إلى خيامك قاصدا، محمحا باكيا، فلما رأين النساء جوادك مخزيا، و نظرن سرجك عليه ملويا، برزن من الخدور، ناشرات الشّعور على الخدود، لاطمات الوجوه سافرات، و بالعويل داعيات، و بعد العزّ مذلات، و إلى مصرعك مبادرات. و الشمر جالس على صدرك، و مولغ سيفه على نحرک، قابض على شيبتك بيده، ذابح لك بمهتده، قد سكنت حواسك، و خفيت أنفاسك، و رفع على القناة رأسك، و سبى أهلك كالعبيد، و صدّوا في الحديد، فوق أقتاب المطيات، تلفح وجوههم حرّ الهاجرات، يساقون في البراري و الفلوات، أيديهم مغلولة إلى الأعناق، يطاف بهم في الأسواق. فالويل للعصاة الفساق، لقد قتلوا بقتلك الإسلام، و عطّلوا الصلّة و الصيام، و نقضوا السنن و الأحكام، و هدموا قواعد الإيمان، و حرّفوا آيات القرآن، و

هملجوا في البغي و العدوان. لقد أصبح رسول الله صَلَّى اللهُ عَلَيْهِ وَ اله موتورا، و عاد كتاب الله عَزَّ وَ جَلَّ مهجورا، و غودر الحق إذ قهرت مقهورا، و فقد بفقدك التكبير و التهليل، و التّحریم و التّحليل، و التنزيل و التّأويل، و ظهر بعدك التّغيير و التّبدیل، و الإلحاد و التّعطيل، و الأهواء و الأضاليل، و الفتن و الأباطيل. فقام ناعيك عند قبر جدك الرّسول صَلَّى اللهُ عَلَيْهِ وَ اله، فنعاك إليه بالدّمع الهطول، قائلًا يا رسول الله قتل سبطك و فتاك، و استبيح أهلك و حماك، و سببت بعدك ذراريك، و وقع المحذور بعترتك و ذوبك. فانزعج الرّسول، و بكى قلبه المهول، و عزّاه بك الملائكة و الأنبياء، و فجعت بك امك الزّهراء، و اختلفت جنود الملائكة المقرّبين، تعزّي أباك أمير المؤمنين، و اقيمت لك الماتم في أعلا عليين، و لطمت عليك الحور العين، و بكت السّماء و سكّانها، و الجنان و ولدانها، و البيت و الهضاب و أقطارها، و البحار و حيطانها، و الجنان و ولدانها، و البيت و المقام، و المشعر الحرام، و الحلّ و الأحرام<sup>1</sup>. أللهمّ فبحرمة هذا المكان المنيف، صلّ على محمّد و آل محمّد، و احشرنني في زمريهم، و ادخلني الجنّة بشفاعتهم. أللهمّ إني أتوسّل إليك يا أسرع الحاسبين، و يا أكرم الأكرمين، و يا أحكم الحاكمين، بمحمّد خاتم النّبیین، رسولك إلى العالمين أجمعين، و بأخيه و ابن عمّه الأنزع البطين، العالم المكين، عليّ أمير المؤمنين، و بفاطمة سيّدة نساء العالمين، و بالحسن الرّكّي عصمة المتّقين، و بأبي عبد الله الحسين أكرم المستشّهدين، و بأولاده المقتولين، و بعترته المظلومين، و بعليّ بن الحسين زين العابدين، و بمحمّد بن عليّ قبله الأوّابين، و جعفر بن محمّد أصدق الصّادقين، و موسى بن جعفر مظهر البراهين، و عليّ بن موسى ناصر الدّين، و محمّد بن عليّ قنوة المهتدين، و عليّ بن محمّد أزهد الرّاهدين، و الحسن بن عليّ وارث المستخلفين، و الحجّة على الخلق أجمعين، أن تصلّي على محمّد و آل محمّد، الصّادقين الأبرّين، ال طه و يس، و أن تجعلني في القيامة من الأمنين المطمئنّين

<sup>1</sup> احرام-جمع حرم: Ahrām is the plural of Haram, it is the name of the area surrounding the House of God.

الفأئزين الفرحين المستبشرين. اللَّهُمَّ اكتبني في المسلمين، و ألقني  
 بالصالحين، و اجعل لي لسان صدق في الآخرين، و انصرني على  
 الباغين، و اكفني كيد الحاسدين، و اصرف عني مكر الماكرين، و اقبض  
 عني أيدي الظالمين، و اجمع بيني و بين السادة الميامين، في أعلا عليين،  
 مع الذين أنعمت عليهم، من النبيين و الصديقين، و الشهداء و الصالحين،  
 برحمتك يا أرحم الراحمين. اللَّهُمَّ إني اقسم عليك بنبيك المعصوم، و بحكمك  
 المحتوم، و نهيك المكتوم، و بهذا القبر الملموم، الموسد في كنفه، الإمام  
 المعصوم المقتول المظلوم، أن تكشف ما بي من الغوم، و تصرف عني  
 شر القدر المحتوم، و تجبرني من النار ذات السموم. اللَّهُمَّ جألني بنعمتك، و  
 رضني بقسمك، و تغدني بجودك و كرمك، و باعدي من مكرك و نقمتك.  
 اللَّهُمَّ اعصمني من الزلل، و سددي في القول و العمل، و افسح لي في مدة  
 الأجل، و أعفني من الأوجاع و العلل، و بلغني بموالي و بفضلك أفضل  
 الأمل. اللَّهُمَّ صلّ على محمد و ال محمد، و اقبل توبتي، و ارحم عبرتي، و  
 أقلني عثرتي، و نفس كربتي، و اغفر لي خطيئتي، و أصلح لي في ذريتي.  
 اللَّهُمَّ لا تدع لي في هذا المشهد المعظم، و المحلّ المكرّم ذنبا إلا غفرته، و  
 لا عيبا إلا سترته، و لا غما إلا كشفته، و لا رزقا إلا بسطته، و لا جاها إلا  
 عمّرته، و لا فسادا إلا أصلحته، و لا أملا إلا بلّغته، و لا دعاء إلا أجبتّه، و  
 لا مضيقا إلا فرّجته، و لا شملا إلا جمعته، و لا أمرا إلا أتممته، و لا مالا  
 إلا كثرته، و لا خلقا إلا حسنته، و لا إنفاقا إلا أخلفته، و لا حالا إلا عمّرته،  
 و لا حسودا إلا قمعته، و لا عدوا إلا أرديته، و لا شرا إلا كفيته، و لا  
 مرضا إلا شفيته، و لا بعيدا إلا أدنيته، و لا شعنا إلا لممته، و لا سؤالا إلا  
 أعطيته. اللَّهُمَّ إني أسألك خير العاجلة، و ثواب الاجلة. اللَّهُمَّ أغني بحلالك  
 عن الحرام، و بفضلك عن جميع الأنام. اللَّهُمَّ إني أسألك علما نافعا، و قلبا  
 خاشعا، و يقينا شافيا، و عملا زاكيا، و صبرا جميلا، و أجرا جزيلا. اللَّهُمَّ  
 ارزقني شكر نعمتك عليّ، و زد في إحسانك و كرمك إليّ، و اجعل قولي  
 في الناس مسموعا، و عملي عندك مرفوعا، و أثري في الخيرات متبوعا،  
 و عدوي مقموعا. اللَّهُمَّ صلّ على محمد و ال محمد الأخيار، في اناء الليل

و أطراف التّهار، و اكفني شرّ الأشرار، و طهّرني من الدّنوب و الأوزار،  
و أجرني من النّار، و أحلني دار القرار، و اغفر لي و لجميع إخواني فيك  
و أخواتي المؤمنين و المؤمنات، برحمتك يا أرحم الرّاحمين.

*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, 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 losing 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.*

*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.*

*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 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 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, 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 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.*

*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 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.*

*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 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 discomforted 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-Ihraam 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 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.*

*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, 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 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:

لا إله إلا الله الحليم الكريم، لا إله إلا الله العلي العظيم، لا إله إلا الله رب  
السموات السبع، و الأرضين السبع، و ما فيهنّ و ما بينهنّ، خلافا لأعدائه،  
و تكديبا لمن عدل به، و إقرارا لربوبيته، و خضوعا لعزته، الأوّل بغير  
أوّل، و الآخر إلى غير آخر، الظاهر على كلّ شيء بقدرته، الباطن دون  
كلّ شيء بعلمه و لطفه، لا تقف العقول على كنه عظمته، و لا تدرك الأوهام  
حقيقة ماهيته، و لا تتصوّر الأنفس معاني كفيته، مطّلعاً على الضمائر،  
عارفا بالسرّاتر، يعلم خانة الأعين و ما تخفي الصدور. اللهمّ إنّي اشهدك  
على تصديقي رسولك صلّى الله عليه و اله، و ايماني به، و علمي بمنزلته،  
و إنّي أشهد أنّه النّبىّ الذي نطقت الحكمة بفضله، و بشرت الأنبياء به، و  
دعت إلى الإقرار بما جاء به، و حتّت على تصديقه بقوله تعالى الذي  
يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَ الْإِنْجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَ يَنْهَاهُمْ  
عَنِ الْمُنْكَرِ وَ يُحِلُّ لَهُمُ الطَّيِّبَاتِ وَ يَحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَ يَضَعُ عَنْهُمْ  
إِصْرَهُمْ وَ الْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ. فصلّ على محمّد رسولك إلى الثّقليين،  
و سيّد الأنبياء المصطفين، و على أخيه و ابن عمّه اللّذين لم يشركا بك  
طرفه عين أبدا، و على فاطمة الزّهراء سيّدة نساء العالمين، و على سيّدي

شباب أهل الجنة الحسن و الحسين، صلاة خالدة الدوام، عدد قطر الرّهام،  
 وزنة الجبال و الاكام ما أورق السّلام، و اختلف الضّيّاء و الظّلام، و على  
 اله الطّاهرين، الأئمّة المهتدين، الدّاندين عن الدّين، عليّ و محمّد و جعفر و  
 موسى و عليّ و محمّد و عليّ و الحسن و الحجّة القوّام بالقسط و سلالة  
 السّبط. اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ هَذَا الْإِمَامِ، فَرَجًا قَرِيبًا، وَ صَبْرًا جَمِيلًا، وَ  
 نَصْرًا عَزِيزًا، وَ غِنَى عَنِ الْخَلْقِ، وَ ثَبَاتًا فِي الْهُدَى، وَ التَّوْفِيقَ لِمَا تَحَبُّ وَ  
 تَرْضَى، وَ رِزْقًا وَاسِعًا حَلَالًا، طَيِّبًا مَرِينًا، دَارًا سَائِعًا، فَاضِلًا مَفْضَلًا،  
 صَبًا صَبًا، مِنْ غَيْرِ كَدٍّ وَ لَا نَكْدٍ وَ لَا مَنَّةٍ مِنْ أَحَدٍ، وَ عَافِيَةً مِنْ كُلِّ بَلَاءٍ وَ  
 سَقَمٍ وَ مَرَضٍ، وَ الشُّكْرَ عَلَى الْعَافِيَةِ وَ النِّعْمَاءِ، وَ إِذَا جَاءَ الْمَوْتُ فَاقْبِضْنَا  
 عَلَى أَحْسَنِ مَا يَكُونُ لَكَ طَاعَةً، عَلَى مَا أَمَرْتَنَا مُحَافِظِينَ، حَتَّى تُوَدِّيَنَا  
 إِلَى جَنَّاتِ النَّعِيمِ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ  
 مُحَمَّدٍ، وَ أَوْحِشْنِي مِنَ الدُّنْيَا، وَ انْسِنِي بِالْآخِرَةِ، فَإِنَّهُ لَا يُوحِشُ مِنَ الدُّنْيَا إِلَّا  
 خَوْفُكَ، وَ لَا يُؤْنِسُ بِالْآخِرَةِ إِلَّا رَجَاؤُكَ. اللَّهُمَّ لَكَ الْحِجَّةُ لَا عَلَيْكَ، وَ إِلَيْكَ  
 الْمَشْتَكَى لَا مِنْكَ، فَصَلِّ عَلَى مُحَمَّدٍ وَ الهِ، وَ اعْتَنِي عَلَى نَفْسِي الظَّالِمَةَ  
 الْعَاصِيَةَ، وَ شَهْوَتِي الْغَالِبَةَ، وَ اخْتَمِ لِي بِالْعَافِيَةِ. اللَّهُمَّ إِنَّ اسْتِغْفَارِي إِيَّاكَ وَ  
 أَنَا مُصْرَّ عَلَى مَا نَهَيْتَ قَلَّةَ حَيَاءٍ، وَ تَرَكِي الْإِسْتِغْفَارَ مَعَ عِلْمِي بِسَعَةِ حِلْمِكَ  
 تَضْيِيعَ لِحَقِّ الرَّجَاءِ. اللَّهُمَّ إِنَّ ذُنُوبِي تُؤْيِسُنِي أَنْ أَرْجُوكَ، وَ إِنَّ عِلْمِي بِسَعَةِ  
 رَحْمَتِكَ يَمْنَعُنِي أَنْ أَخْشَاكَ، فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ صَدِّقْ رَجَائِي  
 لَكَ، وَ كَذِّبْ خَوْفِي مِنْكَ، وَ كُنْ لِي عِنْدَ أَحْسَنِ ظَنِّي بِكَ، يَا أَكْرَمَ الْأَكْرَمِينَ.  
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ أَيْدِنِي بِالْعِصْمَةِ، وَ أَنْطِقْ  
 لِسَانِي بِالْحِكْمَةِ، وَ اجْعَلْنِي مَمَّنْ يَنْدِمُ عَلَى مَا ضَيَّعَهُ فِي أَمْسِهِ، وَ لَا يَغْبِنُ  
 حِظَّهُ فِي يَوْمِهِ، وَ لَا يَهْتَمُّ لِرِزْقِ غَدِهِ. اللَّهُمَّ إِنَّ الْغِنَى مِنْ اسْتِغْنَى بِكَ وَ انْفِقَرُ  
 إِلَيْكَ، وَ الْفَقِيرُ مِنْ اسْتِغْنَى بِخَلْقِكَ عَنكَ، فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ  
 أَغْنِنِي عَنِ خَلْقِكَ بِكَ، وَ اجْعَلْنِي مَمَّنْ لَا يَبْسُطُ كَفًّا إِلَّا إِلَيْكَ. اللَّهُمَّ إِنَّ الشَّقِيَّ  
 مِنْ قَنَطٍ وَ أَمَامِهِ التَّوْبَةُ، وَ وَرَاءَهُ الرَّحْمَةُ، وَ إِنْ كُنْتَ ضَعِيفَ الْعَمَلِ فَابْتِي

في رحمتك قويّ الأمل، فهب لي ضعف عملي لقوّة أجلي. اللَّهُمَّ إِنْ كُنْتَ  
تَعْلَمُ أَنَّ مَا فِي عِبَادِكَ مِنْ هُوَ أَقْسَى قَلْبًا مِنِّي، وَ أَعْظَمُ مَنِّي ذَنْبًا، فَإِنِّي أَعْلَمُ  
أَنَّهُ لَا مَوْلَىٰ أَعْظَمُ مِنْكَ طَوْلًا، وَ أَوْسَعُ رَحْمَةً وَ عَفْوًا، فَيَا مَنْ هُوَ أَوْحَدٌ فِي  
رَحْمَتِهِ، إِغْفِرْ لِمَنْ لَيْسَ بِأَوْحَدٍ فِي خَطِيئَتِهِ. اللَّهُمَّ إِنَّكَ أَمَرْتَنَا فَعَصَيْنَا، وَ  
نَهَيْتَ فَمَا انْتَهَيْنَا، وَ ذَكَّرْتَ فَتَنَّا سَيْنَا، وَ بَصَّرْتَ فَتَعَامَيْنَا، وَ حَذَّرْتَ فَتَعَدَّيْنَا، وَ  
مَا كَانَ ذَلِكَ جَزَاءَ إِحْسَانِكَ إِلَيْنَا، وَ أَنْتَ أَعْلَمُ بِمَا أَعْلَنَّا وَ أَخْفَيْنَا، وَ أَخْبَرَ بِمَا  
نَأْتِي وَ مَا أَتَيْنَا، فَصَلِّ عَلَيَّ مُحَمَّدٌ وَ آلَ مُحَمَّدٍ، وَ لَا تَوَاضَعْنَا بِمَا أَخْطَأْنَا وَ  
نَسِينَا، وَ هَبْ لَنَا حَقُوقَكَ لَدَيْنَا، وَ أَتِّمِّمْ إِحْسَانَكَ إِلَيْنَا، وَ أَسْبِلْ رَحْمَتَكَ عَلَيْنَا.  
اللَّهُمَّ إِنَّا نَتَوَسَّلُ إِلَيْكَ بِهَذَا الصَّدِّيقِ الْإِمَامِ، وَ نَسْأَلُكَ بِالْحَقِّ الَّذِي جَعَلْتَهُ لَهُ، وَ  
لِجَدِّهِ رَسُولِكَ، وَ لِأَبُويهِ عَلِيٍّ وَ فَاطِمَةَ أَهْلِ بَيْتِ الرَّحْمَةِ، إِدْرَارَ الرِّزْقِ الَّذِي  
بِهِ قَوَامُ حَيَاتِنَا، وَ صَلَاحِ أَحْوَالِ عِيَالِنَا، فَأَنْتَ الْكَرِيمُ الَّذِي تَعْطِي مِنْ سَعَةِ،  
وَ تَمْنَعُ مِنْ قَدْرَةِ، وَ نَحْنُ نَسْأَلُكَ مِنَ الرِّزْقِ مَا يَكُونُ صَلَاحًا لِلدُّنْيَا، وَ بَلَاعًا  
لِلْآخِرَةِ. اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٌ وَ آلَ مُحَمَّدٍ، وَ اغْفِرْ لَنَا وَ لِوَالِدَيْنَا، وَ لِجَمِيعِ  
المُؤْمِنِينَ وَ الْمُؤْمِنَاتِ، وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ، الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ،  
وَ اتْنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً، وَ قَنَا عَذَابَ النَّارِ

*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 al 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 conceal 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 call people 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}<sup>1</sup>.***

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<sup>1</sup> - Qur'an 7:157.

*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, 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 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 usbut 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:

«سبحان الله و الحمد لله و لا إله إلا الله و الله أكبر».

***[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:

زاد الله في شرفكم، و السلام عليكم و رحمة الله و بركاته.

*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.<sup>1</sup>

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:

السلام على آدم صفة الله من خليقته

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<sup>1</sup> - Al-Bihar 101: 317.

*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.<sup>1</sup>

**Ayatullah Sayyid Ahmad Al-Mustanbit said: the narration did not denote that this Ziyarah is specialized for the day of Ashura.<sup>2</sup>**

[7]

### **ZIYARAH RAJABIYYAH.**

**It is observed in all the sacred places of the Prophet's Household 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:

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<sup>1</sup> - Al-Bihar 101: 328.

<sup>2</sup> - Ziyarah wal Bisharah 2: 488.

الحمد لله الذي أشهدنا مشهد أوليائه في رجب، و أوجب علينا من حقهم ما قد وجب، و صلى الله على محمد المنتجب، و على أوصيائه الحجب. اللهم فكما أشهدتنا مشهدهم، فأنجز لنا موعدهم، و أوردنا موردهم غير محلئين عن ورد في دار المقامة و الخلد، و السلام عليكم إني قصدتكم، و اعتمدتكم بمسألتي و حاجتي، و هي فكاك رقبتني من النار، و المقر معكم في دار القرار، مع شيعتكم الأبرار، و السلام عليكم بما صبرتم فنعم عقبي الدار. أنا سألتكم و املككم فيما إليكم التفويض، و عليكم التّعويض، فبكم يجبر المهيض، و يشفى المريض، و ما تزداد الأرحام و ما تغيض، إني بسرّكم مؤمن، و لقولكم مسلم، و على الله بكم مقسم في رجعي بحوائجي، و قضائها و إمضائها، و إنجاحها و إبراحها، و بشؤوني لديكم و صلاحها. و السلام عليكم سلام مودّع، و لكم حوائجه مودّع، يسأل الله إليكم المرجع، و سعيه إليكم غير منقطع، و أن يرجعني من حضرتمكم خير مرجع، إلى جناب ممرع، و خفض [عيش] موسّع، ودعة و مهل إلى حين الأجل، و خير مصير و محلّ في التّعيم الأزل، و العيش المقتبل، و دوام الأكل، و شرب الرّحيق و السّلسل، و علّ و نهل، لا سأم منه و لا ملل، و رحمة الله و بركاته و تحيّاته عليكم، حتّى العود إلى حضرتمكم، و الفوز في كرّتكم، و الحشر في زمرتكم، و السلام عليكم و رحمة الله و بركاته عليكم، و صلواته و تحيّاته، و هو حسبنا و نعم الوكيل.

*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 relent 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 break 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, he request from Allah through you, the reference one, his struggle to you is not cut off, may He return me back with 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.<sup>1</sup>*

[8]

**ZIYARAT OF THE MASTER OF TIME  
IN THE HOLY SHRINE OF IMAM REZA  
(A.S.)**

السَّلَامُ عَلَيْكَ يَا صَاحِبَ الزَّمَانِ، السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ الرَّحْمَانِ، السَّلَامُ عَلَيْكَ يَا شَرِيكَ الْقُرْآنِ، السَّلَامُ عَلَيْكَ يَا قَاطِعَ الْبِرْهَانِ، السَّلَامُ عَلَيْكَ يَا إِمَامَ الْإِنْسِ وَالْجَانِّ، السَّلَامُ عَلَيْكَ وَ عَلَى آبَائِكَ الطَّيِّبِينَ، وَ أَجْدَادِكَ الطَّاهِرِينَ الْمُعْصُومِينَ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتِهِ.

*“Peace be upon you O’ Master of Time, peace be upon you O’ Vicegerent of the Merciful, peace be upon you O’ partner of Qur’an, peace be upon you O’ holder of strong argument, peace be upon you O’ Imam of the Humans and the Jinn, peace be upon you and your noble*

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<sup>1</sup> - Misbaahul Mutahajjid : 821; Misbaahu Zza'ir: 493; Al-Mizaarul Kabeer : 203; Iqbaalil A'amal : 124.



*forefathers, and your purified and infallible ancestors.  
May Allah's Mercy and Blessings be upon you!*<sup>1</sup>

## **ENTRY PERMIT FOR THE SHRINES OF IMAMS (A.S.) AND THE HOLY VAULT<sup>2</sup>**

Allama Majlisi (R.A.): I have found the following text in one of the old manuscripts associated to the Shia scholars: seeking permit for entering the holy vault and the shrines of Imams (A.S.):

اللَّهُمَّ إِنَّ هَذِهِ بَقْعَةٌ طَهَّرْتَهَا، وَ عَقُودَةٌ شَرَّفْتَهَا، وَ مَعَالِمٌ زَكَّيْتَهَا، حَيْثُ أَظْهَرْتَ فِيهَا أَدْلَةَ التَّوْحِيدِ، وَ أَشْبَاحَ الْعَرْشِ الْمَجِيدِ، الَّذِينَ اصْطَفَيْتَهُمْ مَلُوكًا لِحِفْظِ النُّظَامِ، وَ اخْتَرْتَهُمْ رُؤَسَاءَ لَجَمِيعِ الْأَنْامِ، وَ بَعَثْتَهُمْ لِقِيَامِ الْقِسْطِ فِي ابْتِدَاءِ الْوُجُودِ إِلَى يَوْمِ الْقِيَامَةِ، ثُمَّ مَنَنْتَ عَلَيْهِمْ بِاسْتِنَابَةِ أَنْبِيَائِكَ لِحِفْظِ شَرَايِعِكَ وَ أَحْكَامِكَ، فَأَكْمَلْتَ بِاسْتِخْلَافِهِمْ رِسَالَةَ الْمُنْذِرِينَ، كَمَا أُوجِبْتَ رِيَاسَتَهُمْ فِي فِطْرِ الْمَكْلُوفِينَ. فَسُبْحَانَكَ مِنْ إِلَهٍ مَا أَرَأَيْتَ، وَ لَا إِلَهَ إِلَّا أَنْتَ مِنْ مَلِكٍ مَا أَعْدَلْتَ، حَيْثُ طَابِقَ صَنْعُكَ مَا فَطَرْتَ عَلَيْهِ الْعُقُولَ، وَ وَافَقَ حُكْمُكَ مَا قَرَّرْتَهُ فِي الْمَعْقُولِ وَ الْمُنْقُولِ، فَلَكَ الْحَمْدُ عَلَى تَقْدِيرِكَ الْحَسَنِ الْجَمِيلِ، وَ لَكَ الشُّكْرُ عَلَى قَضَائِكَ الْمَعْلَلِ بِأَكْمَلِ التَّعْلِيلِ، فَسُبْحَانَكَ مَنْ لَا يَسْتَلُ عَنْ فِعْلِهِ، وَ لَا يَبْتَازُ فِي أَمْرِهِ، وَ سُبْحَانَكَ مَنْ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ قَبْلَ ابْتِدَاءِ خَلْقِهِ. وَ الْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيْنَا بِحُكْمٍ يَقُومُونَ مَقَامَهُ لَوْ كَانَ حَاضِرًا فِي الْمَكَانِ، وَ لَا إِلَهَ إِلَّا اللَّهُ الَّذِي شَرَّفَنَا بِأَوْصِيَاءَ يَحْفَظُونَ الشَّرَايِعَ فِي كُلِّ الْأَزْمَانِ، وَ اللَّهُ أَكْبَرُ الَّذِي أَظْهَرَهُمْ لَنَا بِمُعْجَزَاتٍ يَعْجُزُ عَنْهَا النَّفْلَانُ، وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، الَّذِي أَجْرَأَنَا عَلَى عَوَائِدِهِ الْجَمِيلَةِ فِي الْأَمَمِ السَّلَافِينَ. اللَّهُمَّ فَكَ الْحَمْدُ وَ الثَّنَاءُ الْعَلِيِّ كَمَا وَجِبَ لَوَجْهِكَ الْبَقَاءَ السَّرْمَدِيِّ، وَ كَمَا جَعَلْتَ

<sup>1</sup> Ziyaa us Saliheen: p. 243; Mulhaqaatut Tuhfatut Tusiyya: p. 140

<sup>2</sup> We have mentioned this supplication in the chapter 'Ziyaraat' because it is the entry permit for the Ziyarat of the holy shrines of noble Imams (A.S.).

نبيّنا خير النبيّين، و ملوكنا أفضل المخلوقين، و اخترتهم على علم على العالمين، و قفنا للسّعيالى أبوابهم العامرة إلى يوم الدين، و اجعل أرواحنا تحنّ إلى موطن أقدامهم، و نفوسنا تهوي النّظر إلى مجالسهم و عرصاتهم، حتّى كأننا نخطبهم في حضور أشخاصهم، فصلّى الله عليهم من سادة غائبين، و من سلالة طاهرين، و من أنمة معصومين. أللهم فأذن لنا بدخول هذه العرصات التي استعبدت بزيارتها أهل الأرضين و السّموات، و أرسل دموعنا بخشوع المهابة، و ذلّل جوارحنا بذلّ العبوديّة و فرض الطّاعة، حتّى نقرّ بما يجب لهم من الأوصاف، و نعترف بأنهم شفعاء الخلايق إذا نصبت الموازين في يوم الأعراف، و الحمد لله و سلام على عباده الذين اصطفى محمّد و اله الطّاهرين.

*“O’ Allah! Indeed This is a place You have purified, and a courtyard You have honoured, and signs which You have cleaned and cleared; because You have placed the proofs of monotheism and the exhibitors of Your Glorious Throne, those whom You have chosen as Your Kings to protect the system, and have selected them as the heads of all the humans, and have chosen them for the establishment of justice from the beginning of existence till the day of Resurrection, then You favoured upon them by sending the Prophets for the protection of Your Sharia and Your commands as successors, then completed the Prophethood of those who warn through their caliphate, just as You made their headship mandatory upon the nature of all the assigned ones. Thus You are glorified, what a beneficent Lord You are! And there is no God save You, what a Just King You are, as you have made Your creation according to the nature of the minds, and Your wisdom and order is in accordance with what the intellects and the traditions can comprehend; thus Praise be to You for Your beautiful and perfect destiny, and gratitude be for You*

*upon Your decisions made on the basis of the completest of causes and means. Thus glorified is He who is not questioned about his actions, and Who is not contradicted in His affair, and glorious is He who made Mercy obligatory on Himself before the beginning of creation. And Praise be to Allah Who bestowed His Grace upon us through the rulers who stand in His place if He was present in that place, and there is no God but Allah Who dignified us through His Successors who protect the Sharia in all the time periods, and Allah is Great, He Who succeeded them for us with miracles from which both the Humans and the Jinn are incapable, and there is no movement and no power except through Allah, the Almighty, the Great, He who continued His Grace and bounties for us from the previous nations. O' Allah, Praise be to You and the sublime exaltation just like You have made Subsistence and Eternity mandatory upon Yourself, and just like You have made our Prophet the best of the Prophets, and our Rulers the most virtuous of all the creations, and selected them through knowledge over all the worlds, make us successful in our effort towards their doors which are populated till the day of Judgment, and make our souls inclined towards their footsteps, and our existences devoted towards gazing at their gatherings and their courtyards, until we become as though we are addressing them in their actual presence. May Allah bless these concealed chiefs, from the pure progeny, from the Infallible Imams. O' Allah! Grant us the permission to enter these courtyards through whose Ziyarat You have asked the inhabitants of the Earths and the Heavens to worship You, drop our*

*tears with the devotion caused by Your fear, and give humility to our body part through the humility of servitude and obligation of obedience, so that we accept the descriptions which are indispensable for them, and agree to that fact that they shall be the intercessors of the entire creation when You will fix the weighing scales on the known day, and Praise be to Allah and Peace be upon His chosen servants, Mohammad and his holy Progeny (peace be upon him).*

After reciting this supplication, kiss the courtyard and enter with humility and mourning; because humility and mourning imply that the visitor has been granted permission to enter. <sup>1</sup>

### [10]

## ZIYARAT OF IMAM MAHDI (A.S.) IN THE HOLY VAULT

The Ziyarat of Imam Mahdi (A.S.) of the holy vault should be performed after the Ziyarat of Imam Hasan Askari (A.S.) and his noble father Imam Hadi (A.S.).

After performing the Ziyarat of those two holy personalities and benefitting from it completely, move towards the holy vault, then stand near its door and say:

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<sup>1</sup> Bihar ul Anwar: 115/102

إلهي إني قد وقفت على باب بيت من بيوت نبيك محمد صلواتك عليه و اله،  
و قد منعت الناس من الدخول إلى بيوته إلا بإذنه، فقلت يا أيها الذين آمنوا  
لا تدخلوا بيوت النبي إلا أن يؤذن لكم «١». اللهم و إني أعتقد حرمة نبيك  
في غيبته، كما أعتقد في حضرته، و أعلم أن رسولك و خلفاءك أحياء،  
عندك يرزقون، يرون مكاني، و يسمعون كلامي، و يرتدون سلامي عليّ،  
و أنك حجبت عن سمعي كلامهم، و فتحت باب فهمي بلذيق مناجاتهم، فإني  
أستأذنك يا ربّ أوّلا، و أستأذن رسولك صلواتك عليه و اله ثانيا، و أستأذن  
خليفتك الإمام المفروض عليّ طاعته، في الدخول في ساعتني هذه إلى بيته،  
و أستأذن ملائكتك الموكلين بهذه القطعة المباركة المطيعة السامعة. السلام  
عليكم أيها الملائكة الموكلون بهذا المشهد الشريف المبارك و رحمة الله و  
بركاته. بإذن الله، و إذن رسوله، و إذن خلفائه، و إذن هذا الإمام، و إذنكم  
صلوات الله عليكم أجمعين، أدخل إلى هذا البيت متقربا إلى الله بالله و  
رسوله محمد و اله الطاهرين، فكونوا ملائكة الله أعواني، و كونوا  
أنصاري، حتى أدخل هذا البيت، و أدعو الله بفنون الدعوات، و أعترف لله  
بالعبودية، و لهذا الإمام و أبائه صلوات الله عليهم بالطاعة.

*“O’ Lord! Indeed I stand at the door of a house  
amongst the houses of Your Prophet Mohammad, peace  
be upon him and his holy Progeny, and verily You have  
forbidden people from entering his houses without his  
permission, and have said: (O you who have believed, do  
not enter the houses of the Prophet except when you are  
permitted)<sup>1</sup>. O’ Allah! Indeed I have faith in the sanctity  
of Your Prophet in his absence, just as I have faith in his  
presence. And I know that verily Your Prophet and Your  
vicegerents are alive and obtain sustenance near You,  
they witness my position, and hear my speech, and  
return my Salaam, and indeed You have concealed their  
speech from me, and have opened the door of my  
understanding through the taste of whispering  
supplications with them, and indeed I firstly seek*

<sup>1</sup> Chapter Ahzab, verse 53

*permission from You, O' Lord; and secondly I seek permission from Your Prophet, peace be upon him and his Progeny, and I seek permission from Your vicegerent, the Imam whose obedience is obligatory on me, to enter his house in this moment, and I seek permission from Your Angels who are appointed by You to serve this holy place, they are obedient and hearing. Peace be upon you, O' Angels who are appointed on this holy and noble shrine; May Allah's Mercy and Blessings be upon you. With the permission of Allah, and the permission of His Prophet, and the permission of His Vicegerents, and with the permission of this Imam, and with your permission (peace be upon all of you), I enter this house seeking the nearness of Allah through Allah and His Prophet, Mohammad and his holy Progeny, thus O' Angels of Allah, be my helpers, and be my supporters, so that I enter this house, and I call Allah through various supplications, and I accept my servitude for Allah, and my obedience for this Imam and his ancestors, peace be upon them.*

*Then enter with your right foot and go towards the lower area of the holy vault while saying:*

*بِسْمِ اللَّهِ وَبِاللَّهِ، وَفِي سَبِيلِ اللَّهِ، وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.*

*In the name of Allah and with the help of Allah, and upon the nation of Allah's Messenger, peace be upon him and his Progeny, I bear witness that there is no God save Allah alone and He has not partner for Himself, and I bear witness that Mohammad is His slave and His Prophet.*

Thereafter, say Takbeer (Allah o Akbar), Tahmeed (Alhamdolillah), Tasbeeh (Subhanallah) and Tahleel (La ilaha ilallah) until you reach the actual place of the holy vault, then stand facing the Qibla and say:

سلام الله و بركاته و تحياته و صلواته على مولاي صاحب الزمان، صاحب الضيآء و النور، و الدين المأثور، و اللآء المشهور، و الكتاب المنشور، و صاحب الدهور و العصور، و خلف الحسن، الإمام المؤمن، و القائم المعتمد، و المنصور المؤيد، و الكهف و العضد، عماد الإسلام، و ركن الأنام، و مفتاح الكلام، و ولي الأحكام، و شمس الظلام، و بدر التمام، و نضرة الأيام، و صاحب الصمصام، و فلاق الهام، و البحر القمقام، و السيد الهمام، و حجة الخصام، و باب المقام ليوم القيام. و السلام على مفرج الكربات، و خواض الغمرات، و منفس الحسرات، و بقية الله في أرضه، و صاحب فرضه، و حجته على خلقه، و عيبة علمه، و موضع صدقه، و المنتهى إليه مواريث الأنبياء، و لديه موجود آثار الأوصياء، و حجة الله، و ابن رسوله، و القيم مقامه، و ولي أمر الله، و رحمة الله و بركاته. اللهم كما انتجبتة لعلمك، و اصطفيتة لحكمك، و خصصتة بمعرفتك، و جآلتة بكرامتك، و غشيتة برحمتك، و رببتة بنعمتك، و غديتة بحكمتك، و اخترتة لنفسك، و اجتبيتة لبأسك، و ارتضيتة لقدسك، و جعلتة هاديا لمن شئت من خلقك، و ديان الدين بعدلك، و فصل القضايا بين عبادك. و وعدتة أن تجمع به الكلم، و تفرج به عن الامم، و تنير بعدله الظلم، و تطفي به نيران الظلم، و تقمع به حر الكفر و اثاره، و تطهر به بلادك، و تشفي به صدور عبادك، و تجمع به الممالك كآها، قريبتها و بعيدها، عزيزها و ذليلها، شرقها و غربها، سهلها و جبلها، صباها و دبورها، شمالها و جنوبها، برها و بحرها، حزونها و عورها، يملأها قسطا و عدلا، كما ملئت ظلما و جورا، و تمكّن له فيها، و تنجز به وعد المؤمنين، حتى لا يشرك بك شيئا، و حتى لا يبقى حق إلا ظهر، و لا عدل إلا زهر، و حتى لا يستخفي بشيء من الحق مخافة أحد من الخلق. اللهم صل عليه صلاة تظهر بها حجته، و توضح بها بهجته، و ترفع بها درجته، و تؤيد بها سلطانه، و تعظم بها برهانه، و تشرّف بها مكانه، و تعلي بها بنيانه، و تعزّ بها نصره، و ترفع بها قدره، و تسمي بها ذكره، و تظهر بها كلمته، و تكثر بها نصرته، و تعزّ بها دعوته، و تزيد بها إكراما، و تجعله للمتقين إماما، و تبلغه في هذا

المكان مثل هذا الأوان، و في كلّ مكان منّا تحيّة و سلاما، لا يبلى جديده،  
 [و لا يفنى عديده]. السّلام عليك يا بقيّة الله في أرضه و بلاده، و حجّته  
 على عباده، السّلام عليك يا خلف السّلف، السّلام عليك يا صاحب الشرف،  
 السّلام عليك يا حجة المعبود، السّلام عليك يا كلمة المحمود، السّلام عليك  
 يا شمس الشّموس، السّلام عليك يا مهديّ الأرض و عين الفرض، السّلام  
 عليك يا مولاي يا صاحب الزّمان و العالی الشّأن، السّلام عليك يا خاتم  
 الأوصياء و ابن الأنبياء، السّلام عليك يا معزّ الأولياء و مدلّ الأعداء،  
 السّلام عليك أيّها الإمام الفريد، السّلام عليك أيّها الإمام المنتظر و الحقّ  
 المشتهر، السّلام عليك أيّها الإمام الوليّ المجتبيّ و الحقّ المشتبهى، السّلام  
 عليك أيّها الإمام المرتجى لإزالة الجور و العدوان، السّلام عليك أيّها الإمام  
 المبيد لأهل الفسوق و الطّغيان، السّلام عليك أيّها الإمام الهادم لبنيان الشّرك  
 و النّفاق، و الحاصد فروع الغيّ و الشّقاق، السّلام عليك أيّها المدخّر لتجديد  
 الفرأض و السنن، السّلام عليك يا طامس اثار الزّيغ و الأهواء، و قاطع  
 حيائل الكذب و الفتن و الإفتراء، السّلام عليك أيّها المؤمّل لإحياء الدّولة  
 الشّريفة، السّلام عليك يا جامع الكلمة على التّقوى، السّلام عليك يا باب الله،  
 السّلام عليك يا ثار الله، السّلام عليك يا محبي معالم الدّين و أهله، السّلام  
 عليك يا قاصم شوكة المعتدين، السّلام عليك يا وجه الله الذي لا يهلك و لا  
 يبلى إلى يوم الدّين، السّلام عليك أيّها السّبب المتّصل بين الأرض و  
 السّماء، السّلام عليك يا صاحب الفتح و ناشر راية الهدى، السّلام عليك يا  
 مؤلّف شمل الصّلاح و الرّضا، السّلام عليك يا طالب ثار الأنبياء و أبناء  
 الأنبياء، و الثّائر بدم المقتول بكرلاء، السّلام عليك أيّها المنصور على من  
 اعتدى، السّلام عليك أيّها المنتظر المجاب إذا دعى، السّلام عليك يا بقيّة  
 الخلّاف، البرّ التّقويّ، الباقي لإزالة الجور و العدوان، السّلام عليك يا بن  
 محمّد المصطفى، السّلام عليك يا بن عليّ المرتضى، السّلام عليك يا بن  
 فاطمة الزّهراء، السّلام عليك يا بن خديجة الكبرى، و ابن السّادة المقرّبين  
 و القادة المتّقين، السّلام عليك يا بن النّجباء الأكرمين، السّلام عليك يا بن  
 الأصفياء المهديّين، السّلام عليك يا بن الهداة المهديّين، السّلام عليك يا بن  
 خيرة الخير، السّلام عليك يا بن سادة البشر، السّلام عليك يا بن الغطارفة  
 الأكرمين، و الأطائب المطهّرين، السّلام عليك يا بن البررة المنتجبين، و  
 الخضارمة الأنجبين، السّلام عليك يا بن الحجج المنيرة، و السّراج  
 المضيئة، السّلام عليك يا بن الشّهب الثّاقبة، السّلام عليك يا بن قواعد العلم،  
 السّلام عليك يا بن معادن الحلم، السّلام عليك يا بن الكواكب الزّاهرة، و



النجوم الباهرة، السلام عليك يا بن الشموس الطالعة، السلام عليك يا بن  
الأقمار الساطعة، السلام عليك يا بن السبل الواضحة، و الأعلام اللانحة،  
السلام عليك يا بن السنن المشهورة، السلام عليك يا بن المعالم الماثورة،  
السلام عليك يا بن الشواهد المشهودة، و المعجزات الموجودة، السلام عليك  
يا بن الصراط المستقيم، و النبا العظيم، السلام عليك يا بن الايات البيّنات،  
و الدلائل الظاهرات، السلام عليك يا بن البراهين الواضحات، السلام عليك  
يا بن الحجج البالغات، و النعم السابغات، السلام عليك يا بن طه و  
المحكمات، و يس و الذاريات، و الطور و العاديات، السلام عليك يا بن من  
دنى فندلى فكان قاب قوسين أو أدنى، و اقترب من العلي الأعلى. ليت  
شعري أين استقرت بك النوى، أو أنت بوادي طوى، عزيز علي أن أرى  
الخلق و لا ترى، و لا يسمع لك حسيس و لا نجوى، عزيز علي أن يرى  
الخلق و لا ترى، عزيز علي أن تحيط بك الأعداء، بنفسي أنت من مغيب  
ما غاب عنا، بنفسي أنت من نازح ما نزح عنا و نحن نقول، الحمد لله رب  
العالمين، و صلى الله على محمد و اله أجمعين.

*Allah's Peace and His Blessings and His  
Greetings and His Mercy be upon my Master, the  
Master of Time, the Master of brightness and Light, and  
the true religion, and the evident flag, and the published  
book, and the Master of the times and the eras, and the  
noble successor, and the authentic Imam, and the  
Reliable Riser, the helped and the supported, the shelter  
and the promoter, the foundation of Islam, the pillar of  
the people, the key of speech, the guardian of commands,  
the illuminator in the darkness, the full moon, the  
freshness of the days, the owner of sharp sword, the  
striker of target, the sea brimming with water, the  
merciful Sayyid, the proof against the enemies, the  
divine door on the day of Resurrection, and peace be  
upon them resolver of difficulties, the reliever of  
hardships, the remover of sorrows, the remainder of  
Allah on His Earth, the owner of obligatory commands,*

*His argument upon His creation, the bearer of His knowledge, the place of His truth, the inheritor of the fortunes of the Prophets, and the imprints of the successors is available near him, the Argument of Allah, the son of His Prophet, who stands in His place, the Guardian of Allah's Affairs, peace and blessing be upon him. O' Allah! Just like You have selected him for Your Knowledge, and have chosen him for Your Wisdom, and have specified Your cognizance for him, and have glorified him with Your dignity, and have covered him with Your Mercy, and have nourished him with Your bounties, and have fed him with Your wisdom, and have created him for Yourself, and have chosen him for Your Power, and have preferred him for Your Sanctity, and have made him Your Guide for those whom You wish from You creation, and the ruler of the religion with Your Justice, and the decider of judgments between Your servants. And You have promised him to unify all the perspectives through him, and to deliver the nations through him, and to illuminate the darkness through him, and to put of the fire of oppression through him, and to remove the heart of infidelity and its signs through him, and to purify Your cities through him, and to cure the hearts of Your servants through him, and to gather all the realms through him, the near ones and the far away ones, the reputed ones and the disgraced ones, from the east and the west, the plains and the mountains, the graze lands and the deserts, from the north and the south, from the land and the sea, from the plateaus and the terrains, to fill them with justice, just like they were filled with oppression and tyranny. And also promised*

*him to strengthen him in it, and to fulfil the promises made to the believers, until no partner is ascribed with You, and until no truth remains without being prevailed, and no justice remains without being prominent, and until nothing from truth and righteousness is concealed from the people due to the fear of anyone. O' Allah! Bless him with a blessing through which his argument prevails, and his freshness becomes evident, and his position elevates, and his dominion is promoted, and his proof is honoured, and his position is respected, and his foundations are uplifted, and his support is dignified, and his value is raised, and his memory becomes apparent, and his word becomes evident, and his support is exceeded, and his invitation is glorified, and through which You exceed his honour, and You make him the Imam of the pious, and deliver our greetings to him from this place and in this moment and in all place, such that its freshness doesn't vanish, and its benefits do not end. Peace be upon you, O' remainder of Allah on His Earth and His Cities, and His Argument on His creations, peace be upon you O' successor of the righteous predecessors, peace be upon you O' Owner of Dignity, peace be upon you O' Proof of the Lord, peace be upon you O' word of the Praised, peace be upon you O' sun of the suns, peace be upon you O' Guided among the people of Earth and the Spring of Religion, peace be upon you O' my Master, O' Master of the Time, O' Master of High Value, peace be upon you O' seal of successors, and the son of the Prophets, peace be upon you O' honourer of the Friends and the disgracer of the enemies, peace be upon you O' secluded Imam, peace be*

*upon you O' Anticipated Imam and the widespread truth, peace be upon you O' Imam, the Guardian, the chosen one, the desirable truth. Peace be upon you O' Imam who is selected for the removal of oppression and transgression, peace be upon you O' Imam, the destroyer of the lecherous and the tyrant, peace be upon you O' Imam, the demolisher of the foundations of polytheism and hypocrisy, who will cut down the branches of misguidance and misfortunes, peace be upon you O' he who is treasured for refreshing the obligations and traditions, peace be upon you O' destroyer of the signs of deviation and lusts, who will cut the ropes of falsehood, temptations and accusations, peace be upon you O' he who hopes for the revival of the noble nation, peace be upon you O' unifier of the word on piety, peace be upon you O' divine doorway, peace be upon you O' vengeance of Allah, peace be upon you O' Reviver of the signs of religion and the religious men, peace be upon you O' destroyer of the glory of the transgressors, peace be upon you O' face of Allah, who cannot be destroyed and cannot grow old until the day of Judgment, peace be upon you O' cause of connection between the Earth and the Heaven, peace be upon you O' Owner of the key and the bearer of the flag of guidance, peace be upon you O' gatherer of well-being and satisfaction, peace be upon you O' seeker of the vengeance of the Prophets and the son of the Prophets, and the avenger of the blood of Karbala's martyr, peace be upon you O' supported one against the tyrant, peace be upon you O' Anticipated one whose supplication is accepted, peace be upon you O' remainder of the successors, the noble and the pious, the*

*remainder for the removal of oppressions and transgression, peace be upon you O' son of Mohammad, the chosen one, peace be upon you O' son of Ali, the content one, peace be upon you O' son of Lady Fatima Zahra, peace be upon you O' son of Lady Khadijatul Kubra, and the son of the chiefs who are close to Allah's threshold and the pious leaders, peace be upon you O' son of the honourable noblemen, peace be upon you O' son of the pure chosen ones, peace be upon you O' son of the guided guides, peace be upon you O' son of the best of all the bests, peace be upon you O' son of the leaders of the humans, peace be upon you O' son of the honourable masters, and the purified men, peace be upon you O' son of the chosen noblemen, and the honourable bestowers, peace be upon you O' son of the luminescent Proofs, and the glowing lamps, peace be upon you O' son of the shining stars, peace be upon you O' son of the pillars of knowledge, peace be upon you O' son of the mines of endurance, peace be upon you O' son of the bright planets, and the beautiful stars, peace be upon you O' son of the risen suns, peace be upon you O' sons of the glowing moons, peace be upon you O' sons of the evident paths, and the apparent signs, peace be upon you O' son of the famous traditions, peace be upon you O' son of the remnant signs, peace be upon you O' son of the witnessed witnesses, and the present miracles, peace be upon you O' son of the straight path, and the great news, peace be upon you O' son of the clear signs, and the evident proofs, peace be upon you O' son of the obvious arguments, peace be upon you O' son of effective evidences, and the abundant bounties, peace be upon you*

*O' son of Taha and the precise verse, and Yaseen and az-Zariyaat, and Toor and wal-Aadiyaat, peace be upon you O' son of him who drew near and came down till he was at two bow's length or nearer, and neared the Sublime, the Supreme. If I but knew the destination of your perfect journey, are you in a well-guarded concealed valley, it breaks my heart when I look at all that is created but cannot see you, nor hear a whisper about your whereabouts nor any secret communication, it breaks my heart that the creations can be seen but you cannot be seen, it is disheartening for me to know that you are surrounded by the enemies, I eagerly long for the hidden who is not actually hidden from us, I eagerly long for you who has departed but is not far from us, and we say, praise be to Allah, the Lord of the worlds, and peace be upon Mohammad and his entire Progeny.*

Then raise both your hands towards the sky and say:

اللَّهُمَّ أَنْتَ كَاشِفُ الْكُرْبِ وَالْبَلْوَى، وَ إِلَيْكَ نَشْكُو غَيْبَةَ إِمَامِنَا، وَ ابْنِ بِنْتِ نَبِيِّنَا. اللَّهُمَّ فَاغْلِبْهُ بِالْأَرْضِ عَدْلًا وَ قِسْطًا، كَمَا مَلَيْتَ ظُلْمًا وَ جَوْرًا. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ، وَ أَرِنَا سَيِّدَنَا وَ صَاحِبَنَا وَ إِمَامَنَا وَ مَوْلَانَا، صَاحِبَ الزَّمَانِ، وَ مَلْجَأَ أَهْلِ عَصْرِنَا، وَ مَنْجَا أَهْلِ دَهْرِنَا، ظَاهِرَ الْمَقَالَةِ، وَاضِحَ الدَّلَالَةِ، هَادِيَا مِنَ الضَّلَالَةِ، مَنْقِذًا مِنَ الْجَهَالَةِ، وَ أَظْهَرَ مَعَالِمِهِ، وَ ثَبَّتَ قَوَاعِدَهُ، وَ أَعَزَّ نَصْرَهُ، وَ أَطْلَعَ عَمْرَهُ، وَ أَبَسَطَ جَاهَهُ، وَ أَحْيَى أَمْرَهُ، وَ أَظْهَرَ نُورَهُ، وَ قَرَّبَ بَعْدَهُ، وَ أَنْجَزَ وَعْدَهُ، وَ أَوْفَى عَهْدَهُ، وَ زَيَّنَ الْأَرْضَ بِطَوْلِ بَقَائِهِ، وَ دَوَّمَ مَلِكَهُ، وَ عَلَوَّ ارْتِقَائَهُ وَ ارْتِفَاعَهُ، وَ أَنْزَلَ مَشَاهِدَهُ، وَ ثَبَّتَ قَوَاعِدَهُ، وَ عَظَّمَ بَرَهَانَهُ، وَ أَمَدَ سُلْطَانَهُ، وَ أَعْلَى مَكَانَهُ، وَ قَوَّ أَرْكَانَهُ، وَ أَرِنَا وَجْهَهُ، وَ أَوْضَحْ بَهْجَتَهُ، وَ أَرْفَعْ دَرَجَتَهُ، وَ أَظْهَرَ كَلِمَتَهُ، وَ أَعَزَّ دَعْوَتَهُ، وَ أَعْطَى سُوْلَهُ، وَ بَلَّغَهُ يَا رَبِّ مَأْمُولَهُ، وَ شَرَّفَ مَقَامَهُ، وَ عَظَّمَ إِكْرَامَهُ، وَ أَعَزَّ بِهِ الْمُؤْمِنِينَ، وَ أَحْيَى بِهِ سِنْنَ الْمُرْسَلِينَ، وَ أَدْلَلَ بِهِ الْمُنَافِقِينَ، وَ أَهْلَكَ بِهِ الْجَبَّارِينَ، وَ اكْفَى بَغِيَّ الْحَاسِدِينَ، وَ أَعَدَّهُ مِنَ شَرِّ الْكَافِرِينَ، وَ أَزْجَرَ عَنْهُ

إرادة الظالمين، و أيّده بجنوده من الملائكة مسوّمين، و سلّطه على أعداء دينك أجمعين، و أقصم به كلّ جبّار عنيد، و أحمّد بسيفه كلّ نار و قيد، و أنفذ حكمه في كلّ مكان، و أقم بسلطانه كلّ سلطان، و أقمع به عبدة الأوثان، و شرّف به أهل القرآن و الإيمان، و أظهره على كلّ الأديان، و أكبت من عاداه، و أدلّ من ناواه، و استأصل من جحد حقّه، و أنكر صدقه، و استهان بأمره، و أراد إخماد ذكره، و سعى في إطفاء نوره. اللَّهُمَّ نَوِّر بنوره كلّ ظلمة، و اكشف به كلّ غمّة، و قدّم أمامه الرّعب، و ثبت به القلب، و أقم به نصره الحرب، و اجعله القائم المؤمّل، و الوصيّ المفضّل، و الإمام المنتظر، و العدل المختبر، و املاً به الأرض عدلاً و قسطاً، كما ملتنجورا و ظلماً، و أعنه على ما وليته و استخلفته و استرعيته، حتّى يجري حكمه على كلّ حكم، و يهدي بحقه كلّ ضلالة، و احرسه اللَّهُمَّ بعينك التي لا تنام، و اكفه بركنك الذي لا يرام، و أعزه بعزك الذي لا يضام، و اجعلني يا إلهي من عدده و مدده، و أنصاره و أعوانه و أركانه و أشياعه و أتباعه، و أدقني طعم فرحته، و ألبسني ثوب بهجته، و أحضرنى معه لبيعته، و تأكيد عقده بين الرّكن و المقام عند بيتك الحرام، و وقّني يا ربّ للقيام بطاعته، و المثوى في خدمته، و المكث في دولته، و اجتناب معصيته، فإن توفّيتني اللَّهُمَّ قبل ذلك، فاجعلني يا ربّ في من بكر في رجعته، و يملك في دولته، و يتمكّن في أيامه، و يستنظّل تحت أعلامه، و يحشر في زمرته، و تقرّ عينه برويّه، بفضلك و إحسانك، و كرمك و امتنانك، إنّك ذو الفضل العظيم، و المنّ القديم، و الإحسان الكريم.

*O' Allah! Indeed You are the disperser of sorrows and hardships, and to You we complain regarding the occultation of our Imams, and the son of Prophet's daughter. O' Allah! Fill the earth with justice like it was filled with oppression and tyranny. O' Allah! Bless Mohammad and his household, and show us our Leader, our Owner, our Imam, and our Master, the Master of Time, the Shelter of our age, the deliverer of our time, with evident speech and clear proofs, a guide from the misguidance, a rescuer from ignorance, and make his signs apparent, and strengthen his pillars, and dignify his support, and elongate his life, and extend his*

*position, and revive his affair, and display his light, and bring his distance near, and fulfil his promises, and accomplish his oaths, and beautify the Earth with his extensive existence, and his eternal kingdom, and his high elevation and rise, and brighten the places of his existence, and strengthen his pillars, and dignify his arguments, and extend his dominion, and elevate his position, and strengthen his pillars, and show us his face, and display his happiness, and rise his status, and succeed his word, and glorify his invitation, and fulfil his desires, and deliver to him all that he hopes for, O' Lord, and honour his position, greaten his respect, and dignify the believers through him, and revive the traditions of the Prophets through him, and humiliate the hypocrites through him, and destroy the tyrants, and suffice him against the oppression of the jealous men, and provide him shelter from the evil of the schemers, and keep the wicked intentions of the transgressors from him, and support him with an army of the known angels, and dominate him over all the enemies of Your religion, destroy all the adamant tyrants through him, and extinguish all the blazing fire through his sword, and establish his order everywhere, and create all the kingdom under his dominion, destroy the idol-worshippers through him, and honour the people of Qur'an and the faithful, and succeed him over all the religions, and make his enemies helpless, and humiliate whoever targets him, and overpower all those who deny his right, reject his truth, weaken his affair, wishes to destroy his memory, and strives to put off his light. O' Allah! Brighten all the darkness through his light, and*



*disperse all the sorrows through him, and send his terror ahead of him, and strengthen the heart through him, and establish the victory of battle through him, and make him the desired Riser, and the best successor, and the anticipated Imam, and the examined just person, and fill the Earth with justice through him like it was filled with oppression and tyranny, and support him in the things concerning his guardianship, caliphate and observance, so that his order rules over all the orders, and guides with his right all the misguidance. O' Allah! Safeguard him with Your Eye that doesn't sleep, and supervise him under your firm supervision, and dignify him with Your unending honour, and regard me, O' Lord, amongst his soldiers and his supporters, his helpers and his pillars, his followers and his devotees, and give me the taste of his happiness, and cover me with the attire of his freshness, and avail me alongside him for pledging allegiance with him, so that I can emphasise on the allegiance I have pledged with him between the Rukn and the Maqaam near Your holy House, O' Lord, succeed me for the establishment of Your obedience, and for seeking shelter in his service, and for staying in his kingdom, and for distancing from sins, thus if You put me to death before the establishment of his kingdom, then regard me, O' Lord, amongst those who will return at the time of return, who will become the rulers, and will become powerful in his days, and will gather under his flag, and will be raised alongside him, and they eyes will be calmed by his sight, with Your Grace and Your Favour, Your Kindness and Your Generosity, indeed*

*You are the Gracious, the Great, the Eternal benevolent, the Mighty, the Beneficent.*

Then offer 12 units of prayer (six prayers of 2 units each) wherever you may be, and recite whichever chapter you wish to recite and send its reward to his holiness (A.S.). After offering the Salaam of each 2 unit prayer, recite the Tasbeeh of Lady Fatima Zahra (S.A.), then say:

اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ، وَ إِلَيْكَ يَعُودُ السَّلَامُ، حَيِّبَا رَبَّنَا مِنْكَ بِالسَّلَامِ.  
اللَّهُمَّ إِنَّ هَذِهِ الرِّكَعَاتِ هَدِيَّةٌ مِنِّْي إِلَى وَلِيِّكَ وَ ابْنِ وَلِيِّكَ وَ ابْنِ أَوْلِيَانِكَ، الْإِمَامِ  
بْنِ الْأَنْمَةِ، الْخَلْفِ الصَّالِحِ، الْحَبَّةِ صَاحِبِ الزَّمَانِ، فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ  
مُحَمَّدٍ، وَ بَلِّغْهُ إِيَّاهَا، وَ أَعْطِنِي أَفْضَلَ أَمْلِي وَ رَجَائِي فِيكَ وَ فِي رَسُولِكَ،  
صَلَوَاتِكَ عَلَيْهِ وَ عَلَى آلِهِ أَجْمَعِينَ وَ فِيهِ.

*O' Allah! You are Peace and from You is Peace, and towards You returns Peace, and gift us, O' Lord, with Peace from You. O' Allah! These units are a gift from me to Your Guardian, and the son of Your Guardian and the son of Your Friends, the Imam son of the Imams, the rightful successor, the Proof, the Master of Time; bless Mohammad and his holy Progeny, and deliver these prayers to him, and grant me with the best of my desire and hope in You and in Your Prophet and in him, Your Peace and blessing be upon him and his entire Progeny.<sup>1</sup>*

Sayyid bin Taoos (R.A.) says: after offering the prayer, recite the famous supplication which is recite in the period of occultation of his holiness (A.S.).<sup>2</sup>

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<sup>1</sup> Misbah uz Zaeer: p. 418

<sup>2</sup> I have mentioned this supplication in this book on page no. 354

[11]

**THE SECOND ZIYARAH FOR OUR  
MASTER, THE LEADER OF THE TIME**

The Ziyarah to our master, the leader of the time (peace be on him) is the one known as *Ziyarah Al-Nudbah*.<sup>1</sup> 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 vault.<sup>2</sup>

[12]

**THE THIRD 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:

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<sup>1</sup> - It was previously quoted in this book.

<sup>2</sup> - Misbaahu Zza'ir : 430.

*May Allah's perfected and complete peace be on ....<sup>12</sup>*

[13]

**THE FOURTH ZIYARAH FOR OUR  
MASTER, THE LEADER OF THE TIME  
(peace be on him) IN THE HOLY TUNNEL.**

Sayyid ibn e Taos (R.A.) says: we have mentioned the etiquettes of seeking the permission to enter in the beggin of the Ziyarat of his holiness; therefore, we do not find it necessary to repeat it alongside all the Ziyarats.

After seeking the permission to enter, when you reach near the Holy Vault, say:

السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ اللَّهِ فِي أَرْضِهِ، وَ خَلِيفَةَ رَسُولِهِ وَ آبَاءَهُ الْأَنْمَةَ  
المعصومين المهتديين، السَّلَامُ عَلَيْكَ يَا حَافِظَ أَسْرَارِ رَبِّ الْعَالَمِينَ، السَّلَامُ  
عَلَيْكَ يَا وَارِثَ عِلْمِ الْمُرْسَلِينَ، السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ مِنَ الصَّفْوَةِ  
المنتجبين، السَّلَامُ عَلَيْكَ يَا بِنَ الْأَنْوَارِ الزَّاهِرَةِ. السَّلَامُ عَلَيْكَ يَا بِنَ الْأَشْبَاحِ  
الباهرة، السَّلَامُ عَلَيْكَ يَا بِنَ الصُّورِ النَّيِّرَةِ الطَّاهِرَةِ، السَّلَامُ عَلَيْكَ يَا وَارِثَ  
كَنْزِ الْعُلُومِ الْإِلَهِيَّةِ، السَّلَامُ عَلَيْكَ يَا حَافِظَ مَكْنُونِ الْأَسْرَارِ الرَّبَّانِيَّةِ، السَّلَامُ  
عَلَيْكَ يَا مَنْ خَضَعَتْ لَهُ الْأَنْوَارُ الْمَجْدِيَّةِ. السَّلَامُ عَلَيْكَ يَا بَابَ اللَّهِ الَّذِي لَا  
يُوتَى إِلَّا مِنْهُ، السَّلَامُ عَلَيْكَ يَا سَبِيلَ اللَّهِ الَّذِي مِنْ سَلَكِ غَيْرِهِ هَلَكٌ، السَّلَامُ  
عَلَيْكَ يَا حِجَابَ اللَّهِ الْأَزَلِيِّ الْقَدِيمِ، السَّلَامُ عَلَيْكَ يَا بِنَ شَجَرَةِ طُوبَى وَ سِدْرَةِ  
المنتهى، السَّلَامُ عَلَيْكَ يَا نُورَ اللَّهِ الَّذِي لَا يَطْفَأُ، السَّلَامُ عَلَيْكَ يَا حِجَّةَ اللَّهِ الَّتِي  
لَا تَخْفَى، السَّلَامُ عَلَيْكَ يَا لِسَانَ اللَّهِ الْمَعْبُورِ عَنْهُ، السَّلَامُ عَلَيْكَ يَا وَجْهَ اللَّهِ  
المتقلب بين أظهر عبادِهِ، سلام من عرفك بما تعرّفت به إليه، وَ نَعْتِكَ  
ببعض نعتوك الَّتِي أَنْتَ أَهْلُهَا وَ فَوْقَهَا. أَشْهَدُ أَنَّكَ الْحِجَّةُ عَلَى مَنْ مَضَى وَ

<sup>1</sup> - It was previously quoted in this book.

<sup>2</sup> - Misbaahu Zza'ir : 435.

من بقي، و أنّ حزبك هم الغالبون، و أوليأءك هم الفائزون، و أعداءك هم الخاسرون، و أنّك حآنز كلّ علم، و فاتق كلّ رتق، و سابق لا يلحق، رضيت بك يا مولاي إماما و هاديا، لا أبتغي بدلا، و لا أتخذ من دونك وليا، و أنّك الحقّ الثابت، الذي لا أعتاب و لا أرتاب لأمد الغيبة، و لا أتحيّر لطول المدّة. و عد الله بك حقّ، و نصرته لدينه بك صدق، طوبى لمن سعد بولايتك، و ويل لمن شقي بجحودك، و أنت الشافع المطاع الذي لا يدافع، ذخرك اللّمسبحاته لنصرة الدّين، و إعزاز المؤمنين، و الإنتقام من الجاحدين. الأعمال موقوفة على ولايتك، و الأقوال معتبرة بإمامتك، من جاء بولايتك و اعترف بإمامتك قبلت أعماله، و صدقت أقواله، تضاعف له الحسنات، و تمحى عنه السيئات، و من زلّ عن معرفتك، و استبدل بك غيرك، أكبه الله على منخريه في النّار، و لم يقبل له عملا، و لم يقم له يوم القيامة وزنا. أشهد يا مولاي أنّ مقالتي ظاهره كباطنه، و سرّه كعلانيته، و أنت الشّاهد عليّ بذلك، و هو عهدي إليك، و ميثاقي المعهود لديك، إذ أنت نظام الدّين، و عزّ الموحدّين، و يعسوب المتّقين، و بذلك أمرني فيك ربّ العالمين. فلو تطاولت الدّهور، و تبادت الأعصار، لم أزد بك إلا يقينا، و لك إلا حبا، و عليك إلا اعتمادا، و لظهورك إلا مرابطة بنفسي و مالي و جميع ما أنعم به عليّ ربّي. فإن أدركت أيّامك الزّاهرة، و أعلامك القاهرة، فعبد من عبيدك، معترف بأمرك و نهيك، أرجو بطاعتك الشّهادة بين يديك، و بولايتك السّعادة في ما لديك. و إن أدركني الموت قبل ظهورك، فأتوسّل بك إلى الله سبحانه أن يصلّي عليّ محمّد و آل محمّد، و أن يجعل لي كرّة في ظهورك، و رجعة في أيّامك، لأبلغ من طاعتك مرادي، و أشفي من أعدائك فؤادي. يا مولاي وقفت في زيارتي إياك موقف الخاطنين المستغفرين التّادمين، أقول عملت سوءا، و ظلمت نفسي، و على شفاعتك يا مولاي متكلي و معوّلي، و أنت ركني و تقّتي، و وسيلتي إلى ربّي، و حسبي بك وليا و مولى و شفيعا، و الحمد لله الذي هداني لولايتك و ما كنت لأهتدي لولا أن هداني الله، حمدا يقتضي ثبات النّعمة، و شكرا يوجب المزيد من فضله، و السّلام عليك يا مولاي و على أبائك موالّي الأئمّة المهتدين و رحمة الله و بركاته، و عليّ منكم السّلام.

*"Peace be upon you, O vicegerent of Allah, and vicegerent of all your guided fathers. Peace be upon you, O successor of the past successors (of the Prophets), Peace be upon you, O keeper of the secrets of the Lord of*

*the worlds. Peace be upon you, O Allah's remained from among the elite, selected ones. Peace be upon you, O son of the luminous lights. Peace be upon you, O son of the splendid signs. Peace be upon you, O son of the immaculate progeny. Peace be upon you, O essence of the Prophetic knowledge. Peace be upon you, O Allah's gate, the only gate from which one can enter to Him. Peace be upon you, O' Allah's Path, that perdition will be the result of anyone who takes other than it. Peace be upon you, O Allah's eternal and everlasting veil. Peace be upon you, O observer of the Tree of Bliss (Tuba) and the Farthest Lot-tree. Peace be upon you, O Allah's light that never extinguishes. Peace be upon you, O Allah's decisive argument that is never hidden. Peace be upon you, O' Allah's speaking tongue which states His intentions, Peace be upon you, O' Allah's Face that has shifted between the backs of His servants, a salutation of one who recognizes you as exactly as Allah has introduced you and one who mentions only some of your characteristics that you are worthy of and even more. I bear witness that you are the argument against the past and the coming generations, your party are the true triumphant, your friends are the true winner, your enemies are the true losers, you are the keeper of the entire knowledge, you are the opener of all the closed things, you are the establisher of all truths, and you are the eradicator of all wrong things. O my master, I accept you as my leader, guide, master, and advisor. I never seek any alternative and I never betake myself any master save you. I bear witness that you are verily the unchanging truth that is free of any defect and that*

*Allah's promise concerning you is true, and that I never doubt no matter how long the occultation will take and the time (of your advent) will be far, and I will never have misgivings like those who ignore you and ignore the truth that you represent, and I am waiting and expecting your age, for you are the unmatched intercessor and the irrefutable master. Allah has saved you for the support of the religion, for the fortification of the believers, and for retaliating upon the deniers and the apostates. I bear witness that through the loyalty to you, deeds are approved, acts are purified, rewards are doubled, and punishments for wrongdoings are erased. Therefore, he who bears loyalty to you are recognizes your Imamate will have his deeds approved, his sayings credited, his rewards doubled, and his wrongdoings erased; while if he rejects loyalty to you, ignores the recognition of you, and follows anyone else, Allah shall throw him down in Hellfire on the nose, shall never approve of any of his acts, and shall never set up a balance for him on the Day of Resurrection. I ask Allah and His angels and you, my master, to testify to this for me the outward of this declaration is as same as its inward, and its secret is as same as its overtness; and you are the witness on this declaration, and this is my pledge to you since you are verily the system of the religion, the leader of the pious ones, and the dignity of the monotheists. This is the command of the Lord of the worlds to me. Even if times take longer periods and ages extend, this will increase in me nothing but more belief in you, love for you, reliance on and trust in you, anticipation and expectation of your advent, and waiting*

*to strive hard in your presence. So, I sacrifice myself, my fortune, my sons, my family members, and all that which my Lord has granted me for your sake and for obeying your orders and refraining from that which you order me not to do. O my master, if I catch your thriving days and see your splendid signs, then I, your servant, am yielding to your orders and abstaining from that which you order me not to do. Through all that, I hope for martyrdom in your presence and success in your view. O my master, but if death comes upon me before your advent, then I beseech you and your immaculate fathers to mediate for me before Allah the All-Exalted. Whom I pray to send blessing upon Mohammad and the Household of Mohammad and to decide for me a return after your advent and a second life during your days so that I will attain obedience to you, which is my desire, and to heal my heart from your enemies. O my master, while I am visiting you, I am standing in the position of the repentant wrondoers, I say that I have committed bad deeds, and have oppressed myself, and all my trust and reliance is on your intercession, O my master, you are my pillar and my authority, and my means towards my Lord, and you are sufficient for me as a guardian and master and intercessor, and all Praise be to Allah Who guided me towards Your guardianship and I wouldn't be guided if Allah wouldn't have guided me, a praise that causes the establishment of bounties, and a gratification that cause increment in His grace, and Peace be upon you O my master and on your fathers, my masters, the guided Imams, and Allah's Mercy and Benedictions be upon you, and Peace be upon me from you.*



Then offer the prayer of Ziyarah mentioned under the first Ziyarah and then say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الْهَادِينَ الْمَهْدِيِّينَ، الْعُلَمَاءَ الصَّادِقِينَ،  
الأوصياء المرضيين، دعائم دينك، و أركان توحيدك، و تراجمه وحيك، و  
حججك على خلقك، و خلفائك في أرضك، فهم الذين اخترتهم لنفسك، و  
اصطفيتهم على عبادك، و ارتضيتهم لدينك، و خصصتهم بمعرفتك، و  
جللتهم بكرامتك، و غديبتهم بحكمتك، و غشيتهم برحمتك، و زينتهم بنعمتك،  
و ألبستهم من نورك، و رفعتهم في ملكوتك، و حففتهم بملائكتك، و شرفنتهم  
بنبيك. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَيْهِمْ صَلَاةَ زَاكِيَةٍ نَامِيَةٍ كَثِيرَةٍ، طَيِّبَةٍ دَائِمَةٍ  
لَا يَحِيطُ بِهَا إِلَّا أَنْتَ، وَ لَا يَسَعُهَا إِلَّا عِلْمُكَ، وَ لَا يَحْصِيهَا أَحَدٌ غَيْرُكَ. اللَّهُمَّ  
صَلِّ عَلَى وَلِيِّكَ الْمُحْيِي السَّبِيلِ، الْقَائِمِ بِأَمْرِكَ، الدَّاعِي إِلَيْكَ، الدَّلِيلِ عَلَيْكَ، وَ  
حَجَّتِكَ عَلَى خَلْقِكَ، وَ خَلِيفَتِكَ فِي أَرْضِكَ، وَ شَاهِدِكَ عَلَى عِبَادِكَ. اللَّهُمَّ أَعِزِّ  
نَصْرَهُ، وَ أَمِدِّدْ فِي عَمْرِهِ، وَ زَيِّنْ الْأَرْضَ بِطَوْلِ بَقَائِهِ. اللَّهُمَّ اكْفِهِ بِغِي  
الْحَاسِدِينَ، وَ أَعِزَّهُ مِنْ شَرِّ الْكَافِرِينَ، وَ أِزْجِرْ عَنْهُ إِرَادَةَ الظَّالِمِينَ، وَ خَلِّصْهُ  
مِنْ أَيْدِي الْجَبَّارِينَ. اللَّهُمَّ أَعْطِهِ فِي نَفْسِهِ وَ ذُرِّيَّتِهِ، وَ شَيْعَتِهِ وَ رَعِيَّتِهِ، وَ  
خَاصَّتِهِ وَ عَامَّتِهِ وَ جَمِيعِ أَهْلِ الدُّنْيَا، مَا تَقَرَّرَ بِهِ عَيْنُهُ، وَ تَسَرَّرَ بِهِ نَفْسُهُ، وَ  
بَلَّغَهُ أَفْضَلَ أَمَلِهِ فِي الدُّنْيَا وَ الْآخِرَةِ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

*O Allah, send Your blessing upon Mohammad and his household, the guides and the guided ones, the knowers and the truthful, the successors and the pleased ones, the pillars of Your religion, the foundations of Your Oneness, the elucidators of Your revelation, Your arguments against Your creation, and Your Vicegerents on Your Earth, thus they are the ones You have selected for Yourself, and have chosen above Your servants, and appointed them for Your Religion, and made the exclusive for Your cognition. And glorified them with Your honor, and fed them with Your wisdom, and covered them with Your Mercy, and adorned them with Your bounties, and donned them by Your light, and*

*elevated them in Your loft kingdom, and surrounded them with Your angels, and honoured them with Your Prophet. O Allah! Send blessing upon Mohammad and upon them, a pure, excessive and abundant blessing, a purified and eternal blessing that can be comprehended by none save You, and that can be overcome by none save Your knowledge, and that can be counted by none except You. O Allah! Send blessing upon Your guardian, the reviver of the path, who will rise by Your command, and invite towards You, the proof upon You, Your argument against Your creation, Your vicegerent on Your Earth, and Your witness upon Your servants. O Allah, strengthen his support, and extend his age, and adorn the Earth with his elongated life. O Allah, suffice him from the wickedness of the jealous men, and provide him shelter from the evil of the schemers, and distance him from the bad intentions of the oppressors, and protect him from the hands of the tyrants. O Allah, provide him in his own self and his lineage, and his Shias and his people, and his special ones and the common ones, and all the people of the world, that which brightens his eyes, and rejoices his soul, and help him achieve his best wishes in this world and the hereafter, indeed You have power over all things.*

Then pray for all your desires and wishes.<sup>1</sup>

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<sup>1</sup>Misbah uz Zaaer: p. 437; Al Mazar us Shaheed: p. 226 (with slight difference)

## FIFTH ZIYARAH OF IMAM MAHDI (A.S.)

Another Ziyarat is mentioned in the book 'Misbah uz Zaaer', which is as follows:

السَّلَامُ عَلَى الْحَقِّ الْجَدِيدِ، وَالْعَامِلِ الَّذِي لَا يَبِيدُ<sup>1</sup>، السَّلَامُ عَلَى  
 مَحِبِّي الْمُؤْمِنِينَ، وَ مَبِيرِ الْكَافِرِينَ، السَّلَامُ عَلَى مَهْدِيِّ الْأُمَمِ، وَ جَامِعِ الْكَلِمِ،  
 السَّلَامُ عَلَى خَلْفِ السَّلَفِ، وَ صَاحِبِ الشَّرَفِ، السَّلَامُ عَلَى حِجَّةِ الْمَعْبُودِ، وَ  
 كَلِمَةِ الْمَحْمُودِ، السَّلَامُ عَلَى مَعَزِّ الْأَوْلِيَاءِ، وَ مَذَلِّ الْأَعْدَاءِ، السَّلَامُ عَلَى  
 وَارِثِ الْأَنْبِيَاءِ، وَ خَاتَمِ الْأَوْصِيَاءِ، السَّلَامُ عَلَى الْقَائِمِ الْمُنْتَظَرِ، وَ الْعَدْلِ  
 الْمَشْتَهَرِ، السَّلَامُ عَلَى السَّيْفِ الشَّاهِرِ، وَ الْقَمَرِ الزَّاهِرِ، السَّلَامُ عَلَى شَمْسِ  
 الظَّلَامِ، وَ بَدْرِ التَّمَامِ، السَّلَامُ عَلَى رَبِيعِ الْأَنْامِ، وَ فِطْرَةِ الْأَيَّامِ، السَّلَامُ عَلَى  
 صَاحِبِ الصَّمَامِ، [وَ] فَلَاقِ الْهَامِ، السَّلَامُ عَلَى الدِّينِ الْمَأْثُورِ، وَ الْكِتَابِ  
 الْمَسْطُورِ، السَّلَامُ عَلَى بَقِيَّةِ اللَّهِ فِي بِلَادِهِ، وَ حِجَّتِهِ عَلَى عِبَادِهِ، الْمُنْتَهَى إِلَيْهِ  
 مَوَارِيثِ الْأَنْبِيَاءِ، وَلَدِيهِ مَوْجُودِ آثَارِ الْأَصْفِيَاءِ، الْمُؤْتَمِنِ عَلَى السَّرِّ، وَ الْوَلِيِّ  
 لِلْأُمَمِ، الْمَهْدِيِّ الَّذِي وَعَدَ اللَّهُ عَزَّ وَ جَلَّ بِهِ الْأُمَمَ أَنْ يَجْمَعَ بِهِ الْكَلِمَ، وَ يَلْمَ بِهِ  
 الشُّعْثَ، وَ يَمْلَأَ بِهِ الْأَرْضَ قِسْطًا وَ عَدْلًا، وَ يَمَكِّنَ لَهُ، وَ يَنْجِزَ بِهِ وَ عَد  
 الْمُؤْمِنِينَ. أَشْهَدُ يَا مَوْلَايَ أَنْكَ وَ الْأُمَّةُ مِنْ آبَائِكَ أَنْمَتِي وَ مَوَالِيَّ فِي الْحَيَاةِ  
 الدُّنْيَا وَ يَوْمِ يَقُومُ الْأَشْهَادُ، أَسْأَلُكَ يَا مَوْلَايَ أَنْ تَسْأَلَ اللَّهَ تَبَارَكَ وَ تَعَالَى فِي  
 صَلَاحِ شَأْنِي، وَ قَضَاءِ حَوَائِجِي، وَ غُفْرَانِ ذُنُوبِي، وَ الْأَخْذِ بِيَدِي فِي دِينِي  
 وَ دُنْيَايَ وَ آخِرَتِي، لِي وَ لِإِخْوَانِي وَ إِخْوَتِي الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ كَافَّةً، إِنَّكَ  
 غَفُورٌ رَحِيمٌ.

*“Peace be upon the fresh truth, and the doer whose knowledge never expires. Peace be upon the reviver of the believers and the terminator of the unbelievers. Peace be upon the restorer of all nations and the combiner of all creeds. Peace be upon the argument of the Worshipped*

<sup>1</sup>Such has arrived in the book ‘Mazaar e Shaheed (R.A.)’: **والعالم الذي: “And the knowledgeable whose knowledge does not expire” علمه لا يبيد**

*(Lord) and the Word of the Praised (Lord). Peace be upon the consolidator of the intimate servants (of God) and the disgracer of the enemies. Peace be upon the inheritor of the Prophets and the seal of the (Prophets') successors. Peace be upon the Rising (Imam), the awaited, and the famed establisher of justice. Peace be upon the unsheathed sword, the brilliant moon, and the dazzling light. Peace be upon the sun of darkness and the absolutely full moon. Peace be upon the springtime of humanity and the bloom of days. Peace be upon the holder of sharp sword and the splitter of heads. Peace be upon the long-established faith and the scripture inscribed. Peace be upon the left by Allah in His lands and the argument of Him against His servants to whom the inheritances of the Prophets end and with whom the traditions of the elite ones are kept. Peace be upon the one entrusted with the secret and the one who shall undertake the mission. Peace be upon al-Mahdi (the rightly guided) through whom Allah the Almighty and All-majestic promised the nations to combine all decrees, to bring together all scattered matters, to fill the earth with fairness and justice, to make possible for him (to win over the all), and to fulfil His promise to the believers. I bear witness, O my master, that you and the Imams, you fathers, are my leaders and masters in this worldly life and on the day when the Witnesses will rise (to witness). I thus ask you, O my master, to ask Allah the All-blessed and All-exalted to set aright all my affairs, to grant me all my needs, to forgive my sins, and to lead me rightly in the affairs of my faith, worldly life, and the Next Life, as well as the affairs of my all*

*believing brothers and sisters. Verily, He is All-forgiving, All-merciful. <sup>1</sup>*

Then offer the prayer of Ziyarah mentioned in the first Ziyarah, then say:

اللَّهُمَّ صَلِّ عَلَى حَبَّتِكَ فِي أَرْضِكَ، وَ خَلِيفَتِكَ فِي بِلَادِكَ، الدَّاعِي إِلَى سَبِيلِكَ،  
وَ الْقَائِمَ الصَّادِعَ بِالْحِكْمَةِ، وَ الْمَوْعِظَةَ الْحَسَنَةَ وَ الصِّدْقَ، وَ كَلِمَتَكَ وَ عَيْنَتَكَ  
وَ عَيْنَكَ فِي أَرْضِكَ، الْمَتَرَقِّبَ الْخَائِفَ، الْوَلِيَّ النَّاصِحَ، سَفِينَةَ النَّجَاةِ، وَ عِلْمَ  
الْهُدَى، وَ نُورَ أَبْصَارِ الْوَرَى، وَ خَيْرَ مَنْ تَقَمَّصَ وَ ارْتَدَى، وَ الْوَتَرَ  
الْمَوْتُورَ، وَ مَفْرَجَ الْكُرْبِ، وَ مَزِيلَ الْهَمِّ، وَ كَاشِفَ الْبَلْوَى. صَلَوَاتِ اللَّهِ عَلَيْهِ  
وَ عَلَى آبَائِهِ الْأَنْمَةِ الْهَادِينَ، وَ الْقَادَةَ الْمِيَامِينَ، مَا طَلَعَتْ كَوَاكِبَ الْأَسْحَارِ، وَ  
أَوْرَقَتِ الْأَشْجَارَ، وَ أَيْنَعَتِ الْأَثْمَارَ، وَ اخْتَلَفَ اللَّيْلَ وَ النَّهَارَ، وَ غَرَّدَتِ  
الْأَطْيَارَ. اللَّهُمَّ انْفَعْنَا بِحَبِّهِ، وَ احْشُرْنَا فِي زَمْرَتِهِ وَ تَحْتَ لَوَائِهِ، إِلَهَ الْحَقِّ  
أَمِينِ رَبِّ الْعَالَمِينَ.

*O' Allah, bless Your Argument in Your land,  
Your representative in Your countries, the caller to Your  
way, the establisher of Your justice, the winner of Your  
decree, the guardian of the believers, the terminator of  
the unbelievers, the eliminator of darkness, the  
illuminator of the truth, the expounder with wisdom,  
excellent exhortation, and veracity, Your Word, the  
carrier of Your secrets, Your Eye in Your lands, the  
vigilant, the afraid, the sincere vicegerent, the ark of  
salvation, the pennon of right guidance, the light of the  
eyes of all creatures. The best of all those who dress shirts  
and garments, the unique whose folks have not been  
avenged yet, the reliever of agonies, the remover of  
distress, and the mitigator of ordeals. Allah's blessing be  
incessantly upon him and upon his fathers, the guiding  
Imams and the blessed leaders whenever stars of early*

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<sup>1</sup> Misbah uz Zaaer: p. 441; Mazaar Shaheed: p. 230

*dawn rise, trees are furnished with leaves, fruits are yielded, night and day follow each other, and birds warble. O' Allah, make us benefit by our love for him and gather us in his group and under his pennon. O' God of Truth, respond. O' Lord of the Worlds!<sup>1</sup>*

**BLESSING FOR HIM** (may our souls be sacrificed for him)

**To be recited the after the Ziyarah:**

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ، وَ صَلِّ عَلَى وَلِيِّ الْحَسَنِ وَ وَصِيِّهِ وَ وَاِثْنِهِ، الْقَائِمِ بِأَمْرِكَ، وَ الْغَائِبِ فِي خَلْقِكَ، وَ الْمُنْتَظَرِ لِإِذْنِكَ. اللَّهُمَّ صَلِّ عَلَيْهِ، وَ قَرِّبْ بَعْدَهُ، وَ أَنْجِزْ وَعْدَهُ، وَ أَوْفِ عَهْدَهُ، وَ اكشِفْ عَن بَاسِهِ حِجَابَ الْغَيْبِيَّةِ، وَ أَظْهِرْ بَظُهُورِهِ صَحَائِفَ الْمَحْنَةِ، وَ قَدِّمْ أَمَامَهُ الرَّعْبَ، وَ ثَبِّتْ بِهِ الْقَلْبَ، وَ أَقِمْ بِهِ الْحَرْبَ، وَ أَيِّدْهُ بِجُنْدٍ مِنَ الْمَلَائِكَةِ مَسُومِينَ، وَ سَلِّطْهُ عَلَى أَعْدَاءِ دِينِكَ أَجْمَعِينَ، وَ أَلْهِمَّهُ أَنْ لَا يَدْعَ مِنْهُمْ رَكْنًا إِلَّا هَدَّاهُ، وَ لَا هَامًا إِلَّا قَدَّاهُ، وَ لَا كَيْدًا إِلَّا رَدَّاهُ، وَ لَا فَاسِقًا إِلَّا حَدَّاهُ، وَ لَا فِرْعَوْنَ إِلَّا أَهْلَكَاهُ، وَ لَا سِتْرًا إِلَّا هَتَكَاهُ، وَ لَا عِلْمًا إِلَّا نَكَّسَهُ، وَ لَا سُلْطَانًا إِلَّا كَبَسَهُ، وَ لَا رَمْحًا إِلَّا قَصَفَهُ، وَ لَا مَطْرَدًا إِلَّا خَرَقَهُ، وَ لَا جُنْدًا إِلَّا فَرَّقَهُ، وَ لَا مَنِيرًا إِلَّا أَحْرَقَهُ، وَ لَا سَيْفًا إِلَّا كَسَرَهُ، وَ لَا صِنْمًا إِلَّا رَضَّاهُ، وَ لَا دَمًا إِلَّا أَرَاقَهُ، وَ لَا جُورًا إِلَّا أَبَادَهُ، وَ لَا حَصْنَ إِلَّا هَدَمَهُ، وَ لَا بَابًا إِلَّا رَدَمَهُ، وَ لَا قَصْرًا إِلَّا أَخْرَبَهُ، وَ لَا مَسْكَنًا إِلَّا فَتَّشَهُ، وَ لَا سَهْلًا إِلَّا وَطَّنَهُ، وَ لَا جَبَلًا إِلَّا صَعَدَهُ، وَ لَا كَنْزًا إِلَّا أَخْرَجَهُ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

*O' Allah! Send Your blessing upon Muhammad and his holy household, blessing also be upon the successor of*

<sup>1</sup> Misbah uz Zaaer: p. 442

*Al-Hasan, 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.<sup>1</sup>*

[15]

### **SIXTH ZIYARAT OF IMAM MAHDI (A.S.)**

After the Ziyarat of Imam Hadi and Imam Askari (A.S.), move towards the holy vault and hold the gate of the vault like someone who seeks permission to enter, and with the name of God, in the state of peace and dignity, and with complete manners, go down and offer two units of prayer in the holy vault, then say:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لا إِلَهَ إِلاَّ اللَّهُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ وِ اللَّهُ الْحَمْدُ. الْحَمْدُ لِلَّهِ  
الَّذِي هَدَانَا لِهَذَا، وَ عَرَفْنَا أَوْلِيَاءَهُ وَ أَعْدَاءَهُ، وَ وَفَّقْنَا لَزِيَارَةِ أَئِمَّتِنَا وَ لَمْ

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<sup>1</sup>- 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.



يجعلنا من المعاندين النَّاصبين، و لا من الغلاة المفوِّضين، و لا من المرتابين المقصِّرين. السَّلَام على وليِّ الله و ابن أوليائه، السَّلَام على المدخر لكرامة الله و بوار أعدائه، السَّلَام على النُّور الذي أراد أهل الكفر إطفاءه فأبى الله إلا أن يتمَّ نوره بكرهم، و أمده بالحياة حتَّى يظهر على يده الحقُّ برغمهم، أشهد أن الله اصطفاك صغيراً، و أكمل لك علومه كبيراً، و أنك حيٌّ لا تموت حتَّى تبطل الجبث و الطَّاغوت. اللَّهُمَّ صلِّ عليه و على خدامه و أوعانه على غيبته و نأيه، و استره ستراً عزيزاً، و اجعل له معقلاً حريزاً، و اشدد اللَّهُمَّ و طأتك على معانديه، و احرس مواليه و زائريه. اللَّهُمَّ كما جعلت قلبي بذكره معموراً، فاجعل سلاحي بنصرته مشهوراً، و إن حال بيني و بين لقائه الموت الذي جعلته على عبادك حتماً، و أقدرت به على خليقتك رغماً، فابعثني عند خروجه ظاهراً من حفرتي، مؤتزرًا كفي، حتَّى اجاهد بين يديه في الصَّفِّ الذي أثنيت على أهله في كتابك فقلت كأنهم بُنيانٌ مرصُّوصٌ «١». اللَّهُمَّ طال الإنتظار، و شمت بنا الفجَّار، و صعب علينا الإنتظار. اللَّهُمَّ أرنا وجه وليِّك الميمون في حياتنا و بعد المنون. اللَّهُمَّ إنِّي أدين لك بالرجعة بين يدي صاحب هذه البقعة، الغوث الغوث الغوث يا صاحب الزَّمان، قطعت في وصلتك الخلان، و هجرت لزيارتك الأوطان، و أخفيت أمري عن أهل البلدان، لتكون شفيعاً عند ربِّك و ربِّي، و إلى أبائك موالِيٍّ في حسن التَّوفيق، و إسباغ النِّعمة عليّ، و سوق الإحسان إليّ. اللَّهُمَّ صلِّ على محمَّد و على آل محمَّد، أصحاب الحقِّ، و قادة الخلق، و استجب منِّي ما دعوتك، و أعطني ما لم أنطق به في دعائي، من صلاح ديني و دنياي، إنَّك حميد مجيد، و صلَّى الله على محمَّد و اله الطَّاهرين.

*"Allah is Great. Allah is Great. Allah is Great.*

*There is no God save Allah. Allah is Great and to Allah be all praise. All praise be to Allah Who has guided us to this, made us discriminate between His friends and enemies, granted us success to visit our Imams, and has not made us of the obdurate antagonists (of the truth), nor of the immoderate indeterminists, nor of the suspicious and negligent. Peace be upon the one saved for achieving dignity of Allah's intimate servants and for ruining Allah's enemies. Peace be upon the light that the people of atheism intend to extinguish; but Allah would*

*not allow but that His light should be perfected, despite their contempt. He thus supported him with survival so that He shall make prevalent the truth at this hands against their will. I bear witness that Allah has chosen you since you were little and perfected His knowledge for you when you grew up; and that you are alive and you will not die before you efface all idols and false deities. O' Allah! Bless him and his servants and those who helped him to occult and hide from sights, cover him with invulnerable covering, arrange for him an invincible haven, increase, O' Allah, Your intensity on those who resist him obdurately, and guard his loyalists and visitors. O' Allah, just as You have made my heart full of reference to him, so also make my weapon prepared in support of him. If death that You have made inescapable on Your servants and You have made inevitably predestined on Your creatures impedes me from meeting him, then restore me to life at his advent, coming out from my hole (i.e. grave), and using my shroud as my garment so that I will fight strivingly in his presence in the line whose people have been praised by You in Your Book where You say, "as if they were a firm and compact wall"<sup>1</sup>. O' Allah! Too long has been the expectation, the wicked are gloating at our misfortune, and victory has been difficult for us. O' Allah! Show us the blessed face of Your Vicegerent in our lifetimes and after death. O' Allah, I profess of the Return as my faith in the presence of the owner of this area. (I beseech for) Relief, relief, relief. O' Patron of the Age! I have ruptured my*

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<sup>1</sup> Chapter Saff, verse 4.

*relations with many friends in order to build good relations with you, I have deserted my homeland in order to visit you, and I have concealed my intention from the peoples of the towns so that you may be my intercessor with your and my Lord, and with your fathers and my masters, seeking excellence of success, conferral of bounties, and making charitable acts run towards me. O' Allah! Send blessings upon Mohammad and the Household of Mohammad, the rightful ones and the leaders of the creatures, and respond to me in what I have besought You for and grant me all that which I have not mentioned in my prayer, such as the uprightness of my faith and my worldly affairs. You are verily worthy of praise and worthy of glory. May Allah bless Mohammad and his Immaculate Household".*

You may then enter the vault, offer a two-unit prayer, and say the following words:

اللَّهُمَّ عبدك الزائر في فناء وليك المزور، الذي فرضت طاعته على العبيد والأحرار، وأنقذت به أوليائك من عذاب النار. اللَّهُمَّ اجعلها زيارة مقبولة ذات دعاء مستجاب، من مصدق بوليائك غير مرتاب. اللَّهُمَّ لا تجعله آخر العهد به ولا بزيارته، ولا تقطع أثري من مشهده وزيارة أبيه و جدّه. اللَّهُمَّ اخلف عليّ نفقتي، و انفعني بما رزقتني في دنياي و اخرتي، لي و لإخواني و أبويّ و جميع عترتي. أستودعك الله أيها الإمام الذي يفوز به المؤمنون، و يهلك على يديه الكافرون المكذبون، يا مولاي يا بن الحسن بن عليّ، جنتك زائرا لك و لأبيك و جدك، متيقنا الفوز بكم، معتقدا إمامتكم. اللَّهُمَّ اكتب هذه الشهادة و الزيارة لي عندك في عليين، و بلغني بلاغ الصالحين، و انفعني بحبهم، يا رب العالمين.

*O' Allah, I – Your visiting Servant- am in the courtyard of Your visited vicegerent, the obedience to whom has been made obligatory by You on the slaves and the free and through whom You shall save Your*

*intimate servants from the chastisement of Hellfire. O' Allah! Decide it to be an admitted visitation of a granted prayer from one who gives full credence to Your vicegerent and who never suspects him. O' Allah, do not decide this to be the last of my presence and visitation to him and do not cut off my traces in his shrine and in visitation to his father and grandfather. O' Allah, compensate for me my expenditure, make me benefit from the sustenance that You have provided me in my worldly life and in my Next Life, and do the same to my brothers, parents, and all of my offspring. I entrust you with Allah, O' Leader through whom the believers will win and at whose hands the belying unbelievers will perish. O' my Master! O' son of al-Hasan the son of Ali, I have come to you visiting you, your father, and your grandfather, being certain of winning through you, and having full faith in your Imamate. O' Allah! Write down this testimony and visitation to me with You in the Most Elevated Place, make me attain that which is attained by the righteous ones, and make me benefit by my love for them, O' Lord of the worlds. <sup>1</sup>*

Sayyid bin Taoos (R.A.) says:

On returning from the holy Shrine of the Askariyayn (A.S.), go back to the holy vault again and offer prayers as much as possible, then stand facing the Qibla and say:

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<sup>1</sup> Misbah uz Zaaer: p. 444

“O’ Allah, defend Your vicegerent, Your representative...”till the end.<sup>1</sup>

[16]

## **HOW TO GREET IMAM MAHDI (A.S.) WITH SALAAM**

Imam Baqir (A.S.) is reported to have said:

Whoever from you Shias stays alive and visits Mahdi (A.S.), he should say upon seeing him:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ النَّبِيِّ وَ مَعْدِنَ الْعِلْمِ وَ مَوْضِعِ الرَّسَالَةِ.

*Peace be upon you O’ Household of Prophet and the source of knowledge and position of divine messenger-hood.*<sup>2</sup>

[17]

## **SALUTATIONS ON HIS HOLINESS (A.S.) IN A DIFFERENT MANNER**

It has arrived in a narration that Imam Mahdi (A.S.) should be greeted in the following manner:

السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ فِي أَرْضِهِ.

*Peace be upon you O’ remainder of Allah on His Earth.*<sup>3</sup>

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<sup>1</sup> We have mentioned the complete supplication in this book.

<sup>2</sup> Bihar ul Anwaar: 36/51; Muntakhab ul Asar: p. 517

<sup>3</sup> Bihar ul Anwaar: 36/51; Muntakhab ul Asar: p. 517

[18]

## ZIYARAT OF IMAM HADI AND IMAM ASKARI (A.S.)

We have attached the Ziyarat of two noble Imams, Imam Hadi and Askari (A.S.) to this section, including the Ziyarat of Imam Mahdi's mother and aunt:

1. When you intend to visit the holy shrines of Imam Askari and Imam Hadi (A.S.), perform the Ghusl of Ziyarat, and on reaching near their holy grave, stand and say:

السَّلَامُ عَلَيْكُمَا يَا وَلِيِّيَ اللَّهُ، السَّلَامُ عَلَيْكُمَا يَا نَجِيِّيَ اللَّهُ، السَّلَامُ عَلَيْكُمَا يَا  
نُورِيَ اللَّهِ فِي ظُلُمَاتِ الْأَرْضِ، السَّلَامُ عَلَيْكُمَا يَا أَمِينِيَّ اللَّهُ. أَتَيْتُكُمَا  
زَائِرًا لَكُمَا، عَارِفًا بِحَقِّكُمَا، مُؤْمِنًا بِمَا أَمَنْتُمَا بِهِ، كَافِرًا بِمَا كَفَرْتُمَا بِهِ،  
مُحَقِّقًا لِمَا حَقَّقْتُمَا، مَبْطِلًا لِمَا أَبْطَلْتُمَا. أَسْأَلُ اللَّهَ رَبِّي وَ رَبَّكُمَا أَنْ يَجْعَلَ  
حَظِّي مِنْ زِيَارَتِكُمَا، الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ، وَ أَنْ يَرْزُقَنِي  
شِفَاعَتِكُمَا، وَ لَا يَفْرَقَ بَيْنِي وَ بَيْنِكُمَا، وَ لَا يَسْلُبَنِي حُبَّ آبَائِكُمَا  
الصَّالِحِينَ، وَ أَنْ لَا يَجْعَلَ خَيْرَ الْعَهْدِ مِنْ زِيَارَتِكُمَا، وَ يَحْشُرَنِي مَعَكُمْ،  
وَ يَجْمَعُ بَيْنِي وَ بَيْنِكُمَا فِي الْجَنَّةِ بِرَحْمَتِهِ.

*Peace be upon you two O' Guardians of Allah,  
peace be upon you two O' intimates of Allah, peace be  
upon you O' two lights of Allah in the darkness of Earth,  
peace be upon you O' two trusted ones of Allah. I have  
come to you both as your visitor, as an acknowledger of  
your rights, a believer of that which you two believe in, a  
disbeliever of that which you two disbelieve in, accepting  
as truth that which you regard as truth, discarding that  
which you both discard. I ask Allah, my Lord and your  
Lord, to provide a share for me from your Ziyarat, peace*

*be upon Mohammad and his Progeny, and to grant me your intercession, and do not create distance between me and you both, and do not deprive me of your love and the love of your noble fathers, and to not regard this as my last visit of you both, and to raise me with you, and to gather me with you in the Heaven with His Mercy.*

Then drop yourself on each one of their graves, kiss them and place your cheek upon them, then raise your head and say:

اللَّهُمَّ ارزقني حبّهم، و توقّني على ملّتهم. اللَّهُمَّ العن ظالمي ال محمد حتّهم، و انتقم منهم. اللَّهُمَّ العن الأوّلين منهم و الآخرين، و ضاعف عليهم العذاب الأليم، إنّك على كلّ شيء قدير. اللَّهُمَّ عجل فرج وليّك و ابن وليّك، و اجعل فرجنا مع فرجهم، يا أرحم الرّاحمين.

*O' Allah! Grant me their love, and make me die on their nation. O' Allah, curse the usurpers and oppressors of the rights of Mohammad's household, and take vengeance from them. O' Allah, curse their first men and their last ones, and multiply upon them Your dreadful punishment, indeed You have Power over all things. O' Allah, hasten the relief of Your Guardian and the son of Your Guardians, and regard our relief alongside their relief, O' most Merciful of all the Merciful ones.*

Then offer four-unit prayer and thereafter, offer as many prayers as you want near the graves of the two Imams (A.S.), and pray for yourself, your parents, and all the believers; and recite the following words while you wish to return

السّلام عليكما يا وليّي الله، أستودعكما الله و أقرأ عليكما السّلام، امنا بالله و بالرّسول و بما جنتما به و دللتما عليه. اللَّهُمَّ اكتبنا مع الشّاهدين.

*Peace be upon you both O' Guardians of Allah, I bid farewell to you both and recite salutations upon you, I have faith in Allah and His Prophet and in what you two have brought and guided towards it. O' Allah! Write our names with the witnesses.*

2. Another Ziyarah for these two Imams (A.S.):  
On reaching Samarrah, before visiting the holy shrine, perform Ghusl and when you reach the holy shrine, stand near those two holy graves, facing the Qibla, and say:

السَّلَامُ عَلَيْكُمَا يَا وَلِيِّيَ اللَّهُ، السَّلَامُ عَلَيْكُمَا يَا أَمِينِي اللَّهُ، السَّلَامُ عَلَيْكُمَا يَا نوريَ اللَّهُ فِي ظِلْمَاتِ الْأَرْضِ، السَّلَامُ عَلَيْكُمَا مِنْ مَعْتَمِدٍ بَعْدَ اللَّهِ سِبْجَانِهِ عَلَيْكُمَا مِنْ عَبْدِكُمْ وَزَائِرِكُمْ وَوَلِيِّكُمَا. أَتَيْتُكُمَا زَائِرًا لَكُمَا، عَارِفًا بِحَقِّكُمَا، مُؤْمِنًا بِمَا أَمْنْتُمَا بِهِ، كَافِرًا بِمَا كَفَرْتُمَا بِهِ، مُحَقِّقًا لِمَا حَقَّقْتُمَا، مَبْطُلًا لِمَا أَبْطَلْتُمَا. فَاسْأَلِ اللَّهُ رَبِّي وَرَبَّكُمَا بِحَقِّكُمَا أَنْ يَجْعَلَ حَظِّي مِنْ زِيَارَتِكُمَا مَغْفِرَةً ذُنُوبِي، وَإِعْطَائِي سَوْلي، وَ أَنْ يَصَلِّيَ عَلَيَّ مُحَمَّدٌ وَ آلُ مُحَمَّدٍ، وَ يَرْزُقَنِي شِفَاعَتِكُمَا، وَ لَا يَفْرَقَ بَيْنِي وَ بَيْنَكُمَا، وَ يَجْمَعَنِي وَ إِيَّاكُمَا فِي مَسْتَقَرٍّ مِنْ رَحْمَتِهِ.

*Peace be upon you both O' Guardians of Allah, Peace be upon you both O' trusted ones of Allah, Peace be upon you both O' lights of Allah in the darkness of Earth, Peace be upon you from someone who relies upon you after Allah, the Glorious, from your servant and your visitor and your devotee, I have come to you as your visitor, acknowledging your rights, believing in that which you believe, disbelieving in what you disbelieve, perceiving as right what you perceive as right, denying what you deny, thus I ask Allah, my Lord and your Lord, for the sake of your right, to give regard the*



*benefit of your visitation for me as the forgiveness of my sins, and the bestowment of my demands, and to bless Mohammad and his holy Progeny, and to provide me your intercession, and for not creating a separation between you and me, and to gather us in the settlement of Your Mercy.*

Then raise your hands for supplication and say:

اللَّهُمَّ ارزقني حبَّ محمّد و آل محمّد، و توقّني على ملّتهم. اللَّهُمَّ العن ظالمي آل محمّد، و انتقم منهم. اللَّهُمَّ و عجل فرج وليّك و ابن وليّك، و اجعل فرجنا مقرونا بفرجهم.

*O' Allah! Give me the love of Mohammad and his holy Progeny as my sustenance, and make me die on their nation, O' Allah, curse the oppressors of the Mohammad's Progeny, and avenge them. And regard my relief together with their relief.*

Then offer four-unit prayer on whichever place you're standing, and pray as much as possible. <sup>1</sup>

## [19]

### **ZIYARAT OF LADY NARJIS KHATOON (S.A.)**

Then perform the Ziyarat of Imam Mahdi's mother, Lady Narjis Khatoon, whose grave is behind the grave of our Master Imam Askari (A.S.), and say:

السّلام على رسول الله صلّى الله عليه و اله، الصّادق الأمين، السّلام على مولانا أمير المؤمنين، السّلام على الأئمّة الطّاهرين، الحجج الميامين، السّلام على والده الإمام، و المودعة أسرار الملك العلام، و الحاملة لأشرف

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<sup>1</sup> Al Mazaar ul Kabeer: p. 552

الأنام. السّلام عليك أيّتها الصّديقة المرضيّة، السّلام عليك يا شبيهة أم موسى، و ابنة حواري عيسى، السّلام عليك أيّتها التّقيّة النّقيّة، السّلام عليك أيّتها الرّضيّة المرضيّة. السّلام عليك أيّتها المنعوتة في الإنجيل، المخطوبة من روح الله الأمين، و من رغب في وصلتها محمّد سيّد المرسلين، و المستودعة أسرار ربّ العالمين، السّلام عليك و على أبائك الحواريين، السّلام عليك و على بعلك و ولدك، السّلام عليك و على روحك و بدنك الطّاهر. أشهد أنّك أحسنت الكفالة، و أدّيت الأمانة، و اجتهدت في مرضاة الله، و صبرت في ذات الله، و حفظت سرّ الله، و حملت وليّ الله، و بالغت في حفظ حجة الله، و رغبت في وصلة أبناء رسول الله، عارفة بحقّهم، مؤمنة بصدقهم، معترفة بمنزلتهم، مستبصرة بأمرهم، مشفّقة عليهم، مؤثّرة هواهم. و أشهد أنّك مضيت على بصيرة من أمرك، مقتدية بالصّالحين، راضية مرضيّة، تقيّة نقيّة زكيّة، فرضي الله عنك و أرضاك، و جعل الجنّة منزلك و مأواك، فلقد أولاك من الخيرات ما أولاك، و أعطاك من الشّرف ما به أغناك، فهنّاك الله بما منحك من الكرامة و أمراك.

*“Peace be upon the Messenger of Allah; May Allah bless him and his holy Progeny, the truthful, the trustworthy; Peace be upon our Master, the Commander of the Faithful, Peace be upon the pure Imams, the noble arguments, Peace be upon the mother of Imam, she unto whom the secret trust of the All-knowing King was deposited, the bearer of the best of humans, Peace be upon you O’ highly truthful and pleased, Peace be upon you O’ like of Musa’s mother, and the daughter of Isa’s disciple, Peace be upon you O’ pious and pure, Peace be upon you O’ content and pleased. Peace be upon you O’ she who is described in the Gospel, whose Sermon of Marriage was given by the Archangel Jibraeel, and in whose relation was Prophet Mohammad (P.B.U.H.) interested, unto whom the secret trust of the Lord of the Worlds is deposited, Peace be upon you and your fathers, the disciples, Peace be upon you and your spouse and*

*son, Peace be upon you and your soul, and your pure body. I bear witness that you fulfilled your caretaking responsibility in the best way, and performed your job as a depository, and strived to seek the pleasure of Allah, and exhibited patience in the path of Allah, and protected the secret of Allah, and carried the Guardian of Allah, exerted complete effort in the protection of Allah's argument, and showed interest in making relationship with the sons of Allah's Messenger, acknowledging their rights, believing in their truthfulness, accepting their position, having awareness of their affair, being merciful upon them, giving their desires priority over their desires. And I bear witness that you had the perfect perception regarding the work your action, and you followed the noblemen, the content and the pleased, the pious, the purified and clean; may Allah be pleased with you and please you, and make the Heaven as your home and your eternal abode, indeed He showered His grace upon You, what a grace! And bestowed you with such dignity that you became needless; May Allah bestow happiness upon you through that which he has granted you from His Kindness and Benevolence.*

**Then raise your head and say:**

اللَّهُمَّ إِنِّي أَعْتَمَدْتُ، و لِرِضَاكَ طَلَبْتُ، و بِأَوْلِيَانِكَ إِلَيْكَ تَوَسَّلْتُ، و عَلَى غَفْرَانِكَ و حَلْمِكَ أَتَكَلَّمْتُ، و بِكَ اعْتَصَمْتُ، و بِقَبْرِ أُمِّ وَلِيِّكَ لَدْتُ، فَصَلِّ عَلَى مُحَمَّدٍ و آلِ مُحَمَّدٍ، و انْفَعْنِي بِزِيَارَتِهَا، و ثَبِّتْنِي عَلَى مَحَبَّتِهَا، و لَا تَحْرِمْنِي شَفَاعَتِهَا و شَفَاعَةَ وَلَدِهَا، و ارزُقْنِي مِرَافَقَتِهَا، و احشُرْنِي مَعَهَا مَعَ وَلَدِهَا كَمَا وَقَفْتَنِي لَزِيَارَةِ وَلَدِهَا و زِيَارَتِهَا. اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِالْأَنْمَةِ الطَّاهِرِينَ، و أَتَوَسَّلُ إِلَيْكَ بِالْحَجَّجِ الْمِيَامِينَ مِنْ آلِ طِه و يس، أَنْ تَصَلِّيَ عَلَى مُحَمَّدٍ و آلِ مُحَمَّدٍ الطَّيِّبِينَ، و أَنْ تَجْعَلَنِي مِنَ الْمَطْمَئِنِّينَ الْفَائِزِينَ، الْفَرَحِينَ الْمُسْتَبْشِرِينَ، الَّذِينَ لَا خَوْفَ عَلَيْهِمْ و لَا هُمْ يَحْزَنُونَ، و اجْعَلْنِي

مَمَّنْ قَبِلْتَ سَعِيهٖ، وَ يَسِّرْتَ أَمْرَهٗ، وَ كَشَفْتَ ضَرْهٗ، وَ اٰمَنْتْ خَوْفَهٗ. اَللّٰهُمَّ بِحَقِّ مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ، صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ، وَ لَا تَجْعَلَهٗ اٰخِرَ الْعَهْدِ مِنْ زِيَارَتِي اِيَّاهَا، وَ ارْزُقْنِي الْعَوْدَ اِلَيْهَا اَبَدًا مَا اَبْقَيْتَنِي، وَ اِذَا تَوَفَّيْتَنِي فَاحْشُرْنِي فِي زَمَرَتِهَا، وَ اُدْخِلْنِي فِي شَفَاعَةِ وِلْدَاهَا وَ شَفَاعَتِهَا. وَ اغْفِرْ لِي وَ لُوَالِدِي وَ لِلْمُؤْمِنِيْنَ وَ الْمُؤْمِنَاتِ، وَ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْاٰخِرَةِ حَسَنَةً، وَ قِنَا بِرَحْمَتِكَ عَذَابَ النَّارِ، وَ السَّلَامَ عَلَيْكُمْ يَا سَادَتِي وَ رَحْمَةَ اللّٰهِ وَ بَرَكَاتَهٗ.

*O' Allah! I rely upon You, and I seek Your Pleasure, and I seek means towards You through Your friends, and I have relied upon Your Forgiveness and Your Forbearance, and I have associated myself to Your Grace (for protection), and I besought shelter in the grave of Your Guardian's mother, thus bless Mohammad and his holy Progeny, and benefit me by her Ziyarat, and keep me on the path of her love, and do not deprive me of her intercession and the intercession of her son, and provide me with her companionship, and raise me alongside her and her son, and succeed me in visiting her son and herself. O' Allah! Indeed I turn towards You through Your pure Imams, and I seek means to You through Your noble arguments, from the progeny of Taha and Yaseen, (please) bless Mohammad and his noble Progeny, and place me among the confident ones and the successful ones, the joyous and those who are given glad-tidings, there shall no fear come upon them and they shall not grieve, and regard me among those whose effort You have accepted, and whose affair You have eased, and whose sorrow You have dispersed, and whose fear You have turned into peace. O' Allah, for the sake of Mohammad and his holy Progeny, bless Mohammad and his holy Progeny, and do not make this the my last opportunity for visiting her, and provide me*

*with a return towards her until You keep me alive, and when You send my death, raise me in her group, and provide me with the intercession of her son and herself, and forgive me and my parents and all the faithful men and women, and give us (that which is) good in this world and (that which is) good in the Hereafter, and protect us through Your mercy from the punishment of the Fire, and Peace be upon you O' my Master, and may Allah's Mercy and Blessings be upon You. <sup>1</sup>*

[20]

## **ZIYARAT OF LADY HAKEEMA KHATOON (A.S.)**

السَّلَامُ عَلَى جَدِّكَ الْمُصْطَفَى، السَّلَامُ عَلَى أَبِيكَ الْمُرْتَضَى، السَّلَامُ عَلَى الْحَسَنِ وَالْحُسَيْنِ عَلَيْهِمَا السَّلَامُ، السَّلَامُ عَلَى خَدِيجَةَ الْكُبْرَى، السَّلَامُ عَلَى فَاطِمَةَ الزَّهْرَاءِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ، السَّلَامُ عَلَى النَّفُوسِ الْفَاخِرَةِ وَشَفْعَانِي فِي الْآخِرَةِ. السَّلَامُ عَلَيْكَ يَا بِنْتَ وَلِيِّ اللَّهِ، السَّلَامُ عَلَيْكَ يَا بِنْتَ حِجَّةِ اللَّهِ، السَّلَامُ عَلَيْكَ يَا اخْتِ وَلِيِّ اللَّهِ، السَّلَامُ عَلَيْكَ يَا عَمَّةَ وَلِيِّ اللَّهِ، السَّلَامُ عَلَيْكَ يَا بِنْتَ مُحَمَّدٍ التَّقِيِّ الْجَوَادِ، السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. أَشْهَدُ أَنَّكَ مُضِيَّتْ عَلَى بَصِيرَةٍ مِنْ أَمْرِكَ، رَاضِيَةٌ مَرْضِيَّةٌ، وَتَقِيَّةٌ نَفِيَّةٌ زَكِيَّةٌ، فَرَضِي اللَّهُ عَنكَ وَارْضَاكَ، وَجَعَلَ الْجَنَّةَ مَأْوَاكَ وَمَنْزَلَكَ، وَالصَّلَاةَ وَالسَّلَامَ عَلَيْكُمْ جَمِيعًا وَرَحْمَةَ اللَّهِ وَبَرَكَاتُهُ.

*Peace be upon your grandfather, Al-Mustafa,  
Peace be upon your father, Al-Murtaza, Peace be upon  
Al-Hasan and Al-Husain (peace be upon them), Peace be  
upon Lady Khadija al-Kubra, Peace be upon Lady  
Fatima Az-Zahra, the Mistress of the women of the*

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<sup>1</sup> Misbah uz Zaaer: p. 413; Al Mazar ul Kabeer: p. 660; Al Bihar: 70/102

*worlds, Peace be upon the invaluable personalities and my intercessor in the Hereafter. Peace be upon you O' daughter of Allah's Guardian, Peace be upon you O' daughter of Allah's argument, Peace be upon you O' sister of Allah's Guardian, Peace be upon You O' Aunt of Allah's Guardian, Peace be upon you O' daughter of Mohammad, at-Taqi, al-Jawad, Peace be upon you and may Allah's mercy and blessings be on you. I bear witness that indeed you lived your life with a vision, the content and the pleased, the pious, the pure, the clean; May Allah be pleased with you and please you from His Threshold, and make Heaven your eternal abode and your settlement; Blessings and Peace be upon all of you. May Allah' shower His mercy upon you. <sup>1</sup>*

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<sup>1</sup> Misbah uz Zaaer: p. 415

## **CHAPTER TWELVE**

**ON ZIYARAH FOR THE  
DEPUTIES OF OUR  
MASTER, AL-QA'IM (may  
our souls be sacrificed for  
him)AND OTHER  
REPORTED  
SUPPLICATIONS AND  
ZIYARAH.**

The special deputies of Imam Mahdi (A.S.) during his short occultation period were four individuals, namely:

1. Abu Amr Othman bin Saeed bin Amr Amri Asadi
2. His son, Abu Ja'far Mohammad bin Othman bin Saeed Amri
3. Abul Qasim Husain bin Rauh bin Abu Bahr Naubakhti
4. Abul Hasan Ali bin Mohammad Samari<sup>1</sup>

These great personalities are the special deputies of Imam Mahdi (A.S.) during his short occultation period. All the letters and commands of his holiness (A.S.) used to reach the Shias through them and by their hands. After that period, the long occultation period arrived and no more deputies were allotted.

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<sup>1</sup> Ayatullah Sayyid Ahmad Mustanbit (R.A.) says: it is possible that these four personalities held higher virtue, in fact it is not far-fetched that they could be infallibles. Even in the present day, they are a means of connection between Imam and the Shias; just as they held this position during the short occultation period, for about seventy years. (Az Ziyarah wal Basharah: 132/1).



[1]

**ZIYARAH FOR THE DEPUTIES OF  
IMAM** (may our souls be sacrificed 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:

السَّلَامُ عَلَى رَسُولِ اللَّهِ، السَّلَامُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ،  
السَّلَامُ عَلَى خَدِيجَةَ الْكُبْرَى، السَّلَامُ عَلَى فَاطِمَةَ الزَّهْرَاءِ، السَّلَامُ عَلَى  
الْحَسَنِ بْنِ عَلِيٍّ، السَّلَامُ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ، السَّلَامُ عَلَى عَلِيٍّ بْنِ  
الْحُسَيْنِ، السَّلَامُ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ، السَّلَامُ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ، السَّلَامُ  
عَلَى مُوسَى بْنِ جَعْفَرٍ، السَّلَامُ عَلَى عَلِيٍّ بْنِ مُوسَى، السَّلَامُ عَلَى مُحَمَّدِ بْنِ  
عَلِيٍّ، السَّلَامُ عَلَى عَلِيٍّ 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، أَدْبَيْتُ عَنْهُ وَأَدْبَيْتُ إِلَيْهِ، مَا خَالَفْتَهُ وَلَا خَالَفْتَ عَلَيْهِ،  
قَمْتُ خَاصًّا، وَانصَرَفْتُ سَابِقًا، جِئْتُكَ عَارِفًا بِالْحَقِّ الَّذِي أَنْتَ عَلَيْهِ، وَأَنَّكَ  
مَا خَنْتَ فِي التَّأْدِيَةِ وَالسَّفَارَةِ، السَّلَامُ عَلَيْكَ مِنْ بَابِ مَا أَوْسَعُكَ، وَمِنْ سَفِيرِ  
مَا أَمْنِكَ، وَمِنْ ثِقَةٍ مَا أَمَكْنَاكَ، أَشْهَدُ أَنَّ اللَّهَ اخْتَصَّكَ بِنُورِهِ حَتَّى عَايَنْتَ  
الشَّخْصَ، فَادْبَيْتُ عَنْهُ وَأَدْبَيْتُ إِلَيْهِ.

*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.*

*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:

جنتك مخلصا بتوحيد الله و موالاته أوليائه، و البراءة من أعدائهم و من  
الذين خالفوك، يا حجة المولى، و بك اللهم توجهي، و بهم إليك توسلي.

*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.*

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.<sup>1</sup>

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<sup>1</sup> - Mafaatihul Jannaat 1: 462; Misbaahu Zza'ir : 514.

[2]

## ZIYARAT OF THE FIRST DEPUTY OTHMAN BIN SAEED (R.A.)

Allama Majlisi (R.A.) says: in one of the old manuscripts associated to one of the great Shia scholars, I found a Ziyarat of Othman bin Saeed Amri Asadi (R.A.), which is as follows:

السَّلَامُ عَلَيْكَ أَيُّهَا الْعَبْدُ الصَّالِحُ، النَّاصِحُ لِلَّهِ وَ لِرَسُولِهِ وَ لِأَوْلِيَائِهِ، الْمَجْدُ فِي  
خِدْمَةِ مَلُوكِ الْخَلَائِقِ، أَمْنَاءُ اللَّهِ وَ أَصْفِيَائِهِ، السَّلَامُ عَلَيْكَ أَيُّهَا الْبَابُ الْأَعْظَمُ،  
وَ الصِّرَاطُ الْأَقْوَمُ، وَ الْوَلِيُّ الْأَكْرَمُ، السَّلَامُ عَلَيْكَ أَيُّهَا الْمَتْوَجُّ بِالْأَنْوَارِ  
الْإِمَامِيَّةِ، الْمَتَسَرِّبِلُ بِالْجَلَابِيبِ الْمَهْدِيَّةِ، الْمَخْصُوصُ بِالْأَسْرَارِ الْأَحْمَدِيَّةِ، وَ  
الشَّهْبُ الْعُلُويَّةِ، وَ الْمَوْلِيدُ الْفَاطِمِيَّةِ، السَّلَامُ عَلَيْكَ يَا قَرَّةَ الْعَيْونِ، وَ السَّرَّ  
الْمَكْنُونِ، السَّلَامُ عَلَيْكَ يَا فَرْجَ الْقُلُوبِ، وَ نَهَايَةَ الْمَطْلُوبِ. السَّلَامُ عَلَيْكَ يَا  
شَمْسَ الْمُؤْمِنِينَ، وَ رُكْنَ الْأَشْيَاعِ الْمَنْقَطِعِينَ، السَّلَامُ عَلَيَّ وَلِيِّ الْأَيْتَامِ، وَ  
عَمِيدِ الْجَاحِجَةِ الْكِرَامِ، السَّلَامُ عَلَيَّ الْوَسِيلَةَ إِلَى سَرِّ اللَّهِ فِي الْخَلَائِقِ، وَ  
خَلِيفَةَ وَلِيِّ اللَّهِ الْفَاتِقِ الرَّاتِقِ. السَّلَامُ عَلَيْكَ يَا نَائِبَ قَوَامِ الْإِسْلَامِ، وَ بَهَاءَ  
الْأَيْتَامِ، وَ حُجَّةَ اللَّهِ الْمَلِكِ الْعَلَامِ عَلَيَّ الْخَاصِّ وَ الْعَامِّ، الْفَارُوقِ بَيْنَ الْحَلَالِ وَ  
الْحَرَامِ، وَ النُّورِ الزَّاهِرِ، وَ الْمَجْدِ الْبَاهِرِ فِي كُلِّ مَوْقِفٍ وَ مَقَامٍ. السَّلَامُ عَلَيْكَ  
يَا وَلِيَّ بَقِيَّةِ الْأَنْبِيَاءِ وَ خَيْرَةَ إِبْرَاهِيمَ السَّمَاءِ، الْمَخْتَصَّ بِأَعْلَى مَرَاتِبِ الْمَلِكِ  
الْعَظِيمِ، الْمَنْجِي مِنْ مَتَالِفِ الْعَطْبِ الْعَمِيمِ، ذِي اللُّوَاءِ الْمَنْصُورِ، وَ الْعِلْمِ  
الْمَنْشُورِ، وَ الْعِلْمِ الْمَسْتُورِ، وَ الْمَحَبَّةِ الْعَظْمَى، وَ الْحُجَّةِ الْكُبْرَى، سَلَالَةَ  
الْمُقَدَّسِينَ، وَ ذُرِّيَّةِ الْمُرْسَلِينَ، وَ ابْنِ خَاتَمِ النَّبِيِّينَ، وَ بَهْجَةِ الْعَابِدِينَ، وَ رُكْنَ  
الْمُؤَحَّدِينَ، وَ وَارِثِ الْخَيْرَةِ الطَّاهِرِينَ، صَلَّى اللَّهُ عَلَيْهِمْ صَلَاةً لَا تَنْفَدُ وَ إِنْ  
نَفَدَ الذَّهْرُ، وَ لَا تَحُولُ وَ إِنْ حَالَ الزَّمَنُ وَ الْعَصْرُ. اللَّهُمَّ إِنِّي أَقْدَمُ بَيْنَ يَدَيْ  
سُؤَالِي، الْإِعْتِرَافُ لَكَ بِالْوَحْدَانِيَّةِ، وَ لِمُحَمَّدٍ بِالنَّبُوَّةِ، وَ لِعَلِيِّ بِالْإِمَامَةِ، وَ  
لِذُرِّيَّتَيْهِمَا بِالْعِصْمَةِ وَ فَرَضِ الطَّاعَةِ، وَ بِهَذَا الْوَلِيِّ الرَّشِيدِ، وَ الْمَوْلَى السَّيِّدِ،  
أَبِي مُحَمَّدٍ عَثْمَانَ بْنِ سَعِيدٍ، أَتُوسَّلُ إِلَى اللَّهِ بِالشَّفَاعَةِ إِلَيْهِ، لِيُشْفِعَ لِي إِلَى شَفَاعَتِهِ،  
وَ أَهْلِ مَوْدَتِهِ وَ خَلَصَائِهِ، أَنْ يَسْتَنْقِذُونِي مِنْ مَكَارِهِ الدُّنْيَا وَ الْآخِرَةِ. اللَّهُمَّ  
إِنِّي أَتُوسَّلُ إِلَيْكَ بِعَبْدِكَ عَثْمَانَ بْنِ سَعِيدٍ، وَ أَقْدَمُهُ بَيْنَ يَدَيْ حَوَائِجِي أَنْ  
تُصَلِّيَ عَلَيَّ مُحَمَّدًا وَ آلَ مُحَمَّدٍ وَ شِيعَتَهُ وَ أَوْلِيَائِهِ، وَ أَنْ تُغْفِرَ لِي الْحُوبَ وَ

الخطايا، و تستر عليّ الزلّل و السيئات، و ترزقني السّلامة من الرّزايا.  
فكن لي يا وليّ الله شافعا نافعا، و ركنا منيعا دافعا، فقد ألقيت إليك بالأمال،  
و وثقت منك بتخفيف الأثقال، و قرعت بك يا سيدي باب الحاجة، و رجوت  
منك جميل سفارتك، و حصول الفلاح بمقام غياث أعتد عليه و أقصد إليه،  
و أطرّح نفسي بين يديه، و السّلام عليك و رحمة الله و بركاته.

*Peace be upon you O' noble servant, a well-wisher for  
Allah, and His Prophet, and His friends, one who strived  
seriously for the service of the rulers of the creations, the  
trusted ones in the eye of Allah and His chosen servants,  
Peace be upon you O' great doorway, and a firm path,  
and a kind guardian, Peace be upon you O' he who is  
crowned with the lights of Imamate, who is covered with  
the veil of Mehdawiyya, who was chosen specifically for  
the Ahmadi secrets of Ahmadiyya, and for the Alavi  
shining stars, and for the Fatimid sons, Peace be upon  
you O' light for the eyes and the hidden secret, Peace be  
upon you O' relief for the hearts, and the final desire.  
Peace be upon you O' believer's sun, and the reliable  
pillar for the disconnected Shias, Peace be upon you O'  
guardian of the orphans, and the authentic one in the  
eyes of the honourable Masters, Peace be upon you O'  
means toward the divine secret between the people, and  
the vicegerent of Allah's Guardian, the mender, the  
solver. Peace be upon you O' deputy of the establisher of  
Islam, and the brightness of days, and the divine  
argument, the All-knowing ruler upon the special and  
common people, the discriminator between the Halal and  
the Haram, the apparent light, the beautiful glory in  
every place and position. Peace be upon you O' deputy of  
the remainder of Prophets and the chosen one by He who  
is Worshipped in Heaven, who has been made*

*specifically for the loft positions of the great kingdom, the deliverer from the destructive happenings, the bearer of the victory flag, the waving flag, the hidden knowledge, the lineage of the Messengers, and the son of the seal of Prophets, the joy of the worshippers, the pillar of the monotheists, the inheritor of the bests of the purified ones, May Allah bless them with an blessing that doesn't end with the end of the world, and doesn't alter with the change in periods and times. O' Allah, before I put forward my demand, I declare Your Oneness, and the Prophet-hood of Mohammad, and the Imamate of Ali, and the Infallibility of their Progeny and the obligation of their obedience. Similarly, through this guided Guardian, steadfast Master, Abi Mohammad Othman bin Saeed, I seek means towards You through his intercession, so that he intercedes for me near the intercessors, and those who possess his love, and have purified themselves for them, to protect me from the mishaps of this world and the hereafter. O' Allah, indeed I seek means towards You through Your servant, Othman bin Saeed, and place my demand before You, that (please) bless Mohammad and his holy Progeny and his Shias and friends, and forgiven me from my errors and mistakes, and hide my flaws and wrongdoings, and provide me with safety from calamities. And O' Guardian of Allah, be my benefitting intercessor, and a reliable and firm defender; indeed I have come to you with hopes, and am confident that you will decrease the weight of my sins, and I have knocked the door of demands through you, O' master, and I hope for the best deputation from you, and I hope to attain prosperity*

*through you towards a just place which I rely upon and intend to reach, and to place my life before him. Peace and divine mercy be upon you.*

Then offer the Ziyarat prayer and gift it to him and to all the other deputies who served along with him. May Allah bless each one of them! Then while standing towards his direction, bid farewell to his holiness.<sup>1</sup>

**[3]**  
**PRAYER FOR THE INCREASE OF  
SUSTENANCE,  
NARRATED FROM MOHAMMAD BIN  
OTHMAN (R.A.)**

Mobasshir bin Abul Aziz narrates: I was available in the service of Imam Sadiq (A.S.) when one of his Shias arrived and said: My life be sacrificed on you! I am destitute and need.

Imam Sadiq (A.S.) said:  
Wait until the arrival of Wednesday, keep fast on that day, then on the days of Thursday and Friday. On Friday, at the time of Zuhr, go to the terrace of your house, or towards a desert, such that you are not sighted by anyone, then perform the Ziyarat of the Holy Prophet (P.B.U.H.); then offer two-unit

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<sup>1</sup> Bihar ul Anwaar: 292/102

prayer in that same place. Then sit in such a position that your leg touches the ground, then while facing the Qibla, place your right hand on the left hand and raise it towards the sky, then say:

اللَّهُمَّ أنت أنت، إنقطع الرجاء إلا منك، و خابت الامال إلا فيك، يا ثقة من لا ثقة له، لا ثقة لي غيرك، اجعل لي من أمري فرجا و مخرجا، و ارزقني من حيث أحسب، و من حيث لا أحسب.

*O' Allah! You are You, all hopes have disconnected except You, all the desires went heedless except regarding You, O' Reliable for those who have no reliance, I have no reliance other than You, provide me with relief and ease of exit in my affair, and give me sustenance from where I reckon, and from where I don't even reckon.*

Then prostrate on the ground and say:

يا مغيث، اجعل لي رزقا من فضلك.

*O' Helper! Provide me with sustenance from Your Grace.*

Then you will be provided with your sustenance and livelihood before the sunrise on Saturday.

Ahmad bin Mabindaz, the narrator of this Hadith, says: I asked Abu Ja'far Mohammad bin Othman bin Saeed Amri that if someone wishes to offer this prayer and supplication for sustenance but doesn't live in the city of Medina, what should he do?

He said: Perform the Ziyarat of my Master and Leader, Prophet Mohammad (P.B.U.H.), in the



shrine of the Imam of his city or land, near the grave of that Imam.

I asked: If there isn't any grave of the holy Imams in his city, what shall he do?

He said: He should visit a few noblemen and believers, then go towards the desert and perform that which has been commanded in the Ziyarat in the right portion of the desert. If Allah wills, this action will result in his prosperity and success.<sup>1</sup>

[4]

**IMPORTANT SUPPLICATION**  
**Which has been regarded extremely**  
**precious and invaluable by Mohammad**  
**bin Othman (R.A.)**

This supplication used to be recited by Imam Ali (A.S.), Imam Baqir (A.S.) and Imam Sadiq (A.S.). This supplication was presented before Abu Ja'far Mohammad bin Othman (R.A.), he said: there is no supplication like this one, and its recitation is one of the most invaluable acts of worship.

The supplication is as follows:

اللَّهُمَّ أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، أَمَنْتُ بِكَ مَخْلَصًا لَكَ عَلَى عَهْدِكَ وَوَعْدِكَ مَا  
اسْتَطَعْتُ، أَتُوبُ إِلَيْكَ مِنْ سُوءِ عَمَلِي، وَأَسْتَغْفِرُكَ لِدُنُوبِي الَّتِي لَا يَغْفِرُهَا  
غَيْرُكَ، أَصْبِحُ ذَلِي مُسْتَجِيرًا بِعِزَّتِكَ، وَأَصْبِحُ فَقْرِي مُسْتَجِيرًا بِغِنَاكَ، وَ  
أَصْبِحُ جَهْلِي مُسْتَجِيرًا بِحِلْمِكَ، وَأَصْبَحْتُ قَلَّةَ حِيلَتِي مُسْتَجِيرَةً بِقُدْرَتِكَ. وَ  
أَصْبِحُ خَوْفِي مُسْتَجِيرًا بِأَمَانِكَ، وَأَصْبِحُ دَائِي مُسْتَجِيرًا بِدَوَائِكَ، وَأَصْبِحُ

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<sup>1</sup> Mibah ul Mutahajjid: p. 329; Al Balad ul Ameen: p. 475

سقمي مستجيرا بشفائك، و أصبح حيني مستجيرا بقضائك، و أصبح ضعفي مستجيرا بقوتك، و أصبح ذنبي مستجيرا بمغفرتك، و أصبح وجهي الفاني البالي مستجيرا بوجهك الباقي الدائم الذي لا يبلى و لا يفنى. يا من لا يواريه ليل داج، و لا سماء ذات أبراج، و لا حجب ذات ارتجاج (أتراج)، و لا ماء تجّاج في قعر بحر عجاج، يا دافع السّطوات، يا كاشف الكربات، يا منزل البركات من فوق سبع سماوات. أسألك يا فتّاح يا نفاّح يا مرتاح، يا من بيده خزائن كلّ مفتاح، أن تصلّي على محمّد و آل محمّد الطّاهرين الطّيبين، و أن تفتح لي من خير الدّنيا و الآخرة، و أن تحجب عني فتنة الموكّل بي، و لا تسلطه عليّ فيهلكني، و لا تكن لي إلى أحد طرفة عين فيعجز عني، و لا تحرمني الجنّة، و ارحمني و توقني مسلما، و ألقني بالصّالحين، و اكفني بالحلال عن الحرام، و بالطّيب عن الخبيث يا أرحم الرّاحمين. اللَّهُمَّ خلقت القلوب على إرادتك، و فطرت العقول على معرفتك، فتعلمت الأفتدة من مخافتك، و صرخت القلوب بالولاه، و تقاصر و سيع قدر العقول عن الثّناء عليك، و انقطعت الألفاظ عن مقدار محاسنك، و كلت الألسن عن إحصاء نعمك، فإذا ولجت بطرق البحث عن نعتك بهرتها حيرة العجز عن إدراك وصفك. فهي تتردّد في التّقصير عن مجاوزة ما حدّدت لها، إذ ليس لها أن تتجاوز ما أمرتها، فهي بالإقتدار على ما مكنتها تحمدك بما أنهيت إليها، و الألسن منبسطة بما تملي عليها، و لك على كلّ من استعبدت من خلقك ألاّ يملأوا من حمدك، و إن قصرت المحامد عن شركك على ما أسديت إليها من نعمك. فحمدك بمبلغ طاقة جهدهم (حمدهم) الحامدون، و اعتصم برجاء عفوك المقصرون، و أوجس بالرّبوبيّة لك الخائفون، و قصد بالرّغبة إليك الطّالِبون، و انتسب إلى فضلك المحسنون، و كلّ يتقيّاً في ظلال تأميل عفوك، و يتضائل بالدّلّ لخوفك، و يعترف بالتّقصير في شركك. فلم يمنعك صدوف من صدف عن طاعتك، و لا عكوف من عكف على معصيتك أن أسبغت عليهم النّعم، و أجزلت لهم القسم، و صرفت عنهم النّقم، و خوّفتهم عواقب النّدم، و ضاعفت لمن أحسن، و أوجبت على المحسنين شكر توفيقك للإحسان، و على المسيء شكر تعظّفك بالإمتنان، و وعدت محسنهم بالرّيادة في الإحسان منك. فسبحانك تثيب على ما بدؤه منك، و انتسابه إليك، و القوّة عليه بك، و الإحسان فيه منك، و التّوكّل في التّوفيق له عليك، فلك الحمد حمد من علم أنّ الحمد لك، و أنّ بداه منك، و معاده إليك حمدا لا يقصر عن بلوغ الرّضا منك، حمد من قصدك بحمده، و استحقّق المزيد له منك في نعمه، و لك

مؤيّدات من عونك، و رحمة تخصّ بها من أحببت من خلقك. فصلّ على محمّد و اله، و اخصصنا من رحمتك و مؤيّدات لطفك، بأوجها للإقالات، و أعصمها من الإضاعات، و أنجاها من الهلكات، و أرشدها إلى الهدايات، و أوقاها من الأفات، و أوفرها من الحسنات، و أنزلها بالبركات، و أزيدها في القسم، و أسبغها للنعم، و أسترها للعيوب، و أغفرها للذنوب، إنك قريب مجيب. فصلّ على خيرتك من خلقك، و صفوتك من برّيتك، و أمينك على وحيك بأفضل الصلّوات، و بارك عليه بأفضل البركات، بما بلغ عنك من الرّسالات، و صدع بأمرك، و دعا إليك، و أفصح بالدلائل عليك بالحقّ المبين، حتّى أتاه اليقين، و صلّى الله عليه في الأوّلين، و صلّى الله عليه في الآخرين، و على اله و أهل بيته الطاهرين، و اخلفه فيهم بأحسن ما خلقت به أحدا من المرسلين بك يا أرحم الرّاحمين. أللهمّ لك إرادات لا تعارض دون بلوغها الغايات، قد انقطع معارضتها بعجز الإستطاعات عن الرّد لها دون النّهايات، فأيّة إرادة جعلتها إرادة لعفوك، و سببا لنيل فضلك، و استنزا لا لخيرك، فصلّ على محمّد و أهل بيت محمّد، و صلها اللهمّ بدوام، و ابدأها بتمام، إنك واسع الحباء، كريم العطاء، مجيب النداء سميع الدعاء.

*O' Allah! You are my Lord and I am Your servant, I have faith in You with pure intention for You and I have fulfilled my oath and promise concerning You with the best of my capability, I return towards You from my bad deeds, and I seek forgiveness for my sins which cannot be pardoned by anyone save You, my disgrace seeks refuge in Your dignity, my poverty seeks refuge in Your needlessness, my ignorance seeks refuge in Your Forbearance, I eliminate my helplessness by seeking refuge in Your Power. My fear seeks refuge in Your Safety, my pain seeks refuge in Your medicine, my illness seeks refuge in Your cure, my destruction seeks refuge in Your destiny, and my weakness seeks refuge in Your strength, and my sins seek refuge in Your forgiveness, and my old and destroyable face seeks refuge in Your Eternal and Remaining Existence, which cannot*

*grow old or be destroyed. O' He from whom the dark night cannot hide anything, nor the sky containing great stars, nor the continuous veils, nor the water falling in the depth of oceans, O' Eliminator of the dominance of enemies, O' Disperser of the sorrows, O' sender of the blessings from above the seven heavens. I ask You, O' All-Reliever, O' Bountiful, O' Ease, O' He in Whose hands lies the treasure of all the keys, to bless Mohammad and his holy purified Progeny, and to open wide the good (things) of this world and the hereafter for me, and end the temptation that has entangled me, and don't dominate him over me so that he destroys me, and do not give me over to anyone even for the blink of an eye as he will be incapable for my affair, and do not deprive me of Heaven, and have mercy upon me, and help me die as a Muslim, and join me with the noblemen, and suffice me with Halal from Haram, and with clean from filthy, O' most Merciful of all merciful ones. O' Allah, You have created the hearts by Your will, and the intellect upon Your cognition, thus hearts became impatient out of Your fear, and they cried out of astonishment from You, and the ability of the intellect decreased against Your Praise, and the words fell short of the extent of Your goodness, and the tongues showed weariness in the calculation of Your bounties, whenever they wished to describe You in whichever way, they became astonished due to their incapability of attaining Your description; thus it became suspicious in falling short of the permitted limit defined by You, because it doesn't have a right to go ahead of what You have ordered, it has the ability to praise You as per the Power You have bestowed*

*upon it, and the tongues can speak until where You have dictated, thus You have the right upon all Your creatures that they do not feel tired of Your appraisal, such that how much ever they praise You, even then the Praises will be minimal compare to Your bounties. Thus the appraisers praised You as per their ability and effort, and the culpable have held on to Your forgiveness, and the frightened ones are shivering before the status of Your divinity, and Your seekers hasten towards Your Threshold in Your search, and the noblemen are associated with Your Grace, and all of them sit under the shadow of the hope of Your Forgiveness, and are frightened from You, and confess their shortcomings in praising You. Those who have turned away from Your obedience, or have engaged themselves in Your disobedience, couldn't stop You from showering these bounties upon them, and from making their share abundant, and to disperse miseries from them, and to frighten them of the remorseful fate, and to multiply the good deeds of the noblemen, and You made obligatory upon the good-doers to thank You for granting the opportunity of good-doings, and upon the evil-doers to thank for Your blessing and generosity, and promised their good-doers to increase Your Favour for them. Thus, You are Glorious, the reward You give is in exchange of what has begun from You, and is associated to You, and You have granted the ability to perform it, and this favour is from You, and the success of performing it was also achieved by reliance in You, thus Praise be to You, a praise of someone who knows that all praises are for You, and its beginning is from You, and its return is towards*

*You, such a praise that will definitely help me attain Your pleasure, a praise of someone who intends You with his praise, and has become deserving of the abundance in bounties, and you the approvers from the way of Your support, and such Mercy which is specifically for someone whom You love from Your creation. Thus, bless Mohammad and his holy Progeny, and make us exclusive for Your Mercy and the approvers of Your Grace, which will result in further forgiveness of sins, protection from destruction, deliverance from devastation, and guidance towards the paths of guidance, and safety from afflictions, and abundance of good (things), and showering of blessings, and increase of share and benefits, and abundance in the bounties, and concealment of flaws, and forgiveness of sins, indeed You are Near and responder. Thus, bless the best of Your creation, and the chosen one from Your creatures, and Your trusted one for You revelation, with the best of salutations, and bless them with the best of blessings, just like he delivered Your messages, and displayed Your Command, and invited towards You, and gave evidences for that which is true in the eloquent and bright manner, until death reached him. May Allah bless him in the beginners, and may He bless him in the future, and bless his Progeny and his pure household, and replace him among them with the best of Your replacements for any other Prophet, O' most Merciful of all the merciful. O' Allah! Your decisions cannot be contradicted until they reach their final target, and if they come for the contradiction and opposition of Your decision, they will remain incapable, thus whichever decision You made for*

*pardoning, and whichever cause You have regarded for reaching virtue, and whichever thing You have caused for the revealing of blessings, bless Mohammad and the household of Mohammad, and connect them with eternity, and begin completely, indeed You are an extensive Rewarder, a generous bestower, the Responder of voices, and the Hearer of Supplication.<sup>1</sup>*

[5]

## **SUPPLICATION OF SIMMAAT.**

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

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<sup>1</sup> Bihar ul Anwaar: 402/95; as per the narration of Muhaj ud Da'waat: p. 153

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.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ الْأَعْظَمِ، الْأَعَزِّ الْأَجَلِّ الْأَكْرَمِ، الَّذِي إِذَا دُعِيتَ بِهِ عَلَى مَغَالِقِ أَبْوَابِ السَّمَاءِ لَلْفَتْحِ بِالرَّحْمَةِ انْفَتَحَتْ، وَ إِذَا دُعِيتَ بِهِ عَلَى مَضَائِقِ أَبْوَابِ الْأَرْضِ لَلْفَرَجِ بِالرَّحْمَةِ انْفَرَجَتْ، وَ إِذَا دُعِيتَ بِهِ عَلَى الْعَسْرِ لِلْيَسْرِ تَيْسَّرُ<sup>1</sup> وَ إِذَا دُعِيتَ بِهِ عَلَى الْأَمْوَاتِ لِلتَّشْوِيرِ انْتَشَرَتْ، وَ إِذَا

<sup>1</sup> This line has arrived in the books of supplication: « إِذَا دُعِيتَ بِهِ عَلَى » and « الْعَسْرِ لِلْيَسْرِ تَيْسَّرَتْ » in its feminine form, whereas « تَيْسَّرُ » is the correct form.

Allama Sheikh Ali Akbari Nahawandi (R.A.) writes in his book ‘Al Abqariyyul Hisaan’: the god-fearing orator, Haj Mirza Hasan Najl Ameen ul Wa’ezzen, narrated an incident for me saying: In the year 1343, I visited the holy shrines of Iraq. My only hope and utmost desire in these holy shrines was to make myself available in the service of Imam Mahdi (A.S.).

I was in Kadhmain and as per my schedule, on the days of Friday, I used to perform Ghusl (holy bath) and visit the holy shrine. After offering the Zuhr and Asr prayers, I used to perform the rituals and recommended deeds of the day of Friday, and remained in the shrine till the time of Maghrib and Isha prayers. Thereafter, I used to exit the holy shrine.

On one Friday, I visited the holy shrine and sat near the grave of Imam Jawad (A.S.) and began to recite the Holy Quran until the time of reciting the supplication of Samaat arrived (the last hour of the daytime). For seeking the reward of the supplication on its specific time, the crowd inside the shrine increased heavily. Due to the excessive crowd, very little space was left for me to sit, on the other hand, the time of Maghrib was nearing, so I began to recite the supplication.

Suddenly, I realized that a man with a huge body and handsome face sat next to me. He was wearing a white turban, had a fine black beard, with an average stature and ordinary clothes. He had a mole on his cheek. I was reciting the supplication and he was hearing me, correcting me wherever I recited wrongly.



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When I reached this line: «و إذا دعيت بها على العسر لليسر تيسرت» he said, “why do you recite the verb in feminine form while the doer is not female”?

I said: To maintain the relevance with the verbs used in the previous lines; as they are in the feminine form.

He said: This point is incorrect. My motive was not to prove you wrong, I just wanted you to know because you are one of the knowledgeable ones.

I thanked him for his kindness. When I stood up from my place, my heart wished to see who that person with such characteristic features was? And how did he sit next to me while there wasn't any space besides me due to the excessive population? I left the supplication, stood up and went after him to know who he was? I tried to find him with all my effort but he was nowhere to be seen.

I sat down with extreme sorrow and with weeping eyes, recited the supplication till the end. Thereafter, whenever this incident came to my mind, I wept over it.

I returned to my city and forgot this incident. Three years passed when one night, I saw in a dream that I have become fortunate enough to visit the holy shrines of Kadhmain (A.S.). Imam Jawad (A.S.) is sitting, he has a wheatish face color, and I was asking his holiness (A.S.) questions on difficult issues, some of which I have forgotten.

From the issues that I still remember is that I asked him: I have always requested Allah Almighty in the holy shrines, seeking the pure souls of you, the Infallible leaders, as my means towards him, to bless me with the visitation of His Awaited Guardian, Imam Mahdi (A.S.), but my supplication was not accepted.

His holiness replied: No, it is not such. Infact you have witnessed him twice: the first time in the way of Samarra, and the second time in the holy shrine of Kadhmain while you were sitting near the grave and were reciting the supplication of Samaat. A man sat near you with features that you remember, you recited the text of supplication in this way: «و إذا دعيت به على العسر لليسر تيسرت» he objected and said, ‘why do you recite the verb in the feminine form while the doer of the act is not female’?

دعيت به على كشف البأساء و الضرّاء انكشفت، و بجلال نور وجهك الكريم أكرم الوجوه، و أعزّ الوجوه، الذي عنت له الوجوه، و خضعت له الرقاب، و خشعت له الأصوات، و وجلت له القلوب من مخافتك، و بقوتك التي بها تمسك السماء أن تقع على الأرض إلا بإذنك و تمسك السماوات و الأرض أن تزولا، و بمشيئتك التي دان لها العالمون، و بكلمتك التي خلقت بها السماوات و الأرض، و بحكمتك التي صنعت بها العجائب، و خلقت بها الظلمة و جعلتها ليلا، و جعلت الليل سكنا، و خلقت بها النور و جعلته نهرا، و جعلت النهار نشورا مبصرا، و خلقت بها الشمس و جعلت الشمس ضياء، و خلقت بها القمر و جعلت القمر نورا، و خلقت بها الكواكب و جعلتها نجوما و بروجا، و مصابيح و زينة و رجوما للشياطين، و جعلت لها مشارق و مغارب، و جعلت لها مطالع و مجاري، و جعلت لها فلكا و مسابح، و قدرتها في السماء منازل فأحسنّت تقديرها، و صورّتها فأحسنّت تصويرها، و أحصيتها بأسمائك إحصاء، و دبّرتها بحكمتك تدبيرا فأحسنّت تدبيرها، و سخرتها بسلطان الليل و سلطان النهار و الساعات، و عدد السنين و الحساب، و جعلت رؤيتها لجميع الناس مرأى واحدا. و أسألك اللهم بمجدك الذي كلّمت به عبدك و رسولك موسى بن عمران عليه السلام في المقدسين، فوق إحساس الكروبيين، فوق غمامة النور، فوق تابوت الشهادة في عمود النار، و في طور سيناء، و في جبل حوريث في الواد المقدس، في البقعة المباركة من جانب الطور الأيمن من الشجرة، و في أرض مصر بتسع آيات بينات، و يوم فرقت لبني إسرائيل البحر، و في المنبجسات التي صنعت بها العجائب في بحر سوف، و عقدت ماء البحر في قلب الغمر كالحجارة، و جاوزت ببني إسرائيل البحر، و تمّت كلمتك الحسنى عليهم بما صبروا، و أورتهم مشارق الأرض و مغاربها التي باركت فيها للعالمين، و أغرقت فرعون و جنوده و مراكبه في اليمّ، و باسمك العظيم الأعظم الأعظم، الأعزّ الأجلّ الأكرم، و بمجدك الذي تجلّيت به لموسى كلمك عليه السلام في طور سيناء، و لإبراهيم خليلك عليه السلام من قبل في مسجد الخيف، و لإسحاق صفيك عليه السلام في بئر شبع، و ليعقوب نبيك عليه السلام في بيت إيل، و أوفيت إبراهيم عليه السلام بميثاقك، و لإسحاق عليه السلام بحلفك، و ليعقوب بشهادتك، و

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He was the Imam of your time. He said this and I woke up from my dream.

(Al Abqariyyul Hisaan, Al Misk ul Azfar: 120/1)

للمؤمنين بوعدك، و للدّاعين بأسمائك فأجبت، و بمجدك الذي ظهر لموسى  
 بن عمران عليه السّلام على قبة الرّمان و باياتك التي وقعت على أرض  
 مصر بمجد العزة و الغلبة، بايات عزيزة، و بسلطان القوة، و بعزة القدرة،  
 و بشأن الكلمة التّامة، و بكلماتك التي تفضلت و برحمتك التي مننت بها  
 على جميع خلقك، و باستطاعتك التي أقمت بها على العالمين، و بنورك  
 الذي قد خرّ من فزعه طور سيناء، و بعلمك و جلالك و كبريائك و عزتك  
 و جبروتك التي لم تستقلّها الأرض، و انخفضت لها السّموات، و انزجر لها  
 العمق الأكبر، و ركدت لها البحار و الأنهار، و خضعت لها الجبال، و  
 سكنت لها الأرض بمنالكها، و استسلمت لها الخلائق كلّها، و خفقت لها  
 الرّياح في جريانها، و خمدت لها النّيران في أوطانها، و بسلطانك الذي  
 عرفت لك به الغلبة دهر الدّهور، و حمدت به في السّموات و الأرضين، و  
 بكلمتك كلمة الصّدق التي سبقت لأبينا ادم عليه السّلام و ذريّته بالرّحمة. و  
 أسألك بكلمتك التي غلبت كلّ شيء، و بنور وجهك الذي تجلّيت به للجبل  
 فجعلته دكا و خرّ موسى صعقا، و بمجدك الذي ظهر على طور سيناء  
 فكلمت به عبدك و رسولك موسى بن عمران، و بطلعتك في ساعير، و  
 ظهورك في جبل فاران بربوات المقدّسين، و جنود الملائكة الصّافّين، و  
 خشوع الملائكة المسيّحين، و ببركاتك التي باركت فيها على إبراهيم  
 خليلك عليه السّلام في أمة محمّد صلى الله عليه و اله، و باركت لإسحاق  
 صفيك في أمة عيسى عليهما السّلام، و باركت ليعقوب إسرائيل في أمة  
 موسى عليهما السّلام، و باركت لحبيبك محمّد صلى الله عليه و اله في  
 عترته و ذريّته عليهم السّلام و أمته. اللَّهُمَّ و كما غبنا عن ذلك و لم نشهده،  
 و أمنا به و لم نره صدقا و عدلا، أن تصلّي على محمّد و آل محمّد، و أن  
 تبارك على محمّد و آل محمّد، و ترخّم على محمّد و آل محمّد، كأفضل ما  
 صليت و باركت و ترخمت على إبراهيم و آل إبراهيم، إنك حميد مجيد،  
 فقل لما تريد، و أنت على كلّ شيء قدير.

*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, 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,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. 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, 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 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.<sup>1</sup>*

After that you recite the following:

اللَّهُمَّ بِحَقِّ هَذَا الدَّعَاءِ، وَبِحَقِّ هَذِهِ الأَسْمَاءِ، الَّتِي لَا يَعْلَمُ تَفْسِيرَهَا وَلَا يَعْلَمُ بِأَطْنَبِهَا غَيْرَكَ، [صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَ] أَفْعَلْ بِي مَا أَنْتَ أَهْلُهُ، وَ لَا تَفْعَلْ بِي مَا أَنَا أَهْلُهُ، [وَ انْتَقِمْ لِي مِنَ الظَّالِمِي، وَ عَجِّلْ فِرْجَ آلِ مُحَمَّدٍ، وَ هَلَاكِ أَعْدَائِهِمْ مِنَ الْجَنِّ وَ الْإِنْسِ]، وَ اغْفِرْ لِي مِنْ ذُنُوبِي مَا تَقَدَّمَ مِنْهَا وَ مَا تَأَخَّرَ، وَ وَسِّعْ عَلَيَّ مِنْ حَلَالِ رِزْقِكَ، وَ اكْفِنِي مَوْئِنَةَ إِنْسَانٍ سَوْءٍ [وَ جَارٍ سَوْءٍ وَ قَرِينٍ سَوْءٍ] وَ سُلْطَانَ سَوْءٍ، إِنَّكَ عَلَى [كُلِّ شَيْءٍ] قَدِيرٌ، وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

*O' Allah! For the sake of this supplication and for the sake of all these names that its 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 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.<sup>2</sup>*

Then you say the following:

اللَّهُمَّ بِحَقِّ هَذَا الدَّعَاءِ تَفَضَّلْ عَلَى فَقَرَاءِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِالْغِنَاءِ وَ الثَّرْوَةِ، وَ عَلَى مَرَضَى الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِالشِّفَاءِ وَ الصَّحَّةِ، وَ عَلَى أَحْيَاءِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِاللِّطْفِ وَ الْكِرَامَةِ، وَ عَلَى أَمْوَاتِ الْمُؤْمِنِينَ

<sup>1</sup> - Al-Baladul Ameen: 134; Jamalul Usboo': 321; Al-Misbaah: 559; Misbaahul Mutahajjud: 416; and Sahifah Assadiqiyah: 930.

<sup>2</sup> - Al-Majmoo' ur Ra'iq 1: 258.



المؤمنات بالمغفرة و الرحمة، و على مسافرى المؤمنين و المؤمنات بالردّ إلى أوطانهم سالمين غانمين، برحمتك يا أرحم الراحمين، و صلى الله على سيدنا محمد خاتم النبيين و عترته الطاهرين، و سلم تسليمًا كثيرًا.

*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.<sup>1</sup>*

The following supplication was mentioned in *JamaalilSaliheen*:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَرَمَةِ هَذَا الدَّعَاءِ، وَ بِمَا فَاتَ مِنْهُ مِنَ الْأَسْمَاءِ، وَ بِمَا يَشْتَمَلُ عَلَيْهِ مِنَ التَّفْسِيرِ وَ التَّدْبِيرِ الَّذِي لَا يَحِيطُ بِهِ إِلَّا أَنْتَ، أَنْ تَصَلِّيَ عَلَيَّ مُحَمَّدًا وَ آلَ مُحَمَّدٍ، وَ أَنْ تَعْجَلَ فَرَجَهُمْ فِي عَاقِبَةِ، وَ تَهْلِكَ أَعْدَائِهِمْ فِي الدُّنْيَا وَ الْآخِرَةِ، وَ أَنْ تَرْزُقَنَا بِهِمْ خَيْرَ مَا نَرْجُو، وَ خَيْرَ مَا لَا نَرْجُو، وَ تَصْرِفَ بِهِمْ عَنَّا شَرَّ مَا نَحْذَرُ، وَ شَرَّ مَا لَا نَحْذَرُ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَ أَنْتَ أَكْرَمُ الْأَكْرَمِينَ.

*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 encompass except You, to*

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<sup>1</sup> - Al-Bihar 90: 101.

*send blessing on Muhammad and on the holy family of Muhammad and hasten 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.<sup>1</sup>*

The honourable scholar, Sayyid bin Taoos (R.A.) says: between the commentaries written regarding the words of this supplication, I found that the 'Mt. Horaith' or 'Horaitha' is the same mountain upon which the Almighty Allah spoke to Prophet Musa (A.S.) and addressed him, and the casket of Prophet Yusuf (A.S.) was also shifted from one of the low lying sections of this mountain and was placed in the Mt. Sinai.

The 'Soof' sea is called 'Yawmsoof' in Hebrew language and it means a deep sea. And 'Sa'eer'- which is also known as the Mt. Sarraa- is the mountain whereupon Prophet Isa (A.S.) used to supplicate.

And Mt. 'Faran' is that same mountain upon which Prophet Mohammad (P.B.U.H.) used to

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<sup>1</sup> - Mikyalil Makarim 2: 23.

supplicate with the Almighty, and is situated near Mecca.<sup>1</sup>

Mohammad bin Ali Rashidi says: I haven't recited this supplication in any of my afflictions and sorrows but it has been quickly accepted. Whoever recites this supplication for a goal he aims or a motive he intends, or recites it before leaving towards an enemy from whom he fears, or a powerful person from whom he is frightened, his demand will be met and he will not fear anyone anymore. In fact, if he cannot recite it, he should write it and keep it with him.

Allama Sheikh Mohammad Baqir Beerjundi (R.A.) writes in his book 'Fakihatuz Zakireen' that: this supplication is exception in terms of acceptance of desire and accomplishment of demand.

Late Sayyid Mohammad Khamenei Tabrizi, writes in one of his books that: the recitation of the supplication of Samaa'at is successfully tested in the last hours of Friday for the accomplishment of demands, especially for dispersing an enemy; and this point is applicable certainly specially if the recitation is continued for forty Fridays.<sup>2</sup>

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<sup>1</sup> Jamal ul Usboo': p. 325

<sup>2</sup> At Tuhfatur Radawiyya: p. 119

**SUPPLICATION ON THE DAY OF EID-  
UL-FITR  
NARRATED FROM MOHAMMAD BIN  
OTHTMAN (R.A.)**

Our master, Mohammad bin Othman (R.A.) used to recite this supplication; and it was present in his note book wherein he had also noted the supplications of the month of Ramadan.

This supplication should be recited after the Morning Prayer on Eid-ul-Fitr:

اللَّهُمَّ إِنِّي تَوَجَّهْتُ إِلَيْكَ بِمُحَمَّدٍ أَمَامِي، وَ عَلِيٍّ مِنْ خَلْفِي وَ عَنْ يَمِينِي، وَ  
أُنْمَتِي عَنْ يَسَارِي، أَسْتَتِرُ بِهِمْ مِنْ عَذَابِكَ، وَ أَتَقَرَّبُ إِلَيْكَ زَلْفِي لَا أَجِدُ أَحَدًا  
أَقْرَبَ إِلَيْكَ مِنْهُمْ، فَهَمَّ أُنْمَتِي، فَا مَن بِهِمْ خَوْفِي مِنْ عِقَابِكَ وَ سَخَطِكَ، وَ  
أَدْخَلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ. أَصْبَحْتُ بِاللَّهِ مُؤْمِنًا مُخْلِصًا عَلَى  
دِينِ مُحَمَّدٍ وَ سُنَّتِهِ، وَ عَلَى دِينِ عَلِيٍّ وَ سُنَّتِهِ، وَ عَلَى دِينِ الْأَوْصِيَاءِ وَ  
سُنَّتِهِمْ، ا مَن ت بِسِرِّهِمْ وَ عِلَانِيَتِهِمْ، وَ أَرْغَبُ إِلَى اللَّهِ تَعَالَى فِي مَا رَغِبُ فِيهِ إِلَيْهِ  
مُحَمَّدٌ وَ عَلِيٌّ وَ الْأَوْصِيَاءُ، وَ أَعُوذُ بِاللَّهِ مِنْ شَرِّ مَا اسْتَعَاذُوا مِنْهُ، وَ لَا حَوْلَ  
وَ لَا قُوَّةَ إِلَّا بِاللَّهِ، وَ لَا عِزَّةَ وَ لَا مَنعَةَ وَ لَا سُلْطَانَ إِلَّا لِلَّهِ الْوَاحِدِ الْقَهَّارِ  
الْعَزِيزِ الْجَبَّارِ الْمُتَكَبِّرِ، تَوَكَّلْتُ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ. اللَّهُمَّ  
إِنِّي أُرِيدُكَ فَأُرِدْنِي، وَ أَطْلُبُ مَا عِنْدَكَ فَيَسِّرْهُ لِي، وَ اقْضِ لِي حَوَائِجِي فَإِنَّكَ  
قَلْتَ فِي كِتَابِكَ وَ قَوْلِكَ الْحَقِّ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى  
لِلنَّاسِ وَ بَيِّنَاتٍ مِنَ الْهُدَى وَ الْفُرْقَانِ « ١ »، فَعَظُمَتْ حَرَمَةُ شَهْرِ رَمَضَانَ،  
بِمَا أَنْزَلْتَ فِيهِ مِنَ الْقُرْآنِ، وَ خَصَّصْتَهُ وَ عَظَّمْتَهُ بِتَصْيِيرِكَ فِيهِ لَيْلَةَ الْقَدْرِ،  
فَقُلْتَ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ \* تَنْزَلُ الْمَلَائِكَةُ وَ الرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ  
مِنْ كُلِّ أَمْرٍ \* سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ « ٢ ». اللَّهُمَّ وَ هَذِهِ أَيَّامُ شَهْرِ  
رَمَضَانَ قَدْ انْقَضَتْ، وَ لَيْلِيهِ قَدْ تَصَرَّمْتُ، وَ قَدْ صَرَفْتَ مِنْهُ يَا إِلَهِي إِلَى مَا  
أَنْتَ أَعْلَمُ بِهِ مِنِّي، وَ أَحْصِي لِعَدَدِهِ مِنْ عَدَدِي، فَاسْأَلُكَ يَا إِلَهِي بِمَا سَأَلْتُكَ بِهِ  
عِبَادَكَ الصَّالِحِينَ، أَنْ تَصَلِّيَ عَلَيَّ مُحَمَّدٌ وَ عَلِيٌّ أَلِ مُحَمَّدٌ وَ عَلِيٌّ أَهْلُ بَيْتِ  
مُحَمَّدٍ. وَ أَنْ تَتَقَبَّلَ مِنِّي كُلَّمَا تَقَرَّبْتُ بِهِ إِلَيْكَ، وَ تَتَفَضَّلَ عَلَيَّ بِتَضْعِيفِ  
عَمَلِي، وَ قَبُولِ تَقَرُّبِي وَ قَرَبَاتِي، وَ اسْتِجَابَةِ دَعَائِي، وَ هَبْ لِي مِنْكَ

عتقر قبتي من النَّار، و منَّ عليّ بالفوز بالجنَّة و الأمن يوم الخوف من كلِّ  
 فزع، و من كلِّ هول أعددته ليوم القيامة. أعوذ بحرمة وجهك الكريم، و  
 بحرمة نبيك و حرمة الصَّالحين، أن ينصرم هذا اليوم، و لك قبلي تبعه تريد  
 أن تؤاخذني بها، أو ذنب تريد أن تقايسني به، و تشقيني و تفضحني به، أو  
 خطيئة تريد أن تقايسني بها و تقتصَّها مني لم تغفرها لي، و أسألك بحرمة  
 وجهك الكريم الفعَّال لما يريد، الَّذي يقول للشَّيء كن فيكون، لا إله إلَّا هو.  
 اللَّهُمَّ إِنِّي أسألك بلا إله إلَّا أنت، إن كنت رضية عني في هذا الشَّهر أن  
 تزيديني فيما بقي من عمري رضا، فإن كنت لم ترض عني في هذا الشَّهر،  
 فمن الآن فارض عني السَّاعة السَّاعة السَّاعة، و اجعلني في هذه السَّاعة و  
 في هذا المجلس من عتقائك من النَّار، و طلقائك من جهنم، و سعداء خلقك  
 بمغفرتك و رحمتك يا أرحم الرَّاحمين. اللَّهُمَّ إِنِّي أسألك بحرمة وجهك  
 الكريم، أن تجعل شهري هذا خير شهر رمضان عبدتك فيه، و صمته لك،  
 و تقرِّبت به إليك منذ أسكنتني فيه، أعظمه أجرا، و أنمَّه نعمة، و أعمَّه  
 عافية، و أوسع رزقا، و أفضله عتقا من النَّار، و أوجب رحمة، و أعظمه  
 مغفرة، و أكمله رضوانا، و أقربه إلى ما تحبَّ و ترضى. اللَّهُمَّ لا تجعله  
 آخر شهر رمضان صمته لك، و ارزقني العود ثمَّ العود حتَّى ترضى و بعد  
 الرِّضا، و حتَّى تخرجني من الدُّنيا سالما و أنت عتي راض و أنا لك  
 مرضي. اللَّهُمَّ اجعل فيما تقضي و تقدِّر من الأمر المحتوم الَّذي لا يردُّ و لا  
 يبذل أن تجعلني ممَّن تثيب و تسمي و تقضي له، و تزيد و تحبَّ له و  
 ترضى، و أن تكتنبي من حجَّاج بيتك الحرام في هذا العام، و في كلِّ  
 عام، المبرور حجَّهم، المشكور سعيهم، المغفور ذنوبهم، المتقبَّل منهم  
 مناسكهم، المعافين على أسفارهم، المقبلين على نسكهم، المحفوظين في  
 أنفسهم و أموالهم و ذرايرهم، و كلِّ ما أنعمت به عليهم. اللَّهُمَّ اقلبني من  
 مجلسي هذا، في شهري هذا، في يومي هذا، في ساعتني هذه، مفلحا منجحا  
 مستجابا لي، مغفورا ذنبي، معافا من النَّار، و معتقا منها عتقا لا رقَّ بعده  
 أبدا، و لا رهبة يا ربَّ الأرباب. اللَّهُمَّ إِنِّي أسألك أن تجعل فيما شئت، و  
 أردت و قضيت و قدَّرت و حنمت و أنفذت أن تطيل عمري، و أن تنسى  
 في أجلي، و أن تقوِّي ضعفي، و أن تغني فقري، و أن تجبر فاقتي، و أن  
 ترحم مسكنتني، و أن تعزِّ ذلي، و أن ترفع ضعفتي، و أن تغني عائلتي، و  
 أن تؤنس وحشتي، و أن تكثر قلَّتني، و أن تدرِّ رزقي في عافية و يسر و  
 خفض، و أن تكفيني ما أهمني من أمر دنياي و اخرتي، و لا تكنني إلى  
 نفسي فأعجز عنها، و لا إلى النَّاس فيرفضوني، و أن تعافيني في ديني و

بدني و جسدي و روعي و ولدي و أهلي و أهل مودّتي و إخواني و  
جيرانني من المؤمنين و المؤمنات و المسلمين و المسلمات، الأحياء منهم و  
الأموات، و أن تمنّ عليّ بالأمن و الإيمان ما أبقيتني، فإنّك وليّي و مولاي،  
و تقّتي و رجائي، و معدن مسألتي، و موضع شكواي، و منتهى رغبتني.  
فلا تخيّبني في رجائي يا سيّدي و مولاي، و لا تبطل طمعي و رجائي، فقد  
توجّهت إليك بمحمّد و آل محمّد، و قدّمتهم إليك أمامي، و أمام حاجتي و  
طلبتي، و تضرّعي و مسألتي، فاجعلني بهم و جيبها في الدّنيا و الآخرة و من  
المقربّين، فإنّك مننت عليّ بمعرفتهم، فاختم لي بهم السّعادة، إنّك على كلّ  
شيء قدير.

*O' Allah, indeed I turn towards You by the  
means of Mohammad who is in front of me, and Ali who  
is behind me and towards my right, and my Imams  
towards my left, I hide myself through them from Your  
Punishment, and I seek nearness towards You, a  
nearness where I do not find anyone but them, they are  
my Imams, thus eliminate my fear through them from  
Your punishment and anger, and enter me through Your  
Mercy in the group of Your noble servants. I have seen  
the morning while I have faith in Allah, with pure  
intention, upon the religion of Mohammad and his  
tradition, and upon the religion of Ali and his tradition,  
and upon the religion of their successors and their  
traditions, I have faith in their secrets and their  
apparent, and I desire Allah Almighty for those things  
which Mohammad and Ali and their successors desire,  
and I seek refuge in Allah from the evil of what they seek  
refuge from, and there is no movement nor any Power  
except Allah, and there isn't any dignity nor stoppage  
nor Dominion except for Allah, the One, the Dominant,  
the Dignified, the Powerful, the Arrogant, I rely upon  
Allah (and He is sufficient for him, indeed Allah will*

*accomplish His purpose)<sup>1</sup>. O' Allah, indeed I intend You, thus intend me; and I demand what is near You, so make it easy for me, and fulfil my demands for me; indeed You have said in Your book and Your Speech is Truth (The month of Ramadan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion)<sup>2</sup>, thus You honoured the sanctity of the month of Ramadan, because You revealed Qur'an in it, and made it exclusive and honoured it by placing the Night of Qadr in it, as You said (The Night of Decree is better than a thousand months, The angels and the Spirit descend therein by permission of their Lord for every matter, Peace it is until the emergence of dawn)<sup>3</sup>. O' Allah, these days of the month of Ramadan have ended, and its nights have also ended, and You know better, O' Allah, what I have done in this month, and know its number better than me, thus I ask You, O' Allah, for that which Your noble servants ask You for, to bless Mohammad and the Progeny of Mohammad and the household of Mohammad, and to accept from me all the means I chose for Your nearness, and by multiplying my deeds several times and by accepting my actions intended for Your nearness, and by accomplishing my supplication, and grant me from Your vicinity the freedom of my neck from the Hellfire, and favour upon me by placing me in Heaven and by saving me from the fear of the day of fear, and from all terrors and*

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<sup>1</sup> Chapter Talaq, verse 3

<sup>2</sup> Chapter Baqarah, verse 185

<sup>3</sup> Chapter Qadr: verse 3-5

*astonishments that You have prepared for the Day of Judgment. I seek refuge in the sanctity of Your kind self, and in the sanctity of Your Prophet and the sanctity of the noblemen, that this day doesn't pass without You forgiving me of a crime You were to punish me for, or a sin You were to penalize me for, or from regarding me ill-fortuned and disgraced, or from a mistake You were to punish me for. And I ask You for the sake of the sanctity of Your kind self, the All-doer of what He wishes, Who when says to something, 'Be' and it 'Happens', there is no God but He. O' Allah, indeed I ask You for the sake of the declaration 'there is no God but You', if You are pleased with me in this month, then increase Your Pleasure and Satisfaction with me for the rest of my life, and if You weren't pleased with me in this month, then be pleased with me, this hour, this hour, this hour, and regard me in this hour and in this sitting among those who are freed from Fire, and are released from Hell, and among Your servants who will be prosperous through Your forgiveness and Mercy, O' the most Merciful of the merciful ones. O' Allah, indeed I ask You for the sake of the sanctity of Your kind existence, to regard this month as the best month of Ramadan in which I have worshipped You, and have kept fast for You, and sought Your nearness since You have placed me in it, the best in reward, and the completest in bounties, and the most extensive in well-being, and the most vast in sustenance, and the best for freedom from fire, and the most worthy for Mercy, and the greatest in forgiveness, and the most perfect in Your satisfaction, and the nearest towards what You love and are pleased with. O' Allah, do not*



*regard this the last month of Ramadan in which I have kept fast for You, and grant me return and return again until You are pleased and after the Satisfaction, return me until You take me from this world safely, while You are pleased with me and I am also the pleased one. O' Allah, regard in what You make destined, from the definite affair that cannot be rejected or altered, to regard me among those who are rewarded, and whose status is raised, and whose demand is fulfilled, and You increase for him, and love him, and are pleased with him, and regard me among the pilgrims of Your Holy House in this year, and in every year, whose pilgrimages are accepted, and whose efforts are thanked, and whose sins are forgiven, and whose rituals are accepted from them, and whose journeys are with safety and well-being, and who are interested in performing their special prayers, those whose lives, wealth, sons and all their bounties are protected. O' Allah, accept me in this place, in this month, on this day, in this hour, as prosperous, successful, accomplished, forgive my sins, secure me from fire, free me from it with such a freedom which has not entanglement after it ever, and no fear also, O' Lord of the lords. O' Allah, indeed I ask You to place among what You will, what You decide, what Your order, what You have destined and made definite and established, to extend my life, and to delay my death, and to strengthen my weakness, and to enrich my poverty, and to compensate my helplessness, and to have mercy upon my misfortune, and to dignify my disgrace, and to elevate my low level, and to grant wealth to my family, and to familiarize with me in my solitude, and to change my*

*shortage with Your increment, and to deliver my sustenance with well-being and ease and abundance, and to suffice me in the important affairs of my world and my hereafter, and don't forsake me towards myself so that I stand incapable in front of them, and neither towards the people who will neglect me, and to provide me with well-being in my religion, my body, my figure, my soul, my sons, my family, my beloved ones, my brothers, and my neighbours from the faithful men and women, and the Muslim men and women, those alive among them and the dead ones, and to shower Your Grace upon me with peace and faith until You keep me alive, indeed You are my Guardian and my Master, and my Reliance and my Hope, the source of my requests and my complaints, and my final desire. Thus, do not make me hopeless O' my Master and my Leader, do not discard my good-thoughts and my hopes, verily I have turned towards You by the means of Mohammad and his Holy Household, and I have placed them ahead of myself, and ahead of my demands and requests, and my humility and desires, thus make me reputed through them in this world and the Hereafter and place me among the near ones, indeed You have showered Your Grace upon me through their cognition, grant me my share of good fortune through them, indeed You have Power over all things.*

The following words are additional in a few narrations:

مننت عليّ بهم، فاختم لي بالسعادة و الأمن و السلامة و الإيمان و المغفرة  
و الرضوان و السعادة و الحفظ، يا الله أنت لكل حاجة لنا فصلّ على محمد

و اله، و عافنا و لا تسلط علينا أحدا من خلقك لا طاقة لنا به، و اكفنا كل  
أمر من امور الدنيا و الآخرة يا ذا الجلال و الإكرام. صلّ على محمّد و آل  
محمّد، و ترخّم على محمّد و آل محمّد، و سلّم على محمّد و آل محمّد،  
كأفضل ما صلّيت و باركت و ترخّمت و سلّمت و تحنّنت على إبراهيم و  
آل إبراهيم، إنك حميد مجيد.

*You have bestowed Your Grace upon me through  
them, and end my affair with prosperity and peace and  
safety and faith and forgiveness and satisfaction and  
well-being and protection, O' Allah, You are there for all  
our demands, bless Mohammad and his holy Progeny,  
and grant us well-being and do not let anyone from  
Your creation dominate us in such a way that we don't  
have any power against him, and suffice me in all my  
affairs of this world and the Hereafter, O' Glorious and  
Kind one, bless Mohammad and his holy Progeny, and  
have Mercy upon Mohammad and his holy household,  
and send peace upon Mohammad and his holy Posterity,  
with the best of Peace and blessings and mercy and  
greetings You have sent upon Ibrahim and the Progeny  
of Ibrahim, indeed You are the Praised and the Exalted. <sup>1</sup>*

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<sup>1</sup> Iqbal ul Aa'maal: p. 580

**ZIYARAT OF OUR MASTER, IMAM  
SADIQ (A.S.)  
AS PER THE NARRATION OF OTHMAN  
BIN SAEED AND HUSAIN BIN RAUH  
(PEACE BE UPON THEM)**

Abul Husain Ahmad bin Husain bin Rajaa' Saydawi, narrated this Ziyarat from Othman bin Saeed (R.A.), who was accompanied that time by Husain bin Rauh (R.A.). He said:

When these two noble personalities went for the Ziyarat of Imam Sadiq (A.S.), they stood near the 'Bab us Salaam' and said:

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ وَابْنَ مَوْلَايَ، وَ أبا مَوْلَايَ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتِهِ،  
السَّلَامُ عَلَيْكَ يَا شَهِيدَ دَارِ الْفَنَاءِ، وَ زَعِيمَ دَارِ الْبَقَاءِ، إِنَّا خَالصَتُكَ وَ مَوْلَايَكَ  
وَ نَعْتَرِفُ بِأَوْلَاكَ وَ أَخْرَاكَ. فَاشْفَعْ لَنَا إِلَى مَشْفَعِكَ اللَّهُ تَعَالَى رَبَّنَا وَ رَبَّكَ،  
فَمَا خَابَ عَبْدٌ قَصَدَ بِكَ رَبَّهُ وَ أَتَعَبَ فِيكَ قَلْبَهُ، وَ هَجَرَ فِيكَ أَهْلَهُ وَ صَحْبَهُ، وَ  
أَتَّخَذَكَ وَلِيَّهُ وَ حَسْبَهُ، وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

*Peace be upon you O' my Master and the son of my Master, and the father of my Masters. Blessings and Mercy be showered upon them. Peace be upon you O' Martyr of this world, and the Chief of the Eternal World, indeed we are Your true devotees and Your servants and we accept your firsts and your lasts. Intercede for us before the acceptor of Your intercession, the Almighty Allah, our Lord, and your Lord. No servant who intended his Lord by your means and saddened his heart for you and departed from his family and companions for you, and chose you his guardian and his sufficient one,*

*none of them ever suffered loss. And Peace be upon you and blessing and mercy be upon you.*

Allama Majlisi (R.A.) says: It doesn't seem far-fetched that this Ziyarat might have been regarding Imam Husain (A.S.), and those who copied the manuscript wrote it incorrectly and thus associated it with Imam Sadiq (A.S.).<sup>1</sup>

[8]

**SUPPLICATION OF KHIDR (peace be on him) KNOWN AS SUPPLICATION OF KUMAIL.<sup>2</sup>**

The reading of supplication of Kumail is recommended in the night of middle of Sha'aban and in Friday nights

اللّٰهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسَعَتْ كُلَّ شَيْءٍ، وَ بِقُوَّتِكَ الَّتِي قَهَرْتَ بِهَا كُلَّ شَيْءٍ، وَ خَضَعَ لَهَا كُلَّ شَيْءٍ، وَ ذَلَّ لَهَا كُلَّ شَيْءٍ، وَ بَجَبْرَتِكَ الَّتِي

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<sup>1</sup> Bihar ul Anwaar: 211/100

<sup>2</sup>Supplication of Kumail is among the supplications of Khidr but after Imam Ali (peace be on him) has taught 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.

غلبت بها كلّ شيء، و بعزّتك التي لا يقوم لها شيء، و بعظمتك التي ملأت كلّ شيء، و بسطّانك الذي علا كلّ شيء، و بوجهك الباقي بعد فناء كلّ شيء، و بأسمائك التي ملأت أركان كلّ شيء، و بعلمك الذي أحاط بكلّ شيء، و بنور وجهك الذي أضأء له كلّ شيء، يا نور ياقدوس، يا أوّل الأوّلين، و يا اخر الاخرين. اللَّهُمَّ اغفر لي الذنوب التي تهتك العصم. اللَّهُمَّ اغفر لي الذنوب التي تنزل النقم. اللَّهُمَّ اغفر لي الذنوب التي تغير النعم. اللَّهُمَّ اغفر لي الذنوب التي تحبس الدعاء. اللَّهُمَّ اغفر لي الذنوب التي تنزل البلاء. اللَّهُمَّ اغفر لي كلّ ذنب أذنبته، و كلّ خطيئة أخطأتها. اللَّهُمَّ إِنِّي أتقرب إليك بذكرك، و أستشفع بك إلى نفسك، و أسألك بجودك أن تدنيني من قربك، و أن توزعني شركك، و أن تلهمني ذكرك. اللَّهُمَّ إِنِّي أسألك سؤال خاضع متذلّل خاشع أن تسامحني و ترحمني و تجعلني بقسمك راضيا قانعا، و في جميع الأحوال متواضعا. اللَّهُمَّ و أسألك سؤال من اشتدّت فاقته، و أنزل بك عند الشدائد حاجته، و عظم فيما عندك رغبته. اللَّهُمَّ عظم سلطانتك، و علا مكانك، و خفي مكرك، و ظهر أمرك، و غلب قهرك، و جرت قدرتك، و لا يمكن الفرار من حكومتك. اللَّهُمَّ لا أجد لذنوبي غافرا، و لا لقبأحي ساترا، و لا لشيء من عملي القبيح بالحسن ميذلا غيرك، لا إله إلا أنت سبحانك و بحمدك، ظلمت نفسي، و تجرأت بجهلي، و سكنت إلى قديم ذكرك لي، و منك عليّ. اللَّهُمَّ مولاي كم من قبيح سترته، و كم من فادح من البلاء أقتله، و كم من عثار وقيته، و كم من مكروه دفعته، و كم من نثاء جميل لست أهلا له نشرته. اللَّهُمَّ عظم بلائي، و أفرط بي سوء حالي، و قصرت بي أعمالتي، و قعدت بي أغلالتي، و حبسني عن نفعي بعد أملي، و خدعتني الدنيا بغرورها، و نفسي بجنايتها، و مطالي يا سيدي، فأسألك بعزّتك أن لا يحجب عنك دعائي سوء عملي و فعالي، و لا

تفضحني بخفيّ ما أطلّعت عليه من سرّي، و لا تعاجلني بالعقوبة على ما عملته في خلواتي من سوء فعلي و إسأنتي، و دوام تفريطي و جهالتي، و كثرة شهواتي و غفلاتي. و كن اللهم بعزّتك لي في كلّ الأحوال رؤفا، و عليّ في جميع الامور عطوفا، إلهي و ربّي من لي غيرك، أسأله كشف ضرّي، و النّظر في أمرّي. إلهي و مولاي أجريت عليّ حكما أتبعته فيه هوى نفسي، و لم أحترس فيه من تزيين عدوّي، فغرّني بما أهوى و أسعده على ذلك القضاء فتجاوزت بما جرى عليّ من ذلك بعض حدودك، و خالفت بعض أوامرك. فلك الحمد (الحجّة) عليّ في جميع ذلك، و لا حجّة لي فيما جرى عليّ فيه قضاؤك، و ألزمني حكمك و بلاؤك، و قد أتيتك يا إلهي بعد تقصيري و إسرافي على نفسي، معتذرا نادما منكسرا مستقيلا مستغفرا منيبا مقراّ مدعنا معترفا، لا أجد مفرّا ممّا كان منّي، و لا مفرعا أتوجّه إليه في أمرّي غير قبولك عذري، و إدخالك إياي في سعة رحمتك. اللهم فأقبل عذري، و ارحم شدّة ضرّي، و فكّني من شدّ وثاقي، يا ربّ ارحم ضعف بدني، و رقة جلدي، و دقة عظمي، يا من بدأ خلقي و ذكري و تربيّتي و برّي و تغذيتي، هبني لابتداء كرمك و سالف برّك بي. يا إلهي و سيّدي و ربّي، أترّك معدّبي بنارك بعد توحيدك، و بعد ما انطوى عليه قلبي من معرفتك، و لهج به لساني من ذكرك، و اعتقده ضميري من حبّك، و بعد صدق اعترافي و دعائيّ خاضعا لربوبيّتك، هيهات، أنت أكرم من أن تضيع من ربّيته، أو تبعد من أدنيتّه، أو تشردّ من اويته، أو تسلّم إلى البلاء من كفيّته و رحمته، و ليت شعري يا سيّدي و إلهي و مولاي أتسلّط النّار على وجوه خرّت لعظمتك ساجدة، و على ألسن نطقت بتوحيدك صادقة، و بشرك مادحة، و على قلوب اعترفت بالهيتك محقّقة، و على ضمائر حوت من العلم بك حتّى صارت خاشعة، و على جوارح سعت إلى أوطان تعبدك

طائفة، وأشارت باستغفارك مذعنة، ما هكذا الظن بك، و لا اخبرنا بفضلك عنك يا كريم يا رب، و أنت تعلم ضعفي عن قليل من بلاء الدنيا و عقوباتها، و ما يجري فيها من المكاره على أهلها، على أن ذلك بلاء و مكروه قليل مكثه، يسير بقائه، قصير مدته، فكيف احتمالي لبلاء الآخرة، و جليل وقوع المكاره فيها، و هو بلاء تطول مدته، و يدوم مقامه، و لا يخفف عن أهله، لأنه لا يكون إلا عن غضبك و انتقامك و سخطك، و هذا ما لا تقوم له السماوات و الأرض، يا سيدي، فكيف لي و أنا عبدك الضعيف الدليل الحقير المسكين المستكين. يا إلهي و ربي و سيدي و مولاي، لأي الامور إليك أشكو، و لما منها أضج و أبكي، لأليم العذاب و شدته، أم لطول البلاء و مدته، فلئن صيرتني للعقوبات مع أعدائك، و جمعت بيني و بين أهل بلائك، و فرقت بيني و بين أحبائك و أوليائك، فهبني يا إلهي و سيدي و مولاي و ربي، صبرت على عذابك فكيف أصبر على فراقك، و هبني صبرت على حر نارك فكيف أصبر عن النظر إلى كرامتك، أم كيف أسكن في النار و رجائي عفوكم. فبعزتك يا سيدي و مولاي اقم صادقاً لنن تركنتي ناطقاً، لأضج إليك بين أهلها ضجيج الاملين، و لأصرخن إليك صراخ المستصرخين، و لأبكين عليك بكاء الفاقدين، و لاناديتك أين كنت يا ولي المؤمنين، يا غاية امال العارفين، يا غياث المستغيثين، يا حبيب قلوب الصادقين، و يا إله العالمين. أفترارك سبحانه يا إلهي و بحمدك تسمع فيها صوت عبد مسلم سجن فيها بمخالفته، و ذاق طعم عذابها بمعصيته، و حبس بين أطباقها بجرمه و جريرته و هو يضج إليك ضجيج مؤمل لرحمتك، و يناديك بلسان أهل توحيدك، و يتوسل إليك بربوبيتك. يا مولاي، فكيف يبقى في العذاب و هو يرجو ما سلف من حلمك، أم كيف تؤلمه النار و هو يأمل فضلك و رحمتك، أم كيف يحرقه لهيبها و أنت تسمع صوته و



ترى مكانه، أم كيف يشتمل عليه زفيرها و أنت تعلم ضعفه، أم كيف يتقلقل  
 بين أطباقها و أنت تعلم صدقه، أم كيف تزرجه زبانيته و هو يناديك يا  
 ربّه، أم كيف يرجو فضلك في عتقه منها فنتركه فيها، هيهات، ما ذلك الظنّ  
 بك، و لا المعروف من فضلك، و لا مشبه لما عاملت به الموحّدين من برّك  
 و إحسانك، فباليقين أقطع لولا ما حكمت به من تعذيب جاحديك، و قضيت  
 به من إخلاد معانديك لجعلت النّار كلّها بردا و سلاما، و ما كان لأحد فيها  
 مقرّا و لا مقاما، لكنّك تقدّست أسماؤك أقسمت أن تملأها من الكافرين من  
 الجنّة و النّاس أجمعين، و أن تخلّد فيها المعاندين، و أنت جلّ ثناؤك قلت  
 مبتدئا، و تطوّلت بالإنعام منكرّما، أفمن كان مؤمنا كمن كان فاسقا لا  
 يستون. إلهي و سيّدي، فأسألك بالقدرة التي قدرتها، و بالقضيّة التي  
 حتمتها و حكمتها، و غلبت من عليه أجريتها، أن تهب لي في هذه اللّيلة و  
 في هذه السّاعة كلّ جرم أجرمته، و كلّ ذنب أذنبته، و كلّ قبيح أسررته، و  
 كلّ جهل عملته، كتمته أو أعلنته، أخفيته أو أظهرته، و كلّ سيّئة أمرت  
 بإثباتها الكرام الكاتبين، الّذين وُكِّلتهم بحفظ ما يكون منّي، و جعلتهم شهودا  
 عليّ مع جوارحي، و كنت أنت الرّقيب عليّ من ورأنهم، و الشّاهد لما خفي  
 عنهم، و برحمتك أخفيته، و بفضلك سترته، و أن توفّر حظّي من كلّ خير  
 أنزلته، أو إحسان فضّلته، أو برّ نشرته، أو رزق بسطته، أو ذنب تغفره، أو  
 خطا تستره. يا ربّ يا ربّ يا ربّ، يا إلهي و سيّدي و مولاي و مالك رقيّ،  
 يا من بيده ناصيتي، يا عليما بضرّي و مسكنتي، يا خبيرا بفقرّي و فاقتي. يا  
 ربّ يا ربّ يا ربّ، أسألك بحقّك و قدسك، و أعظم صفاتك و أسمانك، أن  
 تجعل أوقاتي من اللّيل و النّهار بذكرك معمورة، و بخدمتك موصولة، و  
 أعمالتي عندك مقبولة، حتّى تكون أعمالتي و أورادي كلّها وردا واحدا، و  
 حالي في خدمتك سرمدا. يا سيّدي يا من عليه معوّلي، يا من إليه شكوت

أحوالي، يا ربّ يا ربّ يا ربّ، قوّ على خدمتك جوارحي، و اشدد على العزيمة جوانحي، وهب لي الجدّ في خشيتك، و الدّوام في الإتّصال بخدمتك، حتّى أسرح إليك في ميادين السّابقين، و اسرع إليك في البارزين، و أشتاق إلى قربك في المشتاقين، و أدنو منك دنوّ المخلصين، و أخافك مخافة الموقنين، و أجمع في جوارك مع المؤمنين. أللّهمّ و من أرادني بسوء فأرده، و من كادني فكده، و اجعلني من أحسن عبيدك نصيبا عندك، و أقربهم منزلة منك، و أخصّم زلفة لديك، فإنّه لا ينال ذلك إلّا بفضلك، و جد لي بجودك، و اعطف عليّ بمجدك، و احفظني برحمتك، و اجعل لساني بذكرك لهجا، و قلبي بحبّك متيما، و منّ عليّ بحسن إجابتك، و أقلني عثرتي، و اغفر زلّتي، فإنّك قضيت على عبادك بعبادتك، و أمرتهم بدعائك، و ضمننت لهم الإجابة. فالإيك يا ربّ نصبت وجهي، و إليك يا ربّ مددت يدي، فبِعزّتك استجب لي دعائي، و بلّغني مناي، و لا تقطع من فضلك رجائي، و اكفني شرّ الجنّ و الإنس من أعدائي. يا سريع الرّضا، اغفر لمن لا يملك إلّا الدّعاء، فإنّك فعّال لما تشاء، يا من اسمه دواء، و ذكره شفاء، و طاعته غنى، إرحم من رأس ماله الرّجاء، و سلاحه البكاء، يا سابع النّعم، يا دافع النّقم، يا نور المستوحشين في الظّلم، يا عالما لا يعلم، صلّ على محمّد و ال محمّد، و افعل بي ما أنت أهلّه، و صلّى الله على رسوله و الأئمّة الميامين من اله، و سلّم تسليما كثيرا.

*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, 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 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.*

*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, 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 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 whereis 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 denies You, and has decreed the everlasting home of those that opposed You, You could have make 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*

*prolong 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 has predetermine, and the decision which You has determine 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 sins 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 bestowed on me share of every good You descended, or the kindness You have confer, or the goodness You spread, or the provision You have unfold, or the sin You have forgiven and the mistakes You have covered.*

*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 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.<sup>1</sup>*

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<sup>1</sup> - Misbaahul Mutahajjid: 844; Mafaatihul Jinaan: 62.

**CONCLUSION OF THE  
BOOK**

**SOME OF THE ACTS OF  
WORSHIP ON WHICH IMAM  
MAHDI (A.S.) HAS PAID  
ATTENTION**



At the end of the book, we will mention a few points which are recommended by his holiness (A.S.). They comprise of a few supplications and Ziyarats, and some recommendations and valuable points that have relevance with the topic of this book. Firstly, we will mention the incident of Sayyid Rashti (R.A.), because the incident of his meeting holds such points which have been recommended by our master, Imam Mahdi (A.S.). Mohaddis e Noori (R.A.) says:

Sayyid Rashti (R.A.) said: in the year 1280 Hijri, I travelled with the intention of performing the holy pilgrimage, from Rasht to Tabriz. In Tabriz, I went to the house of Haj Safar Ali, a famous merchant of Tabriz, and as I did not find any caravan for my journey of Haj, I became worried; until Haj Jabbar Jilodaaar Sada'ei Isfahani found a caravan travelling towards 'Tarbuzan'.

I took a horse from him on rent and started my journey. When I reached the first stoppage point on my way, as per the recommendation of Haj Safar Ali Tajir, three more men joined me and we accompanied each other for the journey. Those three men were: 1. Haj Mulla Baqir Tabrizi (who was performing pilgrimage as a deputy of another person, and was famous between the clerics); 2. Haj

Sayyid Husain Tajir Tabrizi; 3. A servant name Haj Ali.

We reached a city named 'Arzroom' on our way, and moved towards the city of 'Tarbuzan' from there. In one of the rest houses situated between the two cities, Haj Jabbar Jilodar (head of the caravan), came to me and said: our next stay is quite frightful; therefore, we should be quick and not leave the caravan.

As we had slightly distanced ourselves from the caravan on our way, approximately two and half or three hours were left until morning, when we all left together. We hadn't travelled more than half or 3/4<sup>th</sup> Farsakh from our resthouse when suddenly the atmosphere changed and it became dark. Then came the snowfall.

In this condition, each one of my friends covered his head and quickly moved ahead. I did the same but couldn't travel in their pace. They went far ahead and I was left alone. Therefore, I descended my horse and sat near the road, extremely frightened and worried, because I had about 600 Toman with me for the expense of my journey. After pondering upon my condition, I reached to this conclusion that I should remain in that place until dawn, and return to the previous rest-house from where I could take a few servants for my protection, until I meet the caravan again.

I was stuck in this very thought when suddenly I saw a beautiful garden in front of me. I

saw a gardener with a shovel in his hand cleaning the snow from the branches and leaves of the trees. The gardener came near me, such that there was hardly any distance between me and him.

He asked: Who are you?

I said: My friends went forward and I was left here all alone. I don't know the way and am worried about it.

He said in Persian language: Offer Nafila (recommended prayer) so that you find your way, he intended the night prayer. I began to offer the night prayer. When I completed it, he came near me again and said: why haven't you left yet?

I said: By God, I don't know the way.

He said: Recite Jamia. I had not memorized Ziyarat Jamia, and could never memorize it or recite it without looking at the book; though I had visited the holy shrines of Imams (A.S.) several times. However, I stood there and began to recite Ziyarat Jamia from whatever I remembered and recited it completely.

That person came to me again and said: You haven't left yet? Tears began to flow unintentionally from my eyes and I wept; I said: I am here from so many days but do not know the way.

He said: Recite Ziyarat of Ashura. I had the same condition regarding Ziyarat of Ashura as well. I couldn't recite it from my memory just like Ziyarat Jamia, but I stood up and

recited it involuntarily till the end, and also recite the curse and the Salaam, along with the supplication of Alqama. I saw him come again and say: You haven't left yet?

I said: No, I will stay here till the morning.

He said: Now I will help you reach your caravan.

He went and rode a donkey, placed his shovel on his shoulder, and said to me: Sit behind me on the donkey. I rode on the donkey and caught the bridle in my hand but my horse didn't move.

He said: Give me the bridle. I gave the bridle in his hands and he placed his shovel on his left shoulder, caught the bridle of my horse with his right hand and set forth. My horse obeyed him in an astonishing manner and followed him through the path.

Then he placed his hand on my knee and said:

Why don't you offer Nafila? Nafila, Nafila, Nafila, why don't you recite Ashura? Ashura, Ashura, Ashura, why don't you recite Jamia? Jamia, Jamia, Jamia.

He was travelling through the path in such a way as though the land was folding beneath his feet. Suddenly, he turned towards me and said: Your friends are there. I saw that my friends descended on the bank of a river and performed ablution from its water.

I descended the donkey to ride my horse but I couldn't. They came down their donkeys and began to break the ice with their shovels, then

made me ride their horse. Thereafter, they turned the horse's head towards the area where my friends were.

In the meantime, a thought struck my mind that who is this person who can speak Persian so fluently? I was well aware that the people of this area knew how to speak Turkish only. Most of them were Christians. On the other hand, how did he bring me to my friends so quickly? Just when I returned and looked behind me, I couldn't find anyone nor any sign of that person. Hence, I went near my friends.

The Night Prayer: Beware! The value of the night prayer is much beyond any limit which can be mentioned. It holds such significance and such secrets that only some of them have been indicated in by Quran and traditions. Therefore, in some of the narrations, when the night prayer is mentioned, its name is repeated three times.

Sheikh Kulayni, sheikh Sadooq and Sheikh Barqi (R.A.) narrate from Imam Sadiq (A.S.) that the holy Prophet (P.B.U.H.) made a few recommendations to Imam Ali (A.S.) in his will and commanded him to observe them and perform each one of them. Then he besought Allah (S.W.T.) to assist his holiness for enacting these deeds. One of the recommendations he made is as follows:

"I recommend you to offer the night prayer; upon you is the night prayer; upon you is the night prayer."

In the book 'Fiqh ur Reza', the same narration has been mentioned.

Ziyarat Jamia: A group of scholars have made evident that this Ziyarat is the best and the most comprehensive Ziyarat.

Allama Majlisi (R.A.), after briefly illustrating a few lines of the Ziyarat Jamia which he hasn't mentioned in any other Ziyarat, he said:

I have slightly elongated the elucidation of this Ziyarat, though I didn't fulfil its right, because I didn't wish to extend my word. This Ziyarat has the most correct authentication, the most famous narrators, (the most widespread Ziyarat between the Imams), with the most eloquent words, the deepest of meaning, and the mightiest of Ziyarats.

Ziyarat of Ashura: with respect to its virtue and status, this is enough to say that this Ziyarat is not matchable with any other Ziyarat; because even though the words and speeches of the Infallibles (A.S.) has been taken from the upper world. And this Ziyarat (apparently) and also the other Ziyarats, are recommended by Infallibles (A.S.); but Ziyarat e Ashura is one of the divine discourses (Hadith e Qudsi); and this text, including the curse, the Salaam and the supplications, has been comprehended in this very manner from the Almighty Allah by angel Jibraeel and has reached the holy Prophet (P.B.U.H.).

Experience has portrayed that if for forty days or less, we recite this Ziyarat on a continuous basis,

then there is no supplication that can be comparable to it for the fulfilment of demands and for obtaining the intended motives, and for repelling the enemies.

The best benefit that can be obtained by the recitation of this Ziyarat is something that was achieved by one of the authentic personalities, who is also a well-behaved and pious person, Haj Mulla Hasan Yazdi (R.A.) - one of the best inhabitants of the city of Najaf who engaged himself in continuous worship and Ziyarat- from Haj Mohammad Ali Yazdi, who is also an authentic and reliable person, having good character and is among one of the eligible and renowned people of the city of Yazd; he says:

A man lived in Yazd who was one of the noble and renowned men of that city. At nights, he used to leave the city for a cemetery that was situated in the outskirts of Yazd (which was a highly visited mausoleum). A few noble men were buried in that mausoleum. Sayyid Ahmad has a neighbour with whom he grew up since his childhood. They had a common tutor, studied together in the same class until he became a member of the tax collecting committee of the country. In fact, he passed away and his place of burial was near the same place where Haj Mohammad Ali used to worship.

After his death, he saw him in a pleasant condition, enjoying the bounties of heaven. In the state of dream, he went near his dead friend and said: I am

aware of your beginning and end, your apparent and your hidden; also, I am very well aware that you weren't a man who was good from within and whose wicked deeds could be reasoned as the act of Taqayyah as per the Sharia, or it could be said that you chose to enter the government administration with the intention of aiding the oppressed and the helpless. Your deeds were only worthy of punishment and misfortune. Tell me how you attained such a position and status after your death?

He said: You are right. It's exactly how you stated it. I was suffering from dreadful punishment and was being punished from the day of my death till yesterday. When the wife of Ustad Ashraf Ahangar passed away yesterday, and was buried within 50 metres of my grave and your place of worship.

When last night, she was buried here, Aba Abdullah Al-Husain (A.S.) came to visit her three times and on his third visit, he asked the punishment to be lifted from the entire graveyard. Therefore, even I was relieved, and bounties and happiness enveloped me.

He suddenly woke up from his sleep and as he didn't know Ustad Ashraf Ahangar and his place of residence, he went to the Bazar of Ahangar in search of him and found him there. He said to Ahangar: Do you have a spouse?



He said: Yes, she passed away yesterday and was buried in that place (and he took the name of that same place)?

He asked: Was your wife fortunate enough to visit Imam Husain (A.S.)?

He said: No.

He asked: Did she mourn for his holiness (A.S.)?

He said: No.

He asked: Did she conduct his commemoration programs in her house?

He said: No.

Ahangar asked: What is your motive behind these queries?

He described his dream before Ahangar and said: I wish to know the kind of relationship she had with Imam Husain (A.S.)?

Ustad Ashraf Ahangar said: My wife used to regularly recite Ziyarat of Ashura.

It shouldn't be left untold that Sayyid Ahmad was a noble and pious person, and was known for his worships and prayers, his fulfilment of divine rights and the rights of people, and for his purity and the purity of his clothes and body from all kinds of dirt and impurities.

Moreover, he was recognized by everyone for his piety and good character, and was renowned between the people of Yazd and other cities. In fact, whenever he used to perform Ziyarat, he earned

such exclusive graciousness for himself mentioning which is not suitable here.<sup>1</sup>

## NIGHT PRAYER

Now we will mention the method of offering the night prayer. Thereafter, we will also narrate Ziyarat of Ashura and Ziyarat Jamia Kabeera. The night prayer: Its time begins from midnight and it is best to offer it as near the morning as possible. In fact, if in the morning, a person offers four units of night prayer, he should offer the remaining prayers without reciting any chapter and with 'Hamd' alone.

The night prayer constitutes of eight units and every two unit should be offered separately. It is recommended to recite the chapter 'Tawheed' thirty times after reciting 'Hamd' in the first two units of the night prayer. In this case, by the end of the prayer, he wouldn't be left with a sin not forgiven by Allah.

Similarly, he can recite the chapter 'Tawheed' in the first unit after 'Hamd', and the chapter 'Kafiroon' in the second unit. And in the rest of prayers (the six remaining units), he can recite whichever chapter he wishes.

Moreover, he can recite chapter 'Tawheed' in every unit of the eight-unit prayer, after 'Hamd', or

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<sup>1</sup> Najmus Saqib: p. 601

he can also afford to recite chapter 'Hamd' alone in every unit.

(It is recommended to recite the supplication for the hastening of Relief, mentioned previously in this book, after the first two units. And after the fourth unit, he should recite the supplication mentioned on page number 200).

The Qunoot of the night prayer, just like the qunoot of the obligatory prayers, should be recited in the second unit of every prayer. He can say 'Subhanallah' three times as the recital of Qunoot, or recite the following prayer:

اللَّهُمَّ اغفر لنا و ارحمنا و عافنا و اعف عَنَّا في الدُّنْيَا و الآخرة، إِنَّكَ على  
كُلِّ شَيْءٍ قَدِيرٌ.

*O' Allah! Forgive us and have mercy upon us  
and pardon us in this world and the hereafter, indeed  
You have power over all things."*

Or say:

رَبِّ اغفر و ارحم و تجاوز عَمَّا تعلم، إِنَّكَ أنتَ الأَعزَّ الأَجَلَ الأَكْرَم.

*O' Lord! Forgive me, have mercy upon me, and  
pardon my sins which You know, indeed You are the  
most Dignified, the Glorified, and the Generous.*

It has arrived in a tradition that when Prophet Musa (A.S.) used to stand at night for his prayers, he used to say: اللَّهُمَّ إِنَّكَ خَلَقْتَنِي سَوِيًّا: "O' Allah, You have created me with an appropriate body...", and this is the 50<sup>th</sup> supplication of Sahifa e Kamila.

After offering the eight units of night prayer, offer two units of Shaf'e and one unit of Witr prayer. In these three units, after reciting chapter 'Hamd',

recite the chapter 'Tawheed' in ever unit; so that you can obtain the reward of reciting the entire Qur'an once; because the reward of reciting 'Tawhee' one time is equivalent to the recitation of 1/3<sup>rd</sup> Qur'an.

Moreover, in the first unit of the Shaf'e prayer, after reciting 'Hamd', you can also recite chapter 'Naas', and in the second unit, after 'Hamd', you can recite the chapter 'Falaq'.

After offering the Shaf'e prayer, offer a one-unit Witr prayer with chapter 'Hamd' and chapter 'Tawheed', or after reciting chapter 'Hamd', you can recite **قُلْ هُوَ اللَّهُ أَحَدٌ** three times, or Ma'oozatayn, i.e. **قُلْ أَعُوذُ بِرَبِّ النَّاسِ** and **قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ**. After reciting the chapters, raise your hands for supplication and in Qunoot, recite whatever you wish.

Sheikh Toosi (R.A.) says: The supplication of Qunoot are uncountable in numbers; but there isn't any specific Qunoot narrated for us as the obligatory one to be recited in our prayers.

It is Mustahab to weep in Qunoot fearing Allah and the divine punishment, or to exhibit the condition of a weeper, and pray for the believers. It is also recommended to recollect the name of forty believers, because whoever prays for forty believers amongst the Shias, his supplication will be definitely accepted by Allah. Moreover, he can supplicate for whatever he wishes thereafter.

Sheikh Sadooq (R.A.) narrates in his book 'Man la yah'zar'hul faqeeh' that Holy Prophet (P.B.U.H.)

used to recite the following supplication in the  
Qunoot of his Witr prayer:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَ عَافِنِي فِيمَنْ عَافَيْتَ، وَ تَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَ  
بَارِكْ لِي فِيمَا أَعْطَيْتَ، وَ قِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَ لَا يَقْضِي  
عَلَيْكَ، سُبْحَانَكَ رَبَّ الْبَيْتِ أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ، وَ أُوْمِنُ بِكَ، وَ أَتَوَكَّلُ  
عَلَيْكَ، وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ يَا رَحِيمَ.

*O' Allah! Guide me towards those whom You  
have guided, and secure me between the secured ones,  
and safeguard me between those whom You have  
safeguarded, and bless me among those whom You have  
granted, and protect me from the evil of what You have  
destined, indeed You order and no one orders against  
You, You are Glorified, O' Lord of the House, I seek  
forgiveness from You and return towards You, and I  
have faith in you, and I rely upon You, and there is no  
movement or power except through You, O' Beneficent.*  
It is appropriate in Qunoot to say seventy times:

أَسْتَغْفِرُ اللَّهَ (رَبِّي) وَ أَتُوبُ إِلَيْهِ

“I seek forgiveness from Allah (my Lord) and I  
return to Him”.

It is suitable for a person to raise his left hand now  
and count the number of his repentances (seventy  
times)<sup>1</sup>. And it is recommended to repeat three  
hundred times: العفو.

Whoever recites four units of night prayer before  
the dawn Azan, he can offer the remaining after the  
Morning Prayer, with the intention of offering in its  
time. Whoever is incapable of offering the night

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<sup>1</sup> Al Baqiyaatus Salihat (Notes of Mafatih ul Jinaan): 260

prayer after midnight, it is permissible for him to offer it before midnight.

## ZIYARAH ASHURA

السَّلَام عليك يا أبا عبد الله، السَّلَام عليك يا بن رسول الله، السَّلَام عليك يا بن أمير المؤمنين و ابن سيّد الوصيّين، السَّلَام عليك يا بن فاطمة سيّدة نساء العالمين، السَّلَام عليك يا ثار الله و ابن ثاره، و الوتر الموتور، السَّلَام عليك و على الأرواح التي حَلَّت بفنائك، عليكم مَنِّي جميعا سلام الله أبدا ما بقيت و بقي اللَّيْل و النَّهار. يا أبا عبد الله، لقد عظمت الرِّزِيَّة، و جَلَّت و عظمت المصيبة بك علينا و على جميع أهل الإسلام، و جَأَّت و عظمت مصيبتك في السَّمَاوَات على جميع أهل السَّمَاوَات، فلعن الله أمة أسست أساس الظُّلم و الجور عليكم أهل البيت، و لعن الله أمة دفعتكم عن مقامكم، و أزالتمكم عن مراتبكم التي رتّبكم الله فيها، و لعن الله أمة قتلتكم، و لعن الله الممهّدين لهم بالتّمكين من قتالكم، برثت إلى الله و إليكم منهم و من أشياعهم و أتباعهم و أوليائهم. يا أبا عبد الله، إنّي سلم لمن سالمكم، و حرب لمن حاربكم إلى يوم القيامة، و لعن الله ال زياد و ال مروان، و لعن الله بني اميّة قاطبة، و لعن الله ابن مرجانة، و لعن الله عمر بن سعد، و لعن الله شمراء، و لعن الله أمة أسرجت و ألجمت و تنقّبت لقتالك، بأبي أنت و أمي لقد عظم مصابي بك، فأسأل الله الذي أكرم مقامك، و أكرمني بك أن يرزقني طلب تارك مع إمام منصور من أهل بيت محمّد صلّى الله عليه و اله. اللَّهُمَّ اجعلني عندك وجيها بالحسين عليه السَّلَام في الدنيا و الآخرة. يا أبا عبد الله، إنّي أتقرّب إلى الله و إلى رسوله و إلى أمير المؤمنين و إلى

فاطمة و إلى الحسن و إليك بمواليتك، و بالبرائة ممّن قاتلك و نصب لك الحرب، و بالبرائة ممّن أسس أساس الظلم و الجور عليكم، و أبرء إلى الله و إلى رسوله ممّن أسس أساس ذلك، و بنى عليه بنيانه، و جرى في ظلمه و جوره عليكم و على أشياعكم. برئت إلى الله و إليكم منهم، و أتقرب إلى الله ثم إليكم بمواليتكم و موالاته وليكم، و بالبرائة من أعدائكم و الناصبين لكم الحرب، و بالبرائة من أشياعهم و أتباعهم، إنّي سلم لمن سالمكم، و حرب لمن حاربكم، و وليّ لمن والاكم، و عدوّ لمن عاداكم، فأسال الله الذي أكرمني بمعرفتكم و معرفة أوليائكم، و رزقني البرائة من أعدائكم، أن يجعلني معكم في الدنيا و الآخرة، و أن يثبت لي عندكم قدم صدق في الدنيا و الآخرة، و أسأله أن يبلغني المقام المحمود لكم عند الله، و أن يرزقني طلب ثاري مع إمام مهديّ ظاهر ناطق بالحقّ منكم، و أسأل الله بحقكم، و بالشأن الذي لكم عنده، أن يعطيني بمصابي بكم أفضل ما يعطي مصابا بمصيبته مصيبة ما أعظمها و أعظم رزيتها في الإسلام و في جميع السموات و الأرض. اللهم اجعلني في مقامي هذا ممّن تناله منك صلوات و رحمة و مغفرة. اللهم اجعل محياي محيا محمّد و ال محمّد، و مماتي ممات محمّد و ال محمّد. اللهم إنّ هذا يوم تبرّكت به بنو اميّة، و ابن اكلة الأكباد اللّعين بن اللّعين على لسانك و لسان نبيّك صلى الله عليه و اله، في كلّ موطن و موقف وقف فيه نبيّك صلى الله عليه و اله. اللهم العن أبا سفيان و معاوية و يزيد بن معاوية، عليهم منك اللّعة أبد الابدین، و هذا يوم فرحت به ال زياد و ال مروان بقتلهم الحسين صلوات الله عليه. اللهم فضاعف عليهم اللّعن منك و العذاب الأليم. اللهم إنّي أتقرب إليك في هذا اليوم، و

في موقفي هذا و أيام حياتي بالبرائة منهم، و اللعنة عليهم، و بالموالات  
لنبيك و ال نبيك، عليه و عليهم السلام.

*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 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 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 forthe sake of your reputation before Him to overwhelms me with grief in memory 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 repeat the following (100) one hundred times:

اللّهمّ العن أوّل ظالم ظلم حقّ محمّد و آل محمّد، و اخر تابع له على ذلك. اللّهمّ العن العصاة التي جاهدت الحسين، و شايعت و بايعت و تابعت على قتله. اللّهمّ العنهم جميعا.

*O' Allah cure the first oppressor that oppressed the Right of Muhammad and the holy family 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 repeat the following (100) one hundred times:

السّلام عليك يا أبا عبد الله، و على الأرواح التي حلّت بفنائك، عليك منّي سلام الله أبدا ما بقيت و بقي اللّيل و النّهار، و لا جعله الله اخر العهد منّي لزيارتكم، السّلام على الحسين و على عليّ بن الحسين و على أولاد الحسين و على أصحاب الحسين.

*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:

اللَّهُمَّ خَصِّ أَنْتَ أَوَّلَ ظَالِمٍ بِاللَّعْنِ مَتَّى، و ابدأ به أوْلاً ثمَّ الثَّانِي و الثَّالِث و الرَّابِع. اللَّهُمَّ العن يزيد خامسا، و العن عبيد الله بن زياد و ابن مرجانة و عمر بن سعد و شمرا و ال أبي سفيان و ال زياد و ال مروان إلى يوم القيامة.

*O' Allah, take a special curse from me to the first, the second, the third, and the fourth 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:

اللَّهُمَّ لَكَ الحمد حمد الشَّاكِرِينَ لكَ على مصابهم، الحمد لله على عظيم رزقيّتي. اللَّهُمَّ ارزقني شفاعَةَ الحسين يوم الورود، و ثبّت لي قدم صدق عندك مع الحسين و أصحاب الحسين، الَّذِينَ بذلوا مهجهم دون الحسين عليه السَّلَام.

*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.*<sup>1&2</sup>

<sup>1</sup>- Al-Baladul Ameen: 382; Mafatihul Jannan : 456.

<sup>2</sup>- 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 once *اللَّهُمَّ الْعَنِ أَوَّلَ ظَالِمِ ظَلَمَ* and later said: *اللَّهُمَّ الْعَنَهُمْ جَمِيعًا تِسْعًا وَتِسْعِينَ مَرَّةً* "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: *السَّلَامُ عَلَى الْحُسَيْنِ وَ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ وَ عَلَى أَوْلَادِ الْحُسَيْنِ وَ عَلَى أَصْحَابِ الْحُسَيْنِ تِسْعًا وَ تِسْعِينَ مَرَّةً* "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: *اللَّهُمَّ الْعَنَهُمْ جَمِيعًا تِسْعًا وَ تِسْعِينَ مَرَّةً* "O' Allah curse them (all) (99) ninety nine times, and after reading the salutation as a whole, you should read one time: *السَّلَامُ عَلَى الْحُسَيْنِ وَ عَلَى ... تِسْعًا وَ تِسْعِينَ مَرَّةً* "peace be upon Al-Husein and upon ... (99) ninety nine times".

b- After invoking curse as a whole, you say (99) ninety nine times: *اللَّهُمَّ الْعَنَهُمْ جَمِيعًا* "O' Allah curse them (all)" and after reading the salutation as a whole you say (99) ninety nine times: *السَّلَامُ عَلَى الْحُسَيْنِ وَ عَلَى ... أَصْحَابِ الْحُسَيْنِ* "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 *لَا إِلَهَ إِلَّا اللَّهُ* "there is no god except Allah" (1000) one thousand times, but when he the time has against him he only say: *لَا إِلَهَ إِلَّا اللَّهُ أَلْفَ مَرَّةً* "there is no god except Allah one thousand times" and enter the Ark. Refer back to Biharul Anwar 11: 61.

Then you offer two units (*Raka'at*) of prayer and read the supplication of Alqamah after it.

## THE SUPPLICATION AFTER READING THE ZIYARAH ASHURA<sup>1</sup>.

يا الله يا الله يا الله، يا مجيب دعوة المضطرين، يا كاشف كرب  
المكروبين، يا غياث المستغيثين، يا صريخ المستصرخين، و يا من هو  
أقرب إليّ من حبل الوريد، و يا من يحول بين المرء و قلبه، و يا من هو  
بالمنظر الأعلى و بالافق المبين، و يا من هو الرحمن الرحيم على العرش  
استوى، و يا من يعلم خائنة الأعين و ما تخفى الصدور، و يا من لا يخفى  
عليه خافية. يا من لا تشبته عليه الأصوات، و يا من لا تغلظه الحاجات، و  
يا من لا يبرمه إلحاح الملحّين، يا مدرك كلّ فوت، و يا جامع كلّ شمل، و  
يا بارئ النفوس بعد الموت، يا من هو كلّ يوم في شأن، يا قاضي  
الحاجات، يا منفس الكربات، يا معطي السّؤلات، يا وليّ الرّغبات، يا كافي  
المهمّات، يا من يكفي من كلّ شيء و لا يكفي منه شيء في السّماوات و  
الأرض. أسألك بحقّ محمّد خاتم النّبیین، و عليّ أمير المؤمنين، و بحقّ  
فاطمة بنت نبيّك، و بحقّ الحسن و الحسين، فإنّي بهم أتوجّه إليك في مقامي  
هذا، و بهم أتوسّل، و بهم أتشفّع إليك، و بحقّهم أسألك و اقسم و أعزم  
عليك، و بالشّأن الذي لهم عندك، و بالقدر الذي لهم عندك، و بالذي فضلتهم  
على العالمين، و باسمك الذي جعلته عندهم و به خصصتهم دون العالمين،  
و به أبنتهم، و أبنت فضلهم من فضل العالمين حتّى فاق فضلهم فضل  
العالمين جميعا. أسألك أن تصلّي على محمّد و آل محمّد، و أن تكشف عنيّ

<sup>1</sup>- In the incident 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.



غَمِّي وَ هَمِّي وَ كَرْبِي، وَ تَكْفِينِي الْمَهْمَ مِنْ أُمُورِي، وَ تَقْضِي عَنِّي دِينِي، وَ  
 تَجِيرْنِي مِنَ الْفَقْرِ، وَ تَجِيرْنِي مِنَ الْفَاقَةِ، وَ تَغْنِينِي عَنِ الْمَسْأَلَةِ إِلَى  
 الْمَخْلُوقِينَ، وَ تَكْفِينِي هَمَّ مِنْ أَخَافِ هَمِّهِ، وَ عَسْرَ مِنْ أَخَافِ عَسْرِهِ، وَ  
 حَزُونََهُ مِنْ أَخَافِ حَزُونَتِهِ، وَ شَرَّ مِنْ أَخَافِ شَرِّهِ، وَ مَكْرَ مِنْ أَخَافِ مَكْرِهِ،  
 وَ بَغْيَ مِنْ أَخَافِ بَغْيِهِ، وَ جُورَ مِنْ أَخَافِ جُورِهِ، وَ سُلْطَانَ مِنْ أَخَافِ  
 سُلْطَانِهِ، وَ كَيْدَ مِنْ أَخَافِ كَيْدِهِ، وَ مَقْدَرَةَ مِنْ أَخَافِ مَقْدَرَتِهِ عَلَيَّ، وَ تَرَدُّ  
 عَنِّي كَيْدِ الْكَيْدَةِ، وَ مَكْرَ الْمَكْرَةِ. اَللّٰهُمَّ مِنْ أَرَادَنِي فَأُرِدْهُ، وَ مِنْ كَادَنِي فَكُدْهُ،  
 وَ اصْرِفْ عَنِّي كَيْدَهُ وَ مَكْرَهُ وَ بَأْسَهُ وَ أَمَانِيَّهِ، وَ اَمْنَعَهُ عَنِّي كَيْفَ شِئْتُمْ  
 أَنْتَى شِئْتُمْ. اَللّٰهُمَّ اشْغَلْهُ عَنِّي بِفَقْرٍ لَا تَجْبِرُهُ، وَ بِبِلَاءٍ لَا تَسْتَرُهُ، وَ بِفَاقَةِ لَا  
 تَسُدُّهَا، وَ بِسَقَمٍ لَا تَعَافِيهِ، وَ ذَلَّ لَا تَعَزِّهِ، وَ بِمَسْكِنَةٍ لَا تَجْبِرُهَا. اَللّٰهُمَّ اصْرَبْ  
 بِالذَّلِّ نَصَبَ عَيْنِيهِ، وَ أَدْخُلْ عَلَيْهِ الْفَقْرَ فِي مَنْزِلِهِ، وَ الْعَلَّةَ وَ السَّقَمَ فِي بَدَنِهِ  
 حَتَّى تَشْغَلَهُ عَنِّي بِشُغْلٍ شَاغِلٍ لَا فِرَاقَ لَهُ، وَ أَنْسَهُ ذِكْرِي كَمَا أَنْسَيْتَهُ ذِكْرَكَ،  
 وَ خَذْ عَنِّي بِسَمْعِهِ وَ بَصَرِهِ وَ لِسَانِهِ وَ يَدِهِ وَ رِجْلَهُ وَ قَلْبَهُ وَ جَمِيعَ جَوَارِحِهِ،  
 وَ أَدْخُلْ عَلَيْهِ فِي جَمِيعِ ذَلِكَ السَّقَمَ، وَ لَا تَشْفِهِ حَتَّى تَجْعَلَ ذَلِكَ لَهُ شُغْلًا  
 شَاغِلًا بِهِ عَنِّي وَ عَنِ ذِكْرِي، وَ اِكْفِنِي يَا كَافِي مَا لَا يَكْفِي سِوَاكَ، فَإِنَّكَ  
 الْكَافِي لَا كَافِي سِوَاكَ، وَ مَفْرَجٌ لَا مَفْرَجَ سِوَاكَ، وَ مَغِيثٌ لَا مَغِيثَ سِوَاكَ،  
 وَ جَارٌ لَا جَارَ سِوَاكَ، خَاطِبٌ مِنْ كَانَ جَارَهُ سِوَاكَ، وَ مَغِيثُهُ سِوَاكَ، وَ مَفْرَعُهُ  
 إِلَى سِوَاكَ، وَ مَهْرَبُهُ إِلَى سِوَاكَ، وَ مَلْجَأُهُ إِلَى غَيْرِكَ، وَ مَنْجَاهُ مِنْ مَخْلُوقٍ  
 غَيْرِكَ، فَأَنْتَ تَقْتِي وَ رَجَائِي وَ مَفْرَعِي وَ مَهْرَبِي وَ مَلْجَأِي وَ مَنْجَأِي، فَبِكَ  
 اسْتَفْتَحَ، وَ بِكَ اسْتَنْجَحَ، وَ بِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَنْوَجَّهُ إِلَيْكَ، وَ أَتَوَسَّلُ وَ أَسْتَفْعُ.  
 فَأَسْئَلُكَ يَا أَللَّهُ يَا أَللَّهُ يَا أَللَّهُ، فَلَكَ الْحَمْدُ، وَ لَكَ الشُّكْرُ، وَ إِلَيْكَ الْمَشْتَكِي، وَ أَنْتَ  
 الْمُسْتَعَانُ، فَأَسْئَلُكَ يَا أَللَّهُ يَا أَللَّهُ يَا أَللَّهُ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَنْ تَصَلِّيَ عَلَيَّ  
 مُحَمَّدٌ وَ آلُ مُحَمَّدٍ، وَ أَنْ تَكْشِفَ عَنِّي غَمِّي وَ هَمِّي وَ كَرْبِي فِي مَقَامِي هَذَا  
 كَمَا كَشَفْتَ عَنِ نَبِيِّكَ هَمَّهُ وَ غَمَّهُ وَ كَرْبَهُ، وَ كَفَيْتَهُ هَوْلَ عَدُوِّهِ، فَاكْشِفْ عَنِّي  
 كَمَا كَشَفْتَ عَنْهُ، وَ فَرِّجْ عَنِّي كَمَا فَرَّجْتَ عَنْهُ، وَ اِكْفِنِي كَمَا كَفَيْتَهُ، وَ  
 اصْرِفْ عَنِّي هَوْلَ مَا أَخَافُ هَوْلَهُ، وَ مَوْؤَنَةَ مَا أَخَافُ مَوْؤَنَتَهُ، وَ هَمَّ مَا  
 أَخَافُ هَمَّهُ بِلَا مَوْؤَنَةٍ عَلَيَّ نَفْسِي مِنْ ذَلِكَ، وَ اصْرِفْنِي بِقَضَاءِ حَوَاجِجِي، وَ

كفاية ما أهمني همّه من أمر اخرتي و دنياي. يا أمير المؤمنين و يا أبا عبد الله، عليكما منّي سلام الله أبدا ما بقيت و بقي الليل و النهار، و لا جعله الله اخر العهد من زيارتكما، و لا فرّق الله بيني و بينكما. اللهمّ أحييني حيوة محمّد و ذريّته، و أمتني مماتهم، و توفّني على ملّتهم، و احشرنني في زمرتهم، و لا تفرّق بيني و بينهم طرفة عين أبدا في الدنياو الآخرة. يا أمير المؤمنين و يا أبا عبد الله، أتيتكما زائرا و متوسّلا إلى الله ربّي و ربّكما، و متوجّها إليه بكما، و مستشفعا بكما إلى الله تعالى في حاجتي هذه، فاشفعا لي، فإنّ لكما عند الله المقام المحمود، و الجاه الوجيه، و المنزل الرّفيّع و الوسيلة، إنّي أنقلب عنكما منتظرا لتنجّز الحاجة و قضائها و نجاحها من الله بشفاعتكما لي إلى الله في ذلك، فلا أخيب و لا يكون منقلبي منقلبا خائبا خاسرا بل يكون منقلبي منقلبا راجعا راجيا مفلحا منجحا مستجابا بقضاء جميع حوائجي، و تشفّعا لي إلى الله. انقلبت على ما شاء الله و لا حول و لا قوّة إلا بالله، مفوضا أمري إلى الله، ملجأ ظهري إلى الله، متوكّلا على الله، و أقول حسبي الله و كفى، سمع الله لمن دعى، ليس لي وراء الله و وراءكم يا سادتي منتهى، ما شاء ربّي كان، و ما لم يشأ لم يكن، و لا حول و لا قوّة إلا بالله، أستودعكما الله، و لا جعله الله اخر العهد منّي إليكما. انصرفت يا سيّدي يا أمير المؤمنين و مولاي، و أنت يا أبا عبد الله يا سيّدي، و سلامي عليكما متّصل ما اتّصل الليل و النهار، و اصل ذلك إليكما، غير محجوب عنكما سلامي إن شاء الله، و أسأله بحقّكما أن يشأ ذلك و يفعل، فإنّه حميد مجيد. انقلبت يا سيّدي عنكما تائبنا حامدا لله، شاكرا راجيا للإجابة، غير ايس و لا قانط، أئبا عائدا راجعا إلى زيارتكما، غير راغب عنكما، و لا من زيارتكما، بل راجع عائدا إن شاء الله، و لا حول و لا قوّة إلا بالله. يا سادتي رغبت إليكما و إلى زيارتكما بعد أن زهد فيكما و في زيارتكما أهل الدنيا، فلا خيبي الله ما رجوت، و ما أمّلت في زيارتكما، إنّه قريب مجيب.

*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. 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, payall 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 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.*

*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 a 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 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.<sup>1</sup>*

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<sup>1</sup> - Mafatihul Jannan: 908.

**THE APPRAISAL OF OUR MASTER,  
IMAM MAHDI (A.S.)  
FROM ZIYARAT JAMIA KABEERA**

Majlisi (R.A.), the first, says regarding the Ziyarat Jamia Kabeera that:

This Ziyarat is the most comprehensive Ziyarat for all the Imams and can be recited in the shrine of each one of them. Whenever you wish to perform Ziyarat, with the intention of the Imam you have gone to visit, and also other Imams who are near or far from him, you can perform the Ziyarat for everyone. And it would be better if you intend one of the Imams (A.S.) in every Ziyarat, and intend others within the same; I myself make my intention in this very manner.

In my true dream, I visited Imam Reza (A.S.), who approved of this manner and regarded it as good. When I visited Imam Ali (A.S.) and began to fight my inner self in the vicinity of his holy shrine, with the grace of his holiness, Allah opened the doors of spiritual contemplations for me. Such revelations which cannot be endured by weak intellects.

In that state of spiritual contemplation - or you can call it the world between the states of sleep and awakening- while I was sitting in the courtyard of Imran, I found myself in Samarra. I witnessed the shrines of those two noble Imams (A.S.) with utter sublimity and beauty, and I saw a green

covering on the graves of those two honorable men, which was from the clothes of the inhabitants of heaven, and I hadn't seen anything like it in this world.

Meanwhile, I saw our Master, and the Master of all the humans, Imam Mahdi (A.S.), behind the grave, sitting in the direction of the shrine's gate. Upon witnessing his holiness, I began to recite Ziyarat Jamia with a loud voice, like those panegyrists. After I completed the recitation of the Ziyarat, his holiness said: It was a good Ziyarat. I politely said: O' my Master, my soul be sacrificed on you! This is the Ziyarat of your honorable grandfather, the Ziyarat that has reached us from the holy threshold of your grandfather Imam Hadi (A.S.), and I indicated towards his grave.

He replied: Yes, come in.

After entering, I stood near the gate.

He said: Come forward.

I said: My Master, I fear of being disrespectful, and of having committed infidelity.

He said: If this act is done with our permission, there is no problem.

I walked a little ahead, and was frightened and shivering.

He said: Come forward.

Then I moved forward to such an extent that I was standing near his holiness.

He said: Sit down.

I replied: My Master, I am afraid.

He said: Don't be afraid.

I sat just like a servant sits in front of his master.

He said: Be at ease, and sit comfortably. You are tired. You have arrived here walking and barefooted.

In short, his holiness bestowed his grace upon his servant, and had an invaluable conversation with him, the description of which is not possible here. And I have forgotten most part of it. Then I woke up from my dream and on that holy day, prepared the provisions of my Ziyarat, though the path was blocked from a long time, and great obstacles were to be faced through the way, but it opened by Allah's grace, and all the obstacles were removed. I was able to walk barefooted for the Ziyarat, just as his holiness had said.

I stayed for that night inside the shrine and recited this Ziyarat several times. That night, on my way to the holy shrine, I witnessed numerous strange incidents. In fact, in better words, several astonishing miracles appeared before me, whose description will be quite lengthy.

To summarize it, I am doubtless that this Ziyarat has reached us from Imam Hadi (A.S.) and Imam Mahdi (A.S.) has approved of it. It is the best and the most comprehensive of all the Ziyarats. After the dream I saw, most of the time, I visit the Imams reciting this very Ziyarat, i.e. the Ziyarat Jamia. And I haven't visited those holy

personalities in their holy shrine without reciting this Ziyarat. Therefore, I delayed the explanation and commentary of all the other Ziyarats in order to explain the virtue of this noble Ziyarat.<sup>1</sup>

## **ZIYARAT JAMIA KABEERA**

Sheikh Sadooq (R.A.) quotes in his book 'Man la yah'zar'hul faqeeh' and 'Uyoon e Akhbaar e Reza', from Musa bin Abdullah that he said:

I politely requested Imam Hadi (A.S.): O' son of Allah's Messenger (P.B.U.H.), teach me an eloquent and expressive speech through which I can perform the Ziyarat of each one of you. .

His holiness said: When you reach the gate of the holy shrine, halt and bear witness to the oneness of Allah and the Prophet-hood of Mohammad (peace be upon him); say:

أشهد أن لا إله إلا الله وحده لا شريك له، و أشهد أن محمداً صلى الله عليه و  
اله عبده و رسوله.

*"I bear witness that there is no god save Allah, Alone without having any associate, And I bear witness that Muhammad – blessings of Allah be upon him – is His servant and Messenger."*

When you enter and catch sight of the tomb, you should halt again and repeat saying Allahu Akbar – Allah is the Greatest – thirty times. Very

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<sup>1</sup> Dar us Salaam: 43/2

serene and venerable, you should walk a few yards with slow steps and then halt anew and repeating saying Allahu Akbar thirty times. As you come within reach of the tomb, you should repeat saying Allahu Akbar forty times so that you would have said it one hundred times. After that, you should recite the following:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ النَّبِيِّ، وَ مَوْضِعِ الرَّسَالَةِ، وَ مُخْتَلَفِ الْمَلَائِكَةِ، وَ مَهْبِطِ الْوَحْيِ، وَ مَعْدَنِ الرَّحْمَةِ، وَ خَزَانِ الْعِلْمِ، وَ مَنْتَهَى الْحِلْمِ، وَ أُصُولِ الْكِرَامِ، وَ قَادَةِ الْأُمَمِ، وَ أَوْلِيَاءِ النَّعْمِ، وَ عُنَاصِرِ الْأَبْرَارِ، وَ دَعَائِمِ الْأَخْيَارِ، وَ سَائِسَةِ الْعِبَادِ، وَ أَرْكَانِ الْبِلَادِ، وَ أَبْوَابِ الْإِيمَانِ، وَ أَمْنَاءِ الرَّحْمَنِ، وَ سَلَالَةِ النَّبِيِّينَ، وَ صَفْوَةِ الْمُرْسَلِينَ، وَ عَتْرَةِ خَيْرَةِ رَبِّ الْعَالَمِينَ، وَ رَحْمَةِ اللَّهِ وَ بَرَكَاتِهِ. السَّلَامُ عَلَى أَنْمَةِ الْهُدَى، وَ مَصَابِيحِ الذَّجَى، وَ أَعْلَامِ النَّقَى، وَ ذَوَى النَّهْيِ، وَ أَوْلَى الْحَجَى، وَ كَهْفِ الْوَرَى، وَ وَرَثَةِ الْأَنْبِيَاءِ، وَ الْمَثَلِ الْأَعْلَى، وَ الدَّعْوَةِ الْحَسَنَى، وَ حَجَجِ اللَّهِ عَلَى أَهْلِ الدُّنْيَا وَ الْآخِرَةِ وَ الْأَوْلَى، وَ رَحْمَةِ اللَّهِ وَ بَرَكَاتِهِ. السَّلَامُ عَلَى مَحَالِّ مَعْرِفَةِ اللَّهِ، وَ مَسَاكِنِ بَرَكَةِ اللَّهِ، وَ مَعَادِنِ حِكْمَةِ اللَّهِ، وَ حَفْظَةِ سِرِّ اللَّهِ، وَ حَمَلَةِ كِتَابِ اللَّهِ، وَ أَوْصِيَاءِ نَبِيِّ اللَّهِ، وَ ذُرِّيَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ الْهَلِ، وَ رَحْمَةِ اللَّهِ وَ بَرَكَاتِهِ. السَّلَامُ عَلَى الدَّعَاةِ إِلَى اللَّهِ، وَ الْأَدْلَاءِ عَلَى مَرْضَاتِ اللَّهِ، وَ الْمُسْتَقْرِّينَ فِي أَمْرِ اللَّهِ، وَ النَّتَامِينَ فِي مَحَبَّةِ اللَّهِ، وَ الْمُخْلِصِينَ فِي تَوْحِيدِ اللَّهِ، وَ الْمُظْهِرِينَ لِأَمْرِ اللَّهِ وَ نَهْيِهِ، وَ عِبَادِهِ الْمَكْرَمِينَ، الَّذِينَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ، وَ رَحْمَةِ اللَّهِ وَ بَرَكَاتِهِ. السَّلَامُ عَلَى الْأَنْمَةِ الدَّعَاةِ، وَ الْقَادَةِ الْهَدَاةِ، وَ السَّادَةِ الْوَلَاةِ، وَ الدَّادَةِ الْحِمَاةِ، وَ أَهْلِ الذَّمِّ وَ أَوْلَى الْأَمْرِ، وَ بَقِيَّةِ اللَّهِ وَ خَيْرَتِهِ، وَ حَزْبِهِ وَ عِيْبَةِ عِلْمِهِ، وَ حَجَّتِهِ وَ صِرَاطِهِ، وَ نُوْرِهِ وَ بَرَهَانِهِ، وَ رَحْمَةِ اللَّهِ وَ بَرَكَاتِهِ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، كَمَا شَهِدَ اللَّهُ لِنَفْسِهِ، وَ شَهِدْتُ لَهُ مَلَائِكَتُهُ وَ أَوْلَاؤُهُ الْعُلَمَاءُ مِنْ خَلْقِهِ، لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ، وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدَهُ الْمُنْتَجِبَ، وَ رَسُولَهُ الْمُرْتَضَى، أَرْسَلَهُ بِالْهُدَى وَ دِينِ الْحَقِّ، لِيُظْهِرَهُ عَلَى الدُّنْيَا كُلِّهَا وَ لَوْ كَرِهَ الْمُشْرِكُونَ. وَ أَشْهَدُ أَنَّكُمْ الْأَنْمَةُ الرَّاشِدُونَ الْمَهْدِيُونَ، الْمَعْصُومُونَ الْمَكْرَمُونَ، الْمُقْرَبُونَ الْمُتَّقُونَ، الصَّادِقُونَ الْمُصْطَفُونَ، الْمُطِيعُونَ لِلَّهِ، الْقَوَامُونَ بِأَمْرِهِ، الْعَامِلُونَ بِإِرَادَتِهِ، الْفَائِزُونَ بِكَرَامَتِهِ، إِصْطِفَاكُمْ بِعِلْمِهِ، وَ ارْتِضَاكُمْ لِغَيْبِهِ، وَ اخْتَارَكُمْ لِسِرِّهِ، وَ اجْتَبَاكُمْ بِقُدْرَتِهِ، وَ أَعَزَّكُمْ بِهَدَاهِ، وَ خَصَّكُمْ بِبَرَهَانِهِ، وَ انْتَجَبَكُمْ لِنُوْرِهِ (بِنُوْرِهِ)، وَ

يُؤدِّبُكُمْ بِرُوحِهِ، وَ رَضِيكُمْ خَلْفَاءَ فِي أَرْضِهِ، وَ حَجَّجَا عَلَى بَرِيَّتِهِ، وَ أَنْصَارَا  
لِدِينِهِ، وَ حَفِظْنَا لِسِرِّهِ، وَ خَزَنَةَ لِعِلْمِهِ، وَ مَسْتَوْدَعَا لِحُكْمَتِهِ، وَ تَرَاجِمَا  
لُوحِيهِ، وَ أَرْكَانَا لِتَوْحِيدِهِ، وَ شُهَدَاءَ عَلَى خَلْقِهِ، وَ أَعْلَامَا لِعِبَادِهِ، وَ مَنَارَا فِي  
بِلَادِهِ، وَ أَدْلَاءَ عَلَى صِرَاطِهِ. عَصَمَكُمْ اللَّهُ مِنَ الزَّلَلِ، وَ أَمَنَكُمْ مِنَ الْفِتَنِ، وَ  
طَهَّرَكُمْ مِنَ الدَّنَسِ، وَ أَذْهَبَ عَنْكُمْ الرَّجْسَ، وَ طَهَّرَكُمْ تَطْهِيرًا، فَعَظَّمْتُمْ  
جَلَالَهُ، وَ أَكْبَرْتُمْ شَأْنَهُ، وَ مَجَّدْتُمْ كَرَمَهُ، وَ أَدَمْتُمْ ذِكْرَهُ، وَ وَكَدْتُمْ مِيثَاقَهُ، وَ  
أَحْكَمْتُمْ عَقْدَ طَاعَتِهِ، وَ نَصَحْتُمْ لَهُ فِي السِّرِّ وَ الْعِلَانِيَةِ، وَ دَعَوْتُمْ إِلَى سَبِيلِهِ  
بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ، وَ بَدَلْتُمْ أَنْفُسَكُمْ فِي مَرْضَاتِهِ. وَ صَبِرْتُمْ عَلَى مَا  
أَصَابَكُمْ فِي جَنْبِهِ، وَ أَقَمْتُمْ الصَّلَاةَ، وَ اتَيْتُمْ الزَّكَاةَ، وَ أَمَرْتُمْ بِالْمَعْرُوفِ، وَ  
نَهَيْتُمْ عَنِ الْمُنْكَرِ، وَ جَاهَدْتُمْ فِي اللَّهِ حَقَّ جِهَادِهِ، حَتَّى أَعْلَنْتُمْ دَعْوَتَهُ، وَ بَيَّنْتُمْ  
فِرَاقَهُ، وَ أَقَمْتُمْ حُدُودَهُ، وَ نَشَرْتُمْ شَرَائِعَ أَحْكَامِهِ، وَ سَنَنْتُمْ سُنَّتَهُ، وَ صَرْتُمْ  
فِي ذَلِكَ مِنْهُ إِلَى الرِّضَا، وَ سَلَّمْتُمْ لَهُ الْفَضَاءَ، وَ صَدَّقْتُمْ مِنْ رِسْلِهِ مَا  
مَضَى. فَالرَّاعِبُ عَنْكُمْ مَارِقٌ، وَ اللَّازِمُ لَكُمْ لَاحِقٌ، وَ الْمَقْصَرُّ فِي حَقِّكُمْ  
زَاهِقٌ، وَ الْحَقُّ مَعَكُمْ وَ فِيكُمْ وَ مِنْكُمْ وَ إِلَيْكُمْ، وَ أَنْتُمْ أَهْلُهُ وَ مَعْدَنُهُ، وَ مِيرَاثُ  
النَّبِوَةِ عِنْدَكُمْ، وَ إِيَابُ الْخَلْقِ إِلَيْكُمْ، وَ حَسَابُهُمْ عَلَيْكُمْ، وَ فَصَلِ الْخَطَابُ  
عِنْدَكُمْ، وَ آيَاتُ اللَّهِ لَدَيْكُمْ، وَ عِزَّتُهُ فِيكُمْ، وَ نُورُهُ وَ بَرَهَانُهُ عِنْدَكُمْ، وَ أَمْرُهُ  
إِلَيْكُمْ. مِنْ وَالِاكُمْ فَقَدْ وَالَى اللَّهُ، وَ مِنْ عَادَاكُمْ فَقَدْ عَادَ اللَّهُ، وَ مِنْ أَحْبَبْتُمْ فَقَدْ  
أَحَبَّ اللَّهُ، وَ مِنْ أَبْغَضْتُمْ فَقَدْ أَبْغَضَ اللَّهُ، وَ مِنْ اعْتَصَمْتُمْ بِكُمْ فَقَدْ اعْتَصَمَ بِاللَّهِ،  
أَنْتُمْ الصِّرَاطُ الْأَقْوَمُ، وَ شُهَدَاءُ دَارِ الْفَنَاءِ، وَ شَفَعَاءُ دَارِ الْبَقَاءِ، وَ الرَّحْمَةُ  
الْمَوْصُولَةُ، وَ الْإِيَّةُ الْمَخْزُونَةُ، وَ الْأَمَانَةُ الْمَحْفُوظَةُ، وَ الْبَابُ الْمَبْتَلَى بِهِ  
النَّاسُ. مِنْ أَنْتُمْ نَجَى، وَ مِنْ لَمْ يَأْتِكُمْ هَلْكَ، إِلَى اللَّهِ تَدْعُونَ، وَ عَلَيْهِ تَدْلُونَ،  
وَ بِهِ تَوْمِنُونَ، وَ لَهُ تَسْلَمُونَ، وَ بِأَمْرِهِ تَعْمَلُونَ، وَ إِلَى سَبِيلِهِ تَرْتَدُونَ، وَ  
بِقَوْلِهِ تَحْكُمُونَ، سَعِدَ مَنْ وَالَاكُمْ، وَ هَلَكَ مَنْ عَادَاكُمْ، وَ خَابَ مَنْ جَدَّكُمْ، وَ  
ضَلَّ مَنْ فَارَقَكُمْ، وَ فَازَ مَنْ تَمَسَّكُمْ بِكُمْ، وَ أَمِنَ مَنْ لَجَأَ إِلَيْكُمْ، وَ سَلِمَ مَنْ  
صَدَّقَكُمْ، وَ هَدَى مَنْ اعْتَصَمَ بِكُمْ. مِنْ اتَّبَعَكُمْ فَالْجَنَّةُ مَأْوِيهِ، وَ مَنْ خَالَفَكُمْ  
فَالنَّارُ مَثْوِيهِ، وَ مَنْ جَدَّكُمْ كَافِرٌ، وَ مَنْ حَارَبَكُمْ مُشْرِكٌ، وَ مِنْ رَدَّ عَلَيْكُمْ  
فِي أَسْفَلِ دَرَكٍ مِنَ الْجَحِيمِ، أَشْهَدُ أَنَّ هَذَا سَابِقٌ لَكُمْ فِيمَا مَضَى، وَ جَارِلَكُمْ  
فِيمَا بَقِيَ، وَ أَنَّ أَرْوَاحَكُمْ وَ نُورَكُمْ وَ طِينَتَكُمْ وَاحِدَةٌ، طَابَتْ وَ طَهَّرَتْ بَعْضُهَا  
مِنْ بَعْضٍ. خَلَقَكُمْ اللَّهُ أَنْوَارًا فَجَعَلَكُمْ بَعْرَشَهُ مُحَدِّقِينَ، حَتَّى مَنَّ عَلَيْنَا بِكُمْ،  
فَجَعَلَكُمْ فِي بِيوتِ أَذْنِ اللَّهِ أَنْ تَرْفَعُوا وَ يَذْكَرَ فِيهَا اسْمُهُ، وَ جَعَلَ صَلَاتِنَا  
(صَلَوَاتِنَا) عَلَيْكُمْ، وَ مَا خَصَّنَا بِهِ مِنْ وَلايَتِكُمْ، طَيِّبًا لَخَلْقِنَا، وَ طَهَارَةً  
لْأَنْفُسِنَا، وَ تَرْكِيَّةً لَنَا، وَ كَفَّارَةً لذنُوبِنَا، فَكُنَّا عِنْدَهُ مُسْلِمِينَ بِفَضْلِكُمْ، وَ

معروفين بتصديقنا إياكم. فبلغ الله بكم أشرف محلّ المكرّمين، و أعلى منازل المقرّبين، و أرفع درجات المرسلين، حيث لا يلحقه لاحق، و لا يفوقه فائق، و لا يسبقه سابق، و لا يطعم في إدراكه طامع، حتّى لا يبقى ملك مقرّب، و لا نبيّ مرسل، و لا صدّيق و لا شهيد، و لا عالم و لا جاهل، و لا دنيّ و لا فاضل، و لا مؤمن صالح، و لا فاجر طالح، و لا جبار عنيد، و لا شيطان مرید، و لا خلق فيما بين ذلك شهيد إلا عرفهم جلاله أمركم، و عظم خطركم، و كبر شأنكم، و تمام نوركم، و صدق مقاعدكم، و ثبات مقامكم، و شرف محلّكم، و منزلتكم عنده، و كرامتكم عليه، و خاصّتكم لديه، و قرب منزلتكم منه. بأبي أنتم و أمي و أهلي و مالي و اسرتي، اشهد الله و اشهدكم أنّي مؤمن بكم، و بما امنتم به، كافر بعدوكم و بما كفرتم به، مستبصر بشأنكم، و بضلالة من خالفكم، موال لكم و لأوليائكم، مبغض لأعدائكم و معاد لهم، سلم لمن سالمكم، و حرب لمن حاربكم، محقّق لما حقّقتم، مبطل لما أبطلتم، مطيع لكم، عارف بحقكم، مقرّ بفضلكم، محتتم لعلمكم، محتجب بذمتكم، معترف بكم، مؤمن بآيائكم، مصدّق برجعتم. منتظر لأمركم، مرتقب لدولتكم، اخذ بقولكم، عامل بأمركم، مستجير بكم، زائر لكم، لاند عائد بقبوركم، مستشفع إلى الله عزّ و جلّ بكم، و متقرّب بكم إليه، و مقدّمكم أمام طلبتي و حوائجي، و إرادتي في كلّ أحوالي و اموري، مؤمن بسرّكم و علانيتكم، و شاهدكم و غائبكم، و أولكم و اخركم، و مفوض في ذلك كلّه إليكم، و مسلمّ فيه معكم، و قلبي لكم مسلمّ، و رأبي لكم تبع، و نصرتي لكم معدّة، حتّى يحيي الله تعالى دينه بكم، و يردّكم في أيامه، و يظهركم لعدله، و يمكّنكم في أرضه. فمعكم معكم لا مع غيركم، امنتم بكم، و تولّيت اخركم بما تولّيت به أولكم، و برئت إلى الله عزّ و جلّ من أعدائكم، و من الجبت و الطاغوت و الشياطين و حزبههم الظالمين لكم، الجاحدين لحقّكم، و المارقين من ولايتكم، و الغاصبين لإرثكم، الشاكّين فيكم، المنحرفين عنكم، و من كلّ وليجة دونكم، و كلّ مطاع سواكم، و من الأئمة الذين يدعون إلى النار. فثبّنتي الله أبدا ما حييت على موالاتكم و محبّبتكم و دينكم، و وفّقني لطاعتكم، و رزقني شفاعتكم، و جعلني من خيار مواليتكم، الثّابعين لما دعوتم إليه، و جعلني ممّن يقتصّ اثاركم، و يسلك سبيلكم، و يهتدي بهديكم، و يحشر في زمركم، و يكرّ في رجعتكم، و يملك في دولتكم، و يشرف في عافيتكم، و يمكّن في أيّامكم، و تقرّ عينه غدا برويتكم. بأبي أنتم و أمي و نفسي و أهلي و مالي، من أراد الله بدء بكم، و من وحّد قبل عنكم، و من قصده توجه بكم. موالّي لا



احصي ثنائكم، و لا أبلغ من المدح كنهكم، و من الوصف قدركم، و أنتم  
نور الأخيار، و هداة الأبرار، و حجج الجبار، بكم فتح الله، و بكم يختم الله،  
و بكم ينزل الغيث، و بكم يمسك السماء أن تقع على الأرض إلا بإذنه، و بكم  
ينفّس الهم، و يكشف الضرّ، و عندكم ما نزلت به رسله، و هبطت به  
ملائكته، و إلى جدكم -

*Peace be on you O the family of the Prophet, You are the  
seat of the Divine mission, Unto you the Angels turn,  
You are the destination of the Divine revelation, the  
originating source of mercy, the treasures of knowledge,  
the ultimate in forbearance, the foundation of generosity,  
the leaders of all nations, You administer and distribute  
the bounties You are the elements of virtues, the pillars of  
goodness You direct and guide mankind  
You protect and support lands The doors to faith  
the trustees of the All-beneficent Allah  
The distinguished descendants of the Prophets  
The choice descendants of the Messengers  
The Household of the best Individual in the estimation of  
the Lord of the worlds  
And upon you be the mercy and blessings of Allah  
Peace be on the Guides imams to the Right Path  
The lanterns in darkness  
The patterns of piety  
The actual ones endowed with understanding  
The ones of thought  
The shelters for people  
The inheritors of the Prophets  
The perfect specimen  
The most excellent calling unto the good  
The decisive arguments of Allah against the inhabitants  
of the world, the Hereafter and the former*

*And upon you be the mercy and blessings of Allah  
Peace be on the exponents of the views and beliefs which  
acquaint with the awareness of Allah  
wherever you are there are blessings of Allah  
the wisdom of Allah is deposited with you  
the secrets of Allah have been put in your safekeeping  
you know the Book of Allah by heart  
you are the successors of the Prophet of Allah  
the children of the Messenger of Allah  
And upon you be the mercy and blessings of Allah  
Peace be on you who invite people unto Allah  
guide with clear arguments unto that which win Allah's  
pleasure  
abide by the laws of Allah  
love Allah from the bottom of the heart  
sincerely believe in the One and Only Allah  
make clear that which is made lawful and that which is  
made unlawful by Allah  
you are the honored bondmen  
who speak not until He has spoken and act by His  
command  
And upon you be the mercy and blessings of Allah  
Peace be on the Guides Imams who give a calling  
and lead unto guidance  
you are the loving guardians  
the protecting defenders  
  
the followers people of the remembrance the Holy Quran  
those who are in authority  
that good which Allah has left with people  
His choicest and His group*

*The store of His Knowledge  
His argument, His path  
His light, His proof  
And upon you be the mercy and blessings of Allah  
I bear witness that there is no god save Allah  
the One and there is no partner with Him  
just as Allah Himself testifies to His own Oneness  
and His Angels also testify for His Oneness  
And also his creatures who know the truth also testify  
there is no god save He; the Almighty the All-wise  
I bear witness that Muhammad is His elect bondman  
His approved Messenger  
He sent him with the guidance and the Religion of truth  
that He may cause it to prevail over all religions  
however much the idol-worshippers may be averse  
I bear witness that all of you are the rightly guided  
Imams  
The truly guided, the infallible  
The highly revered, the favorite  
The pious, the truthful  
The chosen, the obedient servants of Allah  
who establish the rule of God  
put into practice that which He wills  
win and possess His excellence  
He elected you to have His knowledge  
He chose you to be aware of what issues forth or what  
comes to pass, placed His trust in you to let you know  
inside and out of His secrets, strengthened you with His  
omnipotence, equipped you with His guidance*

*distinguished you with His clear proofs*

*glorified you with His Light  
confirmed you with His Holy spirit  
made a choice of you to represent Him in His earth  
so that you make evident manifest and establish His  
truth  
give currency to His religion  
protect His confidence  
treasure His knowledge  
store and invest His wisdom  
Interpret His revelation  
consolidate and preserve His Oneness  
bear witness to the act of creation you witnessed all that  
has been created by Allah  
you are the signs Allah has set for His servants  
you are the torches Allah has lighted in His lands  
you show the direction unto His path  
Allah preserved you guiltless and free from error  
kept you safe disorderliness  
freed you from dirt  
from unruly removed uncleanness from you  
and cleansed you with a thorough cleansing  
So, you have glorified His majesty  
Have declared great His magnificence  
Have venerated His glory  
Have perpetuated mentioning Him  
Have consolidated His covenant  
Have made firm your pledge of obedience to Him  
Have advised people for His sake privately and publicly*

*Have called unto His way through words of wisdom and  
fair admonition  
not sparing your own lives took pains and made efforts  
to do as He willed*

*exercised self-control and faced untold hardships in His  
cause*

*established prayers*

*gave prescribed alms*

*advised to do that which is lawful*

*warned not to do that which is unlawful*

*strived in the way of Allah in letter and spirit*

*until you made known every aspect of His true Message*

*rendered clear the obligations*

*and defined the boundaries laid down by Him*

*communicated and propagated His constitution*

*demonstrated the rule of conduct approved by Him*

*and went ahead resolutely to accomplish that which is*

*dear to Him*

*surrendered to His will*

*proved true the Messengers sent by Him before you*

*therefore whoso turns away from you misses the aim*

*(and deviates from the right path)*

*whoso closely adhere to you reaches the destination*

*whoso fails short of that which is as it ought to be in*

*your case compare and contrast to lower in grade*

*destroys himself*

*Verily truth is with you amid you in you and it always*

*directs itself unto you*

*you deserve it as it stays permanently with you*

*the inheritance of Prophethood is with you*

*you are the ultimate destination to which the people will  
have to come back  
to give an account of themselves before you  
it is your privilege to separate evil from good in clear  
words  
in the light of the signs guidelines of Allah you are fully  
aware of  
because for His unavoidable decrees and plan He relies  
upon you  
you are the true reflection of His light and Signs  
authority to guide has been conferred on you  
he who is fond of you is a friend of Allah  
whoso turns against you comes in conflict with Allah  
he who loves you is a beloved of Allah  
whoso bears a grudge against you holds Allah in  
contempt  
whoso takes refuge with you takes asylum with Allah*

*you are the main means of approach the right way  
You are the greatest path (to Allah)  
you give witness to what takes place in this mortal world  
And you are the interceders (for the believers) on the  
Day of Judgement  
you are the mercy perpetual and progressive  
The signs highly valued and treasured  
mainstay well guarded  
forum of justice wherein people are put to test and trial  
whoso comes near you is saved assured a blissful afterlife  
whoso does not come near you is ruined doomed to  
everlasting distress  
you invite people unto Allah*

*show the right way leading to Him  
Believe in Him  
willingly surrender to Him  
act upon His law and command  
Guide to His path  
exercise authority in the name of His word  
happy and successful is he who stands by you  
lost and desolate is he who forsakes you  
indistinct and little known is he who knows better but  
denies you  
whoso separates himself from you goes astray  
whoso clings to you attains his purpose  
whoso takes refuge with you saves himself  
blessed is he who becomes aware of your truthfulness  
he who is watched over by you finds the right path  
whoso follows you shall dwell in the Paradise  
whoso turns against you shall rot in Hell  
he who says no to you in fact renounces the faith  
he who makes war against you is as bad as a polytheist  
he who forsakes you shall find himself in the lowest tier  
of the burning fire  
I know for sure that certainly you are like what is said  
above  
and shall continue to be so in future  
your souls, light and form are made from the same clay  
They are thoroughly pure and infallible altogether  
Allah created you in the form of light  
then kept you closely attached with His Throne  
until you were sent down in this world as a favor to us  
allowed you to pronounce and praise His name aloud in  
the Houses of Allah*

*made our sending blessings on you and being loyal to  
you as signs of the legitimacy of our birth  
and the purity of our souls  
And the refinement our manners  
And His forgiving our sins  
We thus have become among those who believe  
undoubtedly in your (excellent) virtues  
and by becoming aware of your true status we have been  
distinguished  
Allah made you reach the noblest position of glory  
the highest station nearest to Allah  
and the loftiest status of the Messengers  
where none can ever reach you  
nor can anyone surpass you  
nor can anyone ever precede you  
No can anyone look forward to reaching your positions  
even the favorite Angels went for it  
nor the commissioned Prophets  
nor a friend nor a martyr  
nor a scholar nor an ignorant  
nor an inferior nor a superior  
nor a pious faithful  
nor a wicked sinner  
nor an obstinate tyrant  
nor a devilish rebel  
nor any other being had ever been there  
except that Allah informs them of the grandeur of your  
decisive authority  
importance of your thoughtful ideas  
power of your meaningful intelligence  
thoroughness of your enlightenment*



*strength and goodness of your essence  
proof of the durability of your office  
distinction of your position  
and the glory of your rank and dignity in His estimation  
your venerable grace in His perception  
your special friendship with Him  
and the closest nearness you have near Him  
My father, mother, family, property and possessions are  
at your disposal  
I beseech Allah and you to bear witness that I believe in  
you and in that in which you believe  
I renounce your enemies and whatever you renounce  
I am fully aware of your glorious purpose  
and of the deviation of him whoever oppose you  
I am your friend and a friend of your friends  
I dislike your enemies and strive against their designs  
I am at peace with those who make peace with you  
I take the field against those who march against you  
I accept as true that which acknowledges your truth  
I prove false that which takes a stand against you  
I follow in your footsteps  
I am fully aware of your rights and privileges  
I recognize your superiority over others  
I carry and preserve your knowledge  
I take refuge under your protective shelter  
I respond to you  
I know for sure that you will come back  
I believe in your promised return  
I anticipate and look for your just and fair order  
I anticipate the advent of your State  
I hold fast to that which you have said*

*I carry out your orders  
I take shelter in your neighborhood  
I make a visit to do homage and praise you  
for me your resting abodes are sanctuaries  
in the court of the Almighty you are my advocates  
I seek His nearness through you  
for seeking fulfillment of my wants and desire  
under all circumstances I follow you to make headway  
I believe in your invisibility visibility*

*Presence, absence  
and in the first of you and the last of you  
I entrust to you the total charge of everything  
concerning me  
I gladly consent to that which you think is good for me  
from the bottom of my heart I surrender to you  
your opinion is my opinion  
I am prepared and ready to stand up for you  
till Allah the Supreme gives a new life to His Religion  
through you  
brings you back again in His 'Days'  
Manifest you to set up His fair and just rule  
you take root in and take possession of His earth the  
world  
so I am with you, with you, not other than you  
I have full faith in you  
I love and cherish the last of you just as I love and  
cherish the first of you  
I turn to the Almighty Allah disconnecting all links with  
your enemies  
from Jibt and Taghoot*

*and the devils and their followers  
who took liberties with you  
the renegades who suppressed your rights  
the turncoats who ran away from your guardianship  
the swindlers who usurped your succession  
the unbelievers who hesitated to accept you as true  
the deserters who turned against you  
and from every affinity apart from you  
every allegiance other than unto you  
from the leadership which directs to the Fire  
May Allah keep intact my love and attachment with you  
for ever so far I am alive  
and make me adhere to your creed  
find obedience unto you convenient  
obtain your intercession  
be among your fortunate disciples  
Who hold fast to your traditions  
And make me follow in your footsteps  
And track your Path  
abide by your guidance  
to be raised in your group on the Day of Judgement  
brought back during your reappearance  
called upon to help you in your administration  
honoured to live in your safe and sound supervision  
right there in the middle of your 'days'  
delighted and thrilled by seeing you in person  
My father, mother, children, possessions and myself are  
at your disposal  
whoso desires nearness to Allah in fact makes a  
beginning with you  
whoso professes the Unity of God in fact takes after you*

*whoso moves towards Him has to turn to you  
 O my masters I cannot count and mention your merits  
 I am unable to come up to the height where your true  
 appreciation can be enjoyed  
 and your real class can be determined  
 You are the light of the virtuous  
 The guides of the pious ones  
 The claims of the Omnipotent (Lord)  
 Allah had created you in the first place  
 and then disclosed to you His plan of creation  
 on account of you He sent down abundant and far-  
 spread rain  
 because of you the sky prevents itself from falling down  
 over the earth unless He permits  
 due to you He drives away troubles and dismisses  
 hardships  
 with you is that with which His Messengers came down  
 And with which His Angels descended  
 and to your forefather,*

**Note:** If the tomb of Imam Ali ibn Abi Talib is the visited, you should say instead,

و إلى أخيك- بعث الرّوح الأمين. اتاكم الله ما لم يوت أحدا من العالمين،  
 طأطأ كلّ شريف لشرفكم، و بزع كلّ متكبر لطاعتكم، و خضع كلّ جبار  
 لفضلكم، و ذلّ كلّ شيء لكم، و أشرقت الأرض بنوركم، و فاز الفائزون  
 بولائتكم، بكم يسلك إلى الرّضوان، و على من جحد ولايتكم غضب  
 الرّحمان. بأبي أنتم و أمي و نفسي و أهلي و مالي، ذكركم في الذّاكرين، و  
 أسماءكم في الأسماء، و أجسادكم في الأجساد، و أرواحكم في الأرواح، و  
 أنفسكم في النفوس، و اثاركم في الآثار، و قبوركم في القبور. فما أحلى  
 أسماءكم، و أكرم أنفسكم، و أعظم شأنكم، و أجلّ خطركم، و أوفى عهدكم، و  
 أصدق وعدكم. كلامكم نور، و أمركم رشد، و وصيتكم التقوى، و فعلكم

الخير، و عادتكم الإحسان، و سجيّتكم الكرم، و شأنكم الحقّ و الصّدق و الرّفق، و قولكم حكم و حتم، و رأيكم علم و حلم و حزم، إن ذكر الخير كنتم أوّله و أصله، و فرعه و معدنه، و مأويه و منتهاه. بأبي أنتم و أمي و نفسي، كيف أصف حسن ثنائكم، و احصي جميل بلائكم، و بكم أخرجنا الله من الدّلّ، و فرّج عنا غمرات الكروب، و أنقذنا من شفاجر الفهلكات و من النار. بأبي أنتم و أمي و نفسي، بموالاتكم علّمنا الله معالم ديننا، و أصلح ما كان فسد من دنيانا، و بموالاتكم تمّت الكلمة، و عظمت النعمة، و انتقلت الفرقة، و بموالاتكم تقبل الطّاعة المفترضة، و لكم المودّة الواجبة، و الدّرجات الرّفيعة، و المقام المحمود، و المكان المعلوم عند الله عزّ و جلّ، و الجاه العظيم، و الشّان الكبير، و الشّفاة المقبولة. ربّنا أمنا بما أنزلت و أتبعنا الرّسول فاكبتنا مع الشّاهدين، ربّنا لا تزغ قلوبنا بعد إذ هديتنا، و هب لنا من لدنك رحمة، إنك أنت الوهاب، سبحان ربّنا إن كان وعد ربّنا لمفعولا. يا وليّ الله، إنّ بيني و بين الله عزّ و جلّ ذنوبا لا يأتي عليها إلّا رضاكم، فبحقّ من انتمنكم على سرّه، و استر عاكم أمر خلقه، و قرن طاعتكم بطاعته، لّمّا استوهبتم ذنوبي، و كنتم شفعاّني، فإنّي لكم مطيع، من أطاعكم فقد أطاع الله، و من عصاكم فقد عصى الله، و من أحبّكم فقد أحبّ الله، و من أبغضكم فقد أبغض الله. اللهمّ إني لو وجدت شفعاّ أقرب إليك من محمّد و أهل بيته الأخيار، الأنمة الأبرار، لجعلتهم شفعاّني، فبحقّهم الّذي أوجبت لهم عليك، أسألك أن تدخني في جملة العارفين بهم و بحقّهم، و في زمرة المرحومين بشفاعتهم، إنك أرحم الرّاحمين، و صلّى الله على محمّد و اله الطّاهرين، و سلّم كثيرا، و حسبنا الله و نعم الوكيل.

*"And to your cousin"the Truthful Spirit was sent  
Allah has given you that which He has not given to any  
one in the whole universe all the highborn hang their  
heads before your noble lineage every valiant lord  
submits to you in your obedience every type of heroism is  
dwarfed before your completeness and  
perfection everything humbles itself in front of you your*

*light lights up the earth those who love and cherish you  
attain their end  
and conduct themselves to the Paradise  
and those who forsake your friendship earn displeasure of  
the All-compassionate  
My father, mother, myself, my children and possessions  
are at your disposal  
Although people make mention of you  
your names are called along with other names  
your figures appeared among other humans  
your souls rest with other souls  
your beings existed side by side with other beings  
your traditions are cited with other traditions  
your resting places are seen amidst others  
but most gracious are your names  
most generous and merciful are your lives  
superlative is your nature and disposition  
befitting is your station  
dependable is your covenant  
true is your promise  
your words give light  
your administration is just and fair  
Piety is your will  
your deeds are good  
doing good is your manner of living  
generosity is your habit  
fair dealing, conformity to reality and helping others are  
in your nature  
your words are final and decisive  
your opinion is based upon knowledge, temperance and  
forethought*

*if goodness is mentioned, you are its beginning  
And its origin and branch and core  
And its resting place and its ultimate  
My father, mother and myself are at your disposal  
How shall I describe the beauty and goodness of your  
merits?  
How shall I define the grace and decorum you displayed  
in the hour of test and trial?  
It is on account of you that Allah pulls us out of the  
depth of degradation  
sets us free from the clutches of hardships  
takes us to safety from the precipice of annihilation and  
from failing down into the Hell  
My father, mother and myself are at your disposal  
Because of our friendship with you Allah taught us the  
laws of our religion  
put in order that which had been spoiled and corrupted  
in our world  
by being loyal to you the Word has been completed  
and the Grace has become great  
And the discord has turned into togetherness  
And only is by our loyalty to you the obligatory  
obedience (to Allah) accepted  
And only is the obligatory adoration yours  
And so are the highest ranks  
And so is the Praised Standing  
And so is the renowned station in Almighty Allah's  
view  
And topmost office  
And the supreme rank  
And the admitted intercession*

*O our Lord, we believe in that which Thou has sent  
down and follow the Messenger; so write our names  
among those who bear witness  
Our Lord! Cause not our hearts to stray after Thou hast  
guided us, and bestow upon us mercy from Thy  
Presence. Lo! Thou, only Thou, art the Bestower.  
Glory be to our Lord for in fact the promise of our Lord  
immediately takes effect  
O trusted representative of Allah  
the barriers of wrongdoings separating me from Allah  
can not be removed save by attaining your satisfaction  
therefore in the name of the divine authority delegated to  
you  
the administration of the human society entrusted to you  
and joining obedience to Him to the obedience to you  
I implore to you to pardon my sins  
And to intercede for me  
For I obey you  
He who obeys you in fact obeys Allah  
he who disobeys you in fact disobeys Allah  
he who loves you in fact loves Allah  
he who hates you in fact hates Allah  
O Allah, had I known interceders that are closer to You  
than Muhammad and his Household, the virtuous and  
pious Imams, I would have chosen to intercede for me  
before You  
So I beseech You by their Right that You have made  
obligatory upon us to follow  
To include me with the group of those who recognize  
their Right and them*



*And with the assembly of those on whom You will have mercy on account of their (Muhammad and his Household) intercession  
Verily, You are the All-merciful  
Blessings of Allah be upon Muhammad and his infallible Household.  
And His thorough peace be upon them  
Allah is Sufficient for us! Most Excellent is He in Whom we trust!<sup>1</sup>*

## **ZIYARAT AMEENULLAH AND ITS BENEFITS**

We have mentioned Ziyarat Ameenullah for a few reasons:

1. It has been narrated from Imam Baqir (A.S.) that he said: Whoever among our Shias recites this word and this supplication (Ziyarat Ameenullah) near the grave of the Commander of Faithful (A.S.) or one of us, the Imams (A.S.), doubtlessly and definitely his supplication will be elevated in a small chest of light and will be submitted to the Riser of the Prophet's Progeny (peace be upon them).
2. This Ziyarat is one of those Ziyarats that has been recited by Imam Mahdi (A.S.) himself,

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<sup>1</sup> Mafatihul Jinaan: p. 1071, Mirza Aqa Jamal Khwansari: 60

as mentioned in the incident of the visitation of Haj Ali Baghdadi.

3. Imam Mahdi (A.S.), in the incident of meeting Haj Ali Baghdadi, clearly states that and emphasis that: this Ziyarat is the best of all Ziyarats.

A significant point that can be comprehended from that incident is that this Ziyarat belongs to the group of comprehensive and general Ziyarats that can be recited for all the Imams and in the shrines of each one of them; just as his holiness recited this Ziyarat in the holy shrines of Imam Kazim and Imam Jawad (peace be upon them) in the city of Kazmayn. In fact, this point has been clearly stated even in the narration of Imam Baqir (A.S.)

Late Mohaddis e Qummi says: This Ziyarat hold absolute authority, and has arrived in all the books of supplications and Ziyarats.

Allama Majlisi (R.A.) considers this Ziyarat as the best of all Ziyarats in terms of text and the chain of authority; he adds: it is appropriate to recite his Ziyarat in all the holy shrines; just as it has been narrated with reliable authenticity by Jabir, from Imam Baqir (A.S.), who said:

Imam Sajjad (A.S.) went for the Ziyarat of Imam Ali (A.S.), stopped near his grave, wept, and then recited:

السَّلَام عليك يا أمين الله في أرضه، و حجّته على عباده، (السَّلَام عليك يا أمير المؤمنين)<sup>1</sup> ، أشهد أنّك جاهدت في الله حقّ جهاده، و عملت بكتابه، و اتّبعت سنن نبيّه صَلَّى اللهُ عَلَيْهِ وَ آلِهِ، حتّى دعاك اللهُ إلى جواره، فقبضك إليه باختياره، و ألزَم أعداءك الحجّة، مع ما لك من الحجج البالغة على جميع خلقه. اللَّهُمَّ فاجعل نفسي مطمئنّة بقدرك، راضية بقضائك، مولعة بذكرك و دعائك، محبة لصفوة أوليائك، محبوبة في أرضك و سمائك، صابرة على نزول بلانك، شاكرة لفواضل نعمائك، ذاكرة لسوابغ الاثك، مشتاقّة إلى فرحة لقائك، منزودة التقوى ليوم جزائك، مستنّة بسنن أوليائك، مفارقة لأخلاق أعدائك، مشغولة عن الدّنيا بحمدك و ثنائك.

*Peace be upon you, O trustee of Allah on His lands, and argument of Allah against His servants. Peace be upon you, O Commander of the Faithful. I bear witness that you strove for the sake of Allah as it ought to be striven, acted upon His Book, and followed the instructions of His Prophet, peace of Allah be upon him and his Household, until Allah called you to be in His vicinity. So, He grasped you to Him by His will and put your enemies under the claim although you have inclusive claims against all of His creatures. O Allah, (please do) cause my soul to be fully tranquil with Your decrees, satisfied with Your acts, fond of mentioning and praying to You, bearing love for the choicest of Your intimate servants, beloved in Your lands and heavens, steadfast against the affliction of Your tribulations, thankful for Your graceful bounties, always bearing in mind Your incessant gifts, longing for the gladness of meeting You, supplied with piety for the day of Your rewarding, pursuing the morals of Your intimate servants, quitting the conducts of Your enemies, and*

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<sup>1</sup> This verse of the Ziyarah should be recited in the shrine of Imam Ali (A.S.)

*distracted from this world by praising and thanking You.*

Then Imam (A.S.) kept his cheek on the tomb and said:

اللَّهُمَّ إِنَّ قُلُوبَ الْمُخْبِتِينَ إِلَيْكَ وَالْهَيْبَةُ، وَسِيلَ الرَّاعِبِينَ إِلَيْكَ شَارِعَةٌ، وَأَعْلَامُ الْقَاصِدِينَ إِلَيْكَ وَاضِحَةٌ، وَأَفئِدَةُ الْعَارِفِينَ مِنْكَ فَازِعَةٌ، وَأَصْوَاتُ الدَّاعِينَ إِلَيْكَ صَاعِدَةٌ، وَأَبْوَابُ الْإِجَابَةِ لَهُمْ مَفْتُحَةٌ، وَدَعْوَةٌ مِنْ نَاجَاكَ مُسْتَجَابَةٌ، وَتَوْبَةٌ مِنْ أَنْابٍ إِلَيْكَ مَقْبُولَةٌ، وَعِبْرَةٌ مِنْ بَكَى مِنْ خَوْفِكَ مَرْحُومَةٌ، وَالْإِغَاثَةُ لِمَنْ اسْتَعَاثَ بِكَ مَوْجُودَةٌ، وَالْإِعَانَةُ لِمَنْ اسْتَعَانَ بِكَ مَبْذُولَةٌ، وَعِدَاتُكَ لِعِبَادِكَ مَنْجُوزَةٌ، وَزَلَلٌ مِنْ اسْتِقَالِكَ مَقَالَةٌ، وَأَعْمَالُ الْعَامِلِينَ لَدَيْكَ مَحْفُوظَةٌ، وَأَرْزَاقُكَ إِلَى الْخَلَائِقِ مِنْ لَدُنْكَ نَازِلَةٌ، وَعَوَائِدُ الْمَزِيدِ إِلَيْهِمْ وَاصِلَةٌ، وَذُنُوبُ الْمُسْتَغْفِرِينَ مَغْفُورَةٌ، وَحَوَائِجُ خَلْقِكَ عِنْدَكَ مَقْضِيَةٌ، وَجَوَائِزُ السَّائِلِينَ عِنْدَكَ مَوْقُورَةٌ، وَعَوَائِدُ الْمَزِيدِ مُتَوَاتِرَةٌ، وَمَوَائِدُ الْمُسْتَطْعِمِينَ مَعْدَةٌ، وَمَنَاهِلُ الظَّمَاءِ مَتْرَعَةٌ. اللَّهُمَّ فَاسْتَجِبْ دَعَائِي، وَاقْبَلْ تَنَائِي، وَاجْمَعْ بَيْنِي وَبَيْنَ أَوْلِيَائِي، بِحَقِّ مُحَمَّدٍ وَعَلِيٍّ وَفَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ، إِنَّكَ وَلِيُّ نِعْمَائِي، وَمُنْتَهَى مَنَائِي، وَغَايَةَ رَجَائِي فِي مَنْقَلَبِي وَمَثْوَايَ.

*O Allah, the hearts of those humbling themselves to You are fascinated, the paths of those desiring for You are open, the sings of those directing to You are evident, the hearts of those having recognition of You are resorting to You, the voices of those beseeching You are mounting up to You, the doors of responding to them are wide open, the prayer of him who speaks to You confidentially is responded, the repentance of him who turns to You modestly is admitted, the tear of him who weeps on account of fear from You is compassionated, the aid of him who seeks Your aid is available, the help of him who seeks Your help is obtainable, Your promises to Your servants are fulfilled, the slips of him who implore You to excuse him are forgivable, the deeds of those who act for You are preserved, Your sustenance to the creatures*

*are descending from You, Your gifts for further conferrals are reaching them, the sins of those imploring Your forgiveness are forgiven, the request of Your creatures are granted to You, the prizes of those begging You are offered, Your gifts for further conferrals are uninterrupted, the dining tables for those seeking You feeding are prepared, and the springs of quenching their thirst are brimful. O Allah, (so) respond to my prayer, accept my thanksgiving for You, and join me to my masters, (I beseech You) in the name of Mohammad, Ali, Fatimah, al-Hasan and al-Husain. You are verily the only source of my boons, the ultimate goal of my wishes, and the target of my hope in my recourses and settlement.*

In the book 'Kamil uz Ziyarat', the following statements are added to this form of Ziyarat:

أنت إلهي و سيدي و مولاي، إغفر لأولياننا، و كفّ عنا أعدائنا، و اشغلهم عن أذانا، و أظهر كلمة الحقّ و اجعلها العليا، و أدحض كلمة الباطل و اجعلها السفلى، إنك على كلّ شيء قدير.

*You are verily my God, Master, and Lord.*

*(Please) forgive our friend, prevent our enemies against us, distract them from harming us, give prevalence to the Word of Truth and make it the supreme, and frustrate the word of falsehood and make it the lowliest. Verily, You have power over all things.*

Imam Baqir (A.S.) then added, "Indeed, any one of our adherents (Shias) who pronounces these words at the tomb of Ameer al-Momineen (A.S.) or the tomb of one of the Imams, he shall certainly have his prayer lifted up on a ladder of light, carrying the seal of the Holy Prophet's ring, and it shall be

kept so until it will be delivered to the Riser from Mohammad's Household (namely, al-Mahdi), who will receive the reciter of that prayer with good tidings, greetings, and honor".<sup>1</sup>

## ZIYARAT WARITHA<sup>2</sup>

السَّلَامُ عَلَيْكَ يَا وَارِثَ اَدَمَ صَفْوَةَ اللَّهِ، السَّلَامُ عَلَيْكَ يَا وَارِثَ نُوحٍ نَبِيَّ اللَّهِ، السَّلَامُ عَلَيْكَ يَا وَارِثَ اِبْرَاهِيمَ خَلِيلِ اللَّهِ، السَّلَامُ عَلَيْكَ يَا وَارِثَ مُوسَى كَلِيمِ اللَّهِ، السَّلَامُ عَلَيْكَ يَا وَارِثَ عِيسَى رُوحِ اللَّهِ، السَّلَامُ عَلَيْكَ يَا وَارِثَ مُحَمَّدٍ حَبِيبِ اللَّهِ، السَّلَامُ عَلَيْكَ يَا وَارِثَ اَمِيرِ الْمُؤْمِنِينَ وَلِيِّ اللَّهِ. السَّلَامُ عَلَيْكَ يَا بَنَ مُحَمَّدِ الْمُصْطَفَى، السَّلَامُ عَلَيْكَ يَا بَنَ عَلِيِّ الْمُرْتَضَى، السَّلَامُ عَلَيْكَ يَا بَنَ فَاطِمَةَ الزَّهْرَاءِ، السَّلَامُ عَلَيْكَ يَا بَنَ خَدِيجَةَ الْكُبْرَى، السَّلَامُ عَلَيْكَ يَا ثَارَ اللَّهِ وَابْنَ ثَارِهِ وَالْوَتَرَ الْمُوتُورَ، اَشْهَدُ اَنَّكَ قَدْ اَقَمْتَ الصَّلَاةَ، وَاتَيْتَ الزَّكَاةَ، وَامَرْتَ بِالْمَعْرُوفِ، وَنَهَيْتَ عَنِ الْمُنْكَرِ، وَاطَّعْتَ اللَّهَ وَرَسُولَهُ حَتَّى اَتَاكَ الْيَقِينَ، فَلَعْنُ اللَّهُ اُمَّةً قَتَلْتَنكَ، وَلَعْنُ اللَّهُ اُمَّةً ظَلَمْتَكَ، وَلَعْنُ اللَّهُ اُمَّةً سَمِعَتْ بِذَلِكَ فَرَضِيَتْ بِهِ. يَا مَوْلَايَ يَا اَبَا عَبْدِ اللَّهِ، اَشْهَدُ اَنَّكَ كُنْتَ نُورًا فِي الْاَصْلَابِ الشَّامِخَةِ وَالْاَرْحَامِ الْمُطَهَّرَةِ، لَمْ تَنْجَسْكَ الْجَاهِلِيَّةُ بِاُنْجَاسِهَا، وَ لَمْ تَلْبَسْكَ مِنْ مَدْلَهَمَاتِ ثِيَابِهَا، وَ اَشْهَدُ اَنَّكَ مِنْ دَعَائِمِ الدِّينِ وَ اَرْكَانِ الْمُؤْمِنِينَ، وَ اَشْهَدُ اَنَّكَ الْاِمَامُ الْبَرُّ الْتَقِيُّ الرَّضِيِّ الْزَكِيُّ الْهَادِيَ الْمَهْدِيَّ، وَ اَشْهَدُ اَنَّ الْاَنْمَةَ مِنْ وَلَدِكَ كَلِمَةُ التَّقْوَى، وَ اَعْلَامُ الْهُدَى، وَ الْعُرْوَةُ الْوَتْقَى، وَ الْحِجَّةُ عَلَى اَهْلِ الدُّنْيَا. وَ اَشْهَدُ اَنَّكَ وَمَلَائِكَتُهُ وَ اَنْبِيَآئُهُ وَ رَسَلُهُ اَتَى بِكُمْ مَوْمِنًا، وَ بَايَاكُمْ مَوْفِقًا، بِشْرَايِعِ دِينِي، وَ خَوَاتِيمِ عَمَلِي، وَ قَلْبِي لِقَلْبِكُمْ سَلَمًا، وَ اَمْرِي لِاَمْرِكُمْ مَتَّبِعًا، صَلَوَاتُ اللَّهِ عَلَيْكُمْ وَ عَلَيَّ وَ اَرْوَاحِكُمْ، وَ عَلَيَّ اَجْسَادِكُمْ وَ عَلَيَّ اَجْسَامِكُمْ، وَ عَلَيَّ شَاهِدِكُمْ وَ عَلَيَّ غَائِبِكُمْ، وَ عَلَيَّ ظَاهِرِكُمْ وَ عَلَيَّ بَاطِنِكُمْ.

<sup>1</sup> Mafateeh ul Jinaan: p. 698; Misbah ul Mutaahajjid: p. 738; and in Misbah uz Zaaer: p. 474, and the Mazaar of Agha Jamaal Khwansaari: p. 98 with slight difference.

<sup>2</sup> In the incident of the visitation of Haj Ali Baghdadi in the shrines of Kazmayn (A.S.), Imam Mahdi (A.S.) recited Ziyarat Waritha after the recitation of Ziyarat Ameenullah.

*Peace be upon you, O inheritor of Adam, the chosen one of Allah*

*Peace be upon you, O inheritor of Nuh, the Prophet of Allah*

*Peace be upon you, O inheritor of Ibrahim, the friend of Allah*

*Peace be upon you. O inheritor of Musa, the one who talked to Allah*

*Peace be upon you, O inheritor of 'Isa, the spirit of Allah*

*Peace be upon you, O inheritor of Muhammad, the beloved friend of Allah*

*Peace be upon you, O inheritor of Ali, the commander of the faithful and the friend of Allah*

*Peace be upon you, O son of the Muhammad Mustafaa*

*Peace be upon you, O son of Ali Murtazaa*

*Peace be upon you, O son of Fatema,*

*Peace be upon you, O son of Khadijatul- kubra*

*Peace be upon you, O he who fought in the way of Allah and the son of one who fought in the way of Allah*

*I bear witness that verily you established the prayers*

*And gave the zakat (prescribed share) to the needy*

*And commanded to do what is right and lawful And not to do that which is wrong and unlawful*

*And obeyed Allah and His Messenger until the inevitable came unto you*

*So, Allah curse those who killed you And Allah curse those who wronged you*

*And Allah curse those who heard the event and rested satisfied*

*O My Master, O Aba 'Abdullah!*

*I bear witness that verily you were a light in the sublime  
loins and purified wombs*

*The impurities of ignorance did not even touch you  
Nor could its soiled and dirty bearing ever smear you*

*I bear witness that, verily, you are the mainstay of the  
religion, and the supporter of the faithful ones*

*I bear witness that, verily, you are a pious, God-fearing,  
favorite, wise And rightly guided (Imam)*

*I bear witness that the Imams, in your progeny, are the  
words of piety*

*And the signs of guidance And the safe handle of Islam,  
And the decisive argument for the humankind.*

*I call Allah to give witness, and also His Angels And  
His Prophets and His Messenger*

*That, verily, I believe in (all of) you And that I am sure  
of your Return Joined to the divine laws of my belief and  
my accomplishments*

*And my heart is resigned to yours And my conduct is  
following the example of yours*

*Blessings of Allah be on (all of) you and on your souls  
And on your bodies*

*and on your forms and (when) you are in view*

*and (when) you are out of sight and on your style and on  
your substance.*

**Then throw yourself on the grave, kiss it and say  
the following words:**

*بأبي أنت و أمي يا ابن رسول الله، بأبي أنت و أمي يا أبا عبد الله، لقد عظمت  
الرزِيّة، و جلّت المصيبة بك علينا و على جميع أهل السّموات و الأرض،  
فلعن الله أمة أسرجت و أجمت و تهيات لقنالك. يا مولاي يا أبا عبد الله،  
قصدت حرمك، و أتيت إلى مشهدك، أسئل الله بالشأن الذي لك عنده، و*



بالمحلّ الذي لك لديه أن يصليّ على محمّد و آل محمّد، و أن يجعلني معكم في الدّنيا و الآخرة.

*My father and mother be sacrificed for you, O son of the Messenger of Allah, My father and mother be sacrificed for you, O Aba Abdillah!*

*Extremely terribly was the calamity and astounding was is the misfortune you suffered upon us and upon all the inhabitants of the heavens and the earth.*

*Therefore, Allah may curse the people who saddled up, gave rein to their horses, and prepared themselves to kill you.*

*O my Master, O' Aba Abdillah! I moved towards your sanctuary and came to your shrine beseeching Allah in the name of the glorious position that you enjoy with Him and the position that you occupy with Him, to send blessings on Mohammad and the Household of Mohammad, and to keep me with you in this world and in the Hereafter.*

Then rise and offer two units of prayer near the place of Imam's (A.S.) pure head, and recite any Surah you like in the prayer. After offering the prayer, say:

اللّهُمَّ إِنِّي صَلَّيْتُ وَ رَكَعْتُ وَ سَجَدْتُ لَكَ، وَ حَدَّكَ لَا شَرِيكَ لَكَ، لِأَنَّ الصَّلَاةَ وَ الرُّكُوعَ وَ السُّجُودَ لَا يَكُونُ إِلَّا لَكَ، لِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ أَبْلِغْهُمْ عَنِّي أَفْضَلَ السَّلَامِ وَ النَّحِيَّةِ، وَ ارْجُدْ عَلَيَّ مِنْهُمْ السَّلَامَ. اللَّهُمَّ وَ هَاتَانِ الرَّكَعَتَانِ هَدِيَّةٌ مِنِّي إِلَى مَوْلَايَ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَيْهِ، وَ تَقَبَّلْ مِنِّي، وَ أَجِرْنِي عَلَى ذَلِكَ بِأَفْضَلِ أَمَلِي وَ رَجَائِي فِيكَ وَ فِي وَلِيِّكَ، يَا وَلِيَّ الْمُؤْمِنِينَ.

*O' Allah, Indeed I offered prayer, performed Rukoo' and prostrated for You alone, You do not have any partner, because the prayer and Rukoo' and prostration cannot be done but for You, because indeed You are Allah, and there is no God but You. O Allah, bless Mohammad and the household of Mohammad, and send them from me the best Salaam and greetings, and return their Salaam for me. O Allah, these two untis of prayers are a gift from me for my Master, Husain ibn e Ali (peace be upon them). O Allah, bless Mohammad and bless him, and accept from me, and reward me against it with the best of my hopes and desires that I have in You and in Your Guardian, O' Guardian of the Believers.*

Then rise and move towards the foot area of his holiness, then stand near the head of Ali al-Akbar (A.S.) and pronounce:

السَّلَام عَلَيْكَ يَا بِن رَسُولِ اللَّهِ، السَّلَام عَلَيْكَ يَا بِن نَبِيِّ اللَّهِ، السَّلَام عَلَيْكَ يَا بِن  
 أمير المؤمنين، السَّلَام عَلَيْكَ يَا بِن الحسين الشهيد، السَّلَام عَلَيْكَ أَيُّهَا الشَّهِيد،  
 السَّلَام عَلَيْكَ أَيُّهَا المَظْلُوم و ابن المَظْلُوم، لعن الله امة قتلتك، و لعن الله امة  
 ظلمتك، و لعن الله امة سمعت بذلك فرضيت به.

*Peace be upon you, O son of the Messenger of Allah.*

*Peace be upon you, O son of the Prophet of Allah.*

*Peace be upon you, O son of Ameer al-Mu'mineen (the commander of the believers).*

*Peace be upon you, O son of al-Husayn the shaheed (martyr).*

*Peace be upon you, O shaheed. the son of shaheed.*

*Peace be upon you, O the oppressed one and son of the oppressed one.*

*Curse of Allah be on those who killed you. Curse of Allah be on those who persecuted you. Curse of Allah be on those who heard this even but rested satisfied.*

Then stick yourself with the holy grave, kiss it, and say the following lines:

السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَابْنَ وَلِيِّهِ، لَقَدْ عَظُمَتِ الْمَصِيبَةُ، وَجَلَّتِ الرَّزِيَّةُ بِكَ عَلَيْنَا وَ عَلَى جَمِيعِ الْمُسْلِمِينَ، فَلَعَنَ اللَّهُ أُمَّةً قَتَلَتَكَ، وَ أَبْرءَ إِلَى اللَّهِ وَ إِلَيْكَ مِنْهُمْ.

*Peace be upon you O friend of Allah and the son of His friend, extremely terribly was the calamity and astounding was is the misfortune you suffered upon us and upon all the Muslims.*

*Therefore, Allah may curse the people who killed you, and I seek distance from them towards Allah and towards You.*

Then take an exit from the gate which is towards the lower area of Ali Akbar (A.S.), and facing the martyrs of Karbala, pronounce:

السَّلَامُ عَلَيْكُمْ يَا أَوْلِيَاءَ اللَّهِ وَ أَحِبَّائِهِ، السَّلَامُ عَلَيْكُمْ يَا أَصْفِيَاءَ اللَّهِ وَ أَوْدَائِهِ، السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ دِينِ اللَّهِ، السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ رَسُولِ اللَّهِ، السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ أَمِيرِ الْمُؤْمِنِينَ، السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ، السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ الْوَلِيِّ النَّاصِحِ، السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ أَبِي عَبْدِ اللَّهِ، بِأَبِي أَنْتُمْ وَ أُمَّي، طَبِئْتُمْ وَ طَابَتِ الْأَرْضُ الَّتِي فِيهَا دَفَنْتُمْ، وَ فَزْتُمْ فَوْزًا عَظِيمًا، فَيَا لِيَتَنِي كُنْتُ مَعَكُمْ فَأَفُوزُ مَعَكُمْ.

*Peace be on (all of) you, O the friends of Allah and His lovers. Peace be on you, O the adorers of Allah sincerely attached to him. Peace be on you, O the helpers of the religion of Islam. Peace be on you, O the helpers of Allah's Messenger. Peace be on you, O the helpers of*

*Amir ul Muminin. Peace be on you, O the helpers of Fatimah, the leader of the women of the worlds.  
Peace be on you, O the helpers of Aba Muhammad Hassan bin Ali, the sincere friend who always gave good advice.*

*Peace be upon all of you, O the helpers of Aba Abdullah My father and mother be sacrificed for you Verily, you were pure; therefore, the land wherein you are buried has been purified*

*You also attained your end and won great fortune  
Would that we were with you*

*So that we could also share the accomplishment with you.*

Then return towards the holy head of Imam (A.S.) and pray as much as you can, for yourself, for your family, for you parents, and for your brothers; in that shrine, no supplication or prayer is rejected.<sup>1</sup> The content that you have read in this book, comprises of the supplications and the Ziyarats which I have successfully compiled with Allah's support and by the grace of Imam Mahdi (A.S.).

و أنا العبد الفاني مرتضى، ابن الورع العابد ذي المجد و السداد، السيد محمد جواد، المتوفى في يوم عاشوراء سنة ١٤١٥ هـ بعد قراءة زيارة عاشوراء في مجلس العزاء لسيد الشهداء عليه آلاف التحية و الثناء، ابن العالم العابد الزاهد السيد محمد باقر، ابن العالم الرباني آية الله العظمى السيد علي السيستاني أعلى الله مقامه.

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<sup>1</sup> Mafateeh ul Jinaan: p. 849

And I am a mortal servant, Murtada, son of the devoted servant, the pious and god-fearing cleric, Al-Sayyid Mohammad Jawad, who passed away on the day of Ashura, in the year 1415 Hijri, after the recitation of Ziyarat ul Ashura commemorating the martyrdom of Imam Husain (A.S.), peace be upon him, son of the great cleric, the pious servant, Sayyid Mohammad Baqir, son of the divine cleric, Ayatullah ul-Uzma Sayyid Ali Sistani (may Allah have mercy upon him).

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