

# SAHEEFAH- E-RAZAVIYYAH





# Saheefah-e-Razaviyyah

Imam Ali Ibn Moosa al-Reza (as)



xkps



## **Saheefah-e-Razaviyyah**

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# Chapter 1

## Dedication

This work is dedicated to two infallible personalities of the universe who although belonged to women gender but they were declared as spiritual guide and leader who can't be limited to any land or period. One is known as 'Umm-e-Abeehaa' and the other 'Kareemah-e-Ahl-e-Bait' – on whose gate of mercy everybody implores with stretched hands:

يَا فَاطِمَةُ اِشْفَعِي لِي فِي الْجَنَّةِ

O Faatemah! Intercede for me, so that I enter Heaven.



# Chapter 2

## Foreword

In the Name of Allah, the Beneficent, the Merciful. And by the help of Imam-e-Zamana (a.t.f.s.).

Ja'fari Propagation Centre is glad to translate and publish the book 'Saheefa-e-Razawiyyah' in English which is the compilation of supplications and ziyaaraat narrated from Imam Reza (a.s.).

Readers are requested to inform us of any spelling or printing error so that it can be rectified in the coming editions.

Lastly, we pray to Allah (s.w.t.) to give us opportunities to propagate the knowledge of Ahle bait (a.s.) so that they (a.s.) intercede us on the Day of Judgement.

# Chapter 3

## Translator's Note

All praise be to Allah Who hears all invocations, bestows hope to hearts and perfects His blessings.

Prayer means lamentation, beseech, heart rending sigh, presentation of condition of heart in the Divine Court, recognition of His Magnificent and Grandeur and acceptance of one's lowliness. Supplication of the one who has got nothing in his possession requests Him Who has got everything. Every person supplicates according to his own style and disposition. Sometimes the prayers are answered and sometimes rejected. Infallible Imams (a.s.) have taught us the reasons behind the invocations which are not answered. Imam Ali ibn Abi Taalib (a.s.) says in **Dua-e-Kumail**:

اَللّٰهُمَّ اغْفِرْ لِي الدُّنُوْبَ الَّتِي تَحْبِسُ الدُّعَاءَ.

O Allah! Forgive me my sins which hold back supplication!

But it is not so that the supplications which are not answered are wasted. No, instead the rewards of the unanswered prayers are kept stored in one's book of deeds. And when they will see the rewards on the Day of Judgement, they will stretch their hands saying: 'My Lord! I had not performed these good deeds then why such a great reward?' Then a Divine Voice will be heard saying, 'This is the reward of your supplications which were not answered.' At this stage the person, who was complaining for non-acceptance of his supplication will wish had it so happened that none of his invocations would have been answered.

This is also a blessing of Allah, the High, that He called His sinning servants saying:

اُدْعُوْنِيْ اَسْتَجِبْ لَكُمْ.

"Call upon Me, I will answer you."<sup>1</sup>

Because the Noble Personage of Almighty Allah is such that He is Merciful upon all the creatures, He is the Provider of sustenance to all the creatures, He



is the Master of all the things, Remover of all the miseries and tribulations, Merciful on

<sup>1</sup> *Urdu translator's note*

<sup>2</sup> *Surah Momin (40): Verse 60*

all, Concealer of all the defects and sins and Provider of peace and tranquillity to every frightened. He is such a Divine Personality that He created humans from dust and blood and then provided the wombs of mother as shelter, who opened treasures of love and affection for them.

O my Lord! I am unable to thank You for Your numerous bounties because Your beneficence are abundant whereas my gratitude is nothing. You are the One Who made me aware of the light of knowledge and guidance after taking me out of darkness of ignorance. You are the One Who made me introduced the Messengers and Prophets, whereas I am the one who falsified them surrounded by infidelity and spuriousness. I would have perished had You not showed Your Mercy upon me. Hence, I beseech You not to hold me accountable for my sins. Due to my sins, I am ashamed before You, so I beseech You that

رَبِّ عَامِلُنَا بِفَضْلِكَ وَ لَا تُعَامِلُنَا بِعَذَابِكَ يَا كَرِيمُ

Now the questions arises how to supplicate and what are the conditions of supplication through which they could be answered?

At this point the Muslims of the world had to accept that we would have been dumb and speechless, had there not been the Ahlulbait (a.s.) and the Holy Progeny of the Infallible Imams (a.s.) who guided us how to supplicate. They are the symbols of action during all the ages for the human being and under the shadow of their invocations, sinners and defaulters like us could be able to get the nearness of Allah, the High. The pure and chaste dispositions coming out of their holy tongue have the guarantee for the fulfilment of our supplications.

These are the infallible tongues who taught us the etiquette as how to address the Almighty Allah in the form of 'Sahifa-e-Sajjadiyah' and later on in the form of 'Sahifa-e-Razawiyyah' of Imam Ali ibn Moosa al-Reza (a.s.) which are guiding us that there are certain observances and manners which

should be followed in order to get the ability of presentation in the Divine Court.

The said book ‘Sahifa-e-Razawiyyah’ is the rare collection of some etiquette, decorum and manners of supplications of invocations which has been authored by Ayatullah Sayed Murtaza Mujtahedi Seestani and I, Irfan Haider, translated it into urdu from Persian language. But this gigantic task could not be done at my own, so first of all I am grateful to my Lord, the High, who awarded me the incentive to do this great work.

I am also thankful to all my friends and relatives who helped me in this noble task. Especially my grand father Haji Khadim Husain Ja’fari Sahab whose guidance helped me a lot in understanding the actual religious knowledge. I can never be able to forget his obligation.

I am also thankful to my parents whose favours and blessings always shadowed me, at the same time to all my teachers, specially Janab Mohammad Juma Asadi and Janab Akbar Husain Zaahedi Sahab. Due to his guidance I could reach at this place and to my brothers Janab Imran Haider Shahid and Ali Asadi whose love and affection always encouraged me a lot.

For publishing this invaluable book, I am thankful to the manager of Jamea’ Imam Sadiq (a.s.) and all the staff of Markaz-e-Tableeghat-o-Taaleemaat, especially manager Mr. Mushtaq Husain Imrani, Adeeb Ali, Amjad Husain, Zeeshan Mahdi, Ali Shah Naqvi, Abdul Hafeez and Mukhtar Husain Rahimi.

Lastly, I pray to Almighty Allah that O Allah! Grant us the ability to recognize our Imam of the time (a.t.f.s.) and to pray for him. Aameen.

And peace is on him who follows the guidance.

Irfan Haider

17<sup>th</sup> Rabiul Awwal, 1432 A.H.



# Chapter 4

## Eight Surahs of Holy Quran

### Surah Yaaseen

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.	Bismil laahir rahmaanir raheem	In the Name of Allah, the All-merciful, the All- compassionate
يس ١	YAASEEN.	Ya Seen.
وَالْقُرْآنِ الْحَكِيمِ ٢	WAL QURAANIL HAKEEM.	I swear by the Quran full of wisdom
إِنَّكَ لَمِنَ الْمُرْسَلِينَ ٣	INNAKA LAMENAL MURSALEEN.	Most surely you are one of the apostles
عَلَى صِرَاطٍ مُسْتَقِيمٍ ٤	A'LAA SERaATIM MUSTAQEEM.	On a right way.
تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ٥	TANZEELAL A'ZEEZIR RAHEEM.	A revelation of the Mighty, the Merciful.
لِيُنْذِرَ قَوْمًا مَّا أُنْذِرُوا لَمْ يَكُونُوا أَعْقِلُونَ ٦	LE-TUNZERA QAWMAM MAA UNZERA AABAA-OHUM FAHUM GHAAFELUN.	That you may warn a people whose fathers were not warned, so they are heedless.
لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ٧	LAQAD HAQQAL QAWLO A'LAA AKSAREHIM FAHUM LAA YoaMENOON.	Certainly the word has proved true of most of them, so they do not believe.
إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَتَبَى إِلَى الْأَذْقَانِ فَهُمْ مُكْمَحُونَ ٨	INNAa JA-A'LNAa FEE A- A'NAAQEHIM AGhLAALAN FAHEYA ELAL AZQAANE FAHUM MUQMAHOON.	Surely We have placed chains on their necks, and these reach up to their chins, so they have their heads raised aloft.
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<p>وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَعْيُنُهُمْ فِمْ لَا يُبْصِرُونَ ٩</p>	<p>WA JA-A'LNAAMIM BAYNE AYDEEHIM SADDANw WA MIN KHALFEHIM SADDAN FA-AGHSHAYNAAHUM FAHUM LAA YUBSEROON.</p>	<p>And We have made before them a barrier and a barrier behind them, then We have covered them over so that they do not see.</p>
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[1] We have mentioned these eight surahs because the traditions mentioned in this book has recommended to recite these surahs.

<p>وَسَوَاءٌ عَلَيْهِمْ ء أَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ ١٠</p>	<p>WA SAWAAa-UN A'LAYHIM A-ANZARTAHUM AM LAM TUNZIRHUM LAA YoaMENUN.</p>	<p>And it is alike to them whether you warn them or warn them not: they do not believe.</p>
<p>إِنَّمَا تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ١١</p>	<p>INNAMAA TUNZERO MANIT-TABA-A'Z ZIKRA WA KHASEYAR RAHMAANA BIL-GHAYBE FA-BASH- SHIRHO BE MAGHFERATINw WA AJRIN KAREEM.</p>	<p>You can only warn him who follows the reminder and fears the Beneficent Allah in secret; so announce to him forgiveness and an honorable reward.</p>
<p>إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَأَثَارَهُمْ ۖ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي لِمَامٍ مُبِينٍ ١٢</p>	<p>INNAA NAHNO NOHYIL MAWTAA WA NAKTOBO MAA QADDAMOO WA AASAARAHUM, WA KULLA SHAY-IN AHSAYNAAHO FEE EMAAMIM MOBEEN.</p>	<p>Surely We give life to the dead, and We write down what they have sent before and their footprints, and We have recorded everything in a clear writing.</p>
<p>وَاضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ ۖ إِذْ جَاءَهَا الْمُرْسَلُونَ ١٣</p>	<p>WAZ RIB LAHUM MASALAN ASHAABAL QARYATE, IZ-JAA-A-HAL MURSALOON.</p>	<p>And set out to them an example of the people of the town, when the apostles came to it.</p>



<p>إِذْ أَرْسَلْنَا إِلَيْهِمُ اثنَينِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ ﴿١٤﴾</p>	<p>IZ ARSALNAA ELAYHEMUS NAYNE FA- KAZZABOOHOMAA FA- A'ZZAZNAA BE SAALESIN FA-QAALOO INNAA ELAYKUM MURSALOONA.</p>	<p>When We sent to them two, they rejected both of them, then We strengthened (them) with a third, so they said: Surely we are apostles to you.</p>
<p>قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا. وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ ؕ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾</p>	<p>QAALOO MAA ANTUM ILLAA BASHARUM MISLONAA, WA MAA ANZALAR RAHMAANO MIN SHAY-IN IN ANTUM ILLAA TAKZEBOON.</p>	<p>They said: You are naught but mortals like ourselves, nor has the Beneficent Allah revealed anything; you only lie.</p>
<p>قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾</p>	<p>QAALOO RABBONAA YA'LAMO INNA ELAYKUM LA-MURSALOON.</p>	<p>They said: Our Lord knows that we are most surely apostles to you.</p>
<p>وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ ﴿١٧﴾</p>	<p>WA MAA A'LAYNAA ILLAL BALAAGHUL MOBEEN.</p>	<p>And nothing devolves on us but a clear deliverance (of the message).</p>
<p>قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ إِن لَّعَيْنُ لَمْ تَقْنَطُوا لَنَنْزِجَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾</p>	<p>QAALOO INNAA TATAYYARNAA BEKUM, LA-IL-LAM TANTAHOO LA- NAR- JOMANNAKUM WA LAYAMASSANNAKUM MINNAA A'ZAABUN ALEEM.</p>	<p>They said: Surely we augur evil from you; if you do not desist, we will certainly stone you, and there shall certainly afflict you a painful chastisement from us.</p>
<p>قَالُوا طَائِرُكُمْ مَعَكُمْ ؕ إِنْ ذُكِّرْتُمْ بَلْ أَنْتُمْ مُسْرِفُونَ ﴿١٩﴾</p>	<p>QAALOO TAAA-EROKUM MA-A'KUM, A-IN ZUKKIRTUM, BAL ANTUM QAWMUM MUSREFOON.</p>	<p>They said: Your evil fortune is with you; what! if you are reminded! Nay, you are an extravagant people.</p>
<p>وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَاقَوْمِ اتَّبِعُوا الرُّسُلَ إِنَّكُمْ لَعِنَاءُ ﴿٢٠﴾</p>	<p>WA JAA-A MIN AQSAL MADEENATE RAJOLUN-y YAS-A'A QAALA YAA- QAWMIT TABE-U'L MURSALEENAT.</p>	<p>And from the remote part of the city there came a man running, he said: O my people! follow the apostles;</p>
<p>اتَّبِعُوا مَنْ لَا</p>	<p>TABEOO' MAL LAA YAS-</p>	<p>Follow him who does not ask</p>

يَسْأَلُكُمْ أَجْرًا وَلَهُمْ مُهْتَدُونَ ٢١	ALOKUM AJRANw WA HUM MOHTADOON.	you for reward, and they are the followers of the right course;
وَمَالِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَالَّذِي تُرْجَعُونَ ٢٢	WA MAA LEYA LAA A- A'BODUL LAZEE FATARANEE WA eLAYHE TURJA-O'ON.	And what reason have I that I should not serve Him Who brought me into existence? And to Him you shall be brought back;
أَتَأْخُذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِذْنَ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِ عَنْهُمْ شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُون ٢٣	A-AT-TAKHEZO MIN DOONEHI AALEHATAN INy-YORIDNIR RAHMAANO BE-ZURRIL LAA TUGHNE A'NEE SHAFAA-A'TOHUM SHAY-ANw WA LAA YUNQEZOON.	What! shall I take besides Him gods whose intercession, If the Beneficent Allah should desire to afflict me with a harm, shall not avail me aught, nor shall they be able to deliver me?
إِنِّي إِذَا لَفِي ضَلَلٍ مُبِينٍ ٢٤	INNEE EZAL LAFEE ZALAALIM MOBEEN.	In that case I shall most surely be in clear error:
إِنِّي أَمِنْتُ بِرَبِّكُمْ فَاسْمَعُونَ ٢٥	INNEE AAMANTO BE- RABBEKUM FAS-MA-O'ON.	Surely I believe in your Lord, therefore hear me.
قِيلَ ادْخُلِ الْجَنَّةَ ٢٥ يَلَيْتُ قَوْمِي يَعْلَمُونَ ٢٦	QEELAD-KHOLIL JANNAh, QAALA YAA LAYTA QAWMEE YA'LAMOONa.	It was said: Enter the garden. He said: O would that my people had known
بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ٢٧	BEMAA GHAFARA-LEE RABBEE WA JA-A'LANEE MENAL MUKRAMEEN.	Of that on account of which my Lord has forgiven me and made me of the honored ones!
وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ٢٨	WA MAA ANZALNAA A'LAA QAWMEHI MIM BA'DEHI MIN JUNDIM MENAS SAMAAA-E WA MAA KUNNAA MUNZELEEN.	And We did not send down upon his people after him any hosts from heaven, nor do We ever send down.
إِنْ كَانَتْ إِلَّا صِيْحَةً وَاحِدَةً	IN KANAT ILLAA SAY- HATANw WAaHEDATAN FA-	It was naught but a single cry, and lo! they were still.



فَإِذَا خِمْ ○ ٢٩ خِمْدُونَ	EZAA HUM KHAAMEDOON.	
يَحْسِرَةً عَلَي الْعِبَادِ مَا يَأْتِيهِمْ رَسُولٌ إِلَّا كَانُوا بِهِ ○ ٣٠ يَسْتَهْزِءُونَ	YAA HASRATAN A'LAL E'BAADE, MAA YAATEEHIM MIR RASOOLIN ILLAA KAANOO BEHI YASTAHZEOON.	Alas for the servants! there comes not to them an apostle but they mock at him.
أَلَمْ يَرَوْا كَمْ أَلْكَنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ الْيَوْمَ لَا يَرْجِعُونَ ٣١	ALAM YARAW KAM AHLAKNAA QABLAHUM MENAL QOROONE ANNAHUM ELAYHIM LAA YARJEOON.	Do they not consider how many of the generations have We destroyed before them, because they do not turn to them?
وَأَن كُلَّ لَمَّا جَمِيعٍ لَّدَيْنَا مُخْضَرُونَ ٣٢	WA IN KULLUL LAMMAA JAMEE-u'L LADAYNAA MOHZAROON.	And all of them shall surely be brought before Us.
وَآيَةً لَهُمْ الْأَرْضُ الْمَيْتَةُ الْحَيَّةُ ٣٣ وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ	WA AAYATUL LAHOMUL ARZUL MAYTAh, AHYAYNAAHAA WA AKHRAJNAA MINHAA HABBAN FAMINHO YAAKOLOON.	And a sign to them is the dead earth: We give life to it and bring forth from it grain SQ they eat of it.
وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنْ الْعُيُونِ ٣٤	WA JA-A'LNAA FEEHAA JANNAATIM MIN NAKHEELINw WA A- A'NAABINw WA FAJJARNAA FEEHAA MENAL O'YOONE.	And We make therein gardens of palms and grapevines and We make springs to flow forth in it,
لِيَأْكُلُوا مِنْ ثَمَرِهِ ٣٥ وَمَا عَمِلُوا أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ	LE-YAAKOLOO MIN SAMAREHI, WA MAA A'MELAT-HO AYDEEHIM, AFALAA YASHKOROON.	That they may eat of the fruit thereof, and their hands did not make it; will they not then be grateful?
سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ	SUBHAANAL LAZEe KHALAQAL AZWAAJA KULLAHAA MIMMAA	Glory be to Him Who created pairs of all things, of what the

<p>الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ٣٦</p>	<p>TUMBETUL ARZO WA MIN ANFOSEHIM WA MIMMAA LAA YA'LAMOON.</p>	<p>earth grows, and of their kind and of what they do not know.</p>
<p>وَآيَةٌ لَّهُمْ الَّيْلُ ۖ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا لَهُمْ مُظْلَمُونَ ٣٧</p>	<p>WA AAYATUL LAHOMUL LAYL, NASLAKHO MINHUN NAHAARA FA-EZAA HUM MUZLEMOON.</p>	<p>And a sign to them is the night: We draw forth from it the day, then lo! they are in the dark;</p>
<p>وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ۖ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ٣٨</p>	<p>WASH-SHAMSO TAJREE LE-MUSTAQARRIL LAHAA, ZAALEKA TAQDEERUL A'ZEEZIL A'LEEM.</p>	<p>And the sun runs on to a term appointed for it; that is the ordinance of the Mighty, the Knowing.</p>
<p>وَالْقَمَرَ قَدَرًا ۖ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ٣٩</p>	<p>WAL QAMARA QADDARNAAHO MANAAZELA HATTAA A'ADA KAL-U'RJOONIL QADEEM.</p>	<p>And (as for) the moon, We have ordained for it stages till it becomes again as an old dry palm branch.</p>
<p>لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ٤٠</p>	<p>LASH-SHAMSO YANBAGHEE LAHAA AN TUDREKAL QAMARA WA LAL LAYLO SAABEQUN NAHAARE, WA KULLUN FEE FALAKINY YASBAHOON.</p>	<p>Neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day; and all float on in a sphere.</p>
<p>وَآيَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفَلَكِ الْمَشْحُونِ ٤١</p>	<p>WA AAYATUL LAHUM ANNAA HAMALNAA ZURRIYYATAHUM FIL FULKIL MASH-HOON.</p>	<p>And a sign to them is that We bear their offspring in the laden ship.</p>
<p>وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ٤٢</p>	<p>WA KHALAQNA LAHUM MIM MISLEHI MAA YARKABOON.</p>	<p>And We have created for them the like of it, what they will ride on.</p>
<p>وَأِنْ نَّشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا يُنْقَذُونَ ٤٣</p>	<p>WA IN NASHAA NUGHRIQ- HUM FALAA SAREEKHA LAHUM WA LAA HUM YUNQAZOONa.</p>	<p>And if We please, We can drown them, then there shall be no succorer for them, nor shall they be rescued</p>

إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَى حِينٍ ٤٤	ILLAA RAHMATAM MINNAA WA MATAA-A'N ELAA HEEN.	But (by) mercy from Us and for enjoyment till a time.
وَإِذَا قِيلَ لَهُمْ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ٤٥	WA EZAA QEELA LAHOMUT TAQOO MAA BAYNA AYDEEKUM WA MAA KHALFAKUM LA-A'LLAKUM TURHA-MOON.	And when it is said to them: Guard against what is before you and what is behind you, that mercy may be had on you.
وَمَا تَأْتِيهِمْ مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ٤٦	WA MAA TAA-TEEHIM MIN AAYATIM MIN AAYAATE RABBEHIM ILLAA KAA NOO A'NHAA MOA'REZEE n.	And there comes not to them a communication of the communications of their Lord but they turn aside from it.
وَإِذَا قِيلَ لَهُمْ انْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ ۖ قَالِ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطَعِمْنَا ۖ لَوْلَا أَنْتُمْ لَأَلَّا فِي ضَلَالٍ مُّبِينٍ ٤٧	WA EZAA QEELA LAHUM ANFEQOO MIMMAA RAZAQAKOMUL LAAHO, QAALAL LAZEENA KAFAROO LILLAZEENA AAMANOO A- NUT-E'MO MAL LAW YASHAAA-UL LAAHO ATA'MAH, IN ANTUM ILLAA FEE ZALAALIM MOBEEN.	And when it is said to them: Spend out of what Allah has given you, those who disbelieve say to those who believe: Shall we feed him whom, if Allah please, He could feed? You are in naught but clear error.
وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ٤٨	WA YAQOOLOONA MATAA HAAZAL WA'DO IN KUNTUM SAADEQEEN.	And they say: When will this threat come to pass, if you are truthful?
مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ٤٩	MAA YANZOROONA ILLAA SAYHATANw WAAHEDATAN TAAKHOOZOHUM WA HUM YAKHISSEMOON.	They wait not for aught but a single cry which will overtake them while they yet contend with one another.
فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَى أٰلِهِمْ يَرْجِعُونَ ٥٠	FALAA YASTATEEO'ONA TAWSEYATANw WALAA ELAA AHLEHIM YARJE-O'ON.	So they shall not be able to make a bequest, nor shall they return to their families.
وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِّنْ ۞	WA NOFEKHA FIS-SOORE FA-EZAA HUM MENAL	And the trumpet shall be blown, when lo! from their

الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾	AJDAASE ELAA RABBEHIM YANSELOON.	graves they shall hasten on to their Lord.
قَالُوا يَوَيْلَنَا مَنْ بَعَثَنَا مَرْقَدِنَا ﴿٥٠﴾ هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾	QAALOO YAA WAYLANAA MAM BA-A'SANAA MIM MARQADENAA, HAAZAA MA WA-A'DAR RAHMAANO WA SADAQAL MURSALOON.	They shall say: O woe to us! who has raised us up from our sleeping-place? This is what the Beneficent Allah promised and the apostles told the truth.
إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُخَضَّرُونَ ﴿٥٣﴾	IN KAAANAT ILLAA SAYHATANw WAAHEDATAN FA-EZAA HUM JAMEE-U'L LADAYNAA MOHZAROON.	There would be naught but a single cry, when lo! they shall all be brought before Us;
فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾	FALYAWMA LAA TUZLAMO NAFsoon SHAY-ANw WA LAA TUJ-ZAWNA ILLAA MAA KUNTUM TA'MALOON.	So this day no soul shall be dealt with unjustly in the least; and you shall not be rewarded aught but that which you did.
إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغُلٍ فُكَاهُونَ ﴿٥٥﴾	INNA ASHAABAL JANNATIL YAWMA FEE SHOGHOLIN FAAKEHOON.	Surely the dwellers of the garden shall on that day be in an occupation quite happy.
هُمْ وَأَزْوَاجُهُمْ فِي ظِلٍّ الْأَرَايِكِ مُتَّكِعُونَ ﴿٥٦﴾	HUM WA AJWAAJOHUM FEE ZELAALIN A'LAL ARAAA-EKE MUTTAKEOON.	They and their wives shall be in shades, reclining on raised couches.
لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ يَدْعُونَ ﴿٥٧﴾	LAHUM FEEHAA FAAKEHATUNw WA LAHUM MAA YADDAO'ON.	They shall have fruits therein, and they shall have whatever they desire.
سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٥٨﴾	SALAAMUN, QAWLAM MIR- RABBIR RAHEEM.	Peace: a word from a Merciful Lord.
وَأَمَّا زُورًا الْيَوْمَ الْمُجْرِمُونَ ﴿٥٩﴾	WAM TAAZUL YAWMA AYYOHAL MUJREMOON.	And get aside today, O guilty ones!
أَلَمْ أَعِذْ بِالنِّكْمِ 	ALAM A-A'HAD ELAYKUM YAA	Did I not charge you, O



يٰۤاَيُّهَا اٰدَمُ اَنْ لَا تَعْبُدُوۡا الشَّيْطٰنَ ۚ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيۡنٌ ۝۶۰	BANEE AADAMA AL-LAA TA'BODUSH-SHAYTAANA, INNAHU LAKUM A'DUWWUM MOBEEN.	children of Adam! that you should not serve the Satan? Surely he is your open enemy,
وَ اِنْ اَعْبُدُوۡنِيْ هٰذَا صِرَاطٌ مُّسْتَقِيۡمٌ ۝۶۱	WA ANE'-BODOONEE, HAAZAA SERAATUM MUSTAQEEM.	And that you should serve Me; this is the right way.
وَلَقَدْ اَضَلَّ مِنْكُمْ جِبِلًّا كَثِيۡرًا ۝۶۲ اَفَلَمْ تَكُوۡنُوۡا تَعْقِلُوۡنَ ۝۶۲	WA LAQAD AZALLA MINKUM JEBILLAN KASEERAA, A- FALAM TAKOONOO TA'QELOON.	And certainly he led astray numerous people from among you. What! could you not then understand?
اِذِۤهٗ جِئْتُمُ النَّارَ كُنْتُمْ تُوَعَدُوۡنَ ۝۶۳	HAAZEHI JAHANNAMUL LATEE KUNTUM TOO- A'DOON.	This is the hell with which you were threatened.
اِصْلُوۡا يٰۤاَيُّهَا النَّاسُ كُنْتُمْ تَكْفُرُوۡنَ ۝۶۴	ISLAWHAL YAWMA BEMAA KUNTUM TAKFOROON.	Enter into it this day because you disbelieved.
اَلْيَوْمَ نَخْتِمُ عَلٰى اَفْوَاهِهِمْ وَتُكَلِّمُنَا اَيْدِيَهُمْ وَتَشْهَدُ اَرْجُلُهُمْ بِمَا كَانُوۡا يَكْسِبُوۡنَ ۝۶۵	AL-YAWMA NAKHTEMO A'LAA AFWAA-HEHIM WA TOKALLEMONAA AYDEEHIM WA TASH-HADO ARJOLOHUM BEMAA KAANOO YAKSEBOON.	On that day We will set a seal upon their mouths, and their hands shall speak to Us, and their feet shall bear witness of what they earned.
وَلَوْ نَشَاءُ لَطَمَسْنَا عَلٰى اَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَاَنۢى يُصِرُّوۡنَ ۝۶۶	WA LAW NA-SHAAA-O LATAMASNAA A'LAA A- A'YONEHIM FASTABAQUS- SERAATA FA-ANNAA YUBSEROON.	And if We please We would certainly put out their eyes, then they would run about groping for the way, but how should they see?
وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوۡا مُضِيًّا وَلَا يَرْجِعُوۡنَ ۝۶۷	WA LAW NASHAAA-O LAMASAKHNAAHUM A'LAA MAKAANATEHIM FAMAS-TA- TAA-OO' MOZIYYANw WA LAA YARJE-O'ON.	And if We please We would surely transform them in their place, then they would not be able to go on, nor will they return.
وَمِنْ نُّعَمِّرُوۡ 	WA MAN NO-A'MMIRHO	And whomsoever We

<p>فِي نُكَّسُهُ الْخَلْقِ أَفَلَا يَعْقِلُونَ ٦٨</p>	<p>NONAKKISHO FIL KHALQE, AFALAA YA'QELOON.</p>	<p>cause to live long, We reduce (him) to an abject state in constitution; do they not then understand?</p>
<p>وَمَا عَلَّمَهُ الشَّعْرَ وَمَا يَنْبَغِي لَهُ أَنْ يُولَى وَقُرْآنَ مُبِينٍ ٦٩</p>	<p>WA MAA A'LLAMNAAHUSH- SHE'RA WA MAA YANBAGHEE LAHU, IN HOWA ILLAA ZIKRUNw WA QURAANUM MOBEEN.</p>	<p>And We have not taught him poetry, nor is it meet for him; it is nothing but a reminder and a plain Quran,</p>
<p>لِيُنْذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ٧٠</p>	<p>LEYUNZERA MAN KAANA HAYYANw WA YAHIQQAL QAWLO A'LAL KAAFEREEN.</p>	<p>That it may warn him who would have life, and (that) the word may prove true against the unbelievers.</p>
<p>أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمَلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ ٧١</p>	<p>AWALAM YARAW ANNAA KHALAQNAA LAHUM MIMMAA A'MELAT AYDEENAA AN-A'AMAN FAHUM LAHAA MAALEKOON.</p>	<p>Do they not see that We have created cattle for them, out of what Our hands have wrought, so they are their masters?</p>
<p>وَذَلَّلْنَاهَا رُكُوبَهُمْ وَمِنْهَا يَأْكُلُونَ ٧٢</p>	<p>WA ZALLALNAAHAA LAHUM FAMINHAA RAKOOBOHIM WA MINHAA YAAKOLOON.</p>	<p>And We have subjected them to them, so some of them they have to ride upon, and some of them they eat.</p>
<p>وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ ٧٣</p>	<p>WA LAHUM FEEHAA MANAAFE-O' WA MASHAAREB, AFALAA YASHKOROON.</p>	<p>And therein they have advantages and drinks; will they not then be grateful?</p>
<p>وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَّعَلَّهُمْ يُنْصَرُونَ ٧٤</p>	<p>WAT-TAKHAZOO MIN DOONIL LAAHE AALEHATAL LA-A'LLAHUM YUNSAROON.</p>	<p>And they have taken gods besides Allah that they may be helped.</p>
<p>لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُخَضَّرُونَ ٧٥</p>	<p>LAA YASTA-TEE-O'ONA NASRAHUM, WA HUM LAHUM JUNDUM MOHZAROON.</p>	<p>(But) they shall not be able to assist them, and they shall be a host brought up before them.</p>
<p>فَلَا يَخْزُكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ</p>	<p>FALAA YAHZUNKA QAWLOHUM, INNAA</p>	<p>Therefore let not their speech grieve you; surely We know what they do in</p>

وَمَا يُغْلِظُونَ ٧٦	NA'LAMO MAA YOSIRROONA WA MAA YO'LENOON.	secret and what they do openly.
أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ٧٧	AWALAM YARAL INSAANO ANNAA KHALAQNAHO MIN NUTFATIN FA-EZAA HOWA KHASEEMUM MOBEEN.	Does not man see that We have created him from the small seed? Then lo! he is an open disputant.
وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ٧٨ قَالَ مَنْ يُحْيِي الْعِظَامَ وَلِي رَمِيمٌ ٧٨	WA-ZARABA LANAA MASALANw WA-NASEYA KHALQAH, QAALA MANY YOHYIL E'ZAAMA WA HEYA RAMEEM.	And he strikes out a likeness for Us and forgets his own creation. Says he: Who will give life to the bones when they are rotten?
قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ٧٩ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ٧٩	QUL YOHYEEHAL LAZEE AN- SHA-A-HAA AWWALA MARRAH, WA HOWA BEKULLE KHALQIN A'LEEMo- nil.	Say: He will give life to them Who brought them into existence at first, and He is cognizant of all creation
الَّذِي جَعَلَ لَكُمُ مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِّنْهُ تُوقَدُونَ ٨٠	LAZEE JA-A'LA LAKUM MENASH-SHAJARIL AKH- ZARE NAARAN FA-EZAA ANTUM MINHO TOOQEDOON.	He Who has made for you the fire (to burn) from the green tree, so that with it you kindle (fire).
أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ ٨١ وَالَّذِي خَلَقَ الْعَلِيمُ ٨١	AWA LAYSAL LAZEE KHALAQAS SAMAAWAATE WAL-ARZA BE-QAADERIN A'LAA ANY-YAKHLOQA MISLAHUM, BALAA, WA HOWAL KHALLAAQUL A'LEEM.	Is not He Who created the heavens and the earth able to create the like of them? Yea! and He is the Creator (of all), the Knower.
إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ٨٢	INNAMAA AMROHU EZAA ARAADA SHAY-AN ANY YAQOOLA LAHU KUN FAYAKOON.	His command, when He intends anything, is only to say to it: Be, so it is.
فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ	FA SUBHAANAL LAZEE BEYADEHI MALAKOOTO	Therefore glory be to Him in Whose hand is the kingdom of all things, and

شَيْءٌ وَإِلَيْهِ تُرْجَعُونَ ٨٣	KULLE SHAYINw WA ELAYHE TURJA-O'ON.	to Him you shall be brought back.
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## Surah Rahman

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ	BISMIL LAAHIR RAHMAANIR RAHEEM	In the Name of Allah, the All-merciful, the All-compassionate
الرَّحْمٰنُ ١	AR-RAHMAAN.	The Beneficent Allah,
عَلَّمَ الْقُرْآنَ ٢	A'LLAMAL QURAAN.	Taught the Quran.
خَلَقَ الْاِنْسَانَ ٣	KHALAQAL INSAAN.	He created man,
عَلَّمَهُ الْبَيَانَ ٤	A'LLAMAHUL BAYAAN.	Taught him the mode of expression.
الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ٥	ASH-SHAMSO WAL-QAMARO BE HUSBAANIN.	The sun and the moon follow a reckoning.
وَالنَّجْمُ وَالشَّجَرُ يَسْجُدْنَ ٦	WAN-NAJMO WASH-SHAJARO YASJODAAN.	And the herbs and the trees do prostrate (to Him).
وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ٧	WAS-SAMAAA-A RAFA-A'HAA WA-WAZA-A'L MEEZAAN.	And the heaven, He raised it high, and He made the balance
اَلَّا تَطْغَوْا فِي الْمِيزَانِ ٨	ALLAA TATGHAW FIL MEEZAAN.	That you may not be inordinate in respect of the measure.
وَاَقِمْوْا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ٩	WA AQEEMUL WAZNA BIL QISTE WA LAA TUKHSERUL MEEZAAN.	And keep up the balance with equity and do not make the measure deficient.
وَالْاَرْضَ وَضَعَهَا لِلْاَنَامِ ١٠	WAL ARZA WA ZA-A'HAA LIL ANAAM.	And the earth, He has set it for living creatures;
فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْاَكْمَامِ ١١	FEEHAA FAAKEHATUNw WAN-NAKHLO ZAATUL AKMAAM.	Therein is fruit and palms having sheathed clusters,
وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ١٢	WAL-HABBO ZUL-A'SFE WAR-RAYHAAN.	And the grain with (its) husk and fragrance.
.	.	.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿١٣﴾	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ﴿١٤﴾	KHALAQAL INSAANA MIN SALSAALIN KAL- FAKHKHAAR.	He created man from dry clay like earthen vessels,
وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ نَّارٍ ﴿١٥﴾	WA KHALAQAL JAAAN-NA MIN MAAREJIM MIN NAAR.	And He created the jinn of a flame of fire.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿١٦﴾	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾	RABBUL MASHREQAYNE WA RABBUL MAGHREBAYN.	Lord of the East and Lord of the West.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿١٨﴾	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
مَرَجَ الْبُخْرَيْنِ يَلْتَقِيَنِ ﴿١٩﴾	MARAJAL BAHRAYNE YALTAQEYAAN.	He has made the two seas to flow freely (so that) they meet together:
بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَنِ ﴿٢٠﴾	BAYNAHOMAA BARZAKHUL LAA YABGHEYAAN.	Between them is a barrier which they cannot pass.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٢١﴾	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾	YAKHROJO MINHOMAL LO-LO-O WAL MARJAAN.	There come forth from them pearls, both large and small.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٢٣﴾	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
وَلَهُ الْوَالِدُ الْعَظِيمُ الْمُنْتَشِتُ فِي الْجَوَارِ	WA LAHUL JAWAARIL MUNSHA-AATO FIL BAHRE	And His are the ships reared aloft in the sea like



الْبَحْرِ كَأَلَا عِلَامٍ ٢٤	KAL-A-A'LAAM.	mountains.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ٢٥	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
كُلُّ مَنْ عَلَيْهَا فَانٍ ٢٦	KULLO MAN A'LAYHAA FAANIN.	Everyone on it must pass away.
وَيَبْقَى وَجْهُ رَبِّكَ الْجَلَلِ وَالْأَكْرَامِ ٢٧	WA YABQAA WAJHO RABBEKA ZUL-JALAALE WAL-IKRAAM.	And there will endure for ever the person of your Lord, the Lord of glory and honor.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ٢٨	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ يَوْمٍ شَأْنٍ ٢٩	YAS-ALOHU MAN FIS SAMAAWAATE WAL-ARZ, KULLA YAWMIN HOWA FEE SHAAN.	All those who are in the heavens and the earth ask of Him; every moment He is in a state (of glory).
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ٣٠	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
سَنَفْرُغُ لَكُمْ أَيُّهَآ النُّفْلَيْنِ ٣١	SANAFROGHO LAKUM AYYOHAS SAQALAAAN.	Soon will We apply Ourselves to you, O you two armies.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ٣٢	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
يَمَعْشَرَ الْجِنِّ وَالْإِنْسِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا ٣٣ لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ	YAA MA'SHARAL JINNE WAL INSE ENIS TA-TA'TUM AN TANFOZOO MIN AQTAARIS SAMAAWAATE WAL ARZE FANFOZOO, LAA TANFOZOONA ILLAA BE SULTAAN.	O assembly of the jinn and the men! If you are able to pass through the regions of the heavens and the earth, then pass through; you cannot pass through but with authority.
فَبِأَيِّ آلَاءِ رَبِّكُمَا	FABE-AYYE AALAAA-E	Which then of the bounties

تُكَذِّبِينَ ۝٣٤	RABBEKOMAA TOKAZZEBAAN.	of your Lord will you deny?
يُرْسَلُ عَلَيْكُمَا شَوْاطِئُ مِّنْ نَّارٍ ۝٣٥ وَنُحَاسٌ فَلَا تَنْتَصِرْنَ ۝٣٥	YURSALO A'LAYKOMAA SHOWAAZUM MIN NAARINw, WA NOHAASUN FALAA TANTASERAAN.	The flames of fire and smoke will be sent on you two, then you will not be able to defend yourselves.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝٣٦	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ زُرْدَةً كَالدِّهَانِ ۝٣٧	FA-EZAN SHAQQATIS SAMAAA-O FA-KAANAT WARDATAN KAD-DEHAAN.	And when the heaven is rent asunder, and then becomes red like red hide.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝٣٨	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذُنُوبِهِ إِنْسٌ وَلَا جَانٌّ ۝٣٩	FA YAWMA-EZIL LAA YUS- ALO A'N ZANBEHI INSUNw WA LAA JAAAN.	So on that day neither man nor jinni shall be asked about his sin.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝٤٠	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
يُعْرَفُ الْمُجْرِمُونَ بِسِيمَتِهِمْ ۝٤١ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ ۝٤١	YO'RAFUL MUJREMOONA BE SEEMAAHUM FA-YOO- KHAZO BIN NAWAASEE WAL AQDAAM.	The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝٤٢	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
إِذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ۝٤٣	HAAZEHI JAHANNAMUL LATEE YOKAZZEBO BEHAL MUJREMOON.	This is the hell which the guilty called a lie.
يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ۝٤٤ أَنْ ۝٤٤	YATOOFOONA BAYNAHAA WA BAYNA HAMEEMIN AAN.	Round about shall they go between it and hot, boiling water.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝٤٥	FABE-AYYE AALAAA-E	Which then of the bounties

تُكَذِّبِينَ ٤٥	RABBEKOMAA TOKAZZEBAAN.	of your Lord will you deny?
وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَيْنِ ٤٦	WA LEMAN KHAFA MAQAAMA RABBEHI JANNATAAN.	And for him who fears to stand before his Lord are two gardens.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ٤٧	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
ذَوَاتَا أَفْنَانٍ ٤٨	ZAWAATAA AFNAAN.	Having in them various kinds.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ٤٩	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
فِيهِمَا عَيْنَتَا تَجْرِيْنِ ٥٠	FEEHEMAA A'YNAANE TAJREYAAN.	In both of them are two fountains flowing.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ٥١	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAANE.	Which then of the bounties of your Lord will you deny?
فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ٥٢	FEEHEMAA MIN KULLE FAAKEHATIN ZAWJAAN.	In both of them are two pairs of every fruit.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ٥٣	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
مُتَّكِئِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ ٥٤ وَجَنَّاتٍ الْجَنَّتَيْنِ دَانٍ ٥٤	MUTTAKE-EENA A'LAA FOROSHIM BATAAA- ENOHAA MIN ISTABRAQIN, WA JANAL JANNATAYNE DAAN.	Reclining on beds, the inner coverings of which are of silk brocade; and the fruits of the two gardens shall be within reach.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ٥٥	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
فِيهِنَّ قَصْرٌ مِثْلُ الْقُرْفِ ٥٦ لَمْ يَطْمِثْهُنَّ	FEEHINNA QAASERAATUT TARFE, LAM YATMISHUNNA	In them shall be those who restrained their eyes; before

قَبْلَهُمْ وَلَا جَانٌ ٥٦	INSUN QABLAHUM WALAA JAAAN.	them neither man nor jinni shall have touched them.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ٥٧	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
كَاتَبْتَنَ الْيَاقُوتَ وَالْمَرْجَانَ ٥٨	KA-ANNAHUNNAL YAAQOOTO WAL MARJAAN.	As though they were rubies and pearls.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ٥٩	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
إِلَّٰهُ جَزَاءِ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ٦٠	HAL JAZAAA-UL EHSAANE ILLAL EHSAAN.	Is the reward of goodness aught but goodness?
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ٦١	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
وَمِنْ دُونِهِمَا جَنَّتَيْنِ ٦٢	WA MIN DOONEHEMAA JANNATAAN.	And besides these two are two (other) gardens:
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ٦٣	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
مُذْمُومَتَيْنِ ٦٤	MUD-HAAMMATAAN.	Both inclining to blackness.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ٦٥	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
فِيهِمَا عَيْنَتَانِ نَضَّاخَتَيْنِ ٦٦	FEEHEMAA A'YNAANE NAZZAAKHATAAN.	In both of them are two springs gushing forth.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ٦٧	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ٦٨	FEEHEMAA FAAKEHATUNw WA NAKHLUNw WA RUMMAAN.	In both are fruits and palms and pomegranates.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٦٩﴾	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
فِيهِنَّ خَيْرٌ مِّنْ حَسَنٍ ﴿٧٠﴾	FEEHINNA KHAYRAATUN HESAAN.	In them are goodly things, beautiful ones.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٧١﴾	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ﴿٧٢﴾	HOORUM MAQSOORAATUN FIL KHEYAAM.	Pure ones confined to the pavilions.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٧٣﴾	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ ﴿٧٤﴾	LAM YAT-MISHUNNA INSUN QABLAHUM WA LAA JAAAN.	Man has not touched them before them nor jinni.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٧٥﴾	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
مُتَّكِئِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبَقَرٍ ﴿٧٦﴾ حَسَنٍ	MUTTAKE-EENA A'LAA RAFRAFIN KHUZRInW WA A'BQARIYYIN HESAAN.	Reclining on green cushions and beautiful carpets.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٧٧﴾	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٧٨﴾	TABAARAKAS-MO RABBEKA ZIL JALAALE WAL IKRAAM.	Blessed be the name of your Lord, the Lord of Glory and Honor!

## Surah Insaan (Dahr)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	BISMIL LAAHIR RAHMAANIR RAHEEM	In the Name of Allah, the All-merciful, the All-compassionate
إِنَّا آتَيْنَا عَلِي	HAL ATAA A'LAL INSAANE	There surely came over man



<p>الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ۝١١</p>	<p>HEENUM MENAD DAHRE LAM YAKUN SHAY-AM MAZKOORAA.</p>	<p>a period of time when he was a thing not worth mentioning.</p>
<p>إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ ۝ تَبَتَّلْهُ أَمْشَاجَ ۝ تَبَتَّلْهُ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ۝٢١</p>	<p>INNAA KHALAQNAL INSAANA MIN NUTFATIN AMSHAAJIN, NABTALEEHE FA-JA-A'LNAAAHO SAMEE- A'M BASEERAA.</p>	<p>Surely We have created man from a small life-germ uniting (itself): We mean to try him, so We have made him hearing, seeing.</p>
<p>إِنَّا ۝ دَلَّلْنَاهُ السَّبِيلَ إِنَّمَا شَاكِرًا وَأَمَّا كَفُورًا ۝٣١</p>	<p>INNAA HADAYNAAHUS SABEELA IMMAA SHAAKERANw WA IMMAA KAFOORAA.</p>	<p>Surely We have shown him the way: he may be thankful or unthankful.</p>
<p>إِنَّا ۝ أَعَدَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا ۝٤١</p>	<p>INNAA A-A'TADNAA LIL KAAFEREENA SALAASELAA WA AGHLAALANw WA SA- E'ERAA.</p>	<p>Surely We have prepared for the unbelievers chains and shackles and a burning fire.</p>
<p>إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَاسٍ مِّزَاجُهَا كَافُورًا ۝٥١</p>	<p>INNAL ABRAARA YASHRABOONA MIN KA'SIN KAANA MEZAAJOHAA KAAFOORAA.</p>	<p>Surely the righteous shall drink of a cup the admixture of which is camphor</p>
<p>عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ۝٦١</p>	<p>A'YNAN-y YASHRABO BEHAA E'BAADUL LAAHE YOFAJJEROONAHAA TAFJEERAA.</p>	<p>A fountain from which the servants of Allah shall drink; they make it to flow a (goodly) flowing forth.</p>
<p>يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ۝٧١</p>	<p>YOOFOONA BIN-NAZRE WA YAKHAAFOONA YAWMAN KAANA SHARROHU MUSTA- TEERAA.</p>	<p>They fulfill vows and fear a day the evil of which shall be spreading far and wide.</p>
<p>وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِمْ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ۝٨١</p>	<p>WA YUT-E'MUNAT TA- A'AMA A'LAA HUBBEHI MISKEENANw WA YATEEMANw WA ASEERAA.</p>	<p>And they give food out of love for Him to the poor and the orphan and the captive:</p>

<p>إِنَّمَا نُطْعِمُكُمْ لَوْ جِئَ اللَّهُ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا ٩١</p>	<p>INNAMAA NUT-E'MOKUM LE WAJHIL LAAHE LAA NOREEDO MINKUM JA- ZAAA-ANw WA LAA SHOKOORAA.</p>	<p>We only feed you for Allah's sake; we desire from you neither reward nor thanks:</p>
<p>إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ١٠١</p>	<p>INNAA NAKHAAFO MIR RABBENAA YAWMAN A'BOOSAN QAMTAREERAA.</p>	<p>Surely we fear from our Lord a stern, distressful day.</p>
<p>فَوَقَىٰ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَدْ يَمُرُّونَ وَسُرُورًا ١١١</p>	<p>FA-WAQAAHOMUL LAAHO SHARRA ZAALEKAL YAWME WA LAQQAAHUM NAZRATANw WA SOROORAA.</p>	<p>Therefore Allah win guard them from the evil of that day and cause them to meet with ease and happiness;</p>
<p>وَجَزَىٰهُمْ صَبْرُوًا جَنَّةً وَحَرِيرًا ١٢١</p>	<p>WA JA-ZAAHUM BEMAA SABAROO JANNATANw WA HAREERAM.</p>	<p>And reward them, because they were patient, with garden and silk,</p>
<p>مُتَّكِئِينَ فِيهَا عَلَىٰ الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمَهْرِيرًا ١٣١</p>	<p>MUT-TAKE-EENA FEEHAA A'LAL A-RAAA-EK, LAA YARAWNA FEEHAA SHAMSANw WA LAA ZAMHAREERAA.</p>	<p>Reclining therein on raised couches, they shall find therein neither (the severe heat of) the sun nor intense cold.</p>
<p>وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ١٤١</p>	<p>WA DAANEYATAN A'LAYHIM ZELAALOHAA WA ZULLAT QOTOOFOHAA TAZLEELAA.</p>	<p>And close down upon them (shall be) its shadows, and its fruits shall be made near (to them), being easy to reach.</p>
<p>وَيُطَافُ عَلَيْهِمْ بِأَنْيَابٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ١٥١</p>	<p>WA YOTAAFO A'LAYHIM BE-AANEYATIM MIN FIZZATINw WA AKWAABIN KAANAT QAWAAREERAA.</p>	<p>And there shall be made to go round about them vessels of silver and goblets which are of glass,</p>
<p>قَوَارِيرًا مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ١٦١</p>	<p>QAWAAREERAA MIN FIZZATIN QADDAROOHAA TAQDEERAA.</p>	<p>(Transparent as) glass, made of silver; they have measured them according to a measure.</p>
<p>وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَتْ</p>	<p>WA YUSQAWNA FEEHAA KA'SAN KAANA</p>	<p>And they shall be made to drink therein a cup the</p>

مِنْ أَجْلِهَا زَنْجَبِيلًا ١٧	MEZAAJOHAA ZANJABEELAA.	admixture of which shall be ginger,
عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ١٨	A'YNAN FEEHAA TOSAMMAA SAL- SABEELAA.	(Of) a fountain therein which is named Salsabil.
وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ ١٩ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ١٩	WA YATOOFO A'LAYHIM WILDAANUM MOKHALLADOON, EZAA RA-AYTAHUM HASIBTAHUM LO'LO-AM MANSOORAA.	And round about them shall go youths never altering in age; when you see them you will think them to be scattered pearls.
وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ٢٠	WA EZAA RA-AYTA SaMMA RA-AYTA NA- E'EMANw WA MULKAN KABEERAA.	And when you see there, you shall see blessings and a great kingdom.
عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ ٢١ وَحُلُورٌ مِنْ فِضَّةٍ ٢١ وَسَقَىٰ لَهُمُ رَبُّهُمْ شَرَابًا طَهُورًا ٢١	A'ALEYAHUM SEYAABO SUNDOSIN KHUZRUNw WA ISTABRAQUNw, WA HULLOO ASAAWERA MIN FIZZAH, WA SAQAAHUM RABBOHUM SHARAABAN TAHOORAA.	Upon them shall be garments of fine green silk and thick silk interwoven with gold, and they shall be adorned with bracelets of silver, and their Lord shall make them drink a pure drink.
إِنَّ إِذَا كَانَ لَكُمْ جَزَاءٌ وَكَانَ سَعْيُكُمْ مَّشْكُورًا ٢٢	INNA HAAZAA KAANA LAKUM JA-ZAAA-ANw WA KAANA SA'YOKUM MASHKOORAA.	Surely this is a reward for you, and your striving shall be recompensed.
إِنَّا نَحْنُ نَزَّلْنَا الْقُرْآنَ تَنْزِيلًا ٢٣	INNAA NAHNO NAZZALNAA A'LAYKAL QURAANA TANZEELAA.	Surely We Ourselves have revealed the Quran to you revealing (it) in portions.
فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مَنْ أَمَرَ بِإِثْمٍ أَوْ كُفْرٍ ٢٤	FASBIR LE-HUKME RABBEKA WA LAA TO-TE' MINHUM AASEMAN AW KAFOORAA.	Therefore wait patiently for the command of your Lord, and obey not from among them a sinner or an ungrateful one.
وَاذْكُرِ اسْمَ رَبِّكَ بِكْرَةٍ	WAZ KORISMA RABBEKA BUKRATANw WA	And glorify the name of your Lord morning and evening.

وَاصِيلًا ٢٥	ASEELAA.	
وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ٢٦	WA MENAL LAYLE FASJUD LAHU WA SABBEH-HO LAYLAN TAWHEELAA.	And during part of the night adore Him, and give glory to Him (a) long (part of the) night.
إِنَّ ۙ هَٰؤُلَاءِ ۙ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ٢٧	INNA HAA-O-LAAA-E YOHIBBOONAL A'AJELATA WA YAZAROONA WA RAAA-AHUM YAWMAN SAQEELAA.	Surely these love the transitory and neglect a grievous day before them.
نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ ۚ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا ٢٨	NAHNO KHALAQNAAHUM WA SHADADNAA ASRAHUM, WA EZAA SHE'NAA BAD-DALNAA AMSAALAHUM TABDEELAA.	We created them and made firm their make, and when We please We will bring in their place the likes of them by a change.
إِنَّ تَذَكُّرًا ۚ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ٢٩	INNA HAAZEHI TAZKERAH, FAMAN SHAAA-AT TAKHAZA ELAA RABBEHI SABEELAA.	Surely this is a reminder, so whoever pleases takes to his Lord a way.
وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ٣٠	WA MAA TA-SHAAA-OONA ILLAA AN-y YA-SHAAA-AL LAAH, INNAL LAAHA KAANA A'LEEMAN HAKEEMAN-y.	And you do not please except that Allah please, surely Allah is Knowing, Wise;
يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۚ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ٣١	YUDKHELO MAN-y YA-SHAAA-O FEE RAHMATEH, WAZ ZAALEMEENA A-A'DDA LAHUM A'ZAABAN ALEEMAA.	He makes whom He pleases to enter into His mercy; and (as for) the unjust, He has prepared for them a painful chastisement.

## Surah Qadr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	Bismil laahir rahmaanir raheem	In the Name of Allah, the All-merciful, the All-compassionate
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إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ١	INNAA ANZALNAAHO FEE LAYLATIL QADR.	Surely We revealed it on the grand night.
وَمَا أَذْرِيكَ مَا لَيْلَةُ الْقَدْرِ ٢	WA MAA ADRAAKA MAA LAYLATUL QADR.	And what will make you comprehend what the grand night
لَيْلَةُ الْقَدْرِ ٣ خَيْرٌ مِنْ أَلْفِ شَهْرٍ	LAYLATUL QADRE, KHAYRUM MIN ALFE SHAHR.	The grand night is better than a thousand months.
تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ٤	TANAZZALUL MALAAA- EKATO WAR ROOHO FEEHAA BE-IZNE RABBEHIM, MIN KULLE AMRIN.	The angels and Gibreel descend in it by the permission of their Lord for every affair,
سَلَامٌ ٥ مَطْلَعِ الْفَجْرِ	SALAAMUN, HEYA HATTAA MAT-LA-i'L FAJR.	Peace! it is till the break of the morning.

### Surah Zilzaal (Zalzalah)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	Bismil laahir rahmaanir raheem	In the Name of Allah, the All- merciful, the All- compassionate
إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالًا ١	EZAA ZULZELATIL ARZO ZILZAALAHAA.	When the earth is shaken with her (violent) shaking,
وَأَخْرَجَتِ الْأَرْضُ أَنْقَالَهَا ٢	WA AKHRAJATIL ARZO ASQAALAHAA.	And the earth brings forth her burdens,
وَقَالَ الْإِنْسَانُ مَا لَهَا ٣	WA QAALAL INSAANO MAA LAHAA.	And man says: What has befallen her?
يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ٤	YAWMAEZIN TOHADDESO AKHBAARAHAA.	On that day she shall tell her news,
بِأَنَّ رَبَّكَ أَوْحَى لَهَا ٥	BE-ANNA RABBAKA AWHAA LAHAA.	Because your Lord had inspired her.
يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا ٦ لِيُرَوْا أَعْمَالَهُمْ	YAWMAEZIN-y YASDORUN NAASO ASHTAATAL, LEYORAW A- A'MAALAHUM.	On that day men shall come forth in sundry bodies that they may be shown their works.



فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ □□	FAMAN-y YA'MAL MISQAALA ZAARATIN KHAYRAN-y YARAH.	So. he who has done an atom's weight of good shall see it
وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ □□	WA MAN-y YA'MAL MISQAALA ZARRATIN SHARRAN-y YARAH.	And he who has done an atom's weight of evil shall see it.

## Surah A'adeyaat

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	Bismil laahir rahmaanir raheem	In the Name of Allah, the All-merciful, the All-compassionate
وَالْعِدْبِ ضَبْحًا ۝۱	WAL-A'ADEYAATE ZABHAN.	I swear by the runners breathing pantingly,
فَالْمُورِثِ قَدْحًا ۝۲	FAL-MOORE-YAATE QADHAN.	Then those that produce fire striking,
فَالْمُغِيرِثِ صُبْحًا ۝۳	FAL-MOGHEERAATE SUBHAN.	Then those that make raids at morn,
فَاتَّزَنَ نَقْعًا ۝۴	FA-ASARNA BEHI NAQ-A'N.	Then thereby raise dust,
فَوَسَطْنَ جَمْعًا ۝۵	FA-WASATNA BEHI JAM-A'N.	Then rush thereby upon an assembly:
إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ۝۶	INNAL INSAANA LE-RABBEHI LA-KANOOD.	Most surely man is ungrateful to his Lord.
وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ۝۷	WA INNAHU A'LAA ZAALEKA LA-SHAHEED.	And most surely he is a witness of that.
وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ۝۸	WA INNAHU LE-HUBBIL KHAYRE LA-SHADEED.	And most surely he is tenacious in the love of wealth.
أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ۝۹	AFALAA YA'LAMO EZAA BOA'SERA MAA FIL QOBOORE.	Does he not then know when what is in the graves is raised,
وَحُصِّلَ مَا فِي الصُّدُورِ ۝۱۰	WA HUSSELA MAA FIS SODOORE.	And what is in the breasts is made apparent?
إِنَّ رَبَّهُم بِهِمْ	INNA RABBAHUM BEHIM	Most surely their Lord that

يَوْمَئِذٍ لَّخَبِيرٌ ۝١	YAWMA-EZIL KHABEER.	LA- day shall be fully aware of them.
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## Surah Nasr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	Bismil laahir rahmaanir raheem	In the Name of Allah, the All- merciful, the All-compassionate
إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝١	ezaa jaaa-a nasrul laahe wal-fatho.	When there comes the help of Allah and the victory,
وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۝٢	wa ra-ayatan naasa yadkhooluna fee deenil laahe afwaajan.	And you see men entering the religion of Allah in companies,
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۝٣ إِنَّهُ كَانَ تَوَّابًا ۝٤	fasabbeh be-hamde rabbeka was taghfirh, innahu kaana tawwaabaa.	Then celebrate the praise of your Lord, and ask His forgiveness; surely He is oft-returning (to mercy).

## Surah Kaaferoon

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	Bismil laahir rahmaanir raheem	In the Name of Allah, the All- merciful, the All-compassionate
قُلْ يَٰٓأَيُّهَا الْكَافِرُونَ ۝١	QUL YAA AYYOHAL KAAFEROONA.	Say: O unbelievers!
لَا أَعْبُدُ مَا تَعْبُدُونَ ۝٢	LAA A-A'BODO MAA TA'BODOONA.	I do not serve that which you serve,
وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ۝٣	WA LAA ANTUM A'ABEDOONA MAA A- A'BOD.	Nor do you serve Him Whom I serve:
وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۝٤	WA LAA ANAA A'ABEDUM MAA A'BAT- TUM.	Nor am I going to serve that which you serve,
وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ۝٥	WA LAA ANTUM A'ABEDOONA MAA A- A'BOD.	Nor are you going to serve Him Whom I serve:
لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝٦	LAKUM DEENOKUM WA LEYA DEEN.	You shall have your religion and I shall have my religion.

# Chapter 5

## Preface

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

### **Holy Shrine of Imam Reza (a.s.) as per numerical context.<sup>1</sup>**

Everyday thousands of people in groups get the opportunity of visiting the Holy Shrine of Imam Reza (a.s.) and are blessed by this sanctified mansion. Some of them enter in this glorious court well prepared in advance with sincerety and purity of heart. While some others, who could not achieve this status, start their journey having been affected emotionally with dignity of this holy place and continue their journey so as to reach to a friend of Allah (s.w.t.).

A person can reach to a grand meaningful stage by restraining his heart and make his heart a Divine Abode after entricating it out of all other things and purify it from the love of others so as to reach the place of ‘Reza’ which is the best place of pious-hearted persons. Under this situation he lives the thing which are liked by the Almighty Allah whether it be pain or antidote, union or separation. Not only he should be agreeable with the Almighty Allah’s will but he should be in accordance with whatever He want.

### **Two Ziyaraat and Two Shrines**

Those who acquire this stage it is as if they are reborn because their eyes and ears have opened and they have achieved a new life. And in this way they have got the bliss of this world and the hereafter. Their whole body is illuminated and they have acquired this light from the Holy Progeny of the Holy Prophet (s.a.w.a.). Not only this, but whatever is illuminated it gets its light from the lights of infallible Ahlul Bayt (a.s.). Even the two sources of light (sun and moon) are illuminated from the light of these holy personage.

Even the two brothers<sup>2</sup> shining in the heights of the sky, get their illumination through the gate of this holy progeny.

This holy progeny is the source of light and illumination and when the sovereignty

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<sup>1</sup> Here we will described the chapters equal to the number of fourteen infallibles (a.s.).

<sup>2</sup> Two stars in the North Pole.

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of Ahlul Bayt (a.s.) would be established, oppressions and darkness would be extinguished from this world. The days and nights would be illuminated from the light of the Holy Imam of the Age (a.t.f.s.). This holy progeny is not only the source of illumination but it is also the base of every goodness. If all people gather to enumerate the virtues and excellence of these holy personages (a.s.) that would not be more than two couplets.<sup>1</sup>

Now after coming out of the introductions of these holy progeny we will elaborate about two visitations and two shrines. Somebody may be able to visit the shrine of Imam Reza (a.s.) by dint of his pure heartedness. This is also possible that somebody in order to purify his heart, from the contamination of sins and to extricate the strangers from the shrine of Allah (s.w.t.) in his heart he may be able to visit the light of the shrine of Imam Reza (a.s.) somewhere outside the shrine. But this is also possible that it may be an observation.

However, as we have said that whoever visits the shrine of Imam Reza (a.s.) is blessed by his munificence and favours.

### **Three items of natural growth<sup>2</sup> (Mawaalid-e-Salaasah)**

Not only the human being is aware of the friendship and guardianship of the Holy Progeny of the Messenger of Allah (s.a.w.a.) but every creature, whether in the heights of the sky or under the layer of the earth is also aware. Even the three natural growing items (i.e. animals, vegetables and minerals) accept this fact. The Holy Ahlul Bait (a.s.), by this point, has presented their friendship

and guardianship over all the creatures of the Universe and also stated the knowledge of the minerals, vegetables and animals. Although the scholars of this age have been able to understand about the water and some other things on which they are researching.

Sometimes it so happens that a person visits the holy shrine of Imam Reza (a.s.) dressed in legally earned clothes and that dress, with the help of its inanimate discernment, pays more attention towards Imam Reza (a.s.) in comparison with that person who is disturbed in thinking. Is it correct that our dress is more attentive towards the Holy Imam (a.s.) in comparison to ourselves who owns spirit and discernment?

It is correct, that only the selected and chosen personage before Allah, the High, have got this ability and only they can create such circumstances who have divorced this world thrice. But if we could comprehend about the dignity and eminence of Imam Reza (a.s.) before performing his ziyaarat and think in whose court we are going to step in, it will affect the observance of the ziyaarat.

### **Four corners of the shrine**

Taking care of the dignity and magnificence of Imam Reza (a.s.) and comprehension of cognizance of his illuminated personality greatly affect the observance of ziyaarat. As a result, the favours and munificence of Imam Reza (a.s.) over such a pilgrim is multiplied, which cannot be comprehended as the generosity and graciousness of the Holy Imam (a.s.) are unimaginable.

The consideration of these precautions attracts more favours of Imam Reza (a.s.) then there is no value of having the knowledge about ‘Nisb-e-Arba’<sup>3</sup> (four pedigrees), as there is no value of the saying of ‘Elal-e-Arba’ (four causes)<sup>4</sup>. Aristotle and others, the power and force of Rustam Zaal and the wealth of Khusro Parwez can’t become the provision for this path nor it can attract the eternal favours of Imam Reza (a.s.). On certain occasions the pilgrim coming under the holy shelter of Imam Reza (a.s.) do not have either the illuminated heart nor due knowledge and cognizance, or enough money and resources or anything else but on the basis of generosity of Imam Reza (a.s.) (which is unlimited) and due to certain reasons (which they themselves know) helps them and leave such an effect on his pilgrims that they start to see all the four Bait al-Ma’moor (the house or mosque on fourth sky perpendicular

to Kabah) and converse with the Holy Imam (a.s.) as if he is seeing him. All the pilgrim should try to enable themselves to attract the favours and attention of Imam Reza (a.s.).

### Five Treasures of Human Being

The existence of human being is submerged in countless and priceless treasures. The Holy Prophet (s.a.w.a.) said:

النَّاسُ مَعَادِينُ كَمَعَادِينِ الذَّهَبِ وَ الْفِضَّةِ

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- 1 Consists of four verse poem to express whole meaning.
  - 2 Inanimate objects, vegetables and animals.
  - 3 A pedigree is a diagram of a family history that shows relationship between family members and their status with respect to a particular hereditary condition.
  - 4 Aristotle held that there were four kinds of causes: (a) material cause, (b) formal cause, (c) efficient or moving cause and (d) final cause
- 

*“People are the treasures like the treasures of gold and silver.”<sup>1</sup>*

One should not waste the moments of leisure and time, instead one should get acquainted with these bounties with the Divine help and through the medium of Holy Five (a.s.) (Panjetan) and infallible Imams (a.s.) who have been placed in our existence by Almighty Allah. We should give value to this short span of life and also control our five senses which are called as five treasures which should be utilized for the pleasure of Almighty Allah so that we could be able to know about the treasures hidden in our selves.

This is correct that all the inner self of all people are not equal. As their appearance is different their conscience also differs, as per the famous proverb:

پنج انگشت برادر هستند اما برابر نیستند

*‘Five fingers are brothers while they are not equal.’*

However, the hidden treasure in every person contain internal senses and secret powers which should be recognized and benefitted.

The Ziyaarat of the Holy Shrine of Imam Reza (a.s.) is the best opportunity for the honourable pilgrims while they should ask the Holy Imam (a.s.) for the awakening of their internal forces which could enable them to be successful in the service of Holy Imam of Age (a.t.f.s.).

### **Superior than a Royal Palace**

Not only the walkers on the dust of this universe, who come in troops, are privileged by performing the ziyaarat of Imam Reza (a.s.) but different creatures of Allah – the High – from all the six directions, visit the Divine Court of Imam Reza (a.s.) observing full decorum. Fortunate are the persons who perform Ziyaarat with perfection of faith, having control over their meditation and collecting their senses.

Some of the pilgrims feel ashamed in coming near the holy grave of Imam Reza (a.s.) and do not consider themselves to be able to attach with this magnanimous mansion and they sit in a corner and remain busy in praying and communicating secretly. They take every corner of the holy shrine better than a royal palace. Some of the pilgrims get ashamed when they could not touch the holy grave and think that their ziyaarat is not accepted.

Some pilgrims visit the holy shrine for the fulfillment of their needs and seeking cure for their patients and are blessed by the munificence and favours of Imam Reza (a.s.) and send salutations to the Holy Prophet (s.a.w.a.) and his Holy Progeny (a.s.) as a mark of gratitude. Thus, they make their faded faces and broken hearts delighted. Then whenever they go, they make the people lovers of Imam (a.s.) by telling them about the miracles of Imam Reza (a.s.).

The loving and favourable sight of Imam Reza (a.s.) is reserved for both types of pilgrims (having pure hearts) and their selves are illuminated by his munificence.

### **Seventh Qiblah**

Everyday thousand of people, from all corners of the universe, having different cultures and decorum of pilgrimage, are privileged by visiting the seventh Qiblah. But Imam Reza (a.s.) bestows his pilgrims with his benignity and grandeur and saintly sight whether they come from neighbouring city or coming from far off places facing innumerable sufferings. But this is clear that

all of them are not equal. Surely there is difference amongst the pilgrims who visit the holy shrine of Imam Reza (a.s.) facing lots of troubles and those who come having all the comforts. Although the gates of Hell are closed upon them and they are made to drink with seven streams of Heaven whose ziyaarat is accepted by the holy Imam (a.s.).<sup>2</sup>

But in spite of all this, all of them are not equal. Those who, after banishing all the worldly things like Ashaab-e-Kahf (People of Cave)<sup>3</sup> and expelling all the wrong doers and maintaining distance from the enemies, affiliate themselves with Allah – the High – and infallible Imams (a.s.) become their lovers, their status is far high in comparison to others. Such persons are dipped in the meaningful fragrance of sepulchre of Imam Reza (a.s.). For them, there is no value of the seven wonders of the world only but of Venus – the star – of the sky.

### **Eighth Imam**

A complete, strong and concentrated meditative state prove very much effective for ziyaarat as the dispersed senses and unconcentrated thoughts hinder complete concentration. Not only the sins but some physical activities as the disfunctioning stomach is also one of the causes of dispersed thinking.

If someone would perform the ziyaarat of Imam Reza (a.s.) with actual concentration and insight then all the eight gates of Paradise<sup>4</sup> would be opened for him and he will be able to stroll in all eight gardens of Paradise and for such persons there is no value of eight treasures of Khusro Parvez.

### **Nine Skies**

As it is said earlier that the inhabitants of sky also stretch their feathers (fly high) and descend on the land of Toos leaving behind nine indigo heaven (sepehr neelee) and nine livid heaven (Taarim Kabood).<sup>5</sup>

### **Tenth Infallible**

They perform the ziyaarat of tenth infallible – Hazrat Ali ibn Moosa al-Reza (a.s.) – and they kiss the dust of sepulchre of tenth infallible Imam (a.s.) like all other creatures.

### **Eleven Luminous Stars**



Whoever performs the ziyaarat of Imam Ali ibn Moosa al-Reza (a.s.) having faith of his status of Imam, also has faith on the Imam, of all other eleven Imams (a.s.). Because there were some tribes in the old age of Shiite, who did not have faith on other Imams (a.s.) after Imam Reza (a.s.), those tribes no longer exist today.

### **Twelfth Imam**

Today, whoever performs ziyaarat of Imam Reza (a.s.) having full faith in his Imam, is Isna Ashari (twelver). They have faith in all the twelve Imams (a.s.) right from the Imam of first Imam, Imam Ali Ibn Abi Taalib (a.s.) – till twelfth Imam, Hazrat Imam Mahdi (a.t.f.s.). Whenever they get Divine Guidance, they go to perform the ziyaarat of all those holy personage.

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<sup>1</sup> Behaar al-Anwaar, vol. 61, pp. 65 & 106

<sup>2</sup> According to one narration the names of seven streams of Paradise are: Kausar, Camphor, Meem, Salsabeel, Tasneem, Moeen and Zanjabil.

<sup>3</sup> Names of Ashaab-e-Kahf: Amlikhius, Maximinyanius, Motyanius, Danius, Yanius, and Mertus.

<sup>4</sup> The eight gates of Paradise are pointed for the person possessing eight status. Their names are: Khuld, Daarus Salaam, Daarul Qaraar, Jannat-e-Adn, Jannatul Maawaa, Jannatun Naeem, Illiyyeen and Firdaus.

<sup>5</sup> Seven famous stars in ancient age were Zohra, Mushtari, Mirreekh were considered as seven heavens and they had also belief in Falak-e-Atlas and Falak al-Aflak and they were known as nine Aflak (skies), nine indigo skies and nine livid.

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Although people rush in troops to perform the ziyaarat of Imam Reza (a.s.) in the months of Rajab, Zilqad and Safar in comparison to other months. But in spite of it, they perform ziyaarat of Imam Reza (a.s.) who is the Qiblah of hearts and Kabah of desires and wishes in other months as well.

### **Thirteen Times Guidance and Blessings**

The honourable pilgrims should ponder on the point that they should perform the ziyaarat of Imam Reza (a.s.) with genuineness and sincerity. And should not take as a tourist place and Seezdah Badr<sup>1</sup>.

Although, as per the Divine Islamic Laws, tourism is also necessary but having intention of travelling for the purpose of Seezdah Badr is a wastage which is being encouraged by the aliens.

The figure of thirteen is not inauspicious so as to travel for keeping away from the home. The Almighty Allah has used the word 'inauspicious' only once in the Holy Quran but the words 'hoda' and 'Rahmat' (guidance and mercy) have been repeated thirteen times.

It could be inauspicious when the pilgrim perform the ziyaarat as a fun tour taking it as Divine Islamic laws. Such a visitation is absurd and inauspicious under the Islamic Divine Laws. But those who go for visitation taking with them the provision of expectation avoiding the comforts of sea journey, they are showered with the favours, love and unlimited blessings of Imam Reza (a.s.).

### **Fourteen Infallible Imams (a.s.)**

For this reason we must try to avoid the un-islamic journey and should not displease the fourteen infallibles (a.s.) by doing unsincere ziyaarat.

One should not neglect the important point that certain places and timings contain some special qualities, following which, many big difficulties can be suspended. Shab-e-Qadr (night of grandeur) and some other nights, days and months containing such specialities are very well known to all.

It is said that there is such a time on the 14<sup>th</sup> of every month when the invocations are answered. If this time is missed by someone, it is as if he has wasted a big leisure.

In the same manner some places as the holy shrine of Imam Reza (a.s.) contain enormous dignity and if we do not take into consideration its genuinity, we will waste this great opportunity. And we have not acted what is expected from us by Almighty Allah and fourteen infallibles (a.s.).

### **Etiquette of Ziyaarat of the Shrine of Imam Reza (a.s.)**

The holy shrine of Imam Reza (a.s.) is a resting place for all the creatures and shelter for his lovers and others. People from all parts of the universe are

fond of visiting this holy court and they wish to quench their thirst from the ‘Saqqa Khaana’ (drinking place) of the holy shrine.

Tears start to flow from the eyes on getting the permission for entry (Izn-e-Dokhool) for entering into the holy shrine of Imam Reza (a.s.) which becomes the cause for increasing his love in the hearts.

Visitors coming in this holy court by road or sea are blessed with Mercy of Allah – the High – and everybody, big or small, favoured with the hospitality in this garden of blissful empyrean.

This holy land is the shelter for every person where everybody, whether pious, distressed or perturbed are welcomed and meaningfully guided.

When a visitor looks towards the beautiful dome of the holy shrine as if he absorbs its attention and saying, he may learn the lesson of repentance after some meditation before visiting the holy shrine. Be careful from the clutches of satanic sway and adopt piety at all times.

The visitor should maintain satisfaction upon the blessings and kindness showered by Imam Reza (a.s.) and eulogise him demonstrating full faith and with firm determination so that he could get the fruit of rewards in abundance. The name of the visitor who perform ziyaarat having its recognition and acquaintance is written from land till heaven amongst the supreme visitors of Imam Reza (a.s.).

After getting the blessings and favours of Imam Reza (a.s.)’s shrine a place in the garden of his wilayat (guardianship) is reserved for the visitor and he is considered as a devoted pilgrim and then cover the journey from darkness to illumination in such a way that as soon as his eyes are closed (i.e. he dies), he will get the refuge of all the fourteen infallible Imams (a.s.).

While in the holy shrine of Imam Reza (a.s.), one should recite glorification of Allah – the High – and should pray for the early reappearance of Imam of the age (a.t.f.s.) and for his Universal Sovereignty so that we could get salvation from wanderings and afflictions.

The servants of the holy shrine of Imam Reza (a.s.) keep standing with folded hands on their chest. The visitors rush in troops towards the holy sepulchre of Imam Reza (a.s.) having different invocations in their hearts.

May all the pilgrims pray for the early reappearance of Imam-e-Zamana (a.t.f.s.).

The holy sepulchre (Zarih), bounded by an iron cage, is the shelter for the unsupported wayfarers. As soon as the visitors enter into it they invoke

secretly for getting the attachment with the holy Imam (a.s.) and every moment they wait for acquiring the favours and blessings of Imam Reza (a.s.) so that they could leave the holy shrine after their prayers are fulfilled.

The pilgrims perform the ziyaarat humbly, with sincerity of heart, zeal, enthusiasm and try that they could not be disturbed by the crowd and having sincere attachment with Imam Reza (a.s.) and freeing themselves from the clutches of silver and gold (wealth), keep themselves busy in the remembrance of Almighty Allah and store the provision for the hereafter.

The ziyaarat of Imam Reza (a.s.) guides the pilgrims towards a pleasant spirit by serving the human being and self purification and self adoration with sincerity.

The pilgrim of the shrine of Imam Reza (a.s.) does not give any value to wealth and ornaments as there is no value of the actions of hypocrite. The cheerful-hearted pilgrims who, while sitting in the boat of wilayat (guardianship) in the shrine of Imam Reza (a.s.) shed tears, attract the merciful attention of the holy Imam (a.s.).

All the pilgrims in the shrine of Imam Reza (a.s.) get equal treatment whether he could be a commander of an army or a ruler of a country or a common man. Imam Reza (a.s.) is aware of the thoughts of every pilgrim and those who have pious and illuminated hearts get more attention of the holy Imam (a.s.).

Some pilgrims give more importance to the gift of water they get from the ‘Saqqa Khana’ of the holy shrine taking it as the water of kausar and salsabil<sup>2</sup>. After taking a sip of this water they send salutation on Imam Husain (a.s.) and thank the Almighty Allah for this bounty.

The gate of this holy shrine remains opened for everybody and at all times. People are witness for the generosity and kindness of compassionate Imam (a.s.). They send salutation as a mark of thankfulness for the cure and fulfilment of their desires.

As soon as a pilgrim enters into the shrine of Imam Reza (a.s.), he feels that since a long time Imam-e-Zamana (a.t.f.s.) had put his steps in every corner of the holy shrine. So he kisses the dust of this holy court humbly and apply it on his face and eyes.

Thousands of pilgrims are accommodated in every corner of the holy shrine as guests of Imam Reza (a.s.) and get the guarantee of Paradise after acquiring meaningful purification of their conscience.

The birds sitting on the golden dome of the holy shrine also very well know that there is no value of any ruler's royal palace in comparison with this holy shrine. It is the desire of every bird to circumambulate the saqqa khana of the shrine.

The beautiful saqqa khana in the old courtyard of the holy shrine reminds us of desire of visitation of Hazrat Abul Fazlil Abbas (a.s.). How Saqqa-e-Sakina had avoided drinking the water, in spite of his utmost thirst on the day of Aashoor and how he (a.s.) fought bravely with the forces of Ibn-e-Ziyad (l.a.) and saved the standard (alam) from falling.

Everybody is aware of the 'Ghareeb al-Ghoraba' (cherisher of the poors) Imam Reza (a.s.) and his kindness over the poors. He knows that the holy Imam (a.s.) is the consoler of the poors. He devours the sorrowful hearts in such a way that pleasant waves run inside their bodies.

In this holy mansion, we should pray for the early reappearance of our Imam of the age – Hazrat Mahdi (a.t.f.s.) – so as to be benefitted with his munificence for Hereafter and also to pray for remaining safe from the seditions during the dark period of his occultation.

The city of Mashhad is famous for its sanctity. The pilgrims of this holy shrine should take care of its values and dignities and they should try that all sorts of sins and troubles are removed from this holy city lest men and women crush the Islamic laws and show their unislamic activities before the people.

The pure-hearted shoe-keepers of the shrine – who never feel sorry – are the holders of keys of the treasure of nearness to holy Imam (a.s.), welcome every visitor. Right in the early morning they are prepared for the service and leave no stone unturned in serving the pilgrims.

The 'Guldasta' of the holy shrine (guides) lead the wandering pilgrims and by dint of their elevation and firmness they give lessons of firmness of fact and hope to the secluded and old persons. They teach them how to overcome the difficulties and get attachment with faith and belief and to avoid hopelessness and always remain elevated.

The benignity and graciousness of Imam Reza (a.s.) is very well known to everyone. Everybody may select pearls and jewels from this divine mansion. The key of this universe and the hereafter is in the hands of Imam Reza (a.s.). One should not be destitute of hope and should defeat hopelessness and despair which is an army of self and Satan.

The visitation of (the shrine of) Imam Reza (a.s.) is the solution of all sorts of problems and in hope for the persons of all parts of this Universe. Whoever is privileged by the ziyaarat of this holy court get his desires fulfilled and decor the medal of generosity and benignity of Imam Reza (a.s.) on his chest.

The Naqqara Khana (drum room) of the holy shrine of Imam Reza (a.s.) informs the people from sunrise to sunset. But a day will come when desperation and miseries will come to an end and the voice of “help from Allah and a victory near at hand” will be roused from this elevated place and that day would be for the performers of good deeds.

One should enter the holy shrine with humbleness so that he could get utility of his visitation from Imam Reza (a.s.) and keep himself away from whims and caprices and should pray that he could be successful in the presence of holy Imam (a.s.) to get success.

Everybody gets the shadow of munificence of Imam Reza (a.s.) on his head and pilgrim is benefitted with the unlimited generosity of the holy Imam (a.s.). So the pilgrims should control their senses and remain cautious so that his meditation could not be disturbed.

One should always remember that the prophets and favourites of Allah – the High – have helped the religion of Almighty Allah by accepting the guardianship (wilayat) of Ahlul Bait (a.s.). So one should pray to Imam Reza (a.s.) with the belief that you could be able to be one of the companions of Hazrat Imam Mahdi (a.t.f.s.).

### **Some other guidelines**

Regardless of the reason for visiting (which is the practice of real servants of Almighty Allah), we mean that some times due to not paying attention, less attention, mixed attention or performing certain undesirable actions which have been repeatedly mentioned by Almighty Allah in different places in the Holy Quran, the pilgrim lose the chance of getting great rewards. This is the main reason for the person (to establish a connection with Almighty Allah and holy family (a.s.)) does not benefit from.

Those who do not observe modesty and statutory Islamic dress (hijab), who do not control their eyes, do not avoid music, etc, they must know that those who were fond of musical instruments have left this world. Those who go near the sepulcher of Imam Reza (a.s.), having interests in music, will also die and

one day, also the names of the rulers and musicians will be erased from this world. What will they do in their graves?

Is it correct that people come to perform ziyaarat of Imam Reza (a.s.) from Iran and from far off places of the world but they could not understand the dignity and magnanimity of this holy shrine on account of having interests in such absurd activities.

We are sorry to say that Wahhabis are trying their level best to minimize the importance of the ziyarat of Ahlul Bait (a.s.) and in order to obtain their target they are encouraging many absurd activities.

They declare one time that ziyaarat is an unislamic journey and at the same time they also try to belittle the grandeur of Ahlul Bayt (a.s.). They are doing the same work which was done by Umayyids, Abbasids, Moawiya and Amr-e-Aas (l.a.).

As much as they try to erase the names of the progeny of the Holy Prophet (s.a.w.a.) from the tongues and hearts of the people, the Almighty Allah discloses their ill-intentions. Hereunder it is better to mention a discourse of Imam Reza (a.s.).

### **Discourse of Imam Reza (a.s.) about the breach of promise of enemies of Ahlul Bait (a.s.)**

Imam Reza (a.s.) says:

الْحَمْدُ لِلَّهِ الَّذِي حَفِظَ مِنَّا مَا ضَيَّعَ النَّاسُ وَ رَفَعَ مِنَّا مَا وَضَعُوهُ حَتَّى لَقَدْ لُعِنَّا عَلَى مَنَابِرِ الْكُفْرِ ثَمَانِينَ عَامًا وَ كُتِمَتْ فَضَائِلُنَا وَ بُذِلَتِ الْأَمْوَالُ فِي الْكَذِبِ عَلَيْنَا وَ اللَّهُ تَعَالَى يَأْبَى لَنَا إِلَّا أَنْ يُعْلِي ذِكْرَنَا وَ يُبَيِّنَ فَضْلَنَا وَ اللَّهُ مَا هَذَا بِنَا وَ إِنَّمَا هُوَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ قَرَابَتِنَا مِنْهُ حَتَّى صَارَ أَمْرُنَا وَ مَا نَرَوِي عَنْهُ أَنَّهُ سَيَكُونُ بَعْدَنَا مِنْ أَكْظَمِ آيَاتِهِ وَ دَلَالَتِ نُبُوَّتِهِ

*Praise be to Allah who protected for us what the people had ruined, and promoted us no matter how much the people debased us. They cursed us while lecturing on the atheists' pulpits for eighty years. They covered up our nobilities. They spent money and attributed it to us. However, Allah - the High - wished to increase our remembrance and elucidate our nobility. By Allah, what was done to us was not just aimed at us. It was truly aimed at Allah's Prophet (s.a.w.a.), and it was due to our closeness to him. That is why we were oppressed so much. However, our leadership and what we narrated about him will be the greatest signs and proofs of his Prophethood after us."*<sup>3</sup>

The Wahhabi agents should know that the breach of promises and treacheries of hiding the merits of Ahlul Bayt (a.s.) by Moawiyah (l.a.) were far more than the treacheries of the present time Wahhabism. But in the end they were degraded insulted and their intentions were buried along with them. But the holy name of the Progeny of Revelation (a.s.) is still alive and shining. In the end, Wahhabism will have the same fate.

### **Bomb Explosion In The Shrine Of Imam Reza (a.s.)**

Now, while we have mentioned the rigidity of the involvement of Wahhabism (the invention of disdainful Judaism) it would be better to describe the event of bomb explosion held in the Holy Shrine of Imam Reza (a.s.) at the time of zohr on the day of Aashur in the year 1415 A.H. So that the people must know that such absurd activities are being done by the enemies of Islam, the blood-stained hands, with all their ill-activities, are standing in front of Shias and are trying their level best, in compliance with the orders of jews, to erase Shiaism but they are unaware of the fact that their activities will see a dreadful end.

They very well know that from the beginning of Islam, the Jews stood against Islam and they conjoined with Abu Jahl (l.a.) and Abu Sufyan (l.a.) in order to eradicate Islam. But always they had to see the dust. Not only they but whoever attacked hypocritically on Islam. Although they created disintegration amongst the nation and deprived many people. But in spite of all this, the number of Shias always increased and in spite of all the treacheries of the enemy, Shiaism is

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<sup>1</sup> An Iranian festival celebrated on the 13<sup>th</sup> day of Nawroz.

<sup>2</sup> Both are ponds in paradise. – Tr.

<sup>3</sup> Oyoon Akbaar Imam Reza, vol. 2, p. 162; Behaar al-Anwaar, vol. 49, p. 142

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prospering and a day will come when the Shias will rule the whole world.

This must be remembered that at the time of martyrdom of the Holy Prophet (s.a.w.a.) the population of Muslims was seven millions and at the time of the



event of Saqifah the number of the followers of the wilayat (guardianship) of the Commander of the Faithful Imam Ali ibn Abi Taalib (a.s.) was not as much as to be counted on fingers. But in spite of all the conspiracies and treacheries against the Shias to annihilate them, the present Shia population is one-third of the total Muslims. And a day will come when the whole world would be converted to real Islam i.e. Shia faith.

The religion, which is being guarded by Allah – the High – Himself, how could it be vanished by any group? Is it not so that the Almighty Allah will Himself give victory to His religion over all the other religions?

Why some people are brain-washed and hired in order to destroy the holy places and kill the Shias?

Do they not know that by bombarding the Holy Shrine of Imam Reza (a.s.) only its walls and surroundings could be destroyed but it has rather boosted the love of the friends of Holy Progeny of Infallible Imams (a.s.)? They are ready to get a chance when they could annihilate those bad characters. This is such a fact which is accepted by many unfamiliar hands and their accomplice.

They very well know that as Abu Sufyan (l.a.), Abu Jahl (l.a.), Moawiyah (l.a.) and Amr-e-Aas (l.a.) could not downcast the religion of Allah – the High, the same way these newly created spiders would not be able to destroy the firm and strong foundations of Shiaism.

Yes, this is such a point which is well known to them.

### **Do You Recognise the Bombarders of the Holy Shrine**

There is another point which should be noted by all the Shias and friends of Ahlul Bayt (a.s.).

We very eagerly kiss the walls and dust of the Holy Shrine and with all our senses we hate and dislike the attackers of the Holy Shrine. Although we are not responsible for the watchfulness of the Holy Shrine but this is our duty and responsibility to guard the Holy Sanctuary of Almighty Allah which is also the sanctuary of Ahlul Bayt (a.s.).

All those who have faith on Almighty Allah and belief of guardianship of Infallible Imams (a.s.) should try their level best to protect the Holy Shrine from all sorts of harms and dangers.

The Holy Progeny of Revelation (a.s.) have forcefully stressed in their narrations in this regard and have diverted attention towards the importance

and magnificence of this holy shrine and have expressed their strict displeasure over those who do not give any importance to it.

Do you know the shrine which should be visited by every faithful Muslim? Do you know the shrine which should be guarded by everyone and which should be protected from the harmfulness of bombardments? If you do not know about this shrine then attach yourself with the school of Infallible Ahlul Bayt (a.s.) who would let you know about this shrine.

Allamah Majlisi (r.a.) narrates in Behaar al-Anwaar on the authority of Imam Ja'far al-Sadiq (a.s.) that he (a.s.) said:

الْقَلْبُ حَرَمُ اللَّهِ فَلَا تُسَكِّنْ حَرَمَ اللَّهِ غَيْرَ اللَّهِ

*“The heart is the sanctuary of Allah, do not place anything else in the sanctuary of Allah except Allah.”<sup>1</sup>*

In the same manner he has written another narration of the Holy Prophet (s.a.w.a.) that he (s.a.w.a.) said:

نَاجَى دَاوُدُ رَبَّهُ فَقَالَ: إِلَهِي لِكُلِّ مَلِكٍ خِزَانَةٌ فَإِنَّ خِزَانَتَكَ؟  
قَالَ جَلَّ جَلَالُهُ: لِي خِزَانَةٌ أَعْظَمُ مِنَ الْعَرْشِ، وَ أَوْسَعُ مِنَ الْكُرْسِيِّ، وَ أَطْيَبُ مِنَ الْجَنَّةِ، وَ أَزَيْنُ مِنَ  
الْمَلَكُوتِ:  
أَرْضُهَا الْمَعْرِفَةُ، وَ سَمَاوُهَا الْإِيمَانُ، وَ شَمْسُهَا الشَّوْقُ، وَ قَمَرُهَا الْمَحَبَّةُ، وَ نُجُومُهَا الْخَوَاطِرُ، وَ  
سَحَابُهَا الْعَقْلُ، وَ مَطَرُهَا الرَّحْمَةُ، وَ أَنْمَارُهَا الطَّاعَةُ، وَ ثَمَرُهَا الْحِكْمَةُ  
وَ لَهَا أَرْبَعَةُ أَبْوَابٍ: الْعِلْمُ وَ الْحِلْمُ وَ الصَّبْرُ وَ الرِّضَا: أَلَا وَ هِيَ الْقَلْبُ

*“The prophet Dawood (a.s.) asked Allah; ‘O my Lord! All the emperors possess treasure then where is Your treasure?’*

*Allah – Mighty and Majestic be He – replied: ‘I possess a treasure which is greater than the sky; vaster than the Heaven’s firmaments; smells better than the perfumes of Paradise, and is beautiful than the Celestial Kingdom.*

*Its earth is enlightenment; its sky is belief, its sun is enthusiasm; its moon is love, its stars are inspiration and attention towards Me; its clouds are reason, its rain is blessing, its fruits are obedience; and its yield is wisdom.*

*My Treasure has four doors, the first one is the door of knowledge, the second one is the door of reason, the third one is the door of patience, and the*

*fourth one is the door of contentment. Know that My Treasure is – the heart (of a believer)".<sup>2</sup>*

You have witnessed that the heart has been pronounced more magnificent than the sanctuary of Almighty Allah and His Empyrean. If they rightfully guard this Shrine and give it deserving importance and respect then they will be accepted in the Shrine of Imam Reza (a.s.) and they will be eligible for the meaningful hospitality.

So we must be very careful in this regard that our heart should remain associated with Imam Reza (a.s.).

We should try to purify our heart and should not give any place to aliens. Should not use all sorts of earnings, should not listen to all voices, should not see all the scenes, should protect the sanctity of heart so that our hidden eyes could be discerning and our internal ears could be able to listen. Then whoever would be in such a state, would receive a deserving welcome in the Holy Shrine of Imam Reza (a.s.).

We should be watchful towards the protection of this Holy Shrine. But if we shall obey our aspirations we would be providing the resources of the destruction of this Holy Shrine. If our characters, conversation and thoughts are not in accordance with the commands of infallible Imams (a.s.) and remain indulged in sinning and do not keep us away from the prohibited things then our activities would be similar to the bomb to which we are going to plant in the sanctuary of Allah – the High, i.e. in our hearts.

As the bombardment in the Holy Shrine of Imam Reza (a.s.) had very much grieved us, our sins are also akin to the bomb by which we damage our heart as well as the sanctuary of Allah – the High.

As we hate the bombarders of the Holy Shrine of Imam Reza (a.s.) and consider them treacherous, in the same manner our inner conscious is also our biggest enemy which compels us to damage and spoil our heart. As the Holy Prophet (s.a.w.a.) has said:

أَعْدَى عَدُوِّكَ نَفْسُكَ الَّتِي بَيْنَ جَنْبَيْكَ

*"Your worst enemy is your self which is with you."<sup>3</sup>*

If we would pay attention on this point that a person becomes so much negligent so as to be forgetful towards the Almighty Allah and due to which he forgets his self also. The Almighty Allah says:

...وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ

**“And be not like those who forsook Allah, so He made them forsake their own souls...”<sup>4</sup>**

If a person is such that he is able to recognise the faults and transgressions of others and eagerly and anxiously discloses in front of others but he did not pay any attention towards his own faults and do not consider himself a criminal so as to cure it. Such persons are indulged in compound ignorance as he does not know that he is ignorant.

If such a person is there he will grieve the event of bombardment over the Shrine of Imam Reza (a.s.) and other places. But since he has forgotten himself he would never pay any attention towards the destruction of bombardments. As the heart, which should be the sanctuary of Allah – the High, has now been possessed by the devils, so he could not be able to know about its harms.

As the school of Ahlul Bayt (a.s.) teaches us that we must recognise enemies, we should not only be able to recognize our external enemies but we should also know the carnal soul which is our worst enemy which sometimes gives place to the external enemy.

Thus a person conflicts the biggest bombardment and destruction inside his heart. But as the Almighty Allah has said that he forgets and does not pay any attention towards it at all.

So we must be aware of not only about our external enemy, goadings of Satan, treacheries and cheating of western countries but must also remain alert about

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<sup>1</sup> Behaar al-Anwaar, vol. 70, p. 25, Tr. No. 27

<sup>2</sup> Behaar al-Anwaar, vol. 70, p. 59, Tr. No. 37

<sup>3</sup> Behaar al-Anwaar, vol. 70, p. 64, Tr. No. 1

<sup>4</sup> Surah Hashr (59): Verse 19

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Now, while we have come to know that we bombard our heart and the shrine due to performing evil deeds and sins, we must know that had we not left Ahlul Bayt (a.s.) alone and would have associated with them, the holy places would not have been bombarded and the external forces could not have performed such activities.

As Commander of Faithful, Imam Ali (a.s.) has said about Imam of our Age (a.t.f.s.):

صَاحِبُ هَذَا الْأَمْرِ الشَّرِيفُ الطَّرِيفُ الْفَرِيدُ الْوَحِيدُ

*“The Master of this Affair is the runaway, the fugitive, the loner and the forlorn.”<sup>1</sup>*

Had our society would not have indulged with this sin (leaving the Imam of our Age (a.t.f.s.) alone) the traitors would have never been able to perform this mischief and could have damaged the shrine of Imam Reza (a.s.). So as much we would keep ourselves disassociate with such people and their character we would never hinder their way due to our negligence instead of sacrificing us over our Imam of the Age (a.t.f.s.) and Infallible Imams (a.s.) and giving them way to enter in.

As a result the enemies, by forming Wahhabi, Bahai and many other sects and by empowering them take steps with the help of unknown hands to acquire the dirty targets.

The servants of Jews, with their imaginative activities, are trying to disenable the religion of Almighty Allah but they do not know that the Lord, Who had created millions of stars has Himself promised that at last He would send the Sun of the Universe, Imam Mahdi (a.t.f.s.) to help Islam and to annihilate the enemies of the religion. At last they would not be able to get any thing except disgrace and reproach.

The unfamiliar hands and cheaters have seen only the black colour of the crow and took it factual but they are unable to listen the singing of thousands of nightingales.

May it would have been known to them that the time is short and leisure is going to end. May they could have understand that after every black night the sun shines. Now the darkness of the night is about to come to an end and Imam Mahdi (a.t.f.s.) would illuminate the whole Universe with his light.

## **The Guidelines of Imam Reza (a.s.) in Respect of Recognising the People**

We are sorry to say that it is possible that such people may be friends in appearance and they mingle amongst the people but inwardly they are the agents of the enemy. That is why Imam Reza (a.s.) has warned us to recognize the people rightfully and do not be cheated by their appearance. Now consider over the under-mentioned two traditions:

1. *Imam Reza (a.s.) narrates on the authority of Imam Sajjad (a.s.) that he (a.s.) said:*

*“When you see a person who is pious in his appearance, who speaks politely, and his manner is like that of a believer, wait. Do not be deceived by his appearance because there are many people who cannot gain this world by their own strength. Therefore, they use the religion in order to gain their worldly desires. They deceive the people with their outward appearance. As soon as they obtain the power to gain haram wealth, they will jump after it.*

*If you see a person who avoids haram wealth, I warn you do not be in a hurry to form a good opinion of him. You should not be deceived by him because people have different kinds of desires. There are some people who avoid haram wealth, but lose their faith on a woman and commit a horrible crime like adultery.*

*When you see a person who avoids adultery, do not hurry to make an opinion about such a person. Protect yourself from his tricks. Check his level of intellect because sometimes a person avoids the bad deeds, but his level of intellect creates ignorance amongst the people. If his level of intellect appears to be perfect, still do not be quick to form an opinion about him because sometimes such people use their intellect to gain their worldly pleasures.*

*Until you see a person does not have a desire for ruling because there are some people who abandon this world in order to gain this world and they will be amongst the losers in the hereafter. They believe the wealth of this world is more attractive than the halal blessings of Allah. So they leave all these things so as to get the invalidities. As it is said in the Holy Quran:*

وَإِذَا قِيلَ لَهُمُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ ۚ وَلَبِئْسَ الْمِهَادُ ۚ ٢٠٦

**And when it is said to him, guard against (the punishment of) Allah; pride carries him off to sin, therefore hell is sufficient for him; and**

**certainly it is an evil resting place.<sup>2</sup>**

*So they resemble with such a camel who does not look forward i.e steps ahead without having perception, which leads him towards the far-ending harming target. After that when he wishes for the thing which is unpracticable for him, then he is thrown into destruction by Almighty Allah. As a result he takes the haram things as halal and considers the halal things as haram. Now he does not care for the loss of his faith.*

*These are the persons who are chastised by Almighty Allah and cursed and they deserve for fierceful chastisement. But that person is the best person who does everything in the obedience of Allah (s.w.t.) and uses his full strength for the pleasure of Allah (s.w.t.). Such a person believes associating with truth is the real honor and he does not gain worldly respect by associating himself with falsehood. This is the best person. Associate yourself with him and follow his example. Gain the nearness of Allah through such person because Allah never rejects such a person's dua.”<sup>3</sup>*

### **Hypocrite Friend**

2. Hasan Ibn Ali Khazzaaz narrates that I heard Imam Reza (a.s.) saying:

*“Amongst the persons claiming for the friendship and affection to Holy Progeny of the Messenger of Allah (s.a.w.a.), there are some whose seditions are more dangerous than the treachery of Dajjaal.”*

I exclaimed: How could it be?

He (a.s.) said:

*“Loving our enemies and having enmity with our friends. Because whenever it so happens truth and falsehood are mixed together and the matter becomes doubtful. As a result a faithful believer and hypocrite can not be differentiated.”<sup>4</sup>*

**The grandeur of the Holy Shrine in the discourses of Imam Reza (a.s.)**

Before we describe the rewards of the visitation of the holy shrine of Imam Reza (a.s.), we would like to mention the grandeur and responsibility of illuminated shrine, so that we would be able to know in whose mansion we have stepped in and we could be able to present ourselves in the holy sepulchre in a better way.

In this court, angels and favourites of Allah (s.w.t.) enter. In a tradition Imam Reza (a.s.) said:

هَذِهِ الْبُقْعَةُ رَوْضَةٌ مِّنْ رِّيَاضِ الْجَنَّةِ وَ مُخْتَلَفُ الْمَلَائِكَةِ لَا يَزَالُ فَوْجٌ يَنْزِلُ مِنَ السَّمَاءِ وَ فَوْجٌ يَصْعَدُ إِلَى أَنْ يُنْفَخَ فِي الصُّورِ □

*“This mausoleum is a garden from the gardens of Paradise and frequenting place of the angels; a group will descend from the heaven and another will ascend to heaven until the trumpet is blown.”<sup>5</sup>*

All the angels remain standing in front of Imam (a.s.) and will keep up standing till he (a.s.) permits them to sit down.

In this regard a beautiful tradition has been narrated by Imam Jawad (a.s.) which is connected with this discourse. He (a.s.) said:

*“One of the companion of Imam Reza (a.s.) fell ill. Imam (a.s.) went for taking his care and said: ‘How are you?’*

*He said: ‘I met with death after you (i.e. he wanted to tell the sternity and hardships of his sickness).*

*Imam (a.s.) said: “How did you taste the death?”*

*He said: ‘Very stern and painful.’*

*Imam (a.s.) said: “You could not see death, instead you have seen a thing which could make you aware of and show you some signs of the death. There are two types of persons with respect to death. One is he who is comforted after death and the others are those whose death gives comfort to others.”*

*So refresh your faith with the wilayat of the Almighty Allah and we – the Ahul Bayt (a.s.), so that you could be counted amongst the first group and you could get comfort.”*

*That person acted upon the command of Imam (a.s.) and then said: ‘O son of the Holy Prophet (s.a.w.a.)! All these are the angels of Allah – the High – who have come with salutations, gifts and presentations, who are sending their*



*salutations upon you and are standing before you. Please allow them to be seated.'*

*Imam Reza (a.s.) said: "O Angels! Be seated."*

*Then he (a.s.) said to that sick person: "Ask these angels, whether they have received the order to be seated?"*

*The sick person said: 'I have asked them and they have replied that if all the angels, who have been created by Almighty Allah come in your presence, they will remain standing till they are not ordered to sit down. The Almighty Allah has commanded them to do so.'*<sup>6</sup>

As Imam Reza (a.s.) said that his shrine is the place of visitation of the angels. This becomes clear that same is the grandeur and magnanimity of all the infallible Imams (a.s.) and all the angels are posted to be in the state of humility and modesty in front of all the infallible Imams (a.s.). Not only the angels, but the prominent prophets (Ulul A'zm) are well aware of their status and dignity. And they get deliverance in their hardships through the medium of these infallible personalities.

### **Resorting to Ahlul Bayt (a.s.)**

Shaikh Sadooq (r.a.) on his own authorities reports that Imam Ali Reza (a.s.) said:

*"When Hazrat Nooh (a.s.) feared to be drowned, he beseeched Almighty Allah through our medium and Allah – the High – saved him from drowning. When Hazrat Ibrahim (a.s.) was thrown in the fire, he invoked Allah – the High – through our medium so He converted the fire into bed of flowers and he was saved. Hazrat Moosa (a.s.) while striking his staff on the river, called Almighty Allah through our medium so He made the river dry. When Hazrat Eesaa (a.s.) felt the danger of being killed, he beseeched Allah – the High – through our medium and he was saved and Allah raised him up."*<sup>7</sup>

As the messengers of Allah – the High – used to invoke Him through the medium of Ahlul Bayt (a.s.) in their difficulties and miseries, this should be our exhortation that we should, in our difficulties and miseries<sup>8</sup> call the Almighty Allah through the medium of these infallible personalities.

In another tradition it has been narrated by Imam Reza (a.s.):

*“Whenever you are entangled in any storm, misery and trouble, then you should beseech Almighty Allah through our medium as He has said in the Holy Quran:*

...وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

**“And Allah’s are the best names, therefore call on Him thereby...”<sup>9</sup>**

Imam Ja’far al-Sadiq (a.s.) said:

*“By Allah! There are glorious names of Almighty Allah that Allah – the High – will not accept any thing without our affiliation.”<sup>10</sup>*

It is praiseworthy to be affiliated with these infallible personalities and it is apparent that if we affiliate with them in their shrines it would be most effective. As praying in the shrines of infallibles (a.s.) carries great rewards.

### **Excellence of Praying in the Shrines of Infallible Imams (a.s.)**

Mohaddis Qummi (r.a.) writes that great scholar and jurisprudent Shaikh Khizr Shalaal (r.a.) said in his ‘mazaar’<sup>11</sup>:

“It is evident from the intellectual and documented logics that praying in the shrines of the Holy Prophet (s.a.w.a.), Imam Ali Ibn-e-Abi Taalib (a.s.) and all other infallible Imams (a.s.) is more meritorious than praying in Holy Ka’ba wherein offering of prayers is one thousand times more than praying in all other places

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1 Behaar al-Anwaar, vol. 51, p. 120, Tr. No. 21

2 Surah Baqarah (2), Verse 206

3 Jaame’ Ahaadees al-Shiah, vol. 7, p. 311

4 Wasaael al-Shiah, vol. 11, p. 441

5 Mustadrak al-Wasaael, vol. 10, p. 357

6 al-Da’waat, p. 248

7 Jaame’ Ahaadees al-Shiah, vol. 19, p. 302; Wasaael al-Shiah, vol. 4, p. 143. There are so many traditions in this regard and some supplications

narrated by Infallible Imams (a.s.) in which great stress has been given on their affiliation.

8 The biggest misery is the occultation of our Imam-e-Zamana (a.t.f.s.)

9 Surah Aa'raaf (7): Verse 180

10 Jaame' Ahaadees al-Shiah, vol. 19, p. 297

11 Book of Ziyaarats – Tr.

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Although the reward of praying in Masjid al-Nabawi is ten thousand times more than the reward of praying at other places.”<sup>1</sup>

However, it is the duty of respectable attendants and the visitors to take care of the rights of others.

Whatever we have narrated so far was about the shrine of Imam Reza (a.s.) and other Infallible Imams (a.s.). But you must know that some particular cities also carry some specialities. Now pay attention on the following two traditions:

### **Excellence of Najaf, Karbala and Toos (Mashhad)**

Imam Ja'far al-Sadiq (a.s.) said:

أَرْبَعَةُ بَقَاعٍ ضَجَّتْ إِلَى اللَّهِ مِنَ الْغَرَقِ - أَيَّامَ الطُّوفَانِ: قَالَ الْبَيْتُ الْمَعْمُورُ فَرَفَعَهُ اللَّهُ إِلَيْهِ وَ الْغَرِيُّ وَ كَرْبَلَاءُ وَ طُوسُ

*“During the days of deluge (the flood in the time of Prophet Nooh (a.s.)) four lands invoked Allah – the High: Bayt al-Ma'moor – which was raised up by Allah (s.w.t.), Najaf, Karbala and Toos.”<sup>2</sup>*

It is evident from this tradition that the land of Toos carry some specialities like Najaf and Karbala.

The writer of the book ‘al-Waafi’ says:

“These lands invoked Almighty Allah because not a single soul was going to remain alive due to the deluge who could worship the Almighty Allah on those lands. That is why Almighty Allah selected them as burial place of His Favourites.

Sanabad was the first palace constructed on this holy land by Hazrat Zulqarnain which remained before the construction of Toos.”<sup>3</sup>

According to another tradition, it has been said:

*“Dawood Ibn Qasim Ja’fari reports that I have heard from Imam Muhammad Ibn Ali al-Jawad (a.s.) that he (a.s.) said:*

إِنَّ بَيْنَ جَبَلَيْ طُوسَ قَبْضَةً قُبِضَتْ مِنَ الْجَنَّةِ. مَنْ دَخَلَهَا كَانَ آمِنًا يَوْمَ الْقِيَامَةِ مِنَ النَّارِ.

*“Surely Toos is such a place between the two hills which is detached from the Heaven. Whoever enters this place will be secure from the fire of Hell on the Day of Resurrection.”<sup>4</sup>*

It is evident from these traditions that apart from the Shrine of Imam Reza (a.s.) the city of Toos also carries special merits and honours. So the visitors should be careful about these instructions.

Apart from these explanations we shall mention hereunder an event about Dua-e-Tawassul to be recited in the Shrine of Imam Reza (a.s.).

### **Supplication Inside the Shrine of Imam Reza (a.s.)**

Abul Abbas Ahmad ibn Muhammad ibn Ahmad ibn Al-Husain al-Hakim - may Allah (s.w.t.) be pleased with him – narrated that he had heard the ruler of Marv Rood, Aba Ali Aamir ibn Abdullah al-Biwardi, who was one of the tradition narrators say,

“I went to visit the Shrine of Imam Reza (a.s.) in Toos. Then I saw a Turkish man enter the Shrine and stood at the position of the Imam (a.s.)’s head. He cried and prayed in Turkish, and said, ‘O my Lord! If my son is alive, please bring us together. However, if he has died, please let me know.’

I knew Turkish. Then I asked him, ‘What is the matter?’ He said, ‘I had a son who was with me in the Battle of Ishaqabad. I lost him there and have had no news of him. His mother cries for him day and night. I have come here to pray to Allah – the Highest – to solve this problem, since I have heard that prayers said in this Shrine get fulfilled.’

Then I felt sorry for him. I took his hands and took him out of the Shrine to act as his host that day. Once we left the Goharshad mosque, we ran into a tall,

young man who had just started to grow a mustache and was wearing patched clothes. When the Turkish man saw him, he jumped towards him, hugged him and cried. They both recognized each other. This was just the son for whom he was praying in Imam Reza (a.s.)'s tomb to Allah – the Highest – to be united with, or be informed of his whereabouts.

I (Abul Abbas Ahmad) asked the son, ‘How did you get here?’

The son said, ‘After the Battle of Ishaqabad, I ended up in Tabaristan. A man from Daylam took me to his house and raised me. Now that I have grown up, I have set out to find my parents about whose whereabouts I had no information. I was accompanying a group of people, since I did not know the way until I reached here.’

Then the Turkish man said, ‘I saw what has made my belief in this Shrine certain due to this tomb. Now I promise myself not to part with it for as long as I live.’ And praise be to Allah, the First and the Last, and the Ascendant (over all) and the Knower of hidden things. And blessings and peace be upon His Prophet and His Loved one Muhammad (s.a.w.a.) – the chosen one and his Household – blessings and many salutations with all respect.”<sup>5</sup>

Alas! We could know that not only that young man, all of us are distracted as well as we have distanced ourselves from Imam-e-Zamana (a.t.f.s.) and we are unable to find him.

We should also pray in the shrine of Imam Reza (a.s.) as well as in the shrines of other holy Imams (a.s.) for having their mediation and also for the avowal of the deliverer of the humanity Imam of the Age (a.t.f.s.).

### **Eight Traditions Narrated by Infallible Imams (a.s.) about the Rewards of Ziyaarat of Imam Reza (a.s.)**

(1) Shaikh Sadooq (r.a.) on his own authorities narrates that the Holy Prophet (s.a.w.a.) said:

سَيُذْفَنُ بَضْعَةٌ مِنِّي بِأَرْضِ خُرَاسَانَ لَا يَزُورُهَا مُؤْمِنٌ إِلَّا أَوْجَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ الْجَنَّةَ وَحَرَّمَ جَسَدَهُ عَلَى النَّارِ.

“Soon one of my own flesh and blood will be buried in the land of Khorasan. Any believer who goes on pilgrimage to his shrine will be rewarded by Allah (s.w.t.). Heaven will be guaranteed for him and his body will be secure from the Fire of Hell.”<sup>6</sup>

(2) No'maan Ibn Saeed reports that Imam Ali Ibn Abi Taalib (a.s.) said:

سَيُقْتَلُ رَجُلٌ مِنْ وَلَدِي بِأَرْضِ خُرَاسَانَ بِالسَّمِّ ظُلْمًا اسْمُهُ اسْمِي وَ اسْمُ أَبِيهِ اسْمُ ابْنِ عِمْرَانَ مُوسَى عَلَيْهِ السَّلَامُ.  
إِلَّا فَمَنْ زَارَهُ فِي غُرْبَتِهِ غَفَرَ اللَّهُ تَعَالَى ذُنُوبَهُ مَا تَقَدَّمَ مِنْهَا وَ مَا تَأَخَّرَ وَ لَوْ كَانَتْ مِثْلَ عَدَدِ النُّجُومِ وَ قَطْرِ الْأَمْطَارِ وَ وَرَقِ الْأَشْجَارِ

*“One of my offspring will be killed by poison in the land of Khorasan. His name will be the same as mine. And his father’s name will be the same as the name of (Prophet) Moosa ibn Imran (a.s.).*

*Allah – the High – will forgive the sins of whoever goes to visit him in his loneliness, even if his sins are as many as there are stars, rain drops and tree leaves.”<sup>7</sup>*

(3) Qabeezah Ibn Jaabir reports that I heard the Trustee of the Trustees and the inheritor of the Prophets’ knowledge Aba Ja’far Muhammad ibn Ali ibn al-Husain ibn Ali ibn Abi Taalib (Imam al-Baqir) (a.s.) say, ‘The Master of the Worshippers, Ali ibn al-Husain (as-Sajjad) (a.s.) narrated that the Master of the Martyrs al-Husain ibn Ali (a.s.) quoted on the authority of the Master of the Trustees – the Commander of the Faithful – Ali ibn Abi Taalib (a.s.), on the authority of Allah’s Prophet (s.a.w.a.),

سَتُذْفَنُ بَضْعَةٌ مِنِّي بِأَرْضِ خُرَاسَانَ مَا زَارَهَا مَكْرُوبٌ إِلَّا نَفَسَ اللَّهُ كُرْبَتَهُ وَ لَا مُذْنِبٌ إِلَّا غَفَرَ اللَّهُ ذُنُوبَهُ

*“One of my own flesh and blood will be buried in Khorasan. Allah will surely remove the sorrows of any sorrowful person who goes on pilgrimage to his shrine. Allah will surely forgive the sins of any sinful person who goes on pilgrimage to his shrine.”<sup>8</sup>*

(4) Hamza ibn Homran reports that Imam Ja’far al-Sadiq (a.s.) said,

يُقْتَلُ حَفَدَتِي بِأَرْضِ خُرَاسَانَ فِي مَدِينَةٍ يُقَالُ لَهَا طُوسٌ مَنْ زَارَهُ إِلَيْهَا عَارِفًا بِحَقِّهِ أَخَذَتْهُ بِيَدِي يَوْمَ الْقِيَامَةِ فَأَدْخَلَتْهُ الْجَنَّةَ وَ إِنْ كَانَ مِنْ أَهْلِ الْكِبَايِرِ

*“My grandson will be killed in the land of Khorasan in a town called Toos. On the Resurrection Day, I will grab the hands of whoever visits him there recognizing his rightfulness, and I will take him into Heaven even if he has committed major sins.”*

I asked Abu Abdullah (a.s.), “May I be your ransom! What does ‘recognizing his rightfulness’ mean?” The Imam (a.s.) said,

يَعْلَمُ أَنَّهُ إِمَامٌ مُفْتَرَضُ الطَّاعَةِ شَهِيدٌ مَنْ زَارَهُ عَارِفًا بِحَقِّهِ أَعْطَاهُ اللَّهُ تَعَالَى لَهُ أَجْرَ سَبْعِينَ أَلْفَ شَهِيدٍ  
مِمَّنْ اسْتُشْهِدَ بَيْنَ يَدَيِ رَسُولِ اللَّهِ عَلَى حَقِيقَةٍ

*“It means to know that he is the Divine Leader who must be obeyed and that he was martyred. Whoever visits him recognizing his rightfulness shall be rewarded by Allah – the High – the reward of seventy-thousand martyrs who were really martyred right in front of Allah’s Prophet (s.a.w.a.).”*

(5) Sulaiman ibn Hafs al-Marvazi reports that he had heard Imam Moosa ibn Ja’far (a.s.) saying,

إِنَّ ابْنِي عَلِيًّا مَقْتُولٌ بِالسَّمِّ ظُلْمًا وَ مَذْفُونٌ إِلَى جَنْبِ هَارُونَ بِطُوسَ مَنْ زَارَهُ كَمَنْ زَارَ رَسُولَ اللَّهِ

*“Surely, my son Ali will be oppressively poisoned and killed. He will be buried in Toos next to (Ma’moon’s father) Haroon. Whoever visits him (Imam Reza (a.s.)), it is as if he has visited Allah’s Prophet (s.a.w.a.).”<sup>10</sup>*

(6) Sulaiman ibn Hafs al-Marwazi quotes that he had heard Imam Abul Hasan Moosa ibn Ja’far (al-Kazim) (a.s.) saying,

مَنْ زَارَ قَبْرَ وَلَدِي عَلِيٍّ كَانَ لَهُ عِنْدَ اللَّهِ تَعَالَى سَبْعُونَ حَجَّةً مَبْرُورَةً

*“Allah – the High – will grant the reward of seventy accepted pilgrimages to the House of Allah to anyone who goes on pilgrimage to the shrine of my son Ali (Imam Reza (a.s.)).”*

I asked, “Do you mean the reward of seventy accepted pilgrimages to the Kaaba?” The Imam (a.s.) replied,

نَعَمْ وَ سَبْعُونَ أَلْفَ حَجَّةٍ ثُمَّ قَالَ رَبُّ حَجَّةٍ لَا تُقْبَلُ وَ مَنْ زَارَهُ □ أَوْ بَاتَ عِنْدَهُ □ لَيْلَةً كَانَ كَمَنْ زَارَ اللَّهَ تَعَالَى فِي عَرْشِهِ □

“Yes, even more. The reward of seventy-thousand pilgrimages to the Kaaba!”

Then again Imam (a.s.) said,

“Yes. There are many occasions on which one’s pilgrimage to the Kaaba may not be accepted. When someone goes on pilgrimage to him (Imam Reza [a.s.]) or spends one night next to him, it is as if he has gone on the pilgrimage to Allah – the High – at His Throne.”

I asked, “Is the reward similar to going on the pilgrimage to Allah at His Throne?” The Imam (a.s.) replied,

نَعَمْ إِذَا كَانَ يَوْمُ الْقِيَامَةِ كَانَ عَلَى عَرْشِ اللَّهِ تَعَالَى □ أَرْبَعَةٌ مِنَ الْأَوَّلِينَ □ وَ أَرْبَعَةٌ مِنَ الْآخِرِينَ فَأَمَّا الْأَوَّلِينَ □ فَنُوحٌ وَ إِبْرَاهِيمُ وَ مُوسَى وَ عِيسَى عَلَيْهِمُ السَّلَامُ وَ أَمَّا الْأَرْبَعَةُ الْآخِرُونَ □ فَمُحَمَّدٌ وَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ عَلَيْهِمُ السَّلَامُ ثُمَّ يَمْدُ

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1 Hadiyah al-Zaareen wa Behjah al-Naazereen, p. 190

2 Behaar al-Anwaar, vol. 102, p. 39, Tr. No. 38

3 Ajaaeb-e-Ziyaarat-e-Imam Reza (a.s.), p. 25

4 Wasaael al-Shiah, vol. 10, p. 436

5 Oyoon Akhbaar Imam Reza, vol. 2, p. 292

6 Oyoon Akhbaar Imam Reza, vol. 2, p. 258; Wasaael al-Shiah, vol. 10, p. 436

7 Oyoon Akhbaar Imam Reza, vol. 2, p. 262; Wasaael al-Shiah, vol. 10, p. 435

8 Oyoon Akhbaar Imam Reza, vol. 2, p. 261; Wasaael al-Shiah, vol. 10, p. 435-437

9 Oyoon Akhbaar Imam Reza, vol. 2, p. 263; Wasaael al-Shiah, vol. 10, p. 435; Behaar al-Anwaar, vol. 103, p. 35, Tr. No. 17, 19



*“Yes. When the Resurrection Day comes, there will be four of the previous and four of the latest Divine Leaders present at the Throne of Allah – the High. Those of the previous Divine Leaders will be Nooh (a.s.), Ibrahim (a.s.), Moosa (a.s.) and Eesaa (a.s.). And those of the latest Divine Leaders will be Muhammad (s.a.w.a.), Ali (a.s.), al-Hasan (a.s.) and al-Husain (a.s.). Then a rope will be dropped from the base of the Throne, and those who have gone on pilgrimage to the shrines of the Immaculate Imams will sit there along with us. Indeed those who have gone on pilgrimage to the shrine of my son (Ali) will have the highest rank there and will receive the greatest rewards.”<sup>1</sup>*

(7) Abd al-Azeem al-Hasani reports on the authority of Imam Jawad (a.s.) as saying,

□  
 ضَمِنْتُ لِمَنْ زَارَ أَبِي عَلَيْهِ السَّلَامُ بِطُوسَ عَارِفًا بِحَقِّهِ الْجَنَّةَ عَلَى اللَّهِ تَعَالَى

*“I guarantee Heaven on behalf of Allah – the High – for anyone who visits the shrine of my father (a.s.) in Toos recognizing his rightfulness.”<sup>2</sup>*

(8) Abdul Azeem ibn Abdullah al-Hasani quotes that he had heard Ali ibn Muhammad al-Askari (a.s.) as saying,

أَهْلُ قُمْ وَ أَهْلُ آبَةِ مَغْفُورٍ لَهُمْ لِزِيَارَتِهِمْ لِجَدِّي عَلِيِّ بْنِ مُوسَى الرِّضَا عَلَيْهِمَا السَّلَامُ بِطُوسَ إِلَّا وَ مَنْ زَارَهُ فَاصَابَهُ فِي طَرِيقِهِ قَطْرَةٌ مِنَ السَّمَاءِ حَرَّمَ اللَّهُ جَسَدَهُ □ عَلَى النَّارِ

*“The sins of the people of Qum and Abat<sup>3</sup> are forgiven when they go on pilgrimage to visit my grandfather Ali ibn Moosa al-Reza (a.s.) buried in Toos. Know that whoever visits Imam Reza (a.s.)’s shrine, and it rains on him while he is traveling to get there, Allah will prohibit the Fire from touching his body.”<sup>4</sup>*

**Eighth traditions from Imam Reza (a.s.) about the Rewards of Visiting his Shrine**

(1) Shaikh Sadooq (r.a.) narrates on his own authorities that Imam Reza (a.s.) said,

مَنْ زَارَنِي عَـ ۞ بَعْدَ دَارِي اَتَيْتُ ۞ يَوْمَ الْقِيَامَةِ فِي ثَلَاثِ مَوَاطِنَ ۞ اِى اُخْلَصَ ۞ مِنْ اَهْوَالِهَا اِذَا تَطَايَرَتِ  
الْكَتُبُ يَمِينًا وَ شِمَالًا وَ عِنْدَ الصِّرَاطِ وَ عِنْدَ الْمِيزَانِ

*“Whoever visits me despite the far distance to my tomb, I will come to save him on the Resurrection Day on three occasions until I liberate him from his terrors: 1. When the Scroll of Deeds are handed to his right hand or in his left hands, 2. At the moment of crossing the Bridge over Hell, and 3. At the time when the Scale of Deeds (measuring the amount of good versus bad deeds) is set up.”<sup>5</sup>*

(2) A man from Khorasan told Abul Hasan Ali ibn Moosa al-Reza (a.s.), “O son of the Prophet of Allah! I saw the Prophet of Allah (s.a.w.a.) in a dream. The Holy Prophet (s.a.w.a.) asked me, ‘How will you be when one of my own flesh and blood is buried in your land, you are asked to protect my trust, and my star (Imam Reza (a.s.)) disappears in your soil?’” Then Imam Reza (a.s.) told him,

اَنَا الْمَدْفُونُ فِي اَرْضِكُمْ وَ اَنَا بَضْعَةٌ نَبِيِّكُمْ فَاَنَا الْوَدِيعَةُ وَ النَّجْمُ اِلَّا وَ مَنْ زَارَنِي وَ هُوَ يَعْرِفُ مَا اَوْجَبَ  
اللهُ تَبَارَكَ وَ تَعَالَى مِنْ حَقِّي وَ طَاعَتِي فَاَنَا وَ اَبَائِي شُفَعَاؤُهُ يَوْمَ الْقِيَامَةِ وَ مَنْ كُنَّا شُفَعَاءَهُ نَجَا وَ لَوْ كَانَ  
عَلَيْهِ مِثْلُ وَزْرِ الثَّقَلَيْنِ الْجِنِّ وَ الْاِنْسِ وَ لَقَدْ حَدَّثَنِي اَبِي عَنْ جَدِّي عَنْ اَبِيهِ عَنْ اَبَائِهِ عَلَيْهِمُ السَّلَامُ اَنَّ  
رَسُولَ اللهِ ۞ قَالَ مَنْ زَارَنِي فِي مَنَامِهِ فَقَدْ زَارَنِي لِاَنَّ الشَّيْطَانَ لَا يَتِمَتَّلُ فِي صُورَتِي وَ لَا فِي صُورَةِ اَحَدٍ  
مِنْ اَوْصِيَائِي وَ لَا فِي صُورَةِ اَحَدٍ مِنْ شِيعَتِهِمْ وَ اِنَّ الرُّوْيَا الصَّادِقَةَ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنَ النُّبُوَّةِ

*“I am the one who will be buried in your land. I am a piece of the flesh and blood of your Prophet. I am the trusted one and I am the star. Know that whoever visits me recognizing my rightfulness and obeys me as Allah – Blessed and High be He – has made it incumbent upon him to do so – my forefathers and I will intercede on his behalf on the Resurrection Day. Whoever on whose behalf we intercede shall be saved, even if there is the heavy burden of sin of the Jinn and the men on him. In fact, my father quoted on the authority of my grandfather, on the authority of his father, on the authority of his forefathers (a.s.) that Allah’s Prophet (s.a.w.a.) said, ‘Whoever visits me in his dream, it is as if he has visited me since Satan cannot appear to be like me, or appear to be like anyone of my Testamentary Trustees (the 12 Imams). Neither can Satan*

*appear to be like any of their followers. Indeed truthful dreams are one of the seventy parts of Prophethood.*”<sup>6</sup>

(3) Ali ibn al-Hasan ibn Fazzaal quoted on the authority of his father that he had heard (the 8<sup>th</sup> Imam) Abul Hasan Ali ibn Moosa al-Reza (a.s.) saying,

أَنَا مَقْتُولٌ وَ مَسْمُومٌ وَ مَدْفُونٌ بِأَرْضٍ غُرَبَاءَ أَعْلَمُ ذَلِكَ بِعَهْدِ عَهْدِهِ إِلَيَّ أَبِي عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيٍّ  
:بْنِ أَبِي طَالِبٍ عَلَيْهِمَا السَّلَامُ عَنْ رَسُولِ اللَّهِ  
أَلَا فَمَنْ زَارَنِي فِي غُرَبَاتِي كُنْتُ أَنَا وَ آبَائِي شُفَعَاءَهُ يَوْمَ الْقِيَامَةِ وَ مَنْ كُنَّا شُفَعَاءَهُ نَجَا وَ لَوْ كَانَ عَلَيْهِ  
مِثْلُ وَزْرِ الثَّقَلَيْنِ

*“I will be killed by being poisoned and I will be buried in a strange land. This has been promised to me by my father, from his father, from his father, from his forefather, from Ali ibn Abi Taalib (a.s.), and who from Allah’s Prophet (s.a.w.a.).*

*Indeed, if anyone visits me in my loneliness, then my forefathers and I will intercede on his behalf on the Resurrection Day. Whoever we intercede for is saved, even if he has the burden of the sins of the jinn and the people.*”<sup>7</sup>

(4) Abu Salt al-Harawi reports, “I was with Imam Reza (a.s.) when a group of people from Qum entered and greeted him. The Imam (a.s.) greeted them back and paid his respects to them. Then Imam Reza (a.s.) told them,

مَرْحَبًا بِكُمْ وَ أَهْلًا فَإِنَّكُمْ شَيْعَتُنَا حَقًّا وَ سَيَاتِي عَلَيْكُمْ يَوْمَ تَزُورُونِي فِيهِ تُرَبَّتِي بِطُوسَ أَلَا فَمَنْ زَارَنِي وَ  
هُوَ عَلَى غُسْلٍ خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمَ وَلَدَتْهُ أُمُّهُ

*‘You are welcome. You are truly our followers. There will come a time when you will visit my shrine in Toos. Indeed, whoever visits me having already performed the ritual bathing (Ghusl) will be purified from all his sins just as the day he was born from his mother.’*”<sup>8</sup>

(5) Bazanti has narrated that he had read a letter from Imam Reza (a.s.) in which it was written:

أَبْلُغْ شَيْعَتِي أَنَّ زِيَارَتِي عِنْدَ اللَّهِ تَعَالَى تَعْدِلُ أَلْفَ حَجَّةٍ

*“Let my followers know that Allah – the High – considers visiting my shrine to be like one thousand pilgrimages (to the Holy Kaaba).”*

Bazanti says: ‘I asked Imam Muhammad Taqi al-Jawad (a.s.): Reward of one thousand pilgrimages?’ The Imam (a.s.) said:

*“Yes, by Allah – the High! There is the reward of one million pilgrimages to the Kaaba for anyone who visits the shrine and recognizes his rightfulness.”<sup>9</sup>*

(6) Abd al-Salaam ibn Saaleh al-Harawi reports that he had heard Imam Reza (a.s.) saying,

إِنِّي سَأُقْتَلُ بِالسَّمِّ مَظْلُومًا وَ أُقْبَرُ إِلَى جَنْبِ هَارُونَ وَ يَجْعَلُ اللَّهُ عَزَّ وَ جَلَّ تُرْبَتِي مُخْتَلَفَ شَيْعَتِي وَ أَهْلَ مَحَبَّتِي فَمَنْ زَارَنِي فِي غُرْبَتِي وَ جَبَّتْ لَهُ زِيَارَتِي يَوْمَ الْقِيَامَةِ وَ الَّذِي أَكْرَمَ مُحَمَّدًا بِالنَّبُوءَةِ وَ اصْطَفَاهُ عَلَى جَمِيعِ الْخَلِيقَةِ لَا يُصَلِّي أَحَدٌ مِنْكُمْ عِنْدَ قَبْرِي رَكْعَتَيْنِ إِلَّا اسْتَحَقَّ الْمَغْفِرَةَ مِنْ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ يَلْقَاهُ وَ الَّذِي أَكْرَمَنَا بَعْدَ مُحَمَّدٍ بِالْإِمَامَةِ وَ خَصَّنَا بِالْوَصِيَّةِ إِنَّ زُورَ قَبْرِي لَاكْرَمُ الْوُفُودِ عَلَى اللَّهِ يَوْمَ الْقِيَامَةِ وَ مَا مِنْ مُؤْمِنٍ يَزُورُنِي فَتُصِيبُ وَجْهَهُ قَطْرَةٌ مِنَ الْمَاءِ إِلَّا حَرَّمَ اللَّهُ تَعَالَى جَسَدَهُ عَلَى النَّارِ

*“I shall be murdered by poison as a victim of injustice, and I will be buried next to Haroon. Allah – Blessed and High be He – will establish my grave as the place for visiting by my followers and those who love me. Whoever visits me in my loneliness, then visiting him on the Resurrection Day will become incumbent upon me.*

*By Him Who honored Muhammad (s.a.w.a.) with the Prophetic mission and chose him over all his creatures, whoever of you says two units prayer next to my tomb will deserve to be forgiven by Allah – Blessed and High be He – on the Day (of Judgment) you meet Him.*

*And by Him Who honored us with the Divine Leadership mission after Muhammad (s.a.w.a.) and made us (the twelve Imams) especial by granting us the Testamentary Trustee mission, whoever visits my shrine will be of the noblest ones who reach Allah on the Resurrection Day. Allah – the High – keeps away the Fire from the body of any believer who visits me, hits himself on the face and sheds a tear.”<sup>10</sup>*

(7) Abdul Salaam Ibn Saaleh Harawi narrates on the authority of Imam Reza (a.s.) that he (a.s.) entered the place where Haroon Rashid (l.a.) was buried and said:

هَذِهِ تَرْبَّتِي وَ فِيهَا أَدْفَنُ، وَ سَيَجْعَلُ اللَّهُ هَذَا الْمَكَانَ مُخْتَلَفَ شَيْعَتِي وَ أَهْلِ مَحَبَّتِي، وَ اللَّهُ مَا يَزُورُنِي مِنْهُمْ زَائِرٌ، وَ لَا يُسَلِّمُ عَلَيَّ مِنْهُمْ مُسَلِّمٌ إِلَّا وَجَبَ لَهُ عُفْرَانُ اللَّهِ وَ رَحْمَتُهُ بِشَفَاعَتِنَا أَهْلِ الْبَيْتِ

*“This is my grave. I will be buried here. Allah – the High – will establish this place to be the place where my followers and friends will come and go. By Allah, whoever visits me and sends greetings upon me will be certainly forgiven by Allah. He will benefit from Allah’s Mercy due to our intercession – the intercession of the Members of the Holy Household.”*

Then he (a.s.) turned towards the Qibla and said prayers and supplications. Then he (a.s.) prostrated for a long time. I counted. He (a.s.) praised the Glory of Allah for five hundred times. Then he (a.s.) returned.<sup>11</sup>

(8) Yaaser, the slave of Imam Reza (a.s.) reports that Imam Reza (a.s.) said:

لَا تُشَدُّ الرَّحَالُ إِلَى شَيْءٍ مِنَ الْقُبُورِ إِلَّا إِلَى قُبُورِنَا إِلَّا وَ إِنِّي مَقْتُولٌ بِالسَّمِّ ظُلْمًا وَ مَدْفُونٌ فِي مَوْضِعٍ غُرْبَةٍ فَمَنْ شَدَّ رَحْلَهُ إِلَى زِيَارَتِي اسْتَجِيبَ دُعَاؤُهُ وَ عُفِرَ لَهُ ذُنُوبُهُ

*“The load of journey cannot be fastened for any grave except for our graves. Know that surely I will be killed oppressively by poison and will be buried at a place of loneliness. Whoever visits our shrine his supplications will be accepted and his sins will be forgiven.”<sup>12</sup>*

There is difference in the quantity and circumstances in respect of the rewards stated in the traditions about the visitation of the shrine of Imam Reza (a.s.). And in order to find a solution for such types of differences in the traditions, we must pay attention towards this point.

As it is said earlier that people from all over the world, having different cultures, decorums, proprieties, etiquette, spiritual and meaningful motives come to visit the shrine of Imam Reza (a.s.). All these circumstances affect the conditions of the pilgrims.

It is evident that as there is difference between the motivity of visitation of the pilgrims in the same way their rewards are also of different categories. It is also evident that whoever will be more near to Imam Reza (a.s.) according to his character, manners and faith will deserve for as much rewards.

That is why due to the spiritual and meaningful differences in the conditions of the visitation there are variations found in the quantities of rewards stated in traditions.

## **Whose Pilgrimage will be Accepted?**

Whether the pilgrimage of only the saints of Allah is accepted or is there a way for the acceptance from the sinners? If there is any way or ways what are they?

In order to answer this question one will have to consider this point:

The possessors of a pious heart and the watchers of their hidden sanctuary (i.e. heart) and the abstinent of sins actually get the opportunity to be feasted in the shrine of Imam Reza (a.s.). They are blessed by Imam (a.s.) and they return with accepted pilgrimage.

We request such persons and expect that they must pay attention on this point that there is one common calamity is the occultation of Imam Mahdi (a.t.f.s.). So first we all must pray for his (a.t.f.s.) early reappearance.

One important point is that those who cannot protect the sacred heart and damage it by their sins, how could they enter into the shrine of Imam Reza (a.s.) and in spite of their deficiencies, be able to get the attention of merciful Imam (a.s.)?

How could we visit the shrine of Imam Reza (a.s.), attract the attention and blessings of Imam (a.s.) with such a heart which is polluted by sins, blinded the eyes and deafened the ears?

How could we be able to erase the effects of sins and get the spiritual cure from the merciful Imam (a.s.)?

In which condition and state we must go for the ziyaarat of Imam Reza (a.s.) that the holy Imam (a.s.) does not turn his face away from us rather accept our ziyaarat and consider us able for his blessings and favours in spite of all the sins and offences?

This is a very important question, answer to which has many affects. But before answering the question, let us pay attention to the following incident.

It is said that once a begger approached a king with his dirty clothes. Seeing him, the king frowned. The king's adherent said to him: 'O you insolent! Do you not know that coming to a king with such dirty clothes is an offence?

He replied: 'Coming to a king with dirty clothes is not a defect, rather returning with old and dirty clothes from the court of a king is blemish.'

The king appreciated the answer. He awarded the beggar with fine and costly dresses.<sup>13</sup>

The event reveals that the apparent dirtiness of the beggar could not stop the favour of the king but owing to his belief on the generosity of the king he was able to receive not only the costly clothes but the king was also pleased with him.

It can be concluded from this incidence that just as the apparent dirtiness does not come in the way of the generosity of the worldly kings, in the same manner the hidden uncleanness does not come in the way of getting the favours of real sovereigns (Ahle Bait (a.s.)).

Moreover, sometimes their favours and blessings are showered immensely. This could be possible when a person adopt such measures which could attract love and affection of Ahlul Bayt (a.s.). This can be in a form that a person enters through the ways which are the source of much love and favours of Ahlul Bait (a.s.).

There are some ways and means for getting this goal as seeking for meditation of some personalities of Ahlul Bait (a.s.). For e.g. Imam Reza (a.s.), Imam Jawad (a.s.) whose meditation may enable one in getting their favours in abundance.

Hereunder we shall mention certain ways and means which, due to some reasons, are favourable for the people in certain conditions.

For instance, some people work as transporters of luggage. Such people keep so much weight on their shoulders that they have to take the help of others in order to put in on the ground. Although they put the light weight on the ground at their own. The weight of the sins is also like this. Sometimes a person can repent easily and can relieve himself of the sternity of the sins. But sometimes the weight of the sins becomes so heavy that he cannot get rid of them without taking the help of someone.

Alas the weight of the sins of some people belongs to the second category and in order to get rid of them, he will have to adopt the same mode.

The person who would have left his self free and did not control it and added his sins immensely. The person who has become habitual in passing his life in darkness during the period of occultation of Imam Mahdi (a.t.f.s.) and who did not serve him in any way would not be able to distance himself from the sins and his negligence towards Imam Mahdi (a.t.f.s.).

How could he will get salvation after passing a part of his life in sinning and negligence?

The answer lies in the event of the person who went in the court of a king in dirty clothes but in spite of it he returned with costly clothes.

If we get the opportunity of visiting the shrine of Imam Reza (a.s.) and our backs are loaded with the weight of sins, although it is not appreciable, but since it is the mercy and forgiveness of Imam Reza (a.s.), so it is not a problem. But we should take care that we enter into the holy shrine loaded with sins and return from there without the load.

We should beg the kind and merciful Imam (a.s.) that we are unable to unload the weight of our sins alone so we seek your help in order to get rid of the heaviness of our sins.

Be sure that if a person with all the sincerity of heart and with deepness of his senses, expresses his incapability of getting rid of his sins then the merciful Imam (a.s.) will surely help him in unloading the weight of sins and will look towards him fervently, clean him with his sight and change him.

In order to reform ourselves we should not enter into his shrine while we have forgotten our Lord and not attentive towards our sins instead we should understand that we have become habitual of our sins and negligent towards Imam Mahdi (a.t.f.s.) and in order to get rid of this habit, we need the help of Imam Reza (a.s.).

We must admit our faults inside the holy shrine and sincerely pray there for getting rid of the tempest of negligence.

Then the loving and affectionate sight of Imam Reza (a.s.) will remove the darkness of our heart. As a result we shall be able to be numbered amongst the brave and lion-hearted persons who fought with their selves and succeeded.

### **Morality and Character of Imam Reza (a.s.)**

It has been stated in Oyoon Akhbaar al-Reza (a.s.) by Ibrahim ibn Al-Abbas regarding the commendation of high morality of Imam Reza (a.s.):

“I never saw Abul Hasan Imam Reza (a.s.) be verbally crude with anyone under any circumstances.

I never saw him interrupt anyone. He always waited for them to finish talking.

I never saw him refuse to fulfill anyone's needs that he was capable of fulfilling.

He never stretched his legs out in front of anyone. He never leaned back in front of anyone.



I never saw him reproach any of his servants or agents.

I never saw him spit.

I never saw him burst into loud laughter. Rather he (a.s.) would smile gently.

When everyone left and they spread the tablecloth out for him to dine on, he (a.s.) called every one of his servants and agents – even the door-keeper to dine with him.

He (a.s.) slept very little in the daytime. He (a.s.) was awake most of the time. He (a.s.) stayed up a lot at night – from the beginning of the night till early morning.

He fasted a lot. He (a.s.) always fasted for at least three days each month.

He (a.s.) used to say,

ذَلِكَ صَوْمُ الدَّهْرِ □

*“This fasting is like fasting all year long.”*

He (a.s.) often did good deeds and gave charity in secret. He (a.s.) did most of this in the darkness of the night.

If anyone claims that he has seen anyone as noble as him (a.s.), do not believe him.”<sup>14</sup>

### **Gift of Imam Reza (a.s.)**

al-Yasa' ibn Hamzah reports the following:

“Once I was in the presence of Abu al-Hasan Imam Reza (a.s.) and I was speaking to him before a large gathering that wanted to ask him about lawful and unlawful matters. At such time, a tall man of fair complexion came in and offered his greetings of peace, addressing the Imam as, ‘O son of the Messenger of Allah! I am from those who love you and your ancestors. I am coming from Hajj. I have lost my supplies as well as whatever was with me. I cannot reach my destination. If you consider it proper, help me so I can go home. It will be a great favor to me. When I arrive home, I will give as charity whatever amount you ask me to give; I am an undeserving recipient of charity.’ The Imam (a.s.) said,

*‘Sit down. May Allah grant you blessing.’*

He (a.s.) then spoke to people until they left. Only he (the Imam), Sulayman al-Ja'fari, Khaisamah and I remained. The Imam (a.s.) then asked,

*‘Can I go inside?’*

Sulayman said, ‘Allah has already given priority to your affairs.’ He (a.s.) went inside where he (a.s.) remained for a while before he (a.s.) came out and closed the door. He (a.s.) then stretched his (a.s.) hand from the top of the door and said,

*‘Where is the man from Khuransan?’*

The man replied, ‘Here I am.’ The Imam (a.s.) said,

*‘Get this two hundred dinar, use it for expenses and enjoy its blessings. You must not give any charity on my behalf. You may leave before I see you or you see me.’*

Then the Imam (a.s.) came out, and Sulayman said, ‘I pray to Allah to keep my soul in service for your cause, you have been generous and kind to him. Why did you hide your face from him?’ The Imam (a.s.) replied,

*‘I was afraid to see the effect of humiliation on his face due to appealing for help. Consider the words of the Messenger of Allah (s.a.w.a.) that say,*

المُسْتَتِرُ بِالْحَسَنَةِ يَعْدِلُ سَبْعِينَ حَجَّةً وَ الْمُذِيعُ بِالسَّيِّئَةِ مَخْذُولٌ وَ الْمُسْتَتِرُ بِهَا مَغْفُورٌ لَهُ

*“Giving charity out of public sight is equal in reward to seventy times performing Hajj. One who publicizes sins is disgraced, and those who do not do so are granted forgiveness.”*

Consider the words of the people who lived long before:

مَتَى آتَاهُ يَوْمًا لِأَطْلُبَ حَاجَةً	رَجَعْتُ إِلَى أَهْلِي وَ وَجْهِي بِمَانِهِ
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“Whenever during a day I come to him to appeal for help,  
I return home without any damage to the dignity of my face.”<sup>15</sup>

### **Imam Reza (a.s.)’s Lesson for the Needy and Prudence for the Wealthy**

Bazanti says: “I mentioned something before Imam Reza (a.s.) and he (a.s.) said,

*‘Exercise patience. I hope Allah will do something good for you if He so wills.’*

He (a.s.) then said,

*‘By Allah, He does not delay anything from a believer of the worldly things unless it is better for him than to do it for him quickly.’*

He (a.s.) then belittled worldly things and said,

*‘It is worthless.’*

He (a.s.) then said,

*‘An affluent person faces the danger of owing compulsory payments of the rights of Allah. By Allah, I may receive bounties from Allah, most Majestic, most Glorious, and I continue to be afraid until I pay off what Allah has made compulsory upon me to pay.’*

I then said, ‘I pray to Allah to keep my soul in service for your cause, why you fear with such a prominent position before Allah?’ He (a.s.) replied,

*‘Yes, I do and I am thankful to Allah for what He has granted me.’”<sup>16</sup>*

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<sup>1</sup> Oyoon Akhbaar Imam Reza, vol. 2, p. 263; Behaar al-Anwaar, vol. 102, p. 35, Tr. No. 17

<sup>2</sup> Oyoon Akhbaar Imam Reza, vol. 2, p. 295; Wasaael al-Shiah, vol. 10, p. 435; Behaar al-Anwaar, vol. 102, p. 37

<sup>3</sup> A village near Qum located between Qum and Saveh in Iran.

<sup>4</sup> Oyoon Akhbaar Imam Reza, vol. 2, p. 264; Wasaael al-Shiah, vol. 10, p. 438; Behaar al-Anwaar, vol. 102, p. 38

<sup>5</sup> Oyoon Akhbaar Imam Reza, vol. 2, p. 258

<sup>6</sup> Oyoon Akhbaar Imam Reza, vol. 2, p. 257, Tr. No. 11

<sup>7</sup> Oyoon Akhbaar Imam Reza, vol. 2, p. 260; Wasaael al-Shiah, vol. 10, p. 436; Behaar al-Anwaar, vol. 102, p. 32

<sup>8</sup> Oyoon Akhbaar Imam Reza, vol. 2, p. 264; Wasaael al-Shiah, vol. 10, p. 446

<sup>9</sup> Wasaael al-Shiah, vol. 10, p. 444; Behaar al-Anwaar, vol. 102, p. 33; Oyoon Akhbaar Imam Reza, vol. 2, p. 226, Chapter 52, Tr. No. 1

<sup>10</sup> Wasaael al-Shiah, vol. 10, p. 439; Behaar al-Anwaar, vol. 102, p. 36

<sup>11</sup> Wasaael al-Shiah, vol. 10, p. 439; vol. 45, p. 1073; Behaar al-Anwaar, vol. 86, p. 198; Oyoon Akhbaar Imam Reza, vol. 2, p. 137, Chapter 39, Tr. No. 1

<sup>12</sup> Wasaael al-Shiah, vol. 10, p. 441; Behaar al-Anwaar, vol. 102, p. 36; Oyoon Akhbaar Imam Reza, vol. 2, p. 255, Chapter 66, Tr. No. 1

<sup>13</sup> Kashkol-e-Imamat, vol. 3, p. 350

<sup>14</sup> Oyoon Akhbaar Imam Reza, vol. 2, p. 182; Behaar al-Anwaar, vol. 49, p. 90

15 Behaar al-Anwaar, vol. 49, p. 101

16 Behaar al-Anwaar, vol. 49, p. 105

### **Greeting and Message of Imam Reza (a.s.) for his Friends**

Shaikh Mufeed (a.r.) in his book ‘al-Ikhtesaas’ reports from Abd al-Azeem Hasani, who on the authority of Imam Reza (a.s.) narrates that he (a.s.) said:

“O Abd al-Azeem, convey my greetings to my friends and tell them not to let Satan have recourse to their souls. Command them to be truthful in their speech and to return faithfully what is entrusted to them. Order them to maintain silence and leave off wrangling and disputations regarding that which does not concern them and to embark upon visiting each other for that is most beloved to me.

They must not engage in maligning each other for I have vowed that one who does that and vexes a friend of mine, then I shall call upon Allah to punish him in this world with a severe punishment and he will be from the losers in the hereafter.

And inform them that Allah has forgiven and pardoned the evil deeds of the good-doers from among them except one who associates another with Allah or hurts a friend from my friends or harbours ill-will towards him, for Allah will not forgive him till he desists from it, if he desists. However if he does not, then the spirit of faith will be removed from his heart and he will secede from my friendship. Nor will he have any luck in this world and I seek refuge in Allah from that!<sup>1</sup>

### **Servants of Imam Reza (a.s.)**

Imam Reza (a.s.), while in the last days of his life, (was severely restless with the intensity of the poison) called all his servants on the dining cloth and sat with them so as to eat together.

Imam Reza (a.s.) always treated his servants with utmost care and even he (a.s.) paid special attention if he accepted anybody for his service.

The servants of Imam Ali ibn Moosa al-Reza (a.s.) have more responsibility of knowing the knowledge of his (a.s.) manners and character. They should not be harsh in their temper because it is in the manners of Imam Reza (a.s.).

The attendants of the holy shrine should guide and treat the visitors with utmost kindness and affection. They must have the knowledge of the status of

Imam Reza (a.s.) and they must have the feeling that in whose attendance they have stepped in. They must also take care that this holy shrine is the place of stepping in of Imam of Age (a.t.f.s.) for the last many years and he (a.s.) comes over here.

The servants of Imam Reza (a.s.) must also know that Imam-e-Zamana (a.t.f.s.) and other divine saints are also present amongst the visitors of the holy shrine. They should be careful that their harsh treatment and negligence could not be the cause of the insult of the divine saints.

Apart from it, Imam Reza (a.s.) sees all his visitors with affection and love even he accepts the sinner and their repentance and regretful shame. So it is the duty of the attendants of the holy shrine to treat all the visitors with regard.

The attendants of the shrine of Imam Reza (a.s.) should also know that visitors from all the parts of the globe, having different cultures and manners, come for the ziyaarat. So it is apparent that amongst them there are visitors who need guidance and the harsh treatment may leave negative affects over them.

The visitors of the holy shrine of Imam Reza (a.s.) should not be treated in such a way that when they return to their homeland they feel grief-stricken and pathetic because they take the servants of Imam Reza (a.s.) with regard as a result they have more expectations from them. That is why the attendants of Imam Reza (a.s.) must have the qualities of patience, guts and endurance. They should also take care that the visitors of Imam Reza (a.s.) are their guests so they should be treated in the manner which is liked by Imam Reza (a.s.).

The attendants of Imam Reza (a.s.) should be careful about their thoughts and treatment not only in the holy shrine but they should also be repentant and regretful about their evil deeds committed by them before coming to the holy shrine by performing good deeds and seeking forgiveness.

The attendants of Imam Reza (a.s.) must also be aware that whoever has been accepted for his service, he (a.s.) considers him as his beloved and as much they have more expectations from him as much they get his graciousness.

The visitors should also be careful in treating the attendants with regards.

### **A Faithful Child in the presence of Imam Reza (a.s.)**

Imam Reza (a.s.) is the symbol of kindness and ethics. We describe an important ethical discourse in order to get a conclusion:

It has been narrated in the Tafseer (exegesis) of Imam Hasan Askari (a.s.):

There was an uncontrollable horse in front of Imam Reza (a.s.) and some people were trying to control him but none could dare to ride over him. In the meantime a seven year old child came and said: ‘O son of Messenger of Allah (s.a.w.a.)! If you permit me I control and ride over this horse.’

Imam (a.s.) said: “Will you do this work?”

He said: ‘Yes.’

Imam (a.s.) said: “How will you be able to do this work?”

He said:

لَأَنِّي قَدْ اسْتَوْتَقْتُ مِنْهُ قَبْلَ أَنْ أَرْكَبَهُ بِأَنْ صَلَّيْتُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ مِائَةً مَرَّةً، وَ جَدَّدْتُ عَلَى نَفْسِي الْوَلَايَةَ لَكُمْ أَهْلَ الْبَيْتِ.

‘I shall get satisfaction before riding over him by reciting salutation over Muhammad (s.a.w.a.) and his pure progeny one hundred times and would renew the wilayat of Ahlul Bait (a.s.) upon me.’

Imam Reza (a.s.) said to him: “Ride over him.”

When the child mounted the horse, Imam (a.s.) ordered him to make the horse run. He did so till the horse was tired. The horse then spoke to Imam Reza (a.s.): ‘O son of Messenger of Allah! Today this rider made me tired. Either excuse me or increase my tolerance and patience.’

Then that child said that whatever is better for you (giving a ride to the believers) you should request for the same.

Imam Reza (a.s.) said: “You have spoken the truth”. Then he (a.s.) prayed the Almighty Allah to give him more strength.

The horse was pacified and started to proceed. When the child dismounted from the horse, Imam Reza (a.s.) said to the child:

“You may ask me for anything that exist in my house amongst the animals, slaves, maid-servants, wealth, etc. You are a faithful Muslim and Allah – the High – has given you fame in this world by dint of your faith.”

The child said: ‘O son of Messenger of Allah (s.a.w.a.)! If you permit, I have a request.’

Imam Reza (a.s.) said:

“O believer! You may ask for whatever you want. May Allah – the High – give you Divine guidance.”

He said:

سَلْ لِي رَبِّكَ التَّقِيَّةَ الْحَسَنَةَ، وَ الْمَعْرِفَةَ بِحُقُوقِ الْإِخْوَانِ، وَ الْعَمَلَ بِمَا أَعْرِفُ مِنْ ذَلِكَ

‘Ask for me from your Lord goodness of piety, awareness of the rights of brothers and award me reliance and trust to act accordingly.’

Imam Reza (a.s.) said:

قَدْ أَعْطَاكَ اللَّهُ ذَلِكَ، لَقَدْ سَأَلْتَ أَفْضَلَ شَيْعَارِ الصَّالِحِينَ وَ دِثَارِهِمْ

“Allah has awarded you all those things you had requested for the best habits and ornament of pious servants and the thing which may protect the honour.”<sup>2</sup>

### **Important Points from the tradition**

How a child lit the candle of wilayat (mastership) in his heart and controlled the horse which could not be controlled by any one else?

We may also control the rebellious horse of our self through the medium of great status of wilayat. The recognition of the great status of Infallible progeny of Ahlul Bait (a.s.) creates changes in the existence of a man by dint of which one can perform such deeds which cannot be done by others.

The recognition of the high status of Ahlul Bayt (a.s.) creates the changes in the basic thinking of a person. Then a person considers his thinking different from others about the worldly and meaningful matters.

One can proceed towards perfection by practicing on the divine thoughts which comes from within oneself by which changes can be seen in the intentions and desires of oneself. Then by observing discipline in the way of Allah and Ahle Bait (a.s.) he may perform those works which can not be performed by others.

The tradition which we have stated is a glad tiding for Shia culture. Even the children may make the impossible things possible by the high status of wilayat in their existence.

We may derive the consequence from this tradition that the faith, belief and certainty over the high status of wilayat may make even a child illustrious from others in the childhood. And the way the child performed such a task which could not be performed by others, Imam Reza (a.s.) called that child a believer due to his faith and recognition.

### **An Important Ethical Discussion**

Many scholars and intellectuals of moral science have stated many ways for self-purification which require a long period of time. Till date men has not been able to conclude them. Whenever he removes some bad habits from himself he is indulged in some other bad habits due to the longevity of the period.

That is why some elderly scholars such as late Naraqhi has mentioned some solutions in his book 'Me'raaj al-Saadah' which are being used by other scholars.

In order to erase the ethical vices some solutions have been stated in some books which are like constructing a destroyed house that a part of it is constructed each day. It is clear that this is not the remedy. Man is also like this that by the time he is indulged in carnal desires, he eradicates a bad habit while he is entangled in another bad habit. So we should adopt such means which are fundamental and could create changes in self.

### **The Death of Lonliness is Better or Collective Life?**

That is why some elderly scholars like late Ayatullah Mirza Mahdi Isfahani (r.a.) did not like to adopt such ways. He believed that one should adopt such means which should be basic and fundamental and which could lead a person in achieving his goal.

In order to achieve such means he suggests to ponder about death which could create complete change in one's self so that he does not come across with spiritual and meaningful lapses. If a man ponders everyday about death which could convince his soul that sooner or later he has to depart this world. Then his self wishes and carnal desires will come to an end and he will be able to achieve higher goals. On this ground by pondering over death one can get rid of his carnal desires by defeating his self.

This is the best path in comparison to other paths which have been stated in the books written on ethics. But is there any other path which could be comprehensive in all aspects for individuals and for an association?

This is my belief that we should think about collective living instead of thinking about individual death in order to get rid of carnal desires and whims.

If people come to know that their spiritual and pondering energies have been finished during the period of occultation of Imam-e-Zamana (a.t.f.s.) and which they would be able to acquire during the blessed period of reappearance, then they will not be able to get satisfaction on the present lives and they will consider the period of occultation as dead.

In the same manner they would not only ponder about their own lives but they will ponder about all the persons of the world. Then they will come to know that pondering over the lives is also nourishing and decoration of lives.



Although it is true that a man can erase his ethical evils by pondering over death. But he can give life his meaningful powers by letting himself acquainted with the real life. Then the ethical evils will be no more.

The man, instead of thinking about his death, should think about the life of everyone and mutual unity.

A person instead of thinking about a short and dark grave, can also think about an illuminated world which could be lighted by the brilliance of Imam Mahdi (a.t.f.s.).

One can also wait for the universal sovereignty of Imam Mahdi (a.t.f.s.) instead of containing the moments of death.

A man can prepare himself for joining Imam Mahdi (a.t.f.s.) instead of getting ready for death.

Yes! A person can become master of all the excellences by preparing himself for the reappearance.

According to the narration of the Holy Prophet (s.a.w.a.) waiting for the advent of Imam of the age (a.t.f.s.) is the best Jihad (struggle). So if a person becomes real watchful then he can achieve extra ordinary strength by leaving his ethical evils for remaining alive. Because one cannot get wealth without being grieved.

We should pray in the shrine of Imam Reza (a.s.) for becoming watchful in reality and for giving life to the dead heart and also for the reappearance of the rescuer of the universe by giving the oath to Almighty Allah of His right through the medium of the Holy Imam (a.s.).

Everyday we should give boost to our zeal and emotions for the reappearance of Imam of the age (a.t.f.s.).

In order to further explain this meaning we shall describe some couplets of De'bal.

### **Poems of De'bal for Imam Reza (a.s.)**

De'bal ibn al-Khozaee had, several times raised his voice about the usurpation of the right of Ahlul Bayt (a.s.). The following two couplets made Imam Reza (a.s.) very much mournful and grieved and tears started flowing from his eyes:

#### **First Couplet**

وَ أَيْدِيَهُمْ مِنْ فَيْنَهُمْ صَفْرَاتِ

أَرَى فَيْنَهُمْ فِي غَيْرِهِمْ مُتَقَسِّمًا

I find others share their share

Their hands of what is theirs are bare

When Imam Reza (a.s.) heard this couplet he (a.s.) wept bitterly and said:

صَدَقْتَ يَا خُزَاعِي

“O Khozaaee! You have told the truth.”

### Second Couplet

إِذَا وَتَرُوا مَدُّوا إِلَى وَاتَرِيهِمْ □ أَكْفًا عَنِ الْأَوْتَارِ مُنْقِصَاتٍ

When they were pulled taut, they did stretch

Tense hands that couldn't their muscles touch

Abul Hasan Imam Reza (a.s.) kept rubbing the palms of his hands against each other and said,

“Yes. Tense, indeed; they are tense...”<sup>3</sup>

### Weeping of Imam Reza (a.s.) for Imam-e-Zamana (a.t.f.s.)

Then De'bal continued reciting the couplets about the usurpation and then he said about Imam-e-Zamana (a.t.f.s.).

al-Harawi says, “I heard De'bal ibn Ali al-Khozaaee say, ‘I recited this poem for my master Imam Reza (a.s.) which starts with:

خُرُوجُ إِمَامٍ لَا مَحَالَةَ خَارِجٌ يَقُومُ عَلَى اسْمِ اللَّهِ وَالْبَرَكَاتِ  
يُمَيِّزُ فَيْنَا كُلَّ حَقٍّ وَبَاطِلٍ وَ يُجْزِي عَلَى النُّعْمَاءِ وَالنَّقِمَاتِ

A Divine Leader shall rise – surely he is to rise

In Allah's name and His Blessing he shall rise

He will distinguish between right and wrong for us

He will reward the good-doers and the bad-doers he shall chastise.

Then Imam Reza (a.s.) cried hard. He (a.s.) raised up his head towards me and said,

“O De'bal Khozaaee! It was the Holy Spirit who made these verses flow out from your tongue. Do you know who that Divine Leader is? When will he rise?”

Then De'bal said, ‘No my Master! I have only heard that a Divine Leader from your progeny shall rise and cleanse the earth of corruption. He shall fill it with justice.’

Then the Imam (a.s.) said,

‘O De'bal! The Divine Leader coming after me is my son Muhammad; then after Muhammad his son Ali; then his son Hasan; and then his son al-Hujjat

the Riser the Awaited one (Imam al-Mahdi [a.t.f.s.]) who will come during his absence (Ghaybah). He will be obeyed when he appears. Allah shall prolong time even if there is only one day left for him to rise and fill the earth with justice, since it has been filled with oppression and injustice.

But when will it be? This is like informing the people about the time of the arrival of the Resurrection Day.

My father quoted on the authority of his father, on the authority of his forefathers, on the authority of Ali (a.s.) who narrated that Allah's Prophet (s.a.w.a.) was asked,

‘O Prophet of Allah! When shall the Riser who is from your progeny rise?’ The Holy Prophet (s.a.w.a.) replied,

‘The similitude of that is like the similitude of the Hour (of Resurrection), ‘None but He can reveal as to when it will occur. Heavy were its burden through the heavens and the earth. Only, all of a sudden will it come to you.’”<sup>4</sup>

### **Weeping of Imam Reza (a.s.) and the residents of the Earth and the Sky for Imam-e-Zamana (a.t.f.s.)**

al-Hasan ibn Mahboob said, ‘Abul Hasan Imam Reza (a.s.) told me,

“There will be a terrible sedition which will cause the cessation of any family ties and friendships. That will be when the Shias lose my third descendant. At that time all the residents of the heavens and the Earth will cry, and all the fervent men and women plus all the sad people will shed tears.’”<sup>5</sup>

The Imam (a.s.) then added,

“May my father and mother be the ransom for him who has the same name as my grandfather and is similar to Moosa (a.s.) – the son of Imran (a.s.). He will be covered with brilliant coverings from which the light of bright holy rays will radiate. There will be many fervent women and sad men thirsty for that delicious water! It is as if I can see them completely hopeless of finding him, when a voice from afar will be heard as if it is from nearby. It will say, ‘He is the Mercy upon the believers and the Chastisement upon the atheists.’”<sup>6</sup>

### **Supplication of Imam Reza (a.s.) for Imam-e-Zamana (a.t.f.s.)**

Late Mohaddis Qummi writes: Sayed Hasan Moosawi Kazmi writes in ‘Amal al-Aamel’<sup>7</sup>:

A shia scholar has written a book about the martyrdom of Imam Reza (a.s.) viz. ‘Taajeej-O-Neeraan al-Ahzaan Fee Wafaat-e-Sultaan-e-Khoraasaan’ He writes in it: “It has been stated that when De’bal Khozaee recited his encomium (Qaseedah) in front of Imam Reza (a.s.) and when he reached this couplet:

خُرُوجُ إِمَامٍ لَا مَحَالَةَ خَارِجٌ      يَقُومُ عَلَى اسْمِ اللَّهِ وَالْبَرَكَاتِ

Imam Reza (a.s.) got up, stood and lowered his head towards ground and kept his palm of the right hand on his head and said:

اللَّهُمَّ عَجِّلْ فَرَجَهُ وَ مَخْرَجَهُ وَ انصُرْنَا بِهِم نَصْرًا عَزِيزًا

“O Allah! Hasten in his reappearance and durability. Help us through him in an unprecedented way.”<sup>8</sup>

The point, worth to be noted in this event is that De’bal is a Shia poet, he neither mentioned any particular name of Imam-e-Zamana (a.t.f.s.) nor did he quote any of his names. He only recollected the blessed period of his durability and reappearance. But Imam Reza (a.s.) stood up in order to recollect the universal sovereignty of Imam-e-Zamana (a.t.f.s.) and lowered his blessed head, put his palm of right hand on his head and prayed for his early reappearance. Although he (a.s.) did not heard any particular name of Imam-e-Zamana (a.t.f.s.).

This is also a proof of extreme love of Imam Reza (a.s.) for the universal kingdom of Imam-e-Zamana (a.t.f.s.).

The lifestyle and character of infallible Imams (a.s.) is an exemplar for all of us and all of us should follow them. The way Imam Reza (a.s.) expressed his love and affection for Imam-e-Zamana (a.t.f.s.), we should also express our faith and affection on listening the name and remembering the universal kingdom of Imam-e-Zamana (a.t.f.s.) and try to strengthen it as much as possible.

### **Command of Imam Reza (a.s.) for praying for Imam Mahdi (a.t.f.s.)**

Imam Reza (a.s.) used to perform some more acts especially for Imam-e-Zamana (a.t.f.s.) which may very well be understood from the couplet of De’bal. Imam Reza (a.s.) wanted to guide with his action to his lovers and shias how to express their respect for Imam-e-Zamana (a.t.f.s.).

Imam Reza (a.s.) used to order his visitors to recite ‘Dua-e-Ghaybat’. His stress for reciting this supplication is evident from the sentence ‘وَ كَانَ يَأْمُرُ’

بِالدُّعَاءِ'. Had our insight have the capabilities, then he (a.s.) would have ordered us for the recitation of this supplication.

The visitors of the shrine of Imam Reza (a.s.) are strictly enjoined not to show carelessness in praying for the early reappearance of Imam-e-Zamana (a.t.f.s.) while they are inside the holy shrine. Because the shrine of Imam Reza (a.s.) is one of the places which are recommended for praying for the early advent of Imam-e-Zamana (a.t.f.s.).

We should first ponder over our needs as soon as we enter inside the shrine of Imam Reza (a.s.). In view of his dignity and Divine Powers we should not avoid in praying for our high wishes. We should also be mindful that there is no other supplication better than asking for the early reappearance of the divine Avenger of Progeny of Muhammad (a.s.).

But alas! Most of the visitors of the shrine of Imam Reza (a.s.) pray only for their worldly needs. This is not a proper way of praying. Particularly when someone prays for becoming a wealthy person. In most of the cases too much wealth leads towards transgression and rebellion and excess of wealth creates sense of irresponsibilities. Because this is evident that those who have less wealth their responsibilities are also minimum.

Imam Reza (a.s.) said:

“He who is satisfied with a little provision (from Allah), his little work is accepted (by Allah).”

Ibn Abi Sho'ba-e-Halabi Nawfali narrated that he went to Imam Reza (a.s.) and said: ‘I had sustenance in abundance in my life but now my condition has changed and have become beggar, please pray to Allah – the High – to increase my sustenance.’

Imam Reza (a.s.) said:

“What do you want to become? Do you want to become a king? Will you be happy if you become like Tahir and Harsama (servants of Ma'moon)? Then you will never remain steadfast on your faith and constitution.”

He said: ‘By Allah – the High – if all the gold and silver in the world I could own and I do not remain on my faith, it will not make me happy.’

Imam Reza (a.s.) said:

“The Almighty Allah says (in Holy Quran):

إِعْمَلُوا آلَ دَاوُدَ شُكْرًا ۚ وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ ١٣ ○ ...

“...give thanks, O family of Dawood! and very few of My servants are grateful.”<sup>9</sup>

Then he (a.s.) said:

“Have favourable opinion from Allah – the High. Whoever is satisfied on minimum sustenance, the Almighty Allah also accepts his minimum performance and whoever is satiated in minimum legitimate sustenance, his expenses will also be minimised and his family would be prosperous. The Almighty Allah will make him indifferent of the pains and cures of this world and with all the protection he will enter Paradise.”<sup>10</sup>

On this ground we should be thankful to Allah – the High – and we should not consider the worldly requirements all in all and we should ponder over the meaningful desires and we should always be mindful that the biggest meaningful desire (through which the worldly wishes shall also be fulfilled) is to pray for the early reappearance of Imam-e-Zamana (a.t.f.s.).

This is the important and basic point that we should not pray for the early reappearance of Imam-e-Zamana (a.t.f.s.) for our own selves but for infallible Imams (a.s.) resulting in that we shall get comfort and satisfaction. Because it is the duty of all of us that we should prefer Prophet Muhammad (s.a.w.a.) and his pure progeny (a.s.) over our family.

Now we should ponder over this event: We all know that the extreme oppressions would be inflicted upon Ahlul Bayt (a.s.) till the reappearance of Imam-e-Zamana (a.t.f.s.) and the inflictions and calamities are still being operated on the holy family of revelations (a.s.). That is why we should recite in our prayers ‘اللَّهُمَّ عَجِّلْ لَوْلِيِّكَ الْفَرَجَ’. In the same manner many more interpretations, through which, we pray the Almighty Allah for the reappearance of Imam-e-Zamana (a.t.f.s.). The reappearance would be affected when there are troubles and calamities.

Thus it is evident that oppressions and tyrannies upon progeny of Muhammad (a.s.) are still being operated. That is why we beseech Almighty Allah for the reappearance of Imam-e-Zamana (a.t.f.s.).

Now although our society has been suffering by the calamities but at the same time oppression over Prophet Muhammad (s.a.w.a.) and his pure progeny (a.s.) are still continued. So this is our foremost duty to try to scrape out all these calamities through our invocations. If we are able to do this so it is as if we prayed for us as well.

A person saw a woman in the shrine of Imam Reza (a.s.) who was weeping bitterly. The woman told that man, ‘My husband has left me alone with four daughters. Now I don’t have any money to pay the rent of my house and the

owner of the house has thrown away all my luggage outside the house. In this condition what should I do?

That person helped her with some money but since he was unable to solve her problem by providing her with a rented house he entered the shrine of Imam Reza (a.s.) in dejected condition and requested him: “O my master! On account of such oppressed persons I want you to invoke Almighty Allah for the reappearance of Imam-e-Zamana (a.t.f.s.) so that the period of occultation come to an end. All of a sudden he became attentive that as if Imam Reza (a.s.) orated to him:

“The biggest oppression is the oppression and calamity operated upon us Ahlul Bayt (a.s.).”<sup>11</sup>

We hope that soon Allah – the High – give permission to Imam-e-Zamana (a.t.f.s.) for his establishment and taking the revenge so that the oppressions and calamities could come to an end from the whole world.

### **Two common specialties between Imam Reza (a.s.) and Imam Zamana (a.t.f.s.)**

As we have stated earlier about the love of Imam Reza (a.s.) with Imam-e-Zamana (a.t.f.s.), now we would like to state common specialties between Imam Reza (a.s.) and Imam-e-Zamana (a.t.f.s.). Only two specialties between them would be pointed out:

#### **(1) Discussion on establishing proofs and logical reasons**

Amongst the common specialties between Imam Reza (a.s.) and Imam-e-Zamana (a.t.f.s.) is the establishment of proofs and logical reasons for the adversaries.

Imam Reza (a.s.) used to hold discussions with the adversaries and overpower them. In the same manner Imam-e-Zamana (a.t.f.s.) will also hold discussions with the adversaries and will present proofs and logical reasons for all the persons of the world. To be more clear we specify as follows:

#### **(1) Establishment of proofs and logical reasons by Imam Reza (a.s.)**

Imam Reza (a.s.), during the period of his Imamate from his operative consultation was to hold discussions and religious contests in order to establish

proofs and logical reasons for the existence of Almighty Allah, Islamic constitution and the facts about school of Shias.

Imam Reza (a.s.) held discussions with many scholars of that time in their languages, without the medium of any interpreter, irrespective of their faith, nation or thoughts he (a.s.) rejected and condemned their faith.

These discussions and religious contests, from public platform proved very much beneficial for the verification of school of Shia. There are so many events in the history regarding Imam Reza (a.s.) holding discussions with the scholars of other religions. His defeating and over-powering them and they had to accept are produced hereunder:

Mohammad Ibn Fazl Hashmi reports:

When I went to meet Imam Moosa Ibn Ja'far (a.s.) one day before his martyrdom he (a.s.) said:

“Take these trusts to Madinah after my death and give them to my son Ali ibn Moosa al-Reza (a.s.). He is proof of Almighty Allah and Imam after me.”

Mohammad Ibn Fazl Hashmi says: I went to Madinah and met Imam Reza (a.s.), handed over all the trusts to him and said:

“I am going to Basra and there the news of the martyrdom of your father would have spread. They will ask me about your Imamatus. Will you please be kind enough to show me some of the proofs of your Imamatus?”

Imam Reza (a.s.) showed me some special tokens and sacred relics of the Holy Prophet (s.a.w.a.) which had been in possession of infallible Imams (a.s.).

Then he (a.s.) said: “I shall come to Basra.”

I asked: ‘When will you be able to come to Basra?’

He (a.s.) said: “Three days after your departure.”

After taking the permission of Imam Reza (a.s.) I returned to Basra. When my friends came to me, I told them the whole story.

A naasbi<sup>12</sup> Amr Ibn Hazzaab objected and said: ‘Hasan Ibn Mohammad deserved for the place of Imamatus because he is the eldest in Ahlul Bayt (a.s.). He is also pious and worshipper. But Ali Ibn Moosa (a.s.) is young, perhaps he will not be capable of religious verdicts.’ In the meantime Hasan Ibn Mohammad came and said: ‘Mohammad Hashimi is saying that Ali Ibn Moosa (a.s.) is coming to Basra after three days. This is itself a proof so we should wait for three days.’



People dispersed from there. On the third day Imam Reza (a.s.) came and stayed in the house of Hasan Ibn Mohammad who took the responsibility of serving Imam Reza (a.s.). Imam (a.s.) invited all his friends, Jews, Christians and elders for a meeting and then he (a.s.) addressed them saying:

“I am Ali Ibn Moosa Ibn Ja’far Ibn Mohammad Ibn Ali Ibn Husain Ibn Ali Ibn Abi Taalib (a.s.). Today when I perform the Morning Prayer in masjid al-Nabi in Madinah, the ruler of Madinah came to me and consulted me about certain matters. I gave him good advice and promised him that I shall return towards him at the time of Asr, so whoever wanted to ask me about the signs and proofs of Imamat he may ask.’

Amr Ibn Hazzaab stood up and said: ‘Whatever Mohammad Ibn Fazl Hashmi has told us on your behalf is not acceptable.’

Imam Reza (a.s.) said: “What did he tell you?”

He said: He is saying that you have got the knowledge of all the heavenly books and all the languages of the world.

Imam Reza (a.s.) said: “He is telling the truth, whatever you want to ask go ahead.”

He said that we have invited the people from Rome, Sindh, Persia, Turkey, etc. So as to test and examine you. If you are telling the truth then you should speak to each one of them. Then Imam Reza (a.s.) talked all of them in their own languages and tone and answered their questions which surprised all and accepted that the Imam (a.s.) talks more eloquently than all of them.

Then Imam Reza (a.s.) said to Amr Ibn Hazzaab, “Will you testify if I tell you that after some days you will kill one of your relatives?”

He said: ‘No I will not testify as nobody knows the hidden except Almighty Allah.’

Imam Reza (a.s.) said: “But do you not know what Allah – the High – has said (in Holy Quran):

...عَلَّمَ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ۚ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ

The Knower of the unseen! so He does not reveal His secrets to any. Except to him whom He chooses as an apostle;...<sup>13</sup>

“We are also the heirs of the Messenger of Allah (s.a.w.a.). So we know whatever has already happened and whatever will happen till the Day of Judgement. You will kill your relative after five days. If this does not happen, you may reject me as Imam.”

Then he (a.s.) said: “After some days you will become blind, take false oath and suffer from leprosy.”

The narrator says: ‘I swear by Allah – the High – all the prophecies of Imam (a.s.) occurred after few days.’

Then Imam (a.s.) conversed with Jews and Christian scholars in their own languages and proved the prophethood of the Messenger of Allah (s.a.w.a.) from their own books.

All of them accepted the truthfulness of Imam (a.s.) and said: ‘We could have accepted your faith had there not been the rulership of Jews and Christians upon us.’

Imam Reza (a.s.) answered to all the question asked by them and fulfilled their requirements, performed the Zohr prayer in congregation and then said: “Now I am going back to Madinah and if Almighty Allah wills I shall return tomorrow.”

Next day the atmosphere again filled with the fragrance of paradise. The darkness of night of waiting dispersed and the people of Basra once again got the opportunity of the ziyarat of Imam Reza (a.s.). Once again the moon of Imamatus ascended and illuminated the people of Basra.

They presented a maid servant of Rome to Imam (a.s.). Imam (a.s.) talked to her in Roman language and said:

“O servant! Whom do you love more, Hazrat Muhammad (s.a.w.a.) or Eesaa (a.s.)?”

She said: ‘By the time I was not acquainted with Hazrat Mohammad (s.a.w.a.) I loved Eesaa (a.s.). But now as I have got the acquaintance of Hazrat Mohammad (s.a.w.a.), so I love him most.’

Imam Reza (a.s.) said: “Now that you have got the acquaintance of Hazrat Mohammad (s.a.w.a.) then do you not love Eesaa (a.s.)?”

She said: ‘Why not, but I love Hazrat Mohammad (s.a.w.a.) most.’

Jaasaleeq, with the permission of Imam (a.s.), translated this conversation for the people and said to Imam (a.s.): A Christian theologian from Sindh is there, if you permit, we bring him in your presence.

Imam Reza (a.s.) said: “No problem.”

When that person came, Imam Reza (a.s.) talked to him in Sindhi language and discussed with him on the subjects of unity of Almighty Allah and messengership and established proofs in this regard till that person witnessed

upon the unity of Almighty Allah and the messengership of Holy Prophet (s.a.w.a.) and tore off his Zunnaar.<sup>14</sup>

Imam Reza (a.s.) asked the people: “Do you now have faith on whatever Mohammad Ibn Fazl has said?”

They replied: ‘Your status is proved for us more than whatever Mohammad Ibn Fazl had narrated. In the same way Mohammad Ibn Fazl had told us that you will be taken to Khorasan, is it true?’

Imam Reza (a.s.) said: “Yes.”

All the people accepted the Divine Leadership of Imam Reza (a.s.) and left.

Rain of mercy showered over the hearts of the people of Basrah and the proof (of Imamat) was completed upon them. The people of Basrah spent the night in the service of Imam Reza (a.s.).

شد روشن از فروغ سحر، طارم کبود	نقّاش صبح، رنگ شب از آسمان ردود
بگریخت از شرارِ هـ مشرق، غبار شب	چون از لهیب شعله آتش غبار دود

At last the night of meeting passed off and came the day of departure. Imam Reza (a.s.) said goodbye to all and left.

Mohammad Ibn Fazl says: ‘I accompanied Imam Reza (a.s.). In the way we stayed at a place where Imam Reza (a.s.) prayed four units of namaz and said: “O Mohammad! Close your eyes.” When I opened my eyes I found myself at the door of my house in Basrah but Imam Reza (a.s.) was out of sight.’

Imam Reza (a.s.) had ordered me to go to Kufa and inform the Shias that eighth Imam (a.s.) will come to Kufa and will stay at the house of Hafs Ibn Umair.

I fulfilled my responsibility and Imam (a.s.) came there and ordered to invite Jew and Christian intellectuals. Imam (a.s.) spoke to them in their own languages and proved his own and his forefathers truthfulness and said to Jaasleeq of Christians:

“Do you know that Hazrat Eesaa (a.s.) had an epistle on which five names were written that whenever he wanted to go anywhere from East to West and from West to East he used to invoke Almighty Allah through the medium of one of those names and would cover the distance within a moment?”

Jaasleeq said: ‘It was so but I don’t know those names.’

Imam Reza (a.s.) said:

“After the Holy Prophet (s.a.w.a.) there is not a single Imam or proof of Allah – the High – but he had the knowledge of all the sciences and

accomplishments of prophets, knowledge of all the heavenly books, able to converse in all the languages of the world, having knowledge of all the languages and remained away from all sorts of evil.”<sup>15</sup>

### **One more instance of discussion of Imam Reza (a.s.) with elderly scholars of that time**

Mohammad Ibn Umar Ibn Abd al-Azeez Ansari says who had himself heard from Hasan Ibn Mohammad Nawfali who narrated for me:

When Imam Reza (a.s.) went to Ma'moon, Ma'moon ordered Fazl ibn Sahl to summon the prominent theologians from among the rhetoricians and the religious such as Jaasaleeq<sup>16</sup>, the high Rabbi, the Hindu high priest, followers of Zoroaster<sup>17</sup>, Nestus Rumi and expert linguists so that they could listen the conversation of Imam Reza (a.s.). Fazl ibn Sahl gathered them and informed Ma'moon about the meeting.

Ma'moon granted them permission to enter and received them with hospitality. Then he said: 'I have gathered you for (something) good and want you to have a debate with my cousin from Madina who will come to me. Come to me tomorrow morning. None of you should be absent.' All of them said: 'We have listened your order and will obey you. We will be here early in the morning.'

Hasan Ibn Nawfali said: 'We were talking to Imam Reza (a.s.) when Yasir – the servant who was in charge of serving Imam Reza (a.s.) – entered and told him: 'O my Master! Ma'moon has expressed his greetings to you and said, May your brother be your ransom! Indeed scholars from all religions and masters of speech from all nations have gathered together with me. Would you like to come to us and have a discussion with them? If you do not wish to do so, do not bother yourself. Even if you prefer, we do not mind coming to you, it would be easier for us.'

Imam Reza (a.s.) sent him message saying:

“Express my greetings to him and tell him that I understand what you mean. Almighty Allah willing, I will come to you myself tomorrow morning.”

al-Hasan ibn Muhammad al-Nawfali said, 'When Yasir went out, the Imam (a.s.) turned to me and said, “O Nawfali! You are an Iraqi, and an Iraqi's heart is not hard. So, what do think is your cousin's intention in setting up a meeting between me and the pagans and scholars?”'

al-Nawfali answered, “May I be your ransom! He wants to test you, and wants to know how much knowledge you possess. He has, indeed, based his assumption on shaky grounds. By Allah, what he has set up is dangerous.”

The Imam (a.s.) asked, “And what has he set up?”

al-Nawfali said, “The theologians and the heretics are different from the scholars. That is because a scholar does not deny the undeniable, whereas rhetoricians, theologians, and polytheists are people who deny things and try to prove what is not true. If you argue with them and tell them that Allah is One, they would say, ‘Prove His Oneness’, and if you say that Muhammad (s.a.w.a.) is the Messenger of Allah, they would say, ‘Prove his Prophethood.’ May I be your ransom! They confuse you and make you disprove your own proofs. They continue these false accusations until you back off.”

al-Nawfali added, “Then the Imam (a.s.) smiled and told me, “O Al-Nawfali! Do you fear that they will disprove my argument?””

al-Nawfali said, ‘No, by Allah! I have never worried about you, and I hope that God willing, Allah will make you victorious over them!’

The Imam (a.s.) asked again, ‘O Nawfali! Would you like to know when Ma’moon will feel regretful?’ He answered, ‘Yes.’ The Imam (a.s.) said, “When he (Ma’moon) hears me argue with the people of the Torah quoting their own Torah, with the people of the Gospel quoting their own Gospel, with the people of the Psalms quoting their own Psalms, with the Zoroastrians arguing in their Persian language, with the Romans in their own Latin, and with the rhetoricians using their very own rhetoric. So, if I close the avenues of argument in the face of each arguing party and disprove his claim, making him renounce his statement from its onset and referring to my own statement, then Ma’moon will realize that he has not achieve what he aspires to achieve. It is then that he will feel regretful. And there is no strength save in the Highest, the Almighty Allah.””

On the following day, al-Fazl ibn Sahl went in a hurry to see the Imam (a.s.) and told him, “May I be your ransom! Your cousin is waiting for you. The people have gathered together. When will you go to him?”

Imam Reza (a.s.) told him, “You go ahead. God willing, I will come to you.” Then he (a.s.) made ablutions for praying, drank something, ate some soup with us and we all left. Then we reached Ma’moon’s palace. The meeting was full of people. Muhammad ibn Ja’far, some of the Talibites and the Hashemites, and the Commanders of the Army were amongst those present.

When Imam Reza (a.s.) entered, Ma'moon stood up. Muhammad ibn Ja'far and all the Hashemites who were present there stood up for him. The Imam (a.s.) and Ma'moon sat down while all the people were still standing, until Ma'moon ordered them to sit down. Ma'moon talked to the Imam (a.s.) for a while. Then Ma'moon turned to the Catholic Archbishop and said, "O Catholic Archbishop! This is my cousin Ali ibn Moosa ibn Ja'far (a.s.). He is one of the children of (the Blessed Lady) Faatemah (s.a.) – the daughter of our Holy Prophet (s.a.w.a.) – and Ali ibn Abi Taalib (a.s.). I would like you to have a debate with him and be fair with him.

The Catholic Archbishop said, "O Commander of the Faithful! How can I argue with a man who argues with me using a Book which we have denied and a Prophet whom I do not believe in?"

Imam Reza (a.s.) told him, "O Christian! Will you accept it if I present proofs from your Gospel?"

The Catholic Archbishop said, "How could I reject what the Bible speaks about? I swear to Allah that I will accept it even if I dislike it."

Imam Reza (a.s.) told him, "Ask whatever you wish to ask and receive your answer."

The Catholic Archbishop said, "What is your opinion about the Prophethood of Eesaa (a.s.) and his Book? Do you deny either one of them?"

Imam Reza (a.s.) gave proof from the Bible that the names of our Holy Prophet (s.a.w.a.) has been mentioned in the Bible. Then Imam Reza (a.s.) told him the numbers of disciples of Eesaa (a.s.) and their affairs and proved from many proofs and he accepted it. Then he (a.s.) demonstrated some other books. Till Catholic Archbishop said: 'If anyone else, other than me, questions you, I swear by the right of Eesaa! I could not conceive that there is a personality like you amongst the Muslim scholars.'

Then Imam Reza (a.s.) turned towards Raas al-Jaalut and proved with the reason from Torah and Psalms, Book of Sha'ya and Haiqooq till he also calmed down and he also did not have anything to say.

Then Imam Reza (a.s.) turned towards High Rabbi, the Zoroastrian scholar and put the arguments over him. When he also become unanswerable, Imam Reza (a.s.) turned towards the listeners and said: "O people! If any of you is opposed to Islam and wants to ask me any questions, then let him ask me without any shame."

Imran al-Sa'bee who was an expert in theology stood up and said, 'O Scholar of the people. I would not have asked you any questions if you had not invited me to ask. I have been to Kufa, Basra, Syria and Algeria. There I have met many theologians. However, none of them has been able to establish for me the proof that there is One who has no second other than Him and that He remains to be One Being. Will you permit me to ask you this question?'

Imam Reza (a.s.) said, "If Imran al-Sab'ee is present among the people here, it must be you." He said, "Yes. This is me." The Imam (a.s.) said, "O Imran! Ask. But I advise you to be fair. Avoid vain talk and nonsense." Imran said, "My Master! By Allah! I just want you to prove something which I can adhere to for me. Then I need not seek anything else." Imam Reza (a.s.) said, "Ask whatever you wish to ask." The crowd moved closer to Imran. Imam (a.s.) answered his questions with reasoning. The debate took time and the prayer time started. Then the Imam (a.s.) turned to Ma'moon and told him, "Now it is time to pray."

Imran said, "O my Master! Do not interrupt my questions since I am feeling inclined towards you in my heart."

Imam Reza (a.s.) said, "We will pray and come back."

Then the Imam (a.s.) stood up. Ma'moon got up, too. Then Imam Reza (a.s.) prayed inside and the people prayed outside led by Muhammad ibn Ja'far. Then the Imam (a.s.) came out, returned to the meeting, called out to Imran and said, "O Imran! Ask your questions."

He questioned about the attributes of Almighty Allah and Imam (a.s.) answered to all his questions and said: "O Imran! Have you understood?"

Imran said, "Yes, my Master. I understood. I bear witness that the Sublime Allah is as you described Him to be, He is One. I also witness that Muhammad (s.a.w.a.) - his servant - is appointed to guide and lead to the right religion." He then faced the Qibla and fell into prostration and accepted Islam.

al-Hasan ibn Muhammad al-Nawfali said, "When the other rhetoricians heard what Imran al-Sa'bee – who was very hard to defeat in arguments and no one had ever defeated him before in arguments – none of them dared approach Imam Reza (a.s.), and they asked him no more questions. Slowly the sun set. Then Ma'moon and Imam Reza (a.s.) stood up, went inside and the people left.

I was sitting along with some of my friends when Muhammad ibn Ja'far called me in. I went to see him.

He told me, ‘O Nawfali! Did you see what your friend (the Imam (a.s.)) did?’ al-Nawfali replied, “By Allah! No. I did not think that Ali ibn Moosa al-Reza (a.s.) could plumb such depths. I did not know that him in this way. He never spoke about theology in Madinah and theologians never gathered around him.”

I said, “The pilgrims come to him and ask him about the lawful and the unlawful and he answers them. Sometimes rhetoricians come to him and argue with him, and he plunges into theology.”

Muhammad ibn Ja’far said, “O Aba Muhammad! I fear that this man (i.e. Ma’moon) will envy him, poison him or injure him. So advise him to refrain from these things.”

al-Nawfali added, “I said, ‘He will not listen to me. This man (Ma’moon) only wants to test him to see whether he possesses any of the knowledge of his forefathers (a.s.).’

He told me, “Tell him that his uncle does not like him to do such things and wishes him to quit doing these things.”

When we returned to Imam Reza (a.s.)’s house I related to the Imam (a.s.) the message from his uncle. Then the Imam (a.s.) smiled and said, “May Allah (s.w.t.) protect my uncle. I know him well. Why is he upset? O servant! Go to Imran al-Sa’bee and bring him here.”

I said, “May I be your ransom! I know where he is. He is with some of the Shiite brethren.”

The Imam (a.s.) said, “Don’t worry. Take a horse for him to ride on and bring him here.”

I went and brought Imran. The Imam (a.s.) welcomed him and asked for a robe of honor which he (a.s.) put on Imran. The Imam (a.s.) also gave him a horse and asked for ten-thousand Dinars which he (a.s.) donated to Imran.

I said, “May I be your ransom! You have followed in the footsteps of your grandfather – the Commander of the Faithful (a.s.).”

The Imam (a.s.) said, “We prefer this.”

Then the Imam (a.s.) ordered dinner and had me sit on his right side and had Imran sit on his left side. After eating dinner, the Imam (a.s.) told Imran, “Go now and come back in the morning. Then I will give you food from Madinah.”

From then on many people came to Imran to have a debate. He used to respond to their arguments and disprove them until they left.<sup>18</sup>



The interesting debates of Imam Reza (a.s.) were being circulated in the whole country which gave boost to the popularity of Imam Reza (a.s.). Until it was feared that the sovereignty of Ma'moon and the whole Bani Abbas see the downfall.

Therefore, he (Ma'moon), in order to save his position and to defeat Imam Reza (a.s.) and in order to achieve his dirty goal, planned some programmes. But he could never succeed in his adaptations. But the hearts of the people were filled with the love of Imam Reza (a.s.). At last this shining Sun set.

One can very well understand the unlimited scholastic capabilities of Imam Reza (a.s.) due to his success in many debates.

Yes! Owing to the astonishing miracles of Imam Reza (a.s.) and his debates with the noted scholars of the time, his popularity was boosted. At last Ma'moon decided to murder the Imam (a.s.).

Harsama ibn A'yan says, "I went to see my Master and Friend – that is Imam Reza (a.s.) – in the Ma'moon's house. It was announced in Ma'moon's house that Imam Reza (a.s.) has died. However, this was not right. I entered and sought permission to visit Imam Reza (a.s.)."

Harsama added, "There was a young man called Sabeeh al-Daylami among the trusted servants of Ma'moon who really liked my Master (Imam Reza (a.s.)). That man came out and saw me. He said,

'O Harsama! Don't you know that I am a trusted servant of Ma'moon in public and in private?' I said, 'Yes.' He said, 'O Harsama! Ma'moon called me and thirty other trusted servants early in the night. I went to him. There were so many lights there which made the night seem like the day. There were many poisoned swords in front of him. He called us over one by one and made us pledge. No one else was there.

He said, 'This pledge is binding upon you. You must be loyal and do whatever I order you to do without any hesitation.' We swore to carry out his orders.

Then Ma'moon said, 'Each of you should pick up one of these swords and go to Ali ibn Moosa al-Reza (a.s.)'s room. Do not talk to him whether you find him standing up, sitting or asleep. Just strike him (referring to Imam Reza (a.s.)) with these swords; and destroy his body, bones, blood, hair and brains. Then cover him up with the rugs and wipe your swords by rubbing them on the rugs. Then come to me. If you do this and keep it a secret, I have promised myself to give each one of you ten bags of Dirhams, ten select pieces of

farmland, and not take these things away from you for as long as I live.’ We picked up the swords and went to Imam Reza (a.s.)’s room. We found him sleeping on his side, moving his fingers and saying something which we could not understand.

The other servants went ahead and started to strike him with their swords, but I dropped my sword and just kept looking at him. It was as if he (a.s.) knew that we would attack him. He had not held up anything which could block the swords. Then the servants dropped the rugs over him and returned to Ma’moon. Ma’moon asked us, ‘What did you do?’

They said, ‘O Commander of the Faithful! We did what we were ordered to do.’ Ma’moon said, ‘Do not say anything about this anywhere.’

When dawn came, Ma’moon came out. He sat in his condolence meeting bare-headed. He unbuttoned his shirt, declared that the Imam (a.s.) has died and prepared to mourn for him. He then stood up and started to walk away. I was with him. He went towards the Imam (a.s.)’s room and opened the door. Ma’moon got shocked when he heard Imam Reza (a.s.)’s voice. Then Ma’moon asked me, ‘Who is there with him (referring to Imam Reza (a.s.))?’

I replied, ‘O Commander of the Faithful! I do not know.’ Ma’moon said, ‘Hurry up. Look and see who is with him.’

We rushed towards Imam Reza (a.s.) and saw him kneeling down in his prayer niche praying and expressing Allah’s glorifications.

I said, ‘O Commander of the Faithful! I see someone praying and expressing Allah’s glorifications in the prayer niche.’

He got shocked and surprised and said, ‘Then you have lied to me and fooled me. Allah damn you! He looked at me amongst the people and said, ‘O Sabeeh! You know Imam Reza (a.s.). Look and see who is praying.’

I entered the room and Ma’moon returned. When I reached the threshold of the door, the Imam (a.s.) raised his voice and said, ‘O Sabeeh!’

I fell down on my face and said, ‘Yes my Master!’

He (a.s.) said, ‘Stand up. May Allah have Mercy upon you.

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ٨٠

They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may be averse.<sup>19</sup>

I returned to Ma’moon. His face had turned black like a dark night.

Ma’moon asked, ‘What did you find after I left?’

I said, ‘O Commander of the Faithful! I swear by Allah that the Imam (a.s.) was sitting in his room, called out to me and said these things.’

Ma'moon buttoned up his shirt, ordered that his robes be brought, put them on and said, ‘Announce that the Imam (a.s.) had fainted but is fine now.’”

Harsama added, “I expressed a lot of thanks and praise to Allah - Mighty and Majestic be He -. Then I went in to see my Master Imam Reza (a.s.). When the Imam (a.s.) saw me, he (a.s.) said,

‘O Harsama! Do not express what you heard Sabeeh tell you about me, except for those whose hearts have been tested by Allah for loving us and our Mastery.’

I said, ‘Yes. My Master!’ Then the Imam (a.s.) said,

‘O Harsama! I swear by Allah that their trickery will not harm me at all until the recorded time (i.e. of the murder of Imam Reza (a.s.)) arrives.’<sup>20</sup>

### **(1) Establishment of logic and reasoning of Imam Mahdi (a.t.f.s.)**

As the debates of Imam Reza (a.s.) with the scholars of different places, in their own languages, added his love in the hearts of the people. Imam Mahdi (a.t.f.s.), during the period of his reappearance, will establish dialectic with logic and reasoning in the whole universe. On account of which people of the world will join the rows of faithful Muslims enmasse without taking the swords in their hands.<sup>21</sup>

Imam Hasan Mujtaba (a.s.) on the authority of the Commander of the faithful Imam Ali ibn Abi Taalib (a.s.) narrated that he said:

يَمْلَأُ الْأَرْضَ عَدْلًا وَ قِسْطًا وَ نُورًا وَ بُرْهَانًا

Imam Zamana (a.t.f.s.) will fill up the whole world with justice, equality, light and reasoning.<sup>22</sup>

That is why ‘Hujjat’ (Proof) is one of the epithets of Imam Mahdi (a.t.f.s.). Because the Imam (a.t.f.s.) will actuate completion of Proof on the people and he (a.s.) will solve the problems with logic. This is the common attribute between Imam Reza (a.s.) and Imam Zamana (a.t.f.s.).

### **(2) Elegance and Grace**

Another common attribute between Imam Reza (a.s.) and Imam Mahdi (a.t.f.s.) is this that both the Imams (a.s.) are very much kind to people. There are many reasonings in this regard but we shall state precisely.

### **(1) Graces and favours of Imam Reza (a.s.)**

Imam Reza (a.s.) is so much kind upon the people that almost every one is aware of it. Apart from the existence of many traditions in this regard, so many miracles are evident of his graces and favors.

The favors of Imam Reza (a.s.) over two Christian youth<sup>23</sup> is an open proof that his favours were reserved not only for his Shias but he (a.s.) was kind enough on others as well.

Now we describe hereunder an event wherein it is said that how Imam (a.s.) activated his favours by taking a dead body in his elegance.

### **Imam Reza (a.s.) and the dead body of a Shia**

Ibn Shahr-e-Aashob narrated on the authority of Moosa Ibn Sayyaar that he said:

I was in the company of Imam Reza (a.s.) in his journey to Khorasan. As we approached Toos and the walls of the city became visible, I heard the sound of mourning and lamenting.

I followed the sound and found it was a funeral. At this moment, Imam Reza (a.s.) dismounted his horse, went toward the dead body, sympathized with the mourners and prayed for the dead person. Then he faced me and said,

“O Moosa Ibn Sayyaar, whoever takes part in the funeral of one of our friends; they will be exonerated from sins just like when they were newly born with no sins”.

When the dead body was laid next to the grave, Imam Reza (a.s.) went near, pushed the people aside, put his blessed hand on the chest of the dead man, and said,

“O so and so, glad tidings of Paradise to you! You will have no fear anymore.”

I said, ‘May I be your ransom! You have not traveled to this land before. How do you know this man?’ He (a.s.) said,

‘O Moosa! Do you not know that the deeds of our Shias are presented to us every morning and evening; we ask Allah – the Sublime’s pardon for any shortcoming that exists in their deeds and request Him to grant them gratitude for the excellent deeds they have undertaken.’<sup>24</sup>

## **A sinner youngster but lover of Imam Reza (a.s.)**

Elderly narrator Ahmad al-Din Tabari quotes Ibrahim Ibn Abi al-Ballad as saying:

My neighbor was a drunkard man and Allah – the High – knows better what other illegal acts he was involved in but in spite of it he was a lover of Imam Reza (a.s.).

One day when I informed Imam Reza (a.s.) about this event then Imam Reza (a.s.) said:

يَا أَبَا إِسْحَاقَ، أَمَا عَلِمْتَ أَنَّ وَلِيَّ عَلِيِّ عَلَيْهِ السَّلَامُ لَمْ تَزَلْ لَهُ قَدَمٌ إِلَّا وَ يَثْبُتُ لَهُ أُخْرَى؟

“O Abu Ishaq! Do you know that if a step of any of the lovers of Ali (a.s.) is beguiled, his another step is firm?”

Ibrahim said: When I took the permission of Imam (a.s.) to depart he (a.s.) gave me a letter in which he (a.s.) has ordered to purchase certain things in sixty dinars.

I said to myself: By Allah – the High, it did not happen even earlier that something was written for me because I do not have anything nor did I have anything (like khums, etc.)

In the night somebody knocked the door. I marked that some intoxicated person is calling me. When I went behind the door, he called to come out.

Although he was unable to speak properly being intoxicant but he said: Stretch your hand and take this bag and give it to my Master (a.s.) so that he could spend at his will.

I took that bag and saw that there were sixty dinars in it.

I said: By Allah – the High! It is as per the saying of my Master Imam Reza (a.s.) which he (a.s.) has said about the love and friendship of Imam Ali (a.s.).

I purchased all those things which Imam Reza (a.s.) had asked for and also written in the end about that neighbour and sent to Imam (a.s.).

Imam Reza (a.s.) wrote: “This is one of those matters.”

One can get benefit from this event that the basis of every matter is the love and guardianship of Infallible Imams (a.s.) which will become the cause of salvation in the end for their friends and lovers of their Wilayat. Acceptance of a gift of a sinning person and showering upon him their favours and blessings is a proof.

Such events are the proof for the mercy, favours and kindness of Imam Reza (a.s.) for his Divine Court to know that anybody can get the protection and guardianship alongwith the blessings and kindness of the infallible and

pious Imams (a.s.) from his childhood to youth and old age even after his death and departing from this world.

We should give value to each and every moment inside the holy shrine of our compassionate Imam Reza (a.s.) and must be aware of the fact that it is possible to get the spiritual change in us while in visiting the shrine and a favourable glance of Imam (a.s.) may become the cause of getting high status.

## **(2) Grace and favours of Imam Mahdi (a.t.f.s.)**

The grace and favours of Imam Mahdi (a.t.f.s.), during the period of his manifestation, will not be reserved only for his Shias only but people of the whole universe will be graced and favoured.

Late Allama Majlisi reports that Allah – the High – had showed the illumination of infallible Imams (a.s.) and said to him:

“They are the mediators for you and for every obedient servant from my creature.”

Then Hazrat Adam (a.s.) observed:

فَإِذَا شَبَّحَ فِي آخِرِهِمْ يَزْهَرُ فِي ذَلِكَ الصَّفِيحِ كَمَا يَزْهَرُ كَوْكَبُ الصُّبْحِ لِأَهْلِ الدُّنْيَا فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ بَعْدِي هَذَا السَّعِيدُ أَفْكَ عَنْ عِبَادِي الْأَغْلَالِ وَ أَضْعُ عَنْهُمْ الْأَصَارَ وَ أَمْلَأُ أَرْضِي بِهِ حَنَانًا وَ رَأْفَةً وَ عَذْلًا كَمَا مُلِئْتُ مِنْ قَبْلِهِ قَسْوَةً وَ قَسْعَرِيَّةً وَ جَوْرًا

He observed the illumination of the last of the fourteen infallible Imams (i.e. Imam Zamana (a.t.f.s.)) like the light of the Morning Star shines on the people of this world. The Almighty Allah said to Hazrat Adam (a.s.): **‘By the mediation of this holy and obedient person I shall give salvation to my servants and shall give salvation to my servants and shall release them from their hardships and difficulties and I shall fill the whole world with my mercy, kindness and justice as it would be filled with atrocities, wretchedness and oppressions’.**” <sup>25</sup>

So it is our duty to perform our responsibility by praying for the early manifestation of Imam Mahdi (a.t.f.s.) (who is the symbol of blessings and grace) so that we could see the blessings and favours of Imam Mahdi (a.t.f.s.) before the establishment of his universal sovereignty.

## **A very important event**

## **Kindness of Imam Reza (a.s.) and Imam Mahdi (a.t.f.s.) upon two Christian youth**

A reliable person said: 'I met two American students in a friend's house in the holy city of Mashhad. They were husband and wife. They told a very surprising event on the insistence of the host.'

Both of them said: 'We were feeling some deficiency in us while we were studying in an American university.'

Pointing towards his chest he said that I felt that this place is empty. Then I thought that this is due to sexual wishes and this can be filled by selecting a wife and marrying her. So we decided to get married. But even after marriage this void could not be filled and still we were feeling some deficiency in us.

I was too much worried but since I too much loved my wife, I did not express my problem before her. One day I said to her: 'If ever you see me that I am worried then take it that I do not love you. This worry has entangled me since the time I was studying and it still exists.'

My wife said: 'By chance I am also facing with the same problem. I felt that this feeling is common in both of us.' So we decided to get rid of this problem. At first we decided that most of our time we shall spend in the church and will pay more attention on the meaningful problems that perhaps we could get rid of this worry.

We started to spend most of our time in the church and in meaningful matters and also studied some books on this matter. But this purposeful thirst could not be quenched.

We had heard that there are some religions in the east like China and India who help the people by mortification in order to get the reality. We decided to go to visit these countries. We travelled to China first as it was nearer to America in comparison to other eastern countries. In China we contacted the officials of American embassy and asked them to tell names of some persons who could guide us in solving the meaningful problems. They informed us about a famous religious personality who was the religious head and also of spiritualism.

We reached him through the aid of our embassy and kept ourselves busy in mortification by his help but our meaningful deficiency could not be fulfilled.

From China we went to Tibet where some places of worship on the heights of Himalaya and where some persons were busy in worship and mortification.

They permitted us to go in any place of worship to practice mortification for some time.

The mortification, which we practiced there were very difficult. For forty days we slept on a wooden plank having pointed nails. After passing some days over there we felt that we are still thirsty.

From there we went to India and contacted several conjurers and remained busy in mortification for a long period but with no results and also disappointed.

At least we came to the conclusion that there is no reality which could fill up our internal void.

Disappointed we decided to go to Europe from Asia and from there to America. We went to India and from there to Pakistan and Iran via Afghanistan. First of all we entered Mashhad. We found this city very peculiar and similar to which we had not yet seen any city. We saw a magnificent golden dome in the centre of the city where people were going in and coming out all the time.

I asked: What is happening over here and to which religion these people belong?

They said: They are Muslims and their religious book is Quran and one of their religious leaders is buried over there who is known as 'Imam'.

I asked: 'Who is this Imam and what is his work?

They said: He is a perfect personality possessing excellence of highest degree. And by dint of his status they do not die even after departing from this world.

The Muslims have such faith and come here for the pilgrimage of their Imam (a.s.) and with utmost honor and regard they put their wishes to be fulfilled and the Imam (a.s.) fulfils their wishes.

I said: Please read some important part from the Holy Quran.

They said: It has been said in a verse of the Holy Quran: **'Everything glorifies the Almighty Allah'**.

These things had become a puzzle for me that how it could be that their Imam has left this world but in spite of it they consider him alive and above all everything even the hills and trees etc. glorifies the Almighty Allah.

We could not believe about this thing and we decide to go inside the Razavi shrine to observe all this. A servant of the shrine looked towards us and when



he came to know that we are non-muslims,; he stopped us from entering the courtyard and said that non-muslims are not allowed to enter the shrine.

We said that we have come over here covering a distance of thousands of miles and have visited several holy places but nobody told us that non-muslims are not allowed to enter the shrine then why are you stopping us from entering the shrine? We only want to visit this place and have no ill-intention. As much as we insisted it did not benefit us.

Having been hopeless we went away and remaining in the same condition, we sat in front of a hotel.

For some time we contemplated that it is not so that this is the real world but we are unable to apprehend it? If there is something and we are not permitted to enter in it would be very much disheartening and even after so much sufferings we will not be able to approach the reality. I started weeping and kept on weeping for a long time.

All of a sudden I thought that the person who is buried over here is an Imam and a perfect personality and whether these people are telling the truth or lying that he is not a perfect person. If they are telling the truth and he is really alive and is present at every place then he must be aware that why we have come over here and what is our intention. He will have to take us from here and if they are lying then we need not to go from here. Tears were flowing from my eyes and I was consoling myself and a person stretched his hand towards me who was selling mirrors, Tasbeih and Sajdahgah. He came to us and said to us in English in our own tone that why are you worried?

I raised my head and stated to him the whole event that we have traveled to many countries and have performed mortification for many years in search of reality and now while we have come here, we are not allowed to enter the shrine. He said don't worry now you go, they will allow you to enter.

I said: We had just now gone but they did not allow us to enter.

He said: That time they were not permitted.

At that moment I was thinking that how the person who was selling things is talking with us in English, how could he know that the servants of the shrine did not allow us to enter and now they have got the permission? Also why I disclose the secret of my heart in front of him?

At last we again went towards the shrine and when we entered in the courtyard the servant did not stop us. We thought that perhaps he could not see us. We returned and looked towards him but he did not react.

We entered in the courtyard and reached upto verandah. We saw that so many people are entering in the shrine. We also entered inside alongwith them. The crowd pushed us here and there till we reached the door of the shrine. All of a sudden I felt that there is nobody near me and I got the way as much as I forwarded and I felt my loneliness. I reached the holy sepulchre without any difficulty or perplexity. Then I saw that somebody is standing inside the holy sepulchre. Immediately I saluted him and smiling he answered to my salutation and said: *'What do you want?'*

All that was in my mind disappeared. As much as I tried to recollect what I wanted but I could not gather. Only one idea came in my mind which I stated to him that I have heard that all the things glorify the Almighty Allah. When I said this, he said to me: *'I shall show you this.'*

Then I came out the shrine unintentionally and I felt that there is nobody around me and nobody is hindering me. I bid farewell and came out of the shrine but I was dumb founded.

I was in such a state that whatever was around me the doors, walls, trees, land and sky all are glorifying the Almighty Allah.

I could not understand having seen all this and fainted. When I came to my senses I saw that I am lying on a plank in a room and some persons are trying to bring me to senses by sprinkling water on my face.

After this event I came to know that there is a real world inside this universe and that reality is over here. A man can reach upto this status that death and life are alike for him. In the same manner I was convinced that the Holy Quran is true in saying that everything glorifies Allah (s.w.t.).

We may achieve the result out of this event that although the world is drowned in materialism but if anyone sincerely turns his face from all this and try to get the reality and guidance then the Divine leaders would surely help him. As Imam Reza (a.s.) had helped two Christians.

This may be said with satisfaction and belief that if you have read so far with deep contemplation and thoughtfulness, your thoughts and consideration must have been positively affected.

On this ground, one should pay full attention while performing the ziyaarat, keeping the dignity and eminence of Imam Reza (a.s.) in mind, that he has got the guardianship awarded to him by Almighty Allah and he is the proof of Allah – the High, upon this land, galaxies and even upon everything.

One should give esteem to moments spent in the holy shrine of Imam Reza (a.s.) and must know that what are the expectations of Imam Reza (a.s.). Our first and foremost duty should be to pray for the establishment of the universal sovereignty by Imam Mahdi (a.t.f.s.) and should give boost to the favours and graciousness of Imam Reza (a.s.) for his own self.

I pray the All-Merciful and Benevolent Allah to accept this research work and make it efficacious and shower upon me His Graciousness and Benevolence through the medium of affectionate Imam Ali ibn Moosa al-Reza (a.s.) and Imam Mahdi (a.t.f.s.). And if this compilation carries reward, I take the liberty to present it to the intercessor of the Day of Judgment, sister of Imam Reza (a.s.) the generous Hazrat Faatemah Maasoomah (s.a.).

Supplicant

Sayed Murtuza Mujtahedi Seestani

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<sup>1</sup> Mustadrak al-Wasaael, vol. 9, p. 102, 140

<sup>2</sup> Qatraah Az Fazaael-e-Daryaa-e-Ahle Bait (a.s.), vol. 1, p. 615; Narrated from Tafseer-e-Imam Hasan Askari (a.s.), p. 323, Tr. No. 170; Behaar al-Anwaar, vol. 13, p. 395; Madeenah al-Ma-a'ajiz, vol. 7, p. 100, Tr. No. 102

<sup>3</sup> De'bal Shaaer-e-Imam-e-Reza (a.s.), p. 245

<sup>4</sup> Behaar al-Anwaar, vol. 51, p. 154; vol. 49, p. 237; Oyoon Akhbaar Imam Reza, vol. 2, p. 269; Behjah al-Nazr, p. 121 The brother of De'bal has narrated on the authority of Imam Reza (a.s.) that on account of this tradition Imam (a.s.) has gifted De'bal a new dress made of soft wool and said: **اِحْتَفِظْ بِهَذَا الْقَمِيصِ فَقَدْ صَلَّيْتُ فِيهِ اَلْفَ لَيْلَةٍ كُلَّ لَيْلَةٍ اَلْفَ رَكْعَةٍ وَ خَتَمْتُ فِيهِ الْقُرْآنَ اَلْفَ خَتْمَةٍ**. "Take care of this shirt, surely I have prayed one thousand units of prayers in one thousand nights wearing this shirt and I have also completed recitation of the Holy Quran one thousand times in it." Najaashi reports on the authority of Imam Reza as that he (a.s.) presented him (De'bal) a green coloured dress made of soft wool and agate (aqeeq) ring. (Wasaael al-Shiah, vol. 3, p. 73). The dress which was gifted by Imam Reza (a.s.) to De'bal was snatched from him by some people from Qum and given him thirty thousand dirhams and a sleeve of that dress. (De'bal Shaaer-e-Imam Reza (a.s.), p.

58).Allama majlisi writes in the book ‘Sharh Taaiyyah De’bal Khozaae’: De’bal had a maid servant whom he liked very much. Both of her eyes were having Ophthalmia disease which made her eyes reddish. The doctors said that her right eye was lost, but it was possible to cure the left eye. De’bal was very much grieved. Then he remembered that he was having a piece of the shirt which was gifted to him by Imam Reza (a.s.). In the early evening De’bal rubbed that piece of shirt against the maid’s eyes and by next morning both her eyes were cured and by the blessings of Imam Reza (a.s.) even the signs of disease did not remain.” (De’bal Shaaer-e-Imam Reza (a.s.), p.59).

<sup>5</sup> Perhaps this may be Imam Hasan Askari (a.s.) but as per the placement of the subsequent sentences it is pointed towards Imam-e- Zamana (a.t.f.s.).

<sup>6</sup> Behaar al-Anwaar, vol. 51, p. 152; Oyoon Akhbaar Imam Reza, vol. 2, p. 6

<sup>7</sup> Name of a book – Tr.

<sup>8</sup> Muntahee al-Aamaal, p. 1176

<sup>9</sup> Surah Sabaa (34): Verse 13

<sup>10</sup> Muntahi al-Aamaal, p. 928

<sup>11</sup> Negligence and being unattentive towards the wordings of the ziyaarats and invocations, narrated by the infallible Imams (a.s.), is also one of the oppressions being operated upon the Ahlul Bayt (a.s.). Pondering over the substance of the prayers and visitations may be effective in getting the treasure of knowledge and belief. But it is regretted that most of the people pay attention towards getting the rewards of visitation.

<sup>12</sup> Enemy of Ahle Bait (a.s.) – Tr.

<sup>13</sup> Surah Jinn (72): Verse 26

<sup>14</sup> Special belt of Christian

<sup>15</sup> Ilm-e-Ghaib, p. 22 narrated from Behaar al-Anwaar, vol. 49, p. 75

<sup>16</sup> The Catholic Arch-Bishop

<sup>17</sup> He was one of the disciples of a Prophet. It was said that he was sent to the children of Israel by a Prophet.

<sup>18</sup> Behaar al-Anwaar, vol. 49, p. 173

<sup>19</sup> Surah Saff (61): Verse 8

- 20 Oyoon Akhbaar Imam Reza, vol. 2, p. 215
- 21 There are many factors for the success of Imam Mahdi (a.t.f.s.) in the whole world. Battle is one of them. The battles would be inflicted only when people will take first step. Elderly, children and women would be exempted but alas some people consider battle as the only factor for his success.
- 22 Behaar al-Anwaar, vol. 44, p. 21; vol. 52, p. 280
- 23 This event will be stated in the end of this book
- 24 Muntahee al-Aamaal, p. 910
- 26 Behaar al-Anwaar, vol. 21, p. 311; vol. 26, p. 312

# Chapter 6

## **Eight Salaats of Ziyaarat (Pilgrimage)**

In this chapter details of eight pilgrimage prayers will be elaborated out of which some prayers are especially for the shrine of Hazrat Imam Reza (a.s.) and some of them can be prayed in the shrines of all the infallibles (مَعْصُومِينَ) (a.s.).

## **1. First Salaat**

After performing the ziyaarat of Imam Reza (a.s.) two rak'at prayer should be performed in the shrine of Imam Reza (a.s.). In the first rak'at after Surah Hamd recite Surah Yaaseen and in the second rak'at after Surah Hamd recite Surah Rahman.

The decorum to be attended before and after the prayer will be discussed in the first ziyaarat of the chapters of ziyarats of Imam Reza (a.s.)

## **2. Second Salaat**

After performing the ziyarat, two rak'at prayer should be performed in which any Surah can be recited after reciting Surah Hamd. Then all the etiquette of ziyarat to be done. The related etiquette will be elaborated in the chapters of second, third and seventh ziyarats of Imam Reza (a.s.). This prayer can also be offered in the ziyarat of all the infallibles.



### **3. Third Salaat**

After performing the ziyaarat of Hazrat Imam Reza (a.s.) two rak'at prayer should be performed. In the first rak'at after Surah Hamd recite Surah Tawheed fifty times or less and in the second rak'at after Surah Hamd recite any Surah.

The etiquettes to be performed before and after this prayer will be mentioned in the sixth ziyaarat in the chapter of the ziyaarat of Hazrat Imam Reza (a.s.).

## 4. Fourth Salaat

Shaikh Mufeed (r.a.) writes in his book ‘Al-Ashraaf’:

Prayer of ziyaarat is two unit: In the first unit after Surah Hamd recite Surah Rahman and in the second rak’at after Surah Hamd recite Surah Yaaseen.<sup>1</sup>

This prayer (in which Surah Rahman is recited in the first rak’at and Surah Yaaseen is recited in the second) is not only specialized for the ziyaarat of Hazrat Imam Reza (a.s.). It can also be prayed after the ziyaarat of other infallibles (a.s.).

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<sup>1</sup> Al-Ashraaf, p. 30

## 5. Fifth Salaat

Shaikh Kaf'ami (r.a.) writes:

In the holy shrine of Hazrat Imam Reza (a.s.) and other infallible Imams (a.s.) two rak'at prayers can be offered with any Surah (after Surah Hamd). After the prayer, recite the following supplication:

<p> اللَّهُمَّ إِنِّي لَكَ  صَلَّيْتُ وَ لَكَ  رَكَعْتُ وَ لَكَ  سَجَدْتُ وَحَدَّثَكَ لَا  شَرِيكَ لَكَ لَا إِلَهَ إِلَّا  يَجُوزُ الصَّلَاةُ وَ  الرُّكُوعُ وَ  السُّجُودُ إِلَّا لَكَ  لَا إِلَهَ إِلَّا أَنْتَ اللَّهُ لَا  إِلَهَ إِلَّا أَنْتَ اللَّهُمَّ  صَلِّ عَلَى مُحَمَّدٍ  وَ آلِ مُحَمَّدٍ وَ  أَبْلِغْهُمْ  أَفْضَلَ السَّلَامِ وَ  التَّحِيَّةِ وَارْزُقْ  عَلَيَّ مِنْهُمْ السَّلَامَ  وَ التَّحِيَّةَ اللَّهُمَّ وَ  هَاتَانِ الرَّكَعَتَانِ  هَدِيَّةً مَنَى إِلَى  سَيِّدِي وَ مَوْلَايَ  عَلِيِّ بْنِ مُوسَى  الرَّضَا عَلَيْهِمَا  السَّلَامُ اللَّهُمَّ صَلِّ  عَلَى مُحَمَّدٍ وَ  آلِهِ وَ تَقَبَّلْهُمَا  مِنِّي وَ اجْزِنِي  عَلَيْهِمَا أَفْضَلَ  أَمَلِي وَ رَجَائِي  فِيكَ وَ فِي وَلِيِّكَ  يَا وَلِيَّ الْمُؤْمِنِينَ </p>	<p> ALLAAHUMMA INNEE laka  SALLAYTO WA laka RAKA'TO  WA laka SAJADTO WAHDAKA  LAA SHAREEKA LAKA LE-  ANNAHu laa yajoozus SALAATO  WAR-ROKOO-o' WAS  SOJODOo iLAA LAKA LE-  ANNAKA ANTAL LAAHO LAA  ELAAHA ILLAA ANTA  ALLAAHUMMA SALLE A'LAA  MOHAMMADINw wa aale  mohammadin WA ABLIGH-  HUM A'NNEE AFZALAS  SALAAME WAT TAHIYYATE  war dud a'layya minhomus  salaama wat tahiyyata  ALLAAHUMMA WA  HAATAANIR RAK-A'TAANE  HADIYYATuM MINNEE ELAA  sayyedee wa MAWLAAYA  a'liyyibne moosar rezaa  A'LAYHEMAS SALAAMO  ALLAAHUMMA SALLE A'LAA  MOHAMMADINw WA AaLEhi  WA TAQABBALhomaa MINNEE  WAAJuRNEE a'layhemaa  AFZALE amalee WA RAJAAA-  EE FEEKA WA FEE  WALIYYEKA YAA WALIYYAL  MOaMENEENA. </p>	<p> O Allah! I have prayed for  You and bowed for You  and prostrated for You,  there is no partner to You.  This is because it is not  permissible that the  prayers, bowing and  prostration except for You,  for You are Allah, there is  no god but You. O Allah!  send Your greetings to  Muhammad and his  family, convey from me  the best salutations and  greetings and return their  salutations and greetings  to me. O Allah! these two  unit are my token to my  leader and master Ali Ibn  Moosa (a.s.).<sup>1</sup> O Allah!  send your blessings on  Muhammad and his  family, accept my deeds,  reward me by fulfilling my  best hopes and  expectations of You and of  Your representative, O  master of the believers.<sup>2</sup> </p>
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<sup>1</sup> If this prayer is offered for any other infallible Imam (a.s.) then his name to be taken in place of the name of Imam Reza (a.s.)

<sup>2</sup> al-Misbaah, p. 542; al-Balad al-Ameen, p. 236

## 6. Sixth Salaat – Salaat of Ziyaarat in case of Deputing Some Person

In the book ‘Fee Ziyaarat wa al-Adiyyah’ it is written that Sayed Ibn Taaos narrates in ‘Misbaah al-Zaaer’ that if anybody wants to perform Ziyaarat of any infallible Imam (a.s.) on deputation of all believers or any particular group, then he should determine to perform ziyaarat in his deputation and then perform ziyaarat for that Imam (a.s.). After that perform two rak’at prayer for ziyaarat and than say:

اللَّهُمَّ إِنِّي زُرْتُ إِذِهِ الزِّيَارَةَ وَ صَلَّيْتُ بِاَتَيْنِ الرَّكْعَتَيْنِ...	allaahumma      innee      zurto haazehiz      zeyaarata      wa sallayto      haataynir      rak- a'tayne...	O Allah! I have visited this (place of) ziyaarat and prayed two unit... <sup>1</sup>
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<sup>1</sup> Ketaab Fee al-Ziyaaraat Wa al-Adiyyah (manuscript), p. 60

## 7. Seventh Salaat – Salaat of Ziyaarat in case of Deputing any Particular Person

In the same book it has been narrated:

If anybody wants to offer prayer of ziyaarat on deputation of any particular person then after determining the ziyaarat, recite the following in deputation of that person:

السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ مِنْ فُلَانِ بْنِ فُلَانٍ أَتَيْنُكَ زَائِرًا عَنْهُ فَاشْفَعْ لَهُ عِنْدَ رَبِّكَ وَ أَجْرُنِي عَلَى ذَلِكَ	assalaamo a'layka yaa waliyyal laahe min folaan ibne folaanin ataytoka zaaeran a'nho fasfa' lahu i'nda rabbeka waa jurnee a'laa zaaleka	Peace be on you, O friend of Allah from so and so. So intercede for him with your Lord and reward me for it ...
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Then offer two units prayer of ziyaarat in his deputation, then say:

اللَّهُمَّ لَكَ صَلَّيْتُ وَ لَكَ رَكَعْتُ وَ لَكَ سَجَدْتُ...	ALLAAHUMMA SALLAYTO WA RAKA'TO WA SAJADTO...	LAKA LAKA LAKA	O Allah! I have prayed for You and bowed for You and prostrated for You... <sup>1</sup>
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<sup>1</sup> Ibid.

## 8. Eighth Salaat – Salaat of Ziyaarat in the Journey on Deputation

In the same book it has been mentioned:

If anybody is on deputation from the beginning of the journey and want to perform short ziyaarat then he should intend to perform ziyaarat from any of the particular ziyaarat (زِيَارَتِ مَخْصُوصَةٍ) on behalf of that person. Then offer two units prayer of ziyaarat and then recite this supplication:

اللَّهُمَّ مَا أَصَابَنِي مِنْ تَعَبٍ أَوْ نَصَبٍ أَوْ سَعَبٍ أَوْ لُغُوبٍ فَاجْزُ فُلَانًا بِنِ فُلَانٍ عَلَيْهِ...	allaahumma maa asaabanee min ta-a'bin aw nasabin aw sagabin aw loghoobin faa- jurni folaan abna folaanin a'layhe...	O Allah! whatever afflicted me of fatigue, discomfort, starving or exhaustion, give the reward to so and so for it... <sup>1</sup>
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<sup>1</sup> Ibid., p. 61

# Chapter 7

## Eight Salaats of Need (حَاجَتُ)

In this chapter details of eight prayers shall be mentioned from the prayers of requesting any need as described by Imam Reza (a.s.).



## **1. Salaat of Need in the Shrine of Imam Reza (a.s.)**

Saqar Ibn Dalf has narrated on the authority of Imam Hadi (a.s.) (10<sup>th</sup> Imam) who said:

“Whoever has any request to put before the Almighty Allah should take bath in Toos then should present himself before my hon’ble father Imam Reza (a.s.) and perform ziyaarat of his shrine and perform two units prayer near his head and ask for his request in the state of Qunoot. If that request will not be related to severity of relationship or any sin, it will surely be accepted.”

No doubt the shrine of Imam Reza (a.s.) is one of the holy places of Heaven. Whoever will perform the ziyaarat at this place will be secured from the fire of Hell and will be awarded eternal place in Heaven.<sup>1</sup>

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<sup>1</sup> Behaar al-Anwaar, vol. 102, p. 49; Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 66; Wasaael al-Shiah, vol. 10, p. 446

## 2. Salaat of Need or Salaat of Holy Prophet (s.a.w.a.) as Narrated by Imam Reza (a.s.)

Sayed Ibn Taaos relates by the reliable sources, on the authority of Imam Reza (a.s.) that when he was asked about the prayer of Ja'far Tayyaar, he (a.s.) said:

“Why are you negligent of the prayer of the Holy Prophet (s.a.w.a.)? Is it possible that the Holy Prophet (s.a.w.a.) had not performed the prayer of Ja'far Tayyaar and perhaps Ja'far Tayyaar had not performed the prayer of Holy Prophet (s.a.w.a.).”

The narrator then asked Imam Reza (a.s.) to teach the said prayer to him. Imam Reza (a.s.) said:

“Perform two units prayer. In each unit recite Surah Hamd once and Surah Qadr fifteen times. Then recite Surah Qadr fifteen times in ruku, after raising your head from ruku, in the first prostration, after raising your head from prostration, in the second sajdah and after raising the head from sajdah. Finish the prayers by reciting Tashahhud and Salaam.

When you finish your prayer there will remain no sin between you and Allah (s.w.t.) which will not be forgiven and your supplications will be accepted. Then recite the following supplication:

لَا إِلَهَ إِلَّا اللَّهُ رَبُّنَا وَ رَبُّ آبَائِنَا الْأَوَّلِينَ...	laa elaaha illal laaho rabbonaa wa rabbo aabaaa-enal awwaleen...	There is no god but Allah, my Lord and the Lord of my foremost ancestors... <sup>1</sup>
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Allamah Majlisi (r.a.) stated that this is one of the famous prayers which has been mentioned by many scholars in their books. Some of them relate this prayer with the prayers of Friday but it has not been particulated in the traditions and apparently it may be offered in all the days.

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<sup>1</sup> Ibid., p. 61

### 3. Salaat of Haajat as narrated by Imam Reza (a.s.)

Imam Reza (a.s.) says:

“Whenever you are entangled in a difficulty, offer two units prayer. In the first unit, after Surah Hamd recite Aayatul Kursi and in the second unit after Surah Hamd recite Surah Qadr, then put the Holy Quran on your head and recite:

اللَّهُمَّ بِحَقِّ مَنْ أَرْسَلْتَهُ إِلَيَّ خَلَقْتَ وَبِحَقِّ كُلِّ آيَةٍ فِيهِ وَبِحَقِّ كُلِّ مَنْ مَدَحْتَهُ فِيهِ عَلَيْكَ وَ بِحَقِّ عَلَيْهِ وَ لَا نَعْرِفُ أَحَدًا أَعْرِفُ بِحَقِّكَ مِنْكَ	allaahumma behaqqe man arsaltahu elaa khalqeka wa behaqqe kulle aayatin feehe wa behaqqe kulle man madahtahu feehe a'layka wa behaqqe a'layhe wa laa na'refo ahadan a- a'rafo behaqqeeka minka.	O Allah! For the sake of whom (Holy Quran) You sent it to Your creation and for the sake of all the verses in it and for the sake of all those who have been praised therein by You and for the sake of him and no one of us are aware of Your right more than You. <sup>1</sup>
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Then recite ten times each:

يَا سَيِّدِي يَا اللَّه	yaa sayyedee yaa allaaho	O my Master O Allah!
بِحَقِّ مُحَمَّد	be-haqqe mohammadin	By the right of Muhammad
بِحَقِّ عَلِي	be-haqqe a'liyyin	By the right of Ali
بِحَقِّ فَاطِمَةَ	be-haqqe faatemah	By the right of Faatemah
بِحَقِّ الْحَسَنِ	be-haqqil hasane	By the right of Hasan
بِحَقِّ الْحُسَيْنِ	be-haqqil husaine	By the right of Husain
بِحَقِّ عَلِيِّ بْنِ الْحُسَيْنِ	be-haqqe a'liyy ibnil husaine	By the right of Ali Ibn Husain
بِحَقِّ مُحَمَّدِ بْنِ عَلِي	be-haqqe mohammad ibne a'liyyin	By the right of Muhammad Ibn Ali
بِحَقِّ جَعْفَرِ بْنِ مُحَمَّدٍ	be-haqqe ja'far ibne mohammadin	By the right of Jafar Ibn Muhammad
بِحَقِّ مُوسَى بْنِ جَعْفَرٍ	be-haqqe moosabne ja'farin	By the right of Moosa Ibn Jafar

بِحَقِّ عَلِيِّ بْنِ مُوسَى	be-haqque a'liyy ibne moosaa	By the right of Ali Ibn Moosa
بِحَقِّ مُحَمَّدِ بْنِ عَلِيٍّ	be-haqque mohammad ibne a'liyyin	By the right of Muhammad Ibn Ali
بِحَقِّ عَلِيِّ بْنِ مُحَمَّدٍ	be-haqque a'liyy ibne mohammadin	By the right of Ali Ibn Muhammad
بِحَقِّ حَسَنِ بْنِ عَلِيٍّ	be-haqque hasan ibne a'liyyin	By the right of Hasan Ibn Ali
بِحَقِّ الْحُجَّةِ	be-haqqil hujjate	By the right of Hujjat (12 <sup>th</sup> Imam)

If it is done, the Almighty Allah will accept your prayer before you leave the place.<sup>2</sup>

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<sup>1</sup> Ibid., p. 61

<sup>2</sup> Mustadrak al-Wasaael, vol. 6, p. 315; Makaarem al-Akhlaaq, vol. 2, p. 112; Behaar al-Anwaar, vol. 91, p. 353

## 4. Another Salaat of Need – Narrated by Imam Reza (a.s.)

If anybody is sorrowful or in trouble or he has any request to put before Almighty Allah then he should recite this prayer.

Imam Reza (a.s.) says:

“Offer two units prayer and in both the unit, after reciting Surah Hamd once, recite thirteen times Surah Qadr. After finishing the prayer, recite in sajdah (prostration):

اللَّهُمَّ يَا فَارِجَ الْيَمِّ وَيَا كَاشِفَ الْغَمِّ وَمُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ يَا رَحْمَنَ الدُّنْيَا وَالْآخِرَةِ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْحَمْنِي رَحْمَةً تُطْفِئُ بِيَهَا عَنِّي غَضَبَكَ وَسَخَطَكَ وَتُغْنِيَنِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ	allaahumma yaa faarejal hamme wa yaa kaashefal ghamme wa mojeeba da'watil muztarreen yaa rahmaanad dunyaa wa raheemal aakherate salle a'laa mohammadin wa aale mohammadin war hamnee rahmatan tutfe-o behaa a'neen ghazabaka wa sakhataka wa tughneeneen behaa a'n rahmate man sewaaka.	O Allah! O Remover of anxiety, O Expeller of sorrow, O He Who responds to the prayers of the troubled! O the Beneficent of the world and Merciful of the hereafter. Send Your blessings on Muhammad and his family. Have mercy on me such that it extinguishes Your wrath and Your anger from me. Make me needless for the mercy of others.
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Then put your right cheek on the ground and say:

يَا مُذِلَّ كُلِّ جَبَّارٍ عَنِيدٍ وَ مُعِزَّ كُلِّ ذَلِيلٍ وَ حَقَّكَ قَدْ بَلَغَ الْمَجْهُودُ مِنِّي فِي أَمْرِ كَذَا فَفَرِّجْ عَنِّي	yaa mozilla kulle jabbaarin a'needin wa mo-i'zza kulle zaleelin wa haqqoka qad balaghal majhoodo minnee fee amre kazaa fa-farrij a'neen.	O one Who demeans those who are mighty stalwart and O one Who gives power to those who are low, by Your right make my strength reach it utmost for this work and remove my sufferings.
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Then put left cheek on the ground and repeat the same supplication so that the All Merciful Allah remove your worries and troubles and accept your prayers.”<sup>1</sup>

<sup>1</sup> Makaarem al-Akhlaaq, vol. 2, p. 116; Mustadrak al-Wasaael, vol. 6, p. 319; Behaar al-Anwaar, vol. 91, p. 355

## 5. Another Salaat of Haajat – Narrated by Imam Reza (a.s.)

Maqaatil Ibn Maqaatil says, ‘I requested Imam Reza (a.s.): May I be sacrificed upon you please teach me any supplication to fulfil my desires.’

Imam Reza (a.s.) said:

“Whenever you have any special invocation to ask the Almighty Allah, after taking bath put on clean and best dress, apply fragrance, go under open sky and offer two units prayer. In the first unit recite Surah Hamd and then recite Surah Ahad fifteen times, go in ruku and again recite Surah Ahad fifteen times as it is mentioned in Namaz-e-Tasbeeh (Salaat of Ja’far-e-Tayyaar).<sup>1</sup> After finishing the prayer recite the following supplication in sajdah:

اللَّهُمَّ إِنَّ كُلَّ مَعْبُودٍ مِنْ لَدُنْ عَرْشِكَ إِلَى قَرَارِ أَرْضِكَ فَهُوَ بَاطِلٌ سِوَاكَ فَإِنَّكَ أَنْتَ اللَّهُ الْحَقُّ الْمُبِينُ أَقْضِ لِي حَاجَتَهُ كَذَا وَ كَذَا السَّاعَةَ السَّاعَةَ.	allaahumma inna kulla ma'boodin min ladun a'rsheka elaa qaraare arzeka fahowa baatelun sewaaka fa- innaka antal laahul haqqul mobeeno iqze lee haajatan kazaa wa kazaa as-saa-a'tas saa-a'ta.	O Allah! Every god from Your Throne upto the depth of the Your earth is negated except You. Then surely You are the clear truth, fulfil my so and so need now, at this moment.
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Then implore earnestly and repeat your request.<sup>2</sup>

In Makaarem al-Akhlaaq there is addition that after your request is fulfilled, offer two units prayer of gratitude.<sup>3</sup>

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<sup>1</sup> To recite Surah Ahad fifteen times in every unit before ruku, in the ruku, after ruku, in the first sajdah and after it, in the second sajdah. This way it will make a total of 210 times for both the units.

<sup>2</sup> Misbaah al-Motahajjid, p. 532; Wasaael al-Shiah, vol. 5, p. 258; al-Balad al-Ameen, p. 224; Behaar al-Anwaar, vol. 91, p. 353

<sup>3</sup> Makaarem al-Akhlaaq, vol. 2, p. 113

## 6. Salaat of Need to be Offered on Friday – Narrated by Imam Reza (a.s.)

It has been narrated on the authority of Imam Reza (a.s.) who said:

“If anyone has a solicitation which could not have been achieved then he should humbly present himself before Almighty Allah.”

When the narrator asked the Imam (a.s.), ‘What to do?’ Imam (a.s.) said:

“Observe fast on Wednesday, Thursday and Friday and on Friday wash your head with Alcea<sup>1</sup>, put on clean and best dress, Apply best scent, give charity as much as possible and perform two units prayer under open sky. In the first unit, recite Surah Hamd once and Surah Ahad fifteen times, then in ruku recite Surah Ahad fifteen times, after raising the head from ruku repeat it again fifteen times, then go in prostration and again repeat fifteen times and raise the head from sajdah and repeat fifteen times.

Recite the second unit in the same way and finish the prayer by reciting tashahhud and salaam. Then go in sajdah again and recite fifteen times Surah Ahad, then put the right cheek on the ground and again recite fifteen times. Then put the left cheek on the ground and recite fifteen times. Then go in sajdah and recite the following supplication while weeping:

يَا جَوَادُ يَا مَاجِدُ  
يَا وَاحِدُ يَا أَحَدُ يَا  
صَمَدُ يَا مَنْ لَمْ  
يَلِدْ وَلَمْ يُولَدْ وَ  
لَمْ يَكُنْ لَهُ كُفُوًا  
أَحَدٌ يَا مَنْ هُوَ  
هَكَذَا وَ لَا يَكُنْ  
غَيْرُهُ أَشَدُّ أَنْ  
كُلِّ مَعْبُودٍ مِنْ  
لَدُنْ عَرْشِكَ إِلِي  
قَرَارٍ أَرْضِكَ  
بَاطِلٍ إِلَّا وَجْهِكَ  
جَلَّ جَلَالُكَ يَا  
مُعِزُّ كُلِّ ذَلِيلٍ وَ  
يَا مُنْزِلُ كُلِّ عَزِيزٍ  
تَعْلَمُ كُرْبَتِي فَصَلِّ

□

yaa jawaado yaa maajedo  
yaa waahedo yaa ahado  
yaa samado yaa man lam  
yalid wa lam yoolad wa  
lam yakun lahu kofowan  
ahadun yaa man howa  
haakazaa wa laa  
haakazaa ghayrohu ash-  
hadoo anna kulla ma'boodin  
min ladun a'rsheka elaa  
qaraare arzeka baatelun  
illaa wajhaka jalla jalaaloka  
yaa mo-i'zza kulle zaleelin  
wa yaa mozilla kulle  
a'zeezin ta'lamo kurbatee  
fa-salle a'laa mohammadin  
wa aalehi wa farrij a'neen.

O Magnanimous, O Exalted, O Unique, O One, O Eternal, O He begets not, nor is He begotten, And none is like Him, O the One Who is like this and none is like this, I bear witness that every god from Your Throne upto the depth of the earth is negated except Your face, Your Might is the Mightiest, O One Who gives power to those who are low, and demeans those who are powerful, You know my difficulties so send Your blessings on Muhammad and



عَلَى مُحَمَّدٍ وَ  
آلِهِ وَفَرَّجَ عَنِّي

his family and remove my  
difficulties.

Then put your right cheek on the ground and repeat the same supplication thrice. Then put your left cheek on the ground and repeat the same supplication thrice.

Imam Reza (a.s.) says:

“When a person performs such a divine action, Almighty Allah will fulfill his solicitation. The person should conjoin himself with the Holy Prophet (s.a.w.a.) and his progeny in the presence of Allah (s.w.t.) and to recite the holy names of all the infallible imams (a.s.).”<sup>2</sup>

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<sup>1</sup> Alcea, commonly known as hollyhocks, is a genus of about 60 species of flowering plants. They are native to Asia and Europe.

<sup>2</sup> Misbaah al-Motahajjid, p. 341; Wasaael al-Shiah, vol. 5, p. 61; Jamaal al-Usboo’, p. 214; Behaar al-Anwaar, vol. 90, p. 47

## 7. Another Salaat of Need to be performed on Fridays

This prayer has been attributed to Imam Reza (a.s.).

When you have any solicitation before the Almighty Allah then observe fast on Wednesday, Thursday and Friday. On Friday before Zohr be attentive towards Allah (s.w.t.) and after taking bath, offer two units prayer and in both units recite Surah Hamd once and Surah Ahad fifteen times. And recite Surah Ahad ten times in ruku, after raising the head from ruku and in sajdah and after raising the head from ruku and in second sajdah. Repeat the same procedure for second unit and do qunoot.

After finishing the prayer, glorify the Almighty Allah in abundance and recite salutation on the Holy Prophet (s.a.w.a.) and his progeny and ask your soliciations from Allah (s.w.t.) of this world and the hereafter.

When the Almighty Allah, by His Grace and Mercy, accepts your request then as a mark of thankfulness perform two units prayer. In the first unit recite Surah Hamd and Surah Ahad and in the second unit after Surah Hamd recite Surah Kaaferoon.

In the ruku of first unit say:

اَلْحَمْدُ لِلّٰهِ شُكْرًا شُكْرًا لِلّٰهِ وَ حَمْدًا	alhamdo lillaahe shukran shukran lillaahe wa hamdan	All Praise is for Allah, thanks, thanks to Allah and Praise.
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In its sajdah say:

شُكْرًا لِلّٰهِ وَ حَمْدًا	shukran lillaahe wa hamdan	Thanks to Allah and Praise.
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In both the ruku and sajdah of second unit say:

اَلْحَمْدُ لِلّٰهِ الَّذِي قَضٰى حَاجَتِيْ وَ اَعْطَانِيْ سُوْلِيْ وَ مَسْأَلَتِيْ.	alhamdo lillaahil lazee qazaa haajatee wa a- a'taanee soalee wa mas- alatee.	All praise is for Allah who settles my need and fulfils my request and begging. <sup>1</sup>
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[1] Fiqh Imam Reza (a.s.), p. 151; Behaar al-Anwaar, vol. 90, p. 54

## 8. Salaat of Haajat – Narrated by Imam Reza (a.s.) (For Marriage)

Imam Reza (a.s.) said:

“Whenever you intend to marry, ask for the blessings of Allah (s.w.t.) and proceed to His solicitation. Then perform two units prayer and raise your hands for supplication and says:

اللَّهُمَّ إِنِّي أُرِيدُ التَّزْوِيجَ فَسَهِّلْ لِي مِنَ النِّسَاءِ أَحْسَنَهُنَّ خُلُقًا وَ خُلُقًا وَ أَعْفَهُنَّ فَرْجًا وَ أَحْفَظَهُنَّ نَفْسًا فِيَّ وَ فِي مَالِي وَ أَكْمَلَهُنَّ جَمَالًا وَ أَكْثَرَهُنَّ أَوْلَادًا.	allaahumma innee oreedut tazweeja fa-sahhal lee menan nesaaa-e ahsanahunna khalqan wa khulqan wa a-a'ffahunna farjan wa ahfazahunna nafsani fiyya wa fee maalee wak-malahunna jamaalan wa aksarahunna awlaadan.	O Allah! I desire to marry, so facilitate for me a woman whose creation and nature is best and who willingly abstain from what is unlawful, who safeguards herself for me and for my wealth, and whose beauty is perfect and who can give many children. <sup>1</sup>
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[1] Behaar al-Anwaar, vol. 91, p. 387

## **Part 1**

# **Eight Salaat narrated by Imam Reza (a.s.)**

## **(1) Salaat of Imam Reza (a.s.)**

The salaat of Imam Reza (a.s.) contains six units and it is performed in sets of two unit. In both the units, after Surah Hamd, recite Surah Dahr (Chapter 76) ten times. After finishing the prayer, recite Salawaat one hundred times and invoke Almighty Allah to fulfill your desires.<sup>1</sup>

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<sup>1</sup> al-Majmu'a al-Raaeq Min Azhaar al-Hadaaeq, vol. 1, p. 425; al-Balad al-Ameen, p. 235; Zakheerah al-Aakherah, p. 66 with little difference.

## **(2) Another Narration of Salaat of Imam Reza (a.s.)**

This salaah is also of six units performed in sets of two unit. In both the units after Surah Hamd, recite Surah Dahr ten times.<sup>1</sup>

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<sup>1</sup> al-Da'waat, p. 88; Wasaael al-Shiah, vol. 5, p. 298; Mustadrak al-Wasaael, vol. 6, p. 381

### (3) Another Version of Salaat of Imam Reza (a.s.)

This is a six units salaah performed in sets of two unit. In each unit, after Surah Hamd, recite Surah Dahr ten times. After finishing the prayer, recite the supplication of Imam Reza (a.s.):

يَا صَاحِبِي فِي شِدَّتِي، وَ يَا وَلِيَّ فِي نِعْمَتِي، وَ يَا إِلَهِي وَ إِلَهَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ، يَا رَبَّ كِتَابِ يَعْصَى وَ يَسْ وَ الْقُرْآنِ الْحَكِيمِ، أَسْأَلُكَ يَا أَحْسَنَ مَنْ سُئِلَ، وَ يَا خَيْرَ مَنْ دُعِيَ، وَ يَا أَجْوَدَ مَنْ أُعْطِيَ، وَ يَا خَيْرَ مُرْتَجَى، أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ.	yaa saahebee fee shiddatee, wa yaa waliyyee fee ne'matee, wa yaa elaahee wa elaaha ibraaheema wa ismaa- e'ela wa ishaaqa wa ya'qooba, yaa rabba kaaf- haa-yaa-a'yn-saad wa yaaseeen wal-quraanil hakeem, asaloka yaa ahsana man so-el, wa yaa khayra man do-e'ya, wa yaa ajwada man a-a'taa, wa yaa khayra murtajaa, as-aloka an tosalleya a'laa mohammadin wa aale mohammadin.	O my Fellow Traveller in my difficulties, and O my Friend in my ease, and O my Lord and the Lord of Ibrahim and Ismail and Ishaq and Yaqoob, O Lord of Kaaf-Haa-Yaa-A'yn-Saad and Yaaseeen and the Quran full of wisdom, I petition You O Best of the Petitioned Ones, O Best of the Supplicated Ones, O Most Generous of the granting ones, O Best of the ones who evoke hope. I ask You to send Your blessings on Muhammad and his family. <sup>1</sup>
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<sup>1</sup> Behaar al-Anwaar, vol. 91, p. 387

## (4) Salaat of Istekharah (Seeking the Best)

Imam Reza (a.s.) said:

When you intend to do something, pray a two Rak'at Salaat and seek the best from Allah one hundred and one times (101), then whatever is stronger (in your heart), perform that. In your supplication, recite:

لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ رَبِّ مُحَمَّدٍ وَ عَلِيٍّ خَيْرٌ لِّي فِي أَمْرِي كَذَا وَ كَذَا لِلدُّنْيَا وَ الْآخِرَةِ خَيْرَةٌ مِنْ عِنْدِكَ مَا لَكَ فِيهِ رِضَى وَ لِي فِيهِ صَلَاحٌ فِي خَيْرٍ وَ عَافِيَةٌ يَا ذَا الْمَنِّ وَ الطَّوْلِ.	laa elaaha illal laahul a'liyyul a'zeemo laa elaaha illal laahul haleemul kareemo rabba mohammadin wa a'liyyin khir lee fee amree kazaa wa kazaa lid-dunyaa wal- aakhirate kheyaratan min i'ndeka maa laka feehe rezaan wa leya feehe salaahun fee khayrin wa a'afeyatin yaa zal manne wat-tawle.	There is no god except Allah, the Highest, the Greatest. There is no god except Allah, the Patient, the Noble. The Lord of Muhammad and Ali! Grant me the best in my action... (pray for your needs) for this world and for the next world, the best from Yourself, that in which Your pleasure lies in and which is good for me in goodness and good health. O Lord of favor and munificence! <sup>1</sup>
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<sup>1</sup> Fiqh al-Reza (a.s.), p. 152; Mustadrak al-Wasaael, vol. 6, p. 246; Behaar al-Anwaar, vol. 91, p. 261



## **(5) Another Method of Salaat of Istekharah**

Ali ibn Asbaat narrates that when I asked Imam Reza (a.s.) about my journey to Egypt. Whether should I go by sea or on land? He (a.s.) said:

“Go to Masjid al-Nabi other than the time of obligatory salaah and perform two units prayer and seek benediction of Almighty Allah one hundred times then act according to whatever is stronger (in your heart).”<sup>1</sup>

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<sup>1</sup> Fath al-Abwaab, p. 141; al-Misbah, p. 515; al-Balad al-Ameen, p. 23

## (6) Salaat of Istisqa (Salaat for Rain)

This is a two units prayer recommended by Imam Reza (a.s.) without Azaan or Eqamah. The Imam-e-Jamaat should come under open sky alongwith other people and recite two units prayer. Then after putting on his robe from the other side, sit on the pulpit facing Qiblah and recite the takbeer (اللَّهُ أَكْبَرُ) one hundred times loudly.

Then turn to his right side and recite loudly Tasbeeh (سُبْحَانَ اللَّهِ) one hundred times. Then turning to his left side recite loudly Tahleel (لَا إِلَهَ إِلَّا اللَّهُ) one hundred times. Then facing the people, recite loudly Tahmeed (الْحَمْدُ لِلَّهِ) one hundred times. Then raising his hands towards sky recite the following supplication:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ . اسْقِنَا غَيْثًا مُغِيثًا مُجَلَّلًا طَبَقًا مُطْبَقًا جَلَلًا مُؤَبَّقًا رَاجِيًا غَدَقًا مُغْدِقًا طَيِّبًا مُبَارَكًا هَاطِلًا مُنْهَاطِلًا رَغَدًا هَنِيئًا مَرِيئًا دَائِمًا رَوِيًا سَرِيعًا عَامًّا مُسْبِلًا نَافِعًا غَيْرَ ضَارٍّ تُخَيِّ بِه الْعِبَادَ وَ الْبِلَادَ وَ تَنْبُثُ بِهِ الزَّرْعَ وَ النَّبَاتَ وَ تَجْعَلَ فِيهِ بَلَاغًا لِلْحَاضِرِ مِنَّا وَ الْبَادِ . اللَّهُمَّ أَنْزِلْ عَلَيْنَا مِنْ بَرَكَاتِ سَمَائِكَ مَاءً طَهُورًا وَ أَنْثِبْ لَنَا مِنْ بَرَكَاتِ أَرْضِكَ نَبَاتًا	allaahumma salle a'laa mohammadin wa a'laa aale mohammadin. allaahummas qenaa ghaysan mogheesan mojallelan tabaqan mutbeqan jalalan mooneqan raaje-yan ghadaqan mughdeqan tayyeban mobaarakan haatelan munhatelan mota-haatelan raghadan hanee-an maree-an daa-eman rawiyyan saree-a'n a'amman musbelan naafe-a'n ghayra zaarrin tohyee behil e'baada wal belaada wa tanboto behiz zar-a' wan nabaata wa taj-a'lo feehe balaaghan lil-haazere minnaa wal-baad. allaahumma anzil a'laynaa min barakaate samaa-eka maa-an tahooran wa an-bit lanaa min barakaate arzeka nabaatan masqeyan wa tusqeehe mimmaa khalaqta	O Allah! Send Your blessings on Muhammad and on the family of Muhammad. O Allah! Quench us with rain - relieving, ample, covering, absolute, beautiful, succulent, hopeful, with abundant droplets, watery, good, sacred, continuous, successive, large drops, ample, blessed, pleasant ending, durable, satiating, rapid, universal, downcasting, beneficial, unharmed. By it the servants and the lands revive and by it the plants and vegetations grow, and make it as a provider for the inhabitants of the city from us and the wanderer. O Allah! Send on us pure water from the blessings of Your sky and grow for us hosed vegetation from the blessings of Your earth, and quench with it
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<p> مُسْقِيًّا وَ تَشْقِيهِ  مِمَّا خَلَقْتَ أَعْمَامًا  وَ أَنْاسِيَّ كَثِيرًا.  اللَّهُمَّ ارْحَمْنَا  بِمَشَايِخِ رُكْعٍ وَ  صِبْيَانٍ رُضْعٍ وَ  بِهَائِمِ رُتْعٍ وَ  شُبَّانٍ خُضْعٍ </p>	<p> an-a'aman wa anaasiyya  kaseeraa. allaahummar  hamnaa be-mashaayekhe  rukka-i'n wa sibyaanin ruzza-  i'n wa bahaa-emin rutta-i'n  wa shubbaanin khuzza-i'n. </p>	<p> creatures and plenty of  people. O Allah! Have mercy  upon our knelt chieftains and  our suckling infants and  grazing animals and subdued  youth.<sup>1</sup> </p>
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<sup>1</sup> Fiqh al-Reza (a.s.), p. 153; Behaar al-Anwaar, vol. 91, p. 333, Tr. 18

## (7) Salaat When Travelling

This salaat is narrated by Imam Reza (a.s.).

“Whenever you intend to go on a journey assemble your family members and after performing two units prayer recite the following supplication:

اللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ دِينِي وَ نَفْسِي وَ أَهْلِي وَ وَلَدِي وَ عِيَالِي.	allaahumma innee astawde- o'ka deenee wa nafsee wa ahlee wa wuldee wa e'yaalee.	O Allah! I entrust you with my religion, myself, my family, my children and my wife. <sup>1</sup>
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<sup>1</sup> Fiqh al-Reza (a.s.), p. 399; Mustadrak al-Wasaael, vol. 8, p. 129

## **(8) Salaat of Ja'far-e-Tayyaar (a.s.)**

Imam Reza (a.s.) quotes on the authority of his honourable father, Imam Moosa Ibn Ja'far (a.s.) that a person asked Imam Ja'far al-Sadiq (a.s.) about salaat of Tasbeeh (Salaat of Ja'far-e-Tayyaar (a.s.)), he (a.s.) said:

“This salaat is a very big endowment and Divine Gift.

My honourable father has narrated on the authority of my honourable fore-father Imam Zainul Aabedin (a.s.) that he (a.s.) said:

When Ja'far ibn Abi Taalib (a.s.) returned from Abyssinia, the Messenger of Allah (s.a.w.a.) met him in his restroom near Khaibar. When Ja'far (a.s.) saw him (s.a.w.a.), he rushed towards him happily. The Holy Prophet (s.a.w.a.) embraced him and was very much pleased on seeing him. He (s.a.w.a.) talked to him. Then he (s.a.w.a.) mounted on his horse and also made him mounted. When the horse started to walk, he (s.a.w.a.) looked at Ja'far (a.s.) and said:

“O brother Ja'far! Should not I select you to offer some present?”

When the people heard these dialogues, they thought that the Holy Prophet (s.a.w.a.) would give him some worldly gift because he had helped the Holy Prophet (s.a.w.a.) in the battle of Khaiber and got a good booty.

Ja'far (a.s.) said: “May my parents be sacrificed upon you please do give me.”

Then the Holy Prophet (s.a.w.a.) taught him the Salaat of Tasbih (which is known as ‘Salaat of Ja'far-e-Tayyaar’).<sup>1</sup>

Imam Reza (a.s.) narrates:

“It is incumbent upon you to remain in touch with Namaz of Ja'far Tayyaar because it carries many virtues. It may be performed at any time during the day or night but not at the time of any obligatory salaat. It may be performed along with recommended salaat and without tasbeeh.

Start this salaat with one takbeer and recite Surah Aadeyaat (chapter 100) after Surah Hamd in the first unit. In the second unit recite Surah Zilzaal (chapter 99) after Surah Hamd. <sup>2</sup>

In the third unit recite Surah Nasr (chapter 110) and in the fourth unit recite Surah Ikhlaas. Surah Tawheed can be recited in all the four units also.

In each unit, recite سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ after:

Reciting Surah Hamd and another Surah 15 times

In ruku	10 times
After ruku, while standing	10 times
In the first sajdah	10 times
After first sajdah, while sitting	10 times
In the second sajdah	10 times
After second sajdah, while sitting	10 times

Then stand up and perform the second unit like the first unit. Then finish the salaah with Tashahud and Salaam. Perform another two unit like the previous ones.<sup>3</sup>

In this way Tasbeehat al-Arba' are recited 75 times in each unit making a total of 300 times in four units.

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<sup>1</sup> Jamaal al-USboo', p. 181; Mustadrak al-Wasaael, vol. 6, p. 225

<sup>2</sup> Shaikh Mufeed (a.r.) writes in his book 'Al-Ishraaf', p. 31: In the first unit recite Surah Zilzaal after Surah Hamd and in the second unit recite Surah Aadeyaat after Surah Hamd.

<sup>3</sup> Fiqh al-Reza (a.s.), p. 155; Mustadrak al-Wasaael, vol. 6, pp. 224 & 231 (briefly); Behaar al-Anwaar, vol. 91, p. 209

## **Salaat of Ja'far-e-Tayyaar in the Shrine of Imam Reza (a.s.)**

Salaat of Ja'far-e-Tayyaar bears great importance due to certain reasons:

1. Great emphasis has been given in performing this prayer in the shrine of Imam Reza (a.s.).
2. It has been observed that Imam of the era – Imam Mahdi (a.t.f.s.) was seen performing Salaat of Ja'far-e-Tayyaar towards the head in the shrine of Imam Reza (a.s.).
3. Imam Reza (a.s.) used to perform Salaat of Ja'far-e-Tayyaar.  
Ahmad ibn Ali Ansari quotes on the authority of Raja' ibn Abi Zahhaak that in the journey of Khorasan every night Imam Reza (a.s.) used to perform four unit Salaat of Ja'far-e-Tayyaar after eight units.<sup>1</sup>
4. Imam Reza (a.s.) has recommended to perform Salaat of Ja'far-e-Tayyaar on the day of Dahwul Arz (25<sup>th</sup> Zilqad).

Allama Majlisi (a.r.) narrates that in the letter of Shaikh Husain ibn Abd al-Samad it is written that:

Shaikh Abu Tayyeb Husain ibn Ahmad Faqeeh narrates that whoever performs the pilgrimage of Imam Reza (a.s.) or any of the pious and purified Imams (a.s.), he should perform Salaat of Ja'far-e-Tayyaar in their holy shrine. The reward of each unit of this prayer is equal to performing one thousand Hajj, one thousand umrah, freeing one thousand slaves, performing one thousand 'wuquf'<sup>2</sup> along with the Holy Prophet (s.a.w.a.) in the way of Allah and for every step he will get the reward of one hundred Hajjs, one hundred Umrah, freeing one hundred slaves in the way of Allah and the reward of one hundred good deeds will be written for him and one hundred sins will be erased from the scroll of his deeds.<sup>3</sup>

Allamah Majlisi (r.a.) writes in 'Zaad al-Maad' that there are repeated traditions about this Namaz. Even the adversaries consider this namaz desirable except some of them. But most of them relate this namaz from Abbas, uncle of Holy Prophet (s.a.w.a.), due to their hidden enmity with Ameerul Momineen (a.s.) and his near ones.

No other prayer, except the recommended prayers of day and night can emulate this Salaat due to its excessive rewards and accredited traditions.<sup>4</sup>

Allamah Majlisi (a.r.) has enumerated the commandments of this salaah in some chapters as given hereunder:

1) It is well-known amongst the scholars that one can perform Salaah of Ja'far-e-Tayyar in stead of recommended day and night salaats. It would be counted at both places.<sup>5</sup> It may also be performed with the intention of elapsed recommended prayers, as there are many traditions in this regard.

2) It has been narrated in some traditions and some scholars are also of the opinion that if somebody has emergency, this namaz may be performed without Tasbeehaat-e-Arba' which may be recited (300 times) after the Salaah.

3) It has been narrated in reliable traditions that If one has only sufficient time to recite only two unit with Tasbeehaat-e-Arba' fully he should recite those two unit only and the remaining two unit can be recited whenever the person gets time. But it is better to perform all the units altogether if there is no genuine excuse.

4) It has been narrated in a reliable tradition on the authority of Imam Mahdi (a.t.f.s.) that if anyone forgets the Tasbeehaat of Salaah of Ja'far-e-Tayyar, he may recite the same at whatever time he recollects.

5) There are differences in the recitation of the recommended surahs and it is famous that in its first unit, after Surah Hamd, recite Surah Zilzal, in the second unit recite Surah Aadeyaat, in the third unit recite Surah Nasr and in the fourth unit recite Surah Ikhlaas.

(a) Ibn Baabwayh (r.a.) and his father says that in the first unit recite Surah Aadeyaat and in the second unit recite Surah Zilzaal.

(b) According to one tradition, it is said that in the first unit Surah Zilzaal, in the second unit Surah Nasr, in the third unit Surah Qadr and in the fourth unit Surah Tawheed should be recited.

(c) It is said in a reliable tradition that Surah Kaaferoon and Surah Tawheed both should be recited in each unit.

(d) According to one tradition any Surah may be recited. Ibn Baabwayh (r.a.) said: Surah Tawheed may be recited in all the units and apparently this is better but the first and third (i.e. (a) and (c)) method is best.

6) This is famous that after the first prostration of first and third unit Tasbeehaat-e-Arba' should be recited in sitting position and some say that after getting up for the second unit recite Tasbeehaat-e-Arba' before recitation of surahs but it is better to act what is famous.



7) Some say that all the four units to be performed with one salaam but two salaams are preferred.

8) Scholars are of the opinion that Tasbeehaat-e-Arba' to be recited before ruku and before the recitation of Surahs. Ibn Baabwayh (r.a.) quotes that it is optional to recite the Tasbeehaat before and after reciting surahs but it is better to act according to renowned manner.<sup>6</sup>

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<sup>1</sup> Oyoon-e-Akhbaar al-Reza (a.s.), vol. 2, p. 178

<sup>2</sup> Stay at Arafat and Mashar al-Haraam during Hajj.

<sup>3</sup> Behaarul Anwaar, vol. 100, p. 137; Mustadrak al-Wasaael, vol. 6, p. 233 and vol. 10, p. 402

<sup>4</sup> Zaad al-Maad, p. 520

<sup>5</sup> The reward of recommended prayers as well as Salaat of Ja'far-e-Tayyaar. – Tr.

<sup>6</sup> Zaad al-Maad, p. 520

## **Part 2**

# **Eight Traditions of Imam Reza (a.s.) about the Salaats of Special Days**

## **(1) Salaat of Night and Day of Friday**

Ahmad ibn Muhammad ibn Abi Nasr narrates on the authority of Imam Reza (a.s.) that he (a.s.) said:

“In the salaat of Friday night one should recite Surah Juma’h (chapter 62) and Surah Aa’la (chapter 87). In the Morning Prayer of Friday recite Surah Juma’h and Surah Tawheed. In the Friday prayer recite Surah Juma’h and Surah Monafeqoon (chapter 63) and in its first unit qunoot should be recited before ruku.”<sup>1</sup>

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<sup>1</sup> Jaame’ Ahaadees al-Shiah, vol. 6, p. 493; Wasaael al-Shiah, vol. 4, p. 816; Behaar al-Anwaar, vol. 85, p. 27

## **(2) Rituals of Friday**

Sa'd ibn Sa'd Ashari says: When I asked Imam Reza (a.s.) that how many units to be performed for the rituals of Friday before the sun crosses the meridian, he (a.s.) replied:

“Perform six units in the early morning and thereafter perform six more units and then again perform six units, to make a total of eighteen units. Then perform two unit after noon (zawaal) and two unit after asr. Thus there will be twenty-two unit in all.”<sup>1</sup>

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<sup>1</sup> Jaame' Ahaadees al-Shiah, vol. 6, p. 524; Wasaael al-Shiah, vol. 5, p. 23; Behaar al-Anwaar, vol. 90, p. 25

### **(3) Ritual and Obligatory Zohr Salaat on Friday**

Bazanti (a companion of Imam Reza (a.s.)) says that when I asked Imam (a.s.) about two unit of noon ritual (نافله زوال), Imam (a.s.) said:

“When the sun rises and crosses the meridian, perform two unit ritual salaah and perform obligatory prayer at the time when the sun declines from the middle of the sky towards west. But if the sun declines before performing two unit ritual salaah, perform the two unit ritual salaah after the obligatory prayer.”<sup>1</sup>

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<sup>1</sup> Wasaael al-Shiah, vol. 5, p. 25

## **(4) Salaats of Friday and Two Eids**

Fazl Ibn Shaazan narrates on the authority of Imam Reza (a.s.) that he said:

“One must know that sermon is to be recited in the beginning of Friday prayer and in the end of Eid-e-Fitr and Eid-e-Qurban because Friday prayer is perpetual matter and performed several times in a month and more in a year. People may get tired if the sermon is delivered after the prayer. They may leave it. But as the prayers of Eid-e-Fitr and Eid-e-Qurban are held at the most twice in a year its magnificence is more than Friday prayer and people assemble enmasse on these occasions.”<sup>1</sup>

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<sup>1</sup> Wasaael al-Shiah, vol. 5, p. 31; Behaar al-Anwaar, vol. 90, p. 363

## **(5) Salaat of 15th Shabaan**

Ali Ibn Fazzaal reports that when his father asked Imam Ali Reza (a.s.) about the excellence of 15<sup>th</sup> Shabaan, he (a.s.) said:

“It is the night to get released from the Fire. On that night major sins will be forgiven.”

I said, “Are there any additional prayers for that night?” The Imam (a.s.) said,

“It does not have any especial prayers. However, if you like to do a recommendable act on that night you can pray Salaat of Ja’far-e-Tayyaar and mention Allah – Mighty and Majestic be He – ask for forgiveness and supplicate a lot.” Because my father (a.s.) has said, “Supplications are accepted (fulfilled) on that night.’

I said, “The people say that that night is the night of ‘Sekak’.”<sup>1</sup>The Imam (a.s.) said,

“That is the Night of Power (Qadr) in the month of Ramazan.”<sup>2</sup>

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<sup>1</sup> The night of ‘Sekak’ is the same as the Night of Power (Qadr) in which the Quran was revealed.

<sup>2</sup> Misbaah al-Mujtahid, p. 838; Oyoon-e-Akhbaar al-Reza (a.s.), vol. 1, p. 292; Rawzah al-Waezeen, p. 402; Wasaael al-Shiah, vol. 5, p. 202

## **(6) Salaat of the Sixth Day of the Month of Ramazan**

Allamah Majlisi (r.a.) reports on the authority of Sayed Ibn Taaos (r.a.):

It is narrated that one should perform two units prayer on the sixth day of the month of Ramazan. In its each unit after the reciting of Surah Hamd recite Surah Tawheed twenty five times. On the basis of what had happened on this day this prayer should be performed as the right of Imam Reza (a.s.).<sup>1</sup>

Allamah Majlisi (r.a.) quotes that Shaikh Mufeed (r.a.) has written in his book ‘Tawaareekh al-Shar-i’yyah’ that Ma’moon had taken the oath of allegiance at the hands of Imam Reza (a.s.) on this day.

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<sup>1</sup> Behaar al-Anwaar, vol. 98, p. 25



## (7) Salaat of the Holy Prophet (s.a.w.a.) in the Month of Ramazan

Mohammad Ibn Suleman narrates that when we asked Imam Reza (a.s.) about the manner of desirable prayers performed by the Holy Prophet (s.a.w.a.), he (a.s.) said:

“On the first of the month of Ramazan the Holy Prophet (s.a.w.a.) performed Maghrib prayer then performed four units of supererogatory prayers of Maghrib then he (s.a.w.a.) performed eight units other prayers, and thereafter after performing Isha prayer he performed two unit of supererogatory of Isha in sitting position. Then after getting up he (s.a.w.a.) performed twelve units of other supererogatory prayer and then entered his house.

When some people asked the holy prophet (s.a.w.a.) the reason of performance of these prayers, he (s.a.w.a.) said:

أَيُّهَا النَّاسُ إِنَّ هَذِهِ الصَّلَاةَ نَافِلَةٌ وَلَنْ نَجْتَمِعَ لِلنَّافِلَةِ فَلْيُصَلِّ كُلُّ رَجُلٍ مِنْكُمْ وَحْدَهُ □ وَ لِيَقُلْ مَا عَلَّمَهُ اللَّهُ □  
مِنْ كِتَابِهِ □ وَ اعْلَمُوا أَنَّهُ لَا جَمَاعَةَ فِي نَافِلَةٍ □

“I performed these prayers due to superiority by the month of Ramazan over other months”.

Next day when some people tried to perform those supererogatory prayer in congregation, the Holy Prophet (s.a.w.a.) said: “There is no congregation for supererogatory.

On the night of 19<sup>th</sup> of the month of Ramazan he (s.a.w.a.) took bath at sunset and performed Maghrib prayer and then performed the usual four units of supererogatory of Maghrib and departed to this house. He (s.a.w.a.) came out of his house and performed Isha prayer and two unit of supererogatory of Isha in sitting position. Then he stood up and performed one hundred units in which he (s.a.w.a.) recited Surah ikhlaas ten times after reciting Surah Hamd once in each unit. In the end he (s.a.w.a.) performed midnight prayer then Salaat of Shaf’ and Watr.

On the 20<sup>th</sup> day of the month of Ramazan he (s.a.w.a.) performed the prayers like other nights.

On the night of 21<sup>st</sup> he (s.a.w.a.) took bath at the time of sunset and performed all the prayers as he had done on the night of 19<sup>th</sup> of Ramazan.

On the night of 22<sup>nd</sup> of the month of Ramazan he (s.a.w.a.) performed twenty units of supererogatory as he (s.a.w.a.) used to perform on other nights including eight units of Maghrib and twelve units after Isha prayers.

On the night of 23<sup>rd</sup> he (s.a.w.a.) took bath and performed all the prayers as he had performed on the night of 21<sup>st</sup> of the month of Ramazan.

When somebody asked Imam Reza (a.s.) as how to perform all the fifty-one (51) units of daily obligatory prayers and Supererogatory in the month of Ramazan, he (a.s.) said;

The Holy Prophet (s.a.w.a.) used to perform all these prayers of fifty-one units as he used to perform in other months excluding the month of Ramazan.<sup>1</sup>

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<sup>1</sup> Wasaael al-Shiah, vol. 5, p. 181

## (8) Salaat and Supplication of 1st Muharram

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

The Holy Prophet (s.a.w.a.), on the first of Muharram, used to offer a two units prayer. When he finished, he would raise his hands towards the heavens and repeat the following supplicatory prayer three times:

<p>اللَّهُمَّ أَنْتَ الْإِلَهُ الْقَدِيمُ وَ هَذِهِ سَنَةٌ جَدِيدَةٌ فَاسْأَلُكَ فِيهَا الْعِصْمَةَ مِنَ الشَّيْطَانِ وَالْقُوَّةَ عَلَى هَذِهِ النَّفْسِ الْأَمَّارَةِ بِالسُّوءِ وَالْإِسْتِغَالَ بِمَا يُقَرِّبُنِي إِلَيْكَ يَا كَرِيمُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا عِمَادَ مَنْ لَا عِمَادَ لَهُ يَا ذَخِيرَةَ مَنْ لَا ذَخِيرَةَ لَهُ يَا حِرْزَ مَنْ لَا حِرْزَ لَهُ يَا غِيَاثَ مَنْ لَا غِيَاثَ لَهُ يَا سَنَدَ مَنْ لَا سَنَدَ لَهُ يَا كَنْزَ مَنْ لَا كَنْزَ لَهُ يَا حَسَنَ الْبَلَاءِ يَا عَظِيمَ الرَّجَاءِ يَا عِزَّ الضُّعْفَاءِ يَا مُنْقِذَ الْغَرَقَى يَا مُنْجِيَ الْهَلَكَى يَا مُنْعِمَ يَا مُجْمِلَ يَا مُفْضِلَ يَا مُحْسِنُ أَنْتَ الَّذِي سَجَدَ لَكَ سَوَادُ اللَّيْلِ وَ نُورُ النَّهَارِ وَ ضَوْءُ الْقَمَرِ وَ شُعَاعُ الشَّمْسِ وَ دَوِيُّ</p>	<p>allaahumma antal elaahul qadeemo wa haazehi sanatun jadeedatun fa- as-aloka feehal i'smata menash shaytaane wal quwwata a'laa haazehin nafsil ammaarate bis- soo-e wal ishteghaale bema yoqarrebonee elayka yaa kareemo yaa zal jalaale wal ikraame yaa e'maada man laa e'maada lahu yaa zukhra man laa zukhra lahu yaa hirza man laa hirza lahu yaa gheyaasa man laa gheyaasa lahu yaa sanada man laa sanada lahu yaa kanza man laa kanza lahu yaa hasanal balaaa-e yaa a'zeemar rajaa-e yaa i'zzaz zo- a'faa-e yaa munqezal gharqaa yaa munjeyal halkaa yaa mun-e'mo yaa mujmelo yaa mufzelo yaa mohseno antal lazee sajada laka sawaadul layle wa noorun nahaare wa zaw-ul qamare wa sho-a'a-u'sh shamse wa dawiyyul maaa-e wa</p>	<p>O Allah! You are the Eternal Lord and this is a new year; I therefore request Your safety from Satan, control over my self, which is inclined to sinning, engagement in all that which draws me near You, O All- generous! O Lord of majesty and honor! O Supporter of him who has no supporter! O Provider of him who has no provisions! O Shelter of him who has no shelter! O He who comes to help him who has no hope of help! O Reliance for him who has no one to lean upon! O Treasure of him who has nothing in the purse! O He who knows well how to put to test and trial! O Ultimate Hope! O Strength of the weak! O Rescuer of the drowning! O He who saves from destruction! O All-benefactor! O All-munificent! O All-favorer! O All-benevolent! You are He before Whom prostrate in adoration the blackness of the night and the brightness of the day, the moonlight, the sunlight, the ripple of the water, and the rustling of the trees! O Allah!</p>
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<p> الْمَاءِ وَ حَفِيفُ  الشَّجَرِ يَا اللَّهَ لَا  شَرِيكَ لَكَ اللَّهُمَّ  اجْعَلْنَا خَيْرًا مِمَّا  يَظُنُّونَ وَ اغْفِرْ  لَنَا مَا لَا يَعْلَمُونَ  وَ لَا تُؤَاخِذْنَا بِمَا  يَقُولُونَ حَسْبِيَ اللَّهُ  لَا إِلَهَ إِلَّا هُوَ  عَلَيْهِ تَوَكَّلْتُ وَ  هُوَ رَبُّ الْعَرْشِ  الْعَظِيمِ آمَنَّا بِهِ  كُلُّ مَنْ عِنْدَ رَبِّنَا  وَ مَا يَذْكُرُ إِلَّا  أُولُوا الْأَلْبَابِ رَبَّنَا  لَا تُزِغْ قُلُوبَنَا بَعْدَ  إِذْ هَدَيْتَنَا وَ هَبْ  لَنَا مِنْ لَدُنْكَ  رَحْمَةً إِنَّكَ أَنْتَ  الْوَهَّابُ. </p>	<p> hafeefush shajare yaa  allaaho laa shareeka laka  allaahummaj a'lnaa  khayran mimmaa  yazunnoona wagh fir  lanaa maa laa  ya'lamoona wa laa to-  aakhiznaa bema  yaqooloona hasbeyal  laaho laa elaaha illaa  howa a'layhe tawakkalto  wa howa rabbul a'rshil  a'zeeme aamannaa behi  kullum min i'ndenaa  rabbanaa wa maa  yazzakkaro illaa oolul  albaabe rabbanaa wa  hab lanaa min ladunka  rahmatan innaka antal  wahhaab. </p>	<p> There is no associate with You!  O Allah! (Please do) cause us to  be better than what they think of  us! Forgive us that which they  do not know! Do not blame us  for what they say! Sufficient is  Allah (for me). There is no god  save Him, On Him do I rely, and  He is the Lord of the Great  Throne. We believe in it! It is all  from our Lord! None do mind  except those having  understanding. Our Lord, make  not our hearts deviate after You  have guided us aright, and grant  us mercy from You; surely, You  are the most liberal Giver.<sup>1</sup> </p>
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<sup>1</sup> Hadiyyah al-Zaaereen Wa Bahjah al-Naazereen, p. 581; Iqbaal al-Aamaal, p. 27; al-Saheefah al-Saadeqiyyah, p. 600; Mustadrak al-Wasaael, vol. 6, p. 379; Behaar al-Anwaar, vol. 98, p. 334

And because on the 10<sup>th</sup> of this month Imam Husain Ibn Ali (a.s.) was slain and was mournful during these ten days so the friends and followers of Progeny of Muhammad (a.s.) hold majalis, perform prayers and through grief, sorrow and tears, keep alive the message of the greatest martyrdom in human history and avoid rejoicings.

Imam Reza (a.s.) narrates:

“The month of muharram was a month when the disbelievers avoided war but the hypocrites took it permissible in shedding our blood, they insulted us, made our women and children captives. Burnt our tents, plundered our belongings and did not care the sanctity of the Holy Prophet (s.a.w.a.) about us.

In fact the sufferings of Imam Husain (a.s.) has injured the eyelids and made us tearful. They insulted our relatives and it has provided sorrow and grief till the day of resurrection.

Hence the mourners should weep on the sufferings of Imam Husain (a.s.) as this weeping erases the major sins.”

Then he (a.s.) said:

“At the start of the month of Muharram nobody ever saw that my honorable father Imam Moosa Kazim (a.s.) laughing. The effects of sorrow and grief were apparent on his face through out the ten days of Muharram and on the tenth day of Muharram sorrow and grief was at its peak and he used to say: ‘Today is the day of martyrdom of Imam Husain (a.s.).’”<sup>1</sup>

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<sup>1</sup> Hadiyyah al-Zaareen Wa Bahjah al-Naazereen, p. 581

## **Reason Concerning the Commandment of Obligatory Salaat**

Imam Reza (a.s.) explained to Muhammad Ibn Sinan regarding the incumbency of the obligatory prayer:

“Since praying is testifying to His Supremacy, it implies abandoning other worshipped ones, humbly standing in front of the Omnipotent, subordination, subservience, obedience, confessing (to Almighty Allah’s mastery), seeking the forgiveness of past sins. Praying also implies placing one’s face on the ground everyday so that one always remember the Almighty Allah; being submissive, really humble, eagerly wanting to improve one’s religious and worldly affairs and despising corruption. Praying is performed every day and night so that His servant does not forget his Sustainer and Creator; does not become ungrateful and rebellious; is always obedient to his Creator, stands in front of his Lord, is prevented from committing sins; and protects and guards himself against various forms of corruption.”<sup>1</sup>

In the same manner he (a.s.) narrated to Fazl Ibn Shazan:

“Remember, the servants of Almighty Allah are ordered to perform the prayer because there is acceptance of His sovereignty in it and to mend the affairs of the people. Because in it there is presence in the Divine Court of Almighty Allah after abandoning during other worshipped ones.”<sup>2</sup>

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<sup>1</sup> Wasaael al-Shiah, vol. 3, p. 4

<sup>2</sup> Wasaael al-Shiah, vol. 3, p. 5

## **Reason Concerning the Units of Obligatory Salaats**

Fazl Ibn Shazan narrated on the authority of Imam Reza (a.s.) that he (a.s.) said:

‘It is because the basic prayer is just one unit, since the basic number is one. If it was less than one, it would not constitute a prayer. Allah – Mighty and Majestic be He – knew that the servants would not always perform one unit of prayer perfectly, completely and with full attention. Therefore, He added another unit of prayer to it to complete the possible deficiencies one may have in the performance of one unit of prayer with saying two units prayer. Hence, Allah – Mighty and Majestic be He – made the basic two-units prayer obligatory.

Then the Holy Prophet (s.a.w.a.) knew that the faithful servants would not totally and perfectly perform these two unit which they are ordered to perform. Therefore he added another two unit to Zohr (noon), Asr (afternoon) and Isha (night) prayers to compensate for any deficiencies one may have in saying the first two unit.

Then he knew that the maghrib (evening) prayer is to be said when most of the people are busy working then they stop work to go home to break their fast, eat and drink. Thus he added only one unit to the maghrib prayer to make it easier on them. He left the morning prayer as it was in order for the number of daily prayer units said to be an odd number. This was also because people are busier in the morning attending their needs. Moreover, their hearts are not so involved with other thoughts due to the lack of doing business then, and are not tired. Thus man would be more attentive to his prayer in the morning in comparison to his prayers since his mind is free of daily activities.

You must know that the desirable prayers (naafelah) are thirty-four units because the obligatory prayers are seventeen units. The desirable prayers have been established to be just double that amount to perfect the obligatory ones.

Know that the desirable prayers are set for various times and not for a fixed given time, because the best of the times are three: dawn, noon and evening. Almighty Allah likes that the people pray to Him at these three times. Also if the prayers are spread around at different times rather than all being set for a fixed given time, they are easier to perform for all the people.”<sup>1</sup>

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<sup>1</sup> Wasael al-Shiah, vol. 3, p. 38



## **Reason Behind the Number of Takbirs at the Beginning of the Obligatory Prayers**

When Fazl Ibn Shaazan asked Imam Reza (a.s.): ‘Why it is said Allaho Akbar (Allah is the Greatest) seven times at the beginning of the prayer?’

He (a.s.) said:

“It is so because there are seven instances of saying ‘Allah is the Greatest’ – in the first unit – which is the basic prayer which consists of: one to start, one for ruku (genuflection), two for sajdah (prostration), another one when bowing down and another two for the second prostration. That is why if a man says all the seven instances of ‘Allah is the Greatest’ in the beginning of his prayer, he has said all the seven; and should he mistakenly forget to say any one of them, there would be no insufficiencies in his prayer.”<sup>1</sup>

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<sup>1</sup> Wasaael al-Shiah, vol. 4, p. 722

## **Reason Behind Reciting Surah Hamd and Tasbeehaat-e-Arba' in Obligatory Prayer**

Imam Reza (a.s.) said:

“In the first two unit of the prayer it is wajib to recite Surah Hamd and in the remaining two unit (of a four unit prayer) recitation of Tasbeehaat-e-Arba' is obligatory. This is in order to make a clear distinction between what the Almighty Allah made incumbent upon Himself and what the Holy Prophet (s.a.w.a.) made incumbent upon the believers (as the last two units prayer were added by the Holy Prophet (s.a.w.a.).”

## Reasons Behind the Recitals of Rukoo and Sujood

The reasons behind the recitation of Rukoo and Sujood which are made incumbent are as follows:

“The person should express humility, modesty, profound reverence, abstinence, feeling of loneliness, humbleness, meekness and his nearness with the Almighty Allah and glorify the Provider of Sustenance and express his gratitude to his Creator and acknowledge His Greatness and says Takbeer (اللهُ أَكْبَرُ) and Tahleel (لَا إِلَهَ إِلَّا اللهُ) as these should be done and make his heart busy in recital and invocations of the Almighty Allah so that his pondering does not misguide him towards any one else other than the Almighty Allah.”<sup>1</sup>

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<sup>1</sup> Wasaael al-Shiah, vol. 4, p. 924

## **Reasons of the Numbers of Rukoo and Sujood**

When Fazl Ibn Shazaan asked Imam Reza (a.s.): Why is there one Rukoo (bowing down) and two sujood in each unit? He (a.s.) said about the prayer of eclipse:

“Sajdah is established in this prayer because there is no prayer which contains Rukoo but no Sajdah. It contains four sujood because no prayer is prayer unless there are four sujood in it because the minimum quantity of sujood is four.

In the same manner one rukoo and two sujood are incumbent in each prayer as rukoo is a part of the prayer while standing up (Qayam) and sajdah (prostration) is the part of the prayer while sitting down. Prayer offered while sitting counts as half of the prayer performed while standing up.

That is why prostration is doubled so as to make it weigh the same as the rukoo, so that there is no difference between them since prayer is indeed made up of rukoo and sajdahs.”<sup>1</sup>

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<sup>1</sup> Wasaael al-Shiah, vol. 4, p. 946

## **Reason Behind Takbirs in the Prayer for Dead**

Hasan Ibn Nazar narrates that Imam Reza (a.s.) explained the reason behind five takbirs in the prayer for the dead:

“It has been narrated that these have been taken out from the five daily prayers. This is its apparent side but its hidden point is that the Almighty Allah has made five things obligatory on His servants – prayer, fast, zakat, hajj and wilayat (love of the household of the Holy Prophet (s.a.w.a.)). Each one is in exchange of Takbir in the prayer of dead.

Thus there are five takbirs on the dead body of the person who had accepted the wilayat and whoever had not accepted the wilayat four takbirs are said on his dead body. This is why the Shias say five takbirs and the opponents say four takbirs.”<sup>1</sup>

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<sup>1</sup> Oyoon-e-Akhbaar al-Reza (a.s.), vol. 2, p. 81

# Reason Behind the Obligatory and Supererogatory Prayers

Imam Reza (a.s.) said:

“There are three specialities for the person who performs prayers:

1. Continued blessing are showered from the sky on the performer.
2. The angels surrounds his footprints till sky.
3. A proclaimer calls that if the performer of salaah comes to know its excellence and greatness he would never avoid prayer.

When a person pronounce ‘Takbeerah al-Haram’ the Almighty Allah showers His blessings over him and an angel is appointed for him in order to pronounce the Holy Quran from his tongue.

If he sincerely pays attention on the prayer and completes it, his complete prayer is taken up. But if he gets busy in himself and commits carelessness then his prayer is deducted to the extent he had committed negligence towards it and only what he had prayed attentively would be accepted. The Almighty Allah does not bestow anything to a negligent heart. The supererogatories have been established in order to cover up the obligatory prayers.<sup>1</sup>

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<sup>1</sup> Behaar al-Anwaar, vol. 84, p. 243

# Chapter 8

## **Eight Supplications in the Qunoot of Salaats**

In this chapter eight supplications to be recited in the Qunoot as narrated by Imam Reza (a.s.) would be discussed:

## (1) A Supplication in the Qunoot of Salaats

Imam Reza (a.s.) narrated:

“If you are praying in which Qunoot is to be recited then recite the following supplication in the Qunoot after the recital of Surahs and before the Rukoo:

<p>اللَّهُمَّ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيُّ الْعَظِيمُ سُبْحَانَكَ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ رَبَّ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ رَبَّ الْعَرْشِ الْعَظِيمِ بِاللَّهِ لَيْسَ كَمِثْلِهِ شَيْءٌ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي وَ لَوَالِدَيَّ وَ لِجَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ إِنَّكَ عَلَى ذَلِكَ قَادِرٌ</p>	<p>allaahumma antal laaho laa elaaha illaa antal haleemul kareemo laa elaaha illaa antal a'liyyul a'zeemo subhaanaka rabbas samaawaatis sab-e' wa rabbal arazeenas sab-e' wa maa feehinna wa maa baynahunna wa rabbul a'rshil a'zeem bil-laahe laysa kamislehi shay-un salle a'laa mohammadin wa aale mohammadin wagh fir lee we le-waaledayya wa le-jamee-i'l moameneena wal moamenaate innaka a'laa zaaleka qaader.</p>	<p>O Allah! You are Allah; there is no god save You, the Forbearing, the All-generous, there is no god save You, the Almighty, the All-wise, glory be to You, Lord of the seven skies and Lord of the seven (layers of) earth, all that is therein, and all that is between them, the Lord of the Great Throne, by Allah nothing like a likeness of Him, send blessings upon Muhammad and the progeny of Muhammad, and forgive me, and my parents, and all believing men and women, surely You are capable for it.<sup>1</sup></p>
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<sup>1</sup> Fiqh Imam Reza (a.s.), p. 107; Behaar al-Anwaar, vol. 84, p. 208; Mustadrak al-Wasaael, vol. 4, p. 403



## (2) Another Supplication in the Qunoot in Salaats

Ahmad Ibn Ali Ansari says that I heard Raja' Ibn Abi Zahhaak (who had accompanied Imam Reza (a.s.) in his journey to Khorasan) says:

Imam Reza (a.s.) recited the following Qunoot in all the salaats:

رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَجَلُّ الْأَكْرَمُ.	rabbigh fir war ham wa tajaawaz a'mmaa ta'lamo innaka antal a- a'zzul ajallul akram.	O Lord! Forgive, have mercy and excuse for what You know. Surely, You are the Magnificent the Most Generous. <sup>1</sup>
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<sup>1</sup> Mustadrak al-Wasaael, vol. 4, p. 408; Behaar al-Anwaar, vol. 49, p. 91

### (3) Qunoot of Imam Reza (a.s.) in Friday Salaat

Ibne Maqatal says that Imam Reza (a.s.) asked me:

“Which supplication do you recite in the Qunoot of Friday prayer?”

I said: ‘Which is recited by all the people.’ Imam (a.s.) said:

“Do not recite the supplication which is recited by the people instead this supplication:

<p>         أَصْلَحِ          عَبْدَكَ وَخَلِيفَتَكَ          بِمَا أَصْلَحْتَ بِهِمُ          أَنْبِيَائَكَ وَرُسُلَكَ          وَخُفِّ بِمَلَنِكَ          وَأَيِّدْهُ بِرُوحِ          الْقُدُسِ مِنْ عِنْدِكَ          وَاسْلُكْهُ مِنْ بَيْنِ          يَدَيْهِ وَمِنْ خَلْفِهِ          رَصَدًا يَحْفَظُونَهُ          مِنْ كُلِّ نَجْوٍ وَ          أَنْبِلْهُ مِنْ بَعْدِ          خَوْفِهِ أَمْنًا،          يَعْْبُدُكَ لَا يُشْرِكُ          بِكَ شَيْئًا، وَلَا          تَجْعَلْ لِإِحَدٍ مِنْ          خَلْقِكَ عَلَى وَلِيِّكَ          سُلْطَانًا، وَأَنْذِرْ لَهُ          فِي جِهَادِ عَدُوِّكَ          وَعَدُوِّهِ، وَ          اجْعَلْنِي مِنْ          أَنْصَارِهِ إِنَّكَ          عَلَى كُلِّ شَيْءٍ          قَدِيرٌ.       </p>	<p>         allaahumma asleh          a'bdaka wa khaleefataka          bemaaslahta behi          anbeyaa-aka wa          rosolaka wa huffahu be-          malaaa-ekateka wa          ayyidho be-roohil qodose          min i'ndeka was lukho          mim bayne yadayhe wa          min khalfehi rasadaa          yahfazoonahu min kulle          sooo-in wa abdilho mim          ba'de khawfehi amnaa          ya'bodoka laa yushreko          beka shay-aa, wa laa taj-          a'l le-ahadin min          khalqeka a'laa waliyyeka          sultaanaa, wa-zan lahu          fee jehaade a'duwweka          wa a'duwweh, waj a'lni          min ansaarehi innaka          a'laa kulle shay-in          qadeer.       </p>	<p>         O Allah! Reform conditions of          Your servant and caliph with          those means by which You have          reformed conditions of Your          messengers and prophets.          Surround him with the angels          and support him with the Holy          Spirit. Appoint protectors from          the front and behind him,          (those) who would guard him          from all troubles and calamities.          Convert his fear into security,          (so that) he may worship only          You and doesn't associate          anybody with You. Do not make          any of Your creatures an          authority over Your vicegerent.          Permit him to fight against Your          enemies and his enemies and          include me among his helpers.          Surely You possess power over          everything.<sup>1</sup> </p>
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<sup>1</sup> Misbaah al-Mutahajjid, p. 366; Jamaal al-Usboo', p. 256; Behaar al-Anwaar, vol. 89, p. 251; Abwaal al-Jinnaat, p. 183

## (4) Qunoot in the Salaats of Two Eids

Imam Reza (a.s.) recommended to recite the following in the prayers of Eidain:

<p>         أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا          اللَّهُ وَحْدَهُ لَا          شَرِيكَ لَهُ، وَأَنَّ          مُحَمَّدًا عَبْدُهُ وَ          رَسُولُهُ. اللَّهُمَّ          أَنْتَ أَهْلُ          الْكِبْرِيَاءِ وَالْ          عَظَمَةِ وَأَهْلُ          الْجُودِ وَالْ          جَبَرُوتِ (وَأَهْلُ          الْعَفْوِ وَالْمَغْفَرَةِ)          وَأَهْلُ التَّقْوَى          وَالرَّحْمَةِ أَسْأَلُكَ          فِي هَذَا الْيَوْمِ          الَّذِي جَعَلْتَهُ          لِلْمُسْلِمِينَ عِيدًا وَ          لِمُحَمَّدٍ صَلَّى اللَّهُ          عَلَيْهِ وَآلِهِ ذُخْرًا          وَمَزِيدًا أَنْ          تُصَلِّيَ عَلَيْهِ وَ          عَلَى آلِهِ وَ أَسْأَلُكَ          بِهَذَا الْيَوْمِ الَّذِي          شَرَّفْتَهُ وَكَرَّمْتَهُ          وَعَظَّمْتَهُ وَ          فَضَّلْتَهُ بِمُحَمَّدٍ          صَلَّى اللَّهُ عَلَيْهِ وَ          آلِهِ، وَأَنْ تَغْفِرَ          لِي وَلِجَمِيعِ          الْمُؤْمِنِينَ وَ          الْمُؤْمِنَاتِ وَ          الْمُسْلِمِينَ وَ          الْمُسْلِمَاتِ الْأَحْيَاءِ          مِنْهُمْ وَالْأَمْوَاتِ          إِنَّكَ مُجِيبُ       </p>	<p>         ash-hado an laa elaaha          illal laaho wahdahu laa          shareeka lahu, wa anna          mohammadan a'bdohu          wa rasooloh. allaahumma          anta ahlal kibreyaaa-e wal          a'zamate wa ahlal joode          wal jabaroote (wa ahlal          a'few wal maghferate) wa          ahlal taqwaa war rahmate          as-aloka fee haazal          yawmil lazee ja-a'ltahu lil-          muslemeena e'edaan wa          le-mohammadin sallal          laaho a'layhe wa aaleh          zukhran wa mazeedan an          tosalleya a'layhe wa a'laa          aalehi wa as-aloka be-          haazal yawmil lazee          sharraftahu wa          karramtahu wa          a'zzamtahu wa fazzaltahu          be-mohammadin sallal          laaho a'layhe wa aalehi,          wa an taghfera lee wa le-          jamee-i'l moameneena          wal moamenaate wal          muslemeena wal          muslemaatil ahyaa-e          minhum wal amwaate          innaka mojeebud da-          a'waate yaa arhamar          raahemeen.       </p>	<p>         I bear witness that there is no          god save Allah, alone without          having any partner, and that          Muhammad is his servant and          messenger. O Allah! You are          the Lord of glory and greatness,          and the Lord of magnanimity          and omnipotence, (and the Lord          of pardon and forgiveness),          And the worthiest of being          feared and mercy, I beseech          You in this day, which You have          decided to be feast for the          Muslims, and to be safety and          increasing honor for          Muhammad -peace of Allah be          upon him and his Household,          that You send blessings upon          him and upon his progeny, and I          beseech You in the name of this          day which You have honored,          ennobled, glorified and          preferred in the name of          Muhammad – blessings of Allah          be upon him and his progeny,          and that You forgive me and all          our believing brothers and          sisters, muslim men and          women, both the alive and the          dead, surely You answers all          supplications, O Most Merciful          of all.<sup>1</sup> </p>
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<sup>1</sup> Fiqh Imam Reza (a.s.), p. 132; Behaar al-Anwaar, vol. 90, p. 367

## (5) Supplication of Seeking Forgiveness in the Qunoot of Salaat of Watr

Ahmad Ibn Ansari quotes on the authority of Raja' Ibn Abi Zahhaak who said that Imam Reza (a.s.) used to recite seventy times the following supplication of seeking forgiveness in the Qunoot of prayer of Watr:

أَسْتَغْفِرُ اللَّهَ وَ أَسْأَلُهُ التَّوْبَةَ	astaghferul laaha wa asalohut tawbah.	I ask Allah for forgiveness and I pray to Him to accept my repentance. <sup>1</sup>
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Then Imam Reza (a.s.) said:

“I bequest you to perform the midnight prayer whoever gets up in the night should perform eight units of supererogatory of salaat al-shab and then two units prayer of Shaf’ and one unit salaat of Watr and whoever will seek forgiveness seventy times in its Qunoot would be relieved of the torment of grave and hell by Almighty Allah, will get enhancement in his life span and boost in his sustenance.<sup>2</sup>

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<sup>1</sup> Behaar al-Anwaar, vol. 49, p. 93

<sup>2</sup> Da’waat, p. 272; Rawzah al-Waae’zeen, p. 320; Mustadrak al-Wasaael, vol. 6, p. 331; Behaar al-Anwaar, vol. 87, p. 161

## (6) Supplication in the Qunoot of Salaat of Watr

Ahmad Ibn Ansari narrates on the authority of Raja' Ibn Abi Zahhaak who said that Imam Reza (a.s.) recited the following supplication in the Qunoot of Salaat of Watr:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ	allaahumma	salle	
مُحَمَّدٍ	a'laa	mohammadin	
اللَّهُمَّ اهْدِنَا هَدْيَ	wa	aale	
فِيْمَنْ هَدَيْتَ	mohammadin		
وَ عَافِنَا فِيْمَنْ	allaahummah	denaa	
عَافَيْتَ وَ	feeman	hadayta	
تَوَلَّيْنَا فِيْمَنْ	a'afenaa	feeman	
تَوَلَّيْتَ وَ	a'afayta	wa	
بَارِكْ لَنَا فِيْمَا	tawallanaa	feeman	
أَعْطَيْتَ وَ قِنَا	tawallayta	wa	
شَرًّا مَا	baarik	lanaa	
قَضَيْتَ فَإِنَّكَ	feemaa	a-	
تَقْضِي وَ لَا	a'tayta	wa	
يُقْضَى عَلَيْكَ	sharra	maa	
إِنَّهُ لَا يَذِلُّ	qazayta	fa-innaka	
مَنْ وَالَيْتَ وَ	taqzee	wa	
لَا يَعْزُ مَنْ	laa	yuqzaa	
عَادَيْتَ	a'layka	innahu	
تَبَارَكْتَ رَبَّنَا	man	waalayta	
وَ تَعَالَيْتَ	wa	laa	
	ya-i'zzo	man	
	a'adayta	tabaarakta	
	rabbanaa	wa	
	a'alayta.	ta-	

O my Lord! Please send blessings upon Muhammad (s.a.w.a.) and the Household of Muhammad (a.s.)! O my Lord! Please guide us amongst those whom You have guided! Make us healthy and place us amongst those whom You have made healthy! Be kind to us and place us amongst those whom You have been kind to! Bless for us what You have granted us! Protect us from the evil which You have destined (for the wicked ones)! As You are the One who destines. There is none to command You! Whomever You loves will not be humiliated! Whomever You have considered as an enemy will not be honored! O Our Lord! You are Blessed! You are High!'.<sup>1</sup>

<sup>1</sup> Behaar al-Anwaar, vol. 49, p. 91

## (7) Qunoot of Imam Reza (a.s.) for Salvation from Hardships and the Mischiefs of Tyrants

<p>الْفَزَعُ الْفَزَعُ إِلَيْكَ يَا ذَا الْمَحَاضِرَةِ وَالْ الرَّغْبَةِ الرَّغْبَةِ إِلَيْكَ يَا مَنْ بِهِ الْمَفَاخِرَةُ وَأَنْتَ اللَّهُمَّ مُشَاهِدُ هَوَاجِسِ النَّفُوسِ وَ مُرَاصِدُ حَرَكَاتِ الْقُلُوبِ وَ مُطَالِعُ مَسَرَّاتِ السِّرَائِرِ مَنْ غَيْرِ تَكَلُّفٍ وَ لَا تَعِيشُفٍ وَ قَدْ تَرَى اللَّهُمَّ مَا لَيْسَ عَنْكَ بِمُنْطَوَى وَ لَكِنْ جِلْمُكَ أَمِنْ أَهْلِهِ عَلَيْهِ جُرْأَةٌ وَ تَمَرُّدًا وَ عُتُوءًا وَ عِنَادًا وَ مَا يُعَانِيهِ أَوْلِيَائُكَ مِنْ تَغْفِيَةٍ آثَارِ الْحَقِّ وَ دُرُوسِ مَعَالِمِهِ وَ تَزْيِيدِ الْفَوَاحِشِ وَ اسْتِمْرَارِ أَهْلِهَا عَلَيْهَا وَ ظُهُورِ الْبَاطِلِ وَ عُمُومِ التَّعَاشُمِ وَ التَّرَاضِي بِذَلِكَ فِي الْمُعَامَلَاتِ وَ الْمُتَصَرِّفَاتِ مُذْ جَرَتْ بِهِ الْعَادَاتُ وَ صَارَ كَالْمَفْرُوضَاتِ وَ الْمَسْنُونَاتِ. اللَّهُمَّ فَبَادِرْنَا بِكَ مِنْكَ</p>	<p>al-fa-za-o' al-fa-za-o' elayka yaa zal mohaazarate war raghbatur raghbato elayka yaa man behil mofaakharato wa anta allaahumma moshaa-hedo hawaajesin nofoose wa moraasedo harakaatil qoloobe wa mo-taa-le-o' masarraatis saraa-ere min ghayre takallofe wa laa ta- a'ssofin wa qad taraa allaahumma maa laysa a'nka be-muntawan wa laakin hilmoka aamana ahlahu a'layhe jur-atan wa tamarrodan wa o'tuwwan wa e'naadan wa maa yo- a'aneeha awle-yaa-oka min ta'feyate aasaaril haqqe wa doroose ma-a'alemehi wa tazayyodil fawaaheshe was timraare ahlehaa a'layhaa wa zohooril baatele wa o'moomit ta-ghaashome wat taraazee be-zaaleka fil mo-a'amelaate wal motasarrafaate muz-jarat behil a'adaato wa saara kal- mafroozaate wal masnoo- naat. allaahumma fa- baadirnaa minka bil-a'wnil lazee man a-a'ntahu behi faaza wa man ayyadtahu</p>	<p>The flight is toward You, O Possessor of presence and desire. The desire is for You, O He through whom is pride. You, O Allah! Can see the whisperings of souls, observe the movements of hearts, and know of hidden secrets without affectation and tyranny; and You, O Allah! Can see all things; but toward Your clemency they have shown audacity, disobedience, arrogance, and obstinacy; (and You can see) what Your friends suffer out of effacing the tracks of the truth, obliterating its marks, the increase of ill-deeds, the continuation of their people toward them, the appearance of falsehood, the generality of unjust and mutual consent on that (regarding) dealings and sundries; it (unjust) has become familiar and become as one of the obligatory and legislated things. O Allah! Hasten toward him whom You help, is successful, and him whom You support is not afraid of the blame of anyone, and severely punish the unjust; be neither merciful</p>
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بِالْعَوْنِ الَّذِي مَنْ  
 أَعْنَتَهُ بِهِ فَازَ وَ  
 مَنْ أَيْدَتْهُ لَمْ يَخَفْ  
 لَمْزَلَمَارَ وَ خُذْ  
 الظَّالِمَ أَخْذًا عَنيفًا  
 وَ لَا تَكُنْ لَهُ  
 رَاحِمًا وَ لَا بِهِ  
 رِغْوًا اللَّهُمَّ اللَّهُمَّ  
 اللَّهُمَّ بَادِرْهُمْ اللَّهُمَّ  
 عَاجِلْهُمْ اللَّهُمَّ لَا  
 تُثْمِلْهُمْ اللَّهُمَّ  
 غَادِرْهُمْ بُكْرَةً وَ  
 هَجِيرَةً وَ سَحَرَةً  
 وَ بَيِّنَاتًا وَ هُمْ  
 نَائِمُونَ وَ ضَحَى  
 وَ هُمْ يَلْعَبُونَ وَ  
 مَكْرًا وَ هُمْ  
 يَمْكُرُونَ وَ فَتَحَاتِ  
 وَ هُمْ آمِنُونَ اللَّهُمَّ  
 بَدِّدْهُمْ وَ بَدِّدْ  
 أَعْوَانَهُمْ وَ أَفْلِلْ  
 أَعْضَادَهُمْ وَ أَهْزِمْ  
 جُودَهُمْ وَ أَفْلِلْ  
 حَذَّهُمْ وَ اجْتَنِّ  
 سَنَامَهُمْ وَ أَضْعِفْ  
 عَزَائِمَهُمْ اللَّهُمَّ  
 امْتَحِنَا أَكْتَافَهُمْ وَ  
 مَلَكْنَا أَكْتَافَهُمْ وَ  
 بَدِّلْهُمْ بِالنَّعَمِ النَّعَمِ  
 وَ بَدِّلْنَا مِنْ  
 مُحَازَرَتِهِمْ وَ  
 بَغْيِهِمُ السَّلَامَةَ وَ  
 أَعْنِمْنَاهُمْ أَكْمَلِ  
 الْمُعْنَمِ اللَّهُمَّ لَا تَرُدَّ  
 عَنْهُمْ بِأَسْكَ الَّذِي  
 إِذَا حَلَّ يَقُومُ فِسَاءً  
 صَبَاحُ الْمُنْذَرِينَ

lam yakhaf lamza  
 lammaazin wa khoziz  
 zaalema akhzan a'neefan  
 wa laa takun lahu raaheman  
 wa la behi raoofan  
 allaahumma allaahumma  
 allaahumma baadirhum  
 allaahumma a'azilhum  
 allaahumma laa tumhilhum  
 allaahumma ghaadirhum  
 bukratan wa hajeeratan wa  
 saharatan wa bayaatan yal-  
 a'boona wa makran wa hum  
 yamkoroona wa faj-atan wa  
 hum aamenoona  
 allaahumma baddidhum wa  
 baddid a-a'waanahum waf  
 lul a-a'zaadahum wah zim  
 jonoodahum waf lul  
 haddahum waj tassa  
 sanaamahum wa az-i'f  
 a'zaa-emahum  
 allaahummam nahnaa  
 aktaafahum wa malliknaa  
 aktaafahum wa baddilhum  
 bin-ne-a'min neqama wa  
 baddilnaa min  
 mohaazaratehim wa  
 baghyehemus salaamata  
 wa aghnimnaahum akmalal  
 maghname allaahumma laa  
 tarudda a'nhum baasakal  
 lazee ezaa halla beqawmin  
 fa-saaa-a sabaahul  
 munzareen.

nor affectionate to them. O  
 Allah! O Allah! O Allah! So  
 rush toward them! O Allah!  
 Be quick toward them! O  
 Allah! Grant them not a  
 respite! O Allah! Punish them  
 early in the morning and at  
 midday, in the early dawn and  
 by night, when sleeping, in  
 the forenoon while playing;  
 scheme against them when  
 scheming; and take them by  
 surprise while safe! O Allah!  
 Scatter them; disperse their  
 helpers; decrease their aids;  
 defeat their soldiers; reduce  
 their limits; uproot their glory;  
 and weaken their  
 determinations! O Allah!  
 Grant us their sides; make us  
 possess their districts;  
 change their blessings;  
 replace with peace our  
 caution of them and their  
 aggression (against us);  
 make us control them  
 thoroughly! O Allah! So do  
 not withhold Your  
 punishment, which if occur  
 among people, evil shall then  
 be the morning of the warned  
 one!<sup>1</sup>



<sup>1</sup> Mohijj al-Da'waat, p. 79; al-Balad al-Ameen, p. 654

## (8) Qunoot in the Salaat of Lunar Eclipse

Imam Reza (a.s.) recommended supplication in the Qunoot of prayer of lunar eclipse:

<p> أَنَّ اللَّهَ يَسْجُدُ  لَهُ مَنْ فِي  السَّمَوَاتِ وَمَنْ  فِي الْأَرْضِ  وَالشَّمْسُ وَالْقَمَرُ  وَالنُّجُومُ  (وَالْجِبَالُ)  وَالشَّجَرُ  وَالدَّوَابُّ وَكَثِيرٌ  مِّنَ النَّاسِ  وَكَثِيرٌ حَقَّ عَلَيْهِمُ  الْعَذَابُ اللَّهُمَّ  صَلِّ عَلَى مُحَمَّدٍ  وَآلِ مُحَمَّدٍ  اللَّهُمَّ لَا تُعَذِّبْنَا  بِعَذَابِكَ وَ لَا  تَسْخِطْ عَلَيْنَا  بِسَخَطِكَ وَ لَا  تُهْلِكْنَا بِغَضَبِكَ وَ  لَا تَأْخُذْنَا بِمَا  فَعَلَّ السُّفَهَاءُ مِنَّا  وَ اغْفِرْ عَنَّا وَ  اغْفِرْ لَنَا وَ  اصْرِفْ عَنَّا  الْبَلَاءَ يَا ذَا الْمَنِّ  وَ الطَّوْلِ. </p>	<p> annal laaha yasjodo lahu  man fis samaawaate wa  man fil arze wash  shamso wal qamaro wan  nojoomo (wal jebaalo)  wash shajaro wad  dawaaabbo wa  kaseerum menan naas,  wa kaseerun haqqa  a'layhil a'zaabo.  allaahumma salle a'laa  mohammadin wa aale  mohammadin  allaahumma laa to-  a'zzibnaa be-a'zaabeka  wa laa taskhat a'laynaa  be-sakhateka wa laa  tohliknaa be-ghazabeka  wa laa taakhuznaa  bemaa fa-a'las sofahaa-  o minnaa wa'fo a'nnaa  wagh fir lanaa was rif  a'nnal balaa-a yaa zal  manne wat tawle. </p>	<p> Do you not see that Allah is He,  Whom obeys whoever is in the  heavens and whoever is in the  earth, and the sun and the moon  and the stars, (and the  mountains) and the trees, and  the animals and many of the  people; and many there are  against whom chastisement has  become necessary. O Allah!  Send blessings upon Muhammad  and the progeny of Muhammad.  O Allah! Do not chastise us with  Your chastisement, and do not be  displeased upon us with Your  wrath, and do not destroy us with  Your anger, and do not seize us  for what the fools among us have  done, and pardon us, and forgive  us, and turn away from us the  calamities, O Lord of favor and  munificence!<sup>1</sup> </p>
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# Chapter 9

## **Eight Supplications after Salaats**

In this chapter eight supplications after salaats as narrated by Imam Reza (a.s.) would be discussed:

# (1) Supplication After Morning Salaat

Imam Reza (a.s.) said:

“Whoever says the following statement after the Morning Salaat, will have all his requests made easy-to-gain for him and will be saved by Almighty Allah against every thing that aggrieves him:

بِسْمِ اللَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَفْوَضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكُرُوا، لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ. فَاسْتَجِبْنَا لَهُ وَ نَجِّنَاهُ مِنَ الْغَمِّ، وَ كَذَلِكَ نُنَجِّي الْمُؤْمِنِينَ، حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ فَانْقَلَبُوا بِنِعْمَةِ مِنْ اللَّهِ وَ فَضْلٍ، لَمْ يَمَسْسَهُمْ سُوءٌ، مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ، مَا شَاءَ اللَّهُ لَا مَا شَاءَ النَّاسُ، مَا شَاءَ اللَّهُ وَ إِنَّ كَرِهَ النَّاسُ، حَسْبِيَ الرَّبُّ	BISMIL LAAHE WA SALLAL LAAHO A'LAA MOHAMMADIN WA AALEHI WA OFAWWEZO AMRee ELLAL LAAHE INNAL LAAHA BASEERUM BIL-E'BAAD, FA- WAQAaHUL LAAHO SAYYEAATE MAA MAKAROO, LAA ELAAHA ILLAA ANTA SUBHAANAKA INNEE KUNTO MENAZ ZAALEMEEN FASTAJABNAA LAHU WA NAJJAYNAAHO MENAL GHAMME WA KAZAALEKA NUNJIL MOAMENEEN, HASBONAL LAAHO WA NE'MAL VAKEEL, FANQALABOO BE NE'MATIN MENAL LAAHE WA FAZLIN LAM YAMSASHUM SOO-Un MAA SHAA ALLAAHO LAA HAWLA WA LAA QUWWATA ILLAA BILLAAHE, MAA SHAA ALLAaHO LAA MAA ShAA- AN NAASO, MAA SHAA ALLAAHO WA IN KAREHAN NAASO, HASBEYAR RABBO	In the Name of Allah. May Allah bless Muhammad and his household. 'And I entrust my affair to Allah, Surely Allah sees the servants. So Allah protected him from the evil (consequences) of what they planned.' <sup>1</sup> 'There is no god but You, glory be to You; surely I am of those who make themselves to suffer loss. So We responded to him and delivered him from the grief and thus do We deliver the believers.' <sup>2</sup> 'Allah is sufficient for us and most excellent is the Protector. So they returned with favor from Allah and (His) grace, no evil touched them.' <sup>3</sup> Only that which Allah wills shall come to pass. There is neither strength nor power save with Allah. Only that which Allah wills (shall come to pass), not that which people wills. Only that which Allah wills shall come to pass even if people detest it. Sufficient for me is the Lord against the (other) lords (His servants). Sufficient for me is the Creator against the
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<p> 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 مَذْ  كُنْتُ لَمْ يَزَلْ  حَسْبِي، حَسْبِي  اللَّهُ لَا إِلَهَ إِلَّا  هُوَ عَلَيْهِ  تَوَكَّلْتُ وَهُوَ  رَبُّ الْعَرْشِ  الْعَظِيمِ. </p>	<p> MENAL MARBOOBIN.  HASBEYAL KHAALEQO  MENAL MAKHLOOQIN,  HASBEYAR RAAZEQO  MENAL MARZOOQIN,  HASBEYAL LAAHO  RABBUL A'ALAMEEN,  HASBEE MAN HOWA  HASBEE, HASBEE MAL  LAM YAZAL HASBEE,  HASBEE MAN KAANA  MUZ KUNTO LAM YAZAL  HASBEE, HASBEYAL  LAAHO LAA ELAAHA  ILLAA HOWA A'LAYHE  TAWAKKALTO WA HOWA  RABBUL A'RSHIL A'ZEEM. </p>	<p> creatures. Sufficient for me is the Sustainer against the sustained. Sufficient for me is Allah, the Lord of the worlds. Sufficient for me is He Who is sufficient for me. Sufficient for me is He Who has been always sufficient for me. Sufficient for me is He Who had been since eternity and still sufficient for me. 'Allah is sufficient for me, there is no god but He; on Him do I rely, and He is the Lord of mighty power.'<sup>4</sup> </p>
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- 1 Surah Ghaafir (40): Verses 44-45
  - 2 Surah Anbiya (21): Verses 87-88
  - 3 Surah Aal-e-Imraan (3): Verses 173-174
  - 4 Surah Tawbah (9): Verse 129; Uddat al-Daaee, p. 307

## (2) Supplication for Abundance of Sustenance after every Obligatory Salaat

Imam Reza (a.s.) said:

“Recite the following supplication after every obligatory salaah for request of abundance in the sustenance:

<p>يَا مَنْ يَمْلِكُ حَوَائِجَ السَّائِلِينَ وَ يَعْلَمُ ضَمِيرَ الصَّامِتِينَ لِكُلِّ مَسْأَلَةٍ مِنْكَ سَمْعٌ حَاضِرٌ وَ جَوَابٌ عَتِيدٌ وَ لِكُلِّ صَامِتٍ مِنْكَ عِلْمٌ بَاطِنٌ مُجِيبٌ أَسْأَلُكَ بِمَوَاعِيدِكَ و الصَّادِقَةِ و آيَاتِكَ الْفَاضِلَةِ وَ رَحْمَتِكَ الْوَاسِعَةِ وَ سُلْطَانِكَ الْقَاهِرِ وَ مُلْكِكَ الدَّائِمِ وَ كَلِمَاتِكَ الَّتِي لَا تَنْفَعُ الْمُطِيعِينَ وَ لَا يُضُرُّهُ مَعْصِيَةُ الْعَاصِينَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ ارْزُقْنِي مِنْ فَضْلِكَ وَ أَعْطِنِي فِيمَا تَرْزُقُنِي الْعَاقِبَةِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ</p>	<p>yaa man yamleko hawaaejas saaa-eleena wa ya'lamo zameeras saameteena le-kulle mas-alatin minka sam- u'n haazerun wa jawaabun a'teedun wa lekulle saametin minka i'lmun baatenun moheetun as-aloka be- mawaa-e'edekas saadeqate wa ayaadeekal faazelate wa rahmatekal waa-se-a'te wa sultaanekal qaahere wa mulkekad daa-eme wa kalemaatekat taam- maate yaa man laa tanfa-o'hu taa-a'tul mo- tee-e'ena wa laa yazurrohu ma'seyatul a'aseena salle a'laa mohammadin wa aalehi war zuqnee min fazleka wa a-a'tenee feemaa tarzoqonil a'afeyata be- rahmateka yaa arhamar raahemeen.</p>	<p>O One Who has command over the fulfillment of the desires of those who beg. He knows what is in the hearts of those who remain quiet. Every question is heard by You and for it answer is provided and for every silence has hidden encompassing knowledge from Your side. I beseech You with Your true promises, and Your abundant blessings, and your encompassing Mercy, and Your encompassing power, and Your everlasting kingdom, and Your complete words. O the One Who does not benefit from the obedience of the obedient, and does not get hurt by the disobedience of the disobedient, send blessing upon Muhammad and his progeny and grant me sustenance from Your favour, and bestow me wellbeing as my sustenance by Your mercy, O Most Merciful of all.<sup>1</sup></p>
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<sup>1</sup> Al-Misbaah, p. 223; al-Balad al-Ameen, p. 53; Behaar al-Anwaar, vol. 86, p. 58; Miqyaas al-Misbaah, p. 54

### (3) Recitation of ‘YAA RAHMAANO YAA RAHEEMO’ (يَا رَحْمَنُ يَا رَحِيمُ) after Every Salaat

Imam Reza (a.s.) said:

“Any believing person who recites

يَا رَحْمَنُ يَا رَحِيمُ

yaa rahmaano yaa raheemo.

O Beneficent, O Merciful.

two hundred ninety eight (298) times sincerely and humbly it will become the cause of establishing love in the hearts of the people.”<sup>1</sup>

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<sup>1</sup> Khawaass-e-Aayaat-e-Quraan-e-Kareem, p. 68



## (4) Supplication to be Recited After Morning Salaat

Imam Reza (a.s.) said:

“Recite this supplication after Fajr Prayer:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ	bismil laahir rahmaanir raheem laa hawla wa laa quwwata illaa billaahil a'liyyil a'zeem.	In the name of Allah, the Beneficent, the Merciful. There are no means and no power without Allah the Most High, the Most Great.
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This is as much nearer to Chief Name of Allah as the blackness of the eye is nearer to its whiteness. It has the same effect which is of the Chief Name of Allah.<sup>1</sup>

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<sup>1</sup> Al-Misbaah, p. 411

## (5) Another Supplication After Morning Salaat

Imam Reza (a.s.) advised:

“Whoever recites

يَا عَزِيزُ	yaa a'zeezo.	O Mighty.
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forty one (41) times, with complete humbleness and humility, paying full attention, in the presence of Almighty Allah, will never be indigent of any creature and will get honor and popularity among the people.”<sup>1</sup>

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<sup>1</sup> Khawaass-e-Aayaat-e-Quran-e-Kareem, p. 70

## (6) Supplication After Fajr and Maghrib Salaats

Ismail Ibn Hamam, who on the authority of Imam Reza (a.s.) who on the authority of Imam Ali Ibne Abi Taalib (a.s.) narrates:

“Whoever recites this supplication seven times without talking anybody after fajr and maghrib prayers:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.	bismil laahir rahmaanir raheem wa laa hawla wa laa quwwata illaa billaahil a'liyyil a'zeem.	In the name of Allah, the Beneficent, the Merciful. And there are no means and no power without Allah the Most High, the Most Great.
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Almighty Allah will dispence seventy types of calamities such as leprosy and wickedness of Satan from him.<sup>1</sup>

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<sup>1</sup> Jaame' Ahaadis al-Shiah, vol. 6, p. 112; Miqyaas al-Masaabeeh, p. 103

## (7) Supplication to be Recited after Asr Prayer

Raja' Ibn Abi Zahhaak narrates: 'On his journey to Khorasan, Imam Reza (a.s.) while sitting on his prayer-mat, after Asr prayer, would recite Tasbeeh (Glorification of Allah), Tamjeed (Praise be to Allah), Takbeer (Allah is the greatest) and Tahleel (there is no god but Allah) as many times as he wished. Then he would offer prostration of gratitude while he would recite one hundred times

حَمْدًا لِلَّهِ	hamdan lillaahe.	Praise is for Allah. <sup>1</sup>
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<sup>1</sup> Behaar al-Anwaar, vol. 87, p. 85

## **(8) Another Supplication After Asr Salaat**

Muhammad Ibn Fuzail Sairafee on the authority of Imam Reza (a.s.) who on the authority of his forefathers (a.s.) who on the authority of the Holy Prophet (s.a.w.a.) that he (s.a.w.a.) said to a person:

“After performing Asr prayer seek forgiveness from Allah seventy-seven times (77), Allah will settle down your sins committed during seventy-seven (77) years.”

The person exclaimed: ‘If I do not get an age of seventy-seven years?’

Holy Prophet (s.a.w.a.) replied:

“Then the sins committed by your father would be forgiven.”

The person again asked: ‘If I and my father do not get an age of seventy-seven years?’

Holy Prophet (s.a.w.a.) answered:

“Then the sins committed by you, your father or your mother would be forgiven.”

The person again retorted: ‘If I, my father and my mother do not get an age of seventy-seven years?’

Holy Prophet (s.a.w.a.) responded:

“Then the sins committed by you, your father, your mother and your relatives would be forgiven.”<sup>1</sup>

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<sup>1</sup> Jaame’ Ahaadis al-Shiah, vol. 6, p. 104; Wasaael al-Shiah, vol. 4, p. 1053

## **Eight Supplications after Recommended Salaats**

In this chapter eight supplications after recommended salaats as narrated by Imam Reza (a.s.) would be discussed:

## (1) Supplication After Salaat of Ja'far-e-Tayyaar (a.s.)

It is incumbent upon you to remain attached with the Salaat of Ja'far-e-Tayyaar (a.s.) because it bears many benefits and merits. Whenever you intend to perform this prayer say Takbeer and start the prayer (perform the prayer as explained earlier). After finishing the salaat recite following supplication:

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ  
مِنْ كُلِّ مَا سَاَلَكَ  
بِهٖ مُحَمَّدٌ وَّ اٰلِهٖ وَّ  
اَسْتَعِيْذُ بِكَ مِنْ كُلِّ  
مَا اسْتَعَاذَ مِنْهُ  
مُحَمَّدٌ وَّ اٰلِهٖ اَللّٰهُمَّ  
اَعْطِنِيْ مِنْ كُلِّ  
خَيْرٍ خَيْرًا وَّ  
اَصْرِفْ عَنِّيْ كُلَّ  
مَا قَضَيْتَ مِنْ شَرٍّ  
اَوْ فِتْنَةٍ وَّ اغْفِرْ لِيْ  
مَا تَعْلَمُ مِنِّيْ وَّ مَا  
قَدْ اَخْصَيْتَ عَلَيَّ  
مِنْ ذُنُوْبِيْ وَّ اقْضِ  
حَوَائِجِيْ مَا لَكَ  
فِيْهِ رِضًا وَّ لِيْ  
فِيْهِ صَلاَحٌ يَا ذَا  
الْمَنِّ وَّ الْفَضْلِ  
وَسَّعْ عَلَيَّ فِي  
الرِّزْقِ وَّ الْاَجَلِ وَّ  
اَكْفِنِيْ مَا اَهْمَنِيْ  
مِنْ اَمْرِ دُنْيَايَ وَّ  
اٰخِرَتِيْ اِنَّكَ اَنْتَ  
عَلَى كُلِّ شَيْءٍ  
قَدِيْرٌ

allaahumma innee as-  
aloka min kulle maa sa-  
alaka behi mohammadun  
wa aalohu wa as-ta-e'ezo  
beka min kulle mas ta-  
a'aza minho  
mohammadun wa aalohu  
allaahumma a-a'tenee min  
kulle khayrin khayran was  
rif a'neee kulla maa  
qazayta min sharrin aw  
fitnatin wagh fir lee maa  
ta'lamo minnee wa maa  
qad ahsayta a'layya min  
zonoobee waq ze  
hawaaa-ejee maa laka  
feehe rezan wa leya feehe  
salaahun yaa zal manne  
wal fazle wasse' a'layya fir  
rizqe wal ajale wak fenee  
maa ahammanee min  
amre dunyaaya wa  
aakheratee innaka anta  
a'laa kulle shay-in qadeer.

O Allah! I beseech You from everything which Muhammad and his progeny have asked, and I take refuge with You from everything Muhammad and his progeny have sought refuge. O Allah! Give me all best goodness, and keep away from me all what You have decreed from evil, or trial, and forgive me what You know about me, and that certainly You have recorded for me from my sins, and fulfill my needs in what You are pleased with and is in my interest, O Lord of graciousness and favour! And expand for me sustenance and life-term, and save me from my grievances appertained to my world and my hereafter, surely You have power over everything.<sup>1</sup>

<sup>1</sup> Fiqh Imam Reza (a.s.), p. 155; Mustadrak al-Wasaael, vol. 6, pp. 224 & 231 (briefly); Behaar al-Anwaar, vol. 91, p. 209

## (2) Invocation for Relief After Salaat of Need

It is narrated from Imam Reza (a.s.) to recite the following supplication while standing after two rak'at salaat of need:

<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ خَالِقُ الْخَلْقِ وَ قَاسِمُ الرِّزْقِ وَ فَالِقُ الْإِصْبَاحِ وَ جَاعِلُ اللَّيْلِ سَكَنًا وَ الشَّمْسِ □ وَ القَمَرِ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ وَلِيُّهُ وَ نَبِيُّهُ وَ خَلِيفَتُهُ وَ صَفِيَّهُ وَ حَبِيبُهُ وَ خَالِصَتُهُ □ وَ خَاصَّتُهُ مِنْ خَلْقِهِ وَ أَمِينُهُ عَلِيٌّ وَ حَبِيبُهُ □ أَرْسَلَهُ بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ بِشِيرَا وَ نَذِيرًا وَ دَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَ سِرَاجًا مُنِيرًا صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى أَهْلِ بَيْتِهِ الَّذِينَ أَذْهَبَ اللَّهُ</p>	<p>bismil laahir rahmaanir raheem. ash-hado an laa elaaha illal laaho wahdahu laa shareeka lahu khaalequl khalqe wa qaasemur rizqe wa faalequl isbaahe wa jaa- e'lul layle sakanan wash shamse wal qamare husbaanan zaaleka taqdeerul a'zeezil a'leeme laa elaaha illaa howal a'zeezul hakeemo wa ash- hado anna mohammadan a'bdohu wa rasoolohu wa waliyyohu wa nabiyyohu wa khaleelohu wa safiyyohu wa habeebohu wa khaalesatohu wa khaassatohu min khalqehi wa ameenohu a'laa wahyehi arsalahu bil-hodaa wa deenil haqqe le- yuzherahu a'lad deene kullehi wa law karehal mushrekoona baseeran wa nazeeran wa daa-e'yan elal laahe be-iznehi wa seraajan moneeran sallal laaho a'layhe wa a'laa ahle baytehil lazeena azhabal laaho a'nhomur rizsa wa tahharahum tattheeran yaa moqawweya kulle zaleelin wa mo-'izzal moameneena</p>	<p>In the name of Allah, the Beneficent, the Merciful. I testify that there is no god but Allah the one and only who has no companion, Creator of the creatures, Distributor of sustenance, Cleaver of the daybreak, Appointer of the night for stillness, and the sun and the moon for reckoning, this is the arrangement of the Mighty, Knowing Lord. There is no god save Him; the Almighty, the All-wise. And I bear witness that Muhammad is His servant and His Messenger, and His intimate, and His Prophet, and His intimate friend, and His elite, and His beloved, and His selected from His creature, and His trustworthy upon His revelation, He sent him with right guidance and with the Religion of truth that He may cause it to prevail over all religions however much the idol-worshippers may be averse. Conveyor of good tidiness and warner, and as one inviting to Allah by His permission, and as a light- giving torch. Blessings of Allah be upon him and his</p>
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عَنْهُمْ الرِّجْسَ وَ  
 طَهَّرَهُمْ تَطْهِيرًا  
 يَا مُقْوِي كُلِّ ذَلِيلٍ  
 وَ مُعِزِّ الْمُؤْمِنِينَ  
 وَ مُذِلِّ الْجَبَّارِينَ  
 قَدْ وَ حَقَّكَ بَلَّغْ  
 مِنِّي الْمَجْهُودِ  
 فَفَرِّجْ عَنِّي يَا  
 أَرْحَمَ الرَّاحِمِينَ  
 يَا مُفَرِّجَ الْفَرَجِ يَا  
 كَرِيمَ الْفَرَجِ يَا  
 عَزِيزَ الْفَرَجِ يَا  
 جَبَّارَ الْفَرَجِ يَا  
 رَحْمَانَ الْفَرَجِ يَا  
 رَحِيمَ الْفَرَجِ يَا  
 جَلِيلَ الْفَرَجِ يَا  
 جَمِيلَ الْفَرَجِ يَا  
 كَفِيلَ الْفَرَجِ يَا  
 مُنِيلَ الْفَرَجِ يَا  
 مُقِيلَ الْفَرَجِ يَا  
 مُجِيرَ الْفَرَجِ يَا  
 خَبِيرَ الْفَرَجِ يَا  
 مُنِيرَ الْفَرَجِ يَا  
 مُبَلِّغَ الْفَرَجِ يَا  
 مُدِيلَ الْفَرَجِ يَا  
 مُحِيلَ الْفَرَجِ يَا  
 كَبِيرَ الْفَرَجِ يَا  
 قَدِيرَ الْفَرَجِ يَا  
 بَصِيرَ الْفَرَجِ يَا  
 بَرُّ الْفَرَجِ يَا طَهَّرْ  
 الْفَرَجِ يَا طَاهِرْ  
 الْفَرَجِ يَا قَاهِرْ  
 الْفَرَجِ يَا ظَاهِرْ  
 الْفَرَجِ يَا بَاطِنُ  
 الْفَرَجِ يَا سَاتِرُ  
 الْفَرَجِ يَا مُحِيطُ  
 الْفَرَجِ يَا مُقْتَدِرُ  
 الْفَرَجِ يَا حَفِيزُ  
 الْفَرَجِ يَا مُتَجَبِّرُ  
 الْفَرَجِ يَا قَرِيبُ

wa mozillal jabbaareena qa  
 wa haqqeka balagha minnil  
 majhoodo fa-farrij a'nnnee  
 yaa arhamar raahemeena  
 yaa mofarrejul faraja yaa  
 kareemul faraja yaa  
 a'zeedul faraja yaa  
 jabbaarul faraja yaa  
 rahmaanul faraja yaa  
 raheemul faraja yaa jaleelul  
 faraja yaa jameelul faraja  
 yaa kafeelul faraja yaa  
 moneelul faraja yaa  
 moqeelul faraja yaa  
 mojeerul faraja yaa  
 khabeerul faraja yaa  
 moneerul faraja yaa  
 moballeghul faraja yaa  
 modeelul faraja yaa  
 moheelul faraja yaa  
 kabeerul faraja yaa  
 qadeerul faraja yaa  
 baseerul faraja yaa barrul  
 faraja yaa tohrul faraja yaa  
 taaherul faraja yaa  
 qaaherul faraja yaa  
 zaaherul faraja yaa  
 baatenul faraja yaa saaterul  
 faraja yaa moheetul faraja  
 yaa muqtaderul faraja yaa  
 hafeezul faraja yaa  
 motajabberul faraja yaa  
 qareebul faraja yaa  
 wadoodul faraja yaa  
 hameedul faraja yaa  
 majeedul faraja yaa mubde-  
 ul faraja yaa mo-e'edul  
 faraja yaa shaheedul faraja  
 yaa mohsenul faraja yaa  
 mujmelul faraja yaa mun-

household from whom Allah  
 removed filth and He purified  
 them with thorough  
 purification. O Granter of  
 strength to all humble ones!  
 And O grantor of dignity to the  
 believers and O humiliator of  
 the oppressors. Indeed by  
 Your right I have reached my  
 efforts, so remove it from me  
 O Most Merciful of all! O  
 Reliever! Relief! O All-  
 generous! Relief! O All-Mighty!  
 Relief! O Supreme! Relief! O  
 Beneficent! Relief! O Merciful!  
 Relief! O Majestic! Relief! O  
 All-munificent! Relief! O  
 Surety! Relief! O Bestower!  
 Relief! O Rescuer! Relief! O  
 Protector! Relief! O All-aware!  
 Relief! O All-luminous! Relief!  
 O Conveyor! Relief! O Grantor  
 of victory! Relief! O Assuring!  
 Relief! O All-big! Relief! O All-  
 big! Relief! O All-powerful!  
 Relief! O All-seer! Relief! O All-  
 benign! Relief! O Source of  
 purity! Relief! O All-pure!  
 Relief! O Omnipotent! Relief!  
 O Evident! Relief! O  
 Immanent! Relief! O  
 Concealer! Relief! O All-  
 encompassing! Relief! O All-  
 prevailing! Relief! O All-  
 guarding! Relief! O Invincible!  
 Relief! O Nigh! Relief! O  
 Loving! Relief! O All-praised!  
 Relief! O full of all glory!  
 Relief! O Originator! Relief! O  
 Reproducer! Relief! O

وَدُّودُ	يَا الْفَرَجَ	e'mul faraja yaa mufzelul	Witness! Relief! O All-liberal!
حَمِيدُ	يَا الْفَرَجَ	faraja yaa qaabezul faraja	Relief! O All-bountiful! Relief!
مَجِيدُ	يَا الْفَرَجَ	yaa baasetul faraja yaa	O Source of all bounties!
مُبْدِئُ	يَا الْفَرَجَ	hadeyul faraja yaa murselul	Relief! O Doer of favors!
مُعِيدُ	يَا الْفَرَجَ	faraja yaa daa-fe-u'l faraja	Relief! O Straitening! Relief! O
شَهِيدُ	يَا الْفَرَجَ	yaa raa-fe-u'l faraja yaa	Enlarger! Relief! O Guide!
يَا مُحْسِنُ	الْفَرَجَ	baaqeyul faraja yaa	Relief! O Sender! Relief! O
يَا مُجْمِلُ	الْفَرَجَ	waaqeyul faraja yaa	Repealer! Relief! O Raiser!
يَا مُنْعِمُ	الْفَرَجَ	khallaaqul faraja yaa	Relief! O Eternal! Relief! O
يَا مُفْضِلُ	الْفَرَجَ	wahhaabul faraja yaa	Guardian! Relief! O Creator!
يَا قَابِضُ	الْفَرَجَ	tawwaabul faraja yaa	Relief! O Endower! Relief! O
يَا بَاسِطُ	الْفَرَجَ	fattaahul faraja yaa	Acceptor of repentance!
يَا هَادِيُ	الْفَرَجَ	naffaahul faraja yaa	Relief! O Decider! Relief! O
يَا مُرْسِلُ	الْفَرَجَ	murtaahul faraja yaa	Donator! Relief! O Source of
يَا دَافِعُ	الْفَرَجَ	naffaa-u'l faraja yaa ra-	rest! Relief! O Source of profit!
يَا رَافِعُ	الْفَرَجَ	ooful faraja yaa a'tooful	Relief! O All-kind! Relief! O All-
يَا بَاقِيُ	الْفَرَجَ	faraja yaa kaafeyl faraja	sympathetic! Relief! O
يَا وَاقِيُ	الْفَرَجَ	yaa shaa-feyul faraja yaa	Securer! Relief! O Healer!
يَا خَلَّاقُ	الْفَرَجَ	mo-a'afeyul faraja yaa	Relief! O Curer! Relief! O
يَا وَهَّابُ	الْفَرَجَ	mokaafeyul faraja yaa	Awarder! Relief! O Faithful!
يَا تَوَّابُ	الْفَرَجَ	wafiyyul faraja yaa	Relief! O Dominant! Relief! O
يَا فَتَّاحُ	الْفَرَجَ	mohaymenul faraja yaa	Giver of peace! Relief! O
يَا نَفَّاحُ	الْفَرَجَ	salaamul faraja yaa	Superb! Relief! O Grantor of
يَا مُرْتَّاحُ	الْفَرَجَ	motakabberul faraja yaa	security! Relief! O Only One!
يَا نَفَّاعُ	الْفَرَجَ	moamenul faraja yaa	Relief! O Besought of all!
يَا رَوْوْفُ	الْفَرَجَ	ahadul faraja yaa samadul	Relief! O Light! Relief! O
يَا عَطُوفُ	الْفَرَجَ	faraja yaa noorul faraja yaa	Manager (of all affairs)! Relief!
يَا كَافِيُ	الْفَرَجَ	modabberul faraja yaa	O Single! Relief! O Lone!
يَا شَافِيُ	الْفَرَجَ	fardul faraja yaa watrul	Relief! O Giver of victory!
يَا مُعَافِيُ	الْفَرَجَ	faraja yaa naaserul faraja	Relief! O Source of
يَا مُكَافِيُ	الْفَرَجَ	yaa moonesul faraja yaa	entertainment! Relief! O
يَا وَفِيُ	الْفَرَجَ	baa-e'sul faraja yaa	Resurrector! Relief! O
يَا مُهَيِّمُنُ	الْفَرَجَ	waaresul faraja yaa	Inheritor (of all things)! Relief!
يَا سَلَامُ	الْفَرَجَ	a'alemul faraja yaa	O All-knowing! Relief! O
يَا مُتَكَبِّرُ	الْفَرَجَ	haakemul faraja yaa baa-	Judge! Relief! O Maker!
يَا مُؤْمِنُ	الْفَرَجَ	reul faraja yaa mota-	Relief! O Exalted! Relief! O
يَا أَحَدُ	الْفَرَجَ	a'aleyul faraja yaa	Maker of visions! Relief! O All-
يَا صَمَدُ	الْفَرَجَ	mosawwerul faraja yaa	responding! Relief! O
يَا نُورُ	الْفَرَجَ	mojeebul faraja yaa qaa-	Subsistent! Relief! O
يَا مُدَبِّرُ	الْفَرَجَ	emul faraja yaa daa-emul	Everlasting! Relief! O

يَا فَرَجُ	faraja yaa a'leemul faraja	Knowing! Relief! O Wise!
يَا وَثَرُ	yaa hakeemul faraja yaa	Relief! O All-magnanimous!
يَا نَاصِرُ	jawaadul faraja yaa baarrul	Relief! O Caring! Relief! O
يَا مُوْنِسُ	faraja yaa saarrul faraja	Source of pleasure! Relief! O
يَا بَاعِثُ	yaa a'dlul faraja yaa	Fair! Relief! O Distinguisher
يَا وَارِثُ	faazelul faraja yaa	(between the right and the
يَا عَالِمُ	dayyaanul faraja yaa	wrong)! Relief! O Master!
يَا حَاكِمُ	hannaanul faraja yaa	Relief! O All-munificent! Relief!
يَا بَارِءُ	mannaanul faraja yaa	O Favorer! Relief! O All-
يَا مُتَعَالِي	samee-u'l fa'aja yaa	hearer! Relief! O Concealed!
يَا مُصَوِّرُ	khafiyyul faraja yaa mo-	Relief! O Helper! Relief! O
يَا مُجِيبُ	e'enul faraja yaa naasherul	Extender (of mercy)! Relief! O
يَا قَائِمُ	faraja yaa ghaaferul faraja	Forgiver! Relief! O Eternal!
يَا دَائِمُ	yaa qadeemul faraja yaa	Relief! O Alleviator! Relief! O
يَا عَلِيمُ	mosahhelul faraja yaa	Reliever! Relief! O He Who
يَا حَكِيمُ	moyasserul faraja yaa	causes to die! Relief! O
يَا جَوَادُ	momeetul faraja yaa	Grantor of life! Relief! O
يَا بَارُ	mohyeyul faraja yaa naafe-	Grantor of benefits! Relief! O
يَا سَارُ	u'l faraja yaa raazequl	Provider of sustenance! Relief!
يَا عَدْلُ	faraja yaa mosabbebul	O Creator of causes! Relief! O
يَا فَاضِلُ	faraja yaa mogheesul faraja	Aide! Relief! O Grantor of
يَا دَيَّانُ	yaa mughneyul faraja yaa	wealth! Relief! O Giver to hold!
يَا حَتَّانُ	moqneyul faraja yaa	Relief! O Creator! Relief! O
يَا مَتَّانُ	khaalequl faraja yaa	Onlooker! Relief! O Present!
يَا سَمِيعُ	raasedul faraja yaa	Relief! O Mender! Relief! O
يَا خَفِي	haazerul faraja yaa jaaberul	Safeguarding! Relief! O Firm
يَا مُعِينُ	faraja yaa haafezul faraja	(in punishment)! Relief! O Aid!
يَا نَاشِرُ	yaa shadeedul faraja yaa	Relief! O Donor! Relief! O
يَا غَافِرُ	gheyaasul faraja yaa a'a-	Allah! Relief! O All-Great!
يَا قَدِيمُ	ezul faraja yaa allaahul	Relief! O Ever-living! Relief! O
يَا مُسَهِّلُ	faraja yaa a'zeemul faraja	Self-subsistent! Relief! O
يَا مُيَسِّرُ	yaa hayyul faraja yaa	Lofty! Relief! O Lord! Relief! O
يَا مُمِيتُ	qayyoomul faraja yaa	Grandest! Relief! O Mightiest!
يَا مُحْيِي	a'aleyul faraja yaa rabbul	Relief! O Most Magnificent!
يَا نَافِعُ	faraja yaa a-a'zamul faraja	Relief! O Self-Sufficient!
يَا رَازِقُ	yaa a-a'zzul faraja yaa	Relief! O Greatest! Relief! O
يَا مُسَبِّبُ	ajallul faraja yaa ghaniyyul	Eternal! Relief! O First! Relief!
يَا مُغْنِي	faraja yaa akbarul faraja	O Last! Relief! O Right! Relief!
يَا مُعْنِي	yaa azaliyyul faraja yaa	O Distinct! Relief! O Certain!
يَا مُقْنِي	awwalul faraja yaa aakherul	Relief! O Owner! Relief! O All-

يَا خَالِقُ	الْفَرَجِ	faraja yaa haqqul faraja yaa	holy! Relief! O Self-Hallowed!
يَا رَاصِدُ	الْفَرَجِ	mobeenul faraja yaa	Relief! O One! Relief! O
يَا حَاضِرُ	الْفَرَجِ	yaqeenul faraja yaa	Absolute! Relief! O One and
يَا جَابِرُ	الْفَرَجِ	maalekul faraja yaa	Only! Relief! O Extender!
يَا حَافِظُ	الْفَرَجِ	quddoosul faraja yaa	Relief! O Subduer! Relief! O
يَا شَدِيدُ	الْفَرَجِ	motaqaddesul faraja yaa	Merciful! Relief! O Favourer!
يَا غِيَاثُ	الْفَرَجِ	waahedul faraja yaa ahadul	Relief! O Ever-merciful! Relief!
يَا عَائِذُ	الْفَرَجِ	faraja yaa motawahhedul	O Eradicator! Relief! O
يَا اللَّهُ	الْفَرَجِ	faraja yaa momiddul faraja	Honorer! Relief! O Instructor!
يَا عَظِيمُ	الْفَرَجِ	yaa qahhaarul faraja yaa	Relief! O He Who selects!
يَا حَيُّ	الْفَرَجِ	raahemul faraja yaa	Relief! O Cleanser! Relief! O
يَا قَيُّوْمُ	الْفَرَجِ	mofazzelul faraja yaa	All-fulfilling! Relief! O Dispeller!
يَا عَلِيُّ	الْفَرَجِ	motarahhemul faraja yaa	Relief! O Transformer! Relief!
يَا رَبُّ	الْفَرَجِ	qaasemul faraja yaa	O Inviter! Relief! O Object of
يَا أَعْظَمُ	الْفَرَجِ	mukremul faraja yaa mo-	hope! Relief! O Pardoner!
يَا أَعَزُّ	الْفَرَجِ	a'llemul faraja yaa	Relief! O Introducer! Relief! O
يَا أَجَلُ	الْفَرَجِ	mustafeyul faraja yaa	All-omnipotent! Relief! O All-
يَا غَنِيُّ	الْفَرَجِ	mozakkeyul faraja yaa	sovereign! Relief! O Collector!
يَا أَكْبَرُ	الْفَرَجِ	waafeyul faraja yaa	Relief! O Preparer! Relief! O
يَا أَرْزَلِي	الْفَرَجِ	kaasheful faraja yaa	Supporter! Relief! O Witness!
يَا أَوَّلُ	الْفَرَجِ	musarreful faraja yaa daa-	Relief! O Truthful! Relief! O
يَا آخِرُ	الْفَرَجِ	e'yul faraja yaa marjuwwul	Most believed! Relief! O
يَا حَقُّ	الْفَرَجِ	faraja yaa motajaawezul	Comprehender! Relief! O
يَا مُبِينُ	الْفَرَجِ	faraja yaa faatehul faraja	Foremost! Relief! O Succorer!
يَا يَقِينُ	الْفَرَجِ	yaa maleekul faraja yaa	Relief! O Subtle! Relief! O
يَا مَالِكُ	الْفَرَجِ	moqadderul faraja yaa mo-	Preserver! Relief! O Creator
يَا قُدُّوسُ	الْفَرَجِ	alleful faraja yaa	out of nothing! Relief! O
يَا مُتَقَدِّسُ	الْفَرَجِ	momahhedul faraja ya mo-	Impoverisher! Relief! O
يَا وَاحِدُ	الْفَرَجِ	ayyedul faraja yaa	Subjector! Relief! O Glorious!
يَا أَحَدُ	الْفَرَجِ	shaahedul faraja yaa	Relief! O All-worshipped!
يَا مُتَوَحِّدُ	الْفَرَجِ	saadequl faraja yaa	Relief! O Object of
يَا مُمِدُّ	الْفَرَجِ	mosaddequl faraja yaa	supplication! Relief! O Feared!
يَا قَهَّارُ	الْفَرَجِ	mudrekul faraja yaa	Relief! O Recourse! Relief! O
يَا رَاجِمُ	الْفَرَجِ	saabequl faraja yaa a'wnul	Shelterer! Relief! O Refuge!
يَا مُفَضَّلُ	الْفَرَجِ	faraja yaa lateeful faraja	Relief! O Resource! Relief! O
يَا مُتَرَحِّمُ	الْفَرَجِ	yaa raqeebul faraja yaa	Lord of Majesty and Honor! O
يَا قَاصِمُ	الْفَرَجِ	faaterul faraja yaa	Allah! By the right of these
يَا مُكْرِمُ	الْفَرَجِ	muqneyul faraja yaa	Excellent Names and the Most
يَا مُعَلِّمُ	الْفَرَجِ	mosakhkherul faraja yaa	Elevated Words and by the
يَا	الْفَرَجِ	momajjedul faraja yaa	right of 'In the name of Allah,

مُصْطَفِي الْفَرَجِ    ma'boodul faraja yaa mad-  
 يَا مُزَكِّي الْفَرَجِ    u'wwul faraja yaa  
 يَا وَافِي الْفَرَجِ    marhoobul faraja yaa  
 كَاشِفُ الْفَرَجِ    musta-a'anul faraja yaa  
 مُصْرَفُ الْفَرَجِ    multaje-ul faraja yaa kahful  
 دَاعِي الْفَرَجِ    faraja yaa u'ddatul faraja  
 مَرْجُو الْفَرَجِ    yaa zal jalaale wal ikraame  
 مُتَجَاوِزُ الْفَرَجِ    allaahumma behaqqe  
 فَاتِحُ الْفَرَجِ    haazehil asmaa-il husnaa  
 مَلِيكُ الْفَرَجِ    wal kalemaatil u'lyaa wa be-  
 مُقَدِّرُ الْفَرَجِ    haqqe bismil laahir  
 مُؤَلِّفُ الْفَرَجِ    rahmaanir raheem qul  
 مُمَهِّدُ الْفَرَجِ    howal laaho ahad allaahus  
 مُؤَيِّدُ الْفَرَجِ    samad lam yalid wa lam  
 شَاهِدُ الْفَرَجِ    yoolad wa lam yakun lahu  
 صَادِقُ الْفَرَجِ    kofowan ahad ahlik  
 مُصَدِّقُ الْفَرَجِ    a'duwwa mohammadin wa  
 مُدْرِكُ الْفَرَجِ    aale mohammadin  
 سَابِقُ الْفَرَجِ    allaahumma in kaana  
 عَوْنُ الْفَرَجِ    folaanun a'duwwal laahe wa  
 لَطِيفُ الْفَرَجِ    a'duwwa rasoolil laahe sallal  
 رَقِيبُ الْفَرَجِ    laaho a'layhe wa aalehi wa  
 فَاطِرُ الْفَرَجِ    ahle baytehi wa zurriyatehi  
 مُقْنِي الْفَرَجِ    wa shee-a'te hi jahada  
 مُسْخِرُ الْفَرَجِ    haqqan wad da-a'a  
 مُمَجِّدُ الْفَرَجِ    baatelan fa-anzil a'layhe  
 مَعْبُودُ الْفَرَجِ    husbaanan menas samaaa-  
 مَدْعُو الْفَرَجِ    e wa a'zaaban a'ajelan  
 مَرْهُوبُ الْفَرَجِ    aameen aameen aameen  
 مُسْتَعَانُ الْفَرَجِ    rabbal a'alameen wa  
 مُلْتَجِي الْفَرَجِ    amaanal khaa-efeena  
 كَهْفُ الْفَرَجِ    adriknaa fee haazehil  
 عُدَّةُ الْفَرَجِ يَا ذَا    haajate wa aghisnaa yaa  
 الْجَلَالِ    elaahi behaqqe malaa-  
 الْإِكْرَامِ    ekatekal moqarrabeena wa  
 بِحَقِّ    anbeyaa-ekal mursaleenal  
 هَذِهِ    motahhareena wa wa be-  
 الْأَسْمَاءِ الْحُسْنَى    shafaa-a'te nabiyyeka  
 وَ الْكَلِمَاتِ الْعُلْيَا    mohammadin sallal laaho  
 وَ بِحَقِّ بِسْمِ اللَّهِ    a'layhe wa aalehi  
 الرَّحْمَنِ الرَّحِيمِ

the Beneficent, the Merciful  
 Say: He, Allah, is One. Allah is  
 He on Whom all depend. He  
 begets not, nor is He  
 begotten. And none is like  
 Him,<sup>1</sup> destroy the enemies of  
 Muhammad and the progeny  
 of Muhammad. O Allah! If so-  
 and-so was enemy of Allah,  
 and enemy of Messenger of  
 Allah, blessings of Allah be  
 upon him and his family and  
 his offspring, and his  
 followers, denied the rights,  
 and claimed falsehood, then  
 descend upon them  
 thunderbold from the sky and  
 quick punishment, so be it, so  
 be it, so be it, Lord of the  
 Worlds, and Sanctuary of the  
 fearful, make us attain this  
 need and come to our help O  
 my Lord, by the right of Your  
 proximate angels, and Your  
 sent prophets, the pure, and  
 intercession of Your prophet  
 Muhammad, peace of Allah be  
 upon him and his progeny. O  
 Allah! I turn to You in the  
 name of Your Prophet,  
 Muhammad, blessings of Allah  
 be upon him and his progeny,  
 O Abal Qasim! O Allah's  
 Messenger! O guide of mercy!  
 We turn towards Allah through  
 you, and we seek advocacy of  
 Allah through you, and we  
 seek intercession of Allah  
 through you, and we put  
 before you our open needs; O

قُلْ هُوَ اللَّهُ أَحَدٌ  
 اللَّهُ الصَّمَدُ لَمْ يَلِدْ  
 وَلَمْ يُولَدْ وَلَمْ  
 يَكُنْ لَهُ كُفُوًا أَحَدٌ  
 أَهْلِكَ عَدُوٌّ مُجِيدٌ  
 وَالِ مُحَمَّدٍ اَللَّهُمَّ  
 إِنْ كَانَ فُلَانٌ  
 عَدُوٌّ لِلَّهِ وَ عَدُوٌّ  
 رَسُولِ اللَّهِ صَلَّى  
 اللَّهُ عَلَيْهِ وَ آلهِ وَ  
 أَهْلِ بَيْتِهِ وَ ذُرِّيَّتِهِ  
 وَ شِيعَتِهِ جَدِّ  
 حَقًّا وَ ادَّعَى  
 بَاطِلًا فَانْزِلْ عَلَيْهِ  
 حُسْبَانًا مِنْ  
 السَّمَاءِ وَ عَذَابًا  
 عَاجِلًا آمِينَ آمِينَ  
 رَبِّ آمِينَ  
 الْعَالَمِينَ وَ آمَانَ  
 الْخَائِفِينَ أَدْرِكُنَا  
 فِي هَذِهِ الْحَاجَةِ  
 وَ اغْنِنَا يَا إِلَهِي  
 بِحَقِّ مَلَائِكَتِكَ  
 الْمُقَرَّبِينَ وَ  
 أَنْبِيَائِكَ الْمُرْسَلِينَ  
 الْمُطَهَّرِينَ وَ  
 بِشَفَاعَةِ نَبِيِّكَ  
 مُحَمَّدٍ صَلَّى اللَّهُ  
 عَلَيْهِ وَ آلهِ اَللَّهُمَّ  
 إِنِّي اتَّوَجَّهْتُ إِلَيْكَ  
 بِنَبِيِّكَ مُحَمَّدٍ  
 صَلَّى اللَّهُ عَلَيْهِ وَ  
 آلهِ يَا أَبَا الْقَاسِمِ  
 يَا رَسُولَ اللَّهِ يَا  
 إِمَامَ الرَّحْمَةِ إِنَّا  
 تَوَجَّهْنَا بِكَ إِلَى  
 اللَّهِ وَ تَوَسَّلْنَا بِكَ  
 إِلَى اللَّهِ وَ  
 اسْتَشْفَعْنَا بِكَ إِلَى  
 اللَّهِ وَ قَدَّمْنَاكَ بَيْنَ

allaahumma innee  
 atawajjaho elayka be-  
 nabiyyeka mohammadin  
 sallal laaho a'layhe wa  
 aalehi yaa abal qaaseme  
 yaa rasoolal laahe yaa  
 emaamar rahmate innaa  
 tawajjahnaa beka elal laahe  
 wa tawassalnaa beka elal  
 laahe was tashfa'naa beka  
 elal laahe wa qaddamnaaka  
 bayna yaday haajaatenaa  
 yaa wajeehan i'ndal laahish  
 fa' lanaa i'ndal laahe yaa  
 abal hasane yaa a'liy yabna  
 abee taalebin yaa ameeral  
 moameneena yaa hujjatal  
 laahe a'laa khalqehi yaa  
 sayyedanaa wa mawlaanaa  
 innaa tawajjahnaa beka elal  
 laahe wa tawassalnaa beka  
 elal laahe was tashfa'naa  
 beka elal laahe wa  
 qaddamnaaka bayna yaday  
 haajaatenaa yaa wajeehan  
 i'ndal laahish fa' lanaa i'ndal  
 laah yaa faatematuz  
 zahraaa-o yaa binta rasoolil  
 laahe yaa sayyedatanaa wa  
 mawlaatanaa innaa  
 tawajjahnaa beke elal laahe  
 wa tawassalnaa beke elal  
 laahe was tash-fa'naa beke  
 elal laahe wa qaddamnaake  
 bayna yaday haajaatenaa  
 yaa wajeahatan i'ndal  
 laahish fa-e'e lanaa i'ndal  
 laahe yaa abaa  
 mohammadin yaa hasan  
 abna a'liyyin yab na rasoolil

intimate of Allah! Stand by us  
 when Allah sits in judgment  
 over us. O Abul Hasan! O  
 Commander of the Faithful! O  
 Ali, son of Abu Talib! O  
 decisive argument of Allah  
 over mankind! O our chief! O  
 our master! We turn towards  
 Allah through you, and we  
 seek advocacy of Allah  
 through you, and we seek  
 intercession of Allah through  
 you, and we put before you  
 our open needs; O intimate of  
 Allah! Stand by us when Allah  
 sits in judgment over us. O  
 Fatemah Zahra! O daughter of  
 Messenger of Allah! O our  
 chief! O our master! We turn  
 towards Allah through you,  
 and we seek advocacy of  
 Allah through you, and we  
 seek intercession of Allah  
 through you, and we put  
 before you our open needs; O  
 intimate of Allah! Stand by us  
 when Allah sits in judgment  
 over us. O Abu Muhammad!  
 O Hasan, son of Ali! O son of  
 the Messenger of Allah! O  
 decisive argument of Allah  
 over mankind! O our chief! O  
 our master! We turn towards  
 Allah through you, and we  
 seek advocacy of Allah  
 through you, and we seek  
 intercession of Allah through  
 you, and we put before you  
 our open needs; O intimate of  
 Allah! Stand by us when Allah

يَدِّي حَاجَاتِنَا يَا  
وَجِبْهًا عِنْدَ اللَّهِ  
أَشْفَعُ لَنَا عِنْدَ اللَّهِ  
يَا أَبَا الْحَسَنِ يَا  
عَلِيَّ بْنَ أَبِي  
طَالِبٍ يَا أَمِيرَ  
الْمُؤْمِنِينَ يَا  
حُجَّةَ اللَّهِ عَلَى  
خَلْقِهِ يَا سَيِّدَنَا وَ  
مَوْلَانَا إِنَّا تَوَجَّهْنَا  
بِكَ إِلَى اللَّهِ وَ  
تَوَسَّلْنَا بِكَ إِلَى  
اللَّهِ وَ اسْتَشْفَعْنَا  
بِكَ إِلَى اللَّهِ وَ  
قَدَّمْنَاكَ بَيْنَ يَدَيِ  
حَاجَاتِنَا يَا وَجِبْهًا  
عِنْدَ اللَّهِ أَشْفَعُ لَنَا  
عِنْدَ اللَّهِ يَا فَاطِمَةَ  
الزَّهْرَاءِ يَا بِنْتَ  
رَسُولِ اللَّهِ يَا  
سَيِّدَتَنَا وَ مَوْلَاتَنَا  
إِنَّا تَوَجَّهْنَا بِكَ  
إِلَى اللَّهِ وَ تَوَسَّلْنَا  
بِكَ إِلَى اللَّهِ وَ  
اسْتَشْفَعْنَا بِكَ إِلَى  
اللَّهِ وَ قَدَّمْنَاكَ بَيْنَ  
يَدَيِ حَاجَاتِنَا يَا  
وَجِبْهَةً عِنْدَ اللَّهِ  
أَشْفَعِي لَنَا عِنْدَ  
اللَّهِ يَا أَبَا مُحَمَّدٍ  
يَا حَسَنَ بْنَ عَلِيٍّ  
يَا ابْنَ رَسُولِ اللَّهِ  
يَا حُجَّةَ اللَّهِ عَلَى  
خَلْقِهِ يَا سَيِّدَنَا وَ  
مَوْلَانَا إِنَّا تَوَجَّهْنَا  
بِكَ إِلَى اللَّهِ وَ  
تَوَسَّلْنَا بِكَ إِلَى  
اللَّهِ وَ اسْتَشْفَعْنَا  
بِكَ إِلَى اللَّهِ وَ  
قَدَّمْنَاكَ بَيْنَ يَدَيِ

laahe yaa hujjatal laahe  
a'laa khalqehi yaa  
sayyedanaa wa mawlaanaa  
innaa tawajjahnaa beka elal  
laahe wa tawassalnaa beka  
elal laahe was tashfa'naa  
beka elal laahe wa  
qaddamnaaka bayna yaday  
haajaatenaa yaa wajeehan  
i'ndal laahish fa' lanaa i'ndal  
laah yaa abaa a'bdil laahe  
yaa husain abna a'liyyin  
YAB NA RASOOLIL LAAHE  
YAA HUJJATAL LAAHE  
A'LAA KHALQEHI YAA  
SAYYEDANAA WA  
MAWLAANAA INNAA  
TAWAJJAHNAA BEKA  
ELAL LAAHE WA  
TAWASSALNAA BEKA  
ELAL LAAHE WAS  
TASHFA'NAA BEKA ELAL  
LAAHE WA  
QADDAMNAAKA BAYNA  
YADAY HAAJAATENAA  
YAA WAJEEHAN I'NDAL  
LAAHISH FA' LANAA  
I'NDAL LAAH yaa abal  
hasane yaa a'liyy abnal  
husaine YAB NA  
RASOOLIL LAAHE YAA  
HUJJATAL LAAHE A'LAA  
KHALQEHI YAA  
SAYYEDANAA WA  
MAWLAANAA INNAA  
TAWAJJAHNAA BEKA  
ELAL LAAHE WA  
TAWASSALNAA BEKA  
ELAL LAAHE WAS  
TASHFA'NAA BEKA ELAL

sits in judgment over us. O  
Aba Abdillah! O Husain! Son  
of Ali! O son of the Messenger  
of Allah! O decisive argument  
of Allah over mankind! O our  
chief! O our master! We turn  
towards Allah through you,  
and we seek advocacy of  
Allah through you, and we  
seek intercession of Allah  
through you, and we put  
before you our open needs; O  
intimate of Allah! Stand by us  
when Allah sits in judgment  
over us. O Abul Hasan! O Ali,  
son of al-Husain! O son of the  
Messenger of Allah! O  
decisive argument of Allah  
over mankind! O our chief, O  
our master, we turn towards  
Allah through you, and we  
seek advocacy of Allah  
through you, and we seek  
intercession of Allah through  
you, and we put before you  
our open needs; O intimate of

حَاجَاتِنَا يَا وَجِيهًا  
 عِنْدَ اللَّهِ اشْفَعْ لَنَا  
 عِنْدَ اللَّهِ يَا أَبَا  
 عَبْدِ اللَّهِ يَا حُسَيْنَ  
 بَنَ عَلِيٍّ يَا ابْنَ  
 رَسُولِ اللَّهِ ﷺ  
 حُجَّةَ اللَّهِ عَلَى  
 خَلْقِهِ يَا سَيِّدَنَا وَ  
 مَوْلَانَا إِنَّا تَوَجَّهْنَا  
 بِكَ إِلَى اللَّهِ وَ  
 تَوَسَّلْنَا بِكَ إِلَى  
 اللَّهِ وَ اسْتَشْفَعْنَا  
 بِكَ إِلَى اللَّهِ وَ  
 قَدَّمْنَاكَ بَيْنَ يَدَيِ  
 حَاجَاتِنَا يَا وَجِيهًا  
 عِنْدَ اللَّهِ اشْفَعْ لَنَا  
 عِنْدَ اللَّهِ يَا أَبَا  
 الْحَسَنِ يَا عَلِيَّ  
 بَنَ الْحُسَيْنِ يَا  
 ابْنَ رَسُولِ اللَّهِ ﷺ  
 حُجَّةَ اللَّهِ عَلَى  
 خَلْقِهِ يَا سَيِّدَنَا وَ  
 مَوْلَانَا إِنَّا تَوَجَّهْنَا  
 بِكَ إِلَى اللَّهِ وَ  
 تَوَسَّلْنَا بِكَ إِلَى  
 اللَّهِ وَ اسْتَشْفَعْنَا  
 بِكَ إِلَى اللَّهِ وَ  
 قَدَّمْنَاكَ بَيْنَ يَدَيِ  
 حَاجَاتِنَا يَا وَجِيهًا  
 عِنْدَ اللَّهِ اشْفَعْ لَنَا  
 عِنْدَ اللَّهِ يَا أَبَا  
 جَعْفَرٍ يَا مُحَمَّدَ  
 بَنَ عَلِيٍّ يَا ابْنَ  
 رَسُولِ اللَّهِ ﷺ  
 حُجَّةَ اللَّهِ عَلَى  
 خَلْقِهِ يَا سَيِّدَنَا وَ  
 مَوْلَانَا إِنَّا تَوَجَّهْنَا  
 بِكَ إِلَى اللَّهِ وَ  
 تَوَسَّلْنَا بِكَ إِلَى  
 اللَّهِ وَ اسْتَشْفَعْنَا

LAAHE WA  
 QADDAMNAAKA BAYNA  
 YADAY HAAJAATENAA  
 YAA WAJEEHAN I'NDAL  
 LAAHISH FA' LANAA  
 I'NDAL LAAH yaa abaa  
 ja'afarin yaa mohammad  
 abna a'liyyin YAB NA  
 RASOOLIL LAAHE YAA  
 HUJJATAL LAAHE A'LAA  
 KHALQEHI YAA  
 SAYYEDANAA WA  
 MAWLAANAA INNAA  
 TAWAJJAHNAA BEKA  
 ELAL LAAHE WA  
 TAWASSALNAA BEKA  
 ELAL LAAHE WAS  
 TASHFA'NAA BEKA ELAL  
 LAAHE WA  
 QADDAMNAAKA BAYNA  
 YADAY HAAJAATENAA  
 YAA WAJEEHAN I'NDAL  
 LAAHISH FA' LANAA  
 I'NDAL LAAH yaa abaa  
 a'bdil laah yaa ja'far abna  
 mohammadin YAB NA  
 RASOOLIL LAAHE YAA  
 HUJJATAL LAAHE A'LAA  
 KHALQEHI YAA  
 SAYYEDANAA WA  
 MAWLAANAA INNAA  
 TAWAJJAHNAA BEKA  
 ELAL LAAHE WA  
 TAWASSALNAA BEKA  
 ELAL LAAHE WAS  
 TASHFA'NAA BEKA ELAL  
 LAAHE WA  
 QADDAMNAAKA BAYNA  
 YADAY HAAJAATENAA  
 YAA WAJEEHAN I'NDAL

Allah! Stand by us when Allah  
 sits in judgment over us. O  
 Aba Abdillah! O Ja'far! Son of  
 Muhammad, O son of the  
 Messenger of Allah! O  
 decisive argument of Allah  
 over mankind! O our chief, O  
 our master, we turn towards  
 Allah through you, and we  
 seek advocacy of Allah  
 through you, and we seek  
 intercession of Allah through  
 you, and we put before you  
 our open needs; O intimate of  
 Allah! Stand by us when Allah  
 sits in judgment over us. O  
 Abul Ibrahim! O Moosa! Son of  
 Ja'far, O son of the  
 Messenger of Allah! O  
 decisive argument of Allah  
 over mankind! O our chief, O  
 our master, we turn towards  
 Allah through you, and we  
 seek advocacy of Allah  
 through you, and we seek  
 intercession of Allah through  
 you, and we put before you  
 our open needs; O intimate of  
 Allah! Stand by us when Allah  
 sits in judgment over us. O  
 Abul Hasan! O Ali! Son of  
 Moosa, O son of the  
 Messenger of Allah! O  
 decisive argument of Allah  
 over mankind! O our chief, O  
 our master, we turn towards  
 Allah through you, and we  
 seek advocacy of Allah  
 through you, and we seek  
 intercession of Allah through



بِكَ إِلَى اللَّهِ وَ  
 قَدَمْنَاكَ بَيْنَ يَدَيِ  
 حَاجَاتِنَا يَا وَجِيهًا  
 عِنْدَ اللَّهِ اشْفَعْ لَنَا  
 عِنْدَ اللَّهِ يَا أَبَا  
 عَبْدِ اللَّهِ يَا جَعْفَرَ  
 بَنَ مُحَمَّدٍ يَا ابْنَ  
 رَسُولِ اللَّهِ ﷺ  
 حُجَّةَ اللَّهِ عَلَى  
 خَلْقِهِ يَا سَيِّدَنَا وَ  
 مَوْلَانَا إِنَّا تَوَجَّهْنَا  
 بِكَ إِلَى اللَّهِ وَ  
 تَوَسَّلْنَا بِكَ إِلَى  
 اللَّهِ وَ اسْتَشْفَعْنَا  
 بِكَ إِلَى اللَّهِ وَ  
 قَدَمْنَاكَ بَيْنَ يَدَيِ  
 حَاجَاتِنَا يَا وَجِيهًا  
 عِنْدَ اللَّهِ اشْفَعْ لَنَا  
 عِنْدَ اللَّهِ يَا أَبَا  
 إِبْرَاهِيمَ يَا مُوسَى  
 بَنَ جَعْفَرَ يَا ابْنَ  
 رَسُولِ اللَّهِ ﷺ  
 حُجَّةَ اللَّهِ عَلَى  
 خَلْقِهِ يَا سَيِّدَنَا وَ  
 مَوْلَانَا إِنَّا تَوَجَّهْنَا  
 بِكَ إِلَى اللَّهِ وَ  
 تَوَسَّلْنَا بِكَ إِلَى  
 اللَّهِ وَ اسْتَشْفَعْنَا  
 بِكَ إِلَى اللَّهِ وَ  
 قَدَمْنَاكَ بَيْنَ يَدَيِ  
 حَاجَاتِنَا يَا وَجِيهًا  
 عِنْدَ اللَّهِ اشْفَعْ لَنَا  
 عِنْدَ اللَّهِ يَا أَبَا  
 الْحَسَنِ يَا عَلِيَّ  
 بَنَ مُوسَى يَا ابْنَ  
 رَسُولِ اللَّهِ ﷺ  
 حُجَّةَ اللَّهِ عَلَى  
 خَلْقِهِ يَا سَيِّدَنَا وَ  
 مَوْلَانَا إِنَّا تَوَجَّهْنَا  
 بِكَ إِلَى اللَّهِ وَ

LAAHISH FA' LANAA  
 I'NDAL LAAH yaa abaa  
 ibraaheema yaa moosabna  
 ja'farin YAB NA RASOOLIL  
 LAAHE YAA HUJJATAL  
 LAAHE A'LAA KHALQEHI  
 YAA SAYYEDANAA WA  
 MAWLAANAA INNAA  
 TAWAJJAHNAA BEKA  
 ELAL LAAHE WA  
 TAWASSALNAA BEKA  
 ELAL LAAHE WAS  
 TASHFA'NAA BEKA ELAL  
 LAAHE WA  
 QADDAMNAAKA BAYNA  
 YADAY HAAJAATENAA  
 YAA WAJEEHAN I'NDAL  
 LAAHISH FA' LANAA  
 I'NDAL LAAH yaa abal  
 hasane yaa a'liyy abna  
 moosaa YAB NA  
 RASOOLIL LAAHE YAA  
 HUJJATAL LAAHE A'LAA  
 KHALQEHI YAA  
 SAYYEDANAA WA  
 MAWLAANAA INNAA  
 TAWAJJAHNAA BEKA  
 ELAL LAAHE WA  
 TAWASSALNAA BEKA  
 ELAL LAAHE WAS  
 TASHFA'NAA BEKA ELAL  
 LAAHE WA  
 QADDAMNAAKA BAYNA  
 YADAY HAAJAATENAA  
 YAA WAJEEHAN I'NDAL  
 LAAHISH FA' LANAA  
 I'NDAL LAAH yaa abaa  
 ja'farin ya mohammad abna  
 a'liyy YAB NA RASOOLIL  
 LAAHE YAA HUJJATAL

you, and we put before you  
 our open needs; O intimate of  
 Allah! Stand by us when Allah  
 sits in judgment over us. O  
 Abu Ja'far! O Muhammad!  
 Son of Ali, O son of the  
 Messenger of Allah! O  
 decisive argument of Allah  
 over mankind! O our chief, O  
 our master, we turn towards  
 Allah through you, and we  
 seek advocacy of Allah  
 through you, and we seek  
 intercession of Allah through  
 you, and we put before you  
 our open needs; O intimate of  
 Allah! Stand by us when Allah  
 sits in judgment over us. O  
 Abul Hasan! O Ali! Son of  
 Muhammad, O son of the  
 Messenger of Allah! O  
 decisive argument of Allah  
 over mankind! O our chief, O  
 our master, we turn towards  
 Allah through you, and we  
 seek advocacy of Allah  
 through you, and we seek  
 intercession of Allah through  
 you, and we put before you  
 our open needs; O intimate of  
 Allah! Stand by us when Allah  
 sits in judgment over us. O  
 Abu Muhammad! O Hasan!  
 son of Ali, O son of the  
 Messenger of Allah! O  
 decisive argument of Allah  
 over mankind! O our chief, O  
 our master, we turn towards  
 Allah through you, and we  
 seek advocacy of Allah

تَوَسَّلْنَا بِكَ إِلَى  
 اللَّهِ وَ اسْتَشْفَعْنَا  
 بِكَ إِلَى اللَّهِ وَ  
 قَدَّمْنَاكَ بَيْنَ يَدَيَّ  
 حَاجَاتِنَا يَا وَحْيَهَا  
 عِنْدَ اللَّهِ اشْفَعْ لَنَا  
 عِنْدَ اللَّهِ يَا أَبَا  
 جَعْفَرٍ يَا مُحَمَّدَ  
 بَنِ عَلِيٍّ يَا ابْنَ  
 رَسُولِ اللَّهِ ﷺ  
 حُجَّةَ اللَّهِ عَلَى  
 خَلْقِهِ يَا سَيِّدَنَا وَ  
 مَوْلَانَا إِنَّا تَوَجَّهْنَا  
 بِكَ إِلَى اللَّهِ وَ  
 تَوَسَّلْنَا بِكَ إِلَى  
 اللَّهِ وَ اسْتَشْفَعْنَا  
 بِكَ إِلَى اللَّهِ وَ  
 قَدَّمْنَاكَ بَيْنَ يَدَيَّ  
 حَاجَاتِنَا يَا وَحْيَهَا  
 عِنْدَ اللَّهِ اشْفَعْ لَنَا  
 عِنْدَ اللَّهِ يَا أَبَا  
 الْحَسَنِ يَا عَلِيَّ  
 بَنِ مُحَمَّدٍ يَا ابْنَ  
 رَسُولِ اللَّهِ ﷺ  
 حُجَّةَ اللَّهِ عَلَى  
 خَلْقِهِ يَا سَيِّدَنَا وَ  
 مَوْلَانَا إِنَّا تَوَجَّهْنَا  
 بِكَ إِلَى اللَّهِ وَ  
 تَوَسَّلْنَا بِكَ إِلَى  
 اللَّهِ وَ اسْتَشْفَعْنَا  
 بِكَ إِلَى اللَّهِ وَ  
 قَدَّمْنَاكَ بَيْنَ يَدَيَّ  
 حَاجَاتِنَا يَا وَحْيَهَا  
 عِنْدَ اللَّهِ اشْفَعْ لَنَا  
 عِنْدَ اللَّهِ يَا أَبَا  
 مُحَمَّدٍ يَا حَسَنَ  
 بَنِ عَلِيٍّ يَا ابْنَ  
 رَسُولِ اللَّهِ ﷺ  
 حُجَّةَ اللَّهِ عَلَى  
 خَلْقِهِ يَا سَيِّدَنَا وَ

LAAHE A'LAA KHALQEHI  
 YAA SAYYEDANAA WA  
 MAWLAANAA INNAA  
 TAWAJJAHNAA BEKA  
 ELAL LAAHE WA  
 TAWASSALNAA BEKA  
 ELAL LAAHE WAS  
 TASHFA'NAA BEKA ELAL  
 LAAHE WA  
 QADDAMNAKA BAYNA  
 YADAY HAAJAATENAA  
 YAA WAJEEHAN I'NDAL  
 LAAHISH FA' LANAA  
 I'NDAL LAAH yaa abal  
 hasane yaa a'liyy abna  
 mohammadin YAB NA  
 RASOOLIL LAAHE YAA  
 HUJJATAL LAAHE A'LAA  
 KHALQEHI YAA  
 SAYYEDANAA WA  
 MAWLAANAA INNAA  
 TAWAJJAHNAA BEKA  
 ELAL LAAHE WA  
 TAWASSALNAA BEKA  
 ELAL LAAHE WAS  
 TASHFA'NAA BEKA ELAL  
 LAAHE WA  
 QADDAMNAKA BAYNA  
 YADAY HAAJAATENAA  
 YAA WAJEEHAN I'NDAL  
 LAAHISH FA' LANAA  
 I'NDAL LAAH yaa abaa  
 mohammadin yaa hasan  
 abna a'liyyin YAB NA  
 RASOOLIL LAAHE YAA  
 HUJJATAL LAAHE A'LAA  
 KHALQEHI YAA  
 SAYYEDANAA WA  
 MAWLAANAA INNAA  
 TAWAJJAHNAA BEKA

through you, and we seek  
 intercession of Allah through  
 you, and we put before you  
 our open needs; O intimate of  
 Allah! Stand by us when Allah  
 sits in judgment over us. O  
 inheritor of al-Hasan! O  
 Righteous Successor! O son  
 of the Messenger of Allah! O  
 decisive argument of Allah  
 over mankind! O our chief, O  
 our master, we turn towards  
 Allah through you, and we  
 seek advocacy of Allah  
 through you, and we seek  
 intercession of Allah through  
 you, and we put before you  
 our open needs; O intimate of  
 Allah! Stand by us when Allah  
 sits in judgment over us. O  
 Allah! Send blessings upon  
 Muhammad and the progeny  
 of Muhammad, and remove  
 us from all distress, and  
 relieve us from all grief, and  
 decree for us all need from  
 the needs of the world and the  
 hereafter. O Allah! Send  
 blessings upon Muhammad  
 and the progeny of  
 Muhammad. And protect us  
 from all evils what You  
 created. O Allah! Send  
 blessings upon Muhammad  
 and the progeny of  
 Muhammad and clothe us with  
 Your invincible shield and save  
 us from all the evil of Your  
 creature. O Allah! Send  
 blessings upon Muhammad

مَوْلَانَا إِنَّا تَوَجَّهْنَا  
 بِكَ إِلَى اللَّهِ وَ  
 تَوَسَّلْنَا بِكَ إِلَى  
 اللَّهِ وَ اسْتَشْفَعْنَا  
 بِكَ إِلَى اللَّهِ وَ  
 قَدَّمْنَاكَ بَيْنَ يَدَيِ  
 حَاجَاتِنَا يَا وَجِيهًا  
 عِنْدَ اللَّهِ اشْفَعْ لَنَا  
 عِنْدَ اللَّهِ يَا وَصِيَّ  
 الْحَسَنِ وَ الْخَلْفِ  
 الصَّالِحِ يَا ابْنَ  
 رَسُولِ اللَّهِ ﷺ  
 حُجَّةَ اللَّهِ عَلَى  
 خَلْقِهِ يَا سَيِّدَنَا وَ  
 مَوْلَانَا إِنَّا تَوَجَّهْنَا  
 بِكَ إِلَى اللَّهِ وَ  
 تَوَسَّلْنَا بِكَ إِلَى  
 اللَّهِ وَ اسْتَشْفَعْنَا  
 بِكَ إِلَى اللَّهِ وَ  
 قَدَّمْنَاكَ بَيْنَ يَدَيِ  
 حَاجَاتِنَا يَا وَجِيهًا  
 عِنْدَ اللَّهِ اشْفَعْ لَنَا  
 عِنْدَ اللَّهِ ﷻ  
 صَلِّ عَلَى مُحَمَّدٍ  
 وَ آلِ مُحَمَّدٍ وَ  
 اكْثِفْ عَنَّا كُلَّ  
 هَمٍّ وَ فَرِّجْ عَنَّا  
 كُلَّ غَمٍّ وَ اقْضِ  
 لَنَا كُلَّ حَاجَةٍ مِنْ  
 حَوَائِجِ الدُّنْيَا وَ  
 الْآخِرَةِ ﷻ  
 عَلَى مُحَمَّدٍ وَ آلِ  
 مُحَمَّدٍ وَ اَعِزَّنَا  
 مِنْ شَرِّ جَمِيعِ مَا  
 خَلَقْتَ ﷻ  
 عَلَى مُحَمَّدٍ وَ آلِ  
 مُحَمَّدٍ وَ الْبِسْنَا  
 دِرْعَكَ الْحَصِينَةَ  
 وَ قِنَا شَرَّ جَمِيعِ  
 خَلْقِكَ ﷻ

ELAL LAAHE WA  
 TAWASSALNAA BEKA  
 ELAL LAAHE WAS  
 TASHFA'NAA BEKA ELAL  
 LAAHE WA  
 QADDAMNAAKA BAYNA  
 YADAY HAAJAATENAA  
 YAA WAJEEHAN I'NDAL  
 LAAHISH FA' LANAA  
 I'NDAL LAAH yaa wasiyyal  
 hasane wal khalafas  
 saalehe YAB NA  
 RASOOLIL LAAHE YAA  
 HUJJATAL LAAHE A'LAA  
 KHALQEHI YAA  
 SAYYEDANAA WA  
 MAWLAANAA INNAA  
 TAWAJJAHNAA BEKA  
 ELAL LAAHE WA  
 TAWASSALNAA BEKA  
 ELAL LAAHE WAS  
 TASHFA'NAA BEKA ELAL  
 LAAHE WA  
 QADDAMNAAKA BAYNA  
 YADAY HAAJAATENAA  
 YAA WAJEEHAN I'NDAL  
 LAAHISH FA' LANAA  
 I'NDAL LAAH allaahumma  
 salle a'laa mohammadin wa  
 aale mohammadin wak shif  
 a'na kulla hammin wa farrij  
 a'naa kulla ghammin waq  
 ze lanaa kulla haajatini min  
 hawaa-ejid dunyaa wal  
 aakherate allaahumma  
 salle a'laa mohammadin wa  
 aale mohammadin wa a-  
 i'znaa min sharre jamee-e'  
 maa khalaqta allaahumma  
 salle a'laa mohammadin wa

and the progeny of  
 Muhammad and maintain us  
 in our exile, and conceal our  
 faults, and secure our  
 apprehensions, and spare us  
 from those who have done  
 injustice to us, and assist us  
 from those who have  
 oppressed us, and give us  
 refuge from the accursed  
 Satan, and from the tyranny of  
 the king, and against the evil  
 of all evil things. O Allah!  
 Include us in Your cover, and  
 in Your protection, and in Your  
 shield, and in Your shelter, and  
 in Your security, and in Your  
 might, and in Your armour,  
 strong is he who is in Your  
 vicinity, glorious is Your praise,  
 I take shelter in Your  
 fortification, and there is no  
 god except You, I put my trust  
 in the Ever-living (Lord) Who  
 never dies. All praise be to  
 Allah Who has not taken to  
 Himself a son, nor has He had  
 any partner in sovereignty, nor  
 does He need any to protect  
 Him from humiliation. And  
 magnify Him with all  
 magnificence. All glory be to  
 Allah in morning and evening,  
 and there is no might nor  
 power except with Allah, the  
 Most High, the Mighty, and  
 blessings of Allah be upon  
 Muhammad and all of his  
 progeny. O Allah! Prevent  
 from Your weak servant, so-

عَلَى مُحَمَّدٍ وَآلِ  
 مُحَمَّدٍ وَآخِضٍ  
 غُرَبَتَنَا وَاسْتُرْ  
 عَوْرَتَنَا وَآمِنْ  
 رَوْعَتَنَا وَآكُفْنَا  
 مَنْ بَغَى عَلَيْنَا وَ  
 انْصُرْنَا عَلَى مَنْ  
 ظَلَمَنَا وَاعْزِدْنَا  
 مِنَ الشَّيْطَانِ  
 الرَّجِيمِ وَ مِنَ  
 جَوْرِ السُّلْطَانِ وَ  
 مِنْ شَرِّ كُلِّ ذِي  
 شَرٍّ اللَّهُمَّ اجْعَلْنَا  
 فِي سِتْرِكَ وَ فِي  
 حِفْظِكَ وَ فِي  
 كَنْفِكَ وَ فِي  
 حِرْزِكَ وَ فِي  
 عِيَاذِكَ وَ فِي  
 عِزِّكَ وَ فِي  
 مَنَعِكَ عَزَّ جَارِكَ  
 وَ جَلَّ ثَنَاؤُكَ وَ  
 اجْتَنِّعْ عَائِدَكَ وَ لَا  
 إِلَهَ غَيْرُكَ تَوَكَّلْتُ  
 عَلَى الْحَيِّ الَّذِي  
 لَا يَمُوتُ وَ  
 الْحَمْدُ لِلَّهِ الَّذِي لَمْ  
 يَتَّخِذْ وَلَدًا وَ لَمْ  
 يَكُنْ لَهُ شَرِيكٌ فِي  
 الْمُلْكِ وَ لَمْ يَكُنْ  
 لَهُ وَلِيٌّ مِنَ الذَّلِّ  
 وَ كَبْرُهُ تَكْبِيرًا وَ  
 سُبْحَانَ اللَّهِ بُكْرَةً  
 وَ أَصِيلًا وَ لَا  
 حَوْلَ وَ لَا قُوَّةَ إِلَّا  
 بِاللَّهِ الْعَلِيِّ الْعَظِيمِ  
 وَ صَلَّى اللَّهُ عَلَى  
 مُحَمَّدٍ وَآلِهِ  
 أَجْمَعِينَ اللَّهُمَّ  
 كُفِّ عَنكَ عَذَابَكَ  
 الضَّعِيفِ فَلَانِ

aale mohammadin wa  
 albisnaa dir-a'kal haseenata  
 wa qenaa sharra jamee-e'  
 khalqeka allaahumma salle  
 a'laa mohammadin wa aale  
 mohammadin wah faz  
 ghurbatanaa wak fenaa  
 man baghaa a'laynaa wan  
 surnaa a'laa man  
 zalamanaa wa a-i'znaa  
 menash shaytaanir rajeem  
 wa min jawris sultaane wa  
 min sharre kulle zee sharrin  
 allaahummaj a'lnaa fee  
 sitreka wa fee hifzeka wa  
 fee kanafeka wa fee  
 hirzeka wa fee e'yaazeka  
 wa fee i'zzeka wa fee  
 man-e'ka a'zza jaaroka wa  
 jalla sanaa-oka wam tana-a'  
 a'aa-ezoka we laa elaaha  
 ghayroka tawakkalto a'lal  
 hayyil lazee laa yamooto  
 wal hamdo lillaahil lazee  
 lam yattakhiz waladan wa  
 lam yakun lahu shareekun  
 fil mulke wa lam yakun lahu  
 waliyyun menaz zulle wa  
 kabbirho takbeeraa wa  
 subhaanal laahe bukratan  
 wa aseelan wa laa hawla  
 wa laa quwwata illaa  
 billaahil a'liyyil a'zeeme wa  
 sallal laaho a'laa  
 mohammadin wa aalehi  
 ajma-e'ena allaahumma  
 kuffa a'n a'bdekaz za-e'e'e  
 folaan ibne folaanin sharra  
 folaan ibne folaanin wa  
 zubba a'nho kaydahu wa

and-so son of so-and-so evil  
 of so-and-so son of so-and-  
 so, and keep away from him  
 his trick, and his deception,  
 and his disaster, and his  
 obstinacy, and his ploy, and  
 his ogle, and bring him to book  
 and let him have the taste of a  
 hard punishment; and fester  
 him with definite and  
 exemplary retribution, and  
 expose his sanctity, and  
 involve him daily that he  
 cannot escape, and hourly  
 that he cannot escape, verily  
 You are powerful over  
 everything. O Allah! By the  
 right of infallible imams and by  
 the right of their sanctity with  
 You, and their position in front  
 of You, destroy him a quick  
 destruction without delay, then  
 overtake him after the manner  
 of a Mighty, Powerful One, by  
 Your mercy, O Most Merciful.  
 O Allah! By Your greatest  
 right, and by the right of  
 Muhammad and the progeny  
 of Muhammad, and in the  
 name of Your Prophets and  
 Messengers, and in the name  
 of these infallible Imams, and  
 by the right of the righteous  
 servants, and in the name of  
 the one who calls You, and  
 besought You, and who have  
 prayed to You in lands and  
 seas, send blessings upon  
 Muhammad and the progeny  
 of Muhammad, hasten their

بَيْنَ فَلَانٍ شَرٍّ  
 فَلَانٍ بَيْنَ فَلَانٍ وَ  
 ذُبَّ عَنْهُ كَيْدُهُ وَ  
 مَكْرُهُ وَ غَائِلَتُهُ وَ  
 بَطْشُهُ وَ حِيلَتُهُ وَ  
 غَمَزُهُ وَ طَمَهُ  
 بِالْعَذَابِ طَمًا وَ  
 قَمَّهُ بِالْبَلَاءِ قَمًّا وَ  
 أَبَحَ حَرِيمَهُ وَ  
 أَرَمَهُ بِيَوْمٍ لَا  
 مَعَادَ لَهُ وَ بِسَاعَةٍ  
 لَا مَرَدَّ لَهَا إِنَّكَ  
 عَلَى كُلِّ شَيْءٍ  
 قَدِيرٌ اللَّهُمَّ بِحَقِّ  
 الْأَئِمَّةِ  
 الْمُعْصُومِينَ وَ  
 بِحَقِّ حُرَمَتِهِمْ  
 لَدَيْكَ وَ مَنْزِلَتِهِمْ  
 عِنْدَكَ أَهْلِكَ  
 هَلَاكًا عَاجِلًا  
 غَيْرَ أَجَلٍ وَ خُذْهُ  
 أَخْذَ عَزِيزٍ مُقْتَدِرٍ  
 بِرَحْمَتِكَ يَا أَرْحَمَ  
 الرَّاحِمِينَ اللَّهُمَّ  
 بِحَقِّكَ الْعَظِيمِ وَ  
 بِحَقِّ مُحَمَّدٍ وَ  
 آلِ مُحَمَّدٍ وَ  
 بِحَقِّ أَنْبِيَائِكَ وَ  
 رُسُلِكَ وَ بِحَقِّ  
 هَؤُلَاءِ الْأَئِمَّةِ  
 الْمُعْصُومِينَ وَ  
 بِحَقِّ عِبَادِكَ  
 الصَّالِحِينَ وَ  
 بِحَقِّ مَنْ نَادَاكَ  
 وَ نَاجَاكَ وَ دَعَاكَ  
 فِي الْبَرِّ وَ الْبَحْرِ  
 صَلَّى عَلَى مُحَمَّدٍ  
 وَ آلِ مُحَمَّدٍ وَ  
 عَجَّلْ فَرَجَهُمْ وَ  
 تَقْضِلْ عَلَى فَقَرَاءِ

makrahu wa ghaa-elatahu  
 wa bat-shahu wa heelatahu  
 wa ghamzahu wa tummahu  
 bil-a'zaabe tamman wa  
 qummahu bil-balaa-e  
 qumman wa abeh  
 hareemahu war mehi be-  
 yawmin laa ma-a'ada lahu  
 wa be-saa-a'tin laa  
 maradda lahaa innaka a'laa  
 kulle shay-in qadeer  
 allaahumma be-haqqil a-  
 immatil ma'soomeena wa  
 be-haqqe hurmatehim  
 ladayka wa manzelatehim  
 i'ndaka ahlikho halaakan  
 a'ajelan ghayra aajelin wa  
 khuzho akhza a'zeezin  
 muqtaderin be-rahmateka  
 yaa arhamar raahemeen  
 allaahumma behaqqekal  
 a'zeeme wa be-haqqe  
 mohammadin wa aale  
 mohammadin wa be-haqqe  
 ambiyaa-eka wa rosoleka  
 wa be-haqqe haa-oolaaa-il  
 a-immatil ma'soomeena wa  
 be-haqqe e'baadekas  
 saaleheena wa be-haqqe  
 man naadaaka wa  
 naajaaka wa da-a'aka fil  
 barre wal bahre salle a'laa  
 mohammadin wa aale  
 mohammadin wa a'jjil  
 farajahum wa tafazzal a'laa  
 foqaraa-il moameneena wal  
 moamenaate bil-ghenaa  
 wal barakate wa a'laa  
 marzal moameneena wal  
 moamenaate bish-shefaa-e

relief, bestow upon the poor  
 among the believing men and  
 women with wealth and  
 blessing, upon the ailed  
 believing men and women with  
 healing and wellness, upon the  
 dead believing men and  
 women with forgiveness and  
 mercy, and upon the emigrant  
 believing men and women with  
 returning them home  
 peacefully and successfully,  
 and upon our parent, and our  
 family, and our progeny, and  
 our comrades with release  
 from the Fire, and for winning  
 Paradise, and make all our  
 affairs reach at relief, and exit,  
 and provide me with lawfully  
 gotten, delightful sustenance,  
 from whence we expect and  
 from whence we do not  
 expect, and seal our life with  
 decency, and set aright our  
 affairs, and help us in our  
 religion and in our world, and  
 fullfil our needs all of them  
 from the affairs of the world  
 and the hereafter, in which  
 You are pleased and for us  
 goodness in it, and help us  
 and succor us, and confer  
 upon us with the grace of  
 pilgrimage to Your Holy  
 House, and visiting the tomb  
 of the Prophet and the Imams,  
 peace upon them all, in this  
 year and every year, and  
 make us diligent in Your  
 obedience, and desiring for

وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِالْغَنَى  
 وَالْبَرَكَاتِ وَ عَلَى مَرْضَى الْمُؤْمِنِينَ  
 وَالْمُؤْمِنَاتِ بِالشِّفَاءِ وَالْعَافِيَةِ  
 وَ عَلَى مَوْتَى الْمُؤْمِنِينَ  
 وَالْمُؤْمِنَاتِ بِالْمَغْفِرَةِ  
 وَالرَّحْمَةِ وَ عَلَى غُرَبَاءِ الْمُؤْمِنِينَ  
 وَالْمُؤْمِنَاتِ بِالرَّدِّ إِلَى أَوْطَانِهِمْ  
 سَالِمِينَ غَانِمِينَ وَ عَلَى وَالِدَيْنَا  
 وَ إِزْوَاجِنَا وَ ذُرِّيَّاتِنَا وَ أَهْلَ  
 حُزْنَانَتِنَا بِالْعِثْقِ مِنَ النَّارِ  
 وَ الْفَوْزِ بِالْجَنَّةِ وَ اجْعَلْ لَنَا  
 مِنْ أَمْرِنَا فَرْجًا وَ مَخْرَجًا  
 وَ ارْزُقْنَا رِزْقًا حَلَالًا طَيِّبًا  
 مِنْ حَيْثُ نَحْتَسِبُ وَ مِنْ حَيْثُ لَا  
 نَحْتَسِبُ وَ اخْتِمْ لَنَا بِخَيْرٍ  
 وَ أَصْلِحْ لَنَا شَأْنَنَا وَ أَعِزَّنَا  
 لِدِينِنَا وَ دُنْيَانَا وَ أَقْضِ  
 حَوَائِجَنَا كُلَّهَا مِنْ أُمُورِ الدُّنْيَا  
 وَ الْآخِرَةِ مِمَّا لَكَ فِيهِ رِضَى  
 وَ لَنَا فِيهِ صَلَاحٌ وَ اغْنِنَا  
 وَ أَدْرِكْنَا وَ ارْزُقْنَا حَاجَّ بَيْتِكَ  
 الْحَرَامِ وَ زِيَارَةَ

wal a'afeyate wa a'laa mawtal moameneena  
 wal moamenaate bil-maghferate  
 war rahmate wa a'laa ghorabaa-il  
 moameneena wal moamenaate  
 bir-radde elaa awtaanehim  
 saalemeena ghaanemeena  
 wa a'laa waaledaynaa  
 wa azwaajenaa wa zurriyyaatenaa  
 wa ahle hozaanatenaa bil-i'tqe  
 menan naare wal fawze bil-jannate  
 waj a'l lanaa min amreenaa  
 farajan wa makhrajan war zuqnaa  
 rizqan halaalan tayyeban min hayso  
 nahtasebo wa min hayso laa nahtasebo  
 wakh tib lanaa be-khayrin wa asleh  
 lanaa shaa-nanaa wa a-i'nnaa ledeenena  
 wa dunyaanaa waqze hawaa-ejanaa  
 kullahaa min omoorid dunyaa  
 wal aakherate mimmaa laka feehe  
 rezan wa lanaa feehe salaahun  
 wa aghisnaa wa adriknaa war zuqnaa  
 hajja baytekal haraame wa zeyaaratan  
 nabiyye wal aimmate a'layhemus  
 salaamo fee a'amenaa haazaa wa  
 fee kulle a'amin waj a'lnaa fee  
 taa-a'teka mojiddeena wa fee  
 khidmateka raaghebeena wa qenaa  
 be-fazle rahmateka a'zaabal faqre

Your service, and protect us with the favour of Your Mercy from the punishment of poverty and the grave, and the fire and agonies of death, and the horrors of the Day of Judgment, O the most Merciful of the mercifuls.<sup>2</sup>

النَّبِيِّ وَالْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ فِي عَامِنَا هَذَا وَفِي كُلِّ عَامٍ وَاجْعَلْنَا فِي طَاعَتِكَ مُجِدِّينَ وَفِي خِدْمَتِكَ رَاغِبِينَ وَفِنَا بِفَضْلِ رَحْمَتِكَ عَذَابِ الْفَقْرِ وَالْقَبْرِ وَ النَّارِ وَ سَكَرَاتِ الْمَوْتِ وَ أَهْوَالِ يَوْمِ الْقِيَامَةِ يَا أَرْحَمَ الرَّاحِمِينَ	wal qabre wan naare wa sakaraatil mawte wa ahwaale yawmil qeyaamate yaa arhamar raahemeen.
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1 Surah Ikhlaas (112): Verses 1-4

2 Al-Balad al-Ameen, p. 449; Jaame' al-Asar, p. 605 (briefly)

Then perform the prostration of gratitude and remain in the same condition, beseech Almighty Allah and request Him to fulfil your legitimate wants.

### (3) Supplication of Imam Reza (a.s.) After Eight Rak'ats of Salaat al-Layl

This supplication is recommended by Imam Reza (a.s.) to be recited after performing the eight units of night prayer (Salaat al-Layl):

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحُرْمَةِ مَنْ عَادَ بِكَ مِنْكَ وَ لَجَا إِلَى عِزِّكَ وَ اسْتَنْظَلَ بِفَيْدِكَ وَ اغْتَصِمَ بِحَبْلِكَ وَ لَمْ يَتَّقِ إِلَّا بِكَ يَا جَزِيلَ الْعَطَايَا يَا مُطْلِقَ الْأَسَارِي يَا مَنْ سَمَّى نَفْسَهُ مِنْ جُودِهِ وَهَابًا أَدْعُوكَ رَغْبًا وَ رَهْبًا وَ خَوْفًا وَ طَمَعًا وَ الْخَافَا وَ الْخَافَا وَ تَضَرُّعًا وَ تَمَلُّقًا وَ قَائِمًا وَ قَاعِدًا وَ رَاكِعًا وَ سَاجِدًا وَ رَاكِبًا وَ مَاشِيًا وَ ذَاهِبًا وَ جَائِيًا وَ فِي كُلِّ حَالَاتِي وَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا	allaahumma innee as- aloka be-hurmate man a'aza beka minka wa laja- a elaa i'zzeka was ta-zalla be-fay-eka wa' tasama be-hableka wa lam yasiq illaa beka yaa jazeelal a'taayaa yaa mutleqal osaaraa yaa man sammaa nafsahu min joodehi wahhaaban ad- o'oka raghaban wa rahaban wa khawfan wa tama-a'n wa ilhaahan wa ilhaafan wa tazarro-a'n wa tamalloqan wa qaa-eman wa qaa-e'dan wa raa-ke- a'n wa saajedan wa raakeban wa maasheyan wa zaaheban wa jaaa- eyan wa fee kulle haalaatee wa as-aloka an tosalleya a'laa mohammadin wa aale mohammadin wa an taf- a'laa bee kazaa wa kazaa.	O Allah! I ask You by the honour of that person who has sought refuge in You and the refuge of Your Honour rested in the shade of Your Majesty and was familiar with Your ways and had no hopes from anyone else. O the giver of great rewards. O the one to free the indigents, O the one who has praised Himself with generosity and has named himself 'Wahhaab' (the bestower) and that I call on You, in fear and anxiety in greed and success, in helplessness and freedom, in gains and loses, standing and sitting, in bowing and prostrating, in walking and mounting, coming and going, so much so that in all conditions I ask You to send Your mercy and blessings on Muhammad and his progeny and do for me so and so... <sup>1</sup>
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## (4) Supplication After the Salaat at ‘Maqaam-e-Jibraeel (a.s.)’

This supplication is attributed to Imam Reza (a.s.) which is to be recited after performing two unit of salaat at ‘Maqaam-e-Jibraeel (a.s.)’:

يَا جَوَادُ يَا كَرِيمُ يَا قَرِيبُ غَيْرُ بَعِيدٍ أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ لَيْسَ كَمِثْلِكَ شَيْءٌ أَنْ تَعْصِمَنِي مِنْ الْمَهَالِكِ وَأَنْ تُسَلِّمَنِي مِنْ أَفَاتِ الدُّنْيَا وَالْآخِرَةِ وَوَعَثَاءِ السَّفَرِ وَسُوءِ الْمُنْقَلَبِ وَأَنْ تَرْدِنِي سَالِمًا إِلَى وَطَنِي بَعْدَ حَاجٍّ مَقْبُولٍ وَسَعْيٍ مَشْكُورٍ وَعَمَلٍ مُتَقَبَّلٍ وَ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنِّي مِنْ حَرَمِكَ وَحَرَمِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.	yaa jawaado yaa kareemo yaa qareebo ghayro ba-e'edin as- aloka be-annaka antal laaho laysa kamisleka shay-un an ta'semanee menal mahaaleke wa an tosallemanee min aafaatid dunya wal aakherate wa wa'saaa-is safare wa soo-il munqalabe wa an taruddanee saaleman elaa watanee ba'da hajjin maqboolin wa sa'yin maskoorin wa a'malin motaqabbalin wa laa taj- a'lho aakheral a'hde minnee min harameka wa haram nabiyyeka sallal laaho a'layhe wa aalehi.	O All-magnanimous! O All- generous! O He Who is always nigh and is never remote! I beseech You in the name of Your being Allah; nothing is like unto You, that You save me from disasters, and that You keep me protected from the calamities of the world and the hereafter, and inconvenience of the journey, and the terrible return, and take me back safely to my homeland after accepted Hajj, and praiseworthy efforts, and accepted actions, and do not decide this visit to be the last of my visit to Your Holy Precinct and the Holy Precinct of Your Prophet, blessings of Allah be upon him and his progeny. <sup>1</sup>
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As we perform ziyaarat for ourself, it can also be performed on behalf of others or a particular person or that the ziyaarat can be performed on behalf of anybody.

We have mentioned the method of performing salaat after ziyaarat for these ziyaaraat in the chapter of salaat. We are mentioning here the supplications to be recited after these salaat.

<sup>1</sup>       Hadiyah al-Zaaereen Wa Behjah al-Naazereen, p. 313; Mustadrak al-Wasaael, vol. 10, p. 196

### **(5) Supplication After Salaat of Ziyaarat Performed on Behalf of Someone**

<p>         اللَّهُمَّ إِنِّي زُرْتُ          هَذِهِ الزِّيَارَةَ وَ          صَلَّيْتُ هَاتَيْنِ          الرُّكْعَتَيْنِ وَ          جَعَلْتُ ثَوَابَهُمَا          لِجَمِيعِ إِخْوَانِي          الْمُؤْمِنِينَ وَ          الْمُؤْمِنَاتِ مِنْ          أَوْصَائِي          بِالزِّيَارَةِ ۝ ۝          الدُّعَاءِ ۝ ۝ اللَّهُمَّ          تَقَبَّلْ ذَلِكَ مِنِّي وَ          مِنْهُمْ بِرَحْمَتِكَ يَا          أَرْحَمَ الرَّاحِمِينَ       </p>	<p>         allaahumma innee zurto          haazehiz zeyaarate wa          sallayto haataynir rak-          a'tayne wa ja-a'lto          sawaabahomaa le-jamee-          e' ikhwaaneyal          moameneena wal          moamenaate wa le-jamee-          e' man awsaanee biz-          zeyaarate wad do-a'aa-e          lahu allaahumma taqabbal          zaaleka minnee wa          minhum be-rahmateka yaa          arhamar raahemeen.       </p>	<p>         O Allah! I have visited this          visitation and I have offered          these two units of prayer, and I          am considering reward of both          (these rak'ats) for all my          brethren-in-faith and believing          women and for all those who          had requested me for visitation          and supplication for them. O          Allah! Accept that from me and          from them by Your Mercy, O          the most Merciful of the          mercifuls.<sup>1</sup> </p>
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<sup>1</sup> Ketaab Fee al-Ziyaaraat Wa al-Adiyyah (manuscript), p. 60

## (6) Supplication After Salaat of Ziyaarat Performed by an Appointed Person

<p>         اللَّهُمَّ لَكَ صَلَّيْتُ وَ          لَكَ رَكَعْتُ وَ لَكَ          سَجَدْتُ لِأَنَّهُ لَا          يَنْبَغِي الصَّلَاةَ وَ          الرُّكُوعَ وَ          السُّجُودَ إِلَّا لَكَ.          اللَّهُمَّ وَ قَدْ جَعَلْتَ          ثَوَابَ سَلَامِي وَ          زِيَارَتِي وَ          صَلَاتِي بِأَتَيْنِ          الرَّكَعَتَيْنِ بِدِيَّةٍ          مِنِّي إِلَى فُلَانٍ مِنْ          فُلَانٍ فَتَقَبَّلْ ذَلِكَ          مِنِّي وَ مِنْهُ وَ          أَجِرْنِي عَلَيْهِ إِنَّكَ          عَلَى كُلِّ شَيْءٍ          قَدِيرٌ.       </p>	<p>         allaahumma laka sallayto          wa laka raka'to wa laka          sajadto le-annahu laa          yanbaghis salaata war          rokoo-a' was sojooda illaa          lak. allaahumma wa qad          ja-a'lta sawaaba          salaamee wa zeyaaratee          wa salaatee haataynir          rak-a'tayane hadiyyatan          minnee elaa folaan ibne          folaanin fa-taqabbal          zaaleka minnee wa minho          waa jurnee a'layhe innaka          a'laa kulle shay-in qadeer.       </p>	<p>         O Allah! I have offered these          prayer for You, and this          genuflection for You, and          prostrated for You, because the          prayer, and the genuflection,          and the prostration should not          be appropriate except for You.          O Allah! And certainly You have          kept the reward for my          salutation and my visitation and          my prayer, two units, gift from          me to so-and-so, then accept it          from me and from him, and          reward me for it, surely You are          powerful upon every thing.<sup>1</sup> </p>
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<sup>1</sup> Ibid.

## (7) Supplication After Salaat of Ziyaarat During a Journey on Deputation

<div style="text-align: center;">□</div> اللَّهُمَّ مَا أَصَابَنِي مِنْ تَعَبٍ أَوْ نَصَبٍ أَوْ سَعَبٍ أَوْ لَغُوبٍ فَأَجُرْ فُلَانِ بْنِ فُلَانٍ عَلَيْهِ وَاجِرْنِي فِي نِيَابَتِي عَنْكَ السَّلَامُ عَلَيْكَ يَا مَوْلَايَ عَنْ فُلَانِ بْنِ فُلَانٍ أَتَيْنُكَ زَائِرًا عَنْكَ فَاشْفَعْ لِي وَ لِي عِنْدَ رَبِّكَ.	allaahumma                      maa asaabanee min ta-a'bin aw nasabin aw saghabin aw laghoobin faajur folaan abna folaanin a'layhe waa jurnee fee neyaabatee                      a'nho assalaamo a'layka yaa mawlaaya a'n folaan ibne folaanin                      ataytoka zaaaeran a'nho fash-fa' lahu wa lee i'nda rabbeka.	O Allah! Whatever fatigue, or discomfort, or starvation, or exhaustion I have been afflicted (in this journey), then reward so-and-so son of so-and-so for it, and recompense me on his behalf. Peace be on you, O my master from so-and-so son of so-and-so I have come to you as a visitor on his behalf, intercede him and me near Your Lord.
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Then pray for that person and for other believing persons and repeat the same action while returning.<sup>1</sup>

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<sup>1</sup> Ketaab Fee al-Ziyaaraat Wa al-Adiyyah (manuscript), p. 61

## (8) Supplication After Salaat of Ziyaarat of Imam Reza (a.s.) on 25th Zilqad from Far

<p style="text-align: center;">□</p> <p>اَللّٰهُمَّ اِنَّ لَآتَيْنِ الرَّكَعَتَيْنِ بِدِيَّتِي مِنِّيْ اِلَى رُوْحِ سَيِّدِيْ وَ اِمَامِيْ عَبْدِكَ وَ وَلِيِّكَ اَبِيْ الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا صَلَوَاتُكَ وَ تَسْلِيْمَاتُكَ عَلَيَّ رُوْحِيْ وَ جَسَدِيْ. اَللّٰهُمَّ فَبَلِّغْهُمَا مِنِّيْ اِلَى رُوْحِهِ وَ اَرْدُدْ عَلَيَّ مِنْ رُوْحِهِ التَّحِيَّاتِ وَ السَّلَامَ. □ اَللّٰهُمَّ وَاجْزِنِيْ عَلٰى ذٰلِكَ اَفْضَلِ الْجَزَاءِ مِنْكَ وَ فِيْ رَسُوْلِكَ وَ فِيْ وُلَدِ رَسُوْلِكَ وَ فِيْ وَلِيِّكَ وَ فِيْ وُلَدِ وَلِيِّكَ يَا وَلِيَّ الْمُؤْمِنِيْنَ.</p>	<p>allaahumma inna haataynir rak-a'tayne hadiyyatun minnee elaa roohe sayyedee wa emaamee a'bdeka wa waliyyeka abil hasane a'liyy ibne moosar rezaa salawaatoka wa tasleemaatoka a'laa roohehi wa jasadehi allaahumma fa- ballighomaa minnee elaa roohehi war dud a'layya min roohehit tahiyyata was salaam. allaahumma waj zenee a'laa zaaleka afzalal ja-zaaa-e minka wa fee rasooleka wa fee wulde rasooleka wa fee waliyyeka wa fee wulde waliyyeka yaa waliyyal moameneen.</p>	<p>O Allah! These two units of prayer are present from me to the soul of my master and my Imam, Your servant and Your vicegerent, Abu al-Hasan Ali Ibn Moosa al-Reza, Your blessings and Your peace be upon his soul and his body. O Allah! Convey to the soul of both of them two from me and and convey to me from his soul greetings and salutations. O Allah! And reward me for it with the best of the reward from You, and from Your Prophet, and from the sons of Your Prophet, and from Your vicegerent, and from the sons of Your vicegerent, O the authority of the believers!<sup>1</sup></p>
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<sup>1</sup> Arba-a'to Ayyaam, p. 53

There is no particular ziyaarat ascribed for the last four sources. So one should recite the same ziyaarats as narrated. As these supplications are recited after performing the salaat of Ziyaarat, not after the ziyaarat, we have mentioned them in this chapter not in the chapter 'Eight Supplications After Ziyaarat'.

## **Eight Supplications Recited in Prostration**

In this chapter eight supplications to be recited in prostration as narrated by Imam Reza (a.s.) would be discussed:

## (1) Supplication of ‘Seeking Goodness’ in Prostration

Shaikh Sadooq (a.r.), in his book ‘Oyoon-o-Akhbaar-e-Reza (a.s.)’, who on the authority of Imam Reza (a.s.) who on the authority of Imam Ja’far Sadiq (a.s.) said:

“Go into prostration after every obligatory salaah and recite one hundred times:

اللَّهُمَّ خَيْرْ لِي	allaahumma khir lee.	O Allah! Choose me (for goodness).
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Then seek nearness with the Holy Prophet (s.a.w.a.) and his pure progeny (a.s.) and send salutation on them and seek for their intercession and then wait to see what is revealed by the Almighty Allah and do accordingly as it would be a blessing of the Sublime Lord.<sup>1</sup>

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<sup>1</sup> Behaar al-Anwaar, vol. 91, p. 278



## (2) Supplication Recited in Prostration After Salaat al-Zohr

It is narrated by Imam Reza (a.s.)

“Put your forehead on the earth and recite this supplication:

يَا أَهْلَ التَّقْوَى وَالْمَغْفِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ أَنْتَ سَيِّدِي وَأَنْتَ فَارِزُ قُنِي خَيْرٌ لِي مِنْ أَبِي وَأُمِّي وَمِنْ النَّاسِ أَجْمَعِينَ يَ إِلَيْكَ فَقْرٌ وَفَاقَةٌ وَأَنْتَ غَنِيٌّ عَنْيَ أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ وَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَي مُحَمَّدٍ وَ عَلَي مُحَمَّدٍ وَ عَلَي إِخْوَانِهِ النَّبِيِّينَ وَ الْأَنْبِيَاءِ الطَّاهِرِينَ وَ تَسْتَجِيبَ دُعَائِي وَ تَرْحَمَ تَضَرُّعِي وَ اصْرِفْ عَنِّي أَنْوَاعَ الْبَلَاءِ يَا رَحْمَنُ.	yaa ahlat taqwaa wal maghferate yaa arhamar raahemeena anta mawlaaya wa sayyedee far zuqnee anta khayrun lee min abee wa ummee wa menan naase ajma-e'ena bee elayka faqrun wa faaqatun wa anta ghaniyyun a'neen as-aloka be-wajhekal kareeme wa as-aloka an tosalleya a'laa mohammadin wa aale mohammadin wa a'laa ikhwaanehin nabiyyeena wal a-immatit taahereena wa tastajeeba do-a'aa-ee wa tarhama tazarro-e'e was rif a'neen anwaa-a'l balaa-e yaa rahmaan.	O the worthiest of being feared and the Lord of forgiveness! O most Merciful! You are my Master and my Lord, provide me sustenance as You are to me better than my father and my mother and all the people. To You I have poverty and need, and You are Rich than me. I ask You by the name of Your generous face, and I ask You to send blessings upon Muhammad and the progeny of Muhammad and upon his brothers, the Prophets, and the pure Imams, and to accept my prayers, and have mercy upon my acquiescence, and take away from me all sorts of tribulations, O Beneficent! <sup>1</sup>
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<sup>1</sup> Fiqh Imam Reza (a.s.), p. 109; Behaar al-Anwaar, vol. 84, p. 210; Mustadrak al-Wasaael, vol. 5, p. 96 (with a minor difference)

### (3) Supplication of Prostration of Gratitude

As per the reliable tradition Imam Reza (a.s.) narrated:

You may recite one hundred times

شُكْرًا لِلَّهِ	shukran lillaah	Thanks to Allah
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in the prostration of gratitude or you may recite one hundred times

عَفْوًا عَفْوًا	a'fwan a'fwan	Forgive, forgive. <sup>1</sup>
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<sup>1</sup> Miqyaas al-Masaabeeh, p. 202

## (4) Another Supplication of Prostration of Gratitude

Shaikh Sadooq (a.r.) narrates on the authority of Imam Reza (a.s.) that he said:

“The reason for offering prostration of gratitude after obligatory salaah, is the Divine guidance bestowed by the Almighty Allah upon His servants so that he could perform this obligation. The minimum quantity of it is that a person should recite three times:

شُكْرًا لِلَّهِ	shukran lillaah	Thanks to Allah
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When Imam Reza (a.s.) was asked about the meaning of شُكْرًا لِلَّهِ, he (a.s.) said:

“This prostration is in the manner of Divine Blessing bestowed by the Sublime Lord so that one may serve Him and perform the obligations as ordered by Him. Thankfulness multiply the blessings. So if there is any abatement in the prayer, which could not be recovered the recommended salaats, it is fulfilled by this prostraion.”<sup>1</sup>

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<sup>1</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 219; Behaar al-Anwaar, vol. 866, p. 198; Wasaael al-Shiah, vol. 4, p. 1071

## (5) Supplication of Imam Reza (a.s.) in Prostration

Abul Hasan Saaegh narrates on the authority of his uncle that he said:

I started from Khorasan along with Imam Reza (a.s.) while I consulted him about the murder of Raja' Ibn Zahhaak (who was deputed for carrying Imam (a.s.) to Khorasan). He (a.s.) forbade me from doing this and said:

“Do you want to kill a faithful against an unbeliever?”

When we reached Ahwaz than he (a.s.) addressed to the people of Ahwaz:

“Bring some sugar-canes.”

A (foolish) person from Ahwaz said: ‘This person is an Arab, he does not know that sugar-cane is not grown in summer season.’ They said that, ‘O our master! Sugarcane is not found in this season, it grows in winter.’ He (a.s.) said:

“If you will search it, you will find it.”

Ishaq Ibn Ibrahim said: ‘By Allah (s.w.t.)! It is impossible that my master asks for anything and it does not exist.’ He sent some persons all around. At last the workers of Ishaq came and said that we have some sugar-canes which we had stored for agriculture. This is one of the signs and proof of Imamat.

When we reached a village, I heard him (a.s.) saying in prostration:

لَكَ الْحَمْدُ إِنِ أَطَعْتُكَ وَ لَا حُجَّةَ لِي إِنِ عَصَيْتُكَ وَ لَا صُنْعَ لِي وَ لَا لِغَيْرِي فِي إِحْسَانِكَ وَ لَا عُذْرَ لِي إِنِ أَسَأْتُ مَا أَصَابَنِي مِنْ حَسَنَةٍ فَمِنْكَ يَا كَرِيمُ اغْفِرْ لِمَنْ فِي مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا مِنْ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ.	lakal hamdo in a-ta'toka wa laa hujjata lee in a'saytoka wa laa sun-a' lee wa laa le-ghayree fee ehsaaneka wa laa u'zra lee in asaato maa asaabanee min hasanatin fa-minka yaa kareemo ighfir leman fee mashaareqil arze wa maghaarebehaa menal moameneena wal moamenaat.	Praise belongs to You, if I obey You. I have no reasons nor any excuses should I disobey You. Neither me nor others can do anything in return for Your Kindness. I have no excuse for any bad deeds. Whatever good I receive is all from You. O the Gracious! Please forgive all the believing men and women in the East and the West of the Earth. <sup>1</sup>
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<sup>1</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 206; Behaar al-Anwaar, vol. 86, p. 34 and page 228; Miqyaas al-Masaabeeh, p. 207

## (6) Supplication in the Prostration of Salaat

Imam Reza (a.s.) narrates thus:

“Then say Takbeer (Allah is Greatest) and go in prostration. The prostration is completed with the seven parts of the body, which are: forehead, two palms of both hands, both knees and thumbs of both feet, nose is not included in the prostration. Putting the nose on the earth is for the exhibition of disagree and indignity. Look towards your nose while in the prostration and during both the prostrations and Tashhahud concentrate on your shirt and recite this supplication in prostration:

اللَّهُمَّ لَكَ سَجَدْتُ وَ بِكَ أَمَنْتُ وَ لَكَ اسَلَّمْتُ وَ عَلَيْكَ تَوَكَّلْتُ أَنْتَ رَبِّي سَجَدَ لَكَ وَجْهِي وَ شَعْرِي وَ بَشْرِي وَ مُخِّي وَ لَحْمِي وَ دَمِي وَ عَصَبِي وَ عِظَامِي سَجَدَ وَجْهِي الْبَائِلِي الْمَهِينُ الَّذِي خَلَقَهُ وَ صَوَّرَهُ وَ شَقَّ سَمْعَهُ وَ بَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ رَبِّي الْأَعْلَى وَ بِحَمْدِهِ	allaahumma laka sajadto wa beka aamanto wa laka aslamto wa a'layka tawakkalto anta rabbee sajada laka wajhee wa sha'ree wa basharee wa mukhkhee wa lahmee wa damee wa a'sabee wa e'zaamee sajada wajheyal baalil faaniz zaleelul maheeno lil-lazee khalaqahu wa sawwarahu wa shaqqa sam-a'hu wa basarahu tabaarakal laaho ahsanul khaaleqeena subhaana rabbeyal a-a'laa wa be- hamdeh.	O Allah! For You I prostrate, and on You I believe, and to You I submit, and on You I rely, You are my Lord, prostrated for You my face, and my hair, and my skin, and my brain, and my flesh, and my blood and my nerve, and my bones, prostrated my wretched face, the mortal, the humble, the humiliated, for the One Who has created it and shaped it, and split its hearing and sight, blessed be Allah, the most excellent of all creators, All glory be to Allah, the All-High, and in praise of Him.
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This supplication should be recited three, five or seven times and it is better if it is recited nine times.<sup>1</sup>

<sup>1</sup> Fiqh Imam Reza (a.s.), p. 106; Behaar al-Anwaar, vol. 84, p. 207

## (7) Supplication in ‘Prostration of Omission’ (سَجْدَةُ السَّهْوِ)

Imam Reza (a.s.) recommended the following invocation to be recited in prostration of omission:

بِسْمِ اللَّهِ وَ بِاللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.	bismil laahe wa billaahe assalaamo a'layka ayyohan nabiyyo wa rahmatul laahe wa barakaatoh.	In the name of Allah and by Allah. O Prophet! Allah's peace, blessings and grace be upon you! <sup>1</sup>
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<sup>1</sup> Fiqh Imam Reza (a.s.), p. 106; Mustadrak al-Wasaael, vol. 6, p. 415

## (8) Supplication in Prostration at the Time of Distress

Imam Reza (a.s.) has narrated this supplication:

“While feeling weakness or involved in any trouble and tired of misfortunes then go into prostration and put first your right cheek and then left cheek on the earth and every time recite:

يَا مُذِلَّ كُلِّ جَبَّارٍ عَنِيدٍ يَا مُعِزَّ كُلِّ ذَلِيلٍ قَدْ وَحَقَّكَ بَلَّغَ مَجْهُودِي فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَفَرِّجْ عَنِّي.	yaa mozilla kulle jabbaarin a'needin yaa o-i'zza kulle zaleelin qad wa haqqeqa balagha majhoodee fa- salle a'laa mohammadin wa aalehi wa farrij a'neen.	O Humiliator of all tyrants! O Dignifier of all humble ones! I, swearing by You, have exerted all efforts; so, send blessings upon Muhammad and his Household and relieve me. <sup>1</sup>
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<sup>1</sup> Fiqh Imam Reza (a.s.), p. 393



## **Eight Supplications to be Recited Everyday**

In this chapter eight supplications, to be recited everyday as narrated by Imam Reza (a.s.), will be mentioned:

# (1) Important Supplication for ‘Discharging the Rights of Allah’

Sayed Ibn Taaos (r.a.) has narrated on the authority of Imam Reza (a.s.) who on the authority of Holy Prophet (s.a.w.a.) said:

“Whoever wants that the weight of his deeds should exceed the prescribed weight on the scale (ميزان) then in order to thank the bounties of the Almighty Allah recite this supplication:

<p>سُبْحَانَ اللَّهِ كَمَا يَنْبَغِي لِلَّهِ وَ الْحَمْدُ لِلَّهِ كَمَا يَنْبَغِي لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ كَمَا يَنْبَغِي لِلَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ أَهْلِ بَيْتِهِ النَّبِيِّ الْعَرَبِيِّ الْهَاشِمِيِّ وَ صَلَّى اللَّهُ عَلَى جَمِيعِ الْمُرْسَلِينَ وَ النَّبِيِّينَ حَتَّى يَرْضَى اللَّهُ</p>	<p>subhaanal laahe kamaa yanbaghee lillaahe wal hamdo lillaahe kamaa yanbaghee lillaahe wa laa elaaha illal laaho kamaa yanbaghee lillaahe wa laa hawla wa laa quwwata illaa billaahe wa sallal laaho a'laa mohammadin nabiyye wa ahle baytehin nabiyyil a'rabiyyil haashemiyye wa sallal laaho a'laa jamee-i'l mursaleena wan nabiyyeena hattaa yarzal laah.</p>	<p>Glory be to Allah as it should be due for Allah and praise be to Allah as it should be due for Allah and there is no god but Allah as it should be due for Allah and there are no means and no power without Allah and salutation of Allah upon Muhammad, the Prophet and the progeny of Prophet, the Arab, the Hashmite and salutation of Allah upon all the messengers and the prophets till Allah is satisfied.<sup>1</sup></p>
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<sup>1</sup> Mohijj al-Da'waat, p. 306; al-Da'waat, p. 46

## (2) Supplication During the Period of Occultation as Advised by Imam Reza (a.s.)

Sayed Raziuddin Ibn Taaos (r.a.) says in his book Jamaal al-Usboo': We had mentioned earlier under the topic 'Divine Acts for day and night' that in the past it was one of the obligatory acts of the Muslims and believers to supplicate for Imam Mahdi (a.t.f.s.).

We have mentioned, in the litanies of Namaz Zohr, the supplication of Imam Sadiq (a.s.) for Imam Mahdi (a.t.f.s.) which guides us that Imam (a.s.) preferred to supplicate first for Imam Mahdi (a.t.f.s.).

A supplication of Imam Moosa Kazim (a.s.) for Imam Mahdi (a.t.f.s.) has been mentioned in a chapter under the litany prayer of Namaz-e-Asr and had written that Imam (a.s.) gave importance to supplicate for Imam Mahdi (a.t.f.s.). Whoever, in Islam, is aware of the magnificence of both the pious personalities it is incumbent upon him to follow them. We will bring the supplications by Imam Reza (a.s.) and other Imams (a.s.) for Imam Mahdi (a.t.f.s.) in the coming chapters, Inshallah.

Abu Ja'far Shaikh Toosi (r.a.), on the authority of Yunus Ibn Abd al-Rahman, who on the authority of Imam Reza (a.s.) writes that he (a.s.) had recommend people to supplicate in this way:

اللَّهُمَّ ادْفَعْ عَنِّي	allaahummad	fa'	a'n	O Allah! defend Your friend and
وَلِيِّكَ وَ خَلِيفَتِكَ	waliyyeka		wa	representative – a decisive
وَ حُجَّتِكَ عَلَيَّ	khaleefateka		wa	argument for mankind, Your
خَلْقِكَ وَ لِسَانِكَ	hujjateka	a'laa	khalqeka	mouthpiece who speaks on
الْمُعَبَّرِ عَنْكَ	wa	lesaane	kal mo-	behalf of You with Your
بِإِذْنِكَ النَّاطِقِ	a'bbere	a'nka	be-iznekan	permission, the speaker with
و بِحُكْمَتِكَ	naateqe		be-hikmateka	Your wisdom, Your eye that sees
عَيْنِكَ النَّاطِرَةِ	wa	a'ynekan	naazerate	upon Your creatures, Your
عَلَى بَرِيَّتِكَ	a'laa	bariyyateka	wa	witness on Your creation, the
و شَاهِدِكَ	shaahedeka		a'laa	master and the struggler (for the
خَلْقِكَ الْجَجَّاحِ	khalqeka		al-jahjaahil	sake of Allah), the seeker of Your
الْمُجَاهِدِ الْعَاذِ	mojaahede		al-a'a-eze	shelter in Your measures. Keep
بِكَ عِنْدَكَ وَ	beka	i'ndak.	wa	him safe from the intrigues and
أَعِذْهُ مِنْ شَرِّ	min sharre	jamee-e'	maa	evil schemes of all that which You
جَمِيعِ مَا خَلَقْتَ	khalaaqta	wa	baraa-ta	created and made, and that
وَ بَرَأْتَ وَ	anshaata	wa	sawwarta	which You established and

أَنْشَأَتْ وَ  
 صَوَّرَتْ وَ  
 أَخْفَظَهُ مِنْ بَيْنِ  
 يَدَيْهِ وَ مِنْ خَلْفِهِ  
 وَ عَنْ يَمِينِهِ وَ  
 عَنْ شِمَالِهِ وَ مِنْ  
 فَوْقِهِ وَ مِنْ  
 تَحْتِهِ بِحِفْظِكَ  
 الَّذِي لَا يَضِيعُ  
 مَنْ حَفَظْتَهُ بِهِ وَ  
 أَخْفَظْ فِيهِ  
 رَسُولَكَ وَ أَبَاكَ  
 أَيْمَانَكَ وَ دَعَائِمَ  
 دِينِكَ. وَ اجْعَلْهُ  
 فِي وَدِيعَتِكَ الَّتِي  
 لَا تَضِيعُ وَ فِي  
 جَوَارِكَ الَّذِي لَا  
 يُخْفَرُ وَ فِي  
 مَنَعِكَ وَ عِزِّكَ  
 الَّذِي لَا يَقْهَرُ وَ  
 أَمْنِهِ بِأَمَانِكَ  
 الْوَثِيقِ الَّذِي لَا  
 يُخْذَلُ مِنْ أَمْنَتِهِ  
 بِهِ وَ اجْعَلْهُ فِي  
 كَنْفِكَ الَّذِي لَا  
 يُرَامُ مَنْ كَانَ فِيهِ  
 وَ أَيْدُهُ بِنَصْرِكَ  
 الْعَزِيزِ وَ أَيْدُهُ  
 بِجُنْدِكَ الْغَالِبِ وَ  
 قَوْمِ بِقَوَّتِكَ وَ  
 أَرْدِفُهُ بِمَلَائِكَتِكَ  
 وَ وَالٍ مَنْ وَالَاهُ  
 وَ عَادٍ مَنْ عَادَاهُ  
 وَ الْبِسْهُ دِرْعَكَ  
 الْحَصِينََّةَ وَ حُفَّهُ  
 بِالْمَلَائِكَةِ حَفًّا.  
 اللَّهُمَّ اشْعَبْ بِهِ  
 الصَّدْعَ وَ ارْتُقِ  
 بِهِ الْفَتْقَ وَ أَمِتْ  
 بِهِ الْجَوَرَ وَ

wah fazho min bayne  
 yadayhe wa min khalfehi  
 a'n yameenehi wa a'n  
 shemaa-lehi wa min  
 fawqehi wa min tahtehi  
 be-hifzekal lazee laa ya-  
 zee-o' man hafiztahu  
 behi wah faz feehe  
 rasoolaka wa aabaaa-  
 ahu a-immataka wa da-  
 a'aa-ema deenek. waj  
 a'lho fee wadee-a'tekal  
 latee laa tazee-o' wa fee  
 jewaarekal lazee laa  
 yukhfaro wa fee man-  
 e'ka wa i'zzekal lazee laa  
 yuqharo wa aaminho be-  
 amaaneke waseeqil  
 lazee laa yukhzalo man  
 aamantahu behi waj a'lho  
 fee kanafekal lazee laa  
 yoraamo man kaana  
 feehe wa ayyidho be-  
 nasrekal a'zeeze wa  
 ayyidho be-jundekal  
 ghaalebe wa qawwehi  
 be-quwwateka wa ardifho  
 be-malaaa-ekateka wa  
 waale man waalaaho wa  
 a'ade man a'adaaho wa  
 albisho dir-a'kal  
 haseenata wa huffahu  
 be-malaaa-ekate haffan  
 allaahummash a'b behis  
 sad-a' war tuq behil fatqa  
 wa amit behil jawra wa  
 azhir behil a'dla wa  
 zayyin be-toole baqaaa-  
 ehil arza wa ayyidho bin-  
 nasre wan sur bir-ro'be

formed, and protect him from  
 that which is there in his  
 presence, from that which comes  
 from behind, and from that which  
 comes from his right and from  
 that which comes from his left,  
 and from that which comes from  
 above and from that which  
 comes from beneath, with Your  
 thorough safety that preserves  
 the one on which it is practiced  
 from any loss, and keep Your  
 Messenger and his (Imam al-  
 Mahdi) father's safe through  
 saving him. They are verily the  
 guides and the pillars of Your  
 religion and include him with Your  
 deposit that never loses and with  
 Your vicinity that is never violated  
 and with Your protection and  
 power that are never defeated  
 and afford security to him in Your  
 safe and trustworthy sanctuary  
 that does not forsake him who  
 takes asylum in it and make him  
 under Your protection that saves  
 him who is put under it from any  
 harm. Support him with Your  
 insuperable victory and aid him  
 with Your superior weaponry and  
 strengthen him with Your strength  
 and put Your angels at his  
 disposal and support him  
 whoever support him and be the  
 enemy of him whoever opposes  
 him and dress him Your fortified  
 armor and make the angels  
 surround him. O Allah! through  
 him patch up the differences of  
 opinion, bring into order

أَظْهَرُ بِهِ الْعَدْلَ  
 وَ زَيْنَ بَطُولِ  
 بَقَائِهِ الْأَرْضِ وَ  
 أَيَّدَهُ بِالنَّصْرِ وَ  
 انْصُرَهُ بِالرُّعْبِ  
 وَ قَوِّ نَاصِرِيهِ وَ  
 اخْذُلْ خَائِلِيهِ وَ  
 دَمِّمْ عَلَى مَنْ  
 نَصَبَ لَهُ وَ دَمَّرْ  
 مَنْ غَشَّاهُ وَ  
 أَقْتُلْ بِهِ جَبَابِرَةَ  
 الْكُفْرِ وَ عُمْدَهُ وَ  
 دَعَائِمَهُ وَ اقْصِمْ  
 بِهِ رُؤُوسَ  
 الضَّلَالَةِ وَ  
 شَارِعَةَ الْبِدْعِ وَ  
 مُمَيَّنَةَ السُّنَّةِ وَ  
 مُقَوِّيَةَ الْبَاطِلِ وَ  
 ذَلِّ بِهِ الْجَبَّارِينَ  
 وَ ابْرُ بِه  
 الْكَافِرِينَ وَ  
 جَمِيعَ الْمُلْحِدِينَ  
 فِي مَشَارِقِ  
 الْأَرْضِ وَ  
 مَغَارِبِهَا وَ بَرِّهَا  
 وَ بَحْرِهَا وَ  
 سَهْلِهَا وَ جَبَلِهَا  
 حَتَّى لَا تَدْعَ  
 مِنْهُمْ دِيَارًا وَ لَا  
 تُثَقِّلِي لَهُمْ آثَارًا.  
 اللَّهُمَّ طَهِّرْ مِنْهُمْ  
 بِلَادَكَ وَ اشْفِ  
 مِنْهُمْ عِبَادَكَ وَ  
 اعِزِّ بِهِ الْمُؤْمِنِينَ  
 وَ أَحْيِ بِهِ سُنَنَ  
 الْمُرْسَلِينَ وَ  
 دَارِسَ حُكْمَةِ  
 النَّبِيِّينَ وَ جَدِّ بِهِ  
 مَا امْتَحَى مِنْ  
 دِينِكَ وَ بُدِّلْ مِنْ

wa qawwe naasereehe  
 wakh zul khaazeleehe wa  
 damdim a'laa man  
 nasaba lahu wa dammir  
 man ghassahu. waq tul  
 behi jabaaberatal kufre  
 wa o'moodahu wa da-  
 a'a-emahu waq sim behi  
 ro-oosaz zalaalate wa  
 shaare-a'tal beda-e' wa  
 momeetatas sunnate wa  
 moqawweyatil baatele wa  
 zallil behil jabbaareena  
 wa abir behil kaaferena  
 wa jamee-a'l mulhedeena  
 fee mashaareqil arze wa  
 maghaarebehaa wa  
 barrehaa wa bahrehaa  
 wa sahlehaa wa  
 jabalehaa hattaa laa  
 tada-a' minhum  
 dayyaaran wa laa  
 tubqeya lahum aasaaran  
 allaahumma tahhir  
 minhum belaadaka wash  
 fe minhum e'baadaka wa  
 a-i'zza behil  
 moameneena wa ahye  
 behi sonanal mursaleena  
 wa daaresa hukmatin  
 nabiyyeena wa jaddid  
 behi mam tahaa min  
 deeneka wa buddela min  
 hukmeka hattaa to-e'eda  
 deenaka behi wa a'laa  
 yadayhe ghazzan  
 mahzan saheehan laa  
 e'waja feehe wa laa bid-  
 a'ta ma-a'hu wa hattaa  
 toneera be-a'dlehi

confusion, eradicate oppression,  
 manifest justice, adorn the earth  
 by a lengthy life for him, support  
 him with victory, grant him  
 triumph by means of horror,  
 reinforce his supporters, thwart  
 his disappointers, smash those  
 who lay traps for him, destroy  
 those who cheat him, kill the  
 tyrants, pillars, and supports of  
 infidelity at his hands, uproot the  
 heads of deviation, the  
 innovators of heresies, the  
 eradicators of the Prophetic  
 traditions, and the backers of  
 wrong, humiliate the haughty  
 tyrants through him, terminate  
 the infidels and all atheists  
 wherever they are – in the east  
 or the west of the earth – or in  
 lands or oceans, or in plains or  
 on mountains, until You will not  
 leave a single one of them and  
 You will not leave a single trace  
 of them. O Allah! clear up Your  
 lands from them, heal your  
 servants' hearts from them,  
 consolidate the faithful believers  
 through him, revive the norms of  
 the Messengers and the  
 obliterated rules of the Prophets,  
 and renew the signs of Your  
 religion that were erased and  
 Your judgments that were  
 distorted; until you rekindle Your  
 religion through him and at his  
 hands as well-defined, pure, and  
 sound as it is; free from  
 loopholes and heresies, and until  
 You illumine the murk of

حُكْمِكَ حَتَّى تُعِيدَ  
 دِينَكَ بِهِ وَ عَلَى  
 يَدَيْهِ غَضًا  
 مَحْضًا صَاحِبًا  
 لَا عِوَجَ فِيهِ وَلَا  
 بِدْعَةَ مَعَهُ وَ  
 حَتَّى تُنِيرَ بِعَدْلِهِ  
 ظِلْمَ الْجَوْرِ وَ  
 تُطْفِئَ بِهِ نِيرَانَ  
 الْكُفْرِ وَ تُوضِحَ  
 بِهِ مَعَاقِدَ الْحَقِّ  
 وَ مَجْهُولَ الْعَدْلِ  
 فَإِنَّهُ عَبْدُكَ الَّذِي  
 اسْتَخْلَصْتَهُ  
 لِنَفْسِكَ وَ  
 اصْطَفَيْتَهُ مِنْ  
 خَلْقِكَ وَ  
 اصْطَفَيْتَهُ عَلَى  
 عِبَادِكَ وَ انْتَمَتَهُ  
 عَلَى غَنِيكَ وَ  
 عَصَمْتَهُ مِنْ  
 الذُّنُوبِ وَ بَرَّاتَهُ  
 مِنَ الْغُيُوبِ وَ  
 طَهَّرْتَهُ مِنْ  
 الرَّجَسِ وَ سَلَّمْتَهُ  
 مِنَ الدَّنَسِ ۝ اللَّهُمَّ  
 فَإِنَّا نَشْهَدُ لَهُ يَوْمَ  
 الْقِيَامَةِ وَ يَوْمَ  
 حُلُولِ الطَّامَةِ أَنَّهُ  
 لَمْ يُذْنِبْ ذَنْبًا وَ  
 لَا أَتَى حُوبًا وَ  
 لَمْ يَرْتَكِبْ  
 مَعْصِيَةً وَ لَمْ  
 يُضَيِّعْ لَكَ طَاعَةً  
 وَ لَمْ يَهْتِكْ لَكَ  
 حُرْمَةً وَ لَمْ يُبَدِّلْ  
 لَكَ فَرِيضَةً وَ لَمْ  
 يُغَيِّرْ لَكَ شَرْيْعَةً  
 وَ أَنَّهُ الْهَادِي  
 الْمَهْدِي الطَّاهِرُ

zolamal jawre wa tutbe-a  
 behi neeraanal kufre wa  
 tooze-ha behi ma-  
 a'aqedal haqqe wa  
 majhoolil a'dle fa-innahu  
 a'bdokal lazis takhlastahu  
 le-nafseka was tafaytahu  
 min khalqeka was  
 tafaytahu a'laa  
 e'baadeka waa  
 tamantahu a'laa  
 ghaybeka wa a'samtahu  
 menaz zonoobe wa  
 barraatahu menal  
 o'yoobe wa tahhartahu  
 menar rijse wa  
 sallamtahu menad  
 danase. allaahumma fa-  
 innaa nash-hado lahu  
 yawmal qeyaamate wa  
 yawma holoolit  
 taammate annahu lam  
 yuzneb zanban wa laa  
 ataa hooban wa lam  
 yartakib ma'seyatan wa  
 lam yozayye' laka taa-  
 a'tan wa lam yahtik laka  
 hurmatan wa lam  
 yobaddil laka fareezatan  
 wa lam yoghayyir laka  
 sharee-a'tan wa annahul  
 haadil mahdiyyut  
 taaherut taqiyyon  
 naqiyyur raziyyuz  
 zakiyyo. allaahumma a-  
 a'tehi fee nafsehi wa  
 ahlehi wa wuldehi wa  
 zurriyyatehi wa  
 ummatehi wa ja-mee-e'  
 ra-i'yyatehi maa toqirro

unfairness by means of his  
 justice, extinguish the fires of  
 atheism through him, and  
 elucidate the positions of truth  
 and the justice that will have  
 been unknown. He is verily Your  
 servant whom You have saved  
 for Yourself, You chose him upon  
 Your creatures, You select him  
 upon Your servants, for keeping  
 the unseen matters of You, You  
 have chosen him as a trustee  
 upon Your unseen matters,  
 protected against sins, cleaned  
 from any defect, purified from  
 filth, and kept sound against dirt.  
 O Allah! we will verily testify to  
 him on the Day of Resurrection  
 and on the day when the  
 overwhelming event comes that  
 he did not commit any single sin,  
 nor did he practice any unlawful  
 thing, nor did he do any act of  
 disobedience (to You), nor did he  
 miss any act of obedience (to  
 You), nor did he violate any  
 inviolable thing, nor did he distort  
 any precept, nor did he change  
 any law. And, moreover, he is  
 verily the guiding, the rightly  
 guided, the pure, the pious, the  
 immaculate, the approved, and  
 the bright. O Allah! give him what  
 he wishes regarding his own self  
 his family, his sons, his offspring,  
 his nation, and all of his subjects  
 in such a way that makes him  
 delighted and pleased in himself,  
 and makes You put under his  
 sphere of influence all kingdoms;

النَّفْيُ النَّفْيُ  
 الرِّضَى الرِّضَى  
 اللَّهُمَّ اعْطِهِ فِي  
 نَفْسِهِ وَ أَهْلِهِ وَ  
 وَلَدِهِ وَ ذُرِّيَّتِهِ وَ  
 أُمَّتِهِ وَ جَمِيعِ  
 رَعِيَّتِهِ مَا تُقَرُّ بِهِ  
 عَيْنُهُ وَ تَسُرُّ بِهِ  
 نَفْسُهُ وَ تَجْمَعُ لَهُ  
 مُلْكُ الْمُلْكَاتِ  
 كُلُّهَا قَرِيبَهَا وَ  
 بَعِيدَهَا وَ  
 عَزِيزَهَا وَ ذَلِيلَهَا  
 حَتَّى يُجْرِيَ  
 حُكْمُهُ عَلَى كُلِّ  
 حُكْمٍ وَ تَغْلِبَ  
 بِحَقِّهِ كُلَّ بَاطِلٍ.  
 اللَّهُمَّ اسْلُكْ بِنَا  
 عَلَى يَدَيْهِ مِنْهَاجَ  
 الْهُدَى وَ الْمَحَجَّةَ  
 الْعُظْمَى وَ  
 الطَّرِيقَةَ  
 الْوَسْطَى الَّتِي  
 يَرْجِعُ إِلَيْهَا  
 الْغَالِي وَ يُلْحَقُ  
 بِهَا النَّالِي وَ قَوْنَا  
 عَلَى طَاعَتِهِ وَ  
 تَبَتَّنَا عَلَى  
 مُشَايَعَتِهِ وَ اٰمَنَّا  
 عَلَيْهِ بِمُتَابَعَتِهِ وَ  
 اجْعَلْنَا فِي حَرْبِهِ  
 الْقَوَّامِينَ بِأَمْرِهِ  
 الصَّابِرِينَ مَعَهُ  
 الطَّالِبِينَ رِضَاكَ  
 بِمُنَاصَحَتِهِ حَتَّى  
 تَخْشُرْنَا يَوْمَ  
 الْقِيَامَةِ فِي  
 أَنْصَارِهِ وَ  
 أَعْوَانِهِ وَ مُقَوِّيَةِ  
 سُلْطَانِهِ اللَّهُمَّ وَ

behi a'ynahu wa tasurro  
 behi nafsahu wa tajma-o'  
 lahu mulkal mumlakaate  
 kullehaa qareebehaa wa  
 ba-e'edehaa wa  
 a'zeezehaa wa  
 zaleelehaa hattaa  
 yujreya hukmahu a'laa  
 kulle hukmin wa taghleba  
 be-haqqehi kulla baatel.  
 allaahummas luk benaa  
 a'laa yadayhe minhaajal  
 hodaa wal mahajjatal  
 u'zmaa wat tareeqatal  
 wustal latee yarje-o'  
 elayhal ghaalee wa  
 yalheqo behat taalee wa  
 qawwenaa a'laa taa-  
 a'tehi wa sabbitnaa a'laa  
 moshaa-ya-a'tehi wam  
 nun a'laynaa be-  
 motaaba-a'tehi waj a'lnaa  
 fee hizbehil  
 qawwaameena be-  
 amrehis saabereena ma-  
 a'hu attaalebeena  
 rezaaka be-  
 monaasahatehi hattaa  
 tahshoranaa yawmal  
 qeyaamate fee ansaarehi  
 wa a-a'waanehi wa  
 moqawweyate sultaaneh.  
 allaahumma waj a'l  
 zaaleka lanaa khaalesan  
 min kulle shakkin wa  
 shub-hatin wa re-yaaa-in  
 wa sum-a'tin hattaa laa  
 na'tamedah behi ghayraka  
 wa laa natloba behi illaa  
 wajhaka wa hattaa

the near and the remote, and the  
 powerful and the weak so that  
 You will cause his rule to prevail  
 over every rule and his right  
 (issue) to overcome the entire  
 wrongness. O Allah! lead us at  
 his hands to the course of  
 guidance, the greatest Path, and  
 the equitable way of life to which  
 those who had gone too far will  
 come back (repentant) and those  
 who had fallen down will catch  
 up. And (please) encourage us to  
 carry out acts of obedience to  
 him, make us stand firmly in  
 following him, endue us with the  
 favor of adherence to him, and  
 include us with his group who  
 achieve his commands, act  
 steadfastly towards him, and  
 seek Your pleasure by means of  
 acting sincerely to him, so that  
 You will gather us on the  
 Resurrection Day with his  
 supporters, backers, and those  
 who consolidate his authority. O  
 Allah! make us do all these things  
 free from any doubt, confusion,  
 ostentation, and seeking of  
 reputation so that we will rely  
 upon none save You and seek  
 none save Your sake and that  
 You will put us up in his vicinity  
 and place us with him in  
 Paradise. And (please) protect us  
 against weariness, laziness and  
 lethargy and include us with  
 those whom You take up for  
 backing Your religion and for  
 increasing the victory of Your

اجْعَلْ ذَلِكَ لَنَا  
 خَالِصًا مِنْ كُلِّ  
 شَكٍّ وَ شُبْهَةٍ وَ  
 رِيَاءٍ وَ سُمْعَةٍ  
 حَتَّى لَا نَعْتَمِدَ بِهِ  
 غَيْرَكَ وَ لَا  
 نَطْلُبَ بِهِ إِلَّا  
 وَجْهَكَ وَ حَتَّى  
 تُحَلِّنَا مَحَلَّهُ وَ  
 تَجْعَلَنَا فِي  
 الْجَنَّةِ مَعَهُ وَ  
 أَعِزَّنَا مِنَ السَّامَةِ  
 وَ الْكَسَلِ وَ  
 الْفِتْرَةِ وَ اجْعَلْنَا  
 مِمَّنْ تَنْتَصِرُ بِهِ  
 لِدِينِكَ وَ تُعِزُّ بِهِ  
 نَصْرَ وَلِيِّكَ وَ لَا  
 تَسْتَبْدِلَ بِنَا  
 غَيْرَنَا فَإِنَّ  
 اسْتِئْذَانَكَ بِنَا  
 غَيْرَنَا عَلَيْكَ  
 يَسِيرٌ وَ هُوَ  
 عَلَيْنَا عَسِيرٌ.  
 اللَّهُمَّ صَلِّ عَلَى  
 وَلَاةِ عَهْدِهِ وَ  
 الْأَيْمَةِ مِنْ وَلَدِهِ  
 وَ بَلِّغْهُمْ أَمَلَهُمْ وَ  
 زِدْ فِي أَجَالِهِمْ وَ  
 اعِزَّ نَصْرَهُمْ وَ  
 تَمِّمْ لَهُمْ مَا  
 أَسْنَدْتَ إِلَيْهِمْ مِنْ  
 أَمْرِكَ لَهُمْ وَ ثَبَّتْ  
 دَعَائِمَهُمْ وَ  
 اجْعَلْنَا لَهُمْ  
 أَعْوَانًا وَ عَلَى  
 دِينِكَ أَنْصَارًا  
 فَإِنَّهُمْ مَعَادِنُ  
 كَلِمَاتِكَ وَ أَرْكَانُ  
 تَوْحِيدِكَ وَ دَعَائِمُ  
 دِينِكَ وَ وَلَاةُ

tohillanaa ma-hallahu wa  
 taj-a'lanaa fil jannate ma-  
 a'hu wa a-i'znaa menas  
 saammate wal kasale  
 wal fatrate waj a'lnaa  
 mimman tantasero behi  
 le-deeneka wa to-i'zzo  
 behi nasra waliyyeka wa  
 laa tastabdil benaa  
 ghayranaa fa-innas  
 tibdaalaka benaa  
 ghayranaa a'layka  
 yaseerun wa howa  
 a'laynaa a'seer.  
 Allaahumma salle a'laa  
 wolaate a'hdehi wal  
 aimmate min wuldehi wa  
 balligh-hum aamaalahum  
 wa zid fee ajaalehim wa  
 a-i'zza nasrahum wa  
 tammim lahum maa  
 asnadta elayhim min  
 amreka lahum wa sabbit  
 da-a'aa-emahum waj  
 a'lnaa lahum a-a'waan  
 wa a'laa deeneka  
 ansaaran fa-innahum  
 ma-a'adeno kalemaateka  
 wa arkaano tawheedeka  
 wa da-a'aa-emo deeneka  
 wa wolaato amreka wa  
 khaalesatoka min  
 e'baadeka wa safwatoka  
 min khalqeka wa awle-  
 yaaa-oka wa salaaa-elo  
 awle-yaa-eka wa safwato  
 awlaade rosoleka was  
 salaamo a'layhe wa  
 a'layhim wa rahmatul  
 laahe wa barakaatoh.

vicegerent. Do not put others in  
 our places, because it is easy for  
 You to put others in our places,  
 but it is extremely difficult for us if  
 You do it. O Allah! send blessings  
 upon his representatives and the  
 leaders from his progeny, make  
 them attain their wishes, increase  
 their lifetimes, support their  
 victory, make perfect for them  
 Your orders that You bid them to  
 carry out, strengthen their pillars,  
 and make us their helpers and  
 supporters of Your religion. They  
 are the essence of Your Words,  
 the pillars of the profession of  
 Your Oneness, the posts of Your  
 religion, the authorities of Your  
 commands, the choices over  
 Your servants, the well-chosen  
 ones from among Your creatures,  
 the vicegerents of You, the  
 offspring of Your vicegerents, and  
 the selected descendants of Your  
 Messengers. Peace be upon him  
 and them. May the mercy and  
 blessings of Allah be on you.<sup>1</sup>



وَأَمْرِكَ	
خَالِصَتِكَ	
وَعِبَادِكَ	
مِنْ صَفْوَتِكَ	
خَلْقِكَ وَأَوْلِيَاؤِكَ	
وَسَلَائِلِ أَوْلِيَائِكَ	
وَصَفْوَةِ أَوْلَادِ	
رُسُلِكَ وَالسَّلَامُ	
عَلَيْهِ وَعَلَيْهِمْ وَ	
رَحْمَةُ اللَّهِ وَ	
بَرَكَاتُهُ.	

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<sup>1</sup> Jamaal al-USboo', p. 307; Misbaah al-Motahajjid, p. 409, al-Misbaah, p. 726; al-Balad al-Ameen, p. 122; Sayyed Ibn Taaos (r.a.) has mentioned this supplication with minor changes in Misbaah al-Zaaer, p. 457

## Another Supplication During The Period Of Occultation

Sayed Ibn Taaos (r.a.) writes: Yunus Ibn Abdul Rahman narrates on the authority of Imam Reza (a.s.), that Imam (a.s.) recommend to supplicate for master of the time, Imam-e-Zamama (a.t.f.s.) as follows:

<p> <span>□</span> <span>□</span>  اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَادْفَعْ عَنْ وَلِيِّكَ وَخَلِيفَتِكَ وَحُجَّتِكَ عَلَى خَلْقِكَ وَلِسَانِكَ الْمُعْبِرِ عَنْكَ بِإِذْنِكَ النَّاطِقِ بِحُكْمَتِكَ وَعَيْنِكَ النَّاظِرَةِ فِي بَرِّيَّتِكَ الشَّاهِدِ عَلَى عِبَادِكَ الْجَحَّاحِ الْمُجَاهِدِ الْمُجْتَهِدِ غِيَّاتِكَ الْعَائِذِ بِكَ. اللَّهُمَّ وَاعِذْهُ مِنْ شَرِّ مَا خَلَقْتَ وَذَرَأْتَ وَبَرَأْتَ وَأَنْشَأْتَ وَصَوَّرْتَ وَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ مِنْ فَوْقِهِ وَ مِنْ تَحْتِهِ بِحِفْظِكَ الَّذِي لَا يَضِيعُ مَنْ حَفِظْتَهُ بِهِ وَ احْفَظْ فِيهِ رَسُولَكَ وَ وَصِيَّ رَسُولِكَ وَ آبَاءَهُ أَيْمَنَكَ وَ دَعَائِمَ دِينِكَ صَلَوَاتُكَ عَلَيْهِمْ أَجْمَعِينَ. وَ </p>	<p> allaahumma salle a'laa mohammadin wa aale mohammadin wad fa' a'n waliyyeka wa khaleefateka wa hujjateka a'laa khalqeka wa lesaaneke mo-a'bbere a'nka be-iznekan naateqe be-hiqmateka wa a'ynekan naazerate fee bariyyateka ash-shaahede a'laa e'baadeka al-jahjaaahil mojaahedil mujtahede a'bdekal a'aa-eze beka. allaahumma wa a-i'zho min sharre maa khalaqta wa zaraa-ta wa baraa-ta wa anshaa-ta wa sawwarta wah fazho min bayne yadayhe wa min khalfehi wa 'an yameenehi wa a'n shemaalehi wa min fawqehi wa min tahtehi be-hifzekal lazee laa yazee-o' man hafiztahu behi wah faz feehe rasoolaka wa wasiyya rasooleka wa aa-baaa-ahu a-immataka wa da-a'aa-ema deeneka salawaatoka a'layhim </p>	<p> O Allah! Send blessings upon Muhammad and the progeny of Muhammad and defend Your friend and representative – a decisive argument for mankind, Your mouthpiece who speaks on behalf of You with Your permission, the speaker with Your wisdom, Your eye that sees upon Your creatures, the witness on Your servants, the master, the struggler (for the sake of Allah), the hard-working, Your servant, who seeks Your protection. O Allah! Keep him safe from the evil schemes which You created and made, and originated and that which You established and formed, and protect him from that which is there in his presence, from that which comes from behind, and from that which comes from his right and from that which comes from his left, and from that which comes from above and from that which comes from beneath, with Your thorough safety that preserves the one on which it is practiced from any loss, and keep Your Messenger, and vicegerent of Your Messenger, and his (Imam al- </p>
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اجْعَلْهُ فِي  
 وَدِيعَتِكَ الَّتِي لَا  
 تَضِيْعُ وَ فِي  
 جِوَارِكَ الَّذِي لَا  
 يُخْتَفَرُ وَ فِي  
 مَنَعِكَ وَ عِزِّكَ  
 الَّذِي لَا يُقْهَرُ وَ  
 اَمْنَتِهِ بِهِ وَ اجْعَلْهُ  
 فِي كَنَفِكَ الَّذِي لَا  
 يُضَامُ مَنْ كَانَ  
 فِيْهِ وَ اَنْصُرْهُ  
 بِنَصْرِكَ الْعَزِيْزِ  
 وَ اَيِّدْهُ بِجُنْدِكَ  
 الْغَالِبِ وَ قُوِّهِ  
 بِقُوَّتِكَ وَ اَرْزُقْهُ  
 بِمَلَأْنِكَ. اَللّٰهُمَّ  
 وَ اِلَ مَنْ وَالَاهُ وَ  
 عَادِ مَنْ عَادَاهُ وَ  
 اَلْبِسْهُ دِرْعَكَ  
 الْحَصِيْنَةَ وَ حُفَّهُ  
 بِالْمَلَأْنِكَةِ حَفًّا. اَللّٰهُمَّ  
 وَ يَلْغُهُ  
 اَفْضَلَ مَا بَلَغْتَ  
 الْقَائِمِيْنَ بِقِسْطِكَ  
 مِنْ اَنْبَاعِ النَّبِيِّيْنَ.  
 اَللّٰهُمَّ اشْعَبْ بِهِ  
 الصَّدْعَ وَ ارْتُقِ  
 بِهِ الْفَتْقَ وَ اِمْتِ  
 بِهِ الْجَوْرَ وَ  
 اَظْهَرْ بِهِ الْعَدْلَ وَ  
 زَيِّنْ بِطَوْلِ بَقَائِهِ  
 الْاَرْضَ وَ اَيِّدْهُ  
 بِالنَّصْرِ وَ اَنْصُرْهُ  
 بِالرُّغْبِ وَ افْتَحْ  
 لَهُ فَتْحًا يَسِيْرًا وَ  
 اجْعَلْ لِّهِ مِنْ  
 لَدُنْكَ عَلٰى عَدُوِّكَ  
 وَ عَدُوِّهِ سُلْطٰنًا  
 نَصِيْرًا. اَللّٰهُمَّ  
 اجْعَلْهُ الْقَائِمَ

ajma-e'en. wa j-a'lho fee  
 wadee-a'tekal latee laa  
 tazee-o' wa fee  
 jewaarekal lazee laa  
 yohtaqaro wa fee man-  
 e'ka wa i'zzekal lazee laa  
 yuq-haro wa aamantahu  
 behi waj a'lho fee  
 kanafekal lazee laa  
 yozaamo man kaana  
 feehe wan surho be-  
 nasrekal a'zeeze wa  
 ayyidho be-jundekal  
 ghaa-lebe wa qawwehi  
 be-quwwateka wa ardifho  
 be-malaaa-ekatek.  
 allaahumma waale man  
 waalaaho wa a'ade man  
 a'adaaho wa albisho dir-  
 a'kal haseenata wa  
 huffahu be-malaaa-ekate  
 haffaa. allaahumma wa  
 ballighho af-zala maa  
 ballaghtal qaaa-emeena  
 be-qisteka min atbaa-i'n  
 nabiyyeen.  
 allaahummash a'b behis  
 sad-a' war tuq behil fatqa  
 wa amit behil jawra wa  
 azhir behil a'dla wa zayyin  
 be-toole baqaaa-ehil arza  
 wa ayyidho bin-nasre wan  
 surho bir ro'be waf tah  
 lahu fathan yaseeran waj  
 a'l lahu min ladunka a'laa  
 a'duwweka wa a'duwwahi  
 sultaanan naseeraa.  
 allaahummaj a'lhul qaaa-  
 emal muntazara wal  
 emaamal lazee behi

Mahdi) father's safe through  
 saving him, they are verily the  
 guides and the pillars of Your  
 religion, Your blessings be upon  
 them all. and include him with  
 Your deposit that never loses,  
 and with Your vicinity that is  
 never despised and with Your  
 protection and power that are  
 never defeated and who takes  
 asylum in it, and make him  
 under Your protection which is  
 invulnerable for the one who is  
 put under it, grant him victory  
 with Your insuperable victory,  
 and aid him with Your superior  
 weaponry and strengthen him  
 with Your strength and put Your  
 angels at his disposal. O Allah!  
 Support him whoever support  
 him and be the enemy of him  
 whoever opposes him and dress  
 him Your fortified armor and  
 make the angels surround him.  
 O Allah! And make him attain  
 the best of that which You grant  
 to the worshippers with Your  
 justice from the followers of the  
 prophets. O Allah! Through him  
 patch up the differences of  
 opinion, bring into order  
 confusion, eradicate oppression,  
 manifest justice, adorn the earth  
 by a lengthy life for him, support  
 him with victory, grant him  
 triumph by means of horror, and  
 give him a nigh victory. And  
 delegate him upon Your enemy  
 and his enemy Your controlling  
 authority. O Allah! Make him the

الْمُنْتَظَرِ وَالْإِمَامَ  
 الَّذِي بِهِ تَنْصُرُ  
 وَ أَيْدَهُ بِنَصْرِ  
 عَزِيزٍ وَ فَتْحِ  
 قَرِيبٍ وَ وَرَثَتِهِ  
 مَشَارِقِ الْأَرْضِ  
 وَ مَغَارِبِهَا اللَّاتِي  
 بَارَكْتَ فِيهَا وَ  
 أَحْيَيْ بِهِ سُنَّةَ نَبِيِّكَ  
 صَلَوَاتُكَ عَلَيْهِ وَ  
 أَلِهِ حَتَّى لَا  
 يَسْتَخْفِيَ بِشَيْءٍ  
 مِنَ الْحَقِّ مَخَافَةً  
 أَحَدٍ مِنَ الْخَلْقِ وَ  
 قَوِّ نَاصِرِهِ وَ  
 اخْذُلْ خَائِلَهُ وَ  
 دَمِّمْ عَلَى مَنْ  
 نَصَبَ لَهُ وَ يَمُرْ  
 مَنْ غَشَّهِ اللَّهُمَّ  
 وَ اقْتُلْ بِهِ جَبَابِرَةَ  
 الْكُفْرِ وَ عُمَدَهُ وَ  
 دَعَائِمَهُ وَ الْقَوَامَ  
 بِهِ وَ اقْصِمْ بِهِ  
 رُؤُوسَ الضَّلَالَةِ  
 وَ شَارِعَةَ الْبِدْعَةِ  
 وَ مُمَيَّنَةَ السُّنَّةِ وَ  
 مُقَوِّيَةَ الْبَاطِلِ وَ  
 أَذِلِّ بِهِ الْجَبَّارِينَ  
 وَ ابْرِ بِهِ  
 الْكَافِرِينَ وَ  
 الْمُنَافِقِينَ وَ جَمِيعَ  
 الْمُلْحِدِينَ حَيْثُ  
 كَانُوا وَ أَيْنَ كَانُوا  
 مِنْ مَشَارِقِ  
 الْأَرْضِ وَ  
 مَغَارِبِهَا وَ بَرِّهَا  
 وَ بَحْرِهَا وَ  
 سَهْلِهَا وَ جَبَلِهَا  
 حَتَّى لَا تَدَّعَ مِنْهُمْ  
 دَيَّارًا وَ لَا تُبْقِيَ

tantasero wa ayyidho be-  
 nasrin a'zeezin wa fathin  
 qareebin wa warrisho  
 mashaareqal arze wa  
 maghaarebahal latee  
 baarakta feehaa wa ahye  
 behi sunnata nabiyyeka  
 salawaatoka a'layhe wa  
 aalehi hattaa laa  
 yastakhfeya be-shayin  
 menal haqqe makhaafata  
 ahadin menal khalqe wa  
 qawwe naaserahu wakh  
 zul khaazelahu wa  
 damdim a'laa man  
 nasaba lahu wa dammir  
 man ghashsha.  
 allaahumma waq tul behi  
 jabaaberatal kufre wa  
 o'modahu wa da-a'aa-  
 emahu wa qowaama behi  
 waq sim behi ro-oosaz  
 zalaalate wa saare-a'tal  
 bid-a'te wa momeetatas  
 sunnate wa  
 moqawweyatal baatele  
 wa azlil behil jabbaareena  
 wa abir behil kaafeereena  
 wal Monaafeqeena wa  
 jamee-a'l mulhedeena  
 hayso kaanoo wa ayna  
 kaanoo min mashaareqil  
 arze wa maghaarebehaa  
 wa barrehaa wa  
 bahrehaa wa sah-lehaa  
 wa jabalehaa hattaa laa  
 ta-da-a' minhum  
 dayyaaran wa laa tub-  
 qeya lahum aasaaraa.  
 allaahumma wa tahir

upright, the awaited, and the  
 Imam whom You will take up for  
 backing, and support him with  
 precious victory, and  
 approaching triumph, and make  
 him inherit the east of the earth  
 and its west, wherein there are  
 blessings, and give life to the  
 norms of Your Prophet through  
 him, Your blessings be upon him  
 and his progeny, so that he will  
 not have to hide any item of  
 truth for fear of any of the  
 creatures, and reinforce his  
 supporters, and thwart his  
 disappointers, and crush those  
 who lay traps for him, and  
 destroy those who cheat him. O  
 Allah! And through him kill the  
 chiefs, pillars, supports and  
 maintainers of infidelity, and  
 though him crush the heads of  
 deviation and the innovators of  
 heresies, and the eradicators of  
 the sunnah and the backers of  
 wrong, and through him  
 humiliate the haughty tyrants,  
 and through him terminate the  
 infidels and the hypocrites and  
 all the atheists wherever they  
 are – in the east or west of the  
 world, on the lands or in oceans,  
 in plains or on mountains, until  
 you will not leave a single one of  
 them and you will not even leave  
 a single trace of them. O Allah!  
 And clear up your lands from  
 them, and heal your servants'  
 hearts from them, and  
 strengthen the faithful believers,

لَهُمْ آثَارًا. اللَّهُمَّ وَ  
طَهَّرْ مِنْهُمْ بِلَادَكَ  
وَ أَشْفِ مِنْهُمْ  
عِبَادَكَ وَ أَعِزِّ بِهِ  
الْمُؤْمِنِينَ وَ أَخِي  
بِهِ سُنَنَ الْمُرْسَلِينَ  
وَ دَارِسَ حُكْمِ  
النَّبِيِّينَ وَ جَدِّ بِهِ  
مَا مُحْيِي مِنَ  
دِينِكَ وَ يُدِلُّ مِنَ  
حُكْمِكَ حَتَّى تُعِيدَ  
دِينَكَ بِهِ وَ عَلَى  
يَدَيْهِ غَضًا جَدِيدًا  
صَحِيحًا مَحْضًا  
لَا عِوَجَ فِيهِ وَ لَا  
بُذْعَةَ مَعَهُ حَتَّى  
تُثِيرَ بِعَذْلِهِ ظُلْمَ  
الْجَوْرِ وَ تُطْفِئَ  
بِهِ نِيرَانَ الْكُفْرِ وَ  
تُوضِحَ بُظْهَرَ بِهِ  
مَعَاقِدَ الْحَقِّ وَ  
مَجْهُولَ الْعَدْلِ وَ  
تُوضِحَ بِهِ  
مُشْكِلَاتِ الْحُكْمِ  
الْأَلَامِ فَوَ إِنَّهُ  
عَبْدُكَ الَّذِي  
اسْتَخْلَصْتَهُ لِنَفْسِكَ  
وَ اصْطَفَيْتَهُ مِنْ  
خَلْقِكَ وَ اصْطَفَيْتَهُ  
عَلَى عِبَادِكَ وَ  
اِتَّمَنْتَهُ عَلَى  
غَيْبِكَ وَ عَصَمْتَهُ  
مِنَ الذُّنُوبِ وَ  
بَرَّاتَهُ مِنَ الْغُيُوبِ  
وَ طَهَّرْتَهُ (مِنَ  
الرَّجْسِ) وَ  
سَلَّمْتَهُ صَرَفَةً  
الِدَّنْسِ  
وَسَلَّمْتَهُ مِنْ  
الرَّيْبِ. اللَّهُمَّ فَإِنَّا

minhum belaadaka wa  
wash fe minhum  
e'baadaka wa a-i'zza  
behil moameneena wa  
ahye behi sonanal  
mursaleena wa daaresa  
hekamin nabiyyeena wa  
jaddid behi maa moh-yee  
min deeneka wa buddela  
min hukmeka hattaa to-  
e'eda deenaka behi wa  
a'laa yadayhe ghazzan  
jadeedan saheehan mah-  
zan laa e'waja feehe wa  
laa bid-a'ta ma-a'hu  
hattaa toneera be-a'dlehi  
zalamal jawre wa tut-fe-  
ya behi neeraanal kufre  
wa tuzhera behi ma-  
a'aqedal haqqe wa  
majhoolal a'dle wa too-  
zaha behi mush-kelaatil  
hukm. allaahumma wa  
innahu a'bdokal lazis  
takh-las-tahu le-nafseka  
was tafaytahu min  
khalqeka was tafaytahu  
a'laa e'baadeka waa  
tamantahu a'laa  
ghaybeka wa a'samtahu  
menaz zonoobe wa  
barraa-tahu menal  
o'yoobe wa tahhar-tahu  
(menar rijse) wa sarraf-  
tahu a'nid danase wa  
sallam-tahu menar raybe.  
allaahumma fa-innaa  
nash-hado lahu yawmal  
qeyaamate wa yawma  
holoolit taam-mate

and through him, revive the  
commands of the Messengers  
and the rules of the prophets  
that were obliterated, and renew  
through him the signs of your  
religion that were erased and  
your judgments that were  
destroyed, until you restore your  
religion through him and at his  
hands as new, fresh, sound as it  
is, pure. Free from loopholes  
and heresies, until You illumine  
the murk of unfairness by  
means of his justice, extinguish  
the fires of atheism through him,  
and manifest the positions of  
truth and concealed justice, and  
elucidate the difficulties of  
commands through him. O  
Allah! And he is verily Your  
servant whom You have saved  
for Yourself, and You have  
chosen him from Your creation,  
and selected him upon Your  
servants, and entrusted him  
upon Your unseen, and You  
have protected him against sins,  
and You have cleaned him from  
any defect, and You have  
purified him (from filth), and You  
have expedited him from dirth  
and kept him away from doubt.  
O Allah! We will verily testify to  
him on the day of resurrection  
and on the day when the  
overwhelming event that he did  
not committed offense, nor did  
he arrived with a sin, nor did he  
do any act of disobedience for  
You, nor did he miss any act of

نَشْهَدُ لَكَ يَوْمَ  
الْقِيَامَةِ وَ يَوْمَ  
حُلُولِ الطَّامَةِ إِنَّهُ  
لَمْ يُذْنِبْ وَ لَمْ  
يَلُتْ ذَنْبًا وَ لَا  
أَتَى حُوبًا وَ لَمْ  
يَرْتَكِبْ لَكَ  
مَعْصِيَةً وَ لَمْ  
يُضَيِّعْ لَكَ طَاعَةً  
وَ لَمْ يَهْتِكْ لَكَ  
حُرْمَةً وَ لَمْ يُبَدِّلْ  
لَكَ فَرِيضَةً وَ لَمْ  
يُغَيِّرْ لَكَ شَرْيْعَةً  
وَ إِنَّهُ الْإِمَامُ  
الْهَادِي الْمَهْدِي  
الطَّاهِرُ النَّقِيُّ  
الْهَادِي الْمَهْدِي  
الطَّاهِرُ النَّقِيُّ  
الْوَفِيُّ الرَّصِيدُ  
الرَّكِي. اللَّهُمَّ  
فَصَلِّ عَلَيْهِ وَ  
عَلَى آبَائِهِ وَ  
أَعْطِهِ فِي نَفْسِهِ وَ  
أَهْلِهِ وَ وَلَدِهِ وَ  
أَهْلِهِ وَ ذُرِّيَّتِهِ وَ  
أَمْنَهُ وَ جَمِيعَ  
رَعْبَتِهِ مَا تَقَرُّ بِهِ  
عَيْنُهُ وَ تَسُرُّ بِهِ  
نَفْسُهُ وَ تَجْمَعُ لَهُ  
مُلْكُ الْمَمْلَكَاتِ  
كُلُّهَا قَرِيبَهَا وَ  
بَعِيدَهَا وَ  
عَنْ يَزْهَى وَ دَلِيلَهَا  
حَتَّى يُجْرِيَ  
حُكْمُهُ عَلَى كُلِّ  
حُكْمٍ وَ يَغْلِبَ  
بِحَقِّهِ كُلَّ بَاطِلٍ.  
اللَّهُمَّ اسْلِكْ بِنَا  
عَلَى يَدَيْهِ مِنْهَاجَ  
الْهُدَى وَ الْمَحَجَّةَ

annahu lam yaz-nib wa  
lam yaa-te hooban wa  
lam yar-takib laka  
ma'seyatan wa lam yo-  
zayye' laka taa-a'tan wa  
lam yah-tik laka hurmatan  
wa lam yobaddil laka  
fareeza-tan wa lam yo-  
ghayyer laka sharee-a'tan  
wa annahul emaamut  
taqiyyul haadil mahdiyyut  
taaherut taqiyyul wafiyyur  
raziyyuz zakiyy.  
allaahumma fa-salle  
a'layhe wa a'laa aabaaa-  
ehi wa a-a'-tehi fee  
nafsehi wa wuldehi wa  
ahlehi wa zurriyyatehi wa  
ummatehi wa ja-mee-e'  
ra-i'yyatehi maa toqirro  
behi a'ynahu wa tasurro  
behi nafsahu wa taj-ma-o'  
lahu mulkal mumlakaate  
kullehaa qareebehaa wa  
ba-e'edehaa wa  
a'zeezehaa wa  
zaleelehaa hattaa yuj-  
reya huk-mahu a'laa kulle  
hukmin wa yagh-leba be-  
haqqehi kulla baatel.  
allaahummas luk benaa  
a'laa yadayhe minhaajal  
hodaa wal ma-hajjatal  
u'zmaa wat tareeqatal  
wustal latee yar-je-o'  
elayhal ghaalee wa yal-  
haqo behat taalee.  
allaahumma wa  
qawwenaa a'laa taa-a'tehi  
wa sabbit-naa a'laa ma-

obedience to You, nor did he  
violate any sanctified thing for  
You, nor did he distort any  
precept for You, nor did he  
change any law for You, and he  
is verily the leader, the pious,  
the guide, the guided, the pure,  
the upright, the satisfied, the  
righteous. O Allah! Then send  
blessings upon him and upon his  
forefathers, give him what he  
wishes regarding his own self,  
and his sons and his family and  
his offspring and his nation and  
all of his subjects all that which  
make him delighted and all that  
which please him and put under  
sphere of influence of all  
kingdoms, the near and the  
remote, the powerful and the  
weak until you cause his rule to  
prevail on every rule and his  
right (issue) will overcome all  
wrong ones. O Allah! Lead us, at  
his hands, to the course of  
guidance and to the greatest  
path and the equitable way of  
life to which will come back  
(repentant) those who had gone  
too far and catch up those who  
had fallen down. O Allah!  
Encourage us to carry out the  
acts of obedience to him and  
make us stand firmly in following  
him and give us the favor of the  
adherence to him and include us  
with his group who achieve his  
commands and who are  
steadfast and who are seeking  
his pleasure by leading to him.

الْعَظَمَىٰ وَ  
 الطَّرِيقَةَ الْوُسْطَىٰ  
 الَّتِي يَرْجِعُ إِلَيْهَا  
 الْغَالِي وَ يَلْحَقُ  
 بِهَا التَّالِي. اللَّهُمَّ  
 وَ قَوِّنَا عَلَى  
 طَاعَتِهِ وَ تَبَتُّنَا  
 عَلَى مَشَائِعَتِهِ، وَ  
 اٰمِنُنْ عَلَيْنَا  
 بِمُتَابِعَتِهِ، وَ  
 اجْعَلْنَا فِي حِزْبِهِ  
 الْقَوَّامِينَ بِأَمْرِهِ،  
 الصَّابِرِينَ مَعَهُ،  
 الطَّالِبِينَ رِضَاكَ  
 بِمُنَاصَحَتِهِ، حَتَّى  
 تَحْشُرَنَا يَوْمَ  
 الْقِيَامَةِ فِي  
 أَنْصَارِهِ وَ أَغْوَانِهِ  
 وَ مُقْوِيَةِ سُلْطَانِهِ.  
 اللَّهُمَّ صَلِّ عَلَى  
 مُحَمَّدٍ وَ آلِ  
 مُحَمَّدٍ، وَ اجْعَلْ  
 ذَلِكَ لَنَا خَالِصًا  
 مِنْ كُلِّ شَكٍّ وَ  
 شُبُهَةٍ وَ رِيَاءٍ وَ  
 سُمْعَةٍ، حَتَّى لَا  
 نَعْتَمِدَ بِهِ غَيْرَكَ،  
 وَ لَا نَطْلُبَ بِهِ إِلَّا  
 وَجْهَكَ، وَ حَتَّى  
 تَجْلِسَ مَحَلَّةً، وَ  
 تَجْعَلَنَا فِي الْجَنَّةِ  
 مَعَهُ، وَ لَا تَبْتَلِنَا  
 فِي أَمْرِهِ مِنَ  
 السَّامَةِ وَ الْكَسَلِ  
 وَ الْفَقْرَةِ وَ  
 الْفَشْلِ، وَ اجْعَلْنَا  
 مِمَّنْ تَنْصُرُ بِهِ  
 لِإِيْنِكَ وَ تُعِزُّ بِهِ  
 نَصْرَ وَلِيِّكَ وَ لَا  
 تَسْتَبْدِلَ بِنَا غَيْرَنَا

shaa-ya-a'tehi, wam nun  
 a'laynaa be-mo-taa-ba-  
 a'tehi, waj a'lnaa fee  
 hizbehil qawwaameena  
 be-amrehi, as-  
 saabereena ma-a'hu, at-  
 taalebeena rezaaka be-  
 monaa-sahatehi, hattaa  
 tah-shoranaa yawmal  
 qeyaamate fee ansaarehi  
 wa a-a'waanehi wa  
 moqawweyate sultaanehi.  
 allaahumma salle a'laa  
 mohammadin wa aale  
 mohammadin, waj a'l  
 zaaleka lanaa khaalesan  
 min kulle shakkin wa  
 shub-hatin wa re-yaaa-in  
 wa sum-a'tin, hattaa laa  
 na'tamedo behi ghay-rak,  
 wa laa natloba behi illaa  
 waj-hak, wa hattaa to-  
 hillanaa ma-hallahu, wa  
 taj-a'lanaa fil jannate ma-  
 a'hu, wa laa tab-talanaa  
 fee amrehi menas saa-  
 mate wal kasale wal  
 fatrate wal fa-shale, waj  
 a'lnaa mimman tan-  
 tasero behi le-deeneka  
 wa to-i'zzo behi nasra  
 waliyyeka wa laa tas-tab-  
 dil benaa ghay-ranaa fa-  
 innas tib-daala laka  
 benaa ghay-ranaa a'layka  
 yaseer, wa howa a'laynaa  
 kabeer. innaka a'laa kulle  
 shay-in qadeer.  
 allaahumma salle a'laa  
 wolaate o'hoodehi, wa

So that you will gather us on the  
 resurrection day with his  
 supporters and his backers and  
 those who consolidate his  
 authority. O Allah! Send  
 blessings upon Muhammad and  
 the progeny of Muhammad, and  
 make us do all these things  
 without any doubt or confusion  
 or ostentation or seeking  
 reputation, so that we will rely  
 upon none save you, and we will  
 seek none save your sake, and  
 you will put us up in his vicinity  
 and you will place us with him in  
 paradise, and try us not in his  
 command weariness, laziness  
 and lethargy and failure, and  
 include us with those whom you  
 take up for backing your religion,  
 and whom you take up for  
 increase the victory of your  
 saint. And put not others in our  
 places for it is easy for You to  
 put others in our places, but it is  
 great difficult for us if You do it,  
 for You verily have power over  
 all things. O Allah! Send blessing  
 upon his representatives, and  
 fulfill their wishes, and increase  
 their ages, and render them  
 victorious, and make perfect for  
 them that which props them in  
 carrying out the commands of  
 Your religion, and make us their  
 helpers, and the supporters of  
 Your religion, and send blessings  
 upon his purified fore-fathers,  
 the guided leaders. O Allah! For  
 they are the sources of Your

فَإِنَّ اسْتَيْدَالَكَ بِنَا  
غَيْرَنَا عَلَيْنِكَ  
يَسِيرٌ، وَ هُوَ  
عَلَيْنَا كَبِيرٌ. إِنَّكَ  
عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ. اللَّهُمَّ صَلِّ  
عَلَى وُلَاةِ  
عُهُودِهِ، وَ بَلَّغُهُمْ  
أَمَلَهُمْ، وَ زِدْ فِي  
أَجَالِهِمْ وَ  
أَنْصُرْهُمْ وَ تَمِّمْ  
لَهُمْ مَا أَسْنَدْتَ  
إِلَيْهِمْ مِنْ أَمْرِ  
دِينِكَ، وَ اجْعَلْنَا  
لَهُمْ أَعْوَانًا، وَ  
عَلَى دِينِكَ  
أَنْصَارًا، وَ صَلِّ  
عَلَى آبَائِهِ  
الطَّاهِرِينَ الْأَيَّمَةِ  
الرَّاشِدِينَ. اللَّهُمَّ  
فَاتَّهْمُ مَعَادِنُ  
كَلِمَاتِكَ، وَ خُزَانُ  
عِلْمِكَ، وَ وُلَاةُ  
أَمْرِكَ وَ خَالِصَتُكَ  
مِنْ عِبَادِكَ، وَ  
خَيْرَتِكَ مِنْ  
خَلْقِكَ، وَ أَوْلِيَاؤُكَ  
وَ سَلَائِلُ أَوْلِيَاؤِكَ،  
وَ صَفْوَتُكَ وَ  
أَوْلَادُ أَصْفِيَاؤِكَ،  
وَ صَلَوَاتُكَ وَ  
رَحْمَتُكَ وَ  
بَرَكَاتُكَ عَلَيْهِمْ  
أَجْمَعِينَ. اللَّهُمَّ وَ  
شُرَكَاءُ فِي  
أَمْرِهِ، وَ مُعَاوَنُوهُ  
عَلَى طَاعَتِكَ  
الَّذِينَ جَعَلْتَهُمْ  
حِصْنَهُ وَ سِلَاحَهُ  
وَ مَفْرَعَهُ وَ أُنْسَهُ

balligh-hum aamaalahum,  
wa zid fee aajaalehim  
wan surhum wa tammim  
lahum maa as-nad-ta  
elayhim min amre  
deeneka, waj a'lnaa  
lahum a-a'waan, wa  
a'laa deeneka ansaaran,  
wa salle a'laa aabaaa-ehit  
taahereenal a-immatir  
raa-sheedeem.  
allaahumma fa-innahum  
ma-a'adeno kalemaatek.  
wa khuzzaano i'lmek, wa  
wolaato amreka, wa  
khaalesatoka min  
e'baadek, wa  
kheyarateka min khalqek,  
wa awleyaaa-oka wa  
salaaa-elo awle-yaa-eka,  
wa safwatoka wa  
awlaade asfeyaaa-ek,  
salawaatoka wa  
rahmatoka wa  
barakaatoka a'layhim  
ajma-e'en. allaahumma  
wa shora-kaa-ohu fee  
amrehi, wa mo-  
a'awenooho a'laa taa-  
a'tekal lazeena ja-  
a'ltahum hisnahu wa  
selaahahu wa maf-za-  
a'hu wa unsahul lazeena  
saloo a'nil ahle wal  
awlaade, wa ta-jaa-fawul  
watana, wa a't-talul wa-  
seera menal mehaade,  
qad rafazoo  
tejaaraatehim, wa  
azarroo be-ma-a'a-

words, and the treasures of your  
knowledge, and the ones in  
authority of Your command, and  
the well-chosen ones among  
Your creatures, and Your saints  
and the offspring of Your saints,  
and Your selected ones and the  
offspring of Your selected ones,  
Your peace and Your mercy and  
Your blessings be upon them all.  
O Allah! They are partners in His  
command, and helpers in  
obeying You, those who are  
made His protection, and His  
weapon, and His sanctuary, and  
His intimacy, those were  
prevented from their family and  
children, and were deported  
from homeland, and were  
restricted from cozy resting  
place, their business was  
denied, their livelihood was  
damaged, they were deprived of  
their relatives without being  
away from their countries (i.e.  
they were kept in recluse), and  
they opposed the distant ones,  
those who helped them in their  
affair, and they opposed the  
near ones, those who prevented  
them from their affair, and they  
joined after plotting, and they  
discontinued in their era, and  
they disconnected the continued  
means with immediate  
fragments of the world. Then  
make them O Allah! As under  
Your shelter and under the  
shadow of Your protection, and  
repel from them calamity that is



الَّذِينَ سَلُوا عَنْ  
 الْأَهْلِ وَالْأَوْلَادِ،  
 وَتَجَافُوا  
 الْوِطْنَ، وَعَظَلُوا  
 الْوَيْثَرَ مِنْ  
 الْمَهَادِ، قَدْ  
 رَفَضُوا  
 تِجَارَاتِهِمْ، وَ  
 أَضَرُّوا  
 بِمَعَايِشِهِمْ وَ  
 فَقَدُوا فِي أُنْدِيَّتِهِمْ  
 بَغِيرَ غَيْبَةٍ عَنْ  
 مَصْرِهِمْ وَ  
 خَالَفُوا الْبَعِيدَ  
 مِمَّنْ عَاضَدَهُمْ  
 عَلَى أَمْرِهِمْ، وَ  
 خَالَفُوا الْقَرِيبَ  
 مِمَّنْ صَدَّ عَنْ  
 وَجْهِتِهِمْ، وَ  
 انْتَفَعُوا بَعْدَ النَّدَائِرِ  
 وَالتَّقَاطُعِ فِي  
 دَهْرِهِمْ، وَقَطَعُوا  
 الْأَسْبَابَ الْمُتَّصِلَةَ  
 بِعَاجِلِ حُطَامِ مِنَ  
 الدُّنْيَا. فَاجْعَلُهُمُ  
 اللَّهُمَّ فِي حِرْزِكَ  
 وَفِي ظِلِّ كَنْفِكَ،  
 وَرُدَّ عَنْهُمْ بَأْسَ  
 مَنْ قَصَدَ إِلَيْهِمْ  
 بِالْعَدَاوَةِ مِنْ  
 خَلْقِكَ، وَاجْزِلْ  
 لَهُمْ مِنْ دَعْوَتِكَ  
 مِنْ كِفَايَتِكَ وَ  
 مَعُونَتِكَ لَهُمْ، وَ  
 تَأْيِيدِكَ وَنَصْرِكَ  
 يَا هُمْ، مَا تُعِينُهُمْ  
 بِهِ عَلَى طَاعَتِكَ،  
 وَارْزُقْ بِحَقِّهِمْ  
 بَاطِلَ مَنْ أَرَادَ  
 إطفَاءَ نُورِكَ، وَ

yeshehim wa foqedoo fee  
 andeyatehim be-ghayre  
 ghay-batin a'n mis-rehim  
 wa haalaful ba-e'eda  
 mimman a'azadahum  
 a'laa amrehim, wa  
 khaala-ful qareeba  
 mimman sudda a'n  
 wijhatehim, waa talafoo  
 ba'dat tadaa-bore wat  
 taqaa-to-e' fee dahrehim,  
 wa qa-ta-u'l asbaabal  
 muttaselata be-a'ajele  
 hotaamin menad dunyaa.  
 fa-j-a'lhomul laahumma  
 fee hir-zeka wa fee zille  
 kanafeka, wa rudda  
 a'nhum baa-sa man  
 qasada elayhim bil-  
 a'daawate min khalqek,  
 wa aj-zil lahum min  
 da'wateka min  
 kefaayateka wa ma-  
 o'onateka lahum, wa taa-  
 yeedeka wa nasreka  
 iyyaahum, maa to-  
 e'enuhum behi a'laa taa-  
 a'tek, wa az-hiq be-  
 haqqehim baatela man  
 araada it-faa-a noorek,  
 wa salle a'laa  
 mohammadin wa aaleh,  
 wam laa behim kulla o-  
 foqin menal aafaake, wa  
 qutrin menal aqtaare  
 qistan wa a'dlan wa  
 rahmatan wa fazlan wash  
 kur lahum a'laa hasabe  
 karameka wa joodeka,  
 wa maa ma-nanta behi

intended towards them by the  
 enmity from Your creature, and  
 magnify for them from Your call,  
 from Your security and Your aid  
 for them, and Your support and  
 Your help for them, what they  
 have helped on Your obedience,  
 and make falsehood vanish by  
 their right those who intend to  
 extinguish Your light, and send  
 blessings upon Muhammad and  
 his progeny, and fill with them all  
 horizon from the horizons, and  
 diameter from the diameters,  
 equity and justice and mercy  
 and favour and thank them  
 according to Your generosity  
 and openhandedness, whatever  
 You have favoured upon the  
 established authority with justice  
 from Your servants, and hoard  
 for them from Your rewards that  
 raised them in grades, surely  
 You do what You wish and order  
 what You desire, so be it, Lord  
 of the Worlds.<sup>1</sup>

صَلِّ عَلَى مُحَمَّدٍ وَالْأَهِلِّ، وَامْلَأْ بِهِمْ كُلَّ أَفْقٍ مِنْ الْأَفَاقِ، وَ قَطِرِ مِنَ الْأَقْطَارِ قِسْطًا وَ عَدْلًا وَ رَحْمَةً وَ فَضْلًا وَ اشْكُرْ لَهُمْ عَلَى حَسَبِ كَرَمِكَ وَ جُودِكَ، وَ مَا مَنْنْتَ بِهِ عَلَى الْقَائِمِينَ بِالْقِسْطِ مِنْ عِبَادِكَ، وَ ادْخِرْ لَهُمْ مِنْ ثَوَابِكَ مَا تَرْفَعُ لَهُمْ بِهِ الدَّرَجَاتِ، إِنَّكَ تَفْعَلُ مَا تَشَاءُ وَ تَحْكُمُ مَا تُرِيدُ، رَبِّ الْعَالَمِينَ.	a'la qaa-emeena bil-qiste min e'baadek, waz khar lahum min sawaabeka maa tur-fa-o' lahum behid darajaate, innaka taf-a'lo maa ta-shaaa-o wa tah- komo maa toreedo, aameena rabbal a'alameen.
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<sup>1</sup> Jamaal al-Usboo', p. 310

Sayed Raziuddin Ibn Taaos (r.a.) says that there is a supplication in this tradition which did not exist in the earlier one. So if you want to become one of the fortunate ones then recite this supplication with elegant manner before Almighty Allah.<sup>1</sup>

Kaf'ami writes in al-Misbaah: Yunus Ibn Abdul Rahman, on the authority of Imam Reza (a.s.) narrates that he (a.s.) always recommended to recite this supplication for Imam Mahdi (a.t.f.s.): اَللّٰهُمَّ ادْفَعْ عَنَّا وَلِيِّكَ وَ خَلِيفَتَكَ... he (a.s.) would recite this supplication till the sentence وَ هُوَ عَلَيْنَا كَبِيرٌ then he (a.s.) added this portion:

اللَّهُمَّ صَلِّ عَلَى وُلَاةِ عَهْدِهِ وَ الْأَئِمَّةِ مِنْ بَعْدِهِ وَ بَلِّغْهُمْ أَمَلَهُمْ وَ	allaahumma salle a'laa wolaate a'hdehi wal a- immate min ba'dehi wa balligh-hum aamaaa-	O Allah! Send blessings upon his representatives and the leaders after him, make them attain their wishes, increase
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<p> زِدْ فِي أَجَالِهِمْ وَ  اعِزْ نَصْرَهُمْ وَ  تَمِّمْ لَهُمْ مَا  أَسْنَدْتَ إِلَيْهِمْ مِنْ  أَمْرِكَ لَهُمْ وَ ثَبِّتْ  دَعَائِهِمْ وَ  اجْعَلْنَا لَهُمْ  أَعْوَانًا وَ عَلَى  دِينِكَ أَنْصَارًا  فَاتَّهَمُ مَعَادُنُ  كَلِمَاتِكَ وَ خُزَّانُ  عِلْمِكَ وَ أَرْكَانُ  تَوْحِيدِكَ وَ  دَعَائِمُ دِينِكَ وَ  وُلاَةُ أَمْرِكَ وَ  خَالِصَتُكَ مِنْ  عِبَادِكَ وَ  صَفْوَتُكَ مِنْ  خَلْقِكَ وَ أَوْلِيَاؤُكَ  وَ سَلَائِلُ أَوْلِيَانِكَ  وَ صَفْوَةُ أَوْلَادِ  نَبِيِّكَ وَ السَّلَامُ  عَلَيْهِمْ وَ رَحْمَةُ  اللَّهِ وَ بَرَكَاتُهُ </p>	<p> lahum wa zid fee  aaajaalehim wa a-izz  nasrahum wa tammim  lahum maa as-nad-ta  elayhim min amreka  lahum wa sabbit da-a'aa-  emahum waj a'lnaa lahum  a-a'waanana wa a'laa  deeneka ansaaran fa-  innahum ma-a'adeno  kalemaateka wa  khuzzaano ilmeka wa  arkaano tawheedeka wa  da-a'aa-emo deeneka wa  wolaato amreka wa  khaalesatoka min  e'baadeka wa safwatoka  min khalqeka wa aw-  leyaaa-oka wa salaaa-elo  awle-yaaa-eka wa safwato  awlaade nabiyyeka was  salaamo a'layhim wa  rahmatul laahe wa  barakaatoh. </p>	<p> their lifetimes, support their  victory, make perfect for them  Your orders that You bid them to  carry out, strengthen their  pillars, and make us their  helpers and supporters of Your  religion. They are the essence  of Your Words, the hoarders of  Your knowledge, the pillars of  the profession of Your Oneness,  the posts of Your religion, the  authorities of Your commands,  the choices over Your servants,  the well-chosen ones from  among Your creatures, the  vicegerents of You, the offspring  of Your vicegerents, and the  selected descendants of Your  Prophet. Peace be upon him  and them. May the mercy and  blessings of Allah be on you.<sup>2</sup> </p>
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<sup>1</sup> Jamaal al-Usboo', p. 314

<sup>2</sup> Behaar al-Anwaar, vol. 102, p. 155; Saheefah Mahdiyyah, p. 346

### (3) Supplication to be Resurrected With Imam Reza (a.s.)

اللَّهُمَّ اَعْطِنِي الْهُدَى وَ تَبَيَّنِي عَلَيْهِ اَمِنًا اَمِنَ مَنْ لَا خَوْفَ عَلَيْهِ وَ لَا حُزْنَ وَ لَا جَزَعَ إِنَّكَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَغْفِرَةِ.	ALLAAHUMMA            A-A'TE-NIL HODAA        WA        SABBIT-NEE A'LAYHE AAMENAN AMNA MAN LAA KHAWFA A'LAYHE WA LAA HUZNA        WA        LAA        JA-ZA-A' INNAKA AHLUT TAQWAA WA AHLUL MAGHFERAH.	O my Lord! Grant me guidance, and establish me firm while I am safe and secure as someone who has no fears. You foster piety and forgiveness.
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Whoever makes it his habit to recite this supplication would be resurrected along with Imam Reza (a.s.).<sup>1</sup>

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<sup>1</sup> Al-Misbaah, p. 406; al-Balad al-Ameen, p. 630; al-Jannah al-Waaqea'h Wa al-Jannah al-Baaqeyah (manuscript), p. 59

## **(4) Supplication to be Resurrected With Ahlulbait (a.s.)**

Ismail Ibn Sahl narrates that he requested Imam Reza (a.s.) to teach him such a supplication, by virtue of which, he could get the company of the Imam (a.s.) and his family in this world as well as in the hereafter. He (a.s.) wrote:

“Recite Surah Qadr abundantly and keep your lips fresh with the seeking forgiveness excessively.”<sup>1</sup>

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<sup>1</sup> Al-Da'waat, p. 49

## (5) Supplication Seeking Forgiveness – While Listening Azan of Morning and Maghrib

Abbas (servant of Imam Reza (a.s.)) says: I heard my master saying:

“Whoever listens the azan of Morning and Maghrib should recite this supplication then if he dies that night he would depart this world penitenced and would enter paradise.”

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِإِقْبَالِ نَهَارِكَ وَ إِدْبَارِ لَيْلِكَ وَ حُضُورِ صَلَوَاتِكَ وَ أَصْوَاتِ دُعَائِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَأَنْ تُتُوبَ عَلَيَّ إِنَّكَ أَنْتَ النَّوَّابُ الرَّحِيمُ.	allaahumma innee as-aloka be-iqbaale nahaareka wa idbaare layleka wa hozore salawaateka wa aswaate do- a'aa-eka an tosalleya a'laa mohammadin wa aale mohammadin wa an tatooba a'layya innaka antat tawwaabur raheem.	O Allah! I ask You on behalf of Your morning and Your night, and the voice of Your callers that You send Blessings upon Muhammad and his Household and that You forgive me as You are the Forgiver, the Merciful. <sup>1</sup>
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<sup>1</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 198; al-Balad al-Ameen, p. 50; al-Misbaah, p. 56

## (6) Supplication Recited Everyday Between Iqamah And Salaat

Abdul Rahman Ibn Najraan narrates on the authority of Imam Reza (a.s.) that he (a.s.) advised to recite this supplication everyday between Iqamah and Salaat:

<p>اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَ الصَّلَاةِ الْقَائِمَةِ بَلِّغْ مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَآلِهِ الدرَجَةَ وَالْوَسِيلَةَ وَالْفَضْلَ الْفَضِيلَةَ أَسْتَغْنِيكَ وَبِاللهِ أَسْتَغْنِيكَ وَبِمُحَمَّدٍ رَسُولِ اللهِ وَآلِ مُحَمَّدٍ أَتَوَجَّهُ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَ اجْعَلْنِي بِهِمْ عِنْدَكَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ.</p>	<p>allaahumma rabba haazehid da'watit taam- mate was salaatil qaaa- emate balligh mohammadan sallal laaho a'layhe wa aalehid darajata wal waseelata wal fazla wal fazeelata bil- laahe astafteho wa bil- laahe astanjeho wa be- mohammadin rasoolil laahe wa aale mohammadin atawajjaho. allaahumma salle a'laa mohammadin wa aale mohammadin waj a'lnee behim i'ndaka wajeehan fid dunyaa wal aakherate wa menal moqarrabeen.</p>	<p>O Allah! Lord of this perfect supplication and established prayer, assign to Muhammad, may Allah bless him and his progeny, the rank, right of mediation, excellence, and advantage. With Allah do I commence, from Allah do I seek success, and in the name of Muhammad, may Allah bless him and his progeny, do I turn my face (towards Allah). O Allah! Send blessings upon Muhammad and the progeny of Muhammad, and, in their names, make me worthy of regard in this world and in the Hereafter, and of those drawn near to You.<sup>1</sup></p>
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<sup>1</sup> Falaah al-Saael, p. 155; Mustadrak al-Wasaael, vol. 4, p. 123; Behaar al-Anwaar, vol. 84, p. 375

## (7) Supplication for the Eighth Hour Daily

Everyday, the eighth hour<sup>1</sup> is dedicated to Imam Reza (a.s.). Recite this supplication at this hour:

يَا خَيْرَ مَدْعُوِّ يَا  
خَيْرَ مَنْ أُعْطِيَ يَا  
خَيْرَ مَنْ سُئِلَ يَا  
مَنْ أَضَاءَ بِاسْمِهِ  
ضَوْءَ النَّهَارِ وَ  
أَظْلَمَ بِهِ ظِلْمَةَ اللَّيْلِ  
وَ سَالَ بِاسْمِهِ وَابِلُ  
السَّيْلِ وَ رَزَقَ  
أَوْلِيَائِهِ كُلَّ خَيْرٍ يَا  
مَنْ عَلَا السَّمَاوَاتِ  
نُورُهُ وَ الْأَرْضِ  
ضَوْوُهُ وَ الشَّرْقِ وَ  
الْغَرْبِ رَحْمَتُهُ يَا  
وَاسِعَ الْجُودِ  
أَسْأَلُكَ بِحَقِّ عَلِيِّ  
بْنِ مُوسَى الرِّضَا  
عَلَيْهِ السَّلَامُ وَ  
أَقْدَمُهُ بَيْنَ يَدَيِ  
حَوَائِجِي وَ  
رَغْبَتِي إِلَيْكَ أَنْ  
تُصَلِّيَ عَلَيَّ مُحَمَّدٍ  
وَ آلِ مُحَمَّدٍ وَ أَنْ  
تُكْفِنِي بِهِ وَ  
تُنَجِّنِي مِمَّا أَخَافُهُ  
وَ أَخْذَرُهُ فِي جَمِيعِ  
أَسْفَارِي وَ فِي  
الْبَرَارِي وَ الْفُقَارِ  
وَ الْأَوْدِيَةِ وَ الْأَكَامِ  
وَ الْغِيَاضِ وَ  
الْجِبَالِ وَ الشَّعَابِ  
وَ الْبَحَارِ يَا وَاحِدُ  
يَا قَهَّارُ يَا عَزِيزُ يَا  
جَبَّارُ يَا سَتَّارُ وَ

yaa khayra mad-o'owin yaa  
khayra man a-a'taa yaa  
khayra man so-ela yaa  
man a-zaaa-a bismehi  
zaw-an nahaare wa azlama  
behi zulmatul layle wa  
saala bis-mehi waabelus  
sayle wa razaqa awleyaaa-  
ahu kulla khayrin yaa man  
a'las samaawaate noorohu  
wal arza zaw-ohu wash  
sharqa wal gharba  
rahmatohu yaa waase-a'l  
joode as-aloka be-haqqe  
a'liyy ibne moosar rezaa  
a'layhis salaamo wa  
oqaddemohu bayna yaday  
hawaaa-ejee wa raghbatee  
elayka an tosalleya a'laa  
mohammadin wa aale  
mohammadin wa an  
takfeyanee behi wa tunje-  
yanee mimmaa akhaafohu  
wa ahzarohu fee jamee-e'  
asfaaree wa fil baraaree  
wal qefaare wal awdeyate  
wal aakaame wal gheyaaaze  
wal jebaale wash she-a'abe  
wal behaare yaa waahedo  
yaa qahhaaro yaa a'zeezo  
yaa jabbaaro yaa sattaaro  
wa an taf-a'la bee kazaa  
wa kazaa.

O Best of all besought ones!  
O Best of all givers! O Best of  
all asked ones! O He by  
Whose Name the light of  
days beams, the darkness of  
nights dims, the heavy rain of  
floods flows, and has  
provided His intimate  
servants with all prosperity! O  
He Whose light has gone up  
the heavens, Whose beam  
has gone up the earth, and  
Whose mercy has gone up  
the east and the west! O  
Ample in magnanimity, I  
beseech You in the name of  
Ali, the son of Moosa, the  
well-contented, peace be  
upon him, and I present him  
as my mediation for the  
settling of my needs, (please)  
send blessings upon  
Muhammad and the  
Household of Muhammad  
and save me from it and  
rescue me from whatever I  
fear and whatever I avoid in  
all my journeys, in the forests,  
deserts, valleys, hills, jungles,  
mountains, corals, oceans. O  
Unique, O Forceful, O Mighty,  
O Compeller, O Coverer, do  
for me so and so.<sup>2</sup>



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<sup>1</sup> The time between the completion of four units of Zohr salaah till the time of Asr Salaah.

<sup>2</sup> Al-Balad al-Ameen, p. 210; al-Misbaah, p. 187; Misbaah al-Motahajjid, p. 515

## (8) Another Supplication at the Eighth Hour

اللَّهُمَّ أَنْتَ الْكَاشِفُ  
 لِلْمُلَمَّاتِ وَالْكَافِي  
 لِلْمُهِمَّاتِ وَالْمُفَرِّجُ  
 لِلْكَرْبَاتِ وَالسَّامِعُ  
 لِلْأَصْوَاتِ وَ  
 الْمُخْرِجُ مِنَ  
 الظُّلُمَاتِ وَالْمُجِيبُ  
 لِلدَّعَوَاتِ الرَّاحِمُ  
 لِلْعِبْرَاتِ جَبَّارُ  
 الْأَرْضِ وَالِ  
 السَّمَاوَاتِ يَا وَلِيَّ  
 يَا مَوْلَى يَا عَلِيَّ يَا  
 اَعْلَى يَا كَرِيمُ يَا  
 أَكْرَمُ يَا مَنْ لَهُ  
 الْأَسْمُ الْأَعْظَمُ يَا  
 مَنْ عَلَّمَ الْإِنْسَانَ مَا  
 لَمْ يَعْلَمْ فَاطِرُ  
 السَّمَاوَاتِ وَالِ  
 الْأَرْضِ وَ هُوَ  
 يُطْعِمُ وَ لَا يُطْعَمُ.  
 اسْأَلُكَ بِمُحَمَّدٍ  
 الْمُصْطَفَى مِنْ  
 الْخَلْقِ الْمَبْعُوثِ  
 بِالْحَقِّ وَ بِأَمِيرِ  
 الْمُؤْمِنِينَ الَّذِي  
 أَوْلَيْتَهُ فَالْفَيْتَهُ  
 شَاكِرًا وَ ابْتَلَيْتَهُ  
 فَوَجَدْتَهُ صَابِرًا وَ  
 بِالْإِمَامِ الرِّضَا  
 عَلِيِّ بْنِ مُوسَى  
 الَّذِي أَوْفَى بِعَهْدِكَ  
 وَ وَثِقَ بِوَعْدِكَ وَ  
 أَعْرَضَ عَنِ الدُّنْيَا  
 وَ قَدْ أَقْبَلْتَ إِلَيْهِ وَ  
 رَغِبَ عَنْ زِينَتِهَا

allaahumma antal kaashefo  
 lil-molimmaate wal kaafee  
 lil-mohimmaate wal  
 mofarrejo lil-korobaate was  
 saame-o' lil-aswaate wal  
 mukhrejo menaz zolomaate  
 wal mojeebo lid-da-a'waate  
 ar-raahemo lil-a'baraate  
 jabbarul arze was  
 samaawaate yaa waliyyo  
 yaa mawlaa yaa a'liyyo yaa  
 a-a'laa yaa kareemo yaa  
 akramo yaa man lahul ismul  
 a-a'zamo yaa man a'llamal  
 insaana maa lam ya'lam  
 faaterus samaawaate wal  
 arze wa howa yut-e'mo wa  
 laa yut-a'm. as-aloka be-  
 mohammadenil mustafaa  
 menal khalqil mab-o'ose bil-  
 haqqe wa be-ameeril  
 moameneenal lazee  
 awlaytahu fa-alfaytahu  
 shaakeran wab talaytahu fa-  
 wajad-tahu saaberan wa bil-  
 emaamir rezaa a'liyy ibne  
 moosal lazee awfaa be-  
 ahdeka wa waseqa be-  
 wa'deka wa a-a'raza a'nid  
 dunyaa wa qad aq-balat  
 elayhe wa ragheba a'n  
 zeenatehaa wa qad ra-  
 ghebat feehe an tosalleya  
 a'laa mohammadin wa aale  
 mohammadin faqad

O Allah! You are Reliever  
 from the disasters, Sufficient  
 for necessities, Reliever of  
 sorrows, Listener of voices,  
 Deliverer from the darkness,  
 Succourer for the appealer,  
 He who shows compassion  
 when tears are shed,  
 Dominant of the Earth and  
 the Skies, O Guardian, O  
 Master, O High, O Highest,  
 O Bountiful, O Most  
 Munificent, O He to whom  
 belong the great name, O  
 He who taught men what he  
 knew not, the Originator of  
 the heavens and the earth,  
 and He feeds (others) and is  
 not (Himself) fed. I ask You  
 by Muhammad, the chosen  
 one from the creatures, sent  
 with truth, and by Ameer al-  
 Momineen, the one You  
 have given him then found  
 him thankful, and inflicted  
 him then found him patient,  
 and by Imam al-Reza Ali, the  
 son of Moosa, who fulfilled  
 with Your promise, and put  
 the trust in Your promise,  
 and kept away from the  
 world but it came back to  
 him, he made detest for her  
 adornment but indeed it  
 wished, that You send

وَقَدْ رَغِبْتُ فِيهِ أَنْ  
تُصَلِّيَ عَلَيَّ مُحَمَّدٍ  
وَ أَلِ مُحَمَّدٍ فَقَدْ  
تَوَسَّلْتُ بِهِمْ إِلَيْكَ وَ  
قَدَّمْتُهُمْ أَمَامِي وَ  
بَيْنَ يَدَي حَوَائِجِي  
أَنْ تَهْدِيَنِي إِلَى  
سُبُلِ مَرْضَاتِكَ وَ  
تُبَيِّرَ لِي أَسْبَابَ  
طَاعَتِكَ وَ تَوْفَّقَنِي  
لِلابْتِغَاءِ الزُّلْفَةِ  
بِمُؤَالَاةِ أَوْلِيَائِكَ وَ  
إِدْرَاكِ الْحَظْوَةِ مِنْ  
مُعَادَاةِ أَعْدَائِكَ وَ  
تُعِينَنِي عَلَى آدَاءِ  
فَرَائِضِكَ وَ  
اسْتِعْمَالِ سُنَّتِكَ وَ  
تَوْفَّقَنِي عَلَى  
الْمَحَاجَةِ الْمُؤَدِّيَةِ  
إِلَى الْعِتْقِ مِنَ  
عَذَابِكَ وَ الْفَوْزِ  
بِرَحْمَتِكَ يَا أَرْحَمَ  
الرَّاحِمِينَ.

tawassalto behim elayka wa  
qaddamtohum amaamee  
wa bayna yaday hawaa-ejee  
an tahdeyanee elaa sobole  
marzaateka wa toyassera  
lee asbaaba ta-a'teka wa  
towaffeqanee le-ibte-ghaaa-  
iz zulfate be-mowaalaate  
awleyaaa-eka wa idraakil  
hazwate min mo-a'adaate  
a-a'daa-eka wa to-e'enanee  
a'laa adaa-e faraa-ezeka  
was te'maale sunnateka wa  
fowaffeqanee a'lal mahajjatil  
mo-addeyate elal i'tqe min  
a'zaabeka wal fawze be-  
rahmateka yaa arhamar  
raahemeen.

blessings on Muhammad  
and his progeny, then surely  
I am imploring by them to  
You, and I prefer them to be  
in front of me and before me  
are my needs that You give  
me from the paths of Your  
satisfaction and make easy  
for me the sources of Your  
obedience and help me for  
seeking the friendship of  
your successors, accepting  
their recognition and enmity  
of Your enemies, and help  
me to perform Your  
obligatory acts and exercise  
Your laws and

grant me success in  
advancing a convincing  
argument that frees me from  
your chastisement and grant  
me victory by Your Mercy, O  
the most Merciful of the  
mercifuls.<sup>1</sup>

<sup>1</sup> Al-Misbaah, p. 187; Miftaah al-Falaah, p. 469; Behaar al-Anwaar, vol. 86, p. 349; Miqbaas al-Misbaah, p. 343

## **Eight Divine Acts of the Week**

In this chapter, eight divine acts, to be done during a week, as narrated by Imam Reza (a.s.), are mentioned.

# (1) Salaat of Gift to be Performed on Sunday for Imam Reza (a.s.)

Raawandi, in his book ‘Salaat al-Hazeen’ writes that Imam Reza (a.s.) recommended:

“One should perform eight units of prayer on Friday, out of which four units to be presented to the Holy Prophet (s.a.w.a.) and four units to be presented to Janabe Fatema Zahra (s.a.). Present four units to Imam Ali Ibn Abi Taalib (a.s.) on Saturday, four units to Imam Hasan (a.s.) on Sunday, four units to Imam Husain (a.s.) on Monday, four units to Imam Ali Ibn Husain (a.s.) on Tuesday, four units to Imam Mohammad Ibn Ali al-Baqir (a.s.) on Wednesday, four units to Imam Ja’far Ibn Mohammad al-Sadiq (a.s.) on Thursday. Again perform eight units prayers on Friday out of which present four units to the Holy Prophet (s.a.w.a.) and four units to Janabe Fatema Zahra (s.a.), on Saturday present four units to Imam Moosa Ibn Ja’far (a.s.), on Sunday present four units to Imam Reza (a.s.), on Monday present four units to Imam Mohammad Taqi (a.s.) and on Tuesday present four units to Imam Ali Ibn Mohammad (a.s.), while on Wednesday present four units to Imam Hasan Askari (a.s.) and on Thursday present four units to Imam Mahdi (a.t.f.s.).”

Recite the following supplication after each unit:

اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ وَ إِلَيْكَ يَعُودُ السَّلَامُ حَيَّنَا رَبَّنَا مِنْكَ بِالسَّلَامِ. اللَّهُمَّ إِنَّ هَذِهِ الرُّكْعَاتِ هَدِيَّةً مِنِّي إِلَى وَلِيِّكَ فَلَانِ بْنِ فَلَانٍ. فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بَلِّغْهُ إِلَيْهَا وَ أَعْطِنِي أَفْضَلَ أَمَلِي وَ رَجَائِي فِيكَ وَ	allaahumma            antas salaamo            wa            minkas salaamo            wa            elayka            ya- o'odus salaamo hayyenaa rabbanaa            minka            bis- salaam. allaahumma inna haazehir            raka-a'ate hadiyyatun            minnee            elaa waliyyeka            folaan            ibne folaan.            fasalle            a'laa mohammadin            wa            aale mohammadin            wa            balligh- ho iyyaahaa            wa            a-a'tenee afzala amali            wa            rajaaa-ee	O Allah! You are the peace and from You is peace and peace returns to You. Enliven us, O our Lord, with peace from You. O Allah! I have offered these rak'ats as a gift from me to Your successor so-and-so son of so-and-so. <sup>1</sup> Then send blessings on Muhammad and on the family of Muhammad and make it reach them and give me my best hopes and expectations of You and of Your Messenger and him.
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فِي رَسُولِكَ وَفِيهِ .	feeka wa fee rasooleka wa feehe.
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Then beseech Almighty Allah and request Him to fulfill your legitimate desires.<sup>2</sup>

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<sup>1</sup> For Imam Reza (a.s.) say: ‘Ali ibn Moosa al-Reza (a.s.)’ in the salaah of gift instead of saying ‘so-and-so son of so-and-so’.

<sup>2</sup> Al-Da’waat, p. 108

## (2) Ziyaarat of Imam Reza (a.s.) on Wednesday

Wednesday is ascribed with the names of Imam Moosa Ibn Ja'far (a.s.), Imam Reza (a.s.), Imam Jawad (a.s.) and Imam Hadi (a.s.) recite their ziyaarat as follows:

السَّلَامُ عَلَيْكُمْ يَا اللَّهُ أَوْلِيَاءَ	ASSALAAMO A'LAYKUM YAA AWLEYAAA-AL LAAHE	Peace be on you, O intimate
السَّلَامُ عَلَيْكُمْ يَا اللَّهُ حُجَجَ	ASSALAAMO A'LAYKUM YAA HOJAJAL LAAHE	friends of Allah! Peace be on
السَّلَامُ عَلَيْكُمْ يَا نُورَ اللَّهِ فِي	ASSALAAMO A'LAYKUM YAA NOORAL LAAHE FEE	you, O decisive arguments of
ظُلُمَاتِ الْأَرْضِ	ZOLOMAATIL ARZE	Allah! Peace be on you, O
السَّلَامُ عَلَيْكُمْ صَلَوَاتُ اللَّهِ	ASSALAAMO A'LAYKUM SALAWAATUL LAAHE	light of Allah, in the midst of
عَلَيْكُمْ وَ عَلَى الِ بَيْتِكُمْ	A'LAYKUM WA A'LAA AALE BAYTEKOMUT	ignorance and disorder,
الطَّيِّبِينَ	TAYYEBEENAT	widespread in the world!
الطَّاهِرِينَ بِابِي	TAAHEREENA BE-ABEE	Peace be on you, blessings
أَنْتُمْ وَ أُمِّي لَقَدْ	ANTUM WA UMMEE LAQAD	of Allah be on you, and on
عَبَدْتُمْ اللَّهَ	A'BAD-TOMUL LAAHA	your pure and pious children.
مُخْلِصِينَ وَ	MUKHLESEENA WA	With my father (I am) at your
جَاهَدْتُمْ فِي اللَّهِ	JAAHAD-TUM FIL LAAHE	disposal, and also my mother.
حَقَّ جِهَادِهِ	HAQQA JEHAADHi HATTAA	Surely you sincerely carried
حَتَّى أَتَاكُمْ	ATAAKOMUL YAQEENO FA-	out the mission of Allah, and
الْبَقِيَّةُ فَلَعَنَ اللَّهُ	LA-A'NAL LAAHO A-A'DAAA-	strived in the cause of Allah,
أَعْدَائَكُمْ مِنْ	AKUM MENAL JINNE WAL	leaving no stone unturned,
الْجِنِّ وَ الْإِنْسِ	INSE AJMA-E'EN WA ANAA	against heavy odds, in letter
أَجْمَعِينَ وَ أَنَا	ABRA-O ELAL LAAHE WA	and spirit, till the inevitable
أَبْرَأُ إِلَى اللَّهِ وَ	ELAYKUM MINHUM YAA	came unto you. Therefore
إِلَيْكُمْ مِنْهُمْ يَا	MAWLAAYA YAA ABAA	Allah condemns your
مَوْلَايَ يَا أَبَا	IBRAAHEEMA MOOSABNA	enemies, whether they be
إِبْرَاهِيمَ مُوسَى	JAA'FARin YAA MAWLAAYA	men or jinn, one and all. I
بْنَ جَعْفَرٍ يَا	YAA ABAL HASANE A'LIY	turn obedient, unto Allah, and
مَوْلَايَ يَا	YABNA MOOSAA YAA	you, keeping away from
الْحَسَنَ عَلَى	MAWLAAYA YAA ABAA	them. O Master! O Abu
بْنَ مُوسَى يَا	JA'FARin MOHAMMAD ABNA	Ibrahim! Moosa son of Ja'far!
مَوْلَايَ يَا أَبَا	A'LI YAA MAWLAAYA YAA	O Master! O Abul Hasan! Ali
جَعْفَرٍ مُحَمَّدٍ	ABAL HASANE A'LIY YABNA	son of Moosa! O Master! O
		Abu Ja'far! Mohammad son
		of Ali! O Master! O Abul
		Hasan! Ali son of
		Mohammad! I am your
		bondman, I truly believe in

بَنَ عَلَيَّ يَا مَوْلَايَ يَا أَبَا الْحَسَنِ عَلَيَّ بَنَ مُحَمَّدٍ أَنَا مَوْلَى لَكُمْ مُؤْمِنٌ بِسِرِّكُمْ وَ جَهْرِكُمْ مُتَضَيِّفٌ بِكُمْ فِي يَوْمِكُمْ هَذَا وَ هُوَ يَوْمٌ الْأَرْبَعَاءِ وَ مُسْتَجِيرٌ بِكُمْ فَاضِيفُونِي أَجِيرُونِي بِأَلِ بَيْتِكُمُ الطَّيِّبِينَ الطَّاهِرِينَ	MOHAMMADIN ANAA MAWLAN LAKUM MOMENUN BE-SIRREKUM WA JAHREKUM MOTAZAYYEFUN BEKUM FEE YAWMEKUM HAAZAA WA HOWA YAWMUL ARBA- A'Aa-E WA MUSTAJEERUN BEKUM FA-AZEEFOONEE WA AJEEROONEE BE AALE BAYTEKOMUT TAYYEBEENAT TAAHEREENA.	your innermost best aspects, in your evident public roles, take refuge with you, in the hours of today, your day, Wednesday, and seek your nearness, therefore receive me with open arms, let me be near you, (and near) your pure and pious children. <sup>1</sup>
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<sup>1</sup> Jamaal al-USboo', p. 40; Behaar al-Anwaar, vol. 102, p. 215



### (3) Another Ziyaarat of Imam Reza (a.s.) on Wednesday

Allamah Majlisi (r.a.) has mentioned this salutation and benediction in the chapter of Ziyaarat of Maasoomin (a.s.) during the days of a week. As this is related to Imam Reza (a.s.) so it may be particularized to be recited on wednesday:

<p> الْأَسْلَامُ عَلَى  الرَّضَا الْمُرْتَضَى  سَيِّدِ سَمِيِّ  الْوَصِيِّينَ وَ إِمَامِ  الْمُتَّقِينَ خَلِيفَةِ  الرَّحْمَنِ وَ إِمَامِ  أَهْلِ الْقُرْآنِ وَ  صَاحِبِ التَّأْوِيلِ وَ  مَعْدِنِ الْفُرْقَانِ وَ  حَامِلِ النُّورَةِ وَ  الْإِنْجِيلِ وَ إِفْنَاءِ  الْخَبِيثَاتِ وَ  الْأَبَاطِيلِ وَ الْقَائِلِ  الْفَاعِلِ وَ الْحَاكِمِ  الْعَادِلِ وَ الصَّادِقِ  الْبَرِّ وَ الْحَانِزِ  الْفَخْرِ جَدُّهُ سَيِّدُ  النَّبِيِّينَ وَ أَبُوهُ  سَيِّدُ الْوَصِيِّينَ وَ  إِلَيْهِ مَابُ الْأَوَّلِينَ  وَ الْآخِرِينَ  الْأَسْلَامُ عَلَيْكَ يَا  أَبَا الْحَسَنِ عَلِيَّ  بْنَ مُوسَى الرِّضَا  وَ رَحْمَةُ اللَّهِ وَ  بَرَكَاتُهُ اللَّهُمَّ صَلِّ  عَلَى مُحَمَّدٍ وَ  عَلَى آلِ مُحَمَّدٍ وَ  كَأَكْرَمَتِهِ  بِمُحَمَّدٍ رَسُولِكَ وَ  جَعَلْتَهُ فِي الْحَقِّ  دَلِيلَكَ فَدَعَا إِلَى </p>	<p> assalaamo a'lar rezal  murtazaa samiyye  sayyedil wasiyyeen wa  emaamil muttaqeen  khaleefatir rahmaane wa  emaame ahlil qur-aane  wa saahebit taaweele wa  ma'denir furqaan wa  haamelit tawraate wal  injeele wa ifnaaa-il  khabeesaate wal  abaateele wal qaa-elil  faa-e'le wal haakemil  a'adele was saadeqil  barre wal haa-ezil fakhre  jaddohu sayyedun  nabiyyeena wa abooho  sayyedul wasiyyeena wa  elayhe ma-aaabul  awwaleena wal  aakhereena assalaamo  a'layka yaa abal hasane  a'liyy ibne moosar rezaa  wa rahmatul laahe wa  barakaatohu allaahumma  salle a'laa mohammadin  wa a'laa aale  mohammadin wa kamaa  akramtahu be-  mohammadin rasooleka  wa ja-a'ltahu fil haqqe  daleelaka fa-da-a'a elaa </p>	<p> Peace be upon al-Reza, the  well-pleased, exalted chief of the  Prophet's successor, and leader  of the pious ones, representative  of the Beneficent, and leader of  the people of the Holy Quran,  the man of true interpretation,  core of distinction (between the  right and the wrong), the bearer  of the Torah and the Gospel,  destructor of the mischiefs and  the vanities, instructor and doer  (of action), the evenhanded  judge, the truthfull good doer,  the possessor of the honour, his  grandfather is the chief of the  messengers, and his father is  the chief of the Prophet's  successor, and to him is the  place of return for the first and  the last. Peace be on you, O  Abal Hasan Ali, son of Moosa al-  Reza and mercy of Allah and his  blessings. O Allah! Send  blessings upon Muhammad and  on the progeny of Muhammad,  and like You have honoured him  with Muhammad, Your Prophet  and appointed him as Your  truthful guide, then he called  towards Your path with wisdom  and fair exhortation, then </p>
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<p>سَبِّحْ بِالحِكمَةِ وَالْمَوْعِظَةِ الحَسَنَةِ فَأَكْمِلْ لَهُ العَهْدَ وَتَمِّمْ لَهُ الْوَعْدَ وَآيِدْهُ وَ ذُرِّيَّتَهُ وَأَوْلِيَائِهِ بِالنَّصْرِ وَالْجُنْدِ لِيُخَلِّصَ الدِّينَ بِالْجِدِّ فَيَعْمَلَ فِي ذَلِكَ بِالْجَهْدِ وَ يُصَيِّرَ لَكَ الدِّينَ خَالِصًا وَالْحَمْدَ تَامًا اللَّهُمَّ صَلِّ عَلَيْهِ حَيًّا وَمَيِّتًا وَ عَجِّلْ فَرَجَنَا بِهِ وَ بِالْوَصِيِّ مِنْ بَعْدِهِ وَ انصُرْهُ عَلَى أَهْلِ طَاعَةِ الشَّيْطَانِ وَ اعَزِّزْ بِهِ الْإِيْمَانَ وَ ادْلِلْ بِهِ الشَّيْطَانَ.</p>	<p>sabeeleka bil-hikmate wal maw-e'zatil hasanate fa- akmil lahul a'hda wa tammim lahul wa'da wa ayyidho wa zurriyyatahu wa awleyaaa-ohu bin- nasre wal junde le- yokhallesad deena bil- jidde fa-ya'mala fee zaaleka bil-jahde wa yosayyera lakad deena khaalesan wal hamda taam-man allaahumma salle a'layhe hayyan wa mayyetan wa a'jil farajanaa behi wa bil- wasiyye min ba'dehi wan surho a'laa ahle taa-a'tish shaytaane wa a-a'ziz behil eemaana wa azlil behish shaytaana.</p>	<p>complete for him the promise, then complete for him the covenant and finish for him the promise, and support him and his progeny and his friends with victory and army to purify the religion with devotion, then act in it with exertion so he renders for Your pure religion and complete praise. O Allah! Send blessings upon him when he is alive and when he dies, and expediate our relief by him and the vicegerent after him, and help him against the people of Satan, and through him honour the belief and degrade the Satan.<sup>1</sup></p>
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<sup>1</sup> Behaar al-Anwaar, vol. 102, p. 225

## **(4) Solicitation for Thursday**

Imam Reza (a.s.) on the authority of his forefathers, who on the authority of Imam Ali (a.s.) narrates that he said:

“If anyone of you has some need, he should go after its fulfilment on Thursdays. When you leave the house, recite the end of the Chapter Aal-e-Imraan, Aayatul Kursi, Surah Qadr and Surah Hamd, since there is the fulfilment of the needs of this world and the hereafter in them.”<sup>1</sup>

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<sup>1</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 39; Makaarem al-Akhlaaq, vol. 2, p. 146; Saheefah al-Imam Reza (a.s.), p. 239; Behaar al-Anwaar, vol. 95, pp. 135 and 159.

## (5) Supplication after Major Ablution (Ghusl) on Friday

Imam Reza (a.s.) narrates:

“Performing ghusl on Friday is desirable which is equal to an obligation. Do not avoid it while you are at home or on a journey. It is enough to perform after sunrise but it is better if it is nearer to noon. Recite this supplication after performing ghusl.”

اللَّهُمَّ طَهِّرْني وَ طَهِّرْ قَلْبِي وَ انْقِ عُسْلي وَ اَجِرْ عَلَيَّ لِسَانِي ذِكْرَكَ وَ ذِكْرَ نَبِيِّكَ مُحَمَّدٍ صَلَّي اللَّهُ عَلَيْهِ وَ آلهِ وَ اجْعَلْني مِنَ التَّوَّابِينَ وَ مِنَ الْمُتَطَهِّرِينَ.	allaahumma tahhirnee wa tahhir qalbee wan qe ghuslee wa ajre a'laa lesaane zikraka wa zikra nabiyyeka mohammadin sallal laaho a'layhe wa aalehi waj a'lnee menat tawwaabeena wa menal motatahhereen.	O Allah! Purify me and purify my heart, adorn my bath, and make Your remembrance and remembrance of Your prophet Muhammad, peace of Allah be on him and his progeny, flow on my tongue. Make me amongst the repentant and the purified ones. <sup>1</sup>
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If anyone forgets to perform ghusl on Friday, then have it next morning, till the time of Asr next day or whenever you recollect it.

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<sup>1</sup> Fiqh Imam Reza (a.s.), p. 175

## (6) Supplication of Imam Reza (a.s.) for Friday

Imam Reza (a.s.) advised to recite this supplication at the time of noon on Friday:

<p>         لَا إِلَهَ إِلَّا اللَّهُ وَ          اللَّهُ أَكْبَرُ وَ          سُبْحَانَ اللَّهِ وَ          الْحَمْدُ لِلَّهِ الَّذِي          لَمْ يَتَّخِذْ وَلَدًا وَ          لَمْ يَكُنْ لَهُ شَرِيكٌ          فِي الْمُلْكِ وَ لَمْ          يَكُنْ لَهُ وَلِيٌّ مِنَ          الذَّلِّ وَ كَبَّرَهُ          تَكْبِيرًا يَا سَابِغَ          النَّعَمِ وَ يَا دَافِعَ          النَّقَمِ يَا بَارِئَ          النَّسَمِ يَا عَلِيَّ          الْهَمِّ وَ يَا          مُعْشِيَ الظُّلَمِ يَا          ذَا الْجُودِ وَ          الْكَرَمِ يَا كَاشِفَ          الضُّرِّ وَ الْأَلَمِ يَا          مُؤْنِسَ          الْمُسْتَوحْشِينَ فِي          الظُّلَمِ يَا عَالِمًا لَا          يُعْلَمُ صِلَ عَلَى          مُحَمَّدٍ وَ آلِ          مُحَمَّدٍ وَ أَفْعَلِ          بِي مَا أَنْتَ أَهْلُهُ          يَا مَنْ اسْمُهُ          ذِكْرُهُ وَ ذِكْرُهُ          شِفَاءُهُ وَ طَاعَتُهُ          غِنَاءُهُ لِرَحْمَ مَنْ          رَأْسُهُ مَالِهِ          الرَّجَاءُ وَ          سِلَاحُهُ الْبُكَاءُ          سُبْحَانَكَ لَا إِلَهَ          إِلَّا أَنْتَ يَا حَنَّانُ       </p>	<p>         laa elaaha illal laaho wal          laaho akbaro wa          subhaanal laahe wal          hamdo lillaahil lazee lam          yattakhiz waladan wa lam          yakun lahu shareekun fil          mulke wa lam yakun lahu          waliyyun menaz zulle wa          kabbirho takbeeraa yaa          saabeghan ne-a'me wa          yaa daa-fe-a'n neqame          yaa baare-an nasame          yaa a'liyyal hemame wa          yaa moghash-sheyaz          zolame yaa zal joode wal          karame yaa kaashefaz          zurre wal alame yaa          moonesal          mustawhesheena fiz          zolame yaa a'aleman laa          yo-a'llamo salle a'laa          mohammadin wa aale          mohammadin waf a'l bee          maa anta ahlohu yaa          manis mohu dawaaa-un          wa zikrohu she-faaa-un          wa taa-a'tohu ghe-naaa-          un ir-ham man raaso          maalehir rajaaa-o wa          selaahohul bokaaa-o          subhaanaka laa elaaha          illaa anta yaa hannaano          yaa mannaano yaa          badee-a's samaawaate       </p>	<p>         There is no god save Allah. Allah          is the Most Great. Glory be to          Allah. All praise be to Allah Who          has not taken to Himself a son          nor has He had any partner in          sovereignty nor does He need          any to protect Him from          humiliation, and magnify Him for          His greatness and glory. O          Conferrer of boon amply! O          Repeller of troubles! O Maker of          souls! O Sublime in          determinations! O Coverer [of          daylight] with darkness! O Lord          of magnanimity and nobility! O          Remover of harm and pains! O          Entertainer of those lonely in          darkness! O All-knowing Who          never needs teaching! (Please)          send blessings on Muhammad          and the household of          Muhammad and do to me all that          which befits You. O He Whose          Name is remedy, the          remembrance of Whom is cure,          and the obedience to Whom is          sufficiency, (please) have mercy          upon him whose wealth is only          hope [for You] and whose          weapon is only weeping. Glory          be to You. There is no god save          You. O All-tender, O All-Bestower,          O Fashioner of the heavens and       </p>
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يَا مَنَّانُ يَا بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.	wal arze yaa zal jalaale wal ikraam.	the earth, O Lord of majesty and honor. <sup>1</sup>
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<sup>1</sup> Nuzhah al-Zaahed, p. 241

## **(7) Recitation of Salutation (salawat) a Hundred Times on Friday**

Muhammad Ibn Fuzail narrates, on the authority of Imam Reza (a.s.), who on the authority of the Holy Prophet (s.a.w.a.) said:

مَنْ صَلَّى عَلَيَّ يَوْمَ الْجُمُعَةِ مِائَةَ صَلَاةٍ قَضَى اللَّهُ لَهُ سِتِّينَ حَاجَةً ثَلَاثُونَ لِلدُّنْيَا وَ ثَلَاثُونَ لِلْآخِرَةِ.

“Whoever recites salawat one hundred times (on Friday), Almighty Allah will fulfil sixty of his invocations out of which thirty would be related to this world and thirty will be of hereafter.”<sup>1</sup>

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<sup>1</sup> Wasaael al-Shiah, vol. 5, p. 71; Behaar al-Anwaar, vol. 89, p. 351

## (8) Salawat (Salutation) at the Time of Asr on Friday

This salawat is narrated by Imam Reza (a.s.). Recite this seven times after Asr salaah on Friday:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ الْمُصْطَفَيْنِ بِأَفْضَلِ صَلَوَاتِكَ وَبَارِكْ عَلَيْهِمْ بِأَفْضَلِ بَرَكَاتِكَ وَ السَّلَامَ عَلَى أَرْوَاحِهِمْ وَ أَجْسَادِهِمْ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتِهِ	allaahumma salle a'laa mohammadin wa aale mohammadenil mustafayna be-afzale salwaateka wa baarik a'layhim be-afzale barakaateka was salaamo a'laa arwaahehim wa ajsaadehim wa rahmatul laahe wa barakaatoh.	O Allah! bless Muhammad and the Household of Muhammad, the pure and the chosen ones, with the best of Your blessings, and confer upon them with the best of your favors. And peace be upon their souls and bodies; and Allah's mercy and blessings be upon them.
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If Surah Qadr is recited ten times after Asr salaah on Friday, it carries abundant reward.<sup>1</sup>

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<sup>1</sup> Fiqh Imam Reza (a.s.), p. 128; Behaar al-Anwaar, vol. 90, p. 95



## Permissibility of Reciting Couplets on Friday Night and in the Month of Ramazan

Khalaf Ibn Hammaad reports that I said to Imam Reza (a.s.): ‘Our companions narrates on the authority of your forefathers that it is abominable to read couplets on Friday night and in the month of Ramazan but I wish to read the couplets for Imam Moosa Ibn Ja’far (a.s.) and now it is the month of Ramazan?’ Imam (a.s.) said:

إِزْتِ أَبَا الْحَسَنِ فِي لَيْلَةِ الْجُمُعَةِ - وَ فِي شَهْرِ رَمَضَانَ وَ فِي اللَّيْلِ وَ فِي سَائِرِ الْأَيَّامِ فَإِنَّ اللَّهَ يُكَافِئُكَ عَلَى ذَلِكَ.

*“Whenever you wish you may read the couplets for Imam Moosa ibn Ja’far (a.s.) on Friday night and in the month of Ramazan. Almighty Allah will reward you for this act of yours.”*

## **Eight Months and Their Rituals**

Some of the lunar months like Rajab, Zilqad and Safar are associated with Imam Reza (a.s.) and the related divine acts will be discussed in this chapter:

## (1) Holy Month of Ramazan

### Sermon Delivered by the Holy Prophet (s.a.w.a.) About the Holy Month of Ramazan

Shaikh Sadooq (a.r.) in his book ‘Oyoon Akhbaar al-Reza (a.s.)’ narrated on the authority of Imam Reza (a.s.), who on the authority of his forefathers (a.s.) that Imam Ali Ibn Abi Taalib (a.s.) said:

*“One day Allah (s.w.t.)’s Prophet (s.a.w.a.) delivered a sermon and said, “O people! The month of Allah (Ramazan) has come to you with blessings, mercy, and forgiveness. This is the noblest of the months to Allah (s.w.t.). Its days are the noblest of the days. Its nights are the noblest of the nights. It is the month in which you have been invited to be Allah (s.w.t.)’s guests. You have been established as those honored by Allah (s.w.t.) in that month. Your breathing in this month is considered to be saying His Glorifications. Your sleeping in it is considered to be His worshipping, your deeds are accepted by Him and your supplications to Him are fulfilled.*

*Then ask Allah (s.w.t.) – your Lord – with sincere intentions and pure hearts to help you succeed in His fasting and reciting His Book. Whoever gets deprived of Allah (s.w.t.)’s forgiveness in this great month is at a real loss. Remember the thirst and hunger of the Resurrection Day by experiencing this thirst and hunger. Give charity to your poor and indigent ones; respect your elder ones; be kind with the younger ones; visit your relations of kin; watch your tongues; lower your eyes from what your eyes are forbidden to look at; and guard your ears from what your ears are forbidden to hear.*

*Be kind to other people’s orphans so that others may be kind to your orphans. Repent to Allah (s.w.t.) for your sins. Raise up your hands towards Him in supplication at the times of saying your prayers. These times are the noblest of the hours during which Allah – Mighty and Majestic be He – looks upon His servants with Mercy, responds when they make supplications, replies to them when they call Him, and fulfills for them what they ask for.*

*O people! You are tied down by your deeds. Free yourselves with your supplications. Your backs are overburdened with your sins. Make them lighter with extended prostrations. Know that the Sublime Allah has sworn by His Honor that He will not punish or throw into the Fire those who pray and fall*

*in prostration on the Day on which all the people will rise for the Lord of the Worlds.*

*O people! The reward with Allah – Mighty and Majestic be He – for whoever provides for the breaking of the fast of any believer in this month is like that of freeing a slave and the forgiveness of all past sins.”*

*The people said, “O Prophet of Allah (s.a.w.a.)! Not all of us are able to do that.” Then the Holy Prophet (s.a.w.a.) said, “Fend off the Fire from yourselves (by providing for the breaking of the fast of any believer) – even if it be with a piece of a date. Fend off the Fire from yourselves (by providing for the breaking of the fast of any believer) even if it be with a sip of water.*

*O people! Whoever is good-tempered in this month will easily cross the Bridge on the Day (of Judgment) on which one’s steps are not firm. Allah (s.w.t.) will ease the reckoning of whoever takes it easy with those whom his right hand possesses (slaves) in this month. On the Day one meets Allah (s.w.t.), Allah (s.w.t.) will withhold His Wrath from whoever controls his wickedness in this month. On the Day one meets Allah (s.w.t.), Allah (s.w.t.) will honor whoever honors an orphan in this month. On the Day one meets Allah (s.w.t.), He will shower His Mercy upon whoever maintains family ties in this month. Allah (s.w.t.) will deprive from His Mercy whoever breaks off his family ties in this month. Allah (s.w.t.) will record freedom from the Fire for whoever says one unit of recommendable prayers. The reward of whoever performs an obligatory deed in this month is seventy times that of one who performs the same deed in other months. The Balance of Deeds of whoever sends salutations upon me a lot will be more heavy on the (Judgement) Day on which the Balance of Deeds will be lighter. The reward of whoever recites one verse of the Quran in this month is like the reward of one who recites the whole Quran in other months.*

*O people! The gates of Paradise are open in this month. Then ask your Lord not to close them on you. And the gates of Hell are closed. Then ask your Lord not to open them upon you. Satan is chained down. Then ask your Lord not to let him overcome you.”*

*The Commander of the Faithful (Imam Ali) (a.s.) said, “I stood up and said, ‘O Prophet of Allah (s.a.w.a.)! What are the noblest of the deeds in this month?’ The Holy Prophet (s.a.w.a.) said, “O Abul Hasan (a.s.)! The noblest of the deeds in this month are abstaining from what Allah – Mighty and Majestic be He – has forbidden.” Then the Holy Prophet (s.a.w.a.) cried. I*

*asked him (s.a.w.a.), “O Prophet of Allah (s.a.w.a.)! Why did you cry?” The Holy Prophet (s.a.w.a.) said, “O Ali! I cried for what will be done to you in this month. It is as if I see you while you are praying to your Lord and the nastiest of those of old or those of later times – as nasty as he who killed the she-camel of Samood – will stand up and deliver such a blow to your head that your beard will get stained (with blood).”*

*The Commander of the Faithful (Imam Ali) (a.s.) said, “O Prophet of Allah (s.a.w.a.)! Will my religion remain intact in this situation?” The Holy Prophet (s.a.w.a.) said, “Yes, your religion will remain intact.”*

*The Holy Prophet (s.a.w.a.) then added, “O Ali! Whoever kills you has indeed killed me. Whoever despises you has indeed despised me. Whoever swears at you has indeed sworn at me. This is because you are from me and just like myself. Your spirit is from my spirit. Your clay is from my clay. In fact, the Blessed the Sublime Allah has created you and me, and appointed you and me. Allah (s.w.t.) chose me for the Prophethood and chose you for the Divine Leadership. Whoever denies your Divine Leadership has, in fact, denied my Prophethood.*

*O Ali! You are my Trustee, the father of my grandchildren, the spouse of my daughter, the Caliph over my nation during and after my life. Your orders are just like my orders. Your admonishing is just like my admonishing. I swear by Him who has appointed me to the Prophethood and established me as the best of the people that you are Allah (s.w.t.)’s Proof for His creatures, the one entrusted with His Secrets and His Successor over His servants.”<sup>1</sup>*

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<sup>1</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 230

## **Excellence of the Month of Ramazan in the Narrations of Imam Reza (a.s.)**

Ahmad Ibn Muhammad Ibn Abi Nasr quotes on the authority of Imam Reza (a.s.) who said:

*“Perfroming of Umrah in the month of Ramazan has the status of performing Hajj. Observing E'tekaaf (retiring in seclusion) near the holy grave of the Holy Prophet (s.a.w.a.) in Masjid-e-Nabawi for one day is equal to a Hajj and Umrah. Whoever goes on pilgrimage to the holy shrine of Imam Husain (a.s.) in the month of Ramazan and spends the remaining ten days in E'tekaaf it is as if he has performed E'tekaaf near the holy grave of the Holy Prophet (s.a.w.a.) and E'tekaaf near the holy grave of the Holy Prophet (s.a.w.a.) is better than performing obligatory Hajj and Umrah.”<sup>1</sup>*

Imam Reza (a.s.) said:

*“Whoever goes on pilgrimage to the shrine of Imam Husain (a.s.) in the month of Ramazan he should try to cease sleeping on the night of 23<sup>rd</sup> of Ramazan. This night is known as ‘Laylatul Johni’ because there is possibility of it being Shab-e-Qadr (Night of Power). The minimum duration of E'tekaaf is one hour between the prayers of Maghrib and Isha and whoever performs E'tekaaf in this one hour he has done his duty.”<sup>2</sup>*

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<sup>1</sup> Behaar al-Anwaar, vol. 98, p. 151

<sup>2</sup> Behaar al-Anwaar, vol. 98, p. 151

# An Important Supplication Of Sahr (dawn) In The Month Of Ramazan

Imam Reza (a.s.) said:

*“This is the supplication which was recited by Imam Mohammad Baqir (a.s.) at the time of sahr (dawn) in the month of Ramazan and he (a.s.) advised:*

*Should the people know the superiority and quick answering of this supplication then they would try to possess it by fighting with sword.*

*The Almighty Allah may choose anyone to shower His blessings for this.*

*It would be true if I swear that the chief names of Almighty Allah exist in this supplication. So recite this supplication with complete humility and sincerity. It belongs to the concealed knowledge and hide it from others except those of able and knowledgeable persons. The hypocrites and rejectors of righteousness do not deserve for it and that is Dua-e-Mubaahelah:*

<p style="text-align: center;">□</p> <p>اِنِّى اَسْئَلُكَ بِهَيْبَتِكَ يَا وَكُلِّ بِهَيْبَتِكَ اَللّٰهُمَّ اِنِّى اَسْئَلُكَ بِهَيْبَتِكَ كُلِّهِ. اَللّٰهُمَّ اَسْئَلُكَ جَمَالِكَ بِاجْمَلِهِ وَكُلِّ جَمَالِكَ جَمِيْلٍ. اَللّٰهُمَّ اَسْئَلُكَ بِجَمَالِكَ كُلِّهِ. اَللّٰهُمَّ اَسْئَلُكَ جَلَالِكَ بِاجْلِهِ وَكُلِّ جَلَالِكَ جَلِيْلٍ. اَللّٰهُمَّ</p>	<p>ALLAAHUMMA INNEE AS- ALOKA MIN BAHAA-EKA BE- ABHAAHO WA KULLO BAHAA-EKA BAHIIYYUN. ALLAAHUMMA INNEE AS- ALOKA BE-BAHAA-EKA KULLEHI. ALLAAHUMMA INNEE AS-ALOKA MIN JAMAALEKA BE-AJMALEHI WA KULLO JAMAALEKA JAMEELUN. ALLAAHUMMA INNEE AS-ALOKA BE- JAMAALEKA KULLEHI. ALLAAHUMMA INNEE AS- ALOKA MIN JALAALEKA BE- AJALLEHI WA KULLO JALAALEKA JALEELUN. ALLAAHUMMA INNEE AS- ALOKA BE-JALAALEKA KULLEHI. ALLAAHUMMA</p>	<p>O Allah! I ask You to give me from Your brilliance that beautifies, and all Your glories are radiantly brilliant. O Allah! I beseech You in the name of all Your glories. O Allah! I ask You to give me from Your refined good that makes more handsome, and all Your refinements are gracefully beautiful. O Allah! I beseech You in the name of all Your beauties. O Allah! I ask You to give me from Your majesty that gives grandeur, and all Your majestic powers are strongly sublime. O Allah! I beseech You in the name of all Your powers. O Allah! I ask You to give me from Your</p>
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اِنِّى اَسْئَلُكَ بِجَلَالِكَ كُلِّهِ .  
 اِنِّى اَسْئَلُكَ مِنْ عَظَمَتِكَ بِاعْظَمِهَا وَكُلِّ عَظَمَتِكَ عَظِيْمَةٍ .  
 اِنِّى اَسْئَلُكَ بِعَظَمَتِكَ كُلِّهَا .  
 اِنِّى اَسْئَلُكَ مِنْ نُورِكَ بِاَنْوَرِهِ وَكُلِّ نُورِكَ نَيْرٍ .  
 اِنِّى اَسْئَلُكَ بِثَوْرِكَ كُلِّهِ .  
 اِنِّى اَسْئَلُكَ مِنْ رَحْمَتِكَ بِاَوْسَعِهَا وَكُلِّ رَحْمَتِكَ وَاسِعَةٍ .  
 اِنِّى اَسْئَلُكَ بِرَحْمَتِكَ كُلِّهَا .  
 اِنِّى اَسْئَلُكَ مِنْ كَلِمَاتِكَ بِاَتَمِّهَا وَكُلِّ كَلِمَاتِكَ تَامَّةٍ .  
 اِنِّى اَسْئَلُكَ بِكَلِمَاتِكَ كُلِّهَا .  
 اِنِّى اَسْئَلُكَ مِنْ كَمَالِكَ بِاَكْمَلِهِ وَكُلِّ كَمَالِكَ كَامِلٍ .  
 اِنِّى اَسْئَلُكَ بِكَمَالِكَ كُلِّهِ .  
 اِنِّى

INNEE AS-ALOKA MIN A'ZAMATEKA BE-A-A'ZAMEHAA WA KULLO A'ZAMATEKA A'ZEEMATUN. ALLAAHUMMA INNEE AS-ALOKA BE-A'ZAMATEKA KULLEHAA. ALLAAHUMMA INNEE AS-ALOKA MIN NOOREKA BE-ANWAREHI WA KULLO NOOREKA NAYYERUN. ALLAAHUMMA INNEE AS-ALOKA BE-NOOREKA KULLEHI. ALLAAHUMMA INNEE AS-ALOKA MIN RAHMATEKA BE-AWSA-E'HAA WA KULLO RAHMATEKA WAA-SE-A'TUN. ALLAAHUMMA INNEE AS-ALOKA BE-RAHMATEKA KULLEHAA. ALLAAHUMMA INNEE AS-ALOKA MIN KALEMAATEKA BE-ATAMMEHAA WA KULLO KALEMBEAATEKA TAAMMATUN. ALLAAHUMMA INNEE AS-ALOKA BE-KALEMAATEKA KULLEHAA. ALLAAHUMMA INNEE AS-ALOKA MIN KAMAALEKA BE-AKMALEHI WA KULLO KAMAALEKA KAAMELUN. ALLAAHUMMA INNEE AS-ALOKA BE-KAMAALEKA KULLEHI. ALLAAHUMMA INNEE AS-ALOKA MIN ASMAA-EKA BE-AKBAREHAA WA KULLO AS-MAA-EKA KABEERATUN. ALLAAHUMMA INNEE AS-ALOKA BE-ASMAA-EKA

greatness that makes great, and all Your powers are extensively important. O Allah! I beseech You in the name of all Your influences. O Allah! I beseech You to give me from Your light that enlightens, and all Your enlightenments are luminously bright. O Allah! I beseech You in the name of all Your lights. O Allah! I ask You to give me from Your mercy that gives much, and all Your kind leniencies are plenteously many. O Allah! I beseech You in the name of all Your compassions. O Allah! I ask You to give from Your words that elaborate and conclude; and all Your words are complete and perfect. O Allah! I beseech You in the name of all Your words. O Allah! I ask You to give me from Your perfection that brings to fullness, and all Your perfections are total and whole. O Allah! I beseech You in the name of all Your perfections. O Allah! I ask You to give me from Your Names that make great, and all Your Names are important. O Allah! I beseech You in the name of all Your Names. O Allah! I beseech You to give me from Your authority that surpasses in honor and power, and all Your authorities



اَسْأَلُكَ مِنْ  
 اَسْمَائِكَ  
 بِاَكْبَرِهَا وَ كُلِّ  
 اَسْمَائِكَ  
 كَبِيرَةٍ. اَللّٰهُمَّ  
 اِنِّىْ اَسْأَلُكَ  
 بِاَسْمَائِكَ  
 كُلِّهَا. اَللّٰهُمَّ  
 اِنِّىْ اَسْأَلُكَ مِنْ  
 عِزَّتِكَ بِاَعَزِّهَا  
 وَ كُلِّ عِزَّتِكَ  
 عَزِيزَةٍ. اَللّٰهُمَّ  
 اِنِّىْ اَسْأَلُكَ  
 بِعِزَّتِكَ كُلِّهَا.  
 اَللّٰهُمَّ اِنِّىْ  
 اَسْأَلُكَ مِنْ  
 مَشِيَّتِكَ  
 بِاَمْضَاهَا وَ كُلِّ  
 مَشِيَّتِكَ  
 مَاضِيَةٍ. اَللّٰهُمَّ  
 اِنِّىْ اَسْأَلُكَ  
 بِمَشِيَّتِكَ  
 كُلِّهَا. اَللّٰهُمَّ  
 اِنِّىْ اَسْأَلُكَ مِنْ  
 قُدْرَتِكَ  
 بِالْقُدْرَةِ الَّتِي  
 اَسْطَلَّتْ بِهَا  
 عَلٰى كُلِّ شَيْءٍ  
 وَ كُلِّ قُدْرَتِكَ  
 مُسْتَطِيْعَةٍ. اَللّٰهُمَّ  
 اِنِّىْ  
 اَسْأَلُكَ  
 بِقُدْرَتِكَ كُلِّهَا.  
 اَللّٰهُمَّ اِنِّىْ  
 اَسْأَلُكَ مِنْ  
 عِلْمِكَ بِاَنْفَذِهِ  
 وَ كُلِّ عِلْمِكَ  
 نَافِذٍ. اَللّٰهُمَّ اِنِّىْ  
 اَسْأَلُكَ بِعِلْمِكَ  
 كُلِّهِ. اَللّٰهُمَّ

KULLEHAA. ALLAAHUMMA  
 INNEE AS-ALOKA MIN  
 I'ZZATEKA BE-A-A'ZZEHAA  
 WA KULLO I'ZZATEKA  
 A'ZEEZATUN. ALLAAHUMMA  
 INNEE AS-ALOKA BE-  
 I'ZZATEKA KULLEHAA.  
 ALLAAHUMMA INNEE AS-  
 ALOKA MIN MASHIYYATEKA  
 BE-AMZAAHAA WA KULLO  
 MASHIYYATEKA  
 MAAZEYATUN.  
 ALLAAHUMMA INNEE AS-  
 ALOKA BE-MASHIYYATEKA  
 KULLEHAA. ALLAAHUMMA  
 INNEE AS-ALOKA MIN  
 QUDRATEKA BIL-QUDRATIL  
 LATIS TATALTA BEHAA  
 A'LAA KULLE SHAY-IN WA  
 KULLO QUDRATEKA  
 MUSTA-TEELATUN.  
 ALLAAHUMMA INNEE AS-  
 ALOKA BE-QUDRATEKA  
 KULLEHAA. ALLAAHUMMA  
 INNEE AS-ALOKA MIN  
 I'LMEKA BE-ANFAZEHI WA  
 KULLO I'LMEKA NAAFEZUN.  
 ALLAAHUMMA INNEE AS-  
 ALOKA BE-I'LMEKA  
 KULLEHI. ALLAAHUMMA  
 INNEE AS-ALOKA MIN  
 QAWLEKA BE-ARZAAHO  
 WA KULLO QAWLEKA  
 RAZIYYUN. ALLAAHUMMA  
 INNEE AS-ALOKA BE-  
 QAWLEKA KULLEHI.  
 ALLAAHUMMA INNEE AS-  
 ALOKA MIN MASAA-ELEKA  
 BE-AHABBEHAA ELAYKA  
 WA KULLO MASAA-ELEKA

are rare and supreme. O  
 Allah! I beseech You in the  
 name of all Your authorities.  
 O Allah! I ask You to give  
 from Your Will that  
 (simultaneously) takes effect,  
 and all Your wills are (at once)  
 executed. O Allah! I beseech  
 You in the name of all Your  
 wills. O Allah! I ask You to  
 give from Your omnipotence  
 which controls everything,  
 and at all events Your  
 omnipotence dominates. O  
 Allah! I beseech You in the  
 name of Your all-embracing  
 omnipotence. O Allah! I ask  
 You to give from Your  
 Wisdom that pierces through  
 and enforces, and Your  
 Wisdom is altogether  
 effective. O Allah! I beseech  
 You in the name of Your  
 Wisdom. O Allah! I ask You to  
 give from Your promise which  
 always is fulfilled, and all Your  
 promises are kept and  
 fulfilled. O Allah! I beseech  
 You in the name of all Your  
 promises. O Allah! I ask You  
 to give me from Your  
 Channels which are most  
 dear to You, and all that which  
 is dear to You is most  
 desirable. O Allah! I beseech  
 You in the name of all Your  
 Channels. O Allah! I ask You  
 to give me from Your  
 distinctions that vie in the  
 glory, and all Your distinctions

اِنِّیْ اَسْئَلُكَ مِنْ  
 قَوْلِیْ  
 بِاَرْضَاہُ وَ کُلِّ  
 قَوْلِیْ رَضِیْ.  
 اَللّٰهُمَّ اِنِّیْ  
 اَسْئَلُكَ بِقَوْلِیْ  
 کُلِّہِ. اَللّٰهُمَّ  
 اِنِّیْ اَسْئَلُكَ مِنْ  
 مَسَائِلِیْ  
 بِاِحْبَابِہَا اِلَیْکَ وَ  
 کُلِّ مَسَائِلِیْ  
 اِلَیْکَ حَبِیْبَہِ.  
 اَللّٰهُمَّ اِنِّیْ  
 اَسْئَلُكَ  
 بِمَسَائِلِیْ  
 کُلِّہَا. اَللّٰهُمَّ  
 اِنِّیْ اَسْئَلُكَ مِنْ  
 شَرَفِیْ  
 بِاَشْرَفِہِ وَ کُلِّ  
 شَرَفِیْ  
 شَرِیْف. اَللّٰهُمَّ  
 اِنِّیْ اَسْئَلُكَ  
 بِشَرَفِیْ کُلِّہِ.  
 اَللّٰهُمَّ اِنِّیْ  
 اَسْئَلُكَ مِنْ  
 سُلْطَانِیْ  
 بِاَدْوَمِہِ وَ کُلِّ  
 سُلْطَانِیْ دَائِم. اَللّٰهُمَّ  
 اِنِّیْ اَسْئَلُكَ  
 بِسُلْطَانِیْ  
 کُلِّہِ. اَللّٰهُمَّ  
 اِنِّیْ اَسْئَلُكَ مِنْ  
 مُلْکِیْ  
 بِاَفْخَرِہِ وَ کُلِّ  
 مُلْکِیْ فَاخِر. اَللّٰهُمَّ  
 اِنِّیْ اَسْئَلُكَ بِمُلْکِیْ  
 کُلِّہِ. اَللّٰهُمَّ  
 اِنِّیْ اَسْئَلُكَ مِنْ

ELAYKA HABEEBATUN.  
 ALLAAHUMMA INNEE AS-  
 ALOKA BE-MASAA-ELEKA  
 KULLEHAA. ALLAAHUMMA  
 INNEE AS-ALOKA MIN  
 SHARAFEKA BE-  
 ASHRAFEHI WA KULLU  
 SHARAFEKA SHAREEFUN.  
 ALLAAHUMMA INNEE AS-  
 ALOKA BE-SHARAFEKA  
 KULLEHI. ALLAAHUMMA  
 INNEE AS-ALOKA MIN  
 SULTAANEKA BE-  
 ADWAMEHI WA KULLU  
 SULTAANEKA DAA-EMUN.  
 ALLAAHUMMA INNEE AS-  
 ALOKA BE-SULTAANEKA  
 KULLEHI. ALLAAHUMMA  
 INNEE AS-ALOKA MIN  
 MULKEKA BE-AFKHAREHI  
 WA KULLU MULKEKA  
 FAAKHERUN. ALLAAHUMMA  
 INNEE AS-ALOKA BE-  
 MULKEKA KULLEHI.  
 ALLAAHUMMA INNEE AS-  
 ALOKA MIN O'LUWWKA BE-  
 A-A'LAHO WA KULLU  
 O'LUWWEKA A'AL.  
 ALLAAHUMMA INNEE AS-  
 ALOKA BE-O'LUWWEKA  
 KULLEHI. ALLAAHUMMA  
 INNEE AS-ALOKA MIN  
 MANNEKA BE-AQDAMEHI  
 WA KULLU MANNEKA  
 QADEEMUN. ALLAAHUMMA  
 INNEE AS-ALOKA BE-  
 MANNEKA KULLEHI.  
 ALLAAHUMMA INNEE AS-  
 ALOKA MIN AAYAATEKA BE-  
 AKRAMEHAA WA KULLU

are noble. O Allah! I beseech  
 You in the name of all Your  
 distinctions. O Allah! I ask  
 You to give me from Your  
 sovereignty which lasts and  
 continues forever and for all  
 times Your sovereignty is  
 ever-lasting. O Allah! I  
 beseech You in the name of  
 Your absolute sovereignty. O  
 Allah! I ask You to give me  
 from Your kingdom that  
 surpasses in the glory and  
 nobility, and in reality Your  
 kingdom alone is the most  
 celebrated and magnificent. O  
 Allah! I beseech You in the  
 name of Your unlimited  
 kingdom. O Allah! I ask You to  
 give me from Your highest  
 height that exalts, and Your  
 eminence is altogether  
 sublime. O Allah! I beseech  
 You in the name of Your  
 highest sublimity. O Allah! I  
 ask You to give me from Your  
 bounties which always move  
 ahead, come in advance, and  
 all Your bounties are eternal.  
 O Allah! I beseech You in the  
 name of Your bounties. O  
 Allah! I ask You to give me  
 from Your signs which gives  
 out freely, and all Your signs  
 are generous. O Allah! I  
 beseech You in the name of  
 all Your signs. O Allah! I ask  
 You to give me whereby You  
 exercises absolute authority  
 and power, I beseech You in

عَلَوَيْكَ بِأَعْلَاهُ  
 وَ كُلِّ عَلَوَيْكَ  
 اللَّهُمَّ  
 إِنِّي أَسْأَلُكَ  
 بِعُلُوِّكَ كُلِّهِ.  
 اللَّهُمَّ إِنِّي  
 أَسْأَلُكَ مِنْ  
 مَتِّكَ بِأَقْدَمِهِ وَ  
 كُلِّ مَتِّكَ قَدِيمٍ.  
 اللَّهُمَّ إِنِّي  
 أَسْأَلُكَ بِمَتِّكَ  
 كُلِّهِ. اللَّهُمَّ  
 إِنِّي أَسْأَلُكَ مِنْ  
 آيَاتِكَ بِأَكْرَمِهَا  
 وَ كُلِّ آيَاتِكَ  
 كَرِيمَةٍ. اللَّهُمَّ  
 إِنِّي أَسْأَلُكَ  
 بِآيَاتِكَ كُلِّهَا.  
 اللَّهُمَّ إِنِّي  
 أَسْأَلُكَ بِمَا  
 أَنْتَ فِيهِ مِنْ  
 الشَّانِ  
 وَالْجَبَرُوتِ وَ  
 أَسْأَلُكَ بِكُلِّ  
 شَأْنٍ وَحْدَهُ وَ  
 جَبَرُوتِ  
 وَحْدَهُ. اللَّهُمَّ  
 إِنِّي أَسْأَلُكَ  
 بِمَا تُجِيبُنِي  
 بِهِمْ  
 أَسْأَلُكَ فَاجِبُنِي  
 يَا اللَّهُ، وَ أَفْعَلْ  
 بِي كَذَا وَ كَذَا

AAYAATEKA KAREEMATUN.  
 ALLAAHUMMA INNEE AS-  
 ALOKA BE-AAYAATEKA  
 KULLEHAA. ALLAAHUMMA  
 INNEE AS-ALOKA BEMAA  
 ANTA FEEHE MENASH  
 SHAANE WAL JABAROOTE.  
 WA AS-ALOKA BE-KULLE  
 SHAANIN WAHDAHU wa  
 JABAROOTIN WAHDAHAA.  
 ALLAAHUMMA INNEE AS-  
 ALOKA BEMAA  
 TOJEEBONEE BEHI HENA  
 AS-ALOKA FA-AJIBNEE YAA  
 ALLAAH, waf a'l bee kazaa  
 wa kazaa.

the name of (Your) total  
 exclusive omnipotence, and  
 singular absolute authority. O  
 Allah! I ask You to give me  
 whereby You gives answer to  
 my supplication whenever I  
 turn to You, therefore hear  
 my prayers O Allah! do for  
 me so and so.

Then beseech Almighty Allah which will surely be answered Allah (s.w.t.)  
 willing.<sup>1</sup>

<sup>1</sup> Iqbaal al-Aamaal, p. 345; Zaad al-Ma'ad, p. 117; Behaar al-Anwaar, vol.  
 98, p. 93

**Part 3**  
**A Discussion Regarding his (a.s.)**  
**Vicegerency**

## Imam Reza (a.s.) on 6th Day of the Month of Ramazan

Mohaddis Qummi (r.a.) said: Although apparently Ma'moon used to treat Imam Reza (a.s.) with honour and respect but as a matter of fact he was at enmity with him. According to the verse:

لَهُمُ الْعَدُوُّ فَاحْذَرُوهُمْ

**They are the enemy, therefore beware of them.<sup>1</sup>**

He was in fact had severe enmity with him as apparently he would treat him with love and friendship and with good treatment but intrinsically he would always try to bite him like snake and scorpion as is it said:

شَيْطَانُ الْفُقَهَاءِ فَقِيهُ الشَّيَاطِينِ

*Devil of the scholar is jurist of the devils.*

Since the time Imam Reza (a.s.) had become successor he was profoundly tortured and since the day oath of allegiance was executed, one of his companions said: "I was in the presence of Imam Reza (a.s.) and was very happy on his becoming the successor, he (a.s.) called me near him and said:

*"Do not be happy on this matter because it would not be accomplished and it will not remain as it is."*

Hasan Ibn Jahm narrates that Ma'moon called some prominent scholars, theologians and experts in Islamic laws in order to have a debate and discussion with Imam Reza (a.s.) but he (a.s.) defeated all of them and all of them accepted his superiority. When I said to him that Ma'moon tries to pay respect to you, Imam (a.s.) said:

*"Ibne Jahm! Do not be deceived by the apparent love and respect expressed by Ma'moon because very soon he will kill me. This is the news which has been foretold by my forefathers. Till the time I am alive, keep it a secret and do not disclose it to anyone."*

The pain, inflicted by Ma'moon's ill treatment, was so much that Imam (a.s.) could not express it and at the end he was so much distressed that he prayed the Almighty Allah for his death. His servant Yaasir says that on each Friday

he (a.s.) would go to the mosque and drenched in perspiration and dust, he would raise his hands to invoke Almighty Allah saying:

اللَّهُمَّ إِنْ كَانَ فَرَجِي مِمَّا أَنَا فِيهِ الْمَوْتِ، فَعَجِّلْ لِي السَّاعَةَ

*“O Allah! If my death is attached with the release from imprisonment, please hasten it.”*

Imam Reza (a.s.) left this world in a distressed and melancholic condition. No wise person would ever imagine that a mundane person like Ma'moon – who had killed his brother Muhammad Ameen mercilessly, ordered to hang his head in his courtyard and ordered his soldiers to curse the head and collect the reward – would call Imam Reza (a.s.) from Madinah to offer vicegerency. Whereas, caliphate was the light of the eyes for Ma'moon. Also, it is said that: ‘Kingdom is barren.’ His brother Ameen was knowing this very well. Therefore, when he was arrested, he asked Ahmad Ibn Salaam: ‘Will Ma'moon assassinate me?’ Ahmad replied: ‘No, he will not kill you because he has a place for you in his heart which will prevent him from killing you.’ On this Ameen said: ‘Alas! Kingdom is barren, he does not have mercy (for it).’

In the book ‘Eejaaj al-Ahzaan’ (page 66) the letter written by Ma'moon regarding offering of vicegerency to Imam Reza (a.s.) has been mentioned and Imam (a.s.)’s supplication is also mentioned therein.

Ma'moon never wanted that the virtues and excellent qualities of Imam Reza (a.s.) should come to light which is apparent with the event when he (a.s.) was going to perform Eid prayer.

Atlast when Ma'moon noticed that the magnificence, fame, dignity, knowledge and exaltation of Imam Reza (a.s.) is growing day by day and his love is being routed in the hearts of people, the fire of emulation and jealousy started burning in his chest and he was on the look of a solution and as a result he killed Imam Reza (a.s.) with poison.

Ahmad Ibn Ali reports on the authority of Shaikh Sudooq that he said: ‘I asked Abu Salt Harawi: ‘How did Ma'moon prepare to kill Imam Reza (a.s.)? Although he was having firm belief in him and he would always express his love for him and he appointed him as his successor?’

Abu Salt said: The reason behind Mamoon for expressing his respect and regards for Imam Reza (a.s.) was because he very well knew his magnificence. He had rewarded the position of his heir apparent to him so that people could understand that he is inclined towards this world and by this way he wanted to

diminish his love from the hearts of the people. But when he saw that his thrust did not work instead his respect is getting boosted, he invited prominent theologicians and scholars of many religions including Jews, Catholic, Archbishop, High Rabbi, the Hindu high Priest, followers of Zoroaster for a debate with him so that they could overcome him and when his diminution and weakness will be manifested before the people their belief in him would end. But this trick also could not work and went against his expectation and all the scholars and theologians were defeated and they accepted his superiority and magnificence.<sup>2</sup>

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<sup>1</sup> Surah Munaafeqoon (63): Verse 4

<sup>2</sup> Tatimmah al-Muntahaa, p. 279

## A Supplication of Imam Reza (a.s.) at the Time of his Vicegerency

Yaasir reports that when on the 6<sup>th</sup> day of the month of Ramazan, Imam Reza (a.s.) had to accept the vicegerency under compulsion then he (a.s.) raised his hands towards sky and I heard him praying:

اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي مُكْرَهٌ مُضْطَرٌّ فَلَا تُؤَاخِذْنِي كَمَا لَمْ تُؤَاخِذْ عَبْدَكَ وَ نَبِيَّكَ يُوسُفَ حِينَ وَقَعَ إِلَى وَلَايَةِ مِصْرَ.	allaahumma innaka ta'lamo annee mukrahan muz-tarrun falaa to- aakhiznee kamaa lam to- aakhiz a'bdaka wa nabiyyaka yoosofa heena waqa-a' elaa welaayate misr.	O Allah! You know that I am forced, compelled (to accept vicegerency) then (please) do not reproach me for it like You had not reproached Your servant and Your Prophet Yusuf when he had taken the rulership of Egypt. <sup>1</sup>
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Like this, there are many testimonies which manifest that Imam Reza (a.s.) accepted the vicegerency not because of the love of Ma'moon but owing to his dirty politics and hypocrisy. Ma'moon was so much at enmity with the pious progeny of the Holy Prophet (s.a.w.a.) that he would ask help with Bani Umayyads against the Alawies (the lovers of Imam Ali (a.s.)) although they were terrible enemy of Bani Abbas. He had forbidden the Taalebiyyin to visit him and ordered them to wear black dress.<sup>2</sup>

Then Ma'moon introduced a new policy for Yemen and prevented all the movements of Shias. Ma'moon decided to send Muhammad Ibn Ibrahim Zayadi an able governor in Yemen and appointed Sulaiman Ibn Hashsham Ibn Abdul Malik as his minister.<sup>3</sup>

The new ruler Muhammad Ibn Ibrahim Zayadi captured Tahaamah and decorated the city of Zabid afresh and made it as his capital city.<sup>4</sup> He had conquered the hearts of Yamani tribes. According to ibne Khaldoon he had utmost malice with the Alawees.<sup>5</sup>

The power of Muhammad ibn Ibrahim Ziyaadi was getting boost and he was successful in giving strength to the rule of Bani Ziyad in Yemen. This



rulership used to mention the names of Abbaside caliphs and send them gifts. This rulership was recognized internally as permanent and independent.<sup>6</sup>

Muhammad Ibn Ibrahim ruled Yemen throughout his life and his relatives and sons became his successors. His relatives and slaves became the rulers which remained in their hands till 553 A.H. This rulership is said as the first permanent rulership.<sup>7</sup>

Muhammad Ibn Ibrahim ruled due to the support of Ma'moon's one thousand soldiers including seven hundred Khorasanies. Then his rulership expanded a lot and then cities of Hazramut, Dayar, Kandah, Shahr, Barbaat, Lahaj, Aden and Falaat were also annexed in his rule.<sup>8</sup>

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<sup>1</sup> Behaar al-Anwaar, vol. 49, p. 130

<sup>2</sup> Tabari, vol. 7, p. 169

<sup>3</sup> Tareekh al-Yemen, p. 185

<sup>4</sup> There was a valley known as 'Zabid'. Muhammad Ibn Ibrahim founded a new city there which was in Tahama (Yemen) where tribe of Ashaaerah were living. (Tareekh al-Yemen, pp. 36-37; al-Mukhaalef al-Sulaimani, vol. 1, p. 107)

<sup>5</sup> Ibn-e-Khaldoon, al-A'bar, vol. 2, p. 243

<sup>6</sup> Bughyah al-Mustafeed (Manuscript), p. 45

<sup>7</sup> Tareekh al-Yemen, p. 202

<sup>8</sup> Deraasaat Fil Osoor al-Abbasiyyah al-Mota-akhkharah, pp. 12-16; Mobaarezaat-e-Sheea'yaan Dar Dawra-e-Nakhist-e-Khilaafat-e-Abbaasiyyaan, p. 399

## 15th of the Month of Ramazan

Imam Reza (a.s.) narrated:

*“My father Moosa ibn Ja’far (al-Kazim) (a.s.), on the authority of his father Ja’far ibn Muhammad (as-Sadiq) (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Al-Husain (a.s.), on the authority of Asma’ bint Umayy, on the authority of (the Blessed Lady) Faatemah (s.a.) that she (s.a.) said, “When I became pregnant with Al-Hasan and delivered him, the Holy Prophet (s.a.w.a.) came and told Asma’ to hand him his (grand)son.*

*Asma’ had wrapped the baby up in yellow cloth. She took the baby and handed him over to the Holy Prophet (s.a.w.a.). The Holy Prophet (s.a.w.a.) put the cloth aside, and recited the call to prayer (azan) in his right ear, and the invitation to establish the prayer (eqama) in his left ear. Then the Holy Prophet (s.a.w.a.) asked Imam Ali (a.s.), ‘What did you name my (grand)son?’*

*Imam Ali (a.s.) replied, ‘O Prophet of Allah (s.a.w.a.)! I have not named him before you have. However, I wish to call him Harb.’*

*The Holy Prophet (s.a.w.a.) said, ‘Neither will I name him before my Lord does.’ Then Jibraeel (a.s.) descended and said, ‘O Muhammad! The High and the Supreme sends greetings to you and says, ‘In respect to you, Ali is in the same rank that Haroon (a.s.) was to Moosa (a.s.) with the exception that there will be no Prophets after you. Name your (grand)son the same as the son of Haroon (a.s.).’*

*The Holy Prophet (s.a.w.a.) asked, ‘What was the name of the son of Haroon (a.s.)?’*

*Jibraeel (a.s.) said, ‘Shabbar.’*

*The Holy Prophet (s.a.w.a.) said, ‘My language is Arabic.’*

*Jibraeel (a.s.) said, ‘Name him al-Hasan.’*

*Asma’ added, “Then he was named al-Hasan. After Seven days of his birth, the Holy Prophet (s.a.w.a.) sacrificed two gray sheep for him. He (s.a.w.a.) gave one leg to the midwife and one Dinar. He (s.a.w.a.) then shaved the child’s head and gave charity in the amount of silver equal to the weight of his hair. He then rubbed the baby’s head with saffron and said, ‘O Asma’!*

*Rubbing blood on the baby's head is one of the practices of the Age of Ignorance.'”*

*Asma' added, “al-Husain was born the following year. The Holy Prophet (s.a.w.a.) came and said, ‘O Asma’! Bring me my (grand)son.’ Asma' handed him the baby wrapped up in white cloth. The Holy Prophet (s.a.w.a.) recited the call to prayer in the baby's right ear, and the invitation to establish the prayer in his left ear. Then the Holy Prophet (s.a.w.a.) hugged him and started to cry.*

*Asma' said, ‘O Prophet of Allah (s.a.w.a.)! May my parents be your ransom! Why are you crying?’*

*The Holy Prophet (s.a.w.a.) replied, ‘I am crying for this (grand)son of mine.’*

*Asma' said, ‘O Prophet of Allah (s.a.w.a.)! He was just born!’*

*The Holy Prophet (s.a.w.a.) said, ‘O Asma’! After my death, oppressors will kill him. May Allah (s.w.t.) deprive them of my intercession.’*

*Then the Holy Prophet (s.a.w.a.) added, ‘O Asma’! Don't inform (the Blessed Lady) Faatemah about this since she has just delivered him.’*

*He (s.a.w.a.) then asked Ali (a.s.), ‘What did you name my (grand)son?’*

*Imam Ali (a.s.) replied, ‘O Prophet of Allah (s.a.w.a.)! I have not named him before you do. However, I wish to call him Harb.’*

*The Holy Prophet (s.a.w.a.) said, ‘Neither will I name him before my Lord does.’ Then Jibraeel (a.s.) descended and said, ‘O Muhammad! The High and the Supreme sends greetings to you and says, ‘In respect to you Ali is in the same rank that Haroon (a.s.) was to Moosa (a.s.) with the exception that there will be no Prophets after you. Name your (grand)son the same as the son of Haroon (a.s.).’*

*The Holy Prophet (s.a.w.a.) asked Jibraeel (a.s.), ‘What was the name of the son of Haroon (a.s.)?’*

*Jibraeel (a.s.) said, ‘Shabbir.’*

*The Holy Prophet (s.a.w.a.) said, ‘My language is Arabic.’*

*Jibraeel said, ‘Name the baby al-Husain.’*

*Asma' added, “Then he was named al-Husain. When the seventh day after his birth came, the Holy Prophet (s.a.w.a.) sacrificed two gray sheep for him. He (s.a.w.a.) gave one leg to the midwife and one Dinar. The Holy Prophet (s.a.w.a.) then shaved the child's head and gave charity in the amount of silver equal to the weight of his hair. He (s.a.w.a.) then rubbed the baby's head with*

*saffron and said, ‘O Asma’! Rubbing blood on the baby’s head is one of the practices of the Age of Ignorance.’”<sup>1</sup>*

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<sup>1</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 24; In Saheefah al-Imam Reza (a.s.) with major difference.

## Excellence of Night of Power (Shab-e-Qadr)

Imam Reza (a.s.) on the authority of his forefathers who on the authority of Imam Ali (a.s.) narrated that he (a.s.) said:

مَنْ أَحْيَى لَيْلَةَ الْقَدْرِ غُفِرَتْ لَهُ ذُنُوبُهُ وَ لَوْ كَانَتْ عِدَدَ نُجُومِ السَّمَاءِ وَ مَتَاقِيلِ الْجِبَالِ وَ مَكَايِيلِ الْبَحَارِ.

*“Whoever remains awake on the night of power Almighty Allah will forgive his sins even though they would be equal to the numbers of stars on the sky, equal to the weight of the mountains and in measure equal to the rivers.”<sup>1</sup>*

It has been narrated that Imam Reza (a.s.) was martyred on 14<sup>th</sup> of Ramazan. Shaikh Sudooq (a.r.), in his book ‘Oyoon-o-Akhbar Imam Reza (a.s.)’ reports that he (a.s.) was martyred on 21<sup>st</sup> of Ramazan. The reward of whomever visits the shrine of Imam Reza (a.s.) on both the dates consists lot of virtues.

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<sup>1</sup> Wasaael al-Shiah, vol. 5, p. 173

# **Part 4**

## **(2) The Month Of Shawwal**

## Rituals to be Done on Eid al-Fitr

Fazal Ibn Shazan, on the authority of Imam Reza (a.s.) narrates that he (a.s.) said:

*“The day of Eid al-Fitr has been declared as the day of festivity so that the people could get an opportunity to meet each other and be thankful to Almighty Allah for His Blessings. So this day is the day of gathering, breaking of fast and intimacy.*

*As this is the first day of the year in which eating and drinking is allowed because for righteous persons the first month of the year is the month of Ramazan. Almighty Allah appreciates that on this day people should sit and arrange meetings in order to express gratitude and glorification.*

*In comparison to other salats there are more Takbeers in the prayer of this day. As the Takbeer has been established for understanding His greatness and glorification is for the guidance from His side and safety given by Him. As the Almighty Allah said in the Holy Quran:*

□  
وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَىٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

**and that you should exalt the greatness of Allah for His having guided you and that you may give thanks.<sup>1</sup>**

*There are twelve takbeers in two unit – seven in the first unit and five in the second unit. Do not equalize them because it is recommended to begin the obligatory prayers with seven takbeers. That is why seven takbeers have been preferred over here. Five takbeers have been established in the second unit as there are five takbeeratul ahraam in five daily prayer that is why the number of takbeer in each unit is odd.”<sup>2</sup>*

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<sup>1</sup> Surah Baqarah (2): Verse 185

<sup>2</sup> Jaame' Ahaadis al-Shiah, vol. 7, p. 181; Wasaael al-Shiah, vol. 5, p. 105; Behaar al-Anwaar, vol. 90, p. 362

## **Imam Reza (a.s.) proceeds to perform Eid Prayer**

Ali ibn Ibrahim ibn Hashem quoted that when Yasir – the servant of Imam Reza (a.s.) – returned from Khorasan after the martyrdom of Imam Reza (a.s.) in Toos, he told me all the news about the events which had happened.

Ali ibn Ibrahim narrated that Rayyan ibn al-Salt – who was from the group of al-Hasan ibn Sahl's – narrated a tradition: My father quoted on the authority of Muhammad ibn Arafat and Saaleh ibn Saeed al-Rashidi that all quoted the (following) news about Imam Reza (a.s.),

“When the time of the dismissed caliph (al-Ameen) was finished and Ma'moon took over the caliphate, he wrote a letter to Imam Reza (a.s.) and invited him to Khorasan. However, Imam Reza (a.s.) refused for several reasons. However, Ma'moon did not stop here and kept on insisting until Imam Reza (a.s.) got convinced that he was not going to stop. Then Imam Reza (a.s.) left for Marv when his son Abu Ja'far (a.s.) was only seven years old.

Ma'moon wrote to him instructing not to come by way of Kufa and Qum. Rather, he (a.s.) was taken to Marv by way of Basra, Ahwaz and Fars. When he arrived in Marv, Ma'moon told him to accept the ranks of Divine Leadership and caliphate. However, Imam Reza (a.s.) refused this. However, Ma'moon insisted on it a lot. This kept going on for two months, until after a lot of discussions Ma'moon suggested Imam Reza (a.s.) accept the post of the successor to the throne. He (a.s.) accepted this and told him,

*‘(I will only accept this) upon conditions that I will state.)’*

Then Ma'moon said, ‘State your conditions.’ Then Imam Reza (a.s.) wrote,

*‘I will accept the succession to the throne upon the conditions that I neither issue any orders, nor do I admonish against anything; I neither judge, nor change anything; that I be excused from all such affairs.’*

Then Ma'moon accepted this. He accepted all his conditions and invited the governors, the judges, the army heads, the office workers and all the Abbasids to come and pledge allegiance to him.



He spent a lot of money and granted rewards to the army heads and satisfied them all except for three of the army heads named Eesaa al-Joloodi, Ali ibn Imran and Abu Yunus who did not accept to pledge allegiance to Imam Reza (a.s.). Then he imprisoned them. The people pledged allegiance to Imam Reza (a.s.). This was declared in writing to all the towns. Coins were issued in Imam Reza's (a.s.) name and sermons were delivered in his name on the pulpits. Ma'moon spent lot of money in order to achieve his dirty politics.

When the Eid day came, Ma'moon sent someone after Imam Reza (a.s.) and asked him to ride to the congregation, and deliver the sermon to reassure the people, so that they would recognize his nobility and wholeheartedly attract them to this blessed government. Then Imam Reza (a.s.) sent someone to him who said,

*'You are aware of the conditions set between you and I in accepting this affair.'*

Then Ma'moon said, 'I only want the public, the army and the office workers to feel sure about this affair, feel secure in their hearts and recognize the nobility that Allah (s.w.t.) has granted you.'

This discussion kept going on back and forth until the Imam realized that Ma'moon was insisting. Then Imam Reza (a.s.) said,

*'O Commander of the Faithful! I prefer that you excuse me from doing this. However, if you insist, I must perform the prayer just like Allah's Prophet (s.a.w.a.) and the Commander of the Faithful Ali ibn Abi Taalib (a.s.) did.'*

He said, 'Fine. Do it as you wish.'

Then Ma'moon ordered the troops and the people to be at Imam Reza (a.s.)'s residence in the morning for Eid prayer. All the people gathered around the house of Imam Reza (a.s.). All the lanes and the streets were filled with men, women and children. All the troops gathered around the door of Imam Reza's (a.s.) house.

Then when the sun rose, Imam Reza (a.s.) stood up, made ablutions, put on a white cotton turban letting one side of it fall down upon his chest and the other side fall behind his head. He took off his socks and slippers and told all his friends to do the same.

He held a cane in his hand and left the house. We gathered around him. He was in bare feet and had rolled up his pants half-way to the knees. He had rolled up the outer robe he was wearing half-way up. When he came among us, we were walking ahead of him. He raised his head up to the sky and shouted ‘Allah is the Greatest’ four times. We all felt that the heavens and the buildings were all shouting the same.

The troops and the people at the door were all standing there in an orderly fashion. The troops had their weapons and were really majestic. When we appeared to them in this (above-mentioned) form with bare feet and having wrapped up our outer robes, and Imam Reza (a.s.) had appeared among the people, he stopped at the door and said,

□
□
□  
 اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا اللَّهُ أَكْبَرُ عَلَى مَا رَزَقَنَا مِنْ بَهِيمَةِ الْأَنْعَامِ وَالْحَمْدُ لِلَّهِ عَلَى مَا  
 أَنْعَمَ

*Allah is the Greatest, Allah is the Greatest for that upon which He guided us. Allah is the Greatest, for He gave us to consume the flesh of quadrupeds and all praise is for Allah, for having tested us.*

He raised his voice, and so did we. We kept on saying the Festival’s glorifications. At once, the whole city of Marv broke out in tears and cried out. He said the above three times. The soldiers got off their horses, took off their boots and left them when they saw Abil Hasan (a.s.). All of Marv broke out in tears and mourning. The people could not stop crying.

Abul Hasan (a.s.) took ten steps, stopped and repeated the glorifications four times. It was just as if the heavens and all the buildings responded to him.

Ma’moon was informed about this. Fazl ibn Sahl told him,  
 ‘O Commander of the Faithful! Should al-Reza reach the place for the prayer in this way, it will cause sedition among the people. Consider asking him to return.’

Then Ma’moon sent someone to Imam Reza (a.s.) and asked him (a.s.) to return home. He (a.s.) asked for his slippers and returned home.<sup>1</sup>

\* \* \* \* \*

Muhammad ibn Fazl said the following: “Once Imam Reza (a.s.) on the day of Eid Fitr said to a certain individual of his servants, while praying for him.

يَا فُلَانُ تَقَبَّلَ اللَّهُ مِنْكَ وَمِنْنَا

*‘O so and so, may Allah accept from you and from us.’*

Then it was the day of Eid Azha and he (the Imam) (a.s.) said to him,  
يَا فُلَانُ تَقَبَّلَ اللهُ مِنَّا وَ مِنْكَ  
‘O so and so, may Allah accept from us and from you.’

Muhammad ibn Fazl then asked, ‘O son of the Messenger of Allah, why is it that on the day of Eid Fitr you said to him something different from what you said to him on the day of Eid Azha?’ He (a.s.) replied,

*‘What I said on the day of al-Fitr was because we both had done the same deed in equal form, but on the day of al-Azha we were able to offer a sacrifice, but he was unable to do so, thus we did something different from what he did.’<sup>2</sup>*

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<sup>1</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 147; Wasaael al-Shiah, vol. 5, p. 120; Behaar al-Anwaar, vol. 49, p. 133; vol. 90, p. 360

<sup>2</sup> Usul al-Kaafi, vol. 4, p. 181, Tr. 4

### **(3) Month of Zilqad**

As it is already said that some days are more related to Imam Reza (a.s.) on which visiting the shrine of Imam Reza (a.s.) bears excessive merits. On the basis of some famous traditions, Imam Reza (a.s.) was born on eleven Zilqad.<sup>1</sup>

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<sup>1</sup> Shaikh Sadooq (r.a.) has mentioned the birthday of Imam Reza (a.s.) as 12<sup>th</sup> Rabiul Awwal. Visiting the shrine on 12<sup>th</sup> Rabiul Awwal also carries merits.

## Birth Of Imam Reza (a.s.)

Emaad al-Deen Tabari, in his book ‘Bashaarat al-Mustufa’ writes that Hesham Ibn Ahmad narrates on the authority of Imam Moosa Kazim (a.s.) that he (a.s.) said:

هَلْ عَلِمْتَ أَحَدًا مِنْ أَهْلِ الْمَغْرِبِ قَدِمَ؟

*“Do you know anyone from the West who has come here?”*

I said, “No.” Imam Kazim (a.s.) said,

*“Yes, a red man has come here. Let’s go to see him together.”*

We mounted our horses and rode over to see him. He was a Western man with several slaves. Imam Kazim (a.s.) said,

*“Show us your slaves.”*

The man showed the Imam (a.s.) nine of his female slaves. About each one of them Imam Kazim (a.s.) said,

*“I do not need her.”*

Then he said,

*“Show us the rest of them.”*

The man said, “I do not have any more.” The Imam (a.s.) said,

*“Yes you do. Show them to us.”*

The man swore to Allah and said, “I swear by Allah that I do not have any more. There is just an ill female slave left.” The Imam (a.s.) said,

*“What would happen if you also show her to us?”*

The man refused and then the Imam (a.s.) left.

The next day Imam Kazim (a.s.) sent me to that man, instructed me to ask him what the last price was for her and to accept whatever price he quoted for her.

Then I went to see that man. He said, “I will not sell her for an amount less than so much.”

I said, “Okay. I accept the amount. Here is the money. It is yours.”

He said, “Okay. That female slave is ours. But please tell me who the man with you was.”

I said, “He is from the Hashemite tribe.”

He asked, “Which branch?”

I answered, “He is from the noble men of the Hashemite tribe.”

The man said, “Please explain more.”

I said, “I do not know anymore than this.”

Then the man said, “Okay. Let me tell you then. I bought this female slave from one of the farthest towns away in the West.” A woman from the People of the Book saw me and asked me, “What is this female slave doing with you?”

I said, “I have bought her for myself.”

She said, “It is neither proper nor possible for her to be with people like you. She must live with the best of the people on the Earth. She will give birth to a child after living in their house for a short while to whom all the people of the East and the West will be humble.”

Hisham said, “After buying her, I took her to Imam Kazim (a.s.). Then after a short while, she gave birth to (Imam) Ali ibn Moosa Reza (a.s.).<sup>1</sup>

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<sup>1</sup> Qatrah Az Fazaael-e-Daryaa-e-Ahle Bait (a.s.), vol. 2, p. 671; Behaar al-Anwaar, vol. 49, p. 7, Tr. 11

## Sixth and Twenty-Third Day of Zilqad

Shaikh Mufeed reports that Almighty Allah revealed Torah on Hazrat Moosa (a.s.) and in the year 201 A.H. oath of allegiance was taken for Imam Ali Ibn Moosa Reza (a.s.). This is an auspicious and pleasant day which is a day of renewal of faith for the believers. It is desirable to thank the Almighty Allah by giving charity to the poors and needy persons, by manifesting the right of the pure progeny of Muhammad (a.s.) and degrading the hypocrites.

My master Imam Reza (a.s.) was martyred on 30<sup>th</sup> of Zilqad 203 A.H. in the land of Toos.<sup>1</sup>

Historians have mentioned some other dates of the martyrdom of Imam Reza (a.s.). It is written in the book 'Irshad' that Imam (a.s.) was martyred in the month of Safar in the year 203 A.H. In the book 'Kafi', 'Durr' and 'Ateeq' same dates are mentioned. In the book 'Mawaalid al-Aimmah (a.s.)', the year of martyrdom is given 202 A.H. And it is written in the book 'Manaqib' that Imam (a.s.) was martyred during the last six days of the month of Ramazan.

In the book 'Durr' it is said that Ma'moon martyred Imam Reza (a.s.) by giving poison in the grapes on Friday the 1<sup>st</sup> of the month of Ramazan 202 A.H. in Toos.<sup>2</sup>

The date of martyrdom of Imam (a.s.) is also mentioned as 14<sup>th</sup> and 21<sup>st</sup> of the month of Ramazan.

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<sup>1</sup> Masaar al-Shiah, p. 34

<sup>2</sup> Behaar al-Anwaar, vol. 98, p. 198

## **Visiting the Shrine pf Imam Reza (a.s.) On 23rd Zilqad**

Allamah Majlisi (r.a.) reports on the authority of Sayed ibne Taaos (r.a.) who said that I have seen in some of the books written by Shia scholars that they narrated:

“It is desirable to recite any ziyaarat of Imam Reza (a.s.) from far or near on on 23<sup>rd</sup> Zilqad.”<sup>1</sup>

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<sup>1</sup> Behaar al-Anwaar, vol. 102, p. 43



## Excellence of 25th Zilqad

Hasan ibn Ali Washshaa reports: “When I was young I got the prestige of being in the presence of Imam Reza (a.s.) accompanied by my father on the 25<sup>th</sup> of Zilqad and had the honour to dine with him. Imam (a.s.) said to my father:

*“On the night of 25<sup>th</sup> of Zilqad, Prophet Ibrahim (a.s.) and Prophet Eesaa (a.s.) were born. In this night the earth had been spread on the water from under the Holy Ka’bah. It is highly desirable to observe fast on this day the reward of it is as the person has observed fast for sixty months.”*

It is narrated that on 19<sup>th</sup> of Zilqad the Almighty Allah got the Holy Ka’abah down on the earth and this was the first blessing descended on the earth. Whoever observes fast on this day it would be expiation of his sins committed in sixty years.

Allamah Majlisi (r.a.) in his book ‘Muntahi al-Matlab’ reports that Shaikh Kulaini (r.a.) in his book ‘Kaafi’ and Shaikh Toosi (r.a.) in ‘Tahzeeb’ has narrated on the authority of Imam Reza (a.s.) who said:

*“Almighty Allah established the Holy Ka’bah on 25<sup>th</sup> Zilqad and this was the first blessing descended on the earth. The Almighty Allah declared it a shelter and place of peace and tranquility for the people. Observing of fast on this day is worth fasting for sixty months in any other month.”<sup>1</sup>*

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<sup>1</sup> Arba-a’h Ayyaam, p. 76

## Ziyaarat of Imam Reza (a.s.) on 25th Zilqad

Mir Daamaad writes in the magazine ‘Arba-a’h Ayyaam’:

On this day visting the shrine of Imam Reza (a.s.) is one of the highly rewarding acts and emphatically and peremptory desirable act.

In the same way visiting the shrine of Imam Reza (a.s.) on 1<sup>st</sup> of Rajab is also highly recommended. Shaikh Sadooq (r.a.) in his book ‘Man laa Yahzoruhu al-Faqeeh’ reports that the boat of Prophet Noah (a.s.) was settled down on ‘Joodi’ on 1<sup>st</sup> of Rajab. It is one of the most illustrious and August days but it is not amongst the أَيَّامِ أَرْبَعٍ (four special days). But according to some persons the boat of Prophet Noah (a.s.) was settled down on 25<sup>th</sup> of Zilqad which is one of the four (special) days and the Day of Dahwul Arz.

The obligatory acts of whoever performs the visitation of the shrine of Imam Reza (a.s.), despite the far distance are:

- (1) Have a ritual bath of Dahwul Arz.
- (2) Have a ritual bath of Ziyaarat with the intention, ‘I take the bath on this day of Dahwul Arz from distance and the bath for the visitation of the shrine of Imam Reza (a.s.) seeking proximity to Almighty Allah.

- (3) In Arabic the intenton (niyyat) will be like this:

أَغْتَسِلُ غُسْلَ زِيَارَةِ أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ عَنِ الْبُعْدِ فِي يَوْمِ دَحْوِ الْأَرْضِ لِنَدْبِهِ قُرْبَةً إِلَى اللَّهِ

*“I perform the ritual bath for the ziyaarat of Imam Reza (a.s.) from distance on this day of Dahwul Arz to seek the proximity of Almighty Allah.”*

If somebody is in the shrine of any other infallible Imam (a.s.) and wants to recite the Ziyaarat of Imam Reza (a.s.) then he should give preference to ziyaarat over the salaah of ziyaarat. In case one is not inside the shrine of any infallible Imam (a.s.) then he should go out in the desert or go on the roof top of his house or under the sky or any high rise place where roof is not there, he should perform salaah of ziyaarat first and then recite the ziyaarat. Perform two units prayer of ziyaarat. It is preferable to perform six units of prayers of ziyaarat or four units finishing with only one salaam.

In Arabic it should be:

أَصَلَّى صَلَاةَ زِيَارَةِ مَوْلَايَ الرِّضَا عَلَيْهِ السَّلَامُ عَنِ الْبُعْدِ فِي يَوْمِ دَحْوِ الْأَرْضِ لِنَذْبِهَا قُرْبَةً إِلَى اللَّهِ

*“I perform the salaah of ziyaarat of Imam Reza (a.s.) from distance on this day of Dahwul Arz to seek the proximity of Almighty Allah.”*

After finishing the prayer one should recite the Tasbeeh of Hazrat Faatemah Zahra (s.a.), keep the head in prostration and nose and forehead on the Turbah of Imam Husain (a.s.) and say:

<p>اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكَعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى رُوحِ سَيِّدِي وَ إِمَامِي عَبْدِكَ وَ وَلِيِّكَ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا...</p>	<p>allaahumma inna haataynir rak-a'tayne hadiyyatun minnee elaa roohe sayyedee wa emaamee a'bdeka wa waliyyeka abil hasane a'liyy ibne moosar reza...</p>	<p>O Allah! These two units of prayer are present from me to the soul of my master and my Imam, Your servant and Your friend Abul Hasan Ali Ibn Moosa al-Reza... <sup>1</sup></p>
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Then after raising the head from prostration one should stand up and facing holy Mashhad make the niyyat of Ziyaarat saying: I perform the ziyaarat of Imam Reza (a.s.) on this day of Dahwul Arz on behalf of myself, my parents and all the faithful believing men and believing women to seek the proximity of Almighty Allah.”

In Arabic it should be done like this:

أَزُورُ سَيِّدِي وَ مَوْلَايَ وَ إِمَامِي أَبَا الْحَسَنِ عَلِيَّ بْنَ مُوسَى الرِّضَا عَلَيْهِ السَّلَامُ عَنِ الْبُعْدِ فِي مَقَامِي  
إِذَا عَنِّي وَ عَنِ الْوَدَى وَ عَنِ جَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ لِنَذْبِهَا قُرْبَةً إِلَى اللَّهِ

Then Mir Daamaad has recorded ‘Ziyaarat-e-Jawadiyyah’ which will be mentioned in the chapter of Ziyaarat of Imam Reza (a.s.).<sup>2</sup>

<sup>1</sup> This supplication is mentioned in Chapter VII

<sup>2</sup> Arba-a'h Ayyaam, p. 53

### (3) Month Of Zilhajj

Imam Reza (a.s.) recommended to recite the following supplication on the day of Arafah:

<p>اللَّهُمَّ كَمَا سَتَرْتَ عَلَيَّ مَا لَمْ أَعْلَمْ فَاعْفُ لِي مَا تَعْلَمُ وَ كَمَا وَسَّعَنِي عِلْمُكَ فَلْيَسَّعْنِي عَفْوُكَ وَ كَمَا بَدَأْتَنِي بِالْإِحْسَانِ فَاتِمِّمْ نِعْمَتَكَ بِالْعُفْرِانِ وَ كَمَا أَكْرَمْتَنِي بِمَعْرِفَتِكَ فَاشْفَعْهَا بِمَعْفِرَتِكَ وَ كَمَا عَرَّفْتَنِي وَحْدَانِيَّتَكَ فَأَكْرِمْنِي بِطَاعَتِكَ وَ كَمَا عَصَمْتَنِي مِمَّا لَمْ أَكُنْ أَعْتَصِمُ مِنْهُ إِلَّا بِعِصْمَتِكَ فَاعْفُ لِي مَا لَوْ شِئْتَ عَصَمْتَنِي مِنْهُ يَا جَوَادُ يَا كَرِيمُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.</p>	<p>allaahumma kamaa satarta a'layya maa lam a-a'lam fagh-fir lee maa ta'lamo wa kamaa wase-a'nee i'lmok fal-ya-sa'nee a'fwoka wa kamaa ba-daa-tanee bil-ehsaane fa-atimma ne'mataka bil-gufraane wa kamaa akramtanee be-ma'refateka fash-fa'-haa be-maghferateka wa kamaa a'rraftanee wahdaaniyyataka fa-akrimnee be-ta-a'teka wa kamaa a'samtanee mimmaa lam akun a-a'tasemo minho illaa be-i'smateka fagh-fir lee maa law shea-ta a'samtanee minho yaa jawaado yaa kareemo yaa zal jalaale wal ikraam.</p>	<p>O Allah! As You had covered me while I was not knowing, forgive me what You know, and like You have covered me with Your knowledge, then cover me with Your forgiveness, and like You have started with favour then complete it Your bounty with pardon, and like You have honored me with Your recognition then intercede it with Your mercy, and like You have acquainted me with Your Oneness then honor me with Your obedience, and like You have safeguarded me for what I was unable to secure from it except Your protection, then forgive me for what You desire for safeguarding me from it, O All-Magnanimous! O All-generous! O Lord of majesty and honoring!.<sup>1</sup></p>
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<sup>1</sup> Hadiyyah al-Zaareen Wa Behjah al-Naazereen, p. 561; Mustadrak al-Wasael, vol. 10, p. 25; Behaar al-Anwaar, vol. 98, p. 216

## Salaat Of Eid al-Azha

Ma'moon was unwell on the day of Eid al-Azha so he requested Imam Reza (a.s.):

‘O Abul Hasan! You go and pray the salaat of Eid alongwith the people.’

When Imam Reza (a.s.) set out to perform Eid prayer he was wearing white dress and had white turban on his head both of cotton cloth. With a staff in his hand he was proceeding towards the place of prayer on foot and reciting:

السَّلَامُ عَلَى أَبَوَيَّ آدَمَ وَ نُوحَ، السَّلَامُ عَلَى أَبَوَيَّ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ، السَّلَامُ عَلَى أَبَوَيَّ مُحَمَّدٍ وَ عَلِيٍّ،  
السَّلَامُ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

*“Peace be upon my father Adam (a.s.) and Nooh (a.s.), peace be upon my father Ibrahim (a.s.) and Ismaaeel (a.s.), peace be upon my father Muhammad (s.a.w.a.) and Ali (a.s.), peace be upon the righteous servants of Allah.*

As soon as people saw him, they rushed towards him and there was crowd to kiss his hands. When some of the close persons of Ma'moon saw this situation they suggested to Ma'moon: “You perform the prayer else you will loose your rulership”. They told him to set out as soon as possible.

Imam Reza (a.s.) was still on his way due to overcrowding. In the mean time Ma'moon proceeded and stood for the prayer so that people could pray behind him.<sup>1</sup>

This event has been mentioned in the book – ‘Eejaaj al-Ahzaan’ and it is reported that it was held on the Day of Eid al-Azha.<sup>2</sup>

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<sup>1</sup> Behaar al-Anwaar, vol. 49, p. 171

<sup>2</sup> Eejaaj al-Ahzaan, p. 129

## Excellence of the Day of Eid-e-Ghadeer

Ahmad Ibn Muhammad Ibn Abi Nasr reports:

“When I got the honour to visit Imam Reza (a.s.) I saw that he (a.s.) was crowded by the people and when some persons refused to accept the excellence of Eid-e-Ghadeer Imam (a.s.) said:

“My father, on the authority of his father, narrated:

□  
إِنَّ يَوْمَ الْغَدِيرِ فِي السَّمَاءِ أَشْهَرُ مِنْهُ فِي الْأَرْضِ إِنَّ اللَّهَ عَزَّ وَجَلَّ فِي الْفِرْدَوْسِ الْأَعْلَى قَصْرًا لَبَنَةً مِنْ ذَهَبٍ وَ لَبَنَةً مِنْ فِضَّةٍ فِيهِ مِائَةُ أَلْفِ قَبَّةٍ مِنْ يَاقُوتَةٍ حَمْرَاءَ وَ مِائَةُ أَلْفِ خِيَمَةٍ مِنْ يَاقُوتٍ أَخْضَرَ تَرَابُهُ الْمِسْكُ وَ الْعَنْبَرُ فِيهِ أَرْبَعَةُ أَنْهَارٍ: نَهْرٌ مِنْ خَمْرٍ وَ نَهْرٌ مِنْ مَاءٍ وَ نَهْرٌ مِنْ لَبَنٍ وَ نَهْرٌ مِنْ عَسَلٍ حَوْلِيهِ أَشْجَارٌ جَمِيعُ الْفَوَاكِهِ عَلَيْهِ طُيُورٌ أَبْدَانُهَا مِنْ لَوْلُؤٍ وَ أَجْنِحَتُهَا مِنْ يَاقُوتٍ تَصُوتُ بِأَلْوَانِ الْأَصْوَاتِ □

*The day of Ghadeer is regarded more on the Heavens than on the earth. Surely for Allah, there is a splendid palace constructed on the Paradise of golden and silver bricks, having one lakh domes of red ruby and one lakh tents of green ruby having dust of musk and ambergris. There are four canals flowing therein – one canal of pure wine, one of milk, one of water and one of honey surrounded by trees of fine fruits on which birds having bodies of pearls and feathers of ruby are sitting singing different warbling voices.*

□ □  
فَإِذَا كَانَ يَوْمَ الْغَدِيرِ وَرَدَ إِلَى ذَلِكَ الْقَصْرِ أَهْلُ السَّمَاوَاتِ يُسَبِّحُونَ اللَّهَ وَ يُقَدِّسُونَهُ □ وَ يُهَلِّلُونَهُ □ فَتَطَائِرُ تِلْكَ الطُّيُورُ فَتَقَعُ فِي ذَلِكَ الْمَاءِ وَ تَتَمَرَّغُ عَلَى ذَلِكَ الْمِسْكِ وَ الْعَنْبَرِ □ فَإِذَا اجْتَمَعَتِ الْمَلَائِكَةُ طَارَتْ تِلْكَ الطُّيُورُ فَتَنْفُضُ ذَلِكَ □

*The inhabitants of paradise enter in this palace on the day of Ghadeer for performing the glorification, sanctification and consecration of Sublime Lord. The birds fly there, dip in the water and wrap themselves in the dust of musk and ambergris. When the angels assemble then they fly.*

□  
وَ إِنَّهُمْ فِي ذَلِكَ الْيَوْمِ لَيَتَهَادُونَ نِتَارَ فَاطِمَةَ عَلَيْهَا السَّلَامُ □ فَإِذَا كَانَ آخِرُ الْيَوْمِ نُودُوا: □  
إِنْصَرِفُوا إِلَى مَرَاتِبِكُمْ فَقَدْ أَمِنْتُمْ مِنَ الْخَطَا وَ الزَّلَلِ □ إِلَى قَابِلٍ فِي مِثْلِ هَذَا الْيَوْمِ تَكْرِمَةً لِمُحَمَّدٍ وَ عَلِيٍّ عَلَيْهِمَا السَّلَامُ □

*And whatever they have they drop down and sacrifice over Hazrat Faatemah Zahra (s.a.) and exchange the presents. At the end of the day they are ordered to return so as to remain safe from blunders and slips till the next*

year as it was today due to the regards they paid to Holy Prophet Muhammad (s.a.w.a.) and Imam Ali (a.s.).

Then Imam Reza (a.s.) turned towards me and said:

يَا ابْنَ أَبِي نَصْرِ! مَا كُنْتَ فَاحْضِرْ يَوْمَ الْغَدِيرِ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَغْفِرُ لِكُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ وَ مُسْلِمٍ وَ مُسْلِمَةٍ ذُنُوبَ سِتِّينَ سَنَةً وَ يُعْتِقَ مِنَ النَّارِ ضِعْفَ مَا أَعْتَقَ مِنْ شَهْرِ رَمَضَانَ وَ لَيْلَةَ الْقَدْرِ وَ لَيْلَةَ الْفِطْرِ وَ لِرِزْهِمْ فِيهِ بِأَلْفِ دِرْهِمٍ لِإِخْوَانِكَ الْعَارِفِينَ وَ أَفْضَلَ عَلَى إِخْوَانِكَ فِي هَذَا الْيَوْمِ وَ سِرِّ فِيهِ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ.

*Listen, son of Abu-Nasr! Wherever you are, try your best to present yourself at the tomb of Ameer al-Momineen (a.s.) on the Ghadeer Day. Verily, Almighty Allah forgives the sins of sixty years of each faithful believer and Muslim individual, male and female (who presents himself/herself there at on this day). On this day too, Almighty Allah releases from Hellfire two folds as many people as He releases during the month of Ramazan, the Grand (i.e Qadr) Night and the night before Eid al-Fitr night. A single dirham that is given as alms on this day to the believing brethren is equal to one thousand dirhams (that are given as alms on other occasions). Try to do favors to your brethren on this day and try to please each believing man and woman.*

Then he (a.s.) said:

يَا أَهْلَ الْكُوفَةِ لَقَدْ أُعْطِيتُمْ خَيْرًا كَثِيرًا وَ إِنَّكُمْ لَمَنْ أَمْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ مُسْتَدْلُونَ مَقْهُورُونَ مُمْتَحَنُونَ يُصَبُّ الْبَلَاءُ عَلَيْهِمْ صَبًّا ثُمَّ يَكْشِفُهُ كَاشِفُ الْكَرْبِ الْعَظِيمِ.

*O the residents of Kufa! You have been awarded the blessings (of Almighty Allah) in abundance. Some of you are such whose hearts are examined by Allah the Exalted. They have declared as wretched ones and are liable for the Divine Wrath and Rage. They are tried and involved in distress and troubles. Almighty Allah is the remover of abundant troubles, He the Exalted will remove their troubles also.*

وَ اللَّهُ لَوْ عَرَفَ النَّاسُ فَضْلَ هَذَا الْيَوْمِ بِحَقِيقَتِهِ لَصَافَحَتْهُمْ الْمَلَائِكَةُ فِي كُلِّ يَوْمٍ عَشْرَ مَرَّاتٍ.

*By Allah I swear, if people recognized the reality of this day, the angels would have shaken their hands with them ten times a day.<sup>1</sup>*

<sup>1</sup> Iqbaal al-Aamaal, p. 783; Wasaael al-Shiah, vol. 10, p. 302; Misbaah al-Motahajjid, p. 737



## **Discourse of Imam Reza (a.s.) about the Sermon of Imam Ali (a.s.) on the Day of Ghadeer**

Fayyaz ibn Muhammad Toosi (r.a.) reports that in the year 259 A.H., at the age of 90 years, on the day of Ghadeer I went to the Imam Reza (a.s.) and saw that Imam (a.s.) had a group of close devotees. Imam (a.s.) had invited them for breaking fast (on that day) and had sent food, drinks, clothes, even shoes and rings to their homes. There were many gifts kept and also many things which can be given in gifts as per the ritual ceremony. Imam (a.s.) was describing the greatness of the Day of Ghadeer. Then Imam (a.s.) said:

*“I narrate this from my father (a.s.) who narrates from my grandfather Imam Ja’far al-Sadiq (a.s.) who narrates from his father Imam Muhammad Baqir (a.s.) who narrates from his father Imam Zainul Abideen (a.s.) who narrates from his father Imam Husain (a.s.) who narrates,*

*Once in the time of the Ameerul Momineen (a.s.), the day of Friday had coincided with the day of the Eid-e-Ghadeer. Five hours had passed of the day when Ameerul Momineen (a.s.) ascended the pulpit and delivered a sermon. In this sermon, Ameerul Momineen (a.s.) praised Allah in a way that only he could do.”*

After that he said something and whatever remained from his saying is as follows:

*“I stand witness that there is no god but Allah exclusively without any association such a witness whose source is hidden sincerity and which is described by the tongue. He the exalted crafted all creation by His knowledge and produced it by His intelligence without limitation and without the example of any other producer. All the noble and good names are reserved only for Him. Nothing is like Him because all the things came into existence due to His intentendedness. That is why He did not have any resemblance with anything.*

*I testify that Muhammad (s.a.w.a.) is His servant and messenger whom Allah chose from the beginning for all of the nations. He is superior over all of the prophets and the entire creation. Allah has chosen him to convey His commands upon His creation. Allah sent Muhammad (s.a.w.a.) to deliver His commands because Allah cannot be seen nor can He be imagined. There is no other that can be likened unto Him. There is no Lord except Allah who is King*

*of the kings and All Powerful. He attached His Lordship to the prophethood of Muhammad (s.a.w.a.) and blessed Muhammad (s.a.w.a.) with such blessings that were not bestowed upon any other creation and because he was qualified and capable for friendship as whoever indulged in doubts is not capable of friendship.*

*He ordered the people to send salutations upon him and further elevated his dignity and opened a door for responding the prayers of supplicators. So Allah – the High – showered his blessings over him because He preserves regards for him and He awarded him nobility and magnanimity and extended it to the extent having no boundary. So that he could remain attached with Him forever.*

*So the Almighty Allah selected a group of some special persons from amongst His creature after His messenger and offered them splendor as that of His own and elevated their position and reposed them as a guide for inviting people of all ages towards themselves.*

*He created them in the form of light before all other creatures and made them speak with His might and revealed over them His Glorification and Praise and selected them as His Argument over all those who accepted His Lordship and Devotion. And through their medium He awarded speaking power to dumbs so that they could confess the Lordship of Sublime Allah and He is the Creator of the earth and heavens.*

*He made them witness on His being a Creator and made them responsible by His Commandment and Will whatever He wanted. He made them interpretor of His love and manifested His intention through their tongue.*

**‘They do not procede Him in speech and (only) according to His Commandment do they act. He knows what is before them and what is behind them and they do not intercede except for Him when He approves and for fear of Him they tremble.’<sup>1</sup>**

*They command according to His Comandments and promulgate His traditions and put into effect its limitations. They perform it whatever had been made obligatory by Him. He has not left His creature in darkness like speechless and dumb persons, instead He favoured them with knowledge and intelligence which is attached with them and made their senses obedient to them. Then He took the affirmation from their eyes, ears and contemplation and thoughtfulness through them and caused them bound of His proof. And*

*showed them His path and through it revealed everything “so that whoever wanted to die he should die by means of proof and whoever wanted to remain alive should live by His proof. Surely Allah is All-Hearing and All-Knowing.”<sup>2</sup>*

*O faithful believers! Today the Almighty Allah has provided for you two such important Eids as none of which can exist without the other so that He could complete His blessings upon you, make you aware of the correct path, guide you through His light, show you the moderate path and shower upon you His abundant bounties. He declared Friday as the day of assembly and congregation so that the deflections and pollutions, created in this duration, could be wiped off.*

*So Allah – the High – revealed upon His Prophet (s.a.w.a.) on this day of Ghadeer whatever He intended and whatever He wanted for His chosen ones, persons of high rank and commanded for its implementation. He promised to save them from the mischief of the hypocrites. He raised the curtain of disobedience from the hearts which were polluted by doubts and hypocrisy so that the faithful believers and hypocrites could be recognized.*

*One group accepted orally without accepting the reality of the faith and another one accepted it with speech and facts of faith. And Allah – the High – completed His religion and illuminated the eyes of prophets and faithful believers and whatever happened was witnessed by some of you and the proof of Almighty Allah was completed. Allah – the High – rendered the foundation hollow and desolate which was laid down by Firaun, Haaman, Korah and their forces and He will erase their remains from the earth and He will affiliate them with the traitors. Very soon His faithfuls and followers of His command will receive His Blessings and the tyrants and erring ones would be afflicted. Verily the Almighty Allah is All-Knowing and quick in apprehension.*

*O people! May Allah be merciful upon you. Ponder upon that through which Allah (s.w.t.) has called you towards Himself today and that which Allah (s.w.t.) has made obligatory upon you until the Day of Judgment.*

**Follow His path and do not follow a path that is not from Him.<sup>3</sup> Otherwise, you will become lost.**

إِنَّ هَذَا يَوْمٌ عَظِيمٌ الشَّانِ فِيهِ وَقَعَ الْفَرْجُ وَرُفِعَتِ الدَّرَجُ وَضَحَّتِ الْحُجُجُ

وَ هُوَ يَوْمُ الْإِيضَاحِ وَ الْإِفْصَاحِ عَنِ الْمَقَامِ الصُّرَاحِ وَ يَوْمَ كَمَالِ الدِّينِ وَ يَوْمَ الْعَهْدِ الْمَعْهُودِ وَ يَوْمَ الشَّاهِدِ وَ الْمَشْهُودِ وَ يَوْمَ تَبْيَانِ الْعُقُودِ عَنِ النِّفَاقِ وَ الْجُحُودِ وَ يَوْمَ الْبَيَانِ عَنْ حَقَائِقِ الْإِيمَانِ وَ يَوْمَ دَحْرِ الشَّيْطَانِ وَ يَوْمَ الْبُرْهَانِ

*Verily, this is the greatest day. In it relieving occurs, dignities are elevated and the proofs are made evident and manifested.*

*This is the day of explanation. This is the day of revealing. This is the day of the completion of the religion. This is the day of the promise of allegiance (which was taken on the day of creation). This is the day of witness and of the one who is being witnessed to. This day explains the hypocrisy of hypocrites and reveals the truth of faith. This is the day of the defeat of satan. This is the day of absolute proof.*

هَذَا يَوْمُ الْفَضْلِ الَّذِي كُنْتُمْ تُوعِدُونَ هَذَا يَوْمُ الْمَلَا الْأَعْلَى الَّذِي أَنْتُمْ عَنْهُ مُعْرِضُونَ هَذَا يَوْمُ الْإِرْشَادِ وَ يَوْمُ مَحَنَةِ الْعِبَادِ وَ يَوْمُ الدَّلِيلِ عَلَى الرُّوَادِ

*This is that Day about which you have been warned. This is the day of that clear command you are turning aside from it. This is the day of true guidance. This is the day of blessings. This is the day of proof for those who ask.*

هَذَا يَوْمُ إِبْدَاءِ خَفَايَا الصُّدُورِ وَ مُضْمَرَاتِ الْأُمُورِ هَذَا يَوْمُ النُّصُوصِ عَلَى أَهْلِ الْخُصُوصِ هَذَا يَوْمُ شَيْثِ هَذَا يَوْمُ إِدْرِيسَ هَذَا يَوْمُ يُوشَعَ هَذَا يَوْمُ شَمْعُونَ هَذَا يَوْمُ الْأَمْنِ الْمَأْمُونِ هَذَا يَوْمُ إِظْهَارِ الْمَصُونِ مِنَ الْمَكْنُونِ هَذَا يَوْمُ إِبْلَاءِ السَّرَائِرِ

*In this day, the secrets that were hidden within the heart were revealed. This day is a clear command for special people. This is the day of Shees. This is the day of Idrees. This is the day of Yoosha'. This is the day of Shamo'on. This is the day of peace and one who seeks peace. This is the day of giving shelter and the day of manifesting the hidden things and the day of raising the curtain from the secret things.*

Ameerul Momineen (a.s.) continued to describe,

*“This is that day and this is that day. Fear Allah and heed His warnings. Be obedient to Him. Protect yourself from deception. Do not try to deceive Allah. Investigate and search within your hearts and do not be deceived. Gain the nearness of Allah through His tauheed (oneness) and through the obedience of those whom Allah has ordered you to obey.*

*Do not follow unbelieving women. They have no honor or dignity. Remember a deviant from amongst you will never find success. Do not follow*

those who have gone astray. Otherwise you will lose the way of Allah (s.w.t.) because such people have themselves gone astray and will also lead others astray.

Allah (s.w.t.) in His book condemned a group. On the Day of Judgment one from amongst this group will say,

إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَ ۖ رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَاهُمْ لَعْنًا كَبِيرًا ۝٦٨١

**Surely we obeyed our leaders and our great men, so they led us astray from the path; O our Lord! give them a double punishment and curse them with a great curse.**<sup>4</sup>

*Then Allah says in His book,*

**“And when they shall contend one with another in the fire, then the weak shall say to those who were arrogant: Surely we were your followers; will you then avert from us a portion of the fire?”**<sup>5</sup>

**Then they will say, ‘If Allah had guided us, we too would have guided you;’**<sup>6</sup>

*In this verse the word ‘arrogant’ is used. Do you know the meaning of ‘arrogant’? It means when one does not obey those whom Allah (s.w.t.) has ordered to be obeyed and when one considers himself greater than those whom Allah (s.w.t.) has ordered obedience to. Such people are mentioned in Holy Quran. If you ponder upon the Holy Quran, it has condemned those who are arrogant and advises the people to follow those whom Allah has ordered the obedience of.*

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بُنْيَانٌ مَرْصُوصٌ ۝٤

**Surely Allah loves those who fight in His way in ranks as if they were a firm and compact wall.**<sup>7</sup>

*Do you know which is the Way of Allah? Do you know who is the Path of Allah? Do you know which is the Path of Allah?*

أَنَا صِرَاطُ اللَّهِ الَّذِي مِنْ لَمْ يَسْلُكْهُ بِطَاعَةِ اللَّهِ فِيهِ هَوًى بِه إِلَى النَّارِ وَ أَنَا سَبِيلُهُ الَّذِي نَصَبَنِي اللَّهُ لِلتَّبَاعِ بَعْدَ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنَا قَسِيمُ الْجَنَّةِ وَ النَّارِ وَ أَنَا حُجَّةُ اللَّهِ عَلَى الْفَجَّارِ وَ نُورُ الْأَنْوَارِ .

*I am the path of Allah of the One to Whom if anyone could not get nearness by dint of His obedience then he should peep into fire. I am the route of the one that after the Holy Prophet (s.a.w.a.) whose obedience was ordained. I am the distributor of Paradise and Hell. I am the proof of Allah on evil-doers and I am the light of all lights.*

*Then (O people) wake up from the sleep of negligence and hasten to perform good deeds before death for gaining the forgiveness of your Lord, and before you reach to such a place where the mercy of Allah (s.w.t.) resides but is surrounded by the wrath of Allah which prevents you from reaching the mercy (This barrier would be erected between faithful believers and hypocrites). You will weep but no one will hear you. You will call out for help but you will not find anyone to help you. Hasten towards worship and obedience before the time finishes and you are unable to gain salvation.*

*May Allah (s.w.t.) have mercy upon you. Perform good deeds with your family members and brothers-in-faith and keep on good relations with them before the dissolution of this assembly (death). Express gratitude to Almighty Allah for the blessings given by Him. Treat each other with goodness, Allah will multiply love and affection between you. Exchange His blessings amongst you. Your lifetime and wealth is increased by doing good deeds with them. One who treats with love and affection gets the favours and blessings of Allah (s.w.t.). So be happy and make your brothers happy by favouring them with fine dresses, fragrance and food.*

*Whatever facilities you have, present them to your family members and brothers as much as you can. Express spaciousness in yourselves. Meet each other with open heart and whatever Allah (s.w.t.) has bestowed upon you, you must thank Him. Meet the person with more goodness who expects goodness from you and help him as much as you can from the possessions you have. On this day if you spend one dirham it will be as if you spent 100,000 dirhams. Allah will bless anyone who helps a believing brother on this day with immeasurable rewards. Allah has reserved the great reward for the person who observes fast on this day to the extent that if a person observes fast from the beginning of the first day of this Universe till the last day and remains awake for the whole nights, he will not be able to equalize the great reward of this day's fast.*

*If somebody helps his brother-in-faith without being asked for and with fondness, favours him with goodness and gives him loan, he will be liable of*

*getting the reward equal to the person who observed fast today and spent his night in worship. If someone invites a brother-in-faith for breaking of fast on the day of Ghadeer he will get the reward of breaking of fast to Fa-aami, Fa-aami...*

Imam (a.s.) repeated this 10 times. One person stood up and asked: O Ameerul Momineen (a.s.) what do you mean by 'Fa-aami'? Imam (a.s.) replied:

*(Fa-aami means) One lakh prophets and martyrs and righteous persons. I am the guarantee of Allah (s.w.t.) that anyone who takes care of his believing brother on this day will be protected from disbelief and poverty. If he dies on this day or in its night or till the next day of Ghadeer his reward will be reserved with Allah provided he did not commit any sin.*

*I stand guarantee for the one who takes a loan to help his believing brother will have his loan repaid and if he dies before repaying the loan, then Allah (s.w.t.) Himself will repay the loan. Today when you meet each other, shake hands and express your happiness for the blessings of this day. Remember the greatest blessing of Allah (s.w.t.) was revealed upon you this day. Anyone who is present here should convey this to those who are not present here as well as to those who have already left this gathering. No excuse for not doing so will be accepted.*

After this Imam (a.s.) started delivering the sermon of Friday and declared the Friday prayer as the prayer of Eid. After the khutba and the Friday prayer, Imam Ali (a.s.) went with his family members to the house of Imam Hasan Ibn Ali (a.s.) who had arranged a major feast for the whole family and the companions – rich and poor alike – for that special occasion.<sup>8</sup>

It is written in the book 'al-Nashar wa al-Tayy' that Imam Reza (a.s.) said:

*When the Day of Judgement comes about, four days shall hasten towards Allah, the Noble and Grand, just as a bride hastens towards her bridal chamber.*

When asked what are those four Holy days? Imam (a.s.) replied:

*The day of al-Fitr, the day of al-Azha, the day of al-Juma'h, and the day of Ghadeer Khumm. If compared Eid Ghadeer is like a moon amongst the stars.*

*Eid-e-Ghadeer is the same day when Prophet Ibrahim (a.s.) was salvaged from the fire of Namrood by Allah – the High. He observed fast on this day in order to thank Him. This is the same day on which the religion was completed*

*and the Holy Prophet (s.a.w.a.) appointed Imam Ali Ibn Abi Taalib (a.s.) as his successor. He (s.a.w.a.) declared him excellence and successorship and observed fast on this day.*

*The day of Ghadeer is the day of completion of religion and of degradation of Satan. On this day the good deeds of the Shias and the lovers of the Holy Prophet (s.a.w.a.) and his pure progeny (a.s.) are accepted and the deeds of evil-doers are destroyed like dust by Allah – the High.*

*This is the day when Allah – the High – ordered Jibraeel (a.s.) to place His throne of Dignity in front of Bait al-Ma'moor. On this day all the angels of the sky gather around it and praise the Holy Prophet (s.a.w.a.) and seek forgiveness of Almighty Allah for the Shias of Ali ibn Abi Taalib (a.s.) and other infallible Imams (a.s.).*

*This is the same day when Allah – the High – ordains the noble recorders of deeds (Keraaman Kaatebin) not to record any sin of the Shias of Prophet Muhammad (s.a.w.a.) and Imam Ali ibn Abi Taalib (a.s.) and other Imams committed by them for three days from the Day of Ghadeer due to their grace and magnificence.*

*This is the day which has been declared as a special day for the lovers of the Holy Prophet (s.a.w.a.) and his progeny. This is the day when the Almighty Allah elevated the status of every such person and gave relief from the fire of hell who passed the day in worship and persuade his relatives and friends to do the same. This is the day when the Almighty Allah thanked the Shias for their good deeds and accepted their good deeds after forgiving their sins. The day of Ghadeer is the day of getting the sins cleansed and of retribution and rewards, the day of nobility and divine inspiration and on this day the supplications are responded.*

*The day of Ghadeer is a dignified day. This is the day of putting on beautiful dresses and putting off black clothes. The day of Ghadeer is the day of getting released from sorrows. On this day, sins of Shias are oversights and on this day too much salutations on Muhammad (s.a.w.a.) and his progeny (a.s.) should be sent.*

*The day of Ghadeer is the day of pleasures. This is the day of Eid for infallible descendants of Holy Prophet (s.a.w.a.), the day of acceptance of good deeds and asking the blessings from Allah – the High, day of comfort for the faithful believers, day of the matters of friendship and attachment with the mercy of Almighty Allah. It is a day of self-purification and ostentations, a day*



*for keeping away from the sins specially the major sins. This is the day of worship and the day for inviting the faithful believers for breaking of fast as this act is similar to the act of inviting lacs of people for breaking the fast. Because anyone who invites a brother-in-faith for breaking of fast on the day of Ghadeer he will get the reward of breaking of fast equal to Fi-aam.*

He (a.s.) repeated this ten times and asked:

*Do you know what is the meaing of Fi-aam?*

It was said: No. Imam (a.s.) said:

*One lakh persons.*

This is the day of exchanging greetings between believers. So, when you meet any of your brother-in-faith say to him:

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنْ الْمُتَمَسِّكِينَ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ وَالْأَئِمَّةِ عَلَيْهِمُ السَّلَامُ.	alhamdo lillaahil lazee ja- a'lanaa menal motamassekeena be- welaayate ameeril moameneena wal- aimmate a'layhemus salaam.	Praise be to Allah, who blessed us to be among those who cling and hold to the "Wilayaat" (love, friendship and authority) of Ameer al-Momineen and all the Imams (a.s.).
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*On this day whoever meets the people with cheerful appearance and smiling face Almighty Allah will shower His mercy on the day of judgement and fulfil his demands in abundance and will construct for him a beautiful palace of pearls in the paradise.*

*The day of Ghadeer is the day of a duration whoever adores himself on the day of Ghadeer keeping its dignity the Almighty Allah will forgive all his (major and minor) sins and send His angels towards him to record his good deeds till the next day of Ghadeer and elevate his status and take him as martyr if he dies and if he remains alive consider him as a fortunate one.*

*On this day if any one feeds any faithful believer it would be considered as if he fed the prophets and truthful persons. Whoever goes on this day to meet any faithful believer the Almighty Allah will illuminate and will make his grave wide and every day seventy thousand angles will come to meet him and will give him glad tiding of paradise.*

*Then the Wilayat (Divine Guardianship) descended on the earth and first of all Makkah accepted it and due to which Holy Ka'bah got adorned, then the*

city of Madinah accepted it, due to which the existence of Holy Prophet (s.a.w.a.) was adorned. Then Kufa got up to accept it which cause the adornment of Imam Ali ibne Abi Taalib (a.s.).

Then the wilayat was presented on the hills. There were three hills who first of all accepted it and they were – Hill of Agate (Aqeeq), Hill of Turquoise (Firoza) and Hill of Sapphaire (Yaqoot) and due to which they got the status of best hills. Thereafter the other hills accepted it and due to which they got treasures of silver and gold and the others which didn't accept it they could not get anything.

On the same day wilayat was presented to the water, the one which accepted it got sweetness and those which refused were made salty.

In the same manner wilayat was presented to the vegetables and those which accepted were made sweet and which of them refused were made sour. Then it was put before the birds and those which accepted it got fast and acute voices and which of them refused remained dumb.

The event of accepting the Divine Guardianship (Wilayat of Imam Ali Ibn Abi Taalib (a.s.)) on the day of Ghadeer is similar to the event of prostration of angels to Prophet Adam (a.s.). The refusal of the Wilayat of Imam Ali Ibn Abi Taalib (a.s.) is similar to refusal of Satan for prostrating to Adam (a.s.) this is the very day when the verse

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

**This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion...<sup>9</sup>**

Allah – the High – appointed every prophet on the day of Ghadeer and to those who knew the dignity of this day and at the same time were appointed as their successor.<sup>10</sup>

<sup>1</sup> Surah Anbiya (21): Verses 27, 28

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِ ۝ يَعْمَلُونَ ۝ ٢٧ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ ۝ إِلَّا لِمَنْ أَرَادَ ۝ وَهُمْ مِّنْ حَشِيَّتِهِ مُشْفِقُونَ ۝ ٢٨

<sup>2</sup> Surah Anfaal (8): Verse 45

<sup>3</sup> وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۝ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۝ ذَلِكُمْ ۝ ١٥٣ And (know) that this is My path, the right one therefore follow it, and follow not (other) ways, for they will lead you away

from His way; this He has enjoined you with that you may guard (against evil). Surah Anaam (6): Verse 153

4 Surah Ahzaab (33): Verses 67-68

5 Surah Ghaafir (40), Verse 47

6 Surah Ibrahim (14), Verse 21

7 Surah Saff (61): Verse 4

8 Misbaah al-Motahajjid, p. 752; Iqbal al-Aa'maal, p. 773; al-Misbaah, p. 919

9 Surah Maidah (5): Verse 3

10 Full translation from Iqbal al-Aa'maal, vol. 2, p. 356

## **Part 5**

### **(5) The Month of Moharram**

## Discourse of Imam Reza (a.s.) regarding Ashooraa

Shaikh Saduq (a.r.) narrated from Imam Reza (a.s.) who said:

*One who refrains from seeking his (worldly) desires on the day of Aashooraa, Allah (s.w.t.) shall grant him his desires of this world and the hereafter. The one for whom the day of Aashooraa is a day of tragedy, grief and weeping, Allah – the Mighty, the Glorious – shall make the Day of Judgment, a day of joy and happiness for him. If one considers the Day of Aashooraa to be a blessed day for him and hoards things up in his house on that day, whatever he hoards up will not be blessed. He will be resurrected along with Yazeed, Ubaydillah ibn Ziyad and Umar ibn Sa'd – may Allah damn them – on the Resurrection Day.”*

Rayyaan ibn Shabeeb says that I went to meet Imam Ali Reza (a.s.) on the first day of the month of Moharram. Imam Reza (a.s.) asked me,

*“O son of Shabeeb! Are you in the state of fasting today”?*

I replied in the negative. Imam (a.s.) continued,

*“This is the day when Prophet Zakariyyah (a.s.)’s prayer was fulfilled.*

Then Imam (a.s.) further said:

*O son of Shabeeb! If you wish to mourn and lament over anyone, do so upon Husain ibn Ali ibn Abi Taalib (a.s.) for he was beheaded like a lamb. Eighteen persons from among his family, who were unparalleled in the earth, were also killed alongwith him.*

*The heavens and the earth lamented on the death of Husain. Four thousand Angels descended from the heavens to aid him, but when they reached there they saw that he had already been martyred. Thus, now they all remain near his blessed grave with disheveled hair covered with dust until the rising of the Qaem (Imam al-Mahdi (a.t.f.s.)). Then they will all aid him and their slogan will be:*

يَا لثَارَاتِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ

*Vengeance for the blood of Husain (a.s.).*

*O son of Shabeeb! My father (Imam Moosa Kazim (a.s.)) has related from his father (Imam Ja'far al-Sadiq (a.s.)), who has related from his grandfather*

*(Imam Ali Zainul Aabedeen (a.s.)), that when my grandfather Imam Husain (a.s.) was martyred, the sky rained blood and red sand.*

*O son of Shabeeb! If you weep over the afflictions of Husain (a.s.) such that tears flow from your eyes and fall upon your cheeks, Allah will forgive all your sins whether major or minor and less or large in number.*

*O son of Shabeeb! If you desire to meet Allah – the Glorified – in a state purified of all sins, then go for the pilgrimage to the shrine of Imam Husain (a.s.).*

*O son of Shabeeb! If you desire that you may abide in the palaces of Paradise in the company of the Holy Prophet (s.a.w.a.) and his Progeny, then invoke Allah's curse upon the murderers of Imam Husain (a.s.).*

*O son of Shabeeb! If you desire to earn the reward of those who were martyred alongwith Imam Husain (a.s.), then whenever you remember him (a.s.), say:*

يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا

*I wish I had been with them, then I too would have attained the Great Triumph.<sup>1</sup>*

*O son of Shabeeb! If you desire to reside in the exalted status of Paradise alongwith us, then bemoan our sorrows and sufferings and rejoice in our happiness and remain attached to our love. For even if a person is attached to a stone in this world, Allah shall make him arise with it on the day of Qeyaamah.<sup>2</sup>*

Then Imam Reza (a.s.) said:

*The first day of Muharram is the day when Prophet Zakariyyah (a.s.) prayed to his Lord thus*

**Lord grant me from unto You a good offspring, Verily You are the Hearer of Prayers.<sup>3</sup>**

*Then Allah accepted his prayers and commanded His Angels to go and give him glad tidings regarding the birth of his son Prophet Yahya (a.s.).*

Imam Reza (a.s.) said:

*Hence the one who fasts on this day and asks for his desires from Allah (s.w.t.), his prayer will be answered as was of Prophet Zakariyah (a.s.).<sup>4</sup>*

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<sup>1</sup> Wasaael al-Shiah, vol. 10, p. 324

<sup>2</sup> Hadiyyatuz Zaaereen Wa Behjatun Naazereen, p. 561; Behaar al-Anwaar, vol. 44, p. 285

<sup>3</sup> Surah Aal-e-Imraan (3): Verse 38

<sup>4</sup> Hadiyyatuz Zaaereen Wa Behjatun Naazereen, p. 581

## The Day of Aashooraa

Ja'far ibn Eesaa said the following: "I once asked Imam Reza (a.s.) about fasting on Aashooraa and what people say about it. He (the Imam (a.s.)) said,

*It is the fast of ibn Marjanah. You are asking me about the day in which the adopted ones of the family of Ziyad for their murdering Imam Husain (a.s.) were fasting. It is an ominous day for the family of Muhammad, (a.s.). For people of Islam it is an ominous day. A day, which is ominous for the people of Islam is not a day of fasting or a day of blessing. Monday is an unblessed day because Allah – most Majestic, most Glorious – took His Holy prophet (s.a.w.a.), O Allah! grant compensation to Muhammad (s.a.w.a.) and his family (a.s.) worthy of their services to Your cause, from this world. The family of Muhammad (a.s.) has been hurt on Monday, so we took it as an ominous day and our enemies took it as a day of blessing."*<sup>1</sup>

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<sup>1</sup> Behaar al-Anwaar, vol. 45, p. 94



## Curse on Yazeed (l.a.) and his Followers

Raawandi narrates in the book ‘Salaat al-Hazeen’ on the authority of Fazl Ibn Shaazan who said: I heard Imam Reza (a.s.) saying:

*When they took the decapitated head of Imam Husain ibn Ali (a.s.) to Sham, Yazeed – may Allah damn him – ordered that it be put somewhere and the tablecloth be spread. He – may Allah damn him and his companions – started to eat and drink beer. When they finished eating, he ordered that they put the head in a tub in front of his couch and place the chess board over the tub. Yazeed – may Allah damn him – started playing chess with his companions while he was swearing at Imam Husain (a.s.), his forefathers and grandfather (a.s.) and making fun of them. Whenever he won the game, he drank three mugs of beer. Then he poured down the little bit of leftover beer on the ground right next to the tub in which Imam Husain’s (a.s.) head was placed. Allah – Mighty and Majestic be He – will eliminate the sins of whoever sees beer or a chess board and remembers Imam Husain (a.s.), and damns Yazeed and the Aal-e-Ziyad, even if the number of his sins are as many as there are stars in the sky.<sup>1</sup>*

Abdul Salaam ibn Saleh Harawi said that he had heard Imam Reza (a.s.) saying,

*The first person for whom beer was made during the era of Islam in Syria was Yazeed – may Allah damn him. He was sitting at the spread-out tablecloth with the decapitated head of Imam Husain (a.s.) there, when they brought him some beer. He drank some and personally served beer to his companions. The God damned Yazeed told his companions,*

*‘Drink this since it is a blessed drink! If it was not blessed, we would not have been the first ones to drink it with the head of our enemy in front of us, and our tablecloth spread out. We are eating and drinking with perfect calm and peace of mind.’*

*Whoever is one of our followers should abstain from drinking beer, since it is the drink for our enemies. Whoever does not abstain is not one of our*

*followers. My father (a.s.) narrated that his father (a.s.) quoted on the authority of Ali ibn Abi Talib (a.s.) that Allah's Prophet (s.a.w.a.) said,*

*Do not wear the clothes of our enemies. Do not eat our enemies' food. Do not follow what our enemies follow. Should you do so you are one of our enemies just as they are.*<sup>2</sup>

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<sup>1</sup> Al-Da'waat, vol. 162; Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 21

<sup>2</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 1, Chapter 30, Tr. No. 54

# Supplication of Hazrat Faatemah Zahra (s.a.) On the Day of Judgement

Abu Ahmad ibn Sulaiman al-Taaee, on the authority of Imam Reza (a.s.) in Madinah in the year 194 A.H. (809 A.D.), on the authority of his father Moosa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of Ali ibn Husain (a.s.), on the authority of his father Husain ibn Ali (a.s.), on the authority of his father Ali ibn Abi Taalib (a.s.) that Allah's Prophet (s.a.w.a.) said,

*My daughter (the Blessed Lady) Faatemah (s.a.) will be resurrected on the Resurrection Day with a shirt stained with blood, will grab onto one of the pillars of the Throne and say,*

يَا أَحْكَمَ الْحَاكِمِينَ أُحْكَمْ بَيْنِي وَ بَيْنَ قَاتِلِ وَلَدِي

*'O the Judge of the judges! Judge between me and the murderers of my son.'*

*Imam Ali ibn Abi Taalib (a.s.) also said that Allah's Prophet (s.a.w.a.) said,*  
وَيَحْكُمُ لِابْنَتِي فَاطِمَةَ وَ رَبِّ الْكَعْبَةِ

*'I swear by the Lord of the Kaaba that Allah (s.w.t.) will rule in favour of my daughter Faatemah (s.a.).'*<sup>1</sup>

Abul Qasim Ta'ee on the authority of his father, who on the authority of Imam Reza (a.s.) who on the authority of Imam Ali ibn Abi Talib (a.s.) narrated that the Holy Prophet (s.a.w.a.) said:

*Moosa – the son of Imran (a.s.) asked his Lord – the Honorable the Exalted: O Lord! My brother Haaroon has died. Please forgive him. Allah – the High – revealed to him,*

يَا مُوسَىٰ لَوْ سَأَلْتَنِي فِي الْأَوَّلِينَ وَ الْآخِرِينَ لَأَجَبْتُكَ مَا خَلَا قَاتِلَ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِمَا السَّلَامُ فَإِنِّي أَنْتَقِمُ لَهُ مِنْ قَاتِلِهِ

**“O Moosa! If you ask Me to forgive any of those of the old or those of later times I would forgive them except for the murderers of Imam Husain**

**ibn Ali ibn Abi Taalib (a.s.). I will take revenge on his murderers.”<sup>2</sup>**

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<sup>1</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 7; Saheeh al-Imam al-Reza (a.s.), p. 89

<sup>2</sup> Saheefah al-Imam al-Reza (a.s.), p. 263

**Part 6**  
**(6) The Month of Safar**

## **Pilgrimage of Imam Reza (a.s.) on the Day of his Martyrdom**

Allamah Majlisi (r.a.) reports:

There are certain exclusively meritorious days whereupon visiting the shrine of Imam Reza (a.s.) carry more rewards. Specially the days which are specified with Imam Reza (a.s.) as the day of his birth i.e. 11<sup>th</sup> of Zilqad, the day of his martyrdom i.e. final day of the month of Safar or 14<sup>th</sup> of the month of Ramazan and when pledge of his alligience was made i.e. 1<sup>st</sup> or 6<sup>th</sup> of month of Ramazan.<sup>1</sup>

So visiting the shrine of Imam Reza (a.s.) on the last day and 17<sup>th</sup> of Safar (according to a tradition the day of martyrdom of Imam Reza (a.s.)) carries great merits.

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<sup>1</sup> Behaar al-Anwaar, vol. 102, p. 43

## **Circumstances Under Which Imam Reza (a.s.) was Martyred and Buried**

Aba Salt al-Harawi said, “I was standing in front of Imam Reza (a.s.) when he told me, *‘O Aba Salt! Go into this mausoleum where Harun’s grave is located. Pick a handful of dirt from each corner and bring them to me.’*”

I went and did what Imam Reza (a.s.) had asked me to do. Then when I stood up in front of Imam Reza (a.s.) again, he (a.s.) was standing near the door. I handed him the dirt one handful at a time. He smelled each one and threw it away.

Then he (a.s.) said, *‘Here they will dig up a grave for me. A rock will appear which they will not be able to remove, even if they bring all the mattocks in Khorasan.’*

Then Imam Reza (a.s.) said the same things about the dirt at the positions of the head and the feet of Harun.

Then Imam Reza (a.s.) said, *‘Give me that other handful of dirt.’* I handed him the dirt from the front of Harun’s grave. Imam Reza (a.s.) took it and said, *‘This is the dirt that will be the dirt of my grave.’*

Then Imam Reza (a.s.) said,

*‘They will dig a grave for me in this place. You must order them to dig it seven steps deep. Then you must ask them to extend the grave in one direction and construct a grave. If they refuse to do so and insist that it must be a usual type of grave, you will tell them that the grave must be as wide as the size of two arms long plus the span of one wide open hand. Indeed Allah (s.w.t.) will extend it as much as He wills.’*

*Once they do so, you will notice water there. Recite what I teach you and then the grave will be filled with water. You will see many small fish in it. Then you must feed them with pieces of the bread which I’ll give you now. Once they eat it all up, a large fish will appear and eat up all the small fish until they all disappear. Then the large fish will disappear too. Then you must put your hand in the water and recite what I’ll teach you now. Then the water will drain*

*away and nothing will be left. Do not do this except in the presence of Mamoon.'*

Then Imam Reza (a.s.) added,

*'O Aba Salt! Tomorrow I shall go to see this adulterer (referring to Mamoon)! If I leave there with a bare head, talk to me and I will respond. However, if when I return my head is covered, then do not talk to me.'*

Aba Salt continued, "When the morning came, Imam Reza (a.s.) put on his clothes and sat down, waiting in his prayer niche. Mamoon's servant entered after a while and said, 'The Commander of the Faithful (Mamoon) has called you in.'

Then Imam Reza (a.s.) put on his shoes and cloak. He stood up and went. I followed Imam Reza (a.s.) until he went to Mamoon. There was a dish of grapes in front of Mamoon and several dishes of fruits too. There was a bunch of partially eaten grapes in his hand. There were still some grapes left on it. Once Mamoon saw Imam Reza (a.s.), he leaped towards him and hugged him. He kissed his forehead and had him sit down next to himself. Then he offered Imam Reza (a.s.) the bunch of grapes that he was holding in his hands and said, 'O son of Allah's Prophet (s.a.w.a.)! Have you ever seen any better grapes?'

Then Imam Reza (a.s.) told him, *'It often happens that they are good grapes as if they are from Heaven.'*

Then Mamoon said, 'Have some.'

But Imam Reza (a.s.) told him, *'Excuse me from eating them.'*

Then he said, 'You must eat. Why don't you eat? Perhaps you are suspicious of me.' Then Mamoon picked up the bunch of grapes, had a few grapes and then offered the bunch to Imam Reza (a.s.). Imam Reza (a.s.) ate three grapes, put down the bunch and stood up. Mamoon asked him, 'Where are you going?' He (a.s.) said, 'I am going to where you sent me.' Imam Reza (a.s.) pulled his cloak over his head and left."

Aba Salt added, "I did not talk to Imam Reza (a.s.) until he entered the house and said, *'Shut the doors.'*

They shut the doors. Then Imam Reza (a.s.) laid in bed. I stayed in the yard for a while in a sad and depressed state. Then I saw a handsome young man, who was the closest-looking person to Imam Reza (a.s.), I have ever seen,



enter the house. I rushed ahead and asked him, ‘Sir! The doors are closed. How did you get in?’ He (a.s.) answered, ‘*He (Allah) who passed me through closed doors brought me here from Madinah.*’ I asked, ‘Who are you?’ He (a.s.) replied, ‘*I am the Proof of Allah for you. O Aba Salt! I am Muhammad ibn Ali (Imam al-Reza (a.s.)’s son).*’

Then he (a.s.) went to his father (a.s.). He (a.s.) entered the room and asked me to go in with him. When Imam Reza (a.s.) saw him, he leaped towards him. Imam Reza (a.s.) hugged him and put his hands over his shoulders. Then Imam Reza (a.s.) kissed him on the forehead and went back to his couch with him. Muhammad ibn Ali (a.s.) went over to him, kissed him and quietly told him things which I could not hear. However, I could see some foam on Imam Reza (a.s.)’s lips that was even whiter than snow. Imam Muhammad ibn Ali (a.s.) wiped it off with his tongue. Then Imam Reza (a.s.) placed his hand within his attire over his heart and brought out something like a sparrow. Then Imam Muhammad ibn Ali (a.s.) swallowed it. Then Imam Reza (a.s.) passed away.

Then Imam Muhammad ibn Ali (a.s.) said, ‘*O Aba Salt! Stand up. Go and bring me water and the wash basin from the cabinet.*’

I answered, ‘There is no wash basin in the cabinet and there is no water there either.’

However, Imam Muhammad ibn Ali (a.s.) said, ‘*Go and do what I ordered you to do.*’

I went to the cabinet, and saw that both water and the wash basin were available there. I brought them out. Then I tied up my robe to my waist and took off my footwear to get ready to wash Imam Reza (a.s.).

But Imam Muhammad ibn Ali (a.s.) told me, ‘*O Aba Salt! Move aside. There is someone else here who will assist me.*’

Then Imam Muhammad ibn Ali (a.s.) performed the ceremonial burial ablutions for Imam Reza (a.s.) and told me, ‘*Go to the cabinet and bring me the basket in which there is a shroud and embalmment.*’

I went to the cabinet. There I saw a basket which I had never seen before. I picked it up and brought it to him. Imam Muhammad ibn Ali (a.s.) shrouded the Imam (a.s.) and prayed for him.

Then he (a.s.) told me, ‘*Bring me that coffin.*’

Then I asked, ‘Should I go to a carpenter and have him make a coffin?’

Imam Muhammad ibn Ali (a.s.) said, *‘No. Go to the cabinet. There is a coffin there.’*

I went to the cabinet and found that there was a coffin which I had never seen before. I picked it up and brought it to him.

Imam Muhammad ibn Ali (a.s.) lifted Imam Reza (a.s.) after praying for him and placed him in the coffin. He (a.s.) put Imam Reza (a.s.)’s feet side by side and said two units prayer. Then before finishing his prayers the ceiling of the room was rent asunder and the coffin was flown out of the room from the ceiling.

Then I said, ‘O son of the Prophet of Allah (s.a.w.a.)! Now Mamoon will come here and demand Imam Reza (a.s.) from us. What should we do?’

Imam Muhammad ibn Ali (a.s.) said, *‘O Aba Salt! Be quiet! The body will return. Allah unites the body and the spirit together of any Prophet who dies in the East and any of his Trustees who die in the West.’*

Imam Muhammad ibn Ali (a.s.) had not finished talking when the ceiling was again rent asunder, and the coffin and the body descended. Then Imam Muhammad ibn Ali (a.s.) stood up, brought the corpse out of the coffin and placed it in bed as if it had neither been washed nor shrouded.

Then he (a.s.) said to me, *‘O Aba Salt! Stand up and open the door for Mamoon.’*

Then I opened the door. Mamoon and his servants were standing at the door. He entered while he was in a sad state and crying. He tore his shirt and hit himself on the head.

He said, ‘O descendant of the Prophet Muhammad (s.a.w.a.)! O my Master! Your death is a great calamity for me.’ Then Mamoon entered and sat next to Imam Reza (a.s.)’s head and said, ‘Start to prepare him.’ Then Mamoon ordered that a grave be dug. I (Aba Salt) dug at the location that Imam Reza (a.s.) had ordered me before to do so. Exactly whatever Imam Reza (a.s.) had said would appear.

One of Mamoon’s companion asked him, ‘Don’t you say and don’t you believe that he was a Divine Leader?’ Mamoon replied, ‘Yes. He would not be a Divine Leader unless he is superior to all the people.’ Then Mamoon ordered that a grave be dug for Imam Reza (a.s.) facing the direction of the Qibla.”

Aba Salt added, “Then I said, ‘Imam Reza (a.s.) has ordered me to dig down about seven steps. Then I must extend the grave for his tomb in one direction.’ Mamoon ordered the workers, ‘Do as Aba Salt says except for the tomb. Dig a

usual type of grave.’ However, once Mamoon saw that the water appeared, the fish showed up, and the other things happened, Mamoon said, ‘Imam Reza (a.s.) continuously showed us miracles during his lifetime. We even see miracles after his death.’ One of the ministers who was there asked, ‘Do you know what Imam Reza (a.s.) is informing you about?’

Mamoon replied, ‘No.’

The minister said, ‘Imam Reza (a.s.) is trying to make you understand that the rule of you – the Abbasids – and your population and the extent of your rule is like these fish, until your time is over and your death arrives. Then you will lose your reign. Then Allah – the Highest – will designate a man from the Members of the Holy Household of the Holy Prophet (s.a.w.a.) as the ruler over you who will destroy all of you – from the first to the last one of you.’

Mamoon replied, ‘You are right.’

Then Mamoon turned towards Aba Salt and said, ‘O Aba Salt! Tell me the words you recited which caused the big fish to swallow the little fish. Teach them to me.’ I replied, ‘By Allah, I have forgotten them now.’ I had said the truth but he ordered that I be thrown into jail. They buried Imam Reza (a.s.) and I stayed in jail for one year. I had a very hard time in jail. One night I could not go to sleep. I stayed up and prayed to Allah – the Blessed the Highest. I kept mentioning Holy Prophet (s.a.w.a.) and his progeny (a.s.). I kept asking Almighty Allah for a happy ending. Before finishing my prayers Imam Muhammad ibn Ali (a.s.) entered and said, ‘*O Aba Salt! Is your breast straitened?*’

Then I said, ‘By Allah! Yes.’

Then Imam Muhammad ibn Ali (a.s.) said, ‘*Stand up and leave here along with me.*’

Then Imam Muhammad ibn Ali (a.s.) placed his hands to the chains on me and they all opened up. He (a.s.) took my hands and brought me out of jail, while the prison guards were watching us but did not have the power to say a word. Then Imam Muhammad ibn Ali (a.s.) told me, ‘*Go. I entrust you to Almighty Allah! Know that you will never again encounter Mamoon. Neither will Mamoon ever find you.*’”

Aba Salt added, “Mamoon has not found me up until now.”<sup>1</sup>

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<sup>1</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 244; al-Saaqib Fee al-Manaaqib, p. 849

## Another Narration About the Martyrdom of Imam Reza (a.s.)

Harsama ibn A'yan says,

“One night I was in the presence of Ma'moon. He granted me permission to leave at four hours after the beginning of the night. I went home. At midnight, I heard someone knock at the door. My servant answered the door. The man at the door told him, ‘Tell Harsama that his master has summoned him.’ Then I got up immediately, quickly put on my clothes and rushed to the house of my master Imam Reza (a.s.). The servant entered first and then I entered. I saw my master sitting in the yard. When Imam Reza (a.s.) saw me he (a.s.) said, ‘O Harsama!’ I said, ‘Yes, my master!’ Imam Reza (a.s.) said, ‘*Sit down.*’ Then I sat down and Imam Reza (a.s.) said,

*‘O Harsama! Listen carefully to what I tell you. Now it is time for me to return to Allah – the Highest – and join my grandfather and my forefathers (a.s.). My life has come to an end. This rebel (Ma'moon) has decided to poison me with chafed grapes and pomegranates. He has poisoned a thread, and has put it through the grapes using a needle and has poisoned the pomegranates by having one of his servants rub poison on his hands, and the servant has peeled the pomegranates and pulled out all the seeds, thereby covering them with poison. Then tomorrow Ma'moon will invite me (to his house), offer me these grapes and pomegranates, and he will ask me (i.e. force me) to eat them. Then I will eat them. The decree will come to happen and I will die.*

*When I die, Ma'moon will say, ‘I must perform the ceremonial burial ablutions of his body with my own hands.’ Once Ma'moon says that, you should privately tell him that I told you to tell him not to perform the ceremonial burial ablutions for me, shroud me or bury me; else the Divine Punishment that is to be brought upon him (Ma'moon) later will be brought upon him sooner. And that which he is trying to avoid will rush towards him. Then Ma'moon will accept this and give up.’*

Then Harsama added, “I said, ‘Yes my master!’ Then Imam Reza (a.s.) continued,

*‘Then Ma'moon will appoint you to perform the ceremonial burial ablutions for me. Ma'moon himself will sit at a high point to watch you wash my body. O*

*Harsama! Do not do anything related to my ceremonial burial ablutions until you see a white tent set up next to the house. Once you see it set up, take me inside wearing the clothes in which I had died. Stay outside and wait along with the others. Do not raise the tent to look in, lest you will be destroyed.*

*Then Ma'moon will come to you and ask, 'O Harsama! Don't you say that no one but a Divine Leader can wash a Divine Leader's body? Then who washed Abul Hasan Ali ibn Moosa (a.s.) while his son Muhammad (a.s.) was in Madinah that is one of the cities in Hijaz, and Imam Reza (a.s.) is here in Toos?'*

*Once Ma'moon says this, you should answer him as follows, 'No one needs to perform the ceremonial burial ablutions for a Divine Leader, except for the Divine Leader after him.*

*However, if someone violates this principle and performs the ceremonial burial ablutions for the Imam, this act will not void the Imam's Divine Leadership. It will neither void the Divine Leadership of the Imam succeeding him, even if someone forces him not to perform the ceremonial burial ablutions for his father's body. If Imam Reza (a.s.) was in Madinah when he passed away, it is apparent that his son Muhammad (a.s.) would have performed the ceremonial ritual ablutions for him (a.s.). However, this did not happen, but Muhammad (a.s.) performed the ceremonial burial ablutions for his father (a.s.) in secret.'*

*Once the sides of the tent are lifted up you will see me in my shroud. Then lift up my body, place it in the coffin and carry me. Once he (Ma'moon) decides to have my grave dug, he will try to dig it in such a position that the grave of his father Haroon al-Rashid is located in the direction of the Qibla from my grave. This, however, will never happen. No matter how hard they hit the ground with a mattock, it will not be dug up, and they will not make any headway. Once they have made enough effort and got tired, tell Ma'moon that I have ordered you to use a mattock and hit the ground at the location in the direction of the Qibla from the grave of his father Haroon al-Rashid just once. Then once you do this the ground will open up, a grave will be dug and a tomb shall be erected. Once Ma'moon accepts this and you see the grave appear, do not place me in it immediately. Wait until some clear water comes up and reaches the level of the ground. Then a fish as large as the grave will appear swimming there. Do not put me in it as long as the fish is moving. Then the fish will disappear and the water will be drained. Then take me to the*

*grave and place me in it. Do not let anyone throw any dirt over my body. The grave will get filled and covered up by itself.’”*

Harsama added, “I said, ‘Yes. My master!’ Then Imam Reza (a.s.) told me, *‘Remember what I told you and act accordingly. Do not disobey.’*”

Then I (Harsama) said, ‘O my master! I take refuge in Allah that I will not disobey your orders.’”

Harsama added, “Then I left there crying and sad. Tears were falling down like drops sizzling in a frying pan. No one but Allah – the Highest – knew how I felt. Then Ma’moon called me in and I went to him. I stood near him until daytime. Then Ma’moon said, ‘O Harsama! Go to Abul Hasan Imam Reza (a.s.), express my greetings to him and tell him, ‘Come to us if it is not difficult for you. Else I will come to see you.’ If Imam Reza (a.s.) accepts to come, insist that he (a.s.) comes sooner.’”

Harsama added, “When I went to Imam Reza (a.s.), he (a.s.) asked me, ‘O Harsama! Do you remember what I have advised you to do?’

I replied, ‘Yes.’ Then Imam Reza (a.s.) said,

*‘Give me my shoes. I know why Ma’moon has sent you here.’”*

Harsama added, “Then I did this. Imam Reza (a.s.) put them on and walked towards Ma’moon. Then when he (a.s.) entered, Ma’moon stood up for him, embraced him and kissed him on the forehead. Ma’moon had Imam Reza (a.s.) seated on his couch next to himself. He started talking to him for hours until daybreak. Then he ordered one of his servants to bring pomegranates and grapes.”

Then Harsama added, “When I heard this I could not control myself. I started to shiver. I turned around and quietly left the meeting, since I did not want Ma’moon to see me in that state. I went to a corner of the palace. When the sun was about to go down, I sensed that my master had left. He had left there and returned home. Then I saw that Ma’moon ordered that doctors and nurses be called in.”

Harsama added, “I asked, ‘What has happened?’ They told me, Ali ibn Moosa al-Reza (a.s.) has become ill.’ The people were in doubt, but I was certain about what had happened since I knew.”

Harsama added, “When the second one-third part of the night came, loud crying could be heard from the house. I heard the crying and rushed in there from amongst the people who were rushing in. I looked and saw Ma’moon standing there on his feet with a bare head and open buttons. He was crying.

Then I stood among the people and wept with deep sighs until the morning. Then Ma'moon held the mourning ceremonies. Then he stood up and walked to the place where our master Imam Reza (a.s.) was placed and said, 'Prepare a place for us. I want to perform his ceremonial burial ablutions in person.' I stepped forward and told Ma'moon what my master Imam Reza (a.s.) had told me regarding the ceremonial burial ablutions, shrouding and burying of his body. Then Ma'moon told me, 'O Harsama! I will not object to your performing the ceremonial burial ablutions for him. Do as you please.'

I was standing and saw that a tent had been set up. I and everyone in the house subject to me were standing behind the tent. We could hear the praises of Allah and His glorifications being recited along with the sound of water being poured and pans being moved. We could also smell such a good scent that we had never before smelled before.

At once, I heard that Ma'moon called me to come up to the balcony of the house and said, 'You thought that no one would perform the ceremonial burial ablutions for a Divine Leader, except a Divine Leader like himself. Then where is his son Muhammad ibn Ali (a.s.) to come and perform the ceremonial burial ablutions for him? Now he (a.s.) is in Madinah, while this one (Imam Reza (a.s.)) is here in Toos.'

I (Harsama) replied, 'O Commander of the Faithful (Ma'moon)! That is what we say. It is not incumbent upon anyone to perform the ceremonial burial ablutions for a Divine Leader, but another Divine Leader – one like him. However, if someone transgresses and performs the ablutions for the Divine Leader, that will not void the Divine Leadership of the Imam. Neither will the transgression of the one who has performed the ablutions for the Divine Leader void the Divine Leadership of the Imam that is to succeed, since he has been oppressed and not allowed to perform the ceremonial burial ablutions for his father. If Abul Hasan Ali ibn Moosa al-Reza (a.s.) was in Madinah, then it is apparent that his son Muhammad (a.s.) would have washed him. However, now it is apparent that even though his son did not do this in public, he performed the ceremonial burial ablutions for his father in secret.'

Then Ma'moon became quiet and said nothing more. Then the sides of the tent were lifted. When I looked, I saw my master Imam Reza (a.s.) shrouded. His body was placed in the coffin, Ma'moon prayed salaah al-Mayyit with the people present over there. Then Imam Reza (a.s.) was lifted up and taken up to the location of the grave. Then I saw a group of people who were trying to dig



up the ground near Harun's grave in such a way as to position Harun's grave to be in the direction of the Qibla from Al-Reza's (s) grave. However, no matter how hard they tried, not even the least bit of dirt was removed from the ground.

Ma'moon said, 'O Harsama! Do you see how the dirt refuses to be dug up for his grave?'

I told Ma'moon, 'O Commander of the Faithful! Imam Reza (a.s.) has indeed ordered me to hit not more than one stroke of the mattock on the ground in the direction of the Qibla from the grave of your father Haroon al-Rashid.'

Then Ma'moon asked me, 'O Harsama! What will happen if you make just one strike on the ground?'

I said, 'Indeed Imam Reza (a.s.) has informed me that it is not allowed that the grave of for your father – Haroon – be positioned in the direction of the Qibla from his (al-Reza (a.s.)'s) grave. And if I just strike the ground once, a prepared tomb will appear where there is no need to dig up the ground and remove any dirt. A large tomb shall appear in the middle.'

Then Ma'moon said, 'Glory be to Allah! What does all this mean? How amazing is what Abul Hasan (a.s.) has said! O Harsama! Strike the ground with the mattock so that we see what happens.'

Then I picked up the mattock with my hands and hit the ground with it once in the position of the direction of the Qibla from Haroon al-Rashid's grave. Then a dug-up and prepared grave with a tomb appeared in the middle. The people were looking at it.

Ma'moon said, 'O Harsama! Place Imam Reza (a.s.) in it.'

Then I said, 'O Commander of the Faithful (Ma'moon)! Indeed my master has ordered me not to place him in the grave until there gushes out of the earth clear water and the grave gets filled up with it up to the level of the earth. Also a fish as large as the grave shall appear and move in the water. Then I am instructed to take Imam Reza (a.s.) next to the grave and just leave him there when the fish disappears and the water totally drains away.' Then Ma'moon said, 'O Harsama! Do whatever you have been ordered to do.'

Harsama added: Then I waited until the water and the fish appeared. Then the fish disappeared and the water was drained away while all the people were watching. Then I took the corpse next to the grave and left it there. At once, I saw that a white tent was set up next to the grave in such a way that we could

no longer see the grave. Someone other than those who were present there picked up the body, and placed it in the grave. Ma'moon pointed at the people to throw dirt over the body and fill up the grave.

I said, 'O Commander of the Faithful (Ma'moon)! We will not do that.'

Ma'moon said, 'Woe be to you! Then who will fill up the grave?'

I said, 'Indeed Imam Reza (a.s.) has ordered me not to throw any dirt over his body. He (a.s.) has informed me that the grave will be filled up by itself. Then it will be raised up and a four-sided tomb will be formed.' Then Ma'moon ordered the people not to throw any dirt over him. The people dropped the dirt that they had picked up. The grave was filled up, raised and turned into a four-sided tomb. Then Ma'moon returned.

He called me in and asked me in private, 'O Harsama! I ask you to swear to Allah and tell me the truth about whatever you heard from Abul Hasan al-Reza (a.s.) – may Allah sanctify his spirit.' Then I told the Commander of the Faithful (Ma'moon) whatever Imam Reza (a.s.) had told me.

Then he told me, 'I swear to you by Allah to tell me if he informed you of anything else.'

Then I said, 'O Commander of the Faithful! I will answer any questions that you ask.'

Ma'moon asked, 'O Harsama! Did Imam Reza (a.s.) tell you anything else in private?'

I replied, 'Yes, he (a.s.) did.'

Ma'moon asked, 'What was it?'

I replied, 'Imam Reza (a.s.) informed me about the grapes and the pomegranates.'

Then Ma'moon turned colors. He turned yellow, red, and black. Finally he yawned and fainted. While Ma'moon was unconscious I heard him say,

'Woe be to Ma'moon from Allah! Woe be to him from Allah's Prophet (s.a.w.a.)! Woe be to him from Ali ibn Abi Talib (a.s.). Woe be to Ma'moon from (the Blessed Lady) Faatemah – al-Zahra (s.a.)! Woe be to Ma'moon from Imam Hasan (a.s.) and Imam Husain (a.s.)! Woe be to Ma'moon from Ali ibn al-Husain (a.s.)! Woe be to Ma'moon from Muhammad ibn Ali (a.s.)! Woe be to Ma'moon from Ja'far ibn Muhammad (a.s.)! Woe be to Ma'moon from Moosa ibn Ja'far (a.s.)! Woe be to Ma'moon from Ali ibn Moosa al-Reza (a.s.)! By Allah, this is the clear loss.'

Ma'moon kept repeating these same words. When I saw that this change of state lasted for a long time, I got up and left. I sat in a corner of the palace. Ma'moon became conscious again and called me in. I went in and saw him sitting like a drunk person. He said, 'By Allah! You are not least dearer to me than Imam Reza (a.s.). Even the residents of the heavens and the earth are not dearer to me than him. I swear by Allah that if I hear that you have told anyone else what you have heard from him, I will kill you.'

I (Harsama) said, 'O Commander of the Faithful! Shedding my blood will be allowed for you, if you realize that I have expressed anything about this to anyone.'

Ma'moon said, 'By Allah, I will not accept this unless you swear and make a covenant to keep this a secret.' Ma'moon made me make a promise and a covenant, and made me swear to them. When I left, he hit himself on the head with both hands and recited the following verse,

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُمْ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ ۚ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ١٠٨

**They hide themselves from men and do not hide themselves from Allah, and He is with them when they meditate by night words which please Him not, and Allah encompasses what they do<sup>1,2</sup>**

Mohaddis Qummi (r.a.) writes: The following were the final words which Imam Reza (a.s.) uttered,

...قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ ...

**'...Say: Had you remained in your houses, those for whom slaughter was ordained would certainly have gone forth to the places where they would be slain...'**<sup>3</sup>

Shaikh Mufeed (r.a.) narrates that Imam Reza (a.s.) remained alive for two days after being poisoned. Ma'moon kept it a secret for one day and one night. Then he called Muhammad ibn Ja'far Sadiq and informed him about his death. He came with other persons from the family of Abu Talib (a.s.). Ma'moon handed the corpse of Imam Reza (a.s.) over to them and said: 'You are witness that he (a.s.) did not receive any harm from me.'

Then addressing the corpse of Imam Reza (a.s.) he said: 'O brother! It is very difficult for me to see you in this condition. I wanted to die before you so

that you could become my successor but nothing can be done before the Will of Allah – the High.’

Then, after ceremonial ablution and shrouding the body of Imam Reza (a.s.) was taken to the location where he is buried at present. His holy grave is situated toward Qibla near the grave of Haroon Rashid. His son Imam Jawad (a.s.) was present to perform the burial ceremonies by himself but people did not know about it.

According to some traditions, to avoid the mischief of the people, Ma'moon buried the corpse of Imam Reza (a.s.) in the night.

مَنْ سَرَّهُ أَنْ يَرَى قَبْرًا بِرُؤْيَيْهِ	يُفَرِّجَ اللَّهُ عَنْ زَارِهِ كَرْبَهُ
فَلْيَأْتِ ذَا الْقَبْرِ إِنَّ اللَّهَ أَسْكَنَهُ	سُلَالَةً مِنْ رَسُولِ اللَّهِ مُنْتَجَبَةٍ

*Whoever wishes to visit a tomb*

*Whose visitors Allah shall free from any anguish,*

*Should come to this tomb in which Allah Has put to rest*

*Someone from the progeny of the Prophet of Allah (s.a.w.a.).<sup>4</sup>*

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<sup>1</sup> Surah Nisa (4): Verse 108

<sup>2</sup> Oyoon Akhbaar al-Reza (a.s.) vol. 2, p. 248

<sup>3</sup> Surah Aal-e-Imraan (3): Verse 154

<sup>4</sup> Weqaayah al-Ayyaam, p. 98

**Part 7**  
**(7) Month of Rajab**

## Reward of Fasting in the Month of Rajab

Hasan ibn Ali ibn Fazzaal narrated on the authority of his father, on the authority of Ali ibn Moosa al-Reza (a.s.) that,

*“Paradise is assured for whoever fasts on the first day of the month of Rajab hoping to be rewarded by Allah - Mighty and Majestic be He -. The intercession of whoever fasts on one of the middle days of that month on behalf of as many people as there are in the Rabee’ and Mozar<sup>1</sup> tribes will be accepted. Allah – Mighty and Glorified be He – will make whoever fasts on the last day of that month one of the kings in Paradise. Also Allah – Mighty and Glorified be He – will accept his intercession on behalf of his father, mother, son, daughter, sister, paternal uncle, paternal aunt, maternal uncle, maternal aunt, friends and neighbors, even if some of them deserve the Fire.”<sup>2</sup>*

Abdus Salaam ibn Saaleh al-Harawi narrated on the authority of Imam Reza (a.s.) that he (a.s.) said:

*“One who observes fast on the first day of the month of Rajab, Allah is pleased with him when he meets Allah. One who observes two fasts in the month of Rajab, Allah will be pleased with him when he meets Allah. One who observes three fasts in the month of Rajab, Allah will be pleased with him and he will be agreed with him confessing the status of this month and will meet his Lord on the Day of Judgment. One who observes fast for seven days in the month of Rajab, Allah will open all the seven gates of Heaven for his soul so that after his death he could be elevated to the highest place in Paradise. One who observes fast for eight days in the month of Rajab, eight gates of Paradise shall be opened for him. One who observes fast for fifteen days in the month of Rajab, all his demands will be fulfilled by Allah except that the prayer should not be for the severing of ties in kinship (Qat-e-Rahm) and who observes fast for the whole month of Rajab his sins will be forgiven as the one who would have come out of his mother’s womb sinless and the fire of hell will not touch him and he will enter Paradise along with virtuous persons.”<sup>3</sup>*

Imam Reza (a.s.) said:

مَنْ صَامَ يَوْمَ الثَّامِنِ وَالْعَشْرَيْنِ مِنْ رَجَبٍ كَانَ صَوْمُهُ لِذَلِكَ الْيَوْمِ كَفَّارَةً تِسْعِينَ سَنَةً.

*One who observes fast on 28<sup>th</sup> of the month of Rajab it would be expiation of ninety years.*<sup>4</sup>

مَنْ صَامَ يَوْمَ التَّاسِعِ وَالْعِشْرِينَ مِنْ رَجَبٍ كَانَ صَوْمُهُ ذَلِكَ الْيَوْمَ كَفَّارَةً مِائَةِ سَنَةٍ □□

*One who observes fast on 29<sup>th</sup> of the month of Rajab it would be expiation of one hundred years.*<sup>5</sup>

Imam Reza (a.s.) said:

مَنْ صَامَ يَوْمَ الثَّلَاثِينَ مِنْ رَجَبٍ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ

*One who observes fast on 30<sup>th</sup> of the month of Rajab Allah will forgive his past and future sins.*<sup>6</sup>

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1 Two populated tribes.

2 Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 226; Rawzah al-Waaezeen, p. 396

3 Wasaael al-Shiah, vol. 7, p. 355

4 Iqbaal al-Aamaal, p. 188

5 Iqbaal al-Aamaal, p. 189

6 Iqbaal al-Aamaal, p. 194

## Reward of Visiting the Shrine of Imam Reza (a.s.) in the Month of Rajab

Late Shaheed narrated: Visiting the shrines of all the Divine Leaders (Imams) on special occasions and visiting the shrine of Imam Reza (a.s.) in the month of Rajab is recommended and without doubt it is one of the best deeds.<sup>1</sup>

It has been documented through reliable proofs in the book ‘Oyoon Akhbaar al-Reza (a.s.)’ and ‘Kaamel al-Ziyaaraat’ on the authority of Muhammad ibn Sulaiman, “I asked Aba-Ja’far Muhammad ibn Ali al-Reza (a.s.) about a man who has gone on his obligatory pilgrimage and has then gone on his Umrah (supererogatory) pilgrimage, and Allah – the Highest – has granted him success in performing both his obligatory and his Umrah pilgrimages. He has then gone to Medina and has expressed his submission to the Holy Prophet (a.s.). He then went to visit your forefather – the Commander of the Faithful Imam Ali (a.s.) – knowing that he is rightfully the proof of Allah for His creatures, and the gate from which we must go to Him. Then he greeted him (Ali (a.s.)). Then he went to visit Aba Abdullah al-Husain ibn Ali (a.s.), and greeted him. Then he went to Baghdad and greeted Abil Hasan Moosa (a.s.). Then he went back to his hometown.

If once again Allah – the Highest – has granted him the opportunity to go on pilgrimage, then a pilgrimage to whom is better under these conditions? Should he who has already performed his Hajj pilgrimage go on pilgrimage to the Kaaba, or should he journey towards Khorasan to greet and visit the shrine of your father Ali ibn Moosa al-Reza (a.s.)?” Aba Ja’far (a.s.) replied,

*“Yes. It is better for him to go towards Khorasan to greet my father (a.s.). However, this should be done in the month of Rajab. It is not appropriate for him to do this now. Indeed if he does so, both of us will be blamed by the ruler.”<sup>2</sup>*

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<sup>1</sup> Behaar al-Anwaar, vol. 100, p. 136



<sup>2</sup> Kaamel al-Ziyaaraat, vol. 508; Hadiyyah al-Zaaereen Wa Behjah al-Naazereen, p. 360

# Ziyaarat-e-Rajabiyyah – To be recited in the Shrines of Holy Imams (a.s.) in the Month of Rajab

Janab Abul Qasim Husain Ibn Rawh Nawbakhti (r.a.)<sup>1</sup> reports:

Whoever recites ziyaarat in the shrine of any of the infallible Imams (a.s.) then it is certain that he will come out of the shrine with the fulfilment of his prayers and his prayers about this world and the Hereafter will be accepted. When you intend to recite this ziyaarat in the shrine of the the Holy Imams (a.s.) then say while standing:

<p>□</p> <p>لَا إِلَهَ إِلَّا اللَّهُ الْحَمْدُ لِلَّهِ الَّذِي أَشْرَفَنَا بِمَشْرِيدِ أَوْلِيَانِهِ فِي رَجَبٍ وَأَوْجَبَ عَلَيْنَا مِنْ حَقِّهِ مَا قَدْ وَجَبَ وَ صَلَّى عَلَى مُحَمَّدٍ الْمُنْتَقِبِ وَ عَلَى أَوْصِيَائِهِ الْحُجُبِ الْأَقْدَامِ فَكَمَا أَشْرَفْنَا بِمَشْرِيدِهِمْ فَأَنْجِزْ لَنَا مَوْعِدَهُمْ وَ أَوْرِدْنَا مَوْرِدَهُمْ غَيْرَ مُحْلِينَ عَنْ وَرْدٍ فِي دَارِ الْمُقَامَةِ وَ الْخُلْدِ وَ السَّلَامِ عَلَيْكُمْ إِنِّي قَصَدْتُكُمْ وَ اعْتَمَدْتُكُمْ بِمَسْئَلَتِي وَ حَاجَتِي وَ إِلَى فَكَأَكْ رَقَبَتِي</p>	<p>ALHAMDO LILLA AHIL LAZE ASH-HADANAA MASHHADA AWLEYAAEHI FEE RAJABIN, WA AWJABA A'LAYNAA MIN HAQQEHIM MAA QAD WAJABA WA SALLAL LAAHO A'LAA MOHAMMADENIL MUNTAJABE, WA A'LAA AWSEYAA-EHIL HOJOBE. ALLAAHUMMA FAKAMAA ASH-HADTANAA MASHHATAHUM FA-ANJIZ LANAA MAW-E'DAHUM WA AWRIDNAA MAWREDAHUM, GHAYRA MOHALLA-EENA A'N WIRDIN FEE DAARIL MOQAAMATE WAL KHULDE WAS SALAAMO A'LAYKUM, INNEE QAD QASADTOKUM WA' TAMADTOKUM BE- MAS-ALATEE WA HAAJATEE WA HEYA FAKAAKO RAQABATEE MENAN NAARE, WAL</p>	<p>All praise be to Allah Who has allowed us to visit the shrine of His Saints in Rajab and has made obligatory upon us their rights that are obligatory; and may Allah send blessings upon Muhammad, the divinely selected, and upon His successors, the doors to Him. O Allah! As You have allowed us to visit their shrines, please do fulfill for us the promises that You have made with them; and include us with them and do not include us with those whom shall be prevented from drinking from the (Divine) Pool in the abode of eternity and perpetuity, peace be on you all. I have turned my face towards you and directed to you carrying my query and need with me, which is the release of my neck from Hellfire and the settlement with you in the</p>
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مِنَ النَّارِ وَ  
 الْمَقَرُّ مَعَكُمْ فِي  
 دَارِ الْقَرَارِ مَعَ  
 شَيْعَتِكُمُ الْآبَرَارِ  
 أَنَا سَائِلُكُمْ وَ  
 أَمْلُكُمْ فِيمَا  
 إِلَيْكُمْ التَّقْوِيضُ  
 وَ عَلِيكُمْ  
 التَّغْوِيضُ فِيكُمْ  
 يُجْبِرُ الْمَيِّضُ  
 وَ يَسْفِي  
 الْمَرِيضُ وَ مَا  
 تَزْدَادُ الْأَرْحَامُ  
 وَ مَا تَغِيضُ  
 إِلَيَّ بِسِرِّكُمْ  
 مُؤْمِنٌ وَ لِقَوْلِكُمْ  
 مُسَلِّمٌ وَ عَلَى  
 اللَّهُ بِكُمْ مُقْسِمٌ  
 فِي رَجْعِي  
 بِحَوَائِجِي وَ  
 قَضَائِيهَا وَ  
 إِمْضَائِيهَا وَ  
 إِنْجَاحِيهَا وَ  
 إِيْرَاحِيهَا وَ  
 بِشُؤُونِي لَدَيْكُمْ  
 وَ صَلَاحِيهَا وَ  
 السَّلَامُ عَلَيْكُمْ  
 سَلَامٌ مُودَعٌ وَ  
 لَكُمْ حَوَائِجِي  
 مُؤَادَعٌ يَسْتَلُ  
 اللَّهُ إِلَيْكُمْ  
 الْمَرْجِعُ وَ  
 سَعْيُهُ إِلَيْكُمْ  
 غَيْرَ مُنْقَطِعٍ وَ  
 أَنْ يَرْجِعَنِي مِنْ  
 حَضْرَتِكُمْ خَيْرَ  
 مَرْجِعٍ إِلَى  
 حَنَابِ مُمْرَعٍ وَ  
 خَفِضِ مُوسَعٍ وَ  
 دَعِيٍّ وَ مَهْلٍ

MAQARRO MA-A'KUM FEE  
 DAARIL QARAARE, MA-A'  
 SHEE-A'TEKOMUL  
 ABRAARE, WAS SALAAMO  
 A'LAYKUM BEMAA  
 SABARTUM FA-NEA'MA  
 U'QBAD DARE, ANAA SAA-  
 ELOKUM WA AAMELOKUM  
 FEEMA ELAYKOMUT  
 TAFWEEZO, WA  
 A'LAYKOMUT TA'WEEZO,  
 FA-BEKUM YUJBERUL  
 MAHEEZO, WA YUSHFAL  
 MAREEZO, WA MAA  
 TAZDAADUL ARHAAMO WA  
 MAA TAGHEEZO, INNEE  
 BE-SIRREKUM  
 MOAMENUN, WA  
 LEQAWLEKUM  
 MOSALLEMUN, WA A'LAL  
 LAAHE BEKUM MUQSEMUN  
 FEE RAJ-E'E BE-  
 HAWAAEJEE WA  
 QAZAAEHAA WA IMZAA-  
 EHAA WA INJAAHEHAA WA  
 IBRAAHEHAA WA BE-SHO-  
 OONEE LADAYKUM WA  
 SALAAHEHAA WAS-  
 SALAAMO A'LAYKUM  
 SALAAMA MOWADDE-I'N  
 WA LAKUM HAWAA-EJOHU  
 MOODE-U'N YAS-ALUL  
 LAAHA ELAYKOMUL  
 MARJE-A' WA SA'YOHU  
 ELAYKUM GHAYRA  
 MUNQATE-I'N WA AN  
 YARJE-A'NEE MIN  
 HAZRATEKUM KHAYRA  
 MARJE-I'N ELAA JANAABIN  
 MUMRE-I'N WA KHAFFIN

Abode of Settlement, with  
 your pious adherents (Shia).  
 And Peace be on you all for  
 that you persevered in  
 patience. Now how excellent  
 is the final home! I hereby  
 beg you and put my hope in  
 you as regards the matters in  
 which you have the right to  
 act and recompense. Truly,  
 through you only are the  
 hopeless restored (to good  
 condition) and through you  
 only are the ailed healed and  
 that which the wombs absorb  
 and that which they grow.  
 Verily, I have full faith in your  
 Secret and I am fully  
 submissive to your words and  
 I thus ask you by Allah to  
 settle, respond to, give  
 success to, and set aright all  
 my needs and all my affairs  
 towards you. Peace be on  
 you from one who bids you  
 farewell and puts all his needs  
 with you praying Allah for  
 another visit to you since his  
 hope is never cut off from  
 you. I also pray Him to make  
 my departure successful to a  
 productive place, a fruitful  
 area, comfort, and luxurious  
 up to the befalling of death;  
 and also [I pray Him] for the  
 best destiny and abode in the  
 Eternal Bliss, the affluent  
 living, the perpetual fruit, the  
 drinking from the pure drink  
 and the divine spring whose

إِلَى حِينِ الْأَجَلِ وَ خَيْرِ مَصِيرٍ وَ مَحَلِّ فِي التَّعْنِيمِ الْأَزَلِ وَ الْعَيْشِ الْمُقْتَبَلِ وَ دَوَامِ الْأَكْلِ وَ شَرْبِ الرَّحِيقِ وَ السَّلْسَلِ وَ عَلِّ وَ نَهْلِ لَا سَامَ مِنْهُ وَ لَا مِثْلَ وَ رَحْمَةً اللَّهِ وَ بَرَكَاتُهُ وَ تَحْيَاatُهُ عَلَيْكُمْ حَتَّى الْعُودِ إِلَى حَضْرَتِكُمْ وَ الْفُوزِ فِي كَرَرَتِكُمْ وَ الْحَشْرِ فِي زُمَرَتِكُمْ وَ السَّلَامِ عَلَيْكُمْ وَ رَحْمَةً اللّٰهِ وَ بَرَكَاتُهُ عَلَيْكُمْ وَ صَلَوَاتُهُ وَ تَحْيَاatُهُ وَ هُوَ حَسْبُنَا وَ نِعْمَ الْوَكِيلُ.	MOWASSE-I'N WA MAHALIN ELAA HEENIL AJALE WA KHAYRE MASEERIN WA MAHALLIN FIN NA-E'EMIL AZALE, WAL A'YSHIL MUQTABALE, WA DAWAAMIL OKOLE, WA SHURBIR RAHEEQE WAS SALSALE WA A'LLIN WA NAHALIN LAA SA-AMA MINHO WA LAA MALALA WA RAHMATUL LAAHE WA BARAKAATOHU WA TAHIYYATOHU A'LAYKUM HATTAL A'WDE ELAA HAZRATEKUM, WAL FAWZE FEE KARRATEKUM, WAL HASHER FEE ZUMRATEKUM, WA RAHMATUL LAAHE WA BARAKAATOHU A'LAYKUM WA SALAWAATOHU WA TAHIYYAATOHU, WA HOWA HASBONAA WA NE'MAL WAKEELO.	drink is refreshing and thirst- quenching that is never bored or fed up. Allah's mercy, blessings and salutations be upon you incessantly until I return to your presence and win the honor of visiting you again and the honor of being resurrected with your group. Allah's mercy, blessings, benedictions, and salutations be upon you, for Allah alone is Sufficient for us! Most Excellent is He in Whom we trust! <sup>2</sup>
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It has been narrated in the rites of month of Shaban that the best occasion for the visitation of the shrine of Imam Husain (a.s.) is 15<sup>th</sup> of Rajab and 15<sup>th</sup> of Shaban compared to other occasions.

<sup>1</sup> Third special deputy of Imam-e-Zamana (a.t.f.s.)

<sup>2</sup> Saheefah Mahdiyyah, p. 604

# **Part 8**

## **(8) Month of Shaban**

# Reward of Fasting and Seeking Forgiveness in the Month of Shaban

Shaikh Sadooq (r.a.) has narrated through his chain on the authority of Imam Reza (a.s.) that:

*“The fast of the month of Shaban is the expiation of major sins even if the sin is of any unlawful murder. If a person fasts for some days in this month than I am hopeful of his forgiveness.”*

The narrator of the tradition ‘Ibrahim Ibn Maimoon’ says that I asked: ‘Which is the best supplication in this month?’ He (a.s.) said:

*“Forgiveness, verily seeking forgiveness seventy times in this month is like seeking forgiveness for seventy thousand times in other months.”*

I (narrator) asked: ‘How to seek forgiveness and what to say?’ Imam (a.s.) said:

*“Say like this:*

اَسْتَغْفِرُ اللهَ وَ اَسْأَلُهُ التَّوْبَةَ.	astaghferul laaha wa asalohut tawbah.	I ask Allah for forgiveness and I pray to Him to accept my repentance. <sup>1</sup>
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<sup>1</sup> Jame’ Ahaadees al-Shiah, vol. 19, p. 577

## Reward of Fasting and Charity in the Month of Shaban

Shaikh Sadooq (r.a.) has narrated through his chain on the authority of Abbas ibn Hilal, “I heard Abul Hasan Ali ibn Moosa al-Reza (a.s.) say,

*“Whoever fasts on one of the days in the month of Shaban for the sake of Allah or repents seventy times on one of the days in the month of Shaban will be resurrected by Allah – Mighty and Majestic be He – along with the nation of Allah’s Prophet (s.a.w.a.). He will deserve to receive an honor from Allah. Allah will forbid the Fire from touching the corpse of whoever gives some charity in the month of Shaban, even if it be as much as half of a date. Allah will record two consecutive months of fasting for whoever fasts for three days in the month of Shaban and continues on fasting with the month of Ramazan.”<sup>1</sup>*

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<sup>1</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 199; Wasaael al-Shiah, vol. 7, p. 378

## Supplication for Each Day in the Month of Shaban

Rayyan ibn Salt reports that he had heard Abal Hasan Ali ibn Moosa al-Reza (a.s.) say,

*“The Almighty Allah will record security from the Fire and issue a permit to pass over the Bridge for whoever seeks Allah’s forgiveness by saying seventy times on each day of the month of Shaban,*

أَسْتَغْفِرُ اللَّهَ وَ أَسْأَلُهُ التَّوْبَةَ.	astaghferul laaha wa asalohut tawbah.	I seek forgiveness of Allah, and, repentant, beseech Him.
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*And Almighty Allah will let him enter the Eternal Residence.”<sup>1</sup>*

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<sup>1</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 199; Jaame’ al-Ahaadees al-Shiah, vol. 19, p. 576; Rawzah al-Waae’zeen, p. 403; Wasaael al-Shiah, vol. 7, p. 379



## Salaat on Night of 15th of Shaban

Hasan ibn Ali ibn Fazzaal, on the authority of his father quotes, “I asked Ali ibn Moosa al-Reza (a.s.) about the night of the middle of Shaban. The Imam (a.s.) said,

*“It is the night to get released from the Fire. On that night major sins will be forgiven.”*

I said, “Are there any additional prayers for that night?” The Imam (a.s.) said,

*“It does not have any especial prayers. However, if you like to do a recommendable act on that night you can say the salaah of Ja’far ibn Abi Talib and mention Allah - Mighty and Majestic be He -, ask for forgiveness and supplicate a lot. My father (a.s.) said, ‘Supplications are accepted on that night.’*

I said, ‘The people say that that night is the night of Sekak.’<sup>1</sup> The Imam (a.s.) said,

*“That is the Night of Power (Qadr) in the month of Ramazan.”*<sup>2</sup>

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<sup>1</sup> The night of Sekak is the same as the Night of Power (Qadr) in which the Holy Quran was revealed.

<sup>2</sup> Misbaah al-Motahajjid, p. 838; Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 228; Rawzah al-Waa’zeen, p. 402; Wasaael al-Shiah, vol. 5, p. 202

## **Ziyaarat of Imam Husain (a.s.) on 15th Rajab and 15th Shaban**

Ahmed ibn Muhammad Abi Nasr Bazanti says: When I asked Imam Reza (a.s.): ‘In which month should we perform the Ziyaarat of Imam Husain (a.s.)?’ He (a.s.) replied:

*“On fifteenth Rajab and fifteenth Shaban.”<sup>1</sup>*

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<sup>1</sup> Wasaael al-Shiah, vol. 10, p. 364

## Supplication for the Last Days of the Month of Shaban

Abdul Salam ibn Saaleh al-Harawi narrates, “I went to see Abil Hasan Ali ibn Moosa al-Reza (a.s.) on the last Friday in the month of Shaban. Imam Reza (a.s.) told me,

*‘O Aba Salt! Most of the month of Shaban has passed. Now this is its last Friday. Perform the good deeds that you neglected to do during all this month in the few remaining days. I advise you to do what is beneficial for you, and abandon doing what is of no use for you. Increase the amount of supplications, asking for Allah (s.w.t.)’s forgiveness, reciting the Qur’an, making repentance to Allah (s.w.t.) for the sins you have committed so that Allah (s.w.t.) turns towards you in this month while you have been sincere with your Lord – the Honorable the Exalted. Do not let the responsibility for anything you have been entrusted with remain on your shoulders. Return them to their owners. Do not let any hate for any believers remain in your heart. Throw it away. Do not let any sins that you have committed remain. Get rid of them. Fear Allah (s.w.t.) and rely on Him regarding your private and public affairs.*

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴿٥٠﴾ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ﴿٥١﴾ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٥٢﴾

...And whoever trusts in Allah, He is sufficient for him; surely Allah attains His purpose; Allah indeed has appointed a measure for everything.<sup>1</sup>

*You should often say the following in the remaining days of this month,*

<div style="text-align: center;"> <input type="checkbox"/> </div> <p>         اللَّهُمَّ إِنْ لَمْ تَكُنْ قَدْ          غَفَرْتَ لَنَا فِي مَا  <div style="text-align: center;"> <input type="checkbox"/> </div>         مَضَى مِنْ شَعْبَانَ          فَاعْفِرْ لَنَا فِيمَا بَقِيَ          مِنْهُ.       </p>	<p>         allaahumma in lam takun qad          ghafarta lanaa fee maa          mazaa min sha'baan fagh-fir          lanaa feemaa baqeya minho.       </p>	<p>         O Allah! If You have not          forgiven us in the past          days of Shaban, (please          do) forgive us in the rest of          it.       </p>
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*as Allah – the Blessed the Sublime – frees many people from the Fire during this month for the respect they hold for the month of Ramazan.’”<sup>2</sup>*

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<sup>1</sup> Surah Talaq (65): Verse 3

<sup>2</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 51; Iqbaal al-Aa'maal, p. 257;  
Wasaael al-Shiah, vol. 7, p. 218

## **Eight Supplications for Safety from Worries and Troubles**

In this chapter eight supplications to remain safe from worries and troubles will be discussed.

# (1) Supplication to be Attentive Towards Allah and Protecting Oneself in the Market

Imam Reza (a.s.) narrates:

*“The Holy Prophet (s.a.w.a.) said: Anyone who says while entering the market*

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	subhaanal laahe wal hamdo lillaahe wa laa elaaha illal laaho wahdahu laa shareeka lahu lahul mulko wa lahul hamdo yohyee wa yomeeto wa howa hayyun laa yamooto beyadehil khayro wa howa a'laa kulle shayin qadeer.	Glory be to Allah, Praise be to Allah, there is no god but Allah, He is One and there are no partners for Him, He is Living, and He will not die, all good is through Him, and He has power over all things.
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*will be given as many rewards as Allah has created til the Resurrection Day.”<sup>1</sup>*

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<sup>1</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 30; Saheefah al-Imam al-Reza (a.s.), p. 150; Musnad al-Reza (a.s.), p. 63

## (2) Supplication for the Protection from Different Troubles

Hisham ibn Saalim narrates, ‘I heard Imam Reza (a.s.) saying:

*“Whoever recites:*

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.	laa hawla wa laa quwwata illaa billaahil a’liyyil a’zeem.	There are no means and no power without Allah the Most High, the Most Great.
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*the Almighty Allah will keep him safe from seventy types of troubles, minimum of which is self-dejection.”<sup>1</sup>*

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<sup>1</sup> Sawaab al-Aa’maal, p. 162

### (3) Supplication for Protection from Troubles in Journey

To remain safe from different troubles and hardships during journey, beseech Allah (s.w.t.) by the right of Imam Reza (a.s.) and supplicate thus:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ وَلِيِّكَ عَلِيِّ بْنِ مُوسَى الرَّضَا إِلَّا مَا سَلَّمْتَنِي بِهِ فِي جَمِيعِ أَسْفَارِي فِي الْبَرَارِيِّ وَالْبَحَارِ وَ الْجِبَالِ وَالْقَفَارِ وَ الْأَوْدِيَةِ وَالْغِيَاظِ مِنْ جَمِيعِ مَا أَخَافُهُ وَ أَخْذَرُهُ إِنَّكَ رَءُوفٌ رَحِيمٌ.	allaahumma innee as-aloka be-haqqe waliyyeka a'liy yibne moosar rezaa illaa maa sallamtanee behi fee jamee-e' asfaaree fil baraaree wal behaare wal jebaale wal qefaare wal aw- deyate wal gheyaaze min jamee-e' maa akhaafuhu wa ahzarohu innaka raofur raheem.	O Allah! I implore You in by the right of Your friend, Ali Ibn Moosa al-Reza (a.s.) to secure me during my journeys; in lands and seas, on mountains and in plains, in valleys and in jungles, against all that which I fear or anticipate. Certainly You are All-Kind and All- Merciful. <sup>1</sup>
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<sup>1</sup> Al-Mahaasin, p. 289; Mustadrak al-Wasaael, vol. 8, p. 134; Behaar al-Anwaar, vol. 94, p. 36



## (4) Supplication from Imam Reza (a.s.) for Remaining Protected During Journey

Sayed Ibn Taaos (r.a.) says, ‘I have mentioned in the book ‘al-Asraar al-Mooda-a’h Fee Saa-a’at al-Lail wa al-Nahaar’ that every hour of the day has been attributed with an infallible Imam (a.s.) and there are two particular supplications for that hour, out of which one has been narrated by my grand father Shaikh Toosi (r.a.) and the other one has been narrated by the chain of Ibn Maqlah:

The first hour is attributed to Imam Ali Ibn Abi Taalib (a.s.), second hour with Imam Hasan (a.s.), third hour with Imam Husain (a.s.), fourth hour with Imam Sajjad (a.s.), fifth hour with Imam Mohammad Baqir (a.s.), sixth hour with Imam Ja’far al-Sadiq (a.s.), seventh hour with Imam Moosa Kazim (a.s.), eighth hour with Imam Ali Reza (a.s.), ninth hour with Imam Jawad (a.s.), tenth hour with Imam Hadi (a.s.), eleventh hour with Imam Hasan Askari (a.s.) and the twelfth hour has been attributed to our master Imam Mahdi (a.t.f.s.).

Sayed ibn Taaos (r.a.) says that one should recite the supplication which is attributed to the said hour. It makes no difference if it is summer during which days are longer or it is winter when the days are shorter. The days should be allotted twelve hours and one should recite the duas attributed to that particular hour.

So when you set for a journey at a particular hour recite this supplication which is attributed to an infallible Imam (a.s.):

□		
اَللّٰهُمَّ بَلِّغْ مُوَلّٰنَا	allaahumma	balligh
فَلّٰنَا صَلَوَاتُ اللّٰهِ	mawlaanaa	folaanan
عَلَيْهِ اِنِّىْ اَسْلَمُ	salawaatul	laahe a'layhe
عَلَيْهِ وَ اِنِّىْ	innanee	osallemo a'layhe
اَتَوَجَّهُ اِلَيْهِ	wa innanee	atawajjaho
بِاقْبَالِكَ عَلَيْهِ فِى	elayhe be-iqbaaleka	a'layhe
اَنْ يَكُوْنَ خَفَارَتِىْ	fee an yakoona	khafaaratee
وَ حِمَايَتِىْ وَ	wa hemaayatee	wa
سَلَامَتِىْ وَ كَمَالِ	salaamatee wa kamaalo	sa-
سَعَادَتِىْ ضَمَانِهَا	a'adatee zamaanahaa	beka
بِكَ عَلَيْهِ حَيْثُ قَدْ	a'layhe	hayso qad
		O Allah! Convey to our master, so and so, Allah's blessings be upon him, that I send salutation upon him, and I turn towards him for Your closeness to him, to be my guardian, my protector, my safety and complete happiness because of the guarantee on him by You, certainly when I turned to him

تَوَجَّهْتُ فِي السَّاعَةِ الَّتِي جَعَلْتَهُ كَالْخَفِيرِ فِيهَا وَ حَدِيثُهَا فِي ذَلِكَ الْيَوْمِ	tawajjahto fis saa-a'til latee ja-a'ltahu kal-khafeere feehaa wa hadeesehaa fee zaaleka elayhe.	in the hour which You have appointed him as the guard in it and protector towards it.
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When you reach to your destination at a specified hour, recite the supplication to which that hour has been attributed to one of the infallible Imam (a.s.) or when you want to restart from that place, send salutation on that Imam (a.s.) as if you are close to him and while addressing him say that ‘I declare you as custodian at this hour. Had the Almighty Allah not wanted you to do that work, He would have not guided you towards it.’ When you acted in this manner and recited the related supplication then all your movements and staying shall be considered as worship and will be caused for your bliss and good luck in the Hereafter.<sup>1</sup>

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<sup>1</sup> Al-Amaan Min Akhtaar al-Asha’ar wa al-Azmaan, p. 101

## (5) Supplication while Leaving the House for the Protection from Troubles

Ali ibn Asbaat has narrated from Imam Reza (a.s.):

*“When you come out of your house for a journey or arrive home say,*

بِسْمِ اللَّهِ آمَنْتُ بِاللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	bismil laahe aamanto bil- laahe tawakkalto a'la laahe maa shaa allaaho laa hawla wa laa quwwata illaa billaah.	In the name of Allah, I believe in Allah, I place my trust in Allah, as Allah wills. There are no means and no power without Allah.
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*Devils are on his way but they move away; the angels strike their faces and say, “You have no way to him. He has spoken of the name of Allah, has belief in Him, placed his trust in Him and has said, ‘What Allah wills happens. There are no means and no power without Allah.’”<sup>1</sup>*

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<sup>1</sup> Al-Amaan Min Akhtaar al-Asha'ar wa al-Azmaan, p. 105; Wasaael al-Shiah, vol. 8, p. 279

## (6) Another Supplication while Leaving the House

Halabi narrated on the authority of Imam Sadiq (a.s.) that he (a.s.) said:

*“Whenever my honourable father was coming out of the house he would say,*

بِسْمِ اللَّهِ خَرَجْتُ وَبِسْمِ اللَّهِ وَلَجْتُ وَعَلَى اللَّهِ تَوَكَّلْتُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ	bismil laahe kharajto wa bismil laahe walajto wa a'lal laahe tawakkalto wa laa hawla wa laa quwwata illaa bil-laahil a'liyyil a'zeem.	In the name of Allah, I have come out, in the name of Allah, I enter, in Allah I have placed my trust, and there are no means and no power without Allah the Most High, the Most Great.
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*Muhammad ibn Sinan says that Imam Reza (a.s.) also used to recite this supplication while leaving the house.<sup>1</sup>*

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<sup>1</sup> Al-Mahaasin, p. 290; Wasaael al-Shiah, vol. 8, p. 280

## (7) Supplication for Protection in the Night

The brother of Debil Khuzaee narrated: My master Imam Reza (a.s.) has narrated on the authority of his honourable father Imam Moosa Kazim (a.s.) who says:

*I heard from my father Imam Ja'far al-Sadiq (a.s.) that he recommended to recite this dua (for the protection) in the night:*

<p>إِذَا أَمْسَى أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ الْوَّاحِدِ الْقَهَّارِ، وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الَّذِي أَذْهَبَ بِالنَّهَارِ وَ جَاءَ بِاللَّيْلِ وَ نَحْنُ فِيهِ عَافِيَةٌ مِنْهُ، اللَّهُمَّ هَذَا خَلْقٌ جَدِيدٌ قَدْ عَشَانَا، فَمَا عَمِلْتُ فِيهِ مِنْ خَيْرٍ فَسَهِّلْهُ وَقَبِّلْهُ وَ كُبِّهِ أَضْعَافًا مُضَاعَفَةً، وَ مَا عَمِلْتُ فِيهِ مِنْ شَرٍّ فَتَجَاوَزْ عَنْهُ بِرَحْمَتِكَ، أَمْسَيْتُ لَا أَمْلِكُ مَا أَرْجُو، وَلَا أَدْفَعُ شَرَّ مَا أَخْشَى، أَمْسَى الْأَمْرُ لِغَيْرِي، وَ أَمْسَيْتُ مُرْتَهَنًا بِكَسْبِي، وَ أَمْسَيْتُ لَا فَقِيرٌ أَفْقَرُ مِنِّي، فَاتَّسِعْ لِفَقْرِي مِنْ سِعَتِكَ مِمَّا كُنْتُ عَلَى نَفْسِكَ التَّقْوَى</p>	<p>ezaa amsaa amsaynaa wa amsal mulko lillaahil waahedil qahhaare wal hamdo lillaahe rabbil a'alameenal lazee azhaba bin-nahaare wa jaaa-a bil- layle wa nahno fee a'afeyatin minh. allaahumma haaza khal- qun jadeedun qad ghashshanaa, famaa a'milto feehe min khayrin fa-sah-hil-ho wa qayyiz-ho wa kubbahu az-a'afan mozaa-a'fatan, wa maa a'milto feehe min sharrin fa-tajaa-waz a'nho be- rahmatek. amsayto laa amleko maa arjoo, wa laa ad-fa-o' sharra maa akh- shaa, amsal amro le- ghayree, wa amsayto mur- tahanan be-kas-bee, wa amsayto laa faqeera af- qaro minne, fat-tase' le- faqree min se-a'teka mimmaa katabta a'laa nafsekat taqwaa maa ab-</p>	<p>When evening comes, we spend the evening, and Kingdom became Allah's; the One and All-Omnipotent, and all praise is for Allah, Lord of the worlds, Who has taken away the day and brought the night and we are in safety from it. O Allah! This is new creation which has certainly wrapped us, then whatever good I have done in it make it easy and available, increase it many folds, and whatever evil I have done in it then overlook it with Your Mercy. I did evening while I do not own anything except what I hope, and I defend evil for which I fear, my affair is in the hands of other, and I did evening while I depend upon my earning, and I did evening in the condition that nobody is poorer than me, so remove my poorness with Your wealth for what You have written upon Yourself – piety – till the time I remain, and honour till I die,</p>
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<p> مَا أَتَقَيَّتِي، وَ  الْكَرَامَةَ إِذَا  تَوَفَّيْتِي، وَ الصَّبْرَ  عَلَى مَا ابْتَلَيْتَنِي،  وَ الْبَرَكَاتِ فِيمَا  رَزَقْتَنِي، وَ الْعِزَّمَ  عَلَى طَاعَتِكَ فِيمَا  بَقِيَ مِنْ عُمْرِي،  وَ الشُّكْرَ لَكَ فِيمَا  أَنْعَمْتَ بِهِ عَلَيَّ </p>	<p> qaytanee, wal karaamata  ezaa tawaffaytanee, was  sabra a'laa mab talaytane,  wal barakata feemaa  razaqtanee, wal a'zma  a'laa taa-a'teka feemaa  baqeya min u'mree, wash  shukra laka feemaa an-  a'mta behi a'layya. </p>	<p> and patience till You test me,  and blessing in what you  bestow, and determination  upon Your obedience till my  remaining life, and  thankfulness to You in what  You have blessed me.<sup>1</sup> </p>
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<sup>1</sup> Jaame' al-Ahaadees al-Shiah, vol. 19, p. 525; Mustadrak al-Wasaael, vol. 5, p. 382

## **(8) Tasbeeh of Janab-e-Faatemah Zahra (s.a.) and Aayatul Kursee for Protection from Troubles**

Imam Reza (a.s.) said:

*Two brothers came to the Holy Prophet (s.a.w.a.) and said: “O Prophet of Allah (s.a.w.a.) please teach us any invocation as we intend to go to Syria for business.”*

*The Holy Prophet (s.a.w.a.) advised them: “Whenever you reach at your destination recite Tasbeeh of Faatemah Zahra (s.a.) and Aayatul Kursee after performing Isha prayer and before going to sleep.”*

*When they left Madinah the thieves followed them. When they stayed at a destination, the thieves sent their slave to see what those young men are doing?*

*The slave told the thieves that they are sleeping.*

*Both the young men were sleeping after performing Isha prayer and thereafter reciting Tasbeeh of Janab-e-Faatemah Zahra (s.a.) and Aayatul Kursee. Again the slave came to see the brother so as to inform the thieves about them. Suddenly, the slave saw walls surrounding the brothers.*

*He came back to the thieves and told them the story.*

*The thieves said: ‘You are not telling the truth due to fear.’ When the thieves went themselves they also didn’t see anything but walls.*

*The next morning the thieves went to the brothers and said: “We wanted to steal your goods but last night we didn’t see anything but walls.”*

*The brothers told them the whole story and the thieves said: “We will not follow you anymore because with what you say nobody can rob you of your goods.”<sup>1</sup>*

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<sup>1</sup> Akhbaar-o-Aasaar-e-Hazrat Imam Reza (a.s.), p. 572

## **Eight Supplications for Getting Deliverance from Hardships**

In this chapter eight supplications for getting deliverances from hardships shall be mentioned.



# (1) Supplication for Getting Deliverence from Hardships

Sayed Ibn Taaos (r.a.) reports: ‘I got a supplication from the supplications of Imam Reza (a.s.) which I found from the original treatise of Yunus Ibn Bukair.’

Yunus says that I requested my master Imam Reza (a.s.) to teach me a supplication which I could recite in difficulties and hardships.

The Imam (a.s.) said:

*“O Yunus! Whatever I write for you, memorise it and recite it at the time of hardships it will be accepted and for whatever you will wish you will get.”*

Then he (a.s.) wrote for me:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنَّ ذُنُوبِي وَكَثُرَتْهَا قَدْ أَخْلَقْتَ وَجْهِي عِنْدَكَ وَحَبَبْتَنِي عَنِ اسْتِيْهَالِ رَحْمَتِكَ وَ بَاعَدْتَنِي عَنِ اسْتِجَابِ مَغْفِرَتِكَ وَلَوْ لَا تَعَلَّقِي بِأَلَائِكَ وَتَمَسْكِي بِالدُّعَاءِ وَ مَا وَعَدْتَ أَمْثَالِي مِنْ الْمُسْرِفِينَ وَ أَنْسَابِهِ مِنْ الْخَاطِئِينَ وَ أَوْعَدْتَ الْقَانِطِينَ مِنْ رَحْمَتِكَ بِقَوْلِكَ ‘يَعْبَادِي الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا	bismil laahir rahmaanir raheem. allaahumma inna zonoobee wa kasratahaa qad akhlaqat waj-hee i'ndaka wa haja-batnee a'nis teehaale rahmateka wa baa-a'dat-nee a'nis teejaabe maghferateka wa la laa ta-a'lloqe be-aalaa- eka wa tamassokee bid-do- a'aa-e wa maa wa-a'dta amsaalee menal musrefeena wa ashbaahee menal khaa-te-eena wa aw- a'dtal qaa-ne-teena min rahmateka be-qawleka “yaa e'baadeyal lazeena asrafoo a'laa anfosehim laa taqnatoo mir rahmatil laah, innal laah yaghferuz zonooba jamee-a', innahu	In the name of Allah, the Beneficent, the Merciful. O Allah! My many sins have made me lose face before You, prevented me from being worthy of Your mercy, and kept me away from deserving Your forgiveness! I have adhered to Your boons and clung to supplicating You, for You have promised those who are like me in acting extravagantly (against their own souls), making errors, and despairing of Your mercy through Your words: ‘Say: O My servants who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is
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مِنْ رَحْمَةٍ  
 اللّٰهِ. إِنَّ اللَّهَ  
 يَغْفِرُ الذُّنُوبَ  
 جَمِيعًا. إِنَّهُ هُوَ  
 الْغَفُورُ الرَّحِيمُ، وَ  
 حَذَرْتُ الْقَانِطِينَ  
 مِنْ رَحْمَتِكَ فَقُلْتُ  
 "وَمَنْ يَقْنُطُ مِنْ  
 رَحْمَةِ رَبِّهِ إِلَّا  
 الضَّالُّونَ" ثُمَّ  
 نَدَبْتَنِي بِرَأْفَتِكَ إِلَى  
 دُعَائِكَ فَقُلْتُ  
 "أَدْعُونِي أَسْتَجِبْ  
 لَكُمْ. إِنَّ الَّذِينَ  
 يَسْتَكْبِرُونَ عَنْ  
 عِبَادَتِي سَيَدْخُلُونَ  
 جَهَنَّمَ دَخَرِينَ"  
 إِلَهِي لَقَدْ كَانَ ذَلِكَ  
 الْإِلَاسُ عَلَيَّ  
 مُشْتَمِلًا وَ الْقُنُوطِ  
 مِنْ رَحْمَتِكَ  
 مُلْتَحِفًا. إِلَهِي لَقَدْ  
 وَعَدْتَ الْمُحْسِنَ  
 ظَنَّهُ بِكَ ثَوَابًا وَ  
 أَوْعَدْتَ الْمُسِيءَ  
 ظَنَّهُ بِكَ عِقَابًا.  
 اَللّٰهُمَّ وَ قَدْ أَمْسَكَ  
 رَمَقِي حُسْنُ الظَّنِّ  
 بِكَ فِي عَثَقِ  
 رَقَبَتِي مِنَ النَّارِ وَ  
 تَغَمَّدَ زِلَّتِي وَ إِقَالَةَ  
 عَثَرَتِي. اَللّٰهُمَّ قُلْتُ  
 فِي كِتَابِكَ وَ قَوْلِكَ  
 الْحَقُّ الَّذِي لَا  
 خُلْفَ لَهُ وَ لَا  
 تَبْدِيلَ "يَوْمَ نَدْعُوا  
 كُلَّ أَنْاسِيًا بِأَمْرِهِ"  
 وَ ذَلِكَ يَوْمُ النُّشُورِ  
 إِذَا نُفِخَ فِي الصُّورِ  
 وَ "بُغَيْرَ مَا فِي

howal ghafoorur raheem"  
 wa hazzaratal qaaneteena  
 min rahmateka fa-qulta "wa  
 many yaqnato mir rahmate  
 rabbehi illaz zaal-looona"  
 summa natab-tanaa be-  
 raafateka elaa do-a'aa-eka  
 faqulta "od-o'onee astajib  
 lakum, innal lazeena  
 yastakberoona a'n  
 e'baadatee sa-yad-  
 kholoona jahannama  
 daakhereen" elaahee laqad  
 kaana zaalekal eyaaso  
 a'layya mushtamelan wal  
 qonooto min rahmateka  
 mul-tahefaa. elaahee laqad  
 wa-a'dtal mohsena  
 zannahu beka sawaaban  
 wa aw-a'dtal moseee-a  
 zannahu beka e'qaabaa.  
 allaahumma wa qad  
 amsaka ramaqee husnuz  
 zanne beka fee i'tqe  
 raqabatee menan naare wa  
 ta-gham-mode zallatee wa  
 eqaalate a'sratee.  
 allaahumma qulta fee  
 ketaabeka wa qawlokal  
 haqqul lazee laa khulfa lahu  
 wa laa tabdeela "yawma  
 nad-o'o kulla onaasim be-  
 emaamehim" wa zaaleka  
 yawmun noshoore ezaa  
 nofekha fis soore wa  
 "bo'sera maa fil qoboor"  
 allaahumma fa-innee awfaa  
 wa ash-haad wa aqarro wa  
 laa un-kero wa laa aj-hado  
 wa osirro wa o-a'leno wa

the Forgiving, the  
 Merciful.'<sup>1</sup> You have warned  
 those who despair of Your  
 mercy and said: 'And who  
 despairs of the mercy of his  
 Lord but the erring  
 ones.'<sup>2</sup> Then You have  
 summoned us through Your  
 mercy to supplicate You, thus  
 You have said: 'Call upon me,  
 I will answer you; surely those  
 who are too proud for My  
 mercy shall soon enter hell  
 abased.'<sup>3</sup> O my Lord!  
 Hopelessness has covered  
 me, and despair of Your  
 mercy has wrapped me! O  
 my Lord! You have promised  
 to reward him who has good  
 opinion in You and to punish  
 him who has bad opinion in  
 You! O Allah! My eye has  
 been seized by good opinion  
 of You in releasing my neck  
 from the Fire, covering my  
 slips, releasing (me) from my  
 stumble! O Allah! Your words,  
 which have neither alteration  
 nor change, are true:  
 '(Remember) the day when  
 We will call every people with  
 their Imam.'<sup>4</sup> That is the Day  
 of Resurrection when the  
 trumpet shall be blown and  
 'what is in the graves shall be  
 raised.'<sup>5</sup> O Allah! I believe,  
 witness, confess, do not deny,  
 do not renege, conceal,  
 announce, manifest, and hide

الْقَبُورِ “اللَّهُمَّ فَإِنِّي  
 أَوْفِي وَ أَشْهَدُ وَ  
 أَقْرُ وَ لَا أَنْكَرُ وَ  
 لَا أَجْحَدُ وَ أُسِرُّ وَ  
 أُعْلِنُ وَ أَظْهَرُ وَ  
 أَبْطِنُ بِإِنِّكَ أَنْتَ  
 اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ  
 وَحْدَكَ لَا شَرِيكَ  
 لَكَ وَ أَنْ مُحَمَّدًا  
 عَبْدُكَ وَ رَسُولُكَ  
 صَلَّى اللَّهُ عَلَيْهِ وَ  
 آلِهِ وَ إِنِّي عَلِيًّا  
 أَمِيرَ الْمُؤْمِنِينَ  
 سَيِّدَ الْأَوْصِيَاءِ وَ  
 وَارِثُ عِلْمِ الْأَنْبِيَاءِ  
 عِلْمِ الدِّينِ وَ مُبِيرُ  
 الْمُشْرِكِينَ وَ  
 مُمَيِّرُ الْمُنَافِقِينَ وَ  
 مُجَاهِدُ الْمَارِقِينَ  
 وَ إِمَامِي وَ  
 حُجَّتِي وَ عُرْوَتِي  
 وَ صِرَاطِي وَ  
 دَلِيلِي وَ حُجَّتِي وَ  
 مَنْ لَا أَتَّقِي  
 بِأَعْمَالِي وَ لَوْ  
 زَكْتُ وَ لَا أَرَاهَا  
 مُنْجِيَةً لِي وَ لَوْ  
 صَلَحْتُ إِلَّا  
 بِوَلَايَتِهِ وَ الْإِنْتِمَاءِ  
 بِهِ وَ الْإِقْرَارِ  
 بِفَضَائِلِهِ وَ الْقَبُولِ  
 مِنْ حَمَلَتِهَا وَ  
 التَّسْلِيمِ لِرُؤُوسِهَا وَ  
 أَقْرُ بِأَوْصِيَائِهِ مِنْ  
 أَنْبَاءِهِ أئِمَّةً وَ  
 حُجَجًا وَ أَدِلَّةً وَ  
 سُرُجًا وَ أَعْلَامًا وَ  
 مَنَارًا وَ سَادَةً وَ  
 أَبْرَارًا وَ أَوْمُنُ  
 بِسِرِّهِمْ وَ جَهْرِهِمْ

uz'hero wa ub-teno be-  
 annaka antal laaho laa  
 elaaha illaa anta wah-daka  
 laa shareeka laka wa anna  
 mohammadan a'bdoka wa  
 rasooloka sallal laaho  
 a'layhe wa aalehi wa anna  
 a'liyyan ameeral  
 moameneena sayyedul  
 awse-yaaa-e wa waareso  
 i'lmil ambeyaaa-e a'lamud  
 deene wa mobeerul  
 mushrekeena wa  
 momayyezul  
 monaafeqeena wa  
 mojaahedul maareqeena  
 wa emaamee wa hujjatee  
 wa u'rwatee wa seraatee  
 wa daleelee wa hujjatee wa  
 man laa asego be-a-  
 a'maalee wa law zakat wa  
 laa araahaa mun-jeyatan  
 lee wa law salohat illaa be-  
 welaayatehi wal  
 eatemaame behi wal  
 iqraare be-fazaaa-elehi wal  
 qaboole min hamalatehaa  
 wat tasleeme le-  
 rowaatehaa wa oqirro be-  
 awseyaaa-ehi min abnaaa-  
 ehi a-immatan wa hojajan  
 wa adillatan wa sorojan wa  
 a-a'laaman wa manaaran  
 wa saadatan wa abraaran  
 wa oa-meno be-sirrehim wa  
 jahrehim wa zaaherehim  
 wa baatenehim wa shaa-  
 hedeheim wa ghaaa-ebehim  
 wa hayyehim wa  
 mayyetehim laa shakka fee

that You are Allah, there is no  
 god but You, One with no  
 partner with You, that  
 Muhammad is Your servant  
 and messenger, may Allah  
 bless him and his Family, and  
 that Ali, the Commander of  
 the faithful, master of the  
 testamentary trustees,  
 inheritor of knowledge of the  
 prophets, emblem of religion,  
 destroyer of the hypocrites,  
 the fighter against the  
 Renegades (Maareqeen), my  
 Imam, my proof, my handle,  
 my path, my guide, and my  
 argument. I do not trust my  
 deeds though pure; nor do I  
 see that they will save me  
 though righteous but through  
 (showing) friendship to him,  
 following his example,  
 acknowledging his great  
 virtues, accepting from those  
 who delivered them, and  
 submitting to those who  
 narrated them. I confess that  
 his testamentary trustees  
 from among his grandsons  
 are Imams, arguments,  
 guides, lamps, guideposts,  
 lighthouses, masters, and  
 pious. I believe in their secret,  
 their openness, their outward,  
 their inward, their present,  
 their absent, their living, and  
 their dead. In that there is  
 neither doubt nor suspicion  
 nor change when You turn  
 away (from that). O Allah!

وَ ظَاهِرِهِمْ وَ  
 بَاطِنِهِمْ وَ شَاهِدِهِمْ  
 وَ غَائِبِهِمْ وَ حَيِّهِمْ  
 وَ مَيِّتِهِمْ لَا شَكَّ  
 فِي ذَلِكَ وَ لَا  
 ارْتِيَابَ عِنْدَ  
 تَحْوَلِكَ وَ لَا  
 انْقِلَابَ. اللَّهُمَّ  
 فَادُّعْنِي يَوْمَ  
 حَشْرِي وَ نَشْرِي  
 بِإِمَامَتِهِمْ وَ أَنْقِذْنِي  
 بِهِمْ يَا مَوْلَايَ مِنْ  
 حَرِّ النَّبْرَانِ وَ إِنْ  
 لَمْ تَرْزُقْنِي رُوحَ  
 الْجَنَانِ فَإِنَّكَ إِنْ  
 أَعْتَقْتَنِي مِنَ النَّارِ  
 كُنْتُ مِنَ الْفَائِزِينَ. اللَّهُمَّ  
 وَ قَدْ أَصْبَحْتُ يَوْمِي  
 هَذَا لَا تَقَةَ لِي وَ لَا  
 رَجَاءَ وَ لَا لَجَأَ وَ  
 لَا مَفْزَعَ وَ لَا  
 مَنَجِي غَيْرَ مِنْ  
 تَوَسَّلْتُ بِهِمْ إِلَيْكَ  
 مُتَقَرِّبًا إِلَى  
 رَسُولِكَ مُحَمَّدٍ  
 صَلَّى اللَّهُ عَلَيْهِ وَ  
 آلِهِ ثُمَّ عَلِيٍّ أَمِيرِ  
 الْمُؤْمِنِينَ وَ  
 الزَّهْرَاءِ سَيِّدَةِ  
 نِسَاءِ الْعَالَمِينَ وَ  
 الْحَسَنِ وَ  
 الْحُسَيْنِ وَ عَلِيٍّ وَ  
 مُحَمَّدٍ وَ جَعْفَرٍ وَ  
 مُوسَى وَ عَلِيٍّ وَ  
 مُحَمَّدٍ وَ عَلِيٍّ وَ  
 الْحَسَنِ وَ مَنْ  
 بَعْدَهُمْ يُقِيمُ  
 الْمَحَجَّةَ إِلَى  
 الْحُجَّةِ الْمَسْثُورَةِ

zaaleka wa lar teyaaba  
 i'nda tahawwoleka wa lan  
 qelaab. allaahumma fad-  
 o'nee yawma hash-ree wa  
 nash-ree be-emaamatehim  
 wa an-qiznee behim yaa  
 mawlaaya min harrin  
 neeraane wa in lam tar-  
 zuqnee roohal jenaane fa-  
 innaka in a-a'-taqtanee  
 menan naare kunto menal  
 faaa-ezeen. allaahumma  
 wa qad as-bahto yawmee  
 haazaa laa se-qata lee wa  
 laa rajaaa-a wa laa la-ja-a  
 wa laa maf-za-a' wa laa  
 manjaa ghayra man  
 tawassalto behim elayka  
 motaqarreban elaa  
 rasooleka mohammadin  
 sallal laaho a'layhe  
 wa'aalehi summa a'liyyin  
 ameeril moameneena waz  
 zahraaa-e sayyedatin  
 nesaaa-il a'alameena wal  
 hasane wal husayne wa  
 a'liyyin wa mohammadin wa  
 ja'farin wa moosaa wa  
 a'liyyin wa mohammadin wa  
 a'liyyin wal hasane wamin  
 ba'dahum yoqeemul ma-  
 hajjata elal hujjatil mas-  
 toorate min wuldehil mar-  
 juwwe lil-ummate min  
 ba'deh. allaahumma faj-  
 a'lhum fee haazal yawme  
 wa maa ba'dahu hisnee  
 menal makaarehe wa  
 ma'qeleel menal  
 makhaawefe wa najjenee

summon me on the day of my  
 mustering and my  
 resurrecting through their  
 Imamate, and save me, O My  
 Master! From the heat of the  
 Fires through them, and  
 supply me with the repose of  
 the Gardens! Surely, if You  
 release me from the Fire, I  
 will be one of the achievers.  
 O Allah! I rose in the morning  
 of this day of mine (while) I  
 have neither confidence nor  
 hope nor asylum nor place of  
 flight nor shelter except those  
 through whom I seek access  
 to You, seeking nearness to  
 Your Messenger Muhammad,  
 may Allah bless him and his  
 Family, then Ali, the  
 Commander of the faithful, al-  
 Zahra, the mistress of the  
 women of the worlds, al-  
 Hasan, al-Husain, Ali,  
 Muhammad, Ja'far, Moosa,  
 Ali, Muhammad, Ali, al-Hasan  
 and the one after them who  
 will pave the way for the  
 hidden proof from among his  
 children, hoped for the  
 community after him. O Allah!  
 Make them in this day and  
 after it my fortress against  
 detested things and my  
 stronghold against fears; save  
 me through them from every  
 enemy, tyrant, oppressor,  
 sinner, the evil of what I know,  
 what I deny, what has hidden  
 from me, what I see, and the

مِنْ وَلَدِهِ الْمَرْجُوءِ  
 لِلْإِثْمَةِ مِنْ بَعْدِهِ  
 اللَّهُمَّ فَاجْعَلْهُمْ فِي  
 هَذَا الْيَوْمِ وَ مَا  
 بَعْدَهُ حِصْنِي مِنْ  
 الْمَكَارِهِ وَ مَعْقِلِي  
 مِنَ الْمَخَافِ وَ  
 نَجِّنِي بِهِمْ مِنْ كُلِّ  
 عَدُوٍّ وَ طَاغٍ وَ  
 بَاغٍ وَ فَاسِقٍ وَ مِنْ  
 شَرِّ مَا أَعْرِفُ وَ  
 مَا أَكْثُرُ وَ مَا  
 اسْتَتَرَ عَنِّي وَ مَا  
 أَبْصُرُ وَ مِنْ شَرِّ  
 كُلِّ دَابَّةٍ رَبِّي أَخَذَ  
 بِنَاصِيَتِهَا إِنَّكَ عَلَى  
 صِرَاطٍ مُسْتَقِيمٍ.  
 اللَّهُمَّ بِتَوْسُلِي بِهِمْ  
 إِلَيْكَ وَ تَقْرُبِي  
 بِمَحَبَّتِهِمْ وَ  
 تَحْصِنِي بِإِمَامَتِهِمْ  
 افْتَحْ عَلَيَّ فِي هَذَا  
 الْيَوْمِ أَبْوَابَ رِزْقِكَ  
 وَ انْشُرْ عَلَيَّ  
 رَحْمَتَكَ وَ حَبِّبْنِي  
 إِلَى خَلْقِكَ وَ  
 حَبِّبْنِي بُغْضُهُمْ وَ  
 عَدَاوَتَهُمْ إِنَّكَ عَلَى  
 كُلِّ شَيْءٍ قَدِيرٌ.  
 اللَّهُمَّ وَ لِكُلِّ  
 مُتَوَسِّلٍ ثَوَابٌ وَ  
 لِكُلِّ ذِي شَفَاعَةٍ  
 حَقٌّ فَاسْأَلْكَ بِمَنْ  
 جَعَلْتَهُ وَسِيلَتِي  
 إِلَيْكَ وَ قَدَّمَتهُ أَمَامَ  
 طَلِبَتِي أَنْ تُعَرِّفَنِي  
 بَرَكَةِ يَوْمِي هَذَا وَ  
 شَهْرِي هَذَا وَ  
 عَامِي هَذَا. اللَّهُمَّ  
 وَ هُمْ مَفْرَعِي وَ

behind min kulle a'duwwin  
 wa taaghin wa baaghin wa  
 faaseqin wa min sharre  
 maa a-a'refo wa maa  
 unkero wa mas tatara  
 a'neer wa maa absoro wa  
 min sharre kulle daabbatin  
 rabbee aakhezun be-  
 naaseyatehaa innaka a'laa  
 seraatin mustaqeem.  
 allaahumma be-tawassolee  
 behind elayka wa  
 taqarrobee be-  
 mahabbatehim wa  
 tahassonee be-  
 emaamatehim if-tah a'layya  
 fee haazal yawme abwaaba  
 rizqeka wan shur a'layya  
 rahmataka wa habbib-nee  
 elaa khalqeka wa jannib-  
 nee bugh-zahum wa a'daa-  
 watahum innaka a'laa kulle  
 shay-in qadeer.  
 allaahumma wa lekulle  
 motawasselin sawaabun wa  
 le-kulle zee sha-faaa-a'tin  
 haqqun fa-as-aloka beman  
 ja-a'ltohu waseelatee  
 elayka wa qaddam-tohu  
 amaama talebatee an to-  
 a'rrefanee barakata  
 yawmee haazaa wa  
 shahree haazaa wa a'amee  
 haazaa. allaahumma wa  
 hum maf-za-e'e wa ma-  
 o'onatee fee shiddateewa  
 rakhaaa-ee wa a'afeyatee  
 wa balaa-ee wa nawmee  
 wa yaqazatee wa za'nee  
 wa eqaamatee wa u'sree

evil of every crawling creature  
 that You have taken by the  
 forelock! Surely You are on a  
 straight path. O Allah!  
 Through my seeking access  
 through them to You, seeking  
 nearness to You through  
 showing love for them,  
 fortifying myself with their  
 Imamate, open for me the  
 doors to Your provision;  
 spread upon me Your mercy;  
 make Your creatures love me;  
 turn me aside from their  
 detest and their enmity! Verily  
 You are powerful over  
 everything. O Allah! There is  
 reward for everyone (who)  
 seek access (through them to  
 You); there is right for all the  
 possessors of intercession,  
 hence by him whom You have  
 appointed as Your friend and  
 placed ahead my request, I  
 ask You to make me  
 recognize the blessing of this  
 day of mine, this month of  
 mine, and this year of mine!  
 O Allah! They are my place of  
 flight and my help during my  
 hardship, my ease, my well-  
 being, my tribulation, my  
 sleep, my wakefulness, my  
 departure, my residence, my  
 difficulty, my facility, my  
 openness, my secret, my  
 morning, my evening, my  
 movement, my habitation, my  
 secret, and my apparent! O  
 Allah! Through them,

مَعُونَتِي فِي شِدَّتِي  
 وَ رَخَائِي وَ  
 عَافِيَتِي وَ بِلَائِي وَ  
 نَوْمِي وَ يَقْظَتِي وَ  
 ظُعْنِي وَ إِقَامَتِي وَ  
 عُسْرِي وَ يُسْرِي  
 وَ عَلَانِيَتِي وَ  
 سِرِّي وَ إِصْبَاحِي  
 وَ إِمْسَائِي وَ تَقْلِبِي  
 وَ مَثْوَايَ وَ سِرِّي  
 وَ جَهْرِي. اللَّهُمَّ  
 فَلَا تُخَيِّبْنِي بِهِمْ  
 مِنْ نَائِلِكَ وَ لَا  
 تَقْطَعْ رَجَائِي مِنْ  
 رَحْمَتِكَ وَ لَا  
 تُؤْيِسْنِي مِنْ  
 رَوْحِكَ وَ لَا  
 تَبْتَلْنِي بِإِغْلَاقِ  
 أَبْوَابِ الْأَرْزَاقِ وَ  
 انْسِدَادِ مَسَالِكِهَا وَ  
 ارْتِيَاكِ مَذَاهِبِهَا وَ  
 افْتَحْ لِي مِنْ لَدُنْكَ  
 فَتْحًا يَسِيرًا وَ  
 اجْعَلْ لِي مِنْ كُلِّ  
 ضَنْكَ مَخْرَجًا وَ  
 إِلَى كُلِّ سَعَةٍ  
 مَنَهِجًا إِنَّكَ أَرْحَمُ  
 الرَّاحِمِينَ وَ صَلَّى  
 اللَّهُ عَلَى مُحَمَّدٍ وَ  
 آلِهِ الطَّيِّبِينَ  
 الطَّاهِرِينَ أَمِينَ  
 رَبَّ الْعَالَمِينَ

wa yusree wa a'laaneyatee  
 wa sirree wa is-baahee wa  
 imsaaa-ee wa taqallobee  
 wa mas-waaya wa sirree  
 wa jahree. allaahumma  
 falaa tokhayyibnee behim  
 min naaa-eleka wa laa taq-  
 ta' rajaaa-ee min  
 rahmateka wa laa toa-  
 yisnee min rooheka wa laa  
 tab-talenee bin-ghelaaqe  
 abwaabil arzaaqe wan  
 sedaade masaa-lekehaa  
 war teyaahe mazaah-  
 hebehaa waf tah lee min  
 ladunka fat-han yaseeran  
 waj a'l lee min kulle zanakin  
 makhrajan wa elaa kulle se-  
 a'tin man-hajan innaka  
 arhamur raahemeena wa  
 sallal laaho a'laa  
 mohammadin wa aalehit  
 tayyebeenat taahereena  
 aameena rabbal a'alameen.

disappoint me not of Your  
 favor; cut not my hope from  
 Your mercy; disappoint me  
 not of Your repose; tempt me  
 not with the closure of the  
 doors to provisions and of the  
 ways to them; open for me an  
 easy opening from You;  
 appoint for me a way out from  
 every hardship and a road for  
 every plenty! Surely, You are  
 the Most Merciful of the  
 merciful. May Allah bless  
 Muhammad and his good and  
 pure Household! Amen, Lord  
 of the worlds!<sup>6</sup>

- 1 Surah Zomar (39): Verse 53
- 2 Surah Hijr (15): Verse 56
- 3 Surah Ghaafir (40): Verse 60
- 4 Surah Bani Israaeel (17): Verse 71

<sup>5</sup> Surah A'adeyaat (100): Verse 9

<sup>6</sup> Mohijj al-Da'waat, p. 303; Behaar al-Anwaar, vol. 94, p. 346

## (2) Supplication for the Time of Extreme Tribulations

Sayed Ibn Taaos (r.a.) quotes from the book ‘Ta’beer al-Roayaa’ (by Muhammad Ibn Yaqoob Kulaini): ‘Ahmad, on the authority of Washshaa, who on the authority of Imam Reza (a.s.), narrates that he (a.s.) said:

*‘I saw my honourable father in dream while he (a.s.) said to me: O my son! Recite*

يَا رَوْوْفُ يَا رَحِيمُ	yaa ra-oofo yaa raheemo.	O Compassionate, O Merciful.
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*a lot whenever you come in contact with an extreme tribulation’. Whatever I had seen in the dream was as if I have seen it in wakefulness.<sup>1</sup>*

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<sup>1</sup> Mohijj al-Da’waat, p. 397; Behaar al-Anwaar, vol. 95, p. 283



### (3) Supplication for Deliverance from Every Pain and Disease

Khalid al-Absiyy said: ‘Ali ibn Moosa (a.s.) taught me this invocation and said:

*“Teach it to your brothers among the believers, for it is for every ache:*

أَعِزُّ نَفْسِي بِرَبِّ الْأَرْضِ وَرَبِّ السَّمَاءِ أَعِزُّ نَفْسِي بِالَّذِي لَا يَضُرُّ مَعَ اسْمِهِ دَاءٌ أَعِزُّ نَفْسِي بِالَّذِي اسْمُهُ بَرَكَهٌ وَشِفَاءٌ	o-e'ezo nafsee be- rabbil arze wa rabbis samaaa-e o-e'ezo nafsee bil-lazee laa yazurro ma-a's mehi daa-un o-e'ezo nafsee bil-lazis mohu baraktun wa shefaaun.	I seek protection for myself in the Lord of the earth and the Lord of the heavens. I seek protection for myself in Him with Whose Name no disease causes harm. I seek protection for myself in Him Whose Name is a blessing and a healing. <sup>1</sup>
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<sup>1</sup> Behaar al-Anwaar, vol. 95, p. 8

## (4) Another Invocation for Deliverance from Each Pain and Disease

Zakariyya ibn Adam, who used to serve Imam Reza (a.s.) in Khorasan, said:  
‘One day Imam Reza (a.s.) said to me:

“*O Zakariya.*”

I answered: “At your service, O son of the Messenger of Allah.” He (a.s.) said:

“*Recite for all illnesses:*

يَا مُنْزِلَ الشِّفَاءِ وَ مُذْهِبَ الدَّاءِ أَنْزِلْ وَجْعِي الشِّفَاءِ عَلَى	yaa munzelash shefaaa-e wa muzhebad daa-e anzil a'laa waja-e'yash shefaa-e.	O Bestower of healing and Remover of illness, send down healing for my ailment. <sup>1</sup>
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*You will be restored to health, Allah, the Mighty and Sublime, willing.”*

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<sup>1</sup> Behaar al-Anwaar, vol. 95, p. 8

## **(5) Supplication for Relief from Eye Corrosion**

Moa'mmar Ibn Khallaad narrates:

‘I was with Imam Reza (a.s.) and was made responsible for household purchases while he (a.s.) ordered me to bring Ghaaleyah (a kind of perfume). When I purchased it and presented it to Imam Reza (a.s.), he liked it very much and said to me:

*‘O Moa'mmar! No doubt as winking of eyelashes is certain, write Surah-e-Hamd, Surah Ahad, Surah Naas, Surah Falaq and Aayatul Kursee on a piece of paper and keep it in a pot. (To get relief from Eye Corrosion).<sup>1</sup>*

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<sup>1</sup> Makaarem al-Akhlaaq, vol. 2, p. 231; Behaar al-Anwaar, vol. 95, p. 128

## (6) Supplication for Waiving Out Magic and Sorcery

Muhammad Ibn Eesaa reports: ‘I asked Imam Reza (a.s.) about magic and sorcery. He (a.s.) said:

*“Such a thing does exist and it is harmful also, whenever you come in contact with such a thing then by the Will of Almighty Allah raise your hands before your face and recite this dua:*

بِسْمِ اللَّهِ الْعَظِيمِ	bismil laahil a'zeeme	In the name of Allah, the Great, in the name of Allah, the Great, Lord of the Mighty Throne, but that it left and perished. <sup>1</sup>
بِسْمِ اللَّهِ الْعَظِيمِ	bismil laahil a'zeeme	
رَبِّ الْعَرْشِ الْعَظِيمِ	rabbil a'rshil a'zeeme	
إِلَّا ذَهَبَتْ وَانْقَرَضَتْ	illaa zahab-ta wan qarazta.	

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<sup>1</sup> Makaarem al-Akhlaaq, vol. 2, p. 286; Behaar al-Anwaar, vol. 95, p. 129

## **(7) Supplication for Cure from Fever**

It has been narrated from Imam Reza (a.s.) that in order to get relief from fever, write this dua in the manner given hereunder and keep it with the ailing person:<sup>1</sup>

In the name of the Beneficent. We said: O fire! Be a comfort and peace to Ibrahim and the progeny of Ibrahim. And blessing upon Muhammad and the progeny of Muhammad, and upon so-and-so son of so-and-so by the permission of Allah.

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<sup>1</sup> Behaar al-Anwaar, vol. 95, p. 33

## (8) Supplication for Finding Missing Thing

Imam Reza (a.s.) narrates:

*“Whenever anything is lost or taken away from you then recite this verse:*

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ. وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ. وَمَا تَسْقُطُ مِنَ الرِّقَاقِ إِلَّا يَعْلَمُهَا وَلَا حَبْرٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَأْسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ٥٩	WA I'NDAHU MAFAATEHUL GHAYBE LAA YA'LAMOHAH ILLAA HOO, WA YA'LAMO MAH FIL BARRE WAL BAHR, WA MAH TASQOTO MINW WARAQATIN ILLAA YA'LAMOHAH WA LAA HABBATIN FEE ZOLOMAATIL ARZE WA LAA RATBINW WA LAA YAABESIN ILLAA FEE KETAABIM MOBEEN.	With Him are the keys of the unseen, the treasures that none knows but He. He knows whatever there is on the earth and in the sea. Not a leaf does fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record clear (to those who can read). <sup>1</sup>
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Then recite this dua:

اَللّٰهُمَّ اِنَّكَ تَهْدِي مِنَ الضَّلَالَةِ وَ تُنْجِي مِنَ الْعَمَى وَتَرْزُقُ الضَّالَّةَ صَلِّ عَلَى مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ وَ اَغْفِرْ لِيْ وَ رُدِّ ضَالَّتِيْ وَ صَلِّ عَلَى مُحَمَّدٍ وَ اٰلِهِ وَ سَلِّمْ	allaahumma innaka tahdee menaz zalaalate wa tunjee menal a'maa wa tarudduz zaallata salle a'laa mohammadin wa aale mohammadin wagh fir lee wa rudda zaal-latee wa salle a'laa mohammadin wa aalehi wa sallam.	O Allah! You guide one who is misguided and You save from blindness, and return the lost property. Bless Muhammad and his progeny and forgive me and return to me my lost property and bless Muhammad and his progeny and peace (be upon them). <sup>2</sup>
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<sup>1</sup> Surah Ana'am (6): Verse 59

<sup>2</sup> Makaarem al-Akhlaaq, vol. 2, p. 232; Anwaar al-No'maniyyah, vol. 4, p. 167; Behaar al-Anwaar, vol. 95, p. 123; Mustadrak al-Wasael, vol. 8, p. 215

## **Eight Supplications for Deliverance from Mischief of a Tyrant**

In this chapter eight supplications for deliverance from the mischief of a tyrant shall be mentioned.



## (1) Supplication Against the Enemy

Imam Reza (a.s.) advised:

*“When any of you pray against the other person he should say,*

<div>□</div> <div>اللَّهُمَّ بِإِيلَافِ لَيْلٍ، وَ أَبْجِ حَرِيمَةٍ. اُطْرُقْهُ لَا أُخْتَ</div>	allaahummat ruqho be- laylatin laa ukhta lahaa, wa abeh hareemahu.	O Lord, strike him with peerless misfortune in the night and allow his defenses to be ransacked. <sup>1</sup>
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<sup>1</sup> Makaarem al-Akhlaaq, vol. 2, p. 149; Behaar al-Anwaar, vol. 95, p. 222

## (2) Supplication for Overcoming Enemy and Other Difficulties

When Ma'moon was enraged over Imam Reza (a.s.) he (a.s.) recited this dua and his anger subsided:

بِاللهِ اسْتَفْتَحُ وَ بِاللهِ اسْتَنْجِحُ وَ بِمُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) اتَوَجَّهْ. اللَّهُمَّ سَهِّلْ لِي حُزُونَهُ أَمْرِي كُلَّهُ، وَ يَسِّرْ لِي صُعُوبَتَهُ؛ إِنَّكَ تَمْحُو مَا تَشَاءُ وَ تُثَبِّتُ، وَعِنْدَكَ أُمُّ الْكِتَابِ.	billaahe astafteho wa billaahe astanjeho wa be- mohammadin (sallal laaho a'layhe wa aalehi) atawajjaho. allaahumma sahhil lee hozoonata amree kullahu, wa yassir lee so-o'obatahu, innaka tamhoo maa tashaaa-o wa tusbeto, wa i'ndaka ummul ketaab.	By the help of Allah, I seek conquest, by the power of Allah, I will achieve success and through Muhammad (s.a.w.a.), I turn to (Allah). O Lord, soften for his hardheartedness all of it, and comfort me from his difficult attitue; You delete what You will, and establish. And with You there is the original book.
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Imam Ali ibn Abi Taalib (a.s.) narrated:

*“I never got enraged for any matter, never got entangled in any financial and martial difficulties whenever I recited this dua, the Almighty Allah subsided my rage, faciliated my problems, control over my enemy and success in my matters.”<sup>1</sup>*

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<sup>1</sup> Behaar al-Anwaar, vol. 94, p. 315

### (3) Supplication for Safety from Enemy and his Mischief

Imam Reza (a.s.) recommended to recite this dua for safety from the mischief of enemies:

<p> اِسْتَسَلَمْتُ  مَوْلَايَ لَكَ وَ  اَسَلَمْتُ نَفْسِي  إِلَيْكَ وَ تَوَكَّلْتُ  فِي كُلِّ أُمُورِي  عَلَيْكَ وَ أَنَا  عَبْدُكَ وَ ابْنُ  عَبْدِكَ أَخْبَانِي  اللَّهُمَّ فِي سِتْرِكَ  عَنْ شِرَارِ خَلْقِكَ  وَ اعْصِمْنِي مِنْ  كُلِّ آذَى وَ سُوءٍ  بِمَنْكَ وَ اكْفِنِي  شَرَّ كُلِّ نِيٍّ شَرٍّ  بِقُدْرَتِكَ اللَّهُمَّ مَنْ  كَادَنِي أَوْ  أَرَادَنِي فَأَنِّي  أَذْرَأُ بِكَ فِي  نَحْرِهِ وَ اسْتَعِزُّ  بِكَ مِنْهُ وَ  اسْتَعِزُّ مِنْهُ  بِحَوْلِكَ وَ قُوَّتِكَ  وَ شُدِّ عَنِّي أَيْدِي  الظَّالِمِينَ إِذْ كُنْتُ  نَاصِرِي لَا إِلَهَ  إِلَّا أَنْتَ يَا أَرْحَمَ  الرَّاحِمِينَ وَ إِلَهَ  الْعَالَمِينَ ۝ اسْأَلُكَ  كَفَايَةَ الْأَذَى وَ  الْعَافِيَةَ وَ الشِّفَاءَ  وَ النَّصْرَ عَلَيَّ  الْأَعْدَاءِ وَ  التَّوْفِيقَ لِمَا تُحِبُّ </p>	<p> ISTASLAMTO MAWLAAYA  LAKA WA ASLAMTO NAFSEE  ELAYKA WA TAWAKKALTO  FEE KULLE OMOOREE  A'LAYKA WA ANAA A'BDOKA  WABNO A'BDAYKA  AKHBAAANEE. ALLAAHUMMA  FEE SITREKA A'N  SHERAARE KHALQEKA WA'  SIMNEE MIN KULLE AZAN  WA SOO-IN BEMANNEKA  WAK FENEE SHARRE KULLE  ZEE SHARRIN. BE-  QUDRATEKA ALLAAHUMMA  MAN KAADANEE AW  ARAADANEE FA-INNEE  ADRA-O BEKA FEE NAHREHI  WAS TAE'ENO BEKA MINHO  WA ASTAE'EZO MINHO  BEH'AWLEKA WA  QUWWATEKA WA SHUDDA  A'NNEE AYDIZ ZAALEMEENA  IZ KUNTA NAASEREE LAA  ELAAHA ILLAA ANTA YAA  ARHAMAR RAAHEMEEN. WA  ILAAHAL A'ALAMEEN. AS-  ALOKA KEFAAYATAL AZAA  WAL A'AFEYATA WASH  SHEFAAA-A WAN NASRE  A'LAL A-A'DAAA-E WAT  TAWFEEQA LEMAA  TOHIBBO RABBANAA WA  TARZAA YAA ELAAHAL </p>	<p> I have submitted myself to  You, my master. And I rely in  all my affairs on You. And I  am Your servant and the  son of Your two servants  (father and mother). Hide  me, O Allah! In Your curtain  from the evils of Your  creatures and save me from  all the pains and evils by  Your favor and save me  from all the evils of those  who do evil, by Your power.  O Allah! One who plotted  against or desired for me.  Then indeed take me out  from his machinations and I  seek Your help regarding  him by Your strength and  Your power and strengthen  my hands for the enemies.  When You are my helper,  there is no god except You,  O the best of the merciful  ones. And the god of the  worlds. I ask You for the  release from difficulty and  salvation and cure and help  upon the enemies. And the  divine help in what You like,  Our Lord and You are  satisfied. O God of the  worlds. O the Forceful One </p>
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رَبَّنَا وَ تَرْضَى يَا إِلَهَ الْعَالَمِينَ يَا جَبَّارَ السَّمَوَاتِ وَالْأَرْضِينَ يَا رَبَّ مُحَمَّدٍ وَ إِلَهِ الطَّيِّبِينَ الطَّاهِرِينَ صَلَوَاتُكَ عَلَيْهِمْ أَجْمَعِينَ.	A'ALAMEEN. YAA JABBAARAS SAMAAWAATE WAL ARAZEEN. YAA RABBA MOHAMMADIN WA AALEHIT TAYYEBEENAT TAAHEREEN SALAWAATOKA A'LAYHIM AJMAE'EN.	in the heavens and the earths. O Lord of Muhammad and his purified and clean progeny. Your blessings be on them all. <sup>1</sup>
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<sup>1</sup> Mohijj al-Da'waat, p. 358; al-Misbaah, p. 293; al-Balad al-Ameen, p. 644; al-Majmu'a al-Raaeq Min Azhaar al-Hadaaq, vol. 1, p. 381; Behaar al-Anwaar, vol. 94, p. 379

## (4) Supplication for Safety from Visiting Mischevious Person

Imam Ali Reza (a.s.) advised:

*“Whenever you visit a person whose mischief you fear, recite this supplication:*

<p>اللَّهُمَّ يَدُكَ فَوْقَ يَدِهِ وَ سُلْطَانُكَ أَعْظَمُ مِنْ سُلْطَانِهِ. اللَّهُمَّ إِنِّي أَدْرَأُ بِكَ فِي نَحْرِهِ وَ أَعُوذُ بِكَ مِنْ شَرِّهِ وَ أَسْتَعِينُ بِكَ عَلَيْهِ وَ الْجَأَ إِلَيْكَ مِمَّا أَسَفَقْتُ عَلَى نَفْسِي مِنْهُ. اللَّهُمَّ فَكُنْ عِنْدَ ظَنِّي بِكَ فِيمَا لَمْ أَجِدْ فِيهِ مَفْرَعًا غَيْرُكَ وَ لَا مَلْجَأَ سِوَاكَ فَقَدْ عَلِمْتُ أَنَّ عَذْلَكَ أَوْسَعُ مِنْ جَوْرِ الْجَائِرِينَ وَ إِنْصَافِكَ مِنْ وَرَاءِ الظَّالِمِينَ فَاجِرْنِي مِنْهُ يَا إِلَهَ الْعَالَمِينَ بِحَقِّكَ عَلَيْكَ فَإِنَّ أَحَدًا لَا يَعْرِفُ حَقَّكَ حَسْبُ مَعْرِفَتِكَ بِحَقِّكَ. حَسْبِي أَنْتَ يَا اللَّهُ حَسْبِي أَنْتَ يَا اللَّهُ حَسْبِي أَنْتَ يَا اللَّهُ وَ مَنْ</p>	<p>allaahumma yadoka fawqa yadehi wa sultaanoka a-a'zamo min sultaanehi. allaahumma innee adra-o beka fee nahrehi wa a-o'ozo beka min sharrehi wa as-ta- e'eno beka a'layhe wa al- ja-o Elayka mimmaa ash- faqta a'laa nafsee minho. allaahumma fa-kun i'nda zannee beka feemaa lam ajed feehe maf-za-a'n ghayroka wa laa mal-ja-a sewaaka faqad a'limta anna a'dlaka awsa-o' min jawril jaaa-ereena wa insaafoka min waraaa-iz zaalemeena fa-ajirnee minho yaa elaahal a'alameen be-haqqeka a'layka fa-inna ahadan laa ya'refo haqqaka hasabe ma'refateka be- haqqeka. hasbee anta yaa allaaho hasbee anta yaa allaaho hasbee anta yaa allaaho wa man yatawakkal a'layka fa- anta hasbohu be-zaaleka jaraa wa'doka wa nataqa</p>	<p>O Allah! Your Hand is above his hand and Your Kingdom is Superior than his kingdom. O Allah! I strike on his neck with Your Help, and I seek refuge in You from his evil, and I seek Your help against him, and I seek protection towards You from what I fear from his side for myself. O Allah! Be my thinking when I think of You in what I don't find in it a succor except You and neither a refuge except You, then certainly it is known that Your justice is vaster than the tyranny of the tyrants, and Your justice is beyond (reach of) the oppressors, then recompense me for it O Lord of the worlds, by Your right upon You, then surely there is none who do not know Your right according to Your recognition with Your right. You are sufficient to me O Allah! You are sufficient to me O Allah! You are sufficient to me O Allah! And whoever trusts You than You are sufficient for him, it happened as per Your promise, and speech of Your book, and You are the</p>
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يَتَوَكَّلْ عَلَيْكَ فَاَنْتَ حَسْبُهُ بِذَلِكَ جَرَى وَعْدُكَ وَ نَطَقَ كِتَابُكَ وَ اَنْتَ اَوْفَى الضَّامِنِينَ. سُبْحَانَكَ رَبِّ الْعَالَمِينَ وَ صَلِّ اللَّهُ عَلَي مُحَمَّدٍ وَ آلِهِ.	ketaaboka wa anta awfaz zaalmeneen. subhaanaka rabbil a'alameena wa sallal laaho a'laa mohammadin wa aalehi.	biggest guarantor. Glory be to You, Lord of the worlds and blessings of Allah be upon Muhammad and his progeny. <sup>1</sup>
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<sup>1</sup> al-Majmu'a al-Raaeq Min Azhaar al-Hadaaeq, vol. 1, p. 319

## (5) Supplication for Safety from Mischief of Tyrant

Imam Reza (a.s.) on the authority of his father (a.s.) says:

*“Abu Ja’far al-Dawaaneqi (l.a.) sent for Ja’far ibn Muhammad (a.s.) in order to kill him. He prepared the sword and a piece of special leather (which was used to put on the floor for executing people on). al-Dawaaneqi told al-Rabee’, “Chop off his head when I clap my hands after I speak with him.”*

*Then when Ja’far ibn Muhammad (a.s.) entered, the Imam (a.s.) looked at al-Dawaaneqi from a distance and the Imam’s lips were moving. Abu Ja’far (al-Dawaaneqi) was sitting in his place and was saying, ‘O Aba Abdullah! Welcome. We only sent for you to pay off your debts.’*

*He then gently asked about his household and added,*

*‘Allah (s.w.t.) has paid off your debts and has determined your reward. O Rabee’, do not do any thing until Ja’far returns to his family.’*

*When al-Dawaaneqi left, al-Rabee’ told the Imam (a.s.), ‘O Aba Abdullah! Did you see the sword and the leather that was prepared for you? What were you saying when you were moving your lips?’*

*Imam Ja’far al-Sadiq (a.s.) said, ‘When I noticed the wickedness in his eyes I said,*

حَسْبِيَ الرَّبُّ مِنَ الْمَرْبُوبِينَ وَ حَسْبِيَ الْخَالِقُ مِنَ الْمَخْلُوقِينَ وَ حَسْبِيَ الرَّازِقُ مِنَ الْمَرْزُوقِينَ وَ حَسْبِيَ اللَّهُ رَبُّ الْعَالَمِينَ حَسْبِيَ مَنْ هُوَ حَسْبِيَ حَسْبِيَ مَنْ لَمْ يَزَلْ حَسْبِيَ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ	hasbeyar rabbo menal marboobeena wa hasbeyal khaaleqo menal makhlooqeena wa hasbeyar raazeqo menal marzooqeena wa hasbeyal laaho rabbul a’alameena hasbee man howa hasbee hasbee man lam yazal hasbee hasbeyal laaho laa elaaha illaa howa a’layhe tawakkalto wa	Sufficient for me is the Lord against the lored. And sufficient for me is the Creator against the creatures. And sufficient for me is the Sustainer against the sustained. Sufficient for me is Allah, the Lord of the worlds. Sufficient for me is He Who is sufficient for me. Sufficient for me is He Who has been always sufficient for me. Allah suffices me. There is no god save Him. In Him have I put my trust, and He is
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الْعَرْشِ الْعَظِيمِ.	رَبُّ	howa rabbul a'rshil a'zeem.	the Lord of the Tremendous Throne. <sup>1</sup>
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<sup>1</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 237; Behaar al-Anwaar, vol. 95, p. 214



## (6) Another Supplication for Safety from Mischief of Tyrant

Sayed Ibn Taaos narrated in his book ‘Mohijj al-Da’waat’ on the authority of Imam Reza (a.s.) that he (a.s.) said:

*“A person came to Imam Ja’far al-Sadiq (a.s.) and complained to him about the tyranny inflicted upon him.*

*Imam (a.s.) said to him: ‘Why do not you recite Dua-e-Mazloom (Supplication of the Oppressed) which the Messenger (s.a.w.a.) had taught to Imam Ali ibn Abi Taalib (a.s.)? There is not a single aggrieved person who recites this supplication and has not got deliverance from the mischief of the tyrant:*

اللَّهُمَّ طُمَّهُ بِالْبَلَاءِ طُمًّا وَ غُمَّهُ بِالْبَلَاءِ غُمًّا وَ قَمَّهُ بِالْأَذَى قَمًّا وَ أَرْمِهِ بِیَوْمٍ لَا مَعَادَ لَهُ وَ سَاعَةً لَا مَرَدَّ لَهَا وَ أَبِخْ حَرِيمَهُ وَ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ (عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ) وَ قِنِّي شَرَّهُ وَ اكْفِنِي أَمْرَهُ وَ اصْرِفْ عَنِّي كَيْدَهُ وَ أَخْرِجْ قَلْبَهُ وَ سُدِّ فَاهُ عَنِّي وَ خَسَعَتْ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا وَ عَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَ قَدْ	allaahumma tummahu bil-balaaa-e tamman wa ghummahu bil-balaaa-e ghamman wa qummahu bil-azaa qamman war- mehi be-yawmin laa ma- a'ada lahu wa saa-a'tin laa maradda lahaa wa abeh hareemahu wa salle a'laa mohammadin wa ahle baytehi (a'layhe wa a'layhemus salaam) wa qenee sharrahu wak fenee amrahu was rif a'nnnee kaydahu wa ahrij qalbahu wa sudda faaho a'nnnee “wa khasha-a'til aswaato lir-rahmaane falaa tasma-o' illaa hamsaa” “wa a'natil wojooho lil-hayyil qayyooma wa qad khaaba man hamala zulmaa” “ikhsa-oo	O Allah! Embed him in misfortune, and cover him in calamity, and indulge him in discomfort and harassment one after the other, and involve him daily that he cannot escape [it should be continuous], and hourly that he cannot escape, and expose his sanctity, and send blessings upon Muhammad and his household (peace be upon him and them), and protect me from his evil, and save me from his commands, and force his heart in awkward situation, and keep his mouth shut on me. “and the voices shall be low before the Beneficent Allah so that you shall not hear aught but a soft sound.” <sup>1</sup> “And the faces shall be humbled before the Living, the Self-subsistent Allah, and he who bears iniquity is indeed a failure.” <sup>2</sup> “Go away into it and
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خَابَ مَنْ حَمَلَ ظُلْمًا ”إِخْسَتُوا فِيهَا وَ لَا تُكَلِّمُونِ“ صَهْ صَهْ صَهْ صَهْ صَهْ صَهْ صَهْ	feehaa wa laa tokallemoon” sah sah sah sah sah sah sah.	speak not to Me.” <sup>3</sup> Be silent, be silent, be silent, be silent, be silent, be silent, be silent. <sup>4</sup>
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1 Surah Taahaa (20): Verse 108

2 Surah Taahaa (20): Verse 111

3 Surah Moamenoon (23): Verse 108

4 Mohijj al-Da’waat, p. 306; al-Misbaah, p. 273; Behaar al-Anwaar, vol. 95, p. 215; al-Jannah al-Waaqeyah wa al-Jannah al-Baaqeyah (manuscript), p. 49

## (7) Supplication for Defeating the Enemy and Resolving Problems

Imam Reza (a.s.) narrated:

*One of the companions of Holy Prophet (s.a.w.a.) found a paper which he presented to him (s.a.w.a.). The Holy Prophet (s.a.w.a.), at the time of prayer, went on the pulpit and read what was written on that paper. It was an invocation written by Hazrat Yusha Ibn Noon the successor of Prophet Moosa (a.s.):*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّ رَبَّكُمْ لَرَوْفٌ رَحِيمٌ أَلَا إِنَّ خَيْرَ عِبَادِ اللَّهِ التَّقِيُّ الْخَفِيُّ وَإِنَّ شَرَّ عِبَادِ اللَّهِ  
الْمُشَارُ إِلَيْهِ بِالْأَصَابِعِ

*‘In the name of Allah the Beneficent, the Merciful. No doubt your Lord is Compassionate and Kind. Beware, the best servant of Allah (s.w.t.) is he who guards himself against evil and is concealed and the worst is one who is being pointed i.e. he is famous.’*

*So whoever wants to fill up his bowl and wants to discharge his duties for the sake of the blessings, awarded to him by the Almighty Allah, should recite this dua everyday:*

سُبْحَانَ اللَّهِ كَمَا يَنْبَغِي لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ كَمَا يَنْبَغِي لِلَّهِ وَالْحَمْدُ لِلَّهِ كَمَا يَنْبَغِي لِلَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ النَّبِيِّ الْعَرَبِيِّ الْهَاشِمِيِّ وَصَلَّى اللَّهُ عَلَى جَمِيعِ الْمُرْسَلِينَ وَ النَّبِيِّينَ حَتَّى يَرْضَى اللَّهُ	subhaanal laahe kamaa yambaghee lillaah wa laa elaaha illal laaho kamaa yambaghee lillaah wal hamdo lillaahe kamaa yambaghee lillaah wa laa hawla wa laa quwwata illaa billaahe wa sallal laaho a'laa mohammadin wa ahle baytehin nabiyyeenal a'rabiyyil haashemiyye wa sallal laaho a'laa jamee-i'l mursaleena wan nabiyyeena hattaa yarzal laah.	Glory be to Allah like it befit for Allah; and there is no god except Allah like it behove for Allah; and the praise is for Allah like it befit for Allah; there is no might nor power except with Allah; and blessings of Allah upon Muhammad and the progeny of the prophet, the arab, the hashmite and praise of Allah be upon all the messengers and the prophets till Allah is pleased.
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*Then the Holy Prophet (s.a.w.a.) came down from the pulpit. As people were insisting him about this invocation the Holy Prophet (s.a.w.a.) again went on the pulpit and said:*

*Whoever wants that he should be praised and glorified more than the Mujaahedin (Fighters in the way of Allah) he should recite this supplicaton each day. His needs will surely be fulfilled, his enemies will be destroyed, his loans will be cleared, all his problems will be solved, his invocation will be fixed on Divine Tablet (Lauh-e-Mehfooz) after taking round of the sky.”<sup>1</sup>*

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<sup>1</sup> Mohijj al-Da’waat, p. 306; Behaar al-Anwaar, vol. 87, p. 4; al-Da’waat, p. 46; Mustadrak al-Wasaael, vol. 5, p. 377; al-Jannah al-Waaqeyah wa al-Jannah al-Baaqeyah (manuscript), p. 32

## (8) Supplication to Overcome the Enemy

It is narrated in the book ‘Khawaass-e-Aayaat-e-Quran-e-Kareem’ by Imam Reza (a.s.):

*“If someone has an enemy then he should recite*

يَا حَسِيبُ	Yaa Haseebo	O Reckoner.
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*80 times having pure intention and humility taking care of its meaning. It is to be started from Thursday. Surely his enemy will be overpowered.”*

It is also written in the same book that there is no other invocation stronger than this for waiving out the tyranny of an enemy.<sup>1</sup>

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<sup>1</sup> Khawaass-e-Aayaat-e-Quran-e-Kareem, p. 81

## **Eight Amulets Narrated by Imam Reza (a.s.)**

In this chapter eight amulets narrated by Imam Reza (a.s.) will be mentioned which can be kept in the written form.<sup>1</sup>

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<sup>1</sup> In some traditions it has been explained to not only keep these amulets but to read them is also very effective.

## New Section

Yaasir – the servant said:

‘When Imam Reza (a.s.) entered the palace of Humaid ibn Qahtabah he took off his clothes and handed them to Humaid. Humaid handed them to his maid to wash. Shortly later the maid returned with a sheet of paper and said that she had found it in Imam Reza (a.s.)’s attire. She handed it to Humaid. Humaid said, “May I be your ransom! The maid found this paper in the pocket of your shirt. What is it?” He (a.s.) said,

*“O Humaid! This is a amulet which I never separate from myself.”*

I (Yaasir) said, “Could you honor me with it?” He (a.s.) said,

*“This is a charm. Calamities will be warded off from whoever has it in his pocket. He will be secured from all calamities. It is a protection for him against the evils of the damned Satan (and from the King).”*

He (a.s.) then dictated the amulet to Humaid. It is as follows,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا أَوْ غَيْرَ تَقِيٍّ أَخَذْتُ بِاللَّهِ السَّمِيعِ الْبَصِيرِ عَلَى سَمْعِكَ وَبَصْرِكَ لَا سُلْطَانَ لَكَ عَلَيَّ وَ لَا عَلَى سَمْعِي وَلَا بَصْرِي وَلَا عَلَى شَعْرِي وَلَا عَلَى بَشْرِي وَلَا عَلَى لَحْمِي وَلَا عَلَى دَمِي وَلَا عَلَى مُخِي وَلَا عَلَى	bismil laahir rahmaanir raheem. bismil laahe innee a-o'ozo bir-rahmaane minka in kunta taqiyyan aw ghayra taqiyyin akhazto billaahis samee-i'l baseere a'laa sam- e'ka wa basareka laa sultaana laka a'layya wa laa a'laa sam-e'e wa laa basaree wa laa a'laa sha'ree wa laa a'laa basharee wa laa a'laa lahmees wa laa a'laa damees wa laa a'laa mukh- khees wa laa a'laa a'sabee wa laa a'laa e'zaamees wa	In the Name of Allah the Beneficent, the Merciful. In the Name of Allah. I take refuge in the Merciful from you – whether you are pious or not. By Allah – the One Who hears and sees all – I shut off your ears and eyes. You have no power over me, my ears, my eyes, my hair, my skin, my meat, my blood, my brain, my nerves, my bones, my family, my property, and the daily bread that Allah
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عَصَبِي وَ لَا عَلِي عِظَامِي وَ لَا عَلِي أَهْلِي وَ لَا عَلِي مَالِي وَ لَا عَلِي مَا رَزَقَنِي رَبِّي سَتَرْتُ بَيْنِي وَ بَيْنَكَ بِسْتِرَةِ النُّبُوَّةِ الَّذِي اسْتَتَرَ أَنْبِيَاءَ اللَّهِ بِهِ مِنْ سَطَوَاتِ الْجَبَابِرَةِ وَ الْفِرَاعِنَةِ جَبْرَائِيلَ عَنْ يَمِينِي وَ مِيكَائِيلَ عَنْ يَسَارِي وَ إِسْرَافِيلَ عَنْ وَرَائِي وَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَمَامِي وَ اللَّهُ مُطْلِعٌ عَلَيَّ يَمْنَعُكَ مَنِّي وَ يَمْنَعُ الشَّيْطَانَ مِنِّي اللَّهُمَّ لَا يَغْلِبُ جَهْلَهُ أَنْتَكَ أَنْ يَسْتَفْرِئَنِي وَ يَسْتَخْفَنِي اللَّهُمَّ إِلَيْكَ الْتَجَأْتُ اللَّهُمَّ إِلَيْكَ الْتَجَأْتُ اللَّهُمَّ إِلَيْكَ الْتَجَأْتُ.	laa a'laa ahlee wa laa a'laa maalee wa laa a'laa maa razaqanee rabbe satarto baynee wa baynaka be- sitratin nobuwwatil lazis tatara ambeyaaaul laahe behi min satawaatil jabaaberate wal faraa-e'nate jabra-eelo a'n yameenee wa meekaa-eelo a'n yasaaree wa israafeelo a'n waraa-ee wa mohammadun sallal laaho a'layhe wa aalehi amaamee wal laaho muttale-u'n a'layya yamna- o'ka minnee wa yamna-u'sh shaytaana minnee allaahumma laa yaghlebo jahlohu anaataka an yastafizzanee wa yastakhiffanee allaahumma elaykal tajaato allaahumma elaykal tajaato allaahumma elaykal tajaato.	bestows upon me. I draw a veil between me and you – a veil of the Prophets by which Allah's Prophets protected themselves from the assault of the tyrants and Pharaoh. Jibraeel is on my right side, Mikaaeel is on my left side. Israafil is behind me. And Muhammad (s.a.w.a.) is in front of me. Allah is informed about me, and will protect me from you and from Satan. O my Lord! May not Satan's ignorance overcome Your Patience so as to make me frightened and belittled. O my Lord! I take refuge in You. O my Lord! I take refuge in You. O my Lord! I take refuge in You. <sup>2</sup>
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Sayed Ibn Taaos (a.r.) narrates on the authority of Aba Salt Harawi who said that an amazing event has been stated about this amulet.

Aba Salt says: 'One day when Imam Reza (a.s.) was at his residence a messenger of Ma'moon came and said that Ma'moon has called you.

Imam Reza (a.s.) got up and said to me:

*"Usually he does not call me at this time surely there is some artifice and pretext hidden. But I swear by Allah (s.w.t.) he would not be able to harm me due to an invocation which came to me from the Holy Prophet (s.a.w.a.)."*

Aba Salt says that he accompanied Imam Reza (a.s.) to meet Ma'moon, as soon as Imam (a.s.) saw Ma'moon the cursed, he (a.s.) started to recite that



invocation and finished it till the end. When he (a.s.) was standing in front of Ma'moon, he saw towards Imam (a.s.) and said:

‘O Abul Hasan! I had ordered to give one lakh dirham to you. You write to your relatives and household (about it).’

When Imam Reza (a.s.) departed from there Ma'moon was saying behind him that I had intended for something else but Allah – the High – did something else but whatever Almighty Allah intended was better.<sup>2</sup>

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<sup>1</sup> Mohijj al-Da'waat, p. 49; Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 136; al-Balad al-Ameen, p. 640; Behaar al-Anwaar, vol. 94, pp. 192 & 343; al-Majmu'a al-Raaeq Min Azhaar al-Hadaaeq, vol. 1, p. 36

<sup>2</sup> Mohijj al-Da'waat, p. 49; al-Balad al-Ameen, p. 640; Behaar al-Anwaar, vol. 94, pp. 192 & 343

## (2) Another Amulet by the Name of ‘Ruqah al-Jaib’

Sayed ibn Taaos (r.a.) reports in the book Mohijj al-Da’waat with his detailed chain of narrators on the authority of Ahmad Ibn Abi Nasr who on the authority of Imam Reza (a.s.) that he (a.s.) said:

*“Ruqah al-Jaib is a safeguard and protection from every thing.”*

<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ اخْسَوْا فِيهَا وَلَا تُكَلِّمُونِ إِنِّي آغُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا أَخَذْتُ بِسْمِ اللَّهِ وَبَصَرِهِ عَلَى أَسْمَاعِكُمْ وَ أَبْصَارِكُمْ وَبِقُوَّةِ اللَّهِ عَلَى قُوَّتِكُمْ لَا سُلْطَانَ لَكُمْ عَلَى فُلَانٍ بَنِ فُلَانَةٍ وَ لَا عَلَى ذُرِّيَّتِهِ وَ لَا عَلَى أَهْلِهِ وَ لَا عَلَى أَهْلِ بَيْتِهِ سَتَرْتُ بَيْنِي وَ بَيْنَكُمْ بِسِتْرِ النُّبُوَّةِ الَّذِي اسْتَتَرُوا بِهِ مِنْ سَطَوَاتِ الْجَبَابِرَةِ وَ الْفَرَاعِنَةِ جِبْرِئِيلُ عَنْ أَيْمَانِكُمْ وَ مِيكَائِيلُ عَنْ يَسَارِكُمْ وَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَمَامَكُمْ وَ اللَّهُ يُطْلِعُ عَلَيْكُمْ بِمَنْعِهِ نَبِيَّ اللَّهِ وَ بِمَنْعِ ذُرِّيَّتِهِ وَ أَهْلِ بَيْتِهِ</p>	<p>bismil laahir rahmaanir raheem. bismil laahikh sa-oo feehaa wa laa tokallemoone innee a-o'ozo bir-rahmaane minka in kunta taqiyyan akhazto be- sam-i'l laahe wa basarehi a'laa asmaa-e'kum wa absaarekum wa bequwwatil laahe a'laa quwwatekum laa sultaana lakum a'laa follanib ne folaanata wa laa a'laa zurriyyatehi wa laa a'laa ahlehi wa laa a'laa ahle baytehi satarta baynee wa baynakum be- sitrin nobuwwatil lazis tataroo behi min satawaatil jabaaberate wal faraa- e'nate jabra-eelo a'n aymaanekum wa meekaa- eelo a'n yasaarekum wa mohammadun sallal laaho a'layhe wa aalehi amaamakum wal laaho yattale-o' a'laykum be- man-e'hi nabiyyil laahe wa be-man-e' zurriyyatehi wa</p>	<p>In the Name of Allah, the Merciful, the Compassionate. In the Name of Allah, slink you into it, and do not speak to me,<sup>1</sup> I take refuge in the All-merciful from you, if you fear Allah.<sup>2</sup> I take hold, with the Hearing of Allah and His Sight, over your hearing and sight, and with the Might of Allah over your might. No authority you have over so- and-so, son of so-and-so, or over his progeny, or his wealth, or his family. I draw down between you and him the veil of Prophethood, by which they concealed themselves from the assault of the tyrants and the Pharoahs, with Jibraeel on your right, and Mikaaeel on your left, and Muhammad (s.a.w.a.) and his Ahlul Bait (a.s.) before you, with Allah, the Exalted, overshadowing you. Allah guards him, his progeny, his wealth and his family from the demons</p>
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<p> مِنْكُمْ وَ مِنَ  الشَّيَاطِينِ مَا شَاءَ  اللَّهُ لَا حَوْلَ وَ لَا  قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ  الْعَظِيمِ اَللّهُمَّ اِنَّهُ لَا  يَبْلُغُ جَهْلَهُ اَنَاتَكَ وَ  لَا يَنْتَلِيهِ وَ لَا يَبْلُغُ  مَجْهُودُ نَفْسِهِ  عَلَيْكَ تَوَكَّلْتُ وَ  اَنْتَ نِعَمَ الْمَوْلَى وَ  نِعَمَ النَّصِيرُ  حَرَسَكَ اللَّهُ يَا فُلَانِ  ابْنَ فُلَانَةٍ وَ ذُرِّيَّتَكَ  مِمَّا تَخَافُ عَلَى  أَحَدٍ مِنْ خَلْقِهِ وَ  صَلَّى اللَّهُ عَلَى  مُحَمَّدٍ وَ آلِهِ </p>	<p> ahle baytehi minkum wa  menash shayaateene maa  shaaa-al laaho laa hawla  wa laa quwwata illaa  billaahil a'liyyil a'zeeme  allaahumma innahu laa  yablogho jahlohu anaataka  wa laa yabtaleehe wa laa  yablogho majhoodo nafsehi  a'layka tawakkalto wa anta  ne'mal mawlaa wa ne'man  naseero harasakal laaho  yaa folaanab na follanatin  wa zurriyyataka mimmaa  takhaafo a'laa ahadin min  khaqehi wa sallal laaho  a'laa mohammadin wa  aalehi. </p>	<p> (shayaateen). Whatever Allah  has willed, there is no might  nor power except with Allah,  the Most High, the Mighty. O  Allah! his clemency will not  attain Your patience as long  as it does not attain the  utmost degree of Your Power.  You are the most excellent  Master and the most excellent  Helper. Allah guard you and  your progeny, O so-and-so,  son of so-and-so by that with  which He guarded his friends,  blessings of Allah on  Muhammad and his progeny. </p>
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Then write Ayatul Kursi as it is written hereunder:

<p> اللَّهُ لَا إِلَهَ إِلَّا  هُوَ الْقَيُّومُ لَا  تَأْخُذُهُ سِنَةٌ وَ لَا  نَوْمٌ لَّهُ مَا فِي  السَّمَوَاتِ وَمَا فِي  الْأَرْضِ مَنْ  ذَا الَّذِي يَشْفَعُ  عِنْدَهُ إِلَّا  بِإِذْنِهِ يَعْلَمُ  مَا بَيْنَ أَيْدِيهِمْ  وَمَا خَلْفَهُمْ وَ لَا  يُحِيطُونَ بِشَيْءٍ مِنْ  عِلْمِهِ إِلَّا بِمَا شَاءَ  وَسِعَ كُرْسِيُّهُ  السَّمَوَاتِ  وَالْأَرْضَ وَ لَا </p>	<p> ALLAAHO LAA ELAAHA  ILLAA HOWAL, HAYYUL  QAYYOOM, LAA TAA-  KHOZOHU SENATUNW  WA LAA NAUM, LAHU  MAA FIS SAMAAWAATE  WA MAA FIL ARZE, MAN  ZAL LAZEE YASHFAO'  I'NDAHU ILLAA BE-  IZNEH, YA'LAMO MAA  BAYNA AYDEEHIM WA  MAA KHALFAHUM, WA  LAA YOHEETOONA BE-  SHAY-IM MIN I'LMEHI  ILLAA BEMAA SHAA-A,  WASEA' KURSIYYOHUS  SAMAAWAATE WAL ARZ,  WA LAA YA-ODOHU </p>	<p> Allah is He besides Whom  there is no god, the Everliving,  the Self-subsisting by Whom  all subsist; slumber does not  overtake Him nor sleep;  whatever is in the heavens and  whatever is in the earth is His;  who is he that can intercede  with Him but by His  permission? He knows what is  before them and what is  behind them, and they cannot  comprehend anything out of  His knowledge except what He  pleases, His knowledge  extends over the heavens and  the earth, and the preservation  of them both tires Him not, </p>
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بِئْزُودُهُ حَفْظُهَا وَالْعَلِيِّ الْعَظِيمِ ٥٥	HIFZOHOMAA HOWAL A'ZEEM.	WA A'LIYYUL	and He is the Most High, the Great.
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Then write:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ وَحَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ. وَ أَسْلَمَ فِي رَأْسِ الشَّهْبَاءِ فِيهَا طًا لِسُلَيْبِهَا وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ	laa hawla wa laa quwwata illaa billaahil a'liyyil a'zeeme laa mal-ja-a menal laahe illaa elayhe wa hasbeyal laaho wa ne'mal wakeelo wa aslama fee raasish shabaa-e Feehaa Toy-Alif Lam- seen-lam-seen-ba-ya-lam- alif wa sallal laaho a'laa mohammadin wa aalehit tayyebeenat taahereen.	There is no might nor power except with Allah, the Most High, the Mighty. There is no refuge from Allah except with Him. Sufficient for us is Allah, the most excellent protector. And submit in the head of the Asteroids with it 'toy-alif lam-seen-lam-seen-ba-ya-lam-alif' And blessings of Allah on Muhammad and his pure and immaculate progeny. <sup>3</sup>
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<sup>1</sup> Surah Momenoon (23): Verse 108

<sup>2</sup> Surah Maryam (19): Verse 18

<sup>3</sup> Mohijj al-Da'waat, p. 51; al-Balad al-Ameen, p. 434; Behaar al-Anwaar, vol. 94, p. 344

### (3) Another Amulet by Imam Reza (a.s.)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ يَا مَنْ لَا شَبِيهَ لَهُ وَلَا مِثَالَ لَهُ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَ لَا خَالِقَ إِلَّا أَنْتَ تُفْنِي الْمَخْلُوقِينَ وَتَبْقَى أَنْتَ حَلُمْتَ عَمَّنْ عَصَاكَ وَفِي الْمَغْفِرَةِ رِضَاكَ	bismil laahir rahmaanir raheem. yaa man laa shabeeha lahu wa laa mesaala lahu antal laaho laa elaaha illaa anta wa laa khaaleqa illaa anta tufnil makhlooqeena wa tabqaa anta halumta a'mman a'saaka wa fil maghferate rezaaka.	In the name of Allah, the Beneficent, the Merciful. O the One Who has neither any similar nor any example. You are Allah, there is no god but You and there is no creator but You. You will annihilate the creatures while You will remain. You are forbearing with the one who disobeys You and in forgiveness is Your satisfaction. <sup>1</sup>
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<sup>1</sup> Mohijj al-Da'waat, p. 52; Behaar al-Anwaar, vol. 94, p. 345

## (4) Amulet of Imam Reza (a.s.) for Relief from Diseases

Washsha reports that when a person came to Imam Reza (a.s.) he (a.s.) asked:

*“What happened? I see the color of your face pale.”*

He said: Once in every four days I get fever which made me unable to move.’

Imam Reza (a.s.) asked for his pen and paper and wrote:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.	bismil laahir rahmaanir raheem.	In the name of Allah, the Beneficent, the Merciful.
بِسْمِ اللَّهِ وَ بِاللَّهِ أَبْجَدُ هَوَزُ حُطِّي عَنْ فُلَانِ بْنِ فُلَانَةٍ بِإِذْنِ اللَّهِ تَعَالَى.	bismil laahe wa billaahe abjad hawwaz huttee a'n folaan ibne folaanatin be-iznil laahe ta-a'ala.	In the name of Allah and by Allah Abjad, Hawwaz, Hutti <sup>1</sup> from so-and-so son of so-and-so with the permission of Allah – the High.

Then he (a.s.) put the ‘Seal of Sulaiman’ seven times below it. Then after rolling it said:

*O Moa'ttab! Give me thread on which neither water nor saliva is touched.*

When I presented a thread to Imam Reza (a.s.) he put a knot on it. Then he (a.s.) brought it near his face and put four knots on one side and on every knot he (a.s.) recited – Surah Hamd, Surah Naas, Surah Falaq, Surah Tawheed and Aayatul Kuresee, on the other side of the thread he (a.s.) put three knots and again recited the same surahs and handed it over to the patient and said:

*“Tie it on your right shoulder and recite Aayatul Kuresee till the end and do not copulate till it is on your shoulder.”<sup>2</sup>*

- 1 Numerical values of Arabic letters.
- 2 Makaarem al-Akhlaaq, vol. 2, p. 263; Behaar al-Anwaar, vol. 95, p. 21

## (5) Another Amulet of Imam Reza (a.s.)

Fazl Ibn Rabee' reports that one morning Haroon (l.a.) drank wine and ordered his door-keeper to take out Imam Reza (a.s.) from the prison and throw him in the cage of lions and beasts. I tried my level best to bring him into senses but in vain instead it added his rage and he said:

‘I swear by God that if you will not throw him into the cage of lions I shall throw you into it.’

He (door-keeper) says: ‘I went to Imam Reza (a.s.) and narrated him all about and told him that Haroon has ordered me for this.’

Imam Reza (a.s.) said:

*“Do whatever you have been ordered to do, I shall pray Allah – the High – to get rid of this mischief.”*

Then he (a.s.) started to recite a supplication while walking with me till we reached the place of lions. I opened the door of the cage and got Imam (a.s.) enter into it. There were forty fierce lions. When I closed the door I was overtaken by sorrow and anguish and I was worried that Imam (a.s.) is being killed by my hands. Thinking this I returned to my home.

After some time a servant of Haroon came to me and said that Haroon has called you. When I went to him he said to me – did I perform any evil deed today or committed some mistake that I have seen a dreadful dream which has frightened me a lot.

I saw in the dream that some armed persons have come to me and out of them there is man whose face was shining like moon whose horror shadowed my heart. One of them said to me that this person is Ameerul Momineen Ali ibn Abi Taalib (a.s.). I approached him so as to kiss his feet but he moved me away from him and recited this verse:

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ۚ

**But if you held command, you were sure to make mischief in the land and cut off the ties of kinship!<sup>1</sup>**



Then he (a.s.) turned his face away from me and entered into another door. I roused from my sleep.

I said to him: O Haroon! You had ordered me to throw Imam Reza (a.s.) before the lions.

He said: Woe be to you! Did you also do this work?

I said: Yes, by Allah.

He said: Go immediately to him and see what is his condition?

Then he said: I went there with a candle in my hand and saw that Imam (a.s.) is standing to perform prayer and lions are sitting around him. When I returned to tell Haroon this incident, he did not believe me. He came in person to see this happening. As soon as he saw Imam (a.s.) he said:

السَّلَامُ عَلَيْكَ يَا بَنَ عَمِّ

Salutation upon you O my cousin.

Imam Reza (a.s.) answered him after finishing his prayer and said:

*“I did not expect that you will offer salutation to me at such a place.”*

Haroon said: Please excuse me, I seek your apology. Imam (a.s.) said:

*“Allah – the High – gave me deliverance by His Grace and Elegance so I am thankful to Him.”*

Then he ordered to take Imam (a.s.) out of that place. When Imam (a.s.) came in front of Haroon, he embraced him and seated on his throne and said:

‘O my cousin! If you wish you may live here so that I could serve you and if you want to return then I order to provide you lots of wealth and clothes for your relatives.’

Imam Reza (a.s.) said:

*“I do not need your wealth and clothes but there are some amongst the Quresh who need these things.”*

Then he (a.s.) mentioned names of some of them.

Then Haroon ordered to give Imam Reza (a.s.) some present and conveyance to enable him to return to his house and also ordered me to accompany him. While on the way I urged him:

‘How nice it would be if you will be kind enough to tell me about that amulet which you had recited.’

Imam (a.s.) said:

*“We are not permitted to tell about it to each and every person but since you have enabled yourself by dint of your services I tell you about it with the condition to save it.”*

Then he (a.s.) wrote that amulet on a paper and I tied it in a cloth and since that time whenever I went to meet Haroon he met me smiling and accepted whatever I asked for. That amulet protected me whenever I went on a journey and relieved me from all sorts of fears and was never apprehended by any trouble and all my problems were solved whenever I recited it. Then Imam (a.s.) recommended another supplication to me.

Sayed Ibn Taaos (r.a.) says that it is possible that this event belongs to Imam Moosa Kazim (a.s.) because he (a.s.) was in the imprisonment of Haroon but complying with the trust I copied and narrated it as I found it:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ أَنْجَزَ وَعْدَهُ وَ نَصَرَ عَبْدَهُ وَأَعَزَّ جُنْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ فَلَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَمْسَيْتُ وَأَصْبَحْتُ فِي حِمَى اللَّهِ الَّذِي لَا يُسْتَبَاحُ وَ ذِمَّتِهِ الَّتِي لَا تُرَامُ وَ لَا تُخْفَرُ وَ فِي عِزِّ اللَّهِ الَّذِي لَا يُذَلُّ وَ لَا يُقْهَرُ وَ فِي حِزْبِهِ الَّذِي لَا يُغْلَبُ وَ فِي جُنْدِهِ الَّذِي لَا يُهْزَمُ وَ حَرِيمِهِ الَّذِي لَا يُسْتَبَاحُ بِاللَّهِ	bismil laahir rahmaanir raheem. laa elaaha illal laaho wahdahu laa shareeka lahu anjaza wa'dahu wa nasara a'bdahu wa a- a'zza jundahu wa hazamal ahzaaba wah- dahu falahul mulko wa lahul hamdo al-hamdo lillaahe rabbil a'alameena am-sayto wa as-bahto fee hemal laahil lazee laa yustabaaho wa zimmatehil latee laa toraamo wa laa tukhfaro wa fee i'zzil laahil lazee laa yozillo wa laa yuqharo wa fee hizbehil lazee laa yughlabo wa fee jundehil lazee laa yohzamo wa hareemehil lazee laa yustabaaho bil-laahis	In the name of Allah, the Beneficent, the Merciful. There is no god save Allah, the one, without any associate, Who fulfilled his promise, and helped His servant, and backed up His group; only One. For Him is kingdom, and for Him is praise, praise is for Allah, Lord of the worlds. I go to sleep and I begin my day in the shelter of Allah which none can access, and His covenant which does not broke and do not allow humiliation. And in the dignity of Allah which is not debased and suppressed. And His party which is not dominated, and in His army which is not defeated, and into His sanctum that is not desecrated. With Allah I seek refuge, and with Allah I begin, and with Allah I sought success,
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اسْتَجَرْتُ وَ بِاللّٰهِ  
 اَصْبَحْتُ وَ بِاللّٰهِ  
 اسْتَنْجَحْتُ وَ  
 تَعَزَّزْتُ وَ تَعَوَّدْتُ  
 وَ اَنْتَصَرْتُ وَ  
 تَقَوَّيْتُ وَ بِعِزَّةِ اللّٰهِ  
 قَوَّيْتُ عَلَى  
 اَعْدَائِي وَ بِجَلَالِ  
 اللّٰهِ وَ كِبَرِيَّائِهِ  
 ظَهَرْتُ عَلَيْهِمْ وَ  
 قَهَرْتُهُمْ بِحَوْلِ اللّٰهِ  
 وَ قُوَّتِهِ وَ اسْتَعْنَيْتُ  
 عَلَيْهِمْ بِاللّٰهِ وَ  
 فَوَضْتُ اَمْرِيْ اِلَى  
 اللّٰهِ وَ حَسْبِيَ اللّٰهُ وَ  
 نِعْمَ الْوَكِيْلُ وَ  
 تَرَاهُمْ يَنْظُرُوْنَ  
 اِلَيْكَ وَ هُمْ لَا  
 يُبْصِرُوْنَ اَتَى اَمْرُ  
 اللّٰهِ فَلَجَتْ حُجَّةُ  
 اللّٰهِ غَلَبَتْ كَلِمَتُهُ  
 عَلَى اَعْدَاءِ اللّٰهِ  
 الْفَاسِقِيْنَ وَ جُنُودِ  
 اِبْلِيسَ اَجْمَعِيْنَ  
 "لَنْ يَضُرُّوْكُمْ اِلَّا  
 اَذًى" □ وَ اِنْ  
 يُقَاتِلُوْكُمْ يُوَلُّوْكُمْ  
 الْاَدْبَارَ □ ثُمَّ لَا  
 يُنْصِرُوْنَ ○ ۱۱۱  
 ضَرِبَتْ عَلَيْهِمُ  
 الذِّلَّةُ اَيْنَ مَا  
 تُقَفُّوْا "اُخْذُوا وَ  
 قَتَلُوا نَقْتِيْلًا" لَا  
 يُقَاتِلُوْنَكُمْ جَمِيْعًا  
 اِلَّا فِيْ قَرْيٍ  
 مُحَصَّنَةٍ اَوْ مِنْ  
 وَرَاءِ جُدُرٍ □  
 بِأَسْمِهِمْ  
 شَدِيْدٌ □ تَحْسِبُهُمْ  
 جَمِيْعًا □ وَقُلُوْبُهُمْ

tajarto wa bil-laahe as-  
 bahto wa bil-laahis  
 tanjahto wa ta-a'zzazto  
 wa ta-a'wwazto wan  
 tasarto wa taqawwayto  
 wa be-i'zzatil laahe  
 qawwayto a'laa a-a'daa-  
 ee wa be-jalaalil laahe wa  
 kibreyaaa-ehi zaharto  
 a'layhim wa qahhartohum  
 be-hawliil laahe wa  
 quwwatehi was ta-a'nto  
 a'layhim bil-laahe wa  
 fawwazto amree elal  
 laahe wa hasbeyal laaho  
 wa ne'mal wakeelo wa  
 taraahum yanzoroona  
 elayka wa hum laa  
 yubseroona ataa amrul  
 laahe fa-la-jat hujjatul  
 laahe ghalabat  
 kalematohu a'laa a-a'-  
 daaa-il laahil faaseqeena  
 wa jonoode ibleesa ajma-  
 e'ena "lany yazurrookum  
 illaa azaa, wa iny  
 yoqaateloookum  
 yowallookomul adbaar,  
 summa laa yunsaroon.  
 zorebat a'layhemuz  
 zillato aynamaa soqefoo"  
 okhezoo wa qutteloo  
 taqteelan "laa  
 yoqaateloonakum jamee-  
 a'n illaa fee qoram  
 mohassanatin aw minw  
 waraaa-e jodor,  
 baasohum baynahum  
 shadeed, tah-sabohum  
 jamee-a'nw wa

and became strengthened, and became refugee, and became victorious, and I grew stronger, and by the Might of Allah I was fortified against my enemies, by the majesty of Allah and His grandeur I rose above them and I defeated them, by the power of Allah and His strength and sought help against them with Allah, and I entrusted my affairs to Allah, Allah is sufficient for me and the best Protector, and you see them looking towards you, but they do not see. The Command of Allah has come, then the victory was the proof of Allah, His Word has prevailed upon the immoral enemies of Allah, and [against] all of the forces of Iblis (the devil). "They will not harm you save a trifling hurt, and if they fight against you they will turn and flee. And afterward they will not be helped. And abasement and humiliation were brought down upon them."<sup>2</sup> "Wherever they were found, they were seized and slain completely." "They will not fight against you together except in fortified towns or from behind walls, their fighting between themselves is severe, you may think them united, and their hearts are disunited that is because they are a people who have no understanding."<sup>3</sup> I am fortified and safe from them in the most fortified of strongholds.

شَتَّى □ □ ذَلِك  
 بِأَنَّهُمْ قَوْمٌ لَا  
 يَعْقِلُونَ □ ١٤  
 تَحَصَّنْتُ مِنْهُمْ  
 بِالْحَصَنِ  
 الْمَحْفُوظِ □ فَمَا  
 اسْتَطَاعُوا أَنْ  
 يَظْهَرُوا وَمَا  
 اسْتَطَاعُوا لَهُ  
 نَقَبًا □ ٩٧ ○ أَوَيْتُ  
 إِلَى رُكْنٍ شَدِيدٍ وَ  
 التَّجَأْتُ إِلَى كَهْفٍ  
 رَفِيعٍ وَ تَمَسَّكْتُ  
 بِالْحَبْلِ الْمَتِينِ وَ  
 تَدَرَّعْتُ بِدِرْعِ اللَّهِ  
 الْحَصِينَةِ وَ  
 تَدَرَّقْتُ بِدِرْقَةِ  
 أَمِيرِ الْمُؤْمِنِينَ وَ  
 تَعَوَّدْتُ بِعُودَةِ  
 سُلَيْمَانَ بْنِ دَاوُدَ  
 وَ تَخَتَّمْتُ  
 بِخَاتَمِهِ □ فَاِنَا  
 حَبِئْثًا سَلَكْتُ أَمْنٌ  
 مُطْمَئِنٌّ وَ عَدُوِّي  
 فِي الْأَهْوَالِ  
 حَبِيرَانُ قَدْ خُفَّ  
 بِالْمِهَانَةِ وَ الْبِيسَ  
 الذَّلَّ وَ قَمَعَ  
 بِالصَّغَارِ ضَرْبْتُ  
 عَلَى نَفْسِي  
 سُرَادِقَ الْحَيَاطَةِ  
 وَ لَبِسْتُ دِرْعَ  
 الْحِفْظِ وَ عَلَقْتُ  
 عَلَى هَيْكَلِ الْهَيْبَةِ  
 وَ تَتَوَجَّجْتُ بِتَاجِ  
 الْكَرَامَةِ وَ تَقَلَّدْتُ  
 بِسَيْفِ الْعِزِّ الَّذِي  
 لَا يُفَلُّ وَ خَفَيْتُ  
 عَنْ أَعْيُنِ الْبَاغِينَ  
 وَ النَّاطِرِينَ

qoloobohum shattaa,  
 zaaleka be-annahum  
 qawmul laa ya'qeloon"  
 tahassanto minhum bil-  
 hisnil mahfooze "famas  
 taa-o'o any yazharoo  
 wa mas tataa-o'o lahu  
 naqbaa" awayto elaa  
 ruknin shadeedin wal-  
 tajaa-to elaa kahfin  
 rafee-i'n wa tamassakto  
 bil-hablil mateene wa ta-  
 darra'to be-dir-i'l laahil  
 haseenate wa tadarraqto  
 be-daraqate ameeril  
 moameneena wa ta-  
 a'wwazto be-o'ozate  
 solaymaan abne  
 daawooda wa  
 takhattamto be-  
 khaatamehi fa-anaa  
 haysomaa salakto  
 aamenun mut-ma-innun  
 wa a'duwwa fil ahwaale  
 hayraano qad huffa bil-  
 mahaanate wa ulbesaz  
 zulla wa qomme-a' bis-  
 seghaare zarabto a'laa  
 nafsee soraadeqal  
 heyaatate wa labisto dir-  
 a'l hifze wa a'liqto a'laa  
 haykalil haybate wa  
 tatawwajto be-taajil  
 karaamate wa taqalladto  
 be-sayfil i'zzil lazee laa  
 yofallo wa khafayto a'n a-  
 a'yonil baagheenan  
 naazereena wa  
 tawaarayto a'niz zonoone  
 wa aminto a'laa nafsee

"So they were not able to surmount it nor could they make a hole in it."<sup>4</sup> I took recourse to a "strong support" I took refuge to an lofty cavern, and I held firm with the "strong cord", and I armored myself with the impenetrable armour of Allah, and I shielded myself with the shield of Imam Ali (a.s.), and I sought refuge with the invocation of Sulaiman son of Dawood, and I wore his ring. So wherever I go I am safe, tranquil; while my enemies are in constant fear and worried. They were rubbed with humiliation, and they were clothed with disgrace and restrained lowliness. And I placed upon myself an enclosed tent, and I wore protecting shield, and I have hunged awesome amulet, and I crowned myself with the crown of respect, and I wielded the sword of glory that is never defeated, and I am hidden from the [evil] eyes of oppressors and assaulters, and I am concealed from the [people's] suspicions, and I feel secure within myself and I have inner peace regardless of my enemies. And with the Dignity of Allah they have surrendered to me, and they are fleeing from me, "as if they were frightened donkeys, fleeing from a lion."<sup>5</sup> Their hands fell short of reaching me,

تَوَارَيْتُ عَنِ  
الظُّنُونِ وَ أَمِنْتُ  
عَلَى نَفْسِي وَ  
سَلِمْتُ مِنْ أَعْدَائِي  
بِجَلَالِ اللَّهِ فَهُمْ لِي  
خَاضِعُونَ وَ عَنِّي  
نَافِرُونَ “كَاتَبَهُمْ  
حُمُرٌ  
مُسْتَنْفَرَةٌ ٥٠ □  
فَرَّتْ مِنْ  
قَسْوَرَةٍ ٥١ □”  
قَصُرَتْ أَيْدِيهِمْ  
عَنْ بُلُوغِي وَ  
عَمِيَتْ أَبْصَارُهُمْ  
عَنْ رُؤْيِي وَ  
خَرِسَتْ أَلْسِنَتُهُمْ  
عَنْ ذِكْرِي وَ  
ذَهَلَتْ عُقُولُهُمْ عَنْ  
مَعْرِفَتِي وَ  
تَخَوَّفَتْ قُلُوبُهُمْ وَ  
ارْتَعَدَتْ فَرَائِصُهُمْ  
وَ نَفُوسُهُمْ مِنْ  
مَخَافَتِي □ يَا اللَّهُ  
الَّذِي لَا إِلَهَ إِلَّا هُوَ  
يَا هُوَ يَا مَنْ لَا إِلَهَ  
إِلَّا هُوَ أَفَلَمْ  
جُنُودَهُمْ وَ اكْتَسَبُوا  
شَوْكَتَهُمْ وَ نَكَسُوا  
رُؤُسَهُمْ وَ أَعْمُوا  
أَبْصَارَهُمْ “فَظَلْتُ  
أَعْنَقُهُمْ لَهَا  
خَضَعِينَ ٤ □” وَ  
انْهَزَمَ جَيْشُهُمْ وَ  
وَلَوْ مُدْبِرِينَ  
”سَيِّئُ زَمَ الْجَمْعُ  
وَيُولُونَ  
الدُّبْرَ ٥٤ □ بَلِ  
السَّاعَةُ مَوْعِدُهُمْ  
وَالسَّاعَةُ أَدْبَى  
وَ أَمْرٌ ٥٦ □”

wa salimto min a-a'daa-  
ee be-jalaalil laahe fahum  
lee khaaze-o'ona wa  
a'nnnee naaferoona “ka-  
annahum homorum  
mustanferatun. farrat min  
qaswarah.” qasorat  
aydeehim a'n bolooghee  
wa a'meyat absaarohum  
a'n roayatee wa kharesat  
alsenatohum a'n zikree  
wa za-halat o'qoolohum  
a'n ma'refatee wa  
takhawwafat qoloobohum  
war ta-a'-dat faraaa-  
esohum wa nofoosohum  
min makhaafatee yaa  
allaahul lazee laa elaaha  
illaa howa yaa howa yaa  
man laa elaaha illaa  
howaf lul jonoodahum  
wak sir shawkatahum wa  
nakkis ro-oosahum wa a-  
a'me absaarahum “fa-  
zallat a-a'naaqohum  
lahaa khaazeeen” wan  
hazama jayshohum wa  
wallaw mudbereen “sa-  
yohzamul jam-o' wa  
yowalloonad dobor. balis  
saa-a'to maw-e'dohum  
was saa-a'to adhaa wa  
amarr.” “wa maaa amrus  
saa-a'te illaa kalamhil  
basar” a'lawto a'layhim  
be-o'luwwil laahil lazee  
kaana ya-o'oloo behi  
saahebul horoobe  
monakkesur raa-yaate  
wa mobeedul aqraane

and their eyes are blinded to  
prevent them from seeing me,  
and their tongues are muted [to  
prevent them from] mentioning  
me, and their minds are blanked  
[to prevent them from]  
recognising me, and their hearts  
are full of dread, and their  
bodies and their lives tremble  
severely in fear of me. O Allah!  
Who, there is no god except  
Him, O He there is no deity  
except Him, defeat their army,  
and crush their power, and  
topple their leaders, and blind  
their eyes. “so that their necks  
should stoop to it.”<sup>6</sup> And their  
armies defeated, so they turned  
back in retreat. “[Their]  
assembly will be defeated, and  
they will turn their backs [in  
retreat]. Nay, the hour is their  
promised time, and the hour  
shall be most disastrous and  
bitter.”<sup>7</sup> “and the matter of the  
hour is but as the twinkling of an  
eye.”<sup>8</sup> I rose above them with  
the exaltedness of Allah by  
which He elevates the owner of  
the battles, and the over-turner  
of flags, and the destroyer of  
joint factions. And I sought  
refuge with ‘The Beautiful  
Names’ and His ‘Highest  
Words’, and I prevailed over my  
enemies with a ‘Severe Power’  
and a ‘Firm Victory’, and I  
reduced them to submission,  
and I crushed their best, and

وَمَا أَمُرُ السَّاعَةِ  
 إِلَّا كَلَمْحِ الْبَصَرِ  
 عَلَوْتُ عَلَيْهِمْ يَغْلُو  
 اللَّهُ الَّذِي كَانَ يَغْلُو  
 بِهِ صَاحِبُ  
 الْحُرُوبِ مُنْكَسِرُ  
 الرَّيَاثِ وَ مُبِيدُ  
 الْأَقْرَانِ وَ تَعَوَّذْتُ  
 بِأَسْمَاءِ اللَّهِ  
 الْحُسْنَى وَ كَلِمَاتِهِ  
 الْعُلْيَا وَ ظَهَرْتُ  
 عَلَى أَعْدَائِي بِبَاسٍ  
 شَدِيدٍ وَ أَمْرٍ رَشِيدٍ  
 وَ أَذْلَلْتُهُمْ وَ قَمَعْتُ  
 رُؤُسَهُمْ وَ ظَلَلْتُ  
 أَعْنَاقَهُمْ لِي  
 خَاضِعِينَ فَخَابَ  
 مَنْ نَاوَانِي وَ هَلَكَ  
 مَنْ عَادَانِي وَ أَنَا  
 الْمُؤَيَّدُ الْمُنْصُورُ  
 وَ الْمُظْفَرُ الْمُتَوَجُّعُ  
 الْمَحْبُورُ وَ قَدْ  
 لَزِمْتُ كَلِمَةَ  
 التَّقْوَى وَ  
 اسْتَمْسَكْتُ بِالْعُرْوَةِ  
 الْوُثْقَى وَ  
 اعْتَصِمْتُ بِحَبْلِ  
 اللَّهِ الْمَتِينِ فَلَنْ  
 يَضُرَّنِي كَيْدُ  
 الْكَائِدِينَ وَ حَسَدُ  
 الْحَاسِدِينَ أَبَدَ  
 الْأَيْدِينَ وَ دَهْرُ  
 الدَّاهِرِينَ فَلَنْ  
 يَرَانِي أَحَدٌ وَ لَنْ  
 يَقْدِرَ عَلَيَّ أَحَدٌ  
 قُلْ إِنَّمَا أَدْعُوا  
 رَبِّي وَلَا أُشْرِكُ  
 بِهِ أَحَدًا ۝٢٠  
 اسْأَلُكَ يَا مُتَّقِلُ  
 أَنْ تَنْقُضَ عَلَيَّ

wa ta-a'wwazto be-  
 asmaaaa-il laahil husnaa  
 wa kalemaatehil u'lyaa  
 wa zaharto a'laa a-a'daa-  
 ee be-baasin shadeedin  
 wa amrin rasheedin wa  
 az-laltohum wa qama'to  
 ro-oosahum wa zallat a-  
 a'naaqohum lee khaaze-  
 e'ena fakhaaba man  
 naawaanee wa halaka  
 man a'adaanee wa nal  
 mo-ayyedul mansooro  
 wal mozaaffarul  
 motawajjul mahbooro wa  
 qad lazimto kalamatit  
 taqwaa was tamsakto bil-  
 u'rwatil wusqaa wa'  
 tasamto be-habliil laahil  
 mateene falan  
 yazurraanee kaydul kaaa-  
 edeena wa hasadul  
 haasedeena abadal  
 aaabedeena wa dahrad  
 daahereena falan  
 yaraanee ahadun wa lan  
 yaqdera a'layya ahadun  
 "Qul innamaa ad-o'o  
 rabbee wa laa ushreko  
 behi ahadaa." as-aloka  
 yaa motafazzelo an  
 tatafazzala a'layya bil-  
 amne wal eemaane a'laa  
 nafsee wa roohee bis-  
 salaamate min a-a'daaa-  
 ee wa an tahoola baynee  
 wa bayna sharrehim bil-  
 malaaa-ekatil ghelaazish  
 shedaade "laa ya'soonal  
 laaha maa amarahum wa

their necks [remain] lowered in  
 submission to me. Then one  
 who intended against me  
 certainly failed, and the one who  
 opposed me destroyed, and I  
 am supported, victorious,  
 triumphant, happy, joyful. Verily I  
 clung to the word of guarding  
 (against evil), and I gripped the  
 firmest handle, and I held firm  
 with the strong cord of Allah. So  
 never will I be affected by the  
 deception of the cunning, and  
 the jealousy of the jealous ever  
 again, for eternity and beyond,  
 so never will any [enemy] see  
 me, nor will anyone control my  
 destiny. "Say: Verily I call upon  
 my Lord, and I do not ascribe  
 unto Him any partner."<sup>9</sup> I ask  
 You O Bestower of bounties!  
 That You grant your favours  
 upon me with tranquility and  
 belief in my self and my soul  
 with security against my  
 enemies, and place between me  
 and their evil a gap with (the  
 help of) stern and strong angels.  
 "They do not disobey Allah in  
 what He commands them, and  
 do as they are  
 commanded."<sup>10</sup> And aid me  
 with vast armies, and great  
 obedient souls, so they gave  
 reply [against my enemies] with  
 conclusive arguments, and they  
 throw at them with nullifying  
 stones, and they smite them  
 with sharp swords, and they pelt  
 them with penetrating meteors,

بِالْإِيمَانِ وَ الْإِيمَانِ  
 عَلَى نَفْسِي وَ  
 رُوحِي بِالسَّلَامَةِ  
 مِنْ أَعْدَائِي وَ أَنْ  
 تَحُولَ بَيْنِي وَ بَيْنَ  
 شَرِّهِمْ بِالْمَلَائِكَةِ  
 الْغَلَظِ الشَّدَادِ "لَا  
 يَعْصُونَ اللَّهَ مَا  
 أَمَرُوا وَيَفْعَلُونَ مَا  
 يُؤْمَرُونَ ٥" وَ  
 بِالْجُنْدِ  
 الْكَثِيفَةِ وَ الْأَرْوَاحِ  
 الْعَظِيمَةِ الْمُطِيعَةِ  
 فَيُحْيِيوْنَهُمْ بِالْحُجَّةِ  
 الْبَالِغَةِ وَ يَقْدِفُونَهُمْ  
 بِالْحَجَرِ الدَّامِغِ وَ  
 يَضْرِبُونَهُمْ  
 بِالسَّيْفِ الْقَاطِعِ وَ  
 يَرْمُونَهُمْ بِالشَّهَابِ  
 النَّاقِبِ وَ الْحَرِيقِ  
 الْمُتْلِهِبِ وَ الشَّوْاطِ  
 الْمُحْرِقِ "وَيَقْدِفُونَ  
 مِنْ كُلِّ جَانِبٍ ٨"  
 دُحُورًا وَلَهُمْ  
 عَذَابٌ  
 وَاصِبٌ ٩"  
 قَذَفْنَاهُمْ وَ زَجَرْنَاهُمْ  
 بِفَضْلِ بِسْمِ اللَّهِ  
 الرَّحْمَنِ الرَّحِيمِ  
 بِطِهِ وَ يَسِ وَ  
 الذَّارِيَّاتِ وَ  
 الطَّوَّاسِينِ وَ  
 النَّازِلِ الْقُرْآنِ  
 الْعَظِيمِ وَ  
 الْحَوَامِيمِ  
 بِكَهَيْعَةٍ وَ بِكَافٍ  
 كَفِيتُ وَ بِهَاءٍ  
 هُدِيتُ وَ بِبَاءٍ يُسَّرَ  
 لِي وَ بِعَيْنٍ عَلُوْتُ  
 وَ بِصَادٍ صَدَّقْتُ

yaf-a'loona maa  
 yoamaroon." wa  
 ayyidnee bil-jundil  
 kaseefate wal arwaahil  
 a'zeematil mo-tee-a'tefa-  
 yojeeboonahum bil-  
 hujjatil baaleghate wa  
 yaqzefoonahum bil-  
 hajarid daameghe wa  
 yazreboonahum bis-sayfil  
 qaa-te-e' wa  
 yarmoonahum bish-  
 shehaabis saaqebe wal  
 hareeqil multahebe wash  
 showaazil mohrege "wa  
 yuqzafoona min kulle  
 jaaneb. dohooranw wa  
 lahum a'zaabunw  
 waaseb." qazaf-tohum  
 wa zajartohum be-fazle  
 bismil laahir rahmaanir  
 raheeme be-taa-haa wa  
 yaa-seen was  
 zaareyaate wat  
 tawaaseene wa tanzeelil  
 qur-aanil a'zeeme wal  
 hawaameeme wa be-  
 kaaf-haa-yaa-a'yn-saad  
 wa be-kaafin kofeeto wa  
 be-haaa-in hodeeto wa  
 be-yaaa-in yussera lee  
 wa be-a'ynin a'lawto wa  
 be-saadin saddaqto  
 annahu laa elaaha illaa  
 howa wa be-noone wal  
 qalame wa maa yas-  
 toroona wa be-mawaaqe-  
 i'n nojoome wa bit-toore  
 "wa ketaabim mastoorin.  
 fee raqqim manshoorinw,

and blazing fire, and scorching  
 flames. "And they are thrown at  
 from every side. Being driven  
 off, and for them is a perpetual  
 chastisement."<sup>11</sup> I expelled  
 them, and I chastised them with  
 the grace of 'In the name of  
 Allah, the Beneficent, the  
 Merciful', and 'TaaHaa', and  
 'YaaSeen', and 'the Winds', and  
 the chapters of 'TaaSeen', and  
 'Tanzeel', and the descend of  
 the mighty Quran, and the  
 chapters of 'Hawaameem'<sup>12</sup>,  
 and [by] Kaaf-Haa-Yaa-Ayn-  
 Saad, and by 'Kaaf' I am  
 sufficed, and by 'Haa' I am  
 guided, and by 'Yaa' it was easy  
 for me, and by 'A'yn' I got  
 superiority, and by 'Saad' I said  
 truth, that there is no god but  
 He, and by [the alphabet] 'Nun',  
 and by the pen and what the  
 angels write, and the place of  
 stars, and by the Mountain,  
 "and the Book written. In an  
 outstretched fine parchment,  
 and the House (Kaaba) that is  
 visited, and the elevated canopy  
 and the swollen sea, most  
 surely the punishment of your  
 Lord will come to pass; there  
 shall be none to avert it."<sup>13</sup> So  
 they turned back in retreat, and  
 they withdrew on their feet and  
 they are fearful in their homes.  
 "So the truth was established,  
 and what they were doing  
 became null. Thus they were

اللَّهُ لَا إِلَهَ إِلَّا هُوَ  
 وَ يَنْوِنَ وَ الْقَلَمِ وَ  
 مَا يَسْطُرُونَ وَ  
 بِمَوَاقِعِ النُّجُومِ وَ  
 بِالطُّورِ ۚ وَ كَتَبَ  
 مَسْطُورًا ۚ فِي  
 رَقٍّ مَّنْشُورٍ ۚ  
 وَالْبَيْتِ  
 الْمَعْمُورِ ۚ  
 وَالسَّقْفِ  
 الْمَرْفُوعِ ۚ  
 وَالْبَحْرِ  
 الْمَسْجُورِ ۚ إِنَّ  
 عَذَابَ رَبِّكَ  
 لَوَاقِعٌ ۚ مَلَأَ لَهُ  
 مِنْ دَافِعِ ۚ  
 فَوَلَّوْا مُدْبِرِينَ وَ  
 عَلَى أَعْقَابِهِمْ  
 نَاكِصِينَ وَ فِي  
 دِيَارِهِمْ خَائِفِينَ  
 "فَوَقَعَ الْحَقُّ  
 وَبَطَلَ مَا كَانُوا  
 يَعْمَلُونَ ۚ  
 فَغُلِبُوا ۚ  
 وَإِنَّا لَنَاقِلُونَ ۚ  
 صَغِيرِينَ ۚ  
 وَالْقِيَامَةِ  
 سَجِدِينَ ۚ  
 "فَوَقَى اللَّهُ  
 سَيِّئَاتِ مَا مَكَرُوا  
 وَحَاقَ بِالْ  
 فِرْعَوْنَ سُوءُ  
 الْعَذَابِ ۚ  
 "وَمَكَرُوا وَمَكَرَ  
 اللَّهُ ۚ وَاللَّهُ  
 خَبِيرٌ  
 "الْمَكْرِينَ ۚ  
 "الَّذِينَ قَالَ لَهُمُ  
 النَّاسُ إِنَّ النَّاسَ قَدْ  
 جَمَعُوا لَكُمْ

wal baytil ma'moore. was  
 saqfil marfoo-e', wal  
 bahril masjoore, inna  
 a'zaaba rabbeka la-waa-  
 qe-u'm, maa lahu min  
 daa-fe-i'n." fawallaw  
 mudbereena wa a'laa a-  
 a'qaabehim naakeseena  
 wa fee deyaarehim  
 khaaa-efeena "fa-wa-qa-  
 a'l haqqo wa batala maa  
 kaanoo ya'maloon. fa-  
 gholeboo honaaleka wan  
 qalaboo saaghereen. wa  
 ulqeyas saharato  
 saajedeen." "fawa-qaahul  
 laaho sayye-aate maa  
 makaroo wa haaqa be-  
 aale fir-a'wna sooo-ul  
 a'zaab." "Wa makaroo  
 wa makaral laah, wal  
 laaho kahyrul  
 maakereen." "al-lazeena  
 qaala lahomun naaso  
 innan naasa qad jama-  
 o'o lakum fakh-shawhum  
 fa-zaadahum  
 eemaanaanw, waa  
 qaaloo hasbonal laaho  
 wa ne'mal wakeel. fan-  
 qalaboo be-ne'matim  
 menal laahe wa fazlil lam  
 yam-sashum sooo-unw,  
 wat taba-o'o rizwaanal  
 laah, wal laaho zoo fazlin  
 a'zeem." "Rabbe a-o'ozo  
 beka min hamazaatish  
 shayaateene. wa a-o'ozo  
 beka rabbe any  
 yahzooron" allaahumma

vanquished there, and they  
 went back abased. And the  
 magicians were cast down in  
 prostration."<sup>14</sup> "So Allah  
 protected him from the evils  
 they plotted and the people of  
 Pharaoh were enveloped with  
 the most evil  
 punishment."<sup>15</sup> "And they  
 planned and Allah planned, and  
 Allah is the best of  
 planners."<sup>16</sup> "Those to whom  
 the people said: Surely men  
 have gathered against you,  
 therefore fear them, but this  
 increased their faith and they  
 said: Allah is sufficient for us,  
 and most excellent is the  
 Protector. So they returned with  
 favor from Allah and bounty, no  
 evil touched them, and they  
 followed the pleasure of Allah;  
 and Allah is the owner of great  
 bounty."<sup>17</sup> "O my Lord! I seek  
 refuge in You from the evil  
 suggestions of the Satans; and I  
 seek refuge in You! O my Lord!  
 from their presence."<sup>18</sup> O Allah!  
 I seek refuge in You from the  
 evil of what I am afraid and  
 which frightens me, and I ask  
 You from the good that is with  
 You. "So Allah will suffice you  
 against them, and He is the  
 Hearing, the Knowing."<sup>19</sup> There  
 is no strength and power except  
 with Allah, the High, the Mighty.  
 Jibraeel is on my right side, and  
 Meekaaeel is on my left side,



فَآخَسُوا لَهُمُ  
 فَزَادَهُمْ إِيمَانًا ۖ وَقَالُوا حَسْبُنَا اللَّهُ  
 وَنِعْمَ  
 الْوَكِيلُ ۝١٧٣  
 فَانْقَلَبُوا بِنِعْمَةِ رَبِّهِمْ  
 إِلَيْهِ وَفَضِّلْ لَمْ  
 يَمْسَسْهُمْ  
 سُوءٌ ۖ وَاتَّبَعُوا  
 رِضْوَانَهُ ۖ وَاللَّهُ ذُو فَضْلٍ  
 عَظِيمٍ ۝١٧٤  
 ”رَبِّ أَعُوذُ بِكَ  
 مِنَ الشَّيْطَانِ الرَّجِيمِ ۝٩٧  
 وَأَعُوذُ بِكَ رَبِّ أَنْ  
 يَحْضُرُونِ ۝٩٨  
 ”اللَّهُمَّ إِنِّي أَعُوذُ بِكَ  
 مِنْ شَرِّ مَا خَافُ  
 وَ أَحْذَرُ وَ أَسْأَلُكَ  
 مِنْ خَيْرِ مَا عِنْدَكَ  
 ”فَسَيَكْفِيكَهُمْ  
 اللَّهُ ۖ وَ هُوَ  
 السَّمِيعُ  
 الْعَلِيمُ ۝١٣٧  
 لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا  
 بِاللَّهِ الْعَلِيِّ الْعَظِيمِ  
 جَبْرَائِيلُ عَنْ  
 يَمِينِي وَ مِيكَائِيلُ  
 عَنْ شِمَالِي وَ  
 مُحَمَّدٌ صَلَّى اللَّهُ  
 عَلَيْهِ وَ آلِهِ  
 أَمَامِي وَ اللَّهُ عَزَّ  
 وَ جَلَّ يُظِلُّ عَلَيَّ  
 يَمْنَعُكُمْ مِنِّي وَ  
 يَمْنَعُ الشَّيْطَانَ  
 الرَّجِيمَ يَا مَنْ  
 جَعَلَ بَيْنَ الْبَحْرَيْنِ  
 حَاجِزًا أَحْجُزُ  
 بَيْنِي وَ بَيْنَ

innee a-o'ozo beka min  
 sharre maa akhaafo wa  
 ahzaro wa as-aloka min  
 khayre maa i'ndaka  
 “Fasa-yak-fee-kahomul  
 laah, wa howas samee-  
 u'l a'leem.” laa hawla wa  
 laa quwwata illaa bil-laahil  
 a'liyyil a'zeem jabra-eelo  
 a'n yameenee wa  
 meekaaa-eelo a'n  
 shemaalee wa  
 mohammadun sallal  
 laaho a'layhe wa aalehi  
 amaamee wal laaho  
 a'zza wa jalla yozillo  
 a'layya yam-na-o'kum  
 minnee wa yamna-u'sh  
 shaytaanar rajeema yaa  
 man ja-a'la baynal  
 bahraine haajezan ohjuz  
 baynee wa bayna a-  
 a'daaa-ee hattaa laa  
 yaseloo elayya be-sooo-  
 in satarto baynee wa  
 baynahum be-sitril laahil  
 lazee yos-tataro behi min  
 satawaatil faraa-e'nate  
 wa man kaana fee sitril  
 laahe kaana mahfoozan  
 hasbeyal lazee yakfee  
 maa laa yakfee ahadun  
 sewaaho “wa ja-a'lnaa  
 mim bayne aydeehim  
 saddanw wa min  
 khalfehim saddan fa-agh-  
 shaynaahum fahum laa  
 yubseroon.”  
 allaahummaz rib a'layya  
 soraade-qaate hif-zekal

and Muhammad, Allah bless him  
 and his family, is in front of me,  
 and Allah, Mighty and Majestic  
 be He, is shadowing over me,  
 preventing you and the  
 accursed satan away from me.  
 O the One Who made between  
 the two seas a barrier, place  
 distance between me and my  
 enemies till they not reach me  
 with any evil, I have casted a  
 veil between me and them with  
 the protection of Allah, which  
 can be worn against the attack  
 of Pharaohs, and one who is in  
 the veil of Allah is surely well  
 defended. Allah is sufficient for  
 me Who suffices me and no one  
 else can suffice me. “And We  
 have made before them a  
 barrier and a barrier behind  
 them, then We have covered  
 them over so that they do not  
 see.”<sup>20</sup> O Allah! Draw upon me  
 Your protective covering that  
 cannot be removed by the  
 winds, nor can be pierced by  
 spears, and Suffice for me from  
 the evil from which I fear with  
 Your Holy Spirit, the One that  
 when You cast it upon a person,  
 remains hidden from the eyes of  
 the onlookers, and is [perceived]  
 grandly in the hearts of all of the  
 created beings, And make me in  
 accordance with Your Beautiful  
 Names and Your Highest  
 Words, my profits, in all that I  
 hope for, from the best of this  
 world and the hereafter, and

أَعْدَائِي حَتَّى لَا  
 يَصِلُوا إِلَيَّ بِسُوءٍ  
 سَتَرْتُ بَيْنِي وَ  
 بَيْنَهُمْ بِسُورِ اللَّهِ  
 الَّذِي يُسْتَتَرُ بِهِ مَنْ  
 سَطَوَاتِ الْفِرَاعَةِ  
 وَ مَنْ كَانَ فِي  
 سِرِّ اللَّهِ كَانَ  
 مَحْفُوظًا حَسْبِيَ  
 الَّذِي يَكْفِي مَا لَا  
 يَكْفِي أَحَدٌ سِوَاهُ  
 ”وَجَعَلْنَا مِنْ بَيْنِ  
 أَيْدِيهِمْ سَدًّا وَ مِنْ  
 خَلْفِهِمْ سَدًّا  
 فَأَعْيَيْنَاهُمْ فَهُمْ لَا  
 يُبْصِرُونَ“ ﴿٩﴾  
 اللَّهُمَّ اضْرِبْ عَلَيَّ  
 سِرَادِقَاتِ حِفْظِكَ  
 الَّذِي لَا يَهْتَكُهُ  
 الرِّيحُ وَ لَا  
 تَخْرِقُهُ الرَّمَاخُ وَ  
 اكْفِنِي شَرَّ مَا  
 أَخَافُهُ بِرُوحِ  
 قُدْسِكَ الَّذِي مَنْ  
 أَلْقَيْتَهُ عَلَيْهِ كَانَ  
 مَسْثُورًا عَنْ  
 عُيُونِ النَّاطِرِينَ وَ  
 كَبِيرًا فِي صُدُورِ  
 الْخَلَائِقِ أَجْمَعِينَ  
 وَ وَفَّقْ لِي  
 بِأَسْمَائِكَ الْحُسْنَى  
 وَ كَلِمَاتِكَ الْعُلْيَا  
 صَلَاحِي فِي  
 جَمِيعِ مَا أُؤَمِّلُهُ  
 مِنْ خَيْرِ الدُّنْيَا وَ  
 الْآخِرَةِ وَ اصْرِفْ  
 عَنِّي أَبْصَارَ  
 النَّاطِرِينَ وَ  
 اصْرِفْ عَنِّي شَرَّ  
 قُلُوبِهِمْ وَ شَرَّ مَا

lazee laa yahtekohur  
 reyaaho wa laa  
 takhreqohur remaa-ho  
 wak fenee sharra maa  
 akhaafohu be-roohe  
 qudsekal lazee min al-  
 qaytahu a'layhe kaana  
 masooran a'n o'yooinin  
 naazereen wa kabeeran  
 fee sodoorl khalaaeqe  
 ajma-e'ena wa waffiq lee  
 be-asmaaaa-ekal husnaa  
 wa kalemaatekal u'lyaa  
 salaahfee fee jamee-e'  
 maa o-ammelohu min  
 khayrid dunyaa wal  
 aakherate was rif a'nee  
 absaaran naazereena  
 was rif a'nee sharra  
 qoloobehim wa sharra  
 maa yuz-meroona elaa  
 khayre maa laa  
 yamlekohu ghayrok.  
 allaahumma innaka anta  
 mawlaaya wa malaazee  
 feekal oloozo wa anta  
 ma-a'azee fabeka a-  
 o'ozo yaa man daana  
 lahu reqaabul  
 jabaaberate wa khaza-a't  
 lahu a'maaleequl faraa-  
 e'nate ajirnee.  
 allaahumma min  
 khizyeka wa kashfe  
 sitreka wa nisyane  
 zikreka wal izraabe a'n  
 shukreka anaa fee  
 kanafeka laylee wa  
 nahaaree wa nawmee wa  
 qaraaree wan tebaahee

send away from me the [evil]  
 eyes of the onlookers, and keep  
 away from me evil of their  
 hearts, and the evil that they  
 harbor into good, which none  
 other [than You] has the power  
 to do. O Allah! Surely You are  
 my Master and my Recourse,  
 so to You I flee and You are my  
 refuge, so with You I seek  
 protection. O [He] Who the  
 necks of the arrogant fall, and  
 the necks of the Pharaohs are  
 humiliated. Save me, O Allah!  
 From Your disgracing  
 punishments, and from leaving  
 Your protection, and forgetting  
 Your remembrance, and from  
 being turning away from Your  
 thankfulness, I am in Your  
 protection during my nights and  
 my days, and in my sleep, and  
 in my fixed time, and in my  
 carefulness, and in my  
 prevalence, Your remembrance  
 is my motto and Your praise is  
 my garment. O Allah! Surely my  
 fear by night and day seeks  
 protection with You and Your  
 security from Your fear, and  
 Your evil chastisement, and  
 draw upon me your protective  
 covering, and grant me  
 protection of Your custody, by  
 Your mercy, O Most Merciful of  
 all, so be it, so be it, Lord of the  
 Worlds.<sup>21</sup>

يُضْمِرُونَ إِلَيَّ خَيْرٌ مَا لَا يَمْلِكُهُ غَيْرُكَ. اللَّهُمَّ إِنَّكَ أَنْتَ مَوْلَايَ وَ مَلَاذِي فِيكَ الْوُدُ وَ أَنْتَ مَعَاذِي فِيكَ أَعُوذُ يَا مَنْ دَانَ لَهُ رِقَابُ الْجَبَابِرَةِ وَ خَضَعَتْ لَهُ عَمَالِنُ الْفِرَاعِنَةِ أَجْرِنِي اللَّهُمَّ مِنْ خَزْيِكَ وَ كَشْفِ سِتْرِكَ وَ نِسْيَانِ ذِكْرِكَ وَ الْأَضْرَابِ عَنْ شُكْرِكَ أَنَا فِي كَنْفِكَ لَيْلِي وَ نَهَارِي وَ نَوْمِي وَ قَرَارِي وَ اِئْتِبَاهِي اِئْتِشَارِي ذِكْرِكَ شِعَارِي وَ تَنَاقُوكَ دِثَارِي. اللَّهُمَّ إِنَّ خَوْفِي أَمْسَى وَ أَصْبَحَ مُسْتَجِيرًا بِكَ وَ بِأَمَانِكَ مِنْ خَوْفِكَ وَ سُوءِ عَذَابِكَ وَ أَضْرِبْ عَلَيَّ سُرَادِقَاتِ حِفْظِكَ وَ ارْزُقْنِي حِفْظَ عِنَايَتِكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ آمِينَ رَبِّ الْعَالَمِينَ.	wan teshaaree zikroka she-a'aree wa sanaa-oka desaaree. allaahumma inna khawfee amsaa wa asbaha mustajeeran beka wa be-amaaneka min khawfeka wa soo-e a'zaabeka waz rib a'layya soraadeqaate hifzeka war zuqnee hifza e'naayateka be- rahmateka yaa arhamar raahemeen. aameena aameena rabbal a'alameen.
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- 1 Surah Muhammad (47): Verse 22
- 2 Surah Aal-e-Imraan (3): Verses 111-112

- 3 Surah Hashr (59): Verse 14
- 4 Surah Kahf (18): Verse 97
- 5 Surah Muddassir (74): Verses 50-51
- 6 Surah Shoa'raa (26): Verse 4
- 7 Surah Qamar (54): Verse 45-46
- 8 Surah Nahl (16): Verse 77
- 9 Surah Jinn (72): Verse 20
- 10 Surah Tahreem (66): Verse 6
- 11 Surah Saaffaat (37): Verse 8-9
- 12 The surahs which starts from 'Haa-Meem'.
- 13 Surah Toor (52): Verses 2-8
- 14 Surah Aa'raaf (7): Verse 118-120
- 15 Surah Ghaafir (40): Verse 45
- 16 Surah Aal-e-Imraan (3): Verse 54
- 17 Surah Aal-e-Imraan (3): Verses 173-174
- 18 Surah Momenoon (23): Verses 97-98
- 19 Surah Baqarah (2): Verse 137
- 20 Surah Yaaseen (36): Verse 9
- 21 Mohijj al-Da'wat, p. 298; Behaar al-Anwaar, vol. 94, p. 349

## (6) Amulet of Imam Reza (a.s.)

The author of the book ‘Jannaat al-Kholood’ writes that the amulet of Hazrat Imam Reza (a.s.) is the amulet of Hazrat Imam Husain (a.s.) which is as under:

يَا مَنْ شَأْنُهُ الْكَفَايَةُ وَسُرَادِقُهُ الرَّعَايَةُ يَا مَنْ هُوَ الْغَايَةُ وَالنَّهْيَةُ يَا صَارِفَ السُّوءِ وَالسَّوَايَةِ اصْرِفْ عَنِّي أَذِيَّةَ الْعَالَمِينَ مِنْ الْجِنِّ وَالْأَنْسِ أَجْمَعِينَ بِالْأَشْبَاحِ النُّورَانِيَّةِ وَالْأَسْمَاءِ السَّرِّيَانِيَّةِ بِالْأَقْلَامِ الْيُونَانِيَّةِ وَالْكَلِمَاتِ الْعَبْرَانِيَّةِ وَبِمَا نَزَلَ فِي الْأَلْوَابِ مِنْ تَعْيِينِ الْإِيضَاحِ اجْعَلْنِي اللَّهُمَّ فِي حِرْزِكَ وَفِي عِيَادِكَ وَفِي سِتْرِكَ وَفِي حِفْظِكَ وَفِي كَفِّكَ مِنْ شَرِّ كُلِّ شَيْطَانٍ مَارِدٍ وَ عَدُوِّ مُرَاصِدٍ وَلَيْئِمٍ مُعَانِدٍ وَ ضِدِّ كِبُودٍ وَ مِنْ شَرِّ كُلِّ حَاسِدٍ بِسْمِ اللَّهِ اسْتَعِثْتُ وَبِسْمِ اللَّهِ	YAA MAN SHAA-NOHUL KEFAAYATO WA SORAADEQOHUR Re- A'AYATO YAA MAN HOWAL GHAAYATO WAN NEHAAYATO YAA SAAREFAS SOO-E WAS SAWAAYATis RIF A'NNEE AZIYYATAL A'ALAMEENA MENAL JINNE WAL INSE AJMAE'ENA BIL- ASHBAAHIN NOORANIYYATE WA BIL-ASMAaA-IS SiRYAANIYYATE WA BIL- AQLAAMIL YOONAANIYYATE WA BIL-KALEMAATIL I'BRAANIYYATE WA BEMAA NAZALA FIL ALWAAHE MIN ta'yeenil EEZAAHE IJ-A'LNEE ALLAAHUMMA FEE HIRZEKA WA FEE e'baadeka WA FEE SITREKA WA FEE hifzeka wa fee kanafeka min sharre KULLE SHAYTAANIN MAAREDIN WA A'DUWWIN moRAASEDIN WA LaEEMIN MO-A'ANEDIN WA ZIDDIN KAYOODIN WA MIN sharre KULLE HAASEDIN BISMIL LAAHIS taghasto WA BISMIL LAAHIK TAKFAYTO WA A'LAL LAAHE TAWAKKALTO fa- ELAYHIS TA-a'zTO A'LAA KULLE ZAALEMEN ZALAMA	O One Whose dignity is in saving and Who is a canopy for His subjects. O One Who is the last and the final. O One Who removes the evil and the evil ones. Remove from me the pain of the worlds from all the Jinns and men by the glowing apparitions. And by the Syrian names and by the Greek pens and by the Hebrew words and by what was revealed on the tablets for specification and clarification. Take me, O Allah in Your protection and in Your army and in Your refuge and in Your curtain and in Your shelter from all the rebellious satans and ambushing enemy and the malicious enemy and the ungrateful adversary and from all the jealous ones. In the name of Allah I cried. And in the name of Allah I am contented. And upon Allah I rely then from Him I seek help. Upon all the oppressors that oppress and the tyrant who is tyrannical and the night-
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اَكْتَفَيْتُ وَ عَلَى اللّٰهِ تَوَكَّلْتُ فَلْيَبْرِ اسْتَعِذْتُ عَلَى كُلِّ ظَالِمٍ ظَلَمَ وَ غَاشِمٍ غَشَمَ وَ طَارِقٍ طَرَقَ وَ زَاجِرٍ زَجَرَ فَاللّٰهُ خَيْرٌ حَافِظًا وَ هُوَ اَرْحَمُ الرَّاحِمِينَ	WA GHAASHEMIN GHASHAMA WA TAAREQIN TARAQA WA ZAAJERIN ZAJARA. FAL-LAAHO KHAYRUN HAAFEZAA. WA HOWA ARHAMUR RAAHEMEEN.	comer who comes and the impediment that impedes. Then Allah is the best of the protectors and He is Most Merciful. <sup>1</sup>
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<sup>1</sup> Jannaat al-Kholood, p. 349

## (7) Another Amulet of Imam Reza (a.s.)

Muhammad Ibn Muslim narrates on the authority of Imam Reza (a.s.) that he (a.s.) said:

*“Write this invocation on a paper or parchment for pregnant humans and animals:*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ بِسْمِ اللَّهِ بِسْمِ اللَّهِ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ۖ وَلِتُكْمِلُوا الْحَدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَىٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ۝١٨٥ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أَجِيبْ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ۝١٨٦ وَيَهَيِّئْ لَكَ مِنْ أَمْرِكَ مَرْفَقًا ۝١٨٧ وَيَهَيِّئْ لَكَ مِنْ أَمْرِكَ رَشَدًا وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِزٌ ۖ وَلَوْ شَاءَ لَهَدَىٰكُمْ أَجْمَعِينَ ۝١٨٨ ثُمَّ السَّبِيلُ يَسْرُ ۝١٨٩ أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ مَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ ۝١٩٠ فَحَمَلَتْهُ	bismil laahir rahmaanir raheem. bismil laahe bismil laahe bismil laahe INNA MA-A'L U'SRE YUSRAN. INNA MA-A'L U'SRE YUSRAA. YOREEDUL LAHO BEKOMUL YUSRA WA LAA YOREEDO BEKOMUL U'SR, WA LETUKMELUL I'DDATA WA LE- TOKABBERUL LAAHA A'LAA MAA HADAAKUM WA LA- A'LLAKUM TASHKOROON. WA EZAA SA-ALAKA E'BAADEE A'NNEE FA-INNEE QAREEB, OJEEBO DA'WATAD DAA-E' EZAA DA- A'ANE, FAL- YASTAJEEBOO LEE WAL-YOAMENOO BEE LA-A'LLAHUM YARSHODOON. wa	In the Name of Allah, the Merciful, the Compassionate. In the Name of Allah, in the Name of Allah, Surely with difficulty is ease. With difficulty is surely ease. <sup>2</sup> Allah desires ease for you, and He does not desire for you difficulty, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for His having guided you and that you may give thanks. And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way. <sup>3</sup> And provide for you a profitable course in your affair. <sup>4</sup> And provide for you a profitable course in your reasoning. And upon Allah it rests to show the right way, and there are some deviating (ways); and if He please He
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فَأَنْتَبَذَتْ بِهِ مَكَانًا  
قَصِيًّا ٢٢ ○ فَاجَاءَهَا  
الْمَخَاضُ إِلَى جِذْعِ  
النَّخْلَةِ ٢٠ قَالَتْ يَلِيتَنِي  
مِثُّ قَبْلِ هَذَا وَكُنْتُ  
نَسِيًّا ٢٣ ○ فَنَادَىٰهَا مِنْ تَحْتِهَا أَلَا  
تَحْزَنِي قَدْ جَعَلَ رَبُّكَ  
تَحْتِكَ ٢٤ ○ سَرِيًّا ٢٤ ○ وَرَئِي إِلَيْكَ بِجِذْعِ  
النَّخْلَةِ تَسْقُطُ عَلَيْكَ  
رُطْبًا جَنِيًّا ٢٥ ○ فَكُلِي  
وَأَشْرَبِي وَقَرِّي عَيْنًا ٢٥ ○  
فَإِذَا تَرِيتِ مِنَ الْبَشَرِ  
أَحَدًا ٢٦ ○ فَقُولِي إِنِّي  
نَذَرْتُ لِلرَّحْمَنِ صَوْمًا  
فَلَنْ أَكَلَمَ الْيَوْمَ  
إِنْسِيًّا ٢٦ ○ فَانْتَبَهَرَ  
قَوْمُهَا تَحْمِلُهُ ٢٧ ○ قَالُوا  
يَمْرُؤٌ لَاقِدٌ جِئْتَ شَيْئًا  
فَرِيًّا ٢٧ ○ يَأْخُذُ لِرُؤُوسِ  
مَا كَانَ أَبُوكَ أَمْرًا سَوِيًّا  
وَمَا ٢٨ ○ كَانَتْ أُمُّكَ  
بَغِيًّا ٢٨ ○ فَانْشَارَتْ  
الْيَمِيمَ ٢٩ ○ قَالُوا كَيْفَ نَكَلِّمُ  
مَنْ كَانَ فِي الْمَهْدِ  
صَبِيًّا ٢٩ ○ قَالَ إِنِّي  
عِنْدَ اللَّهِ ٣٠ ○ أَتَيْنِي  
الْكِتَابَ وَجَعَلَنِي نَبِيًّا ٣٠ ○  
وَجَعَلَنِي مُبْرَكًا أَيْنَ مَا  
وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ  
وَالزَّكَاةِ ٣١ ○ وَبَرًّا  
بِوَالِدَتِي ٣١ ○ وَلَمْ يَجْعَلْنِي  
جَبَّارًا ٣٢ ○ شَقِيًّا ٣٢ ○  
وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ  
وَيَوْمَ أُمُوتُ وَيَوْمَ أُبْعَثُ  
حَيًّا ٣٣ ○ ذَلِكَ عِيسَى  
ابْنُ مَرْيَمَ وَاللَّهُ أَخْرَجَكُمْ  
مِّنْ بُطُونِ أُمَّهَاتِكُمْ لَا

yohayye lakum min  
amrekum mirfaqaa.  
wa yohayye lakum  
min amrekum  
rashadaa. WA A'LAL  
LAAHE QASDUS  
SABEELE WA  
MINHAA JAAA-ER,  
WA LAW SHAAA-A  
LA-HADAAKUM AJ-  
MA-E'EN. SUMMAS  
SABEELA  
YASSARAHU. AWA  
LAM YARAL  
LAZEENA KAFAROO  
ANNAS  
SAMAAWAATE WAL  
ARZA KAAANATAA  
RATQAN FA-  
FATAQNAAHOMAA,  
WA JA-A'LNAA  
MENAL MAAA-E  
KULLA SHAY-IN  
HAYY, AFALAA  
YOAMENOON. FA-  
HAMALATHO  
FANTABAZAT BEHI  
MAKAANAN  
QASIYYAA.  
FA-AJAAA-AHAL  
MAKHAAZO ELAA  
JIZ-I'N NAKHLAH,  
QAALAT YAA  
LAYTANEE MITTO  
QABLA HAAZAA WA  
KUNTO NASYAM  
MANSIYYAA.  
FA-NAADAAHAA  
MIN TAHTEHAA  
ALLAA TAHZANEE

would certainly guide you all  
aright.<sup>5</sup> Then (as for) the way –  
He has made it easy (for  
him).<sup>6</sup> Do not those who  
disbelieve see that the heavens  
and the earth were closed up,  
but We have opened them; and  
We have made of water  
everything living, will they not  
then believe?<sup>7</sup> So she  
conceived him; then withdrew  
herself with him to a remote  
place. And the throes (of  
childbirth) compelled her to  
betake herself to the trunk of a  
palm tree. She said: Oh, would  
that I had died before this, and  
had been a thing quite  
forgotten! Then (the child)  
called out to her from beneath  
her: Grieve not, surely your  
Lord has made a stream to  
flow beneath you; And shake  
towards you the trunk of the  
palmtree, it will drop on you  
fresh ripe dates: So eat and  
drink and refresh the eye. Then  
if you see any mortal, say:  
Surely I have vowed a fast to  
the Beneficent Allah, so I shall  
not speak to any man today.  
And she came to her people  
with him, carrying him (with  
her). They said: O Marium!  
surely you have done a strange  
thing. O sister of Haroun! your  
father was not a bad man, nor,  
was your mother an unchaste  
woman. But she pointed to



تَعْلُمُونَ شَيْءًا  
وَجَعَلَ لَكُمْ السَّمْعَ  
وَالْأَبْصَارَ وَالْأَفْئِدَةَ  
لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾  
أَلَمْ يَرْوِا إِلَى الطَّيْرِ  
مُسَخَّرَاتٍ فِي جَوِّ  
السَّمَاءِ مَا يُمْسِكُهُنَّ  
إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ  
لَآيَاتٍ لِّقَوْمٍ  
يُؤْمِنُونَ ﴿٧٩﴾ كَذَلِكَ  
أَيُّهَا الْمَوْلُودُ أَخْرُجْ سَوِيًّا  
بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ

QAD JA-A'LA  
RABBOKE TAHTAKE  
SARIYYAA.  
WA HUZZEE  
ELAYKE BE-JIZ-I'N  
NAKHLATE  
TOSAAQIT A'LAYKE  
ROTABAN  
JANIYYAA.  
FA-KOLEE  
WASHRABEE WA  
QARREE A'YNAA,  
FA-IMMAA  
TARAYINNA MENAL  
BASHARE AHADAN,  
FA-QOOLEE INNEE  
NAZARTO LIR-  
RAHMAANE  
SAWMAA FA-LAN  
OKALLEMAL  
YAWMA INSIYYAA.  
FA-ATAT BEHI  
QAWMAHAA  
TAHMELOH,  
QAALOO YAA  
MARYAMO LAQAD  
JEATE SHAY-AN  
FARIYYAA.  
YAA UKHTA  
HAAROONA MAA  
KAANA ABOOKIM  
RA-A SAWINW WA  
MAA KANAT  
UMMOKE  
BAGHIYYAA.  
FA-ASHAARAT  
ELAYH, QAALOO  
KAYFA NOKALLEMO  
MAN KAANA FIL  
MAHDE SABIYYAA.

him. They said: How should we speak to one who was a child in the cradle? He said: Surely I am a servant of Allah; He has given me the Book and made me a prophet; And He has made me blessed wherever I may be, and He has enjoined on me prayer and poor-rate so long as I live; And dutiful to my mother, and He has not made me insolent, unblessed; And peace on me on the day I was born, and on the day I die, and on the day I am raised to life. Such is Eesaa, son of Marium;<sup>8</sup> And Allah has brought you forth from the wombs of your mothers – you did not know anything – and He gave you hearing and sight and hearts that you may give thanks. Do they not see the birds, constrained in the middle of the sky? None withholds them but Allah; most surely there are signs in this for a people who believe. Thus, O newborn child, come forth healthy, by the will of Allah, the Mighty and Sublime.

QAALA INNEE  
A'BDUL LAAH,  
AATAANEYAL  
KETAABA WA JA-  
A'LANEE  
NABIYYANW.

WA JA-A'LANEE  
MOBAARAKAN AYN  
MAA KUNT, WA  
AWSAANEE BIS-  
SALAATE WAZ  
ZAKAATE MA  
DUMTO HAYYANW.

WA BARRAM BE-  
WAALEDATEE, WA  
LAM YAJ-A'LNEE  
JABBAARAN  
SHAQIYYAA.

WAS SALAMO  
A'LAYYA YAWMA  
WOLIDTO WA  
YAWMA AMOOT  
WA YAWMA UB-A'SO  
HAYYAA.

ZAALEKA E'ESAB  
NO MARYAM.<sup>1</sup>WAL  
LAAHO  
AKHRAJAKUM MIM  
BOTOONE  
UMMAHAATEKUM  
LA TA'LAMOONA  
SHAY-ANW, WA JA-  
A'LA LAKOMUS  
SAM-A' WAL  
ABSAARA WAL AF-  
EDATA, LA-  
A'LLAKUM  
TASHKORON.

ALAM YARAW  
ELAT TAYRE

MOSAKHKHARAATIN  
 FEE JAWWIS  
 SAMAAA, MAA  
 YUMSEKOHUNNA  
 ILLAL LAAH, INNA  
 FEE ZAALEKA LA-  
 AAYAATIL  
 LEQAWMINY  
 YOAMENOON.  
 kazaaleka ayyohal  
 mawloodukh ruj  
 sawiyyan be-iznil  
 laahe a'zza wa jalla.

*Then fasten it to her and when she gives birth, remove it from her. Take care that you do not leave out any part of the verse or stop after (writing) part of it, and that you complete it. It is the statement of Allah, the Exalted:* □

وَاللَّهُ أَخْرَجَكُمْ مِّنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا □

**‘And Allah has brought you forth from the wombs of your mothers – you did not know anything...’**

*If you stop here, the child will be born dumb. If you do not recite:*

وَجَعَلَ لَكُم السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ □ لَعَلَّكُمْ تَشْكُرُونَ ٧٨ ○

**and He gave you hearing and sight and hearts that you may give thanks.**

*the child will not be born healthy.”<sup>9</sup>*

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- 1 Surah Maryam (19): Verses 22-34
  - 2 Surah Insherah (94): Verses 5-6
  - 3 Surah Baqarah (2): Verses 185-186
  - 4 Surah Kahf (18): Verse 16
  - 5 Surah Nahl (16): Verse 9

- 6 Surah Abas (80): Verse 20
- 7 Surah Anbiya (21): Verse 30
- 8 Surah Mariam (19): Verse 22-34
- 9 Behaar al-Anwaar, vol. 95, p. 40

## (8) Amulet for Protection from Evil of Enemies of Ahlebait (a.s.)

This amulet was found from the dress of Imam Reza (a.s.). It is said that an amulet was found when Imam Reza (a.s.) departed this mortal world and it is said that his forefathers (a.s.) narrated that Imam Ali Ibn Abi Taalib (a.s.) used to protect himself from his enemies with the help of this amulet and used to tie it with the sheath of his sword and at the end the chief names of Allah – the High – were written. He (a.s.) had taken pledge from his sons and relatives that they will not recite it on anyone because this dua can't be rejected by the Almighty Allah:

<p>اللَّهُمَّ بِكَ اسْتَفْتَحُ وَ بِكَ اسْتَنْجِحُ وَ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَتَوَجَّهُ اللَّهُمَّ سَهِّلْ لِي حُرُورَتَهُ وَ كُلَّ حُرُورَةٍ وَ ذَلِّ لِي صُعُوبَتَهُ وَ كُلَّ صُعُوبَةٍ وَ اكْفِنِي مُتُونَتَهُ وَ كُلَّ مُتُونَةٍ وَ ارْزُقْنِي مَعْرُوفَهُ وَ وَدَّهِ وَ اصْرِفْ عَنِّي ضُرَّهُ وَ مَعَرَّتَهُ إِنَّكَ تَمْحُو مَا تَشَاءُ وَ تُثَبِّتُ وَ عِنْدَكَ أُمُّ الْكِتَابِ إِلَّا أَنْ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا ۞ ۞ يَخْزُونُ ۞ ۞ ۞ رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ طَه حَمَّ لَا يُبْصِرُونَ وَ جَعَلْنَا فِي أَعْنَاقِهِمْ</p>	<p>allaahumma beka as- tafteho wa beka astanjeho wa be- mohammadin sallal laaho a'layhe wa aalehi atawajjaho allaahumma sahhil lee hozoonatahu wa kulla hozoonatin wa zallil lee so-o'obatahu wa kulla so-o'obatin wak fenee ma-oonatahu wa kulla ma-oonatin war zuqnee ma'roofahu wa wuddahu was rif a'neen zurrahu wa ma-a'rratahu innaka tamhoo maa tashaaa-o wa tusbeto wa i'ndaka ummul ketaabe alaa inna awleyaaa-al laahe laa khawfun a'layhim wa laa hum yahzanoon. innaa rosolo rabbeka lan-y yasaloo elayka, taahaa, haameem, laa</p>	<p>O Allah! Through You I seek conquest, and through You I will achieve success, and through Muhammad – blessings of Allah be upon him and his progeny – I turn to (Allah). O Allah! Facilitate for me its complication and all complications, easy for me its difficulty and all difficulties, save me from its pain and all pains, and grant me its favours, its love, and take away from me its harm and its disgrace, surely You make to pass away and establishes what You pleases, and with You is the basis of the Book. Now surely the friends of Allah – they shall have no fear nor shall they grieve.<sup>1</sup> We are the apostles of your Lord; they shall by no means reach you;<sup>2</sup> TaaHaa, HaaMeeem, they do not see. Surely We</p>
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أَعْلَلَا فِيهِ إِلَى  
 الْأَذْقَانِ فِيهِمْ  
 مَقْمَحُونَ ٨  
 وَجَعَلْنَا مِنْ بَيْنِ  
 أَيْدِيهِمْ سَدًّا وَمِنْ  
 خَلْفِهِمْ سَدًّا  
 فَأَعْصَيْنَا لَهُمْ فَرَمَ لَا  
 يُبْصِرُونَ ٩  
 أُولَئِكَ الَّذِينَ طَبَعَ  
 اللَّهُ عَلَى قُلُوبِهِمْ  
 وَسَمِعِهِمْ  
 وَأَبْصَارِهِمْ ١٠  
 وَلِأُولَئِكَ  
 الْغُفْلُونَ ١٠٨  
 لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ  
 مَا يُسِرُّونَ وَمَا  
 يُعْلِنُونَ فَسَيَكْفِيكَهُمْ  
 اللَّهُ ١٠٩  
 وَهُوَ السَّمِيعُ  
 الْعَلِيمُ ١٣٧  
 وَتَرَى لَهُمْ يَنْظُرُونَ  
 إِلَيْكَ وَلَهُمْ لَا  
 يُبْصِرُونَ ١٩٨  
 صُمُّ بُكْمٌ عُمَى  
 فَهُمْ لَا  
 يَرْجِعُونَ ١٨  
 طَسَمَ ١ تِلْكَ آيَاتُ  
 الْكِتَابِ الْمُبِينِ ٢  
 لَعَلَّكَ بَاقِعٌ نَفْسِكَ  
 إِلَّا يُكُونُوا  
 مُؤْمِنِينَ ٣ إِنْ  
 تَشَاءُ نُنْزِلُ عَلَيْهِمْ  
 مِّنَ السَّمَاءِ آيَةً  
 فَظَلَّتْ أَعْنَاقُهُمْ  
 لَهَا خَضَعُونَ ٤

yubseroona wa ja-a'lnaa  
 fee a-a'naaqehim  
 aghlaalan faheya elal  
 azqaane fahum  
 muqmahoon. wa ja-a'lnaa  
 mim bayne aydeehim  
 saddanw wa min  
 khalfehim shaddan fa-  
 aghshaynaahum fahum  
 laa yubseroon. oolaaa-  
 ekal lazeena taba-a'l  
 laaho a'laa qoloobehim  
 wa sam-e'him wa  
 absaarehim, wa oolaaa-  
 eka homul ghaafeloon.  
 laa jarama annal laaha  
 ya'lamo maa yosirroona  
 wa maa yoa'lenoona  
 fasayakfeekahomul laah,  
 wa howas samee-u'l  
 aleem. wa taraahum  
 yanzoroona elayka wa  
 hum laa yubseroon.  
 summum bukmun u'myun  
 fahum laa yarjeo'on. taa-  
 seeem-meeem. tilka  
 aayaatul ketaabil mobeen.  
 la-a'llaka bakhe-un  
 nafsaka illaa yakoonoo  
 moameneen. in nashaa  
 nonazzil a'layhim menas  
 samaaa-e aayatan fa-  
 zallat a-a'naaqohum lahaa  
 khaaze-e'en.

have placed chains on their  
 necks, and these reach up to  
 their chins, so they have their  
 heads raised aloft. And We  
 have made before them a  
 barrier and a barrier behind  
 them, then We have covered  
 them over so that they do not  
 see.<sup>3</sup> These are they on whose  
 hearts and their hearing and  
 their eyes Allah has set a seal,  
 and these are the heedless  
 ones.<sup>4</sup> Truly Allah knows what  
 they hide and what they  
 manifest;<sup>5</sup> so Allah will suffice  
 you against them, and He is the  
 Hearing, the Knowing.<sup>6</sup> And  
 you see them looking towards  
 you, yet they do not  
 see.<sup>7</sup> Deaf, dumb (and) blind,  
 so they will not turn  
 back.<sup>8</sup> TaaSeeemMeeem.  
 These are the verses of the  
 Book that makes (things) clear.  
 Perhaps you will kill yourself  
 with grief because they do not  
 believe. If We please, We  
 should send down upon them a  
 sign from the heaven so that  
 their necks should stoop to it.<sup>9</sup>

Names:

اللَّهُمَّ إِنِّي أَسْأَلُكَ  
 بِالْعَيْنِ الَّتِي لَا  
 تَنَامُ وَبِالْعِزِّ الَّذِي

allaahumma innee as-  
 aloka bil-a'ynil latee laa  
 tanaamo wa bil-i'zzil lazee

O Allah! I ask You by the Eye,  
 which does not sleeps, and by  
 the Honour which cannot be

لَا يَرَامُ وَ بِالْمَلِكِ الَّذِي لَا يُضَامُ وَ بِالنُّورِ الَّذِي لَا يُطْفِئُ وَ بِالْوَجْهِ الَّذِي لَا يَبْلَى وَ بِالْحَيَاةِ الَّتِي لَا تَمُوتُ وَ بِالصَّمَدِيَّةِ الَّتِي لَا تَقْهَرُ وَ بِالدِّيمُومِيَّةِ الَّتِي لَا تَقْنَى وَ بِالْإِسْمِ الَّذِي لَا يُرَدُّ وَ بِالرُّبُوبِيَّةِ الَّتِي لَا تُسْتَدَلُّ أَنْ تُصَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا	laa yoraamo wa bil-mulkil lazee laa yozaamo wa bin-nooril lazee laa yutfaa wa bil-wajhil lazee laa yablaa wa bil-hayaatil latee laa tamooto wa bis- samadiyyatil latee laa tuqharo wa bid- daymomiyyatil latee laa tafnaa wa bil-ismil lazee laa yoraddo wa bir- roboobiyyatil latee laa tus- tazallo an tosalleeya a'laa mohammadin wa aale mohammadin wa an taf- a'la bee kazaa wa kazaa.	reached, and by the Kingdom which is invulnerable, and by the Light which does not extinguish, and by the Face which does not wear out, and by the Life which does not die, and by the Eternity which cannot be overcome, and by the Infinity which does not obliterate, and by the Name which is not returned, and by the Divinity which is not degraded, that You send blessings upon Muhammad and the progeny of Muhammad and do for me such and such.
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Then invoke Almighty Allah for your needs if Allah – the High – wills it will be accepted.<sup>10</sup>

1 Surah Yunus (10): Verse 62

2 Surah Hud (11): Verse 81

3 Surah Yaaseen (36): Verses 8-9

4 Surah Nahl (16): Verse 108

5 Surah Nahl (16): Verse 23

6 Surah Baqarah (2): Verse 137

7 Surah Aa'raaf (7): Verse 198

8 Surah Baqarah (2): Verse 18

9 Surah Sho'raa (26): Verses 1-4

10 Mohijj al-Da'waat, p. 297; Behaar al-Anwaar, vol. 94, p. 345

## **Part 9**

# **Eight Supplications for Delivarence from Eight Diseases**



## (1) For the Pain of Eyes

Muhammad Ibn Ali Ibn Ja'far narrated on the authority of Imam Reza (a.s.) that he (a.s.) said:

*“There is no doubt that recitation of Surah Hamd and al-Maoozatain (Surah Falaq and Surah Naas), Aayat al-Kursee and by blowing the eye with the smoke of burning incense of al-Qust, (a certain Indian or Arabian wood), al-Murr (gum of a certain tree) and al-Luban (frankincense) will heal the effected eye.”<sup>1</sup>*

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<sup>1</sup> Behaar al-Anwaar, vol. 95, p. 90

## **(2) Supplication for Getting Relief from Epilepsy**

Imam Reza (a.s.) saw someone afflicted with epilepsy and called for a tumbler of water for him. Then he recited the Surah Hamd and the two surahs of taking refuge (Surah Falaq and Surah Naas) over it and ordered the water to be poured over his head and face. The man rose and he [Imam Reza (a.s.)] said to him:

*'It will never recur again.'*<sup>1</sup>

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<sup>1</sup> Behaar al-Anwaar, vol. 95, p. 150; al-Misbaah, p. 207

### (3) Supplication for Getting Relief from Headache

Abu Salt al-Harawi narrated from Imam Reza (a.s.) from his father from Imam Baqir (a.s.) who said:

*“Teach our Shiahs to recite the following for a pain in the head:*

يَا طَنَات	يَا طَمْنَة	يَا ذَرُ	يَا طَاهِيَّ
yaa tanaat	yaa tamnah	yaa zar	yaa taahiyyo

*They are Sublime Names and have an authority given by Allah, the Exalted and Sublime. Allah will turn that [pain] away from them.”<sup>1</sup>*

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<sup>1</sup> Behaar al-Anwaar, vol. 95, p. 54

## (4) Supplication for Tuberculosis

al-Hasan ibn Ali ibn Yaqtin reports from Imam Reza (a.s.) who said:

*“This is an invocation for our Shiahs for Tuberculosis,*

يَا اللَّهُ يَا رَبَّ الْأَرْبَابِ يَا سَيِّدَ السَّادَاتِ يَا إِلَهَ الْأَلِهَةِ يَا مَلِكَ الْمُلُوكِ يَا جَبَّارَ السَّمَوَاتِ وَالْأَرْضِ اشفني و عافني من دائي هذا فاني عبدك و ابن عبدك اتقلب في قبضتك و ناصيتي بيدك	yaa allaaho yaa rabbal arbaabe wa yaa sayyedas saadaate wa yaa elaahal aalehate wa yaa malekal molooke wa yaa jabbaras samaawaate wal arze ishfeneee wa a'afenee min daa-ee haazaa fa-innee a'bdoka wabno a'bdeka ataqallabo fee qabzateka wa naaseyatee be-yadeka.	O Allah! O Lord of the lords, O Master of the masters, O God of the gods, O King of the kings, O Omnipotent of the heavens and the earth. Heal me and cure me of this disease of mine, for I am Your servant and the son of Your servant. I turn about in Your grasp and my forelock is in Your Hand.
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*Say it three times, and Allah – the Mighty and Sublime – will protect you with His Might and Power, if He – the Exalted – wills.<sup>1</sup>*

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<sup>1</sup> Behaar al-Anwaar, vol. 95, p. 20

## **(5) Supplication for Getting Relief from the Disease and for Having a Son**

When Hesham Ibn Ibrahim complained to Imam Reza (a.s.) for his disease and for not having child, Imam (a.s.) told him to recite Azan loudly in his house.

Hesham says: When I acted on the advice of Imam Reza (a.s.) then Almighty Allah relieved me of my disease and also blessed me with many children.<sup>1</sup>

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<sup>1</sup> Al-Da'waat, p. 189; Rawzah al-Waae'zeen, p. 313

## (6) Supplication for Warts

Ali ibn No'man narrates that he told Imam Reza (a.s.), 'May I be your ransom! I have many warts on my body. Please teach me something I can benefit from.' The Imam (a.s.) said,

*“Take seven barley seeds for each wart on your body. Recite إِذَا وَقَعَتِ الْوَاقِعَةُ till بَاءٌ مُنْبِئًا seven times over each seed. And the saying of Allah – Mighty and Magestic be He:*

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ۖ فَيَذَرُهَا قَاعًا صَفْصَفًا ۖ لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا ۗ

**And they ask you about the mountains. Say: My Lord will carry them away from the roots. Then leave it a plain, smooth level. You shall not see therein any crookedness or unevenness.<sup>1</sup>**

*seven times over each seed and then blow over it. Take one seed at a time and rub each seed on one wart. Then put all of the seeds in a wet cloth, tie it up and hang it up in a dark place.”*

Ali ibn No'man reported, 'I did so and on the seventh day I looked. There were no longer any signs of the warts. Everything was as clear as the palm of my hand.' Imam (a.s.) said:

*“It is best to do this at the end of the month when the Earth is dark (i.e. moon is not visible).”<sup>2</sup>*

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<sup>1</sup> Surah Taahaa (20): Verses 105-107

<sup>2</sup> Al-Da'waat, p. 199; al-Balad al-Ameen, p. 619; al-Misbaah, p. 208; Behaar al-Anwaar, vol. 95, p. 97

## **(7) Supplication for Curing Piles**

A person suffering from piles complained to Imam Reza (a.s.) about piles, he (a.s.) said:

*“Write Surah Yaseen with honey and drink it.”<sup>1</sup>*

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<sup>1</sup> Behaar al-Anwaar, vol. 95, p. 82

## (8) Supplication for Elimination of Scrofula

Husain Ibn Saeed in ‘Kitaab Dua’ narrates through his own chain on the authority of Imam Reza (a.s.) that he (a.s.) said:

*“Once in the neck of one of our female servant, a scrofula appeared, and someone came to me and said, O Ali, tell her to say,*

يَا رَعُوفُ يَا رَحِيمُ يَا رَبَّ يَا سَيِّدِي	yaa ra-oofo yaa raheemo yaa rabbe yaa sayyedee	O Compassionate, O Merciful, O Lord, O my Master.
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*repeatedly.”*

The Imam (a.s.) said,

“She did as she was instructed and Allah, the Most Majestic, the Most Holy, removed the disease.”<sup>1</sup>

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<sup>1</sup> Al-Da’waat, p. 197; Makaarem al-Akhlaaq, vol. 2, p. 246; Behaar al-Anwaar, vol. 95, p. 100



## **Part 10**

# **Eight Supplications for Increase in Sustenance and Elimination of Poverty**

## (1) Supplication for Sustenance

Ahmad ibn Muhammad ibn Abi Nasr reports the following: ‘Once I said to Imam Reza (a.s.), ‘May Allah keep my soul in service for your cause. Pray to Allah – the Most Majestic, the Most Holy – to grant me lawful sustenance.’

The Imam (a.s.) said,

*‘Do you know what lawful sustenance is?’*

I said, ‘That which we earn and is pure.’ The Imam (a.s.) said that Ali ibn al-Husain (a.s.) would say,

*‘Lawful sustenance is the sustenance of the chosen ones.’*

The Imam (a.s.) then instructed me to say,

أَسْأَلُكَ مِنْ رِزْقِكَ الْوَاسِعِ.	as-aloka min rizqekal waa-se-e’.	I plead before You for Your vast sustenance. <sup>1</sup>
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<sup>1</sup> Jaame’ al-Ahaadees al-Shiah, vol. 19, p. 376; Behaar al-Anwaar, vol. 103, p. 2, Tr. No. 4

## (2) Supplication upon Arrival of Blessing, Scarcity of Sustenance, Sorrow and Trouble

Imam Reza (a.s.) narrates on the authority of the Holy Prophet (s.a.w.a.) that he (s.a.w.a.) said:

*“Whomever Allah – the High – has bestowed a blessing should praise Allah – the High. Whoever receives his share of daily sustenance with hardship should ask Allah for forgiveness. Whoever is saddened by something should say,*

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.	laa hawla wa laa quwwata illaa billaah.	There are no means and no power without Allah. <sup>1</sup>
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<sup>1</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 45; Saheefah al-Imam al-Reza (a.s.), p. 258

### (3) Supplication for Seeking Sustenance

Brother of Debil Khozaee reports that my master Imam Reza (a.s.) said:

*My honorable father Imam Moosa Ibn Ja'far (a.s.) said: My father on the authority of my honorable father Imam Ja'far Ibn Muhammad (a.s.) who on the authority of his honorable father Imam Muhammad Ibn Ali (a.s.) who said:*

*When you get up early in the morning recite this supplication:*

اللَّهُمَّ اجْعَلْ لِي سَهْمًا وَافِرًا فِي كُلِّ حَسَنَةٍ أَنْزَلْتَهَا مِنْ السَّمَاءِ إِلَى الْأَرْضِ فِي هَذَا الْيَوْمِ وَ أَصْرِفْ عَنِّي كُلَّ مُصِيبَةٍ أَنْزَلْتَهَا مِنْ السَّمَاءِ إِلَى الْأَرْضِ فِي هَذَا الْيَوْمِ وَ عَافِنِي مِنْ طَلَبِ مَا لَمْ تَقْدِرْ لِي مِنْ رِزْقٍ وَ مَا قَدَّرْتَ لِي مِنْ رِزْقٍ فَسَقُهُ إِلَيَّ فِي يُسْرٍ مِنْكَ وَ عَافِيَةٍ.	allaahummaj a'l lee sahman waaferan fee kulle hasanatin anzaltahaa menas samaaa-e elal arze fee haazal yawme was rif a'nnee kulla moseebatin anzaltahaa menas samaaa-e elal arze fee haazal yawme wa a'afenee min talabe maa lam toqaddir lee min rizqin wa maa qaddarta lee min rizqin fa-suqhu elayya fee yusrin minka wa a'afeyah.	O Allah! Place for me abundant portion in all the goodness which is descended from the sky to the earth in this day, and turn away from me all the misfortune which is descended from the sky to the earth in this day, and keep me safe from asking sustenance which You have not decided for me, and give the sustenance which has been ordained for me from Your side with ease and wellbeing.
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Then say 'Aameen' three times.<sup>1</sup>

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<sup>1</sup> Jaame' al-Ahaadees al-Shiah, vol. 19, p. 527; Mustadrak al-Wasaael, vol. 5, p. 372; Behaar al-Anwaar, vol. 86, p. 249

## **(4) Repeating Azan for Deliverance from Distress**

Imam Reza (a.s.) narrated:

*“A person came to Imam Ja’far al-Sadiq (a.s.) and complained to him for his poverty and distress, Imam (a.s.) said to him:*

*Whenever you listen the voice of Azan repeat the same sentences.”<sup>1</sup>*

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<sup>1</sup> Makaarem al-Akhlaaq, vol. 2, p. 150; Behaar al-Anwaar, vol. 95, p. 295

## (5) Supplication for Blessing in Livelihood

Muhammad Ibn Muslim narrated on the authority of Imam Muhammad Baqar (a.s.) or Imam Ja'far al-Sadiq (a.s.) that he (a.s.) said:

*“When you buy merchandise or something say Takbeer (Allah is Great beyond description) three times. Then recite this dua:*

اللَّهُمَّ إِنِّي اشْتَرَيْتُهُ الْتَمَسْتُ فِيهِ مِنْ خَيْرِكَ فَاجْعَلْ لِي فِيهِ خَيْرًا. اللَّهُمَّ إِنِّي اشْتَرَيْتُهُ الْتَمَسْتُ فِيهِ مِنْ فَضْلِكَ.	allaahumma taraytohu altameso feehe min khayreka faj-a'l lee feehe khayraa. allaahumma innish taraytohu altameso feehe min fazlek.	O Allah! I have purchased this and I seek in it Your Benevolence. Then place in it goodness. O Allah! I have purchased it and seek in it Your Grace.
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Then Imam (a.s.) said:

*Whenever Imam Reza (a.s.) would purchase anything he would write on it:*

بِرَكَّةً لَنَا.	baraktan lanaa.	Blessing for us. <sup>1</sup>
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<sup>1</sup> Wasaael al-Shiah, vol. 12, p. 304

## (6) Supplication to be Recited Daily for Deliverance from Poverty

Imam Reza (a.s.) narrates that the Holy Prophet (s.a.w.a.) said:

*“Whoever would recite this supplication one hundred times every day*

لَا إِلَهَ إِلَّا اللَّهُ الْحَقُّ الْمُبِينُ	لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ	laa elaaha illal laahul malekul haqqul mobeen.	There is no god, except Allah, the Ruler, the Real, the Manifest.
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*will attract richness through it and drive away poverty. The doors of Hell will be closed for him and the gates of Paradise will be opened for him.”<sup>1</sup>*

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<sup>1</sup> Saheefah al-Imam al-Reza (a.s.), p. 288

## (7) Supplication for the Safety of Purchased Goods

This narration has been attributed to Imam Reza (a.s.):

*“Whenever you purchase any of these – goods, slave girl or animal recite this supplication:*

<div>□</div> <div>اللَّهُمَّ إِنِّي اشْتَرَيْتُهُ</div> <div>الْتَمِسُ فِيهِ مِنْ</div> <div>رِزْقِكَ فَاجْعَلْ لِي</div> <div>فِيهِ رِزْقًا. اللَّهُمَّ</div> <div>إِنِّي الْتَمِسُ فِيهِ</div> <div>فَضْلَكَ فَاجْعَلْ لِي</div> <div>فِيهِ فَضْلًا. اللَّهُمَّ</div> <div>إِنِّي الْتَمِسُ فِيهِ مِنْ</div> <div>خَيْرِكَ وَبَرَكَاتِكَ وَ</div> <div>سَعَةِ رِزْقِكَ فَاجْعَلْ</div> <div>لِي فِيهِ رِزْقًا</div> <div>وَاسِعًا وَرَبْحًا</div> <div>طَيِّبًا هَنِيئًا مَرِيًّا</div>	<div>□</div> <div>allaahumma            inneesh</div> <div>taraytohu altameso feehe</div> <div>min rizqeka faj-a'l lee</div> <div>feehe rizqan. allaahumma</div> <div>inneesh altameso feehe</div> <div>fazlaka faj-a'l lee feehe</div> <div>fazlan. allaahumma inee</div> <div>altameso feehe min</div> <div>khayreka wa barakateka</div> <div>wa se-a'te rizqeka faj-a'l</div> <div>lee feehe rizqan waase-a'n</div> <div>wa rib-han tayyeban</div> <div>haneeee-an mariyyan.</div>	<div>□</div> <div>O Allah! I have purchased it</div> <div>and seek in it sustenance from</div> <div>You, then place for me</div> <div>sustenance in it. O Allah! I</div> <div>have purchased it and seek in</div> <div>it Your favour, then place for</div> <div>me favour in it. O Allah! I seek</div> <div>in it Your goodness, Your</div> <div>blessing and Your ample</div> <div>sustenance, then place for me</div> <div>in it abundant sustenance and</div> <div>good profit, pleasant and</div> <div>tasty.</div>
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Repeat these sentences three times.<sup>1</sup>

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<sup>1</sup> Behaar al-Anwaar, vol. 76, p. 173; Fiqh al-Reza (a.s.), p. 399



## (8) Supplication for Safety of Goods from Destruction

This narration is also attributed to Imam Reza (a.s.):

*“Whenever you intend to keep your goods at a safe place recite Aayatul Kursee, write and keep it in the middle of goods and also write this:*

<p> وَجَعَلْنَا مِنْ بَيْنِ  أَيْدِيهِمْ سَدًّا وَمِنْ  خَلْفِهِمْ سَدًّا  فَأَعْيُنُهُمْ فِمْ لَمْ  يُبْصِرُونَ ۚ لَا  ضَيْعَةَ عَلَى مَا  حَفِظَهُ اللَّهُ. فَإِنْ  تَوَلَّوْا فَقُلْ حَسْبِيَ  اللَّهُ ۚ لَا إِلَهَ إِلَّا  هُوَ ۚ عَلَيْهِ تَوَكَّلْتُ  وَهُوَ رَبُّ الْعَرْشِ  الْعَظِيمِ ۙ ١٢٩ </p>	<p> WA JA-A'LNAA MIM BAYNE  AYDEEHIM SADDANW WA  MIN KHALFEHIM SADDAN  FA-AGHSHAYNAAHUM  FAHUM LAA YUBSEROON.  laa zay-a'ta a'laa maa  hafezahul laah. FA-IN  TAWALLAW FA-QUL  HASBEYAL LAAH, LAA  ELAAHA ILLAA HOO,  A'LAYHE TAWAKKALTO WA  HOWA RABBUL A'RSHEL  A'ZEEM. </p>	<p> And We have made before  them a barrier and a barrier  behind them, then We have  covered them over so that  they do not see.<sup>1</sup> It will not  destroy what Allah protects.  But if they turn away, Say:  “Allah suffices me: there is  no god but He: On Him is  my trust, He the Lord of the  Throne (of Glory)  Supreme!”<sup>2</sup> </p>
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If you keep your goods in this way then it would not be destroyed if Almighty Allah wills.<sup>3</sup>

<sup>1</sup> Surah Yaasin (36): Verse 9

<sup>2</sup> Surah Tawbah (9): Verse 129

<sup>3</sup> Behaar al-Anwaar, vol. 76, p. 174; Fiqh al-Reza (a.s.), p. 400

## **Eight Important Supplications Recited by Imam Reza (a.s.)**

In this chapter eight supplications recited by Imam Reza (a.s.) would be mentioned.

## (1) Dua-e-Tawheed

اللَّهُمَّ إِنَّكَ كُنْتَ  
 قَبْلَ الْأَزْمَانِ وَ  
 قَبْلَ الْكَوْنِ وَ  
 الْكَيْنُونِيَّةِ وَ  
 الْكَائِنِ وَ عَلِمْتَ  
 بِمَا تُرِيدُ أَنْ  
 تَكُونَ قَبْلَ تَكْوِينِ  
 الْأَشْيَاءِ وَ كَانَ  
 عِلْمُكَ السَّابِقُ  
 فِيمَا تُرِيدُ أَنْ  
 تَكُونَ قَبْلَ  
 التَّكْوِينِ وَ الْعِلْمُ  
 فَعِلْمُكَ دَائِبَةٌ غَيْرُ  
 مُكْتَسَبٍ. لَمْ تَزَلْ  
 كُنْتَ عَالِمًا  
 مَوْجُودًا وَ الْجَهْلُ  
 عَنْكَ نَافِيًا فَانْتَ  
 بَادِي الْأَبَدِ وَ قَادِمُ  
 الْأَزَلِ وَ دَائِمُ  
 الْقَدَمِ لَا تُوصَفُ  
 بِصِفَاتٍ وَ لَا  
 تُنْعَتُ بِوَصْفٍ وَ  
 لَا تُلْحَقُ  
 بِالْحَوَاسِّ وَ لَا  
 تُضْرَبُ فِينِكَ  
 الْأَمْثَالُ وَ لَا  
 تُقَاسُ بِقِيَاسٍ وَ لَا  
 تُحَدُّ بِحُدُودٍ لَيْسَ  
 لَكَ مَكَانٌ يُعْرَفُ  
 وَ لَا لَكَ مَوْضِعٌ  
 يُنَالُ لَا فَوْقَكَ  
 مِنْهُنَّ وَ لَا عَنْكَ  
 انْتِهَاءٌ وَ لَا خَلْفَكَ  
 إِدْرَاكَ وَ لَا  
 أَمَامَكَ مُصَادِفٌ  
 بَلْ أَيْنَ تَوَجَّهَ

allaahumma innaka kunta  
 qablal azmaane wa qablal  
 kawne wal kaynooniyyate  
 wal kaaa-ene wa a'limta  
 bemaatoreedo an  
 tokawwena qabla  
 takweenil ash-yaaa-e wa  
 kaana il'mokas saabeqo  
 feemaa toreedo an  
 tokawwena qablat  
 takweene wal ilme fa-  
 il'moka daaa-ebaturun  
 ghayra muktasab. lam  
 tazal kunta a'aleman  
 mawjoodan wal jahlo  
 a'nka naafe-yan fa-anta  
 baadil abade wa  
 qaademul azale wa daaa-  
 emul qadame laa toosafo  
 be-sefaatin wa laa tuna'to  
 be-wasfin wa laa tulhaqo  
 bil-hawaasse wa laa  
 tuzrabo feekal amsaalo  
 wa laa toqaaso be-  
 qeyaasin wa laa tohaddo  
 be-hodoodin laysa laka  
 makaanun yo'rafo wa laa  
 laka maw-ze-u'n yonaalo  
 laa fawqaka muntahaa  
 wa laa a'nkan tehaaa-un  
 wa laa khalqaka idraakun  
 wa laa amaamaka  
 mosaadefun bal ayna  
 tawajjahal waajejoona fa-  
 anta honaaka lam tazal  
 laa yoheedo bekal

O Allah! You were before all  
 time, before existence, creation  
 and existent, You knew what  
 You wanted before creating the  
 structure of the things, it was  
 Your previous knowledge which  
 You know what You wanted to  
 create before its creation and  
 knowledge, and the knowledge  
 was preserved with You not  
 acquired. You have always been  
 there while you were knowing,  
 and the ignorance is away from  
 You, then You are Eternal  
 Initiator, and Eternal in future,  
 and long lasting Being, You  
 cannot be described with  
 attributes, and Your attributes  
 cannot be described, and You  
 cannot be reached by the  
 senses, examples cannot be set  
 for You, and You cannot be  
 guaged by measurement, and  
 You cannot be bound by limits,  
 neither for You place is there  
 which can be known, nor for You  
 location is there which can be  
 acquired, none above You is  
 last, and for You there is no  
 end, and after You there is no  
 recognition, and nothing is  
 parallel in front of You, but  
 where is the originator who has  
 not returned to You then You  
 are always there, nothing  
 encompasses You, but You

<p>الْوَاحِهُونَ فَانْتَ هُنَاكَ لَمْ تَزَلْ لَا يُحِيطُ بِكَ الْأَشْيَاءُ بَلْ تُحِيطُ بِالْأَشْيَاءِ مُحْتَوٍ بِهَا مُحْتَجِبٌ عَنْ رُؤْيَا الْمَخْلُوقِينَ وَهُمْ عَنْكَ غَيْرُ مُحْتَجِبِينَ تَرَى وَ لَا تُرَى وَ أَنْتَ فِي الْمَلَا الْأَعْلَى تَسْمَعُ وَ تَرَى وَ تَعْلَمُ مَا يَخْفَى وَ أَخْفَى فَتَبَارَكَتَ وَ تَعَالَيْتَ عَمَّا يَقُولُونَ عُلُوءًا كَبِيرًا.</p>	<p>ashyaaa-o bal toheeto bil- ashyaaa-e moh-tawin behaa mohtajabun a'n roa-yatil makhlooqeena wa hum a'nka ghayro mohtajebeena taraa wa laa toraa wa anta fil mala- il a-a'laa tasma-o' wa taraa wa ta'lamo maa yakhfaa wa akhfaa fa- tabaarakta wa ta-a'alayta a'mmaa yaqooloona o'luwwan kabeeraa.</p>	<p>encompass the things including it, You are concealed from the view of the creatures, and they are not hidden from You, You see them while they can't perceive You, and You are in Pleroma, You listen and see, You know the concealed and hidden, then Blessed You are and Exalted You are of what they say, a great exaltation!<sup>1</sup></p>
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<sup>1</sup> Behaar al-Anwaar, vol. 95, p. 357

## (2) An Important Supplication about the Magnificence of Allah (s.w.t.)

Shaikh Sadooq (a.r.) on the authority of some companions narrates:

One day when Imam Reza (a.s.) was passing by the grave of one of the members of his Holy Household (a.s.), he (a.s.) placed his hand on the grave and said,

<p> بَدَتْ      اِلٰهِي  قُدْرَتُكَ      وَ لَمْ تَبْدُ  هَيْئَةً      فَجَهِلُوكَ  وَ قَدَّرُوكَ      وَ  التَّقْدِيرُ      عَلٰى  غَيْرِ      مَا      بِهِ  وَ صَفُوكَ      وَ اَنَّى  بَرِيءٌ      يَا اِلٰهِي  مِنَ      الذِّينِ  بِالتَّشْبِيهِ      طَلَبُوكَ  لَيْسَ      كَمِثْلِكَ  شَيْءٌ      اِلٰهِي وَ  لَنْ يُدْرِكُوكَ      وَ  ظَاهِرٌ      مَا      بِهِمْ  مِنْ      نِعَمِكَ  دَلِيلُهُمْ      عَلَيْكَ لَوْ  عَرَفُوكَ      وَ فِي  خَلْقِكَ      يَا اِلٰهِي  مَنْدُوحَةٌ      اَنْ  يَتَنَاوَلُوكَ      بَلْ  سَوَّوْكَ      بِخَلْقِكَ  فَمِنْ      ثُمَّ لَمْ  يَعْرِفُوكَ      وَ  اتَّخَذُوا      بَعْضُ  اَيَاتِكَ      رَبًّا فَبِذَلِكَ  وَ صَفُوكَ  فَتَعَالَيْتَ      رَبِّي  عَمَّا      بِهِ </p>	<p> elaahee      badat  qudratoka wa lam tabdo  hay-atun fa-jahelooka  wa qaddarooka wat  taqdeero a'laa ghayre  maa behi wasafooka wa  innee baree-un yaa  elaahee menal lazeena  bit-tashbeehe talabooka  laysa kamisleka shay-  un elaahee wa lan  yudrekooka wa zaahero  maa behim min ne-  a'meka daleelohum  a'layka law a'rafooka wa  fee kahlqeka yaa  elaahee mandoohatun  an yatanaawalooka bal  sawwawka be-khalqeka  famin samma lam  ya'refooka wat takhazoo  ba'za aayaateka rabban  ba-fezaaleka wasafooka  fa-ta-a'alayta rabbee  a'mmaa behil mo-  shabbehato na-a'tooka. </p>	<p> O my Lord! Your Might is apparent, but the people are ignorant of You. They try to use measures to recognize You. Such a form of describing You is in contradiction with the belief in Your Lordship. O my Lord! I am not of those who seek You through striking similitude. Nothing is similar to You. My Lord! They do not understand You. If they wanted to recognize You, Your apparent Blessings were the Best Proofs for them of You. O my Lord! It suffices for them to ponder over Your creatures, and not to try to go deeply into Your nature. However, they consider You and Your creatures to be the same. That is why they did not really recognize You, and considered some of Your Signs to be their Lords. Thus they described You as such. My Lord! You are Higher than what those who compare You (with others) describe You to be.<sup>1</sup> </p>
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<sup>1</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 95; Behaar al-Anwaar, vol. 94, p. 181

### (3) Another Important Supplication Narrated by Imam Reza (a.s.)

Imam Reza (a.s.) used to recite this supplication in the qunoot of his prayers for cursing Ma'moon:

<p>□</p> <p>اَللّٰهُمَّ يَا ذَا الْقُدْرَةِ وَالْجَامِعَةِ الرَّحْمَةِ الْوَاسِعَةِ وَالْمِنْنِ الْمُتَتَابِعَةِ وَالْاَلَاءِ الْمُتَوَالِيَةِ وَالْاَيَادِي وَالْجَمِيْلَةِ وَالْمَوَاهِبِ الْجَزِيْلَةِ يَا مَنْ لَا يُوصَفُ بِمَثَلٍ وَلَا يُمَثَّلُ بِنَظِيرٍ وَلَا يُغْلَبُ بِظَهِيرٍ يَا مَنْ خَلَقَ فَرَزَقَ وَ اَلْهَمَ فَأَنْطَقَ وَ ابْتَدَعَ فَشَرَعَ وَ عَلَا فَارْتَفَعَ وَ قَدَّرَ فَأَحْسَنَ وَ صَوَّرَ فَأَتَقَنَ وَ اخْتَجَّ فَأَبْلَغَ وَ اِنْعَمَ فَأَسْبَغَ وَ أَعْطَى فَأَجْزَلَ وَ مَنَحَ فَأَفْضَلَ يَا مَنْ سَمَا فِي الْعِزِّ فَفَاقَ خَوَاطِفَ الْأَبْصَارِ وَ دَنَا فِي اللَّطْفِ فَجَارَ هُوَ أَحْسَنُ الْأَفْكَارِ يَا مَنْ تَقَرَّدَ بِالْمُلْكِ فَلَا نَدَّ لَهُ</p>	<p>allaahumma yaa zal qudratil jaame-a'te war rahmatil waase-a'te wal menanil mota-taa-be- a'te wal aalaaa-il motawaaleyate wal ayaadil jameelate wal mawaahebil jazeelate yaa man laa yoosafo be- tamseelin wa laa yomassalo be-nazeerin wa laa yughlabo be- zaheerin yaa man khalaqa fa-razaqa wa alhama fa-antaqa wab tada-a' fa-shara-a' wa a'laa far-tafa-a' wa qaddara fa-ahsana wa sawwara fa-atqana wah tajja fa-ablagha wa an- a'ma fa-asbagha wa a- a'taa fa-ajzala wa manaha fa-afzala yaa man samaa fil i'zze fa- faaqa khawaatefal absaare wa danaa fil lutfe fajaaza hawaajesal afkaare yaa man tafarrada bil-mulke falaa nidida lahu fee malakoote sultaanehi wa</p>	<p>O Allah! O possessor of omnipotent power! And all- inclusive mercy, and successive favours, And successive bounties, and graceful bestowals, and abundant conferrals, O the One for whose characteristics there can be no examples cited! And is not likened to any match, and is not overcome by any supported one! O He Who has created and then granted sustenance, has inspired to understand and then made speech, has made and then enacted laws, has risen high and then elevated, has estimated so perfectly, has shaped so excellently, has provided arguments so conclusively, has bestowed so completely, has granted so abundantly, and has conferred so favorably! O He Who has elevated so honorably then He became superior to all radiant eyes, and has approached so gently that He has passed all apprehensions! O He Who has possessed so incomparably. O He Who is unique in His Kingdom, that no peer can ever be found for Him in the domination of His</p>
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فِي مَلَكُوتِ سُلْطَانِهِ وَ تَوَحَّدَ فِي الْكِبَرِيَاءِ فَلَا ضِدَّ لَهُ فِي جَبْرُوتِ شَانِهِ يَا مَنْ حَارَتْ فِي كِبَرِيَاءِ هَيْبَتِهِ دَقَائِقُ لَطَائِفِ الْأَوْهَامِ وَ انْحَسَرَتْ دُونَ إِدْرَاكِ عَظَمَتِهِ خَطَائِفُ أَبْصَارِ الْأَنَامِ يَا عَالِمَ خَطَرَاتِ قُلُوبِ الْعَالَمِينَ وَ شَاهِدَ لَحَظَاتِ أَبْصَارِ النَّاطِرِينَ بِأَمِنْ عَنَتِ الْوُجُوهَ لَهُيْبَتِهِ وَ خَضَعَتِ الرَّقَابُ لِعَظَمَتِهِ وَ جَلَّالَتِهِ وَ وَجَلَّتِ الْقُلُوبُ مِنْ خِيفَتِهِ وَ ارْتَعَدَتْ الْفَرَائِصُ مِنْ فَرْقِهِ يَا بَادِءُ يَا بَدِيعُ يَا قَوِيُّ يَا مَنِيعُ يَا عَلِيُّ يَا رَفِيعُ صَلِّ عَلَى مَنْ شَرَّفَتْ الصَّلَاةُ بِالصَّلَاةِ عَلَيْهِ وَ انْتَقَمَ لِي مِمَّنْ ظَلَمَنِي وَ اسْتَخَفَّ بِي وَ طَرَدَ الشَّيْعَةَ عَنْ بَابِي وَ أَذِقْهُ مَرَارَةَ الذُّلِّ وَ الْهَوَانِ كَمَا أَذَقْنِيهَا وَ اجْعَلْهُ طَرِيدَ الْأَرْجَاسِ

tawahhada fil kibre-  
 yaaa-e falaa zidda lahu  
 fee jabaroot shaanehi  
 yaa man haarat fee  
 kibreyaaa-e haybatehi  
 daqaaa-eqo lataaa-efil  
 awhaame wan hasarat  
 doona idraake  
 a'zamatehi khataaa-efo  
 absaaril anaame yaa  
 a'alema khataaraate  
 qoloobil a'alameena wa  
 shaaheda la-hazaate  
 absaarin naazereena  
 yaa man a'natil wojooho  
 le-haybatehi wa khaza-  
 a'tir reqaabo le-  
 a'zamatehi wa  
 jalaalatehi wa wajelatil  
 qoloobo min kheefatehi  
 war ta-a'datil faraaa-eso  
 min faraqehi. yaa  
 baade-o yaa ba-dee-o'  
 yaa qawiyyo yaa  
 manee-o' yaa 'aliyyo yaa  
 rafee-o' salle a'laa man  
 shurrefatis salaato bis-  
 salaate a'layhe wan  
 taqim lee mimman  
 zalamanee was takhaffa  
 bee wa taradash shee-  
 a'ta a'n baabee wa  
 aziqho maraaratiz zulle  
 wal hawaane kamaa  
 azaaqaneehaa waj a'lho  
 tareedal arjaase wa  
 shareedal ajnaase wal  
 hamdo lillaahe rabbil  
 a'alameena wa sallal  
 laaho a'laa

power! And has been so matchless in pride that nothing can oppose Him in the omnipotence of His situation! O He, the pride of Whose dignity has perplexed even the finest allusions and Whose greatness cannot be recognized by even the twinkling of the people's sights! O the Knower of the thoughts of the worlds and the Witness to the viewing of those who see! O He before Whose dignity all faces have humbled themselves, to Whose greatness and majesty all necks submitted, and Whom is feared by all hearts and the veins of the neck strongly pulsate due to fearing Him. O the Initiator! O the Creator! O the Powerful! O Strong! O High! O Elevated! Send Blessings upon the one as You honored the prayers for sending blessings upon him. Take my revenge against those who have oppressed me, belittled me, and have fended off the Shiites from my door. Make him taste the bitterness of humiliation and abasement as they made me taste it. Fend him off from the Threshold of Mercy as filth and contamination is fended off! And all praise is for Allah, the Lord of the worlds and blessings of Allah be upon Muhammad and his good and pure progeny.<sup>1</sup>



وَشَرِيدَ الْأَنْجَاسِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ.	mohammadin wa aalehit tayyebeenat taahereen.	
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<sup>1</sup> Mohijj al-Da'waat, p. 459; al-Misbaah, p. 390; al-Balad al-Ameen, p. 655; Behaar al-Anwaar, vol. 85, p. 257

## (4) Supplication for Glorification and Gratitude

Rayyaan reports: I heard Ali Ibn Moosa al-Reza (a.s.) invoking a prayer, so I memorized it from him. And whenever I invoked it during hardship, Allah relieved me. It is:

<p>اللَّهُمَّ أَنْتَ تَقْتَنِي فِي كُلِّ كَرْبٍ وَأَنْتَ رَجَائِي فِي كُلِّ شِدَّةٍ وَأَنْتَ لِي فِي كُلِّ أَمْرٍ نَزْلٌ بِي ثِقَّةٌ وَعُدَّةٌ كَمْ مِنْ كَرْبٍ يَضْعَفُ عَنْهُ الْفَوَادُ وَ تَقِلُّ فِيهِ الْحِيلَةُ وَ تَعْيِي فِيهِ الْأُمُورُ وَ يَخْذُلُ فِيهِ الْبَعِيدُ وَ الْقَرِيبُ وَ الصَّدِيقُ وَ يَشْمُبُ فِيهِ الْعَدُوُّ أَنْزَلْتَهُ بِكَ وَ شَكْوَتُهُ إِلَيْكَ رَاغِبًا إِلَيْكَ فِيهِ عَمَّنْ سِوَاكَ فَفَرَّجْتَهُ وَ كَشَفْتَهُ وَ كَفَيْتَنِيهِ فَأَنْتَ وَلِيُّ كُلِّ نِعْمَةٍ وَ صَاحِبُ كُلِّ حَاجَةٍ وَ مُنْتَهَى كُلِّ رَغْبَةٍ فَلَاكَ الْحَمْدُ كَثِيرًا وَ لَكَ الْمَنْ فَاضِلًا بِنِعْمَتِكَ تَتِمُّ الصَّالِحَاتِ يَا مَعْرُوفًا بِالْمَعْرُوفِ مَعْرُوفٌ يَا مَنْ هُوَ بِالْمَعْرُوفِ مَوْصُوفٌ أَنْلَنِي مِنْ مَعْرُوفِكَ</p>	<p>allaahumma anta seqatee fee kulle karbin wa anta rajaaa-ee fee kulle shiddatin wa anta lee feekulle amrin nazala bee seqatun wa u'ddatun kam min karbin yaz-a'fo a'nhul fo-waado wa taqillo feehil heelato wa ta'yee feehil omooro wa yakhzolo feehil ba-e'edo wal qareebo was siddeeqo wa yashmoto feehil a'duwwu anzaltohu beka wa shakawtohu elayka raagheban elayka feehe a'mman sewaaka fa-farrajtahu wa kashaftahu wa kafaytaneehe fa-anta waliyyo kulle ne'matin wa saahebo kulle haajatin wa muntahaa kulle raghbatin falakal hamdo kaseeran wa lakal manno faazelan be-ne'mateka tatimmus saalehaate yaa ma'roofan bil-ma'roofe ma'roofun wa yaa man howa bil-ma'roofe mawsoofun anilnee min ma'roofeka ma'roofan tughneene behi a'n ma'roofe man</p>	<p>O Allah! You are my Trust in every distress, and You are my Hope in every hardship; and in all that befalls me, You are my Trust and my Shelter; How much of grief that weakens the heart, and has but little way of escape, and when the affairs lack any remedy, when the distant ones and the near ones, and the friends let me down, and the enemies taunt, I came unto You and complained to You, inclined to You beside all others, and You dispelled the grief and relieved the affliction, and became Sufficient for me, So You are the Provider of all bounties, and the Source for all needs, and the Final Refuge for every desire. So, for You is abundant praise, and to You belongs the plentiful favour. With Your blessings, all righteousness is fulfilled. O One Who is known for His Grace, and the One praised for His Grace, bless me with the Grace which would enable me to dispense with kindness from others, I beseech Your mercy,</p>
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<p>مَعْرُوفًا تُغْنِينِي بِهِ  عَنْ مَعْرُوفٍ مَنْ  سِوَاكَ بِرَحْمَتِكَ يَا  أَرْحَمَ الرَّاحِمِينَ.</p>	<p>sewaaka be rahmateka  yaa arhamar raahemeen.</p>	<p>O the most Merciful of the  mercifuls.<sup>1</sup></p>
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<sup>1</sup> Behaar al-Anwaar, vol. 95, p. 187

## (5) Supplication for Safety and Better End

Ahmad ibn Moosa ibn Sa'd says, "I was with Imam Reza (a.s.) during the circumambulations. When we arrived at the Rukn-e-Yamaani (Yemeni corner), the Imam (a.s.) stopped, raised his hands up and said,

يَا اَللهُ يَا وَلِيَّ الْعَافِيَةِ وَ يَا خَالِقَ الْعَافِيَةِ وَ يَا رَازِقَ الْعَافِيَةِ وَ الْمُنْعِمَ بِالْعَافِيَةِ وَ الْمَنَّانَ بِالْعَافِيَةِ وَ الْمُتَقَضِّلَ بِالْعَافِيَةِ عَلَيَّ وَ عَلَيَّ جَمِيعِ خَلْقِكَ يَا رَحْمَنَ الدُّنْيَا وَ الْآخِرَةِ وَ رَحِيمَهُمَا صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارْزُقْنَا الْعَافِيَةَ وَ دَوَامَ الْعَافِيَةِ وَ تَمَامَ الْعَافِيَةِ وَ شُكْرَ الْعَافِيَةِ فِي الدُّنْيَا وَ الْآخِرَةِ يَا اَرْحَمَ الرَّاحِمِينَ	yaa allaaho yaa waliyyal a'afeyate wa yaa khaaleqal a'afeyate wa yaa raazeqal a'afeyate wal mun-e'ma bil- a'afeyate wal mannaana bil-a'afeyate wal motafazzala bil-a'afeyate a'layya wa a'laa jamee-e' khalqeka yaa rahmaanad dunyaa wal aakherate wa raheemahomaa salle a'laa mohammadin wa aale mohammadin war zuqnal a'afeyata wa dawaamal a'afeyate wa tamaamal a'afeyate wa shukral a'afeyate fid dunyaa wal aakherate yaa arhamar raahemeen.	O Allah! O Master of health! O Creator of health! O Grantor of health! O the Donator of health! O the Benefactor of health! O the One who gives me and all Your creatures health! O the Beneficent in this world and the Hereafter! O the Merciful of the two worlds! Send blessings on Muhammad and the progeny of Muhammad and grant us health, the continuation of health, and the perfection of health. And grant us gratitude for health in this world and the Hereafter, O the Beneficent, the Merciful. <sup>1</sup>
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<sup>1</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 15; Iqbaal al-Aamaal, p. 465; Wasaael al-Shiah, vol. 9, p. 417; Behaar al-Anwaar, vol. 98, p. 137. It is narrated in 'al-Iqbaal' that this supplication is recited on 19<sup>th</sup> of the month of Ramazan after two unit of salaah, so it is not specially for circumambulation. (Please check translation)

## (6) Supplication of Almighty Allah's Transendence

Shaikh Sadooq (a.r.) narrates from Fazl ibn Shaazaan that he had heard Imam Reza (a.s.) pray one day and say,

سُبْحَانَ مَنْ خَلَقَ الْخَلْقَ بِقُدْرَتِهِ وَ اتَّقَنَ مَا خَلَقَ بِحِكْمَتِهِ وَ وَضَعَ كُلَّ شَيْءٍ مِنْهُ مَوْضِعَهُ بِعِلْمِهِ سُبْحَانَ مَنْ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الْصُّدُورُ وَ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ.	subhaana man khalaqal khalqa be-qudratehi wa atqana maa khalaqa be- hikmatehi wa waza-a' kulla shay-in minho mawze-a'hu be-i'lmehi subhaana man ya'lamo khaaa-enatal a-a'yone wa maa tukhfis sodooro wa laysa kamislehi shay- un wa howas samee-u'l baseer.	Glory be to Allah Who has created things with His Might. He perfected whatever He created using His Wisdom. He placed whatever He created in its right place using His Knowledge. Glorified is Him who knows about the deceitful hidden looks and whatever is hidden in the hearts. There exists nothing like unto Him. He is the All-Hearing, the All- Seeing. <sup>1</sup>
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<sup>1</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 97; Behaar al-Anwaar, vol. 94, p. 179.

## (7) Important Salawat (Salutation) of Imam Reza (a.s.)

Sayed Ibn Taaos (r.a.) narrated from Imam Reza (a.s.) that he (a.s.) used to recite this salawat:

<p>اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ فِي الْأَوَّلِينَ وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ فِي الْآخِرِينَ وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ فِي الْمَلَأِ الْأَعْلَى وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ فِي النَّبِيِّينَ وَالْمُرْسَلِينَ. اللَّهُمَّ اعْطِ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْوَسِيلَةَ وَالشَّرَفَ وَالْفَضِيلَةَ الدَّرَجَةَ الْكُبْرَى. اللَّهُمَّ إِنِّي آمَنْتُ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَلَمْ أَرَهُ فَلَا تَحْرِمْنِي يَوْمَ الْقِيَامَةِ رُؤْيَاهُ وَارْزُقْنِي صُحْبَتَهُ وَتَوْفِيقِي عَلَى مِلَّتِهِ وَاسْقِنِي مِنْ حَوْضِهِ مَشْرَبًا رَوِيًّا لَا أَظْمَأُ بَعْدَهُ أَبَدًا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ كَمَا</p>	<p>allaahumma salle a'laa mohammadin wa aalehi fil awwaleena wa salle a'laa mohammadin wa aalehi fil aakhereena wa salle a'laa mohammadin wa aalehi fil mala-il a-a'laa wa salle a'laa mohammadin wa aalehi fin nabiyyeena wal mursaleen. allaahumma a-a'te mohammadan sallal laaho a'layhe wa aalehil waseelate wash sharafa wal fazeelata wad darajatal kabeerah. allaahumma innee aamanto bemohammadin sallal laaho a'layhe wa aalehi wa sallama wa lam arahu falaa tahrimnee yawmal qeyaamate roayatahu war zuqnee sohbatuhu wa tawaffanee a'laa millatehi was qenee min hawzehi mashraban rawiyyan laa azma-o ba'dahu abadan innaka a'laa kulle shay-in qadeer. allaahumma kamaa aamanto be-mohammadin salawaatoka a'layhe wa aalehi wa lam arahu fa-</p>	<p>O Allah! Send blessings upon Muhammad and his progeny among the foremost generations, send blessings upon Muhammad and his progeny among the last generations, send blessings upon Muhammad and his progeny among the highest chiefs, send blessings upon Muhammad and his progeny among the prophets and the Messengers. O Allah! grant Muhammad, peace of Allah be upon him and his progeny, the right of mediation, honour, preference and the grand rank. O Allah! I believed in Muhammad, peace and blessings of Allah be upon him and his progeny, while I have not seen him; so, do not deprive me of seeing him on the Resurrection Day, confer upon me the favor of accompanying him, cause me to die while I follow his creed, and allow me to drink from his Pool a drink that is quenching, after which I will never be thirsty, verily You have power over all things. O Allah! Like I believe in Muhammad, Your blessings upon him and his progeny, while I have not seen</p>
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بِمُحَمَّدٍ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ وَ لَمْ أَرَهُ فَعَرَّفَنِي فِي الْجَنَانِ وَجْهَهُ. اللَّهُمَّ بَلِّغْ رُوحَ مُحَمَّدٍ عَنِّي تَحِيَّةً كَثِيرَةً وَ سَلَامًا.	a'rrifnee      fil      jenaane wajhahu.      allaahumma balligh      rooha mohammadin      a'nnee tahiyyatan kaseeratan wa salaamaa.	him; so, show me his face in the gardens of Paradise. O Allah! convey to the soul of Muammad, many greetings and compliments from me. <sup>1</sup>
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<sup>1</sup> Iqbaal al-Aamaal, p. 458; Behaar al-Anwaar, vol. 98, p. 130

## (8) Important Supplication of Imam Reza (a.s.) for Cursing

Sayed Ibn Taaos (r.a.) reports that he has narrated this supplication in the book ‘Fazl al-Dua’ from Sa’d Ibn Abdullah:

Ismail Ibn Bazee’ and Suleman Ibn Ja’far say:

When we went to Imam Reza (a.s.) we saw him in prostration of gratitude, he (a.s.) prolonged his prostration and when he raised his head from prostration we said: “You have prolonged your prostration?”

Imam (a.s.) said:

*“Whoever would recite this supplication in the prostration of gratitude it is as if he would have showered arrows on the enemy alongwith the Holy Prophet (s.a.w.a.) in the battle of Badr.”*

When we asked the permission to memorize this dua, he (a.s.) said recite this dua whenever you do thanksgiving prostration:

<p>اللَّهُمَّ الْعَيْنِ الَّذِينَ بَدَّلَا دِينَكَ وَغَيَّرَا نِعْمَتَكَ وَاتَّهَمَا رَسُولَكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ خَالَفَا مِلَّتَكَ وَصَدَّا عَنْ سَبِيلِكَ وَكَفَرَا الْأَعْيُنَ وَرَدَّا عَلَيْكَ كَلَامَكَ وَاسْتَهْزَءَا بِرِسُولِكَ وَفَتَلَا ابْنَ نَبِيِّكَ وَحَرَفَا كِتَابَكَ وَجَحَدَا آيَاتِكَ وَسَخَرَا بِآيَاتِكَ وَاسْتَكْبَرَا عَنْ عِبَادَتِكَ وَ فَتَلَا أَوْلِيَائَكَ وَ جَلَسَا فِي مَجْلِسٍ لَمْ يَكُنْ لَهُمَا بَحَقٍّ وَ حَمَلَا النَّاسَ</p>	<p>allaahummal a'nil lazayne baddalaa deenaka wa ghayyaraa ne'mataka wat tahamaa rasoolaka sallal laaho a'layhe wa aalehi wa khaalafaa millataka wa sadda a'n sabeeleka wa kafaraa aalaaa-aka wa raddaa a'layka kalaamaka was tahza-aa be-rasooleka wa qatalaab na nabiyyeka wa harrafaa ketaabaka wa jahadaa aa-yaateka wa sakheraa be-aa-yaateka was takbaraa a'n e'baadateka wa qatalaa awle-yaaa-aka wa jalasaa fee majlesin lam yakun lahomaa be-haqqin wa hamalan naasa a'laa</p>	<p>O Allah! Curse those (two) who altered Your religion, changed Your favor, accused Your Messenger (may Allah bless him and his Household), opposed Your religion, turned away from Your way, were ungrateful for Your boons, returned Your words to You, disdained Your Messenger, killed the (grand) son of Your Prophet (s.a.w.a.), distorted Your Book, denied Your signs, sat in the assembly which was not appropriate for them, and which the people carried on the shoulders of the Household</p>
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عَلَى أَكْتَفِ ۖ  
 مُحَمَّدٍ ۖ  
 عَنْهُمَا لَعْنَا يَنْتَلُو  
 بَعْضُهُ بَعْضًا وَ  
 أَحْشَرُهُمَا ۖ وَ  
 أَنْبَأَهُمَا إِلَىٰ جَهَنَّمَ  
 زُرْقًا ۚ اللَّهُمَّ إِنَّا  
 نَتَقَرَّبُ إِلَيْكَ بِاللَّعْنَةِ  
 لَهُمَا وَ الْبِرَاءَةِ  
 مِنْهُمَا فِي الدُّنْيَا وَ  
 الْآخِرَةِ ۚ اللَّهُمَّ الْعَنْ  
 قَتْلَةَ أَمِيرِ الْمُؤْمِنِينَ  
 وَ قَتْلَةَ الْحُسَيْنِ بْنِ  
 عَلِيٍّ وَ ابْنِ فَاطِمَةَ  
 بِنْتِ رَسُولِ اللَّهِ  
 صَلَّى اللَّهُ عَلَيْهِ وَ  
 آلِهِ وَ سَلَّمَ ۚ اللَّهُمَّ  
 زِدْهُمَا عَذَابًا فَوْقَ  
 عَذَابٍ وَ هَوَانًا  
 فَوْقَ هَوَانٍ وَ ذُلًّا  
 فَوْقَ ذُلٍّ وَ خِزْيًا  
 فَوْقَ خِزْيٍ ۚ اللَّهُمَّ  
 دُعِّهِمَا فِي النَّارِ  
 دَعَا وَ ارْكُسْهُمَا  
 فِي النَّارِ عِقَابَكَ  
 رَكْسًا ۚ اللَّهُمَّ  
 أَحْشَرْهُمَا ۖ وَ  
 أَنْبَأَهُمَا إِلَىٰ جَهَنَّمَ  
 زَمْرًا ۚ اللَّهُمَّ فَرِّقْ  
 جَمْعَهُمْ وَ شَتِّتْ  
 أَمْرَهُمْ وَ خَالَفْ  
 بَيْنَ كَلِمَتِهِمْ وَ بَدِّدْ  
 جَمَاعَتَهُمْ وَ الْعَنْ  
 أَيْمَتَهُمْ وَ اقْتُلْ  
 قَادَتَهُمْ وَ سَادَتَهُمْ  
 وَ كَبِرَائَتَهُمْ وَ الْعَنْ  
 رُؤُسَانَهُمْ وَ اكْسِرْ  
 رَايَتَهُمْ وَ الْقِيْلَ  
 الْبَاسَ بَيْنَهُمْ وَ لَا  
 تَبْقُ مِنْهُمْ دَيَّارًا ۚ

aktaafe aale mohammad.  
 allaahummal a'nhomaa  
 la'nan yatloo ba'zohu ba'zan  
 wah shurhomaa wa atbaa-  
 a'homaa elaa jahannama  
 zurqaa. allaahumma innaa  
 nataqarrabo elayka bil-  
 la'nate lahomaa wal baraaa-  
 ate minhomaa fid dunyaa  
 wal aakherah. allaahummal  
 a'n qatalata ameeril  
 moameneena wa qatalatal  
 husayn ibne a'liyyin wab ne  
 faatemata binte rasoolil  
 laahe sallal laaho a'layhe wa  
 aalehi wa sallam. allaahmma  
 zid-homaa a'zaaban fawqa  
 a'zaabin wa hawaanan  
 fawqa hawaanin wa zullan  
 fawqa zullin wa khizyan  
 fawqa khizyin. allaahumma  
 do'-a'homaa fin naare da-a'n  
 wa arkishomaa fee aleeme  
 e'qaabeka raksaa.  
 allaahummah shur-homaa  
 wa atbaa-a'homaa elaa  
 jahannama zomaraa.  
 allaahumma farriq jam-a'hum  
 wa shattit amrahum wa  
 khaalif bayna kalematehim  
 wa baddid jamaa-a'tahum  
 wal a'n a-immatahum waq tul  
 qaadatahum wa saa-  
 datahum wa kobaraaaa-ahum  
 wal a'n ro-a-saaa-ahum wak  
 sir raayatahum wa alqil  
 baasa baynahum wa laa  
 tubqe minhum dayyaaraa.  
 allaahummal a'n abaa jahlin  
 wal waleeda la'nan yatloo

of Mohammed (s.a.w.a.). O  
 Allah! Curse (both of) them  
 with curses following each  
 other, hurl both their  
 followers in Hell-fire. O Allah!  
 We seek nearness to You  
 through cursing them and  
 renouncing them in this  
 world and the next. O Allah!  
 Curse those who killed the  
 Commander of the faithful  
 and al-Husain son of Ali and  
 Faatemah, daughter of  
 Allah's Messenger, may  
 Allah bless him and his  
 Household. O Allah!  
 Increase them in  
 chastisement to  
 chastisement, humiliation to  
 humiliation, abasement to  
 abasement, and disgrace to  
 disgrace. O Allah! Drive  
 them away to the Fire with  
 violence and return them to  
 Your painful chastisement  
 with a return. O Allah!  
 Gather them and their  
 followers in the Hell-fire in  
 group! O Allah! Divide their  
 gathering; scatter their  
 affair; make their words  
 disagree with each other;  
 disperse their unity; curse  
 their imams; kill their  
 leaders, their masters, and  
 their eldest ones; curse their  
 heads; break their flags;  
 spread terror among them;  
 and leave not any dweller of  
 them! O Allah! Curse Abu

اللَّهُمَّ الْعَنْ أَبَا جَهْلٍ  
 وَالْوَلِيدَ لَعْنًا يَنْتَلُو  
 بَعْضُهُ بَعْضًا وَ  
 يَنْتَبِعُ بَعْضُهُ بَعْضًا.  
 اللَّهُمَّ الْعَنْهُمَا لَعْنًا  
 يَلْعَنُهُمَا بِهِ كُلُّ  
 مَلَكٍ مُقَرَّبٍ وَ كُلُّ  
 نَبِيٍّ مُرْسَلٍ وَ كُلُّ  
 مُؤْمِنٍ أَمْتَحَنَتْ  
 قَلْبَهُ لَلْإِيمَانِ.  
 اللَّهُمَّ الْعَنْهُمَا لَعْنًا  
 يَتَعَوَّذُ مِنْهُ أَهْلُ  
 النَّارِ. اللَّهُمَّ الْعَنْهُمَا  
 لَعْنًا لَمْ يَخْطُرْ  
 لِأَحَدٍ بِبَالٍ. اللَّهُمَّ  
 الْعَنْهُمَا فِي  
 مُسْتَسِرٍّ سِرِّكَ وَ  
 ظَاهِرٍ عَلَانِيَتِكَ وَ  
 عَذْبُهُمَا عَذَابًا فِي  
 التَّقْدِيرِ وَ شَارِكَ  
 مَعَهُمَا ابْنَتَيْهِمَا وَ  
 أَشْيَاعَهُمَا وَ  
 مُحَبِّبَيْهِمَا وَ مَنْ  
 شَايَعَهُمَا إِنَّكَ  
 سَمِيعُ الدُّعَاءِ وَ  
 صَلَّى اللَّهُ عَلَي  
 مُحَمَّدٍ وَ آلِهِ  
 أَجْمَعِينَ.

ba'zohu ba'zan wa yatba-o'  
 ba'zohu ba'zaa. allaahummal  
 a'nhomaa la'nan yal-  
 a'nohomaa behi kullo  
 malakin moqarrabin wa kullo  
 nabiyyin mursalin wa kullo  
 moamenin im-tahanta  
 qalbahu lil-eemaan.  
 allaahummal a'nhomaa  
 la'nan yata-a'wwa-zo minho  
 ahlun naar. allaahummal  
 a'nhomaa la'nan lam yakhtur  
 le-ahadin be-baal.  
 allaahummal a'nhomaa fee  
 mustasirre sirreka wa  
 zaahere a'laaneyateka wa  
 a'zzibhomaa a'zaaban fit  
 taqdeere wa shaarik ma-  
 a'homab natayhemaa wa  
 ash-yaa-a'homaa wa  
 mohibbeehemaa wa man  
 sha-ya-a'homaa innaka  
 samee-u'd do-a'aa-e wa  
 sallal laaho a'laa  
 mohammadin wa aalehi  
 ajma-e'en.

Jahl and al-Waleed with  
 curses following one  
 another. O Allah! Curse  
 them with a curse through  
 which curse every angel  
 brought nigh, every prophet  
 sent out, and every believer  
 whose heart You examine  
 for faith. O Allah! Curse  
 them with a curse from  
 which the inhabitants of the  
 Fire seek refuge, and which  
 does not come into anyone's  
 mind. O Allah! Curse them  
 in Your hidden secret and  
 Your manifest openness,  
 chastise them with a  
 chastisement in the  
 ordination, and let their  
 partners be their followers  
 and their lovers! Verily You  
 hear supplication. And  
 blessings of Allah be upon  
 Muhammad and all of his  
 progeny.<sup>1</sup>

<sup>1</sup> Mohijj al-Da'waat, p. 307; Mustadrak al-Wasaael, vol. 5, p. 139; Behaar al-Anwaar, vol. 86, p. 223

## **Eight Important Supplications Narrated by Imam Reza (a.s.)**

In this chapter we shall narrate eight supplications which have been narrated by Imam Reza (a.s.) on the authority of all the infallible Imams (a.s.):

# (1) Important Supplication Recited by Imam Reza (a.s.) and Ahlul Bayt (a.s.)

Imam Reza (a.s.) said:

“We Ahlul Bayt (a.s.) always recite this supplication:

<p>لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ رَبِّ الْعَرْشِ الْعَظِيمِ يَا اللَّهُ الَّذِي لَيْسَ كَمِثْلُهُ شَيْءٌ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ. اللَّهُمَّ أَنْتَ الْمَلِكُ الْحَقُّ الْمُبِينُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ وَ بِحَمْدِكَ عَمِلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي فَاعْفِرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. اللَّهُمَّ إِنَّاكَ أَعْبُدُ وَ لَكَ أَصْلِي وَ بِكَ أَمْنْتُ وَ لَكَ اسْتَلَمْتُ وَ بِكَ اعْتَصَمْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ بِكَ اسْتَعْنَيْتُ وَ لَكَ أَسْجُدُ وَ أَرْكَعُ وَ</p>	<p>laa elaaha illal laahul haleemul kareemo laa elaaha illal laahul a'liyyul a'zeemo subhaanal laahe rabbis samaawaatis sab-e' wa rabbil arazeenas sab-e' wa maa feehinna wa maa baynahunna wa rabbil a'rshil a'zeeme yaa allaahul lazee laysa kamislehi shay-un salle a'laa mohammadin wa aale mohammadin. allaahumma antal malekul haqqul mobeeno laa elaaha illaa anta subhaanaka wa be- hamdeka a'milto sooo-an wa zalamto nafsee fagh-fir lee zonoobee innahu laa yaghferuz zonooba illaa anta. allaahumma iyyaaka a-a'bodo wa laka osallee wa beka aamanto wa laka aslamto wa beka' tasamto wa a'layka tawakkalto wa bekas ta-a'nto wa laka asjodo wa arka-o' wa akhza-o' wa akhsha-o' wa minka akhaafo wa arjoo</p>	<p>There is no god but Allah, the Forbearing and the Generous. There is no god but Allah, the Most High and the Great. Glory be to Allah, Who is the Sustainer of the seven heavens and of the seven earths. And Who is the Sustainer of all the things in them, and between them, And Who is the Lord of the great Arsh (Divine Center of Authority &amp; Power). O Allah! Who has none like Him. Send blessings on Muhammad and the progeny of Muhammad. O Allah! You are the Ruler, the Real, the Manifest. There is no god but You. Glory and Praise be to You. I have committed ill deeds and wronged myself. So (please) forgive for me my sins, because none can forgive sins save You. O Allah! You only I worship, for You I pray, in You I believe, to You I submit, in You I find refuge, upon You I put my trust, from You I ask for help, for You I prostrate and bow (in ruku), I</p>
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أَخْضَعُ وَ أَخْشَعُ وَ  
 مِنْكَ أَخَافُ وَ  
 أَرْجُو وَ إِلَيْكَ  
 أَرْغَبُ وَ مِنْكَ  
 أَخَافُ وَ أَخْذَرُ وَ  
 مِنْكَ أَلْتَمِسُ وَ  
 أَطْلُبُ وَ بِكَ  
 اهْتَدَيْتُ وَ أَنْتَ  
 الرَّجَاءُ وَ أَنْتَ  
 الْمُرْجَى وَ أَنْتَ  
 الْمُرْتَجَى. اللَّهُمَّ  
 اهْدِنِي فِيمَنْ هَدَيْتَ  
 وَ عَافِنِي فِيمَنْ  
 عَافَيْتَ وَ تَوَلَّنِي  
 فِيمَنْ تَوَلَّيْتَ وَ  
 بَارِكْ لِي فِيمَا  
 أَعْطَيْتَ وَ قَنِّي  
 شَرَّ مَا قَضَيْتَ إِنَّكَ  
 تَقْضِي وَ لَا  
 يَقْضِي عَلَيْكَ لَا  
 مَلْجَأَ وَ لَا مَلْجَأَ  
 وَ لَا مَفْرَ وَ لَا  
 مَهْرَبَ مِنْكَ إِلَّا  
 إِلَيْكَ سُبْحَانَكَ وَ  
 حَنَانُكَ تَبَارَكْتَ وَ  
 تَعَالَيْتَ عَمَّا يَقُولُ  
 الظَّالِمُونَ. غُلُوا  
 كِبِيرًا. اللَّهُمَّ إِنِّي  
 أَسْأَلُكَ مِنْ كُلِّ مَا  
 سَأَلَكَ بِهِ مُحَمَّدٌ وَ  
 آلُهُ وَ أَعُوذُ بِكَ  
 مِنْ كُلِّ مَا اسْتَعَاذَ  
 بِهِ مُحَمَّدٌ وَ آلُهُ.  
 اللَّهُمَّ إِنِّي أَعُوذُ بِكَ  
 مِنْ أَنْ نَذَلَ وَ  
 نَخْرَى وَ أَعُوذُ  
 بِكَ مِنْ شَرِّ فَسَقَةِ  
 الْعَرَبِ وَ الْعَجَمِ وَ  
 شَرِّ فَسَقَةِ الْجِنِّ وَ  
 الْإِنْسِ وَ مِنْ شَرِّ

wa elayka arghabo wa  
 minka akhaafo wa ahzaro  
 wa minka altameso wa  
 atlobo wa bekah tadayto  
 wa antar rajaaa-o wa antal  
 murjaa wa antal murtajaa.  
 allaahummah denee  
 feeman hadayta wa  
 a'afenee feeman a'afayta  
 wa tawallanee feeman  
 tawallayta wa baarik lee  
 feemaa a-a'tayta wa  
 qenee sharra maa  
 qazayta innaka taqzee wa  
 laa yukzaa a'layka laa  
 manjaa wa laa malja-a wa  
 laa mafarra wa laa  
 mahraba minka illaa  
 elayka subhaanaka wa  
 hanaanayka tabaarakta  
 wa ta-a'alayta a'mmaa  
 yaqooluz zaalemoona  
 o'luwwan kabeeraa.  
 allaahumma innee as-  
 aloka min kulle maa sa-  
 alaka behi mohammadun  
 wa aalohu wa a-o'ozo  
 beka min kulle mas ta-  
 a'aza behi mohammadun  
 wa aaloh. allaahumma  
 innee a-o'ozo beka min an  
 nazilla wa nakhzaa wa a-  
 o'ozo beka min sharre  
 fasaqatil jinne wal inse wa  
 min sharre kulle zee  
 sharrin wa sharre kulle  
 daaab-batin anta  
 aakhezun be-  
 naaseyatehaa innaka a'laa  
 seraatim mustaqeemin wa

surrender and I be humble,  
 from You I fear and hope, to  
 You I desire, from You I fear  
 and am cautious, from You I  
 seek and pursue, through You  
 I am guided, You are my  
 desire, expectation and hope.  
 O Allah! Include me with those  
 whom You have guided (to the  
 right), include me with those  
 whom You have granted good  
 health, include me with those  
 for whom You have cared,  
 bless things that You have  
 conferred upon me, and save  
 me from the evil of what You  
 have decided, You decree and  
 no one decrees against Your  
 decree. There is neither shelter  
 nor haven nor escape nor  
 refuge from You except with  
 You. Glory be to You; I am  
 seeking Your kindness.  
 Blessed You are and Exalted  
 You are above what the  
 evildoers say, a great  
 exaltation! O Allah! I ask from  
 You all that Muhammad and  
 his progeny had asked and I  
 seek Your protection against all  
 that Muhammad and his  
 progeny had taken refuge. O  
 Allah! I surely seek Your  
 protection against meeting of  
 disgrace and shame. I seek  
 Your protection against the evil  
 of the sinful Arabs and non-  
 Arabs, the evil of the sinful jinn  
 and men, the evil of all evil  
 things, and against the evil of

كُلِّ ذِي شَرٍّ وَ شَرِّ  
 كُلِّ دَابَّةٍ أَنْتَ اخِذِ  
 بِنَاصِيَتَيْهَا إِنَّكَ  
 عَلَى صِرَاطٍ  
 مُسْتَقِيمٍ وَ أَعُوذُ  
 بِكَ مِنْ هَمَزَاتِ  
 الشَّيَاطِينِ وَ أَعُوذُ  
 بِكَ رَبِّ أَنْ  
 يَحْضُرُونِ. اللَّهُمَّ  
 إِنِّي أَعُوذُ بِكَ مِنْ  
 السَّامَةِ وَ الِهَامَّةِ وَ  
 الْعَيْنِ اللَّامَةِ وَ مِنْ  
 شَرِّ طَوَارِقِ اللَّيْلِ  
 وَ النَّهَارِ إِلَّا  
 طَارِقًا يَطْرُقُ  
 بِخَيْرٍ يَا اللَّهُ. اللَّهُمَّ  
 أَصْرِفْ عَنِّي  
 الْبَلَاءَ وَ الْآفَاتِ وَ  
 الْعَاهَاتِ وَ الْأَسْقَامَ  
 وَ الْأَوْجَاعَ وَ  
 الْأَلَامَ وَ الْأَمْرَاضَ  
 وَ أَعُوذُ بِكَ مِنْ  
 الْفَقْرِ وَ الْفَاقَةِ وَ  
 الضَّنْكِ وَ الضَّيْقِ  
 وَ الْجُرْمَانِ وَ  
 سُوءِ الْقَضَاءِ وَ  
 شِمَاتَةِ الْأَعْدَاءِ وَ  
 الْحَاسِدِ وَ أَعُوذُ  
 بِكَ مِنْ كُلِّ  
 شَيْطَانٍ رَجِيمٍ وَ  
 جَبَّارٍ عَنِيدٍ وَ  
 سُلْطَانٍ جَائِرٍ.  
 اللَّهُمَّ مَنْ كَانَ  
 أَمْسِي وَ أَصْبَحَ وَ  
 لَهُ ثِقَةٌ أَوْ رَجَاءٌ  
 غَيْرُكَ فَانْتَ ثِقَتِي  
 وَ سُؤْلِي وَ  
 رَجَائِي يَا خَيْرَ  
 مَنْ سُئِلَ وَ يَا  
 أَكْرَمَ مَنْ اسْتُكْرِمَ

a-o'ozo beka min  
 hamazaatish shayaateene  
 wa a-o'ozo beka rabbe an  
 yahzooron. allaahumma  
 innnee a-o'ozo beka menas  
 saaam-mate wal haaam-  
 mate wa a'ynil laaam-mate  
 wa min sharre tawaareqil  
 layle wan nahaare illaa  
 taareqan yatroqo be-  
 khayrin yaa allaah.  
 allaahummas rif a'nnil  
 balaaa-a wal aafaate wal  
 a'ahaate wal asqaama wal  
 awjaa-a' wal aalaama wal  
 amraaza wa a-o'ozo beka  
 menal faqre wal faaqate  
 waz zanke waz zeeqe wal  
 hirmaane wa sooo-il  
 qazaaa-e wa shamaatatil  
 a-a'daaa-e wal hasade wa  
 a-o'ozo beka min kulle  
 shaytaanin rajeemin wa  
 jabbaarin a'needin wa  
 sultaanin jaaa-er.  
 allaahumma man kaana  
 amsaa wa asbaha wa lahu  
 seqatun aw rajaaa-un  
 ghayroka fa-anta seqatee  
 wa soalee wa rajaaa-ee  
 yaa khayra man so-ela wa  
 yaa akrama manis  
 tukrema wa yaa arhama  
 manis turhema irham  
 za'fee wa zullee bayna  
 yadayka wa tazarro-e'e  
 elayka wa wahshatee  
 menan naase wa zulla  
 maqaamee be-baabek.  
 allaahumman zur elayya

every living creature that You  
 hold by its forelock. Verily, You  
 are on the straight path. I seek  
 Your protection against the evil  
 suggestions of the devils and I  
 pray for Your protection, O my  
 Lord, lest they be present with  
 me. O Allah! I seek Your  
 protection against the evil of  
 the pestles, the poisonous,  
 every threatening eye, events  
 and circumstances of the  
 nights and the days except  
 that the circumstances ends in  
 goodness, O Allah. O Allah!  
 Dispel from me trouble,  
 epidemics, injuries, diseases,  
 pains, sadness and illness. And  
 I seek protection from You  
 against poverty, destitution,  
 hardship, distress, deprivation,  
 evil end results, against my  
 enemies' gloating over my grief  
 and the jealous. And I seek  
 protection from You against  
 accursed devils, obstinate  
 potentates and the tyrant ruler.  
 O Allah! Anyone in evening  
 and morning and for him the  
 confidence and hope is other  
 than You, then You are my  
 trust, my wish and my hope. O  
 All-excellent One that is asked!  
 O Honorer of him who seeks  
 His honor! O Merciful to him  
 who seeks mercy! Have mercy  
 on my weakness and  
 humiliation before You. My  
 submission to You, my fear  
 from the people and my

وَاِذَا ارْحَمَ مَنْ  
اَسْتَرْحَمَ ارْحَمَ  
ضَعْفِي وَ ذُلِّي بَيْنَ  
يَدَيْكَ وَ تَضَرُّعِي  
اِلَيْكَ وَ وَحْشَتِي  
مِنْ النَّاسِ وَ ذَلِ  
مَقَامِي بِبَابِكَ.  
اَللّٰهُمَّ اَنْظِرْ اِلَيَّ  
بَعِيْنَ الرَّحْمَةِ  
نَظْرَةً تَكُوْنُ خَيْرَةً  
اِسْتَاْهَلْنَا وَ اِلَّا  
تَقْضَلْ عَلَيْنَا يَا  
اَكْرَمَ الْاَكْرَمِيْنَ وَ  
يَا اَجْوَدَ الْاَجْوَدِيْنَ  
وَ يَا خَيْرَ  
الْغَافِرِيْنَ وَ يَا  
اَرْحَمَ الرَّاحِمِيْنَ وَ  
يَا اَحْكَمَ الْحَاكِمِيْنَ  
وَ يَا اَسْرَعَ  
الْحَاسِبِيْنَ يَا اَهْلَ  
التَّقْوٰى وَ الْمَغْفِرَةِ  
يَا مَعْدِنَ الْجُوْدِ وَ  
الْكَرَمِ يَا اَللهُ صَلِّ  
عَلٰى مُحَمَّدٍ عَبْدِكَ  
وَ رَسُوْلِكَ وَ نَبِيِّكَ  
وَ صَفِيِّكَ وَ  
سَفِيْرِكَ وَ خَيْرَتِكَ  
مِنْ بَرِيَّتِكَ وَ  
صَفْوَتِكَ مِنْ خَلْقِكَ  
وَ زَكٰىكَ وَ تَقِيَّتِكَ وَ  
نَقِيَّتِكَ وَ نَجِيَّتِكَ وَ  
نَجِيْبِكَ وَ وَلِيِّ  
عَهْدِكَ وَ مَعْدِنِ  
سِرِّكَ وَ كَهْفِ  
غَيْبِكَ الطَّاهِرِ  
الطَّيِّبِ الْمُبَارَكِ  
الزَّكِيِّ الصَّادِقِ  
الْوَفِيِّ الْعَادِلِ الْبَارِّ  
الْمُطَهَّرِ الْمُقَدَّسِ  
النَّيِّرِ الْمُضِيْءِ

be-a'ynir rahmate  
nazratan takoono  
kheyaratan is-taa-halnaa  
wa illaa tafazzal a'laynaa  
yaa akramal akrameena  
wa yaa ajwadal ajwadeena  
wa yaa kharal  
ghaafereena wa yaa  
arhamar raahemeena wa  
yaa ahkamal haakemeena  
wa yaa asra-a'l  
haasebeena yaa ahlat  
taqwaa wal maghferate  
yaa ma'denal joode wal  
karame yaa allaaho salle  
a'laa mohammadin  
a'bdeka wa rasooleka wa  
nabiyyeka wa safiyyeka  
wa safeereka wa  
kherateka min bariyyateka  
wa safwateka min  
khalqeka wa zakiyyeka wa  
taqiyyeka wa naqiyyeka  
wa najiyyeka wa  
najeebeka wa waliyye  
a'hdeka wa ma'dene  
sirreka wa kahfe  
ghaybekat taaherit tayyebil  
mobaarakiz zakiyyis  
saadeqil wafiyyil a'adelil  
baarril mozee-is seraajil  
laame-e' wan nooris  
saate-e' wal hujjatil  
baaleghate noorekal  
anwaare wa hablekal  
atwaale wa u'rwatekal  
awsaaqe wa baabekal  
adnaa wa wajhekal  
akrame wa  
safeerekalawqafe wa

humble position on Your door.  
O Allah! Look towards me with  
the merciful eyes that has  
goodness, if it deserves  
otherwise have favour on us,  
O the most generous of those  
who act generously! O most  
Magnanimous of all those who  
are magnanimous! O the best  
of all forgivers! O Most  
Merciful of all! O Best of  
judges! O Quickest Reckoner!  
O He Who is worth being  
feared and is worth forgiving!  
O Core of magnanimity and  
generosity! O Allah! Bless  
Muhamammad, Your slave,  
Your prophet, Your messenger,  
Your friend, Your envoy, the  
select ones of Your created  
beings, the well-chosen ones  
from among Your creatures,  
Your upright, Your pious, Your  
immaculate, Your confidant,  
Your elite, trustee of Your  
covenant, core of Your secrets,  
cavern of Your unseen; the  
pure, the immaculate, the  
blessed, the bright, the truthful,  
the fulfiller, the just, the dutiful,  
the purified one, the sanctified,  
the shining, the luminous, the  
sparkling lantern, the glaring  
light, the conclusive argument,  
Your clear light, Your longest  
rope, Your firmest handle, Your  
proximate door, Your most  
generous face, the last of Your  
ambassador, Your obligatory  
affair, Your most important

السَّرَاجِ اللَّامِعِ وَ  
 الثُّورِ السَّاطِعِ وَ  
 الْحُجَّةِ الْبَالِغَةِ  
 نُورِكَ الْأَنْوَارِ وَ  
 حَبْلِكَ الْأَطْوَلِ وَ  
 عُرْوَتِكَ الْأَوْثَقِ وَ  
 بَابِكَ الْأَدْنَى وَ  
 وَجْهِكَ الْأَكْرَمِ وَ  
 سَفِيرِكَ الْأَوْقَفِ وَ  
 جَنْبِكَ الْأَوْجِبِ وَ  
 طَاعَتِكَ الْأَلْزَمِ وَ  
 جِجَابِكَ الْأَقْرَبِ  
 اللَّهُمَّ صَلِّ عَلَيْهِ وَ  
 عَلَى آلِهِ مِنْ آلِ  
 طِهِ وَ يَسٍ وَ  
 اخْصُصْ وَلِيَّكَ وَ  
 وَصِيَّ نَبِيِّكَ وَ أَخَا  
 رَسُولِكَ وَ وَزِيرَهُ  
 وَ وَلِيَّ عَهْدِهِ إِمَامَ  
 الْمُتَّقِينَ وَ خَاتَمَ  
 الْوَصِيِّينَ لِخَاتَمِ  
 النَّبِيِّينَ مُحَمَّدٍ  
 صَلَّيَ اللَّهُ عَلَيْهِ وَ  
 آلِهِ وَ أَهْلُ بَيْتِهِ الْبُثُولِ  
 وَ عَلَى سَيِّدِي  
 شَبَابِ أَهْلِ الْجَنَّةِ  
 مِنْ الْأَوَّلِينَ وَ  
 الْآخِرِينَ وَ عَلَى  
 الْأَئِمَّةِ الرَّاشِدِينَ  
 الْمُهَدِّينَ السَّالِفِينَ  
 الْمَاضِينَ وَ عَلَى  
 النَّقَبَاءِ الْأَتْقِيَاءِ  
 الْبَرَرَةِ الْأَئِمَّةِ  
 الْفَاضِلِينَ الْبَاقِينَ  
 وَ عَلَى بَقِيَّتِكَ فِي  
 أَرْضِكَ الْقَائِمِ  
 بِالْحَقِّ فِي الْيَوْمِ  
 الْمَوْعُودِ وَ عَلَى  
 الْفَاضِلِينَ الْمُهَدِّينَ  
 الْأُمَنَاءِ الْخَزَنَةِ وَ

janbekal awjabe wa taa-  
 a'tekal alzame wa  
 hejaabekal aqrabe.  
 allaahumma salle a'layhe  
 wa a'laa aalehi min aale  
 taahaa wa yaaseen wakh  
 sus waliyyaka wa wasiyya  
 nabiyyeka wa akhaa  
 rasooleka wa wazeerahu  
 wa waliyya a'hdehi  
 emaamal muttaqeena wa  
 khaatamal wasiyyeena le-  
 khaatamin nabiyyeena  
 mohammadin sallal laaho  
 a'layhe wa aalehi wab  
 natahul batoola wa a'laa  
 sayyedee shabaabe ahlil  
 jannate menal awwaleena  
 wal aakhereena wa a'lal  
 aimmatir raashedeenal  
 mahdiyyeenas saalefeenal  
 maazeena wa a'lan  
 noqabaaa-il atqeyaaa-il  
 bararatil a-immatil  
 faazeleenal baaqeena wa  
 a'laa baqiyyateka fee  
 arzekal qaaa-eme bil-  
 haqqe fil yawmil maw-  
 o'ode wa a'lal faazeleenal  
 mahdiyyeenal omanaaa-il  
 khazanate wa a'laa  
 khawaasse malaaa-  
 ekateka jabraeela wa  
 meekaaa-eela wa  
 israafeela wa i'zraaa-eela  
 was saaaf-feena wal  
 haaffeena wal  
 karroobiyyeena wal  
 mosabbehena wa jamee-i'l  
 malaaa-ekateka fee

obedient and Your closest veil.  
 O Allah send blessings on him  
 and upon his progeny from the  
 progeny of Taa-Haa and Yaa-  
 Seen. O Allah! Distinguish Your  
 master and successor of Your  
 prophet and brother of Your  
 Messenger and his  
 vicegerence, crown-prince,  
 leader of the pious ones, seal  
 of the successors for the seal  
 of the prophets, Muhammad,  
 blessings of Allah be upon him  
 and his progeny, and upon his  
 daughter, the chaste, and upon  
 the two leaders of the people  
 of paradise from the first and  
 the last, and upon the Imams,  
 the guides, the well-guided, the  
 past bygone nations, upon the  
 chiefs, the pious ones, the  
 virtuous, the Imams, the  
 righteous, the living ones, and  
 upon Your remainder in Your  
 earth, the upright with truth on  
 the appointed day, and upon  
 the righteous, the rightly  
 guided, the trustees, the  
 treasurers, and upon Your  
 distinguished angels, Jibraeel,  
 Mikaaeel, Israafeel, Izraaeel,  
 those who draw themselves  
 out in ranks, those who throng,  
 favourite cherubim, the  
 glorifying angels and all Your  
 angels in Your skies and Your  
 earths. And send blessings  
 upon our father Adam (a.s.)  
 and our mother Hawwaa (a.s.)  
 and all the prophets and



عَلَى خَوَاصِّ  
 مَلَائِكَتِكَ جَبْرَائِيلَ  
 وَ مِيكَائِيلَ وَ  
 إِسْرَافِيلَ وَ  
 عِزْرَائِيلَ وَ  
 الصَّافِّيْنَ وَ  
 الْحَافِّيْنَ وَ  
 الْكَرُّوبِيِّينَ وَ  
 الْمُسَبِّحِينَ وَ  
 جَمِيعَ مَلَائِكَتِكَ  
 فِي سَمَآوَاتِكَ وَ  
 أَرْضِكَ أَكْتَعِينَ وَ  
 صَلِّ عَلَى ابْنِنَا آدَمَ  
 وَ أُمَّنَا حَوَّاءَ وَ مَا  
 بَيْنَهُمَا مِنَ النَّبِيِّينَ  
 وَ الْمُرْسَلِينَ وَ  
 اخْصُصْ مُحَمَّدًا  
 بِأَفْضَلِ الصَّلَاةِ وَ  
 التَّسْلِيمِ. اللَّهُمَّ إِنِّي  
 أَبْرَأُ إِلَيْكَ مِنْ  
 أَعْدَائِهِمْ وَ  
 مُعَانِدِيهِمْ وَ  
 ظَالِمِيهِمْ. اللَّهُمَّ  
 وَالِ مَنْ وَالَاهُمْ وَ  
 عَادِ مَنْ عَادَاهُمْ وَ  
 انْصُرْ مَنْ  
 نَصَرَهُمْ وَ اخْذِلْ  
 مَنْ خَذَلَ عِبَادَكَ  
 الْمُصْطَفِينَ  
 الْأَخْيَارَ الْأَتْقِيَاءَ  
 الْبَرَّةَ. اللَّهُمَّ  
 اخْتِزْنِي مَعَ مَنْ  
 اتَّوَلَى وَ ابْعِدْنِي  
 مِمَّنْ اتَّبَرَأَ وَ أَنْتَ  
 تَعْلَمُ مَا فِي ضَمِيرِ  
 قَلْبِي مِنْ حُبِّ  
 أَوْلِيَائِكَ وَ بُغْضِ  
 أَعْدَائِكَ وَ كَفَى بِكَ  
 عَلِيمًا. اللَّهُمَّ اغْفِرْ  
 لِي وَ لِيُؤَدِّي وَ

samaawaateka wa wa  
 arzeka akta-e'ena wa salle  
 a'laa abeena aadama wa  
 ummenaa hawaaa-a wa  
 maa baynahomaa wan  
 nabiyyeena wal  
 mursaleena wakh sus  
 mohammadan be-afzalil  
 salaate wat tasleem.  
 allaahumma innee abra-o  
 elayka min a-a'daaa-ehim  
 wa mo-a'anedeehim wa  
 wa zaalemeehim.  
 allaahumma waale man  
 waalaahum wa a'ade man  
 a'adaahum wan sur man  
 nasarahum wakh zul man  
 khazala e'baadakal  
 mustafaynal akhyaaral  
 atqeyaaa-al bararah.  
 allaahummah shurnee ma-  
 a' man atawallaa wa ab-  
 idnee mimman atabarra-o  
 wa anta ta'lamo maa fee  
 zameere qalbee min  
 hubbe awleyaaa-eka wa  
 bughze a-a'daaa-eka wa  
 kafaa beka a'leemaa.  
 allaahummagh fir lee wa  
 le-waaledayya war  
 hamhomaa kamaa  
 rabbayaanee sagheeraa.  
 allaahummaj zehemaa  
 a'nnnee be-afzalil jazaaa-e  
 wa kaafehemaa a'nnnee  
 be-afzalil mokaafaah.  
 allaahumma baddil  
 sayyeaatehim hasanaatin  
 war fa' lahum bil-  
 hasanaatid darajaat.

messengers from their  
 progeny. Distinguish  
 Muhammad with best  
 blessings and greetings. O  
 Allah! I take refuge with You  
 from their enemies and those  
 who fought with them and  
 those who oppressed them. O  
 Allah! Support him who  
 supports them, be the enemy  
 of him who antagonizes them,  
 give victory to him who backs  
 them, disappoint him who  
 disappoints Your servants –  
 the chosen, the good, the  
 pious and the virtuous. O  
 Allah! Include me with those  
 whom You love and make me  
 away from those whom You  
 hate. You know how much  
 Your friend's love is in my heart  
 and envy for Your enemies,  
 You are sufficient as a Knower.  
 O Allah! Forgive me and my  
 parents, have mercy on them  
 both as they did care for me  
 when I was little. O Allah!  
 Reward both of them from me  
 with the best of rewards,  
 recompense both of them from  
 me with the best of  
 recompense. O Allah! Change  
 their sins with goodness and  
 take them to high grades in  
 their goodness. O Allah! When  
 it leads to what we were led to,  
 than order the angel of death  
 to be compassionate and  
 merciful to us. O Allah! Forgive  
 me and all our believing

ارْحَمْهُمَا كَمَا  
 رَأَيْتَانِي صَغِيرًا.  
 اللَّهُمَّ اجْزِهِمَا عَنِّي  
 بِأَفْضَلِ الْجَزَاءِ وَ  
 كَافِهِمَا عَنِّي  
 بِأَفْضَلِ الْمُكَافَاةِ.  
 اللَّهُمَّ بَدِّلْ سَيِّئَاتِهِمْ  
 حَسَنَاتٍ وَ ارْفَعْ  
 لَهُم بِالْحَسَنَاتِ  
 الدَّرَجَاتِ. □ اللَّهُمَّ  
 إِذَا صَرْنَا إِلَى مَا  
 صَارُوا إِلَيْهِ فَأَمُرْ  
 مَلَكَ الْمَوْتِ أَنْ  
 يَكُونَ بِنَا رَؤُوفًا  
 رَحِيمًا. اللَّهُمَّ  
 اغْفِرْ لِي وَلِجَمِيعِ  
 إِخْوَانِنَا الْمُؤْمِنِينَ  
 وَ الْمُؤْمِنَاتِ وَ  
 الْمُسْلِمِينَ وَ  
 الْمُسْلِمَاتِ الْأَحْيَاءِ  
 مِنْهُمْ وَ الْأَمْوَاتِ وَ  
 تَابِعْ بَيْنَنَا وَ بَيْنَهُمْ  
 بِالْخَيْرَاتِ إِنَّكَ  
 مُجِيبُ الدَّعَوَاتِ  
 وَ وَلِيُّ الْحَسَنَاتِ  
 يَا □ ارْحَمْ  
 الرَّاحِمِينَ. اللَّهُمَّ لَا  
 تُخْرِجْنِي مِنْ هَذِهِ  
 الدُّنْيَا إِلَّا بِذَنْبٍ  
 مَغْفُورٍ وَ سَعْيٍ  
 مَشْكُورٍ وَ عَمَلٍ  
 مُتَقَبَّلٍ وَ تَجَلٍّ  
 لَنْ تَبُورَ. اللَّهُمَّ  
 اَعْتَقْنِي مِنَ النَّارِ  
 وَ اجْعَلْنِي مِنْ  
 طَلَقَاتِكَ وَ عُنَقَاتِكَ  
 مِنَ النَّارِ. اللَّهُمَّ  
 اغْفِرْ لِي مَا مَضَى  
 مِنْ ذُنُوبِي وَ  
 اعْصِمْنِي فِيمَا

allaahumma ezaa sirnaa  
 elaa maa saaroo elayhe  
 faamur malakal mawte an  
 yakoona 11benaa ro-oofan  
 raheemaa. allaahummagh  
 fir lee wa le-jamee-e'  
 ikhwaanenal moameneena  
 wal moamenaate wal  
 muslemeena wal  
 muslemaatil ahyaaa-e  
 minhum wal amwaate wa  
 taa-be' baynanaa wa  
 baynahum bil-khayraate  
 inna mojeebud da-a'waate  
 wa waliyyul hasanaate yaa  
 arhamar raahemeen.  
 allaahumma laa tukhrijnee  
 min haazehid dunyaa illaa  
 be-zanbin maghfoorin wa  
 sa'yee mashkoorin wa  
 a'malin motaqabbalin wa  
 tejaaratin lan taboor.  
 allaahumma a-a'tiqnee  
 menan naare waj a'lnee  
 min tolaqaaa-eka wa  
 o'taqaaa-eka menan naar.  
 allaahummagh fir lee maa  
 mazaa min zonoobee wa'  
 simnee feemaa baqeya  
 min u'mree. allaahumma  
 kun lee waliyyan wa  
 haafezan wa naaseran wa  
 mo-e'enan waj a'lnee fee  
 hirzeka wa hifzeka wa  
 hemaayateka wa kanafeka  
 wa dir-e'kal haseene wa  
 fee kAlaaa-atoka a'zza  
 jaaroka wa jalla sanaaoka  
 wa laa elaaha ghayroka  
 wa laa ma'booda sewaak.

brothers and sisters, muslim  
 men and women, both the  
 alive and the dead. Combine  
 between them and us in bliss  
 and happiness. Verily, You are  
 the responding to the prayers.  
 Verily, You are the guardian of  
 good deeds, O most Merciful!  
 O Allah! Do not take me out of  
 this world except that my sins  
 are forgiven, my efforts are  
 praised, deeds are accepted  
 and merchandise which will  
 never perish. O Allah! Free me  
 from the Hell fire and include  
 me with those who are  
 pardoned and are free from  
 Hell fire. O Allah! Forgive for  
 me my past sins and protect  
 me (from committing) for the  
 rest of my life. O Allah! Be for  
 me guardian, protector,  
 support and helper. Include me  
 in Your shelter, Your protection,  
 Your guard, Your support, Your  
 fortified armor and in Your  
 protection, strong is he who is  
 in Your vicinity, glory be to Your  
 praise, and there is no god  
 save You, nobody is  
 worshipped except You. O  
 Allah! Whoever desires evil for  
 me, desire [it] for him! O Allah!  
 Turn his plot to his own neck.  
 O Allah! Shorten his age,  
 disperse his unity, scatter his  
 gathering, eradicate his root,  
 cut his trail, narrow his  
 sustenance, indulge him in  
 overwhelming calamity, make

بِقِيٍّ مِنْ عُمْرِي.   
 اللَّهُمَّ كُنْ لِي وَلِيًّا   
 وَ حَافِظًا وَ   
 نَاصِرًا وَ مُعِينًا وَ   
 اجْعَلْنِي فِي   
 حِرْزِكَ وَ حِفْظِكَ   
 وَ حِمَايَتِكَ وَ كَفِّكَ   
 وَ دِرْعِكَ   
 الْحَصِينِ وَ فِي   
 كَلَاءَتِكَ عَزِي   
 جَارِكَ وَ حَلِ   
 ثَنَّاؤِكَ وَ لَا إِلَهَ   
 غَيْرُكَ وَ لَا مَعْبُودَ   
 سِوَاكَ. اللَّهُمَّ مَنْ   
 أَرَادَنِي بِسُوءٍ   
 فَارْزُقْهُ. اللَّهُمَّ رُدِّ   
 كَيْدَهُ فِي نَحْرِهِ   
 اللَّهُمَّ بَنِّ عُمْرَهُ وَ   
 بَدِّ شَمْلَهُ وَ فَرِّقْ   
 جَمْعَهُ وَ اسْتَأْصِلْ   
 شَافَتَهُ وَ أَقْطَعْ   
 دَائِرَهُ وَ قَتِّرْ رِزْقَهُ   
 وَ أَبْلِهْ بِجَهْدِ   
 الْبَلَاءِ وَ اشْغَلْهُ   
 بِنَفْسِهِ وَ ابْنَلْهُ   
 بِعِيَالِهِ وَ وَلَدِهِ وَ   
 أَصْرِفْ عَنِّي سَرَمَ   
 وَ أَطْبِقْ عَنِّي فَمَهُ   
 وَ خُذْ مِنْهُ أَمْنَهُ   
 مِثْلَ مَنْ أَخَذَ مِنْ   
 أَهْلِ الْقَرْيَةِ وَ هِيَ   
 ظَالِمَةٌ اجْعَلْنِي   
 مِنْهُ عَلَى حَذَرٍ   
 بِحِفْظِكَ وَ   
 حِيَاظَتِكَ وَ ادْفَعْ   
 عَنِّي شَرَّهُ وَ كَيْدَهُ   
 وَ مَكْرَهُ وَ اكْفِنِيهِ   
 وَ اكْفِنِي مَا أَهَمَّنِي   
 مِنْ أَمْرِ دُنْيَايَ وَ   
 آخِرَتِي. اللَّهُمَّ لَا

allaahumma man  
 araadanee be-sooo-in fa-  
 aridh. allaahumma rudda  
 kaydahu fee nahrehi.  
 allaahumma battir u'mrahu  
 wa baddid shamlahu wa  
 farriq jam-a'hu was taasil  
 shaafatahu waq ta'  
 daaberahu wa qattir  
 rizqahu wa ablehi be-jahdil  
 balaaa-e wash ghalho be-  
 nafsehi wab talehi be-  
 e'yaalehi wa wuldehi was  
 rif a'nee sharrahu wa  
 atbiq a'nee famahu wa  
 khuz minho amnahu misla  
 man akhaza min ahlil  
 qoraa wa heya  
 zaalematun waj a'nee  
 minho a'laa hazarin be-  
 hifzeka wa heyaatateka  
 wad fa' a'nee sharrahu  
 wa kaydahu wa makrahu  
 wak feneehe wak fenee  
 maa ahammanee min  
 amre dunyaaya wa  
 aakheratee. allaahumma  
 laa tosallit a'layya man laa  
 yarhamonee. allaahumma  
 aslehee wa asleh  
 shaanee wa asleh fasaada  
 qalbee. allaahummash rah  
 lee sadree wa nawwir  
 qalbee wa yassir lee  
 amree wa laa tushmit  
 beyal a-a'daaa-ee wa lal  
 haased. allaahumma  
 aghnenee be-ghenaaka  
 wa laa tohwijnee elaa  
 ahadin sewaaka tafazzal

him busy in his self, preoccupy  
 him in his progeny and his  
 sons, withdraw from me his  
 evil, close for me his mouth,  
 divert from him Your protection  
 like it was diverted from the  
 villagers when they were  
 unjust, and make me unfearful  
 from him with Your protection  
 and Your guarding, repel from  
 me his evil, intrigue and  
 deception, save me from him  
 and save me from my  
 grievances appertained to my  
 world and my hereafter. O  
 Allah! Do not let him who does  
 not have mercy upon me  
 prevail on me. O Allah! Set me  
 aright, set aright my affairs and  
 set aright the mischief of my  
 heart. O Allah! Expand my  
 breast for me, illuminate my  
 heart, make my affair easy to  
 me, do not make my enemies  
 and enviers gloat over me. O  
 Allah! Make me rich with Your  
 riches, do not make me needy  
 of anybody except You, have  
 favour on me, not the favour of  
 any body than You, O Nigh! O  
 Responding! O Allah! There is  
 no god except You, glory and  
 praise be to You, I have  
 committed ill deeds and  
 wronged myself, So forgive  
 me, because none can forgive  
 sins save You. O Allah! Prevail  
 the truth and those who  
 deserve it; make me from  
 those are attached to it and

تُسَلِّطَ عَلَيَّ مَنْ لَا  
 يَرْحَمُنِي. اللَّهُمَّ  
 أَصْلِحْني وَ أَصْلِحْ  
 شَأْنِي وَ أَصْلِحْ  
 فَسَادَ قَلْبِي. اللَّهُمَّ  
 اشْرَحْ لِي صَدْرِي  
 وَ نَوِّرْ قَلْبِي وَ  
 يَسِّرْ لِي أَمْرِي وَ  
 لَا تُشْمِتْ بِي  
 الْأَعْدَاءَ وَ لَا  
 الْحَاسِدَ. اللَّهُمَّ  
 أَعْنِي بِغِنَاكَ وَ لَا  
 تُخَوِّجْنِي إِلَى أَحَدٍ  
 سِوَاكَ تَقْضِلْ عَلَيَّ  
 عَنْ فَضْلٍ مَنْ  
 سِوَاكَ يَا قَرِيبُ يَا  
 مُجِيبُ يَا اللَّهُ لَا  
 إِلَهَ إِلَّا أَنْتَ  
 سُبْحَانَكَ وَ  
 بِحَمْدِكَ عَمِلْتُ  
 سُوءًا وَ ظَلَمْتُ  
 نَفْسِي فَاعْفُ رَحْمَةً لِي  
 ذُنُوبِي إِنَّهُ لَا يَغْفِرُ  
 الذُّنُوبَ إِلَّا أَنْتَ.  
 اللَّهُمَّ أَظْهِرِ الْحَقَّ  
 وَ أَهْلَهُ وَ اجْعَلْنِي  
 مِمَّنْ أَقُولُ بِهِ وَ  
 أَنْظِرْهُ. اللَّهُمَّ قَوْمُ  
 قَائِمٍ مُحَمَّدٍ وَ  
 أَظْهِرْ دَعْوَتَهُ  
 بِرِضَا مِنْ آلِ  
 مُحَمَّدٍ. اللَّهُمَّ  
 أَظْهِرْ رَأْيَتَهُ وَ قَوْمَ  
 عَزَمَهُ وَ عَجَلْ  
 خُرُوجَهُ وَ انْصُرْ  
 جُيُوشَهُ وَ اعْضُدْ  
 أَنْصَارَهُ وَ أَبْلِغْ  
 طَلَبَتَهُ وَ أَنْجِ  
 أَمْلَهُ وَ أَصْلِحْ  
 شَأْنَهُ وَ قَرِّبْ

a'layya a'n fazle man  
 sewaaka yaa qareebo yaa  
 mojeebo yaa allaaho laa  
 elaaha illaa anta  
 subhaanaka wa be-  
 hamdeka a'milto sooo-an  
 wa zalamto nafsee fagh-fir-  
 lee zonoobee innahu laa  
 yaghferuz zonooba illaa  
 anta. allaahumma azheril  
 haqqa wa ahlahu waj  
 a'lnee mimman aqoolo  
 behi wa antazeroh.  
 allaahumma qawwim  
 qaaa-ema mohammadin  
 wa azhir da'watahu be-  
 rezan min aale  
 mohammadin. allaahumm  
 azhir raayatahu wa qawwe  
 a'zmahu wa a'jil  
 khoroojahu wan sur  
 joyooshahu wa' zud  
 ansaarahu wa abligh  
 talebatahu wa anjeh  
 amalahu wa asleh  
 shaanahu wa qarrib  
 awaanahu fa-innaka  
 tobde-o wa to-e'edo wa  
 antal ghafoorul wadood.  
 allaahummam la-id  
 dunyaa qistan wa a'dlan  
 kamaa mole-at jawran wa  
 zulmaa. allaahumman sur  
 joyooshal moameneena  
 wa saraayaahum wa  
 moraabeteehim hayso  
 kaanoo wa ayna kaanoo  
 min mashaareqil arze wa  
 maghaarebehaa wan  
 surhum nasran a'zeezan

await it. O Allah! Give firmness  
 to the upriser of Muhammad  
 and give happiness of the  
 progeny of Muhammad to his  
 invitation. O Allah! Raise his  
 flag, strengthen his  
 determination, hasten his  
 advent, help his armies,  
 support his helpers, make him  
 reach his demand, make him  
 successful in his hope, reform  
 his prestige and make near his  
 time, surely You are Initiator  
 and Restorer and You are  
 Forgiving, the Lover. O Allah!  
 Fill the earth with equity and  
 justice like it was filled with  
 inequity and injustice. O Allah!  
 Give victory to the armies of  
 believing men, their brigades  
 and their troops wherefrom  
 they are and wherever they  
 are in the east and west of the  
 earth, support him with  
 powerful support and give him  
 a nigh victory, and grant us  
 and them a sustaining power  
 from Your presence. O Allah!  
 Make us from his followers and  
 from those who will be  
 martyred in his presence. O  
 Allah! Curse the wrongdoers  
 and the oppressors those who  
 changed Your religion,  
 distorted Your Book, altered  
 the norms of Your Prophet,  
 wiped out the traditions,  
 transgressed on the Ahle Bait  
 of Your Prophet, fought (with  
 them), abused them, usurped

وَأَوَّاهٌ فَأَنك تَبْدُءُ وَ  
 تُعِيدُ وَ أَنْتَ  
 الْعَفُورُ الْوَدُودُ.  
 اللَّهُمَّ اَمْلَا الدُّنْيَا  
 قِسْطًا وَ عَدْلًا كَمَا  
 مُلِئْتَ حُورًا وَ  
 ظُلْمًا. اللَّهُمَّ اَنْصُرْ  
 جُيُوشَ الْمُؤْمِنِينَ  
 وَ سَرَايَاهُمْ وَ  
 مُرَابِطِيهِمْ حَيْثُ  
 كَانُوا وَ اَيْنَ كَانُوا  
 مِنْ مَشَارِقِ  
 الْأَرْضِ وَ  
 مَغَارِبِهَا وَ  
 اَنْصُرْهُمْ نَصْرًا  
 عَزِيزًا وَ افْتَحْ لَهُمْ  
 فَتْحًا يَسِيرًا وَ  
 اجْعَلْ لَنَا وَ لَهُمْ  
 مِنْ لَدُنْكَ سُلْطَانًا  
 نَصِيرًا. اللَّهُمَّ  
 اجْعَلْنَا مِنْ اَتْبَاعِهِ  
 وَ الْمُسْتَشْهِدِينَ  
 بَيْنَ يَدَيْهِ. اللَّهُمَّ  
 الْعَنِ الظَّلْمَةَ وَ  
 الظَّالِمِينَ الَّذِينَ  
 بَدَّلُوا دِينَكَ وَ  
 حَرَّفُوا كِتَابَكَ وَ  
 غَيَّرُوا سُنَّةَ نَبِيِّكَ  
 وَ دَرَسُوا الْاَثَارَ وَ  
 ظَلَمُوا عَلَى اَهْلِ  
 بَيْتِ نَبِيِّكَ وَ قَاتَلُوا  
 وَ تَعَدَّوْا عَلَيْهِمْ وَ  
 غَصَبُوا حَقَّهُمْ وَ  
 نَفَوْهُمْ عَنْ بُلْدَانِهِمْ  
 وَ اَزْجَوْهُمْ عَنْ  
 اَوْطَانِهِمْ مِنْ  
 الطَّاغِينَ وَ  
 التَّابِعِينَ وَ  
 الْقَاسِطِينَ وَ  
 الْمَارِقِينَ وَ

waf tah lahum fathan  
 yaseeran waj a'l lanaa wa  
 lahum min ladunka  
 sultaanan naseeraa.  
 allaahummaj a'lnaa min  
 atbaa-e'hi wal mustash-  
 hadeena bayna yadayh.  
 allaahummal a'niz  
 zalamata waz  
 zaalemeenal lazeena  
 baddaloo deenaka wa  
 harrafoo ketaabaka wa  
 ghayyaroo sunnata  
 nabiyyeka wa darasul  
 aasaara wa zalamoo a'laa  
 ahle bayte nabiyyeka wa  
 qaataloo wa ta-a'ddoo  
 a'layhim wa ghasaboo  
 haqqahum wa nafoohum  
 a'n buldaanehim wa az-  
 a'joohum a'n awtaanehim  
 menat taagheena wat  
 taabe-e'ena wal  
 qaaseteena wal  
 maareqeena wan  
 naakeseena wa ahliz  
 zoore wa kizbe al-kafaratil  
 fajarah. allaahummal a'n  
 atbaa-a'hum wa  
 joyooshahum wa  
 ashaabahum wa a-  
 a'waanhum wa  
 mohibbeehim wa shee-  
 a'tehim wah shurhum elaa  
 jahannama zurqaa.  
 allaahumm a'zzib kafarata  
 ahlil ketaabe wa jamee-a'l  
 mushrekeena wa man  
 zaara-a'hum menal  
 monaafeqeena fa-

their rights, exiled them from  
 their countries, evacuated  
 them from their homelands  
 (they are) the tyrants, taabe-  
 e'en (those who have not seen  
 the Holy Prophet (s.a.w.a.), the  
 unjusts, the apostates, the  
 disloyals, people of falsehood  
 and lie, the infidels and the  
 wicked ones. O Allah! Curse  
 their supporters, armies,  
 companions, helpers,  
 adherents and followers and  
 gather and hurl them towards  
 Hell. O Allah! Chastise the  
 infidels from among the  
 Scripturists and all the  
 polytheists, and those who are  
 vicious from the hypocrites,  
 surely they are the ones who  
 turned away Your bounties,  
 disbelieved in Your verses,  
 falsified Your messengers,  
 crossed Your limits,  
 worshipped other gods with  
 You, there is no god except  
 You, glory be to You, exalted  
 are You above what the  
 evildoers say, a great  
 exaltation! O Allah! I seek  
 refuge in You from doubt,  
 polytheism, disunity, hypocrisy,  
 show-off, encounter of misery,  
 evil end results, enemies  
 gloating over (my) grief and  
 evil circumstances. O Allah!  
 Accept from me like You  
 accept from the righteous  
 servants, join me with them O  
 most Merciful! O Allah! Extend

النَّكَثِينَ وَ أَهْلَ  
 الزُّورِ وَ الْكُذِبِ  
 الْكَفْرَةِ الْفَجْرَةِ.  
 اَللّٰهُمَّ الْعَنْ اَتْبَاعَهُمْ  
 وَ جُيُوشَهُمْ وَ  
 اَصْحَابَهُمْ وَ  
 اَعْوَانَهُمْ وَ  
 مُحِبِّيَهُمْ وَ شَيْعَتَهُمْ  
 وَ اخْشَرُهُمْ اِلٰى  
 جَهَنَّمَ زُرْقًا. اَللّٰهُمَّ  
 عَذِّبْ كَفْرَةَ اَهْلِ  
 الْكِتَابِ وَ جَمِيعَ  
 الْمُشْرِكِينَ وَ مَنْ  
 ضَارَعَ عَنْهُمْ مِنْ  
 الْمُنَافِقِينَ فَاتَّهَمُ  
 يَتَقَلَّبُونَ فِي نِعْمِكَ  
 وَ يَجْحَدُونَ اَيَاتِكَ  
 وَ يُكْذِبُونَ رُسْلَكَ  
 وَ يَتَعَدَّوْنَ حُدُودَكَ  
 وَ يَدْعُونَ مَعَكَ  
 اِلٰهًا لَا اِلٰهَ اِلَّا اَنْتَ  
 سُبْحَانَكَ وَ  
 تَعَالَيْتَ عَمَّا يَقُولُ  
 الظَّالِمُونَ غُلُوًّا  
 كَبِيرًا. اَللّٰهُمَّ اِنِّيْ  
 اَعُوْذُ بِكَ مِنْ  
 الشَّكِّ وَ الشَّرِّكَ وَ  
 الشَّقَاقِ وَ النِّفَاقِ وَ  
 الرِّبَاِ وَ دَرْكِ  
 الشَّقَاِ وَ سُوءِ  
 الْقَضَاِ وَ شِمَاتَةِ  
 الْاَعْدَاِ وَ سُوءِ  
 الْمُتَقَلَّبِ. اَللّٰهُمَّ تَقَبَّلْ  
 مِنِّيْ كَمَا تَقَبَّلْتَ  
 مِنَ الصَّالِحِيْنَ وَ  
 اَلْحَقْنِيْ بِهِمْ يَا  
 اَرْحَمَ الرَّاحِمِيْنَ.  
 اَللّٰهُمَّ اَفْسَحْ فِيْ  
 اَجَلِيْ وَ اَوْسِعْ فِيْ  
 رِزْقِيْ وَ مَتْنِعْنِيْ

innahum yataqallaboona  
 fee ne-a'meka wa  
 yajhadoona aayaateka wa  
 yokazzeboona rosolaka  
 wa yata-a'ddoona  
 hodoodaka wa yad-o'ona  
 ma-a'ka elaahan laa  
 elaaha illaa anta  
 subhaanaka wa ta-a'alayta  
 a'mmaa yaqooluz  
 zaalemoona o'luwwan  
 kabeeraa. allaahumma  
 innee a-o'ozo beka  
 menash shakke wash  
 shirke wash sheqaaqe  
 wan nefaaqe war reyaaa-e  
 wa darakish sheqaaa-e wa  
 sooo-il qazaaa-e wa  
 shamaatatil a-a'daaa-e wa  
 sooo-il munqalabe.  
 allaahumma taqabbal  
 minnee kamaa taqabbalta  
 menas saaleheena wa  
 alhiqnee behim yaa  
 arhamar raahemeen.  
 allaahummaf sah fee  
 ajalee wa aw-se' fee  
 rizqee wa matte'nee be-  
 toolil baqaaa-e wa  
 dawaamil i'zze wa  
 tamaamin nea'matee wa  
 rizqin waase-i'n wa agh-  
 nenee be-halaaleka a'n  
 haraameka was rif a'nnis  
 sooo-a wal fahshaaa-a wal  
 munkar. allaahummaf a'l  
 bee maa anta ahlohu wa  
 laa taf-a'l bee maa anaa  
 ahlohu laa taakhuznee be-  
 a'dleka jud a'layya be-

in my age, increase my  
 sustenance, make me find  
 enjoyment in lengthy life,  
 lasting respect, perfection of  
 favours, sustenance that is  
 expansive, suffice me with  
 what You made lawful from the  
 unlawful, turn away from me  
 the evil, indecency and denied.  
 O Allah! Do to me that of which  
 You are worthy, do not do to  
 me what I deserve, do not  
 reproach me with Your justice,  
 act generously to me by  
 means of Your pardon, mercy,  
 kindness and pleasure. O  
 Allah! Your pardon do not turns  
 us down disappointed, never  
 cut off my hope, do not include  
 me with the despondent, the  
 deprived ones, the offenders,  
 despaired ones, astrayed  
 ones, misled ones, driven ones  
 and the hated ones. Keep us  
 safe from punishment, assure  
 us of Your abode, the abode of  
 peace. O Allah! I beseech You  
 in the name of Muhammad  
 and his pure progeny, I seek  
 intercession with You with  
 them, I seek nearness to You  
 with them and I turn my face  
 towards You with them. O  
 Allah! In their names, make me  
 of high regard with You. O  
 Allah! Forgive me for them,  
 overlook my evildoings for  
 them, have mercy on me for  
 them and intercede me for  
 them. O Allah! I ask from You

بِطَوْلِ الْبَقَاءِ وَ  
 دَوَامِ الْعِزِّ وَ تَمَامِ  
 النِّعْمَةِ وَ رِزْقِ  
 وَاسِعٍ وَ أَغْنِيَنِ  
 بِحَالِكَ عَنْ  
 حَرَامِكَ وَ إِصْرَفِ  
 عَنِّي السَّوْءَ وَ  
 الْفَيْحْشَاءَ وَ الْمُتَكْرَرَ.  
 اللَّهُمَّ أَفْعَلْ بِي مَا  
 أَنْتَ أَهْلُهُ وَ لَا  
 تَفْعَلْ بِي مَا أَنَا  
 أَهْلُهُ لَا تَأْخُذْنِي  
 بِعَدْلِكَ جُدْ عَلَيَّ  
 بِعَفْوِكَ وَ رَحْمَتِكَ  
 وَ رَأْفَتِكَ □ وَ  
 رِضْوَانِكَ. اللَّهُمَّ  
 عَفْوِكَ لَا تَرُدَّنَا  
 خَائِبِينَ وَ لَا تَقْطَعْ  
 رَجَائِي وَ لَا  
 تَجْعَلْنِي مِنْ  
 الْقَانِطِينَ وَ لَا  
 مَحْرُومِينَ وَ لَا  
 مُجْرِمِينَ وَ لَا  
 آسِئِينَ وَ لَا  
 ضَالِّينَ وَ لَا  
 مُضِلِّينَ وَ لَا  
 مَطْرُودِينَ □ وَ لَا  
 مَغْضُوبِينَزِ أَمَّا  
 الْعِقَابَ وَ اطمَئِنَّ  
 بِنَا دَارَكَ دَارَ  
 السَّلَامِ. اللَّهُمَّ إِنِّي  
 أَتُوسَّلُ إِلَيْكَ  
 بِمُحَمَّدٍ وَ إِلَيْهِ  
 الطَّيِّبِينَ وَ اتَّشَفَعُ  
 إِلَيْكَ بِهِمْ وَ اتَّقَرَّبُ  
 إِلَيْكَ بِهِمْ وَ اتَّوَجَّهُ  
 إِلَيْكَ بِهِمْ. اللَّهُمَّ  
 اجْعَلْنِي □ بِهِمْ  
 وَ جِئْهَا. اللَّهُمَّ اغْفِرْ  
 لِي بِهِمْ وَ تَجَاوَزْ

a'fweka wa rahmateka wa  
 raafateka wa rizwaanek.  
 allaahumma a'fwaka laa  
 taruddanaa khaaa-  
 ebeeena wa laa taq-ta'  
 rajaaa-ee wa laa taj-a'lnee  
 menal qaaneteena wa laa  
 mahroomeena wa laa  
 mujremeena wa laa  
 aayeseena wa laa zaaal-  
 leena wa laa mozilleena  
 wa laa matroodeena wa  
 laa maghzoobeena  
 aaminnaal e'qaaba wat  
 ma-anna benaa daaraka  
 daaras salaam.  
 allaahumma innee  
 atawassalo elayka be-  
 mohammadin wa aalehit  
 tayyebeena wa ata-shaffa-  
 o' elayka behim wa  
 ataqarrabo elayka behim  
 wa atawajjaho elayka  
 behim. allaahummagh fir  
 lee behim wa tajaawaz a'n  
 sayye-aatee behim war  
 hamnee behim wash  
 fa'nee behim. allaahumma  
 innee as-aloka husnal  
 a'aqebate wa tamaaman  
 ne'mate fid dunyaa wal  
 aakherate innaka a'laa  
 kulle shay-in qadeer.  
 allaahummagh fir lanaa  
 war hamnaa wa tub  
 a'laynaa wa a'afenaa wa  
 ghannimnaa wa raffe'naa  
 wa saddidnaa wah denaa  
 wa arshidnaa wa a'afenaa  
 wa kun lanaa wa laa takun

good end result, complete  
 bounty in the world and the  
 hereafter, surely You are  
 powerful over everything. O  
 Allah! Forgive us, have mercy  
 on us, accept our repentance,  
 grant us wellbeing, award us  
 gains, elevate us, lead us to  
 success, lead us, guide us,  
 pardon us, be with us and  
 don't be against us, suffice for  
 us in our sorrows in the affair  
 of our world and our hereafter,  
 do not mislead us, do not  
 annihilate us, do not humiliate  
 us, guide us towards the path,  
 give us whatever we ask and  
 whatever we do not ask from  
 You, increase for us Your  
 grace, surely You are the All-  
 Benefactor, O Allah! 'O our  
 Lord! Grant us good in this  
 world and good in the  
 hereafter, and save us from  
 the chastisement of the fire.'<sup>1</sup>  
 I implore for the forgiveness of  
 Allah, my Lord, and I repent  
 before Him, forgive (me), have  
 mercy (on me), and overlook  
 that which You know, for You  
 are All-Glorious and All-  
 Generous.<sup>2</sup>

عَنْ سَيِّئَاتِي بِهِمْ وَ ارْحَمْنِي بِهِمْ ۝ وَ اشْفَعْنِي بِهِمْ. اللَّهُمَّ إِنِّي أَسْأَلُكَ حُسْنَ الْعَاقِبَةِ وَ تَمَامَ الْبُحْثَةِ فِي الدُّنْيَا وَ الْآخِرَةِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ اغْفِرْ لَنَا وَ ارْحَمْنَا وَ ثَبِّتْ عَلَيْنَا وَ عَافِنَا وَ غَنِّمْنَا وَ رَفِّعْنَا وَ سَدِّدْنَا وَ اهْدِنَا وَ ارْشِدْنَا وَ عَافِنَا وَ كُنْ لَنَا وَ لَا تَكُنْ عَلَيْنَا وَ اكْفِنَا مَا أَهَمَّنَا مِنْ أَمْرِ دُنْيَانَا وَ آخِرَتِنَا وَ لَا تُضِلَّنَا وَ لَا تُهْلِكُنَا وَ لَا تَضَعُنَا وَ اهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ وَ آتِنَا مَا سَأَلْنَا وَ مَا لَمْ نَسْأَلْكَ وَ زِدْنَا مِنْ فَضْلِكَ إِنَّكَ أَنْتَ الْمَنَّانُ يَا اللَّهُ. رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ اغْفِرْ وَ ارْحَمْ وَ تَجَاوَزْ عَمَّا تَعْلَمُ فَإِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ.	a'laynaa wak fenaa maa ahammanaa min amre dunyaanaa wa aakheratenaa wa laa tozillanaa wa laa tohliknaa wa laa ta-za'naa wah denaa elaa sawaaa-is seraate wa aatenaa maa sa-alnaa wa maa lam nas- alka wa zidnaa min fazleka innaka antal mannaano yaa allaah. rabbanaa aatenaa fid dunyaa hasanatan wa fil aakherate hasanatan wa qenaa a'zaaban naare astaghferul laaha rabbee wa atoobo elayhigh fir war ham wa tajaawaz a'mmaa ta'lamo fa-innaka antal a- a'zzul akram.
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In 'Behaar al-Anwaar' it is narrated that this supplication is recited in Qunoot of Namaaz-e-Watr.



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<sup>1</sup> Surah Baqarah (2): Verse 201

<sup>2</sup> Fiqh al-Reza (a.s.), p. 402; Behaar al-Anwaar, vol. 87, p. 211

## (2) Important Supplication Glorifying Almighty Allah

This supplication is recited after the salaah of Holy Prophet (s.a.w.a.):<sup>1</sup>

لَا إِلَهَ إِلَّا اللَّهُ رَبُّنَا وَ رَبُّ أَبَائِنَا الْأَوَّلِينَ لَا إِلَهَ إِلَّا اللَّهُ إِلَهًا وَاحِدًا وَ نَحْنُ لَهُ مُسْلِمُونَ لَا إِلَهَ إِلَّا اللَّهُ لَا نَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ وَ لَوْ كَرِهَ الْمُشْرِكُونَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ وَحْدَهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَ نَصَرَ عَبْدَهُ وَ أَعَزَّ جُنْدَهُ وَ هَزَمَ الْأَحْزَابَ وَحْدَهُ فَلَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ أَنْتَ نُورُ السَّمَوَاتِ وَ الْأَرْضِ وَ مِنْ فِيهِنَّ فَلَاكَ الْحَمْدُ وَ أَنْتَ قَيَّامُ السَّمَوَاتِ وَ الْأَرْضِ وَ مِنْ فِيهِنَّ فَلَاكَ الْحَمْدُ وَ أَنْتَ الْحَقُّ وَ وَعْدُكَ الْحَقُّ وَ قَوْلُكَ حَقٌّ وَ إِنْجَارُكَ حَقٌّ وَ الْجَنَّةُ	LAA ELAAHA ILLAL LAAHO RABBONAA WA RABBO AABAAA-ENAL AWWALEENA LAA ELAAHA ILLAL LAAHO ELAAHAN WAAHEDAN WA NAHNO LAHU MUSLEMOONA LAA ELAAHA ILLAL LAAHO LAA NA'BODO ILLAA IYYAAHO MUKHLESEENA LAHUD DEENA WA LAW KAREHAL MUSHREKOON LAA ELAAHA ILLAL LAAHO WAHDAHU WAHDAHU ANJAZA WA'DAHU WA NASARA A'BDAHU WA A- A'ZZA JUNDAHU WA HAZAMAL AHZAABA WAHDAHU FALAHUL MULKO WA LAHUL HAMDO WA HOWA A'LAA KULLE SHAYIN QADEER. ALLAAHUMMA ANTA NOORUS SAMAAWAATE WAL ARZE WA MAN FEEHINNA FALAKAL HAMDO WA ANTA QAYYAAMUS SAMAAWAATE WAL ARZE WA MAN FEEHINNA FALAKAL HAMDO WA ANTAL HAQQO WA WA'DOKAL HAQQO WA QAWLOKA HAQQUN WA	There is no god save Allah; our Lord and the Lord of our previous forefathers. There is no god save Allah; one God, and to Him are we submissive. There is no god save Allah; we worship none save Him, making our devotion sincere as in His sight even though the polytheists may detest it. There is no god save Allah; alone, alone, alone, He has truly fulfilled His promise, granted His servant victory, made powerful His soldiers, and defeated the parties alone. All sovereignty be His and all praise be to Him. And He has power over all things. O Allah! You are the Light of the heavens and the earth and whatever is in these two. So, all praise be to You. And You are the Fashioner of the heavens and the earth and whatever exists in these two. So, all praise be to You. You are the (utter) Truth, Your promise is utterly true, Your word is true, Your fulfillment is true, Paradise is true, and Hellfire is true. O Allah! To You have I surrendered, in You do
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حَقِّ وَالنَّارِ حَقِّ. اللَّهُمَّ لَكَ اسْلَمْتُ وَ بِكَ أَمِنْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ بِكَ خَاصَمْتُ وَ إِلَيْكَ حَاكَمْتُ يَا رَبِّ يَا رَبِّ يَا رَبِّ اغْفِرْ لِي مَا قَدَّمْتُ وَ مَا أَخَّرْتُ وَ أَسْرَرْتُ وَ أَعْلَنْتُ أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ صَلِّ عَلَي مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي وَ ارْحَمْنِي وَ ثَبِّ عَلَيَّ إِنَّكَ أَنْتَ الثَّوَابُ الرَّحِيمُ.	INJAAZOKA HAQQUN WAL JANNATO HAQQUN WAN NAARO HAQQ. ALLAAHUMMA A'LAYKA TAWAKKALTO WA BEKA KHAASAMTO WA ELAYKA HAAKAMTO YAA RABBE YAA RABBE YAA RABBE IGH-FIR LEE MAA QADDAMTO WA MAA AKHKHARTO WA ASRARTO WA A-A'LANTO ANTA ELAAHEE LAA ELAAHA ILLAA ANTA SALLE A'LAA MOHAMMADIN WA AALE MOHAMMADIN WAGH FIR LEE WAR HAMNEE WA TUB A'LAYYA INNAKA ANTAT TAWWAABUR RAHEEM.	I believe, on You do I rely, for Your sake do I dispute, and Your judgment do I seek. O my Lord; O my Lord; O my Lord; (please) forgive me my past and next sins and my hidden and open ones. You are verily my God; there is no god save You. Send blessings upon Muhammad and the Household of Muhammad, forgive me, have mercy on me, and accept my repentance. Verily, You are the Oft-Returning, the Most Merciful. <sup>2</sup>
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<sup>1</sup> Sayyid Ibn Taaos (r.a.) has narrated, through an authenticated chain of authority, that when he was asked about Ja'far al-Tayyaar's salaah, Imam al-Reza (a.s.) said, "Have you known about the Holy Prophet (s.a.w.a.)'s salaah? Perhaps, the Holy Prophet (s.a.w.a.) had never offered Ja'far al-Tayyaar's salaah and Ja'far al-Tayyaar had never offered the Holy Prophet (s.a.w.a.)'s Prayer." When the narrator (of this tradition) asked him (a.s.) to teach him that prayer, Imam al-Reza (a.s.) said,

"Offer a two unit salaah reciting in each unit Surah al-Faatehah once and Surah al-Qadr fifteen times. When you come to the ruku (genuflection), repeat it (i.e. Surah al-Qadr) fifteen times; when you raise your body after the ruku, recite it fifteen times; when you do the sujood (prostration), repeat it fifteen times; when you raise your head from the sujood, repeat it fifteen times; when you do the second prostration, repeat it fifteen times; and when you raise your head from the second prostration, repeat it fifteen times. When you finish your prayer, you will have all your sins forgiven by Almighty Allah and you will

have all your requests granted for you. The supplication that should be said thereafter is as follows.” (given above). (Jamaal al-Usboo’, p. 246).

Note: This tradition was not mentioned in the book, we have brought it for the benefit of the readers. – Tr.

<sup>2</sup> Zaad al-Ma’ad, p. 515; Jamaal al-Usboo’, p. 162; Hadiyyah al-Zaareen Wa Bahjah al-Naazereen, p. 636; Behaar al-Anwaar, vol. 91, p. 170; Mustadrak al-Wasaael, vol. 6, p. 272

### (3) Dua-e-Sabaah

Dua-e-Sabaah is one of the very important supplications, Imam Reza (a.s.) narrates that Imam Ali ibn Abi Taalib (a.s.) used to recite this dua and he (a.s.) would recite another supplication after reciting this supplication which will be mentioned after Dua-e-Sabaah:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. □ اللَّهُمَّ يَا مَنْ دَلَعَ لِسَانَ الصَّبَاحِ بِنُطْقِ تَبَلُّجِهِ وَ سَرَّجِ قَطْعِ اللَّيْلِ الْمُظْلَمِ بِغَيَابِهِ تَلْجُلِجِهِ وَ أَتَقَنَّ صُنْعِ الْفَلَكَ الدَّوَّارِ فِي مَقَادِيرِ تَبَرُّجِهِ وَ شَعْشَعِ ضِيَاءِ الشَّمْسِ بِنُورِ تَأْجُّجِهِ □ يَا مَنْ دَلَّ عَلَى ذَاتِهِ بِذَاتِهِ وَ تَنَزَّاهُ عَنْ مُجَانَسَةِ مَخْلُوقَاتِهِ وَ جَلَّ عَنْ مُلَانَمَةِ كَفَيَّيَاتِهِ يَا مَنْ قَرَّبَ مِنْ خَطَرَاتِ الطُّنُونِ وَ بَعَدَ عَنْ لَحْظَاتِ الْعُيُونِ وَ عَلِمَ بِمَا كَانَ قَبْلَ أَنْ يَكُونَ يَا مَنْ أَرْقَدَنِي فِي مِهَادِ أَمْنِهِ وَ أَمَانِهِ وَ أَيْقَظَنِي إِلَى مَا مَنَحَنِي بِهِ مِنْ مَنَنِهِ وَ	BISMILLAHIR RAHMANIR RAHEEM. ALLAAHUMMA YAA MAN DALA-A' LESAANAS SABAAHE BE-NUTQE TABALLOJEHI WA SARRAJA QETA-A'L LAYLIL MUZLEME BE-GHAYAAHEEBE TALAJLOJEHI WA ATQANA SUN-A'L FALAKID DAWWAARE FEE MAQAADDEERE TABARROJEHI WA SHA'SHA- A' ZEYAAA-AASH SHAMSE BENOORE TA-AJJOJEHI YAA MAN DALLA A'LAA ZAATEHI BE-ZAATEHI WA TANAZZAHA A'N MOJAANASATEHI MAKHLOOQAATEHI WA JALLA A'M MOLAA-AMATE KAYFIYYAATEHI YAA MAN QAROBA MIN KHATARAATIZ ZONOONE WA BA-O'DA A'N LAHAZAATIL O'YOONE WA A'LEMA BEMAA KAANA QABLA AYN YAAKOONA YAA MAN ARQADANEE FEE MEHAADDE AMNEHI WA AMAANEHI WA AYQAZANEE ELAA MAA MANAHANEE	In the Name of Allah, the All-beneficent, the All- merciful. O Allah! O He Who extended the morning's tongue in the speech of its dawning, dispatched the fragments of the dark night into the gloom of its stammering, made firm the structure of the turning spheres in the measure of its display, and beamed forth the brightness of the sun through the light of its blazing! O He Who demonstrates His Essence by His Essence, transcends from congeniality with His creatures, and is exalted beyond conformity with His qualities! O He Who is near to the passing thoughts of opinions, far from the regards of eyes, and knows what will be before it comes to be! O He Who has put me at ease in the cradle of His security and sanctuary, awakened me to the favors and kindness that He has
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إِحْسَانِهِ ۖ وَكَفَّ  
 أَكْفَ الشُّوْءِ عَنِّي  
 بِيَدِهِ وَ سُلْطَانِهِ  
 (وَ قَدْرَتِهِ). صَلِّ  
 اللَّهُمَّ عَلَى  
 الدَّلِيلِ إِلَيْكَ فِي  
 اللَّيْلِ الْأَلِيلِ وَ  
 الْمُتَمَسِّكِ (وَ  
 الْمَاسِكِ) مِنْ  
 أَسْبَابِكَ بِحَبْلِ  
 الشَّرَفِ الْأَطْوَلِ  
 وَ النَّاصِعِ  
 الْحَسَبِ فِي  
 ذُرْوَةِ الْكَأَمِلِ  
 الْأَعْبَلِ وَ الثَّابِتِ  
 الْقَدَمِ عَلَى  
 زَحَالِفِيهَا فِي  
 الزَّمَنِ الْأَوَّلِ وَ  
 عَلَى أَلَمِ الْأَبْرَارِ  
 الطَّيِّبِينَ  
 الْمُصْطَفِينَ  
 الْإِخْيَارِ. وَ افْتَحِ  
 اللَّهُمَّ لَنَا  
 مَصَارِيعَ الصَّبَاحِ  
 بِمِفْتَاحِ الرَّحْمَةِ  
 وَ الْفَلَاحِ وَ الْبِسْنَا  
 اللَّهُمَّ مِنْ أَفْضَلِ  
 خَلْقِ الْهَدَايَةِ وَ  
 الصَّلَاحِ. ۖ وَ  
 اْعْرِسِ اللَّهُمَّ  
 بِعِظَمَتِكَ فِي  
 شِرْبِ جَنَانِي  
 يَنَابِيعِ الْخُشْيُوعِ.  
 ۖ وَاجْرِ اللَّهُمَّ  
 لِي نَبِيَّتِكَ أَمَقِي  
 زَفَرَاتِ الدُّمُوعِ.  
 وَ ادَّبِ اللَّهُمَّ  
 نَزْقَ الْخُرْقِ  
 مَبْنِي ۖ بِأَرْزَمَةِ  
 الْقَنُوعِ. إِلَهِي إِنْ

BEHI MIN MENANEHI WA  
 EHSAANEHI WA KAFFA  
 AKUFFAS SoOO-E A'NNEE  
 BEYADEHI WA SULTAANEHI  
 (wa qudratehi). SALLIL  
 LAAHUMMA A'LAD DALEELE  
 ELAYKA FIL LAYLIL ALYAL  
 WAL motamasseke (wal  
 MAASEKE) MIN ASBAABEKA  
 BEHABLISH-SHARAFIL  
 ATWALE WAN NAASEHIL  
 HASABE FEE ZARWATIL  
 KAAHELIL A-A'BALE WAS  
 SAABETIL QADAME A'LAA  
 ZAHAALEEFEEHAA FIZ  
 ZAMANIL AWWAL WA A'LAA  
 AALEHIL ABRAARit  
 tayyebeenal mustafaynal  
 akhyaar. WAF-TAHIL  
 LAAHUMMA LANAA  
 MASAAREE-A'S SABAAHE  
 BEMAFATEEHAR RAHMATE  
 WAL-FALAAHE WA ALBISnaL  
 LAAHUMMA MIN AFZALE  
 KHELA-I'L HEDAAAYATE WAS-  
 SALAAHE. WAGH RESIL  
 LAAHUMMA BE-A'ZMATEKA  
 FEE SHIRBE JANAALEE  
 YANAABEE-A'L KHOSHOO-  
 E'. WAJ RIL LAAHUMMA  
 LEHAYBATEKA AAMAAQEE  
 ZAFARAATID DOMOO-E'.  
 WA ADDEBIL LAAHUMMA  
 NAZAQAL KHURQE MINNEE  
 BE-AZIMMATIL QONOO-E'.  
 ELAAHI IL LAM TABTADAA-  
 NIR RAHMATO MINKA  
 BEHUSNIT TAWFEEQE  
 FAMANIS SAALEKO BEE  
 ELAYKA FEE WAAZEHIT

bestowed upon me, and  
 held back from me the  
 claws of evil with His hand  
 and His authority (and His  
 might)! Bless, O Allah! The  
 guide to You in the darkest  
 night, who, of Your ropes,  
 clings to the cord of the  
 longest nobility, whose pure  
 lineage evident at the  
 summit of stout shoulders,  
 and whose feet were  
 entrenched in spite of  
 slippery places in ancient  
 time. And [bless] his  
 household, the pious, the  
 pure, the chosen, and the  
 good. Open for us, O Allah!  
 The leaves of the morning's  
 door with the keys of mercy  
 and prosperity! Clothe us, O  
 Allah! With the most  
 excellent robes of guidance  
 and righteousness! Plant, O  
 Allah! through Your  
 tremendousness, the  
 springs of humility in the  
 watering place of my heart!  
 Cause to flow, O Allah!  
 Through fear of You, tears  
 of moaning from the corners  
 of my eyes! Chastise, O  
 Allah! the recklessness of  
 my clumsiness with the  
 reins of contentment! My  
 God, if mercy from You  
 does not begin with fair  
 success for me, then who  
 can take me to You upon  
 the evident path? If Your

تَبَدَّلْنِي لَمْ TAREEQE WA IN  
 الرَّحْمَةً مِنْكَ ASLAMATNEE ANAATOKA  
 بِحُسْنِ التَّوْفِيقِ LEQAAEDIL AMALE WAL  
 فَمِنْ السَّالِكِ بِي FAMANIL  
 إِلَيْكَ فِي وَاضِحِ MOQEELU A'SARATEE MIN  
 الطَّرِيقِ وَ إِنَّ KABAUAATIL HAWAA WA IN  
 أَسْلَمْتَنِي أَنَاثُكَ KHAZALANEE NASROKA  
 لِقَائِدِ الْأَمَلِ وَ I'NDA MOHAARABATIN  
 الْمُنَى فَمِنْ NAFSE WASH-SHAYTAANE  
 الْمُقِيلِ عَثْرَاتِي FAQAD WAKALANEE  
 مِنْ كَبَوَاتِ KHIZLAANOKA ELAA  
 الْهَوَى وَ إِنَّ HAYSUN NASABE WAL  
 خَذَلْنِي نَصْرُكَ HIRMAAN. ELAAHI A-  
 عَنْدَ مُحَارَبَةٍ TARAANEE MAA ATAYTOKA  
 النَّفْسِ وَ ILLAA MIN HAYSUL  
 الشَّيْطَانِ فَقَدْ AAMAALU AM A'LIQTO BE-  
 وَكَلْنِي خَذَلَاثُكَ ATRAAFE HEBAALEKA ILLAA  
 إِلَى حَيْثُ النَّصَبِ HEENA BAA-A'DATNEE  
 الْحَرَمَانِ. وَ ZONOOBEE A'N DAARIL  
 إِلَهِي أَتْرَانِي مَا WESAALU FA-BEA-SAL  
 أَتَيْتُكَ إِلَّا مِنْ MATIYYATUL LATIM TA-TAT  
 حَيْثُ الْأَمَالِ أَمْ NAFSEE MIN HAWAAHAA  
 عَلَقْتُ بِأَطْرَافِ FAWAAHAN LAHAA LEMAA  
 حَبَالِكَ إِلَّا حِينَ LAHAA  
 بَاعَدْتَنِي ذُنُوبِي ZONONOHAA WA  
 عَنْ دَارِ الْوَصَالِ MONAAHAA WA TABBAN  
 فَيَنْسُ الْمَطِيَّةَ LAHAA LEJURATEHAA A'LAA  
 الَّتِي امْتَنَّتْ SAYYEDEHAA WA  
 نَفْسِي مِنْ هَوَايَا MAWLAHAA. ELAAHI  
 فَوَايَا لَهَا لِمَا QARA'TO BAABA  
 سَوَّلَتْ لَهَا RAHMATEKA BEYADE  
 ظُنُونَهَا وَمُنَايَا وَ RAJAAA-EE WA HARABTO  
 تَبَّأَ لَهَا لِحُرَاتِهَا ELAYKA LAAJEAN MIN  
 عَلَيَّ سَيِّدِي وَ FARTE AHWAA-EE WA  
 مَوْلَاهَا. إِلَهِي A'LLIQTO BE-ATRAAFE  
 قَرَعْتُ بَابَ HEBAALEKA ANAMELA  
 رَحْمَتِكَ بِيَدِ WALAAEE FAS-FAHIL  
 رَجَائِي وَ لِرَبِّثِ LAAHUMMA A'MMAA kunto  
 إِلَيْكَ لِأَجْيَا مِنْ AJRAMTOHU MIN ZALALEE  
 فَرَطُ الْهَوَانِي وَ WA KHATAA-EE WA AQILNil

deliberateness should turn  
 me over to the guide of  
 hope and wishes, then who  
 will annul my slips from the  
 stumbles of caprice? If Your  
 help should forsake me in  
 the battle against the soul  
 and Satan, then Your  
 forsaking will have  
 submitted me to where  
 there is hardship and  
 deprivation. My God, do You  
 see that I have only come to  
 You from the direction of  
 hopes, or clung to the ends  
 of Your cords when my sins  
 have driven me from the  
 house of union? So what an  
 evil mount upon which my  
 soul has mounted-its  
 caprice! Woe upon it for  
 being seduced by its own  
 opinions and wishes!  
 Destruction be upon it for its  
 audacity toward its Master  
 and Protector! My God, I  
 have knocked upon the door  
 of Your mercy with the hand  
 of my hope, fled to You  
 seeking refuge from my  
 excessive caprice, and fixed  
 the fingers of my love to the  
 ends of Your cords. So  
 pardon, O Allah! the slips  
 and errors I had committed,  
 and release me from the  
 foot-tangling of myself, for  
 You are my Master, my  
 Protector, my Support and  
 my Hope, and You are the

عَلَّقْتُ بِأَطْرَافِ  
 جِبَالِكَ أَنَامِلَ  
 وَلِأَتِي فَاصْصَحْ  
 اللَّهُمَّ عَمَّا كُنْتُ  
 أَجْرَمُهُ مِنْ  
 زَلَلِي وَخَطَايِي  
 وَ أَقْلَنِي اللَّهُمَّ  
 مِنْ صَرَعَةٍ  
 ذَاتِي فَإِنَّكَ  
 سَيِّدِي وَ مَوْلَايَ  
 وَ مُعْتَمِدِي وَ  
 رَجَائِي وَ أَنْتَ  
 غَايَةُ مَطْلُوبِي وَ  
 مُنَايَ فِي مُغْلَبِي  
 وَ مَتَوَايَ. إِلَهِي  
 كَيْفَ تَطْرُدُ  
 مَسْكِينًا إِلْتَجَا  
 إِلَيْكَ مِنَ الذُّنُوبِ  
 يَا رَبِّ أَمْ كَيْفَ  
 تُخَيِّبُ مُسْتَرْشِدًا  
 قَصَدَ إِلَى جَنَابِكَ  
 سَاعِيًا أَمْ كَيْفَ  
 تُرُدُّ ظِمَانًا وَرَدَ  
 عَلَيَّ حَيَاضِكَ  
 شَارِبًا كَلًّا وَ  
 حَيَاضِكَ  
 مُثْرَعَةً فِي  
 ضَنْكِ الْمَحُولِ  
 وَ يَا بَيْتَكَ مَفْتُوحَ  
 لِلطَّلَبِ وَالْوُغُولِ  
 وَ أَنْتَ غَايَةُ  
 الْمَسْئُولِ وَ  
 نَهْيَايَةَ الْمَأْمُولِ.  
 إِلَهِي  
 أَرِمْنِي نَفْسِي  
 عَقْلِي بِهَا بِعْقَالِ  
 مَشِيَّتِكَ وَ إِلَهِي  
 أَعْبَاءَ ذُنُوبِي  
 دَرَأْنِي بِعَفْوِكَ وَ  
 بِرَأْفَتِكَ وَ

laahumma MIN SAR-A'TE  
 Zaatee FA-INNAKA  
 SAYYEDEE WA MAWLAAYA  
 WA MOA'TAMADEE WA  
 RAJAA-EE WA anta  
 GHAAAYATA matloobee wa  
 MONAAYA FEE  
 MUNQALABEE WA  
 MASWAAYA. ELAAHEE  
 KAYFA TAT-RODO  
 MISKEENAN ILTAJA-A  
 ELAYKA MENAZ ZONOOBE  
 HAAREBAN AM KAYFA  
 TOKAYYEBO  
 MUSTARSHEDAN QASADA  
 ELAA JANAABEKA SAA-  
 E'YAN AM KAYFA TARUDDA  
 ZAM-A'AANA WARADA A'LAA  
 HEYAAZEKA SHAAREBAA  
 KALLAA WA HEYAAZOKA  
 MUTRA-A'TUN FEE ZANKIL  
 MAHOOLE WA BAABOKA  
 MAFTOOHUN LITTALABE  
 WAL WoGHOOLE WA ANTA  
 GHAAAYATAL MAS-OOLE WA  
 NEHAAYATAL MAAMOOOL.  
 ELAAHEE HAAZEHI  
 AZIMMATO NAFSEE  
 A'QALTOHAA BE-E'QAALE  
 MASHIYYATEKA WA  
 HAAZEHI A-A'BAAA-O  
 ZONOOBEE DARAATOHAA  
 BE-a'fweka wa be-  
 RAAFATEKA WA  
 RAHMATEKA WA HAAZEHI  
 AHWAA-IL MOZILLATO  
 WAKALTOHAA ELAA  
 JANAABE LUTFEKA WA  
 RAAFATEKA. allaahumma  
 fasalle a'laa mohammadin wa

object of my desire and my  
 search and in my ultimate  
 end and stable abode. My  
 God, how could You drive  
 away a poor beggar who  
 seeks refuge in You from  
 sins, fleeing? How could You  
 disappoint one seeking  
 guidance who repairs to  
 Your threshold, running?  
 How could You reject a  
 thirsty man who comes  
 upon Your pools to drink?  
 Never! For Your pools are  
 full in the hardship of  
 drought, Your door is open  
 for seeking and penetration,  
 and You are the goal of  
 requests and the object of  
 hopes. My God, these are  
 the reins of my soul I have  
 bounded with the ties of  
 Your will. These are the  
 burdens of my sins I have  
 averted with Your pardon,  
 kindness and mercy. These  
 are my misleading caprices I  
 have referred to the  
 threshold of Your gentleness  
 and kindness. O Allah!  
 Send blessings upon  
 Muhammad and the  
 progeny of Muhammad. So,  
 make this morning of mine,  
 (O Allah), descend upon me  
 with the radiance of  
 guidance and safety and  
 wellness in religion, this  
 world and the hereafter! And  
 [make] my evening a shield



رَحْمَتِكَ وَ إِذِ  
 اٰوَاٰنِي الْمَضْمَنَ  
 وَكَلَّثَهَا اِلَى  
 جَنَابِ لُطْفِكَ وَ  
 رَافَتِكَ اَللّٰهُمَّ  
 فَصِّلْ عَلٰى مُحَمَّدٍ  
 وَ اٰلِ مُحَمَّدٍ  
 فَاجْعَلِ (اَللّٰهُمَّ)  
 صَبَاحِيْ اِذَا  
 نَاَزَلَا عَلٰى  
 بِصِيَّاءِ الْهَدٰى وَ  
 بِالسَّلَامَةِ وَ  
 الْعَافِيَةِ فِي الدُّنْيَا  
 وَ الدُّنْيَا وَ  
 الْاٰخِرَةِ وَ  
 مَسَانِيْ جُتَّةٍ مِنْ  
 كَيْدِ الْاَعْدَاءِ وَ  
 وَقَايَةِ مَنْ  
 مُّرَدِّيَّاتِ الْهَوٰى  
 فَاتِّكَ قَادِرٌ عَلٰى  
 مَا تَشَاءُ تُؤْتِي  
 الْمُلْكَ مَنْ تَشَاءُ  
 وَ تَنْزِعُ الْمُلْكَ  
 مِنْ مَنْ تَشَاءُ وَ  
 تُعِزُّ مَنْ تَشَاءُ وَ  
 تُذِلُّ مَنْ تَشَاءُ  
 بِبَيْدِكَ اَلْخَبِرُ  
 اِنَّكَ عَلٰى كُلِّ  
 شَيْءٍ قَدِيْرٌ  
 تُوَلِّجُ اللَّيْلَ فِي  
 النَّهَارِ وَ تُوَلِّجُ  
 النَّهَارَ فِي اللَّيْلِ  
 وَ تُخْرِجُ الْحَيَّ  
 مِنَ الْمَيِّتِ وَ  
 تُخْرِجُ الْمَيِّتَ  
 مِنَ الْحَيِّ وَ  
 تَرْزُقُ مَنْ تَشَاءُ  
 بِغَيْرِ حِسَابٍ لَا  
 اِلٰهَ اِلَّا اَنْتَ  
 سُبْحَانَكَ اَللّٰهُمَّ

aale mohammadin. FAJ-A'LIL  
 (LAAHUMMA) SABAAHEE  
 HAAZAA NAAZELAN A'LAYYA  
 BE-ZEYAA-IL HODAA WA  
 bis-SALAAMATE wal a'afeyate  
 FID-DEENE WAD DUNYAA  
 wal aakherate WA MASAA-EE  
 JUNNATA MIN KAYDIL A-  
 A'DAA-E WA WEQAA-YATAN  
 MIN MURDEYAATIL HAWAA  
 fa-INNAKA QAADERUN  
 A'LAA MAA TASHAA-O TOA-  
 TIL MULKA MAN TASHAAA-  
 O WA TANZE-U'L MULKA  
 MIMMAN TASHAAA-O WA  
 TO-I'ZZO MAN TASHAAA-O  
 WA TOZILLO MAN  
 TASHAAA-O BEYADEKAL  
 KHAYRO INNAKA A'LAA  
 KULLE SHAY-IN QADEER.  
 TOOLEJUL LAYLA FIN  
 NAHAARE WA TOOLEJUN  
 NAHAARA FIL LAYLE WA  
 TUKHREJUL HAYYA MENAL  
 MAYYETE WA TUKHREJUL  
 MAYYETA MENAL HAYYE  
 WA TARZOQO MAN  
 TASHAAA-O BE-GHAYRE  
 HESAAB LAA ELAAHA ILLAA  
 ANTA SUBHAANAKA  
 ALLAAHUMMA WA  
 BEHAMDEKA MAN ZAA  
 YA'refo QUDRATAKA FALAA  
 YAKHAAFOKA WA MAN ZAA  
 YA'LAMO MAA ANTA FALAA  
 YAHAABOKA ALLAFTA  
 BEQUDRATEKAL FERAQA  
 WA FALAQTA be-rahmateka  
 FALAQA WA anarta  
 BEKARAMEKA DAYAAJeYAL

against the deception of  
 enemies and a protection  
 against the destructive  
 blows of caprice! Then  
 verily, You have power to do  
 what You will! You give the  
 kingdom to whom You will,  
 seize the kingdom from  
 whom You will, exalt whom  
 You will, and abase whom  
 You will. In Your hand is the  
 good and You are powerful  
 over all things. You make  
 the night to enter into the  
 day, make the day to enter  
 into the night, bring forth the  
 living from the dead, bring  
 forth the dead from the  
 living, and provide  
 whomsoever You will without  
 measure!<sup>1</sup>There is no god  
 but You! Glory be to You, O  
 Allah! and Yours is the  
 praise! Who recognizes  
 Your measure and yet does  
 not fear You? Who knows  
 what You are and yet does  
 not stand in awe of You?  
 Through Your power, You  
 have joined disparate things,  
 through Your mercy, You  
 have cleaved apart the  
 daybreak, through Your  
 generosity, You have  
 illumined the dark shrouds  
 of night, made waters,  
 sweet and salt, flow forth  
 from hard shining stones,  
 sent down out of rain-clouds  
 water cascading, and

وَ بِحَمْدِكَ مَنْ  
 يَعْرِفُ ذَا  
 قُدْرَتِكَ فَلَا  
 يَخَافُكَ وَ مَنْ ذَا  
 يَعْلَمُ مَا أَنْتَ فَلَا  
 يَهْبِئُكَ الْفَتْ  
 بِقُدْرَتِكَ الْفَرْقِ  
 وَ فَلَقْتَ بِرَحْمَتِكَ  
 الْفَلَقِ وَ أَنْزَلْتَ  
 بِكَرَمِكَ دِيَاغِي  
 الْعَسَقِ وَ أَنْهَرْتَ  
 الْمِيَاةَ مِنَ الصُّمِّ  
 الصِّيَاخِيْدِ عَذْبًا  
 وَ أَجَاوَا وَ  
 أَنْزَلْتَ مِنْ  
 الْمُعْصِرَاتِ مَاءً  
 تَجَاوَا وَ جَعَلْتَ  
 الشَّمْسَ وَالْقَمَرَ  
 لِلْبَرِّيَّةِ سِرَاجًا  
 وَهَاجَا مِنْ غَيْرِ  
 أَنْ تُمَارِسَ فِيْمَا  
 ابْتَدَأْتَ بِهِمُ لُغُوبًا  
 وَ لَا عِلَاجًا فِيَا  
 مَنْ تَوَحَّدَ بِالْعِزِّ  
 وَ الْبَقَاءِ وَ قَهَرَ  
 عِبَادَهُ بِالْمَوْتِ وَ  
 الْفَنَاءِ صَلَّ عَلَى  
 مُحَمَّدٍ وَ آلِهِ  
 الْأَتْقِيَاءِ (أَهْلِكَ  
 أَعْدَائِي) وَ  
 اسْتَمِعْ نِدَائِي وَ  
 اسْتَجِبْ دُعَائِي وَ  
 حَقِّقْ بِفَضْلِكَ  
 أَمَلِي وَ رَجَائِي  
 يَا خَيْرَ مَنْ دُعِيَ  
 لِكُشْفِ الضَّرِّ وَ  
 الْمَأْمُولِ لِكُلِّ  
 عُسرٍ وَ يُسرٍ يَا  
 سَيِّدِي بِكَ  
 أَنْزَلْتَ حَاجَتِي

GHASAQE WA ANHARTAL  
 MEYAAHA MENAS SUMMIS  
 SAYAAKHEEDE A'ZBAN WA  
 OJAAJAN WA ANZALTA  
 MENAL MOA'SERAATE  
 MAAA-AN SAJJAAJAN WA  
 JA-A'LTASH SHAMSA WAL  
 QAMARA LILBARIYYATE  
 SERAAJAN WAHHAAJAN  
 MIN GHAYRE AN  
 TOMAARESA FEEMAB  
 TADAATA BEHI  
 LOGHOOBAN WA LAA  
 E'LAAJAN FAYAA MAN  
 TAWAHHADA BIL-I'ZZE WAL  
 BAQAAA-E WA QAHARA  
 E'BAADAHU BIL-MAWTE  
 WAL FANAAA-E SALLE A'LAA  
 MOHAMMADINW WA  
 AALEHIL ATQEYAAA-E (ahlik  
 a-a'daaa-ee) WAS taMe'  
 NEDAAA-EE WAS TAJIB DO-  
 A'AA-EE WA HAQQIQ BE-  
 FAZLEKA AMALEE WA  
 RAJaaA-EE YAA KHAYRA  
 MAN DO-E'YA LE-KASHFIZ  
 ZURRE WAL-MAAMOOLE  
 LEKULLE U'SRIN WA  
 YUSRIN yaa sayyedee BEKA  
 ANZALTO HAAJATEE FALAA  
 TARUDDANEE MIN SANIYYE  
 MAWAAHEBEKA KHA-  
 EBAN YAA KAREEMO YAA  
 KAREEMO YAA KAREEMO  
 BE-RAHMATEKA YAA  
 ARHAMAR RAAHEMEEN WA  
 SALLAL LAAHO A'LAA  
 MOHAMMADIN WA AALEHIt  
 tayyebeenat taaheereena  
 AJMA-E'EN.

appointed the sun and the  
 moon a blazing lamp for the  
 creatures without  
 experiencing in that which  
 You originated either  
 weariness or effort. So, O  
 He Who is alone in might  
 and subsistence and  
 dominates His slaves with  
 death and annihilation,  
 (please) bless Muhammad  
 and his household, the god-  
 fearing, (destroy my  
 enemies) answer my  
 supplication, hear my call,  
 and actualize through Your  
 favor my hope and desire.  
 O Best of those who are  
 called to remove affliction  
 and object of hope in  
 difficulty and ease! O my  
 Master! I have stated my  
 need to You; so, do not  
 reject me despairing of Your  
 exalted gifts. O All-  
 generous! O All-generous!  
 O All-generous! By Your  
 mercy, O Most Merciful of  
 all! May Allah bless  
 Muhammad, and his entire  
 Household, the good and  
 pure.<sup>2</sup>

فَلَا تَرُدَّنِي مِنْ سَنِي مَوَالِيكَ خَائِبًا يَا كَرِيمُ يَا كَرِيمُ يَا كَرِيمُ يَا بِرَحْمَتِكَ أَرْحَمَ الرَّاحِمِينَ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ أَجْمَعِينَ.	
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<sup>1</sup> Surah Aal-e-Imraan (3): Verses 26-27

<sup>2</sup> Majmooa'h al-Adiyyah (manuscript), p. 10

## (4) Supplication After Dua-e-Sabaah

Imam Reza (a.s.) used to recite this dua after Dua-e-Sabaah:

<p> <span style="float: right;">□</span>          إِلَهِي قَلْبِي          مَحْجُوبٌ وَ نَفْسِي          مَغْيُوبٌ وَ عَقْلِي          مَغْلُوبٌ وَ إِيَّائِي          غَالِبٌ وَ طَاعَتِي          قَلِيلٌ وَ مَعْصِيَتِي          كَثِيرٌ وَ لِسَانِي مُقَرَّرٌ          بِالذُّنُوبِ فَكَيْفَ          حِيلَتِي يَا عَلَّامَ          الْغُيُوبِ يَا سَتَّارَا          الْغُيُوبِ وَ غَفَّارَ          الذُّنُوبِ فَاعْفُرْ لِي          ذُنُوبِي كُلِّهَا يَا          غَفَّارُ يَا غَفُورُ يَا          حَلِيمُ يَا رَحِيمُ وَ          أَقْضِ حَاجَتِي          بِحَقِّ الْقُرْآنِ          الْعَظِيمِ وَ النَّبِيِّ          الْكَرِيمِ وَ آلِهِ          الطَّيِّبِينَ الطَّاهِرِينَ          ثُبَّتْ يَا ذَا الْجَلَالِ          وَ الْإِكْرَامِ مِنْ          جَمِيعِ الذُّنُوبِ وَ          الْأَثَامِ وَ الْحَمْدُ لِلَّهِ          رَبِّ الْعَالَمِينَ □ وَ          صَلَّى اللَّهُ عَلَى          مُحَمَّدٍ وَ آلِهِ          أَجْمَعِينَ الطَّيِّبِينَ          الطَّاهِرِينَ          الْمَعْصُومِينَ          الْأَخْيَارِ.       </p>	<p>         ELAAHEE QALBEE          MAHJOOBUN WA NAFSEE          MA'YOOBUN WA AQLEE          MAGHLOOBUN WA          HAWAAA-EE GHAALEBUN          WA TAA-A'TEE QALEELUN          WA MA'SEYATEE          KASEERUN WA LESAANEE          MOQIRRUN BIZ-ZONOOBE          FAKAYFA HEELATEE YAA          A'LLAAMAL GHOOYOOBE          yaa SATTAARAL O'YOOBE          WA ghaffaaraz zonoobe fagh          fir lee zonoobee kullahaa yaa          ghaffaaro yaa ghafooro yaa          haleemo yaa raheemo waq          ze haajatee be-haqqil qur-          aanil a'zeeme wan nabiyyil          kareeme wa aalehit          tayyebeenat taahereena          tobto yaa zal jalaale wal          ikraame min jamee-i'z          zonoobe wal aasaame wal          hamdo lillaahe rabbil          a'alameena wa sallal laaho          a'laa mohammadin wa aalehi          ajma-e'emat tayyebeenat          taahereenal ma'soomeenal          akhyaar.       </p>	<p>         My Allah! My heart is veiled,          my soul is deficient, my soul          is deficient, my intelligence          is defeated, my caprice is          triumphant, my obedience is          little, my disobedience is          much, and my tongue          confesses of sinning; so,          what am I to do? O He Who          knows the unseen! O He          Who covers defects! O He          Who forgives the sins! Then          forgive my sins, all of them,          O All-forgiver! O Forgiver! O          Forebearer! O Merciful!          Fulfill my needs by the great          Quran and noble Prophet          and his good and pure          progeny. I seek repentance          O the Sublime and the          Distinguished! From all the          sins and offenses and          praise be to Allah, Lord of          the worlds. And salutation          upon Muhammad and all of          his good, pure, infallible and          righteous progeny.<sup>1</sup> </p>
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In some of the treatises this supplication is mentioned as a part of Dua-e-Sabaah.

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<sup>1</sup> Majmooa'h al-Adiyyah (manuscript), p. 24

## (5) Most Important Isteghfaar (Seeking Forgiveness)

Mohaqqiq Sabzvari, in his book ‘Mafaateeh al-Najaat’ narrates from Imam Reza (a.s.) who on the authority of his forefathers (a.s.), who on the authority of Imam Husain (a.s.) that he (a.s.) said:

*One day, while I was sitting near Imam Ali ibn Abi Taalib (a.s.) a man came and said:*

*O Ameerul Momeneen! I have a family but I am poverty stricken?*

*Imam Ali ibn Abi Taalib (a.s.) told him: Why do you not seek forgiveness so that your condition is improved?*

*That man said: I seek forgiveness in abundance but it did not bear any fruit.*

*Imam Ali ibn Abi Taalib (a.s.) told him that the Almighty Allah has said in the Holy Quran:*

**He will send down upon you the cloud, pouring down abundance of rain. And help you with wealth and sons, and make for you gardens, and make for you rivers.<sup>1</sup>**

*Then he (a.s.) said: I teach you how to seek forgiveness while you go to sleep so that you get multiply means of livelihood. Then he (a.s.) gave him this ‘forgiveness’ (استغفار) in writing with the emphasis to weep or atleast to feign weeping while reciting.*

*Imam Husain (a.s.) said:*

*Next year that man came to Imam Ali ibn Abi Taalib (a.s.) and said: Undoubtedly Almighty Allah has showered His blessings upon me and now I don’t have enough space to keep my camels, goats and sheeps.*

*Imam Ali ibn Abi Taalib (a.s.) said:*

*O brother! I swear to Allah – the High – who appointed Prophet Muhammad (s.a.w.a.) as His Messenger that whoever recites this ‘forgivness’, his sins will be forgiven, his legitimate demands will be fulfilled and his wealth and progeny will be multiplied.”*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. □ اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ مِنْ كُلِّ	bismil laahir rahmaanir raheem. allaahumma innee as- taghferoka min kulle	In the name of Allah, the Beneficent, the Merciful. O Allah! Surely I seek Your forgiveness for every sin that my
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ذَنْبٍ قَوِيٍّ عَلَيْهِ  
 بِدَنِّي بِعَافِيَّتِكَ أَوْ  
 نَالَهُ قُدْرَتِي  
 بِفَضْلِ نِعْمَتِكَ أَوْ  
 بَسَطَتْ إِلَيْهِ يَدِي  
 بِسَائِغِ رِزْقِكَ أَوْ  
 أَتَكَلَّتْ فِيهِ عِنْدَ  
 خَوْفِي مِنْهُ عَلَى  
 أَنَاثِكَ أَوْ اخْتَجَبْتُ  
 فِيهِ مِنَ النَّاسِ  
 بِسِتْرِكَ أَوْ وَثَقْتُ  
 مِنْ سَطْوَتِكَ عَلَيَّ  
 فِيهِ بِحِلْمِكَ أَوْ  
 عَوَّلْتُ فِيهِ عَلَى  
 كَرَمِ عَفْوِكَ. اللَّهُمَّ  
 إِنِّي أَسْتَغْفِرُكَ مِنْ  
 كُلِّ ذَنْبٍ خُفْتُ  
 فِيهِ أَمَانَتِي أَوْ  
 بَخَسْتُ بِفِعْلِهِ  
 نَفْسِي أَوْ اخْتَطَبْتُ  
 بِهِ عَلَى بَدَنِي أَوْ  
 قَدَمْتُ فِيهِ لَذَنِي  
 أَوْ أَثَرْتُ فِيهِ  
 شَهْوَتِي أَوْ سَعَيْتُ  
 فِيهِ لِغَيْرِي أَوْ  
 اسْتَعْوَيْتُ إِلَيْهِ مَنْ  
 تَبَعَنِي أَوْ كَايَدْتُ  
 فِيهِ مَنْ مَنَعَنِي أَوْ  
 قَهَرْتُ عَلَيْهِ مَنْ  
 عَادَانِي أَوْ غَلَبْتُ  
 عَلَيْهِ بِفَضْلِ  
 حِيلَتِي أَوْ أَحَلْتُ  
 عَلَيْكَ مَوْلَايَ فَلَمْ  
 تَغْلِبْنِي عَلَى فِعْلِي  
 إِذْ كُنْتُ كَارِهًا  
 لِمَعْصِيَتِي فَحَلَمْتَ  
 عَنِّي لَكِنْ سَبَقَ  
 عِلْمُكَ فِيَّ بِفِعْلِي  
 ذَلِكَ لَمْ تُدْخِلْنِي يَا  
 رَبِّ فِيهِ جَبْرًا وَ

zanbin qaweya a'layhe  
 badanee be-a'afeyateka  
 wa naa-latho qudratee  
 be-fazle ne'mateka aw  
 basat-to elayhe yadee  
 be-saa-beghe rizqeka  
 awit takalto feehe i'nda  
 khawfee minho a'laa  
 anaateka aweh tajabto  
 feehe menan naase be-  
 sitreka aw wasiqto min  
 sat-wateka a'layya feehe  
 be-hilmeka aw a'wwalto  
 feehe a'laa karame  
 a'fwek. allaahumma  
 innee astaghferoka min  
 kulle zanbin khunto feehe  
 amaanatee aw bakh-  
 khasto be-fe'lehi nafsee  
 aw ehtatabto behi a'laa  
 badanee aw qaddamto  
 feehe lazzatee aw  
 aasarto feehe shahwatee  
 aw sa-a'yto feehe le-  
 ghayree awis tagh-wayto  
 elayhe man tabe-a'nee  
 aw kaayad-to feehe man  
 mana-a'nee aw qahharto  
 a'layhe man a'aadaanee  
 aw ghalabto a'layhe be-  
 fazle heelatee aw a-halto  
 a'layka mawlaaya falam  
 taghlebanee a'laa fe'lee iz  
 kunta kaarehan le-  
 ma'seyatee fa-halumta  
 a'nee laakin sabaqa  
 i'lmoka fiyya be-fe'lee  
 zaaleka lam tudkhilnee  
 yaa rabbe feehe jabran  
 wa lam tahmilnee a'layhe

body, empowered by the good  
 health that You had granted,  
 was able to commit; every sin  
 that came within the reaches of  
 my power only due to the grace  
 of Your bounties; every sin to  
 which my hand, nourished by  
 Your ample sustenance,  
 extended, or that which had my  
 reliance at the time of Your fear  
 upon Your forbearance, or while  
 sinning, I hid myself behind Your  
 veil from the people; or in  
 confidence of Your influence  
 upon it with Your forbearance, or  
 that which I have turned to You  
 because of the generosity of  
 Your pardon. O Allah! Surely I  
 seek forgiveness from You from  
 every sin which my hopes have  
 deceived me over, or my soul  
 has deemed little, or that which  
 have been overburdened my  
 body, or that which my desires  
 have led me to, or that which my  
 desires have preferred, or that  
 which I committed for others, or  
 those who I have led astray  
 because they follow me, or  
 those which I have schemed  
 which were forbidden for me, or  
 those which I dominated with the  
 one who antagonized me, or  
 those I have overpowered  
 because of my trickery, or those  
 do not overpower me of my  
 action, because You were  
 reluctant for my sins, then You  
 are kind to me but Your  
 knowledge preceded my action

لَمْ تَحْمِلْنِي عَلَيْهِ  
قَهْرًا وَ لَمْ  
تَظْلِمْنِي فِيهِ شَيْئًا  
فَاسْتَغْفِرْكَ لَهُ وَ  
لِجَمِيعِ ذُنُوبِي.  
اللَّهُمَّ إِنِّي  
أَسْتَغْفِرُكَ لِكُلِّ  
ذَنْبٍ ثَبْتُ إِلَيْكَ  
مِنْهُ وَ أَقْدَمْتُ  
عَلَيْهِ فَعِلِهِ  
فَاسْتَحْيَيْتُ مِنْكَ وَ  
أَنَا عَلَيْهِ وَ  
رَهْبْتُكَ وَ أَنَا فِيهِ  
تَعَاطَيْتُهُ وَ عُدْتُ  
إِلَيْهِ اللَّهُمَّ إِنِّي  
أَسْتَغْفِرُكَ لِكُلِّ  
ذَنْبٍ كَتَبْتَهُ عَلَيَّ  
بِسَبَبِ خَيْرٍ أَرَدْتُ  
بِهِ وَ جَهَكَ  
فَخَالَطَنِي فِي  
سِوَاكَ وَ شَارَكَ  
فِعْلِي مَا لَا  
يَخْلُصُ لَكَ أَوْ  
وَجِبَ عَلَيَّ مَا  
أَرَدْتُ بِهِ سِوَاكَ  
وَ كَثِيرٌ مِنْ فِعْلِي  
مَا يَكُونُ كَذَلِكَ.  
اللَّهُمَّ إِنِّي  
أَسْتَغْفِرُكَ لِكُلِّ  
ذَنْبٍ تَوَرَّكَ عَلَيَّ  
بِسَبَبِ عَهْدٍ  
عَاهَدْتُكَ عَلَيْهِ أَوْ  
عَقْدٍ عَقَدْتَهُ لَكَ أَوْ  
ذِمَّةٍ وَانْتَقْتُ بِهَا  
مِنْ أَجْلِكَ لِأَحَدٍ  
مِنْ خَلْقِكَ ثُمَّ  
نَقَضْتُ ذَلِكَ مِنْ  
غَيْرِ ضَرُورَةٍ  
لَزِمْتَنِي فِيهِ بَلْ  
اسْتَنْزَلَنِي إِلَيْهِ

qahran wa lam tazlimnee  
feehe shay-an fa-  
astaghferoka lahu wa le-  
jamee-e' zonoobee.  
allaahumma innee as-  
taghferoka le-kulle zanbin  
tubto elayka minho wa  
aqdamto a'laa fe'lehi fas-  
tahyayto minka wa anaa  
a'layhe wa rahibtoka wa  
anaa feehe ta-a'a-taytahu  
wa u'dto elayhe  
allaahumma innee  
astaghferoka lekulle  
zanbin katabtahu a'layya  
besababe khayrin arad-to  
behi wajhaka fa-  
khaalatanee fee sawaaka  
wa shaaraka fe'lee maa  
laa yakhloso laka aw  
wajaba a'layya maa  
aradto behi sewaaka wa  
kaseerun min fe'lee maa  
yakoono kazaalek.  
allaahumma innee  
astaghferoka lekulle  
zanbin tawarraka a'layya  
be-sababe a'hadin  
a'ahadtoka a'layhe aw  
a'qdin a'qadtohu laka aw  
zimmatin waasaqto  
behaa min ajleka le-  
ahadin min khalqeka  
summa naqazto zaaleka  
min ghayre zarooratin  
lazematnee feehe balis  
tanzalanee elayhe a'nil  
wafaaa-e behil a-sharo  
wa mana-a'nee a'n re-  
a'ayatehil batar.

that have not forced me into it,  
O my Lord! And I have not bear  
it with force, and You are never  
unjust to me, then I seek Your  
forgiveness from You and for all  
my sins. O Allah! Surely I seek  
Your forgiveness for every sin  
for which I repented to You and  
then embarked on committing  
again; but then I felt ashamed  
before You and fearful of You  
while engrossed in it, so I  
invoked Your forgiveness for it  
once more, but [out of my  
weakness] returned to it yet  
again. O Allah! Surely I seek  
Your forgiveness for every sin  
that You recorded against me  
because of my good action  
seeking therewith Your noble  
countenance, but afterwards I  
associated others and partnered  
in my action, which was not  
purely for You, or it was  
incumbent upon me that I intend  
it for You, and many of my  
action were not like that. O  
Allah! Surely I seek Your  
forgiveness for every sin that  
made me weak when I took a  
covenant with You, or made a  
promise to You, or took an oath  
with You in regards to a bond to  
one of Your creation, and then I  
broke it without any excuse; it  
compelled me that made me  
step down from observing it and  
my insolence that made me  
reject fulfilling it. O Allah! Surely  
I seek Your forgiveness for



عَنْ الْوَفَاءِ بِهِ  
 الْأَشْرُ وَ مَنَعْنِي  
 عَنْ رَعَايَتِهِ  
 الْبَطْرُ. اللَّهُمَّ إِنِّي  
 أَسْتَغْفِرُكَ لِكُلِّ  
 ذَنْبٍ رَهْبْتُ فِيهِ  
 مِنْ عِبَادِكَ وَ  
 خَفْتُ فِيهِ غَيْرَكَ  
 وَ اسْتَحْيَيْتُ فِيهِ  
 مِنْ خَلْقِكَ ثُمَّ  
 أَفْضَيْتُ بِهِ فِعْلِي  
 إِلَيْكَ. اللَّهُمَّ إِنِّي  
 أَسْتَغْفِرُكَ لِكُلِّ  
 ذَنْبٍ أَقْدَمْتُ عَلَيْهِ  
 وَأَنَا مُسْتَيْقِنٌ أَنَّكَ  
 تُعَاقِبُ عَلَيَّ  
 ارْتِكَابِهِ فَارْتَكَبْتُهُ.  
 اللَّهُمَّ إِنِّي  
 أَسْتَغْفِرُكَ لِكُلِّ  
 ذَنْبٍ قَدَّمْتُ فِيهِ  
 شَهْوَتِي عَلَيَّ  
 طَاعَتِكَ وَ ارْتَكَبْتُ  
 مَحَبَّتِي عَلَيَّ  
 أَمْرِكَ وَ ارْضَيْتُ  
 فِيهِ نَفْسِي  
 بِسَخَطِكَ وَ قَدْ  
 نَهَيْتَنِي عَنْهُ  
 بِنَهْيِكَ وَ تَقَدَّمْتُ  
 إِلَيْكَ فِيهِ بِإِعْذَارِكَ  
 وَ احْتَجَجْتُ عَلَيَّ  
 فِيهِ بِوَعْدِكَ.  
 اللَّهُمَّ إِنِّي  
 أَسْتَغْفِرُكَ لِكُلِّ  
 ذَنْبٍ عَلِمْتُهُ مِنْ  
 نَفْسِي أَوْ ذَهَلْتُهُ  
 أَوْ نَسِيتُهُ أَوْ  
 تَعَمَّدْتُهُ أَوْ  
 أَخْطَأْتُهُ مِمَّا لَا  
 أَشْكُ أَنَّكَ سَأَلْتَنِي  
 عَنْهُ وَ أَنَّ نَفْسِي

allaahumma innee  
 astaghferoka le-kulle  
 zanbin rahibto feehe min  
 e'baadeka wa khifto  
 feehe ghayraka was  
 tahyayto feehe min  
 khalqeka summa af-zayto  
 behi fe'lee elayk.  
 allaahumma innee  
 astaghferoka lekulle  
 zanbin aqdamto a'layhe  
 wa anaa mustayqenun  
 annaka to-a'aqebo a'lar  
 tekaabehi far-takibtoh.  
 allaahumma innee  
 astaghferoka lekulle  
 zanbin qaddamto feehe  
 shahwatee a'laa taa-  
 a'teka wa asarto  
 mahabbatee a'laa  
 amreka war zayto feehe  
 nafsee be-sakhateka wa  
 qad nahaytanee a'nho  
 be-nahyeka wa  
 taqaddamta elayya feehe  
 be-ea'zaareka wah tajajto  
 a'layya feehe be-wa-  
 e'edek. allaahumma  
 innee astaghferoka le-  
 kulle zanbin a'limtohu min  
 nafsee aw za-haltohu aw  
 nasaytohu aw ta-  
 a'mmadtohu aw  
 akhtaatohu mimmaa laa  
 ashukko annaka saaa-  
 elee a'nho wa an nafsee  
 martahanahu behi  
 ladayka wa in kunto qad  
 naseetohu aw ghafalat  
 nafsee a'nho.

every sin in doing which I feared  
 someone from Your servant, and  
 feared in it other than You, but  
 then I felt ashamed in it from  
 Your creature, then I expressed  
 my action to You. O Allah!  
 Surely I seek Your forgiveness  
 for every sin embarked on  
 committing it; and I was knowing  
 that You will punish me upon its  
 committing than also I  
 committed it. O Allah! Surely I  
 seek Your forgiveness for every  
 sin in which I gave preference to  
 my base desire over Your  
 obedience and my passion over  
 Your command – thus I  
 contented myself with Your  
 wrath and indeed You had  
 forbidden me from it with Your  
 displeasure, presented your  
 admonition to me, and  
 established the proof of it to me  
 through Your warnings [of  
 punishment in Your revelations].  
 O Allah! Surely I seek Your  
 forgiveness for every sin that I  
 knew myself to have committed,  
 then overlooked, or forgot about  
 or remembered, or committed it  
 intentionally or unintentionally;  
 and I have no doubt that it is a  
 sin about which You will question  
 me and for which my soul is held  
 captive to You, even if I have  
 become forgetful and heedless  
 of it. O Allah! Surely I seek Your  
 forgiveness for every sin that I  
 committed in front of You  
 knowing fully that You were

مَرَّتَيْنِ بِه  
 لَدَيْكَ وَ إِنْ كُنْتُ  
 قَدْ نَسِيتُ أَوْ  
 غَفَلْتُ □ نَفْسِي  
 عَنْهُ. اللَّهُمَّ إِنِّي  
 أَسْتَغْفِرُكَ لِكُلِّ  
 ذَنْبٍ وَاجِبٍ عَلَيْكَ بِه  
 وَ قَدْ أَفْقَنْتُ أَنَّكَ  
 تَرَانِي وَ أَغْفَلْتُ  
 أَنْ أَتُوبَ إِلَيْكَ  
 مِنْهُ أَوْ نَسِيتُ أَنْ  
 أَتُوبَ إِلَيْكَ مِنْهُ  
 أَوْ نَسِيتُ أَنْ  
 أَسْتَغْفِرُكَ لَهُ.  
 اللَّهُمَّ إِنِّي  
 أَسْتَغْفِرُكَ لِكُلِّ  
 ذَنْبٍ دَخَلْتُ فِيهِ  
 وَ أَحْسَنْتُ ظَنِّي  
 بِكَ أَنْ لَا تُعَذِّبَنِي  
 عَلَيْهِ وَ أَنَّكَ  
 تَكْفِينِي مِنْهُ  
 اللَّهُمَّ إِنِّي  
 أَسْتَغْفِرُكَ لِكُلِّ  
 ذَنْبٍ اسْتَوْجَبْتُ  
 بِه مِنْكَ رَدُّ  
 الدُّعَاءِ وَ حَرَمَانِ  
 الْإِجَابَةِ وَ خِيَابَةِ  
 الطَّمَعِ وَ انْفِصَاخِ  
 الرَّجَاءِ. اللَّهُمَّ  
 إِنِّي أَسْتَغْفِرُكَ  
 لِكُلِّ ذَنْبٍ يُعَقَّبُ  
 الْحَسْرَةَ وَ يُورِثُ  
 النَّدَامَةَ وَ يَحْبِسُ  
 الرِّزْقَ وَ يَرُدُّ  
 الدُّعَاءَ. اللَّهُمَّ  
 إِنِّي أَسْتَغْفِرُكَ  
 لِكُلِّ ذَنْبٍ يُورِثُ  
 الْأَسْقَامَ وَ يُعَقَّبُ  
 الضَّنَاءَ وَ يُوجِبُ  
 النِّقَمَ وَ يَكُونُ

allaahumma innee  
 astaghferoka lekulle  
 zanbin waajahtoka behi  
 wa qad ayqanto annaka  
 taraanee wa aghfalto an  
 atooba elayka minho aw  
 naseeto an astaghferoka  
 lahu. allaahumma innee  
 astaghferoka lekulle  
 zanbin dakhalto feehe wa  
 ahsanto zannee beka an  
 laa to-a'zzebanee a'layhe  
 wa annaka takfeenee  
 minho allaahumma innee  
 astaghferoka lekulle  
 zanbenis tawjabto behi  
 minka raddud do-a'aa-e  
 wa hirmaanul ejaabate  
 wa khaybatat tama-e'  
 wan fesaakhir rakhaaa.  
 allaahumma innee  
 astaghferoka lekulle  
 zanbin yo-a'qqabul  
 hasrata wa yooresun  
 nadaamata wa yahbesur  
 rizqa wa yaruddud do-  
 a'aa. allaahumma innee  
 astaghfertoka lekulle  
 zanbin yooresul asqaama  
 wa yo-a'qqebuz zanaaa-a  
 wa yoojebun neqama wa  
 yakoono aakherohu  
 hasratan wa nadaamah.  
 allaahumma innee  
 astaghferoka lekulle  
 zanbin madahtohu be-  
 lesaanee aw hashshat  
 elayhe nafsee awik  
 tasabtohu be-yadee wa  
 howa i'ndaka qabeehun

watching me. I intended to turn  
 toward You in repentance for it,  
 but I was made to forget to  
 invoke Your forgiveness. O  
 Allah! Surely I seek your  
 forgiveness for every sin upon  
 which I embarked thinking well  
 of You that You would forgive me  
 for it and not punish me. And  
 that You sufficed for me from it.  
 O Allah! Surely I seek Your  
 forgiveness for every sin by  
 which I deserved rejection of my  
 prayers, and refusal of their  
 acceptance, and failure in my  
 hopes being fulfilled, and  
 severance of hope in Your  
 mercy. O Allah! Surely I seek  
 Your forgiveness for every sin  
 that leaves grief in its wake, that  
 causes remorse, that holds back  
 sustenance and that prevents  
 acceptance of [my] prayers. O  
 Allah! Surely I seek your  
 forgiveness for every sin that  
 brings about illness and  
 emaciating diseases, and severe  
 illness and misery, and will be a  
 cause of grief in its end. O Allah!  
 Surely I seek your forgiveness  
 for every sin that I praised with  
 my tongue, or that my soul took  
 pleasure in, or that which I  
 acquired with my hand and it  
 was disagreeable near You that  
 You punished the one like it and  
 detested those deed. O Allah!  
 Surely I seek your forgiveness  
 for every sin that I committed in  
 solitude during my nights and

أَخْرَهُ حَسْرَةً وَ  
 نَدَامَةً. اللَّهُمَّ  
 إِنِّي أَسْتَغْفِرُكَ  
 لِكُلِّ ذَنْبٍ مَدَحْتَهُ  
 بِلِسَانِي أَوْ هَشَشْتُ  
 إِلَيْهِ نَفْسِي أَوْ  
 اكْتَسَبْتُهُ بِيَدِي وَ  
 هُوَ عِنْدَكَ قَبِيحٌ  
 تَعاقِبُ عَلَى مِثْلِهِ  
 وَ تَمَقُّبٌ مَنْ  
 عَمِلَهُ. اللَّهُمَّ إِنِّي  
 أَسْتَغْفِرُكَ لِكُلِّ  
 ذَنْبٍ خَلَوْتُ بِهِ  
 فِي لَيْلٍ أَوْ نَهَارٍ  
 حَيْثُ لَا يَرَانِي  
 أَحَدٌ مِنْ خَلْقِكَ  
 فَمِلْتُ فِيهِ مِنْ  
 تَرْكِهِ بِخَوْفِكَ  
 إِلَى ارْتِكَابِهِ  
 بِحُسْنِ الظَّنِّ بِكَ  
 فَسَوَّلْتُ لِي نَفْسِي  
 الْأَقْدَامَ عَلَيْهِ  
 فَوَاقَعْتُهُ وَ أَنَا  
 عَارِفٌ بِمَعْصِيَتِي  
 لِكَ فِيهِ. اللَّهُمَّ  
 إِنِّي أَسْتَغْفِرُكَ  
 لِكُلِّ ذَنْبٍ اسْتَقْلَلْتُهُ  
 أَوْ اسْتَصْغَرْتُهُ  
 أَوْ اسْتَغْطَمْتُهُ وَ  
 تَوَرَّطْتُ فِيهِ.  
 اللَّهُمَّ إِنِّي  
 أَسْتَغْفِرُكَ لِكُلِّ  
 ذَنْبٍ مَالَتُ فِيهِ  
 عَلَى أَحَدٍ مِنْ  
 بَرِيَّتِكَ أَوْ زَيْنْتُهُ  
 لِنَفْسِي أَوْ أَوْمَأْتُ  
 بِهِ إِلَى غَيْرِي وَ  
 دَلَلْتُ عَلَيْهِ  
 سِوَايَ أَوْ  
 أَصْرَرْتُ عَلَيْهِ

ta-a'aqebo a'laa mislehi  
 wa tamqoto min a'maleh.  
 allaahumma innee  
 astaghferoka lekulle  
 zanbin khalawto behi fee  
 lawlin aw nahaarin hayso  
 laa yaraanee ahadun min  
 khalqeka fa-milto feehe  
 min tarkehi be-khawfeka  
 elar tekaabehi be-husniz  
 zanne beka fasawwalat  
 lee nafsyal aqdaama  
 a'layhe fawaaqa'tohu wa  
 anaa a'arefun be-  
 ma'seyatee laka feeh.  
 allaahumma innee  
 astaghfertoka lekulle  
 zanbenis taqlaltohu awis  
 tas-ghartohu awis  
 ta'zamtohu wa tawarrat-  
 to feeh. allaahumma  
 innee astaghferoka  
 lekulle zanbin maalaato  
 feehe a'laa ahadin min  
 bariyyateka aw  
 zayyantohu le-nafsee aw  
 aw-maato behi elaa  
 ghayree wa dalalto  
 a'layhe sawaa-ya aw  
 asrarto a'layhe be-  
 a'mdee aw aqamto  
 a'layhe be-heelatee.  
 allaahumma innee  
 astaghferoka lekulle  
 zanbenis ta-a'nto a'layhe  
 be-heelatee be-shay-in  
 mimmaa yoraado behi  
 wajhaka aw yustaz-haro  
 be-mislehi a'laa taa-  
 a'teka aw yataqarrabo

my day, when none from Your  
 creature could see me engaged  
 in it. And in its place I  
 abandoned committing it out of  
 Your fear and good hopes in  
 Your mercy; but my lower self-  
 adorned it for me such that I  
 boldly committed it, though  
 being aware that, in doing so, I  
 was disobeying You. O Allah!  
 Surely I seek Your forgiveness  
 for every sin that I took to be  
 trivial, or that I deemed it to be  
 small, or that I deemed it to be  
 an enormity and I got embroiled  
 in it. O Allah! Surely I seek your  
 forgiveness for every sin by  
 which I misguided one of Your  
 creation, or which my lower self-  
 made seemingly attractive to  
 me, or which I pointed out to  
 other than me, and which I  
 steered someone besides  
 myself, or in which I intentionally  
 persisted, or to which I remained  
 stubbornly attached out of my  
 foolishness. O Allah! Surely I  
 seek Your forgiveness for every  
 sin by which I betrayed my trust  
 [of obedience], seeking  
 therewith Your noble  
 countenance, or of seek help  
 like upon Your obedience, or  
 approach like You, and I am  
 disguised from the people, and I  
 turned away from it as if I  
 intended You with my betrayal,  
 and my desire from it is Your  
 disobedience and I behaved  
 other than Your obedience. O

بِعَمْدِي أَوْ أَقَمْتُ عَلَيْهِ بِحِيلَتِي.  
 اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ اسْتَعْنْتُ عَلَيْهِ بِحِيلَتِي بِشَيْءٍ مِمَّا يُرَادُّ بِهِ وَجْهِكَ أَوْ يُسْتَظْهَرُ بِمِثْلِهِ عَلَى طَاعَتِكَ أَوْ يَتَقَرَّبُ بِمِثْلِهِ إِلَيْكَ وَ وَارَيْتَ عَنِ النَّاسِ وَ لَبِستُ فِيهِ كَأَنِّي أُرِيدُكَ بِحِيلَتِي وَ الْمُرَادُّ بِهِ مَعْصِيَتُكَ وَ أَطَوَى فِيهِ مُتَصَرِّفٌ عَلَى غَيْرِ طَاعَتِكَ.  
 اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ كَتَبْتَهُ عَلَيَّ بِسَبَبِ عُجْبٍ كَانَ بِنَفْسِي أَوْ رِيَاءٍ أَوْ سُمْعَةٍ أَوْ خِيَلَاءٍ أَوْ فَرَحٍ أَوْ مَرَحٍ أَوْ أَشْرِ أَوْ بَطَرٍ أَوْ حَقْدٍ أَوْ حَمِيَّةٍ أَوْ غَضَبٍ أَوْ رِضَى أَوْ شُحٍّ أَوْ بُخْلِ أَوْ ظَلَمٍ أَوْ خِيَانَةٍ أَوْ سِرْقَةٍ أَوْ كِذْبٍ أَوْ لَهْوٍ أَوْ لَعِبٍ أَوْ نَوْعٍ مِنْ أَنْوَاعٍ مَا يُكْتَسَبُ بِمِثْلِهِ الذُّنُوبُ وَ يَكُونُ بِاجْتِرَاحِهِ الْعُطْبُ. اللَّهُمَّ

be-mislehi elayka wa  
 waarayto a'nin naase wa  
 labbasto feehe ka-annee  
 oreedoka be-heelatee wal  
 moraado behi  
 ma'seyatoka wa atwaa  
 feehe motasarrefun a'laa  
 ghayrin taa-a'tek.  
 allaahumma innee  
 astaghferoka lekulle  
 zanbin katabtahu a'layya  
 be-sababe u'jbin kaana  
 be-nafsee aw re-yaaa-in  
 aw sum-a'tin aw  
 khoyalaaa-a aw farahin  
 aw marahin aw asharin  
 aw batarin aw hiqdin aw  
 hamiyyatin aw ghazabin  
 aw rezan aw shahhin aw  
 bukhlin aw zulmin aw  
 kheyaaanatin aw sirqatin  
 aw kizbin aw lahwin aw  
 la-e'bin aw naw-i'n min  
 an-waa-e' maa yuktasabo  
 be-mislehiz zonoobo wa  
 yakoono bijteraahehil  
 a'tab. allaahumma innee  
 astaghferoka lekulle  
 zanbin sabaqa fee  
 il'meka annee faa-e'lohu  
 fadakhalto feehe be-  
 shawatee waj tarahtohu  
 be-eraadatee wa  
 qaaraftohu be-  
 mahabbatee wa lazzatee  
 wa mashiyyatee wa she-  
 tohu iz she-ta an eshaa-  
 ahu wa aradtohu iz arad-  
 ta an oreedahu fa-  
 a'miltohu iz kaana fee

Allah! Surely I seek Your forgiveness for every sin that You recorded against me because of my self-conceit, or ostentation, or desire to be heard, or malice, or rancor, or treachery, or exultancy, or intemperate mirth, or obstinacy, or pride, or envy, or wrath, or ungratefulness, or bigotry, or misery, or oppression, or unwarranted cunning, or theft, or lying, or play, or useless amusement, or an activity from activities that by doing it sins are reaped and in pursuing it there is destruction and grief. O Allah! Surely I seek Your forgiveness, through Your eternal knowledge You possess over me to commit it, then I entered it with my lust and I have committed it with my desire and separated it with my love and my gratification and my will, and I wished it then You wished that I wish, and I intended it then You intended that I intend, then I performed when it was in Your ancient predestination and Your preamble knowledge, I am its doer, I had not entered in it forcibly, and it was not burdened upon me with force, and was not wronged anything in it, then I seek Your forgiveness for it and all the sins that Your pen recorded and Your knowledge encompassed, every one that I have committed and that I am to

اَسْتَغْفِرُكَ اِنِّي  
 لِكُلِّ ذَنْبٍ سَبَقَ  
 فِي عِلْمِكَ اَنِّي  
 فَاعِلُهُ فَدَخَلْتُ  
 فِيهِ بِشَهْوَتِي وَ  
 اجْتَرَحْتُهُ  
 بِارَادَتِي وَقَارَفْتُهُ  
 بِمَحَبَّتِي وَ لَذَّتِي  
 وَ مَشِيَّتِي وَ  
 شِئْتُهُ اِذْ شِئْتَ اَنْ  
 اَسْأَنَّهُ وَ اَرَدْتُهُ  
 اِذْ اَرَدْتَ اَنْ  
 اُرِيْدَهُ فَعَمِلْتُهُ اِذْ  
 كَانُ فِي قَدِيمِ  
 تَقْدِيرِكَ وَ نَافِذِ  
 عِلْمِكَ اَنِّي فَاعِلُهُ  
 لَمْ تُدْخِلْنِي فِيهِ  
 جَبْرًا وَ لَمْ  
 تَحْمِلْنِي عَلَيْهِ  
 قَهْرًا وَ لَمْ  
 تَظْلِمْنِي فِيهِ شَيْئًا  
 فَاسْتَغْفِرُكَ لِي وَ  
 لِكُلِّ ذَنْبٍ جَرَى  
 بِهِ عِلْمُكَ عَلَيَّ وَ  
 فَيَّ اِلَى الْاٰخِرِ  
 عُمْرِي. اَللّٰهُمَّ  
 اِنِّي اَسْتَغْفِرُكَ  
 لِكُلِّ ذَنْبٍ مَالٍ  
 بِسَخَطِي فِيْهِ عَنْ  
 رِضَاكَ وَ مَالَتْ  
 نَفْسِي اِلَى رِضَاكَ  
 فَسَخَطْتُهُ اَوْ  
 رَپْتُ فِيْهِ سِوَاكَ  
 اَوْ عَادَيْتُ فِيْهِ  
 اَوْ لِيَاثَكَ اَوْ وَاَلَيْتُ  
 فِيْهِ اَعْدَاكَ اَوْ  
 اخْتَرْتُ مِمَّنْ عَلَيَّ  
 اَصْفِيَائَكَ اَوْ  
 خَذَلْتُ فِيْهِ  
 اَحْبَائِكَ اَوْ

qadeeme taqdeereka wa  
 naafeze i'lmeka annee  
 faa-e'lohu lam tudkhilnee  
 feehe jabran wa lam  
 tahmilnee a'layhe qahrān  
 wa lam tazlimnee feehe  
 shay-an fastaghferoka  
 lahu wa lekulle zanbin  
 jaraa behi i'lmoka a'layya  
 wa fiyya elaa aakhere  
 u'mree. allaahumma  
 innee astaghferoka  
 lekulle zanbin maala be-  
 shakhatee feehe a'n  
 rezaaka wa maalat  
 nafsee elaa rezaaka fa-  
 sakhit-tohu aw rahibto  
 feehe sewaaka aw  
 a'adayto feehe awleyaaa-  
 aka aw waalayto feehe a-  
 a'daaa-aka awikh  
 tartohum a'laa asfeyaaa-  
 eka aw khazalto feehe  
 ahabbaaaa-eka aw  
 qassarto feehe a'n  
 rezaaka yaa khayral  
 ghaafereen. allaahumma  
 innee astaghferoka  
 lekulle zanbin tubto  
 elayka minho summa  
 u'dto feeh. wa  
 astaghferoka lemaa a-  
 a'taytoka min nafsee  
 summa lam afe behi wa  
 astaghferoka lin-nea'matil  
 latee an-a'mta behaa  
 a'layya faqaweeto behaa  
 a'laa ma'seyatek. wa  
 astaghferoka lekulle  
 kharin aradto behi

commit until the end of my life.  
 O Allah! Surely I seek Your  
 forgiveness for every sin in  
 which my anger was the cause  
 from Your satisfaction, and my  
 self was inclined to Your  
 contentment then I detested it,  
 or someone besides You, and  
 opposed your friends, or  
 befriended Your enemies, and  
 forsook those beloved to You  
 and placed myself in the path of  
 Your anger, O most excellent  
 forgiver of all those who forgive!  
 O Allah! Surely I seek Your  
 forgiveness for every sin for  
 which I repented to You, then I  
 returned to it. And I seek Your  
 forgiveness what myself has  
 sent You, then I didn't fulfil it,  
 and I seek Your forgiveness for  
 the bounties which You had  
 bestowed upon me, using it to  
 embolden myself in disobeying  
 You. And I seek Your  
 forgiveness for all the good  
 action seeking therewith Your  
 noble countenance, while it was  
 not for You, and I seek Your  
 forgiveness for when I didn't call  
 You loosely in what I was having  
 doubt upon what is unlawful with  
 You. And I seek Your  
 forgiveness for the sins which  
 nobody knows except You, and  
 nobody knew of but You, and  
 nobody can bear it but Your  
 pardon, and which nothing can  
 encompass but Your  
 forgiveness. And I seek Your

قَصَرْتُ فِيهِ عَن  
 رِضَاكَ يَا خَيْرَ  
 الْغَافِرِينَ. اللَّهُمَّ  
 إِنِّي أَسْتَغْفِرُكَ  
 لِكُلِّ ذَنْبٍ ثَبُتَ  
 إِلَيْكَ مَذْمُومٌ ثُمَّ  
 عُدْتُ فِيهِ. وَ  
 أَسْتَغْفِرُكَ لِمَا  
 أَعْطَيْتُكَ مِنْ  
 نَفْسِي ثُمَّ لَمْ أَفِ  
 بِهِ. وَ أَسْتَغْفِرُكَ  
 لِلتَّعَمُّرِ الَّتِي  
 أَنْعَمْتَ بِهَا عَلَيَّ  
 فَقَوَّيْتُ بِهَا عَلَى  
 مَعْصِيَتِكَ. وَ  
 أَسْتَغْفِرُكَ لِكُلِّ  
 خَيْرٍ أَرَدْتُ بِهِ  
 وَجْهَكَ فَخَالَطَنِي  
 مَا لَيْسَ لَكَ وَ  
 أَسْتَغْفِرُكَ لِمَا  
 دَعَانِي إِلَيْهِ  
 الرُّخْصُ فِيمَا  
 اشْتَبَهَ عَلَيَّ مِمَّا  
 هُوَ عِنْدَكَ حَرَامٌ وَ  
 أَسْتَغْفِرُكَ لِلذُّنُوبِ  
 الَّتِي لَا يَعْلَمُهَا  
 غَيْرُكَ وَلَا يَطْلُعُ  
 عَلَيْهَا سِوَاكَ وَ  
 لَا تَحْتَمِلُهَا إِلَّا  
 حِلْمُكَ وَ لَا  
 يَسْعُرُهَا إِلَّا عَفْوُكَ  
 وَ أَسْتَغْفِرُكَ وَ  
 أَتُوبُ إِلَيْكَ مِنْ  
 مَظَالِمٍ كَثِيرَةٍ  
 لِعِبَادِكَ قَبْلِي يَا  
 رَبِّ فَلَمْ أَسْتَطِعْ  
 رَدَّهَا عَلَيْهِمْ وَ  
 تَحْلِيلَهَا مِنْهُمْ أَوْ  
 شَرْدُهَا فَاسْتَحْيَيْتُ  
 مِنْ اسْتِحْلَالِهَا وَ

wajhaka fa-khaalatanee  
 maa laysa laka wa  
 astaghferoka lamaa da-  
 a'aa-nee elayhir rokhaso  
 feemash tabaha a'layya  
 mimmaa i'ndaka  
 haraamun wa  
 astaghferoka liz-zonoobil  
 latee laa ya'lamohaa  
 ghayroka wa laa yattale-  
 o' a'layhaa sewaaka wa  
 laa tahtamelohaa illa  
 hilmoka wa laa yasa-  
 o'haa illa a'fwoka wa  
 astaghferoka wa atoobo  
 elayka min mazaalema  
 kaseeratin le-e'baadeka  
 qabalee yaa rabbe falam  
 as-ta-te' raddahaa  
 a'layhim wa tah-leelahaa  
 minhum aw sha-hedoo  
 fas-tahyayto menis  
 tehlaalehim wat talabe  
 elayhim wa e-a'laamehim  
 zaaleka wa antal qaadero  
 a'laa an tastawhebanee  
 minhum wa turzeyahum  
 a'neey kayfa shea-ta wa  
 bemaah shea-ta yaa  
 arhamar raahemeen wa  
 ahkamal haakemeen wa  
 khayral ghaafereen.  
 allaahumma innas  
 tighfaaree iyyaaka ma-a'l  
 israare loamun wa  
 tarkeyal isteghfaara ma-  
 a' ma'refatee be-sa-ate  
 joodeka wa rahmateka  
 a'jzun fakam tatahabbabo  
 elayya yaa rabbe wa

forgiveness and I repent to You  
 from plenty of transgression to  
 Your servants before me O  
 Lord! Then I am not capable for  
 rejecting them, and legitimizing  
 from it, or they witnessed but  
 then I felt ashamed from their  
 permission and seeking from  
 them and their propagating it,  
 and You are powerful that You  
 conferred upon me from it, and  
 pleased with me in any way You  
 choose and at any time You  
 choose, O Most Merciful, and  
 Best of judges, and the Best of  
 all forgivers. O Allah! Surely my  
 seeking forgiveness from You  
 with mean urge and neglecting  
 seeking forgiveness with my  
 recognition of Your ample  
 generosity and Your mercy is  
 incapable, then how You show  
 affection to me O my Lord! And  
 You are self-sufficient than me,  
 and how can I be offensive  
 toward You and I am needy for  
 You and for Your mercy, O the  
 One who promises than fulfils,  
 and threatens than forgives,  
 forgive me my mistakes, and  
 pardon me, and have mercy,  
 and You are best of the  
 Merciful.<sup>2</sup>

الطَّلِبِ الْيَتِيمِ وَ إِعْلَامٍ ذَٰلِكَ أَنْتَ الْقَادِرُ عَلَى أَنْ تَسْتَوْيِيَنِي مِنْهُمْ وَ تُرْضِيَهُمْ عَنِّي كَيْفَ شِئْتَ وَ بِمَا شِئْتَ يَا أَرْحَمَ الرَّاحِمِينَ وَ أَحْكَمَ الْحَاكِمِينَ وَ خَيْرَ الْغَافِرِينَ. لَا إِلَهَ إِلَّا أَسْتَغْفِرُكَ مَعَ الْإِصْرَارِ لَوْ وَأَتْرَكِي الْإِسْتِغْفَارَ مَعَ مَعْرِفَتِي بِسَعَةِ جُودِكَ وَ رَحْمَتِكَ عَجَزْتُ فَكَمْ تَتَحَبَّبُ إِلَيَّ يَا رَبِّ وَ أَنْتَ الْغَنِيُّ عَنِّي وَ كَمْ أَتَبَغَّضُ إِلَيْكَ وَ أَنَا الْفَقِيرُ إِلَيْكَ وَ إِلَى رَحْمَتِكَ فَيَا مَنْ وَعْدَ فَوْفَا وَ أَوْعَدَ فَعَفَا إِعْفُ لِي خَطَايَايَ وَ اعْفُ وَ ارْحَمْ وَ أَنْتَ خَيْرُ الرَّاحِمِينَ.	antal ghaniyyo a'ndee wa kam atabagh-ghazo elayka wa anal faqeero elayka wa elaa rahmateka fayaa man wa-a'da fawafaa wa aw- a'da fa-a'faa ighfir lee khataayaaya wa' fo war ham wa anta khayrur raahemeen.
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1 Surah Nuh (71): Verses 11-12

2 Saheefa-e-Alawiyah, p. 539

## (6) Ninety nine names of Allah (s.w.t.)

Ahmad Ibn Fahad Hilli, in his book ‘Uddatud Daaee’ narrated on the authority of Imam Reza (a.s.) who on the authority of his honorable father (a.s.) and who on the authority of his forefathers (a.s.) and who on the authority of Imam Ali ibn Abi Taalib (a.s.) narrated that he (a.s.) said:

أَنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ إِسْمًا مَنْ دَعَا بِهَا اسْتُجِيبَ لَهُ <sup>□</sup> وَمَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ

*“There are Ninety-Nine names of Allah. Whoever counts and memorizes them, will enter paradise.”*

اللَّهُ الْوَاحِدُ الْأَحَدُ	allaahul	waahedul	Allah, the Unique, the One, the
الصَّمَدُ الْأَوَّلُ	ahadus	samadul	Eternal, the First, the Last, the
السَّمِيعُ الْآخِرُ	awwalul	aakherus	All-hearing, the Seeing, the Able,
الْقَادِرُ الْبَصِيرُ	samee-u'l	baseerul	the All-powerful, the Most High,
الْعَلِيُّ الْقَدِيرُ	qaaderul	qadeerul	the Supreme, the Everlasting, the
الْبَاقِي الْأَعْلَى	a'liyyul a-a'lal	baaqeel	Incomparable, the Evolver, the
الْبَارِءُ الْبَدِيعُ	badee-u'l	baa-reul	Honourable, the Manifest, the
الظَّاهِرُ الْأَكْرَمُ	akramuz	zaaherul	Hidden, the Alive, the Wise, the
الْحَيُّ الْبَاطِنُ	baatenul	hayyul	All-knowing, the Forbearing One,
الْعَلِيمُ الْحَكِيمُ	hakeemul	a'leemul	the Preserver, the Truth, the
الْحَفِيزُ الْحَلِيمُ	haleemul	hafeezul	Reckoner, the Praiseworthy, the
الْحَسِيبُ الْحَقُّ	haqqul	haseebul	Ever Gracious, the Nourisher, the
الْحَفِيُّ الْحَمِيدُ	hameedul	hafiyyur	Beneficent, the Merciful, the
الرَّحْمَنُ الرَّبُّ	rabbur	rahmaanur	Observer, the Source of Peace,
الذَّارِءُ الرَّحِيمُ	raheemuz	zaare-ur	the Guardian of Faith, the
الرَّقِيبُ الرَّازِقُ	raazequr raqeebur	ra-oofur	Protector, the Glorified, the
الرَّائِي الرَّؤُوفُ	raa-ees salaamul	moa-menul	Witness, the Truthful, the
الْمُؤْمِنُ السَّلَامُ	mohaymenul	a'zeezul	Originator, the Pure, the Just, the
الْعَزِيزُ الْمُهَيِّمُ	jabbaarul motakabberu	sayyedus	Pardoner, the All-forgiving, the
الْمُتَكَبِّرُ السَّيِّدُ	subboohush	shaheedus	Self-Sufficient, the Succorer, the
السَّبُّوحُ الشَّهِيدُ	saadequs	saaneu't	Expander, the Judge, the Most
الصَّادِقُ الصَّانِعُ	saaneu't taaherul	a'dlul	Glorious One, the Protecting
الطَّاهِرُ الْعَدْلُ	a'fuwwul	ghafoorul	Friend, the Graceful, the All-
الْعَفُوُّ الْغَفُورُ	ghaniyyul	gheyaasul	Encompassing, the Manifest One,
الْغَنِيُّ الْغِيَاثُ	baasetul	qaazeel	the Maintainer, the Shaper, the
الْبَاسِطُ الْغِيَاثُ			Kind, the Great, the Sufficient, the



الْمَجِيدُ	الْقَاضِي	majeedul	waliyyul	Expeller of pain, the Unique, the
الْمَنَّانُ	الْوَلِيُّ	mannaanul	moheetul	Light, the Munificent, the Helper,
الْمُبِينُ	الْمُحِيطُ	mobeenul	moqeetul	the Magnanimous, the Friend, the
الْمُصَوِّرُ	الْمُعِيتُ	mosawwerul	kareemul	Guide, the Perfect, the Protector,
الْكَبِيرُ	الْكَرِيمُ	kabeerul	kaafee	the Heir, the Ever-Benign, the
كَاشِفُ	الْكَافِي	kaashefuz	zuril witrul	Resurrector, the One Who
الضَّرُّ الْوِثْرُ النُّورُ		noorul	wahhaabun	accepts repentance, the Glorious,
النَّاصِرُ	الْوَهَّابُ	naaserul	waa-se-u'l	the Generous, the Aware, the
الْوَدُودُ	الْوَاسِعُ	wadoodul	haadil	Creator, the Best of helpers, the
الْوَفِيُّ	الْهَادِي	wafiyyul	wakeelul	Judge, the Appreciative, the
الْوَارِثُ	الْوَكِيلُ	waaresul	barrul baa-	Great One, the Suble One, the
الْبَاعِثُ	الْبَرُّ	e'sut tawwaabul	jaleelul	Restorer of health. <sup>1</sup>
الْجَلِيلُ	النَّوَّابُ	jawaadul	khabeerul	
الْخَبِيرُ	الْجَوَادُ	khaaleqo	khayrun	
خَيْرُ	الْخَالِقُ	naasereenad		
الدَّيَّانُ	النَّاصِرِينَ	dayyaanush	shakhoorul	
الْعَظِيمُ	الشَّكُورُ	a'zeemul	lateefush	
اللطيفُ الشافي		shaafee.		

## (7) Important Supplication for Seeking Goodness

Sayed Ibn Taaos (r.a.) narrates on the authority of Haroon Talakbari, who on the authority of Imam Reza (a.s.) narrates that he (a.s.) said:

*“I have heard from my honorable father Imam Moosa Ibn Ja’far (a.s.) and who heard from his father Imam Ja’far al-Sadiq (a.s.) that he (a.s.) said:*

*Whoever will recite this supplication, he will get that thing but it should be for a good purpose. It is as under:*

<p>اللَّهُمَّ إِنَّ خَيْرَ نَكَ تُثِيلُ الرِّغَائِبِ وَ تُجْزِلُ الْمَوَاهِبِ وَتُطَيِّبُ الْمَكَاسِبِ وَتُغْنِمُ الْمَطَالِبِ وَ تَهْدِي إِلَى أَحْمَدِ الْعَوَاقِبِ وَتَقِي مِنْ مَحْذُورِ النَّوَائِبِ. اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ فِيْمَا عَقَدَ عَلَيْهِ رَأْيِي وَ قَادَنِي إِلَيْهِ هَوَايَ فَاسْأَلُكَ يَا رَبِّ أَنْ تُسَهِّلَ لِي مِنْ ذَلِكَ مَا تَعَسَّرَ □ وَ أَنْ تُجْعَلَ مِنْ ذَلِكَ مَا تَيَسَّرَ □ وَ أَنْ تُعْطِيَنِي يَا رَبِّ الظَّفَرَ فِيْمَا أَسْتَخِيرُكَ فِيهِ وَ عَوْنًا بِالْإِنْعَامِ فِيْمَا دَعَوْتُكَ وَ أَنْ تَجْعَلَ يَا رَبِّ □ بَعْدَهُ قُرْبًا وَ خَوْفَهُ □ أَمْنًا وَ مَحْذُورَهُ □ سِلْمًا فَإِنَّكَ تَعْلَمُ وَ لَا أَعْلَمُ وَ تَقْدِرُ وَ</p>	<p>allaahumma inna kheyarataka toneelur raghaa-eba wa tujzelul mawaahaeba wa totayyebul makaaseba wa tughnemul mataaleba wa tahdee elaa ahmadil a'waaqebe wa taqee min mahzoorin nawaaa-eb. allaahumma innee astakheeroka feemaa a'qada a'layhe raa-yee wa qaadanee elayhe hawaaya fa- asaloka yaa rabbe an tosahhela lee min zaaleka maa ta-a'ssara wa an to- a'jjela min zaaleka maa tayassara wa an to'teyanee yaa rabbiz zafara feemaa astakheeroka feehe wa a'wnan bil-in-a'ame feemaa da-a'wtoka wa an taj-a'la yaa rabbe bo'dahu qurban wa khawfahu amnan wa mah-zoorahu silman fa-innaka ta'lamo</p>	<p>O Allah! My prayer for guidance from You with regard to the matter does make all desires accessible, grant abundant gifts, make easy the gains, make win the requests, guide to the most praiseworthy consequences, and guard from the harming calamities. O Allah! I pray You for guiding me to the best choice to what I am determined to do to which my passion has directed me. Then I ask You O my Lord! That You make it easy for me its difficulty, and O my Lord! Expedite its easiness, and grant me victory in guiding me to the best choice in it, and help with the reward in what I ask You, and O my Lord! Make its remoteness immitent, and its fear security, and its fear safety, then surely You know while I do not know, and You have power while I do not, and You are the Knower of all</p>
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<p>لَا أَقْدِرُ وَ أَنْتَ عَلَّامُ الْغُيُوبِ. اَللّٰهُمَّ اِنْ يَكُنْ هٰذَا اَلْاَمْرُ خَيْرًا لِّيْ فِي عَاجِلِ الدُّنْيَا وَ اَجَلِ الْاٰخِرَةِ فَسَهِّلْهُ لِيْ وَ يَسِّرْهُ عَلَيَّ وَ اِنْ لَمْ يَكُنْ فَاصْرِفْهُ عَنِّيْ وَ اَقْدِرْ لِيْ فِيْهِ اَلْخَيْرَةَ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ يَا اَرْحَمَ الرَّاحِمِيْنَ.</p>	<p>wa laa a-a'lamo wa taqdero wa laa aqdero wa anta a'llaamul ghoyoob. allaahumma in yakun haazal amre khayran lee fee a'ajelid dunyaa wa aajelil aakherate fa- sahhilho lee wa yassirho a'layya wa in lam yakun fas-rifho a'nnee wa aqdir lee feehil kheyarata innaka a'laa kulle shay-in qadeerun yaa arhamar raahemeen.</p>	<p>unseen things. O Allah! If this affair has goodness for me for the transcient world and everlasting hereafter then make it easy for me and simplify it upon me, and if it does not (have goodness) then keep it away from me, and plan for me goodness in it, surely You have power over all things, O most Merciful!<sup>1</sup></p>
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<sup>1</sup> Fath al-Abwaab, p. 204; Mustadrak al-Wasaael, vol. 6, p. 238; Behaar al-Anwaar, vol. 91, p. 275; al-Jannah al-Waafeyah Wa al-Jannah al-Baaqeyah (manuscript), p. 75

## (8) Important Supplication for Delivrance from Fear and Sorrow

Sayed Ibn Taaos (r.a.) writes in the book “Jamaal al-Usboo” that whoever is inflicted with sadness and sorrow by any ruler or any envious enemy, he should observe fast on Wednesday, Thursday and Friday and in the evening of Friday he should recite this dua:

أَيُّ رَبَّاهُ أَيُّ سَيِّدَاهُ أَيُّ سَنَدَاهُ أَيُّ أَمَلَاهُ أَيُّ رَجَائِيهِ أَيُّ عِمَادَاهُ أَيُّ كَهْفَاهُ أَيُّ حِصْنَاهُ أَيُّ حِرْزَاهُ أَيُّ فَخْرَاهُ بِكَ أَمَنْتُ وَ لَكَ اسْلَمْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ لِيَا بَيْتِكَ قَرَعْتُ وَ بِفَنَائِكَ نَزَلْتُ وَ بِحَبْلِكَ اغْتَصِمْتُ وَ بِكَ اسْتَعْنَيْتُ وَ بِكَ أَعُوذُ وَ بِكَ الْوُدُ وَ عَلَيْكَ اتَّوَكَّلْتُ وَ إِلَيْكَ الْجَا وَ اِغْتَصِمُ وَ بِكَ اسْتَجِيرُ فِي جَمِيعِ أُمُورِي وَ أَنْتَ غِيَاثِي وَ عِمَادِي وَ أَنْتَ عِصْمَتِي وَ رَجَائِي وَ أَنْتَ اللَّهُ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ وَ بِحَمْدِكَ عَمِلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ اغْفِرْ لِي وَ ارْحَمْنِي وَ خُذْ	ay rabbaaho ay sayyedaaho ay sanadaaho ay amalaaho ay rajaayaaho ay e'maadaaho ay kahfaaho ay hisnaaho ay hirzaaho ay fakhraaho beka aamanto wa laka aslamto wa a'layka tawakkalto wa lebaabeka qara'to wa be- fenaaa-eka nazalto wa be- hableka' tasamto wa bekas taghasto wa beka a-o'ozo wa beka aloozo wa a'layka atawakkalo wa elayka alja-o wa a-a'tasemo wa beka astajeero fee jamee-e' omooree wa anta gheyaasee wa e'maadee wa anta i'smatee wa rajaaa- ee wa antal laaho rabbee laa elaaha illaa anta subhaanaka wa be- hamdeka a'milto sooo-an wa zalamto nafsee fasalle a'laa mohammadin wa aalehi wagh fir lee war hamnee wa khuz beyadee wa anqiznee wa waffiqnee wak fenee wak laanee war	O my Lord! O my Master! O my Support! O my Desire! O my Hope! O my Pillar! O my Reliance! O my Asylum! O my Haven! O my Pride! On You I believe, to You I submit, upon You I rely, at Your door I knock, at Your threshold I descend, to Your rope I resort, to You I appeal for aid, I seek refuge in You, I feel secure in You, upon You I rely, to You I submit and adhere, to You I take respite in all my affairs, you are my succor and support, You are my protection and hope, You are Allah, my Lord, there is no one except You, glory and praise be to You, I have erred and oppressed myself. Then send blessings upon Muhammad and his progeny. Forgive me, have mercy on me, take my hand, deliver me, give me success, be sufficient for me, save me, be my guardian in my night
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<p>بِيَدِي وَ اَنْفِذْنِي وَ وَقَفْنِي وَ اَكْفِنِي وَ اَكْلَانِي وَ اَرْعِنِي فِي لَيْلِي وَ نَهَارِي وَ اِمْسَائِي وَ اِصْبَاحِي وَ مُقَامِي وَ سَفَرِي يَا اَجُودَ الْاَجُودِينَ وَ يَا اَكْرَمَ الْاَكْرَمِينَ وَ يَا اَعْلَى الْفَاضِلِينَ وَ يَا إِلَهَ الْاَوَّلِينَ وَ الْآخِرِينَ وَ يَا مَالِكَ يَوْمِ الدِّينِ وَ يَا ارْحَمَ الرَّاحِمِينَ يَا حَيُّ يَا قَيُّوْمُ يَا حَيُّ لَا يَمُوتُ يَا حَيُّ لَا إِلَهَ اِلَّا اَنْتَ بِمُحَمَّدٍ يَا اَللّهُ بِعَلِيٍّ يَا اَللّهُ بِفَاطِمَةَ يَا اَللّهُ بِالْحَسَنِ يَا اَللّهُ بِالْحُسَيْنِ يَا اَللّهُ بِعَلِيٍّ يَا اَللّهُ بِمُحَمَّدٍ يَا اَللّهُ .</p>	<p>a'nee fee layaalee wa nahaaree wa imsaaa-ee wa isbaahee wa moqaamee wa safaree yaa ajwaadal ajwadeena wa yaa akramal akrameena wa yaa a-a'dalal faazeleena wa yaa elaahal awwaleena wal aakhereena wa yaa maaleka yawmid deene wa yaa arhamar raahemeena yaa hayyo yaa qayyoomo yaa hayyan laa yamooto yaa hayyo laa elaaha illaa anta be- mohammadin yaa allaaho be-a'liyyin yaa allaaho be- faatemata yaa allaaho bil- hasana yaa allaaho bil- husayne yaa allaaho be- a'liyyin yaa allaaho be- mohammadin yaa allaaho.</p>	<p>and my day, in my evening and my morning, in my residence and my travel. O Most Munificent of the most munificent! O Most Generous of the most generous! O most Just of the excellent ones, O Lord of the first and the last, O Master of the Day of Justice, O Most Merciful of all, O the Ever- living, the Selfsubsisting; O Ever-living One Who never dies! O Ever-living; there is no god save You! By Muhammad O Allah! By Ali O Allah! By Faatemah O Allah! By Hasan O Allah! By Husain O Allah! By Ali O Allah! By Muhammad O Allah!</p>
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Hasan Ibn Mahboob mentions that when I presented this dua before Imam Reza (a.s.) he (a.s.) made addition in it in this way:

<p>بِجَعْفَرٍ يَا اَللّهُ بِمُوسَى يَا اَللّهُ بِعَلِيٍّ يَا اَللّهُ بِمُحَمَّدٍ يَا اَللّهُ بِعَلِيٍّ يَا اَللّهُ بِالْحَسَنِ يَا اَللّهُ بِحُجَّتِكَ وَ خَلِيفَتِكَ فِي بِلَادِكَ يَا اَللّهُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ خُذْ</p>	<p>be-ja'farin yaa allaah, be- moosaa yaa allaah, be-a'liyyin yaa allaah, be-mohammadin yaa allaah, be-a'liyyin yaa allaah, bil-hasane yaa allaah, be-hujjateka wa khaleefateka fee belaadeka yaa allaah, salle a'laa mohammadinw wa aale mohammadin wa khuz be-naaseyate man akhaafohu.</p>	<p>By Ja'far O Allah! By Moosa O Allah! By Ali O Allah! By Muhammad O Allah! By Ali O Allah! By Hasan O Allah! By Your Proof and Your Vicegerent in Your cities O Allah! Send blessings upon Muhammad and the progeny of Muhammad. Hold it by its forelock from whom I fear.</p>
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Take the name of the enemy from whom you are afraid. Then say:

<p>وَذَلِّلْ لِي صَعْبَهُ وَسَهِّلْ لِي قِيَادَهُ وَرُدَّ عَنِّي نَافِرَةَ قَلْبِهِ وَارْزُقْنِي خَيْرَهُ وَاصْرِفْ عَنِّي شَرَّهُ فَإِنِّي بِكَ اللَّهُمَّ أَعُوذُ وَ الْوُدَّ وَ بِكَ أَتَّقُ وَ عَلَيْكَ أَعْتَمِدُ وَ أَتَوَكَّلُ فَصَلِّ عَلَيِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اصْرِفْهُ عَنِّي فَإِنَّكَ غِيَاثُ الْمُسْتَغِيثِينَ وَ جَارُ الْمُسْتَجِيرِينَ وَ لَجَأُ اللَّاجِينَ وَ أَرْحَمُ الرَّاحِمِينَ .</p>	<p>wa zallil lee sa'-bahu wa sahhil lee qeyaadahu wa rudda a'nee naaferata qalbehi war zuqnee khayrahu was rif a'nee sharrahu fa-innee beka allaahumma a-o'ozo wa aloozo wa beka asego wa a'layka a-a'tamedo wa atawakkalo fa-salle a'laa mohammadin wa aale mohammadin was rifho a'nee fa-innaka gheyaasul mustagheeseena wa jaarul mustajeereena wa laja-ul laajeena wa arhamur raahemeen.</p>	<p>And remove for me his harshness, make easy for me his trap, repel from me hatred of his heart, grant me his goodness, resist from his evil; then surely O my Allah! I seek refuge and feel secure in You, on You I trust, upon You I rely and entrust, then send blessings upon Muhammad and the progeny of Muhammad and bring him back to me, then surely You are Aid of those who seek assistance, and Protector of protection-seekers! And refuge of the refuge-seekers! And Most Merciful.<sup>1</sup></p>
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<sup>1</sup> Jamaal al-USboo', p. 112; Misbaah al-Mutahajjid, p. 423; al-Saheefah al-Saadeqiyyah, p. 954

## **Eight Different Supplications**

We shall mention different supplication in this chapter.

## (1) Supplication at the Time of Sighting the Moon

Shaikh Sudooq (a.r.) narrates from his chain on the authority of Daarem ibn Qabeesah that Imam Reza (a.s.) narrated on the authority of his father Moosa ibn Ja'far (a.s.), on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali ibn Abi Taalib (a.s.),

*“When Allah’s Prophet (s.a.w.a.) saw the new moon, he (s.a.w.a.) said,*

أَيُّهَا الْخَلْقُ الْمُطِيعُ الدَّائِبُ السَّرِيعُ الْمُنْصَرِفُ فِي مَلَكُوتِ الْجَبَرُوتِ بِالتَّقْدِيرِ رَبِّي وَرَبُّكَ اللَّهُ. اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ وَالْإِحْسَانِ وَكَأَمْ بَلَّغْتَنَا أَوَّلَهُ فَبَلَّغْنَا آخِرَهُ وَاجْعَلْهُ شَهْرًا مُبَارَكًا تَمْحُو فِيهِ السَّيِّئَاتِ وَتَنْبِثُ لَنَا فِيهِ الْحَسَنَاتِ وَتَرْفَعُ لَنَا فِيهِ الدَّرَجَاتِ يَا عَظِيمَ الْخَيْرَاتِ	ayyohal khalqul mo-tee- o'd daaa-ebus saree-u'l motasarrefo fee malakootil jabaroote bit- taqdeere rabbee wa rabbokal laah. allaahumma ahillahu a'laynaa bil-amne wal eemaane was salaamate wal islaame wal ehsaane wa kamaa ballagh-tanaa awwalahu fa-ballighnaa aakherahu waj a'lho shahran mobaarakan tamhoo feehis sayyeaate wa tasboto lanaa feehil hasanaate wa tar-fa-o' lanaa feehe	O the obedient creature that is in constant predestined motion in the vast heavens by destiny. Your Lord and my Lord is Allah. O Allah! Please make us see another new moon in security, safety, health, submission and goodness. Grant us a chance to see its end as you gave us enough life to see its beginning. Please establish it as a blessed month for us. Please remove our evil deeds and record good deeds instead. O the One with the greatest goodness! Please raise our ranks in this month. <sup>1</sup>
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<sup>1</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 70; Behaar al-Anwaar, vol. 95, p. 343



## (2) Supplication for the Tenth and Eleventh of Every Month

خَالِقِ	سُبْحَانَ	subhaana	khaaleqin	Praise be to the Creator of light, praise be to the Creator of darkness, praise be to the Creator of water, praise be to the Creator of the skies, praise be to the Creator of the earths, praise be (to the Creator) of winds and plants, praise be to the Creator of life and death, praise be to the Creator of wet soil and desert without water and grass, praise be to the Creator and and I begin with His praise. <sup>1</sup>
سُبْحَانَ	النُّورِ	noore	subhaana	
الظُّلْمَةِ	خَالِقِ	khaaleqiz	zulmate	
خَالِقِ	سُبْحَانَ	subhaana	khaaleqil	
سُبْحَانَ	الْمِيَاهِ	meyaahe	subhaana	
السَّمَاوَاتِ	خَالِقِ	khaaleqis	samaawaate	
سُبْحَانَ	خَالِقِ	subhaana	khaaleqil	
الْأَرْضَيْنِ	سُبْحَانَ	arazeena	subhaana	
(خَالِقِ) الرِّيحِ وَ		(khaaleqir)	reyaahe wan	
النَّبَاتِ	سُبْحَانَ	nabaate	subhaana	
خَالِقِ الْحَيَاةِ وَ		khaaleqil	hayaate wal	
الْمَوْتِ	سُبْحَانَ	mawte	subhaana	
خَالِقِ النَّارِ وَ		khaaleqis	saraa wal	
الْقُلُوبِ	سُبْحَانَ	falawaate	subhaanal	
اللَّهُ وَ بِحَمْدِهِ		laahe wa behamdehi.		

Mohaddis-e-Qummi (r.a.) mentions in Safenat al-Behaar from the Book 'Da'waat' of Qutub Raawandi the glorifications (تَسْبِيحَات) of the Holy Prophet (s.a.w.a.) and his progeny (a.s.):

Glorification of the Holy Prophet (s.a.w.a.) on first day of the month.  
Glorification of Ameerul Momeneen (a.s.) on second day of the month.  
Glorification of Hazrat Faatemah Zahra (s.a.) on the third day of the month and in the same manner glorification up to Imam Reza (a.s.) and glorification of other Infallible Imams (a.s.).

Glorification of Imam Reza (a.s.) on the tenth and eleventh of the month.  
Glorification of Imam Jawad (a.s.) on the twelfth and thirteenth day of the month. In this way glorification up to our Master Imam Mahdi (a.t.f.s.) is from 18<sup>th</sup> till the end of the month.<sup>2</sup>

<sup>1</sup> Al-Da'waat, p. 93; Behaar al-Anwaar, vol. 94, p. 207

<sup>2</sup> Safeenah al-Behaar, Root - سَبَّحَ

### (3) Supplication for Safety (عافيت)

Imam Reza (a.s.) says:

*Imam Sajjad (a.s.) saw a person who was saying while circumnubating around the Holy Ka'bah:*

<div>□</div> <div>اللَّهُمَّ إِنِّي أَسْأَلُكَ الصَّبْرَ.</div>	allaahumma innee as-alokas sabra.	O Allah! I ask from You, patience.
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*Imam Sajjad (a.s.) put his hand on his shoulder and said: If you are praying for any distress or trouble then say like this:*

<div>□</div> <div>اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ وَ الشُّكْرَ عَلَى الْعَافِيَةِ.</div>	allaahumma innee as-alokal a'afeyata wash shukra a'lal a'afeyah.	O Allah! I ask from You safety and thanksgiving upon safety. <sup>1</sup>
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<sup>1</sup> Al-Da'waat, p. 114; Behaar al-Anwaar, vol. 95, p. 285

## (4) Supplication While Drinking Milk or Eating Food

Imam Reza (a.s.) narrated on the authority of Imam Ali Ibn al-Husain (a.s.) that he (a.s.) said,

*“The Holy Prophet (s.a.w.a.) said the following after he ate:*

<div>□</div> <div>اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَارْزُقْنَا خَيْرًا مِنْهُ.</div>	allaahumma      baarik lanaa feehe war zuqnaa khayran minho.	O Allah! Grant us blessings in this meal and make some better food our sustenance.
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*When he (s.a.w.a.) drink milk or yoghurt he said,*

<div>□</div> <div>اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَارْزُقْنَا فِيهِ.</div>	allaahumma baarik lanaa feehe war zuqnaa feehe.	O Allah! Grant us blessings in this meal and make it our sustenance.” <sup>1</sup>
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<sup>1</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 38; Saheefah al-Imam al-Reza (a.s.), p. 232

## (5) Supplication at the Time of Happiness

Shaikh Toosi (r.a.) on the authority of Imam Reza (a.s.) who on the authority of his honorable father (a.s.) and who on the authority of Imam Ali ibn Abi Taalib (a.s.) narrates that he (a.s.) said:

“Whenever the Holy Prophet (s.a.w.a.) would come across a happy moment he (s.a.w.a.) would recite this supplication:

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتِ.	alhamdo lillaahil lazee be-ne'matehi tatimmus saalehaat.	All praise be to Allah, One Who, by His blessing, good works are accomplished. <sup>1</sup>
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<sup>1</sup> Jaame' al-Ahaadees al-Shiah, vol. 19, p. 458; Saheefah al-Imam al-Reza (a.s.), p. 288; Musnad al-Reza (a.s.), p. 175

## (6) Supplication at the Time of Worry

Whenever the Holy Prophet (s.a.w.a.) would come across an unpleasant moment, he would recite this dua:

اَلْحَمْدُ لِلّٰهِ عَلٰی كُلِّ حَالٍ.	al-hamdo lillaahil A'laa kulle haal.	All praise be to Allah in all circumstances. <sup>1</sup>
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<sup>1</sup> Ibid.

## (7) Supplication of Imam Reza (a.s.) after Succesion

<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الْفَعَالِ لِمَا يَشَاءُ لَا مُعَقَّبَ لِحُكْمِهِ وَلَا رَادَّ لِقَضَائِهِ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ فِي الْأَوَّلِينَ وَالْآخِرِينَ وَعَلَى الطَّاهِرِينَ الطَّاهِرِينَ.</p>	<p>bismil laahir rahmaanir raheem. al-hamdo lillaahil fa'- a'ale lemaa yashaaa-o la mo-a'qqeba le-hukmehi wa laa raaad-da le- qazaaa-ehi ya'lamo khaaaa-enatal a-a'yone wa maa tukhfis saodooro wa sallal laaho a'laa mohammadin fil awwalneena wal aakhereena wa 'alaa aalehit tayyebeenat taahereen.</p>	<p>In the Name of Allah, the Beneficent, the Merciful. Praise be to Allah Who does whatever He wills. No one can object to His decrees. No one can reject His Destiny. He knows whatever treason that lies in one's heart from the sight and whatever is hidden in the hearts. May Allah's Blessings be upon Muhammad, upon the first and the last creatures, upon his good and pure Household.<sup>1</sup></p>
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<sup>1</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 144; Behaar al-Anwaar, vol. 49, pp. 141 and 154

## (8) Visiting the Grave of a Believer

Imam Reza (a.s.) says:

*“Whenever you go for visiting the grave of a believer then sit facing qiblah in such a way that his grave should be in front of you and keep your right hand on the grave and recite this supplication:*

<div>اللَّهُمَّ صَلِّ وَخِدِّتَهُ، وَ آتِيسْ وَخَشْتَهُ، وَ أَسْكِنِ إِلَيْهِ مِنْ رَحْمَتِكَ رَحْمَةً يَسْتَعْنِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ، وَخَشْرُهُ مَعَ مَنْ كَانَ يَتَوَلَّاهُ مِنَ الْأَنْمَةِ الطَّاهِرِينَ</div>	<div>allaahumma sil wahdatahu wa aanis wahshatahu wa askin elayhe min rahmateka rahmatan yastaghnee behaa a'n rahmate man sewaaka wahshurho ma-a' man kaana yatawal laaho menal a-immatit taahereen.</div>	<div>O Lord, grant company in his loneliness, comfort his fear and dettle with him from Your mercy a mercy that much which will make him free from want from others except yourself, and raise him with those whom he loves from the pure Imams (a.s.).<sup>1</sup></div>
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<sup>1</sup> Zakheerah al-Aakherah, p. 167

## **Effects and Merits of Eight Chapters (Surahs) of the Holy Quran**

In this chapter we shall discuss the merits of eight surahs of the Holy Quran as mentioned in the sermons of Imam Reza (a.s.).



## (1) Effects of Surah Hamd for Relief from Headache

Imam Reza (a.s.) said:

*“Whenever the Holy Prophet (s.a.w.a.) would suffer from headache or any other pain, he (s.a.w.a.) would raise his hands and recite Surah Hamd and then rub his hands on his face. All the pain of his body would abate.”<sup>1</sup>*

It is narrated from Imam Reza (a.s.):

*“Recite Surah Hamd seven times in front of the one who is suffering from any illness. If still it is not cured then recite seventy times. The patient would surely get relief.”<sup>2</sup>*

### Exegesis of the Verse الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Imam Reza (a.s.) narrates from his honorable forefathers (a.s.) that the Commander of the Faithful (Imam Ali) (a.s.) said,

*‘In the Name of Allah, Most Gracious, Most Merciful’ is one of the verses from the Opening Chapter of the Book. This Chapter consists of seven verses which are perfected with ‘In the Name of Allah, Most Gracious, Most Merciful.’*

*I heard Holy Prophet (s.a.w.a.) say, ‘Allah – Mighty and Majestic be He – told me, ‘O Muhammad!*

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ۝٨٧

**And certainly We have given you seven of the oft-repeated (verses) and the grand Quran.<sup>3</sup>**

*First Allah honored me with the Opening Chapter and equalled it to the Grand Quran. Indeed, the Opening of the Book is the most honorable thing which exists in the Treasures of the Throne. Allah – Mighty and Majestic be He – allocated it especially to Muhammad (s.a.w.a.) and honored him with it. Allah (s.w.t.) did not make any of the other Prophets – except for Sulaiman – a partner in this honor. Allah (s.w.t.) bestowed the verse ‘In the Name of Allah, Most Gracious, Most Merciful’ upon Sulaiman. Quoting Bilqees (Queen of Saba), Allah (s.w.t.) says,*

قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ ۝٢٩ إِنَّهُ مِن سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝٣٠

**She said: O chief! surely an honorable letter has been delivered to me. Surely it is from Sulaiman, and surely it is in the name of Allah, the Beneficent, the Merciful.<sup>4</sup>**

*Allah – Mighty and Majestic be He – will grant – whoever recites it along with belief in Muhammad and his Household’s Mastery; obeys their orders; believes in their outward appearance and inner characteristics – a reward for each letter of it that is better for him than this world, and all its goods and all the wealth in it. Whoever listens to someone reciting the Holy Quran will receive the same reward as the recitor does.*

*Therefore, gain more and more benefits from this good which you have been granted as it is highly valuable. It may become too late and you may feel sorry in your hearts.’’<sup>5</sup>*

A man went to see Imam Reza (a.s.) and said,  
‘O son of the Prophet of Allah! Please tell me what is the interpretation of the following words of Allah - Mighty and Majestic be He -,

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

**All praise is due to Allah, the Lord of the Worlds.**

The Imam (a.s.) said,

*“My father (a.s.) narrated that my grandfather (a.s.) quoted on the authority of the Ornament of the Worshippers (Imam Sajjad) (a.s.)), on the authority his father (a.s.) that a man went to see the Commander of the Faithful (a.s.) and said, ‘Please tell me what the interpretation of the following Words of Allah – Mighty and Majestic be He – is, **All praise is due to Allah, the Lord of the Worlds.***

*The Commander of the Faithful (a.s.) replied, “‘**All praise is due to Allah**’ means that Allah has made His servants recognize some of His Blessings, since they cannot recognize all of His Blessings in detail, because they are much more than to be enumerated or recognized. Thus He says to them, ‘**Say Praise be to Allah for the Blessings which the Lord of the Two Worlds has bestowed upon us.**’*

*All things consist of the created things including the animate and inanimate. He manages the animates with His Power, feeds them their sustenance,*

*protects them behind His Own Shield and plans all of their affairs according to His Own Plans. He maintains the inanimate with His Might. He keeps what is held together from tearing apart and keeps what is in separate parts from collapsing into one. He keeps the sky from falling down except with His Own Permission, and prevents the Earth from sinking in except with His Own Permission, since He is Kind and Merciful to His servants.*

The Imam (a.s.) continued,

*“**The Lord of the Worlds**’ means their Owner, their Creator, and the Provider of their daily bread through ways which they know of and ways which they do not know of. The daily sustenance is divided up. It will reach the Children of Adam no matter which way they go in this world. One’s piety will not cause an increase in it, neither will a wicked person’s corruption cause a decrease in his share of the daily bread. There is a veil in between one and his share of the daily bread, and he is running after his daily bread. If one tries to escape from his share of the daily bread, it will follow him just as death does.*

*Allah – the Exalted the Magnificent – says, **‘Say, Praise be to Allah’** for the Blessings that He has granted us (the Divine Leaders) and because He has made a good mention of us (the Divine Leaders) in the Books of the past before we were even born. This makes it incumbent upon Muhammad (s.a.w.a.) and the nation of Muhammad and their followers to praise Him for the nobilities which Allah has given them. That is why Allah’s Prophet (s.a.w.a.) said,*

*‘When Allah – Mighty and Majestic be He – appointed Moosa, the son of Imran (a.s.), and chose him to supplicate to Him, Allah rent the sea asunder for him, rescued the Children of Israel, granted him the Torah and the Tablets, Moses (a.s.) saw his rank near his Lord – the Honorable the Exalted – and said, ‘O Lord! You have honored me in such a way that You have never honored anyone else before me.’*

*Then Allah – the Exalted the Magnificent – said, **‘O Moosa! Don’t you know that Muhammad (s.a.w.a.) is nobler near Me than all My angels and all My creatures?’***

*Moosa (a.s.) said, ‘O Lord! Now that Muhammad (s.a.w.a.) is nobler for You than all Your creatures, are there any Households among the Households of the Prophets which are nobler for You than my Household?’*

*Then Allah – the Exalted the Magnificent – said, **‘O Moosa! Don’t you know that Muhammad’s Household is nobler than all the Households of the***

***Prophets just as Muhammad (s.a.w.a.) is nobler than all the Prophets (a.s.)!’***

Then Moosa (a.s.) said, ‘O Lord! Now that the Household of Muhammad is as such, is there any nation amongst the nations of the Prophets (a.s.) which is nobler than my nation? You set up the clouds as shadows for them (my nation), sent down the Manna and quails<sup>6</sup> for them and You rent the sea asunder for them.’

Then Allah – the Exalted the Magnificent – said, ‘O Moosa! Don’t you know that the nation of Muhammad is the noblest of all My nations just as Muhammad is the noblest of all My creatures?’

Then Moosa (a.s.) said, ‘O Lord! I wish I could see them.’

Then Allah – Mighty and Majestic be He – revealed to Moosa (a.s.), ‘***You will not see them. It is not the time for them to come now. But you will see them in the Garden – the Eternal Garden and Paradise. You will see them in the presence of Muhammad. They will live among its Blessings and enjoy its everlasting good. Do you want Me to let you hear their words?’***

Moosa (a.s.) said, ‘Yes, my Lord!’

Allah – the Exalted the Magnificent – said, ‘***Stand in front of Me like a debased servant standing in front of a Magnificent King and stretch out your back.***’

Then Moosa (a.s.) did that. Then our Lord – the Honorable the Exalted – called out, ‘***O nation of Muhammad!***’ Then all of them replied from the loins of their fathers and from the wombs of their mothers,

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنَّعْمَةَ وَالْمُلْكَ لَكَ لَا شَرِيكَ لَكَ

‘Here I am at Your service, O Lord! Here I am. There are no partners for You. Here I am. Praise be to You. Blessings and the Kingdom are Yours. There are no partners for You.’

Then the Imam (a.s.) added,

“Allah – Mighty and Majestic be He – established this as the slogan of the Hajj pilgrims.

Then our Lord – the Honorable the Exalted – said, ‘***O nation of Muhammad! This is My decree for you: My Mercy has overcome My Wrath, and My Forgiveness is ahead of My Chastisement. I will accept your supplications before you call Me. I will grant you (something) before you ask Me. I will take to Paradise whichever of you who visits Me having sincerely testified and practically honored that ‘There is no god but Allah; There are***

***no partners for Him; Muhammad is His servant and His Messenger, and Ali ibn Abi Talib (a.s.) is Muhammad's brother – his Trustee and Master after him. It is obligatory to obey Ali (a.s.) just as it is to obey Muhammad (s.a.w.a.). After the two of them (Muhammad (s.a.w.a.) and Ali (a.s.)) the Masters are the Chosen Masters, the Purified ones, the Cleansed ones, the ones who will inform (the people) about the miracles of Allah and express the Proofs of Allah', even if his sins are as much as the foam on the sea.'"***

Then the Imam (a.s.) added,

***"When Allah – Mighty and Majestic be He – appointed Muhammad to the Prophethood, He said, O Muhammad!***

...وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا

***And you were not on this side of the mountain when We called...<sup>7</sup>***

***that is, We called your (Muhammad) nation with this honor. Then Allah – Mighty and Majestic be He – told Muhammad,***

***'Say, 'Praise be to Allah, the Cherisher and Sustainer of the worlds' for this nobility which was granted especially to me.'<sup>8</sup>***

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<sup>1</sup> Saheefah al-Imam al-Reza (a.s.), p. 277; Musnad al-Reza (a.s.), p. 67

<sup>2</sup> Fiqh al-Reza (a.s.), p. 342; Mustadrak al-Wasaael, vol. 4, p. 299

<sup>3</sup> Surah Hijr (15): Verse 87

<sup>4</sup> Surah Naml (27): Verses 29-30

<sup>5</sup> Akhbaar-o-Aasaar-e-Hazrat Imam Reza (a.s.), p. 576

<sup>6</sup> "And We made the clouds to give shade over you and We sent to you manna and quails: Eat of the good things that We have given you; and they did not do Us any harm, but they made their own souls suffer the loss." [Surah Baqarah (2): Verse 57]

<sup>7</sup> Surah Qasas (28): Verse 46

<sup>8</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 220

## **(2) Merits of Surah Ana'am**

Imam Reza (a.s.) narrated:

*“Surah Ana'am was sent down at the same time and seventy thousand angels accompanied it with the sound of glorification, exaltation and proclamation of His greatness. Whoever recites this Surah, angels will give glory (unto Allah) for him until the Resurrection Day.”<sup>1</sup>*

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<sup>1</sup> Tafseer Qummi, p. 180; Behaar al-Anwaar, vol. 92, p. 274; al-Mustadrak, vol. 4, p. 296

### (3) Reward of Reciting Surah Yaseen

Imam Reza (a.s.) narrated:

*“Whoever recites Surah Yaseen before going to sleep or anytime in the day he will be considered with those who are under the protection of Allah (s.w.t.) and receive sustenance.”*

*“Whoever recites in the night Allah – the High – would post two thousand angels who would give him protection from the mischief of every accursed Satan throughout the night and keep him safe from all sorts of calamity. And if he dies on that day or night, he will be entered into paradise by Almighty Allah. And thirty thousand angels will remain present at the time of bathing his dead body and will seek forgiveness of Allah – the High – for him and accompany his dead body after the funeral bath till his grave.”<sup>1</sup>*

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<sup>1</sup> Fiqh al-Reza (a.s.), p. 342

## **(4) Rewards for Reciting Surah Zomar**

Imam Reza (a.s.) narrated:

*“Whoever recites Surah Zomar Allah – the Exalted – favours him with honor, dignity, prestige and awards him magnificence with assets of this world and the next.”<sup>1</sup>*

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<sup>1</sup> Fiqh al-Reza (a.s.), p. 343



## **(5) Rewards of Reciting Surah Qadr**

Imam Reza (a.s.) said:

*“Whoever recites Surah Qadr before going to sleep or after awakening, his reward and recompense fills the Lauh-e-Mahfooz (Protected Tablet).”*

It is also narrated by Imam Reza (a.s.) that he (a.s.) said:

*“Whoever recites this Surah (Qadr) one hundred times in one night (attentively) he will see paradise before morning.”*

Kafami (r.a.) quotes that the reward of recital of Surah Qadr can't be counted.<sup>1</sup>

### **Affect of Surah (Qadr) for the Deliverance from the Horror of the Day of Resurrection**

Rawandi narrates on the authority of Imam Reza (a.s.) that he (a.s.) said:

*“Whoever recites Surah Qadr seven times, keeping his (right) hand on the grave of his brother-in-faith he will remain safe from the horror of the day of Judgement.”<sup>2</sup>*

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<sup>1</sup> Al-Balad al-Ameen, p. 58

<sup>2</sup> Al-Da'waat, p. 271; Behaar al-Anwaar, vol. 102, p. 295

## **(6) Reward of Reciting Surah Zilzaal**

Imam Reza (a.s.) said:

*“Whoever recites this Surah in his recommended prayers will not die as a result of an earthquake and will be saved from all the natural calamities.”<sup>1</sup>*

Imam Reza (a.s.) also narrated on the authority of his honorable forefathers (a.s.) who on the authority of the Holy Prophet (s.a.w.a.) that he (s.a.w.a.) said:

*“Whoever recites Surah Zilzaal four times, it is as if he has recited the whole Qur’an.”<sup>2</sup>*

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<sup>1</sup> Fiqh al-Reza (a.s.), p. 344

<sup>2</sup> Behaar al-Anwaar, vol. 92, p. 333; Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 36; Saheefah al-Imam al-Reza (a.s.), p. 228

## **(7) Reward of Reciting Surah Nasr**

Imam Reza (a.s.) said:

*“Whoever recites Surah Nasr in his obligatory or optional prayers, Allah would protect him from the mischief of his enemies; and fulfil his legitimate desires.”<sup>1</sup>*

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<sup>1</sup> Fiqh al-Reza (a.s.), p. 344

## (8) Reward of Reciting Surah Tawheed

Shaikh Sadooq (r.a.) has narrated through his chain from Abd al-Azeez who said the following: “Once I asked Imam Ali Reza (a.s.) about the Oneness of Allah. He replied,

*‘One’s acknowledgement of the Oneness of Allah is considered true and meaningful if he, with belief, recites Surah Tawheed.*

I asked, ‘How should I recite it?’ The Imam (a.s.) replied,

*‘Recite it as the people do.’*

Then the Imam (a.s.) said,

*‘After reciting the chapter say:*

كَذَلِكَ اللَّهُ رَبِّي

*‘Such is Allah, my Lord.’*

*Three times. ”<sup>1</sup>*

### **Reward of Reciting Surah Tawheed in the Graveyard**

Imam Reza (a.s.) narrates on the authority of the Holy Prophet (s.a.w.a.) that he (s.a.w.a.) said:

*“Whoever recites Surah Tawheed eleven times while passing by a graveyard for those believers buried therein, would earn reward equal the number of buried believers. ”<sup>2</sup>*

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<sup>1</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 109

<sup>2</sup> Musnad al-Reza (a.s.), p. 64

## **Part 11**

# **Eight Commandments About Some Verses and Surahs**

## **(1) Reward of Reciting Aayatul Kursee**

Imam Reza (a.s.) narrates on the authority of Imam Ali Ibn Abi Taalib (a.s.) and who on the authority of the Holy Prophet (s.a.w.a.) that he (s.a.w.a.) has said:

*“Whoever recites the Aayatul Kursee one hundred times is as if he has worshipped Allah all life long.”<sup>1</sup>*

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<sup>1</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 65

## (2) Reciting 'إِنَّ اللَّهَ يُمْسِكُ' to Save the House from Destruction

Sayed ibn Taaos (r.a.) narrates on the authority of Imam Reza (a.s.) who on the authority of his honorable father (a.s.) that he (a.s.) said:

*One who recites the following verse before going to bed, the roof of his house will never fall on him:*

إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا ۚ وَلَئِنْ زَالَتَا إِنْ أَمْسَاكَمَا مِنْ أَحَدٍ إِنَّهُ كَانَ مِنْ بَعْدِهِ حَلِيمًا غَفُورًا ۝٤١	INNAL LAAHA YUMSEKUS SAMAAWAATE WAL ARZA AN TAZOOLAA, WA LA-IN ZAALATAA IN AMSAKAHOMAA MIN AHADIM MIM BA'DEH, INNAHU KAANA HALEEMAN GHAFORAA.	It is Allah Who sustains the heavens and the earth, lest they cease (to function): and if they should fail, there is none - not one - can sustain them thereafter: Verily He is Most Forbearing, Oft-Forgiving. <sup>1</sup>
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<sup>1</sup> Surah Faatir (35): Verse 41; Falaah al-Saael, p. 281; Wasaael al-Shiah, vol. 4, p. 1028

### (3) Three Verses for the Protection from the Faithless Persons

Sulaiman Ja'fari reports on the authority of Imam Reza (a.s.) and who on the authority of his honorable father that he (a.s.) said:

*“When Hesham Ibn Saaeb came to Imam Ja'far al-Sadiq (a.s.) he said:*

*Are you an exegetist and interprets the Holy Quran?*

*Hesham said: Yes!*

*Imam (a.s.) said: Tell me about the dictum of Almighty Allah which He dictated to His Prophet.*

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا ۝ ٤٥

**And when you recite the Quran, We place between you and those who do not believe in the hereafter a hidden barrier.<sup>1</sup>**

*What is the interpretation of this verse that whenever the Holy Prophet (s.a.w.a.) recited it then he would go under cover from the infidels?*

*Hesham said: I do not know.*

*Imam (a.s.) said: Then how do you say that you are the interpreter of the Holy Quran?*

*He said: O son of the Messenger of Allah (s.a.w.a.) will you please explain me about it.*

*Imam (a.s.) said: There is one verse each in Surah Kahf, Surah Nahl and Surah Jaaseyah and the verse in Surah Jaaseyah is:*

أَفْرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ الْهُوَىٰ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَفَّلَهُ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً ۖ فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ ۖ أَفَلَا تَذَكَّرُونَ ۝ ٢٣

**Have you then considered him who takes his low desire for his god, and Allah has made him err having knowledge and has set a seal upon his ear and his heart and put a covering upon his eye. Who can then guide him after Allah? Will you not then be mindful?<sup>2</sup>**

Verse in Surah Nahl is:

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ ۖ وَأُولَٰئِكَ هُمُ الْغَافِلُونَ ۝ ١٠٨

**These are they on whose hearts and their hearing and their eyes Allah has set a seal, and these are the heedless ones.<sup>3</sup>**



Verse in Surah Kahf is:

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَايُهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً  
أَنْ يَفْقَهُوْا وَفِي أَذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَنْتَدُوا إِذَا أَبَدًا ۝٥٧

**And who is more unjust than he who is reminded of the communications of his Lord, then he turns away from them and forgets what his two hands have sent before? Surely We have placed veils over their hearts lest they should understand it and a heaviness in their ears; and if you call them to the guidance, they will not ever follow the right course in that case.<sup>4</sup>**

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<sup>1</sup> Surah Israa (17): Verse 45

<sup>2</sup> Surah Jaaseyah (45): Verse 23

<sup>3</sup> Surah Nahl (16): Verse 108

<sup>4</sup> Surah Kahf (18): Verse 57; Uddah al-Daaee, p. 338

## **(4) Reward of Reciting Fifty Verses after Morning Salaat**

Moammad Ibn Khallaad reports that he heard Imam Reza (a.s.) saying:

*“It is better that one should recite (at least) fifty verses of the Holy Quran after the performance of litanies of Morning Salaat.”<sup>1</sup>*

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<sup>1</sup> Jaame' al-Ahaadees al-Shiah, vol. 6, p. 126; Wasaael al-Shiah, vol. 4, p. 849

## (5) Recitation of One Hundred Verses for Relief from Fear

Tabarsi (r.a.) has narrated on the authority of Imam Reza (a.s.):

*“Whenever you are afraid of anything then recite the Holy Quran from any place then say three times:*

اللَّهُمَّ اكْشِفْ عَنِّي الْبَلَاءَ.	allaahummak shif a'nnil balaaa-a.	O Allah! Remove (this) calamity from me. <sup>1</sup>
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<sup>1</sup> Akhbaar-o-Aasaar-e-Hazrat Imam Reza (a.s.), p. 498

## **(6) Effects of Recitaion of Three Surahs While Putting on New Dress**

Yaaser – the servant, on the authority of Imam Hadi (a.s.), on the authority of his father (a.s.), on the authority of Imam Reza (a.s.) that Imam Reza (a.s.) used to put his clothes on from the right side. Whenever the Imam (a.s.) wanted to put on a new clothing, he (a.s.) asked for a bowl of water and recited the Quranic Chapters ‘Surah Qadr’, ‘Surah Ikhlas’ and ‘Surah Kaaferoon’ ten times each over it, poured the water on the piece of clothing and said,

*‘Whoever does so before putting on a new clothing will have no difficulties in his life as long as the threads of it remain.’<sup>1</sup>*

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<sup>1</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 245

## **(7) Recitaion of Four Surahs for Safety from Evil eye**

Muhammad Ibn Eesaa reports that when a person asked Imam Reza (a.s.) about the effects of evil eye, he (a.s.) said:

*“It is a fact. When it affects you, raise your open palms in front of your face together and recite: Surah Hamd, Surah Tawheed, Surah Falaq and Surah Naas and rub them on your forehead. Then it would be beneficial if Allah – the High - wills.”<sup>1</sup>*

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<sup>1</sup> Makaarem al-Akhlaaq, vol. 2, p. 286; Behaar al-Anwaar, vol. 95, p. 129

## **(8) Four Surahs for Headache and Other Pains**

Imam Reza (a.s.) narrates that the Holy Prophet (s.a.w.a.) said:

*“Whenever anyone of you suffers from headache or any other pain then he should stretch both his hands and recite Surah Hamd, Surah Tawheed, Surah Naas and Surah Falaq then rub both the hands on his face the pain will subside.”<sup>1</sup>*

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<sup>1</sup> Makaarem al-Akhlaaq, vol. 2, p. 187; Musnad al-Reza (a.s.), p. 67

## **Eight Rewards For Some Invocations**

In this chapter we shall discuss eight rewards for some invocations as mentioned in the sermons of Imam Reza (a.s.).

## (1) Reward of Salawaat

Imam Reza (a.s.) said,

مَنْ لَمْ يَقْدِرْ عَلَى مَا يُكَفِّرُ بِهِ ذُنُوبَهُ فَلْيُكْثِرْ مِنَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِهِ فَإِنَّهَا تَهْدِمُ الذُّنُوبَ هَدْمًا

*‘Whoever finds nothing to pay for expiation of his sins should send blessings upon Muhammad (s.a.w.a.) and his Household as that will eliminate sins.’*”

Here this tradition is also appropriate to narrate:

Hasan Ibn Abdullah Tameemi reports on the authority of Imam Reza (a.s.), who on the authority of his honorable father Imam Moosa Kazim (a.s.) who on the authority of Imam Ja’far al-Sadiq (a.s.), who on the authority of his father Imam Muhammad Baqar (a.s.) who on the authority of his father Imam Zainul Abedin (a.s.) and he (a.s.) on the authority of his father Imam Husain (a.s.) and who on the authority of his father Imam Ali ibn Abi Taalib (a.s.) narrated that the Holy Prophet (s.a.w.a.) said:

مَنْ كَانَ آخِرُ كَلَامِهِ الصَّلَاةَ عَلَيَّ وَ عَلَيَّ دَخَلَ الْجَنَّةَ

*“Whoever’s last words consist of sending blessings and peace upon me and Ali will enter Paradise.”*<sup>1</sup>

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<sup>1</sup> Jaame’ al-Ahaadees al-Shiah, vol. 19, p. 568



## (2) Another Reward for Salawat

Imam Reza (a.s.) also said:

الصَّلَاةُ عَلَى مُحَمَّدٍ وَآلِهِ تَعْدِلُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ التَّسْبِيحَ وَالتَّهْلِيلَ وَالتَّكْبِيرَ

*“To Allah – Mighty and Majestic be He – sending blessings upon Muhammad (s.a.w.a.) and his Household is just like saying His Glorifications or saying ‘There is no god but Allah or saying Allah is the Greatest.’”<sup>1</sup>*

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<sup>1</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 229; Rawzah al-Waae’zeen, p. 322; Wasaael al-Shiah, vol. 4, p. 1212; Jaame’ al-Ahaadees al-Shiah, vol. 19, p. 538

### (3) Reward of Saying لَا إِلَهَ إِلَّا اللَّهُ (There is no god But Allah)

Abu Nasr narrated that he had heard that Abul Husain ibn Ahmad quote on the authority of his grandfather, on the authority of his father, “When Imam Reza (a.s.) entered Nishapur at the time of Ma’moon, I was at his service and took care of his needs as long as he was there until he departed towards Sarakhs. I accompanied him when he wanted to leave Sarakhs to go to Marv.

But as soon as we passed through one way-station, he brought out his head from his carriage and said,

*“O Aba Abdullah! Return. May you be successful. You have performed what is incumbent upon you. You need not accompany me any more.”*

I again said, “I swear by al-Mustafa (the Holy Prophet (s.a.w.a.)), al-Murtaza (Imam Ali (a.s.)) and al-Zahra (Hazrat Faatemah (s.a.)). Please tell me one tradition to heal me so that I may return.” He (a.s.) said,

*“Are you asking me for traditions? I have left the neighborhood of my grandfather – the Prophet of Allah (s.a.w.a.) – not knowing what will happen to my affairs.”*

I said, “I swear by al-Mustafa, al-Murtaza and al-Zahra. Please tell me one tradition to heal me so that I may return.” Then he (a.s.) said,

“My father (a.s.) narrated that his father (a.s.) quoted on the authority of his father (a.s.) that he had heard his forefathers (a.s.) say that they heard their forefathers (a.s.) say that they heard Ali ibn Abi Taalib (a.s.) say that he had heard the Holy Prophet (s.a.w.a.) say that Allah – Mighty and Majestic be He – said,

لَا إِلَهَ إِلَّا اللَّهُ حِصْنِي مَنْ قَالَهُ مُخْلِصًا مِنْ قَلْبِهِ دَخَلَ حِصْنِي وَ مَنْ دَخَلَ حِصْنِي أَمِنَ عَذَابِي

**There is no god but Allah is My Fort. Whoever says it sincerely and whole-heartedly will enter My Stronghold. Whoever enters My Stronghold is secure from My punishment.”<sup>1</sup>**

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<sup>1</sup> Jaame’ al-Ahaadees al-Shiah, vol. 19, p. 480; Mustadrak al-Wasaael, vol. 5, p. 361

#### (4) Another Reward of Saying لَا إِلَهَ إِلَّا اللَّهُ

Imam Reza (a.s.) narrated on the authority of his forefathers who on the authority of Imam Ali ibn Abi Taalib (a.s.) who on the authority of the Holy Prophet (s.a.w.a.) said:

إِنَّ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ كَلِمَةٌ عَظِيمَةٌ كَرِيمَةٌ عَلَى اللَّهِ عِزٌّ وَ جَلٌّ مَنْ قَالَهَا مُخْلِصًا اسْتَوْجَبَ الْجَنَّةَ وَ مَنْ قَالَهَا كَاذِبًا عَصَمَتْ مَالَهُ وَ دَمَهُ وَ كَانَ مَصِيرُهُ إِلَى النَّارِ

*“Surely, the sentence, ‘I bear witness that there is no god but Allah’ is a dignified discourse which is very much pompous and magnificent for Allah – the High, whoever recites it with sincere intention, paradise has been made incumbent upon him and whoever do not recite it sincerely and take it as falsehood, he is destined to Hell.”<sup>1</sup>*

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<sup>1</sup> Jaame’ al-Ahaadees al-Shiah, vol. 19, p. 482; Wasaael al-Shiah, vol. 4, p. 1226

## (5) Reward of Reciting Tasbeehaat al-Arba' on Rosary Made from the Clay of Imam Husain (a.s.)'s grave

It has been written in the book 'al-Mazaar' that Imam Reza (a.s.) said:

*Whoever uses the rosary made of the clay of Imam Husain (a.s.)'s grave, repeating the following statements with each bead, Almighty Allah shall record for him six thousand rewards, erase six thousand evildoings of him, raise him six thousand ranks and decide for him six thousand times of intercession:*

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ	SUBHAANAL LAAHE WAL HAMDO LILLAAHE WA LAA ELAAHA ILLAL LAAHO wal laaho akbar	Glory be to Allah, Praise be to Allah, there is no god save Allah, Allah is the Most Great. <sup>1</sup>
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<sup>1</sup> Mustadrak al-Wasaael, vol. 10, p. 344; Behaar al-Anwaar, vol. 101, p. 123, Tr. No. 65

## (6) Rewards of Five Invocations

Husain ibn Khalid asked Imam Reza (a.s.), “May I be your ransom! Why is it that the nuptial gift for women is set at five-hundred Dirhams equivalent to 12.5 Okes.<sup>1</sup>” Imam Reza (a.s.) replied,

“Allah – Mighty and Majestic be He – has made it incumbent upon Himself that if any believer says ‘Allah is the Greatest’ (اللَّهُ أَكْبَرُ) one hundred times; ‘Praise be to Allah’ (الْحَمْدُ لِلَّهِ) one hundred times; ‘Glory be to Allah’ (سُبْحَانَ اللَّهِ) one hundred times; ‘There is no god but Allah’ (لَا إِلَهَ إِلَّا اللَّهُ) one hundred times; Blessings be upon Muhammad and his Household one-hundred times; and

□		
اللَّهُمَّ زَوِّجْنِي مِنَ الْحُورِ الْعِينِ	allaahumma      zawwijnee menal hooril e'en.	O Allah! Marry me with big- eyed hourie.

*Allah will marry one of the houris to him. That is why the nuptial gift of the believing women has been determined to be five-hundred Dirhams. If anyone turns down the request of a believing courter who wants to marry a woman with the nuptial gift of five-hundred Dirhams, and then he does not marry her, has indeed harmed him. Then it is the right of Allah – Mighty and Majestic be He – not to marry a houri to him.”<sup>2</sup>*

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<sup>1</sup> Dirham is silver currency. Okes (sing. Oka) refers to any of three units of weight varying around 2.8 pounds and used respectively in Greece, Turkey and Egypt in silver.

<sup>2</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 73, Tr. No. 26

## (7) The Effect of Saying يَا عَلِيُّ يَا عَظِيمُ (The Highest The Magnificent)

Imam Reza (a.s.) said:

*“Allah (s.w.t.) has chosen His own name for the sake of others so they can call Him by those names. The first name He chose for His Own Self was الْعَلِيُّ الْعَظِيمُ (the Most High, the Great) because He is above all things.”<sup>1</sup>*

It is narrated from Imam Reza (a.s.):

*“Whoever makes it a habit of reciting these two chief names with sincere and pure intention he will be a man of dignity and grandeur.”*

يَا عَلِيُّ يَا عَظِيمُ	yaa a'liyyo yaa a'zeemo.	O Most High! O Great! <sup>2</sup>
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<sup>1</sup> Al-Misbaah, p. 418

<sup>2</sup> Khawaas Aayaat Quraan Kareem, p. 69

## (8) Effect of reciting **يَا مُمِيتُ** (the annihilator) for Deliverance from Carnal Self

It has been narrated in the book Khawaas Aayat Quran Kareem from Imam Reza (a.s.) that he (a.s.) said:

*“Whoever has strong carnal desires he should keep his hand on his chest at the time of going to bed and recite one hundred times*

يَا مُمِيتُ	yaa momeeto.	O the Creator of Death!
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*with sincere intention and attention towards its meaning then Almighty Allah makes his carnal self under his control.”<sup>1</sup>*

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<sup>1</sup> Khawaas Aayaat Quraan Kareem, p. 65

## **Another Eight Important Invocations as Narrated by Imam Reza (a.s.)**

In this chapter we shall discuss eight important invocations as narrated by Imam Reza (a.s.).



## (1) يَا حَيُّ يَا قَيُّوْمُ (O Ever-Living O Ever-Lasting)

Imam Reza (a.s.) said:

*Whoever makes it a habit to recite these two names regularly will get a long life, will rule over the hearts and will be a favourite figure.<sup>1</sup>*

*يَا حَيُّ يَا قَيُّوْمُ are two names from the Majestic names of Allah – the Exalted – but as they are recited together, they are counted as one.*

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<sup>1</sup> Khawaas Aayaat Quraan Kareem, p. 68

## (2) يَا مَلِكُ (O Sovereign)

Imam Reza (a.s.) said:

*“Whoever recites this name nineteen times with pure intention, giving full attention towards Allah – the High – and its meaning he will be independent of all the creatures and will be prosperous in this world as well as in the Hereafter.”<sup>1</sup>*

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<sup>1</sup> Khawaas Aayaat Quraan Kareem, p. 69

### (3) يَا حَفِيظُ (O Guardian)

Imam Reza (a.s.) said:

*“Whoever recites this name (يَا حَفِيظُ) on Friday after salaah nine hundred ninety eight (998) times with pure intention giving full attention towards Almighty Allah and its meaning, writes its nicely, makes amulet and ties on his shoulder, he will remain safe from Satanic goadings, evils, futile, useless thoughts and injuries of wild and dreadful beasts.”<sup>1</sup>*

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<sup>1</sup> Khawaas Aayaat Quraan Kareem, p. 71

#### (4) يَا بَاسِطُ (O Spreader)

Imam Reza (a.s.) said:

*“Whoever recites this name ten times in the late hours of night raising his hands towards sky, with sincere intention, paying full attention towards its meaning with purity, then he will never become indigent, will get rid of submissiveness and will get his sustenance from the place he would have never imagined.”<sup>1</sup>*

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<sup>1</sup> Khawaas Aayaat Quraan Kareem, p. 73

## (5) يَا فَتَّاحُ (O Opener)

Imam Reza (a.s.) said:

*“Whoever recites this name seventy times on Friday after morning salaah with sincere intention, paying full attention towards Allah – the Exalted – and its meaning and keeping his hands on the chest, then negligence will disappear from his heart and all doubts from his heart will be cleared by Almighty Allah and power of perception will improve.”<sup>1</sup>*

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<sup>1</sup> Khawaas Aayaat Quraan Kareem, p. 77

## (6) يَا وَدُودُ (O Loving)

Imam Reza (a.s.) said:

*“For creating love between husband and wife, if someone recites this name one thousand and one (1001) times on raisin or any other food which is eaten by both husband and wife, having sincere intention, paying full attention towards Almighty Allah and its meaning then love and affection will be established between them.”<sup>1</sup>*

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<sup>1</sup> Ibid.

## (7) يَا قُدُّوسُ (O Holy)

It has been narrated by Imam Reza (a.s.) that he (a.s.) said:

*“Whoever will recite this name of Almighty Allah one hundred times (100) in forenoon having sincere intention paying full attention towards Allah - the High – and its meaning, his heart will be illuminated and he will remain safe from the goading of Satan.”<sup>1</sup>*

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<sup>1</sup> Khawaas Aayaat Quraan Kareem, p. 82

## (8) يَا سَلَامُ (O Peace)

Imam Reza (a.s.) said:

*“Whoever recite this name of Almighty Allah with sincere intention paying full attention towards Allah – the High – and its meaning, one hundred thirty one (131) times on any patient his illness will be faded away.”*

Imam (a.s.) also said:

*“If any believer engraves this name on silver and keep it always with him having purity, he will be protected from the goading of Satan, will over power his enemies and will depart from this world with faith.”<sup>1</sup>*

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<sup>1</sup> Ibid.



## **Eight Traditions Regarding Engravings on Stones of Rings from Imam Reza (a.s.)**

In this chapter we shall discuss eight traditions regarding engravings on stones of rings from Imam Reza (a.s.).

## (1) Engravings on Stones of the Rings of Prophets and Infallible Imams (a.s.)

Husain ibn Khalid al-Sayrafi asked Imam Reza (a.s.), ‘What was the mark on the ring of the Commander of the Faithful (a.s.)?’ The Imam (a.s.) replied,

*‘Why don’t you ask about that of the people before him?’*

Then Husain ibn Khalid al-Sayrafi said, ‘Okay Now I will ask. What was marked on the ring of Adam (a.s.)?’ The Imam (a.s.) replied,

*‘It was لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ‘There is no god but Allah. Muhammad is the Messenger of Allah. Adam (a.s.) descended to Earth with that ring. When Nuh (a.s.) was about to board the Ark, Allah – Mighty and Majestic be He – revealed to him,*

**‘O Nuh! If you fear that you will be drowned say ‘There is no god but Allah’ one-thousand times and then ask me to rescue you from getting drowned and save those who are with you.’**

When Nuh (a.s.) and the people with him climbed aboard the Ark and he released the cable, it became stormy. Nuh (a.s.) feared to get drowned when the storm got stronger. He did not have enough time to say لَا إِلَهَ إِلَّا اللَّهُ ‘There is no god but Allah’ one-thousand times. So in the Syriac language he said,

هَيْلُولِيَا أَلْفًا أَلْفًا يَا مَارِيَا يَا مَارِيَا أَنْتَقِنَ

*Haylolia a thousand times, a thousand times. O Waves! O Waves! Calm down!*

The waves calmed down and the Ark came to a steady condition. Nuh (a.s.) said,

*‘Now that the Words of Allah have saved me, they deserve to never be separated from me.’*

Thus he put down on the stone of his ring:

لَا إِلَهَ إِلَّا اللَّهُ أَلْفَ مَرَّةٍ يَا رَبِّ أَصْلِحْنِي

*There is no god but Allah a thousand times; ‘O Lord! Improve me.’<sup>1</sup>*

The Imam (a.s.) added,

‘When Ibrahim (a.s.) was placed on the catapult Jibrael (a.s.) got angry. Allah – Mighty and Majestic be He – sent him a revelation and asked,

**‘O Jibrael! What made you perturbed?’**

Jibraeel (a.s.) said, ‘O Lord! This is Your friend! There is no one else on the Earth who worships you. Now You have let Your enemy overcome him (Ibrahim)!’

Then Allah – Mighty and Majestic be He – revealed to Jibraeel (a.s.),

**‘Relax! Rushing is for someone like you who is scared of death. But as for Me, I consider him to be My servant and can save him whenever I wish.’**

Thus Jibraeel (a.s.)’s soul calmed down and went to Ibrahim (a.s.) and said, ‘Do you need anything?’ Ibrahim (a.s.) said, ‘I have but not from you.’ Then Allah – Mighty and Majestic be He – sent Jibraeel (a.s.) down to him with a ring on which it was written

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَوَضَعْتُ أَمْرِي إِلَى اللَّهِ أَسْنَدْتُ ظَهْرِي إِلَى اللَّهِ حَسْبِيَ اللَّهُ.

*There is no god but Allah. Muhammad is the Messenger of Allah. There is no power nor any strength save by Allah. I entrust my affairs to Allah. I rely on Allah. Allah suffices for me.*

Allah – Mighty and Majestic be He – revealed to him,

**‘Put on this ring and I will make the fire cool and safe for you.’**

The Imam (a.s.) added,

*‘There were two invocations which are taken from the Old Testament on Moosa (a.s.)’s ring:*

إصْبِرْ تُوجَرْ أَصْدُقْ تَنْجُ

*Preserve to get rewarded. Tell the truth to be saved.*

The Imam (a.s.) added,

*‘That which was marked on Prophet Sulaiman (a.s.)’s ring was,*

سُبْحَانَ مَنْ أَلْجَمَ الْجِنَّ بِكَلِمَاتِهِ

*Glorified is He who controlled the genies with His words.*

*And the following, taken from the Bible was inscribed on Prophet Eesaa (a.s.)’s ring,*

طُوبَى لِعَبْدٍ ذَكَرَ اللَّهَ مِنْ أَجْلِهِ وَوَيْلٌ لِعَبْدٍ نَسِيَ اللَّهَ مِنْ أَجْلِهِ

*Prosperous be the one whom Allah makes him remember his death. Woe be to one whom Allah makes him forget his death.*

*That which was marked on Holy Prophet Muhammad (s.a.w.a.)’s ring was,*

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

There is no god but Allah. Muhammad is Allah's Messenger.  
That which was marked on the Commander of the Faithful's ring was,

الْمُلْكُ لِلَّهِ

*Sovereignty is for Allah.*

*That which was marked on Imam Hasan ibn Ali (a.s.)'s ring was,*

الْعِزَّةُ لِلَّهِ

*Honor is for Allah.*

*That which was marked on Imam Husain (a.s.)'s ring was,*

إِنَّ اللَّهَ بِالْغُ أَمْرُهُ

*Surely Allah will carry out His affairs.*

*That which was marked on Ali ibn al-Husain (a.s.)'s ring was the same as that which was marked on his father Imam Husain (a.s.)'s ring. That which was marked on Muhammad ibn Ali (a.s.)'s ring was the same as that which was marked on Imam Husain (a.s.)'s ring. That which was marked on Ja'far ibn Muhammad (a.s.)'s ring was,*

إِنَّهُ وَلِيِّيَ وَ عِصْمَتِي مِنْ خَلْقِهِ

*Surely He (Allah) is my Master and He guards me against His creatures.*

*That which was marked on Abul Hasan Moosa ibn Ja'far (a.s.)'s ring was,*

حَسْبِيَ اللَّهُ

*Allah suffices for me.*

Husain ibn Khalid said, "Imam Reza (a.s.) opened up his hand and showed me his father's ring that was in his hand and what was marked on it."<sup>2</sup>

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<sup>1</sup> This is the translation of Syriac language.

<sup>2</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 55; Wasaael al-Shiah, vol. 3, p. 411

## **(2) Engraving on Stone of the Ring of Imam Reza (a.s.)**

In another tradition it has been narrated that the engraving on the ring of Imam Reza (a.s.) was

وَلِيُّ اللَّهِ

*Friend of Allah.*<sup>1</sup>

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<sup>1</sup> Behaar al-Anwaar, vol. 49, p. 7

### (3) Another Tradition about the Engraving on the Ring of Imam Reza (a.s.)

Yunus ibn Abd al-Rahman narrates the following: “I once asked Imam Reza (a.s.) about the engraving on his ring and the ring of his father (a.s.). He (a.s.) said,

*‘The engraving on my ring says,*

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ	maa shaa-al laaho laa quwwata illaa billaah	It is whatever Allah wants, there is no power except the power of Allah
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*and the engraving on the ring of my father was,*

حَسْبِيَ اللَّهُ	hasbeyal laaho.	‘Allah is sufficient for me’
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*and it is what I used for my ring.”<sup>1</sup>*

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<sup>1</sup> Wasaael al-Shiah, vol. 3, p. 410

## (4) Engraving on Ring of Imam Reza (a.s.) – Another Tradition

It is written in the book ‘Jannaat al-Kholood’:

*“The engraving on the ring of Imam Reza (a.s.) was*

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ	maa shaa-al laaho laa quwwata illaa billaah	It is whatever Allah wants, there is no power except the power of Allah
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The engraving of this sentence on a ring is very much beneficial for being independent especially if the stone is Yemeni or yellow and محمد و علي (Muhammad and Ali) is carved on it.”<sup>1</sup>

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<sup>1</sup> Jannaat al-Kholood, p. 33

## (5) To Carry Rings of Yellow Agate and Turquoise While on Ziyaarat of Imam Reza (a.s.)

Qasim Ibn Ala'a narrates from the servant of Imam Hadi (a.s.) that he said:

When I asked Imam (a.s.)'s permission to go to the city of Toos for the ziyaarat of Imam Reza (a.s.) he (a.s.) said:

*“You must keep a ring consisting yellow agate carved with the sentence*

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ أَسْتَغْفِرُ اللَّهَ	maa shaa-al laaho laa quwwata illaa billaah, astaghferul laah	It is whatever Allah wants, there is no power except the power of Allah, O Allah! Forgive me.
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*And on the other side of it محمد و علي (Mohammad and Ali) should be inscribed because it would safeguard you from robbers and bandits and it would provide protection to your faith.”*

Then he (a.s.) said:

*“You must also have a ring with turquoise. If in the way between Toos and Nishapur you come across with a lion hindering the passage of the caravan then you go forward and showing him that ring tell him: ‘My Master has ordered you to keep away from the passage.’”*

Then he (a.s.) said:

*“On one side of it اللَّهُ الْمَلِكُ (Sovereignty is for Allah) should be inscribed and on the other side اَللَّهُ الْوَاحِدُ الْقَهَّارُ (Kingdom is for Allah, the One, the Dominant) should be carved as this is the engraving of the ring of Imam Ali ibn Abi Taalib (a.s.).”*

Then Imam (a.s.) added:

*“The stone of that ring was turquoise and this was for the safety from wild beasts and for winning the wars... ” (till the end of narration)*

In this narration Qasim ibn Alaa witnessed two miracles of Imam (a.s.).<sup>1</sup>

It is worth to be noted that in those days the way to Toos was full of dangers.





## (6) Engraving a Turquoise Ring for Having Child

Ali Ibn Mohammad al-Saimari reports: I married to the daughter of Ja'far Ibn Mahmood and was loving my wife. But for a long period of time she could not bear a child. So I went to Imam Reza (a.s.) and told him about my wish.

Imam Reza (a.s.) smiled and told me:

*Write on the stone of a turquoise ring:*

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ۝ ٨٩

**Lord: O my Lord leave me not alone; and You are the best of inheritors.<sup>1</sup>**

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<sup>1</sup> Surah Anbiya (21): Verse 89; Akhbaar-o-Aasaar-e-Hazrat Imam Reza (a.s.), p. 736

## (7) Ring of Agate and Invocation for the Protection from Turbulence of Sky and Earth

Imam Reza (a.s.) said:

*“If a person possesses a ring with Aqeeq in his right hand and turns it towards his palm and then looks at it after he wakes up in the morning and recites Surah Qadr (Chapter 97), then this:*

بِاللهِ لَا شَرِيكَ لَهُ بِسْمِ آلِ مُحَمَّدٍ وَ عَلَانِيَتِهِمْ	آمَنْتُ وَحْدَهُ شَرِيكَ آمَنْتُ آلِ مُحَمَّدٍ وَ عَلَانِيَتِهِمْ	AAMANTO BILLAAHE WAHDAHU LAA SHAREEKA LAHU AAMANTO BESIRRE AALE MOHAMMDIN WA A'LAANE-YATEHIM	I have brought faith on One Allah Who has no partner, I have brought faith on the secrets of progeny of Muhammad and their open (aspects)
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*then Allah keeps him protected the whole day from trouble whether they are descended from heaven or earth and he will be protected till the night by Allah and the Messenger (s.a.w.a.) who will protect him.<sup>1</sup>*

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<sup>1</sup> Akseer al-Da'waat, p. 351

## (8) Supplication for the Time of Wearing a Ring

This supplication has been narrated by Imam Reza (a.s.).

While wearing the ring recite this supplication:

<div>□</div> <div>اللَّهُمَّ بِسْمَاءِ الْإِيمَانِ وَاخْتِمْ لِي بِالْخَيْرِ وَجْعَلْ عَاقِبَتِي إِلَى خَيْرٍ إِنَّكَ الْعَزِيزُ الْكَرِيمُ.</div>	ALLAAHUMMA SaMmeneE BE-SEEMAaa- IL EEMAANE WAKH-TIIM LEE BIL-KHAYRE WAJ-A'L A'AQEBATEE ELAA KHAYRIN INNAKA ANTAL A'ZEEZUL KAREEM.	O Allah! Let the sign of faith be the cause of my recognition! Let my end be worthwhile and let there be good for me even in the world to come. It is well known that You are All Mighty, and All Generous!
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## Chapter

## **Eight Ziyaarats from the Ziyaarats of Imam Reza (a.s.)**

In this chapter we shall elaborate eight ziyaarats from the ziyaarat of Imam Reza (a.s.).<sup>1</sup>

It is highly desirable and strongly recommended for the esteemed pilgrims to follow the essential instruction, while reciting the ziyaarat. They should pay utmost attention towards the meaning of the ziyaarat. They should comprehend of what is being recited by him and also contemplate over the wordings of the Ziyaarat.

For instance we recite in the first ziyaarat of Imam Reza (a.s.) about Imam-e-Zamana (a.t.f.s.):

وَتَجْعَلُنَا مَعَهُ فِي الدُّنْيَا وَالْآخِرَةِ

*(O Lord) Count us with our Imam (a.s.) in this world as well as in the Hereafter.*

We may celebrate on these wordings of the Ziyaarat only when we firmly resolute to follow him in all our affairs and conditions of our life. And this is only possible with the gracious favours of pious and infallible Ahlul Bayt (a.s.).

Inshallah, the visitors will give first preference and importance in their supplications for the earliest reappearance of Imam-e-Zamana (a.t.f.s.) after the Ziyaarat of honorable Imam (a.s.) because Imam Hasan Askari (a.s.) said to Ahmad Ibn Ishaq:

*“By Allah! He will have an occultation and none shall be safe from destruction but one whom Allah has kept steadfast in the belief of his Imam and given the divine opportunity (Taufeeq) to pray for his early reappearance.”<sup>2</sup>*

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<sup>1</sup> Two more ziyaaarats of Imam Reza (a.s.) have been narrated but as they were to be recited on Wednesday we mentioned them in the tenth chapter.

<sup>2</sup> Behaar al-Anwaar, vol. 52, p. 24

## Etiquette of Ziyaarat

Now we shall state the etiquette of Ziyaarat: Mohaddis Qummi reports that there are many etiquette of Ziyaarat but here only few will be elaborated:

1. It is recommended to bathe oneself before beginning the journey of ziyaarat.
2. It is advisable to avoid vain language, disputes, and heated discussions during journeys of ziyaarat.
3. It is recommended to do the bathing before visiting of the Holy Imams' shrines and to say the associated supplicatory prayers.
4. It is required to be pure from ceremonial impurities.
5. It is recommended to put on pure, clean, and new clothes, preferably white.
6. While going to a holy shrine, it is recommended to walk in short steps with tranquility and dignity, to be submissive, lowering the head, and to avoid looking upwards or to the sides.
7. It is recommended to perfume oneself except when the holy shrine of Imam al-Husain (a.s.) is visited.
8. While directing towards the holy shrine, it is advisable to utter statements of glorifying Almighty Allah, such as اللَّهُ أَكْبَرُ (Allah is Great) الْحَمْدُ لِلَّهِ (all praise be to Allah), سُبْحَانَ اللَّهِ (All glory be to Allah), لَا إِلَهَ إِلَّا اللَّهُ (There is no god but Allah) and to perfume one's mouth with the endless scent of الْأُكُومِ (O Allah! Send blessings upon Muhammad and the Progeny of Muhammad).
9. It is recommended to stop at the outer gate of the holy shrine and seek entrance permission (from the holy person buried in that shrine). It is also recommended to do one's best to be at the utmost degree of deference and submission, to ponder over the greatness and eminence of the holy person buried in the visited shrine, to believe that this holy person can see, hear, and respond to the greetings of the visitor, as is confirmed by the forms of asking entrance permission (إِذْنِ دُخُولِ), to think deeply about his compassion and love for his followers in general and his visitors in particular, and to call in mind one's corruption and disobedience to the Holy Infallibles (a.s.) through breaking their orders and acting unjustly to them as well as to their adherents

and followers. In fact, such acts of disobedience cause harm to the Holy Infallibles (a.s.) themselves. If a visitor thinks for a few minutes of these matters and ponders over his behavior in general, his feet will no more be able to go on walking, his heart will be fearful and his eyes will shed tears. This is, in fact, the true spirit of the ziyaarat etiquette in general.

10. It is recommended to kiss the high threshold of the holy shrine.<sup>1</sup>

Shaykh al-Shaheed says, “It is even more preferable to prostrate oneself at the threshold in the intention of thanking Almighty Allah for reaching such a sacred place.”

11. As is done when entering and leaving mosques, it is recommended to enter the holy shrine with the right foot and to leave it with the left.

12. It is recommended to stop as near as possible to the tomb that one can stick to it. In fact, it is illusive to believe that to stop far away from the tomb is a sort of politeness. Narrations have confirmed that one should lean to and kiss the tomb.

13. It is advisable, when saying the ziyaarat, to turn the face towards the tomb and turn the back towards the qiblah direction. Seemingly, this etiquette is dedicated to the ziyaarats of the Holy Infallibles (a.s.).

After saying the ziyaarat, it is recommended to put the right cheek on the tomb and pray Almighty Allah beseechingly, and, then, to put the left cheek on the tomb and pray Almighty Allah, in the name of the holy person buried in the tomb, to include him/her with the persons for whom the holy person buried in the tomb will intercede. It is also recommended to pray Almighty Allah as insistently as possible and then move to the side of the head (of the holy entombed person), stand erect towards head side, face the qiblah direction, and pray Almighty Allah again.

14. It is highly advisable to stand erect while uttering the ziyaarat except when one is too weak to stand up for a long time due to an ailment, such as backache, foot ache and the like.

15. Before beginning with the ziyaarat, it is recommended to raise the voice saying اللَّهُ أَكْبَرُ when the shrine is seen. In this respect, It is narrated that one who utters the following statement at the first sight of a holy shrine will be included with the Grand Pleasure of Almighty Allah:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

16. It is advisable to follow the instructions that are reported from the Holy Imams (a.s.) concerning the etiquette and forms of ritual ziyaarats. Thus, it is



necessary to neglect the fabricated forms of ziyaarat that have been invented by some unwise ordinary people in order to attract the attentions of the ignorant people.

Shaykh al-Kulayni reports Abd al-Rahim al-Qasir to have narrated that he, once, visited Imam al-Sadiq (a.s.) and said, ‘May Allah accept me as ransom for you! I have composed a supplicatory prayer (dua) for myself.’ The Imam (a.s.) answered,

*“Save me from your composition. Whenever you encounter a problem, you may resort to the tomb of the Messenger of Allah (s.a.w.a.), offer a two units prayer there, and provide it as gift to him... etc.”*

17. It is recommended to offer the Ziyaarat Prayer (salaat al-Ziyaarat) the least of which is two unit. In this respect, Shaykh al-Shaheed says, ‘As for those who visit the tomb of the Holy Prophet (s.a.w.a.), they may offer salaat al-Ziyaarat in the shrine. And those who visit the tombs of the Holy Imams (a.s.) may offer it near the head of the tomb. It is however legal to offer it at the courtyard of the shrine.’

Allamah Majlisi (r.a.) says, ‘In my conception, as for salaat al-Ziyaarat, as well as the other prayers performed in the holy shrines, it is preferable to offer them behind the tomb or to the side of the head.’

18. If there is no particular form of salaat al-Ziyaarat, it is recommended to recite Surah Hamd and Surah Yasin in the first unit and Surah Hamd and Surah Rahmaan in the second unit. It is also recommended to beseech Almighty Allah after these prayers for the worldly welfare as well as success on the Resurrection Day. It is also recommended to pray for all people generally and especially for your parents in order that his prayers will be more acceptable.

19. Shaykh al-Shaheed says, ‘If one enters a shrine and finds that a congregational prayer is held, the prayer must be offered before doing the ziyaarat rites. The same thing must be done if one enters a shrine at the time of an obligatory prayer. Because the ziyaarat is the purpose, one may do the ziyaarat rites on other conditions. When a congregational prayer is held while one is doing the ziyaarat rites, it is recommended to cut off the rites and join the congregational prayer. It is thus discouraged to ignore the congregational prayers. Moreover, the supervisors in the shrine must order the zaaer (i.e. performer of ziyaarat) to join the congregational prayer.

20. In the word of Shaykh al-Shaheed, to recite a portion of the Holy Qur'an in the shrines and to dedicate the recitation to the soul of the holy person buried in that shrine is one of the etiquette of ziyaarat. Of course, this act brings about rewards to the zaaer and shows honoring of the holy person buried in the shrine.

21. It is advisable to refrain from nonsensical and meaningless speech in the holy shrines and to avoid discussing the worldly affairs. Of course, nonsense and offensive speech are discommended everywhere and at all times. Such language stops sustenance and results in hardheartedness, especially in such pure places and under such superior domes about whose superiority and highness, Almighty Allah has said,

فِي بُيُوتِ أَذْنِ اللَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ ۖ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ۖ ۝۳۶

**In houses which Allah has permitted to be exalted and that His name may be remembered in them; there glorify Him therein in the mornings and the evenings.<sup>2</sup>**

22. As I have confirmed in my book of Hadiyyah al-Zaaer, it is recommended not to raise one's voice with the recitals of the ziyaarat formulas.

23. At leaving, it is recommended to bid farewell to the Imam (a.s.) through reciting the formulas dedicated to so (وَدَعْ) or any similar formulas.

24. It is advisable to declare repentance, implore Almighty Allah for forgiveness, and pray Him to make the deeds and words after the Ziyaarat better than one's deeds and words before it.

25. It is recommended to give some money to the custodians of the holy shrines. As a matter of fact, the custodians of the holy shrines must be virtuous, righteous, religious, and honorable. They are required to respect the visitor (zuwwar) (pl. zaaer) and to stand their behaviors. They must not wreak their wrath upon those zuwwar or shout at them. Instead, they must settle all the needs of the zuwwar and guide the strangers if they are lost. In general, the custodians are required to act as servants, to arrange and guard the holy shrine, to watch over the zuwwar and to do whatever necessary.

26. It is also recommended to give some money to the neighbors of the holy shrines – the poor, the needy, and the modest, especially the Sayyids (i.e. descendants of the Holy Prophet (s.a.w.a.)) and the students of religious sciences who accepted to live in poverty, alienation, and neediness for the sake of glorifying the rites of Almighty Allah. Hence, those are the worthiest of receiving charity and custody.

27. Shaykh al-Shaheed says, ‘Among the etiquette of ziyaarat is to hurry in leaving the holy shrine when the ziyaarat is accomplished, so that the sanctity of the shrine will be preserved and eagerness to repeat ziyaarat will be aroused.’

He further says, ‘When they perform ziyaarat, women must isolate themselves from men. Preferably, women may perform ziyaarat at night. They may also disguise themselves by putting ordinary clothes rather than precious clothes, so that they are not recognized. They may also try to hide and veil themselves. However, it is legal, yet discouraged, for women to perform ziyaarat amongst men.’

In point of fact, the previous recommendation of Shaykh al-Shaheed manifests the horrible amount of hideousness and repulsiveness that some women, these days, commit. As they come to the holy shrines, they adorn themselves, put on their best clothes, and stand side by side with men inside the holy shrines. They, moreover, push men with their bodies so as to find themselves places near the holy tombs, or sit in the direction of the qiblah where men offer prayers for reciting the ziyaarat formulas. They thus attract attentions and divert men from acts of worship, beseeching to Almighty Allah, and weeping for themselves at these sacred areas. By doing so, they bring to themselves sins and offenses. The ziyaarats of such women must be decided as undesirable.

In this respect, Imam Ja’far al-Sadiq (a.s.) has reported Imam Ali Ameer al-Momineen (a.s.) as saying to the people of Iraq,

يَا أَهْلَ الْعِرَاقِ تُبْنِتُ أَنْ نِسَاءَكُمْ يُوَافِينَ الرِّجَالَ فِي الطَّرِيقِ أَمَا تَسْتَحْيُونَ؟

*“I have been informed that your women are meeting men on the public ways. Are you not ashamed?”*

Then he (a.s.) said:

لَعَنَ اللَّهُ مَنْ لَا يَغَارُ

*“Curse of Allah be upon him who is not pious.”*

In ‘Man Laa Yahzoruhu al-Faqeeh’, it is mentioned that al-Asbagh ibn Nubatah reported Imam Ali Ameer al-Momineen (a.s.) as saying,

*“In the later age, which is actually the worst of ages, when the Hour (of Resurrection) comes near, there will appear women – unveiling themselves, exposing themselves, adorning themselves, being out of the religion, entering in seditious matters, inclining to lusts, hurrying to their pleasures, and violating the inviolable things; therefore, they will abide in Hellfire forever.”*

28. When the area around the holy tombs is overcrowded, those who are nearest to the holy tombs are required to hurry up and end their ziyaarat so as to give others the opportunity to come near the holy tomb and win the honor of approaching these holy tombs.<sup>3</sup>

29. When the pilgrims have entered the precincts of the holy shrine then it is the best place and opportunity for them to invoke the Almighty Allah for the early reappearance of Imam-e-Zamana (a.t.f.s.). So the pilgrims should be mindful of their responsibilities in this regard.

30. As one can perform the ziyaarat of Imam-e-Zamana (a.t.f.s.) at any place so if he has got a chance to be in the holy shrine of any infallible Imams (a.s.) he should avail of the opportunity to illuminate his heart to enact his basic responsibility by reciting the ziyaarat of Imam-e-Zamana (a.t.f.s.)

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<sup>1</sup> The author says: There are many important instructions of infallible Imams (a.s.) about the kissing of their entrance gates.

Allamah Majlisi (r.a.) has narrated in Behaar al-Anwaar the farewell to the holy Imams (a.s.) thus:

وَإِشْقَاقَهُ إِلَى تَقْبِيلِ أَعْتَابِكُمْ وَالْوُلُوجِ بِإِذْنِكُمْ لِأَبْوَابِكُمْ وَتَغْفِيرِ الْخَطِّ عَلَى أَرْبِجِ ثُرَابِكُمْ وَاللِّيَازِ ...  
بِعَرَصَاتِكُمْ وَمَحَالِّ أَبْدَانِكُمْ وَأَشْخَاصِكُمُ الْمُحْفُوفَةِ بِالْمَلَائِكَةِ الْكَرَامِ وَالْمُتَحَوِّفَةِ مِنَ اللَّهِ بِالرَّحْمَةِ وَالسَّلَامِ...

“How much I am eager to kiss the entrance of your shrine and with your permission want to rub the dust on my face. I want shelter in your courtyard and your holy bodies and personalities which are surrounded by the noble angels blessed by Almighty Allah with mercy and peace...” (Behaar al-Anwaar, vol. 102, p. 205)

While kissing the entrance of the shrines of infallible Imams (a.s.) one should be mindful that this is the place where Imam-e-Zamana (a.t.f.s.) will put his holy feet. During the period of his minor and major occultation he (a.t.f.s.) time and again elevated the dignity of these holy places.

Believing in the sanctity of the Holy Quran, we kiss the cover of the Holy Quran. In the same way, we kiss the entrance of the shrines of the infallible Imams (a.s.) owing to their dignity and nobility.

Is there anything else except that why should we not give regards to the holy shrines of the holy Imams (a.s.) which is the place of frequent visits

of Imam-e-Zamana (a.t.f.s.) since a long time.

Late Ayatullah Ahmad Mustambat says: One of the etiquette of Ziyaarat is kissing the entrance of the holy shrines. This is excluded from the conformity of the prostration but it is the expression of our love and affection. For example, if anyone bends to kiss his son, nobody thinks that this bowing is genuflection or prostration.

It is said that when late Ayatullah Shaikh Ansari was asked regarding the kissing of the entrances of the shrines of holy Imams (a.s.) he said: 'I kiss the threshold of the shrine of Hazrat Abbas (a.s.) because I consider it to be his footsteps, whereas kissing the entrance of the shrines of infallible Imams (a.s.) is more elevated.'

Some of the great scholars are seen that they used to kiss the entrance of Hurr Ibn Yazeed al-Reyaahi (r.a.). (Al-Ziyaarah wa al-Bashaarah, vol. 1, p. 13)

He further said: Kissing the earth in front of Imam (a.s.)'s shrine is also one of the etiquette of ziyaarat and this is in the basis of narration of Safwan Ibn Yahya narrated in 'Wasaael' from the book 'Oyoon', chapter 129, under the chapters of 'Ashrah', Book of Hajj. They say:

Abu Qurrah, attendant of Jaasaleeq, asked me to take him to Imam Reza (a.s.). I asked Imam Reza (a.s.) for permission, and he agreed. Abu Qurrah came to Imam Reza (a.s.) and kissed his seat (masnad) and said that it is obligatory in our religion to give regards to the respectable personalities in this manner.

Imam Reza (a.s.) did not stop him from doing this act. One must know that holy Imams (a.s.) do not remain silent for any wrong act or thing. There are many more traditions in this regard. When a caravan from Qum reached in the presence of Imam-e-Zamana (a.t.f.s.) in order to pay their regards to him they fell down on the ground and kissed the ground in front of the Imam (a.s.) as a mark of respect. (al-Ziyaarah wa al-Beshaarah, vol. 1, p. 17)

<sup>2</sup> Surah Noor (24): Verse 36

<sup>3</sup> Mafaateeh al-Jinaan, p. 615

## **Beginning of Etiquette of Ziyaarat**

As soon as journey for holy Mashhad starts, the etiquette of the ziyaarat also begin. Hence one should make himself ready mentally and spiritually from the very beginning of the journey so as to get the favours and attention of Imam Reza (a.s.) completely.

This fact becomes quite clear from the traditions of the Family of Revelation (a.s.) about the guidance for the time starting the journey that the zaaer should have internal ceremonial purification and actually prepared.

That is why in some ziyaarat (first ziyaarat of Imam Reza (a.s.)) some etiquette have been stated for the time of starting the journey towards Mashhad-e-Muqaddas.

It is recommended (Mustahab) to be attentive towards the etiquette as soon as the journey takes place. And while inside the holy shrine of Imam Reza (a.s.) be careful to follow the decorum of the ziyaarat.

# Supplication for Asking Permission for Entering (إِذْنِ دُخُولِ) the Holy Shrine of Imam Reza (a.s.)

Before mentioning the ziyaarat of Imam Reza (a.s.) the supplication of asking the permission for entry is stated hereunder:<sup>1</sup>

اللَّهُمَّ إِنِّي وَقَفْتُ	ALLAAHUMMA	INNEE	O Allah I stand still at one of
عَلَى بَابٍ مِنْ	WAQAFTO	A'LAA BAABIN	the doors of the houses of
أَبْوَابِ بُيُوتِ	MIN ABWAABE	BOYOOTE	Your Prophet (Your blessings
نَبِيِّكَ صَلَوَاتُكَ	NABIYYEKA	SALAWAATOKA	be on him and on his
عَلَيْهِ وَآلِهِ وَ قَدْ	A'LAYHE WA	AALEHI WA	children), because people
مَنْعَتِ النَّاسَ أَنْ	QAD MANAA'-TAN	NAASA AN	are not allowed to enter
يَدْخُلُوا إِلَّا بِإِذْنِهِ	YADKHOLOO	ILLAA BE-	without his permission. So
فَقُلْتُ يَا أَيُّهَا	IZNEHEE	FAQULTA YAA	You said: "O you who
الَّذِينَ آمَنُوا لَا	AYYOHAL	LAZEENA	believe! Enter not the
تَدْخُلُوا بُيُوتَ	AAMANOO	LAA	dwellings of the Prophet
النَّبِيِّ إِلَّا أَنْ	TADKHOLOO	BOYOOTAN	unless permission be
يُؤْذَنَ لَكُمْ إِلَّا أَنْ	NABIYYE	ILLAA AN YU-ZANA	granted to you." <sup>2</sup> O Allah! I
أَعْتَقِدُ	LAKUM	ALLAAHUMMA	hold (as an article of faith)
حُرْمَتَهُ صَاحِبِ	INNEE	AA'-TAQEDO	this honoured place of
إِذَا الْمَشْرِدِ	HURMATA	SAAHEBE	pilgrimage as sacred, in his
الشَّرِيفِ فِي	HAAZAL	MASH-HADISH	invisibility just as I was
كَمَا غَيْبِهِمْ	SHAREEFE	FEE	certain and sure of his
أَعْتَقِدُهَا فِي	GHAYBATEHE	KAMAA AA'-	sanctity in his presence. I
حَضْرَتِهِمْ وَ	TAQEDOHAA	FEE	know that Your Apostle and
أَعْلَمُ أَنْ	HAZRATEHI WA	AA'-LAMO	Your Representatives (peace
رَسُولِكَ وَ	ANNA RASOOLAKA	WA	be on them) are alive, by
خُلَفَائِكَ عَلَيْهِمُ	KHOLAFAAA-AKA		Your permission and are
السَّلَامُ أَخْيَاءُ	A'LAYHEMUS	SALAAMO	being sustained, seeing my
عِنْدَكَ يُرْزَقُونَ	AHYAAA-UN	I'NDAKA	place of halting, hearing my
يَرَوْنَ مَقَامِي وَ	YURZAQOONA	YARAWNA	words and answering my
يَسْمَعُونَ كَلَامِي	MAQAAMEE	WA YASMA-	"Salaam". Although You
وَيَرُدُّونَ	O'ONA	KALAAMEE	have shut off their speech
سَلَامِي وَ أَتَكَ	YARUDDOONA	SALAAMEE	from my hearing but has
حَجَبْتَ عَنِ	WA ANNAKA	HAJABTA A'N	unbolted the door of my
سَمْعِي كَلَامَهُمْ	SAM-E'E	KALAAMAHUM	understanding, because of
وَفَتَحْتَ بَابَ	FATAHTA	BAABA FAHMEE	my delightful recitation of

بَلَدِيذِي	BELAZEEZE	their merits. First I ask for
مُنَاجَاتِيهِمْ وَ اِنِّي	MONAAJAATEHIM WA INNEE	Your permission O my Lord
اَسْتَادِنُكَ يَا	ASTAAZENOKA YAA RABBE	and then seek Your Apostle's
رَبِّ اَوَّلًا وَ	AWWALAN WA ASTAAZENO	leave (Blessings of Allah be
اَسْتَادِنُ	RASOOLAKA SALLALLAAHO	on him and on his children)
رَسُولِكَ صَلَّى	A'LAYHE WA AALEHI	and take permission from
اللَّهُ عَلَيْهِ وَ اِلِهِ	SAANEYAN WA ASTAAZENO	Your representative,
ثَانِيًا وَ اَسْتَادِنُ	KHALEEFATAKAL EMAAMAL	obedience unto whom has
خَلِيفَتِكَ الْاِمَامَ	MAFROOZA A'LAYYA TAA-	been made obligatory on
الْمَفْرُوضِ عَلَى	A'TOHU A'LIYYABNE	me, Ali Ibn Moosa al-Reza
طَاعَتِهِ عَلَى	MOOSAR REZAA	(a.s.) <sup>3</sup> And also from the
بْنِ مُوسَى	A'LAYHEMAS SALAAMO WAL	angels, appointed as
الرِّضَا عَلَيْهِ مَا	MALAAA-EKATAL	guardians of this blessed
السَّلَامُ وَ	MOWAKKELEENA BE	precinct. May I enter O
الْمَلِكَةِ	HAAZEHIL BUQ-A'TIL	Apostle of Allah? May I enter
الْمُؤَكَّلِينَ بِهَذِهِ	MOBAARAKATE SAALESAN	O Hujjatullah (proof of
الْبُقْعَةِ الْمُبَارَكَةِ	A-ADKHOLO YAA	Allah)? May I enter O
ثَالِثًا اَدْخُلْ يَا	RASOOLALLAAHE A-	favourite angels of Allah,
رَسُولَ اللَّهِ اْ	ADKHOLO YAA	quartered in this place of
اَدْخُلْ يَا حُجَّةَ	HUJJATALLAAHE A-	pilgrimage? Give permission
اللَّهِ اَدْخُلْ يَا	ADKHOLO YAA MALAAA-	to enter, O my Master, a
مَلِكَةَ اللَّهِ	EKATALLAAHIL	most cordial welcome that is
الْمُقَرَّبِينَ	MOQARRABEENAL	extended to any of your
الْمُقِيمِينَ فِي هَذَا	MOQEEMEENA FEE HAAZAL	closest friends; may be I do
الْمَشْهَدِ فَادْخُلْ لِي	MASH-HADE FAA-ZAN LEE	not deserve it, but you are
يَا مَوْلَايَ فِي	YAA MAWLAAYA FID	known to do it. <sup>4</sup>
الدُّخُولِ اَفْضَلُ	DOKHOOLE AFZALA MAA	
مَا اَذِنْتَ لِاحَدٍ	AZINTA LE-AHADIN MIN	
مِّنْ اَوْلِيَائِكَ فَاِنْ	AWLEYAAA-EKA FA-IN LAM	
لَمْ اَكُنْ اَهْلًا	AKUN AHLAN LEZAALEKA	
لِذَلِكَ فَانْتَ اَهْلٌ	FA-ANTA AHLUN lahu.	
لَهُ		

If you feel that your heart has become submissive and your eyes have become tearful, then that will be the sign of permission to enter.

<sup>1</sup> This supplication can be recited for entering the shrine of any infallible Imam (a.s.).

<sup>2</sup> Surah Ahzaab (33): Verse 53



<sup>3</sup> If this ziyaarat is offered for any other infallible Imam (a.s.) then his name to be taken in place of the name of Imam Reza (a.s.).

<sup>4</sup> Al-Balad al-Ameen, p. 391; Misbaah al-Zaaer, p. 418

## (1) First Ziyaarat of Imam Reza (a.s.)

It has been narrated by infallible Imams (a.s.) who said:

One of the Infallibles said:

*“If you wish to visit the grave of Imam Reza (a.s.) in Tus, perform the ghusl before you leave home and say as you perform the ghusl:*

اللَّهُمَّ طَهِّرْ لِي قَلْبِي وَاسْرَحْ لِي صَدْرِي وَاجِرْ عَلَيَّ لِسَانِي مِدْحَتَكَ وَالنَّثَاءَ عَلَيْكَ فَإِنَّهُ لَا قُوَّةَ إِلَّا بِكَ اللَّهُمَّ اجْعَلْهُ لِي طَهُورًا وَشِفَاءً وَ نُورًا.	ALLAAHUMMA TAHHIRNEE WA tAhHIR LEE QALBEE WASH-RAH LEE SADREE WA AJRE A'LAA LESAANEE MIDHATAKA WAS-SANAAA-E A'LAYKA FA-INNAHU LAA QUWWATA ILLAA BEKA ALLAAHUMMAJ A'LHO LEE TAHOORAN WA SHEFAA-A'N wa nooran.	O Allah! purify me and my heart; expand my chest and make Your praises and adoration flow on my tongue, for indeed there is no strength except by You. O Allah! make this ghusl a source of purification, healing and light for me.
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Say as you leave home:

بِسْمِ اللَّهِ وَ بِاللَّهِ إِلَى اللَّهِ وَ إِلَى ابْنِ رَسُولِهِ حَسْبِيَ اللَّهُ تَوَكَّلْتُ عَلَى اللَّهِ اللَّهُمَّ إِلَيْكَ تَوَجَّهْتُ وَ إِلَيْكَ قَصَدْتُ وَ مَا عِنْدَكَ أَرَدْتُ.	BISMIL LAAHE WA BILLAAHE WA ELAL LAAHE WA ELABNE RASOOLehi HASBEYAL LAAHO TAWAKKALTO A'LAL LAAHE ALLAAHUMMA ELAYKA TAWAJJAHTO WA ELAYKA QASADTO WA MAA I'NDAKA ARADTO.	In the name of Allah, by Allah, and to Allah and by the son of His Prophet. Allah is sufficient for me, I depend on Allah. O Allah! I have turned to You, my intention is towards You and I wish for what is with You.
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As you leave, stop at the door of your house and say:

اللَّهُمَّ إِلَيْكَ وَجْهِي وَجْهِي وَ عَلَيْكَ خَلْفِي أَلْهِي وَ مَالِي وَ مَا خَوَّلْتَنِي وَ	ALLAAHUMMA ELAYKA WAJJAHTO WA A'LAYKA KHALLAFTO AHLEE WA MAALEE WA MAA KHAWWALTANEE WA	O my Allah, I turn my face to You, I entrust my family, property and what I leave behind with You. I put my confidence in You. So do not
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بِكَ وَتَقْتُ فَلَا تُخَيِّبُنِي يَا مَنْ لَا يَخِيْبُ مَنْ أَرَادَهُ وَ لَا يُضِيعُ مَنْ حَفِظَهُ صَلِّ عَلَى مُحَمَّدٍ وَ أَلِ مُحَمَّدٍ وَاحْفَظْنِي بِحِفْظِكَ فَإِنَّهُ لَا يَضِيعُ مَنْ حَفِظْتَ.	BEKA WASIQTO FALAA TOKHAYYIBNEE YAA MAN LAA YaKHeEBO MAN ARAAADAHU WA LAA YaZeE-O' MAN HAFEZAHU SALLE A'LAA MOHAMMADIN WA AALE MOHAMMADIN WAH FAZNEE BE-HIFZEKA FA- INNAHU LAA YaZEE-O' MAN HAFIZTA.	disappoint me, O One who does not disappoint those who want Him. One who entrusts [his affairs] to Him is not disappointed. Send Your blessings on Muhammad and the family of Muhammad, and protect me with Your protection for no harm reaches one whom You protect.
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When you reach there safely, Allah willing, then perform a ghusl when you wish to perform the ziyaarat. Say when doing the ghusl:

اللَّهُمَّ طَهِّرْ زَنْبِي وَ طَهِّرْ قَلْبِي وَاسْرُخْ لِي صَدْرِي وَ اجْعَلْ لِسَانِي مِدْحَتَكَ وَ مَحَبَّتَكَ وَ النَّعَاءَ عَلَيْكَ فَإِنَّهُ لَا قُوَّةَ إِلَّا بِكَ وَ قَدْ عَلِمْتُ أَنَّ قُوَّةَ دِينِي التَّسْلِيمُ لِأَمْرِكَ وَالِاتِّبَاعُ لِسُنَّتِكَ وَنَبِيِّكَ وَالشُّدَادُ عَلَى جَمِيعِ خَلْقِكَ اللَّهُمَّ اجْعَلْهُ لِي شِفَاءً وَ نُورًا.	ALLAAHUMMA TAHHIRNEE WA tAHHIR qalbee WASH RAH LEE SADREE WA AJRE A'LAA LESAANEE MIDHATAKA WA MAHABBATAKA WAS SANAAA-A A'LAYKA FA- INNAHU LAA QUWWATA ILLAA BEKA WA QAD A'LIMTO ANNA quwwata DEENee aTtASLEEMO LE- AMREKA WAL ITTEBAA-O' LE-SUNNATE NABIYYEKA WASH SHAHAADATO A'LAA JAMEE-E' KHALQEKA ALLAAHUMMAJ A'LHO LEE SHE-FAAA-AN WA NOORAN.	O Allah! Purify me and purify my heart, expand my chest and make Your praises, love and adulation flow on my tongue, for indeed, there is no power except through You. I know that the basis of my religion is through submission to Your command and by following the practices of Your Prophet and by testifying to the whole of Your creation. O Allah! make this a source of cure and light for me.
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Then wear your cleanest clothes, walk barefoot with complete tranquility and peace. Remember Allah in your heart and say:

اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، سُبْحَانَ اللَّهِ، الْحَمْدُ لِلَّهِ.

Take short footsteps. When you enter the blessed shrine, say:

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَى مِلَّةِ رَسُولِ	bismil laahe wa billaahe wa a'laa milla rasoolil laahe	In the name of Allah, by Allah and by the practice of the
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<p>اللَّهُ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّ عَلِيًّا وَلِيُّ اللَّهِ.</p>	<p>(sallal laaho a'layhe wa aalehi) ashhado an laa elaaha illal laaho wahdahu laa shareeka lahu wa ashhado anna mohammadan a'bdohu wa rasoolohu wa anna a'liyyan waliyyul laah.</p>	<p>Prophet of Allah (s.a.w.a.). I bear witness that there is no god but Allah, He is alone, there is no partner unto Him and I bear witness that Muhammad is His slave and Prophet, and that Ali is the friend of Allah.</p>
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Then walk until you reach his grave. Turn towards his face and your back towards Qiblah, say:

<p>أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّ سَيِّدَ الْأَوَّلِينَ وَالْآخِرِينَ وَأَنَّ سَيِّدَ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَنَبِيِّكَ وَسَيِّدِ خَلْقِكَ أَجْمَعِينَ صَلِّ عَلَى إِيصَاتِهِمَا غَيْرِكَ اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلَى بَنِي أَبِي طَالِبٍ عَبْدِكَ وَآخِي رَسُولِكَ الَّذِي اتَّجَنَّبْتَهُ بِعِلْمِكَ وَجَعَلْتَهُ هَادِيًا لِمَنْ شِئْتَ مِنَ خَلْقِكَ وَالْذَّلِيلِ عَلَى مَنْ بَعُثْتَهُ</p>	<p>ash-hado an laa elaaha illal laaho wahdahu laa shareeka lahu wa ash-hado anna mohammadan a'bdohu wa rasoolohu wa annahu sayyedul awwaleena wal aakhereena wa annahu sayyedul anbeyaaa-e wal mursaleena allaahumma salle a'laa a'bdeka wa rasooleka wa nabiiyeka wa sayyede khalqeka ajma-e'ena salaatan laa yaqwaa a'laa ehsaaa-ehaa ghayroka allaahumma salle a'laa ameeril moameneena a'liyy ibne abee taalebin a'bdeka wa akhee rasoolekal lazin tajabtahu be-i'lmeka wa ja-a'ltahu haadeyan leman she-ta min khalqeka wad daleela a'laa man ba-a'stahu be-resaalaateka wa dayyaanad deene be-a'dleka wa fasle qazaaa-eka bayna khalqeka wal mohaymene a'laa zaaleka</p>	<p>I bear witness that there is no god but Allah, He is alone, there is no partner unto Him, and I bear witness that Muhammad is His slave and Prophet. He is the leader of those who are foremost and last. He is the leader of all Prophets and Messengers. O Allah! Send Your blessings on Muhammad, Your slave and Prophet, Your Messenger, the leader of all Your creation. Send blessings that cannot be counted except by You. O Allah! Send Your blessings on the Commander of the Faithful, Ali Ibn Abi Talib, Your slave and the brother of Your Prophet whom You chose by Your knowledge and made a guide for those whom You wished amongst Your creatures. He is a guide towards the one whom You sent with Your message; the judge of religion by Your justice and one who judges by Your</p>
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بِرِسَالَاتِكَ وَ  
 دِيَّانِ الدِّينِ  
 بِعَدْلِكَ وَ فَضْلِ  
 قَضَائِكَ بَيْنَ  
 خَلْقِكَ □  
 الْمُؤْمِنِينَ عَلَى  
 ذَلِكَ كُلِّهِ وَ  
 السَّلَامُ عَلَيْهِ وَ  
 رَحْمَةُ اللَّهِ وَ  
 بَرَكَاتُهُ اللَّهُمَّ  
 صَلِّ عَلَى  
 فَاطِمَةَ بِنْتِ  
 نَبِيِّكَ وَ زَوْجَتِهِ  
 وَلِيِّكَ وَ أُمِّ  
 السَّبْطَيْنِ الْحَسَنِ  
 وَ الْحُسَيْنِ سَيِّدَيِ  
 شَبَابِ آلِ  
 الْجَنَّةِ الطَّهْرَةِ  
 الطَّاهِرَةِ  
 الْمُطَهَّرَةِ النَّقِيَّةِ  
 النَّقِيَّةِ الرَّضِيِّ  
 الرَّكِيِّ سَيِّدَةِ  
 نِسَاءِ آلِ الْحَنَّةِ  
 أَجْمَعِينَ صَلِّ □  
 لَا يَقْوَى عَلَى  
 إحصائهم  
 غَيْرُكَ اللَّهُمَّ  
 صَلِّ عَلَى  
 الْحَسَنِ وَ  
 الْحُسَيْنِ سِبْطَيِ  
 نَبِيِّكَ وَ سَيِّدَيِ  
 شَبَابِ آلِ  
 الْجَنَّةِ الْقَائِمِينَ  
 فِي خَلْقِكَ □  
 وَ الدَّلِيلِينَ عَلَى  
 مَنْ بَعَثْتَ  
 بِرِسَالَاتِكَ وَ  
 دِيَّانِ الدِّينِ  
 بِعَدْلِكَ فَصْلِي  
 قَضَائِكَ بَيْنَ

kullehi was salaamo a'layhe  
 wa rahmatul laahe wa  
 barakaatohu allaahumma  
 salle a'laa faatemata binte  
 nabiyyeka wa zawjate  
 waliyyeka wa ummis  
 sibtaynil hasane wal  
 husayne sayyeday  
 shabaabe ahlil jannatit  
 tohratit TAAHERATIL  
 MOTAHHARATIT  
 TAQIYYATIN NAQIYYATIR  
 RAZIYYATIZ ZAKIYYATE  
 SAYYEDATE NESAAA-E  
 AHLIL JANNATE AJMA-  
 E'ENA SALAATAN LAA  
 YAQWAA A'LAA EHSAAA-  
 EHAA GHAYROKA  
 ALLAAHUMMA SALLE  
 A'LAL HASANE WAL  
 HUSAYNE SIBTAY  
 NABIYYEKA WA  
 SAYYEDAY SHABAABE  
 AHLIL JANNATIL QAA-  
 EMAYNE FEE KHALQEKA  
 WAD DALEELAYNE A'LAA  
 MAN BA-A'STA  
 BERESAALAATEKA WA  
 DAYYAANID DEENE BE-  
 A'DLEKA WA FASLAY  
 QAZAA-EKA BAYNA  
 KHALQEKA ALLAAHUMMA  
 SALLE A'LAA A'LIYYIBNIL  
 HUSAYNE A'BDEKAL QAA-  
 EME FEE KHALQEKA  
 WAD DALEELE A'LAA MAN  
 BA-A'STA  
 BERESAALAATEKA WA  
 DAYYAANID DEENE BE-  
 A'DLEKA WA FASLE

judgements amongst Your  
 creatures and a guardian over  
 all of that. May Allah's peace,  
 mercy and blessings be on  
 him. O Allah! Send Your  
 blessings on Fatima, the  
 daughter of Your Prophet and  
 the wife of Your legatee and  
 mother of the two grandsons,  
 al-Hasan, and al-Husain, the  
 two leaders of the youths of  
 Paradise, the most pure and  
 purified. She is the most pious,  
 virtuous and peaceful, the  
 most pure, the leader of all  
 women in Paradise. Send such  
 blessings that nobody apart  
 from You can count them. O  
 Allah! Send Your blessings on  
 al-Hasan and al-Husain, the  
 two grandsons of Your  
 Prophet, the leaders of the  
 youths of Paradise, the ones  
 who undertake Your affairs on  
 Your creatures and the two  
 guides towards the one You  
 sent with Your message, the  
 judges of Your religion by Your  
 justice and the ones who judge  
 by Your judgement on Your  
 creatures. O Allah! Send Your  
 blessings on 'Ali, the son of al-  
 Husain, Your slave and the one  
 who undertakes Your affairs on  
 Your creatures and the guide  
 to the one You sent with Your  
 message, the judge of Your  
 religion by Your justice and the  
 one who judges by Your  
 judgement on Your creatures

خَلَقَكَ ۞ اللَّهُمَّ  
 صَلِّ عَلَى عَلِيٍّ  
 بْنِ الْحُسَيْنِ  
 عَبْدِكَ الْقَائِمِ فِي  
 خَلْقِكَ وَالدَّلِيلِ  
 عَلَى مَنْ بَعَثْتَ  
 بِرِسَالَتِكَ وَ  
 دَيَّانِ الدِّينِ  
 يُعَذِّبُكَ وَفَضْلِ  
 قَضَائِكَ بَيْنَ  
 خَلْقِكَ ۞ سَيِّدِ  
 الْعَالَمِينَ ۞ اللَّهُمَّ  
 صَلِّ عَلَى مُحَمَّدٍ  
 بْنِ عَلِيٍّ عَبْدِكَ  
 وَخَلِيفَتِكَ فِي  
 أَرْضِكَ بِأَقْرَبِ  
 عِلْمِ النَّبِيِّينَ  
 اللَّهُمَّ صَلِّ عَلَى  
 جَعْفَرِ بْنِ مُحَمَّدٍ  
 الصَّادِقِ عَبْدِكَ  
 وَوَلِيِّ دِينِكَ وَ  
 حُجَّتِكَ عَلَى  
 خَلْقِكَ أَجْمَعِينَ  
 الصَّادِقِ الْبَارِّ  
 اللَّهُمَّ صَلِّ  
 مُوسَى بْنِ جَعْفَرٍ  
 عَبْدِكَ الصَّالِحِ  
 وَلِسَانِكَ فِي  
 خَلْقِكَ النَّاطِقِ  
 بِحُكْمِكَ ۞ وَ  
 الْحَجَّةِ ۞ عَلَى  
 بَرِّيَّتِكَ ۞ اللَّهُمَّ  
 صَلِّ عَلَى عَلِيٍّ  
 بْنِ مُوسَى  
 الرِّضَا ۞  
 الْمُرْتَضَى  
 عَبْدِكَ وَوَلِيِّ  
 دِينِكَ الْقَائِمِ  
 يُعَذِّبُكَ وَ  
 الدَّاعِي إِلَى

QAZAAA-EKA BAYNA  
 KHALQEKA SAYYEDIL  
 A'ABEDEENA  
 ALLAAHUMMA SALLE  
 A'LAA MOHAMMADIBNE  
 A'LIYYIN A'BDEKA WA  
 KHALEEFATEKA FEE  
 ARZEKA BAAQERE I'LMIN  
 NABIYYEENA  
 ALLAAHUMMA SALLE  
 A'LAA JA'-FARIBNE  
 MOHAMMADENIS  
 SAADEQEI A'BDEKA WA  
 WALIYYE DEENEKA WA  
 HUJJATEKA A'LAA  
 KHALQEKA AJMA-E'ENAS  
 SAADEQIL BAAARRE  
 ALLAAHUMMA SALLE  
 A'LAA MOOSABNE JAA'-  
 FARIN ABDIKAS SAALEHE  
 WA LESAANEKA FEE  
 KHALQEKAN NAATEQE  
 BEHUKMEKA WAL  
 HUJJATE A'LAA  
 BARIYYATEKA  
 ALLAAHUMMA SALLE  
 A'LAA A'LIYYIBNE  
 MOOSAR REZAL  
 MURTAZAA A'BDEKA WA  
 WALIYYE DEENEKAL  
 QAAA-EME BE-A'DLEKA  
 WAD DAA-E'E ELAA  
 DEENEKA WA DEENE  
 AABAAA-EHIS  
 SAADEQEENA SALAATAN  
 LAA YAQWAA A'LAA  
 EHSAA-EHAA GHAYROKA  
 ALLAAHUMMA SALLE  
 A'LAA MOHAMMADIBNE  
 A'LIYYIN ABDIKA WA

and the leader of the  
 worshippers. O Allah! Send  
 Your blessings on Muhammad,  
 son of 'Ali, Your slave and Your  
 representative on Your earth,  
 the one who splits knowledge  
 after the Prophet. O Allah!  
 Send Your blessings on Ja'far  
 Ibn Muhammad, the truthful  
 one, Your slave and the  
 legatee of Your religion and  
 Your proof on all the people,  
 the one who is most truthful. O  
 Allah! Send Your blessings on  
 Moosa Ibn Ja'far, Your upright  
 slave and Your speech to the  
 people the one who relates  
 Your commands and the proof  
 over Your creatures. O Allah!  
 Send Your blessings on Ali Ibn  
 Moosa al-Reza, the contented,  
 chosen one, Your slave and  
 guardian of Your religion, the  
 one who undertakes justice  
 and invites people towards  
 Your religion and the religion of  
 his fathers, the truthful ones.  
 Send so much blessings that,  
 apart from You, no one can  
 count them. O Allah! Send  
 Your blessings on Muhammad  
 Ibn Ali, Your slave and legatee,  
 the one who undertakes Your  
 commands and invites people  
 towards Your path. O Allah!  
 Send Your blessings on Ali Ibn  
 Muhammad, Your slave and  
 legatee of Your religion. O  
 Allah! Send Your blessings on  
 al-Hasan Ibn Ali, the one who

دِينِكَ وَ دِينِ  
 أَبَائِهِ الصَّادِقِينَ  
 صَلَوَاتِهِ لَا يَقْوَى  
 عَلَى إحصَائِهَا  
 غَيْرُكَ اللَّهُمَّ  
 صَلِّ عَلَى مُحَمَّدٍ  
 بْنِ عَلِيٍّ عَبْدِكَ  
 وَوَلِيِّكَ الْقَائِمِ  
 بِأَمْرِكَ وَ  
 الدَّاعِي إِلَى  
 سَبِيلِكَ اللَّهُمَّ  
 صَلِّ عَلَى عَلِيٍّ  
 بْنِ مُحَمَّدٍ عَبْدِكَ  
 وَوَلِيِّ دِينِكَ  
 اللَّهُمَّ صَلِّ عَلَى  
 الْحَسَنِ بْنِ عَلِيٍّ  
 الْعَامِلِ بِأَمْرِكَ  
 الْقَائِمِ فِي خَلْقِكَ  
 وَحُجَّتِكَ  
 الْمُؤَدِّي عَنْ  
 نَبِيِّكَ وَشَايِدِكَ  
 عَلَى خَلْقِكَ  
 الْمُخْصُوصِ  
 بِكَرَامَتِكَ  
 الدَّاعِي إِلَى  
 طَاعَتِكَ وَ  
 طَاعَةِ رَسُولِكَ  
 صَلَوَاتِكَ عَلَيْهِمْ  
 أَجْمَعِينَ اللَّهُمَّ  
 صَلِّ عَلَى  
 حُجَّتِكَ وَ  
 وَلِيِّكَ الْقَائِمِ فِي  
 خَلْقِكَ صَلَوَاتِهِ  
 تَامَّةٌ نَامِيَةٌ  
 بَاقِيَةٌ تُعْجَلُ بِهَا  
 فَرَجُهُ وَ  
 تَنْصُرُهُ بِهَا وَ  
 تَجْعَلُنَا مَعَهُ فِي  
 الدُّنْيَا وَالْآخِرَةِ  
 اللَّهُمَّ إِنِّي

WALLIYEKAL QAAA-EME  
 BE-AMREKA WAD DAA-  
 E'E ELAA SABEELEKA  
 ALLAAHUMMA SALLE  
 A'LAA A'LIYYIBNE  
 MOHAMMADIN A'BDEKA  
 WA WALIYYE DEENEKA  
 ALLAAHUMMA SALLE  
 A'LAL HASANIBNE A'LIYYIL  
 A'AMELE BE-AMREKAL  
 QAAA-EME FEE  
 KHALQEKA WA  
 HUJJATEKAL MO-ADDEE  
 A'N NABIYYEKA WA  
 SHAAHEDEKA A'LAA  
 KHALQEKA  
 MAKHSOOSE  
 BEKARAAMATEKAD DAA-  
 E'E ELAA TAA-A'TEKA WA  
 TAA-A'TE RASOOLEKA  
 SALAWAATOKA A'LAYHIM  
 AJMA-E'ENA  
 ALLAAHUMMA SALLE  
 A'LAA HUJJATEKA WA  
 WALIYYEKAL QAAA-EME  
 FEE KHALQEKA  
 SALAATAN TAAAMMATAN  
 NAAMEYATAN  
 BAAQEYATAN TO-A'JJELO  
 BEHAA FARAJAHU WA  
 TANSOROHU BEHAA WA  
 TAJ-A'LONAA MA-A'HU FID  
 DUNYAA WAL AAKHERATE  
 ALLAAHUMMA INNEEE  
 ATAQARRABO ELAYKA  
 BEHUBBEHIM WA  
 OWAALEE WALIY-YAHUM  
 WA O-A'ADEE  
 A'DUWWAHUM FAR-  
 ZUQNEE BEHIM KHAYRAD

implements Your commands, undertaking the affairs over Your creatures and Your proof in delivering the message of Your Prophet. He is Your witness over Your creatures, the one whom You have bestowed with honor, and the one who invites obedience to You and Your Prophet. Peace be on all of them. O Allah! Send Your blessings on Your proof, Your friend, the one who undertakes the affairs on Your creatures, a complete everlasting peace, hastening by it his re-appearance and helping him by it. Join us with him in this world and in the next. O Allah! I seek nearness to You by loving them, I am a friend of their friends, and an enemy to their enemies. Through them, grant me the best in this world and in the hereafter. Through them, remove the evil of this world and of the hereafter and the difficulties of the day of judgment.

اتَّقَرَّبُ إِلَيْكَ بِحُبِّهِمْ وَ أُوَالِي وَلِيِّهِمْ وَ أَعَادِي عَدُوِّهِمْ فَارْزُقْنِي بِهِمْ خَيْرَ الدُّنْيَا وَالْآخِرَةِ وَاصْرِفْ عَنِّي بِهِمْ شَرَّ الدُّنْيَا وَالْآخِرَةِ وَ أَيُّوَالِ الْقِيَامَةِ.	DUNYAA WAL AAKHERATE WASRIF A'NNEE BEHIM SHARRAD DUNYAA WAL AAKHERATE WA AHWAALA YAWMIL QEYAAMATE.
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Then sit near his head and say:

السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا نُورَ اللَّهِ فِي ظِلْمَاتِ الْأَرْضِ السَّلَامُ عَلَيْكَ يَا عَمُودَ الدِّينِ السَّلَامُ عَلَيْكَ يَا وَارِثَ آدَمَ صِفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ نُوحٍ نَبِيِّ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ إِبْرَاهِيمَ خَلِيلِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ إِسْمَاعِيلَ ذَبِيحِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ مُوسَى كَلِيمِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ عِيسَى رُوحِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ مُحَمَّدٍ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ	ASSALAAMO A'LAYKA YAA WALIYYALLAAHE ASSALAAMO A'LAYKA YAA HUJJATALLAAHE ASSALAAMO A'LAYKA YAA NOORALLAAHE FEE ZOLOMAATIL ARZE ASSALAAMO A'LAYKA YAA A'MOODAD DEENE ASSALAAMO A'LAYKA YAA WAARESA AADAMA SIFWATILLAAHE ASSALAAMO A'LAYKA YAA WAARESA NOOHIN NABIYYILLAAHE ASSALAAMO A'LAYKA YAA WAARESA IBRAAHEEMA KHALEELILLAAHE ASSALAAMO A'LAYKA YAA WAARESA ISMAA-E'ELA ZABEEHILLAHE ASSALAAMO A'LAYKA YAA WAARESA MOOSAA KALEEMILLAAHE ASSALAAMO A'LAYKA YAA WAARESA E'ESAA ROOHILLAAHE ASSALAAMO A'LAYKA YAA WAARESA	Peace be on you, O friend of Allah! Peace be on you, O the proof of Allah! Peace be on you, O light of Allah in the darkness of the earth! Peace be on you, O pillar of religion! Peace be on you, O inheritor of Adam, the one chosen by Allah! Peace be on you, O inheritor of Nuh, the Prophet of Allah! Peace be on you, O inheritor of Ibrahim, the friend of Allah! Peace be on you, O inheritor of Ismaeel, the one to be sacrificed for Allah! Peace be on you, O inheritor of Moosa, the one who spoke to Allah! Peace be on you, O inheritor of Eesaa, the spirit of Allah! Peace be on you, O inheritor of Muhammad, the Prophet of Allah! Peace be on you, O inheritor of the
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أَمِيرِ الْمُؤْمِنِينَ  
 عَلَى وَلِيِّ اللَّهِ وَ  
 وَصِيِّ رَسُولِ  
 رَبِّ الْعَالَمِينَ  
 السَّلَامُ عَلَيْكَ يَا  
 وَارِثَ فَاطِمَةَ  
 الزَّهْرَاءِ السَّلَامُ  
 عَلَيْكَ يَا وَارِثَ  
 الْحُسَيْنِ وَ الْحُسَيْنِ  
 سَيِّدِي شَبَابِ آلِ  
 الْجَنَّةِ السَّلَامُ  
 عَلَيْكَ يَا وَارِثَ  
 عَلَى بْنِ الْحُسَيْنِ  
 زَيْنِ الْعَابِدِينَ  
 السَّلَامُ عَلَيْكَ يَا  
 وَارِثَ مُحَمَّدِ بْنِ  
 عَلَى بَاقِرِ عِلْمِ  
 الْأَوَّلِينَ وَ  
 الْآخِرِينَ السَّلَامُ  
 عَلَيْكَ يَا وَارِثَ  
 جَعْفَرِ بْنِ مُحَمَّدٍ  
 الصَّادِقِ الْبَارِ  
 السَّلَامُ عَلَيْكَ يَا  
 وَارِثَ مُوسَى بْنِ  
 جَعْفَرِ السَّلَامُ  
 عَلَيْكَ أَيُّهَا  
 الصَّدِّيقُ الشَّهِيدُ  
 السَّلَامُ عَلَيْكَ  
 أَيُّهَا الْوَصِيُّ  
 الْبَارِ النَّقِيُّ أَشْهَدُ  
 أَنَّكَ قَدْ أَقَمْتَ  
 الصَّلَاةَ وَ أَتَيْتَ  
 الزَّكَاةَ وَ أَمَرْتَ  
 بِالْمَعْرُوفِ وَ  
 نَهَيْتَ عَنِ  
 الْمُنْكَرِ وَ عَبَدْتَ  
 اللَّهَ مُخْلِصًا حَتَّى  
 أَتَيْتَ الْيَقِينَ  
 السَّلَامُ عَلَيْكَ يَا  
 أَبَا الْحَسَنِ وَ

MOHAMMADIN  
 RASOOLILLAAHE  
 ASSALAAMO A'LAYKA YAA  
 WAARESA AMEERIL  
 MOOMINEENA A'LIYYIN  
 WALIYYILLAAHE WA  
 WASIYYE RASOOLE RABBIL  
 A'ALAMEENA ASSALAAMO  
 A'LAYKA YAA WAARESA  
 FAATEMATAZ ZAHRAAA-E  
 ASSALAAMO A'LAYKA YAA  
 WAARE HASANE WAL  
 HUSAYNE SAYYEDAY  
 SHABAABE AHLIL JANNATE  
 ASSALAAMO A'LAYKA YAA  
 WAARESA A'LIYYIBNIL  
 HUSAYNE ZAYNIL  
 A'ABEDEENA ASSALAAMO  
 A'LAYKA YAA WAARESA  
 MOHAMMADIBNE A'LIYYIN  
 BAAQERE I'LMIL  
 AWWALEENA WAL  
 AAKHEREENA ASSALAAMO  
 A'LAYKA YAA WAARESA JA'-  
 FAR IBNE MOHAMMADENIS  
 SAADEQIL BAAARRE  
 ASSALAAMO A'LAYKA YAA  
 WAARESA MOOSABNE JA'-  
 FARIN ASSALAAMO A'LAYKA  
 AYYOHAS SIDDEEQUSH  
 SHAHEEDO ASSALAAMO  
 A'LAYKA AYYOHAL  
 WASIYYUL BAAARRUT  
 TAQIYYO ASH-HADO  
 ANNAKA QAD AQAMTAS  
 AATA WA AATAYTAZ ZAKAATA  
 WA AMARTA BIL MA'-ROOFE  
 WA NAHAYTA A'NIL  
 MUNKARE WA  
 A'BADTALLAAHA

Commander of the  
 Faithful, Ali, the friend of  
 Allah and the successor to  
 the Prophet of the Lord of  
 the Worlds! Peace be on  
 you, O inheritor of Fatima  
 al-Zahra! Peace be on  
 you, O inheritor of al-  
 Hasan and al-Husain, the  
 two leaders of the youths  
 of Paradise! Peace be on  
 you, O inheritor of Ali Ibn  
 al-Husain, the ornament of  
 the worshipers! Peace be  
 on you, O inheritor of  
 Muhammad Ibn Ali, the  
 splitter of knowledge of the  
 first and last ones! Peace  
 be on you, O inheritor of  
 Ja'far Ibn Muhammad, the  
 truthful one! Peace be on  
 you, O inheritor of Moosa  
 Ibn Ja'far! Peace be on  
 you, O truthful martyr!  
 Peace be on you, O  
 inheritor and pious one! I  
 bear witness that you  
 undertook the prayers,  
 gave the zakat, enjoined  
 what is good, prohibited  
 evil and worshipped Allah  
 in all sincerity until death  
 overtook you. Peace be on  
 you, O Abul Hasan! May  
 the mercy and blessings of  
 Allah be on you, surely He  
 is Most Praiseworthy,  
 Glorious.

رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ حَمِيدٌ مَجِيدٌ.	MUKHLESAN ATAAKAL ASSALAAMO A'LAYKA YAA ABAL HASANE WA RAHMATULLAAHE WA BARAKAATOHU, innahu hameedun majeed.	HATTAA YAQEENO YAA WA WA innahu
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Then move away from the grave and say:

اللَّهُمَّ إِلَيْكَ صَمَدْتُ مِنْ أَرْضِي وَ قَطَعْتُ الْبِلَادَ رَجَاءَ رَحْمَتِكَ فَلَا تُخَيِّبْنِي وَ لَا تُرَدِّنِي بِغَيْرِ قَضَاءٍ حَوَائِجِي وَ ارْحَمْ تَقَلِّبِي عَلَى قَبْرِ بَنِي أَخِي رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ وَ أَلِهِ بِأَبِي أَنْتَ وَ أُمِّي أَنْتَ زَائِرًا وَافِدًا عَائِدًا مِمَّا جَنَيْتُ عَلَى نَفْسِي وَ اخْتَطَبْتُ عَلَى ظَهْرِي فَكُنْ لِي شَفِيعًا إِلَى رَبِّكَ يَوْمَ فَقْرِي وَ فَاقَتِي فَإِنَّ لَكَ عِنْدَ اللَّهِ مَقَامًا مَحْمُودًا وَ أَنْتَ وَجِيهٌ فِي الدُّنْيَا وَ الْآخِرَةِ.	ALLAAHUMMA ELAYKA SAMADTO MIN ARZEE WA QATAA'-TUL BELAADA RAJAAA-A RAHMATEKA FALAA TOKHAYYIBNEE WA LAA TARUDDANEE BEGHAYRE qazaaa-e hawaaa-ejee WAR HAM TAQALLOBEE A'LAA QABRIBNI AKHEE RASOOLEKA sallal laaho A'LAYHE WA AALEHI BE- ABEE ANTA WA UMMEE ATAYTOKA ZAA-ERAN WAAFEDAN A'A-EZAN MIMMAA JANAYTU A'LAA NAFSEE WAH-TATABTO A'LAA ZAHREE FAKUN LEE SHAFee-A'N eLAA rabbeka YAWMA FAQREE WA FAAQATEE FALAKA I'NDALLAAHE MAQAAMaN MAHMOODaN WA ANTA WAJEEHUN fid dunyaa wal aakherah.	O Allah! I have turned to You, I have traveled from far hoping for Your mercy. So do not disappoint me and do not let me return without fulfilling my needs. Have mercy on me as I cling to the grave of the son of the brother of Your Prophet, blessings of Allah be upon him and his progeny. May my parents be sacrificed for you. I have come to visit you presenting what I have done against myself and have burdened my back, then be my intercessor in front of your Lord on the day of poverty and need for you have an eminent status in front of Allah. You are amongst the notable ones in this world and the hereafter.
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Then raise your right hand and spread your left hand on the grave and say:

اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِحُبِّهِمْ وَ بِمُؤَالَايَتِهِمْ.	ALLAAHUMMA INNEE ATAQARRABO ELAYKA BEHUBBEHIM WA BEmoWAAlaaTEHIM	O Allah! I seek nearness to You by loving and following them. I follow the last of them just as I followed the
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<p> أَتَوَلَّىٰ أَخَرَهُمْ  يَمَّا تَوَلَّيْتُ بِهِمْ  أُولَئِكَ وَ أَزْرَهُ  مِنْ كُلِّ وَلِيَّةٍ  دُونَهُمْ ۚ اللَّهُمَّ  الْعَن الَّذِينَ بَدَّلُوا  نِعْمَتَكَ وَ  أَتَمُّوا نَبِيَّكَ وَ  جَحَدُوا بِآيَاتِكَ  وَ سَخَرُوا  بِإِمَامِكَ وَ  حَمَلُوا النَّاسَ  عَلَىٰ اكْتِفَالِ آلِ  مُحَمَّدٍ ۚ اللَّهُمَّ  إِنِّي أَتَقَرَّبُ  إِلَيْكَ بِالْعَنَةِ  وَعَلَيْهِمْ  الْبَرَاءَةُ مِنْهُمْ  فِي الدُّنْيَا وَ  الْآخِرَةِ  رَحْمَنُ يَا رَحِيمُ </p>	<p> ATAWALLAA AAKHERAHUM  BEMAA TAWALLAYTO BEHIM  AWWALAHUM WA ABRA-O  MIN KULLE WALEEJATIN  DOONAHUM ALLAAHUMMAL-  A'NILLAZEENA BADDALOO  NEA'-MATAKA WAT TAHAMOO  NABIYYEKA WA JAHADOO  BE-AAYAATEKA WA  SAKHEROO BE-IMAAMEKA  WA HAMALUN NAASA A'LAA  AKTAAFE AALE  MOHAMMADIN ALLAAHUMMA  INNEE ATAQARRABO ELAYKA  BIL LA'-NATI A'LAYHIM WAL  BARAAA-ATE MINHUM FID  DUNYAA WAL AAKHERAH YAA  RAHMAANO yaa raheemo. </p>	<p> first of them and I  dissociate myself from  every pretender to them  and anyone who  challenges them. O Allah!  Curse those who altered  Your blessings and  distrusted Your Prophet,  denied Your signs, ridiculed  Your Imam and urged  people to oppress the  family of Muhammad. O  Allah! I seek closeness to  You by cursing them and  by dissociating myself from  them in this world and the  next, O Merciful One, O  Forgiver. </p>
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Then go towards his feet and say:

<p> صَلَّىٰ اللَّهُ عَلَيْكَ  يَا أَبَا الْحَسَنِ  صَلَّىٰ اللَّهُ عَلَىٰ  رُوحِكَ وَ  بَدَنِكَ صَبَرْتَ وَ  أَنْتَ الصَّادِقُ  الْمُصَدِّقُ قَتَلَ اللَّهُ  مَنْ قَتَلَكَ  بِالْأَيْدِي  وَالْأَلْسُنِ </p>	<p> SALLALLAAHO A'LAYKA  YAA ABAL HASANE  SALLALLAAHO A'LAA  ROOHEKA WA BADANEKA  SABARTA WA ANTAS  SAADEQUL MOSADDEQO  QATALALLAAHO MAN  QATALALAKA BIL AYDEE  WAL ALSONE. </p>	<p> May Allah shower you with  His blessings, O Abul-Hasan,  may Allah bless your soul and  body. You had patience and  you are the most truthful and  trustworthy. May Allah fight  those who fight you with their  hands and tongues. </p>
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Then curse those who killed the Commander of the Faithful (a.s.) and those who killed Imams Hasan (a.s.) and Husain (a.s.) and all those who killed the family of the Holy Prophet (a.s.).<sup>1</sup>

The curse on the murderer of the Holy Imams (a.s.) can be done in any language. The following discourse, extracted from some supplications, is better for recitation.

<p>اللَّهُمَّ الْعَن قَتْلَةَ  أَمِيرِ الْمُؤْمِنِينَ  وَقَتْلَةَ الْحَسَنِ  وَالْحُسَيْنِ وَ  قَتْلَةَ آلِ بَيْتِ  نَبِيِّكَ اللَّهُمَّ  الْعَن أَعْدَاءَ آلِ  مُحَمَّدٍ وَ قَتْلَتِهِمْ  وَزِدْهُمْ عَذَابًا  فَوْقَ الْعَذَابِ وَ  هَوِّنَا فَوْقَ يَوَانٍ  وَذَلًّا فَوْقَ ذُلٍ  وَ خِزْيًا فَوْقَ  خِزْيٍ. اللَّهُمَّ  دُعِهِمْ إِلَى النَّارِ  دَعَاً وَارْكُسِهِمْ  فِي أَلِيمِ عَذَابِكَ  رَكْسًا وَ  اخْشُرْهُمْ  أَتْبَاءَ قَوْمٍ إِلَى  جَهَنَّمَ زُمَرًا.</p>	<p>ALLAAHUMMAL A'N QATALATA  AMEERIL MOMINEENA WA  QATALATAL HASANE WAL  HUSAYNE A'LAYHEMUS AAMO  WA QATALATA AHLE BAYTE  NABIYYEKA ALLAAHUMMAL  A'N A-A'DAAA-A AALE  MOHAMMADIN WA  QATALATAHUM WA ZIDHUM  A'ZAABAN FAWQAL A'ZAABE  WA HAWAANAN FAWQA  HAWAANIN WA ZULLAN  FAWQA ZULLIN WA KHIZYAN  FAWQA KHIZYIN  ALLAAHUMMA DO'-A'HUM  ELAL NAARE DA'-A'N WA  ARKISHUM FEE ALEEME  A'ZAABEKA RAKSAN WAH-  SHURHUM WA ATBAA-A'HUM  ELAA JAHANNAMA  ZOMARAN.</p>	<p>O Allah! Curse the killers  of the commander of the  faithful and the killers of  Hasan (a.s.) and Husain  (a.s.) and the killers of the  household of Your Prophet.  O Allah! Curse the  enemies of the progeny of  Muhammad (a.s.) and  their killers and increase  their punishment and  debasement and  degradation and  humiliation. O Allah! Drive  them towards Hell fire and  engulf them in the torture  of Your punishment and  gather them and their  followers in groups  proceeding towards Hell.<sup>2</sup></p>
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Then go towards his head from behind, and offer two rak'at prayers. In one of these rak'at recite Surah Yasin (36), and in the second one Surah Rahman (55), and busy yourself in dua and in imploring Allah. Supplicate a lot for yourself, your parents and all your believing brothers and sisters. Stand near his head or wherever you wish, and pray near the grave.<sup>3</sup>

It has been reported in the book 'Zakheerah al-Aakherah':

If anyone is unable to recite Surah Yasin and Surah Rahman in Salaat of Ziyaarat, then any Surah can be recited. After that Tasbeeh of Hazrat Faatemah Zahra (s.a.) should be read and pray any supplication and recite in prostration:

<p>بِسْمِ اللَّهِ وَ بِاللَّهِ وَ  عَلَىٰ مِلَّةِ رَسُولِ  اللَّهِ الْحَمْدُ لِلَّهِ الَّذِي  وَقَفَّنِي بِزِيَارَةِ  مَوْلَايَ أَبِي  الْحَسَنِ عَلِيِّ بْنِ  مُؤَسَى الرَّضَا.  اللَّهُمَّ إِنِّي صَلَّيْتُ</p>	<p>bismil laahe wa billaahe  wa a'laa millate rasoolil  laahe al-hamdo lillaahil  lazee waffaqanee be-  zeyaarate mawlaaya abil  hasane a'liyy ibne  moosar rezaa.  allaahumma innee</p>	<p>In the name of Allah and by  Allah and upon the nation of the  Apostle of Allah. Praise be for  Allah, Who has given me  conciliated me with the visitation  of my master Abul Hasan Ali Ibn  Moosa al-Reza. O Allah! I have  offered a prayer, genuflected,</p>
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وَرَكَعْتُ وَسَجَدْتُ لَكَ خَاشِعًا خَاضِعًا فَاعْفِرْ لِي خَطِيئَاتِي كُلَّهَا وَ تَجَاوَزْ عَن كُلِّ ذَنْبٍ اذْنَبْتُهُ بِحُرْمَةِ وَلِيِّكَ الرَّضِيِّ عَلَيَّ بْنِ مُوسَى الرِّضَا وَ تَقَبَّلْ مِنِّي زِيَارَتَهُ بِحُرْمَةِ مُحَمَّدٍ وَ آلِهِ أَجْمَعِينَ	sallayto wa raka'to wa sajadto laka khaashe-a'n khaaze-a'n fagh fir lee khatee-aatee kullahaa wa tajaawaz a'n kulle zanbin aznabtohu be-hurmate waliyyekar raziyye a'liyy ibne moosar rezaa wa taqabbal minnee zeyaaratahu be-hurmate mohammadin wa aalehi ajma-e'ena.	and prostrated myself for You humbly and sincerely, then forgive me my faults all of them and excuse all of my sins which I have committed by the sacredness of Your vicegerent, the well-pleased Ali Ibn Moosa al-Reza and accept from me his visitation by the sacredness of Muhammad and all his progeny. <sup>4</sup>
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The author reports: This ziyaarat is one of the famous ziyaarats of Imam Reza (a.s.) which has been written by some senior scholars in their books.<sup>5</sup>

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<sup>1</sup> Kaamel al-Ziyaaraat, p. 515; Mazaar-e-Aaqaa Jamaal Khunsaari, p. 32

<sup>2</sup> Mazaar-e-Aaqaa Jamaal Khunsaari, p. 48

<sup>3</sup> Kaamel al-Ziyaaraat, p. 513; Behaar al-Anwaar, vol. 102, p. 44

<sup>4</sup> Zakheerah al-Aakherah, p. 165

<sup>5</sup> Farewell ziyaarat has been mentioned after this ziyaarat but as it was not particularised specifically with that of Imam Reza (a.s.), we have mentioned it in the chapter of Ziyaaraat and Supplications.

## (2) Another Ziyaarat of Imam Reza (a.s.)

Say as you leave home for ziyaarat:

<p>اللَّهُمَّ إِلَيْكَ أَخْرُجْ وَالَيْكَ أَتَوَجَّهُ وَ بِكَ أَمْنْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ بِكَ اسْتَعْنَيْتُ وَ إِلَى مَشَاهِدِ أَوْلِيَانِكَ وَ أَصْفِيَانِكَ قَصَدْتُ وَالَيْكَ رَغِبْتُ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الطَّاهِرِينَ وَبَلِّغْنِي أَمَلِي وَ رَجَائِي فِي زِيَارَتِي إِيَّاهُمْ وَ قَصْدِي إِلَيْهِمْ فِي خَيْرٍ وَ عَافِيَةٍ وَ سِرٍّ وَ سَلَامَةٍ وَ أَمْنٍ وَ كِفَايَةٍ وَ رُدَّنِي مَقْبُولًا مَبْرُورًا مَاجُورًا مَوْفُورًا سَعِيدًا غَانِمًا وَارْزُقْنِي الْعُودَ اللَّهُمَّ مَا أَبْقَيْتَنِي فَلَا تَجْعَلْهُ آخِرَ الْعَهْدِ لِزِيَارَةِ مَشَاهِدِهِمْ وَمَعَارِجِهِمْ إِنَّكَ أَرْحَمُ الرَّاحِمِينَ.</p>	<p>allaahumma elayka akhrojo wa elayka atawajjaho wa beka aamanto wa a'layka tawakkalto wa bekas ta- a'nto wa elaa mashaa- hede awleyaaa-eka wa as-feyaaa-eka qasad-to wa elayka raghibto fa- salle a'laa mohammadin wa aale mohammadenit taahereena wa balligh- nee amalee wa rajaaa-ee feezeyaaratee iyyaahum wa qasdee elayhim fee khayrin wa a'afeyatin wa sitrin wa salaamatin wa amnin wa kefaayatin wa ruddanee maqboolan mabrooran maajooran mawfooran sa-e'edan ghaaneman war zuqnil a'wda allaahumma maa abqaytanee falaa taj-a'lho aakheral a'hde le- zeyaarate mashaaa- hedehim wa ma- a'arejehim innaka arhamur raahemeen.</p>	<p>O Allah! I leave towards You, and to You I turn my face, and I believe in You, and upon You I put my trust, and from You I pray for aid, and towards the shrines of Your vicegerents and Your choosen ones I have moved, and towards You I desire earnestly, then send blessings upon Muhammad and the pure progeny of Muhammad, and help me attain my hope, and make me attain my desire in my visitation to them, and my intention to them in goodness and welfare, and protection, and safety, and security, and adequacy, and return me with accepted (ziyaarat), approved, renumerated, abundant, happy, gaining, and bestow upon me the favor of returning to visit. O Allah! As long as You keep me alive then do not make this to be my last visit to their tombs and their aspirations, surely You are Most Merciful.</p>
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It is obligatory to take the ceremonial bath on reaching the city then in the way one should invoke Almighty Allah as much as possible saying سُبْحَانَ اللَّهِ

(Glory be to Allah), الْحَمْدُ لِلَّهِ (All praise to Allah), اللَّهُ أَكْبَرُ (Allah is the Greatest) and لَا إِلَهَ إِلَّا اللَّهُ (There is no god but Allah). It is better to recite the following:

<p>سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَسَلَامٌ تَسْلِيمًا</p>	<p>subhaanal laahe wal hamdo lillaahe wa laa elaaha illal laaho wal laaho akbaro laa hawla wa laa quwwata illaa billaahil a'liyyil a'zeeme wa sallal laaho a'laa mohammadenin nabiyye wa a'laa aalehit tayyebeenat taahereena wa sallama tasleemaa.</p>	<p>All glory be to Allah, all praise be to Allah, there is no god save Allah, Allah is the Greatest, there is neither might nor power save with Allah, the All-High the All-Great, and blessing of Allah be upon Muhammad, the Prophet, and his pure and immaculate progeny and send upon them benedictions.<sup>1</sup></p>
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On reaching near the holy shrine of Imam Reza (a.s.) recite the following ziyaarat:

<p>السَّلَامُ عَلَيْكَ أَيُّهَا الْعَلَمُ الْهَادِي السَّلَامُ عَلَيْكَ أَيُّهَا الْوَصِيُّ الزَّكِيُّ السَّلَامُ عَلَيْكَ أَيُّهَا الْإِمَامُ الْبَرُّ النَّقِيُّ السَّلَامُ عَلَيْكَ أَيُّهَا الْعَلَمُ الْمُطَهَّرُ مِنَ الذُّنُوبِ السَّلَامُ عَلَيْكَ يَا وَعَاءَ حُكْمِ اللَّهِ السَّلَامُ عَلَيْكَ يَا عِيْبَةَ سِرِّ اللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا الْحَافِظُ لَوَحْيِ اللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا الْمُسْتَوْفِي فِي طَاعَةِ اللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا الْمُرْجِمُ لِكِتَابِ اللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا الدَّاعِي إِلَى</p>	<p>assalaamo a'layka ayyohal a'lamul haadee. assalaamo a'layka ayyohal wasiyyuz zakiyy. assalaamo a'layka ayyohal emaamul barrut taqiyy. assalaamo a'layka ayyohal a'lamul motahharo menaz zonoob. assalaamo a'alayka yaa we-a'aa-a hukmil laah. assalaamo a'layka yaa a'ybata sirril laah. assalaamo a'layka ayyohal haafezo le-wahyil laah. assalaamo a'layka ayyohal mustawfee fee taa-a'til laah. assalaamo a'layka ayyoahal motarjemo le-ketaabil laah. assalaamo a'layka ayyohad daa-e'e elaa tawheedil laah. assalaamo</p>	<p>Peace be on you, O guiding epitome. Peace be on you, O pure successor (of the Prophet). Peace be on you, O dutiful and pious leader. Peace be on you, O purified from sins. Peace be on you, O containers of judgement of Allah. Peace be on you, O the store of secret of Allah. Peace be on you, O the protector of the revelation of Allah. Peace be on you, O the complete in the obedience of Allah. Peace be on you, O the interpreter of the Book of Allah. Peace be on you, O the caller to the Oneness of Allah. Peace be on you, O the conveyer of the intention of Allah. Peace be on you, O the analyser of the</p>
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<p> تَوَحِيدِ اللَّهِ السَّلَامُ  عَلَيْكَ أَيُّهَا الْمَعْبُورُ  لِمُرَادِ اللَّهِ السَّلَامُ  عَلَيْكَ أَيُّهَا الْمُحَلَّلُ  لِحَلَالِ اللَّهِ وَ  الْمُحَرَّمِ لِحَرَامِ اللَّهِ  وَالدَّاعِي إِلَى دِينِ  اللَّهِ وَالْمُعَلِّنُ  لِأَحْكَامِ اللَّهِ وَ  الْفَاجِصُ عَنْ  مَعْرِفَةِ اللَّهِ السَّلَامُ  عَلَيْكَ يَا أَبَا  الْحَسَنِ أَشْهَدُ يَا  مَوْلَايَ أَنَّكَ حُجَّةُ  اللَّهِ وَ أَمِينُهُ وَ  صَفْوَةُ اللَّهِ وَ  حَبِيبُهُ وَ خَيْرُهُ اللَّهُ  مَنْ خَلَقَهُ وَ حُجَّتُهُ  عَلَى عِبَادِهِ أَشْهَدُ  أَنَّهُ مَنْ وَالَاكَ فَقَدْ  وَالَى اللَّهَ وَ مَنْ  عَادَاكَ فَقَدْ عَادَى  اللَّهَ وَ مَنْ  اسْتَمْسَكَ بِكَ وَ  بِالْإِثْمَةِ مِنْ آبَائِكَ  وَ وَلَدِكَ فَقَدْ  اسْتَمْسَكَ بِالْعُرْوَةِ  الْوُثْقَى وَ أَشْهَدُ  أَنَّكُمْ كَلِمَةُ التَّقْوَى  وَ أَعْلَامُ الْهُدَى وَ  نُورٌ لِسَائِرِ  الْوَرَى. </p>	<p> a'layka ayyohal mo-a'bbero  le-moraadil laah.  assalaamo a'layka ayyohal  mohallelo le-halaalil laah  wal moharremo le-haraamil  laah wad daa-e'e elaa  deenil laah wal mo'leno le-  ahkaamil laah wal faaheso  a'n ma'refatil laah  assalaamo a'layka yaa  abal hasan ash-hado yaa  mawlaaya annaka hujjatul  laahe wa ameenohu wa  safwatul laahe wa  habeebohu wa kheyaratul  laahe min khalqehi wa  hujjatohu a'laa e'baadehi  ash-hado annahu man  waalaaka faqad waalal  laah wa man a'adaaka  faqad a'adal laah wa manis  tamsaka beka wa bil-  aimmate min aaabaa-eka  wa wuldeka faqadis  tamsaka bil-u'rwatil  wusqaa wa ash-hado  annakum kalamatut  taqwaa wa a-a'laamul  hodaa wa noorun le-saa-  eril waraa. </p>	<p> lawful of Allah and the  prohibitor of the unlawful of  Allah, and the caller towards  the religion of Allah, and the  proclaimer of the laws of Allah,  and the examiner of the  recognition of Allah. Peace be  on you O Abal Hasan! I testify,  O my master! That surely You  are the vicegerent of Allah,  and His trustee, and choicest  of Allah, and His beloved, and  elite of Allah from His creation,  and His argument upon His  servants. I testify that surely  whoever declares loyalty to  you has in fact declared loyalty  to Allah, and whoever shows  enmity towards you has in fact  shown enmity towards Allah,  and whoever adhered to you  and to the imams from your  forefathers, and your son then  surely he has grasped to the  firmest hand, and epitomes of  guidance, and light for all the  creatures. </p>
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Then after kissing the holy grave recite:

<p> بِأَبِي أَنْتَ وَ أُمِّي  أَيُّهَا الصَّدِّيقُ  الشَّهِيدُ بِأَبِي أَنْتَ  وَ أُمِّي يَا ابْنَ أَمِيرِ </p>	<p> be-abee anta wa ummee  ayyohas siddeeqush  shaheedo be-abee anta wa  ummee yabna ameeril </p>	<p> I swear by my father and  mother O truthful martyr, I  swear by my father and  mother O son of the </p>
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الْمُؤْمِنِينَ وَ سَيِّدِ الْوَصِيِّينَ وَ إِمَامِ الْمُسْلِمِينَ وَ حُجَّةِ اللَّهِ عَلَى الْخَلْقِ أَجْمَعِينَ.	moameneena wa sayyedul wasiyyeena wa emaamil muslemeena wa hujjatil laahe a'laal khalqe ajmae'ena.	Commander of the Faithful, the chief of the successors, the leader of the Muslims, and the proof of Allah upon all the creatures.
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Then perform two unit of salaah near the grave and while bidding farewell recite the following:

يَا مَوْلَايَ يَا أَبَا الْحَسَنِ يَا مَوْلَايَ أَيُّهَا الرِّضَا أَتَيْتُكَ زَائِرًا وَ أَشْهَدُ أَنَّكَ خَيْرُ مَرُورٍ بَعْدَ آبَائِكَ وَ أَفْضَلُ مَقْصُودٍ وَ أَشْهَدُ أَنَّ مَنْ زَارَكَ فَقَدْ وَصَلَ رَسُولَ اللَّهِ وَ أَبْهَجَ فَاطِمَةَ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ وَ نَالَ مِنَ اللَّهِ الْفَوْزَ الْعَظِيمَ فَلَا جَعْلَهُ اللَّهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِكَ وَ إِثْيَانِ مَشْهَدِكَ وَ رِزْقِنِي الْعَوْدَ ثُمَّ الْعَوْدَ إِلَيْكَ آمِينَ رَبَّ الْعَالَمِينَ.	yaa mawlaaya yaa abal hasane yaa mawlaaya ayyohar rezaa ataytoka zaaa-eran wa ash-hado annaka khayro mazoorin ba'da aabaaa-eka wa afzalo maqsoodin wa ash- hado anna man zaaraka faqad wasala rasoolal laahe wa abhaja faatemata sayyedata nesaaa-il a'alameena wa naala menal laahil fawzal a'zeema falaa ja-a'lahul laaho aakheral a'hde min zeyaarateka wa ityaane mash-hadeka wa razaqaneyal a'wda summal a'wda elayka aameena rabbal a'alameena.	O my master! O Abul Hasan! O my master! O devoted one, I have come to visit you, and I testify that surely visiting you is good after your forefathers, and the most excellent besought one, and I testify that one who visits you has indeed respected the Messenger of Allah, and rejoiced Faatemah, the leader of the women of the worlds, and achieved the great victory from Allah, then may Allah not make this my last visit to you, and coming to your shrine, and grant me more and more chances to re-visit you, respond, O Lord of the worlds! <sup>2</sup>
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<sup>1</sup> Behaar al-Anwaar, vol. 100, p. 323

<sup>2</sup> Behaar al-Anwaar, vol. 102, p. 50

### (3) Third Ziyaarat of Imam Reza (a.s.)

After taking ceremonial bath for ziyaarat, recite the following ziyaarat near the holy grave while standing:

<p>الْسَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَابْنِ الْسَّلَامِ، وَلِيِّهِ، عَلَيْكَ يَا حُجَّةَ اللَّهِ وَابْنَ حُجَّتِهِ وَ أَبَا حُجَجِهِ، الْسَّلَامُ عَلَيْكَ يَا إِمَامَ الْهُدَى وَ الْعُرْوَةَ الْوُثْقَى وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتِهِ. أَشْهَدُ أَنَّكَ مَضَيْتَ عَلَى مَا مَضَى عَلَيْهِ آبَاؤُكَ الطَّاهِرُونَ عَلَيْهِمُ السَّلَامُ، لَمْ تُؤْثِرْ عَمِي عَلَى هُدًى، وَ لَمْ تَهْلِ مِنْ حَقِّ إِلَى بَاطِلٍ، وَ أَنَّكَ قَدْ نَصَحْتَ لِلَّهِ وَ لِرَسُولِهِ، وَ أَدَيْتَ الْأَمَانَةَ، فَجَزَاكَ اللَّهُ عَنِ الْإِسْلَامِ وَ أَهْلِهِ خَيْرَ الْجَزَاءِ. أَتَيْنُكَ بِأَبِي وَ أُمِّي زَائِرًا عَارِفًا بِحَقِّكَ، مُوَالِيًا لِأَوْلِيَائِكَ، مُعَادِيًا لِأَعْدَائِكَ، فَاشْفَعْ لِي عِنْدَ رَبِّكَ جَلَّ وَ عَزَّ.</p>	<p>assalaamo a'layka yaa waliyyal laahe wabna waliyyehi, assalaamo a'layka yaa hujjatal laahe wabna hujjatehi wa abaa hojajehi, assalaamo a'layka yaa emaamal hodaa wal u'rwatal wusqaa wa rahmatul laahe wa barakaatoh. ash-hado annaka mazayta a'laa maa mazaa a'layhe aaabaa-okat taaheroona a'layhemus salaamo, lam toa-sir a'man a'lal hodaa, wa lam tamil min haqqin elaa baatelin, wa annaka qad nasah-ta lillaahe wa le-rasoolehi, wa addaytal amaanata, fa-jazaakal laaho a'nil islaame wa ahlehi khayral jazaaa. ataytoka be-abee wa ummee zaaa-eran a'arefan be- haqqeka, mowaaleyan le-awleyaaa-eka, mo- a'adeyan le-a'adaaaa- eka, fash-fa' lee i'nda rabbeka jalla wa a'zza.</p>	<p><b>Peace be on you, O Allah's authority and son of His authority. Peace be on you, O Allah's argument and father of His argument. Peace be on you, O leader of guidance and firmest handle. Allah's mercy and blessings be on you. I bear witness that you passed away carrying the same principles on which your immaculate fathers had passed away. Allah's blessings be on them. You never preferred blindness to guidance, and never slanted from right to wrong. And you acted for the sake of Allah and His Messenger sincerely and fulfilled the trust. May Allah reward you on behalf of Islam and its embracers with the most favorable reward. I have come to you – I swear by my father and mother – visiting you, recognizing your right, declaring loyalty to your loyalists, and showing enmity towards your enemies. So, intercede for me with your Lord, Majestic and Mighty.<sup>1</sup></b></p>
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Then kiss the grave while touching it, put your cheek on it. Then say at the head:

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ يَا ابْنَ رَسُولِ اللَّهِ وَ رَحْمَةً اللَّهُ وَ بَرَكَاتِهِ، أَشْهَدُ أَنَّكَ الْإِمَامُ الْهَادِي، وَ الْمَوْلَى الرَّاشِدُ، وَ الْوَلِيُّ الْمَجَاهِدُ، وَ أَبْرَأُ إِلَى اللَّهِ تَعَالَى مِنْ أَعْدَائِكَ، وَ أَتَقَرَّبُ إِلَى اللَّهِ بِمُؤَايَاتِكَ صَلَّي اللَّهُ عَلَيْكَ وَ رَحْمَةً اللَّهُ وَ بَرَكَاتِهِ.	assalaamo a'layka yaa mawlaaya yabna rasoolil laahe wa rahmatul laahe wa barakaatoh, ash-hado annakal emaamul haadee, wal mowaalir raashedo, wal waliyyul mojaahedo wa abra-o elal laae ta- a'alaa min a-a'daaa-eka, wa ataqarrabo elal laahe be-mowaalaateka sallal laaho a'layka wa rahmatul laahe wa barakaatoh.	<b>Peace be on you, O my master, O son of Allah's Messenger. Allah's mercy and blessings be on you. I bear witness that verily you are the guiding leader and the directing saint. I repudiate your enemies in the presence of Allah and seek nearness to Allah through declaring loyalty to you. May Allah bless you. Allah's mercy and blessings be on you.</b>
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Then perform two unit of salaah and after that perform as many salaah and then revert to the position of holy feet and invoke whatever is your need. When you want to bid farewell, return and stand near the holy grave and recite the following:

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ يَا أَبَا الْحَسَنِ، السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ وَ رَحْمَةً اللَّهُ وَ بَرَكَاتِهِ، أَسْتَوْدِعُكَ اللَّهُ وَ أَقْرَأُ □ عَلَيْكَ السَّلَامَ، أَمَّا بِاللَّهِ وَبِمَا جِئْتُ بِهِ □ دَلَّلْتُ عَلَيْكَ، اللَّهُمَّ اكْتُبْنَا مَعَ الشَّاهِدِينَ.	assalaamo a'layka yaa mawlaaya yaa abal hasan, assalaamo a'layka yabna rasoolil laahe wa rahmatul laahe wa barakaatoh, astawde-o'kal laaha wa aqra-o a'laykas salaam, aamannaa bil-laahe wa bemaajea-ta behi wa dalalta a'layhe, allaahummak tubnaa ma- a'sh shaahadeen.	<b>Peace be on you O Abal Hasan, Peace be on you O the son of Prophet of Allah, Allah's mercy and blessings be on you. I entrust you to Allah and I salute you, I believe in Allah and in that which they (the prophets) brought from Him, in that unto which they guided. O Allah! Include me among the testifiers.</b>
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Then again go close to the holy grave kiss it and return after putting the cheek on it.<sup>2</sup>

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- <sup>1</sup> Behaar al-Anwaar, vol. 102, p. 51; al-Mazaar al-Kabeer, p. 551
- <sup>2</sup> al-Mazaar al-Kabeer, p. 551

## (4) Ziyaarat-e-Jawaadiyyah or Fourth Ziyaarat of Imam Reza (a.s.)

Late Allama Majlisi (r.a.) reports that he found a ziyaarat in some old treatises (which is from the earliest Ulema and written in 746 A.H.) which is reproduced as it is:

It was written in it that the ziyaarat of my master Imam Reza (a.s.) is a good in any period and at any time and the best time is the month of Rajab. This ziyaarat has been narrated by Imam Jawad (a.s.), son of Imam Reza (a.s.):

اَلْسَّلَامُ عَلَیْكَ يَا وَلِیَّ اللّٰهِ وَ ابْنِ اَوْلِیَّائِهِ. اَلْسَّلَامُ عَلَیْكَ يَا سَفِیْرَ اللّٰهِ وَ ابْنِ سَفِیْرَانِهِ. اَلْسَّلَامُ عَلَیْكَ يَا حُجَّةَ اللّٰهِ وَ ابْنِ حُجَجِهِ. اَلْسَّلَامُ عَلَیْكَ يَا نُورَ اللّٰهِ فِی ظُلُمَاتِ الْاَرْضِ وَ ابْنِ اَنْوَارِهِ. اَلْسَّلَامُ عَلَیْكَ يَا عَمُوْدَ الدِّیْنِ. اَلْسَّلَامُ عَلَیْكَ يَا وَارِثَ الْاَنْبِیَاءِ وَ الْمُرْسَلِیْنَ. اَلْسَّلَامُ عَلَیْكَ يَا وَارِثَ اَدَمَ صَفْوَةَ اللّٰهِ. اَلْسَّلَامُ عَلَیْكَ يَا وَارِثَ نُوحٍ نَجِیِّ اللّٰهِ. اَلْسَّلَامُ عَلَیْكَ يَا وَارِثَ اِبْرَاهِیْمَ خَلِیْلِ اللّٰهِ. اَلْسَّلَامُ عَلَیْكَ يَا وَارِثَ اِزْرَاهِیْمَ خَلِیْلِ اللّٰهِ. اَلْسَّلَامُ عَلَیْكَ يَا	assalaamo a'layka yaa waliyyal laahe wabna awleyaaa-eh. assalaamo a'layka yaa safeeral laahe wabna sofaraaa- eh. assalaamo a'layka yaa hujjatal laahe wabna hojajeh. assalaamo a'layka yaa nooral laahe fee zolomaatil arze wabna anwaareh. assalaamo a'layka yaa a'moodad deen. assalaamo a'layka yaa waaresal anbeyaaa-e wal mursaleen. assalaamo a'layka yaa waaresa aadama safwatil laah. assalaamo a'layka yaa waaresa noohin najiyyil laah. assalaamo a'layka yaa waaresa ibraaheema khaleelil laah. assalaamo a'layka yaa waaresa moosaa kaleemil laah. assalaamo a'layka yaa waaresa e'esaa roohil	<b>Peace be on the friend of          Allah and the son of His          friends. Peace be on you, O          ambassador of Allah and the          son of His ambassadors. O          proof of Allah and son of His          proofs. Peace be on you, O          light of Allah in the dark          earth and the son of His          lights. Peace be on you, O          pillar of religion. Peace be on          you, O heir of the Prophets          and the Messengers. Peace          be on you, O inheritor of          Adam, the one chosen by          Allah. Peace be on you, O          inheritor of Nuh, the          confidant of Allah. Peace be          on you, O inheritor of          Ibrahim, the friend of Allah.          Peace be on you, O inheritor          of Ismaaeel, the one to be          sacrificed for Allah. Peace be          on you, O inheritor of Moosa,          the one who conversed with          Allah. Peace be on you, O          inheritor of Eesaa, the spirit</b>
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وَارِثَ إِسْمَاعِيلَ  
 ذِيحِ اللَّهِ. السَّلَامُ  
 عَلَيْكَ يَا وَارِثَ  
 مُوسَى كُلِّمِ اللَّهِ.  
 السَّلَامُ عَلَيْكَ يَا  
 وَارِثَ عِيسَى  
 رُوحِ اللَّهِ. السَّلَامُ  
 عَلَيْكَ يَا وَارِثَ  
 مُحَمَّدٍ (حَبِيبِ اللَّهِ  
 وَ) رَسُولِ اللَّهِ.  
 السَّلَامُ عَلَيْكَ يَا  
 وَارِثَ أَمِيرِ  
 الْمُؤْمِنِينَ عَلِيِّ بْنِ  
 أَبِي طَالِبٍ عَلَيْهِ  
 السَّلَامُ وَلِيِّ اللَّهِ وَ  
 وَصِيِّ رَسُولِ اللَّهِ.  
 السَّلَامُ عَلَيْكَ يَا  
 وَارِثَ فَاطِمَةَ  
 الزَّهْرَاءِ سَيِّدَةِ  
 نِسَاءِ الْعَالَمِينَ بِنْتَ  
 رَسُولِ اللَّهِ. السَّلَامُ  
 عَلَيْكَ يَا وَارِثَ  
 الْحَسَنِ وَ الْحُسَيْنِ  
 سَيِّدَيِ شَبَابِ أَهْلِ  
 الْجَنَّةِ (وَ سَيِّدِي  
 رَسُولِ اللَّهِ).  
 السَّلَامُ عَلَيْكَ يَا  
 وَارِثَ عَلِيِّ بْنِ  
 الْحُسَيْنِ سَيِّدِ  
 السَّاجِدِينَ وَ زَيْنِ  
 الْعَابِدِينَ. السَّلَامُ  
 عَلَيْكَ يَا وَارِثَ  
 مُحَمَّدِ بْنِ عَلِيٍّ  
 بَاقِرِ عِلْمِ الْأَوَّلِينَ  
 وَ الْآخِرِينَ.  
 السَّلَامُ عَلَيْكَ يَا  
 وَارِثَ جَعْفَرِ بْنِ  
 مُحَمَّدٍ الصَّادِقِ  
 الْبَارِ التَّقِيِّ الْأَمِينِ.  
 السَّلَامُ عَلَيْكَ يَا

laah. assalaamo a'layka  
 yaa waaresa  
 mohammadin (habeebil  
 laahe wa) rasoolil laah.  
 assalaamo a'layka yaa  
 waaresa ameeril  
 moameneena a'liyibne  
 abee taalebin a'layhis  
 salaamo waliyyil laahe wa  
 wasiyye rasoolil laah.  
 assalaamo a'layka yaa  
 waaresa faatemataz  
 zahraaa-e sayyedate  
 nesaaa-il a'alameena  
 binte rasoolil laah.  
 assalaamo a'layka yaa  
 waaresal hasane wal  
 husaine sayyeday  
 shabaabe ahlil jannate  
 (wa sibtay rasoolil laah).  
 assalaamo a'layka yaa  
 waaresa a'liyy ibnil  
 husaine sayyedas  
 saajedeena wa zaynil  
 a'abedeen. assalaamo  
 a'layka yaa waaresa  
 mohammad ibne a'liyyin  
 baaqere i'lmil awwaleena  
 wal aakhereen.  
 assalaamo a'layka yaa  
 waaresa ja'far ibne  
 mohammadenis saadeqil  
 baarrit taqiyyil ameen.  
 assalaamo a'layka yaa  
 waaresa moosabne  
 ja'farenil a'alemil kaazemil  
 hafiyyil haleem.  
 assalaamo a'layka  
 ayyohas siddeeqush  
 shaheed. assalaamo

of Allah. Peace be on you, O  
 inheritor of Muhammad, (the  
 beloved of Allah and) the  
 Prophet of Allah. Peace be on  
 you, O inheritor of the  
 Commander of the Faithful,  
 Ali Ibn Abi Taalib, peace of  
 Allah be on him, the friend of  
 Allah, and the successor to  
 the Prophet of Allah. Peace  
 be on you, O inheritor of  
 Fatima al-Zahra, leader of the  
 women of the Universe,  
 daughter of the Prophet of  
 Allah. Peace be on you, O  
 inheritor of al-Hasan and al-  
 Husain, the two leaders of all  
 the youths in Paradise (and  
 two grandsons of the Prophet  
 of Allah). Peace be on you, O  
 inheritor of Ali ibn al-Husain,  
 the leader of the prostrating  
 ones and the adornment of  
 the worshippers. Peace be on  
 you, O inheritor of  
 Muhammad ibn Ali, the one  
 who splits knowledge of the  
 first and last ones. Peace be  
 on you, O inheritor of Ja'far  
 ibn Muhammad, the truthful,  
 the virtuous one and  
 trustworthy one. Peace be on  
 you, O inheritor of Moosa ibn  
 Ja'far the knowledgeable, the  
 suppressor of rage, the kind,  
 the one of forbearance. Peace  
 be on you, O truthful martyr.  
 Peace be on you, O  
 successor who Allah is  
 pleased with, pious, virtuous

وَارِثَ مُوسَى بْنِ  
 جَعْفَرٍ الْعَالِمِ  
 الْحَافِظِ الْحَفِيِّ  
 الْحَلِيمِ السَّلَامِ  
 عَلَيْكَ أَيُّهَا الصَّدِيقُ  
 الشَّهِيدُ السَّلَامِ  
 عَلَيْكَ أَيُّهَا الْوَصِيُّ  
 الرَّضِيُّ الْبَرُّ النَّقِيُّ  
 الْوَفِيُّ. أَشْهَدُ أَنَّكَ  
 قَدْ أَقَمْتَ الصَّلَاةَ وَ  
 آتَيْتَ الزَّكَاةَ وَ  
 أَمَرْتَ بِالْمَعْرُوفِ  
 وَ نَهَيْتَ عَنِ  
 الْمُنْكَرِ وَ عِبَدْتَ  
 اللَّهَ مُخْلِصًا حَتَّى  
 آتَاكَ الْيَقِينُ. السَّلَامُ  
 عَلَيْكَ يَا إِمَامَ  
 قَصِيْبٍ وَ إِمَامَ  
 نَجِيْبٍ وَ إِمَامَ بَعِيْدٍ  
 قَرِيْبٍ وَ إِمَامَ  
 مَسْمُومٍ غَرِيْبٍ.  
 السَّلَامُ عَلَيْكَ أَيُّهَا  
 الْعَالِمُ النَّبِيْهُ وَ  
 الْقَدْرُ الْوَجِيْهُ  
 النَّازِحُ عَنْ ثُرْبَةِ  
 جَدِّهِ وَ أَبِيْهِ.  
 السَّلَامُ عَلَى مَنْ  
 أَمَرَ أَوْلَادَهُ وَ  
 عِيَالَهُ بِالنِّيَاحَةِ  
 عَلَيْهِ قَتْلُ وَصُولِ  
 الْقَتْلِ إِلَيْهِ. السَّلَامُ  
 عَلَى دِيَارِكُمْ  
 الْمُوحِشَاتِ كَمَا  
 اسْتَوْحِشْتُ مِنْكُمْ  
 مِنِّي وَ عَرَفَاتِ.  
 السَّلَامُ عَلَى  
 سَادَاتِ الْعَبِيدِ وَ  
 عُدَّةِ الْوَعِيدِ وَ  
 الْبُرِّ الْمَعْظَلَةِ وَ  
 الْقَصْرِ الْمَشِيدِ.

a'layka ayyohal wasiyyur  
 raziyyul barrut taqiyyul  
 wafiyyo. ash-hado  
 annaka qad aqamtas  
 salaata wa aataytaz  
 zakaata wa amarta bil-  
 ma'roofe wa nahayta a'nil  
 munkare wa a'badtal  
 laaha mukhlesan hattaa  
 ataakal yaqeen.  
 assalamo a'layka yaa  
 emaama qaseebin wa  
 emaama najeebin wa  
 emaama ba-e'edeen  
 qareebin wa emaama  
 masmoomin ghareeb.  
 assalaamo a'layka  
 ayyohal a'alemun  
 nabeeho wal qadrul  
 wajeehun naazeho a'n  
 turbate jaddehi wa  
 abeeh. assalaamo a'laa  
 man amara awlaadahu  
 wa e'yaalahu bin-  
 neyaahate a'layhe qabla  
 wosoolil qatle elayhe.  
 assalaamo a'laa  
 deyaarekomul  
 mooheshaate kamas  
 tawha-shat minkum  
 menaa wa a'rafaat.  
 assalaamo a'laa  
 saadaadil a'beede wa  
 u'ddatil wa-e'ede wal  
 bearil mo-a'ttalate wal  
 qasril masheed.  
 assalaamo a'laa ghawsil  
 lahfaane wa man saarat  
 behi arzo khoraasaana  
 khoraasaan. assalaamo

one. I bear witness that you  
 undertook the prayer and  
 gave the zakat, enjoined the  
 good and prohibited evil and  
 worshipped Allah in all  
 sincerity until death came to  
 you. Peace be on you, O the  
 great Imam, and the eminent  
 Imam, one who is near,  
 distant, one who was  
 poisoned and stranger. Peace  
 be on you, O the exalted  
 scholar having notable  
 powers, one who is distant  
 from the land of his  
 grandfather and father. Peace  
 be on the one who  
 commanded his children and  
 family to cry for him before  
 he was killed. Peace be on  
 your lonely homes, just as  
 Mina and 'Arafat have been  
 separated from you. Peace be  
 on the leader of slaves and  
 the helper for the promised,  
 on wells that are not used  
 and on fortified palaces.  
 Peace be on the sorrowful  
 helper and the ones who  
 travelled with him to  
 Khorasan. Peace be on the  
 one who has few visitors,  
 and the delight of the eyes of  
 Fatima, leader of the women  
 of the Universe. Peace be on  
 the peaceful, splendid  
 branches from the tree of  
 Ahmad. Peace be on the one  
 to whom the leadership of  
 the mighty kingdom reached,

اَلسَّلَامُ عَلٰى غَوْثِ  
 اللُّهُفَانِ وَ مَنْ  
 صَارَتْ بِهٖ اَرْضُ  
 خُرَّاسَانَ خُرَّاسَانَ.  
 اَلسَّلَامُ عَلٰى قَلِيلِ  
 الزَّائِرِيْنَ وَ قَرَّةِ  
 عَيْنِ فَاطِمَةَ سَيِّدَةِ  
 نِسَاءِ الْعَالَمِيْنَ.  
 اَلسَّلَامُ عَلٰى  
 الْبَهْجَةِ الرَّضْوِيَّةِ  
 وَ الْاَخْلَاقِ  
 الرَّضِيَّةِ وَ  
 الْغُصُونِ الْمُنْقَرَّعَةِ  
 مِنْ الشَّجَرَةِ  
 الْاَحْمَدِيَّةِ. اَلسَّلَامُ  
 عَلٰى مَنْ اَنْتَهٰى  
 اِلَيْهِ رِئَاسَةُ الْمُلْكِ  
 الْاَعْظَمُ وَ عِلْمُ كُلِّ  
 شَيْءٍ لِّتَمَامِ الْاَمْرِ  
 الْمُحْكَمِ. اَلسَّلَامُ  
 عَلٰى مَنْ اَسْمَاؤُهُمْ  
 وَسِبْطُهُ السَّائِلِيْنَ وَ  
 هَيَاكِلُهُمْ اَمَانُ  
 الْمَخْلُوْقِيْنَ وَ  
 حُجَجُهُمْ اِبْطَالُ  
 شُبُهَةِ الْمُطْحَدِيْنَ.  
 اَلسَّلَامُ عَلٰى مَنْ  
 كُسِرَتْ لَهُ وِسَادَةُ  
 وَالِدِهِ اَمِيْرِ  
 الْمُؤْمِنِيْنَ حَتّٰى  
 خَصِمَ اَهْلَ الْكُتُبِ  
 وَ ثَبَّتَ قَوَاعِدَ  
 الدِّيْنِ. اَلسَّلَامُ عَلٰى  
 عِلْمِ الْاَعْلَامِ وَ مَنْ  
 كُسِرَتْ قُلُوْبُ  
 شَيْعَتِهِ بِغُرْبَتِهِ اِلَى  
 يَوْمِ الْقِيَامَةِ. اَلسَّلَامُ  
 عَلٰى السَّرَاجِ  
 الْوَهَّاجِ وَ الْبَحْرِ  
 الْعَجَّاجِ الَّذِي

a'laa qaleeliz zaaa-  
 ereena wa qurrate a'yne  
 faatemata sayyedate  
 nesaaa-il a'alameen.  
 assalaamo a'lal bahjatir  
 razawiyyate wal akhlaaqir  
 raziyyate wal ghosoonil  
 motafarre-a'te menash  
 shajaratil ahmadiyyah.  
 assalaamo a'laa manin  
 tahaa elayhe re-aasatul  
 mulkil a-a'zame wa i'lmo  
 kulle shay-in le-tamaamil  
 amril mohkam.  
 assalaamo a'laa man  
 asmaaa-ohum  
 waseelatus saa-eleena  
 wa hayaakelohum  
 amaanul makhlooqeena  
 wa hojajohum ibtaalo  
 sho-bahil mulhedeem.  
 assalaamo a'laa man  
 koserat lahu wesaadato  
 waaledehi ameeril  
 moameneena hatta  
 khasama ahlal kotobe wa  
 sabbata qawaa-e'dad  
 deen. assalaamo a'laa  
 a'lamil a-a'laame wa man  
 koserat qoloobo shee-  
 a'tehi be-ghurbatehi elaa  
 yawmil qeyaamah.  
 assalaamo a'las seraajil  
 wahhaaje wal bahril  
 a'jjaajil lazee saarat  
 turbatohu mahbatal  
 amlaake wal me'raaj.  
 assalaamo a'laa  
 omaraaa-il islaame wa  
 molookil eemaan.

with the knowledge of  
 everything to its ultimate,  
 predestined end. Peace be on  
 those whose names are a  
 medium for those who seek,  
 their houses are a security  
 for the creatures. Their  
 proofs nullify the uncertainty  
 of those who deviate. Peace  
 be on the one for whom the  
 cushion of his father, the  
 Commander of the Faithful,  
 was laid out so that he could  
 dispute with the people of the  
 book and strengthen the  
 pillars of religion. Peace be  
 on the distinguished one  
 amongst the eminent ones,  
 for whom the hearts of his  
 Shi'as are broken due to his  
 loneliness until the day of  
 Judgment. Peace be on the  
 light of lights and the deep  
 sea. His dust has descended  
 on different kingdoms and  
 heavens. Peace be on the  
 leaders of Islam and the  
 rulers of faith. Peace be on  
 brilliant light, and the ones  
 born in purity, and for whom  
 Allah has made knowledge of  
 the unseen available, and  
 made them source of  
 guidance and treasure of  
 prosperity by His bestowal.  
 Peace be on the one through  
 whom the knowledge of Tus  
 became adorned from the  
 time you became its resting  
 place.



<p>صَارَتْ تَرْبَتُهُ  مَهْبِطُ الْأَمْلَاقِ وَ  الْمَعْرَاجِ. أَلَسْلَامُ  عَلَى أُمَرَاءِ  الْإِسْلَامِ وَ مُلُوكِ  الْإِيْمَانِ. أَلَسْلَامُ  عَلَى بَاهِرِي النُّورِ  وَ طَاهِرِي الْوَلَادَةِ  وَ مَنْ أَطْلَعَهُمُ اللَّهُ  عَلَى غُلُومِ الْغَيْبِ  وَ الشَّهَادَةِ وَ  جَعَلَهُمُ بِإِفْضَالِهِ  مَنْبَعُ الْهُدَى وَ  مَعْدِنُ السَّعَادَةِ.  أَلَسْلَامُ عَلَى مَنْ  ابْتَهَجَتْ بِهِ مَعَالِمُ  طُوسٍ حَيْثُ حَلَّ  بِرَبْعِهَا.</p>	<p>assalaamo a'laa baaherin  noore wa taaheril  welaadate wa man atla-  a'homul laaho a'laa  o'loomil ghaybe wash  shahaadate wa ja-  a'lahum be-ifzaalehi  manba-i'l hodaa wa  ma'denis sa-a'adah.  assalaamo a'laa manib  tahajat behi ma-a'alemo  toosin hayso halla be-  rab-e'haa.</p>
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<p>يَا أَرْضَ طُوسٍ سَقَاكَ اللَّهُ رَحْمَتَهُ</p>	<p>مَاذَا ضَمِنْتَ مِنَ الْخَيْرَاتِ يَا  طُوسُ</p>
<p>yaa arza toosin saqaakil laaho rahmatahu</p>	<p>maa zaa zaminte  menal khayraate yaa  toos</p>
<p>O land of Tus, Allah has showered you with His mercy. O Tus, you have been entrusted with the pure one.</p>	
<p>طَابَتْ بَقَاعُكَ فِي الدُّنْيَا وَ طَابَ بِهَا</p>	<p>شَخْصٌ ثَوَى بِسَنَابَادَ مَرْمُوسٌ</p>
<p>taabat boqaa-o'ke fid dunyaa wa taaba behaa</p>	<p>shaksun sawaa be-  sanaabaada  marmoosun</p>
<p>Your land has become pure in this world, for the one buried in a tomb in Sanabad</p>	
<p>شَخْصٌ عَزِيزٌ عَلَى الْإِسْلَامِ مَصْرَعُهُ</p>	<p>فِي رَحْمَةِ اللَّهِ مَعْمُورٌ وَ  مَعْمُوسٌ</p>
<p>shaksun a'zeezun a'lal islaame masra-o'hu</p>	<p>fee rahmatil laahe  maghmoorun wa</p>

	maghmoosun
is a honorable person in Islam, the field that is immersed in the abundant mercy of Allah.	
يَا قَبْرَهُ أَنْتَ قَبْرٌ قَدْ تَضَمَّنَهُ	جَلْمٌ وَ عِلْمٌ وَ تَطْهِيرٌ وَ تَقْدِيسٌ
yaa qabrahū anta qabrun qad tazammanahu	hilmun wa i'lmun wa tattheerun wa taqdeesun
O his grave, you are the grave that contains a person of forbearance, knowledge, purity and sanctity.	
فَافْخَرَ بِأَنَّكَ مَغْبُوطٌ بِجُسَّتِهِ	وَ بِالْمَلَائِكَةِ الْأَطْهَارِ مَحْرُوسٌ
fa-afkhara be-annaka maghbootun be-jussatehi	wa bil-malaaa-ekatil athaare mahroosun
It is a matter of pride for you to contain his body guarded by pure angels	
فِي كُلِّ عَصْرِ لَنَا مِنْكُمْ إِمَامٌ هُدًى	فَرَبْعَةٌ أَهْلٌ مِنْكُمْ وَ مَأْنُوسٌ
fee kulle a'srin lanaa minkum emaamo hodan	fa-rab-o'hu aahelun minkum wa maanooso
at all times you have our Imam of guidance whose resting-place is with you,	
أَمَسَتْ نُجُومُ سَمَاءِ الدِّينِ أَفْلَهُ	وَ ظَلَّ أَسَدَ الشَّرِّى قَدْ ضَمَّهَا الْخَيْسُ
amsat nojoomo samaaa-id deene aafelatan	wa zallo usdash sharaa qad zammahal kheeso
one to whom the stars of the heavenly religion are intimate.	
غَابَتْ ثَمَانِيَةٌ مِنْكُمْ وَ أَرْبَعَةٌ	تُرْجَى مَطَالِعُهَا مَا حَنَّتِ الْعَيْنُ
ghaabat samaaneyatun minkum wa arba-a'tun	turjaa mataale-o'haa maa hannatil e'eso
They are twelve (Imams) from whom everyone	

hopes for good at all times.	
<div> <div>□ □</div> <div>حَتَّى مَتَى يَذْهَبَ الْحَقُّ الْمُنِيرُ بِكُمْ</div> </div>	<div> <div>فَالْحَقُّ فِي غَيْرِكُمْ دَاجٍ وَ</div> <div>مَطْمُوسٌ</div> </div>
hattaa mataa yazharal haqqul moneero bekum	fal-haqqo fee ghayrekum daajin wa matloosun.
When the clear truth will appear from you, the [claim of truth] from others will be darkened and erased.	
<div>□</div> <div> <div>الْسَّلَامُ عَلَى</div> <div>مُفْتَخِرِ الْأَبْرَارِ وَ</div> <div>نَائِي الْمَزَارِ وَ</div> <div>شَرْطِ دُخُولِ</div> <div>الْجَنَّةِ □ النَّارِ.</div> <div>الْسَّلَامُ عَلَى مَنْ</div> <div>لَمْ يَقْطَعْ اللَّهُ عَنْهُمْ</div> <div>صَلَوَاتِهِ فِي أَنْاءِ</div> <div>السَّاعَاتِ وَ بِهِمْ</div> <div>سَكَنَتِ السَّوَاكِنُ</div> <div>وَ تَحَرَّكَتِ</div> <div>الْمُتَحَرِّكَاتُ.</div> <div>الْسَّلَامُ عَلَى مَنْ</div> <div>جَعَلَ إِمَامَتَهُمْ</div> <div>مُمَيِّزَةً</div> <div>بَيْنَ الْفَرِيقَيْنِ كَمَا تَعَبَّدَ</div> <div>بِوَلَايَتِهِمْ أَهْلُ</div> <div>الْخَافِقِينَ. السَّلَامُ</div> <div>عَلَى مَنْ أَحْيَا اللَّهُ</div> <div>بِهِمْ دَارِسَ حَكَمِ</div> <div>النَّبِيِّينَ وَ ابْتَنَعَهُمْ</div> <div>بِوَلَايَتِهِمْ لِتِمَامِ</div> <div>كَلِمَةِ اللَّهِ رَبِّ</div> <div>الْعَالَمِينَ. السَّلَامُ</div> <div>عَلَى شُهُورِ</div> <div>الْحَوْلِ وَ عَدَدِ</div> <div>السَّاعَاتِ وَ عَدَدِ</div> <div>لَا إِلَهَ إِلَّا اللَّهُ فِي</div> <div>رُقُومِ (الرُّقُومِ)</div> </div>	<div> <div>assalaamo a'laaa</div> <div>muftakharil abraare wa</div> <div>naa-il mazaare wa sharte</div> <div>dokhoolil jannate wan</div> <div>naar. assalaamo a'laa</div> <div>man lam yaqta-i'l laaho</div> <div>a'nhum salaatehi fee aaa-</div> <div>naa-is saa-a'ate wa behim</div> <div>sakanatis sawaakeno wa</div> <div>taharrakatil</div> <div>motaharrekaat.</div> <div>assalaamo a'laa man ja-</div> <div>a'laa emaamatahum</div> <div>momayyezatan baynal</div> <div>fareeqayne kamaa ta-</div> <div>a'bbada be-welaayatehim</div> <div>ahlul khaafe-keen.</div> <div>assalaamo a'laa man</div> <div>ahyal laaho behim</div> <div>daaresa hekamin</div> <div>nabiyyeena wab ta-</div> <div>a'sahum be-walaayatehim</div> <div>le-tamaame kalematil</div> <div>laahe rabbil a'alameen.</div> <div>assalaamo a'laa shohooril</div> <div>hawle wa a'dadis saa-</div> <div>a'ate wa a'dade laa</div> <div>elaaha illal laaho fee</div> <div>roqoome (ar-roqoome) al-</div> </div> <div> <div>Peace be on the pride of the</div> <div>pious one, and the place</div> <div>where people visit, and the</div> <div>condition for entering heaven</div> <div>and hell. Peace be on the one</div> <div>for whom Allah has not cut</div> <div>off His blessings day and</div> <div>night, and through whom the</div> <div>people live and move. Peace</div> <div>be on those whose Imamate</div> <div>Allah has made a</div> <div>distinguishing mark between</div> <div>two groups, the people of the</div> <div>east and the west become</div> <div>more devout by following</div> <div>them. Peace be on the one</div> <div>through whom Allah has</div> <div>enlivened the wisdom of the</div> <div>Prophets and, by sending</div> <div>him, people become more</div> <div>devout so as to perfect the</div> <div>word of Allah, Lord of the</div> <div>Worlds. Peace be on the</div> <div>months of the year and</div> <div>number of hours and the</div> <div>number of Laa elaaha illal</div> <div>laah in the written document.</div> <div>Peace be on the one [through</div> <div>whom] the world and it's</div> </div>

<p>المُسْطَرَاتِ. السَّلَامُ عَلَى أَقْبَالِ الدُّنْيَا وَ سَعُودِهَا وَ مَنْ سَلُّوا عَنْ كَلِمَةِ التَّوْحِيدِ فَقَالُوا نَحْنُ وَ اللَّهُ مَنْ شَرُّوْطَهَا. السَّلَامُ عَلَى مَنْ يُعَلِّلُ وُجُودَ كُلِّ مَخْلُوقٍ بِوِلَايَتِهِمْ وَ مَنْ خَطَبَتْ لَهُمْ الْخُطْبَاءُ.</p>	<p>mosattaraat. assalaamo a'laa iqbaalid dunyaa wa so-o'odehaa wa man so- eloo a'n kalamatit tawheede faqaaloo nahno wal laahe min shorootehaa. assalaamo a'laa man yo-a'llalo wojoodo kulle makhlooqin be-welaa-ehim wa man khatabat lahomul khota- baaa.</p>	<p>prosperity are to be approached and the one who, when asked about the words of unity, said: "By Allah, we are its conditions." Peace be on the one whose friendship is the reason for the existence of every creature, the preachers address.</p>
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<p>بِسَبْعَةِ آبَاءٍ هُمْ مَا هُمْ؟</p>	<p>هُمُ أَفْضَلُ مَنْ يَشْرَبُ صَوْبَ الْغَمَامِ</p>
<p>be-sab-a'te aabaaa-in hum maa hum?</p>	<p>hum afzalo man yashrabo sawbal ghamaame.</p>

With the seven ancestors (of the Imam) who they are? They are the best of creation on whom the cloud rains.

<p>السَّلَامُ عَلَى مَنْ عَلَا مَجْدُهُمْ وَ تَنَازَلَتْهُمْ وَ فَاقَ الْأَوَّلِينَ وَ الْآخِرِينَ أَبَاؤُهُمْ وَ أَبْنَاؤُهُمْ. السَّلَامُ عَلَى مَنْ افْتَخَرُوا بِفَخْرِهِمْ وَ عَالَمُهُمْ بِوُجُوبِ الصَّلَاةِ عَلَيْهِمْ وَ طَهَارَةِ ثِيَابِهِمْ. السَّلَامُ عَلَى قَمَرِ الْأَقْمَارِ وَ فَخْرِ الْأَبْرَارِ الْمُتَكَلِّمِ مَعَ كُلِّ لُغَةٍ بِلِسَانِهِمْ الْقَائِلِ لِشَيْعَتِهِ مَا كَانَ</p>	<p>assalaamo a'laa man a'laa majdohum wa sanaaa-ohum wa faaqal awwaleena wal aakhereena aabaaa- ohum wa abnaaa-ohum. assalaamo a'laa manif takharal fakhro be- fakhrehim wa a'laa behim be-wojoobis salaate a'layhim wa tahaarate seyaabehim. assalaamo a'laa qamaril aqmaare wa fakhril abraaril motakalleme ma-a' kulle loghatin be-lesaanehemul qaa-ele le-shee-a'tehi maa kaanal laaho le-</p>	<p>Peace be on the pride and glory of the pious one, and their fathers and sons are superior to the first and the last. Peace be on those whose praises and adulations have been elevated, whose pride and elevated status have been known by the fact that sending blessings on them is obligatory (in the prayer), and by their purity and nobility. Peace be on the moon of all moons, the pride of the righteous, the one who speaks to different people in their own languages, the one who said to his followers: "Allah would not</p>
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اللَّهُ لِيُؤَلِّيَ إِمَامًا عَلَى أُمَّةٍ حَتَّى يُعْرِفَهُ بِلُغَاتِهِمْ وَ أَدْيَانِهِمْ. السَّلَامُ عَلَى فُرْحَةِ الْقُلُوبِ وَ فَرَجِ الْمَكْرُوبِ وَ شَرِيفِ الْأَشْرَافِ وَ مَفْخَرِ عَبْدِ مَنْافٍ يَا لَيْتَنِي كُنْتُ مِنَ الطَّائِفِينَ بِعَرَصَةِ حَضْرَتِهِ مُسْتَشْهِدًا لِهَاجَةِ مُؤَانَسَتِهِ	yowaalleya emaaman a'laa ummatin hattaa yo- a'rrefohu be-loghaatehim wa adyaanehim. assalaamo a'laa furhatil qoloobe wa farajil koroobe wa shareefil ashraafe wa mafkhare a'bde manaafin yaa laytanee kunto menat taaa-efeena be-a'rsate hazratehi mustashedan le-bahjate mo-aanasateh.	impose an Imam on a community until He teaches him their language and ways.” Peace be on the happiness of the heart, one who removes sorrow and the noble of all noble ones and the pride of ‘Abd al-Manaf. If only I was around his court and in his presence, I would give my life due to the joy of his friendship.
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أَطُوفُ بِبَابِكُمْ فِي كُلِّ حِينٍ	كَأَنَّ بِبَابِكُمْ جُعِلَ الطَّوَافُ
atoofo be-baabekum fee kulle heenin	ka-anna be- baabekum jo-e'lat tawaafo.
I would go around your door at all times as if it is required to go around your door.	

السَّلَامُ عَلَى الْإِمَامِ الرَّؤُوفِ الَّذِي هَيَّجَ أَحْزَانَ يَوْمِ الطُّفُوفِ بِاللَّهِ أَقْسِمُ وَ بِأَبَائِكَ الْأَطْهَارِ وَ بِإِبْنَائِكَ الْمُتَجَبِّينِ الْأَيْرَارِ لَوْ لَا بَعْدُ الشُّقَّةَ حَيْثُ شَطَّتْ بِكُمْ الدَّارُ لَقَضَيْتُ بَعْضَ وَاجِبِ حَقِّكُمْ بِتَكَرُّرِ الْمَزَارِ. السَّلَامُ عَلَيْكُمْ يَا حُمَاةَ الدِّينِ وَ أَوْلَادَ النَّبِيِّينَ وَ سَادَةَ	assalaamo a'laa emaamir ra-ooofil lazee hayyaja ahzaana yawmit tofoofe billaahe uqsemo we be- aaa-baa-ekal athaare wa be-abnaaaa-ekal muntajabeenal abraare law laa bo'dush shuqqate hayso shattat bekomud daaro laqazayto ba'za waajebe haqqekum be- takraaril mazaar. assalaamo a'laykum yaa homaatad deene wa awlaadan nabiyyeena wa saadatal makhlooqeena	Peace be on the kind Imam who inspires sadness on the day of Aashooraa. I swear by Allah and by your pure fathers and the chosen ones amongst your pious children, had it not been for the excessive distance from home, I would have fulfilled some obligations by continuously visiting you. Peace be on you, O the protectors of religion, the children of the Prophets and the leaders of creation, may
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وَالْمَخْلُوقِينَ رَحْمَةً اللّٰهِ بَرَكَاتِهِ	wa rahmatul laahe wa barakaatoh.	the mercy and blessings of Allah be on you."
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This ziyaarat has been narrated by our master Imam Hazrat Abu Ja'far al-Saani Mohammad Ibn Ali al-Jawad (a.s.).<sup>1</sup>

Mohaddis Qummi (r.a.) reports that Shaikh Mufeed (r.a.) writes:

It is recommendatory to recite the following supplication after performing the salaah of ziyaarat of Imam Reza (a.s.). After narrating this supplication Mohaddis-e-Qummi (r.a.) narrates from Allamah Majlisi (r.a.) that he says: 'If you recite the Ziyaarat-e-Jawaadiyyah in the holy shrine of Imam Reza (a.s.), than do not avoid this supplication.'

اللّٰهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ الدَّائِمُ فِي مُلْكِهِ الْقَائِمُ فِي عِزِّهِ الْمُطَاعُ فِي سُلْطَانِهِ الْمُتَقَرِّدُ فِي كِبَرِيَّاتِهِ الْمُتَوَحِّدُ فِي دَيْمُومِيَّتِهِ الْعَادِلُ فِي بَرِّيَّتِهِ الْعَالِمُ فِي قَضِيَّتِهِ الْكَرِيمُ فِي تَأْخِيرِ عُقُوبَتِهِ الْإِنِّي حَاجَاتِي مَصْرُوفَةٌ إِلَيْكَ وَ أَمَالِي مَوْفُوفَةٌ لَدَيْكَ وَ كَلَّمَا وَفَّقْتَنِي بِخَيْرٍ فَأَنْتَ دَلِيلِي عَلَيْهِ وَ طَرِيقِي إِلَيْهِ يَا قَدِيرًا لَا تَوَدُّهُ الْمَطَالِبُ يَا مَلِيًّا يَلْجَأُ إِلَيْهِ كُلُّ رَاغِبٍ مَّا زِلْتُ	ALLAAHUMMA INNEE AS- ALOKA YAA ALLAAHUD DAAA-EMO FEE MULKEHIL QAAA-EMO FEE I'ZZEHIL MOTAA-O' FEE SULTAANEHIL MUFTARIDDO FEE KIBREYAAA-EHIL MOTAWAH-HEDO FEE DAYMOOMIYYATE BAQAAA-EHIL A'ADELO FEE BARIYYATEHIL A'ALEMO FEE QAZIYYATEHIL KAREEMO FEE TAAKHEERE O'QOOBATEHI. ELAAHI HAAJAaTEE MASROOFATUN ELAYKA WA AAMAALIEE MAWQOOFATUN LADAYKA WA KULLAMAA WAFFAQ- TANEE be-KHAYRIN FA- ANTA DALEEELEE A'LAYHE WA TAREEQEE ELAYHE YAA QADEERAN LAA TAUDDOHUL MATAALEBO YAA MALIYYAN YAL-JAO	O Allah! I beseech You, O Allah! The Eternal in His kingdom, the Established by His honour, the Obeyed in His authority, the Unique in His greatness, the One in the eternity of His existence, the Just with His creation. The Learned in His decrees, the Noble in the delaying of His punishment O my God! My needs are expended towards You and my hopes are fixed on You, then whenever You have helped me in the performance of a good action, then You are my proof upon it and my way towards it. O the Omnipotent Who does not get tired by the demands, O the Powerful in Whom every hopeful sects refuge, I am also accompanied by Your bounties always and Your favours and honour are continuously being poured on me. I beseech You, by Your power, which pervades all
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مَصْحُوبًا مِنْكَ  
 بِاللَّيْلِ جَارِعًا  
 عَلَى عَادَاتِ  
 الْإِحْسَانِ وَ  
 الْكَرَمِ. أَسْأَلُكَ  
 بِالْقُدْرَةِ النَّافِذَةِ  
 فِي جَمِيعِ  
 الْأَشْيَاءِ وَ  
 قَضَائِكَ الْمُبْرَمِ  
 الَّذِي تَحْبِبُهُ  
 بِإِيسَرِ الدُّعَاءِ وَ  
 بِالنَّظَرَةِ الَّتِي  
 نَظَرْتَ بِهَا إِلَى  
 الْجِبَالِ  
 فَتَشَامَخَتْ وَ  
 إِلَى الْأَرْضَيْنِ  
 فَتَسَطَّحَتْ وَ  
 إِلَى السَّمَوَاتِ  
 فَارْتَفَعَتْ وَ إِلَى  
 الْبَحَارِ  
 فَتَقَجَّرَتْ. يَا مَنْ  
 جَلَّ عَنْ أَدْوَاتِ  
 لِحَظَاتِ الْبَشَرِ  
 وَ لَطْفَ عَنْ  
 دَقَائِقِ خَطَرَاتِ  
 الْفِكْرِ لَا تُحْمَدُ  
 يَا سَيِّدِي إِلَّا  
 بِتَوْفِيقِي مِنْكَ  
 بِقَنْصِي حَمْدًا وَ  
 لَا تُشْكِرُ عَلَيَّ  
 أَصْغَرَ مِثْلٍ إِلَّا  
 اسْتَوْجَبْتَ بِهَا  
 شُكْرًا فَمَتَى  
 تُخْصِي  
 نِعْمَاؤَكَ يَا  
 الْإِنْسَانِ وَ  
 تُجَارِي الْأَوْكَ  
 يَا مَوْلَايَ وَ  
 تُكَافِي  
 صَنَائِعَكَ يَا

ELAYHE KULLO  
 RAAGHEBIN mAAZILTO  
 MASHOOBAN MINKA BIN-  
 NE-A'ME JAARE-A'N A'LAA  
 A'ADAATIL EHSAANE WAL  
 KARAME. AsaOKA BIL  
 QUDRATIN NAAFEZATE  
 FEE JAMEE-I'L ASH-YAAA-  
 E WA QAZAA-EKAL  
 MuBRAMIL LAZEE  
 TAHJOBHU BE-AySaRID  
 DO-A'AA-E WA BIN-  
 NAZRATIL LATEE NAZARTA  
 BEHAA ELAL JEBAALE FA-  
 TASHAAMAKHAT WA ELAL  
 ARaZEENA FA-  
 TASATTAHAT WA ELAS  
 SAMAAWAATE FARTAFA-  
 A'T WA ELAL BEHAARE FA-  
 TAFAJJARAT. YAA MAN  
 JALLA A'N a'DAWAATE  
 LAHAZAATIL BASHARE WA  
 LATOFA A'N DA-QAAA-EKE  
 KHATARAATIL FEKARE LAA  
 TOHMADO YAA SAYYEDEE  
 ILLAA BE-TAWFEEQIN  
 MINKA YAQTAZEE  
 HAMDAN WA LAA  
 TUSHKARO A'LAA  
 ASGHARE MINNATIN ILLAS  
 TAW-JABTA BEHAA  
 SHUKRAN FA-MATAA  
 TOHSAA NA'MAAA-OKA  
 YAA ELAAHEE WA  
 TOJAAZAA AALAAA-OKA  
 YAA MAWLAAYA WA  
 TOKAAFAY SANAAa-E-  
 O'KA YAA SAYYEDEE WA  
 MIN NE-A'MEKA  
 YAHMADUL HAAMEDOONA

things and Your definite decree  
 which can be warded off by  
 the easiest of supplication and  
 by the vision with which when  
 You looked towards the  
 mountains, they became tall in  
 stature and towards the land  
 they became expansive and  
 towards skies, they became  
 raised and towards the  
 oceans, they started flowing.  
 O the One Who is exalted  
 above the vision of man and  
 more subtle than the notion's  
 of the minds. You are not  
 praised, O my Master except  
 by the help from You which  
 itself demands another praise  
 and You are not thanked upon  
 the smallest favour except that  
 it You make obligatory another  
 thanks (for getting the  
 opportunity to offer thanks).  
 Then when and how can Your  
 bounties be enumerated and  
 Your favours be requited, O  
 my Master and Your creations  
 be sufficed. O my Master!  
 Through Your bounties, the  
 praises land You and through  
 Your gratitude, the thankful  
 offer thanks and You are relied  
 upon for the sins due to Your  
 forgiveness and the spreading  
 of Your wings of concealment  
 over the sinners and You  
 remove the difficulties by Your  
 Hand thus there are so many  
 evils which Your forbearance  
 has covered so much that they

سَيِّدِي وَ مِنْ  
نِعْمِكَ يَحْمَدُ  
الْحَامِدُونَ وَ  
مِنْ شُكْرِكَ  
يَشْكُرُ  
الشَّاكِرُونَ وَ  
أَنْتَ الْمُعْتَمِدُ  
لِلذُّنُوبِ فِي  
عَفْوِكَ وَ  
النَّاسِ عَلَى  
الْخَاطِئِينَ  
جَنَاحِ سَيِّدِكَ وَ  
أَنْتَ الْكَاشِفُ  
لِلضَّرِّ بِبَيْدِكَ.  
فَكَمْ مِنْ سَيِّئَةٍ  
أَخْفَا جِلْمُكَ  
حَتَّى دَخَلْتُ وَ  
حَسَنَةٍ  
ضَاعَفَهَا  
فَضْلُكَ حَتَّى  
عَظُمَتْ عَلَيْهَا  
مُجَازَاتُكَ  
جَلَلَتْ أَنْ  
يُخَافَ مِنْكَ  
إِلَّا الْعَدْلُ وَ أَنْ  
يُرْجَى مِنْكَ إِلَّا  
الْإِحْسَانُ وَ  
الْفَضْلُ فَاْمُنْ  
عَلَى بِمَا  
أَوْجَبَهُ فَضْلُكَ  
وَ لَا تَخْذُلْنِي  
بِمَا يَحْكُمُ بِهِ  
عَدْلُكَ. سَيِّدِي  
لَوْ عَلِمْتَ  
الْأَرْضُ بِذُنُوبِي  
لَسَاخَتْ بِي أَوْ  
الْجِبَالُ لِهَدْنِي  
أَوْ السَّمَوَاتُ لَا  
أَخْطَفْتَنِي أَوْ  
الْبَحَارُ

WA MiN SHUKREKA  
YASHKORUSH  
SHAAKEROONA WA  
ANTAL MO'TAMADO LIZ-  
ZONOOBE FEE A'FWEKA  
WAN NAASHERO A'LAL  
KHAATE-EENA JANAAHA  
SiTREKA WA ANTAL  
KAASHEFO LIZ-ZURRE BE-  
YADEKA. FA-KAM MIN  
SAYYEATIN AKH-FAAHAA  
HILMOKA HATTAA DA-  
KHELAT WA HASANATIN  
ZAA-A'FAHAA FAZLOKA  
HATTAA A'ZOMAT  
A'LAYHAA MOJAA-  
ZAATOKA JALALTA AN  
YOKHAAFA MINKA ILLAL  
A'DLO WA AN YURJAA  
MINKA ILLAL EHSAANO  
WAL FAZLO FAMNUN  
A'LAYYA BEMAA  
AWJABAHU FAZLOKA WA  
LAA TAKHZULNEE BEMAA  
YAHKOMO BEHI A'DLOKA.  
SAYYEDEE LAW A'LeMATIL  
ARZO BE-ZONOOBEE LA-  
SAAKHAT bee AWIL  
JEBAALO LAHADDATNEE  
AWIS SAMAAWAATO  
lakhtatafatnee AWIL  
BEHAARO LA-AGHRA-  
QATNEE SAYYEDEE  
SAYYEDEE SAYYEDEE  
MAWLAAYA MAWLAAYA  
MAWLAAYA qad TAKARRA  
WA WO-QOOFEE LE-  
ZEYAAFATEKA FALAA  
TAHRIMNEE MAA WA  
A'DTAL MOTA-A'RREZEENA

have been totally nullified and  
so many good deeds which  
Your Grace has multiplied to  
the extend that Your  
recompense for them has  
been great. You are so exalted  
that anything is feared from  
You except justice or be hoped  
from You except Favours and  
Grace. Then favour me with  
what Your grace has made  
obligatory and do not degrade  
me by what Your justice  
demands. O my Master! Had  
the earth known about my  
sins, it would have swallowed  
me up and if the mountains  
knew about them, they would  
fall on me, if the skies knew of  
my sins, they would have  
seized me, if the oceans knew  
about them, they would have  
drowned me. O my Master, my  
Master, my Master! My Chief,  
my Chief, my Chief! So many  
times I have been under Your  
hospitality, then do not deny  
me what You have promised  
those who ask from You. O the  
One Whom the cognizant  
recognise, O the One Whom  
the worshippers adore, O the  
One Whom the grateful thank!  
O the Companion of the  
mentioners, O the praised One  
of those who extoll Him and O  
the present One of those who  
seek Him, O the described  
One of those who consider  
Him to be one! O the Beloved



لَا عَرَقْتَنِي  
سَيِّدِي سَيِّدِي  
سَيِّدِي مَوْلَايَ  
مَوْلَايَ مَوْلَايَ  
قَدْ تَكَرَّرَ وَ  
وَقُوفِي  
لِضِيآفَتِكَ فَلَا  
تَحْرِمْنِي مَا  
وَعَدْتَ  
الْمُنْعَرِّضِينَ  
لِمَسْأَلَتِكَ يَا  
مَعْرُوفَ  
الْعَارِفِينَ يَا  
مَعْبُودَ الْعَابِدِينَ  
يَا مَشْكُورَ  
الشَّاكِرِينَ يَا  
جَلِيسَ الذَّاكِرِينَ  
يَا مَحْمُودَ مَنْ  
حَمَدَهُ يَا  
مَوْجُودَ مَنْ  
طَلَبَهُ يَا  
مَوْصُوفَ مَنْ  
وَحَدَهُ يَا  
مَحْبُوبَ مَنْ  
أَحَبَّهُ يَا غَوْثَ  
مَنْ أَرَادَهُ يَا  
مَقْصُودَ مَنْ  
أَنَابَ إِلَيْهِ يَا  
مَنْ لَا يَعْلَمُ  
الْغَيْبَ إِلَّا هُوَ يَا  
مَنْ لَا يَصْرِفُ  
السُّوءَ إِلَّا هُوَ يَا  
مَنْ لَا يُدَبِّرُ  
الْأَمْرَ إِلَّا هُوَ يَا  
مَنْ لَا يَغْفِرُ  
الذَّنْبَ إِلَّا هُوَ يَا  
مَنْ لَا يَخْلُقُ  
الْخَلْقَ إِلَّا هُوَ يَا  
مَنْ لَا يُنْزِلُ  
الْغَيْثَ إِلَّا هُوَ

LE-MAS-ALATEKA. YAA  
MA'ROOFAL A'AREFEENA  
YAA MA'BOODAL  
A'ABEDEENA YAA  
MASHKOOORASH  
SHAAKEREENA YAA  
JALEESAZ ZAAKEREENA  
YAA MAHMOODA MAN  
HAMEDAHU YAA  
MAWJOODA MAN  
TALABAHU YAA  
MAWSOOFA MAN WAH-  
HADAHU YAA MAHBOOBA  
MAN AHABBAHU YAA  
GHAWSA MAN ARAADAHU  
YAA MAQSOODA MAN  
ANAABA ELAYHE YAA MAN  
LAA YA'LAMUL GHAYBA  
ILLAA HOWA YAA MAN  
LAA YASREFUS SOOO-A  
ILLAA HOWA YAA MAN  
LAA YODABBERUL AMRA  
ILLAA HOWA YAA MAN  
LAA YAGHFERUZ ZANBA  
ILLAA HOWA YAA MAN  
LAA YAKHLOKUL KHALQA  
ILLAA HOWA YAA MAN  
LAA YONAZZELUL  
GHAYSA ILLAA HOWA  
SALLE A'LAA  
MOHAMMADIN WA AALE  
MOHAMMADIN WAGH FIR  
LEE YAA KHAYRAL  
GHAAFEREENA. RABBE  
INNEE ASTAGHFEROKAS  
TIGHFAARA HAYAA-IN WA  
ASTAGHFEROKAS  
TIGHFAARA RAJAA-IN WA  
ASTAGHFEROKAS  
TIGHFAARA ENAABATIN

of those who love Him, O the  
Succour of those who desire  
Him, O the object of desire of  
those who turn to Him, O the  
One except Whom, none  
knows the unseen, O the One  
except Whom, none can repel  
evil, O the One except Whom  
none can regulate the affairs,  
O the One, except Whom,  
none can forgive sins. O the  
One, except Whom none can  
create the creation, O the One  
except whom none can send  
down rain, bless Muhammad  
(s.a.w.a.) and his progeny  
(a.s.) and forgive me, O the  
best of forgivers. O my Lord! I  
seek forgiveness from You, a  
forgiveness of shame And I  
seek forgiveness from You, a  
forgiveness of hope. And I  
seek forgiveness from You, a  
forgiveness of repentance.  
And I seek forgiveness from  
You, a forgiveness of yearning.  
And I seek forgiveness from  
You, a forgiveness of  
obedience. And I seek  
forgiveness from You, a  
forgiveness of faith. And I seek  
forgiveness from you, a  
forgiveness of attestation. And  
I seek forgiveness from You, a  
forgiveness of sincerity. And I  
seek forgiveness from You, a  
forgiveness of piety. And I  
seek forgiveness from You, a  
forgiveness of reliance. And I  
seek forgiveness from You, a

صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ  
 لِي يَا خَيْرَ الْخَافِرِينَ رَبِّ اسْتَغْفِرْكَ  
 اسْتَغْفِرَ حَيَّاءَ وَاسْتَغْفِرْكَ  
 اسْتَغْفِرَ رَجَاءَ وَاسْتَغْفِرْكَ  
 اسْتَغْفِرَ إِنَابَةٍ وَاسْتَغْفِرْكَ  
 اسْتَغْفِرَ رَغْبَةٍ وَاسْتَغْفِرْكَ  
 اسْتَغْفِرَ رَافَةٍ وَاسْتَغْفِرْكَ  
 اسْتَغْفِرَ طَاعَةٍ وَاسْتَغْفِرْكَ  
 اسْتَغْفِرَ إِيمَانٍ وَاسْتَغْفِرْكَ  
 اسْتَغْفِرَ إِقْرَارٍ وَاسْتَغْفِرْكَ  
 اسْتَغْفِرَ إِخْلَاصٍ وَاسْتَغْفِرْكَ  
 اسْتَغْفِرَ تَقْوَى وَاسْتَغْفِرْكَ  
 اسْتَغْفِرَ تَوَكُّلٍ وَاسْتَغْفِرْكَ  
 اسْتَغْفِرَ ذِلَّةٍ وَاسْتَغْفِرْكَ  
 اسْتَغْفِرَ عَامِلٍ لَكَ يَا رَبِّ  
 مِنْكَ يَا رَبِّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ  
 عَلَى وَآلِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ  
 وَالَّذِي بِنَا نُبْتَ وَتَتُوبُ عَلَى

WA ASTAGHFEROKAS  
 TIGHFAARA RAGH-BATIN  
 WA ASTAGHFEROKAS  
 TIGHFAARA RAHBATIN WA  
 ASTAGHFEROKAS  
 TIGHFAARA TAA-A'TIN WA  
 astaghferokas TIGHFAARA  
 EEMAANIN WA  
 ASTAGHFEROKAS  
 TIGHFAARA IQRAARIN WA  
 ASTAGHFEROKAS  
 TIGHFAARA IKHLAASIN  
 WA ASTAGHFEROKAS  
 TIGHFAARA TAQWAA WA  
 ASTAGHFEROKAS  
 TIGHFAARA TAWAKKOLIN  
 WA ASTAGHFEROKAS  
 TIGHFAARA ZILLATIN WA  
 ASTAGHFEROKAS  
 TIGHFAARA A'AMELIN  
 LAKA HAAREBIN MINKA  
 ELAYKA FA-SALLE A'LAA  
 MOHAMMADIN WA AALE  
 MOHAMMADIN WA TUB  
 A'LAYYA WA WAALEDAYYA  
 BEMAA TUBTA WA  
 TATOBO A'LAA JAMEE-E'  
 KHALQEKA YAA ARHAMAR  
 RAAHEMEENA. YAA MAN  
 tOSAMMAA BIL-  
 GHAFOORIR RAHEEME  
 YAA MAN tOSAMMAA BIL-  
 GHAFOORIR RAHEEME  
 YAA MAN tOSAMMAA BIL-  
 GHAFOORIR RAHEEME  
 SALLE A'LAA  
 MOHAMMADIN WA AALE  
 MOHAMMADIN WAQ BAL  
 TAWBATEE WA ZAKKE  
 A'MALEE WASH KUR

forgiveness of humiliation. And I seek forgiveness from You, a forgiveness of one who works for You and has run away from You but has now turned towards You. Then bless Muhammad (s.a.w.a.) and the progeny of Muhammad (a.s.) and turn to me and on my parents with what You turn to Your entire creation, O the most merciful of all those who show mercy. O the One who is named Forgiving, Merciful, O the One who is named Forgiving, Merciful, O the One who is named Forgiving, Merciful, bless Muhammad (s.a.w.a.) and the progeny of Muhammad (a.s.) and accept my repentance and purify my actions and recompense my efforts and have mercy on my waiting and do not cover my voice and do not fail me in my demands. O the helper of those who seek help and convey my salutations and my prayers to my leaders and make them intercede for me in all that I ask You and make my presents reach them just as they are worthy of and increase for them in it as behoves You with a multiplication which none can enumerate except You and there is no power and no strength except with Allah, the Elevated, the Great. And the

جَمِيعِ خَلْقِكَ يَا  
 أَرْحَمَ  
 الرَّاحِمِينَ. يَا  
 مَنْ تُسَمَّى  
 بِالْغُفُورِ الرَّحِيمِ  
 يَا مَنْ تُسَمَّى  
 بِالْغُفُورِ الرَّحِيمِ  
 يَا مَنْ تُسَمَّى  
 بِالْغُفُورِ الرَّحِيمِ  
 صَلِّ عَلَى  
 مُحَمَّدٍ وَآلِ  
 مُحَمَّدٍ وَآقِلِ  
 تَوْبَتِي وَزَكِّ  
 عَمَلِي وَاشْكُرْ  
 سَعْيِي وَارْحَمْ  
 ضُرَاعَتِي وَ لَا  
 تَحْجُبْ صَوْتِي  
 وَ لَا تُخَيِّبْ  
 مَسْئَلَتِي يَا  
 غَوْثِ  
 الْمُسْتَغِيثِينَ وَ  
 أَبْلُغْ أَيْمَتِي  
 سَلَامِي وَ  
 دُعَائِي وَ  
 شَفَعَتِهِمْ فِي  
 جَمِيعِ مَا  
 سَأَلْتُكَ وَ  
 أَوْصِلْ هَدْيَتِي  
 إِلَيْهِمْ كَمَا  
 يَنْبَغِي لَهُمْ وَ  
 زِدْهُمْ مِنْ ذَلِكَ  
 مَا يَنْبَغِي لَكَ  
 بِإِضْعَافٍ لَا  
 يُحْصِيهَا  
 غَيْرُكَ وَ لَا  
 حَوْلَ وَ لَا قُوَّةَ  
 إِلَّا بِاللهِ الْعَلِيِّ  
 الْعَظِيمِ وَ صَلِّ  
 اللهُ عَلَى طَيِّبِ  
 الْمُرْسَلِينَ مُحَمَّدٍ

SA'YEE WAR HAM ZARAA-  
 A'TEE WA LAA TAHJUB  
 SAWTEE WA LAA  
 TOKHAYYIB MAS-ALATEE  
 YAA GHAWsal  
 MUSTAGHEESEENA WA  
 ABLIGH A-IMMATEE  
 SALAAMEE WA DO-A'AA-  
 EE WA SHAFFE'HUM FEE  
 JAMEE-E' MAA SA-ALTOKA  
 WA AWSIL HADIYYATEE  
 ELAYHIM KAMAA  
 YANBAGHEE LAHUM WA  
 ZIDHUM MIN ZAALEKA  
 MAA YANBAGHEE LAKA  
 BE-AZ-A'AFIN LAA  
 YOHSEEHAA GHAYROKA  
 WA LAA HAWLA WA LAA  
 QUWWATA ILLAA  
 BILLAAHIL A'LIYYIL  
 A'ZEEME WA SALLAL  
 LAAHO A'LAA tayyebil  
 MURSALEENA  
 MOHAMMADIN WA  
 AALEHIT TAAHEREENA

blessings of Allah be on the  
 most purified of all the  
 Apostles, Muhammad  
 (s.a.w.a.) and his infallible  
 progeny (a.s.).<sup>2</sup>

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- <sup>1</sup> Behaar al-Anwaar, vol. 102, p. 52; Arba-a'h Ayyaam, p. 55; Tohfa-e-Toosiyyah, p. 90
- <sup>2</sup> Behaar al-Anwaar, vol. 102, p. 55; Mafaateeh al-Jenan, p. 1145

## (5) Fifth Ziyaarat of Imam Reza (a.s.)

Late Kafami (r.a.), Allama Majlisi (r.a.) and others have recommended the following salawat and said:

It has been narrated by infallible Imams (a.s.) that when you enter into the holy shrine of Imam Reza (a.s.) say:

<p>□ □          اللَّهُمَّ صَلِّ عَلَى          عَلِيِّ بْنِ مُوسَى          الرِّضَا الْمُرْتَضَى          الْإِمَامِ النَّقِيِّ          النَّقِيِّ وَحُجَّتِكَ          عَلَى مَنْ فَوْقَ          الْأَرْضِ وَمَنْ          تَحْتَ الثَّرَى          الصِّدِّيقِ الشَّهِيدِ          صَلَاةً كَثِيرَةً          تَامَّةً (نَامِيَةً)          زَاكِئَةً مُتَوَاصِلَةً          مُتَوَاتِرَةً مُتَرَادِفَةً          كَأَفْضَلِ □ مَا          صَلَّيْتَ عَلَى أَحَدٍ          مِنْ أَوْلِيَائِكَ</p>	<p>allaahumma salle a'laa          a'liyy ibne moosar rezal          murtazaa al-imaamit          taqiyyin naqiyye wa          hujjateka a'laa man          fawqal arze wa man          tahtas saraa as-          siddeeqish shaheed          salaatan kaseeratan          taammatan          (naameeyatan)          zaakeyatan          motawaaselatan          motawaateratan          motaraadefatan ka-          afzale maa sallayta a'laa          ahadim min awleyaaa-          eka.</p>	<p>O Allah! Send blessings upon Ali the son of Moosa, the cordial, the well-pleased, the Imam, the pious, the bright, Your argument against whoever is above the earth and whoever is beneath the dust, and the ever-truthful and martyr with such blessings that are numerous, perfect, (developing), purified, continuous, uninterrupted and consecutive, and with the best form of blessings that You have ever bestowed upon any of Your intimate servants.<sup>1</sup></p>
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<sup>1</sup> Behaar al-Anwaar, vol. 102, p. 50; Tohfah al-Zaaer, p. 291; Mirza Aaqaa Jamaal Khunsaari, p. 56

## (6) Sixth Ziyaarat of Imam Reza (a.s.)

The author of the book ‘Rauzah al-Azkaar’<sup>1</sup> reports: There is such a ziyaarat from the ziyaarats of Imam Reza (a.s.) which can be recited in the holy shrine at any day and at any time:

Take ceremonial bath when you intend to perform ziyaarat and take care of all the dicorums as mentioned earlier. When the dome is sighted say:

يَا سَلَامٌ عَلَيْكُمْ يَا أَهْلَ بَيْتِ النَّبُوَّةِ وَ مَعْدِنَ الرِّسَالَةِ وَ خُزَانَ الْعِلْمِ وَ مُنْتَهَى الْجَلَمِ وَ أَصُولَ الْكَرَمِ وَ قَائِدَ الْأُمَمِ وَ سُلْطَانَ الْعِبَادِ وَ دَعَائِمَ الْأَخْيَارِ وَ عُنَاصِرَ الْأَنْبَرَارِ وَ مَنَاصِصَ الْعِبَادِ وَ أَرْكَانَ الْبِلَادِ وَ أَبْوَابَ الْإِيمَانِ وَ أُمَنَاءَ الرَّحْمَنِ وَ سُلَالَهَ النَّبِيِّينَ وَ صَفْوَةَ الْمُرْسَلِينَ وَ عِثْرَةَ خَيْرِ رُسُلِ رَبِّ الْعَالَمِينَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ	assalaamo a'laykum yaa ahla baytin nobuwwate wa ma'denar resaalate wa khuzzaanal i'lme wa muntahal hilme wa osoolal karame wa qaaa-edal omame wa sultaanal e'baade wa da-a'aa-emal akhyaare wa a'naaseral abraare wa manaassatal e'baade wa arkaanal belaade wa abwaabal eemaane wa omanaana-ar rahmaane wa solaalatan nabiyyeena wa safwatal mursaleena wa i'trata kheyarate rasoole rabbil a'alameena assalaamo a'laykum wa rahmatul laahe wa barakaatoh.	Peace be on you, O Household of Prophethood, the treasures of the Divine mission, treasurers of knowledge, ultimate degree of forbearance, origins of generosity, leaders of nations, rulers of the servants, pillars of the upright, foundations of the dutiful, scaffold for the servants, props of the lands, doors of true faith, trustees of the All-Beneficent, descendants of the Prophets, choice of the Messengers, and offspring of the select Messenger of the Lord of the Worlds. Peace be on you and may the blessings and mercy of Allah be on you.
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When you enter the holy shrine recite the permission for entry:

يَا مَوْلَايَ وَ ابْنِ مَوْلَايَ أَنَا عَبْدُكَ وَ ابْنُ عَبْدِكَ الدَّلِيلُ بَيْنَ يَدَيْكَ الْمُعْتَرِفُ بِحَقِّكَ جَانِّكَ مُسْتَجِيرًا	yaa mawlaaya wabna mawlaaya anaa a'bdoka wabno a'bdekaz zaleelo bayna yadaykal mo'tarefo be-haqqeka jaaa-aka mustajeeran be-	O my master and son of my master! I am a slave and a son of your slaves, debased in front of you, acknowledging your rights. I have come to you seeking protection through
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قَاصِدًا لِحَرَمِكَ لِمَقَامِكَ إِلَى اللَّهِ بِكَ يَا اللَّهَ رَسُولُ اللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ يَا فَاطِمَةَ الزَّهْرَاءَ حَسَنُ الْمُجْتَبَى يَا حُسَيْنَ الشَّهِيدَ زَيْنَ الْعَابِدِينَ يَا مُحَمَّدًا الْبَاقِرَ جَعْفَرَ يَا مُوسَى الكَاسِمَ حُجَّةَ اللَّهِ يَا أَيُّهَا الْمَلَائِكَةُ الْمُحَدِّقُونَ فِي إِذَا الْمَشْهَدِ عَلَيْكَ سَلَامُ اللَّهِ مَوْلَايَ وَابْنِ مَوْلَايَ وَرَحْمَةِ اللَّهِ وَبَرَكَاتِهِ	zimmateka qaasedan le- harameka motawajjehan le-maqaameka motawasselan elal laahe beka a-adkhola yaa allaaho a-adkhola yaa rasoolal laah a-adkhola yaa ameeral moameneena a-adkhola yaa faatematuz zahraaa a-adkhola yaa hasanul mujtabaa a- adkhola yaa husainush shaheedo a-adkhola yaa zainal a'abedeena a- adkhola yaa mohammadonil baaqer a- adkhola yaa ja'faronis saadeq a-adkhola yaa moosal kaazemo a- adkhola yaa hujjatal laah a-adkhola ayyatohal malaaa-ekatul mohdeqoona fee haazal mash-had a'layka salaamul laahe yaa mawlaaya wabna mawlaaya wa rahmatul laahe wa barakaatoh.	your custody. I have come to your sanctuary due to your status, asking you to intercede with Allah. May I enter, O Allah? May I enter, O Prophet of Allah? May I enter, O Commander of the Faithful? May I enter, O Faatemah al- Zahra? May I enter, O Hasan, the chosen one? May I enter, O Husain, the martyr? May I enter, O Zain al-Aabedeena? May I enter, O Muhammad, the splitter of knowledge? May I enter, O Ja'far, the truthful? May I enter, O Moosa, the suppressor of rage? May I enter, O proof of Allah? May I enter, O angels surrounding this place in this holy sanctuary? Upon you is the salutation of Allah, O my master and son of my master and blessings and mercy of Allah be on you.
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While entering in put your right foot first and recite:

بِسْمِ اللَّهِ وَبِاللَّهِ عَلَى مِلَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَأَنَّ عَلِيًّا وَلِيُّ اللَّهِ	bismil laahe wa billaahe a'laa millate rasoolil laahe sallal laaho a'layhe wa aalehi ash-hado an laa elaaha illal laaho wahdahu laa shareeka lahu wa ash-hado anna mohammadan a'bdohu wa rasoolohu wa anna a'liyyan waliyyul laah.	In the name of Allah, and by Allah, on the path of Messenger of Allah, peace of Allah be upon him and his progeny, I bear witness that there is no god but Allah. He is alone, there is no partner to Him. And I bear witness that Muhammad is His slave and Prophet, and that Ali is the friend of Allah.
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Then make intention for reciting the ziyaarat while standing in front of the holy grave of Imam (a.s.) and say:

I perform the ziyaarat of Imam Reza (a.s.) on my behalf, on behalf of my parents, forefathers, relatives and all the faithful believing men and women:

<p> الَسَّلَامُ عَلَيْكَ يَا  وَلِيِّ اللَّهِ وَابْنِ  وَلِيِّهِ السَّلَامُ عَلَيْكَ  يَا حُجَّةَ اللَّهِ وَابْنَ  حُجَّتِهِ السَّلَامُ  عَلَيْكَ يَا نُورَ اللَّهِ  فِي ظِلْمَاتِ  الْأَرْضِ السَّلَامُ  عَلَيْكَ يَا عِمَادِ  الدِّينِ السَّلَامُ عَلَيْكَ  يَا وَارِثَ آدَمَ  صَفِيِّ اللَّهِ السَّلَامُ  عَلَيْكَ يَا وَارِثَ  نُوحٍ نَجِيِّ اللَّهِ  السَّلَامُ عَلَيْكَ يَا  وَارِثَ إِبْرَاهِيمَ  خَلِيلِ اللَّهِ السَّلَامُ  عَلَيْكَ يَا وَارِثَ  إِسْمَاعِيلَ ذَبِيحِ  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  أَمِيرِ الْمُؤْمِنِينَ  وَلِيِّ اللَّهِ السَّلَامُ  عَلَيْكَ يَا وَارِثَ  سَيِّدَةِ نِسَاءِ  الْعَالَمِينَ فَاطِمَةَ  الزَّرَائِعِ السَّلَامُ  عَلَيْكَ يَا وَارِثَ </p>	<p> assalaamo a'layka yaa  waliyyal laahe wabna  waliyyehi assalaamo  a'layka yaa hujjatal laahe  wabna hujjatehi assalaamo  a'layka yaa nooral laahe  fee zolomaatil arze  assalaamo a'layka yaa  e'maadad deene  assalaamo a'layka yaa  waaresa aadama safiyyil  laahe assalaamo a'layka  yaa waaresa noohin  najiyyil laah. assalaamo  a'layka yaa waaresa  ibraaheema khaleelil laah.  assalaamo a'layka yaa  waaresa ismaae'ela  zabeehil laah assalaamo  a'layka yaa waaresa  moosaa kaleemil laah.  assalaamo a'layka yaa  waaresa e'esaa roohil  laah. assalaamo a'layka  yaa waaresa mohammadin  habeebil laahe. assalaamo  a'layka yaa waaresa  ameeril moameneena  waliyyil laahe. assalaamo  a'layka yaa waaresa  sayyedate nesaaa-il  a'alameena faatemataz  zahraaa-e. assalaamo  a'layka yaa waaresal  hasane wal husaine. </p>	<p> Peace be on you, O friend of  Allah and the son of friend of  Allah! Peace be on you, O the  proof of Allah and the son of  the proof of Allah! Peace be  on you, O light of Allah in the  darkness of the earth! Peace  be on you, O pillar of religion!  Peace be on you, O inheritor  of Adam, the one chosen by  Allah! Peace be on you, O  inheritor of Nuh, the confidant  of Allah! Peace be on you, O  inheritor of Ibrahim, the friend  of Allah! Peace be on you, O  inheritor of Ismaeel, the one to  be sacrificed for Allah! Peace  be on you, O inheritor of  Moosa, the one who spoke to  Allah! Peace be on you, O  inheritor of Eesaa, the spirit of  Allah! Peace be on you, O  inheritor of Muhammad, the  beloved of Allah! Peace be on  you, O inheritor of the  Commander of the Faithful!  Peace be on you, O inheritor  of the mistress of the women  of the worlds Faatemah al-  Zahra! Peace be on you, O  inheritor of al-Hasan and al-  Husain! Peace be on you, O  inheritor of Ali Ibn al-Husain,  the ornament of the  worshipers! Peace be on you, </p>
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<p> الْحَسَنَ وَ الْحُسَيْنَ  الْسَّلَامَ عَلَيْكَ يَا  وَارِثَ عَلِيِّ بْنِ  الْحُسَيْنِ زَيْنِ  الْعَابِدِينَ الْسَّلَامَ  عَلَيْكَ يَا وَارِثَ  مُحَمَّدِ بْنِ عَلِيٍّ  بَاقِرٍ عِلْمِ الْأَوَّلِينَ  وَالْآخِرِينَ الْسَّلَامَ  عَلَيْكَ يَا وَارِثَ  جَعْفَرِ بْنِ مُحَمَّدٍ  الصَّادِقِ الْبَارِّ  الْأَمِينِ الْسَّلَامَ  عَلَيْكَ يَا وَارِثَ  مُوسَى بْنِ جَعْفَرٍ  الْكَاطِمِ الْسَّلَامَ  عَلَيْكَ أَيُّهَا  الصَّدِيقُ الشَّهِيدُ  الْغَرِيبُ الْمَسْمُومُ  الْمَقْتُولُ أَشْهَدُ  بِاللَّهِ أَنَّكَ أَقَمْتَ  الصَّلَاةَ وَ اتَيْتَ  الزَّكَاةَ وَ أَمَرْتَ  بِالْمَعْرُوفِ وَ  نَهَيْتَ عَنِ الْمُنْكَرِ  وَ عِبَدْتَ اللَّهَ  مُخْلِصًا حَتَّى آتَاكَ  الْيَعِينُ قَتَلَ اللَّهُ مَنْ  قَتَلَكَ بِالْأَيْدِي وَ  الْأَلْسُنِ. عَلَيْكَ  سَلَامُ اللَّهِ يَا مَوْلَايَ  وَ رَحْمَةُ اللَّهِ وَ  بَرَكَاتُهُ </p>	<p> assalaamo a'layka yaa  waaresa a'liyy ibnil husaine  zaynil a'abedeem.  assalaamo a'layka yaa  waaresa mohammad ibne  a'liyyin baaqere i'lmil  awwaleena wal aakhereen.  assalaamo a'layka yaa  waaresa ja'far ibne  mohammadenis saadeqil  baarriL ameen. assalaamo  a'layka yaa waaresa  moosabne ja'farenil  kaazeme. assalaamo  a'layka ayyohas  siddeeqush shaheedul  ghareebul masmoomul  maqtoolo. ash-hado  annaka qad aqamtas  salaata wa aataytaz  zakaata wa amarta bil-  ma'roofe wa nahayta a'nil  munkare wa a'badtal laaha  mukhlesan hattaataakal  yaqeenno. qatalal laaho  man qatalaka bil-aydee wal  alson. a'layka salaamul  laahe yaa mawlaaya wa  rahmatul laahe wa  barakaatoh. </p>	<p> O inheritor of Muhammad Ibn  Ali, the splitter of knowledge of  the first and last ones! Peace  be on you, O inheritor of Ja'far  Ibn Muhammad, the truthful  one, the virtuous one and the  trustworthy one! Peace be on  you, O inheritor of Moosa Ibn  Ja'far the suppressor of rage!  Peace be on you, O truthful  martyr, the stranger, the one  who has been given poison,  the martyr! I bear witness that  you undertook the prayers,  gave the zakat, enjoined what  is good, prohibited evil and  worshipped Allah in all  sincerity until death overtook  you. May Allah kill who killed  you with deeds and words.  Peace of Allah be upon you O  my master and the blessings  of Allah and His mercy be on  you. </p>
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Then kiss the holy grave, keep the right cheek on the grave and say:

<p> اللَّهُمَّ إِلَيْكَ  صَمَدْتُ مِنْ  أَرْضِي وَ قَطَعْتُ  رَجَاءَ الْبِلَادِ  رَحِمَتِكَ فَلَا </p>	<p> allaahumma elayka samadto  min ARZEE WA QATAA'-TUL  BELAADA RAJAAA-A  RAHMATEKA FALAA  TOKHAYYIBNEE WA LAA </p>	<p> O Allah! I have turned to You,  I have traveled from far  hoping for Your mercy. So do  not disappoint me and do not  let me return without fulfilling </p>
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<p> شَخِيْبِيْنَ وَ لَا  تَرْدُنِيْ بِغَيْرِ  قَضَاءِ حَوَالِيْ  وَ اِرْحَمْ تَقْلِيْ  عَلَى قَبْرِ بْنِ  أَخِيْ رَسُولِكَ  صَلَوَاتِكَ عَلَيْهِ  وَ آلِهِ. يَا بِيْ أَنْتَ  وَ أُمِّيْ أَنْتِثُكَ  زَائِرًا وَافِدًا عَائِدًا  مِمَّا جَنَيْتَ عَلَى  نَفْسِيْ وَ اخْتَطَبْتُ  عَلَى ظَهْرِيْ  فَكُنْ لِيْ شَافِعًا  إِلَى اللَّهِ تَعَالَى  يَوْمَ فَقْرِيْ وَ  فَاقَتِيْ فَإِنَّ لَكَ  عِنْدَ اللَّهِ مَقَامًا  مَّحْمُودًا وَ جَاهًا  وَ جِيْهًا فِي الدُّنْيَا  وَ الْآخِرَةِ وَ  صَلَّى اللَّهُ عَلَى  مُحَمَّدٍ وَ آلِهِ  أَجْمَعِيْنَ. </p>	<p> TARUDDANEE BEGHAYRE  qazaaa-e hawaaa-ejeE WAR  HAM TAQALLOBEE A'LAA  QABR IBNe AKHEE  RASOOLEKA  SALAWAATOKA A'LAYHE  WA AALEHI. BE-ABEE ANTA  WA UMMEE ATAYTOKA  ZAA-ERAN WAAFEDAN A'A-  EZAN MIMMAA JANAYTO  A'LAA NAFSEE WAH-  TATABTO A'LAA ZAHREE  FAKUN LEE SHAAFI-A'N  eLAL LAAHE ta-a'alaa  YAWMA FAQREE WA  FAAQATEE fa-inna LAKA  I'NDAL LAAHE MAQAAMaN  MAHMOODaN wa jaahan  wajeehan fid dunyaa wal  aakherate wa sallal laaho  a'laa mohammadin wa aalehi  ajma-e'ena. </p>	<p> my needs. Have mercy on  me as I cling to the grave of  the son of the brother of Your  Prophet, Your blessings be  upon him and his progeny.  May my parents be sacrificed  for you. I have come to visit  you presenting what I have  done against myself and  have burdened my back, so  intercede for me in front of  Allah, the High, on the day of  poverty and need, then  surely for you have an  eminent status in front of  Allah, and standing in your  view in this world and the  hereafter, and blessings of  Allah be upon Muhammad  and his whole family. </p>
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Then keep your left cheek on the holy grave and say:

<p> اللَّهُمَّ إِنِّي  أَتَقَرَّبُ إِلَيْكَ  بِحُبِّهِمْ وَ أَتَوَسَّلُ  إِلَيْكَ بِوَلَايَتِهِمْ وَ  أَتَوَلَّى أَخْرَجَهُمْ  يَمَّا تَوَلَّيْتُ بِهِمْ  أَوْلَاهُمْ وَ أَبْرَأُ  مِنْ كُلِّ وَلِيَّةٍ  دُونَهُمْ. اللَّهُمَّ  الْعَنِ الَّذِينَ بَدَّلُوا  نِعْمَتَكَ وَآتَاهُمَا  نَبِيَّكَ وَ جَحَدُوا  بِآيَاتِكَ وَ  سَخَرُوا بِإِمَامِكَ </p>	<p> ALLAAHUMMA INNEE  ATAQARRABO ELAYKA  BEHUBBEHIM WA atawassalo  elayka BEWELAAYATEHIM wa  ATAWALLAA AAKHERAHUM  BEMAA TAWALLAYTO BEHI  AWWALAHUM WA ABRA-O  MIN KULLE WALEEJATIN  DOONAHUM. ALLAAHUMMAL  A'NIL LAZEENA BADDALOO  NEA'-MATAKA WAT TAHAMOO  NABIYYaKA WA JAHADOO  BE-AAYAATEKA WA  SAKHEROO BE-eMAAMEKA </p>	<p> O Allah! I seek nearness to  You through their love and  I beg You in the name of  their leadership. I follow  the last of them just as I  followed the first of them  and I dissociate myself  from every pretender to  them and anyone who  challenges them. O Allah!  Curse those who altered  Your blessings and  distressed Your Prophet,  denied Your signs and </p>
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وَحَمَلُوا النَّاسَ عَلَى أَكْتَاْفِ آلِ مُحَمَّدٍ. اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِاللَّعْنَةِ عَلَيْهِمْ وَالْبَرَاءَةِ مِنْهُمْ فِي الدُّنْيَا وَالْآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ	WA HAMALUN NAASA A'LAA AKTAAFE AALE MOHAMMADIN. ALLAAHUMMA INNEE ATAQARRABO ELAYKA BIL LA'-NATe A'LAYHIM WAL BARAAA-ATE MINHUM FID DUNYAA WAL AAKHERAH YAA arhamar raahemeen.	urged people to oppress the family of Muhammad. O Allah! I seek closeness to You by cursing them and by dissociating myself from them in this world and the next, O Most Merciful of all.
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Then come on the position of feet and say:

صَلَّى اللهُ عَلَيْكَ يَا بْنَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْكَ يَا أَبَا الْحَسَنِ صَلَّى اللهُ عَلَى رُوحِكَ الطَّيِّبِ وَبَدْنِكَ الزَّكِيِّ صَبَرْتَ وَ اِخْتَسَبْتَ وَ أَنْتَ الصَّادِقُ الْمُصَدِّقُ قَتَلَ اللهُ مَنْ قَتَلَكَ وَلَعَنَ اللهُ مَنْ ظَلَمَكَ بِالْأَيْدِي وَالْأَلْسُنِ. عَلَيْكَ سَلَامُ اللهِ يَا مَوْلَايَ وَ ابْنَ مَوْلَايَ وَ رَحْمَةَ اللهِ وَ بَرَكَاتِهِ. أَشْهَدُ أَنَّكَ الْإِمَامُ الْهُدَى وَ الْوَلِيُّ الْمُرْشِدُ أَبْرَأُ إِلَى اللهِ مِنْ أَعْدَائِكَ وَ أَتَقَرَّبُ إِلَى اللهِ بِمَوَالِيكَ صَلَّى اللهُ عَلَيْكَ وَ رَحْمَةَ اللهِ وَ بَرَكَاتِهِ.	sallal laaho a'layka yabna rasoolil laah SALLAL LAAHO A'LAYKA YAA ABAL HASANE SALLAL LAAHO A'LAA ROOHEKAt tayyebe WA BADANEKaz zakiyye SABARTA WAh tasabta wa antas SAADEQUL MOSADDEQO QATALAL LAAHO MAN QATALALAKA la-a'nal laaho man zalamaka BIL AYDEE WAL ALSONE. a'layka salaamul laahe yaa mawlaaya wabna mawlaaya wa rahmatul laahe wa barakaatoh. ash-hado annakal emaamul hodaa wal waliyyul murshedo abra-o elal laahe min a-a'daaa- eka wa ataqarrabo elal laahe be-mowaalaateka sallal laaho a'layka wa rahmatul laahe wa barakaatoh.	May Allah shower you with His blessings, O son of Messenger of Allah, may Allah shower you with His blessings, O Abul Hasan, may Allah bless your pure soul and chaste body. You had patience and support and you are the most truthful and trustworthy. May Allah fight those who fight, and may Allah curse those who wronged with their hands and tongues. Upon you peace of Allah, O my master and the son of my master and mercy of Allah and His blessings. I bear witness that you are the Imam who guides, the guardian who shows the path, I turn to Allah by dissociating from your enemies and I seek closeness to Allah by befriending you. May Allah send His blessings on you, and the mercy and blessings of Allah be on you.
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Then go behind the head side and facing Karbala recite this ziyaarat:

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<p>السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ وَ عَلَى الْأَرْوَاحِ الَّتِي حَلَّتْ بِفِنَائِكَ وَ أَنَاخَتْ بِرَحْلِكَ عَلَيْكَ مَتَى سَلَامُ اللَّهِ أَبَدًا مَا يَقْبِثُ وَ بَقِيَ اللَّيْلُ وَ النَّهَارُ وَ □ لَا جَعَلَهُ اللَّهُ آخِرَ العَهْدِ مِنْ زِيَارَتِكُمْ السَّلَامُ عَلَى الْحَسَنِ □ وَ الْحُسَيْنِ □ وَ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ وَ عَلَى أَوْلَادِ الْحُسَيْنِ □ وَ عَلَى أَصْحَابِ الْحُسَيْنِ □ وَ لَعْنَةُ اللَّهِ عَلَى قَاتِلِ الْحُسَيْنِ. اللَّهُمَّ الْعَيْنِ أَوَّلِ ظَالِمٍ ظَلَمَ حَقَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ □ وَ آخِرِ □ تَابِعٍ □ لَهُ عَلَى ذَلِكَ. اللَّهُمَّ الْعَيْنِ الْعَصَابَةَ الَّتِي جَاهَدَتْ الْحُسَيْنِ □ وَ شَايَعَتْ □ وَ بَايَعَتْ وَ تَابَعَتْ □ عَلَى قَتْلِهِ. اللَّهُمَّ الْعَنُوهُمْ جَمِيعًا.</p>	<p>ASSALAAMO A'LAYKA YAA ABAA A'BDIL LAAHE WA A'LAL ARWAAHIL LATEE HALLAT BEFENAA-EKA wa anaakhat be-rahleka A'LAYKA MINNE SALAAMUL LAAHE ABADAM MAA BAQEETO WA BAQEYAL LAYLO WAN NAHAARO WA LAA JA- A'LAHUL LAAHO AAKHERAL A'HDE MIN ZEYAARATEKUM ASSALAAMO A'LAL hasane wal HUSAiNE WA A'LAA A'LIYY IBNIL HUSAiNE WA A'LAA AWLAADIL HUSAiNE WA A'LAA ASHAABIL HUSAiNE wa la'natul laahe a'laa qaatelil husaine. ALLAAHUMMAL A'N AWWALA ZAALEMIN ZALAMA HAQQA MOHAMMADIN WA AALE MOHAMMADIN WA AAKHERA TAABE-I'N LAHU A'LAA ZAALEKA ALLAAHUMMAL A'NIL E'SAABATAL LATEE JAAHADATIL HUSAiNA WA SHAAYA-A'T WA BAA-YA-A'T WA TAA-BA-A'T A'LAA QATLEHi. ALLAHUMMAL A'NHUM JAMEE-A'N.</p>	<p>Peace be on you, O Abu Abdillah and upon the souls that gathered in your courtyard and stayed with you. Peace of Allah be upon you from me forever as long as I am existent and as long as there are day and night. May Allah not cause this (visit) to be the last visit to you. Peace be on al-Hasan and al-Husain, and on Ali Ibn al-Husain, on the sons of al- Husain, and on the companions of al-Husain, and curse of Allah be on the killers of Husain. O Allah! Pour curses upon the foremost persecutor who usurped the right of Muhammad and Muhammad's household and the last follower who acceded to his deed. O Allah! Pour curses upon the gang that struggled against al-Husain and who supported each other against him, paid homage to his enemies, and participated in slaying him. O Allah! Pour curses upon all of them.<sup>2</sup></p>
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Then come to head side of the holy grave and say:

<p>السَّلَامُ عَلَيْكَ يَا مَوْلَايَ □ وَ ابْنِ مَوْلَايَ □ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَشْهَدُ</p>	<p>assalaamo a'layka yaa mawlaaya wabna mawlaaya wa rahmatul laahe wa barakaatoh ash-</p>	<p>Peace be on you of my master and the son of my master and mercy of Allah and His blessings. I testify</p>
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<p>أَتَاكَ تَشْهَدُ مَقَامِي وَتَسْمَعُ كَلَامِي وَ أَنْتَ حَيٌّ عِنْدَ رَبِّكَ مَرْزُوقٌ وَ نَسَالُ اللَّهِ رَبِّي وَ رَبُّكُمْ قَضَاءَ حَوَائِجِي فِي الدُّنْيَا وَ الْآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ.</p>	<p>hado annaka tash-hado maqaamee wa tasma-o' kalaamee wa anta hayyun i'nda rabbeka marzooqun wa nas-alul laaha rabbee wa rabbakum qazaaa-a hawaa-ejee fid dunyaa wal aakherate yaa arhamar raahemeen.</p>	<p>that surely you see my place, and you can hear my words. You are alive in front of your Lord, getting sustenance. And we ask Allah, my Lord and your Lord, to fulfill my needs in this world and the hereafter, O Most Merciful of all.</p>
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Then move forward and say:

<p>السَّلَامُ عَلَيْكَ إِيَّهَا الشَّهِيدُ السَّلَامُ عَلَيْكَ إِيَّهَا الْإِمَامُ الْمَعْصُومُ السَّلَامُ عَلَيْكَ إِيَّهَا الْإِمَامُ الْمَظْلُومُ السَّلَامُ عَلَيْكَ إِيَّهَا الْإِمَامُ الْمَسْمُومُ الْمَغْمُومُ الْمَهْمُومُ أَشْهَدُ أَنَّكَ الْإِمَامُ الْهَادِي وَ الْوَلِيُّ الْمُرْشِدُ أَبْرَأُ إِلَى اللَّهِ مِنْ أَعْدَائِكَ وَ أَتَقَرَّبُ إِلَى اللَّهِ بِمُؤَلَّاتِكَ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَيَّ أَبَائِكَ وَ أَوْلَادِكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.</p>	<p>ASSALAAMO A'LAYKA AYYOHASH SHAHEEDO ASSALAAMO A'LAYKA AYYOHASL EMAAMUL MA'SOOMO ASSALAAMO A'LAYKA AYYOHAL EMAAMUL MAZLOOMO ASSALAAMO A'LAYKA AYYOHAL EMAAMUL MASMOOMUL MAGHMOOMUL MAHMOOMO ASH-HADO ANNAKAL EMAAMUL HAADEE WAL WALIYYUL MURSHEDO ABRA-O ELAL LAAHE MIN A- A'ADAAA-EKA WA ATAQARRABO ELAL LAAHE BE-MOWAALAATEKA SALLAL LAAHO A'LAYKA WA A'LAA AABAAA-EKA WA AWLAADEKA BE-RAHMATEKA YAA ARHAMAR RAAHEMEEN.</p>	<p>Peace be on you O the martyr. Peace be on you O the infallible Imam. Peace be on you O the oppressed Imam. Peace be on you O the Imam who was poisoned, the distressed, the grief-stricken. I bear witness that you are the Imam who guides, the guardian who shows the path, I turn to Allah by dissociating from your enemies and I seek closeness to Allah by befriending you. May Allah send His blessings on you and your forefathers and your children, by Your mercy, O Most Merciful of all!</p>
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Then go toward head and perform two unit of salaah of ziyaarat in which recite in the first raka'at Surah Hamd once and Surah Tawheed fifty times or less and in the second unit recite any Surah (after reciting Surah Hamd). Recite Tasbeeh after finishing the salaah and seek forgiveness of All Merciful Allah for yourself, your parents, friends and all the believing men and women. Then

go into prostration and recite the supplication '... رَكَعْتُ وَ رَكَعْتُ ...' <sup>3</sup> which is recited after salaah of ziyarat and ziyarat-e-Qudoom-e-Imam Husain (a.s.).<sup>4</sup>

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<sup>1</sup> The book 'Rawzah al-Azkaar' is by a great scholar Muhammad Ibn Muhammad Tabrezi (r.a.) which is manuscript. It is available in the one of the treasured Shia library of Najaf. Alas, there are many books available in that library yet to be printed and one of them is 'Rawzah al-Azkaar'.

<sup>2</sup> In the book 'Ketaabun Fee al-Zeyaraat Wa al-Adiyyah' – one of the manuscript book of 'Kaashef al-Ghetaa Foundation' – under the ziyarat of Imam Reza (a.s.) another ziyarat for Imam Husain (a.s.) is mentioned.

<sup>3</sup> This supplication has been mentioned in 'Chapter 1 – Eight Salaats of Ziyarat (Pilgrimage)'

<sup>4</sup> Rauzah al-Azkaar (Manuscript), p. 67

## (7) Seventh Ziyaarat of Imam Reza (a.s.) – Ziyaarat of Seven Tradition (زیارت هفت حدیث)

One more ziyaarat of Imam Reza (a.s.) has been narrated from Supplement (ملحقات) of Misbah Kafaami (r.a.): Taking into consideration all the etiquette of ziyaarat after performing ceremonial bath of ziyaarat, stand in front of the holy grave back facing Qibla. After doing intention of ziyaarat recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.	bismil laahir rahmaanir raheem.	In the name of Allah, the most Merciful, most Kind.
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَشْهَدُ أَنَّ عَلِيًّا وَلِيُّهُ وَوَصِيُّ رَسُولِهِ.	ash-hado an laa elaahe illal laaho wahdahu laa shareeka lahu wa ash-hado anna mohammadan a'bdohu wa rasoolohu wa ash-hado anna a'liyyan waliyyohu wa wasiyyo rasoolehi. allaahumma	I bear witness that there is no god but Allah. He is alone, there is no partner to Him and I bear witness that Muhammad is His slave and Prophet and I bear witness that Ali is His intimate friend and vicegerent of His prophet. O Allah! Send
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.	salle a'laa mohammadin wa aale mohammad. allaahumma	blessings upon Muhammad and the progeny of Muhammad. O Allah! Send blessings upon Your proximate angels. Peace be
اللَّهُمَّ صَلِّ عَلَى مَلَائِكَتِكَ الْمُقَرَّبِينَ.	malaaa-ekatekal moqarrabeen. allaahumma	upon the Prophets and Messengers. Peace be upon the infallible Imams. Peace be upon
اللَّهُمَّ صَلِّ عَلَى الْأَنْبِيَاءِ وَالْمُرْسَلِينَ.	anbeyaaa-e wal mursaleen. allaahumma	our master and our leaders, guiding Imam and the strong
اللَّهُمَّ صَلِّ عَلَى الْأَئِمَّةِ	salle a'laa a-immatil ma'soomeen. allaahumma	rope of religion and Your proof for the people of the world, the
اللَّهُمَّ صَلِّ عَلَى الْمَعْصُومِينَ.	salle a'laa mawlaanaa wa muqtadaanaa	one for whom leader of worlds and support of the creatures
اللَّهُمَّ صَلِّ عَلَى إِمَامِ الْهُدَى وَالْعُرْوَةِ الْوُثْقَى وَحُجَّتِكَ عَلَى	emaamil hodaa wal u'rwatul wusqaa wa hujjateka a'laa ahlid dunyaa	said about him: "Soon, a part of my body will be buried in Khorasan; no sorrowful one
إِلَى الدُّنْيَا الَّذِي قَالَ فِي حَقِّهِ سَيِّدُ الْوَرَى وَ سَنَدُ	allazee qaala fee haqqehi sayyedul waraa wa sanadul baraayaa:	would visit him, except that Allāh would remove his sorrow and no sinful person would visit him

الْبَرَّايَا: “سَتُدْفَنُ  
 بَضْعَةً مِنْ  
 بَارِضِ خُرَّاسَانَ  
 مَا زَارَ بِهَا مَكْرُوبٌ  
 إِلَّا نَفْسَ اللَّهِ  
 كَرَبِهِ وَ لَا مُذْنِبٍ  
 إِلَّا غُفِرَ ذَنْبُهُ.”  
 اللَّهُمَّ بِشَفَاعَتِهِ  
 الْمَقْبُولَةِ وَ  
 دَرَجَتِهِ الرَّفِيعَةِ  
 أَنْ تُنْفِسَ بِهِ  
 كَرَبِي وَ يَغْفِرَ بِهِ  
 ذَنْبِي وَ تُسَمِّعَهُ  
 كَلَامِي وَ تُبَلِّغَهُ  
 سَلَامِي. السَّلَامُ  
 عَلَيْكَ يَا حُجَّةَ اللَّهِ  
 السَّلَامُ عَلَيْكَ يَا  
 نُورَ اللَّهِ السَّلَامُ  
 عَلَيْكَ يَا عَيْنَةَ  
 عِلْمِ اللَّهِ السَّلَامُ  
 عَلَيْكَ يَا مَعْدِنَ  
 حِكْمَةِ اللَّهِ السَّلَامُ  
 عَلَيْكَ يَا حَامِلَ  
 كِتَابِ اللَّهِ السَّلَامُ  
 عَلَيْكَ يَا حَافِظَ  
 سِرِّ اللَّهِ أَنْتَ الَّذِي  
 قَالَ فِيكَ قَاتِلُ  
 الْكُفْرَةِ وَ قَامِعُ  
 الْفَجْرَةِ عَلِيِّ أَمِيرُ  
 الْمُؤْمِنِينَ وَ  
 وَصِي رَسُولِ  
 رَبِّ الْعَالَمِينَ  
 صَلَوَاتُ اللَّهِ وَ  
 سَلَامُهُ  
 عَلَيْهِ: ”سَبَقْتُ  
 رَجُلًا مِنْ وَلَدِي  
 بَارِضِ خُرَّاسَانَ  
 بِالسَّمِّ ظَلَمًا إِسْمُهُ  
 إِسْمِي وَ إِسْمُ  
 أَبِيهِ إِسْمُ ابْنِ

“satudfano baz-a’tun  
 minnee be-arze  
 khoraasaana maa  
 zaarahaa makroobun illaa  
 naffasal laaho karbahu  
 wa laa muznebun illaa  
 ghafara zanbahu.”  
 allaahumma be-shafaa-  
 a’tehil maqboolate wa  
 darajatehir rafee-a’ta an  
 tonaffesa behi karbee wa  
 yaghfera behi zanbee wa  
 tusme-a’hu kalaamee wa  
 toballeghahu salaamee.  
 assalaamo a’layka yaa  
 nooral laah. assalaamo  
 a’layka yaa a’ybata i’lmil  
 laah. assalaamo a’layka  
 yaa ma’dena hikmatil  
 laah. assalaamo a’layka  
 yaa haamela ketaabil  
 laah. assalaamo a’layka  
 yaa haafeza sirril laahe  
 antal lazee qaala feeka  
 qaatelul kafarate wa  
 qaame-u’l fajarate a’liyyun  
 ameerul moameneena wa  
 wasiyyo rasoole rabbil  
 a’alameena salawaatul  
 laahe wa salaamohu  
 a’layhe: “sayuqtalo rajolun  
 min wuldee be-arze  
 khoraasaana bis-samme  
 zulman ismohu ismee wa  
 ismo abeehe ismo ibne  
 i’mraana moosaa a’layhis  
 salaamo alaa faman  
 zaarahu fee ghurbatehi  
 ghafaral laaho lahu  
 zonoobahu maa

except that Allāh would forgive their sins.”<sup>1</sup> O Allah! By his accepted intercession and lofty status, give respite to my difficulties, orgive my sins, make my talks reach him and make my greetings reach him. Peace be on you, O proof of Allah! Peace be on you, O light of Allah! Peace be on you, O trunk of the knowledge of Allah! Peace be on you, O source of the wisdom of Allah. Peace be on you, O bearer of the book of Allah! Peace be on you, O the protector of the secret of Allah! You are the one for whom – killer of the infidels, suppressor of the wicked ones, Ali, Commander of the Faithful, and vicegerent of the Messenger of the Lord of the worlds, blessings of Allah and his peace be upon him – has said: “Soon a man from among my progeny will be wrongfully murdered in the land of Khorasan; his name is [the same as] my name, his father’s name is [like] the name of Moosa ibn Imran’s name; let it be known that whoever visits him in his desolation, Allah will forgive his sins of the past and future, even though they may be as many as the number of the stars, raindrops and leaves of the trees.”<sup>2</sup> My master, my master, here I am standing in front of you, and my sins are like the number of stars, and



عَمْرَانِ مُوسَى  
 عَلَيْهِ السَّلَامُ الْآ  
 فَمَنْ زَارَهُ فِي  
 غُرْبَتِهِ غَفَرَ اللَّهُ  
 لَهُ ذُنُوبَهُ مَا  
 تَقَدَّمَ مِنْهَا وَ مَا  
 تَأَخَّرَ وَلَوْ كَانَتْ  
 مِثْلَ عَدَدِ النُّجُومِ  
 وَ قَطْرِ الْأَمْطَارِ  
 وَ وَرَقِ  
 الْأَشْجَارِ.”  
 مَوْلَايَ مَوْلَايَ هَا  
 أَنَا ذَا وَاقِفٌ بَيْنَ  
 يَدَيْكَ وَ ذُنُوبِي  
 مِثْلُ عَدَدِ النُّجُومِ  
 وَ قَطْرِ الْأَمْطَارِ وَ  
 وَرَقِ الْأَشْجَارِ وَ  
 لَيْسَ بَيْنِي (لِي)  
 وَسَيْلَةً إِلَى مَحْوِلَا  
 إِلَّا رِضَاكَ.  
 مَوْلَايَ مَا أَحْسِبُ  
 فِي صَحِيفَتِي  
 عَمَلًا أَرْجَى  
 مِنْ عُنْدِي  
 زِيَارَتِكَ كَيْفَ وَ  
 قَدْ قَالَ فِي حَقِّهَا  
 بَاقِرُ عِلْمِ الْأَوَّلِينَ  
 وَالْآخِرِينَ  
 صَلَوَاتُ اللَّهِ  
 عَلَيْهِ: “يُخْرِجُ  
 رَجُلًا مِنْ وَلَدِي  
 إِسْمُهُ إِسْمُ أَمِيرِ  
 الْمُؤْمِنِينَ فَيُدْفِنُ  
 بِأَرْضِ خُرَاسَانَ  
 مَنْ زَارَهُ عَارِفًا  
 بِحَقِّهِ أَعْطَاهُ  
 اللَّهُ أَجْرَ مَنْ  
 أَنْفَقَ مِنْ قَبْلِ  
 الْفَتْحِ وَ قَاتَلَ.”  
 فَاتَيْتُكَ زَائِرًا لَكَ

taqaddama minhaa wa  
 maa ta-akhkhara wa law  
 kaanat misla a'dadin  
 nojoom wa qatril  
 amtaare wa waraqil  
 ashjaare.” mawlaaya  
 mawlaaya haa anaa zaa  
 waqefun bayna yadayka  
 wa zonoobee mislo  
 a'dadin nojoom wa qatril  
 amtaare wa waraqil  
 ashjaare wa laysa bee  
 (lee) waseelatun elaa  
 mahwehaa illaa rezaak.  
 mawlaaya maa ahsebo  
 fee saheefatee a'malan  
 arjaa i'ndee min  
 zeyaarateka kayfa wa  
 qad qaala fee haqqehaa  
 baaqerul il'mil awwaleena  
 wal aakhereena  
 salawaatul laahe a'layhe:  
 “yakhrojo rajolun min  
 wuldee ismohu ismo  
 ameeril moameneena fa-  
 yudfano be-arze  
 khoraasaana man  
 zaarahu a'arefan be-  
 haqqehi a-a'taahul laaho  
 ajra man anfaqa min  
 qablil fathe wa qaatal.” fa-  
 ataytoka zaaa-eran laka  
 a'arefan be-haqqeka  
 a'aleman be-annaka  
 emaamun muftarazut  
 taa-a'te ghareebun  
 shaheedun raajeyan  
 bemaqa qaalahus saadeqo  
 a'layhis salaato was  
 salaamo: “yuqtalo

raindrops, and leaves of trees, and in me (for me) there is no medium for erasing them except your pleasure. My master, I have not computed a deed heavier near me than your visitation in my scroll (of deeds), why it will not be so when the splitter of knowledge of the first and the last, blessings of Allah be upon him has said: “A man will emerge from my progeny, his name is [same as] the name of Commander of the Faithful. He will be buried in the land of Khorasan. One who visits him recognizing his right, Allah will give him reward of those who spent before the victory and fought.”<sup>3</sup> I have come to visit you, recognizing your right, knowing that you are Imam whose obedience is obligatory, lonely, martyr, hoping for what Imam Sadiq – blessings and peace be upon him – said: “My grandson will be murdered in the land of Khorasan in a city called Toos; whoever visits him in while recognizing his rightfulness, I will take his hand on the day of judgement and let him into Paradise, even though he is a perpetrator of great sins.” It was asked from him: ‘What is meant by recognizing his rightfulness?’ He answered: “To know that he is the one whose obedience is obligatory, he is estranged and a martyr.

عَارِفًا بِحَقِّكَ hafadatee be-arze  
 عَالِمًا بِأَنَّكَ إِمَامٌ khoraasaana fee  
 مُفْتَرَضُ الطَّاعَةِ madeenatin yoqaalo  
 غَرِيبٌ شَرِيدٌ lahaa toosun man  
 رَاجِيًا بِمَا قَالَهُ zaarahu a'arefan be-  
 الصَّادِقُ عَلَيْهِ haqqehi akhaztohu be-  
 الصَّلَاةُ yadee yawmal  
 السَّلَامُ: “يُقْتَلُ qeyaamate wa  
 حَفَدَتِي بِأَرْضِ adkhaltohul jannata wa in  
 خُرَاسَانَ فِي kaana min ahliil  
 مَدِينَةٍ يُقَالُ لَهَا kabaaere.” qeela lahu:  
 طُوسٌ مِنْ زَارِهِ maa i'rfaano haqqehi?  
 عَارِفًا بِحَقِّهِ qaala: “Al-i'lmo be-  
 أَخَذْتُهُ بِيَدِي يَوْمَ annahu muftarazut taa-  
 الْقِيَامَةِ وَ أَدْخَلْتُهُ ghareebun  
 الْجَنَّةِ وَ إِنْ كَانَ shaheedun man zaarahu  
 مِنْ أَهْلِ الْكِبَائِرِ.” a'arefan be-haqqehi a-  
 قِيلَ لَهُ: مَا a'taahul laaho ajra sab-  
 عَرَفَانُ حَقِّهِ؟ e'ena shaheedan  
 قَالَ: “أَلْعَلُّمُ بِأَنَّهُ mimmanis tash-hada  
 مُفْتَرَضُ الطَّاعَةِ bayna yaday rasoolil  
 غَرِيبٌ شَرِيدٌ مِنْ laahe sallal laaho a'layhe  
 زَارَهُ عَارِفًا wa aalehi.” yabna rasoolil  
 بِحَقِّهِ أَعْطَاهُ laahe abtaghee be-  
 اللَّهُ أَجَرَ سَبْعِينَ zeyaarateka menal laahe  
 شَرِيدًا ghufraana  
 اسْتَشْرَدَ بَيْنَ يَدَيِ zonoobe wa zonoobe  
 رَسُولِ اللَّهِ صَلَّى waaledayya wal  
 اللَّهُ عَلَيْهِ وَ moameneena wal  
 يَابْنَ. ” moamenaate wa as-  
 رَسُولِ اللَّهِ alokal ityaanal maw-o'oda  
 ابْتَغَى بِزِيَارَتِكَ fee mawaatenis salaase:  
 مِنَ اللَّهِ تَعَالَى “i'nda ta-taa-yoril kotobe  
 عُفْرَانِ ذُنُوبِي وَ wa i'ndas seraate wa  
 ذُنُوبِ وَالْإِدَى وَ i'ndal meezaane.” wa  
 الْمُؤْمِنِينَ qulta wa qawloka haqqun:  
 وَالْمُؤْمِنَاتِ وَ “inna sharra maa khalaqal  
 أَتَيْتُكَ الْإِثْيَانَ laaho fee zamaanee  
 الْمُؤْعُودَ yaqtolonee bis-samme  
 مَوَاطِنِ الثَّلَاثِ: summa yadfe-nonee fee

Whoever visits him while recognizing his rightfulness, Allah will grant him the reward of seventy martyrs from among those truly martyred in front of the Messenger of Allah, blessings of Allah be upon him and his progeny.”<sup>4</sup> O son of the Messenger of Allah! I desire earnestly from Allah – the High – forgiveness of my sins, and the sins of my parents, and the believing men and women by your visitation. And I ask you for arriving at the three promised places: “When records of deeds are given; at the Seraat (the bridge over Hell leading to Paradise) and at the Meezaan (Balance).”<sup>5</sup> You have said, and true are your words: “Surely, the most wicked creature of Allah (s.w.t.) in my time, will kill me using poison. Then he will bury me in a very tight house in a strange town. Know that whoever visits me in my loneliness, Allah – Mighty and Majestic be He - will record for him the reward of one-hundred thousand Hajj and Umra pilgrimages, and one-hundred thousand fighters in the way of Allah. He will also be resurrected among our group.”<sup>6</sup> He will be established in high ranks in Heaven as our friend.”<sup>7</sup> Praise be to Allah the One who gave me opportunity

“عِنْدَ تَطَائِرِ  
 الْكُتُبِ وَ عِنْدَ  
 الصِّرَاطِ وَ عِنْدَ  
 الْمِيزَانِ.” وَ قُلْتُ  
 وَ قَوْلِكَ حَقٌّ: “إِنَّ  
 شَرَّ مَا خَلَقَ اللَّهُ  
 فِي زَمَانِي يَفْتُلْنِي  
 بِالسَّمِّ ثُمَّ يَذْفِنُنِي  
 فِي دَارٍ مُضِيعَةٍ  
 وَ بِلَادٍ غُرْبَةٍ أَلَا  
 فَمَنْ زَارَنِي فِي  
 غُرْبَتِي كَتَبَ اللَّهُ  
 عَزَّ وَ جَلَّ لَهُ  
 أَجْرَ مِائَةِ أَلْفِ  
 حَاجٍّ وَ مُعْتَمِرٍ وَ  
 مِائَةِ أَلْفِ مُجَاهِدٍ  
 وَ حُسَيْرٍ فِي  
 زُمْرَتِنَا وَ جُعِلَ  
 فِي الدَّرَجَاتِ  
 الْعُلَى مِنَ الْجَنَّةِ  
 رَفِيقًا.” الْحَمْدُ لِلَّهِ  
 الَّذِي وَفَّقَنِي  
 لَزِيَارَتِكَ فِي  
 الْبَقْعَةِ الَّتِي قُلْتُ  
 فِي حَقِّهَا: “وَ اللَّهُ  
 مِنْ رَوْضَةِ  
 رِيَاضِ الْجَنَّةِ مَنْ  
 زَارَنِي فِي تِلْكَ  
 الْبَقْعَةِ كَانَ كَمَنْ  
 زَارَ رَسُولَ اللَّهِ  
 صَلَّى اللَّهُ عَلَيْهِ وَ  
 آلِهِ وَ كَتَبَ اللَّهُ  
 لَهُ ثَوَابَ أَلْفِ  
 حَاجٍّ مَبْرُورٍ وَ  
 أَلْفِ عُمْرَةٍ  
 مَقْبُولَةٍ وَ كُنْتُ  
 أَنَا وَ آبَائِي  
 شُفَعَاءُ يَوْمَ  
 الْقِيَامَةِ.” فَكُنْ  
 شَفِيعِي بِآبَائِكَ

daarin mozee-a'tin wa  
 belaade ghurbatin alaa  
 faman zaaranee fee  
 ghurbatee katabal laaho  
 a'zza wa jalla lahu ajra  
 me-ate alfe mojaahedin  
 wa hoshera fee  
 zumratenaa wa jo-e'la fid  
 darajaatil o'laa menal  
 jannate rafeeqaa.”  
 alhamdo lillaahil lazee  
 waffaqanee le-  
 zeyaarateka fil buq-a'til  
 latee qulta fee haqqehaa:  
 “wal laahe rawzatun min  
 reyaazil jannate man  
 zaaranee fee tilkal buq-  
 a'te kaana kaman zaara  
 rasoolil laahe sallal laaho  
 a'layhe wa aalehi wa  
 katabal laaho lahu  
 sawaaba alfe hijjatin  
 mabrooratin wa alfe  
 u'mratin maqboolatin wa  
 kunto anaa wa aabaa-ee  
 shofa-a'aa-ohu yawmal  
 qeyaamate.” fakum sha-  
 fee-e'e be-aabaaa-ekat  
 taahereena wa  
 awlaadekal muntajabeena  
 mawlaaya antal lazee laa  
 yazoorka illaal  
 khawaasso menash  
 shee-a'te fa-be-haqqeka  
 wa be-haqqe shee-a'teka  
 an toshaf-fe-a'nee wa  
 tas-alul laaha an  
 yahshoranee ma-a' shee-  
 a'teka fee mustaqarre  
 menar rahmate ma-a'kum

for your visitation in the place  
 regarding which it is said: And,  
 by Allah, it is a garden from the  
 gardens of Heaven. Whoever  
 visits me in that shrine, it is as if  
 he has visited Messenger of  
 Allah, blessings of Allah be upon  
 him and his progeny. Allah  
 (s.w.t.) will record for him the  
 reward of one thousand  
 accepted Hajjs (obligatory  
 pilgrimage), and one thousand  
 accepted Umrahs  
 (supererogatory pilgrimage).  
 Also I and my forefathers will  
 intercede him on the  
 Resurrection Day.”<sup>8</sup> Then  
 intercede for me with your  
 immaculate fathers and your  
 selected children, O my master!  
 You are the one whom nobody  
 visits except special ones from  
 the Shias, then by your right  
 and the right of your Shias that  
 you accept my intercession, and  
 I ask Allah to resurrect me with  
 your Shias in the dwelling-place  
 of the mercy with you – Ahl al-  
 Bayt, I am with you, I am with  
 you, but not with any one other  
 than you. In the presence of  
 Allah I repudiate your enemies,  
 and I have sought nearness with  
 Allah to you, I believe in your  
 return, I am awaiting your issue,  
 I give credence to your return, I  
 am expecting your rule, I am  
 aware of your great standing, I  
 know the deviation of those who  
 oppose you, I am loyal to you

الطَّالِبِينَ وَ  
 أَوْلَادِكَ الْمُتَحِبِّينَ  
 مَوْلَايَ أَنْتَ الَّذِي  
 لَا يَزُورُكَ إِلَّا  
 الْخَوَاصُّ مِنْ  
 الشَّيْعَةِ فَبِحَقِّكَ وَ  
 بِحَقِّ شَيْعَتِكَ أَنْ  
 تَشْفَعَنِي وَ تَسْأَلَ  
 اللَّهَ أَنْ يَخْشَرَنِي  
 مَعَ شَيْعَتِكَ فِي  
 مُسْتَقَرٍّ مِنْ  
 الرَّحْمَةِ مَعَكُمْ  
 آلِ الْبَيْتِ مَعَكُمْ  
 مَعَكُمْ لَا مَعَ  
 غَيْرِكُمْ بَرِئْتُ إِلَى  
 اللَّهِ مِنْ أَعْدَائِكُمْ  
 وَ تَقَرَّبْتُ بِاللَّهِ  
 إِلَيْكُمْ إِنِّي مُؤْمِنٌ  
 بِإِيَابِكُمْ مُنْتَظِرٌ  
 لِأَمْرِكُمْ مُصَدِّقٌ  
 بِرَجْعَتِكُمْ مُتَرَقِّبٌ  
 لِذَوْلَتِكُمْ عَارِفٌ  
 بِعِظَمِ شَأْنِكُمْ عَالِمٌ  
 مِنْ بَضَائِعِهِ مَنْ  
 خَالَفَكُمْ مَوَالٍ لَكُمْ  
 وَ لِأَوْلِيَائِكُمْ  
 مُبْغِضٌ لِأَعْدَائِكُمْ  
 عَائِدٌ لَا يَذُ  
 بِقُبُورِكُمْ. اللَّهُمَّ  
 صَلِّ عَلَى مُحَمَّدٍ  
 وَ آلِ مُحَمَّدٍ النَّبِيِّ  
 وَ الْوَصِيِّ وَ  
 الْبَنُوْلِ وَ السَّبْطِينَ  
 وَ السَّجَّادِ وَ  
 الْبَاقِرِ وَ الصَّادِقِ  
 وَ الْكَاضِمِ وَ  
 الرَّضَا وَ النَّقِيِّ وَ  
 النَّقِيِّ وَ الْعَسْكَرِيِّ  
 وَ الْمُهْدِيِّ  
 صَاحِبِ الزَّمَانِ

ahlal bayte ma-a'kum ma-  
 a'kum laa ma'a  
 ghayrekum be-rea-to elal  
 laahe min a-a'daa-ekum  
 barea-to bil-laahe  
 elaykum innee  
 moamenun be-  
 eyaabekum muntazerun  
 le-amrekum mosaddequn  
 be-raj-a'tekum  
 motaraqqebun le-  
 dawlatekum a'arefun be-  
 e'zame shaanekum  
 a'alemun be-zalaalate  
 man khaalafakum  
 mowaalin lakum wa le-  
 awleyaaa-ekum  
 mubghesun le-a-a'daaa-  
 ekum a'aa-ezun laaa-  
 ezun beqoboorekum.  
 allaahumma salle a'laa  
 mohammadin wa aale  
 mohammadenin nabiyye  
 wal wasiyye wal batoole  
 was sibtayne was  
 saijaade wal baaqere was  
 saadeqe wal kaazeme  
 war rezaa wat taqiyye  
 wan naqiyye wal  
 a'skariyye wal mahdiyye  
 saahebiz zamaane  
 salawaatoka a'layhim  
 ajmae'en. allaahumma  
 haa-olaaa-e saadatonaa  
 wa qaadatonaa wa  
 hodaadonaa wa do-a'a-  
 tonaa. allaahumma  
 waffiqnaa le-taa-a'tehim  
 war zuqnaa shafaa-  
 a'tahum wah shurnaa fee

and to your loyalists, I hate your  
 enemies, I seek protection and  
 resort in your graves. O Allah!  
 Send blessings upon  
 Muhammad and the progeny of  
 Muhammad, the Prophet, the  
 vicegerent (Imam Ali [a.s.]), the  
 chaste lady (Lady Faatemah  
 [s.a.]), the two grandsons  
 (Imam Hasan [a.s.] Imam  
 Husain [a.s.]), Imam Sajjad  
 (a.s.), Imam Baqir (a.s.), Imam  
 Sadiq (a.s.), Imam Kazim (a.s.),  
 Imam Reza (a.s.), Imam Taqi  
 (a.s.), Imam Naqi (a.s.), Imam  
 Askari (a.s.), Imam Mahdi,  
 master of the age, Your  
 blessings be upon them all. O  
 Allah! These are our chiefs, our  
 leaders, our guides and Your  
 callers (to Allah). O Allah! Grant  
 us prosperity for obeying them,  
 and grant us their intercession,  
 and resurrect us in their group,  
 and make us from the best of  
 their lovers, O most Merciful  
 and blessings of Allah be upon  
 Muhammad and his pure and  
 infallible progeny, and praise be  
 to Allah Lord of the Worlds.

صَلَوَاتِكَ عَلَيْهِمْ أَجْمَعِينَ. اللَّهُمَّ لَوْلَا سَادَتُنَا وَ قَادَتُنَا وَ إِدَاتُنَا وَ دُعَاتُنَا. اللَّهُمَّ وَقَفْنَا لِطَاعَتِهِمْ وَ ارْزُقْنَا شَفَاعَتِهِمْ وَ اخْشَرْنَا فِي زُمرَّتِهِمْ وَ اجْعَلْنَا مِنْ خِيَارِ مَوَالِيهِمْ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ □ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الْمَعْصُومِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.	zumratehim waj-a'lnaa min kheyaaare mawaaleehim be- rahmateka yaa arhamar raahemeena wa sallal laaho a'laa mohammadin wa aalehit tayyebeenal ma'soomeena wal hamdo lillaahe rabbil a'alameena.
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Then recite the supplications which has been mentioned after keeping right and left side of the face and offer two units of salaah of ziyaarat near the head and beseech Allah – the Almighty.<sup>9</sup>

<sup>1</sup> Amaali-e-Sadooq (r.a.), Majlis 25, H. 2; Oyoon Akhbaar al-Reza (a.s.), Chap. 66, H. 14

<sup>2</sup> Amaali-e-Sadooq (r.a.), Majlis 25, H. 5; Oyoon Akhbaar al-Reza (a.s.), Chap. 66, H. 17

<sup>3</sup> Amaali-e-Sadooq (r.a.), Majlis 25, H. 1; Oyoon Akhbaar al-Reza (a.s.), Chap. 66, H. 3

<sup>4</sup> Amaali Sadooq, Majlis 25, H. 8

<sup>5</sup> It is narrated from Imam Reza (a.s.), “Whoever visits me despite the far distance to my tomb, I will come to save him on the Resurrection Day on three occasions until I liberate him from his terrors: 1. When the Letters of Deeds are handed to his right and to his left hands, 2. At the moment of crossing the Bridge over Hell, and 3. At the time when the Scale of Deeds is set up.” (Amaali Sadooq, Majlis 25, H. 9; Oyoon Akhbaar al-Reza, Chap. 66, H. 2)

6 i.e. Twelve Imams (a.s.)

7 Oyoon Akhbaar al-Reza, Chap. 66, H. 9. In this tradition, ‘one hundred thousand martyrs and one hundred thousand truthful’ is also mentioned.


8 Oyoon Akhbaar al-Reza, Chap. 66, H. 5.

9 Rauzah al-Azkaar (Manuscript), p. 71; Ketaab Fee al-Ziyaaraat Wa al-Adiyyah (manuscript), p. 75

## (8) Eighth ziyaarat of Imam Reza (a.s.)

Allamah Majlisi (r.a.) narrates: This ziyaarat has been reported by one learned scholar, probably Shaheed (r.a.), and from the text of the ziyaarat it can be understood that this has been narrated by an infallible Imam (a.s.).

Stand in front of the Zareeh and recite:

<p>          أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ عَلَى رَسُولِ اللَّهِ آمِينَ اللَّهُ عَلَى وَحْيِهِ وَعَزَائِمِ أَمْرِهِ الْخَاتِمِ لِمَا سَبَقَ وَالْفَاتِحِ لِمَا اسْتَقْبَلَ وَالْمُؤْمِنِينَ عَلَى ذَلِكَ كُلِّهِ وَرَحْمَةِ اللَّهِ وَبَرَكَاتِهِ. عَلَى مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ وَسَيِّدِ الْوَصِيِّينَ وَابِ الْأَيْمَةِ الْمُعْصُومِينَ وَرَحْمَةِ اللَّهِ وَبَرَكَاتِهِ. عَلَى فَاطِمَةَ الزَّهْرَاءِ سَيِّدَةِ النِّسَاءِ وَرَحْمَةِ اللَّهِ وَبَرَكَاتِهِ. السَّلَامُ عَلَى الْأَيْمَةِ الْمُعْصُومِينَ سَادَةِ الْمُتَّقِينَ وَكِبَرَاءِ الصِّدِّيقِينَ وَاعْلَامِ الْمُهْتَدِينَ وَأَنْوَارِ الْعَارِفِينَ وَرَحْمَةِ       </p>	<p>         ash-hado an laa elaaha illal laaho wahdahu laa shareeka lahu wa ash-hado anna mohammadan a'bdohu wa rasoolohu assalaamo a'laa rasoolil laahe ameenil laahe a'laa wahyehi wa a'zaaa-eme amrehi alkhaateme lemaa sabaqa wal faatehe lemas taqbala wal mohaymene a'laa zaaleka kullehi wa rahmatul laahe wa barakaatoh. assalaamo a'laa mawlaanaa ameeril moameneena wa sayyedil wasiyyeena wa bil aimmatil ma'soomeena wa rahmatul laahe wa barakaatoh. assalaamo a'laa faatemataz zahraaa-e sayyedatin nesaaa-e wa rahmatul laahe wa barakaatoh. assalaamo a'lal ma'soomeena saadatil muttaqeena wa kobaraaa-is siddeeqeena wa a-a'laamil mohtadeena wa anwaaril a'arefeena wa rahmatul laahe wa       </p>	<p>         I bear witness that there is no god save Allah, alone without having any partner, and I bear witness that Muhammad is His servant and messenger. Peace be upon Allah's Messenger whom Allah has entrusted with His Revelations and with His determined commandments, who sealed the previous Messages, paved the way to the coming blessings, and who prevails over all that. May Allah send His mercy and blessings on you. Peace be on our master, the Commander of the Faithful, and leader of the successors, and the father of the infallible Imams. May Allah send his mercy and blessings on you. Peace be on Faatemah al-Zahra, leader of the women. May Allah send his mercy and blessings on you. Peace be on you; O infallible Imams, the masters of the pious, chiefs of the truthful, and epitomes of the guided ones, and the light for the cognizant. May Allah send       </p>
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اللَّهُ وَ ۞ بَرَكَاتِهِ.  
 اَلْسَّلَامُ عَلٰى مَوْلَانَا  
 وَ سَيِّدِنَا الْاِمَامِ  
 الْمَعْصُومِ اَبِي  
 الْحَسَنِ عَلِيِّ بْنِ  
 مُوسَى الرِّضَا وَ  
 رَحْمَةً لِلَّهِ وَ  
 بَرَكَاتِهِ. اَلْسَّلَامُ  
 عَلَيْكَ يَا بْنَ رَسُوْلٍ  
 اَللَّهُ اَلْسَّلَامُ عَلَيْكَ  
 يَا بْنَ نَبِيِّ اللَّهِ  
 اَلْسَّلَامُ عَلَيْكَ يَا بْنَ  
 خَاتَمِ النَّبِيِّينَ  
 اَلْسَّلَامُ عَلَيْكَ يَا بْنَ  
 سَيِّدِ الْوَصِيِّينَ  
 اَلْسَّلَامُ عَلَيْكَ يَا بْنَ  
 اَمِيْرِ الْمُؤْمِنِيْنَ  
 اَلْسَّلَامُ عَلَيْكَ يَا بْنَ  
 اِمَامِ الْمُتَّقِيْنَ  
 اَلْسَّلَامُ عَلَيْكَ يَا بْنَ  
 قَائِدِ الْعُرَى  
 الْمُحَجَّلِيْنَ اَلْسَّلَامُ  
 عَلَيْكَ يَا بْنَ فَاطِمَةَ  
 الزَّهْرَاءِ سَيِّدَةِ  
 نِسَاءِ الْعَالَمِيْنَ  
 اَلْسَّلَامُ عَلَيْكَ يَا بْنَ  
 خَدِيْجَةِ الْكُبْرٰى اُمِّ  
 الْمُؤْمِنِيْنَ اَلْسَّلَامُ  
 عَلَيْكَ يَا بْنَ اَبِي  
 عَبْدِ اللَّهِ الْحُسَيْنِ  
 الشَّهِيدِ اَلْسَّلَامُ  
 عَلَيْكَ يَا بْنَ عَلِيٍّ  
 بْنِ الْحُسَيْنِ زَيْنِ  
 الْعَابِدِيْنَ اَلْسَّلَامُ  
 عَلَيْكَ يَا بْنَ اَبِي  
 جَعْفَرٍ مُحَمَّدٍ الْبَاقِرِ  
 لِعُلُوْمِ الدِّيْنِ اَلْسَّلَامُ  
 عَلَيْكَ يَا بْنَ اَبِي  
 عَبْدِ اللَّهِ جَعْفَرٍ  
 الصَّادِقِ الْاَمِيْنِ

barakaatoh. assalaamo  
 a'laa mawlaanaa wa  
 sayyedenaa al-emaamil  
 ma'soome abil hasane  
 a'liyy ibne moosar rezaa  
 wa rahmatul laahe wa  
 barakaatoh. assalaamo  
 a'layka yabna rasoolil laah  
 assalaamo a'layka yabna  
 nabiyyil laah assalaamo  
 a'layka yabna khaatamin  
 nabiyyeen assalaamo  
 a'layka yabna sayyedil  
 wasiyyeen assalaamo  
 a'layka yabna ameeril  
 moameneen assalaamo  
 a'layka yabna emaamil  
 muttaqeen assalaamo  
 a'layka yabna qaaa-edil  
 ghurriil mohajjaleen  
 assalaamo a'layka yabna  
 faatemataz zahraaa-e  
 sayyedate nesaaa-il  
 a'alameen assalaamo  
 a'layka yabna khadeejatal  
 kubraa ummil moameneen  
 assalaamo a'layka yabna  
 abee a'bdil laahil husainish  
 shaheed assalaamo  
 a'layka yabna a'liyy ibnil  
 husaine zainil a'abedeen  
 assalaamo a'layka yabna  
 abee ja'farin  
 mohammadenil baaqere  
 le-o'loomid deen  
 assalaamo assalaamo  
 a'layka yabna abee a'bdil  
 laahe ja'farenis saadeqil  
 ameen assalaamo a'layka  
 yabna abil hasane moosal

his mercy and blessings on  
 you. Peace be on our master  
 and our leader the infallible  
 Imam Abul Hasan Ali Ibn  
 Moosa al-Reza. May Allah  
 send His mercy and blessings  
 on you. Peace be on you O  
 son of Messenger of Allah.  
 Peace be on you, O son of  
 Prophet of Allah. Peace be on  
 you, O son of the seal of all  
 Prophets. Peace be on you, O  
 son of leader of the  
 successors. Peace be on you,  
 O son of Commander of the  
 Faithful. Peace be on you O  
 son of the leader of the pious  
 ones. Peace be on you O son  
 of the leader of those in front.  
 Peace be on you, O son of  
 Faatemah, the leader of the  
 women of the Worlds. Peace  
 be on you, O son of Khadija  
 al-Kubra, mother of the  
 belevers. Peace be on you, O  
 son of Abu Abdillah Husain,  
 the martyr. Peace be on you,  
 O son of Ali ibn al-Husain, the  
 adornment of the worshippers.  
 Peace be on you, O son of  
 Abu Ja'far Muhammad, the  
 splitter of the knowledge of  
 religion. Peace be on you, O  
 son of Abu Abdillah Ja'far, the  
 truthful, the trustworthy. Peace  
 be on you, O son of Abul  
 Hasan Moosa, the suppressor  
 of rage. May Allah send His  
 mercy and blessings on you.  
 Peace be on you, O friend of



اَلْسَّلَامُ عَلَيْكَ يَا نَبَّ  
 اَبِي الْحَسَنِ مُوسَى  
 الْكَاطِمِ وَ رَحْمَةً  
 اللّٰهِ وَ بَرَكَاتُهَا.  
 اَلْسَّلَامُ عَلَيْكَ يَا  
 وَلِيَّ اللّٰهِ اَلْسَّلَامُ  
 عَلَيْكَ يَا حَبِيبَ اللّٰهِ  
 اَلْسَّلَامُ عَلَيْكَ يَا  
 صَفْوَةَ اللّٰهِ اَلْسَّلَامُ  
 عَلَيْكَ يَا عُمُودَ  
 الدِّينِ اَلْسَّلَامُ عَلَيْكَ  
 يَا وَصِيَّ رَسُوْلِ  
 اللّٰهِ اَلْسَّلَامُ عَلَيْكَ يَا  
 حُجَّةَ اللّٰهِ اَلْسَّلَامُ  
 عَلَيْكَ يَا خَاصَّةَ  
 اللّٰهِ اَلْسَّلَامُ عَلَيْكَ يَا  
 خَالِصَةَ اللّٰهِ اَلْسَّلَامُ  
 عَلَيْكَ يَا مَوْضِعَ  
 سِرِّ اللّٰهِ اَلْسَّلَامُ  
 عَلَيْكَ يَا عَيْبَةَ عِلْمِ  
 اللّٰهِ اَلْسَّلَامُ عَلَيْكَ يَا  
 وَارِثَ الْاَنْبِيَاءِ  
 اَلْسَّلَامُ عَلَيْكَ يَا  
 وَصِيَّ الْاَوْصِيَاءِ  
 اَلْسَّلَامُ عَلَيْكَ يَا  
 مَشْكَاةَ الضَّيَّاءِ  
 اَلْسَّلَامُ عَلَيْكَ يَا  
 مُنْتَهَى الْعُلْيَا  
 اَلْسَّلَامُ عَلَيْكَ يَا  
 صَاحِبَ الشَّرَفِ  
 الْاَتَمِّ اَلْسَّلَامُ  
 عَلَيْكَ يَا ذَا الْفِعْلِ  
 الْحَمِيْلِ اَلْسَّلَامُ  
 عَلَيْكَ يَا صَاحِبَ  
 الْاَصْلِ الْاَصِيْلِ  
 اَلْسَّلَامُ عَلَيْكَ يَا  
 اُسَّ الْاِيْمَانِ اَلْسَّلَامُ  
 عَلَيْكَ يَا شَرِيكَ  
 الْقُرْآنِ اَلْسَّلَامُ  
 عَلَيْكَ يَا مَعْدِنَ

kaazeme wa rahmatul  
 laahe wa barakaatoh.  
 assalaamo a'layka yaa  
 waliyyal laah assalaamo  
 a'layka yaa habeebal laah  
 assalaamo a'layka yaa  
 safwatal laah assalaamo  
 a'layka yaa a'moodad  
 deen assalaamo a'layka  
 yaa wasiyya rasoolil laah  
 assalaamo a'layka yaa  
 hujjatal laah assalaamo  
 a'layka yaa khaas-satal  
 laah assalaamo a'layka  
 yaa khaalesatal laah  
 assalaamo a'layka yaa yaa  
 mawze-a' sirril laah  
 assalaamo a'layka yaa  
 a'ybata i'lmil laah  
 assalaamo a'layka yaa  
 waaresal anbeyaaa  
 assalaamo a'layka yaa  
 wasiyyal awseyaaa  
 assalaamo a'layka yaa yaa  
 mishkaataz zeyaaa  
 assalaamo a'layka yaa  
 muntahal u'lyaa assalaamo  
 a'layka yaa saahebash  
 sharafil aseel assalaamo  
 a'layka yaa zal fe'lil jameel  
 assalaamo a'layka yaa  
 saahebal aslil aseel  
 assalaamo a'layka yaa  
 ussal eemaan assalaamo  
 a'layka yaa shareekal  
 quraan assalaamo a'layka  
 yaa ma'denal eemaan  
 assalaamo a'layka yaa  
 emaamal abraar  
 assalaamo a'layka yaa

Allah. Peace be on you, O  
 beloved of Allah. Peace be on  
 you, O chosen one of Allah.  
 Peace be on you, O pillar of  
 the religion. Peace be on you,  
 O the successor of the  
 Messenger of Allah. Peace be  
 on you, O proof of Allah.  
 Peace be on you, O elite one  
 of Allah. Peace be on you, O  
 sincere one of Allah. Peace be  
 on you, O repository of the  
 secrets of Allah. Peace be on  
 you, O vessel of knowledge of  
 Allah. Peace be on you, O  
 inheritor of the Prophets.  
 Peace be on you, O successor  
 of the successors. Peace be  
 on you, O illuminated lamp.  
 Peace be on you, O finality of  
 elevation. Peace be on you, O  
 the one with deeply-rooted  
 honour. Peace be on you, O  
 one with beautiful action.  
 Peace be on you, O owner of  
 the noble origin. Peace be on  
 you, O foundation of faith.  
 Peace be on you, O partner of  
 Quran. Peace be on you, O  
 treasure of faith. Peace be on  
 you, O righteous Imam. Peace  
 be on you, O successor of the  
 chosen ones. Peace be on  
 you, O manifester of secrets.  
 Peace be on you, O the owner  
 of miracles. Peace be on you,  
 O explainer of clear proofs.  
 Peace be on you, O the  
 straight path. Peace be on  
 you, O the upright religion.

الْإِيمَانِ السَّلَامُ  
 عَلَيْكَ يَا إِمَامَ  
 الْأَنْبِرَارِ السَّلَامُ  
 عَلَيْكَ يَا وَصِيَّ  
 الْمُخْتَارِ السَّلَامُ  
 عَلَيْكَ يَا مُظْهِرَ  
 الْأَسْرَارِ السَّلَامُ  
 عَلَيْكَ يَا صَاحِبَ  
 الْمُعْجَزَاتِ السَّلَامُ  
 عَلَيْكَ يَا مُوَضِّحَ  
 الْبَيِّنَاتِ السَّلَامُ  
 عَلَيْكَ أَيُّهَا  
 الصِّرَاطُ الْمُسْتَقِيمُ  
 السَّلَامُ عَلَيْكَ أَيُّهَا  
 الدِّينِ الْقَوِيمُ السَّلَامُ  
 عَلَيْكَ يَا مُصْبَحَ  
 الرَّهْدَى السَّلَامُ  
 عَلَيْكَ يَا مَأْوِيَ  
 التَّقَى السَّلَامُ عَلَيْكَ  
 يَا مَجْدَ الْحَجَى  
 السَّلَامُ عَلَيْكَ يَا  
 طُودَ النَّهْيِ السَّلَامُ  
 عَلَيْكَ أَيُّهَا الدَّاعِي  
 إِلَى الْمَحَجَّةِ  
 الْعُظْمَى وَ  
 الطَّاعِنُ إِلَى  
 الْغَايَةِ الْقُصْوَى وَ  
 السَّامِيَّ إِلَى الْمَجْدِ  
 وَالْعُلَى السَّلَامُ  
 عَلَيْكَ أَيُّهَا الْعَالِمُ  
 بِالتَّأْوِيلِ وَ الذِّكْرِ  
 السَّلَامُ عَلَيْكَ يَا  
 دَلِيلَ الرَّشَادِ  
 السَّلَامُ عَلَيْكَ يَا بَنَ  
 السَّادَةِ الْأَمْجَادِ  
 السَّلَامُ عَلَيْكَ يَا بَنَ  
 الْقَادَةِ الرَّبَّادِ  
 السَّلَامُ عَلَيْكَ يَا  
 مُصْبَحَ الظُّلَمِ  
 السَّلَامُ عَلَيْكَ يَا

wasiyyal mukhtaar  
 assalaamo a'layka yaa  
 muzheral asraar  
 assalaamo a'layka yaa  
 saahebal mo'jezaat  
 assalaamo a'layka yaa yaa  
 moozehal bayyenaat  
 assalaamo a'layka  
 ayyohas seraatul  
 mustaqeem assalaamo  
 a'layka ayyohad deenul  
 qaweem assalaamo  
 a'layka yaa misbaahal  
 hodaa assalaamo a'layka  
 yaa maawat toqaa  
 assalaamo a'layka yaa  
 majdal hejaa assalaamo  
 a'layka yaa tawdin nohaa  
 assalaamo a'layka  
 ayyohad daa-e'e elal  
 mahajjatil u'zmaa wat taa-  
 e'no elal ghaayatil quswaa  
 was saamee elal majde  
 wal o'laa assalaamo  
 a'layka ayyohal a'alemo  
 bit-taaweele waz zikraa  
 assalaamo a'layka yaa  
 daleelar rashaad  
 assalaamo a'layka yabnas  
 saadatil amjaad assalaamo  
 a'layka yabnal qaadatiz  
 zohhaad assalaamo  
 a'layka yaa misbaahaz  
 zolam assalaamo a'layka  
 yaa yanboo-a'l hekam wa  
 rahmatul laahe wa  
 barakaatoh. ash-hado yaa  
 mawlaaya annakal mo-tee-  
 o' lillaathe al-qaaa-emo be-  
 amril laahe al-a'amelo be-

Peace be on you, O lamp of  
 guidance. Peace be on you, O  
 haven for the god-fearing.  
 Peace be on you, O glory of  
 perception. Peace be on you,  
 O mountain of wisdom. Peace  
 be on you, O the one who  
 invites to the greatest Path,  
 and advancing to the final  
 destination, and sublime  
 towards glory and dignity.  
 Peace be on you, O the one  
 who knows the interpretation  
 and is the cause of  
 remembrance. Peace be on  
 you, O proof of uprightness.  
 Peace be on you, O son of  
 master of glories. Peace be on  
 you, O son of leader of the  
 ascetics. Peace be on you, O  
 lantern in darkness. Peace be  
 on you, O spring of wisdoms.  
 May Allah send His mercy and  
 blessings on you. I testify, O  
 my master, that surely you are  
 obedient to Allah, upright with  
 the command of Allah, putting  
 into practice His will, winning  
 His Honoring, Allah has  
 chosen you with His  
 knowledge, selected you to  
 keep His secret, equipped you  
 with His guidance,  
 distinguished you with His  
 clear proofs, supported you  
 with His Holy spirit, and  
 accepted you as vicegerents  
 in His lands, and callers  
 towards His rights, and  
 witness upon His creatures,

يَنْبُوعَ الْحَكَمِ وَ  
رَحْمَةً لِلَّهِ وَ  
بَرَكَاتِهِ. أَشْهَدُ يَا  
مَوْلَايَ  
الْمُطِيعُ لِلَّهِ الْقَائِمُ  
بِأَمْرِ اللَّهِ الْعَامِلُ  
بِأَرَادَتِهِ الْفَائِزُ  
بِكِرَامَتِهِ إِصْطَفَاكَ  
اللَّهُ لِعِلْمِهِ وَ  
اخْتَارَكَ لِسِرِّهِ وَ  
اعَزَّكَ بِمِدَادِهِ وَ  
خَصَّكَ بِبُرْهَانِهِ وَ  
أَيَّدَكَ بِرُوحِهِ وَ  
رَضِيَكَ خَلِيفَةً فِي  
أَرْضِهِ وَ دَاعِيًا  
إِلَى حَقِّهِ وَ شَهِيدًا  
عَلَى خَلْقِهِ وَ  
نَاصِرًا لِلدِّينِ وَ  
حُجَّةً عَلَى بَرِيَّتِهِ  
وَ تَرْجُمَانًا لَوْحِيهِ  
وَ خَازِنًا لِعِلْمِهِ وَ  
مُسْتَوْدَعًا لِحُكْمَتِهِ  
عَصَمَكَ اللَّهُ مِنَ  
الدُّنُوبِ وَ بَرَّكَ  
مِنَ الْعُيُوبِ زُرْتُكَ  
يَا مَوْلَايَ عَارِفًا  
بِحَقِّكَ مُسْتَبْصِرًا  
بِشَانِكَ مُهْتَدِيًا  
بِمِدَادِكَ مُقْنَضِيًا  
لِأَثَرِكَ مُتَّبِعًا  
لِسُنَّتِكَ مُتَمَسِّكًا  
بِحَبْلِكَ مُطِيعًا  
لِأَمْرِكَ مُوَالِيًا  
لِوَلِيِّكَ مُعَادِيًا  
لِعَدُوِّكَ عَالِمًا بِأَنَّ  
الْحَقَّ لَكَ وَمَعَكَ  
مُتَوَسِّلًا إِلَى اللَّهِ  
بِكَ مُسْتَشْفِعًا إِلَيْهِ  
بِحَبْلِكَ وَ حَقِّ  
عَلَيْهِ أَنْ لَا يُخَيِّبَ

eraadatehi al-faaa-ezo  
bekaraamatehi istafaakal  
laaho le-i'lmehi wakh  
taaraka le-sirrehi wa a-  
a'zzaka be-hodaaho wa  
khassaka be-burhaanehi  
wa ayyadaka be-roohehi  
wa razeyaka khaleefatan  
fee arzehi wa daa-e'yan  
elaa haqqehi wa  
shaheedan a'laa khalqehi  
wa naaseran le-deenehi  
wa hujjatan a'laa  
bariyyatehi wa  
tarjomaanan le-wahyehi  
wa khaazenan le-i'lmehi  
wa mustawde-a'n le-  
hikmatehi a'samakal laaho  
menaz zonoobe wa  
barraaka menal o'yoobe  
zurtoka yaa mawlaaya  
a'arefan be-haqqeka  
mustabseran be-shaaneka  
mohtadeyan be-hodaaka  
muqtazeyan le-asareka  
muttabe-a'n le-sunnateka  
motamassekan be-hableka  
motee-a'n le-amreka  
mowaaleyan le-waliyyeka  
mo-a'adeyan le-a'duwweka  
a'aleman be-annal haqqa  
laka wa ma-a'ka  
motawasselan elal laahe  
beka mustashfe-a'n elayhe  
be-jaaheka wa haqqun  
a'layhe an laa yokhayyeba  
saaa-elahu war raajee  
maa i'ndahu le-zaaa-erekal  
motee-e' laka.

and helpers for His religion,  
and proofs for His creatures,  
and interpreters for His  
revelation, and treasurer of  
His knowledge, and stores of  
His wisdom, Allah has  
preserved you against sins,  
and freed you from defects. I  
have visited you, O my  
master, knowing your right,  
well aware of your status,  
rightly-guided by your  
guidance, implementing your  
traditions, following your  
course, clinging to your rope,  
obedient to your command,  
befriending your friend, hating  
your enemy, knowing that truth  
is for you and with you, turning  
towards Allah through you,  
seeking your intercession with  
Him by your name and your  
right upon Him that beseecher  
is never disappointed and  
hoping that your obedient  
visitor will get what is with you.

سَأَلَهُ وَ الرَّاجِي  
مَا عِنْدَهُ لِرَأْسِكَ  
الْمُطِيعُ لَكَ

Then raise both the hands and say:

اللَّهُمَّ فَكَمَّا  
وَقَفَّتِي لِلْإِيمَانِ  
بِنَبِيِّكَ وَ التَّصَدِيقِ  
بِكِتَابِكَ وَ مَنَنْتَ  
عَلَيَّ بِطَاعَتِهِ وَ  
اتَّبَاعِ مِلَّتِهِ وَ  
هَدَيْتَنِي إِلَى  
مَعْرِفَتِهِ وَ  
مَعْرِفَةِ الْإِيْمَةِ  
مِنْ ذُرِّيَّتِهِ وَ  
أَكْمَلْتَ بِمَعْرِفَتِهِمُ  
الْإِيمَانَ وَ قَبِلْتَ  
بِطَاعَتِهِمُ وَ  
وَلَايَتِهِمُ الْأَعْمَالَ  
وَ اسْتَعْبَدْتَ  
بِالصَّلَاةِ عَلَيْهِمُ  
عِبَادَكَ وَ جَعَلْتَهُمُ  
مِفْتَاحًا لِلدُّعَاءِ وَ  
سَبَبًا لِلْإِجَابَةِ  
فَصَلِّ عَلَيْهِمُ  
أَجْمَعِينَ وَ عَلَى  
مَوْلَانَا سَيِّدِنَا أَبِي  
الْحَسَنِ عَلِيِّ بْنِ  
مُوسَى وَ اجْعَلْنِي  
بِهِمْ عِنْدَكَ وَ  
جَنَّتِي فِي الدُّنْيَا وَ  
الْآخِرَةِ وَ مِنْ  
الْمُقَرَّبِينَ وَ اجْعَلْ  
ذُنُوبَنَا  
بِهِمْ مَغْفُورَةً وَ  
عُيُوبَنَا  
بِهِمْ مَسْتُورَةً وَ  
فَرَأَيْنَا  
مَشْكُورَةً وَ  
نَوَافِلَنَا مَبْرُورَةً

allaahumma fakamaa  
waffaqtanee lil-eemaane  
be-nabiyyeka wat  
tasdeeqe be-ketaabeka wa  
mananta a'layya be-taa-  
a'tehi wa ittebaa-e'  
millatehi wa hadaytanee  
elaa ma'refatehi ma'refatil  
a-immate min zurriyyatehi  
wa akmalta be-  
ma'refatehemul eemaana  
wa qabilta be-taa-a'tehim  
wa welaayatehemul a-  
a'maale was ta'badta bis-  
salaate a'layhim e'baadaka  
wa ja-a'ltahum miftaahan  
lid-do-a'aa-e wa sababan  
lil-ejaabate fa-salle  
a'layhim ajma-e'ena wa  
a'laa mawlaanaa  
sayyedenaa abil hasane  
a'li ibne moosaa waj a'lnee  
behim i'ndaka wajeehan fid  
dunyaa wal aakherate wa  
menal moqarrabeena waj  
a'l zonoobanaa behim  
maghfooratan wa  
o'yoobanaa behim mas-  
tooratan wa faraaa-ezanaa  
mashkooratan wa  
nawaafelanaa  
mabrooratan wa  
qoloobanaa be-zikreka  
ma'mooratan wa  
anfosanaa be-taa-a'teka

O Allah! As You have granted me success for faith on Your prophet, and giving credence to Your Book, and You have conferred upon me with the favor of obeying him, and following his religion, and guided me to his recognition and the recognition of the Imams from his progeny, and You have completed my faith with their recognition, and accepted my deeds for obedience and loyalty to them, and You have ordered Your servants to send blessings on them as Your worship, and You have made them keys for asking and cause for acceptance, then send blessings upon them all and on our master and chief Abul Hasan Ali Ibn Moosa, and make me due to them, a notable person in Your eyes in this and the next world. Make me amongst those close to You. And forgive our sins because of them, and hide our faults because of them, and make our obligatory actions praiseworthy, and our voluntary acts virtuous, and our hearts full of reference by Your remembrance, and our selves

وَقُلُوبَنَا بِذِكْرِكَ مَعْمُورَةٌ وَأَنْفُسَنَا بِطَاعَتِكَ مَسْرُورَةٌ □ وَجَوَارِحُنَا عَلَى خِدْمَتِكَ مَقْمُورَةٌ وَ أَسْمَانُنَا فِي خَوَاصِّكَ مَشْهُورَةٌ □ وَأَرْزَاقُنَا مِنْ لَدُنْكَ مَدْرُورَةٌ □ وَحَوَائِجُنَا لَدَيْكَ مَيَسُورَةٌ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ	masrooraran wa jawaarehanaa a'laa khidmateka maqhooratan wa asmaaaa-anaa fee khawaaas-seka mash- hooratan wa arzaaqanaa min ladunka madrooratan wa hawaaa-ejanaa ladayka maysooratan be- rahmateka yaa arhamar raahemeen.	happy by Your obedience, and tame our limbs by serving You, and make our names prominent among Your distinguished, and our sustenance continued from Your side, and our needs obtainable from You, O most Merciful!
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Stand at the head and say:

الْسَّلَامُ عَلَى الْقَائِمِ مَقَامِ الْأَنْبِيَاءِ السَّلَامُ عَلَى الْوَارِثِ عُلُومِ الْأَوْصِيَاءِ السَّلَامُ عَلَى خَلِيفَةِ اللَّهِ وَ خَلِيفَةِ □ رَسُولِهِ □ الْسَّلَامُ عَلَى زِمَامِ □ الدِّينِ السَّلَامُ عَلَى نِظَامِ □ الْمُسْلِمِينَ □ الْسَّلَامُ عَلَى صَلَاحِ الدُّنْيَا وَ عُمْدَةِ الْمُؤْمِنِينَ السَّلَامُ عَلَيْكَ يَا أَصْلَ الْإِسْلَامِ النَّامِيِّ الْسَّلَامُ عَلَيْكَ يَا فَرْعَةَ السَّامِيِّ الْسَّلَامُ عَلَيْكَ يَا مَنْ بِهِ تَمَامُ الصَّلَاةِ وَ الزَّكَاةِ وَ الصَّيَامِ وَ الْحَجِّ وَ الْجِهَادِ وَ تَوْفِيرِ الْفَيْءِ وَ الصَّدَقَاتِ وَ إِمْضَاءِ الْحُدُودِ الْمُسَمَّيَاتِ وَ	assalaamo a'laal qaaa-eme maqaamil anbeyaaa assalaamo a'laal waarese o'loomil awseyaaa assalaamo a'laa khaleefatil laahe wa khaleefate rasoolehi assalaamo a'laa zemaamid deen assalaamo a'laa nezaamil muslemeen assalaamo a'laa salaahid dunyaa wa u'mdatil moameneen assalaamo a'layka yaa aslal islaamin naamee assalaamo a'layka yaa far- a'tus saamee assalaamo a'layka yaa man behi tamaamus salaate was zakaate was seyaame wal hajje wal jehade wa tawafforil fay-e was sadaqaate wa imzaaa-il hodoodil mosammayaate	Peace be on the one who is existent on the place of prophets. Peace be on the inheritor of the knowledge of successors. Peace be on the successor of Allah and successor of His messenger. Peace be on the rein of the religion. Peace be on regularity of the Muslims. Peace be on the goodness of the world and pillar of the believers. Peace be on you, O origin of growing Islam. Peace be on you, O elevated branch. Peace be on you, O the one through whom the prayer, zakat, fasting, hajj and jehad completed, and the booty and alm flows, and the sign of specified limits, and explained rulings. Peace be upon the one who permitted
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الْأَحْكَامِ  
 الْمُبَيَّنَاتِ السَّلَامُ  
 عَلَيْكَ أَيُّهَا الْمَحَلَّلُ  
 حَلَّالِ اللَّهِ وَالْمُحَرَّمِ  
 حَرَامِهِ السَّلَامُ  
 عَلَيْكَ أَيُّهَا الْمُقِيمُ  
 حُدُودَ اللَّهِ وَ  
 أَحْكَامِهِ السَّلَامُ  
 عَلَيْكَ أَيُّهَا الذَّابُّ  
 عَنِ دِينِ اللَّهِ  
 بِالْحُكْمَةِ وَ  
 الْمَوْعِظَةِ الْحَسَنَةِ  
 السَّلَامُ عَلَيْكَ أَيُّهَا  
 الدَّاعِي إِلَى اللَّهِ  
 بِالْحُجَّةِ الْبَالِغَةِ  
 السَّلَامُ عَلَيْكَ يَا مَنْ  
 فَضْلُهُ كَالشَّمْسِ  
 الْمُضِيئَةِ الطَّالِعَةِ  
 الْمَجَلَّةِ بِنُورِهَا  
 لِلْعَالَمِ السَّلَامُ عَلَيْكَ  
 أَيُّهَا الْبَدْرُ الْمُنِيرُ وَ  
 السَّرَاجُ الطَّاهِرُ وَ  
 الثُّورُ السَّاطِعُ وَ  
 النَّجْمُ الْهَادِي  
 السَّلَامُ عَلَيْكَ يَا عَزَّ  
 الْمُسْلِمِينَ وَ غَيْظُ  
 الْمُنَافِقِينَ السَّلَامُ  
 عَلَيْكَ يَا بَوَّارَ  
 الْكَافِرِينَ السَّلَامُ  
 عَلَيْكَ يَا أَبَا السَّادَةِ  
 الْمَيَامِينِ السَّلَامُ  
 عَلَيْكَ يَا مَنْ  
 عَجَزَتْ عَنْ ذِكْرِ  
 فَضْلِهِ الْبُلْغَاءُ وَ  
 قَصُرَتْ عَنْ  
 إِدْرَاكِهِ الْفُصَحَاءُ وَ  
 تَحَيَّرَتْ فِي نَعْتِ  
 فَضْلِهِ الْخُطَبَاءُ وَ  
 لَمْ تَنْتَهِ النَّبِيُّ  
 الْحُكَمَاءُ ذَلِكَ

wal ahkaamil  
 mobayyanaat. assalaamo  
 a'layka ayyohal mohallelo  
 halaalal laahe wal  
 moharremo haraamahu  
 assalaamo a'layka ayyohal  
 moqeemo hodoodal laahe  
 wa ahkaamahu assalaamo  
 a'layka ayyohaz zaaab-bo  
 a'n deenil laahe bil-hikmate  
 wal maw-e'zatil hasanate  
 assalaamo a'layka  
 ayyohad daa-e'e elal laahe  
 bil-hujjatil baaleghate  
 assalaamo a'layka yaa  
 man fazlohu kash-shamsil  
 mo-zeee-atit taa-le-a'te al-  
 mojallelate be-noorehaa lil-  
 a'alame assalaamo a'layka  
 ayyohal badrul moneerus  
 saate-o' wan najmul  
 haadee assalaamo a'layka  
 yaa i'zzal muslemeena wa  
 ghayzal monaafeqeena  
 assalaamo a'layka yaa  
 bawaaral kaaferena  
 assalaamo a'layka yaa  
 abas saa-datil mayaameen  
 assalaamo a'layka yaa  
 man a'jazat a'n zikre  
 fazlehil bolaghaaaa-o wa  
 qasorat a'n idraakehil  
 fosahaaa-o wa tahayyarat  
 fee na'te fazlehil  
 khotabaaa-o wa lam  
 tantahe elayhil hokamaaaa-  
 o "zaaleka fazlul laahe  
 yoateehe man yashaaa-o  
 wal laaho zul fazlil a'zeem"  
 assalaamo a'layka yaa

the lawful (acts) of Allah and  
 prohibited His unlawful (acts).  
 Peace be upon the one who  
 appraised the limits of Allah  
 and His laws. Peace be on  
 the one who defends the  
 religion of Allah with with  
 wisdom and excellent  
 exhortation. Peace be on the  
 one who calls towards Allah  
 with conclusive argument.  
 Peace be on you, O the one  
 whose excellence is like the  
 rising bright sun, which  
 brightens the world with its  
 light. Peace be on you, O  
 radiant moon, immaculate  
 torch, shining light and  
 guiding star. Peace be on  
 you, O honour of the Muslims  
 and despise of the  
 hypocrites. Peace be on you,  
 O ruiner of the unbelievers.  
 Peace be on you, O father of  
 the blessed chiefs. Peace be  
 on you, O the one whose  
 remembrance of excellence  
 the rhetoricians are  
 powerless, and the eloquents  
 cannot reach your position,  
 and the orators are perplexed  
 in describing your excellence,  
 and the wise do tread this  
 path, "That is Allah's grace;  
 He grants it to whom He  
 pleases, and Allah is the Lord  
 of Mighty Grace."<sup>1</sup> Peace be  
 on you, O my master and on  
 your noble fathers and pure

فَضْلَ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ الْسَّلَامُ عَلَيْكَ يَا مَوْلَايَ وَ عَلَى آبَائِكَ الْأَكْرَمِينَ وَ أَبْنَائِكَ الطَّاهِرِينَ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتِهِ	mawlaaya wa a'laa aabaaa-ekal akrameena wa abnaaa-ekat taahereena wa rahmatul laahe wa barakaatoh.	children. May the mercy and blessings of Allah be on you.
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Then kiss the zareeh, perform salaah of ziyaarat and say:

يَا شَامَخًا فِي بُعْدِهِ يَا رُتُوفًا فِي رَحْمَتِهِ يَا مُحْيِيَ الْأَمْوَاتِ يَا مُخْرِجَ النَّاتَاتِ يَا ظَهَرَ اللَّاجِينَ يَا جَارَ الْمُسْتَجِيرِينَ يَا أَسْمَعَ السَّمْعِينَ يَا أَبْصَرَ النَّاطِرِينَ يَا صَرِيخَ الْمُسْتَصْرِخِينَ يَا عِمَادَ مَنْ لَا عِمَادَ لَهُ يَا سَنَدَ مَنْ لَا سَنَدَ لَهُ يَا ذُخْرَ مَنْ لَا ذُخْرَ لَهُ يَا حَزْرَ الضُّعَفَاءِ يَا كَنْزَ الْفُقَرَاءِ يَا عَظِيمَ الرَّجَاءِ يَا مُنْقِذَ الْغُرَقَى يَا مُحْيِيَ الْمَوْتَى يَا أَمَانَ الْخَائِفِينَ يَا إِلَهَ الْعَالَمِينَ يَا صَانِعَ كُلِّ مَصْنُوعٍ يَا جَابِرَ كُلِّ كَسِيرٍ يَا صَاحِبَ كُلِّ غَرِيبٍ يَا مُؤْنِسَ كُلِّ وَحِيدٍ يَا قَرِيبًا غَيْرَ بَعِيدٍ يَا شَاهِدًا	yaa shaame-khan fee bo'dehi yaa ra-oofan fee rahmatehi yaa mohyeyal amwaate yaa mukhrejan nabaate yaa zahral laajeena yaa jaaral mustajeereena yaa asma- a's saame-e'ena yaa absaran naazereena yaa sareekhal mustasrekheena yaa e'maada man laa e'maada lahu yaa sanada man laa sanada lahu yaa zukhra man laa zukhra lahu yaa hirzaz zo-a'faaa-e yaa kanzal foqaraaaa-e yaa a'zeemar rajaaa-e yaa munqezal gharqaa yaa mohyeyal mawtaa yaa amaanal khaaa-efeena yaa elaahal a'alameena yaa saane-a' kulle masnoo-i'n yaa jaabera kulle kaseerin yaa saaheba kulle ghareebin yaa moonesha kulle waheedin yaa qareeban ghayra ba- e'edin yaa shaahe-dan ghayra ghaaa-eb yaa	O Sublime in His distance! O Kind in His mercy! O giver of life to the dead! O Bringer forth of plants! O Asylum of the refugees! O Protector of those who seek protection! O Most Hearing of the hearers! O Most Seeing of the viewers! O Succor of the grieved! O Support of the unsupported! O Holder of the holdless! O Supplier of those who lack supplies! O Shelter for the weak! O Treasure for the poor! O He Who is greatly hoped! O Rescuer of the drowned! O He Who causes the dead to live again! O Protection for the frightened! O Lord of the worlds! O He Who Makes all things made! O He Who sets all things broken! O Companion for all stranger! O Intimate to those alone! O One who is close without being far! O One who is present, not absent! O triumphant without being [ever] defeated! O Alive when
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غَيْرَ غَائِبٍ يَا  
 غَالِبًا غَيْرَ مَغْلُوبٍ  
 يَا حَيَّ حِينَ لَا  
 حَيَّ يَا مُحْيِيَ  
 الْمَوْتِ يَا حَيَّ لَا  
 إِلَهَ إِلَّا أَنْتَ بَدِيعُ  
 السَّمَوَاتِ وَالْأَرْضِ  
 أَنْتَ الْقَائِمُ عَلَى  
 كُلِّ نَفْسٍ بِمَا كَسَبَتْ  
 أَشْهَاطُكَ أَنْ تُصَلِّيَ  
 عَلَى مُحَمَّدٍ وَآلِ  
 مُحَمَّدٍ صَلَاةً تُرْضِيهِمْ  
 وَتُخْطِئِيهِمْ (تُخْطِئِيهِمْ)  
 وَتُبَلِّغِيهِمْ أَقْصَى  
 رِضَاكَ وَأَنْ تَرْحَمَ  
 ذُلِّي بَيْنَ يَدَيْكَ وَتَضْرُعِي  
 إِلَيْكَ وَوَحْشَتِي مِنْ  
 النَّاسِ وَأَنْ تُسَيِّمَ  
 بِكَ يَا كَرِيمُ تَصَدَّقَ  
 عَلَيَّ فِي إِذِي السَّاعَةِ  
 بِرَحْمَةٍ مِنْ عِنْدِكَ  
 تَهْدِي بِهَا قَلْبِي وَتَجْمَعُ  
 بِهَا أَمْرِي وَتُلَمَّ بِهَا  
 شَعْنِي وَتُبَيِّضَ بِهَا  
 وَجْهِي وَتُكْرِمَ بِهَا  
 مَقَامِي وَتَحُطُّ بِهَا  
 عَنِّي وَزُرِّي وَتَغْفِرَ  
 بِهَا مَا مَضَى مِنْ ذُنُوبِي  
 وَتَعْصِمَنِي بِهَا فِيمَا  
 بَقِيَ مِنْ عُمْرِي وَتُسَيِّمَنِي  
 فِي ذَلِكَ كُلِّهِ بِطَاعَتِكَ  
 وَمَا يُرْضِيكَ عَلَيَّ وَ

ghaaleban ghayra  
 maghloobin yaa hayyo  
 heena laa hayya yaa  
 mohayeyal mawtaa yaa  
 hayyo laa elaaha illaa anta  
 badee-u's samaawaate wal  
 arze antal qaaa-emo a'laa  
 kulle nafsina bemaan  
 kasabat as-aloka an  
 tosalleya a'laa  
 mohammadin wa aale  
 mohammadin salaatan  
 turzeehim wa tukhteehim  
 (takhteehim) wa  
 toballegghohum aqsaa  
 rezaaka wa an tarhama  
 zullee bayna yadayka wa  
 tazarro-e'e elayka wa  
 wahshatee menan naase  
 wa unsee beka yaa  
 kareemo tasaddaq a'layya  
 fee haazehis saa-a'te be-  
 rahmatin min i'ndeka  
 tahdee behaa qalbee wa  
 tajma-o' behaa amree wa  
 talummo behaa sha'see  
 wa tobayyezo behaa  
 wajhee wa tukremo behaa  
 maqaamee wa tahutto  
 behaa a'neen wizee wa  
 taghfero behaa maa  
 mazaa min zonoobe wa  
 ta'semonee behaa feemaa  
 baqeya min u'mree wa tas-  
 ta'melonee fee zaaleka  
 kullehi be-taa-a'teka wa  
 maa yurzeeke a'neen wa  
 takhtemo a'malee be-  
 ahsanehi wa taj-a'lo lee  
 sawaabahul jannata wa

there is no one living (but  
 Him). O One who gives life to  
 the dead. O Ever-living! there  
 is no deity save You, the  
 originator of the heavens and  
 the earth, You watch every  
 soul as to what it earns! I  
 beseech You that You send  
 blessings upon Muhammad  
 and the progeny of  
 Muhammad, blessing which  
 makes them happy and  
 transcend, and they can attain  
 Your ultimate happiness, and  
 that You have mercy on my  
 humiliation in front of You, on  
 my earnest imploring to You,  
 on my loneliness among  
 people, and on my amiability  
 with You. O All-generous!  
 Endue me at this very hour  
 with mercy from You by which  
 You tranquilize my heart, bring  
 together my affairs, reunite my  
 scattering, whiten my face,  
 confer honor on my status,  
 relieve me from my burdens,  
 forgive my past sins, protect  
 me against sinning in the rest  
 of my lifetime, employ me in  
 my entire lifetime in acts of  
 obedience to You and acts  
 that bring about Your pleasure,  
 seal my deeds with the best of  
 them, decide Paradise to be  
 my reward for that, lead me to  
 the path of the righteous, help  
 me do well with the virtuous of  
 what You have given me,  
 never make one who envies



<p> عَمَلِي تَخْتِمُ  بِأَحْسَنِهِمْ وَ تَجْعَلُ  لِي ثَوَابِي الْجَنَّةِ  وَ تَسْلُكَ بِي سَبِيلَ  الصَّالِحِينَ □ وَ  تُعِينَنِي عَلَى  صَالِحِ مَا  أَعْطَيْتَنِي وَ لَا  تُشْمِتَ بِي حَاسِدًا  وَ لَا عَدُوًّا وَ لَا  تَكِلْنِي إِلَى نَفْسِي  طَرْفَةَ عَيْنٍ أَبَدًا وَ  لَا أَقْلَ مِنْ ذَلِكَ وَ  لَا أَكْثَرَ يَا رَبَّ  الْعَالَمِينَ. </p>	<p> tas-loko bee sabeelas  saaleheena wa to-  e'enonee a'laa saalehe  maa a-a'taytanee wa laa  tushmit bee haasedan wa  laa a'duwwan wa laa  takilnee elaa nafsee tarfata  a'ynin abadan wa laa  aqalla min zaaleka wa laa  aksara yaa rabbal  a'alameen. </p>	<p> me gloat at my misfortune,  and my enemy, and never  leave me alone with my own  affairs even for a winking of an  eye or less or more than that.  O Lord of the worlds! </p>
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Then supplicate whatever you want. Return to head side of the holy grave and say:

<p> □ اللَّهُمَّ إِنِّي زُرْتُ  هَذَا الْإِمَامَ مُقَرًّا  بِإِمَامَتِهِ □ مُعْتَقِدًا  لِفَرَضِ طَاعَتِهِ □  فَقَصَدْتُ مَسْجِدَهُ  بِذُنُوبِي  وَ عُيُوبِي وَ  مُؤَبَّاتِ آثَامِي  وَ كَثْرَةِ سَيِّئَاتِي  وَ خَطَايَايَ وَ  مَا تَعْرِفُهُ مِنِّي  مُسْتَجِيرًا  بِعَفْوِكَ مُسْتَعِينًا  بِحِلْمِكَ لَاجئًا  إِلَى رُكْنِكَ  عَائِدًا بِرَأْفَتِكَ  مُسْتَشْفِعًا بِوَلِيِّكَ  وَ ابْنِ أَوْلِيَائِكَ  وَ صَفِيكَ وَ ابْنِ  أَصْفِيَائِكَ وَ  أَمِينِكَ وَ ابْنِ  أَمَنَائِكَ وَ </p>	<p> ALLAHUMMA INNEE ZURTO  HAAZAL EMAAMA  MOQIRAN BE  EMAAMATEHI MO'TAQEDAN  LE-FARZE TAA-A'TEHI FA-  QASAD-TO MASH-HADAHU  BE- ZONOOBEE WA  o'yoobee wa MOO-BEQAATE  AASAAMEE WA KASRATE  SAYYE-AATEE WA  KHATAAYAAYA WA MAA  TA'REFOHU MINNEE  MUSTAJEERAN BE-A'FWEKA  MUSTA-E'EZAN BE-HILMEKA  LAA-JE-AN ELAA RUKNEKA  A'AA-EDZAN BE-RAAFATEKA  MUSTASH-FE-A'N BE-  WALIYYEKA WAB NE AWLE-  YAAA-EKA WA SAFIYYEKA  WAB NE ASFE-YAAA-EKA  WA AMEENEKA WAB NE  OMANAAA-EKA WA </p>	<p> O Allah! I am visiting this  Imam confessing his  Imamate and believing in the  obligation of the obedience to  him; therefore, I have  betaken myself to his shrine  in spite of all of my sins,  defects, the perils of my  wrongdoings, my numerous  misdeeds and faults, and  whatsoever You know about  me; taking shelter in Your  amnesty, seeking refuge of  Your forbearance, resorting  to Your asylum, seeking the  protection of Your  compassion, seeking the  intercession of Your  vicegerent and the son of  Your vicegerent, Your  choicest servant and the son  of Your choicest servants, </p>
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خَلِّفَتَكَ وَابْنِ  
خُلَفَائِكَ الَّذِينَ  
جَعَلْتَهُمُ الْوَسِيلَةَ  
إِلَى رَحْمَتِكَ وَ  
رِضْوَانِكَ  
وَالذَّرِيعَةَ إِلَى  
رَفَقَتِكَ وَ  
غُفْرَانِكَ. اللَّهُمَّ  
وَ أُولَى  
حَاجَاتِي إِلَيْكَ  
أَنْ تَغْفِرَ لِي مَا  
سَلَفَ مِنْ  
ذُنُوبِي عَلَى  
كَثْرَتِهَا وَ أَنْ  
تَعْصِمَنِي فِيمَا  
بَقِيَ مِنْ  
عُمْرِي وَ  
تُطَهِّرَ دِينِي  
مِمَّا يَدْنُسُهُ وَ  
يَشِينُهُ وَ يُزِرِّي  
بِهِ وَ تَحْمِيَهُ  
مِنَ الرَّيْبِ وَ  
الشَّكِّ وَ الْفَسَادِ  
وَ الشَّرِّكَ وَ  
تُنَبِّتَنِي عَلَى  
طَاعَتِكَ وَ  
طَاعَةِ رَسُولِكَ  
وَ ذُرِّيَّتِهِ  
الْجَبَاءِ السُّعْدَاءِ  
صَلَوَاتِكَ عَلَيْهِمْ  
وَ رَحْمَتِكَ وَ  
سَلَامِكَ وَ  
بَرَكَاتِكَ  
وَ تُحْيِيَنِي مَا  
أَحْيَيْتَنِي عَلَى  
طَاعَتِهِمْ وَ  
تُمِيتَنِي إِذَا  
أَمَتَنِي عَلَى  
طَاعَتِهِمْ وَ أَنْ  
لَا تَمْحُوَ مِنْ

KHALEEFATEKA WAB NE  
KHOLA-FAAA-EKAL  
LAZEENA JA-A'LTAHOMUL  
WASEELATA ELAA  
RAHMATEKA WA  
RIZWAANEKA WAZ ZAREE-  
A'TA ELAA RAA-FATEKA WA  
GHUFRAANEKA.  
ALLAAHUMMA WA oolaa  
HAAJaATEE ELAYKA AN  
TAGHFERA LEE MAA  
SALAF MIN ZONOOBEE  
A'LAA KASRATEHAA WA aN  
TA'SEMANEE FEEMAA  
BAQEYA MIN U'MREE WA  
TO-TAHERA DEENEE  
MIMMAA YODANNESOHU  
WA YASHEENOHU WA  
YUZREE BEHI WA  
TAHMEYAHU MENAR RAYBE  
WASH SHAKKE WAL  
FASAADE WASH SHIRKE WA  
TOSABBETANEE A'LAA TAA-  
A'TEKA WA TAA-A'TE  
RASOOLEKA WA  
ZURRIYYATEHIN  
NOJABAAA-IS SO-A'DAAA-E  
SALAWAATOKA A'LAYHIM  
WA RAHMATOKA WA  
SALAAMOKA WA  
BARAKAATOKA WA TOH-  
YEYANEE MAAA  
AHYAYTANEE A'LAA TAA-  
A'TEHIM WA TOMEETANEE  
EZAA AMATTANEE A'LAA  
TAA-A'TEHIM WA AN LAA  
TAMHOWA MIN QALBEE  
MAWADDATAHUM WA  
MAHABBATAHUM WA  
BUGHZA A-A'ADAAA-EHIM

Your trustee and the son of  
Your trustees, and Your  
representative and the son of  
Your representatives, whom  
You have made the means to  
approach Your mercy and  
pleasure and the channels to  
Your compassion and  
forgiveness. O Allah! My first  
needs from You is that I  
implore You to forgive all of  
my previous sins although  
they are numerous, to  
protect me (against sinning)  
in my coming lifetime, to  
purify my religion from  
whatsoever stains, disgraces,  
or degrades it, to save it from  
suspect, doubt, corruption,  
and blasphemy, to make me  
stand firm on the obedience  
to You, to Your Messenger,  
and to his Progeny, the pure  
and happy, may Your  
blessings be upon them as  
well as Your mercy, peace,  
and favors, to make me live  
as long as You grant me life  
on the obedience to them, to  
make me die, when You  
decide so, on the obedience  
to them, and not to erase  
from my heart my love and  
affection for them, my  
aversion to their enemies, my  
companionship of their  
adherents, and my acting  
piously towards them. I also  
beseech You, O my Lord, to  
accept all that from me, to

<p> قَلْبِي مَوَدَّتَهُمْ وَ  مَحَبَّتَهُمْ وَ  بُغْضَ أَعْدَائِهِمْ  وَمُرَافَقَةَ  أَوْلِيَائِهِمْ وَ  بِرَّهُمْ. وَ أَسْأَلُكَ  يَا رَبَّ أَنْ تَقْبَلَ  ذَلِكَ مِنِّي وَ  تُحِبَّ إِلَيَّ  عِبَادَتَكَ وَ  تُبْغِضَ إِلَيَّ  مَعَاصِيكَ  وَتَرْزُقَنِي تَوْبَةً  نُصُوحًا  تَرْضَاهَا وَ نِيَّةً  تَحْمَدُهَا وَ  عَمَلًا صَالِحًا  تَقْبَلَهُ بِرَحْمَتِكَ  يَا أَرْحَمَ  الرَّاحِمِينَ. </p>	<p> WA MORAAFAQATA  AWLEYAAA-EHIM WA  BIRRAHUM. WA AS-ALOKA  YAA RABBE AN TAQABBALA  ZAALEKA MINNEE WA  TOHABBEBA ELAYYA  E'BAADATAKA WA TOBAGH-  GHEZA ELAYYA MA-A'A-  SEYAKA WA tarzoqanee  tawbatan NASOOHAN  TARZAAHAA WA NIYYATAN  TAHMADOHAA WA A'MALAN  SAALEHAN TAQBALOHU BE  RAHMATEKA YAA ARHAMAR  RAAHEMEEN. </p>	<p> endear my worshipping You  to myself, to make me loathe  acts of disobedience to You,  and to grant me a sincere  repentance that You accept,  an intention that You praise,  and righteous deed that You  admit, by Your mercy, O the  most Merciful of the  mercifuls. </p>
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While bidding farewell stand in front of the Zareeh keeping back towards Qiblah, say:

<p> الْسَّلَامُ عَلَيْكَ يَا  أَمِينَ اللَّهُ فِي  أَرْضِهِ وَ حُجَّتِهِ  عَلَى خَلْقِهِ وَ  خَازِنَ عِلْمِهِ وَ  مَوْضِعَ سِرِّهِ وَ  بَابَ أَمْرِهِ وَ  نَهْيِهِ وَ  صِرَاطِهِ  الْمُسْتَقِيمِ سَلَامٌ  مُودِّعٌ وَ لَا سَيِّمٌ  وَ لَا قَالٍ وَ لَا  مَالٍ وَ رَحْمَةٌ  اللَّهِ وَ بَرَكَاتُهُ.  الْأَقَمَ صَلَّ عَلَى  مُحَمَّدٍ وَ آلِ مُحَمَّدٍ  وَ اجْعَلْ غُدُونَنَا </p>	<p> assalaamo a'layka yaa  ameenal laahe fee arzehi  wa hujjatahu a'laa  khalqehi wa khaazena  i'lmehi wa mawze-a'  sirrehi wa baaba amrehi  wa nahyehi wa seraatehul  mustaqeema salaama  mowadde-i'n wa laa sa-  emin wa laa qaaln wa laa  maallin wa rahmatul laahe  wa barakaatoh.  allaahumma salle a'laa  mohammadin wa aale  mohammadin waj a'l  ghoduwwanaa maqroonan  bit-tawakkole a'layka wa </p>	<p> Peace be on you, O the trusted  one of Allah on His earth, His  proof on His creatures, and a  treasurer of His knowledge, and  repository of His secrets, and  door of what is deemed lawful  and what is deemed unlawful by  Him, and His straight path, I  send my farewell greetings to  you for if I leave it is not  because I am tired or that I  wish to leave or that I dislike.  May the mercy and blessings of  Allah be on you. O Allah! Send  blessings upon Muhammad and  the progeny of Muhammad.  And make our coming to you </p>
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مَقْرُونًا بِالتَّوَكُّلِ  
عَلَيْكَ وَ رَوَّاحَنَا  
عَنْكَ مَوْصُولًا  
بِالتَّجَاحِ مِنْكَ وَ  
دُعَانَا لَكَ مَقْرُونًا  
بِحُسْنِ الْإِجَابَةِ وَ  
خُصُوعِنَا بَيْنَ  
يَدَيْكَ دَاعِيًا إِلَى  
رَحْمَتِكَ وَ  
اعْتِرَافِنَا بِذُنُوبِنَا  
شَفِيعًا إِلَى عَفْوِكَ  
وَ ارْزُقْنَا الْعَوْدَ  
إِلَى زِيَارَتِهِ ثُمَّ  
الْعَوْدَ إِلَيْهِ  
بِرَحْمَتِكَ يَا أَرْحَمَ  
الرَّاحِمِينَ. اللَّهُمَّ  
لَا تَجْعَلْهُ آخِرَ  
الْعَهْدِ مِنَّا  
لِزِيَارَةِ سَيِّدِنَا وَ  
إِمَامِنَا الْمَفْرُوضِ  
طَاعَتِهِ عَلَيْنَا وَ  
ارْزُقْنَا زِيَارَتِهِ  
أَبَدًا أَبَقَيْنَتْنَا إِنَّكَ  
ذُو الْفَضْلِ الْعَظِيمِ  
وَ الْإِمْنِ الْجَسِيمِ وَ  
صَلَّى اللَّهُ عَلَى  
سَيِّدِنَا مُحَمَّدٍ وَ  
آلِهِ الطَّاهِرِينَ.

rawaahanaa a'nka  
mawsoolan bin-najaahe  
minka wa do-a'aa-anaa  
laka maqroonan be-husnil  
ejaabate wa khozoo-a'naa  
bayna yadayka daa-e'yan  
elaa rahmateka wa'  
teraafenaa be-  
zonoobenaa sha-fee-a'n  
elaa a'fweka war zuqnal  
a'wda elaa zeyaaratehi  
summal a'wda elayhe be-  
rahmateka yaa arhamar  
raahemeen. allaahumma  
laa taj-a'lho aakheral  
a'hde minnaa le-zeyaarate  
sayyedanaa wa  
emaamanal mafrooze taa-  
a'tehi a'laynaa war zuqnaa  
zeyaaratahu abadan maa  
abqaytanaa innaka zool  
fazlil a'zeeme wal mannil  
jaseeme wa sallal laaho  
a'laa sayyedenaa  
mohammadin wa aalehit  
taahereen.

effective trust upon You, and our leaving from you correlated success from You, and our prayers for you effective with good acceptance, and our humiliation in front to You is answer towards Your mercy, and our confession of our sins is intercessor towards Your pardon, and grant us the opportunity to visit again and again for his visitation. By Your mercy, O Most Merciful of all. O Allah! Do not make this our last visitation of our master and our Imam whose obedience is obligatory on us, grant us a chance to visit him for as long as we are alive, for You verily the Lord of great favouring and plentiful conferral. And blessings of Allah be upon our master Muhammad and his pure progeny.<sup>2</sup>

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- 1 Surah Juma'h (62): Verse 4
  - 2 Tohfah al-Zaaer (Manuscript), p. 297

## Ziyaarat of Imam-e-Zamana (a.t.f.s.) Inside the Shrine of Imam Reza (a.s.)

In this chapter Ziyaarat of Hazrat Baqiyatullah Imam-e-Zamana (a.t.f.s.) to be recited inside the shrine of Imam Reza (a.s.) is mentioned:

اَلْسَّلَامُ عَلَیْكَ يَا صَاحِبَ الزَّمَانِ اَلْسَّلَامُ عَلَیْكَ يَا خَلِیْفَةَ الرَّحْمَنِ اَلْسَّلَامُ عَلَیْكَ يَا شَرِیْكَ الْقُرْآنِ اَلْسَّلَامُ عَلَیْكَ يَا قَاطِعَ الْبُرْهَانِ اَلْسَّلَامُ عَلَیْكَ يَا اِمَامَ الْاِنْسِ وَالْجَانِّ اَلْسَّلَامُ عَلَیْكَ وَ عَلٰی اَبَائِكَ الطَّيِّبِيْنَ وَ اَجْدَادِكَ الطَّاهِرِيْنَ وَ الْمَعْصُوْمِيْنَ وَ رَحْمَةً اللّٰهِ وَ بَرَكَاتِهِ	assalaamo a'layka yaa saahebaz zamaan assalaamo a'layka yaa khaleefatar rahmaan assalaamo a'layka yaa shareekal qur-aaan assalaamo a'layka yaa qaate-a'l burhaan assalaamo a'layka yaa emaamal inse wal jaaan assalaamo a'layka wa a'laa aabaaa-ekat tayyebeena wa ajdaadekat taahereenal ma'soomeena wa rahmatul laahe wa barakaatoh.	Peace be on you, O king of times. Peace be on you, O caliph of the Beneficent. Peace be on you, O companion of Qur'an. Peace be on you, O decisive argument. Peace be on you, O Imam of men and jinn. Peace be on you, and on your immaculate fathers, pure and infallible forefathers. May the mercy and blessings of Allah be on you. <sup>1</sup>
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<sup>1</sup> Saheefah-e-Mahdiyyah, p. 610

## **Eight supplications to be Recited after the Ziyaarat**

In this chapter we shall narrate eight comprehensive supplications which are recited after the ziyaarat of Imam Reza (a.s.) and all other infallible Imams (a.s.):

## (1) Supplication of Lofty Meanings (دعا عالية المضامين)

Sayed Ibn Taaos (r.a.) says that this supplication can be recited after performing the ziyaarat of any of the infallible Imam (a.s.):

اللَّهُمَّ إِنِّي زُرْتُ هَذَا الْإِمَامَ مُقَرًّا بِإِمَامَتِهِ مُعْتَقِدًا لِفَرْضِ طَاعَتِهِ فَقَصَدْتُ مَسْجِدَهُ بِذُنُوبِي وَ عُيُوبِي وَ مُؤْيَقَاتِ آثَامِي وَ كَثْرَةِ سَيِّئَاتِي وَ خَطَايَايَ وَ مَا تَعْرِفُهُ مِنِّي مُسْتَجِيرًا بِعَفْوِكَ مُسْتَعِيزًا بِحِلْمِكَ رَاجِيًا رَحْمَتَكَ لَاجِيًا إِلَى رُكْنِكَ عَائِدًا بِرَأْفَتِكَ مُسْتَشْفِعًا بِوَلِيَّتِكَ وَ ابْنِ أَوْلِيَائِكَ وَ صَفِيَّتِكَ وَ ابْنِ أَصْفِيَائِكَ وَ أَمِينِكَ وَ ابْنِ أَمَنَائِكَ وَ خَلِيفَتِكَ وَ ابْنِ خُلَفَائِكَ الَّذِينَ جَعَلْتَهُمُ الْوَسِيلَةَ إِلَى رَحْمَتِكَ وَ رِضْوَانِكَ وَ الذَّرِيعَةَ إِلَى رَأْفَتِكَ وَ غُفْرَانِكَ. اللَّهُمَّ وَ أَوَّلَ حَاجَتِي إِلَيْكَ أَنْ تَغْفِرَ	ALLAHUMMA INNEE ZURTO HAAZAL EMAAMA MOQIRAN BE EMAAMATEHI MO'TAQEDAN LE-FARZE TAA-A'TEHI FA- QASAD-TO MASH-HADAHU BE-ZONOOBEE WA wa o'oyoobee wa MOO- BEQAATE AASAAMEE WA KASRATE SAYYE-AATEE WA KHATAAYAAYA WA MAA TA'REFOHU MINNEE MUSTAJEERAN BE- A'FWEKA MUSTA-E'EZAN BE-HILMEKA RAAJEYAN RAHMATAKA LAA-JE-yAN ELAA RUKNEKA A'AA-EZAN BE RAAFATEKA MUSTASH- FE-A'N BE-WALIYYEKA WAB NE AWLE-YAAA-EKA WA SAFIYYEKA WAB NE ASFE- YAAA-EKA WA AMEENEKA WAB NE OMANAAA-EKA WA KHALEEFATEKA WAB NE KHOLA-FAAA-EKAL LAZEENA JA-A'LTAHOMUL WASEELATA ELAA RAHMATEKA WA RIZWAANEKA WAZ ZAREE- A'TA ELAA RAA-FATEKA WA GHUFRAANEKA. ALLAAHUMMA WA AWWALO HAAJATEE	O Allah! I am visiting this Imam confessing his Imamate, believing in the obligation of the obedience to him; therefore, I have betaken myself to his shrine in spite of all my sins, and all my defects, and the perils of my wrongdoings, and my numerous misdeeds and faults, and whatsoever You know about me; calling for Your amnesty, seeking the refuge of Your forbearance, hoping for Your mercy, seeking Your shelter, seeking the protection of Your compassion, seeking the intercession of Your intimate saint and the son of Your intimate saint, and Your choice servant and the son of Your choice servant, and Your representative and the son of Your representative whom You have made the means of approach to Your mercy and pleasure, and the channels to Your compassion and forgiveness. O Allah! My first need from You is that I implore to You to forgive all my previous sins although
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لِي مَا سَلَفَ  
مِنْ ذُنُوبِي  
عَلَى كَثْرَتِهَا وَ  
تَعْصِمْنِي فِيْمَا  
بَقِيَ مِنْ عُمْرِي  
وَ تَطَهِّرْ دِينِي  
مِمَّا يُدْنِسُهُ وَ  
يَشِينُهُ وَ يُزِرِّي  
بِهِ وَ تَحْمِيهِ  
مِنَ الرَّيْبِ وَ  
الشَّكِّ وَ الْفَسَادِ  
وَ الشَّرِكِ وَ  
تُنَبِّتْنِي عَلَى  
طَاعَتِكَ وَ  
طَاعَةِ رَسُولِكَ  
وَ ذُرِّيَّتِهِ  
الْجَبَاءِ السُّعْدَاءِ  
صَلَوَاتِكَ عَلَيْهِمْ  
وَ رَحْمَتِكَ وَ  
سَلَامِكَ وَ  
بَرَكَاتِكَ وَ  
تُحْيِيْنِي مَا  
أَحْيَيْتَنِي عَلَى  
طَاعَتِهِمْ وَ  
تُمَيِّتَنِي إِذَا  
أَمَتْنِي عَلَى  
طَاعَتِهِمْ وَ أَنْ  
لَا تَمْحُو مِنْ  
قَلْبِي مَوَدَّتَهُمْ وَ  
مَحَبَّتَهُمْ وَ  
بُغْضَ أَعْدَائِهِمْ  
وَ مُرَافَقَةَ  
أَوْلِيَائِهِمْ وَ  
بِرَّهُمْ وَ أَسْأَلُكَ  
يَا رَبِّ أَنْ تَقْبَلَ  
ذَلِكَ مِنِّي وَ  
تُحَبِّبَ إِلَيَّ  
عِبَادَتَكَ وَ  
الْمُوَاطَّئَةَ عَلَيْهَا  
وَ تَنْشِطْنِي لَهَا

ELAYKA AN TAGHFERA LEE  
MAA SALAFA MIN  
ZONOOBEE A'LAA  
KASRATEHAA WA IN  
TA'SEMANEE FEEMAA  
BAQEYA MIN U'MREE WA  
TO-TAHhERA DEENEE  
MIMMAA YODANNESOHU  
WA YASHEENOHU WA  
YUZREE BEHI WA  
TAHMEYAHU MENAR  
RAYBE WASH SHAKKE WAL  
FASAADE WASH SHIRKE  
WA TOSABBETANEE A'LAA  
TAA-A'TEKA WA TAA-A'TE  
RASOOLEKA WA  
ZURRIYYATEHIN  
NOJABAAA-IS SO-A'DAAA-E  
SALAWAATOKA A'LAYHIM  
WA RAHMATOKA WA  
SALAAMOKA WA  
BARAKAATOKA WA TOH-  
YEYANEE MAA  
AHYAYTANEE A'LAA TAA-  
A'TEHIM WA TOMEETANEE  
EZAA AMATTANEE A'LAA  
TAA-A'TEHIM WA AN LAA  
TAMHOWA MIN QALBEE  
MAWADDATAHUM WA  
MAHABBATAHUM WA  
BUGHZA A-A'ADAAA-EHIM  
WA MORAAFAQATA  
AWLEYAAA-EHIM WA  
BIRRAHUM WA AS-ALOKA  
YAA RABBE AN TAQBALA  
ZAALEKA MINNEE WA  
TOHABBEBA ELAYYA  
E'BAADATAKA WAL  
MOWAAZABATA A'LAYHAA  
WA TONASH-SHETANEE

they are numerous, and protect me (against sinning) in my coming life, and to purify my religion from whatsoever stains or disgraces or degrades it, and to save it from suspect, doubt, corruption and blasphemy, and to make me stand firm on the obedience to You and to Your Messenger and to his Progeny, the pure and the happy – may Your blessings and mercy and peace and favors upon them – and to make me live, as long as You grant me life, on the obedience to them and not to erase from my heart, my love and affection for them and my aversion to their enemies and my companionship to their adherents and my acting piously towards them, and I implore to You, O Lord! To accept that from me, and to make me loathe acts of disobedience to You and acts that You have deemed forbidden and to take away from these acts, and to save me against negligence, belittling and slackening in the performance of my prayers, and to lead me to perform them as perfect as You have made incumbent upon me and as You have commanded according to the Sunnah (traditions) of Your Messenger



وَ تَبْعُضَ إِلَى  
 مَعَاصِيكَ وَ  
 مَحَارِمَكَ وَ  
 تَنْفَعْنِي عَنْهَا وَ  
 تُجَنِّبْنِي  
 النِّقْصِيرَ فِي  
 صَلَاتِي وَ  
 الْأِسْتِهَانَةَ بِهَا  
 وَ التَّرَاخِي  
 عَنْهَا وَ تُوقِّنِي  
 لِتَأْدِيبِهَا كَمَا  
 فَرَضْتَ □ وَ  
 أَمَرْتَ بِهِ عَلَي  
 سُنَّةِ رَسُولِكَ  
 صَلَوَاتُكَ عَلَيْهِ  
 وَ اله □ وَ  
 رَحْمَتُكَ □ وَ  
 بَرَكَاتُكَ  
 خُضُوعًا وَ  
 خُشُوعًا وَ  
 تَشْرَحُ صَدْرِي  
 لِإِتْيَاءِ الزَّكَاةِ وَ  
 إِعْطَاءِ  
 الصَّدَقَاتِ وَ  
 بَدْلِ الْمَعْرُوفِ  
 وَ الْإِحْسَانِ إِلَى  
 شِيعَةِ آلِ مُحَمَّدٍ  
 وَ مُوَاسَاتِهِمْ وَ  
 لَا تَتَوَفَّانِي إِلَّا  
 بَعْدَ أَنْ تَرُزُقْنِي  
 حَجَّ بَيْتِكَ  
 الْحَرَامِ □ وَ  
 زِيَارَةَ قَبْرِ نَبِيِّكَ  
 وَ قُبُورِ الْأَنْمَةِ  
 عَلَيْهِمُ السَّلَامُ وَ  
 أَسْأَلُكَ يَا رَبَّ  
 تَوْبَةً نَصُوحًا  
 تَرْضَاهَا وَ نِيَّةً  
 تَحْمَدُهَا □ وَ  
 عَمَلًا صَالِحًا

LAHAA WA TOBAGH-  
 GHEZA ELAYYA MA-A'A-  
 SEYAKA WA  
 MAHAAREMAKA WA TAD-  
 FA-A'NEE A'NHAA WA  
 TOJANNEBANIT TAQSEERA  
 FEE SALAATEE WAL  
 ISTEHAANATA BEHAA WAT  
 TARAAKHEYA A'NHAA WA  
 TOWAFFEQANEE LE-TAA-  
 DEYATEHAA KAMAA  
 FARAZTA WA AMARTA BEHI  
 A'LAA SUNNATE  
 RASOOLEKA  
 SALAWAATOKA A'LAYHE  
 WA AALEHI WA  
 RAHMATOKA WA  
 BARAKAATOKA KHOZOO-  
 A'N WA KHO-SHOO-A'N WA  
 TASH-RAHA SADREE LE-  
 EE-TAAA-IZ ZAKAATE WA E-  
 A'TAAA-IS SADAQAATE WA  
 BAZLIL MA'ROOFE WAL  
 EHSAANE ELAA SHEE-A'TE  
 AALE MOHAMMADIN WA  
 MOWAASAATEHIM WA LAA  
 TA-TAWAFFAANEE ILLAA  
 BA'DA AN TARZOQANEE  
 HAJJA BAYTEKAL  
 HARAAME WA ZEYAARATA  
 QABRE NABIYYEKA WA  
 QOBOORIL A-IMMATE  
 A'LAYHEMUS SALAAMO WA  
 AS-ALOKA YAA RABBE  
 TAWBATAN NASOOHAN  
 TARZAAHAA WA NIYYATAN  
 TAHMADOHAA WA A'MALAN  
 SAALEHAN TAQBALOHU  
 WA AN TAGHFERA LEE WA  
 TARHAMANEE EZAA

– may Your blessings, mercy  
 and favors be upon him and  
 his family – with obedience  
 and reverence, and to expend  
 my breast for defraying the  
 Zakat and almsgiving and  
 doing favors and good turns  
 for the adherents of the family  
 of Muhammad peace be upon  
 him – and for consoling them,  
 and not to take me up (i.e.  
 cause me to die) before You  
 bestow upon me the favor of  
 going on pilgrimage to Your  
 Sacred House and to the  
 tomb of Your Prophet and the  
 tombs of the Imams – peace  
 be upon them. And I implore  
 to You, O Lord! (To grant me)  
 a sincere repentance that You  
 accept, and an intention that  
 You praise, and to have  
 mercy upon me when You  
 take me up, and to make  
 easy for me the agonies of  
 death, and to include me with  
 the group of Muhammad and  
 his family – peace of Allah be  
 upon him and them – and to  
 allow me to enter Paradise  
 out of Your mercy, and to  
 make me shed heavy tears as  
 obeisance to You, and to  
 make my tears always run  
 down in acts that draw me  
 near You, and to make my  
 heart sympathetic towards  
 Your intimate servants, and to  
 save me in this worldly life  
 from handicaps, epidemics,

تَقَبَّلَهُ وَ أَنْ	TAWAFFAYTANEE	WA	incurable diseases, chronic
تَغْفِرَ لِي وَ	TOHAWWENA	A'LAYYA	illnesses, and all sorts of
تَرْحَمَنِي إِذَا	SAKARAATIL MAWTE	WA	misfortunes and catastrophes,
تَوْفَيْتَنِي وَ	TAHSHORANEE	FEE	and to cause my heart to turn
تُهَوِّنْ عَلَيَّ	ZUMRATE MOHAMMADIN		away from the forbidden (acts
سَكَرَاتِ الْمَوْتِ	WA AALEHI SALAWAATUL		and things), and to make me
وَ تَحْشُرْنِي فِي	LAAHE A'LAYHE	WA	hate acts of disobedience to
زُمرَّةٍ مُحَمَّدٍ وَ	A'LAYHIM	WA	You, and to make me love the
إِلَى صَلَوَاتِ اللَّهِ	TUDKHELANIL JANNATA		legally gotten sustenance and
عَلَيْهِ وَ عَلَيْهِمْ	BE-RAHMATEKA	WA TAJ-	to open its doors before me,
وَ تُدْخِلْنِي	A'LA DAM-E'E GHAZEERAN		and to extend my age and to
الْجَنَّةَ بِرَحْمَتِكَ	FEE TAA-A'TEKA	WA	close the doors of adversaries
وَ تَجْعَلْ دَمْعِي	A'BRATEE JAAREYATAN		before me, and not to take
غَزِيرًا فِي	FEEMAA YOQARREBONEE		back from me whatsoever You
طَاعَتِكَ وَ	MINKA	WA QALBEE	have favored upon me, and
عَبْرَتِي جَارِيَةً	A'TOOFAN	A'LAA	not to take back from me the
فِيمَا يُقَرِّبُنِي	AWLEYAAA-EKA	WA	graces that You have granted
مِنْكَ وَ قَلْبِي	TASOONANEE	FEE	me, and not to take from me
عَطُوفًا عَلَى	HAAZEHID DUNYAA MENAL		the elegances that You have
أَوْلِيَائِكَ وَ	A-A'HAATE WAL AFAATE		conferred upon me, and to
تُصَوِّنَنِي فِي	WAL AMRAAZISH		increase that which You have
هَذِهِ الدُّنْيَا مِنْ	SHADEEDATE	WAL	given me in possession and to
وَالْعَاهَاتِ وَ	ASQAAMIL MUZMENATE		expand it many folds, and to
وَالْأَفَاتِ وَ	WA JAMEE-E' ANWAA-I'L		bestow upon me a fortune
الْأَمْرَاضِ	BALAAA-E	WAL	that is very much, spacious,
وَالشَّدِيدَةِ	HAWAADESE	WA TASREFA	agreeable, joyful, growing and
وَالْأَسْقَامِ	QALbEE A'NIL HARAAME		satisfactory; and (to bestow
وَالْمُزْمَنَةِ وَ	WA TOBAGGHEZA ELAYYA		upon me) prestige that is
جَمِيعِ أَنْوَاعِ	MA-A'ASEYAKA	WA	outgoing and overwhelming;
وَالْبَلَاءِ وَ	TOHAbbeBA	ELAYYAL	and (to bestow upon me)
وَالْحَوَادِثِ وَ	HALAALA	WA TAFTAHA	favor that is following and
تَصْرِفَ قَلْبِي	elayya ABWAABAHU	WA	broad; and to make me,
عَنِ الْحَرَامِ وَ	TOSABBETA NIYYATEE	WA	through these, dispense with
تُبْغِضَ إِلَيَّ	FE'LEE A'LAYHE	WA	the humiliating appeals and
وَمَعَاصِيكَ وَ	TAMUDDA FEE U'MREE	WA	the unreachable sources; and
تُحَبِّبَ إِلَيَّ	TUGH-LEQA ABWAABAL		to save me from them with
وَالْحَلَالَ وَ تَفْتَحْ	MEHANE A'NNEE	WA LAA	good health as regards my
إِلَى أَبْوَابِهِ وَ	TAS-LuBANEE	MAA	religion and my self and my
وَتُنَبِّتَ نِيَّتِي وَ	MANANTA BEHI A'LAYYA	WA	sons and whatsoever You
فِعْلِي عَلَيْهِ وَ	LAA TAS-TARIDDA SHAY-AN		have given and granted me;

تَمَدَّ فِي عُمْرِي  
وَ تَغْلِقْ أَبْوَابَ  
الْمَحَنِ عَنِّي وَ  
لَا تَسْلُبْنِي مَا  
مَنْنْتَ بِهِ عَلَيَّ  
وَ لَا تَسْتَرِدَّ  
شَيْئًا مِنِّي  
أَحْسَنْتَ بِهِ إِلَيَّ  
وَ لَا تَنْزِعْ مِنِّي  
النَّعَمَ الَّتِي  
أَنْعَمْتَ بِهَا  
عَلَيَّ وَ تَزِيدْ  
فِيمَا خَوَّلْتَنِي وَ  
تُضَاعِفْهُ  
أَضْعَافًا  
مُضَاعَفَةً وَ  
تَرْزُقْنِي مَا لَا  
كَثِيرًا وَاسِعًا  
سَائِعًا هَنِيئًا  
نَافِيًا وَافِيًا وَ  
عِزًّا بَاقِيًا كَافِيًا  
وَ جَاهًا  
عَرِيضًا مَنِيئًا  
وَ نِعْمَةً سَابِغَةً  
عَآمَةً وَ تُغْنِيَنِي  
بِذَلِكَ عَنِ  
الْمَطَالِبِ  
الْمُنْكَدَةِ وَ  
الْمَوَارِدِ  
الصَّعْبَةِ وَ  
تُخَلِّصْنِي مِنْهَا  
مُعَافًا فِي دِينِي  
وَ نَفْسِي وَ  
وَلَدِي وَ مَا  
أَعْطَيْتَنِي وَ  
مَنْحَتَنِي وَ  
تَحْفَظْ عَلَيَّ  
مَالِي وَ جَمِيعَ  
مَا خَوَّلْتَنِي وَ  
تَقْبِضْ عَلَيَّ

MIMMAA AHSANTA BEHI  
ELAYYA WA LAA TANZE-A'  
MINNIN NE-A'MAL LATEE  
AN-A'MTA BEHAA A'LAYYA  
WA TAZEEDA FEEMAA  
KHAWWALTANEE WA  
TOZAA-E'FAHU AZ-A'AFAN  
MOZAA-A'FATAN WA  
TARZOQANEE MAALAN  
KASEERAN WAASE-A'N  
SAAA-EGHAN HANEEEE-AN  
NAAMEYAN WAAFEYAN WA  
I'ZZAN BAAQEYAN  
KAAFEYAN WA JAAHAN  
A'REEZAN MANEE-A'N WA  
NE'MATAN SAABEGHATAN  
A'AAM-MATAN WA  
TUGHNEYANEE BE-  
ZAALEKA A'NIL MATAALEBIL  
MoNAKKADATE WAL  
MAWaaREDIS SA'BATE WA  
TOKHALLESANEE MINHAA  
MO-A'AFAN FEE DEENEE  
WA NAFSEE WA WALADEE  
WA MAAA A-A'TAYTANEE  
WA MANAHTANEE WA  
TAHFAZA A'LAYYA MAALEE  
WA JAMEE-A' MAA  
KHAWWALTANEE WA  
TAQBEZA A'NNEE AYDIL  
JABAABERATE WA  
TARUDDANEE ELAA  
WATANEE WA  
TOBALLEGHANEE  
NEHAAYATA AMALEE FEE  
DUNYAAYA WA  
AAKHERATEE WA TAJ-A'LA  
A'AQEBATA AMREE  
MAHMOODATAN  
HASANATAN SALEEMATAN

and to preserve for me my  
properties and whatsoever  
You have put under my  
disposal, and to watch me  
against the hands of the  
tyrants and to take me back  
to my homeland (safely); and  
to confer upon me the utmost  
of my hope in my worldly life  
and the Hereafter; and to  
make the consequence of my  
conducts praiseworthy, good  
and sound; and to make me  
broadminded, well-off, well-  
mannered; and (to take me)  
away from miserliness,  
stinginess, hypocrisy,  
fabrication, slander and  
perjury; and to make firm in  
my heart the love for  
Muhammad and the family of  
Muhammad and their  
adherents (Shiah); and to  
guard, O Lord, me and my  
family and my properties and  
my sons and those under my  
custody and my brothers and  
those whom I love and my  
offsprings; by Your mercy and  
Magnanimity. O Allah! These  
are my needs from you; and,  
out of my meanness and  
avarice, I have considered  
these (needs) as great; while  
they in Your view are  
insignificantly small and they  
are easy and effortless for  
You; I thus implore to You by  
the standing of Muhammad  
and the family of Muhammad

أَيْدِي الْجَبَابِرَةِ  
 وَ تَرُدَّنِي إِلَى  
 وَطَنِي وَ  
 تُبَلِّغَنِي نَهَايَةَ  
 أَمَلِي فِي دُنْيَايَ  
 وَ آخِرَتِي وَ  
 تَجْعَلَ عَاقِبَةَ  
 أَمْرِي مَحْمُودَةً  
 وَ حَسَنَةً سَلِيمَةً وَ  
 تَجْعَلَنِي رَحِيبَ  
 الصَّدْرِ وَاسِعِ  
 الْحَالِ حَسَنِ  
 الْخُلُقِ بَعِيدًا مِنْ  
 الْبُخْلِ وَ الْمَنَعِ  
 وَ النِّفَاقِ وَ  
 الْكُذْبِ وَ الْبُهْتِ  
 وَ قَوْلِ الزُّورِ  
 وَ تَرْسَخَ فِي  
 قَلْبِي مَحَبَّةَ  
 مُحَمَّدٍ وَ آلِ  
 مُحَمَّدٍ وَ  
 شِيعَتِهِمْ وَ  
 تَحْرُسَنِي يَا  
 رَبِّ فِي نَفْسِي  
 وَ أَهْلِي وَ مَالِي  
 وَ وَلَدِي وَ أَهْلِي  
 وَ حُرَانَتِي وَ  
 إِخْوَانِي وَ أَهْلِي  
 وَ مَوَدَّتِي وَ  
 ذُرِّيَّتِي  
 بِرَحْمَتِكَ □ وَ  
 جُودِكَ. اللَّهُمَّ  
 هَذِهِ حَاجَاتِي  
 عِنْدَكَ وَ قَدْ  
 اسْتَكْرَثْتُهَا  
 لِلْوُفَى وَ شَحِي  
 وَ هِيَ عِنْدَكَ  
 صَغِيرَةٌ حَقِيرَةٌ  
 وَ عَلَيْكَ سَهْلَةٌ  
 يَسِيرَةٌ فَاسْأَلُكَ

WA TAJ-A'LANEE  
 RAHEEBAS SADRE WAASE-  
 A'L HAALE HASANAL  
 KHULQE BA-E'EDAN MENAL  
 BUKHLE WAL MAN-E' WAN  
 NEFAAQE WAL KIZBE WAL  
 BoHTE WA QAWLIZ ZOORE  
 WA TaRSaKHA FEE  
 QALBEE MAHABBATA  
 MOHAMMADIN WA AALE  
 MOHAMMADIN WA SHEE-  
 A'TEHIM WA TAHROSANEE  
 YAA RABBE FEE NAFSEE  
 WA AHLEE WA MAALEE WA  
 WALADEE WA AHLE  
 HOZAANATEE WA  
 IKHWANEE WA AHLE  
 MAWADDATEE WA  
 ZURRIYYATEE BE  
 RAHMATEKA WA JOODEKA.  
 ALLAAHUMMA HAAZEHI  
 HAAJAaTEE I'NDAKA WA  
 QADIS TAKSARTOHAA LE-  
 LO'MEE WA SOH-HEE WA  
 HEYA I'NDAKA  
 SAGHEERATUN  
 HAQEERATUN WA A'LAYKA  
 SAHLATUN YASEERATUN  
 FA-ASALOKA BE-JAAHE  
 MOHAMMADIN WA AALE  
 MOHAMMADIN A'LAYHE WA  
 A'LAYHEMUS SALAAMO  
 I'NDAKA WA BE-HAQQEHIM  
 A'LAYKA WA BEMAA  
 AWJABTA LAHUM WA BE-  
 SAAA-ERE AMBEYAAA-EKA  
 WA ROSOLEKA WA AS-  
 FEYAAA-EKA W AWLEYAAA-  
 EKAL MUKHLASEENA MIN  
 E'BAADEKA WA BISMEKAL

– peace be upon him and them – with You and by their right with You; and by what You have made incumbent (upon You) as regards Your Prophets, and Your Messengers, and Your choice servants, and Your intimate saints who are sincere in worshipping You; and by Your Grand, Substantial Name – (I implore to You by all these) to settle all of my needs; and to relieve me through settling them for me and not to disappoint nor let me down. O Allah! Accept the one in this Tomb as my interceder to You. O Master! O the Saint of Allah! O the Representative of Allah! I beseech you to intercede for me before Allah – to Whom belongs all might and majesty – to accept and settle all my needs; by the right of your immaculate fathers and by the right of your choice sons; for you enjoy in the view of Allah – sacred by His Names – and honorable standing and a lofty rank and a spacious regard. O Allah! Had I know a person more acceptable for You, than this Imam and his fathers and sons, the Pure – peace and blessings be upon them. I would have chosen them to be my interceders (before You) and I would have

بِجَاهِ مُحَمَّدٍ وَ  
 إِلِ مُحَمَّدٍ عَلَيْهِ  
 وَ عَلَيْهِمُ السَّلَامُ  
 عِنْدَكَ وَ بِحَقِّهِمْ  
 عَلَيْكَ وَ بِمَا  
 أَوْجَبْتَ لَهُمْ وَ  
 بِسَائِرِ أَنْبِيَائِكَ  
 وَ رُسُلِكَ وَ  
 أَصْفِيَائِكَ وَ  
 أَوْلِيَائِكَ  
 الْمُخْلِصِينَ مِنْ  
 عِبَادِكَ وَ  
 بِاسْمِكَ الْأَعْظَمِ  
 الْأَعْظَمِ لَمَّا  
 قَضَيْتَهَا كُلَّهَا وَ  
 اسْتَعَفْتَنِي بِهَا وَ  
 لَمْ تُخَيِّبْ أَمَلِي  
 وَ رَجَائِي وَ  
 شَفَّعَ صَاحِبُ  
 هَذَا الْقَبْرِ فِيَّ.  
 يَا سَيِّدِي يَا  
 وَلِيَّ اللَّهِ يَا  
 أَمِينَ اللَّهِ أَسْأَلُكَ  
 أَنْ تَشْفَعَ لِي  
 إِلَى اللَّهِ عَزَّ وَ  
 جَلَّ فِي هَذِهِ  
 الْحَاجَاتِ كُلِّهَا  
 بِحَقِّ آبَائِكَ  
 الطَّاهِرِينَ وَ  
 بِحَقِّ أَوْلَادِكَ  
 الْمُتَنَجِّبِينَ فَإِنَّ  
 لَكَ عِنْدَ اللَّهِ  
 تَقَدَّسَتْ أَسْمَاؤُهُ  
 الْمَنْزِلَةَ  
 الشَّرِيفَةَ وَ  
 الْمَرْتَبَةَ الْجَلِيلَةَ  
 وَالْحَيَاةَ  
 الْعَرِيزَةَ. اللَّهُمَّ  
 لَوْ عَرَفْتُ مَنْ  
 هُوَ

A-A'ZAMIL A-A'ZAME  
 LAMMAA QAZAYTAHAA  
 KULLAHAA WA ASTAF-  
 TANEE BEHAA WA LAM  
 TOKHAYYIB AMALEE WA  
 RAJAAA-E'E wa SHAFFE'  
 SAAHeBA HAAZAL QABRE  
 FIYYA. YAA SAYYEDEE YAA  
 WALIYYAL LAAHE YAA  
 AMEENAL LAAHE AS-  
 ALOKA AN-TASHFA-A' LEE  
 ELAL LAAHE A'ZZA WA  
 JALLA FEE HAAZEHI  
 HAAJAATE KULLEHAA BE-  
 HAQQE AA-BAAA-EKAT  
 TAAHEREENA WA BE-  
 HAQQE AWLAADEKAL  
 MUNTAJABEENA FA-INNA  
 LAKA I'NDAL LAAHE  
 TAQADDASAT AS-MAAA-  
 OHUL MANZELATASH  
 SHAREEFATA WAL  
 MARTABATAL JALEELATA  
 WAL JAAHAL A'REEZA.  
 ALLAAHUMMA LAW  
 A'RAFTO MAN HOWA  
 AWJAHO I'NDAKA MIN  
 HAAZAL EMAAME WA MIN  
 AABAAA-EHI WA ABNAAA-  
 EHIT TAAHEREENA  
 A'LAYHEMUS SALAAMO  
 WAS SALAATO LA-JA-  
 A'LTOHUM SHO-FA-A'AA-EE  
 WA QADDAMTOHUM  
 AMAAMA HAAJATEE WA  
 TALEBAATEE HAAZEHI FAS-  
 MA' MINNEE WAS TAJIB  
 LEE WAF A'L BEE MAA  
 ANTA AHLOHU YAA  
 ARHAMAR RAAHEMEEN.

introduced them (before You) in order that You would settle my needs and requests; I therefore please You to hear from me and to respond to me and to do to me that which suits You; You are the most Merciful of all those who show mercy. O Allah! As regards the needs that my requests have not included and the things that I am too powerless to do and the things that I am not too clever to mention among the things that prosper my religion and my worldly life and my next life; I request You to confer upon me with these; and to protect me; and to guard me; and to bestow upon me (with Your favors) and to forgive me. And as for anyone who intends evil or wickedness to me – such as a rebellious devil, or a tyrant ruler; or a dissident miscreant, or a rival in this world; or one who envies me for a grace, or an unjust individual, or a despot – then (please) make their hands too short to catch me, and take away their plots against me; and make them be engaged with their own affairs (so as to be away from harming me), and save me from their evils and the evils of their followers and their devils; and stand by me

عُنْدَكَ مِنْ هَذَا  
 الْإِمَامِ وَ مِنْ  
 آبَائِهِ وَ أَبْنَائِهِ  
 الطَّاهِرِينَ  
 عَلَيْهِمُ السَّلَامُ وَ  
 الصَّلَاةُ  
 لَجَعَلْتُهُمْ  
 شَفَعَائِي وَ  
 قَدَّمَتُهُمْ أَمَامَ  
 حَاجَتِي وَ  
 طَلِبَاتِي هَذِهِ  
 فَاسْمَعْ مِنِّي وَ  
 اسْتَجِبْ لِي وَ  
 أَفْعَلْ بِي مَا  
 أَنْتَ أَهْلُهُ يَا  
 أَرْحَمَ  
 الرَّاحِمِينَ. □  
 اللَّهُمَّ وَ مَا  
 قَصُرَتْ عَنْهُ  
 مَسْئَلَتِي وَ لَمْ  
 تَبْلُغْهُ فِطْنَتِي  
 مِنْ صَالِحِ  
 دُنْيَايَ وَ دُنْيَايَ  
 وَ آخِرَتِي  
 فَاْمُنَّنْ بِهِ عَلَيَّ  
 وَ اخْفِظْنِي وَ  
 احْرُسْنِي وَ  
 هَبْ لِي وَ  
 اغْفِرْ لِي وَ مِنْ  
 أَرَادَنِي بِسُوءٍ  
 أَوْ مَكْرُوهٍ مِنْ  
 شَيْطَانٍ مَرِيدٍ  
 أَوْ سُلْطَانٍ  
 عَنِيدٍ أَوْ  
 مُخَالِفٍ فِي  
 دِينٍ أَوْ مُنَازِعٍ  
 فِي دُنْيَايَ أَوْ  
 حَاسِدٍ عَلَيَّ  
 نِعْمَةً أَوْ ظَالِمٍ  
 أَوْ بَاغٍ فَاقْبِضْ

ALLAAHUMMA WA MAA  
 QASORAT A'NHU MAS-  
 ALATEE WA LAM TABLUGH-  
 HO FITNATEE MIN  
 SAALEHE DEENEE WA  
 DUNYAAYA WA  
 AAKHERATEE FAM-NUN  
 BEHI A'LAYYA WAH FAZNEE  
 WAH RUSNEE WA HAB LEE  
 WAGH FIR LEE WA MAN  
 ARAADANEE BE-SOOO-IN  
 AW MAKROOHIN MIN  
 SHAYTAANIN MAREEDIN  
 AW SULTAANIN A'NEEDIN  
 AW MOKHAALEFIN FEE  
 DEENIN AW MONAAZE-I'N  
 FEE DUNYAA AW HAASEDIN  
 A'LAYYA NE'MATAN AW  
 ZAALEMIN AW BAAGHIN  
 FAQ-BIZ A'NNEE YADAHU  
 WAS RIF A'NNEE KAYDAHU  
 WASH GHALHO BE-  
 NAFSEHI WAK FENEE  
 SHARRAHU WA SHARRA  
 ATBAA-E'HI WA  
 SHAYAATEENEHI WA  
 AJIRNEE MIN KULLE MAA  
 YAZURRONEE WA  
 YUJHEFO BEE WA A-  
 A'TENEE JAMEE-A'L  
 KHAYRE KULLEHI MIMMAA  
 A-A'LAMO WA MIMMAA LAA  
 A-A'LAMO. ALLAAHUMMA  
 SALLE A'LAA MOHAMMADIN  
 WA AALE MOHAMMDIN  
 WAGH FIR LEE WA LE-  
 WAALEDAYYA WA LE-  
 IKHWAANEE WA  
 AKHAWAATEE WA A-  
 A'MAAMEE WA A'MMAATEE

against whatsoever harms me  
 and whatsoever does injustice  
 to me; and (please) grant me  
 the entire goodness whether I  
 know or I do not. O Allah!  
 Bless Muhammad and the  
 family of Muhammad; and  
 forgive me, and my parents,  
 and my brothers and sisters,  
 and (paternal) uncles, and  
 (paternal) aunts, and  
 (maternal) uncles, and  
 (maternal) aunts, and  
 forefathers, and foremothers;  
 and their sons and their  
 offspring; and my spouse(s),  
 and my offspring, and my  
 relatives, and my friends; and  
 my neighbours, and my  
 brothers-in-faith in the east  
 and in the west (of the earth;  
 and all those whom I love  
 among the believing men and  
 believing women, be they  
 alive or dead; and all those  
 who have ever taught me an  
 item of decency of those who  
 have received from me an  
 item of knowledge. O Allah!  
 Make all these have a share  
 in my best supplications to  
 You and in my (ritual)  
 pilgrimages to the shrine of  
 Your Claim (against the  
 creatures) and Your Saint;  
 and make me have a share in  
 the best of their supplications,  
 by Your mercy, for You are the  
 most Merciful of all those who  
 show mercy; and send their

عَنِّي يَدُهُ وَ  
 أَصْرَفَ عَنِّي  
 كَيْدُهُ وَ أَشْغَلَهُ  
 بِنَفْسِهِ وَ أَكْفَيْتِي  
 شَرَّهُ وَ شَرَّ  
 أَتْبَاعِهِ وَ  
 شَيْطَانِيهِ وَ  
 أَجْرَنِي مِنْ كُلِّ  
 مَا يَضُرُّنِي وَ  
 يُجْجِفُ بِي وَ  
 أَعْطَنِي جَمِيعَ  
 الْخَيْرِ كُلِّهِ مِمَّا  
 أَعْلَمُ وَ مِمَّا لَا  
 أَعْلَمُ. اللَّهُمَّ  
 صَلِّ عَلَى  
 مُحَمَّدٍ وَ آلِ  
 مُحَمَّدٍ وَ اغْفِرْ  
 لِي وَ لَوَالِدَيَّ وَ  
 لِأَخَوَانِي وَ  
 لِأَخَوَاتِي وَ  
 لِأَعْمَامِي وَ  
 لِأَعْمَاتِي وَ  
 لِأَخَوَالِي وَ  
 لِخَالَاتِي وَ  
 لِأَجْدَادِي وَ  
 لِجَدَّاتِي وَ  
 لِأَوْلَادِهِمْ وَ  
 لِذُرَارِيهِمْ وَ  
 لِزَوَاجِي وَ  
 لِذُرِّيَّاتِي وَ  
 لِأَقْرَبَائِي وَ  
 لِأَصْدِقَائِي وَ  
 لِجِيرَانِي وَ  
 لِأَخَوَانِي فِيكَ  
 مِنْ أَهْلِ الشَّرْقِ  
 وَ الْغَرْبِ  
 وَلِجَمِيعِ أَهْلِ  
 مَوْدَّتِي مِنْ  
 الْمُؤْمِنِينَ وَ  
 الْمُؤْمِنَاتِ

WA AKHWAALEE WA  
 KHAALAATEE WA  
 AJDAADEE WA JADDAATEE  
 WA AWLAADEHIM WA  
 ZARAA-REEHIM WA  
 AZWAAJEE WA  
 ZURRIYYAATEE WA AQRE-  
 BAAA-EE WA ASDE-QAAA-  
 EE WA JEERAANEE WA  
 IKHWAANEE FEEKA MIN  
 AHLISH SHARQE WAL  
 GHARBE WA LE-JAMEE-E'  
 AHLE MAWADDATEE  
 MENAL MO'MENEENA WAL  
 MO'MENAATIL AHYAAA-E  
 MINHUM WAI AMWAATE  
 WA LE-JAMEE-E' MAN  
 A'LLAMANEE KHAYRAN AW  
 TA-A'LLAMA MINNEE  
 I'LMAN. ALLAAHUMMA  
 ASHRIKHUM FEE SAALEHE  
 DO-A'AA-EE WA  
 ZEYAARATEE LE-MASH-  
 HADE HUJJATEKA WA  
 WALIYYEKA WA ASH-  
 RIKNEE FEE SAALEHE AD-  
 E'YATEHIM BE RAHMATEKA  
 YAA ARHAMAR  
 RAAHEMEENa WA BALLIGH  
 WALIYYaKA MINHOMUS  
 SALAAMA WAS SALAAMO  
 A'LAYKA WA RAHMATUL  
 LAAHE WA BARAKAATOH.  
 YAA SAYYEDEE YAA  
 MAWLAAYAA YAA "FOLAAN  
 aBNa FOLAANin" SALLAL  
 LAAHO A'LAYKA WA A'LAA  
 ROOHEKA WA BADANEKA  
 ANTA WASEELATEE ELAL  
 LAAHE WA ZAREE-A'TEE

greetings to Your Saint; peace  
 and Allah's mercy and  
 blessings be upon him. O my  
 master! O my leader! O  
 (mention the name of the  
 Imam whose shrine you are  
 visiting); may Allah bless you,  
 and your soul, and your body;  
 you are my means to  
 approach Allah and my way  
 towards Him; and I enjoy the  
 right of my loyalty to you and  
 the right of my putting my  
 entire hope in you; therefore,  
 be my interceder before Allah  
 – to whom belongs all Might  
 and Majesty – so that he shall  
 regard my story (that I have  
 just told) and so that He shall  
 make success the result of all  
 my requests in this pilgrimage  
 out of His Mercy and Might. O  
 Allah! Bestow upon me a  
 perfect intellect and a  
 sagacious reason; and an  
 everlasting might and a pure  
 heart; and very much work  
 (for You), and excellent  
 manners; and archive all  
 these for me and do not make  
 them strand against me; by  
 Your mercy, for You are the  
 most Merciful of all those who  
 show mercy.<sup>1</sup>

الْأَحْيَاءِ مِنْهُمْ وَ	ELAYHE WALEE HAQQO
الْأَمْوَاتِ، وَ	MOWAALAATEE WA
لِجَمِيعِ مَنْ	TAAMEEELEE FAKUN SHA-
عَلَّمَنِي خَيْرًا أَوْ	FEE-E'E ELAL LAAHE A'ZZA
تَعَلَّمَ مِنِّي عِلْمًا.	WA JALLA FIL WOQOOFE
اللَّهُمَّ أَشْرِكْهُمْ	A'LAA QISSATEE HAAZEHI
فِي صَالِحِ	WA SARFEE A'N
دُعَائِي وَ	MAWQEFEE HAAZAA BIN-
زِيَارَتِي لِمَشْهَدِ	NUJHE BEMAA SA-ALTOHU
حُجَّتِكَ وَ وَلِيِّكَ	KULLaHu BE-RAHMATEHI
وَ أَشْرِكْنِي فِي	WA QUDRATEHI.
صَالِحِ أَدْعِيَّتِهِمْ	ALLAAHUMMAR ZUQNEE
يَا بِرَحْمَتِكَ يَا	A'QLAN KAAMELAN WA
أَرْحَمَ الرَّاحِمِينَ	LUBBAN RAAJEHAN WA
وَ بَلِّغْ وَلِيِّكَ	I'ZZAN BAAQEYAN WA
مِنْهُمْ السَّلَامُ وَ	QALBAN ZAKIYYAN WA
السَّلَامُ عَلَيْكَ وَ	A'MALAN KASEERAN WA
رَحْمَةُ اللَّهِ وَ	ADABAN BAARE-A'N WAJ
يَا بَرَكَاتِهِ.	A'L ZAALEKA KULLAHU LEE
و سَيِّدِي	WA LAA TAJ-A'LHO A'LAYYA
يَا مَوْلَايَ	BE-RAHMATEKA YAA
“فُلَانِ”	ARHAMAR RAAHEMEEN.
صَلَّى	
اللَّهُ عَلَيْكَ وَ	
عَلَى رُوحِكَ وَ	
بَدَنِكَ أَنْتَ	
وَسَيَّلْتَنِي إِلَى اللَّهِ	
وَ ذَرِيعَتِي إِلَيْهِ	
وَلِيَّ حَقِّ	
مُؤَالَاتِي وَ	
تَأْمِينِي فَكُنْ	
شَفِيعِي إِلَى اللَّهِ	
عِزَّوَجَلَّ فِي	
الْوُقُوفِ عَلَى	
قِصَّتِي هَذِهِ وَ	
صَرَفِي عَنِ	
مَوْقِفِي هَذَا	
بِالنُّجْحِ بِمَا	
سَأَلْتَهُ كُلَّهُ	
و بِرَحْمَتِهِ	



<p> قَدَرْتِهِ  ارْزُقْنِي  كَامِلًا وَ  رَاحًا وَ عِزًّا  بَاقِيًا وَ قَلْبًا  زَكِيًّا وَ عَمَلًا  كَثِيرًا وَ اَدَبًا  بَارِعًا وَ اجْعَلْ  ذَلِكَ كُلَّهُ لِي وَ  لَا تَجْعَلْهُ عَلَيَّ  بِرَحْمَتِكَ يَا  اَرْحَمَ  الرَّاحِمِينَ. </p>	
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<sup>1</sup> Misbaah al-Zaaer, p. 468; Behaar al-Anwaar, vol. 102, p. 169; Ketaab Fee al-Ziyaaraat Wa al-Adiyyah (manuscript), p. 24

## (2) Second supplication

It is recommended to recite this supplication after performing the Ziyaarat of Imam Reza (a.s.) and other infallible Imams (a.s.):

<p>اللَّهُمَّ أَنْ كَانَتْ ذُنُوبِي قَدْ أَخْلَقَتْ وَجْهِي عِنْدَكَ وَ حَجَبَتْ دُعَائِي عَنْكَ وَ حَالَتْ بَيْنِي وَ بَيْنَكَ فَاسْأَلُكَ أَنْ تُقْبَلَ عَلَيَّ بِوَجْهِكَ الْكَرِيمِ وَ تُنْزِلَ عَلَيَّ رَحْمَتَكَ وَ تُنْزِلَ عَلَيَّ بَرَكَاتِكَ وَ أَنْ كَانَتْ قَدْ مَنَعَتْ أَنْ تَرْفَعَ لِي إِلَيْكَ صَوْتًا أَوْ تُغْفِرَ لِي ذَنْبًا أَوْ تَتَجَاوَزَ عَنِّي خَطِيئَةً مُهِلَّةً فَهَا أَنَا ذَا مُسْتَجِيرٍ بِكَرَمِ وَجْهِكَ وَ عِزِّ جَلَالِكَ مُتَوَسِّلٍ إِلَيْكَ مُتَقَرِّبٍ إِلَيْكَ بِأَحَبِّ خَلْقِكَ إِلَيْكَ وَ أَكْرَمِهِمْ عَلَيْكَ وَ أَوْلَاهُمْ بِكَ وَ أَطْوَعِهِمْ لَكَ وَ أَعْظَمِهِمْ مَنَزَلَةً وَ مَكَانًا عِنْدَكَ مُحَمَّدٍ وَ عَثْرَتِهِ الطَّاهِرِينَ الْأَيِّمَةَ الْهُدَاةَ الْمَهْدِيِّينَ الَّذِينَ فَرَضْتَ</p>	<p>allaahumma in kaanat zonoobee qad akhlaqat wajhee i'ndaka wa hajabat do-a'aa-ee a'nka wa haalat baynee wa baynaka fa-as-aloka an tuqbela a'layya be- wajhekal kareeme wa tanshora a'layya rahmataka wa tonazzela a'layya barakaatek. wa in kaanat qad mana'ta an tarfa-a' lee elayka sawtan aw taghfera lee zanban aw tata-jaa-waza a'n khatee-atin mohlekatin fahaa anaa zaa mustajeerun bekarama wajheka wa i'zze jalaaleka motawasselun elayka motaqarrebun elayka be- ahabbe khalqeka elayka wa akramehim a'layka wa awlaahum beka wa atwa-e'him laka a- a'zamehim manzelatan wa makaanan i'ndaka mohammadin wa i'tratehit taahereenal aimmatil hodaatil mahdiyyeenal lazeena farazta a'laa khalqeka</p>	<p>O Allah! If my sins have caused my face to be tattered in Your view, my prayers to be screened from You, and put a barrier between You and me, then I beseech You to come to me with Your noble Face, to spread Your mercy upon me, and to pour down Your benedictions on me. And if my sins have impeded from raising my voice to You, impeded from forgiving any of my sins, or overlooking any of my destructive fault, then, here I am seeking shelter with the nobleness of Your Face and the dignity of Your majesty; and (here I am) begging You and seeking nearness to You through the most beloved of Your creatures to You, the most honorable with You, the nearest to You, the most obedient to You, and the owners of the greatest standing and position with You; namely, Muhammad and his immaculate descendants, the Imams, the guide and well-guided, the obedience to whom has been imposed by You on Your creatures, the love for whom has been ordered by You, and whom You have made the men in</p>
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عَلَى خَلْقِكَ طَاعَتُهُمْ وَأَمَرْتُ بِمُؤَدَّتِهِمْ وَ جَعَلْتُهُمْ وَلَاةَ الْأَمْرِ مِنْ بَعْدِ رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَا مُذِلَّ كُلِّ جَبَّارٍ عَيْنِي وَيَا مُعِزَّ الْمُؤْمِنِينَ بَلِّغْ مَجْهُودِي فَهَبْ لِي نَفْسِي السَّاعَةَ وَرَحْمَةً مِنْكَ تَمُنُّ بِهَا عَلَيَّ يَا أَرْحَمَ الرَّاحِمِينَ.	taa-a'tahum wa amarta bemawaddatehim wa ja- a'ltahum wolaatal amre min ba'de rasooleka sallal laaho a'layhe wa aalehi yaa mozilla kulle jabbaarin a'needin wa yaa mo-i'zzal moameneena balagha majhoodee fahab lee nafseyas saa-a'te wa rahmatan minka tamunno behaa a'layya yaa arhamar raahemeen.	authority after Your Messenger, Allah's blessings be upon him and his Household. O He Who humiliates every obstinate tyrant! O He Who grants dignity to the faithful believers! I have exerted all my efforts; so, (please) release me at this very moment and grant me mercy from You that You may endow me, O Most Merciful of all.
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Then kiss the holy enshrine and touch both of your cheeks to it and recite:

اللَّهُمَّ إِنَّ هَذَا مَشْهَدٌ لَا يَرْجُو مَنْ فَاتَتْهُ فِيهِ رَحْمَتُكَ أَنْ يَنَالَهَا فِي غَيْرِهِ وَلَا أَحَدٌ أَشَقَى مِنْ قَصْدِهِ مُؤَمِّلًا فَاتِبَ عَنْهُ خَائِبًا. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّرِّ الْإِيَابِ وَخِيْبَةِ الْمُنْقَلَبِ وَ الْمُنَاقَشَةِ عِنْدَ الْحِسَابِ وَ حَاشَاكَ يَا رَبِّ أَنْ تُقَرَّنَ طَاعَةٌ وَلَيْكَ بِطَاعَتِكَ وَمُؤَالَاتِهِ بِمُؤَالَاتِكَ وَ مَعْصِيَتِهِ بِمَعْصِيَتِكَ ثُمَّ تُؤَيِّسَ زَائِرَهُ وَ	allaahumma inna haazaa mash-hadun laa yarjoo man faatatho feehe rahmatoka an yanaalahaa fee ghayrehi wa laa ahadun ashqaa menim re-in qasadahu mo-ammelan fa-aaba a'nho khaaa-ebaa. allaahumma innee a- o'ozo beka min sharril eyaabe wa khaybatil munqalabe wal monaaqashate i'ndal hesaabe wa haashaaka yaa rabbe an tuqrena taa-a'ta waliyyeka be- taa-a'teka wa mowaalaatehi be- mowaalaateka wa ma'seyatehi be- ma'seyateka summa toa- yesa zaaa-erahu wal	O Allah! This is verily a place wherein one who misses Your mercy must never expect to find it elsewhere. None can be more miserable that one who visits this place, bearing hope, but leaves it with disappointment. O Allah! I do seek Your protection against evil return, hopeless retirement, and hard interrogation when I am called to account. It is too far from You, O my Lord! That after You matched the obedience to Your (visited) representative to the obedience to You, the loyalty to him to the loyalty to You, and the disobedience to him to the disobedience to You, You may then shock with despair one who has visited him and who has undergone remoteness from homeland to come to his grave! By Your Honor, O my Lord! I
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<p> الْمُتَحَمِّلِ مِنْ  بُعْدِ الْبِلَادِ إِلَى  قَبْرِهِ وَ عِزَّتِكَ  يَا رَبِّ لَا يَنْعَقِدُ  عَلَى ذَلِكَ  ضَمِيرِي إِذْ  كَانَتْ الْقُلُوبُ  بِالْجَمِيلِ إِلَيْكَ  تُسَيِّرُ </p>	<p> motahammela min bo'dil  belaade elaa qabrehi wa  i'zzateka yaa rabbe laa  yan-a'qedo a'laa zaaleka  zameereez iz kaanatil  qoloobo elayka bil-  jameele tosheero. </p>	<p> swear; my conscience can never  even think of so, because all  hearts always have excellent  ideas about You.<sup>1</sup> </p>
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<sup>1</sup> Misbaah al-Zaaer, p. 471; Behaar al-Anwaar, vol. 102, p. 72; Ketaab Fee al-Ziyaaraat Wa al-Adiyyah (manuscript), p. 28

### (3) Third supplication

It is also recommended to recite this supplication after performing the ziyaarat of Imam Reza (a.s.) and all the other infallible Imams (a.s.)

<p>يَا وَلِيَّ اللَّهِ إِنَّ بَيْنِي وَبَيْنَ اللَّهِ عَزَّ وَجَلَّ ذُنُوبًا لَا يَأْتِي عَلَيْهَا إِلَّا رِضَاكَ فَبِحَقِّ مَنْ أَسْتَمَنَّكَ عَلَى سِرِّهِ وَ اسْتَرْعَاكَ أَمْرَ خَلْقِهِ وَ قَرْنَ طَاعَتِكَ بِطَاعَتِهِ وَ مُوَالَاتِكَ بِمُوَالَاتِهِ تَوَلَّ صَلَاحَ حَالِي مَعَ اللَّهِ عَزَّ وَجَلَّ وَ اجْعَلْ حَظِّي مِنْ زِيَارَتِكَ تَخْلِيْطِي بِخَالِصِي زُورَاكِ الَّذِينَ تَسْأَلُ اللَّهَ عَزَّ وَ جَلَّ فِي عُنُقِ رِقَابِهِمْ وَ تَرْغُبُ إِلَيْهِ فِي حُسْنِ ثَوَابِهِمْ. فَهِيَ أَنَا الْيَوْمَ بِقَبْرِكَ لَا أَيْدُ وَ بِحُسْنِ دِفَاعِكَ عَنِّي عَايِذُ فَتَلَاْفِنِي يَا مَوْلَايَ وَ أَذْرِكَنِي وَ أَسْأَلُ اللَّهَ عَزَّ وَ جَلَّ فِي أَمْرِي فَإِنَّ لَكَ عِنْدَ اللَّهِ مَقَامًا كَرِيمًا وَ)</p>	<p>yaa waliyyal laahe inna baynee wa baynal laahe a'zza wa jalla zonooban laa yaatee a'layhaa illaa rezaaka fa-be-haqqe manea tamanaka a'laa sirrehi was tar-a'aka amra khalqehi wa qarana taa-a'teka be- taa-a'tehi wa mowaalaataka be- mowaalaatehi tawalla salaaha haalee ma-a'l laahe a'zza wa jalla waj a'l hazzee min zeyaarateka takhleetee be-khaalesee zuwwaarekal lazeena tas-alul laaha a'zza wa jalla fee i'tqe reqaabehim wa tar-ghabo elayhe fee husne sawaabehim. fahaa anal yawma be- qabreka laaa-ezun wa be-husne de-faa-e'ka a'nnee a'aa-ezun fatalaatenee yaa mawlaaya wa adriknee wa as-alil laaha a'zza wa jalla fee amree fa-inna laka i'ndal laahe maqaaman kareeman (wa jaahan a'zeeman)</p>	<p>O representative of Allah! There are sins that I have committed against Allah and nothing can mend them except winning your pleasure. So, I ask you in the name of Him Who has entrusted you with His secret, Who has commended you the affairs of His creation, and Who has matched the obedience to you to the obedience to Him and the loyalty to you to the loyalty to Him, to be in charge of setting aright my relationship with Allah the Almighty and All-majestic, to decide my share of my visit to you to be that you link me to the elite visitors of whom you ask Allah the Almighty and All-majestic to set free (from punishment) and whom you beg Him to grant excellent rewards. Here I am now seeking refuge in your tomb and seeking the protection of your excellent defense of me. So, O my master! Succor me, help me, and ask Allah the Almighty and All-majestic about my condition. Verily, you enjoy an honorable standing with Allah (and a great esteem). May Allah bless you and endue you with thorough benediction.<sup>1</sup></p>
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جَاهًا عَظِيمًا) صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ تَسْلِيمًا	sallal laaho a'layka wa sallama tasleemaa.
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<sup>1</sup> Behaar al-Anwaar, vol. 102, p. 173

## (4) Fourth supplication

This supplication may also be recited after performing the ziyaarat of Imam Reza (a.s.) and other infallible Imams (a.s.):

<div style="text-align: center;">□</div> <p>         اللَّهُمَّ لَوْ وَجَدْتُ          شَفِيعًا أَقْرَبَ إِلَيْكَ          مِنْ مُحَمَّدٍ وَ أَهْلِ          بَيْتِهِ الْأَخْيَارِ          الْأَتْقِيَاءِ الْأَبْرَارِ          عَلَيْهِ وَ عَلَيْهِمُ          السَّلَامُ لَا          سَتَشْفَعْتُ بِهِمْ إِلَيْكَ          وَ هَذَا قَبْرُ وَلِيِّ          مِنْ أَوْلِيَّائِكَ وَ          سَيِّدٍ مِنْ أَصْفِيَائِكَ          وَ مَنْ فَرَضْتَ          عَلَى الْخَلْقِ          طَاعَتَهُ قَدْ جَعَلْتَهُ          بَيْنَ يَدَيَّ أَسْأَلُكَ يَا          رَبِّ بِحُرْمَتِهِ          عِنْدَكَ وَ بِحَقِّهِ          عَلَيْكَ لَمَّا نَظَرْتَ          إِلَيَّ نَظْرَةَ رَحِيمَةٍ          مِنْ نَظَرَاتِكَ تَلُمُّ          بِهَا شَعْنِي وَ          تَصْلُحُ بِهَا حَالِي          فِي الدُّنْيَا وَ          الْآخِرَةِ فَإِنَّكَ عَلَى          كُلِّ شَيْءٍ قَدِيرٌ.          اللَّهُمَّ إِنْ ذُنُوبِي          لَمَّا فَاتَتْ الْعَدَدَ وَ          جَاوَزَتْ الْأَمَدَ          عَلِمْتُ أَنَّ شَفَاعَةَ          كُلِّ شَافِعٍ دُونَ          أَوْلِيَائِكَ تَقْصُرُ          عَنْهَا فَوَصَلْتُ          الْمَسِيرَ مِنْ بَلَدِي       </p>	<p>         allaahumma law wajadto          shafee-a'n aqraba elayka          min mohammadin wa ahle          baytehil akhyaaril          atqeyaaa-il abraare          a'layhe wa a'layhemus          salaamo las tash-fa'to          behim elayka wa haazaa          qabro waliyyin min          awleyaaa-eka wa sayyedin          min asfeyaaa-eka wa man          farazta a'lal khalqe taa-          a'tahu qad ja-a'ltohu bayna          yadayya as-aloka yaa          rabbe be-hurmatehi          i'ndaka wa be-haqqehi          a'layka lammaa nazarta          elayya nazratan          raheematan min          nazaraateka talummo          behaa sha-a'see wa          tashloho behaa haalee fid          dunyaa wal aakherate fa-          innaka a'laa kulle shay-in          qadeer. allaahumma inna          zonoobee lammaa faatatil          a'dada wa jaazatil amada          a'limto anna shafaa-a'ta          kulle shaafe-i'n doona          awleyaaa-eka taqsoro          a'nhaa fawasaltul maseera          min baladaye qaasedan          waliyyaka bil-bushraa wa       </p>	<p>         O Allah! Had I known          interceders that are closer to          You than Muhammad and his          household the virtuous, the          devout and the pious, blessing          be upon him and them, I would          have taken them as          interceders to You. And this is          the grave of one of Your          successors, and leader from          Your chosen ones. And You          have made obligatory upon the          creature for his obedience.          Certainly You have put them in          front of us. I ask You, O my          Lord! By his right near You,          and his sanctity near You, and          by his right upon You, to take a          merciful look at me from Your          merciful looks, reunite my          scattering, and reform my          condition by it in this world and          the hereafter, then surely You          have power over all things. O          Allah! Surely the time of          counting my sins has expired          and size has exceeded, I know          that intercession of all the          intercessors other than Your          guardians will fell short for it,          then I journeyed from my city          straight to Your guardian with          goodnews and held fast to him       </p>
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قاصِدًا وَلِيَّكَ  
 بِالْبُشْرَى وَ مُتَعَلِّقًا  
 مِنْهُم بِالْعُرْوَةِ  
 الْوُثْقَى وَ هَا أَنَا يَا  
 مَوْلَايَ قَدْ  
 اسْتَشْفَعْتُ بِكَ إِلَيْكَ  
 وَ أَقْسَمْتُ بِكَ  
 عَلَيْكَ فَارْحَمِ  
 غُرْبَتِي وَ أَقْبَلْ  
 تَوْبَتِي. اللَّهُمَّ إِنِّي  
 لَا أَعُولُ عَلَى  
 صَالِحَةٍ سَلَفْتُ  
 مِنْي وَ لَا أَتَّقُ  
 بِحَسَنَةٍ تَقُومُ  
 بِالْحُجَّةِ عَنِّي وَ لَوْ  
 أَنِّي قَدَّمْتُ  
 حَسَنَاتٍ جَمِيعَ  
 خَلْقِكَ ثُمَّ خَالَفْتُ  
 طَاعَةَ أَوْلِيَائِكَ  
 لَكَانَتْ الْحَسَنَاتُ  
 مُزَعَجَةً لِي عَنْ  
 جَوَارِكَ غَيْرَ  
 حَائِلَةٍ بَيْنِي وَ بَيْنَ  
 نَارِكَ فَلِذَلِكَ  
 عَلِمْتُ أَنَّ أَفْضَلَ  
 طَاعَتِكَ طَاعَةُ  
 أَوْلِيَائِكَ. اللَّهُمَّ  
 ارْحَمْ تَوَجُّهِي  
 بِمَنْ تَوَجَّهْتُ بِهِ  
 إِلَيْكَ فَلَقَدْ عَلِمْتُ  
 أَنِّي غَيْرُ وَاحِدٍ  
 أَعْظَمُ مِقْدَارًا مِنْهُمْ  
 لِمَكَانِهِمْ مِنْكَ يَا  
 أَرْحَمَ الرَّاحِمِينَ.  
 اللَّهُمَّ إِنَّكَ بِالْإِنْعَامِ  
 مَوْصُوفٌ وَ وَلِيَّكَ  
 بِالشَّفَاعَةِ لِمَنْ آتَاهُ  
 مَعْرُوفٌ فَإِذَا شَفَعَ  
 فِي مُتَقَضِّلٍ كَانَ

mo-ta-a'lleqan minho bil-  
 u'rwatil wusqaa wa haa  
 anaa yaa mawlaaya qadis  
 tash-fa'to behi elayka wa  
 aqsamto behi a'layka far-  
 ham ghurbatee waq bal  
 tawbatee. allaahumma  
 innnee laa o-a'wwelo a'laa  
 saalehatin salafat minnee  
 wa laa asego be-hasanatin  
 taqoomo bil-hujjate a'nnnee  
 wa law annee qaddamto  
 hasanaate jamee-e'  
 khalqeka summa khaalafat  
 taa-a'ta awleyaaa-eka  
 lakaanat tilkal hasanaato  
 muz-e'jatan lee a'n  
 jewaareka ghayra haaa-  
 elatin baynee wa bayna  
 naareka fa-lezaaleka  
 a'limto anna afzala taa-  
 a'teka taa-a'to awleyaaa-  
 ek. allaahummar ham  
 tawajjohee beman  
 tawajjahto behi elayka  
 falaqad a'limta annee  
 ghayro waajedin a-a'zamo  
 miqdaaran minhum le-  
 makaanehim minka yaa  
 arhamar raaheemeen.  
 allaahumma innaka bil-  
 ina'ame mawsoofun wa  
 waliyyoka bish-shafaa-a'te  
 leman ataaho ma'roofun  
 fa-ezaa shafa-a' fiyya  
 motafazzelan kaana  
 wajhoka a'layya muqbelan  
 wa ezaa kaana wajhoka  
 a'layya muqbelan asabto  
 menal jannate manzelaa.

with strong rope, here I am, O  
 my master! Certainly seeking  
 your intercession with it from  
 you, and I swear with it to you,  
 then have mercy on my  
 poverty and accept my  
 repentance. O Allah! Surely, I  
 do not rely on my past virtuous  
 actions, and I do not rely upon  
 good actions performed with  
 evidence from me, but if I  
 come with all the good deeds  
 of Your creatures then disobey  
 the order of Your guardian,  
 these good deeds will keep me  
 away from Your vicinity, not  
 coming as a barrier between  
 me and Your fire. Then for this  
 I know that the best obedience  
 is the obedience of Your  
 guardian. O Allah! Have mercy  
 on my approach by what I  
 have turned to You, then surely  
 You know that I cannot find  
 anybody greater than You, for  
 the place he has in front of  
 You, O Most Merciful of all! O  
 Allah! Surely You are described  
 with the bestowing and Your  
 vicegerent with intercession  
 towards the one who is known,  
 then intercede for me with  
 grace, as Your face (of mercy)  
 is approaching me, and if Your  
 face is approaching me than  
 Paradise will be my residence.  
 O Allah! Then I seek  
 intercession with You that  
 bestow upon me with pleasure  
 and bounty. O Allah! Make him



وَجْهُكَ عَلَيَّ مُقَبَّلًا  
وَ إِذَا كَانَ وَجْهُكَ  
عَلَيَّ مُقَبَّلًا أَصْبْتُ  
مِنْ الْجَنَّةِ مَنْزِلًا.  
اللَّهُمَّ فَكَمَا اتَّوَسَّلَ  
بِهِ إِلَيْكَ أَنْ تَمُنَّ  
عَلَيَّ بِالرِّضَا وَ  
النَّعَمِ. اللَّهُمَّ ارْضِهِ  
عَنَّا وَ لَا تُسْخِطْهُ  
عَلَيْنَا وَ اهْدِنَا بِهِ  
وَ لَا تُضِلَّنَا فِيهِ وَ  
اجْعَلْنَا فِيهِ عَلَى  
السَّبِيلِ الَّذِي  
تَخْتَارُهُ وَ أَضِفْ  
طَاعَتِي إِلَى  
خَالِصِ نِيَّتِي فِي  
تَحِيَّتِي يَا أَرْحَمَ  
الرَّاحِمِينَ. اللَّهُمَّ  
صَلِّ عَلَى خِيَارِ  
خَلْقِكَ مُحَمَّدٍ وَ آلِهِ  
كَمَا اسْتَجَبْتَهُمْ عَلَى  
الْعَالَمِينَ □ وَ  
اخْتَرْتَهُمْ عَلَى عِلْمِ  
مِنَ الْأَوَّلِينَ. اللَّهُمَّ  
وَ صَلِّ عَلَى  
حُجَّتِكَ وَ صَفْوَتِكَ  
مِنْ بَرِّيَّتِكَ الْتَّالِي  
لِنَبِيِّكَ الْمُقِيمِ  
لِأَمْرِكَ عَلَيَّ بْنِ  
أَبِي طَالِبٍ وَ صَلِّ  
عَلَى فَاطِمَةَ  
الرَّهْرَاءِ سَيِّدَةِ  
نِسَاءِ الْعَالَمِينَ وَ  
صَلِّ عَلَى الْحَسَنِ  
وَ الْحُسَيْنِ شَفِيَّيْ  
عَرْشِكَ وَ دَلِيلِي  
خَلْقِكَ عَلَيْكَ □ وَ  
دُعَاتِهِمْ إِلَيْكَ اللَّهُمَّ  
وَ صَلِّ عَلَى عَلِيٍّ  
وَ مُحَمَّدٍ وَ جَعْفَرٍ

allaahumma fakamaa  
atawassalo behi elayka an  
tamunna a'layya bir-rezaa  
wan-ne-a'm. allaahumma  
arzehi a'nnaa wa laa  
tuskhitho a'laynaa wah  
denaa behi wa laa  
tozillanaa feehe waj a'lnaa  
feehe a'las sabeelil lazee  
takhtaarohu wa azif taa-  
a'tee elaa khaalese  
niyyatee fee tahiyatee  
yaa arhamar raahemeen.  
allaahumma salle a'laa  
kheyaare khalqeka  
mohammadin wa aalehil  
a'alameena wakh  
tartahum a'laa i'lmin menal  
awwaleen. allaahumma wa  
salle a'laa hujjateka wa  
safwateka min  
bariyyatekat taalee le-  
nabiyyekal moqeeme le-  
amreka a'liyyib ne abee  
taalebin wa salle a'laa  
faatemataz zahraaa-e  
sayyedate nesaaa-il  
a'alameena wa salle a'lal  
hasane wal husaine sha-  
nafay a'rsheka wa  
daleelee khalqeka a'layka  
wa do-a'atehim elayka  
allaahumma wa salle a'laa  
a'liyyin wa mohammadin  
wa ja'farin wa moosaa wa  
a'liyyin wa mohammadin  
wa a'liyyin wal hasane wal  
khalafis saalehil baaqee  
masaabeehaz zalaame wa  
hojajeka a'laa jamee-i'l

happy from us, and do not  
enrage on us, and guide us to  
him and do not deviate in it,  
and make for us in it a way  
which he has chosen, and  
increase my obedience till (it  
reach) pure intention in my  
greetings, O Most Merciful of  
all! O Allah! Send blessings  
upon the best of Your creature,  
Muhammad and his progeny,  
like You have selected them  
upon the worlds, and chosen  
them from the past  
(generation). O Allah! And  
send blesings upon Your  
vicegerent, and Your chosen  
one from Your creatures,  
subsequently on Your Prophet,  
endurer for Your command, Ali  
Ibn Abi Taalib and send  
blessings upon Faatemah al-  
Zahra, the mistress of the  
women of the worlds, and send  
blessings upon al-Hasan and  
al-Husain, the two earrings of  
Your throne, and Your two  
proofs for Your creatuers upon  
You, and callers towards You.  
O Allah! And send blessings  
upon Ali, Muhammad, Ja'far,  
Moosa, Ali, Muhammad, Ali, al-  
Hasan and the remaining pious  
successors – lamps of the  
darkness, and guides for the  
whole mankind, mines of the  
knowledge for the deprived,  
and patrons of the religion for  
the sick – a blessing whose  
reward is complete and Your

<sup>1</sup> Ketaab Fee al-Ziyaaraat Wa al-Adiyyah (manuscript), p. 36

## (5) Fifth supplication

يَا ذَا الْقُدْرَةِ الْجَامِعَةِ وَالرَّحْمَةِ الْوَاسِعَةِ وَالْمَنِّ الْمُتَتَابِعَةِ وَالْأَلَاءِ الْمُتَوَاتِرَةِ وَالْأَيَادِي الْجَمِيلَةَ (الْجَلِيلَةَ) وَالْأَيَادِي الْمَوَاهِبِ صَلِّ عَلَى مُحَمَّدٍ وَالْأَلِ مُحَمَّدٍ وَالصَّادِقِينَ وَأَعْظِنِي سُؤْلِي وَاجْمَعْ شَمْلِي وَزَكِّ شَعْنِي وَلا تَزِلْ عَمَلِي وَلا تَكِلْنِي قَدَمِي وَالنَّفْسِ طَرْفَةَ عَيْنٍ أَبَدًا وَلَا تُخَيِّبْ طَمَعِي وَلَا تُبْذِرْ عَوْرَتِي وَلَا تَهْنِكْ سِرِّي وَلَا تُوحِشْنِي وَلَا تُؤْيِسْنِي وَكُنْ بِرَوْفٍ رَحِيمًا وَاهْدِنِي وَزَكِّنِي وَطَهِّرْنِي وَصَفِّنِي وَاصْطَفِّنِي وَخَلِّصْنِي وَاسْتَخْلِصْنِي وَاصْنَعْنِي وَاصْطَنَعْنِي وَاقْرِبْنِي إِلَيْكَ وَأَتَّبِعْنِي عَنْكَ وَالطُّفْ بِئِي وَلَا تُخَفِّنِي (وَلَا تُخَيِّبْنِي)	yaa zal qudratil jaame- a'te war rahmatil waase- a'te wal menanil motataabe-a'te wal aaalaa-il motawaaterate wal ayaadil jameelate (aljaleelate) wal mawaahebil jazeelate salle a'laa mohammadin wa aale mohammadeni saadeqeena wa a- a'tenee soalee waj ma' shamlee wa lumma sha'see wa zakke a'malee wa laa tozilla qadamee wa laa takilnee elaa nafsee tarfata a'ynin abadan wa laa tokhayyib tama-e'e wa laa tubde a'wratee wa laa tahtik sitree wa laa toohish-nee wa laa toayisnee wa kun bee raoodan raheeman wah denee wa zakkenee wa tahhirnee wa saffenee was tafenee wa khalisnee was takhlisnee was na'nee was tana'nee wa qarribnee elayka wa laa tobaa-i'dnee a'nka wal tuf bee wa laa tukhfenee (wa laa tokhayyibnee) wak rimnee wa laa tohinnee wa maa as-aloka falaa tahrinnee wa maa laa	O Lord of omnipotent power! O Lord of all-inclusive mercy! O Lord of successive favors! O Lord of uninterrupted bounties! O Lord of magnificent bestowals! O Lord of abundant conferrals! Send blessings upon Muhammad and the progeny of Muhammad the veracious ones, grant me that which I ask from You, re-unify me (with my family), unite me (with my family), purify my deeds, cause not my footstep to slip, never refer me to myself even for a wink of an eye, disappoint not my desire, expose not my private parts, disclose not my covering, cause me not to feel lonely, despair me not, be to me kind and merciful, guide me (to the right path), make me grow, purify me, cleanse me, dedicate me to You, select me, render me suitable, arrange me for You alone, attach me to Yourself, draw me near You, take me not far away from You, be kind to me, do not turn away from me, honor me, do not frighten me, do not deprive me of all that which I ask from You, and give me altogether all that which I have not asked from You. (Please do all that) in the name of Your mercy, O Most Merciful
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أَكْرَمَنِي وَ لَا  
 تُهَيِّئْ وَ مَا أَسْأَلُكَ  
 فَلَا تَحْرِمْ نِي وَ مَا  
 لَا أَسْأَلُكَ فَاجْمَعْهُ  
 لِي بِرَحْمَتِكَ يَا  
 أَرْحَمَ الرَّاحِمِينَ.  
 وَ أَسْأَلُكَ بِحُرْمَةِ  
 وَجْهِكَ الْكَرِيمِ وَ  
 بِحُرْمَةِ نَبِيِّكَ  
 مُحَمَّدٍ صَلَوَاتُكَ  
 عَلَيْهِ وَ آلِهِ وَ  
 بِحُرْمَةِ أَهْلِ بَيْتِ  
 رَسُولِكَ أَمِيرِ  
 الْمُؤْمِنِينَ عَلِيِّ وَ  
 الْحَسَنِ وَ الْحُسَيْنِ  
 وَ عَلِيِّ وَ مُحَمَّدٍ  
 وَ جَعْفَرٍ وَ مُوسَى  
 وَ عَلِيِّ وَ مُحَمَّدٍ  
 وَ عَلِيِّ وَ الْحَسَنِ  
 وَ الْخَلْفِ الْبَاقِي  
 صَلَوَاتُكَ وَ  
 بِرِكَاتِكَ عَلَيْهِمْ أَنْ  
 تُصَلِّيَ عَلَيْهِمْ  
 أَجْمَعِينَ وَ تُعَجِّلَ  
 فَرَجَ قَائِمِهِمْ  
 بِأَمْرِكَ وَ تُنْصِرَهُ  
 وَ تُنْصِرَ بِهِ  
 لِدِينِكَ وَ تُجْعَلَنِي  
 فِي جُمْلَةِ النَّاجِينَ  
 بِهِ وَ الْمُخْلِصِينَ  
 فِي طَاعَتِهِ وَ  
 أَسْأَلُكَ بِحَقِّهِمْ لَمَّا  
 اسْتَجَبْتَ لِي  
 دَعْوَتِي وَ قَضَيْتَ  
 لِي حَاجَتِي وَ  
 أَعْطَيْتَنِي سُؤْلِي وَ  
 كَفَيْتَنِي مَا أَهْمَنِي  
 مِنْ أَمْرِ دُنْيَايَ وَ  
 آخِرَتِي يَا أَرْحَمَ  
 الرَّاحِمِينَ يَا نُورُ

as-aloka fajma'ho lee be-  
 rahmateka yaa arhamar  
 raahemeen. wa as-aloka  
 be-hurmate wajhekal  
 kareeme wa be-hurmate  
 nabiyyeka mohammadin  
 salawaatoka a'layhe wa  
 aalehi wa be-hurmate  
 ahle bayte rasooleka  
 ameeril moameneena  
 a'liyyin wal hasane wal  
 husaine wa a'liyyin wa  
 mohammadin wa ja'farin  
 wa moosaa wa a'liyyin  
 wa mohammadin wa  
 a'liyyin wal hasane wal  
 khalafil baaqee  
 salawaatoka wa  
 barakaatoka a'layhim an  
 tosalleya a'layhim  
 ajmae'ena wa to-a'jjela  
 faraja qaaa-emehim be-  
 amreka wa tansorahu wa  
 tantasera behi le-  
 deeneka wa taj-a'lanee  
 fee jumlatin naajeena  
 behi wal mukhleseena  
 fee taa-a'tehi. wa as-  
 aloka be-haqqehim  
 lammass tajabta lee  
 da'watee wa qazayta lee  
 haajatee wa a-a'taytanee  
 soalee wa kafaytanee  
 maa ahammanee min  
 amre dunyaaya wa  
 aakheratee yaa arhamar  
 raahemeena yaa nooro  
 yaa burhaano yaa  
 moneero yaa mobeeno  
 yaa rabbe ikfenee

of all! I also beseech You in the  
 name of the sacredness of Your  
 Honorable Face, the sanctity of  
 Your Prophet Muhammad, may  
 Your blessings be upon him and  
 upon his progeny, and the  
 sanctity of Your Prophet's  
 progeny; namely, Ali the  
 Commander of the Faithful, al-  
 Hasan, al-Husain, Ali,  
 Muhammad, Ja'far, Moosa, Ali,  
 Muhammad, Ali, al-Hasan, and  
 the remaining successor; may  
 Your benedictions and blessings  
 be upon them all, (I beseech  
 You in their names) to send  
 blessings upon all of them,  
 hasten the relief of their rising  
 Imam by Your permission,  
 support him, betake him as the  
 means of victory of Your religion,  
 and include me with those who  
 shall be redeemed through him  
 and those who act sincerely in  
 obedience to him. I also  
 beseech You in the name of  
 their right to respond to my  
 prayer, grant me my needs,  
 answer my requests, and save  
 me from whatever aggrieves me  
 from the affairs of this world as  
 well as the world to come. O  
 Most Merciful of all! O Light! O  
 Evident! O Granter of light! O  
 Granter of evidence! O Lord!  
 Save me from all evils and from  
 vicissitudes of time. I also  
 beseech You for redemption on  
 the Day when the Trumpet is  
 blown.<sup>1</sup>

<p>يَا بُرْهَانُ يَا مُنِيرُ  يَا مُبِينُ يَا رَبَّ  لِكُفْنِي شَرَّ  الشُّرُورِ وَ أَفَاتِ  الدُّهُورِ وَ أَسْأَلُكَ  النَّجَاةَ يَوْمَ يُنْفَخُ  فِي الصُّورِ</p>	<p>sharrash shoroore wa  aafaatid dohoore wa as-  alokan najaata yawma  yunfakho fis soor.</p>
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<sup>1</sup> Ketaab Fee al-Ziyaaraat Wa al-Adiyyah (manuscript), p. 32

## (6) Sixth supplication

اللَّهُمَّ صَلِّ عَلَى  
 مُحَمَّدٍ وَآلِ  
 مُحَمَّدٍ، وَلَا تَدَعْ  
 لِي فِي هَذَا الْمَكَانِ  
 الْمَكْرَمِ وَالْمَشْرِيدِ  
 الْمُعْظَمِ ذَنْبًا إِلَّا  
 غَفَرْتَهُ، وَلَا هَمًّا  
 إِلَّا فَرَجْتَهُ، وَلَا  
 كَرْبًا إِلَّا كَشَفْتَهُ، وَلَا  
 غَمًّا إِلَّا أَدْبَيْتَهُ،  
 وَلَا حُزْنًا إِلَّا  
 سَلَبْتَهُ، وَلَا دَيْنًا  
 إِلَّا قَضَيْتَهُ، وَلَا  
 عَدُوًّا إِلَّا كَفَيْتَهُ  
 (قَصَمْتَهُ) وَلَا  
 مَرِيضًا إِلَّا شَفَيْتَهُ  
 وَعَافَيْتَهُ، وَلَا  
 عَارِيًّا إِلَّا كَسَوْتَهُ،  
 وَلَا عَيْبًا إِلَّا  
 سَتَرْتَهُ، وَلَا رِزْقًا  
 إِلَّا بَسَطْتَهُ، وَلَا  
 خَوْفًا إِلَّا أَمْنْتَهُ، وَلَا  
 شَمْلًا إِلَّا  
 جَمَعْتَهُ، وَلَا غَائِبًا  
 إِلَّا حَفِظْتَهُ، وَلَا أَدْبِيَّةَ  
 وَلَا دَعْوَةَ إِلَّا  
 أَجَبْتَهَا، وَلَا  
 مَسْأَلَةً إِلَّا  
 أَعْطَيْتَهَا، وَلَا  
 أَمَانَةً إِلَّا أَدْبَيْتَهَا، وَلَا  
 فِتْنَةً إِلَّا  
 صَرَفْتَهَا، وَلَا  
 حَاجَةً مِّنْ جَوَائِجِ  
 الدُّنْيَا وَالْآخِرَةِ  
 لَكَ فِيهَا رِضًى وَ  
 لِي فِيهَا صَلَاحٌ إِلَّا

allaahumma salle a'laa  
 mohammadin wa aale  
 mohammadin wa laa tada'  
 lee fee haazal makaanil  
 mokarrame wal mash-hadil  
 mo-a'zzame zanban illaa  
 ghafartahu wa laa hamman  
 illaa farrajtahu wa laa  
 karban illaa kashaftahu wa  
 laa ghamman illaa  
 azhabtahu wa laa huznan  
 illaa salabtahu wa laa  
 daynan illaa qazaytahu wa  
 laa a'duwwan illaa  
 kafaytahu (qassamtahu wa  
 laa mareezan illaa  
 shafaytahu wa a'afaytahu  
 wa laa a'areyan illaa  
 kasawtahu wa laa a'yban  
 illaa satartahu wa laa rizqan  
 illaa basat-tahu wa laa  
 khawfan illaa aamantahu  
 wa laa shamlan illaa  
 jama'tahu wa laa ghaaa-  
 eban illaa hafiztahu wa  
 addaytahu wa da'watan  
 illaa ajabtahaa wa laa mas-  
 alatan illaa a-a'taytahaa wa  
 laa amaanatan illaa  
 addaytahaa wa laa  
 fitanatan illaa sarraftahaa  
 wa laa haajatam min  
 hawaaa-ejid dunyaa wal  
 aakherate laka feehaa  
 rezan wa leya feehaa

O Allah! Send Your blessings  
 on Muhammad and his family.  
 At this honorable and elevated  
 sanctuary, do not leave any  
 sin of mine unforgiven, nor  
 any difficulties without  
 removing them, nor any  
 worries without eliminating  
 them, nor any grief that You  
 take it away, nor any sorrow  
 that You dispose it, nor any  
 debt but that You settle it, nor  
 any enemy but that You save  
 me from him (shatter him),  
 nor any sick but that You cure  
 and heal him, nor any naked  
 but that You clothe him, nor  
 any defect but that You  
 conceal it, nor any sustenance  
 but that You spread it, nor any  
 fear but that You give safety,  
 nor any disunity but that You  
 unite it, nor any absent but  
 that You guard and guide him,  
 or any prayer but that You  
 respond it, or any question but  
 that You grant it, or any trust  
 but that You fulfil it, or any  
 sedition but that You divert it,  
 or any desire in this and the  
 next world that You are  
 pleased with and is in my  
 interest except that You have  
 fulfilled it, O Most Merciful of  
 all!<sup>1</sup>

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<sup>1</sup> Ketaab Fee al-Ziyaaraat Wa al-Adiyyah (manuscript), p. 33

## (7) Seventh supplication

It has been reported in the books of ziyaarat that this supplication should be recited towards the head (in the shrines of all the infallible Imams (a.s.)):

<p>         اللَّهُمَّ إِنِّي أَسْأَلُكَ          يَا ذَا الْجُودِ          الْأَبَدِيِّ وَ الْبَقَاءِ          السَّرْمَدِيِّ          الْمُنْعُوتِ بِصِفَاتِ          الْجَلَالِ فِي زَلِ          الْأَزَالِ وَأَبْدِ الْأَبَادِ          يَا مَنْ لَا تَحْوِيهِ          الْأَقْطَارُ وَلَا          يَمُرُّ عَلَيْهِ اللَّيْلُ          وَالنَّهَارُ يَا          حَاضِرًا لَيْسَ          بِمَوْجُودٍ يَا غَائِبًا          لَيْسَ بِمَقْضُودٍ يَا          مَنْ لَيْسَ بِذِكْرٍ وَ          أَنْتَى وَ لَا قَوْلٍ وَ          لَا مَعْنَى وَ يَا مَنْ          عَبَّرَتْ عَنْهُ          الْعُقُولُ بِغَيْرِ          مَعْرِفَةٍ الْمَعْنَى          يَا مَنْ لَمْ يَسْبِقْ          كَوْنُهُ لَوْ لَا عَلَى          كَوْنِهِ آخِرًا وَ لَا          كَوْنِهِ بَاطِنًا عَلَى          كَوْنِهِ ظَاهِرًا وَ          جَعَلَ الْعُقُولَ فِي          بَيِّدَاءٍ كَبِيرِيَّاتِهِ          وَالْهَيْمَةِ حَيَارَى          يَا مَنْ لَيْسَ          بِقَرِيبٍ فَيُنَاجَى وَ          لَا بَعِيدٍ فَيُنَادَى يَا          اللَّهُ يَا أَعْدَلَ          الْأَعْدَلِينَ يَا مَنْ       </p>	<p>         allaahumma innee as-aloka          yaa zal joodil abadiyye wal          baqaaa-is sarmadiyye al-          man-o'ote be-sefaatil jalaale          fee azalil azaale wa abadil          aabaade yaa man laa          tahweehil aqtaaro wa laa          yamurro a'layhil laylo wan          nahaaro yaa haazeran laysa          be-mawjoodin yaa ghaaa-          eban laysa be-mafqoodin          yaa man laysa be-zakarin          wa unsaa wa laa qawlin wa          laa ma'nan wa yaa man          a'bbarat a'nhul o'qoolo be-          ghayre ma'refatil ma'naa          yaa man lam yasbiq          kawnohu awwalan a'laa          kawnehi aakheran wa laa          kawnehi baatenan a'laa          kawnehi zaaheran wa ja-a'lal          o'qoola fee baydaaa-e          kibreyaaa-ehi waalehatan          hayaaraa yaa man laysa be-          qareebin fa-yonaajaa wa laa          ba-e'edin fa-yonaadaa yaa          allaaho yaa a-a'dalal a-          a'deleena yaa man          taqaddasa a'n af-a'alil          makhlooqeena wa yaa baa-          e'sal ambeyaaa-il          ma'soomeena aslan wa far-          a'n wa kahlqan wa khulqan       </p>	<p>         O Allah! I beseech You O          Lord of infinite magnanimity          and eternal existence! (O          One) Who is characterized          with the attribute of loftiness          from pre-eternity and without          an end, O One Whom          diameters cannot encompass,          nor night and day pass upon          Him! O Existent without          present! O Hidden without          absent! O One Who is neither          male nor female, statement          nor meaning! O One from          Whom intellect interpret          without knowing the meaning          (of His reality)! O the One          Whose initial existence does          not precede His subsequent          existence neither does His          hidden existence precede His          apparent existence. And He          has rendered intellects          confused and perplexed          regarding His desert of          Greatness. O One Who is not          so near that I wishper nor so          far that I shout! O Allah! O          most Just of all just! O One          Who is sanctified from the          deeds of the creatures! O          One Who appoints the          infallible prophets (from the       </p>
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تَقْدَسَ عَنْ أَفْعَالِ  
 الْمَخْلُوقِينَ وَ يَا  
 بَاعِثَ الْأَنْبِيَاءِ  
 الْمَعْصُومِينَ  
 أَصْلًا وَ فَرْعًا وَ  
 خَلْقًا وَ خُلُقًا  
 لِيَتَّقَدَّ إِلَى  
 اتِّبَاعِهِمْ عُقُولُ  
 الْمَأْمُورِينَ يَا  
 مُسْتَخْلَفَ الْأَيْمَةِ  
 الطَّاهِرِينَ كَمَا  
 جَرَتْ سُنَّتُهُ فِي  
 الْأُمَمِ الْمَاضِينَ يَا  
 مَنْ عِلْمُهُ لَا  
 يَحْتَاجُ إِلَى مَقَالٍ  
 وَ قَصْدُهُ لَا  
 يَحْتَاجُ إِلَى سَوَالٍ  
 يَا فَاعِلًا بِغَيْرِ  
 مُبَاشَرَةٍ وَ عَالِمًا  
 بِغَيْرِ مُعَاشَرَةٍ يَا  
 مَنْ تَقْدَسَ عَنْ  
 قَبْلِ وَ بَعْدِ لِأَنَّهُ  
 لَا قَبْلَ وَ لَا بَعْدَ  
 يَا مَنْ يَسْبِقُ  
 فِعْلُهُ عَلَى  
 الْمَعْقُولَاتِ لِأَنَّهُ  
 فَاعِلٌ بِغَيْرِ مِثَالٍ  
 وَ لَا أَدَوَاتٍ يَا  
 فَرْدًا لَمْ تُؤْنِسْهُ  
 الْمَخْلُوقَاتُ يَا  
 وَاحِدًا لَمْ  
 تُوحِشْهُ الْعَدَمَاتُ  
 يَا مُفْنِيًا لِلْمَوْجُودِ  
 لَا لِلْسَّامِ وَ  
 مُوجِدًا لِلْمَعْدُومِ  
 لِإِظْهَارِ الْجُودِ وَ  
 الْكَرَمِ وَ لَا  
 يَنْتَظِرُ حُضُورَ  
 الْأَزْمَنِ  
 الْمُسْتَقْبَلَاتِ يَا

le-tanqaada elat te-baa-  
 e'him o'qoolul maamooreena  
 yaa mustakhlefal a-immatit  
 taahereena kamaa jarat  
 sunnatun fil omamil  
 maazeena yaa man i'lmohu  
 laa yahtaajo elaa maqaalin  
 wa qasdohu laa yahtaajo  
 elaa so-aalin yaa faa-e'lan  
 be-ghayre mobaasharatin  
 wa a'aleman be-ghayre mo-  
 a'asharatin yaa man  
 taqaddasa a'n qablin wa  
 ba'din le-annahu laa qabla  
 wa laa ba'da yaa man  
 yasbeqo fe'lohu a'lal  
 ma'qoolaate le-annahu faa-  
 e'lun be-ghayre mesaalin wa  
 laa adawaatin yaa fardan  
 lam toa-nishul makhlooqaato  
 yaa waahedan lam toohish-  
 hul a'damaato yaa  
 mufneyan lil-mawjoode laa  
 lis-sa-ame wa moojedan lil-  
 ma'doome le-izhaaril joode  
 wal karame wa laa  
 yantazero hoozoral  
 azmenatil mustaq-balaate  
 yaa man jalla wojoodohul  
 azaliyyo a'n holoolil  
 arazeena was samaawaate  
 wa a'zzat i'zzatohu a'nis  
 sokoone wal harakaate yaa  
 man laa tohaa-zeehil  
 ajraamo wa laa yataraddado  
 fin naqze wal ibraame salle  
 a'laa mohammadin allazee  
 a'qadta behil ghamaama  
 zolalan wa ja-a'ltahu  
 rahmatan wa tawassolan

aspect of) originality,  
 offshoot, creation and  
 morality, so that the wisdom  
 of subordinates submit to  
 their obedience! O One Who  
 appoints the pure Imams as  
 successors, as it was the  
 custom which occurred in the  
 previous nations! O One  
 Whose knowledge do not  
 need any prose nor His  
 intention needs any question!  
 O One Who acts without  
 pursuit and knows without  
 association! O One Who is  
 sanctified from prior and later  
 because there is no prior or  
 later (for Him)! O One Whose  
 act precedes the  
 comprehension but it is the  
 act without any example or  
 means! O Alone Whom the  
 creatures cannot perceive! O  
 Single Whom the non-  
 existence cannot desert! O  
 Perisher of the existing  
 (things) not with boredom,  
 Originator of the non-  
 existence for expressing the  
 munificence and favour, and  
 (O Who) do not wait for the  
 presence of future periods! O  
 One Whose presence is  
 Majestic from advent of the  
 earths and the skies, and His  
 Prestige gets honor from  
 tranquility and movements! O  
 One Who does not have  
 parallel bodies, and Who do  
 not hesitate in performing and

مَنْ جَلَّ وَجُودُهُ  
 الْأَزَلِيُّ عَنْ  
 حُلُولِ الْأَرْضَيْنِ  
 وَالسَّمَوَاتِ وَ  
 عَزَّتْ عِزَّتُهُ  
 عَنِ السُّكُونِ وَ  
 الْحَرَكَاتِ يَا مَنْ  
 لَا تَحَادِيهِ  
 الْأَجْرَامُ وَ لَا  
 يَتَرَدَّدُ فِي النَّقْصِ  
 وَالْإِبْرَامِ صَلَّ  
 عَلَى مُحَمَّدٍ الَّذِي  
 عَقَدْتَ بِهِ الْغَمَامَ  
 ظِلًّا وَ جَعَلْتَهُ  
 رَحْمَةً وَ تَوْسَلًا  
 خَيْرِ الْبَرِيَّةِ شَأْبًا  
 وَ كَهْلًا أَظْهَرَ  
 الْمُظْهِرِينَ  
 شَيْمَةً وَ أَجْوَدَ  
 الْمُسْتَمْطِرِينَ  
 إِحْسَانًا وَ أَعْظَمَ  
 الْخَلْقِ جُرْثُومَةً  
 الَّذِي أَوْضَحْتَ  
 بِهِ الدَّلَالَاتِ وَ  
 أَتَمَّتْ بِهِ  
 الرِّسَالَاتِ وَ  
 صَلَّ عَلَى  
 الْمُعْصُومِينَ مِنْ  
 عِثْرَتِهِ وَ  
 الطَّيِّبِينَ مِنْ  
 أَسْرَتِهِ وَ شَرَّفَ  
 لَدَيْكَ مَنَازِلَهُمْ وَ  
 عَظَّمَ عِنْدَكَ  
 مَرَاتِبَهُمْ وَ اجْعَلْ  
 فِي □ الرِّفَاقِ  
 الْأَعْلَى مَجَالِسَهُمْ  
 وَ ارْفَعْ إِلَيَّ  
 دَرَجَتِهِ رُسُوكَ  
 دَرَجَاتِهِمْ وَ تَمِّمْ  
 بِلِقَائِهِمْ سُرُورَهُ

khayril bariyyate shaabban  
 wa kahlan azharil  
 muzhereena sheematan wa  
 ajwadil mustamtereena  
 ehsaanan wa a-a'zamil  
 khalqe jursoomatan allazee  
 aw-zahta behid dalaalaate  
 wa atam-ta behir resaalaate  
 wa salle a'lal ma'soomeena  
 min i'tratehi wat tayyebeena  
 min usratehi wa sharrif  
 ladayka manaazelahum wa  
 a'zzim i'ndaka  
 maraatebahum waj a'l fir  
 rafeeqil a-a'laa  
 mAjaalesahum war fa' elaa  
 darajate rasooleka  
 darajaatehim wa tammim  
 beleqaaa-ehim soroorahu  
 wa kamaa anjazta be-  
 emaamatehim wa'd'hu fa-  
 aqrir be-roayatehim a'ynohu  
 wa a'jjil lanaa farajahum waf-  
 a'l benaa maa anta ahlohu  
 yaa arhamar raahemeen.  
 ElaahEE kam min balaaa-in  
 sarraftahu a'neee wa kam  
 min ne'matin aqrarta behaa  
 a'ynee. Alaahee antal laze  
 ajabtanee fil izteraare wa  
 labbayta da'watee l'ndal  
 e'saare famaa wajadtoka  
 bekheelan heena talabtoka  
 wa laa munqezan heena  
 aradtoka bal wajadtoka le-  
 do-a'aa-ee saame-a'n wa  
 lesawtee raaheman falaa  
 a'dimto kareemal e'naayaate  
 wa laa khalawto min ne-  
 a'mekas saabe-ghaat.

ratification! Send blessings  
 upon Muhammad for who You  
 hold the shade of clouds, and  
 You made him mercy and  
 intermediary, best creature  
 among the young and old,  
 best of the manifestors with  
 traits, and most generous of  
 the invokers for good deeds,  
 and the great creation from  
 the aspect of origin, the one  
 who explained it with the  
 proofs and the prophethood  
 concluded through him. And  
 send blessings upon the  
 infallibles, the pure from his  
 progeny and family, and their  
 position is honored in front of  
 You, and their grades are  
 exalted near You, make (me)  
 companion of their high  
 councils, and raise their  
 position to the position of Your  
 prophet, and complete it with  
 happiness of their meeting, in  
 the same way You  
 accomplished the promise of  
 their Imamate, then gladden  
 his eye with their meeting,  
 and hasten their relief for us,  
 do to us that which befits You,  
 O Most Merciful of all. O  
 Lord! How many calamities  
 You have diverted from me,  
 and by how many bounties  
 You have gladdened my eye.  
 O Lord! You are the One Who  
 has answered me in  
 emergency, and You  
 responded to my call at the

وَكَمَا أَنْجَزْتَ  
بِإِمَامَتِهِمْ وَعَدَهُ  
فَأَقْرَرْتُ بِرُؤْيَيْهِمْ  
عَيْنُهُمْ وَ عَجَلْ  
لَنَا فَرَجَهُمْ وَ  
افْعَلْ بِنَا مَا أَنْتَ  
الْأَعْلَى يَا رَحِمَ  
الرَّاحِمِينَ. اللَّهُمَّ  
كَمْ مِنْ بَلَاءٍ  
صَرَفْتَهُ عَنْيَ وَ  
كَمْ مِنْ نِعْمَةٍ  
أَقْرَرْتَ بِهَا  
عَيْنِي. اللَّهُمَّ  
أَنْتَ الَّذِي أَجَبْتَنِي  
فِي الْإِضْطِرَارِ وَ  
لَبَّيْتُ دَعْوَتِي  
عِنْدَ الْعَثَارِ فَمَا  
وَجَدْتُكَ بَخِيلًا  
حِينَ طَلَبْتُكَ وَ لَا  
مُنْقِضًا حِينَ  
أَرَدْتُكَ بَلْ  
وَجَدْتُكَ لِدُعَائِي  
سَامِعًا وَ لِمَوْتِي  
رَاحِمًا فَلَا  
عَدِمْتُكَ كَرِيمَ  
الْعَنَايَاتِ وَ لَا  
خَلَوْتُ مِنْ نِعَمِكَ  
السَّائِغَاتِ. اللَّهُمَّ  
إِنِّي أَقْرُ بِمُحَمَّدٍ وَ  
أَوْصِيَائِهِمْ أَيْمَةً  
وَحُجَجًا وَ أَدِلَاءَ  
وَ سُرُجًا فَادْعُنِي  
يَوْمَ حَشْرِي  
بِإِمَامَتِهِمْ فَإِنَّكَ  
قُلْتَ "يَوْمَ نَدْعُوا  
كُلَّ  
بِإِمَامِهِمْ"  
فَرُؤُلَاءِ أَيْمَتِي  
فَأَجْعَلْنِي مَعَهُمْ  
فِي الدُّنْيَا وَ

allaahumma innee oqirro be-  
mohammadin wa awseyaaa-  
ehi aimmatan wa hojajan wa  
adillaaa-a wa sorojan fad-  
o'nee yawma hashree be-  
emaamatehim fa-innaka  
qulta "yawma nad-o'o kulla  
onaasin be-emaamehim" fa-  
haa-olaaa-e a-immatee faj-  
a'lnee ma-a'mhum fid  
dunyaa wal aakherate.  
allaahumma salle a'laa  
mohammadin wa aale  
mohammadin oolil amril  
lazeena amarta be-taa-  
a'tehim wa oolil arhaamil  
lazeena amartabe-selatehim  
wa ahliz zikril lazeena  
amarta be-mas-alatehim wa  
zawil qurbal lazeena amarta  
be-mawaddatehim wal  
mawaaleyal lazeena amarta  
be-mowaalaatehim wa  
ma'refate haqqehim wa ahlil  
baytil lazeena azhabta  
a'nhomur rijsa wa  
tahnartahum tatheeraa.  
allaahumma innee ash-hado  
be-haqaa-yeqil eemaane wa  
sidqil yaqeene annahum  
kholafaa-oka fee arzeka wa  
hojajoka a'laa e'baadeka wal  
wasaaa-elo elayka wa  
abwaabo rahmateka fasalle  
a'layhim ajma-e'ena waj a'  
hazzee min do-a'aa-eka  
ejaabatahu wa laa taj-a'  
hazzee minho telaawatahu  
allaahummaj a'l maqaamee  
haazaa maqaama ejaabatin

time of destruction, I do not  
find You miserly when I  
requested You, nor did I find  
You oppressive when I  
desired for You, but I found  
You listener to my  
supplication, and merciful to  
my voice, then do not devoid  
me of Your generous favors,  
nor make me empty from  
Your abundant bounties. O  
Allah! Surely I ratify with  
Muhammad and his  
successors, leaders proofs,  
guides and lamps, then call  
me on the Day of Gathering  
with their Imamat, then surely  
You have said, "The day when  
We will call every people with  
their Imam"<sup>1</sup> Then these are  
my Imams so include me with  
them in this world and the  
world to come. O Allah! Send  
blessings upon Muhammad  
and his progeny, the men of  
authority whom You have  
ordered us to obey, the  
kindred by blood whom You  
have ordered us to connect,  
the People of the Reminder  
whom You have ordered us to  
ask, the near relatives (of the  
Holy Prophet) whom You  
have ordered us to love, the  
masters whom You have  
ordered us to be loyal,  
recognizing their rights, and  
the people of the house,  
those from whom You have  
removed filth and whom You

الْآخِرَ ۖ وَاللَّهُ  
 صَلَّى عَلَى مُحَمَّدٍ  
 وَآلِ مُحَمَّدٍ أُولَى  
 الْأَمْرِ الَّذِينَ  
 أَمَرْتُ بِطَاعَتِهِمْ  
 وَ أُولَى الْأَرْحَامِ  
 الَّذِينَ أَمَرْتُ  
 بِصِلَتِهِمْ وَ آلِ  
 الذِّكْرِ الَّذِينَ  
 أَمَرْتُ بِمَسَائِلَتِهِمْ  
 وَ ذَوَى الْقُرْبَى  
 الَّذِينَ أَمَرْتُ  
 بِمَوَدَّتِهِمْ وَ  
 الْمَوَالَى الَّذِينَ  
 أَمَرْتُ بِمُؤَالَاتِهِمْ  
 وَ مَعْرِفَةِ حَقِّهِمْ  
 وَ آلِ الْبَيْتِ  
 الَّذِينَ أَذْهَبْتُ  
 عَنْهُمْ الرَّجْسَ وَ  
 طَسَّيْتُ عَنْهُمْ  
 اللَّامَ ۖ  
 إِنِّي أَشْهَدُ  
 بِحَقَائِقِ الْإِيمَانِ  
 وَ صِدْقِ الْيَقِينِ  
 أَنَّهُمْ خُلَفَاؤُكَ فِي  
 أَرْضِكَ ۖ وَ  
 حُجَجُكَ عَلَى  
 عِبَادِكَ وَ  
 الْوَسَائِلُ إِلَيْكَ وَ  
 أَبْوَابُ رَحْمَتِكَ  
 فَصَلِّ عَلَيْهِمْ  
 أَجْمَعِينَ وَ اجْعَلْ  
 حَظِّي مِنْ دُعَائِكَ  
 إِبَابَةً وَ لَا  
 تَجْعَلْ حَظِّي  
 مِثْلَهُ تِلَاوَتُهُ ۖ  
 اللَّهُمَّ اجْعَلْ  
 مَقَامِي إِذَا مَقَامَ  
 إِبَابَةٍ وَ  
 اسْتَغْفَافٍ وَ لَا

was te'taafin wa laa taj-a'lho  
 maqaama ehaanatin was  
 tikhfaafin faqad a'rafnaaka  
 yaa rabbe mo'teyan qablas  
 so-aale fakayfa laa narjooka  
 i'ndaz zaraa-a'te wal  
 ibtehaale laa siyyomaa wa  
 qad wa-a'dtanaa bil-ejaabate  
 heena amartanaa bid-do-  
 a'aa-e wa zaminta lanaa  
 bolooghar rajaaa-e wa anta  
 awfaz zaameneena wa  
 arhamur raahemeena. wa  
 as-aloka bismekal lazis  
 taqarra lahu kullo shay-in  
 qaraarahu wa i'zzekal lazee  
 khaza-a' lahu kullo shay-in  
 illaa azinta le-sawtee an  
 ya'roja elayka wa le-do-a'aa-  
 ee an yadkhola a'layka wa  
 an taquzza basaraka a'n  
 khatee-atee kamaaamartal  
 moameneena le-annaka  
 awlaa behi menal  
 maamooreena. elaahee an  
 akh-laqat wajhee kasrato  
 zonoobee wa asqatat  
 manzelatee kasrato  
 o'yoobee wa mana-a'tnee  
 minka ehsaanen wa  
 zaadatnee a'layka  
 hawaanan fa-innee  
 atawassalo elayka be-  
 akrame khalqeka a'layka  
 mohammadin wa aale  
 mohammadin illaa an  
 a'fawta a'neee yaa  
 mawlaaya. WAAWAYLAAHO  
 A'SAYTO MAN HOWA  
 ASHFAQO MENAL

have purified with thorough  
 purifying. O Allah! Surely I  
 testify with the truths of faith,  
 and sincerity of certitude that  
 they are Your deputies in Your  
 earth, and Your proofs upon  
 Your servants, and the means  
 towards You, and the doors of  
 Your mercy, then send  
 blessings upon them all, to  
 decide my share of my  
 supplication to You for its  
 quick response, and do not  
 decide my share of only  
 reciting it. O Allah! Make this  
 place of mine the place of  
 response and entreaty, and  
 do not make it a place of  
 disdain and facilitation, then  
 surely we recognize You, O  
 my Lord! Giver before asking,  
 then how we do not hope for  
 You at the time of inability and  
 mourning? Particularly when  
 You have certainly promised  
 us with answering when You  
 have ordered us with  
 invocation, and You have  
 guaranteed us of attaining the  
 hope, and You are most  
 Faithful of all and most  
 Merciful of all. And I ask You  
 by Your Name, by which all  
 the things are firm and calm,  
 and by Your Might by which  
 all things are subjugated, my  
 voice will ascend to You if You  
 permit, and my supplication  
 will come to You, and that You  
 overlook my mistakes like You

تَجْعَلُهُ مَقَامَ  
 الْإِنَانَةِ وَ  
 اسْتَخَفَّافٍ فَقَدْ  
 عَرَفْنَاكَ يَا رَبِّ  
 مُعْطِيًا قَبْلَ  
 السُّؤَالِ فَكَيْفَ لَا  
 نَرْجُوكَ عِنْدَ  
 الضَّرَاعَةِ وَ  
 الْإِبْتِهَالِ لَا سِيَّمَا  
 وَ قَدْ وَعَدْتَنَا  
 بِالْإِجَابَةِ حِينَ  
 أَمَرْتَنَا بِالِدُّعَاءِ وَ  
 ضَمِئْتَ لَنَا بُلُوغَ  
 الرَّجَاءِ وَ أَنْتَ  
 أَوْفَى الصَّامِعِينَ  
 وَ أَرْحَمُ  
 الرَّاجِعِينَ. وَ  
 أَسْأَلُكَ بِاسْمِكَ  
 الَّذِي اسْتَقَرَّ لَهُ  
 كُلُّ شَيْءٍ قَرَارًا  
 وَ عِزِّكَ الَّذِي  
 خَضَعَ لَهُ كُلُّ  
 شَيْءٍ إِلَّا أَذْنَتَ  
 لِصَوْتِي أَنْ  
 يَغْرُجَ إِلَيْكَ وَ  
 لِدُعَائِي أَنْ يَدْخُلَ  
 عَلَيْكَ وَ أَنْ تَقْضَ  
 بَصْرَكَ عَنْ  
 خَطِيئَتِي كَمَا  
 أَمَرْتَ الْمُؤْمِنِينَ  
 لِأَنَّكَ أَوْلَى بِهِمْ  
 مِنَ الْمَأْمُورِينَ.  
 إِلَّا نِيَّ إِنَّ أَخْلَقْتَ  
 وَجْهِي كَثْرَةً  
 ذُنُوبِي وَ اسْقَطْتَ  
 مَنَزِلَتِي كَثْرَةً  
 عَيُوبِي وَ مَنَعْتَنِي  
 مِنْكَ إِحْسَانًا وَ  
 زَادْتَنِي عَلَيْكَ  
 هَوَانًا فَإِنِّي

UMMAHAATE WAL  
 AABAAA-E  
 WAAWEYLAAHO  
 KULLAMAA TUBTO  
 A'RAZAT LEE KHATEE-  
 ATUN UKHRAA  
 WAAWAYLAAHO  
 WOQOOFEE ZALEELAN  
 FIL MALAA-E  
 WAAWAYLAAHO IN QAALA  
 RABBE "KHOZOOHO"  
 FAYAA LAHU MIN MAA-  
 KHOOZIN LAA YUQBALO  
 FEEHIL FeDAAA-O WA LAA  
 TANFA-O'HUR RASHAA  
 WAAWAYLAAHO  
 TARAKTANEE KHATEE-  
 ATEE KAT-TAYRE LAYSA  
 LAHU WAKRUN WA LAA  
 MAAWAA WAAWAYLAAHO  
 YUBLAA JISMEE WA  
 KHATEE-ATEE  
 JADEEDATUN LAYSA  
 TUBLAA. ALLAAHUMMA  
 INNA ZONOOBEE LAMMAA  
 FAATATIL A'DADA WA  
 JAAZATIL AMADA A'LIMTO  
 ANNA SHAFAA-A'TA KULLE  
 SHAAFE-I'N TAQSORO  
 A'NHAA HAALATA  
 EA'RAAZEKA. LE-ANNAKA  
 EZAA ARADTA TA'ZEEBAL  
 MO-A'ZZEBEENA  
 AKHLAYTA ZIKRAHUM MIN  
 QOLOOBISH SHAAFE-  
 E'ENA WA LAA HAWLA WA  
 LAA QUWWATA ILLAA  
 BEKA WA LAA HAWLA WA  
 LAA QUWWATA ILLAA  
 BEKA WA LAA HAWLA WA

have ordered the believers, because You are best of the subordiantes. O Lord! If my face is ruined by numerous sins, and my abode is shortened by many defects, which has prevented me from doing good deeds for You, and my speculation on You increased, then surely I beseech You by the noblest of Your creation upon You, Muhammad and the progeny of Muhammad, except that You pardon me, O my Master! Woe unto me, I have sinned for the One Who has more pity than mother and father, woe unto me that whenever I repent another mistake exhibit me, woe unto me upon my standing up despised in public, woe unto me when my Lord says, "seize him"<sup>2</sup> so woe for him who is seized, no self-sacrifice will be accepted and no bribe will benefit him, woe unto me, I have quit my mistakes like the bird for whom there is no nest nor shelter, woe unto me, my body is worn out, my mistakes are new and do not worn out. O Allah! Surely the time of counting my sins has expired and size has exceeded, I know that in the condition of turning away from You the intercession of all the

اتَّوَسَّلَ إِلَيْكَ بِأَكْرَمِ خَلْقِكَ  
 عَلَيْكَ مُحَمَّدٌ وَ  
 آلُ مُحَمَّدٍ إِلَّا أَنْ  
 عَفَوْتَ عَنِّي يَا  
 مَوْلَايَ. وَأَوَيْلَاهُ  
 عَصِيْتُ مَنْ هُوَ  
 أَشْفَقُ مِنْ  
 الْأُمَهَاتِ وَالْأَيَّامِ  
 وَأَوَيْلَاهُ كُلَّمَا  
 ثَبُتَ عَرَضْتُ لِي  
 خَطِيئَةً أُخْرَى  
 وَأَوَيْلَاهُ وَقُوفِي  
 ذَلِيلًا فِي الْمَلَأِ  
 وَأَوَيْلَاهُ إِنْ قَالَ  
 رَبِّي "خُذُوهُ"  
 فَيَا لَهُ مِنْ  
 مَاخُودٍ لَا يَقْبَلُ  
 فِيهِ الْفِدَاءَ وَلَا  
 تَنْفَعُهُ الرَّسَى  
 وَأَوَيْلَاهُ تَرَكْتَنِي  
 خَطِيئَتِي كَالطَّيْرِ  
 لَيْسَ لَهُ وَكُرٌّ وَلَا  
 مَأْوَى  
 وَأَوَيْلَاهُ يُبْلَى  
 جِسْمِي وَ  
 خَطِيئَتِي جَدِيدَةً  
 لَيْسَ تُبْلَى. اللَّهُمَّ  
 إِنْ ذُنُوبِي لَمَّا  
 فَاتَتْ الْعَدَدَ وَ  
 جَازَتْ الْأَمَدَ  
 عَلِمْتُ أَنَّ شَفَاعَةَ  
 كُلِّ شَافِعٍ تَقْصُرُ  
 عَنْهَا حَالَةً  
 إِعْرَاضَكَ. لِأَنَّكَ  
 إِذَا أَرَدْتَ تَعْذِيبَ  
 الْمُعْذِبِينَ أَخْلَيْتَ  
 ذِكْرَهُمْ مِنْ قُلُوبِ  
 الشَّافِعِينَ وَ لَا  
 حَوْلَ وَ لَا قُوَّةَ

LAA QUWWATA ILLAA  
 BILLAAHIL A'LIYYIL  
 A'ZEEM. FA-AS-ALOKA  
 BEHAQQE WAJHEKAL  
 KAREEME WA AWJOHE  
 MOHAMMADIN WA AHLE  
 BAYTEHIL MUSHREQAATE  
 LADAYKA WA  
 MAQAAMEHEMIL  
 A'ZEEME. WA AS-ALOKA  
 BEHAQQE ASMAAA-EKA  
 WA SEFAATEKA WA  
 WAHDAANIYYATEKAL  
 LATEE ZALLAT A'NHAL  
 ARAAA-O WA TAAHAT  
 FEEHAAL O'QOOLO IN  
 KAANA ZAALEKA FEE  
 MA'LOOMEKA MINNEE  
 ILLAA A'FAWTA A'NNEE WA  
 HAWWALTA  
 SHAQAAYATEE ELAS SA-  
 A'ADATE FA-INNAKA  
 TAMHOO MAA TASHAAA-O  
 WA TUSBETO WA I'NDAKA  
 UMMUL KETAABE.  
 ELAAHEE ASAYTOKA FEE  
 BA'ZIL AWQAATE WA  
 AAMANTO BEKA FEE  
 KULLIL AWQAATE  
 FAKAYFA YAGHLEBO  
 BA'ZO U'MREE MUZNEBAN  
 KULLA U'MREE  
 MOAMENAN. ELAAHEE  
 WA I'ZZATEKA LAW KAANA  
 LEE SABRAN A'LAA  
 A'ZAABEKA AW JALADAN  
 A'LAA EHTEMAALE  
 E'QAABEKA LAMAA SA-  
 ALTOKAL A'FWA A'NNEE  
 WA LASABARTO A'LAN

intercessors other than Your guardians will fall short for it. Because surely when You intend to punish the sinners, You evacuate their (sinners) remembrance from the hearts of the intercessors, there is no power nor might save with You, there is no power nor might save with You, there is neither might nor power save with Allah the All-high and All-great. Then I ask You by Your Noble Face and the shining faces of Muhammad and his progeny unto You and their great position. And I ask by the right of Your Names, Your attributes and Your Oneness by which the opinions go astray, and intellects are perplexed, if this is Your knowledge about me except You forgive me, and changed my adversity to happiness, for You verily efface what You will and establish (what You will) and with You is the source of ordinance. O Lord! I disobeyed You in some moments and I believe on You in all times, then how some of my delinquent age will overcome all believing age? O Lord! By Your Might, if there was patience for me upon Your chastisement, or endurance upon probability of Your punishment, I would not have asked You to pardon me

إِلَّا بِكَ وَ لَا حَوْلَ  
 وَ لَا قُوَّةَ إِلَّا بِكَ  
 وَ لَا حَوْلَ وَ لَا  
 قُوَّةَ إِلَّا بِاللَّهِ  
 الْعَلِيِّ الْعَظِيمِ.  
 فَاسْأَلْكَ بِحَقِّ  
 وَجْهِكَ الْكَرِيمِ وَ  
 أَوْجِهِ مُحَمَّدٍ وَ  
 أَهْلِ بَيْتِهِ  
 الْمُسْرِقَاتِ لَدَيْكَ  
 وَمَقَامِهِمُ  
 الْعَظِيمِ. وَ اسْأَلْكَ  
 بِحَقِّ أَسْمَائِكَ وَ  
 صِفَاتِكَ وَ  
 وَحْدَانِيَّتِكَ الَّتِي  
 ضَلَّ عَنْهَا  
 الْأَرَاءُ وَ تَلَاثَ  
 فِيهَا الْحَقُّوْلُ إِنَّ  
 كَانَ ذَلِكَ فِي  
 مَعْلُومِكَ مِنِّي إِلَّا  
 عَفَوْتَ عَنِّي وَ  
 حَوَّلْتَ شَفَائِي  
 إِلَى السَّعَادَةِ فَإِنَّكَ  
 تَمْحُو مَا تَشَاءُ وَ  
 تُثَبِّتُ وَ عِنْدَكَ أُمُّ  
 الْكِتَابِ. إِلَّا نِي  
 عَصِيَّتِكَ فِي  
 بَعْضِ الْأَوْقَاتِ وَ  
 أَمَنْتُ بِكَ فِي كُلِّ  
 الْأَوْقَاتِ فَكَيْفَ  
 يَغْلِبُ بَعْضُ  
 عُمْرِي مُذْنِبًا كُلَّ  
 عُمْرِي مُؤْمِنًا.  
 إِلَهِي وَ عِزَّتِكَ لَوْ  
 كَانَ لِي صَبْرًا  
 عَلَى عَذَابِكَ لَوْ  
 جَلَدًا عَلَى  
 إِحْتِمَالِ عِقَابِكَ  
 لَمَا سَأَلْتُكَ الْعَفْوَ  
 عَنِّي وَ لَصَبَرْتُ

TEQAAMEKA MINNEE  
 SAKHATAN A'LAA NAFSEE  
 KAYFA A'SATKA WA  
 MAQTAN LAHAA KAYFA  
 AQBALAT A'LAHYAA WA  
 ADBARAT MO'REZATAN  
 A'NKA. ELAAHEE KAYFA  
 AAYASO MIN RAHMATEKA  
 WA ANTA ARHAMUR  
 RAAHEMEENA WA KAYFA  
 ARJA-O' BIL-KHAYBATE  
 A'NKA WA ANTA AKRAMUL  
 AKRAMEENA ABAYTA ILLA  
 EA'FAA-AN WALE-SAAA-  
 ELEKA ILLAA EA'TAAA-AN.  
 ELAAHEE AMARTA BIL-  
 A'FEW WA ANTA AWLAA  
 MAN FA-A'LAHU WA  
 NADABTA ELAS SAFHE WA  
 ANTA AWLAA MAN  
 A'JJALAHU WA MINAK  
 BAD-OHU WA A'WDOHU  
 WA ANTAL LAZE  
 YUSLEHUL FAASEDEENA  
 WA YARUDDUSH  
 SHAAREDEENA FAKAYFA  
 TO'REZO A'NIL  
 MUQBELEENA ELAYKA WA  
 LAHUM SHOHOODUN  
 MINKA A'LAYKA  
 SUBHAANAKA WA  
 HANAANAYKA YAA  
 RABBALA'ALAMEEN.  
 ALLAAHUMMA INNAKA  
 QULTA "WA AMMAL SAAA-  
 ELA FALAA TANHAR" WA  
 ANAS SAAA-ELO LAKA  
 WAL KHAAA-EFO MINKA  
 FALAA TANHAR LEE  
 RABBEE FAMAA AWLAAKA

from it, and I would be patient upon Your reprisal for me, (and for) anger upon myself how I disobeyed You? Hatred for it, how it approached You and You turned away from it? O Lord! How I despair from Your mercy while You are Merciful of all, and how I return with disappointment from You while You are Noblest of all, You have insisted on nothing but Your pardon, and for Your beggar but Your reward. O Lord! You have commanded for pardoning and You are best of those who act upon it, You have ordered forgiveness and You are best of those who expedite it, and from You it starts and ends, and You are the One Who amends the corrupt people, and explores the errant ones, then how will You avoid forthcomers to You, as for them witnesses from You is upon You, glory be to You and Your mercy O Lord of the Worlds! O Allah! Surely You have said: "And as for him who asks, do not chide (him),"<sup>3</sup> and I am petitioner to You and fearfully from You, then do not chide me O my Lord! Then how Your most appropriate glance will be at me, and with my emancipation when You have control over my slavery, and

عَلَى انْتِقَامِكَ  
 مِنِّي سَخَطًا عَلَى  
 نَفْسِي كَيْفَ  
 عَصْتُكَ وَ مَقَنَّا  
 لَهَا كَيْفَ أَقْبَلْتُ  
 عَلَيْهَا وَ أَذْبَرْتُ  
 مُعْرِضَةً عَنْكَ.  
 إِلَهِي كَيْفَ آيَسُ  
 مِنْ رَحْمَتِكَ وَ  
 أَنْتَ أَرْحَمُ  
 الرَّاحِمِينَ وَ  
 كَيْفَ أَرْجِعُ  
 بِالْخِيْبَةِ عَنْكَ وَ  
 أَنْتَ أَكْرَمُ  
 الْأَكْرَمِينَ أَبَيْتَ  
 إِلَّا إِغْفَاءً وَ  
 لِسَأْلِكَ □ إِلَّا  
 إِعْطَاءً. □ إِي  
 أَمَرْتُ بِالْعَفْوِ وَ  
 أَنْتَ أَوْلَى مَنْ  
 فَعَلَهُ وَ نَدَبْتُ  
 إِلَى الصَّفْحِ وَ  
 أَنْتَ أَوْلَى مَنْ  
 عَجَّلَهُ وَ مِنْكَ  
 بَدْوُهُ وَ عَوْدُهُ  
 وَ أَنْتَ الَّذِي  
 يُصْلِحُ الْفَاسِدِينَ  
 وَ يَرُدُّ الشَّارِدِينَ  
 فَكَيْفَ تُعْرِضُ  
 عَنِ الْمُقْبِلِينَ إِلَيْكَ  
 وَ لِيَهُمْ شَهْرُودٌ  
 مِنْكَ عَلَيْكَ  
 سُبْحَانَكَ وَ  
 حَنَانِيكَ يَا رَبَّ  
 الْعَالَمِينَ. اللَّهُمَّ  
 إِنَّكَ قُلْتَ "وَ أَمَّا  
 السَّائِلُ فَلَا  
 تَنْهَدُ" وَ أَنَا  
 السَّائِلُ لَكَ وَ  
 الْخَائِفُ مِنْكَ فَلَا

BE-HUSNIN NAZARE LEE  
 WA BE-I'TQEE EZAA  
 MALAKTA RIQQEE WA BIL-  
 A'FEW A'NNEE EZAA  
 QADARTA A'LAL  
 INTEQAAME MINNEE.  
 RABBE FAMAN ZAL LAZE  
 YUSTA-A'AZO BEHI  
 GHAYROKA AW  
 YOTAZARRA-O' ELAYHE  
 SEWAAKA AW YUKHZA-O'  
 LAHU ILLAA ANTA YAA ZAL  
 HAWLISH SHADEEDIL  
 LAZE LAA YOTAAQO WAL  
 QUWWATIL A'ZEEMATIL  
 LATEE LAA YAQOOMO  
 LAHAA SHAY-UN RABIR  
 HAM HAAZEHIN NAFSIL  
 JOZOO-E' WA HAAZAL  
 BADANAL QOLOO-A'  
 ALLAZEE LAA YASTATEE-  
 O' SAWTA RA'DEKA  
 FAKAYFA YASTA-TEE-O'  
 SAWTA (SAWTE)  
 GHAZABEKA WA LAA  
 YAQWAA A'LAA HARE  
 SHAMSEKA FA-KAYFA  
 YASBERO A'LAA HARE  
 NAAREKA FAWA-I'ZZATEKA  
 LA-OLEHHANNA A'LAYKA  
 WA LA-AQRA-A'NNAL  
 BAABA ABADAD DAHRE  
 WA IN TARADTANEE MIN  
 BAYNE YADAYKA WA LA-  
 ADO'WANNAKA WA IN  
 HARAMTANEE EZAA  
 KAANA BAD-EE MINKA WA  
 A'WDEE ELAYKA.  
 ALLAAHUMMA SALE A'LAA  
 MOHAMMADIN WA AALEHI

with pardon for me when You  
 are capable upon revenge  
 from me. O my Lord! Then  
 who is the one from whom I  
 seek protection other than  
 You? Or plea to him except  
 You, or submit to him except  
 You, O Lord of Extreme  
 Power! One Who does not  
 tolerate, and having great  
 might by which nothing will  
 stand to it, O my Lord! Have  
 mercy on this restless soul  
 and unstable body, which  
 cannot bear the sound of  
 Your thunder then how will it  
 bear the sound (whip) of Your  
 wrath, he does not have  
 strength to bear the heat of  
 Your sun then how will he  
 bear the heat of Your fire, by  
 Your Might! I persist on You,  
 and I knock the door forever,  
 and if You cast me out from  
 before You, surely I will call  
 You while You deprived me  
 because my beginning was  
 from You and return also to  
 You. O Allah! Send blessings  
 upon Muhammad and his  
 progeny, and make the death  
 best hidden that my soul  
 waits for it, and the grave to  
 be the best house in which  
 my body is laid, and I ask You  
 that You teach me my proof,  
 and that You let me see what  
 is remained for my eye, and I  
 ask You that You make the  
 Angel of Death - whom You



تَهْدِي لِي رَبِّي  
فَمَا أَوْلَاكَ بِحُسْنِ  
النَّظَرِ لِي وَ  
بِعِيقِي إِذَا مَلَكْتَ  
رَقِي وَ بِالْعَفْوِ  
عَنِّي إِذَا قَدَرْتَ  
عَلَى الْإِنْتِقَامِ  
مِنِّي رَبِّ فَمَنْ  
ذَا الَّذِي يُسْتَعَاذُ  
بِهِ غَيْرُكَ أَوْ  
يُنْصَرِّغُ إِلَيْهِ  
سِوَاكَ أَوْ يُخْضَعُ  
لَهُ إِلَّا أَنْتَ يَا ذَا  
الْحَوْلِ الشَّدِيدِ  
الَّذِي لَا يُطَاقُ وَ  
الْقُوَّةِ الْعَظِيمَةِ  
الَّتِي لَا يَقُومُ لَهَا  
شَيْءٌ رَبِّ ارْحَمْ  
لِيذِي النَّفْسِ  
الْجُرُوعِ وَ إِذَا  
الْيَدْنِ الْقُلُوعِ  
الَّذِي لَا يَسْتَطِيعُ  
صَوْتَ رَعْدِكَ  
فَكَيْفَ يَسْتَطِيعُ  
صَوْتَ (سَوَاطِ)  
غَضَبِكَ □ وَ لَا  
يَقْوَى □ عَلَى حَرِّ  
شَمْسِكَ □ فَكَيْفَ  
يَصْبِرُ □ عَلَى حَرِّ  
نَارِكَ فَوَعِزَّتِكَ  
لَا لِحَنْ عَلَيْكَ وَ  
لَا قَرَعَنَّ الْبَابَ  
أَبَدَ الدَّهْرِ وَ إِنْ  
طَرَدْتَنِي مِنْ بَيْنِ  
يَدَيْكَ وَ لَادْعُوْتُكَ  
وَ إِنْ حَرَمْتَنِي إِذْ  
كَانَ بَدْنِي مِنْكَ وَ  
عَوْدِي إِلَيْكَ.  
اللَّهُمَّ صَلِّ عَلَى  
مُحَمَّدٍ وَ آلِهِ وَ

WAJ A'LIL MAWTA KHAYRA  
GHAAA-EBIN  
YANTAZEROHU ROOHEE  
WAL QABRA KHAYRA  
BAYTIN ASKANTAHU  
JASADEE WA AS-ALOKA  
AN TOLIQQANEE  
(TALIQQENANEE)  
HUJJATEE WA AN  
TOREYANEE MAA  
TAQARRO BEHI A'YNEE  
WA AS-ALOKA AN TAJ-A'LA  
MALAKAL MAWTIL LAZE  
TURSELOHU ELAYYA  
SHAFEEQAN A'LAYYA  
MOTA-A'TTEFAN A'LAA  
ZA'FEE EZAA URSELA  
ELAYYA RABBE WA EZAA  
LAM YAKUN LEE  
ZAAKERUN MIN AHLID  
DUNYAA FAKUN ANTAN  
ZAAKERA LEE WAL  
MOONESA LE-  
WAHSHATEE WAS  
SAAFEHA A'N JURMEE WA  
MONAWWERA LE-  
QABREE YAA ARHAMAR  
RAAHEMEEN.  
ALLAAHUMMA INNE AS-  
ALOKA BE-AQRABE  
SEFAATEKA ELAL KARAME  
FA-INNAKA AMARTAL  
MOOSERA AN LAA  
YABKHALA A'LAL MO'SERE  
WA ANTA AQDARUL  
MOASEREENA WA  
AKRAMUL AKRAMEENA  
FALAA TAMNA'NEE BE-  
JALAALIL MALAKOOTE  
TADAARAKENEE YAA

send to me – compassionate  
on me, and sympathetic on  
my weakness when You send  
him to me, O my Lord! If  
there is nobody from the  
people of world who  
remembers me, then You  
remember me, and be my  
Intimate in my loneliness, and  
pardoner of my faults, and  
illuminator of my grave, O  
most Merciful of all! O Allah! I  
ask You by the Your closest  
attributes of munificence,  
surely You have ordered the  
wealthy not to be miserly  
towards the indigent, and You  
are more powerful of all  
wealthy, and most generous  
of all those who show  
generosity, then do not forbid  
me from the permission of the  
kingdom, put in order for me  
O my Master! Before I die,  
indeed You dislike that the  
host prevents the guest while  
he is having power to spend,  
and that You have not  
destroyed the host who has  
refused and who lacks in  
spending, and I am Your  
guest and I do not have  
wealth to spend on You, when  
You prevented me, I starved  
in Your protection, and  
reached towards destruction,  
O One Who does not  
decrease the favour nor  
increase the deprivation, O  
One Who is sought at all

اجْعَلِ الْمَوْتَ خَيْرَ غَائِبٍ يَنْتَظِرُهُ رُوحِي وَ الْقَبْرَ خَيْرَ بَيْتٍ اسْكَنْتَهُ جَسَدِي وَ اسْأَلْكَ أَنْ تُثَقِّنِي (تُثَقِّنِي) حُجَّتِي وَأَنْ تُرِينِي مَا تَقْرُ بِهِ عَيْنِي وَاسْأَلْكَ أَنْ تَجْعَلَ مَلِكَ الْمَوْتِ الَّذِي تُرْسِلُهُ إِلَيَّ شَفِيقًا عَلَيَّ مُتَعَطِّفًا عَلَيَّ ضَعْفِي إِذَا أُرْسِلَ إِلَيَّ رَبِّ وَإِذَا لَمْ يَكُنْ لِي ذَاكِرٌ مِنْ آلِهِ الدُّنْيَا فَكُنْ أَنْتَ الذَّاكِرَ لِي وَ الْمُؤْنِسَ لَوْحَشَتِي وَ الصَّافِحَ عَنْ جُرْمِي وَ الْمُؤَوِّرَ لِقَبْرِي يَا اِرْحَمِ الرَّاحِمِينَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَقْرَبِ صِفَاتِكَ إِلَى الْكَرَمِ فَإِنَّكَ أَمَرْتَ الْمُؤَسِّرَ أَنْ لَا يَبْخُلَ عَلَى الْمُعْسِرِ وَ أَنْتَ أَقْدَرُ الْمُؤَسِّرِينَ وَ أَكْرَمُ الْأَكْرَمِينَ فَلَا تَمْنَعْنِي بِجَلَالِ الْمَلَكُوتِ تَذَارَكُنِي يَا مَوْلَايَ قَبْلَ مَا أَمُوتُ فَإِنَّكَ كَرِهْتَ لِلْمُضَيِّفِ

MAWLAAYA QABLA MAA AMOOTO FA-INNAKA KAREHTA LIL-MOZEEFE AN YAMNA-A' ZAYFOHUL QERAAA-A MA-A' QUDRATEHI A'LAYHE WA IN LAM YOHLEKIZ ZA-E'EFO BE-MAN-E'HI WAL MOZEEFO YANQOSOHUL BAZLO WA ANAA ZAYFOKA WA MAA LEE GHENAN A'N QERAAA-EKA WA MATAA MANA'TANEE BITTO TAAWEYAN FEE HEMAACA WA WAS ALTO ELAL HALAAKE YAA MAN LAA YANQOSOHUL EHSAANO WA LAA YAZEEDOHUL HIRMAANO YAA MATLOOBAN FEE KULLE MAKAAAN. ELAAHEE LAYSA TASHBAHU MAS-ALATEE MAS-ALATAS SAAA-ELEENA LE-ANNAS SAAA-ELA EZAA MONE-A'M TANA-A' WA RAJA-A' WA ANAA AS-ALOKA WA OLEHHO A'LAYKA LE-SEQATEE BEKARAMEKA WA JOODEKA WA HAYAAA-EKA A'N RADDE SAAA-ELIN MUSTA'TIN LE-MA'ROOFEKA YALTAMESO SADAQATAKA WA YONEEKHO BEFENAAA-EKA WA YATROQO BAABEKA WA I'ZZEKA WA JALAALEKA LAW TABBAQAT ZONOOBEE BAYNAL ARZE WAS

places. O Lord! My asking is not like the asking of the beggars, because the begger when he is refused and refrained he returns, I ask You and insist You with my confidence in Your generosity, and Your modesty is well-known from refusing the asking begger, solicit Your charity and remain at Your threshold while knocking Your door, by Your Might and Majesty, if my sins spread between the earth and the sky, split the stars, reach under the lowest earth, passes the seven lowest earths and go beyond the sand and pebbles that do not reply my expectation of Your forgiveness with despair nor divert my waiting for Your satisfaction with hopelessness. O my Lord! How excellent Your favors to me are and Your acts for me, my Lord! I called upon You obeying, seeking aid, so aid me, and I ask You in need, so fulfil my need, and I went far from You while You were near me, then how do not cry to You, O my Lord! Certainly You have done mercy to me by releasing Your remembrance on my tongue, and You illuminated my vision by Your authority on me, and indicated my intellect by

أَنْ يَمْنَعَ ضَعْفَهُ  
 الْقِرَاءَ مَعَ قُدْرَتِهِ  
 عَلَيْهِ وَ إِنْ لَمْ  
 يُهِلْكَ الضَّعِيفُ  
 وَ يَمْنَعُهُ  
 الْمُضْئِفُ يَنْقُصُهُ  
 الْبَذْلُ وَ أَنَا  
 ضَعِيفُكَ وَ مَا لِي  
 غَنَى عَنْ قِرَائِكَ  
 وَ مَتَى مَنَعْتَنِي  
 بِثَطَاوِيَا فِي  
 حِمَاكَ وَ وَصَلْتُ  
 إِلَى الْهَلَاكِ يَا  
 مَنْ لَا يَنْقُصُهُ  
 الْإِحْسَانُ وَ لَا  
 يَزِيدُهُ الْجُرْمَانُ  
 يَاطْلُوبًا فِي كُلِّ  
 مَكَانٍ. إِلَهِي  
 لَيْسَ تَشْبِيهِ  
 مَسْأَلَتِي مَسْأَلَةَ  
 السَّائِلِينَ لِأَنَّ  
 السَّائِلَ إِذَا مُنِعَ  
 امْتَنَعَ وَ رَجَعَ وَ  
 أَنَا أَسْأَلُكَ وَ أَلِخْ  
 عَلَيْكَ لِيَقْتَنِي  
 بِكَرَمِكَ وَ جُودِكَ  
 وَ حَيَاتِكَ عَنْ رَدِّ  
 سَائِلٍ مُسْتَعِطٍ  
 لِمَعْرُوفِكَ يَلْتَمِسُ  
 صَدَقَتَكَ وَ يُبْنِخُ  
 بِفَنَائِكَ وَ يَطْرُقُ  
 بَابَكَ وَ عِزَّتِكَ وَ  
 جَلَالِكَ لَوْ طَبَقَتْ  
 دُنُوبِي بَيْنَ  
 الْأَرْضِ وَ  
 السَّمَاءِ وَ خَرَقَتْ  
 النَّجُومُ وَ بَلَغَتْ  
 أَسْفَلَ النَّارِ وَ  
 جَاوَزَتْ  
 الْأَرْضَيْنِ

SAMAAA-E WA  
 KHARAQATIN NOJOMO  
 WA BALAGHAT ASFALAS  
 SARAA WA JAAWAZATIL  
 ARAZEENAS SAABE-A'TAS  
 SUFLAA WA AWFAT A'LAR  
 RAMLE WAL HASAA MAA  
 RADDANEYAL YAASO A'N  
 TAWAQQO-E'  
 GHUFRAANEKA WA LAA  
 SARAFANEYAL QONOOTU  
 A'NIN TEZAARE  
 RIZWAANEKA. RABBE  
 MAA AHSANA BALAAA-  
 OKA I'NDEE WA FE-  
 A'ALOKA BEE RABBE  
 NAADAYTOKA MO-TEE-A'N  
 MUSTASREKHAN FA-  
 AGHISNEE WA SAA-  
 ALTOKA A'AA-ELAN FA-  
 AGHNENEE WAN A-AYTO  
 A'NKA FAKUNTA  
 QAREEBAN MINNEE  
 FAKAYFA LAA ASHKOOKA  
 YAA ELAAHEE WA QAD  
 ATLAQTA LESAANEE BE-  
 ZIKREKA RAHMATAN LEE  
 MINKA WA AZAA-TA  
 BASAREE HUJJATAN  
 MINKA A'LAYYA WA  
 DALALTA A'QLEE A'LAA  
 TAWBEEKHE NAFSEE WA  
 QAD ASHRAFTO A'LAL  
 HALAKATE  
 FATADAARAKTANEE.  
 FAMAN LEE BA'DAKA YAA  
 MAWLAAYA FAKAYFA YAS-  
 TAGHNIL A'BDO A'N  
 RABBEHI WA KAYFA  
 YASTAGHNIL MUZNEBO

reprimanding me, and  
 certainly I was near  
 destruction then You  
 cautioned me. Then who is  
 for me after You, O my  
 Master! Then how the servant  
 is satisfied from his Lord, and  
 how a sinner is contented  
 from the punishment of his  
 controller, O my Master!  
 Nothing has increased from  
 my sins except needinesses,  
 and You have increased  
 nothing for me except my  
 contentedness, and my sins  
 have increased nothing but  
 abundance, and Your  
 forgiveness has not increased  
 but its extension, then have  
 mercy of my imploring to You,  
 and my standing in front of  
 You, O most Merciful of all! O  
 Allah! Surely these are the  
 graves of Your friends, whose  
 obedience You have made  
 obligatory, and You have  
 made their homage upon the  
 necks of Your servants, and  
 Your caliphs by whom You  
 give and take, and by them  
 You reward and punish, and  
 certainly I have intended for  
 them greedily with what you  
 have made ready for Your  
 friends, then include me with  
 them, as surely I do not  
 differentiate between anyone  
 from them. O my Lord! Will  
 You burn my face with fire  
 while it was praying for You?

السَّابِعَةِ السُّفْلَى  
 وَ أَوْفَتْ عَلَى  
 الرَّمْلِ وَالْحَصَى  
 مَا رَدَّنِي الْيَاسِ  
 عَنْ تَوْعِ  
 غُفْرَانِكَ وَ لَا  
 صَرَفَنِي الْقُنُوطُ  
 عَنِ انْتِظَارِ  
 رِضْوَانِكَ. رَبِّ  
 مَا أَحْسَنَ بَلَاءُكَ  
 عِنْدِي وَ فِعَالُكَ  
 بِي رَبِّ نَادَيْتُكَ  
 مُطِيعًا  
 مُسْتَصْرِخًا  
 فَاعْنِنِي وَ سَأَلْتُكَ  
 عَائِلًا فَاعْنِنِي وَ  
 نَائِثٌ عَنْكَ فَكُنْتُ  
 قَرِيبًا مِنِّي فَكَيْفَ  
 لَا أَشْكُوكَ يَا  
 إِلَهِي وَ  
 قَدَّاطَلَقْتُ لِسَانِي  
 بِذِكْرِكَ رَحْمَةً  
 لِي مِنْكَ وَأَضَاتْ  
 بَصَرِي حُجَّةً  
 مِنْكَ عَلَيَّ وَ  
 دَلَلْتُ عَقْلِي عَلَى  
 تَوْبِيخِ نَفْسِي وَ  
 قَدْ أَشْرَفْتُ عَلَى  
 الْهَلَكَةِ  
 فَتَدَارَكْتَنِي. فَمَنْ  
 لِي بِعَدَاكَ يَا  
 مَوْلَايَ فَكَيْفَ  
 يَسْتَغْنِي الْعَبْدُ  
 عَنْ رَبِّهِ وَ كَيْفَ  
 يَسْتَغْنِي الْمُذْنِبُ  
 عَمَّنْ يَمْلِكُ  
 عُقُوبَتَهُ سَيِّدِي  
 لَمْ أَرَدَدْ  
 بِمَعْصِيَتِي إِلَّا  
 فَقْرًا وَ لَمْ تَرُدَدْ

A'MMAN YAMLEKO  
 O'QOOBATAHU SAYYEDEE  
 LAM AZDAD BE-  
 MA'SEYATEE ILLA FAQRAN  
 WA LAM TAZDAD A'NNEE  
 ILLA GHENAN WA LAM  
 TAZDAD ZONOOBEE ILLAA  
 KASRATAN WA LAM  
 YAZDAD A'FWOKA ILLA SE-  
 A'TAN FAR-HAM TAZARRO-  
 E'E ELAYKA WAN  
 TESAABEE BAYNA  
 YADAYKA YAA ARHAMAR  
 RAAHEMEEN.  
 ALLAAHUMMA INNA  
 HAAZEHI QOBOORO  
 AWLEYAAA-EKAL  
 LAZEENA FARAZTA TAA-  
 A'TAHUM WA JA-A'LTA FEE  
 A-A'NAAQE E'BAADEKA  
 BAY-A'TAHUM WA  
 KHOLAFAAA-EKAL  
 LAZEENA BEHIM  
 TAAKHOZO WA TO'TEE  
 WA BEHIM TOSEEBO WA  
 TO-A'AQEBO WA QAD  
 QASADTOHUM TAMA-A'N  
 BEMAA A-A'DADTAHU LE-  
 AWLEYAAA-EKA FAJ-  
 A'LNEE MA-A'HUM FA-  
 INNEE LAA OFARREQO  
 BAYNA AHADIN MINHUM.  
 ELAAHEE A-TOHREQO  
 BIN-NAARE WAJHEE WA  
 KAANA LAKA  
 MOSALLEYAN ELAAHEE A-  
 TOHREQO BIN-NNAARE  
 A'YNEE WA KANAT MIN  
 KHAWFEKA BAAKEYAN.  
 ELAAHEE A-TOHREQO

O my Lord! Will You burn my eye with fire while it was crying with Your fear? O my Lord! Will You burn my heard with fire, while it was having love for You? O my Lord! Will You burn my body with fire, while it was obedient for You? O my Lord! Will You burn my tongue with fire, while it was reciting the Holy Quran and remembering You? O my Lord! Will You burn my hands and feets with fire, while I was bowing and prostrating for You? O my Lord! My hope from You is goodness and my asumption for You is forgiveness, then overlook my slips, for surely what has happened has happened. O my Lord! I remain between fear and hope as Your fear kills me and Your hope enlivens me, and my sins are my attributes and the forgiveness is from Your attributes, O One Who is friendly with the one who opposes him, then how will You not tolerate the one who seek love and kindness from You, O One who answers when He is called, You are the One who said: Who is the one who called Me and I did not say 'I am here'? Who is the one who asked me and I did not gave him? Who is the one who came to My doorway

عَنِّي إِلَّا غَنَىٰ وَ  
لَمْ تَزِدْ دُنُوْبِي  
إِلَّا كَثْرَةً وَ لَمْ  
يَزِدْ عَفْوُكَ إِلَّا  
سِعَةً فَارْحَمْ  
تَضَرَّعِي إِلَيْكَ وَ  
انْتِصَابِي بَيْنَ  
يَدَيْكَ يَا اَرْحَمَ  
الرَّاحِمِينَ. اللَّهُمَّ  
إِنَّ لِيْهِ قِنُورُ  
أَوْلِيَائِكَ الَّذِينَ  
فَرَضْتَ طَاعَتَهُمْ  
وَ جَعَلْتَ فِي  
أَعْنَاقِ عِبَادِكَ  
بَيْعَتَهُمْ وَ خُلْفَائِكَ  
الَّذِينَ بِهِمْ تَأْخُذُ  
وَ تُعْطِي وَ بِهِمْ  
تُنِيبُ وَ تُعَاقِبُ وَ  
قَدْ قَصَدْتَهُمْ  
طَمَعًا بِمَا  
أَعَدَدْتَهُ لَأَوْلِيَائِكَ  
فَاجْعَلْنِي مَعَهُمْ  
فَإِنِّي لَا أَفْرُقُ  
بَيْنَ أَحَدٍ مِنْهُمْ.  
إِلَٰهِي أَتَحْرِقُ  
بِالنَّارِ وَجْهِي وَ  
كَانَ لَكَ مُصَلِّيًا.  
إِلَٰهِي أَتَحْرِقُ  
بِالنَّارِ عَيْنِي وَ  
كَانَتْ مِنْ خَوْفِكَ  
بَاكِيًا. إِلَٰهِي  
أَتَحْرِقُ بِالنَّارِ  
قَلْبِي وَ كَانَ لَكَ  
مُحِبًّا. إِلَٰهِي  
أَتَحْرِقُ بِالنَّارِ  
جِسْمِي وَ كَانَ  
لَكَ خَاضِعًا.  
إِلَٰهِي أَ تَحْرِقُ  
بِالنَّارِ لِسَانِي وَ  
كَانَ لِلْقُرْآنِ ثَالِيًا

BIN-NAARE QALBEE WA  
KAANA LAKA MOHIBBAN.  
ELAAHEE A-TOHREQO  
BIN-NAARE JISMEE WA  
KAANA LAKA KHAAZE-A'N.  
ELAAHEE A-TOHREQO  
BIN-NAARE LESAANEE WA  
KAANA LIL-QUR-AANE  
TAALEYAN WA LAKA  
ZAKERAN. ELAAHEE A-  
TOHREQO BIN-NAARE  
ARKAANEE WA KUNTO  
LAKA RAAKE-A'N WA  
SAAJEDAN. ELAAHEE  
RAJAAA-EE MINKA  
EHSAANUN WA ZANEE  
BAKA GHUFRAANUN FA-  
AQILNEE A'SRATEE FAQAD  
KAANAL LAZEE KAANA  
ELAAHEE BAQEETO  
BAYNA KHAWFIN WA  
RAJAAA-IN FA-KHAWFOQA  
YOMEETONEE WA  
RAJAAA-OKA YOHYEENEE  
WAZ ZONOBO  
SEFAATEE WAL A'FWO  
MIN SEFAATEKA YAA MAN  
LAHU RIFQUN BEMAN YO-  
A'ANEDOHU FAKAYFA  
BEMAN YATAWALLAAHO  
WA YASTA'TIFHO YAA MAN  
KULLAMAA NOODEYA  
AJAABA ANTAL LAZE  
QULTA MANIL LAZE DA-  
A'ANEE FALAM OLABBEHI  
WA MANIL LAZE SA-  
ALANEE FALAM O-A'TEHI  
WA MANIL LAZE QAAMA  
BEBAALEE FALAM OJIBHO  
WA ANTAL LAZE QULTA

and I did not answered him? And You are the One who said: I am All-Generous and from Me is generosity, and I am All-Gracious and from Me is grace, and from My grace upon the sinners is that I preserve them on their beds as if they have not disobeyed Me, and I accede to protect them as if they have not done any sin. O my Lord! Surely I ask You with the compassion and the noble deeds which You have refused Your repose upon the disappointed one, then You have said: "Surely none despairs of Allah's mercy except the unbelieving people,"<sup>4</sup> except You become happy with me. O my Lord! Do not become angry on me as I cannot stand Your anger, and do not disavow from me for surely I am adherent to Your service, for I do not precede the shame of the expelled ones, nor do I abstain from the answer of the questioners, on account of my knowledge of the invalidation of whatever You have confirmed from the misery (of the seeker) when the seeker continuously beseeched You with the most lofty names. O One Who is feared for His justice (by which) the extravagant are not disappointed, and His

ذَاكَ لَكَ ذَاكَ  
 لَأَنِّي أَتُحَرِّقُ  
 بِالنَّارِ أَرْكَانِي  
 وَكُنْتُ لَكَ رَاكِعًا  
 وَسَاجِدًا. لَأَنِّي  
 رَجَائِي مِنْكَ  
 إِحْسَانٌ وَظَنِّي  
 بِكَ غُفْرَانٌ فَأَقْلَنِي  
 عَثْرَتِي فَقَدْ كَانَ  
 الَّذِي كَانَ لَأَنِّي  
 بَقِيْتُ بَيْنَ خَوْفٍ  
 وَرَجَاءٍ فَخَوْفُكَ  
 يُمَيِّتُنِي وَرَجَائُكَ  
 يُحْيِينِي وَ  
 الذُّنُوبُ صِفَاتِي  
 وَالْعُفُوفُ مِنْ  
 صِفَاتِكَ يَا مَنْ  
 لَهُ رِفْقٌ بِمَنْ  
 يُعَانِدُهُ فَكَيْفَ  
 بِمَنْ يَتَوَلَّاهُ وَ  
 يَسْتَغْفِرُهُ يَا مَنْ  
 كُلَّمَا تُودِي أَجَابَ  
 أَنْتَ الَّذِي قُلْتَ  
 مِنَ الَّذِي دَعَانِي  
 فَلِمَ الْبُيْهِ وَ مِنَ  
 الَّذِي سَأَلَنِي فَلِمَ  
 أُعْطِيهِ وَ مِنَ  
 الَّذِي قَامَ بِبَالِي  
 فَلِمَ أُجِيبُهُ وَ أَنْتَ  
 الَّذِي قُلْتَ أَنَا  
 الْجَوَادُ وَ مِنْنِي  
 الْجُودُ وَ أَنَا  
 الْكَرِيمُ وَ مِنْنِي  
 الْكَرَمُ وَ مِنْ  
 عَلَيَّ كَرَمِي  
 الْعَاصِينَ أَنْ  
 أَكْلَاهُمْ فِي  
 مَضَاجِعِهِمْ  
 كَانَتْهُمْ كَمْ  
 يَعْصُونِي وَ

ANAL JAWAADO WA  
 MINNIL JOODO WA ANAL  
 KAREEMO WA MINNIL  
 KARAMU WA MIN  
 KARAMEE A'LAL A'ASEENA  
 AN AKLA-AHUM FEE  
 MAZAA-JE-E'HIM KA-  
 ANNAHUM LAM  
 YA'SOONEE WA  
 ATAWALLAA HIFZAHUM  
 KA-AN LAM YUZNEBOO.  
 RABBE INNEE AS-ALOKA  
 BIL-MARAAHEME WAL  
 MAKAAREMIL LATEE  
 ANKARTA BEHAA A'LAL  
 AAYESEENA MIN  
 ROOHEKA FAQULTA  
 "INNAHU LAA YAY-ASO  
 MIR RAWHIL LAAHE ILLAL  
 QAWMUL KAAFEROON"  
 ILLAA MAA RAZEETA  
 A'NNEE. ELAAHEE LAA  
 TAGHZAB A'LAYYA  
 FALASTO AQOOMO BE-  
 GHAZABEKA WA LAA  
 TATABARRA-A MINNEE FA-  
 INNEE MOLAAZEMUN LE-  
 KHIDAMATEKA FA-LASTO  
 AANEFO MIN KHAJALIL  
 MATROODEENA WA LAA  
 ANQABEZO MIN RADDIS  
 SAAA-ELEENA LE-I'LMEE  
 BE-NAQZE MAA  
 ABRAMTAHU MENASH  
 SHAQAAA-E EZAA  
 ALAHHAS SAAA-ELO  
 A'LAYKA BE-AKRAMIL  
 ASMAAA-E. YAA MAN  
 MAHAABATO A'DLEHI LAA  
 TOAYESUL MUSREFEENA

grace is general (for which) the worshippers desire, O best for Whom the faces are humble, and the necks are submitted! O the One Whose treasures do not have lock nor door-keeper! O One, when He is called, answers. O King of the kings, O Lord of the lords, from among Your servants nobody is hard-hearted than me, and no master is greatest for me than You, I call You as an insistent caller, I do not get impatient with supplication, do not cut off the hope, continued supplication, concerns recurring on it, and submitting to You a submission of one who is fearful of its affliction, I swear by Your most generous face, and Your eternal Might, and Your massive Magnanimity, if I do not hope for Your forgiveness which include all the things, I would have thrown by my hands, if I was able to escape, I would have escaped, but not the weight of an atom is absent from You, and no escape from You in Hell and Heaven, then I escape from You, towards You, then do not invalidate my greed, and do not remove shade of support from me, do not thwart my intercession, O most Merciful of all, Glory be

اتَوَلَّى حَفْظَهُمْ  
 كَانَ لَمْ يُذْنِبُوا  
 رَبِّ اِنِّیْ اَسْأَلُكَ  
 بِالْمَرَاجِمِ وَ  
 الْمَكَارِمِ الَّتِیْ  
 اَنْكَرْتَ بِهَا عَلٰی  
 الْاِیْسِیْنَ مِنْ  
 رَوْحِكَ فَقُلْتُ  
 "اِنَّهُ لَا یَبَاسُ  
 مِنْ رَّوْحِ اللّٰهِ  
 اِلَّا الْقَوْمُ  
 الْكَافِرُونَ" اِلَّا مَا  
 رَضِیْتَ عَنِّیْ.  
 اَلَا اِنِّیْ لَا تَغْضَبُ  
 عَلَیْ فَلَستُ اَقُوْمُ  
 بِغَضَبِكَ وَ لَا  
 تَنْتَبِرَا مِنِّیْ فَاِنِّیْ  
 مُلَازِمٌ لِّخِدْمَتِكَ  
 فَلَستُ اِنْفُ مِنْ  
 خَجَلِ  
 الْمَطْرُوْدِیْنَ وَ لَا  
 اَنْقِیْضُ مِنْ رَدِّ  
 السَّأَلِیْنَ لِعِلْمِیْ  
 بِنَفْضِ مَا  
 اَبْرَمْتَهُ مِنْ  
 الشَّقَاءِ اِذَا اَلَحَّ  
 السَّأَلُ عَلَیْكَ  
 بِاَكْرَمِ الْاَسْمَاءِ  
 یَا مَنْ مَهَابَةٌ  
 عَدْلُهُ لَا تُؤِیْسُ  
 الْمُسْرِفِیْنَ وَ  
 عَمُوْمُ فَضْلِهِ لَا  
 یَطْمَعُ الْعَابِدِیْنَ یَا  
 خَیْرَ مَنْ تَذَلَّلْتُ  
 لَهٗ الْوُجُوْهُ  
 وَخَضَعْتُ لَهٗ  
 الرِّقَابُ یَا مَنْ  
 لَیْسَ لِخِزَانَتِهِ  
 قُفْلٌ وَ لَا بَوَابٌ یَا  
 مَنْ حَیْثُ مَا

WA A'MOOMO FAZLEHI  
 LAA YAT-MA-U'L  
 A'ABEDEENA YAA KHAYRA  
 MAN TAZALLALAT LAHUL  
 WOJOOHO WA KHAZA-A'T  
 LAHUR REQAABO YAA  
 MAN LAYSA LE-  
 KHAZANATEHI QUFLUN  
 WA LAA BAWWAABUN YAA  
 MAN HAYSO MAA DO-E'YA  
 AJAABA YAA MALEKAL  
 MOLOOKE WA RABBIL  
 ARBAABE MAA FEE  
 E'BAADEKA AQSAA  
 QALBAN MINNEE WA LAA  
 MAWLAA A-A'ZAMA MINKA  
 LEE AD-O'OKA DO-A'AA-A  
 MOLEHIN LAA YAMULLAD  
 DO-A'AA-A WA LAA YAQTA-  
 UR RAJAAA-A DO-A'AA-A  
 MOLEHIN TAWAATARAT  
 A'LAYHE HOMOOMOHU  
 WA AKHZA-A' LAKA  
 KHOZOO-A' MAN  
 QAHARATHO  
 GHOMOOMOHU FAWA  
 HAYAATE WAJHEKAL  
 KAREEME WA I'ZZATEKAL  
 QADEEME WA JOODEKAL  
 A'MEEME LAW LAA MAA  
 O-AMMELO MIN  
 GHUFRAANEKAL LAZE  
 SHAMELA KULLA SHAY-IN  
 LA-ALQAYTO BE-YADAYYA  
 WA LAWIS TA-TA'TUL  
 HARABE LE-HARABTO  
 LAAKIN LAA YA'ZOBO  
 A'NKA MISQAALO  
 ZARRATIN WA LAA  
 MA'DELA A'NKA FEE

to the Lord of High Honor,  
 and Exalted Majesty, and  
 complete Glory, and eminent  
 bestowal, and countless  
 favours, there is no strength  
 and power except with Allah,  
 authorization to Allah, there is  
 no strength and power except  
 with Allah, seeking help with  
 Allah and return of affairs to  
 Him, there is no strength and  
 power except with Allah,  
 adherence with Allah and  
 clinging to His rope, and  
 equipped the creatures to it,  
 what Allah wills comes  
 imploring towards Allah, and  
 humbly for him, what Allah  
 wills approach towards Allah,  
 and confessing to it, and trust  
 upon Him, what Allah wills  
 becomes friendly for Allah,  
 and relying upon Him, what  
 Allah wills becomes means  
 towards Allah, and insistence  
 upon Him, You are Allah, Our  
 Lord, One Whom we worship,  
 and You existed before the  
 days and times, You created  
 everything, then created it  
 proficiently, then You are Allah  
 the One, Your sides cannot  
 be surrounded, nor Your  
 place can be encompassed,  
 then You are Allah, there is no  
 god except You, Ever-living,  
 Ever-lasting, King, All-Holy,  
 Eternal, Exalted, cannot be  
 described nor limited, flaunted  
 be Your Praise, and arrogant

دُعَىٰ أَجَابَ يَا  
 مَلِكِ الْمُلُوكِ وَ  
 رَبِّ الْأَرْبَابِ مَا  
 فِي عِبَادِكَ أَقْسَى  
 قَلْبًا مِنِّي وَ لَا  
 مَوْلَىٰ أَعْظَمَ مِنْكَ  
 لِي أَدْعُوكَ دُعَاءَ  
 مُلِحٍّ لَا يَمَلُ  
 الدُّعَاءَ وَ لَا  
 يَقْطَعُ الرَّجَاءَ  
 دُعَاءَ مُلِحٍّ  
 تَوَاتَرَتْ عَلَيْهِ  
 لِمُؤْمَرِهِ وَ اخْضَعَ  
 لَكَ خُضُوعَ مَنْ  
 قَبَّرَتْهُ غُفُومُهُ  
 فَوْ حَيَلُوهُ  
 وَ جِهَكَ الْكَرِيمَ وَ  
 عِزَّتِكَ الْقَدِيمَ وَ  
 جُودِكَ الْعَمِيمَ  
 لَوْلَا مَا أُوْمَلُ مِنْ  
 غُفْرَانِكَ الَّذِي  
 شَمِلَ كُلَّ شَيْءٍ  
 لَا لَقَيْتُ بِيَدَيْ وَ  
 لَوِ اسْتَطَعْتُ  
 الْهَرَبَ لَهَرَبْتُ  
 لَكِنْ لَا يَغْرُبُ  
 عَنْكَ مِثْقَالُ ذَرَّةٍ  
 وَ لَا مَعْدِلُ عَنْكَ  
 فِي نَارٍ وَ لَا  
 جَنَّةٍ فَهَرَبْتُ  
 مِنْكَ إِلَيْكَ فَلَا  
 تُبْطِلُ طَمَعِي وَ  
 لَا تُخَفِّرْ ذِمَّتِي وَ  
 لَا تُخَيِّبْ وَسِيلَتِي  
 يَا أَرْحَمَ  
 الرَّاحِمِينَ سُبْحَانَ  
 ذِي الْعِزِّ الشَّامِخِ  
 وَ الْجَلَالِ الْبَارِخِ  
 وَ الْمَجْدِ الْكَامِلِ  
 وَ الْعَطَاءِ

NAARIN WA LAA JANNATIN  
 FA-HARABTO MINKA  
 ELAYKA FALAA TUBTIL  
 TAMA-E'E WA LAA  
 TUKHFIR ZIMMATEE WA  
 LAA TOKHAYYIB  
 WASEELATEE YAA  
 ARHAMAR RAAHEMEENA  
 SUBHAANA ZIL I'ZZISH  
 SHAME-KHE WAL  
 JALAALIL BAAZEKHE WAL  
 MAJDIL KAAMELE WAL  
 A'TAAA-IL FAAZELE WAL  
 FAZLIS SAA-BEGHE LAA  
 HAWLA WA LAA  
 QUWWATA ILLAA BILLAHE  
 TAFWEEZAN ELAL LAAHE  
 LAA HAWLA WA LAA  
 QUWWATA ILLAA BILLAHE  
 ISTE-A'ANATAN BILLAAHE  
 WA RADDAL AMRE  
 ELAYHE LAA HAWLA WA  
 LAA QUWWATA ILLAA  
 BILLAHE TAMASSOKAN  
 BILLAAHE WA' TESAAMAN  
 BEHABLEHI WA A-AZZAL  
 KHALQE A'LAYHE MAA  
 SHAAA-AL LAAHO  
 TAZARROA'N ELAL LAAHE  
 WAS KETAANATAN LAHU  
 MAA SHAAA-AL LAAHO  
 TAWAJJOHAL ELAL LAAHE  
 WA IQRAARAN BEHI WA  
 TAWAKKOLAN A'LAYHE  
 MAA SHAAA-AL LAAHO  
 TALATTOFAN LILLAAHE  
 WA' TEMAADAN A'LAYHE  
 MAA SHAAA-AL LAAHO  
 WASEELATAN ELAL LAAHE  
 WA ILHAAHAN A'LAYHE

be Your Forbearance, and  
 haughty be Your Mercy, and  
 exalted be Your Might, and  
 strengthen be Your Honour,  
 and sacred be Your Glory,  
 and praised be Your kingdom,  
 and blessed be Your power,  
 and unique be Your  
 Mastership, Mightiness,  
 Knowing, Majesty, Praise,  
 Greatness, and You are  
 Unique in the creation of all  
 creatures, none is maker,  
 fashioner, proficient than You,  
 You are Superior while You  
 are Self-Subsistent, Mighty,  
 Praiseworthy, High, Subduer,  
 All-Munificent, Worshipped,  
 Mentioned, Originator,  
 Reproducer, Vivifying,  
 Annihilator, Resurrector,  
 Inheritor, and You are  
 Gracious while You are  
 Exempter, Forgiver,  
 Munificent, Oft-Returning,  
 Merciful, Compassionate,  
 Friendly, Nigh, Responding,  
 Listener, Seeing, Most  
 Forbearing, All-Wise, All-  
 Tender, All-Favorer, I ask You  
 by Your Name by which the  
 sea splits, and the command  
 concludes, and sustenance is  
 measured, and curtain is  
 casted, and rain comes down,  
 and land blooms, and ocean  
 overflows, and the moon  
 lights. Assigned with the  
 remembrance of Muhammad  
 – the purified, Ali – the



الْفَاضِلِ وَ الْفَضْلِ  
 السَّابِغِ لَا حَوْلَ وَ  
 لَا قُوَّةَ إِلَّا بِاللَّهِ  
 تَقْوِيضًا إِلَى اللَّهِ  
 لَا حَوْلَ وَ لَا  
 قُوَّةَ إِلَّا بِاللَّهِ  
 اسْتِعَانَةً بِاللَّهِ وَ  
 رَدَّ الْأَمْرِ إِلَيْهِ لَا  
 حَوْلَ وَ لَا قُوَّةَ  
 إِلَّا بِاللَّهِ تَمَسُّكًا  
 بِاللَّهِ وَ  
 اغْتِصَامًا بِحَبْلِهِ  
 وَ اعْزَّزَ الْخَلْقَ  
 عَلَيْهِ مَا شَاءَ  
 اللَّهُ تَضَرُّعًا إِلَى  
 اللَّهِ وَ اسْتِكَانَةً  
 لَهُ مَا شَاءَ اللَّهُ  
 تَوَجُّهًا إِلَى اللَّهِ  
 وَ إِقْرَارًا بِهِ وَ  
 تَوَكُّلًا عَلَيْهِ مَا  
 شَاءَ اللَّهُ تَلَطُّفًا  
 لِلَّهِ وَ اعْتِمَادًا  
 عَلَيْهِ مَا شَاءَ  
 اللَّهُ وَسِيلَةً إِلَى  
 اللَّهِ وَ الْحَاحَا  
 عَلَيْهِ أَنْتَ اللَّهُ  
 رَبُّنَا الَّذِي إِيَّاكَ  
 نَعْبُدُ وَ كُنْتَ قَبْلَ  
 الْأَيَّامِ وَ الْأَزْمَانِ  
 وَ كَوْنَتْ كُلُّ  
 شَيْءٍ فَاحْسَنْتَ  
 كَوْنُهُ فَأَنْتَ اللَّهُ  
 الَّذِي لَا تَضُمُّكَ  
 الْجِهَاتُ وَ لَا  
 يَحْوِيكَ الْمَكَانُ  
 فَأَنْتَ اللَّهُ لَا إِلَهَ  
 إِلَّا أَنْتَ حَتَّى قِيَوْمِ  
 مَلِكٍ قُدُّوسٍ دَائِمٍ  
 مُتَعَالٍ غَيْرِ  
 مَوْصُوفٍ وَ لَا

ANTAL LAAHO RABBONAL  
 LAZE IYYAAHO NABODO  
 WA KUNTA QABLAL  
 AYYAAME WAL AZMAANE  
 WA KAWWANTA KULLA  
 SHAY-IN FA-AHSANTA  
 KAWNOHU FA-ANTAL  
 LAAHUL LAZE LAA TA-  
 ZUMMOKAL JEHAATO WA  
 LAA YAHWEEKAL  
 MAKAAANO FA-ANTAL  
 LAAHO LAA ELAAHA ILLAA  
 ANTA HAYYUN  
 QAYYOOMUN MALEKUN  
 QUDDOOSUN DAAA-EMUN  
 MO-TA-A'ALUN GHAYRO  
 MAWSOOFIN WA LAA  
 MAHDOODUN TA-  
 A'ZZAMTA HAMEEDAN WA  
 TAJABBARTA HALEEMAN  
 WA TAKABBARTA  
 RAHEEMAN WA TA-  
 A'ALAYTA A'ZEEZAN WA  
 TA-A'ZZAZTA KAREEMAN  
 WA TAQADDASTA  
 MAJEEDAN WA  
 TAMAJJADTA MALEEKAN  
 WA TABAARAKTA  
 QADEERAN WA  
 TAWAHHADTA RABBAN  
 QAADERAN A'ALEMAN  
 JALEELAN HAMEEDAN  
 A'LIYYAN KABEERAN WA  
 TAFARRADTA BE-KHLQIL  
 KHALQE KULLEHI FAMAA  
 MIN BARE-IN  
 MOSAWWERIN MUTQENIN  
 GHAYROKA WA  
 TAFAZZALTA QAYYOOMAN  
 QAADERAN MAHMOODAN

shining full moon, and man  
 of the authority – rulers of the  
 grand night, O He but Whom  
 there is no god! I beseech  
 You in the name of there is no  
 god except You, O He  
 besides Whom there is no  
 god! By the mercy of there is  
 no god except You, O He  
 besides Whom there is no  
 god! By the greatness of  
 there is no god except You, O  
 He besides Whom there is no  
 god! By the majesty of there  
 is no god except You, O He  
 besides Whom there is no  
 god! By the perfection of  
 there is no god except You, O  
 He besides Whom there is no  
 god! By the brilliance of there  
 is no god except You, O He  
 besides Whom there is no  
 god! By the power of there is  
 no god except You, O He  
 besides Whom there is no  
 god! By the holiness of there  
 is no god except You, O He  
 besides Whom there is no  
 god! By the glory of there is  
 no god except You, O He  
 besides Whom there is no  
 god! By the domination of  
 there is no god except You, O  
 He besides Whom there is no  
 god! By the omnipotence of  
 there is no god except You, O  
 He besides Whom there is no  
 god! By the superiority of  
 there is no god except You, O  
 He besides Whom there is no

مَحْدُودٌ تَعَظَّمَتْ  
 حَمِيدًا وَ تَجَبَّرَتْ  
 حَلِيمًا وَ تَكَبَّرَتْ  
 رَحِيمًا وَ تَعَالَيْتَ  
 عَزِيزًا وَ  
 تَعَزَّزْتَ كَرِيمًا وَ  
 تَقَدَّسْتَ مَجِيدًا وَ  
 تَمَجَّدْتَ مَلِكًا وَ  
 تَبَارَكْتَ قَدِيرًا وَ  
 تَوَحَّدْتَ رَبًّا  
 قَادِرًا عَالِمًا  
 جَلِيلًا حَمِيدًا عَلِيًّا  
 كَبِيرًا وَ تَقَرَّرْتَ  
 بِخَلْقِ الْخَلْقِ كُلِّهِ  
 فَمَا مِنْ بَارِعٍ  
 مُصَوِّرٍ مُثْقِنٍ  
 غَيْرُكَ وَ تَقَضَّلْتَ  
 قَيُّومًا قَادِرًا  
 مَحْمُودًا عَلِيًّا  
 قَابِلًا مُحْسِنًا  
 مَعْبُودًا مَذْكُورًا  
 مُبْدِيًا مُعِيدًا  
 مُحْيِيًا مُمِيتًا  
 بَاعِثًا وَارِثًا وَ  
 تَطَوَّلْتَ عَفْوًا  
 غَفُورًا وَرَبًّا تَوَّابًا  
 رَحِيمًا رَوْفًا  
 وَدُودًا قَرِيبًا  
 مُجِيبًا سَمِيعًا  
 بَصِيرًا حَلِيمًا  
 حَكِيمًا حَنَّانًا  
 مَنَّانًا أَسْأَلُكَ  
 بِاسْمِكَ الَّذِي شَقَّ  
 بِهِمُ الْبَحْرُ وَ أُبْرِمَ  
 الْأَمْرُ وَ قَدِرَ  
 الرِّزْقُ وَ أُسْلِلَ  
 السَّيْرُ وَ أُنْزِلَ  
 الْقَطَرُ وَ أُعْشِبَ  
 الْبَرُّ وَ أُسْجَرَ  
 الْبَحْرُ وَ نُورَ

A'ALEYAN QAAHERAN  
 MOHSENAN MA'BOODAN  
 MAZKOORAN MUBDE-AN  
 MO-E'EDAN MOHYEYAN  
 MOMEETAN BAA-E'SAN  
 WAARESAN WA  
 TATAWWALTA A'FUWWAN  
 GHAFUORAN  
 WAHHAABAN  
 TAWWAABAN RAHEEMAN  
 RAOOFAN WADOODAN  
 QAREEBAN MOJEEBAN  
 SAMEE-A'N BASEERAN  
 HALEEMAN HAKEEMAN  
 HANNAANAN MANNAANAN  
 AS-ALOKA BISMEKAL  
 LAZEE SHUQQA BEHIL  
 BAHRO WA UBREMAL  
 AMRO WA QUDDERAR  
 RIZQO WA USBELUS  
 SITRO WA UNZELUL  
 QATRO WA O-A'SHEBAL  
 BARRO WA USJERAL  
 BAHRO WA NOORAL  
 BADRO WA KHUSSA BIZ-  
 ZIKRE MOHAMMADONIT  
 TAOHRO WA ALIYYENIL  
 BADRO WA WOLAATUL  
 AMRE HUKKAAMO  
 LAYLATIL QADRE YAA LAA  
 ELAAHA ILLAA ANTA BE-  
 HAQQE LAA ELAAHA  
 ILLAA ANTA YAA LAA  
 ELAAHA ILLAA ANTA BE-  
 RAHMATE LAA ELAAHA  
 ILLAA ANTA YAA LAA  
 ELAAHA ILLAA ANTA BE-  
 A'ZAMATE LAA ELAAHA  
 ILLAA ANTA YAA LAA  
 ELAAHA ILLAA BEJALAALE

god! By the justice of there is  
 no god except You, O He  
 besides Whom there is no  
 god! By the nobility of there is  
 no god except You, O He  
 besides Whom there is no  
 god! By the power of there is  
 no god except You, O He  
 besides Whom there is no  
 god! By the truth of there is  
 no god except You, O He  
 besides Whom there is no  
 god! I ask You in the name of  
 all these oaths that You send  
 blessings upon Muhammad  
 and the progeny of  
 Muhammad and do with me  
 what is done by a mighty  
 man, when a lowly slave  
 pleads to him and he shows  
 him mercy, and do with me  
 what is done by a rich man,  
 when a needy slave submits  
 to him, then give him profit  
 with mighty behaviour,  
 submitting to you fearing, give  
 him security. O my Lord!  
 Secure me from Your Your  
 casting out and Your sending  
 far, and place me in Your  
 generous servants, I ask You  
 by Your names which when  
 You are called with, the  
 difficult events becomes easy,  
 and when places upon the  
 mountains it becomes  
 scattered floating dust, and  
 when it ascends towards the  
 closed doors of the sky, it  
 opens, and when it descends

الْبَدْرُ وَ خُصَّ  
 بِالذِّكْرِ مُحَمَّدٌ  
 الطُّهْرُ وَ عَلِيٌّ  
 الْبَدْرُ وَ وَلَاةُ  
 الْأَمْرِ حُكَّامُ لَيْلَةٍ  
 الْقَدْرُ يَا لَا إِلَهَ  
 إِلَّا أَنْتَ بِحَقِّ لَا  
 إِلَهَ إِلَّا أَنْتَ يَا لَا  
 إِلَهَ إِلَّا أَنْتَ  
 بِرَحْمَةٍ لَا إِلَهَ  
 إِلَّا أَنْتَ يَا لَا إِلَهَ  
 إِلَّا أَنْتَ بِعَظَمَةٍ  
 لَا إِلَهَ إِلَّا أَنْتَ يَا  
 لَا إِلَهَ إِلَّا أَنْتَ  
 بِجَلَالٍ لَا إِلَهَ إِلَّا  
 أَنْتَ يَا لَا إِلَهَ إِلَّا  
 أَنْتَ بِكَمَالٍ لَا  
 إِلَهَ إِلَّا أَنْتَ يَا لَا  
 إِلَهَ إِلَّا أَنْتَ  
 بِبَيَّأَةٍ لَا إِلَهَ إِلَّا  
 أَنْتَ يَا لَا إِلَهَ إِلَّا  
 أَنْتَ بِقُدْرَةٍ لَا  
 إِلَهَ إِلَّا أَنْتَ يَا لَا  
 إِلَهَ إِلَّا أَنْتَ  
 بِقُدْسٍ لَا إِلَهَ إِلَّا  
 أَنْتَ يَا لَا إِلَهَ إِلَّا  
 أَنْتَ بِسُبْحَانٍ لَا  
 إِلَهَ إِلَّا أَنْتَ يَا لَا  
 إِلَهَ إِلَّا أَنْتَ  
 بِمَلَكُوتٍ لَا إِلَهَ  
 إِلَّا أَنْتَ يَا لَا إِلَهَ  
 إِلَّا أَنْتَ بِجَبَرُوتٍ  
 لَا إِلَهَ إِلَّا أَنْتَ يَا  
 لَا إِلَهَ إِلَّا أَنْتَ  
 بِفَضْلِ لَا إِلَهَ إِلَّا  
 أَنْتَ يَا لَا إِلَهَ إِلَّا  
 أَنْتَ بِعَدْلِ لَا إِلَهَ  
 إِلَّا أَنْتَ يَا لَا إِلَهَ  
 إِلَّا أَنْتَ بِكَرَمٍ لَا  
 إِلَهَ إِلَّا أَنْتَ يَا لَا

LAA ELAAHA ILLAA ANTA  
 YAA LAA ELAAHA ILLAA  
 ANTA BE-KAMAALE LAA  
 ELAAHA ILLAA ANTA YAA  
 LAA ELAAHA ILLAA ANTA  
 BE-BAHAA-E LAA ELAAHA  
 ILLAA ANTA YAA LAA  
 ELAAHA ILLAA ANTA BE-  
 QUDRATE LAA ELAAHA  
 ILLAA ANTA YAA LAA  
 ELAAHA ILLAA ANTA BE-  
 QUDSE LAA ELAAHA ILLAA  
 ANTA YAA LAA ELAAHA  
 ILLAA ANTA BE-SUBHAANE  
 LAA ELAAHA ILLAA ANTA  
 YAA LAA ELAAHA ILLAA  
 ANTA BE-MALAKOOTE LAA  
 ELAAHA ILLAA ANTA YAA  
 LAA ELAAHA ILLAA ANTA  
 BE-JABAROOTE LAA  
 ELAAHA ILLAA ANTA YAA  
 LAA ELAAHA ILLAA ANTA  
 BE-FAZLE LAA ELAAHA  
 ILLAA ANTA YAA LAA  
 ELAAHA ILLAA ANTA BE-  
 A'DLE LAA ELAAHA ILLAA  
 ANTA YAA LAA ELAAHA  
 ILLAA ANTA BE-KARAME  
 LAA ELAAHA ILLAA ANTA  
 YAA LAA ELAAHA ILLAA  
 ANTA BE-QUWWATE LAA  
 ELAAHA ILLAA ANTA YAA  
 LAA ELAAHA ILLAA ANTA  
 BE-SIDQE LAA ELAAHA  
 ILLAA ANTA AS-ALOKA BE-  
 JAMEE-I'L AQSAAME  
 KULLEHAA AN  
 TOSALLEAYA A'LAA  
 MOHAMMADIN WA AALE  
 MOHAMMADIN WA AN

to the darkness of the earth,  
 it widens its straitness, and  
 when the dead is hit with it,  
 they disperse in the graves,  
 and when the non-existent is  
 called, they become existent,  
 and when it is remembered  
 upon the hearts, it trembles  
 with humility, and when it is  
 recited upon the ears, the  
 eyes overflows with tears,  
 and by Muhammad, Your  
 prophet, supported with the  
 miracles and described with  
 the clear verses, and by  
 Ameer al-Momineen, Ali Ibn  
 Abi Taalib, who was chosen  
 for him for his brother and his  
 successor, and chosen for his  
 succession and his family tie,  
 and by the right of pure  
 progeny of both of them,  
 protectors of the religion, and  
 his firm handle, and by the  
 right of our master, and our  
 deputy and caliph, master of  
 the time, the supported with  
 awe and His angels, and  
 those who gather for his  
 obedience – all the subjects  
 of the kingdoms, and which  
 consists of various desires  
 from his subjects, and You  
 derive with it the rights of  
 Your guardians, and You take  
 revenge from the evils of Your  
 foes, and fill the earth with  
 justice and equity, and spread  
 the servants with distinction  
 and favour by his

إِلَا ۞ إِلَا ۞ أَنْتَ  
 بِقُوَّةٍ لَا إِلَهَ إِلَّا  
 أَنْتَ يَا لَا إِلَهَ إِلَّا  
 أَنْتَ بِصِدْقٍ لَا  
 إِلَهَ إِلَّا أَنْتَ  
 بِجَمِيعِ  
 الْأَقْسَامِ كُلِّهَا ۞  
 تُصَلِّيَ ۞ عَلَى  
 مُحَمَّدٍ وَآلِ  
 مُحَمَّدٍ وَآلِ تَفْعَلُ  
 بِي فِعْلَ عَزِيزٍ  
 تُضَيِّرُ عِ الْيَمِ  
 دَلِيلَ فَرَحَمَةٍ وَ  
 فِعْلَ غَنِيٍّ خَشَعُ  
 لَهُ فَقِيرٌ فَتَفْعَلُ وَ  
 فِعْلَ جَبَّارٍ ۞  
 اسْتَسْلَمَ الْيَمِ  
 خَائِفٌ ۞ فَأَمَنَهُ.  
 رَبِّ أَمْنِي مِنْ  
 طَرْدِكَ وَإِعَادِكَ  
 وَاجْعَلْنِي مِنْ  
 أَكْرَمِ عِبَادِكَ  
 أَسْأَلُكَ بِأَسْمَائِكَ  
 الَّتِي إِذَا سُمِّيَتْ  
 بِهَا عَلَى  
 طَوَارِقِ الْعُسْرِ  
 عَادَتْ يُسْرًا وَ  
 إِذَا وُضِعَتْ عَلَى  
 الْجِبَالِ صَارَتْ  
 لِبَآءً مَنُثُورًا ۞  
 إِذَا رُفِعَتْ إِلَى  
 أَبْوَابِ السَّمَاءِ  
 تَفْتَحُتْ بِهَا  
 الْمَعَالِقُ وَ ۞  
 لِي ۞  
 ظِلْمَاتِ الْأَرْضِ  
 اتَّسَعَتْ بِهَا  
 الْمَضَائِقُ وَ ۞  
 ضُرِبَتْ بِهَا  
 الْمَوْتَى انْتَشَرَتْ

TAF-A'LA BEE FE'LEE  
 A'ZEEZIN TAZARRA-A'  
 ELAYHE ZALEELUN  
 FARAHEMAHU WA FE'LA  
 GHANIYYIN KHASHA-A'  
 LAHU FQEERUN FANAFA-  
 A'HU WA FE'LA  
 JABBARENIS TASLAMA  
 ELAYHE KHAAA-EFUN FA-  
 AAMANAHU. RABBE  
 AAMINNEE MIN TARDEKA  
 WA IB-A'ADEKA WAJ  
 A'LNEE MIN AKRAME  
 E'BAADEKA AS-ALOKA BE-  
 ASMAAAA-EKALLATEE EZAA  
 SUMMEETA BEHAA A'LAA  
 TAWAAREQIL U'SRE  
 A'ADAT YUSRAN WA EZAA  
 WOZE-A'T A'LAL JEBAALE  
 SAARAT HABAAA-AN  
 MANSOORAN WA EZAA  
 RO-FE-A'T ELAA  
 ABWAABIS SAMAAA-E  
 TAFATTAHAT BEHAL  
 MAGHAALEQO WA EZAA  
 HABATAT ELAA  
 ZOLOMAATIL ARZIT TASA-  
 A'T BEHAL MAZAAA-EQO  
 WA EZAA ZOREBAT BEHAL  
 MAWTAN TASHARAT  
 MENAL LOHOODE WA  
 EZAA NOODEYAT BEHAL  
 MA'DOOMAATE KHARAJAT  
 ELAL WOJOODE WA EZAA  
 ZOKERAT A'LAL QOLOOBE  
 WAJELAT KHOSHOO-A'N  
 WA EZAA QORE-A'T  
 BEHAL ASMAA-A' FAAZATIL  
 O'YOONO DOMOOA'N WA  
 BE-MOHAMMADIN

reappearance, and You will return the truth – mighty and praiseworthy – to its place, and You will return the religion upon his hand fresh, new, that You send blessings upon Muhammad and the progeny of Muhammad, then indeed I seek intercession with them to You, and I present them in front of me and put my needs before You, and inspire me with thanksgiving of Your favors for the success of their recognition, and guidance towards their obedience, and increase for me the power in adhering You with their infallibility, and following their tradition, and remaining in their group, You are verily worthy of all praise and full of all glory. Glory be to Allah, the Eternal, Detacher of the liabilities, Sustainer of cattles, in His timelessness there is no beginning or disappearance, nor in His eternity there is end or future. O Allah! This is verily a place wherein one who misses Your mercy must never expect to find it elsewhere. None can be more miserable than one who visits this place, bearing hope, but leaves it with disappointment. O Allah! I do seek Your protection against bad return, O Allah! I do seek Your protection against evil

مِنَ الْخُودِ وَ إِذَا  
 نُودِيَتْ بِهَا  
 الْمَعْدُومَاتِ  
 خَرَجَتْ إِلَى  
 الْوُجُودِ وَ إِذَا  
 ذُكِرَتْ عَلَى  
 الْقُلُوبِ وَجِلَتْ  
 خُشُوعًا وَ إِذَا  
 قُرِعَتْ بِهَا  
 الْأَسْمَاعُ فَاضَتْ  
 الْعُيُونُ دُمُوعًا وَ  
 بِمُحَمَّدٍ رَسُولِكَ  
 الْمُؤَيَّدِ  
 بِالْمُعْجَزَاتِ  
 الْمَنْعُوتِ بِمُحْكَمِ  
 الْآيَاتِ وَ بِأَمِيرِ  
 الْمُؤْمِنِينَ عَلَى  
 بَنِي أَبِي طَالِبٍ  
 الَّذِي اخْتَرْتَهُ  
 لِمَوَاحَاتِهِمْ وَ  
 وَصِيَّتِهِمْ وَ  
 اصْطَفَيْتَهُمْ  
 لِخِلَافَتِهِمْ وَ  
 مُصَاحَبَتِهِمْ وَ  
 بِحَقِّ ذُرِّيَّتِهِمَا  
 الْأَطْفَارِ حُمَاةَ  
 الدِّينِ وَ عُرُوتِهِمْ  
 وَ بِحَقِّ مَوْلَانَا وَ  
 خَلِيفَتِنَا صَاحِبِ  
 الزَّمَانِ الْمُؤَيَّدِ  
 بِالرُّعْبِ وَ  
 مَلَائِكَتِهِمْ وَ مِنْ  
 يَجْتَمِعُ عَلَى  
 طَاعَتِهِ جَمِيعُ  
 الْمَمَالِكِ مِنَ الْإِلِ  
 مَمْلَكَتِهِمْ وَ يَتَأَلَّفُ  
 لَهُمُ الْإِهْوَاءُ  
 الْمُتَقَرِّقَةُ مِنْ  
 رَعِيَّتِهِمْ وَ  
 تَسْتَخْلِصُ بِهِ

RASOOLEKA AL-MO-  
 AYYADE BIL-MO'JEZAATE  
 AL-MAN-O'OTE BE-  
 MOHKAMIL AAYAATE WA  
 BE-AMEERIL  
 MOAMENEENA A'LIY  
 YIBNE ABEE TAALEBIN  
 ALLAZIKH TARTAHU LE-  
 MOWAAKHAATEHI WA  
 WASIYYATEHI WAS  
 TAFAYTAHU  
 LEKHELAATAFEHI WA  
 MOSAAHARATEHI WA  
 BEHAQQE  
 ZURRIYATEHEMAL  
 ATHAARE HOMAATID  
 DEENE WA U'RWATEHI WA  
 BE-HAQQE MAWLAANAA  
 WA KHALEEFATENAA  
 SAAHEBIZ ZAMAANE AL-  
 MOAYYADE BIR-RO'BE WA  
 MALAAA-EKATEHI WA  
 MAN YAJTAME-O' A'LAA  
 TAA-A'TEHI JAMEE-U'LO  
 MAMAALEKE MIN AHLE  
 MAMLAKEHI WA YATA-  
 ALLOFO LAHUL AHWAAA-  
 UL MOTAFARREQAHU MIN  
 RA-I'YYATEHI WA  
 TASTAKHLESO BEHI  
 HOQOOQA AWLEYAAA-  
 EKA WA TANTAQEMO MIN  
 SHERAARE A-A'DAAA-EKA  
 WA TAM-LA-UL ARZA  
 A'DLAN WA QISTAN WA  
 TOWASSE-U'L E'BAADA  
 BE-ZAHOOREHI FAZLANN  
 WA EHSAANAN WA TO-  
 E'EDUL HAQQA BE-  
 MAKAANEHI A'ZEEZAN

return, and hard interrogation  
 when I am called to account.  
 It is too far from You, O my  
 Lord, that after You matched  
 the obedience to Your  
 (visited) representatives to  
 the obedience to You, and the  
 disobedience to them is the  
 disobedience to You, the  
 loyalty to them is the loyalty  
 to You, You may then shock  
 with despair one who has  
 visited them and who has  
 come to their grave after  
 undergoing remoteness from  
 homeland! No, By Your  
 Honor, my conscience can  
 never even think of so,  
 because all hearts always  
 have excellent ideas about  
 You. Specially while You have  
 ordered Your servants with  
 the attachment of the  
 beseechers, and permission  
 of the arriving ones, and  
 kindness towards the sinners,  
 and I ask You by which You  
 have exclusively given  
 Muhammad and his progeny  
 from the attentions and  
 bestowed them with the best  
 of the characteristics till they  
 emerge upon the  
 counterparts, then You made  
 them leaders of the time, and  
 condition for the faith whereby  
 they preceded the creatures  
 towards Your Oneness, then  
 You created their light from  
 Your Light, and protected

حُقُوقَ أَوْلِيَائِكَ وَ  
 تَنْتَقِمُ مِنْ شَرَارِ  
 أَعْدَائِكَ وَ تَمْلَأُ  
 الْأَرْضَ عَدْلًا وَ  
 قِسْطًا وَ تُوسِّعُ  
 الْعِبَادَ بِظُهُورِهِ  
 فَضْلًا وَ إِحْسَانًا  
 وَ تُعِيدُ الْحَقَّ  
 بِمَكَانِهِ عَزِيزًا  
 حَمِيدًا وَ تُرْجِعُ  
 الدِّينَ عَلَى يَدَيْهِ  
 غَضًا جَدِيدًا إِنَّ  
 تُصَلِّيَ عَلَى  
 مُحَمَّدٍ وَ آلِ  
 مُحَمَّدٍ فَقَدْ  
 اسْتَشْفَعْتَ بِهِمْ  
 إِلَيْكَ وَ قَدَّمْتَهُمْ  
 أَمَامِي وَ بَيْنَ  
 يَدَيَّ حَوَائِجِي  
 إِلَيْكَ وَ أَنْ  
 تُوزِعَنِي شُكْرَ  
 نِعْمَتِكَ فِي  
 التَّوْفِيقِ  
 لِمَعْرِفَتِهِمْ  
 وَالْهِدَايَةِ إِلَى  
 طَاعَتِهِمْ وَ  
 تَرْيَدَنِي قُوَّةَ فِي  
 التَّمَسُّكِ  
 بِعِصْمَتِهِمْ وَ  
 الْإِقْتِدَاءِ بِسُنَّتِهِمْ  
 وَ الْكُونِ فِي  
 زَمَرَتِهِمْ إِنَّكَ  
 حَمِيدٌ مَجِيدٌ  
 سُبْحَانَ اللَّهِ  
 الدَّائِمِ فَكَأَكِ  
 الْمَعَارِمِ رَازِقِ  
 الْبَرِيَّانِ لَيْسَ فِي  
 دَيْمُومِيَّتِهِ ابْتِدَاءٌ  
 وَ لَا زَوَالٌ وَ لَا  
 فِي أَبَدِيَّتِهِ انْتِهَاءٌ

HAMEEDAN WA TURJE-  
 U'D DEENA A'LAA  
 YADAYHE GHAZZAN  
 JADEEDAN AN TOSALLEYA  
 A'LAA MOHAMMADIN WA  
 AALE MOHAMMADIN  
 FAQADIS TASHFA'TO  
 BEHIM ELAYKA WA  
 QADDAMTOHUM  
 AMAAMEE WA BAYNA  
 YADAY HAWAAA-EJEE  
 ELAYKA WA AN TOOZE-  
 A'NEE SHUKRA NA'MATEKA  
 FIT TAWFEEQE LE-  
 MA'REFATEHIM WAL  
 HADAAAYATE ELAA TAA-  
 A'TEHIM WA TAZEEDANEE  
 QUWWATAN FIT  
 TAMASSOKE BE-  
 I'SMATEHIM WAL-  
 IQTEDAAA-E BE-  
 SUNNATEHIM WAL KAWNE  
 FEE ZUMRATEHIM INNAKA  
 HAMEEDUN MAJEEDUN  
 SUBHAANAL LAAHID  
 DAAA-EME FAKKAAIL MA-  
 GHAAREME RAAZEQIL  
 BAHAAA-EME LAYSA FEE  
 DAYMOOMIYYATEHIB  
 TEDAAA-UN WA LAA  
 ZAWAALUN WA LAA FEE  
 ABADIYYATEHIN TEHAAA-  
 UN WA LAS TIQBAALUN.  
 ALLAAHUMMA INNA  
 HAAZAA MASH-HADUN  
 LAA YARJOO MAN  
 FAATATHO RAHMATAK AN  
 YANAALAHAA FEE  
 GHAYREHI WA LAA  
 AHADUN ASHQAA MIN

their bodies from the filth of  
 the disbelievers to complete  
 Your destiny in the chiefs of  
 the creatures, except that You  
 wrote for me the mercy which  
 You had written on Your self,  
 and chose me for Your self  
 and purified me from the  
 consequences of Your  
 creation, and You replied to  
 my supplication: 'Indeed I  
 have given You O my servant!  
 Whatever You had asked Me.'  
 And I intend for you because  
 You intend for me, by Your  
 grace and Your honour O  
 most Merciful of all! And by  
 Your Might O my Master!  
 What will You do! Glory be to  
 You, the eyes folds in Your  
 extended creation, and the  
 intellects bends from the reins  
 of its essences, then You are  
 the Overtaker without being  
 overtaken, and Encompassor  
 without being encompassed,  
 O Shelter for the fearful! And  
 the cave for the regretful, and  
 protection for the one who  
 seeks refuge and aide for the  
 refugees. Glory be to You,  
 how hearing You are when  
 called! And how listening You  
 are when prayed secretly!  
 And how merciful You are  
 when mercy is asked! O my  
 Lord! World is not enjoyable  
 except by Your service, and  
 the grave is not pleasant  
 except by Your sympathy, and

وَلَا اسْتَقْبَالَ  
 اللَّهُمَّ إِنَّ إِذَا  
 مَشَيْدٌ لَا يَرْجُو  
 مَنْ فَاتَّشَهُ  
 رَحْمَتَكَ أَنْ  
 يَنَالَهَا فِي غَيْرِهِ  
 وَلَا أَحَدٌ أَشَقَى  
 مِنْ أَمْرِ قَصْدِهِ  
 مُؤَمَّلًا فَتَابَ عَنْهُ  
 خَائِبًا. اللَّهُمَّ إِنِّي  
 أَعُوذُ بِكَ مِنْ  
 سُوءِ الْإِيَابِ وَ  
 خِيْبَةِ الْمُنْقَلَبِ وَ  
 الْمُنَاقَشَةِ عِنْدَ  
 الْحِسَابِ وَ  
 حَاشَاكَ يَا رَبِّ  
 أَنْ تُقْرَنَ طَاعَتِي  
 أَوْ لِيَأْثَرَكَ بِطَاعَتِكَ  
 وَمَعْصِيَتِيهِمْ  
 بِمَعْصِيَتِكَ وَ  
 مُوَالَاتِيهِمْ  
 بِمُوَالَاتِكَ ثُمَّ  
 تُؤَيِّسُ زَائِرِيهِمْ وَ  
 الْمُتَحَمِّلِ إِلَى  
 قُبُورِهِمْ مِنْ بَعْدِ  
 الْبِلَادِ لَا وَ  
 عَزَّتْكَ لَا يَبْعَدُ  
 عَلَى ذَلِكَ  
 ضَمِيرِي إِذْ  
 كَانَتْ الْقُلُوبُ  
 إِلَيْكَ بِالْجَمِيلِ  
 تُشِيرُ لَا سِيَّمَا وَ  
 قَدْ أَمَرْتَ عِبَادَكَ  
 بِصَلَاةِ السَّائِلِينَ  
 وَاجَازَةٍ  
 الْوَافِدِينَ وَ  
 الْإِحْسَانَ إِلَى  
 الْمُسْتَجِيبِينَ وَ  
 أَسْأَلُكَ بِمَا  
 خَصَّصْتَ مُحَمَّدًا

IMRA-IN QASADAHU  
 MOAMMELAN FA-AABA  
 A'NHO KHAAA-EBAN.  
 ALLAAHUMMA INNEE A-  
 O'OZO BEKA MIN SOO-IL  
 EYAABE WA KHAYBATIL  
 MUNQALABE WAL  
 MONAAQASHATE I'NDAL  
 HESAABE WA HAASHAAKA  
 YAA RABBE AN TUQRENA  
 TAA-A'TA AWLEYAAA-EKA  
 BE-TAA-A'TEKA WA  
 MA'SEYATAHUM BE-  
 MA'SEYATEKA WA  
 MOWAALAATAHUM BE-  
 MOWAALAATEKA SUMMA  
 TOA-YESA ZAAA-ERAHUM  
 WAL MOTAHAMMELA  
 ELAA QOBOOREHIM MIN  
 BADIL BELAADE LAA WA  
 I'ZZATEKA LAA  
 YANQ'QEDO A'LAA  
 ZAALEKA ZAMEEREE IZ  
 KANATIL QOLOOBO  
 ELAYKA BIL-JAMEELE  
 TOSHEERO LAA  
 SIYYAMAA WA QAD  
 AMARTA E'BAADAKA BE-  
 SELATIS SAAA-ELEENA  
 WA EJAAZATIL  
 WAAFEDEENA WAL  
 EHSAANE ELAL MOSEE-  
 EENA WA AS-ALOKA  
 BEMAA KHAASSASTA  
 MOHAMMADAN WA  
 AALAHU MENAL  
 E'NAAYAAATE WA  
 AKRAMTAHUM BE-  
 AHSANIS SEFAATE HATTAA  
 BARAZOO A'LAL AQRAANE

the Paradise is not pleasing except by talking to You and Your proximity, then make me from Your best servants and the people of Your obedience. O Allah! Send blessings upon Muhammad and the progeny of Muhammad and honour Your intimate servants by fulfilling Your promise, and make them attain Your help of their hopes, and withhold from them fear of any one who holds the flag of hostility against You, and rebel against the one who opposes You with Your resistance, and give success to us as per Your discretion for the creatures, for Your word is the undoubted truth, "and helping the believers is ever incumbent on Us."<sup>5</sup> O One Who place the sparkles of His lights in the hearts of the guiding Imams, and circulate thunder of the reverence in the hearts of the pure infallibles, and sends the lighting of threat in the intellects of submissive confidants, when You have described them as the rightful servants, I ask You, O my Master! By the right of Muhammad and his pure successors that You deliver me, and give time for my death, and make me attain my hope, and like You have

وَ إِلَهٍ مِنْ  
 الْعَنَائَاتِ وَ  
 أَكْرَمْتَهُمْ بِأَحْسَنِ  
 الصِّفَاتِ حَتَّى  
 بَرَزُوا عَلَى  
 الْأَقْرَانِ فَجَعَلْتَهُمْ  
 أَيْمَةً الزَّمَانِ وَ  
 شَرَطَ الْإِيمَانَ  
 حَيْثُ سَبَقُوا  
 الْخَلَائِقِ إِلَى  
 تَوْحِيدِكَ فَخَلَقْتَ  
 نُورَهُمْ مِنْ نُورِكَ  
 وَ حَمَيْتَ  
 أَجْسَادَهُمْ مِنْ  
 أَرْجَاسِ الْكَافِرِينَ  
 لِتَمَامِ قَدْرِكَ فِي  
 رُؤْسَاءِ  
 الْمَخْلُوقِينَ إِلَّا مَا  
 كَتَبْتَ لِي  
 الرَّحْمَةِ الَّتِي  
 كَتَبْتَهَا عَلَى  
 نَفْسِكَ وَ اجْتَبَيْتَنِي  
 لِنَفْسِكَ وَ  
 خَلَصْتَنِي مِنْ  
 تَبِعَاتِ خَلْقِكَ  
 وَقُلْتَ لِدُعَائِي قَدْ  
 أَتَيْتُكَ يَا عَبْدِي  
 مَا سَأَلْتَنِي وَ  
 أَرَدْتُكَ حَيْثُ  
 أَرَدْتَنِي بِفَضْلِكَ  
 وَ كَرَمِكَ يَا  
 أَرْحَمَ الرَّاحِمِينَ  
 وَ عَزَّتْكَ يَا  
 مَوْلَايَ لَتَفْعَلَنَّ  
 سُبْحَانَكَ طَوْتُ  
 الْأَبْصَارِ فِي  
 صُنْعِكَ مَدِيدَتِهَا  
 وَ ثَنَّتِ الْأَلْبَابُ  
 عَنْ كُنْهِكَ  
 اعْتَنَتْهَا فَأَنْتَ

FA-JA-A'LTAHUM A-  
 IMMATAZ ZAMAANE WA  
 SHARTAL EEMAANE  
 HAYSO SABAQUL KHALAA-  
 EKA ELAA TAWHEEDAKA  
 FAKHALAQTA NOORAHUM  
 MIN NOOREKA WA  
 HAMAYTA AJSAADAHUM  
 MIN ARJAASIL  
 KAAFEREENA LE-  
 TAMAAME QADAREKA FEE  
 RO-ASAAA-IL  
 MAKHLOOQEENA ILLAA  
 MA KATABTA LEYAR  
 RAHMATAL LATEE  
 KATABTAHAA A'LAA  
 NAFSEKA WAJ  
 TABAYTANEE LENAFASEKA  
 WA KHALLASTANEE MIN  
 TA-BE-A'ATE KHALQEKA  
 WA QULTA LE-DO-A'AA-EE  
 QAD AATAYTOKA YAA  
 A'BDEE MAA SA-ALTANEE  
 WA ARADTOKA HAYSO  
 ARADTANEE BE-FAZLEKA  
 WA KARAMEKA YAA  
 ARHAMAR RAAHEMEENA  
 WA I'ZZATEKA YAA  
 MAWLAAYA LATAF-  
 A'LANNA SUBHAANAKA  
 TAWATIL ABSAARO FEE  
 SUN-E'KA MADEEDATAHAA  
 WA SANATIL ALBAABO A'N  
 KUNHEKA A-I'NNATAHAA  
 FA-ANTAL MUDREKO  
 GHAYRUL MUDRAKE WAL  
 MOHEETO GHAYRUL  
 MOHAATE YAA MAAMANAL  
 KHAAA-EFE WA KAHFAL  
 LAAA-HEFE WA JUNNATAL

perfected my creation for  
 Your servants, and my  
 intellect with Your recognition,  
 be happy with me, then surely  
 I know that I am not fit for  
 Paradise, and You know that I  
 cannot bear the Fire, I am the  
 one who has allowed the  
 punishment upon myself, and  
 I debase it by the effort of my  
 sins, and offered it with all my  
 strength for dangers, while I  
 do not have strength so make  
 me victorious, nor excuse so  
 accept my apology, then have  
 mercy on my dejection and  
 my imploring to You, O my  
 Master! O One from Whom  
 the beseecher do not  
 ashamed, nor there is hope of  
 pardon except from Him, we  
 complain to You what is not  
 hidden from You, and I ask  
 You what is not great than  
 You, and I ask You by all  
 swearing which is cause of  
 nearness near You that You  
 send blessings upon  
 Muhammad and the progeny  
 of Muhammad and that You  
 grant Muhammad and the  
 progeny of Muhammad best  
 of what is asked for them  
 from You by every beseecher,  
 and be generous of what the  
 desire of all the desirous to  
 You, till You prefer them upon  
 all Your creatures and  
 increase for them after Your  
 generosity and supremacy



الْمُدْرِكُ غَيْرُ الْمُدْرِكِ وَ  
 الْمُحِيطُ غَيْرُ الْمُحَاطِ يَا مَأْمَنَ  
 الْخَائِفِ وَ كَهْفَ اللَّائِفِ وَ جُنَّةَ  
 الْعَائِذِ وَ غَوْتَ اللَّائِذِ سُبْحَانَكَ مَا  
 أَسْمَعُكَ إِذَا نُودِيتَ وَ أَنْصَتَكَ  
 إِذَا تُوجِّيتَ وَ أَرْحَمَكَ إِذَا  
 اسْتُرْجِمْتَ. □  
 إِلَهِي مَا طَابَتْ  
 الدُّنْيَا إِلَّا بِخِدْمَتِكَ  
 وَ مَا طَابَ الْقَبْرُ  
 إِلَّا بِمُؤَانَسَتِكَ وَ  
 مَا طَابَتْ الْجَنَّةُ  
 إِلَّا بِمُخَاطَبَتِكَ وَ  
 مُجَاوَرَتِكَ  
 فَاجْعَلْنِي مِنْ  
 أَفْضَلِ عِبَادِكَ وَ  
 إِلَهِي طَاعَتِكَ. □  
 اللَّهُمَّ صَلِّ عَلَى  
 مُحَمَّدٍ وَ آلِ  
 مُحَمَّدٍ وَ أَكْرِمِ  
 أَوْلِيَائَكَ بِإِجَارِ  
 وَعْدِكَ وَ بَلِّغْهُمْ  
 مَايَأْمُلُونَ مِنْ  
 نَصْرِكَ وَ اكْفُفْ  
 عَنْهُمْ بِأَسَى مَنْ  
 نَصَبَ الْخِلَافَ  
 عَلَيْكَ وَ تَمَرَّدَ  
 بِمَنْعَتِكَ عَلَى  
 رُكُوبِ مُخَالَفَتِكَ  
 وَ حَقَّقِ لَنَا تَقْدِيرَ  
 جُحْمَتِكَ فِي  
 الْمَخْلُوقِينَ لِقَوْلِكَ  
 الصَّادِقِ الْيَقِينِ  
 "وَ كَانَ حَقًّا

A'AA-EZE WA GHAWSAL  
 LAAA-EZE SUBHAANAKA  
 MAA ASMA-A'KA EZAA  
 NOODEETA WA ANSATAKA  
 EZAA NOOJEETA WA  
 ARHAMAKA EZAS  
 TURHIMTA. ELAAHEE MAA  
 TAABATID DUNYAA ILLAA  
 BE-KHIDMATEKA WA MAA  
 TAABALQABRO ILLAA BE-  
 MOAANASATEKA WA MAA  
 TAABATIL JANNATO ILLAA  
 BE-MOKHAATABATEKA WA  
 MOJAAWARATEKA FAJ-  
 A'LNEE MIN AFZALE  
 E'BAADEKA WA AHLE TAA-  
 A'TEKA. ALLAAHUMMA  
 SALLE A'LAA  
 MOHAMMADIN WA AALE  
 MOHAMMADIN WA AKRIM  
 AWLEYAAA-AKA BE-  
 INJAAZE WA'DEKA WA  
 BALLIGH-HUM MAA  
 YAAMOLOONA MIN  
 NASREKA WAK FUF  
 A'NHUM BAASA MAN  
 NASABAL KHELAAFA  
 A'LAYKA WA TAMARRADA  
 BE-MAN-A'TEKA A'LAA  
 ROKOOBE  
 MOKHAALAFATEKA WA  
 HAQQIQ LANAA  
 TAQDEERA HIKMATEKA  
 FIL MAKHLOOQEENA  
 LEQAWLEKAS SAADEQIL  
 YAQEENE "WA KAANA  
 HAQQAN A'LAYNAA  
 NASRUL MOAMENEENA".  
 YAA MAN ASKANA  
 BoROOQA ANWAAREHI

what fits You, I ask You O my  
 master! The questioner which  
 cling to your shrine, and in  
 need of your favour. O my  
 master! Surely, the custom of  
 Arab is that when somebody  
 seeks aid at the door of their  
 house, they give refuge, and  
 you are the leader of the  
 Arabs and non-Arabs. And  
 certainly I seek aid with a  
 pillar from the pillars of Your  
 Oneness and a house from  
 the houses of Your Prophets,  
 and the grave from the  
 graves of Your vicegerents  
 those whom You have  
 manifested as Your authority,  
 and establishes Your laws. O  
 Aide! Aid me, for this sorrow I  
 have hoped for You. O my  
 Master! I ask You by Your  
 names which You have  
 written on the hearts of Your  
 chosen ones (that is) by the  
 right of Muhammad and his  
 progeny – Your trustworthy  
 confidants, then they  
 recognize whom You have  
 introduced them, and they  
 understand whom You have  
 made to understand, and  
 perceived them of what have  
 been made obligatory for  
 them from Your attributes and  
 Your instructions, and You  
 give their examples, and You  
 have illuminated their proof,  
 and You connected their  
 names with Your name that

عَلَيْنَا نَصْرُ  
 الْمُؤْمِنِينَ. يَا  
 مَنْ أَسْكَنَ بُرُوقَ  
 أَنْوَارِهِ فِي قُلُوبِ  
 الْأَيِّمَةِ الْهَادِيْنَ  
 وَ أَجَالَ رُغُودَ  
 الْمَهَابَةِ فِي  
 صُدُورِ خُلَصَائِهِ  
 الْمَعْصُومِينَ وَ  
 أَمْطَرَ سَحَابَ  
 الْوَعْدِ فِي عُقُولِ  
 أُمَنَائِهِ الْمُخْبِتِينَ  
 حَيْثُ وَصَفَهُمْ  
 بِعِبَادِهِ  
 الصَّالِحِينَ أَسْأَلُكَ  
 يَا مَوْلَايَ بِمُحَمَّدٍ  
 وَ أَوْصِيَائِهِ  
 الطَّيِّبِينَ أَنْ تُعْتِقَ  
 رَقَبَتِي وَ تَقْسَحَ  
 فِي أَجَلِي وَ  
 تُبَلِّغَنِي فِيهِ أَمَلِي  
 وَ كَمَا أَكْمَلْتَ  
 خَلْقِي لِعِبَادَتِكَ وَ  
 عَقَلِي بِمَعْرِفَتِكَ  
 فَارْضَ عَنِّي  
 فَإِنِّي أَعْلَمُ أَنِّي لَا  
 أَصْلَحَ لِلْجَنَّةِ وَ  
 أَنْتَ تَعْلَمُ أَنِّي لَا  
 أَصْبِرُ عَلَى النَّارِ  
 أَنَا الَّذِي أَحْلَلْتُ  
 الْعُقُوبَةَ بِنَفْسِي  
 وَأَوْبَقْتُهَا  
 بِالْمَعَاصِي  
 جَهْدِي وَ  
 عَرَضْتُهَا  
 لِلْمَلِكِ بِكُلِّ  
 قُوَّتِي وَ لَسْتُ  
 بِذِي قُوَّةٍ  
 فَانْتَصِرَ وَ لَا ذِي  
 عُذْرِ فَأَعْتَذِرَ

FEE QOLOOBIL A-IMMATIL  
 HAADEENA WA AJAALA  
 Ro-O'ODAL MAHAABATE  
 FEE SODOORE  
 KHOLASAAA-EHIL  
 MA'SOOMEENA WA  
 AMTARA SAHAAA-EBAL  
 WA-E'EDE FEE O'QOOLE  
 OMANAAA-EHIL  
 MUKHBETEENA HAYSO  
 WASAFAHUM BE-  
 E'BAADEHIS SAALEHEENA  
 AS-ALOKA YAA  
 MAWLAAYA BE-  
 MOHAMMADIN WA  
 AWSEYAAA-EHIT  
 TAYYEBEENA AN TO'TEQA  
 RAQABATEE WA TAFSEHA  
 FEE AJALEE WA  
 TOBALLEGHANEE FEEHE  
 AMALEE WA KAMAA  
 AKMALTA KHALQEE LE-  
 E'BAADATEKA WA A'QLEE  
 BE-MA'REFATEKA FAR-ZA  
 A'NNEE FA-INNEE A-  
 A'LAMO ANNEE LAA  
 ASLOHO LIL-JANNATE WA  
 ANTA TA'LAMO ANNEE LAA  
 ASBERO A'LAN NAARE  
 ANAL LAZEE AHLALTUL  
 O'QOOBATA BE-NAFSEE  
 WA AWBAQTOHAA BIL-  
 MA-A'ASEE JOHDEE WA  
 A'RRAZTOHAA LIL-  
 MAHAALEKE BE-KULLE  
 QUWWATEE WA LASTO  
 BE-ZEE QUWWATIN FA-  
 ANTASERA WA LAA ZEE  
 U'ZRIN FA-AA'TAZERA  
 FARHAMIN KESAAREE WA

You purify me from all evils. O  
 He Who releases the trees  
 from between sand, mud, and  
 water! O He Who releases  
 milk from between the feces  
 and the blood! O He Who  
 releases fire from between  
 iron and rock! O He Who  
 releases the fetus from  
 between the placenta and the  
 womb! O He Who releases  
 the soul from between the  
 bowels and the intestine!  
 Protect us from the horrors of  
 the Resurrection Day. O my  
 Lord! When You do not do  
 what I intend, then turn me  
 upon what You intend. My  
 Master! How I be glad while I  
 disobeyed You? and how I be  
 sad while I recognize You?  
 And how I implore You while I  
 disobeyed? And how I do not  
 beseech You while You are  
 generous? Where is the  
 Drowner of Pharoah for  
 Moosa? Where is the Helper  
 of Muhammad (s.a.w.a.) on  
 the day of Badr? Where is the  
 Helper of Ali (a.s.) on the day  
 of Ahzaab? Where I find You,  
 O my Master? But where I do  
 not find You while You are  
 nearer to me than my life-  
 vein, I come down to You  
 when I descend, and I  
 departed to You when I  
 departed, then send blessings  
 upon Muhammad and his  
 progeny, and have mercy on

فَارْحَمِ انْكَسَارِي  
وَ تَضَرُّعِي إِلَيْكَ  
يَا مَوْلَايَ يَا مَنْ  
لَا يُسْتَحْيَى مِنْ  
مَسْأَلَتِهِمْ وَ لَا  
يُرْجَى الْعَفْوُ إِلَّا  
مِنْ قَبْلِهِ أَشْكُوا  
إِلَيْكَ مَا لَا يَخْفَى  
عَلَيْكَ وَ أَسْأَلُكَ  
مَا لَا يَعْظُمُ عَلَيْكَ  
وَ أَسْأَلُكَ بِكُلِّ  
قَسَمٍ يُوجِبُ  
الزُّلْفَةَ لَدَيْكَ أَنْ  
تُصَلِّيَ عَلَيَّ  
مُحَمَّدٍ وَ آلِ  
مُحَمَّدٍ وَ أَنْ  
تُعْطِيَ مُحَمَّدًا وَ  
آلَ مُحَمَّدٍ أَفْضَلَ  
مَا سَأَلَكَ لَهُمْ كُلِّ  
سَائِلٍ وَ أَجْزَلَ مَا  
رَغِبَ إِلَيْكَ فِيهِمْ  
كُلِّ رَاغِبٍ حَتَّى  
تُقْضِيَ لَهُمْ عَلَى  
جَمِيعِ خَلْقِكَ وَ  
زِدْهُمْ بَعْدَ ذَلِكَ مَا  
أَنْتَ إِلَهُ مِنْ  
كَرَمِكَ وَ طَوْلِكَ  
أَسْأَلُكَ يَا مَوْلَايَ  
سُؤَالَ الْمُتَمَسِّكِ  
بِحَرَمِكَ الْمُفْتَقِرِ  
مِنْ نَظَرِكَ يَا  
مَوْلَايَ إِنَّ  
العَرَبَ إِذَا  
اسْتَجِيرَ بِأَطْنَابِ  
بُيُوتِهَا أَجَارَتْ وَ  
أَنْتَ سَيِّدُ الْعَرَبِ  
وَ الْعَجَمِ وَ قَدْ  
اسْتَجَرْتُ بِرُكْنٍ  
مِنْ أَرْكَانِ  
تَوْحِيدِكَ وَ بَيْتِ

TAZARRO-E'E ELAYKA YAA  
MAWLAAYA YAA MAN LAA  
YUSTAHYAA MIN MAS-  
ALATEHI WA LAA YURJAL  
A'FWO ILLAA MIN  
QEBALEHI ASHKO  
ELAYKA MAA LAA  
YAKHFAA A'LAYKA WA AS-  
ALOKA MAA LAA YA'ZAMO  
A'LAYKA WA AS-ALOKA BE-  
KULLE QASAMIN  
YOOJABUZ ZULFATA  
LADAYKA AN TOSALLEYA  
A'LAA MOHAMMADIN WA  
AALE MOHAMMADIN WA  
AN TO'TEYA  
MOHAMMADAN WA AALA  
MOHAMMADIN AFZALA  
MAA SA-ALAKA LAHUM  
KULLO SAAA-ELIN WA  
AJZALA MAA RAGHEBA  
ELAYKA FEEHE KULLO  
RAAGHEBIN HATTAA  
TOFAZZELAHUM A'LAA  
JAMEE-E' KHALQEKA WA  
ZIDHUM BA'DA ZAALEKA  
MAA ANTA AHLOHU MIN  
KARAMEKA WA TAWLEKA  
AS-ALOKA YAA  
MAWLAAYA SO-AALAL  
MOTAMASSEKE BE-  
HARAMEKA AL-  
MUFTAQERE MIN  
NAZAREKA YAA  
MAWLAAYA INNAL A'RABA  
EZAS TOJEERA BE-  
ATNAABE BOYOOTEHAA  
AJAARAT WA ANTA  
SAYYEDUL A'RABE WAL  
A'JAME WA QADIS

my voice from among voices  
and do not confront me with  
repulsion O most Merciful of  
all. O my Lord! I call You so  
answer me, and I ask You so  
give me, and be happy with  
me for surely You will satisfy  
me by the right of Your  
trustworthy confidants, and  
Your trustees, and Your elect  
Muhammad – the praised –  
owner of the witnessed place,  
and the approached pond,  
and by the right of the  
messaging which he  
fulfilled, and the worship in  
which he strived, and the  
hardship on which he was  
patient, and the cognition to  
which he called, and the  
devout on which he was  
raised, and by the right of his  
wise sayings, and his noble  
deeds, the witnessed place,  
the counted hours that You  
send blessings upon him and  
upon his household – created  
from his flesh and blood, the  
leaders of the pious from his  
followers, and the established  
authority of his place in  
conveying his  
messaging, and the  
assigned from the near ones  
amongst his sons and his  
household, (Imam) Ali and his  
sons, the purified with the  
purification, and that You wipe  
it off with Your healing hand,  
and that You glance at it with

مِنْ بَيُوتِ نَبِيِّكَ وَ  
 ثَرِيَّةٍ مِنْ ثَرِبِ  
 خُلَفَائِكَ الَّذِينَ  
 أَظْهَرُوا سُلْطَانَكَ  
 وَ أَقَامُوا أَحْكَامَكَ  
 يَا مُغِيثُ أَغْنِنِي  
 فِي هَذِهِ الشَّدَّةِ  
 رَجَوْتُكَ يَا  
 مَوْلَايَ أَسْأَلُكَ  
 بِأَسْمَائِكَ الَّتِي  
 كَتَبْتَهَا عَلَي  
 قُلُوبِ أَصْفِيَائِكَ  
 بِمُحَمَّدٍ وَ إِلِهِ  
 أَمَنَّا بِكَ فَعَرَفُوا مَا  
 عَرَفْتَهُمْ وَ  
 فِي مَوَا مَا  
 فِي مَمْتَنِهِمْ وَ عَقَلُوا  
 مَا أَوْجَبْتَ إِلَيْهِمْ  
 مِنْ خَصَائِصِكَ  
 وَ عَزَائِمِكَ وَ  
 ضَرَبْتَ أَمْثَالَهُمْ  
 وَ أَنْزَلْتَ بُرْهَانَهُمْ  
 وَ قَرَنْتَ بِاسْمِكَ  
 أَسْمَاءَهُمْ إِلَّا  
 خَلَصْتَنِي مِنْ كُلِّ  
 سُوءٍ أَنَا فِيهِ يَا  
 مُخْلَصَ الشَّجَرِ  
 مِنْ بَيْنِ رَمْلِ وَ  
 طِينِ وَمَاءٍ وَ يَا  
 مُخْلَصَ اللَّبَنِ مِنْ  
 بَيْنِ فَرِثٍ وَ دَمٍ وَ  
 يَا مُخْلَصَ النَّارِ  
 مِنْ بَيْنِ الْحَدِيدِ وَ  
 الْحَجَرِ وَ يَا  
 مُخْلَصَ الْوَلَدِ مِنْ  
 بَيْنِ مَشِيمَةٍ وَ  
 رَحِمٍ وَ يَا  
 مُخْلَصَ الرُّوحِ  
 مِنْ بَيْنِ الْأَحْشَاءِ  
 وَ الْأَمْعَاءِ

TAJARTO BE-RUKNIN MIN  
 ARKAANE TAWHEEDEKA  
 WA BAYTA MIN BOYOOTE  
 NABIYYEKA WA TURBATIN  
 MIN TORABE KHOLAFAAA-  
 EKAL LAZEENA AZHAROO  
 SULTAANAKA WA  
 AQUAMOO AHKAAMAKA  
 YAA MOGHEESO  
 AGHISNEE FA-  
 LEHAAZEHISH SHIDDATE  
 RAJAWTOKA YAA  
 MAWLAAYA AS-ALOKA BE-  
 ASMAAAA-EKAL LATEE  
 KATABTAHAA A'LAA  
 QOLOOBE ASFEYAAA-EKA  
 BE-MOHAMMADIN WA  
 AALEHI OMANAAA-EKA  
 FA-A'RAFOO MAA  
 A'RRRAFTAHUM WA  
 FAHEMOO MAA  
 FAHHAMTAHUM WA  
 A'QALOO MAA AWJABTA  
 ELAYHIM MIN KHASAAA-  
 ESEKA WA A'ZAAA-EMEKA  
 WA ZARABTA  
 AMSAALAHUM WA  
 ANARTA BURHAANAHUM  
 WA QARANTA BIS-MEKA  
 ASMAAAA-AHUM ILLAA  
 KHALLASTANEE MIN  
 KULLE SOO-IN ANAA  
 FEEHE YAA  
 MOKHALLESASH  
 SHAJARE MIN BAYNE  
 RAMLIN WA DEENIN WA  
 MAAA-IN WA YAA  
 MOKHALLESAL LABANE  
 MIN BAYNE FARSIN WA  
 DAMIN WA YAA

merciful eye, and that You grant me sustenance of pardon and safety, O my Lord! Do not disappoint of my hope for surely it depends on You, and do not send my stretched hand towards You empty, and do not humiliate my soul which has become precious with Your recognition, and do not deprive my intellect which has lightened by the light of Your guidance, and do not close my eyes which are opened by Your bounty, and do not dumb my tongue which is habituated for Your praise, and as You are deserving of favors then be suitable for beneficence, the affairs are in Your hand, and the face has debased for You, and goodness is expected from You, and the way is towards You. O Allah! And send blessing upon the Ummi<sup>6</sup> Muhammad, the Hashmite Ahmad, and the succeeding Prophet, and the Messenger, the Arab, the Meccan, and the Madanite, the beaming lantern, the leader, the courageous, the supporting, the brilliant, the illuminated, the well-pleased, the generous, the pious, master of dignity and tranquility, resting in peace in the land of Madinah, the

خَلَصْنَا مِنْ أَلْوَالِ  
 يَوْمِ الْقِيَامَةِ  
 إِلَّا بِي إِذَا لَمْ  
 تَفْعَلْ بِي مَا أُرِيدُ  
 فَصَيِّرْنِي عَلَى مَا  
 تُرِيدُ سَيِّدِي كَيْفَ  
 أَفْرَحُ وَ قَدْ  
 عَصَيْتُكَ وَ كَيْفَ  
 أَحْزَنُ وَ قَدْ  
 عَرَفْتُكَ وَ كَيْفَ  
 أَدْعُوكَ وَ أَنَا  
 عَاصٍ وَ كَيْفَ لَا  
 أَدْعُوكَ وَ أَنْتَ  
 كَرِيمٌ أَيْنَ مُغْرَقُ  
 فِرْعَوْنَ لِمُوسَى  
 أَيْنَ نَاصِرُ مُحَمَّدٍ  
 يَوْمَ بَدْرٍ أَيْنَ  
 نَاصِرُ عَلِيٍّ يَوْمَ  
 الْأَحْزَابِ أَيْنَ  
 أَجْدُكَ يَا مَوْلَايَ  
 بَلْ أَيْنَ لَا أَجْدُكَ  
 وَ أَنْتَ أَقْرَبُ إِلَيَّ  
 مِنْ حَبْلِ الْوَرِيدِ  
 أَنْزِلْ عَلَيْكَ إِذَا  
 نَزَلْتُ وَ أَرْحِلْ  
 إِلَيْكَ إِذَا رَحَلْتُ  
 فَصَلِّ عَلَى مُحَمَّدٍ  
 وَ آلِهِ وَ أَرْحَمْ  
 صَوْتِي مِنْ بَيْنِ  
 الْمُصَوِّتِينَ وَ لَا  
 تَجْبِهْنِي بِالرَّدِّ يَا  
 أَرْحَمَ الرَّاحِمِينَ  
 رَبِّ قَدْ أَجَبْتُكَ  
 فَأَجِبْنِي وَ سَأَلْتُكَ  
 فَأَعْطِنِي وَارْضَ  
 عَنِّي فَقَدْ  
 أَرْضَيْتَنِي بِحَقِّ  
 أَمْنَانِكَ وَ أَمِينِكَ  
 وَ أَصْفِيَانِكَ وَ  
 صَفِيكَ مُحَمَّدٍ

MOKHALLESAN NAARE  
 MIN BAYNIL HADEEDE  
 WAL HAJARE WA YAA  
 MOKHALLESAL WALADE  
 MIN BAYNE MASHEEMATIN  
 WA RAHEMIN WA YAA  
 MOKHALLESAR ROOHE  
 MIN BAYNIL AHSHAAA-E  
 WAL AM-A'AA-E  
 KHALLISNAA MIN  
 AHWAALE YAWMIL  
 QEYAAMATE ELAAHEE  
 EZAA LAM YAF-A'L BEE  
 MAA OREEDO  
 FASAYYIRNEE A'LAA MAA  
 TOREEDO SAYYEDEE  
 KAYFA AFRAHO WA QAD  
 A'SAYTO WA KAYFA  
 AHZANO WA QAD  
 A'RAFTOKA WA KAYFA AD-  
 O'OKA WA ANAA A'ASIN  
 WA KAYFA LAA AD-O'OKA  
 WA ANTA KAREEMUN  
 AYN A MUGHREQO FIR-  
 A'WNA LE-MOOSAA AYN A  
 NAASERO MOHAMMADIN  
 YAWMA BADRIN AYN A  
 NAASERO A'LIYYIN  
 YAWMAL AHZAABE AYN A  
 AJEDOKA YAA MAWLAAYA  
 BAL AYN A LAA AJEDOKA  
 WA ANTA AQRABO  
 ELAYYA MIN HABLIL  
 WAREEDE ANZELO  
 A'LAYKA EZAA NAZALTO  
 WA ARHALO ELAYKA EZAA  
 RAHALTO FA-SALLE A'LAA  
 MOHAMMADIN WA AALEHI  
 WAR HAM SAWTEE MIN  
 BAYNIL MOSAWWEMEENA

servant of Allah, having full power and authority, the Messenger, rightly guided, chosen, noblest, Abul Qasim, Muhammad. O Allah! And send blessing on the chief, the infallible, the Imam, the bold and brave hero, father of Shubair and Shabar, free from atheism and filled with knowledge, the honorable mighty, and the manifest knowledge, and the helping supporter, administrator of religion, the pleased, the sincere, the immaculate, buried in (the land of) Najaf, lion of unbeatable ancestry, Abul Hasan Ali Ibn Abi Taalib.

O Allah! And send blessing upon the glorious lady, who faced many hardships in a short time, who was buried secretly, whose right was usurped openly, whose value was unknown, whose grave is hidden, who was paradisiacal human being, Faatemah al-Zahra. O Allah! And send blessing upon the chosen master, the hoped Imam, grandson of Mustafa, son of Murtaza, the intercessor, son of the intercessor, killed by a deadly poison, buried in the land of Baqee, well aware of the commandments of Allah and His Prophet, liberal and kind, Abu Muhammad al-Hasan. O Allah! And send

ذِي الْمَحْمُودِ  
 الْمَقَامِ الْمَشْهُودِ  
 وَالْحَوْضِ  
 الْمَوْزُودِ وَبِحَقِّ  
 الرِّسَالَةِ الَّتِي  
 آدَاها وَالْعِبَادَةِ  
 الَّتِي اجْتَدَدَ فِيهَا  
 وَالْمُحَنِّهِ الَّتِي  
 صَبَرَ عَلَيْهَا وَ  
 الْمَعْرِفَةِ الَّتِي  
 دَعَا إِلَيْهَا وَ  
 الدِّيَانَةِ الَّتِي  
 خَصَّ عَلَيْهَا وَ  
 بِحَقِّ أَقْوَالِهِ  
 وَالْحَكِيمَةِ وَ  
 أَفْعَالِهِ الْكَرِيمَةِ  
 وَمَقَامَاتِهِ  
 الْمَشْهُودَةِ وَ  
 سَاعَاتِهِ  
 الْمَعْدُودَةِ أَنْ  
 نُصَلِّيَ عَلَيْهِ وَ  
 عَلَى عِثْرَتِهِ  
 الْمَخْلُوقِينَ مِنْ  
 لَحْمَتِهِ السَّادَةِ  
 الْمُتَّقِينَ مِنْ  
 تَبِعَتِهِ وَالْقَائِمِينَ  
 مَقَامِهِ فِي بَلَاغِ  
 رِسَالَتِهِ وَ  
 الْمَخْصُوصِينَ  
 مِنْ قَرَابَتِهِ  
 بِأَبْنَائِهِ وَعِثْرَتِهِ  
 عَلَى وَأَوْلَادِهِ  
 الْمُطَهَّرِينَ  
 بِطَهَارَتِهِ وَأَنْ  
 تَمْسَحَ مَا بَيْنَ  
 بَيْمِينِكَ الشَّافِيَةِ  
 وَأَنْ تَنْظُرَ إِلَيْكَ  
 بِعَيْنِ الرَّاحِمَةِ وَأَنْ  
 تَرْزُقَنِي الْعَفْوَ  
 وَالْعَافِيَةَ رَبِّ لَا

WA LAA TAJ-BAHNEE BIR-  
 RADDE YAA ARHAMAR  
 RAAHEMEENA RABBE  
 QAD AJABTOKA FA-  
 AJIBNEE WA SA-ALTOKA  
 FA-AA'TENEE WARZA  
 A'NNEE FAQAD  
 ARZAYTANEE BE-HAQQE  
 OMANAAA-EKA WA  
 AMEENEKA WA  
 ASFEYAAA-EKA WA  
 SAFIYYEKA  
 MOHAMMADADENIL  
 MAHMOODE ZIL  
 MAQAAMIL MASH-HOODE  
 WAL HAWZIL MAWROODE  
 WA BE-HAQQIR  
 RESAALATIL LATEE  
 ADDAAHAA WAL  
 E'BAADATIL LATIJ TAHADA  
 FEEHAA WAL MEHNATIL  
 LATEE SABARA A'LAYHAA  
 WAL MA'REFATIL LATEE  
 DA-A'A ELAYHAA WAD  
 DAYYAANATIL LATEE  
 KHASA A'LAYHAA WA BE-  
 HAQQE AQWAALEHIL  
 HAKEEMATE WA AF-  
 A'ALEHIL KAREEMATE WA  
 MAQAAMAATEHIL MASH-  
 HOODATE WA SAA-  
 A'TEHIL MA'DOODATE AN  
 TOSALLEAYA A'LAYHE WA  
 A'LAA I'TRATEHIL  
 MAKHLOOQEENA MIN  
 LAHMATEHI AS-SAADATIL  
 MUTTAQEENA MIN TA-BE-  
 A'TEHI WAL QAAA-  
 EMEENA MAQAAMAHU  
 FEE BALAAGHE

blessing upon the Master, the  
 pious servant of Allah (and)  
 the Imam, the devoted to  
 Allah, the bowing, the  
 prostrating, slain by the  
 despicable infidels,  
 surrounded from all sides by  
 hardships and afflictions,  
 buried in the land of Karbala,  
 master of both the worlds, Abi  
 Abdillaah al-Husain. O Allah!  
 And send blessing upon the  
 father of the Imams, and the  
 lamp of the nation, disperser  
 of dark clouds, reviver of the  
 traditions, patron of the  
 bounty, stood upright, opened  
 the doors of higher  
 aspirations, owner of the  
 wailing, buried in the holy  
 land, the pride of  
 worshippers, Ali Ibn al-  
 Husain. O Allah! And send  
 blessing upon the moon of  
 the moons, and light of the  
 lights, and leader of the pious,  
 the commander of the  
 choicest, the vigilant Imam,  
 buried near his father and  
 grandfather, absolute joy, for  
 the friends and foes alike,  
 Abu Ja'far al-Baqer  
 Muhammad Ibn Ali. O Allah!  
 And send blessing upon the  
 truthful, the veracious,  
 knowing, full of self reliance,  
 gentle, loving, guide towards  
 the path, who serves his  
 followers with deep  
 contemplation, and notifier for

تُخَيِّبُ رَجَائِي  
 فَأَنْهَ مَنُوطُ بِكَ وَ  
 لَا تُصْفِرُ كَفَا  
 مَمْدُودَةً إِلَيْكَ وَ  
 لَا تُذِلَّ نَفْسًا  
 عَزِيزَةً  
 بِمَعْرِفَتِكَ وَ لَا  
 تَسْلُبَ عَقْلًا  
 مُسْتَضِيئًا بِنُورِ  
 بِدَائِكَ وَ لَا تُقَدِّرْ  
 عَيْنًا فَتَحْتَرِبَا  
 بِنِعْمَتِكَ وَ لَا  
 تُخْرِسَ لِسَانًا  
 عَوِّدْتُهُ النَّنَاءَ  
 عَلَيْكَ وَ كَمَا  
 كُنْتُ أُولَى  
 بِالْفَضْلِ فَكُنْ  
 أُولَى بِالْإِحْسَنِ  
 النَّاصِيَةِ بِبَيْدِكَ  
 وَالْوَجْهَ صَانِ  
 لَكَ وَ الْخَيْرَ  
 مُتَوَقِّعَ مِنْكَ وَ  
 الْهَاصِرَ إِلَيْكَ.  
 اللَّهُمَّ صَلِّ عَلَى  
 الْأُمِّيِّ مُحَمَّدٍ وَ  
 الْهَاشِمِيِّ أَحْمَدٍ وَ  
 النَّبِيِّ الْعَاقِبِ وَ  
 الرَّسُولِ الْعَرَبِيِّ  
 الْمَكِّيِّ الْمَدَنِيِّ  
 السَّرَاجِ الْمُضِيئِ  
 السَّيِّدِ الْكَمِيِّ  
 الْحَمِيِّ الْبَهِيِّ  
 الْوَضِيِّ  
 الرَّضِيِّ السَّخِيِّ  
 النَّقِيِّ صَاحِبِ  
 الْوَقَارِ وَ  
 السَّكِينَةِ الْمَدْفُونِ  
 فِي الْمَدِينَةِ الْعَبْدِ  
 الْمُؤَيَّدِ وَ الرَّسُولِ  
 الْمُسَدَّدِ وَ

RESAALATEHI WAL  
 MAKHSOOSEENA MIN  
 QARAABATEHI BE-  
 ABNAAA-EHI WA I'TRATEHI  
 A'LIYYIN WA AWLAADEHIL  
 MOTAHHAREENA BE-  
 TAHAARATEHI WA AN  
 TAMSABA MAA BEE BE-  
 YAMEENEKASH SHAAFE-  
 YATE WA AN TANZORA  
 ELAYKA BE-A'YNIR  
 RAAHEMATE WA AN  
 TARZOQANIL A'FWA WAL  
 A'AFEYATA RABBE LAA  
 TOKHAYYIB RAJAAA-EE  
 FA-INNAHU MANOOTUN  
 BEKA WA LAA TUSFERA  
 KAFFAN MAMDOODATAN  
 ELAYKA WA LAA TOZILLA  
 NAFSAN A'ZEEZAN BE-  
 MA'REFATEKA WA LAA  
 TASLUB A'QLAN  
 MUSTAZEE-AN BE-NOORE  
 HEDAAAYATEKA WA LAA  
 TAQDIR A'YNAN FA-  
 TAHTAHAA BE-NE'MATEKA  
 WA LAA TUKHRIS  
 LESAANAN  
 A'WWADTOHUS SANAAA-A  
 A'LAYKA WA kaMAA KUNTA  
 AWLAA BIL-FAZLE FAKUN  
 AWLAA BIL-EHSANIN  
 NAASEYATO BEYADEKA  
 WAL WAJHO SAANIN LAKA  
 WAK HAYRO  
 MOTAWAQQA-U'N MINKA  
 WAL MASEERO ELAYKA.  
 ALLAAHUMMA SALLE  
 A'LAL UMMIYYE  
 MOHAMMADIN WAL

his enemies towards fire, owner of the marvelous honor, and possessor of all the merits, the one who gave honor to the land of Baqee with his pure body, the glorified Imam, Abi Abdillah Ja'far Ibn Muhammad. O Allah! And send blessing upon the noble leader, and the forbearing Imam, the patience, the represser of anger, homonymous of the Kaleem (Prophet Moosa), commander of the army, buried in the graveyard of Qurasyh, owner of the illuminated place, and eminent in glory, Abu Ibrahim, Moosa Ibn Ja'far. O Allah! And send blessing upon the Imam, the infallible and the stranger, the oppressed, and the martyr with the poison, and the slain, the deceased (the deprived), and the knower of the secrets, and the full moon among the stars, sun among the suns, intimate to the souls, buried in the land of Toos, the content, the elected, leader of the chosen, and the Imam of the hopeful, Abul Hasan ali Ibn Moosa al-Reza. O Allah! And send blessing upon the active Imam, and the absolute brave, worthy to be mentioned as the guidance and the right path, the most

الْمُصْطَفَى

الْأَمَجِدْ أَبِي

الْقَاسِمِ مُحَمَّدٍ

اللَّهُمَّ وَ صَلِّ

عَلَى السَّيِّدِ

الْمُطَهَّرِ وَ الْإِمَامِ

الْمُظَفَّرِ وَ

الشَّجَاعِ الْغَضَنَفَرِ

أَبِي شَبِيرٍ وَ شَبَرِ

الْأَنْزَعِ الْبَطِينِ وَ

الْأَشْرَفِ الْمَكِينِ

وَ الْعِلْمِ الْمُبِينِ وَ

النَّاصِرِ الْمُعِينِ

وَلِيِّ الدِّينِ

الْمَرْضِيِّ

الْمُخْلِصِ الصَّفِيِّ

الْمَدْفُونِ بِالْغَرِيِّ

لَيْثِ بَنِي غَالِبٍ

أَبِي الْحَسَنِ عَلِيِّ

بْنِ أَبِي طَالِبٍ

اللَّهُمَّ وَ صَلِّ

عَلَى السَّيِّدَةِ

الْجَلِيلَةِ الْكَرِيمَةِ

النَّبِيلَةِ ذَاتِ

الْأَحْزَانِ الطَّوِيلَةِ

فِي الْمُدَّةِ الْقَلِيلَةِ

الْمَدْفُونَةِ سِرًّا

الْمَغْضُوبَةِ

جَهْدًا مَجْهُولَةً

قَدْرًا مَخْفِيًّا قَبْرًا

الْأَنْسِيَّةِ الْحَوْرَاءِ

فَاطِمَةَ الزَّهْرَاءِ

اللَّهُمَّ وَ صَلِّ

عَلَى السَّيِّدِ

الْمَجْتَبَى الْإِمَامِ

الْمُرْتَجَى سَيِّدِ

الْمُصْطَفَى وَلَدِ

الْمُرْتَضَى الشَّفِيعِ

ابْنِ الشَّفِيعِ

الْمَقْتُولِ بِالسَّمِّ

HAASHEMIYYE AHMADIN

WAN NABIYYIL A'AQEBE

WAR RASOOLIL

A'RABIYYIL MAKKIYYIL

MADANIYYIS SERAAJIL

MOZEE-E AS-SAYYEDIL

MAKKIYYIL HAMIYYIL

BAHIYYIL WAZEE-IR

RAZIYYIS SAKHIYYIT

TAQIYYE SAAHEBIL

WEQAARE WAS

SAKEENATE AL-

MADFOONE FIL

MADEENAT AL-A'BDIL MO-

AYYADE WAR RASOOLIL

MOSADDADE WA WAL

MUSTAFAL AMJADE ABIL

QAASEME MOHAMMADIN.

ALLAAHUMMA WA SALLE

A'LAS SAYYEDIL

MOTAHHARE WAL

EMAAMIL MOZAFFARE

WASH SHOJAA-I'L

GHAZANFARE ABEE

SHOBAYRA WA SHABARA

AL-ANZA-I'L BATEENE WAL

ASHRAFIL MAKEENE WAL

I'LMIL MOBEENE WAN

NAASERIL MO-E'ENE

WALIYYID DEENE AL-

MARZIYYIL MUKHLESIS

SAFIYYE AL-MADFOONE

BIL-GHARIYYE LAYSE

BANEE GHAALEBIN ABIL

HASANE A'LIY YIBNE ABEE

TAALEBIN. ALLAAHUMMA

WA SALLE A'LAS

SAYYEDATIL JALEELATIL

KAREEMATIN NABEELATE

ZAATIL AHZAANIT

generous among generous, the saver of his shias from the witnesses (on the day of judgement), buried in the land of Baghdad, the Hashmite Imam, and the light of (the lineage of) Ahmad, known as Taqi, nicknamed as Abi Ja'far Muhammad Ibn Ali al-Jawaad. O Allah! And send blessings upon the two learned Imams, the two standards of guidance, the two honorable leaders, the two scholars, the two inheritors of two Mash'ars<sup>7</sup>, and the people of two harams<sup>8</sup>, the two caverns of piety, and the two provisions for the mankind, two mountains of wisdom, buried in Surra man ra-aa<sup>9</sup>, dispersers of hardships and sorrows, Abul Hasan Ali Ibn Muhammad and Abu Muhammad al-Hasan Ibn Ali. O Allah! And send blessing upon the prophetic message, and the assaults of Haider, and the luminosity of Faatemah, and the praise of Hasan, and the courage of Husain, and the worship of Sajjad, and the glories of Baqer, and the effects of Ja'far, and the knowledge of Kazem, and the reasoning of Reza, and the statements of Jawad, and the character of



التَّقِيْعُ الْمَدْفُونُ  
 بِأَرْضِ الْبَقِيْعِ  
 الْعَالِمِ بِالْفَرَائِضِ  
 وَ السَّنَنِ صَاحِبِ  
 الْجُودِ وَالْمَنَنِ  
 أَبِي مُحَمَّدٍ  
 الْحَسَنِ. اللَّهُمَّ وَ  
 صَلِّ عَلَى السَّيِّدِ  
 الزَّاهِدِ (وَ)  
 الْأِمَامِ الْعَابِدِ  
 الرَّائِعِ السَّاجِدِ  
 قَتِيلِ الْكَافِرِ  
 الْجَادِ صَاحِبِ  
 الْمَحَنَةِ وَ الْبَلَاءِ  
 الْمَدْفُونِ بِأَرْضِ  
 كَرْبَلَاءَ مَوْلَى  
 الثَّقَلَيْنِ أَبِي عَبْدِ  
 اللَّهِ الْحُسَيْنِ.  
 اللَّهُمَّ وَ صَلِّ  
 عَلَى أَبِي الْأَيْمَةِ  
 وَ سِرَاجِ الْأُمَمَةِ  
 وَ كَاشِفِ الْغَمَةِ  
 وَ مُحْيِي السُّنَةِ وَ  
 وَلِيِّ النِّعَمِ وَ  
 سَيِّدِ الْيَمَّةِ وَ  
 رَفِيعِ الرَّثْبَةِ وَ  
 صَاحِبِ النَّذْبَةِ  
 الْمَدْفُونِ فِي  
 أَرْضِ طَيْبَةِ  
 زَيْنِ الْعَابِدِينَ  
 عَلِيِّ بْنِ  
 الْحُسَيْنِ. اللَّهُمَّ  
 وَ صَلِّ عَلَى قَمَرِ  
 الْأَقْمَارِ وَ نُورِ  
 الْأَنْوَارِ وَ سَيِّدِ  
 الْأَبْرَارِ وَ قَائِدِ  
 الْأَخْيَارِ الْأِمَامِ  
 الْوَجِيهِ الْمَدْفُونِ  
 عِنْدَ جَدِّهِ وَ  
 أَبِيهِ الْحَبْرِ الْمَلِيِّ

TAWHEELATE FIL MUDDATIL  
 QALEELATE AL-  
 MADFOONATE SIRRAN AL-  
 MAGHZOOBATE JAHRAN  
 AL-MAJHOOLATE QADRAN  
 AL-MAKHFIYYE QABRAN  
 AL-INSIYYATIL HAWRAAA-  
 E FAATEMATAZ ZAHRAAA.  
 ALLAAHUMMA WA SALLE  
 A'LAS SAYYEDIL  
 MUJTABAA AL-EMAAMIL  
 MURTAJAA SIBTIL  
 MUSTAFAA WALADIL  
 MURTAZAAA ASH-  
 SHAFEE-I'B NIS SHAFEE-E'  
 AL-MAQTOOLE BIS-  
 SAMMIN NAQEE-E' AL-  
 MADFOONE BE-ARZIL  
 BAQEE-E' AL-A'ALEME BIL-  
 FARAAA-EZE WAS  
 SONANE SAAHEBIL  
 JOODE WAL MENANE  
 abee mohammadenil  
 hasane. allaahumma wa  
 salle a'las sayyediz zaahede  
 (wal) emaamil a'abedir  
 raake-i's saajede qateelil  
 kaaferil jaahede saahebil  
 mehnate wal balaa-e' al-  
 madfoone be-arze karbalaa-  
 a mawlas saqalayne abee  
 a'bdil laahil husaine.  
 allaahumma wa salle a'laa  
 abil aimmate wa seraajil  
 ummate wa kaashefil  
 ghummate wa mohyis  
 sunnate wa waliyyin ne-a'me  
 wa saniyyil himmate wa  
 rafee-i'r rutbate wa saahebin  
 nudbate al-madfoone fee

Hadi, and the awe of Askari,  
 the true upright, and the caller  
 towards truth, word of Allah,  
 safety of Allah, proof of Allah,  
 the upright who shall appear  
 with justice of Allah, the  
 defender from the sacred of  
 Allah, the helper for the  
 religion of Allah, the proof,  
 son of al-Hasan son of Ali son  
 of Muhammad son of Ali son  
 of Moosa son of Ja'far son of  
 Muhammad son of Ali son of  
 al-Husain – brother of al-  
 Hasan son of Ali son of Abu  
 Taalib – brother of Messenger  
 of Allah, Muhammad son of  
 Abdullah son of Abd al-  
 Muttaleb son of Haashem  
 blessings of Allah be upon  
 them all. O Allah! By their  
 right I beseech You that you  
 send blessing on them and  
 that You have mercy on my  
 loneliness in the world, and  
 my deterioration while dying,  
 and my fear in the grave, and  
 the meekness of my situation  
 when I will be present before  
 You. O Allah! For You is  
 praise like You praise  
 Yourself, and all the praising  
 ones praise You, and all the  
 admiring ones admire You,  
 and all the magnifying ones  
 magnify You, and all the  
 glorifying ones glorify You, so  
 that praise reaches You from  
 me alone in every twinkle of  
 an eye like all the praising

عِنْدَ الْعُدُوِّ وَ  
 الْوَلِيِّ أَبِي جَعْفَرٍ  
 الْبَاقِرِ مُحَمَّدِ بْنِ  
 عَلِيٍّ. اللَّهُمَّ وَ  
 صَلِّ عَلَى  
 الصَّادِقِ الصِّدِّيقِ  
 الْعَالِمِ الْوَيْثِقِ  
 الْحَلِيمِ الشَّفِيقِ  
 الْهَادِي إِلَيَّ  
 الطَّرِيقِ سَاقِي  
 شَيْعَتِهِ مِنْ  
 الرَّحِيقِ وَ مُبْلِغِ  
 أَعْدَائِهِ إِلَى  
 الْحَرِيقِ صَاحِبِ  
 الشَّرَفِ الْبَدِيعِ وَ  
 الْفَضْلِ الْجَمِيعِ  
 الَّذِي شَرَّفَتْ  
 بِجَسَدِهِ الطَّائِرِ  
 أَرْضُ الْبَقِيعِ  
 الْإِمَامِ الْمُجَبَّدِ  
 أَبِي عَبْدِ اللَّهِ  
 جَعْفَرِ بْنِ مُحَمَّدٍ.  
 اللَّهُمَّ وَ صَلِّ  
 عَلَى السَّيِّدِ  
 الْكَرِيمِ وَ الْإِمَامِ  
 الْحَلِيمِ الصَّابِرِ  
 الْكَظِيمِ سَمِيِّ  
 الْكَلِيمِ قَائِدِ الْجَيْشِ  
 الْمَدْفُونِ بِمَقَابِرِ  
 قَرِيشِ صَاحِبِ  
 الْمَحَلِّ الْأَنْوَرِ وَ  
 الشَّرَفِ الْأَظْهَرِ  
 أَبِي إِبْرَاهِيمَ  
 مُوسَى □ بَنِ  
 جَعْفَرٍ. اللَّهُمَّ وَ  
 صَلِّ عَلَى الْإِمَامِ  
 الْمَعْصُومِ وَ  
 الْغَرِيبِ الْمَظْلُومِ  
 وَ الشَّهِيدِ  
 الْمَسْمُومِ وَ الْقَتِيلِ

arze teebate zaynil  
 a'abedeena a'liyy ibnil  
 husaine. allaahumma wa  
 salle a'laa qamaril aqmaare  
 wa nooril anwaare wa  
 sayyedil abraare wa qaaa-  
 edil akhyaare al-emaamil  
 wajehe al-madfoone i'nda  
 jaddehi wa abeehe al-hibril  
 maliyye in'dal a'duwwa wal  
 waliyye abee ja'faril baaqere  
 mohammad ibne a'liyy.  
 allaahumma wa salle a'las  
 saadeqis sdiddeeqe al-  
 a'alemil waseeqe al-  
 haleemish shafeeqe al-  
 haadee elat tareeqe saaqee  
 shee-a'tehi menar raheeqe  
 wa moballeghe a-a'daaa-ehi  
 elal hareeqe saahebish  
 sharafil ba-dee-e' wal fazlil  
 jamee-e' al-lazee shurrefat  
 be-jasadehit taahere arzul  
 baqee-e' al-emaamil  
 momajjade abee a'bdil laahe  
 ja'far ibne mohammad.  
 allaahumma wa salle a'las  
 sayyedil kareeme wal  
 emaamil haleemis saaberil  
 kazeeme samiyyil kaleeme  
 qaaa-edil jayshe al-  
 madfoone be-maqaabere  
 qorayshin saaheibl mahallil  
 anwaare wash sharafil  
 azhaare abee ibraaheema  
 moosab ne ja'farin.  
 allaahumma wa salle a'lal  
 emaamil ma'soome wal  
 ghareebil mazloome wash  
 shaheedil masmoome wal

ones praises You, and all  
 types of oneness from the  
 sincere ones, and all types of  
 holiness from the mystics,  
 and praise of all those who  
 confess His godhead, and like  
 that You are known to them  
 and hidden from all Your living  
 creatures, I turn my attention  
 towards You on the expense  
 of the blessing that You have  
 made decisive and vocalist  
 on Your praise and how small  
 and easy is the thing by which  
 You have afflicted me and  
 how big is the thing You have  
 promised me, of Your  
 thankfulness, my beginning  
 by You is with Your blessings  
 from Your blessedness and  
 vastness, and You have  
 ordered me to be thankful by  
 truth and justice and You  
 have promised me double  
 reward and blessing upon  
 thanks and You have gave  
 me from Your mercy which is  
 vast and numerous and  
 asked from me easy and  
 small. And You chose  
 Muhammad (s.a.w.a.) with  
 great importance, and made  
 the peace necessary through  
 him and through his progeny,  
 then their rights upon You, I  
 ask You to forgive me that  
 cannot be forgiven except by  
 Your forgiveness, and it  
 cannot be reached except by  
 Your pardon, then there is

الْمَرْحُومِ  
 (الْمَحْرُومِ) وَ  
 الْعَلِيمِ الْمَكْنُومِ وَ  
 الْبَدْرِ بَيْنَ النُّجُومِ  
 شَمْسِ الشُّمُوسِ  
 وَ أَنْيْسِ النَّفُوسِ  
 الْمَذْفُونِ فِي  
 أَرْضِ طُوسِ  
 الرَّضَى  
 الْمُرْتَضَى السَّيِّدِ  
 الْمُجْتَبَى وَ الْإِمَامِ  
 الْمُرْتَجَى أَبِي  
 الْحَسَنِ عَلِيِّ بْنِ  
 مُوَيْسَى الرِّضَا  
 اللَّهُمَّ وَ صَلِّ  
 عَلَى  
 الْعَامِلِ وَ الشُّجَاعِ  
 الْكَامِلِ الْمَذْكُورِ  
 فِي الْهَدَايَةِ وَ  
 الرَّشَادِ جَوَادِ  
 الْأَجُودِ الْأَخْذِ مِنْ  
 شَيْعَتِهِ  
 بِالْأَعْضَادِ عِنْدَ  
 الْقِيَامِ الْأَشْهَادِ  
 الْمَذْفُونِ بِأَرْضِ  
 بَغْدَادِ الْإِمَامِ  
 الْهَاشِمِيِّ وَ  
 النُّورِ الْأَخْمَدِيِّ  
 الْمُلَقَّبِ بِالنَّقِيِّ  
 الْمَكْنَى بِأَبِي  
 جَعْفَرٍ مُحَمَّدِ بْنِ  
 عَلِيٍّ الْجَوَادِ  
 اللَّهُمَّ وَ صَلِّ  
 عَلَى  
 الْإِمَامَيْنِ  
 الْعَالَمَيْنِ  
 الْأَعْلَمَيْنِ النَّقِيِّينِ  
 السَّيِّدَيْنِ  
 الْفَاضِلَيْنِ  
 الْحَبْرَيْنِ وَارِثِي  
 الْمَشْعَرَيْنِ وَ

qateelil marhoome (al-  
 mahroome) wal a'leemil  
 maktoome wal badre baynin  
 nojoome shamsish  
 shomoose wa aneesin  
 nofoose al-madfoone fee  
 arze toosin ar-raziyyil  
 murtazaa assayyedil  
 mujtabaa wal emaamil  
 murtajaa abil hasane a'liyy  
 ibne moosar rezaa.  
 allaahumma wa salle a'lal  
 emaamil a'amele wash  
 shojaa-i'l kaamelil mazkoore  
 feel hadeeyate war rashaade  
 jawaadil ajwaade al-aakheze  
 min shee-a'tehi bil-a-a'zaade  
 i'nda qeyaamil ash-haade al-  
 madfoone be-arze  
 baghdaada al-emaamil  
 haashemiyye wan nooril  
 ahmadiyye al-molaqqabe bit-  
 taqiyye al-mokannaa be-  
 abee ja'farin mohammad  
 ibne a'liyyenil jawaade.  
 allaahumma wa salle a'laal  
 emaamaynil a'alemeena al-  
 aa'lamaynin naqiyyayne as-  
 sayyedaynil faazelaynil  
 hibrayne waaresayil mash-  
 a'rayne wa ahlil haramayne  
 kahfit toqaa wa  
 zakheerateyal waraa  
 tawdeyan nohaa al-  
 madfoonayne be-surra man  
 raa-ya kaafeyal mehane abil  
 hasane a'liyy ibne  
 mohammadin wa abee  
 mohammadenil hasan ibne  
 a'liyyin. allaahumma wa salle

none to reject Your command,  
 nor any restrainer from Your  
 decree, then by You I leap  
 upon the enemies, and from  
 You I hope for the friendship  
 of the loved ones, then how  
 many of the bestowal of  
 favours You have conferred  
 upon me, and You have given  
 me different kinds of gifts,  
 ther is no god but You, You  
 ornamented glory with might,  
 and flaunted greatness with  
 pride, and adorned the pride  
 with light, and covered the  
 light with beauty, and  
 shadowed the beauty with  
 prestige, for You is blessed  
 gratitude, and lofty kingdom,  
 and wide magnanimity, when  
 You have created me (I can)  
 hear, see, (was) accurate,  
 moderate, firm, fit and  
 healthy, do not occupy me in  
 defect of my body, and do not  
 reject Your generosity and  
 favour of Your gift for me,  
 when You have expanded the  
 world for me, and made for  
 me hearing that I reflect on  
 Your verses, and seeing that I  
 see Your power, and heart  
 that I recognize, and I praise  
 You with Your favour, and my  
 soul is thankful because of  
 You, testify that surely You  
 are ever-living before every  
 living being, and You are  
 ever-living after every being  
 dies, and You are ever-living

إِلَهِي الْحَرَمَيْنِ  
 كَهْفِي النَّقِيِّ وَ  
 ذَخِيرَتِي الْوَرَى  
 طُودِي النَّهْيِ  
 الْمُدْفُونَيْنِ بِسْرٍ  
 مَنْ رَأَى كَفَى  
 الْمَحَنِ ابْنِي  
 الْحَسَنِ عَلَى بْنِ  
 مُحَمَّدٍ وَ ابْنِي  
 مُحَمَّدٍ الْحَسَنِ  
 بْنِ عَلِيٍّ. اللَّهُمَّ  
 وَ صَلِّ عَلَيِ  
 الدَّعْوَةِ النَّبَوِيَّةِ  
 وَ الْأُصُولِ (وَ  
 الصَّوْلَةِ)  
 الْحَيْدَرِيَّةِ وَ  
 الشَّيْبِ الْفَاطِمِيَّةِ  
 وَ الصَّلَاةِ  
 الْحَسَنِيَّةِ وَ  
 الشُّجَاعَةِ  
 الْحُسَيْنِيَّةِ وَ  
 الْعِبَادَةِ  
 السَّجَّادِيَّةِ وَ  
 الْمَائِرِ الْبَاقِرِيَّةِ  
 وَ الْأَثَرِ  
 الْجَعْفَرِيَّةِ وَ  
 الْعُلُومِ الْكَاطِمِيَّةِ  
 وَ الْحُجَجِ  
 الرِّضَوِيَّةِ وَ  
 الشُّرُوحِ  
 الْجَوَادِيَّةِ وَ  
 السَّيْرِ الْهَادِيَّةِ  
 وَ الْمَرْيَمِيَّةِ  
 الْعَسْكَرِيَّةِ الْقَائِمِ  
 بِالْحَقِّ وَ الدَّاعِي  
 إِلَى الصِّدْقِ  
 كَلِمَةِ اللَّهِ أَمَانَ  
 اللَّهِ حُجَّةِ اللَّهِ  
 الْقَائِمِ بِالْقِسْطِ  
 اللَّهُ الذَّابِّ عَنْ

a'lad da'watin nabawiyyate  
 wal osoole (was sawlatil)  
 haydariyyate wash shohabil  
 faatemiyyate was salaatil  
 hasaniyyate wash shojaa-  
 a'til husayniyyate wal  
 e'baadatis sajjaadiyyate wal  
 maaseril baaqeriyyate wal  
 aasaaril ja'fariyyate wal  
 o'loomil kaazemiyyate waj  
 hojajir razawiyyate wash  
 shoroohil jawaadiyyate was  
 seeratil haadiyyate wal  
 haybatil a'skariyyate al-  
 qaaa-eme bil-haqqe wad  
 daa-e'e elas sidqe kalematil  
 laahe amaanil laahe hujjatil  
 laahe al-qaaa-eme bil-qisteil  
 laahe az-zaabbe a'n haramil  
 laahe an-naasere le-deenil  
 laahe al-hujjatib nil hasan  
 ibne a'liy ibne mohammad  
 ibne a'liyy ibne moosab ne  
 ja'far ibne mohammad ibne  
 a'liyy ibnil husayne akhil  
 hasan ibne a'liy ibne abee  
 taalebin akhee rasoolil laahe  
 mohammad ibne a'bdil laah  
 ibne a'bdil muttaleb ibne  
 haashemin salawaatul laahe  
 a'layhim ajma-e'ena.  
 allaahumma be-haqqehim  
 atawassalo elayka an  
 tosalleya a'layhim wa an  
 tarhama ghurbatee fid  
 dunyaa wa sar-a'tee i'ndal  
 mawte wa wahshatee fil  
 qabre wa zulla maqaamee  
 ezaa a'razto a'layka.  
 allaahumma lakal hamdo

inherit the living, do not cut  
 from me Your goodness at all  
 times, and do not send the  
 revenge of punishment upon  
 me nor change the moments  
 of protection, then I do not  
 consider Your kindness  
 except in Your forgiveness,  
 acceptance of my supplication  
 with Your Oneness and Your  
 Glorification till I raise my  
 head, except that in my  
 interest when You created  
 me, then formed me well by  
 estimating my livelihood, then  
 in that I am unable to thank  
 You in my exertion, then how  
 I think of Your great bounty  
 when I turn to it and I cannot  
 reach to thank a thing from it.  
 Then for You is Praise on  
 what is preserved in Your  
 knowledge, and what Your  
 power encompasses, and  
 Your mercy covers, then send  
 blessing upon Muhammad  
 and his progeny and complete  
 Your favours in the like You  
 had done favour in the past,  
 then surely I beseech You by  
 Your Oneness and Your  
 Praise and Declaration of  
 Your Unity and Declaration of  
 Your Greatness and Your  
 Glorification and Your Light  
 and Your Kindness and Your  
 Mercy and Greatness of Your  
 Dignity and Your Splendor  
 and Your Favour and Your  
 Perfection and Your Grandeur

حَرَمَ اللّٰهِ  
 النَّاصِرِ لِدِينِ  
 اللّٰهِ الْحَجَّةِ بْنِ  
 الْحَسَنِ بْنِ عَلِيٍّ  
 بْنِ مُحَمَّدٍ بْنِ  
 عَلِيٍّ بْنِ مُوسَى  
 بْنِ جَعْفَرِ بْنِ  
 مُحَمَّدٍ بْنِ عَلِيٍّ  
 بْنِ الْحُسَيْنِ أَخِي  
 الْحَسَنِ بْنِ عَلِيٍّ  
 بْنِ أَبِي طَالِبٍ  
 أَخِي رَسُولِ اللّٰهِ  
 مُحَمَّدٍ بْنِ عَبْدِ  
 اللّٰهِ بْنِ عَبْدِ  
 الْمُطَّلِبِ بْنِ هَاشِمٍ  
 صَلَوَاتُ اللّٰهِ  
 عَلَيْهِمْ أَجْمَعِينَ.  
 اللَّهُمَّ بِحَقِّهِمْ  
 اتَّوَسَّلُ إِلَيْكَ أَنْ  
 تُصَلِّيَ عَلَيْهِمْ وَ  
 أَنْ تَرْحَمَ غُرَبَائِي  
 فِي الدُّنْيَا وَ  
 صِرْعَتِي عِنْدَ  
 الْمَوْتِ وَ  
 وَخْشَتِي فِي الْقَبْرِ  
 وَ ذَلِّ مَقَامِي إِذَا  
 عَرَّضْتُ عَلَيْكَ.  
 اللَّهُمَّ لَكَ الْحَمْدُ  
 مِثْلَ مَا حَمَدَتْ  
 بِهِم نَفْسُكَ وَ  
 حَمْدُكَ بِهِم  
 الْحَامِدُونَ وَ  
 مَجْدُكَ بِهِم  
 الْمُمَجِّدُونَ وَ كَبَرُ  
 بِهِم الْمُكَبَّرُونَ وَ  
 عَظَمُكَ بِهِم  
 الْمُعَظَّمُونَ حَتَّى  
 يَكُونَ لَكَ مِنْهُمْ  
 وَحْدِي فِي كُلِّ  
 طَرْفَةٍ عَيْنٍ

misla maa hamidta behi  
 nafsaka wa hamedaka behil  
 haamedoona wa majjadaka  
 behil momajjedoonaa wa  
 kabbara behil  
 mokabberoonaa wa  
 a'zzamaka behil mo-  
 a'zzemoona hatta yakoona  
 laka minne wahdee fee kulle  
 tarbate a'ynin waaselan min  
 hamdeka misla hamdil  
 haamedoona wa tawheede  
 asnaafil mukhleseena wa  
 taqdeese ajnaasil a'arefeena  
 wa sanaaa-e jamee-i'l  
 mohalleleena wa misla maa  
 anta behi a'arefun wa  
 mahjoobun min jamee-e'  
 khalqeka menal hayawaane  
 wa arghabo elayka fee  
 barakate maa antaqtanee  
 behi min hamdeka famaa  
 aysara maa kallaftanee min  
 haqqeka wa a-a'zama maa  
 wa-a'dtanee a'laa shukreka  
 ibtadaa-tanee bin-ne'me  
 fazlan wa tawlan wa  
 martanee bish-shukre  
 haqqan wa a'dlan wa  
 wa'datane a'layhe az-  
 a'afan wa mazeedan wa a-  
 a'taytanee min raafateka  
 waase-a'n kaseeran wa sa-  
 altanee minho yaseeran  
 sagheeran was tafayta  
 mohammadan be-a-  
 a'zamish shaane wa awjabta  
 behi wa be-i'tratehil amaana  
 fa-be-haqqehim a'layka as-  
 aloka an taghfera lee maa

and Your Kingdom and Your  
 Power and Your Prophet  
 Muhammad and his pure  
 progeny that do not deprive  
 me of Your gifts and grants,  
 for certainly the impediments  
 of miserliness does not hinder  
 You from plentifully providing  
 from Your bestowals and do  
 not decrease Your  
 magnanimity for the  
 shortcomings in thanking Your  
 bounties, and You do not  
 react by Your great  
 magnanimity for Your huge  
 surplus gifts, and You do not  
 fear poverty. Then my means  
 to You is the Oneness, O  
 Allah! And my course is that I  
 do not associate to You  
 anything, then forgive me  
 whatever is between these  
 two<sup>10</sup>, certainly You have  
 power over all things. O my  
 Lord! No hair grow on my  
 body but that underneath it is  
 a fixed bounty. O my Lord!  
 You are very kind and  
 generous while I am weak  
 and poor. O my Lord!  
 Certainly the nobles from us  
 forgive those who have  
 oppressed them then how  
 You will not forgive the one  
 who has not oppressed You  
 but has oppressed himself?  
 And You are the best of the  
 nobles with regards to  
 forgiveness. O Allah! I seek  
 inspiration of excellence in

مِنْ وَاصِلًا  
 حَمْدِكَ مِثْلَ حَمْدِ  
 الْحَامِدُونَ وَ  
 تَوْحِيدِ أَصْنَافِ  
 الْمُخْلِصِينَ وَ  
 تَقْدِيرِ أَجْنَاسِ  
 الْعَارِفِينَ وَ ثَنَاءِ  
 جَمِيعِ الْمُتَلَبِّينَ وَ  
 مِثْلَ مَا أَنْتَ بِهِ  
 عَارِفٌ وَ  
 مَحْجُوبٌ مِنْ  
 جَمِيعِ خَلْقِكَ مِنْ  
 الْحَيَوَانِ وَ  
 أَرْغَبُ إِلَيْكَ فِي  
 بَرَكَةٍ مَا  
 أَنْطَقْتَنِي بِهِ مِنْ  
 حَمْدِكَ فَمَا أَيْسَرَ  
 مَا كَفَّفْتَنِي مِنْ  
 حَقِّكَ وَ أَعْظَمَ مَا  
 وَعَدْتَنِي عَلَى  
 شُكْرِكَ إِنْ تَدَاتَنِي  
 بِالنِّعَمِ فَضْلًا وَ  
 طَوْلًا وَ أَمَرْتَنِي  
 بِالشُّكْرِ حَقًّا وَ  
 عَدْلًا وَ وَعَدْتَنِي  
 عَلَيْهِ أَوْعَافًا وَ  
 مَزِيدًا وَ  
 أَعْطَيْتَنِي مِنْ  
 رَافَتِكَ وَاسِعًا  
 كَثِيرًا وَ سَأَلْتَنِي  
 مِنْهُ يَسِيرًا  
 وَ صَغِيرًا وَ  
 اصْطَفَيْتَ مُحَمَّدًا  
 بِأَعْظَمِ الشَّانِ وَ  
 أَوْجَبْتَ بِهِ وَ  
 بَعَثْتَهُ الْأَمَانَ  
 فَبِحَقِّهِ عَلَيْكَ  
 أَسْأَلُكَ أَنْ تَغْفِرَ  
 لِي مَا لَا يَسْعُهُ  
 إِلَّا مَغْفِرَتُكَ وَ لَا

laa yasa-o'hu illaa  
 maghferatoka wa laa  
 yalhaqohu illaa a'fwoka fa-  
 laysa le-amreka mud-fe-u'n  
 wa laa a'n qazaaa-eka  
 mumtane-u'n fa-beka asoolo  
 a'laa a-a'daaa-e wa minka  
 arjoo welaayatal ahibbaaa-e  
 famaa aksara maa awlayta  
 min a'waaa-edee ifzaaleka wa  
 a-a'tayta min alwaane  
 irfaadeka laa elaaha illaa  
 anta taraddaytal majda bil-  
 i'zze wa ta-a'zzamta (ta-  
 a'zzaytal) i'zza bil-kibreya-  
 e wa tazayyantala kibreyaaa-  
 e bin-noore wa  
 taghassaytan noora bil-  
 bahaaa-e wa tajallaltal  
 bahaaa-e bil-mahaabate  
 lakal mannul baazekho was  
 sultaanush shaamekho wal  
 joodul waase-o' iz  
 khalaqtanee samee-a'n  
 baseeran saheehan  
 sawiyyan saaleman mo-  
 a'afan lam tashghalnee fee  
 nuqsaanin min badanee wa  
 lam tamna' karaamataka  
 iyyaaya wa fazla manaaa-  
 eheka a'layya iz wassa'ta  
 a'layyad dunyaa wa ja-a'lta  
 lee sam-a'n ya'qelo  
 aayaateka wa basaran  
 yaraa qudrataka wa fo-  
 aadan ya'refo wa anaa be-  
 fazleka haamedun laka wa  
 nafsee shaakeratun be-  
 haqqeka shaa-hedatun be-  
 annaka hayyun qabla kulle

thanking You, and I request  
 as a gift from You to elucidate  
 my tongue for guidance of  
 Your praise, and I desire for  
 You so that You help me  
 acquire more from You, and I  
 seek refuge from You that I  
 begin invoking from other  
 than You, then help me in the  
 world with satisfaction, and in  
 the religion with chastity and  
 abstinence, and grant me  
 wealth for the need towards  
 You, and do not impoverish  
 me by not seeking wealth  
 from You, verily Your  
 command is only that You say  
 to it, 'Be', and it is. So in the  
 name of Your mercy, tell Your  
 obedience to enter all of my  
 organs then do not leave  
 them until I meet You. And, in  
 the name of Your mercy, tell  
 the disobedience to You to  
 depart all of my organs and  
 not to come close to me until  
 I meet You. And provide me  
 from the worldly sustenance,  
 but induce me to renounce  
 the world, and do not turn it  
 away from me while I have a  
 desire in it, O Allah! O  
 Beneficent! O Merciful! O He  
 from Whom none can  
 escape, and nobody has  
 adequacy from Him, O  
 Provider of sustenance to the  
 poor, O Merciful toward the  
 miserable! O Lord of Power,  
 O Strong! O Lord of the

يَلْحَقُهُ إِلَّا عَفْوَكَ  
فَلَيْسَ لِأَمْرِكَ  
مُدْفَعٌ وَلَا عَنْ  
قَضَائِكَ مُمْتَنِعٌ  
فَبِكَ أَصُولُ عَلَيَّ  
الْأَعْدَاءِ وَمِنْكَ  
أَرْجُو وَلَايَةَ  
الْأَحِبَّاءِ فَمَا أَكْثَرَ  
مَا أَوْلَيْتَ مِنْ  
عَوَائِدِ إِفْضَالِكَ وَ  
أَعْطَيْتَ مِنْ  
الْوَرَى إِرْفَادِكَ لَا  
إِلَّا أَنْتَ  
تَرَدَّيْتُ الْمَجْدَ  
بِالْعِزِّ وَتَعَظَّمْتُ  
(تَعْظَيْتَ) الْعِزَّ  
بِالْكِبَرِيَاءِ  
وَتَزَيَّنْتُ الْكِبَرِيَاءِ  
بِالنُّورِ وَتَغَشَّيْتُ  
النُّورَ بِالْبَهَاءِ وَ  
تَجَلَّيْتُ الْبَهَاءَ  
بِالْمَهَابَةِ لَكَ  
الْمَنْ الْبَارِخُ وَ  
السُّلْطَانُ الشَّامِخُ  
وَالْجُودُ الْوَاسِعُ  
إِذْ خَلَقْتَنِي سَمِيعًا  
بَصِيرًا صَحِيحًا  
سَوِيًّا سَالِمًا مُعَافًا  
لَمْ تَشْغَلْنِي فِي  
نُقْصَانٍ مِنْ بَدْنِي  
وَلَمْ تَمْنَعْ  
كَرَامَتِكَ إِلَيَّ وَ  
فَضْلَ مَنَائِكَ  
عَلَيَّ إِذْ وَسَّعْتَ  
عَلَيَّ الدُّنْيَا وَ  
جَعَلْتَ لِي سَمْعًا  
يَعْقِلُ آيَاتِكَ وَ  
بَصَرًا يَرَى  
قُدْرَتَكَ وَفُؤَادًا  
يَعْرِفُ وَأَنَا

hayyin wa hayyun ba'da  
kulle mayyedin wa hayyun  
taresul ahyaaa-a lam taqta'  
khayraka a'nee fee kulle  
waqtin wa lam tunzil fiyya  
o'qoobaatin neqame wa lam  
toghayyir a'layya da-qaa-eqil  
e'same falaw lam ofakkir  
min ehsaaneka illaa fee  
a'fweka a'nee wal  
istejaabate le-do-a'aa-ee  
hattaa ra-fa'to raasee be-  
tawheedeka wa tamjeedeka  
wa illa fee taqdeere hazzee  
heena sawwartanee fa-  
ahsanta sooratee fee  
taqdeere rizqee fa-fee  
zaaleka maa yashghalo  
shukree a'laa jahdee fakayfa  
ezaa fakkarto fin ne-a'mil  
e'zaamil latee ataqallabo  
feehaa wa laa ablagho  
shukra shay-in minhaa.  
falakal hamdo a'laa maa  
hafezahu i'lmoka wa ahaatat  
behi qudratoka wa wase-  
a'tho rahmatoka fa-salle  
a'laa mohammadin wa  
aalehi wa tammim  
ehsaanaka feemaa baqeya  
kamaa ahsanta feemaa  
mazaa fa-innee atawassalo  
elayka be-tawheedeka wa  
tamjeedeka wa tahleeleka  
wa takbeereka wa  
ta'zeemeka wa nooreka wa  
raafateka wa rahmateka wa  
o'luwwe weqaareka wa  
jamaaleka wa manneka wa  
kamaaleka wa jalaaleka wa

believers! O most Merciful of  
all! Send blessing upon  
Muhammad and his progeny,  
and do to me what is worthy  
of You, O Foremost of all first  
things! And Last of all last  
things! O Allah! Grant me  
success for rejecting the  
innovations (in religion) and  
the invented opinion and  
grant me success for that  
which is clearer. All praise be  
to Allah Who describes but  
He cannot be described and  
Who knows but He cannot be  
known. You are my  
Companion in all distress  
which I experience, and I do  
not deny Your grace because  
You expel all affliction, and all  
the important things You are  
called, and for all hardships  
You are hoped, and to You O  
my Master, is the complaint,  
You are the expected, how  
big is my grief if You do not  
relieve it, and my tongue is  
mortified if You do not stretch  
it, and my scale (of deeds)  
will be lighter if You do not  
make it heavy, then send  
blessing upon Muhammad  
and his progeny and have  
mercy on me. O my Lord!  
When I think of taking  
revenge from You, the  
blessing of Your forgiveness  
struck my ears that surely  
You had forgiven me, then  
make my thought truthful O

بِفَضْلِكَ حَامِدٌ لَكَ  
وَنَفْسِي شَاكِرَةٌ  
بِحَقِّكَ شَايِدَةٌ  
بِأَنَّكَ حَيٌّ قَبْلَ كُلِّ  
حَيٍّ وَحَيٌّ بَعْدَ  
كُلِّ مَيِّتٍ وَحَيٌّ  
تَرْتِثُ الْأَحْيَاءَ لَمْ  
تَقْطَعْ خَيْرِكَ  
عَنِّي فِي كُلِّ  
وَقْتٍ وَ لَمْ تُنْزِلْ  
فِي عَقُوبَاتِ النَّعَمِ  
وَلَمْ تُغَيِّرْ عَلَيَّ  
دَقَائِقَ الْعِصْمِ فَلَوْ  
لَمْ أَفَكِّرْ مِنْ  
إِحْسَانِكَ إِلَّا فِي  
عَفْوِكَ عَنِّي وَ  
الْإِسْتِجَابَةِ  
لِدُعَائِي حَتَّى  
رَفَعْتَ رَأْسِي  
بِتَوْحِيدِكَ وَ  
تَمْجِيدِكَ وَ إِلَّا  
فِي تَقْدِيرِ حَظِّي  
حِينَ صَوَّرْتَنِي  
فَأَحْسَنْتَ  
صُورَتِي فِي  
تَقْدِيرِ رِزْقِي فَفِي  
ذَلِكَ مَا يَشْغُلُ  
شُكْرِي عَلَيَّ  
جَهْدِي فَكَيْفَ إِذَا  
فَكَّرْتُ فِي النِّعَمِ  
الْعِظَامِ الَّتِي  
أَنْقَلَبُ فِيهَا وَلَا  
أَبْلُغُ شُكْرَ شَيْءٍ  
مِنْهَا. فَلَكَ الْحَمْدُ  
عَلَيَّ مَا حَفِظَهُ  
عِلْمُكَ وَ أَحَاطَتْ  
بِهِ قُدْرَتُكَ وَ  
وَسِعَتْهُ رَحْمَتُكَ  
فَصَلِّ عَلَى مُحَمَّدٍ  
وَ آلِهِ وَ تَمِّمْ

sultaaneka wa qudrateka wa  
nabiyyeka mohammadin wa  
i'tratehit taahereena an laa  
tahremanee fa-waaa-edaka  
wa mawaahabaka fa-innahu  
laa ta'tareeka le-kasrate  
maa yassarta menal  
a'taayaa a'waayequl bukhle  
wa laa yanqoso joodakat  
taqseero fee shukre  
ne'mateka wa laa to-asser  
fee joodekal a'zeeme  
nehlokal faaa-ezatul  
jaleelato wa laa takhaafo  
zayma imlaaqe fa-  
waseelatee elayka yaa  
allaahut tawheedo wa zaree-  
a'tee annee lam ushrik beka  
shay-an fagh-fir lee maa  
baynahomaa innaka a'laa  
kulle shay-in qadeer.  
elaahée maa fee jismee  
sha'ratun naabetatun illaa  
wa tahtahaa ne'matun  
saabetatun. elaahee antal  
jawaadul lateefo wa anal  
faqeeruz za-e'efo. elaahee  
innal kareema minnaa la-  
ya'foo a'mman zalamahu fa-  
kayfa laa ta'foo a'mman lam  
yazlimka wa innamaa  
zalama nafsahu wa anta  
awlal akrameena bil-a'fwe.  
allaahumma inne as-  
talhemoka husna shukreka  
wa astawheboka basta  
lesaanee fil irshaade  
lemaadeheka wa arghabo  
elayka fee tasdeedee  
bemaa yaktasebo

my Master! And refute my  
fear, and actualize my hope,  
O Hope of the believers! O  
Shelter for those who rely on  
You! O He Who responds to  
the penitents! Turn towards  
me, O Allah! O Beneficent! O  
Merciful! O Nourisher! O  
King! O Encompasser! O  
Powerful! O Knower! O Wise!  
O Forgiver! O Ample Giver! O  
Originator! O Hearing! O  
Sufficient! O Compassionate!  
O Grateful! O God! O One! O  
Pardoner! O Forbearing! O  
Preventer! O Opener! O  
Ever-Living! O Self-  
Subsistent! O Most High! O  
Lofty! O Greatest! O  
Guardian! O Independent! O  
Praiseworthy! O Subsistent!  
O All-donor! O Quick in  
reckoning! O Aware! O  
Preserver! O Reckoner! O  
Witness! O Forgiver! O  
Helper! O Dependable! O  
Creator out of nothing! O  
Conqueror! O Capable  
Power! O Subtle! O All-wise!  
O Reviver! O He Who causes  
to die! O Best Master! O Best  
Helper! O Protector! O Nigh!  
O Responding! O Strong! O  
Glorious! O Loving! O  
Recourse! O Vanquisher! O  
Conqueror! O Great! O  
Exalted! O Favourer! O  
Creator! O Truthful! O  
Inheritor! O Forgiver! O All-  
generous! O Resurrector! O



إِحْسَانَكَ فِيمَا بَقِيَ  
 كَمَا أَحْسَنْتَ فِيمَا  
 مَضَى فَإِنِّي  
 أَتَوَسَّلُ إِلَيْكَ  
 بِتَوْحِيدِكَ وَ  
 تَمَجِّدِكَ وَتَهْلِيلِكَ  
 وَ تَكْبِيرِكَ وَ  
 تَعْظِيمِكَ وَ  
 ثُورِكَ وَ رَافَتِكَ  
 وَ رَحْمَتِكَ وَ عُلُوِّ  
 وَقَارِكَ وَ جَمَالِكَ  
 وَ مَنِّكَ وَ كَمَالِكَ  
 وَ جَلَالِكَ وَ  
 سُلْطَانِكَ وَ  
 قُدْرَتِكَ وَ نَبِيِّكَ  
 مُحَمَّدٍ وَ عَشْرَتِهِ  
 الطَّاهِرِينَ أَنْ لَا  
 تَحْرِمَنِي فَوَائِدَكَ  
 وَ مَوَالِيكَ فَإِنِّي  
 لَا تَعْتَرِيكَ  
 لِكثْرَةِ مَا بَسَرْتُ  
 مِنْ الْعَطَايَا  
 عَوَائِقُ الْبُخْلِ وَ  
 لَا يَنْقُصُ جُودُكَ  
 التَّقْصِيرُ فِي  
 شُكْرِ نِعْمَتِكَ وَ لَا  
 تُؤْثِرُ فِي جُودِكَ  
 الْعَظِيمِ نَحْلِكَ  
 الْفَائِضَةِ الْجَلِيلَةِ  
 وَ لَا تَخَافُ ضَيْمَ  
 إِمْلَاقِ فَوْسِيلَتِي  
 إِلَيْكَ يَا اللَّهُ  
 التَّوْحِيدُ وَ  
 ذَرِيعَتِي أَنِّي لَمْ  
 أَشْرِكْ بِكَ شَيْئًا  
 فَاعْفُ لِي مَا  
 بَيْنَهُمَا إِنَّكَ عَلَى  
 كُلِّ شَيْءٍ قَدِيرٌ.  
 إِلَهِي مَا فِي  
 جِسْمِي شَعْرَةٌ

mazeedaka wa a-o'ozo beka  
 mimmaa yastad-e'e holoola  
 ghayreka fa-a-i'nee a'lad  
 dunyaa bil-qanaa-a'te wa  
 a'lad deene bil-i'smate waz  
 zahaadate wa aghnenee bil-  
 ifteqaare elayka wa laa tufqir  
 lee bil-isteghnaaaa-e a'nka  
 innamaa amroka ezaa  
 aradta shay-an an taqoola  
 lahu kun fa-yakoono faqul  
 be-rahmateka le-taa-a'teka  
 an tadkhola fee kulle u'zwin  
 min a-a'zaaa-ee summa laa  
 tofaareqonee hatta alqaaka  
 wa qul be-rahmateka le-  
 ma'seyateka an takhroja min  
 kulle u'zwin min a-a'zaaa-ee  
 summa laa taqrabane  
 hatta alqaaka war zuqnee  
 menad dunyaa wa  
 tozahhedanee feehaa wa laa  
 tazwehaa a'nee wa  
 toraghghebanee feehaa yaa  
 allaaho yaa rahmaano yaa  
 raheemo yaa man laysa le-  
 ahadin minho buddun wa laa  
 le-ahadin a'nho ghenan yaa  
 raazeqal moqilleena wa yaa  
 raahemal masaakeena wa  
 yaa zal quwwatil mateene  
 yaa elaahal moameneena  
 yaa arhamar raahemeena  
 salle a'laa mohammadin wa  
 aalehi waf a'l bee maa anta  
 ahlohu yaa awwalal  
 awwaleena wa aakheral  
 aakhereen. allaahumma  
 waffiqnee le-farzil beda-e'  
 war raa-yil mukhtara-e' wa

Truth! O Distinct! O Light! O  
 Guide! O Victorious! O Very  
 Thankful! O Forgiver of sin! O  
 Acceptor of repentance! O  
 Severe in punishment! O Lord  
 of bounty! O Giver of  
 Livelihood! O Master of great  
 strength! O Virtuous! O All-  
 Omnipotent! O All-Sovereign!  
 O He Who remains for ever!  
 O Owner of majesty and  
 glory! O First! O Last! O  
 Outward! O Inward! O Holy!  
 O Peace! O Source of  
 security! O Loving Protector!  
 O Glorious! O Omnipotent! O  
 Proud! O Creator! O Maker!  
 O Fashioner! O Owner of  
 ascendancy! O Originator! O  
 Returner! O Supreme! O  
 Most honorable! O Unique! O  
 Independent! O He Who  
 neither begets nor is He  
 begotten and there is none  
 like to Him! Send blessing  
 upon Muhammad and the  
 progeny of Muhammad and  
 expedite their relief and do to  
 us that which befits You, O  
 Allah! O most Merciful of All!  
 There is no strength and  
 power except with Allah, the  
 All-high and All-great, and  
 blessing of Allah be upon the  
 excellent messenger,  
 Muhammad, the chosen  
 prophet and upon his brother  
 Ali, the well-pleased and upon  
 both of their immaculate

نَابِتَةٌ إِلَّا وَ  
 تَحْتَهَا نِعْمَةٌ  
 ثَابِتَةٌ إِلَّا  
 أَنْتَ الْجَوَادُ  
 اللطيفُ وَأَنَا  
 الْفَقِيرُ الضَّعِيفُ.  
 إِلَّا إِنْ الْكَرِيمُ  
 مِنَّا لِيَعْفُو عَمَّنْ  
 ظَلَمَهُ فَكَيْفَ لَا  
 تَعْفُو عَمَّنْ لَمْ  
 يَظْلِمَكَ وَ إِنَّمَا  
 ظَلَمَ نَفْسَهُ وَ  
 أَنْتَ أَوْلَى  
 الْإِكْرَمِينَ بِالْعَفْوِ.  
 اللَّهُمَّ إِنِّي  
 أَسْتَغْنِيكَ حُسْنُ  
 شُكْرِكَ وَ  
 أَسْتَوْهِبُكَ بَسْطُ  
 لِسَانِي فِي  
 الْأَرْشَادِ لِمَادِيكَ  
 وَ أَرْغَبُ إِلَيْكَ  
 فِي تَسْدِيدِي بِمَا  
 يَكْتَسِبُ مَزِيدُكَ وَ  
 أَعُوذُ بِكَ مِمَّا  
 يَسْتَدْعِي حُلُولَ  
 غَيْرِكَ فَأَعِنِّي  
 عَلَيَّ الدُّنْيَا  
 بِالْقَنَاعَةِ وَ عَلَيَّ  
 الدِّينَ بِالْعِصْمَةِ  
 وَ الزَّهَادَةَ وَ  
 أَعْنِينِي بِالْإِفْتِقَارِ  
 إِلَيْكَ وَ لَا تُفْقِرْ  
 لِي بِالْإِسْتِغْنَاءِ  
 عَنْكَ إِنَّمَا أَمْرُكَ  
 إِذَا أَرَدْتَ شَيْئًا  
 أَنْ تَقُولَ لَهُ كُنْ  
 فَيَكُونُ فَقُلْ  
 بِرَحْمَتِكَ لِي طَاعَتُكَ  
 أَنْ تَدْخُلَ فِي كُلِّ  
 مِنْ

waffiqnee lil-latee heya  
 azkaa. al-hamdo lillaahil  
 lazee yasefo wa laa yoosafo  
 wa ya'lamo wa laa yo'lamo  
 anta saahebee fee kulle  
 shadeedatin dakhalat a'layya  
 wa laa unkero fazlaka le-  
 annaka mofarrejo kulle  
 balwaa wa le-kulle  
 a'zeematin tud-a'a wa le-  
 kulle a'zeematin tud-a'a wa  
 le-kulle shadeedatin turjaa  
 wa elayka yaa mawlaayal  
 mushtakaa antal murtajaa  
 famaa akbaro hammee in  
 lam tofarrijho wa azalla  
 lesaanee in lam tabsutho wa  
 a-khaffa meezaanee in lam  
 to-saqqilho fasalle a'laa  
 mohammadin wa aalehi war  
 hamnee. elaahee maa  
 tawahhamto niqmataka illaa  
 wa kaanat ne'mato a'fweka  
 taqra-o' masaa-me-e'e an  
 qad ghafarta lee fa-saddiq  
 yaa mawlaaya zannee wa  
 kazzib khawfee wa haqqiq  
 rajaaa-ee yaa rajaaa-al  
 moameneena yaa gheyaasal  
 motawakkeleena yaa  
 mojeebat tawwaabeena tub  
 a'layya yaa allaaho yaa  
 rahmaano yaa raheemo ya  
 rabbo yaa maleko yaa  
 moheeto yaa qadeero yaa  
 a'leemo yaa hakeemo yaa  
 tawwaabo yaa waase-o' yaa  
 badee-o' yaa samee-o' yaa  
 kaafee yaa ra-ofo yaa  
 shaakero yaa elaaho yaa

families, respond to me, O  
 Lord of the Worlds!<sup>11</sup>

أَعْضَائِي ثُمَّ لَا  
 تُقَارِقُنِي حَتَّى  
 أَلْقَاكَ وَ قُلْ  
 بِرَحْمَتِكَ  
 لِمَعْصِيَتِكَ أَنْ  
 تَخْرُجَ مِنْ كُلِّ  
 عَضْوٍ مِنْ  
 أَعْضَائِي ثُمَّ لَا  
 تُقَرِّبَنِي حَتَّى  
 أَلْقَاكَ وَ ارْزُقْنِي  
 مِنَ الدُّنْيَا وَ  
 تُزِدْنِي فِيهَا وَ لَا  
 تَزُولَا عَنِّي وَ  
 تُرْعِبْنِي فِيهَا يَا  
 اللَّهُ يَا رَحْمَنُ يَا  
 رَحِيمُ يَا مَنْ لَيْسَ  
 لِأَحَدٍ مِنْهُ بُدٌّ وَ لَا  
 لِأَحَدٍ عَنْهُ غِنَى  
 يَا رَازِقَ الْمُؤْمِنِينَ  
 وَ يَا رَاحِمَ  
 الْمَسَاكِينِ وَ يَا ذَا  
 الْقُوَّةِ الْمَتِينِ يَا  
 إِلَهَ الْمُؤْمِنِينَ يَا  
 أَرْحَمَ الرَّاحِمِينَ  
 صَلِّ عَلَى مُحَمَّدٍ  
 وَ آلِهِ وَ أَفْعَلْ  
 بِي مَا أَنْتَ إِلَهُ  
 يَا أَوَّلَ الْإَوَّلِينَ وَ  
 آخِرَ الْآخِرِينَ.  
 اللَّهُمَّ وَفَّقْنِي  
 لِرَفْضِ الْبِدْعِ وَ  
 الرَّأْيِ الْمُخْتَرَعِ  
 وَ وَفَّقْنِي لِلَّتِي  
 هِيَ أَذْكَى. الْحَمْدُ  
 لِلَّهِ الَّذِي يَصِفُ وَ  
 لَا يُوصَفُ وَ  
 يَعْلَمُ وَ لَا يُعْلَمُ  
 أَنْتَ صَاحِبِي فِي  
 كُلِّ شَيْءٍ دَخَلْتُ  
 عَلَيَّ وَ لَا أُكْرُ

waahedo yaa ghafooro yaa  
 haleemo yaa qaabezo yaa  
 baaseto yaa hayyo yaa  
 qayyoomo yaa a'liyyo yaa  
 a'alee yaa a'zeemo yaa  
 waliyyo yaa ghaniyyo yaa  
 hameedo yaa qaaa-emo yaa  
 wahhaabo yaa saree-u'l  
 hesaabe yaa khabeero yaa  
 raqeebo yaa haseebo yaa  
 shaheedo yaa ghafooro yaa  
 mogheeso yaa wakeelo yaa  
 faatero yaa qaahero yaa  
 qaadero yaa lateefo yaa  
 hakeemo yaa mohyee yaa  
 momeeto yaa ne'mal  
 mawlaa yaa ne'man naseere  
 yaa hafeezo yaa qareebo  
 yaa mojeebo yaa qawiyyo  
 yaa majeedo yaa wadoodo  
 yaa musta-a'ano yaa  
 ghaalebo yaa qaahero yaa  
 kabeero yaa mot-a'alee yaa  
 mannnaano yaa khaaleqo  
 yaa saadeqo yaa waareso  
 yaa ghaafero yaa kareemo  
 yaa baa-e'so yaa haqqo yaa  
 mobeeno yaa nooro yaa  
 haadee yaa faateho yaa  
 shakooro yaa ghaaferaz  
 zanbe yaa qaabelat tawbe  
 yaa shadeedal e'qaabe yaa  
 zalt tawle yaa raazeqo yaa  
 zal quwwatil mateene yaa  
 barro yaa maleeko yaa  
 muqtadero yaa baaqee yaa  
 zal jalaale wal ikraame yaa  
 awwalo yaa aakhero yaa  
 zaahero yaa baateno yaa  
 quddooso yaa salaamo yaa

فَضْلَكَ لَا إِلَهَ إِلَّا أَنْتَ	moameno yaa mohaymeno
مُفَرِّجُ كُلِّ مَأْسَمَةٍ	yaa a'zeezo yaa jabbaaro
وَلِكُلِّ عَظِيمَةٍ تَنْدَعِي	yaa motakabbero yaa
وَلِكُلِّ لَكُلِّ شَدِيدَةٍ تَرْجِي	khaaleqo yaa baare-o yaa
وَالْبَيْتِ بِأَمْرِ مَوْلَايَ	mosawwero yaa zal ma-
أَنْتَ الْمُشْتَكِي	a'areje yaa mubde-o yaa
الْمُرْتَجِي فَمَا	mo-e'edo yaa a-a'laa yaa
أَكْبَرُ هَمِّي إِنْ لَمْ	akramo yaa ahado yaa
تُفَرِّجْهُ وَ أَذِلَّ	samado yaa man lam yalid
لِسَانِي إِنْ لَمْ	wa lam yoolad wa lam yakun
تَبْسُطَهُ وَ أَخَفَّ	lahu kofowan ahadun salle
مِنْزَانِي إِنْ لَمْ	a'laa mohammadin wa aale
تُثْقِلَهُ فَصَلْ عَلَى	mohammadin wa a'jjil
مُحَمَّدٍ وَ آلِهِ وَ	farajahum waf a'l benaa
أَرْحَمَنِي. إِلَّا إِيَّايَ	maa anta ahlohu yaa allaaho
مَا تَوَلَّيْتُ نِقْمَتَكَ	yaa arhamar raahemeena
إِلَّا وَ كَانَتْ	wa laa hawla wa laa
نِعْمَتُهُ عَفْوَكَ	quwwata illaa billaahil a'liyyil
تَقَرَّعُ مَسَامِعِي	a'zeeme wa sallal laaho
أَنْ قَدْ غَفَرْتَ لِي	a'laa tayyebil mursaleena
فَصَدَّقْ يَا مَوْلَايَ	mohammadenil mustafaa wa
ظَنِّي وَ كَذَّبْ	a'laa akheehe a'liyyenil
خَوْفِي وَ حَقِّقْ	murtazaa wa a'laa
رَجَائِي يَا رَجَاءَ	zurriyyatehemat taahereena
الْمُؤْمِنِينَ يَا	aameena yaa rabbal
غِيَاثَ الْمُتَوَكِّلِينَ	a'alameen.
يَا مُجِيبَ	
التَّوَّابِينَ ثُبِّ عَلَى	
يَا اللَّهُ يَا رَحْمَنُ	
يَا رَحِيمُ يَا رَبُّ	
يَا مَلِكُ يَا مُجِيبُ	
يَا قَدِيرُ يَا عَلِيمُ	
يَا حَكِيمُ يَا تَوَّابُ	
يَا وَاسِعُ يَا بَدِيعُ	
يَا سَمِيعُ يَا كَافِي	
يَا رَوْفُ يَا	
شَاكِرُ يَا إِلَهُ يَا	
وَاحِدُ يَا غَفُورُ يَا	
حَلِيمُ يَا قَابِضُ يَا	

بَاسِطُ يَا حَيُّ يَا  
قَيُّوْمُ يَا عَلِيُّ يَا  
عَالِي يَا عَظِيْمُ يَا  
وَلِيُّ يَا غَنِيُّ يَا  
حَمِيْدُ يَا قَائِمُ يَا  
وَلِيَّابُ يَا سَرِيْعُ  
الْحَسَابِ يَا خَبِيْرُ  
يَا رَقِيْبُ يَا  
حَسِيْبُ يَا شَهِِيْدُ  
يَا غَفُوْرُ يَا  
مُغِيْثُ يَا وَكِیْلُ يَا  
فَاطِرُ يَا قَاهِرُ يَا  
قَادِرُ يَا لَطِيْفُ يَا  
حَكِيْمُ يَا مُحْيِیُّ يَا  
مُمِیْثُ يَا نَعَمُ  
الْمَوْلٰی يَا نَعَمُ  
النَّصِيْرُ يَا حَفِيْظُ  
يَا قَرِيْبُ يَا  
مُجِيْبُ يَا قَوِيُّ يَا  
مَجِيْدُ يَا وَدُوْدُ يَا  
مُسْتَعَانُ يَا غَالِبُ  
يَا قَاهِرُ يَا كَبِيْرُ  
يَا مُتَعَالٰی يَا  
مَنَّانُ يَا خَالِقُ يَا  
صَادِقُ يَا وَارِثُ  
يَا غَافِرُ يَا كَرِيْمُ  
يَا بَاعِثُ يَا حَقُّ  
يَا مُبِيْنُ يَا ثَوْرُ  
يَا هَادِيُّ يَا فَاتِحُ  
يَا شَكُوْرُ يَا  
غَافِرَ الذَّنْبِ يَا  
قَابِلَ التَّوْبِ يَا  
شَدِيْدَ الْعِقَابِ يَا  
ذَا الطَّوْلِ يَا  
رَازِقُ يَا ذَا  
الْقُوَّةِ الْمَتِيْنِ يَا  
بَرُّ يَا مَلِيْكُ يَا  
مُقْتَدِرُ يَا بَاقِيُّ يَا  
ذَا الْجَلَالِ وَ  
الْاِكْرَامِ يَا اَوَّلُ يَا

آخِرُ يَا ظَاهِرُ يَا  
 بَاطِنُ يَا قُدُّوسُ  
 يَا سَلَامُ يَا مُؤْمِنُ  
 يَا مُهَيَّمُنُ يَا  
 عَزِيزُ يَا جَبَّارُ يَا  
 مُتَكَبِّرُ يَا خَالِقُ يَا  
 بَارِءُ يَا مُصَوِّرُ  
 يَا ذَا الْمَعَارِجِ يَا  
 مُبْدِئُ يَا مُعِيدُ يَا  
 أَعْلَى يَا أَكْرَمُ يَا  
 أَحَدُ يَا صَمَدُ يَا  
 مَنْ لَمْ يَلِدْ وَلَمْ  
 يُولَدْ وَلَمْ يَكُنْ  
 لَهُ كُفُوًا أَحَدٌ  
 صَلِّ عَلَى مُحَمَّدٍ  
 وَ عَلَى آلِ مُحَمَّدٍ وَ  
 عَجِّلْ فَرَجَهُمْ وَ  
 أَفْعَلْ بِنَامَا أَنْتَ  
 إِلَهُ يَا اللَّهُ يَا  
 أَرْحَمَ الرَّاحِمِينَ  
 وَ لَا حَوْلَ وَ لَا  
 قُوَّةَ إِلَّا بِاللَّهِ  
 الْعَلِيِّ الْعَظِيمِ  
 صَلِّ عَلَى اللَّهِ عَلَى  
 طَيِّبِ الْمُرْسَلِينَ  
 مُحَمَّدٍ الْمُصْطَفَى  
 وَ عَلَى أَخِيهِ  
 عَلَى الْمُرْتَضَى  
 وَ عَلَى ذُرِّيَّتِي مَا  
 الطَّاهِرِينَ آمِينَ  
 يَا رَبَّ الْعَالَمِينَ

- 1 Surah Bani Israaeel (17): Verse 71
- 2 Surah Dokhaan (44): Verse 47; Surah Haaqqah (69): Verse 30
- 3 Surah Zohaa (93): Verse 10
- 4 Surah Yusuf (12): Verse 87
- 5 Surah Room (30): Verse 47

- 6 Inhabitant of Makkah.
- 7 Mash'ar and Mina
- 8 Makkah and Madinah
- 9 Saamarrah
- 10 Error and Mistake
- 11 Ketaab Fee al-Ziyaaraat Wa al-Adiyyah (manuscript), p. 40

## (8) Supplication to be Recited after the Ziyaarat Performed on Behalf of Any Person

This supplication should be recited after someone performs the ziyaarat of Imam Reza (a.s.) and other infallible Imams on behalf of anyone else:

<p>اللَّهُمَّ إِنَّ فُلَانًا بَنَ فُلَانٍ أَوْ فَدَنِي إِلَى مَوْلَاهُ وَمَوْلَايَ لِأَزُورَ عَنْهُ رَجَاءً لِجَزَائِ الثَّوَابِ وَ فِرَارًا مِنْ سُوءِ الْحِسَابِ. اللَّهُمَّ إِنَّهُ يَتَوَجَّهُ إِلَيْكَ بِأَوْلِيَاكَ الدَّالِّينَ عَلَيْكَ فِي غُفْرَانِكَ ذُنُوبَهُ وَ حَطَّ سَيِّئَاتِهِ وَ يَتَوَسَّلُ إِلَيْكَ بِهِمْ عِنْدَ مَشْهَدِ إِمَامِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ. اللَّهُمَّ فَتَقَبَّلْ مِنْهُ وَاقْبَلْ شَفَاعَةَ أَوْلِيَايِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فِيهِ. اللَّهُمَّ جَازِهِ عَلَى حُسْنِ نِيَّتِهِ وَ صَحِيحِ عَقِيدَتِهِ وَ صِحَّةِ مَوَالَاتِهِ أَحْسَنَ مَا جَازَيْتَ أَحَدًا مِنْ عِبِيدِكَ الْمُؤْمِنِينَ وَ أَيْمٍ لَهُ مَا خَوَّلْتَهُ وَ اسْتَعْمَلَهُ صَالِحًا</p>	<p>allaahumma inna folaan abna folaanin awfadanee elaa mawaaleehe wa mawaaliyya le-azoora a'nho rajaaa-an le-jazeelis sawaabe wa feraaran min sooo-il hesaabe. allaahumma innahu yatawajjaho elayka be- awleyaaa-ekad daal-leena a'layka fee ghufraaneka zonoobahu wa hatte sayye-aatehi wa yatawassalo elayka behim i'nda mash-hade emaamehi salawaatul laahe a'layhe. allaahumma fataqabbal minho waq bal shafaa-a'ta awleyaaa-ehi salawaatul laahe a'layhim feehe. allaahumma jaazahu a'laa husne niyyatehi wa saheehe a'qeedatehi wa sehhate mawaalaatehi ahsana maa jaazayta ahadan min a'beedekal moameneena wa adim lahu maa khawwaltahu was ta'milho saalehan feemaa aataytahu wa laa</p>	<p>O Allah! So-and-so has delegated me to visit his and my masters on behalf of him, hoping for the abundant reward and trying to avoid the terrible reckoning. O Allah! He is turning his face towards You and Your vicegerents who guide to You so that You may forgive his sin and absolve him of his evildoings. He also takes them as his means to You at the shrine of his Imam, Allah's blessings be upon him. So, O Allah! Accept from him and admit the intercession of his leaders to him, Allah's blessings be upon them. O Allah! Reward him for his good intention, sound creed, and accurate loyalty with the best reward that You have ever given to any of Your believing servants, make permanent for him that which You have authorized him to dispose of, make him use that which You have given him in a righteous way, and do not decide me to be the last delegate that he deputizes. O Allah! Set him free from Hellfire, expand for him Your legally gotten and pleasant</p>
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فِيمَا آتَيْتَهُ ۖ لَا  
 تَجْعَلْنِي ۚ اٰخِرَ  
 وَاٰفِئِدْ لَهُ يَوْمَهُ.  
 اَللّٰهُمَّ اَعْتِقْ  
 رَقَبَتَهُ مِنَ النَّارِ  
 وَ اَوْسِعْ عَلَيْهِ  
 مِنْ رِزْقِكَ  
 الْحَالِلِ الطَّيِّبِ وَ  
 اجْعَلْهُ مِنْ رَفَقَاءِ  
 مُحَمَّدٍ وَ اِلِ  
 مُحَمَّدٍ وَ بَارِكْ  
 لَهُ فِي وَلَدِهِ وَ  
 مَالِهِ وَ اَهْلِهِ وَ  
 مَا مَلَكَتْ يَمِينُهُ.  
 اَللّٰهُمَّ صَلِّ عَلٰى  
 مُحَمَّدٍ وَ اِلِ  
 مُحَمَّدٍ وَ حُلِّ  
 بَيْنَهُ وَ بَيْنَ  
 مَعَاصِيكَ حَتّٰى  
 لَا يُعْصِيكَ ۚ وَ  
 اَعْنِهِ عَلٰى  
 طَاعَتِكَ وَ طَاعَةِ  
 اَوْلِيَائِكَ حَتّٰى لَا  
 تَقْذُرَ ۚ حَيْثُ  
 اَمَرْتَهُ وَ لَا تَرَاهُ  
 حَيْثُ نَهَيْتَهُ.  
 اَللّٰهُمَّ صَلِّ عَلٰى  
 مُحَمَّدٍ وَ اِلِ  
 مُحَمَّدٍ وَ اَغْفِرْ لَهُ  
 وَ اَرْحَمْهُ وَ  
 اَغْفِ عَنْهُ وَ  
 عَنْ جَمِيعِ  
 الْمُؤْمِنِينَ ۚ وَ  
 الْمُؤْمِنَاتِ. اَللّٰهُمَّ  
 صَلِّ عَلٰى مُحَمَّدٍ  
 وَ اِلِ مُحَمَّدٍ وَ  
 اَعِزَّهُ مِنْ هَوْلِ  
 الْمَطْلَعِ وَ مِنْ  
 فِرَاقِ يَوْمِ الْقِيَامَةِ  
 وَ سُوءِ الْمُنْقَلَبِ

taj-a'Inee aakhera  
 waafedin lahu yoo-  
 fedohu. allaahumma a-  
 a'tiq raqabatahu menan  
 naare wa awse' a'layhe  
 min rizqekal halaalit  
 tayyebe waj a'lho min  
 rofaqaaa-e mohammadin  
 wa aale mohammadin wa  
 baarik lahu fee waladehi  
 wa maalehi wa ahlehi wa  
 maa mallakat yameenehi.  
 allaahumma salle a'laa  
 mohammadin wa aale  
 mohammadin wa hul  
 baynahu wa bayna  
 ma'seeka hattaa laa  
 yo'seeka wa a-i'nho a'laa  
 taa-a'teka wa taa-a'te  
 awleyaaa-eka hattaa laa  
 tafqodohu hayso  
 amartahu wa laa taraahu  
 hayso nahaytahu.  
 allaahumma salle a'laa  
 mohammadin wa aale  
 mohammadin wagh fir  
 lahu war hamho wa' fo  
 a'nho wa a'n jamee-il  
 moameneena wal  
 moamenaat. allaahumma  
 salle a'laa mohammadin  
 wa aale mohammadin wa  
 a-i'zho min hawlil muttale-  
 e' wa min faza-e' yawmil  
 qeyaamate wa sooo-il  
 munqalabe wa min  
 zulmatil qabre wa  
 wahshatehi wa min  
 mawaaqebil khizye fid  
 dunyaa wal aakherate.

sustenance, make him of the  
 companions of Muhammad and  
 the Household of Muhammad,  
 and bless for him his sons,  
 wealth, family members, and  
 those possessed by his right  
 hand (i.e. servants). O Allah!  
 Send blessings upon  
 Muhammad and the Household  
 of Muhammad, prevent him from  
 acting disobediently to You so  
 that he will not disobey You; and  
 help him act obediently to You  
 and to Your vicegerents so that  
 You will not miss him where You  
 have ordered him to be and You  
 will not find him where You have  
 warned him against being there.  
 O Allah! Send blessings upon  
 Muhammad and the Household  
 of Muhammad, forgive him, have  
 mercy upon him, and pardon him  
 as well as all the believing men  
 and women. O Allah! Send  
 blessings upon Muhammad and  
 the Household of Muhammad,  
 protect him against the horror of  
 the scene, the panic on the  
 Resurrection Day, the terrible  
 return, the darkness and  
 desolation of the grave, and the  
 situations of disgrace in this  
 world and the Hereafter. O Allah!  
 Send blessings upon  
 Muhammad and the Household  
 of Muhammad, decide his prize  
 on this situation of mine to be  
 Your forgiveness and his gift on  
 this station of mine with my  
 Imam, may Allah bless him, to

وَ مِنْ ظَلَمَةٍ  
 الْقَبْرِ وَ وَخْشَتِهِ  
 وَ مِنْ مَوَاقِفِ  
 الْخِزْيِ فِي الدُّنْيَا  
 وَ الْآخِرَةِ. اللَّهُمَّ  
 صَلِّ عَلَى مُحَمَّدٍ  
 وَ آلِ مُحَمَّدٍ وَ  
 اجْعَلْ جَائِزَتَهُ  
 فِي مَوْقِفِي هَذَا  
 غُفْرَانَكَ وَ تُخَفِّتِهِ  
 فِي مَقَامِي هَذَا  
 عِنْدَ إِمَامِي  
 صَلَّى اللَّهُ عَلَيْهِ  
 أَنْ تُقِيلَ عَثْرَتَهُ  
 وَ تُقِيلَ مَعْذِرَتَهُ  
 وَ تَتَجَاوَزَ عَنِّي  
 خَطِيئَتَهُ وَ تَجْعَلَ  
 النُّقْوَى زَادَهُ وَ  
 مَا عِنْدَكَ خَيْرًا  
 لَهُ فِي مَعَادِهِ وَ  
 تَخْشُرَهُ فِي  
 رُحْمَةِ مُحَمَّدٍ وَ  
 إِلِيَّ مُحَمَّدٍ وَ تُغْفِرَ  
 لَهُ وَ لَوَالِدَيْهِ  
 فَإِنَّكَ خَيْرُ  
 مَرْغُوبٍ إِلَيْهِ وَ  
 أَكْرَمُ مَسْئُولٍ  
 اعْتَمَدَ الْعِبَادُ  
 عَلَيْهِ. اللَّهُمَّ وَ  
 لِكُلِّ مُؤَفِّدٍ جَائِزَةً  
 وَ لِكُلِّ زَائِرٍ  
 كَرَامَةً فَاجْعَلْ  
 جَائِزَتَهُ فِي  
 مَوْقِفِي هَذَا  
 غُفْرَانَكَ وَ الْجَنَّةَ  
 لَهُ وَ لِكُلِّ مُؤْمِنٍ  
 وَ الْمُؤْمِنَاتِ. اللَّهُمَّ  
 وَ أَنَا عِنْدَكَ  
 الْخَاطِئُ الْمَذْنُوبُ

allaahumma salle a'laa  
 mohammadin wa aale  
 mohammadin waj a'l jaaa-  
 ezatahu fee mawqefee  
 haazaa ghufraanaka wa  
 tohfatahu fee maqaamee  
 haazaa i'nda emaamee  
 sallal laaho a'layhe an  
 toqeela a'sratahu wa  
 taqbela ma'zerathu wa  
 tatajawaza a'n khatee-  
 atehi wa taj-a'lat taqwaa  
 zaadahu wa maa i'ndaka  
 khayran lahu fee ma-  
 a'adehi tahshorahu fee  
 zumrate mohammadin wa  
 aale mohammadin wa  
 taghfera lahu wa le-  
 waaledayhe fa-innaka  
 khayro marghoobin  
 elayhe wa akramo mas-  
 oolenea' tamadal e'baado  
 a'layhe. allaahumma wa  
 le-kulle moofedin jaaa-  
 ezatun wa le-kulle zaaa-  
 erin karaamatun faj-a'l  
 jaaa-ezatahu fee  
 mawqefee haazaa  
 ghufraanaka wal jannata  
 lahu wa le-jamee-i'l  
 moameneena wal  
 moamenaat. allaahumma  
 wa anaa a'bdokal khaate-  
 ul muznebul moqirro be-  
 zonoobehi fa-as-aloka  
 yaa allaaho be-haqqe  
 mohammadin wa aale  
 mohammadin an laa  
 tahremanee ba'da  
 zaalekal ajra was

be that You excuse his slips,  
 accept his apology, condone his  
 wrongdoing, decide piety to be  
 his provision, and what You have  
 in possession to be the best for  
 him when he shall be returned to  
 You. And (please) resurrect him  
 with the group of Muhammad  
 and the Household of  
 Muhammad, Allah's blessings be  
 upon him and his Household,  
 and forgive him and his parents.  
 Verily, You are the most  
 favorable of those who are  
 desired and the noblest  
 besought upon Whom the  
 servants can depend. O Allah!  
 There must be a prize for each  
 delegate and a gift for each  
 visitor; so, (please) decide his  
 prize on this situation of mine to  
 be Your forgiveness and  
 Paradise, for him and for all the  
 believing men and women. O  
 Allah! I am Your servant, the  
 wrongdoer and sinful who  
 confesses of his sins before You;  
 I, therefore, beseech You, O  
 Allah! In the name of  
 Muhammad and the Household  
 of Muhammad, not to deprive  
 me, after granting me this prize  
 and reward, of the favor of Your  
 munificence and the  
 magnanimity of Your favoring.

بِذُنُوبِهِ فَاسْأَلْكَ يَا اللَّهُ بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ أَنْ لَا تَحْرِمَنِي بَعْدَ ذَلِكَ الْأَجْرِ وَ الثَّوَابِ مِنْ فَضْلِ عَطَائِكَ وَكَرَمِ تَقْضُكَ	sawaaba min fazle a'taa- eka wa karama tafazzoleka.
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Then standing near the holy enshrine facing Qiblah and raising hands towards sky say:

يَا مَوْلَايَ يَا – إِمَامِي عِنْدَكَ – فَلَانُ بْنُ فَلَانٍ – أَوْفَدَنِي زَائِرًا لِمَسْجِدِكَ يَتَقَرَّبُ إِلَيَّ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ وَ إِلَيَّ رَسُولُهُ وَ إِلَيْكَ يَرْجُو بِذَلِكَ فَكَأَنَّ رَقَبَتَهُ مِنَ النَّارِ مِنَ الْعُقُوبَةِ فَاعْفُ عَنْهُ وَ لِجَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ اسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَسْتَجِيبَ لِي فِيهِ وَ فِي جَمِيعِ إِخْوَانِي وَ أَخَوَاتِي وَ وَلَدِي وَ أَهْلِي بِجُودِكَ	yaa mawlaaya yaa emaamee a'bdoka – folaanub no folaanin – awfadanee zaaa-eran le- mash-hadeka yataqarrabo elal laahe a'zza wa jalla be- zaaleka wa elaa rasoolehi wa elayka yarjoo be- zaaleka fa-kaaka raqabatehi menan naare menal o'-qoobate fagh fir lahu wa le-jamee-i'l moameena wal moamenaate yaa allaaho yaa allaaho yaa allaaho yaa allaaho yaa allaaho yaa allaaho yaa allaaho laa elaah illal laahul haleemul kareemo laa elaaha illal laahul a'liyyul a'zeemo as- aloka an tosalleya a'laa mohammadin wa aale mohammadin wa tas- tajeeba lee feehe wa fee jamee-e' ikhwaanee wa akhawaatee wa wuldee wa ahlee be-joodeka wa	O my master! O my Imam! Your servant so-and-so has delegated me to visit your shrine, seeking through that nearness to Allah – Mighty and Majestic be He – to His Messenger, and to you, and hoping through that for setting him free from Hellfire and from punishment. So, forgive him and all the believing men and women, O Allah! O Allah! O Allah! O Allah! O Allah! O Allah! There is no god save Allah, the All-forgiving, the All- generous. There is no god save Allah, the All-High, the All- Great. I beseech You to bless Muhammad and the progeny of Muhammad and to respond to me in what I have besought you about him and about all my brothers, sisters, sons, and family members; on account of Your magnanimity and generosity; O Most Merciful of all! 1
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وَكَرَمِكَ يَا أَرْحَمَ الرَّاحِمِينَ.	karameka yaa arhamar raahemeen.
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Since there is no other problem bigger than the occultation of Imam-e-Zamana (a.t.f.s.), so the faithful believers should not be negligent towards praying for his earliest reappearance in the holy shrine of Imam Reza (a.s.) and other infallible Imams (a.s.).

Moreover recitation of ziyaarat of Imam-e-Zamana (a.t.f.s.) inside the shrine of Imam Reza (a.s.) (which has been already mentioned in the chapter of ziyaarat of Imam Reza (a.s.)) and at the same time ziyaarat Aal-e-Yaseen, other supplications to be recited during the period of occultation which were recited by Imam Reza (a.s.) himself, supplication of cognizance (Dua-e-Marefat), Dua-e-Ahad in addition to other related supplications and ziyaarat pertaining to Imam-e-Zamana (a.t.f.s.) should also be recited with complete attention and humbleness.

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<sup>1</sup> Behaar al-Anwaar, vol. 102, p. 256

## Chapter 28

In this chapter eight ziyaaraat from the Ziyaarat-e-Jaameah<sup>1</sup> (comprehensive ziyaarat) will be mentioned:<sup>2</sup>

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<sup>1</sup> Ziyaaraat-e-Jaameah are the ziyaaraat which can be recited in the shrines of all the infallible Imams (a.s.)

<sup>2</sup> Ziyaarat-e-Rajabiyyah is also from the Ziyaarat-e-Jaameah and it is specified for the month of Rajab which has been discussed in chapter XI in the Aamaal of the month of Rajab. In the same manner other ziyaarat-e-Jaameah, one pilgrimage prayer and supplications have been narrated by Imam Reza (a.s.) which have been mentioned in the 30<sup>th</sup> chapter of this book.

# (1) Ziyaarat-e-Ameenullah

Ziyaarat-e-Ameenullah is from the Ziyaarat-e-Jaameah (comprehensive pilgrimage prayer) so this can be recited in the shrines of all other infallible Imams (a.s.) as it was recited by Imam-e-Zamana (a.t.f.s.) in the shrine of Kazmain (a.s.) in the event of Late al-Haj Ali Baghdadi. This fact has been specified in some of the traditions of Imam Mohammad Baqir (a.s.) and Imam Ja'far al-Sadiq (a.s.) narrated by Jaabir consisting Ziyaarat Ameenullah which is a proof of it being comprehensive (Jaameah).

Late Mohaddis Qummi (r.a.) says that this ziyaarat is known as "Ameenullah" is a reliable ziyaarat which has been mentioned in all the books of Mazaar (ziyaaraat) and Masaabeeh (lamps).

Allamah Majlisi (r.a.) said it is amongst the best ziyaarat due to its text and chain of narrators. One must recite it diligently at all the sacred places.

It has been reported by authentically by Jaabir from Imam al-Baqir (a.s.) that:

*"When Imam Zainul Aabedin (a.s.) recited the ziyaarat of the Commander of the Faithful (a.s.), he stood at the grave and wept as he said:*

السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ فِي أَرْضِهِ وَ حُجَّتِهِ عَلَى عِبَادِهِ (السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ) أَشْهَدُ أَنَّكَ جَاهَدْتَ فِي اللَّهِ حَقَّ جِهَادِهِ وَ عَمِلْتَ بِكِتَابِهِ وَ اتَّبَعْتَ سُنَنَ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَتَّى دَعَاكَ اللَّهُ إِلَى جَوَارِهِ فَقَبَضَكَ إِلَيْهِ	ASSALAAMO A'LAYKA YAA AMEENAL LAAHE FEE ARZEHI WA HUJJATAHU A'LAA E'BAADEHI (ASSALAAMO A'LAYKA YAA AMEERAL MOMENEENA) ASH-HADO ANNAKA JAAHADTA FIL LAAHE HAQQA JEHAADEHI WA A'MILTA BEKETAABEHI WAT TABA'TA SONANA NABIYYEHI SALLAL LAAHO A'LAYHE WA AALEHI HATTAA DA-A'AKAL LAAHO ELAA JEWAAREHI FAQABAZAKA ELAYHE BE- IKHTEYAAREHI WA ALZAMA AA'-DAAA-EKAL HUJJATA MA-	Peace be on You, O the trustee of Allah on His earth and His Proof over His servants (Peace be on you, O Ameerul Momineen.) <sup>1</sup> I bear witness that, you strived in the way of Allah what is due and you acted upon His Book, and followed the ways of His Prophet blessings of Allah be on him and his family, until Allah called You to His side, so He took you to Him by His choice, and made incumbent upon your enemies the proof, with
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وَبَاخْتِيَارِهِ الْزَمَ أَعْدَانِكَ الْحُجَّةَ مَعَ مَا لَكَ مِنَ الْحُجَجِ النَّبَالِغَةِ عَلَى جَمِيعِ خَلْقِهِ اللَّهُمَّ فَاجْعَلْ نَفْسِي مُطْمَئِنَّةً بِقُدْرِكَ رَاضِيَةً بِقُضَائِكَ مُوَلَّعةً بِذِكْرِكَ وَ دُعَائِكَ مُحِبَّةً لِصَفْوَةِ أَوْلِيَائِكَ مَحْبُوبَةٍ فِي أَرْضِكَ وَ سَمَائِكَ صَابِرَةً عَلَى نُزُولِ بَلَائِكَ شَاكِرَةً لِفَوَاضِلِ نِعَمَائِكَ ذَاكِرَةً لِسَوَائِغِ الْأَنْبِيَاءِ مُشْتَاكِرَةً إِلَى فَرَحَةِ لِقَائِكَ مُتَرَوِّدَةً النَّفْوِ لِيَوْمِ جَزَائِكَ مُسْتَنَّةً بِسُنَنِ أَوْلِيَائِكَ مُفَارِقَةً لِأَخْلَاقِ أَعْدَائِكَ مَشْغُولَةً عَنِ الدُّنْيَا بِحَمْدِكَ وَ تَنَائِكَ.	A' MAA LAKA MENAL HOJAJIL BAALEGHATE A'LAA JAMEE-E' KHALQEHI. ALLAAHUMMA FAJ-A'L NAFSEE MUTMA- INNATAN BEQADAREKA RAAAZEYATAN BEQAZAAA- EKA MOOLA-A'TAN BEZIKREKA WA DO-A'AAA- EKA MOHIBBATAN LESAFWATE AWLEYAAA-EKA MAHBOOBATAN FEE ARZEKA WA SAMAAA-EKA SAABERATAN A'LAA NOZOOLE BALAAA-EKA SHAAKERATAN LEFAWAAZELE NA'-MAAA- EKA ZAAKERATAN LE- SAWAABEGHE AALAAA-EKA MUSHTAAQATAN ELAA FARHATE LEQAAA-EKA MOTAZAWWEDATANit TAQWAA LEYAWME JAZAAA- EKA MUSTANNATAN BESONANE AWLEYAAA-EKA MOFAAREQATAN LE- AKHLAAQE AA'-DAAA-EKA MASHGHOOLATAN A'NID DUNYAA BEHAMDEKA WA SANAAA-EKA.	what you have of the considerable proofs over all of His creation O Allah! Then make my soul satisfied with Your decree, pleased with what You have destined for me, fond of Your remembrance and supplications, loving Your chosen friends (let me be) well liked on Your earth and in Your heavens patient when You send down afflictions grateful for Your gracious blessings remembering Your abundant bounties yearning for the happiness of meeting with You equipped with piety for the day of Your reward following the manners of Your friends avoiding the manners of Your enemies diverted from the (love of) world by Your remembrance and Your praise.
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Then he (a.s.) placed his cheek on the grave and said:

اللَّهُمَّ إِنَّ قُلُوبَ الْمُخْبِتِينَ إِلَيْكَ وَالِهَةِ وَ سُبُلِ الرَّاعِيْنَ إِلَيْكَ شَارِعَةً وَ أَعْلَامَ الْقَاصِدِينَ إِلَيْكَ وَاضِحَةً وَ	ALLAAHUMMA INNA QOLOOBAL MUKHBETEENA ELAYKA WAALEHATUN WA SOBOLAR RAAGHEBEENA ELAYKA SHAARE-A'TUN WA AA'-LAAMAL QAASEDEENA ELAYKA WAAZEHATUN WA	O Allah! The hearts of those who humble themselves before You, are full of amazement, the paths of those who desire You are fixed, the signs for those who seek You are clear, the
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أَفْنِدَّةَ الْعَارِفِينَ  
 مِنْكَ فَارْعَةَ وَ  
 أَصَوَاتِ  
 الدَّاعِينَ إِلَيْكَ  
 وَ صَاعِدَةَ  
 أَبْوَابِ الإِجَابَةِ  
 لَهُمْ مَفْتَحَةٌ وَ  
 دَعْوَةٌ مِنْ  
 نَاجَاكَ مُسْتَجَابَةٌ  
 وَ تَوْبَةٌ مِنْ  
 إِلَيْكَ أَنْابَ  
 مَقْبُولَةٍ وَ عَبْرَةٌ  
 مِنْ بَكِيٍّ مِنْ  
 خَوْفِكَ مَرْحُومَةٌ  
 وَ الإِغَاثَةُ لِمَنْ  
 اسْتَعَاثَ بِكَ  
 وَ مَوْجُودَةٌ وَ  
 الإِغَاثَةُ لِمَنْ  
 اسْتَعَانَ بِكَ  
 وَ مَبْدُولَةٌ وَ  
 عِدَاتِكَ لِعِبَادِكَ  
 مُنْجِزَةٌ وَ زَلَلِ  
 مَنْ اسْتَقَالَكَ  
 مُقَالَةً وَ أَعْمَالَ  
 الْعَامِلِينَ لَدَيْكَ  
 مَحْفُوظَةً وَ  
 أَرْزَاقَكَ إِلَى  
 الْخَلَائِقِ مِنْ  
 لَدُنْكَ نَازِلَةٌ وَ  
 عَوَائِدَ الْمَزِيدِ  
 إِلَيْهِمْ وَاصِلَةٌ وَ  
 ذُنُوبَ  
 الْمُسْتَغْفِرِينَ  
 مَغْفُورَةٌ وَ  
 حَوَائِجَ خَلْقِكَ  
 عِنْدَكَ مَقْضِيَّةٌ  
 وَ جَوَائِزَ  
 السَّائِلِينَ عِنْدَكَ  
 مُوفَّرَةٌ وَ عَوَائِدَ  
 الْمَزِيدِ مُتَوَاتِرَةٌ

AF-EDATAL A'AREFEENA  
 MINKA FAAZE-A'TUN WA  
 ASWAATAD DAA-E'EENA  
 ELAYKA SAA-E'DATUN WA  
 ABWAABAL EJAABATE  
 LAHUM MOFATTAHATUN WA  
 DA'WATA MAN NAAJAAKA  
 MUSTAJAABATUN WA  
 TAWBATA MAN ANAABA  
 ELAYKA MAQBOOLATUN WA  
 A'BRATA MAN BAKAA MIN  
 KHAWFEKA MARHOOMATUN  
 WAL EGHAASATA LEMANIS  
 TAGHAASA BEKA  
 MAWJOODATUN WAL E-  
 A'ANATA LEMANIS TA-A'ANA  
 BEKA MABZOO LATUN WA  
 E'DAATEKA LE-E'BADEKA  
 MUNJAZATUN WA ZALALA  
 MANIS TAQAALAKA  
 MOQAALATUN WA AA'-  
 MAALAL AA'-MELEENA  
 LADAYKA MAHFOOZATUN  
 WA ARZAAQAKA ELAL  
 KHALAAA-EQE MIN  
 LADUNKA NAAZELATUN WA  
 A'WAAA-EDAL MAZEED  
 ELAYHIM WAASELATUN WA  
 ZONOOBAL  
 MUSTAGHFEREENA  
 MAGHFOORATUN WA  
 HAWAAA-EJA KHALQEKA  
 I'NDAKA MAQZIYYATUN WA  
 JAWAAA-EZAS SAA-ELEENA  
 I'NDAKA MOWAFFARATUN  
 WA A'WAA-EDAL MAZEED  
 WA MAWAAA-EDAL MUSTAT-  
 E'MEENA MO-A'DDATUN WA  
 MANAAHELAZ ZEMAAa-E  
 MUTRA-A'TUN.

hearts of those who know  
 You are empty of other than  
 You, the sounds of those  
 who call You rise to You and  
 the gates of answers are  
 open for them, the prayer of  
 the one who whispers to  
 You is answered, the  
 repentance of the one who  
 turns to You is accepted, the  
 tears of the one who weeps  
 in Your fear are dealt with  
 mercifully, help is available  
 for one who cry for help  
 from You and assistance is  
 given generously to the one  
 who seeks it, Your promises  
 for Your servants are  
 fulfilled, the errors of the  
 one who seeks to reduce  
 them, are reduced, the  
 actions of the doers (of  
 good deeds) are preserved  
 with You and the provision  
 for Your creatures  
 descends, the promises of  
 increase (in provision) reach  
 them, the sins of those who  
 seek forgiveness are  
 forgiven, the needs of Your  
 creatures are fulfilled, the  
 rewards of the beseechers  
 are available in plenty with  
 You, the promises of  
 increase are continuous,  
 wholesome food is prepared  
 for the hungry and drinks  
 are filled for the thirsty. O  
 Allah! So answer my prayer  
 and accept my praise, unite



وَمَوَائِدِ الْمُسْتَطْعِمِينَ مُعَدَّةً وَمَنَاهِلَ الْطِّمَاءِ مُثْرَعَةً. اللَّهُمَّ فَاسْتَجِبْ دُعَائِي وَاقْبَلْ تَنَائِي وَاجْمَعْ بَيْنِي وَبَيْنَ أَوْلِيَائِي بِحَقِّ مُحَمَّدٍ وَعَلِيٍّ وَ فَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ إِنَّكَ وَلِيُّ نَعْمَائِي وَ مُنْتَهَى مُنَايَ وَ غَايَةَ رَجَائِي فِي مُنْقَلَبِي وَ مُنَوَايَ .	ALLAAHUMMA FAS-TAJIB DO-A'AA-EE WAQ-BAL SANAAA-EE WAJ-MA' BAYNEE WA BAYNA AWLEYAAA-EE BEHAQQE MOHAMMADIN WA A'LIYYIN WA FAATEMATA WAL HASANE WAL HUSAINE INNAKA WALIYYO NA'-MAAA- EE WA MUNTAHAA MONAAYA WA GHAAAYATO RAJAAA-EE FEE MUNQALABEE WA MASWAAYA.	me with my friends for the sake of Mohammad, and Ali, and Faatemah, and Hasan and Husain (a.s.). Surely You are, the Master of my bounties the object of my desires, the goal of my hopes in my ultimate end and my stable abode.
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The following has been added to this ziyaarat in the book 'Kaamel al-Ziyaaraat':

□ أَنْتَ إِلَهِي وَ سَيِّدِي وَ مَوْلَايَ إِغْفِرْ لِأَوْلِيَائِنَا وَ كُفِّ عَنَّا أَعْدَانَنَا وَ اشْغَلْهُمْ عَنْ أَدَانَا وَ أَظْهِرْ كَلِمَةَ الْحَقِّ وَ اجْعَلْهَا الْعُلْيَا وَ أَدْحِضْ كَلِمَةَ الْبَاطِلِ وَ اجْعَلْهَا السُّفْلَى إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ	ANTA ELAAHEE WA SAYYEDEE WA MAWLAAYA IGHFIR LE-AWLEYAAA- ENAA WA KUFFA A'NNAA AA'-DAAA-ANAA WASHGHALHUM A'N AZAANAA WA AZHIR KALEMATAL HAQQE WAJ A'LHAL U'LYAA WA ADHIZ KALEMATAL BAATELE WAJ A'LHAS SUFLAA INNAKA A'LAA KULLE SHAY-IN QADEER.	(O Allah), You are my God, my Lord, and my Master Forgive (the sins of) our guardians, keep away our enemies from us and divert them from troubling us, let the word of Truth become manifest and make it supreme, and let the word of falsehood be refuted and make it low, surely You have power over all things.
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Imam Muhammad Baqir (a.s.) said:

*“Indeed, any one of our adherents (Shiah) who pronounces these words at the tomb of the Commander of the Faithful (as.) or the tomb of one of the Imams (a.s.) shall certainly have his prayer lifted up on a ladder of light, carrying the seal of the Holy Prophet (s.a.w.a.)’s ring, and it shall be kept so*

*until it will be delivered to the Riser from Muhammad's Household (namely, Imam al-Mahdi (a.t.f.s.)) who will receive the sayer of that prayer with good tidings, greetings, and honor.”*<sup>2</sup>

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<sup>1</sup> This sentence is recited in the shrine of Imam Ali Ibn Abi Taalib (a.s.).

<sup>2</sup> Mafaateeh al-Jenaan, p. 698; Misbaah al-Mutahajjid, p. 738; Behaar al-Anwaar, vol. 100, p. 266; Misbaah al-Zaaer, p. 474

## (2) Ziyaarat-e-Jaameah Kabeerah (Major Comprehensive Pilgrimage)

The second comprehensive form of ziyaarat has been also reported by Shaykh Saduq (r.a.) in his two books of ‘Man Laa Yahzorohu al-Faqeeh’ and ‘Oyoon Akhbaar al-Reza’ as follows:

Moosa ibn Abdullah al-Nakhaee is reported to have asked Imam Ali al-Naqi al-Hadi (a.s.), saying, ‘O son of Allah’s Messenger! Please teach me a comprehensively eloquent saying that I may say whenever I visit any of you (i.e. the Holy Imams (a.s.)).’ The Imam (a.s.) therefore instructed the following:

*“When you arrive at the gate (of a holy shrine), after you have bathed yourself ceremonially, you may stop and utter the two testimonies of Islam (shahaadatain):*

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ	ASH-HADO AN LAA ELAAHA ILLAL LAAHO WAHDAHU LAA SHAREEKA LAHU WA ASH-HADO ANNA MOHAMMADAN A'BDOHU WA RASOOLAHU.	I bear witness that there is no god save Allah, One and Only and having no associate, and I bear witness that Muhammad is His servant and Messenger.
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*As you enter the shrine and catch sight of the tomb, you may stop again and repeat اللهُ أَكْبَرُ thirty times.*

*Very serene and venerable, you should walk a few yards with slow steps and then stop anew and repeat اللهُ أَكْبَرُ thirty times again. As you come within reach of the tomb, you should repeat اللهُ أَكْبَرُ forty times so that you would have said it one hundred times.<sup>1</sup> After that, you should say the following:*

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ النَّبُوَّةِ وَ مَوْضِعِ الرِّسَالَةِ	ASSALAAMO A'LAYKUM YAA AHLA BAYTIN NOBUWWATE WA MAWZEA'R RESAALATE WA MUKHTALAFAL MALAAA-	Peace be on you, O Household of Prophethood, location of the Divine mission, frequently visited by
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مُخْتَلَفَ الْمَلَائِكَةِ وَ  
 مَهْبِطَ الْوَحْيِ وَ  
 مَعْدِنَ الرَّحْمَةِ وَ  
 خُزَّانَ الْعِلْمِ وَ  
 مُنْتَهَى الْجَلْمِ وَ  
 أَصُولَ الْكَرَمِ وَ  
 قَادَةَ الْأُمَمِ وَ  
 أَوْلِيَاءَ النَّعَمِ وَ  
 عَنَاصِرَ الْأَبْرَارِ وَ  
 دَعَائِمَ الْأَخْيَارِ وَ  
 سَاسَةَ الْعِبَادِ وَ  
 أَرْكَانَ الْبِلَادِ وَ  
 أَبْوَابَ الْإِيمَانِ وَ  
 أَمْنَاءَ الرَّحْمَنِ وَ  
 سُلَالَةَ النَّبِيِّينَ وَ  
 صَفْوَةَ الْمُرْسَلِينَ وَ  
 عِثْرَةَ خَيْرَةِ رَبِّ الْعَالَمِينَ وَ  
 رَحْمَةَ اللَّهِ وَ  
 بَرَكَاتِهِ. السَّلَامُ عَلَى  
 أَيْمَةِ الْهُدَى وَ  
 مَصَابِيحِ الدُّجَى وَ  
 أَعْلَامِ النُّقَى وَ  
 ذَوَى النُّهَى وَ  
 أَوْلَى الْحُجَى وَ  
 كَهْفِ الْوَرَى وَ  
 وَرَثَةِ الْأَنْبِيَاءِ وَ  
 الْمَثَلِ الْأَعْلَى وَ  
 الدَّعْوَةَ الْحُسْنَى وَ  
 حُجَجَ اللَّهِ عَلَى  
 أَهْلِ الدُّنْيَا وَ  
 الْآخِرَةِ وَ  
 الْأُولَى وَ  
 رَحْمَةَ اللَّهِ وَ

EKATE WA MAHBETIL  
 WAHYE WA MA'DENAR  
 RAHMATE WA KHUZZAANAL  
 I'LME WA MUNTAHAL HILME  
 WA OSOOLAL KARAME WA  
 QAADATAL OMAME WA  
 AWLEYAAA-AN NE-A'ME WA  
 A'NAASERAL ABRAARE WA  
 DA-A'AA-EMAL AKHYAARE  
 WA SAASATAL E'BAADE WA  
 ARKAANAL BELAADE WA  
 ABWAABAL EEMAANE WA  
 OMANAAA-AR RAHMAANE  
 WA SOLAALATAN  
 NABIYYEENA WA SIFWATAL  
 MURSALEENA WA I'TRATA  
 KHEYARATE RABBIL  
 A'ALAMEENA WA RAHMATUL  
 LAAHE WA BARAKAATOH,  
 ASSALAAMO A'LAA A-  
 IMMATIL HODAA WA  
 MASAABEEHID DOJAA WA  
 AA'-LAAMIT TOQAA WA  
 ZAWIN NOHAA WA OLIL  
 HEJAA WA KAHFIL WARAA  
 WA WARASATIL ANBEYAAA-  
 E WAL MASALIL AA'-LAA  
 WAD DA'-WATIL HUSNAA WA  
 HOJAJIL LAAHE A'LAA AHLID  
 DUNYAA WAL AAKHERATE  
 WAL OOLAA WA RAHMATUL  
 LAAHE WA BARAKAATOH.  
 ASSALAAMO A'LAA  
 MAHAALLE MA'-REFATIL  
 LAAHE WA MASAAKENE  
 BARAKATIL LAAHE WA MA-  
 A'ADENE HIKMATIL LAAHE  
 WA HAFAZATE SIRRIL  
 LAAHE WA HAMALATE  
 KETAABIL LAAHE WA

the angels, destination of the Divine revelation, core of mercy, treasurers of knowledge, ultimate degree of forbearance, origins of generosity, leaders of nations, granters of bounties, foundations of the dutiful, pillars of the upright, maintainers of the servants (of Allah), props of the lands, doors of faith, trustees of the All-Beneficent (Allah), descendants of the Prophets, chosen ones of Messengers, and offspring of the select of the Lord of the worlds. Allah's mercy and blessings, too, be upon you (all). Peace be on the leaders of guidance, the lanterns in darkness, the standards of piety, the owners of understanding, the endued with thought, the haven for the people, the inheritors of the Prophets, the highest exemplars, the best call, and the arguments of Allah against the inhabitants of the world, the Hereafter, and the former world. Allah's mercy and blessings, too, be upon you (all). Peace be on the locations of Allah's recognition, the sites of Allah's blessing, the mines of Allah's wisdom, the guardians of Allah's secrets,

بِرَكَاتِهِ السَّلَامُ عَلَى مَحَالِ  
 مَعْرِفَةِ اللَّهِ وَ مَسَاكِينِ بَرَكَاتِهِ  
 اللَّهُ وَ مَعَادِنِ حِكْمَةِ اللَّهِ وَ  
 حَفْظَةِ سِرِّ اللَّهِ وَ حَمَلَةِ كِتَابِ  
 اللَّهِ وَ أَوْصِيَاءِ نَبِيِّ اللَّهِ وَ ذُرِّيَّةِ  
 رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
 وَ آلِهِ وَ رَحْمَةِ اللَّهِ وَ بَرَكَاتِهِ.  
 السَّلَامُ عَلَى الدُّعَاةِ إِلَى اللَّهِ  
 وَ الْإِدْلَاءِ عَلَى مَرْضَاتِ اللَّهِ وَ  
 الْمُسْتَقَرِّينَ فِي أَمْرِ اللَّهِ وَ  
 النَّائِمِينَ فِي مَحَبَّةِ اللَّهِ وَ  
 الْمُخْلِصِينَ فِي تَوْحِيدِ اللَّهِ وَ  
 الْمُظْهِرِينَ لِأَمْرِ اللَّهِ وَ  
 نَهْيِهِ وَ عِبَادِهِ الْمُكْرَمِينَ الَّذِينَ  
 لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ  
 بِأَمْرِهِ يَعْمَلُونَ وَ رَحْمَةِ اللَّهِ وَ  
 بَرَكَاتِهِ السَّلَامُ عَلَى الْأَئِمَّةِ  
 الدُّعَاةِ وَ الْقَادَةِ الْهُدَاةِ وَ السَّادَةِ  
 الْوَلَاةِ وَ الذَّادَةِ الْحُمَاةِ وَ أَهْلِ  
 الذِّكْرِ وَ أَوْلَى الْأَمْرِ وَ بَقِيَّةِ

AWSEYAAA-E NABIYYIL  
 LAAHE WA ZURRIYYATE  
 RASOOLIL LAAHE SALLAL  
 LAAHO A'LAYHE WA AALEHI  
 WA RAHMATUL LAAHE WA  
 BARAKAATOH. ASSALAAMO  
 A'LAD DO-A'ATE ELAL LAAHE  
 WAL ADIL-LAAA-E A'LAA  
 MARZAATIL LAAHE WAL  
 MUSTAQIRREENA FEE  
 AMRIL LAAHE WAT  
 TAAAMMEENA FEE  
 MAHABBATIL LAAHE WAL  
 MUKHLESEENA FEE  
 TAWHEEDIL LAAHE WAL  
 MUZHEREEENA LE-AMRIL  
 LAAHE WA NAHYEHI WA  
 E'BAADEHIL MUKRAMEENAL  
 LAZEENA LAA  
 YASBEQOONAHU BIL  
 QAWLE WA HUM BE-  
 AMREHI YA'-MALOONA WA  
 RAHMATUL LAAHE WA  
 BARAKAATOH. ASSALAAMO  
 A'LAL A-IMMATID DO-A'ATE  
 WAL QAADATIL HODAATE  
 WAS SAADATIL WOLAATE  
 WAZ ZAADATIL HOMAATE  
 WA AHLIZ ZIKRE WA OOLIL  
 AMR WA BAQIYYATIL LAAHE  
 WA KHEYARATEHI WA  
 HIZBEHI WA A'YBATE  
 I'LMEHI WA HUJJATEHI WA  
 SERAATEHI WA NOOREHI  
 WA BURHAANEHI WA  
 RAHMATUL LAAHE WA  
 BARAKAATOH. ASH-HADO  
 AN LAA ELAAHA ILLAL  
 LAAHO WAHDAHU LAA  
 SHAREEKA LAHU KAMAA

the bearers of Allah's Book, the successors of Allah's Prophet, and the progeny of Allah's Messenger, may Allah send blessings upon him and his Household. May the mercy and blessings of Allah be on you. Peace be on the callers to Allah, the leaders to Allah's pleasure, the abiders by Allah's decree, the perfect in love for Allah, the sincere in professing Allah's Oneness, the manifestors of Allah's orders and prohibitions, and Allah's honored bondmen who speak not until He has spoken and act by His command. May the mercy and blessings of Allah be on you. Peace be upon the Imams, the heralds, the leaders, the guides, the chiefs, the authorities, the defenders, the protectors, the people of the Reminder (i.e. Holy Prophet [s.a.w.a.]), the men in authority, the remnants of Allah, His Select, His Party, the case of His Knowledge His Argument, His Path, His Light and His Proof. May the mercy and blessings of Allah be on you. I bear witness that there is no god save Allah; One and Only and having no partner with Him just as Allah has testified to

اللَّهُ وَ خَيْرَتِهِ وَ  
 حُزْبِهِ وَ عِيَّة  
 عَلَيْهِ وَ حُجَّتِهِ  
 وَ صِرَاطِهِ وَ  
 نُورِهِ وَ بُرْهَانِهِ  
 وَ رَحْمَةِ اللَّهِ وَ  
 بَرَكَاتِهِ. أَشْهَدُ  
 أَنْ لَا إِلَهَ إِلَّا  
 اللَّهُ وَحْدَهُ لَا  
 شَرِيكَ لَهُ كَمَا  
 شَهِدَ اللَّهُ لِنَفْسِهِ  
 وَ شَهِدَتْ لَهُ  
 مَلَائِكَتُهُ وَ  
 أُولُوا الْعِلْمِ مِنْ  
 خَلْقِهِ لَا إِلَهَ إِلَّا  
 هُوَ الْعَزِيزُ  
 الْحَكِيمُ وَ أَشْهَدُ  
 أَنَّ مُحَمَّدًا عَبْدُهُ  
 الْمُنْتَجَبُ وَ  
 رَسُولُهُ  
 الْمُرْتَضَى  
 أَرْسَلَهُ بِالْهُدَى  
 وَ دِينَ الْحَقِّ  
 لِيُظْهِرَهُ عَلَى  
 الدِّينِ كُلِّهِ وَ لَوْ  
 كَرِهَ  
 الْمُشْرِكُونَ. وَ  
 أَشْهَدُ  
 الْأَئِمَّةَ  
 الرَّاشِدُونَ  
 الْمَهْدِيُّونَ  
 الْمَعْصُومُونَ  
 الْمُكْرَمُونَ  
 الْمُفَرِّقُونَ  
 الْمُتَّقُونَ  
 الصَّادِقُونَ  
 الْمُصْطَفَوْنَ  
 الْمُطِيعُونَ لِلَّهِ  
 الْقَوَامُونَ بِأَمْرِهِ  
 الْعَامِلُونَ

SHAHEDAL LAAHO  
 LENAFASEHI WA SHAHE-DAT  
 LAHU MALAAA-EKATOHU  
 WA OOLUL I'LME MIN  
 KHALQEHI LAA ELAAHA  
 ILLAA HOWAL A'ZEEZUL  
 HAKEEMO WA ASH-HADO  
 ANNA MOHAMMADAN  
 A'BDOHUL MUNTAJABO WA  
 RASOOLOHUL MURTAZAA  
 ARSALAHU BIL HODAA WA  
 DEENIL HAQQE LE-  
 YUZHERAHU A'LAD DEENE  
 KULLEHI WA LAW KAREHAL  
 MUSHREKoon. WA ASH-  
 HADO ANNAKOMUL A-  
 IMMATUR RAASHEDOONAL  
 MADHIYYOONAL  
 MA'SOOMOONAL  
 MOKARRAMOONAL  
 MOQARRABOONAL  
 MUTTAQOONAS  
 SAADEQOONAL  
 MUSTAFOONAL MOTEE-  
 O'ONA LILLA AHIL  
 QAWWAAMOONA BE-  
 AMREHIL A'AMELOONA BE-  
 ERAADATEHIL FAA-EZOONA  
 BE KARAAMATE'HI  
 ISTAFAAKUM BE-I'LMEHI  
 WAR TAZAAKUM LE-  
 GHAYBEHI WAKH-  
 TAARAKUM LE-SIRREHI WAJ  
 TABAAKUM BE-QUDRATEHI  
 WA A-A'ZZAKUM BE-  
 HODAAHO WA KHASSAKUM  
 BE-BURHAANEHI WAN  
 TAJABAKUM LE-NOOREHI  
 (BE-NOOREHI) WA  
 AYYADAKUM BE-ROOHEHI

His Oneness to which His  
 Angels and His  
 Knowledgeable creatures  
 testify. There is no god save  
 Him; the Almighty, the All-  
 Wise. I also bear witness  
 that Muhammad is His Elect  
 Servant and His Approved  
 Messenger. He sent him with  
 right guidance and with the  
 religion of truth that He may  
 cause it to prevail over all  
 religions however much the  
 idol-worshippers may be  
 averse. I also bear witness  
 that you all are the Imams,  
 rightly guiding, well-guided,  
 infallible, highly revered,  
 drawn near (to Allah), pious,  
 veracious, well-chosen,  
 obedient to Allah,  
 establishing His Rule, putting  
 into practice His Will,  
 Successful with His Honour,  
 He chose you through His  
 Knowledge, approved of you  
 to maintain His Unseen  
 knowledge, selected you to  
 keep His Secret, Selected  
 you through His  
 Omnipotence, honoured you  
 with His Guidance,  
 distinguished you with clear  
 proofs, chose you for His  
 Light, supported you with His  
 Holy Spirit, and accepted you  
 as vicegerents in His Lands,  
 proofs against His creatures,  
 supporters of His Religion,  
 keepers of His Secret,

بِإِرَادَتِهِ  
 الْفَائِزُونَ  
 بِكَرَامَتِهِ  
 اصْطَفَاكُمْ  
 وَبِعِلْمِهِ  
 ارْتَضَاكُمْ لِعَيْنِهِ  
 وَاخْتَارَكُمْ  
 لِسِرِّهِ وَاجْتَنَبَاكُمْ  
 بِقُدْرَتِهِ وَ  
 أَعَزَّكُمْ بِهُدَاهُ وَ  
 خَصَّكُمْ  
 بِبُرْهَانِهِ وَ  
 انْتَجَبَكُمْ لِنُورِهِ  
 وَ(بِنُورِهِ) وَ  
 أَيْدَكُمْ بِرُوحِهِ وَ  
 رَضِيَكُمْ خُلَفَاءَ  
 فِي أَرْضِهِ وَ  
 حُجَّجًا عَلَى  
 بَرِيَّتِهِ وَ  
 أَنْصَارًا لِدِينِهِ وَ  
 حَفَظَةً لِسِرِّهِ وَ  
 خَزَنَةً لِعِلْمِهِ وَ  
 مُسْتَوْدَعًا  
 لِحِكْمَتِهِ وَ  
 تَرَاجِمَةً لَوْحِيهِ  
 وَ أَرْكَانًا  
 لِتَوْحِيدِهِ وَ  
 شُهَدَاءَ عَلَى  
 خَلْقِهِ وَ أَعْلَامًا  
 لِعِبَادَتِهِ وَ مَنَارًا  
 فِي بِلَادِهِ وَ  
 أَدِلَاءَ عَلَى  
 صِرَاطِهِ  
 عَصَمَكُمْ اللَّهُ  
 مِنَ الزَّلَلِ وَ  
 أَمَنَكُمْ مِنَ الْفِتَنِ  
 وَ طَهَّرَكُمْ مِنَ  
 الدَّنَسِ وَ أَذْهَبَ  
 عَنْكُمْ الرَّجْسَ  
 وَ طَهَّرَكُمْ

WA RAZEYAKUM  
 KHOLAFAAA-A FEE ARZEHI  
 WA HOJAJAN A'LAA  
 BARIYYATEHI WA  
 ANSAARAN LE-DEENEHI WA  
 HAFAZATAN LE-SIRREHI WA  
 KHAZANATAN LE-I'LMEHI WA  
 MUSTAWDA-A'N LE-  
 HIKMATEHI WA  
 TARAAJEMATAN LE-  
 WAHYEHI WA ARKAANAN  
 LE-TAWHEEDEHI WA  
 SHOHADAAA-A A'LAA  
 KHALQEHI WA AA'-LAAMAN  
 LE-E'BAADEHI WA  
 MANAARAN FEE BELAADEHI  
 WA ADILLAAA-A A'LAA  
 SERAATEHI A'SAMAKOMUL  
 LAAHO MENAZ ZALALE WA  
 AAMANAKUM MENAL  
 FETANE WA TAHHARAKUM  
 MENAD DANASE WA  
 AZHABA A'NKOMUR RIJSA  
 WA TAHHARAKUM  
 TATHEERAN FA-A'ZZAMTUM  
 JALAALAHU WA AKBARTUM  
 SHAA-NAHU WA  
 MAJJADTUM KARAMAHU WA  
 ADAMTUM ZIKRAHU WA  
 WAKKAD-TUM  
 MEESAAQAHU WA  
 AHKAMTUM A'QDA TAA-  
 A'TEHI WA NASAHTUM LAHU  
 FIS SIRRE WAL-  
 A'LAANEYATE WA DA-  
 A'WTUM ELAA SABEELEHI  
 BIL-HIKMATE WAL MAW-  
 E'ZATIL HASANATE WA  
 BAZALTUM ANFOSAKUM  
 FEE MARZAATEHI. WA

treasurers of His Knowledge,  
 stores of His Wisdom,  
 interpreters of His  
 Revelation, pillars of the  
 profession of His Oneness,  
 witnesses on His Creatures,  
 signs for His Servants,  
 torches in His Lands, and  
 directors to His Path. Allah  
 has preserved you against  
 slips, secured you against  
 seditious matters, purified  
 you from dirt, removed from  
 you uncleanness, and  
 purified you with a thorough  
 purifying. So, you have  
 glorified His Majesty,  
 declared great His  
 Magnificence, glorified His  
 Nobility, perpetuated  
 mentioning Him, emphasized  
 His Covenant, made firm  
 your pledge of obedience to  
 Him, admonished for Him  
 openly and secretly, called  
 unto His Way with wisdom  
 and fair admonition,  
 sacrificed yourselves for the  
 sake of attaining His  
 Pleasure, acted patiently  
 towards what has befallen  
 you for His Sake, performed  
 the prayers, defrayed the  
 poor-rate, enjoined the right,  
 forbade the wrong, and  
 strived in Allah's way in a  
 befitting manner until you  
 made known His Call,  
 explained His Obligations  
 and executed His Laws,

تَطَهَّرُوا فَعَظَّمْتُمْ  
جَلَّالَهُ وَ أَكْبَرْتُمْ  
شَانَهُ وَ مَجَّدْتُمْ  
كَرَمَهُ وَ أَدَمْتُمْ  
ذِكْرَهُ وَ وَكَّدْتُمْ  
مِيثَاقَهُ وَ  
أَحْكَمْتُمْ عَقْدَ  
طَاعَتِهِ وَ  
نَصَحْتُمْ لَهُ فِي  
السِّرِّ وَ  
الْعَلَانِيَةِ وَ  
دَعَوْتُمْ إِلَى  
سَبِيلِهِ بِالْحِكْمَةِ  
وِ الْمَوْعِظَةِ  
الْحَسَنَةِ وَ بَدَّلْتُمْ  
أَنْفُسَكُمْ فِي  
مَرْضَاتِهِ وَ  
صَبَرْتُمْ عَلَى  
مَا أَصَابَكُمْ فِي  
جَنْبِهِ وَ أَقَمْتُمْ  
الصَّلَاةَ وَ أَتَيْتُمْ  
الزَّكَاةَ وَ  
أَمَرْتُمْ  
بِالْمَعْرُوفِ وَ  
نَهَيْتُمْ عَنِ  
الْمُنْكَرِ وَ  
جَاهَدْتُمْ فِي اللَّهِ  
حَقَّ جِهَادِهِ  
حَتَّى أَغْلَنْتُمْ  
دَعْوَتَهُ وَ بَيَّنْتُمْ  
فَرَايَضَهُ وَ  
أَقَمْتُمْ حُدُودَهُ وَ  
نَشَرْتُمْ شَرَائِعَ  
أَحْكَامِهِ وَ  
سَنَنْتُمْ سُنَّتَهُ وَ  
صَرَّحْتُمْ فِي ذَلِكَ  
مِنْهُ إِلَى الرِّضَا  
وِ سَلَّمْتُمْ لَهُ  
الْقَضَاءَ وَ  
صَدَّقْتُمْ مِنْ

SABARTUM A'LAA MAA  
ASAA-BAKUM FEE JAnBEHI  
WA AQAMTOMUS SALAATA  
WA AATAYTOMUZ ZAKAATA  
WA AMARTUM BIL MA'-  
ROOFE WA NAHAYTUM A'NIL  
MUNKARE WA JAAHADTUM  
FIL LAAHE HAQQA  
JEHAADEHI HATTAA AA'-  
LANTUM DA'-WATAHU WA  
BAYYANTUM FARAAA-EZAHU  
WA AQAMTUM  
HODOODAHU WA  
NASHARTUM SHARAAE-A'  
AHKAAMEHI WA SANANTUM  
SUNNATAHU WA SIRTUM  
FEE ZAALEKA MINHO ELAR  
REZAA WA SALLAMTUM  
LAHUL QAZAAA-A WA  
SADDAQTUM MIN  
ROSOLEHI MAn MAZAA.  
FAR-RAAGHEBO A'NKUM  
MAAREQUN WAL LAAZEMO  
LAKUM LAAHEQUN WAL  
MOQASSERO FEE  
HAQQEKUM ZAAHEQUN  
WAL HAQQO MA-A'KUM WA  
FEEKUM WA MINKUM WA  
ELAYKUM WA ANTUM  
AHLOHU WA MA'-DENOHU  
WA MEERAASUN  
NOBUWWATE I'NDAKUM WA  
EYAABUL KHALQE ELAYKUM  
WA HESAABOHUM  
A'LAYKUM WA FASLUL  
KHETAABE I'NDAKUM WA  
AAYAATUL LAAHE  
LADAYKUM WA A'ZAAA-  
EMOHU FEEKUM WA  
NOOROHU WA

propagated the laws of His Shariah and established His Sunnah, attained His Pleasure through carrying out all these matters, surrendered to His Will, and affirmed the truth of His Messengers. Then one who forsakes you is an apostate, whoever adheres to you will attain the destination, one who falls short in fulfilling your rights will perish, and the truth is with you and in your midst from you, and towards you, you are its people and its core, the inheritance of Prophethood is with you. The ultimate destination of the creatures is to you. and their accounting is your prerogative, the decisive speech is with you the verses of Allah are with you and His Decrees are subject to your discretion. and His Light and His Proof are with you and His Authority returns to you. Whoever declares loyalty to you has in fact declared loyalty to Allah, whoever shows enmity towards you has in fact shown enmity towards Allah, whoever loves you has in fact loved Allah, and one who despises you in fact despises Allah, and whoever holds fast to you has in fact



[illegible]

BURHAANOHU I'NDAKUM  
WA AMROHU ELAYKUM.  
MAN WAALAAKUM FAQAD  
WAaLAL LAAHA WA MAN  
A'ADAAKUM FAQAD A'ADAL  
LAAHA WA MAN  
AHABBAKUM FAQAD  
AHABBAL LAAHA WA MAN  
ABGhAZAKUM FAQAD  
ABGhAZAL LAAHA WA  
MANEA' TASAMA BEKUM  
FAQADEA' TASAMA  
BILLAAHE ANTOMUS  
SERAATUL AQWAMO WA  
SHOHADAAA-O DAARIL  
FANaAE WA SHOFA-A'AA-O  
DAARIL BAQAaA-E WAR  
RAHMATUL MAWSOOLATO  
WAL AAYATUL MAKH-  
ZONATO WAL AMAANATUL  
MAH-FOOZATO WAL  
BAABUL MUBTALAA BEHIN  
NAASO MAN ATAAKUM  
NAJAA WA MAN LAM  
YAATEKUM HALAKA ELAL  
LAAHE TAD-O'ONA WA  
A'LAYHE TADULLOONA WA  
BEHI TOO-MENOONA WA  
LAHU TOSALLEMOONA WA  
BE-AMREHI TA'-MALOONA  
WA ELAA SABEELEHI  
TURSHEDOONA WA BE-  
QAWLEHI TAHKOMOOONA  
SA-A'DA MAN WAALAAKUM  
WA HALAKA MAN  
A'ADAAKUM WA KHAABA  
MAN JAHADAKUM WA ZALLA  
MAN FAARAQAKUM WA  
FAAZA MAN TAMASSAKA  
BEKUM WA AMENA MAN

held fast to Allah, and the most straight path, the witnesses of this abode of extinction, the intercessors in the abode of permanence, the connected mercy, the stored sign, the safeguarded deposit, and the door through which people are examined, one who approaches you is saved but whoever refrains from joining you will have perished. To Allah do you invite people, towards Him do you show the way, in Him do you believe, to Him do you submit, upon His Command do you act, to His Path do you direct, and according to His Saying do you judge. Fortunate is he who is loyal to you, destroyed is he who despises you, and disappointed is he who denies you, deviated is he who distances himself from you, and successful is he who adheres to you, secured is he who takes shelter in you, saved is he who gives credence to you, and rightly guided is he who takes shelter in you. As to whoever follows you, Paradise will be his abode. As to whoever opposes you, Hellfire will be his dwelling. He who denies you is unbeliever, he who wages war against you is

الْآيَةِ الْمَحْزُونَةِ  
 وَالْأَمَانَةِ  
 الْمَحْفُوظَةِ وَالْ  
 الْبَابِ الْمُبْتَلَى  
 بِهِ النَّاسُ مَنْ  
 أَتَيْكُمْ نَجَى وَ  
 مَنْ لَمْ يَأْتِكُمْ  
 هَلَكَ إِلَى اللَّهِ  
 تَذَعُونَ وَ عَلَيْهِ  
 تَذَلُّونَ وَ بِهِ  
 تُؤْمِنُونَ وَ لَهُ  
 تُسَلِّمُونَ وَ  
 بِأَمْرِهِ تَعْمَلُونَ  
 وَ إِلَى سَبِيلِهِ  
 تُرْسِدُونَ وَ  
 بِقَوْلِهِ تَحْكُمُونَ  
 سَعْدٌ مَنْ  
 وَالْأَكْمَ وَ هَلَكَ  
 مَنْ عَادَاكُمْ وَ  
 خَابَ مَنْ  
 جَدَدَكُمْ وَ ضَلَّ  
 مَنْ فَارَقَكُمْ وَ  
 فَازَ مَنْ تَمَسَّكَ  
 بِكُمْ وَ آمَنَ مَنْ  
 لَجَا إِلَيْكُمْ وَ  
 سَلِمَ مَنْ  
 صَدَّقَكُمْ وَ هُدِيَ  
 مَنْ اغْتَصَمَ  
 بِكُمْ. مَنْ اتَّبَعَكُمْ  
 فَالْجَنَّةُ مَأْوَاهُ وَ  
 مَنْ خَالَفَكُمْ  
 فَالنَّارُ مَثْوَاهُ وَ  
 مَنْ جَدَدَكُمْ  
 كَافِرٌ وَ مَنْ  
 حَارَبَكُمْ مُشْرِكٌ  
 وَ مَنْ رَدَّ  
 عَلَيْكُمْ فِي أَسْفَلِ  
 دَرَكٍ مَنْ  
 الْجَحِيمِ أَشْهَدُ  
 أَنَّ هَذَا سَابِقٌ

LAJA-A ELAYKUM WA  
 SALEMA MAN  
 SADDAQAKUM WA HODEYA  
 MANEA' TASAMA BEKUM.  
 MANIT TABA-A'KUM FAL  
 JANNATO MAAWAAHO WA  
 MAN KHAALAFAKUM FAN-  
 NAARO MASWAAHO WA  
 MAN JAHADAKUM  
 KAAFERUN WA MAN  
 HAARABAKUM MUSHREKUN  
 WA MAN RADDA A'LAYKUM  
 FEE ASFALE DARAKIM  
 MENAL JAHEEME ASH-  
 HADO ANNA HAAZAA  
 SAABEQUN LAKUM FEEMAA  
 MAZAA WA JAARIN LAKUM  
 FEEMAA BAQEYA WA ANNA  
 ARWAAHAKUM WA  
 NOORAKUM WA  
 TEENATAKUM WAAHEDATUN  
 TAABAT WA TAHORAT BA'-  
 ZOHAA MIM BA'-Z.  
 KHALAQAKOMUL LAAHO  
 ANWAARAN FAJA-A'LAKUM  
 BE-A'RSHEHI MOHDEQEENA  
 HATTAA MANNA A'LAYNAA  
 BEKUM FAJA-A'LAKUM FEE  
 BOYOOTIN AZENAL LAAHO  
 AN TURFA-A' WA YUZKARA  
 FEEHAS MOHU WA JA-A'LA  
 salaatanaa (SALAWAATANAA)  
 A'LAYKUM WA MAA  
 KHASSANAA BEHI MIN  
 WELAAYATEKUM TEEBAN  
 LEKHALQENAA WA  
 TAHAARATAN LE-  
 ANFOSENAA WA  
 TAZKEYATAN LANAA WA  
 KAFFAARATAN LE-

polytheist, and he who  
 objects to you will be in the  
 lowest tier of the burning fire.  
 I bear witness that all prior  
 events were predetermined  
 for you and it will continue in  
 the future; your souls, your  
 light, your earth are from the  
 same source, they are pure  
 and purified, and one from  
 the other. Allah created you  
 as lights; He then made you  
 observe from His Throne  
 until He endued us with the  
 favor of your existence  
 (among us) and then placed  
 you in houses that He  
 allowed to be raised and to  
 have His Name mentioned  
 therein. and specified us with  
 salutations upon you  
 Because of loyalty to you a  
 purification for our creation,  
 a cleansing for ourselves a  
 refinement for us, a penalty  
 for our sins, we have thus  
 become near Him, of those  
 believing in your precedence  
 and of those known for their  
 giving credence to you.  
 Thus, Allah has raised you to  
 the most principled place of  
 the honored ones, the  
 highest station of those  
 drawn near to Him, and the  
 loftiest ranks of the  
 Messengers where none can  
 ever reach you, nor can  
 anyone ever surpass you,  
 nor can anyone ever

لَكُمْ فِيمَا مَضَى  
وَجَارٍ لَكُمْ فِيمَا  
بَقِيَ وَ أَنْ  
أَرْوَحَكُمْ وَ  
نُورَكُمْ وَ  
طِينَتَكُمْ وَاحِدَةً  
و طَابَتْ  
طَهَّرَتْ بَعْضُهَا  
مِنْ بَعْضٍ  
خَلَقَكُمْ اللَّهُ  
أَنْوَارًا فَجَعَلَكُمْ  
بَعْضُكُمْ مُخَدِّقِينَ  
حَتَّى مِنْ عَلَيْنَا  
بِكُمْ فَجَعَلَكُمْ فِي  
بُيُوتِ أَذْنِ اللَّهِ  
أَنْ تُرْفَعَ وَ  
يُذَكَرَ فِيهَا  
اسْمُهُ وَ جَعَلَ  
صَلَاتَنَا  
(صَلَوَاتِنَا)  
عَلَيْكُمْ وَ مَا  
خَصَّنَا بِهِ مِنْ  
وَلَايَتِكُمْ طِينًا  
لَخَلَقْنَا وَ  
طَهَّرَةً لَأَنْفُسِنَا  
وَ تَرْكِیَّةَ لَنَا وَ  
كَفَّارَةً لِدُنُوبِنَا  
فَكُنَّا عِنْدَهُ  
مُسْلِمِينَ  
بِفَضْلِكُمْ وَ  
مَعْرُوفِينَ  
بِتَصَدِيقِنَا إِيَّاكُمْ.  
فَبَلَغَ اللَّهُ بِكُمْ  
أَشْرَفَ مَحَلِّ  
الْمُكْرَمِينَ وَ  
أَعْلَى مَنَازِلِ  
الْمُقَرَّبِينَ وَ  
أَرْفَعَ دَرَجَاتِ  
الْمُرْسَلِينَ حَتَّى  
لَا يَلْحَقَهُ لَاحِقٌ

ZONOOBENAA FAKUNNA  
I'NDAHU MOSALLEMEENA  
BE-FAZLEKUM WA MA'-  
ROOFEENA BE-  
TASDEEQENAA IYYAAKUM.  
FA-BALAGHAL LAAHO  
BEKUM ASHRAFA MAHALLIL  
MOKARRAMEENA WA AA'-  
LAA MANAAZELIL  
MOQARRABEENA WA ARFA-  
A' DARAJAATIL  
MURSALEENA HAYSO LAA  
YALHAQOHU LAAHEQUN WA  
LAA YAFOOQOHU FAA-  
EQUN WA LAA YASBEQOHU  
SAABEQUN WA LAA YAT-MA-  
O' FEE IDRAAKEHI TAAME-  
U'N HATTAA LAA YABQAA  
MALAKUN MOQARRABUN  
WA LAA NABIYYUN  
MURSALUN WA LAA  
SIDDEEQUN WA LAA  
SHAHEEDUN WA LAA  
A'ALEMUN WA LAA  
JAAHELUN WA LAA  
DANIYYUN WA LAA  
FAAZELUN WA LAA  
MOMENUN SAALEHUN WA  
LAA FAAJERUN TAALEHUN  
WA LAA JABBAARUN  
A'NEEDUN WA LAA  
SHAYTAANUM MAREEDUN  
WA LAA KHALQUN FEEMAA  
BAYNA ZAALEKA  
SHAHEEDUN ILLAA  
A'RRAFAHUM JALAALATA  
AMREKUM WA e'ZaMA  
KHATAREKUM WA KEBARA  
SHAANEKUM WA TAMAAMA  
NOOREKUM WA SIDQA

precede you, nor can anyone hope to reach your position; therefore, no archangel, commissioned Prophet, a veracious one, a martyr, a knowledgeable one, an ignorant one, an inferior, a superior, a righteous believer, a wicked sinner, an obstinate tyrant, a devilish rebel, or any other witness among them except that Allah has informed them about the majesty of your affair the importance of your standing, the greatness of your prestige, the perfection of your illumination, the truthfulness of your position, the firmness of your stance, the honor of your station and your stature with Him and your reputation in front of Him, your special position near Him, and your proximate station in front of Him. May my father, my mother, my kin, my property, and my family be ransomed for you. I beseech Allah and I beseech you all to witness for me that I believe in you all and in that in which you believe, I renounce your enemies and whatever you renounce, I am fully aware of your affair and of the deviation of those who oppose you, I am loyal to you and your friends, I hate

وَلَا يَفُوقُهُ	MAQAA-E'DEKUM	WA	your enemies and I show
فَأَيُّقُ وَلَا	SABAATA	MAQAAMEKUM	enmity towards them, I am
يَسْبِقُهُ سَابِقُ وَلَا	WA SHARAF	MAHALLEKUM	at peace with those who
لَا يَطْمَعُ فِي	WA	MANZELATEKUM	make peace with you, I am
إِنِّي أَكُهُ طَلَمُعُ	I'NDAHU	WA	at war with the one who is at
حَتَّى لَا يَبْقَى	KARAAMATAKUM	A'LAYHE	war with you, I accept as
مَلِكٌ مُقَرَّبٌ وَ	WA	KHAASSATAKUM	true that which you have
لَا نَبِيٌّ مُرْسَلٌ	LADAYHE	WA QURBA	decided as true, I nullify that
وَلَا صَدِيقٌ وَ	MANZELATEKUM	MINHO.	which you have nullified, I
لَا شَهِيدٌ وَ لَا	BE-ABEE	ANTUM	am obedient to you, I
عَالِمٌ وَ لَا	UMMEE	WA AHLEE	recognize your right, I
جَاهِلٌ وَ لَا	MAALEE	WA USRATEE	confess to your superiority, I
ذَنبِي وَ لَا	HEDUL	LAAHA	preserve your knowledge, I
فَاضِلٌ وَ لَا	HEDOKUM	ANNEE	take refuge under your
مُؤْمِنٌ صَالِحٌ وَ	MOMENUn	BEKUM	shelter, I confess in you, I
لَا فَاجِرٌ طَالِحٌ	BEMAA	AAMANTUM	believe in your coming back
وَ لَا جَبَّارٌ	KAAFERUN	BE-	(to this world), I give
عَنِيدٌ وَ لَا	A'DUWWEKUM	WA BEMAA	credence to your return, I
شَيْطَانٌ مَرِيدٌ وَ	KAFARTUM	BEHI	am awaiting your affair, I am
لَا خَلْقٌ فِينَا	MUSTABSERUN	BE-	expecting your government, I
بَيْنَ ذَلِكَ شَهِيدٌ	SHAANEKUM	WA BE-	accept your sayings, I
إِلَّا عَرَفَهُمْ	ZALAALATE	MAN	implement your orders, I
جَلَالَةَ أَمْرِكُمْ وَ	KHAALAF	AKUM	take shelter in you, I make
عِظَمَ خَطَرِكُمْ	LAKUM	WA LE-AWLEYAAA-	visits to you, I resort to and
وَ كِبَرَ شَأْنِكُمْ	EKUM	MUBGHEZUN	seek protection in your
وَتَمَامَ نُورِكُمْ وَ	DAAA-EKUM	WA MO-A'ADIN	graves, I seek your
صِدْقَ مَقَاعِدِكُمْ	LAHUM	SILMUN	intercession with Allah the
وَ ثَبَاتَ مَقَامِكُمْ	SAALAMAKUM	WA HARBUN	Almighty, the All-Majestic, I
وَ شَرَفَ	LEMAN	HAARABAKUM	seek nearness to Him
مَحَلِّكُمْ	MOHAQQEQUL	LEMAA	through you, I advance you
مَنْزِلَتِكُمْ عِنْدَهُ	HAQQAQTUM	MUBTELUL	as means for fulfillment of
وَ كَرَامَتِكُمْ	LEMAA	ABTALTUM	my demands needs, and
وَ عَلَيْهِ	U'n	LAKUM	wishes, in all conditions and
خَاصَّتِكُمْ لَدَيْهِ	HAQQEKUM	MOQIRRUN	affairs, I believe in your
وَ قُرْبَ	FAZLEKUM	MOHTAMELUL	hidden, your apparent, your
مَنْزِلَتِكُمْ مِنْهُ.	LE-I'LMEKUM	MOHTAJEBUN	present ones, your absent
وَ بَابِي أَنْتُمْ وَ	BE-ZIMMATEKUM	MOA'-	ones, your first, your last; I
أُمِّي وَ أَهْلِي وَ	TAREFUN	BEKUM	delegate everything to you I
مَالِي وَ أَسْرَتِي	MOMENUN	BE-EYAA	submit to all of it, my heart is
أَشْهَدُ اللَّهَ وَ	MOSADDEQUN	BE-RAJ-	subservient to you, my

أَشْهَدُكُمْ أَنِّي  
 مُؤْمِنٌ بِكُمْ وَ  
 بِمَا أَمَنْتُمْ بِهِ  
 كَافِرٌ بِعَدْوُكُمْ وَ  
 بِمَا كَفَرْتُمْ بِهِ  
 مُسْتَبْصِرٌ  
 بِشَانِكُمْ وَ  
 بِضَلَالَةِ مَنْ  
 خَالَفَكُمْ مَوَالٍ  
 لَكُمْ وَ لِأَوْلِيَائِكُمْ  
 مُبْغِضٌ  
 لِأَعْدَائِكُمْ وَ  
 مُعَادٍ لَهُمْ سَلَامٌ  
 لِمَنْ سَالَمَكُمْ وَ  
 حَرَبٌ لِمَنْ  
 حَارَبَكُمْ مُحَقِّقٌ  
 لِمَا حَقَّقْتُمْ  
 مُبْطِلٌ لِمَا  
 ابْطَلْتُمْ مُطِيعٌ  
 لَكُمْ عَارِفٌ  
 بِحَقِّكُمْ مُقَرِّرٌ  
 بِفَضْلِكُمْ مُحْتَمِلٌ  
 لِعِلْمِكُمْ مُحْتَجِبٌ  
 بِذِمَّتِكُمْ مُعْتَرِفٌ  
 بِكُمْ مُؤْمِنٌ  
 بِإِيَابِكُمْ مُصَدِّقٌ  
 بِرَجْعَتِكُمْ  
 مُنْتَظِرٌ لِأَمْرِكُمْ  
 مُرْتَقِبٌ لِذَوْلَتِكُمْ  
 أَخَذَ بِقَوْلِكُمْ  
 عَامِلٌ بِأَمْرِكُمْ  
 مُسْتَجِيرٌ بِكُمْ  
 زَائِرٌ لَكُمْ لَا يَذُ  
 عَائِدٌ بِقُبُورِكُمْ  
 مُسْتَسْفِعٌ إِلَيَّ  
 اللَّهُ عَزَّ وَ جَلَّ  
 بِكُمْ وَ مُتَقَرِّبٌ  
 بِكُمْ إِلَيْهِ وَ  
 مُقَدِّمٌكُمْ أَمَامَ  
 طَلِبَتِي وَ

A' TEKUM MUNTAZERUN LE-  
 AMREKUM MURTAQEBUN  
 LE-DAWLATEKUM  
 AAKHEZUN BE-QAWLEKUM  
 A'AMELUN BE-AMREKUM  
 MUSTAJEERUN BEKUM  
 ZAAERUL LAKUM LAA-  
 EZUN A'A-EZUN BE-  
 QOBOOREKUM  
 MUSTASHFE-U'N ELAL  
 LAAHE A'ZZA WA JALLA  
 BEKUM WA  
 MOTAQARREBUN BEKUM  
 ELAYHE WA  
 MOQADDEMOKUM AMAAMA  
 TALEBATEE WA HAWAAA-  
 EJEE WA ERAADATEE FEE  
 KULLE AHWAALEE WA  
 OMOOREE MOMENUM BE-  
 SIRREKUM WA  
 A'LAANEYATEKUM WA  
 SHAAHEDEKUM WA GAAA-  
 EBEEKUM WA AWWALEKUM  
 WA AAKHEREKUM WA  
 MOFAWWEZUN FEE  
 ZAALEKA KULLEHI ELAYKUM  
 WA MUSALLEMUN FEEHI  
 MA-A'KUM WA QALBEE  
 LAKUM MOSALLEMUN WA  
 RAAYEE LAKUM TABA-U'N  
 WA NUSRATEE LAKUM MO-  
 ADDATUN HATTAA YOH-  
 YEYAL LAAHO TA-A'ALAA  
 DEENAHU BEKUM WA  
 YARUDDAKUM FEE  
 AYYAAMEHI WA  
 YUZHERAKUM LE-A'DLEHI  
 WA YOMAKKENAKUM FEE  
 ARZEHI. FAMA-A'KUM MA-  
 A'KUM LAA MA-A'

opinion coincides with your  
 opinion, and my help for you  
 is at hand until Allah the High  
 enlivens His Religion through  
 you, returns you in His days,  
 manifests you for  
 establishing His Justice, and  
 gives you power to rule in  
 His Land. So, I am (always)  
 with you, with you, and not  
 with those opposed to you, I  
 believe in you and I declare  
 my loyalty to the last of you  
 just as I declared it to the  
 first of you. In the presence  
 of Allah the Almighty and All-  
 Majestic, I repudiate your  
 enemies, all idols, false  
 deities, the devils, and their  
 party who have wronged  
 you, denied your rights,  
 rejected your (divinely  
 commissioned) leadership,  
 usurped your inheritance,  
 raised doubts about you, and  
 deviated from you, and (I  
 repudiate) any adherence to  
 anyone other than you, any  
 obeyed one save you, and  
 the leaders who call to  
 Hellfire. May Allah make me  
 firm forever as long as I am  
 alive on loyalty to you, love  
 for you, and on your religion.  
 May He grant me success in  
 obedience to you, endue me  
 with your intercession, make  
 me of the best of your  
 loyalists who carry out all  
 that to which you have

حَوَائِجِي وَ  
 إِرَادَتِي فِي كُلِّ  
 أَحْوَالِي وَ  
 أُمُورِي مُؤْمِنٌ  
 بِسِرِّكُمْ وَ  
 عَلَانِيَتِكُمْ وَ  
 شَاهِدِكُمْ وَ  
 غَائِبِكُمْ وَ أَوْلَكُمْ  
 وَ آخِرَكُمْ وَ  
 مَفُوضٌ فِي  
 ذَلِكَ كُلِّهِ إِلَيْكُمْ  
 وَ مُسَلِّمٌ فِيهِ  
 مَعَكُمْ وَ قَلْبِي  
 لَكُمْ مُسَلِّمٌ وَ  
 رَأْيِي لَكُمْ تَبَعٌ  
 وَ نُصْرَتِي لَكُمْ  
 مُعَدَّةٌ حَتَّى  
 يُحْيِيَ اللَّهُ تَعَالَى  
 دِينَهُ بِكُمْ وَ  
 يَرُدَّكُمْ فِي  
 أَيَّامِهِ وَ  
 يُظْهِرَكُمْ لِعَدْلِهِ  
 وَ يُمَكِّنَكُمْ فِي  
 أَرْضِهِ فَمَعَكُمْ  
 مَعَكُمْ لَا مَعَ  
 غَيْرِكُمْ أَمْنٌ  
 بِكُمْ وَ تَوَلَّيْتُ  
 آخِرَكُمْ بِمَا  
 تَوَلَّيْتُ بِهِ أَوْلَكُمْ  
 وَ بَرَأْتُ إِلِي  
 اللَّهُ عَزَّ وَ جَلَّ  
 مِنْ أَعْدَائِكُمْ وَ  
 مِنْ الْجَبْتِ وَ  
 الطَّاغُوتِ وَ  
 الشَّيَاطِينِ وَ  
 حَزْبِهِمُ  
 الظَّالِمِينَ لَكُمْ وَ  
 الْجَادِدِينَ  
 لِحَقِّكُمْ وَ  
 الْمَارِقِينَ مِنْ

GHAYREKUM AAMANTO  
 BEKUM WA TAWALLAYTO  
 AAKHERAKUM BEMAA  
 TAWALLAYTO BEHI  
 AWWALAKUM WA BAREA-  
 TO ELAL LAAHE A'ZZA WA  
 JALLA MIN AA'-DAAA-EKUM  
 WA MENAL JIBTE WAT  
 TAAGHOOTE WASH  
 SHAYAATEENE WA  
 HIZBEHEMUZ ZAALEMEENA  
 LAKUM WAL JAAHEDEENA  
 LE-HAQQEKUM WAL  
 MAAREQEENA MIN  
 WELAAYATEKUM WAL  
 GHAASEBEENA LE-IRSEKUM  
 WASH SHAAKKEENA  
 FEEKUM WAL  
 MUNHAREFEENA A'NKUM  
 WA MIN KULLE WALEEJATIN  
 DOONAKUM WA KULLE  
 MOTAA-I'N SEWAAKUM WA  
 MENAL A-IMMATIL LAZEENA  
 YAD-O'ONA ELAN NAAR.  
 FASABBATANEYAL LAAHO  
 ABADAN MAA HAYEEYTO  
 A'LAA MOWAALAATEKUM  
 WA MAHABBATEKUM WA  
 DEENEKUM WA  
 WAFFAQANEE LETAA-  
 A'TEKUM WA RAZAQANEE  
 SHAFAA-A'TAKUM WA JA-  
 A'LANEE MIN KHEYAARE  
 MAWAALEEKum atTAABE-  
 E'ENA LEMAA DA-A'WTUM  
 ELAYHE WA JA-A'LANEE  
 MIMMAN YAQTASSO  
 AASAARAKUM WA YASLOKO  
 SABEELAKUM WA YAHTADI  
 BE-HODAAKUM WA

called, and make me of  
 those who are tracking your  
 footsteps, taking your path,  
 following your guidance, and  
 those who assemble under  
 your flag and who confess to  
 your return, granted  
 authority in your government  
 honored to live under your  
 sound supervision, given  
 power in your days, and  
 having their eyes delighted  
 by seeing you in the morrow.  
 May my father, mother,  
 (along with) myself, family,  
 and my possession be  
 ransomed for you, whoever  
 desires (to please) Allah  
 should begin with you,  
 whoever professes His  
 Oneness should accept your  
 instructions, and whoever  
 heads for Him should make  
 you the means to Him. O my  
 masters, I cannot count your  
 merits and I cannot attain  
 the peak of your praise, I  
 cannot describe your true  
 measure since you are the  
 light of the upright ones, the  
 guides of the pious ones,  
 and the arguments of the  
 Supreme Lord. with you has  
 Allah begun creation and  
 with you will He seal it. For  
 your sake does He send  
 down rain, for your sake He  
 does not permit the heavens  
 to crash on the earth, and  
 out of consideration for you

وَلَا يَتَّكُمُ	YaHSHoRO	FEE	does He dismiss agonies and
الْغَاصِبِينَ	ZUMRATEKUM WA YAKIRRO		relieves harms. In your
وَلَا يَرْثُكُمْ	FEE RAJ-A'TEKUM	WA	possession is all that which
الشَّاكِّينَ فِيكُمْ	YOMALLAKO	FEE	His Messengers brought
الْمُنْحَرِفِينَ	DAWLATEKUM	WA YO-	down and with which His
عَنْكُمْ وَ مِنْ كُلِّ	SHARRAFO	FEE	Angels descended to your
وَلِجَنَّةٍ دُونَكُمْ	A'AFEYATEKUM	WA	grandfather
وَلِكُلِّ مَطَاعٍ	YOMAKKANO	FEE	
سِوَاكُمْ وَ مِنْ	AYYAAMEKUM WA TAQIRRO		
الْأَيِّمَةِ الَّذِينَ	A'YNOHU GHADAN BE-ROa-		
يَدْعُونَ إِلَى	YATEKUM. BE-ABEE ANTUM		
النَّارِ. فَتَبْتَئِي	WA UMMEE WA NAFSEE WA		
اللَّهُ أَبَدًا مَا	AHLEE WA MAALEE MAN		
حَبِثْتُ عَلَى	ARAADAL LAAHA BADA-A		
مُؤَالَاتِكُمْ وَ	BEKUM	WA MAN	
مَحَبَّتِكُمْ وَ	WAHHADAHU	QABELA	
دِينِكُمْ وَ وَفَّقَنِي	A'NKUM	WA MAN	
لِطَاعَتِكُمْ وَ	QASADAHU TAWWAJJHAHO		
رَزَقَنِي	BEKUM. MAWAALIYYA LAA		
شَفَاعَتَكُمْ وَ	OHSEE SANAAA-AKUM WA		
جَعَلَنِي	LAA ABLOGHO MENAL MAD-		
مِنْ خِيَارِ مَوَالِيكُمْ	HE KUN-HAKUM WA MENAL		
التَّابِعِينَ لِمَا	WASFE QADRAKUM	WA	
دَعَوْتُمْ إِلَيْهِ وَ	ANTUM NOORUL AKHYAARE		
جَعَلَنِي مِمَّنْ	WA HODAATUL ABRAARE		
يَقْتَصُّ أَثَارَكُمْ	WA HOJAJUL JABBAARE		
وَ يَسْلُكُ سَبِيلَكُمْ	BEKUM FATAHAL LAAHO WA		
وَ يَهْتَدِي	BEKUM YAKHTEMUL LAAHO		
بِهَدْيِكُمْ وَ	WA BEKUM YoNAZZELUL		
يُخَسِّرُ فِي	GHAYSA	WA BEKUM	
زُمرَّتِكُمْ وَ يَكْرِ	YUMSEKUS SAMAAA-A AN		
فِي رَجْعَتِكُمْ وَ	TAQA-A' A'LAL ARZE ILLAA		
فِي يُمْلِكُ	BE IZNEHI	WA BEKUM	
وَلَتَكُمُ	YONAFFESUL HAMMA	WA	
يُشَرِّفُ فِي	YAKSHEFUZ ZURRA	WA	
وَ عَافِيَتَكُمْ	I'NDAKUM MAA NAZALAT		
فِي يُمَكِّنُ	BEHI ROSOLOHU	WA	
أَيَّامَكُمْ وَ تَقَرُّ	HABATAT BEHI MALAAA-		
عَيْنُهُ غَدًا	EKATOHU	WA ELAA	
بِرُؤْيَتِكُمْ. بِأَبِي	JADDEKUM		

أَنْتُمْ وَ أُمِّي وَ  
 نَفْسِي وَ أَهْلِي  
 وَ مَالِي مَنْ  
 أَرَادَ اللَّهُ بِدَعَا  
 بِكُمْ وَ مَنْ  
 وَحْدَهُ قَلِيلٌ  
 عَنْكُمْ وَ مَنْ  
 قَصْدُهُ تَوَجَّهَ  
 بِكُمْ. مَوَالِيَ لَا  
 أَحْصِي ثَنَائَكُمْ  
 وَ لَا أُنْبِغُ مِنْ  
 الْمَدْحِ كُنْهَكُمْ وَ  
 مِنْ الْوَصْفِ  
 قَدْرَكُمْ وَ أَنْتُمْ  
 نُورُ الْأَخْيَارِ وَ  
 هُدَاةُ الْإِبْرَارِ وَ  
 حُجَجُ الْجَبَّارِ  
 بِكُمْ فَتَحَ اللَّهُ وَ  
 بِكُمْ يَخْتِمُ اللَّهُ وَ  
 بِكُمْ يُنْزِلُ  
 الْغَيْثَ وَ بِكُمْ  
 يُمَسِّكُ السَّمَاءَ  
 أَنْ تَقَعَ عَلَى  
 الْأَرْضِ إِلَّا  
 بِإِذْنِهِ وَ بِكُمْ  
 يُنْفَسُ الْهَمُّ وَ  
 يَكْشِفُ الضَّرَّ  
 وَ عِنْدَكُمْ مَا  
 نَزَلَتْ بِهِ رُسُلُهُ  
 وَ هَبْطَتْ بِهِ  
 مَلَائِكَتُهُ وَ إِلَى  
 جَدِّكُمْ

If Ziarat of Ameerul Momeneen (a.s.) is being recited then one should say:

وَ إِلَى أَخِيكَ	wa ela akheeka	to your brother
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Then say:

بُعِثَ الرُّوحُ الْأَمِينُ. أَتَاكُمْ اللَّهُ مَا لَمْ يُؤْتِ	BO-E'SAR ROOHUL AMEENO AATAKOMUL LAAHO MAA LAM YO'Te	was the Trusted Angel (Jibrael (a.s.)) sent. Allah has given you that which He has not
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أَحَدًا	AHADAM	MENAL
الْعَالَمِينَ طَاطَا	A'ALAMEENA	TAA-TA-A
كُلُّ شَرِيفٍ	KULLO SHAREEFIN	LE-
لِشَرِّكُمْ وَ بَخَع	SHARAFEKUM	WA BA-
كُلُّ مُتَكَبِّرٍ	KHA-A'	KULLO
لِطَاعَتِكُمْ وَ	MoTAKABBERRIN	LE-TAA-
كُلُّ خَضَع	A'TEKUM	WA KHAZA-A'
جَبَّارٍ لِفَضْلِكُمْ	KULLO JABBAARIN	LE-
وَ ذَلَّ كُلُّ	FAZLEKUM	WA ZALLA
شَيْءٍ لَكُمْ وَ	KULLO SHAY-IN	LAKUM
أَشْرَقَتْ	WA ASHRAQATIL	ARZO BE
الْأَرْضُ	NOOREKUM	WA FAAZAL
بِنُورِكُمْ وَ فَازَ	FAA-EZOONA	BE-
الْفَائِزُونَ	WELAAYATEKUM	BEKUM
بِوَلَايَتِكُمْ بِكُمْ	YUSLAKO	ELAR
يُسَلِّكُ إِلَى	RIZWAANE	WA A'LAA MAN
الرَّضْوَانِ وَ	JAHADA	WELAAYATAKUM
عَلَى مَنْ جَدَدَ	GHAZABUR	RAHMAAN.
وَلَايَتِكُمْ	BE-ABEE	ANTUM
غَضِبَ	UMMEE	WA NAFSEE
الرَّحْمَنِ. بَابِي	WA AHLEE	MAALEE
أَنْتُمْ وَ أُمِّي وَ	ZIKROKUM	FIZ
نَفْسِي وَ أَهْلِي	ZAAKEREENA	WA
وَ مَالِي ذِكْرُكُمْ	ASMAAAA-OKUM	FIL
فِي الذَّاكِرِينَ وَ	ASMAAAA-E	WA
أَسْمَاؤُكُمْ فِي	AJSAADOKUM	FIL
وَالْأَسْمَاءِ وَ	AJSAADE	WA
أَجْسَادُكُمْ فِي	ARWAAHOKUM	FIL
وَالْأَجْسَادِ وَ	ARWAAHE	WA
أَرْوَاحُكُمْ فِي	ANFOSOKUM	FIN
وَالْأَرْوَاحِ وَ	NOFOOSE	WA
أَنْفُسُكُمْ فِي	AASAAROKUM	FIL
وَالنُّفُوسِ وَ	AASAARE	WA
فِي أَثَارِكُمْ	QOBOOROKUM	FIL
وَالْأَثَارِ وَ	QOBOORE. FAMAA	AHLAA
فِي قُبُورِكُمْ	ASMAAAA-AKUM	WA
فَمَا الْقُبُورِ. فَمَا	AKRAMA ANFOSAKUM	WA
أَخْلَى أَسْمَاءَكُمْ	A-A'-ZAMA	SHAANAKUM
وَ أَكْرَمَ أَنْفُسَكُمْ	WA AJALLA	KHATARAKUM
وَ أَعْظَمَ شَأْنَكُمْ	WA AWFAA	A'HDAKUM

given to any one all over the worlds, every noble one acknowledges your highest nobility, every arrogant one submits to your obedience, all insolent oppressors succumb to your excellence, all things are humiliated before you, the earth has been lit up with your light, Success beckons the successful ones through your guardianship, your way leads one to Paradise and one who denies your guardianship invites Allah's wrath on himself. May my father, mother, (along with) myself, my family, and my possessions be ransomed for you, due to your remembrance is the remembrance of others due to your names are other names taken, due to your bodies are other bodies existing due to your souls are other souls present, due to you are others subsisting, due to your legacies are other legacies available, due to your graves are other graves existing. How gracious are your names! How noble are your souls! How majestic is your affair! How high is your station! How faithful are your covenants! How truthful are your promises! Your words are light, your affair is guidance, your exhortation is piety, your actions are goodness, your habit is obliging others, your

وَ أَجَلَ  
 وَ خَطَرَكُمْ  
 وَ أَوْفَى عَهْدَكُمْ  
 وَ أَصْدَقَ  
 وَ وَعْدَكُمْ.  
 وَ كَلَامَكُمْ نُورٌ وَ  
 وَ أَمْرُكُمْ رُشْدٌ وَ  
 وَ وَصِيَّتُكُمْ  
 وَ التَّقْوَى  
 وَ فِعْلُكُمْ الْخَيْرُ وَ  
 وَ عَادَتُكُمْ  
 وَ الْإِحْسَانُ وَ  
 وَ سَجِيَّتُكُمْ الْكَرِيمُ  
 وَ شَأْنُكُمْ الْحَقُّ  
 وَ الصَّدْقُ وَ  
 وَ الرَّفْقُ وَ قَوْلُكُمْ  
 وَ حُكْمٌ وَ حَيْثُ وَ  
 وَ رَأْيُكُمْ عِلْمٌ وَ  
 وَ جِلْمٌ وَ حَزْمٌ إِنَّ  
 وَ ذِكْرَ الْخَيْرِ  
 وَ كُنْتُمْ أَوَّلَهُ وَ  
 وَ أَصْلَهُ وَ فَرْعَهُ  
 وَ مَعْنَاهُ وَ  
 وَ مَأْوَاهُ وَ مُنْتَهَاهُ  
 وَ بَابِي أَنْتُمْ وَ  
 وَ أُمِّي وَ نَفْسِي  
 وَ كَيْفَ أَصِفُ  
 وَ حُسْنَ تَنَائِكُمْ وَ  
 وَ أَحْصَى جَمِيعَ  
 وَ بَلَائِكُمْ وَ بِكُمْ  
 وَ أَخْرَجَنَا اللَّهُ  
 وَ مِنَ الذُّلِّ وَ  
 وَ فَرَجَ عَنَّا  
 وَ غَمَرَاتِ  
 وَ الْكُرُوبِ وَ  
 وَ أَنْقَذَنَا مِنْ شَفَا  
 وَ جُرْفِ الْهَلَكَاتِ  
 وَ مِنَ النَّارِ.  
 وَ بَابِي أَنْتُمْ وَ  
 وَ أُمِّي وَ نَفْسِي

ASDAQA WA'-DAKUM.  
 KALAAMOKUM NOORUN  
 WA AMROKUM RUSHDUN  
 WA WASIYYATOKOMUT  
 TAQWAA WA FE'-  
 LOKOMUL KHAYRO WA  
 A'ADATOKOMUL EHSAANo  
 WA SAJIYYATOKOMUL  
 KARAMO WA  
 SHAANOKOMUL HAQQO  
 WAS SIDQO WAR RIFQO  
 WA QAWLOKUM HUKMUN  
 WA HATMUN WA  
 RAAYOKUM I'LMUN WA  
 HILMUN WA HAZMUN IN  
 ZOKERAL KHAYRO  
 KUNTUM AWWALAHU WA  
 ASLAHU WA FAR-A'HU WA  
 MA'-DENAHU WA  
 MAAWAAHO WA  
 MUNTAHAAHO BE-ABEE  
 ANTUM WA UMMEE WA  
 NAFSEE KAYFA ASEFO  
 HUSNA SANAAA-EKUM WA  
 OHSEE JAMEELA BALAAA-  
 EKUM WA BEKUM  
 AKHRAJANAL LAAHO  
 MENAZ ZULLE WA  
 FARRaJa A'NNAA  
 GHAMARAATIL KOROOBE  
 WA ANQAZANAA MIN  
 SHAFAA JOROFIL  
 HALAKAATE WA MENAN  
 NAARE. BE-ABEE ANTUM  
 WA UMMEE WA NAFSEE  
 BE-MOWAALAATEKUM  
 A'LLAMANAL LAAHO MA-  
 A'ALEMA DEENENAA WA  
 ASLAHA MAA KAANA  
 FASADA MIN DUNYAANAA

predisposition is generosity, your affair is truth, honesty and compassion, your words are judgments and decisiveness, your views are (based upon) knowledge, temperance, and forethought. Whenever goodness is mentioned, you are its initiation, origin, branch, essence, center, and ultimate. May my father, my mother, (along with) myself, be ransomed for you. How shall I describe the excellence of your merits and define the beauty of your conferrals? It is on account of you that Allah has pulled us out of degradation, removed from us the clutches of hardships, and rescued us from the brink of the pit of perdition and from the fire. May my father, my mother, (along with) myself, be ransomed for you. Through our loyalty to your leadership, Allah has taught us the knowledge of our religion and has set aright the spoiled items of our worldly lives. Through our loyalty to your leadership, the Word has been perfected, the grace has become great, and the discord has turned into alliance. Through our loyalty to your leadership, the obligatory obedience (to Allah) is accepted. To you alone are the obligatory affection, the elevated ranks, the

بِمُؤَالَاتِكُمْ  
 عَلَّمَنَا اللهُ  
 مَعَالِمَ دِينِنَا وَ  
 أَصْلَحَ مَا كَانَ  
 فَسَدَ مِنْ دُنْيَانَا  
 وَ بِمُؤَالَاتِكُمْ  
 تَمَّتِ الْكَلِمَةُ وَ  
 عَظُمَتِ النُّعْمَةُ  
 وَ انْتَلَفَتِ  
 الْفَرْقَةُ وَ  
 بِمُؤَالَاتِكُمْ تُقْبَلُ  
 الطَّاعَةُ  
 الْمُفْتَرَضَةُ وَ  
 لَكُمْ الْمَوَدَّةُ  
 الْوَاجِبَةُ وَ  
 الدَّرَجَاتُ  
 الرَّفِيعَةُ وَ  
 الْمَقَامُ الْمَحْمُودُ  
 وَ الْمَكَانُ  
 الْمَعْلُومُ عِنْدَ  
 اللهِ عَزَّ وَ جَلَّ  
 وَ الْجَاهُ الْعَظِيمُ  
 وَ الشَّانُ الْكَبِيرُ  
 وَ الشِّفَاعَةُ  
 الْمَقْبُولَةُ رَبَّنَا  
 أَمَّا بِمَا أَنْزَلْتَ  
 وَ اتَّبَعْنَا  
 الرَّسُولَ فَاكْتُبْنَا  
 مَعَ الشَّاهِدِينَ  
 رَبَّنَا لَا تَزِغْ  
 قُلُوبَنَا بَعْدَ إِذْ  
 هَدَيْتَنَا وَ هَبْ  
 لَنَا مِنْ لَدُنْكَ  
 رَحْمَةً إِنَّكَ  
 أَنْتَ الْوَهَّابُ  
 سُبْحَانَ رَبَّنَا  
 إِنْ كَانَ وَعْدُ  
 رَبَّنَا لَمَفْعُولًا  
 يَا وَلِيَّ اللهِ إِنْ  
 بَيْنِي وَ بَيْنَ اللهِ

WA BE MOWAALAATEKUM  
 TAMMATIL KALEMATO WA  
 A'ZOMATIN NEA'-MATO WA  
 eaTALAFATIL FURQATO  
 WA BEMOWAALAATEKUM  
 TUQBALUT TAA-A'TUL  
 MUFTARAZATO WA  
 LAKOMUL MAWADDATUL  
 WAAJEBATO WAD  
 DARAJAATUR RAFEE-A'TO  
 WAL MAQAAMUL  
 MAHMOODO WAL  
 MAKAAANUL MA'-LOOMO  
 I'NDAL LAAHE A'ZZA WA  
 JALLA WAL JAAHUL  
 A'ZEEMO WASH SHAANUL  
 KABEERO WASH SHAFAA-  
 A'TUL MAQBOOLATO.  
 RABBANAA AAMANNAA  
 BEMAA ANZALTA WAT  
 TABA'-NAR RASOOLA FAK-  
 TUBNAA MA-A'SH  
 SHAAHEDEEN RABBANAA  
 LAA TOZIGH  
 QOLOOBANAA BA'-DA IZ  
 HADAYTANAA WA HAB  
 LANAA MIN LADUNKA  
 RAHMATAN INNAKA ANTAL  
 WAHHAABO SUBHAANA  
 RABBENAA IN KAANA WA'-  
 DO RABBENAA LA-MAF-  
 O'OLAA. YAA WALIYYAL  
 LAAHE INNA BAYNEE WA  
 BAYNAL LAAHE A'ZZA WA  
 JALLA ZONOOBAN LAA  
 YAATEE A'LAYHAA ILLAA  
 REZAAKUM FA-BEHAQQE  
 MANEA TAMANAKUM  
 A'LAA SIRREHI WAS TAR-  
 A'AKUM AMRA KHALQEHI

praiseworthy station, the  
 renowned position with Allah –  
 the Almighty, the All-Majestic,  
 the topmost prestige, the  
 supreme station, and the  
 admitted intercession. O our  
 Lord, we believe in that which  
 You have sent down and we  
 follow the Messenger; so, write  
 our names among those who  
 bear witness. Our Lord, cause  
 not our hearts to stray after  
 You have guided us, and  
 bestow upon us mercy from  
 Your Presence. Lo! You, only  
 You, are the Bestower. Glory  
 be to our Lord for in fact the  
 promise of our Lord  
 immediately takes effect. O  
 vicegerent of Allah! If there  
 remains a sin between me and  
 Allah, the Almighty, the All-  
 Majestic, that cannot be  
 forgiven except with your  
 satisfaction. Therefore, [I  
 beseech you] in the name of  
 the One Who has entrusted  
 you with His Secret, assigned  
 you to supervise the affairs of  
 His Creatures, and made equal  
 obedience to Himself with  
 obedience to you to (please)  
 endue me with the favor of  
 absolving my sins and to be my  
 intercessors, for I am obedient  
 to you. He who obeys you has  
 in fact obeyed Allah, he who  
 disobeys you has in fact  
 disobeyed Allah, he who loves  
 you has in fact loved Allah, and

عَزَّ وَ جَلَّ  
 دُنُوبًا لَا يَأْتِي  
 عَلَيْهَا إِلَّا  
 رِضَاكُمْ فَبِحَقِّ  
 مَنْ أَنْتُمْكَ  
 عَلَى سِرِّهِ وَ  
 اسْتَرْعَاكُمْ  
 أَمَرَ خَلْقِهِ وَ  
 قَرَنَ طَاعَتَكُمْ  
 بِطَاعَتِهِ لَمَّا  
 اسْتَوْهَبْتُمْ  
 دُنُوبِي وَ كُنْتُمْ  
 شَفَعَائِي فَإِنِّي  
 لَكُمْ مُطِيعٌ مَنْ  
 أَطَاعَكُمْ فَقَدْ  
 أَطَاعَ اللَّهَ وَ  
 مَنْ عَصَاكُمْ  
 فَقَدْ عَصَى اللَّهَ  
 وَ مَنْ أَحَبَّكُمْ  
 فَقَدْ أَحَبَّ اللَّهَ وَ  
 مَنْ أَبْغَضَكُمْ  
 فَقَدْ أَبْغَضَ اللَّهَ.  
 اللَّهُمَّ إِنِّي لَوْ  
 وَجَدْتُ شَفَعَاءَ  
 أَقْرَبَ إِلَيْكَ مِنْ  
 مُحَمَّدٍ وَ أَهْلِ  
 بَيْتِهِ الْأَخْيَارِ  
 الْأَيِّمَةِ الْأَبْرَارِ  
 لَجَعَلْتُهُمْ  
 شَفَعَائِي  
 فَبِحَقِّهِمُ الَّذِي  
 أَوْجَبْتَ لَهُمْ  
 عَلَيْكَ اسْتِئْذَانَ  
 أَنْ تُدْخِلَنِي فِي  
 جُمْلَةِ الْعَارِفِينَ  
 بِهِمْ وَ بِحَقِّهِمْ وَ  
 فِي زُمْرَةِ  
 الْمَرْحُومِينَ  
 بِشَفَاعَتِهِمْ إِنَّكَ  
 أَرْحَمُ الرَّاحِمِينَ

WA QARANA TAA-A'TAKUM  
 BE-TAA-A'TEHI LAMMAS  
 TAWHABTUM ZONOOBEE  
 WA KUNTUM SHOFA-A'A-  
 EE FA-INNEE LAKUM  
 MOTEE-U'N MAN ATAA-  
 A'KUM FAQAD ATAA-A'L  
 LAAHA WA MAN A'SAAKUM  
 FAQAD A'SAL LAAHA WA  
 MAN AHABBAKUM FAQAD  
 AHABBAL LAAHA WA MAN  
 ABGHAZAKUM FAQAD  
 ABGHAZAL LAAH.  
 ALLAAHUMMA INNEE LAW  
 WAJADTO SHOFA-A'A-A  
 AQRABA ELAYKA MIN  
 MOHAMMADINw WA AHLE  
 BAYTEHIL AKHYAARIL A-  
 IMMATIL ABRAARE LAJA-  
 A'LTOHUM SHOFA-A'A-EE  
 FA-BEHAQQEHEMUL  
 LAZEE AWJABTA LAHUM  
 A'LAYKA AS-ALOKA AN  
 TUDKHELANEE FEE  
 JUMLATIL A'AREFEENA  
 BEHIM WA BE-HAQQEHIM  
 WA FEE ZUMRATIL  
 MARHOOMEENA BE-  
 SHAFAA-A'TEHIM INNAKA  
 ARHAMUR RAAHEMEENA  
 WA SALLAL LAAHO A'LAA  
 MOHAMMADINw WA  
 AALEHIT TAAHEREENA WA  
 SALLAMA KASEERAN WA  
 HASBONAL LAAHO WA  
 NEA'-MAL WAKEELO.

he who hates you has in fact hated Allah. O Allah! Had I known interceders who are closer to you than Muhammad and his household the virtuous and pious Imams, I would have chosen them as my interceders So (I beseech you) by the right that you have made obligatory upon Yourself that you include me amongst those who recognize them and their right and with the assembly of those who are shown mercy owing to their (i.e. Muhammad and his Household) intercession. Verily, You are the most merciful of all those who show mercy. May Allah send blessings upon Muhammad and his immaculate Household and send innumerable blessings upon them. Allah is Sufficient for us and what a Reliable Support is He!<sup>2</sup>

وَصَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ وَسَلَّمَ كَثِيرًا وَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ	
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<sup>1</sup> Most likely, the reason for repeating this statement one hundred times is to avoid exaggeration and such ill feeling that may be misunderstood from some statements of this form of ziyarat, causing inattention to the all-Greatness of Almighty Allah. The naïve nature of human beings may cause them to be involved in exaggeration. (This footnote is taken from Mafaateeh al-Jenaan – Tr.)

<sup>2</sup> Mafaateeh al-Jenaan, p. 1071; Mazaar Aaqaa Jamaal Khunsaari, p. 60; Oyoon Akhbaar al-Reza (a.s.), p. 277; Mustadrak al-Wasaael, vol. 10, p. 416; Behaar al-Anwaar, vol. 102, p. 127

### (3) Third Ziyaarat-e-Jaameah

This ziyaarat has been quoted by late Allamah Majlisi (r.a.) in Behaar al-Anwaar from an old book under the title ‘Ziyaarat-e-Jaameah Saalesah’.

Whenever you go to visit the shrine of any of the holy personalities, say:

<p> الْحَمْدُ لِلَّهِ رَبِّ  الْعَالَمِينَ الرَّحْمَنِ  الرَّحِيمِ الَّذِي  لَيْسَ كَمِثْلِهِ شَيْءٌ  وَهُوَ السَّمِيعُ  الْعَلِيمُ وَلَا إِلَهَ  إِلَّا اللَّهُ الْمَلِكُ  الْحَقُّ الْمُبِينُ وَ  سُبْحَانَ اللَّهِ رَبِّ  الْعَرْشِ الْعَظِيمِ  صَلَوَاتُ اللَّهِ وَ  تَحِيَّاتُهُ وَرَأْفَتُهُ  وَمَغْفِرَتُهُ وَ  رِضْوَانُهُ وَ  فَضْلُهُ وَكَرَامَتُهُ  وَبَرَكَاتُهُ وَ  صَلَوَاتُ مَلَائِكَتِهِ  وَالْمُقَرَّبِينَ وَ  أَنْبِيَائِهِ الْمُرْسَلِينَ  وَالشَّهَدَاءِ وَ  الصَّدِيقِينَ وَ  عِبَادِهِ الصَّالِحِينَ  وَمِنْ سَبَّحَ لِرَبِّ  الْعَالَمِينَ مِنْ  الْأَوَّلِينَ وَ  الْآخِرِينَ مِلًّا  السَّمَاوَاتِ وَ  الْأَرْضِينَ وَ مِلًّا  كُلِّ شَيْءٍ وَ عَدَدَ  كُلِّ شَيْءٍ وَ زِنَةَ  كُلِّ شَيْءٍ أَبَدًا وَ </p>	<p> al-hamdo lillaahe rabbil  a'alameenar rahmaanir  raheeme al-lazee laysa  kamislehi shay-un wa  howas samee-u'l a'leemo  wa laa elaaha illal laahul  malekul haqqul mobeeno  wa subhaanal laahe rabbil  a'rshil a'zeeme salawaatul  laahe wa tahiyyaatohu wa  raafatohu wa maghferatohu  wa rizwaanohu wa fazlohu  wa karaamatohu wa  rahmatohu wa barakaatohu  wa salawaato malaaa-  ekatehil moqarrabeena wa  anbeyaaa-ehil mursaleena  wash shohadaaaa-e was  siddeeqeena wa e'baadehis  saaleheena wa man  sabbaha le-rabbil  a'alameena menal  awwaleena wal aakhereena  mil-as samaawaate wal  arazeena wa mil-a kulle  shay-in wa a'dada kulle  shay-in wa zenata kulle  shay-in abadan wa mislal  abade wa ba'dal abade  misal abade wa az-a'afa  zaaleka kullehi fee misle  zaaleka kullehi sarmadan </p>	<p> All praise is due to Allah, the  Lord of the Worlds. The  Beneficent, the Merciful. There  is nothing like Him, and He is  the All-hearing, the All-  knowing, and there is no god  save Allah; the King and the  evident Truth, and glory be to  the Lord of the great Throne,  Allah's benedictions, and His  greetings, and His kindness,  and His forgiveness, and His  pleasure, and His grace, and  His honor, and His mercy, and  His blessing, and benediction  of His favorite angels, and His  missioned Prophets, and the  martyrs and veracious ones,  and His righteous servants,  and all those who glorified the  Lord of the Worlds from the  past and the coming  generations, and filled in the  skies and the earths, and filled  in all things, and number of all  things, and to the full measure  of all things forever, like  eternity, after eternity and like  perpetuity, and increase all of  it, and double all of it, and like  it all eternal, never-ending with  the perpetuity of Allah's </p>
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مِثْلُ الْأَبَدِ وَ بَعْدَ  
 الْأَبَدِ مِثْلُ الْأَبَدِ وَ  
 أَضْعَافُ ذَلِكَ كُلِّهِ  
 فِي مِثْلِ ذَلِكَ كُلِّهِ  
 سَرْمَدًا دَائِمًا مَعَ  
 دَوَامِ مُلْكِ اللَّهِ وَ  
 بَقَاءِ □ وَجْهِهِ  
 الْكَرِيمِ عَلَى سَيِّدِ  
 الْمُرْسَلِينَ □ وَ  
 خَاتَمِ النَّبِيِّينَ □ وَ  
 إِمَامِ الْمُتَّقِينَ □ وَ  
 وَلِيِّ الْمُؤْمِنِينَ □ وَ  
 مَلَاذِ الْعَالَمِينَ □ وَ  
 سِرَاجِ النَّاطِرِينَ □  
 وَ أَمَانِ الْخَائِفِينَ □  
 وَ تَالِيِ الْإِيمَانِ □  
 وَ صَاحِبِ □  
 الْقُرْآنِ □ وَ نُورِ □  
 الْأَنْوَارِ □ وَ هَادِيِ □  
 الْأَبْرَارِ □ وَ دِعَامَةِ □  
 الْجَبَّارِ □ وَ حُجَّتِهِ □  
 عَلَى الْعَالَمِينَ □ وَ  
 خَيْرَتِهِ □ مِنْ □  
 الْأَوَّلِينَ □ وَ  
 الْآخِرِينَ □ مُحَمَّدِ □  
 بْنِ عَبْدِ اللَّهِ نَبِيِّهِ □  
 وَ رَسُولِهِ □ وَ  
 حَبِيبِهِ □ وَ صَفِيِّهِ □  
 وَ خَاصَّتِهِ □ وَ  
 خَالِصَتِهِ □ وَ  
 رَحْمَتِهِ □ وَ نُورِهِ □  
 وَ سَفِيرِهِ □ وَ أَمِينِهِ □  
 وَ حُجَّابِهِ □ وَ عَيْنِهِ □  
 وَ ذِكْرِهِ □ وَ وَلِيِّهِ □  
 وَ جَنْبِهِ □ وَ  
 صِرَاطِهِ □ وَ  
 عُرْوَتِهِ الْوُثْقَى □ وَ  
 حَبْلِهِ الْمَتِينِ □ وَ  
 بُرْهَانِهِ الْمُبِينِ □ وَ  
 مَثَلِهِ الْأَعْلَى □ وَ

daaa-eman ma-a' dawaame  
 mulkil laahe wa baqaaa-e  
 wajhehil kareeme a'laa  
 sayyedil mursaleena wa  
 khaatamin nabiyyeena wa  
 emaamil muttaqeena wa  
 waliyyil moameneena wa  
 malaazil a'alameena wa  
 seraajin naazereena wa  
 amaanil khaaa-efeena wa  
 taalil eemaane wa saahebil  
 quraaane wa nooril  
 anwaare wa haadil abraare  
 wa de-a'amatil jabbaare wa  
 hujjatehi a'lal a'alameena  
 wa kheyaratehi menal  
 awwaleena wal aakhereena  
 mohammad ibne a'bdil  
 laahe nabiyyehi wa  
 rasoolahi wa habeebehi wa  
 safiyyehi wa khaassatehi  
 wa khaalesatehi wa  
 rahmatehi wa noorehi wa  
 safeerehi wa ameenehi wa  
 hejaabehe wa a'ynehi wa  
 zikrehi wa waliyyehi wa  
 janbehe wa seraatehi wa  
 u'rwaterhil wusqaa wa  
 hablehil mateene wa  
 burhaanehil mobeene wa  
 masalehil a-a'laa wa  
 da'waterhil husnaa wa  
 aayatehil kubraa wa  
 hujjatehil u'zmaa wa  
 rasoolehil kareemir ra-oofir  
 raheemil qawiyyil a'zeezish  
 shafee-i'l motaa-e' wa a'lal  
 a-immate a'layhim jamee-  
 a'a nis salaamo ameeril  
 moameneena a'liyyin wal

kingdom, and the eternal  
 existence of His noble face,  
 upon the leader of the  
 messengers, and the seal of  
 prophets, and the leader of the  
 pious ones, and the chief of  
 the believers, and the shelter  
 of the worlds, and the sun for  
 those watching, and sanctuary  
 of the fearful. One who follows  
 the faith, and the owner of the  
 Holy Quran, and the light of  
 the lights, and the guide of  
 the pious ones, and the  
 support of the Almighty, and  
 His proof upon the worlds, and  
 His selected beginning to the  
 end Muhammad, son of  
 Abdullah, His prophet and His  
 messenger, and His beloved,  
 and His elite, and His retinue,  
 and His select, and His mercy,  
 and His light, and His envoy,  
 and His trustee, and His veil,  
 and His sight, and His  
 remembrance, and His friend,  
 and His side, and His path,  
 and His firmest handle, and  
 His resolved rope, and His  
 clear proof, and His perfect  
 specimen, and His most  
 excellent call, and His great  
 signs, and His grandest proof,  
 and His noble messenger, the  
 forgiving, the merciful, the  
 powerful, the mighty, the  
 interceder, the obeyed and  
 upon the Imams – blessing be  
 upon them all, leader of the  
 believers – Ali, and al-Hasan,

دَعَوَتِهِ الْحُسْنَى  
 وَ آيَتِهِ الْكُبْرَى وَ  
 حُجَّتِهِ الْعُظْمَى وَ  
 رَسُولِهِ الْكَرِيمِ  
 الرَّءُوفِ الرَّحِيمِ  
 الْقَوِيِّ الْعَزِيزِ  
 الشَّافِعِ الْمُطَاعِ وَ  
 عَلَى الْأَيْمَةِ  
 عَلَيْهِمْ جَمِيعًا  
 السَّلَامُ أَمِيرِ  
 الْمُؤْمِنِينَ عَلِيٍّ وَ  
 الْحَسَنِ وَ  
 الْحُسَيْنِ وَ عَلِيٍّ  
 وَ مُحَمَّدٍ وَ جَعْفَرٍ  
 وَ مُوسَى وَ عَلِيٍّ  
 وَ مُحَمَّدٍ وَ عَلِيٍّ  
 وَ الْحَسَنِ وَ  
 الْخَلَفِ الْمَهْدِيِّ  
 عَلَيْهِ وَ عَلَيْهِمْ  
 جَمِيعًا السَّلَامُ وَ  
 الرَّحْمَةُ الطَّيِّبِينَ  
 الطَّاهِرِينَ  
 الْمُطَهَّرِينَ  
 الْمُقَرَّبِينَ. وَ  
 عَلَيْهِ وَ عَلَيْهِمْ  
 أَفْضَلُ سَلَامِ اللَّهِ  
 وَ أَوْفَرُ رَحْمَتِهِ  
 وَ أَزْكَى تَحِيَّاتِهِ  
 وَ أَشْرَفُ  
 صَلَوَاتِهِ وَ أَعْظَمُ  
 بَرَكَاتِهِ أَبَدًا مِنْ  
 جَمِيعِ الْمُؤْمِنِينَ  
 وَ الْمُؤْمِنَاتِ  
 الْأَحْيَاءِ مِنْهُمْ وَ  
 الْأَمْوَاتِ وَ مِنِّي  
 وَ مِنْ وَلَدِي وَ  
 أَهْلِي وَ وَلَدِي وَ  
 إِخْوَتِي وَ  
 أَخَوَاتِي وَ أَهْلِي  
 وَ قَرَابَاتِي فِي

hasane wal husaine wa  
 a'liyyin wa mohammadin wa  
 ja'farin wa moosaa wa  
 a'liyyin wa mohammadin wa  
 a'liyyin wal hasane wal  
 khalafil mahdiyye a'layhe  
 wa a'layhim jamee-a'a nis  
 salaamo war rahmatut  
 tayyebeenat taahereenal  
 mo-tee-e'enal  
 moqarrabeen. wa a'layhe  
 wa a'layhim afzalo salaamil  
 laahe wa awfaro rahmatehi  
 wa azkaa tahiyyaatehi wa  
 ashrafo salwaatehi wa a-  
 a'zamo barakaatehi abadan  
 min jamee-i'l moameneena  
 wal moamenaatil ahyaaa-e  
 minhum wal amwaate wa  
 minnee wa min waaledayya  
 wa ahlee wa waladee wa  
 ikhwatee wa akhawaatee  
 wa ahlee wa qaraabaatee  
 fee hayaatee maa baqeeto  
 wa ba'da wafaateee wa  
 man tala-a't shamsun aw  
 gharabat a'layhim salaamul  
 laahe fil awwaleena wa  
 a'layhim salaamul laahe fil  
 aakhereena wa a'layhim  
 salaamul laahe yawma  
 yaqoomun naaso le-rabbil  
 a'alameen. salaamun  
 a'layka ayyohan nabiyyo wa  
 rahmatul laahe wa  
 barakaatohu salaamun  
 a'layka yaa rasoolal laahe  
 salaamun a'layka yaa  
 kheyaratal laahe min  
 khalqehi wa safwatahu min

and al-Husain, and Ali, and  
 Muhammad, and Ja'far, and  
 Moosa, and Ali, and  
 Muhammad, and Ali, and al-  
 Hasan, and the rightly-guided  
 successor, peace and blessing  
 be on him and them all, the  
 immaculate, the pure, the  
 obedient and the intimate.  
 And best salutation of Allah be  
 upon him and them, and His  
 most affluent mercy, and His  
 purest greetings, and His most  
 noble benediction, and His  
 great blessing forever from all  
 the believing men and  
 believing women, be they alive  
 or dead, and from me and my  
 parent, and my household and  
 my children, and my brother,  
 and my sister, and my inmate,  
 and my near ones in my life till  
 I am existent, and after my  
 death, and whenever the sun  
 rises or sets, on them is  
 blessing of Allah among the  
 past generations, and on them  
 is blessing of Allah among the  
 last generations, and on them  
 is blessing of Allah on the day  
 when all mankind stand before  
 the Lord of the Worlds. Peace  
 on you, O the Prophet and  
 Allah's mercy and blessings be  
 on you. Peace be on you, O  
 Messenger of Allah! Peace be  
 on you, O the best of Allah's  
 created beings and His chosen  
 among His creatures. Peace  
 be on you, O Allah's trustee



حَيَاتِي مَا بَقِيَتْ  
 وَ بَعْدَ وَفَاتِي وَ  
 مَا طَلَعَتْ شَمْسُ  
 أَوْ غَرَبَتْ عَلَيْهِمْ  
 سَلَامُ اللَّهِ فِي  
 الْأَوَّلِينَ وَ عَلَيْهِمْ  
 سَلَامُ اللَّهِ فِي  
 الْآخِرِينَ وَ  
 عَلَيْهِمْ سَلَامُ اللَّهِ  
 يَوْمَ يَقُومُ النَّاسُ  
 لِرَبِّ الْعَالَمِينَ.  
 سَلَامُ عَلَيْكَ أَيُّهَا  
 النَّبِيُّ وَ رَحْمَةُ  
 اللَّهِ وَ بَرَكَاتُهُ  
 سَلَامُ عَلَيْكَ يَا  
 رَسُولَ اللَّهِ سَلَامُ  
 عَلَيْكَ يَا خَيْرَ  
 اللَّهِ مِنْ خَلْقِهِ وَ  
 صَفْوَتِهِ مِنْ  
 بَرِيَّتِهِ السَّلَامُ  
 عَلَيْكَ يَا أَمِينَ اللَّهِ  
 عَلَى رَسُولَتِهِ وَ  
 عَزَائِمِ أَمْرِهِ  
 الْخَاتِمِ لِمَا سَبَقَ  
 وَ الْفَاتِحِ لِمَا غَلَقَ  
 وَ الْمُهَيِّمِ عَلَى  
 ذَلِكَ كُلِّهِ وَ  
 رَحْمَةُ اللَّهِ وَ  
 بَرَكَاتُهُ. السَّلَامُ  
 عَلَيْكَ يَا سَيِّدَ  
 الْمُرْسَلِينَ السَّلَامُ  
 عَلَيْكَ يَا خَاتَمَ  
 النَّبِيِّينَ السَّلَامُ  
 عَلَيْكَ يَا إِمَامَ  
 الْمُتَّقِينَ السَّلَامُ  
 عَلَيْكَ يَا وَلِيَّ  
 الْمُؤْمِنِينَ السَّلَامُ  
 عَلَيْكَ يَا مَوْلَى  
 الْمُسْلِمِينَ السَّلَامُ  
 عَلَيْكَ يَا حُجَّةَ

bariyyatehi assalaamo  
 a'layka yaa ameenal laahe  
 a'laa resaalatehi wa a'zaa-  
 eme amrehil khaatema  
 lemaa sabaqa wal faatehe  
 lemaa ghalaqa wal  
 moyhaymene a'laa zaaleka  
 kullehi wa rahmatul laahe  
 wa barakaatoh. assalaamo  
 a'layka yaa sayyedat  
 mursaleena assalaamo  
 a'layka yaa khaataman  
 nabiyyeena assalaamo  
 a'layka yaa emaamal  
 muttaqeena assalaamo  
 a'layka yaa waliyyal  
 moameneena assalaamo  
 a'layka yaa mawlal  
 muslemeena assalaamo  
 a'layka yaa hujjatal laahe  
 a'la a'alameena assalaamo  
 a'layka yaa khaalesatal  
 laahe wa khaleelahu wa  
 habeebahu wa safiyyahu  
 menal awwaleena wal  
 aakhereena assalaamo  
 a'layka ayyohal basheerun  
 nazeero assalaamo a'layka  
 yaa mohammad abna a'bdil  
 laahe assalaamo a'layka  
 yaa abal qaaseme wa a'laa  
 aaleka wa rahmatul laahe  
 wa barakaatoh.  
 ASSALAAMO A'LAYKUM  
 YAA AHLA BAYTIN  
 NOBUWWATE WA  
 MAWZEA'R RESAALATE  
 WA MUKHTALAFAL  
 MALAAA-EKATE WA  
 MAHBETAL WAHYE WA

upon His Messengership, and  
 His determined  
 commandments, who sealed  
 the previous Messages, and  
 opened the closed ones, and  
 who prevails over all that, May  
 the mercy and blessings of  
 Allah be upon him. Peace be  
 on you, O chief of the  
 Messengers! Peace be on  
 you, O seal of the Prophets!  
 Peace be on you, O guide of  
 the pious ones! Peace be on  
 you, O friend of believers!  
 Peace be on you, O master of  
 the Muslims! Peace be on you,  
 O proof of Allah upon the  
 worlds! Peace be on you, O  
 Allah's select and His intimate  
 friend, and His beloved, and  
 His selected from beginning to  
 the end. Peace be on you, O  
 giver of good tidings, the  
 warner. Peace be on you, O  
 Muhammad, son of Abdullah.  
 Peace be on you, O Abul  
 Qasim and upon your progeny,  
 and may the mercy and  
 blessings of Allah be on them.  
 Peace be on you, O  
 Household of Prophethood,  
 location of the Divine mission,  
 frequently visited by the  
 angels, destination of the  
 Divine revelation, core of  
 mercy, and abode of  
 tranquillity, treasurers of  
 knowledge, ultimate degree of  
 forbearance, origins of  
 generosity, leaders of nations,

اللَّهُ عَلَى الْعَالَمِينَ  
 السَّلَامُ عَلَيْكَ يَا  
 خَالِصَةَ اللَّهِ وَ  
 خَلِيلَهُ وَ حَبِيبَهُ وَ  
 صَفِيَّهُ مِنْ  
 الْأَوَّلِينَ وَ  
 الْآخِرِينَ  
 السَّلَامُ عَلَيْكَ أَيُّهَا  
 الْبَشِيرُ النَّذِيرُ  
 السَّلَامُ عَلَيْكَ يَا  
 مُحَمَّدَ بْنَ عَبْدِ  
 اللَّهِ السَّلَامُ عَلَيْكَ  
 يَا أَبَا الْقَاسِمِ وَ  
 عَلَى الْإِكِّ وَ  
 رَحْمَةُ اللَّهِ وَ  
 بَرَكَاتُهُ. السَّلَامُ  
 عَلَيْكُمْ يَا أَهْلَ  
 بَيْتِ النَّبُوَّةِ وَ  
 مَوْضِعِ الرِّسَالَةِ  
 وَ مُخْتَلَفِ  
 الْمَلَائِكَةِ وَ مَهْبِطِ  
 الْوَحْيِ وَ مَعْدِنِ  
 الرَّحْمَةِ وَ مَأْوَى  
 السَّكِينَةِ وَ  
 خَزَائِنِ الْعِلْمِ وَ  
 مُنْتَهَى الْجَلْمِ وَ  
 أَصُولِ الْكُرْمِ وَ  
 قَادَةَ الْأُمَمِ وَ  
 أَوْلِيَاءِ النَّعْمِ وَ  
 عَنَاصِرِ الْأَبْرَارِ  
 وَ دَعَائِمِ الْجَبَّارِ  
 وَ سَاسَةِ الْعِبَادِ وَ  
 أَرْكَانِ الْبِلَادِ وَ  
 أَبْوَابِ الْإِيمَانِ وَ  
 أُمْنَاءِ الرَّحْمَنِ وَ  
 سُلَالَةَ النَّبِيِّينَ وَ  
 صَفْوَةَ الْمُؤْمِنِينَ  
 وَ آلِ يَسَّ وَ  
 عِثْرَةَ خَيْرَةِ رَبِّ  
 الْعَالَمِينَ وَ

MA'-DENAR RAHMATE wa  
 maawas sakeenate wa  
 khazaaa-enal i'lme WA  
 MUNTAHAL HILME WA  
 OSOOLAL KARAME WA  
 QAADATAL OMAME WA  
 AWLEYAAA-AN NE-A'ME  
 WA A'NAASERAL  
 ABRAARE WA DA-A'AA-  
 EMAL jabbaare WA  
 SAASATAL E'BAADE WA  
 ARKAANAL BELAADE WA  
 ABWAABAL EEMAANE WA  
 OMANAAA-AR RAHMAANE  
 WA SOLAALATAN  
 NABIYYEENA WA  
 SIFWATAL MURSALEENA  
 wa aaale yaaseen WA  
 I'TRATA KHEYARATE  
 RABBIL A'ALAMEENA WA  
 RAHMATUL LAAHE WA  
 BARAKAATOH.  
 ASSALAAMO A'Laykum A-  
 IMMATA L HODAA WA  
 MASAABEEHID DOJAA wa  
 ahlal taqwaa WA AA'-  
 LAAMaT TOQAA WA  
 ZAWIN NOHAA WA OLIL  
 HEJAA wa saadatil waraa  
 wa bodoorad dunyaa WA  
 WARASATaL ANBEYAAA-E  
 WAL MASALIL AA'-LAA  
 WAD DA'-WATIL HUSNAA  
 WAl HujJAta A'LAA man fil  
 arze was samaaa-e wal  
 aakherate wal oolaa wa  
 rahmatul laahe wa  
 barakaatoh. ASSALAAMO  
 A'LAA MAHAALLE MA'-  
 REFATIL LAAHE WA

granters of bounties,  
 foundations of the dutiful,  
 pillars of the Supreme Lord,  
 maintainers of the servants (of  
 Allah), props of the lands,  
 doors of faith, trustees of the  
 All-Beneficent (Allah),  
 descendants of the Prophets,  
 chosen ones of Messengers,  
 and household of Yaaseen,  
 and offspring of the select of  
 the Lord of the worlds. Allah's  
 mercy and blessings, too, be  
 upon you (all). Peace be on  
 you – the leaders of guidance,  
 the lanterns in darkness, the  
 people of piety, the standards  
 of piety, the owners of  
 understanding, the endued  
 with thought, the chiefs for the  
 creatures, the full moons for  
 the world, the inheritors of the  
 Prophets, the highest  
 exemplars, the best call, the  
 proofs upon the inhabitants of  
 the world, the sky, the  
 Hereafter, and the former  
 (life). Allah's mercy and  
 blessings, too, be upon you  
 (all). Peace be on the locations  
 of Allah's recognition, the sites  
 of Allah's blessing, the mines  
 of Allah's wisdom, the  
 treasures of Allah's knowledge,  
 the guardians of Allah's  
 secrets, the bearers of Allah's  
 Book, the inheritors of  
 Messenger of Allah. Allah's  
 mercy and blessings, too, be  
 upon you (all). Peace be on

رَحْمَةً ۖ وَاللَّهُ وَ  
 بَرَكَاتِهِ. السَّلَامُ  
 عَلَيْكُمْ أَيْمَةً  
 الْهُدَى ۖ وَاللَّهُ  
 مَصَابِيحَ الدُّجَى ۖ  
 وَ أَهْلَ النَّقْوَى ۖ  
 أَعْلَامَ النَّقَى ۖ  
 ذَوِي النَّهَى ۖ  
 أُولِي الْحَجَى ۖ  
 سَادَةَ الْوَرَى ۖ  
 بُدُورَ الدُّنْيَا ۖ  
 وَرَثَةَ الْأَنْبِيَاءِ ۖ  
 الْمَثَلِ الْأَعْلَى ۖ  
 الدَّعْوَةَ الْحُسْنَى ۖ  
 وَ الْحُجَّةَ عَلَى  
 مَنْ فِي الْأَرْضِ  
 وَالسَّمَاءِ ۖ  
 الْآخِرَةَ وَالْأُولَى  
 وَ رَحْمَةَ اللَّهِ وَ  
 بَرَكَاتِهِ. السَّلَامُ  
 عَلَى مَحَالِ  
 مَعْرِفَةِ اللَّهِ وَ  
 مَسَاكِينِ بَرَكَاتِهِ  
 وَ مَعَادِنِ حِكْمَةِ  
 اللَّهِ وَ خَزَنَةِ عِلْمِ  
 اللَّهِ وَ حَفْظَةِ سِرِّ  
 اللَّهِ وَ حَمَلَةِ  
 كِتَابِ اللَّهِ وَ  
 وَرَثَةِ رَسُولِ اللَّهِ  
 وَ رَحْمَةَ اللَّهِ وَ  
 بَرَكَاتِهِ. السَّلَامُ  
 عَلَى الدُّعَاةِ إِلَى  
 اللَّهِ وَ الْإِدْلَاءِ  
 عَلَى اللَّهِ وَ  
 الْمُؤَيَّدِينَ عَنِ اللَّهِ  
 وَ الْقَائِمِينَ بِحَقِّ  
 اللَّهِ وَ النَّاطِقِينَ  
 عَنِ اللَّهِ وَ  
 الْمُسْتَوْفِرِينَ فِي  
 أَمْرِ اللَّهِ وَ

MASAAKENE BARAKATIL  
 LAAHE WA MA-A'ADENE  
 HIKMATIL LAAHE wa  
 khazanate il'mil laahe wa  
 hafazate sirril laahe wa  
 hamalate ketaabil laahe wa  
 khazanate il'mil laahe wa  
 hafazate sirril laahe WA  
 HAMALATE KETAABIL  
 LAAHE wa warasate rasoolil  
 laahe wa rahmatul laahe wa  
 barakaatoh. assalaamo  
 a'lad do-a'a-te elal laahe  
 wal adillaaa-e a'lal laahe wal  
 moazeneena a'nil laahe wal  
 qaaa-emeena be-haqqil  
 laahe wan naateqeena a'nil  
 laahe wal mustawfereena  
 fee amril laahe wal  
 mukhleseena fee taa-a'til  
 laahe was saa-de-e'ena be-  
 deenil laahe wat taaam-  
 meena fee mahabbatil  
 laahe wa e'baadehil  
 mukrameenal lazeena laa  
 yasbeqoonahu bil-qawle wa  
 hum be-amrehi ya'maloona  
 wa rahmatul laahe wa  
 barakaatoh. ASSALAAMO  
 A'LAL A-IMMATID DO-  
 A'ATE WAL QAADATIL  
 HODAAATE WAS SAADATIL  
 WOLAATE WAZ ZAADATIL  
 HOMAATE wal aaasaadis  
 soqaate WA AHLIZ ZIKRE  
 WA OOLIL AMR WA  
 BAQIYYATIL LAAHE WA  
 KHEYARATEHI wa  
 safwatehi WA HIZBEHI wa  
 a'ynehi wa hujjatehi wa

the callers to Allah, the guiding  
 to Allah, the announcer from  
 Allah, the executors in the  
 name of Allah, the speakers  
 from (the side of) Allah, the  
 administrators by Allah's  
 decree, the sincere in  
 professing Allah's obedience,  
 the expounders with Allah's  
 religion, the perfect in love for  
 Allah, and Allah's honored  
 bondmen who speak not until  
 He has spoken and act by His  
 command. May the mercy and  
 blessings of Allah be on you.  
 Peace be upon the Imams, the  
 heralds, the leaders, the  
 guides, the chiefs, the  
 authorities, the defenders, the  
 protectors, quenching  
 masters, the people of the  
 Reminder (i.e. Holy Prophet  
 [s.a.w.a.]), the men in  
 authority, the remnants of  
 Allah, His Select, His Choicest,  
 His Party, His Watching Eyes,  
 His Proof, His Side, His Path,  
 His Light, May the mercy and  
 blessings of Allah be on you. I  
 bear witness that there is no  
 god save Allah; One and Only  
 and having no partner with  
 Him just as Allah has testified  
 to His Oneness to which His  
 Angels and His Knowledgeable  
 creatures testify. There is no  
 god save Him; the Almighty,  
 the All-Wise. I also bear  
 witness that Muhammad is His  
 Servant and His chosen

الْمُخْلِصِينَ فِي  
 طَاعَةِ اللَّهِ وَ  
 الصَّادِعِينَ بِدِينِ  
 اللَّهِ وَ التَّامِّينَ فِي  
 مَحَبَّةِ اللَّهِ وَ  
 عِبَادِهِ الْمُكْرَمِينَ  
 الَّذِينَ لَا يَسْبِقُونَهُ  
 بِالْقَوْلِ وَ هُمْ  
 بِأَمْرِهِ يَعْمَلُونَ وَ  
 رَحْمَةُ اللَّهِ وَ  
 بَرَكَاتُهُ. السَّلَامُ  
 عَلَى الْأَيَّمَّةِ  
 الدُّعَاةِ وَ الْقَادَةِ  
 الْهَدَاةِ وَ السَّادَةِ  
 الْوَلَاةِ وَ الذَّادَةِ  
 الْحُمَاةِ وَ الْأَسَادِ  
 السَّقَاةِ وَ أَهْلِ  
 الذِّكْرِ وَ أُولِي  
 الْأَمْرِ وَ بَقِيَّةِ اللَّهِ  
 وَ خَيْرَتِهِ وَ  
 صَفْوَتِهِ وَ حَزْبِهِ  
 وَ عَيْنِهِ وَ حُجَّتِهِ  
 وَ جَنْبِهِ وَ  
 صِرَاطِهِ وَ نُورِهِ  
 وَ رَحْمَةِ اللَّهِ وَ  
 بَرَكَاتِهِ. أَشْهَدُ أَنْ  
 لَا إِلَهَ إِلَّا اللَّهُ  
 وَحْدَهُ لَا شَرِيكَ  
 لَهُ كَمَا شَهِدَ اللَّهُ  
 لِنَفْسِهِ وَ شَهِدَتْ  
 لَهُ مَلَائِكَتُهُ وَ  
 أُولُو الْعِلْمِ مِنْ  
 خَلْقِهِ لَا إِلَهَ إِلَّا  
 اللَّهُ الْعَزِيزُ  
 الْحَكِيمُ وَ أَنَّ  
 مُحَمَّدًا عَبْدُهُ وَ  
 رَسُولُهُ الْمُجْتَبَى  
 وَ نَبِيُّهُ الْمُرْتَجَى  
 وَ حَبِيبُهُ  
 الْمُصْطَفَى وَ

janbehi wa seraatehi wa  
 noorehi wa rahmatul laahe  
 wa barakaatoh. ASH-HADO  
 AN LAA ELAAHA ILLAL  
 LAAHO WAHDAHU LAA  
 SHAREEKA LAHU KAMAA  
 SHAHEDAL LAAHO  
 LENAFASEHI WA SHAHE-  
 DAT LAHU MALAAA-  
 EKATOHU WA OOLUL  
 I'LME MIN KHALQEHILAA  
 ELAAHA ILLAA HOWAL  
 A'ZEEZUL HAKEEMO WA  
 ANNA MOHAMMADAN  
 A'BDOHU WA  
 RASOOLOHUL mujtabaa  
 wa nabiyyohul murtajaa wa  
 habeebohul mustafaa wa  
 ameenohul MURTAZAA  
 ARSALAHU nazeeran fil  
 awwaleena wa rasoolan fil  
 aakhereena BIL HODAA  
 WA DEENIL HAQQE LE-  
 YUZHERAHU A'LAD  
 DEENE KULLEHI WA LAW  
 KAREHAL MUSHREKOON  
 fa-sada-a' bemaam amara  
 behi wa ballagha maa  
 hummela wa nasaha le-  
 ummatehi wa jaahada fee  
 sabeele rabbehi wa da-a'a  
 elayhe bil-hikmate wal maw-  
 e'zatil hasanate wa sabara  
 a'laa maa asaabahu fee  
 janbehi wa a'badahu  
 saadeqan mosaddeqan  
 saaberan mohtaseban laa  
 waaneyan wa laa  
 moqasseran hattaa ataahul  
 yaqeenoo. wa ash-hado

Messenger, and His approved  
 Trustee, He sent him as a  
 warner at the beginning and as  
 a Messenger at the end with  
 right guidance and with the  
 religion of truth that He may  
 cause it to prevail over all  
 religions however much the  
 idol-worshippers may be  
 averse. So he expounded  
 what he had been  
 commanded, conveyed what  
 he had been carrying and  
 advised his nation, and fought  
 in the way of his Lord, and  
 called towards Him with  
 wisdom and excellent  
 exhortation, and did patience  
 upon what befell him for His  
 sake, and worshipped Him  
 veraciously and honestly  
 steadfast, expecting Your  
 reward, did not exhausted nor  
 was negligent until death came  
 upon him. And I bear witness  
 that religion is the same which  
 you have prescribed, and the  
 Book is the same which you  
 have recited, and the  
 permissible is that you have  
 permitted, and the forbidden is  
 that you have forbid, and the  
 grace is what you judge, and  
 the truth is what you say, and  
 the maturity is what you  
 command, and (I testify that)  
 those who denied you,  
 opposed you, lied against you,  
 disavow your right, rejected  
 your superiority and accused

أَمِينُهُ الْمُرْتَضَى  
 أَرْسَلَهُ نَذِيرًا فِي  
 الْأَوَّلِينَ وَ  
 رَسُولًا فِي  
 الْآخِرِينَ بِالْهُدَى  
 وَ دِينِ الْحَقِّ  
 لِيُظْهِرَهُ عَلَى  
 الدِّينِ كُلِّهِ وَلَوْ  
 كَرِهَ الْمُشْرِكُونَ.  
 فَصَدَّعَ بِمَا أَمَرَ  
 بِهِ وَ بَلَغَ مَا  
 حَمَلَ وَ نَصَحَ  
 لِأُمَّتِهِ وَ جَاهَدَ  
 فِي سَبِيلِ رَبِّهِ وَ  
 دَعَا إِلَيْهِ بِالْحِكْمَةِ  
 وَ الْمَوْعِظَةِ  
 الْحَسَنَةِ وَ صَبَرَ  
 عَلَى مَا أَصَابَهُ  
 فِي جَنْبِهِ وَ عَبْدَهُ  
 صَادِقًا مُصَدِّقًا  
 صَابِرًا مُخْتَسِبًا  
 لَا وَانِيًا وَ لَا  
 مُقَصِّرًا حَتَّى آتَاهُ  
 الْيَقِينُ. وَ أَشْهَدُ  
 أَنَّ الدِّينَ كَمَا  
 شَرَعَ وَ الْكِتَابَ  
 كَمَا تَلَا وَ  
 الْحَلَالَ مَا أَحَلَّ  
 وَ الْحَرَامَ مَا  
 حَرَّمَ وَ الْفَضْلَ  
 مَا قَضَى وَ الْحَقَّ  
 مَا قَالَ وَ الرُّشْدَ  
 مَا أَمَرَ وَ أَنَّ  
 الدِّينَ كَذَبُوهُ وَ  
 خَالَفُوهُ وَ كَذَّبُوا  
 عَلَيْهِ وَ جَحَدُوا  
 حَقَّهُ وَ أَنْكَرُوا  
 فَضْلَهُ وَ اتَّهَمُوهُ  
 وَ ظَلَمُوا وَصِيَّهَ  
 وَ اعْتَدُوا عَلَيْهِ وَ

annad deena kamaa sha-  
 ra-a' wal ketaaba kamaa  
 talaa wal halaala maa ahalla  
 wal haraama maa harrama  
 wal fasla maa qazaa wal  
 haqqa maa qaala war  
 rushda maa amara wa  
 annal lazeena kazzabooho  
 wa khaalafooho wa  
 kazzaboo a'layhe wa  
 jahadoo haqqahu wa  
 ankaroo fazlahu wat  
 tahamooho wa zalamoo  
 wasiyyahu wa' tadaw  
 a'layhe wa ghasabooho  
 khelaafatahu wa naqazoo  
 a'hdahu feehe wa halloo  
 a'qdahu lahu wa اساسul  
 jawra waz zulma wal  
 u'dwaana a'laa aalehi wa  
 qataloohum wa tawallaw  
 ghayraham zaaa-equl  
 a'zaabil aleeme fee asfale  
 darkin menal jaheeme laa  
 yokhaffafo a'nhum min  
 a'zaabehaa wa hum feehe  
 mublesoonaa mal-o'onoona  
 naakesoo ro-oosehim fa-  
 a'ayanun nadaamata wal  
 khizyat taweela ma-a'l  
 arzaleenal ashraare qad  
 kubboo a'laa wojoohelim fin  
 naare wa annal lazeena  
 aaamanoo behi wa  
 saddaqqooho wa nasarooho  
 wa waqqarooho wa  
 ajaabooho wa a'zzarooho  
 wat taba-o'oohe wat taba-  
 u'n nooral lazee unzela ma-  
 a'hu oolaaa-eka homul

you, and oppressed your  
 successor, and been hostile  
 against him, usurped his  
 caliphate, broke the treaty in it,  
 and dissolved the agreement  
 for him, and laid the basis of  
 injustice and oppression and  
 hatred on his family, and killed  
 them, befriend other than  
 them, will taste painful torment  
 in the lowest class of Hellfire,  
 their punishment shall not be  
 lightened for them and they  
 shall lay therein in utter  
 despair and endless curse;  
 they shall be hanging down  
 their heads after they shall find  
 out with certainty regret and  
 long-lasting disgrace with  
 thugs and bandits certainly  
 they will be thrown in the  
 Hellfire on their faces, while  
 those who believe in him and  
 testify him, help him, revere  
 him, answer him, honor him,  
 follow him, and follow the light  
 which has been sent down  
 with him, these it is that are  
 the successful. In gardens of  
 pleasure, and the mighty  
 achievement, joy, happiness,  
 and big dominion, enduring  
 reward in honoured place.  
 (May Allah) reward them with  
 the preferable reward from us  
 and best reward that He has  
 ever conferred upon a prophet  
 on behalf of his people or a  
 messenger who has been sent  
 to them, and endued him with

عَصَبُوهُ خَلَفَتْهُ  
 وَ نَقَضُوا عَهْدَهُ  
 فِيهِ وَ حَلُّوا عَقْدَهُ  
 لَهُ وَ اسْبَسُوا  
 الْجَوْرَ وَ الظُّلْمَ وَ  
 الْعُدْوَانَ عَلَى إِلَهِ  
 وَ قَتَلُوهُمْ وَ  
 تَوَلَّوْا غَيْرَهُمْ  
 ذَاتَقُوا الْعَذَابِ  
 الْأَلِيمِ فِي أَسْفَلِ  
 دَرَكٍ مِنَ الْجَحِيمِ  
 لَا يُخَفَّفُ عَنْهُمْ  
 مِنْ عَذَابِهَا وَ هُمْ  
 فِيهِ مُبْلِسُونَ  
 مَلْعُونُونَ نَاكِسُونَ  
 رُؤُسِهِمْ فَعَايَنُوا  
 النَّدَامَةَ وَ الْخَزْيَ  
 الطَّوِيلَ مَعَ  
 الْأَرْذَلِينَ  
 الْأَشْرَارِ قَدْ كُتِبُوا  
 عَلَى وُجُوهِهِمْ  
 فِي النَّارِ وَ أَنَّ  
 الَّذِينَ آمَنُوا بِهِ وَ  
 صَدَّقُوهُ وَ  
 نَصَرُوهُ وَ  
 وَقَرُّوهُ وَ أَجَابُوهُ  
 وَ عَزَّرُوهُ وَ  
 اتَّبَعُوهُ وَ اتَّبَعُوا  
 النُّورَ الَّذِي أُنْزِلَ  
 مَعَهُ أُولَئِكَ هُمُ  
 الْمُفْلِحُونَ فِي  
 حَبَاتِ النِّعَمِ وَ  
 الْفُوزِ الْعَظِيمِ وَ  
 الْغِنَى وَ  
 السُّرُورِ وَ الْمُلْكِ  
 الْكَبِيرِ وَ النَّوَابِ  
 الْمُقِيمِ فِي الْمَقَامِ  
 الْكَرِيمِ. فَجَزَاهُ  
 عَنَّا أَحْسَنَ  
 الْجَزَاءِ وَ خَيْرَ

muflehoona fee jannaatin  
 na-e'eme wal fawzil  
 a'zeeme wal ghibtate was  
 soroore wal mulkil kabeere  
 was sawaabil moqeeme fil  
 maqaamil kareeme fa-  
 jazaaho a'nnaa ahsanal ja-  
 zaaa-e wa khayra maa ja-  
 zaa nabiyyan a'n ummatehi  
 wa rasoolan a'mman ursela  
 elayhe wa khassahu be-  
 afzale qesamil fazaaa-ele  
 wa ballaghahu a-a'laa  
 sharafil mokarrameena  
 menad darajaatil o'laa fee  
 a-a'laa i'liyyeena "fee  
 jannaatin wa naharin. fee  
 maq-a'de sidqin i'nda  
 maleekin muqtaderin" wa a-  
 a'taaho hattaa yarzaa wa  
 zaadahu ba'dar rezaa wa  
 ja-a'lahu aqrabal khalqe  
 minho majlesan wa  
 adnaahum elayhe manzelan  
 wa a-a'zamahum i'ndahu  
 jaahan wa a-a'laahum  
 ladayhe ka'ban wa  
 ahsanahum a'layhe sanaaa-  
 an wa awwalal  
 motakallemeena kalaaman  
 wa aksaran nabiyyeena  
 atbaa-a'n wa awfaral khalqe  
 naseeban wa aj-zalahum  
 hazzan fee kulle khayrin  
 howa qaasemohu  
 baynahum wa ahsana  
 jazaaa-ahu a'n jamee-i'l  
 moameneena menal  
 awwaleena wal aakhereen.  
 wa ash-hado annakuomul

the best of favors, and took  
 him higher to the highest rank  
 of the honored ones from the  
 most elevated ranks, In the  
 highest degree of the  
 Supreme Rank "in gardens  
 and rivers. In the seat of honor  
 with a most Powerful  
 King."¹ And gave him till he  
 was pleased, and increased it  
 after the happiness. Made him  
 most intimate in position  
 among the creatures and  
 nearer to them in abode, and  
 greater from them in place,  
 and higher before them in  
 pride, and best of them in  
 praise, and the first of the  
 speaker as speech, and most  
 prophets as followers, and  
 abundant creatures as sharer,  
 and abundant portion in all the  
 goodness which he distributes  
 among them, and give them  
 the best of reward from all the  
 believers among the past and  
 the coming generations. I also  
 bear witness that you all are  
 the Imams, rightly guiding,  
 well-guided, infallible, highly  
 revered, drawn near (to Allah),  
 pious, well-chosen, obedient to  
 Allah, establishing His Rule,  
 putting into practice His Will,  
 successful with His Honour, He  
 chose you through His  
 Knowledge, He nourished  
 them for Himself, approved of  
 you to maintain His Unseen  
 knowledge, selected you to

مَا جَرَى نَبِيًّا  
 عَنْ أُمَّتِهِ وَ  
 رَسُولًا عَمَّنْ  
 أُرْسِلَ إِلَيْهِ وَ  
 خَصَّهُ بِأَفْضَلِ  
 قِسْمِ الْفَضَائِلِ وَ  
 بَلَغَهُ أَعْلَى شَرَفِ  
 الْمُكْرَمِينَ مِنْ  
 الدَّرَجَاتِ الْعُلَى  
 فِي أَعْلَى عِلِّيَّينَ  
 "فِي جَنَّتٍ وَ  
 نَهْرٍ. فِي مَقْعَدِ  
 صِدْقٍ عِنْدَ مَلِكٍ  
 مُقْتَدِرٍ" وَ أَعْطَاهُ  
 حَتَّى يَرْضَى وَ  
 زَادَهُ بَعْدَ الرِّضَا  
 وَ جَعَلَهُ أَقْرَبَ  
 الْخَلْقِ مِنْهُ  
 مَجْلِسًا وَ أَدْنَاهُمْ  
 إِلَيْهِ مَنْزِلًا وَ  
 أَعْظَمَهُمْ عِنْدَهُ  
 جَاهًا وَ أَغْلَاهُمْ  
 لَدَيْهِ كَعَبًا وَ  
 أَحْسَنَهُمْ عَلَيْهِ  
 ثَنَاءً وَ أَوَّلَ  
 الْمُتَكَلِّمِينَ كَلَامًا  
 وَ أَكْثَرَ النَّبِيِّينَ  
 أَتْبَاعًا وَ أَوْفَرَ  
 الْخَلْقِ نَصِيبًا وَ  
 أَجَزَلَهُمْ حَظًا فِي  
 كُلِّ خَيْرٍ هُوَ  
 قَاسِمُهُ بَيْنَهُمْ وَ  
 أَحْسَنَ جَزَاءَهُ  
 عَنْ جَمِيعِ  
 الْمُؤْمِنِينَ مِنْ  
 الْأَوَّلِينَ وَ  
 الْآخِرِينَ. وَ  
 أَشْهَدُ أَنَّكَ الْأَيُّمَةُ  
 الرَّاشِدُونَ  
 الْمَهْدِيُّونَ

a-immatur raashedoonal  
 mahdiyyoonal  
 ma'soomoonal  
 mokarramoonal  
 moqarraboonal muttaqoonal  
 musta-fawnal motee-o'ona  
 lillaahil qawwaamoonal be-  
 amrehil a'ameloona be-  
 eraadatehil faaa-ezoona be-  
 karaamatehis tafaakum be-  
 i'lmehi was tana-a'kum le-  
 nafsehi war tazaakum le-  
 ghaybehi wakh taarakum le-  
 sirrehi waj tabaakum be-  
 qudratehi wa a-a'zzakum  
 be-hodaaho wa khassakum  
 be-baraaheenehi wan  
 tajabakum lenoorehi WA  
 AYYADAKUM BE-  
 ROOHEHI WA  
 RAZEYAKUM KHOLAFAAA-  
 A FEE ARZEHI WA ja-  
 a'lakum HOJAJAN A'LAA  
 BARIYYATEHI WA  
 ANSAARAN LE-DEENEHI  
 WA HAFAZATAN LE-  
 hukmehi WA KHAZANATAN  
 LE-I'LMEHI WA  
 MUSTAWDA-A'N LE-  
 HIKMATEHI WA  
 TARAAJEMATAN LE-  
 WAHYEHI WA ARKAANAN  
 LE-TAWHEEDEHI wa  
 sofaraaa-a a'nho WA  
 SHOHADAAA-A A'LAA  
 KHALQEHI wa asbaaban  
 elayhe WA AA'-LAAMAN  
 LE-E'BAADEHI WA  
 MANAARAN FEE  
 BELAADEHI wa sobolan

keep His Secret, selected you  
 through His Omnipotence,  
 honoured you with His  
 Guidance, distinguished you  
 with His clear proofs, chose  
 you for His Light, supported  
 you with His Holy Spirit, and  
 accepted you as vicegerents in  
 His Lands, and made you  
 proofs against His creatures,  
 supporters of His Religion,  
 keepers of His commands,  
 treasurers of His Knowledge,  
 stores of His Wisdom,  
 interpreters of His Revelation,  
 pillars of the profession of His  
 Oneness, and ambassadors  
 from Him, witnesses on His  
 Creatures and mediums to  
 them, signs for His Servants,  
 torches in His Lands, paths  
 towards His paradise and  
 guides to His Path. Allah has  
 preserved you against faults,  
 cleaned you from defects,  
 shielded you from epidemics,  
 protected you from misdeeds,  
 purified you from dirt and  
 deviation, removed you from  
 slip and mistake, removed  
 from you uncleanness,  
 secured you against seditious  
 matters, and made you  
 custodian for the people,  
 entrusted all the affairs to you,  
 and managed for you all  
 affairs, introduced all the  
 motives, inheritor of the Book,  
 provided them the keys and  
 subjugated for them what is

الْمَعْصُومُونَ  
 الْمُكْرَمُونَ  
 الْمُفَرِّقُونَ  
 الْمُتَّقُونَ  
 الْمُصْطَفُونَ  
 اللَّهُ الْمُطِيعُونَ  
 الْقَوَامُونَ بِأَمْرِهِ  
 الْعَامِلُونَ بِإِرَادَتِهِ  
 الْفَائِزُونَ  
 بِكَرَامَتِهِ  
 اصْطَفَاكُمْ بِعِلْمِهِ  
 وَاصْطَنَعَكُمْ  
 لِنَفْسِهِ  
 وَارْتَضَاكُمْ لِعَيْنِهِ  
 وَاخْتَارَكُمْ لِسِرِّهِ  
 وَاجْتَنَبَكُمْ  
 بِقُدْرَتِهِ وَاعَزَّكُمْ  
 بِهُدَاهُ وَخَصَّكُمْ  
 بِبِرَاهِينِهِ  
 وَانْتَجَبَكُمْ لِنُورِهِ  
 وَائْتَدَكُمْ بِرُوحِهِ  
 وَرَضِيَكُمْ خَلْفَاءَ  
 فِي أَرْضِهِ وَ  
 جَعَلَكُمْ حُجَجًا  
 عَلَى بَرِيَّتِهِ وَ  
 أَنْصَارًا لِدِينِهِ وَ  
 حَفَظَةً لِحُكْمِهِ وَ  
 خَزَنَةً لِعِلْمِهِ وَ  
 مُسْتَوْدَعًا  
 لِحُكْمَتِهِ وَ  
 تَرَاجِمَةً لَوْحِيهِ وَ  
 أَرْكَانًا لِتَوْحِيدِهِ وَ  
 سَفَرَاءَ عَنْهُ وَ  
 شُهَدَاءَ عَلَى خَلْقِهِ  
 وَأسْبَابًا إِلَيْهِ وَ  
 أَعْلَامًا لِعِبَادِهِ وَ  
 مَنَارًا فِي بِلَادِهِ  
 وَسُبُلًا إِلَى جَنَّتِهِ  
 وَآدِلَاءَ عَلَى  
 صِرَاطِهِ

elaa jannatehi WA  
 ADILLAAA-A A'LAA  
 SERAATEHI  
 A'SAMAKOMUL LAaho  
 MENAZ zonoobe wa bara-  
 akum menal o'yoobe wa-a  
 tamanakum a'lal ghoyoobe  
 wa jannabakomul aaafaate  
 wa waqaakomus sayye-  
 aate wa tahharakum menad  
 danase waz zayghe wa  
 nazzahakum menaz zalale  
 wal khataaaa-e WA AZHABA  
 A'NKOMUR RIJSA WA  
 aamanakum menal fetane  
 was tar-a'akomul anaama  
 wa fawwaza elaykomul  
 omoora wa ja-a'la lakomut  
 tadbeera wa a'rrafakomul  
 asbaaba wa awrasakomul  
 ketaaba wa a-a'taakomul  
 maqaaleeda wa sakh-khara  
 lakum maa khalaqa. FA-  
 A'ZZAMTUM JALAALAHU  
 WA AKBARTUM SHAA-  
 NAHU wa habtum  
 a'zamatahu WA  
 MAJJADTUM KARAMAHU  
 WA ADMantUM ZIKRAHU  
 WA WAKKAd-TUM  
 MEESAAQAHU WA  
 AHKAMTUM A'QDA A'raa  
 TAA-A'TEHI WA  
 NASAHTUM LAHU FIS  
 SIRRE WAL A'LAANEYATE  
 WA DA-A'WTUM ELAA  
 SABEELEHI BIL-HIKMATE  
 WAL MAW-E'ZATIL  
 HASANATE WA BAZALTUM  
 ANFOSAKUM FEE

created. So, you have glorified  
 His Majesty, declared great His  
 Magnificence, made dear His  
 Greatness, glorified His  
 Nobility, perpetuated  
 mentioning Him, emphasized  
 His Covenant, made firm your  
 pledge of obedience to Him,  
 admonished for Him openly  
 and secretly, called unto His  
 Way with wisdom and fair  
 admonition, sacrificed  
 yourselves for the sake of  
 attaining His Pleasure, acted  
 patiently towards what has  
 befallen you for His Sake,  
 expounded openly by His  
 command, and recited His  
 Book, feared His dominion,  
 remembered His days, fulfilled  
 His promise, performed the  
 prayers, defrayed the poor-  
 rate, enjoined the right,  
 forbade the wrong, and strived  
 in Allah's way in a befitting  
 manner, and debated with it in  
 a way which was best until you  
 made known His Call, you  
 repressed His enemy and  
 made known His religion,  
 explained His Obligations and  
 executed His Laws, prescribed  
 His edicts, established His  
 Sunnah, attained His Pleasure  
 through carrying out all these  
 matters, surrendered to His  
 Will, and affirmed the truth of  
 His Messengers. The one who  
 forsakes you is an apostate,  
 whoever adheres to you will



عَصَمَكُمُ اللَّهُ مِنْ  
 الذُّنُوبِ وَ بَرَّأَكُمُ  
 مِنَ الْعُيُوبِ وَ  
 اِنَّمَنَّاكُمْ عَلَى  
 الْعُيُوبِ وَ جَنَّبَكُمُ  
 الْأَفَاتِ وَ وَقَاكُمُ  
 السَّيِّئَاتِ وَ  
 طَهَّرَكُمُ مِنْ  
 الدَّنَسِ وَ الزَّيْغِ وَ  
 نَزَّهَكُمُ مِنَ الرَّلْلِ  
 وَ الْخَطَا وَ  
 أَذْهَبَ عَنْكُمُ  
 الرَّجَسَ وَ أَمَنَكُمُ  
 مِنَ الْفِتَنِ وَ  
 اسْتَرَعَائَكُمْ الْأَنَامَ  
 وَ فَوَّضَ إِلَيْكُمُ  
 الْأُمُورَ وَ جَعَلَ  
 لَكُمْ التَّدْبِيرَ وَ  
 عَرَفَكُمُ الْأَسْبَابَ  
 وَ أَوْرَثَكُمُ الْكِتَابَ  
 وَ أَعْطَاكُمُ  
 الْمَقَالِيدَ وَ سَخَّرَ  
 لَكُمْ مَا خَلَقَ  
 فَعَظَّمْتُمْ جَلَالَهُ وَ  
 أَكْبَرْتُمْ شَانَهُ وَ  
 هَبَّيْتُمْ عَظَمَتَهُ وَ  
 مَجَّدْتُمْ كَرَمَهُ وَ  
 أَدْمَنْتُمْ ذِكْرَهُ وَ  
 وَكَّدْتُمْ مِيثَاقَهُ وَ  
 أَحْكَمْتُمْ عَقْدَهُ  
 عَرَى طَاعَتِهِ وَ  
 نَصَحْتُمْ لَهُ فِي  
 السِّرِّ وَ الْعَلَانِيَةِ  
 وَ دَعَوْتُمْ إِلَى  
 سَبِيلِهِ بِالْحِكْمَةِ وَ  
 الْمَوْعِظَةِ الْحَسَنَةِ  
 وَ بَدَّلْتُمْ أَنْفُسَكُمْ  
 فِي مَرْضَاتِهِ وَ  
 صَبَرْتُمْ عَلَى مَا  
 أَصَابَكُمْ فِي جَنْبِهِ

MARZAATEHI WA  
 SABARTUM A'LAA MAA  
 ASAA-BAKUM FEE  
 JAnBEHI wa sa-da'tum be-  
 amrehi wa talawtum  
 ketaabahu wa hazzartum  
 baa-sahu wa zakartum  
 ayyaamahu wa wafaytum  
 be-a'hdehi wa aqamtomus  
 salaata wa aaataytomuz  
 zakaata wa amartum bil-  
 ma'roofe wa nahaytum a'nil  
 munkare wa jaahadtum fil  
 laahe haqqa jehaadehi wa  
 jaadaltum bil-latee heya  
 ahsano hattaa a-a'lantum  
 da'watahu wa qama'tum  
 a'duwwahu wa azhartum  
 deenahu wa bayyantum  
 faraaa-ezahu wa aqamtum  
 hodoodahu wa shara'tum  
 ahkaamahu wa sanantum  
 sunnatahu wa sirtum fee  
 zaaleka minho elar rezaa  
 wa sallamtum lahul qazaaa-  
 a wa saddaqtum min  
 rosolehi man mazaa. AR-  
 RAAGHEBO A'NKUM  
 MAAREQUN WAL  
 LAAZEMO LAKUM  
 LAAHEQUN WAL  
 MOQASSERO a'nkum  
 ZAAHEQUN WAL HAQQO  
 MA-A'KUM WA FEEKUM  
 WA MINKUM WA  
 ELAYKUM WA ANTUM  
 AHLOHU WA MA'-DENOHU  
 WA MEERAASUN  
 NOBUWWATE I'NDAKUM  
 WA EYAABUL KHALQE

attain the destination, one who  
 is negligent from you will  
 perish, and the truth is with  
 you and in your midst from  
 you, and towards you, you are  
 its people and its core, the  
 inheritance of Prophethood is  
 with you, the ultimate  
 destination of the creatures is  
 to you and their accounting is  
 your prerogative, the decisive  
 speech is with you, His verses  
 are with you and His Decrees  
 are subject to your discretion,  
 and His Light is with you and  
 His Proof is from you and His  
 Authority returns to you.  
 Whoever declares loyalty to  
 you has in fact declared loyalty  
 to Allah, whoever shows  
 enmity towards you has in fact  
 shown enmity towards Allah,  
 whoever loves you has in fact  
 loved Allah, and whoever holds  
 fast to you has in fact held fast  
 to Allah, O my master! You are  
 best of the masters and great  
 paths, the most straight path,  
 the witnesses of this abode of  
 extinction, the intercessors in  
 the abode of permanence, the  
 connected mercy, the stored  
 sign, the safeguarded deposit  
 and the door through which  
 people are examined. One  
 who approaches you is saved  
 and one who refuses you is  
 toppled, to Allah do you invite  
 people, in Him do you believe,  
 to Him do you submit, upon

وَ صَدَعْتُمْ بِأَمْرِهِ  
 وَ تَلَوْتُمْ كِتَابَهُ وَ  
 حَذَرْتُمْ بِأَسْهٍ وَ  
 ذَكَرْتُمْ أَيَّامَهُ وَ  
 وَفَيْتُمْ بَعْدَهُ وَ  
 أَقَمْتُمْ الصَّلَاةَ وَ  
 آتَيْتُمُ الزَّكَاةَ وَ  
 أَمَرْتُمْ بِالْمَعْرُوفِ  
 وَ نَهَيْتُمْ عَنِ  
 الْمُنْكَرِ وَ جَاهَدْتُمْ  
 فِي اللَّهِ حَقَّ  
 جِهَادِهِ وَ جَادَلْتُمْ  
 بِالَّتِي هِيَ أَحْسَنُ  
 حَتَّى أَغْلَبْتُمْ  
 دَعْوَتَهُ وَ قَمَعْتُمْ  
 عَدُوَّهُ وَ أَظْهَرْتُمْ  
 دِينَهُ وَ بَيَّنْتُمْ  
 فَرَائِضَهُ وَ أَقَمْتُمْ  
 حُدُودَ اللَّهِ وَ شَرَعْتُمْ  
 أَحْكَامَهُ وَ سَنَّتُمْ  
 سُنَنَهُ وَ صِرْتُمْ  
 فِي ذَلِكَ مِنْهُ إِلَى  
 الرِّضَا وَ سَلَّمْتُمْ  
 لَهُ الْقَضَاءَ وَ  
 صَدَقْتُمْ مِنْ رُسُلِهِ  
 مَنْ مَضَى.  
 الرَّأِغِبُ عَنْكُمْ  
 مَارِقٌ وَ اللَّازِمُ  
 لَكُمْ لَاحِقٌ وَ  
 الْمُقْصِرُ عَنْكُمْ  
 زَاهِقٌ وَ الْحَقُّ  
 مَعَكُمْ وَ فِيكُمْ وَ  
 مِنْكُمْ وَ إِلَيْكُمْ وَ  
 أَنْتُمْ أَهْلُهُ وَ  
 مَعْنَاهُ وَ مَبْرَأُ  
 النَّبُوءَةِ عَنْدَكُمْ وَ  
 إِيَابُ الْخَلْقِ إِلَيْكُمْ  
 وَ جِسَائُهُمْ عَلَيْكُمْ  
 وَ فَضْلُ الْخُطَابِ  
 عَنْدَكُمْ وَ آيَاتُهُ

ELAYKUM WA  
 HESAABOHUM A'LAYKUM  
 WA FASLUL KHETAABE  
 I'NDAKUM WA AAYAATohu  
 LADAYKUM WA A'ZAAA-  
 EMOHU FEEKUM WA  
 NOOROHU ma-a'kum WA  
 BURHAANOHU minkum  
 WA AMROHU ELAYKUM.  
 MAN WAALAAKUM FAQAD  
 WAaLAL LAAHA wa man a-  
 taa-a'kum faqad a-taa-a'l  
 laaha WA MAN  
 AHABBAKUM FAQAD  
 AHABBAL LAAHA WA  
 MANEA' TASAMA BEKUM  
 FAQADEA' TASAMA  
 BILLAAHE antum yaa  
 mawaaliyya wa ne-a'mil  
 mawaalis sabeelul a-a'zamo  
 was SERAATUL AQWAMO  
 WA SHOHADAAA-O  
 DAARIL FANaAAE WA  
 SHOFA-A'AA-O DAARIL  
 BAQAaA-E WAR  
 RAHMATUL  
 MAWSOOLATO WAL  
 AAYATUL MAKH-  
 ZONATO WAL  
 AMAANATUL MAH-  
 FOOZATO WAL BAABUL  
 MUBTALAA BEHIN  
 NAASO. MAN ATAAKUM  
 NAJAA WA MAN abaakum  
 hawaa ELAL LAAHE TAD-  
 O'ONA WA BEHI TOa-  
 MENOONA WA LAHU  
 TOSALLEMOONA WA BE-  
 AMREHI TA'-MALOONA  
 WA ELAA SABEELEHI

His Command do you act, to  
 His Path do you direct, and  
 according to His Saying do you  
 judge, and to Him you  
 deputize, to Him you bow,  
 fortunate is he who is loyal to  
 you, destroyed is he who  
 despises you, and  
 disappointed is he who is  
 ignorant of you, deviated is he  
 who distances himself from  
 you, and successful is he who  
 adheres to you, secured is he  
 who takes shelter in you,  
 saved is he who gives  
 credence to you, and rightly  
 guided is he who takes shelter  
 in you. As to whoever follows  
 you, Paradise will be his  
 abode. As to whoever opposes  
 you, Hellfire will be his  
 dwelling. he who denies you is  
 unbeliever, he who wages war  
 against you is polytheist, and  
 he who objects to you will be in  
 the lowest tier of the burning  
 fire, I bear witness that all prior  
 events were predetermined for  
 you and it will continue in the  
 future; your lights, your  
 bodies, your shapes, your  
 shadows, your souls, your  
 essence (teenat) are from the  
 same source, they are  
 magnificent, great, blessed,  
 holy, pure and purified and one  
 from the other, you were  
 always under the sight of Allah  
 and before Him, in His  
 Kingdom you give command,

لَدَيْكُمْ وَ عَزَائِمُهُ  
 فَيُكْمُ وَ نُورُهُ  
 مَعَكُمْ وَ بُرْهَانُهُ  
 مِنْكُمْ وَ أَمْرُهُ  
 إِلَيْكُمْ. مَنْ وَالَاكُمْ  
 فَقَدْ وَالَى اللَّهَ وَ  
 مَنْ أَطَاعَكُمْ فَقَدْ  
 أَطَاعَ اللَّهَ وَ مَنْ  
 أَحْبَبَكُمْ فَقَدْ أَحَبَّ  
 اللَّهَ وَ مَنْ  
 اغْتَصَمَ بِكُمْ فَقَدْ  
 اغْتَصَمَ بِاللَّهِ أَنْتُمْ  
 يَا مَوَالِي وَ نِعَمَ  
 الْمَوَالِي السَّبِيلُ  
 الْأَعْظَمُ وَ  
 الصِّرَاطُ الْأَقْوَمُ  
 وَ شُهَدَاءُ دَارِ  
 الْفَنَاءِ وَ شَفَعَاءُ  
 دَارِ الْبَقَاءِ وَ  
 الرَّحْمَةُ  
 الْمَوْصُولَةُ وَ  
 الْآيَةُ الْمَخْرُوجَةُ  
 وَالْأَمَانَةُ  
 الْمَحْفُوظَةُ وَ  
 الْبَابُ الْمُبْتَلَى بِهِ  
 النَّاسُ. مَنْ آتَاكُمْ  
 نَجًا وَ مَنْ أَبَاكُمْ  
 هَوَى إِلَى اللَّهِ  
 تَدْعُونَ وَ بِهِ  
 تُؤْمِنُونَ وَ لَهُ  
 تُسَلِّمُونَ وَ بِأَمْرِهِ  
 تَعْمَلُونَ وَ إِلَى  
 سَبِيلِهِ تُرْشِدُونَ  
 وَ بِقَوْلِهِ تَحْكُمُونَ  
 وَ إِلَيْهِ تُنِيبُونَ وَ  
 إِلَيْهِ تُعْظِمُونَ  
 سَعَدَ مَنْ وَالَاكُمْ  
 وَ هَلَكَ مَنْ  
 عَادَاكُمْ وَ خَابَ  
 مَنْ جَاهَلَكُمْ وَ

TURSHEDOONA WA BE-  
 QAWLEHI  
 TAHKOMOOONAwa elayhe  
 toneeboona wa iyyaaho to-  
 a'zzemoona SA-A'DA MAN  
 WAALAAKUM WA HALAKA  
 MAN A'ADAAKUM WA  
 KHAABA MAN JAHelAKUM  
 WA ZALLA MAN  
 FAARAQAKUM WA FAAZA  
 MAN TAMASSAKA BEKUM  
 WA AMENA MAN LAJA-A  
 ELAYKUM WA SALEMA  
 MAN SADDAQAKUM WA  
 HODEYA MANEA' TASAMA  
 BEKUM. MANIT TABA-  
 A'KUM FAL JANNATO  
 MAAWAAHO WA MAN  
 KHAALAFAKUM FAN-  
 NAARO MASWAAHO WA  
 MAN JAHADAKUM  
 KAAFERUN WA MAN  
 HAARABAKUM  
 MUSHREKUN WA MAN  
 RADDA A'LAYKUM faFEE  
 ASFALE DARKII JAHEEME  
 ASH-HADO ANNA HAAZAA  
 SAABEQUN LAKUM  
 FEEMAA MAZAA WA  
 JAARIN LAKUM FEEMAA  
 BAQEYA WA ANNA  
 anwaarakum wa  
 ajsaadakum was ash-  
 baahakum wa zelaalakum  
 wa ARWAAHAKUM WA  
 TEENATAKUM  
 WAAHEDATUN jallat wa  
 a'zomat wa boorekat wa  
 quddesat waa taabat WA  
 TAHORAT BA'-ZAn MIn BA'-

for Him you succeed, for Him  
 you glorify, you encircle around  
 His Throne, and surround it  
 until He brings you before us,  
 and then placed you in houses  
 which Allah has permitted to  
 be exalted and that His name  
 may be remembered in them;  
 there glorify Him therein in the  
 mornings and the evenings,  
 men given the authority – may  
 His Remembrance be High –  
 of purifying it, and ordered His  
 creation for its glorification,  
 then He raised their house  
 upon all the houses which  
 glorify Him on the earth, and  
 gave superiority upon all the  
 houses which purify Him on  
 the sky, none is parallel to its  
 status, and no eyesight reach  
 its roof, and no greed touch its  
 earth, and no thought can  
 locate his being, and no  
 human can equal its  
 inhabitants, even if all of you  
 wish that he was from them,  
 and you do not wish that you  
 are from other than you, to  
 you the nobleness and honor  
 ends, and from you the lights,  
 esteem, glory and greatness  
 stabilizes, then none is above  
 you except Allah, the Great,  
 the High, and none is nearer  
 to Him nor anybody specific  
 for Him, and more honoured  
 except you. You are repose of  
 the cities, light for the  
 servants, and upon you is the

ضَلَّ مَنْ فَارَقَكُمْ  
 وَ فَازَ مَنْ تَمَسَّكَ  
 بِكُمْ وَ آمَنَ مَنْ  
 لَجَا إِلَيْكُمْ وَ سَلِمَ  
 مِنْ صَدَقَّتُمْ وَ  
 هُدِيَ مِنْ اعْتَصَمَ  
 بِكُمْ. مَنْ اتَّبَعَكُمْ  
 فَالْجَنَّةُ مَأْوَاهُ وَ  
 مَنْ خَالَفَكُمْ فَالنَّارُ  
 مَثْوَاهُ وَ مَنْ  
 جَحَدَكُمْ كَافِرٌ وَ  
 مَنْ حَارَبَكُمْ  
 مُشْرِكٌ وَ مَنْ رَدَّ  
 عَلَيْكُمْ فَفِي أَسْفَلِ  
 دَرَكِ الْجَحِيمِ  
 أَشْهَدُ أَنَّ هَذَا  
 سَابِقٌ لَكُمْ فِيمَا  
 مَضَى وَ جَارٍ  
 لَكُمْ فِيمَا بَقِيَ وَ  
 أَنَّ أَنْوَارَكُمْ وَ  
 أَجْسَادَكُمْ وَ  
 أَشْبَاحَكُمْ وَ  
 ظِلَالَكُمْ وَ  
 أَرْوَاحَكُمْ وَ  
 طِينَتَكُمْ وَاحِدَةٌ  
 جَلَّتْ وَ عَظُمَتْ  
 وَ بُورِكَتْ وَ  
 قُدِّسَتْ وَ طَابَتْ  
 وَ طَهِّرَتْ بَعْضًا  
 مِنْ بَعْضٍ لَمْ  
 تَزَلُوا بِعَيْنِ اللَّهِ  
 وَ عِنْدَهُ وَ فِي  
 مَلَكُوتِهِ تَأْمُرُونَ  
 وَ لَهُ تَخْلُقُونَ وَ  
 إِلَاهُ تُسَبِّحُونَ وَ  
 بَعْرُشِهِ مُخَدِّقُونَ  
 وَ بِهِ حَافُونَ  
 حَتَّى مَرَّ بِكُمْ  
 عَلَيْنَا فَجَعَلَكُمْ فِي  
 بُيُوتِ أَذْنِ اللَّهِ أَنْ

Zin lam tazaaloo be-a'ynil  
 laahe wa i'ndahu wa fee  
 malakootahi taa-moroona  
 wa lahu takhlofoona wa  
 iyyaaho tosabbehoona wa  
 be-a'rshehi mohdeqoona  
 wa behi haaffoona hattaa  
 marrabekum a'laynaa fa-ja-  
 a'lakum FEE BOYOOTIN  
 AZENAL LAAHO AN  
 TURFA-A' WA YUZKARA  
 FEEHAS MOHU yosabbeho  
 lahu feehaa bil-ghoduwwa  
 wal aasaale rejaalun  
 tawwalaa a'zza zikrohu tat-  
 heerahaa wa amara  
 khalqahu be-ta'zeemehaa  
 fa-rafa-a'haa a'laa kulle  
 baytin tah-harahu fis  
 samaaa-e laa yowaazeehaa  
 khatarun wa laa yasmoo  
 elaa samkehal basaro wa  
 laa yat-ma-o' elaa arzehan  
 nazaro wa laa yaqa-o' a'laa  
 kunhehal fekaro wa laa yo-  
 a'adelo sukkaanahal  
 basharo yatamannaa kullo  
 ahadin annahu minkum wa  
 laa ta-tamannawna  
 annakum min ghayrekum  
 elaykomun tahatil  
 makaaremo wash sharafo  
 wa minkomus taqarratil  
 anwaaro wal izzato wal  
 majdo was soadado famaa  
 fawqakum ahadun illal  
 laahul kabeerul mota-a'ale  
 wa laa aqraba elayhe wa  
 laa akhassa ladayhe wa laa  
 akrama a'layhe minkum

dependence on the day of  
 calling out, everything hidden  
 from you has an authority or  
 disappears from you becomes  
 source, Allah has disclosed  
 you for His creatures,  
 subsequent for His substitute,  
 guiding Imam and clear proof,  
 luminous standard, vigilant  
 after vigilant, guide after guide,  
 sympathetic protector, does  
 not decrease from your  
 abundance, neither cuts your  
 bounties nor deprive you from  
 inheritance, there is a  
 connected cause from Allah  
 towards you, and mercy from  
 you upon us, you guide us to  
 it, and make us near it, and  
 bring us closer to it, and  
 specified us with salutations  
 upon you because of loyalty to  
 you a purification for our  
 creation, He acquaint us with  
 your grace, a cleansing for  
 ourselves, a refinement for us,  
 a blessing in us, because we  
 were branded (in you) near  
 Him, of those admitting in your  
 precedence of those known for  
 their giving credence to you,  
 and of those remembered for  
 their obedience to you, and of  
 those well-known for their  
 belief in you. Thus, Allah has  
 raised you to the most  
 principled place of the honored  
 ones, the highest station of  
 those drawn near to Him, and  
 the loftiest ranks of the

تُرْفَعُ وَ يُذَكَّرُ  
 فِيهَا اسْمُهُ يُسَبِّحُ  
 لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ رِجَالٌ  
 تَوَلَّى عَزَّ ذِكْرُهُ  
 تُطَهِّرُهَا وَ أَمَرَ  
 خَلْقَهُ بِتَعْظِيمِهَا  
 فَرَفَعَهَا عَلَى كُلِّ  
 بَيْتٍ قَدَّسَهُ فِي  
 الْأَرْضِ وَ  
 أَعْلَاهَا عَلَى كُلِّ  
 بَيْتٍ طَهَّرَهُ فِي  
 السَّمَاءِ لَا  
 يُوَارِيهَا خَطَرٌ وَ  
 لَا يَسْمُؤُ إِلَى  
 سَمَكِهَا الْبَصَرُ وَ  
 لَا يَطْمَعُ إِلَى  
 أَرْضِهَا النَّظَرُ وَ  
 لَا يَقَعُ عَلَى  
 كُنْهَيْهَا الْفِكْرُ وَ لَا  
 يُعَادِلُ سُكَّانَهَا  
 الْبَشَرُ يَتَمَتَّى كُلُّ  
 أَحَدٍ أَنَّهُ مِنْكُمْ وَ  
 لَا تَتَمَتَّنُونَ أَنْتُمْ  
 مِنْ غَيْرِكُمْ إِلَيْكُمْ  
 انْتَهَتْ الْمَكَارِمُ وَ  
 الشَّرَفُ وَ مِنْكُمْ  
 اسْتَقَرَّتِ الْأَنْوَارُ  
 وَ الْعِزَّةُ وَ الْمَجْدُ  
 وَ السُّؤْدُدُ فَمَا  
 فَوْقَكُمْ أَحَدٌ إِلَّا اللَّهُ  
 الْكَبِيرُ الْمُتَعَالِ وَ  
 لَا اقْرَبَ إِلَيْهِ وَ  
 لَا أَخَصَّ لَدَيْهِ وَ  
 لَا أَكْرَمَ عَلَيْهِ  
 مِنْكُمْ. أَنْتُمْ سَكُنُ  
 الْبِلَادِ وَ نُورُ  
 الْعِبَادِ وَ عَلَيْكُمْ  
 الْأَعْتِمَادُ يَوْمَ  
 التَّنَادِ كُلُّ مَا

antum sakanul belaade wa  
 noorul e'baade wa  
 a'laykomul e-a'temaado  
 yawmat tanaade kullo maa  
 ghaaba minkum hujjatun aw  
 afala minkum najmun atla-  
 a'l laaho le-khalqehi  
 aqebahu khalfan emaaman  
 haadeyan wa burhaanan wa  
 a'laman nayyeran waa-i'n  
 a'n waa-i'n wa haadin ba'da  
 haadin khazanatan  
 hafazatan laa yagheezo  
 a'nkum ghazarahu wa laa  
 yanqate-o' mawaaddohu wa  
 laa yaslobo minkum irsohu  
 sababan mawsoolan menal  
 laahe elaykum wa rahmatan  
 minho a'laynaa wa nooran  
 minho lanaa wa hujjatan  
 minho a'laynaa  
 turshedoonanaa elayhe wa  
 toqarreboonanaa minho wa  
 tuzlefoonanaa layhe wa ja-  
 a'la salawaatenaa a'laykum  
 wa zikranaa lakum wa maa  
 khassanaa behi min  
 welaayatekum wa  
 a'rrafanaa min fazlekum  
 TEEBAN LEKHALQENAA  
 WA TAHAARATAN LE-  
 ANFOSENAA WA  
 barakatan feenaa iz kunnaa  
 i'ndahu mawsoomeena  
 (feekum) mo'tarefeena be-  
 fazlekum ma'roofeena be-  
 tasdeeqenaa iyyakum  
 mazkooreena be-taa-  
 a'tenaa lakum wa mash-  
 hooreena be-eemaanenaa

Messengers where none can  
 ever reach you, nor can  
 anyone ever surpass you, nor  
 can anyone ever precede you,  
 nor can anyone hope to reach  
 your position; therefore, no  
 archangel, commissioned  
 Prophet, a veracious one, a  
 martyr, a knowledgeable one,  
 an ignorant one, an inferior, a  
 superior, a righteous believer,  
 a wicked sinner, an obstinate  
 tyrant, a devilish rebel, or any  
 other witness among them not  
 there, except that Allah has  
 informed them about the  
 majesty of your affair the  
 importance of your standing,  
 the greatness of your prestige,  
 the majesty of your level, the  
 perfection of your illumination,  
 the truthfulness of your  
 position, the firmness of your  
 stance, the honor of your  
 station and your stature with  
 Him and your reputation in  
 from of Him, your special  
 position near Him, and your  
 council in front of Him. Then  
 You sent upon them exclusive  
 blessings and its best,  
 increased the benedictions  
 and its nobleness, purified the  
 salutations and its completion  
 from him and the proximate  
 angels, His selected  
 messengers and prophets, the  
 martyrs and the righteous  
 from His sincere servants, as  
 it befits Him, and You deserve

غَابَ مِنْكُمْ حُجَّةٌ  
 أَوْ أَقَلَّ مِنْكُمْ نَجْمٌ  
 أَطْلَعَ اللَّهُ لَخْلَقِهِ  
 عَقِبَهُ خَلْفًا إِمَامًا  
 هَادِيًا وَ بُرْهَانًا  
 مُبِينًا وَ عِلْمًا  
 نَيْرًا وَاعٍ عَنْ  
 وَاعٍ وَ هَادٍ بَعْدَ  
 هَادٍ حَزَنَةً حَفْظَةً  
 لَا يَغْنِضُ عَنْكُمْ  
 غَزْرَهُ وَ لَا  
 يَنْقَطِعُ مَوَادَّهُ وَ  
 لَا يَسْلُبُ مِنْكُمْ  
 إِرْتَهُ سَبَبًا  
 مَوْصُولًا مِنَ اللَّهِ  
 إِلَيْكُمْ وَ رَحْمَةً  
 مِنْهُ عَلَيْنَا وَ  
 نُورًا مِنْهُ لَنَا وَ  
 حُجَّةً مِنْهُ عَلَيْنَا  
 تُرْشِدُونَنَا إِلَيْهِ وَ  
 تُقَرِّبُونَنَا مِنْهُ وَ  
 تُزَلِّفُونَنَا لَدَيْهِ وَ  
 جَعَلَ صَلَوَاتِنَا  
 عَلَيْكُمْ وَ ذِكْرَنَا  
 لَكُمْ وَ مَا خَصَّنَا  
 بِهِ مِنْ وَلَايَتِكُمْ وَ  
 عَرَفْنَا مِنْ  
 فَضْلِكُمْ طِينًا  
 لَخَلْقِنَا وَ طَهَارَةً  
 لِأَنْفُسِنَا وَ بَرَكَةً  
 فِينَا إِذْ كُنَّا عَنْدَهُ  
 مَوْسُومِينَ  
 (فِيكُمْ) مُعْتَرِفِينَ  
 بِفَضْلِكُمْ  
 مَعْرُوفِينَ  
 بِتَصَدِيقِنَا إِلَيْكُمْ  
 مَذْكُورِينَ  
 بِطَاعَتِنَا لَكُمْ وَ  
 مَشْهُورِينَ  
 بِإِيمَانِنَا بِكُمْ فَبَلِّغْ

bekum fabalaghal laaho  
 bekum afzala sharafe  
 mahallil mokarrameena wa  
 a-a'laa manaazelil  
 moqarrabeena wa arfa-a'  
 darajaatil mursaleena hayso  
 laa yalhaqohu laahequn wa  
 laa yafooqohu faaa-equn  
 WA LAA YASBEQOHU  
 SAABEQUN WA LAA YAT-  
 MA-O' FEE IDRAAKEHI  
 TAAME-U'N HATTAA LAA  
 YABQAA MALAKUN  
 MOQARRABUN WA LAA  
 NABIYYUN MURSALUN  
 WA LAA SIDDEEQUN WA  
 LAA SHAHEEDUN WA LAA  
 A'ALEMUN WA LAA  
 JAAHELUN WA LAA  
 DANIYYUN WA LAA  
 FAAZELUN WA LAA  
 MOMENUN SAALEHUN  
 WA LAA FAAJERUN  
 TAALEHUN WA LAA  
 JABBAARUN A'NEEDUN  
 WA LAA SHAYTAANUM  
 MAREEDUN WA LAA  
 KHALQUN FEEMAA  
 BAYNA ZAALEKA  
 SHAaHEDUN maa  
 honaaleka ILLAA  
 A'RRAFAHU JALAALATA  
 AMREKUM WA e'ZaMA  
 KHATAREKUM WA  
 KEBARA SHAANEKUM WA  
 TAMAAMA NOOREKUM  
 WA SIDQA MAQAA-  
 E'DEKUM WA SABAATA  
 MAQAAMEKUM WA  
 SHARAFa MAHALLEKUM

it, always upon you all. I  
 beseech Allah and I beseech  
 you all to witness for me O my  
 master! May my father, my  
 mother, myself be ransoms to  
 you, surely I am your servant  
 and the tree of bliss (tuba) is  
 for me, you accept me as your  
 servant, and I believe in you all  
 and in that in which you  
 believe, I renounce your  
 enemies and whatever you  
 renounce, I am fully aware of  
 your affair and of the deviation  
 of those who oppose you, I am  
 loyal to you, loving your  
 friends, and I show enmity  
 towards your enemies, cursing  
 them, detesting from them,  
 hating them, I am at peace  
 with those who make peace  
 with you, I am at war with the  
 one who is at war with you, I  
 accept as true that which you  
 have decided as true, I nullify  
 which you have nullified, I am  
 obedient to you, I recognize  
 your right, I confess to your  
 superiority, follow you, submit  
 to your saying, I preserve your  
 knowledge, I take refuge  
 under your shelter, I have  
 certainty in your coming back  
 (to this world), I give credence  
 to your return, I am awaiting  
 your days, I am expecting your  
 government, I accept your  
 sayings, I implement your  
 orders, I take shelter in you, I  
 seek refuge with your rope, I

اللَّهُ بِكُمْ أَفْضَلُ  
 شَرَفٍ مَحَلٍ  
 الْمَكْرَمِينَ وَ  
 أَعْلَى مَنَازِلِ  
 الْمُقَرَّبِينَ وَ أَرْفَعَ  
 دَرَجَاتٍ  
 الْمُرْسَلِينَ حَيْثُ  
 لَا يُلْحَقُهُ لَاحِقٌ وَ  
 لَا يَفُوقُهُ فَائِقٌ وَ  
 لَا يَسْبِقُهُ سَابِقٌ وَ  
 لَا يَطْمَعُ فِي  
 إِدْرَاكِهِ طَلْمَعٌ  
 حَتَّى لَا يَبْقَى  
 مَلِكٌ مُقَرَّبٌ وَ لَا  
 نَبِيٌّ مُرْسَلٌ وَ لَا  
 صَدِيقٌ وَ لَا  
 شَهِيدٌ وَ لَا عَالِمٌ  
 وَ لَا جَاهِلٌ وَ لَا  
 دَنِيٌّ وَ لَا فَاضِلٌ  
 وَ لَا مُؤْمِنٌ  
 صَالِحٌ وَ لَا  
 فَاجِرٌ طَالِحٌ وَ لَا  
 جَبَّارٌ عَيْنِدٌ وَ لَا  
 شَيْطَانٌ مَرِيدٌ وَ  
 لَا خَلْقٌ فِيمَا بَيْنَ  
 ذَلِكَ شَاهِدٌ مَّا  
 هُنَالِكَ إِلَّا عَرَفَهُ  
 جَلَالَةُ أَمْرِكُمْ وَ  
 عَظَمَ خَطَرِكُمْ وَ  
 كَبَرَ شَأْنِكُمْ وَ  
 جَلَالَةُ قَدْرِكُمْ وَ  
 تَمَامَ نُورِكُمْ وَ  
 صِدْقَ مَقْعِدِكُمْ وَ  
 ثَبَاتَ مَقَامِكُمْ وَ  
 شَرَفَ مَحَلِّكُمْ وَ  
 مَنَزَلَتِكُمْ عِنْدَهُ وَ  
 كَرَامَتِكُمْ عَلَيْهِ وَ  
 خَاصَّتِكُمْ لَدَيْهِ وَ  
 قُرْبَ مَجْلِسِكُمْ  
 مِنْهُ. ثُمَّ جَعَلَ

WA MANZELATEKUM  
 I'NDAHU WA  
 KARAAMATAKUM a'layhe  
 wa khaassatakum ladayhe  
 wa qurba majleseikum  
 minho. summa ja-a'la  
 khaassatas salawaate wa  
 afzalahaa wa naameyal  
 barakaate wa ashrafahaa  
 wa zaakeyat tahiyyaate wa  
 atammahaa minho wa min  
 malaaa-ekatehil  
 moqarrabeena wa rosolehi  
 wa anbeyaaa-ehil  
 muntajabeena wash  
 shohadaaaa-e was  
 saaleheena min e'baadehil  
 mukhlaseena kamaa howa  
 ahlohu wa antum ahlohu  
 abadan a'laykum ajma-  
 e'ena. ush-hedul laaha wa  
 ush-hedokum yaa  
 mawaaliyya be-abee antum  
 wa ummee wa nafsee  
 aannee a'b-dokum wa  
 toobaa lee in qabiltomoonee  
 a'bdan wa annee  
 moamenun bekum wa  
 bemaam aamantum behi  
 kaaferun be-a'duwwukum  
 wa bemaam kafartum behi  
 mustabserun be-  
 shaanekum wa be-zalaalate  
 man khaalafakum mowaalin  
 lakum mohibbun le-  
 awleyaaa-ekum wa mo-  
 a'adin le-a-a'daaa-ekum  
 laa-e'nun lahum motabarre-  
 un minhum mubghezun  
 lahum silmun leman

am in your protection, I make  
 visits to you, I resort to your  
 graves, seek protection from  
 you, I seek your intercession  
 with Allah and I beseech to  
 Him in your name. And you  
 are the medium for meeting  
 Him, I have adequacy through  
 you, I seek nearness to Him  
 through you, I provide you as  
 my means for seeking  
 fulfillment of my desires,  
 needs, and wishes, in all of my  
 manners and affairs in the  
 world and the religion and the  
 hereafter, in my tour, and in  
 my settlement, and I believe in  
 your invisibility, visibility,  
 presence, absence, first, and  
 last of you; and I confide all  
 that to you and submit to all of  
 it to you, my opinion is  
 following yours, and my  
 support to you is all set until  
 Allah the All-exalted restores  
 His religion to life through you,  
 allows you to appear for  
 (establishing) His justice, then  
 brings you back again in His  
 days, and establishes you for  
 His creatures, and makes you  
 owner to rule in His land. So, I  
 am (always) with you, with  
 you, and not with those  
 opposed to you, and only to  
 you and not to your enemies, I  
 believe in you and I declare  
 my loyalty to the last of you  
 just as I declared it to the first  
 of you. In the presence of

خَاصَّةَ الصَّلَواتِ  
 وَ أَفْضَلَهَا وَ  
 نَامِيَ الْبَرَكَاتِ وَ  
 أَشْرَفَهَا وَ زَاكِيَ  
 التَّحِيَّاتِ وَ أَتَمَّهَا  
 مِنْهُ وَ مِنْ  
 مَلَائِكَتِهِ الْمُقَرَّبِينَ  
 وَ رُسُلِهِ وَ  
 أَنْبِيَائِهِ الْمُتَنْجِسِينَ  
 وَ الشَّهَدَاءِ وَ  
 الصَّالِحِينَ مِنْ  
 عِبَادِهِ الْمُخْلِصِينَ  
 كَمَا هُوَ أَهْلُهُ وَ  
 أَنْتُمْ أَهْلُهُ أَبَدًا  
 عَلَيْكُمْ أَجْمَعِينَ.  
 أَشْهَدُ اللَّهَ وَ  
 أَشْهَدُكُمْ يَا مَوَالِيَ  
 يَا أَبِي أَنْتُمْ وَ أُمِّي  
 وَ نَفْسِي أَنِّي  
 عَبْدُكُمْ وَ طَوْبَى  
 لِي إِنْ قَبِلْتُمُونِي  
 عَبْدًا وَ أَنِّي  
 مُؤْمِنٌ بِكُمْ وَ بِمَا  
 أَمَنْتُمْ بِهِ كَافِرٌ  
 بِعِدْوَتِكُمْ وَ بِمَا  
 كَفَرْتُمْ بِهِ  
 مُسْتَبْصِرٌ بِشَأْنِكُمْ  
 وَ بِضَلَالَةِ مَنْ  
 خَالَفَكُمْ مَوَالٍ لَكُمْ  
 مُحِبٌّ لِأَوْلِيَائِكُمْ  
 وَ مُعَادٍ لِأَعْدَائِكُمْ  
 لَا عَيْنَ لَهُمْ مُتَبَرِّءٌ  
 مِنْهُمْ مُبْغِضٌ لَهُمْ  
 سَلِمَ لِمَنْ سَالَمَكُمْ  
 حَرْبٌ لِمَنْ  
 حَارَبَكُمْ مُحَقِّقٌ  
 لِمَا حَقَّقْتُمْ مُبْطِلٌ  
 لِمَا أَبْطَلْتُمْ مُطِيعٌ  
 لَكُمْ عَارِفٌ  
 بِحَقِّكُمْ مُؤَقِّرٌ

saalamakum harbun leman  
 haarabakum mohaqqequn  
 lemaa haqqaqtum mubtelun  
 lemaa abtaltum motee-u'n  
 lakum a'arefun be-  
 haqqekum moqirrun be-  
 fazlekum muqtadin bekum  
 mosallemun le-qawlekum  
 mohtamelun le-i'lmekum  
 mohtajebun be-  
 zimatekum mooqenun be-  
 eyaabekum mosaddequn  
 be-raj-a'tekum muntazerun  
 le-ayyaamekum  
 murtaqebun le-dawlatekum  
 aakhezun beqaqlekum  
 a'amelun be-amrekum  
 mustajeerun bekum  
 mo'tasemun be-hablekum  
 mohtaresun bekum zaaa-  
 erun lakum laaa-ezun be-  
 qoboorekum a'aa-ezun  
 bekum mustashfe-u'n elal  
 laahe bekum wa  
 motawasselun bekum  
 elayhe. wa antum u'ddatee  
 le-leqaaa-hi wa hasbee  
 bekum wa motaqarrebun  
 bekum elayhe wa  
 moqaddemokum amaama  
 talebatee wa hawaaa-ejee  
 wa eraadatee fee kulle  
 ahwaalee wa omooree fee  
 dunyaaya wa deenee wa  
 aakheratee wa munqalabee  
 wa maswaaya wa  
 moamenun be-sirrekum wa  
 a'laaneyatekum wa  
 shaahedkum wa ghaaa-  
 ebekum wa awwalekum wa

Allah I repudiate your  
 enemies, all idols, false deities,  
 the demons and the devils,  
 and from their party, their  
 followers, their adherents, their  
 family, (those who) satisfied  
 with them and their actions,  
 (those who) turned away from  
 you, those who have wronged  
 you, rejected your (divinely  
 commissioned) leadership,  
 those who separated you,  
 usurped your inheritance,  
 troublesome for you, and  
 deviated from you, and (I  
 repudiate) any adherence to  
 anyone other than you. May  
 Allah make me firm forever as  
 long as I am alive and after my  
 death on loyalty to you, love  
 for you, and on your religion,  
 may He grant me success in  
 obedience to you, endue me  
 with your intercession, make  
 me of the best of your loyalists  
 who carry out all to what you  
 have called, and make me of  
 those who follow your  
 footsteps, taking your path,  
 emulating your guidance,  
 following your path, and be  
 with your party, restoring to  
 you, and those who assemble  
 under your flag and who  
 confess to your return,  
 granted authority in your  
 government, honored to live  
 under your sound supervision,  
 given power in your days, and  
 having their eyes delighted by



بِفَضْلِكُمْ مُقَدِّ بِكُمْ  
 مُسَلِّمٌ لِقَوْلِكُمْ  
 مُحْتَمِلٌ لِعِلْمِكُمْ  
 مُحْتَجِبٌ بِذِمَّتِكُمْ  
 مُوقِنٌ بِإِيَابِكُمْ  
 مُصَدِّقٌ بِرَجْعَتِكُمْ  
 مُنْتَظِرٌ لِأَيَّامِكُمْ  
 مُرْتَقِبٌ لِدَوَائِكُمْ  
 أَخَذَ بِقَوْلِكُمْ  
 عَامِلٌ بِأَمْرِكُمْ  
 مُسْتَجِيرٌ بِكُمْ  
 مُعْتَصِمٌ بِحَبْلِكُمْ  
 مُحْتَرِسٌ بِكُمْ  
 زَائِرٌ لَكُمْ لَا يَزِيدُ  
 بِقُبُورِكُمْ عَائِدٌ  
 بِكُمْ مُسْتَشْفِعٌ إِلَى  
 اللَّهِ بِكُمْ وَ  
 مُتَوَسِّلٌ بِكُمْ إِلَيْهِ.  
 وَأَنْتُمْ عِدَّتِي  
 لِلِقَائِهِ وَ حَسْبِي  
 بِكُمْ وَ مُتَقَرِّبٌ  
 بِكُمْ إِلَيْهِ وَ  
 مُقَدِّمٌ أَمَامَ  
 طَلِيتِي وَ  
 حَوَائِجِي وَ  
 إِرَادَتِي فِي كُلِّ  
 أَحْوَالِي وَ  
 أُمُورِي فِي  
 دُنْيَايَ وَ دِينِي وَ  
 آخِرَتِي وَ مُنْقَلِبِي  
 وَ مَثْوَايَ وَ  
 مُؤْمِنٌ بِسِرِّكُمْ وَ  
 عَلَانِيَتِكُمْ وَ  
 شَاهِدِكُمْ وَ  
 غَائِبِكُمْ وَ أَوْلَكُمْ  
 وَ آخِرَكُمْ □ وَ  
 مُفَوِّضٌ فِي ذَلِكَ  
 كُلِّهِ إِلَيْكُمْ وَ مُسَلِّمٌ  
 فِيهِ لَكُمْ وَ رَائِي  
 لَكُمْ مُتَّبِعٌ وَ

aakherekum wa  
 mofawwezun fee zaaleka  
 kullehi elaykum wa  
 mosallemun feehe lakum  
 wa raayee lakum muttabe-  
 u'n wa nusratee lakum mo-  
 a'ddatun hattaa yohyeyal  
 laaho deenahu bekum wa  
 yuzherakum le-a'dlehi fa-  
 yaruddakum fee ayyaamehi  
 wa yoqeemakum le-  
 khalqehi summa  
 yomallekakum fee arzehi  
 fa-ma-a'kum ma-a'kum LAA  
 MA-A' GHAYREKUM  
 AAMANTO BEKUM WA  
 TAWALLAYTO  
 AAKHERAKUM BEMAA  
 TAWALLAYTO BEHI  
 AWWALAKUM WA BAREA-  
 TO ELAL LAAHE MIN AA'-  
 DAAA-EKUM AL-JIBTE  
 WAT TAAGHOOTE wa  
 abaalesate WASH  
 SHAYAATEENE WA min  
 HIZBEHiM wa atbaa-e'him  
 wa mohibbeehim wa  
 zaweehim war raazeena  
 behim wa be-fe'lehemus  
 saaddeena a'nkomuz  
 zaalemeena lakum al-  
 jaahedeena haqqakum al-  
 mofaareqoona lakum al-  
 ghaasebeena irsakum wash  
 shaaaq-qeena feekum wal  
 munharefeena a'nkum wa  
 min KULLE WALEEJATIN  
 DOONAKUM. WA  
 SABBATANEYAL LAAHO  
 ABADAN MAA HAYEEYTO

seeing you in the morrow. May  
 my father, mother, (along with)  
 myself, family, and my  
 possession be ransomed for  
 you, whoever desires (to  
 please) Allah should begin with  
 you, and whoever loves it  
 should follow you, whoever  
 professes His Oneness should  
 accept your instructions, and  
 whoever heads for Him should  
 make you the means to Him. I  
 cannot count your superiority,  
 O my masters! And I cannot  
 calculate your praises, and I  
 cannot attain the peak of your  
 praise, I cannot describe your  
 true measure. Since you are  
 the light of the lights, the  
 guides of the pious ones, and  
 Imams of upright ones, and  
 chosen ones of the Supreme  
 Lord. With you has Allah  
 begun creation and with you  
 will seal it, for your sake He  
 does not permit the heavens  
 to crash on the earth except  
 with His permission, for your  
 sake does He send down rain,  
 for you does He dismiss  
 agonies and removes the  
 evils, and relieves harms, you  
 make rich the devoid, cure the  
 ill, with your speech all  
 tongues speak, and through  
 you the glorifying says "the  
 Praised, the Holy", and  
 because of your praise the  
 tongues flows with praise, with  
 you is all that which His

نُصْرَتِي ۞ لَكُمْ  
 مُعَدَّةٌ حَتَّى يُخَيِّي  
 اللَّهُ دِينَهُ بِكُمْ وَ  
 يُظْهِرَكُمْ لِعَدْلِهِ  
 ۞ فَيَرُدُّكُمْ فِي أَيَّامِهِ  
 ۞ وَ يَقِيمَكُمْ لِحُكْمِهِ  
 ۞ ثُمَّ يَمْلِكُكُمْ فِي  
 أَرْضِهِ ۞ فَمَعَكُمْ  
 مَعَكُمْ لَا مَعَ  
 غَيْرِكُمْ وَ إِلَيْكُمْ  
 إِلَيْكُمْ لَا إِلَى  
 عَدُوِّكُمْ أَمِنْتُ بِكُمْ  
 وَ تَوَلَّيْتُ آخِرَكُمْ  
 بِمَا تَوَلَّيْتُ بِهِ  
 ۞ أَوْلَكُمْ وَ بَرِئْتُ  
 إِلَى اللَّهِ مِنْ  
 أَعْدَائِكُمُ الْجَنِّبِ وَ  
 الطَّاغُوتِ وَ  
 الْإِبَالِسَةِ وَ  
 الشَّيَاطِينِ وَ مِنْ  
 حَزْبِهِمْ وَ  
 أَتْبَاعِهِمْ وَ  
 مُحِبِّيهِمْ وَ ذَوِيهِمْ  
 وَ الرَّاغِبِينَ بِهِمْ  
 وَ يَفْعَلُهُمْ  
 الصَّادِّينَ عَنْكُمْ  
 الظَّالِمِينَ لَكُمْ  
 الْجَاذِبِينَ حَقَّكُمْ  
 الْمُفَارِقِينَ لَكُمْ  
 الْغَاصِبِينَ أَرْثَكُمْ  
 وَ الشَّاكِينَ فِيكُمْ  
 وَ الْمُحْرِفِينَ  
 عَنْكُمْ وَ مِنْ كُلِّ  
 وَلِيَّةٍ دُونَكُمْ. وَ  
 تَبَتَّنِي اللَّهُ أَبَدًا مَا  
 حَيِّيتُ وَ بَعْدَ  
 وَفَاتِي عَلَى  
 مُوَالَيْتِكُمْ وَ  
 مَحَبَّتِكُمْ وَ دِينِكُمْ  
 وَ وَفَّقَنِي

wa ba'da wafaatee A'LAA  
 MOWAALAATEKUM WA  
 MAHABBATEKUM WA  
 DEENEKUM WA  
 WAFFAQANEE LETAA-  
 A'TEKUM WA RAZAQANEE  
 SHAFAA-A'TAKUM WA JA-  
 A'LANEE MIN KHEYAARE  
 MAWAALEEKum atTAABE-  
 E'ENA MAA DA-A'WTUM  
 ELAYHE mimman yaqfoo  
 aaasaarakum wa yasloko  
 sabeelakum WA yaqtadee  
 be-hodaakum wa yaqtasso  
 minhaajakum wa yakoono  
 min hizbekum wa yata-  
 a'llaqa be-hajzatekum wa  
 yohsharo fee zumratekum  
 wa yakirro fee raj-a'tekum  
 wa yomallako fee  
 dawlatekum wa yosharrafo  
 fee a'afeyatekum wa  
 yomakkano fee  
 ayyaamekum wa yaqarro  
 a'ynohu ghadan be-  
 roayatekum. BE-ABEE  
 ANTUM WA UMMEE WA  
 NAFSEE WA AHLEE WA  
 MAALIE MAN ARAADAL  
 LAAHA BADA-A BEKUM  
 WA MAN ahabbahut taba-  
 a'kum wa man  
 WAHHADAHU QABELA  
 A'NKUM WA MAN  
 QASADAHU TAWWAJJAHa  
 BEKUM. LAA OHSEE yaa  
 mawaaliyya fazlakum wa  
 laa a-u'ddo SANAAA-AKUM  
 WA LAA ABLOGHO  
 MENAL MAD-HE KUN-

Messengers brought down,  
 and upon you is all which His  
 Angels descended, to you was  
 the Honest Spirit sent, and  
 Allah has given you that which  
 He has not given to anyone all  
 over the worlds. All highborn  
 ones nod down their heads  
 before your noble lineage, all  
 arrogant ones submit to the  
 obedience to you, all insolent  
 oppressors succumb to your  
 excellence, all things are  
 humiliated before you, the  
 earth has been lit up with your  
 light. Then the winners have  
 attained triumph due to you,  
 through you can the way to  
 Paradise be taken and the Fire  
 of the All-beneficent is poured  
 on whoever has denied your  
 (divinely commissioned)  
 leadership. May my father,  
 mother, soul, family, and  
 possessions be ransoms for  
 you, your mention is within the  
 mention of others, your names  
 are called along with other  
 names, your figures appear  
 among other figures, your  
 souls are among other souls,  
 your selves are among other  
 selves. But how gracious your  
 names are! How noble your  
 souls are! How superior your  
 affairs are! How majestic are  
 your stations! How high are  
 your status! How dependable  
 your covenants are! How  
 truthful your promises are!

وَطَاعَتِكُمْ  
 رَزَقْنِي شَفَاعَتَكُمْ  
 وَجَعَلَنِي مِنْ  
 خِيَارِ مَوَالِيكُمْ  
 التَّالِعِينَ مَا  
 دَعَوْتُمْ إِلَيْهِ مِمَّنْ  
 يَقْفُو أَثَارَكُمْ وَ  
 يَسْلُكُ سَبِيلَكُمْ وَ  
 يَقْتَدِي بِهَدْيِكُمْ وَ  
 يَقْتَصُّ مِنْهَا جُكُمُ  
 وَيَكُونُ مِنْ  
 حَزْبِكُمْ وَ يَتَعَلَّقُ  
 بِحِجْرَتِكُمْ وَ  
 يُخْشِرُ فِي  
 زَمْرَتِكُمْ وَ يَكْرِ  
 فِي رَجْعَتِكُمْ وَ  
 يُمَلِّكُ فِي دَوْلَتِكُمْ  
 وَ يُشْرِفُ فِي  
 عَافِيَتِكُمْ وَ يُمَكِّنُ  
 فِي أَيْمَانِكُمْ وَ تَقَرُّ  
 عَيْنُهُ غَدًا  
 بِرُؤْيَاكُمْ. يَا بِي  
 أَنْتُمْ وَ أُمِّي وَ  
 نَفْسِي وَ أَهْلِي وَ  
 مَالِي مَنْ أَرَادَ  
 اللَّهُ بَدَأَ بِكُمْ وَ مَنْ  
 أَحَبَّهُ اتَّبَعَكُمْ وَ  
 مَنْ وَحَدَهُ قَبِلَ  
 عَنْكُمْ وَ مَنْ  
 قَصَدَهُ تَوَجَّهَ  
 بِكُمْ. لَا أُحْصِي  
 يَا مَوَالِي فَضْلَكُمْ  
 وَ لَا أَعُدُّ ثَنَاءَكُمْ  
 وَ لَا أَبْلُغُ مِنَ  
 الْمَدْحِ كُنْهَكُمْ وَ  
 مِنَ الْوَصْفِ  
 قَدْرَكُمْ. أَنْتُمْ نُورُ  
 الْأَنْوَارِ وَ هُدَاةُ  
 الْأَبْرَارِ وَ أَيْمَةُ  
 الْأَخْيَارِ وَ

HAKUM WA MENAL  
 WASFE QADRAKUM.  
 ANTUM NOORUL anwaare  
 wa hodaatul abraare wa a-  
 immatul AKHYAARE WA  
 asfeyaaa-ul JABBAARE.  
 BEKUM FATAHAL LAAHO  
 WA BEKUM YAKHTEMo  
 WA BEKUM YUMSEKUS  
 SAMAAA-A AN TAQA-A'  
 A'LAL ARZE ILLAA BE  
 IZNEHI WA BEKUM  
 YONAFFESUL HAMMA WA  
 YAKSHEFUZ ZURRA WA  
 yughnil a'deema wa yashfis  
 saqeema be-manteqekum  
 nataqa kullo lesaanin wa  
 bekum sabbahas subboohul  
 quddooso wa be-tas-  
 beehekum jaratil alsono bit-  
 tasbeehe feekum nazalat  
 ROSOLOHU wa a'laykum  
 HABATAT MALAAA-  
 EKATOHU WA elaykum  
 BO-E'SAR ROOHUL  
 AMEENO AATAAKOMUL  
 LAAHO MAA LAM YO'Te  
 AHADAn MENAL  
 A'ALAMEENA TAA-TA-A  
 KULLO SHAREEFIN LE-  
 SHARAFEKUM WA BA-  
 KHA-A' KULLO  
 MoTAKABBERRIN LE-TAA-  
 A'TEKUM WA KHAZA-A'  
 KULLO JABBAARIN LE-  
 FAZLEKUM WA ZALLA  
 KULLO SHAY-IN LAKUM  
 WA ASHRAQATIL ARZO  
 BE-NOOREKUM. fa-  
 fAAZAL FAA-EZOONA

Your words are illumination,  
 your affairs are (leading to)  
 orthodoxy, your precepts are  
 piety, your deeds are all good,  
 your habits are charity, Your  
 nature is generosity, your  
 issue is truth, your views are  
 (based upon) knowledge and  
 forethought, whenever  
 goodness is mentioned, you  
 are its initiation, origin, branch,  
 essence, center, and ultimate.  
 May my father, mother, and  
 soul be ransom for you. How  
 shall I describe the excellence  
 of your merits and define the  
 beauty of your conferrals? It is  
 on account of you that Allah  
 has pulled us out of  
 degradation, and freed us  
 from the shackles of  
 mortgage, and unburden us  
 from burdens, removed from  
 us the clutches of hardships,  
 and saved us from the brink of  
 the hole of Fire. Through our  
 loyalty to your leadership,  
 Allah has manifested us the  
 features of our religion, and  
 has set aright the spoiled  
 items of our worldly lives.  
 Through our loyalty to your  
 leadership, the Word has been  
 perfected, the grace has  
 become great, and the discord  
 has turned into alliance.  
 Through our loyalty to your  
 leadership, the obligatory  
 obedience (to Allah) is  
 accepted, and established

أَصْفِيَاءَ الْجَبَّارِ.  
 بِكُمْ فَتَحَ اللَّهُ وَ  
 بِكُمْ يَخْتِمُ وَ بِكُمْ  
 يُمَسِّكُ السَّمَاءَ أَنْ  
 تَقَعَ عَلَى الْأَرْضِ  
 إِلَّا بِإِذْنِهِ وَ بِكُمْ  
 يُنْزِلُ الْغَيْثَ وَ  
 يُنْفِثُ الْهَمَّ وَ  
 يَكْشِفُ السُّوءَ وَ  
 يَذْفَعُ الضَّرَّ وَ  
 يُغْنِي الْعَدِيمَ وَ  
 يُشْفِي السَّقِيمَ  
 بِمَنْطِقِكُمْ نَطَقَ  
 كُلِّ لِسَانٍ وَ بِكُمْ  
 سَبَّحَ السُّبُّوحُ  
 الْقُدُّوسُ وَ  
 بِتَسْبِيحِكُمْ حَرَّتِ  
 الْأَلْسُنُ بِالتَّسْبِيحِ  
 فَبِكُمْ نَزَلَتْ رُسُلُهُ  
 وَ عَلَيْكُمْ هَبَطَتْ  
 مَلَائِكَتُهُ وَ إِلَيْكُمْ  
 بُعِثَ الرُّوحُ  
 الْأَمِينُ وَ أَنَاكُمْ  
 اللَّهُ مَا لَمْ يُؤْتِ  
 أَحَدًا مِنْ  
 الْعَالَمِينَ. طَاطَا  
 كُلِّ شَرِيفٍ  
 لِشَرِيفِكُمْ وَ بَخَعَ  
 كُلِّ مُتَكَبِّرٍ  
 لِبَطَاعَتِكُمْ وَ  
 خَضَعَ كُلِّ جَبَّارٍ  
 لِفَضْلِكُمْ وَ ذَلَّ  
 كُلِّ شَيْءٍ لَكُمْ وَ  
 أَشْرَقَتِ الْأَرْضُ  
 بِنُورِكُمْ. فَفَارَ  
 الْفَائِزُونَ بِكُمْ وَ  
 بِكُمْ يُسَلِّكُ إِلَى  
 الرِّضْوَانِ وَ  
 عَلَى مَنْ يَجْعَدُ  
 وَلَا يَتَكَبَّرُ يَغْضَبُ

BEkum wa bekum  
 YUSLAKO ELAR  
 RIZWAANE WA A'LAA MAN  
 yajhado WELAAYATaKUM  
 yagHZeBUR RAHMAAN.  
 BE-ABEE ANTUM WA  
 UMMEE WA NAFSEE WA  
 AHLEE WA MAALEE  
 ZIKROKUM FIZ  
 ZAAKEREENA WA  
 ASMAAA-OKUM FIL  
 ASMAAA-E WA  
 AJSAADOKUM FIL  
 AJSAADE WA  
 ARWAAHOKUM FIL  
 ARWAAHE WA  
 ANFOSOKUM FIN  
 NOFOOSE FAMAA AHLAA  
 ASMAAA-AKUM WA  
 AKRAMA ANFOSAKUM  
 WA A-A'-ZAMA  
 SHAANAKUM WA AJALLA  
 aKHATARAKUM wa a-a'laa  
 aqdaarakum WA AWFAA  
 A'HDAKUM WA ASDAQA  
 WA'-DAKUM.  
 KALAAMOKUM NOORUN  
 WA AMROKUM RUSHDUN  
 WA WASIYYATOKOMUT  
 TAQWAA WA FE'-  
 LOKOMUL KHAYRO WA  
 A'ADATOKOMUL EHSAANO  
 WA SAJIYYATOKOMUL  
 KARAMO WA  
 SHAANOKOMUL HAQQO  
 WA RAAYOKUM I'LMUN  
 WA HAZMUN IN ZOKERAL  
 KHAYRO KUNTUM  
 AWWALAHU WA ASLAHU  
 WA FAR-A'HU WA MA'-

through it obedience, to you  
 alone are the obligatory  
 affection, and made it nobler  
 with the love, for you are the  
 elevated ranks, apparent  
 lights, the standing with Allah,  
 the topmost prestige, the  
 venerable degree, the  
 supreme station, and the  
 admitted intercession. "Our  
 Lord! We believe in what You  
 have revealed and we follow  
 the apostle, so write us down  
 with those who bear  
 witness."<sup>2</sup> "Our Lord! make  
 not our hearts to deviate after  
 You have guided us aright, and  
 grant us from Thee mercy;  
 surely You are the most liberal  
 Giver."<sup>3</sup> "Our Lord! Surely we  
 have heard a preacher calling  
 to the faith, saying: Believe in  
 your Lord, so we did  
 believe;"<sup>4</sup> I respond to Your  
 call, my Lord, I respond to  
 Your call, O venerable  
 Answerer and grand Caller, I  
 respond to Your call and I am  
 trying to please You, Blessed  
 and Exalted be You, Superior  
 be You, Haughty be You,  
 Mighty be You, Holy be You, I  
 respond to Your call, O my  
 Lord! And I am trying to please  
 You, by accepting Your  
 Lordship, and have faith in  
 You, and testifying Your Book,  
 and fulfilling Your promise, I, a  
 slave of You, is in front of You,

الرَّحْمَنِ. يَاي  
 أَنْتُمْ وَ أُمِّي وَ  
 نَفْسِي وَ أَهْلِي وَ  
 مَالِي ذِكْرُكُمْ فِي  
 الذَّاكِرِينَ وَ  
 أَسْمَاؤُكُمْ فِي  
 الْأَسْمَاءِ وَ  
 أَجْسَادُكُمْ فِي  
 الْأَجْسَادِ وَ  
 أَرْوَاحُكُمْ فِي  
 الْأَرْوَاحِ وَ  
 أَنْفُسُكُمْ فِي  
 النَّفُوسِ فَمَا أَحَلَّى  
 أَسْمَاءَكُمْ وَ أَكْرَمَ  
 نَفُوسَكُمْ وَ أَعْظَمَ  
 شَأْنَكُمْ وَ أَجَلَ  
 أَخْطَارَكُمْ وَ  
 أَعْلَى أَقْدَارَكُمْ وَ  
 أَوْفَى عَهْدَكُمْ وَ  
 أَصْدَقَ وَعْدَكُمْ.  
 كَلَامُكُمْ نُورٌ وَ  
 أَمْرُكُمْ رُشْدٌ وَ  
 وَصِيَّتُكُمْ النَّقْوَى  
 وَ فِعْلُكُمْ الْخَيْرُ وَ  
 عَادَتُكُمْ الْإِحْسَانُ  
 وَ سَجِيَّتُكُمْ الْكَرَمُ  
 وَ شَأْنُكُمْ الْحَقُّ وَ  
 رَأْيُكُمْ عِلْمٌ وَ  
 حَزْمٌ إِنْ ذُكِرَ  
 الْخَيْرُ كُنْتُمْ أَوْلَهُ  
 وَ أَصْلُهُ وَ فَرْعُهُ  
 وَ مَعْدِنُهُ وَ مَأْوَاهُ  
 وَ مُنْتَهَاهُ. يَاي  
 أَنْتُمْ وَ أُمِّي وَ  
 نَفْسِي كَيْفَ  
 أَصِفُ حُسْنَ  
 ثَنَائِكُمْ وَ أَحْصِي  
 جَمِيلَ بَلَائِكُمْ وَ  
 بِكُمْ أَخْرَجَنَا اللَّهُ  
 مِنَ الدَّلِّ وَ أَطْلَقَ

DENAHU WA MAAWAAHO  
 WA MUNTAHAAHO. BE-  
 ABEE ANTUM WA UMMEE  
 WA NAFSEE KAYFA  
 ASEFO HUSNA SANAAA-  
 EKUM WA OHSEE  
 JAMEELA BALAAA-EKUM  
 WA BEKUM AKHRAJANAL  
 LAAHO MENAZ ZULLE wa  
 atlaqa a'nnaa ra-haaa-enal  
 ghille wa wa-za-a' a'nnal  
 aaasaara WA FARRaJa  
 A'NNAA GHAMARAATIL  
 KOROOBE WA  
 ANQAZANAA MIN SHAFAA  
 hufratin MENAN NAARE  
 BE-MOWAALAATEKUM  
 azharal LAAHO MA-  
 A'ALEMA DEENENAA WA  
 ASLAHA MAA KAANA  
 FASADA MIN DUNYAANAA  
 WA BE-  
 MOWAALAATEKUM  
 TAMMATIL KALEMATO WA  
 A'ZOMATIN NEA'-MATO  
 WA eaTALAFATIL  
 FURQATO WA  
 BEMOWAALAATEKUM  
 TUQBALUT TAA-A'TUL  
 MUFTARAZATO WA  
 LAKOMUL MAWADDATUL  
 WAAJEBATO WAD  
 DARAJAATUR RAFEE-A'TO  
 WAL MAQAAMUL  
 MAHMOODO WAL  
 MAKAAANUL MA'-LOOMO  
 I'NDAL LAAHE WAL  
 JAAHUL A'ZEEMO wal  
 qadrul jaleelo WASH  
 SHAANUL KABEERO

I respond to Your call, O my  
 Lord! I respond to Your call,  
 responding of the one who is  
 afraid of You, hoping of You,  
 seeker of refuge from You, we  
 are pleased, we love, we hear  
 and obey, our Lord! Your  
 forgiveness (do we crave), and  
 to You is the eventual course,  
 and You are our Lord and our  
 Master. Here I am at your  
 service, O caller to Allah. If my  
 body could not respond to  
 your call and I cannot reach  
 for your help, here I am now,  
 your servant and your visitor  
 and the visitor of your family  
 and progeny, I have arrived at  
 your realm, certainly I have  
 replied you with salutation of  
 my heart, my self, my soul, my  
 hearing, my seeing and I have  
 faith in you and your brother  
 and your vicegerent, leader of  
 the believers, the chief of the  
 successors, and your daughter  
 Faatemah, leader of the  
 women of the worlds, and your  
 two grandsons, al-Hasan and  
 al-Husain, leader of the youth  
 of the people of paradise, and  
 on those guiding to Allah, the  
 Imams from your family and  
 your immaculate progeny, and  
 my support is prepared for you  
 until Allah will judge with His  
 permission, and He is the best  
 of judges. Here I am O  
 Messenger of Allah! I turned  
 back to you quickly. Here I am

عَنَّا رَهَائِنَ الْعُلِّ  
وَوَضَعَ عَنَّا  
الْأَصَارَ وَفَرَجَ  
عَنَّا غَمَرَاتِ  
الْكُرُوبِ وَاتَّقَدْنَا  
مِنْ شَفَا حُفْرَةِ  
النَّارِ.  
بِمَوَالَاتِكُمْ أَظْهَرَ  
اللهُ مَعَالِمَ دِينِنَا وَ  
أَصْلَحَ مَا كَانَ  
فَسَدَ مِنْ دُنْيَانَا وَ  
بِمَوَالَاتِكُمْ تَمَّتِ  
الْكَلِمَةُ وَ عَظُمَتِ  
النِّعْمَةُ وَ إِنْتَلَفَتِ  
الْفُرْقَةُ وَ  
بِمَوَالَاتِكُمْ تَقْبَلُ  
الطَّاعَةَ  
الْمُفْتَرَضَةَ وَ  
أَعْظَمَ بِهَا طَاعَةَ  
وَ لَكُمْ الْمَوَدَّةُ  
الْوَاجِبَةُ وَ أَكْرَمَ  
بِهَا مَوَدَّةَ لَكُمْ  
الدَّرَجَاتِ الرَّفِيعَةِ  
وَ الْأَنْوَارِ  
الزَّاهِرَةِ وَ الْمَقَامِ  
الْمَعْلُومِ عِنْدَ اللهِ  
وَ الْجَاهِ الْعَظِيمِ  
وَ الْقَدْرِ الْجَلِيلِ وَ  
الشَّانِ الْكَبِيرِ وَ  
الشَّفَاعَةَ  
الْمَقْبُولَةَ. "رَبَّنَا  
أَمَّا بِمَا أَنْزَلْتَ وَ  
اتَّبَعْنَا الرَّسُولَ  
فَاكْتُنِبْنَا مَعَ  
الشَّاهِدِينَ" "رَبَّنَا  
لَا تُزِغْ قُلُوبَنَا  
بَعْدَ إِذْ هَدَيْتَنَا وَ  
هَبْ لَنَا مِنْ لَدُنْكَ  
رَحْمَةً إِنَّكَ أَنْتَ  
الْوَهَّابُ" "رَبَّنَا

WASH SHAFAA-ATUL  
MAQBOOLATO.  
"RABBANAA AAMANNAA  
BEMAA ANZALTA WAT  
TABA'-NAR RASOOLA FAK-  
TUBNAA MA-A'SH  
SHAAHEDEEN"  
"RABBANAA LAA TOZIGH  
QOLOOBANAA BA'-DA IZ  
HADAYTANAA WA HAB  
LANAA MIN LADUNKA  
RAHMATAN INNAKA  
ANTAL WAHHAABO"  
"rabbanaa innanaa  
same'naa monaadeyan  
yonaadee lil-eemaane an  
aamenoo be-rabbekum fa-  
aamannaa". labbayka  
allaahumma labbayka  
mojaaban wa musme-a'n  
jaleelan wa monaadeyan  
a'zeeman labbayka wa  
sa'dayka tabaarakta wa ta-  
a'alayta wa tajaalalta wa  
takabbarta wa ta-a'zzamta  
wa taqaddasta labbayka  
rabbanaa wa sa'dayka  
iqraaran be-roboobiyyateka  
wa eeqaanan beka wa  
tasdeeqan bek-ketaabeka  
wa wafaaa-an be-a'hdeka  
haa anaa zaa a'bdoka  
bayna yadayka labbayka  
allaahumma labbayka  
talbeyatal khaaa-efe minkar  
raajee lakal mustajeere  
beka razeenaa wa  
ahbabnaa wa same'naa wa  
a-ta'naa ghufraanaka  
rabbanaa wa elaykal

O Prophet of Allah! Connected to your rope and adhered to it. Here I am, O Beloved of Allah! I have returned to you and have been sheltered. Here I am O Light of Allah! O Muhammad son of Abdullah! O selected one of Allah! O Abul Qasim! Before your might, I am lowly, obeying your command, accepting your saying, entering your light, believing you and your brother, and your vicegerent, leader of the believers and his family and immaculate progeny, and giving credence to what you have brought for us from your Lord. "Our Lord! Surely we have heard a preacher calling to the faith, saying: Believe in your Lord, so we did believe; Our Lord! forgive us therefore our faults, and cover our evil deeds and make us die with the righteous. Our Lord! And grant us what You have promised us by Your apostles; and disgrace us not on the day of resurrection; surely You does not fail to perform the promise."<sup>5</sup> Our Lord! Grant us good in this world and good in the hereafter, and save us by Your Mercy from the chastisement of the fire. "Glory be to our Lord! Most surely the promise of our Lord was to be fulfilled."<sup>6</sup> "Glory be to your Lord, the Lord of

إِنَّا سَمِعْنَا مُنَادِيًا  
 يُنَادِي لِلْإِيمَانِ  
 أَنْ آمِنُوا بِرَبِّكُمْ  
 فَآمَنَّا ۖ لَبَّيْكَ  
 اللَّهُمَّ لَبَّيْكَ مُجَابًا  
 وَ مُسْمِعًا جَلِيلًا  
 وَ مُنَادِيًا عَظِيمًا  
 لَبَّيْكَ وَ سَعْدِيكَ  
 وَ تَبَارَكْتَ وَ  
 تَعَالَيْتَ وَ تَجَالَلْتَ  
 وَ تَكَبَّرْتَ وَ  
 تَعَظَّمْتَ وَ  
 تَقَدَّسْتَ لَبَّيْكَ رَبَّنَا  
 وَ سَعْدِيكَ أَقْرَارًا  
 وَ بِرُبُوبِيَّتِكَ وَ  
 إِيْقَانًا بِكَ وَ  
 تَصَدِّيقًا بِكِتَابِكَ وَ  
 وَفَاءً بِعَهْدِكَ هَا  
 أَنَا ذَا عَبْدُكَ يَشِينُ  
 يَدِيكَ لَبَّيْكَ اللَّهُمَّ  
 لَبَّيْكَ تَلْبِيَّةُ  
 الْخَائِفِ مِنْكَ  
 الرَّاجِي لَكَ  
 الْمُسْتَجِيرِ بِكَ  
 رَضِينَا وَ أَحْبَبْنَا  
 وَ سَمِعْنَا وَ  
 أَطَعْنَا غُفْرَانُكَ  
 رَبَّنَا وَ إِلَيْكَ  
 الْمَصِيرُ وَ أَنْتَ  
 إِلَهْنَا وَ مَوْلَانَا  
 لَبَّيْكَ دَاعِيَ اللَّهِ  
 إِنْ كَانَ لَمْ يُجِبْكَ  
 بَدْنِي وَ لَمْ أُدْرِكْ  
 نُصْرَتَكَ فَهَذَا أَنَا  
 ذَا عَبْدُكَ وَ  
 ذَا أَمْرِكَ وَ زَائِرُ  
 إِلَيْكَ وَ عَشْرَتِكَ وَ  
 الْمَجْلُ بِسَاحَتِكَ  
 قَدْ أَجَابَكُمْ قَلْبِي وَ  
 نَفْسِي وَ رُوحِي

maseero wa anta  
 elaahonaa wa mawlaanaa  
 labbayka daa-e'yal laahe in  
 kaana lam yojibka badanee  
 wa lam udrik nuisrataka  
 fahaa anaa zaa a'bdoka wa  
 zaaa-eroka wa zaaa-ero  
 aaleka wa i'trateka wa  
 mohallo be-saahatekum  
 qad ajaabakum qalbee wa  
 nafsee wa roohee wa sam-  
 e'e wa basaree bit-tasleeme  
 wal eemaane beka wa be-  
 akheeka wa wasiyyeka  
 ameeril moameneena wa  
 sayyedil wasiyyeena wab  
 nateka faatemata  
 sayyedate nesaaa-il  
 a'alameena wa sibtaykal  
 hasane wal husaine  
 sayyeday shabaabe ahlil  
 jenaane wa bil-adillaaa-e  
 a'lal laahil a-immate min  
 i'trateka wa zurriyyatekat  
 taahereena wa nusratee  
 lakum mo-a'ddatun hattaa  
 yahkomal laaho be-iznehi  
 wa howa khayrul  
 haakemeen. labbayka yaa  
 rasoolal laahe sa'yan elayka  
 wa iqbaalan labbayka yaa  
 nabiyyal laahe ta-a'llofan  
 be-hableka wa' tesaaman  
 labbayka yaa habeebal  
 laahe ta-a'wwodan beka wa  
 lewaazan labbayka yaa  
 nooral laahe yaa  
 mohammad abna a'bdil  
 laahe yaa kheyaratal laahe  
 yaa abal qaaseme

Honor, above what they  
 describe. And peace be on the  
 apostles. And all praise is due  
 to Allah, the Lord of the  
 worlds.”<sup>7</sup> O Allah! I testify to  
 You that these are the graves  
 of Your vicegerents, and their  
 shrines and traces, and their  
 hidden locations and their  
 place of ascension, the  
 successful ones with your  
 dignity, the preferred over all  
 your creatures, those whom  
 You informed all the things in  
 detail, and endued them with  
 the inheritances of the  
 prophets, and you appointed  
 them as Your proofs upon  
 Your creatures, and Your  
 trustees upon Your revelation,  
 and Your hoarders on it. O  
 Allah! Then convey to their  
 souls and bodies salutations  
 from us at this very hour and  
 in every moment, time, era  
 and period, and convey to us  
 their response to our greetings  
 and peace be on you (all) and  
 mercy of Allah and His  
 blessings. I testify that surely  
 you hear the speech and you  
 answer the greetings. O Allah!  
 Surely, You have said by the  
 tongue of Your Prophet, Your  
 blessings be upon him and  
 upon his progeny, and true are  
 Your words: “and give good  
 news to those who believe that  
 theirs is a footing of firmness  
 with their Lord.”<sup>8</sup> O Allah!

وَ سَمْعِي وَ  
 بَصْرِي بِالنَّاسِ  
 وَ الْإِيمَانِ بِكَ وَ  
 بِأَخِيكَ وَ وَصِيكَ  
 أَمِيرِ الْمُؤْمِنِينَ وَ  
 سَيِّدِ الْوَصِيِّينَ وَ  
 ابْنَتِكَ فَاطِمَةَ  
 سَيِّدَةِ نِسَاءِ  
 الْعَالَمِينَ وَ  
 سِبْطِيكَ الْحَسَنَ  
 وَ الْحُسَيْنَ سَيِّدَيِ  
 شَبَابِ أَهْلِ  
 الْجَنَّةِ وَ  
 بِالْأَدْلَاءِ عَلَى اللَّهِ  
 مِنَ الْأَيِّمَةِ مِنْ  
 عَثْرَتِكَ وَ ذُرِّيَّتِكَ  
 الطَّاهِرِينَ وَ  
 نُصْرَتِي لَكُمْ  
 مُعَدَّةً حَتَّى يَحْكُمَ  
 اللَّهُ بِأَذْنِهِ وَ هُوَ  
 خَيْرُ الْحَاكِمِينَ  
 لَبَّيْكَ يَا رَسُولَ  
 اللَّهِ سَعْيَا إِلَيْكَ وَ  
 إِقْبَالًا لَبَّيْكَ يَا  
 نَبِيَّ اللَّهِ تَعْلَقَا  
 بِحَبْلِكَ وَ  
 اغْتَصِمَا لَبَّيْكَ يَا  
 حَبِيبَ اللَّهِ تَعَوُّدًا  
 بِكَ وَ لَوْ أَدَا لَبَّيْكَ  
 يَا نُورَ اللَّهِ يَا  
 مُحَمَّدَ بْنَ عَبْدِ  
 اللَّهِ يَا خَيْرَةَ اللَّهِ  
 يَا أَبَا الْقَاسِمِ  
 تَذَلُّا لِعِزَّتِكَ وَ  
 طَاعَةً لِأَمْرِكَ وَ  
 قَبُولًا لِقَوْلِكَ وَ  
 دُخُولًا فِي نُورِكَ  
 وَ إِيْمَانًا بِكَ وَ  
 بِأَخِيكَ وَ وَصِيكَ  
 أَمِيرِ الْمُؤْمِنِينَ وَ

tazallolan le-i'zzateka wa  
 taa-a'tan le-amreka wa  
 qaboolan le-qawleka wa  
 dokhoolan fee nooreka wa  
 eemaanan beka wa be-  
 akheeka wa wasiyyeka  
 ameeril moameneena wa  
 aaleka wa i'tratekat  
 taahereena wa tasdeeqan  
 bemaajea-tanaa behi min  
 i'nde rabbek. "rabbanaa  
 fagh-fir lanaa zonoobanaa  
 wa kaffir a'nnaa sayye-  
 aatenaa wa tawaffanaa ma-  
 a'l abraare. rabbanaa wa  
 aatenaa maa wa-a'dtanaa  
 a'laa rosoleka wa  
 tukhzenaa yawmal  
 qeyaamate innaka laa  
 tukhleful mee-a'ada."  
 "rabbanaa aatenaa fid-  
 dunyaa hasanatan wa fil  
 aakherate hasanatan wa  
 qenaa be-rahmateka  
 a'zaaban naare" "subhaana  
 Rabbenaa in kaana wa'do  
 rabbenaa la-maf-o'olaa."  
 "Subhaana rabbeka rabbil  
 i'zzate a'mmaa yasefoon.  
 wa salaamun a'lal  
 mursaleena. wal hamdo  
 lillaahe rabbail a'alameena."  
 allaahumma innee ush-  
 hedoka anna haazehee  
 qobooro awleyaaa-eka wa  
 mashaa-hedohum wa  
 aasaarohum wa  
 moghayyabohum wa ma-  
 a'arejohum al-faaa-ezeena  
 be-karaamatekal

Surely I believe in You and  
 them, I believe, I hear, I obey,  
 I submit, so You do not stop  
 me ever on the places of  
 degradation in the world and  
 the hereafter, and grant all my  
 requests, and make my  
 greetings rewardable in their  
 names, my prayers granted,  
 my efforts praiseworthy, my  
 sins forgiven, my remembering  
 high-ranking, my loyalty  
 elevated, my certainty firm, my  
 soul safety, my body healthy,  
 successful, happy, guided,  
 righteous, knowledgable,  
 pious, modest, guarded, pure,  
 expert, successful, safe-  
 guarded, supported, strong,  
 powerful, and do not cut me  
 off from them, do not depart  
 me from them in the world and  
 the hereafter, respond, O Lord  
 of the worlds!<sup>9</sup>



الْكَ وَ عَثَرَتِكَ	mofazzaleena	a'laa
الطَّاهِرِينَ وَ	khalqekal	lazeena
تَصَدِّقًا بِمَا جِئْتَنَا	a'rraftahum	tibyaana kulle
بِهِ مِنْ عِنْدِ	shay-in wa jabawtahum be-	
رَبِّكَ. "رَبَّنَا	mawaareesil	anbeyaaa-e
فَاعْفِرْ لَنَا ذُنُوبَنَا	wa ja-a'ltahum	hojajaka
وَ كَفِّرْ عَنَّا	a'laa bariyyateka	wa
سَيِّئَاتِنَا وَ تَوَفَّنَا	omanaaaa-aka	a'laa
مَعَ الْأَبْرَارِ. رَبَّنَا	wahyeka wa khuzzaanaka	
وَ إِنَّا مَا وَعَدْتَنَا	a'laa wahyeka. allaahumma	
عَلَى رُسُلِكَ وَ لَا	fa-balligh arwaahahum wa	
تُخْزِنَا يَوْمَ	ajsaadahum fee haazehis	
الْقِيَامَةِ إِنَّكَ لَا	saa-a'te wa fee kulle waqdin	
تُخْلِفُ الْمِيعَادَ."	wa awaanin wa heenin wa	
رَبَّنَا إِنَّا فِي	zamaanin minnas salaama	
الدُّنْيَا حَسَنَةٌ وَ	was salaamo a'laykum wa	
فِي الْآخِرَةِ	rahmatul laahe wa	
حَسَنَةٌ وَ قِنَا	barakaatoh. ash-hado	
بِرَحْمَتِكَ عَذَابِ	annakum tasma-o'onai	
النَّارِ "سُبْحَانَ	kalaama wa taruddoonas	
رَبَّنَا إِنْ كَانَ	salaam. allaahumma innaka	
وَعْدُ رَبَّنَا	qulta a'laa lesaane	
لَمَفْعُولًا"	nabiyyeka salawaatoka	
"سُبْحَانَ رَبِّكَ	a'layhe wa a'laa aalehi wa	
رَبِّ الْعِزَّةِ عَمَّا	qawlokal haqqo "wa bash-	
يَصِفُونَ. وَ سَلَامٌ	sheril lazeena aamanoo	
عَلَى الْمُرْسَلِينَ.	anna lahum qadama sidqin	
وَ الْحَمْدُ لِلَّهِ رَبِّ	i'nda rabbehim."	
الْعَالَمِينَ. "اللَّهُمَّ	allaahumma innee qad	
إِنِّي أَشْهَدُكَ أَنَّ	aamanto beka wa behim wa	
هَذِهِ قُبُورُ	saddaqto wa same'to wa	
أَوْلِيَائِكَ وَ	ata'to wa aslamto falaa	
مَشَاهِدُهُمْ وَ	tooqifnee abadan	
أَثَارُهُمْ وَ مُغَيَّبُهُمْ	mawaaqefal khizye fid	
وَ مَعَارِجُهُمْ	dunyaa wal aaakherate wa	
الْفَائِزِينَ	a-a'tenee soa-lee waj a'l	
بِكِرَامَتِكَ	salawaatee behim	
الْمُفَضَّلِينَ عَلَى	maqboolatan wa do-a'aa-ee	
خَلْقِكَ الَّذِينَ	behim mustajaaban wa	
عَرَفْتَهُمْ	sa'yee behim mashkooran	

كُلَّ شَيْءٍ وَ	wa zanbee behim
حَبَوْتَهُمْ	maghfooran wa zikree
بِمَوَارِيثِ الْأَنْبِيَاءِ	behim rafee-a'n wa ka'bee
وَ جَعَلْتَهُمْ	behim a'aleyan wa
حُجَجَكَ عَلَى	yaqeenee behim saabetan
بِرَبِّتِكَ وَ أَمْنَاءَكَ	wa roohee behim
عَلَى وَحْيِكَ □	saleematan wa jismee
خُزَانِكَ □ عَلَى	behim mo-a'afan
وَحْيِكَ. اللَّهُمَّ فَبَلِّغْ	marzooqan sa-e'edan
أَرْوَاحَهُمْ □	rasheedan taqiyyan
أَجْسَادَهُمْ فِي هَذِهِ	a'aleman zaahedan
السَّاعَةِ وَ فِي كُلِّ	motawaaze-a'n haafezan
وَقْتٍ وَ أَوَانٍ وَ	zakiyyan faqeehan
حِينٍ وَ زَمَانٍ	mowaffaqan ma'sooman
مِنَّا السَّلَامَ وَ	mo-ayyadan qawiyyan
ارْزُدْ عَلَيْنَا مِنْهُمْ	a'zeezan wa laa taq-ta' bee
السَّلَامَ وَ السَّلَامُ	a'nhum wa laa tofarriq
عَلَيْكُمْ وَ رَحْمَةً	baynee wa baynahum fid
اللَّهِ وَ بَرَكَاتِهِ.	dunyaa wal aakherate
أَشْهَدُ	aameena rabbal
تَسْمَعُونَ الْكَلَامَ	a'alameena.
وَ تَتَرَدُّونَ □	
السَّلَامَ. اللَّهُمَّ إِنَّكَ	
قُلْتَ عَلَى لِسَانِ	
نَبِيِّكَ □ صَلَوَاتُكَ	
عَلَيْهِ وَ عَلَى آلِهِ □	
وَ قَوْلِكَ الْحَقُّ "وَ	
بَشِّرِ الَّذِينَ آمَنُوا	
أَنَّ لَهُمْ قَدَمَ	
صِدْقٍ □ عِنْدَ	
رَبِّهِمْ". اللَّهُمَّ إِنِّي	
قَدْ آمَنْتُ بِكَ وَ	
بِهِمْ وَ صَدَّقْتُ وَ	
سَمِعْتُ وَ أَطَعْتُ	
وَ أَسْلَمْتُ فَلَا	
تُؤَقِّفْنِي أَبَدًا	
مَوَاقِفِ الْخِزْيِ	
فِي الدُّنْيَا وَ	
الْآخِرَةِ وَ	
أَعْطِنِي سُوْلِي وَ	

اجْعَلْ صَلَوَاتِي  
 بِهِمْ مَقْبُولَةً وَ  
 دُعَائِي بِهِمْ  
 مُسْتَجَابًا وَ  
 سَعْيِي بِهِمْ  
 مَشْكُورًا وَ ذَنْبِي  
 بِهِمْ مَغْفُورًا  
 وَ ذِكْرِي بِهِمْ  
 رَفِيعًا وَ كَعْبِي  
 بِهِمْ عَالِيًا وَ  
 يَقِينِي بِهِمْ ثَابِتًا وَ  
 رُوحِي بِهِمْ  
 سَلِيمَةً وَ جِسْمِي  
 بِهِمْ مُعَافَا  
 مَرزُوقًا سَعِيدًا  
 رَشِيدًا تَقِيًّا عَالِمًا  
 زَاهِدًا مُتَوَاضِعًا  
 حَافِظًا زَكِيًّا  
 فَقِيهًا مُوَفَّقًا  
 مَعْصُومًا مُؤَيَّدًا  
 قَوِيًّا عَزِيزًا وَ لَا  
 تَقْطَعْ بَيْنِي عَنْهُمْ  
 وَ لَا تُفَرِّقْ بَيْنِي  
 وَ بَيْنَهُمْ فِي الدُّنْيَا  
 وَ الْآخِرَةِ آمِينَ  
 رَبَّ الْعَالَمِينَ

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- 1 Surah Qamar (54): Verses 54-55
  - 2 Surah Aal-e-Imran (3): Verse 53
  - 3 Surah Aal-e-Imran (3): Verse 8
  - 4 Surah Aal-e-Imran (3): Verse 193
  - 5 Surah Aal-e-Imran (3): Verses 193-194
  - 6 Surah Israa (17): Verse 108
  - 7 Surah Saaffaat (37): Verses 180-182
  - 8 Surah Yunus (10): Verse 2



## (4) Fourth Ziyaarat-e-Jaameah

Sayed Ibn Taaos (r.a.) reports: This ziyaarat has been narrated from Imam Hadi (a.s.):

*“Take the permission for entering the holy shrine and while entering put your right foot inside and say:*

<p>بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَىٰ مِلَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آٰلِهِ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَ آٰلِهِ وَ سَلَّمَ نَسْلِيْمًا</p>	<p>bismil laahe wa billaahe wa a'laa millate rasoolil laahe sallal laaho a'layhe wa aalehi ash- hado an laa elaaha illal laaho wahdahu laa shareeka lahu wa ash- hado anna mohammadn a'bdohu wa rasoolohu sallal laaho a'layhe wa aalehi wa sallama tasleemaa.</p>	<p>In the Name of Allah (I begin), in Allah (I trust), and on the norm of the Messenger of Allah, may Allah bless him and his Household. I bear witness that there is no god save Allah, One and Only and having no associate, and I bear witness that Muhammad is His servant and Messenger, may Allah bless him and his Household, and salute them with thorough salutation.</p>
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Then facing the holy enshrine and having back towards Qiblah stop and say  
'اللهُ اَكْبَرُ' one hundred times, then say:

<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ كَمَا شَهِدَ اللَّهُ لِنَفْسِهِ وَ شَهِدَتْ لَهُ مَلَائِكَتُهُ وَ اُولُو الْعِلْمِ مِنْ خَلْقِهِ لَا اِلٰهَ اِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ الْمُنْتَجَبُ وَ رَسُولُهُ الْمُرْتَضَى اَرْسَلَهُ بِالْهُدَى وَ</p>	<p>bismil laahir rahmaanir raheem. ash-hado an laa elaaha illal laaho wahdahu laa shareeka lahu kamaa sha- hedal laaho le-nafsehi wa shahadat lahu malaaa- ekatohu wa oolul i'lme min khalqehi laa elaaha illaa howal a'zeezul hakeemo wa ash-hado anna mohammadan a'bдохul muntajabo wa rasoolohul murtazaa arsalahu bil-</p>	<p>In the name of Allah, the Beneficent, the Merciful. I bear witness that there is no god save Allah; One and Only and having no partner with Him just as Allah has testified to His Oneness to which His angels and His knowledgeable creatures testify. There is no god save Him; the Almighty, the All-wise. I also bear witness that Muhammad is His elect servant and His approved Messenger. that He may cause</p>
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دِينَ الْحَقِّ  
 لِيُظْهِرَهُ عَلَى  
 الدِّينِ كُلِّهِ وَلَوْ  
 كَرِهَ الْمُشْرِكُونَ.  
 اللَّهُمَّ اجْعَلْ أَفْضَلَ  
 صَلَوَاتِكَ وَ اكْمَلَهَا  
 وَ انْمِ بَرَكَاتِكَ وَ  
 اَعْمَهَا وَ اَزْكِي  
 تَحِيَّاتِكَ وَ اَتَمِّهَا  
 عَلَى سَيِّدِنَا مُحَمَّدٍ  
 عَبْدِكَ وَ رَسُولِكَ  
 وَ نَجِيِّكَ وَ وَلِيِّكَ  
 وَ رَضِيِّكَ وَ  
 صَفِيِّكَ وَ خَيْرَتِكَ  
 مِنْ خَلْقِكَ وَ  
 خَاصَّتِكَ وَ  
 خَالِصَتِكَ وَ اَمِينِكَ  
 الشَّاهِدِ لَكَ وَ  
 الدَّالِّ عَلَيْكَ وَ  
 الصَّادِعِ بِأَمْرِكَ وَ  
 النَّاصِحِ لَكَ وَ  
 الْمُجَاهِدِ فِي  
 سَبِيلِكَ وَ الذَّابِّ  
 عَنْ دِينِكَ وَ  
 الْمُوضِحِ  
 لِبَرَاهِينِكَ  
 إِلَى الْمُهْدِيِّ  
 طَاعَتِكَ وَ الْمُرْشِدِ  
 إِلَى مَرْضَاتِكَ وَ  
 الْوَاعِي لَوَحْيِكَ وَ  
 الْحَافِظِ لِعَهْدِكَ  
 عَلَى الْمَاضِي  
 انْفَادِ أَمْرِكَ الْمُؤَيَّدِ  
 بِالنُّورِ الْمُضِيِّ  
 وَ الْمُسَدِّدِ بِالْأَمْرِ  
 الْمَرْضِيِّ  
 الْمَعْصُومِ مِنْ كُلِّ  
 خَطَاٍ وَ زَلَلٍ  
 الْمُنَزَّهِ مِنْ كُلِّ  
 دَنْسٍ وَ خَطَلٍ وَ

hodaa wa deenil haqqe le-  
 yuzherahu a'lad deene  
 kullehi wa law karehal  
 mushrekoon. allaahummaj  
 a'l afzala salawaateka wa  
 akmalahaa wa anmaa  
 barakaateka wa a-  
 a'mmahaa wa azkaa  
 tahiyyaateka wa  
 atammahaa a'laa  
 sayyedenaa mohammadin  
 a'bdeka wa rasooleka wa  
 najiyyeka wa waliyyeka wa  
 raziyyeka wa safiyyeka wa  
 kheyarateka min khalqeka  
 wa khaassateka wa  
 khaalesateka wa  
 ameenakash shaahede  
 laka wad daalle a'layka  
 was saade-e' be-amreka  
 wan naasehe laka wal  
 mojaahede fee sabeeleka  
 wazzaabbe a'n deeneka  
 wal moozehe  
 lebaraaheeneka wal  
 mahdiyye elaa taa-a'teka  
 wal murshede elaa  
 marzaateka wal waa-e'e  
 le-wahyeka wal haafeze  
 le-a'hdeka wal maazee  
 a'laa infaaze amrekal mo-  
 ayyede bin-nooril mo-  
 zeee-e wal mosaddede  
 bil-amril marziyye al-  
 ma'soome min kulle  
 khataa-in wa zalalin al-  
 monazzahe min kulle  
 danasin wa khatalin wal  
 mab-o'ose be-khayril  
 adyaane wal melale

it to prevail over all religions  
 however much the idol-  
 worshippers may be averse. O  
 Allah! Render the best  
 blessings and complete it, and  
 the most abundant of Your  
 benedictions and (make it)  
 most comprehensive, purest of  
 Your greetings and complete it  
 upon our master Muhammad,  
 Your servant and Your  
 messenger, Your confidant,  
 Your intimate servant, Your  
 beloved, Your chosen, the best  
 of Your creation, Your select,  
 Your well-chosen, Your trustee,  
 the witness for You, the director  
 towards You, the expounder of  
 Your command, the sincere to  
 You, the striver in Your way,  
 who defended Your religion,  
 who made clear Your proofs,  
 the well-guided for Your  
 obedience, directing to Your  
 satisfaction, the listener to Your  
 revelation, the protector of Your  
 covenant, the steadfast on  
 implementing Your command,  
 the supported by the shining  
 light, the firm with the pleased  
 command, infallible from all the  
 defects and slips, the saved  
 from all filth and prattle, raised  
 with the best of religions and  
 creeds, the rectifier of deviation  
 and crookedness, the  
 establisher of proofs and  
 arguments, the particular with  
 the occurrence of split (in the  
 moon), the clarification of the

الْمَبْعُوثِ بِخَيْرِ  
 الْأَدْيَانِ وَالْمِلَلِ  
 مُقَوِّمِ الْمِلِ وَ  
 الْعَوَجِ وَ مُقِيمِ  
 الْبَيِّنَاتِ وَالْحُجَجِ  
 الْمَخْصُوصِ  
 بِظُهُورِ الْفَلَجِ وَ  
 إِبْصَاحِ الْمُنْهَجِ  
 الْمُظْهِرِ مِنْ  
 تَوْحِيدِكَ مَا اسْتَتَرَ  
 وَ الْمُحْيِي مِنْ  
 عِبَادَتِكَ مَا دُثِرَ وَ  
 الْخَاتِمِ لِمَا سَبَقَ وَ  
 الْفَاتِحِ لِمَا اتَّعَلَقَ  
 الْمُجْتَبَى مِنْ  
 خَلْقِكَ وَ الْمُعْتَمَدِ  
 لِكَشْفِ حَقَائِقِكَ وَ  
 الْمُؤَصِّحَةِ بِهِ  
 أَشْرَاطِ الْهُدَى وَ  
 الْمَجْلُوبِ بِهِ غَرْيَبِ  
 الْعَمَى دَامِغِ  
 جَنَاشَاتِ الْأَبَاطِيلِ  
 وَ دَافِعِ صَوْلَاتِ  
 الْأَضَالِيلِ الْمُخْتَارِ  
 مِنْ طِينَةِ الْكَرَمِ وَ  
 سُلَالَةِ الْمَجْدِ  
 الْأَقْدَمِ وَ مُغْرَسِ  
 الْفَخَارِ الْمُعْرِقِ وَ  
 فَرْعِ الْعَلَاءِ  
 الْمُثْمَرِ الْمُورِقِ  
 الْمُنْتَجِبِ مِنْ  
 شَجَرَةِ الْأَصْفِيَاءِ  
 وَ مَشْكَاةِ الضِّيَاءِ  
 وَ ذَوَابَةِ الْعُلْيَاءِ وَ  
 سُرَّةِ الْبَطْحَاءِ  
 بَعِيَّتِكَ بِالْحَقِّ وَ  
 بُرْهَانِكَ عَلَى  
 جَمِيعِ الْخَلْقِ خَاتِمِ  
 أَنْبِيَائِكَ وَ حُجَّتِكَ  
 الْبَالِغَةِ فِي أَرْضِكَ

moqawwemil mayle wal  
 e'waje wa moqeemil  
 bayyenaate wal hojaje al-  
 makhsoose be-zohooril  
 falje wa eezaa-hil manhaje  
 al-muzhere min  
 tawheedeka mas totera  
 wal mohyee  
 mine'baadateka maa  
 dosera wal-khaateme  
 lemaa sabaqa wal faatehe  
 leman ghalaqa al-  
 mujtabaa min  
 khalaaeqeka wal  
 mo'taame le-kashfe  
 haqaaa-eqeka wal  
 moozehate behi ashraatul  
 hodaa wal majluwwe behi  
 gharbeebul a'maa daa-  
 meghe jayshaatil  
 abaateele wa daa-fe-e'  
 sawlaatil azaaleelil  
 mukhtaare min teenatil  
 karame wa solaalatil majdil  
 aqdame wa mughresil  
 fakhkhaaril mo'reqe wa  
 far-i'l a'laa-il musmeril  
 mooreqil muntajabe min  
 shajaratil asfeyaaa-e wa  
 mishkaatiz zeyaaa-e wa  
 zawaabatil u'lyaaa-e wa  
 surratil bathaaa-e ba-  
 e'eseka bil-haqqe wa  
 burhaaneka a'laa jamee-i'l  
 khalqe khaatame  
 anbeyaaa-eka wa  
 hujjatekal baaleghate fee  
 arzeka wa samaaa-eka.  
 allaahumma salle a'layhe  
 salaatan yanghamero fee

clear path, the manifestor of  
 what was hidden of Your  
 Oneness, the enliver of what  
 has been blotted out from Your  
 worship, who sealed the  
 previous Messages, who  
 opened what has been closed,  
 the chosen one from Your  
 creatures, the elected for  
 disclosing Your truths, the one  
 by whose means portents of  
 guidance lit up and the  
 darkness of ignorance is  
 removed, suppressor of the  
 false armies, repeller of the  
 attacks of the astrayed, the  
 chosen one from the noble soil,  
 lineage of glorious history,  
 whose habitat is the hierarchy  
 of pride and the high branches  
 are fruitful and leafy, the  
 selected from the tree of the  
 elite, lamp of light, surpassing  
 in dignity, center of Makkah,  
 You have raised him with truth,  
 Your clear argument upon all  
 the creatures, seal of Your  
 prophets and Your conclusive  
 argument in Your earth and  
 Your sky. O Allah! Bless him  
 with such a blessing that the  
 benefits of this blessing  
 surpasses the highest level of  
 benefits that can be achieved  
 by any blessing and he  
 traverses through the  
 benediction of devotion due to  
 this blessing surpassing the  
 grade of those who are devoted  
 to him due to him and even

وَ سَمَائِكَ. اللَّهُمَّ  
 صَلِّ عَلَيْهِ صَلَاةً  
 يَنْغَمُرُ فِي جَنْبِ  
 انْتِفَاعِهِ بِهَا قَدْرُ  
 الْإِنْتِفَاعِ وَ يَجُوزُ  
 مِنْ بَرَكَاتِ التَّعْلُقِ  
 بِسَبَبِهَا مَا يَقُوقُ  
 قَدْرَ الْمُتَعَلِّقِينَ  
 بِسَبَبِهِ وَ زِدْهُ بَعْدَ  
 ذَلِكَ (بِهِ) مِنْ  
 الْإِكْرَامِ وَ  
 الْإِجْلَالِ مَا  
 يَنْقَاصُ عَنْهُ  
 فَيَسِيخُ الْأَمَالَ حَتَّى  
 يَغْلُو مِنْ كَرَمِكَ  
 أَعْلَى مَحَالِ  
 الْمَرَاتِبِ وَ يَرْقَى  
 مِنْ نِعَمِكَ أَسْنَى  
 مَنَازِلِ الْمَوَاهِبِ  
 وَ خُذْ لَهُ اللَّهُمَّ  
 بِحَقِّهِ وَ وَاجِبِهِ  
 مِنْ ظَالِمِيهِ وَ  
 ظَالِمِي الصِّفْوَةِ  
 مِنْ أَقَارِبِهِ. اللَّهُمَّ  
 وَ صَلِّ عَلَى  
 وَلِيِّكَ وَ دَيَّانِ  
 دِينِكَ وَ الْقَائِمِ  
 بِالْقِسْطِ مِنْ بَعْدِ  
 نَبِيِّكَ عَلِيِّ بْنِ أَبِي  
 طَالِبٍ أَمِيرِ  
 الْمُؤْمِنِينَ وَ إِمَامِ  
 الْمُتَّقِينَ وَ سَيِّدِ  
 الْوَصِيِّينَ وَ  
 يَعْسُوبِ الدِّينِ وَ  
 قَائِدِ الْعُرَى  
 الْمُحَجَّلِينَ وَ قِنْلَةِ  
 الْعَارِفِينَ وَ عِلْمِ  
 الْمُهْتَدِينَ وَ  
 عُرْوَتِكَ الْوُثْقَى وَ  
 حَبْلِكَ الْمَتِينِ وَ

janbin tefaaa-e'hi behaa  
 qadral intefaa-e' wa  
 yajoozo min barakatit ta-  
 a'lloqe besababehaa maa  
 yafooqo qadral mota-  
 a'llequeena be-sababehi wa  
 zidho ba'da zaaleka (behi)  
 menal ikraame wal ijlaale  
 maa yataqaasaro a'nho  
 fa-seehul aamaale hattaa  
 ya'loo min karameka a-  
 a'laa mahaallil ma-raatebe  
 wa yarqaa min ne-a'meka  
 asnaa manaazelil  
 mawaabebe wa khuz lahu  
 allaahumma be-haqqehi  
 wa waajebehi min  
 zaalemeehe wa zaalemis  
 safwate min aqaarebehi.  
 allaahumma wa salle a'laa  
 waliyyeka dayyaane  
 deeneka wal qaaa-eme  
 bil-qiste min ba'de  
 nabiyyeka a'liyyibne abee  
 taalebin ameeril  
 moameneena wa emaamil  
 muttaqeena wa sayyedil  
 wasiyyeena wa ya'soobid  
 deene wa qaa-edil ghurriel  
 mohajjaleena wa qiblatal  
 a'arefeena wa a'lamil  
 mohtadeena wa u'rwatekal  
 wusqaa wa hablekal  
 mateene wa khaleefate  
 rasooloka a'lan naase  
 ajma-e'ena wa wasiyyehi  
 fid dunyaa wad deene. as-  
 siddeeqil akbare fil  
 anaame wal faarooqil  
 azhare baynal halaale wal

after that, increase his honor  
 and majesty to such an extent  
 that even the amplest of hopes  
 fall short of it so that he  
 ascends due to Your  
 magnanimity the highest levels  
 of stature and he rises due to  
 Your bestowals to the most  
 brilliant grades of gifts and take  
 for him. O Allah! Whatever was  
 his right and whatever he  
 deserved from those who  
 oppressed him and oppressed  
 the chosen ones from his near  
 relatives. O Allah! Send  
 blessing upon Your vicegerent  
 and establisher of Your religion,  
 who shall stand with justice  
 after Your prophet, Ali, son of  
 Abu Taalib, leader of the  
 believers, Imam of the pious,  
 and the master of the  
 successors, head of the  
 religion, leader of the white-  
 forehead, marked believers,  
 qiblah for those having  
 recognition, standard for those  
 who are guided, Your firmest  
 handle, Your firm cord,  
 vicegerent of Your prophet  
 upon all the people and his  
 successor in the world and the  
 religion. The grandest  
 veracious one among the  
 people, the most radiant  
 distinguisher between the lawful  
 and the unlawful, helper of  
 Islam, smasher of idols, granter  
 of dignity to the religion and its  
 helper, shield of the Prophet



خَلِيفَةً رَسُولِكَ  
 عَلَى النَّاسِ  
 أَجْمَعِينَ وَ وَصِيَّهُ  
 فِي الدُّنْيَا وَ  
 الصَّدِيقِ. الْأَكْبَرِ فِي الْأَنَامِ  
 وَ الْفَارُوقِ  
 الْأَزْهَرِ بَيْنَ  
 الْحَلَالِ وَ الْحَرَامِ  
 نَاصِرِ الْإِسْلَامِ وَ  
 مُكَسِّرِ الْأَصْنَامِ وَ  
 مُعَزِّ الدِّينِ وَ  
 حَامِيهِ وَ وَاقِيِ  
 الرَّسُولِ وَ كَافِيهِ  
 الْمَخْصُوصِ  
 بِمُؤَاخَاتِهِ يَوْمَ  
 الْإِخَاءِ وَ مَنْ هُوَ  
 مِنْهُ بِمَنْزِلَةِ  
 هَارُونَ مِنْ  
 مُوسَى خَامِسِ  
 أَصْحَابِ الْكِسَاءِ  
 وَ بَغْلِ سَيِّدَةِ  
 النَّسَاءِ الْمُؤْتِرِ  
 بِالْقُوْتِ بَعْدَ ضَرْ  
 الطَّوِيِّ وَ  
 الْمَشْكُورِ سَعْيِهِ  
 فِي «هَلْ أَتَى»  
 مُصْبِحِ الْهُدَى وَ  
 مَأْوِيِ الثَّقَى وَ  
 مَحَلِّ الْحَجَى وَ  
 طَوْدِ النَّهْيِ  
 الدَّاعِيِ إِلَى  
 الْمَحَجَّةِ الْعُظْمَى  
 وَ الظَّاعِنِ إِلَى  
 الْغَايَةِ الْقُضْوَى وَ  
 السَّامِعِيِ إِلَى الْمَجْدِ  
 وَ الْعُلَى وَ الْعَالِمِ  
 بِالنَّوِيلِ وَ  
 الذِّكْرِيِ الَّذِي  
 أَخْدَمَتْهُ خَوَاصُّ

haraame naaseril islaame  
 wa mokasseril asnaame  
 wa mo-i'zzid deene wa  
 haameehe wa waaqir  
 rasoole wa kaafeehe al-  
 makhsoose be-mowaa-  
 khaatehi yawmal ekhaaa-e  
 wa man howa minho be-  
 manzelate haaroona min  
 moosaa khaamese as-  
 haabil kesaaa-e wa ba'le  
 sayyedatin nesaaa-il moa-  
 sere bil-qoote ba'da zarrit  
 tawaa wal mashkoore  
 sa'yehi fee "hal ataa".  
 misbaahil hodaa wa  
 maawat toqaa wa mahallil  
 hejaa wa tawdin nohaa  
 addaa-e'e elal mahajjetil  
 u'zmaa waz zaa-e'ne elal  
 ghaayatil quswaa was  
 saamee elal majde wal  
 o'laa wal a'aleme bit-  
 taaweele waz zikraa al-  
 lazee akhdamatho  
 khawaasso malaaa-  
 ekateka bit-taase wal  
 mandeele hattaa tawazza-  
 a wa radadta a'layhish  
 shamsa ba'da donuwwe  
 ghoroobehaa hattaa  
 addaa fee awwalil waqte  
 laka farzan wa at-a'mtahu  
 min ta-a'ame ahlil jannate  
 heena manahal miqdaada  
 qarzan wa baahat behi  
 khawaasso malaaa-  
 ekateka iz sharaa  
 nafsahub teghaaa-a  
 marzaateka le-tarzaa wa

and his cover, the privileged  
 with his brotherhood on the day  
 of fraternity, who was for him at  
 the same position that  
 (Prophet) Haaron enjoyed with  
 (Prophet) Moosaa, fifth of the  
 cloak, husband of doyenue of  
 the women, the (one who)  
 sacrificed the bread in spite of  
 severe hunger and his efforts  
 were thanked in (surah) 'Hal  
 Ataa'. Lamp of the guidance,  
 shelter for the pious, the place  
 of rationality, mountain of the  
 reasoning, the one who invites  
 to the greatest Path, and  
 advancing to the final  
 destination, and sublime  
 towards glory and dignity, the  
 one who knows the  
 interpretation and is the cause  
 of remembrance, who was  
 served by Your special angels  
 with bowl and handkerchief till  
 he did wuzu, and You returned  
 for him the Sun after it was  
 near to set, till he prayed the  
 obligatory (prayer) for You in  
 initial time (awwal-e-waqt), and  
 You fed him from the food of  
 the people of Praadise when he  
 forgave Miqdad for his loan,  
 and You boasted to Your  
 special angels when he sold his  
 self to obtain Your pleasure for  
 satisfying You, and You made  
 his mastership one of Your  
 obligation. Then unfortunate is  
 the one who accepts some and  
 rejects some, foundation of the

مَلَأَيْكَ بِالطَّيِّبِ  
 وَ الْمُنْدِيلِ حَتَّى  
 تَوْضَأَ وَ رَدَدْتَ  
 عَلَيْهِ الشَّمْسَ بَعْدَ  
 دُخُولِ غُرُوبِهَا حَتَّى  
 آدَى فِي أَوَّلِ  
 الْوَقْتِ لَكَ فَرَضًا  
 وَ أَطْعَمْتَهُ مِنْ  
 طَعَامِ أَهْلِ الْجَنَّةِ  
 حِينَ مَنَحَ الْمَقْدَادَ  
 قَرْضًا وَ بَاهَتْ بِهِ  
 خَوَاصُّ مَلَأَيْكَ  
 إِذْ شَرَى نَفْسَهُ  
 ابْتِغَاءَ مَرْضَاتِكَ  
 لِتَرْضَى وَ جَعَلْتَ  
 وَلِيَّتَهُ إِحْدَى  
 فَرَائِضِكَ. فَالْشَّقِيُّ  
 مَنْ أَقَرَّ بِبَعْضٍ وَ  
 أَنْكَرَ بَعْضًا  
 عُصْرُ الْأَبْرَارِ وَ  
 مَعْدِنُ الْفَخَّارِ وَ  
 قَسِيمُ الْجَنَّةِ وَ  
 النَّارِ صَاحِبِ  
 الْأَعْرَافِ وَ أَبِي  
 الْأَيْمَةِ الْأَشْرَافِ  
 الْمَظْلُومِ  
 وَ الْمُغْتَصَبِ  
 الصَّابِرِ الْمُخْتَسِبِ  
 وَ الْمُؤْتَوِّرِ فِي  
 نَفْسِهِ وَ عَثَرَتِهِ  
 الْمَقْصُودِ فِي  
 رَهْطِهِ وَ أَعَزَّتِهِ  
 صَلَاةَ لَا انْقِطَاعَ  
 لِمَزِيدِهَا وَ لَا  
 انْقِصَاعَ لِمَشِيدِهَا.  
 اللَّهُمَّ الْبِسْهُ حُلَّ  
 الْإِنْعَامِ وَ تَوَجُّهُ  
 تَاجِ الْإِكْرَامِ وَ  
 ارْفَعُهُ إِلَى أَعْلَى  
 مَرْتَبَةٍ وَ مَقَامٍ

ja-a'lta welaayatahu ehdaa  
 faraaa-ezeka. fash-  
 shaqiyyo man aqarra be-  
 ba'zin wa ankara ba'zan  
 u'nsoril abraare wa  
 ma'denil fakh-khaare wa  
 qaseemil jannate wan  
 naare saahebil a-a'raafe  
 wa abil a-immatil ash-  
 raafe al-mazloomil  
 mughtasabe wat-taaberil  
 mohtasebe wal mawtoore  
 fee nafsehi wa i'tratehi al-  
 maqsoode fee rahtehi wa  
 a-i'zzatehi salaatan lan  
 qetaa-a' le-mazeedehaa  
 wa lat te-zaa-a' le-  
 masheedehaa.  
 allaahumma albisho  
 holalal in-a'ame wa  
 tawwijho taajal ikraame  
 war fa'ho elaa a-a'laa  
 martabatin wa maqaamin  
 hattaa yalhaqa nabiyyaka  
 a'layhe wa a'laa aalehis  
 salaamo wah kum lahu  
 allaahumma a'laa  
 zaalemeehe innakal a'dlo  
 feemaa taqzeehe.  
 allaahumma wa salle a'lat  
 taaheratil batooliz  
 zaahraaa-ib natir rasoole  
 ummil a-immatil haadeena  
 sayyedate nesaaa-il  
 a'alameena waaresate  
 khayril anbeyaaa-e wa  
 qareenate khayril  
 awseyaaa-e al-qaademate  
 a'layka mota-allematan  
 min mosaabehaa be-

dutiful, mine of the pride ones,  
 distributor of the Paradise and  
 the Hell, master of al-Aa'raaf<sup>1</sup>,  
 father of the noble Imams, the  
 oppressed, the (one who has  
 been) usurped, the patient for  
 the satisfaction of Allah, whose  
 blood is not claimed for his self  
 and his progeny, the one who is  
 wished for in his family and his  
 dear ones, blessing that do not  
 interrupt in increasing nor its  
 foundation weakens. O Allah!  
 Clothe him with the clothing of  
 blessing, and crown him with  
 the crown of honor, and raise  
 him to the highest status and  
 place till he joins Your prophet,  
 blessing upon him and upon his  
 progeny. Judge for him upon  
 those who wronged him, O  
 Allah! Surely You are the Just  
 in what You decree. O Allah!  
 And send blessing upon the  
 pure, the chaste, al-Zahra  
 daughter of the Prophet,  
 mother of the guiding Imams,  
 leader of the women of the  
 Universe, heir of the best of the  
 Prophets, spouse of best of the  
 vicegerents, arrived to You  
 while she was injured due to  
 the trouble she bore in the  
 absence of her father, she  
 complained of what befell on  
 her by her usurper, was angry  
 over the nation that they did not  
 respect Your right by helping  
 her, the proof of it is that she  
 was buried in the night in her

حَتَّى يَلْحَقَ نَبِيَّكَ  
 عَلَيْهِ وَ عَلَى الْهِ  
 السَّلَامُ أَخْكُم لَهُ  
 اللَّهُمَّ عَلَى ظَالِمِيهِ  
 إِنَّكَ الْعَدْلُ فِيمَا  
 تَقْضِيهِ. اللَّهُمَّ وَ  
 عَلَى صَل  
 الطَّاهِرَةِ الْبَنُوْل  
 الزَّهْرَاءِ ابْنَةُ  
 الرَّسُوْلِ أُمِّ الْأَيْمَةِ  
 الْهَادِيْنَ سَيِّدَةِ  
 نِسَاءِ الْعَالَمِيْنَ  
 وَارِثَةِ خَيْرِ  
 الْأَنْبِيَاءِ وَ قَرِيْنَةِ  
 خَيْرِ الْأَوْصِيَاءِ  
 الْقَادِمَةِ عَلَيْكَ  
 مُتَالِمَةً مِنْ  
 مُصَابِيْهَا بِأَيْبِهَا  
 مُتَظَلِّمَةً مِمَّا حَلَّ  
 بِهَا مِنْ غَاصِبِيْهَا  
 سَاخِطَةً عَلَى أَمَةٍ  
 لَمْ تَرْعَ حَقَّكَ فِي  
 نُصْرَتِهَا بِدَلِيْلٍ  
 دَفَنَهَا لَيْلًا فِي  
 حُفْرَتِهَا الْمُغْتَصَبَةِ  
 حَقَّهَا وَ  
 الْمُغْصَصَةِ بِرَيْقِهَا  
 صَلَاةً لَا غَايَةَ  
 لِأَمْدِهَا وَ لَا نِهَايَةَ  
 لِمَدَدِهَا وَ لَا  
 انْقِضَاءَ لِعَدَدِهَا.  
 اللَّهُمَّ فَتَكْفُلْ لَهَا  
 عَنْ مَكَارِهِ دَارِ  
 الْفَنَاءِ فِي دَارِ  
 الْبَقَاءِ بِأَنْفُسِ  
 الْأَعْوَاضِ وَ أَنْلَهَا  
 مِنْ عَائِدِهَا  
 نِهَايَةَ الْأَمَالِ وَ  
 غَايَةَ الْأَعْرَاضِ  
 حَتَّى لَا يَبْقَى لَهَا

abeehaa motazallematan  
 mimmaa halla behaa min  
 ghaasebeehaa  
 saakhetatan a'laa  
 ummatin lam tar-a'  
 haqqaka fee nusratehaa  
 be-daleele dafnehaa  
 laylan fee hufratehaa al-  
 mugh-tasabate haqqohaa  
 wal moghassasate be-  
 reeqehaa salaatan laa  
 ghaayata le-amadehaa wa  
 laa nehaayata le-  
 madadehaa wa lan  
 qezaaa-a le-a'dadehaa.  
 allaahumma fatakaffil  
 lahaa a'n makaarehi daaril  
 fanaaa-e fee daaril  
 baqaaa-e be-anfaasil a-  
 a'waaze wa nilhaa  
 mimman a'anadahaa  
 nehaayatal aamaale wa  
 ghaayatal aghraaze hattaa  
 laa yabqaa lahaa waliyyun  
 saakhetun le-sakhatehaa  
 illaa wa howa raazin  
 innaka a-a'zzo man  
 ajaabal mazloomeena wa  
 a-a'dalo qaazin.  
 allaahumma al-hiqhaa fil  
 ikraame be-ba'lehaa wa  
 abeehaa wa khuz lahal  
 haqqa min zaalemeehaa.  
 allaahumma wa salle a'lal  
 a-immatir raashedeena  
 wal qaadatil haadeena  
 was saadatil  
 ma'soomeenal wal  
 atqeyaaa-il abraare  
 maawas sakeenate wal

own house, her right was  
 usurped, choked with her own  
 saliva (due to the grief),  
 blessing whose end is  
 interminable, whose quantity is  
 never-ending and whose ending  
 unaccounted. O Allah! Then aid  
 her from the adversities of  
 abode of extinction to eternal  
 abode with priceless substitute,  
 make her reach utmost of hope  
 and best of hopes upon those  
 who opposed her, so that no  
 supporter remains who  
 displeases her in her anger  
 except that she is happy, surely  
 You are stronger from those  
 who answer the oppressed and  
 best judge. O Allah! Join her in  
 honor with her husband and her  
 father and take for her the right  
 from those who oppressed her.  
 O Allah! Send blessing upon  
 the rightly-guided Imams, the  
 leader of the guides, the  
 infallible chiefs, the pious, the  
 righteous, abode of gentleness  
 and soberness, depositories of  
 the knowledge, ultimate  
 degree of forbearance and  
 honor, maintainers of the  
 servants (of Allah), props of the  
 lands, proofs of uprightness,  
 the wise, the venerable, the  
 knowledgeable of Your laws, the  
 ascetic ones, the lamps of the  
 darkness, sources of wisdom,  
 friends of the blessings, refuge  
 for the nation, associates of the  
 Holy Quran and its verses, well-

وَلِيٍّ سَاخِطٍ  
 لِسَخْطِهَا إِلَّا وَ  
 هُوَ رَاضٍ إِنَّكَ  
 أَعَزُّ مَنْ أَجَابَ  
 الْمَظْلُومِينَ □ وَ  
 أَعْدَلُ قَاضٍ. اللَّهُمَّ  
 الْحَقُّ فِي الْأَكْرَامِ  
 بِبَعْثِهَا وَ إِيَّيْهَا وَ  
 خَذْ لَهَا الْحَقَّ مِنْ  
 ظَالِمِيْهَا. اللَّهُمَّ وَ  
 صَلِّ عَلَى الْأَيْمَةِ  
 الرَّاشِدِينَ وَ الْقَادَةَ  
 الْهَادِينَ وَ السَّادَةَ  
 الْمَعْصُومِينَ وَ  
 الْأَتْقِيَاءِ الْأَبْرَارِ  
 مَأْوَى السَّكِينَةِ وَ  
 الْوَقَارِ خُزَّانِ  
 الْعِلْمِ وَ مُنْتَهَى  
 الْحِلْمِ وَ الْفَخْرِ  
 سَاسَةِ الْعِبَادِ وَ  
 أَرْكَانِ الْبِلَادِ وَ  
 أِدْلَةَ الرَّشَادِ  
 الْأَلْيَاءِ الْأَمْجَادِ  
 الْعُلَمَاءِ بِشْرَعِكَ  
 وَ الزُّهَادِ وَ  
 مَصَابِيحِ الظُّلَمِ وَ  
 بَيَاضِ الْحِكْمِ وَ  
 أَوْلِيَاءِ النَّعْمِ وَ  
 عِصَمِ الْأُمَمِ قَرْنَآءِ  
 التَّنْزِيلِ وَ آيَاتِهِ □ وَ  
 أَمْنَاءِ التَّأْوِيلِ وَ  
 وُلاَتِهِ □ وَ تَرَاجِمَةَ  
 الْوَحْيِ □ وَ دَلَالَاتِهِ □  
 أَيْمَةَ الْهُدَى □ وَ  
 مَنَارِ الدُّجَى □ وَ  
 أَعْلَامِ التَّقَى □ وَ  
 كُھُوفِ الْوَرَى □ وَ  
 حَفْظَةِ الْإِسْلَامِ □ وَ  
 حُجَجِكَ عَلَى  
 الْأَنَامِ جَمِيعِ

waqaare khuzzaanil i'lme  
 wa muntahal hilme wal  
 fakhaare saasatil e'baade  
 wa arkaanil belaade wa  
 adillaatir rashaadil  
 alibbaaa-il amjaadil  
 o'lamaaa-e be-shar-e'kaz  
 zohhaade wa  
 masaabeehiz zolame wa  
 yanaabee-i'l hekame wa  
 awleyaaa-in ne-a'me wa  
 e'samil omame qurnaa-it  
 tanzeele wa aayaatehi wa  
 omanaanaa-it taaweele wa  
 wolaatehi wa taraajematil  
 wahye wa dalaalaatehi a-  
 immatil hodaa wa  
 manaarid dojaa wa a-  
 a'laamit toqaa wa kohoofil  
 waraa wa hafazatil  
 islaame wa hojajeka a'laa  
 jamee-i'l anaame al-  
 hasane wal husaine  
 sayyeday shabaabe ahlil  
 jannate wa sibtay naibyyir  
 rahmate wa a'liyy ibnil  
 husainis sajjaade zaynil  
 a'abedeena wa  
 mohammad ibne a'liyyin  
 baaqere i'lmid deene wa  
 ja'far ibne mohammadenis  
 saadeqil ameene wa  
 moosab ne ja'farenil  
 kaazemil haleeme wa  
 a'liyy ibne moosar rezal  
 wafiyye wa mohammad  
 ibne a'liyyenil barrit taqiyye  
 wa a'liyy ibne  
 mohammadenil muntajabir  
 raziyye wal hasan ibne

selected for its explanation and  
 its governors, interpreters of  
 the revelation and its meaning,  
 the guiding Imams, lighthouse  
 for darkness, the standards of  
 piety, caves for the people,  
 guardians of Islam, Your proofs  
 upon all the creatures, al-  
 Hasan, al-Husain, leader of the  
 youth of the people of paradise,  
 the two grandsons of the  
 Prophet of mercy, and Ali son  
 of al-Husain, prostrating one,  
 the adornment of the  
 worshippers, Muhammad son  
 of Ali, the one who splits  
 knowledge of religion, Ja'far  
 son of Muhammad, the truthful,  
 the trustworthy, Moosa son of  
 Ja'far, the suppressor of rage,  
 the forbearing, Ali son of  
 Moosa, the cordial, the  
 satisfied, Muhammad son of  
 Ali, the dutiful, the pious, Ali Ibn  
 Muhammad, the elect and the  
 approved, al-Hasan son of Ali,  
 the guide, the bright and al-  
 Hujjat son of al-Hasan, master  
 of the era and time, successor  
 of the (Prophets') successors,  
 remnant of the Prophets, the  
 hidden from Your creatures, the  
 expected for expressing Your  
 right, the well-guided, the  
 awaited, the upright whom You  
 choose to triumph. O Allah!  
 Send blessings upon all of  
 them, a blessing which will  
 remain in the universe, lift them  
 with it to the most preferable

الْحَسَنِ وَالْحُسَيْنِ  
 سَيِّدِي شَبَابِ أَهْلِ  
 الْجَنَّةِ وَ سَيِّدِي  
 عَلِيِّ بْنِ الْحُسَيْنِ  
 السَّجَّادِ زَيْنِ  
 الْعَابِدِينَ وَ مُحَمَّدٍ  
 بْنِ عَلِيٍّ بَاقِرِ عِلْمِ  
 الدِّينِ وَ جَعْفَرِ بْنِ  
 مُحَمَّدٍ الصَّادِقِ  
 الْأَمِينِ وَ مُوسَى  
 بْنِ جَعْفَرِ الْكَاطِمِ  
 الْحَلِيمِ وَ عَلِيِّ بْنِ  
 مُوسَى الرِّضَا  
 الْوَفِيِّ وَ مُحَمَّدٍ  
 بْنِ عَلِيٍّ الْبَرِّ  
 النَّقِيِّ وَ عَلِيِّ بْنِ  
 مُحَمَّدٍ الْمُتَنَجِّبِ  
 الرَّضِيِّ وَ الْحَسَنِ  
 بْنِ عَلِيٍّ الْهَادِي  
 الزَّكِيِّ وَ الْحُجَّةِ  
 بْنِ الْحَسَنِ  
 صَاحِبِ الْعَصْرِ  
 وَ الزَّمَانِ وَصِيِّ  
 الْأَوْصِيَاءِ وَ بَقِيَّةِ  
 الْأَنْبِيَاءِ الْمُسْتَرِ  
 عَنْ خَلْقِكَ وَ  
 الْمُؤْمَلِ لِإِظْهَارِ  
 حَقِّكَ الْمَهْدِيِّ  
 الْمُتَنْظَرِ وَ الْقَائِمِ  
 الَّذِي بِهِ يُنْتَصَرُ.  
 اللَّهُمَّ صَلِّ عَلَيْهِمْ  
 أَجْمَعِينَ صَلَاةَ  
 بَاقِيَةِ فِي الْعَالَمِينَ  
 تُبَلِّغُهُمْ بِهَا أَفْضَلَ  
 مَحَلِّ الْمُكْرَمِينَ.  
 اللَّهُمَّ الْحَقُّهُمْ فِي  
 الْأَكْرَامِ بِجَدِّهِمْ وَ  
 آيِنُهُمْ وَ خُذْ لَهُمْ  
 مِنَ الْحَقِّ

a'liyyenil haadiz zakiyye  
 wal hujjat ibnil hasane  
 saahebil a'sre was  
 zamaane wasiyyil  
 awseyaaa-e wa baqiyyatil  
 anbeyaaa-e al-mustatere  
 a'n khalqeka wal mo-  
 ammale le-izhaare  
 haqqeka al-mahdiyyil  
 muntazare wal qaaa-emil  
 lazee behi yuntasar.  
 allaahumma salle a'layhim  
 ajma-e'ena salaatan  
 baaqeyatan fil a'alameena  
 tubleghohum behaa  
 afzala mahallil  
 mokarrameen.  
 allaahumma al-hiqhum fil  
 ikraame be-jaddehim wa  
 abeehim wa khuz lahomul  
 haqqa min zaalemeehim.  
 ash-hado yaa mawlaaya  
 annakomul motee-o'ona  
 lilllaahe al-qawwaamoona  
 be-amreil a'ameloona be-  
 eraadatehi al-faaa-ezoona  
 be-karaamatehi.  
 istafaakum be-ilmehi waj  
 tabaakum le-ghaybehi  
 wakh taarakum le-sirrehi  
 wa a-a'zzakum be-  
 hodaaho wa khassakum  
 be-baraaheenehi wa  
 ayyadakum be-roohehi wa  
 razeyakum kholafaaa-a  
 fee arzehi wa do-a'atan  
 elaa haqqehi wa sho-  
 hadaaa-a a'laa khalqehi  
 wa ansaaran le-deenehi  
 wa hojajan a'laa

place of the honored ones. O  
 Allah! Join them in honor with  
 their grandfather and father,  
 and take for them the right  
 from those who oppressed  
 them. I testify, O my master!  
 You are obedient to Allah,  
 establishing His Rule, putting  
 into practice His Will,  
 successful with His Honour. He  
 chose you through His  
 Knowledge, selected you to  
 maintain His Unseen  
 knowledge, nominated you to  
 keep His Secret, honoured you  
 with His Guidance,  
 distinguished you with His clear  
 proofs, supported you with His  
 Holy Spirit, and accepted you  
 as vicegerents in His Lands,  
 and callers to His rights,  
 witnesses on His Creatures,  
 supporters of His Religion,  
 proofs against His Beings,  
 interpreters of His Revelation,  
 treasurers of His Knowledge,  
 stores of His Wisdom, Allah has  
 preserved you against sins, and  
 freed you from defects,  
 entrusted you upon His unseen.  
 I am visiting you, O my  
 masters! Recognizing your  
 right, acknowledging your  
 position, following your  
 guidance, implementing your  
 traditions, following your  
 course, clinging to your  
 (divinely commissioned)  
 leadership, holding fast your  
 cord, obeying your command,

ظَالِمِيهِمْ. أَشْهَدُ يَا  
 مَوْلَايَ أَتَكُمُ  
 الْمُطِيعُونَ لِلَّهِ  
 الْقَوَامُونَ بِأَمْرِهِ  
 الْعَامِلُونَ بِإِرَادَتِهِ  
 الْفَائِزُونَ  
 بِكَرَامَتِهِ  
 إِصْطَفَاكُمْ بِعِلْمِهِ  
 وَاجْتَنَبَاكُمْ لِعَيْنِهِ  
 وَاخْتَارَكُمْ لِسِرِّهِ  
 وَاعَزَّكُمْ بِهَدَاهُ وَ  
 خَصَّكُمْ بِبَرَاهِينِهِ  
 وَآيَدَكُمْ بِرُوحِهِ وَ  
 رَضِيَكُمْ خُلَفَاءَ فِي  
 رِضْوَانِهِ وَدُعَاةَ  
 إِلَى حَقِّهِ وَشُهَدَاءَ  
 عَلَى خَلْقِهِ وَ  
 أَنْصَارًا لِدِينِهِ وَ  
 حُجَجًا عَلَى بَرِيَّتِهِ  
 وَتَرَاجِمَةً لِرُوحِهِ  
 وَخَزَنَةَ لِعِلْمِهِ وَ  
 مُسْتَوْدَعًا لِحِكْمَتِهِ  
 عَصَمَكُمْ اللَّهُ مِنَ  
 الذُّنُوبِ وَبَرَّكُمْ  
 مِنَ الْعُيُوبِ وَ  
 انْتَمَنَكُمْ عَلَى  
 الْعُيُوبِ. زُرْتُكُمْ  
 يَا مَوْلَايَ عَارِفًا  
 بِحَقِّكُمْ مُسْتَبْصِرًا  
 بِشَانِكُمْ مُهْتَدِيًا  
 مُقْنَضِيًا بِهَدَاكُمْ  
 لِاتِّرَكُمْ مُتَّبِعًا  
 لِسُنَّتِكُمْ مُتَمَسِّكًا  
 بِوَلَايَتِكُمْ مُعْتَصِمًا  
 بِحَبْلِكُمْ مُطِيعًا  
 لِأَمْرِكُمْ مُوَالِيًا  
 لِأَوْلِيَائِكُمْ مُعَادِيًا  
 لِأَعْدَائِكُمْ عَالِمًا  
 بِأَنَّ الْحَقَّ فِيكُمْ وَ  
 مَعَكُمْ مُتَوَسِّلًا إِلَى

bariyyatehi wa  
 taraajematan le-wahyehi  
 wa khazanatan le-il'mehi  
 wa mustawda-a'n le-  
 hikmatehi a'samakomul  
 laaho menaz zonoobe wa  
 barra-akum menal  
 o'yoobe wa eatamanakum  
 a'lal ghoyoob. zurtokum  
 yaa mawaaliyya a'arefan  
 be-haqqekum  
 mustabseran be-  
 shaanekum mohtadeyan  
 behodaakum muqtazeyan  
 le-asarekum muttabe-a'n  
 le-sunnatekum  
 motamassekan be-  
 welaayatekum  
 mo'taseman be-hablekum  
 motee-a'n le-amrekum  
 mowaaleyan le-awleyaaa-  
 ekum mo-a'aadeyan le-a-  
 a'daaa-ekum a'aleman be-  
 annal haqqa feekum wa  
 ma-a'kum motawasselan  
 elal laahe bekum  
 mustashfe-a'n elayhe be-  
 jaahekum wa haqqun  
 a'layhe an laa yokhayyeba  
 saa-elahu war raajeya  
 maa i'ndahu le-  
 zuwwaarekum wal motee-  
 e'eena le-amrekum.  
 allaahummafa-kamaa  
 waffaqtanee lil-eemaane  
 be-nabiyyeka wat  
 tasdeeqe le-da'watehi wa  
 mananta a'layya be-taa-  
 a'tehi wat tebaa-e'  
 millatehi wa hadaytanee

declaring loyalty to your friends,  
 showing enmity towards your  
 enemies, knowing that surely  
 the truth is in you and with you,  
 turning towards Allah through  
 you, seeking your intercession  
 with Him by your name and  
 your right upon Him that  
 beseecher is never  
 disappointed and hoping that  
 your visitors and obedients to  
 your commands will get what is  
 with you. O Allah! As You have  
 granted me success for faith on  
 Your prophet, and giving  
 credence to his calling, and You  
 have conferred upon me with  
 the favor of obeying him, and  
 following his religion, and  
 guided me to his recognition  
 and the recognition of the  
 Imams from his progeny, and  
 You have completed my faith  
 with their recognition, and  
 accepted my deeds for loyalty  
 to them and obedience, and  
 You have ordered Your  
 servants to send blessings on  
 them as Your worship, and You  
 have made them keys for  
 asking and cause for  
 acceptance, then send  
 blessings upon them all and  
 make me due to them, a  
 notable person in Your eyes in  
 this and the next world and  
 make me amongst those close  
 to You. O Allah! Forgive our  
 sins because of them, and hide  
 our faults, and make our

اللَّهُ بِكُمْ مُسْتَشْفِعًا  
 إِلَيْهِ بِجَاهِكُمْ وَ  
 حَقَّ عَلَيْهِ أَنْ لَا  
 يُخَيِّبَ سَائِلَهُ وَ  
 الرَّاجِيَ مَا عِنْدَهُ  
 لَزُورَارِكُمْ وَ  
 الْمُطِيعِينَ  
 لِأَمْرِكُمْ. اللَّهُمَّ  
 فَكَمَا وَفَّقْتَنِي  
 لِلْإِيمَانِ بِنَبِيِّكَ وَ  
 التَّصَدِيقِ لِدَعْوَتِهِ  
 وَ مَنَنْتَ عَلَيَّ  
 بِطَاعَتِهِ وَ اتَّبَعَ  
 مِلَّتَهُ وَ هَدَيْتَنِي  
 إِلَى مَعْرِفَتِهِ وَ  
 مَعْرِفَةِ الْأَيْمَةِ مِنْ  
 ذُرِّيَّتِهِ وَ أَكْمَلْتَ  
 بِمَعْرِفَتِهِمُ الْإِيمَانَ  
 وَ قَبِلْتَ بَوَالِيَّتِهِمْ  
 وَ طَاعَتِهِمْ  
 الْأَعْمَالَ وَ  
 اسْتَعْبَدْتَ بِالصَّلَاةِ  
 عَلَيْهِمْ عِبَادَكَ وَ  
 جَعَلْتَهُمْ مِفْتَاحًا  
 لِلدُّعَاءِ وَ سَبَبًا  
 لِلْإِجَابَةِ فَصَلِّ  
 عَلَيْهِمْ أَجْمَعِينَ وَ  
 اجْعَلْنِي بِهِمْ  
 عِنْدَكَ وَجِيهًا فِي  
 الدُّنْيَا وَ الْآخِرَةِ وَ  
 مِنَ الْمُقَرَّبِينَ. اللَّهُمَّ  
 اجْعَلْ ذُنُوبَنَا  
 بِهِمْ مَغْفُورَةً وَ  
 عُيُوبَنَا مَسْثُورَةً وَ  
 فَرَايضَنَا مَشْكُورَةً  
 وَ نَوَافِلَنَا مَبْرُورَةً  
 وَ قُلُوبَنَا بِذِكْرِكَ  
 مَعْمُورَةً وَ أَنْفُسَنَا  
 بِطَاعَتِكَ مَسْرُورَةً  
 وَ جَوَارِحَنَا عَلَى

elaa ma'refatehi wa  
 ma'refatil a-immate min  
 zurriyyatehi wa akmalta  
 be-ma'refatehemul  
 eemaana wa qabilta be-  
 welaayatehim wa taa-  
 a'te hemul a-a'maala was  
 ta'badta bis-salaate  
 a'layhim e'baadaka wa ja-  
 a'ltahum miftaahan lid-do-  
 a'a-e wa sababan lil-  
 ejaabate fa-salle a'layhim  
 ajma-e'ena waj a'lnee  
 behim i'ndaka wajeehan  
 fid dunyaa wal aakherate  
 wa menal moqarrabeen.  
 allaahummaj a'l  
 zonoobanaa behim  
 maghfooratan wa  
 o'yoobanaa mastooratan  
 wa faraayezanaa  
 mashkooratan wa  
 nawaafelanaa  
 mabrooratan wa  
 qoloobanaa be-zikreka  
 ma'mooratan wa  
 anfosanaa be-taa-a'teka  
 masrooratan wa  
 jawaarehanaa a'laa  
 khidmateka maqhooratan  
 wa asmaaaa-anaa fee  
 khawaasseka mash-  
 hooratan wa arzaaqanaa  
 min ladunka madrooratan  
 wa hawaaa-ejanaa  
 ladayka maysooratan be-  
 rahmateka yaa arhamar  
 raahemeen. allaahumma  
 anjiz lahum wa'daka wa  
 tahhir be-sayfe qaaa-

obligatory actions praiseworthy,  
 and our voluntary acts virtuous,  
 and our hearts full of reference  
 by Your remembrance, and  
 our selves happy by Your  
 obedience, and tame our limbs  
 by serving You, and make our  
 names prominent among Your  
 distinguished, and our  
 sustenance continued from  
 Your side, and our needs  
 obtainable from You, O most  
 Merciful! O Allah! Fulfill Your  
 promise for them, purify Your  
 earth with the sword of their  
 Rising Imam, and re-establish  
 Your broken-down provisions  
 through him, Your neglected  
 and altered laws through him,  
 revive the dead hearts through  
 him, combine the scattered  
 desires through him, and  
 remove the rust of injustice  
 from Your religion, till the truth  
 is manifest on his hand in best  
 way, perish the falsehood and  
 its people by the light of his  
 government, and that he will  
 not have to hide any item of  
 truth for fear of any of the  
 creatures. O Allah! Hasten their  
 relief, manifest their victory,  
 guide us to follow their course,  
 make us die upon their  
 mastership, include us in their  
 group, under their pennon,  
 allow us to approach their pond  
 and serve us with water from  
 their cup, do not put separation  
 between us and them, do not

خَدَمَتِكَ مَقْهُورَةً وَ  
 أَسْمَاءَنَا فِي  
 خَوَاصِّكَ  
 مَشْهُورَةً وَ  
 أَرْزَقْنَا مِنْ لَدُنْكَ  
 مَذْرُورَةً وَ  
 حَوَائِجَنَا لَدَيْكَ  
 مَيْسُورَةً بِرَحْمَتِكَ  
 يَا أَرْحَمَ  
 الرَّاحِمِينَ. اللَّهُمَّ  
 أَنْجِزْ لَهُمْ وَعْدَكَ  
 وَ طَهِّرْ بِسَيْفِ  
 قَائِمِهِمْ أَرْضَكَ وَ  
 أَقِمْ بِهِ حُدُودَكَ  
 الْمُعْطَلَةَ وَ  
 أَحْكَامَكَ الْمُهْمَلَةَ  
 وَ الْمُبَدَّلَةَ وَ أَخِي  
 بِهِ الْقُلُوبَ الْمَيَّتَةَ  
 وَ اجْمَعْ بِهِ  
 الْأَهْوَاءَ الْمُتَقَرِّقَةَ  
 وَ أَجَلْ بِهِ صَدَاءَ  
 الْجَوْرِ عَنْ  
 طَرِيقَتِكَ حَتَّى  
 يَظْهَرَ الْحَقُّ عَلَى  
 يَدَيْهِ فِي أَحْسَنِ  
 صُورَتِهِ وَ يَهْلِكَ  
 الْبَاطِلُ وَ أَهْلُهُ  
 بِثُورِ دَوْلَتِهِ وَ لَا  
 يَسْتَخْفِي لَشَيْءٍ  
 مِنَ الْحَقِّ مَخَافَةً  
 أَحَدٍ مِنَ الْخَلْقِ. اللَّهُمَّ  
 عَجِّلْ  
 فَرَجَهُمْ وَ أَظْهِرْ  
 فَلَاحَهُمْ وَ اسْلُكْ بِنَا  
 مَنَهْجَهُمْ وَ أَمْنُنَا  
 عَلَى وَلَائِهِمْ وَ  
 اخْشَرْنَا فِي  
 زُمرَتِهِمْ وَ تَحْتَ  
 لَوَائِهِمْ وَ أَوْرَدْنَا  
 حَوْضَهُمْ وَ اسْقَيْنَا

emehim arzaka wa aqim  
 behi hodoodakal mo-  
 a'ttalata wa ahkaamakal  
 mohmalata wal  
 mobaddalata wa ahye  
 behil qoloobal mayyetata  
 waj ma' behil ahwaa-al  
 motafarredata wa ajle behi  
 sadaaa-al jawre a'n  
 tareeqateka hattaa  
 yazharal haqqo a'laa  
 yadayhe fee ahsane  
 sooratehi wa yahlekal  
 baatela wa ahlahu  
 benoore dawlatehi wa laa  
 yastakhfeya le-shay-in  
 menal haqqe makhaafata  
 ahadin menal khalqe.  
 allaahumma a'jjil farajhum  
 wa azhir falajahum wa as-  
 aloka benaa manhajahum  
 wa amitnaa a'laa  
 welyaayatehim wah  
 shurna fee zumratehim  
 wa tahta lewaaa-ehim wa  
 awridnaa hawzahum was  
 qenaa be-kaasehim wa  
 laa tofarriq baynanaa wa  
 baynahum wa laa  
 tahrimnaa shafaa-a'tahum  
 hattaa nazfara be-a'fweka  
 wa ghufraaneka wa  
 naseera elaa rahmateka  
 wa rizwaaneka elaahal  
 haqqe rabbil a'alameen.  
 yaa qareebar rahmate  
 menal moameneena wa  
 nanho awleyaa-oka  
 haqqan lar teyaaban yaa  
 man ezaa awhash-nat ta-

deprive us of their intercession  
 till You give us success of Your  
 pardon and forgiveness, and  
 support towards Your mercy  
 and Your pleasure, Lord of  
 truth, Lord of the worlds. O  
 close in mercy for the believers!  
 We are your true friends  
 without any doubt. O the One  
 by Whose wrath we are  
 deserted when we encounter it,  
 having good idea about You,  
 soothes us, then we are certain  
 between two expectations of  
 fear and hope, certainly we are  
 advancing and seeking Your  
 pardon and forgiveness, then  
 our necks are degraded  
 because of Your power and  
 Your might, then send blessings  
 upon Muhammad, the  
 immaculate, and make our  
 supplication acceptable through  
 them, and our friendship for  
 them as a curtain from the Fire.  
 O Allah! Manifest upon us the  
 right path so that we rely on it,  
 and the source of right conduct  
 so that we enter it, replace our  
 faults with pertinence, and do  
 not cause our hearts to deviate  
 after You have guided us, and  
 grant us from Your mercy, O  
 One Who is named 'Liberal  
 Giver' due to His Magnanimity  
 and His Generosity, grant us  
 good in this worldly life and  
 good in the Next World and  
 save us from the Fire of Hell,  
 although we deserved what we



بِكَاسِهِمْ وَ لَا  
 تُفَرِّقْ بَيْنَنَا وَ  
 بَيْنَهُمْ وَ لَا  
 تَحْرِمْنَا شَفَاعَتَهُمْ  
 حَتَّى نَظْفِرَ  
 بِعُفُوكَ وَ غُفْرَانِكَ  
 وَ نَصِيرَ إِلَى  
 رَحْمَتِكَ  
 رِضْوَانِكَ إِلَهَ  
 الْحَقِّ رَبِّ  
 الْعَالَمِينَ. يَا  
 قَرِيبَ الرَّحْمَةِ مِنْ  
 الْمُؤْمِنِينَ وَ نَحْنُ  
 أَوْلِيَائُكَ حَقًّا لَا  
 ارْتِيَاءَ يَا مَنْ إِذَا  
 أَوْحَشْنَا التَّعَرُّضَ  
 لِعُصْبِهِ أَنْسَنَا  
 حُسْنَ الظَّنِّ بِهِ  
 فَنَحْنُ وَاثِقُونَ بِبَيْنِ  
 رَغْبَةٍ وَ رَهْبَةٍ  
 ارْتِقَابًا قَدْ أَقْبَلْنَا  
 لِعُفُوكَ وَ مَغْفِرَتِكَ  
 طُلَابًا فَادْلُلْنَا  
 لِقُدْرَتِكَ وَ عِزَّتِكَ  
 رِقَابًا فَصَلِّ عَلَى  
 مُحَمَّدٍ الطَّاهِرِينَ  
 وَ اجْعَلْ دُعَاءَنَا  
 بِهِمْ مُسْتَجَابًا وَ  
 وَلَاعْنَا لَهُمْ مِنْ  
 النَّارِ حَجَابًا. اللَّهُمَّ  
 بَصِّرْنَا قَصْدَ  
 السَّبِيلِ لِنَعْتَمِدَهُ وَ  
 مَوْرِدَ الرُّشْدِ  
 لِنُرِدَّهُ وَ بَدَلْ  
 خَطَايَانَا صَوَابًا وَ  
 لَا تُزِغْ قُلُوبَنَا بَعْدَ  
 إِذْ هَدَيْتَنَا وَ هَبْ  
 لَنَا مِنْ لَدُنْكَ  
 رَحْمَةً يَا مَنْ  
 تُسَمَّى جُودُهُ وَ

a'rrozo le-ghazabehi  
 aanasanaa husnaz zanne  
 behi fa-nahno  
 waaseqoona bayna  
 raghbatin wa rahbatenir  
 teqaaban qad aqbalnaa le-  
 a'fweka wa maghferateka  
 tullaaban fa-azliilnaa le-  
 qudrateka wa i'zzateka  
 reqaaban fasalle a'laa  
 mohammadenit  
 taahereena waj a'l do-  
 a'aa-anaa behim  
 mustajaaban wa welaaa-  
 anaahum menan naare  
 hejaaban. allaahumma  
 bassirnaa qasdaseabeele  
 le-na'tamedahu wa  
 mawredar rushde le-  
 naredahu wa baddil  
 khataayaanaa sawaaban  
 wala tozigh qoloobanaa  
 ba'da iz hadaytanaa wa  
 hab lanaa min ladunka  
 rahmatan yaa man  
 tosammaa joodahu wa  
 karamahu wahhaaban wa  
 aatenaa fid dunyaa  
 hasanatan wa fil  
 aakherate hasanatan wa  
 qenaa a'zaaban naare in  
 haqqat a'laynak tesaaban  
 be-rahmateka yaa  
 arhamar raahemeen.

have earned, by Your mercy, O  
 the Most Merciful!

كَرَّمَهُ وَهَابًا وَ  
 آتَا فِي الدُّنْيَا  
 حَسَنَةً وَ فِي  
 الْآخِرَةِ حَسَنَةً وَ  
 قَنَّا عَذَابَ النَّارِ  
 إِنَّ حَقَّتْ عَلَيْنَا  
 الْكَتْسَابَا بِرَحْمَتِكَ  
 يَا أَرْحَمَ  
 الرَّاحِمِينَ.

Then come near the holy grave, stop and say:

يَا وَلِيَّ اللَّهِ إِنَّ  
 بَيْنِي وَ بَيْنَ اللَّهِ  
 عَزَّ وَ جَلَّ ذُنُوبًا  
 لَا يَأْتِي عَلَيْهَا  
 إِلَّا رِضَاؤُهُ فَبِحَقِّ  
 مَنْ أَسْتَمَنَّكَ عَلَى  
 سِرِّهِ وَ  
 اسْتَرْعَاكَ أَمْرُ  
 خَلْقِهِ وَ قَرَنَ  
 طَاعَتَكَ بِطَاعَتِهِ  
 وَ مُوَالَاتِكَ  
 بِمُوَالَاتِهِ تَوَلَّ  
 صَلَاحَ حَالِي مَعَ  
 اللَّهِ عَزَّ وَ جَلَّ وَ  
 اجْعَلْ حَظِّي مِنْ  
 زِيَارَتِكَ تَخْلِيْطِي  
 بِخَالِصِي  
 زُورَاكِ الَّذِينَ  
 تَسْأَلُ اللَّهُ عَزَّ وَ  
 جَلَّ فِي عِثْقِ  
 رِقَابِهِمْ وَ تَرْغَبُ  
 إِلَيْهِمْ فِي حُسْنِ  
 ثَوَابِهِمْ وَ هَا أَنَا  
 الْيَوْمَ بِقَبْرِكَ لَائِذْ  
 وَ بِحُسْنِ دِفَاعِكَ  
 عَنِّي عَائِذُ  
 يَا فَتَلِّفْنِي  
 مَوْلَايَ وَ  
 اُدْرِكْنِي وَ اسْأَلِ

yaa waliyyal laahe inna  
 baynee wa baynal laahe  
 a'zza wa jalla zonooban  
 laa yaatee a'layhaa illaa  
 rezaaho fa-behaqqe  
 menea tamanaka a'laa  
 sirrehi was tar-a'aka  
 amra khalqehi wa  
 qarana taa-a'taka be-  
 taa-a'tehi wa  
 mowaalaataka be-  
 mowaalaatehi tawalle  
 salaaha haalee ma-a'l  
 laahe a'zza wa jalla waj  
 a'l hazzee min  
 zeyaarateka takhleetee  
 be-khaalesee  
 zuwwaarekal lazeena  
 tas-alul laaha a'zza wa  
 jalla fee i'tqe  
 reqaabehim wa  
 targhabo elayhim fee  
 husne sawaabehim wa  
 haa anal yawma be-  
 qabreka laa-ezun wa  
 behusne defaa-e'ka  
 a'nnee a'aa-ezun fa-  
 talaafanee yaa  
 mawlaaya wa adriknee

O representative of Allah! There are sins that I have committed against Allah and nothing can mend them except winning His pleasure. So, I ask you in the name of Him Who has entrusted you with His secret, Who has commended you the affairs of His creation, and Who has matched the obedience to you to the obedience to Him and the loyalty to you to the loyalty to Him, to be in charge of setting aright my relationship with Allah the Almighty and All-majestic, to decide my share of my visit to you to be that you link me to the elite visitors of whom you ask Allah the Almighty and All-majestic to set free (from punishment) and whom you beg to grant excellent rewards. Here I am now seeking refuge in your tomb and seeking the protection of your excellent defense for me. So, O my master! Succor me, help me, and ask Allah the Almighty and All-majestic about my condition. Verily, you enjoy an honorable standing with Allah.

<p>اللَّهُ عَزَّ وَ جَلَّ فِي أَمْرِي فَإِنَّ لَكَ عِنْدَ اللَّهِ مَقَامًا كَرِيمًا صَلَّى اللَّهُ عَلَيْكَ وَوَسَّلَ وَسَلِّمَ</p>	<p>was alil laaha a'zza wa jalla fee amree fa-inna laka i'ndal laahe maqaaman kareeman sallal laaho a'layka wa sallama tasleemaa.</p>	<p>May Allah bless you and endue you with thorough benediction.</p>
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Then kiss the holy grave, raise your hands facing the Qiblah and say:

<p>اَللّٰهُمَّ اِنَّكَ لَمَّا فَرَضْتَ عَلَيَّ طَاعَتَهُ وَ اَكْرَمْتَنِيْ بِمُؤَالَاتِهِ عَلِمْتُ اَنَّ ذٰلِكَ لِحِلِيْلٍ مَّرْتَبَتِهِ عِنْدَكَ وَ نَفِيْسٍ حَظَّهُ لَدَيْكَ وَ لِقُرْبٍ مِّنْزِلَتِهِ مِنْكَ فَلِذٰلِكَ لَنْتُ بِقَبْرِهِ لَوَاذًا مِّنْ يَعْلَمُ اَنَّكَ لَا تَرُدُّ لَهُ شَفَاعَةً فَيَقْدِيْمُ عِلْمِكَ فِيْهِ وَ حُسْنِ رِّضَاكَ عَنْهُ اَرْضَ عَنِّيْ وَ عَنْ وَالِدَيَّ وَ لَا تَجْعَلْ لِلنَّارِ عَلَيَّ سَبِيْلًا وَ لَا سُلْطٰنًا بِرَحْمَتِكَ يٰ اَرْحَمَ الرَّاحِمِيْنَ</p>	<p>allaahumma innaka lammaa farazta a'layya taa-a'tahu wa akramtanee be-mowaalaatehi a'limto anna zaaleka le-jaleele martabatehi i'ndaka wa nafeese hazzehi ladayka wa le-qurbe manzelatehi minka fa-lezaaleka luzto be-qabrehi lawaaza man ya'lamo annaka laa taruddo lahu shafaa-a'tan fa-be-qadeeme i'lmeka feehe wa husne rezaaka a'nhur za a'nnee wa a'n waaledayya wa laa taj-a'l linnaare a'layya sabeelan wa laa sultaanan be- rahmateka yaa arhamar raahemeen.</p>	<p>O Allah! Surely You have made obligatory upon me their obedience, and honored me with their loyalty, I know that this is because of their high position in front of You, and their precious fortune before You, and for their proximate position to You, then because of it I am seeking refuge with his grave, shelter of the one who knows that You will not reject his intercession, then for Your eternal knowledge for it and Your good pleasure from him, be satisfy from me and my parents, do not make way for the Fire nor authority upon me, by Your mercy, O the Most Merciful!</p>
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Then come towards feet, raise your hands and say:

<p>اَللّٰهُمَّ لَوْ وَجَدْتُ شَفِيْعًا اَقْرَبَ اِلَيْكَ مِنْ مُحَمَّدٍ وَ اَهْلِ بَيْتِهِ الْاَخْيَارِ الْاَتْقِيَاءِ الْاَبْرَارِ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ لَاسْتَشْفَعْتُ بِهِمْ اِلَيْكَ وَ هٰذَا</p>	<p>allaahumma law wajadto shafee-a'n aqraba elayka min mohammadin wa ahle baytehil akhyaaril atqeyaaa-il abraare a'layhe wa a'layhemus salaamo lastashfa'to behim elayka wa haazaa qabro waliyyin</p>	<p>O Allah! Had I known interceders that are closer to You than Muhammad and his household, the virtuous, the devout and the pious, blessing be upon him and them, I would have taken them as interceders to You. And this is</p>
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قَبْرٌ وَلِيٍّ مِنْ  
 أَوْلِيَّائِكَ وَ سَيِّدٍ  
 مِنْ أَصْفِيَائِكَ وَ  
 مَنْ فَرَضْتَ عَلَى  
 الْخَلْقِ طَاعَتَهُ قَدْ  
 جَعَلْتَهُ بَيْنَ يَدَيَّ  
 أَسْأَلُكَ يَا رَبِّ  
 بِحُرْمَتِهِ عِنْدَكَ وَ  
 بِحَقِّهِ عَلَيْكَ لَمَّا  
 نَظَرْتَ إِلَيَّ نَظْرَةَ  
 رَحِيمَةٍ مِنْ  
 نَظَرَاتِكَ تَلُمُّ بِهَا  
 شَعْنِي وَ تَصْلُحُ  
 بِهَا حَالِي فِي  
 الدُّنْيَا وَ الْآخِرَةِ  
 فَإِنَّكَ عَلَى كُلِّ  
 شَيْءٍ قَدِيرٌ. اللَّهُمَّ  
 إِنَّ دُنُوبِي لَمَّا  
 فَاتَتْ الْعَدَدَ وَ  
 جَازَتْ الْأَمَدَ  
 عَلِمْتُ أَنَّ شَفَاعَةَ  
 كُلِّ شَافِعٍ دُونَ  
 أَوْلِيَّائِكَ تَقْصُرُ  
 عَنْهَا فَوَصَلْتُ  
 الْمَسِيرَ مِنْ بَلَدِي  
 قَاصِدًا وَلِيَّكَ  
 بِالْبُشْرَى وَ مُتَعَلِّقًا  
 مِنْهُمْ بِالْعُرْوَةِ  
 الْوُثْقَى وَ هَا أَنَا يَا  
 مَوْلَايَ قَدْ  
 اسْتَشْفَعْتُ بِكَ إِلَيْكَ  
 وَ أَقْسَمْتُ بِكَ  
 عَلَيْكَ فَارْحَمِ  
 غُرْبَتِي وَ أَقْبَلْ  
 تَوْبَتِي. اللَّهُمَّ إِنِّي  
 لَا أَعُولُ عَلَى  
 صَالِحَةٍ سَلَفْتُ  
 مِنْي وَ لَا أَتَّقُ  
 بِحَسَنَةٍ تَقُومُ  
 بِالْحُجَّةِ عَنِّي وَ لَوْ

min awleyaaa-eka wa  
 sayyedin min asfeyaaa-  
 eka waman farazta a'la  
 khalqe taa-a'tahu qad ja-  
 a'ltohu bayna yadayya as-  
 aloka yaa rabbe be-  
 hurmatehi i'ndaka wa be-  
 haqqehi a'layka lammaa  
 nazarta elayya nazratan  
 raheematan min  
 nazaraateka talummo  
 behaa sha-a'see wa  
 tusleho behaa haalee fid  
 dunyaa wal aakherate fa-  
 innaka a'laa kulle shay-in  
 qadeer. allaahummainna  
 zonoobee lammaa faatatil  
 a'dada wa jaazatil amada  
 a'limto anna shafaa-a'ta  
 kulle shaafe-i'n doona  
 awleyaaa-eka taqsoro  
 a'nhaa fawasaltul maseera  
 min baladaye qaasedan  
 waliyyaka bil-bushraa wa  
 mota-a'lleqan minho bil-  
 u'rwatil wusqaa wa haa  
 anaa yaa mawlaya qadis  
 tashfa'to behi elayka wa  
 aqsamto behi a'layka  
 farham ghurbatee waq bal  
 tawbatee. allaahumma  
 innee laa o-a'wwelo a'laa  
 saalehatin salafat minnee  
 wa laa asego be-hasanatin  
 taqoomo bil-hujjate a'neen  
 wa law annee qaddamto  
 hasanaate jamee-e'  
 khalqeka summa khaalafto  
 taa-a'ta awleyaaa-eka la-  
 kaanat tilkal hasanaato

the grave of one of Your  
 successors, and leader from  
 Your chosen ones. And You  
 have made obligatory upon the  
 creature for his obedience.  
 Certainly You have put them in  
 front of us. I ask You, O my  
 Lord! By his right near You,  
 and his sanctity near You, and  
 by his right upon You, to take a  
 merciful look at me from Your  
 merciful looks, reunite my  
 scattering, and reform my  
 condition by it in this world and  
 the hereafter, then surely You  
 have power over all things. O  
 Allah! Surely my sins whose  
 time of counting has expired,  
 and size has exceeded, I know  
 that intercession of all the  
 intercessors other than Your  
 guardian will fell short for it,  
 then I journeyed from my city  
 straight to Your guardian with  
 goodnews and held fast to him  
 with strong rope, here I am, O  
 my master! Certainly seeking  
 your intercession with it from  
 you, and I swear with it to you,  
 then have mercy on my  
 poverty and accept my  
 repentance. O Allah! Surely, I  
 do not rely on my past virtuous  
 actions, and I do not rely upon  
 good actions performed with  
 evidence from me, but if I  
 come with all the good deeds  
 of Your creatures then disobey  
 the order of Your guardian,  
 these good deeds will keep me

قَدَّمْتُ أَنِّي حَسَنَاتٍ جَمِيعَ خَلْقِكَ ثُمَّ خَالَفْتُ طَاعَةَ أَوْلِيَائِكَ لَكَانَتْ تِلْكَ الْحَسَنَاتُ مُزْعَجَةً لِي عَنْ جِوَارِكَ غَيْرَ حَائِلَةٍ بَيْنِي وَبَيْنَ نَارِكَ فَلِذَلِكَ عَلِمْتُ أَنَّ أَفْضَلَ طَاعَتِكَ طَاعَةُ أَوْلِيَائِكَ. اللَّهُمَّ ارْحَمْ تَوَجُّهِي بِمَنْ تَوَجَّهْتُ بِهِ إِلَيْكَ فَلَقَدْ عَلِمْتُ أَنِّي غَيْرُ وَاحِدٍ أَعْظَمُ مِقْدَارٍ مِنْهُمْ لِمَكَانِهِمْ مِنْكَ يَا أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ إِنَّكَ بِالْإِنْعَامِ مَوْصُوفٌ وَوَلِيِّكَ بِالشَّفَاعَةِ لِمَنْ آتَاهُ مَعْرُوفٌ فَإِذَا شَفَعَ فِيَّ مُتَقَضًّا كَانَ وَجْهُكَ عَلَيَّ مُقْبَلًا وَإِذَا كَانَ وَجْهُكَ عَلَيَّ مُقْبَلًا أَصَبْتُ مِنَ الْجَنَّةِ مَنْزِلًا. اللَّهُمَّ فَكَمَا اتَّوَسَّلُ بِهِ إِلَيْكَ أَنْ تَمَنَّ عَلَيَّ بِالرِّضَا وَالنَّعَمِ اللَّهُمَّ ارْضِهِ عَنَّا وَ لَا تُسْخِطْهُ عَلَيْنَا وَ اهْدِنَا بِهِ وَ لَا تُضِلَّنَا فِيهِ وَ اجْعَلْنَا فِيهِ عَلَى السَّبِيلِ الَّذِي تَخْتَارُهُ وَ أَضِفْ طَاعَتِي إِلَى خَالِصِ نِيَّتِي فِي

muz-e'jatan lee a'n  
 jewaareka ghayra haaa-  
 elatin baynee wa bayna  
 naareka fa-lezaaleka  
 a'limto anna afzala taa-  
 a'teka taa-a'to awleyaaa-  
 eka. allaahummar ham  
 tawajjohee beman  
 tawajjahto behi elayka  
 falaqad a'limto annee  
 ghayro waajedin a-a'zamo  
 miqdaarin minhum  
 lemakaanehim minka yaa  
 arhamar raahemeen.  
 allaahumma innaka bil-in-  
 a'ame mawsoofun wa  
 waliyyoka bish-shafaa-a'te  
 leman ataaho ma'roofun  
 fa-ezaa sha-fa-a' fiyya  
 motafazzelan kaana  
 wajhoka a'layya muqbelan  
 wa ezaa kaana wajhoka  
 a'layya muqbelan asabto  
 menal jannate manzelan.  
 allaahumma fakamaa  
 atawassalo behi elayka an  
 tamunna a'layya bir-rezaa  
 wan ne-a'me allaahumma  
 arzehi a'nnaa wa laa  
 tuskhitho a'laynaa  
 wahdenaa behi wa laa  
 tozillanaa feehe waj a'lnaa  
 feehe a'las sabeelil lazee  
 takhtaarohu wa azif taa-  
 a'tee elaa khaalese  
 niyyatee fee tahiyatee  
 yaa arhamar raahemeen.  
 allaahumma salle a'laa  
 kheyaare khalqeka  
 mohammadin wa aalehi

away from Your vicinity, not coming as a barrier between me and Your fire. Then for this I know that Your best obedience is the obedience of Your guardian. O Allah! Have mercy on my approach by what I have turned to You, then surely You know that I cannot find anybody greater than You, for the place he has in front of You, O the most Merciful! O Allah! Surely You are described with the bestowing and Your vicegerent with intercession towards the one who is known, then intercede for me with grace, as Your face (of mercy) is approaching me, and if Your face is approaching me than Paradise will be my residence. O Allah! Then I seek intercession with You that bestow upon me with pleasure and bounty. O Allah! Make him happy from us, and do not make them displeased with us, and guide us to him and do not deviate in it, and make for us in it a way which he has chosen, and increase my obedience till (it reach) pure intention in my greetings, O the most Merciful! O Allah! Send blessings upon the best of Your creature, Muhammad and his progeny, like You have selected them upon the worlds, and chosen them from the

تَحِيَّتِي يَا أَرْحَمَ  
الرَّاحِمِينَ. اللَّهُمَّ  
صَلِّ عَلَى خِيَارِ  
خَلْقِكَ مُحَمَّدٍ وَآلِهِ  
كَمَا أَتَجَبَّتُهُمْ عَلَى  
الْعَالَمِينَ □ وَ  
اخْتَرْتَهُمْ عَلَى عِلْمٍ  
مِنَ الْأَوَّلِينَ. اللَّهُمَّ  
وَ صَلِّ عَلَى  
حُجَّتِكَ وَ صَفْوَتِكَ  
مِنْ بَرِيَّتِكَ النَّبِيِّ  
لِنَبِيِّكَ الْمُقِيمِ  
لَأَمْرِكَ عَلَى بَنِي  
أَبِي طَالِبٍ وَ صَلِّ  
عَلَى فَاطِمَةَ  
الرَّهْرَاءِ سَيِّدَةِ  
نِسَاءِ الْعَالَمِينَ وَ  
صَلِّ عَلَى الْحَسَنِ  
وَ الْحُسَيْنِ شَفِيَّيْ  
عَرْشِكَ وَ دَلِيلِي  
خَلْقِكَ عَلَيْكَ وَ  
دُعَائُهُمْ إِلَيْكَ. اللَّهُمَّ  
وَ صَلِّ عَلَى  
عَلِيٍّ وَ مُحَمَّدٍ وَ  
جَعْفَرٍ وَ مُوسَى وَ  
عَلِيٍّ وَ مُحَمَّدٍ وَ  
عَلِيٍّ وَ الْحَسَنِ وَ  
الْخَلَفِ الصَّالِحِ  
الْبَاقِي مَصَابِيحِ  
الظُّلَامِ وَ حُجَجِكَ  
عَلَى جَمِيعِ الْأَنَامِ  
خَزَنَةِ الْعِلْمِ أَنْ  
يَعْدَمَ وَ حُمَاةَ  
الدِّينِ أَنْ يَسْقَمَ  
صَلَاةُ يَكُونُ  
الْجَزَاءُ عَلَيْهَا أَتَمُّ  
رِضْوَانِكَ وَ  
نَوَامِي بَرَكَاتِكَ وَ  
كَرَامَاتِكَ إِحْسَانِكَ.  
اللَّهُمَّ الْعَنْ

kaman tajabtahum a'lal  
a'alameena wakh tartahum  
a'laa i'lmin menal  
awwaleena. allaahumma  
wa salle a'laa hujjateka wa  
safwateka min  
bariyyatekat taalee le-  
nabiyyekal moqeeme le-  
amreka a'liyyibne abee  
taalebin wa salle a'laa  
faatemataz zahraaa-e  
sayyedate nesaaa-il  
a'alameena wa salle a'lal  
hasane wal husaine  
shanafay a'rsheka wa  
daleelay khalqeka a'layka  
wa do-a'a-tahum elayka.  
allaahumma wa salle a'laa  
a'liyyin wa mohammadin  
wa ja'farin wa moosaa wa  
a'liyyin wa mohammadin  
wa a'liyyin wal hasane wal  
khalafis saalehil baaqee  
masaabeehiz zalaame wa  
hojaajecha a'laa jamee-i'l  
anaame khazanatil i'lme  
an yo'dema wa homaatid  
deene an yasqama  
salaatan yakoonul jazaaa-  
a a'layha atamma  
rizwaaneka wa  
nawaameya barakaateka  
wa karaaa-ema  
ehsaaneka. allaahummal  
a'n a-a'daaa-ahum menal  
jinne wal inse ajma-e'ena  
wa zaa-i'f a'layhemul  
a'zaabal aleema was  
salaamo a'layka wa

past (generation). O Allah! And send blessings upon Your vicegerent, and Your chosen one from Your creatures, subsequently on Your Prophet, endurer for Your command, Ali Ibn Abi Taalib and send blessings upon Faatemah al-Zahra, the mistress of the women of the worlds, and send blessings upon al-Hasan and al-Husain, the two earrings of Your throne, and Your two proofs for Your creatuers upon You, and callers towards You. O Allah! And send blessings upon Ali, Muhammad, Ja'far, Moosa, Ali, Muhammad, Ali, al-Hasan and the remaining pious successors – lamps of the darkness, and guides for the whole mankind, mines of the knowledge for the deprived, and patrons of the religion for the sick – a blessing whose reward is complete and Your happiness, and Your perfect benedictions, and Your noble favouring. O Allah! Send curse upon their enemies from all the Jinn and the men, and increase their painful chastisement. Peace be on You and mercy of Allah and His blessing.

أَعْدَاءَهُمْ مِنَ الْجِنَّ وَ الْإِنْسِ أَجْمَعِينَ وَ ضَاعِفٌ عَلَيْهِمُ الْعَذَابُ الْأَلِيمَ وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ	rahmatul laahe wa barakaatoh.
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Then invoke by means of Dua-e-Ahad, recitation of which has been ordered during the period of occultation, which is as under:

اللَّهُمَّ رَبَّ النُّورِ الْعَظِيمِ وَ رَبَّ الْكُرْسِيِّ الرَّفِيعِ وَ رَبَّ الْبَحْرِ الْمَسْجُورِ وَ مُنْزِلَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ رَبَّ الظُّلِّ وَ الْحَرُورِ وَ مُنْزِلَ الْقُرْآنِ الْعَظِيمِ وَ رَبَّ الْمَلَائِكَةِ وَالْمُقَرَّبِينَ وَالْأَنْبِيَاءِ وَالْمُرْسَلِينَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ وَ بِنُورِ وَجْهِكَ الْمُنِيرِ وَ مُلْكِكَ الْقَدِيمِ يَا حَيُّ يَا قَيُّوْمُ أَسْأَلُكَ بِاسْمِكَ الَّذِي أَسْرَقْتَ بِهِ السَّمَوَاتِ وَ الْأَرْضُونَ وَ بِاسْمِكَ الَّذِي يَصْلُحُ بِهِ الْمَوْتُونَ وَ الْأَحْيُونَ يَا	ALLAAHUMMA RABBAN NOORIL A'ZEEM WA RABBAL KURSIYYIR RAFEE- E' WA RABBAL BAHIRIL MASJOORE WA MUNZELAT TAWRAATE WAL INJEELE WAZ ZABOORE WA RABBAZ ZILLE WAL HAROORE WA MUNZELAL QUR-AANIL A'ZEEME WA RABBAL MALAAA-EKATIL MOQARRABEENA WAL AMBEYAAA-E WAL MURSALEENA ALLAAHUMMA INNEE AS- ALOKA BE-WAJHEKAL KAREEME WA BE-NOORE WAJHEKAL MONEERE WA MULKEKAL QADEEME YAA HAYYO YAA QAYYOOMO AS-ALOKA BISMEKAL LAZEE ASHRAQAT BEHIS SAMAAWAATO WAL ARAZOONA WA BISMEKAL LAZEE YASLAHO BEHIL AWWALOONA WAL AAKHEROONA YAA HAYYAN QABLA KULLE HAYYIN WA YAA HAYYAN BA'DA KULLE HA'YYIN WA YAA HAYYAN	O Allah! Lord of the Great Light, Lord of the Elevated Throne, Lord of the tumultuous seas, and the revealer of the Tawrah, Injeel and Zaboor, Lord of the shadows and the warmths, And the revealer of the Great Quran, Lord of the proximate Angels and prophets and messengers. O Allah! I beseech You for the sake of Your Noble Visage. And for the sake of your Enlightening Visage, and Your ever existing kingdom. O Ever Living! O Controller! I beseech You in Your Name Which lits the heavens and the earths; And in Your Name, by which the ancient and the latter ones become upright. O Ever living! Who was before every living being. O Ever living! Who shall (exist) after every living being. O Ever living! Who existed when there was no life. O giver of life to dead! O One Who causes death to
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حَيًّا قَبْلَ كُلِّ  
 حَيٍّ وَ يَا حَيًّا  
 بَعْدَ كُلِّ حَيٍّ وَ  
 يَا حَيًّا حِينَ لَا  
 حَيٍّ يَا مُخَيِّ  
 الْمَوْتَى وَ مُمَيَّتِ  
 الْأَحْيَاءِ يَا حَيُّ  
 لَا إِلَهَ إِلَّا أَنْتَ.  
 اَللّهُمَّ بَلِّغْ مَوْلَانَا  
 الْإِمَامَ الْهَادِيَ  
 الْمُهَدِّي الْقَائِمَ  
 بِأَمْرِكَ صَلَوَاتُ  
 اللَّهِ عَلَيْهِ وَ عَلَى  
 آبَائِهِ الطَّاهِرِينَ  
 عَنْ جَمِيعِ  
 الْمُؤْمِنِينَ وَ  
 الْمُؤْمِنَاتِ فِي  
 مَشَارِقِ  
 الْأَرْضِ وَ  
 مَغَارِبِهَا سَهْلِهَا  
 وَ جَبَلِهَا وَ بَرِّهَا  
 وَ بَحْرِهَا وَ  
 عَنِّي وَ عَنِ  
 وَالِدَيَّ مِنْ  
 الصَّلَوَاتِ زِنَةَ  
 عَرْشِ اللَّهِ وَ  
 مِدَادَ كَلِمَاتِهِ وَمَا  
 أَحْصَاهُ عِلْمُهُ وَ  
 أَحْصَا بِهٖ كِتَابُهُ.  
 اَللّهُمَّ إِنِّي أَدْعُ  
 لَهٗ فِي صَبِيحَةِ  
 يَوْمِي هَذَا وَ مَا  
 عَشْتُ مِنْ  
 أَيَّامِي عَهْدًا وَ  
 عَقْدًا وَ بَيْعَةً لَهُ  
 فِي عُنُقِي لَا  
 أَحُولُ عَنْهَا وَلَا  
 أَرْوُلُ أَبَدًا. اَللّهُمَّ  
 اجْعَلْنِي مِنْ  
 أَنْصَارِهِ وَ

HEENA LAA HAYYAA YAA  
 MOHYEYAL MAWTAA WA  
 MOMEETAL AHYAAA-E YAA  
 HAYYO LAA ELAAHA ILLAA  
 ANTA ALLAAHUMMA  
 BALLIGH MAWLAANA  
 EMAAMAL HAADEYAL  
 MAHDIYYAL QAAA-EMA BE-  
 AMREKA SALAWAATUL  
 LAAHE A'LAYHE WA A'LAA  
 AABAAA-EHIT TAAHEREEN  
 A'N JAMEEL-I'L  
 MOaMeNEENA WAL  
 MOaMeNAATE FEE  
 MASHAAREQIL ARZE WA  
 MAGHAAREBEHAA  
 SAHLEHAA WA JABALEHAA  
 WA BARREHAA WA  
 BAHREHAA WA A'NNEE WA  
 A'N WAALEDAYYAA MENAS  
 SALAWAATE ZENATA  
 A'RSIL LAAHE WA  
 MEDAADA KALEMAATEHI  
 WA MAA AHSAHO I'LMOHU  
 WA AHAATA BEHI  
 KETAABOHU ALLAAHUMMA  
 INNEE OJADDEDO LAHU  
 FEE SABEEHATE YAWMEE  
 HAAZAA WA MAA I'SHTO  
 MIN AYYAAMEE A'HDAN WA  
 A'QDAN WA BAY-A'TAN LAHU  
 FEE O'NOQEE LAA AHULO  
 A'NHAA WA LAA AZOOLO  
 ABADAN. ALLAAHUMMAJ  
 A'LNEE MIN ANSAAREHI WA  
 AA'-WAANEHI WAZ-ZAAAB-  
 BEENA A'NHO WAL  
 MOSAARE-E'ENA ELAYHE  
 FEE QAZAAA-E HAWAA-  
 EJEHI WAL MUMTASLEENA

the living one! O Ever living!  
 There is no god except You.  
 O Allah! Send our master the  
 leader, the guide, the guided,  
 the upriser with Your  
 command. Blessings of Allah  
 be on him and his pure  
 forefathers from all the  
 believing men and believing  
 women. In the easts of the  
 earth and it's wests, in its  
 plains and its mountains, its  
 lands and its seas. From me  
 and my parents. Blessings,  
 which are the weight of  
 Allah's Throne and ink of His  
 words and whatever His  
 knowledge enumerates and  
 His book encompasses. O  
 Allah! Renew for him my  
 covenant, pledge and  
 allegiance on my neck in the  
 morning of this day of mine.  
 And whatever days (of my  
 life) I live. I shall never turn  
 away from it nor let it ever  
 vanish. O Allah appoint me  
 among his helper aides, and  
 his protectors. Those who  
 hasten to fulfill his  
 commands and obey his  
 orders. Those who are his  
 supporters and compete with  
 each other to (fulfill) his  
 intention and seek martyrdom  
 in his presence. O Allah! If  
 death occurs between me  
 and him (before the  
 reappearance) which You  
 have made obligatory and



وَاعْوَانِهِ	LE-AWAAMEREHI	WAL	decreed for your servants,
الذَّابِّينَ عَنْهُ	MOHAAMMEENA	A'NHO	then raise me from my
الْمُسَارِعِينَ إِلَيْهِ	WAS SAABEQEENA	ELAA	grave, wrapped in my
فِي قَضَائِهِ	ERAADATEHI	WAL	shroud, my sword
وَحَوَائِجِهِ	MUSTASH-HADEENA	BAYNA	unsheathed, my spear
الْمُتَتِّلِينَ	YADAYHE. ALLAAHUMMA	IN	bared, answering the call of
لِأَمْرِهِ	HAALA	BAYNEE	the caller in cities as well as
الْمُحَامِلِينَ عَنْهُ	BAYNAHUL MAWTUL LAZEE	WA	deserts. O Allah! Show me
وَالسَّابِقِينَ إِلَى	JA-A'LTAHU	A'LAA	the rightly guided face of the
إِرَادَتِهِ	E'BAADEKA	HATMAN	praiseworthy moon (i.e. face
الْمُسْتَشْهِدِينَ	MAQZIYYAN	FA-AKHRIJNEE	of Imam (a.s.)) and enlighten
بَيْنَ يَدَيْهِ. اَللّٰهُمَّ	MIN	QABREE	my vision by looking at him.
اِنْ حَالَ بَيْنِي وَ	TAZERAN	KAFANEE	And hasten his reappearance,
بَيْنَهُ الْمَوْتُ	SHAAHERAN	SAYFEE	make his arrival smooth,
الَّذِي جَعَلْتَهُ	MOJARREDAN	QANAATEE	widen his path, make me
عِبَادَكَ	MOLABBEGAN	DA'-WATAD	tread on his way and
حُتْمًا مَّقْضِيًّا	DAA-E'E FIL HAAZERE	WAL	implement his authority and
فَاخْرِجْنِي مِنْ	BAADEE. ALLAAHUMMA		strengthen his back. O Allah!
قَبْرِیْ مُؤْتَرًّا	ARENIT	TAL-A'TAR	Inhabit your cities through
شَاهِرًا	RASHEEDATA	WAL	him and give life to Your
سَقْفِي مُجَرَّدًا	GHURRATAL	HAMEEDATA	servants due to him for
قَنَاتِي مُلْبِيًّا	WAK HUL NAAZEREE	BE-	surely You have said and
دَعْوَةَ الدَّاعِي	NAZRATIN MINNEE ELAYHE		Your word is truth:
فِي الْحَاضِرِ	WA A'JJIL FARAJAHU	WA	"Corruption will become
الْبَادِي. اَللّٰهُمَّ	SAHHIL MAKHRAJAHU	WA	rampant in land and on sea
ارِنِي الطَّلَعَ	AWSEA'	MANHAJAHU	because of the evil which
وَالرَّشِيدَةَ	WASLUK	BEE	men's hand have earned".
الْعُرَّةَ الْحَمِيدَةَ	MAHAJJATAHU	WA aNFIZ	Then O Allah! Manifest for us
وَاحْضِلْ نَاطِرِي	AMRAHU	WASHDUD	Your slave and the son of
بِنَظَرَةٍ مِّنِّي إِلَيْهِ	AZRAHU	WA'-MoRIL	Your Prophet's daughter,
وَعَجَلْ فَرْجَهُ	LAAHUMMA	BEHI	whose name is the same as
وَسَهِّلْ مَخْرَجَهُ	BELAADAKA	WA AHYE BEHI	that of Your messenger, so
وَأَوْسِعْ مِنْهُجَهُ	E'BAADAKA	FA-INNAKA	that nothing from falsehood
وَاسْلِكْ بِي	QULTA	WA QAWLOKAL	is victorious except that he
مَحَجَّتَهُ وَانْفِذْ	HAQQO	"ZAHARAL	tears them (falsehood) to
أَمْرَهُ وَاشْدُدْ	FASAADO	FIL BARRE	pieces, establishes the truth
أَزْرَهُ وَاعْمُرْ	BAHRE	BEMAA	and the truth confirms him.
اَللّٰهُمَّ بِهِ بِلَادَكَ	AYDIN NAASE"	FA-AZHERIL	And O Allah! Appoint him as
وَاحِي بِهِ	LAAHUMMA	LANAA	a refuge for Your oppressed
عِبَادَكَ فَاتَّك	WALIYYAKA	WAB NA BINTE	servants and a helper for the

قُلْتُ وَ قَوْلَكَ  
 الْحَقُّ "ظَهَرَ  
 الْفَسَادُ فِي الْبَرِّ  
 وَ الْبَحْرِ بِمَا  
 كَسَبَتْ أَيْدِي  
 النَّاسِ" فَظَهَرَ  
 اللَّهُمَّ لَنَا وَلِيَّكَ وَ  
 ابْنِ بَيْتِ نَبِيِّكَ  
 الْمُسَمَّى بِاسْمِ  
 رَسُولِكَ حَتَّى لَا  
 يَظْفَرَ بِشَيْءٍ  
 مِّنَ الْبَاطِلِ إِلَّا  
 مَرْفَعَهُ وَ يُحَقِّقَ  
 الْحَقَّ وَ يُحَقِّقَهُ.  
 وَ اجْعَلْهُ اللَّهُمَّ  
 مَفْرَعًا لِمَظْلُومٍ  
 عِبَادِكَ وَ  
 نَاصِرًا لِمَنْ لَا  
 يَجِدُ لَهُ نَاصِرًا  
 غَيْرَكَ وَ مُجَدِّدًا  
 لِّمَا عَظُلَ مِنْ  
 أَحْكَامِ كِتَابِكَ وَ  
 مُشِيدًا لِّمَا وَرَدَ  
 مِنْ أَعْلَامِ دِينِكَ  
 وَ سُنَنِ نَبِيِّكَ  
 صَلَّى اللَّهُ عَلَيْهِ  
 وَآلِهِ وَ اجْعَلْهُ  
 اللَّهُمَّ مِمَّنْ  
 حَصَّنْتَهُ مِنْ  
 بَلَائِ الْمُعْتَدِينَ.  
 اللَّهُمَّ وَ سِرِّ  
 نَبِيِّكَ مُحَمَّدًا  
 صَلَّى اللَّهُ عَلَيْهِ  
 وَآلِهِ بِرُؤْيَيْهِ وَ  
 مِنْ تَبِعِهِ عَلَى  
 دَعْوَتِهِ وَ ارْحَمْ  
 ابْنَيْكَاتِنَا بَعْدَهُ.  
 اللَّهُمَّ اكْشِفْ  
 هَذِهِ الْعُمَةَ عَنْ  
 هَذِهِ الْأُمَّةِ

NABIYYEKAL MOSAMMAA  
 BISME RASOOLEKA HATTA  
 LAA YAZFARA BESHAY-IN  
 MENAL BAATELE ILLAA  
 MAZZAQAHU WA  
 YOHIIQQAL HAQQA WA  
 YOHAQQEQAHU WAJ  
 A'LHUL LAAHUMMA MAFZA-  
 A'N LE-MAZLOOME  
 E'BAADEKA WA NAASERAN  
 LEMAN LAA YAJEDO LAHU  
 NAASERAN GHAYRAKA WA  
 MOJADDEDAN LEMAA  
 U'TTELA MIN AHKAAME  
 KETAABEKA WA  
 MOSHAYYEDAN LEMAA  
 WARADA MIN AA'-LAAME  
 DEENEKA WA SONANE  
 NABIYYEKA SALLAL LAAHO  
 A'LAYHE WA AALEHI WAJ  
 A'LHUL LAAHUMMA  
 MIMMAN HASANTAHU MIN  
 BAASIL MOA'TADEENA.  
 ALLAAHUMMA WA SURRA  
 NABIYYAKA MOHAMMADAN  
 SALLAL LAAHO A'LAYHE WA  
 AALEHI BE-ROAYATEHI WA  
 MAN TABE-A'HU A'LAA  
 DA'WATEHI WAR HAMIS  
 TeKAANATANAA BA'DAHU.  
 ALLAAHUMMAK SHIF  
 HAAZEHIL GHUMMATA A'N  
 HAAZEHIL UMMATE BE-  
 HOZOOREHI WA A'JJIL  
 LANAA ZOHOORAHU  
 INNAHUM YARAWNAHU BA-  
 E'EDAN WA NARAAHO  
 QAREEBAN BE-RAHMATEKA  
 YAA ARHAMAR  
 RAAHEMEENA.

one who does not find any  
 helper for himself except You  
 and the renewer of all the  
 laws of Your book which  
 have been tampered with  
 and the rebuilder of the  
 science of Your religion and  
 the tradition of your Prophet  
 (peace of Allah be on him  
 and his progeny) and O  
 Allah! Make him among  
 those whom You have  
 protected from the evils of  
 the adversaries. O Allah! And  
 provide joy to Your Prophet  
 Mohammed – peace be on  
 him and his progeny – by his  
 vision and (the vision of) the  
 one who follows him on his  
 call and have mercy on our  
 poverty after his arrival. O  
 Allah! Remove his sorrow (of  
 occultation) from this nation  
 with his presence and hasten  
 for us his reappearance.  
 They (the disbelievers)  
 consider it to be distant while  
 consider it to be near. For  
 the sake of Your mercy, O  
 the most Merciful!

بِحُضُورِهِ  
عَجَلْ لَنَا  
ظُهُورَهُ  
يَرُونَهُ  
وَتَرِيَهُ  
قَرِيبًا  
بِرَحْمَتِكَ  
يَا  
أَرْحَمَ  
الرَّاحِمِينَ.

Then strike your hand three times on your right thigh and say each time:

الْعَجَلْ الْعَجَلْ يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ.	AL-A'JAL AL-A'JAL YAA MAWLAAYAA YAA SAAHEBAZ ZAMAANE	Hasten! Hasten! O my Master, O Master of the era.
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Then say:

اللَّهُمَّ فَاجْعَلْ نَفْسِي مُطْمَئِنَّةً بِقُدْرِكَ رَاضِيَةً بِقَضَائِكَ مُوَلَّعةً بِذِكْرِكَ وَدُعَائِكَ مُحِبَّةً لِمُصَفْوَةٍ أَوْلِيَّائِكَ مَحْبُوبَةٍ فِي أَرْضِكَ وَ سَمَائِكَ صَابِرَةً عَلَى تُرُوءٍ بِأَلْيَمِكَ مُشْتَاقَةً إِلَى فَرَحَةٍ لِقَائِكَ مُتَزَوِّدَةً التَّقْوَى لِيَوْمِ جَزَائِكَ مُسْتَنَّةً بِسُنَنِ أَوْلِيَّائِكَ مُفَارِقَةً لِأَخْلَاقِ أَعْدَائِكَ مَشْغُولَةً عَنِ الدُّنْيَا بِحَمْدِكَ وَتَنَائِكَ	ALLAAHUMMA FAJ-A'L NAFSEE MUTMA-INNATAN BEQADAREKA RAAAZEYATAN BEQAZAAA- EKA MOOLA-A'TAN BEZIKREKA WA DO-A'AAA- EKA MOHIBBATAN LESAFWATE AWLEYAAA-EKA MAHBOOBATAN FEE ARZEKA WA SAMAAA-EKA SAABERATAN A'LAA NOZOOLE BALAAA-EKA MUSHTAAQATAN ELAA FARHATE LEQAAA-EKA MOTAZAWWEDATANit TAQWAA LEYAWME JAZAAA- EKA MUSTANNATAN BESONANE AWLEYAAA-EKA MOFAAREQATAN LE- AKHLAAQE AA'-DAAA-EKA MASHGHOO LATAN A'NID DUNYAA BEHAMDEKA WA SANAAA-EKA.	O Allah! Then make my soul, satisfied with Your decree pleased with what You have destined for me, fond of Your remembrance and supplications loving Your chosen friends (Let me be) well liked on Your earth and in Your heavens patient when You send down afflictions remembering Your abundant bounties yearning for the happiness of meeting with You equipped with piety for the day of Your reward following the manners of Your friends avoiding the manners of Your enemies diverted from the (love of) world by Your remembrance and Your praise. <sup>2</sup>
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<sup>1</sup> Place between the Paradise and the Hell. – Tr.

<sup>2</sup> Behaar al-Anwaar, vol. 102, p. 178; Misbaah al-Zaaer, p. 476

## (5) Fifth Ziyaarat-e-Jaameah

This ziyaarat has been narrated by Sayed Ibn Taaos (r.a.) and Ibne Mashhadi (r.a.) (author of al-Mazaar al-Kabeer). They say:

It has been narrated by infallible Imams (a.s.):

*“Whenever you travel for pilgrimage then while making the intention say:*

<p>□  اللَّهُمَّ صَلِّ عَزْمِي  بِالتَّحْقِيقِ وَ نِيَّتِي  بِالتَّوْفِيقِ وَ رَجَائِي  بِالتَّصَدِيقِ وَ تَوَلِّ  أَمْرِي وَ لَا تَكِلْنِي  إِلَى نَفْسِي فَأَحِلَّ  عُقْدَةَ الْحَيْرَةِ وَ  أَتَخَلَّفُ عَنْ حُضُورِ  الْمَشَاهِدِ الْمُقَدَّسَةِ.</p>	<p>allaahumma sil a'zmee bit-  tahqeeqe wa niyyatee bit-  tawfeeqe wa rajaaa-ee bit-  tasdeeqe wa tawalle amree  wa laa takilnee elaa nafsee  fa-a-hulla u'qdata hayrate  wa atakhallafo a'n hoozooril  mashaa-hedil  moqaddasate.</p>	<p>O Allah! Fulfil my  determination, success to  my intention, credence to my  hope, manage my affairs, do  not leave me alone, then I  may fall into complex  situation and fail to appear  from being present at the  blessed sanctuaries.</p>
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Perform two unit of salaah then say:

<p>□  اللَّهُمَّ أَنِّي  أَسْتَوْدِعُكَ دِينِي وَ  نَفْسِي وَ جَمِيعَ  حُزْنَاتِي. اللَّهُمَّ أَنْتَ  الصَّاحِبُ فِي  السَّفَرِ وَ الْخَلِيفَةُ  فِي الْأَهْلِ وَ الْمَالِ  وَ الْوَلَدِ. اللَّهُمَّ أَنِّي  أَعُوذُ بِكَ مِنْ سُوءِ  الصُّحْبَةِ وَ إِيْخْفَاقِ  الْأُوبَةِ. اللَّهُمَّ سَهِّلْ  لَنَا حُزْنَ مَا نَتَعَوَّلُ  وَ يَسِّرْ عَلَيْنَا  مُسْتَعْزَرَ مَا نَرْوُحُ  وَ نَعْدُو لَهُ إِنَّكَ  عَلَى كُلِّ شَيْءٍ  قَدِيرٌ.</p>	<p>allaahumma innee  astawde-o'ka deenee wa  nafsee wa jamee-a'  hozaanatee. allaahumma  antas saahebo fis safare  wal khaleefato fil ahle wal  maale wal walade.  allaahumma innee a-o'ozo  beka min sooo-is sohbate  wa ikhfaaqil awbate.  allaahumma sahhil lanaa  huzna maa nata-ghawwalo  wa yassir a'laynaa  mustaghzara maa naroo  ho wa naghtoo lahu innaka  a'laa kulle shay-in qadeer.</p>	<p>O Allah! I entrust You with my  religion, my self and all my  comrades. O Allah! You are  the companion in the journey  and the representative in my  family, wealth and progeny. O  Allah! I seek refuge in You  from bad companionship and  unsuccessful return. O Allah!  Make smooth for us grief  which is far but we imagine it  to be near and make easy on  us plenty of our travel (in day  and night), verily You are  powerful over all thing.</p>
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While travelling always take care of your companions and behave with them well, glorify the Almighty Allah, send salutations on Muhammad (s.a.w.a.) and his progeny (a.s.) as much as possible and while taking the bath for ziyaarat say:

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ اللَّهُمَّ اغْسِلْ عَنِّي دَرَنَ الذُّنُوبِ وَ وَسَخَ الْعُيُوبِ وَ طَهِّرْنِي بِمَاءِ التَّوْبَةِ وَ الْبِسْمِ رَدَّاءَ الْعِصْمَةِ وَ اَيِّدْنِي بِلُطْفِ مَنَّكَ يَوْفَقْنِي لِصَالِحِ الْأَعْمَالِ إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ .	bismil laahe wa billaahe wa fee sabeelil laahe wa a'laa millate rasoolil laahe allaahummagh sil a'nnee daranaz zonoobe wa sakhal o'yoobe wa tahhirnee bemaaa-it tawbate wa albisnee redaaa-al i'smate wa ayyidnee be-lutfe manneka yowaffeqonee le- saalehil a-a'maale innaka zoo fazlil a'zeem.	In the Name of Allah (I begin), in Allah (I trust), in the way of Allah (I proceed), and I am on the creed of the Messenger of Allah. O Allah! Cleanse me from the filth of sins and the dirt of defects, purify me with the water of repentance, dress me the garb of protection (against sinning), and aid me with Your compassion on account of which You may lead me to (doing) righteous deeds. You are verily the Lord of great favor.
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When you approach the gate of the shrine, you may say the following words:

الْحَمْدُ لِلَّهِ الَّذِي وَقَفَّنِي لِقْصِدِ وَلِيِّهِ وَ زِيَارَةِ حُجَّتِهِ وَ أَوْرَدَنِي حَرَمَهُ وَلَمْ يَنْخَسِنِي حَظِّي مِنْ زِيَارَةِ قَبْرِهِ وَ النُّزُولِ بِعَفْوَةِ مُعَيِّبِهِ وَ سَاحَةِ تُرْبَتِهِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَسِمْنِي بِحِرْمَانٍ مَا أَمَلْتُهُ وَ لَا صَرَفَ عَنِّي مَا رَجَوْتُهُ وَ لَا قَطَعَ رَجَائِي	al-hamdo lillaahil lazee waffaqanee le-qasde waliyyehi wa zeyaarate hujjatehi wa awradanee haramahu wa lam yabkhasnee hazzee min zeyaarate qabrehi wan nozoole be-a'qwate moghannabehi wa saahate turbatehi al- hamdo lillaahil lazee lam yasimnee be- hirmaane maa ammaltohu wa laa sarafa a'nnee maa rajaaa-ee feemaa	All praise be to Allah Who has led me to come to His intimate servant and to visit His argument-person (against creatures) and has allowed me to enter the precinct of him (i.e. His intimate servant); thus, He has not deprived me of the opportunity to visit the tomb of him and to stay at the patio of his shrine and at the courtyard of his grave. All praise be to Allah Who has not decided for me the deprivation of that which I hope, has not prevented me against that for which I have longed and has not disappointed me as regards that which I have anticipated; rather, He has dressed me good health from
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فِيمَا تَوَقَّعْتَهُ بَلِّ الْبَسْنِي عَافِيَتَهُ وَ أَفَادْنِي نِعْمَتَهُ وَ أَتَانِي كَرَامَتَهُ	tawaqqa'tohu bal albasanee a'afeyatahu wa afaadanee ne'matahu wa aataanee karaamatahu.	Him, bestowed upon me with His grace, and granted me His honoring.
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After entering the holy shrine, stop at the pure tomb and say the following words:

الْسَّلَامُ عَلَيْكُمْ أَيِّمَةُ الْمُؤْمِنِينَ وَ سَادَةُ الْمُتَّقِينَ وَ كُبَرَاءُ الصِّدِّيقِينَ وَ أُمَرَاءُ الصَّالِحِينَ وَ قَادَةُ الْمُحْسِنِينَ وَ أَغْلَامُ الْمُهَنْدِينَ وَ أَنْوَارُ الْعَارِفِينَ وَ وَرَثَةُ الْأَنْبِيَاءِ وَ صَفْوَةُ الْأَوْصِيَاءِ وَ شُمُوسُ الْأَنْفِيَاءِ وَ بُدُورُ الْخُلَفَاءِ وَ عِبَادُ الرَّحْمَنِ وَ شُرَكَاءُ الْقُرْآنِ وَ مَنْهَجُ الْإِيمَانِ وَ مَعَادِنُ الْحَقَائِقِ وَ شُفَعَاءُ الْخَلَائِقِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ. أَشْهَدُ أَنَّكُمْ أَبْوَابُ اللَّهِ وَ مَفَاتِيحُ رَحْمَتِهِ وَ مَقَالِيدُ مَغْفِرَتِهِ وَ سَحَابُ رِضْوَانِهِ وَ مَصَابِيحُ جَنَانِهِ	assalaamo a'laykum a- immatil moameneena wa saadatil muttaqeena wa kobaraaaa-is siddeeqeena wa omaraaaa-is saaleheena wa qaadatil mohseneena wa a- a'laamil mohtadeena wa anwaaril a'arefeeena wa warasatil anbeyaaa-e wa safwatil awaseyaaa-e wa shomoosal atqeyaaa-e wa bodooril kholafaaa-e wa e'baadir rahmaane wa shorakaaa-al quraaane wa manhajil eemaane wa ma'denil haqaaa-eqe wa shofa-a'aa-al khalaa-eqe wa rahmatul laahe wa barakaatoh. ash-hado annakum abwaabul laahe wa mafaateeho ramatehi wa maqaaleedo maghferatehi wa sa- haaa-ebo rizwaanahi wa masaabeeho jenaanehi wa hamalato furqaanehi wa khazanato i'lmehi wa hafazato sirrehi wa mahbato wah-yehi wa amaanaatun nobuwwate	Peace be on you, O the Imams of the believers, the chiefs of the pious, the heads of the truthful, the princes of the righteous, the leaders of the good-doers, the epitomes of the truly guided ones, the light for the cognizant, the inheritors of the Prophets, the choicest of the Prophet's successors, the sunlight of the devout ones, the full moons of the vicegerents (of the Prophets), the (true) servants of the All- Beneficent, the partners of the Qur'an, the course to the (true) faith, the essences of the realities, and the interceders for the beings. Allah's mercy and blessings be upon you. I bear witness that You are the doors to Allah, the clues to (attaining) His mercy, the keys to His forgiveness, the clouds of His pleasure, the lanterns of the gardens of His Paradise, the carriers of His distinguishing Book, the hoarders of His knowledge, the keepers of His secret, and the place of the descent of His revelation. The trusts of prophethood are
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وَ حَمَلَةً فَرْقَانِهِ  
 وَ خَزَنَةً عِلْمِهِ  
 وَ حَفْظَةً سِرِّهِ وَ  
 مَهْبِطٌ وَحْيِهِ وَ  
 أَمَانَاتُ التُّبُوَّةِ وَ  
 وَدَائِعُ الرِّسَالَةِ  
 أَنْتُمْ أَمْنَاءُ اللَّهِ وَ  
 أَحِبَّاءُهُ وَ عِبَادُهُ  
 وَ أَصْفِيَائُهُ وَ  
 أَنْصَارُ تَوْحِيدِهِ  
 وَ أَرْكَانُ  
 تَحْجِيدِهِ وَ دُعَاةُ  
 إِلَى كُتُبِهِ وَ  
 حَرَسَةُ خَلَائِقِهِ  
 وَ حَفْظَةُ  
 وَدَائِعِهِ لَا  
 يَسْبِقُكُمْ ثَنَاءُ  
 الْمَلَائِكَةِ فِي  
 الْإِخْلَاصِ وَ  
 الْخُشُوعِ وَ لَا  
 يُضَادُّكُمْ ذُو  
 انْتِهَالٍ □ وَ  
 خُضُوعٍ أَيْ وَ  
 لَكُمْ الْقُلُوبُ الَّتِي  
 تَوَلَّى اللَّهُ  
 رِيَاضَتَهَا  
 بِالْخَوْفِ وَ  
 الرَّجَاءِ وَ جَعَلَهَا  
 أَوْعِيَةً لِلشُّكْرِ وَ  
 الثَّنَاءِ وَ أَمْنَهَا  
 مِنْ عَوَارِضِ  
 الْغَفْلَةِ وَ صَفَاهَا  
 مِنْ شَوَاغِلِ  
 الْفِتْرَةِ بَلْ يَتَقَرَّبُ  
 أَهْلُ السَّمَاءِ  
 بِحُبِّكُمْ وَ  
 بِالْبِرِّاءَةِ مِنْ  
 أَعْدَائِكُمْ وَ تَوَاضَعُوا  
 عَلَى الْبُكَاءِ  
 وَ مُصَابِكُمْ

wa wadaa-ye-u'r  
 resaalate. antum  
 omanaaa-ul laahe wa  
 ahibbaaaa-ohu a  
 e'baaduhu wa asfewyaaa-  
 ohu wa ansaaro  
 tawheedehee wa arkaano  
 tamjeedehee wa do-a'atohu  
 elaa kotobehi wa  
 harasato khalaaa-eqehi  
 wa hafazato wadaaa-e-  
 e'hi. laa yasbeqokum  
 sanaaa-ul malaaa-ekate  
 fil ikhlaase wal khoshoo-e'  
 wa laa yozaaaddokum  
 zoob tehaalin wa khozoo-  
 i'n annaa wa lakomul  
 qoloobul latee tawallal  
 laaho reyaazatahaa bil-  
 khawfe war rajaaa-e wa  
 ja-a'lahaa aw-e'yatan lish-  
 shukre was sanaaa-e wa  
 aamanahaa min  
 a'waarezil ghaflate wa  
 saffaahaa min  
 shawaaghelil fatrate bal  
 yataqarrabo ahlus  
 samaaa-e be-hubbekum  
 wa bil-baraa-ate min a-  
 a'daaa-ekum wa  
 tawaatoril bokaaa-e a'laa  
 mosaabekum wal  
 isteghfaare le-shee-  
 a'tekum wa  
 mohibbeekum. fa-anaa  
 ush-hedul laaha  
 khaaleqee wa ush-hedo  
 malaaa-ekatahu wa  
 anbeyaaa-ahu wa ush-  
 hedokum yaa mawaaliyya

possessed by you. So are the charges of the Divine Message. You are Allah's trustees, well-beloved, servants, and choicest ones. You are also the supporter of (the creed of) His Oneness, the pillars of glorifying Him, the callers to (the belief in) His Books, the guardians over His beings, and the custodians of His trusts. Neither the praising of the angels with all of its sincerity and reverence can precede Yours nor can any earnest suppliant and pious one compare himself to Yours. How can that be! While your hearts are these which Allah Himself has schooled with means of fear and hope for Him, made containers of thanksgiving and praising Him, secured against even accidental inattentiveness, and purified from the evil of languor. More exactly, the inhabitants of the heavens seek nearness [to Allah] through their love for you and disavowal of your enemies, and through persistent weeping for your misfortunes and imploring for Allah's forgiveness for your adherents and supporters. I, hereby, ask Allah, my Creator, to witness for me, and I ask His angels and Prophets to witness for me, too and I ask you, too, O my masters, to witness for me that I have full faith in your (divinely commissioned) leadership, I fully believe in your



الْإِسْتِغْفَارِ  
 لِشَيْعَتِكُمْ وَ  
 مُحِبِّيكُمْ. فَاَنَا  
 أَشْهَدُ اللَّهَ خَالِقِي  
 وَأَشْهَدُ مَلَائِكَتَهُ  
 وَأَنْبِيََاءَهُ وَأَشْهَدُكُمْ  
 يَا مَوَالِي أَنِّي  
 مُؤْمِنٌ بِوَلَايَتِكُمْ  
 مُعْتَقِدٌ لِإِمَامَتِكُمْ  
 مُقَرَّرٌ بِخِلَافَتِكُمْ  
 عَارِفٌ بِمَنْزِلَتِكُمْ  
 مُوقِنٌ بِعِصْمَتِكُمْ  
 خَاضِعٌ لَوْلَايَتِكُمْ  
 مُتَقَرِّبٌ إِلَى اللَّهِ  
 بِحُبِّكُمْ وَ  
 بِالْبِرَاءَةِ مِنْ  
 أَعْدَائِكُمْ عَالِمٌ  
 بِأَنَّ اللَّهَ قَدْ  
 طَهَّرَكُمْ مِنْ  
 الْفَوَاحِشِ مَا  
 ظَهَرَ مِنْهَا وَ مَا  
 بَطَنَ وَ مِنْ كُلِّ  
 رِيْبَةٍ وَ نَجَاسَةٍ  
 وَ دَنِيَّةٍ وَ  
 رَجَاسَةٍ وَ  
 مَنَحَكُمْ رَايَةَ  
 الْحَقِّ الَّتِي مِنْ  
 تَقَدَّمَهَا ضَلَّ وَ  
 مَنْ تَأَخَّرَ عَنْهَا  
 زَلَّ وَ فَرَضَ  
 طَاعَتَكُمْ عَلَى  
 كُلِّ أَسْوَدٍ وَ  
 أَبْيَضٍ. وَأَشْهَدُ  
 أَنَّكُمْ قَدْ وَفَيْتُمْ  
 بِعَهْدِ اللَّهِ وَ ذِمَّتِهِ  
 وَ بِكُلِّ مَا  
 اشْتَرَطَ عَلَيْكُمْ  
 فِي كِتَابِهِ وَ  
 دَعَاكُمْ إِلَى

annee moamenun be-  
 walaayatekum  
 mo'taqedun le-  
 emaamatekum moqirrun  
 bekhelaafatekum a'arefun  
 be-manzelatekum  
 mooqenun be-i'smatekum  
 khaaze-u'n le-  
 walaayatekum  
 motaqarrebun elal laahe  
 be-hubbekum wa bil-  
 baraaa-ate min a-  
 a'adaaa-ekum a'alemun  
 be-annal laaha qad  
 tahharakum menal  
 fawaaheshe maa zahara  
 minhaa wa maa batana  
 wa min kulle raybatin wa  
 najaasatinwa daniyyatin  
 wa rajaasatin wa  
 manahakum raayatatal  
 haqqil latee man  
 taqaddamahaa zalla wa  
 man ta-akhhara a'nhaa  
 zalla wa faraza taa-  
 a'takum a'laa kulle  
 aswadin wa abyazin. wa  
 ash-hado annakum qad  
 wafaytum be-a'hdil laahe  
 wa zimmatehi wa be-kulle  
 mash tarata a'laykum fee  
 ketaabehe wa da-a'wtum  
 elaa sabeelehi wa  
 anfaztum taa-qatakum  
 fee marzaatehi wa  
 hamaltomul khalaaa-eqa  
 a'laa minhaajin  
 nobuwate wa  
 masaalekir resaalate wa  
 sirtum feehe be-seeratil

Imamate, I confess of your  
 successorship (to prophethood), I  
 am aware of your unmatched  
 rank, I am certain of your  
 infallibility, I submit to your  
 leadership, I seek nearness to  
 Allah through my love for you and  
 disavowal of your enemies, I  
 know for sure that Allah has  
 purified you from indecencies,  
 whether open or secret, and from  
 all suspicions, filth, all ill deeds,  
 and ignominy. And He has  
 granted you the pennon of the  
 truth that whoever foregoes shall  
 have missed the right way and  
 whoever lags behind shall have  
 slipped. He has imposed the  
 obedience to you upon all beings,  
 be them black or white. I also  
 bear witness that you have verily  
 fulfilled your pledge and promise  
 to Allah and carried out all that  
 which He stipulated on you in His  
 Book. You also called for  
 (following) His Path, exerted all  
 your efforts in seeking His  
 pleasure, led the beings to the  
 course of Prophethood and the  
 paths of the Divine Message, and  
 dealt with them according to the  
 norm of the Prophets and the  
 customs of the Prophets'  
 successors. Nonetheless, none  
 of your instructions was carried  
 out, and none lent you any ear.  
 So, Allah's blessings be upon  
 your souls and your bodies.

سَبِيلِهِ وَ أَنْفَذْتُمْ طَاقَتَكُمْ فِي مَرْضَاتِهِ وَ حَمَلْتُمْ الْخَلَائِقَ عَلَى مِنْهَا النُّبُوَّةَ وَ مَسَالِكَ الرَّسَالَةِ وَ سِرَّتُمْ فِيهِ بِسِيرَةٍ و الْأَنْبِيَاءِ مَذَاهِبِ الْأَوْصِيَاءِ فَلَمْ يُطِيعْ لَكُمْ أَمْرٌ وَ لَمْ تُصْنَعْ إِلَيْكُمْ أَذُنٌ فَصَلَّوْا عَلَى أَرْوَاحِكُمْ وَ أَجْسَادِكُمْ.	anbeyaaa-e wa mazaa- hebil awseyaaa-e falam yota' lakum amrun wa lam tos-ghe elaykum ozonun fa-salawaatul laahe a'laa arwaahekum wa ajsaadekum.
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Then come in front of the holy tomb and say:

بِأَبِي أَنْتَ وَ أُمِّي يَا حُجَّةَ اللَّهِ لَقَدْ أَرْضَعْتَ بِثَدْيِ الْإِيمَانِ وَ فُطِمْتَ بِنُورِ الْإِسْلَامِ وَ غُذِّيتَ بِرَبِّدِ الْيَقِينِ وَ أَلْبِسْتَ حُلَّ الْعِصْمَةِ وَ اصْطَفَيْتَ وَرَّثْتَ عِلْمَ الْكِتَابِ وَ لَقَنْتَ فَصْلَ الْخُطَابِ وَ أَوْضَحَ بِمَكَانِكَ مَعَارِفَ التَّنْزِيلِ وَ غَوَّامِضَ التَّأْوِيلِ وَ سَلَّمْتَ إِلَيْكَ رَايَةَ الْحَقِّ وَ كَلَّمْتَ هِدَايَةَ الْخَلْقِ وَ نَبَذَ إِلَيْكَ عَهْدَ الْإِمَامَةِ وَ الزَّيْمَتَ حَفِظَ	be-abee anta wa ummee yaa hujjatal laahe laqad urze'ta be- sadyil eemaane wa fotimta be-nooril islaame wa ghuzzeeta be-bardil yaqeene wa ulbista holalal i'smate was tofeeta wa wurrista i'lmal ketaabe wa luqqinta faslal khetaabe wa ooseha bemakaaneka ma- a'arefut tanzeele wa ghawaamwzut taaweele wa sullemat elaya raaytul haqqe wa kullifta hedaayatal khalqe wa nobeza elayka a'hdul emaamate wa ulzimta hifzash sharee-a'te. wa	May Allah accept my father and mother as ransoms for you, O Argument of Allah. You were certainly fed by the breast of faith, weaned on the illumination of Islam, nourished on the utter certitude, dressed the garments of infallibility, chosen and inherited the knowledge of the Book, and prompted the decisive speech. Through your position were the knowledge of the Divine Revelation and the mysteries of the interpretation (of the Qur'an) made clear. To you was the pennon of the truth delivered. You were charged with guiding the beings. To you was the pledge of Imamate given exclusively. You were assigned to preserve the religious law. I also bear witness,
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الشَّرِيعَةَ. وَ أَشْهَدُ  
يَا مَوْلَايَ أَنَّكَ  
وَفَيْتَ بِشَرَائِطِ  
الْوَصِيَّةِ وَ  
قَضَيْتَ مَا لَزِمَكَ  
مِنْ حَدِّ الطَّاعَةِ وَ  
نَهَضْتَ بِأَعْبَاءِ  
الْإِمَامَةِ وَ  
اخْتَدَيْتَ مِثَالَ  
النُّبُوَّةِ فِي الصَّبْرِ  
وَ الاجْتِهَادِ وَ  
التَّصِيحَةِ لِلْعِبَادِ وَ  
كُظِمَ الْغَيْظُ وَ  
الْعَفْوُ عَنِ النَّاسِ  
وَ عَزَمْتَ عَلَى  
الْعَدْلِ فِي الْبَرِيَّةِ  
وَ النِّصْفَةِ فِي  
الْقَضِيَّةِ وَ وَكَّدْتَ  
الْحُجَجَ عَلَى  
الْأُمَّةِ بِالْأَدْلَالِ  
وَالصَّادِقَةِ وَ  
الشَّوَاهِدِ النَّاطِقَةِ  
وَ دَعَوْتَ إِلَى اللَّهِ  
بِالْحِكْمَةِ الْبَالِغَةِ وَ  
الْمَوْعِظَةِ  
الْحَسَنَةِ. فَمُنِعْتَ  
مَنْ تَقْوَمُ الرِّيَغِ  
وَ سَدَّ النَّظْمِ وَ  
إِصْلَاحِ الْفَاسِدِ وَ  
كَسْرِ الْمُعَانِدِ وَ  
إِحْيَاءِ السُّنَنِ □ وَ  
إِمَاتَةِ الْبِدْعِ حَتَّى  
فَارَقْتَ الدُّنْيَا وَ  
أَنْتَ شَهِيدٌ وَ  
لَقَيْتَ رَسُولَ اللَّهِ  
وَ أَنْتَ حَمِيدٌ  
صَلَوَاتُ اللَّهِ عَلَيْكَ  
. تَتَرَادَفُ وَ تَزِيدُ

ash-hado yaa mawlaaya  
annaka wafayta be-  
sharaaa-etil wasiyyate  
wa qazayta maa  
lazemaka min haddit  
taa-a'te wa nahazta be-  
a-a'baaa-il emaamate  
wah tazayta mesaalan  
nobuwwate fis sabre wal  
ijtehaade wan  
naseehate lil-e'baade  
wa kazmil ghayze wal  
a'few a'nin naase wa  
a'zamta a'lal a'dle fil  
bariyyate wan nasafate  
fil qaziyyate wa  
wakkadtal hojaja a'lal  
ummate bid-dalaaa-elis  
saadeqate wash  
shawaahedin naateqate  
wa da-a'wta elal laahe  
bil-hikmatil baaleghate  
wal maw-e'zatil  
hasanate. fa-mone'ta  
min taqweemiz zayghe  
wa saddis salme wa  
islaahil faasede wa  
kasril mo-a'anede wa  
ehyaaa-is sonane wa  
emaatatil beda-e' hattaa  
faaraqtad dunyaa wa  
anta shaheedun wa  
laqeeta rasoolal laahe  
anta hameedun  
salawaatul laahe a'layka  
tataraadafo wa tazeedo.

O my master, that you met all the qualifications of successorship, settled all your obligations as regards the obedience (to Allah), carried successfully all the burdens of Imamate, and followed the example of prophethood in endurance, exertion of all possible efforts, giving advice to the servants, suppressing your rage, and pardoning the people. You were also determined to act fairly with the creatures and to be just in all issues. You confirmed all the claims (of Allah) on the community through irrefutable proofs and through the speaking law and called to the way of Allah with wisdom and fair exhortation. You thus stood against any rise of doubt and worked on rectifying all furrows, mending the wrong, beating the stubborn evildoer, reviving the norms (of the Prophets), and annihilating the heresies until you departed this life as martyr and met the Messenger of Allah, peace be upon him and his Household, as praiseworthy. May the blessings of Allah continue on you incessantly and increasingly.

Then move to the side of the feet and say the following words:

يَا سَادَتِي يَا آلَ  
رَسُولِ اللَّهِ إِنِّي  
بِكُمْ أَتَقَرَّبُ إِلَى  
اللَّهِ جَلَّ وَ عَلَا  
بِالْخِلَافِ عَلَى  
الَّذِينَ غَدَرُوا بِكُمْ  
وَ نَكثُوا بَيْعَتَكُمْ وَ  
جَحَدُوا وَ لَا يَتَكَبَّرُونَ  
وَ أَنْكَرُوا مَنْزِلَتَكُمْ وَ  
خَلَعُوا رِبْقَةَ  
طَاعَتِكُمْ وَ  
هَجَرُوا أَسْبَابَ  
مَوَدَّتِكُمْ وَ تَقَرَّبُوا  
إِلَيَّ فَرَأَيْتَهُمْ  
بِالْبِرَاءَةِ مِنْكُمْ وَ  
الْأَعْرَاضِ عَنْكُمْ  
وَ مَنَعُوكُمْ مِنْ  
إِقَامَةِ الْحُدُودِ وَ  
اسْتِثْصَالِ  
الْجُحُودِ وَ شَعْبِ  
الصَّدْعِ وَ لَمْ  
تُشْعَثْ وَ سَدَّ  
الْخَلَلَ وَ تَتَّقِفِ  
الْأَوْدِ وَ إِمْضَاءِ  
الْأَحْكَامِ وَ تَهْذِيبِ  
الْإِسْلَامِ وَ قَمْعِ  
الْأَثَامِ وَ ارْهَجُوا  
عَلَيْكُمْ نَقَعَ  
الْحُرُوبِ وَ الْفَنَنِ  
وَ أَنْحُوا عَلَيْكُمْ  
سُيُوفَ الْأَحْقَادِ وَ  
هَتَكُوا مِنْكُمْ  
السُّيُورَ وَ ابْتَنَعُوا  
بِخُمُسِكُمُ الْخُمُورَ  
وَ صَرَفُوا  
صَدَقَاتِ  
الْمَسَاكِينِ إِلَى  
الْمُضْحَكِينَ □ وَ  
السَّاحِرِينَ وَ ذَلِكَ  
بِمَا طَرَقَتْ لَهُمْ

yaa saadatee yaa aala  
rasoolil laahe innee  
bekumk ataqarrabo elal  
laahe jalla wa a'laa bil-  
khelaafe a'lal lazeena  
ghadaroo bekum wa  
nakasoo bay-a'takum wa  
jahadoo welaayatakum  
wa ankaroo  
manzelatakum wa khala-  
o'o ribqata taa-a'tekum  
wa hajaroo asbaaba  
mawaddatekum wa  
taqarraboo elaa faraa-  
e'natehim bil-baraaaa-ate  
minkum wal a-a'raaze  
a'nkum wa mana-  
o'okum min eqaamatil  
hodoode was teasaalil  
johoode wa sha'bis sad-  
e' wa lammish sha-a'se  
wa saddil khalale wa  
tasqeefil awade wa  
imzaaa-il ahkaame wa  
tahzeebil islaame wa  
qam-i'l aasaame wa  
arhajoo a'laykum naq-a'l  
horoobe wal fetane wa  
anhoo a'laykum soyoofal  
ahqaade wa hatakoo  
minkomus sotoora wab  
taa-o'o  
bekhomosekomul  
khomoora wa sarafoo  
sadaqaatil masaakeene  
elal muzhekeena was  
saakhereena wa zaaleka  
bemaa tarraqat lahomul  
fasaqatul ghowaato wal  
hasadatul boghaato

O my masters! O Household of  
Allah's Messenger! In your  
names do I seek nearness to  
Allah the All-Majestic and All-  
Elevated by dissenting from those  
who betrayed you, breached their  
allegiance to you, denied your  
leadership, renounced your  
position, gave up their obedience  
to you, abandoned the love for  
you, curried favor with their tyrant  
rulers through disavowing and  
rejecting you, prevented you from  
carrying out the religious laws,  
eradicating atheism, setting right  
the split, rejoining the scattered,  
meeting the deficiency,  
straightening the crookedness,  
executing the divine laws, refining  
Islam, and restraining sins; they  
stirred up the dust of wars and  
seditions against you,  
unsheathed the swords of malice  
against you, rent your coverings,  
bought wines with the khumus  
levy that is decided for you  
exclusively, and paid the alms  
that are decided for the poor to  
the clowns and jokers. All that  
was because of the urging  
practices of the licentious, the  
aberrant, the envious, and the  
oppressors; the people of breach,  
treachery, rebellion, and deceit;  
whose hearts are evil-smelling  
due to the filth of polytheism, and  
whose bodies are suffocated with  
the dirt of atheism. It is they who  
embraced hypocrisy and buckled  
down to dissension. So, when the

الْفَسَقَةُ الْعَوَاةُ وَ  
 الْحَسَدَةُ الْبَغَاةُ  
 أَهْلُ النَّكَثِ وَ  
 الْغَدْرِ وَ الْخِلَافِ  
 وَ الْمَكْرِ وَ  
 الْقُلُوبِ الْمُتَبَيِّنَةِ  
 مِنْ قَدْرِ الشَّرِكِ  
 وَ الْأَجْسَادِ  
 الْمُشْحَنَةِ مِنْ  
 دَرَنِ الْكُفْرِ الَّذِينَ  
 أَضَبُّوا عَلَى  
 النَّفَاقِ وَ أَكْبُوا  
 عَلَى عَلَائِقِ  
 الشَّقَاقِ فَلَمَّا  
 مَضَى الْمُصْطَفَى  
 صَلَوَاتُ اللَّهِ عَلَيْهِ  
 وَ إِلَهٍ اخْتَطَفُوا  
 الْغُرَّةَ وَ انْتَهَرُوا  
 الْفُرْصَةَ وَ  
 انْتَهَكُوا الْحُرْمَةَ  
 وَ غَادَرُوهُ عَلَى  
 فَرَاشِ الْوَفَاةِ وَ  
 أَسْرَعُوا لِنَقْضِ  
 الْبَيْعَةِ وَ مُخَالَفَةِ  
 الْمَوَائِثِ الْمُوَكَّدَةِ  
 وَ خِيَانَةِ الْأَمَانَةِ  
 الْمَعْرُوضَةِ عَلَى  
 الْجِبَالِ الرَّاسِيَةِ وَ  
 أَبَتْ أَنْ تَحْمِلَهَا وَ  
 حَمَلَهَا الْإِنْسَانُ  
 الظُّلُمُ الْجَهْلُ  
 ذُو الشَّقَاقِ وَ  
 الْعِزَّةُ بِالْأَثَامِ  
 الْمُؤَلِّمَةُ وَ الْأَنْفَةُ  
 عَنِ الْإِتْقَانِ  
 لِحَمِيدِ الْعَاقِبَةِ  
 فَحْشَرِ سِفْلَةٍ  
 الْأَعْرَابِ وَ بَقَايَا  
 الْأَحْزَابِ إِلَى دَارِ  
 النُّبُوَّةِ وَ الرِّسَالَةِ

ahlun nakse wal ghadre  
 wal khelaafe wal makre  
 wal qolobil muntenate  
 min qazarish shirke wal  
 ajsaadil mush-hanate  
 min daranil kufre al-  
 lazeena azabboo a'lan  
 nefaaqe falamma mazal  
 mustafaa salawaatul  
 laahe a'layhe wa aalehi  
 ikhtataful ghirrata wan  
 tahazul fursata wan  
 tahakul hurmata wa  
 ghaadaroohe a'laa  
 feraashil wafaate wa  
 asrao-o' lenaqzil bay-a'te  
 wa mokhaalafatil  
 mawaaseeqil  
 moakkadate wa  
 kheyaaanatil amaanatil  
 ma'roozate a'lal jebaalir  
 raaseyate wa abat an  
 tahmelahaa wa  
 hamalahal insaanuz  
 zaloomul jahoolo zush  
 sheqaaqe wal i'zzate bil-  
 aasamil moolemate wal  
 anafate a'nil inqeyaade  
 le-hameedil a'aqebate.  
 fahoshera siflatal a-  
 a'raabe wa baqaayal  
 ahzaabe elaa daarin  
 nobuwate war  
 resaalate wa mahbetil  
 wahye wal malaaa-ekate  
 wa mustaqarre sultaanil  
 welaayate wa ma'denil  
 wasiyyate wal khelaafate  
 wal emaamate hatta  
 naqazoo a'hdal

Chosen Prophet, Allah's peace be upon him and his Household, passed away, they seized the opportunity, took the occasion, and violated the sanctity. They left him bed-ridden and hurried to preach their allegiance, break the covenants that had been confirmedly taken from them, betray the trust that had been offered to the unshakable mountains but they (i.e. the mountains) refused to undergo; rather, man – the wronging and ignorant – accepted to assume it. Man is actually dissenting, obstinate to committing grave sins, and disdaining from submission to that whose end result is praiseworthy. Hence, the lowly Bedouins and the rest of the parties (who had allied each other against the Holy Prophet) were gathered to the abode of the prophethood, Divine Message, Divine Revelation and angels, the center of the authority of the (divinely commissioned) leadership (of the Holy Imams), and the core of the Prophet's successorship, inheritance, and Imamate. They therefore preached the covenant (that they had made) to the Chosen Prophet as regards the leadership of his brother, the sign of true guidance (namely, Imam Ali (a.s.)) who alone can distinguish the path of salvation from these of perdition, and they

وَ مَهْبِطُ الْوَحْيِ	mustafaa	fee	akheehe
وَ الْمَلَائِكَةُ وَ	a'lamil	hodaa	wal
مُسْتَقَرُّ سُلْطَانِ	mobayyene	tareeqin	
الْوِلَايَةِ وَ مَعْدِنِ	najaate	min	toroqir
الْوَصِيَّةِ وَ	radaa	wa	jarahoo
الْخِلَافَةِ	kabeda	khayril	waraa
الْإِمَامَةِ حَتَّى	fee	zulmib	natehi
نَقَضُوا عَهْدَ	tehaade	habeebatehi	
الْمُصْطَفَى فِي	wah	tezaame	
أَخِيهِ عِلْمُ الْهُدَى	a'zeezatehi	baz-a'te	
وَ الْمُبَيَّنِ طَرِيقِ	lahmehi	wa	filzate
النَّجَاةِ مِنْ طَرُقِ	kabedehi	wa	khazaloo
الرَّدَى وَ جَرَحُوا	ba'lahaa	wa	sagh-
كَيْدَ خَيْرِ الْوَرَى	gharoo	qadrahu	was
فِي ظِلْمِ ابْنَتِهِ وَ	tahalloo	mahaaremahu	
اضْطَهَادِ حَبِيبَتِهِ	wa	qata-o'o	rahemahu
وَ اهْتِضَامِ	wa	ankaroo	
عَزِيزَتِهِ بَضْعَةٍ	okhuwwatahu	wa	
لَحْمِهِ وَ فِلَذَةِ كَيْدِهِ	hajaroo	mawaddatahu	
وَ خَذَلُوا بَعْضَهَا وَ	wa	naqazoo	taa-a'tahu
صَغَرُوا قُدْرَهُ وَ	wa	jahadoo	welaayatahu
اسْتَحَلُّوا مَحَارِمَهُ	wa	atma-u'l	a'beeda
وَ قَطَعُوا رَجَمَهُ	khelaafatehi	wa	
وَ أَنْكَرُوا أُخُوَّتَهُ	qaadooho	elaa	bay-
وَ هَجَرُوا مَوَدَّتَهُ	a'tehim	musletatan	
وَ نَقَضُوا طَاعَتَهُ	soyoofahaa	muqze-a'tan	
وَ جَحَدُوا وَلَايَتَهُ	asinnatahaa	wa	howa
وَ أَطْمَعُوا الْعَبِيدَ	saakhetul	qalbe	haaa-
فِي خِلَافَتِهِ وَ	ejul	ghazabe	shadeedus
قَادُوهُ إِلَى بَيْعَتِهِمْ	sabre	kaazemul	ghayze
مُضْلِيَّةً سَيُوفَهَا	yad-o'onahu	elaa	bay-
مُفْذَعَةً اسْتَنْتَهَا وَ	a'tehemul	latee	a'mma
هُوَ سَاخِطُ الْقَلْبِ	shoomohal	islaama	wa
هَاجِجُ الْغَضَبِ	zara-a't	fee	qoloobe
شَدِيدُ الصَّبْرِ	ahlehal	aasaama	wa
كَاطِمُ الْغَيْظِ	a'qqat	salmaanahaa	wa
يَدْعُوْنَهُ إِلَى	taradat	miqdaadahaa	wa
بَيْعَتِهِمُ الَّتِي عَمَّ	nafat	jundobahaa	wa
شَوْمُهَا الْإِسْلَامَ وَ	fataqat	batna	
زَرَعَتْ فِي قُلُوبِ	a'mmaarehaa	wa	

injured the heart of the best of beings (namely, the Holy Prophet) when they oppressed and wronged his daughter; the much-loved one to him, aggrieved his dearest one; the part of his flesh and the piece of his heart disappointed her husband, belittled him, violated his sanctities, ruptured relations of kinship with him, denied his fraternity (with the Holy Prophet), neglected his love for him, defied their (obligatory) obedience to him, denied his leadership (over them), gave even the slaves the opportunity to seize his position of leadership, and led him to swear allegiance to them under unsheathed swords and directed spears while he was extremely irritated and enormously wrathful, but very patient and self-possessed. They were asking him to swear allegiance to their rulership whose misfortune prevailed in Islam absolutely and planted sins in the hearts of the Muslims. They therefore acted insubordinately towards Salmaan, banished al-Miqdaad, exiled Jundub, tore the abdomen of Ammaar, distorted the (true interpretation of the) Qur'an, misrepresented the religious laws, changed the place of al-Maqaam, gave free hand to the Released Ones to dispose of the khumus tax, set up the descendants of the accursed

أَهْلَهَا الْأَثَامَ وَ  
 عَقَّتْ سَلْمَانَهَا وَ  
 طَرَدَتْ مَقْدَادَهَا  
 وَ نَفَتْ جُنْدَبَهَا وَ  
 فَتَقَّتْ بَطْنَ  
 عَمَارَهَا وَ  
 حَرَفَتْ الْقُرْآنَ وَ  
 بَدَّلَتْ الْأَحْكَامَ وَ  
 غَيَّرَتْ الْمَقَامَ وَ  
 أَبَاحَتْ الْخُمْسَ  
 لِلطَّلَاقِ وَ سَلَّطَتْ  
 أَوْلَادَ اللَّعْنَاءِ عَلَى  
 الْفُرُوجِ وَ خَلَطَتْ  
 الْحَلَالَ بِالْحَرَامِ وَ  
 اسْتَخَفَّتْ بِالْإِيمَانِ  
 وَ الْإِسْلَامِ وَ  
 هَدَمَتْ الْكُتُبَ وَ  
 أَغَارَتْ عَلَى دَارِ  
 الْهِجْرَةِ يَوْمَ  
 الْحَرَّةِ وَ ابْرَزَتْ  
 بَنَاتِ الْمُهَاجِرِينَ  
 وَ الْأَنْصَارِ  
 لِلتَّكَالِ وَ السَّوْءِ  
 وَ الْبَسْطِ ثَوْبِ  
 الْعَارِ وَ الْفَضِيحَةِ  
 وَ رَخَّصَتْ لِأَهْلِ  
 الشُّبْهَةِ فِي قَتْلِ  
 أَهْلِ بَيْتِ الصَّفْوَةِ  
 وَ إِيَادَةِ نَسْلِهِ وَ  
 اسْتِيصَالَ شَأْفَتِهِ  
 وَ سَبِي حَرَمِهِ وَ  
 قَتْلِ أَنْصَارِهِ وَ  
 كَسْرِ مَنَابِرِهِ وَ  
 قَلْبِ مَفْخَرِهِ وَ  
 إِخْفَاءِ دِينِهِ وَ  
 قَطْعِ ذِكْرِهِ يَا  
 مَوْلَى قُلُوبِ عَائِنِكُمْ  
 الْمُصْطَفَى وَ  
 سِهَامِ الْأُمَّةِ  
 مُعْرِقَةٍ فِي

harrafatil quraana wa  
 baddalatil ahkaama wa  
 ghayyaratil maqaaama  
 wa abaahatil khomosa  
 lit-tolaqaaa-e wa sallatat  
 awlaadal lo-a'naaa-e  
 a'lal forooje wa khalatatil  
 halaale bil-haraame was  
 takhaffat bil-eemaane  
 wal islaame wa  
 hadamatil ka'bate wa  
 agh-rat a'laa daaril  
 hijrate yawmal harrate  
 wa abrazat banaatil  
 mohaaajereena wal  
 ansaare lin-nakaale was-  
 saw-ate wa  
 albasathunna sawbal  
 a'are wal fazeehate wa  
 rakh-khasat le-ahlish  
 shub-hate fee qatle ahle  
 baytis safwate wa  
 ebaadate naslehi was  
 teesaale shaa-fatehi wa  
 sabee haramahi wa  
 qatle ansaarehi wa  
 kasre minbarehi wa  
 qalbe mafkharehi wa  
 ikhfaa-e deenehi wa qat-  
 e' zikrehi yaa  
 mawaaliyya falaw  
 a'ayanakomus mustafaa  
 wa sehaamal ummate  
 mughreqatun fee  
 akbaadekum wa  
 remaahohum mushra-  
 a'tun fee nohoorekum  
 wa soyoofohaa moola-  
 a'tun fee demaa-ekum  
 yashfee abnaaa-ul

ones as absolute rulers over the  
 honors and blood (of Muslims),  
 intermixed the lawful with the  
 unlawful, belittled faith and Islam,  
 demolished the (Holy) Ka'bah,  
 raided the abode of the (Holy  
 Prophet's) immigration on the day  
 of al-Harrah Raid, subjected the  
 daughters of the emigrants and  
 the supporters to punishment and  
 humiliation, caused them to dress  
 the garments of disgrace and  
 scandal, and allowed the  
 suspicious people to massacre  
 the choice Household (of the Holy  
 Prophet), to eradicate his (i.e. the  
 Holy Prophet) offspring, to  
 eliminate his progeny, to capture  
 his harem, to kill his supporters,  
 to destroy his minbar, to turn over  
 his object of pride, to conceal his  
 religion, and to cut off his  
 mention. O my masters, had the  
 Chosen Prophet seen how the  
 lances of the community (of him)  
 were infixed in your hearts, how  
 their spears were inserted into  
 your throats, and how their  
 swords are covered with your  
 blood, while the sons of whores  
 were quenching their thirst of  
 licentiousness from your  
 godliness, their thirst of atheism  
 from your faith, and one of you  
 was thrown down in the niche  
 while his head is split by sword,  
 another one was martyred and  
 during his funeral procession  
 arrows heavily stuck his coffin,  
 another one was slain and his

أَكْبَادِكُمْ وَ  
 رِمَاحُهُمْ مُشْرَعَةٌ  
 فِي نُحُورِكُمْ وَ  
 سُيُوفُهَا مُوَلَعَةٌ  
 فِي دِمَائِكُمْ يَشْفِي  
 أَبْنَاءَ الْعَوَاهِرِ  
 غَلِيلَ الْفُسْقِ مِنْ  
 وَرَعِكُمْ وَ غَيْظَ  
 الْكَفْرِ مِنْ إِيْمَانِكُمْ  
 وَ أَنْتُمْ بَيْنَ  
 صَرِيحٍ فِي  
 الْمَحْرَابِ قَدْ فَلَقَ  
 السَّيْفُ هَامَتُهُ  
 شَهِيدٍ فَوْقَ  
 الْجَنَازَةِ قَدْ شَكَّتْ  
 أَكْفَانُهُ بِالسَّهَامِ وَ  
 قَتِيلٍ بِالْعَرَاءِ قَدْ  
 رُفِعَ فَوْقَ الْقَنَاقَةِ  
 رَأْسُهُ وَ مُكْبَلٍ فِي  
 السَّجَنِ قَدْ رُضَّتْ  
 بِالْحَدِيدِ أَعْضَاؤُهُ  
 وَ مَسْمُومٍ قَدْ  
 قَطَعَتْ بِحَرْعِ  
 السِّمِّ أَمْعَاؤُهُ وَ  
 شَمْلَكُمْ عِبَادِي  
 تُفْنِيهِمُ الْعَبِيدُ وَ  
 أَبْنَاءُ الْعَبِيدِ. فَهَلِ  
 الْمَحْنُ يَا سَادَتِي  
 إِلَّا الَّتِي لَزِمَتْكُمْ  
 وَ الْمَصَائِبُ إِلَّا  
 الَّتِي عَمَّتْكُمْ وَ  
 الْفَجَائِعُ إِلَّا الَّتِي  
 خَصَّتْكُمْ وَ  
 الْقَوَارِعُ إِلَّا الَّتِي  
 طَرَفَتْكُمْ صَلَوَاتُ  
 اللَّهِ عَلَيْكُمْ وَ عَلَى  
 أَرْوَاحِكُمْ وَ  
 أَجْسَادِكُمْ وَ  
 رَحْمَةُ اللَّهِ وَ  
 بَرَكَاتُهُ.

a'waahere ghaleelal  
 fisqe min wara-e'kum wa  
 ghayzil kufre min  
 eemaanekum wa antum  
 bayna saree-i'n fil  
 mehraabe qad falaqas  
 sayfo haamatahu wa  
 sha-heedin fawqal  
 janaazate qad shukkat  
 akfaanohu bis-sehaame  
 wa qateelin bil-a'raaa-e  
 qad rofe-a' fawqal  
 qanaate raasohu wa  
 mokabbalin fis sijne qad  
 ruzzat bil-hadeede a-  
 a'zaaa-ohu wa  
 masmoomin qad qutte-  
 a't be-jar-i's samme am-  
 a'aaa-ohu wa  
 shamlokum a'baadeeda  
 tufneehemul e'baado wa  
 abnaaa-ul a'beede.  
 fahalil mehano yaa  
 saadatee illal latee  
 lazematikum wal  
 masaaa-ebo illal latee  
 a'mmatikum wal fajaa-  
 ye-o' illal latee  
 khassatikum wal qawaa-  
 re-o' illal latee  
 taraqatkum salawaatul  
 laahe a'laykum wa a'laa  
 arwaahukum wa  
 ajsaadekum wa  
 rahmatul laahe wa  
 barakaatoh.

body was left in the wasteland  
 while his head was raised on a  
 spearhead, another one was  
 enchained in the prison while  
 fetters slept in his limbs, another  
 one was poisoned and poison cut  
 his intestine into parts, and your  
 people are thus scattered; they  
 were terminated by the slaves  
 and the slaves' sons! Are ordeals  
 other than those which escorted  
 you? Are misfortunes other than  
 those which afflicted you? Are  
 catastrophes other than those  
 which affected you? Are disasters  
 other than those which distressed  
 you? Allah's blessings be upon  
 you and upon your souls and  
 your bodies. Allah's mercy and  
 blessings be upon you.



Then kiss the tomb and say the following words:

بِأَبِي وَ أُمِّي يَا آلَ  
 الْمُصْطَفَى إِنَّا لَا  
 نَمْلِكُ إِلَّا أَنْ  
 نَطُوفَ حَوْلَ  
 مَشَاهِدِكُمْ وَ  
 نُعْزِي فِيهَا  
 لِوِوَا حَكْمِكُمْ عَلَى  
 هَذِهِ الْمَصَائِبِ  
 الْعَظِيمَةِ الْحَالَةِ  
 بِفَنَائِكُمْ وَ الرَّزَايَا  
 الْجَلِيلَةِ النَّازِلَةِ  
 بِسَاحَتِكُمْ الَّتِي  
 أَثْبَتَتْ فِي قُلُوبِ  
 شُعْبَتِكُمُ الْقُرُوحَ وَ  
 أَوْرَثَتْ أَكْبَادَهُمْ  
 الْجُرُوحَ وَ  
 زَرَعَتْ فِي  
 صُدُورِهِمْ  
 الْغُصَصَ فَخُنْ  
 تُشْهَدُ اللَّهُ أَنَا قَدْ  
 شَارَكْنَا أَوْلِيَاءَكُمْ  
 أَنْصَارَكُمْ  
 فِي الْمُتَقَدِّمِينَ فِي  
 إِرَاقَةِ دِمَاءِ  
 النَّاكِثِينَ وَ  
 الْقَاسِطِينَ وَ  
 الْمَارِقِينَ وَ قَتَلَةَ  
 أَبِي عَبْدِ اللَّهِ سَيِّدِ  
 شَبَابِ أَهْلِ الْجَنَّةِ  
 يَوْمَ كَرْبَلَاءَ  
 بِالْيَتَامَى وَ الْقُلُوبِ  
 وَ التَّاسِفِ عَلَيَّ  
 فَوَيْتَ تِلْكَ  
 الْمَوَاقِفِ الَّتِي  
 حَضَرُوا  
 لِنُصْرَتِكُمْ وَ  
 عَلَيْكُمْ مِنَّا السَّلَامُ  
 وَ رَحْمَةُ اللَّهِ وَ  
 بَرَكَاتُهُ

be-abee wa ummee yaa  
 aalal mustafaa innaa laa  
 namleko illaa an natoofa  
 hawla mashaahedekum  
 wa no-a'zzeya feehaa  
 arwaahakum a'laa haazeil  
 masaaa-ebil a'zeematil  
 haaal-late be-fenaaa-ekum  
 war razaayal jaleelatin  
 naazelate besaahatekomul  
 latee asbatat fee qoloobe  
 shee-a'tekomul qorooha  
 wa awrasat akbaadahomul  
 jorooha wa zara-a't fee  
 sodoorehemul ghosasa fa-  
 nahno nush-hedul laaha  
 annaa qad shaaraknaa  
 awleyaaa-akum wa  
 ansaarakomul  
 motaqaddemeena fee  
 eraaqate demaaa-in  
 naakeseena wal  
 qaaseteena wal  
 maareqeena wa qatalate  
 abee a'bdil laahe sayyede  
 shabaabe ahlil jannate  
 yawma karbalaaaa-a bin-  
 niyyaate wal qoloobe wat  
 ta-assofe a'laa fawte tilkal  
 mawaaqefil latee hazaroo  
 lenusratekum wa a'laykum  
 minnas salaamo wa  
 rahmatul laahe wa  
 barakaatoh.

May Allah accept my father  
 and mother as ransoms for  
 you, O Household of the  
 Chosen Prophet. We have  
 nothing to do more than  
 circumambulating your shrines  
 so as to console your souls for  
 such grave misfortunes that  
 afflicted you and unbearable  
 hardships that distressed you;  
 such hardships that fixed  
 wounds in the hearts of your  
 adherents, installed injuries in  
 their interiors, and implanted  
 pains in their chests. So, we  
 ask Allah to witness for us that  
 we have participated with your  
 allies and supporters who  
 passed in time, in the  
 bloodshed of the preachers,  
 the wrongdoers, and the  
 apostates and of those who  
 slain Abu Abdullah the chief of  
 the youth of Paradise, peace  
 be upon him on that day in  
 Karbala yet in intentions and  
 hearts and in feeling sorry for  
 missing these situations that  
 your allies and supporters  
 witnessed and backed you.  
 Peace from us be upon you.  
 Allah's mercy and blessings,  
 too, be upon you.

Then stand between the tomb and the Qiblah direction and say the following words:

<p>اللَّهُمَّ يَا ذَا الْقُدْرَةِ الَّتِي صَدَرَ عَنْهَا الْعَالَمُ مَكُونًا مَبْرُوءًا عَلَيْهَا مَفْطُورًا تَحْتَ ظِلِّ الْعِظَمَةِ فَنَطَقْتَ شَوَاهِدُ صُنْعِكَ فِيهِ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ مَكُونُهُ وَ بَارِئُهُ وَ فَاطِرُهُ ابْتَدَعْتَهُ لَا مِنْ شَيْءٍ وَلَا عَلَى شَيْءٍ وَلَا فِي شَيْءٍ وَلَا لَوْحِشَةٍ دَخَلْتَ عَلَيْكَ إِذْ لَا غَيْرُكَ وَلَا حَاجَةٌ بِدَتْ لَكَ فِي تَكْوِينِهِ وَلَا لِاسْتِعَانَةٍ مِنْكَ عَلَى مَا تَخْلُقُ بَعْدَهُ بَلْ أَنْشَأْتَهُ لِيَكُونَ دَلِيلًا عَلَيْكَ بِأَنَّكَ بَائِنٌ مِنَ الصُّنْعِ فَلَا يُطِيقُ الْمُنْصِفُ لِعَقْلِهِ انْكَارَكَ وَ الْمُؤَسَّوْمُ بِصِحَّةِ الْمَعْرِفَةِ جُحُودَكَ. أَسْأَلُكَ بِشَرَفِ الْإِخْلَاصِ فِي تَوْحِيدِكَ وَ حُرْمَةِ التَّعَلُّقِ بِكِتَابِكَ وَ أَهْلِ بَيْتِ نَبِيِّكَ لِأَنَّ ثُصَلِّيَ عَلَى أَدَمَ بَدِيعِ فِطْرَتِكَ وَ</p>	<p>allaahumma yaa zal qudratil latee sadara a'nhal a'alamo mokawwenan mabroo-an a'layhaa maftooran tahta zillil a'zamate fanataqat shawaahedo sun-e'ka feehe be-annaka antal laaho laa elaaha illaa anta mokawwenohu wa baare- ohu wa faaterohub tada'tahu laa min shay-in wa laa a'laa shay-in wa laa fee shay-in wa laa le- wahshatin dakhalat a'layka iz laa ghayroka wa laa haajatun badat laka fee takweenehi wa laa lis-te-a'anatin minka a'laa maa takh-loqo ba'dahu bal anshaatahu leyakoona daleelan a'layka be-annaka baaa- enun menas sun-e' falaa yoteequl munsefo le- a'qlehi inkaaraka wal mawsoomo be-sehhatil ma'refate johoodaka. as- aloka be-sharafil ikhlaase fee tawheedeka wa hurmatit ta-a'lloqe beketaabeka wa ahle bayte nabiyyeka an tosalleya a'laa aadama badee-e' fitrateka wa bikre hujjateka wa lesaane qudrateka wal khaleefate fee</p>	<p>O Allah! O Lord of the power due to which the world has been brought into existence, created, and originated under the shadow of magnificence. So, the witnesses of Your making in it have witnessed that You are Allah; there is no god save You, the Maker, Creator, and Originator of it. You have invented it from no precedent sample, on account of nothing, in nothing, not for feeling of loneliness that You may experience because there is none save You, not for any need that caused You to make it, and not for the reason that it may help You create more after it. Rather, You have formed it so that it would act as proof (on the fact) that You are too far above being made. So, the fair-minded cannot deny You and the sound knowledgeable cannot refute You. I thus beseech You by the honor of sincere belief in Your Oneness, the holiness of abidance by Your Book, and the Household of Your Prophet to send blessings upon Adam the example on Your creation, the foremost of Your Argument, the spokesman of Your Omnipotence, and the representative of You on Your lands and upon Muhammad the choicest of Your choice, the</p>
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بِكْرِ حُجَّتِكَ وَ لِسَانِ قُدْرَتِكَ وَالْخَلِيفَةِ فِي بَسِيطَتِكَ وَ عَلَى مُحَمَّدٍ الْخَالِصِ مِنْ صَفْوَتِكَ وَ الْفَاحِصِ عَنْ مَعْرِفَتِكَ وَ الْغَائِصِ الْمَأْمُونِ عَلَى مَكُونِ سِرِّكَ بِمَا أَوْلَيْتَهُ مِنْ نِعْمَتِكَ بِمَعُونَتِكَ وَ عَلَى مَنْ بَيْنَهُمَا مِنْ النَّبِيِّينَ وَ الْمُكْرَمِينَ وَ الْأَوْصِيَاءِ وَ الصِّدِّيقِينَ وَ أَنْ تَهْدِيَنِي لِإِمَامِي هَذَا.	baseetateka wa a'laa mohammadenil khaalese min safwateka wal faahese a'n ma'refateka wal ghaa-esil maamoone a'laa maknoone sareerateka bema awlaytahu min ne'mateka be-ma-o'onateka wa a'laa man baynahomaa menan nabiyyeena wal mokarrameena wa awseyaaa-e was siddeeqeena wa an tahabane le-emaamee haazaa.	evidence on the recognition of You, the profound, and the trustee on Your most hidden secrets due to Your grace that You have bestowed upon him out of Your aid; and (send blessings) upon the Prophets, the honored ones, the Prophets' successors, and the truthful ones who came between these two; and to forgive me for the sake of this Imam, my leader.
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Then put your cheek on the pure tomb and say the following supplicatory words:

اللَّهُمَّ بِمَحَلِّ هَذَا السَّيِّدِ مِنْ طَاعَتِكَ وَ بِمَنْزِلَتِهِ عِنْدَكَ لَا تُمِثْنِي فُجَاءَةً وَ لَا تَحْرِمْنِي تَوْبَةً وَ ارْزُقْنِي الْوَرَعَ عَنْ مَحَارِمِكَ دِينًا وَ دُنْيَا وَ اشْغَلْنِي بِالْآخِرَةِ عَنْ طَلَبِ الْأُولَى وَ وَفَّقْنِي لِمَا نُحِبُّ وَ تَرْضَى وَ جَنِّبْنِي اتِّبَاعَ الْهَوَى وَ الْإِعْتِرَارَ بِالْإِبَاطِيلِ وَ الْمُنَى. اللَّهُمَّ اجْعَلْ السَّدَادَ فِي قَوْلِي وَ	allaahumma be-mahhalle haazas sayyede min taa- a'teka wa be-manzelatehi i'ndaka laa tomitnee fuj- atan wa laa tahrimnee tawbatan war zuqnil wara-a' a'n mahaaremeke deenan wa dunyaa wash ghalnee bil-aakehrate a'n talabil oolaa wa waffiqnee lemaa tohibbo wa tarzaa wa jannibnit tebaa-a'l hawaa wal ighteraara bil- abaateele wal monaa. allaahummaj a'lis sedaada fee qawlee was	O Allah! (I beseech You) by the position of this chief as regards his obedience to You and by the rank of him with You, do not grasp my soul suddenly, do not deprive me of repentance, make me stop at the worldly and religious matters that You have deemed forbidden, make my engagement in the affairs of my Next World distract me from the affairs of this worldly life, lead me successfully to all that which You please and like, and keep me away from following my own whims and being seduced by abortive acts and
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الصَّوَابَ فِي فِعْلِي  
 وَ الصَّدْقَ وَ  
 الْوَفَاءَ فِي ضِمَانِي  
 وَ وَعْدِي وَ الْحِفْظَ  
 وَ الْإِنْسَانَ  
 مَقْرُونَيْنِ بَعْدِي  
 وَ عَقْدِي وَ الْبِرَّ وَ  
 الْإِحْسَانَ مِنْ  
 شَأْنِي وَ خُلُقِي وَ  
 اجْعَلِ السَّلَامَةَ لِي  
 شَامِلَةً وَ الْعَافِيَةَ  
 بِي مُحِيطَةً مُلْتَقَةً  
 وَ لَطِيفَ صُنْعِكَ  
 وَ عَوْنِكَ مَصْرُوفًا  
 إِلَيَّ وَ حُسْنَ  
 تَوْفِيقِكَ وَ يُسْرَكَ  
 مَوْفُورًا عَلَيَّ وَ  
 أَحْيِنِي يَا رَبَّ  
 سَعِيدًا وَ تَوَفَّنِي  
 شَهِيدًا وَ طَهِّرْنِي  
 لِلْمَوْتِ وَ مَا بَعْدَهُ.  
 اَللّٰهُمَّ وَ اجْعَلِ  
 الصَّحَّةَ وَ النُّورَ  
 فِي سَمْعِي وَ  
 بَصَرِي وَ الْجَدَّةَ وَ  
 الْخَيْرَ فِي طَرْقِي  
 وَ الْهُدَى وَ  
 الْبَصِيرَةَ فِي دِينِي  
 وَ مَذْهَبِي وَ  
 الْمِيزَانَ أَبَدًا  
 نَصَبَ عَيْنِي وَ  
 الذِّكْرَ وَ الْمَوْعِظَةَ  
 شِعَارِي وَ دُبَّارِي  
 وَ الْفِكْرَةَ وَ الْعِبْرَةَ  
 أُنْسِي وَ عِمَادِي وَ  
 مَكْنَ الْيَقِينِ فِي  
 قَلْبِي وَ اجْعَلْهُ  
 أَوْثَقَ الْأَشْيَاءِ فِي  
 نَفْسِي وَ أَغْلِيهِ  
 عَلَى رَأْيِي وَ

sawaaba fee fe'lee was  
 sidqa wal wafaaa-a fee  
 zamaanee wa wa'dee wal  
 hifza wal eenaasa  
 maqroonayne be-a'hdee  
 wa a'qdee wal birra wal  
 ehsaana min shaanee wa  
 kholoqee waj a'lis  
 salaamata lee  
 shaamelatan wal  
 a'afeyata bee  
 moheetatan multaffatan  
 wa lateefa sun-e'ka wa  
 a'wneka masroofan  
 elayya wa husna  
 tawfeeqeka wa yusraka  
 mawfooraan a'layya wa  
 ahyenee yaa rabbe sa-  
 e'edan wa tawaffanee  
 shaheedanwa tahhirnee  
 lil-mawte wa maa  
 ba'dahu. allaahumma waj  
 a'lis sehata wan nnoora  
 fee sam-e'e wa basaree  
 wal jedate wal khayra fee  
 toroqee wal hodaa wal  
 baseerata fee deenee wa  
 mazhabee wal meezaana  
 abadan nasba a'ynnee  
 waz zikra wal maw-e'zata  
 she-a'aree wa desaaree  
 wal fikrata wal i'brata  
 unsee wa e'maadee wa  
 makkenil yaqeena fee  
 qalbee waj a'lho awsaqal  
 ash-yaaa-e fee nafsee  
 wa agh-libho a'laa raayee  
 wa a'zmee waj a'lil  
 irshaada fee a'malee wat  
 tasleema le-amreka

deceitful expectations. O Allah!  
 Make all my speech  
 appropriate, all my deeds  
 correct, and all my pledges and  
 covenants truthful and honest,  
 add fulfillment and amiability to  
 my oaths and promises, add  
 righteousness and good-doing  
 to my conduct and morals,  
 grant me comprehensive safety,  
 make good health encompass  
 and include me, make Your kind  
 making and aid direct towards  
 me, make Your granting of  
 success and prosperity flow  
 towards me abundantly, make  
 me live, O my Lord, with  
 happiness, grasp my soul as  
 martyr, and purify me for death  
 and what is beyond. O Allah!  
 Add health and light to my  
 hearing and sight, add  
 straightness and goodness to  
 my courses, add true guidance  
 and insight to my belief and  
 faith, make the Scale of deeds  
 always before my eyes, make  
 remembrance of You and  
 exhortation to be my layer and  
 cover, make ponderation and  
 learning lessons (from others)  
 to be my entertainment and  
 basis, make my heart open its  
 doors to conviction, make it the  
 most certain thing in myself,  
 make it prevail on my views and  
 determinations, add true  
 direction to my deeds, make my  
 submission to Your decisions to  
 be my bed and my support, and

عَزَمِي وَ اجْعَلِ  
 الْاِرْشَادَ فِي عَمَلِي  
 وَ التَّسْلِيمَ لِامْرِكِ  
 مَهَادِي وَ سَنَدِي وَ  
 الرِّضَا بِقَضَائِكَ وَ  
 قَدْرِكَ أَقْصَى  
 عَزَمِي وَ نَهَائِي  
 وَ اَبْعَدَ هَمِّي وَ  
 غَايَتِي حَتَّى لَا  
 اتَّقِيَ أَحَدًا مِنْ  
 خَلْقِكَ بِدِينِي وَ لَا  
 أَطْلُبُ بِهِ غَيْرَ  
 آخِرَتِي وَ لَا  
 اسْتَدْعِي مِنْهُ  
 اِطْرَائِي وَ مَدْحِي  
 وَ اجْعَلْ خَيْرَ  
 الْعَوَاقِبِ عَاقِبَتِي وَ  
 خَيْرَ الْمَصَابِرِ  
 مَصِيرِي وَ اَنْعَمَ  
 الْعَيْشِ عَيْشِي وَ  
 اَفْضَلَ الْهُدَى  
 هُدَايَ وَ اَوْفَرَ  
 الْحُظُوظِ حَظِّي وَ  
 اَجْزَلَ الْاَقْسَامِ  
 قِسْمِي وَ نَصِيبِي  
 وَ كُنْ لِي يَا رَبَّ  
 مِنْ كُلِّ سُوءٍ وَلِيًّا  
 وَ اِلَى كُلِّ خَيْرٍ  
 دَلِيلًا وَ قَائِدًا وَ  
 مِنْ كُلِّ بَاغٍ وَ  
 حَسُودٍ ظَهِيرًا وَ  
 مَانِعًا. اَللّٰهُمَّ بِكَ  
 اَعْتَدَايَ وَ  
 عِصْمَتِي وَ ثِقَتِي  
 وَ تَوْفِيقِي وَ حَوْلِي  
 وَ قُوَّتِي وَ لَكَ  
 مَحْيَايَ وَ مَمَاتِي  
 وَ فِي قَبْضَتِكَ  
 سَكُونِي وَ حَرَكَتِي  
 وَ بَعْرُوتِكَ الْوُفْقَى

mehaadee wa sanadee  
 war rezaa be-qazaaa-eka  
 wa qadareka aqsaa  
 a'zmee wa nehaayatee  
 wa ab-a'da hammee wa  
 ghaayatee hattaa laa  
 attaqeya ahadan min  
 khalqeka be-deenee wa  
 laa atloba behi ghayra  
 aakheratee wa laa as-  
 tad-e'ya minho itraaa-ee  
 wa madhee waj a'l  
 khayral a'waaqebe  
 a'aqebatee wa khayral  
 masaayere maseeree wa  
 an-a'mal a'yshe a'yshee  
 wa af-zalal hodaa  
 hodaaya wa awfaral  
 khotoote hazzee wa aj-  
 zalal aqsaame qismee wa  
 naseebae wa kun lee yaa  
 rabbe min kulle sooo-in  
 waliyyan wa elaa kulle  
 khayrin daleelan wa  
 qaaa-edan wa min kulle  
 baaghin wa hasoodin  
 zaheeran wa maa-ne-a'n.  
 allaahumma beka'  
 tedaadee wa i'smatee wa  
 seqatee wa tawfeequee  
 wa hawlee wa quwwatee  
 wa laka mahyaaya wa  
 mamaatee wa fee  
 qabzateka sokoonee wa  
 harakatee wa be-  
 urwatekal wusqas  
 timsaakee wa wuslatee  
 wa a'layka fil omoore  
 kullehaa' temaadee wa  
 tawakkolee wa min

make my satisfaction with Your  
 acts to be my utmost purpose,  
 end result, and the furthest of  
 my reason and intention so that  
 I shall not fear anybody in  
 matters appertained to my  
 religion, I shall intend for  
 nothing other than success in  
 my Next Life, and I shall not  
 hope for praise or approval for  
 it. And (please do) make my  
 end result to be the best of all,  
 make my destiny to be the best  
 of all, make my livelihood to be  
 the most luxurious of all, lead  
 me to the truest guidance,  
 make my portion to be the most  
 abundant, make my share to be  
 the largest, and (please), O my  
 Lord, be my guardian against all  
 evils, my guide and leader to all  
 decencies, and my backer and  
 protector against all oppressors  
 and envious ones. O Allah! To  
 You do I resort, with You do I  
 seek protection, in You do I  
 trust, from You do I seek  
 success, from You do I derive  
 might and power, in Your hands  
 are my life and death, under  
 Your control are all my stillness  
 and motions, by Your Firmest  
 Handle do I abide, to it do I  
 connect, on You do I rely and  
 depend in all of my affairs, and  
 from You do I seek salvation  
 and redemption against the  
 chastisement of Hell and the  
 touch of Hellfire. So (please),  
 decide my final house to be in

<p> اَسْتَمْسَاكِي وَ  وَصَلَّتِي وَ عَلَيْكَ  فِي الْأُمُورِ كُلِّهَا  اَعْتِمَادِي وَ تَوَكَّلِي  وَ مِنْ عَذَابِ جَهَنَّمَ  وَ مَسَّ سَقَر  نَجَاتِي وَ خَلَاصِي  وَ فِي دَارِ أَمْنِكَ وَ  كَرَامَتِكَ مَثْوَايَ  مُنْقَلَبِي وَ عَلَى  أَيْدِي سَادَاتِي  مَوْلَايَ  الْمُصْطَفَى فَوْرِي  وَ فِرَجِي. اَللَّهُمَّ  صَلِّ عَلَى مُحَمَّدٍ  وَ آلِ مُحَمَّدٍ وَ  اغْفِرْ لِلْمُؤْمِنِينَ وَ  الْمُؤْمِنَاتِ وَ  الْمُسْلِمِينَ وَ  الْمُسْلِمَاتِ وَ اغْفِرْ  لِي وَ لِيَوَالِدِي وَ مَا  وَلَدَا وَ أَهْلَ بَيْتِي  وَ جِوَارَانِي وَ لِكُلِّ  مَنْ قَلَدَنِي يَدًا مِنْ  الْمُؤْمِنِينَ وَ  الْمُؤْمِنَاتِ إِنَّكَ ذُو  فَضْلٍ عَظِيمٍ وَ  السَّلَامُ عَلَيْكَ وَ  رَحْمَةُ اللَّهِ وَ  بَرَكَاتُهُ </p>	<p> a'zaabe jahannama wa  masse saqara najaatee  wa khalaasee wa fee  daare am-neka wa  karaamateka maswaaya  wa munqalabee wa a'laa  aydee saadaatee wa  mawaaliyya aalil  mustafaa fawzee wa  farjee. allaahumma salle  a'laa mohammadin wa  aale mohammadin wagh  fir lil-moameneena wal  moamenaate wal  muslemeena wal  muslemaate wagh fir lee  wa lewaaledayya wa maa  waladaa wa ahla baytee  wa jeeraanee wa le-kulle  man qalladane yadan  menal moameneena wal  moamenaate innaka zoo  fazlin a'zeemin was  salaamo a'layka wa  rahmatul laahe wa  barakaatoh. </p>	<p> the abode of Your security and  honor and my success and  relief to be at the hands of my  masters and chiefs the  Household of the Chosen  Prophet. O Allah! Send  blessings upon Muhammad and  the Household of Muhammad,  forgive the believing men and  women and Muslim men and  women, forgive my parents,  their descendants, my family  members, my neighbors, and all  the believing men and women  for whom I concern. Verily, You  are the Lord of immense favor.  Peace and Allah's mercy and  blessings be upon you.<sup>1</sup> </p>
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<sup>1</sup> Misbaah al-Zaaer, p. 46; al-Mazaar al-Kabeer, p. 291; Behaar al-Anwaar, vol. 102, p. 162

## (6) Sixth Ziyaarat-e-Jaameah

This ziyaarat is for taking oath of allegiance (بَيْعَتُ) and for the renewal of covenant with the infallible Imams (a.s.) who have narrated:

*“Performing our ziyaarat is equal to the renewal of covenant and pledge with us which is incumbent upon the people. Recite while performing the ziyaarat:*

جِئْتُكَ يَا مَوْلَايَ زَائِرًا لَكَ وَ مُسْلِمًا عَلَيْكَ وَ لَايِذَا بِكَ وَ قاصِدًا إِلَيْكَ أَجِدُّ مَا أَخَذَهُ اللَّهُ عَزَّ وَ جَلَّ لَكُمْ فِي رَقَبَتِي مِنَ الْعَهْدِ وَ الْمِيثَاقِ بِالْوِلَايَةِ لَكُمْ وَ الْبَرَاءَةِ مِنْ أَعْدَائِكُمْ مُعْتَرِفًا بِالْفَرْضِ مِنْ طَاعَتِكُمْ	jeatoka yaa mawlaaya zaaa-eran laka wa mosalleman a'layka wa laaa-ezan beka wa qaasedan elayka ojaddedo maa akhazahul laaho a'zza wa jalla lakum fee raqabatee menal a'hde wal meesaaqe bil-welaayate lakum wal baraaa-ate min a-a'daaa-ekum mo'tarefan bil-farze min taa-a'tekum.	As I am visiting you, O my master! Submissive to you, resorting to you, heading towards you, updating the covenant which Allah – Majestic and High be He – has taken regarding you on my neck, the covenant of your mastership and the disavowal of your enemies, confessing the obligation of your obedience.
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Then keep your hand on the holy grave and say:

هَذِهِ يَدٌ مُصَافَقَةٌ لَكَ عَلَى الْبَيْعَةِ الْوَاجِبَةِ عَلَيْنَا فَاقْبَلْ ذَلِكَ مِنِّي يَا إِمَامِي فَقَدْ زُرْتُكَ وَ أَنَا مُعْتَرِفٌ بِحَقِّكَ مَعَ مَا لَزِمَ اللَّهُ سُبْحَانَهُ وَ تَعَالَى مِنْ نُصْرَتِكَ وَ هَذِهِ يَدِي عَلَى مَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهِ مِنْ مُوَالَاتِكُمْ وَ الْإِقْرَارِ	haazehi yado musaafeqatun laka a'lal baya'til waajebate a'laynaa faq-bal zaaleka minnee yaa emaamee faqad zurtoka wa anaa mo'tarefun be- haqqeka ma-a' maa alzamal laaho subhaanahu wa ta-a'alaa min nusrateka wa haazehi yadee a'laa maa amaral laaho a'zza wa jalla behi min mowaalaatekum wal iqraare bil-muftaraze min	This is my hand in your hand for the obligatory covenant upon us, then accept it from me, O my leader! Surely I visited you and I admit to your right with what Allah –Glorified be and High be He – has established for your help, and this is my hand on what Allah – Mighty and Majestic be He – has ordered it by means of declaring loyalty to you and acknowledged by imposing your obedience and the
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بِالْمُفْتَرَضِ مِنْ طَاعَتِكُمْ وَ الْبِرَاءَةِ مِنْ أَعْدَائِكُمْ وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.	taa-a'tekum wal baraaa-ate min a-a'daaa-ekum was salaamo a'laykum wa rahmatul laahe wa barakaatoh.	disavowal of your enemies, peace be on you and Allah's mercy and blessings be upon you.
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Then kiss the holy enshrine and say:

يَا سَيِّدِي وَ مَوْلَايَ وَ إِمَامِي وَ الْمُفْتَرَضِ طَاعَتُهُ أَشْهَدُ أَنَّكَ بَقَيْتَ عَلَى الْوَفَاءِ بِالْوَعْدِ وَ الدَّوَامِ عَلَى الْعَهْدِ وَ قَدْ سَلَفَ مِنْ جَمِيلِ وَعْدِكَ لِمَنْ زَارَ قَبْرَكَ مَا أَنْتَ الْمَرْجُوُّ لِلْوَفَاءِ بِهِ وَ الْمُؤْمَلِ لِتِمَامِهِ وَ قَدْ قَصَدْتُكَ مِنْ بَلَدِي وَ جَعَلْتُكَ عِنْدَ اللَّهِ مُعْتَمِدِي فَحَقَّقَ ظَنِّي وَ مُخَيَّلَتِي فَبِكَ صَلَوَاتِ اللَّهِ عَلَيْكَ وَ سَلَّمَ تَسْلِيمًا. اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِزِيَارَتِي لِإِيَّاهُ وَ أَرْجُو مِنْكَ النَّجَاةَ مِنَ النَّارِ وَ بِأَبَائِهِ وَ أَبْنَائِهِ صَلَوَاتِ اللَّهِ عَلَيْهِمْ رَضِينَا بِهِمْ أَيْمَةً وَ سَادَةً وَ قَادَةً. اللَّهُمَّ ادْخُلْنِي فِي كُلِّ خَيْرٍ ادْخَلْتَهُمْ فِيهِ وَ أَخْرِجْنِي مِنْ كُلِّ سُوءٍ أَخْرَجْتَهُمْ مِنْهُ وَ	yaa sayyedee wa mawlaaya wa emaamee wal muftaraza taa-a'tohu ash-hado annaka baqeeta a'lal wafaaa-e bil-wa'de wad dawaame a'lal ahde wa qad salafa min jameele wa'deka leman zaara qabraka maa antal marjuwwo lil-wafaaa-e behi wal mo-ammale le- tamaamehi wa qad qasadtoka min baladee wa ja-a'ltoka i'ndal laahe mo'tamadee fahaqqiq zannee wa mokhayyalatee feeka salawaatul laahe a'layka wa sallama tasleeman. allaahumma innee ataqarrabo elayka bezeyaaratee iyyaaho wa arjoo minkan najaata menan naare wa be- aabaaa-ehi wa abnaaa-ehi salawaatul laahe a'layhim razeenaa behim aimmatan wa saadatan wa qaadatan. allaahumma adkhilnee fee kulle khayrin adkhaltahum feehe wa akhrijnee min kulle sooo-in akhrajtahum minho waj a'lnee ma-a'hum	O my master, my leader and my Imam whose obedience is obligatory! I testify that you remain upon fulfilling the promise, and firm upon the covenant, and certainly remained on your beautiful promise for those who visited your grave that you fulfil the promise given to him and expecting its completion, surely I intended to visit you from my city and consider you reliable in front of Allah, then verify my hope and my imagination for you, peace of Allah be upon you and send thorough benedictions on you. O Allah! I seek nearness to You by my visitation of them, and I hope salvation from the Fire for it and by his fathers and his sons, blessings of Allah be upon them all, we consent to them as our imams, chiefs and leaders. O Allah! Include me with every good item with which You have included them in it, and take me out of any evil from which You have taken them out, and include me with them in this
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اجْعَلْنِي مَعَهُمْ فِي الدُّنْيَا وَالْآخِرَةِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.	fid dunyaa wal aakherate be-rahmateka yaa arhamar raahemeen.	world and the hereafter, O the most Merciful of all! <sup>1</sup>
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<sup>1</sup> Mustadrak al-Wasaael, vol. 10, p. 223; Behaar al-Anwaar, vol. 102, p. 197

## (7) Seventh Ziyaarat-e-Jaameah

This form of ziyaarat has been reported by Sayyid Ibn Taaos within the supplicatory prayers of the Arafah Day from Imam Sadiq (a.s.). It can be said at any time while visiting any shrine, especially on the day of Arafah. It is as follows:

الْأَسْلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ الْأَسْلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ الْأَسْلَامُ عَلَيْكَ يَا خَيْرَةَ اللَّهِ مِنْ خَلْقِهِ وَ أَمِينَهُ عَلَى وَحْيِهِ الْأَسْلَامُ عَلَيْكَ يَا مَوْلَايَ يَا أَمِيرَ الْمُؤْمِنِينَ الْأَسْلَامُ عَلَيْكَ يَا مَوْلَايَ أَنْتَ حُجَّةُ اللَّهِ عَلَى خَلْقِهِ وَ بَابُ عِلْمِهِ وَ وَصِيِّ نَبِيِّهِ وَ الْخَلِيفَةُ مِنْ بَعْدِهِ فِي أُمَّتِهِ لَعَنَ اللَّهُ أُمَّةً غَضَبْتُكَ حَقًّا وَ قَعَدْتُ مَقْعَدَكَ أَنَا بَرِيءٌ مِنْهُمْ وَ مِنْ شَيْعَتِهِمُ إِلَيْكَ. الْأَسْلَامُ عَلَيْكَ يَا فَاطِمَةَ الْبُتُولِ الْأَسْلَامُ عَلَيْكَ يَا زَيْنَ نِسَاءِ الْعَالَمِينَ الْأَسْلَامُ عَلَيْكَ يَا بِنْتَ رَسُولِ اللَّهِ رَبِّ الْعَالَمِينَ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَيْهِ الْأَسْلَامُ عَلَيْكَ يَا أُمَّ	assalaamo a'layka yaa rasoolal laahe assalaamo a'layka yaa nabiyyal laahe assalaamo a'layka yaa kheyaratal laahe min khalqehi wa ameenahu a'laa wahyehi assalaamo a'layka yaa mawlaaya yaa ameeral moameneena assalaamo a'layka yaa mawlaaya anta hujjatul laahe a'laa khalqehi wa baabo i'lmehi wa wasiyyo nabiyyehi wal khaleefato min ba'dehi fee ummatehi la-a'nal laaho ummatan ghasabatka haqqaka wa qa-a'dat maq-a'daka anaa baree-un minhum wa min shee-a'tehim elayka. assalaamo a'layke yaa faatematul batoolo assalaamo a'layke yaa zayna nesaaa-eil a'alameena assalaamo a'layke yaa binta rasoolil laahe rabbil a'alameena sallal laaho a'layke wa a'layhe assalaamo a'layke yaa ummal hasane wal husaine la-a'nal laaho	Peace be on you, O Allah's Messenger. Peace be on you, O Allah's Prophet. Peace be on you, O Allah's best choice among His creatures and His trustee on His revelations. Peace be on you, O my master, O Commander of the Faithful. Peace be on you, O my master. You are Allah's argument against His creatures, the door to His knowledge, the successor of His Prophet, and the vicegerent after him among his nation. May Allah curse the people who usurped your right and took your place. I repudiate them and their partisans in your presence. Peace be on you, O Faatemah – the chaste. Peace be on you, O adornment of the women of the worlds. Peace be on you, O daughter of the Messenger of Allah – the Lord of the worlds. May Allah send blessings upon you and him. Peace be on you, O mother of al-Hasan and al-Husain. May Allah curse the people who
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الْحَسَنِ وَالْحُسَيْنِ  
 لَعَنَ اللَّهُ أُمَّةً  
 غَصَبَتْكَ حَقَّكَ وَ  
 مَنَعَتْكَ مَا جَعَلَهُ  
 اللَّهُ لَكَ حَلَالًا أَنَا  
 بَرِيءٌ إِلَيْكَ مِنْهُمْ  
 وَمِنْ شَيْعَتِهِمْ.  
 السَّلَامُ عَلَيْكَ يَا  
 مَوْلَايَ يَا أَبَا  
 مُحَمَّدٍ الْحَسَنَ  
 الزَّكِيَّ السَّلَامُ  
 عَلَيْكَ يَا مَوْلَايَ  
 لَعَنَ اللَّهُ أُمَّةً قَتَلَتْكَ  
 وَبَايَعَتْ فِي  
 أَمْرِكَ وَشَايَعَتْ  
 أَنَا بَرِيءٌ إِلَيْكَ  
 مِنْهُمْ وَ مِنْ  
 شَيْعَتِهِمْ. السَّلَامُ  
 عَلَيْكَ يَا مَوْلَايَ  
 يَا أَبَا عَبْدِ اللَّهِ  
 الْحُسَيْنِ بْنِ عَلِيٍّ  
 صَلَوَاتُ اللَّهِ عَلَيْكَ  
 وَ عَلَى آبَائِكَ وَ  
 جَدِّكَ مُحَمَّدٍ صَلَّى  
 اللَّهُ عَلَيْهِ وَآلِهِ  
 لَعَنَ اللَّهُ أُمَّةً  
 اسْتَحَلَّتْ دَمَكَ وَ  
 لَعَنَ اللَّهُ أُمَّةً قَتَلَتْكَ  
 وَ اسْتَبَاخَتْ  
 حَرِيمَكَ وَ لَعَنَ  
 اللَّهُ أَشْيَاعَهُمْ وَ  
 أَتْبَاعَهُمْ وَ لَعَنَ  
 اللَّهُ الْمُمَهِّدِينَ لَهُمْ  
 بِالنَّمَكِينِ مِنْ  
 قَتْلِكَ أَنَا بَرِيءٌ  
 إِلَى اللَّهِ وَ إِلَيْكَ  
 مِنْهُمْ. السَّلَامُ  
 عَلَيْكَ يَا مَوْلَايَ  
 يَا أَبَا مُحَمَّدٍ عَلِيٍّ  
 بْنِ الْحُسَيْنِ

ummatan ghasabatke  
 haqqake wa mana-a'tke  
 maa ja-a'lahul laaho lake  
 halaalan anaa baree-un  
 elayke minhum wa min  
 shee-a'tehim. assalaamo  
 a'layka yaa mawlaaya yaa  
 abaa mohammadenil  
 hasaniz zakiyyo assalaamo  
 a'layka yaa mawlaaya la-  
 a'nal laaho ummatan  
 qatalatka wa baa-ya-a't fee  
 amreka wa shaa-ya-a't  
 anaa baree-un elayke  
 minhum wa min shee-  
 a'tehim. assalaamo a'layka  
 yaa mawlaaya yaa abaa  
 a'bdil laahil husainabna  
 a'liyyin salawaatul laahe  
 a'layka wa a'laa abeeka wa  
 jaddeka mohammadin  
 sallal laaho a'layhe wa  
 aalehi la-a'nal laaho  
 ummatanis tahallat  
 damaka wa la-a'nal laaho  
 ummatan qatalatka was  
 tabaahat hareemaka wa la-  
 a'nal laaho ash-yaa-a'hum  
 wa at-baa-a'hum wa la-  
 a'nal laahul  
 momahhedeena lahum bit-  
 tamkeene min qetaalekum  
 anaa baree-un elal laahe  
 wa elayka minhum.  
 assalaamo a'layka yaa  
 mawlaaya yaa abaa  
 mohammadin a'liyy abnal  
 husaine assalaamo a'layka  
 yaa mawlaaya yaa abaa  
 ja'farin mohammad abna

usurped your right and  
 deprived you of that which  
 Allah has deemed lawful to  
 you. I repudiate them and their  
 partisans in your presence.  
 Peace be on you, O my  
 master Abu Muhammad al-  
 Hasan the bright. Peace be on  
 you, O my master. May Allah  
 curse the people who killed  
 you, swore allegiance to each  
 other against you, and helped  
 each other against you. I  
 repudiate them and their  
 partisans in your presence.  
 Peace be on you, O my  
 master O Abu Abdullah al-  
 Husain the son of Ali. Allah's  
 blessings be upon you, your  
 father, and your grandfather  
 Muhammad, may Allah send  
 blessings upon him and his  
 Household. May Allah curse  
 the people who violated the  
 shedding of your blood. May  
 Allah curse the people who  
 slew you and violated the  
 sacredness of your women.  
 May Allah curse their partisans  
 and followers. May Allah curse  
 those who paved the way to  
 them to fight against you. I  
 repudiate them in the presence  
 of Allah and you. Peace be on  
 you, O my master Abu  
 Muhammad Ali the son of al-  
 Husain. Peace be on you, O  
 my master Abu Ja'far  
 Muhammad the son of Ali.  
 Peace be on you, O my

اَلسَّلَامُ عَلَيْكَ يَا  
 مَوْلَايَ يَا اَبَا  
 جَعْفَرَ مُحَمَّدَ بْنَ  
 عَلِيٍّ اَلسَّلَامُ عَلَيْكَ  
 يَا مَوْلَايَ يَا اَبَا  
 عَبْدِ اللهِ جَعْفَرَ بْنَ  
 مُحَمَّدٍ اَلسَّلَامُ  
 عَلَيْكَ يَا مَوْلَايَ  
 يَا اَبَا الْحَسَنِ  
 مُوسَى بْنَ جَعْفَرَ  
 اَلسَّلَامُ عَلَيْكَ يَا  
 مَوْلَايَ يَا اَبَا  
 الْحَسَنِ عَلِيَّ بْنَ  
 مُوسَى اَلسَّلَامُ  
 عَلَيْكَ يَا مَوْلَايَ  
 يَا اَبَا جَعْفَرَ  
 مُحَمَّدَ بْنَ عَلِيٍّ  
 اَلسَّلَامُ عَلَيْكَ يَا  
 مَوْلَايَ يَا اَبَا  
 الْحَسَنِ عَلِيَّ بْنَ  
 مُحَمَّدٍ اَلسَّلَامُ  
 عَلَيْكَ يَا مَوْلَايَ  
 يَا اَبَا مُحَمَّدٍ  
 الْحَسَنِ بْنَ عَلِيٍّ  
 اَلسَّلَامُ عَلَيْكَ يَا  
 مَوْلَايَ يَا اَبَا  
 الْقَاسِمِ مُحَمَّدَ بْنَ  
 الْحَسَنِ صَاحِبِ  
 الزَّيْمَانِ صَلَّى اللهُ  
 عَلَيْكَ وَ عَلَى  
 عَشْرَتِكَ الطَّاهِرَةِ  
 الطَّيِّبَةِ. يَا مَوْلَايَ  
 كُونُوا شَفَعَائِي  
 فِي حَطِّ وَزْرِي وَ  
 خَطَايَايَ اَمْنْتُ  
 بِاللّٰهِ وَ بِمَا اُنْزِلَ  
 إِلَيْكُمْ وَ اَتَوَلَّى  
 اَخْرَجْكُمْ بِمَا اَتَوَلَّى  
 اَوْلَكُمْ وَ بَرِئْتُ  
 مِنْ الْجِبْتِ وَ

a'liyyin assalaamo a'layka  
 yaa mawlaaya yaa abaa  
 a'bdil laahe ja'far abna  
 mohammadin assalaamo  
 a'layka yaa mawlaaya yaa  
 abal hasane moosabna  
 ja'farin assalaamo a'layka  
 yaa mawlaaya yaa abal  
 hasane a'liyy abna moosaa  
 assalaamo a'layka yaa  
 mawlaaya yaa abaa ja'farin  
 mohammad abna a'liyyin  
 assalaamo a'layka yaa  
 mawlaaya yaa abal hasane  
 a'liyy abna mohammadin  
 assalaamo a'layka yaa  
 mawlaaya yaa abaa  
 mohammadenil hasan  
 abna a'liyyin assalaamo  
 a'layka yaa mawlaaya yaa  
 abal qaaseme mohammad  
 abnal hasane saahebaz  
 zamaane sallal laaho  
 a'layka wa a'laa i'tratekat  
 taheratit tayyebate. yaa  
 mawaaliyya koonoo shofa-  
 a'aa-ee fee hatte wizree  
 wa khataayaaya aamanto  
 billaahe wa bemaaz unza  
 elaykum wa atawaalaa  
 aakherakum bemaaz  
 atawaalaa awwalakum wa  
 bareato menal jibte wat  
 taaghoote wal laate wal  
 u'zzaa. yaa mawaaliyya  
 anaa silmun leman  
 saalamakum wa harbun  
 leman haarabakum wa  
 a'duwwun leman a-  
 a'daakum wa waliyyun

master Abu Abdullah Ja'far the  
 son of Muhammad. Peace be  
 on you, O my master Abul  
 Hasan Moosa ibn Ja'far. Peace  
 be on you, O my master Abul  
 Hasan Ali ibn Moosa. Peace  
 be on you, O my master Abu  
 Ja'far Muhammad the son of  
 Ali. Peace be on you, O my  
 master Abul Hasan Ali the son  
 of Muhammad. Peace be on  
 you, O my master Abu  
 Muhammad al-Hasan the son  
 of Ali. Peace be on you, O my  
 master  
 Abu'l-Qisim  
 Muhammad the son of al-  
 Hasan the patron of the age.  
 May Allah send blessings upon  
 you and upon your family, the  
 immaculate and pure. O my  
 masters, be my intercessors in  
 the forgiveness of my burdens  
 and sins. I believe in Allah in  
 what has been revealed to  
 you. I swear to the last of you  
 the same loyalty that I swear  
 to the first. I repudiate all idols,  
 false deities, Idol Laat, and Idol  
 al-Uzzaa. O my masters, I am  
 at peace with those who are at  
 peace with you, I am at war  
 against those who are at war  
 against you, I am the enemy of  
 those who show enmity  
 towards you, and I am loyal to  
 those who are loyalists to you  
 up to the Resurrection Day.  
 May Allah curse those who  
 have wronged you and  
 usurped your rights. May Allah

الطَّاغُوتِ □ وَ  
 اللَّاتِ وَالْعُزَّى.  
 يَا مَوْلَىيَ أَنَا سَلَّمَ  
 لِمَنْ سَأَلَكُمْ وَ  
 حَرْبُ لِمَنْ  
 حَارَبَكُمْ وَ عَدُوُّ  
 لِمَنْ عَادَاكُمْ وَ  
 وَلِيٍّ لِمَنْ وَالَاكُمْ  
 إِلَى يَوْمِ الْقِيَامَةِ وَ  
 لَعَنَ اللَّهُ ظَالِمِيكُمْ  
 وَ غَاصِبِيكُمْ وَ  
 لَعَنَ اللَّهُ أَشْيَاعَهُمْ  
 وَ أَتْبَاعَهُمْ وَ أَهْلَ  
 مَذْهَبِهِمْ وَ ابْنَرَا  
 إِلَى اللَّهِ وَ إِلَيْكُمْ  
 مِنْهُمْ.

leman waalaakum elaa  
 yawmil qeyaamate wa la-  
 a'nal laaho zaalemeekum  
 wa ghaasebeekum wa la-  
 a'nal laaho ash-yaa-a'hum  
 wa atbaa-a'hum wa ahla  
 mazhabehim wa abra-o  
 elal laahe wa elaykum  
 minhum.

curse their partisans, followers,  
 and people of their sects. I  
 repudiate them in the presence  
 of Allah and you.<sup>1</sup>

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<sup>1</sup> Mafaateeh al-Jenaan, p. 1086; Mustadrak al-Wasaael, vol. 10, p. 369;  
 Behaar al-Anwaar, vol. 101, p. 374

## (8) Eight Ziyaarat-e-Jaameah

One more Ziyaarat-e-Jaameah for performing ziyaarat of all infallible Imams (a.s.).

After taking the permission for entry say:

يَا السَّلَامَ عَلَيْكُمْ يَا مَحَالَ مَعْرِفَةِ اللَّهِ يَا السَّلَامَ عَلَيْكُمْ يَا مَسَاكِينَ بَرَكَاتِ اللَّهِ يَا السَّلَامَ عَلَيْكُمْ يَا أَوْعِيَةَ تَقْدِيسِ اللَّهِ يَا السَّلَامَ عَلَيْكُمْ يَا حَفْظَةَ سِرِّ اللَّهِ يَا السَّلَامَ عَلَيْكُمْ يَا مَنْ اِنتَجَبَهُمُ اللَّهُ لِخَلْقِهِ أَغْلَامًا وَ لِدِينِهِ أَنْصَارًا وَ لِعِلْمِهِ وَ سِرِّهِ خَزَائِنًا وَ رَثَمًا كِتَابِهِ وَ خَصَمًا بِكِرَائِمِ التَّنْزِيلِ وَ ضَرْبِ لَكُمْ مَثَلًا مِنْ نُورِهِ وَ أَجْرِي فِيكُمْ مِنْ رُوحِهِ فَصَلَّى اللَّهُ عَلَيْكُمْ يَا سَادَاتِي وَ مَوَالِي. السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ الْمُصْطَفَى السَّلَامُ عَلَيْكَ يَا عَلِي الْمُرْتَضَى السَّلَامُ عَلَيْكَ يَا فَاطِمَةُ الزَّهْرَاءُ السَّلَامُ عَلَيْكُمَا أَيُّهَا السَّيِّدَانِ الْحَسَنُ وَ الْحُسَيْنُ السَّلَامُ عَلَيْكَ يَا عَلِيُّ بْنُ	assalaamo a'laykum yaa mahaaala ma'refatil laahe assalaamo a'laykum yaa masaakena barakatil laahe assalaamo a'laykum yaa aw-e'yata taqdeesil laahe assalaamo a'laykum yaa hafazata sirril laahe assalaamo a'laykum yaa manin tajabahomul laaho lekhalqehi a-a'laaman wa le-deenehi ansaaran wa le- il'mehi wa sirrehi khuzzaanan warrasakum ketaabhu wa khassakum bekaraa-emit tanzeele wa zaraba lakum masalan min noorehi wa ajraa feekum min roohehi fasallal laaho a'laykum yaa saadaatee wa mawaaliyya. assalaamo a'layka yaa mohammadnil mustafaa assalaamo a'layka yaa aliiyonil murtazaa assalaamo a'layke yaa faatematuz zahraaa-o assalaamo a'laykomaa ayyohas sayyedaanil hasano wal husaino assalaamo a'layka yaa a'liyy abnal husaine assalaamo a'layka yaa	Peace be on you, O locations of Allah's recognition! Peace be on you, O sites of Allah's blessing! Peace be on you, O vessels of Allah's glorification! Peace be on you, O guardians of Allah's secrets! Peace be on you, O those whom Allah has chosen as standards for His creatures and helpers for His religion, and for His knowledge and His secret as treasurers, inherited you for His book, chose you for precious things of the revelaton, and gave the example of His light for you, and flowed His soul in you, then blessings of Allah be upon you, O my chiefs and my masters! Peace be on you, O Muhammad, the chosen one! Peace be on you, O Ali, the well-pleased! Peace be on you, O Faatemah, the luminous! Peace be on you both, O the two leaders, al-Hasan and al- Husain! Peace be on you, O Ali son of al-Husain! Peace be on you, O Muhammad son of Ali! Peace be on you, O
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الْحُسَيْنِ السَّلَامُ  
 عَلَيْكَ يَا مُحَمَّدَ بْنَ  
 عَلِيٍّ السَّلَامُ عَلَيْكَ  
 أَيُّهَا الصَّادِقُ  
 جَعْفَرُ بْنُ مُحَمَّدٍ  
 السَّلَامُ عَلَيْكَ يَا  
 مُوسَى بْنَ جَعْفَرٍ  
 السَّلَامُ عَلَيْكَ يَا  
 عَلِيَّ بْنَ مُوسَى  
 السَّلَامُ عَلَيْكَ يَا  
 مُحَمَّدَ بْنَ عَلِيٍّ  
 السَّلَامُ عَلَيْكَ يَا  
 عَلِيَّ بْنَ مُحَمَّدٍ  
 السَّلَامُ عَلَيْكَ يَا  
 حَسَنَ بْنَ عَلِيٍّ  
 السَّلَامُ عَلَيْكَ يَا  
 حُجَّةَ اللَّهِ الْمُنتَظَرَ.  
 السَّلَامُ عَلَيْكُمْ يَا  
 أَهْلَ بَيْتِ النَّبُوَّةِ وَ  
 مَعْدِنَ الرِّسَالَةِ وَ  
 مُخْتَلَفَ الْمَلَائِكَةِ  
 السَّلَامُ عَلَيْكُمْ أَيُّهَا  
 الدَّعَايِمُ وَالْأَرْكَانُ  
 الْمَخْصُوصُونَ  
 بِالْإِمَامَةِ أَنَا وَلِيُّكُمْ  
 وَ زَائِرُكُمْ  
 الْمُتَقَرَّبُ إِلَى اللَّهِ  
 بِحُبِّكُمْ أُولِي وَلِيِّكُمْ  
 وَ أَبْرَأُ إِلَى اللَّهِ بِكُمْ  
 مِنْ عَدُوِّكُمْ وَ  
 أَسْتَشْفِعُ إِلَى اللَّهِ  
 عَزَّ وَ جَلَّ وَ  
 أَسْأَلُهُ أَنْ يُصَلِّيَ  
 عَلَيَّ نَبِيِّهِ مُحَمَّدٍ  
 صَلَّى اللَّهُ عَلَيْهِ وَ  
 عَلَيْكُمْ صَلَاةَ دَائِمَةٍ  
 كَثِيرَةٍ مُتَّصِلَةٍ لَا  
 انْقِطَاعَ لَهَا وَ لَا  
 زَوَالَ وَ أَسْأَلُهُ بِكُمْ  
 وَ أَقْدُمُكُمْ أَمَامَ

mohammad abna a'liyyin  
 assalaamo a'layka ayyohas  
 saadeqo ja'far abna  
 mohammadin assalaamo  
 a'layka yaa moosabna  
 ja'farin assalaamo a'layka  
 yaa a'liyy abna moosaa  
 assalaamo a'layka yaa  
 mohammad abna a'liyyin  
 assalaamo a'layka yaa a'liyy  
 abna mohammadin  
 assalaamo a'layka yaa  
 hasan abna a'liyyin  
 assalaamo a'layka yaa  
 hujjatal laahil muntazara.  
 assalaamo a'laykum yaa  
 ahla baytin nobuwwate wa  
 ma'denar resaalate wa  
 mukhtalafal malaaa-ekate  
 assalaamo a'laykum  
 ayyohad da-a'aaemo wal  
 arkaanul makhsoosona bil-  
 emaamate anaa  
 waliyyokum wa zaaa-  
 erokum al-motaqarrebo elal  
 laahe be-hubbekum  
 owaalee waliyyakum wa  
 abra-o elal laahe bekum  
 min a'duwwukum wa as-  
 tashfe-o' elal laahe a'zza wa  
 jalla wa as-alohu an  
 yosalleya a'laa nabiyyehi  
 mohammadin sallal laaho  
 a'layhe wa a'laykum  
 salaatan daaa-eman  
 kaseeratan muttaselatan  
 lan qetaa-a' lahaa wa laa  
 zawaala wa as-alohu  
 bekum wa oqaddemokum  
 amaama hawaaa-ejee

the truthful, Ja'far son of  
 Muhammad! Peace be on  
 you, O Moosa son of Ja'far!  
 Peace be on you, O Ali, son  
 of Moosa! Peace be on you,  
 O Muhammad, son of Ali!  
 Peace be on you, O Ali, son  
 of Muhammad! Peace be on  
 you, O Hasan, son of Ali!  
 Peace be on you, O proof of  
 Allah, the awaited! Peace be  
 on you, O Household of  
 Prophethood, the treasures  
 of the Divine mission,  
 frequently visited by the  
 angels. Peace be on you, O  
 the supports and the pillars,  
 exclusive for Imamate, I am  
 your friend and your visitor,  
 seeking nearness to Allah  
 with your love, I am loyal to  
 your loyalists, I repudiate  
 your enemies for you in front  
 of Allah, and I seek  
 intercession towards Allah –  
 Mighty and Majestic be He,  
 and I ask Him to send  
 blessings upon His prophet,  
 Muhammad – blessings of  
 Allah be upon him and you all  
 – blessings that are endless,  
 plenty, continual which do not  
 end, nor vanishes, and I ask  
 Him through you, and I  
 present before you my  
 needs, than you (all) be for  
 me interceders, O my  
 masters! For release of my  
 neck from fire, and full for me  
 my needs all of them, of the

<p> حَوَائِجِي فَكُونُوا  لِي شَفَعَاءَ يَا  سَادَتِي فِي فَكَاكِ  رَقَبَتِي مِنَ النَّارِ وَ  أَنْ يَقْضِيَ لِي بِكُمْ  حَوَائِجِي كُلَّهَا  لِلْآخِرَةِ وَ الدُّنْيَا وَ  أَنْ يَكْفِيَنِي وَ أَهْلِي  وَ وَلَدِي وَ  الْمُؤْمِنِينَ وَ  الْمُؤْمِنَاتِ شَرَّ كُلِّ  ذِي شَرٍّ مِنَ الْجِنِّ  وَ الْإِنْسِ مِنْ  صَغِيرٍ أَوْ كَبِيرٍ  فَقَدْ رَجَوْتُ أَنْ لَا  أَنْصَرِفَ مِنْ  مَشْهَدِكَ يَا مَوْلَايَ  صَلَوَاتُ اللَّهِ عَلَيْكَ  إِلَّا بِقَضَاءِ  حَوَائِجِي وَ مَا  فَزَعْتُ إِلَيْكَ فِيهِ وَ  رَجَوْتُهُ مِنْ حُسْنِ  مَعُونَتِهِ وَ بَرَكَتِهِ  بِزِيَارَتِكَ صَلَوَاتُ  اللَّهِ عَلَيْكَ وَ عَلَيِ  الْأَيْمَةِ مِنْ آبَائِكَ  الْأَيْمَةِ مِنْ وَلَدِكَ وَ  رَحْمَةِ اللَّهِ وَ  بَرَكَاتِهِ. </p>	<p> fakoonoo lee shofa-a'aa-o  yaa saadatee fee fakaake  raqabatee menan naare wa  an yaqzeya lee bekum  hawaaa-ejee kullahaa lil-  aakherate wad dunyaa wa  an yakfeyanee wa ahlee wa  wuldee wal moameneena  wal moamenaate sharra  kulle zee sharrin menal  jinne wal inse min sagheerin  aw kabeerin faqad rajawto  an laa ansarefa min mash-  hadeka yaa mawlaaya  salawaatul laahe a'layka  illaa be-qazaaa-e hawaaa-  ejee wa maa faze'to elayka  feehe wa rajawtohu min  husne ma-o'onatehi wa  barakatehi be-zeyaarateka  salawaatul laahe a'layhe wa  a'lal a-immate min aabaaa-  eka al-aimmate min  wuldeka wa rahmatul laahe  wa barakaatoh. </p>	<p> hereafter and the world, and  suffice for me, my family, my  children and the believing  men and women from evil of  all evil things from the Jinn  and the human beings, small  or big, then certainly I hope  that I do not leave from your  sanctuary, O my master!  Blessings of Allah be upon  you, except that my needs  are answered, and that I take  refuge to you in it, and I have  hoped for His excellent help  and blessings by your  visitation, blessings of Allah  be on you and upon the  Imams from your forefathers,  the Imams from your  progeny, and mercy of Allah  and His blessings. </p>
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Then kiss the holy grave and say:

<p> السَّلَامُ عَلَيْكُمْ يَا  أَلْ مُحَمَّدٍ يَا آلَ اللَّهِ  وَ أَنْصَارَهُ وَ  ظِلَالِ اللَّهِ وَ  أَنْوَارِهِ لَا بُدُّ لَكُمْ  مَوَدَّتِي وَ مَهْجَتِي  وَ مُوَاسَاتِي وَ  مَالِي فَإِنَّهَا لَكُمْ  مَذْخُورَةٌ وَ </p>	<p> assalaamo a'laykum yaa  aala mohammadin yaa  aalal laahe wa ansaarahu  wa zelaalal laahe wa  anwaarahu la-abzolanna  lakum mawaddatee wa  mahjatee wa mowaasaatee  wa maalee fa-innahaa  lakum mazkhooratun wa </p>	<p> Peace be on you, O progeny  of Muhammad, O household  of Allah and His helpers,  shadows of Allah and His light,  surely I sacrifice for you my  love, my soul, my comfort and  my wealth, then surely they  are reserved for you, and my  support is prepared for you, </p>
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<p> نُصِرْتِي لَكُمْ مُعَدَّةً  حَتَّى يَأْذَنَ اللَّهُ لَكُمْ  فَإِنْ أَمَرْتُمُونِي يَا  مَوَالِيَّ أَطَعْتُ وَ  إِنْ نَهَيْتُمُونِي يَا  سَادَتِي كَفَفْتُ وَ  إِنْ اسْتَنْصَرْتُمُونِي  يَا قَادَتِي نَصَرْتُ  وَ إِنْ اسْتَعْنَيْتُمُونِي  يَا سَادَتِي أَعَنْتُ وَ  إِنْ اسْتَجَدْتُمُونِي  يَا هُدَاتِي أُنْجَدْتُ  وَ إِنْ  اسْتَعْبَدْتُمُونِي يَا  وَلَاتِي تَعَبَّدْتُ.  فَلَكُمْ يَا أَيْمَتِي  عُبُودِيَّتِي بَعْدَ اللَّهِ  تَعَالَى طَوْعًا  سَرْمَدًا وَ عَلَيْكُمْ  سَلَامِي وَ تَحِيَّاتِي  سَلَامًا مُجَدَّدًا وَ  صَلَوَاتُ اللَّهِ عَلَيْكُمْ  وَ رَحْمَةُ اللَّهِ وَ  بَرَكَاتُهُ. </p>	<p> nusratee lakum mo-  a'ddatun hattaa yaazanal  laaho lakum fa-in  amartomoonee yaa  mawaaliyya a-ta'to wa in  nahaytomoonee yaa  saadatee kafafto wa enis  tansartomoonee yaa  qaadatee nasarto wa enis  ta-a'ntomoonee yaa  saadatee a-a'nto wa enis  tanjadtomoonee yaa  hodaatee anjadto wa enis  ta'badtomoonee yaa  wolaatee ta-a'bbadto.  falakum yaa aimmatee  o'boodiyatee ba'dal laahe  ta-a'alaa taw-a'n sarmadan  wa a'laykum salaamee wa  tahiyyaatee salaaman  mojaddedan wa salawaatul  laahe a'laykum wa rahmatul  laahe wa barakaatoh. </p>	<p> until Allah permits you, then if  you order me, O my master! I  will obey, and if you prevent  me, O my chiefs! I will  abstain, if you seek help from  me, O my leaders! I will help,  if you seek aid, O my chiefs! I  will assist, if you seek support  from me, O my guides! I will  support and if you order me to  become slave, O my chiefs! I  will be devoted. Then for you,  O my Imams! Is my servitude  after Allah – the High –  willingly, never-ending, and  upon you is my greetings and  my salutations, reviving  greeting and blessings of Allah  be upon you all and mercy of  Allah and His blessings.<sup>1</sup> </p>
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<sup>1</sup> Behaar al-Anwaar, vol. 102, p. 207

## Chapter 29 Eight Ziyaaraat from Ziyaarat-e-Widaa (Farewell Pilgrimage)

In this chapter we shall mention eight ziyaarat of Widaa, recitation of which is recommended at the time of departing from the holy shrine.<sup>1</sup>

Mohaddis Qummi (r.a.) says: You must know that the condition of the heart of the pilgrim becomes melancholic at the time of departing from the holy shrine whereas he/she has a pleasant mood while entering the holy shrine. They have different classes according to their love and affection with these holy personalities (a.s.). If his claim of love is true the minimum class is said to be that the existence of Holy Imam (a.s.) should be precious to him over his family, wealth and whatever is in his possession to which he is attached with.

So at the time of his departure, if he is in a state, that he is departing from his most precious and favorite thing, the tear will start flowing from his eyes and his feet would be trembling and his heart would be melancholic. So he should thank the Almighty Allah for giving such a great blessing. And if he is not in such a condition he is not genuine in his claim.<sup>2</sup>

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<sup>1</sup> All the ziyaarats mentioned in this chapter are comprehensive and farewell ziyaarats which can be recited while departing from all the infallible Imams (a.s.). Some farewell ziyaarats, which were specified only for Imam Reza (a.s.) have been mentioned in chapter twenty-six and one ziyaarat of farewell, narrated by Imam Reza (a.s.) would be described in the last chapter of the book.

<sup>2</sup> Hadiyyah al-Zaareen Wa Behjah al-Naazereen, p. 409

## (1) Farewell Ziyaarat to be Recited after Ziyaarat-e-Ameenullah

The author says: I have seen in the book ‘Al-Iqbaal’ and the book ‘Sahifa al-Saadeqiyyah’ written by late Sayed ibn Taaos (r.a.) and in two manuscripts in which a farewell ziyaarat to be recited after ziyaarat-e-Ameenullah, narrated by Imam Ja’far al-Sadiq (a.s.) has been mentioned.

Jaabir says: When I informed Imam Ja’far al-Sadiq (a.s.) about the ziyaarat of Ameenullah as narrated by Imam Muhammad Baqir (a.s.), he (a.s.) said:

*“Whenever you decide to depart from the shrine of the Holy Imams (a.s.) then add in it this supplication after Ziyaarat-e-Ameenullah:*

السَّلَامُ عَلَيْكَ أَيُّهَا الْإِمَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ أَسْتَوْدِعُكَ اللَّهُ وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ. آمَنَّا بِالرَّسُولِ وَ بِمَا جِئْتُمْ بِهِ وَ دَعَوْتُمْ إِلَيْهِ. اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنِّي لِإِيَّارَتِي وَلِيَّكَ. اللَّهُمَّ لَا تَحْرِمْنِي ثَوَابَ مَزَارِهِ الَّذِي أُوجِبْتَ لَهُ وَ يَسِّرْ لَنَا الْعَوْدَ إِلَيْهِ لِنُشَاءَ اللَّهُ تَعَالَى	assalaamo a'layka ayyohal emaamo wa rahmatul laahe wa barakaatuhu as- tawde-o'kal laaha wa a'laykas salaamo wa rahmatul laahe wa barakaatoh. aamannaa bir- rasoole wa bemaajatum behi da-a'wtum elayhe. allaahumma laa taj-a'lho aakheral a'hde min zeyaratee waliyyaka. allaahumma laa tahrimee sawaaba mazaarehil laze awjabta lahu wa yassir lanal a'wda elayhe in shaaa allaaho ta-a'alaa.	Peace be on you, O the Imam and mercy of Allah and His blessings, I entrust you with Allah and upon you is peace and mercy of Allah and His blessings. We believe in the Messenger, and in whatever you have come with and called to. O Allah! Do not make this my last visitation of Your master. O Allah! Do not deprive me of the reward of his shrine which You have decided for him and make our returning to visit it easy for us, if Allah – the High – wish. <sup>1</sup>
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<sup>1</sup> Iqbaal al-Amaal, p. 787; al-Saheefah al-Saadeqiyyah, p. 29; Ketaab Fee al-Ziyaaraat Wa al-Adiyyah (Manuscript), p. 15

## (2) Second Farewell Ziyaarat

When you decide to depart from the holy shrine, recite the following:

اَلْسَّلَامُ عَلَیْكُمْ یَا اَهْلَ بَیْتِ النَّبُوَّةِ سَلَامٌ مُودَعٌ لَا سَیَمُ وَلَا قَالٍ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ اِنَّهُ حَمِیدٌ مَجِیدٌ سَلَامٌ وَلِیِّ غَیْرِ رَاغِبٍ عَنْكُمْ وَ لَا مُسْتَبْدِلٍ بِكُمْ وَ لَا مُؤَثِّرٍ عَلَیْكُمْ وَ لَا مُنْحَرِفٍ عَنْكُمْ وَ لَا زَاهِدٍ فِی قُرْبِكُمْ وَ اِثْبَانٍ مَشَاهِدِكُمْ. وَ اَلْسَّلَامُ عَلَیْكُمْ وَ حَسْرَتِی اِلَیهِ فِی زُمرَتِكُمْ وَ اُورَدَنِی حَوْضَكُمْ وَ جَعَلَنِی مِنْ جَزْبِكُمْ وَ اَرْضَاكُمْ عَلَیَّ وَ مَكَّنَنِی فِی دَوْلَتِكُمْ وَ اَخِیَانِی فِی رَجْعَتِكُمْ وَ مَلَكَنِی فِی اَیَّامِكُمْ وَ شَكَرَ سَعِیِّی بِكُمْ وَ غَفَرَ ذَنْبِی بِشَفَاعَتِكُمْ وَ اَقَالَ عُرَّتِی بِمَحَبَّتِكُمْ	assaalaamo a'laykum yaa ahla baytin nobuwwate salaama mowadde-i'n laa saemin wa laa qaalin wa rahmatul laahe wa barakaatohu innahu hameedun majeedun salaama waliyyin ghayre raaghebun a'nkum wa laa mustabdelin bekum wa laa moaserin a'laykum wa laa munharefin a'nkum wa laa zaahedin fee qurbekum wa ityaane mashaahedekum. was salaamo a'laykum wa hasharaneyal laaho fee zumratekum wa awradanee hawzakum wa ja-a'lanee min hizbekum wa arzaakum a'nnnee wa makkananee fee dawlatekum wa ahyaanee fee raj-a'tekum wa mallakanee fee ayyaamekum wa shakara sa'yee bekum wa ghafara zanbee be-shafaa- a'tekum wa aqaala a'sratee be- mahabbatekum wa a- a'laa ka'bee be- mowaalaatekum wa sharrafanee be-taa-	Peace be on you all, O household of prophethood and essence of the (divine) Message. I offer you the salutation of one who has to bid farewell to you although he is neither bored with you nor tired of you. Allah's mercy and blessings be upon you, O People of the Household. He is verily worth of praise, full of glory. [I greet you] with the greeting of a loyalist to You who never forsakes you, never deviates from you, never substitutes you, never chooses others than you, and never becomes weary of being in your vicinity and coming to your shrines. Peace be on you all. May Allah include me with your group, allow me to come to your pond, make you to be pleased with me, give me authority in your (expected) government, restore me to life at your return, grant me power on the days of your authority, thank my efforts for visiting you, forgive my sins through your intercession, absolve my slips on account of my love for you, raise my rank on account of my loyalty to you, endue me with honor due to my obedience to you, grant me
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وَ أَعْلَى كَعْبِي  
 بِمَوَالِيكُمْ وَ  
 شَرَفَنِي بِطَاعَتِكُمْ  
 وَ أَعَزَّنِي بِهَدَاكُمْ  
 وَ جَعَلَنِي مِمَّنْ  
 انْقَلَبَ مُفْلِحًا  
 مُنْجَحًا غَانِمًا  
 سَالِمًا مُعَافَا غَنِيًّا  
 فَائِزًا بِرِضْوَانِ  
 اللَّهِ وَ فَضْلِهِ وَ  
 كِفَايَتِهِ بِأَفْضَلِ  
 مَا يَنْقَلِبُ بِهِ أَحَدٌ  
 مِنْ زُورَارِكُمْ وَ  
 مَوَالِيكُمْ وَ  
 مُحِبِّكُمْ وَ  
 شَيْعَتِكُمْ وَ  
 رَزَقَنِي اللَّهُ الْعَوْدَ  
 ثُمَّ الْعَوْدَ أَبَدًا مَا  
 أَبْقَانِي بِنِعْمَةٍ وَ  
 إِيْمَانٍ وَ تَقْوَى وَ  
 إِخْبَاتٍ وَ رِزْقٍ  
 وَاسِعٍ حَلَالٍ  
 طَيِّبٍ. اللَّهُمَّ لَا  
 تَجْعَلْهُ آخِرَ  
 الْعَهْدِ مِنْ  
 زِيَارَتِهِمْ وَ  
 ذِكْرِهِمْ وَ  
 الصَّلَاةِ عَلَيْهِمْ وَ  
 أَوْجِبِ الْمَغْفِرَةَ  
 وَ الْخَيْرَ وَ  
 الْبَرَكَاتِ وَ النُّورَ  
 وَ الْإِيْمَانَ وَ  
 حُسْنَ الْجَابَةِ  
 بِمَا أُوجِبْتَ  
 لِأَوْلِيَائِكَ  
 الْعَارِفِينَ بِحَقِّهِمْ  
 الْمُوجِبِينَ  
 طَاعَتَهُمْ وَ  
 الرَّغْبِينَ فِي  
 زِيَارَتِهِمْ

a'tekum wa a-a'zzanee  
 be-hodaakum wa ja-  
 a'lanee mimmanin qalaba  
 muflehan munjehan  
 ghaaneman saaleman  
 mo-a'afan ghaniyyan  
 faaa-ezan be-rizwaanil  
 laahe wa fazlehi wa  
 kafaayatehi fe-afzale  
 maa yanqalebo behi  
 ahadun min  
 zuwwaarekum wa  
 mawaaleekum wa  
 mohibbeekum wa shee-  
 a'tekum wa razaqaneyal  
 laahul a'wda summal  
 a'wda abadan maa  
 abqaanee be-niyyatin wa  
 eemaanin wa taqwaa wa  
 ikhbaatin wa rizqin  
 waase-i'n halaalin  
 tayyebin. allaahumma laa  
 taj-a'lho aakheral a'hde  
 min zeyaaratehim wa  
 zikrehim was salaate  
 a'layhim wa awjebil  
 maghferata wal khayra  
 wal barakata wan noora  
 wal eemaana wa husnal  
 ejaabate bemaawjawabta  
 le-awleyaaa-ekal  
 a'arefeena be-  
 haqqehemul moojebeena  
 fee zeyaaratehemul  
 motaqqarrebeena elayka  
 wa elayhim. be-abee  
 antum wa ummee wa  
 nafsee wa ahlee ij-  
 a'loonee fee hammekum  
 wa sayyeroonee fee

dignity due to my following your  
 right guidance, make me of those  
 who return homes with success,  
 prosperity, safety, profits,  
 wellbeing, riches, and winning of  
 Allah's pleasure, favors, and  
 security with the most favorable  
 thing that any of your visitors,  
 loyalists, lovers, and adherents  
 may return with. May Allah grant  
 me more and more chances to  
 re-visit you, as long as He keeps  
 me alive, bearing intention, faith,  
 piety, submission, and  
 sustenance that is expansive,  
 legally gotten, and pleasant. O  
 Allah! Do not decide this time to  
 be my last visit to their tombs,  
 mentioning them, and invoking  
 blessings upon them. Make  
 inevitable forgiveness, goodness,  
 blessing, light, faith, and excellent  
 response for me, by what You  
 have made inevitable for Your  
 intimate servants who recognize  
 their actual status, who made  
 obedience to them to be  
 obligatory upon themselves, who  
 have desire to visit them, and  
 who seek nearness to You and to  
 them. May my father, mother,  
 soul and family members, be  
 ransoms for you. Include my  
 issue with the matters of your  
 concern, make me join your  
 party, include me with your  
 intercession, and remember me  
 before your Lord. O Allah! Send  
 blessings upon Muhammad and  
 the progeny of Muhammad and

<p> الْمُقَرَّبِينَ إِلَيْكَ  وَ إِلَيْهِمْ. يَايُ  أَنْتُمْ وَ أُمِّي وَ  نَفْسِي وَ أَهْلِي  إِجْعَلُونِي فِي  هَمِّكُمْ وَ  صَيِّرُونِي فِي  حِزْبِكُمْ وَ  أَدْخِلُونِي فِي  شَفَاعَتِكُمْ وَ  أَذْكُرُونِي عِنْدَ  رَبِّكُمْ. اللَّهُمَّ صَلِّ  عَلَى مُحَمَّدٍ وَ آلِ  مُحَمَّدٍ وَ أَتْلُغْ  أَرْوَاحَهُمْ وَ  أَجْسَادَهُمْ مِنِّي  السَّلَامَ وَ السَّلَامَ  عَلَيْهِمْ وَ عَلَيْهِمُ  وَ رَحْمَةُ اللَّهِ وَ  بَرَكَاتُهُ وَ صَلِّ  اللَّهُ عَلَى سَيِّدِنَا  مُحَمَّدٍ وَ آلِهِ وَ  سَلِّمْ تَسْلِيمًا  كَثِيرًا وَ حَسْبُنَا  اللَّهُ وَ نِعْمَ  الْوَكِيلُ. </p>	<p> hizbekum wa ad-  kheloonee fee shafaa-  a'tekum waz koroonee  i'nda rabbekum.  allaahumma salle a'laa  mohammadin wa aale  mohammadin wa abligh  arwaahahum wa  ajsaadahum minnis  salaama was salaamo  a'layhe wa a'layhim wa  rahmatul laahe wa  barakaatohu wa sallal  laaho a'laa sayyedenaa  mohammadin wa aalehi  wa sallama tasleeman  kaseeran wa hasbonal  laaho wa nea'mal wakeel. </p>	<p> convey to their souls and bodies  many greetings and salutations.  And Peace be on you and them;  and may Allah's grace and His  Blessings be upon you. And may  Allah's blessings, and salutations  be upon our master Muhammad  and his progeny. And Allah is  sufficient for us, and He is the  best disposer of affairs.<sup>1</sup> </p>
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<sup>1</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 275; al-Mazaar al-Kabeer, p. 535; Behaar al-Anwaar, vol. 102, p. 133

### (3) Third Farewell Ziyaarat

Allama Majlisi (r.a.) writes in Behaar al-Anwaar:

*Whenever you decide to depart from the shrine of any of the holy Imams (a.s.) then say:*

<p> سَلَامُ اللَّهِ وَ تَحِيَّاتُهُ  وَ رَحْمَتُهُ وَ  بَرَكَاتُهُ عَلَى خَيْرَةِ  اللَّهِ وَ أَصْفِيَائِهِ وَ  أَحِبَّائِهِ وَ حُجَّجِهِ  وَ أَوْلِيَائِهِ مُحَمَّدٍ  رَسُولِهِ وَ آلِهِ أَمِيرِ  الْمُؤْمِنِينَ عَلِيِّ  الْحَسَنِ الْحُسَيْنِ  عَلِيِّ مُحَمَّدٍ جَعْفَرِ  مُوسَى عَلِيِّ  مُحَمَّدٍ عَلِيِّ حَسَنِ  الْخَلَفِ الصَّالِحِ  عَلَيْهِمْ وَ عَلَيْهِمْ  جَمِيعَا السَّلَامِ وَ  الرَّحْمَةِ السَّلَامِ  عَلَى خَالِصَةِ اللَّهِ  مِنْ خَلْقِهِ وَ  صَفْوَتِهِ مِنْ بَرِيَّتِهِ  وَ أُمَمَائِهِ عَلَى  وَحْيِهِ وَ حُجَّجِهِ  عَلَى عِبَادِهِ وَ  خَزَائِنِهِ عَلَى عِلْمِهِ  وَ عَلَيْهِمْ مِنَ اللَّهِ  دَائِمُ الصَّلَوَاتِ وَ  زَاكِى الْبَرَكَاتِ وَ  نَامِي التَّحِيَّاتِ.  السَّلَامُ عَلَيْكُمْ  مَوْلَايَ أَيْمَتِي وَ  قَادَتِي وَ نِعَمِ  الْمَوْلَايَ وَ الْأَيْمَةِ  وَ الْقَادَةِ أَنْتُمْ وَ </p>	<p> salaamul laahe wa  tahiyyatohu wa rahmatohu  wa barakaatohu a'laa  kheyaratil laahe wa  asfeyaaa-ehi wa ahibbaaa-  ehi wa hojajehi wa  awleyaaa-ehi mohammadin  rasoolehi wa aalehi ameeril  moameneena a'liyyin al-  hasane al-husaine a'liyyin  mohammadin ja'farin  moosaa a'liyyin  mohammadin a'liyyin  hasanin al-khalafis saalehe  a'layhe wa a'layhim  jameea'anis salaamo war  rahmato. assalaamo a'laa  khaalesatil laahe min  khalqehi wa safwatehi min  bariyyatehi wa omanaaa-  ehi a'laa wahyehi wa  hojajehi a'laa e'baadehi wa  khuzzaanehi a'laa i'lmehi  wa a'layhim menal laahe  daaa-emus salawaate wa  zaakil barakaate wa naamit  tahiyyaate. assalaamo  a'laykum mawaaliyya a-  immatee wa qaadatee wa  ne'mal mawaalee wal a-  immato wal qaadato antum  was salaamo a'laykum was </p>	<p> Peace of Allah, His greetings,  His mercy and His blessings  upon the select of Allah, His  elite ones, His beloved ones,  His proofs and His loyalists  Muhammad – His prophet –  and his family, leader of the  believers – Ali, Hasan,  Husain, Ali, Muhammad,  Ja'far, Moosa, Ali,  Muhammad, Ali, Hasan, the  virtuous successor, peace and  mercy be upon him and them  all. Peace be on Allah's select  within His creature, His  choicest from His created  beings, His trustworthy upon  His revelation, His proof upon  His servants, His treasure-  chest upon His knowledge,  and upon them continuous  peace from Allah, purest of  the blessings and the  increasing greetings. Peace  be on you, my masters, my  Imams, my leaders, and you  are my best masters, (best)  Imams and (best) leaders,  peace be on you and peace  be for you from me is little,  peace be on you, progeny of  Yaaseen, peace (which is) </p>
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السَّلَامُ عَلَيْكُمْ وَ  
 السَّلَامُ لَكُمْ مِنْ  
 قَلِيلِ السَّلَامِ عَلَيْكُمْ  
 أَلِ يَاسِينَ سَلَامًا  
 كَثِيرًا طَيِّبًا مُبَارَكًا  
 مُتَتَابِعًا سَرْمَدًا  
 دَائِمًا أَبَدًا كَمَا أَنْتُمْ  
 أَهْلُهُ مِنِّي وَ مِنْ  
 وَالِدَيَّ وَ أَهْلِي وَ  
 وَلَدِي وَ إِخْوَتِي وَ  
 أَخَوَاتِي وَ مِنْ  
 جَمِيعِ الْمُؤْمِنِينَ وَ  
 الْمُؤْمِنَاتِ الْأَحْيَاءِ  
 مِنْهُمْ وَ الْأَمْوَاتِ  
 وَ رَحْمَةُ اللَّهِ وَ  
 بَرَكَاتُهُ. السَّلَامُ  
 عَلَيْكُمْ سَلَامٌ مُودَعٍ  
 لَا سَيْمٍ وَ لَا قَالٍ  
 وَ لَا مَالٍ وَ  
 رَحْمَةُ اللَّهِ وَ  
 بَرَكَاتُهُ عَلَيْكُمْ أَهْلَ  
 الْبَيْتِ إِنَّهُ حَمِيدٌ  
 مَجِيدٌ غَيْرَ رَاغِبٍ  
 عَنْكُمْ وَ لَا  
 مُنْحَرِفٍ عَنْكُمْ وَ  
 لَا مُؤَثِّرٍ عَلَيْكُمْ وَ  
 لَا زَاهِدٍ فِي قُرْبِكُمْ  
 وَ لَا ابْتِغْيَ بِكُمْ  
 بَدَلًا وَ لَا عَنْكُمْ  
 حَوْلًا وَ لَا اتَّخَذَ  
 بَيْنَكُمْ سُبُلًا وَ لَا  
 اشْتَرَى بِكُمْ ثَمَنًا.  
 لَا جَعَلَهُ اللَّهُ آخِرَ  
 الْعَهْدِ مِنْ زِيَارَتِكُمْ  
 وَ تَعْظِيمِ ذِكْرِكُمْ  
 وَ تَفْخِيمِ أَسْمَائِكُمْ  
 وَ إِثْلَانِ مَشَاهِدِكُمْ  
 وَ أَثَارِكُمْ وَ  
 الصَّلَاةُ لَكُمْ وَ  
 التَّسْلِيمُ عَلَيْكُمْ بَلْ

salaamo lakum minnee  
 qaleelun assalaamo  
 a'laykum aale yaaseena  
 salaaman kaseeran  
 tayyeban mobaarakan  
 motataa-be-a'n sarmadan  
 daaa-eman abadan kamaa  
 antum ahlohu minnee wa  
 min waaledayya wa ahlee  
 wa waladee wa ikhwatee  
 wa akhawaatee wa min  
 jamee-i'l moameneena wal  
 moamenaate al-ahyaaa-e  
 minhum wal amwaate wa  
 rahmatul laahe wa  
 barakaatoh. assalaamo  
 a'laykum salaama  
 mowadde-i'n laa sa-emin  
 wa laa qaalin wa laa maallin  
 wa rahmatul laahe wa  
 barakaatohu a'laykum ahlal  
 bayte innahu hameedun  
 majeedun ghayra raaghebin  
 a'nkum wa laa munharefin  
 a'nkum wa laa moa-serin  
 a'laykum wa laa zaahedin  
 fee qurbekum wa laa  
 abtaghee bekum badalan  
 wa laa a'nkum hewalan wa  
 laa attakhezo baynakum  
 sobolan wa laa ash-taree  
 bekum samanana. laa ja-  
 a'lahul laaho aakheral a'hde  
 min zeyaaratekum wa  
 ta'zeeme zikrekum wa  
 tafkheme asmaaaa-ekum wa  
 ityaane mashaa-hedekum  
 wa aasaarekum was  
 salaate lakum wat tasleeme  
 a'laykum bal ja-a'lahul laaho

abundant, pure, sacred,  
 successive, never-ending,  
 continuous and forever, like  
 what is suitable to your  
 favoring from me, and my  
 parents, my family, my  
 children, my brothers, my  
 sisters and all the believing  
 men and believing women,  
 whether they are alive or  
 dead, and mercy of Allah and  
 His blessing be on you. I offer  
 you the salutation of one who  
 has to bid farewell to you  
 although he is neither bored  
 with you nor tired of you,  
 Allah's mercy and blessings  
 be upon you, people of the  
 household, He is verily worth  
 of praise, full of glory,  
 (Salutation of the one) who  
 never desire to leave you,  
 never forsakes you, never  
 chooses others than you,  
 never becomes weary of  
 being in your vicinity, I never  
 seek any alternative to you, I  
 do not take other paths than  
 yours nor do I take for you a  
 price in exchange. May Allah  
 not make this my last visit to  
 you, and glorifying your  
 remembrance, and  
 respecting your names, and  
 coming to your shrines,  
 (following) your footsteps,  
 blessings for you and  
 salutations upon you, but  
 Allah has made you place of  
 resort for us, peace in our



جَعَلَهُ اللَّهُ مَثَابَةً لَنَا  
 وَ أَمَّنًا فِي دُنْيَانَا  
 وَ أَخْرَجْتَنَا وَ ذِكْرًا  
 وَ نُورًا لِمَعَادِنَا وَ  
 أَمَانًا وَ إِيْمَانًا  
 لِمُنْقَلَبِنَا وَ مَثْوَانًا.  
 وَ جَعَلَنِي اللَّهُ مِمَّنْ  
 انْقَلَبَ عَنْ  
 زِيَارَتِكُمْ وَ ذِكْرِكُمْ  
 وَ الصَّلَاةَ لَكُمْ وَ  
 النَّسْلِيمَ عَلَيْكُمْ  
 مُفْلِحًا مُنْجِحًا  
 غَانِمًا سَالِمًا مُعَافًا  
 غَنِيًّا فَائِزًا  
 بِرِضْوَانِ اللَّهِ وَ  
 رَحْمَتِهِ وَ فَضْلِهِ وَ  
 كَفَايَتِهِ وَ نَصْرِهِ وَ  
 أَمْنِهِ وَ مَغْفِرَتِهِ وَ  
 نُورِهِ وَ هُدَاهُ وَ  
 حِفْظِهِ وَ كِلَآءَتِهِ  
 وَ تَوْفِيقِهِ وَ  
 عِصْمَتِهِ وَ رِزْقِنِي  
 الْعَوْدَ ثُمَّ الْعَوْدَ  
 أَبَدًا مَا أَبْقَانِي  
 رَبِّي إِلَيْكُمْ بِنِيَّةٍ وَ  
 إِيْمَانٍ وَ تَقْوَى وَ  
 إِحْسَابٍ وَ نُورٍ وَ  
 إِيْقَانٍ وَ أَرْزَاقٍ  
 مِنْ فَضْلِهِ وَ أَسْبَغَةٍ  
 طَيِّبَةٍ دَارَةٍ هَنِيئَةٍ  
 مَرِيئَةٍ سَلِيْمَةٍ مِنْ  
 غَيْرِ كَدٍّ وَ لَا مَنٍّ  
 مِنْ أَحَدٍ وَ نِعْمَةٍ  
 سَابِغَةٍ وَ عَافِيَةٍ  
 سَالِمَةٍ وَ أَوْجَبَ  
 لِي مِنَ الْحَيَاةِ وَ  
 الْكَرَامَةِ وَ الْبَرَكَاتِ  
 وَ الصَّلَاحِ وَ  
 الْإِيْمَانِ وَ الْمَغْفِرَةِ  
 وَ الرِّضْوَانِ مِثْلَ

masaabatan lanaa wa  
 amnan fee dunyaanaa wa  
 aakheratenaa wa zikran wa  
 nooran le-ma-a'adenaa wa  
 amaanan wa eemaan le-  
 munqalabenaa wa  
 maswaanaa. wa ja-  
 a'laneyal laaho mimmanin  
 qalaba a'n zeyaaratekum  
 wa zikrekum was salaate  
 lakum wat tasleeme  
 a'laykum muflehan  
 munjehan ghaaneman  
 saaleman mo-a'afan  
 ghaniyyan faaa-ezan be-  
 rizwaanil laahe wa  
 rahmatehi wa fazlehi wa  
 kafaayatehi wa nasrehi wa  
 amnehi wa maghferatehi  
 wa noorehi wa hodaaho wa  
 hifzehi wa kelaaa-atehi wa  
 tawfeequehi wa i'smatehi wa  
 razaqaneyal a'wda summal  
 a'wda abadan maa  
 abqaanee rabbe elaykum  
 be-niyyatin wa eemaanin  
 wa taqwaa wa ikhbaatin wa  
 noorin wa eeqaanin wa  
 arzaaqin min fazlehi waase-  
 a'tin tayyebatin daarratin  
 haneee-atin mareee-atin  
 saleematin min ghayre  
 kaddin wa laa mannin min  
 ahadin wa ne'matin  
 saabeghatin wa a'afeyatin  
 saalematin wa awjaba lee  
 menal hayaate wal  
 karaamate wal barakate  
 was salaah wal eemaane  
 wal maghferate war-

world and the hereafter,  
 remembrance and light for our  
 return, security and faith for  
 our place of rest and our  
 place of returning. Allah may  
 make me of those who return  
 homes after your visitation  
 and your remembrance -  
 peace be for you and salution  
 be on you - with success,  
 prosperity, safety, profits,  
 wellbeing, riches, and winning  
 of Allah's pleasure, His mercy,  
 favors, security, help, peace,  
 forgiveness, light, guidance,  
 security, protection,  
 accommodation and  
 preservation, grant me more  
 and more chances to re-visit  
 you, as long as my Lord  
 keeps me alive bearing  
 intention, faith, piety,  
 submission, light and  
 certainty, and sustenance by  
 His vast grace, pure,  
 showering, pleasant, tasty,  
 safe without exhaustive  
 affairs, without the favor of  
 anybody, pleasant graces,  
 complete safety, and make  
 obligatory upon me life, honor,  
 blessing, righteousness, faith,  
 forgiveness and pleasure like  
 you have made obligatory for  
 his friends and righteous  
 servants from their visitors,  
 immigrants, loyals, lovers,  
 parties and the followers -  
 those who recognize their  
 rights, who made obedience

مَا أَوْجَبَ لِأَوْلِيَآئِهِ  
 وَ صَالِحِي عِبَادِهِ  
 مِنْ زُورِهِمْ وَ  
 وَافِدِيهِمْ وَ مُوَالِيهِمْ  
 وَ مُحِبِّيهِمْ وَ  
 جَزْبِهِمْ وَ شَيْعَتِهِمْ  
 الْعَارِفِينَ حَقَّهُمْ  
 الْمُؤَجِّبِينَ طَاعَتَهُمْ  
 الْمُدْمِنِينَ ذِكْرَهُمْ  
 الرَّآغِبِينَ فِي  
 زِيَارَتِهِمْ  
 الْمُتَنْظِرِينَ أَيَّامَهُمْ  
 الْمُطِيعِينَ لَهُمْ  
 الْمُتَقَرِّبِينَ بِذَلِكَ  
 إِلَيْكَ وَ إِلَيْهِمْ.  
 اللَّهُمَّ أَنْتَ خَيْرُ  
 مَنْ وَفَدَتْ إِلَيْهِ  
 الرِّجَالُ وَ شَدَّتْ  
 إِلَيْهِ الرِّحَالُ وَ  
 صُرِفَتْ نَحْوُهُ  
 الْأَمَالُ وَ ارْتَجَى  
 لِلرَّغَائِبِ وَ  
 الْإِفْضَالِ. وَ أَنْتَ  
 يَا سَيِّدِي أَكْرَمُ  
 مَا تَنِي وَ أَكْرَمُ  
 مَزُورٍ وَ قَدْ  
 جَعَلْتَ لِكُلِّ مُلْتَمِسٍ  
 مَا عِنْدَكَ جَزَاءً وَ  
 لِكُلِّ رَاغِبٍ إِلَيْكَ  
 هَبَّةً وَ لِكُلِّ مَنْ  
 فَرَعَ إِلَيْكَ رَحْمَةً  
 وَ لِكُلِّ مُتَضَرِّعٍ  
 إِلَيْكَ إِجَابَةً وَ لِكُلِّ  
 مُتَوَسِّلٍ إِلَيْكَ عَفْوَاً  
 وَ قَدْ جِئْتُكَ زَائِراً  
 لِقُبُورِ أَحِبَّائِكَ وَ  
 أَوْلِيَآئِكَ وَ خَيْرَتِكَ  
 مِنْ عِبَادِكَ وَافِداً  
 إِلَيْهِمْ نَازِلاً بِفَنَائِهِمْ  
 قَاصِداً لِحَرَمِهِمْ

rizqaane misla maa awjaba  
 le-awleyaaa-ehi wa  
 saalehee e'baadehi min  
 zuwwaarehim wa  
 waafedeehim wa  
 mowaaleehim wa  
 mohibbeehim wa hizbehim  
 wa shee-a'tehim al-  
 a'arefeena haqqahum al-  
 moojebeena taa-a'tahum  
 al-mudmeneena zikrahum  
 ar-raaghebeena fee  
 zeyaaratehim al-  
 muntazereena  
 ayyaamahum al-motee-  
 e'ena lahum al-  
 motaqarrebeena be-  
 zaaleka elayka wa elayhim.  
 allaahummanata khayro  
 man wafadat elayhir rejaalo  
 wa shaddat elayhir rehaalo  
 wa sorefat nahwahul  
 aamaalo war tajaa lir-  
 raghaaaa-ebe wal ifzaale. wa  
 anta yaa sayyedee akramo  
 maa-tiyyin wa akramo  
 mazoorin wa qad ja-a'lta  
 lekulle multamesin maa  
 i'ndaka jazaa-an wa le-kulle  
 raaghebin elayka hebatan  
 wa lekulle man faza-a'  
 elayka rahmatan wa lekulle  
 motazarre-i'n elayka  
 ejaabatan wa le-kulle  
 motawasselan elayka  
 a'fwan wa qad jeatoka  
 zaaa-eran leqoboore  
 ahibbaaaa-eka wa awleyaaa-  
 eka wa kheyarateka min  
 e'baadeka waafedan

to them to be obligatory upon  
 themselves, constantly busy  
 in their remembrance, who  
 have desire to visit them, who  
 wait for their days, obedience  
 to them, who seek nearness  
 with it to You and to them. O  
 Allah! You are best of those to  
 whom the men comes, the  
 saddlebags are tightened to  
 Him, wishes are turned to Him  
 and hopes of the desires and  
 the favors. And You, O my  
 Master! Is the most honorable  
 purposed One, and You are  
 the most Generous One to be  
 visited; certainly You have  
 kept reward with Yourself for  
 every petitioner, and gift every  
 beseecher towards You, and  
 mercy for every fearful  
 towards You, and acceptance  
 for every beseeching towards  
 You, and forgiveness for  
 every suppliant towards You,  
 certainly I have come to You  
 as a visitor for the graves of  
 Your beloved, Your intimate  
 adherents and Your chosen  
 from Your servants, I have  
 come to them to present  
 myself, residing at their  
 courtyard, heading for their  
 sanctuary, desiring their  
 intercession, requesting what  
 is with them, hoping for them,  
 beseeching to You through  
 them, and Your right upon  
 You, that You do not  
 disappoint their petitioner and

رَاغِبًا فِي شَفَاعَتِهِمْ مُلْتَمِسًا  
 مَا عِنْدَهُمْ رَاجِيًا  
 لَهُمْ مُتَوَسِّلًا إِلَيْكَ  
 بِهِمْ وَحَقُّ عَلَيْكَ  
 إِلَّا تُخَيِّبَ سَائِلُهُمْ  
 وَوَافِدُهُمْ وَ  
 النَّازِلِ بِفَنَائِهِمْ وَ  
 الْمُنِيخِ بِسَاحَتِهِمْ  
 مِنْ حَزْبِهِمْ وَ  
 أَشْيَاعِهِمْ وَوَقَفْتُ  
 بِهَذَا الْمَقَامِ  
 الشَّرِيفِ رَجَاءَ مَا  
 عِنْدَكَ لِزَوَارِهِمْ وَ  
 الْمُطِيعِينَ لَهُمْ مِنَ  
 الرَّحْمَةِ وَالْمَغْفِرَةِ  
 وَالْفَضْلِ وَ  
 الْأَنْعَامِ فَلَا  
 تَجْعَلْنِي مِنْ أَخِيْبٍ  
 وَفَدِكَ وَوَفْدِهِمْ وَ  
 أَكْرَمَنِي بِالْجَنَّةِ وَ  
 مَنْ عَلَيَّ بِالْمَغْفِرَةِ  
 وَجَمَّلَنِي بِالْعَافِيَةِ  
 وَاجْرِنِي بِالْعِثْقِ  
 مِنَ النَّارِ وَأَوْسِعْ  
 عَلَيَّ رِزْقَكَ  
 الْحَلَالَ وَفَضْلَكَ  
 الْوَاسِعَ الْجَزِيلَ وَ  
 اذِرْ أَعْيُنِي أَبَدًا شَرًّا  
 كُلِّ ذِي شَرٍّ مِنَ  
 الْجِنِّ وَالْإِنْسِ.  
 يَا أَبَتِي أَنْتُمْ وَ أُمِّي  
 يَا سَادَتِي اتَّقَرَّبْ  
 بِكُمْ إِلَى اللَّهِ وَ  
 اتَّوَجَّهُ بِكُمْ إِلَى اللَّهِ  
 وَ أَطْلُبْ بِكُمْ  
 حَاجَتِي مِنَ اللَّهِ  
 جَعَلَنِي اللَّهُ بِكُمْ  
 وَجِيهًا فِي الدُّنْيَا وَ  
 الْآخِرَةِ وَ مِنْ

elayhim naazelan be-  
 fenaaa-ehim qaasedan le-  
 haramelim raagheban fee  
 shafaa-a'tehim multamesan  
 maa i'ndahum raajeyan  
 lahum motawasselan  
 elayka behim wa haqqqun  
 a'layka alla tokhayyeba  
 saa-elahum wa  
 waafedahum wan naazela  
 be-fenaa-ehim wal  
 moneekhe be-saahatehim  
 min hizbehi wa ash-yaa-  
 e'him wa waqafto be-haazal  
 maqaamish shareefe  
 rajaaa-a maa i'ndaka  
 lezuwwaarehim wal mo-tee-  
 e'ena lahum menar  
 rahmate wal maghferate  
 wal fazle wal-ina'ame falaa  
 taj-a'lnnee min akhyabe  
 wafdeka wa wafdehim wa  
 akrimnee bil-jannate wa  
 munna a'layya bil-  
 maghferate wa jammilnee  
 bil-a'afeyate wa ajirnee bil-  
 i'tqe menan naare wa awse'  
 a'layya rizqakal halaala wa  
 fazlakal waase-a'l jazeela  
 wad-raa a'nnee abadan  
 sharra kulle zee sharrin  
 menal jinne wal inse. be-  
 abee antum wa ummee yaa  
 saadatee ataqarrabo  
 bekum elal laahe wa  
 atawajjaho bekum elal  
 laahe wa atlobo bekum  
 haajatee menal laahe ja-  
 a'laneyal laaho bekum  
 wajeehan fid dunyaa wal

their émigré, and landed at  
 their courtyard, residing at  
 their dooryard from their  
 groups and their followers,  
 stopped at this holy place,  
 hoping for what is with You for  
 their visitors and obedient to  
 them from mercy,  
 forgiveness, favor and gifts.  
 Then do not count me among  
 Your and their disappointed  
 visitors, honor me with  
 paradise, have favor upon me  
 with forgiveness, adorn me  
 with safety, reward me with  
 release from the fire, expand  
 for me Your permissible  
 sustenance and Your ample  
 and vast favor, repel from me  
 evil of those who do evil  
 forever from the Jinn and the  
 men. May my father and my  
 mother be ransoms for you, O  
 my chiefs! I seek closeness to  
 Allah through you, and I turn  
 my face towards Allah through  
 you, and I seek my needs  
 from Allah through you, (may)  
 Allah make me worthy and of  
 those who are made near in  
 this world and the hereafter  
 through you. May my father  
 and my mother be ransoms  
 for you, be affectionate upon  
 me, have mercy on me,  
 include my issue with the  
 matters of your concern, and  
 remember me before your  
 Lord, be my protection, make  
 me join your party, honor me

الْمَقَرَّيْنِ. يَايِ  
 أَنْتُمْ وَ أُمِّي وَ  
 نَفْسِي تَحْنُنُوا عَلَيَّ  
 وَ ارْحَمُونِي وَ  
 اجْعَلُونِي مِنْ  
 هَمِّكُمْ وَ اذْكُرُونِي  
 عِنْدَ رَبِّكُمْ وَ  
 كُونُوا عِصْمَتِي وَ  
 صَيِّرُونِي مِنْ  
 حَزْبِكُمْ وَ  
 شَرِّفُونِي  
 بِشَفَاعَتِكُمْ وَ  
 مَكِّنُونِي فِي  
 دَوْلَتِكُمْ وَ  
 احْشُرُونِي فِي  
 زُمْرَتِكُمْ وَ  
 أَوْرِدُونِي  
 حَوْضَكُمْ وَ  
 أَكْرِمُونِي  
 بِرِضَاكُمْ وَ  
 اسْعِدُونِي  
 بِطَاعَتِكُمْ وَ  
 خَصُّونِي بِفَضْلِكُمْ  
 وَ اخْضُونِي مِنْ  
 مَكَارِهِ الدُّنْيَا وَ  
 الْآخِرَةِ وَ الشَّرِّ  
 الْإِنْسِ وَ الْجِنِّ وَ  
 كُلِّ ذِي شَرٍّ  
 بِقُدْرَتِكُمْ فَبِذِمَّةِ اللَّهِ  
 وَ ذِمَّتِكُمْ وَ جَلَالِ  
 اللَّهِ وَ كِبَرِيَاءِ اللَّهِ  
 وَ مُلْكِ اللَّهِ وَ  
 سُلْطَانِ اللَّهِ وَ  
 عَظَمَةِ اللَّهِ وَ عِزِّ  
 اللَّهِ وَ كَلِمَاتِهِ  
 الْمُبَارَكَاتِ أَمْتَتِعْ  
 وَ احْتَرِسْ وَ  
 اسْتَجِبْ  
 اسْتَجِيبْ وَ احْتَرِزْ  
 وَ أَهْلِي وَ وَلَدِي

aakherate wa menal  
 moqarrabeena. be-abee  
 antum wa ummee wa  
 nafsee tahannanoo a'layya  
 war hamoonee waj a'loonee  
 min hammekum waz  
 koroonee i'nda rabbeku wa  
 koonoo i'smatee wa  
 sayyeroonee min hizbekum  
 wa sharrefoonee be-  
 shafaa-a'tekum wa  
 makkenoonee fee  
 dawlatekum wah shoroonee  
 fee zumratekum wa  
 awredoonee hawzakum wa  
 akremoonee berezaakum  
 wa as-e'doonee be-taa-  
 a'tekum wa khassoonee  
 be-fazlekum wah fazoonee  
 min makaaarehid dunyaa  
 wal aakherate wa sharril  
 inse wal jinne wa kulle zee  
 sharrin be-qudratekum fa-  
 bezimmatil laahe wa  
 zimmatekum wa jalaalil  
 laahe wa kibreyaaa-il laahe  
 wa mulkil laahe wa sultaanil  
 laahe wa a'zamatil laahe wa  
 i'zzil laahe wa kalemaatehil  
 mobaarakaate amtane-o'  
 wa ahtareso wa astajeero  
 wa as-taghee-so wa  
 ahtarezo wa ahlee wa  
 wuldee wa maalee wa  
 ikhwaaneyal moameneena  
 abadan fid dunyaa wal  
 aakherate min kulle sooo-in  
 wa bekum arjunnajaata wa  
 atlobus salaaha wa  
 aamelun najaaha wa

with your intercession, settle  
 me in your government,  
 include me with your group,  
 allow me to come to your  
 pond, honor me with your  
 happiness, prosper me for my  
 obedience to you, have  
 concern upon me with your  
 grace, protect me with your  
 power from the detested  
 things of the world and the  
 hereafter and from the evil of  
 the men and the Jinn and the  
 evil of all those who do evil,  
 then by the protection of Allah  
 and your protection, and by  
 the Majesty of Allah,  
 Grandeur of Allah, Kingdom of  
 Allah, Power of Allah,  
 Magnificence of Allah, Mighty  
 of Allah, the most holy words,  
 I take shelter, I take  
 precaution, I seek protection,  
 I resort, I and my family seek  
 safety, progeny, wealth and  
 believing brothers in the world  
 and the hereafter forever from  
 all the evil, I hope for salvation  
 from you, I seek correctness,  
 I hope for prosperity, I seek  
 cure from all the disease and  
 sickness, and flee towards  
 you from all fears, and rely  
 upon you from all hardships  
 and leisure. O Allah! Send  
 blessing upon Muhammad  
 and upon the progeny of  
 Muhammad like You and they  
 are worthy of it, and include  
 me in all the goodness to

وَ مَالِي وَ إِخْوَانِي  
 الْمُؤْمِنِينَ أَبَدًا فِي  
 الدُّنْيَا وَ الْآخِرَةِ  
 مِنْ كُلِّ سُوءٍ وَ  
 بِكُمْ أَرْجُو النَّجَاةَ  
 وَ أَطْلُبُ الصَّلَاحَ  
 وَ أَمِلُ النَّجَاحَ وَ  
 اسْتَشْفِي مِنْ كُلِّ  
 دَاءٍ وَ سَقَمٍ وَ إِلَيْكُمْ  
 مَقَرِّي مِنْ كُلِّ  
 خَوْفٍ وَ عَلَيْكُمْ  
 مُعَوَّلِي عِنْدَ كُلِّ  
 شِدَّةٍ وَ رَخَاءٍ.  
 اللَّهُمَّ صَلِّ عَلَى  
 مُحَمَّدٍ وَ عَلَى آلِ  
 مُحَمَّدٍ كَمَا أَنْتَ وَ  
 هُمْ أَهْلُهُ وَ ادْخُلْنِي  
 فِي كُلِّ خَيْرٍ دَعَا  
 إِلَيْهِ وَ دَلَّوْا عَلَيْهِ  
 وَ أَمَرُوا بِهِ وَ  
 رَضُوا بِهِ قَوْلًا وَ  
 فِعْلًا وَ تَجَنَّبِي بِهِمْ  
 مِنْ كُلِّ مَكْرُوهٍ وَ  
 أَخْرِجْنِي مِنْ كُلِّ  
 سُوءٍ وَ اغْصِمْنِي  
 مِنْ كُلِّ مَا نَهَوْا  
 عَنْهُ وَ أَنْكَرُوهُ وَ  
 خَوْفُوا مِنْهُ وَ  
 حَذَرُوهُ وَ عَجَّلْ  
 فَرَجَهُمْ وَ فَرَجَنَا  
 بِهِمْ وَ أَهْلِكَ  
 عَدُوَّهُمْ مِنَ الْإِنْسِ  
 وَ الْجِنِّ وَ بَلِّغْ  
 أَرْوَاحَهُمْ وَ  
 أَجْسَادَهُمْ أَبَدًا مِنِّي  
 السَّلَامُ وَ ارْزُدْ  
 عَلَيْنَا مِنْهُمْ السَّلَامَ  
 وَ السَّلَامَ عَلَيْهِمْ وَ  
 رَحْمَةَ اللَّهِ وَ  
 بَرَكَاتِهِ.

astashfee min kulle daaa-in  
 wa suqmin wa elaykum  
 mafarree min kulle khawfin  
 wa a'laykum mo-a'wwalee  
 i'nda kulle shiddatin wa  
 rakhaaa-in. allaahumma  
 salle a'laa mohammadin wa  
 a'laa aale mohammadin  
 kamaa anta wa hum ahlohu  
 wa adkhilnee fee kulle  
 khayrin da-a'w elayhe wa  
 dallaw a'layhe wa amaroo  
 behi wa razoo behi qawlan  
 wa fe'lan wa najjenee  
 behim min kulle makroohin  
 wa akhrijnee min kulle  
 sooo-in wa' simnee min  
 kulle maa nahaw a'nho wa  
 ankaroooho wa khawwafoo  
 minho wa hazzaroooho wa  
 a'jjil farajahum wa farajanaa  
 behim wa ahlik  
 a'duwwahum menal inse  
 wal jinne wa balligh  
 arwaahahum wa  
 ajsaadahum abadan minnis  
 salaamo war dud a'laynaa  
 minhomus salaamo was  
 salamo a'layhim wa  
 rahmatul laahe wa  
 barakaatoh.

which they call and led  
 towards it, ordered for it,  
 pleased with it, in saying and  
 action, deliver me through  
 them from all detested things  
 and take me out from all evil,  
 protect me from all which You  
 have forbidden, disavowed  
 and the one from which we  
 fear and panic, hasten their  
 relief and our relief through  
 them, annihilate their enemies  
 from the men and the jinn,  
 convey to their souls and  
 bodies my greeting forever,  
 convey to us their reply of  
 greeting, and peace be upon  
 them and Mercy of Allah and  
 His blessing.<sup>1</sup>

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<sup>1</sup> Behaar al-Anwaar, vol. 102, p. 157

## (4) Fourth Farewell Ziyaarat

This ziyaarat of farewell to the Imams (a.s.) is also narrated by Allama Majlisi (r.a.) in Behaar al-Anwaar:

<p> السَّلَامُ عَلَيْكُمْ يَا  سَادَةَ الْمُؤْمِنِينَ وَ  أَيِّمَةَ الْمُتَّقِينَ وَ  أَعْلَامَ الْمُهْتَدِينَ وَ  وَرَثَةَ النَّبِيِّينَ وَ  سُلَالَةَ الْمُرْسَلِينَ  وَقُدْوَةَ الصَّالِحِينَ  وَحُجَجَ اللَّهِ عَلَى  الْعَالَمِينَ قَدْ أَنْ  لَكُمْ مِنِّي الْوَدَاعُ وَ  حَانَ التَّعْجِيلُ لَهُ  وَالْإِسْرَاعُ لَا مِنْ  سَيِّئٍ لَكُمْ وَلَا مَلَلٍ  لِلْمُقَامِ عِنْدَكُمْ لَكِنْ  لِأَسْبَابٍ مَانِعَةٍ وَ  مَلِمَاتٍ عَنِ  الْإِقَامَةِ دَافِعَةٍ  يَتَّضِحُ لَهَا  الْإِعْتِذَاؤُ وَ يَتَعَذَّرُ  مَعَهَا اللَّبِثُ وَ  الْقَرَارُ.  فَاسْتَوْدِعْكُمْ اللَّهُ وَ  أَسْأَلُهُ بِكُمْ رِضَاهُ  وَدَاعٍ عَازِمٍ عَلَى  الْعَوْدِ إِلَيْكُمْ  مُتَأَسِّفٍ لَتَعَذَّرِ  الْمُقَامِ لَدَيْكُمْ وَ  كَهْفٍ لَا يَتَأَسَّفُ  عَلَى فِرَاقِ  مَشَاهِدِكُمُ الشَّرِيفَةِ  وَالْمُعَظَّمَةِ وَ بُقَاعِ  قُبُورِكُمُ الْمُبَارَكَةِ  وَالْمُكْرَمَةِ وَ فِيهَا </p>	<p> assalaamo a'laykum yaa  saadatal moameneena wa  a-immatal muttaqeena wa  a-a'laamal mohtadeena wa  warasatan nabiyeena wa  solaalatal mursaleena wa  qudwatas saaleheena wa  hojajal laahe a'lal  a'alameena qad aana  lakum minnil wada-o' wa  haanat ta'jeelo lahu wal  israa-o' laa min se-amin  lakum wa laa malalin lil-  moqaame i'ndakum laakin  le-asbaabin maane-a'tin wa  molimmaatin a'nil  eqaamate daa-fe-a'tun  yattazeho lahal e-a'tezaaro  wa yata-a'zzaro ma-a'hal  labso wal qaraaro. fa-  astawde-o'komul laaha wa  as-alohu bekum rezaaho  we-daa-i'n a'azemin a'lal  a'wde elaykum mota-  assefin le-ta-a'zzoril  moqaame ladaykum wa  kayfa laa yata-assafo a'laa  feraaqe  mashaahedekomush  shareefatil mo-a'zzamate  wa boqaa-e' qoboorekomul  mobaarakatil mokarramate  wa feehaa yustajaabud do- </p>	<p> Peace be on you, O chiefs of  the believers, Imams of the  pious, standards of the  guidance, heir of the prophets,  progeny of the messengers,  the example of the righteous  ones, proofs of Allah upon the  worlds, certainly this is the  moment of my departing from  you and (time for) the  deliverance and acceleration  has approached, not with  tiredness from you nor with  weariness for this place near  you, but for causes of  hindrance and misfortunes  repelled from staying, it  became clear for excuse by  which staying became  impossible and difficult for me.  Then I beseech Allah through  you and I ask Him through you  approval, (I am doing) farewell  with the determination to  return to you, regretting  because of difficulty of staying  near you, how do I not regret  upon separation of your holy  and glorified shrines and the  land of your blessed and  honored graves? In it is  acceptance of the  supplications, repel of the evil </p>
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يُسْتَجَابُ الدُّعَاءُ وَ  
يُصْرَفُ الشُّوْءُ وَ  
الْبَلَاءُ وَ يُمَجَّى  
الشَّقَاءُ وَ يُشْفَى  
الدَّاءُ وَ بِكُمْ يُؤْمَنُ  
العَذَابُ وَ تُهَوَّنُ  
الصَّعَابُ وَ يُنْجَحُ  
الطَّلَابُ وَ يُرْجَحُ  
النَّوَابُ وَ بِكُمْ تَتِمُّ  
النَّعْمَةُ وَ تَعْمُ  
الرَّحْمَةُ وَ تَنْدَفِعُ  
النَّقَمَةُ وَ تَنْكَشِفُ  
الْغَمَّةُ وَ تُقْبَلُ  
التَّوْبَةُ وَ غَفَرُ  
الْحَوْبَةُ وَ تَرْكُومُ  
الْأَعْمَالُ وَ تُنَالُ  
الْأَمَالُ وَ يَنْحَقِقُ  
الرَّجَاءُ وَ تُبْلَغُ  
السَّرَّاءُ وَ تُدْفَعُ  
الضَّرَّاءُ وَ تُهْدَى  
الْأَرَاءُ وَ تَرْشُدُ  
الْأَهْوَاءُ وَ تَحْصُلُ  
السِّيَادَةُ وَ تَكْمُلُ  
السَّعَادَةُ وَ يَقْبَلُ  
الْإِيمَانُ وَ يُدْرِكُ  
الْأَمَانُ وَ تَدْخُلُ  
الْجَنَانُ وَ عَنْكُمْ  
يُسَالُ الْإِنْسُ وَ  
الْجَانُ فَوَا أَسْفَا  
لِمُفَارَقَةِ جَنَابِكُمْ  
وَ شَوْقَاهُ إِلَى  
تَقْبِيلِ أَعْتَابِكُمْ وَ  
الْوُلُوجِ بِإِذْنِكُمْ  
لِإِبْوَابِكُمْ وَ تَغْفِيرِ  
الْخَدِّ عَلَى أَرْبِجِ  
ثُرَابِكُمْ وَ اللَّيَازِ  
بِعَرَصَاتِكُمْ وَ  
مَحَالِ إِبْدَانِكُمْ وَ  
أَشْخَاصِكُمْ  
الْمَخْفُوفَةِ

a'aa-o wa yusrafus sooo-o  
wal balaaa-o wa yumhish  
shaqaaa-o wa yushfid  
daaa-o wa bekum  
yoamenul a'zaabo wa  
tohawwanus se-a'abo wa  
yunjehut tullaabo wa  
yurjahus sawaabo wa  
bekum tatimmun nea'mato  
wa ta-u'mmur rahmato wa  
tandafe-u'n naqemato wa  
tankasheful ghummato wa  
tuqbalut tawbato wa  
ghaferal hawbato wa tazkul  
a-a'maalo wa tonaalul  
aamaalo wa yatahaqqaqur  
rajaaa-o wa tublaghus  
sarraaa-o wa tudfa-u'z  
zarraaa-o wa tohdal  
aaraaa-o wa tarshodul  
ahwaaa-o wa tahsolus  
seyaadato wa takmelus sa-  
a'adato wa yaqbalul  
eemaano wa yudrakul  
amaano wa tadkholul  
jenaano wa a'nkum yus-alul  
inso wal jaanno fawaa  
asafaa le-mofaaraqate  
janaabekum wa waa  
sawqaaho elaa taqbeelee a-  
a'taabekum wal woloowe be-  
iznekum le-abwaabekum  
wa ta'feeril khadde a'laa  
areeje toraabekum wal  
leyaaza be-a'rasaatekum  
wa mahaaal-le  
abdaanekum wa  
ashkhaasekomul al-  
mahfoofate bil-malaaa-  
ekatil keraame wal

and calamity, wiping out of  
the distress, cure for the  
disease, and through you is  
safety from the chastisement,  
easing of the difficulties,  
success in fulfilling desires,  
expecting the reward, and  
through you bounties are  
completed, mercy is  
pervasive, malice is  
eliminated, sorrow is removed,  
repentance is accepted, sins  
are forgiven, actions are  
purified, wishes are fulfilled,  
hopes are materialized,  
prosperity is gained, harm is  
repelled, opinions are directed,  
wishes are guided, excellency  
is acquired, happiness is  
completed, faith is accepted,  
safety is gained, entry in the  
paradise, and from you the  
men and the jinn asks. O my  
grief, for departure from your  
excellency! O my desire, for  
kissing your threshold, and  
entering through your doors  
by your permission, soiling my  
check upon fragrance of your  
grave, shelter at your  
courtyard, places of your  
bodies and figures,  
surrounded by honorable  
angels, fenced with mercy and  
peace from Allah, I wish that I  
was its custodian and reside in  
its neighborhood, I am not  
bothered from departing it nor  
I am leaving it because as per  
my understanding the



بِالْمَلَائِكَةِ الْكَرَامِ  
وَالْمُتَحَوِّفَةِ مِنَ  
اللَّهِ بِالرَّحْمَةِ وَ  
السَّلَامِ وَدَدْتُ أَنْ  
كُنْتُ لَهَا سَادِنًا وَ  
فِي جَوَارِهَا قَاطِنًا  
لَا يُزْعَجُنِي عَنْهَا  
الرَّحِيلُ وَلَا  
يَقُوتُنِي بِهَا الْمُقِيلُ  
لِيَكْثُرَ بِهَا إِلَمِي  
وَاسْتِلَامِي لَهَا وَ  
سَلَامِي. فَاسْأَلِ  
اللَّهِ الَّذِي هَدَانِي  
لِمَعْرِفَتِكُمْ وَ  
أَكْرَمَنِي بِمَحَبَّتِكُمْ  
وَتَعَبَّدَنِي  
بِإِلَهِكُمْ وَنَدَبَنِي  
إِلَى زِيَارَتِكُمْ  
الْعُودَ مَا أَتَقَانِي  
إِلَى حَضْرَتِكُمْ وَ  
إِذَا الْبَشَارَةَ  
تَوَفَّانِي بِمُرَافَقَتِكُمْ  
وَالْحَشَرَ فِي  
زُمرَتِكُمْ وَ  
الدُّخُولَ فِي  
شَفَاعَتِكُمْ. فَيَا لَيْتَ  
شِعْرِي يَا سَادَتِي  
كَيْفَ حَالِي فِي  
رَحْلَتِي أَمْغُورَةً  
ذُنُوبِي وَمَسْئُورَةً  
عُيُوبِي وَمَقْضِيَّةً  
حَاجَتِي وَمُنْجَحَةً  
طَلِبَتِي فَذَلِكَ الَّذِي  
أَمَلْتُهُ وَفِي  
كَرَمِكُمْ تَوَسَّمتُهُ  
فَمَا أَسْعَدَنِي بِكُمْ  
وَاعْظَمَ فَوْزِي  
بِحُبِّكُمْ أَمْ رَاحِلُ  
بُوزُرِي مُثْقَلُ بِهِ  
ظَهْرِي مَحْجُوبًا

mathoofate menal laahe bir  
rahmate was salaame  
wadadto an kunto lahaa  
saadenan wa fee jeaarehaa  
qaatenan laa yuz-a'jonee  
a'nhar raheelo wa laa  
yafootonee behal moqeelo  
le-yaksora behaa ilmaamee  
was telaamee lahaa wa  
salaamee. fa-as-alul laahal  
lazee hadaane le-  
ma'refatekum wa  
akramanee be-  
mahabbatekum wa ta-  
a'bbadanee be-  
welaayatekum wa  
nadabanee elaa  
zeyaaeratekum al-a'wda  
maa abqaanee elaa  
hazratekum wal beshaarata  
ezaa tawaffaane be-  
moraafaqatekum wal  
hashra fee zumratekum  
wad dokhoola fee shafaa-  
a'tekum. fayaa layta  
she'ree yaa saadatee kayfa  
haalee fee rehlatee a  
mahgfooratun zonoobee  
wa mastooratun o'yoobee  
wa maqziyyatun haajatee  
wa munjahatun latebatee  
fzaakal lazee ammaltohu  
wa fee karamekum  
tawassamtohu famaa as-  
a'danee bekum wa a-  
a'zama faqzee  
behubbekum am raahelun  
be-wizree musqelun behi  
zahree mahjooban do-a'aa-  
ee khaa-eban rajaa-ee.

greetings and salutations (of  
the stones of the sanctuary)  
for it is numerous (than Hajar  
al-Aswad). Then I ask Allah,  
Who has guided me for your  
recognition, honored me with  
your love, made me devout  
with their mastership,  
entrusted me for their  
visitation, returning to visit in  
your presence till I am alive,  
the glad-tiding of  
accompanying them when You  
make me die, the gathering in  
their group and entering in  
their intercession. Then great  
is my distress, O my chiefs!  
How will be my condition in my  
journey, whether I have been  
forgiven of my sins, my  
defects have been hidden, my  
needs have been fulfilled and  
my desires have been  
succeeded? Then these are  
my hopes, I am impressed by  
your generosity, then what will  
make me happy through you  
while my victory is greatest  
with your love, or a traveller  
with heavy burden on my  
back, my supplication is  
concealed, hope is  
disappointed. Then O my  
distree! If this is my condition  
and O disappointment of my  
hopes! Refuse of your  
benevolence and your  
kindness and your beautiful  
promise and guarantee for  
your visitor, your excellent

دُعَائِي خَائِبًا  
 رَجَائِي. فَيَا  
 شَقَوَاتَهُ إِنْ كَانَتْ  
 هَذِهِ حَالِي وَ يَا  
 خَبِيئَةَ أَمَالِي يَا بِي  
 ذَلِكَ بِرَّكُمْ وَ  
 إِحْسَانَكُمْ وَ جَمِيلَ  
 وَعْدِكُمْ لِزَائِرِكُمْ وَ  
 ضَمَانَكُمْ وَ تَابِي  
 مَكَارِمُ أَخْلَاقِكُمْ وَ  
 طَهَارَةُ شَيْمِكُمْ وَ  
 أَعْرَاقِكُمْ وَ كَرَمِكُمْ  
 عَلَى رَبِّكُمْ وَ  
 عِنَايَتِكُمْ بِزَائِرِكُمْ  
 وَ مُجِيبِكُمْ أَنْ يَرُدَّ  
 سُؤَالَهُ إِنْ يُخَيِّبُ  
 لَدَيْهِ أَمَالَهُ وَ يَا بِي  
 اللَّهُ إِلَّا تَصْدِيقُ  
 وَعْدِكُمْ وَ تَحْقِيقُ  
 الرَّجَاءِ بِقُضْدِكُمْ  
 إِسْعَافًا وَ إِكْرَامًا  
 لِقَاصِدِكُمْ وَ إِثْقَافًا  
 بِالْخَيْرَاتِ  
 لِزَائِرِكُمْ وَ كَذَلِكَ  
 الظَّنُّ بِكُمْ وَ  
 الْمَرْجُوُّ مِنْ فَضْلِهِ  
 لِشَيْعَتِكُمْ. وَ أَشْهَدُ  
 اللَّهُ وَ أَعْهَدُ عَلَيْهِ  
 وَ أَشْهَدُكُمْ أَنِّي  
 عَلَى مَا عَاهَدْتُهُ  
 عَلَيْهِ مِنَ الْإِقْرَارِ  
 بِوَلَايَتِكُمْ وَ  
 الْأَعْتِقَادِ لِفَرْضِ  
 طَاعَتِكُمْ وَ  
 الْإِعْتِرَافِ  
 بِفَضْلِكُمْ وَ الْقِيَامِ  
 بِنَصْرِكُمْ وَ  
 التَّقَرُّبِ إِلَى اللَّهِ  
 بِحُبِّكُمْ وَ الطَّاعَةِ  
 لَهُ بِالْكَوْنِ مَعَكُمْ

fayaa shiqwataaho in  
 kaanat haazehi haalee wa  
 yaa khaybata aamaalee  
 yaa-bay zaaleka birrokum  
 wa ehsaanokum wa  
 jameelo wa'dekum le-zaaa-  
 erekum wa zamaanekum  
 wa taabay makaaremo  
 akhlaaqekum wa tahaarato  
 sheya-mekum wa a-  
 a'raaqekum wa karamekum  
 a'la rabbekum wa  
 e'naayatekum be-zaaa-  
 erekum wa mohibbekum an  
 yarudda soa-aalohu aw  
 yokhayyaba ladayhe  
 aamaalohu wa yaabayil  
 laaho illaa tasdeeqa  
 wa'dekum wa tahqeeqar  
 rajaaa-e beqasdekum is-  
 a'afanwa ikraaman  
 leqaasedekum wa  
 ithaafanbil-khayraate le-  
 zaaa-erekum wa  
 kazaalekaz zanno bekum  
 wal marjuwwa min fazlehi  
 le-shee-a'tekum. wa ush-  
 hedul laaha wa a-a'hado  
 a'layhe wa ush-hedokum  
 annee a'laa maa  
 a'ahadtohu a'layhe menal  
 iqraare be-welaayatekum  
 wal e-a'teqaade le-farze  
 taa-a'tekum wal e-a'teraafe  
 be-fazlekum wal qeyaame  
 be-nasrekum wat taqarrobe  
 elal laahe be-hubbekum  
 wat taa-a'te lahu bil-kawne  
 ma-a'kum wa haazehi  
 yadee a'laa maa amaral

character, purity of your traits  
 and loving such behavior is far  
 from you, your generosity  
 near your Lord, your attention  
 for your visitors and your  
 lovers, that you reject his  
 request or disappointment for  
 his hopes, and Allah do not  
 like except testifying your  
 promise, verifying the hope  
 with your intention, assisting  
 and honouring for your  
 delegates, gifting with  
 goodness for your visitors,  
 and like that I thought for you,  
 and hope of his grave for your  
 followers. I beseech Allah to  
 be witness and I confide in  
 him, and I beseech you to be  
 witness upon what I had  
 promised upon it from  
 accepting your mastership,  
 acknowledging your  
 superiority, standing for help,  
 nearness to Allah through your  
 love, obedience to you for  
 being with you, and this is my  
 hand upon what Allah has  
 ordered it from the loyalty with  
 your covenant and the  
 obligatory pledge to you, I do  
 not desire for it any alternative  
 nor do I intend from it any  
 transfer. I bear witness that it  
 is a determined command  
 from Allah and necessity  
 obligation upon the nation,  
 there is no proof for the one  
 who ignored it nor any excuse  
 for the one who neglect it, I

وَ هَذِهِ يَدَيَّ عَلَى مَا أَمَرَ اللَّهُ بِهِ مِنَ الْوَفَاءِ بِعَهْدِكُمْ وَ النِّبْيَةِ الْوَاحِدَةِ لَكُمْ لَا أَبْغِي بِذَلِكَ بَدَلًا وَ لَا أُرِيدُ عَنْهُ تَحْوِيلًا. وَ أَشْهَدُ أَنَّ ذَلِكَ مِنَ اللَّهِ أَمْرٌ عَازِمٌ وَ حَتْمٌ عَلَى الْأُمَّةِ لِأَزْمٍ لَا حُجَّةَ لِمَنْ جَهِلَهُ وَ لَا عُذْرَ لِمَنْ أَهْمَلَهُ أَدِينُ اللَّهُ بِذَلِكَ فِي السِّرِّ وَ الْإِعْلَانِ وَ الذِّكْرِ وَ النَّسْيَانِ وَ فِي الْمَمَاتِ وَ الْمَحْبَا وَ الْآخِرَةِ وَ الْأُولَى وَ عَلَى بُعْدِ الدَّارِ وَ قُرْبِ الْمَزَارِ. اللَّهُمَّ فَصِّلْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ نَبِّئْنِي عَلَى ذَلِكَ حَتَّى الْقَاكَ وَ وَفَّقْنِي لِبَطَاعَتِكَ وَ رِضَاكَ وَ انْفَعْنِي بِمَا عَلَّمْتَنِي وَ زِدْنِي مِنَ الْخَيْرِ مَا أَلْهَمْتَنِي وَ لَا تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي فَكَ الْحَمْدُ عَلَى مَا أَوْلَيْتَنِي فَاسْأَلُكَ يَا مَنْ لَا تُخْصِي نِعْمَهُ وَ لَا يُوَارِي كَرَمَهُ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنِّي لِزِيَارَةِ

laaho behi menal wafaa-e be-a'hdekum wal baya'til waajebate lakum laa abghee be-zaaleka badalan wa laa oreedo a'nho tahweelaa. wa ash-hado anna zaaleka menal laahe amrun a'azemun wa hatmun a'lal ummate laazemun laa hujjata leman jahelahu wa laa u'zra leman ahmalahu adeenul laaha be-zaaleka fis sirre wal e-a'laane waz zikre wan nisyaane wa fil mamaate wal mahyaa wal aakherate wal oolaa wa a'la bo'did daare wa qurbil mazaare. allaahumma fa-salle a'laa mohammadin wa aale mohammadin wa sabbitnee a'laa zaaleka hatta alqaaka wa waffiqnee le-taa-a'teka wa rezaaka wan fa'nee bemaa a'llamtanee wa zindee menalkhayre maa alhamtanee wa laa tuzigh qalbee ba'da iz hadaytanee falakal hamdo a'laa maa awlaytanee fa-as-aloka yaa man laa tohsaa ne-a'mohu wa laa yowaazaa karamohu an tosalleya a'laa mohammadin wa aale mohammadin wa laa taj-a'lho aakheral a'hde minnee le-zeyaarate awleyaaa-eka wal ilmaame bemashaahede hojajeka

profess to Allah by that secretly and openly, in a state of mentioning and forgetfulness, in my life and death, in the hereafter and the world, away from my place and near the sanctuary. O Allah! Then send blessing on Muhammad and the progeny of Muhammad, make me stand firm on it till I meet You, grant me success for Your obedience and Your pleasure, grant me advantages of what You have taught me, do not make my heart to deviate after You have guided me, then for You is the praise on what You have bestowed me, I ask You O One Whose bounties can not be counted, none is parallel for His favours, that You send blessing upon Muhammad and the progeny of Muhammad and do not make it the last of my visitation of Your vicegerents and the acquaintance with the shrines of Your proofs and Your chosen ones, inspire me with Your great thanks, and insistence for asking and supplicating to You, accept from me what I have asked You, grant me with Your grave all what I have asked You, forgive me with abundant forgiveness, have mercy on me with Your generosity – with

أَوْلِيَّائِكَ وَ الْإِمَامِ  
 بِمَشَاهِدِ حُجَّجِكَ وَ  
 أَصْفِيَّائِكَ وَ  
 الْهَمْنِيِّ بِهَا شُكْرُ  
 الْأَنْكَ وَ الْإِلْحَاحِ  
 بِمَسْأَلَتِكَ وَ دُعَائِكَ  
 وَ اسْتَجِبْ لِي مَا  
 دَعَوْتُكَ وَ أَعْطِنِي  
 بِفَضْلِكَ كُلِّ مَا  
 سَأَلْتُكَ وَ اغْفِرْ لِي  
 مَغْفِرَةً وَازِعَةً وَ  
 ارْحَمْنِي بِجُودِكَ  
 رَحْمَةً وَاسِعَةً  
 يُؤْمِنُنِي بِهَا مَنْ  
 سَخَطَكَ وَ النَّارِ وَ  
 تُسَكِّنُنِي بِفَضْلِكَ  
 بِهَا دَارَ الْقَرَارِ مَعَ  
 الْأَيْمَةِ الْإِطْهَارِ وَ  
 شَيْعَةِ آلِ مُحَمَّدٍ  
 الْأَبْرَارِ وَ اجْعَلْنِي  
 مِمَّنْ يَسْرَتْ  
 حِسَابُهُ وَ أَحْسَنْتَ  
 إِلَيْكَ مَا بِهِ وَ  
 مَحَوْتَ سَيِّئَاتِهِ وَ  
 ضَاعَفْتَ حَسَنَاتِهِ  
 وَ حَشَرْتَهُ فِي  
 زُمْرَةِ مُحَمَّدٍ وَ آلِ  
 مُحَمَّدٍ الطَّاهِرِينَ  
 صَلَوَاتُكَ عَلَيْهِمْ  
 أَجْمَعِينَ وَ اغْفِرْ  
 لِي الْيَدِي  
 لِلْمُؤْمِنِينَ بِرَحْمَتِكَ  
 يَا  
 الرَّاحِمِينَ.

wa asfeyaaa-eka wa  
 alhimnee behaa shukra  
 aalaaa-eka wal ilhaaha be-  
 mas-alateka wa do-a'aa-  
 eka was tajib lee maa da-  
 a'wtoka wa a-a'tenee be-  
 fazleka kulla maa sa-altoka  
 wagh fir lee maghferatan  
 waaze-a'tan war hamnee  
 be-joodeka rahmatan waa-  
 se-a'tan yoamenonee  
 behaa min sakhateka wan  
 naare wa tuskenonee be-  
 fazleka behaa daaral  
 qaraare ma-a'l a-immatil  
 athaare wa shee-a'te aale  
 mohammadenil abraare waj  
 a'lnee mimman yassarta  
 hesaabahu wa ahsanta  
 elayka ma-aabahu wa  
 mahawta sayye-aatehi wa  
 zaa-a'fta hasanaatehi wa  
 hashartahu fee zumrate  
 mohammadin wa aale  
 mohammadenit taahereena  
 salawaatoka a'layhim ajma-  
 e'ena wagh fir le-  
 waaledayya wa lil-  
 moameneena be-  
 rahmateka yaa arhamar  
 raahemeen.

vast mercy on which I am safe  
 from Your wrath and the fire,  
 accommodate me with Your  
 favour in the house of solidity  
 with the immaculate Imams  
 and the followers of progeny  
 of Muhammad – the pious,  
 and make me from those  
 whose accounting will be easy  
 and whose resting place to  
 You will be proficient, whose  
 offences You will erase, whose  
 good deeds will be doubled  
 and who will be gathered in  
 the group of Muhammad and  
 progeny of Muhammad – the  
 immaculate, Your blessings be  
 upon them all, and forgive my  
 parents and the believers with  
 Your mercy, O most Merciful!<sup>1</sup>

## (5) Fifth Farewell Ziyaarat

Allama Majlisi (r.a.) writes in Behaar al-Anwaar:

Recite farewell ziyaarat which has been narrated by Imam Ja'far al-Sadiq (a.s.) which he (a.s.) had recited while departing from the Holy Prophet (s.a.w.a.). He (a.s.) said:

لَا جَعَلَهُ اللَّهُ آخِرَ تَسْلِيمِي عَلَيْكَ	laa ja-a'lahul laaho aakhera tasleemee a'layka.	Allah may not decide this compliment of me to be the last.
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You may add the following words:

السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَرَحْمَةً اللَّهُ وَبَرَكَاتِهِ. اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي ابْنَ نَبِيِّكَ وَحُجَّتِكَ عَلَى خَلْقِكَ وَاجْمَعْنِي وَإِيَّاهُ فِي جَنَّاتِكَ وَاجْمَعْنِي مَعَهُ وَفِي حُزْبِهِ مَعَ الشُّهَدَاءِ وَالصَّالِحِينَ حَسَنَ أَوْلِيكَ وَرَفِيقًا اسْتَوْدِعْكَ اللَّهُ وَ اسْتَرْعِيكَ وَاقْرَأْ عَلَيْكَ السَّلَامَ أَمَّا بِاللَّهِ وَبِالرَّسُولِ وَبِمَا جِئْتُ بِهِ وَ دَلَّلْتُ عَلَيْهِ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ.	assalaamo a'layka yaa waliyyal laahe wa rahmatul laahe wa barakaatoh. allaahumma laa taj-a'lho aakheral a'hde min zeyaaratib na nabiyyeka wa hujjataka a'laa khalqeka waj ma'nee wa iyyaaho fee jannateka wah shurnee ma-a'hu wa fee hizbehi ma-a'sh shohadaaa-e was saaleheena wa hasona oolaaa-eka rafeeqan was tawde-o'kal laaha was tar-e'eka wa aqra-o a'laykas salaama aamanna bil laahe wa bir rasoole wa bemaajjeata behi wa dalalta a'layhe faktubnaa ma-a'sh shaahedeen.	Peace and Allah's mercy and blessings be upon you, O Allah's authority. O Allah! Do not decide this visit to be the last of my visit to the son of Your Prophet and Your argument against Your creatures. Include me with him in Your Paradise and involve me with him and with his group with the martyrs and the righteous ones; very excellent is the companionship of such ones. I entrust you with Allah, ask Him to keep you under His custody, and invoke His blessings upon you. We believe in Allah, in the Messenger, and in whatever you have come with and instructed. So, (please) write us down with those who bear witness. <sup>1</sup>
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The narration of Allamah Majlisi (r.a.) does not indicate that this farewell ziyaarat is particularly for Imam Reza (a.s.).

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<sup>1</sup> Behaar al-Anwaar, vol. 102, p. 50; al-Balad al-Ameen, p. 400

## (6) Sixth Farewell Ziyaarat

It has been narrated in the book ‘al-Mazaar al-Kabeer’ that whenever you decide to depart say:

<p>سَلَامٌ عَلَيْكَ يَا مَوْلَايَ وَرَحْمَةٌ اللَّهِ وَبَرَكَاتُهُ أَنْتَ لَنَا جُنَّةٌ مِنَ الْعَذَابِ وَ هَذَا أَوَانُ انْصِرَافِي عَنْكَ غَيْرَ رَاغِبٍ عَنْكَ وَ لَا مُسْتَبْدِلٍ بِكَ وَ لَا مُؤَثِّرٍ عَلَيْكَ وَ لَا زَاهِدٍ فِي قُرْبِكَ وَ قَدْ جُدْتُ بِنَفْسِي لِلْحَدَثَانِ وَ تَرَكْتُ الْأَهْلَ وَ الْأَوْلَادَ وَ الْأَوْطَانَ فَكُنْ لِي شَافِعًا يَوْمَ حَاجَتِي وَ فَقْرِي يَوْمَ لَا يُغْنِي عَنِّي وَالدِّي وَ لَا وَلَدِي. أَسْأَلُ اللَّهَ الَّذِي قَدَّرَ رَحِيلِي إِلَيْكَ أَنْ يُنْفَسَ بِكُمْ كُرْبَتِي وَ أَسْأَلُ اللَّهَ الَّذِي قَدَّرَ عَلَيَّ فِرَاقَ مَكَانِكَ □ أَنْ لَا يَجْعَلَ خَيْرَ الْعَهْدِ مِنْ رُجُوعِي إِلَيْكَ وَ □ أَسْأَلُ اللَّهَ الَّذِي أَبْكَى عَلَيْكَ عَيْنَيَّ أَنْ يَجْعَلَ لِي سَنَدًا وَ ذُخْرًا وَ أَسْأَلُ اللَّهَ الَّذِي أَرَانِي مَكَانَكَ وَ هَدَانِي لِلتَّسْلِيمِ</p>	<p>salaamun a'layka yaa mawlaaya wa rahmatul laahe wa barakaatuhu anta lanaa junnatun menal a'zaabe wa haazaa awaanun seraafee a'nka ghayra raaghebin a'nka wa laa mustabdelin beka wa laa moaserin a'layka wa laa zaahedin fee qurbeka wa qad judto be-nafsee lil- hadasaane wa taraktul ahla wal awlaada wal awtaana fakun lee shaafe- a'n yawma haajatee wa faqree yawma laa yughnee a'nnnee waaledee wa laa wuldee. as-alul laahal lazee qaddara raheelee elayka an yonaffesa bekum kurbatee wa as-alul laahal lazee qaddrar a'layya feraaqa makaaneka an laa yaj- a'lahu aakheral a'hde min rojoo-e'e elayka wa as-alul laahal lazee abkaa a'layka a'ynayya an yaj-a'lahu lee sanadan wa zukhran wa as-alul laahal lazee araanee makaanaka wa hadaanee lit-tasleeme a'layka wa zeyaaratee</p>	<p>Peace be on you, O my master! Mercy of Allah and His blessing. You are a protection for us from the chastisement, this is the moment of departing from you, (who) never forsakes from you, nor substitutes you, nor chooses others than you, nor becomes weary of being in your vicinity, sacrificed with myself for the mishaps, I have left my family, children and homelands, then be my intercessor on the day of my needs and my poverty, day in which my parents and my children will not benefit me. I ask Allah, Who destined my departure to you that He dismisses through You my agonies, and I ask Allah, Who destined separation from Your place that not to decide this time of my return to you as the last, and I ask Allah, Who made me cry upon you with my two eyes that He make for me bond and provision, and I ask Allah, Who saw me at your place and guided me for greeting you and my visiting you that He present me at your pond and grant me your</p>
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<p>عَلَيْكَ وَ زِيَارَتِي إِيَّاكَ أَنْ يُورِدَنِي حَوْضَكُمْ وَ يَرْزُقَنِي مُرَافَقَتَكُمْ فِي الْجَنَانِ. السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ وَصِيَّ رَسُولِ رَبِّ الْعَالَمِينَ وَ قَائِدَ الْعُرِّ الْمُحَجَّلِينَ السَّلَامُ عَلَى الْحَسَنِ وَ الْحُسَيْنِ سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ السَّلَامُ عَلَى الْأَئِمَّةِ...</p>	<p>iyyaaka an yooredanee hawzakum wa yarzoqanee moraafaqatakum fil jenaan. assalaamo a'layka yaa safwatal laahe assalaamo a'layka yaa rasoolal laahe assalaamo a'layka yaa ameeral moameneena wa wasiyya rasoole rabbil a'alameena wa qaaa-edil ghurriel mohajjaleena assalaamo a'lal hasane wal husaine sayyeday shabaabe ahlil jannate assalaamo a'lal a- immate...</p>	<p>companionship in the paradise. Peace be on you, O choice of Allah! Peace be on you, O Messenger of Allah! Peace be on you, O Commander of the Faithful, successor of the Messenger of the Lord of the worlds, and leader of the white-forehead, marked believers! Peace be on al-Hasan and al-Husain the two chiefs of the youth of Paradise! Peace be on the Imams...</p>
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Take names of other Imams (a.s.) and say:

<p>وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ. السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْمُقِيمِينَ الْمُسَبِّحِينَ الَّذِينَ هُمْ بِأَمْرِ رَبِّهِمْ يَعْمَلُونَ □ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي إِيَّاهُ فَإِنْ جَعَلْتَهُ فَاحْشُرْنِي مَعَهُ وَ مَعَ آبَائِهِ الْمَاضِينَ وَ إِنْ أَبْقَيْتَنِي يَا رَبِّ □ فَارْزُقْنِي زِيَارَتَهُ أَبَدًا □ مَا أَبْقَيْتَنِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.</p>	<p>wa rahmatul laahe wa barakaatoh. assalaamo a'laa malaaa-ekatil laahil moqeemenal mosabbeheena allazeena hum be-amre rabbehim ya'maloona assalaamo a'laynaa wa a'laa e'baadil laahis saaleheen. allaahumma laa taj-a'lho aakheral a'hde min zeyaaratee iyyaaho fa-in ja- a'ltahu fah-shurnee ma- a'hu wa ma-a' aabaaa-ehil maazeena wa in abqaytanee yaa rabbe farzuqnee zeyaaratahu abadan maa abqaytanee innaka a'laa kulle shay-in qadeer.</p>	<p>And mercy of Allah and His blessing. Peace be on angels of Allah residing in this shrine, the glorifying, those who act by the command of their Lord. Peace be on us and on the righteous servants of Allah. O Allah! Do not decide this time of my visiting his tomb to be the last; and if You decide so, then include me with him and with his past forefathers, if You keep me alive. O my Lord! Grant me opportunities to visit him so long as You keep me alive, verily, You have power over all things.</p>
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Then say:

<p> اَسْتَوْدِعُكَ اللهُ وَ  اَسْتَرْعِيكَ وَ اَقْرَأْ  عَلَيْكَ السَّلَامَ اَمَّا  بِاللهِ وَ بِمَا  دَعَوْتُ اِلَيْهِ.  اَللّهُمَّ اكْتُبْنَا مَعَ  الشَّاهِدِينَ. اَللّهُمَّ  ارْزُقْنِي مَوَدَّتَهُمْ  اَبَدًا مَا اَبْقَيْتَنِي  السَّلَامَ عَلَى  مَلَائِكَةِ اللهِ وَ  رُؤَاةِ ابْنِ رَسُوْلٍ  اللهِ السَّلَامَ عَلَيْكَ  مِنْنِي اَبَدًا مَا بَقِيْتُ  دَائِمًا وَ اِذَا فَنَيْتُ  السَّلَامَ عَلَيْنَا وَ  عَلَى عِبَادِ اللهِ  الصَّالِحِينَ. </p>	<p> astaw-de-o'kal laaha wa  as-tar-e'eka wa aqra-o  a'laykas salaama  aamannaa billaahe wa  bemaa da-a'wta elayhe.  allaahummak tubnaa ma-  a'sh shaahedeena.  allaahummar zuqnee  mawaddatahum abadan  maa abqaytanee  assalaamo a'laa malaaa-  ekatil laahe wa zuwwaarib  ne rasoolil laahe  assalaamo a'layka minnee  abadan maa baqeeto  daaa-eman wa ezaa  fanayto assalaamo  a'laynaa wa a'laa e'baadil  laahis saaleheen. </p>	<p> I entrust you with Allah, ask  Him to keep you under His  custody, and invoke His  blessings upon you, we  believed in Allah and what you  have called towards. O Allah!  Write us down among those  who bear witness. O Allah!  Grant me love of them as long  as I am alive. Peace be on the  angels of Allah and the visitors  of the son of Messenger of  Allah. Peace be on you from  me forever as long as I am  alive always, till I pass away.  Peace be on us and on the  righteous servants of Allah. </p>
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Don't turn the face till the holy shrine is seen while you are going out of it.<sup>1</sup>

This welfare ziyaarat has been mentioned in the chapter of ziyaarat of Imam Reza (a.s.) by some senior scholars but in fact this is not specifically for him.

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<sup>1</sup> Al-Mazaar al-Kabeer, p. 653; Behaar al-Anwaar, vol. 102, p. 48; Rawzah al-Azkaar (Manuscript), p. 74; Ketaab Fee al-Ziyaaraat Wa al-Adiyyah (Manuscript), p. 79

## (7) Seventh Farewell Ziyaarat

Late Kafami says: While departing from (the shrine of) infallible Imams (a.s.) say:

السَّلَامُ عَلَيْكُمْ أَيُّمَّةُ الْهُدَى وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ. اسْتَوْدِعُكُمْ اللَّهُ وَ أَقْرَأْ عَلَيْكُمْ السَّلَامَ أَمَّا بِاللَّهِ وَ بِالرَّسُولِ وَ بِمَا جِئْتُمْ بِهِ وَ دَلَّلْتُمْ عَلَيْهِ. اللَّهُمَّ فَاكْتُبْنَا الشَّاهِدِينَ وَ لَا تَجْعَلْهُ الْعَرِيدَ مِنْ زِيَارَتِهِمْ وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.	assalaamo a'laykum a- immatal hodaa wa rahmatul laahe wa barakaatoh. as-taw-de- o'komul laaha wa aqra-o a'laykomus salaama aamannaa billaahe wa bir-rasoole wa bema jeatum behi wa dalaltum a'layhe. allaahumma faktumnaa ma-a'sh shaahedeena wa laa taj- a'lho aakheral a'hde min zeyaaratehim was salaamo a'laykum wa rahmatul laahe wa barakaatoh.	Peace and Allah's mercy and blessings be upon you, O leaders to the true guidance! I entrust you with Allah and send salutations to you. We believe in Allah and in the Messenger and in that which you have conveyed and that to which you have guided. O Allah! Then write us down among those who bear witness. And do not decide this time to be my last visit to their tombs, and blessing of Allah be upon them. May the mercy and blessings of Allah be on you. <sup>1</sup>
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<sup>1</sup> Ibid.

## (8) Eight Farewell Ziyaarat

While departing (from the holy shrine) say:

<p>قَدْ قَضَيْتُ يَا مَوْلَايَ بَعْضَ الْأَرْبِ مِنْ زِيَارَتِكَ وَ لَوْ فَعَلْتُ يَا مَوْلَايَ مَا يَجِبُ عَلَيَّ لَجَعَلْتُ عَرَصَتَكَ دَارَ إِقَامَةٍ وَ لَكِنِّي مِنْ أَنْبَاءِ الدُّنْيَا أَكْدَحُ فِيهَا كَمَا جَرَتْ عَادَةُ مَنْ مَضَى فَأَسْأَلُ اللَّهَ الْبَارَّ الرَّحِيمَ أَنْ يُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ لَا يَجْعَلَ خَيْرَ الْعَهْدِ مِنْ زِيَارَتِكُمْ وَ جَمِيعِ الْمُؤْمِنِينَ إِنَّهُ أَرْحَمُ الرَّاحِمِينَ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.</p>	<p>qad qazayto yaa mawlaaya ba'zal irbe min zeyaarateke wa law fa- a'lto yaa mawlaaya maa yajebo a'layya la-ja-a'lto a'rsataka daara iqaamatin wa laakinnanee min abnaaaa-id dunyaa akdaho feehaa kamaa jarat a'adato man mazaa fa-as- alolul laahal baaarrar raheema an yosalleaya a'laa mohammadin wa aale mohammadin wa an laa yaj-a'lahu aakheral a'hde min zeyaaratekum wa jamee-i'l moameneena innahu arhamur raahemeena wa howa a'laa kulle shay-in qadeer.</p>	<p>Certainly I have performed some of the etiquette from your visitation, O my master! If I have performed what was obligatory on me, O my master! I have performed by making your courtyard abode of resting but as I am the son of the world, I worked hard in it as per my habit of the past, then I ask Allah, the Caring, the Merciful, to send blessing upon Muhammad and the progeny of Muhammad, and not to decide this time of my visit to you as the last and for all the believers, surely He is Most Merciful and He has power over all things.</p>
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Then implore (Almighty Allah) for your legitimate desires which surely will be fulfilled if Allah – the High – wills.<sup>1</sup>

The author says: Late Sayed Ibn Taaos (r.a.) has written too much about the farewell of Ramazan al-Mubarak, some of which may be stated hereunder. He says:

You claim that in some of those farewell the departing of the month of Ramazan has made you sorrowful because you could not be benefitted fully from its blessings. So it is expected from you to be truthful in your claim, you should be truthful in your claim, your face should look melancholic and there

should be no sign of falsehood and looseness of character in your conversation during the last days.

It is there in the duties of the Shias rather in the nation of the Holy Prophet (s.a.w.a.) that they should be fearful of the Almighty Allah and they should be mournful for the delayed reappearance of Hazrat Imam Mahdi (a.t.f.s.) which was predicted by his honorable forefather the Holy Prophet (s.a.w.a.) and we could have achieved the blessings through his medium if he (a.s.) would have existed amongst us. There is a couplet in this regard:

أُرَدِّدُ طَرَفِي فِي الدِّيَارِ فَلَا أَرَى

وَجُوهَ أَحِبَّائِي الدِّينِ أُرِيدُ

*I am searching with my eyes in every corner of the city but I am unable to see the face of my friend whose face I wanted to see.*

In fact the occultation of Imam Mahdi (a.t.f.s.) is more severe upon the religious persons than the deprecation of the month of Ramazan.

This disappearance from a kind father or a helping brother or an obedient son must be the cause of anguish and distraction and which could be disheartening.

Although there is no comparison in their existence and the existence of Hazrat Imam Mahdi (a.t.f.s.) because he (a.t.f.s.) is the successor of the Holy Prophet (s.a.w.a.) and is the Imam of Hazrat Eesaa (a.s.) in the salaah and sovereignty. And he (a.t.f.s.) is the dispenser of disturbances and tribulations and the rectifier of the matters of all the persons living under the sky.<sup>2</sup>

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<sup>1</sup> Behaar al-Anwaar, vol. 102, p. 207

<sup>2</sup> Iqbaal al-Aamaal, p. 559

## **Chapter 30 Eight ziyaarat from the ziyaarat of Ahlulbayt (a.s.) as narrated by Imam Reza (a.s.)**

In this chapter we shall describe eight ziyaarat narrated by Imam Reza (a.s.)

# (1) Ziyaarat to be Recited in the Holy Shrine of the Messenger of Allah (s.a.w.a.)

Ibrahim Ibn Abi al-Belaad says that Imam Reza (a.s.) told me:

*“What do you say at the time of salutation of the Holy Prophet (s.a.w.a.)?”*

I said: “Whatever is famous and narrated.”

He (a.s.) said:

*“Do you want that I teach you better than that?”*

I said: Yes. May I be sacrificed upon you.

Imam Reza (a.s.) wrote in his hand-writing and read it for me while I was sitting in his presence.

*“While standing in front of the holy grave of the Holy Prophet (s.a.w.a.) say:*

<p> <span style="border: 1px solid black; padding: 2px;">اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ اَشْهَدُ اَنَّكَ مُحَمَّدٌ بِنُ عَبْدِ اللهِ وَ اَشْهَدُ اَنَّكَ رَسُوْلُ اللهِ وَ اَشْهَدُ اَنَّكَ خَاتَمُ النَّبِيِّينَ وَ اَشْهَدُ اَنَّكَ قَدْ بَلَغْتَ رِسَالَهَ رَبِّكَ وَ نَصَحْتَ لِأُمَّتِكَ وَ جَاهَدْتَ فِي سَبِيْلِ رَبِّكَ وَ عِبَدْتَهُ حَتَّى اَتَاكَ الْيَقِيْنُ وَ اَدَّيْتَ عَلَيْكَ مِنَ الْحَقِّ. اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَ رَسُوْلِكَ وَ نَجِيْبِكَ وَ اَمِيْنِكَ </span> </p>	<p> ASH-HADO AN LAA ELAAHA ILLAL LAAHO WAHDAHU LAA SHAREEKA LAHU WA ASH-HADO annaka MOHAMMAD ubno A'BDil WA ASH-HADO ANNAKA RASOOLUL LAAHE WA ash-hado ANNAKA khaatamun nabiyyeena WA ASH-HADO ANNKA QAD BALLAGHTA RESAALAATE RABBEKA WA NASAHTA LE-UMMATEKA WA JAAHADTA FEE SABEEle rabbeka WA A'BADTAHu HATTAA ATAAKAL YAQEENO wa a'ddaytal lazee a'layka menal haqqe. allaahumma salle a'laa mohammadin a'bdeka wa rasooleka wa najeebeka wa </p>	<p> I bear witness that there is no god save Allah, One and Only and having no associate, I bear witness that you are Muhammad the son of Abdullah, I bear witness that you are the Messenger of Allah, I bear witness that you are seal of the Prophets, I bear witness that you have conveyed the messages of your Lord, offered your people good advice, striven hard in the way of your Lord, worshipped Him – until death came upon you, you fulfilled the duty that was incumbent upon you. O Allah! Send blessing upon Muhammad – Your servant, Your Messenger, Your Confidant, Your Trustee, Your Choice and the best of Your </p>
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وَ صَفِيَّكَ وَ  
خَيْرَتِكَ مِنْ  
خَلْقِكَ أَفْضَلَ مَا  
صَلَّيْتُ عَلَى أَحَدٍ  
مِنْ أَنْبِيَائِكَ وَ  
رُسُلِكَ اللَّهُمَّ  
سَلِّمْ عَلَى مُحَمَّدٍ  
وَ آلِ مُحَمَّدٍ كَمَا  
سَلَّمْتَ عَلَى نُوحٍ  
فِي الْعَالَمِينَ وَ  
أَمْنُنْ عَلَى مُحَمَّدٍ  
وَ آلِ مُحَمَّدٍ كَمَا  
مَنْنْتَ عَلَى  
مُوسَى وَ  
هَارُونَ وَ بَارِكْ  
عَلَى مُحَمَّدٍ وَ  
آلِ مُحَمَّدٍ كَمَا  
بَارَكْتَ عَلَى  
إِبْرَاهِيمَ وَ آلِ  
إِبْرَاهِيمَ إِنَّكَ  
جَمِيدٌ مَجِيدٌ.  
اللَّهُمَّ صَلِّ عَلَى  
مُحَمَّدٍ وَ آلِ  
مُحَمَّدٍ وَ تَرَحَّمْ  
عَلَى مُحَمَّدٍ وَ  
آلِ مُحَمَّدٍ. اللَّهُمَّ  
رَبَّ الْبَيْتِ  
الْحَرَامِ وَ رَبَّ  
الْمَسْجِدِ الْحَرَامِ  
وَ رَبَّ الرُّكْنِ وَ  
الْمَقَامِ وَ رَبَّ  
الْبَلَدِ الْحَرَامِ وَ  
رَبَّ الْجَلِّ وَ رَبَّ  
الْحَرَامِ وَ رَبَّ  
الْمَشْعَرِ الْحَرَامِ  
بَلِّغْ رُوحَ مُحَمَّدٍ  
صَلَّى اللَّهُ عَلَيْهِ  
وَ آلهِ مِنْنِي  
السَّلَامَ.

ameeneka wa safiyyeka wa  
kheyarateka min khalqeka  
afzala maa sallayta a'laa  
ahadin min anbeyaaa-eka  
wa rosoleka. allaahumma  
sallim a'laa mohammadin  
wa aale mohammadin wa  
aale mohammadin kamaa  
sallamta a'laa noohin fil  
a'alameena wam nun a'laa  
mohammadin wa aale  
mohammadin kamaa  
mananta a'laa moosaa wa  
haaroona wa baarik a'laa  
mohammadin wa aale  
mohammadin kamaa  
baarakta a'laa ibraaheema  
wa aale ibraaheema innaka  
hameedun majeed.  
allaahumma salle a'laa  
mohammadin wa aale  
mohammadin wa tarahham  
a'laa mohammadin wa aale  
mohammadin. allaahumma  
rabbal baytil haraame wa  
rabbal masjidil haraame  
wa rabbar rukne wal  
maqaame wa rabbal baladil  
haraame wa rabbal hille wal  
haraame wa rabbal mash-  
a'ril haraame balligh rooha  
mohammadin sallal laaho  
a'layhe wa aalehi minnis  
salaam.

creation, with the best  
blessings that You have ever  
poured on any of Your Prophets  
and Your Messengers. O Allah!  
Send peace on Muhammad  
and the progeny of Muhammad  
just as You sent peace on Nooh  
among all the creatures and  
confer favors on Muhammad  
and the progeny of Muhammad  
just as You conferred a favor  
upon Moosa and Haaroona, O  
Allah! Send benedictions on  
Muhammad and the progeny of  
Muhammad just as You have  
sent benedictions upon Ibrahim  
and the progeny of Ibrahim, for  
You are most praiseworthy and  
glorious. O Allah! Send blessing  
upon Muhammad and the  
progeny of Muhammad, and to  
have mercy on Muhammad and  
the progeny of Muhammad. O  
Allah! Lord of the Sacred  
House, Lord of the Holy  
Mosque, Lord of the Rukn<sup>1</sup> and  
the Maqam<sup>2</sup>, Lord of legality  
and sanctuary, Lord of the Holy  
Monument, convey to the soul  
of Muhammad – blessings of  
Allah be on him and his  
progeny – my greetings.<sup>3</sup>

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- 1 The corner of the Holy Ka'bah – Tr.
  - 2 The standing-place of Prophet Ibrahim (a.s.) – Tr.
  - 3 Behaar al-Anwaar, vol. 100, p. 154; Hadiyyah al-Zaareen Wa Behjah al-Naazereen, p. 304



## (2) Second Ziyaarat to be Recited in the Shrine of the Holy Prophet (s.a.w.a.)

Ibn Qulwayh (r.a.) has narrated on the authority of Ahmad Ibn Muhammad Ibn Abi Nasr that he said:

I requested Imam Reza (a.s.) about expressing salutation on the holy grave of Messenger of Allah (s.a.w.a.).

Imam Reza (a.s.) said:

*“You should say:*

<p> <span style="float: right;">□</span> الْسَّلَامُ عَلَى  رَسُولِ اللَّهِ  الْسَّلَامُ عَلَيْكَ وَ  رَحْمَةُ اللَّهِ وَ  بَرَكَاتُهُ □  عَلَيْكَ يَا رَسُولَ  اللَّهِ السَّلَامُ عَلَيْكَ  يَا مُحَمَّدَ بْنَ عَبْدِ  اللَّهِ السَّلَامُ عَلَيْكَ  يَا خَيْرَةَ اللَّهِ  الْسَّلَامُ عَلَيْكَ يَا  حَبِيبَ اللَّهِ السَّلَامُ  عَلَيْكَ يَا صَفْوَةَ  اللَّهِ السَّلَامُ عَلَيْكَ  يَا أَمِينَ اللَّهِ  أَشْهَدُ أَنَّكَ رَسُولُ  اللَّهِ وَأَشْهَدُ أَنَّكَ  مُحَمَّدٌ بْنُ عَبْدِ  اللَّهِ وَأَشْهَدُ أَنَّكَ  قَدْ نَصَحْتَ  لِأُمَّتِكَ وَجَاهَدْتَ  فِي سَبِيلِ اللَّهِ وَ  عَبَدْتَهُ حَتَّى آتَاكَ  الْيَقِينُ فَجَزَاكَ اللَّهُ  أَفْضَلَ مَا جَزَى  نَبِيًّا عَنْ أُمَّتِهِ  اللَّهُمَّ صَلِّ عَلَى </p>	<p> assalaamo a'laa rasoolil  laahe assalaamo a'layka  wa rahmatul laahe wa  barakaatoh assalaamo  a'layka yaa rasoolal laahe  assalaamo a'layka yaa  mohammad abna a'bdil  laahe assalaamo a'layka  yaa kheyaratal laahe  assalaamo a'layka yaa  habeebal laahe  assalaamo a'layka yaa  safwatal laahe assalaamo  a'layka yaa ameenal laah.  ash-hado annaka rasoolul  laahe wa ash-hado  annaka mohammad ubno  a'bdil laahe wa ash-hado  annaka qad nasahta le-  ummateka wa jaahadta  fee sabeelil laahe wa  a'badtahu hattaa ataakal  yaqeenoo fa-jazaakal laaho  afzala maa jazaa nabiyyan  a'n ummatehi.  allaahumma salle a'laa  mohammadin wa aale </p>	<p> Peace upon Messenger of Allah.  Peace be on you, Allah's Mercy  and His blessings. Peace be on  you, O Messenger of Allah!  Peace be on you, O Muhammad  – son of Abdullah! Peace be on  you, O Well-Chosen by Allah!  Peace be on you, O Most  Beloved by Allah! Peace be on  you, O choice of Allah! Peace  be on you, O trustee of Allah! I  bear witness that you are the  Messenger of Allah, you are  Muhammad the son of Abdullah,  I bear witness that certainly you  offered your people good  advice, striven hard in the way  of Allah, worshipped Him – until  death came upon you, may  Allah reward you with the best  rewarding that He has ever  conferred upon a prophet on  behalf of his people. O Allah!  Send blessings upon  Muhammad and the progeny of  Muhammad with the best  blessings You have ever </p>
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مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَفْضَلَ مَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ	mohammadin afzala maa sallayta a'laa ibraaheema wa aale ibraaheema innaka hameedun majeedun.	conferred upon Ibrahim and the progeny of Ibrahim, for You are most praiseworthy and glorious. <sup>1</sup>
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<sup>1</sup> Kaamel al-Ziyaaraat, p. 58; Behaar al-Anwaar, vol. 100, p. 156; Mustadrak al-Wasaael, vol. 10, p. 193

### (3) Third Ziyaarat to be Recited in the Shrine of the Holy Prophet (s.a.w.a.)

Kulaini (r.a.) narrates on the authority of Bazanti who said:

I asked Imam Reza (a.s.): How should I offer salutation on the holy grave of the Messenger of Allah (s.a.w.a.)?

He (a.s.) said:

“Say:

اَلْسَّلَامُ عَلَیْكَ يَا رَسُوْلُ اللهِ اَلْسَّلَامُ عَلَیْكَ يَا حَبِیْبُ اللهِ اَلْسَّلَامُ عَلَیْكَ يَا صَفْوَةَ اللهِ اَلْسَّلَامُ عَلَیْكَ يَا اَمِیْنُ اللهِ اَشْهَدُ اَنَّكَ رَسُوْلُ اللهِ وَ اَشْهَدُ اَنَّكَ قَدْ نَصَحْتَ لِاُمَمِكَ وَ جَاهَدْتَ فِی سَبِیْلِ اللهِ وَ عِبْدَتِهِ حَتّٰی اَتَاكَ الْیَقِیْنُ فَجَزَاكَ اللهُ اَفْضَلَ مَا جَزٰی نَبِیًّا عَنْ اُمَّتِهِ اَللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ اَفْضَلَ مَا صَلَّیْتَ عَلٰی اِبْرَاهِیْمَ وَ اٰلِ اِبْرَاهِیْمَ اِنَّكَ حَمِیْدٌ مَّجِیْدٌ	assalaamo a'layka yaa rasoolal laahe assalaamo a'layka yaa habeebal laahe assalaamo a'layka yaa safwatal laahe assalaamo a'layka yaa ameenal laahe ash-hado annaka rasoolul laahe wa ash-hado annaka qad nasahta le-ummateka wa jaahad-ta fee sabeelil laahe wa a'badtahu hattee ataakal yaqeen fa-jazaakal laaho afzala maa jazaa nabiyyan a'n ummatehi. allahumma salle a'laa mohammadin wa aale mohammadin afzala maa sallayta a'laa ibraaheema wa aale ibraaheema innaka hameedun majeed.	Peace be on you, O Messenger of Allah! Peace be on you, O Most Beloved by Allah! Peace be on you, O choice of Allah! Peace be on you, O trustee of Allah! I bear witness that you are the Messenger of Allah, I bear witness that certainly you offered your people good advice, striven hard in the way of Allah, worshipped Him – until death came upon you, may Allah reward you with the best rewarding that He has ever conferred upon a prophet on behalf of his people. O Allah! Send blessings upon Muhammad and the progeny of Muhammad with the best blessings You have ever conferred upon Ibrahim and the progeny of Ibrahim, for You are most praiseworthy and glorious. <sup>1</sup>
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<sup>1</sup> Behaar al-Anwaar, vol. 100, p. 155; Hadiyyah al-Zaaereen Wa Behjah al-Naazereen, p. 306; al-Mazaar-e-Shaikh-e-Mufeed (r.a.), p. 172; al-Balad al-Ameen, p. 393; al-Misbaah, p. 631; Wasael al-Shiah, vol. 4, p. 1047

## (4) Ziyaarat of the Holy Prophet (s.a.w.a.) to be recited after Obligatory Prayers

Bazanti says: ‘I asked Imam Reza (a.s.): How to send salutation on the Holy Prophet (s.a.w.a.) after obligatory salaah?’

Imam Reza (a.s.) said:

“Say:

اَلسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ اَلسَّلَامُ عَلَيْكَ يَا مُحَمَّدُ بْنِ عَبْدِ اللهِ اَلسَّلَامُ عَلَيْكَ يَا خَيْرَةَ اللهِ اَلسَّلَامُ عَلَيْكَ يَا حَبِيْبِ اللهِ اَلسَّلَامُ عَلَيْكَ يَا صِفْوَةَ اللهِ اَلسَّلَامُ عَلَيْكَ يَا اَمِيْنَ الله اَشْهَدُ اَنَّكَ رَسُوْلُ اللهِ وَ اَشْهَدُ اَنَّكَ مُحَمَّدُ بْنُ عَبْدِ اللهِ وَ اَشْهَدُ اَنَّكَ قَدْ نَصَحْتَ لِاُمَمِكَ وَ جَاهَدْتَ فِي سَبِيْلِ رَبِّكَ وَ عَبَدْتَهُ حَتَّى اَتَاكَ الْيَقِيْنُ فَجَزَاكَ اللهُ يَا رَسُوْلَ اللهِ اَفْضَلُ مَا جَزَى نَبِيًّا عَنْ اُمَّتِهِ اَللّٰهُمَّ صَلِّ عَلَي مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ اَفْضَلُ مَا	assalaamo a'layka yaa rasoolal laahe wa rahmatul laahe wa barakaatuhu assalaamo a'layka yaa mohammad ubno a'bdil laahe assalaamo a'layka yaa kheyaratal laahe assalaamo a'layka yaa habeebal laahe assalaamo a'layka yaa sifwatal laahe assalaamo a'layka yaa ameenal laahe ash-hado annaka rasoolul laahe wa ash- hado annaka mohammad ubno a'bdil laahe wa ash- hado annaka qad nasahta le-ummateka wa jaahadta fee sabeele rabbeka wa a'badtahu hattaa ataakal yaqeen fa-jazaakal laaho yaa rasoolal laahe afzala maa jazaa nabiyyan a'n ummatehi. allaahumma salle a'laa mohammadin wa aale mohammadin afzala maa sallayta a'laa ibraaheema wa aale	Peace be on you, O Allah's Messenger! May Allah's mercy and blessings be upon you, too. Peace be on you, O Muhammad, the son of Abdullah! Peace be on you, O most preferred of Allah! Peace be on you, O most- beloved of Allah! Peace be on you, O choicest of Allah! Peace be on you, O trustee of Allah! I bear witness that you are the messenger of Allah and I bear witness that you are Muhammad, the son of Abdullah. And I bear witness that you have truly well- wished for your nation, striven hard in the way of your Lord, and worshipped Him until death came upon you. May Allah reward you, O Allah's Messenger, with the best of that with which He has ever rewarded a Prophet on behalf of his nation. O Allah! Send blessings to Muhammad and the progeny of Muhammad with the best blessings You have ever conferred upon Ibrahim and the progeny of Ibrahim, for You are most praiseworthy and glorious. <sup>1</sup>
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صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.	ibraaheema                      innaka hameedun majeed.	
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<sup>1</sup> Behaar al-Anwaar, vol. 100, p. 181; Hadiyyah al-Zaaereen Wa Behjah al-Naazereen, p. 319; Jaame' al-Ahaadees al-Shiah, vol. 6, p. 51; Miqbaas al-Masaabeeh, p. 44

## (5) Ziyaarat of infallible Imams (a.s.)

This ziyaarat has been narrated by Imam Reza (a.s.).

*Sayed (r.a.) says: Whenever you go for ziyaarat of any infallible Imams (a.s.) then stand in front of the holy grave and say:*

عَلَى السَّلَامِ	assalaamo	a'lal	qaaa-	Peace upon the one who is
مَقَامِ الْقَائِمِينَ	emeena	maqaamal		on the place of the prophets,
الْوَارِثِينَ	anbeyaaa-e	al-waareseena		the inherited of the
عُلُومِ الْأَصْفِيَاءِ	o'loomal	asfeyaaa-e		knowledge of the chosen
السَّلَامِ عَلَى خُلَفَاءِ	assalaamo	a'laa	kholafaaa-	ones. Peace upon
اللَّهِ وَخُلَفَاءِ رَسُولِهِ	il	laahe	wa	vicegerents of Allah and
السَّلَامِ عَلَيْكُمْ يَا مَنْ	rasoolehi	assalaamo		vicegerents of His Prophet.
هُمْ زِمَامُ الدِّينِ وَ	a'laykum	yaa	man	Peace be on you O the reins
نِظَامُ الْمُسْلِمِينَ وَ	zamaamud	deene	wa	of the religion! System of the
صَلَاحُ الدُّنْيَا وَ	nezaamul	muslemeena	wa	Muslims, goodness of the
عُدَّةُ الْمُؤْمِنِينَ	salaahud	dunyaa	wa	world and pride of the
السَّلَامِ عَلَيْكُمْ يَا	u'ddatul	moameneena		believers. Peace be on you
أَصْلَ الْإِسْلَامِ	assalaamo	a'laykum	yaa	O origin of developing Islam
النَّامِيِّ وَفَرْعَهُ	aslal	islaamin	naamee	and its exalted branch!
السَّامِيِّ السَّلَامِ	far-a'Hus	saamee		Peace be on you O the one
عَلَيْكُمْ يَا مَنْ بِهِمْ	assalaamo	a'laykum	yaa	by whom prayer, poor-rate,
تَمَامُ الصَّلَاةِ وَ	man	behim	tamaamus	fast, hajj, fighting in the way
الرِّكَاءِ وَالصَّيَامِ وَ	salaate	waz	zakaate	of Allah are perfected, booty
الْحَجِّ وَالْجِهَادِ وَ	seyame	wal	hajje	and charity became
تَوْفِيرِ الْفِيءِ وَ	jehaade	wa	tawafforil	abundant, executing the
الصَّدَقَاتِ وَإِمْضَاءِ	was	sadaqaate	wa	imzaaaa-
الْحُدُودِ الْمُسَمَّيَاتِ	ul	hodoodil	mosammayaate	
وَالْأَحْكَامِ	wal	ahkaamil		
الْمُبَيَّنَاتِ. السَّلَامِ	mobayyanaate.	assalaamo		
عَلَيْكُمْ يَا مَنْ بِهِمْ	a'laykum	yaa	man	
تُمْنَعُ النُّعُورُ وَ	tumna-u's	soghooro	wal	
الْأَطْرَافُ وَتَجْرِي	atraabo	wa	tajree	
أُمُورُ الْخَلْقِ	kahlqe	be-	emaamatehim	
بِإِمَامَتِهِمْ عَلَى	a'lal	qasde	wal	
الْقَصْدِ وَالْإِنْصَافِ	assalaamo	a'laykum		
السَّلَامِ عَلَيْكُمْ أَيُّهَا	ayyohal	mohalleloona		
الْمُحَلِّلُونَ حَلَالَ اللَّهِ	halaalal	laahe	wal	

Peace upon the one who is on the place of the prophets, the inherited of the knowledge of the chosen ones. Peace upon vicegerents of Allah and vicegerents of His Prophet. Peace be on you O the reins of the religion! System of the Muslims, goodness of the world and pride of the believers. Peace be on you O origin of developing Islam and its exalted branch! Peace be on you O the one by whom prayer, poor-rate, fast, hajj, fighting in the way of Allah are perfected, booty and charity became abundant, executing the appointed hudood<sup>1</sup> and the clear laws. Peace be on you, O one by whom the fronts and sides are maintained and the affairs of the creatures are managed by their leadership upon equity and justice. Peace be on you, O the one who legalize the permissible by Allah and forbid the forbidden by Allah,

وَالْمَحْرَمُونَ حَرَامَ  
 اللَّهُ وَالْمُقِيمُونَ  
 حُدُودَ اللَّهِ وَ  
 الذَّابُّونَ عَنِ دِينِ  
 اللَّهِ وَالِدَّاعُونَ إِلَى  
 سَبِيلِ اللَّهِ بِالْحُكْمَةِ  
 وَالْمَوْعِظَةِ الْحَسَنَةِ  
 وَالْحُجَّةِ الْبَالِغَةِ.  
 السَّلَامُ عَلَيْكُمْ يَا مَنْ  
 فَضَّلَهُمْ كَالشَّمْسِ  
 الْمُضِيئَةِ الطَّالِعَةِ  
 الْمُجَلَّلَةِ بِنُورِهَا  
 الْعَالَمَ وَ هِيَ فِي  
 الْأَفْقِ بِحَيْثُ لَا  
 تَنَالُهَا الْأَيْدِي وَ  
 الْأَبْصَارُ. السَّلَامُ  
 عَلَيْكُمْ أَيُّهَا الْبُدُورُ  
 الْمُنِيرَةُ وَالشُّرُجُ  
 الزَّاهِرَةُ وَالْأَنْوَارُ  
 السَّاطِعَةُ وَالنُّجُومُ  
 الْهَادِيَةُ فِي غِيَابِ  
 الدُّجَا وَ طُرُقِ الْبَلَدِ  
 الْفَقْرِ وَ لَجَجِ  
 الْبَحَارِ. السَّلَامُ  
 عَلَيْكُمْ يَا مَنْ حُبُّهُمْ  
 كَالْمَاءِ الْعَذْبِ عَلَى  
 الظَّمَاءِ وَ الْغِذَاءِ  
 الْمَرِيءِ النَّافِعِ عَلَى  
 الطَّوَى □ الدَّالُونَ  
 عَلَى الْهُدَى وَ  
 الْمُنَجُّونَ □ مِنَ  
 الرَّدَى وَ النَّارِ عَلَى  
 الْيَفَاعِ لِمَنْ أَهْتَدَى  
 وَ اصْطَلَى. السَّلَامُ  
 عَلَى الْأَدِلَاءِ فِي  
 الْمَهَالِكِ الْمَفَارِقِ  
 لَهُمْ هَالِكٌ وَ اللَّازِمُ  
 لَهُمْ لَاحِقٌ. السَّلَامُ  
 عَلَى مَنْ عَلُوْمُهُمْ  
 كَالسَّحَابِ الْهَاطِلِ

moharremoona haraamal  
 laahe wal moqeemoona  
 hodoodal laahe was  
 zaabboona a'n deenil laahe  
 wad dayyaanoona a'n  
 deenil laahe wad daa-o'ona  
 elaa sabeelil laahe bil-  
 hikmate wal maw-e'zatil  
 hasanate wal hujjatil  
 baaleghate. assalaamo  
 a'laykum yaa man fazlohum  
 kash-shamsil mozeeee-atil  
 taale-a'til mojallalate be-  
 noorehal a'alamo wa heya  
 fil ofoqe behayso laa  
 tanaalohal aydee wal  
 absaar. assalaamo  
 a'laykum ayyohal bodoorul  
 moneerato was sorojuz  
 zaaherato wal anwaarus  
 saate-a'to wan nojoomul  
 haadeyato fee ghayaahebid  
 dojaa wa toroqil baladil  
 qafre wa lojajil behaar.  
 assalaamo a'laykum yaa  
 man hobbohum kal-maaa-il  
 a'zbe a'laz zamaaa-e  
 walghezaaa-il mareee-a  
 annafe-e' a'lat tawaa ad-  
 daalloona a'lal hodaa wal  
 munjoona menar radaa  
 wan naare a'lal yafaa-e'  
 lemaneh tadaa was talaa.  
 assalaamo a'lal adillaaa-e fil  
 mahaalekil mofaareqo  
 lahum haalekun wal  
 laazemo lahum laaheq.  
 assalaamo a'laa man  
 o'loomohum kas-sahaabil  
 haatele wal ghaysil maatere

the establisher of the limits of  
 Allah, the defenders of the  
 religion of Allah, the callers to  
 the path of Allah with wisdom  
 goodly exhortation and  
 conclusive arguments. Peace  
 be on you, O one whose  
 preference is like the  
 shinning and rising sun,  
 which lightens the worlds with  
 its light, which is on the  
 horizon where no hands and  
 eyes can reach. Peace be on  
 you, O the brilliant full-  
 moons, the luminous  
 lanterns, the shinning lights,  
 the guiding stars in the  
 darkness of night and in the  
 paths of the wasteland and  
 the deepness of the ocean.  
 Peace be on you, O one  
 whose love is like the sweet  
 water for the thirsty, the  
 healthy and beneficial food  
 for the hungry, the guides for  
 the guidance, the rescuers in  
 destruction, the fire upon the  
 hill for those who seek  
 guidance. Peace be on the  
 guides at the time of  
 dangers, the one who leave  
 them has perished and  
 whoever adheres to them will  
 attain the destination. Peace  
 upon the one whose  
 knowledge is like the pouring  
 cloud, countinuous rain,  
 shading sky, widespread  
 earth, gushing water source,  
 pond and garden. Peace be



وَالْغَيْثِ الْمَاطِرِ وَ  
السَّمَاءِ الظَّلِيلَةِ وَ  
الْأَرْضِ الْبَسِيطَةِ وَ  
الْعَيْنِ الْغَزِيرَةِ وَ  
الْغَدِيرِ وَالرَّوَضَةِ.  
السَّلَامُ عَلَيْكُمْ يَا مَنْ  
هُمْ كَالْأَمِينِ الرَّفِيقِ  
وَالْوَالِدِ الشَّفِيقِ وَ  
الْأُمِّ الْبَرَّةِ بِالْوَلَدِ  
الصَّغِيرِ. السَّلَامُ  
عَلَيْكُمْ يَا فَارَجَ  
الْعِبَادِ فِي الدَّاهِيَةِ وَ  
حُجَّتَهُمُ الْوَاضِحَةِ  
الشَّافِيَةِ. السَّلَامُ  
عَلَيْكُمْ يَا أَمْنَاءَ اللَّهِ  
فِي خَلْقِهِ وَحُجَّتِهِ  
عَلَى عِبَادِهِ وَ  
خُلَفَاءِهِ فِي أَرْضِهِ.  
السَّلَامُ عَلَيْكُمْ أَيُّهَا  
الدُّعَاةُ إِلَى اللَّهِ  
الذَّابُّونَ عَنْ حَرِيمِ  
اللَّهِ. السَّلَامُ عَلَى  
الْمُطَهَّرِينَ مِنْ  
الدُّنُوبِ الْمُبَرَّرِينَ  
مِنَ الْعُيُوبِ. السَّلَامُ  
عَلَى الْمَخْصُوصِينَ  
بِالْعِلْمِ الْمَهْمُومِ وَ  
الْجِلْمِ الْمَعْلُومِ وَ  
الْفَضْلِ كُلِّهِ وَ أَهْلِ  
الْخَيْرِ وَ الْبَذْلِ.  
السَّلَامُ عَلَيْكُمْ يَا  
نِظَامَ الدِّينِ وَ عِزَّ  
الْمُسْلِمِينَ وَ غَيْظَ  
الْمُنَافِقِينَ وَ بَوَارِ  
الْكَافِرِينَ. السَّلَامُ  
عَلَى مَنْ لَا يُدَانِيهِمْ  
فِي فَضْلِهِمْ أَحَدٌ وَ  
لَا يُوجَدُ فِي  
وَلَايَتِهِمْ بَدَلٌ.  
السَّلَامُ عَلَى السَّادَةِ

was samaaa-iz zaleelate  
wal arzil baseetate wal  
a'ynil ghazeerate wal  
ghadeere war rawzate.  
assalaamo a'laykum yaa  
man hum kal-ameenir  
rafeeqe wal waaledish  
shafeeqe wal ummil barrate  
bil-waladis sagheere.  
assalaamo a'laykum yaa  
farajal e'baade fid  
daaheyate wa hujjatahomul  
waazehatush shaafeyato.  
assalaamo a'laykum yaa  
omanaaa-al laahe fee  
kahlqehi wa hujjatahu a'la  
e'baadehi wa kholafaa-ahu  
fee arzehi. assalaamo  
a'laykum ayyohad do-a'ato  
elal laahe az-zaaabboona  
a'n hareemil laahe.  
assalaamo a'lal  
motahhareena menaz  
zonoobe al-mobarra-eena  
menal o'yoobe. assalaamo  
a'lal makhsooseena bil-i'lmil  
mahmoome wal hilmil  
ma'loome wal fazle kullehi  
wa ahliil khayre wal bazle.  
assalaamo a'laykum yaa  
nezaamad deene wa i'zzal  
muslemeena wa ghayzal  
monaafeqeena wa  
bawaaral kaaferena.  
assalaamo a'laa man laa  
yodaaneehim fee fazlehim  
ahadun wa laa yoojado fee  
walaayatehim badalun.  
assalaamo a'las saadatil  
mayaamene wa man

on you O one who is like the  
trustworthy companion, an  
affectionate father and a  
loving mother to her infant.  
Peace be on you, O comfort  
for the servants at the time  
of calamity, clear and curing  
proof for them. Peace be on  
you O trustees of Allah in His  
creation and His proof upon  
His servants and His caliphs  
in His earth. Peace be on  
you O the callers to Allah,  
the defenders of the  
sanctuary of Allah. Peace  
upon the immaculate ones  
against the sins and the free  
ones against the defects.  
Peace upon the those who  
are particular with the  
inspired knowledge and all of  
its superiority and the people  
of goodness and spending.  
Peace be on you O system  
of religion, honor of the  
Muslims, despise of the  
hypocrites and the ruiner of  
the disbelievers. Peace upon  
one whose excellence cannot  
be reached by anybody and  
whose substitute in their  
mastership cannot be found.  
Peace upon blessed chiefs,  
the eloquent are incapable  
from the remembrance of  
their excellence, the orators  
falls short from their  
cognition, the speakers are  
confused in describing their  
excellence, the wise can

الْمَيَامِينِ وَ مَنْ  
 عَجَزَتْ عَنْ ذِكْرِ  
 فَضْلِهِمُ الْبُلْغَاءُ وَ  
 قَصُرَتْ عَنْ  
 إِدْرَاكِهِمُ الْفُصَحَاءُ  
 وَ تَحَيَّرَتْ فِي نَعْتِ  
 فَضْلِهِمُ الْخُطَبَاءُ وَ  
 لَمْ تَنْتَه إِلَيْهِ  
 الْحُكَمَاءُ وَ  
 تَصَاغَرَتْ عَنْ  
 قَدْرِهِمْ الْعُظَمَاءُ.  
 السَّلَامُ عَلَى مَنْ هُمْ  
 كَالنُّجُومِ مِنْ يَدِ  
 الْمُتَتَوِّلِ. السَّلَامُ  
 عَلَى الْعُلَمَاءِ الَّذِينَ  
 لَا يَجْهَلُونَ وَ  
 الدُّعَاةِ الَّذِينَ لَا  
 يَنْكُلُونَ. السَّلَامُ  
 عَلَى مَعْدِنِ الْقُدْسِ  
 وَ الطَّهَارَةِ وَ  
 النُّسُكِ وَ الزَّهَادَةِ وَ  
 الْعِلْمِ وَ الْعِبَادَةِ.  
 السَّلَامُ عَلَى  
 الْمَخْصُوصِينَ  
 بِدَعْوَةِ الرَّسُولِ وَ  
 نَسْلِ الطَّهْرِ الْبَثُولِ.  
 السَّلَامُ عَلَى مَنْ لَا  
 يَسْبِقُهُمْ أَحَدٌ فِي  
 نَسَبٍ وَ لَا يُدَانِيهِمْ  
 فِي حَسَبِ الْبَيْتِ  
 مِنْ قُرَيْشٍ وَ  
 الذَّرْوَةِ مِنْ هَاشِمٍ وَ  
 الْعِثْرَةِ مِنَ الرَّسُولِ  
 وَ الرِّضَا مِنَ اللَّهِ  
 عَزَّ وَ جَلَّ شَرَفُ  
 الْأَشْرَافِ وَ الْفُرْعِ  
 مِنْ بَنِي عَبْدِ  
 مَنَافٍ. السَّلَامُ عَلَى  
 الْمُصْطَفَيْنِ  
 بِالْإِمَامَةِ الْعُلَمَاءِ

a'jizat a'n zikre fazlehemul  
 bolaghaa-o wa qasorat a'n  
 idraakehemul fosahaaa-o  
 wa tahayyarat fee na'te  
 fazlehemul khotabaaa-o wa  
 lam tantahe elayhil  
 hokamaaaa-o wa  
 tasaagharat a'n  
 qadrehemul o'zamaaaa-o.  
 assalaamo a'laa man hum  
 kan nojoome min yadil  
 motanaawelee. assalaamo  
 a'lal o'lamaaaa-il lazeena laa  
 yajhaloona wad do-a'atil  
 lazeena laa yankoloona.  
 assalaamo a'laa ma'denil  
 qudse wat tahaarate wan  
 nosoke waz zahaadate wal  
 ilme wal e'baadate.  
 assalaamo a'lal  
 makhsooseena be-da'watir  
 rasoole wa naslit tohril  
 batoole. assalaamo a'laa  
 man laa yasbeqohum  
 ahadun fee nasabin wa laa  
 yodaaneehim fee  
 hasaninal-bayto min  
 qorayshin waz zirwato min  
 haashemin wal i'trato  
 menar rasoole war rezaa  
 menal laahe a'zza wa jalla  
 sharaful ashraafe wal far-e'  
 min banee a'bde manaafin.  
 assalaamo a'lal mustafayna  
 bil-emaamatil o'lamaaaa-e  
 bis-seyaasatil  
 muftarazeenat taa-a'te.  
 assalaamo a'laa manikh  
 taarahomul laaho ta-a'alaa  
 lil-emaamate wa sharaha

never reach them and the  
 powerful ones are humble  
 against their level. Peace  
 upon one who are like the  
 stars which are  
 communicant. Peace upon  
 the knowledgeable who are  
 never ignorant and the  
 callers who are never tired.  
 Peace upon the holy, pure  
 obedient, ascetic,  
 knowledgeable and  
 worshipping core. Peace  
 upon the special ones for  
 inviting towards the  
 messenger and pure progeny  
 of Batool. Peace upon one  
 whom none can precede in  
 lineage nor can they be  
 reached in dignity, the house  
 of Quraysh, the pinnacle of  
 Hashmite, the progeny of the  
 Messenger and pleasure of  
 Allah – Mighty and Majestic  
 be He – honor among the  
 honorable and a branch from  
 the children of Abd-e-  
 Manaaf. Peace upon the  
 well-chosen for Imamate, the  
 knowledgeable with policies,  
 whose obedience is  
 considered obligatory. Peace  
 upon those whom Allah – the  
 High – has chosen for  
 Imamate, expanded their  
 hearts for it, entrusted their  
 hearts springs of wisdom, so  
 they are not incapable for  
 any reply nor they fall short  
 for accuracy. Peace be on

بِالسَّيَاسَةِ  
 الْمُفْتَرَضِينَ  
 الطَّاعَةِ. السَّلَامُ  
 عَلَى مَنْ اخْتَارَهُمُ  
 اللَّهُ تَعَالَى لِلْإِمَامَةِ  
 وَ شَرَحَ صُدُورَهُمْ  
 لِذَلِكَ وَ أَوْدَعَ  
 قُلُوبَهُمْ يَنَابِيعَ  
 الْحِكْمَةِ فَلَمْ يَعْيُوا  
 بِجَوَابٍ وَ لَمْ  
 يَقْصُرُوا عَنْ  
 صَوَابٍ. السَّلَامُ  
 عَلَيْكُمْ أَيُّهَا السَّادَةُ  
 الْمَعْصُومُونَ  
 الْمُؤَيَّدُونَ الْمُؤَقَّقُونَ  
 الْمُسَدَّدُونَ. السَّلَامُ  
 عَلَيْكُمْ يَا مَنْ أَمِنُوا  
 الْعَنَارَ وَ الزَّلَلَ وَ  
 الْخَطَا وَ الْخُطْلَ  
 الشُّهْدَاءُ عَلَى الْخَلْقِ  
 وَ الْأَمْنَاءُ عَلَى  
 الْحَقِّ السَّلَامُ عَلَيْكُمْ  
 وَ عَلَى آبَائِكُمْ  
 الْأَكْرَمِينَ الَّذِينَ  
 آتَاهُمُ اللَّهُ فَضْلَهُ وَ  
 هَدَى بِهِمْ سُبُلَهُ وَ  
 أَوْضَحَ بِهِمْ مِنَ  
 الدِّينِ مَنَهِجَهُ وَ  
 افْتَتَحَ بِهِمْ مُقَفَّلَهُ وَ  
 مَرَّتَجَهُ "ذَلِكَ فَضْلُ  
 اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ  
 وَ اللَّهُ ذُو الْفَضْلِ  
 الْعَظِيمِ" وَ رَحْمَةُ  
 اللَّهِ وَ بَرَكَاتُهُ

sodoorahum le-zaaleka wa  
 awda-a' qoloobahum  
 yanaabee-a'l hikmate falam  
 ya'yaw bejawaabin wa lam  
 yaqsoroo a'n sawaabin.  
 assalaamo a'alykum  
 ayyohas saadatul  
 ma'soomoonal  
 moayyadoonal  
 mowaffaqoonal  
 mosaddadoona. assalaamo  
 a'laykum yaa man amenul  
 e'saara waz zalala wal  
 khata-a waki khatalash  
 shohadaaa-o a'lal khalqe  
 wal omanaa-o a'lal haqqe  
 assalaamo a'laykum wa  
 a'laa aabaaa-ekomul  
 akrameenal lazeena  
 aataahomul laaho fazlahu  
 wa hadaa behim sobolahu  
 wa awzaha behim menad  
 deene manhajahu waf  
 tataha behim moqaffalahu  
 wa murtajahu "zaaleka  
 fazlul laahe yoateehe man  
 yashaaa-o wal laaho zul  
 fazlil a'zeeme" wa rahmatul  
 laahe wa barakaatoh.

you O the infallible,  
 supporting, successful and  
 firm chiefs. Peace be on you  
 O one who are safe from  
 errors, slips, mistakes and  
 faults, the witness upon the  
 created, the trusty upon the  
 truth. Peace be on you and  
 upon your honored  
 forefathers, those whom  
 Allah bestowed them His  
 favor and guided through  
 them to His path, clarified  
 through them His path for the  
 religion, opened through  
 them His locked and hoped  
 (doors), 'that is the grace of  
 Allah: He gives it to whom He  
 pleases, and Allah is the Lord  
 of mighty grace'<sup>2</sup>, and mercy  
 of Allah and His blessing.

Then kiss the holy enshrine, then offer salaah of ziyaarat and other salaats.  
 Then beseech Almighty Allah for your legitimate demands whatever you have:

يَا شَامِحًا فِي بُعْدِهِ  
 يَا رَئُوفًا فِي  
 رَحْمَتِهِ يَا مُخْرِجَ

yaa shaamekhan fee  
 bo'dehi yaa raofan fee  
 rahmatehi yaa mukhrejan

O Sublime in His distance! O  
 Kind in His mercy! O Bringer  
 forth of plants! O giver of life to

النَّبَاتِ يَا مُخَيِّ  
 الْأَمْوَاتِ يَا ظَهَرَ  
 اللَّاحِظِينَ يَا جَارَ  
 الْمُسْتَجِيرِينَ يَا  
 أَسْمَعَ السَّمَاعِينَ يَا  
 أَبْصَرَ النَّاطِرِينَ  
 يَا صَرِيخَ  
 الْمُسْتَصْرِخِينَ يَا  
 عِمَادَ مَنْ لَا عِمَادَ  
 لَهُ يَا سِنْدَ مَنْ لَا  
 سِنْدَ لَهُ يَا ذُخْرَ  
 مَنْ لَا ذُخْرَ لَهُ يَا  
 جِرْزَ الضُّعَفَاءِ يَا  
 كَنْزَ الْفُقَرَاءِ يَا  
 عَظِيمَ الرَّجَاءِ يَا  
 مُنْقِذَ الْغُرَقَى يَا  
 مُخَيِّ الْمَوْتَى يَا  
 إِمَانِ الْخَائِفِينَ يَا  
 إِلَهَ الْعَالَمِينَ يَا  
 كُلِّ صَانِعٍ  
 مَصْنُوعٍ يَا جَابِرَ  
 كُلِّ كَسِيرٍ يَا  
 كُلِّ صَاحِبٍ  
 غَرِيبٍ يَا مُؤْنِسَ  
 كُلِّ وَحِيدٍ يَا قَرِيبًا  
 غَيْرَ بَعِيدٍ يَا شَاهِدَ  
 كُلِّ غَائِبٍ يَا غَالِيًا  
 غَيْرَ مَغْلُوبٍ يَا  
 حَيَّ حِينَ لَا حَيَّ  
 يَا مُخَيِّ الْمَوْتَى  
 يَا حَيَّ لَا إِلَهَ إِلَّا  
 أَنْتَ بَدِيعُ  
 السَّمَوَاتِ وَ  
 الْأَرْضِ أَنْتَ الْقَائِمُ  
 عَلَى كُلِّ نَفْسٍ بِمَا  
 كَسَبَتْ.

nabaate yaa mohyeyal  
 amwaate yaa zahral  
 laajeena yaa jaaral  
 mustajeereena yaa asma-  
 a's saame-e'ena yaa  
 absaran naazereena yaa  
 sareekhal mustasrekheena  
 yaa e'maada man laa  
 e'maada lahu yaa sanada  
 man laa sanada lahu yaa  
 zukhra man laa zukhra  
 lahu yaa hirzaz zo-a'afaaa-  
 e yaa kanzal foqaraaa-e  
 yaa a'zeemar rajaaa-e yaa  
 munqezal gharqaa yaa  
 mohyeyal mawtaa yaa  
 amaanal khaaa-efeena  
 yaa elaahal a'alameena  
 yaa saane-a' kulle  
 masnoo-i'n yaa jaabera  
 kulle kaseerin yaa saaheba  
 kulle ghareebin yaa  
 moonesa kulle waheedin  
 yaa qareeban ghayra ba-  
 e'edin yaa shaaheda kulle  
 ghaayebin yaa ghaaleban  
 ghayra maghloobin yaa  
 hayyo heena laa hayya  
 yaa mohyeyal mawtaa yaa  
 hayyo laa elaaha illaa anta  
 badee-u's samaawaate wal  
 arze antal qaaa-emo a'laa  
 kulle nafsin bema  
 kasabat.

the dead! O Asylum of the  
 refugees! O Protector of those  
 who seek protection! O Most  
 Hearing of the hearers! O  
 Most Seeing of the viewers! O  
 Succor of the grieved! O  
 Support of the unsupported! O  
 Holder of the holdless! O  
 Supplier of those who lack  
 supplies! O Shelter for the  
 weak! O Treasure for the poor!  
 O He Who is greatly hoped! O  
 Rescuer of the drowned! O He  
 Who causes the dead to live  
 again! O Protection for the  
 frightened! O Lord of the  
 worlds! O He Who Makes all  
 things made! O He Who sets  
 all broken things! O  
 Companion for all stranger! O  
 Intimate to those alone! O One  
 who is close without being far!  
 O One who is present, not  
 absent! O triumphant without  
 being [ever] defeated! O Alive  
 when there is no one living (but  
 Him). O One who gives life to  
 the dead. O Ever-living! There  
 is no deity save You, the  
 originator of the heavens and  
 the earth, You watch every  
 soul as to what it earns!

Then invoke Allah – the High – for your wishes.<sup>1</sup>

<sup>1</sup> Misbaah al-Zaaer, p. 485; Behaar al-Anwaar, vol. 102, p. 187; Rawzah al-Azkaar (Manuscript), p. 95

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<sup>1</sup> It is an Islamic concept, based on Quran and Hadees – Tr.

<sup>2</sup> Surah Juma'h (62): Verse 4

## (6) Ziyaarat to be Recited while Departing from Any of the Infallible Imam (a.s.)

This ziyaarat can be recited while departing from any of the infallible Imam (a.s.) and it has been narrated by Imam Reza (a.s.). Recite while standing in the same manner as performing the ziyaarat (standing in front of the holy grave and keeping back towards Qiblah):

<p> السَّلَامُ عَلَيْكُمْ يَا  أَمْنَاءَ اللَّهِ فِي  أَرْضِهِ وَحُجَّجِهِ  عَلَى خَلْقِهِ وَ  خُزَانِ عِلْمِهِ وَ  مَوْضِعِ سِرِّهِ وَ  بَابِ نَهْيِهِ وَ أَمْرِهِ  وَ صِرَاطِهِ  الْمُسْتَقِيمِ سَلَامٌ  مُودَعٌ لَا سَنِمَ وَ  لَا قَالٍ وَ لَا مَالٍ  وَ رَحْمَةُ اللَّهِ وَ  بَرَكَاتُهُ. اللَّهُمَّ  صَلِّ عَلَى مُحَمَّدٍ  وَ آلِ مُحَمَّدٍ وَ  اجْعَلْ غُدُونَنَا إِلَيْكَ  مَقْرُونًا بِالتَّوَكُّلِ  عَلَيْكَ وَ رَوْاحَنَا  عَنْكَ مَوْصُولًا  بِالنَّجَاحِ مِنْكَ وَ  دُعَاءَنَا لَكَ  مَقْرُونًا بِحُسْنِ  الْإِجَابَةِ وَ  خُضُوعَنَا بِبَيْنِ  يَدَيْكَ دَاعِيًا إِلَى  رَحْمَتِكَ وَ  اغْتِرَافَنَا بِذُنُوبِنَا  شَفِيعًا إِلَى عَفْوِكَ  وَ انْقِطَاعَنَا إِلَيْكَ </p>	<p> assalaamo a'laykum yaa  omanaaa-al laahe fee  arzehi wa hojajahu a'laa  khalqehi wa khuzzaana  i'lmehi wa mawze-a' sirrehi  wa baaba nahyehi wa  amrehi wa seraatahul  mustaqeema salaama  mowadde-i'n laa sa-emin  wa laa qaalim wa laa maaal-  lin wa rahmatul laahe wa  barakaatoh. allaahumma  salle a'laa mohammadin wa  aale mohammadin waj a'l  ghoduwwanaa elayka  maqroonan bit-tawakkole  a'layka wa rawaahanaa  a'nka mawsoolatan bin-  najaah minka wa do-a'aa-  anaa laka maqroonan be-  husnil ejaabate wa khzoo-  a'naa bayna yadayka daa-  e'yan elaa rahmateka wa'  teraafanaa bezonoobenaa  shafee-a'n elaa a'fweka wan  getaa-a'naa elayka sababan  elaa ghufraaneka wa  zeyaaratanaa le-awleyaaa-  eka mashfoo-a'tan bil- </p>	<p> Peace be upon you, O trustee  of Allah in His earth, His proof  upon His creature, treasurer  of His knowledge, depot of  His secrets, door of His  prohibitions and orders and  His straight path, I send my  farewell greetings to you for if  I leave it is not because I am  tired or that I wish to leave or  that I dislike. May the mercy  and blessings of Allah be on  you. O Allah! Send blessings  upon Muhammad and the  progeny of Muhammad. And  make our coming to You  effective trust upon You and  our leaving from you  correlated success from You,  and our prayers for you  effective with good  acceptance, and our  humiliation in front of You is  answer towards Your mercy,  and our confession of our sins  is intercessor towards Your  pardon, and our  discontinuation to You is the  cause of Your forgiveness, </p>
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سَبَبًا إِلَىٰ غُفْرَانِكَ  
وَزِيَارَتَنَا  
لَاؤَلِيَّانِكَ مَشْفُوعَةً  
بِالْقَبُولِ مِنْكَ  
وَمَرْجَعَنَا مِنْ هَذَا  
الْحَرَمِ الشَّرِيفِ  
إِلَىٰ خَيْرِ مَرْجِعٍ  
إِلَىٰ جَنَابِ مُرْعٍ  
وَسَعَةٍ وَدَعَةٍ وَ  
حِفْظٍ وَ أَمَانٍ وَ  
سَلَامَةٍ شَامِلَةٍ  
لِلنَّفْسِ وَالْأَهْلِ وَ  
الْمَالِ وَالْوَلَدِ وَ  
الدِّينِ وَالْإِخْوَانِ.  
اللَّهُمَّ لَا تَجْعَلْهُ  
آخِرَ الْعَهْدِ مِنَّا  
لِزِيَارَةِ سَادَاتِنَا وَ  
أَيْمَتِنَا الْمَقْرُوضِ  
عَلَيْنَا طَاعَتُهُمْ وَ  
مَعْرِفَتُهُمْ وَ  
الرُّجُوعَ إِلَيْهِمْ وَ  
الْكُونَ مَعَهُمْ.  
اللَّهُمَّ فَاشْهَدْ بِأَنَّا  
قَدْ أَجَبْنَا دَاعِيكَ وَ  
لَبَّيْنَا مُنَادِيكَ وَ  
أَمَتْنَا أَمْرَهُ  
وَأَقْبَتْنَا آثَرَهُ. اللَّهُمَّ  
فَاكْتُبْنَا  
الشَّاهِدِينَ. اللَّهُمَّ  
لَا تَجْعَلْهُ آخِرَ  
الْعَهْدِ مِنَّا  
لِزِيَارَتِهِمْ وَ  
ذِكْرِهِمْ وَ الصَّلَاةِ  
عَلَيْهِمْ وَ ارْزُقْنَا  
ذَلِكَ أَعْوَامًا كَثِيرَةً  
فَإِذَا تَوَفَّيْتَنَا فَاشْهَدْ  
بِأَنَّا سَامِعُونَ  
مُطِيعُونَ مُؤْمِنُونَ  
مُصَدِّقُونَ غَيْرَ  
مُكَذِّبِينَ مُقَرَّرُونَ

qaboole minka wa marja-  
a'naa min haazal haramish  
shareefe elaa khayre marja-  
i'n elaa janaabin mumre-i'n  
wa sa-a'tin wa da-a'tin wa  
hifzin wa amaanin wa  
salaamatin shaamelatin lin-  
nafse wal ahle wal maale  
wal walade wad deene wal  
ikhwaane. allaahumma laa  
taj-a'lho aakheral a'hde  
minnaa le-zeyaarate  
saadaatenaa wa a-  
immatenal mafrooze  
a'laynaa taa-a'tohum wa  
ma'refatohum war rojoo-o'  
elayhim wal kawno ma-  
a'hum. allaahumma fash-  
had be-annaa qad ajabnaa  
daa-e'yaka wa labbaynaa  
monaadeyaka wam  
tasalnaa amrahu waq  
tafaynaa asarahu.  
allaahumma faktubnaa ma-  
a'sh shaahedeena.  
allaahumma laa taj-a'lho  
aakheral a'hde minnaa le-  
zeyaarehim wa zikrehim  
was salaate a'layhim war  
zuqnaa zaaleka a-  
a'waaman kaseeratan fa-  
ezaa tawaffaytanaa fash-  
had be-annaa saame-o'ona  
motee-o'ona moamenoona  
mosaddeqoona ghayra  
mokazzeboona moqirroona  
ghayra jaahedeena wa le-  
amreka mosalleemoona wa  
behableka mo'tasemoona  
wa le-a-immatenaa taaa-e-

and the visitation of Your  
vicegerents is guarantee of  
Your saying, and make our  
departure from this holy  
sanctuary a successful  
departure to a productive  
place, area, comfort,  
protection, security, safety  
and comprehensive safety for  
myself, family, wealth,  
children, religion and brothers.  
O Allah! Do not make this our  
last visitation of our masters  
and our Imams whose  
obedience is obligatory on us,  
their recognition, returning to  
them and the presence with  
them. O Allah! Then be  
witness that certainly we  
replied Your invite, we  
declared Your call, we obeyed  
his order and we followed his  
tradition. O Allah! Then write  
us down among those who  
bear witness. O Allah! Do not  
make this our last visitation  
for them, their remembrance  
and sending salutation upon  
them, grant us success to  
visit successive years, then if  
you make us die, then be our  
witness that we listened,  
obeyed, believed, testified, did  
not rejected, endorsed, did  
not denied and submitted to  
Your commands, resorted to  
Your rope, and we obeyed our  
Imams, and were subservient  
to their orders and  
commands, without arrogance

غَيْرَ جَادِدِينَ وَ  
 لِأَمْرِكَ مُسْلِمُونَ  
 وَ بِحَبْلِكَ  
 مُعْتَصِمُونَ وَ  
 لَا تَمَيِّتْنَا طَائِعُونَ وَ  
 لِأَمْرِهِمْ وَ حُكْمِهِمْ  
 خَاضِعُونَ لَا  
 مُسْتَكْبِرِينَ وَ لَا  
 مُتَكَبِّرِينَ وَ بِمَا  
 رَضِيتَ لَنَا  
 رَاضُونَ □ وَ لِمَا  
 أَعْطَيْتَنَا آخِذُونَ وَ  
 لِأَنْعَمِكَ شَاكِرُونَ  
 وَ زِدْنَا مِنْ  
 فَضْلِكَ إِلَيْنَا وَ  
 أَلْهِمْنَا شُكْرَكَ لِمَا  
 أَنْعَمْتَ بِهِ عَلَيْنَا □  
 آمِينَ رَبَّ  
 الْعَالَمِينَ وَ  
 الصَّلَاةُ وَالسَّلَامُ  
 عَلَيْكُمْ أَهْلَ الْبَيْتِ  
 إِنَّهُ حَمِيدٌ مَجِيدٌ وَ  
 رَحْمَةُ اللَّهِ وَ  
 بَرَكَاتُهُ وَ تَحِيَّاتُهُ  
 مَا هَطَلَ غَمَامٌ وَ  
 هَتَفَ حَمَامٌ وَ  
 تَعَاقَبَتِ اللَّيَالِي وَ  
 الْأَيَّامُ.

o'ona wa le-amrehim wa  
 hukmehim khaaze-o'ona laa  
 mustakbereena wa laa  
 motakabbereena wa bema  
 razeeta lenaa raazoonaa wa  
 lemaa a-a'taytanaa  
 aakhezoona wa le-  
 ano'meka shaakeroona wa  
 zidnaa min fazleka elaynaa  
 wa alhimnaa shukraka  
 lamaa an-a'mta behi  
 a'laynaa aameena rabbal  
 a'alameena was salaato  
 was salaamo a'laykum ahlal  
 bayte innahu hameedun  
 majeedun wa rahmatul  
 laahe wa barakaatohu wa  
 tahiyyaatohu maa hatala  
 ghamaamun wa hatafa  
 hamaamun wa ta-a'aqabatil  
 layaalee wal ayyaam.

or pride, we are pleased with  
 what You liked for us, and  
 what You gave us we  
 accepted, and for Your  
 bounties we are thankful, and  
 provide us with more favor of  
 You, inspire us for Your  
 thankfulness for what You  
 have bestowed upon us with  
 it, respond to me, Lord of the  
 worlds! Blessing and  
 salutation be upon you,  
 people of the household, He  
 is Most Praiseworthy,  
 Glorious, mercy of Allah and  
 His blessing and His greetings  
 till cloud pours, pigeon  
 cheers, the night and the day  
 follows each other.

Then invoke Almighty Allah for your legitimate desires. If Allah – the High – wills, His Mercy and Blessings will be involved.<sup>1</sup>

<sup>1</sup> Misbaah al-Zaaer, p. 488; Behaar al-Anwaar, vol. 102, p. 187; Rawzah al-Azkaar (Manuscript), p. 98



## **(7) Ziyaarat of Imam Moosa Kazim (a.s.) and all Infallible Imams (a.s.)**

Hasan ibn Ali al-Washsha who has said the following:

‘I once asked Imam Reza (a.s.): Is visiting the grave of Abu al-Hasan (Imam Moosa Ibn Ja’far) (a.s.) like visiting the grave of Imam Husain (a.s.)?’

He (a.s.) replied,

*“‘Yes, it is so.’”<sup>1</sup>*

Husain ibn Muhammad al-Qummi who has said the following: ‘Imam Reza (a.s.) has said,

*“Whoever visits the shrine of my father in Baghdad is like one who has visited holy shrines of the Messenger of Allah (s.a.w.a.), and Ameer al-Momineen (a.s.). Except, however, the Messenger of Allah (s.a.w.a.) and Ameer al-Momineen (a.s.) have their own special merits.’”<sup>2</sup>*

Ibn Sinaan says: I asked Imam Reza (a.s.): ‘What is the reward of performing the ziyaarat of your honorable father?’

Imam Reza (a.s.) said:

*“Its reward is Paradise so perform his ziyaarat.”<sup>3</sup>*

Husain ibn Bashshaar Waasetiyy says: I asked Imam Reza (a.s.), ‘What are the rewards for the ziyaarat of the grave of your father (a.s.)?’ Imam (a.s.) replied,

*“Go to his Ziyarat!”*

I (the narrator) asked, ‘What are its merits?’ Imam (a.s.) replied,

*“Same as the merits of the Ziyarat of his father i.e. Allah’s Messenger (s.a.w.a.).”*

I asked, ‘What should I do as I am afraid that it is not possible for me to enter the shrine?’ Imam (a.s.) replied,

*“Salute him from near the bridge.”<sup>4</sup>*

Shaikh Sadooq (r.a.) has narrated through his chain on the authority of Ali ibn Hassaan that: ‘When Imam Reza (a.s.) was asked about the pilgrimage to the shrine of his father Imam Moosa ibn Ja’far (a.s.). He (a.s.) said,

*“Pray in the mosques around the shrine. It suffices that in any of the shrines (of any of the Divine Leaders (a.s.)) you just say:*

عَلَى السَّلَامِ  
 أَوْلِيَاءِ اللَّهِ وَ  
 أَصْفِيَائِهِ السَّلَامِ  
 عَلَى أُمَنَاءِ اللَّهِ وَ  
 أَحِبَّائِهِ السَّلَامِ  
 عَلَى أَنْصَارِ اللَّهِ  
 وَخُلَفَائِهِ السَّلَامِ  
 عَلَى مَحَالِ  
 مَعْرِفَةِ اللَّهِ  
 السَّلَامِ عَلَى  
 مَسَاكِينِ ذِكْرِ اللَّهِ  
 السَّلَامِ عَلَى  
 مُظْهِرِي أَمْرِ اللَّهِ  
 وَنَهْيِهِ السَّلَامِ  
 عَلَى الدَّاعَةِ إِلَى  
 اللَّهِ السَّلَامِ عَلَى  
 الْمُسْتَقِرِّينَ فِي  
 مَرْضَاتِ اللَّهِ  
 السَّلَامِ عَلَى  
 الْمُخْلِصِينَ فِي  
 طَاعَةِ اللَّهِ  
 السَّلَامِ عَلَى  
 الْأِدْلَاءِ عَلَى اللَّهِ  
 السَّلَامِ عَلَى  
 الَّذِينَ مِنْ وَالَاهُمْ  
 فَقَدْ وَالَى اللَّهُ وَ  
 مَنْ عَادَاهُمْ فَقَدْ  
 عَادَى اللَّهُ وَ مَنْ  
 عَرَفَهُمْ فَقَدْ  
 عَرَفَ اللَّهُ وَ مَنْ  
 جَهِلَهُمْ فَقَدْ جَهِلَ  
 اللَّهُ وَ مَنْ  
 اغْتَصَمَ بِهِمْ فَقَدْ  
 اغْتَصَمَ بِاللَّهِ وَ  
 مَنْ تَخَلَّى مِنْهُمْ  
 فَقَدْ تَخَلَّى مِنَ  
 اللَّهِ أَشْهَدُ اللَّهَ  
 أَنِّي سَلِمٌ لِمَنْ  
 سَالَمَكُمْ وَ حَرْبٌ  
 لِمَنْ حَارَبَكُمْ

assalaamo a'laa  
 awleyaaa-il laahe wa  
 asfeyaaa-ehi assalaamo  
 a'laa omanaaa-il laahe  
 wa ahibbaaa-ehi.  
 assalaamo a'laa ansaaril  
 laahe wa kholafaaa-ehi.  
 assalaamo a'laa  
 mahaalle ma'refatil  
 laahe. assalaamo a'laa  
 masaakene zikril laahe.  
 assalaamo a'laa  
 muzheree amril laahe wa  
 nahyehi. assalaamo a'lad  
 do-a'ate elal laahe.  
 assalaamo a'lal  
 mustaqirreena fee  
 marzaatil laahe.  
 assalaamo a'lal  
 mukhleseena fee taa-a'til  
 laahe. assalaamo a'lal  
 adillaaa-e a'lal laahe.  
 assalaamo a'lal lazeena  
 man waalaahum faqad  
 waalal laahe wa man  
 a'adaahum faqad a'adal  
 laaha wa man a'rafahum  
 faqad a'rafal laaha wa  
 man jahelahum faqad  
 jahelal laaha wa manea'  
 tasama behim faqade'  
 tasama billaah wa man  
 takhallaa minhum faqad  
 takhallaa menal laahe.  
 ush-hedul laaha annee  
 silmun leman  
 saalamakum wa harhun  
 leman haarabakum  
 moamenun besirrekum  
 wa a'laaneyatekum

'Peace be upon Allah's friends  
 and chosen ones. Peace be upon  
 Allah's Trustees and His Loved  
 Ones. Peace be upon Allah's  
 helpers and His vicegerents.  
 Peace be upon the centers of  
 recognition of the Divine. Peace  
 be upon the sources of Allah's  
 remembrance. Peace be upon  
 the ones who have manifested  
 Allah's Decrees and what He has  
 admonished mankind against.  
 Peace be upon the ones who call  
 others towards Allah. Peace be  
 upon the ones firm in the  
 pleasure of Allah. Peace be upon  
 the ones sincere in obedience to  
 Allah. Peace be upon the reasons  
 for Allah (Allah's existence).  
 Peace be upon those whose  
 friends are Allah's friends and  
 whose enemies are Allah's  
 enemies. Peace be upon those  
 whose recognition is the same as  
 recognizing Allah; and neglecting  
 them is the same as neglecting  
 Allah. Peace be upon those  
 whose adherence is the same as  
 adhering to Allah, and those  
 whose abandonment is the same  
 as abandoning Allah. I swear by  
 Allah that I submit to whoever  
 submits to you, and fight with  
 whoever fights with you. I believe  
 in what you keep secret and in  
 what you make public. I totally  
 trust you in these affairs. May  
 Allah's Curse be upon the  
 enemies of Muhammad's  
 Household, be they from the

مُؤْمِنٍ بِسِرِّكُمْ وَ عَلَانِيَتِكُمْ مَفُوضٍ فِي ذَلِكَ كُلِّهِ لَعَنَ اللَّهُ عَدُوَّ آلِ مُحَمَّدٍ مِنَ الْجِنَّ وَ الْإِنْسِ مِنْ الْأَوَّلِينَ وَ الْآخِرِينَ وَ أَبْرَأَ إِلَى اللَّهِ مِنْهُمْ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ.	mofawwezun fee zaaleka kullehi elaykum la-a'nal laaho a'duwwa aale mohammadin menal jinne wal inse menal awwaleena wal aakhereena wa abra-o elal laahe minhum wa sallal laaho a'laa mohammadin wa aalehit taahereen.	genies or from the people, be they from those of old or those of later times. And I acquit myself in the sight of Allah of them. And may Allah's Blessings be upon Muhammad (s) and his Household - the purified ones.'
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Shaikh Sadooq (r.a.) says: This ziyaarat is sufficient for all pilgrimages to the Holy shrines. Send a lot of blessings upon Muhammad (s.a.w.a.) and his Household (a.s.), and upon the Divine Leaders naming them one by one. Express your disdain for their enemies. Also ask whatever you want for yourself and other believing men and women in your prayers.”<sup>5</sup>

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<sup>1</sup> Al-Kaafi, vol. 4, p. 583, Tr. No. 2

<sup>2</sup> Al-Kaafi, vol. 4, p. 583, Tr. No. 1

<sup>3</sup> Al-Tahzeeb, vol. 8, p. 82, Tr. No. 3

<sup>4</sup> Rawzah al-Azkaar (Manuscript), p. 64

<sup>5</sup> Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 276; al-Misbaah, p. 669; Mustadrak al-Wasaael, vol. 10, p. 354; Wasaael al-Shiah, vol. 10, p. 431; Behaar al-Anwaar, vol. 102, pp. 18 and 126

## (8) Ziyaarat of Hazrat Faatemah Ma'soomah (a.s.)

Now the ziyaarat of Hazrat Faatemah Ma'soomah (a.s.) as described by Imam Reza (a.s.) will be described then the important purpose of (writing) this book will be expressed in the end.

Late Allama Majlisi (r.a.) says:

I have seen in some books of ziyaarat that Ali Ibn Ibrahim from his father Sa'd who on the authority of Imam Ali Ibn Moosa Reza (a.s.) that he (a.s.) said:

*“O Sa'd! Is there any grave of anyone from our family near your home?”*

I said: ‘May I be sacrificed upon you. Yes the shrine of the daughter of Imam Moosa Ibn Ja'far (a.s.) is situated near us.’

Imam (a.s.) said:

*“Whoever performs her ziyaarat recognizing her right and cognizance will deserve Heaven. Whenever you go for her ziyaarat stand on the position of her head facing Qiblah recite ‘34 اَللّٰهُ اَكْبَرُ times, 33 سُبْحَانَ اللّٰهِ times and 33 اَلْحَمْدُ لِلّٰهِ times and then say:*

اَللّٰهُمَّ عَلَى اَدَمَ	ASSALAAMO A'LAA AADAMA	Peace be on Adam, the
صَفْوَةَ اللّٰهِ	SAFWATIL LAAHE	Choice of Allah! Peace be
اَللّٰهُمَّ عَلَى نُوحٍ	ASSALAAMO A'LAA NOOHIN	on Nooh, the Prophet of
نَبِيِّ اللّٰهِ اَللّٰهُمَّ	NABIYYII LAAHE	Allah, Peace be on
اِبْرَاهِيْمَ عَلَى	ASSALAAMO A'LAA	Ibraheem, the Friend of
خَلِيْلِ اللّٰهِ	IBRAAHEEMA KHALEELIL	Allah, Peace be on Moosa
اَللّٰهُمَّ عَلَى	LAAHE ASSALAAMO A'LAA	who spoke to Allah, Peace
مُوسَى كَلِيْمِ اللّٰهِ	MOOSAA KALEEMIL LAAHE	be on Eesaa, the Spirit of
اَللّٰهُمَّ عَلَى	ASSALAAMO A'LAA E'ESAA	Allah, Peace be on you, O
عِيْسَى رُوْحِ اللّٰهِ	ROOHIL LAAHE ASSALAAMO	Apostle of Allah, Peace be
اَللّٰهُمَّ عَلَى	A'LAYKA YAA RASOOLAL	on you, O the best of the
عَلَيْكَ يَا رَسُوْلَ	LAAHE ASSALAAMO A'LAYKA	Mankind. Peace be on you,
اللّٰهِ اَللّٰهُمَّ عَلَى	YAA KHAYRA KHALQIL	O Choice of Allah! Peace
يَا خَيْرَ خَلْقِ اللّٰهِ	LAAHE AS-AAMO A'LAYKA	be on you, O Muhammad
اَللّٰهُمَّ عَلَى	YAA SAFIYAL LAAHE	(s.a.w.a.) son of Abdullah,
صَفِيِّ اللّٰهِ اَللّٰهُمَّ	ASSALAAMO A'LAYKA YAA	the last of the Prophets!
عَلَيْكَ يَا مُحَمَّدَ	MOHAMMAD ABNA A'B-DIL	Peace be on you, O
ابْنِ عَبْدِ اللّٰهِ خَاتَمَ	LAAHE KHAATAMIN	commander of the faithful,

النَّبِيِّنَ السَّلَامُ  
 عَلَيْكَ يَا أَمِيرَ  
 الْمُؤْمِنِينَ عَلَى  
 ابْنِ أَبِي طَالِبٍ  
 وَصِيَّ رَسُولِ  
 اللَّهِ السَّلَامُ عَلَيْكَ  
 يَا فَاطِمَةَ سَيِّدَةَ  
 نِسَاءِ الْعَالَمِينَ  
 السَّلَامُ عَلَيْكُمَا يَا  
 سِبْطَيَّ نَبِيِّ  
 الرَّحْمَةِ وَ  
 سَيِّدَيَّ شَبَابِ آلِ  
 الْجَنَّةِ السَّلَامُ  
 عَلَيْكَ يَا عَلَى  
 ابْنِ الْحُسَيْنِ سَيِّدِ  
 الْعَابِدِينَ وَ قُرَّةَ  
 عَيْنِ النَّاطِرِينَ  
 السَّلَامُ عَلَيْكَ يَا  
 مُحَمَّدَ بْنَ عَلَى  
 بَاقِرَ الْعِلْمِ بَعْدَ  
 النَّبِيِّ السَّلَامُ  
 عَلَيْكَ يَا جَعْفَرَ  
 مُحَمَّدَ بْنَ  
 الصَّادِقِ الْبَارِّ  
 الْأَمِينِ السَّلَامُ  
 عَلَيْكَ يَا مُوسَى  
 بْنَ جَعْفَرَ الطَّاهِرِ  
 الطَّهْرَ السَّلَامُ  
 عَلَيْكَ يَا عَلَى  
 بْنَ مُوسَى  
 الرِّضَا  
 الْمُرْتَضَى السَّلَامُ  
 عَلَيْكَ يَا مُحَمَّدَ  
 بْنَ عَلَى النَّقِيِّ  
 السَّلَامُ عَلَيْكَ يَا  
 عَلَى بْنَ مُحَمَّدٍ  
 النَّاصِحَ النَّقِيَّ  
 الْأَمِينِ السَّلَامُ  
 عَلَيْكَ يَا حَسَنَ  
 بْنَ عَلَى السَّلَامُ

NABiyYEENA ASSALAAMO  
 A'LAYKA YAA AMEERAL  
 MOMINEENA A'LIYY ABNA  
 ABEE TAALEBIN WASIYYA  
 RASOOLIL LAAHE  
 ASSALAAMO A'LAYKE YAA  
 FAATEMATO SAYYEDATA  
 NESAAA-IL A'ALAMEENA  
 ASSALAAMO A'LAYKOMAA  
 YAA SIBTAY NABIYYIR  
 RAHMATE WA SAYYEDAY  
 SHABAABE AHLIL JANNATE  
 ASSALAAMO A'LAYKA YAA  
 A'LIYY ABNAL HUSAINI  
 SAYYEDAL A'ABEDEENA WA  
 QURRATA A'YNIN  
 NAAZEREENA ASSALAAMO  
 A'LAYKA YAA MOHAMMAD  
 ABNA A'LIYYIN BAAQERAL  
 I'LME BA'DAN NABIYYEENA  
 ASSALAAMO A'LAYKA YAA  
 JA'-FAR ABNA  
 MOHAMMADENIS  
 SAADEQAL BAAAR-RAL  
 AMEENA ASSALAAMO  
 A'LAYKA YAA MOOSABNA  
 JA'-FARIN AT-TAAHERAT-  
 ToHRA ASSALAAMO A'LAYKA  
 YAA A'LIYY ABNA MOOSAR  
 REZAL MURTAZAA  
 ASSALAAMO A'LAYKA YA  
 MOHAMMAD ABNA  
 A'LIYYENIT TAQIYYO  
 ASSALAAMO A'LAYKA YAA  
 A'LIYY ABNA  
 MOHAMMADENIN NAQIYYAN  
 NAASEHAL AMEENA  
 ASSALAAMO A'LAYKA YAA  
 HASAN ABNA A'LIYYIN  
 ASSALAAMO A'LAL-WASIYYE

Ali (a.s.) son of Abu Taalib,  
 the Successor of the  
 Apostle of Allah, Peace be  
 on you, O Fatemah (s.a.),  
 the Leader of the women of  
 the worlds, Peace be on  
 you, O the grandsons of  
 the Prophet of Mercy and  
 the leaders of the youth of  
 Paradise Peace be on you,  
 O Ali son of Husain (a.s.),  
 the leader of worshippers,  
 O Coolness of investigating  
 eyes, Peace be on you, O  
 Muhammad son of Ali  
 (a.s.), O the explorer of the  
 knowledge after the  
 prophets. Peace be on you,  
 O Ja'far son of Muhammad  
 (a.s.), the truthful the  
 benign, the trustworthy.  
 Peace be on you, O Moosa  
 son of Ja'far (a.s.), the  
 pure, the purified. Peace be  
 on you, O Ali son of Moosa  
 (a.s.), the pleased, the  
 gratified. Peace be on you,  
 O Muhammad son of Ali  
 (a.s.), the pious one. Peace  
 be on you, O Ali son of  
 Muhammad (a.s.), the  
 pure, the advising guardian  
 and the trustworthy. Peace  
 be on Hasan son of Ali  
 (a.s.). Peace be on the  
 successor after him. O  
 Allah! Bless your light, the  
 successor and vicegerent  
 of Your Apostle and Your  
 decisive argument over

عَلَى الْوَيْصَى مِنْ  
 بَعْدِهِ اللَّهُمَّ صَلِّ  
 عَلَى نُورِكَ وَ  
 سِرَاجِكَ وَ وَلِيِّ  
 وَلِيِّكَ وَ وَصِيِّ  
 وَصِيِّكَ وَ  
 حُجَّتِكَ عَلَى  
 خَلْقِكَ. السَّلَامُ  
 عَلَيْكِ يَا بِنْتَ  
 رَسُولِ اللَّهِ  
 السَّلَامُ عَلَيْكِ يَا  
 بِنْتَ فَاطِمَةَ وَ  
 خَدِيجَةَ السَّلَامُ  
 عَلَيْكِ يَا بِنْتَ  
 أَمِيرِ الْمُؤْمِنِينَ  
 السَّلَامُ عَلَيْكِ يَا  
 بِنْتَ الْحَسَنِ وَ  
 الْحُسَيْنِ السَّلَامُ  
 عَلَيْكِ يَا بِنْتَ  
 وَلِيِّ اللَّهِ السَّلَامُ  
 عَلَيْكِ يَا أُخْتَ  
 وَلِيِّ اللَّهِ السَّلَامُ  
 عَلَيْكِ يَا عَمَّةَ  
 وَلِيِّ اللَّهِ السَّلَامُ  
 عَلَيْكِ يَا بِنْتَ  
 مُوسَى بْنِ جَعْفَرٍ  
 وَ رَحْمَةَ اللَّهِ وَ  
 بَرَكَاتِهِ. السَّلَامُ  
 عَلَيْكِ عَرَفَ اللَّهُ  
 بَيْنَنَا وَ بَيْنَكُمْ فِي  
 الْجَنَّةِ وَ حَشَرْنَا  
 فِي زُمْرَتِكُمْ وَ  
 أَوْرَدْنَا حَوْضَ  
 نَبِيِّكُمْ وَ سَقَانَا  
 بِكَاسِ جَدِّكُمْ مِنْ  
 يَدِ عَلِيِّ بْنِ أَبِي  
 طَالِبٍ صَلَوَاتُ  
 اللَّهِ عَلَيْكُمْ. أَسْأَلُ  
 اللَّهَ أَنْ يُرِينَا  
 فِيكُمْ السُّرُورَ وَ

MIM BA'DEHI ALLAAHUMMA  
 SALLE A'LAA NOOREKA WA  
 SERAAJEKA WA WALLIYE  
 WALIYYEKA WA WASIYYE  
 WASIYEKA WA HUJJATEKA  
 A'LAA KHALQEKA  
 ASSALAAMO A'LAYKE YAA  
 BINTA RASOOLIL LAAHE  
 ASSALAAMO A'LAYKE YAA  
 BINTA FAATEMATA WA  
 KHADEEJATA ASSALAAMO  
 A'LAYKE YAA BINTA AMEERIL  
 MOaMeNEENA ASSALAAMO  
 A'LAYKE YAA BINTAL  
 HASANE WAL HUSaINE  
 ASSALAAMO A'LAYKE YAA  
 BINTA WALIYYIL LAAHE  
 ASSALAAMO A'LAYKE YAA  
 UKHTA WALLIYIL LAAHE  
 ASSALAAMO A'LAYKE YAA  
 A'MMATA WALLIYYIL LAAHE  
 ASSALAAMO A'LAYKE YAA  
 BINTA MOOSABNA JA'FARIN  
 WA RAHMATUL LAAHE WA  
 BARAKAATOHU ASSALAAMO  
 A'LAYKE A'RRAFAL LAAHO  
 BAY-NANAA WA BAYNAKUM  
 FIL JANNATE WA  
 HASHARANAA FEE ZUM-  
 RATEKUM WA AW-RADANAA  
 HAW-ZA NABIYYEKUM WA  
 SAQAANAA BEKAaSE  
 JADDEKUM MIN-y YADE  
 A'LIYY IBNE ABEE TAALEBIN  
 SALAWAATUL LAAHE  
 A'LAYKUM AS-ALUL LAAHA  
 AN-y YOREYANAA  
 FEEKOMUS SOROORA WAL  
 FARAJA WA AN-y YAJMA-  
 A'NAA WA IYYAAKUM FEE

mankind Peace be on you,  
 O daughter of the Apostle  
 of Allah! Peace be on you,  
 O, daughter of Fatemah  
 (s.a.) and Khadeejah (s.a.)!  
 Peace be on you, O  
 daughter of the  
 Commander of the faithful!  
 Peace be on you, O,  
 daughter of Hasan (a.s.)  
 and Husain (a.s.)! Peace  
 be on you, O, daughter of  
 the vicegerent of Allah!  
 Peace be on you, O, sister  
 of the vicegerent of Allah!  
 Peace be on you, O, aunt  
 of the vicegerent of Allah!  
 Peace be on you, O,  
 daughter of Moosa son of  
 Ja'far (a.s.)! May Allah  
 confer His Mercy and  
 blessing on you! Peace be  
 on you. May Allah introduce  
 us in Paradise and gather  
 us in your group and make  
 us reach to the pond of  
 your Prophet and quench  
 our thirst out of it, with your  
 grandfather's own cup in  
 the hands of Ali (a.s.) son  
 of Abu Taalib Allah bless  
 you all. I ask Allah to grant  
 us, through you, happiness,  
 ease and your  
 companionship, together  
 with your grandfather. May  
 Allah bless you and not to  
 deprive us from  
 understanding you. Indeed,  
 He is Protector and

الْفَرَجَ وَ أَنْ  
 يَجْمَعَنَا وَ إِيَّاكُمْ  
 فِي زُمْرَةِ جَدِّكُمْ  
 مُحَمَّدٍ صَلَّى اللَّهُ  
 عَلَيْهِ وَ آلهِ وَ أَنْ  
 لَا يَسْلُبَنَا  
 مَعْرِفَتَكُمْ إِنَّهُ  
 وَلِيُّ قَدِيرٍ اتَّقَرَّبُ  
 إِلَيَّ اللَّهُ بِحُبِّكُمْ  
 وَ الْبِرِّ آتِيهِ مِنْ  
 أَعْدَائِكُمْ وَ  
 التَّسْلِيمِ إِلَى اللَّهِ  
 رَاضِيًا بِهِ غَيْرَ  
 مُنْكَرٍ وَ لَا  
 مُسْتَكْبِرٍ وَ عَلَى  
 يَقِينٍ مَا آتَى بِهِ  
 مُحَمَّدٌ وَ بِهِ  
 رَاضٍ. نَطْلُبُ  
 بِذَلِكَ وَجْهَكَ  
 يَا سَيِّدِي الْأَلَمَ  
 وَ رِضَاكَ وَ  
 الدَّارَ الْآخِرَةَ.  
 يَا فَاطِمَةُ اشْفَعِي  
 لِي فِي الْجَنَّةِ  
 فَإِنَّ لَكَ عِنْدَ اللَّهِ  
 شَيْئًا مِنَ الشَّانِ.  
 اللَّهُمَّ إِنِّي  
 أَسْأَلُكَ أَنْ تَخْتِمَ  
 لِي بِالسَّعَادَةِ فَلَا  
 تَسْلُبَ مِنِّي مَا أَنَا  
 فِيهِ وَ لَا حَوْلَ  
 وَ لَا قُوَّةَ إِلَّا  
 بِاللَّهِ الْعَلِيِّ  
 الْعَظِيمِ. اللَّهُمَّ  
 اسْتَجِبْ لَنَا وَ  
 تَقَبَّلْ بِكَرَمِكَ وَ  
 عِزَّتِكَ وَ  
 بِرَحْمَتِكَ وَ  
 عَافِيَتِكَ وَ صَلَّى  
 اللَّهُ عَلَى مُحَمَّدٍ وَ

ZUMRATE JADDEKUM  
 MOHAMMADIN SALLAL  
 LAALHO A'LAYKUM WA AN  
 LAA YASLOBANAA  
 MA'REFATEKUM INNAHU  
 WALIYYUN QADEERUN  
 ATAQARRABO ELAL LAAHE  
 BE HUBBEKUM WAL  
 BARAAA-ATE MIN AA'-DAAA-  
 EKUM WAT TASLEEME ELAL  
 LAAHE RAAZEYAN BEHI  
 GHAYRA MUNKERIN WA LAA  
 MUSTAKBERIN WA A'LAA  
 YAQEENE MAA ATAA BEHI  
 MOHAMMADIN WA BEHI  
 RAAZIN NATLOBO  
 BEZAALEKA WAJHAKA YAA  
 SAYYEDEE ALLAAHUMMA  
 WA REZAAKA WAD DAARAL  
 AAKHERATA YAA  
 FAATEMATUSH FAE'E LEE FIL  
 JANNATE FA INNA LAKE  
 I'NDAL LAAHE SHANAAN  
 MENASH SHANE  
 ALLAAHUMMA INNEE  
 AsalOKA AN TAKHTEMA LEE  
 BIS-SA-A'ADATE FALAA  
 TASLUB MINNEE MAAA  
 ANAA FEEHE WA LAA  
 HAWLA WA LAA QUWWATA  
 ILLAA BILLAAHIL A'LIYIL  
 A'ZEEME ALLAAHUMMAS  
 TAJIB LANAA WA  
 TAQABBALHO BEKARAMEKA  
 WA I'ZZATEKA WA BE  
 RAHMATEKA WA  
 A'AFEYATEKA WA SALLAL  
 LAAHO A'LAA MOHAMMADIN  
 WA AALEHI AJMAE'ENA WA

Powerful on everything. I  
 seek nearness to Allah  
 through my love for you  
 and my disassociation from  
 your enemies and my  
 surrender to Allah willingly,  
 not arrogantly my  
 acceptance, with unshaken  
 faith, what He  
 communicated to  
 Muhammad seeking in that  
 Your Face! O Allah! O my  
 Master! Your satisfaction  
 and the next world, O  
 Fatemah! Stand by us  
 when Allah sits in judgment  
 over us, For surely you  
 have an esteemed position  
 near Allah. O Allah! I ask  
 You to make my ending  
 happy and not to take away  
 what you have given me  
 There is neither might nor  
 power but with Allah, the  
 Great, the Exalted. So by  
 Your generosity, might  
 mercy and bounteousness,  
 comply with our  
 supplication, Allah, bless  
 Muhammad (s.a.w.a.) and  
 his pious and pure progeny  
 (a.s.) and give them  
 abundant peace! O the  
 most Merciful of the  
 Merciful.<sup>1</sup>

اَلَيْهِ اَجْمَعِيْنَ وَ سَلَمَ تَسْلِيْمًا يَا اَرْحَمَ الرَّاحِمِيْنَ	SALLAMA TASLEEMAN YAA ARHAMAR RAAHEMEEN.
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<sup>1</sup> Behaar al-Anwaar, vol. 102, p. 265



## Short Discussion of the Dignity and Exaltation of Hazrat Faatemah Ma'soomah (s.a.)

If anyone gets an opportunity to go for ziyaarat of Hazrat Faatemah Ma'soomah (a.s.) having her cognizance and dignity in the heart will be deserving for heaven.

The discourse of Imam Reza (a.s.) that whoever visits the shrine of Hazrat Faatemah Ma'soomah (a.s.) having her cognizance and dignity in heart, will deserve for heaven, expresses that her status is so much munificent and bountiful that as soon as a pilgrim recites her ziyaarat, taking into consideration of her high status and cognizance, enters into the strong fort of her dominance and status and thus he is secured from the Hell fire and gets a palce in Paradise.

Owing to this reason this group also expects like the former group that would enter the Heaven through the medium of her intercession.

Every year millions of pilgrims, from far and near, come to visit the holy shrine of Hazrat Faatemah Ma'soomah (a.s.) and are honored. But how many people are acquainted of her status and dignity?

We are sorry to say that the Shias did not truly recognize such a great and dignified lady Hazrat Faatemah Ma'soomah (a.s.) as she should be recognized.

Fakhrul Waezeen late Sayed Mohammad Baqar Khalkhali in the Book 'Jannaat-e-Samaaniyyah, p. 858' and famous historian Sepehr<sup>1</sup> in 'Naasekh al-Tawaareekh', vol. 7, p. 33 narrate that Imam Reza (a.s.) said about the dignity of Faatemah Ma'soomah (a.s.):

مَنْ زَارَ الْمَعْصُومَةَ بِقُمْ (فِي قُمْ) كَمَنْ زَارَنِي

“Whoever visits Ma'soomah in Qum is like the one who has visited me.”

On behalf of these narrations the status and dignity of Hazrat Faatemah Ma'soomah (a.s.) can very well be understood.

In view of this tradition, we may comprehend about the dignified personality of Faatemah Ma'soomah (a.s.) on the Day of Judgement to some extent.

Imam Ja'far al-Sadiq (a.s.) said:

وَتَدْخُلُ بِشَفَاعَتِهَا شِيعَتِي الْجَنَّةَ بِأَجْمَعِهِمْ.

*“Through the medium of the intercession of (Hazrat Faatemah Ma’soomah (a.s.)) all my Shias will enter into Paradise.”<sup>2</sup>*

On this account through the medium of intercession of Faatemah Ma’soomah (a.s.) people in mass will set on towards the eight gates of Paradise.

We recite in the ziyaarat of the dignified and splendid lady:

يَا فَاطِمَةُ اِشْفَعِي لِي فِي الْجَنَّةِ

*“O Faatemah! Please intercede me for Heaven.”*

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<sup>1</sup> Mirza Muhammad Taqi Khan Sepehr

<sup>2</sup> Safeenah al-Behaar, root فَطَمَ

## **An important point about the intercession of Faatemah Ma'soomah (a.s.)**

Hereunder we shall mention an important point with regard to the intercession of Hazrat Faatemah Ma'soomah (a.s.) for Shias and lovers (of Ahlul Bayt (a.s.)).

The grandeur and stateliness of Hazrat Faatemah Ma'soomah (a.s.) is deserving for two reasons:

1. Hazrat Faatemah Ma'soomah (a.s.)'s connection with the Infallible Imams (a.s.) and also her lineage and relationship with them. Because Hazrat Faatemah Ma'soomah (a.s.) is the daughter of an Imam (a.s.), sister of an Imam (a.s.), father's sister of an Imam (a.s.), granddaughter of an Imam (a.s.) and we recite her ziyaarat.

السَّلَامُ عَلَيْكَ يَا بِنْتَ رَسُولِ اللَّهِ ... السَّلَامُ عَلَيْكَ يَا بِنْتَ مُوسَى بْنِ جَعْفَرٍ

2. In addition to the apparent connection and relationship of Hazrat Faatemah Ma'soomah (a.s.) with infallible Imams (a.s.) her meaningful nearness is also worth to be considered.

This is also worth to be noted that many of the sublime sons of Holy Imams (a.s.) are equal to the status of Hazrat Faatemah Ma'soomah (a.s.) due to their evident relationship and nearness but on account of the meaningful and dignified and spiritual personality of Hazrat Faatemah Ma'soomah (a.s.) none is equal to her.

Comprehending on the discourses of Imam Reza (a.s.) about the ziyaarat and magnificent personality of Hazrat Faatemah Ma'soomah (a.s.) we can come to the conclusion that Hazrat Faatemah Ma'soomah (a.s.), in view of her connection with the holy family of infallible Imams (a.s.) and at the same time in spite of her magnificence, she herself has got the status of wilayat.

Imam Reza (a.s.) stated her relationship with the infallible Imams (a.s.) so that everybody could know that Hazrat Faatemah Ma'soomah (a.s.) has got the grand status of intercession. This does not mean that Hazrat Faatemah Ma'soomah (a.s.) has got close relationship with infallible Imams (a.s.) instead it is ordered that the pilgrims should say: يَا فَاطِمَةُ ارْشَفَعِي لِي فِي الْجَنَّةِ And they should claim for the intercession of Hazrat Faatemah Ma'soomah (a.s.).

Further this is also worth to be considered that the sentence did not start with *يَا بِنْتُ رَسُولِ اللَّهِ* or *يَا بِنْتُ أَمِيرِ الْمُؤْمِنِينَ* so that the pilgrims should seek her intercession as she is the daughter of the Holy Prophet (s.a.w.a.) or the daughter of the Commander of Faithful (a.s.) but by dint of the sentence *يَا فَاطِمَةُ* (O Faatemah! Intercede) Hazrat Faatemah Ma'soomah (a.s.) has been asked for intercession. By way of subtlety in the interpretation used by Imam Reza (a.s.) he (a.s.) has explained us that grand status of intercession is not because of her relationship with the family of Divine Revelation (a.s.) but this grand lady herself possesses this sublime status.

In order to further clarify this fact some more sentences of her ziyarat are stated hereunder:

*فَإِنَّ لَكَ عِنْدَ اللَّهِ شَأْنًا مِنَ الشَّأْنِ*

This sentence is for expressing the actual reality that Hazrat Faatemah Ma'soomah (a.s.) possesses the grandeur of Wilayat and nearness to Almighty Allah.

On this ground we see that by the sentences in her ziyarat 'daughter of the Messenger of Allah (s.a.w.a.)', 'daughter of the Commander of faithful (a.s.)' or 'the sister of Imamat' or 'father's sister', the magnificence of Hazrat Faatemah Ma'soomah (a.s.) has been stated. But at the time of requesting for her intercession, the interpretation of the ziyarat changes and the name of Hazrat Faatemah Ma'soomah (a.s.) is taken instead of the previous sentences and after calling her name she is asked for her intercession for entry in Heaven.

By the way Hazrat Faatemah Ma'soomah (a.s.), by rescuing the people from the horrors of the Day of Judgement, will direct them towards Heaven. In the same way she possesses the dignity and magnificence during the era of occultation also. She could get the people rid of the difficulties of the period of occultation and by dint of her status of intercession, she will relieve the people from the troubles and difficulties and will become the medium for the early reappearance of Imam of the time (a.t.f.s.).

That is why it is incumbent upon the pilgrims to concentrate on the point that whenever they are blessed by the meaningful ziyarat of the dignified personalities they not only should take care of their own situation but they should also pray for the salvation of this universe and its residents and pray to enlighten the candle of Wilayat on this world and they should determine this request as their most important prayer so that the universal sovereignty of

Hazrat Imam Mahdi (a.t.f.s.) could be witnessed and the promised Heaven could be observed in this world.

Wassalaam

15<sup>th</sup> of the month of Ramazan (Birth of Imam Hasan al-Mujtaba (a.s.)) 1431 A.H.

26<sup>th</sup> August, 2010

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