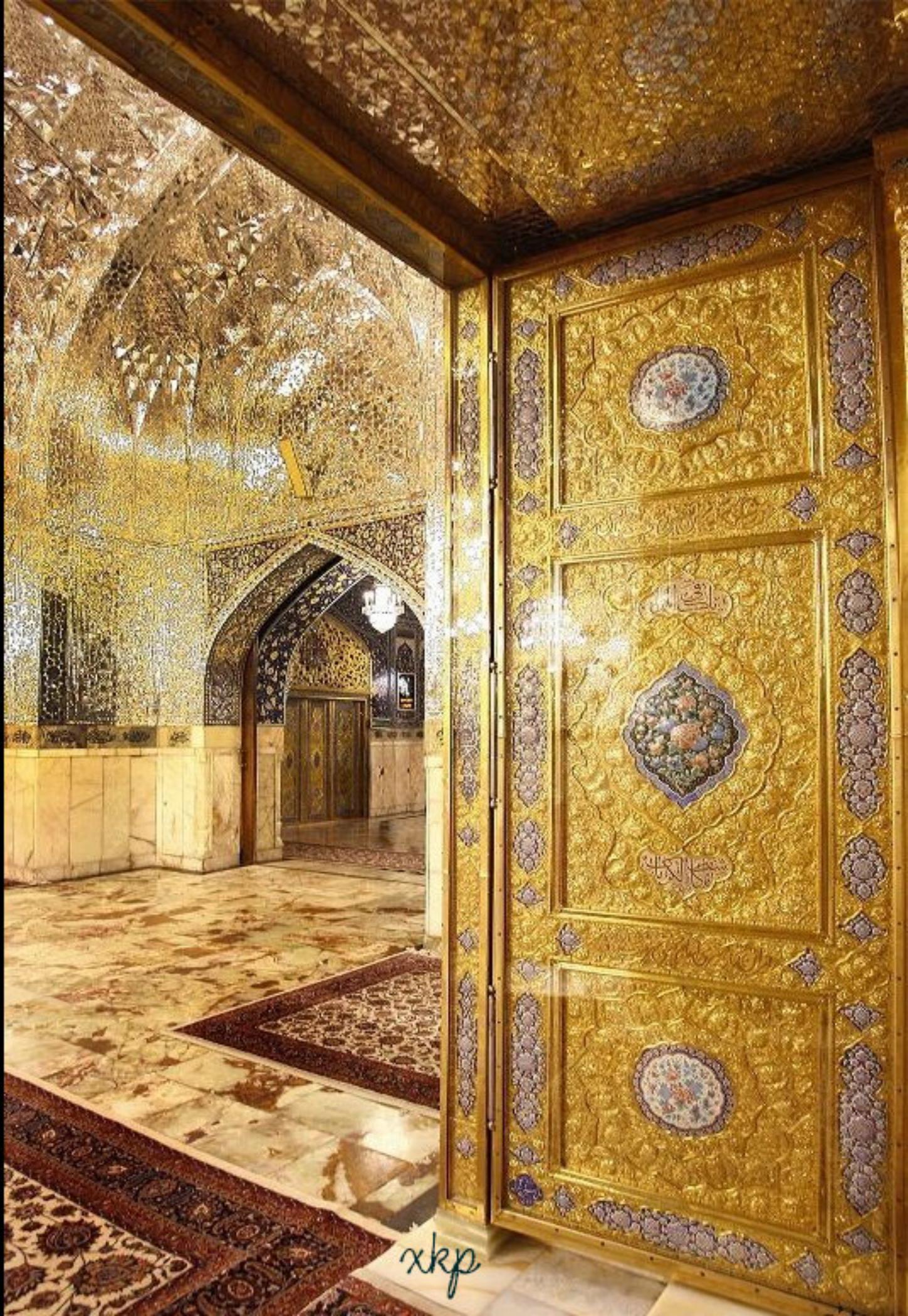


Saheefah-e-Razaviyyah

Imam Ali Ibn Moosa al-Reza (as)



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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 فَاطِمَةَ 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-Razawiyah' 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*:

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ 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:

أَدْعُونِي أَسْتَجِبْ لَكُمْ.

“Call upon Me, I will answer you.”¹

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

¹ *Urdu translator's note*

² *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 بِعَدْلِكَ 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

17th Rabiul Awwal, 1432 A.H.

Chapter 4

Eight Surahs of Holy Quran

Surah Yaaseen

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ.	Bismil laahir rahmaanir raheem	In the Name of Allah, the All-merciful, the All- compassionate
یس ۱	YAASEEN.	Ya Seen.
وَالْقُرْآنِ الْحَكِیْمِ ۲	WAL QURAAANIL HAKEEM.	I swear by the Quran full of wisdom
إِنَّكَ لَمِنَ الْمُرْسَلِیْنَ ۳	INNAKA LAMENAL MURSALEEN.	Most surely you are one of the apostles
عَلٰی صِرَاطٍ مُّسْتَقِیْمٍ ۴	A'LAA SERaATIM MUSTAQEEM.	On a right way.
تَنْزِیْلِ الْعَزِیْزِ الرَّحِیْمِ ۵	TANZEELAL A'ZEEZIR RAHEEM.	A revelation of the Mighty, the Merciful.
لِنُنْذِرَ قَوْمًا مَّا أُنْذِرُوا لَمْ یَكُنْ لَهُمْ عَقْلٌ ۶	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 عَلٰی أَكْثَرِهِمْ فَهُمْ لَا یُؤْمِنُونَ ۷	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 فِیْ أَعْنَاقِهِمْ أَغْلَالًا فَیَسِیْ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ۸	INNAa JA-A'LNAa FEE A- A'NAAQEHEM 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.

<p>وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَعْسَيْنَاهُمْ فِيهِمْ لَا يُبْصِرُونَ ٩</p>	<p>WA JA-A'LNAA MIM 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 تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ بِالْغَيْبِ ١١ 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 ١٢ وَكُلِّ 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>وَاصْرَبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ ١٣ 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 أَسْنِينَ فَكَذَّبُوا بِمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ ﴿١٤﴾</p>	<p>IZ ARSALNAA ELAYHEMUS NAYNE FA- KAZZABOOHOMAA FA- A'ZZAZNAA BE SAALESIN FA-QAALOO INNA 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 رَبَّنَا 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 لَّعَيْنٌ لَّمْ يَنْظُرْهُمُ لِنَرْجُمَنَّكُمْ ۖ وَاتَّخَذُوا وَالْيَمَسَّاتِكُمْ مِّنَّا عَذَابٌ الْبَاطِلِ ﴿١٨﴾</p>	<p>QAALOO INNA 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 ۗ أَلَيْسَ ذِكْرُكُمْ ۗ إِنْ 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 يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿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>TABEEO' MAL LAA YAS-</p>	<p>Follow him who does not ask</p>

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

<p>فَأَذَانًا خَمْدُونَ ٢٩</p>	<p>EZAA HUM KHAAMEDOON.</p>	
<p>يَحْسِرَةَ عَلِي الْعِبَادِ مَا يَأْتِيهِمْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ٣٠</p>	<p>YAA HASRATAN A'LAL E'BAADE, MAA YAATEEHIM MIR RASOOLIN ILLAA KAANOO BEHI YASTAHZEOON.</p>	<p>Alas for the servants! there comes not to them an apostle but they mock at him.</p>
<p>الَّذِينَ يَرَوْنَ كَمْ أَلْزَمْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ لَا يَرْجِعُونَ ٣١</p>	<p>ALAM YARAW KAM AHLAKNAA QABLAHUM MENAL QOROONE ANNAHUM ELAYHIM LAA YARJEOON.</p>	<p>Do they not consider how many of the generations have We destroyed before them, because they do not turn to them?</p>
<p>وَأَن كُلُّ لَمَّا جَمِيعٍ لَدَيْنَا مُخْضَرُونَ ٣٢</p>	<p>WA IN KULLUL LAMMAA JAMEE-u'L LADAYNAA MOHZAROON.</p>	<p>And all of them shall surely be brought before Us.</p>
<p>وَأَيُّهُ الْأَرْضِ الْمَيِّتَةِ أَخْيِيدًا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ٣٣</p>	<p>WA AAYATUL LAHOMUL ARZUL MAYTAh, AHYAYNAAHAA WA AKHRAJNAA MINHAA HABBAN FAMINHO YAAKOLOON.</p>	<p>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.</p>
<p>وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ٣٤</p>	<p>WA JA-A'LNAA FEEHAA JANNAATIM MIN NAKHEELINw WA A- A'NAABINw WA FAJJARNAA FEEHAA MENAL O'YOONE.</p>	<p>And We make therein gardens of palms and grapevines and We make springs to flow forth in it,</p>
<p>لِيَأْكُلُوا ثَمْرَهُ وَمَا عَمِلْتُمْ أَيْدِيَهُمْ أَفَلَا يَشْكُرُونَ ٣٥</p>	<p>LE-YAAKOLOO MIN SAMAREHI, WA MAA A'MELAT-HO AYDEEHIM, AFALAA YASHKOROON.</p>	<p>That they may eat of the fruit thereof, and their hands did not make it; will they not then be grateful?</p>
<p>سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ</p>	<p>SUBHAANAL LAZEe KHALAQAL AZWAAJA KULLAHAA MIMMAA</p>	<p>Glory be to Him Who created pairs of all things, of what the</p>

<p>الْأَرْضُ وَمِن 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 فَاذَا لَمُّ 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 القَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكَ 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 مِّنْ مِّثْلِهِ 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>وَإِنْ 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 لِي حِينَ 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 آيَةٌ مِّنْ رَّبِّهِمْ إِلَّا كَانُوا عَنْهَا مُغْرَضِينَ ٤٦	WA MAA TAA-TEEHIM MIN AAYATIM MIN AAYAATE RABBEHIM ILLAA KANOO A'NHAA MOA'REZEEN.	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 أَطَعَمَهُ ۗ لَئِنْ أَنْتُمْ إِلَّا 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 هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ٤٨	WA YAQOOLONA 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 يَخْصَمُونَ ٤٩	MAA YANZOROONA ILLAA SAYHATANw WAAHEDATAN TAAKHOZOHUM 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.
وَنُفِّخَ فِي الصُّورِ فَإِذَا هُمْ مِّنْ 	WA NOFEKHA FIS-SOORE FA-EZAA HUM MENAL	And the trumpet shall be blown, when lo! from their

<p>الْأَجْدَاتِ إِلَى رَبِّهِمْ يَسْأَلُونَ ٥١</p>	<p>AJDAASE ELAA RABBEHIM YANSELOON.</p>	<p>graves they shall hasten on to their Lord.</p>
<p>قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مَرْقَدَنَا ٥٠ هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ٥٢</p>	<p>QAALOO YAA WAYLANAA MAM BA-A'SANAA MIM MARQADENAA, HAAZAA MA WA-A'DAR RAHMAANO WA SADAQAL MURSALOON.</p>	<p>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.</p>
<p>إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُخَضَّرُونَ ٥٣</p>	<p>IN KAAANAT ILLAA SAYHATANw WAAHEDATAN FA-EZAA HUM JAMEE-U'L LADAYNAA MOHZAROON.</p>	<p>There would be naught but a single cry, when lo! they shall all be brought before Us;</p>
<p>فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ٥٤</p>	<p>FALYAWMA LAA TUZLAMO NAFsoon SHAY-ANw WA LAA TUJ-ZAWNA ILLAA MAA KUNTUM TA'MALOON.</p>	<p>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.</p>
<p>إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فُكْرِهِمْ ٥٥</p>	<p>INNA ASHAABAL JANNATIL YAWMA FEE SHOGHOLIN FAAKEHOON.</p>	<p>Surely the dwellers of the garden shall on that day be in an occupation quite happy.</p>
<p>هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ الْأَرَايِكِ مُتَّكِعُونَ ٥٦</p>	<p>HUM WA AJWAAJOHUM FEE ZELAALIN A'LAL ARAAA-EKE MUTTAKEOON.</p>	<p>They and their wives shall be in shades, reclining on raised couches.</p>
<p>لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ يَدْعُونَ ٥٧</p>	<p>LAHUM FEEHAA FAAKEHATUNw WA LAHUM MAA YADDAO'ON.</p>	<p>They shall have fruits therein, and they shall have whatever they desire.</p>
<p>سَلَامٌ قَوْلًا مِّنْ رَبِّ رَحِيمٍ ٥٨</p>	<p>SALAAMUN, QAWLAM MIR- RABBIR RAHEEM.</p>	<p>Peace: a word from a Merciful Lord.</p>
<p>وَأَمَّا زُورًا الْيَوْمَ الْمُجْرِمُونَ ٥٩</p>	<p>WAM TAAZUL YAWMA AYYOHAL MUJREMOON.</p>	<p>And get aside today, O guilty ones!</p>
<p>أَلَمْ أَعِذْ بِالنِّكْمِ</p>	<p>ALAM A-A'HAD ELAYKUM YAA</p>	<p>Did I not charge you, O</p>

يٰۤاَيُّهَا اٰدَمُ اَنْ لَا تَعْبُدُوا الشَّيْطٰنَ ۗ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ۙ ٦٠	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 اَنْ اَعْبُدُوْنِيْ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ۙ ٦١	WA ANE'-BODOONEE, HAAZAA SERAATUM MUSTAQEEM.	And that you should serve Me; this is the right way.
وَلَقَدْ اَضَلَّ مِنْكُمْ جِبَلًا كَثِيْرًا ۙ اَفَلَمْ تَعْقِلُوْنَ ۙ ٦٢	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?
اِذِْهٖ جَهَنَّمُ الَّتِي كُنْتُمْ تُوْعَدُوْنَ ۙ ٦٣	HAAZEHI JAHANNAMUL LATEE KUNTUM TOO- A'DOON.	This is the hell with which you were threatened.
اِصْلُوْا يَوْمَ الْيَوْمِ بِمَا كُنْتُمْ تَكْفُرُوْنَ ۙ ٦٤	ISLAWHAL YAWMA BEMAA KUNTUM TAKFOROON.	Enter into it this day because you disbelieved.
الْيَوْمَ نَخْتِمُ عَلٰى اَفْوَاهِهِمْ وَنُكَلِّمُنَا اَيْدِيَهُمْ وَنَشْهَدُ اَرْجُلَهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ ۙ ٦٥	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 فَاَنى يُبْصِرُوْنَ ۙ ٦٦	WA LAW NA-SHAAA-O LATAMASNAA A'LAA A- A'YONEHIM FASTABAQUS- SERAATA FA-ANNA 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 لَمَسَخْنٰهُمْ عَلٰى مَكَانَتِهِمْ فَمَا اَسْتَطَاعُوْا مُضِيًّا وَلَا يَرْجِعُوْنَ ۙ ٦٧	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.
وَمَنْ نُّعَمِّرْهُ	WA MAN NO-A'MMIRHO	And whomsoever We

<p>نُنَكِّسُهُ فِي 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 عَلَّمْنَاهُ الشُّعْرَ وَمَا يَنْبَغِي لَهُ أَنْ يَأْتِيَ بِذِكْرِ الْقُرْآنِ 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>لِيُنذِرَ 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 لَهُمْ فَمِنْهَا رَكُوبُهُمْ 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 لَعَلَّهُمْ يُنصَرُونَ 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 يَخْرُجُكَ 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>

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

وَالْيَهِ
شَيْءٌ
تُرْجَعُونَ ۝ ۸۳

KULLE SHAYINw WA ELAYHE
TURJA-O'ON.

to Him you shall be
brought back.

Surah Rahman

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ	BISMIL LAHIR RAHMAANIR RAHEEM	In the Name of Allah, the All-merciful, the All-compassionate
الرَّحْمٰنُ ۝ ۱	AR-RAHMAAN.	The Beneficent Allah,
عَلَّمَ الْقُرْآنَ ۝ ۲	A'LLAMAL QURAAN.	Taught the Quran.
خَلَقَ الْاِنْسَانَ ۝ ۳	KHALAQAL INSAAN.	He created man,
عَلَّمَهُ الْبَيَانَ ۝ ۴	A'LLAMAHUL BAYAAN.	Taught him the mode of expression.
الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ۝ ۵	ASH-SHAMSO WAL- QAMARO BE HUSBAANIN.	The sun and the moon follow a reckoning.
وَالنَّجْمُ وَالشَّجَرُ يَسْجُدْنَ ۝ ۶	WAN-NAJMO WASH- SHAJARO YASJODAN.	And the herbs and the trees do prostrate (to Him).
وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۝ ۷	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 ۝ ۸	ALLAA TATGHAW FIL MEEZAAN.	That you may not be inordinate in respect of the measure.
وَأَقِمْوَا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ۝ ۹	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 ۝ ۱۰	WAL ARZA WA ZA-A'HAA LIL ANAAM.	And the earth, He has set it for living creatures;
فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْاَكْمَامِ ۝ ۱۱	FEEHAA FAAKEHATUNw WAN-NAKHLO ZAATUL AKMAAM.	Therein is fruit and palms having sheathed clusters,
وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ۝ ۱۲	WAL-HABBO ZUL-A'SFE WAR-RAYHAAN.	And the grain with (its) husk and fragrance.

فَبِأَيِّ آلاءِ 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 آلاءِ 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 آلاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿١٨﴾	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
مَرَجَ الْبُحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾	MARAJAL BAHRAYNE YALTAQEYAAN.	He has made the two seas to flow freely (so that) they meet together:
بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ﴿٢٠﴾	BAYNAHOMAA BARZAKHUL LAA YABGHEYAAN.	Between them is a barrier which they cannot pass.
فَبِأَيِّ آلاءِ 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 آلاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٢٣﴾	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
وَاللَّهُ وَالْمُنشآتُ فِي الْجَوَارِ	WA LAHUL JAWAARIL MUNSHA-AATO FIL BAHRE	And His are the ships reared aloft in the sea like

الْبَحْرُ كَالْأَعْلَامِ ٢٤	KAL-A'LAAM.	mountains.
فَبِأَيِّ آيَاتِ 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.
وَبَيِّتِي وَجُرُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ 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 آيَاتِ 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 آيَاتِ رَبِّكُمَا تُكَذِّبِينَ ٣٠	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
سَنَفْرُغُ لَكُمْ أَيُّهَا النَّاقَتَانِ ٣١	SANAFROGHO LAKUM AYYOHAS SAQALAAAN.	Soon will We apply Ourselves to you, O you two armies.
فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكَذِّبِينَ ٣٢	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
يَمَعْشَرُ الْجِنِّ وَالْإِنْسِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ٣٣	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 آيَاتِ رَبِّكُمَا	FABE-AYYE AALAAA-E	Which then of the bounties

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

<input type="checkbox"/> تُكذِّبِينَ ٤٥	RABBEKOMAA TOKAZZEBAAN.	of your Lord will you deny?
وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ٤٦	WA LEMAN KHAafa MAQAAMA RABBEHI JANNATAAN.	And for him who fears to stand before his Lord are two gardens.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكذِّبِينَ ٤٧	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
ذَوَاتًا أَفْنَانٍ ٤٨	ZAWAATAA AFNAAN.	Having in them various kinds.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكذِّبِينَ ٤٩	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
فِيهِمَا عَيْنَانِ تَجْرِينِ ٥٠	FEEHEMAA A'YNAANE TAJREYAAN.	In both of them are two fountains flowing.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكذِّبِينَ 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 تُكذِّبِينَ 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 تُكذِّبِينَ ٥٥	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
فِيهِنَّ قَصْرٌ مَطْرُوفٍ لَمْ يَطْمِئِنَّ ٥٥	FEEHINNA QAASERAATUT TARFE, LAM YATMISHUNNA	In them shall be those who restrained their eyes; before

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

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٦٩﴾	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
فِيهِنَّ خَيْرَاتٌ حَسَنَاتٌ ﴿٧٠﴾	FEEHINNA KHAYRAATUN HESAAAN.	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 يَطْمِئِنَّ قُلُوبُهُمْ وَلَا جَانٌّ ﴿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?
مُتَّكِنِينَ رُفْرَفٍ خُضْرٍ وَعَبَقَرِيٍّ حَسَنَاتٍ ﴿٧٦﴾	MUTTAKE-EENA A'LAA RAFRAFIN KHUZRInW WA A'BQARIYYIN HESAAAN.	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 اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ	BISMIL LAAHIR RAHMAANIR RAHEEM	In the Name of Allah, the All- merciful, the All- compassionate
هَلْ أَتَىٰ عَلَىٰ	HAL ATAA A'LAL INSAANE	There surely came over man

<p>الْإِنْسَانَ حِينَ مَنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا 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 مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِمْ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ٢١</p>	<p>INNAA KHALAQNAL INSAANA MIN NUTFATIN AMSHAAJIN, NABTALEEHE FA-JA-A'LNAAHO 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 السَّبِيلَ لِمَا شَاكَرًا وَلِمَا 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 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 مِزْجِيَةٍ 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 الْعِبَادُ 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 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>وَيُطْعَمُونَ 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 نَطْعِمُكُمْ لَوْجِهٍ لِلَّهِ 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>فَوَقَى 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 صَبْرًا وَجَنَّةٍ 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>مُتَّكِنِينَ فِيهَا عَلَى 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 وَذَلَّلْتَ قُطُوفَهَا 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 بِأَنْبِيَةٍ 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>

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

<p>وَاصِيلًا ٢٥</p>	ASEELAA.	
<p>وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ٢٦</p>	WA MENAL LAYLE FASJUD LAHU WA SABBEH-HO LAYLAN TAWEELAA.	And during part of the night adore Him, and give glory to Him (a) long (part of the) night.
<p>إِنَّ الْوَالِدِ يُحِبُّونَ الْعَاجِلَةَ وَيَذْرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ٢٧</p>	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.
<p>نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَابَهُمْ. وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا ٢٨</p>	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.
<p>إِنَّ تَذَكُّرًا ٢٩ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ٢٩</p>	INNA HAAZEHI TAZKERAH, FAMAN SHAAA-AT TAKHAZA ELAA RABBEHI SABEELAA.	Surely this is a reminder, so whoever pleases takes to his Lord a way.
<p>وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ. إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ٣٠</p>	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;
<p>يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ. وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ٣١</p>	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

<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p>	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 ٤	LAYLATUL QADRE, KHAYRUM MIN ALFE SHAHR.	The grand night is better than a thousand months.
تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ٥	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 ٦ مَطْلَعِ الْفَجْرِ ٥	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 زُلْزَالًا 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 TOHADDES 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 ٥ لِيُرَوْا أَعْمَالَهُمْ ٦	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 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	WAL-A'ADEYAATE ZABHAN.	I swear by the runners breathing pantingly,
فَالْمُورِيَّتِ قَدْحًا	FAL-MOORE-YAATE QADHAN.	Then those that produce fire striking,
فَالْمُغِيرَاتِ صُبْحًا	FAL-MOGHEERAATE SUBHAN.	Then those that make raids at morn,
فَاتْرَنَ نَقْعًا	FA-ASARNA BEHI NAQ-A'N.	Then thereby raise dust,
فَوْسَطْنَ جَمْعًا	FA-WASATNA BEHI JAM-A'N.	Then rush thereby upon an assembly:
إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ	INNAL INSAANA LE-RABBEHI LA-KANOOD.	Most surely man is ungrateful to his Lord.
وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ	WA INNAHU A'LAA ZAALEKA LA-SHAHEED.	And most surely he is a witness of that.
وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ	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	AFALAA YA'LAMO EZAA BOA'SERA MAA FIL QOBOORE.	Does he not then know when what is in the graves is raised,
وَخُصِّلَ مَا فِي الصُّدُورِ	WA HUSSELA MAA FIS SODOORE.	And what is in the breasts is made apparent?
إِنَّ رَبَّهُمْ بِهِمْ	INNA RABBAHUM BEHIM	Most surely their Lord that

يَوْمَئِذٍ لَّخَبِيرٌ ۱	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 ۱	ezaa jaaa-a nasrul laahe wal-fatho.	When there comes the help of Allah and the victory,
وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۲	wa ra-ayatan naasa yadkholoona fee deenil laahe afwaajan.	And you see men entering the religion of Allah in companies,
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْ لَهُ ۝ إِنَّهُ كَانَ تَوَّابًا ۳	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 يَا الْكَافِرُونَ ۱	QUL YAA AYYOHAL KAAFEROONA.	Say: O unbelievers!
لَا أَعْبُدُ مَا تَعْبُدُونَ ۲	LAA A-A'BODO MAA TA'BODOONA.	I do not serve that which you serve,
وَلَا أَنْتُمْ عِبُدُونَ ۳	WA LAA ANTUM A'ABEDOONA MAA A- A'BOD.	Nor do you serve Him Whom I serve:
وَلَا أَنَا عَابِدُكُمْ ۴	WA LAA ANAA A'ABEDUM MAA A'BAT- TUM.	Nor am I going to serve that which you serve,
وَلَا أَنْتُمْ عِبُدُونَ ۵	WA LAA ANTUM A'ABEDOONA MAA A- A'BOD.	Nor are you going to serve Him Whom I serve:
لَكُمْ دِينُكُمْ وَلِيَ ۶	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.¹

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 sincerity 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 brothers² 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

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

² Two stars in the North Pole.

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.¹

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 growth² (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’³ (four pedigrees), as there is no value of the saying of ‘Elal-e-Arba’ (four causes)⁴. 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 وَالْفِضَّةِ

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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
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“People are the treasures like the treasures of gold and silver.”¹

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.).²

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)³ 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 Paradise⁴ 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).⁵

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, 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 had faith on other Imams (a.s.) after Imam Reza (a.s.), those tribes no longer exists 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.

¹ Behaar al-Anwaar, vol. 61, pp. 65 & 106

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

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

⁴ 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.

⁵ Seven famous starts 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.

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 Badr¹.

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 14th 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 ziyarat 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 ziyarat 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 ziyarat 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 salsabil². 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 ziyarat 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 الْكُذِبِ عَلَيْنَا وَ اللَّهُ تَعَالَى يَا بِي لَنَا إِلَّا أَنْ يُعَلِّيَ 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 أَعْظَمِ آيَاتِهِ وَ دَلَالَاتِ 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."*³

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 rigidness 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

1 An Iranian festival celebrated on the 13th day of Nawroz.

2 Both are ponds in paradise. – Tr.

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

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 تُسْكِنُ حَرَمَ اللَّهِ غَيْرَ اللَّهِ

“The heart is the sanctuary of Allah, do not place anything else in the sanctuary of Allah except Allah.”¹

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)".²

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 bombardiers 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."³

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...”⁴

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

¹ Behaar al-Anwaar, vol. 70, p. 25, Tr. No. 27

² Behaar al-Anwaar, vol. 70, p. 59, Tr. No. 37

³ Behaar al-Anwaar, vol. 70, p. 64, Tr. No. 1

⁴ Surah Hashr (59): Verse 19

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 الشَّرِيدُ الطَّرِيدُ الْفَرِيدُ الْوَحِيدُ

“The Master of this Affair is the runaway, the fugitive, the loner and the forlorn.”¹

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.

certainly it is an evil resting place.²

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."³

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."⁴

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.”⁵

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.'*⁶

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."*⁷

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 miseries⁸ 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:

...وَاللَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا

“And Allah’s are the best names, therefore call on Him thereby...”⁹

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.”¹⁰

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’¹¹:

“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

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.

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

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:

أَرْبَعَةٌ بَقَاعٍ ضَجَّتْ إِلَى اللَّهِ مِنَ الْعَرَقِ - أَيَّامَ الطُّوفَانِ: قَالَ الْبَيْتُ الْمَعْمُورُ فَرَفَعَهُ اللَّهُ إِلَيْهِ وَالْعَرِيُّ وَالْكَرْبَلَاءُ وَطُوسٌ

“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.”²

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.”³

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.”⁴

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.”⁵

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 Ziyarat 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.”⁶

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

سَيُقْتَلُ رَجُلٌ مِنْ وُلْدِي بِأَرْضِ خُرَاسَانَ بِالسَّمِّ ظُلْمًا اسْمُهُ اسْمِي وَ اسْمُ أَبِيهِ اسْمُ ابْنِ عِمْرَانَ مُوسَى عَلَيْهِ السَّلَامُ.
إِلَّا فَمَنْ زَارَهُ فِي عُرْبَتِهِ غَفَرَ اللَّهُ تَعَالَى دُنُوبَهُ 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.”⁷

(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.),

سَتُدْفَنُ بَضْعَةٌ مِنِّْي بِأَرْضِ خُرَاسَانَ مَا زَارَهَا مَكْرُوبٌ إِلَّا نَفَسَ اللَّهُ كُرْبَتَهُ وَ لَا مُذْنِبٌ إِلَّا غَفَرَ اللَّهُ دُنُوبَهُ

“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.”⁸

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

يُقْتَلُ حَفَاتِي بِأَرْضِ خُرَاسَانَ فِي مَدِينَةٍ يُقَالُ لَهَا طُوسٌ مَنْ زَارَهُ إِلَيْهَا عَارِفًا بِحَقِّهِ أَخَذْتُهُ بِيَدِي يَوْمَ الْقِيَامَةِ فَأَدْخَلْتُهُ الْجَنَّةَ وَ إِنْ كَانَ مِنْ أَهْلِ الْكِبَائِرِ

“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 يَدَيْ 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.).”¹⁰

(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 يَمُدُّ □

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

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

3 Ajaab-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.”¹

(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.”²

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

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

“The sins of the people of Qum and Abat³ 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.”⁴

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 عِوَى بَعْدِ دَارِي أَنْتِي يَوْمَ الْقِيَامَةِ فِي ثَلَاثِ مَوَاطِنَ حِوَى أَخْلَصَ مِنْ أَهْوَالِهَا إِذَا تَطَايَرَتِ
الْكَتُبُ يَمِينًا وَشِمَالًا وَعِنْدَ الصَّرَاطِ وَعِنْدَ 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.”⁵

(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,

أَنَا الْمَدْفُونُ فِي أَرْضِكُمْ وَ أَنَا بَضْعَةٌ نَبِيِّكُمْ فَأَنَا الْوَدِيعَةُ وَالنَّجْمُ إِلَّا وَ مَنْ زَارَنِي وَ هُوَ يَعْرِفُ مَا أَوْجَبَ
اللَّهُ تَبَارَكَ وَ تَعَالَى مِنْ حَقِّي وَ طَاعَتِي فَأَنَا وَ آبَائِي شَفَعَاؤُهُ يَوْمَ الْقِيَامَةِ وَ مَنْ كُنَّا شَفَعَانَهُ نَجَا وَ لَوْ كَانَ
عَلَيْهِ مِثْلُ وَزْرِ الثَّقَلَيْنِ الْجِنِّ وَ الْإِنْسِ وَ لَقَدْ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ أَبِيهِ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ أَنَّ
رَسُولَ اللَّهِ قَالَ مَنْ زَارَنِي فِي مَنْامِهِ فَقَدْ زَارَنِي لِأَنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ فِي صُورَتِي وَ لَا فِي صُورَةِ أَحَدٍ
مِنْ أَوْصِيَائِي وَ لَا فِي صُورَةِ أَحَدٍ مِنْ شَيْعَتِهِمْ وَ إِنَّ الرُّؤْيَا 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.”⁶

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

أَنَا مَقْتُولٌ وَ مَسْمُومٌ وَ مَدْفُونٌ بِأَرْضٍ غُرَبِيَّةٍ أَعْلَمُ ذَلِكَ بِعَهْدِ عَهْدِهِ إِلَى أَبِي عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيٍّ
: بِنِ 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.”⁷

(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 فَانْتُمْ شَيْعَتُنَا حَقًّا وَ سَيَاتِي عَلَيْكُمْ يَوْمَ تَزُورُونِي فِيهِ تُرْبَتِي 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.’”⁸

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

أَبْلُغُ شَيْعَتِي أَنَّ زِيَارَتِي عِنْدَ اللَّهِ تَعَالَى تَعْدِلُ أَلْفَ حِجَّةٍ

“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.”⁹

(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 أَهْلِ مَحَبَّتِي فَمَنْ زَارَنِي فِي عُرْبَتِي 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 مِنَ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ يَلْقَاهُ وَ الَّذِي أَكْرَمَنَا بَعْدَ مُحَمَّدٍ بِالْإِمَامَةِ وَ خَصَّنَا بِالْوَصِيَّةِ إِنَّ زُورَ قَبْرِي لِأَكْرَمِ 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.”¹⁰

(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 تَرْبَاتِي وَ فِيهَا أَدْفِنُ، وَ سَيَجْعَلُ اللهُ هَذَا الْمَكَانَ مُخْتَلَفَ شِيعَتِي وَ أَهْلِ مَحَبَّتِي، وَ اللهُ مَا يَزُورُنِي مِنْهُمْ زَائِرٌ، وَ لَا يُسَلِّمُ عَلَيَّ مِنْهُمْ مُسَلِّمٌ إِلَّا وَجَبَ لَهُ عُفْرَانُ اللهِ وَ رَحْمَتُهُ بِشَفَاعَتِنَا أَهْلَ 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.¹¹

(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.”¹²

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 ziyarat of Imam Reza (a.s.) that the holy Imam (a.s.) does not turn his face away from us rather accept our ziyarat 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.¹³

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 reid 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.”¹⁴

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 حِجَّةً وَ الْمُذِيْعُ بِالسَّيِّئَةِ مَخْذُوْلٌ وَ الْمُسْتَتِرُ بِهَا مَغْفُوْرٌ 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:

رَجَعْتُ إِلَى أَهْلِي وَ وَجْهِي بِمَائِهِ مَتَى آتَهُ يَوْمًا لِأَطْلُبَ حَاجَةً

“Whenever during a day I come to him to appeal for help, I return home without any damage to the dignity of my face.”¹⁵

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.’”¹⁶

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

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

³ A village near Qum located between Qum and Saveh in Iran.

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

⁵ Oyoon Akhbaar Imam Reza, vol. 2, p. 258

⁶ Oyoon Akhbaar Imam Reza, vol. 2, p. 257, Tr. No. 11

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

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

⁹ 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

¹⁰ Wasaael al-Shiah, vol. 10, p. 439; Behaar al-Anwaar, vol. 102, p. 36

¹¹ 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

¹² 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

¹³ Kashkol-e-Imamat, vol. 3, p. 350

¹⁴ 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!¹

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 الطَّيِّبِينَ 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 اللهُ ذَٰلِكَ، لَقَدْ سَأَلْتَ أَفْضَلَ شِعَارِ 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.”²

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 Naraqī 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 فَيْئِهِمْ صَفْرَاتِ

أَرَى فَيْئَهُمْ 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 Khozaae! You have told the truth.”

Second Couplet

إِذَا وَتَرُوا مَدُّوا إِلَى وَاتَرِيهِمْ □
أَكْفًا عَنِ الْأَوْتَارِ مُنْقِضَاتٍ

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...”³

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-Khozaae say, ‘I recited this poem for my master Imam Reza (a.s.) which starts with:

خُرُوجُ إِمَامٍ لَا مَحَالَةَ خَارِجٍ
يَقُومُ عَلَى اسْمِ اللَّهِ وَالْبَرَكَاتِ
وَيُجْزِي عَلَى النِّعْمَاءِ وَالنِّقَمَاتِ
يُمَيِّزُ فِينَا كُلَّ حَقٍّ وَبَاطِلٍ

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 Khozaae! 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.’”⁴

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.’”⁵

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.’”⁶

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’⁷:

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.”⁸

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.”⁹

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.”¹⁰

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.)”¹¹

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 naasbi¹² 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 Imamate 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 عَلَىٰ غَيْبِهِ أَحَدًا ۚ إِلَّا مَن ارْتَضَىٰ مِن رَّسُولٍ

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

“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.¹⁴

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 Imam) 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 شرارهٔ 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.”¹⁵

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 Jaasaleeq¹⁶, the high Rabbi, the Hindu high priest, followers of Zoroaster¹⁷, 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.¹⁸

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 ٨

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

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.’²⁰

(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.²¹

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.²²

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 youth²³ 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.’²⁴

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 الْخُرَى؟

“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:

فَادْنَابُ شَبَّحَ فِي آخِرِهِمْ يَزْهَرُ فِي ذَلِكَ الصَّفِيحِ كَمَا يَزْهَرُ كَوْكَبُ الصُّبْحِ لِأَهْلِ الدُّنْيَا فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ بَعْبُدِي هَذَا السَّعِيدِ أَفْكَ عَنْ عِبَادِي الْأَغْلَالِ وَ أَضْعُ عَنْهُمْ الْأَصَارَ وَ أَمْلَأُ أَرْضِي بِهِ حَنَانًا وَ رَأْفَةً وَ عَدْلًا 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’.**” 25

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, Tasbeeh 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 ziyarat, 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

¹ Mustadrak al-Wasaael, vol. 9, p. 102, 140

² Qatrah 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

³ De'bal Shaaer-e-Imam-e-Reza (a.s.), p. 245

⁴ 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 خَتْمَةً** "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).

⁵ 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.).

⁶ Behaar al-Anwaar, vol. 51, p. 152; Oyoon Akhbaar Imam Reza, vol. 2, p. 6

⁷ Name of a book – Tr.

⁸ Muntahee al-Aamaal, p. 1176

⁹ Surah Sabaa (34): Verse 13

¹⁰ Muntahi al-Aamaal, p. 928

¹¹ 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.

¹² Enemy of Ahle Bait (a.s.) – Tr.

¹³ Surah Jinn (72): Verse 26

¹⁴ Special belt of Christian

¹⁵ Ilm-e-Ghaib, p. 22 narrated from Behaar al-Anwaar, vol. 49, p. 75

¹⁶ The Catholic Arch-Bishop

¹⁷ He was one of the disciples of a Prophet. It was said that he was sent to the children of Israel by a Prophet.

¹⁸ Behaar al-Anwaar, vol. 49, p. 173

¹⁹ 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 ziaarat 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 ziaarat of the chapters of ziaarats 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.¹

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.).

¹ Al-Ashraaf, p. 30

5. Fifth Salaat

Shaikh Kaf'ami (r.a.) writes:

In the holy shirne 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:

اللَّهُمَّ إِنِّي لَكَ صَلَّيْتُ وَ لَكَ رَكَعْتُ وَ لَكَ سَجَدْتُ وَحَدَّكَ لَا شَرِيكَ لَكَ لِأَنَّهُ لَا يَجُوزُ الصَّلَاةُ وَ الرُّكُوعُ وَ السُّجُودُ إِلَّا لَكَ لِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَتْلِعْهُمْ أَفْضَلَ السَّلَامِ وَ التَّحِيَّةِ وَارْزُدْ عَلَيَّ مِنْهُمْ السَّلَامَ وَ التَّحِيَّةَ اللَّهُمَّ وَ هَاتَانِ الرَّكَعَتَيْنِ هَدِيَّةً مَنِّي إِلَى سَيِّدِي وَ مَوْلَايَ عَلِيِّ بْنِ مُوسَى الرِّضَا عَلَيْهِمَا السَّلَامُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ تَقَبَّلْهُمَا مِنِّي وَ اجْرِنِي عَلَيْهِمَا أَفْضَلَ أَمَلِي وَ رَجَائِي فِيكَ وَ فِي وَ لِيكَ يَا وَلِيَّ الْمُؤْمِنِينَ	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 sayyedeer wa MAWLAAYA a'liyyibne moosar rezaa A'LAYHEMAS SALAAMO ALLAAHUMMA SALLE A'LAA MOHAMMADINw WA AaLEhi WA TAQABBALhomaa MINNEE WAAJuRNEE a'layhema AFZALE amalee WA RAJAAA- EE FEEKA WA FEE WALIYYEKA YAA WALIYYAL MOaMENEENA.	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.). ¹ 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. ²
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¹ 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.)

² 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 بِرَكْعَتَيْنِ 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... ¹
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¹ 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 أَتَيْتُكَ زَائِرًا عَنْهُ فَاشْفَعْ لِي عِنْدَ رَبِّكَ وَ أَجْرْنِي 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... ¹
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¹ 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 (زِيَارَاتٍ مَّخْصُوصَةٍ) 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 فَأَجْرِ فُلَانِ بْنِ 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... ¹
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¹ 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.) (10th 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.¹

¹ 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... ¹
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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.

¹ 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:

<p>اللَّهُمَّ بِحَقِّ مَنْ أَرْسَلْتَهُ إِلَيَّ خَلَقْتَ وَبِحَقِّ كُلِّ آيَةٍ فِيهِ وَبِحَقِّ كُلِّ مَنْ مَدَحْتَهُ فِيهِ عَلَيْكَ وَ بِحَقِّ عَلَيْهِ وَ لَا نَعْرِفُ أَحَدًا أَعْرَفُ بِحَقِّكَ مِنْكَ</p>	<p>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.</p>	<p>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.¹</p>
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Then recite ten times each:

يَا سَيِّدِي يَا اللَّهُ	yaa sayyedee yaa allaaho	O my Master O Allah!
بِحَقِّ مُحَمَّدٍ	be-haqqe mohammadin	By the right of Muhammad
بِحَقِّ عَلِيٍّ	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 عَلِيٍّ	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-haqqe a'liyy ibne moosaa	By the right of Ali Ibn Moosa
بِحَقِّ مُحَمَّدِ بْنِ عَلِيٍّ	be-haqqe mohammad ibne a'liyyin	By the right of Muhammad Ibn Ali
بِحَقِّ عَلِيِّ بْنِ مُحَمَّدٍ	be-haqqe a'liyy ibne mohammadin	By the right of Ali Ibn Muhammad
بِحَقِّ حَسَنِ بْنِ عَلِيٍّ	be-haqqe hasan ibne a'liyyin	By the right of Hasan Ibn Ali
بِحَقِّ الْحُجَّةِ	be-haqqil hujjate	By the right of Hujjat (12 th Imam)

If it is done, the Almighty Allah will accept your prayer before you leave the place.²

¹ Ibid., p. 61

² Mustadrak al-Wasa'el, 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 الْبِئْسَمِ وَيَا كَاشِفَ الْغَمِّ وَيَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ يَا رَحْمَنَ الدُّنْيَا وَ الْآخِرَةِ رَحِيمٍ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارْحَمْنِي رَحْمَةً تُطْفِئُ بِيهَا عَنِّي غَضَبَكَ وَ سَخَطَكَ وَ تُغْنِينِي بِيهَا عَنِ 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'neeh ghazabaka wa sakhataka wa tughneenee 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 مُذَلَّ كُلِّ جَبَّارٍ عَنِيدٍ وَ مُعِزِّ كُلِّ ذَلِيلٍ وَ حَقَّكَ قَدْ بَلَغَ الْمَجْهُودُ مِنِّي فِي أَمْرٍ 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'neeh.	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.”¹

¹ 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).¹ After finishing the prayer recite the following supplication in sajdah:

اللَّهُمَّ إِنَّ كُلَّ مَعْبُودٍ مِنْ لَدُنْ عَرْشِكَ إِلَى قَرَارِ أَرْضِكَ فَهِيَ 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.²

In Makaarem al-Akhlaaq there is addition that after your request is fulfilled, offer two units prayer of gratitude.³

¹ 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.

² 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

³ 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 Alcea¹, 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 مَا جِدُ يَا وَاحِدُ يَا أَحَدُ يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ يَا مَنْ هُوَ هَكَذَا وَ لَا يَكْذَا غَيْرُهُ أَشَدُّ أَنْ كُلِّ مَعْبُودٍ مِنْ لَدُنْ عَرْشِكَ إِلَهِي قَرَارٍ أَرْضِكَ بَاطِلٍ إِلَّا وَجْهِكَ جَلَّ جَلَالُكَ يَا مُعَزِّزُ كُلِّ ذَلِيلٍ وَ يَا مُنْذِلُ 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- hado 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'nee.	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
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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.).”²

¹ Alcea, commonly known as hollyhocks, is a genus of about 60 species of flowering plants. They are native to Asia and Europe.

² 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 قَضَىٰ حَاجَتِي وَ اَعْطَانِي سُوْلِي وَ مَسْأَلَتِي	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. ¹
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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 أَعْفَنَ 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-’ffahunna farjan wa ahfazahunna nafsan 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. ¹
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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.¹

¹ 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 salaat is also of six units performed in sets of two unit. In both the units after Surah Hamd, recite Surah Dahr ten times.¹

¹ 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 salaat 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 كَرِيمٍ وَ الْقُرْآنِ الْحَكِيمِ، أَسْأَلُكَ يَا أَحْسَنَ مَنْ سُئِلَ، وَ يَا خَيْرَ مَنْ دُعِيَ، وَ يَا أَجْوَدَ مَنْ أُعْطِيَ، وَ يَا خَيْرَ مُرْتَجِي، 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-ataa, 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. ¹
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¹ 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 رَبِّ الْكَرِيمِ مُحَمَّدٍ وَعَلِيٍّ خَيْرَ لِي فِي أَمْرِي كَذَا وَكَذَا لِلدُّنْيَا وَالْآخِرَةِ خَيْرَةً مِنْ عِنْدِكَ مَا لَكَ فِيهِ رِضَى وَ لِي فِيهِ صَلَاحٌ فِي خَيْرٍ وَ عَافِيَةٍ يَا ذَا الْمَنِّ وَالْطَّوْلِ	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- aakherate kheyaratan min i'ndeka maa laka feehe rezan 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! ¹
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¹ 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).”¹

¹ 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 وَعَلَى آلِ مُحَمَّدٍ . اسْقِنَا غَيْثًا مُغِيثًا مُجَلَّلًا طَبَقًا مُطْبَقًا جَلَلًا مُؤْتِقًا رَاجِيًا غَدَقًا مُغْدِقًا طَيِّبًا مُبَارَكًا هَاطِلًا مُنْهَاطِلًا مُتَهَاطِلًا رَعْدًا هَنِيئًا مَرِيئًا دَائِمًا رَوِيًا سَرِيعًا عَامًّا مُسْبِلًا نَافِعًا غَيْرَ ضَارٍّ تُحْيِي بِهِ الْعِبَادَ وَالْبِلَادَ وَتَنْبُثُ بِهِ الزَّرْعَ وَالنَّبَاتَ وَتَجْعَلَ فِيهِ بَلَاغًا لِلْحَاضِرِ مِنَّا وَ الْبَادِ . اللَّهُمَّ أَنْزِلْ عَلَيْنَا مِنْ بَرَكَاتِ سَمَائِكَ مَاءً طَهُورًا وَ أَنْبِثْ لَنَا مِنْ بَرَكَاتِ أَرْضِكَ	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 صِبْيَانِ رُضْعٍ وَ بِهَائِمِ رُتْعٍ وَ شُبَّانِ 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.¹ </p>
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¹ 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 وَنَفْسِي وَ أَهْلِي وَوُلْدِي 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. ¹
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¹ Fiqh al-Reza (a.s.), p. 399; Mustadrak al-Wasaael, vol. 8, p. 129

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.³

In this way Tasbeehat al-Arba' are recited 75 times in each unit making a total of 300 times in four units.

¹ Jamaal al-USboo', p. 181; Mustadrak al-Wasaael, vol. 6, p. 225

² 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.

³ 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.¹

4. Imam Reza (a.s.) has recommended to perform Salaat of Ja'far-e-Tayyaar on the day of Dahwul Arz (25th 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'² 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.³

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.⁴

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 salaahs. It would be counted at both places.⁵ 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.⁶

¹ Oyoon-e-Akhbaar al-Reza (a.s.), vol. 2, p. 178

² Stay at Arafat and Mashar al-Haraam during Hajj.

³ Behaarul Anwaar, vol. 100, p. 137; Mustadrak al-Wasaael, vol. 6, p. 233 and vol. 10, p. 402

⁴ Zaad al-Maad, p. 520

⁵ The reward of recommended prayers as well as Salaat of Ja'far-e-Tayyaar. – Tr.

⁶ 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.”¹

¹ 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.”¹

¹ 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.”¹

¹ 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.”¹

¹ 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 15th 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’.”¹The Imam (a.s.) said,

“That is the Night of Power (Qadr) in the month of Ramazan.”²

¹ The night of ‘Sekak’ is the same as the Night of Power (Qadr) in which the Quran was revealed.

² 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.).¹

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.

¹ 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 وَ لَنْ نَجْتَمِعَ لِلنَّافِلَةِ فَلْيُصَلِّ كُلُّ رَجُلٍ مِنْكُمْ وَحْدَهُ وَ لَيُقْبَلُ 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 19th 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 20th day of the month of Ramazan he (s.a.w.a.) performed the prayers like other nights.

On the night of 21st 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 19th of Ramazan.

On the night of 22nd 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 23rd he (s.a.w.a.) took bath and performed all the prayers as he had performed on the night of 21st 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.¹

¹ 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 الْإِلَهَ الْقَدِيمُ وَ هَذِهِ سَنَةٌ جَدِيدَةٌ فَاسْأَلُكَ فِيهَا الْعِصْمَةَ مِنْ الشَّيْطَانِ وَالْقُوَّةَ عَلَى هَذِهِ النَّفْسِ الْأَمَّارَةَ بِالسُّوءِ وَ الْإِسْتِعَالَ 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 الْغَرِيقِ يَا مُنْجِيَ الْهَالِكِ يَا مُنْعِمَ يَا مُجْمِلَ يَا مُفْضِلَ يَا مُحْسِنَ أَنْتَ الَّذِي سَجَدَ لَكَ سَوَادُ اللَّيْلِ وَ نُورُ النَّهَارِ وَ ضَوْءُ الْقَمَرِ وَ شُعَاعُ السَّمْسِ وَ دَوِيُّ</p>	<p>allaahumma antal elaaahul 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 اللَّهُ 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 كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَ مَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ رَبَّنَا لَا تَزِغْ 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 aamanna behi kullum min i'ndena 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.¹ </p>
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¹ Hadiyyah al-Zaareen Wa Bahjah al-Naazereen, p. 581; Iqbaal al-Aamaal, p. 27; al-Saheefah al-Saadeqiyyah, p. 600; Mustadrak al-Wasael, vol. 6, p. 379; Behaar al-Anwaar, vol. 98, p. 334

And because on the 10th 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.).’”¹

¹ 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.”¹

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.”²

1 Wasaael al-Shiah, vol. 3, p. 4

2 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.”¹

¹ 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.”¹

¹ 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.”¹

¹ 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.”¹

¹ 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.”¹

¹ 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.¹

¹ 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 رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَ رَبِّ الْعَرْشِ الْعَظِيمِ بِاللَّهِ لَيْسَ كَمِثْلِهِ شَيْءٌ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي وَ لِوَالِدَيَّ 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 fehinna wa maa baynahunna wa rabbul a'rshil a'zeem bil-laahе 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.¹</p>
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¹ 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. ¹
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¹ 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>اللَّهُمَّ أَصْلِحْ عَبْدَكَ وَ خَلِيفَتَكَ بِمَا أَصْلَحْتَ بِهِ أَنْبِيَاءَكَ وَ رُسُلَكَ وَ حُفَّا بِمَلَنِكَ وَ أَيْدِيَهُ بِرُوحِ الْقُدْسِ مِنْ عِنْدِكَ وَ اسْلِكْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ رَصْدًا يَحْفَظُونَهُ مِنْ كُلِّ سُوءٍ وَ أَبْدَلْهُ مِنْ بَعْدِ خَوْفِهِ أَمْنًا، يَعْبُدُكَ لَا يُشْرِكُ بِكَ شَيْئًا، وَ لَا تَجْعَلْ لِإِحْدٍ مِنْ خَلْقِكَ عَلَى وَ لِيكَ سُلْطَانًا، وَ أَنْذِنْ لَهُ فِي جِهَادِ عَدُوِّكَ وَ عَدُوِّهِ، وَ اجْعَلْنِي مِنْ أَنْصَارِهِ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.</p>	<p>allaahumma asleh a'bdaka wa khaleefataka bemaa aslahta 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 khawfehii 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'linee 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.¹</p>
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¹ Misbaah al-Mutahajjid, p. 366; Jamaal al-Usoob, p. 256; Behaar al-Anwaar, vol. 89, p. 251; Abwaan al-Jinnaat, p. 183

الدَّعَوَاتِ يَا أَرْحَمَ
الرَّاحِمِينَ.

¹ 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. ¹
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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.²”

¹ Behaar al-Anwaar, vol. 49, p. 93

² 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:

صَلَّى اللَّهُمَّ صَلَّى عَلَى مُحَمَّدٍ وَ مُحَمَّدٍ وَالْ اللَّهُمَّ اهْدِنَا فِيْمَنْ هَدَيْتَ وَ عَافِنَا فِيْمَنْ عَافَيْتَ وَ تَوَلَّانَا فِيْمَنْ تَوَلَّيْتَ وَ بَارِكْ لَنَا فِيْمَا أَعْطَيْتَ وَ قِنَا شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَ لَا يُقْضَى عَلَيْكَ إِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ وَ لَا يَعْزُ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَ تَعَالَيْتَ.	allaahumma salle a'laa mohammadin wa aale mohammadin allaahumma denaa feeman hadayta wa a'afenaa feeman a'afayta wa tawallanaa feeman tawallayta wa baarik lanaa feemaa a- a'tayta wa qenaa sharra maa qazayta fa-innaka taqzee wa laa yuqzaa a'layka innahu laa yazillo man waalayta wa laa ya-i'zzo man a'adayta tabaarakta rabbanaa wa ta- a'alayta.	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!'. ¹
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¹ Behaar al-Anwaar, vol. 49, p. 91

(7) Qunoot of Imam Reza (a.s.) for Salvation from Hardships and the Mischiefs of Tyrants

<p>الْفَرَعُ الْفَرَعُ إِلَيْكَ يَا ذَا الْمُحَاضِرَةِ وَ الرَّغْبَةَ الرَّغْبَةَ إِلَيْكَ يَا مَنْ بِهِ الْمُفَاخِرَةَ وَ أَنْتَ اللَّهُمَّ مُشَاهِدُ هُوَاجِسِ النَّفُوسِ وَ مُرَاصِدِ حَرَكَاتِ الْقُلُوبِ وَ مُطَالِعِ مَسَرَّاتِ السِّرَائِرِ مِنْ غَيْرِ تَكْلُفٍ وَ لَا تَعْتِيفٍ وَ قَدْ تَرَى اللَّهُمَّ مَا لَيْسَ عِنْدَكَ بِمُنْطَوَى وَ لَكِنْ جِلْمَكَ أَمِنْ أَهْلِهِ عَلَيْهِ جُرْأَةٌ وَ تَمَرُّدًا وَ عُتُوًّا 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 التَّرَاضِيِ بِذَلِكَ فِي الْمُعَامِلَاتِ وَ الْمُتَصَرِّفَاتِ مُذْ جَرَّتْ بِهِ الْعَادَاتُ وَ صَارَ كَالْمَفْرُوضَاتِ وَ الْمَسْنُونَاتِ. اللَّهُمَّ فَبَادِرْنَا 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 مَن
 أَعْنَتَهُ بِهِ فَازَ وَ
 مَن أَيْدِيَهُ لَمْ يَخَفْ
 لَمْزَلْمًا وَ خُذْ
 الظَّالِمِ أَخْذًا عَنيفًا
 وَ لَا تَكُنْ لَهُ
 رَاحِمًا وَ لَا بِهِ
 رِغْوًا اللَّهُمَّ اللَّهُمَّ
 اللَّهُمَّ بَادِرْهُمْ اللَّهُمَّ
 عَاجِلْهُمْ اللَّهُمَّ لَا
 تُمَلِّهِمْ اللَّهُمَّ
 عَادِرْهُمْ بُكْرَةً وَ
 هَجِيرَةً وَ سَحْرَةً
 وَ بَيِّنَاتًا وَ هُمْ
 نَائِمُونَ وَ ضَحَى
 وَ هُمْ يَلْعَبُونَ وَ
 مَكْرًا وَ هُمْ
 يَمْكُرُونَ وَ فِتْيَانَةً
 وَ هُمْ آمِنُونَ اللَّهُمَّ
 بَدِّدْهُمْ وَ بَدِّدْ
 أَعْوَانَهُمْ وَ أَفْلُلْ
 أَعْضَادَهُمْ وَ اهْزِمْ
 جُودَهُمْ وَ أَفْلُلْ
 حَدَّهُمْ وَ اجْتَنِّ
 سَنَامَهُمْ وَ أَضْعِفْ
 عَزَائِمَهُمْ اللَّهُمَّ
 امْتَحِنَا أَكْتَافَهُمْ وَ
 مَلَكْنَا أَكْتَافَهُمْ وَ
 بَدِّلْهُمْ بِالنَّعْمِ النَّعْمِ
 وَ بَدِّلْنَا مِنْ
 مُحَادَرَتِهِمْ وَ
 بَغِيهِمُ السَّلَامَةَ وَ
 أَعْنِمْنَاهُمْ أَكْمَلْ
 الْمُعْنَمِ اللَّهُمَّ لَا تَرُدَّ
 عَنْهُمْ بِأَسْكَ الَّذِي
 إِذَا حَلَّ بِقَوْمٍ فَسَاءَ
 صَبَاحُ الْمُنْذَرِينَ

lam yakhaf lamza
 lammaazin wa khoziz
 zaalema akhzan a'neefan
 wa laa takun lahu raaheman
 wa la behi raofan
 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!¹

1 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 (وَالجِبَالُ) وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِمُ العَذَابُ 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 البَلَاءَ 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 bema a 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!¹</p>
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¹ Fiqh Imam Reza (a.s.), p. 134; Behaar al-Anwaar, vol. 91, p. 155

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 وَصَلَّى اللَّهُ عَلَيْهِ وَأَسْأَلُكَ بِأَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بِصَيْرَتِي بِالْعِبَادِ فَوْقَهُ اللَّهُ سَيِّئَاتِي مَا مَكْرُوءًا لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ. فَأَسْتَجِبْنَا لَهُ وَنَجَّيْنَاكَ مِنَ الْغَمِّ، وَكَذَلِكَ نُنَجِّي الْمُؤْمِنِينَ، حَسْبُنَا اللَّهُ وَالْوَكِيلُ فَانْقَلَبُوا بِنِعْمَةِ مِنْ اللَّهِ وَ فَضْلِهِ، لَمْ يَمَسْسَهُمْ سُوءٌ، مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، مَا شَاءَ اللَّهُ لَا مَا شَاءَ النَّاسُ، مَا شَاءَ اللَّهُ وَإِنْ كَرِهَ النَّاسُ، حَسْبِيَ الرَّبُّ	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 SUBHAANKA 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.' ¹ '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.' ² '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.' ³ 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 اللهُ رَبُّ الْعَالَمِينَ، حَسْبِيَ مَنْ هُوَ حَسْبِي، حَسْبِي مَنْ لَمْ يَزَلْ حَسْبِي، حَسْبِي مَنْ كَانَ مَذْ كُنْتُ لَمْ يَزَلْ حَسْبِي، حَسْبِي اللهُ 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.'⁴ </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 salaat for request of abundance in the sustenance:

يَا مَنْ يَمْلِكُ حَوَائِجَ السَّائِلِينَ وَ يَعْلَمُ ضَمِيرَ الصَّامِتِينَ لِكُلِّ مَسْأَلَةٍ مِنْكَ سَمِعَ حَاضِرٌ وَ جَوَابٍ عَنَيْدٍ وَ لِكُلِّ صَامِتٍ مِنْكَ عِلْمٌ بَاطِنٌ مُحِيطٌ أَسْأَلُكَ بِمَوَاعِيدِكَ وَ الصَّادِقَةِ وَأَيَادِيكَ الْفَاضِلَةِ وَ رَحْمَتِكَ الْوَّاسِعَةِ وَ سُلْطَانِكَ الْقَاهِرِ وَ مُلْكِكَ الدَّائِمِ وَ كَلِمَاتِكَ التَّامَّاتِ يَا مَنْ لَا تَنْفَعُهُ طَاعَةٌ الْمُطِيعِينَ وَ لَا يَضُرُّهُ مَعْصِيَةٌ الْعَاصِينَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ ارزُقْنِي مِنْ فَضْلِكَ وَ اعْطِنِي فِيمَا تَرزُقْنِي الْعَافِيَةَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ	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.	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. ¹
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¹ 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.”¹

¹ 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 اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِیِّ الْعَظِیْمِ	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.¹

¹ 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.”¹

¹ 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 اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ وَ لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِیِّ الْعَظِیْمِ.	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.¹

¹ 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. ¹
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¹ 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.”¹

¹ 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:

<p>اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كُلِّ مَا سَأَلَكَ بِهِ مُحَمَّدٌ وَآلُهُ وَ أَسْتَعِينُ بِكَ مِنْ كُلِّ مَا اسْتَعَانَ بِهِ مُحَمَّدٌ وَآلُهُ اللَّهُمَّ أَعْطِنِي مِنْ كُلِّ خَيْرٍ خَيْرًا وَ أَصْرِفْ عَنِّي كُلَّ مَا قَضَيْتَ مِنْ شَرِّ أَوْ فِتْنَةٍ وَاعْفِرْ لِي مَا تَعْلَمُ مِنِّي وَ مَا قَدْ أَحْصَيْتَ عَلَيَّ مِنْ ذُنُوبِي وَ أَقْضِ حَوَائِجِي مَا لَكَ فِيهِ رِضًا وَ لِي فِيهِ صَلَاحٌ يَا ذَا الْمَنِّ وَ الْفَضْلِ وَ سَّعِّ عَلَيَّ فِي الرِّزْقِ وَ الْأَجَلِ وَ اكَفِنِي مَا أَهَمَّنِي مِنْ أَمْرِ دُنْيَايَ وَ آخِرَتِي إِنَّكَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ</p>	<p>allaahumma innee as- aloka min kulle maa sa- alaka behi mohammadun wa aaluhu wa as-ta-e'ezo beka min kulle mas ta- a'aza minho mohammadun wa aaluhu 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.</p>	<p>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.¹</p>
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¹ 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 وِلِيُّهُ وَ نَبِيُّهُ وَ خَلِيفَتُهُ وَ صَفِيَّهُ وَ حَبِيبُهُ وَ خَالِصَتُهُ □ وَ خَاصَّتُهُ مِنْ خَلْقِهِ وَ أَمِينُهُ عَلِيٌّ وَ وَجِيهُهُ □ أَرْسَلَهُ □ بِالْهُدَى □ وَ دِينِ الْحَقِّ □ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ □ وَ لَوْ كَرِهَ □ المُشْرِكُونَ □ بِشِيرَا وَ نَذِيرًا □ وَ دَاعِيًا إِلَى اللَّهِ □ بِإِذْنِهِ □ وَ سِرَاجًا □ مَنِيرًا □ 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 nabiiyohu wa khaleelohu wa safiiyohu 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 tatheeran 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 الرَّجْسَ وَ
 طَهَّرَهُمْ تَطْهِيرًا
 يَا مُقْوِي كُلِّ ذَلِيلٍ
 وَ مُعِزِّ الْمُؤْمِنِينَ
 وَ مُذِلِّ الْجَبَّارِينَ
 قَدْ وَ حَقَّكَ بَلَّغَ
 مِنِّي الْمَجْهُودِ
 فَفَرِّجْ عَنِّي يَا
 رَحْمَ 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
 بَرَّ الْفَرَجِ يَا طَهْرَ
 طَاهِرَ الْفَرَجِ يَا طَاهِرَ
 قَاهِرَ الْفَرَجِ يَا قَاهِرَ
 ظَاهِرَ الْفَرَجِ يَا ظَاهِرَ
 بَاطِنَ الْفَرَجِ يَا بَاطِنَ
 سَاتِرَ الْفَرَجِ يَا سَاتِرَ
 مُحِيطَ الْفَرَجِ يَا مُحِيطَ
 مُقْتَدِرَ الْفَرَجِ يَا مُقْتَدِرَ
 حَفِيزَ الْفَرَجِ يَا حَفِيزَ
 مُتَجَبِّرَ الْفَرَجِ يَا مُتَجَبِّرَ
 قَرِيبَ الْفَرَجِ يَا قَرِيبَ

wa mozillal jabbaareena qa
 wa haqqeka balagha minnil
 majhoodo fa-farrij a'neen
 yaa arhamar raahemeena
 yaa mofarrejul faraja yaa
 kareemul faraja yaa
 a'zeezul 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	الْفَرَجِ	e'mul faraja yaa mufzelul	Witness! Relief! O All-liberal!
حَمِيدٌ	يَا	الْفَرَجِ	faraja yaa qaabezul faraja	Relief! O All-bountiful! Relief!
مَجِيدٌ	يَا	الْفَرَجِ	yaa baasetul faraja yaa	O Source of all bounties!
مُبْدِئٌ	يَا	الْفَرَجِ	hadeyul faraja yaa murselul	Relief! O Doer of favors!
مُعِيدٌ	يَا	الْفَرَجِ	faraja yaa daa-fe-u'l faraja	Relief! O Straitening! Relief! O
شَهِيدٌ	يَا	الْفَرَجِ	yaa raa-fe-u'l faraja yaa	Enlarger! Relief! O Guide!
يَا مُحْسِنٌ	الْفَرَجِ	baaqeyul faraja yaa	Relief! O Sender! Relief! O	
يَا مُجْمَلٌ	الْفَرَجِ	waaqeyul faraja yaa	Repealer! Relief! O Raiser!	
يَا مُنْعِمٌ	الْفَرَجِ	khallaaqul faraja yaa	Relief! O Eternal! Relief! O	
يَا مُفْضِلٌ	الْفَرَجِ	wahhaabul faraja yaa	Guardian! Relief! O Creator!	
يَا قَابِضٌ	الْفَرَجِ	tawwaabul faraja yaa	Relief! O Endower! Relief! O	
يَا بَاسِطٌ	الْفَرَجِ	fattaahul faraja yaa	Acceptor of repentance!	
يَا هَادِيٌ	الْفَرَجِ	naffaahul faraja yaa	Relief! O Decider! Relief! O	
يَا مُرْسِلٌ	الْفَرَجِ	murtaahul faraja yaa	Donator! Relief! O Source of	
يَا دَافِعٌ	الْفَرَجِ	naffaa-u'l faraja yaa ra-	rest! Relief! O Source of profit!	
يَا رَافِعٌ	الْفَرَجِ	ooful faraja yaa a'tooful	Relief! O All-kind! Relief! O All-	
يَا بَاقِيٌ	الْفَرَجِ	faraja yaa kaafeyl faraja	sympathetic! Relief! O	
يَا وَاقِيٌ	الْفَرَجِ	yaa shaa-feyul faraja yaa	Securer! Relief! O Healer!	
يَا خَلَّاقٌ	الْفَرَجِ	mo-a'afeyul faraja yaa	Relief! O Curer! Relief! O	
يَا وَهَّابٌ	الْفَرَجِ	mokaafeyul faraja yaa	Awarder! Relief! O Faithful!	
يَا تَوَّابٌ	الْفَرَجِ	wafiyyul faraja yaa	Relief! O Dominant! Relief! O	
يَا فَتَّاحٌ	الْفَرَجِ	mohaymenul faraja yaa	Giver of peace! Relief! O	
يَا نَفَّاحٌ	الْفَرَجِ	salaamul faraja yaa	Superb! Relief! O Grantor of	
يَا مُرْتَّاحٌ	الْفَرَجِ	motakabberul faraja yaa	security! Relief! O Only One!	
يَا نَفَّاعٌ	الْفَرَجِ	moamenul faraja yaa	Relief! O Besought of all!	
يَا رَوْوْفٌ	الْفَرَجِ	ahadul faraja yaa samadul	Relief! O Light! Relief! O	
يَا عَطْوْفٌ	الْفَرَجِ	faraja yaa noorul faraja yaa	Manager (of all affairs)! Relief!	
يَا كَافِيٌ	الْفَرَجِ	modabberul faraja yaa	O Single! Relief! O Lone!	
يَا شَافِيٌ	الْفَرَجِ	fardul faraja yaa watrul	Relief! O Giver of victory!	
يَا مُعَافِيٌ	الْفَرَجِ	faraja yaa naaserul faraja	Relief! O Source of	
يَا مُكَافِيٌ	الْفَرَجِ	yaa moonesul faraja yaa	entertainment! Relief! O	
يَا وَفِيٌ	الْفَرَجِ	baa-e'sul faraja yaa	Resurrector! Relief! O	
يَا مُهَيِّمٌ	الْفَرَجِ	waaresul faraja yaa	Inheritor (of all things)! Relief!	
يَا سَلَامٌ	الْفَرَجِ	a'alemul faraja yaa	O All-knowing! Relief! O	
يَا مُتَكَبِّرٌ	الْفَرَجِ	haakemul faraja yaa baa-	Judge! Relief! O Maker!	
يَا مُؤْمِنٌ	الْفَرَجِ	reul faraja yaa mota-	Relief! O Exalted! Relief! O	
يَا أَحَدٌ	الْفَرَجِ	a'aleyul faraja yaa	Maker of visions! Relief! O All-	
يَا صَمَدٌ	الْفَرَجِ	mosawwerul faraja yaa	responding! Relief! O	
يَا نُورٌ	الْفَرَجِ	mojeebul faraja yaa qaa-	Subsistent! Relief! O	
يَا مُدَبِّرٌ	الْفَرَجِ	emul faraja yaa daa-emul	Everlasting! Relief! O	

يَا فَرْدُ	الْفَرَجِ	faraja yaa a'leemul faraja	Knowing! Relief! O Wise!
يَا وَثُرُ	الْفَرَجِ	yaa hakeemul faraja yaa	Relief! O All-magnanimous!
يَا نَاصِرُ	الْفَرَجِ	jawaadul faraja yaa baarrul	Relief! O Caring! Relief! O
يَا مُونِسُ	الْفَرَجِ	faraja yaa saarrul faraja	Source of pleasure! Relief! O
يَا بَاعِثُ	الْفَرَجِ	yaa a'dlul faraja yaa	Fair! Relief! O Distinguisher
يَا وَارِثُ	الْفَرَجِ	faazelul faraja yaa	(between the right and the
يَا عَالِمُ	الْفَرَجِ	dayyaanul faraja yaa	wrong)! Relief! O Master!
يَا حَاكِمُ	الْفَرَجِ	hannaanul faraja yaa	Relief! O All-munificent! Relief!
يَا بَارِءُ	الْفَرَجِ	mannaanul faraja yaa	O Favored! Relief! O All-
يَا مُتَعَالِي	الْفَرَجِ	samee-u'l fa'aja yaa	hearer! Relief! O Concealed!
يَا مُصَوِّرُ	الْفَرَجِ	khafiyyul faraja yaa mo-	Relief! O Helper! Relief! O
يَا مُجِيبُ	الْفَرَجِ	e'enul faraja yaa naasherul	Extender (of mercy)! Relief! O
يَا قَائِمُ	الْفَرَجِ	faraja yaa ghaaferul faraja	Forgiver! Relief! O Eternal!
يَا دَائِمُ	الْفَرَجِ	yaa qadeemul faraja yaa	Relief! O Alleviator! Relief! O
يَا عَلِيمُ	الْفَرَجِ	mosahhelul faraja yaa	Reliever! Relief! O He Who
يَا حَكِيمُ	الْفَرَجِ	moyasserul faraja yaa	causes to die! Relief! O
يَا جَوَادُ	الْفَرَجِ	momeetul faraja yaa	Grantor of life! Relief! O
يَا بَارُ	الْفَرَجِ	mohyeyul faraja yaa naafe-	Grantor of benefits! Relief! O
يَا سَارُ	الْفَرَجِ	u'l faraja yaa raazequl	Provider of sustenance! Relief!
يَا عَدْلُ	الْفَرَجِ	faraja yaa mosabbebul	O Creator of causes! Relief! O
يَا فَاضِلُ	الْفَرَجِ	faraja yaa mogheesul faraja	Aide! Relief! O Grantor of
يَا دَيَّانُ	الْفَرَجِ	yaa mughneyul faraja yaa	wealth! Relief! O Giver to hold!
يَا حَنَّانُ	الْفَرَجِ	moqneyul faraja yaa	Relief! O Creator! Relief! O
يَا مَنَّانُ	الْفَرَجِ	khaalequl faraja yaa	Onlooker! Relief! O Present!
يَا سَمِيعُ	الْفَرَجِ	raasedul faraja yaa	Relief! O Mender! Relief! O
يَا خَفِي	الْفَرَجِ	haazerul faraja yaa jaaberul	Safeguarding! Relief! O Firm
يَا مُعِينُ	الْفَرَجِ	faraja yaa haafezul faraja	(in punishment)! Relief! O Aid!
يَا نَاشِرُ	الْفَرَجِ	yaa shadeedul faraja yaa	Relief! O Donor! Relief! O
يَا غَافِرُ	الْفَرَجِ	gheyaasul faraja yaa a'a-	Allah! Relief! O All-Great!
يَا قَدِيمُ	الْفَرَجِ	ezul faraja yaa allaahul	Relief! O Ever-living! Relief! O
يَا مُسَهِّلُ	الْفَرَجِ	faraja yaa a'zeemul faraja	Self-subsistent! Relief! O
يَا مُيَسِّرُ	الْفَرَجِ	yaa hayyul faraja yaa	Lofty! Relief! O Lord! Relief! O
يَا مُمِيتُ	الْفَرَجِ	qayyoomul faraja yaa	Grandest! Relief! O Mightiest!
يَا مُخَيِّبُ	الْفَرَجِ	a'aleyul faraja yaa rabbul	Relief! O Most Magnificent!
يَا نَافِعُ	الْفَرَجِ	faraja yaa a-a'zamul faraja	Relief! O Self-Sufficient!
يَا رَازِقُ	الْفَرَجِ	yaa a-a'zzul faraja yaa	Relief! O Greatest! Relief! O
يَا مُسَبِّبُ	الْفَرَجِ	ajallul faraja yaa ghaniyyul	Eternal! Relief! O First! Relief!
يَا مُغِيثُ	الْفَرَجِ	faraja yaa akbarul faraja	O Last! Relief! O Right! Relief!
يَا مُعَيِّبُ	الْفَرَجِ	yaa azaliyyul faraja yaa	O Distinct! Relief! O Certain!
يَا مُقْتَنِي	الْفَرَجِ	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 عَائِدُ	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 اٰزَلِيُّ	الْفَرَجِ	kaasheful faraja yaa	Supporter! Relief! O Witness!
يَا اٰوَلُ	الْفَرَجِ	musarreful faraja yaa daa-	Relief! O Truthful! Relief! O
يَا اٰخِرُ	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 يَقِيْنُ	الْفَرَجِ	yaa maleekul faraja yaa	Relief! O Subtle! Relief! O
يَا مَالِكُ	الْفَرَجِ	moqadderul faraja yaa mo-	Preserver! Relief! O Creator
يَا قُدُّوْسُ	الْفَرَجِ	alleful faraja yaa	out of nothing! Relief! O
يَا مُتَقَدِّسُ	الْفَرَجِ	momahhedul faraja ya mo-	Impoverisher! Relief! O
يَا وَاٰدُ	الْفَرَجِ	ayyedul faraja yaa	Subjector! Relief! O Glorious!
يَا اٰحَدُ	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 مُتْرَحِّمُ	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
 يَا مُرَكِّي الْفَرَجِ
 يَا وَافِي الْفَرَجِ
 يَا كَاشِفُ الْفَرَجِ
 يَا مُصْرَفُ الْفَرَجِ
 يَا دَاعِي الْفَرَجِ
 يَا مَرْجُو الْفَرَجِ
 يَا مُتَجَاوِزُ الْفَرَجِ
 يَا فَاتِحُ الْفَرَجِ
 يَا مَلِيكُ الْفَرَجِ
 يَا مُقَدِّرُ الْفَرَجِ
 يَا مُؤَلِّفُ الْفَرَجِ
 يَا مُمَهِّدُ الْفَرَجِ
 يَا مُؤَيِّدُ الْفَرَجِ
 يَا شَاهِدُ الْفَرَجِ
 يَا صَادِقُ الْفَرَجِ
 يَا مُصَدِّقُ الْفَرَجِ
 يَا مُدْرِكُ الْفَرَجِ
 يَا سَابِقُ الْفَرَجِ
 يَا عَوْنُ الْفَرَجِ
 يَا لَطِيفُ الْفَرَجِ
 يَا رَقِيبُ الْفَرَجِ
 يَا فَاطِرُ الْفَرَجِ
 يَا مُقْتَبِي الْفَرَجِ
 يَا مُسْخِرُ الْفَرَجِ
 يَا مُمَجِّدُ الْفَرَجِ
 يَا مَعْبُودُ الْفَرَجِ
 يَا مَدْعُو الْفَرَجِ
 يَا مَرْهُوبُ الْفَرَجِ
 يَا مُسْتَعَانُ الْفَرَجِ
 يَا مُنْتَجِي الْفَرَجِ
 يَا كَهْفُ الْفَرَجِ
 يَا عِدَّةُ الْفَرَجِ يَا ذَا
 الْجَلَالِ
 اللَّهُمَّ
 بِحَقِّ
 هَذِهِ
 الْأَسْمَاءِ الْحُسْنَى
 وَ الْكَلِمَاتِ الْعُلْيَا
 وَ بِحَقِّ بِسْمِ اللَّهِ
 الرَّحْمَنِ الرَّحِيمِ

ma'boodul faraja yaa mad-
 u'wwul faraja yaa
 marhoobul faraja yaa
 musta-a'anul faraja yaa
 multaje-ul faraja yaa kahful
 faraja yaa u'ddatul faraja
 yaa zal jalaale wal ikraame
 allaahumma behaqqe
 haazehil asmaa-il husnaa
 wal kalemaatil u'lyaa wa be-
 haqqe bismil laahir
 rahmaanir raheem qul
 howal laaho ahad allaahus
 samad lam yalid wa lam
 yoolad wa lam yakun lahu
 kofowan ahad ahlik
 a'duwwa mohammadin wa
 aale mohammadin
 allaahumma in kaana
 folaanun a'duwwal laahe wa
 a'duwwa rasoolil laahe sallal
 laaho a'layhe wa aalehi wa
 ahle baytehi wa zurriyatehi
 wa shee-a'tehee jahada
 haqqan wad da-a'a
 baatelan fa-anzil a'layhe
 husbaanan menas samaaa-
 e wa a'zaaban a'ajelan
 aameen aameen aameen
 rabbal a'alameen wa
 amaanal khaa-efeena
 adriknaa fee haazehil
 haajate wa aghisnaa yaa
 elaahi behaqqe malaa-
 ekatekal moqarrabeena wa
 anbeyaa-ekal mursaleenal
 motahhareena wa wa be-
 shafaa-a'te nabiiyeka
 mohammadin sallal laaho
 a'layhe wa aalehi

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,¹ 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 اللهُ أَحَدٌ
 اللهُ الصَّمَدُ لَمْ يَلِدْ
 وَ لَمْ يُولَدْ وَ لَمْ
 يَكُنْ لَهُ كُفُوًا أَحَدٌ
 أَهْلِكَ عَدُوٌّ مُجِيدٌ
 وَ آلِ مُحَمَّدٍ اَللَّهُمَّ
 إِنْ كَانَ فُلَانٌ
 عَدُوًّا لَ اللهِ وَ عَدُوًّا
 رَسُوْلِ اللهِ صَلَّى
 اللهُ عَلَيْهِ وَ آلهِ وَ
 أَهْلِ بَيْتِهِ وَ ذُرِّيَّتِهِ
 وَ شَيْعَتِهِ حَدِّ
 حَقًّا وَ ادَّعَى
 بَاطِلًا فَانزِلْ عَلَيْهِ
 حُسْبَانًا مِنْ
 السَّمَاءِ وَ عَذَابًا
 عَاجِلًا آمِينَ آمِينَ
 رَبِّ آمِينَ
 الْعَالَمِينَ وَ آمَانَ
 الْخَائِفِينَ أَدْرِكْنَا
 فِي هَذِهِ الْحَاجَةِ
 وَ اغْنِنَا يَا اَللهِ
 بِحَقِّ مَلَائِكَتِكَ
 الْمُقْرَبِينَ وَ
 أَنْبِيَائِكَ الْمُرْسَلِينَ
 وَ الْمُطَهَّرِينَ وَ
 بِشَفَاعَةِ نَبِيِّكَ
 مُحَمَّدٍ صَلَّى اللهُ
 عَلَيْهِ وَ آلهِ اَللَّهُمَّ
 إِنِّي اتَّوَجَّهْتُ إِلَيْكَ
 بِنَبِيِّكَ مُحَمَّدٍ
 صَلَّى اللهُ عَلَيْهِ وَ
 آلهِ يَا أَبَا الْقَاسِمِ
 يَا رَسُوْلَ اللهِ يَا
 إِمَامَ الرَّحْمَةِ إِنَّا
 تَوَجَّهْنَا بِكَ إِلَى
 اللهِ وَ تَوَسَّلْنَا بِكَ
 إِلَى اللهِ وَ
 اسْتَشْفَعْنَا بِكَ إِلَى
 اللهِ 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
الرَّهْرَاءَ 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
haajaatena 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
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

حَاجَاتِنَا يَا وَجِيهًا
عِنْدَ اللَّهِ اشْفَعْ لَنَا
عِنْدَ اللَّهِ يَا أَبَا
عَبْدِ اللَّهِ يَا حُسَيْنَ
بْنَ عَلِيٍّ يَا ابْنَ
رَسُولِ اللَّهِ ﷺ
حُجَّةَ اللَّهِ عَلَيَّ
خَلْقِهِ يَا سَيِّدَنَا وَ
مَوْلَانَا إِنَّا تَوَجَّهْنَا
بِكَ إِلَى اللَّهِ وَ
تَوَسَّلْنَا بِكَ إِلَى
اللَّهِ وَ اسْتَشْفَعْنَا
بِكَ إِلَى اللَّهِ وَ
قَدَمْنَاكَ بَيْنَ يَدَيْ
حَاجَاتِنَا يَا وَجِيهًا
عِنْدَ اللَّهِ اشْفَعْ لَنَا
عِنْدَ اللَّهِ يَا أَبَا
الْحَسَنِ يَا عَلِيَّ
بْنَ الْحُسَيْنِ يَا
ابْنَ رَسُولِ اللَّهِ ﷺ
حُجَّةَ اللَّهِ عَلَيَّ
خَلْقِهِ يَا سَيِّدَنَا وَ
مَوْلَانَا إِنَّا تَوَجَّهْنَا
بِكَ إِلَى اللَّهِ وَ
تَوَسَّلْنَا بِكَ إِلَى
اللَّهِ وَ اسْتَشْفَعْنَا
بِكَ إِلَى اللَّهِ وَ
قَدَمْنَاكَ بَيْنَ يَدَيْ
حَاجَاتِنَا يَا وَجِيهًا
عِنْدَ اللَّهِ اشْفَعْ لَنَا
عِنْدَ اللَّهِ يَا أَبَا
جَعْفَرٍ يَا مُحَمَّدَ
بْنَ عَلِيٍّ يَا ابْنَ
رَسُولِ اللَّهِ ﷺ
حُجَّةَ اللَّهِ عَلَيَّ
خَلْقِهِ يَا سَيِّدَنَا وَ
مَوْلَانَا إِنَّا تَوَجَّهْنَا
بِكَ إِلَى اللَّهِ وَ
تَوَسَّلْنَا بِكَ إِلَى
اللَّهِ وَ اسْتَشْفَعْنَا

LAAHE WA
QADDAMNAKA 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
QADDAMNAKA 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
QADDAMNAKA 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 AbuIbrahim! 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 يَدَيْ
حَاجَاتِنَا يَا وَجِيهًا
عِنْدَ اللَّهِ اشْفَعْ لَنَا
عِنْدَ اللَّهِ يَا أَبَا
عَبْدِ اللَّهِ يَا جَعْفَرَ
بْنَ مُحَمَّدٍ 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
قَدَمْنَاكَ بَيْنَ يَدَيْ
حَاجَاتِنَا يَا وَجِيهًا
عِنْدَ اللَّهِ اشْفَعْ لَنَا
عِنْدَ اللَّهِ يَا أَبَا
إِبْرَاهِيمَ يَا مُوسَى
بْنَ جَعْفَرَ 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
قَدَمْنَاكَ بَيْنَ يَدَيْ
حَاجَاتِنَا يَا وَجِيهًا
عِنْدَ اللَّهِ اشْفَعْ لَنَا
عِنْدَ اللَّهِ يَا أَبَا
الْحَسَنِ يَا عَلِيَّ
بْنَ مُوسَى يَا ابْنَ
رَسُولِ اللَّهِ يَا
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 يَدَيْ
 حَاجَاتِنَا يَا وَجِئَهَا
 عِنْدَ اللَّهِ اشْفَعْ لَنَا
 عِنْدَ اللَّهِ يَا أَبَا
 جَعْفَرٍ يَا مُحَمَّدَ
 بَنِ عَلِيٍّ يَا ابْنَ
 رَسُولِ اللَّهِ ﷺ 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 يَدَيْ
 حَاجَاتِنَا يَا وَجِئَهَا
 عِنْدَ اللَّهِ اشْفَعْ لَنَا
 عِنْدَ اللَّهِ يَا أَبَا
 الْحَسَنِ يَا عَلِيَّ
 بَنِ مُحَمَّدٍ يَا ابْنَ
 رَسُولِ اللَّهِ ﷺ 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 يَدَيْ
 حَاجَاتِنَا يَا وَجِئَهَا
 عِنْدَ اللَّهِ اشْفَعْ لَنَا
 عِنْدَ اللَّهِ يَا حَسَنَ
 مُحَمَّدٍ يَا حَسَنَ
 بَنِ عَلِيٍّ يَا ابْنَ
 رَسُولِ اللَّهِ ﷺ يَا
 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 يَدَيْ
 حَاجَاتِنَا يَا وَجِيهًا
 عِنْدَ اللَّهِ اشْفَعْ لَنَا
 عِنْدَ اللَّهِ يَا وَصِيَّ
 الْحَسَنِ وَالْخَلْفِ
 الصَّالِحِ 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 يَدَيْ
 حَاجَاتِنَا يَا وَجِيهًا
 عِنْدَ اللَّهِ اشْفَعْ لَنَا
 عِنْدَ اللَّهِ اللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ
 وَ آلِ مُحَمَّدٍ وَ
 اكْتَسِبْ عَنَّا كُلَّ
 هَمٍّ وَ فَرِّجْ عَنَّا
 كُلَّ غَمٍّ وَ أَقْضِ
 لَنَا كُلَّ حَاجَةٍ مِنْ
 حَوَائِجِ الدُّنْيَا وَ
 الآخِرَةِ اللَّهُمَّ صَلِّ
 عَلَى مُحَمَّدٍ وَ آلِ
 مُحَمَّدٍ وَ أَعِزَّنَا
 مِنْ شَرِّ جَمِيعِ مَا
 خَلَقْتَ اللَّهُمَّ صَلِّ
 عَلَى مُحَمَّدٍ وَ آلِ
 مُحَمَّدٍ وَ الْبِسْنَا
 دِرْعَكَ الْحَصِيْنَةَ
 وَ قِنَا شَرَّ جَمِيعِ
 خَلْقِكَ اللَّهُمَّ صَلِّ

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 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
 QADDAMNAKA 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'na kulla ghammin waq
 ze lanaa kulla haajatn min
 hawaa-ejid dunyaa wal
 aakhirate allaahumma
 salle a'laa mohammadin wa
 aale mohammadin wa a-
 iznaa 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 وَاحْفَظْ
 عُزْبَتَنَا وَاسْتُرْ
 عَوْرَتَنَا وَآمِنْ
 رَوْعَتَنَا وَاكْفِنَا
 مَنْ بَغَى عَلَيْنَا وَ
 انصُرْنَا عَلَى مَنْ
 ظَلَمَنَا وَاعِدْنَا
 مِنَ الشَّيْطَانِ
 الرَّجِيمِ وَمِنْ
 جَوْرِ السُّلْطَانِ وَ
 مِنْ شَرِّ كُلِّ ذِي
 شَرٍّ اللَّهُمَّ اجْعَلْنَا
 فِي سِتْرِكَ وَفِي
 حِفْظِكَ وَفِي
 كَنْفِكَ وَفِي
 حِرْزِكَ وَفِي
 عِيَاذِكَ وَفِي
 عِزِّكَ وَفِي
 مَنَعِكَ عَزَّ جَارِكَ
 وَجَلَّ تَنَاوُكَ وَ
 اجْتَنَعَ عَائِدِكَ 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 كَبْرَهُ 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 عَنِّ عَنِّكَ
 الضَّعِيفِ فُلَانِ

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'efe
 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 فُلَانٍ شَرًّا
 فُلَانِ بْنِ فُلَانٍ وَ
 ذَبَّ عَنْهُ كَيْدُهُ وَ
 مَكْرَمُو غَائِلَتِهِ وَ
 بَطْشُهُ وَ حَيْلَتِهِ وَ
 غَمَزَهُ وَ طَمَّهُ
 بِالْعَذَابِ طَمًّا وَ
 قَمَّهُ بِالْبَلَاءِ قَمًّا وَ
 أَيْحَ حَرِيمِهِ وَ
 أَرَمَهُ بِيَوْمٍ لَا
 مَعَادَ لَهُ وَ بِسَاعَةٍ
 لَا مَرَدَّ لَهَا إِنَّكَ
 عَلَى كُلِّ شَيْءٍ
 قَدِيرٌ اللَّهُمَّ بِحَقِّ
 الْأَيْمَةِ
 الْمَعْصُومِينَ وَ
 بِحَقِّ حُرْمَتِهِمْ
 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
 هَوْلَاءِ الْأَيْمَةِ
 الْمَعْصُومِينَ 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
 تَقْضَلْ 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 بِالْغَيْبِ
 وَالْبَرَكَاتِ وَعَلَى مَرْضَى الْمُؤْمِنِينَ
 وَالْمُؤْمِنَاتِ بِالشَّفَاعَةِ وَالْعَافِيَةِ
 وَعَلَى مَوْتَى الْمُؤْمِنِينَ
 وَالْمُؤْمِنَاتِ بِالْمَغْفِرَةِ
 وَالرَّحْمَةِ وَعَلَى غُرَبَاءِ الْمُؤْمِنِينَ
 وَالْمُؤْمِنَاتِ بِالرَّدِّ إِلَى أَوْطَانِهِمْ
 سَالِمِينَ غَانِمِينَ وَعَلَى وَالِدَيْنَا
 وَأَزْوَاجِنَا وَذُرِّيَّاتِنَا
 وَأَهْلِ حُزْنِنَا
 وَالْبُعْثِ مِنَ النَّارِ وَالْفَوْزِ
 بِالْجَنَّةِ وَاجْعَلْ لَنَا
 مِنْ أَمْرِنَا فَرْجًا
 وَمَخْرَجًا وَارْزُقْنَا
 رِزْقًا حَلَالًا طَيِّبًا
 مِنْ حَيْثُ نَحْتَسِبُ وَ مِنْ حَيْثُ لَا
 نَحْتَسِبُ وَ اخْتِمْ لَنَا
 بِخَيْرٍ وَ اصْلِحْ لَنَا
 شَأْنَنَا وَ اعْتِنَا
 لِدِينِنَا وَ اقْضِ دُنْيَانَا
 وَ اقْضِ حَوَائِجِنَا
 كُلَّهَا مِنْ أُمُورِ الدُّنْيَا
 وَالْآخِرَةِ مِمَّا لَكَ فِيهِ
 رِضَى وَ لَنَا فِيهِ صَلَاحٌ
 وَ اغْنِنَا وَ ادْرِكْنَا
 وَ ارْزُقْنَا حَجَّ 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 zurriyaatenaa wa ahle hozaanatenaa bil-i'tqemenan naare wal fawze bil-jannate waj a'l lanaa min amrenaa 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.²

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 وَسَكَرَاتِ الْمَوْتِ وَأَهْوَالِ 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):

<p>اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحُرْمَةِ مَنْ عَادَ بِكَ مِنْكَ وَ لَجَا إِلَى عِزِّكَ وَ اسْتَنْظَلَ بِفَيْدِكَ وَ اِعْتَصَمَ بِحَبْلِكَ وَ لَمْ يَتَّقِ إِلَّا بِكَ يَا جَزِيلَ الْعَطَايَا يَا مُطَلِّقَ الْأَسَارِي يَا مَنْ سَمَى نَفْسَهُ مِنْ جُودِهِ وَهَابَا 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 نُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا.</p>	<p>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 jaa- 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.</p>	<p>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... ¹</p>
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¹ Misbaah al-Motahajjid, p. 150; Behaar al-Anwaar, vol. 87, p. 257

(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 وَوَعْتَاءِ السَّفَرِ وَسُوءِ الْمُنْقَلَبِ وَأَنْ تَرُدَّنِي سَالِمًا إِلَى وَطَنِي بَعْدَ حَجِّ 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 nabiiyeka 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. ¹
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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.

¹ Hadiyah al-Zaareen 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 style="text-align: center;">□</p> <p>اللَّهُمَّ إِنِّي زُرْتُ هَذِهِ الزِّيَارَةَ وَ صَلَّيْتُ هَاتَيْنِ الرَّكَعَتَيْنِ وَ جَعَلْتُ ثَوَابَهُمَا لِجَمِيعِ إِخْوَانِي وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ لِجَمِيعِ مَنْ أَوْصَانِي بِالزِّيَارَةِ □ وَالدُّعَاءِ □ لِللَّهِ □ 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.¹</p>
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¹ Ketaab Fee al-Ziyaaraat Wa al-Adiyyah (manuscript), p. 60

(6) Supplication After Salaat of Ziyaarat Performed by an Appointed Person

<p style="text-align: center;">□</p> <p>اللَّهُمَّ لَكَ صَلَّيْتُ وَ لَكَ رَكَعْتُ وَ لَكَ سَجَدْتُ لِأَنَّكَ لَا يَبْغِي الصَّلَاةَ وَ الرُّكُوعَ وَ السُّجُودَ إِلَّا لَكَ. اللَّهُمَّ وَ قَدْ جَعَلْتَ ثَوَابَ سَلَامِي وَ زِيَارَتِي وَ صَلَاتِي بِأَتَيْنِ الرَّكَعَتَيْنِ بِدِيَّةٍ مِنِّي إِلَى فُلَانِ بْنِ فُلَانٍ فَتَقَبَّلْ ذَلِكَ مِنِّي وَ مِنْهُ وَ أَجْرِنِي 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.¹</p>
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¹ Ibid.

(7) Supplication After Salaat of Ziyaarat During a Journey on Deputation

<p>اللَّهُمَّ مَا أَصَابَنِي مِنْ تَعَبٍ أَوْ نَصَبٍ أَوْ سَعَبٍ أَوْ لُغُوبٍ فَأَجْرُ فُلَانِ بْنِ فُلَانٍ عَلَيْهِ وَ أُجْرُنِي فِي نِيَابَتِي عَنْهُ السَّلَامُ عَلَيْكَ يَا مَوْلَايَ عَنْ فُلَانِ بْنِ فُلَانٍ أَتَيْتُكَ رَأْتِرَا عَنْهُ فَاشْفَعْ لِي وَ لِي إِندَا رَبِّكَ.</p>	<p>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.</p>	<p>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.</p>
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Then pray for that person and for other believing persons and repeat the same action while returning.¹

¹ 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>اللَّهُمَّ إِنَّ يَدَيْنِ الرَّكَعَتَيْنِ بِدِيَتِي مِنِّي إِلَى رُوحِ سَيِّدِي وَإِمَامِي عَبْدِكَ وَوَلِيِّكَ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا صَلَوَاتِكَ □ وَ تَسْلِيمَاتِكَ عَلَيَّ رُوحِهِ وَجَسَدِهِ. اللَّهُمَّ □ فَبَلِّغْهُمَا مِنِّي إِلَى رُوحِهِ وَ أَرْدُدْ عَلَيَّ مِنْ رُوحِهِ التَّحِيَّاتِ □ وَ السَّلَامَ. □ اللَّهُمَّ وَاجْزِنِي عَلَى ذَلِكَ أَفْضَلَ الْجَزَاءِ مِنْكَ وَ فِي رَسُولِكَ □ وَ فِي وُلْدِ رَسُولِكَ □ وَ فِي وَلِيِّكَ □ وَ فِي وُلْدِ وَلِيِّكَ يَا وَليَّ المُؤْمِنِينَ.</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 tahiyata 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 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!¹</p>
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¹ 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 خِرْ 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.¹

¹ 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:

<p>يَا أَهْلَ التَّقْوَىٰ وَ الْمَغْفِرَةَ يَا أَرْحَمَ الرَّاحِمِينَ أَنْتَ مَوْلَايَ وَ سَيِّدِي فَارْزُقْنِي أَنْتَ خَيْرٌ لِّي مِنْ أَبِي وَ أُمِّي وَ مِنْ النَّاسِ أَجْمَعِينَ يَا إِلَهِي فَقْرٌ وَ فَاقَةٌ وَ أَنْتَ غَنِيٌّ عَنِّي أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ وَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِي مُحَمَّدٍ وَ عَلَيَّ إِخْوَانِهِ النَّبِيِّينَ وَ الْأَنْبِيَاءِ الطَّاهِرِينَ وَ تَسْتَجِيبَ دُعَائِي وَ تَرْحَمَ تَضَرُّعِي وَ اصْرِفْ عَنِّي أَنْوَاعَ الْبَلَاءِ يَا رَحْمَنُ.</p>	<p>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.</p>	<p>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!¹</p>
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¹ Fiqh Imam Reza (a.s.), p. 109; Behaar al-Anwaar, vol. 84, p. 210; Mustadrak al-Wasael, 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. ¹
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¹ 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.”¹

¹ 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 لَنْ أَطْعُنَكَ وَ لَا حُجَّةَ لِي أَنْ عَصَيْتُكَ وَ لَا صُنْعَ لِي وَ لَا لِعِغْرِي فِي إِحْسَانِكَ وَ لَا عُذْرَ لِي أَنْ آسَأْتُ مَا أَصَابَنِي مِنْ حَسَنَةٍ فَمِنْكَ يَا كَرِيمُ إِعْفِرْ لِمَنْ فِي مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا مِنْ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ.	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 asaabane 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. ¹
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¹ 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 آمَنْتُ وَ لَكَ اسَلَّمْتُ وَ عَلَيْكَ تَوَكَّلْتُ أَنْتَ رَبِّي سَجَدَ لَكَ وَجْهِي وَ شَعْرِي وَ بَشْرِي وَ مَخِي وَ لَحْمِي وَ دَمِي وَ عَصْبِي وَ عِظَامِي سَجَدَ وَجْهِي الْبَالِي الْفَانِي الذَّلِيلُ الْمَهِينُ الَّذِي خَلَقَهُ وَ صَوَّرَهُ وَ شَقَّ سَمْعَهُ وَ بَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ رَبِّي سُبْحَانَ 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.¹

¹ 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! ¹
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¹ 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 مُذَلَّ كُلِّ جَبَّارٍ عَنِيدٍ يَا مُعَزَّ كُلِّ ذَلِيلٍ قَدْ وَحَقَّكَ بَلَّغِ 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'nnee.	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. ¹
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¹ 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:

سُُبْحَانَ 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	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.	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. ¹
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¹ 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 اذْفَعْ عَنِّي وَلِيَّكَ وَ خَلِيفَتِكَ وَ حُجَّتِكَ عَلَيَّ خَلْقِكَ وَ لِسَانِكَ الْمُعَبِّرِ عَنكَ بِإِذْنِكَ النَّاطِقِ وَ بِحُكْمَتِكَ عَيْنِكَ النَّاطِرَةِ عَلَى بَرِيَّتِكَ وَ شَاهِدِكَ عَلَى خَلْقِكَ الْجَجَجَاحِ الْمُجَاهِدِ الْعَائِدِ بِكَ عِنْدَكَ وَ أَعِدَّهُ مِنْ شَرِّ جَمِيعِ مَا خَلَقْتَ وَ بَرَأْتَ وَ	allaahummad fa' a'n waliyyeka wa khaleefateka wa hujjateka a'laa khalqeka wa lesaanekal mo- a'bbere a'nka be-iznekan naateqe be-hikmateka wa a'ynekan naazerate a'laa bariyyateka wa shaahedeka a'laa khalqeka al-jahjaahil mojaahede al-a'a-eze beka i'ndak. wa a-i'zho min sharre jamee-e' maa khalaqta wa baraa-ta wa anshaata wa sawwarta	O Allah! 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, Your witness on Your creation, the master and the struggler (for the sake of Allah), the seeker of Your shelter in Your measures. Keep him safe from the intrigues and evil schemes of all that which You created and made, and that which You established and
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وَأَنْشَأَتْ وَ
 صَوَّرَتْ وَ
 أَحْفَظْهُ 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
 أَحْفَظْ فِيهِ
 رَسُولَكَ وَ أَبَاكَ
 أَيْمَانَكَ وَ دَعَائِمَ
 دِينِكَ. وَ اجْعَلْهُ
 فِي وَدَيْعَتِكَ الَّتِي
 لَا تَضِيعُ وَ فِي
 جَوَارِكَ الَّذِي لَا
 يُخْفَرُ وَ فِي
 مَنَعِكَ وَ عِزِّكَ
 الَّذِي لَا يُفْهَرُ وَ
 أَمْنِهِ بِأَمَانِكَ
 الْوَثِيقِ الَّذِي لَا
 يُخْذَلُ مِنْ أَمْنَتِهِ
 بِهِ وَ اجْعَلْهُ فِي
 كَنْفِكَ الَّذِي لَا
 يُرَامُ مَنْ كَانَ فِيهِ
 وَ أَيْدَهُ بِنَصْرِكَ
 الْعَزِيزِ وَ أَيْدَهُ
 بِجُنْدِكَ الْغَالِبِ وَ
 قَوْمِ بِقُوَّتِكَ وَ
 أَرْدِفُهُ بِمَلَائِكَتِكَ
 وَ وَالٍ مَنْ وَالَاهُ
 وَ عَادٍ مَنْ عَادَاهُ
 وَ النَّبِيَّ دِرْعَكَ
 الْحَصِينَةَ وَ حُفَّهُ
 بِالْمَلَائِكَةِ حَفًّا.
 اللَّهُمَّ اشْعَبْ بِهِ
 الصَّدْعَ وَ ارْتُقْ
 بِهِ الْفَتْقَ وَ امْتِ
 بِهِ الْجَوْرَ 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

أَظْهَرَ بِهِ الْعَدْلَ
 وَ زَيْنَ بَطُولِ
 بَقَائِهِ الْأَرْضِ وَ
 أَيَّدَهُ بِالنَّصْرِ وَ
 أَنْصَرَهُ بِالرُّعْبِ
 وَ قَوِّ نَاصِرِيهِ وَ
 اخْذَلْ خَائِلِيهِ وَ
 دَمِّمْ عَلَى مَنْ
 نَصَبَ لَهُ وَ دَمَّرْ
 مَنْ عَشَّهُ وَ
 أَقْتُلْ بِهِ جَبَابِرَةَ
 الْكُفْرِ وَ عُمُدَهُ وَ
 دَعَائِمَهُ وَ أَقْصِمْ
 بِهِ رُؤُوسَ
 الضَّلَالَةِ وَ
 شَارِعَةَ الْبِدْعِ وَ
 مُمَيَّنَةَ السُّنَّةِ وَ
 مَقْوِيَةَ الْبَاطِلِ وَ
 ذَلِّ بِهِ الْجَبَّارِينَ
 وَ اِبْرَأْ بِهِ
 الْكَافِرِينَ وَ
 جَمِيعَ الْمُلْحِدِينَ
 فِي مَشَارِقِ
 الْأَرْضِ وَ
 مَغَارِبِهَا وَ بَرِّهَا
 وَ بَحْرِهَا وَ
 سَهْلِهَا وَ جَبَلِهَا
 حَتَّى لَا تَدْعَ
 مِنْهُمْ دِيَارًا وَ لَا
 تُثَقِّبِي لَهُمْ آثَارًا.
 اللَّهُمَّ طَهِّرْ مِنْهُمْ
 بِلَادَكَ وَ أَشْفِ
 مِنْهُمْ عِبَادَكَ وَ
 اعْزِ بِهِ الْمُؤْمِنِينَ
 وَ أَحْيِ بِهِ سُنَنَ
 الْمُرْسَلِينَ وَ
 دَارِسَ حُكْمَةَ
 النَّبِيِّينَ وَ جَدِّدْ 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 تُعْجِبَ
 دِينَكَ بِهِ وَ عَلَى
 يَدَيْهِ غَضًا
 مَحْضًا صَاحِبًا
 لَا عِوَجَ فِيهِ وَ لَا
 بِدْعَةَ مَعَهُ وَ
 حَتَّى تُنْبِرَ بِعَدْلِهِ
 ظَلَمَ الْجَوْرَ 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 ائْتَمَّنْتَهُ
 عَلَى غَيْبِكَ وَ
 عَصَمْتَهُ مِنْ
 الذُّنُوبِ وَ بَرَأْتَهُ
 مِنَ الْعُيُوبِ وَ
 طَهَّرْتَهُ مِنْ
 الرَّجْسِ 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 شَرِيعَةً
 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
 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;

النَّفِيَّ النَّفِيَّ
 الرَّضِيَّ الرَّضِيَّ الرَّكِيَّ
 اللَّهُمَّ اعْطِهِ فِي
 نَفْسِهِ وَ أَهْلِهِ وَ
 وَدَّهِ وَ ذُرِّيَّتِهِ وَ
 أُمَّتِهِ وَ جَمِيعِ
 رَعِيَّتِهِ مَا تُقَرُّ بِهِ
 عَيْنُهُ وَ تَسْرُّ بِهِ
 نَفْسُهُ وَ تَجْمَعُ لَهُ
 مُلْكُ الْمُلْكَاتِ
 كُلَّهَا قَرِيبَهَا وَ
 بَعِيدَهَا وَ
 عَزِيزَهَا وَ ذَلِيلَهَا
 حَتَّى يُجْرِيَ
 حُكْمَهُ عَلَى كُلِّ
 حُكْمٍ وَ تَغْلِبَ
 بِحُكْمِهِ كُلَّ بَاطِلٍ
 اللَّهُمَّ اسْلُكْ بِنَا
 عَلَى يَدَيْهِ مِنْهَاجِ
 الْهُدَى وَ الْمَحَجَّةِ
 الْعُظْمَى وَ
 الطَّرِيقَةَ
 الْوَسْطَى الَّتِي
 يَرْجِعُ إِلَيْهَا
 الْغَالِي وَ يَلْحَقُ
 بِهَا النَّالِي وَ قَوْنَا
 عَلَى طَاعَتِهِ وَ
 تَبَتْنَا عَلَى
 مُشَايَعَتِهِ وَ أَمْنُنْ
 عَلَيْنَا بِمَتَابَعَتِهِ وَ
 اجْعَلْنَا فِي حَرْبِهِ
 الْقَوَامِينَ بِأَمْرِهِ
 الصَّابِرِينَ مَعَهُ
 الطَّالِبِينَ رِضَاكَ
 بِمُنَاصَحَتِهِ حَتَّى
 تَخْشُرْنَا يَوْمَ
 الْقِيَامَةِ فِي
 أَنْصَارِهِ وَ
 أَعْوَانِهِ وَ مُقْوِيَّةِ
 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'tameda 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
 نُحْلِنَا مَحَلَّهُ وَ
 تَجْعَلَنَا فِي
 الْجَنَّةِ مَعَهُ وَ
 اِعْذِنَا مِنَ السَّامَةِ
 وَ الْكَسَلِ وَ
 الْفِتْرَةِ وَ اجْعَلْنَا
 مِمَّنْ تَنْتَصِرُ بِهِ
 لِدِينِكَ وَ تُعِزُّ بِهِ
 نَصْرَ وَ لِيْكَ وَ لَا
 تَسْتَبْدِلْ بِنَا
 غَيْرَنَا فَإِنَّ
 اسْتَيْدَالَكَ بِنَا
 غَيْرَنَا عَلَيْكَ
 يَسِيرٌ وَ هُوَ
 عَلَيْنَا عَسِيرٌ.
 اللَّهُمَّ صَلِّ عَلَى
 وَ لَاءِ عَهْدِهِ وَ
 الْأَيْمَةِ مِنْ وَ لَدِهِ
 وَ بَلِّغْهُمْ أَمْلَهُمْ وَ
 زِدْ فِي أَجَالِهِمْ وَ
 اِعْزَّزْ نَصْرَهُمْ وَ
 تَمِّمْ لَهُمْ مَا
 أَسْنَدْتَ إِلَيْهِمْ مِنْ
 أَمْرِكَ لَهُمْ وَ ثَبِّتْ
 دَعَائِمَهُمْ وَ
 اجْعَلْنَا لَهُمْ
 اِعْوَانًا وَ عَلَى
 دِينِكَ اِنْتِصَارًا
 فَإِنَّهُمْ مَعَادِنُ
 كَلِمَاتِكَ وَ اَرْكَانُ
 تَوْجِيدِكَ وَ دَعَائِمُ
 دِينِكَ وَ وَ لَاءُ

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.¹

وَأَمْرِكَ
خَالِصَتِكَ
مِنْ عِبَادِكَ
وَصَفْوَتِكَ
مِنْ خَلْقِكَ
وَأَوْلِيَاؤِكَ
وَسَلَائِلِ أَوْلِيَاؤِكَ
وَصَفْوَةِ أَوْلَادِكَ
رُسُلِكَ
وَالسَّلَامُ
عَلَيْهِ وَعَلَيْهِمْ
وَرَحْمَةُ
اللَّهِ
وَبَرَكَاتُهُ.

¹ 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-Zaer, 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>اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَادْفَعْ عَنَّا وَلِيِّكَ وَخَلِيفَتِكَ وَحُجَّتِكَ عَلَى خَلْقِكَ وَلِسَانِكَ الْمُعْبَّرِ عَنْكَ بِإِذْنِكَ النَّاطِقِ بِحِكْمَتِكَ وَعَيْنِكَ النَّاطِرَةِ فِي بَرِّيَّتِكَ الشَّاهِدِ عَلَى عِبَادِكَ الْجَحَّاحِ الْمُجَاهِدِ الْمُجْتَهِدِ عَيْدِكَ الْعَائِدِ 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 يَضِيْعُ مَنْ حَفِظْتَهُ بِهِ وَ احْفَظْ فِيهِ رَسُوْلَكَ وَ وَصِيَّ رَسُوْلِكَ وَ اِبْنَهُ ائِمَّتِكَ وَ دَعَائِمَ دِيْنِكَ صَلَوَاتُكَ عَلَيْهِمْ اَجْمَعِيْنَ. وَ</p>	<p>allaahumma salle a'laa mohammadin wa aale mohammadin wad fa' a'n waliyyeka wa khaleefateka wa hujjateka a'laa khalqeka wa lesaanekal 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
 وَدِيْعَتِكَ الَّتِي لَا
 تُضِيْعُ وَ فِي
 جَوَارِكِ الَّذِي لَا
 يُخْتَفَرُ وَ فِي
 مَنَعِكَ وَ عَزْكَ
 الَّذِي لَا يُقْهَرُ وَ
 اَمْنَتَهُ بِهِ وَ اجْعَلْهُ
 فِي كَنَفِكَ الَّذِي لَا
 يُضَامُ مَنْ كَانَ
 فِيهِ وَ اَنْصُرْهُ
 بِنَصْرِكَ الْعَزِيْزِ
 وَ اَيِّدْهُ بِجُنْدِكَ
 الْغَالِبِ وَ قُوَّةِ
 بِقُوَّتِكَ وَ اَرْزِقْهُ
 بِمَلَائِكَتِكَ. اَللّٰهُمَّ
 وَالِ مَنْ وَالَاهُ وَ
 عَادِ مَنْ عَادَاهُ وَ
 اَلْبِسْهُ دِرْعَكَ
 الْحَصِيْنَةَ وَ حُفَّهُ
 بِالْمَلَائِكَةِ حَفًّا.
 اَللّٰهُمَّ وَ بَلِّغْهُ
 اَفْضَلَ مَا بَلَّغْتَ
 الْقَائِمِيْنَ بِقِسْطِكَ
 مِنْ اَتْبَاعِ النَّبِيِّيْنَ.
 اَللّٰهُمَّ اشْعَبْ بِهِ
 الصَّدْعَ وَ ارْتُقِ
 بِهِ الْفَتْقَ وَ اِمْتِ
 بِهِ الْجَوْرَ وَ
 اظْهَرْ بِهِ الْعَدْلَ وَ
 زَيِّنْ بِطَوْلِ بَقَائِهِ
 الْاَرْضَ وَ اَيِّدْهُ
 بِالنَّصْرِ وَ اَنْصُرْهُ
 بِالرُّغْبِ وَ افْتَحْ
 لَهُ فَتْحًا يَسِيْرًا وَ
 اجْعَلْ لِيْ مِنْ
 لَدُنْكَ عَلٰى عَدُوِّكَ
 وَ عَدُوِّ سُلْطٰنَانَا
 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 وَالْإِمَامِ
 الَّذِي بِهِ تَنْصُرُ
 وَ أَيْدِهِ بِنَصْرِ
 عَزِيزٍ وَ فَتْحِ
 قَرِيبٍ وَ وَرَثَتِهِ
 مَشَارِقِ الْأَرْضِ
 وَ مَغَارِبِهَا اللَّاتِي
 بَارَكْتَ فِيهَا وَ
 أَحْيَيْتَهُ بِسُنَّةِ نَبِيِّكَ
 صَلَّى اللَّهُ عَلَيْهِ وَ
 آلِهِ حَتَّى لَا
 يَسْتَخْفِيَ بِشَيْءٍ
 مِنَ الْحَقِّ مَخَافَةً
 أَحَدٍ مِنَ الْخَلْقِ وَ
 قُوَّةِ نَاصِرِهِ وَ
 اخْذَلْ خَائِلَهُ وَ
 دَمْدَمْ عَلَى مَنْ
 نَصَبَ لَهُ وَ يَمُرْ
 مَنْ غَشَّه. اللَّهُمَّ
 وَ اقْتُلْ بِهِ جَبَابِرَةَ
 الْكُفْرِ وَ عُمَدَهُ وَ
 دَعَائِمَهُ وَ الْقَوَامِ
 بِهِ وَ اقْصِمْ بِهِ
 رُؤُوسَ الضَّلَالَةِ
 وَ شَارِعَةَ الْبِدْعَةِ
 وَ مُمَيَّنَةَ السُّنَّةِ وَ
 مُقَوِّبَةَ الْبَاطِلِ وَ
 ادْلِلْ بِهِ الْجَبَّارِينَ
 وَ ابْرُؤْ بِهِ
 الْكَافِرِينَ وَ
 الْمُنَافِقِينَ وَ جَمِيعِ
 الْمُلْحِدِينَ حَيْثُ
 كَانُوا وَ أَيْنَ كَانُوا
 مِنْ مَشَارِقِ
 الْأَرْضِ وَ
 مَغَارِبِهَا وَ بَرِّهَا
 وَ بَحْرِهَا وَ
 سَهْلِهَا وَ جَبَلِهَا
 حَتَّى لَا تَدَّعَ مِنْهُمْ
 دِيَارًا وَ لَا نَبْقَى

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
 through 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 أَعِزَّ بِهِ
الْمُؤْمِنِينَ وَ أَحْيِ
بِهِ سُنَنَ الْمُرْسَلِينَ
وَ دَارِسَ حُكْمِ
النَّبِيِّينَ وَ جَدِّدْ بِهِ
مَا مُحِيَّ مِنْ
دِينِكَ وَ بَدِّلْ مِنْ
حُكْمِكَ حَتَّى تُعِيدَ
دِينَكَ بِهِ وَ عَلَى
يَدَيْهِ غَضًا جَدِيدًا
صَاحِحًا مَحْضًا
لَا عِوَجَ فِيهِ وَ لَا
بِدْعَةَ مَعَهُ حَتَّى
تُنِيرَ بِعَدْلِهِ ظُلْمَ
الْجَوْرِ وَ تُطْفِئَ
بِهِ نِيرَانَ الْكُفْرِ وَ
تُوضِحَ تُظْهِرَ بِهِ
مَعَايِدَ الْحَقِّ وَ
مَجْهُولَ الْعَدْلِ وَ
تُوضِحَ بِهِ
مُشْكِلاتِ الْحُكْمِ
الْأُمَّمَ فَوَ إِيَّاهُ
عَبْدُكَ الَّذِي
اسْتَخْلَصْتَهُ لِنَفْسِكَ
وَ اصْطَفَيْتَهُ مِنْ
خَلْقِكَ وَ اصْطَفَيْتَهُ
عَلَى عِبَادِكَ وَ
أَتَمَمْتَهُ عَلَى
غَيْبِكَ وَ عَصَمْتَهُ
مِنَ الذُّنُوبِ وَ
بَرَّأْتَهُ مِنَ الْعُيُوبِ
وَ طَهَّرْتَهُ (مِنَ
الرَّجْسِ) وَ
سَلَّمْتَهُ صَرَفْتَهُ
مَعِنِ الدَّنَسِ
وَ سَلَّمْتَهُ 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-ye
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
zolamal 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

نَسْهَدُ لَكَ يَوْمَ
 الْقِيَامَةِ وَ يَوْمَ
 حُلُولِ الطَّامَةِ اِنَّهُ
 لَمْ يُذْنِبْ وَ لَمْ
 يَلِمْ ذَنْبًا وَ لَا
 اَتَى حُوبًا وَ لَمْ
 يَرْتَكِبْ لَكَ
 مَعْصِيَةً وَ لَمْ
 يُضَيِّعْ لَكَ طَاعَةَ
 وَ لَمْ يَهْتِكْ لَكَ
 حُرْمَةً وَ لَمْ يَبْدُلْ
 لَكَ فَرِيضَةً وَ لَمْ
 يُغَيِّرْ لَكَ شَرِيعَةً
 وَ اِنَّهُ الْاِمَامُ
 الْهَادِي الْمَهْدِي
 الطَّاهِرُ النَّقِيُّ
 الْهَادِي الْمَهْدِي
 الطَّاهِرُ النَّقِيُّ
 الْوَفِيُّ الرَّصِيصِي
 الرَّكِي. اَللّٰهُمَّ
 فَصَلْ عَلَيْهِ وَ
 عَلٰى اَبَائِهِ وَ
 اَعْطِهِ فِيْ نَفْسِهِ وَ
 اَهْلِهِ وَ وُلْدِهِ وَ
 اَهْلِهِ وَ ذُرِّيَّتِهِ وَ
 اُمَّتِهِ وَ جَمِيعِ
 رَعِيَّتِهِ مَا تَقْرُبُ بِهِ
 عَيْنِهِ وَ تَسْرُبُ بِهِ
 نَفْسِهِ وَ تَجْمَعُ لَهُ
 مُلْكُ الْمَمْلَكَاتِ
 كُلِّهَا قَرِيْبَهَا وَ
 بَعِيْدَهَا وَ
 عَنْ يَزْرَهَا وَ دَلِيْلَهَا
 حَتٰى يُجْرِي
 حُكْمَهُ عَلٰى كُلِّ
 حُكْمٍ وَ يَغْلِبُ
 بِحَقِّهِ كُلَّ بَاطِلٍ.
 اَللّٰهُمَّ اسْلِكْ بِنَا
 عَلٰى يَدَيْهِ مِنْهَاجَ
 الْهُدٰى وَ الْمَحْجَّةَ

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 wafiiyyur
 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 qareebaha 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.

الْعُظْمَىٰ وَ
 الطَّرِيقَةَ الوُسْطَىٰ
 الَّتِي يَرْجِعُ إِلَيْهَا
 الْعَالِي وَ يَلْحَقُ
 بِهَا التَّالِي. اللَّهُمَّ
 وَ قَوْنَا عَلَى
 طَاعَتِهِ وَ تَبَتُّنَا
 عَلَى مَشَائِعَتِهِ، وَ
 آمَنَّا عَلَيْهِ
 بِمُتَابِعَتِهِ، وَ
 اجْعَلْنَا فِي حِزْبِهِ
 الْقَوَامِينَ بِأَمْرِهِ،
 الصَّابِرِينَ مَعَهُ،
 الطَّالِبِينَ رِضَاكَ
 بِمُنَاصَحَتِهِ، حَتَّى
 تَحْشُرْنَا يَوْمَ
 الْقِيَامَةِ فِي
 أَنْصَارِهِ وَ أَعْوَانِهِ
 وَ مُقَوِّبِيهِ 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
 نُحِلَّنَا مَحَلَّهُ، وَ
 تَجْعَلَنَا فِي الْجَنَّةِ
 مَعَهُ، وَ لَا تَبْتَلِنَا
 فِي أَمْرِهِ مِنْ
 السَّامَةِ وَ الْكَسَلِ
 وَ الْفَقْرَةِ وَ
 الْفَسْلِ، وَ اجْعَلْنَا
 مِمَّنْ تَنْصُرُ بِهِ
 لِذِيْنِكَ وَ تُعِزُّ بِهِ
 نَصْرَ وَ لِيْكَ وَ لَا
 تَسْتَبْدِلْ 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-talena
 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
غَيْرِنَا عَلَيْنِكَ
يَسِيرٌ، وَ هُوَ
عَلَيْنَا كَبِيرٌ. إِنَّكَ
عَلَى كُلِّ شَيْءٍ
قَدِيرٌ. اللَّهُمَّ صَلِّ
عَلَى وُلَاةِ
عُهُودِهِ، وَ بَلَّغُهُمْ
إِمَالَهُمْ، 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 الْأَيْمَنَةِ
الرَّاشِدِينَ. اللَّهُمَّ
فَاتَّهَمُ 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 ajaalehim
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-sheedeen.
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 عَنِ
 الْأَهْلِ وَالْأَوْلَادِ،
 وَتَجَافُوا
 الْوِطْنَ، وَعَطَلُوا
 الْوَيْثَرَ مِنْ
 الْمَهَادِ، قَدْ
 رَفَضُوا
 تِجَارَاتِهِمْ، وَ
 أَضَرُّوا
 بِمَعَايِشِهِمْ وَ
 فَقَدُوا فِي أَدْبِيَّتِهِمْ
 بَغَيْرِ غَيْبَةٍ عَنِ
 مِصْرِهِمْ وَ
 خَالَفُوا الْبَعِيدَ
 مِمَّنْ عَاضَدَهُمْ
 عَلَيَّ أَمْرِهِمْ، وَ
 خَالَفُوا الْقَرِيبَ
 مِمَّنْ صَدَّ عَنِ
 وَجْهِتِهِمْ، وَ
 انْتَفَعُوا بَعْدَ النَّدَائِرِ
 وَالتَّقَاطِعِ فِي
 دَهْرِهِمْ، وَ قَطَعُوا
 الْأَسْبَابَ الْمُتَّصِلَةَ
 بِعَاجِلِ حُطَامِ مَنْ
 الدُّنْيَا. فَاجْعَلْهُمْ
 اللَّهُمَّ فِي حِرْزِكَ
 وَ فِي ظِلِّ كَنْفِكَ،
 وَ رُدَّ عَنْهُمْ بَأْسَ
 مَنْ قَصَدَ إِلَيْهِمْ
 بِالْعَدَاوَةِ مِنْ
 خَلْقِكَ، وَ أَجْزَلِ
 لَهُمْ مِنْ دَعْوَتِكَ
 مِنْ كِفَايَتِكَ وَ
 مَعُونَتِكَ لَهُمْ، وَ
 تَأْيِيدِكَ وَ نَصْرِكَ
 إِلَيْهِمْ، مَا تُعِينُهُمْ
 بِهِ عَلَى طَاعَتِكَ،
 وَ أَرْهَقْ بِحَقِّهِمْ
 بَاطِلَ مَنْ أَرَادَ
 إِطْفَاءَ 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 afaaqe, 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. ¹

صَلِّ عَلَى مُحَمَّدٍ وَالْأَهْلِ، وَامْلَأْ بِهِمْ كُلَّ أَفْقٍ مِنْ الْأَفَاقِ، وَ قَطْرٍ مِنَ الْأَقْطَارِ قِسْطًا وَ عَدْلًا وَ رَحْمَةً وَ فَضْلًا وَ اشْكُرْ لَهُمْ عَلَى حَسَبِ كَرَمِكَ وَ جُودِكَ، وَ مَا مَنَنْتَ بِهِ عَلَى الْقَائِمِينَ بِالْقِسْطِ مِنَ عِبَادِكَ، وَ اذْخِرْ 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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¹ 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.¹

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.): اللَّهُمَّ ادْفَعْ عَنِّيكَ 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 الْأَيْمَةِ مِنْ بَعْدِهِ وَ بَلِّغْهُمْ أَمَانَهُمْ 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 اعِزِّ نَصْرَهُمْ وَ تَمِّمْ لَهُمْ مَا أَسْنَدْتِ إِلَيْهِمْ مِنْ أَمْرِكَ لَهُمْ وَ ثَبِّتْ دَعَائِمَهُمْ وَ اجْعَلْنَا لَهُمْ أَعْوَانًا وَ عَلَى دِينِكَ أَنْصَارًا فَاتِّهِمْ مَعَادِنُ كَلِمَاتِكَ وَ خُزَّانُ عِلْمِكَ وَ أَرْكَانُ تَوْحِيدِكَ وَ دَعَائِمُ دِينِكَ وَ وُلَاةُ أَمْرِكَ وَ خَالِصَتُكَ مِنْ عِبَادِكَ وَ صَفْوَتُكَ مِنْ خَلْقِكَ وَ أَوْلِيَاءُكَ وَ سَلَائِلُ أَوْلِيَاءِكَ 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'waan 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 nabiiyeka 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.² </p>
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1 Jamaal al-Usboo', p. 314

2 Behaar al-Anwaar, vol. 102, p. 155; Saheefah Mahdiyyah, p. 346

(3) Supplication to be Resurrected With Imam Reza (a.s.)

<p>اللَّهُمَّ الْهُدَى وَ تَبَيَّنِي عَلَيْهِ آمِنًا آمِنًا مَنْ لَا خَوْفَ عَلَيْهِ وَ لَا حُزْنَ وَ لَا جَزَعٍ إِنَّكَ أَهْلُ التَّقْوَى وَ أَهْلُ المَغْفِرَةِ.</p>	<p>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.</p>	<p>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.</p>
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Whoever makes it his habit to recite this supplication would be resurrected along with Imam Reza (a.s.).¹

¹ 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.”¹

¹ 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 بِأَقْبَالِ نَهَارِكَ وَ إِدْبَارِ لَيْلِكَ وَ حُضُورِ صَلَوَاتِكَ وَ أَصْوَاتِ دُعَائِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَأَنْ تُتَّوَبَ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.	allaahumma innee as-aloka be-iqbaale nahaareka wa idbaare layleka wa hozoore 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. ¹
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¹ 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:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَ الصَّلَاةِ الْقَائِمَةِ بَلِّغْ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الدَّرَجَةَ وَالْوَسِيلَةَ وَالْفَضْلَ الْفَضِيلَةَ بِاللَّهِ اسْتَنْجِحْ وَبِاللَّهِ اسْتَنْجِحْ وَبِمُحَمَّدٍ رَسُولِ اللَّهِ وَآلِ مُحَمَّدٍ اتَّوَجَّهْ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَ اجْعَلْنِي عِنْدَكَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ.	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'nee behim i'ndaka wajeehan fid dunyaa wal aakherate wa menal moqarrabeen.	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. ¹
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¹ 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 hour¹ is dedicated to Imam Reza (a.s.). Recite this supplication at this hour:

يَا خَيْرَ مَدْعُوِّ يَا
 خَيْرَ مَنْ أَعْطَى يَا
 خَيْرَ مَنْ سُئِلَ يَا
 مَنْ أَضَاءَ بِاسْمِهِ
 ضَوْءَ النَّهَارِ وَ
 أَظْلَمَ بِهِ ظِلْمَةَ اللَّيْلِ
 وَ سَأَلَ بِاسْمِهِ وَابِلَ
 السَّيْلِ وَ رَزَقَ
 أَوْلِيَانَهُ كُلَّ خَيْرٍ يَا
 مَنْ عَلَا السَّمَاوَاتِ
 نُورُهُ وَ الْأَرْضِ
 ضَوْؤُهُ وَ الشَّرْقِ وَ
 الْغَرْبِ رَحْمَتُهُ يَا
 وَاسِعَ الْجُودِ
 أَسْأَلُكَ بِحَقِّ عَلِيِّ
 بْنِ مُوسَى الرَّضَا
 عَلَيْهِ السَّلَامُ وَ
 أَقْدَمَهُ بَيْنَ يَدَيْ
 حَوَائِجِي وَ
 رَغْبَتِي إِلَيْكَ أَنْ
 تُصَلِّيَ عَلَيَّ مُحَمَّدٍ
 وَ آلِ مُحَمَّدٍ وَ أَنْ
 تُكْفِنِي بِهِ وَ
 تُنَجِّنِي مِمَّا أَخَافُهُ
 وَ أَحْذَرُهُ فِي جَمِيعِ
 أَسْفَارِي وَ فِي
 الْبَرَارِي وَ الْفِقَارِ
 وَ الْأَوْدِيَةِ وَ الْأَكَامِ
 وَ الْغِيَاضِ وَ
 الْجِبَالِ وَ الشَّعَابِ
 وَ الْبِحَارِ يَا وَاحِدُ
 يَا قَهَّارُ يَا عَزِيزُ يَا
 جَبَّارُ يَا سَنَّارُ 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.²

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- 1 The time between the completion of four units of Zohr salaah till the time of Asr Salaah.
- 2 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
 لِلْمَلِمَاتِ وَالْكَافِي
 لِلْمُهِمَّاتِ وَالْمُفْرَجُ
 لِلْكَرْبَاتِ وَالسَّمْعُ
 لِلْأَصْوَاتِ وَ
 الْمُخْرِجُ
 مِنَ الظُّلُمَاتِ وَالْمُجِيبُ
 لِلدَّعَوَاتِ الرَّاحِمُ
 لِلْعَبْرَاتِ جَبَّارُ
 الْأَرْضِ وَ
 السَّمَاوَاتِ يَا وَلِيَّ
 يَا مَوْلَى يَا عَلِيَّ يَا
 اَعْلَى يَا كَرِيمُ يَا
 اَكْرَمُ يَا مَنْ لَهُ
 الْاِسْمُ الْاَعْظَمُ يَا
 مَنْ عَلَّمَ الْاِنْسَانَ مَا
 لَمْ يَعْلَمْ فَاطِرُ
 السَّمَاوَاتِ وَ
 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 الرَّضَا
 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
 وَالْأَلِ مُحَمَّدٍ فَقَدْ
 تَوَسَّلْتُ بِهِمْ إِلَيْكَ وَ
 قَدَّمْتُهُمْ أَمَامِي وَ
 بَيْنَ يَدَيَّ حَوَائِجِي
 أَنْ تَهْدِيَنِي إِلَى
 سُبُلِ مَرْضَاتِكَ وَ
 تُبَيِّرَ لِي أَسْبَابَ
 طَاعَتِكَ وَ تُوفِّقَنِي
 لِإِبْتِعَاءِ الزُّلْفَةِ
 بِمَوْلَاةٍ أَوْلِيَايَاكَ وَ
 إِدْرَاكِ الْحِظْوَةِ مِنْ
 مُعَادَاةِ أَعْدَائِكَ وَ
 تُعِينَنِي عَلَى آدَاءِ
 فَرَائِضِكَ وَ
 اسْتِعْمَالِ سُنَّتِكَ وَ
 تُوفِّقَنِي عَلَى
 الْمَحَاجَةِ الْمُؤَدِّيَةِ
 إِلَيَّ الْعِثْقِ مِنْ
 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.¹

¹ 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 وَمِنْكَ السَّلَامُ وَ إِلَيْكَ يَعُودُ السَّلَامُ حِينَا رَبَّنَا مِنْكَ بِالسَّلَامِ. اللَّهُمَّ إِنَّ هَذِهِ الرَّكَعَاتِ هَدِيَّةً مِنِّي إِلَى وَلِيِّكَ فَلَانِ بْنِ فَلَانِ. فَصَلِّ عَلَيَّ 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. ¹ 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 وَ فِيهِ .	feeka wa fee rasooleka wa feehe.
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Then beseech Almighty Allah and request Him to fulfill your legitimate desires.²

¹ 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’.

² 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 اللَّهِ أَوْلِيَاءَ السَّلَامُ عَلَيْكُمْ يَا اللَّهِ حُجَجَ السَّلَامُ عَلَيْكُمْ يَا نُورَ اللَّهِ فِي ظِلْمَاتِ الْأَرْضِ السَّلَامُ عَلَيْكُمْ صَلَوَاتُ اللَّهِ عَلَيْكُمْ وَ عَلَى بَيْتِكُمْ الطَّيِّبِينَ الطَّاهِرِينَ أَبِي أَنْتُمْ وَ أُمِّي لَقَدْ عَبَدْتُمْ اللَّهَ مُخْلِصِينَ وَ جَاهَدْتُمْ فِي اللَّهِ حَقَّ جِهَادِهِ حَتَّى أَنْتَكُمُ الْبَقِيَّةُ فَلَعَنَ اللَّهُ أَعْدَاءَكُمْ مِنْ الْجِنِّ وَ الْإِنْسِ أَجْمَعِينَ وَ أَنَا أَبْرَأُ إِلَى اللَّهِ وَ إِلَيْكُمْ مِنْهُمْ يَا مَوْلَايَ يَا أَبَا إِبْرَاهِيمَ مُوسَى بْنَ جَعْفَرٍ يَا مَوْلَايَ يَا الْحَسَنَ عَلِيَّ بْنَ مُوسَى يَا مَوْلَايَ يَا أَبَا جَعْفَرٍ مُحَمَّدَ	ASSALAAMO A'LAYKUM YAA AWLEYAAA-AL LAAHE ASSALAAMO A'LAYKUM YAA HOJAJAL LAAHE ASSALAAMO A'LAYKUM YAA NOORAL LAAHE FEE ZOLOMAATIL ARZE ASSALAAMO A'LAYKUM SALAWAATUL LAAHE A'LAYKUM WA A'LAA AALE BAYTEKOMUT TAYYEBEENAT TAAHEREENA BE-ABEE ANTUM WA UMMEE LAQAD A'BAD-TOMUL LAAHA MUKHLESEENA WA JAAHAD-TUM FIL LAAHE HAQQA JEHAADHi HATTAA ATAAKOMUL YAQEENO FA- LA-A'NAL LAAHO A-A'DAAA- AKUM MENAL JINNE WAL INSE AJMA-E'EN WA ANAA ABRA-O ELAL LAAHE WA ELAYKUM MINHUM YAA MAWLAAYA YAA ABAA IBRAAHEEMA MOOSABNA JAA'FARin YAA MAWLAAYA YAA ABAL HASANE A'LIY YABNA MOOSAA YAA MAWLAAYA YAA ABAA JA'FARin MOHAMMAD ABNA A'LI YAA MAWLAAYA YAA ABAL HASANE A'LIY YABNA	Peace be on you, O intimate friends of Allah! Peace be on you, O decisive arguments of Allah! Peace be on you, O light of Allah, in the midst of ignorance and disorder, widespread in the world! Peace be on you, blessings of Allah be on you, and on your pure and pious children. With my father (I am) at your disposal, and also my mother. Surely you sincerely carried out the mission of Allah, and strived in the cause of Allah, leaving no stone unturned, against heavy odds, in letter and spirit, till the inevitable came unto you. Therefore Allah condemns your enemies, whether they be men or jinn, one and all. I turn obedient, unto Allah, and you, keeping away from them. O Master! O Abu Ibrahim! Moosa son of Ja'far! O Master! O Abul Hasan! Ali 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
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بِنَ عَلِيٍّ يَا مَوْلَايَ يَا أَبَا الْحَسَنِ عَلِيٍّ بِنَ مُحَمَّدٍ أَنَا مَوْلَى لَكُمْ مُؤْمِنٌ بِسِرِّكُمْ وَ جَهْرِكُمْ مُتَضَيِّفٌ بِكُمْ فِي يَوْمِكُمْ هَذَا وَ هُوَ يَوْمٌ الْأَرْبَعَاءِ وَ مُسْتَجِيرٌ بِكُمْ فَاضِيْفُونِي وَ 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. ¹
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¹ 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:

عَلَى السَّلَامِ الرِّضَا المُرْتَضَى سَيِّدِ سَمِيِّ الوَصِيِّينَ وَ إِمَامِ المُنْقِذِينَ خَلِيفَةَ الرَّحْمَنِ وَ إِمَامِ أَهْلِ القُرْآنِ وَ صَاحِبِ التَّأْوِيلِ وَ مَعْدِنِ الفُرْقَانِ وَ حَامِلِ النُّورَةِ وَ الإِنجِيلِ وَ إِفْنَاءِ الخَبِيثَاتِ وَ الأَبَاطِيلِ وَ القَائِلِ الفَاعِلِ وَ الحَاكِمِ العَادِلِ وَ الصَّادِقِ البَرِّ وَ الحَايِزِ الفَخْرِ جَدُّهُ سَيِّدِ النَّبِيِّينَ وَ أَبُوهُ سَيِّدِ الوَصِيِّينَ وَ إِلَيْهِ مَابُ الأَوَّلِينَ وَ الأَخْرِينَ السَّلَامُ عَلَيْكَ يَا أَبَا الحَسَنِ عَلِيَّ بْنَ مُوسَى الرِّضَا وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ اللهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَ عَلَيَّ آلِ مُحَمَّدٍ وَ كَمَا أَكْرَمْتَهُ بِمُحَمَّدٍ رَسُوْلِكَ وَ جَعَلْتَهُ فِي الحَقِّ دَلِيْلَكَ فَدَعَا إِلَى	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	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
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سَبِّئِكَ بِالْحِكْمَةِ
 وَالْمَوْعِظَةِ
 الْحَسَنَةِ فَاكْمِلْ لَهُ
 الْعَهْدَ وَتَمِّمْ لَهُ
 الْوَعْدَ وَائِدَّهُ وَ
 ذُرِّيَّتَهُ وَأَوْلِيَّائِهِ
 بِالنَّصْرِ وَالْجُنْدِ
 لِيُخَلِّصَ الدِّينَ
 بِالْجِدِّ فَيَعْمَلَ فِي
 ذَلِكَ بِالْجَهْدِ وَ
 يُصَيِّرَ لَكَ الدِّينَ
 خَالِصًا وَالْحَمْدَ
 تَامًّا اللَّهُمَّ صَلِّ
 عَلَيْهِ حَيًّا وَمَيِّتًا
 وَعَجِّلْ فَرَجَنَا
 بِهِ وَبِالْوَصِيِّ
 مِنْ بَعْدِهِ وَ
 انصُرْهُ عَلَى أَهْلِ
 طَاعَةِ الشَّيْطَانِ وَ
 اعْزِزْ بِهِ الْإِيْمَانَ
 وَادْلِلْ بِهِ
 الشَّيْطَانَ.

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
 salla a'layhe hayyan wa
 mayyetan wa a'jjil
 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.

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.¹

¹ 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.”¹

¹ 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 طَهِّرْ زَيْنِي وَ طَهِّرْ قَلْبِي وَ انْقِ عُسْلِي وَ اجْرِ عَلَى لِسَانِي ذِكْرَكَ وَ ذِكْرَ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ اجْعَلْنِي التَّوَّابِينَ وَ مِنَ الْمُتَطَهِّرِينَ.	allaahumma tahhirnee wa tahhir qalbee wan qe ghuslee wa ajre a'laa lesaanee 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 repentent and the purified ones. ¹
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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.

¹ 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 اللهُ 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 النَّعْمِ وَ يَا دَافِعَ النَّعَمِ يَا بَارِعَ النَّسَمِ يَا عَلِيَّ الْهَمِّ وَ يَا مُعَسِّيَ الظُّلْمِ يَا ذَا الْجُودِ وَ الْكَرَمِ يَا كَاشِفَ الضَّرِّ وَ الْأَلَمِ يَا مُؤَيِّسَ الْمُسْتَوْحِشِينَ فِي الظُّلْمِ يَا عَالِمًا لَا يُعْلَمُ صَلَّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَفْعَلِ بِي مَا أَنْتَ أَهْلُهُ يَا مَنْ اسْمُهُ ذَوَاءٌ وَ ذِكْرُهُ شِفَاءٌ وَ طَاعَتُهُ غِنَاءٌ لِرَحْمٍ مَنْ رَأْسُ 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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<p>يَا مَنَّانُ يَا بَدِيعَ السَّمَاوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.</p>	<p>wal arze yaa zal jalaale wal ikraam.</p>	<p>the earth, O Lord of majesty and honor.¹</p>
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¹ 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 مِائَةً صَلَاةٍ قَضَى اللَّهُ لَهُ سِتِّينَ حَاجَةً ثَلَاثُونَ لِلدُّنْيَا وَ ثَلَاثُونَ لِالْآخِرَةِ.

“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.”¹

¹ 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 salaat on Friday:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ الْمُصْطَفَيْنِ بِأَفْضَلِ صَلَوَاتِكَ وَبَارِكْ عَلَيْهِمْ بِأَفْضَلِ بَرَكَاتِكَ وَ السَّلَامُ 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 salaat on Friday, it carries abundant reward.¹

¹ 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.”¹

¹ 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.”¹

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 23rd 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.”²

1 Behaar al-Anwaar, vol. 98, p. 151

2 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:

□	اِنِّى اَسْئَلُكَ بِبِهَائِكَ يَا بَهَاءَ وَكُلِّ بِهَائِكَ بِبِهَائِكَ اَسْئَلُكَ اِنِّى اَسْئَلُكَ مِنْ جَمَالِكَ بِاجْمَلِهِ وَكُلِّ جَمَالِكَ جَمِيلٍ. اَسْئَلُكَ اِنِّى اَسْئَلُكَ مِنْ جَلَالِكَ وَكُلِّ جَلَالِكَ جَلِيلٍ. اَسْئَلُكَ	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	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
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اِنِّى اَسْئَلُكَ
 بِجَلَالِكَ كُلِّهِ .
 اِنِّى
 اَسْئَلُكَ
 مِنْ
 عَظَمَتِكَ
 بِاَعْظَمِيهَا وَ كُلِّ
 عَظَمَتِكَ
 عَظِيْمَةٍ . اَللّٰهُمَّ
 اِنِّى اَسْئَلُكَ
 بِعَظَمَتِكَ
 كُلِّهَا . اَللّٰهُمَّ
 اِنِّى اَسْئَلُكَ مِنْ
 نُورِكَ بِاَنْوَرِهِ
 وَ كُلِّ نُورِكَ
 نَيْرٍ . اَللّٰهُمَّ اِنِّى
 اَسْئَلُكَ بِنُورِكَ
 كُلِّهِ . اَللّٰهُمَّ
 اِنِّى اَسْئَلُكَ مِنْ
 رَحْمَتِكَ
 بِاَوْسَعِيهَا وَ كُلِّ
 رَحْمَتِكَ
 وَ اَسِعَةٍ . اَللّٰهُمَّ
 اِنِّى اَسْئَلُكَ
 بِرَحْمَتِكَ
 كُلِّهَا . اَللّٰهُمَّ
 اِنِّى اَسْئَلُكَ مِنْ
 كَلِمَاتِكَ
 بِاَتْمَمِيهَا وَ كُلِّ
 كَلِمَاتِكَ تَامَّةٍ .
 اَللّٰهُمَّ اِنِّى
 اَسْئَلُكَ
 بِكَلِمَاتِكَ كُلِّهَا .
 اَللّٰهُمَّ اِنِّى
 اَسْئَلُكَ مِنْ
 كَمَالِكَ بِاَكْمَلِهِ
 وَ كُلِّ كَمَالِكَ
 كَامِلٍ . اَللّٰهُمَّ
 اِنِّى اَسْئَلُكَ
 بِكَمَالِكَ كُلِّهِ .
 اَللّٰهُمَّ 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
 INNNEE 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

مِنْ أَسْأَلُكَ
 أَسْمَائِكَ
 بِأَكْبَرِيَّاتِهَا وَكُلِّ
 أَسْمَائِكَ
 كَثِيرَةٍ. اللَّهُمَّ
 إِنِّي أَسْأَلُكَ
 بِأَسْمَائِكَ
 كُلِّهَا. اللَّهُمَّ
 إِنِّي أَسْأَلُكَ مِنْ
 عِزَّتِكَ بِأَعَزِّهَا
 وَكُلِّ عِزَّتِكَ
 عَزِيزَةٍ. اللَّهُمَّ
 إِنِّي أَسْأَلُكَ
 بِعِزَّتِكَ كُلِّهَا.
 اللَّهُمَّ إِنِّي
 أَسْأَلُكَ مِنْ
 مَشِيئَتِكَ
 بِأَمْضَاهَا وَكُلِّ
 مَشِيئَتِكَ
 مَاضِيَةٍ. اللَّهُمَّ
 إِنِّي أَسْأَلُكَ
 بِمَشِيئَتِكَ
 كُلِّهَا. اللَّهُمَّ
 إِنِّي أَسْأَلُكَ مِنْ
 قُدْرَتِكَ
 بِالْقُدْرَةِ الَّتِي
 اسْتَطَلَّتْ بِهَا
 عَلَى كُلِّ شَيْءٍ
 وَكُلِّ قُدْرَتِكَ
 مُسْتَطِيلَةٍ. اللَّهُمَّ
 إِنِّي أَسْأَلُكَ
 بِقُدْرَتِكَ كُلِّهَا.
 اللَّهُمَّ إِنِّي
 أَسْأَلُكَ مِنْ
 عِلْمِكَ بِأَنْفَذِهِ
 وَكُلِّ عِلْمِكَ
 نَافِذٍ. اللَّهُمَّ إِنِّي
 أَسْأَلُكَ بِعِلْمِكَ
 كُلِّهِ. اللَّهُمَّ

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

اِنِّى اَسْئَلُكَ مِنْ
 قَوْلِكَ
 بِارْضَاةٍ وَ كُلِّ
 قَوْلِكَ رَضِيٌّ.
 اَللّٰهُمَّ اِنِّى
 اَسْئَلُكَ بِقَوْلِكَ
 كُلِّهِ. اَللّٰهُمَّ
 اِنِّى اَسْئَلُكَ مِنْ
 مَسَائِلِكَ
 بِاِحْبَابِهَا اِلَيْكَ وَ
 كُلِّ مَسَائِلِكَ
 اِلَيْكَ حَبِيْبَةٍ.
 اَللّٰهُمَّ اِنِّى
 اَسْئَلُكَ
 بِمَسَائِلِكَ
 كُلِّهَا. اَللّٰهُمَّ
 اِنِّى اَسْئَلُكَ مِنْ
 شَرَفِكَ
 بِاَشْرَفِهِ وَ كُلِّ
 شَرَفِكَ
 شَرِيْفٍ. اَللّٰهُمَّ
 اِنِّى اَسْئَلُكَ
 بِشَرَفِكَ كُلِّهِ.
 اَللّٰهُمَّ اِنِّى
 اَسْئَلُكَ مِنْ
 سُلْطَانِكَ
 بِاَدْوَمِهِ وَ كُلِّ
 سُلْطَانِكَ دَائِمٍ.
 اَللّٰهُمَّ اِنِّى
 اَسْئَلُكَ
 بِسُلْطَانِكَ
 كُلِّهِ. اَللّٰهُمَّ
 اِنِّى اَسْئَلُكَ مِنْ
 مُلْكِكَ
 بِاَفْخَرِهِ وَ كُلِّ
 مُلْكِكَ فَخْرٍ.
 اَللّٰهُمَّ اِنِّى
 اَسْئَلُكَ بِمُلْكِكَ
 كُلِّهِ. اَللّٰهُمَّ
 اِنِّى اَسْئَلُكَ مِنْ

ELAYKA HABEEBATUN.
 ALLAAHUMMA INNEE AS-
 ALOKA BE-MASAA-ELEKA
 KULLEHAA. ALLAAHUMMA
 INNEE AS-ALOKA MIN
 SHARAFEKA BE-
 ASHRAFEHI WA KULLO
 SHARAFEKA SHAREEFUN.
 ALLAAHUMMA INNEE AS-
 ALOKA BE-SHARAFEKA
 KULLEHI. ALLAAHUMMA
 INNEE AS-ALOKA MIN
 SULTAANEKA BE-
 ADWAMEHI WA KULLO
 SULTAANEKA DAA-EMUN.
 ALLAAHUMMA INNEE AS-
 ALOKA BE-SULTAANEKA
 KULLEHI. ALLAAHUMMA
 INNEE AS-ALOKA MIN
 MULKEKA BE-AFKHAREHI
 WA KULLO MULKEKA
 FAAKHERUN. ALLAAHUMMA
 INNEE AS-ALOKA BE-
 MULKEKA KULLEHI.
 ALLAAHUMMA INNEE AS-
 ALOKA MIN O'LUWWKA BE-
 A-A'LAHO WA KULLO
 O'LUWWEKA A'AL.
 ALLAAHUMMA INNEE AS-
 ALOKA BE-O'LUWWEKA
 KULLEHI. ALLAAHUMMA
 INNEE AS-ALOKA MIN
 MANNEKA BE-AQDAMEHI
 WA KULLO MANNEKA
 QADEEMUN. ALLAAHUMMA
 INNEE AS-ALOKA BE-
 MANNEKA KULLEHI.
 ALLAAHUMMA INNEE AS-
 ALOKA MIN AAYAATEKA BE-
 AKRAMEHAA WA KULLO

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

عَلَوِكَ بِأَعْلَاهُ
 وَ كُلِّ عَلَوِكَ
 عَلِيٍّ. اللَّهُمَّ
 إِنِّي أَسْأَلُكَ
 بِعَلَوِكَ كُلِّهِ.
 اللَّهُمَّ إِنِّي
 أَسْأَلُكَ مِنْ
 مَنِّكَ بِأَقْدَمِهِ وَ
 كُلِّ مَنِّكَ قَدِيمِهِ.
 اللَّهُمَّ إِنِّي
 أَسْأَلُكَ بِمَنِّكَ
 كُلِّهِ. اللَّهُمَّ
 إِنِّي أَسْأَلُكَ مِنْ
 آيَاتِكَ بِأَكْرَمِهَا
 وَ كُلِّ آيَاتِكَ
 كَرِيمَةٍ. اللَّهُمَّ
 إِنِّي أَسْأَلُكَ
 بِآيَاتِكَ كُلِّهَا.
 اللَّهُمَّ إِنِّي
 أَسْأَلُكَ بِمَا
 أَنْتَ فِيهِ مِنْ
 الشَّانِ
 وَالْجَبْرُوتِ وَ
 أَسْأَلُكَ بِكُلِّ
 شَأْنٍ وَحَدِّهِ وَ
 جَبْرُوتِهِ
 وَحَدِّهَا. اللَّهُمَّ
 إِنِّي أَسْأَلُكَ
 بِمَا تُجِيبُنِي
 بِهِمْ
 أَسْأَلُكَ فَاجِبْنِي
 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 JABAROOTI.
 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.¹

¹ 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 فَاحْذَرُوا لَهُمْ

They are the enemy, therefore beware of them.¹

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 فَكَيْفَ 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 theologians 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.²

1 Surah Munaafeqoon (63): Verse 4

2 Tatimmah al-Muntahaa, p. 279

A Supplication of Imam Reza (a.s.) at the Time of his Vicegerency

Yaasir reports that when on the 6th 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 وَلايَةِ مِصْرَ.	allaahumma innaka ta'lamo annee mukrahun muz-tarrun falaa to- aakhiznee kamaa lam to- aakhiz a'bdaka wa nabiiyaka 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. ¹
--	---	--

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.²

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.³

The new ruler Muhammad Ibn Ibrahim Zayadi captured Tahaamah and decorated the city of Zabid afresh and made it as his capital city.⁴ He had conquered the hearts of Yamani tribes. According to ibne Khaldoon he had utmost malice with the Alaweess.⁵

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.⁶

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.⁷

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, Shahaar, Barbaat, Lahaj, Aden and Falaat were also annexed in his rule.⁸

1 Behaar al-Anwaar, vol. 49, p. 130

2 Tabari, vol. 7, p. 169

3 Tareekh al-Yemen, p. 185

4 There was a valley known as 'Zabid'. Muhammad Ibn Ibrahim founded a new city there which was in Tahama (Yemen) where tribe of Ashaerah were living. (Tareekh al-Yemen, pp. 36-37; al-Mukhaalef al-Sulaimaani, vol. 1, p. 107)

5 Ibn-e-Khaldoon, al-A'bar, vol. 2, p. 243

6 Bughyah al-Mustafeed (Manuscript), p. 45

7 Tareekh al-Yemen, p. 202

8 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.’”¹

¹ 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 عَدَدَ نُجُومِ السَّمَاءِ وَ مَنَاقِيْلِ الْجِبَالِ وَ مَكَايِيْلِ الْبِحَارِ.

“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.”¹

It has been narrated that Imam Reza (a.s.) was martyred on 14th of Ramazan. Shaikh Sudooq (a.r.), in his book ‘Oyoon-o-Akhbar Imam Reza (a.s.)’ reports that he (a.s.) was martyred on 21st of Ramazan. The reward of whomever visits the shrine of Imam Reza (a.s.) on both the dates consists lot of virtues.

¹ 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:

وَلِنُكَبِّرُوا 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.¹

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.”²

¹ Surah Baqarah (2): Verse 185

² 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 اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا اللَّهُ أَكْبَرُ عَلَى مَا رَزَقَنَا مِنْ بَهِيمَةِ الْأَنْعَامِ وَالْحَمْدُ لِلَّهِ عَلَى مَا
أَبْلَانَا

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.¹

* * * * *

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 تَقَبَّلْ اللهُ مِنْكَ وَ مِنَّا

‘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.’²

¹ 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

² 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.¹

¹ Shaikh Sadooq (r.a.) has mentioned the birthday of Imam Reza (a.s.) as 12th Rabiul Awwal. Visiting the shrine on 12th 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 عَلِمْتِ 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.).¹

¹ 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 30th of Zilqad 203 A.H. in the land of Toos.¹

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 1st of the month of Ramazan 202 A.H. in Toos.²

The date of martyrdom of Imam (a.s.) is also mentioned as 14th and 21st of the month of Ramazan.

¹ Masaar al-Shiah, p. 34

² Behaar al-Anwaar, vol. 98, p. 198

Visiting the Shrine of 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 23rd Zilqad.”¹

¹ 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 25th of Zilqad and had the honour to dine with him. Imam (a.s.) said to my father:

“On the night of 25th 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 19th 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 25th 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.”¹

¹ 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 1st 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 1st of Rajab. It is one of the most illustrious and August days but it is not amongst the أَيَّامٍ أَرْبَعٍ (four special days). But according to some persons the boat of Prophet Noah (a.s.) was settled down on 25th 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:

أصلى صلاة زياره مولاى الرضا عليه السلام عن البعد فى يوم دخو الارض لندبها قربة الى
الله

“I perform the salaah of ziyarat 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:

اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكَعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى رُوحِ سَيِّدِي وَ إِمَامِي عَبْدِكَ وَ وَلِيِّكَ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرَّضَا...	allaahumma inna haataynir rak-a'tayne hadiyyatun minnee elaa roohe sayyedee wa emaamee a'bdeka wa waliyyeka abil hasane a'liyy ibne moosar reza...	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... ¹
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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 ziyarat 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:

أزور سيدي و مولاى و إمامى أبا الحسن على بن موسى الرضا عليه السلام عن البعد فى مقامى
إذا عنى و عن والدى و عن جميع المؤمنين و المؤمنات لندبها قربة الى الله.

Then Mir Daamaad has recorded ‘Ziyaarat-e-Jawadiyyah’ which will be mentioned in the chapter of Ziyaarat of Imam Reza (a.s.).²

¹ This supplication is mentioned in Chapter VII

² 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 فَاعْفِرْ لِي مَا تَعْلَمُ وَ كَمَا وَسِعَنِي عِلْمُكَ فَلْيَسِّعْنِي عَفْوُكَ وَ كَمَا بَدَأْتَنِي بِالْإِحْسَانِ فَاتِمِّمْ نِعْمَتَكَ بِالْعُفْرَانِ وَ كَمَا أَكْرَمْتَنِي بِمَعْرِفَتِكَ فَاشْفَعْهَا بِمَعْفِرَتِكَ وَ كَمَا عَرَفْتَنِي وَحَدَانِيَّتِكَ فَأَكْرَمْنِي بِطَاعَتِكَ وَ كَمَا عَصَمْتَنِي مِمَّا لَمْ أَكُنْ أَعْتَصِمُ مِنْهُ إِلَّا بِعِصْمَتِكَ فَاعْفِرْ 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'raftanee 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!.¹</p>
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¹ 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 عَلَىٰ أَبِي آدَمَ وَ نُوحَ، السَّلَامُ عَلَىٰ أَبِي إِبْرَاهِيمَ وَ إِسْمَاعِيلَ، السَّلَامُ عَلَىٰ أَبِي مُحَمَّدٍ وَ عَلِيٍّ،
السَّلَامُ عَلَىٰ 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.¹

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.²

¹ Behaar al-Anwaar, vol. 49, p. 171

² 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 لِلَّهِ عِزًّا وَجَلًّا فِي الْفِرْدَوْسِ الْأَعْلَى قَصْرًا لَبِنَةً مِنْ ذَهَبٍ وَ لَبِنَةً مِنْ فِضَّةٍ فِيهِ مِائَةٌ أَلْفَ قَبَّةٍ مِنْ يَاقُوتَةٍ حَمْرَاءَ وَ مِائَةٌ أَلْفَ خَيْمَةٍ مِنْ يَاقُوتٍ أَخْضَرَ تُرَابُهُ الْمِسْكُ وَ الْعَنْبَرُ فِيهِ أَرْبَعَةُ أَنْهَارٍ: نَهْرٌ مِنْ حَمْرٍ 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: اِنصِرِفُوا 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 أَيْنَ مَا كُنْتَ فَأَحْضِرْ 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 يُعْتِقُ مِنَ النَّارِ ضِعْفَ مَا أَعْتَقَ مِنْ شَهْرِ رَمَضَانَ وَ لَيْلَةَ الْقَدْرِ وَ لَيْلَةَ الْفِطْرِ وَ لِرِزْمٍ فِيهِ بِأَلْفِ دِرْهَمٍ لِإِخْوَانِكَ الْعَارِفِينَ وَ أَفْضَلَ عَلَى إِخْوَانِكَ فِي هَذَا الْيَوْمِ وَ سَرَّ 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 أَنْتُمْ لَمَنْ أَمْتَحَنَ اللَّهُ قَلْبَهُ لِإِيْمَانٍ 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.¹

¹ 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 precede 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.’¹

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.”²

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.³ Otherwise, you will become lost.

إِنَّ هَذَا يَوْمٌ عَظِيمٌ الشَّانِ فِيهِ وَقَعَ الْفَرْجُ وَرُفِعَتِ الدَّرَجُ وَوَضَحَتِ 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 عَنِ 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 مِحْنَةِ 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 شَيْبِ 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 السَّبِيلًا ۖ رَبَّنَا آتِنَا مِنَ الْعَذَابِ وَالْعَنْتُمْ لَعْنًا كَبِيرًا ۖ ۶۸۱

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.⁴

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?”⁵

Then they will say, ‘If Allah had guided us, we too would have guided you;’⁶

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 مَّرْصُومٌ ۖ ۴

Surely Allah loves those who fight in His way in ranks as if they were a firm and compact wall.⁷

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 هَوَىٰ بِهِ 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.⁸

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 الْمُتَمَسِّكِينَ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ وَالْأَيْمَةَ 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 وَأَتَمَمْتُ 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...⁹

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.¹⁰

¹ Surah Anbiya (21): Verses 27, 28

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ۚ ۲۷ ﴿ ۲۷ ﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ ۚ إِلَّا لِمَنْ أَرَادَ نَصِيحَةً مِنْهُمْ مِّنْ خَشْيَتِهِ مُشْفِقُونَ ۚ ۲۸ ﴿ ۲۸ ﴾

² Surah Anfaal (8): Verse 45

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۚ ۱ ﴿ ۱ ﴾ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ ذَلِكُمْ ۚ ۱۵۳ ﴿ ۱۵۳ ﴾ 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 لِيثَارَاتِ 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.¹

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.²

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.³

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.).⁴

1 Wasaael al-Shiah, vol. 10, p. 324

2 Hadiyyatuz Zaaereen Wa Behjatun Naazereen, p. 561; Behaar al-Anwaar, vol. 44, p. 285

3 Surah Aal-e-Imraan (3): Verse 38

4 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."*¹

¹ 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.¹

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.*²

¹ Al-Da'waat, vol. 162; Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 21

² 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 أُحْكَمُ 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,

وَ يَحْكُمُ 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.).'*¹

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 Haaron 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 عَلَيَّ مَا 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.”²

¹ Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 7; Saheeh al-Imam al-Reza (a.s.), p. 89

² 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. 11th of Zilqad, the day of his martyrdom i.e. final day of the month of Safar or 14th of the month of Ramazan and when pledge of his alligience was made i.e. 1st or 6th of month of Ramazan.¹

So visiting the shrine of Imam Reza (a.s.) on the last day and 17th of Safar (according to a tradition the day of martyrdom of Imam Reza (a.s.)) carries great merits.

¹ 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.”¹

¹ 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 يَعْلَمُونَ 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^{1,2}

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...'³

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	يُفَرِّجُ اللَّهُ عَمَّنْ زَارَهُ كَرْبَهُ
فَلْيَأْتِ ذَا الْقَبْرِ إِنَّ اللَّهَ أَسْكَنَهُ	سُلَالَةً مِنْ رَسُولِ اللَّهِ مُنْتَجِبَهُ

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.).⁴

1 Surah Nisa (4): Verse 108

2 Oyoon Akhbaar al-Reza (a.s.) vol. 2, p. 248

3 Surah Aal-e-Imraan (3): Verse 154

4 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 Mozar¹ 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.”²

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.”³

Imam Reza (a.s.) said:

مَنْ صَامَ يَوْمَ الثَّامِنِ وَالْعَشْرَيْنِ مِنْ رَجَبٍ كَانَ صَوْمُهُ لِذَلِكَ الْيَوْمِ كَفَّارَةً تِسْعِينَ سَنَةً

*One who observes fast on 28th of the month of Rajab it would be expiation of ninety years.*⁴

مَنْ صَامَ يَوْمَ التَّاسِعِ وَالْعِشْرِينَ مِنْ رَجَبٍ كَانَ صَوْمُهُ ذَلِكَ الْيَوْمَ كَفَّارَةً مِائَةِ سَنَةٍ

*One who observes fast on 29th of the month of Rajab it would be expiation of one hundred years.*⁵

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 30th of the month of Rajab Allah will forgive his past and future sins.*⁶

1 Two populated tribes.

2 Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 226; Rawzah al-Waezeen, 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.¹

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.”²

¹ Behaar al-Anwaar, vol. 100, p. 136

2 Kaamel al-Ziyaaraat, vol. 508; Hadiyyah al-Zaareen 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.)¹ 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>□ □ الْحَمْدُ لِلَّهِ الَّذِي أَتَى دَنَا مَشْرِيدَ أَوْلِيَانِهِ فِي رَجَبٍ وَ أَوْجَبَ عَلَيْنَا مِنْ حَقِّهِمْ مَا قَدْ وَأَجَبَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ الْمُنْتَقِبِ وَ عَلَى أَوْصِيَانِهِ الْحُجُبِ الْأَقَامِ فَكَمَا أَتَى دَنَا مَشْرِيدَهُمْ فَأَنْجِرْ لَنَا مَوْعِدَهُمْ وَ أُورِدْنَا مَوْرِدَهُمْ غَيْرَ مُحَلِّينَ عَنْ وَرْدِ فِي دَارِ الْمَقَامَةِ وَ الْخُلْدِ وَ السَّلَامِ عَلَيْكُمْ إِنِّي قَصَدْتُكُمْ وَ اعْتَمَدْتُكُمْ بِمَسْئَلَتِي وَ حَاجَتِي وَ إِلَى فَكَأَنَّ رَفِيقِي</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
 شَيْعَتِكُمْ الْأَبْرَارِ
 أَنَا سَأَلْتُكُمْ وَ
 أَمَلْتُكُمْ فِيمَا
 إِلَيْكُمْ التَّقْوِيضُ
 وَعَلَيْكُمْ
 التَّغْوِيضُ فِيكُمْ
 يُجْبِرُ الْمَيْيُضُ
 وَيَسْفَى
 الْمَرِيضُ وَمَا
 تَزْدَادُ الْأَرْحَامُ
 وَمَا تَغِيضُ
 إِلَيَّ بِسِرِّكُمْ
 مُؤْمِنٌ وَ لِقَوْلِكُمْ
 مُسَلِّمٌ وَ عَلَى
 اللَّهِ بِكُمْ مُقْسِمٌ
 فِي رَجْعِي
 بِحَوَائِجِي وَ
 قَضَائِيهَا وَ
 إِمضَائِيهَا وَ
 إِنْجَاحِيهَا وَ
 إِيْرَاحِيهَا وَ
 بِشُؤْنِي لَدَيْكُمْ
 وَ صِلَاحِيهَا وَ
 السَّلَامُ عَلَيْكُمْ
 سَلَامٌ مُودَعٌ وَ
 لَكُمْ حَوَائِجِي
 مُؤَادَعٌ يَسْتَلُ
 اللَّهُ إِلَيْكُمْ
 الْمَرْجِعُ وَ
 سَعْيِي إِلَيْكُمْ
 غَيْرَ مُنْقَطِعٍ وَ
 أَنْ يَرْجِعَنِي مِنْ
 حَضْرَتِكُمْ خَيْرٌ
 مَرْجِعٍ إِلَيَّ
 جَنَابٍ مُمْرَعٍ وَ
 خَفْضٍ مُوسَعٍ وَ
 دَعَايَ وَ مَهَلِ

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 KHAFZIN

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

لَى حِينِ الْأَجَلِ وَ خَيْرِ مَصِيرٍ وَ مَحَلِّ فِي التَّعِيمِ الْأَزَلِ وَ العَيْشِ الْمُقْتَبَلِ وَ دَوَامِ الْأَكْلِ وَ شُرْبِ الرَّحِيقِ وَ السَّلْسَلِ وَ عَلِّ وَ نَهْلِ لَا سَامَ مِنْهُ وَ لَا مِثْلَ وَ رَحْمَةً اللَّهِ وَ بَرَكَاتِهِ وَ تَحِيَّاتِهِ عَلَيْكُمْ حَتَّى إِلَى الْعُودِ حَضْرَتِكُمْ وَ الْفُوزِ فِي كَرَّتِكُمْ وَ الْحَسْرِ فِي زُمَرَتِكُمْ وَ السَّلَامِ عَلَيْكُمْ وَ رَحْمَةِ اللَّهِ وَ بَرَكَاتِهِ عَلَيْكُمْ وَ صَلَوَاتِهِ وَ تَحِيَّاتِهِ 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! ²
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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 15th of Rajab and 15th of Shaban compared to other occasions.

1 Third special deputy of Imam-e-Zamana (a.t.f.s.)

2 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:

أَسْتَغْفِرُ اللَّهَ وَ أَسْأَلُهُ التَّوْبَةَ	astaghferul laaha wa asalohut tawbah.	I ask Allah for forgiveness and I pray to Him to accept my repentance. ¹
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¹ 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.”¹

¹ 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.”¹

¹ 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 salaat 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.’¹ The Imam (a.s.) said,

“That is the Night of Power (Qadr) in the month of Ramazan.”²

¹ The night of Sekak is the same as the Night of Power (Qadr) in which the Holy Quran was revealed.

² Misbaah al-Motahajjid, p. 838; Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 228; Rawzah al-Waae’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.”¹

¹ Wasaael al-Shiah, vol. 10, p. 364

1 Surah Talaq (65): Verse 3

2 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 وَخُدَّهُ 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.”¹

¹ 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 وَ لَا 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.”¹

¹ 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 وَالْبِحَارِ وَ الْجِبَالِ وَالْقَفَارِ وَ الْأَوْدِيَةِ وَالْغِيَاضِ مِنْ جَمِيعِ مَا أَخَافُهُ وَ أَخْذَرُهُ إِنَّكَ رَعُوفٌ 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 gheyaaaze 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. ¹
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¹ 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.):

□			
اللَّامِ بَلِّغْ مَوْلَانَا	allaahumma	balligh	O Allah! Convey to our
فَلَانَا صَلَوَاتِ اللَّهِ	mawlaanaa	folaanan	master, so and so, Allah’s
عَلَيْهِ إِنِّي أَسْلَمُ	salawaatul	laahe a’layhe	blessings be upon him, that I
عَلَيْهِ وَ إِنِّي	innanee osallemo	a’layhe	send salutation upon him,
أَتَوَجَّهُ إِلَيْهِ	wa innanee	atawajjaho	and I turn towards him for
بِقَبَالِكَ عَلَيْهِ فِي	elayhe be-iqbaaleka	a’layhe	Your closeness to him, to be
أَنْ يَكُونَ خَفَارَتِي	fee an yakoona	khafaaratee	my guardian, my protector,
وَ حِمَايَتِي وَ	wa hemaayatee	wa	my safety and complete
سَلَامَتِي وَ كَمَالِ	salaamatee wa kamaalo	sa-	happiness because of the
سَعَادَتِي ضَمَانَهَا	a’adatee zamaanahaa	beka	guarantee on him by You,
بِكَ عَلَيْهِ حَيْثُ قَدْ	a’layhe hayso	qad	certainly when I turned to him

فِي	تَوَجَّهْتُ	tawajjahto	in the hour which You have
الَّتِي	السَّاعَةِ	ja-a'ltahu	appointed him as the guard in
كَالْخَفِيرِ	جَعَلْتَهُ	feehaa wa hadeesehaa	it and protector towards it.
فِيهَا وَحَدِيثُهَا فِي	ذَلِكَ إِلَيْهِ	zaaleka elayhe.	

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.¹

¹ 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.’”¹

¹ 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 وَ لَا حَوْلَ وَ لَا 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.¹

¹ Al-Mahaasin, p. 290; Wasaael al-Shiah, vol. 8, p. 280

(7) Supplication for Protection in the Night

The brother of Debil Khuzae 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 الْمَلِكُ 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 وَ قَيِّضْهُ وَ كُنْ لَهُ أَضْعَافًا مُضَاعَفَةً، وَ مَا عَمِلْتُ فِيهِ مِنْ شَرٍّ فَتَجَاوَزْ عَنْهُ بِرَحْمَتِكَ، أَمْسَيْتُ لَا أَمْلِكُ مَا أَرْجُو، وَ لَا أَدْفَعُ شَرًّا مَا أَخْشَى، أَمْسَى الْأَمْرُ لِغَيْرِي، وَ أَمْسَيْتُ مُرْتَهِنًا بِكَسْبِي، وَ أَمْسَيْتُ لَا فُقِيرَ أَفْقَرُ مِنِّي، فَأَنْسِغْ لِفُقْرِي 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 أَتَيْتَنِي، وَ الْكَرَامَةَ إِذَا تَوَفَّيْتَنِي، وَ الصَّبْرَ عَلَى مَا ابْتَلَيْتَنِي، وَ الْبَرَكَاتِ فِيمَا رَزَقْتَنِي، وَ الْعِزْمَ 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.¹</p>
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¹ Jaame' al-Ahaadees al-Shiaah, vol. 19, p. 525; Mustadrak al-Wasaael, vol. 5, p. 382

(8) Tasbeeh of Janab-e-Faatemah Zahra (s.a.) and Aayatul Kurseer 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 Kurseer 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 Kurseer. 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.”¹

¹ 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 وَكَثْرَتَهَا قَدْ أَخْلَقَتْ وَجْهِي عِنْدَكَ وَحَجَبَتْني عَنِ اسْتِيْهَالِ رَحْمَتِكَ وَ بَاعَدَتْني عَنِ اسْتِيْجَابِ مَغْفِرَتِكَ وَ لَوْ لَا تَعَلَّقِي بِأَلَانِكَ وَ تَمَسُّكِي بِالذُّعَاءِ وَ مَا وَعَدْتَ أَمْثَالِي مِنْ الْمُسْرِفِينَ وَ أَنْبَاهِي مِنْ الْخَاطِئِينَ وَ أَوْعَدْتَ الْفَاطِئِينَ مِنْ رَحْمَتِكَ بِقَوْلِكَ 'يَعْبَادِي الَّذِينَ اسْرَفُوا عَلَيَّ أَنْفُسَهُمْ 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 ۝ اِنَّ اللّٰهَ
 يَغْفِرُ الذُّنُوْبَ
 جَمِيْعًا ۝ اِنَّهُ هُوَ
 الْغَفُوْرُ الرَّحِيْمُ ۝ وَ
 حَذَرْتُ الْقَانِطِيْنَ
 مِنْ رَحْمَتِكَ فَقُلْتُ
 ”وَمَنْ يَقْنُطْ مِنْ
 رَحْمَةِ رَبِّهِ اِلَّا
 الصّٰلُوْنَ“ ۝ ثُمَّ
 نَدَبْتَنَا بِرَأْفَتِكَ اِلَى
 دُعَايِكَ ۝ فَقُلْتُ
 ”اُدْعُوْنِيْ اَسْتَجِبْ
 لَكُمْ ۝ اِنَّ الَّذِيْنَ
 يَسْتَكْبِرُوْنَ عَنْ
 عِبَادَتِيْ سَيَدْخُلُوْنَ
 جَهَنَّمَ دَخِرِيْنَ“
 اِلٰهِيْ لَقَدْ كَانَ ذٰلِكَ
 الْاِيَّاسَ عَلَيَّ
 مُسْتَمِلًا وَ الْقَنُوْطِ
 مِنْ رَحْمَتِكَ
 مُلْتَجِفًا ۝ اِلٰهِيْ لَقَدْ
 وَعَدْتَ الْمُحْسِنَ
 ظَنَّهُ بِكَ ثَوَابًا وَ
 اَوْعَدْتَ الْمُسِيْءَ
 ظَنَّهُ بِكَ عِقَابًا ۝
 اَللّٰهُمَّ وَ قَدْ اَمْسَكَ
 رَمَقِيْ حُسْنُ الظَّنِّ
 بِكَ فِيْ عُنُقِ
 رَقَبَتِيْ مِنَ النَّارِ وَ
 تَعَمَّدَ رَءْسِيْ وَ اِقَالَةَ
 عُنُقَتِيْ ۝ اَللّٰهُمَّ قُلْتُ
 فِيْ كِتَابِكَ وَ قَوْلِكَ
 الْحَقُّ الَّذِيْ لَا
 خُلْفَ لَهُ وَ لَا
 تَبْدِيْلَ ”يَوْمَ نَدْعُوْا
 كُلَّ اُنَاسٍ بِاِسْمِهِمْ“
 وَ ذٰلِكَ يَوْمُ النُّشُوْرِ
 اِذَا نُفِخَ فِي الصُّوْرِ
 وَ ”بُعْثِرَ مَا فِي

howal ghafoorur raheem”
 wa hazzaratal qaneteena
 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-
 khooloona 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 itqe
 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-kerro wa laa aj-hado
 wa osirro wa o-a’leno wa

the Forgiving, the
 Merciful.’¹ You have warned
 those who despair of Your
 mercy and said: ‘And who
 despairs of the mercy of his
 Lord but the erring
 ones.’² 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.’³ 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.’⁴ That is the Day
 of Resurrection when the
 trumpet shall be blown and
 ‘what is in the graves shall be
 raised.’⁵ O Allah! I believe,
 witness, confess, do not deny,
 do not renege, conceal,
 announce, manifest, and hide

الْقَبُورِ “اللَّهُمَّ فَإِنِّي
 أَوْفِي وَ أَسْهَدُ وَ
 أَقْرُ وَ لَا أُنْكِرُ وَ
 لَا أَجْحَدُ وَ أَسِرُّ وَ
 أُعْلِنُ وَ أَظْهَرُ وَ
 أَبْطِنُ بِبَيْتِكَ أَنْتَ
 اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ
 وَحَدِّكَ لَا شَرِيكَ
 لَكَ وَ أَنْ مُحَمَّدًا
 عَبْدُكَ وَ رَسُولُكَ
 صَلَّى اللَّهُ عَلَيْهِ وَ
 آلِهِ وَ أَنْ عَلِيًّا
 أَمِيرَ الْمُؤْمِنِينَ
 سَيِّدَ الْأَوْصِيَاءِ وَ
 وَارِثَ عِلْمِ الْأَنْبِيَاءِ
 عِلْمِ الدِّينِ وَ مُبِيرَ
 الْمَشْرُكِينَ وَ
 مُمَيِّرَ الْمُنَافِقِينَ وَ
 مُجَاهِدَ 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 الْإِنْتِمَامِ
 بِهِ وَ الْإِقْرَارِ
 بِفَضَائِلِهِ وَ الْقَبُولِ
 مِنْ حَمَلَتِهَا وَ
 التَّسْلِيمِ لِرُؤُوسِهَا وَ
 أَقْرُ بِأَوْصِيَائِهِ مِنْ
 أَنْبَاءِهِ أئِمَّةً وَ
 حُجَجًا وَ آدِلَةً وَ
 سُرُجًا وَ أَعْلَامًا وَ
 مَنَارًا وَ سَادَةً وَ
 أَبْرَارًا وَ أَوْمِنُ
 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 ameerul
 moameneena sayyedul
 awse-yaaa-e wa waareso
 ilmil 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-
 hedehim 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
 عِنْدَ ارْتِيَابٍ
 تَحْوِيلِكَ وَ لَا
 انْقِلَابٍ. اللَّهُمَّ
 فَادُّعِنِي يَوْمَ
 حَسْرَتِي وَ نَسْرَتِي
 بِإِمَامَتِهِمْ وَ أَنْقِذْنِي
 بِهِمْ يَا مَوْلَايَ مِنْ
 حَرِّ النَّبْرَانِ وَ إِنَّ
 لِمَ تَرَزُقْنِي رُوحَ
 الْجَنَانِ فَإِنَّكَ لَنْ
 أَعْتَقْتَنِي مِنَ النَّارِ
 كُنَيْتُ مِنَ الْفَائِزِينَ.
 اللَّهُمَّ وَ قَدْ
 أَضْبَحْتُ يَوْمِي
 هَذَا لَا تَقَةَ لِي وَ لَا
 رَجَاءَ وَ لَا لَجَأَ وَ
 لَا مَفْرَعَ وَ لَا
 مَنجِي غَيْرَ مَنْ
 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 وُلْدِهِ الْمَرْجُوعِ
 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 أَعْرَفُ وَ
 مَا أُكْرَهُ وَ مَا
 اسْتَتَرَ عَنِّي وَ مَا
 أَبْصُرُ وَ مِنْ شَرِّ
 كُلِّ دَابَّةٍ رَبِّي أَخَذَ
 بِنِاصِيئَتِهَا 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 حَبِيبِي
 إِلَى خَلْقِكَ وَ
 جَنَّتِي بَغْضِهِمْ وَ
 عَدَاوَتِهِمْ إِنَّكَ عَلَى
 كُلِّ شَيْءٍ قَدِيرٌ.
 اللَّهُمَّ وَ لِكُلِّ
 مُتَوَسِّلٍ ثَوَابٌ وَ
 لِكُلِّ ذِي شَفَاعَةٍ
 حَقٌّ فَاسْأَلُكَ بِمَنْ
 جَعَلْتَهُ وَسِيلَتِي
 إِلَيْكَ وَ قَدَّمْتَهُ 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
 unkeru wa mas tatara
 a'nee wa maa absoro wa
 min sharre kulle daabbatin
 rabbee aakhezun be-
 naaseyatehaa innaka a'laa
 seraatin mustaqeem.
 allaahumma be-tawassolee
 behim 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 تَقْلِي
 وَ مَثْوَايَ وَ سِرِّي
 وَ جَهْرِي. اللَّهُمَّ
 فَلَا تُخَيِّبْنِي بِهِمْ
 مِنْ نَائِلِكَ وَ لَا
 تَقْطَعْ رَجَائِي مِنْ
 رَحْمَتِكَ وَ لَا
 تُؤْيِسْنِي مِنْ
 رُوحِكَ وَ لَا
 تَبْتَلْنِي بِإِغْلَاقِ
 أَبْوَابِ الْأَرْزَاقِ وَ
 إِسْدَادِ مَسَالِكِهَا وَ
 إِزْتِيَاحِ مَذَاهِبِهَا وَ
 افْتِخَاحِ لِي مِنْ لَدُنْكَ
 فَتْحًا يَسِيرًا وَ
 اجْعَلْ لِي مِنْ كُلِّ
 ضَنْكَ مَخْرَجًا وَ
 إِلَى كُلِّ سِعَةٍ
 مَنَهَجًا إِنَّكَ أَرْحَمُ
 الرَّاحِمِينَ وَ صَلَّى
 اللَّهُ عَلَى مُحَمَّدٍ وَ
 آلِهِ الطَّيِّبِينَ
 الطَّاهِرِينَ آمِينَ
 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!⁶

- 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

5 Surah A'adeyaat (100): Verse 9

6 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.¹

¹ 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:

أُعِيذُ نَفْسِي بِرَبِّ الْأَرْضِ وَرَبِّ السَّمَاءِ أُعِيذُ نَفْسِي بِالَّذِي لَا يَضُرُّ مَعَ اسْمِهِ دَاءٌ أُعِيذُ نَفْسِي بِالَّذِي اسْمُهُ بِرَكَّةٍ وَشِفَاءٍ	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. ¹
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¹ 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 munzesh 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. ¹
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You will be restored to health, Allah, the Mighty and Sublime, willing.”

¹ 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 Kurseer on a piece of paper and keep it in a pot. (To get relief from Eye Corrosion).¹

¹ 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. ¹
بِسْمِ اللَّهِ الْعَظِيمِ	bismil laahil a'zeeme	
رَبِّ الْعَرْشِ الْعَظِيمِ	rabbil a'rshil a'zeeme	
إِلَّا ذَهَبَتْ وَانْقَرَضَتْ	illaa zahab-ta wan qarazta.	

¹ 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:¹

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.

¹ 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 الْبُرْ وَالْبَحْرِ ۚ وَمَا تَسْقُطُ مِنَ الْأَشْيَاءِ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلْمَةٍ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَأْسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ٥٩	WA I'NDAHU MAFAATEHUL GHAYBE LAA YA'LAMOHA A ILLAA HOO, WA YA'LAMO MA A FIL BARRE WAL BAHR, WA MA A TASQOTO MINW WARAQATIN ILLAA YA'LAMOHA A 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). ¹
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Then recite this dua:

اللَّهُمَّ إِنَّكَ تَهْدِي مِنَ الضَّلَالَةِ وَ تُنَجِّي مِنَ الْعَمَى وَ تَرْزُقُ الضَّالَّةَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي وَ رُدِّ ضَالَّتِي وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ 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). ²
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1 Surah Ana'am (6): Verse 59

2 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,

اللَّهُمَّ بِإِيلَاتِ لَيْلَتِهَا وَأَبْجِ حَرِيمَتِهَا أَطْرُقَهُ لَا أُخْتِ وَأَبْجِ حَرِيمَتِهَا	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. ¹
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¹ 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 اسْتَفْتِحُ وَ بِاللهِ اسْتَنْجِحُ وَ بِمُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) اتَوَجَّهُ. 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.”¹

¹ 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 اِلَيْكَ وَ تَوَكَّلْتُ فِي كُلِّ اَمْرِي عَلَيْكَ وَ اَنَا عَبْدُكَ وَ اِنْ عَيَّدِكَ اَخْبَانِي اللَّهُمَّ فِي سِتْرِكَ عَنْ شِرَارِ خَلْقِكَ وَ اعْصِمْنِي مِنْ كُلِّ اَذَى وَ سُوءٍ بِمَنْكَ وَ اَكْفِنِي شَرَّ كُلِّ نِيٍّ شَرٍّ يَقْدِرُكَ اللَّهُمَّ مِنْ كَادِنِي اَوْ اَرَادِنِي فَاِنِّي اَدْرَا بِكَ فِي نَحْرِهِ وَ اسْتَعِينُ بِكَ مِنْهُ وَ اسْتَعِيذُ مِنْهُ بِحَوْلِكَ وَ قُوَّتِكَ وَ سُدَّ عَنِّي اَيْدِي الظَّالِمِينَ اِذْ كُنْتُ نَاصِرِي لَا اِلَهَ اِلَّا اَنْتَ يَا اَرْحَمَ الرَّاحِمِينَ وَ اِلَهَ الْعَالَمِينَ اَسْأَلُكَ كِفَايَةَ الْاَذَى وَ الْعَافِيَةَ وَ الشِّفَاءَ وَ النَّصْرَ عَلَيَّ اَلْاَعْدَاءِ 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 إِلَهِهِ الطَّيِّبِينَ الطَّاهِرِينَ صَلَوَاتِكَ 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. ¹
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¹ Mohijj al-Da'waat, p. 358; al-Misbaah, p. 293; al-Balad al-Ameen, p. 644; al-Majmu'a al-Raeq 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 مِنِّي أَسْفَقْتُ عَلَى نَفْسِي مِنْهُ. اللَّهُمَّ فَكُنْ عِنْدَ ظَنِّي بِكَ فِيمَا لَمْ أَجِدْ فِيهِ مَفْرَعًا غَيْرِكَ وَ لَا مَلْجَأَ سِوَاكَ فَقَدْ عَلِمْتُ أَنَّ عَدْلَكَ أَوْسَعُ مِنْ جَوْرِ الْجَائِرِينَ وَ إِنْصَافِكَ مِنْ وَرَاءِ الظَّالِمِينَ فَاجِرْنِي مِنْهُ يَا إِلَهَ الْعَالَمِينَ بِحَقِّكَ عَلَيْكَ فَإِنَّ أَحَدًا لَا يَعْرِفُ حَقَّكَ حَسْبِي مَعْرِفَتُكَ 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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<p>يَتَوَكَّلْ عَلَيْكَ فَاَنْتَ حَسْبُهُ بِذَلِكَ جَرَى وَعَدُّكَ وَ نَطَقَ كِتَابُكَ وَ اَنْتَ اَوْفَى الضَّامِنِينَ . سُبْحَانَكَ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَي مُحَمَّدٍ وَ آلِهِ .</p>	<p>ketaaboka wa anta awfaz zaalmeneen. subhaanaka rabbil a'alameena wa sallal laaho a'laa mohammadin wa aalehi.</p>	<p>biggest guarantor. Glory be to You, Lord of the worlds and blessings of Allah be upon Muhammad and his progeny.¹</p>
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¹ 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 اللهُ رَبُّ الْعَالَمِينَ حَسْبِيَ مَنْ هُوَ حَسْبِيَ حَسْبِيَ مَنْ لَمْ يَزَلْ حَسْبِيَ حَسْبِيَ اللهُ 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 lorded. 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. ¹
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¹ 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:

طُمَهُ بِالْبَلَاءِ طَمًا وَ غُمَّهُ بِالْبَلَاءِ غَمًّا وَ قَمَّهُ بِالْأَذَى قَمًّا وَ أَرَمَهُ بِيَوْمٍ 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 أَكْفِنِي أَمْرَهُ وَ أَصْرِفْ عَنِّي كَيْدَهُ وَ أَخْرِجْ قَلْبَهُ وَ سُدِّ فَاهُ عَنِّي وَ خَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ” وَ عَنَّتِ 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’neeh kaydahu wa ahrij qalbahu wa sudda faaho a’neeh “wa khasha-a’til aswaato lir-rahmaane falaa tasma-o’ illaa hamsaa” “wa a’natil wojooho lil-hayyil qayyoome 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.” ¹ “And the faces shall be humbled before the Living, the Self-subsistent Allah, and he who bears iniquity is indeed a failure.” ² “Go away into it and
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خَابَ مَنْ حَمَلَ ظُلْمًا” ”إِخْسَنُوا فِيهَا وَ لَا تُكَلِّمُون“ صَهْ صَهْ صَهْ صَهْ صَهْ صَهْ صَهْ	feehaa wa laa tokallemoon” sah sah sah sah sah sah sah.	speak not to Me.” ³ Be silent, be silent, be silent, be silent, be silent, be silent, be silent. ⁴
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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 وَ إِنَّ 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 وَ لَا إِلَهَ إِلَّا اللَّهُ كَمَا يَنْبَغِي لِلَّهِ وَ الْحَمْدُ لِلَّهِ كَمَا يَنْبَغِي لِلَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ النَّبِيِّ الْعَرَبِيِّ الْهَاشِمِيِّ وَ صَلَّى 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.”¹

¹ 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.¹

¹ 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.¹

¹ 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 عَلَيَّ سَمْعِكَ وَبَصْرِكَ لَا سُلْطَانَ لَكَ عَلَيَّ وَ لَا عَلَيَّ سَمْعِي وَ لَا بَصْرِي وَ لَا عَلَيَّ شَعْرِي وَ لَا عَلَيَّ بَشْرِي وَ لَا عَلَيَّ لَحْمِي وَ لَا عَلَيَّ دَمِي وَ لَا عَلَيَّ مُخِي وَ لَا عَلَيَّ	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 lahmee wa laa a'laa damee wa laa a'laa mukh- khee wa laa a'laa a'sabee wa laa a'laa e'zaamee 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 بِسْتِرَّةِ النُّبُوَّةِ الَّذِي اسْتَتَرَ أَنْبِيَاءَ اللَّهِ بِهِ مِنْ سَطَوَاتِ الْجَبَابِرَةِ وَ الْفِرَاعِنَةِ جَبْرَائِيلَ عَنْ يَمِينِي وَ مِيكَائِيلَ عَنْ يَسَارِي وَ إِسْرَافِيلَ عَنْ وَرَائِي وَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ إِلَيْهِ أَمَامِي وَ اللَّهُ مُطَمِّعٌ عَلَيَّ يَمْنَعُكَ مَنِّي وَ يَمْنَعُ الشَّيْطَانَ مَنِّي اللَّهُمَّ لَا يَغْلِبُ جَهْلَهُ أَنْتَ أَنْتَ أَنْ يَسْتَفْرِئَنِي وَ يَسْتَخْفِنِي اللَّهُمَّ إِلَيْكَ التَّجَاتُ اللَّهُمَّ إِلَيْكَ التَّجَاتُ اللَّهُمَّ إِلَيْكَ التَّجَاتُ.	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. ²
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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.²

¹ 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

² 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 أَخْسَوْا فِيهَا وَلَا تُكَلِّمُونِ إِنِّي آعُودُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا أَخَذْتُ بِسْمِ اللَّهِ وَبَصَرِهِ عَلَى أَسْمَاعِكُمْ وَ أَبْصَارِكُمْ وَبِقُوَّةِ اللَّهِ عَلَى قُوَّتِكُمْ لَا سُلْطَانَ لَكُمْ عَلَى فُلَانِ بْنِ فُلَانَةَ وَ لَا عَلَى ذُرِّيَّتِهِ وَ لَا عَلَى أَهْلِهِ وَ لَا عَلَى أَهْلِ بَيْتِهِ سَتَرْتُ بَيْنِي وَ بَيْنَكُمْ بِسِتْرِ النَّبُوَّةِ الَّذِي اسْتَتَرُوا بِهِ مِنْ سَطَوَاتِ الْجَبَابِرَةِ وَ الْفَرَاعِنَةِ جِبْرَائِيلَ عَنْ أَيْمَانِكُمْ وَ مِيكَائِيلَ عَنْ يَسَارِكُمْ وَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَمَامَكُمْ وَ اللَّهُ يَطْلُعُ عَلَيْكُمْ بِمَنْعِهِ نَبِيِّ 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 suldaana 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 nabiiyil 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,¹ I take refuge in the All-merciful from you, if you fear Allah.² 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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مِنْكُمْ وَ مِنْ
الشَّيَاطِينِ مَا شَاءَ
اللَّهُ لَا حَوْلَ وَ لَا
قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ
الْعَظِيمِ اللَّهُمَّ إِنَّهُ لَا
يَبْلُغُ جَهْلَهُ أَنْتَكَ وَ
لَا يَبْتَلِيهِ وَ لَا يَبْلُغُ
مَجْهُودٌ نَفْسِهِ
عَلَيْكَ تَوَكَّلْتُ وَ
أَنْتَ نِعَمَ الْمَوْلَى وَ
نِعَمَ النَّصِيرِ
حَرَسَكَ اللَّهُ يَا فَلَانَ
ابْنَ فَلَانَةٍ وَ ذُرِّيَّتَكَ
مِمَّا تَخَافُ عَلَى
أَحَدٍ مِنْ خَلْقِهِ وَ
صَلَّى اللَّهُ عَلَى
مُحَمَّدٍ وَ آلِهِ

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.

(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.

Then write Ayatul Kursi as it is written hereunder:

اللَّهُ لَا إِلَهَ إِلَّا
هُوَ الْقَيُّومُ لَا
تَأْخُذُهُ سِنَةٌ وَ لَا
نَوْمٌ لِمَا فِي
السَّمَوَاتِ وَ مَا فِي
الْأَرْضِ مَنْ
ذَا الَّذِي يَشْفَعُ
عِنْدَهُ إِلَّا
بِإِذْنِهِ يَعْلَمُ
مَا بَيْنَ أَيْدِيهِمْ
وَ مَا خَلْفَهُمْ وَ
لَا يُحِيطُونَ
بِشَيْءٍ مِّنْ عِلْمِهِ
إِلَّا بِمَا شَاءَ وَ
وَسِعَ كُرْسِيُّهُ
السَّمَوَاتِ
وَ الْأَرْضَ وَ لَا

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

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,

بِسْمِ اللَّهِ حَفِظْنَاهُ وَاللَّهُ الْعَلِيُّ الْعَظِيمُ ٢٥٥	HIFZOHOMAA WA HOWAL A'LIYYUL A'ZEEM.	and He is the Most High, the Great.
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Then write:

لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ وَ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ. وَ أَسْلَمَ فِي رَأْسِ الشَّهْبَاءِ فِيهَا طَأْ لَسَلْسِيلًا وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ 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. ³
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1 Surah Momenoon (23): Verse 108

2 Surah Maryam (19): Verse 18

3 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 وَ تَبْقَى أَنْتَ حَلَمْتَ عَمَّنْ عَصَاكَ وَ فِي 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. ¹
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¹ 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 أَبْجَدَ هَوَّزُ حُطِّي عَنْ فُلَانِ بِنِ فُلَانَةَ 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 ¹ 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 Kurse, 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 Kurse till the end and do not copulate till it is on your shoulder.”²

- 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!¹

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 يُدْلَ 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
 اصْبَحْتُ وَ بِاللّٰهِ
 اسْتَجَحْتُ وَ
 تَعَزَّزْتُ وَ تَعَوَّدْتُ
 وَ انْتَصَرْتُ وَ
 تَقَوَّيْتُ وَ بِعِزَّةِ اللّٰهِ
 قَوَّيْتُ عَلَى
 اَعْدَائِي وَ بِجَلَالِ
 اللّٰهِ وَ كِبْرِيَايِهِ
 ظَهَرْتُ عَلَيْهِمْ وَ
 قَهَرْتُهُمْ بِحَوْلِ اللّٰهِ
 وَ قُوَّتِهِ وَ اسْتَعْنَيْتُ
 عَلَيْهِمْ بِاللّٰهِ وَ
 فَوَّضْتُ امْرِيْ اِلَى
 اللّٰهِ وَ حَسْبِيَ اللّٰهُ وَ
 نِعْمَ الْوَكِيْلُ وَ
 تَرَاهُمْ يَنْظُرُونَ
 اِلَيْكَ وَ هُمْ لَا
 يُبْصِرُونَ اَتَى امْرُ
 اللّٰهِ فَلَجَتْ حُجَّةُ
 اللّٰهِ غَلَبَتْ كَلِمَتُهُ
 عَلَى اَعْدَاءِ اللّٰهِ
 الْفٰسِقِيْنَ وَ جُنُوْدِ
 اِيْلِيسَ اَجْمَعِيْنَ
 "لَنْ يَضُرُّوْكُمْ اِلَّا
 اَذًى" وَ لَنْ
 يُقَاتِلُوْكُمْ يُوَلُّوْكُمْ
 الْاَدْبَارَ" ثُمَّ لَا
 يُنْصِرُوْنَ ۝۱۱۱
 ضَرِبَتْ عَلَيْهِمْ
 الذِّلَّةُ اَيْنَ مَا
 تُقَفُّوْا" اُخْذُوْا وَ
 قَتَلُوْا تَقْتِيْلًا "لَا
 يُقَاتِلُوْنَكُمْ جَمِيْعًا
 اِلَّا فِيْ قَرْيٍ
 مُّحَصَّنَةٍ اَوْ مِنْ
 وَّرَآءِ جُدُرٍ" ۝
 بِاَسْمِهِمْ
 شَدِيْدٍ" ۝ 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."² "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."³ I am
 fortified and safe from them in
 the most fortified of strongholds.

تَوَارَيْتَ عَنِ
 الظُّنُونِ وَأَمِنْتُ
 عَلَى نَفْسِي وَ
 سَلِمْتُ مِنْ أَعْدَائِي
 بِجَلَالِ اللَّهِ فَهُمْ لِي
 خَاضِعُونَ وَعَنِّي
 نَافِرُونَ “كَأَنَّهُمْ
 حُمُرٌ
 مُسْتَنْفِرَةٌ” ٥٠
 فَرَّتْ مِنْ
 قَسْوَرَةٍ ٥١
 قَصْرَتْ أَيْدِيهِمْ
 عَنْ بُلُوغِي وَ
 عَمِيَتْ أَبْصَارُهُمْ
 عَنْ رُؤْيِي وَ
 خَرِسَتْ أَسِنَّتُهُمْ
 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 أَفَلَا
 جُنُودَهُمْ وَ أَكْسِرُ
 شُوكَتَهُمْ وَ نَكْسِرُ
 رُؤُسَهُمْ وَ أَعْمِ
 أَبْصَارَهُمْ “فَطَلَّتْ
 أَعْنَاقَهُمْ لِيَا
 خَضِعِينَ” ٤٠
 وَ
 أَنْهَرَمُ جَيْشَهُمْ وَ
 وَلُوا مُدْبِرِينَ
 “سَيَهْرَمُ الْجَمْعُ
 وَيُولُونَ
 الدُّبْرَ” ٤٥
 بِالِ
 السَّاعَةِ مَوْعِدِهِمْ
 وَ السَّاعَةِ أَدْلَى
 وَ أَمْرٌ ٤٦

wa salimto min a-a'daa-
 ee be-jalaalil laahe fahum
 lee khaaze-o'ona wa
 a'nnee 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.”⁶ 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.”⁷ “and the matter of the
 hour is but as the twinkling of an
 eye.”⁸ 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 أَمْرُ السَّاعَةِ
 إِلَّا كَلَمْحِ الْبَصَرِ“
 عَلَوْتُ عَلَيْهِمْ يُعْلَوُ
 اللَّهُ الَّذِي كَانَ يُعْلَوُ
 بِهِ صَاحِبُ
 الْحُرُوبِ مُنْكَسِ
 الرِّيَاطِ وَ مَبِيدِ
 الْأَقْرَانِ وَ تَعَوَّدْتُ
 بِأَسْمَاءِ اللَّهِ
 الْحُسْنَى وَ كَلِمَاتِهِ
 الْعُلْيَا وَ ظَهَرْتُ
 عَلَى أَعْدَائِي بِبَاسِ
 شَدِيدِ وَ أَمْرِ رَشِيدِ
 وَ أَذَلُّهُمْ وَ قَمَعْتُ
 رُؤُسَهُمْ وَ ظَلَلْتُ
 أَعْنَاقَهُمْ لِي
 خَاضِعِينَ فَخَابَ
 مَنْ نَاوَانِي وَ هَلَكَ
 مَنْ عَادَانِي وَ أَنَا
 الْمُؤَيَّدُ الْمُنْصُورُ
 وَ الْمُظْفَرُ الْمُتَوَجِّعُ
 الْمَحْبُورُ وَ قَدْ
 لَزِمْتُ كَلِمَةَ
 التَّقْوَى وَ
 اسْتَمْسَكْتُ بِالْعُرْوَةِ
 الْوُثْقَى وَ
 اعْتَصِمْتُ بِحَبْلِ
 اللَّهِ الْمَتِينِ فَلَنْ
 يُضِرَّنِي كَيْدُ
 الْكَائِدِينَ وَ حَسَدُ
 الْحَاسِدِينَ أَبَدَ
 الْأَيْدِينَ وَ دَهْرَ
 الدَّاهِرِينَ فَلَنْ
 يَرَانِي أَحَدٌ وَ لَنْ
 يَقْدِرَ عَلَيَّ أَحَدٌ
 ”قُلْ إِنَّمَا أَدْعُوا
 رَبِّي وَلَا أُشْرِكُ
 بِهِ أَحَدًا“ ﴿٢٠﴾
 اسْأَلُكَ يَا مُتَفَضِّلُ
 أَنْ تَنْقُضَ عَلَيَّ

wa ta-a'wwazto be-
 asmaaa-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 mozaffarul
 motawajjul mahbooro wa
 qad lazimto kalamatit
 taqwaa was tamsakto bil-
 u'rwatil wusqaa wa'
 tasamto be-habliil laahil
 mateene falan
 yazurranee 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."⁹ 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."¹⁰ 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
 الْغَلَاطِ الشَّدَادِ "لَا
 يَعْصُونَ اللَّهَ مَا
 أَمَرَهُمْ وَيَفْعَلُونَ مَا
 يُؤْمَرُونَ" ٥٠٦ وَ
 أَبْدِنِي بِالْجُنْدِ
 الْكَثِيفَةِ وَ الْأَرْوَاحِ
 الْعَظِيمَةِ الْمُطِيعَةِ
 فَيُحْيِيهِمْ بِالْحَبَّةِ
 الْبَالِغَةِ وَ يَقْدِفُونَهُمْ
 بِالْحَجَرِ الدَّامِغِ وَ
 يَضْرِبُونَهُمْ
 بِالسَّيْفِ الْقَاطِعِ وَ
 يَرْمُونَهُمْ بِالشَّهَابِ
 النَّاقِبِ وَ الْحَرِيقِ
 الْمُتَهَبِ وَ الشُّوَاطِ
 الْمُحْرِقِ "وَيَقْدِفُونَ
 مِنْ كُلِّ جَانِبٍ ٨" □
 دُحُورًا وَ لَهُمْ
 عَذَابٌ
 وَ أَصِيبُ ٩" □
 قَدَفْتُهُمْ وَ زَجَرْتُهُمْ
 بِفَضْلِ بِسْمِ اللَّهِ
 الرَّحْمَنِ الرَّحِيمِ
 بِطِهِ وَ يَسِ وَ
 الذَّارِيَاتِ وَ
 الطَّوَّاسِينِ وَ
 النَّزِيلِ الْقُرْآنِ
 وَ الْعَظِيمِ
 الْحَوَامِيمِ وَ
 بِكَهَيْعِصٍ وَ بِكَافٍ
 كَفَيْتُ وَ بِهَاءٍ
 هُدَيْتُ وَ بِبَاءٍ يُسِّرُ
 لِي وَ بِعَيْنٍ عَلَوْتُ
 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 mohreqe "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 waz
 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."¹¹ 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'¹²,
 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."¹³ 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 بِنُورٍ وَ الْقَلَمِ وَ
 مَا يَسْطُرُونَ وَ
 بِمَوَاقِعِ النُّجُومِ وَ
 بِالطُّورِ ۚ وَ كَتَبَ
 مَسْطُورًا ۚ فِي
 رَقٍّ مَّنشُورًا ۚ
 وَالْبَيْتِ
 الْمَعْمُورِ ۚ
 وَالسَّقْفِ
 الْمَرْفُوعِ ۚ
 وَالْبَحْرِ
 الْمَسْجُورِ ۚ إِنَّ
 عَذَابَ رَبِّكَ
 لَوَاقِعٌ ۚ مَلَأَهُ
 مِنْ دَافِعِ ۚ
 فَوَلُوا مُدْبِرِينَ وَ
 عَلَىٰ أَعْقَابِهِمْ
 نَاكِصِينَ وَ فِي
 دِيَارِهِمْ خَائِفِينَ
 ۚ فَوَقَعَ الْحَقُّ
 وَبَطَلَ مَا كَانُوا
 يَعْمَلُونَ ۚ ۱۱۸
 فَغَلَبُوا ۚ وَتَالِكَ
 وَأَنْقَلَبُوا
 صَغِيرِينَ ۚ ۱۱۹
 وَالْقِيَّ السَّحَرَةَ
 سَجِدِينَ ۚ ۱۲۰
 ۚ فَوَقَى اللَّهُ
 سَيِّئَاتِ مَا مَكَرُوا
 وَحَاقَ بِاللَّهِ
 فِرْعَوْنُ ۚ سُوءَ
 الْعَذَابِ ۚ ۴۵
 ۚ وَمَكَرُوا وَمَكَرَ
 اللَّهُ ۚ وَاللَّهُ
 خَيْرٌ
 الْمَكْرِينِ ۚ ۵۴
 ۚ الَّذِينَ قَالُوا لَنُحْمُ
 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 saaharato
 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
 qaloo 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
 yahzoroon" allaahumma

vanquished there, and they
 went back abased. And the
 magicians were cast down in
 prostration."¹⁴ "So Allah
 protected him from the evils
 they plotted and the people of
 Pharaoh were enveloped with
 the most evil
 punishment."¹⁵ "And they
 planned and Allah planned, and
 Allah is the best of
 planners."¹⁶ "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."¹⁷ "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."¹⁸ 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."¹⁹ 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 رِجْلَهُمْ
 فَزَادَهُمْ إِيمَانًا ۗ وَقَالُوا حَسْبُنَا اللَّهُ
 وَنِعْمَ
 الْوَكِيلُ ۝١٧٣
 فَأَنقَلَبُوا بِنِعْمَةٍ مِّنَ
 اللَّهِ وَفَضْلٍ لَّمْ
 يَمْسَسْهُمْ
 سُوءٌ ۚ وَأَتَّبَعُوا
 رِضْوَانَ اللَّهِ ۚ
 وَاللَّهُ ذُو فَضْلٍ
 عَظِيمٍ ۝١٧٤
 ”رَبِّ أَعُوذُ بِكَ
 مِنَ
 الشَّيْطَانِ ۝٩٧
 وَأَعُوذُ بِكَ رَبِّ أَنْ
 يَّبْخُسُونِ ۝٩٨
 ”اللَّهُمَّ إِنِّي أَعُوذُ بِكَ
 مِنْ شَرِّ مَا أَخَافُ
 وَ أَحْزُرُ وَ أَسْأَلُكَ
 مِنْ خَيْرٍ مَا عِنْدَكَ
 ”فَسَيَكْفِيكَمُ
 اللَّهُ ۚ وَ هُوَ
 السَّمِيعُ
 الْعَلِيمُ ۝١٣٧
 لَا
 حَوْلَ وَ لَا قُوَّةَ إِلَّا
 بِاللَّهِ الْعَلِيِّ الْعَظِيمِ
 جَبْرَائِيلَ
 يَمِينِي وَ مِيكَائِيلَ
 عَنِ شِمَالِي وَ
 مُحَمَّدٌ صَلَّى اللَّهُ
 عَلَيْهِ وَ آلِهِ
 أَمَامِي وَ اللَّهُ عَزَّ
 وَ جَلَّ يُظِلُّ عَلَيَّ
 يَمْنَعُكَ 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'enate
 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.”²⁰ 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 الْفِرَاعِنَةِ
 وَ مَنْ كَانَ فِي
 سِوْرِ اللَّهِ كَانَ
 مَحْفُوظًا حَسْبِي
 الَّذِي يَكْفِي مَا لَا
 يَكْفِي أَحَدًا سِوَاهُ
 ” وَ جَعَلْنَا مِنْ بَيْنِ
 أَيْدِيهِمْ سَدًّا وَ مِنْ
 خَلْفِهِمْ سَدًّا
 فَأَعْسَيْنَا لَهُمْ فِيهِمْ لَا
 يُبْصِرُونَ ﴿٩٠﴾“
 اللَّهُمَّ اضْرِبْ عَلَيَّ
 سِرَادِقَاتِ حِفْظِكَ
 الَّذِي لَا يَهْتِكُهُ
 الرِّيحُ وَ لَا
 تَخْرِقُهُ الرَّمَاخُ وَ
 اكْفِنِي شَرَّ مَا
 أَخَافُهُ بِرُوحِ
 قُدْسِكَ الَّذِي مَنْ
 أَلْقَيْتَهُ عَلَيْهِ كَانَ
 مَسْئُورًا عَنْ
 عُيُونِ النَّاطِرِينَ وَ
 كَبِيرًا فِي صُدُورِ
 الْخَلَائِقِ أَجْمَعِينَ
 وَ وَفَّقْ لِي
 بِأَسْمَائِكَ الْحُسْنَى
 وَ كَلِمَاتِكَ الْعُلْيَا
 صَلَاحِي فِي
 جَمِيعِ مَا أُوْمَلُهُ
 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
 qudsekala lazee min al-
 qaytahu a'layhe kaana
 masooran a'n o'yoonin
 naazereen wa kabeeran
 fee sodoori 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. **21**

<p> يُضْمِرُونَ إِلَيَّ خَيْرَ مَا لَا يَمْلِكُهُ غَيْرُكَ. اللَّهُمَّ إِنَّكَ أَنْتَ مَوْلَايَ وَ مَلَاذِي فِيكَ الْوُدُّ وَ أَنْتَ مَعَاذِي فِيكَ أَعُوذُ يَا مَنْ دَانَ لَهُ رِقَابُ الْجَبَابِرَةِ وَ خَضَعَتْ لَهُ عَمَالِيْقُ الْفِرَاعِنَةِ أَجْرَنِي اللَّهُمَّ مِنْ خَزْيِكَ وَ كَشْفِ سِتْرِكَ وَ نِسْيَانِ ذِكْرِكَ وَ الْأَضْرَابِ عَن شُكْرِكَ أَنَا فِي كَتْفِكَ لِيَلِي وَ نَهَارِي وَ نَوْمِي وَ قَرَارِي وَ أَنْبِيَآئِي وَ أَنْتِشَارِي ذِكْرِكَ شِعَارِي وَ تَنَآؤُكَ دِثَارِي. اللَّهُمَّ لَنْ خَوْفِي أَمْسَى وَ أَصْبَحَ مُسْتَجِيرًا بِكَ وَ بِأَمَانِكَ مِنْ خَوْفِكَ وَ سُوءِ عَذَابِكَ وَ أَضْرِبْ عَلَيَّ سُرَادِقَاتِ حِفْظِكَ وَ ارْزُقْنِي حِفْظَ عِنَايَتِكَ بِرَحْمَتِكَ يَا رَحِيمَ الرَّاحِمِينَ آمِينَ رَبِّ الْعَالَمِينَ. </p>	<p> wan tashaaree 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. </p>
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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 وَ الْكَفَايَةِ سُرَادِقُهُ الرَّعَايَةَ يَا مَنْ هُوَ الْعَايَةَ وَ النَّهَايَةَ يَا صَارِفَ السُّوءِ وَ السَّوَايَةَ اصْرِفْ عَنِّي اذِيَّةَ الْعَالَمِينَ مِنْ الْجِنِّ وَ الْإِنْسِ أَجْمَعِينَ بِالْأَسْبَاحِ وَ النُّورَانِيَّةِ وَ بِالْأَسْمَاءِ السَّرِّيَانِيَّةِ وَ بِالْأَقْلَامِ الْيُونَانِيَّةِ وَ بِالْكَلِمَاتِ الْعَبْرَانِيَّةِ وَ بِمَا نَزَلَ فِي الْأَلْوَاحِ مِنْ تَعْيِينِ الْإِيضَاحِ اجْعَلْنِي اللَّهُمَّ فِي جِرْزِكَ وَ فِي عِبَادِكَ وَ فِي سِتْرِكَ وَ فِي حِفْظِكَ وَ فِي كَنْفِكَ مِنْ شَرِّ كُلِّ شَيْطَانٍ مَارِدٍ وَ عَدُوِّ مُرَاصِدٍ وَ لَيْئِمٍ مُعَانِدٍ وَ ضِدِّ كَبُودٍ وَ مِنْ شَرِّ كُلِّ حَاسِدٍ بِسْمِ اللَّهِ اسْتَعْنَتْ وَ بِسْمِ اللَّهِ	YAA MAN SHAA-NOHUL KEFAAYATO WA SORAADEQOHUR Re- A'AYATO YAA MAN HOWAL GHAAAYATO 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 اللهُ تَوَكَّلْتُ فَالَيْهِ اسْتَعَدْتُ عَلَى كُلِّ ظَالِمٍ ظَلَمَ وَ غَاشِمٍ غَشَمَ وَ طَارِقٍ طَرَقَ وَ زَاجِرٍ زَجَرَ فَاللهُ خَيْرٌ حَافِظًا وَ هُوَ اَرْحَمُ الرَّاحِمِينَ.	WA 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. ¹
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1 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:

<p>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 ۗ وَلِتُكْمَلُوا الْحَدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَيْ مَا هَدَىٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۗ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۗ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يُرْشَدُونَ ﴿١٨٦﴾ وَيَهَيِّئْ لِكُم مِّنْ أَمْرِكُمْ مَّرْفَقًا ﴿١٨٧﴾ وَيَهَيِّئْ لِكُم مِّنْ أَمْرِكُمْ رَشَدًا وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِزٌ ۗ وَلَوْ شَاءَ لَهَدَىٰكُمْ أَجْمَعِينَ ﴿١٨٩﴾ ثُمَّ السَّبِيلِ يَسْرَهُ ﴿٢٠٥﴾ أَوْلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۗ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۗ أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾ فَحَمَلَتْهُ</p>	<p>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</p>	<p>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.² 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.³ And provide for you a profitable course in your affair.⁴ 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</p>
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فَأَنْبَذَتْ بِهِ مَكَانًا
قَصِيًّا ٢٢ ○ فَاجَاءَهَا
الْمَخَاضُ إِلَى جِذْعِ
الشَّجَرِ ○ قَالَتْ يَلْيَنِّتَنِي
مِثَّ قَبْلَ هَذَا وَكُنْتُ
نَسِيًّا ٢٣ ○ مَنَسِيًّا
فَنَادَىهَا مِنْ تَحْتِهَا أَلَا
تَحْزَنِي قَدْ جَعَلَ رَبُّكَ
تَحْتِكَ سَرِيًّا ٢٤ ○
وَرَبِّي إِلَيْكَ بِجِذْعِ
الشَّجَرِ تُسْقِطُ عَلَيْكَ
رُطْبًا جَنِيًّا ٢٥ ○ فَكَلِمِي
وَاشْرَبِي وَقَرِّي عَيْنًا ○
فَأَمَّا تَرِينَ مِنَ الْبَشَرِ
أَحَدًا ○ فَقُولِي إِنِّي
نَذَرْتُ لِلرَّحْمَنِ صَوْمًا
فَلَنْ أَكَلَمَ الْيَوْمَ
إِنْسِيًّا ٢٦ ○ فَانْتَبِهْ
قَوْمِهَا تَحْمِلُهُ ○ قَالُوا
يَمْرُؤٌ لَقَدْ جِئْتَ شَيْئًا
فَرِيًّا ٢٧ ○ يَاخْتِ لِرُؤُفٍ
مَا كَانَ أَبُوكَ أَمْرًا سَوْءٍ
وَمَا كَانَتْ أُمُّكَ
بَغِيًّا ٢٨ ○ فَانْشَارَتْ
الْيَمِيمَ ○ قَالُوا كَيْفَ نَكَلِمُ
مَنْ كَانَ فِي الْمَهْدِ
صَبِيًّا ٢٩ ○ قَالَ إِنِّي
عِنْدَ اللَّهِ ○ اتَّيَنِي
الْكِتَابَ وَجَعَلَنِي نَبِيًّا ○ ٣٠ ○
وَجَعَلَنِي مُبْرَكًا أَيْنَ مَا
وَأَوْصَانِي بِمَا كُنْتُ
بِالصَّلَاةِ وَالزَّكَاةِ وَمَا
دُمْتُ حَيًّا ○ ٣١ ○ وَبَرًّا
بِوَالِدَتِي ○ وَلَمْ يَجْعَلْنِي
جَبْرًا ○ 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. ⁵ Then (as for) the way –
He has made it easy (for
him). ⁶ 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? ⁷ 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 Mariam!
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

تَعْلَمُونَ شَيْئًا
وَجَعَلَ لَكُمْ السَّمْعَ
وَالْأَبْصَارَ وَالْأَفْئِدَةَ
لَعَلَّكُمْ تَشْكُرُونَ ٧٨
أَلَمْ يَرْوَا إِلَى الطَّيْرِ
مُسَخَّرَاتٍ فِي جَوِّ
السَّمَاءِ مَا يُمْسِكُهُنَّ
إِلَّا اللَّهُ لَئِنْ فِي ذَلِكَ
لَآيَاتٍ لِقَوْمٍ
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;⁸ 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 AYNA
MAA KUNT, WA
AWSAANEE BIS-
SALAATE WAZ
ZAKAATE MA
DUMTO HAYYANW.

WA BARRAM BE-
WAALEDATEE, WA
LAM YAJ-A'LNEE
JABBAARAN
SHAQIYYAA.

WAS SALAAMO
A'LAYYA YAWMA
WOLIDTO WA
YAWMA AMOOTO
WA YAWMA UB-A'SO
HAYYAA.

ZAALEKA E'ESAB
NO MARYAM.¹WAL
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 مِنْ 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 لَكُمْ 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.”⁹

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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 style="text-align: center;">□</p> <p>اللَّهُمَّ بِكَ اسْتَفْتِحُ وَ بِكَ اسْتَنْجِحُ وَ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَتَوَجَّهُ اللَّهُمَّ سَهِّلْ لِي حُرُوزَتَهُ وَكُلَّ حُرُوزَتِهِ وَذَلِّ لِي صُعُوبَتَهُ وَكُلَّ صُعُوبَتِهِ وَاكْفِنِي مُنُونَتَهُ وَكُلَّ مُنُونَتِهِ وَارْزُقْنِي مَعْرُوفَهُ وَوَدَّهُ وَ اصْرِفْ عَنِّي ضُرَّهُ وَ مَعْرَتَهُ إِنَّكَ تَمْحُو مَا تَشَاءُ وَ تُثَبِّتُ وَ عِنْدَكَ أُمُّ الْكِتَابِ إِلَّا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَ لَا يَخْزِيُونَ ۝ ٦٢ □ إِنَّا رُسُلُ رَبِّكَ لِنِ 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.¹We are the apostles of your Lord; they shall by no means reach you;² TaaHaa, HaaMeeem, they do not see. Surely We</p>
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أَعْلَلَا فِيهِ إِلَى
 الْأَذْقَانِ فِيهِمْ
 مُقْمَحُونَ ٨
 وَجَعَلْنَا مِنْ بَيْنِ
 أَيْدِيهِمْ سَدًّا وَمِنْ
 خَلْفِهِمْ سَدًّا
 فَأَعْسَيْنَا قُلُوبَهُمْ
 لَا يَبْصُرُونَ ٩
 أُولَئِكَ الَّذِينَ طَبَعَ
 اللَّهُ عَلَى قُلُوبِهِمْ
 وَسَمِعَهُمْ
 وَابْصَارَهُمْ ١٠
 وَأُولَئِكَ
 الْغَافِلُونَ ١٠٨
 لَا جْرَمَ أَنَّ اللَّهَ يَعْلَمُ
 مَا يُسِرُّونَ وَمَا
 يُعْلِنُونَ فَسَيَكْفِيكَهُمُ
 اللَّهُ ١٠٩
 وَهُوَ السَّمِيعُ
 الْعَلِيمُ ١٣٧
 وَتَرَى لَهُمُ يَنْظُرُونَ
 إِلَيْكَ وَهُمْ لَا
 يُبْصِرُونَ ١٩٨
 صُمُّ بَعْضُكُمْ
 عَمَى فَهْمٌ
 لَا يَرْجِعُونَ ١٨
 طَسْمًا ١ تِلْكَ آيَاتُ
 الْكِتَابِ الْمُبِينِ ٢
 لَعَلَّكَ بَاخِعٌ نَفْسَكَ
 أَلَّا يَكُونُوا
 مُؤْمِنِينَ ٣ لَنْ
 نُنزِلَ عَلَيْكُمْ
 مِنْ السَّمَاءِ آيَةً
 فَظَلْتُمْ أَغْنَاكُمْ
 لَهَا خِضَعِينَ 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.³ These are they on whose
 hearts and their hearing and
 their eyes Allah has set a seal,
 and these are the heedless
 ones.⁴ Truly Allah knows what
 they hide and what they
 manifest;⁵ so Allah will suffice
 you against them, and He is the
 Hearing, the Knowing.⁶ And
 you see them looking towards
 you, yet they do not
 see.⁷ Deaf, dumb (and) blind,
 so they will not turn
 back.⁸ 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.⁹

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 يُطْفَأُ وَ بِالْوَجْهِ الَّذِي لَا يَبْلَى وَ بِالْحَيَاةِ الَّتِي لَا تَمُوتُ وَ بِالصَّمَدِيَّةِ الَّتِي لَا تَقْهَرُ وَ بِالذِّمْمِيَّةِ 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.¹⁰

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.”¹

¹ 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.'*¹

¹ 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 طَمْنَةَ	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.”¹

¹ 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 الْأَلْهَةِ يَا مَلِكَ الْمُلُوكِ يَا جَبَّارَ السَّمَوَاتِ وَ الْأَرْضِ اِشْفِنِي وَ عَافِنِي مِنْ دَائِي هَذَا فَإِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ اتَّقَلَّبْ فِي قَبْضَتِكَ وَ نَاصِيَتِي بِيَدِكَ	yaa allaaho yaa rabbal arbaabe wa yaa sayyedas saadaate wa yaa elaahal aalehate wa yaa malekal moolooke 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.¹

¹ 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.¹

¹ Al-Da'waat, p. 189; Rawzah al-Waa'e'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 till بِأَبَاءٍ مُنْبِتًا seven times over each seed. And the saying of Allah – Mighty and Magestic be He:

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ۝ ١٠٥ ۝ فَيَذَرُهَا قَاعًا صَفْصَفًا ۝ ١٠٦ ۝ لَا تَرَى فِيهَا عِوَجًا
وَلَا أَمْتًا ۝ ١٠٧

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.¹

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).”²

¹ Surah Taahaa (20): Verses 105-107

² 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.”¹

¹ 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.”¹

¹ 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 الْوَّاسِعِ.	as-aloka min rizqekal waa-se-e’.	I plead before You for Your vast sustenance. ¹
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¹ 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. ¹
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¹ 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 اصْرِفْ 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 فَسَقَهُ 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'neee 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.¹

¹ 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.”¹

¹ 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 التَّمَسُّ فِيهِ مِنْ خَيْرِكَ فَاجْعَلْ لِي فِيهِ خَيْرًا. اللَّهُمَّ إِنِّي اشْتَرَيْتُهُ التَّمَسُّ فِيهِ مِنْ فَضْلِكَ	allaahumma innish 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. ¹
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¹ 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 mobeen.	laahul haqqul	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.”¹

¹ 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:

<p>اللَّهُمَّ إِنِّي اسْتَرَيْتُهُ الْتَمِسُ فِيهِ مِنْ رِزْقِكَ فَاجْعَلْ لِي فِيهِ رِزْقًا. اللَّهُمَّ إِنِّي الْتَمِسُ فِيهِ فَضْلَكَ فَاجْعَلْ لِي فِيهِ فَضْلًا. اللَّهُمَّ إِنِّي الْتَمِسُ فِيهِ مِنْ خَيْرِكَ وَبَرَكَاتِكَ وَ سَعَةِ رِزْقِكَ فَاجْعَلْ لِي فِيهِ رِزْقًا وَاسِعًا وَرَبْحًا طَيِّبًا هَنِيئًا مَرِيًّا.</p>	<p>allaahumma innees taraytohu altameso feehe min rizqeka faj-a'l lee feehe rizqan. allaahumma innee altameso feehe fazlaka faj-a'l lee feehe fazlan. allaahumma inee altameso feehe min khayreka wa barakateka wa se-a'te rizqeka faj-a'l lee feehe rizqan waase-a'n wa rib-han tayyeban haneee-an mariyyan.</p>	<p>O Allah! I have purchased it and seek in it sustenance from You, then place for me sustenance in it. O Allah! I have purchased it and seek in it Your favour, then place for me favour in it. O Allah! I seek in it Your goodness, Your blessing and Your ample sustenance, then place for me in it abundant sustenance and good profit, pleasant and tasty.</p>
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Repeat these sentences three times.¹

¹ 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 Koursee, write and keep it in the middle of goods and also write this:

□ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ سَدًّا خَلْفَهُمْ فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ۝۹ لَا ضَيْعَةَ عَلِيٍّ مَا حَفِظَهُ اللهُ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللهُ ۝ لَا إِلَهَ إِلَّا اللهُ ۝ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ۝۱۲۹ □	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'RSHIL A'ZEEM.	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. ¹ 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!” ²
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If you keep your goods in this way then it would not be destroyed if Almighty Allah wills.³

1 Surah Yaasin (36): Verse 9

2 Surah Tawbah (9): Verse 129

3 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 الْكُونَ وَ
 الْكَيْنُونِيَّةِ وَ
 الْكَائِنِ وَ عَلِمْتَ
 بِمَا تُرِيدُ أَنْ
 تُكُونَ قَبْلَ تَكْوِينِ
 الْأَشْيَاءِ وَ كَانَ
 عِلْمُكَ السَّابِقُ
 فِيمَا تُرِيدُ أَنْ
 تُكُونَ قَبْلَ
 التَّكْوِينِ وَ الْعِلْمِ
 فَعِلْمُكَ دَائِبَةٌ غَيْرُ
 مُكْتَسَبٍ. لَمْ تَزَلْ
 كُنْتَ عَالِمًا
 مَوْجُودًا وَ الْجَهْلُ
 عَنْكَ نَافِيًا فَانْتَ
 بَادِي الْأَبَدِ وَ قَادِمُ
 الْأَزْلِ وَ دَائِمُ
 الْقَدَمِ لَا تُوصَفُ
 بِصِفَاتٍ وَ لَا
 تُنْعَثُ بِوَصْفٍ وَ
 لَا تُلْحَقُ
 بِالْحَوَاسِّ وَ لَا
 تُضْرَبُ فِيكَ
 الْأَمْثَالُ وَ لَا
 تُقَاسُ بِقِيَاسٍ وَ لَا
 تُحَدُّ بِحُدُودٍ لَيْسَ
 لَكَ مَكَانٌ يُعْرَفُ
 وَ لَا لَكَ مَوْضِعٌ
 يُنَالُ لَا فَوْقَكَ
 مُنْتَهَى 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
 feemaatoreedo an
 tokawwena qablat
 takweene wal ilme fa-
 il'moka daaa-ebaton
 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 waajehoona 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

الْوَاجِهُونَ فَانَّتْ
 هُنَاكَ لَمْ تَزَلْ لَا
 يُحِيطُ بِكَ الْأَشْيَاءُ
 بَلْ تُحِيطُ
 بِالْأَشْيَاءِ مُخْتَوٍ
 بِهَا مُخْتَجِبٌ عَنْ
 رُؤْيَةِ الْمَخْلُوقِينَ
 وَ هُمْ عَنْكَ غَيْرُ
 مُخْتَجِبِينَ تَرَى وَ
 لَا تُرَى وَ أَنْتَ
 فِي الْمَلَا الْأَعْلَى
 تَسْمَعُ وَ تَرَى وَ
 تَعْلَمُ مَا يَخْفَى وَ
 أَخْفَى فَتَبَارَكْتَ وَ
 تَعَالَيْتَ عَمَّا
 يَقُولُونَ عُلُوءًا
 كَبِيرًا.

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.

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!¹

1 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 [□] إِلَهِي [□] قُدْرَتِكَ [□] وَ لَمْ تَبْدُ [□] هَيْئَةَ فَجْهَلُوكَ [□] وَ قَدَّرُوكَ [□] وَ التَّقْدِيرُ [□] عَلَى غَيْرِ مَا بِهِ [□] وَصَفُوكَ [□] وَ أَنِّي [□] بَرِيءٌ يَا إِلَهِي [□] مِنَ الَّذِينَ [□] بِالتَّشْبِيهِ طَلَبُوكَ [□] لَيْسَ [□] كَمِثْلِكَ [□] شَيْءٌ إِلَهِي [□] وَ لَنْ يُدْرِكُوكَ [□] وَ ظَاهِرٌ مَا بِهِمْ [□] مِنْ نِعْمِكَ [□] دَلِيلُهُمْ عَلَيْكَ لَوْ [□] عَرَفُوكَ [□] وَ فِي [□] خَلْقِكَ يَا إِلَهِي [□] مَنْدُوحَةٌ [□] أَنْ يَتَنَاوَلُوكَ [□] بَلْ سَوَّوْكَ بِخَلْقِكَ [□] فَمِنْ تَمَّ لَمْ [□] يَعْرِفُوكَ [□] وَ اتَّخَذُوا [□] بَعْضَ [□] آيَاتِكَ رَبًّا فَبِذَلِكَ [□] وَصَفُوكَ [□] 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.¹</p>
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¹ 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.)

(a.s.)

Imam Reza (a.s.) used to recite this supplication in the qunoot of his prayers for cursing Ma'moon:

<p>اللَّهُمَّ يَا ذَا الْقُدْرَةِ وَالْجَامِعَةِ وَالرَّحْمَةِ الْوَاسِعَةِ وَالْمِنَّنِ الْمُتَتَابِعَةِ وَالْأَلَاءِ الْمُتَوَالِيَةِ وَالْأَيَادِي وَالْجَمِيلَةِ وَالْمَوَاهِبِ الْجَزِيلَةِ يَا مَنْ لَا يُوصَفُ بِمِثْلٍ وَلَا يُمْتَلِ بِنَظِيرٍ وَلَا يُغْلَبُ بِظَهِيرٍ يَا مَنْ خَلَقَ فَرَزَقَ وَ أَلْهَمَ فَأَنْطَقَ وَ ابْتَدَعَ فَأَسْرَعَ وَ عَلَا فَأَرْتَفَعَ وَ قَدَّرَ فَأَحْسَنَ وَ صَوَّرَ فَأَنْقَنَ وَ أَحْتَجَّ فَأَبْلَغَ وَ أَنْعَمَ 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 نِدَّ 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 nidda 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 الْكِبْرِيَاءِ فَلَا ضِدَّ لَهُ فِي جَبْرُوتِ شَانِهِ يَا مَنْ حَارَتْ فِي كِبْرِيَاءِ هَيْبَتِهِ دَقَائِقُ لَطَائِفِ الْأَوْهَامِ وَ انْحَسَرَتْ دُونَ إِدْرَاكِ عَظَمَتِهِ خَطَائِفُ أَبْصَارِ الْأَنْامِ يَا عَالِمِ خَطِرَاتِ قُلُوبِ الْعَالَمِينَ وَ شَاهِدِ لِحَظَاتِ أَبْصَارِ النَّاطِرِينَ بِمَا مِنْ عَنَتِ الْوُجُوهِ لِهَيْبَتِهِ وَ خَضَعَتِ الرَّقَابُ لِعَظَمَتِهِ وَ جَلَّالَتِهِ وَ وَجَلَّتِ الْقُلُوبُ مِنْ خَيْفَتِهِ وَ ارْتَعَدَتْ الْفَرَائِصُ مِنْ فَرْقِهِ يَا بَادِئُ 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 عَنِ بَابِي وَ أَذِقْهُ مَرَارَةَ الذُّلِّ وَ الْهَوَانِ كَمَا أَذَقْنِيهَا وَ اجْعَلْهُ طَرِيدَ الْأَرْجَاسِ

tawahhada fil kibre-
 yaaa-e falaa zidda lahu
 fee jabaroota shaanehi
 yaa man haarat fee
 kibreyaaa-e haybatehi
 daqaaa-eqo lataaaa-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.¹

شَرِيدَ وَالْأَنْجَاسِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ.	mohammadin wa aalehit tayyebeenat taahereen.
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¹ 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 نَزَلَ بِي سِقَاتٌ وَأَنْتَ كَمَنْ كَرْبٍ يَضَعُفٌ عَنْهُ الْفُؤَادُ وَتَقِلُّ فِيهِ الْحِيلَةُ وَتَعْيِي فِيهِ الْأُمُورُ وَيَخْذُلُ فِيهِ الْبَعِيدُ وَالْقَرِيبُ وَالصَّدِيقُ وَيَسْتُمْتُ فِيهِ الْعَدُوَّ أَنْزَلْتَهُ بِكَ وَشَكَوْتُهُ إِلَيْكَ رَاغِبًا إِلَيْكَ فِيهِ عَمَّنْ سِوَاكَ فَفَرَّجْتَهُ وَكَشَفْتَهُ وَكَفَيْتَنِيهِ فَأَنْتَ وَلِيٌّ كُلِّ نِعْمَةٍ وَصَاحِبُ كُلِّ حَاجَةٍ وَمُنْتَهَى كُلِّ رَغْبَةٍ فَلَاكَ الْحَمْدُ كَثِيرًا وَلكَ الْمَنْ فَاضِلًا بِنِعْمَتِكَ تَتِمُّ الصَّالِحَاتِ يَا مَعْرُوفًا بِالْمَعْرُوفِ مَعْرُوفٌ يَا مَنْ هُوَ بِالْمَعْرُوفِ مَوْصُوفٌ أَنِلْنِي 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'n hul 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'duwwo 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 tughneenee 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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مَعْرُوفًا تُغْنِينِي بِهِ
عَنْ مَعْرُوفٍ مَنْ
سِوَاكَ بِرَحْمَتِكَ يَا
أَرْحَمَ الرَّاحِمِينَ.

sewaaka be rahmateka
yaa arhamar raahemeen.

O the most Merciful of the
mercifuls.¹

¹ 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,

<p>يَا اللَّهُ يَا وَلِيَّ الْعَافِيَةِ وَيَا خَالِقَ الْعَافِيَةِ وَيَا رَازِقَ الْعَافِيَةِ وَ الْمُنْعِمَ بِالْعَافِيَةِ وَ الْمَنَّانَ بِالْعَافِيَةِ وَ الْمُتَقَضِّلَ بِالْعَافِيَةِ عَلَيَّ وَ عَلَى جَمِيعِ خَلْقِكَ يَا رَحْمَنَ الدُّنْيَا وَ الْآخِرَةِ وَ رَحِيمَهُمَا صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارزُقْنَا الْعَافِيَةَ وَ دَوَامَ الْعَافِيَةِ وَ تَمَامَ الْعَافِيَةِ وَ شُكْرَ الْعَافِيَةِ فِي الدُّنْيَا وَ الْآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ.</p>	<p>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.</p>	<p>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.¹</p>
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¹ 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 19th 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 Transcendence

Shaikh Sadooq (a.r.) narrates from Fazl ibn Shaazaan that he had heard Imam Reza (a.s.) pray one day and say,

<p>سُبْحَانَ مَنْ خَلَقَ الْخَلْقَ بِقُدْرَتِهِ وَ أَتَقَنَّ 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.</p>	<p>subhaana man khalaqal khalqa be-qudratehi wa atqana maa khalaqa be- hikmatehi wa waza-a' kulla shay-in minho mawze-a'hu be-ilmehi subhaana man ya'lamo khaaaa-enatal a-a'yone wa maa tukhfis sodooro wa laysa kamislehi shay- un wa howas samee-u'l baseer.</p>	<p>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.¹</p>
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¹ 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 وَالذَّرَجَةَ الْكَبِيرَةَ. اللَّهُمَّ إِنِّي آمَنْتُ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَ لَمْ أَرَهُ فَلَا تَحْرِمْنِي يَوْمَ الْقِيَامَةِ رُؤْيَاهُ وَارْزُقْنِي صُحْبَتَهُ وَتَوْفِيْقِي عَلَى مَلَّتِهِ 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 nabiiyeena 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 صَلَوَاتِكَ 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. ¹
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¹ 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 Baze’ 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 وَغَيْرَا نِعْمَتِكَ وَآتَهُمَا رَسُولَكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ خَالَفَا مِلَّتَكَ وَصَدَّآ عَنْ سَبِيلِكَ وَكَفَرَا الْأَعْيُنَ وَرَدَّآ عَلَيْكَ كَلَامَكَ وَاسْتَهْزَآءَا بِرَسُولِكَ وَ قَتَلَا ابْنَ نَبِيِّكَ وَ حَرَّفَا كِتَابَكَ وَ جَحَدَا آيَاتِكَ وَ سَخَرَا بِآيَاتِكَ وَ اسْتَكْبَرَا عَنْ عِبَادَتِكَ وَ قَتَلَا أَوْلِيَاءَكَ وَ جَلَسَا فِي مَجْلِسٍ لَمْ يَكُنْ لَهُمَا بَحَقٌ 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 lahoomaa 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 لَ
 مُحَمَّدٍ. اللَّهُمَّ
 الْعَنْهُمَا لَعْنَا يَنْلُو
 بَعْضُهُ بَعْضًا وَ
 أَحْشَرُهُمَا □ وَ
 اتَّبَاعَهُمَا إِلَى 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
 دَعَاً وَ ارْكُسْهُمَا
 فِي النَّارِ عِقَابِيكَ
 رَكْسًا. اللَّهُمَّ
 أَحْشَرُهُمَا □ وَ
 اتَّبَاعَهُمَا إِلَى جَهَنَّمَ
 زُمْرًا. اللَّهُمَّ فَرِّقْ
 جَمْعَهُمْ وَ شَتِّتْ
 أَمْرَهُمْ وَ خَالَفْ
 بَيْنَ كَلِمَتِهِمْ وَ بَدِّدْ
 جَمَاعَتَهُمْ وَ الْعَنْ
 أَيْمَتَهُمْ وَ أَقْتُلْ
 قَادَتَهُمْ وَ سَادَتَهُمْ
 وَ كُبْرَانَهُمْ وَ الْعَنْ
 رُؤْسَانَهُمْ وَ اكْسِرْ
 رِايَتَهُمْ وَ الْقِي
 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 kobaraaa-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
 وَالْوَالِدَ لَعْنَا يَنْلُو
 بَعْضُهُ بَعْضًا وَ
 يَنْبِغُ بَعْضُهُ بَعْضًا.
 اللَّهُمَّ الْعَنْهُمَا لَعْنَا
 يَلْعَنُهُمَا بِهِ كُلِّ
 مَلَكٍ مُقْرَبٍ وَ كُلِّ
 نَبِيٍّ مُرْسَلٍ وَ كُلِّ
 مُؤْمِنٍ امْتَحَنَتْ
 قَلْبَهُ لِالْإِيمَانِ.
 اللَّهُمَّ الْعَنْهُمَا لَعْنَا
 يَتَعَوَّذُ مِنْهُ أَهْلُ
 النَّارِ. اللَّهُمَّ الْعَنْهُمَا
 لَعْنَا لَمْ يَخْطُرْ
 لِأَحَدٍ بِبَالٍ. اللَّهُمَّ
 الْعَنْهُمَا فِي
 مُسْتَسِرِّ سِرِّكَ وَ
 ظَاهِرِ عَلَانِيَتِكَ وَ
 عَذِبُهُمَا عَذَابًا فِي
 التَّقْدِيرِ وَ شَارِكِ
 مَعَهُمَا ابْنَتَيْهِمَا وَ
 أَسْيَاعَهُمَا وَ
 مُحَبِّبَيْهِمَا وَ مَنْ
 شَايَعَهُمَا إِنَّكَ
 سَمِيعُ الدُّعَاءِ وَ
 صَلَّى اللهُ عَلَي
 مُحَمَّدٍ وَ آلِهِ
 أَجْمَعِينَ.

ba'zohu ba'zan wa yatba-o'
 ba'zohu ba'zaa. allaahummal
 a'nhomaa la'nan ya-l
 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.¹

¹ 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 وَرَبِّ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ رَبِّ الْعَرْشِ الْعَظِيمِ يَا اللَّهُ الَّذِي لَيْسَ كَمِثْلَهُ شَيْءٌ صَلَّ 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 أَصَلِّي وَ بِكَ أَمَنْتُ وَ لَكَ أَسْلَمْتُ 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 & 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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وَأَخْضَعُ وَأَخْشَعُ وَ
 مِنْكَ أَخَافُ وَ
 أَرْجُو وَ إِلَيْكَ
 أَرْغَبُ وَ مِنْكَ
 أَخَافُ وَ أَخْذُرُ 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 قَنِي
 شَرَّ مَا قَضَيْتَ إِنَّكَ
 تَقْضِي وَ لَا
 يُقْضَى عَلَيْكَ لَا
 مَلْجَأَ وَ لَا مَلْجَأَ
 وَ لَا مَفْرَ وَ لَا
 مَهْرَبَ مِنْكَ إِلَّا
 إِلَيْكَ سُبْحَانَكَ وَ
 حَانَئِكَ تَبَارَكْتَ وَ
 تَعَالَيْتَ عَمَّا يَقُولُ
 الظَّالِمُونَ □ غُلُوا
 كَبِيرًا. اللَّهُمَّ إِنِّي
 أَسْأَلُكَ مِنْ كُلِّ مَا
 سَأَلَكَ بِهِ مُحَمَّدٌ وَ
 آلهُ وَ أَعُوذُ بِكَ
 مِنْ كُلِّ مَا اسْتَعَاذَ
 بِهِ مُحَمَّدٌ وَ آلهُ.
 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 اخِذْ
 بِنَاصِيَتَيْهَا إِنَّكَ
 عَلَى صِرَاطٍ
 مُسْتَقِيمٍ وَ أَعُوذُ
 بِكَ مِنْ هَمَزَاتِ
 الشَّيَاطِينِ وَ أَعُوذُ
 بِكَ رَبِّ أَنْ
 يَحْضُرُونِ. اللَّهُمَّ
 إِنِّي أَعُوذُ بِكَ مِنْ
 السَّامَةِ وَ الهَامَّةِ وَ
 العَيْنِ اللَّامَةِ وَ مِنْ
 شَرِّ طَوَارِقِ اللَّيْلِ
 وَ النَّهَارِ إِلَّا
 طَارِقًا يَطْرُقُ
 بِخَيْرٍ يَا اللَّهُ. اللَّهُمَّ
 اصْرِفْ عَنِّي
 البَلَاءَ وَ الأفَاتَ وَ
 العَاهَاتَ وَ الأسْقَامَ
 وَ الأَوْجَاعَ وَ
 الأَلَامَ وَ الأَمْرَاضَ
 وَ أَعُوذُ بِكَ مِنْ
 الفَقْرِ وَ الفَقَاةِ وَ
 الضَّنْكِ وَ الضُّيْقِ
 وَ الحَرَمَانِ وَ
 سُوءِ القَضَاءِ وَ
 شِمَاتَةِ الأَعْدَاءِ وَ
 الحَاسِدِ وَ أَعُوذُ
 بِكَ مِنْ كُلِّ
 شَيْطَانٍ رَجِيمٍ وَ
 جَبَّارٍ عَنِيدٍ وَ
 سَيْطَانٍ جَائِرٍ.
 اللَّهُمَّ مَنْ كَانَ
 أَمْسِي وَ أَصْبَحَ وَ
 لَهُ ثِقَةٌ أَوْ رَجَاءٌ
 غَيْرُكَ فَانْتَ ثِقْتِي
 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
 yahzoroon. 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

وَ يَا أَرْحَمَ مَنْ
 اسْتَرْحَمَ ارْحَم
 ضَعْفِي وَ ذُلِّي بَيْنَ
 يَدَيْكَ وَ تَضَرُّعِي
 إِلَيْكَ وَ وَحْشَتِي
 مِنْ النَّاسِ وَ ذُلِّ
 مَقَامِي بِبَابِكَ .
 اللَّهُمَّ انْظُرْ إِلَيَّ
 بِعَيْنِ الرَّحْمَةِ
 نَظْرَةً تَكُونُ خَيْرَةً
 اسْتَأْهَلْنَا وَ إِلَّا
 تَفَضَّلَ عَلَيْنَا يَا
 أَكْرَمَ الْأَكْرَمِينَ وَ
 يَا أَجْوَدَ الْأَجْوَدِينَ
 وَ يَا خَيْرَ
 الْغَافِرِينَ وَ يَا
 أَرْحَمَ الرَّاحِمِينَ وَ
 يَا أَحْكَمَ الْحَاكِمِينَ
 وَ يَا أَسْرَعَ
 الْحَاسِبِينَ يَا أَهْلَ
 التَّقْوَى وَ الْمَغْفِرَةَ
 يَا مَعْدِنَ الْجُودِ وَ
 الْكِرَمِ يَا اللَّهُ صَلِّ
 عَلَى مُحَمَّدٍ عَبْدِكَ
 وَ رَسُولِكَ وَ نَبِيِّكَ
 وَ صَفِيِّكَ وَ
 سَفِيرِكَ وَ خَيْرَتِكَ
 مِنْ بَرِيَّتِكَ وَ
 صَفْوَتِكَ مِنْ خَلْقِكَ
 وَ زَكَاةِكَ وَ تَقْوَاةِكَ وَ
 نَقِيَّةِكَ وَ نَجِيَّةِكَ وَ
 نَجِيَّةِكَ وَ وَلِيِّ
 عَهْدِكَ وَ مَعْدِنِ
 سِرِّكَ وَ كَهْفِ
 غَيْبِكَ الطَّاهِرِ
 الطَّيِّبِ الْمُبَارَكِ
 الزَّكِيِّ الصَّادِقِ
 الْوَفِيِّ الْعَادِلِ الْبَارِّ
 الْمُطَهَّرِ الْمُقَدَّسِ
 النَّيِّرِ الْمُضِيِّ

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
 nabiiyeka wa safiiyeka
 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 wafiiyil 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 الْأَنْوَرِ وَ
 حَبْلِكَ الْأَطْوَلِ وَ
 عُرْوَتِكَ الْأَوْثَقِ وَ
 بَابِكَ الْأَدْنَى وَ
 وَجْهِكَ الْأَكْرَمِ وَ
 سَفِيرِكَ الْأَوْقَفِ وَ
 جَنْبِكَ الْأَوْجِبِ وَ
 طَاعَتِكَ الْأَلْزَمِ وَ
 حِجَابِكَ 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
 صَلَّى اللَّهُ عَلَيْهِ وَ
 آلِهِ وَ أَهْلَ بَيْتِهِ النَّبُوْلِ
 وَ عَلَى سَيِّدِي
 شَبَابِ أَهْلِ الْجَنَّةِ
 مِنْ الْأَوْلِيَيْنِ وَ
 الْأَخْرِيِّينَ وَ عَلَى
 الْأَيْمَةِ الرَّاشِدِيْنَ
 الْمَهْدِيِّينَ السَّالِفِيْنَ
 الْمَاضِيْنَ وَ عَلَى
 الثَّقَبَاءِ الْأَتْقِيَاءِ
 الْبِرَّةِ الْأَيْمَةِ
 الْفَاضِلِيْنَ الْبَاقِيْنَ
 وَ عَلَى بَقِيَّتِكَ فِي
 أَرْضِكَ الْقَائِمِ
 بِالْحَقِّ فِي الْيَوْمِ
 الْمَوْعُودِ وَ عَلَى
 الْفَاضِلِيْنَ الْمَهْدِيِّينَ
 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
 nabiiyeka wa akhaa
 rasooleka wa wazeerahu
 wa waliyya a'hdehi
 emaamal muttaqeenaa wa
 khaatamal wasiyyeena le-
 khaatamin nabiiyeena
 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 baaqeenaa wa
 a'laa baqiyyateka fee
 arzekal qaaa-eme bil-
 haqqe fil yawmil maw-
 o'ode wa a'lal faazeleenal
 mahdiyyeenal omanaana-il
 khazanate wa a'laa
 khawaasse malaaa-
 ekateka jabraeela wa
 meekaaa-eela wa
 israafeela wa i'zraaaa-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

عَلَىٰ خَوَاصِّ
 مَلَائِكَتِكَ ۖ جَبْرَائِيلَ
 وَ مِيكَائِيلَ وَ
 إِسْرَافِيلَ
 وَ عِزْرَائِيلَ
 وَ الصَّافِيْنَ
 وَ الْحَافِيْنَ
 وَ الْكُرُوبِيْنَ
 وَ الْمُسَبِّحِيْنَ
 وَ جَمِيْعَ مَلَائِكَتِكَ
 فِي سَمَاوَاتِكَ وَ
 أَرْضِكَ ۖ أَكْتَعِيْنَ ۖ وَ
 صَلِّ عَلَىٰ ابْنِنَا أَدَمَ
 وَ أُمَّنَا حَوَاءَ وَ مَا
 بَيْنَهُمَا مِنَ النَّبِيِّيْنَ
 وَ الْمُرْسَلِيْنَ وَ
 اخْصُصْ مُحَمَّدًا
 بِأَفْضَلِ الصَّلَاةِ وَ
 التَّسْلِيْمِ. 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
 الْمُصْطَفِيْنَ
 الْأَخْيَارَ الْأَتْقِيَاءَ
 الْبِرَّةَ. اللَّهُمَّ
 اخْتِزْنِي مَعَ مَنْ
 اتَّوَلَىٰ وَ ابْعِدْنِي
 مِمَّنْ اتَّبَرَأَ وَ أَنْتَ
 تَعْلَمُ مَا فِي ضَمِيرِ
 قَلْبِي مِنْ حُبِّ
 أَوْلِيَائِكَ وَ بُغْضِ
 أَعْدَائِكَ وَ كَفَىٰ 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'nnee be-afzalil jazaaa-e
 wa kaafehemaa a'nnee
 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

ارْحَمُهُمَا كَمَا
 رَبَّيَانِي صَغِيرًا.
 اللَّهُمَّ اجْزِهِمَا عَنِّي
 بِأَفْضَلِ الْجَزَاءِ وَ
 كَافِهِمَا عَنِّي
 بِأَفْضَلِ الْمُكَافَاةِ.
 اللَّهُمَّ بَدِّلْ سَيِّئَاتِهِمْ
 حَسَنَاتٍ وَ ارْزُقْ
 لَهُمْ بِالْحَسَنَاتِ
 الدَّرَجَاتِ. □ اللَّهُمَّ
 إِذَا صِرْنَا إِلَى مَا
 صَارُوا إِلَيْهِ فَأْمُرْ
 مَلَكَ الْمَوْتِ أَنْ
 يَكُونَ بِنَا رَوْفًا
 رَحِيمًا. اللَّهُمَّ
 اغْفِرْ لِي وَ لِجَمِيعِ
 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 □ اِرْحَمِ
 الرَّاحِمِينَ. اللَّهُمَّ لَا
 تُخْرِجْنِي مِنْ هَذِهِ
 الدُّنْيَا إِلَّا بِذَنْبِ
 مَغْفُورٍ وَ سَعْيِ
 مَشْكُورٍ وَ عَمَلٍ
 مُتَقَبَّلٍ وَ تَجَالِيَةٍ
 لَنْ تَبُورَ. اللَّهُمَّ
 اعْتَقِنِي مِنَ النَّارِ
 وَ اجْعَلْنِي مِنَ
 طَلْقَائِكَ وَ عُنُقَائِكَ
 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'nee
 min tolaqaaa-eka wa
 o'taqaaa-eka menan naar.
 allaahummagh fir lee maa
 mazaa min zonoobe wa'
 simnee feemaa baqeya
 min u'mree. allaahumma
 kun lee waliyyan wa
 haafezan wa naaseran wa
 mo-e'enan waj a'nee fee
 hirzeka wa hifzeka wa
 hemaayateka wa kanafeka
 wa dir-e'kal haseene wa
 fee kAlaaa-ateka 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

بِقِيِّ مِنْ عُمْرِي.
 اللَّهُمَّ كُنْ لِي وَليًّا
 وَ حَافِظًا وَ
 نَاصِرًا وَ مُعِينًا وَ
 اجْعَلْنِي فِي
 حِرْزِكَ وَ حِفْظِكَ
 وَ حِمَايَتِكَ وَ كَفِّكَ
 وَ دِرْعَكَ
 الْحَصِينِ وَ فِي
 كَلَاءَتِكَ عَزِي
 جَارِكَ وَ حَلِي
 تَنَافُوكَ وَ لَا إِلَهَ
 غَيْرُكَ وَ لَا مَعْبُودَ
 سِوَاكَ. اللَّهُمَّ مِنْ
 أَرَادَنِي بِسُوءٍ
 فَارْزُدْهُ. اللَّهُمَّ رُدِّ
 كَيْدَهُ فِي نَحْرِهِ
 اللَّهُمَّ بِنَزْرِ عُمْرِهِ وَ
 بَدِّدْ شَمْلَهُ وَ فَرِّقْ
 جَمْعَهُ وَ اسْتَأْصِلْ
 شَافَتَهُ وَ اقْطَعْ
 دَائِرَهُ وَ قَنِّزْ رِزْقَهُ
 وَ أَبْلِهِ بِجَهْدِ
 الْبِلَاءِ وَ اشْغَلْهُ
 بِنَفْسِهِ وَ ابْنَلْهُ
 بِعِيَالِهِ وَ وُلْدِهِ وَ
 اصْرِفْ عَنِّي سِرَّهُ
 وَ اطْبِقْ عَنِّي فَمَّهُ
 وَ خُذْ مِنْهُ أَمْنَهُ
 مِثْلَ مَنْ أَخَذَ مِنْ
 أَهْلِ الْقَرْيِ وَ هِيَ
 ظَالِمَةٌ وَ 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
 araadane 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 ahliil
 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
 aslehnee 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 تَفَضَّلْ عَلَيَّ
 عَنْ فَضْلِ 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 اظْهَرِ الْحَقَّ
 وَ أَهْلَهُ وَ اجْعَلْنِي
 مِمَّنْ أَقُولُ بِهِ وَ
 أَنْظِرْهُ. اللَّهُمَّ قَوْمٌ
 قَائِمٌ مُحَمَّدٍ وَ
 أَظْهَرِ دَعْوَتَهُ
 بِرِضَا مِنْ آلِ
 مُحَمَّدٍ. اللَّهُمَّ
 أَظْهَرِ رَأْيَتَهُ وَ قَوِّ
 عَزْمَهُ وَ عَجِّلْ
 خُرُوجَهُ وَ انْصُرْ
 جُيُوشَهُ وَ اعْضُدْ
 أَنْصَارَهُ وَ أَبْلِغْ
 طَلَبَتَهُ وَ أَنْجِ
 أُمَّلَهُ 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'Inee 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

وَأَوَانَهُ فَأَنَّاكَ تُبْدِيهِ وَ
 تُعِيدُهُ وَ أَنْتَ
 الْعَفُورُ الْوَدُودُ.
 اللَّهُمَّ أَمْلًا الدُّنْيَا
 قِسْطًا وَ عَدْلًا كَمَا
 مُلِئْتَ حُورًا وَ
 ظُلْمًا. اللَّهُمَّ أَنْصُرْ
 جُيُوشَ الْمُؤْمِنِينَ
 وَ سَرَايَاهُمْ وَ
 مُرَابِطِيهِمْ حَيْثُ
 كَانُوا وَ آيُنْ كَانُوا
 مِنْ مَشَارِقِ
 الْأَرْضِ وَ
 مَغَارِبِهَا وَ
 أَنْصُرْهُمْ نَصْرًا
 عَزِيزًا وَ افْتَحْ لَهُمْ
 فَتْحًا يَسِيرًا وَ
 اجْعَلْ لَنَا وَ لَهُمْ
 مِنْ لَدُنْكَ سُلْطَانًا
 نَصِيرًا. اللَّهُمَّ
 اجْعَلْنَا مِنْ أَتْبَاعِهِ
 وَ الْمُسْتَشْهِدِينَ
 بَيْنَ يَدَيْهِ. اللَّهُمَّ
 الْعَيْنِ الظَّلْمَةَ وَ
 الظَّالِمِينَ الَّذِينَ
 بَدَّلُوا دِينَكَ وَ
 حَرَّفُوا كِتَابَكَ وَ
 غَيَّرُوا سُنَّةَ نَبِيِّكَ
 وَ دَرَسُوا الْأَثَارَ وَ
 ظَلَمُوا عَلَى أَهْلِ
 بَيْتِ نَبِيِّكَ وَ قَاتَلُوا
 وَ تَعَدَّوْا عَلَيْهِمْ وَ
 غَصَبُوا حَقَّهُمْ وَ
 نَفَوْهُمْ عَنْ بُلْدَانِهِمْ
 وَ أَرْعَجَوْهُمْ عَنْ
 أَوْطَانِهِمْ مِنْ
 الطَّاغِينَ وَ
 التَّابِعِينَ وَ
 القَاسِطِينَ وَ
 المَارِقِينَ 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
 ahliil 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

النَّاكِثِينَ وَ أَهْلَ
 الزُّورِ وَ الْكُذِبِ
 الْكُفْرَةَ الْفَجْرَةَ.
 اللَّهُمَّ الْعَنِ أَتْبَاعَهُمْ
 وَ جُيُوشَهُمْ وَ
 أَصْحَابَهُمْ وَ
 أَعْوَانَهُمْ وَ
 مُحِبِّيَهُمْ وَ شَيْعَتَهُمْ
 وَ أَحْسِرْهُمْ إِلَيَّ
 جَهَنَّمَ زُرْقًا. اللَّهُمَّ
 عَذِّبْ كُفْرَةَ أَهْلِ
 الْكِتَابِ وَ جَمِيعِ
 الْمُشْرِكِينَ وَ مَنْ
 ضَارَ عَنْهُمْ مِنْ
 الْمُنَافِقِينَ فَاتَّهُمْ
 يَتَقَلَّبُونَ فِي نِعْمِكَ
 وَ يَجْحَدُونَ آيَاتِكَ
 وَ يُكْذِبُونَ رُسُلَكَ
 وَ يَتَعَدَّوْنَ حُدُودَكَ
 وَ يَدْعُونَ مَعَكَ
 إِلَهًا لَا إِلَهَ إِلَّا أَنْتَ
 سُبْحَانَكَ وَ
 تَعَالَيْتَ عَمَّا يَقُولُ
 الظَّالِمُونَ □ غُلُوا
 كَبِيرًا. اللَّهُمَّ إِنِّي
 أَعُوذُ بِكَ مِنَ
 الشُّكِّ وَ الشَّرِّكَ وَ
 الشَّقَاقِ وَ النَّفَاقِ وَ
 الرِّيَاءِ وَ دَرَكِ
 الشَّقَاءِ وَ سُوءِ
 الْقَضَاءِ وَ شِمَاتَةِ
 الْأَعْدَاءِ □ سُوءِ
 الْمُتَقَلَّبِ. اللَّهُمَّ تَقَبَّلْ
 مِنِّي كَمَا تَقَبَّلْتَ
 مِنَ الصَّالِحِينَ وَ
 الْحَقِيئِيِّ بِهَمْ يَا
 الرَّحِيمِ الرَّاحِمِينَ.
 اللَّهُمَّ أَفْسَحْ فِي
 أَجَلِي وَ أَوْسِعْ فِي
 رِزْقِي وَ مَتَّعْنِي

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
 النُّعْمَةِ وَ رِزْقِ
 وَاسِعٍ وَ اعْنِينِي
 بِحَلَالِكَ عَنْ
 حَرَامِكَ وَ اِصْرِفْ
 عَنِّي السَّوْءَ وَ
 الْفَيْحِشَاءَ وَ الْمُتَكْرَرَ.
 اَللّٰهُمَّ اَفْعَلْ بِيْ مَا
 اَنْتَ اَهْلُهُ وَ لَا
 تَفْعَلْ بِيْ مَا اَنَا
 اَهْلُهُ لَا تَاْخُذْنِيْ
 بِعَدْلِكَ جُدْ عَلَيَّ
 بِعَفْوِكَ وَ رَحْمَتِكَ
 وَ رَافِقِكَ □ وَ
 رِضْوَانِكَ. اَللّٰهُمَّ
 عَفْوِكَ لَا تَرُدَّنَا
 خَائِبِيْنَ وَ لَا تَقْطَعْ
 رَجَائِيْ وَ لَا
 تَجْعَلْنِيْ مِنْ
 الْقَانِطِيْنَ وَ لَا
 مَخْرُوْمِيْنَ وَ لَا
 مُجْرِمِيْنَ وَ لَا
 اَيْسِيْنَ وَ لَا
 ضَالِّيْنَ وَ لَا
 مُضِلِّيْنَ وَ لَا
 مَطْرُوْدِيْنَ □ وَ لَا
 مَعْصُوْبِيْنَزِ اَمِنَّا
 الْعِقَابَ وَ اَطْمَئِنِّ
 بِنَا دَارِكَ □ دَارِ
 السَّلَامِ. اَللّٰهُمَّ اِنِّيْ
 اَتُوَسَّلُ اِلَيْكَ
 بِمُحَمَّدٍ وَ اِلَيْهِ
 الطَّيِّبِيْنَ وَ اَتَشْفَعُ
 اِلَيْكَ بِهِمْ وَ اَتَقْرَبُ
 اِلَيْكَ بِهِمْ وَ اَتُوَجِّهُ
 اِلَيْكَ بِهِمْ. اَللّٰهُمَّ
 اجْعَلْنِيْ □ بِهِمْ
 وَ جِيْهًا. اَللّٰهُمَّ اغْفِرْ
 لِيْ 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'nee
 menal qaaneteena wa laa
 mahroomeena wa laa
 mujremeena wa laa
 aayeseena wa laa zaaal-
 leena wa laa mozilleena
 wa laa matroodeena wa
 laa maghzoobeena
 aaminaal e'qaaba wat
 ma-anna benaa daaraka
 daaras salaam.
 allaahumma innee
 atawassalo elayka be-
 mohammadin wa aalehit
 tayyebeeena 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.'¹
 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.²

عَنْ سَيِّئَاتِي بِهِمْ وَ
 ارْحَمْنِي بِهِمْ ۝ وَ
 اشْفَعْنِي بِهِمْ. اللَّهُمَّ
 إِنِّي أَسْأَلُكَ حُسْنَ
 الْعَاقِبَةِ وَ تَمَامَ
 الْبَعْثَةِ 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
 ارْتَبِدْنَا 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 تَضَعْنَا
 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
 اسْتَغْفِرُ اللَّهُ رَبِّي وَ
 أَتُوبُ إِلَيْهِ اغْفِرْ وَ
 ارْحَمْ وَ تَجَاوَزْ
 عَمَّا تَعَلَّمَ فَإِنَّكَ
 أَنْتَ الْأَعَزُّ
 الْأَكْرَمُ.

a'laynaa wak fena maa
 ahammana min amre
 dunyaanaa wa
 aakheratena wa laa
 tozillanaa wa laa tohliknaa
 wa laa ta-za'naa wah
 denaa elaa sawaaa-is
 seraate wa aatena maa
 sa-alnaa wa maa lam nas-
 alka wa zidnaa min fazleka
 innaka antal mannaano
 yaa allaaah. rabbanaa
 aatena fid dunyaa
 hasanatan wa fil
 aakherate hasanatan wa
 qena 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.

In 'Behaar al-Anwaar' it is narrated that this supplication is recited in Qunoot of Namaaz-e-Watr.

1 Surah Baqarah (2): Verse 201

2 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.):¹

لَا إِلَهَ إِلَّا اللَّهُ رَبُّنَا وَ رَبُّ آبَائِنَا الْأَوَّلِينَ لَا إِلَهَ إِلَّا اللَّهُ الْهَامَا وَاجِدًا 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 وَ 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 فَالِكُ الْحَمْدُ وَ أَنْتَ قَيَّامُ السَّمَوَاتِ وَ الْأَرْضِ وَ مِنْ فِيهِنَّ فَالِكُ الْحَمْدُ وَ أَنْتَ الْحَقُّ وَ وَعْدُكَ الْحَقُّ وَ قَوْلُكَ حَقٌّ وَ إِنْجَارُكَ حَقٌّ وَ الْجَنَّةُ	LAA ELAAHA ILLAL LAAHO RABONAA 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 اسْتَلَمْتُ وَ بِكَ أَمَنْتُ 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 عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي وَ ارْحَمْنِي وَ ثَبِّ عَلَيَّ إِنَّكَ أَنْتَ النَّوَّابُ 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-ALANTO 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. ²
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¹ 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.

² 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 سَرَّحَ قَطَعَ اللَّيْلَ الْمُظْلِمِ بِغَيَابِهِ تَلْجُجِهِ وَ أَتَقَنَّ صُنْعِ الْفَلَكَ الدَّوَّارِ فِي مَقَادِيرِ تَبَرُّجِهِ وَ شَغَشَعِ ضِيَاءِ الشَّمْسِ بِنُورِ تَأْجُّجِهِ □ يَا مَنْ دَلَّ عَلَى ذَاتِهِ بِدَاتِهِ وَ تَنَزَّرَ عَنْ مُجَانَسَتِهِ مَخْلُوقَاتِهِ وَ جَلَّ عَنْ مَلَانَسَتِهِ كَفَيْيَاتِهِ يَا مَنْ قَرَّبَ مِنْ خَطَرَاتِ الظُّنُونِ وَ بَعَدَ عَنْ لِحَظَاتِ العُيُونِ 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 MAQAADERE TABARROJEHI WA SHA'SHA- A' ZEYAAA-ASH 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 MEHADE 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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إِحْسَانِهِمْ وَكَفَّ
 أَكْفَ السُّوءِ عَنِّي
 بِيَدِهِ وَ سُلْطَانِهِ
 (وَ قَدْرَتِهِ). صَلِّ
 اللَّهُمَّ عَلَى
 الدَّلِيلِ الْبَيْكِ فِي
 اللَّيْلِ الْأَلِيلِ وَ
 (وَ الْمُتَمَسِّكَ) وَ
 الْمَاسِكِ) مِنْ
 أَسْبَابِكَ بِحَبْلِ
 الشَّرَفِ الْأَطْوَلِ
 وَ النَّاصِعِ
 الْحَسَبِ فِي
 ذُرْوَةِ الْكَأَمِلِ
 الْأَعْبَلِ وَ النَّائِبِ
 الْقَدَمِ عَلَى
 زَحَالِفِيهَا فِي
 الزَّمَنِ الْأَوَّلِ وَ
 عَلَى الْبَرَارِ
 الطَّيِّبِينَ
 الْمُصْطَفِينَ
 الْإِخْيَارِ. وَ افْتَحْ
 اللَّهُمَّ لَنَا
 مَصَارِيعَ الصَّبَاحِ
 بِمِفْتَاحِ الرَّحْمَةِ
 وَ الْفَلَاحِ وَ الْبِسْنَا
 اللَّهُمَّ مِنْ أَفْضَلِ
 خَلْقِ الْهَيْدَايَةِ وَ
 الصَّلَاحِ. وَ
 اعْرِسِ اللَّهُمَّ
 بِعِظْمَتِكَ فِي
 شِرْبِ جَنَانِي
 يَنْبِيعِ الْخُشْيُوعِ.
 اللَّهُمَّ
 لِـنَبِيِّكَ أَمَاقِي
 زَفَرَاتِ الدُّمُوعِ.
 وَ أَدَبِ اللَّهُمَّ
 نَزْقِ الْخُرْقِ
 مَبْنِي بِأَرْزَمَةِ
 الْقَنُوعِ. إِلَهِي لَنْ

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
 ZAHAALEEFEHAA 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 JANAANEE
 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 TABTADAE-
 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

لَمْ تَبْدِدْنِي TAREEQE WA IN
 الرَّحْمَةَ مِنْكَ ASLAMATNEE ANAATOKA
 بِحُسْنِ التَّوْفِيقِ LEQAAEDIL AMALE WAL
 فَمِنْ السَّالِكِ بِي MONAA FAMANIL
 إِلَيْكَ فِي وَاضِحِ MOQEELO A'SARATEE MIN
 الطَّرِيقِ وَ لَنْ KABAWAATIL HAWAA WA IN
 أَسَلَمْتَنِي أَنْتَ كHAZALANEE NASROKA
 لِقَائِدِ الْأَمَلِ وَ I'NDA MOHAARABATIN
 مِنَ الْمُنَى NAFSE WASH-SHAYTAANE
 عَثْرَاتِي الْمُقِيلِ FAQAD WAKALANEE
 مِنْ كَبَوَاتِ KHIZLAANOKA ELAA
 الْهَوَى وَ لَنْ HAYSUN NASABE WAL
 خَذَلْنِي نَصْرُكَ HIRMAAN. ELAAHI A-
 عِنْدَ مُحَارَبَةٍ TARAANEE MAA ATAYTOKA
 وَالنَّفْسِ وَ ILLAA MIN HAYSUL
 الشَّيْطَانِ فَقَدْ AAMAAL AM A'LIQTO BE-
 وَكَلْنِي خَذَلْنَاكَ ATRAAFE HEBAALEKA ILLAA
 إِلَى حَيْثُ النَّصَبِ HEENA BAA-A'DATNEE
 وَالْحَرَمَانَ وَ ZONOOBEE A'N DAARIL
 إِلَّا بِي أَتْرَانِي مَا WESAAL FA-BEA-SAL
 مِنْ أَيْتِيكَ إِلَّا مِنْ MATIYYATUL LATIM TA-TAT
 حَيْثُ الْأَمَلِ أَمْ NAFSEE MIN HAWAAHAA
 عَاقَلْتُ بِأَطْرَافِ FAWAAHAN LAHAA LEMAA
 جِبَالِكَ إِلَّا حِينَ LAHAA LAHAA
 بِأَعْدَتْنِي ذُنُوبِي ZONOOHAA WA
 عَنْ دَارِ الْوِصَالِ MONAAHAA WA TABBAN
 فَيَسَسَ الْمَطِيئَةَ LAHAA LEJURATEHAA A'LAA
 الَّتِي امْتَنَطَتْ SAYYEDEHAA WA
 نَفْسِي مِنْ هَوَايَا MAWLAHAA. ELAAHI
 فَوَايَا لَهَا لِي مَا QARA'TO BAABA
 لَهَا سَوَّلَتْ لَهَا RAHMATEKA BEYADE
 ظُنُونَهَا وَمُنَايَا وَ RAJAAA-EE WA HARABTO
 تَبَّأَ لَهَا لِحُرَاتِهَا ELAYKA LAAJEAN MIN
 عَلَيَّ سَيِّدِي وَ FARTE AHWAA-EE WA
 مَوْلِيهَا. إِلَّا بِي A'LLIQTO BE-ATRAAFE
 قَرَعْتُ بَابَ HEBAALEKA ANAMELA
 رَحْمَتِكَ بِيَدِ WALAAEE FAS-FAHIL
 رَجَائِي وَ لِرَبَّنَا LAAHUMMA A'MMAA kunto
 إِلَيْكَ لِأَجْبِيَا مِنْ AJRAMTOHU MIN ZALALEE
 وَ فَرَطِ هَوَايَا 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

عَقَّتْ بِأَطْرَافِ
 حِبَالِكَ أَنَامِلِ
 وَالْيَأْتِي فَاصْصَح
 اللَّهُمَّ عَمَّا كُنْتُ
 مِنْ أَجْرْمُهُ زَلَلِي
 وَ خَطَايِي وَ أَقْلِنِي
 اللَّهُمَّ مِنْ صِرْعَتِي
 ذَاتِي فَإِنَّكَ سَيِّدِي
 وَ مَوْلَايَ وَ مُعْتَمِدِي
 وَ رَجَائِي وَ أَنْتَ
 غَايَتِي مَطْلُوبِي وَ
 مُنَايَ فِي مُنْفَلِي وَ
 مَثْوَايَ. لِإِي كَيْفَ
 تَطْرُدُ مَسْكِينًا
 التَّجَا إِلَيْكَ مِنَ
 الذُّنُوبِ بِأَرْبَابًا
 أَمْ كَيْفَ تُخَيِّبُ
 مُسْتَرْشِدًا قَصِدَ
 إِلَيَّ جَنَابِكَ سَاعِيًا
 أَمْ كَيْفَ تُرَدُّ ظَمَانٌ
 وَرَدَّ عَلَيَّ حِيَاضِكَ
 شَارِبًا كَلًّا وَ حِيَاضِكَ
 مُتْرَعَةً فِي صَنْكَ
 الْمَحُولِ وَ بَابِكَ
 مَفْتُوحٌ لِلطَّلِبِ
 وَالْوَعُولِ وَ أَنْتَ
 غَايَتِي الْمَسْنُورِ
 وَ نَهْيَاتِي الْمَامُولِ.
 إِلَهِي إِذِهِ نَفْسِي
 عَقَلْتِي بِعِقَالِ مَشِيئَتِكَ
 وَ إِذِهِ أَعْبَاءُ
 ذُنُوبِي دَرَاتِي
 بِعَفْوِكَ وَ بِرَافَتِكَ
 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 MAAMOOL.
 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
 اَهْوَايَ الْمُضِلَّةِ
 وَ كَلَّتْهَا إِلَى
 جَنَابِ لُطْفِكَ وَ
 رَافَتِكَ ۞ اللَّهُمَّ
 فَصَلِّ عَلَى مُحَمَّدٍ
 وَ آلِ مُحَمَّدٍ.
 فَاجْعَلِ (اللَّهُمَّ)
 صَبَاحِي إِذَا
 نَازِلًا عَلَى
 بِضْيَاءِ الْهُدَى وَ
 بِالسَّلَامَةِ وَ
 الْعَافِيَةِ فِي الدُّنْيَا
 وَ الدُّنْيَا وَ
 الْآخِرَةِ وَ
 مَسَائِي جُنَّةً مِنْ
 كَيْدِ الْأَعْدَاءِ وَ
 وَقَايَةً مِنْ
 مُرْدِيَاتِ الرَّحْمَى
 فَإِنَّكَ قَادِرٌ عَلَى
 مَا تَشَاءُ تُؤْتِي
 الْمُلْكَ مَنْ تَشَاءُ
 وَ تَنْزِعُ الْمُلْكَ
 مِنْ مَنْ تَشَاءُ وَ
 تُعْزِزُ مَنْ تَشَاءُ وَ
 تُذِلُّ مَنْ تَشَاءُ
 بِيَدِكَ ۞ الْخَيْرُ
 إِنَّكَ عَلَى كُلِّ
 شَيْءٍ قَدِيرٌ.
 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
 إِلَّا ۞ أَنْتَ
 سُبْحَانَكَ اللَّهُمَّ

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!¹There 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 dawn out of rain-clouds
 water cascading, and

وَ بِحَمْدِكَ مَنْ دَا يَعْرِفُ
 قُدْرَتِكَ فَلَا يَخَافُكَ وَ مَنْ دَا
 يَعْلَمُ مَا أَنْتَ فَلَا يَهْبِئُكَ
 بِقُدْرَتِكَ الْفَرَقَ وَ فَلَقْتَ بِرَحْمَتِكَ
 الْفَلَقَ وَ أَنْزَلْتَ بِكَرَمِكَ دِيَاجِي
 الْعَسَقِي وَ أَنْهَرْتَ الْمِيَاةَ مِنَ الصُّمِّ
 الصِّيَاخِيْدِ عَذْبًا وَ أَجَا وَ
 أَنْزَلْتَ مِنْ الْمُعْصِرَاتِ مَاءً
 نَجَّاجًا وَ جَعَلْتَ الشَّمْسَ
 وَالْقَمَرَ لِلْبَرِيَّةِ سِرَاجًا
 وَهَاجًا مِنْ غَيْرِ أَنْ تُمَارِسَ
 فِيْمَا ابْتَدَأْتَ بِهِمْ لُغُوْبًا
 وَ لَا عِلَاجًا فِيَا مِنْ تَوْحَّدِ
 بِالْعِزِّ وَ الْبَقَاءِ وَ قَهْرِ
 عِبَادِهِ بِالْمَوْتِ وَ الْفَنَاءِ
 صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ
 الْأَتْقِيَاءِ (أَهْلِكَ) وَ
 اسْتَمِعْ نِدَائِي وَ اسْتَجِبْ
 دُعَائِي وَ حَقِّقْ بِفَضْلِكَ
 أَمْلِي وَ رَجَائِي يَا خَيْرَ
 مَنْ دُعِيَ لِكُشْفِ الضَّرِّ وَ
 الْمَأْمُولِ لِكُلِّ عُسْرٍ وَ
 يُسْرِ 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 KHAAA-
 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.²

فَلَا تَرُدَّنِي مِنْ
سَنِي مَوَالِيكَ
خَائِبًا يَا كَرِيمَ يَا
كَرِيمَ يَا كَرِيمَ
يَا بِرَحْمَتِكَ
أَرْحَمَ الرَّاحِمِينَ
وَصَلَّى اللَّهُ عَلَى
مُحَمَّدٍ وَآلِهِ
الطَّيِّبِينَ
الطَّاهِرِينَ
الْأَجْمَعِينَ.

1 Surah Aal-e-Imraan (3): Verses 26-27

2 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>□ الْقَلْبِ مَحْجُوبٌ وَ نَفْسِي مَغْيُوبٌ وَ عَقْلِي مَغْلُوبٌ وَ إِيَّائِي غَالِبٌ وَ طَاعَتِي قَلِيلٌ وَ مَعْصِيَتِي كَثِيرٌ وَ لِسَانِي مُقَرَّرٌ بِالذُّنُوبِ فَكَيْفَ حِيلَتِي يَا عَلَامَ الْغُيُوبِ يَا سَتَّارَا الْغُيُوبِ وَ عَفَّارَ الذُّنُوبِ فَاعْفُرْ لِي ذُنُوبِي كُلِّهَا يَا عَفَّارُ يَا غَفُورُ يَا حَلِيمُ يَا رَحِيمُ وَ أَقْضِ حَاجَتِي بِحَقِّ الْقُرْآنِ الْعَظِيمِ وَ النَّبِيِّ الْكَرِيمِ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ ثَبَّتْ يَا ذَا الْجَلَالِ وَ الْأَكْرَامِ 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 GHOOYOBE yaa SATTAARAL O'YOUBE 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.¹</p>
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In some of the treatises this supplication is mentioned as a part of Dua-e-Sabaah.

¹ 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.¹

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 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
--	--	--

ذَنْبٍ قَوِيٍّ عَلَيْهِ
بَدَنِي بِعَافِيَّتِكَ أَوْ
نَالَتهُ قَدْرَتِي
بِفَضْلِ نِعْمَتِكَ أَوْ
بَسَطْتُ إِلَيْهِ يَدِي
بِسَابِغِ رِزْقِكَ أَوْ
أَتَكَلْتُ فِيهِ عِنْدَ
خَوْفِي مِنْهُ عَلَى
أَنَاتِكَ أَوْ اخْتَجَبْتُ
فِيهِ مِنَ النَّاسِ
بِسِرِّكَ أَوْ وَثَقْتُ
مِنْ سَطْوَتِكَ عَلَيَّ
فِيهِ بِحِلْمِكَ أَوْ
عَوَّلْتُ فِيهِ عَلَيَّ
كَرَمِ عَفْوِكَ . اللَّهُمَّ
إِنِّي أَسْتَغْفِرُكَ مِنْ
كُلِّ ذَنْبٍ خُنْتُ
فِيهِ أَمَانَتِي أَوْ
بَخَسْتُ بِفِعْلِهِ
نَفْسِي أَوْ اخْتَطَبْتُ
بِهِ عَلَى بَدَنِي أَوْ
قَدَمْتُ فِيهِ لَدُنِّي
أَوْ أَثَرْتُ فِيهِ
شَهْوَتِي أَوْ سَعَيْتُ
فِيهِ لِغَيْرِي أَوْ
اسْتَعْوَيْتُ إِلَيْهِ مِنْ
تَبَعْنِي أَوْ كَايَدْتُ
فِيهِ مِنْ مَنَعْنِي أَوْ
قَهَرْتُ عَلَيْهِ مِنْ
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
لِيَجْمَعَ دُؤُوبِي.
اللَّهُمَّ إِنِّي
أَسْتَغْفِرُكَ لِكُلِّ
ذَنْبٍ ثَبِتَ إِلَيْكَ
مِنْهُ وَ أَقْدَمْتُ
عَلَيْهِ فَعَلِهِ
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 بَلٍ
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'hdin
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

عَنِ الْوَفَاءِ بِهِ
 الْأَشْرُ وَ مَنَعَنِي
 عَنْ رِعَايَتِهِ
 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
 إِزْتِكَابِهِ فَارْتَكَبْتُهُ.
 اللَّهُمَّ إِنِّي
 أَسْتَغْفِرُكَ لِكُلِّ
 ذَنْبٍ قَدَّمْتُ فِيهِ
 شَهْوَتِي عَلَيَّ
 طَاعَتِكَ وَ اتْرَافْتُ
 مَحَبَّتِي عَلَيَّ
 أَمْرِكَ وَ ارْضَيْتُ
 فِيهِ نَفْسِي
 بِسَخَطِكَ وَ قَدَّ
 نَهَيْتَنِي عَنْهُ
 بِنَهْيِكَ وَ تَقَدَّمْتُ
 إِلَيْكَ فِيهِ بِإِعْذَارِكَ
 وَ اخْتَجَجْتُ عَلَيَّ
 فِيهِ بِوَعْدِكَ.
 اللَّهُمَّ إِنِّي
 أَسْتَغْفِرُكَ لِكُلِّ
 ذَنْبٍ عَلِمْتُهُ مِنْ
 نَفْسِي أَوْ ذَهَلْتُهُ
 أَوْ نَسَيْتُهُ أَوْ
 تَعَمَّدْتُهُ أَوْ
 أَخْطَأْتُهُ مِمَّا لَا
 أَشْكُ أَنَّكَ سَأَلْتَنِي
 عَنْهُ وَ أَنْ 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 نَسَيْتُهُ أَوْ
 غَفَلْتُ □ نَفْسِي
 عَنْهُ. اللَّهُمَّ إِنِّي
 أَسْتَغْفِرُكَ لِكُلِّ
 ذَنْبٍ وَاجِبٍ تَكُّبٍ
 وَ قَدْ أَيْقَنْتُ أَنَّكَ
 تَرَانِي وَ أَعْفَلْتُ
 أَنْ أَتُوبَ إِلَيْكَ
 مِنْهُ أَوْ نَسَيْتُ أَنْ
 أَتُوبَ إِلَيْكَ مِنْهُ
 أَوْ نَسَيْتُ 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
 بِهِ مِنْكَ رَدُّ
 الدُّعَاءِ وَ حِرْمَانَ
 الإِجَابَةِ وَ خَيْبَةَ
 الطَّمَعِ وَ انْفِيسِيَاخَ
 الرَّجَاءِ. اللَّهُمَّ
 إِنِّي أَسْتَغْفِرُكَ
 لِكُلِّ ذَنْبٍ يُعَقَّبُ
 الْحَسْرَةَ وَ يُورِثُ
 النَّدَامَةَ وَ يَحْبِسُ
 الرِّزْقَ وَ يَرُدُّ
 الدُّعَاءَ. اللَّهُمَّ
 إِنِّي أَسْتَغْفِرُكَ
 لِكُلِّ ذَنْبٍ يُورِثُ
 الأَسْقَامَ 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'zzebamee 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

أَخْرُهُ حَسْرَةً وَ
 نَدَامًا. اللَّهُمَّ
 إِنِّي أَسْتَغْفِرُكَ
 لِكُلِّ ذَنْبٍ مَدَّخْتَهُ
 بِلِسَانِي أَوْ هَشَّتْ
 إِلَيْهِ نَفْسِي أَوْ
 اكْتَسَبْتُهُ بِيَدِي وَ
 هُوَ عِنْدَكَ قَبِيحٌ
 تَعَابَى عَلَى مِثْلِهِ
 وَ تَمَقَّبْتُ مَنْ
 عَمَلِهِ. 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 بِمَعْصِيَاتِي
 لِكَ فِيهِ. اللَّهُمَّ
 إِنِّي أَسْتَغْفِرُكَ
 لِكُلِّ ذَنْبٍ اسْتَقْلَلْتَهُ
 أَوْ اسْتَصْغَرْتُهُ
 أَوْ اسْتَغْظَمْتُهُ وَ
 تَوَرَّطْتُ فِيهِ.
 اللَّهُمَّ إِنِّي
 أَسْتَغْفِرُكَ لِكُلِّ
 ذَنْبٍ مَالَتُ فِيهِ
 عَلَى أَحَدٍ مِنْ
 بَرِيَّتِكَ أَوْ زَيْنْتُهُ
 لِنَفْسِي أَوْ أَوْمَاتٍ
 بِهِ إِلَى غَيْرِي وَ
 دَلَلْتُ عَلَيْهِ
 أَوْ سَوَّيْتُ
 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 أَنِّي
 اسْتَعْفِرُكَ لِكُلِّ
 ذَنْبٍ اسْتَعْنْتُ
 عَلَيْهِ بِحِيلَتِي
 بِشَيْءٍ مِمَّا يُرَادُ
 بِهِ وَجْهِكَ أَوْ
 يُسْتَظَرُّ بِمِثْلِهِ
 عَلَى طَاعَتِكَ أَوْ
 يَنْقَرَّبُ بِمِثْلِهِ
 إِلَيْكَ وَ وَارَيْتُ
 عَنِ النَّاسِ وَ
 لَيْسْتُ فِيهِمْ كَأَنِّي
 أُرِيدُكَ بِحِيلَتِي وَ
 الْمُرَادُ بِهِ
 مَعْصِيَتُكَ وَ
 أَطْوَى فِيهِ
 مُتَصَرِّفٌ عَلَى
 غَيْرِ طَاعَتِكَ.
 اللَّهُمَّ أَنِّي
 اسْتَعْفِرُكَ لِكُلِّ
 ذَنْبٍ كَتَبْتَهُ عَلَيَّ
 بِسَبَبِ عُجْبٍ كَانَ
 بِنَفْسِي أَوْ رِيَاءٍ
 أَوْ سُمْعَةٍ أَوْ
 خِيَلَاءٍ أَوْ فَرَحٍ أَوْ
 مَرَحٍ أَوْ أَشْرٍ أَوْ
 بَطَرٍ أَوْ حَقْدٍ أَوْ
 حَمِيَّةٍ أَوْ غَضَبٍ
 أَوْ رِضَى أَوْ شُحٍّ
 أَوْ بُخْلِ أَوْ ظَلَمٍ
 أَوْ خِيَانَةٍ أَوْ
 سِرْفَةٍ أَوْ كِبَرٍ
 أَوْ لَهْوٍ أَوْ لَعِبٍ
 أَوْ نَوْعٍ مِنْ أَنْوَاعِ
 مَا يُكْتَسَبُ بِمِثْلِهِ
 الذُّنُوبُ وَ يَكُونُ
 بِاجْتِرَاحِهِ
 الْعَطْبُ. 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
 kheyaanatin 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
 qaaraftohe 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 لِكُلِّ ذَنْبٍ سَبَقَ فِي عِلْمِكَ اَنِّي فَاَعْلَمُ فَدَخَلْتُ فِيهِ بِشَهْوَتِي وَ اجْتَرَحْتُهُ بِارَادَتِي وَقَارَفْتُهُ بِمَحَبَّتِي وَ لَذَّتِي وَ مَشِيَّتِي وَ شَتَّتُهُ اِذْ شِئْتُ اَنْ اَسَانَهُ وَ اَرَدْتُهُ اِذْ اَرَدْتُ اَنْ اُرِيْدَهُ فَعَمَلْتُهُ اِذْ كَانَ فِي قَدِيْمٍ تَقْدِيْرِكَ وَ نَافِذِ عِلْمِكَ اَنِّي فَاَعْلَمُ لَمْ تُدْخِلْنِي فِيهِ جَبْرًا وَ لَمْ تَحْمِلْنِي عَلَيِّهِ قَهْرًا وَ لَمْ تَظْلِمْنِي فِيهِ شَيْئًا فَاسْتَغْفِرُكَ لِي وَ لِكُلِّ ذَنْبٍ جَرَى بِهِ عِلْمِكَ عَلَيَّ وَ فِي الْاٰخِرِ عُمْرِي. اَللّٰهُمَّ اَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ مَالٍ بِسَخَطِي فِيْهِ عَن رِضَاكَ وَ مَالَتْ نَفْسِي اِلَى رِضَاكَ فَسَخَطْتُهُ اَوْ رَيْتُ فِيْهِ سِوَاكَ اَوْ عَادَيْتُ فِيْهِ اَوْ لِيَاثَاكَ اَوْ وَاَلَيْتُ فِيْهِ اَعْدَاكَ اَوْ اخْتَرْتُكَ عَلَيَّ اَوْ اَصْفِيَاكَ اَوْ خَدَلْتُ فِيْهِ اَوْ اَحْبَاكَ 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- daaaa-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
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قَصَّرْتُ فِيهِ عَن
 رِضَاكَ يَا خَيْرَ
 الْغَافِرِينَ. اللَّهُمَّ
 إِنِّي أَسْتَغْفِرُكَ
 لِكُلِّ ذَنْبٍ تَبَّثْتُ
 إِلَيْكَ مِنْهُ 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
 الرَّخْصُ فِيمَا
 اشْتَبَهَ عَلَيَّ مِمَّا
 هُوَ عِنْدَكَ حَرَامٌ وَ
 أَسْتَغْفِرُكَ لِلذُّنُوبِ
 الَّتِي لَا يَعْلَمُهَا
 غَيْرُكَ وَ لَا يَطَّلِعُ
 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 اسْتَطِعْ
 رَدَّهَا عَلَيَّمْ وَ
 تَحْلِيلُهَا مِنْهُمْ أَوْ
 شِيءًا 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'nee kayfa shea-ta wa
 bema 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.²

<p>الطَّلِبِ النَّيْمِ وَ إِعْلَامِ ذَٰلِكَ وَ أَنْتَ الْقَادِرُ عَلَىٰ أَنْ تَسْتَوِيئِي مِنْهُمْ وَ تُرَضِّيَهُمْ عَنِّي كَيْفَ شِئْتَ وَ بِمَا شِئْتَ يَا أَرْحَمَ الرَّاحِمِينَ وَ أَحْكَمَ الْحَاكِمِينَ وَ خَيْرَ الْغَافِرِينَ . اللَّهُمَّ لِي اسْتِغْفَارِي إِيَّاكَ مَعَ الْأَصْرَارِ لَوْ وَ تَرْكِي الْإِسْتِغْفَارَ مَعَ مَعْرِفَتِي بِسَعَةِ جُودِكَ وَ رَحْمَتِكَ عَجْزُ فَكَمْ تَتَحَبَّبُ إِلَيَّ يَا رَبِّ وَ أَنْتَ الْغَنِيُّ عَنِّي وَ كَمْ أَتَبَعَضُ إِلَيْكَ وَ أَنَا الْفَقِيرُ إِلَيْكَ وَ إِلَىٰ رَحْمَتِكَ فَيَا مَنْ وَعَدَ فَوْقًا وَ أَوْعَدَ فَعَفَا إِعْفُرْ لِي خَطَايَايَ وَ اعْفُ وَ أَرْحَمْ وَ أَنْتَ خَيْرُ الرَّاحِمِينَ .</p>	<p>antal ghaniyyo a'nee 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.</p>
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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 □ وَ مَنْ 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 الْأَخِرُ	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
الْبَارِعُ 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	hafiiyyur	Beneficent, the Merciful, the
الرَّحْمَنُ الرَّبُّ	rabbur	rahmaanur	Observer, the Source of Peace,
الذَّارِعُ الرَّحِيمُ	raheemuz	zaare-ur	the Guardian of Faith, the
الرَّقِيبُ الرَّازِقُ	raazequr	raqeebur	Protector, the Glorified, the
الرَّائِي الرَّؤُوفُ	oofur	raa-ees salaamul	Witness, the Truthful, the
الْمُؤْمِنُ السَّلَامُ	moa-menul		Originator, the Pure, the Just, the
الْعَزِيزُ الْمُهَيَّمُنُ	mohaymenul	a'zeezul	Pardoner, the All-forgiving, the
الْمُتَكَبِّرُ الْجَبَّارُ	jabbaarul	motakabberu	Self-Sufficient, the Succorer, the
السَّبُّوحُ السَّيِّدُ	sayyedus	subboohush	Expander, the Judge, the Most
الصَّادِقُ الشَّهِيدُ	shaheedus	saadequs	Glorious One, the Protecting
الطَّاهِرُ الصَّانِعُ	saaneu't	taaherul a'dlul	Friend, the Graceful, the All-
الْعَفُوُّ الْعَدْلُ	a'fuwwul	ghafoorul	Encompassing, the Manifest One,
الْغَنِيُّ الْغَفُورُ	ghaniyyul	gheyaasul	the Maintainer, the Shaper, the
الْبَاسِطُ الْغِيَاثُ	baasetul	qaazeel	Kind, the Great, the Sufficient, the

المَجِيدُ	القَاضِي	majeedul	waliyyul	Expeller of pain, the Unique, the
المَنَّانُ	الْوَلِيُّ	mannaanul	moheetul	Light, the Munificent, the Helper,
المُبِينُ	المُحِيطُ	mobeenul	moqheetul	the Magnanimous, the Friend, the
المُصَوِّرُ	المُعَيَّنُ	mosawwerul	kareemul	Guide, the Perfect, the Protector,
الكَبِيرُ	الكَرِيمُ	kabeerul	kaafee	the Heir, the Ever-Benign, the
كَاشِفُ	الكَافِي	kaashefuz	zuril witrul	Resurrector, the One Who
النُّورُ	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	النَّارُ	e'sut tawwaabul	jaleelul	Restorer of health. ¹
الْجَلِيلُ	النَّوَابُ	jawaadul	khabeerul	
الْخَبِيرُ	الْجَوَادُ	khaaleqo	khayrun	
خَيْرُ	الْخَالِقُ	naasereenad		
الدَّيَّانُ	النَّاصِرِينَ	dayyaanush	shakhoorul	
العَظِيمُ	الشَّكُورُ	a'zeemul	lateefush	
اللَطِيفُ الشَّافِي		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 نِكَاحٍ تُنْتِزِلُ الرَّغَائِبَ وَ تُجْزِلُ الْمَوَاهِبَ وَ تُطَيِّبُ الْمَكَاسِبَ وَ تُغْنِمُ الْمَطَالِبَ وَ تَهْدِي إِلَى أَحْمَدِ الْعَوَاقِبِ وَ تَقِي مِنْ مَحْذُورِ النَّوَائِبِ اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ فِيمَا عَقَدَ عَلَيْهِ رَأْيِي وَ قَادَنِي إِلَيْهِ هَوَايَ فَأَسْأَلُكَ يَا رَبِّ أَنْ تُسَهِّلَ لِي مِنْ ذَلِكَ مَا تَعَسَّرَ وَ أَنْ تُجْعَلَ مِنْ ذَلِكَ مَا تَيْسَّرَ وَ أَنْ تُعْطِيَنِي يَا رَبِّ الظَّفَرَ فِيمَا أَسْتَخِيرُكَ فِيهِ وَ عَوْنَا بِالْإِنْعَامِ فِيمَا دَعَوْتُكَ وَ أَنْ تَجْعَلَ يَا رَبِّ بُعْدَهُ 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 mawaaheba 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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لَا أَقْدِرُ وَ أَنْتَ
عَلَّامُ الْغُيُوبِ.
اللَّهُمَّ إِنْ يَكُنْ هَذَا
الْأَمْرَ خَيْرًا لِي
فِي عَاجِلِ الدُّنْيَا وَ
أَجْلِ الْآخِرَةِ
فَسَهِّلْهُ لِي وَ يَسِّرْهُ
عَلَيَّ وَ إِنْ لَمْ يَكُنْ
فَاصْرِفْهُ عَنِّي وَ
أَقْدِرْ لِي فِيهِ
الْخَيْرَةَ إِنَّكَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ يَا
أَرْحَمَ الرَّاحِمِينَ.

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'ndee wa aqdir
lee feehil kheyarata innaka
a'laa kulle shay-in
qadeerun yaa arhamar
raahemeen.

unseen things. O Allah! If this
affair has goodness for me for
the transcendent 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!¹

¹ 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:

أَي رَبَّاهُ أَي سَيِّدَاهُ أَي سَنَدَاهُ أَي أَمَلَاهُ أَي رَجَائِي أَي عِمَادَاهُ أَي كَهْفَاهُ أَي حِصْنَاهُ أَي حِرْزَاهُ أَي فَخْرَاهُ بِكَ أَمَنْتُ وَ لَكَ اسْتَلَمْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ لِيَابِكَ فَرَعْتُ وَ بِفَنَائِكَ نَزَلْتُ وَ بِحَبْلِكَ اغْتَصَمْتُ وَ بِكَ اسْتَعْنَيْتُ وَ بِكَ أَعُوذُ وَ بِكَ الْوُدُ وَ عَلَيْكَ اتَّوَكَّلْتُ وَ إِلَيْكَ الْجَأُ وَ اغْتَصِمُ 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 أَنْفِذْنِي وَ وَقْفَنِي وَ أَكْفِنِي وَ أَكْلَانِي وَ ارْزُقْنِي فِي لَيْلِي وَ نَهَارِي وَ اِمْسَأْنِي وَ اِصْبَاحِي وَ مُقَامِي وَ سَفَرِي يَا اَجُوْدَ الْاَجُوْدِيْنَ وَ يَا اَكْرَمَ الْاَكْرَمِيْنَ وَ يَا اَعْظَمَ الْفَاضِلِيْنَ وَ يَا اِلَهَ الْاَوَّلِيْنَ وَ الْاٰخِرِيْنَ وَ يَا مَالِكَ يَوْمِ الدِّيْنِ وَ يَا رَحْمَ الرَّاحِمِيْنَ يَا حَيُّ يَا قَيُّوْمُ يَا حَيُّ لَا يَمُوْتُ يَا حَيُّ لَا اِلَهَ اِلَّا اَنْتَ بِمُحَمَّدٍ يَا اِلَهَ بَعْلِيَّ يَا اِلَهَ بِفَاطِمَةَ يَا اِلَهَ بِالْحَسَنِ يَا اِلَهَ بِالْحُسَيْنِ يَا اِلَهَ بِعَلِيَّ يَا اِلَهَ بِمُحَمَّدٍ يَا اِلَهَ .</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 اِلَهَ بِمُوسَى يَا اِلَهَ بِعَلِيَّ يَا اِلَهَ بِمُحَمَّدٍ يَا اِلَهَ بِعَلِيَّ يَا اِلَهَ بِالْحَسَنِ يَا اِلَهَ وَ بِحُجَّتِكَ خَلِيْفَتِكَ فِيْ بِلَادِكَ يَا اِلَهَ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِ 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 mohammadin 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>وَذَلِّ لِي صَعْبَهُ وَسَهِّلْ لِي قِيَادَهُ وَرُدِّ عَنِّي نَافِرَةَ قَلْبِهِ وَارْزُقْنِي خَيْرَهُ وَاصْرِفْ عَنِّي شَرَّهُ فَإِنِّي بِكَ اللَّهُمَّ أَعُوذُ وَ الْوُدُّ وَبِكَ أَتَّقُ وَ عَلَيْكَ أَعْتَمِدُ وَ أَتَوَكَّلُ فَصَلِّ عَلَيَّ 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.¹</p>
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¹ 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,

<p>أَيُّهَا الْخَلْقُ الْمُطِيعُ الدَّائِبُ السَّرِيعُ الْمُنْصَرِّفُ فِي مَلَكُوتِ الْجَبْرُوتِ بِالتَّقْدِيرِ رَبِّي وَرَبُّكَ اللَّهُ. اللَّهُمَّ أَهْلَهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ وَالْإِحْسَانِ وَكَأَمْ بَلَّغْتَنَا أَوْلَهُ فَبَلِّغْنَا آخِرَهُ وَاجْعَلْهُ شَهْرًا مُبَارَكًا تَمَحُّو فِيهِ السَّيِّئَاتِ وَ تَنْبُتُ لَنَا فِيهِ الْحَسَنَاتِ وَ تَرْفَعُ لَنَا فِيهِ الدَّرَجَاتِ يَا عَظِيمَ الْخَيْرَاتِ.</p>	<p>ayyohal khalqul mo-tee- o'd daaa-ebus saree-u'l motasarrefo fee malakootil jabarooto 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</p>	<p>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.¹</p>
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¹ 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. ¹
سُبْحَانَ	النُّورِ	noore	subhaana	
الظُّلْمَةِ	خَالِقِ	khaaleqiz	zulmate	
خَالِقِ	سُبْحَانَ	subhaana	khaaleqil	
سُبْحَانَ	الْمِيَاهِ	meyaahe	subhaana	
السَّمَاوَاتِ	خَالِقِ	khaaleqis	samaawaate	
خَالِقِ	سُبْحَانَ	subhaana	khaaleqil	
الْأَرْضِينَ	سُبْحَانَ	arazeena	subhaana	
(خَالِقِ) الرِّيَّاحِ وَ		(khaaleqir)	reyaahе wan	
سُبْحَانَ	النَّبَاتِ	nabaate	subhaana	
خَالِقِ	الْحَيَاةِ وَ	khaaleqil	hayaate wal	
سُبْحَانَ	الْمَوْتِ	mawte	subhaana	
خَالِقِ	النَّارِ وَ	khaaleqis	saraa wal	
سُبْحَانَ	الْقُلُوبِ	falawaate	subhaanal	
اللَّهِ 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 18th till the end of the month.²

¹ Al-Da'waat, p. 93; Behaar al-Anwaar, vol. 94, p. 207

² 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 circumnuting around the Holy Ka'bah:

□	اللَّهُمَّ إِنِّي أَسْأَلُكَ الصَّبْرَ.	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:

□	اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ وَالشُّكْرَ عَلَى الْعَافِيَةِ.	allaahumma innee as-alokal a'afeyata wash shukra a'lal a'afeyah.	O Allah! I ask from You safety and thanksgiving upon safety. ¹
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¹ 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:

□	اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَارْزُقْنَا خَيْرًا مِنْهُ.	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,

□	اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَارْزُقْنَا فِيهِ.	allaahumma baarik lanaa feehe war zuqnaa feehe.	O Allah! Grant us blessings in this meal and make it our sustenance.” ¹
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¹ 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. ¹
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¹ 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. ¹
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¹ Ibid.

(7) Supplication of Imam Reza (a.s.) after Succesion

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 وَالطَّاهِرِينَ وَالطَّاهِرِينَ.	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.	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. ¹
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¹ 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:

<p>اللَّهُمَّ صَلِّ وَخَدِّتَهُ، وَ أُنِسْ وَخَشِّتَهُ، وَ أَسْكِنِ إِلَيْهِ مِنْ رَحْمَتِكَ رَحْمَةً يَسْتَعْنِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ، وَخَشْرُهُ مَعَ مَنْ كَانَ يَتَوَلَّاهُ مِنْ الْأَنْمَةِ الطَّاهِرِينَ.</p>	<p>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.</p>	<p>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.).¹</p>
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¹ 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.”¹

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.”²

Exegesis of the Verse **اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ**

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 اٰتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيْمَ ۝۸۷

And certainly We have given you seven of the oft-repeated (verses) and the grand Quran.³

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 يَايْتِيهَا الْمَلُوْا اِنِّيْ اَلْقِيْ اِلَيْ كِتٰبٍ كَرِيْمٍ ۝۲۹ اِنَّهُ مِّنْ سُلَيْمٰنَ وَاِنَّهُ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝۳۰

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.⁴

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.’’⁵

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 quails⁶ 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...⁷

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.’⁸

1 Saheefah al-Imam al-Reza (a.s.), p. 277; Musnad al-Reza (a.s.), p. 67

2 Fiqh al-Reza (a.s.), p. 342; Mustadrak al-Wasaael, vol. 4, p. 299

3 Surah Hijr (15): Verse 87

4 Surah Naml (27): Verses 29-30

5 Akhbaar-o-Aasaar-e-Hazrat Imam Reza (a.s.), p. 576

6 “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]

7 Surah Qasas (28): Verse 46

8 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.”¹

¹ 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.”¹

¹ 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.”¹

¹ 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.¹

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.”²

¹ Al-Balad al-Ameen, p. 58

² 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.”¹

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.”²

¹ Fiqh al-Reza (a.s.), p. 344

² 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.”¹

¹ 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. ”¹

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. ”²

¹ Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 109

² 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.”¹

¹ Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 65

(2) Reciting 'إِنَّ اللَّهَ يُمَسِّكُ' 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 يُمَسِّكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا ۗ وَلَئِنْ زَالَتَا إِنْ أَمْسَاكَهُمَا مِنْ أَحَدٍ مَنْ بَعْدَهُ ۗ إِنَّهُ كَانَ 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. ¹
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¹ 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.¹

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 هَوَاهُ 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?²

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.³

Verse in Surah Kahf is:

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاؤُهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً
أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَنْتَوُوا 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.⁴

1 Surah Israa (17): Verse 45

2 Surah Jaaseyah (45): Verse 23

3 Surah Nahl (16): Verse 108

4 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.”¹

¹ 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. ¹
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¹ 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.’¹

¹ 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.”¹

¹ 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.”¹

¹ 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 عَلِيٍّ دَخَلَ الْجَنَّةَ

*“Whoever’s last words consist of sending blessings and peace upon me and Ali will enter Paradise.”*¹

¹ 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.’”¹

¹ 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.”¹

¹ 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 عَزَّ وَجَلَّ مَنْ قَالَهَا مُخْلِصًا اسْتَوْجِبَ الْجَنَّةَ وَ
مَنْ قَالَهَا كَاذِبًا عَصَمَتْ مَالَهُ وَدَمَهُ وَكَانَ 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.”¹

¹ 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. ¹
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¹ 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.¹” 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 menal hooril e'en.	zawwijnee	O Allah! Marry me with big- eyed hourie.
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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.”²

¹ 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.

² 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.”¹

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!²

¹ Al-Misbaah, p. 418

² 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.”¹

¹ 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.¹

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.

¹ 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.”¹

¹ 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.”¹

¹ 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.”¹

¹ 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.”¹

¹ 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.”¹

¹ 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.”¹

¹ 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.”¹

¹ 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 انقن

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.’¹

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 فَوَضَّتُ 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 تُوجِرْ 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,

الْمَلِكُ 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 بِالْأَمْرِ

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."²

1 This is the translation of Syriac language.

2 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.*¹

¹ 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.”¹

¹ 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
---	--	--

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.”¹

¹ 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 اللهُ لَا قُوَّةَ إِلَّا بِاللَّهِ أَسْتَغْفِرُ الله	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 اللهُ الْمَلِكُ (Sovereignty is for Allah) should be inscribed and on the other side اللهُ 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.).¹

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 ۝ ۸۹

Lord: O my Lord leave me not alone; and You are the best of inheritors.¹

¹ 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 لَهُ بِسِرِّ وَ عَلَانِيَتِهِمْ	آمَنْتُ وَخَدَهُ شَرِيكَ آمَنْتُ أَلِ مُحَمَّدٍ وَ	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)
--	---	--	---

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.¹

¹ 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:

<p>اللَّهُمَّ سَمِّئِ بِسِمَاءِ الْإِيمَانِ وَ اخْتِمْ لِي بِالْخَيْرِ وَ اجْعَلْ عَاقِبَتِي إِلَى خَيْرٍ إِنَّكَ الْعَزِيزُ الْكَرِيمُ.</p>	<p>ALLAAHUMMA SaMmeneE BE-SEEMAaa- IL EEMAANE WAKH-TIIM LEE BIL-KHAYRE WAJ-A'L A'AQEBATEE ELAA KHAYRIN INNAKA ANTAL A'ZEEZUL KAREEM.</p>	<p>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!</p>
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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.).¹

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 وَ الْآخِرَةِ

(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.”²

¹ Two more ziyaarats of Imam Reza (a.s.) have been narrated but as they were to be recited on Wednesday we mentioned them in the tenth chapter.

² 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 **اللَّحْمِ** (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.¹

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 ziyaaarat 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 Rahman 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 ziyaaarat rites. The same thing must be done if one enters a shrine at the time of an obligatory prayer. Because the ziyaaarat is the purpose, one may do the ziyaaarat rites on other conditions. When a congregational prayer is held while one is doing the ziyaaarat 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 ziyaaarat) 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 □ ٣٦

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.²

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 نُبِنْتُ أَنَّ 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 اللهُ 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.³

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.)

1 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 بِأَذْنِكُمْ لِأَبْوَابِكُمْ وَتَغْفِيرِ الْخَدِّ عَلَى أَرِيحِ ثُرَابِكُمْ وَاللِّيَاذِ ...
بِعَرَصَاتِكُمْ وَمَحَالِ أَبْدَانِكُمْ وَ أَشْخَاصِكُمْ الْمُحْفُوفَةِ بِالْمَلَائِكَةِ الْكِرَامِ 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)

² Surah Noor (24): Verse 36

³ 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:¹

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 بَيْتِكَ	MIN ABWAABE	BOYOOTE	Your Prophet (Your blessings
صَلَوَاتِكَ	NABIYYEKA	SALAWAATOKA	be on him and on his
عَلَيْهِ وَآلِهِ وَفَدَّ	A'LAYHE WA	AALEHI WA	children), because people
مَنْعَتِ النَّاسِ أَنْ	QAD MANAA'-TAN	NAASA AN	are not allowed to enter
يَدْخُلُوا إِلَّا بِإِذْنِهِ	YADKHOLOO	ILLAA BE-	without his permission. So
فَقُلْتَ يَا أَيُّهَا	IZNEHEE	FAQULTA YAA	You said: "O you who
الَّذِينَ آمَنُوا لَا	AYYOHAL	LAZEENA	believe! Enter not the
تَدْخُلُوا بَيْتِي	AAMANOO	LAA	dwellings of the Prophet
إِلَّا بِإِذْنِ النَّبِيِّ	TADKHOLOO	BOYOOTAN	unless permission be
يُؤْذَنُ لَكُمْ إِلَّا مِمَّنْ	NABIYYE	ILLAA AN YU-ZANA	granted to you." ² O Allah! I
أَعْتَقَدُ	LAKUM	ALLAAHUMMA	hold (as an article of faith)
حُرْمَةَ صَاحِبِ	INNEE	AA'-TAQEDO	this honoured place of
بَيْتِ الْمَسْجِدِ	HURMATA	SAAHEBE	pilgrimage as sacred, in his
الشَّرِيفِ فِي	HAAZAL	MASH-HADISH	invisibility just as I was
كَمَا	SHAREEFE	FEE	certain and sure of his
أَعْتَقَدُ يَا	GHAYBATEHE	KAMAA AA'-	sanctity in his presence. I
حَضْرَتِهِمْ	TAQEDOHAA	FEE	know that Your Apostle and
وَأَعْلَمُ	HAZRATEHI	WA AA'-LAMO	Your Representatives (peace
أَنَّ	ANNA	RASOOLAKA WA	be on them) are alive, by
خُلَفَائِكَ عَلَيْهِمُ	KHOLAFAAA-AKA		Your permission and are
السَّلَامُ أَحْيَاءٌ	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 WA	have shut off their speech
سَلَامِي وَآتَكَ	YARUDDOONA	SALAAMEE	from my hearing but has
عَنْ حَجَبْتِ	WA ANNAKA	HABTA A'N	unbolted the door of my
سَمْعِي كَلَامِهِمْ	SAM-E'E	KALAAMAHUM WA	understanding, because of
وَفَتَحْتَ بَابَ	FATAHTA	BAABA FAHMEE	my delightful recitation of

فِيهِمْ بِلَذِيذِ مُنَاجَاتِهِمْ وَ اِنِّي اَسْتَاذِنُكَ يَا رَبِّ اَوْلَا وَ اَسْتَاذِنُ رَسُوْلَكَ صَلَّى اللهُ عَلَيْهِ وَ اٰلِهِ ثَانِيًا وَ اَسْتَاذِنُ خَلِيْفَتَكَ الْاِمَامَ الْمَفْرُوْضَ عَلَيَّ طَاعَتُهُ عَلَيَّ بِنِ مَوْسَى الرَّضَا عَلَيْهِ مَا السَّلَامُ وَ الْمَلٰٓئِكَةَ الْمُوَكَّلِيْنَ بِهٰذِهِ الْبُقْعَةِ الْمُبَارَكَةِ ثَالِثًا اَدْخُلْ يَا رَسُوْلَ اللهِ اَدْخُلْ يَا حُجَّةَ اللهِ اَدْخُلْ يَا مَلٰٓئِكَةَ اللهِ الْمُقَرَّبِيْنَ الْمُقِيْمِيْنَ فِيْ هٰذَا الْمَشْهَدِ فَاذْنُ لِيْ يَا مَوْلَايَ فِي الدُّخُوْلِ اَفْضَلُ مَا اَذِنْتَ لِاحَدٍ مِّنْ اَوْلِيَائِكَ فَاِنَّ لِمَنْ اَكُنْ اَهْلًا لِّذٰلِكَ فَانْتَ اَهْلًا لِّهٖ

BELAZEEZE
 MONAAJAATEHIM WA INNEE
 ASTAAZENOKA YAA RABBE
 AWWALAN WA ASTAAZENO
 RASOOLAKA SALLALLAAHO
 A'LAYHE WA AALEHI
 SAANEYAN WA ASTAAZENO
 KHALEEFATAKAL EMAAMAL
 MAFROOZA A'LAYYA TAA-
 A'TOHU A'LIYYABNE
 MOOSAR REZAA
 A'LAYHEMAS SALAAMO WAL
 MALAAA-EKATAL
 MOWAKKELEENA BE
 HAAZEHIL BUQ-A'TIL
 MOBAARAKATE SAALESAN
 A-ADKHOLO YAA
 RASOOLALLAAHE A-
 ADKHOLO YAA
 HUJJATALLAAHE A-
 ADKHOLO YAA MALAAA-
 EKATALLAAHIL
 MOQARRABEENAL
 MOQEEMEENA FEE HAAZAL
 MASH-HADE FAA-ZAN LEE
 YAA MAWLAAYA FID
 DOKHOOLE AFZALA MAA
 AZINTA LE-AHADIN MIN
 AWLEYAAA-EKA FA-IN LAM
 AKUN AHLAN LEZAALEKA
 FA-ANTA AHLUN lahu.

their merits. First I ask for Your permission O my Lord and then seek Your Apostle's leave (Blessings of Allah be on him and on his children) and take permission from Your representative, obedience unto whom has been made obligatory on me, Ali Ibn Moosa al-Reza (a.s.)³ And also from the angels, appointed as guardians of this blessed precinct. May I enter O Apostle of Allah? May I enter O Hujjatullah (proof of Allah)? May I enter O favourite angels of Allah, quartered in this place of pilgrimage? Give permission to enter, O my Master, a most cordial welcome that is extended to any of your closest friends; may be I do not deserve it, but you are known to do it.⁴

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.

¹ This supplication can be recited for entering the shrine of any infallible Imam (a.s.).

² Surah Ahzaab (33): Verse 53

³ 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.).

⁴ 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:

طَهِّرْ لِي قَلْبِي وَأَسْرِحْ لِي صَدْرِي وَاجْزِ 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 أَيْلِي 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 يَخَيِّبُ مَنْ أَرَادَهُ وَ لَا يَضِيعُ مَنْ حَفِظَهُ صَلَّ عَلَى مُحَمَّدٍ وَ آلِ 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 زَنِيَّ وَ طَهِّرْ قَلْبِي وَأَسْرَحْ لِي صَدْرِي وَ اجْرِعْ عَلَيَّ لِسَانِي وَمِدْحَتَكَ وَ مَحَبَّتَكَ وَ النَّعَاءَ عَلَيْكَ فَإِنَّهُ لَا قُوَّةَ إِلَّا بِكَ وَ قَدْ عَلِمْتُ أَنَّ قُوَّةَ دِينِي التَّسْلِيمُ لِأَمْرِكَ وَالْإِتِّبَاعُ لِسُنَّتِكَ وَنَبِيِّكَ الشَّدَادَةُ عَلَيَّ 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 اللهُ عَلَيْهِ وَآلِهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَ أَنَّ عَلِيًّا وَلِيُّ اللَّهُ.</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 اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَ أَنَّهُ سَيِّدُ الْأَوَّلِينَ وَ الْآخِرِينَ وَ أَنَّهُ سَيِّدُ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ نَبِيِّكَ وَ سَيِّدِ خَلْقِكَ أَجْمَعِينَ صَلْوَةً لَا يَفُوتُ عَلَى إِحْصَائِهَا غَيْرِكَ اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلَى بْنِ أَبِي طَالِبٍ عَبْدِكَ وَ أَخِي رَسُولِكَ الَّذِي انْتَجَبْتَهُ بِعِلْمِكَ وَ جَعَلْتَهُ بِرَأْيِكَ لِمَنْ شِئْتَ مِنْ خَلْقِكَ وَ الدَّلِيلِ عَلَى مَنْ بَعُدْتَهُ</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 nabiyyeka 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
 دِيَانَ الدِّينِ
 بِعَدْلِكَ وَ فَضْلِ
 قَضَائِكَ بَيْنَ
 خَلْقِكَ وَ
 الْمُؤْمِنِينَ عَلَى
 ذَلِكَ كُلِّهِ وَ
 السَّلَامِ عَلَيْهِ وَ
 رَحْمَةِ اللَّهِ وَ
 بَرَكَاتِهِ اللَّهُمَّ
 صَلِّ عَلَى
 فَاطِمَةَ بِنْتِ
 نَبِيِّكَ وَ زَوْجَتِهِ
 وَ لِيكَ وَ أُمَّ
 السَّبْطَيْنِ الْحَسَنِ
 وَ الْحُسَيْنِ سَيِّدِي
 شَبَابِ أَهْلِ
 الْجَنَّةِ الطُّهْرَةِ
 الطَّارِقَةِ
 الْمُطَهَّرَةِ النَّفِيَّةِ
 النَّفِيَّةِ الرَّضِيَّةِ
 الرَّكِيَّةِ سَيِّدَةِ
 نِسَاءِ أَهْلِ الْجَنَّةِ
 أَجْمَعِينَ صَلِّ عَلَى
 لَا يَقْوَى عَلَى
 إحصائهم
 غَيْرِكَ اللَّهُمَّ
 صَلِّ عَلَى
 الْحَسَنِ وَ
 الْحُسَيْنِ سِبْطِي
 نَبِيِّكَ وَ سَيِّدِي
 شَبَابِ أَهْلِ
 الْجَنَّةِ الْقَائِمِينَ
 فِي خَلْقِكَ
 وَ الدَّلِيلِينَ عَلَى
 مَنْ بَعَثْتَ
 بِرِسَالَاتِكَ وَ
 دِيَانَ الدِّينِ
 بِعَدْلِكَ فَصَلِّ
 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

خَلْقِكَ ۞ اللَّهُمَّ
 صَلِّ عَلَيَّ عَلِيٌّ
 بِنِ الْحُسَيْنِ
 عَبْدِكَ الْقَائِمِ فِي
 خَلْقِكَ وَ الدَّلِيلِ
 عَلَيَّ مَنْ بَعَثْتَ
 بِرِسَالَاتِكَ وَ
 دِيَانَ الدِّينِ
 يَعْذِلُكَ وَ فَضْلِ
 قَضَائِكَ بَيْنَ
 خَلْقِكَ ۞ سَيِّدِ
 الْعَالَمِينَ ۞ اللَّهُمَّ
 صَلِّ عَلَيَّ مُحَمَّدِ
 بِنِ عَلِيٍّ عَبْدِكَ
 وَ خَلِيفَتِكَ فِي
 أَرْضِكَ بِأَقْرَبِ
 عِلْمِ النَّبِيِّينَ
 اللَّهُمَّ صَلِّ عَلَيَّ
 جَعْفَرِ بْنِ مُحَمَّدٍ
 الصَّادِقِ عَبْدِكَ
 وَ وَلِيِّ دِينِكَ وَ
 حُجَّتِكَ عَلَيَّ
 خَلْقِكَ أَجْمَعِينَ
 الصَّادِقِ النَّبِيِّ
 اللَّهُمَّ صَلِّ
 مُوسَى بْنِ جَعْفَرِ
 عَبْدِكَ الصَّالِحِ
 وَ لِسَانِكَ فِي
 خَلْقِكَ النَّاطِقِ
 بِحُكْمِكَ ۞ وَ
 الْحَجَّةِ عَلَيَّ
 بِرَبِّيكَ ۞ اللَّهُمَّ
 صَلِّ عَلَيَّ عَلِيٌّ
 بِنِ مُوسَى
 الرِّضَا
 الْمُرْتَضَى
 عَبْدِكَ وَ وَلِيِّ
 دِينِكَ الْقَائِمِ
 يَعْذِلُكَ 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 A'BDIKAS 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 A'BDIKA 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
 صَلَوَاتِهِمْ لَا يَقْوَى
 عَلَى إِخْصَائِهَا
 غَيْرُكَ اللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ
 بْنِ عَلِيٍّ عَبْدِكَ
 وَوَلِيِّكَ الْقَائِمِ
 بِأَمْرِكَ وَ
 الدَّاعِي إِلَى
 سَبِيلِكَ اللَّهُمَّ
 صَلِّ عَلَى عَلِيِّ
 بْنِ مُحَمَّدٍ عَبْدِكَ
 وَوَلِيِّ دِينِكَ
 اللَّهُمَّ صَلِّ عَلَى
 الْحَسَنِ بْنِ عَلِيٍّ
 الْعَامِلِ بِأَمْرِكَ
 الْقَائِمِ فِي خَلْقِكَ
 وَحُجَّتِكَ
 الْمُؤَدِّي عَنْ
 نَبِيِّكَ وَشَارِكِكَ
 عَلَى خَلْقِكَ
 الْمَخْصُوصِ
 بِكَرَامَتِكَ
 إِلَى الدَّاعِي
 طَاعَتِكَ وَ
 طَاعَةِ رَسُولِكَ
 صَلَوَاتِكَ عَلَيْهِمْ
 أَجْمَعِينَ اللَّهُمَّ
 صَلِّ عَلَى
 حُجَّتِكَ وَ
 وَلِيِّكَ الْقَائِمِ فِي
 خَلْقِكَ صَلَوَاتِهِ
 تَامَّةً نَامِيَةً
 بَاقِيَةً تُعْجَلُ بِهَا
 فَرَجُهُ وَ
 تَنْصُرُهُ بِهَا وَ
 تَجْعَلُنَا مَعَهُ فِي
 الدُّنْيَا وَ الْآخِرَةِ
 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
 KHALQEKAL
 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 أَوْلَى وَلِيَّتِهِمْ وَ أَعَادَى عَدُوِّهِمْ فَارْزُقْنِي بِهِمْ خَيْرَ الدُّنْيَا وَالْآخِرَةِ وَاصْرِفْ عَنِّي بِهِمْ شَرَّ الدُّنْيَا وَالْآخِرَةِ وَ أَوَالَ 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 نُوحِ نَبِيِّ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ إِبْرَاهِيمَ خَلِيلِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ إِسْمَاعِيلِ 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
 عَلِيٍّ وَلِيِّ اللَّهِ وَ
 وَصِيِّ رَسُولِ
 رَبِّ الْعَالَمِينَ
 السَّلَامُ عَلَيْكَ يَا
 وَارِثَ فَاطِمَةَ
 الزَّهْرَاءِ السَّلَامُ
 عَلَيْكَ يَا وَارِثَ
 الْحَسَنِ وَالْحُسَيْنِ
 سَيِّدِي شَبَابِ آلِ
 الْجَنَّةِ السَّلَامُ
 عَلَيْكَ يَا وَارِثَ
 عَلِيِّ بْنِ الْحُسَيْنِ
 زَيْنِ الْعَابِدِينَ
 السَّلَامُ عَلَيْكَ يَا
 وَارِثَ مُحَمَّدِ بْنِ
 عَلِيِّ بَاقِرِ عِلْمِ
 الْأَوَّلِينَ وَ
 الْآخِرِينَ السَّلَامُ
 عَلَيْكَ يَا وَارِثَ
 جَعْفَرِ بْنِ مُحَمَّدٍ
 الصَّادِقِ الْبَارِ
 السَّلَامُ عَلَيْكَ يَا
 وَارِثَ مُوسَى بْنِ
 جَعْفَرِ السَّلَامُ
 عَلَيْكَ أَيُّهَا
 الصِّدِّيقُ الشَّهِيدُ
 السَّلَامُ عَلَيْكَ
 أَيُّهَا الْوَصِيُّ
 الْبَارِ النَّقِيُّ أَشْهَدُ
 أَنَّكَ قَدْ أَقَمْتَ
 الصَّلَاةَ وَآتَيْتَ
 الزَّكَاةَ وَآمَرْتَ
 بِالْمَعْرُوفِ وَ
 نَهَيْتَ عَنِ
 الْمُنْكَرِ وَعَبَدْتَ
 اللَّهَ مُخْلِصًا حَتَّى
 آتَيْتَ 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 ABAL HASANE WA RAHMATULLAAHE WA BARAKAATOHU, hameedun majeed.	HATTAA YAQEENO YAA WA WA innahu
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Then move away from the grave and say:

اللَّهُمَّ إِلَيْكَ صَمَدٌ مِنْ أَرْضِي وَ قَطْعُتِ الْبِلَادِ رَجَاءُ رَحْمَتِكَ فَلَا تُخَيِّبْنِي وَ لَا تُرَدِّنِي بِغَيْرِ قَضَاءٍ حَوَائِجِي وَ رَحْمِ تَقْلِبِي عَلَى قَبْرِ بِنِ أَخِي رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِأَبِي أَنْتَ وَ أُمِّي أَنْتِشِيكَ زَائِرًا وَ أَفْدَا عَائِدًا مِمَّا جَنَيْتَ عَلَيَّ نَفْسِي وَ اخْتَطَبْتَنِي عَلَى ظَهْرِي فَكُنْ لِي شَفِيعًا إِلَى رَبِّكَ يَوْمَ فَقْرِي وَ فَاقْتِي 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 وَ بِحُبِّهِمْ وَ بِمُؤَالَيْتِهِمْ	ALLAAHUMMA ATAQARRABO BEHUBBEHIM BEmoWAAIaaTEHIM	INNEE ELAYKA WA	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 أَخْرَبَهُمْ بِمَا تَوَلَّيْتُ بِهِمْ أُولَئِكَ وَ أُولَئِكَ مِنْ كُلِّ قَوْمٍ دُونَهُمْ ۗ اللَّهُمَّ الْعَن الَّذِينَ بَدَّلُوا نِعْمَتَكَ وَ اتَّخَمُوا نَبِيَّكَ وَ جَحَدُوا بِآيَاتِكَ وَ سَخَرُوا بِإِمَامِكَ وَ حَمَلُوا النَّاسِ عَلَىٰ أَكْتَابِ آلِ مُحَمَّدٍ ۗ اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِالْعَنَةِ عَلَيْهِمْ وَ الْبِرَائَةِ 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 distressed 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 اللهُ عَلَيْكَ يَا أَبَا الْحَسَنِ صَلَّىٰ اللهُ عَلَى رُوحِكَ وَ بَدَنِكَ صَبْرَتَ وَ أَنْتَ الصَّادِقُ الْمُصَدِّقُ قَتَلَ اللهُ 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.).¹

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.

اللَّهُمَّ الْعَن قَتْلَةَ أَمِيرِ الْمُؤْمِنِينَ وَ قَتْلَةَ الْحَسَنِ وَ الْحُسَيْنِ وَ قَتْلَةَ أَهْلِ بَيْتِ نَبِيِّكَ اللَّهُمَّ الْعَن أَعْدَاءَ آلِ مُحَمَّدٍ وَ قَتْلَتِهِمْ وَ زِدْهُمْ عَذَابًا فَوْقَ الْعَذَابِ وَ يَوَانًا فَوْقَ يَوَانٍ وَ ذُلًّا فَوْقَ ذُلِّ وَ خِزْيًا فَوْقَ خِزْيٍ. اللَّهُمَّ دُعِهِمْ إِلَى النَّارِ دَعَاً وَارْكَسِهِمْ فِي أَلِيمِ عَذَابِكَ وَ رَكْسًا وَ اخْشُرْهُمْ وَ اتَّبَاعَهُمْ إِلَى جَهَنَّمَ زُمَرًا.	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.	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. ²
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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.³

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:

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَنِي بِزِيَارَةِ مَوْلَايَ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرَّضَا. اللَّهُمَّ إِنِّي صَلَّيْتُ	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	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,
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رَكَعْتُ وَسَجَدْتُ لَكَ خَاشِعًا خَاضِعًا فَاعْفِرْ لِي خَطِيئَاتِي كُلَّهَا وَتَجَاوَزْ عَنْ كُلِّ ذَنْبٍ أَذْنَبْتُهُ بِحُرْمَةِ وَلِيِّكَ الرَّضِيِّ عَلَيْ بِنِ مُوسَى الرِّضَا وَاقْبَلْ مَنِّي زِيَارَتَهُ بِحُرْمَةِ مُحَمَّدٍ وَآلِهِ 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 zazaaratahu 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. ⁴
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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.⁵

1 Kaamel al-Ziyaaraat, p. 515; Mazaar-e-Aaqaa Jamaal Khunsaari, p. 32

2 Mazaar-e-Aaqaa Jamaal Khunsaari, p. 48

3 Kaamel al-Ziyaaraat, p. 513; Behaar al-Anwaar, vol. 102, p. 44

4 Zakheerah al-Aakherah, p. 165

5 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 أَخْرَجُ وَإِلَيْكَ أَتَوَجَّهُ وَ بِكَ أَمُنْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ بِكَ اسْتَعْنَيْتُ وَ إِلَى مَشَاهِدِ أَوْلِيَانِكَ وَ أَصْفِيَانِكَ قَصَدْتُ وَإِلَيْكَ رَغِبْتُ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الطَّاهِرِينَ وَ بَلِّغْنِي أَمَلِي وَ رَجَائِي فِي زِيَارَتِي إِيَّاهُمْ وَ قَصْدِي إِلَيْهِمْ فِي خَيْرٍ وَ عَافِيَةٍ وَ سِنِّهِمْ وَ سَلَامَةٍ وَ أَمْنٍ وَ كِفَايَةٍ وَ رُدْنِي مَقْبُولًا مَبْرُورًا مَأْجُورًا مَوْفُورًا سَعِيدًا عَانِمًا وَ لِزُرْقِي الْعُودَ اللَّهُمَّ مَا أَبْقَيْتَنِي □ فَلَا تَجْعَلْهُ آخِرَ الْعَهْدِ لِزِيَارَةِ مَشَاهِدِهِمْ وَ مَعَارِجِهِمْ 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 mashaah- 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 salaamatn 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 mashaah- 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 الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ صَلَّى اللَّهُ عَلَي مُحَمَّدٍ النَّبِيِّ وَ عَلَى الطَّيِّبِينَ الطَّاهِرِينَ وَ سَلَّمَ بَسَلِّمًا</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.¹</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 الْبِرُّ النَّقِيُّ السَّلَامُ عَلَيْكَ أَيُّهَا الْعَلَمُ الْمُطَهَّرُ مِنْ الدُّنُوبِ السَّلَامُ عَلَيْكَ يَا وَعَاءَ حُكْمِ اللَّهِ السَّلَامُ عَلَيْكَ يَا عَيْبَةَ سِرِّ اللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا الْحَافِظُ لَوْحِي اللَّهُ 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>تَوَجِّدِ اللهُ السَّلَامَ عَلَيْكَ أَيُّهَا الْمَعْبُرُ لِمُرَادِ اللهُ السَّلَامَ عَلَيْكَ أَيُّهَا الْمُحَلَّلُ لِحَلَالِ اللهُ وَ الْمُحَرَّمِ لِحَرَامِ اللهُ وَ الدَّاعِي إِلَى دِينِ اللهِ وَ الْمُعَلِّنِ لِأَحْكَامِ اللهُ وَ الْفَاجِصِ عَنِ مَعْرِفَةِ اللهُ السَّلَامَ عَلَيْكَ يَا أَبَا الْحَسَنِ أَشْهَدُ يَا مَوْلَايَ أَنْكَ حُجَّةٌ اللهِ وَ أَمِينُهُ وَ صَفْوَةٌ اللهُ وَ حَبِيبُهُ وَ خَيْرَةُ اللهُ مَنْ خَلَقَهُ وَ حُجَّتُهُ عَلَى عِبَادِهِ أَشْهَدُ أَنَّهُ مَنْ وَالَاكَ فَقَدْ وَالَى اللهُ وَ مَنْ عَادَاكَ فَقَدْ عَادَى اللهِ وَ مَنْ اسْتَمْسَكَ بِكَ وَ بِالْأَيْمَةِ مِنْ آبَائِكَ وَ وُلْدِكَ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى وَ أَشْهَدُ أَنَّكُمْ كَلِمَةُ النَّقْوَى 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'lano 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 walaaka 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 choisest 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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الْمُوْمِنِيْنَ وَ سَيِّدِ الْوَصِيَّةِيْنَ وَ اِمَامِ الْمُسْلِمِيْنَ وَ حُجَّةِ اللّٰهِ عَلٰى الْخَلْقِ اَجْمَعِيْنَ.	moameneena wa sayyedul wasiyyeena wa emaamil muslemeena wa hujjatil laahe a'lal 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 اَبَا الْحَسَنِ يَا مَوْلَايَ اَيُّهَا الرَّضَا اَتَيْتُكَ زَائِرًا وَ اَشْهَدُ اَنَّكَ خَيْرٌ مَّرُوْرٍ بَعْدَ اَبَائِكَ وَ اَفْضَلُ مَقْصُوْدٍ وَ اَشْهَدُ اَنَّ مَنْ زَارَكَ فَقَدْ وَصَلَ رَسُوْلَ اللّٰهِ وَ اَبْهَجَ فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِيْنَ وَ نَالَ مِنَ اللّٰهِ الْفَوْزَ الْعَظِيْمَ فَلَا جَعْلَهُ اللّٰهُ اٰخِرَ الْعَهْدِ مِنْ زِيَارَتِكَ وَ اِثْنَانِ مَشْهَدِكَ وَ رَزَقْنِي الْعُوْدَ ثُمَّ الْعُوْدَ اِلَيْكَ اَمِيْنَ رَبَّ الْعَالَمِيْنَ.	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! ²
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1 Behaar al-Anwaar, vol. 100, p. 323

2 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 وَلِيِّ اللَّهِ وَابْنِ وَلِيِّهِ، الْسَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَابْنَ حُجَّتِهِ وَ أَبَا حُجَّجِهِ، 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 تُؤْتِرْ عَمِيَّ عَلِيَّ هُدًى، وَ لَمْ تَهْلِ مِنْ حَقِّ إِلِيَّ بَاطِلٌ، وَ أَنَّكَ قَدْ نَصَحْتَ لِلَّهِ وَ لِرَسُولِهِ، وَ أَدَيْتَ الْأَمَانَةَ، فَجَزَاكَ اللَّهُ عَنِ الْإِسْلَامِ وَ أَهْلِهِ خَيْرَ الْجَزَاءِ. أَتَيْتُكَ بِأَبِي وَ أُمِّي 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>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.¹</p>
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Then kiss the grave while touching it, put your cheek on it. Then say at the head:

<p>السَّلَامُ عَلَيْكَ يَا مَوْلَايَ يَا ابْنَ رَسُولِ اللَّهِ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتِهِ، أَشْهَدُ أَنَّكَ الْإِمَامُ الْهَادِي، وَ الْمَوْلَى الرَّاشِدُ، وَ الْوَلِيُّ الْمَجَاهِدُ، وَ أَبْرَأُ إِلَى اللَّهِ تَعَالَى مِنْ أَعْدَائِكَ، وَ أَتَقَرَّبُ إِلَى اللَّهِ بِمُؤَاتَاكَ صَلَّى اللَّهُ عَلَيْكَ وَرَحْمَةً اللَّهُ وَبَرَكَاتِهِ.</p>	<p>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'ala min a-a'daaa-eka, wa ataqarrabo elal laahe be-mowaalaateka sallal laaho a'layka wa rahmatul laahe wa barakaatoh.</p>	<p>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.</p>
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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:

<p>السَّلَامُ عَلَيْكَ يَا مَوْلَايَ يَا أَبَا الْحَسَنِ، السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتِهِ، أَسْتَوْدِعُكَ اللَّهُ وَ أَقْرَأُ عَلَيْكَ السَّلَامَ، أَمَّا بِاللَّهِ وَبِمَا جِئْتُ بِهِ وَ دَلَّلْتُ عَلَيْهِ، اللَّهُمَّ اَكْتُبْنَا مَعَ الشَّاهِدِينَ.</p>	<p>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 bemaa jea-ta behi wa dalalta a'layhe, allaahummak tubnaa ma- a'sh shaahedeen.</p>	<p>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.</p>
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Then again go close to the holy grave kiss it and return after putting the cheek on it.²

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- 1 Behaar al-Anwaar, vol. 102, p. 51; al-Mazaar al-Kabeer, p. 551
 - 2 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 اِبْنَ اَوْلِیَّآئِهِ اَلْسَّلَامُ عَلَیْكَ يَا سَفِیْرَ اللّٰهِ وَ اِبْنَ سَفِیْرَانِهِ اَلْسَّلَامُ عَلَیْكَ يَا حُجَّةَ اللّٰهِ وَ اِبْنَ حُجَّجِهِ اَلْسَّلَامُ عَلَیْكَ يَا نُورَ اللّٰهِ فِی ظَلَمَاتِ الْاَرْضِ وَ اِبْنَ اَنْوَارِهِ اَلْسَّلَامُ عَلَیْكَ يَا عَمُوْدَ الدِّیْنِ اَلْسَّلَامُ عَلَیْكَ يَا وَاْرثَ الْاَنْبِیَاءِ وَ الْمُرْسَلِیْنَ اَلْسَّلَامُ عَلَیْكَ يَا وَاْرثَ اَدَمَ صَفْوَةَ اللّٰهِ اَلْسَّلَامُ عَلَیْكَ يَا وَاْرثَ نُوحٍ نَجِیِّ اللّٰهِ اَلْسَّلَامُ عَلَیْكَ يَا وَاْرثَ اِبْرَاهِیْمَ خَلِیْلِ اللّٰهِ اَلْسَّلَامُ عَلَیْكَ يَا وَاْرثَ اِبْرَاهِیْمَ 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 hojjah. 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	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 Ismaeel, 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
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وَارِثِ إِسْمَاعِيلَ
 ذِيحِ اللَّهِ. السَّلَامُ
 عَلَيْكَ يَا وَارِثِ
 مُوسَى كَلِيمِ اللَّهِ.
 السَّلَامُ عَلَيْكَ يَا
 وَارِثِ عِيسَى
 رُوحِ اللَّهِ. السَّلَامُ
 عَلَيْكَ يَا وَارِثِ
 مُحَمَّدِ (حَبِيبِ اللَّهِ
 وَ) رَسُولِ اللَّهِ.
 السَّلَامُ عَلَيْكَ يَا
 وَارِثِ أَمِيرِ
 الْمُؤْمِنِينَ عَلِيِّ بْنِ
 أَبِي طَالِبٍ عَلَيْهِ
 السَّلَامُ وَلِيِّ اللَّهِ وَ
 وَصِيِّ رَسُولِ اللَّهِ.
 السَّلَامُ عَلَيْكَ يَا
 وَارِثِ فَاطِمَةَ
 الزَّهْرَاءِ سَيِّدَةَ
 نِسَاءِ الْعَالَمِينَ بِنْتِ
 رَسُولِ اللَّهِ. السَّلَامُ
 عَلَيْكَ يَا وَارِثِ
 الْحَسَنِ وَ الْحُسَيْنِ
 سَيِّدَيِ شَبَابِ أَهْلِ
 الْجَنَّةِ (وَ سِبْطِي
 رَسُولِ اللَّهِ).
 السَّلَامُ عَلَيْكَ يَا
 وَارِثِ عَلِيِّ بْنِ
 الْحُسَيْنِ سَيِّدِ
 السَّاجِدِينَ وَ زَيْنِ
 الْعَابِدِينَ. السَّلَامُ
 عَلَيْكَ يَا وَارِثِ
 مُحَمَّدِ بْنِ عَلِيٍّ
 بَاقِرِ عِلْمِ الْأَوَّلِينَ
 وَ الْأَخِيرِينَ.
 السَّلَامُ عَلَيْكَ يَا
 وَارِثِ جَعْفَرِ بْنِ
 مُحَمَّدِ 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 ahliil 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
 جَعْفَرِ الْعَالِمِ
 الْحَافِي الْحَافِي
 الْحَلِيمِ السَّلَامِ
 عَلَيْكَ أَيُّهَا الصَّادِقُ
 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 عَبَدْتَ
 اللَّهَ مُخْلِصًا حَتَّى
 آتَاكَ الْيَقِينُ. السَّلَامِ
 عَلَيْكَ يَا إِمَامَ
 قَصِيْبٍ وَ إِمَامَ
 نَجِيْبٍ وَ إِمَامَ بَعِيْدٍ
 قَرِيْبٍ وَ إِمَامَ
 مَسْمُومٍ غَرِيْبٍ.
 السَّلَامِ عَلَيْكَ أَيُّهَا
 الْعَالِمُ النَّبِيْهُ وَ
 الْقَدْرُ الْوَجِيْهُ
 النَّازِحُ عَنِ ثَرْبَةِ
 جَدِّهِ وَ أَبِيْهِ.
 السَّلَامِ عَلَيَّ مَنْ
 أَمَرَ أَوْلَادَهُ وَ
 عِيَالَهُ بِالنِّيَاحَةِ
 عَلَيْهِ قَتْلٌ وَصَوْلٌ
 الْقَتْلِ إِلَيْهِ. السَّلَامِ
 عَلَيَّ دِيَارِكُمْ
 الْمُوحِشَاتِ كَمَا
 اسْتَوْحَشْتُمْ مِنْكُمْ
 مِنِّي وَ عَرَفَاتِ.
 السَّلَامِ عَلَيَّ
 سَادَاتِ الْعَبِيدِ وَ
 عُدَّةِ الْوَعِيدِ وَ
 الْبِنْرِ الْمَعْطَلَةِ 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 عَوْتِ
 اللّٰهْفَانِ وَ مَنْ
 صَارَتْ بِهٖ اَرْضُ
 خُرَّاسَانَ خُرَّاسَانَ.
 اَلسَّلَامُ عَلٰى قَلْبِ
 الزَّائِرِيْنَ وَ قَرَّةِ
 عَيْنِ فَاطِمَةَ سَيِّدَةِ
 نِسَاءِ الْعَالَمِيْنَ.
 اَلسَّلَامُ عَلٰى
 الْبَهْجَةِ الرَّضْوِيَّةِ
 وَ الْاَخْلَاقِ
 الرَّضِيَّةِ وَ
 الْعُصُوْنِ الْمُنْقَرَّعَةِ
 مِنْ الشَّجَرَةِ
 الْاَحْمَدِيَّةِ. اَلسَّلَامُ
 عَلٰى مَنْ اَنْبِيَّ
 اِلَيْهِ رِئَاسَةُ الْمَلِكِ
 الْاَعْظَمِ وَ عِلْمُ كُلِّ
 شَيْءٍ لِيَتِمَّ الْاَمْرُ
 الْمُحْكَمِ. اَلسَّلَامُ
 عَلٰى مَنْ اَسْمَاؤُهُمْ
 وَسَيِّلَةُ السَّائِلِيْنَ وَ
 هَيَاكِلُهُمْ اَمَانُ
 الْمَخْلُوْقِيْنَ وَ
 حُجَجُهُمْ اِنْطَالَ
 شَبَهَ الْمُطْحِدِيْنَ.
 اَلسَّلَامُ عَلٰى مَنْ
 كُسِرَتْ لَهٗ وَسَادَةُ
 وَالِدِهِ اَمِيْرِ
 الْمُؤْمِنِيْنَ حَتَّى
 خَصِمَ اَهْلَ الْكُتُبِ
 وَ ثَبَّتَ قَوَاعِدَ
 الدِّيْنِ. اَلسَّلَامُ عَلٰى
 عِلْمِ الْاَعْلَامِ وَ مَنْ
 كُسِرَتْ قُلُوْبُ
 شَيْعَتِهِ بِغُرْبَتِهِ اِلَى
 يَوْمِ الْقِيَامَةِ. اَلسَّلَامُ
 عَلٰى السِّرَاجِ
 الْوَهَّاجِ وَ الْبَيْحْرِ
 الْعَجَّاجِ الَّذِي

a'laa qaleeliz zaa-
 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 mulhedeen.
 assalaamo a'laa man
 koserat lahu wesaadato
 waaledehi ameeril
 moameneena hattaa
 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 تُرْبُهُ مَهْبِطُ الْأَمْلَاقِ وَ الْمَجْرَاجِ. السَّلَامُ عَلَى أُمَرَآءِ الْإِسْلَامِ وَ مُلُوكِ الْإِيْمَانِ. السَّلَامُ عَلَى بَاهِرِي النُّورِ وَ طَاهِرِي الْوِلَادَةِ وَ مَنْ أَطْلَعَهُمُ اللهُ عَلَى عُلُومِ الْغَيْبِ وَ الشَّهَادَةِ وَ جَعَلَهُمْ بِأَفْضَالِهِ مَنْبَعِ الْهُدَى وَ مَعْدِنِ السَّعَادَةِ. السَّلَامُ 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 اللهُ 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 نُوِيَ بِسَنَابَادَ مَرْمُوسُ</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 اللهِ مَعْمُورٌ وَ مَعْمُوسُ</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 □	حِلْمٌ وَ عِلْمٌ وَ تَطْهِيرٌ وَ تَقْدِيسٌ
yaa qabrahu anta qabrun qad tazammanahu	hilmun wa i'lmun wa tatheerun 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 هُدَى	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,	
أَمْسَتْ نُجُومُ سَمَاءِ الدِّينِ □ أَفْلَةً □	وَ ظَلَّ □ أُسْدَ الشَّرِّ □ 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.

حَتَّىٰ مَتَىٰ يَذْهَبَ الْحَقُّ الْمُنِيرُ بِكُمْ

فَالْحَقُّ فِي غَيْرِكُمْ دَاجٍ وَ
مَطْمُوسٌ

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.

اَلْسَّلَامُ عَلَىٰ
مُفْتَخِرِ الْاَبْرَارِ وَ
نَائِي الْمَزَارِ وَ
شَرْطِ دُخُولِ
الْجَنَّةِ وَالنَّارِ.
اَلْسَّلَامُ عَلَىٰ مَنْ
لَمْ يَقْطَعْ اللهُ عَنْهُمْ
صَلَوَاتِهِ فِيْ اَنْاءِ
السَّاعَاتِ وَ بِهْمِ
سَكَنَتِ السَّوَاكِنُ
وَ تَحَرَّكَتِ
الْمُتَحَرِّكَاتِ.
اَلْسَّلَامُ عَلَىٰ مَنْ
جَعَلَ اِمَامَتَهُمْ
مُمَيِّزَةً بَيْنَ
الْفَرِيقَيْنِ كَمَا تَعَبَّدَ
بِوَلَايَتِهِمْ اَهْلُ
الْحَافِقِيْنَ. اَلْسَّلَامُ
عَلَىٰ مَنْ اَحْيَا اللهُ
بِهِمْ دَارِسَ حِكْمِ
النَّبِيِّينَ وَ ابْنَعْتَهُمْ
بِوَلَايَتِهِمْ لِتَمَامِ
كَلِمَةِ اللهِ رَبِّ
الْعَالَمِيْنَ. اَلْسَّلَامُ
عَلَىٰ شُهُوْرِ
الْحَوْلِ وَ عَدَدِ
السَّاعَاتِ وَ عَدَدِ
لَا اِلَهَ اِلَّا اللهُ فِي
رُقُوْمِ (الرُّقُوْمِ) اَل-

assalaamo a'laaa
muftakharil abraare wa
naa-il mazaare wa sharte
dokhoolil jannate wan
naar. assalaamo a'laa
man lam yaqta-i'l laaho
a'nhum salaatehi fee aaa-
naa-is saa-a'ate wa behim
sakanatis sawaakeno wa
taharrakatil
motaharrekaat.
assalaamo a'laa man ja-
a'laa emaamatahum
momayyezatan baynal
fareeqayne kamaa ta-
a'bbada be-welaayatehim
ahlul khaafe-qeen.
assalaamo a'laa man
ahyal laaho behim
daaresa hekamin
nabiyyeena wab ta-
a'sahum be-walaayatehim
le-tamaame kalematil
laahe rabbil a'alameen.
assalaamo a'laa shohooril
hawle wa a'dadis saa-
a'ate wa a'dade laa
elaaha illal laaho fee
roqoome (ar-roqoome) al-

Peace be on the pride of the pious one, and the place where people visit, and the condition for entering heaven and hell. Peace be on the one for whom Allah has not cut off His blessings day and night, and through whom the people live and move. Peace be on those whose Imamate Allah has made a distinguishing mark between two groups, the people of the east and the west become more devout by following them. Peace be on the one through whom Allah has enlivened the wisdom of the Prophets and, by sending him, people become more devout so as to perfect the word of Allah, Lord of the Worlds. Peace be on the months of the year and number of hours and the number of Laa elaaha illal laah in the written document. Peace be on the one [through whom] the world and it's

<p>المُسَطَّرَاتِ. السَّلَامُ عَلَى أَقْبَالِ الدُّنْيَا وَ سُعُودِهَا وَ مَنْ سَأَلُوا عَنْ كَلِمَةِ التَّوْحِيدِ فَقَالُوا نَحْنُ وَ اللهُ مِنْ شُرُوطِهَا. السَّلَامُ عَلَى مَنْ يُعَلِّلُ وَجُودَ كُلِّ مَخْلُوقٍ بِوِلَايَتِهِمْ وَ مَنْ خَطَبَتْ لَهُمُ الْخُطَبَاءُ.</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>
<p>With the seven ancestors (of the Imam) who they are? They are the best of creation on whom the cloud rains.</p>	

<p>السَّلَامُ عَلَى مَنْ عَلَا مَجْدُهُمْ وَ تَنَاءَوْهُمْ وَ فَاقَ الْأَوَّلِينَ وَ الْآخِرِينَ أَبَاؤُهُمْ وَ أَبْنَاءُهُمْ. السَّلَامُ عَلَى مَنْ افْتَخَرَ الْفَخْرُ بِفَخْرِهِمْ وَ عَلَا بِهِمْ 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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<p>اللَّهُ لِيُولِيَّ إِمَامًا عَلَى أُمَّةٍ حَتَّى يُعْرِفَهُ بِلُغَاتِهِمْ وَ أَدْبَانِهِمْ. السَّلَامُ عَلَى فُرْحَةِ الْقُلُوبِ وَ فَرَجِ الْمَكْرُوبِ وَ شَرِيفِ الْأَشْرَافِ وَ مَفْخَرِ عَبْدِ مَنْفِ يَا لَيْتَنِي كُنْتُ مِنَ الطَّائِفِينَ بِعِرْصَةِ حَضْرَتِهِ مُسْتَشْهِدًا لِهَجْرَةِ مُؤَانَسَتِهِ</p>	<p>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.</p>	<p>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.</p>
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<p>أَطُوفُ بِبَابِكُمْ فِي كُلِّ حِينٍ</p>	<p>كَأَنَّ بِبَابِكُمْ جَعَلَ الطَّوَأْفُ</p>
<p>atoofu be-baabekum fee kulle heenin</p>	<p>ka-anna be- baabekum jo-e'lat tawaafo.</p>
<p>I would go around your door at all times as if it is required to go around your door.</p>	

<p>السَّلَامُ عَلَى الإِمَامِ الرَّؤُوفِ الَّذِي هَبَّحَ أَحْزَانَ يَوْمِ الطَّفُوفِ بِاللَّهِ أَقْسِمُ وَ بِأَبَائِكَ الْأَطْهَارِ وَ بِإِبْنَائِكَ الْمُتَجَبِّينِ الْأَيْرَارِ لَوْ لَا بَعْدُ الشُّقَّةِ حَيْثُ شَطَّتْ بِكُمْ الدَّارُ لَقَضَيْتُ بَعْضَ وَاجِبِ حَقِّكُمْ بِتَكَرُّرِ الْمَزَارِ. السَّلَامُ عَلَيْكُمْ يَا حُمَاةَ الدِّينِ وَ أَوْلَادَ النَّبِيِّينَ وَ سَادَةَ</p>	<p>assalaamo a'lal emaamir ra-ooofil lazee hayyaja ahzaana yawmit tofoofe billaahe uqsemo we be- aaa-baa-ekal athaare wa be-abnaaa-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 nabiiyeena wa saadatal makhlooqeena</p>	<p>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</p>
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وَالْمَخْلُوقِينَ رَحْمَةَ اللَّهِ بِرَكَاتِهِ	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.).¹

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.’

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ الدَّائِمُ فِي مُلْكِهِ الْقَائِمُ فِي عِزِّهِ الْمُطَاعُ فِي سُلْطَانِهِ الْمُتَفَرِّدُ فِي كِبْرِيَانِهِ الْمُتَوَحِّدُ فِي دَيْمُومِيَّتِهِ بِقَائِمِهِ الْعَادِلُ فِي بَرِيَّتِهِ الْعَالِمُ فِي قَضِيَّتِهِ الْكَرِيمُ فِي تَأْخِيرِ عُقُوبَتِهِ. إِلَّيَّ حَاجَاتِي مَصْرُوفَةٌ إِلَيْكَ وَ أَمَالِي مَوْفُوفَةٌ لَدَيْكَ وَ كَلَّمَا وَفَّقْتَنِي بِخَيْرٍ فَأَنْتَ دَلِيلِي عَلَيْهِ وَ طَرِيقِي إِلَيْهِ يَا قَدِيرًا لَا تُؤَدُّهُ الْمَطَالِبُ يَا مَلِيًّا يَلْجَأُ إِلَيْهِ كُلُّ رَاغِبٍ مَازَلْتُ	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 DALEELIEE 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
 بِاللِّغَمِ جَارِعًا
 عَلَى عَادَاتِ
 الْأِحْسَانِ وَ
 الْكِرَمِ. اسْتَلْكَ
 بِالْقُدْرَةِ النَّافِذَةِ
 فِي جَمِيعِ
 الْأَشْيَاءِ وَ
 قَضَائِكَ الْمُبْرَمِ
 الَّذِي تَحْجُبُهُ
 بِإَيْسَرِ الدُّعَاءِ وَ
 بِالنُّظْرَةِ الَّتِي
 نَظَرْتَ بِهَا إِلَى
 الْجِبَالِ
 فَتَشَامَخْتَ وَ
 إِلَى الْأَرْضَيْنِ
 فَتَسَطَّحْتَ وَ
 إِلَى السَّمَوَاتِ
 فَارْتَفَعْتَ وَ إِلَى
 الْبِحَارِ
 فَتَجَجَّرْتَ. يَا مَنْ
 جَلَّ عَنْ أَدْوَاتِ
 لِحَظَاتِ الْبَشَرِ
 وَ لَطْفَ عَنْ
 دَقَائِقِ خَطَرَاتِ
 الْفِكْرِ لَا تُحْمَدُ
 يَا سَيِّدِي إِلَّا
 بِتَوْفِيقِي مِنْكَ
 بِقَضَائِي حَمْدًا وَ
 لَا تُشْكِرُ عَلَيَّ
 أَصْغَرَ مِنَّةٍ إِلَّا
 اسْتَوْجَبْتَ بِهَا
 شُكْرًا فَمَنِي
 تُحْصِي
 نِعْمَاؤَكَ يَا
 الْإِلَهِي وَ
 تُجَارِي الْأَوْكَ
 يَا مَوْلَايَ وَ
 تُكَافِي
 صَنَائِعَكَ يَا

ELAYHE KULLO
 RAAGHEBIN mAAZILTO
 MASHOOBAN MINKA BIN-
 NE-A'IME JAARE-A'N A'LAA
 A'ADAATIL EHSANE 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-
 TAJJARAT. 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 الْمُعْتَمَدُ
 لِلذُّنُوبِ فِي
 عَفْوِكَ وَ
 النَّاسِيرُ عَلَى
 الْخَاطِئِينَ
 جَنَاحِ سَيِّدِكَ وَ
 أَنْتَ الْكَاشِفُ
 لِلضَّرِّ بِبَيْدِكَ.
 فَكَمْ مِنْ سَيِّئَةٍ
 أَخْفَا بِحِلْمِكَ
 حَتَّى دَخَلْتُ وَ
 حَسَنَةٍ
 ضَاعَفَهَا
 فَضْلَكَ حَتَّى
 عَظُمَتْ عَلَيَّ
 مُجَازَاتُكَ
 جَلَلَتْ أَنْ
 يُخَافَ مِنْكَ
 إِلَّا الْعَدْلُ وَ أَنْ
 يُرْجَى مِنْكَ إِلَّا
 الْإِحْسَانُ وَ
 الْفَضْلُ فَاْمُنُّنْ
 عَلَيَّ بِمَا
 أَوْجَبَهُ فَضْلَكَ
 وَ لَا تَخَذُلْنِي
 بِمَا يَحْكُمُ بِهِ
 عَدْلُكَ. سَيِّدِي
 لَوْ عَلِمْتَ
 الْأَرْضُ بِذُنُوبِي
 لَسَاخَتْ بِي أَوْ
 الْجِبَالُ لِهَيْدَتْنِي
 أَوْ السَّمَوَاتُ لَا
 اخْتَطَفْتَنِي أَوْ
 الْبِحَارُ

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 EHSANO
 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 عَرَفْتَنِي
سَيِّدِي سَيِّدِي
مَوْلَايَ مَوْلَايَ
مَوْلَايَ مَوْلَايَ
قَدْ تَكَرَّرَ وَ
وَقُوفِي
لِضِيآفَتِكَ فَلَا
تَحْرِمْنِي مَا
وَعَدْتَ
الْمُنْعَرِّضِينَ
لِمَسْئَلَتِكَ يَا
مَعْرُوفَ
الْعَارِفِينَ يَا
مَعْبُودَ الْعَابِدِينَ
يَا مَشْكُورَ
الشَّاكِرِينَ يَا
جَلِيسَ الذَّاكِرِينَ
يَا مَحْمُودَ مَنْ
يَا حَمْدَهُ
مَنْ مَوْجُودَ
يَا طَلِبَهُ
مَنْ مَوْصُوفَ
يَا وَحْدَهُ
مَنْ مَحْبُوبَ
أَحْبَبَهُ يَا عَوْتَ
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
MASHKOORASH
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 عَلَيَّ
 مُحَمَّدٍ وَآلِ
 مُحَمَّدٍ وَآخِرِهِ
 لِي يَا خَيْرَ
 الْعَافِرِينَ رَبِّ
 إِنِّي أَسْتَغْفِرُكَ
 أَسْتَغْفِرُ حَيَّاءَ وَ
 أَسْتَغْفِرُكَ
 أَسْتَغْفِرُ رَجَاءً
 وَ أَسْتَغْفِرُكَ
 أَسْتَغْفِرُ إِنَابَةً
 وَ أَسْتَغْفِرُكَ
 أَسْتَغْفِرُ رَعْبَةً
 وَ أَسْتَغْفِرُكَ
 أَسْتَغْفِرُ رَهْبَةً
 وَ أَسْتَغْفِرُكَ
 أَسْتَغْفِرُ طَاعَةً
 وَ أَسْتَغْفِرُكَ
 أَسْتَغْفِرُ إِيمَانَ
 وَ أَسْتَغْفِرُكَ
 أَسْتَغْفِرُ إِقْرَارًا
 وَ أَسْتَغْفِرُكَ
 أَسْتَغْفِرُ
 إِخْلَاصًا وَ
 أَسْتَغْفِرُكَ
 أَسْتَغْفِرُ تَقْوَى
 وَ أَسْتَغْفِرُكَ
 أَسْتَغْفِرُ تَوَكُّلًا
 وَ أَسْتَغْفِرُكَ
 أَسْتَغْفِرُ ذَلِيلَةً وَ
 أَسْتَغْفِرُكَ
 أَسْتَغْفِرُ عَامِلًا
 لَكَ يَا رَبِّ
 مِنْكَ يَا رَبِّ
 فَصَلِّ عَلَيَّ
 مُحَمَّدٍ وَآلِ
 مُحَمَّدٍ وَآخِرِهِ
 عَلَيَّ وَ عَلَيَّ
 وَالَّذِي بِيَمَانِي
 وَ تَتُوبُ عَلَيَّ

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
 TATOORO A'LAA JAMEE-E'
 KHALQEKA YAA ARHAMAR
 RAAHEEMEENA. 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
 اَرْحَمَ
 الرَّاحِمِينَ يَا
 مَنْ تَسْمَى
 بِالْغُفُورِ الرَّحِيمِ
 يَا مَنْ تَسْمَى
 بِالْغُفُورِ الرَّحِيمِ
 يَا مَنْ تَسْمَى
 بِالْغُفُورِ الرَّحِيمِ
 صَلَّى عَلَيَّ
 مُحَمَّدٍ وَآلِ
 مُحَمَّدٍ وَآقِلٍ
 تَوْبَتِي وَزَكَ
 عَمَلِي وَاشْكُرْ
 سَعْيِي وَارْحَمْ
 ضُرَاعَتِي وَآلَا
 تَحْجُبْ صَوْتِي
 وَآلَا تُخَيِّبْ
 مَسْئَلَتِي يَا
 غَوْثَ
 الْمُسْتَعِينِينَ وَ
 أَبْلُغْ أَيْمَتِي
 وَسَلَامِي وَ
 دُعَائِي وَ
 شَفَعْتَهُمْ فِي
 جَمِيعِ مَا
 سَأَلْتُكَ وَ
 أَوْصِلْ هَدْيَتِي
 إِلَيْهِمْ كَمَا
 يَنْبَغِي لَهُمْ وَ
 زِدْهُمْ مِنْ ذَلِكَ
 مَا يَنْبَغِي لَكَ
 بِأَضْعَافٍ لَا
 يُحْصِيهَا
 غَيْرُكَ وَآلَا
 حَوْلَ وَآلَا قُوَّةَ
 إِلَّا بِاللهِ الْعَلِيِّ
 الْعَظِيمِ وَصَلَّى
 اللهُ عَلَيَّ 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.).²

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- 1 Behaar al-Anwaar, vol. 102, p. 52; Arba-a'h Ayyaam, p. 55; Tohfa-e-Toosiyyah, p. 90
- 2 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 المُرْتَضَى الإمامِ النَّقِيِّ النَّقِيِّ وَ حُجَّتِكَ عَلَى مَنْ فَوْقَ الأَرْضِ وَ مَنْ تَحْتَ الثَّرَى الصِّدِّيقِ الشَّهِيدِ صَلَاةً كَثِيرَةً تَامَّةً (نَامِيَةً) زَاكِيَةً 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 (naameyatan) 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.¹</p>
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¹ 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’¹ 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 السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ النَّبُوَّةِ وَ مَعْدِنَ الرَّسَالَةِ وَ خَزَانَ الْعِلْمِ وَ مُنْتَهَى الْجَلْمِ وَ أَصُولَ الْكِرَمِ وَ قَائِدَ الْأُمَمِ وَ سُلْطَانَ الْعِبَادِ وَ دَعَائِمَ الْأَخْيَارِ وَ عُنَاصِرَ الْأَبْرَارِ وَ مَنَاصِصَ الْعِبَادِ وَ أَرْكَانَ الْبِلَادِ وَ أَبْوَابَ الْأَيْمَانِ وَ أَمْثَاءَ الرَّحْمَنِ وَ سُلَالَةَ النَّبِيِّينَ وَ صَفْوَةَ الْمُرْسَلِينَ وَ عَثْرَةَ خَيْرِ رَسُولِ رَبِّ الْعَالَمِينَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَتُهُ وَاللَّهُ وَ بَرَكَاتُهُ	assalaamo a'laykum yaa ahla baytin nobuwate wa ma'denar resaalate wa khuzsaanal 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 omanaaa-ar rahmaane wa solaalatan nabiyyeena wa safwatal mursaleena wa i'trata kheyarate rasoolo 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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<p> بِذِمَّتِكَ قاصِدًا لِحَرَمِكَ مُتَوَجِّهًا لِمَقَامِكَ مُتَوَسِّلًا إِلَى اللَّهِ بِكَ ءَأَدْخُلُ يَا اللَّهُ ءَأَدْخُلُ يَا رَسُولَ اللَّهِ ءَأَدْخُلُ يَا أَمِيرَ الْمُؤْمِنِينَ ءَأَدْخُلُ يَا فَاطِمَةَ الزَّهْرَاءَ ءَأَدْخُلُ يَا حَسَنَ الْمُجْتَبَى ءَأَدْخُلُ يَا حُسَيْنَ الشَّهِيدَ ءَأَدْخُلُ يَا زَيْنَ الْعَابِدِينَ ءَأَدْخُلُ يَا مُحَمَّدَ الْبَاقِرَ ءَأَدْخُلُ يَا جَعْفَرَ الصَّادِقَ ءَأَدْخُلُ يَا مُوسَى الْكَاطِمَ ءَأَدْخُلُ يَا حُجَّةَ اللَّهِ ءَأَدْخُلُ أَيُّهَا الْمَلَائِكَةُ الْمُحَدِّقُونَ فِي إِذَا الْمَشِيءِ عَلَيْكَ سَلَامُ اللَّهِ يَا مَوْلَايَ وَ ائِنَّ مَوْلَايَ وَ رَحْمَةً اللَّهِ وَ بَرَكَاتِهِ </p>	<p> zimmateka qaasedan le- harameka motawajjehan le-maqaameka motawasselan elal laahe beka a-adkholo yaa allaaho a-adkholo yaa rasoolal laah a-adkholo yaa ameeral moameneena a-adkholo yaa faatematuz zahraaa a-adkholo yaa hasanul mujtabaa a- adkholo yaa husainush shaheedo a-adkholo yaa zainal a'abedeena a- adkholo yaa mohammadonil baaqer a- adkholo yaa ja'faronis saadeq a-adkholo yaa moosal kaazemo a- adkholo yaa hujjatal laah a-adkholo ayyatohal malaaa-ekatul mohdeqoona fee haazal mash-had a'layka salaamul laahe yaa mawlaaya wabna mawlaaya wa rahmatul laahe wa barakaatoh. </p>	<p> 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. </p>
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While entering in put your right foot first and recite:

<p> بِسْمِ اللَّهِ وَ بِاللَّهِ عَلَى مِلَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ </p>	<p> 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. </p>	<p> 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. </p>
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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:

اَلْسَّلَامُ عَلَیْكَ يَا وَلِيِّ اللَّهِ وَ اِئِنَّ وَلِيِّهِ السَّلَامُ عَلَیْكَ يَا حُجَّةَ اللَّهِ وَ اِئِنَّ حُجَّتِهِ السَّلَامُ عَلَيْكَ يَا نُورَ اللَّهِ فِي ظِلْمَاتِ الْأَرْضِ السَّلَامُ عَلَيْكَ يَا عِمَادِ الدِّينِ السَّلَامُ عَلَیْكَ يَا وَارِثَ اَدَمَ صَفِيِّ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ نُوحٍ نَجِيِّ اللَّهِ السَّلَامُ عَلَیْكَ يَا وَارِثَ اِبْرَاهِيمَ خَلِيلِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ اِسْمَاعِيلَ ذَبِيحِ اللَّهِ السَّلَامُ عَلَیْكَ يَا وَارِثَ مُوسَى كَلِيمِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ عِيسَى رُوحِ اللَّهِ السَّلَامُ عَلَیْكَ يَا وَارِثَ مُحَمَّدٍ حَبِيبِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ اَمِيرِ الْمُؤْمِنِينَ وَلِيِّ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ فَاطِمَةَ الزَّرِيَاءِ السَّلَامُ عَلَيْكَ يَا وَارِثَ	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.	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 worshippers! Peace be on you,
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الْحَسَنَ وَ الْحُسَيْنَ
 السَّلَامَ عَلَيْكَ يَا
 وَارِثَ عَلِيِّ بْنِ
 الْحُسَيْنِ زَيْنِ
 الْعَابِدِينَ السَّلَامَ
 عَلَيْكَ يَا وَارِثَ
 مُحَمَّدِ بْنِ عَلِيٍّ
 بِأَقْرَبِ عِلْمِ الْأَوْلِيَيْنِ
 وَ الْآخِرِينَ السَّلَامَ
 عَلَيْكَ يَا وَارِثَ
 جَعْفَرِ بْنِ مُحَمَّدٍ
 الصَّادِقِ النَّبِيِّ
 الْأَمِينِ السَّلَامَ
 عَلَيْكَ يَا وَارِثَ
 مُوسَى بْنِ جَعْفَرٍ
 الْكَاطِمِ السَّلَامَ
 عَلَيْكَ أَيُّهَا
 الصِّدِّيقُ الشَّهِيدُ
 الْغَرِيبُ الْمَسْمُومُ
 الْمَقْتُولُ أَشْهَدُ
 بِاللَّهِ أَنَّكَ أَقَمْتَ
 الصَّلَاةَ وَ اتَّيَمَّنتَ
 الزَّكَاةَ وَ أَمَرْتَ
 بِالْمَعْرُوفِ وَ
 نَهَيْتَ عَنِ الْمُنْكَرِ
 وَ عَبَدْتَ اللَّهَ
 مُخْلِصًا حَتَّى آتَاكَ
 الْيَوْمَ قَتَلَ اللَّهُ مَنْ
 قَتَلَكَ بِالْأَيْدِي وَ
 الْأَلْسُنِ . عَلَيْكَ
 سَلَامُ اللَّهِ يَا مَوْلَايَ
 وَ رَحْمَةُ اللَّهِ وَ
 بَرَكَاتُهُ

assalaamo a'layka yaa
 waaresa a'liyy ibnil husaine
 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
 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 hattaa ataakal
 yaqeenno. qatalal laaho
 man qatalaka bil-aydee wal
 alson. a'layka salaamul
 laahe yaa mawlaaya wa
 rahmatul laahe wa
 barakaatoh.

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.

Then kiss the holy grave, keep the right cheek on the grave and say:

إِلَيْكَ اللَّهُمَّ
 مِنْ صَمَدْتِ
 أَرْضِي وَ قَطِّعْ
 رَجَاءَ الْبِلَادِ
 فَلا رَحْمَتِكَ

allaahumma elayka samadto
 min ARZEE WA QATAA'-TUL
 BELAADA RAJAAA-A
 RAHMATEKA FALAA
 TOKHAYYIBNEE WA LAA

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> شَخِيْبِيْنَ وَ لَا تُرْدِنِيْ بِغَيْرِ قَضَاءِ حَوَالِيْ وَ اِرْحَمْ تَقْلِيْ عَلَى قَبْرِ بِنِ اَخِيْ رَسُوْلِكَ صَلَوَاتِكَ عَلَيِّهِ وَ اٰلِهِ. بِاَيِّ اَنْتَ وَ اُمِّيْ اَتَيْتَكَ زَائِرًا وَ اِفْدًا عَائِدًا مِمَّا جَنَيْتَ عَلَيَّ نَفْسِيْ وَ اَحْتَطَبْتُ عَلَى ظَهْرِيْ فَكُنْ لِيْ شَافِعًا إِلَى اللّٰهِ تَعَالَى يَوْمَ فَقْرِيْ وَ فَاقَتِيْ فَإِنَّ لَكَ عِنْدَ اللّٰهِ مَقَامًا مَّحْمُودًا وَ جَاهًا وَ جِيْهًا فِي الدُّنْيَا وَ الْآخِرَةِ وَ صَلَّى اللّٰهُ عَلَيَّ مُحَمَّدٍ وَ اٰلِهِ 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'ala YAWMA FAQREE WA FAAQATEE fa-inna LAKA I'NDAL LAAHE MAQAAMaN MAHMOODaN wa jaahan wajeehan fid dunyaa wal aakherate wa sallal laho 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> إِنِّي أَتَقَرَّبُ إِلَيْكَ بِحُبِّهِمْ وَ اتَّوَسَّلُ إِلَيْكَ بِوَلَايَتِهِمْ وَ أَتَوَلَّى آخِرَهُمْ بِمَا تَوَلَّيْتُ بِهِمْ أَوْلَاهُمْ وَ أَبْرَأُ مِنْ كُلِّ وَ لِيْحَةٍ دُونِهِمْ. اللّٰهُمَّ الْعَنِ الَّذِينَ بَدَّلُوا نِعْمَتَكَ وَ اتَّيْمُوا 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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<p>وَحَمَلُوا النَّاسِ عَلَى أَكْتَابِ آلِ مُحَمَّدٍ. اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِاللَّعْنَةِ عَلَيْهِمْ وَالْبِرَائَةِ مِنْهُمْ فِي الدُّنْيَا وَالْآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ</p>	<p>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.</p>	<p>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.</p>
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Then come on the position of feet and say:

<p>صَلَّى اللهُ عَلَيْكَ يَا بْنَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْكَ يَا أَبَا الْحَسَنِ صَلَّى اللهُ عَلَى رُوحِكَ الطَّيِّبِ وَ بَدَنِكَ الرَّكِيِّ صَبَرْتَ وَ اِحْتَسَبْتَ وَ أَنْتَ الصَّادِقُ الْمُصَدِّقُ قَتَلَ اللهُ مَنْ قَتَلَكَ وَ لَعَنَ اللهُ مَنْ ظَلَمَكَ بِالْأَيْدِي وَالْأَلْسِنِ. عَلَيْكَ سَلَامُ اللهِ يَا مَوْلَايَ وَ ابْنَ مَوْلَايَ وَ رَحْمَةَ اللهِ وَ بَرَكَاتِهِ. أَشْهَدُ أَنَّكَ الْإِمَامُ الْهُدَى وَ الْوَلِيُّ الْمُرْشِدُ ابْرَأَ إِلَيَّ اللَّهُ مِنْ أَعْدَائِكَ وَ أَتَقَرَّبُ إِلَيْكَ اللَّهُ بِمَوَالِيكَ صَلَّى اللهُ عَلَيْكَ وَ رَحْمَةَ اللهِ وَ بَرَكَاتِهِ.</p>	<p>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.</p>	<p>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.</p>
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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 بَقِيَتْ 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 الْعَنْ أَوَّلَ ظَالِمٍ ظَلَمَ حَقَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ آخِرَ تَابِعٍ لَهُ عَلَى ذَلِكَ. اللَّهُمَّ الْعَنْ الْعَصَابَةَ الَّتِي جَاهَدَتْ الْحُسَيْنِ وَ شَايَعَتْ وَ بَايَعَتْ وَ تَابَعَتْ عَلَى قَتْلِهِ. اللَّهُمَّ الْعَنْهُمْ 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 ZAALEMIL 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.²</p>
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Then come to head side of the holy grave and say:

<p>السَّلَامُ عَلَيْكَ يَا مَوْلَايَ وَ ابْنَ مَوْلَايَ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتِهِ 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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اَتَكَ تَشْهَدُ مَقَامِي وَ تَسْمَعُ كَلَامِي وَ اَنْتَ حَيٌّ عِنْدَ رَبِّكَ مَرْزُوقٌ وَ نَسَالُ اللّٰهَ رَبِّي وَ رَبَّكُمْ قَضَاءَ حَوَائِجِي فِي الدُّنْيَا وَ الْاٰخِرَةِ يَا اَرْحَمَ الرَّاحِمِيْنَ.	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.	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.
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Then move forward and say:

اَلْسَّلَامُ عَلَيْكَ اَيُّهَا الشَّهِيدُ اَلْسَّلَامُ عَلَيْكَ اَيُّهَا الْاِمَامُ الْمَعْصُومُ اَلْسَّلَامُ عَلَيْكَ اَيُّهَا الْاِمَامُ الْمَظْلُومُ اَلْسَّلَامُ عَلَيْكَ اَيُّهَا الْاِمَامُ الْمَسْمُومُ الْمَعْمُومُ الْمَهْمُومُ اَشْهَدُ اَنَّكَ الْاِمَامُ الْهَادِي وَ الْوَلِي الْمُرْشِدُ اَبْرًا اِلَي اللّٰهِ مِنْ اَعْدَائِكَ وَ اَتَقَرَّبُ اِلَي اللّٰهِ بِمُؤَالَاتِكَ صَلَّى اللّٰهُ عَلَيْكَ وَ عَلَي اَبَائِكَ وَ اَوْلَادِكَ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ.	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.	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!
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Then go toward head and perform two unit of salaah of ziyarat 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

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go into prostration and recite the supplication ‘³... وَاللَّحْمُ إِنِّي صَلَّيْتُ وَرَكَعْتُ ...’ which is recited after salaah of ziyarat and ziyarat-e-Qudoom-e-Imam Husain (a.s.).⁴

¹ 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’.

² 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.

³ This supplication has been mentioned in ‘Chapter 1 – Eight Salaats of Ziyarat (Pilgrimage)’

⁴ Rauzah al-Azkaar (Manuscript), p. 67

(7) Seventh Ziyaarat of Imam Reza (a.s.) – Ziyaarat of Seven Tradition (زيارت هفت حديث)

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:

<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَشْهَدُ أَنَّ عَلِيًّا وَلِيُّهُ وَوَأُصِئِّي رَسُولِهِ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ. اللَّهُمَّ صَلِّ عَلَى مَلَائِكَتِكَ الْمُقَرَّبِينَ. اللَّهُمَّ صَلِّ عَلَى الْأَنْبِيَاءِ وَالْمُرْسَلِينَ. اللَّهُمَّ صَلِّ عَلَى الْأئِمَّةِ الْأَيُّمَةِ. اللَّهُمَّ صَلِّ عَلَى الْمُعْصُومِينَ. اللَّهُمَّ صَلِّ عَلَى مَوْلَانَا وَمُقَدَّنَانَا إِمَامِ الْهُدَى وَالْعُرْوَةِ الْوُثْقَى وَحُجَّتِكَ عَلَى الْإِلِّ الدُّنْيَا الَّذِي قَالَ فِي حَقِّهِ سَيِّدُ الْوَرَى وَ سَنَدُ</p>	<p>bismil laahir rahmaanir raheem. 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 salle a'laa mohammadin wa aale mohammad. allaahumma salle a'laa malaaa-ekatekal moqarrabeen. allaahumma salle a'lal anbeyaaa-e wal mursaleen. allaahumma salle a'lal a-immatil ma'soomeen. allaahumma salle a'laa mawlaanaa wa muqtadaanaa emaamil hodaa wal u'rwatul wusqaa wa hujjateka a'laa ahlid dunyaa allazee qaala fee haqqehi sayyedul waraa wa sanadul baraayaa:</p>	<p>In the name of Allah, the most Merciful, most Kind. 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 blessings upon Muhammad and the progeny of Muhammad. O Allah! Send blessings upon Your proximate angels. Peace be upon the Prophets and Messengers. Peace be upon the infallible Imams. Peace be upon our master and our leaders, guiding Imam and the strong rope of religion and Your proof for the people of the world, the one for whom leader of worlds and support of the creatures said about him: "Soon, a part of my body will be buried in Khorasan; no sorrowful one would visit him, except that Allāh would remove his sorrow and no sinful person would visit him</p>
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الْبَرَايَا: “سَدَّدَنُ
 بَضْعَةً مِنِّي
 بِأَرْضِ خُرَاسَانَ
 مَا زَارَ بِهَا مَكْرُوبٌ
 إِلَّا نَفَسَ اللَّهُ
 كَرْبَهُ وَ لَا مُذْنِبٌ
 إِلَّا غَفَرَ ذَنْبَهُ.”
 اللَّهُمَّ بِشَفَاعَتِهِ
 وَالْمَقْبُولَةِ وَ
 دَرَجَتِهِ الرَّفِيعَةِ
 أَنْ تُنْفَسَ بِهِ
 كَرْبِي وَ يَغْفَرَ بِهِ
 ذَنْبِي وَ تُسْمِعَهُ
 كَلَامِي وَ تُبَلِّغَهُ
 السَّلَامَ. 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 قَائِلُ
 الْكُفْرَةِ وَ قَامِعُ
 الْفَجْرَةِ عَلِيِّ أَمِيرِ
 الْمُؤْمِنِينَ وَ
 وَصِيِّ رَسُولِ
 رَبِّ الْعَالَمِينَ
 صَلَوَاتُ اللَّهِ وَ
 سَلَامُهُ
 عَلَيْهِ: ”سَيَقْتُلُ
 رَجُلٌ مِنْ وُلْدِي
 بِأَرْضِ خُرَاسَانَ
 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’te 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: “sayuqtaalo 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.”¹ 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.”² My master, my master, here I am standing in front of you, and my sins are like the number of stars, and

عَمْرَانَ مُوسَى
 عَلَيْهِ السَّلَامُ الْآ
 فَمَنْ زَارَهُ فِي
 عُزْبَتِهِ غَفَرَ اللَّهُ
 لَهُ ذُنُوبَهُ مَا
 تَقَدَّمَ مِنْهَا وَ مَا
 تَأَخَّرَ وَ لَوْ 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 بِي (لِي)
 وَسَيْلَةٌ إِلَى مَحْوِبَا
 إِلَّا رِضَاكَ.
 مَوْلَايَ مَا أَحْسِبُ
 فِي صَحِيفَتِي
 عَمَلًا أَرْجِي
 مِنْ عِنْدِي
 زِيَارَتِكَ كَيْفَ وَ
 قَدْ قَالَ فِي حَقِّهَا
 بَاقِرُ عِلْمِ الْأَوَّلِينَ
 وَالْآخِرِينَ
 صَلَوَاتُ اللَّهِ
 عَلَيْهِ: “يُخْرِجُ
 رَجُلًا مِنْ وَدِيِّ
 إِسْمِهِ 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
 nojooma wa qatril
 amtaare wa waraqil
 ashjaare.” mawlaaya
 mawlaaya haa anaa zaa
 waaqefun bayna yadayka
 wa zonoobee mislo
 a'dadin nojooma 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 i'lmil 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
 ta-a'te ghareebun
 shaheedun raajeyan
 bema qalahus 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.”³ 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 شَيْدٌ lahaa toosun man
 رَاحِيًا بِمَا قَالَهُ zaarahu a'arefan be-
 الصَّادِقِ عَلَيْهِ haqqehi akhaztohu be-
 وَالصَّلَاةِ yadee yawmal
 السَّلَامُ: “يُقْتَلُ wa
 حَفَدَتِي بِأَرْضِ adkhaltohul jannata wa in
 خُرَاسَانَ فِي kaana min ahliil
 مَدِينَةٍ يُقَالُ لَهَا kabaare.” qeela lahu:
 طُوسٌ مِّنْ زَارٍ هُ 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-
 عِرْفَانٌ حَقِّهِ؟ e'ena shaheedan
 قَالَ: “الْعِلْمُ بِأَنَّهُ mimmanis tash-hada
 مُفْتَرَضُ الطَّاعَةِ bayna yaday rasoolil
 غَرِيبٌ شَيْدٌ مِّنْ laahe sallal laaho a'layhe
 زَارٍ هُ wa aalehi.” yabna rasoolil
 بِحَقِّهِ أَعْطَاهُ laahe abtaghee be-
 اللَّهُ أَجْرَ سَبْعِينَ zeyaarateka menal laahe
 شَيْدًا مِّمَّنْ ta-a'alaah ghufraana
 اسْتَشْهَدَ بَيْنَ يَدَيْ zonoobe wa zonoobe
 رَسُولِ اللَّهِ صَلَّى waaledayya wal
 اللَّهُ عَلَيْهِ وَ wal
 moameneena wal
 moamenaate wa as-
 الْيَابِنِ” . alokal ityaanal maw-o'oda
 رَسُولِ اللَّهِ fee mawaatenis salaase:
 ابْتَغَى بِزِيَارَتِكَ “i'nda ta-taa-yoril kotobe
 مِنَ اللَّهِ تَعَالَى wa i'ndas seraate wa
 عُفْرَانَ ذُنُوبِي وَ wa
 ذُنُوبِ وَالْيَدِي وَ i'ndal meezaane.” wa
 الْمُؤْمِنِينَ qulta wa qawloka haqqun:
 وَالْمُؤْمِنَاتِ وَ “inna sharra maa khalaqal
 اسْأَلُكَ الْإِثْيَانَ laaho fee zamaanee
 الْمَوْعُودَ yaqtolonee bis-samme
 فِي 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.”⁴ 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).”⁵ 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.”⁶ He will be established in high ranks in Heaven as our friend.”⁷ Praise be to Allah the One who gave me opportunity

“عِنْدَ تَطَائِرِ
 الْكُتُبِ وَ عِنْدَ
 الصِّرَاطِ وَ عِنْدَ
 الْمَيْزَانِ.” وَ قُلْتَ
 وَ قَوْلِكَ حَقٌّ: “لَنْ
 شَرَّ مَا خَلَقَ اللهُ
 فِي زَمَانِي يَفْتُلْنِي
 بِالسَّمِّ ثُمَّ يَدْفِنُنِي
 فِي دَارٍ مُضِيغَةٍ
 وَ بِلَادٍ عُرْبَةٍ إِلَّا
 فَمَنْ زَارَنِي فِي
 عُرْبَتِي كَتَبَ اللهُ
 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
 لِزِيَارَتِكَ فِي
 الْبُقْعَةِ الَّتِي قُلْتَ
 فِي حَقِّهَا: “وَ اللهُ
 مِنْ رَوْضَةِ
 رِيَاضِ الْجَنَّةِ مَنْ
 زَارَنِي فِي تِلْكَ
 الْبُقْعَةِ كَانَ كَمَنْ
 زَارَ رَسُولَ اللهِ
 صَلَّى اللهُ عَلَيْهِ وَ
 آلِهِ وَ كَتَبَ اللهُ
 لَهُ ثَوَابَ أَلْفِ
 حَاجَّةٍ مَبْرُورَةٍ وَ
 أَلْفِ عُمْرَةٍ
 مَقْبُولَةٍ وَ كُنْتُ
 أَنَا وَ آبَائِي
 شُفَعَاءَؤُهُ يَوْمَ
 الْقِيَامَةِ.” فَكُنْ
 شَفِيعِي بِآبَائِكَ

daarin mozee-a'tin wa
 belaade ghurbatin alaa
 faman zaarane 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
 zaarane 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
 yahshorane 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.”⁸ 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

وَالطَّالِبِينَ وَأَوْلَادِكَ الْمُنْتَجِبِينَ
 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
 أَهْلِ الْبَيْتِ مَعَكُمْ لَا مَعَ
 غَيْرِكُمْ بَرِنْتُ إِلَى اللَّهِ مِنْ
 أَعْدَائِكُمْ وَ تَقَرَّبْتُ بِاللَّهِ
 إِلَيْكُمْ إِنِّي مُؤْمِنٌ بِأَيَّامِكُمْ
 مُنْتَظِرٌ لِأَمْرِكُمْ مُصَدِّقٌ
 بِرِجْعَتِكُمْ مُتَرَقِّبٌ لِدَوْلَتِكُمْ
 عَارِفٌ بِعِظَمِ شَأْنِكُمْ عَالِمٌ
 مِنْ بَضَائِعِهِ خَالِفِكُمْ مَوْلَى لَكُمْ
 وَ لِأَوْلِيَّائِكُمْ مُبْغِضٌ لِأَعْدَائِكُمْ
 عَائِدٌ لِأَيْدِي قَبُولِكُمْ ۝ اللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى مُحَمَّدِ النَّبِيِّ
 وَ الْوَصِيِّ وَ الْبَنُوْلِ وَ السَّبْطِيِّينَ
 وَ السَّجَّادِ وَ الْبَاقِرِ وَ الصَّادِقِ
 وَ الْكَاطِمِ وَ الرَّضَا وَ النَّقِيِّ وَ
 النَّقِيِّ وَ الْعَبَّاسِيِّ وَ الْمَهْدِيِّ
 وَ 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
 saajjaade 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 لِوَالِدَيْ سَادَتِنَا وَ قَادَتِنَا وَ إِدَاتِنَا وَ دُعَاتِنَا. اللَّهُمَّ وَقَفْنَا لِطَاعَتِهِمْ وَ ارزُقْنَا شَفَاعَتِهِمْ وَ احْشُرْنَا فِي رُؤسِهِمْ 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 kheyaare 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 ziyarat near the head and beseech Allah – the Almighty.⁹

¹ Amaali-e-Sadooq (r.a.), Majlis 25, H. 2; Oyoon Akhbaar al-Reza (a.s.), Chap. 66, H. 14

² Amaali-e-Sadooq (r.a.), Majlis 25, H. 5; Oyoon Akhbaar al-Reza (a.s.), Chap. 66, H. 17

³ Amaali-e-Sadooq (r.a.), Majlis 25, H. 1; Oyoon Akhbaar al-Reza (a.s.), Chap. 66, H. 3

⁴ Amaali Sadooq, Majlis 25, H. 8

⁵ 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 وَالْمُهَيِّمِ عَلَى ذَلِكَ كُلِّهِ وَرَحْمَةِ اللَّهِ وَبَرَكَاتِهِ. اللَّهُ عَلَى مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ وَوَصِيِّنَا أَبِي الْأَيْمَةِ الْمُعْصُومِينَ وَرَحْمَتِهِ اللَّهُ وَبَرَكَاتِهِ. اللَّهُ عَلَى فَاطِمَةَ الزَّهْرَاءِ سَيِّدَةِ النِّسَاءِ وَرَحْمَةِ اللَّهِ وَبَرَكَاتِهِ. اللَّهُ عَلَى الْأَيْمَةِ الْمُعْصُومِينَ سَادَةِ الْمُتَّقِينَ وَكُبَرَاءِ الصِّدِّيقِينَ وَأَعْلَامِ 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-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.
 السَّلَامُ عَلَى مَوْلَانَا
 وَ سَيِّدِنَا الْإِمَامِ
 الْمَعْصُومِ أَبِي
 الْحَسَنِ عَلِيِّ بْنِ
 مُوسَى الرَّضَا وَ
 رَحْمَةِ اللَّهِ وَ
 بَرَكَاتِهِ. السَّلَامُ
 عَلَيْكَ يَا بْنَ رَسُولِ
 اللَّهِ السَّلَامُ عَلَيْكَ
 يَا بْنَ نَبِيِّ اللَّهِ
 السَّلَامُ عَلَيْكَ يَا بْنَ
 خَاتَمِ النَّبِيِّينَ
 السَّلَامُ عَلَيْكَ يَا بْنَ
 سَيِّدِ الْوَصِيِّينَ
 السَّلَامُ عَلَيْكَ يَا بْنَ
 أَمِيرِ الْمُؤْمِنِينَ
 السَّلَامُ عَلَيْكَ يَا بْنَ
 إِمَامِ الْمُتَّقِينَ
 السَّلَامُ عَلَيْكَ يَا بْنَ
 قَائِدِ الْعُرَى
 الْمُحَجَّلِينَ السَّلَامُ
 عَلَيْكَ يَا بْنَ فَاطِمَةَ
 الزَّهْرَاءِ سَيِّدَةَ
 نِسَاءِ الْعَالَمِينَ
 السَّلَامُ عَلَيْكَ يَا بْنَ
 خَدِيجَةَ الْكُبْرَى أُمَّ
 الْمُؤْمِنِينَ السَّلَامُ
 عَلَيْكَ يَا بْنَ أَبِي
 عَبْدِ اللَّهِ الْحُسَيْنِ
 الشَّهِيدِ السَّلَامُ
 عَلَيْكَ يَا بْنَ عَلِيٍّ
 بْنِ الْحُسَيْنِ زَيْنِ
 الْعَابِدِينَ السَّلَامُ
 عَلَيْكَ يَا بْنَ أَبِي
 جَعْفَرٍ مُحَمَّدِ الْبَاقِرِ
 لِعُلُومِ الدِّينِ السَّلَامُ
 عَلَيْكَ يَا بْنَ أَبِي
 عَبْدِ اللَّهِ جَعْفَرِ
 الصَّادِقِ الْأَمِينِ

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
 nabiiyil laah assalaamo
 a'layka yabna khaatamin
 nabiiyeen assalaamo
 a'layka yabna sayyedil
 wasiiyeen 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

اَلسَّلَامُ عَلَيْكَ يَا نَبِيَّ
اَبِي الْحَسَنِ مُوسَى
الْكَاطِمِ وَرَحْمَةً
اللَّهِ وَبَرَكَاتِهِ.
اَلسَّلَامُ عَلَيْكَ يَا
وَلِيَّ اللهِ اَلسَّلَامُ
عَلَيْكَ يَا حَبِيْبَ اللهِ
اَلسَّلَامُ عَلَيْكَ يَا
صَفْوَةَ اللهِ اَلسَّلَامُ
عَلَيْكَ يَا عَمُوْدَ
الدِّيْنِ اَلسَّلَامُ عَلَيْكَ
يَا وَصِيَّ رَسُوْلِ
اللهِ اَلسَّلَامُ عَلَيْكَ يَا
حُجَّةَ اللهِ اَلسَّلَامُ
عَلَيْكَ يَا خَاصَّةَ
اللهِ اَلسَّلَامُ عَلَيْكَ يَا
خَالِصَةَ اللهِ اَلسَّلَامُ
عَلَيْكَ يَا مَوْضِعَ
سِرِّ اللهِ اَلسَّلَامُ
عَلَيْكَ يَا عَيْبَةَ عِلْمِ
اللهِ اَلسَّلَامُ عَلَيْكَ يَا
وَارِثَ الْاَنْبِيَاءِ
اَلسَّلَامُ عَلَيْكَ يَا
وَصِيَّ الْاَوْصِيَاءِ
اَلسَّلَامُ عَلَيْكَ يَا
مَشْكَاتَةَ الضِّيَاءِ
اَلسَّلَامُ عَلَيْكَ يَا
مُنْتَهَى الْعُلْيَا
اَلسَّلَامُ عَلَيْكَ يَا
صَاحِبَ الشَّرَفِ
اَلْاَتْمِئَةِ اَلسَّلَامُ
عَلَيْكَ يَا ذَا الْفِعْلِ
اَلْحَمِيْلِ اَلسَّلَامُ
عَلَيْكَ يَا صَاحِبَ
اَلْاَصْلِ الْاَصِيْلِ
اَلسَّلَامُ عَلَيْكَ يَا
اُسَّ الْاِيْمَانِ اَلسَّلَامُ
عَلَيْكَ يَا شَرِيْكَ
الْقُرْاَنِ اَلسَّلَامُ
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 saahesh
sharafil aseel assalaamo
a'layka yaa zal fe'lil jameel
assalaamo a'layka yaa
saahebal asilil 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.

الْإِيمَانَ 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
 الدِّينُ الْقَوِيمُ السَّلَامُ
 عَلَيْكَ يَا مُصْبِحَ
 الرَّهْدَى السَّلَامُ
 عَلَيْكَ يَا مَأْوِيَ
 التَّقَى السَّلَامُ عَلَيْكَ
 يَا مَجْدَ الْحَجَى
 السَّلَامُ عَلَيْكَ يَا
 طُودَ النَّهَى السَّلَامُ
 عَلَيْكَ أَيُّهَا الدَّاعِي
 إِلَى الْمَحَجَّةِ
 الْعُظْمَى وَ
 الطَّاعِنُ إِلَى
 الْغَايَةِ الْقُصْوَى وَ
 السَّامِيَّ إِلَى الْمَجْدِ
 وَالْعُلَى السَّلَامُ
 عَلَيْكَ أَيُّهَا الْعَالِمُ
 بِالتَّأْوِيلِ وَ الذِّكْرَى
 السَّلَامُ عَلَيْكَ يَا
 دَلِيلَ الرَّشَادِ
 السَّلَامُ عَلَيْكَ يَا بَنَ
 السَّادَةِ الْأَمْجَادِ
 السَّلَامُ عَلَيْكَ يَا بَنَ
 الْقَادَةِ الرَّبَّادِ
 السَّلَامُ عَلَيْكَ يَا
 مُصْبِحَ 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' lillaahe 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 الْحَكْمِ وَ
رَحْمَةَ اللَّهِ وَ
بَرَكَاتِهِ. أَشْهَدُ يَا
مَوْلَايَ
الْمُطِيعُ لِلَّهِ الْقَائِمُ
بِأَمْرِ اللَّهِ الْعَامِلُ
بِأَرَادَتِهِ الْفَائِزُ
بِكِرَامَتِهِ إِصْطَفَاكَ
اللَّهُ لِعِلْمِهِ وَ
اخْتَارَكَ لِسِرِّهِ وَ
أَعَزَّكَ بِهَدَايِهِ وَ
خَصَّكَ بِبُرْهَانِهِ وَ
أَيَّدَكَ بِرُوحِهِ وَ
رَضِيَكَ خَلِيفَةً فِي
أَرْضِهِ وَ دَاعِيًا
إِلَى حَقِّهِ وَ شَيْدًا
عَلَى خَلْقِهِ وَ
نَاصِرًا لِلدِّينِ وَ
حُجَّةً عَلَى بَرِيَّتِهِ
وَ تَرْجُمَانًا لَوْحِيهِ
وَ خَازِنًا لِعِلْمِهِ وَ
مُسْتَوْدَعًا لِحِكْمَتِهِ
عَصَمَكَ اللَّهُ مِنَ
الدُّنُوبِ وَ بَرَكَ
مِنَ الْعُيُوبِ زُرْتُكَ
يَا مَوْلَايَ عَارِفًا
بِحَقِّكَ مُسْتَبْصِرًا
بِشَانِكَ مُهْتَدِيًا
بِهَدَايِكَ مُقْتَضِيًا
لِأَثَرِكَ مُتَّبِعًا
لِسُنَّتِكَ مُتَمَسِّكًا
بِحَبْلِكَ مُطِيعًا
لِأَمْرِكَ مُوَالِيًا
لِوَالِيكَ مُعَادِيًا
لِعَدُوِّكَ عَالِمًا بِأَنَّ
الْحَقَّ لَكَ وَمَعَكَ
مُتَوَسِّلًا إِلَى اللَّهِ
بِكَ مُسْتَشْفِعًا إِلَيْهِ
بِحَبْلِكَ وَ حَقَّ
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.

سَأَلْتَهُ وَ الرَّاجِي
مَا عِنْدَهُ لِرَأْتِكَ
الْمُطِيعَ لَكَ

Then raise both the hands and say:

اللَّهُمَّ فَكَمَا
وَقَفْتَنِي لِلْإِيمَانِ
بِنَبِيِّكَ وَ النَّصْدِيقِ
بِكِتَابِكَ وَ مَنْنْتَ
عَلَيَّ بِطَاعَتِهِ وَ
إِتْبَاعِ مِلَّتِهِ وَ
إِلَى هَدْيَتِنِي إِلَى
مَعْرِفَتِهِ وَ
مَعْرِفَةِ الْإِمَّةِ
مِنْ ذُرِّيَّتِهِ وَ
أَكْمَلْتَ بِمَعْرِفَتِهِمُ
الْإِيمَانَ وَ قَبِلْتَ
بِطَاعَتِهِمْ وَ
وَلَايَتِهِمُ الْأَعْمَالَ
وَ اسْتَعْبَدْتَ
بِالصَّلَاةِ عَلَيْهِمْ
عِبَادَكَ وَ جَعَلْتَهُمْ
مِفْتَاحًا لِلدُّعَاءِ وَ
سَبَبًا لِلْإِجَابَةِ
فَصَلِّ عَلَيْهِمْ
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
مَغْفُورَةً وَ
عِيُوبَنَا
مَسْتُورَةً وَ
فِرَاقَنَا
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'nee
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

<p>وَقَلُوبَنَا بِذِكْرِكَ مَعْمُورَةٌ وَأَنْفُسَنَا بِطَاعَتِكَ مَسْرُورَةٌ □ وَجَوَارِحَنَا عَلَى خِدْمَتِكَ مَقْمُورَةٌ وَاسْمَانَنَا فِي خَوَاصِّكَ مَشْهُورَةٌ □ وَأَرْزَاقَنَا مِنْ لَدُنْكَ مَدْرُورَةٌ □ وَحَوَائِجَنَا لَدَيْكَ مَيْسُورَةٌ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.</p>	<p>masrooraran wa jawaarehanaa a'laa khidmateka maqhooratan wa asmaaa-anaa fee khawaaas-seka mash- hooratan wa arzaaqanaa min ladunka madrooratan wa hawaaa-ejanaa ladayka maysooratan be- rahmateka yaa arhamar raahemeen.</p>	<p>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!</p>
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Stand at the head and say:

<p>السَّلَامُ عَلَى الْقَائِمِ مَقَامِ الْأَنْبِيَاءِ السَّلَامُ عَلَى الْوَارِثِ عُلُومِ الْأَوْصِيَاءِ السَّلَامُ عَلَى خَلِيفَةِ اللَّهِ وَ خَلِيفَةِ □ رَسُولِهِ السَّلَامُ عَلَى زِمَامِ □ الدِّينِ السَّلَامُ عَلَى نِظَامِ □ الْمُسْلِمِينَ السَّلَامُ عَلَى صَلَاحِ الدُّنْيَا وَ عُمْدَةِ الْمُؤْمِنِينَ السَّلَامُ عَلَيْكَ يَا أَصْلَ الْإِسْلَامِ النَّامِيِّ السَّلَامُ عَلَيْكَ يَا فَرَعَةَ □ السَّامِيِّ السَّلَامُ عَلَيْكَ يَا مَنْ بِهِ تَمَامُ الصَّلَاةِ وَ الزَّكَاةِ وَ الصِّيَامِ وَ الْحَجِّ وَ الْجِهَادِ وَ تَوْفِيرِ الْفَيْءِ وَ الصَّدَقَاتِ وَ إِمْضَاءِ الْحُدُودِ الْمُسَمَّيَاتِ وَ</p>	<p>assalaamo a'lal qaaa-eme maqaamil anbeyaaa assalaamo a'lal 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 waz zakaate was seyaame wal hajje wal jehade wa tawafforil fay-e was sadaqaate wa imzaaa-il hodoodil mosammayaate</p>	<p>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</p>
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الْأَحْكَامِ
 الْمُبَيَّنَاتِ السَّلَامِ
 عَلَيْكَ أَيُّهَا الْمُحَلَّلُ
 حَلَالِ اللَّهِ وَالْمُحَرَّمِ
 حَرَامِهِ السَّلَامِ
 عَلَيْكَ أَيُّهَا الْمُقِيمِ
 حُدُودِ اللَّهِ وَ
 أَحْكَامِهِ السَّلَامِ
 عَلَيْكَ أَيُّهَا الذَّابُّ
 عَنِ دِينِ اللَّهِ
 بِالْحُكْمَةِ وَ
 الْمَوْعِظَةِ الْحَسَنَةِ
 السَّلَامِ عَلَيْكَ أَيُّهَا
 الدَّاعِي إِلَى اللَّهِ
 بِالْحُجَّةِ الْبَالِغَةِ
 السَّلَامِ عَلَيْكَ يَا مَنْ
 فَضْلُهُ كَالشَّمْسِ
 الْمُضِيئَةِ الطَّالِعَةِ
 الْمَجَلَّةِ بِنُورِهَا
 لِلْعَالَمِ السَّلَامِ عَلَيْكَ
 أَيُّهَا الْبَدْرُ الْمُنِيرُ وَ
 السَّرَاجُ الطَّاهِرُ وَ
 الثُّورُ السَّاطِعُ وَ
 النَّجْمُ الْهَادِي
 السَّلَامِ عَلَيْكَ يَا عَزَّ
 الْمُسْلِمِينَ وَ غَيْظُ
 الْمُنَافِقِينَ السَّلَامِ
 عَلَيْكَ يَا بَوَّارَ
 الْكَافِرِينَ السَّلَامِ
 عَلَيْكَ يَا أَبَا السَّادِقِ
 الْمَيَامِينِ السَّلَامِ
 عَلَيْكَ يَا مَنْ
 عَجَزَتْ عَنْ ذِكْرِ
 فَضْلِهِ الْبُلْغَاءُ وَ
 قَصُرَتْ عَنْ
 إِدْرَاكِهِ الْفُصْحَاءُ وَ
 تَحَيَّرَتْ فِي نَعْتِ
 فَضْلِهِ الْخُطَبَاءُ وَ
 لَمْ تَنْتَهِرِ النَّبِيَّ
 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'jizat a'n zikre
 fazlehil bolaghaaa-o wa
 qasorat a'n idraakehil
 fosahaaa-o wa tahayyarat
 fee na'te fazlehil
 khotabaaa-o wa lam
 tantahe elayhil hokamaaa-
 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."¹ Peace be
 on you, O my master and on
 your noble fathers and pure

فَضْلَ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ السَّلَامُ 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 شَامِحًا فِي بُعْدِهِ يَا رَتُوفًا فِي رَحْمَتِهِ يَا مُحْيِي الْأَمْوَاتِ يَا مُخْرِجَ النَّبَاتِ يَا ظَهْرَ 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 حِرْزَ الضُّعْفَاءِ يَا كَنْزَ الْفُقَرَاءِ يَا عَظِيمَ الرَّجَاءِ يَا مَنْقَذَ الْغُرَقَى يَا مُحْيِي الْمَوْتَى يَا إِمَامَ الْخَائِفِينَ يَا إِلَاقَةَ الْعَالَمِينَ يَا كُلَّ صَانِعٍ مَصْنُوعٍ يَا جَابِرَ كُلِّ كَسِيرٍ يَا كُلَّ صَاحِبِ غَرِيبٍ يَا مُؤْنِسَ كُلِّ وَحِيدٍ يَا قَرِينًا 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 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 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 مُحْيِي
 الْمَوْتَى يَا حَيَّ لَا
 إِلَهَ إِلَّا أَنْتَ بَدِيعُ
 السَّمَوَاتِ وَالْأَرْضِ
 أَنْتَ الْقَائِمُ عَلَى
 كُلِّ نَفْسٍ بِمَا كَسَبَتْ
 إِنَّكَ أَنْ تَصَلِّيَ عَلَى
 مُحَمَّدٍ وَآلِ مُحَمَّدٍ
 صَلَاةً تُرَضِّيهِمْ
 وَتُخَطِّبَهُمْ (تُخَطِّبُهُمْ) وَتُبَلِّغَهُمْ
 أَقْصَى رِضَاكَ وَأَنْ تَرْحَمَ
 ذُلِّي بَيْنَ يَدَيْكَ وَتَصْرُعِي
 إِلَيْكَ وَوَحْشَتِي مِنَ النَّاسِ
 وَأَنْ تُسَيِّئَ لِي يَا كَرِيمُ
 تَصَدَّقِي عَلَيَّ فِي هَذِهِ
 السَّاعَةِ بِرَحْمَةٍ مِنْ عِنْدِكَ
 تَهْدِي بِهَا قَلْبِي وَتَجْمَعِي
 بِهَا أَمْرِي وَتَلْمِ بِهَا شَعْنِي
 وَتُبَيِّضِي بِهَا وَجْهِي وَتُكْرِمِي
 بِهَا مَقَامِي وَتَحُطِّي بِهَا
 عَنِّي وَزُرِّي وَتَغْفِرِي
 بِيهَا مَا مَضَى مِنْ ذُنُوبِي
 وَتَعْصِمِي بِيهَا فِيمَا بَقِيَ
 مِنْ عَمْرِي وَتَسْتَعْمِلِي
 فِي ذَلِكَ كُلِّهِ بِطَاعَتِكَ
 وَمَا يُرْضِيكَ عَلَيَّ وَ

ghaaleban ghayra there is no one living (but
 maghloobin yaa hayyo Him). O One who gives life to
 heena laa hayya yaa the dead. O Ever-living! there
 mohayeyal mawtaa yaa is no deity save You, the
 hayyo laa elaaha illaa anta originator of the heavens and
 badee-u's samaawaate wal the earth, You watch every
 arze antal qaaa-emo a'laa soul as to what it earns! I
 kulle nafs in bema beseech You that You send
 kasabat as-aloka an blessings upon Muhammad
 tosalleya a'laa and the progeny of
 mohammadin wa aale Muhammad, blessing which
 mohammadin salaatan makes them happy and
 turzeehim wa tukhteehim transcend, and they can attain
 (takhteehim) wa Your ultimate happiness, and
 toballeghohum aqsa that You have mercy on my
 rezaaka wa an tarhama humiliation in front of You, on
 zullee bayna yadayka wa my earnest imploring to You,
 tazarro-e'e elayka wa on my loneliness among
 wahshatee menan naase people, and on my amiability
 wa unsee beka yaa with You. O All-generous!
 kareemo tasaddaq a'layya Endue me at this very hour
 fee haazehis saa-a'te be- with mercy from You by which
 rahmatin min i'ndeka You tranquilize my heart, bring
 tahdee behaa qalbee wa together my affairs, reunite my
 tajma-o' behaa amree wa scattering, whiten my face,
 talummo behaa sha'see confer honor on my status,
 wa tobayyezo behaa relieve me from my burdens,
 wajhee wa tukremo behaa forgive my past sins, protect
 maqaamee wa tahutto me against sinning in the rest
 behaa a'neezee wa of my lifetime, employ me in
 taghfero behaa maa my entire lifetime in acts of
 mazaa min zonoobee wa obedience to You and acts
 ta'semonee behaa feemaa that bring about Your pleasure,
 baqeya min u'mree wa tas- seal my deeds with the best of
 ta'melonee fee zaaleka them, decide Paradise to be
 kullehi be-taa-a'teka wa my reward for that, lead me to
 maa yurzeeka a'neezee wa the path of the righteous, help
 takhtemo a'malee be- me do well with the virtuous of
 ahsanehi wa taj-a'lo lee what You have given me,
 sawaabahul jannata wa never make one who envies

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

تَخْتَمُ عَلَيَّ
بِأَحْسَنِهِمْ وَ تَجْعَلُ
لِي ثَوَابَهُ الْجَنَّةِ
وَ تَسْلُكُ بِي سَبِيلَ
الصَّالِحِينَ □ وَ
تُعِينُنِي عَلَى
صَالِحِ مَا
أَعْطَيْتَنِي وَ لَا
تُشْمِتْ بِي حَاسِدًا
وَ لَا عَدُوًّا وَ لَا
تَكْلِنِي إِلَى نَفْسِي
طَرْفَةً عَيْنٍ أَبَدًا وَ
لَا أَقْلَ مِنْ ذَلِكَ وَ
لَا أَكْثَرَ يَا رَبَّ
العَالَمِينَ.

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.

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!

Then supplicate whatever you want. Return to head side of the holy grave
and say:

اللَّهُمَّ إِنِّي زُرْتُ
هَذَا الْإِمَامَ مُقَرًّا □
بِإِمَامَتِهِ مُعْتَقِدًا □
لِفَرْضِ طَاعَتِهِ □
فَقَصَدْتُ مَسْجِدَهُ □
بِذُنُوبِي □
وَ عُيُوبِي □ وَ
مُؤَبِّقَاتِ أَنَامِي □
وَ كَثْرَةِ سَيِّئَاتِي □
وَ خَطَايَايَ □ وَ
مَا تَعْرِفُهُ مِنِّي □
مُسْتَجِيرًا □
بِعَفْوِكَ مُسْتَعِينًا □
بِحِلْمِكَ لِأَجْنًا □
إِلَى رُكْنِكَ □
عَائِدًا بِرِافَتِكَ □
مُسْتَشْفِعًا بِوَالِيكَ □
وَ ابْنِ أَوْلِيَاتِكَ □
وَ صَفِيكَ □ وَ ابْنِ
أَصْفِيَاتِكَ □ وَ
أَمِينِكَ □ وَ ابْنِ
أَمَنَاتِكَ □ وَ

ALLAHUMMA INNEE ZURTO
HAAZAL EMAAMA
MOQIRRAN 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

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,

خَلِيفَتِكَ وَابْنِ
 خُلَفَائِكَ الَّذِينَ
 جَعَلْتَهُمُ الْوَسِيلَةَ
 إِلَى رَحْمَتِكَ وَ
 رِضْوَانِكَ
 وَالذَّرِيعَةَ إِلَى
 رَافَتِكَ □ وَ
 غُفْرَانِكَ . اللَّهُمَّ
 وَ أُولِي
 حَاجَاتِي إِلَيْكَ
 أَنْ تَغْفِرَ لِي مَا
 سَلَفَ مِنْ
 ذُنُوبِي عَلَى
 كَثْرَتِهَا وَ أَنْ
 تَعْصِمَنِي فِيهَا
 بَقِي مِنْ
 عُمْرِي وَ
 تُطَهِّرَ دِينِي
 مِمَّا يُدْنِسُهُ وَ
 يَشِينُهُ وَ يُزْرِئِي
 بِهِ وَ تَحْمِيهِ
 مِنَ الرَّيْبِ وَ
 الشُّكِّ وَ الْفَسَادِ
 وَ الشَّرِكِ □ وَ
 تُنَبِّئَنِي عَلَى
 طَاعَتِكَ وَ
 طَاعَةِ رَسُولِكَ
 وَ ذُرِّيَّتِهِ
 النُّجَبَاءِ السُّعْدَاءِ
 صَلَوَاتِكَ عَلَيْهِمْ
 وَ رَحْمَتِكَ وَ
 سَلَامِكَ وَ
 بَرَكَاتِكَ
 وَ تُحْيِيَنِي مَا
 أَحْيَيْتَنِي عَلَى
 طَاعَتِهِمْ وَ
 تُمَيِّتَنِي إِذَا
 أَمْتَنِي 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
 SALAFA 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
 FASAAD 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 وَ مُرَافَقَةَ أَوْلِيَائِهِمْ وَ بِرَّهُمْ. وَ أَسْأَلُكَ يَا رَبَّ أَنْ تَقْبَلَ ذَلِكَ مِنِّي وَ تُحَبِّبَ إِلَيَّ عِبَادَتَكَ وَ تُبْعِضَ إِلَيَّ مَعَاصِيكَ وَ تَرْزُقَنِي تَوْبَةً نُصُوحًا تَرْضَاهَا وَ نِيَّةً تَحْمَدُهَا وَ عَمَلًا صَالِحًا تَقْبَلُهُ بِرَحْمَتِكَ يَا الرَّاحِمِينَ. </p>	<p> WA MORAAFAQATA AWLEYAAA-EHIM WA BIRRAHUM. WA AS-ALOKA YAA RABBE AN TAQABBALA ZAALEKA MINNEE WA TOHABBIBA 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> السَّلَامُ عَلَيْكَ يَا أَمِينُ اللَّهِ فِي أَرْضِيهِ وَ حُجَّتِيهِ عَلَى خَلْقِهِ وَ خَازِنَ عِلْمِهِ وَ مَوْضِعَ سِرِّهِ وَ بَابَ أَمْرِهِ وَ نَهْيِهِ وَ صِرَاطِهِ الْمُسْتَقِيمِ سَلَامٌ مُودَعٌ وَ لَا سِيمٌ وَ لَا قَالٍ وَ لَا مَالٍ وَ رَحْمَتُهُ الَّتِيهِ وَ بَرَكَاتِهِ. الْأَمِّ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ عُدُونَنَا </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 qalin 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 وَرَوَّاحَنَا
 عَنْكَ مَوْصُولًا
 بِالتَّجَاحِ مِنْكَ وَ
 دُعَانًا لَكَ مَقْرُونًا
 بِحُسْنِ الإِجَابَةِ وَ
 خُضُوعَنَا بَيْنَ
 يَدَيْكَ دَاعِيًا إِلَى
 رَحْمَتِكَ وَ
 اعْتِرَافِنَا بِذُنُوبِنَا
 شَفِيعًا إِلَى عَفْوِكَ
 وَ ارزُقْنَا العُودَ
 إِلَى زِيَارَتِهِ ثُمَّ
 العُودَ إِلَيْهِ
 بِرَحْمَتِكَ يَا أَرْحَمَ
 الرَّاحِمِينَ. اللَّهُمَّ
 لَا تَجْعَلْهُ آخِرَ
 العَهْدِ مِنَّا
 لِزِيَارَةِ سَيِّدِنَا وَ
 إِمَامِنَا المَفْرُوضِ
 طَاعَتِهِ عَلَيْنَا وَ
 ارزُقْنَا زِيَارَتَهُ
 أَبَدًا أَبَقَيْنَتْنَا إِنَّكَ
 ذُو الفَضْلِ العَظِيمِ
 وَ المَنْ الجَسِيمِ وَ
 صَلَّى اللهُ 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'
 teraafena be-
 zonoobena 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 minna 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.²

1 Surah Juma'h (62): Verse 4

2 Tohfah al-Za'eer (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:

يَا السَّلَامُ عَلَيْكَ يَا الزَّمَانَ صَاحِبَ السَّلَامُ عَلَيْكَ يَا الرَّحْمَنِ خَلِيفَةَ السَّلَامُ عَلَيْكَ يَا الْقُرْآنِ شَرِيكَ السَّلَامُ عَلَيْكَ يَا الْبُرْهَانَ قَاطِعَ السَّلَامُ عَلَيْكَ يَا إِمَامَ الْإِنْسِ وَالْجِنِّ السَّلَامُ عَلَيْكَ وَ عَلَى آبَائِكَ الطَّيِّبِينَ وَ أَسْدَادِكَ الطَّاهِرِينَ وَ الْمَعْصُومِينَ وَ رَحْمَةَ اللَّهِ 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 qate-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. ¹
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¹ 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 مُسْتَعِينًا بِحِلْمِكَ رَاجِيًا رَحْمَتِكَ لَاجِيًا إِلَى رُكْنِكَ عَائِدًا بِرَأْفَتِكَ مُسْتَشْفِعًا بِوَالِدِكَ وَ ابْنِ أَوْلِيَّاتِكَ وَ صَفِيِّكَ وَ ابْنِ أَصْفِيَّاتِكَ وَ أَمِينِكَ وَ ابْنِ أَمَنَاتِكَ وَ خَلِيفَتِكَ وَ ابْنِ خُلَفَائِكَ الَّذِينَ جَعَلْتَهُمُ الْوَسِيلَةَ إِلَى رَحْمَتِكَ وَ رِضْوَانِكَ وَ الذَّرِيعَةَ إِلَى رَأْفَتِكَ وَ عُفْرَانِكَ. اللَّهُمَّ وَ أَوَّلِ 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 ELAYKA AN TAGHFERA LEE
 مِنْ ذُنُوبِي MAA SALAFA MIN
 عَلَى كَثْرَتِهَا وَ ZONOOBEE A'LAA
 تَعَصَمَنِي فِيمَا KASRATEHAA WA IN
 بَقِيَ مِنْ عَمْرِي TA'SEMANEE FEEMAA
 وَ تَطَهَّرَ دِينِي BAQEYA MIN U'MREE WA
 مِمَّا يُدْنَسُهُ وَ TO-TAHhERA DEENEE
 يَشِينُهُ وَ يُزْرِي MIMMAA YODANNESOHU
 بِهِ وَ تَحْمِيهِ WA YASHEENOHU WA
 مِنَ الرَّيْبِ وَ YUZREE BEHI WA
 الشُّكِّ وَ الفَسَادِ TAHMEYAHU MENAR
 وَ الشَّرِكِ وَ RAYBE WASH SHAKKE WAL
 تَنْبَتَنِي عَلَى FASAADE WASH SHIRKE
 وَ طَاعَتِكَ WA TOSABBETANEE A'LAA
 طَاعَةِ رَسُولِكَ TAA-A'TEKA WA TAA-A'TE
 وَ ذُرِّيَّتِهِ RASOOLEKA WA
 النُّجَبَاءِ السُّعْدَاءِ ZURRIYYATEHIN
 صَلَوَاتِكَ عَلَيْهِمْ NOJABAAA-IS SO-A'DAAA-E
 وَ رَحْمَتِكَ وَ SALAWAATOKA A'LAYHIM
 وَ سَلَامِكَ WA RAHMATOKA WA
 وَ بَرَكَاتِكَ SALAAMOKA WA
 مَا نُحْيِيَنِي BARAKAATOKA WA TOH-
 عَلَى أَحْيِيَنِي MAA YEYANEE
 وَ طَاعَتِهِمْ AHYAYTANEE A'LAA TAA-
 لِي ثَمِّيَنِي A'TEHIM WA TOMEETANEE
 عَلَى أَمَّتِي EZAA AMATTANEE A'LAA
 طَاعَتِهِمْ وَ أَنْ TAA-A'TEHIM WA AN LAA
 لَا تَمْحُو مِنْ TAMHOWA MIN QALBEE
 قَلْبِي مَوَدَّتَهُمْ وَ MAWADDATAHUM WA
 وَ مَحَبَّتَهُمْ MAHABBATAHUM WA
 بَعْضَ أَعْدَائِهِمْ BUGHZA A-A'ADAAA-EHIM
 وَ مُرَافِقَةَ WA MORAAFAQATA
 وَ أَوْلِيَائِهِمْ AWLEYAAA-EHIM WA
 بِرَّهُمْ وَ أَسْأَلُكَ BIRRAHUM WA AS-ALOKA
 بِرَبِّ أَنْ تَقْبَلَ YAA RABBE AN TAQBALA
 ذَلِكَ مِنِّي وَ ZAALEKA MINNEE WA
 لِي نُحَبِّبَ إِلَيَّ TOHABBEBE ELAYYA
 وَ عِبَادَتِكَ E'BAADATAKA WAL
 الْمُواظِبَةَ عَلَيْهَا MOWAAZABATA A'LAYHAA
 وَ نُنَسِّطُنِي لَهَا 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 تَبَعُّضَ إِلَى
 مَعَاصِيكَ وَ
 مَحَارِمِكَ وَ
 تَدْفَعِنِي عَنْهَا وَ
 تُجَنِّبَنِي
 النَّقْصِيرَ فِي
 صَلَاتِي وَ
 الْأِسْتِهَانَةَ بِهَا
 وَ التَّرَاخِي
 عَنْهَا وَ تُوَفِّقَنِي
 لِتَأْدِيَّتِهَا كَمَا
 فَرَضْتَ □ وَ
 أَمَرْتَ بِهِ عَلَيَّ
 سُنَّةَ رَسُولِكَ
 صَلَوَاتِكَ عَلَيْهِ
 وَ الْهَيْ □ وَ
 رَحْمَتِكَ □ وَ
 بَرَكَاتِكَ
 خُضُوعًا وَ
 خُشُوعًا وَ
 تَشْرِيحَ صَدْرِي
 لِإِتْيَاءِ الزَّكَاةِ وَ
 إِعْطَاءِ
 الصَّدَقَاتِ وَ
 بَدْلِ الْمَعْرُوفِ
 وَ الْأِحْسَانِ إِلَى
 شَيْعَةِ آلِ مُحَمَّدٍ
 وَ مُوَاسَاتِهِمْ وَ
 لَا تَتَوَفَّانِي إِلَّا
 بَعْدَ أَنْ تَرزُقَنِي
 حَجَّ بَيْنِكَ
 الْحَرَامِ □ وَ
 زِيَارَةَ قَبْرِ نَبِيِّكَ
 وَ قُبُورِ الْأَنْبِيَاءِ
 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
تُهَوِّنَ 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
رُحْمَةٍ 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 تَجْعَلَ دَمْعِي	A'BRATEE JAAREYATAN		before me, and not to take
عَزِيرًا 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	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
الْأَسْقَامِ	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
تُصَرِّفُ قَلْبِي	elayya ABWAABAHU	WA	broad; and to make me,
عَنِ الْحَرَامِ وَ	TOSABBETA NIYYATEE	WA	through these, dispense with
تُبْعِضُ إِلَيَّ	FE'LEE A'LAYHE	WA	the humiliating appeals and
وَالْمَعَاصِيكَ وَ	TAMUDDA FEE U'MREE	WA	the unreachable sources; and
تُحَبِّبُ إِلَيَّ	TUGH-LEQA ABWAABAL		to save me from them with
الْحَلَالَ وَ تَفْتَحُ	MEHANE A'NNEE	WA LAA	good health as regards my
إِلَيَّ أَبْوَابَهُ وَ	TAS-LuBANEE	MAA	religion and my self and my
وَتُنَبِّئُ 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
الْمِحْنِ عَنِّي وَ
لَا تَسْلُبْنِي مَا
مَنَنْتَ بِهِ عَلَيَّ
وَ لَا تَسْتَرِدَّ
شَيْئًا مِنَّمَا
أَحْسَنْتَ بِهِ إِلَيَّ
وَ لَا تَنْزِعْ مِنِّي
النَّعَمَ الَّتِي
أَنْعَمْتَ بِهَا
عَلَيَّ وَ تَزِيدْ
فِي مَا خَوَّلْتَنِي وَ
تَضَاعَفْهُ
أَضْعَافًا
مُضَاعَفَةً وَ
تَرْزُقْنِي مَا لَا
كَثِيرًا وَاسِعًا
سَائِعًا هُنَيْنًا
نَافِيًا وَافِيًا وَ
عِزًّا بَاقِيًا كَافِيًا
وَ جَاهًا
عَرِيضًا مَنِيحًا
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
 تُبَلِّغُنِي نَهَايَةَ
 أَمَلِي فِي دُنْيَايَ
 وَ آخِرَتِي وَ
 تَجْعَلَ عَاقِبَةَ
 أَمْرِي مَحْمُودَةً
 وَ حَسَنَةً سَلِيمَةً وَ
 تَجْعَلْنِي رَحِيبَ
 الصَّدْرِ وَ أَسْعَ
 الْحَالِ حَسَنَ
 الْخُلُقِ بَعِيدًا مِنْ
 الْبُخْلِ وَ الْمَنَعِ
 وَ التَّفَاقُحِ وَ
 الْكِبْرِ وَ الْبُهْتِ
 وَ قَوْلِ الزُّورِ
 وَ تَرَسِّخْ فِي
 قَلْبِي مَحَبَّةَ
 مُحَمَّدٍ وَ آلِ
 مُحَمَّدٍ وَ
 شِيَعَتِهِمْ وَ
 تَحْرُسْنِي يَا
 رَبِّ فِي نَفْسِي
 وَ أَهْلِي وَ مَالِي
 وَ وَدَيْي وَ أَهْلِي
 وَ حُرَانَتِي وَ
 إِخْوَانِي وَ أَهْلِي
 وَ مَوَدَّتِي وَ
 ذُرِّيَّتِي
 بِرَحْمَتِكَ □ وَ
 جُودِكَ. اللَّهُمَّ
 هَذِهِ حَاجَاتِي
 عِنْدَكَ وَ قَدْ
 اسْتَكْرَرْتُهَا
 لِلْوَمِيِّ وَ شَحِي
 وَ هِيَ عِنْدَكَ
 صَغِيرَةٌ حَقِيرَةٌ
 وَ عَلَيْكَ سَهْلَةٌ
 بِسِيرَةٍ 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
 HOZANATEE 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
أَلِ مُحَمَّدٍ عَلَيْهِ
وَ عَلَيْهِمُ السَّلَامُ
عِنْدَكَ وَ بِحَقِّهِمْ
عَلَيْكَ وَ بِمَا
أَوْجَبْتَ لَهُمْ وَ
بِسَائِرِ أُنْبِيَائِكَ
وَ رُسُلِكَ وَ
أَصْفِيَائِكَ وَ
أَوْلِيَائِكَ
الْمُخْلِصِينَ مِنْ
عِبَادِكَ وَ
بِاسْمِكَ الْأَعْظَمِ
الْأَعْظَمِ لَمَّا
قَضَيْتَهَا كُلَّهَا وَ
أَسْعَفْتَنِي بِهَا وَ
لَمْ تُخَيِّبْ أَمَلِي
وَ رَجَائِي وَ
شَفَعِ صَاحِبِ
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
الْمُنْتَجِبِينَ فَإِنَّ
لَكَ عِنْدَ اللَّهِ
تَقَدَّسَتْ أَسْمَاؤُهُ
الْمَنْزِلَةَ
الشَّرِيفَةَ وَ
الْمَرْتَبَةَ الْجَلِيلَةَ
وَ الْجَاهِ
الْعَرِيفَةَ. 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 HAAZEHIL
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
 وَ شَفَعَائِي
 قَدَّمْتُهُمْ أَمَامَ
 حَاجَتِي وَ
 طَلِبَاتِي هَذِهِ
 فَاسْمَعْ مِنِّي وَ
 اسْتَجِبْ لِي وَ
 أَفْعَلْ بِي مَا
 أَنْتَ أَهْلُهُ يَا
 أَرْحَمَ
 الرَّاحِمِينَ.
 اللَّهُمَّ وَ مَا
 قَصَرْتُ عَنْهُ
 مَسْئَلَتِي وَ لَمْ
 تَبْلُغْهُ فِطْنَتِي
 مِنْ صَالِحِ
 دُنْيَايَ وَ دُنْيَايَ
 وَ آخِرَتِي
 فَاغْنِنِي بِهِ عَلَيَّ
 وَ احْفَظْنِي وَ
 احْرُسْنِي وَ
 هَبْ لِي وَ
 اغْنِرْ لِي وَ مِنْ
 أَرَادَنِي بِسُوءٍ
 أَوْ مَكْرُوهٍ مِنْ
 شَيْطَانٍ مَرِيدٍ
 أَوْ سُلْطَانٍ
 عَنِيدٍ أَوْ
 مُخَالَفٍ 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 يَدَهُ وَ WA AKHWAALEE WA
 أَصْرَفَ عَنِّي WA KHAALAATEE WA
 كَنَدَهُ وَ أَشْغَلَهُ WA AJDAADEE WA JADDAATEE
 بِنَفْسِهِ وَ أَكْفَيْتِي WA AWLAADEHIM WA
 شَرَّهُ وَ شَرَّ WA ZARAA-REEHIM WA
 أَتْبَاعَهُ وَ AZWAAJEE WA
 شَيْطَانِيهِ وَ ZURRIYYAATEE WA AQRE-
 أَجْرَنِي مِنْ كُلِّ BAAA-EE WA ASDE-QAAA-
 مَا يَضُرُّنِي وَ EE WA JEERAANEE WA
 يُجْجِفُ بِي وَ IKHWAANEE FEEKA MIN
 أَعْطَيْتَنِي جَمِيعَ AHLISH SHARQE WAL
 الْخَيْرِ كُلِّهِ مِمَّا GHARBE WA LE-JAMEE-E'
 أَعْلَمُ وَ مِمَّا لَا AHLE MAWADDATEE
 أَعْلَمُ. اللَّهُمَّ MENAL MO'MENEENA WAL
 صَلِّ عَلَيَّ MO'MENAATIL AHYAAA-E
 مُحَمَّدٍ وَ آلِ MINHUM WAI AMWAATE
 مُحَمَّدٍ وَ أَغْفِرْ WA LE-JAMEE-E' MAN
 لِي وَ لِيُؤَدِّي وَ A'LLAMANEE KHAYRAN AW
 لِأَخَوَانِي وَ TA-A'LLAMA MINNEE
 أَخَوَاتِي وَ I'LMAN. ALLAAHUMMA
 أَعْمَامِي وَ ASHRIKHUM FEE SAALEHE
 عَمَاتِي وَ DO-A'AA-EE WA
 أَخَوَالِي وَ ZEYAARATEE LE-MASH-
 خَالَاتِي وَ HADE HUJJATEKA WA
 أَجْدَادِي وَ WALIYYEKA WA ASH-
 جَدَاتِي وَ RIKNEE FEE SAALEHE AD-
 أَوْلَادِهِمْ وَ E'YATEHIM BE RAHMATEKA
 ذُرَارِيهِمْ وَ YAA ARHAMAR
 زَوَاجِي وَ RAAHEMEENa WA BALLIGH
 ذُرِّيَّاتِي وَ WALIYYaKA MINHOMUS
 أَقْرَبَائِي وَ SALAAMA WAS SALAAMO
 أَصْدِقَائِي وَ A'LAYKA WA RAHMATUL
 جِيرَانِي وَ LAAHE WA BARAKAATOH.
 إِخْوَانِي فِيكَ YAA SAYYEDEE YAA
 مِنْ أَهْلِ الشَّرْقِ MAWLAAYAA YAA "FOLAAN
 وَ الْعَرَبِ وَ aBNa FOLAANin" SALLAL
 وَلِجَمِيعِ أَهْلِ LAAHO A'LAYKA WA A'LAA
 مَوَدَّتِي مِنْ ROOHEKA WA BADANEKA
 وَ الْمُؤْمِنِينَ ANTA WASEELATEE ELAL
 الْمُؤْمِنَاتِ 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.¹

الْأَحْيَاءِ مِنْهُمْ وَ
 الْأَمْوَاتِ، وَ
 لِجَمِيعٍ مِّنْ
 عِلْمِنِي خَيْرًا أَوْ
 تَعْلَمَ مِنِّي عِلْمًا.
 اللَّهُمَّ أَشْرِكُهُمْ
 فِي صَلَاحِ
 دُعَائِي وَ
 زِيَارَتِي لِمَشْهَدِ
 حُجَّتِكَ وَ وِلَايَتِكَ
 وَ أَشْرِكْنِي فِي
 صَلَاحِ أَدْعِيَّتِهِمْ
 بِرَحْمَتِكَ يَا
 أَرْحَمَ الرَّاحِمِينَ
 وَ بَلِّغْ وِلَايَتِكَ
 مِنْهُمْ السَّلَامَ وَ
 السَّلَامَ عَلَيْكَ وَ
 رَحْمَةَ اللَّهِ وَ
 يَا بَرَكَاتِهِ. يَا
 سَيِّدِي وَ
 يَا مَوْلَايَ
 يَا فُلَانُ "فُلَانُ
 صَلَّى
 اللَّهُ عَلَيْكَ وَ
 عَلَي رُوحِكَ وَ
 بَدَنِكَ أَنْتَ
 وَسَيِّدَتِي إِلَى اللَّهِ
 وَ ذَرِيعَتِي إِلَيْهِ
 وَلِي حَقِّ
 مُوَالَاتِي وَ
 تَأْمِينِي فَكُنْ
 شَفِيعِي إِلَى اللَّهِ
 عَزَّ وَجَلَّ فِي
 الْوُقُوفِ عَلَى
 قِصَّتِي هَذِهِ وَ
 صَرْفِي عَنِ
 مَوْقِفِي هَذَا
 بِالنُّجْحِ بِمَا
 سَأَلْتَهُ كُلَّهُ
 وَ بِرَحْمَتِهِ

ELAYHE WALEE HAQQO
 MOWAALAATEE WA
 TAAMEELEE FAKUN SHA-
 FEE-E'E ELAL LAAHE A'ZZA
 WA JALLA FIL WOQOOFE
 A'LAA QISSATEE HAAZEHI
 WA SARFEE A'N
 MAWQEFEE HAAZAA BIN-
 NUJHE BEMAA SA-ALTOHU
 KULLaHu BE-RAHMATEHI
 WA QUDRATEHI.
 ALLAAHUMMAR ZUQNEE
 A'QLAN KAAMELAN WA
 LUBBAN RAAJEHAN WA
 I'ZZAN BAAQEYAN WA
 QALBAN ZAKIYYAN WA
 A'MALAN KASEERAN WA
 ADABAN BAARE-A'N WAJ
 A'L ZAALEKA KULLAHU LEE
 WA LAA TAJ-A'LHO A'LAYYA
 BE-RAHMATEKA YAA
 ARHAMAR RAAHEMEEN.

قَدْرَتِهِ ۝
اللَّهُمَّ
ارْزُقْنِي عَقْلاً
كَامِلاً وَ لُبّاً
رَاجِحاً وَ عِزّاً
بَاقِياً وَ قَلْباً
زَكِياً وَ عَمَلاً
كَثِيراً وَ أَدَباً
بَارِعاً ۝ اجْعَلْ
ذَلِكَ كُلَّهُ لِي وَ
لَا تَجْعَلْهُ عَلَيَّ
بِرَحْمَتِكَ يَا
أَرْحَمَ
الرَّاحِمِينَ.

¹ 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 حَجَبْتَ دُعَائِي عَنْكَ وَ حَالَتْ بَيْنِي وَ بَيْنَكَ فَأَسْأَلُكَ أَنْ تُقْبَلَ عَلَيَّ بِوَجْهِكَ الْكَرِيمِ وَ تُنْزِلَ عَلَيَّ رَحْمَتَكَ وَ تُنْزِلَ عَلَيَّ بَرَكَاتِكَ وَ أَنْ كَانَتْ قَدْ مَنَعَتْ أَنْ تَرْفَعَ لِي إِلَيْكَ صَوْتًا أَوْ تَغْفِرَ لِي ذَنْبًا أَوْ تَتَجَاوَزَ عَنِّي خَطِيئَةَ مُهْلِكَةٍ 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 مَنزِلَةً وَ مَكَانًا عِنْدَكَ مُحَمَّدٍ وَ عَثْرَتِهِ الطَّاهِرِينَ الْأَيْمَةَ 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 bekarame 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 blessings 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
طَاعَتَهُمْ وَأَمَرْتِ
بِمَوَدَّتِهِمْ وَ
جَعَلْتَهُمْ
وَأَمْرٍ مِنْ بَعْدِ
رَسُولِكَ صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ يَا
مُذَلَّ كُلِّ جَبَّارٍ
عَيْنِي وَيَا مُعِزَّ
الْمُؤْمِنِينَ بَلِّغْ
مَجْهُودِي فَهَبْ
لِي نَفْسِي السَّاعَةَ
وَ رَحْمَةً 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.

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
وَ لَا أَحَدٌ أَشَقَى
مِنْ قَصْدِهِ مُؤَمَّلًا
فَاتَبَ عَنْهُ خَائِبًا
اللَّهُمَّ إِنِّي أَعُوذُ
بِكَ مِنْ شَرِّ
الْإِيَابِ وَخَيْبَةِ
الْمُنْقَلَبِ وَ
الْمُنَاقَشَةِ عِنْدَ
الْحِسَابِ وَ
حَاشَاكَ يَا رَبِّ
أَنْ تُقْرَنَ طَاعَةٌ
وَلَيْكَ بِطَاعَتِكَ
وَ مَوَالَاتِهِ
بِمَوَالَاتِكَ وَ
مَعْصِيَتِهِ
بِمَعْصِيَتِكَ ثُمَّ
تَوَيْسَ 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

<p> الْمُتَحَمِّلِ مِنَ بُعْدِ الْبِلَادِ إِلَى قَبْرِهِ وَعِزَّتِكَ يَا رَبِّ لَا يَنْعَقِدُ عَلَى ذَلِكَ ضَمِيرِي إِذْ كَانَتِ الْقُلُوبُ بِالْجَمِيلِ إِلَيْكَ تُسَيَّرُ </p>	<p> motahammela min bo'dil belaade elaa qabrehi wa i'zzateka yaa rabbe laa yan-a'qedo a'laa zaaleka zameeree 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.¹ </p>
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¹ 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 أَمْرٍ خَلَقَهُ وَ قَرَنَ طَاعَتَكَ بِطَاعَتِهِ وَ مَوَالَاتِكَ بِمَوَالَاتِهِ تَوَلَّ صَلَاحَ حَالِي مَعَ اللَّهِ عَزَّ وَجَلَّ وَ اجْعَلْ حَظِّي مِنْ زِيَارَتِكَ تَخْلِيطِي بِخَالِصِي زُورَارِكَ الَّذِينَ تَسْأَلُ اللَّهُ عَزَّ وَ جَلَّ فِي عُنُقِ رِقَابِهِمْ وَ تَرْغَبُ إِلَيْهِ فِي حُسْنِ ثَوَابِهِمْ. فَهَا أَنَا الْيَوْمَ بِقَبْرِكَ لَا أَيْدُ وَ بِحُسْنِ دِفَاعِكَ عَنِّي عَائِدُ فَتَلَاغِي يَا مَوْلَايَ وَ أَدْرِكُنِي وَ أَسْأَلُ اللَّهِ 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 takhleete 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.¹</p>
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جَاهًا عَظِيمًا) صَلَّى اللهُ عَلَيْكَ وَسَلَّمَ تَسْلِيمًا	sallal laaho a'layka wa sallama tasleemaa.
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1 Behaar al-Anwaar, vol. 102, p. 173

(4) Fourth supplication

This supplication may also be recited after performing the ziyarat of Imam Reza (a.s.) and other infallible Imams (a.s.):

<p>اللَّهُمَّ لَوْ وَجَدْتُ شَفِيعًا أَقْرَبَ إِلَيْكَ مِنْ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الْأَخْيَارِ الْأَتْقِيَاءِ الْأَبْرَارِ عَلَيْهِمْ وَ عَلَيْهِمُ السَّلَامُ لَا سَتَسْفَعْتُ بِهِمُ إِلَيْكَ وَ هَذَا قَبْرُ وَلِيِّ مِنْ أَوْلِيَائِكَ 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 شَعْتِي وَ تَصْلُحُ بِهَا حَالِي فِي الدُّنْيَا وَ الْآخِرَةِ فَإِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ إِنْ ذُنُوبِي لَمَّا فَاتَتْ الْعَدَدَ وَ جَازَتْ 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}
 بِالْبَشْرِى ^{وَأَمْتَعَلَقًا}
 مِنْهُ ^{بِالْعُرْوَةِ}
 الْوُثْقَى ^{وَهَا أَنَا يَا}
 مَوْلَايَ ^{قَدِ}
 اسْتَشْفَعْتُ ^{بِهِ إِلَيْكَ}
 وَأَقْسَمْتُ ^{بِهِ}
 عَلَيْكَ ^{فَارْحَمِ}
 عُرْبَتِي ^{وَاقْبَلْ}
 تَوْبَتِي. ^{اللَّهُمَّ إِنِّي}
 لَا أَعُوذُ ^{عَلَى}
 صَالِحَةٍ ^{سَلَفَتْ}
 مِنِّي ^{وَلَا أَتَّقُ}
 بِحَسَنَةٍ ^{تَقُومُ}
 بِالْحُجَّةِ ^{عَنِّي وَ لَوْ}
 أَنِّي ^{قَدَّمْتُ}
 حَسَنَاتٍ ^{جَمِيعَ}
 خَلْقِكَ ^{ثُمَّ خَالَفْتُ}
 طَاعَةَ ^{أَوْلِيَائِكَ}
 لَكَأَنَّ ^{تِلْكَ}
 الْحَسَنَاتُ ^{مُرْعَجَةٌ لِي عَنْ}
 جِوَارِكَ ^{غَيْرِ}
 حَائِلَةٍ ^{بَيْنِي وَبَيْنَ}
 نَارِكَ ^{فَلِذَلِكَ}
 عَلِمْتُ ^{أَنَّ أَفْضَلَ}
 طَاعَتِكَ ^{طَاعَةِ}
 أَوْلِيَائِكَ. ^{اللَّهُمَّ}
 ارْحَمِ ^{تَوَجُّهِي}
 بِمَنْ ^{تَوَجَّهْتُ بِهِ}
 إِلَيْكَ ^{فَلَقَدْ عَلِمْتُ}
 أَنِّي ^{غَيْرُ وَاحِدٍ}
 أَعْظَمُ ^{مِقْدَارًا مِنْهُمْ}
 لِمَكَانِهِمْ ^{مِنْكَ يَا}
 أَرْحَمَ ^{الرَّاحِمِينَ.}
 اللَّهُمَّ ^{إِنَّكَ بِالْإِنْعَامِ}
 مَوْصُوفٌ ^{وَلِيَّكَ}
 بِالشَّفَاعَةِ ^{لِمَنْ أَنَاهُ}
 مَعْرُوفٌ ^{فَإِذَا شَفَعَ}
 فِيَّ ^{مُتَقَضًّا 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
 innee laa o-a'wwelo a'laa
 saalehatin salafat minnee
 wa laa asego be-hasanatin
 taqoomo bil-hujjate a'neer
 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 haa-
 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 manzela.

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

وَجْهَكَ عَلَيَّ مُقْبِلًا
 وَإِذَا كَانَ وَجْهَكَ
 عَلَيَّ مُقْبِلًا أَصْبْتُ
 مِنَ الْجَنَّةِ مَنْزِلًا.
 اللَّهُمَّ فَكَمَا اتَّوَسَّلَ
 بِهِ إِلَيْكَ أَنْ تَمَنَّ
 عَلَيَّ بِالرِّضَا وَ
 النِّعَمِ. اللَّهُمَّ ارْضِهِ
 عَنَّا وَ لَا تُسْخِطْهُ
 عَلَيْنَا وَ اهْدِنَا بِهِ
 وَ لَا تُضِلَّنَا فِيهِ وَ
 اجْعَلْنَا فِيهِ عَلَى
 السَّبِيلِ الَّذِي
 تَخْتَارُهُ وَ أَضْفِ
 طَاعَتِي إِلَى
 خَالِصِ نِيَّتِي فِي
 تَحِيَّتِي يَا أَرْحَمَ
 الرَّاحِمِينَ. اللَّهُمَّ
 صَلِّ عَلَى خِيَارِ
 خَلْقِكَ مُحَمَّدٍ وَ آلِهِ
 كَمَا أَتَّجَبْتَهُمْ عَلَى
 الْعَالَمِينَ □ وَ
 اخْتَرْتَهُمْ عَلَى عِلْمٍ
 مِنَ الْأَوَّلِينَ. اللَّهُمَّ
 وَ صَلِّ عَلَى
 حُجَّتِكَ وَ صَفْوَتِكَ
 مِنْ بَرِيَّتِكَ الْتَّالِي
 لِنَبِيِّكَ الْمُقِيمِ
 لِأَمْرِكَ عَلَيَّ بِنِ
 أَبِي طَالِبٍ وَ صَلِّ
 عَلَى فَاطِمَةَ
 الرَّهْرَاءِ سَيِّدَةِ
 نِسَاءِ الْعَالَمِينَ وَ
 صَلِّ عَلَى الْحَسَنِ
 وَ الْحُسَيْنِ شَفِيئِي
 عَرَشِيكَ 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-
 nabiiyekal 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 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

وَ مُوسَىٰ وَ عَلِيٍّ
 وَ مُحَمَّدٍ وَ عَلِيٍّ وَ
 الْحَسَنِ وَ الْخَلْفِ
 الصَّالِحِ الْبَاقِي
 مَصَابِيحِ الظَّالِمِ وَ
 حُجُجِكَ عَلَى
 جَمِيعِ الْأَنَامِ خَزَنَةَ
 الْعِلْمِ أَنْ يَعْذِمَ وَ
 حُمَاةَ الدِّينِ أَنْ
 يَنْتَقِمَ صَلَاةً يَكُونُ
 الْجَزَاءُ عَلَيْهَا أَتَمَّ
 رِضْوَانِكَ وَ
 نَوَامِي بَرَكَاتِكَ وَ
 كَرَامَاتِكَ إِحْسَانِكَ.
 اللَّهُمَّ الْعَنِ أَعْدَائَهُمْ
 مِنَ الْجِنِّ وَ الْإِنْسِ
 أَجْمَعِينَ وَ
 ضَاعِفِ عَلَيْهِمُ
 الْعَذَابَ الْأَلِيمَ وَ
 السَّلَامُ عَلَيْكَ وَ
 رَحْمَةُ اللَّهِ وَ
 بَرَكَاتُهُ.

anaame khazanatil ilme
 an ya'dema wa homaatid
 deene an yasqoma
 salaatan yakoonul jazaaa-
 o a'layhaa atamma
 rizqaaneka wa
 nawaameya barakaateka
 wa karaaa-ema ehsaanek.
 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 rahmatul laahe
 wa barakaatoh.

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 and Peace be on
 you and mercy of Allah and his
 blessing.¹

¹ Ketaab Fee al-Ziyaaraat Wa al-Adiyyah (manuscript), p. 36

(5) Fifth supplication

يَا ذَا الْقُدْرَةِ الْجَامِعَةِ وَالرَّحْمَةِ الْوَاسِعَةِ وَالْمِنَنِ الْمُتَّابِعَةِ وَالْأَلَاءِ الْمُتَوَاتِرَةِ وَالْأَيْدِي الْجَمِيلَةِ (الْجَلِيلَةِ) وَالْمَوَاهِبِ الْجَزِيلَةِ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَالصَّادِقِينَ وَ اعْطِنِي سُؤْلِي وَ اجْمَعْ شَمْلِي وَ لِمَّ شَعْنِي وَ زَكِّ عَمَلِي وَ لَا تُزِلَّ قَدَمِي وَ لَا تَكْلِنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا وَ لَا تُخَيِّبْ طَمَعِي وَ لَا تُبَدِّ عَوْرَتِي وَ لَا تَهْتِكْ سِرِّي وَ لَا تُوحِشْنِي وَ لَا تُؤَيِّسْنِي وَ كُنْ بِي رَوْفًا رَحِيمًا وَ اهْدِنِي وَ زَكِّنِي وَ طَهِّرْنِي وَ صَفِّنِي وَ اصْطَفِنِي وَ خَلِّصْنِي وَ اسْتَخْلِصْنِي وَ اصْنَعْنِي وَ اصْطَنَعْنِي وَ قَرِّبْنِي إِلَيْكَ وَ لَا تُبَاعِدْنِي عَنْكَ وَ الطِّفِّ بِي وَ لَا تُخَفِّنِي (وَ لَا تُخَيِّبْنِي) وَ	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 khallisnee 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
 تُهَيِّئِي وَ مَا أَسْأَلُكَ
 فَلَا تُحْرِمْنِي وَ مَا
 لَا أَسْأَلُكَ فَاجْمَعُهُ
 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
 بَرَكَاتِكَ 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 أِهْمَنِي
 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
 nabiiyeka 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
 lammas 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.¹

يَا بُرْهَانَ يَا مُنِيرُ يَا مُبِينُ يَا رَبَّ لِكْفِينِي شَرَّ الشُّرُورِ وَ أَفَاتِ الدُّهُورِ وَ أَسْأَلُكَ النَّجَاةَ يَوْمَ يُنْفَخُ فِي الصُّورِ	sharrash shoroore wa aafaatid dohoore wa as- alokan najaata yawma yunfakho fis soor.
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1 Ketaab Fee al-Ziyaaraat Wa al-Adiyyah (manuscript), p. 32

(6) Sixth supplication

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَلَا تَدَعُ لِي فِي هَذَا الْمَكَانِ الْمُكْرَمِ وَالْمَشْرِيدِ الْمُعْظَمِ ذَنْبًا إِلَّا غَفَرْتَهُ، وَلَا هَمًّا إِلَّا فَرَجْتَهُ، وَلَا كَرْبًا إِلَّا كَشَفْتَهُ، وَلَا غَمًّا إِلَّا أَدْبَيْتَهُ، وَلَا حُزْنَ إِلَّا سَلَبْتَهُ، وَلَا دَيْنًا إِلَّا قَضَيْتَهُ، وَلَا عَدُوًّا إِلَّا كَفَيْتَهُ (قَصَمْتَهُ) وَلَا مَرِيضًا إِلَّا شَفَيْتَهُ، وَلَا عَافِيَةً إِلَّا كَسَوْتَهُ، وَلَا عَيْنًا إِلَّا سَتَرْتَهُ، وَلَا رِزْقًا إِلَّا بَسَطْتَهُ، وَلَا خَوْفًا إِلَّا أَمَنْتَهُ، وَلَا شَمْلًا إِلَّا جَمَعْتَهُ، وَلَا غَائِبًا إِلَّا حَفِظْتَهُ، وَلَا دَعْوَةَ إِلَّا أَجَبْتَهَا، وَلَا مَسْأَلَةً إِلَّا أَعْطَيْتَهَا، وَلَا أَمَانَةً إِلَّا أَدْبَيْتَهَا، وَلَا فِتْنَةً إِلَّا صَرَفْتَهَا، وَلَا حَاجَةً مِّنْ جَوَائِجِ الدُّنْيَا وَالْآخِرَةِ لَكَ فِيهَا رِضَىٰ 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!¹

قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ.	salaahun illaa qazaytahaa yaa arhamar raahemeen.
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1 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 الْمَنْعُوتِ بِصِفَاتِ الْجَلَالِ فِي أَزَلِ الْأَزَالِ وَأَبْدِ الْأَبَادِ يَا مَنْ لَا تَحْوِيهِ الْأَقْطَارُ وَ لَا يَمُرُّ عَلَيْهِ اللَّيْلُ وَ النَّهَارُ يَا حَاضِرًا لَيْسَ بِمَوْجُودٍ يَا غَائِبًا لَيْسَ بِمَفْقُودٍ يَا مَنْ لَيْسَ بِذِكْرٍ وَ أَنْتَى وَ لَا قَوْلٍ وَ لَا مَعْنَى وَ يَا مَنْ عَبَّرَتْ عَنْهُ الْعُقُولُ بِغَيْرِ مَعْرِفَةِ الْمَعْنَى يَا مَنْ لَمْ يَسْبِقْ كَوْنُهُ لَوْ لَا عَلَى كَوْنِهِ آخِرًا وَ لَا كَوْنِهِ بَاطِنًا عَلَى كَوْنِهِ ظَاهِرًا وَ جَعَلَ الْعُقُولَ فِي بَيْدَاءِ كِبَرِيَّاتِهِ وَ الْهَيْمَةِ 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 aazaale 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-zakarín wa unsaa wa laa qawlin wa laa ma'nán 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 kibreyaana-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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تَقَدَّسَ عَنِ أَفْعَالِ
الْمَخْلُوقِينَ وَ يَا
بَاعَثَ الْأَنْبِيَاءَ
الْمَعْصُومِينَ
أَصْلًا وَ فَرْعًا وَ
خُلُقًا وَ خُلُقًا
لِيَتَّقَدَّ إِلَى
اتِّبَاعِهِمْ عُقُولُ
الْمَأْمُورِينَ يَا
مُسْتَخْلَفَ الْأَيْمَةِ
الطَّاهِرِينَ كَمَا
جَرَتْ سُنَّتُهُ فِي
الْأُمَّمِ الْمَاضِينَ يَا
مَنْ عِلْمُهُ لَا
يَحْتَاجُ إِلَى مَقَالٍ
وَ قَضْدِهِ لَا
يَحْتَاجُ إِلَى سُؤَالٍ
يَا فَاعِلًا بِغَيْرِ
مُبَاشَرَةٍ وَ عَالِمًا
بِغَيْرِ مُعَاشَرَةٍ يَا
مَنْ تَقَدَّسَ عَنِ
قَبْلِ وَ بَعْدِ لِأَنَّهُ
لَا قَبْلَ وَ لَا بَعْدَ
يَا مَنْ يَسْبِقُ
فِعْلُهُ عَلَى
الْمَعْقُولَاتِ لِأَنَّهُ
فَاعِلٌ بِغَيْرِ مِثَالٍ
وَ لَا أَدْوَاتٍ يَا
فَرْدًا لَمْ تُؤْنَسْهُ
الْمَخْلُوقَاتُ يَا
وَاحِدًا لَمْ
تُوجَّسْهُ الْعَدَمَاتُ
يَا مُفْنِيًا لِلْمَوْجُودِ
لَا لِلْسَّامِ وَ
مُوجِدًا لِلْمَعْدُومِ
لِإِظْهِارِ الْجُودِ وَ
الْكَرَمِ وَ لَا
يَنْتَظِرُ حُضُورَ
الْأَزْمِنَةِ
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 hooloil
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

مَن جَلَّ وَجُودُهُ
 الْأَزَلِيُّ عَنِ
 حُلُولِ الْأَرْضَيْنِ
 وَالسَّمَوَاتِ وَ
 عَزَّتْ عِزَّتُهُ
 عَنِ السُّكُونِ وَ
 الْحَرَكَاتِ يَا مَنْ
 لَا تُحَادِيهِ
 الْأَجْرَامُ وَ لَا
 يَتَرَدَّدُ فِي النَّقْصِ
 وَالْإِبْرَامِ صَلَّى
 عَلَى مُحَمَّدٍ الَّذِي
 عَفَدْتَ بِهِ الْغَمَامَ
 ظِلًّا وَ جَعَلْتَهُ
 رَحْمَةً وَ تَوْشِيًّا
 خَيْرِ الْبَرِيَّةِ شَأْبًا
 وَ كَهْبَلًا أَظْهَرَ
 الْمُظْهِرِينَ
 شَيْمَةً وَ أَحْوَدَ
 الْمُسْتَمْطَرِينَ
 إِحْسَانًا وَ أَعْظَمَ
 الْخَلْقِ جُرْتُومَةً
 الَّذِي أَوْضَحْتَ
 بِهِ الدَّلَالَاتِ وَ
 أَنْتَمْتَ بِهِ
 الرِّسَالَاتِ وَ
 صَلَّى عَلَى
 الْمُعْصُومِينَ مِنْ
 عَثْرَتِهِ وَ
 الطَّيِّبِينَ مِنْ
 أَسْرَتِهِ وَ شَرَّفَ
 لَدَيْكَ مَنَازِلَهُمْ وَ
 عَظَّمَ عِنْدَكَ
 مَرَاتِبَهُمْ وَ اجْعَلْ
 فِي □ الرَّفِيقِ
 الْأَعْلَى مَجَالِسَهُمْ
 وَ ارْفَعْ إِلَيَّ
 دَرَجَتَهُ رَسُوكَ
 دَرَجَاتِهِمْ وَ تَمِّمْ
 بِلِقَائِهِمْ سُورُورَهُ

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.
 Elaaher kam min balaaa-in
 sarraftahu a'neer wa kam
 min ne'matin aqrarta behaa
 a'ynee. Alaahee antal laze
 ajabtanee fil izteraare wa
 labbayta da'watee l'ndal
 e'saare famaajaditoka
 bekheelan heena talabtoka
 wa laa munqezan heena
 aradtoka bal wajaditoka 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

وَ كَمَا أَنْجَزْتَ
 بِإِمَامَتِهِمْ وَعَدُو
 فَاقْرُرْ بِرُؤْيَيْهِمْ
 عَيْنُهُمْ وَ عَجَل
 لَنَا فَرَجَهُمْ وَ
 افْعَلْ بِنَا مَا أَنْتَ
 إِلَهُ يَا رَحِمَ
 الرَّاحِمِينَ. لَا إِلَهَ
 كَمَّ مِنْ بَلَاءٍ
 صَرَفْتَهُ عَنِّي وَ
 كَمَّ مِنْ نِعْمَةٍ
 أَقْرَرْتَ بِهَا
 عَيْنِي. لَا إِلَهَ
 أَنْتَ الَّذِي أَجَبْتَنِي
 فِي الْأَضْطِرَارِ وَ
 لَبَّيْتَ دَعْوَتِي
 عِنْدَ الْعَثَارِ فَمَا
 وَجَدْتُكَ بِخِيَلًا
 حِينَ طَلَبْتُكَ وَ لَا
 مُنْقِضًا حِينَ
 أَرَدْتُكَ بَلْ
 وَجَدْتُكَ لِدُعَائِي
 سَامِعًا وَ لِصَوْتِي
 رَاحِمًا فَلَا
 عَدِمْتُكَ كَرِيمَ
 الْعِنَايَاتِ وَ لَا
 خَلَوْتُ مِنْ نِعْمِكَ
 السَّائِغَاتِ. اللَّهُمَّ
 إِنِّي أَقْرُبُ بِمُحَمَّدٍ وَ
 أَوْصِيَائِهِمْ أَيْمَةً
 وَ حُجَجًا وَ أَدِلَاءَ
 وَ سُرُجًا فَادْعُنِي
 يَوْمَ حَشْرِي
 بِإِمَامَتِهِمْ فَإِنَّكَ
 قُلْتَ "يَوْمَ نَدْعُوا
 كُلَّ
 بِلَامَتِهِمْ"
 فَارْؤُؤْ لَاءِ أَيْمَتِي
 فَاجْعَلْنِي 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'nee 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 ahliil
 baytil lazeena azhabta
 a'nhomur rijsa wa
 tahhartahum 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 ejaabatini

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"¹ 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 ۝ وَاللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ
 وَآلِ مُحَمَّدٍ أَوْلَى
 الْأَمْرِ الَّذِينَ
 أَمَرْتَ بِطَاعَتِهِمْ
 وَآلِ الْأَرْحَامِ
 الَّذِينَ أَمَرْتَ
 بِصِلَتِهِمْ وَآلِ
 الذِّكْرِ الَّذِينَ
 أَمَرْتَ بِمَسْأَلَتِهِمْ
 وَذَوِي الْقُرْبَى
 الَّذِينَ أَمَرْتَ
 بِمَوَدَّتِهِمْ وَ
 الْمَوَالِي الَّذِينَ
 أَمَرْتَ بِمُؤَالَاتِهِمْ
 وَمَعْرِفَةِ حَقِّهِمْ
 وَآلِ الْبَيْتِ
 الَّذِينَ أَذْهَبْتَ
 عَنْهُمْ الرَّجْسَ وَ
 طَسَّيْتَهُمْ
 تَطْهِيرًا. اللَّهُمَّ
 إِنِّي أَشْهَدُ
 بِحَقَائِقِ الْإِيمَانِ
 وَصِدْقِ الْيَقِينِ
 أَنَّهُمْ خُلَفَاؤُكَ فِي
 أَرْضِكَ ۝ وَ
 حُجَجِكَ عَلَى
 عِبَادِكَ وَ
 الْوَسَائِلُ إِلَيْكَ وَ
 أَبْوَابُ رَحْمَتِكَ
 فَصَلِّ عَلَيْهِمْ
 أَجْمَعِينَ وَاجْعَلْ
 حَظِّي مِنْ دُعَائِكَ
 إِبَابَةً وَ لَا
 تَجْعَلْ حَظِّي
 مِثْلَهُ تِلَاوَتِهِ.
 اللَّهُمَّ اجْعَلْ
 مَقَامِي إِذَا مَقَامَ
 إِبَابَتِهِ وَ
 اسْتِعْطَافِهِ 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 ehsaanan 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

مَقَامَ تَجْعَلُهُ UMMAHAATE WAL
 وَإِبَانَةٍ AABAAA-E
 فَقَدْ اسْتِخْفَافٍ WAAWEYLAHO
 عَرَفْنَاكَ يَا رَبِّ KULLAMAA TUBTO
 قَبْلَ مُعْطِيًّا A'RAZAT LEE KHATEE-
 السُّؤَالِ فَكَيْفَ لَا ATUN UKHRAA
 عِنْدَ نَزْجُوكَ WAAWAYLAAHO
 وَالصَّرَاعَةِ WOQOOFEE ZALEELAN
 الْإِبْتِهَالِ لَا سِيَّمَا FIL MALAA-E
 وَقَدْ وَعَدْتَنَا WAAWAYLAAHO IN QAALA
 بِالْإِجَابَةِ رABBE "KHOZOOHO'
 أَمَرْتَنَا بِالذُّعَاءِ وَ FAYAA LAHU MIN MAA-
 ضَمَمْتَنَا لَنَا بُلُوغَ KHOOZIN LAA YUQBALO
 الرَّجَاءِ وَ أَنْتَ FEEHIL FeDAAA-O WA LAA
 أَوْفَى الصَّامِنِينَ TANFA-O'HUR RASHAA
 وَ أَرْحَمُ WAAWAYLAAHO
 وَالرَّاجِمِينَ. TARAKTANEE KHATEE-
 أَسْأَلُكَ بِاسْمِكَ ATEE KAT-TAYRE LAYSA
 الَّذِي اسْتَقَرَّ لَهُ LAHU WAKRUN WA LAA
 كُلِّ شَيْءٍ قَرَارٍ O MAAWAA WAAWAYLAAHO
 وَ عَزَّكَ الَّذِي YUBLAA JISMEE WA
 خَضَعَ لَهُ كُلِّ KHATEE-ATEE
 شَيْءٍ إِلَّا أَذْنَتَ JADEEDATUN LAYSA
 لِصَوْتِي أَنْ TUBLAA. ALLAAHUMMA
 يَعْزُجُ إِلَيْكَ وَ INNA ZONOOBEE LAMMAA
 لِدُعَائِي أَنْ يَدْخُلَ FAATATIL A'DADA WA
 عَلَيْكَ وَ أَنْ تَقْضَ JAAZATIL AMADA A'LIMTO
 عَنْ بَصْرِكَ ANNA SHAFAA-A'TA KULLE
 خَطِيئَتِي كَمَا SHAAFE-I'N TAQSORO
 أَمَرْتِ الْمُؤْمِنِينَ A'NHAA HAALATA
 لِأَنَّكَ أَوْلَى بِهِمْ EA'RAAZEKA. LE-ANNAKA
 مِنَ الْمَأْمُورِينَ. EZAA ARADTA TA'ZEEBAL
 لِأَنَّي لِنِ الْخَلْقِ MO-A'ZZEBEENA
 وَجْهِي كَثْرَةَ AKHLAYTA ZIKRAHUM MIN
 ذُنُوبِي وَ اسْفَطْتُ QOLOOBISH SHAAFE-
 مَنَزَلَتِي كَثْرَةَ E'ENA WA LAA HAWLA WA
 عِيُوبِي وَ مَنَعْتَنِي LAA QUWWATA ILLAA
 مِنْكَ إِحْسَانًا وَ BEKA WA LAA HAWLA WA
 زَادْتَنِي لِي عَلَيْكَ LAA QUWWATA ILLAA
 هُوَأَنَا فَانِّي 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 shorterned 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"² 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
 آلِ مُحَمَّدٍ إِلَّا أَنْ
 عَفَوْتَ عَنِّي يَا
 مَوْلَايَ. وَأُوَيْلَاهُ
 عَصَيْتُ مَنْ هُوَ
 أَشْفَقُ مِنْ
 الْأُمَّهَاتِ وَالْأَيَّامِ
 وَأُوَيْلَاهُ كُلَّمَا
 تَبَيَّنْتُ عَرَضْتَ لِي
 خَطِيئَةً أُخْرَى
 وَأُوَيْلَاهُ وَوُقُوفِي
 ذَلِيلًا فِي الْمَلَاءِ
 وَأُوَيْلَاهُ إِنْ قَالَ
 رَبِّي "خُدُوءٌ"
 فَيَا لِمَ مِنْ
 مَاخُودٍ لَا يُقْبَلُ
 فِيهِ الْفِدَاءُ وَلَا
 تَنْفَعُهُ الرَّسِي
 وَأُوَيْلَاهُ تَرَكْتَنِي
 خَطِيئَتِي كَالطَّيْرِ
 لَيْسَ لَهُ وَكْرٌ وَ
 لَا مَأْوَى
 وَأُوَيْلَاهُ يُبْلَى
 جِسْمِي وَ
 خَطِيئَتِي جَدِيدَةً
 لَيْسَ تُبْلَى. اللَّهُمَّ
 إِنْ ذُنُوبِي لَمَّا
 فَاتَتْ الْعَدَدَ وَ
 جَازَتْ الْأَمَدَ
 عَلِمْتُ أَنْ شَفَاعَةَ
 كُلِّ شَافِعٍ تَقْصُرُ
 عَنْهَا حَالَةَ
 إِعْرَاضِكَ. 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
 وَ مَقَامِهِمُ
 الْعَظِيمِ. وَ اسْأَلْكَ
 بِحَقِّ اسْمَائِكَ وَ
 صِفَاتِكَ وَ
 وَحْدَانِيَّتِكَ الَّتِي
 صَلَّتْ عَنْهَا
 الْأَرْأُءُ وَ تَأْتَتْ
 فِيهَا الْعُقُولُ لِنِ
 كَانِ ذَلِكَ فِي
 مَعْلُومِكَ مِنِّي إِلَّا
 عَفْوَتِ عَنِّي وَ
 حَوَّلَتْ 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 مُدْنِيًا كُلَّ
 عُمْرِي مُؤْمِنًا.
 إِلَهِي وَ عِزَّتِكَ لَوْ
 كَانِ لِي صَبْرًا
 عَلَى عَذَابِكَ لَوْ
 جَلَدًا عَلَى
 إِخْتِمَالِ عِقَابِكَ
 لَمَا سَأَلْتُكَ الْعَفْوَ
 عَنِّي وَ لَصَبْرْتُ

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),"³ 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 اتِّقَامِكَ
 مَبْنِي سَخَطًا عَلَى
 نَفْسِي كَيْفَ
 عَصْتِكَ وَ مَقَاتًا
 لَهَا كَيْفَ أَقْبَلْتِ
 عَلَيْهَا وَ أَدْبَرْتِ
 مُعْرِضَةً عَنكَ.
 إِلَهِي كَيْفَ آيَسُ
 مِنْ رَحْمَتِكَ وَ
 أَنْتَ أَرْحَمُ
 الرَّاحِمِينَ وَ
 كَيْفَ أَرْجِعُ
 بِالْخَبِيَّةِ عَنكَ وَ
 أَنْتَ أَكْرَمُ
 الْأَكْرَمِينَ أَبَيْتِ
 إِلَّا إِغْفَاءً وَ
 لِسَائِلِكَ □ إِلَّا
 إِعْطَاءً. □ إِلَّا
 أَمَرْتِ بِالْعَفْوِ وَ
 أَنْتَ أَوْلَى مَنْ
 فَعَلَهُ وَ نَدَبْتِ
 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 لَهُمْ شَهْرُودٌ
 مِنْكَ عَلَيْكَ
 وَسُبْحَانَكَ وَ
 حَنَانِيكَ يَا رَبَّ
 الْعَالَمِينَ. اللَّهُمَّ
 إِنَّكَ قُلْتَ "وَ أَمَا
 السَّائِلُ فَلَا
 تَنْهَرُ" 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

تَنْهَرُ لِي رَبِّي
فَمَا أَوْلَاكَ بِحُسْنِ
النَّظَرِ لِي وَ
بِعِثْقِي إِذَا مَلَكَتْ
رَقِي وَ بِالْعَفْوِ
عَنِّي إِذَا قَدَّرْتَ
عَلَى الْإِنْتِقَامِ
مِنِّي رَبِّ فَمَنْ
ذَا الَّذِي يُسْتَعَاذُ
بِهِ غَيْرَكَ أَوْ
يُنْضَرَعُ إِلَيْهِ
سِوَاكَ أَوْ يُخْضَعُ
لَهُ إِلَّا أَنْتَ يَا ذَا
الْحَوْلِ الشَّدِيدِ
الَّذِي لَا يُطَاقُ وَ
الْقُوَّةِ الْعَظِيمَةِ
الَّتِي لَا يَقُومُ لَهَا
شَيْءٌ رَبِّ ارْحَمْ
لِيهِ النَّفْسَ
الْجُرُوعَ وَ إِذَا
الْبِدْنَ الْقُلُوعَ
الَّذِي لَا يَسْتَطِيعُ
صَوْتَ رَعْدِكَ
فَكَيْفَ يَسْتَطِيعُ
صَوْتَ (سَوِّطِ)
غَضَبِكَ وَ لَا
يَقْوَى عَلَى حَرِّ
شَمْسِكَ فَكَيْفَ
يَصْبِرُ عَلَى حَرِّ
نَارِكَ فَوَعِزَّتِكَ
لَأَلْحَنَنَّ عَلَيْكَ وَ
لَأَقْرَعَنَّ الْبَابَ
أَبَدَ الدَّهْرِ وَ إِنْ
طَرَدْتَنِي مِنْ بَيْنِ
يَدَيْكَ وَ لَادْعُوْتِكَ
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 ANTAZ
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 اسْأَلُكَ أَنْ
 تُثَقِّنِي (تَقْنِنِي)
 وَ حُجَّتِي وَ أَنْ
 تُرِينِي مَا تَقْرُ بِهِ
 عَيْنِي وَ اسْأَلُكَ 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 لَوْحَشْتِي
 وَ الصَّافِحَ عَنِ
 جُرْمِي وَ الْمُؤَوِّرَ
 لِقَبْرِي يَا أَرْحَمَ
 الرَّاحِمِينَ. اللَّهُمَّ
 إِنِّي اسْأَلُكَ
 بِأَقْرَبِ صِفَاتِكَ
 إِلَى الْكَرَمِ فَإِنَّكَ
 أَمَرْتَ الْمُؤَسِّرَ
 أَنْ لَا يَبْخُلَ عَلَى
 الْمُعْسِرِ وَ أَنْتَ
 أَقْدَرُ الْمُؤَسِّرِينَ
 وَ أَكْرَمُ
 الْأَكْرَمِينَ فَلَا
 تَمْنَعْنِي بَجَلِ
 الْمَلَكُوتِ
 تَدَارَكْنِي يَا
 مَوْلَايَ قَبْلَ مَا
 أَمُوتُ فَإِنَّكَ
 كَرِهْتَ لِلْمُضَيَّفِ

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
 EHSANO 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
 OLEHHA 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 ضَيْفَهُ
 الْقِرَاءَ مَعَ قُدْرَتِهِ
 عَلَيْهِ وَ إِنْ لَمْ
 يُهِلِكَ الضَّعِيفَ
 وَ بِمَنْعِهِ
 الْمُضِيفُ يَنْقُصُهُ
 الْبِذْلُ وَ أَنَا
 ضَيْفُكَ وَ مَا لِي
 غِيٌّ عَنِ قِرَائِكَ
 وَ مَتَى مَنَعْتَنِي
 بِتَّ طَاوِيًا فِي
 حِمَاكَ وَ وَصَلْتُ
 إِلَى الْهِلَاكِ يَا
 مَنْ لَا يَنْقُصُهُ
 الْإِحْسَانُ وَ لَا
 يَزِيدُهُ الْحَرَمَانُ
 يَأْمَطُ لَوْبًا فِي كُلِّ
 مَكَانٍ. إِلَّا إِي
 لَيْسَ تَشْبِيهِ
 مَسْأَلَتِي مَسْأَلَةَ
 السَّائِلِينَ لِأَنَّ
 السَّائِلَ إِذَا مُنِعَ
 ائْتَمَعَ وَ رَجَعَ وَ
 أَنَا أَسْأَلُكَ وَ أَلِيحُ
 عَلَيْكَ لِثِقَتِي
 بِكَرَمِكَ وَ جُودِكَ
 وَ حَيَاتِكَ عَنْ رَدِّ
 سَائِلٍ مُسْتَعْطٍ
 لِمَعْرُوفِكَ يَلْتَمِسُ
 صَدَقَتَكَ وَ يُبْنِيحُ
 بِفِنَائِكَ وَ يَطْرُقُ
 بَابَكَ وَ عِزَّتِكَ وَ
 جَلَالِكَ لَوْ طَبَّقَتْ
 دُنُوبِي بَيْنَ
 الْأَرْضِ وَ
 السَّمَاءِ وَ خَرَقَتْ
 النُّجُومَ وَ بَلَغَتْ
 أَسْفَلَ النَّوَى وَ
 جَاوَزَتْ
 الْأَرْضِينَ

SAMAAA-E WA
 KHARAQATIN NOJOOMO
 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 QONOOTO
 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 neediness,
 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?

السَّائِعَةَ السُّفْلَى
 وَ أَوْفَتْ عَلَى
 الرَّمْلِ وَالْحَصَى
 مَا رَدَّنِي الْيَأْسُ
 عَنْ تَوْعِ
 غُفْرَانِكَ وَ لَا
 صَرَفْنِي الْفُتُوطُ
 عَنْ اِنتِظَارِ
 رِضْوَانِكَ رَبِّ
 مَا أَحْسَنَ بِلَاتِكَ
 عِنْدِي وَ فِعَالِكَ
 بِي رَبِّ نَادَيْتُكَ
 مُطِيعًا
 مُسْتَصْرِخًا
 فَاعْتَنِي وَ سَأَلْتُكَ
 عَائِلًا فَاعْتَنِي وَ
 نَائِثٌ عَنْكَ فَكُنْتُ
 قَرِيبًا مِنِّي فَكَيْفَ
 لَا أَشْكُوكَ يَا
 إِلَهِي وَ
 قَدَّاطَلَقْتُ لِسَانِي
 بِذِكْرِكَ رَحْمَةً
 لِي مِنْكَ وَأَضَاتْ
 بَصْرِي حُجَّةً
 مِنْكَ عَلَيَّ وَ
 دَلَلْتُ عَقْلِي عَلَى
 تَوْبِيخِ نَفْسِي وَ
 قَدْ اسْرَفْتُ عَلَى
 إِلَهِي الْكَثِيرِ
 فَتَدَارَكْتَنِي فَمَنْ
 لِي بَعْدَكَ يَا
 مَوْلَايَ فَكَيْفَ
 يَسْتَعْنِي الْعَبْدُ
 عَنْ رَبِّهِ وَ كَيْفَ
 يَسْتَعْنِي الْمُدْنِبُ
 عَمَّنْ يَمْلِكُ
 عُقُوبَتَهُ سَبْدِي
 لَمْ أَرَدْ
 بِمَعْصِيَتِي إِلَّا
 فَقْرًا وَ لَمْ تَرُدْ

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 عَفْوِكَ إِلَّا
سِعَةً فَارْحَمْ
تَضَرَّعِي إِلَيْكَ وَ
انْتِصَابِي بَيْنَ
يَدَيْكَ يَا أَرْحَمَ
الرَّاحِمِينَ. اللَّهُمَّ
إِنَّ لِي فِي قِنُورِ
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
أَعَدَدْتَهُمْ لِأَوْلِيَائِكَ
فَاَجْعَلْنِي مَعَهُمْ
فَإِنِّي لَا أَفْرُقُ
بَيْنَ أَحَدٍ مِنْهُمْ.
إِلَّا نِي أَتَّحْرِقُ
بِالنَّارِ وَجْهِي وَ
كَانَ لَكَ مُصَلِّيًا.
إِلَّا نِي أَتَّحْرِقُ
بِالنَّارِ عَيْنِي وَ
كَانَتْ مِنْ خَوْفِكَ
بَاكِيًا. إِلَّا نِي
أَتَّحْرِقُ بِالنَّارِ
قَلْبِي وَ كَانَ لَكَ
مُجَبًّا. إِلَّا نِي
أَتَّحْرِقُ بِالنَّارِ
جِسْمِي وَ كَانَ
لَكَ خَاضِعًا.
إِلَّا نِي أَتَّحْرِقُ
بِالنَّارِ لِسَانِي وَ
كَانَ لِلْقُرْآنِ تَالِيًا

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 ZANNEE
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,"⁴ 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

ذَاكِرًا. لَكَ ذَاكِرًا.
 لَأَيُّ أَوْ تُحْرِقُ
 بِالنَّارِ أَرْكَانِي
 وَكُنْتُ لَكَ رَاكِعًا
 وَ سَاجِدًا. لَأَيُّ
 رَجَائِي مِنْكَ
 إِحْسَانٌ وَ ظَنِّي
 بِكَ غُفْرَانٌ فَأَقْلِنِي
 عَنِّي فَفَقَدْ كَانَ
 الَّذِي كَانَ لَأَيُّ
 بَقِيَتْ بَيْنَ خَوْفِ
 وَ رَجَاءِ فَخَوْفِكَ
 يُمِئْتُنِي وَ رَجَائِكَ
 يُحْيِينِي وَ
 الذُّنُوبِ صِفَاتِي
 وَ الْعَفْوِ مِنْ
 صِفَاتِكَ يَا مَنْ
 لَهُ رِفْقٌ بِمَنْ
 يُعَانِدُهُ فَكَيْفَ
 بِمَنْ يَتَوَلَّاهُ وَ
 يَسْتَعِظُ بِهِ يَا مَنْ
 كَلَّمَ نُورِي أَجَابَ
 أَنْتَ الَّذِي قُلْتَ
 مِنَ الَّذِي دَعَانِي
 فَلِمَ الْبَيْهِ وَ مَنْ
 الَّذِي سَأَلَنِي فَلِمَ
 أُعْطِيهِ وَ مَنْ
 الَّذِي قَامَ بِيَالِي
 فَلِمَ أُجِيبُهُ وَ أَنْتَ
 الَّذِي قُلْتَ أَنَا
 الْجَوَادُ وَ مَنِّي
 الْجُودُ وَ أَنَا
 الْكَرِيمُ وَ مَنِّي
 الْكَرَمُ وَ مِنْ
 عَلَيَّ كَرَمِي
 الْعَاصِينَ أَنْ
 أَكَلَّاهُمْ فِي
 مَضَاجِعِهِمْ
 كَأَنَّهُمْ
 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

اتَوَلَىٰ حَفِظَهُمْ
 كَانَ لَمْ يُذِنُوا
 رَبِّ اِنِّي اسْأَلُكَ
 بِالْمَرَاجِمِ وَ
 الْمَكَارِمِ التِّي
 اَنْكَرْتِ بِهَا عَلٰى
 الْاَيْسِيْنَ مِنْ
 رَوْحِكَ فَقُلْتِ
 "اِنَّهُ لَا يَنْبَسُ
 مِنْ رَوْحِ اللّٰهِ
 اِلَّا الْقَوْمُ
 الْكَافِرُونَ" اِلَّا مَا
 رَضِيْتِ عَنِّي.
 اِلَّا نِي لَا تَغْضَبُ
 عَلَيَّ فَلَسْتُ اَقُوْمُ
 بِغَضْبِكَ وَ لَا
 تَنْتَبِرًا مِنِّي فَاِنِّي
 مُلَازِمٌ لِّخِدْمَتِكَ
 فَلَسْتُ اِنْفُ مِنْ
 خَجَلِ
 الْمَطْرُوْدِيْنَ وَ لَا
 اَنْقِيْضُ مِنْ رَدِّ
 السَّأَلِيْنَ لِعِلْمِي
 بِنَفْضِ مَا
 اَبْرَمْتَهُ مِنْ
 الشَّقَاءِ اِذَا اَلَحَّ
 السَّأَلُ عَلَيْكَ
 بِاَكْرَمِ الْاَسْمَاءِ
 يَا مَنْ مَهَابَةٌ
 عَدْلُهُ لَا تُؤَيِّسُ
 الْمُسْرِفِيْنَ وَ
 عَمُوْمُ فَضْلِهِ لَا
 يَطْمَعُ الْعَابِدِيْنَ يَا
 خَيْرَ مَنْ تَذَلَّتْ
 لَهٗ الْوُجُوْهُ
 وَخَضَعَتْ لَهٗ
 الرَّقَابُ يَا مَنْ
 لَيْسَ لِحَزَانَتِهِ
 قَفْلٌ وَ لَا بَوَابٌ يَا
 مَنْ حَيْثُ 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 أَحَابَ يَا
 مَلِكِ الْمُلُوكِ وَ
 رَبِّ الْأَرْبَابِ مَا
 فِي عِبَادِكَ أَقْسَى
 قَلْبًا مِنِّي وَ لَا
 مَوْلَىٰ أَعْظَمَ مِنْكَ
 لِي أَدْعُوكَ دُعَاءَ
 مُلِحِّحٍ لَا يَمَلُ
 الدُّعَاءَ وَ لَا
 يَقْطَعُ الرَّجَاءَ
 دُعَاءَ مُلِحِّحٍ
 تَوَاتَرَتْ عَلَيْهِ
 إِمْرُؤُهُ وَ أَخْضَعَ
 لَكَ خُضُوعَ مَنْ
 قَهَرْتَهُ عُمُومُهُ
 فَوْ حَيَوةِ
 وَجْهِكَ الْكَرِيمِ وَ
 عِزَّتِكَ الْقَدِيمِ وَ
 جُودِكَ الْعَمِيمِ
 لَوْلَا مَا أُوْمَلُ مِنْ
 غُفْرَانِكَ الَّذِي
 شَمِلَ كُلَّ شَيْءٍ
 لِأَقْنَيْتَ بِيَدَيْ وَ
 لَوَاسْتَطَعْتُ
 الْهَرَبَ لَهَرَبْتُ
 لَكِنْ لَا يَعْزُبُ
 عَنْكَ مِثْقَالُ ذَرَّةٍ
 وَ لَا مَعْدِلَ عَنْكَ
 فِي نَارٍ وَ لَا
 جَنَّةٍ فَهَرَبْتُ
 مِنْكَ إِلَيْكَ فَلَا
 تُبْطِلُ طَمَعِي وَ
 لَا تُخْفِرُ ذِمَّتِي وَ
 لَا تُخَيِّبُ 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-A'ZZAL
 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 وَالْفَضْلِ
 السَّابِغِ لَا حَوْلَ وَ
 لَا قُوَّةَ إِلَّا بِاللَّهِ
 تَقْوِينَا إِلَى اللَّهِ
 لَا حَوْلَ وَ لَا
 قُوَّةَ إِلَّا بِاللَّهِ
 اسْتِعَانَةً بِاللَّهِ وَ
 رَدَّ الْأَمْرِ إِلَيْهِ لَا
 حَوْلَ وَ لَا قُوَّةَ
 إِلَّا بِاللَّهِ تَمَسُّكًا
 وَ بِاللَّهِ
 اغْتِصَامًا بِحَبْلِهِ
 وَ اعَزَّ 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 وَسَيْلَةً إِلَى
 اللَّهِ وَ الْخَاحَا
 عَلَيْهِ أَنْتَ اللَّهُ
 رَبُّنَا الَّذِي إِيَّاكَ
 نَعْبُدُ وَ كُنْتَ قَبْلَ
 الْأَيَّامِ وَ الْأَزْمَانِ
 وَ كَوْنَتْ كُلُّ
 شَيْءٍ فَاحْسَنْتَ
 كَوْنَهُ فَأَنْتَ اللَّهُ
 الَّذِي لَا تَضْمُكُ
 الْجِهَاتِ وَ لَا
 يَخُونُكَ الْمَكَانُ
 فَأَنْتَ اللَّهُ لَا إِلَهَ
 إِلَّا أَنْتَ حَتَّى قِيَوْمِ
 مَلِكٍ قُدُّوسٍ دَائِمٍ
 مُتَعَالٍ غَيْرِ
 مَوْصُوفٍ وَ لَا

ANTAL LAAHO RABBONAL
 LAZE IYYAAHO NA'BODO
 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 تَعَطَّمَتْ
 حَمِيدًا وَ تَجَبَّرَتْ
 حَلِيمًا وَ تَكَبَّرَتْ
 رَحِيمًا وَ تَعَالَيْتَ
 وَ عَزِيزًا
 وَ تَعَزَّزْتَ كَرِيمًا وَ
 تَقَدَّسْتَ مَجِيدًا وَ
 تَمَجَّدْتَ مَلِيكًا وَ
 تَبَارَكْتَ قَدِيرًا وَ
 تَوَحَّدْتَ رَبًّا
 قَادِرًا عَالِمًا
 جَلِيلًا حَمِيدًا عَلِيًّا
 كَبِيرًا وَ تَفَرَّدْتَ
 بِخَلْقِ الْخَلْقِ كُلِّهِ
 فَمَا مِنْ بَارِعٍ
 مُصَوِّرٍ مُثْقِنٍ
 غَيْرِكَ وَ تَفَضَّلْتَ
 قَيُّومًا قَادِرًا
 مَحْمُودًا عَلِيًّا
 قَاهِرًا مُحْسِنًا
 مَعْبُودًا مَذْكُورًا
 مُبْدِنًا مُعِيدًا
 مُحْيِيًا مُمِيتًا
 بَاعِنًا وَارِثًا وَ
 تَطَوَّلْتَ عَفْوًا
 غَفُورًا وَرَبَّابًا تَوَّابًا
 رَحِيمًا رَوْفًا
 وَدُودًا قَرِيبًا
 مُجِيبًا سَمِيعًا
 بَصِيرًا حَلِيمًا
 حَكِيمًا حَنَّانًا
 مَنَّانًا أَسْأَلُكَ
 بِاسْمِكَ الَّذِي شَقَّ
 بِهِ الْبَحْرُ وَ أُبْرِمَ
 الْأَمْرُ وَ قَدِرَ
 الرَّزْقُ وَ أُسْبِلَ
 السُّنْبُ وَ أُنْزِلَ
 الْقَطْرُ وَ أُعْشِبَ
 الْبُرُ 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 خَصَّ
 بِالذِّكْرِ مُحَمَّدٌ
 الطُّهْرُ وَ عَلِيٌّ
 الْبَدْرُ وَ وَلاؤُهُ
 الْأَمْرُ حُكْمًا لِلنَّبِيِّ
 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 بِعِظْمَةٍ
 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
 بِبَيْتَاءٍ 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 بِسُبْحَانَ لَا
 إِلَهَ إِلَّا أَنْتَ يَا لَا
 إِلَهَ إِلَّا أَنْتَ
 بِمَلَكُوتٍ لَا إِلَهَ
 إِلَّا أَنْتَ يَا لَا إِلَهَ
 إِلَّا أَنْتَ بِجَبْرُوتٍ
 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

إِلَّا ۙ إِلَّا ۙ أَنْتَ
 بِقُوَّةٍ لَا إِلَهَ إِلَّا
 أَنْتَ يَا لَا إِلَهَ إِلَّا
 أَنْتَ بِصِدْقٍ لَا
 إِلَّا ۙ إِلَّا ۙ أَنْتَ
 بِجَمِيعِ ۙ
 الْأَقْسَامِ كُلِّهَا ۙ
 نُصَلِّيْ عَلَى
 مُحَمَّدٍ وَآلِ
 مُحَمَّدٍ وَآلِ تَفْعَلُ
 بِيْ فِعْلٍ عَزِيْزٍ
 تُضَيِّرُ عِ الْيَمِيْنِ
 دَلِيْلٍ فَرَحْمَهُ وَ
 فِعْلٍ غَنِيٍّ خَشَعٍ
 لِيْ فَفَيِّرْ فَنَفَعَهُ وَ
 فِعْلٍ جَبَّارٍ ۙ
 اسْتَسَلَمَ الْيَمِيْنِ
 خَائِفٌ ۙ فَاْمَنْهٗ .
 رَبِّ اٰمِنِيْ مِنْ
 طَرْدِكَ وَ اِنْعَادِكَ
 وَ اَجْعَلْنِيْ مِنْ
 اَكْرَمِ عِبَادِكَ
 اَسْأَلُكَ بِاَسْمَائِكَ
 الَّتِيْ اِذَا سُمِّيَتْ
 بِهَا ۙ عَلَى
 طَوَارِقِ الْعُسْرِ
 عَادَتْ يُسْرًا وَ
 اِذَا وُضِعَتْ عَلَى
 الْجِبَالِ صَارَتْ
 اِبْيَآءَ مَنُثُوْرًا ۙ وَ
 اِذَا رُفِعَتْ اِلَى
 اَبْوَابِ السَّمَاۗءِ
 تَفْتَحُتْ بِهَا ۙ
 الْمَعَالِقُ وَ اِذَا
 يَبِطُتْ اِلَى
 ظِلْمَاتِ الْاَرْضِ
 اَتَسَعَتْ بِهَا ۙ
 الْمَضَائِقُ وَ اِذَا
 صُرِبَتْ بِهَا ۙ
 الْمَوْتَى اِنْتَشَرَتْ

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 that 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 اللَّحُودِ وَ إِذَا
 نُودِيَتْ بِهَا
 الْمَعْدُومَاتِ
 خَرَجَتْ إِلَيَّ
 الْوُجُودِ وَ إِذَا
 ذُكِرَتْ عَلَيَّ
 الْقُلُوبِ وَ جِلَّتْ
 خُشُوعًا وَ إِذَا
 قُرِعَتْ بِهَا
 الْأَسْمَاعُ فَاضَتْ
 الْعُيُونُ دُمُوعًا وَ
 بِمُحَمَّدٍ رَسُولِكَ
 الْمُؤَيَّدِ
 بِالْمُعْجَزَاتِ
 الْمَنْعُوتِ بِمُحْكَمِ
 الْآيَاتِ وَ بِأَمِيرِ
 الْمُؤْمِنِينَ عَلَيَّ
 بِنِ ابْنِ طَالِبٍ
 الَّذِي اخْتَرْتَهُ
 لِمَوَاحَاتِهِمْ وَ
 وَصِيَّتِهِمْ وَ
 اصْطَفَيْتَهُمْ
 لِخِلَافَتِهِمْ وَ
 مُصَابَرَتِهِمْ وَ
 بِحَقِّ ذُرِّيَّتِهِمَا
 الْأَطْفَارِ حُمَامٍ
 الدِّينِ وَ عُرْوَتِهِمْ
 وَ بِحَقِّ مَوْلَانَا وَ
 خَلِيفَتِنَا صَاحِبِ
 الزَّمَانِ الْمُؤَيَّدِ
 بِالرُّعْبِ وَ
 مَلَائِكَتِهِمْ وَ مَنْ
 يَجْتَمِعُ عَلَيَّ
 طَاعَتِهِمْ جَمِيعُ
 الْمَمَالِكِ مِنْ أُمَّلِ
 مَمْلَكَتِهِمْ وَ يَتَأَلَّفُ
 لَهُمُ الْأَهْوَاءَ
 الْمُتَفَرِّقَةَ مِنْ
 رَعِيَّتِهِمْ وَ
 تَسْتَخْلِصُ بِهِمْ

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
 MAMLAKATEHI 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 شِرَارِ
 أَعْدَائِكَ وَ تَمَلَأُ
 الْأَرْضَ عَدْلًا وَ
 قِسْطًا وَ تُوسِّعُ
 الْعِبَادَ بِظُهُورِهِ
 فَضْلًا وَ إِحْسَانًا
 وَ تُعِيدُ الْحَقَّ
 بِمَكَانِهِ عَزِيزًا
 حَمِيدًا وَ تُرْجِعُ
 الدِّينَ عَلَى يَدَيْهِ
 عَضًا جَدِيدًا لِمَنْ
 نَصَلَّى عَلَى
 مُحَمَّدٍ وَ آلِ
 مُحَمَّدٍ فَقَدْ
 اسْتَشْفَعْتُ بِهِمْ
 إِلَيْكَ وَ قَدَّمْتُهُمْ
 أَمَامِي وَ بَيْنَ
 يَدَيِ حَوَائِجِي
 إِلَيْكَ وَ أَنْ
 تُوزِعَنِي شُكْرَ
 نِعْمَتِكَ فِي
 التَّوْفِيقِ
 لِمَعْرِفَتِهِمْ
 وَالْهِدَايَةِ إِلَى
 طَاعَتِهِمْ وَ
 تَرْيَدِنِي قُوَّةً فِي
 التَّمَسُّكِ
 بِعِصْمَتِهِمْ وَ
 الْإِقْتِدَاءِ بِسُنَّتِهِمْ
 وَ الْكُونِ فِي
 زَمْرَتِهِمْ إِنَّكَ
 حَمِيدٌ مَجِيدٌ
 سُبْحَانَ اللَّهِ
 الدَّائِمِ فَكَأَنَّكَ
 الْمَعَارِمِ رَازِقِ
 الدُّنْيَا لَيْسَ فِي
 دُنْيَايَ إِلَّا بَدَأُ
 وَ لَا زَوَالٌ وَ لَا
 فِي أَبَدِيَّتِي إِلَّا نَيْءٌ

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

وَ لَا اسْتَقْبَالَ
 اللَّهُمَّ إِنَّ هَذَا
 مَشِيءٌ لَا يَرْجُو
 مَنْ فَاتَتْهُ
 رَحْمَتَكَ أَنْ
 يَنَالَهَا فِي غَيْرِهِ
 وَ لَا أَحَدٌ أَشَقَى
 مِنْ أَمْرٍ قَصَدَهُ
 مُؤَمَّلًا فَتَابَ عَنْهُ
 خَائِبًا اللَّهُمَّ إِنِّي
 أَعُوذُ بِكَ مِنْ
 سُوءِ الْإِيَابِ وَ
 خِيْبَةِ الْمَنْقَلِبِ وَ
 الْمُنَاقَشَةِ عِنْدَ
 الْحِسَابِ وَ
 حَاشَاكَ يَا رَبِّ
 أَنْ تُقْرَنَ طَاعَتِي
 أَوْ لِيَاكَ بِطَاعَتِكَ
 وَ مَعْصِيَتِيهِمْ
 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
 وَ إِجَارَةِ
 الْوَافِدِينَ وَ
 الْإِحْسَانِ 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 HAASHAACA
 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
 BADIIL 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'NAAYAATE 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."⁵ 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
 الْعِنَايَاتِ وَ
 أَكْرَمْتَهُمْ بِأَحْسَنِ
 الصِّفَاتِ حَتَّى
 بَرَزُوا عَلَى
 الْأَقْرَانِ فَجَعَلْتَهُمْ
 أَيْمَةَ الزَّمَانِ وَ
 شَرَطَ الْإِيمَانَ
 حَيْثُ سَبَقُوا
 الْخَلَائِقَ إِلَى
 تَوْحِيدِكَ فَخَلَقْتَ
 نُورَهُمْ مِنْ نُورِكَ
 وَ حَمَيْتَ
 أَجْسَادَهُمْ مِنْ
 أَرْجَاسِ الْكَافِرِينَ
 لِتَمَامِ قَدْرِكَ فِي
 رُؤْسَاءِ
 الْمَخْلُوقِينَ إِلَّا مَا
 كَتَبْتَ لِي
 الرَّحْمَةَ الَّتِي
 كَتَبْتَهَا عَلَى
 نَفْسِكَ وَ اجْتَبَيْتَنِي
 لِنَفْسِكَ وَ
 خَلَصْتَنِي مِنْ
 تَبِعَاتِ خَلْقِكَ
 وَقَلْتَ لِدُعَائِي قَدْ
 آتَيْتَنِي يَا عَبْدِي
 مَا سَأَلْتَنِي وَ
 أَرَدْتَنِي حَيْثُ
 أَرَدْتَنِي بِفَضْلِكَ
 وَ كَرَمِكَ يَا
 أَرْحَمَ الرَّاحِمِينَ
 وَ عَزَّتْكَ يَا
 مَوْلَايَ لِنَفْعَلَنَّ
 سُبْحَانَكَ طَوْتِ
 الْأَبْصَارِ فِي
 صُنْعِكَ مَدِيدَتِهَا
 وَ تَنَّتِ الْأَلْبَابُ
 عَنْ كُنْهِكَ
 أَعْتَبْتَهَا 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 LENAFSEKA
 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

الْمُدْرِكِ غَيْرُ
 الْمُدْرِكِ وَ
 الْمُحِيطُ غَيْرُ
 الْمُحَاطِ يَا مَأْمَنُ
 الْخَائِفِ وَ كَيْفُ
 اللَّائِفِ وَ جُنَّةُ
 الْعَائِذِ وَ عَوْتُ
 اللَّائِذِ سُبْحَانَكَ مَا
 أَسْمَعُكَ إِذَا
 نُودِيْتُ وَ أَنْصَتُكَ
 إِذَا تُوجِّيتُ وَ
 أَرْحَمَكَ إِذَا
 اسْتَرْجَمْتُ. □
 إِلَّا مِمَّا طَابَتْ
 الدُّنْيَا إِلَّا بِخِدْمَتِكَ
 وَ مَا طَابَ الْقَبْرُ
 إِلَّا بِمُؤَانَسَتِكَ وَ
 مَا طَابَتْ الْجَنَّةُ
 إِلَّا بِمُخَاطَبَتِكَ وَ
 مُجَاوَرَتِكَ
 فَاجْعَلْنِي مِنْ
 أَفْضَلِ عِبَادِكَ وَ
 طَاعَتِكَ. □
 اللَّهُمَّ صَلِّ عَلَى
 مُحَمَّدٍ وَ آلِ
 مُحَمَّدٍ وَ أَكْرَمِ
 أَوْلِيَائِكَ 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
 حُكْمَتِكَ 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-
 MOANASATEKA 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
 الْأَيْمَةِ الْهَادِيْنَ
 وَ أَجَالَ رُغُودَ
 الْمَهَابَةِ فِي
 صُدُورِ خُلَصَائِهِ
 الْمَعْصُومِيْنَ وَ
 أَمْطَرَ سَحَابَ
 الْوَعِيدِ فِي عُقُولِ
 أُمَّتَائِهِ الْمُخْبِتِيْنَ
 حَيْثُ وَصَفَهُمْ
 بِعِبَادِهِ
 الصَّالِحِيْنَ أَسْأَلُكَ
 يَا مَوْلَايَ بِمُحَمَّدٍ
 وَ أَوْصِيَائِهِ
 الطَّيِّبِيْنَ أَنْ تُعْقِبَ
 رَقَبَتِي وَ تَفْسِحَ
 فِي أَجَلِي وَ
 تُبَلِّغَنِي فِيهِ أَمَلِي
 وَ كَمَا أَكْمَلْتَ
 خَلْقِي لِعِبَادَتِكَ وَ
 عَقَلِي بِمَعْرِفَتِكَ
 فَارْضَ عَنِّي
 فَإِنِّي أَعْلَمُ أَنِّي لَا
 أَصْلَحُ لِلْجَنَّةِ وَ
 أَنْتَ تَعْلَمُ أَنِّي لَا
 أَصْبِرُ عَلَى النَّارِ
 أَنَا الَّذِي أَحَلَلْتُ
 الْعُقُوبَةَ بِنَفْسِي
 وَ أَوْبَقْتَهَا
 بِالْمَعَاصِي
 وَ جَهْدِي
 عَرَضْتُهَا
 لِلْمَلِكِ بِكُلِّ
 قُوَّتِي وَ لَسْتُ
 بِذِي قُوَّةٍ
 فَانْتَصِرْ وَ لَا ذِي
 عُدْرِ فَاعْتَدِرْ

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
 TOBALLEGHANE 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 تَضَرَّعِي إِلَيْكَ
 يَا مَوْلَايَ يَا مَنْ
 لَا يُسْتَحْيَى مِنْ
 مَسْأَلَتِهِمْ وَ لَا
 يُرْجَى الْعَفْوُ إِلَّا
 مِنْ قِبَلِهِمْ أَشْكُوا
 إِلَيْكَ مَا لَا يَخْفَى
 عَلَيْكَ وَ أَسْأَلُكَ
 مَا لَا يَعْظُمُ عَلَيْكَ
 وَ أَسْأَلُكَ بِكُلِّ
 قِسْمٍ يُوجِبُ
 الزُّلْفَةَ لَدَيْكَ لِنِ
 ثُصَلِّيَ عَلَيَّ
 مُحَمَّدٍ وَ آلِ
 مُحَمَّدٍ وَ أَنْ
 تُعْطِيَ مُحَمَّدًا وَ
 آلَ مُحَمَّدٍ أَفْضَلَ
 مَا سَأَلُكَ لَهُمْ كُلِّ
 سَائِلٍ وَ أَجْزَلَ مَا
 رَغِبَ إِلَيْكَ فِيهِمْ
 كُلِّ رَاغِبٍ حَتَّى
 تُفْضَلَهُمْ عَلَيَّ
 جَمِيعِ خَلْقِكَ وَ
 زِدْهُمْ بَعْدَ ذَلِكَ مَا
 أَنْتَ إِلَهُ مِنْ
 كَرَمِكَ وَ طَوْلِكَ
 أَسْأَلُكَ يَا مَوْلَايَ
 سُؤَالَ الْمُتَمَسِّكِ
 بِحَرَمِكَ الْمُفْتَقِرِ
 مِنْ نَظْرِكَ يَا
 مَوْلَايَ لِنِ
 الْعَرَبِ إِذَا
 اسْتَجِيرَ بِأَطْنَابِ
 بُيُوتِهَا أَجَارَتْ وَ
 أَنْتَ سَيِّدُ الْعَرَبِ
 وَ الْعَجَمِ وَ قَدْ
 اسْتَجَرْتُ بِرُكْنِ
 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
 messengership 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
 messengership, 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
 ثُرَيْبٍ مِنْ ثُرَيْبِ
 خُلَفَائِكَ الَّذِينَ
 أَظْهَرُوا سُلْطَانَكَ
 وَ أَقَامُوا أَحْكَامَكَ
 يَا مُغِيثُ اغْنِي
 فَلِي هَذِهِ الشَّدَّةَ
 يَا رَجَوْتُكَ يَا
 مَوْلَايَ اسْأَلُكَ
 بِأَسْمَائِكَ الَّتِي
 كَتَبْتَهَا عَلَيَّ
 قُلُوبِ أَصْفِيَاءِكَ
 بِمُحَمَّدٍ وَ آلِهِ
 أَمَنَّاكَ فَعَرَفُوا مَا
 عَرَفْتَهُمْ وَ
 فِي مَوَا مَا
 فِي مَتْنِهِمْ وَ عَقَلُوا
 مَا أَوْجَبَتْ إِلَيْهِمْ
 مِنْ خَصَائِصِكَ
 وَ عَزَائِمِكَ وَ
 ضَرَبْتَ أَمْثَالَهُمْ
 وَ أَنْزَلْتَ بُرْهَانَهُمْ
 وَ قَرَنْتَ بِاسْمِكَ
 أَسْمَائِهِمْ إِلَّا
 خَلَصْتَنِي مِنْ كُلِّ
 سُوءٍ أَنَا فِيهِ يَا
 مُخْلِصَ الشَّجَرِ
 مِنْ بَيْنِ رَمْلِ وَ
 طِينِ وَ مَاءٍ وَ يَا
 مُخْلِصَ اللَّبَنِ مِنْ
 بَيْنِ فَرِثٍ وَ دَمٍ وَ
 يَا مُخْلِصَ النَّارِ
 مِنْ بَيْنِ الْحَدِيدِ وَ
 الْحَجَرِ وَ يَا
 مُخْلِصَ الْوَالِدِ مِنْ
 بَيْنِ مَشِيمَةٍ وَ
 رَحِمٍ وَ يَا
 مُخْلِصَ 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
 AQAAMOO 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 Ummi⁶ 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 أَهْوَالِ
 يَوْمِ الْقِيَامَةِ
 إِذَا لَمْ
 تَفْعَلْ بِي مَا أُرِيدُ
 فَصَيِّرْنِي عَلَى مَا
 تُرِيدُ سَيِّدِي كَيْفَ
 أَفْرَحُ وَ قَدْ
 عَصَيْتُكَ وَ كَيْفَ
 أَخْزَنُ وَ قَدْ
 عَرَفْتُكَ وَ كَيْفَ
 أَدْعُوكَ وَ أَنَا
 عَاصٍ وَ كَيْفَ لَا
 أَدْعُوكَ وَ أَنْتَ
 كَرِيمٌ أَيْنَ مُغْرَقِ
 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
 أَنْزَلْ عَلَيْنِكَ إِذَا
 نَزَلْتَ وَ أَرْحَلْ
 إِلَيْكَ إِذْ رَحَلْتُ
 فَصَلِّ عَلَى مُحَمَّدٍ
 وَ آلِهِ وَ أَرْحَمْ
 صَوْتِي مِنْ بَيْنِ
 الْمُصَوِّتِينَ وَ لَا
 تَجْبِهْنِي بِالرَّدِّ يَا
 أَرْحَمَ الرَّاحِمِينَ
 رَبِّ قَدْ أَجَبْتُكَ
 فَاجِبْنِي وَ سَأَلْتُكَ
 فَأَعْطِنِي وَ ارْضَ
 عَنِّي فَقَدْ
 ارْضَيْتَنِي 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
 AYNA MUGHREQO FIR-
 A'WNA LE-MOOSAA AYNA
 NAASERO MOHAMMADIN
 YAWMA BADRIN AYNA
 NAASERO A'LIYYIN
 YAWMAL AHZAABE AYNA
 AJEDOKA YAA MAWLAAYA
 BAL AYNA 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 آدَاهَا
 وَالْعِبَادَةَ الَّتِي اجْتَدَدَ فِيهَا
 وَالْمِحْنَةَ الَّتِي صَبَرَ عَلَيْهَا
 وَالْمَعْرِفَةَ الَّتِي دَعَا إِلَيْهَا
 وَالذِّيَانَةَ الَّتِي خَصَّ عَلَيْهَا
 وَبِحَقِّ أَقْوَالِهِ وَالْحَكِيمَةَ
 وَالْأَعْيَالَ الْكَرِيمَةَ وَمَقَامَاتِهِ
 وَالْمَشْهُودَةَ وَسَاعَاتِهِ
 الْمَعْدُودَةَ أَنْ تُصَلِّيَ عَلَيْهِ
 وَعَلَى عِثْرَتِهِ مِنَ الْمَخْلُوقِينَ
 لِحَمَّتِهِ السَّادَةِ مِنَ الْمُتَّقِينَ
 وَتَبِعْتِهِ وَالْقَائِمِينَ مَقَامَهُ
 فِي بَلَاغِ رِسَالَتِهِ وَالْمَخْصُوصِينَ
 مِنْ قَرَابَتِهِ بِإِبْنَائِهِ
 وَعِثْرَتِهِ وَعَلَى وَأَوْلَادِهِ
 الْمُطَهَّرِينَ بِطَهَارَتِهِ
 وَأَنْ تَمْسَحَ مَا بِي بِيَمِينِكَ
 الشَّافِيَةَ 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 KHAASSA 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 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

تُخَيَّبُ رَجَائِي RESAALATEHI WAL
 فَأَمْرٌ مَّنُوطٌ بِكَ وَ MAKHSOOSEENA MIN
 لَا تُصْفِرُ كَفَاً QARAABATEHI BE-
 مَمْدُودَةٌ إِلَيْكَ وَ ABNAAA-EHI WA I'TRATEHI
 لَا تُذِلُّ نَفْسًا A'LIYYIN WA AWLAADEHIL
 عَزِيزَةً MOTAHHAREENA BE-
 بِمَعْرِفَتِكَ وَ لَا TAHAARATEHI WA AN
 تَسْلُبُ عَقْلًا TAMSAHA MAA BEE BE-
 مُسْتَضِيئًا بِثُورٍ YAMEENEKASH SHAAFE-
 بِدَائِيكَ وَ لَا تَقْدِرُ YATE WA AN TANZORA
 عَيْنًا فَتَحْتَبِي ELAYKA BE-A'YNIR
 وَ لَا بِنِعْمَتِكَ وَ لَا RAAHEMATE WA AN
 تُخْرَسُ لِسَانًا TARZOQANIL A'FWA WAL
 عَوْدَتُهُمُ النَّبَاءُ A'AFEYATA RABBE LAA
 عَلَيْكَ وَ كَمَا TOKHAYYIB RAJAAA-EE
 كُنْتُ أَوْلَى FA-INNAHU MANOOTUN
 بِالْفَضْلِ فَكُنْ BEKA WA LAA TUSFERA
 أَوْلَى بِالْإِحْسَنِ KAFFAN MAMDOODATAN
 النَّاصِيَةِ بِيَدِكَ ELAYKA WA LAA TOZILLA
 وَالْوَجْهَ صَانِ NAFSAN A'ZEEZAN BE-
 لَكَ وَ الْخَيْرُ MA'REFATEKA WA LAA
 مُتَوَقِّعٌ مِنْكَ وَ TASLUB A'QLAN
 الْهَاصِرُ إِلَيْكَ. MUSTAZEE-AN BE-NOORE
 اللَّهُمَّ صَلِّ عَلَى HEDAAAYATEKA WA LAA
 الْأُمِّيِّ مُحَمَّدٍ وَ TAQDIR A'YNAN FA-
 الْهَاشِمِيِّ أَحْمَدٍ وَ TAHTAHAA BE-NE'MATEKA
 النَّبِيِّ الْعَاقِبِ وَ WA LAA TUKHRIS
 الرَّسُولِ الْعَرَبِيِّ LESAANAN
 الْمَكِّيِّ الْمَدَنِيِّ A'WWADTOHUS SANAAA-A
 السَّرَاجِ الْمُضِيئِ A'LAYKA WA kaMAA KUNTA
 السَّيِّدِ الْكَمِيِّ AWLAA BIL-FAZLE FAKUN
 الْحَمِيِّ الْبَيْهِيِّ AWLAA BIL-EHSANIN
 الْوَضِيئِ NAASEYATO BEYADEKA
 الرَّضِيِّ السَّخِيِّ WAL WAJHO SAANIN LAKA
 النَّقِيِّ صَاحِبِ WAK HAYRO
 الْوَقَارِ وَ MOTAWAQQA-U'N MINKA
 السَّكِينَةِ الْمَدْفُونِ WAL MASEERO ELAYKA.
 فِي الْمَدِينَةِ الْعَبْدِ ALLAAHUMMA SALLE
 الْمُوَيَّدِ وَ الرَّسُولِ A'LAL UMMIYYE
 الْمُسَدِّدِ وَ 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
 الْأَمَجِدِ
 أَبِي مُحَمَّدٍ
 الْقَاسِمِ
 وَاللَّامِ وَ صَلَّى
 عَلِي السَّيِّدِ
 الْمُطَهَّرِ وَ الْإِمَامِ
 الْمُظْفَرِ وَ
 الشَّجَاعِ الْغَضَنَفَرِ
 أَبِي شَبِيرٍ وَ شَبْرَ
 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
 وَاللَّامِ وَ صَلَّى
 عَلِي السَّيِّدَةِ
 الْجَلِيلَةِ الْكَرِيمَةِ
 النَّبِيلَةِ ذَاتِ
 الْأَحْزَانِ الطَّوِيلَةِ
 فِي الْمُدَّةِ الْقَلِيلَةِ
 الْمَدْفُونَةِ سِرًّا
 الْمَغْضُوبَةِ
 جَهْرًا الْمَجْمُولَةِ
 قَدْرًا الْمَخْفِيَّ قَبْرًا
 الْأَنْسِيَّةِ الْحَوْرَاءِ
 فَاطِمَةَ الزَّهْرَاءِ
 وَاللَّامِ وَ صَلَّى
 عَلِي السَّيِّدِ
 الْمَجْتَبِيِّ
 الْمُرْتَجِي سِنِيطِ
 الْمُصْطَفَى وَ لِدِ
 الْمُرْتَضَى الشَّفِيعِ
 ابْنِ الشَّفِيعِ
 الْمَقْتُولِ بِالْأَسْمِ

HAASHEMIYYE AHMADIN
 WAN NABIYYIL A'AQEBE
 WAR RASOOLIL
 A'RABIYYIL MAKKIYYIL
 MADANIYYIS SERAAJIL
 MOZEE-E AS-SAYYEDIL
 MAKKIYYIL HAMIYYIL
 BAHIIYYIL 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'ars⁷, and the people of two harams⁸, the two caverns of piety, and the two provisions for the mankind, two mountains of wisdom, buried in Surra man ra-aa⁹, 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

الْمَدْفُونِ التَّقِيْعِ TAWHEELATE FIL MUDDATIL
 بِأَرْضِ الْبَقِيْعِ QALEELATE AL-
 الْعَالِمِ بِالْفَرَائِضِ الْمَآغْزُوبَاتِ JAHARAN
 وَ السَّنَنِ صَاحِبِ الْجُودِ وَالْمِنَنِ AL-MAJHOOLATE QADRAN
 أَبِي مُحَمَّدٍ QABRAN
 الْحَسَنِ. اللَّهُمَّ وَ AL-INSIYYATIL HAWRAAA-
 صَلَّى عَلَي السَّيِّدِ E FAATEMATAZ ZAHRAAA.
 الزَّاهِدِ (وَ) ALLAAHUMMA WA SALLE
 الْأِمَامِ A'LAS SAYYEDIL
 الرَّائِعِ الْمُجْتَابِ AL-EMAAMIL
 الْكَافِرِ مُرْتَايَا SIBTIL
 الْجَادِ صَاحِبِ MUSTAFAA WALADIL
 الْمَحْتَرِ وَالْبَلَاءِ MURTAZAAA ASH-
 الْمَدْفُونِ بِأَرْضِ شAFEE-I'B NIS SHAFEE-E'
 كَرِيبَاءِ مَوْلَى AL-MAQTOOLE BIS-
 الثَّقَلَيْنِ أَبِي عَبْدِ SAMMIN NAQEE-E' AL-
 اللَّهِ الْحُسَيْنِ MADFOONE BE-ARZIL
 اللَّهُمَّ وَ صَلَّى BAQEE-E' AL-A'ALEME BIL-
 عَلَى أَبِي الْأَيْمَةِ FARAAA-EZE WAS
 وَ سِرَاجِ الْأُمَّةِ SONANE SAAHEBIL
 وَ كَاشِفِ الْغَمَةِ JOODE WAL MENANE
 وَ مُحْيِي السُّنَّةِ وَ abee mohammadenil
 وَلِيِّ النَّعْمِ وَ hasane. allaahumma wa
 سَيِّدِ الْهَيْمَةِ وَ سَالَةَ A'LAS SAYYEDIZ ZAHHEDA
 رَفِيعِ الرَّثْبَةِ وَ (wal) emaamil a'abedir
 صَاحِبِ النَّذْبَةِ raake-i's saajede qateelil
 الْمَدْفُونِ فِي kaaferil jaahede saahebil
 أَرْضِ طَيْبَةِ mehnate wal balaa-e' al-
 زَيْنِ الْعَابِدِينَ madfoone be-arze karbalaa-
 عَلِيِّ بْنِ a mawlas saqalayne abee
 الْحُسَيْنِ. اللَّهُمَّ a'bdil laahil husaine.
 وَ صَلَّى عَلَي قَمَرِ allaahumma wa salle a'laa
 الْأَقْمَارِ وَ نُورِ abil aimmate wa seraajil
 الْأَنْوَارِ وَ سَيِّدِ ummate wa kaashefil
 الْأَبْرَارِ وَ قَائِدِ ghummate wa mohyis
 الْأَخْيَارِ sunnate wa waliyyin ne-a'me
 الْوَجِيهِ الْمَدْفُونِ wa saniyyil himmate wa
 عِنْدَ جَدِّهِ وَ rafee-i'r rutbate wa saahebin
 أَبِيهِ الْحَبْرِ الْمَلِيِّ 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 جَعْفَرِ
 الْبَاقِرِ مُحَمَّدِ بْنِ
 عَلِيٍّ. اللَّهُمَّ وَ
 صَلِّ عَلَيَّ
 الصَّادِقِ الصِّدِّيقِ
 الْعَالِمِ الْوَتِيقِ
 الْحَلِيمِ الشَّفِيقِ
 الْهَادِي إِلَيَّ
 الطَّرِيقِ سَاقِي
 شِعْتِهِ مِنْ
 الرَّحِيقِ وَ مُبْلِغِ
 أَعْدَائِهِ إِلَيَّ
 الْحَرِيقِ صَاحِبِ
 الشَّرَفِ الْبَدِيعِ وَ
 الْفَضْلِ الْجَمِيعِ
 الَّذِي شَرَّفْتِ
 بِجَسَدِهِ الطَّاهِرِ
 أَرْضَ الْبَقِيعِ
 الْأِمَامِ الْمُجَدِّدِ
 أَبِي عَبْدِ اللَّهِ
 جَعْفَرِ بْنِ مُحَمَّدٍ
 اللَّهُمَّ وَ صَلِّ
 عَلَيَّ السَّيِّدِ
 الْكَرِيمِ وَ الْأِمَامِ
 الْحَلِيمِ الصَّابِرِ
 الْكَبِيرِ سَمِيِّ
 الْكَلِيمِ قَائِدِ الْجَيْشِ
 الْمَدْفُونِ بِمَقَابِرِ
 قَرَيْشِ صَاحِبِ
 الْمَحَلِّ الْأَنْوَرِ وَ
 الشَّرَفِ الْأَظْهَرِ
 أَبِي إِبْرَاهِيمَ
 مُوسَى بْنِ
 جَعْفَرٍ. اللَّهُمَّ وَ
 صَلِّ عَلَيَّ الْأِمَامِ
 الْمَعْصُومِ وَ
 الْعَرِيبِ 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 masmome 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 الْمَكْتُومِ وَ
 الْبَدْرِ بَيْنَ النُّجُومِ
 شَمْسِ الشُّمُوسِ
 وَ أَنْبِيسِ النَّفُوسِ
 الْمَدْفُونِ فِي
 أَرْضِ طُوسِ
 الرَّضِيِّ
 الْمُرْتَضَى السَّيِّدِ
 الْمُجْتَبَى وَ الْإِمَامِ
 الْمُرْتَجَى أَبِي
 الْحَسَنِ عَلِيِّ بْنِ
 مُوَيْسَى الرَّضَا
 اللَّهُمَّ وَ صَلِّ
 عَلَيَّ الْإِمَامِ
 الْعَامِلِ وَ الشُّجَاعِ
 الْكَامِلِ الْمَذْكُورِ
 فِي الْهَيْدَايَةِ وَ
 الرَّشَادِ جَوَادِ
 الْأَجْوَدِ الْأَخْذِ مِنْ
 شَيْعَتِهِ
 بِالْأَعْضَادِ عِنْدُ
 قِيَامِ الْأَشْهَادِ
 الْمَدْفُونِ بِأَرْضِ
 بَغْدَادِ الْإِمَامِ
 الْهَاشِمِيِّ وَ
 النَّوْرِ الْأَخْمَدِيِّ
 الْمَلِكِ بِالْبَقِيِّ
 الْمَكْتَى أَبِي
 جَعْفَرِ مُحَمَّدِ بْنِ
 عَلِيِّ الْجَوَادِ
 اللَّهُمَّ وَ صَلِّ
 عَلَيَّ 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 emamil
 murtajaa abil hasane a'liyy
 ibne moosar rezaa.
 allaahumma wa salle a'lal
 emamil a'amele wash
 shojaa-i'l kaamelil mazkoore
 feel hadeyate 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

الْحَرَمَيْنِ إِلَى كَهْفِي النَّقِيِّ وَ
 ذَخِيرَتِي الْوَرَى طُودِي الشَّهَى
 الْمُدْفُونِينَ بِسْرَ مَنْ رَأَى كَافَى
 الْمِحَنِ ابْنِي الْحَسَنِ عَلِيَّ بْنَ
 مُحَمَّدٍ وَ ابْنِي مُحَمَّدٍ
 الْحَسَنِ بْنِ عَلِيٍّ. اللَّهُمَّ
 وَ صَلِّ عَلَيَّ الدَّعْوَةَ النَّبَوِيَّةَ
 وَ الْأُصُولَ (وَ الصَّوْلَةَ)
 الْحَيْدَرِيَّةَ وَ الشُّهْبَ الْفَاطِمِيَّةَ
 وَ الصَّلَاةَ الْحَسَنِيَّةَ وَ
 الشُّجَاعَةَ الْحُسَيْنِيَّةَ وَ
 الْعِبَادَةَ السَّجَّادِيَّةَ وَ
 الْمَائِرَ الْبَاقِرِيَّةَ وَ الْأَثَرَ
 الْجَعْفَرِيَّةَ وَ الْعُلُومَ الْكَاطِمِيَّةَ
 وَ الْحُجَجَ الرَّضَوِيَّةَ وَ
 الشُّرُوحَ الْجَوَادِيَّةَ وَ
 السِّيَرَةَ الْهَادِيَّةَ وَ الرَّبِّيَّةَ
 الْعَسْكَرِيَّةَ الْقَائِمَ بِالْحَقِّ وَ الدَّاعِيَ
 إِلَى الصِّدْقِ كَلِمَةَ اللَّهِ أَمَانَ
 اللَّهِ حُجَّةَ اللَّهِ الْقَائِمَ
 بِالْقِسْطِ اللَّهُ الذَّابِّ عَنِ

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 مُحَمَّدِ بْنِ
 عَلِيٍّ بْنِ مُوسَى
 بْنِ جَعْفَرِ بْنِ
 مُحَمَّدِ بْنِ عَلِيٍّ
 بْنِ الْحُسَيْنِ أَخِي
 الْحَسَنِ بْنِ عَلِيٍّ
 بْنِ أَبِي طَالِبٍ
 أَخِي رَسُولِ اللّٰهِ
 مُحَمَّدِ بْنِ عَبْدِ
 اللّٰهِ بْنِ عَبْدِ
 الْمُطَّلِبِ بْنِ هَاشِمِ
 صَلَوَاتِ اللّٰهِ
 عَلَيْهِمْ أَجْمَعِينَ.
 اللَّهُمَّ بِحَقِّهِمْ
 اتَّوَسَّلُ إِلَيْكَ أَنْ
 تُصَلِّيَ عَلَيْهِمْ وَ
 أَنْ تَرْحَمَ عُرْبَتِي
 فِي الدُّنْيَا وَ
 صِرْعَتِي عِنْدَ
 الْمَوْتِ وَ
 وَخَشِيَّتِي فِي الْقَبْرِ
 وَ ذَلِّ مَقَامِي إِذَا
 عَرَّضْتُ عَلَيْكَ
 اللَّهُمَّ لَكَ الْحَمْدُ
 مِثْلَ مَا حَمَدَتْ
 بِهِمْ نَفْسُكَ وَ
 حَمْدُكَ بِهِمْ
 الْحَامِدُونَ وَ
 مَجْدُكَ بِهِمْ
 الْمُتَمَجِّدُونَ وَ كَبَّرَ
 بِهِمْ الْمُكَبِّرُونَ وَ
 عَظَمَكَ بِهِمْ
 الْمُعَظِّمُونَ حَتَّى
 يَكُونَ لَكَ مِنِّْي
 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 fama
 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
 two¹⁰, 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

وَأَصِلًا مِنْ
حَمْدِكَ مِثْلَ حَمْدِ
الْحَامِدُونَ وَ
تَوْجِيدِ أَصْنَافِ
الْمُخْلِصِينَ وَ
تَقْدِيرِ أَجْنَاسِ
الْعَارِفِينَ وَ ثَنَاءِ
جَمِيعِ الْمُهِلِّينَ وَ
مِثْلَ مَا أَنْتَ بِهِم
عَارِفٌ وَ
مَحْجُوبٌ مِنْ
جَمِيعِ خَلْقِكَ مِنْ
الْحَيَوَانَ وَ
أَرْغَبُ إِلَيْكَ فِي
بِرْكِكَ 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
عَلَيْهِمْ أَضْعَافًا وَ
مَزِيدًا وَ
أَعْطَيْتَنِي مِنْ
رَافِقِكَ وَاسِعًا
كَثِيرًا وَ سَأَلْتَنِي
مِنْهُ يَسِيرًا
وَ صَغِيرًا وَ
أَصْطَفَيْتَ مُحَمَّدًا
بِأَعْظَمِ الشَّانِ وَ
أَوْجَبْتَ بِهِم وَ
بِعِزَّتِهِ الْأَمَانَ
فَبِحَقِّهِمْ عَلَيْكَ
أَسْأَلُكَ أَنْ تَغْفِرَ
لِي مَا لَا يَسْعُرُ
إِلَّا مَغْفِرَتَكَ 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-edede 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
sawiiyan saaleman mo-
a'afan lam tashghalnee fee
nuqsaanin min badanee wa
lam tamna' karaamataka
iyyaaya wa fazla manaaa-
ehaka 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 عَفْوُكَ
فَلَيْسَ لِأَمْرِكَ
مُدْفَعٌ وَلَا عَنْ
قَضَائِكَ مُمْتَنِعٌ
فَبِكَ أَصُولٌ عَلَيَّ
الْأَعْدَاءِ وَمِنْكَ
أَرْجُو وَوَلَايَتِهِ
الْأَجْبَاءِ فَمَا أَكْثَرَ
مَا أَوْلَيْتَ مِنْ
عَوَائِدِ إِفْضَالِكَ وَ
أَعْطَيْتَ مِنْ
الْوَارِ إِفْضَالِكَ لَا
إِلَّا أَنْتَ
تَرَدَّيْتُ الْمَجْدَ
بِالْعِزِّ وَتَعَطَّيْتُ
(تَعْظَيْتَ) الْعِزَّ
بِالْكَبْرِيَاءِ
وَتَزَيَّيْتُ الْكَبْرِيَاءِ
بِالنُّورِ وَتَغَشَّيْتُ
النُّورَ بِالْبِهَاءِ وَ
تَجَلَّيْتُ الْبِهَاءَ
بِالْمَهَابَةِ لَكَ
الْمَنْ الْبَارِخُ وَ
السُّلْطَانُ الشَّامِخُ
وَ الْجُودُ الْوَاسِعُ
إِذْ خَلَقْتَنِي سَمِيْعًا
بَصِيْرًا صَحِيْحًا
سَوِيًّا سَالِمًا مُعَافًا
لَمْ تَشْغَلْنِي فِي
نُقْصَانٍ مِنْ بَدْنِي
وَ لَمْ تَمْنَعْ
كَرَامَتِكَ إِلَيَّ وَ
فَضْلَ مَنَائِكَ
عَلَيَّ إِذْ وَسَّعْتَ
عَلَيَّ الدُّنْيَا وَ
جَعَلْتَ لِي سَمْعًا
يَعْقِلُ آيَاتِكَ وَ
بَصْرًا
قَدَّرْتَكَ وَ فَوَّادًا
يَعْرِفُ وَ أَنَا

hayyin wa hayyun ba'da
kulle mayyedin wa hayyun
taresul ahyaaa-a lam taqta'
khayraka a'neee 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'neee 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
striked my ears that surely
You had forgiven me, then
make my thought truthful O

بِفَضْلِكَ حَامِدٌ لَكَ
وَ نَفْسِي شَاكِرٌ
بِحَقِّكَ شَاكِرٌ
بِأَنَّكَ حَيٌّ قَبْلَ كُلِّ
حَيٍّ وَ حَيٌّ بَعْدَ
كُلِّ مَيِّتٍ وَ حَيٌّ
تَرْتِ الْأَحْيَاءَ لَمْ
تَقْطَعْ خَيْرِكَ
عَنِّي فِي كُلِّ
وَقْتٍ وَ لَمْ تُنْزِلْ
فِي عُقُوبَاتِ النَّعَمِ
وَ لَمْ تُغَيِّرْ عَلَيَّ
دَقَائِقَ الْعِصْمِ فَلَوْ
لَمْ أَفَكِّرْ مِنْ
إِحْسَانِكَ إِلَّا فِي
عَفْوِكَ عَنِّي وَ
الْإِسْتِجَابَةِ
لِدُعَائِي حَتَّى
رَفَعْتَ رَأْسِي
بِتَوْحِيدِكَ وَ
تَمَجُّدِكَ وَ إِلَّا
فِي تَقْدِيرِ حَظِّي
حِينَ صَوَّرْتَنِي
فَأَحْسَنْتَ
صُورَتِي فِي
تَقْدِيرِ رِزْقِي فَفِي
ذَلِكَ مَا يَسْخَلُ
شُكْرِي عَلَيَّ
جَهْدِي فَكَيْفَ إِذَا
فَكَّرْتُ فِي النِّعَمِ
الْعِظَامِ الَّتِي
أَنْقَلَبُ فِيهَا وَلَا
أَبْلُغُ شُكْرَ شَيْءٍ
مِنْهَا. فَكَ الْحَمْدُ
عَلَيَّ مَا حَفِظَهُ
عِلْمُكَ وَ أَحَاطَتْ
بِهِ قُدْرَتُكَ وَ
وَسِعَتْ رَحْمَتُكَ
فَصَلِّ عَلَيَّ مُحَمَّدٍ
وَ آلِهِ وَ تَمِّمْ

sultaaneka wa qudrateka wa
nabiyyeka mohammadin wa
i'tratehit taahereena an laa
tahremanee fa-waaa-edaka
wa mawaahebaka 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 takhaafu
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.
elaaher 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 tasdeede
bemaayaktasebo

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 فَاِنِّي
 اتَّوَسَّلُ إِلَيْكَ
 وَبِتَوْحِيدِكَ
 وَتَمَجِيدِكَ وَتَهْلِيلِكَ
 وَتَكْبِيرِكَ وَ
 تَعْظِيمِكَ وَ
 نُورِكَ وَرَافِقِكَ
 وَرَحْمَتِكَ وَعُلُوِّ
 وَقَارِكَ وَجَمَالِكَ
 وَمَنِّكَ وَكَمَالِكَ
 وَجَلَالِكَ وَ
 سُلْطَانِكَ وَ
 قُدْرَتِكَ وَنَبِيِّكَ
 مُحَمَّدٍ وَعَشْرَتِهِ
 الطَّاهِرِينَ أَنْ لَا
 تَحْرِمَنِي فَوَائِدِكَ
 وَمَوَائِدِكَ فَادِّعْ
 لَا تَعْتَرِكْ
 لِكثْرَةِ مَا بَسَّرْتَ
 مِنَ الْعَطَايَا
 عَوَائِقِ الْبُخْلِ وَ
 لَا يَنْقُصُ جُودَكَ
 التَّقْصِيرُ فِي
 شُكْرِ نِعْمَتِكَ وَ لَا
 تُؤْتِرُ فِي جُودِكَ
 الْعَظِيمِ نَحْلِكَ
 الْفَائِضَةِ الْجَلِيلَةِ
 وَ لَا تَخَافُ ضَيْمَ
 إِمْلَاقِ فَوْسَيْلَتِي
 إِلَيْكَ يَا اللَّهُ
 التَّوْحِيدُ وَ
 ذَرِيعَتِي أَنِّي لَمْ
 أُشْرِكْ بِكَ شَيْئًا
 فَاعْفِرْ 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-isteghnaaa-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 hattaa alqaaka
 wa qul be-rahmateka le-
 ma'seyateka an takhroja min
 kulle u'zwin min a-a'zaaa-ee
 summa laa taqrabanee
 hattaa 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
 salla 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 فِي
 أَنْتَ الْجَوَادُ
 اللطيفُ وَاَنَا
 الْفَقِيرُ الضَّعِيفُ.
 إِلَّا لِيِنَّ الْكَرِيمِ
 مِنَّا لِيَعْفُو عَمَّنْ
 ظَلَمَهُ فَكَيْفَ لَا
 تَعْفُو عَمَّنْ لَمْ
 يَظْلِمَكَ وَ إِنَّمَا
 ظَلَمَ نَفْسَهُ وَ
 أَنْتَ أَوْلَى
 الْإِكْرَمِينَ بِالْعَفْوِ.
 اللَّهُمَّ إِنِّي
 أَسْتَلْهُمَكَ حُسْنَ
 شُكْرِكَ وَ
 أَسْتَوْهَبُكَ بَسْطِ
 لِسَانِي فِي
 الْأَرْشَادِ لِمَادِحِكَ
 وَ أَرْعَبُ إِلَيْكَ
 فِي تَسْدِيدِي بِمَا
 يَكْتَسِبُ مَزِيدَكَ وَ
 أَعُوذُ بِكَ مِمَّا
 يَسْتَدْعِي حُلُولَ
 غَيْرِكَ فَاعْنِي
 عَلَيَّ الدُّنْيَا
 بِالْقَنَاعَةِ وَ عَلَيَّ
 الدِّينَ بِالْعِصْمَةِ
 وَ الزَّهَادَةَ وَ
 أَعْنِي بِالْإِفْتِقَارِ
 إِلَيْكَ وَ لَا تُفْقِرْ
 لِي بِالْإِسْتِغْنَاءِ
 عَنْكَ إِنَّمَا أَمْرُكَ
 إِذَا أَرَدْتَ شَيْئًا
 أَنْ تَقُولَ لِي كُنْ
 فَيَكُونُ فَقُلْ
 بِرَحْمَتِكَ لِي طَاعَتِكَ
 أَنْ تَدْخُلَ فِي كُلِّ
 مِنْ عَضْوٍ

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 unkeru 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 tofarriho 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-oofo yaa
 shaakero yaa elaaho yaa

families, respond to me, O
 Lord of the Worlds!¹¹

أَعْضَائِي ثُمَّ لَا
تُقَارِقُنِي حَتَّى
أَلْقَاكَ وَ قَلِّ
بِرَحْمَتِكَ
لِمَعْصِيَتِكَ أَنْ
تَخْرُجَ مِنْ كُلِّ
عُضْوٍ مِنْ
أَعْضَائِي ثُمَّ لَا
تَقْرَبْنِي حَتَّى
أَلْقَاكَ وَ ارْزُقْنِي
مِنَ الدُّنْيَا وَ
تُرِّدْنِي فِيهَا وَ لَا
تَزُورْهَا عَنِّي وَ
تُرْعَبْنِي 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 أَفْعَلِ
بِي مَا أَنْتَ إِلَهُ
يَا أَوَّلَ الْأَوَّلِينَ وَ
آخِرَ الْآخِرِينَ.
اللَّهُمَّ وَفَّقْنِي
لِرَفْضِ الْبِدْعِ وَ
الرَّأْيِ الْمُخْتَرَعِ
وَ وَفَّقْنِي لِلتِّي
هِيَ أَدْكَى. الْحَمْدُ
لِلَّهِ الَّذِي يَصِفُ وَ
لَا يُوصَفُ وَ
يَعْلَمُ وَ لَا يُعْلَمُ
أَنْتَ صَاحِبِي فِي
كُلِّ شَيْءٍ دَخَلْتَ
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
raqebo 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 qawiiyyo
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

فَصَلِّكَ لَاتِكَ
 مُفَرِّجُ كُلِّ بَلْوَى
 وَ لِكُلِّ عَظِيمَةٍ
 تُدْعَى وَ لِكُلِّ
 شَدِيدَةٍ تُرْجَى وَ
 إِلَيْكَ يَا مَوْلَايَ
 الْمُشْتَكِي أَنْتَ
 الْمُرْتَجَى فَمَا
 أَكْبَرُ بِمَى إِنْ لَمْ
 تُفَرِّجْهُ وَ أَدَلِّ
 لِسَانِي إِنْ لَمْ
 تَبْسُطْهُ وَ أَخْفَّ
 مِنْزَانِي إِنْ لَمْ
 تُثَقِّلْهُ فَصَلِّ عَلَى
 مُحَمَّدٍ وَ آلِهِ وَ
 أَرْحَمَنِي. إِلَهِي
 مَا تَوَهَّيْتُ نِقْمَتَكَ
 إِلَّا وَ كَانَتْ
 نِعْمَةً عَفْوِكَ
 تَقَرَّعُ مَسَامِعِي
 أَنْ قَدْ غَفَرْتَ لِي
 فَصَدِّقْ يَا مَوْلَايَ
 ظَنِّي وَ كَذِّبْ
 خَوْفِي وَ حَقِّقْ
 رَجَائِي يَا رَجَاءَ
 الْمُؤْمِنِينَ يَا
 غِيَاثَ الْمُتَوَكِّلِينَ
 يَا مُجِيبَ
 التَّوَابِينَ ثَبِّحْ عَلَيَّ
 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 رَوْفُفُ يَا
 شَاكِرُ يَا إِلَهُ يَا
 وَاحِدُ يَا غَفُورُ يَا
 حَلِيمُ يَا قَابِضُ يَا

moameno yaa mohaymeno
 yaa a'zeezo yaa jabbaaro
 yaa motakabbero yaa
 khaaleqo yaa baare-o yaa
 mosawwero yaa zal ma-
 a'areje yaa mubde-o yaa
 mo-e'edo yaa a-a'laa yaa
 akramo yaa ahado yaa
 samado yaa man lam yalid
 wa lam yoolad wa lam yakun
 lahu kofowan ahadun salle
 a'laa mohammadin wa aale
 mohammadin wa a'jjil
 farajahum waf a'l benaa
 maa anta ahlohu yaa allaaho
 yaa arhamar raahemeena
 wa laa hawla wa laa
 quwwata illaa billaahil a'liyyil
 a'zeeme wa sallal laaho
 a'laa tayyebil mursaleena
 mohammadenil mustafaa wa
 a'laa akheehe a'liyyenil
 murtazaa wa a'laa
 zurriyyatehemat taahereena
 aameena yaa rabbal
 a'alameen.

بَاسِطُ يَا حَيُّ يَا
قَيُّوْمُ يَا عَلِيُّ يَا
عَالِي يَا عَظِيْمُ يَا
وَلِيُّ يَا غَنِيُّ يَا
حَمِيْدُ يَا قَائِمُ يَا
وَهَّابُ يَا سَرِيْعُ
الْحَسَابِ يَا خَبِيْرُ
يَا رَقِيْبُ يَا
حَسِيْبُ يَا شَهِيْدُ
يَا غَفُوْرُ يَا
مُعِيْثُ يَا وَكِيلُ يَا
فَاطِرُ يَا قَاهِرُ يَا
قَادِرُ يَا لَطِيْفُ يَا
حَكِيْمُ يَا مُخِيْبُ يَا
مُؤَيِّدُ يَا نَعَمُ
الْمَوْلَى يَا نَعَمُ
النَّصِيْرُ يَا حَفِيْظُ
يَا قَرِيْبُ يَا
مُجِيْبُ يَا قَوِيُّ يَا
مَجِيْدُ يَا وَدُوْدُ يَا
مُسْتَعَانُ يَا غَالِبُ
يَا قَاهِرُ يَا كَبِيْرُ
يَا مَتَّعَالِي يَا
مَتَّانُ يَا خَالِقُ يَا
صَادِقُ يَا وَارِثُ
يَا غَافِرُ يَا كَرِيْمُ
يَا بَاعِثُ يَا حَقُّ
يَا مُبِيْنُ يَا نُورُ
يَا هَادِي يَا فَاتِحُ
يَا شَكُوْرُ يَا
غَافِرَ الذَّنْبِ يَا
قَابِلَ التَّوْبِ يَا
شَدِيْدَ الْعِقَابِ يَا
ذَا الطَّوْلِ يَا
رَازِقُ يَا ذَا
الْقُوَّةِ الْمُتِيْنِ يَا
بِرُّ يَا مَلِيْكُ يَا
مُقْتَدِرُ يَا بَاقِي يَا
ذَا الْجَلَالِ وَ
الْاِكْرَامِ يَا اَوَّلُ يَا

أَخْرُ يَا ظَاهِرُ يَا
بَاطِنُ يَا قَدُّوسُ
يَا سَلَامُ يَا مُؤْمِنُ
يَا مُهَيَّمِنُ 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 وَ لَمْ
يُولَدْ وَ لَمْ يَكُنْ
لَهُ كُفُوًا أَحَدٌ
صَلِّ عَلَى مُحَمَّدٍ
وَ عَلَى مُحَمَّدٍ وَ
عَجَلِ فَرَجِهِمْ وَ
افْعَلْ بِنَامَا أَنْتَ
أَلَّهُ يَا اللَّهُ يَا
أَرْحَمَ الرَّاحِمِينَ
وَ لَا حَوْلَ وَ لَا
قُوَّةَ إِلَّا بِاللَّهِ
الْعَلِيِّ الْعَظِيمِ وَ
صَلَّى اللَّهُ عَلَى
طَيِّبِ الْمُرْسَلِينَ
مُحَمَّدٍ الْمُصْطَفَى
وَ عَلَى أَحِبِّهِ
عَلِيِّ الْمُرْتَضَى
وَ عَلَى ذُرِّيَّتِي مَا
الطَّاهِرِينَ أَمِينِ
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 style="text-align: center;">□</p> <p>اللَّهُمَّ إِنَّ فَلَانَ بِئْنَ فَلَانٍ أَوْفَدَنِي إِلَى مَوَالِيهِ وَمَوَالِيَّ لِأَزُورَ عَنْهُ رَجَاءً لِجَزِيلِ الثَّوَابِ وَ فِرَارًا مِنْ سُوءِ الْحِسَابِ. اللَّهُمَّ إِنَّهُ يَتَوَجَّهُ إِلَيْكَ بِأَوْلِيَائِكَ الدَّالِّينَ عَلَيْكَ فِي عُفْرَانِكَ ذُنُوبِهِ وَ حَطَّ سَيِّئَاتِهِ وَ يَتَوَسَّلُ إِلَيْكَ بِهِمْ عِنْدَ مَشْهَدِ إِمَامِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ. اللَّهُمَّ فَتَقَبَّلْ مِنْهُ وَ أَقْبَلْ شَفَاعَةَ أَوْلِيَائِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فِيهِ. اللَّهُمَّ جَاذِهِ عَلَى حُسْنِ نِيَّتِهِ وَ صَاحِبِ عَقِيدَتِهِ وَ صِحَّةِ مَوَالَاتِهِ أَحْسَنَ مَا جَازَيْتَ أَحَدًا مِنْ عَبِيدِكَ الْمُؤْمِنِينَ وَ أَلِيمَ لَهُ مَا خَوَّلْتَهُ وَ اسْتَعْمَلَهُ صَالِحًا</p> <p style="text-align: center;">□</p>	<p>allaahumma inna folaan abna folaanin awfadanee elaa mawaaleehe wa mawaaliyya le-azoor 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 sehate 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 أَنْتَ لَ لَا
 تَجْعَلَنِي أَخِرَ
 وَأَقِدْ لَهُ يُؤْفِدُهُ.
 اللَّهُمَّ اعْتِقْ
 رَقَبَتَهُ مِنَ النَّارِ
 وَ أَوْسِعْ عَلَيْهِ
 مِنْ رِزْقِكَ
 الْحَلَالَ الطَّيِّبَ وَ
 اجْعَلْهُ مِنْ رُفَقَاءِ
 مُحَمَّدٍ وَ آلِ
 مُحَمَّدٍ وَ بَارِكْ
 لَهُ فِي وَالدِهِ وَ
 مَالِهِ وَ أَهْلِهِ وَ
 مَا مَلَكَتْ يَمِينُهُ.
 اللَّهُمَّ صَلِّ عَلَى
 مُحَمَّدٍ وَ آلِ
 مُحَمَّدٍ وَ حُلِّ
 بَيْنَهُ وَ بَيْنَ
 مَعَاصِيكَ حَتَّى
 لَا يُعْصِيكَ وَ
 اعْنَهُ عَلَى
 طَاعَتِكَ وَ طَاعَةِ
 أَوْلِيَانِكَ حَتَّى لَا
 تَقْدَمَ حَيْثُ
 أَمْرَتُهُ وَ لَا تَرَاهُ
 حَيْثُ نَهَيْتُهُ.
 اللَّهُمَّ صَلِّ عَلَى
 مُحَمَّدٍ وَ آلِ
 مُحَمَّدٍ وَ اغْفِرْ لَهُ
 وَ ارْحَمْهُ وَ
 اغْفُ عَنَّهُ وَ
 عَنِ جَمِيعِ
 الْمُؤْمِنِينَ وَ
 الْمُؤْمِنَاتِ. اللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ
 وَ آلِ مُحَمَّدٍ وَ
 اجْزِهِ 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 muttala-
 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 وَحْشَتِهِ
 وَ مِنْ مَوَاقِفِ
 الْخِزْيِ فِي الدُّنْيَا
 وَ الْآخِرَةِ. اللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ
 وَ آلِ مُحَمَّدٍ وَ
 اجْعَلْ جَائِزَتَهُ
 فِي مَوْقِفِي هَذَا
 عُفْرَانَكَ وَ تُخْفِتِهِ
 فِي مَقَامِي هَذَا
 عِنْدَ إِمَامِي
 صَلَّى اللَّهُ عَلَيْهِ
 أَنْ تُقْبِلَ عَثْرَتَهُ
 وَ تُقْبِلَ مَعْذِرَتَهُ
 وَ تَتَجَاوَزَ عَن
 خَطِيئَتِهِ وَ تَجْعَلَ
 الشُّقَى زَادَهُ وَ
 مَا عِنْدَكَ خَيْرًا
 لَهُ فِي مَعَادِهِ وَ
 تُخَشِّرَهُ فِي
 زُمْرَةِ مُحَمَّدٍ وَ
 آلِ مُحَمَّدٍ وَ تُغْفِرَ
 لَهُ وَ لَوَالِدِيهِ
 فَإِنَّكَ خَيْرُ
 مَرْعُوبٍ إِلَيْهِ وَ
 أَكْرَمُ مَسْئُولٍ
 اعْتَمَدَ الْعِبَادُ
 عَلَيْهِ. اللَّهُمَّ وَ
 لِكُلِّ مُؤَفِّدٍ جَائِزَةً
 وَ لِكُلِّ زَائِرٍ
 كَرَامَةً فَاجْعَلْ
 جَائِزَتَهُ فِي
 مَوْقِفِي هَذَا
 عُفْرَانَكَ وَ الْجَنَّةَ
 لَهُ وَ لِجَمِيعِ
 الْمُؤْمِنِينَ 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
فَأَسْأَلُكَ يَا اللَّهُ
بِحَقِّ مُحَمَّدٍ وَآلِ
مُحَمَّدٍ أَنْ لَا
تَحْرِمَنِي بَعْدَ
ذَلِكَ الْأَجْرَ وَ
النَّوَابَ مِنْ فَضْلِ
عَطَائِكَ وَكَرَمِ
تَفَضُّلِكَ

sawaaba min fazle a'taa-
eka wa karame
tafazzoleka.

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
إِلَى اللَّهِ عَزَّ وَ
جَلَّ بِذَلِكَ وَإِلَى
رَسُولِهِ وَإِلَيْكَ
يَرْجُو بِذَلِكَ فَكَأَنَّ
رَقَبَتَهُ مِنَ النَّارِ
مِنْ الْعُقُوبَةِ
فَاعْفِرْ لَهُ 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
أَسْأَلُكَ أَنْ تُصَلِّيَ
عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ وَتَسْتَجِيبَ
لِي فِيهِ وَ فِي
جَمِيعِ إِخْوَانِي وَ
أَخَوَاتِي وَ وُلْدِي
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!
O Allah! There is no god save
Allah, the All-forbearing, 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

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.

¹ Behaar al-Anwaar, vol. 102, p. 256

Chapter 28

In this chapter eight ziyaaraat from the Ziyaarat-e-Jaameah¹ (comprehensive ziyaarat) will be mentioned:²

¹ Ziyaaraat-e-Jaameah are the ziyaaraat which can be recited in the shrines of all the infallible Imams (a.s.)

² 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 30th 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 عَمَلْتَ بِكِتَابِهِ وَ اتَّبَعْتَ سُنَنَ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَتَّى دَعَاكَ اللَّهُ إِلَى جِوَارِهِ 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.) ¹ 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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وَبِاخْتِيَارِهِ
 أَعْدَانِكَ
 الْحُجَّةَ مَعَ مَا
 لَكَ مِنَ الْحُجَجِ
 عَلَى الْبَالِغَةِ
 جَمِيعِ خَلْقِهِ
 فَاجْعَلِ اللَّهُمَّ
 نَفْسِي مُطْمَئِنَّةً
 بِقُدْرِكَ رَاضِيَةً
 بِقَضَائِكَ مُوَلَّعةً
 وَبِذِكْرِكَ
 دُعَائِكَ مُحِبَّةً
 لِصَفْوَةِ أَوْلِيَائِكَ
 مَحْبُوبَةٍ فِي
 أَرْضِكَ
 وَسَمَائِكَ صَابِرَةً
 عَلَى نُزُولِ
 بَلَائِكَ شَاكِرَةً
 لِفَوَاضِلِ
 نِعْمَاتِكَ ذَاكِرَةً
 لِسَوَابِغِ الْأَيْدِي
 مُسْتَأْتِفَةً إِلَى
 فِرْحَةٍ لِقَائِكَ
 مُتَزَوِّدَةً النَّفْوِيِّ
 لِيَوْمِ جَزَائِكَ
 مُسْتَنَّةً بِسُنَنِ
 أَوْلِيَائِكَ مُفَارِقَةً
 لِأَخْلَاقِ أَعْدَائِكَ
 مَسْغُولَةً 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.

Then he (a.s.) placed his cheek on the grave and said:

اللَّهُمَّ إِنَّ قُلُوبَ
 الْمُخْبِتِينَ إِلَيْكَ
 وَالْهَةَ وَ سُبُلِ
 الرَّاعِبِينَ إِلَيْكَ
 وَ شَارِعَةَ
 أَعْلَامِ 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

أَفْنِدَّةَ الْعَارِفِينَ
 مِنْكَ فَارْعَةَ وَ
 أَصَوَاتِ
 الدَّاعِينَ إِلَيْكَ
 وَ صَاعِدَةَ
 أَبْوَابِ الإِجَابَةِ
 لَهُمْ مَفْتَحَةٌ وَ
 دَعْوَةَ مَنْ
 نَجَاكَ مُسْتَجَابَةً
 وَ تَوْبَةَ مَنْ
 إِلَيْكَ أَنَابَ
 مَقْبُولَةً وَ عَبْرَةَ
 مَنْ بَكَى مِنْ
 خَوْفِكَ مَرْحُومَةً
 وَ الإِغَاثَةَ لِمَنْ
 اسْتَعَانَ بِكَ
 وَ مَوْجُودَةً
 وَ الإِعَاثَةَ لِمَنْ
 اسْتَعَانَ بِكَ
 وَ مَبْدُولَةً
 وَ عِدَاتِكَ لِعِبَادِكَ
 مُنْجِزَةً وَ زَلَّلَ
 مِنْ اسْتِقَالِكَ
 مُقَالَةً وَ أَعْمَالَ
 الْعَامِلِينَ لَدَيْكَ
 وَ مَحْفُوظَةً
 إِلَى أَرْزَاقِكَ
 مِنَ الْخَلَائِقِ
 لَدُنْكَ نَازِلَةً وَ
 عَوَائِدَ الْمَزِيدِ
 إِلَيْهِمْ وَاصِلَةً وَ
 ذُنُوبَ
 الْمُسْتَغْفِرِينَ
 وَ مَغْفُورَةً
 وَ حَوَائِجَ خَلْقِكَ
 عِنْدَكَ مَقْضِيَّةً
 وَ جَوَائِزَ
 السَّائِلِينَ عِنْدَكَ
 مُوفَّرَةً وَ عَوَائِدَ
 الْمَزِيدِ مُتَوَاتِرَةً

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

مَوَائِدَ الْمُسْتَطْعِمِينَ مُعَدَّةً وَ مَنَاهِلَ الطِّمَاءِ مُثْرَعَةً. اللَّهُمَّ فَاسْتَجِبْ دُعَائِي وَ اقْبَلْ ثَنَائِي وَ اجْمَعْ بَيْنِي وَ بَيْنَ أَوْلِيَائِي بِحَقِّ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ إِنَّكَ وَلِيُّ نَعْمَائِي وَ مُنْتَهَى مُنَايَ وَ غَايَةَ رَجَائِي فِي مُنْقَلَبِي وَ مَنُوَايَ .	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 GHAAYATO 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 اِغْفِرْ لِأَوْلِيَائِنَا وَ كُفِّ عَنَّا اَعْدَائِنَا وَ اشْغَلْهُمْ عَن اَدَانَا وَ اَظْهِرْ كَلِمَةَ الْحَقِّ وَ اجْعَلْهَا الْعُلْيَا وَ اَدْحِضْ 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.”²

¹ This sentence is recited in the shrine of Imam Ali Ibn Abi Taalib (a.s.).

² 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):

لَا إِلَهَ إِلَّا اللَّهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ 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.¹ 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
 وَالْمَلَائِكَةِ وَ
 مَهْبِطَ الْوَحْيِ وَ
 مَعْدِنَ الرَّحْمَةِ
 وَخُزَانَ الْعِلْمِ
 وَمُنْتَهَى الْجَلْمِ
 وَأُصُولَ الْكَرَمِ
 وَقَادَةَ الْأُمَمِ وَ
 أَوْلِيَاءَ النَّعْمِ وَ
 عَنَاصِرَ
 الْأَبْرَارِ وَ
 دَعَائِمَ الْأَخْيَارِ
 وَسَاسَةَ الْعِبَادِ
 وَارْكَانَ الْبِلَادِ
 وَأَبْوَابِ
 الْإِيمَانِ وَأَمْنَاءَ
 الرَّحْمَنِ وَ
 سُلَالَةَ النَّبِيِّينَ وَ
 صَفْوَةَ
 الْمُرْسَلِينَ وَ
 عِثْرَةَ خَيْرَةِ
 رَبِّ الْعَالَمِينَ وَ
 رَحْمَةَ اللَّهِ وَ
 بَرَكَاتِهِ. السَّلَامُ
 عَلَى
 الْإِمَّةِ
 وَ
 الْهَدْيِ
 وَمَصَابِيحِ الدُّجَى
 وَ أَعْلَامِ النُّقَى
 وَ ذَوَى النُّهَى
 وَ أَوْلَى الْجَجَى
 وَ كَهْفِ الْوَرَى
 وَ
 وَرَثَةَ
 الْأَنْبِيَاءِ وَ الْمَثَلِ
 وَ
 الْأَعْلَى
 وَ
 الدَّعْوَةَ الْحُسْنَى
 وَ حُجَجَ اللَّهِ
 عَلَى أَهْلِ الدُّنْيَا
 وَ
 الْآخِرَةِ وَ
 الْأَوْلَى
 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
 endowed 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 الأَدِلَّةِ عَلَى
 مَرْضَاتِ اللَّهِ وَ
 المُسْتَقْرِرِينَ فِي
 أَمْرِ اللَّهِ وَ
 التَّآمِنِينَ فِي
 مَحَبَّةِ اللَّهِ وَ
 المُخْلِصِينَ فِي
 تَوْحِيدِ اللَّهِ وَ
 المُظْهِرِينَ
 لِأَمْرِ اللَّهِ وَ
 نَهْيِهِ وَ عِبَادِهِ
 المُكْرَمِينَ الَّذِينَ
 لَا يَسْبِقُونَهُ
 بِالْقَوْلِ وَ هُمْ
 بِأَمْرِهِ يَعْمَلُونَ
 وَ رَحْمَةِ اللَّهِ وَ
 بَرَكَاتِهِ السَّلَامُ
 عَلَى الأَيْمَةِ
 الدُّعَاةِ وَ القَادَةِ
 الهُدَاةِ وَ السَّادَةِ
 الوُلَاةِ وَ الذَّادَةِ
 الحُمَاةِ وَ أَهْلِ
 الذُّكْرِ وَ أَوْلَى
 الأَمْرِ 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 عَيْبَةَ
 عِلْمِهِ وَ حُجَّتِهِ
 وَ صِرَاطِهِ وَ
 نُورِهِ وَ بُرْهَانِهِ
 وَ رَحْمَةَ اللَّهِ وَ
 بَرَكَاتِهِ. أَشْهَدُ
 أَنْ لَا إِلَهَ إِلَّا
 اللَّهُ وَحْدَهُ لَا
 شَرِيكَ لَهُ كَمَا
 شَهِدَ اللَّهُ لِنَفْسِهِ
 وَ شَهِدَتْ لَهُ
 مَلَائِكَتُهُ وَ
 أَوْلُوا الْعِلْمِ مِنْ
 خَلْفِهِ لَا إِلَهَ إِلَّا
 هُوَ الْعَزِيزُ
 الْحَكِيمُ وَ أَشْهَدُ
 أَنَّ مُحَمَّدًا عَبْدُهُ
 وَ الْمُنْتَجَبُ وَ
 رَسُولُهُ
 الْمُرْتَضَى
 أَرْسَلَهُ بِالْهُدَى
 وَ دِينَ الْحَقِّ
 لِيُظْهِرَهُ عَلَى
 الدِّينِ كُلِّهِ وَ لَوْ
 كَرِهَ
 الْمُشْرِكُونَ. وَ
 أَشْهَدُ
 أَنَّكُمْ
 الْأئِمَّةَ
 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
 RASOOLHUL MURTAZAA
 ARSALAHU BIL HODAA WA
 DEENIL HAQQE LE-
 YUZHERAHU A'LAD DEENE
 KULLEHI WA LAW KAREHAL
 MUSHREKON. 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
 بِكِرَامَتِهِ
 اصْطَفَاكُمْ
 وَ
 بِعِلْمِهِ
 ارْتَضَاكُمْ لِعَيْنِهِ
 وَاخْتَارَكُمْ
 لِسِرِّهِ وَاجْتَنَبَاكُمْ
 بِقُدْرَتِهِ
 وَ
 اعْرَضَكُمْ بِهَدَاهِ وَ
 خَصَّكُمْ
 وَ
 بِبُرْهَانِهِ
 انْتَجَبَكُمْ لِثَوْرِهِ
 وَ
 (بِنُورِهِ)
 اَيَّدَكُمْ بِرُوحِهِ وَ
 رَضِيَكُمْ خُلَفَاءَ
 فِي اَرْضِهِ وَ
 حَجَّجَاكُمْ عَلَى
 بَرِّيَّتِهِ
 وَ
 اَنْصَارَا لِدِينِهِ وَ
 حَفَظْتَهُ لِسِرِّهِ وَ
 خَزَنَتَهُ لِعِلْمِهِ وَ
 مُسْتَوْدَعًا
 لِحِكْمَتِهِ
 وَ
 تَرَاجِمَةً لِرُوحِيهِ
 وَ
 اَرْكَانًا
 لِتَوْحِيدِهِ
 وَ
 شُهَدَاءَ
 عَلَى
 خَلْفِهِ وَ اَعْلَامًا
 لِعِبَادَتِهِ وَ مَنَارًا
 فِي بِلَادِهِ وَ
 اِدْلَاءَ
 عَلَى
 صِرَاطِهِ
 عَصَمَكُمْ اللهُ
 مِنَ الزَّلَلِ وَ
 اَمَنَكُمْ مِنَ الْفِتَنِ
 وَ طَهَّرَكُمْ مِنَ
 الدَّنَسِ وَ اَذْهَبَ
 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 أَدْمَنْتُمْ
ذِكْرَهُ وَ وَكَّدْتُمْ
مِيثَاقَهُ وَ
أَحْكَمْتُمْ عَقْدَ
طَاعَتِهِ وَ
نَصَحْتُمْ لَهُ فِي
السِّرِّ وَ
الْعَلَانِيَةِ وَ
دَعَوْتُمْ إِلَى
سَبِيلِهِ بِالْحِكْمَةِ
وَالْمَوْعِظَةِ
الْحَسَنَةِ وَ بَدَّلْتُمْ
أَنْفُسَكُمْ فِي
مَرْضَاتِهِ وَ
صَبَرْتُمْ عَلَى
مَا أَصَابَكُمْ فِي
جَنْبِهِ وَ أَقَمْتُمْ
الصَّلَاةَ وَ اتَّبَعْتُمْ
الزَّكَاةَ وَ
أَمَرْتُمْ
بِالْمَعْرُوفِ وَ
نَهَيْتُمْ
عَنِ الْمُنْكَرِ وَ
جَاهَدْتُمْ فِي اللَّهِ
حَقَّ جِهَادِهِ
حَتَّى أَغْلَبْتُمْ
دَعْوَتَهُ وَ بَيَّنْتُمْ
فِرَاقَهُ وَ
أَقَمْتُمْ حُدُودَهُ وَ
نَشَرْتُمْ شَرَائِعَ
أَحْكَامِهِ وَ
سَنَّتُمْ سُنَّتَهُ وَ
صِرْتُمْ فِي ذَلِكَ
مِنْهُ إِلَى الرِّضَا
وَ سَلَّمْتُمْ لَهُ
وَالْقَضَاءَ
وَصَدَّقْتُمْ
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

الْآيَةَ الْمَخْرُوجَةَ
 وَالْأَمَانَةَ
 الْمَحْفُوظَةَ
 وَالْبَابَ الْمُبْتَلَى
 بِهِ النَّاسُ
 مَنْ أَنْتُمْ نَجَى
 وَمَنْ لَمْ يَأْتِكُمْ
 هَلْكَ إِلَى اللَّهِ
 تَدْعُونَ وَ عَلَيْهِ
 تَدْلُونَ وَ بِهِ
 تُؤْمِنُونَ وَ لَهُ
 تُسَلِّمُونَ وَ
 بِأَمْرِهِ تَعْمَلُونَ
 وَ إِلَى سَبِيلِهِ
 تُرْسِدُونَ وَ
 بِقَوْلِهِ تَحْكُمُونَ
 سَعِدَ مَنْ
 وَالْأَكْمَ وَ هَلْكَ
 مَنْ عَادَاكُمْ وَ
 خَابَ مَنْ
 جَدَدَكُمْ وَ ضَلَّ
 مَنْ فَارَقَكُمْ وَ
 فَازَ مَنْ تَمَسَّكَ
 بِكُمْ وَ آمَنَ مَنْ
 لَجَأَ إِلَيْكُمْ وَ
 سَلِمَ مَنْ
 صَدَّقَكُمْ وَ هُدِيَ
 مَنْ اعْتَصَمَ
 بِكُمْ. مَنْ اتَّبَعَكُمْ
 فَالْجَنَّةَ مَأْوَاهُ وَ
 مَنْ خَالَفَكُمْ
 فَالنَّارَ مَثْوَاهُ وَ
 مَنْ جَدَدَكُمْ
 كَافِرٌ وَ مَنْ
 حَارَبَكُمْ مُشْرِكٌ
 وَ مَنْ رَدَّ
 عَلَيْكُمْ فِي أَسْفَلِ
 دَرَكٍ مِنْ
 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
وَ جَارٍ لَكُمْ فِيمَا
بَقِيَ وَ أَنْ
أَرْوَأَحْكُمْ وَ
نُورَكُمْ وَ
طِينَتَكُمْ وَاحِدَةً
وَ طَابَتْ
مِنْ بَعْضِ
خَلْفِكُمْ اللَّهُ
أَنْوَارًا فَجَعَلَكُمْ
بِعِزِّهِ مُحَدِّقِينَ
حَتَّى مِنْ عَلَيْنَا
بِكُمْ فَجَعَلَكُمْ فِي
بُيُوتِ آذِنِ اللَّهِ
أَنْ تُرْفَعَ وَ
يُذَكَرَ فِيهَا
أَسْمُهُ وَ جَعَلَ
صَلَاتِنَا
(صَلَوَاتِنَا)
عَلَيْكُمْ وَ مَا
خَصَّنَا بِهِ مِنْ
وَلَايَتِكُمْ طِينًا
لَخَلْقِنَا وَ
طَهَارَةً لِأَنْفُسِنَا
وَ تَرْكِيَةً لَنَا وَ
كَفَّارَةً لِدُنُونِنَا
فَكُنَّا عِنْدَهُ
مُسْلِمِينَ
بِفَضْلِكُمْ وَ
مَعْرُوفِينَ
بِتَصَدِيقِنَا إِيَّاكُمْ.
فَبَلَّغَ اللَّهُ بِكُمْ
أَشْرَفَ مَحَلِّ
الْمُكْرَمِينَ وَ
أَعْلَى مَنَازِلِ
الْمُقَرَّبِينَ وَ
أَرْفَعَ دَرَجَاتِ
الْمُرْسَلِينَ حَيْثُ
لَا يَلْحَقُهُ 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

أَشْهَدُكُمْ أَنِّي
 مُؤْمِنٌ بِكُمْ وَ
 بِمَا أَمَنْتُمْ بِهِ
 كَافِرٌ بَعْدُكُمْ وَ
 بِمَا كَفَرْتُمْ بِهِ
 مُسْتَبْصِرٌ
 بِشَأْنِكُمْ وَ
 بِضَلَالَةِ مَنْ
 خَالَفَكُمْ مَوَالٍ
 لَكُمْ وَ لِأَوْلِيَائِكُمْ
 مُبْغِضٌ
 لِأَعْدَائِكُمْ وَ
 مُعَادٍ لَهُمْ سَلَامٌ
 لِمَنْ سَالَمَكُمْ وَ
 حَرَبٌ لِمَنْ
 حَارَبَكُمْ مُحَقِّقٌ
 لِمَا حَقَّقْتُمْ
 مُنْظِلٌ لِمَا
 أَنْطَلَمْتُمْ مُطِيعٌ
 لَكُمْ عَارِفٌ
 بِحَقِّكُمْ مُقِرٌّ
 بِفَضْلِكُمْ مُحْتَمِلٌ
 لِعِلْمِكُمْ مُحْتَجِبٌ
 بِذِمَّتِكُمْ مُعْتَرِفٌ
 بِكُمْ مُؤْمِنٌ
 بِأَيَّامِكُمْ مُصَدِّقٌ
 بِرِجْعَتِكُمْ
 مُنْتَظِرٌ لِأَمْرِكُمْ
 مُرْتَقِبٌ لِذَوَلَّتِكُمْ
 أَخَذَ بِقَوْلِكُمْ
 عَامِلٌ بِأَمْرِكُمْ
 مُسْتَجِيرٌ بِكُمْ
 زَائِرٌ لَكُمْ لِأَنِّي
 عَائِدٌ بِقُبُورِكُمْ
 مُسْتَسْفِعٌ إِلَيْ
 اللَّهِ عَزَّ وَ جَلَّ
 بِكُمْ وَ مُتَقَرِّبٌ
 بِكُمْ إِلَيْهِ وَ
 مُتَقَدِّمٌ لَكُمْ
 وَ طَلِيبٌ

A' TEKUM MUNT AZERUN 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-
 EBEKUM 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-
 A'DDATUN 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 أَوْلِكُمْ
 وَ أَخْرِكُمْ وَ
 مُفَوَّضِي فِي
 ذَلِكَ كُلِّهِ إِلَيْكُمْ
 وَ مُسَلِّمٌ فِيهِ
 مَعَكُمْ وَ قَلْبِي
 لَكُمْ مُسَلِّمٌ وَ
 رَأْيِي لَكُمْ تَبَعٌ
 وَ نَصْرَتِي لَكُمْ
 مُعَدَّةٌ حَتَّى
 يُحْيِي اللهُ تَعَالَى
 دِينَهُ بِكُمْ وَ
 يَرُدَّكُمْ فِي
 أَيَّامِهِ وَ
 يُظَهِّرَكُمْ لِعَدْلِهِ
 وَ يُمَكِّنَكُمْ فِي
 أَرْضِهِ فَمَعَكُمْ
 مَعَكُمْ لَا مَعَ
 غَيْرِكُمْ أَمْنٌ
 بِكُمْ وَ تَوَلَّيْتُ
 أَخْرِكُمْ بِمَا
 تَوَلَّيْتُ بِهِ أَوْلِكُمْ
 وَ بَرَّيْتُ إِلَيَّ
 اللهُ عَزَّ وَ جَلَّ
 مِنْ أَعْدَائِكُمْ وَ
 مِنْ الْجَنِّبِ وَ
 الطَّاعُوتِ وَ
 الشَّيَاطِينِ وَ
 حَزْبِهِمُ
 الظَّالِمِينَ لَكُمْ وَ
 الجَادِبِينَ
 لِحَقِّكُمْ وَ
 المَارِقِينَ 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 HAYEETO
 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 يَتِيكُمُ الْغَاصِبِينَ	YaHSHoRO ZUMRATEKUM WA YAKIRRO	FEE	does He dismiss agonies and relieves harms. In your
وَلَا يَزِيكُمُ السَّائِكِينَ فِيكُمُ الْمُنْحَرِفِينَ	FEE RAJ-A' TEKUM YOMALLAKO DAWLATEKUM WA YO-	WA FEE	possession is all that which His Messengers brought
عَنكُمُ وَ مِنْ كُلِّ وَلِيَّةٍ دُونكُمُ وَ كُلِّ مُطَاعٍ	SHARRAFO A'AFEYATEKUM YOMAKKANO	FEE WA FEE	down and with which His Angels descended to your
سِوَاكُمُ وَ مِنْ الْأَيِّمَةِ الَّذِينَ يَدْعُونَ إِلَى النَّارِ. فَتَنَّبَتْنِي	AYYAAMEKUM WA TAQIRRO A'YNOHU GHADAN BE-ROa- YATEKUM. BE-ABEE ANTUM WA UMMEE WA NAFSEE WA	FEE WA WA	grandfather
اللَّهِ أَبَدًا مَا حَبِيتُ عَلَى مُؤَايَاتِكُمْ وَ مَحَبَّتِكُمْ وَ	AHLEE WA MAALEE MAN ARAADAL LAAHA BADA-A BEKUM WA MAN WAHHADAHU QABELA	WA MAN QABELA	
دِينِكُمْ وَ وَقَفْتِي لِطَاعَتِكُمْ وَ رَزَقْتِي	A'NKUM WA MAN QASADAHU TAWWAJJAHO BEKUM. MAWAALIYYA LAA	WA MAN BEKUM.	
شَفَاعَتِكُمْ وَ جَعَلَنِي مِنْ خِيَارِ مَوَالِيكُمُ	OHSEE SANAAA-AKUM WA LAA ABLOGHO MENAL MAD- HE KUN-HAKUM WA MENAL	WA WA	
التَّابِعِينَ لِمَا دَعَوْتُمْ إِلَيْهِ وَ جَعَلَنِي مِمَّنْ يَقْتَصُّ أَثَارَكُمُ	WASFE QADRAKUM WA ANTUM NOORUL AKHYAARE WA HODAATUL ABRAARE WA HOJAJUL JABBAARE	WA WA BEKUM	
وَ يَسْأَلُكَ سَبِيلَكُمُ وَ يَهْتَدِي بِهَدْيِكُمْ وَ	BEKUM FATAHAL LAAHO WA BEKUM YAKHTEMUL LAAHO WA BEKUM YoNAZZELUL	WA BEKUM YONAZZELUL	
يُخَسِّرُ فِي رُؤْمَرَتِكُمْ وَ يَكْرِ فِي رَجْعَتِكُمْ وَ	GHAYSA WA BEKUM YUMSEKUS SAMAAA-A AN TAQA-A' A'LAL ARZE ILLAA	WA AN ILLAA	
فِي يُمْلِكُ دَوْلَتِكُمْ وَ	BE IZNEHI WA BEKUM YONAFFESUL HAMMA WA	WA WA	
فِي يُشْرَفُ وَ عَافِيَتِكُمْ وَ	YAKSHEFUZ ZURRA WA I'NDAKUM MAA NAZALAT	WA NAZALAT	
فِي يُمَكِّنُ أَيَّامِكُمْ وَ تَقَرُّ عَيْنُهُ غَدًا	BEHI ROSOLOHU WA HABATAT BEHI MALAAA- EKATOHU WA ELAA	WA ELAA	
بِرُؤْيَتِكُمْ. بِأَيِّ	JADDEKUM		

أَنْتُمْ وَ أُمَّي وَ
 نَفْسِي وَ أَهْلِي
 وَ مَالِي مَنْ
 أَرَادَ اللهُ بَدَأَ
 بِكُمْ وَ مَنْ
 وَحَدَهُ قَلِيلٌ
 عَلَيْكُمْ وَ مَنْ
 قَصَدَهُ تَوَجَّهَ
 بِكُمْ. مَوَالِي لَا
 أَحْصِي تَتَأَكَّمُ
 وَ لَا يُبْلَغُ مِنْ
 الْمَدْحِ كُنْهَكُمْ وَ
 مِنْ الْوَصْفِ
 قَدْرَكُمْ وَ أَنْتُمْ
 نُورُ الْأَخْيَارِ وَ
 هُدَاةُ الْآبِرَارِ وَ
 حُجَجُ الْجَبَّارِ
 بِكُمْ فَتَحَ اللهُ وَ
 بِكُمْ يَخْتِمُ اللهُ وَ
 بِكُمْ يَنْزِلُ
 الْغَيْبُ وَ بِكُمْ
 يُمَسِّكُ السَّمَاءُ
 أَنْ تَقَعَ عَلَى
 الْأَرْضِ إِلَّا
 بِإِذْنِهِ وَ بِكُمْ
 يُنْفَسُ الْهَمُّ وَ
 يَكْشِفُ الضَّرَّ
 وَ عِنْدَكُمْ مَا
 نَزَلَتْ بِهِ رُسُلُهُ
 وَ هَبِطَتْ 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 اللهُ مَا لَمْ يُوتِ	BO-E'SAR AMEENO LAAHO MAA LAM YO'Te	ROOHUL AATAKOMUL Te	was the Trusted Angel (Jibraeel (a.s.)) sent. Allah has given you that which He has not
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أَحَدًا مِّنَ الْعَالَمِينَ طَاطَا
 كُلُّ شَرِيفٍ لِّشَرِيفِكُمْ وَ بَخَع
 كُلُّ مُتَكَبِّرٍ لِّطَاعَتِكُمْ وَي
 خَضَعَ كُلُّ جَبَّارٍ لِّفَضْلِكُمْ
 وَ ذَلَّ كُلُّ شَيْءٍ لَّكُمْ وَ
 أَسْرَقَتِ الْأَرْضُ
 بِبُورِكُمْ وَ فَازَ الْفَائِزُونَ
 بِوِلَايَتِكُمْ بِكُمْ إِلَى
 الرَّضْوَانِ وَ عَلَى مَنْ جَدَدَ
 وَ لَايَتَكُمُ عَضِبُ
 الرَّحْمَنِ بِأَيِّ أَنْتُمْ وَ أُمَّي وَ
 نَفْسِي وَ أَهْلِي وَ مَالِي ذِكْرِكُمْ
 فِي الذَّاكِرِينَ وَ أَسْمَاؤُكُمْ فِي
 الْأَسْمَاءِ وَ أَجْسَادُكُمْ فِي
 الْأَجْسَادِ وَ أَرْوَاحُكُمْ فِي
 الْأَرْوَاحِ وَ أَنْفُسُكُمْ فِي
 النَّفُوسِ وَ أَثَارُكُمْ فِي
 الْأَثَارِ وَ قُبُورُكُمْ فِي
 الْقُبُورِ . فَمَا أَحَلَّى أَسْمَاءَكُمْ
 وَ أَكْرَمَ أَنْفُسَكُمْ وَ
 أَعْظَمَ شَأْنَكُمْ

AHADAM 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 WA FAAZAL
 FAA-EZOONA BE-
 WELAAYATEKUM BEKUM
 YUSLAKO ELAR
 RIZWAANE WA A'LAA MAN
 JAHADA WELAAYATAKUM
 GHAZABUR RAHMAAN.
 BE-ABEE ANTUM WA
 UMMEE WA NAFSEE WA
 AHLEE WA MAALEE
 ZIKROKUM FIZ
 ZAAKEREENA WA
 ASMAAAA-OKUM FIL
 ASMAAAA-E WA
 AJSAADOKUM FIL
 AJSAADE WA
 ARWAAHOKUM FIL
 ARWAAHE WA
 ANFOSOKUM FIN
 NOFOOSE WA
 AASAAROKUM FIL
 AASAARE WA
 QOBOOROKUM FIL
 QOBOORE. FAMAA AHLAA
 ASMAAAA-AKUM WA
 AKRAMA ANFOSAKUM WA
 A-A'-ZAMA SHAANAKUM
 WA AJALLA KHATARAKUM
 WA AWFAA A'HDAKUM WA

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

وَاجَلِ ASDAQA WA'-DAKUM.
 وَخَطَرِكُمْ KALAAMOKUM NOORUN
 وَأَوْفَى عَهْدِكُمْ وَ WA AMROKUM RUSHDUN
 أَصْدَقِ WA WASIYYATOKOMUT
 وَعَدَّتْكُمْ. TAQWAA WA FE'-
 كَلَامِكُمْ نُورٌ وَ LOKOMUL KHAYRO WA
 أَمْرِكُمْ رُشْدٌ وَ A'ADATOKOMUL EHSAA
 وَصِيَّتِكُمْ WA SAJIYYATOKOMUL
 وَالتَّقْوَى KARAMO WA
 فِعْلِكُمُ الْخَيْرِ وَ SHAANOKOMUL HAQQO
 عَادَتِكُمْ WAS SIDQO WAR RIFQO
 وَالْإِحْسَانَ WA QAWLOKUM HUKMUN
 وَسَجِيَّتِكُمُ الْكَرِيمِ WA HATMUN WA
 وَشَأْنِكُمُ الْحَقِّ RAAAYOKUM I'LMUN WA
 وَالصَّدْقِ وَ HILMUN WA HAZMUN IN
 الرَّفْقِ وَ قَوْلِكُمْ ZOKERAL KHAYRO
 حُكْمٌ وَ حَيْمٌ وَ KUNTUM AWWALAHU WA
 رَأْيِكُمْ عِلْمٌ وَ ASLAHU WA FAR-A'HU WA
 حِلْمٌ وَ حَزْمٌ لَنْ MA'-DENAHU WA
 ذَكَرَ الْخَيْرِ MAAWAAHO WA
 كُنْتُمْ أَوْلَاهُ وَ MUNTAHAAHO BE-ABEE
 أَصْلَهُ وَ فِرْعَاهُ ANTUM WA UMMEE WA
 وَمَعْدِنَهُ وَ NAFSEE KAYFA ASEFO
 مَاوَاهُ وَ مُنْتَهَاهُ HUSNA SANAAA-EKUM WA
 بَابِي أَنْتُمْ وَ OHSEE JAMEELA BALAAA-
 وَأُمِّي وَ نَفْسِي EKUM WA BEKUM
 كَيْفَ أَصْفُ AKHRAJANAL LAAHO
 حُسْنَ تَنَائِكُمْ وَ MENAZ ZULLE WA
 أَحْصِي جَمِيلَ FARRaJa A'NNAA
 بِلَائِكُمْ وَ بِكُمْ GHAMARAATIL KOROOBE
 أَخْرَجَنَا اللهُ WA ANQAZANAA MIN
 مِنَ الذُّلِّ وَ SHAFAA JOROFIL
 فَرَجَ عَنَّا HALAKAATE WA MENAN
 عَمْرَاتِ NAARE. BE-ABEE ANTUM
 وَالْكَرُوبِ وَ WA UMMEE WA NAFSEE
 أَنْقَذَنَا مِنْ شَفَا BE-MOWAALAATEKUM
 جُرْفِ الْهَلَكَاتِ A'LLAMANAL LAAHO MA-
 وَمِنَ النَّارِ. A'ALEMA DEENENAA WA
 بَابِي أَنْتُمْ وَ ASLAHA MAA KAANA
 وَأُمِّي وَ نَفْسِي 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

بِمَوَالَاتِكُمْ
 عَلَّمَنَا اللهُ
 مَعَالِمَ دِينِنَا وَ
 أَصْلَحَ مَا كَانَ
 فَسَدَ مِنْ دُنْيَانَا
 وَ بِمَوَالَاتِكُمْ
 تَمَّتِ الْكَلِمَةُ وَ
 عَظُمَتِ النُّعْمَةُ
 وَ انْتَلَفَتِ
 الْفَرْقَةُ وَ
 بِمَوَالَاتِكُمْ تَقْبَلُ
 الطَّاعَةَ
 الْمُفْتَرِضَةَ وَ
 لَكُمْ الْمَوَدَّةُ
 الْوَاجِبَةُ وَ
 الدَّرَجَاتُ
 الرَّفِيعَةُ وَ
 الْمَقَامُ الْمَحْمُودُ
 وَ الْمَكَانُ
 الْمَعْلُومُ عِنْدَ
 اللهِ عَزَّ وَ جَلَّ
 وَ الْجَاهُ الْعَظِيمُ
 وَ الشَّأْنُ الْكَبِيرُ
 وَ الشَّفَاعَةُ
 الْمَقْبُولَةُ رَبَّنَا
 أَمَّا بِمَا أَنْزَلْتَ
 وَ اتَّعَنَّا
 الرَّسُولَ فَكُنْتَنَا
 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
 MAKAANUL 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
 ذُنُوبًا لَا يَأْتِي
 عَلَيْهَا إِلَّا
 رِضَاكُمْ فَبِحَقِّ
 مَنْ أَنْتُمْ
 عَلَى سِرِّهِ وَ
 اسْتَرْعَاكُمْ
 أَمْرَ خَلْقِهِ وَ
 قَرْنَ طَاعَتَكُمْ
 بِطَاعَتِهِ لَمَّا
 اسْتَوْهَيْتُمْ
 ذُنُوبِي 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
 لَجَعَلْتَهُمْ
 شَفَعَائِي
 فَبِحَقِّهِمُ الَّذِي
 أَوْجَبْتَ لَهُمْ
 عَلَيْكَ اسْتَأْذَانَكَ
 أَنْ تُدْخِلَنِي فِي
 جُمْلَةِ الْعَارِفِينَ
 بِهِمْ وَ بِحَقِّهِمْ وَ
 فِي زُمَرَةٍ
 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!²

وَ صَلَّى اللهُ
عَلَى مُحَمَّدٍ وَ
آلِهِ الطَّاهِرِينَ
وَ سَلَّمَ كَثِيرًا وَ
حَسْبُنَا اللهُ وَ
نِعْمَ الْوَكِيلُ

¹ 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 Mafaateh al-Jenaan – Tr.)

² Mafaateh al-Jenaan, p. 1071; Mazaar Aaqaa Jamaal Khunsaari, p. 60; Oyoon Akhbaar al-Reza (a.s.), p. 277; Mustadrak al-Wasael, 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:

الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ الرَّحْمَنِ
الرَّحِيمِ الَّذِي
لَيْسَ كَمِثْلِهِ شَيْءٌ
وَ هُوَ السَّمِيعُ
الْعَلِيمُ وَ لَا إِلَهَ
إِلَّا اللَّهُ الْمَلِكُ
الْحَقُّ الْمُبِينُ وَ
سُبْحَانَ اللَّهِ رَبِّ
الْعَرْشِ الْعَظِيمِ
صَلَوَاتُ اللَّهِ وَ
تَحِيَّاتُهُ وَ رَأْفَتُهُ
وَ مَغْفِرَتُهُ وَ
رِضْوَانُهُ وَ
فَضْلُهُ وَ كَرَامَتُهُ
وَ رَحْمَتُهُ وَ
بَرَكَاتُهُ وَ
صَلَوَاتُ مَلَائِكَتِهِ
وَالْمُقَرَّبِينَ وَ
أَنْبِيَآئِهِ الْمُرْسَلِينَ
وَ الشُّهَدَاءِ وَ
الصَّادِقِينَ وَ
عِبَادِهِ الصَّالِحِينَ
وَ مِنْ سَبَّحَ لِرَبِّ
الْعَالَمِينَ مِنْ
الْأَوَّلِينَ وَ
الْآخِرِينَ مَلَأَ
السَّمَاوَاتِ وَ
الْأَرْضِينَ وَ مَلَأَ
كُلَّ شَيْءٍ وَ عَدَدَ
كُلِّ شَيْءٍ وَ زِنَةَ
كُلِّ شَيْءٍ أَبَدًا وَ

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
mislal abade wa az-a'afa
zaaleka kullehi fee misle
zaaleka kullehi sarmadan

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

مِثْلَ الْأَيْدِ وَ بَعْدَ
 الْأَيْدِ مِثْلَ الْأَيْدِ وَ
 أَضْعَافَ 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 أَمَانَ الْخَائِفِينَ □
 وَ تَالِيِ الْإِيمَانِ □
 وَ صَاحِبِ □
 الْقُرْآنِ □ وَ نُورِ □
 الْأَنْوَارِ □ وَ هَادِيِ □
 الْأَبْرَارِ □ وَ دِعَامَةِ □
 الْجَبَّارِ □ وَ حُجَّتِهِ □
 عَلَى الْعَالَمِينَ □
 خَيْرَتِهِ □ مِنْ
 الْأَوْلِيَاءِ □ وَ
 الْأَخْرِيِّينَ □ مُحَمَّدٍ □
 بِنِ عَبْدِ اللَّهِ نَبِيِّهِ □
 وَ رَسُولِهِ □ وَ
 حَبِيبِهِ □ وَ صَفِيِّهِ □
 وَ خَاصَّتِهِ □ وَ
 خَالِصَتِهِ □
 رَحْمَتِهِ □ وَ نُورِهِ □
 وَ سَفِيرِهِ □ وَ أَمِينِهِ □
 وَ حِجَابِهِ □ وَ عَيْنِهِ □
 وَ ذِكْرِهِ □ وَ وَلِيِّهِ □
 وَ جَنَبِهِ □
 وَ صِرَاطِهِ □
 وَ عُرْوَتِهِ الْوُثْقَى □
 وَ حَبْلِهِ الْمَمْتِينِ □
 وَ بُرْهَانِهِ الْمُبِينِ □
 وَ مَثَلِهِ الْأَعْلَى □

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
 amaaniil 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
 rasoolihi 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,

دَعْوَتِهِ الْحُسْنَى
 وَ آيَتِهِ الْكُبْرَى
 وَ حُجَّتِهِ الْعُظْمَى
 رَسُولِهِ الْكَرِيمِ
 الرَّءُوفِ الرَّحِيمِ
 الْقَوِيِّ الْعَزِيزِ
 الشَّفِيعِ الْمُطَاعِ وَ
 عَلَى الْأَيْمَةِ
 عَلَيْهِمْ جَمِيعًا
 السَّلَامُ
 الْمُؤْمِنِينَ عَلَيَّ وَ
 الْحَسَنِ وَ
 الْحُسَيْنِ وَ عَلَيَّ
 وَ مُحَمَّدٍ وَ جَعْفَرَ
 وَ مُوسَى وَ عَلَيَّ
 وَ مُحَمَّدٍ وَ عَلَيَّ
 وَ الْحَسَنِ وَ
 الْخَلْفِ الْمَهْدِيِّ
 عَلَيْهِمْ وَ عَلَيْهِمْ
 جَمِيعًا السَّلَامُ وَ
 الرَّحْمَةُ الطَّيِّبِينَ
 الطَّاهِرِينَ
 الْمُطَهَّرِينَ
 وَ
 عَلَيْهِمْ 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 وَالِدِي وَ
 أَهْلِي وَ وَالِدِي 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.
 سَلَامٌ عَلَيْكَ أَيُّهَا
 النَّبِيُّ وَ رَحْمَةٌ
 اللَّهِ وَ بَرَكَاتُهُ
 سَلَامٌ عَلَيْكَ يَا
 رَسُولَ اللَّهِ سَلَامٌ
 عَلَيْكَ يَا خَيْرَةَ
 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
 رَحْمَةِ اللَّهِ وَ
 بَرَكَاتِهِ. السَّلَامُ
 عَلَيْكَ يَا سَيِّدَ
 الْمُرْسَلِينَ السَّلَامُ
 عَلَيْكَ يَا خَاتِمَ
 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 sayyedal
 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'lal 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
 MAHBETA'L 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
 الْأَوْلِيَيْنِ وَ
 الْآخِرِينَ
 السَّلَامُ عَلَيْكَ أَيُّهَا
 النَّبِيُّ الْبَشِيرُ
 السَّلَامُ عَلَيْكَ يَا
 مُحَمَّدَ بْنَ عَبْدِ
 اللَّهِ السَّلَامُ عَلَيْكَ
 يَا أَبَا الْقَاسِمِ وَ
 عَلَى آلِكَ وَ
 رَحْمَةُ اللَّهِ وَ
 بَرَكَاتُهُ السَّلَامُ
 عَلَيْكُمْ يَا أَهْلَ
 بَيْتِ النَّبُوَّةِ وَ
 مَوْضِعِ الرَّسَالَةِ
 وَ مُخْتَلَفِ
 الْمَلَائِكَةِ وَ مَهْبِطِ
 الْوَحْيِ وَ مَعْدِنِ
 الرَّحْمَةِ وَ مَأْوَى
 السَّكِينَةِ وَ
 خَزَائِنِ الْعِلْمِ وَ
 مُنْتَهَى الْجَلْمِ وَ
 أَصُولِ الْكُرْمِ وَ
 قَادَةَ الْأُمَّمِ وَ
 أَوْلِيَاءِ النَّعْمِ وَ
 عَنَاصِرِ الْأَبْرَارِ
 وَ دَعَائِمِ الْجَبَّارِ
 وَ سَاسَةِ الْعِبَادِ وَ
 أَرْكَانِ الْبِلَادِ وَ
 أَبْوَابِ الْإِيمَانِ وَ
 أَمْنَاءِ الرَّحْمَنِ وَ
 سُلَالَةَ النَّبِيِّينَ وَ
 صَفْوَةَ الْمُرْسَلِينَ
 وَ آلِيسِ وَ
 عِنْتَةَ خَيْرَةِ رَبِّ
 وَالْعَالَمِينَ 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
 ahlat 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
 WAI 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 □
 بَرَكَاتِهِ □ السَّلَامُ □
 عَلَيْكُمْ □ أَيْمَةً □
 الْهُدَى □ وَالْمَصَابِيحِ □
 الدُّجَى □ وَالْأَهْلِ □
 التَّقْوَى □ وَأَعْلَامِ □
 النُّفَى □ وَذَوِي □
 النُّهَى □ وَأُولِي □
 الْحُجَى □ وَسَادَةِ □
 الْوَرَى □ وَبُدُورِ □
 الدُّنْيَا □ وَوَرَثَةِ □
 الْأَنْبِيَاءِ □ وَالْمَثَلِ □
 الْأَعْلَى □ وَالِدَعْوَةِ □
 الْحُسْنَى □ وَالْحُجَّةِ □
 عَلَى □ مَنْ فِي □
 الْأَرْضِ □ وَالسَّمَاءِ □
 وَالْأَخْرَةِ □ وَالْأُولَى □
 وَرَحْمَةَ □ وَاللَّهُ □
 بَرَكَاتِهِ □ السَّلَامُ □
 عَلَى □ مَحَالِ □
 مَعْرِفَةِ □ وَاللَّهُ □
 وَمَسَاكِينِ □ بَرَكَاتِهِ □
 وَالْمَعَادِنِ □ حِكْمَةِ □
 وَاللَّهُ □ وَخَزَنَةِ □
 عِلْمِ □ وَاللَّهُ □ وَحَفْظَةِ □
 سِرِّ □ وَاللَّهُ □ وَحَمَلَةِ □
 كِتَابِ □ وَاللَّهُ □
 وَوَرَثَةِ □ رَسُولِ □
 اللَّهِ □ وَرَحْمَةَ □
 اللَّهِ □ بَرَكَاتِهِ □
 السَّلَامُ □ عَلَى □
 الدُّعَاةِ □ إِلَى □
 اللَّهِ □ وَالْأَدِلَّةِ □
 عَلَى □ اللَّهِ □
 وَالْمُؤَيَّنِينَ □ عَنِ □
 اللَّهِ □ وَالْقَائِمِينَ □
 بِحَقِّ □ اللَّهِ □ وَالنَّاطِقِينَ □
 عَنِ □ اللَّهِ □
 وَالْمُسْتَوْفِرِينَ □ فِي □
 أَمْرِ □ اللَّهِ □

MASAAKENE BARAKATIL
 LAAHE WA MA-A'ADENE
 HIKMATIL LAAHE wa
 khazanate ilmil laahe wa
 hafazate sirril laahe wa
 hamalate ketaabil laahe wa
 khazanate ilmil 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
 HODAATE 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 التَّامِينَ فِي
 مَحَبَّةِ اللَّهِ وَ عِبَادِهِ الْمُكْرِمِينَ
 الَّذِينَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ
 بِأَمْرِهِ يَعْمَلُونَ وَ رَحْمَةُ اللَّهِ وَ
 بَرَكَاتُهُ. السَّلَامُ عَلَى
 الْأَيْمَةِ الدُّعَاةِ وَ الْقَادَةِ
 الْهُدَاةِ وَ السَّادَةِ الْوَلَاةِ وَ
 الذَّادَةِ الْحَمَاةِ وَ الْأَسَادِ
 السُّقَاةِ وَ أَهْلِ الذِّكْرِ وَ
 الْأَمْرِ وَ بَقِيَّةِ اللَّهِ وَ
 خَيْرَتِهِ وَ صَفْوَتِهِ وَ حَزْبِهِ
 وَ عَيْنِهِ وَ حُجَّتِهِ وَ جَنَّتِهِ
 وَ صِرَاطِهِ وَ نُورِهِ وَ رَحْمَةَ
 اللَّهِ وَ بَرَكَاتِهِ. أَشْهَدُ أَنْ
 لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
 لَا شَرِيكَ لَهُ كَمَا شَهِدَ اللَّهُ
 لِنَفْسِهِ وَ شَهِدَتْ لَهُ
 الْمَلَائِكَةُ 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 KHALQEHI LAA
 ELAAHA ILLAA HOWAL
 A'ZEEZUL HAKEEMO WA
 ANNA MOHAMMADAN
 A'BDOHU WA RASOOLAHU
 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 MUSHREKON
 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 دِينَ 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 عَيْدِهِ
 صَادِقًا مُصَدِّقًا
 صَابِرًا مُخْتَسِبًا
 لَا وَاْنِيًّا 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 كَذَّبُوهُ وَ
 خَالَفُوهُ وَ كَذَّبُوا
 عَلَيْهِ وَ جَحَدُوا
 حَقَّهُ وَ أَنْكَرُوا
 فَضْلَهُ وَ اتَّهَمُوهُ
 وَ ظَلَمُوا وَصِيَّهُ
 وَ اغْتَدُوا 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 khaalafuho 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
 ghayrahum 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'oooho 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 خِلَافَتَهُ
 وَ نَقَضُوا عَهْدَهُ
 فِيهِ وَ حَلُّوا عَقْدَهُ
 لَهُ وَ اسْتَسَوُوا
 الْجَوْرَ وَ الظُّلْمَ وَ
 الْعُدْوَانَ عَلَى اللَّهِ
 وَ قَتَلُوهُمْ وَ
 تَوَلَّوْا غَيْرَهُمْ
 ذَاتِقُوا الْعَذَابِ
 الْأَلِيمِ فِي أَسْفَلِ
 دَرَكٍ مِنَ الْجَحِيمِ
 لَا يُخَفَّفُ عَنْهُمْ
 مِنْ عَذَابِهَا وَ هُمْ
 فِيهِ مُبْلِسُونَ
 مَلْعُونُونَ نَاكِسُونَ
 رُؤْسِهِمْ فَعَابِئُوا
 التَّدَامَةَ وَ الْخَزْيَ
 مَعَ الطَّوِيلِ
 الْأَرْذَلِينَ
 الْأَسْرَارِ قَدْ كُتِبُوا
 عَلَى وُجُوهِهِمْ
 فِي النَّارِ وَ أَنْ
 الَّذِينَ آمَنُوا بِهِ وَ
 صَدَّقُوهُ وَ
 نَصَرُوهُ وَ
 وَقَرُّوهُ وَ أَجَابُوهُ
 وَ عَزَّرُوهُ وَ
 اتَّبَعُوهُ وَ اتَّبَعُوا
 النُّورَ الَّذِي أُنْزِلَ
 مَعَهُ أَوْلَيْكَ هُمْ
 الْمُفْلِحُونَ فِي
 حَبَابِ النَّعِيمِ وَ
 الْفَوْزِ الْعَظِيمِ وَ
 الْغَيْبَةِ وَ
 السُّرُورِ وَ الْمَلِكِ
 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 sanaa-
 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 عَمَّن
 أُرْسِلَ إِلَيْهِ وَ
 خَصَّهُ بِأَفْضَلِ
 قِسْمِ الْفَضَائِلِ وَ
 بَلَّغَهُ أَعْلَى شَرَفِ
 الْمُكْرَمِينَ مِنْ
 الدَّرَجَاتِ الْعُلَى
 فِي أَعْلَى عِلِّيِّينَ
 "فِي جَنَّاتٍ وَ
 نَهْرٍ. فِي مَقْعَدِ
 صِدْقٍ عِنْدَ مَلِيكٍ
 مُقْتَدِرٍ" وَ أَعْطَاهُ
 حَتَّى يَرْضَى وَ
 زَادَهُ بَعْدَ الرِّضَا
 وَ جَعَلَهُ أَقْرَبَ
 الْخَلْقِ مِنْهُ
 مَجْلِسًا وَ أَدْنَاهُمْ
 إِلَيْهِ مَنْزِلًا وَ
 أَعْظَمَهُمْ عِنْدَهُ
 جَاهًا وَ أَعْلَاهُمْ
 لَدَيْهِ كَعَبَاً وَ
 أَحْسَنَهُمْ عَلَيْهِ
 ثَنَاءً وَ أَوَّلَ
 الْمُتَكَلِّمِينَ كَلَامًا
 وَ أَكْثَرَ النَّبِيِّينَ
 اتِّبَاعًا وَ أَوْفَرَ
 الْخَلْقِ نَصِيبًا وَ
 أَحْزَلَهُمْ حَظًا فِي
 كُلِّ خَيْرٍ هُوَ
 قَاسِمُهُ بَيْنَهُمْ وَ
 أَحْسَنَ جَزَاءَهُ
 عَنْ جَمِيعِ
 الْمُؤْمِنِينَ مِنْ
 الْأَوَّلِينَ وَ
 الْآخِرِينَ. وَ
 أَشْهَدُ أَنْكُمْ الْأَيْمَةَ
 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-ezoonal be-
 karaamatehis tafaakum be-
 i'lmehi was tana-a'ukum 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
 الْمُفْرَبُونَ
 الْمُتَّقُونَ
 الْمُصْطَفُونَ
 اللَّهُ الْمُطِيعُونَ
 بِأَمْرِهِ الْقَوَامُونَ
 بِأَمْرِهِ الْعَامِلُونَ
 بِأَمْرِهِ الْفَائِزُونَ
 بِكِرَامَتِهِ
 اصْطَفَاكُمْ بِعِلْمِهِ
 وَ اصْطَنَعَكُمْ
 لِنَفْسِهِ وَ
 ارْتَضَاكُمْ لِغَيْبِهِ
 وَ اخْتَارَكُمْ لِسِرِّهِ
 وَ اجْتَنَبَكُمْ
 بِقُدْرَتِهِ وَ اعَزَّكُمْ
 بِهَدَاهِ وَ خَصَّكُمْ
 بِبِرَاهِينِهِ وَ
 انْتَجَبَكُمْ لِلنُّورِ وَ
 اَيَّدَكُمْ بِرُوحِهِ وَ
 رَضِيَكُمْ خَلْفَاءَ
 فِي اَرْضِهِ وَ
 جَعَلَكُمْ حُجَجًا
 عَلَى بَرِيَّتِهِ وَ
 اَنْصَارًا لِدِينِهِ وَ
 حَفَظَةً لِحُكْمِهِ وَ
 خَزَنَةً لِعِلْمِهِ وَ
 مُسْتَوْدَعًا
 لِحُكْمَتِهِ وَ
 تَرَاجِمَهُ لَوْحِيهِ وَ
 اَرْكَانًا لِتَوْحِيدِهِ وَ
 سَفْرَاءَ عَنْهُ وَ
 شُهَدَاءَ عَلَى خَلْقِهِ
 وَ اَسْبَابًا اِلَيْهِ وَ
 اَعْلَامًا لِعِبَادِهِ وَ
 مَنَارًا فِي بِلَادِهِ
 وَ سُبُلًا اِلَى جَنَّتِهِ
 وَ اَدْلَاءَ 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 khataaa-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 مِنَ
 الذُّنُوبِ وَ بَرَّأَكُمُ
 مِنَ الْعُيُوبِ وَ
 اِنْتَمَنَكُمُ عَلَى
 الْعُيُوبِ وَ جَنَّبَكُمُ
 الْأَفَاتِ وَ وَقَاكُمُ
 السَّيِّئَاتِ وَ
 طَهَّرَكُمُ مِنَ
 الدَّنَسِ وَ الزَّرِيعِ وَ
 نَزَّهَكُمُ مِنَ الرِّلِّ
 وَ الْخَطَاةِ وَ
 أَذْهَبَ عَنكُمُ
 الرَّجْسَ وَ أَمَنَكُمُ
 مِنَ الْفِتَنِ وَ
 اسْتَرَعَآكُمُ الْأَنَامَ
 وَ فَوَّضَ إِلَيْكُمُ
 الْأُمُورَ وَ جَعَلَ
 لَكُمُ التَّنْذِيرَ وَ
 عَرَّفَكُمُ الْأَسْبَابَ
 وَ أَوْرَثَكُمُ الْكِتَابَ
 وَ أَعْطَاكُمُ
 الْمَقَالِيدَ وَ سَخَّرَ
 لَكُمُ مَا خَلَقَ.
 فَعَظَّمْتُمْ جَلَالَهَ 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 بَدَلْتُمْ أَنفُسَكُمُ
 فِي مَرْضَاتِهِ وَ
 صَبَرْتُمْ عَلَى مَا
 أَصَابَكُمُ 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 aataytomuz
 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 aqantum
 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 بَأْسَهُ 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
 حَتَّىٰ أَغْلَبْتُمْ
 دَعْوَتَهُ وَ قَمَعْتُمْ
 عَدُوَّهُ وَ أَظْهَرْتُمْ
 دِينَهُ وَ بَيَّنْتُمْ
 فَرَائِضَهُ وَ أَقَمْتُمْ
 حُدُودَ اللَّهِ شَرَعْتُمْ
 أَحْكَامَهُ وَ سَنَّتُمْ
 سُنَّتَهُ وَ صَبَرْتُمْ
 فِي ذَلِكَ مِنْهُ إِلَى
 الرِّضَا وَ سَلِمْتُمْ
 لَهُ الْقَضَاءَ وَ
 صَدَقْتُمْ مِنْ رُسُلِهِ
 مَنْ مَضَىٰ.
 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 مَبْرَأَتُ
 النَّبُوءَةِ عِنْدَكُمْ وَ
 آيَابُ الْخَلْقِ إِلَيْكُمْ
 وَ حِسَابُهُمْ عَلَيْكُمْ
 وَ فَصْلُ الْخُطَابِ
 عِنْدَكُمْ 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 ATAACKUM
 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
 فِيكُمْ وَ نُورُهُ
 مَعَكُمْ وَ بُرْهَانُهُ
 مِنْكُمْ وَ أَمْرُهُ
 إِلَيْكُمْ. مَنْ وَالِ الْأَكْم
 فَقَدْ وَالِي اللَّهِ وَ
 مَنْ أَطَاعَكُمْ فَقَدْ
 أَطَاعَ اللَّهَ وَ مَنْ
 أَحَبَّكُمْ فَقَدْ أَحَبَّ
 اللَّهَ وَ مَنْ
 اغْتَصَمَ بِكُمْ فَقَدْ
 اغْتَصَمَ بِاللَّهِ أَنْتُمْ
 يَا مَوَالِي وَ نِعْمَ
 الْمَوَالِي السَّبِيلُ
 الْأَعْظَمُ وَ
 الصِّرَاطُ الْأَقْوَمُ
 وَ شَهَدَاءُ دَارِ
 الْفَنَاءِ وَ شَفَعَاءُ
 دَارِ الْبَقَاءِ وَ
 الرَّحْمَةُ
 الْمَوْصُولَةُ وَ
 الْآيَةُ الْمَخْرُوجَةُ
 وَ الْأَمَانَةُ
 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 تُنْبِئُونَ وَ
 إِلَيْهِ تُعْظَمُونَ
 سَعَدَ مَنْ وَالِ الْأَكْم
 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

صَلَّ مَنْ فَارَقَكُمْ
 وَ فَازَ مَنْ تَمَسَّكَ
 بِكُمْ وَ آمِنَ مَنْ
 لَجَا إِلَيْكُمْ وَ سَلِمَ
 مِنْ صَدَقْتُمْ وَ
 هُدَيْ مِنْ اِعْتَصَمَ
 بِكُمْ. مَنْ اتَّبَعَكُمْ
 فَالْجَنَّةُ مَأْوَاهُ وَ
 مَنْ خَالَفَكُمْ فَالنَّارُ
 مَثْوَاهُ وَ مَنْ
 جَحَدَكُمْ كَافِرٌ وَ
 مَنْ حَارَبَكُمْ
 مُشْرِكٌ وَ مَنْ رَدَّ
 عَلَيْكُمْ فَفِي اسْفَلِ
 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 تَخْلِفُونَ وَ
 إِلَیْهِ تُسَبِّحُونَ وَ
 بِعَرْشِهِ مُخْلِقُونَ
 وَ بِهِ حَافُونَ
 حَتَّى مَرَّ بِكُمْ
 عَلَيْنَا فَجَعَلَكُمْ فِي
 بُيُوتِ آذِنِ اللَّهِ أَنْ

Zin lam tazaaloo be-a'ynil
 laahe wa i'ndahu wa fee
 malakootahi taa-moroona
 wa lahu takhlofoona wa
 iyyaaho tosabbhoona 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 yosabbho
 lahu feehaa bil-ghoduwwe
 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 i'zzato wal
 majdo was soadado fama
 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
 لَهَا فِيهَا بِالْغَدُوِّ وَ
 الْأَصَالِ رِجَالٍ
 تَوَلَّى عَزَّ ذِكْرُهُ
 تَطَهَّرَهَا وَ أَمَرَ
 خَلْقَهُ بِتَعْظِيمِهَا
 فَرَفَعَهَا عَلَى كُلِّ
 بَيْتٍ قَدَّسَهُ فِي
 الْأَرْضِ وَ
 أَعْلَاهَا عَلَى كُلِّ
 بَيْتٍ طَهَّرَهُ فِي
 السَّمَاءِ لَا
 يُوَارِيهَا خَطْرٌ وَ
 لَا يَسْمُو إِلَى
 سَمَكِهَا الْبَصْرِ وَ
 لَا يَطْمَعُ إِلَى
 أَرْضِهَا النَّظْرُ وَ
 لَا يَقَعُ عَلَى
 كُنْهَيْهَا الْفِكْرُ وَ لَا
 يُعَادِلُ سَكَّانِهَا
 الْبَشَرُ يَتَمَتَّى كُلُّ
 أَحَدٍ آتَهُ مِنْكُمْ وَ
 لَا تَتَمَتُّونَ أَتَكُمْ
 مِنْ غَيْرِكُمْ إِلَيْكُمْ
 أَنْتَهتِ الْمَكَارِمُ وَ
 الشَّرِيفُ وَ مِنْكُمْ
 اسْتَقَرَّتِ الْأَنْوَارُ
 وَ الْعِزَّةُ وَ الْمَجْدُ
 وَ السُّؤْدُدُ فَمَا
 فَوْقَكُمْ أَحَدٌ إِلَّا اللَّهُ
 الْكَبِيرُ الْمُتَعَالِ وَ
 لَا أَقْرَبَ إِلَيْهِ وَ
 لَا أَحْصَى لَدَيْهِ وَ
 لَا أَكْرَمَ عَلَيْهِ
 مِنْكُمْ. أَنْتُمْ سَكَنُ
 الْبِلَادِ وَ نُورُ
 الْعِبَادِ وَ عَلَيْكُمْ
 الْأَعْتِمَادُ يَوْمَ
 النَّادِ 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 gharahu 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
 turshedoananaa elayhe wa
 toqarreboonanaa minho wa
 tuzlefoonanaa layhe wa ja-
 a'la salawaatanaa 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-eemaananaa

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

عَابَ مِنْكُمْ حُجَّةَ
 أَوْ أَقَلِّ مِنْكُمْ نَجْمَ
 أَطَّلَعَ اللهُ لَخَلْقِهِ
 عَقِبَهُ خَلْفًا إِمَامًا
 هَادِيًا وَ بُرْهَانًا
 مُبِينًا وَ عِلْمًا
 نَيْرًا وَاعٍ عَنْ
 وَاعٍ وَ هَادٍ بَعْدَ
 هَادٍ حَزَنَةَ حَفْظَةَ
 لَا يَغْنِضُ عَنْكُمْ
 عَزْرَهُ وَ لَا
 يَنْقَطِعُ مَوَادَّهُ وَ
 لَا يَسْلُبُ مِنْكُمْ
 إِرْتَهُ سَبَبًا
 مَوْصُولًا مِنْ اللهِ
 إِلَيْكُمْ وَ رَحْمَةً
 مِنْهُ عَلَيْنَا وَ
 ثُورًا مِنْهُ لَنَا وَ
 حُجَّةً مِنْهُ عَلَيْنَا
 تُرْشِدُونَنَا إِلَيْهِ وَ
 تُقْرَبُونَنَا مِنْهُ وَ
 تُزَلْفُونَنَا لَدَيْهِ وَ
 جَعَلْ صَلَوَاتِنَا
 عَلَيْكُمْ وَ ذِكْرَنَا
 لَكُمْ وَ مَا خَصَّنَا
 بِهِ مِنْ وَلَايَتِكُمْ وَ
 عَرَفْنَا مِنْ
 فَضْلِكُمْ طِينًا
 لَخَلْقِنَا وَ طَهَارَةَ
 لِأَنْفُسِنَا وَ بَرَكَاتَةَ
 فِينَا إِذْ كُنَّا عِنْدَهُ
 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
 SHARAF 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 مَحَلِّ
 الْمَكْرَمِينَ وَ
 أَعْلَى مَنَازِلِ
 الْمُقْرَبِينَ وَ أَرْفَعَ
 دَرَجَاتِ
 الْمُرْسَلِينَ حَيْثُ
 لَا يَلْحَقُهُ لَاحِقٌ وَ
 لَا يَفُوقُهُ فَائِقٌ وَ
 لَا يَسْبِقُهُ سَابِقٌ وَ
 لَا يَطْمَعُ فِي
 إِدْرَاكِهِ طَمَعٌ
 حَتَّى لَا يَبْقَى
 مَلِكٌ مُقْرَبٌ وَ لَا
 نَبِيٌّ مُرْسَلٌ وَ لَا
 صَدِيقٌ وَ لَا
 شَهِيدٌ وَ لَا عَالِمٌ
 وَ لَا جَاهِلٌ وَ لَا
 دُنِيٌّ 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
 جَلَالَةَ أَمْرِكُمْ وَ
 عَظَمَ خَطْرِكُمْ وَ
 كَبِيرَ شَأْنِكُمْ وَ
 جَلَالَةَ قَدْرِكُمْ وَ
 تَمَامَ نُورِكُمْ وَ
 صِدْقَ مَقْعَدِكُمْ وَ
 ثَبَاتَ مَقَامِكُمْ وَ
 شَرَفَ مَحَلِّكُمْ وَ
 مَنَزَلَتِكُمْ عِنْدَهُ وَ
 كَرَامَتِكُمْ عَلَيْهِ وَ
 خَاصَّتِكُمْ لَدَيْهِ وَ
 قُرْبَ مَجَالِسِكُمْ
 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
 shohadaaa-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
 bemaamantum behi
 kaaferun be-a'duwwukum
 wa bemaamantum 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 الصَّلَوَاتِ
 وَ أَفْضَلَهَا وَ
 نَامِي الْبَرَكَاتِ وَ
 أَشْرَفَهَا وَ زَاكِي
 التَّحِيَّاتِ وَ أَتَمَّهَا
 مِنْهُ وَ مِنْ
 مَلَائِكَتِهِ الْمُقَرَّبِينَ
 وَ رُسُلِهِ وَ
 أَنْبِيَآئِهِ الْمُتَنْجِبِينَ
 وَ الشَّهَدَاءِ وَ
 الصَّالِحِينَ مِنْ
 عِبَادِهِ الْمُخْلِصِينَ
 كَمَا هُوَ أَهْلُهُ وَ
 أَنْتُمْ أَهْلُهُ أَبَدًا
 عَلَيْكُمْ أَجْمَعِينَ .
 أَشْهَدُ اللَّهَ وَ
 أَشْهَدُكُمْ يَا مَوَالِي
 يَا بَنِي أَنْتُمْ وَ أُمِّي
 وَ نَفْسِي أَنِّي
 عَبْدُكُمْ وَ طَوْبَى
 لِي إِنْ قَبِلْتُمْ مَوَالِي
 عِبَادًا وَ أَنِّي
 مُؤْمِنٌ بِكُمْ وَ بِمَا
 آمَنْتُمْ بِهِ كَافِرٌ
 بِعِدْوَتِكُمْ وَ بِمَا
 كَفَرْتُمْ بِهِ
 مُسْتَبْصِرٌ بِشَأْنِكُمْ
 وَ بِضَلَالَةِ مَنْ
 خَالَفَكُمْ مَوَالِي لَكُمْ
 مُحِبٌّ لِأَوْلِيَآئِكُمْ
 وَ مُعَادٍ لِأَعْدَائِكُمْ
 لِأَعِنْ لَهُمْ مُتَبَرِّءٌ
 مِنْهُمْ مُبْغِضٌ لَهُمْ
 سَلِمٌ لِمَنْ سَالَمَكُمْ
 حَرَبٌ لِمَنْ
 حَارَبَكُمْ مُحَقِّقٌ
 لِمَا حَقَّقْتُمْ مُبْطِلٌ
 لِمَا أَبْطَلْتُمْ مُطِيعٌ
 لَكُمْ عَارِفٌ
 بِحَقِّكُمْ مُؤْتِرٌ

saalamakum harbun leman
 haarabakum mohaqqequn
 lemaa haqqaqtum muhtelun
 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 zaa-
 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 مُقْتَدِرٌ بِكُمْ
 لِقَوْلِكُمْ مُسَلِّمٌ
 لِعِلْمِكُمْ مُخْتَمِلٌ
 بِذِمَّتِكُمْ مُخْتَجِبٌ
 بِأَيَّامِكُمْ مُؤَقِنٌ
 بِرِجْعَتِكُمْ مُصَدِّقٌ
 لِأَيَّامِكُمْ مُنْتَظِرٌ
 لِذَوَلَّتِكُمْ مُرْتَقِبٌ
 بِقَوْلِكُمْ أَخَذَ
 بِأَمْرِكُمْ عَامِلٌ
 بِكُمْ مُسْتَجِيرٌ
 بِحَبْلِكُمْ مُعْتَصِمٌ
 بِكُمْ مُخْتَرِسٌ
 زَائِرٌ لَكُمْ لَا يَزِيدُ
 بِقُبُورِكُمْ عَائِدٌ
 بِكُمْ مُسْتَشْفَعٌ إِلَى
 اللَّهِ بِكُمْ وَ
 مُتَوَسِّلٌ بِكُمْ إِلَيْهِ.
 وَأَنْتُمْ عِدَّتِي
 لِلْقَائِمِ وَحَسْبِي
 بِكُمْ وَ مُتَقَرَّبٌ
 بِكُمْ إِلَيْهِ وَ
 مُقَدِّمٌ أَمَامَ
 طَلِيبَتِي وَ
 حَوَائِجِي وَ
 إِرَادَتِي فِي كُلِّ
 أَحْوَالِي وَ
 أُمُورِي فِي
 دُنْيَايَ وَ دِينِي وَ
 آخِرَتِي وَ مُنْقَلِيبِي
 وَ مَنَوَايَ وَ
 مُؤْمِنٌ بِسِرِّكُمْ وَ
 عَلَانِيَتِكُمْ وَ
 شَاهِدِكُمْ وَ
 غَائِبِكُمْ وَ أَوْلَكُمْ
 وَ آخِرِكُمْ 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 mohibbehim 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
 SABBATANAYAL LAAHO
 ABADAN MAA HAYEETO

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
 مُعَدَّةً حَتَّىٰ يُخَيَّرَ
 اللَّهُ دِينَهُ بِكُمْ وَ
 يُظْهِرْكُمْ لِعَدْلِهِ
 ۞ فَيَرُدَّكُمْ فِي آيَاتِهِ
 ۞ وَ يُقَيِّمَكُمْ لِحُفَّتِهِ
 ۞ ثُمَّ يُمَلِّكُكُمْ فِي
 أَرْضِهِ ۞ فَمَعَكُمْ
 مَعَكُمْ ۞ لَا مَعَ
 غَيْرِكُمْ وَ إِلَيْكُمْ
 إِلَيْكُمْ ۞ لَا إِلَىٰ
 عَدُوِّكُمْ أَمِنْتُ بِكُمْ
 وَ تَوَلَّيْتُ آخِرَكُمْ
 بِمَا تَوَلَّيْتُ بِهِ
 ۞ أَوْلَكُمْ وَ بَرِنْتُ
 إِلَى اللَّهِ مِنْ
 أَعْدَائِكُمُ الْجَنِّبِ وَ
 الطَّاغُوتِ وَ
 الْأَيَّالِسَةِ وَ
 الشَّيَاطِينِ وَ مِنْ
 حَزْبِهِمْ وَ
 أَتْبَاعِهِمْ وَ
 مُحَبِّبِهِمْ وَ ذَوِيهِمْ
 وَ الرَّاظِينَ بِهِمْ
 وَ يَفْعَلُهُمْ
 الصَّادِينَ عَنكُمْ
 الظَّالِمِينَ لَكُمْ
 الْجَادِدِينَ حَقَّكُمْ
 الْمُفَارِقِينَ لَكُمْ
 الْعَاصِينَ أَرْثَكُمْ
 وَ السَّاقِينَ فِيكُمْ
 وَ الْمُحْرِفِينَ
 عَنكُمْ وَ مِنْ كُلِّ
 وَ لِيَجْزِيَ دُونَكُمْ. وَ
 تَبَتَّتَنِي اللَّهُ أَبَدًا مَا
 حَيِّتُ 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
 MAALEE 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!

لِطَاعَتِكُمْ وَ
 رَزَقْنِي شَفَاعَتَكُمْ
 وَ جَعَلَنِي مِنْ
 خِيَارِ مَوَالِكُمْ
 التَّالِعِينَ مَا
 دَعَوْتُمْ إِلَيْهِ مِمَّنْ
 يَقْفُوْ أَثَارَكُمْ وَ
 يَسْلُكُ سَبِيلَكُمْ وَ
 يَقْتَدِي بِهَدْيِكُمْ وَ
 يَقْتَصُّ مِنْهَا جُكْمَ
 وَ يَكُونُ مِنْ
 حَزْبِكُمْ وَ يَتَعَلَّقُ
 بِحِجْرَتِكُمْ وَ
 يُحْسِرُ فِي
 زَمْرَتِكُمْ وَ يَكْرِ
 فِي رَجْعَتِكُمْ وَ
 يُمَلِّكُ فِي دَوْلَتِكُمْ
 وَ يُسْرِفُ فِي
 عَافِيَتِكُمْ وَ يُمَكِّنُ
 فِي إِيَامِكُمْ وَ تَقْرُ
 عَيْنَهُ غَدَا
 بِرُؤْيَتِكُمْ. يَا بِي
 أَنْتُمْ وَ أُمَّي وَ
 نَفْسِي وَ أَهْلِي وَ
 مَالِي مَنْ أَرَادَ
 اللَّهُ بَدَأَ بِكُمْ وَ مَنْ
 أَحَبَّهُ اتَّبَعَكُمْ وَ
 مَنْ وَحَدَّهُ قَبِلَ
 عَنْكُمْ وَ مَنْ
 قَصَدَهُ تَوَجَّهَ
 بِكُمْ. لَا أُحْصِي
 يَا مَوَالِي فَضْلَكُمْ
 وَ لَا أَعُدُّ تَنَاءَكُمْ
 وَ لَا أَبْلُغُ مِنْ
 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 بِخْتِمٍ وَ بِكُمْ
 يُمَسِّكُ السَّمَاءَ أَنْ
 تَقَعَ عَلَى الْأَرْضِ
 إِلَّا بِإِذْنِهِ وَ بِكُمْ
 يُنَزِّلُ الْغَيْثَ وَ
 يُنْفِثُ الِهَمَّ وَ
 يَكْشِفُ السُّوءَ وَ
 يَدْفَعُ الضَّرَّ وَ
 يُعْطِي الْعَدِيمَ وَ
 يُشْفِي السَّقِيمَ
 بِمَنْطِقِكُمْ نَطَقَ
 كُلِّ لِسَانٍ وَ بِكُمْ
 سَبَّحَ السُّبُوحِ
 الْقُدُّوسِ وَ
 بِتَسْبِيحِكُمْ جَرَتْ
 الْأَلْسُنُ بِالتَّسْبِيحِ
 فَبِكُمْ نَزَلَتْ رُسُلُهُ
 وَ عَلَيْكُمْ هَبَطَتْ
 مَلَائِكَتُهُ وَ إِلَيْكُمْ
 بُعِثَ الرُّوحُ
 الْأَمِينُ وَ آتَاكُمْ
 اللَّهُ مَا لَمْ يُؤْتِ
 أَحَدًا مِنْ
 الْعَالَمِينَ. طَاطَا
 كُلُّ شَرِيفٍ
 لِشَرِيفِكُمْ وَ بَخَعَ
 كُلُّ مُتَكَبِّرٍ
 لِبَطَاعَتِكُمْ وَ
 خَضَعَ كُلُّ جَبَّارٍ
 لِفَضْلِكُمْ وَ ذَلَّ
 كُلُّ شَيْءٍ لَكُمْ وَ
 أَسْرَقَتْ الْأَرْضُ
 بِنُورِكُمْ. فَفَازَ
 الْفَائِزُونَ بِكُمْ وَ
 بِكُمْ يُسَلِّكُ إِلَى
 الرَّضْوَانِ وَ
 عَلَى مَنْ يَجْحَدُ
 وَ لَا يَتَّكُمُ يَعْضَبُ

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."² "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."³ "Our Lord! Surely we
 have heard a preacher calling
 to the faith, saying: Believe in
 your Lord, so we did
 believe;"⁴ 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 بِأَبِي
 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.
 كَلَامَكُمْ نُورٌ وَ
 أَمْرُكُمْ رُشْدٌ وَ
 وَصِيَّتُكُمْ النَّفْوَى
 وَ فِعْلُكُمْ الْخَيْرُ وَ
 عَادَتُكُمْ الْإِحْسَانُ
 وَ سَجِيَّتُكُمْ الْكِرَامُ
 وَ شَأْنُكُمْ الْحَقُّ وَ
 رَأْيُكُمْ عِلْمٌ وَ
 حَزْمٌ إِنْ ذَكَرَ
 الْخَيْرُ كُنْتُمْ أَوْلَاهُ
 وَ أَصْلُهُ وَ فَرْعُهُ
 وَ مَعْدِنُهُ وَ مَأْوَاهُ
 وَ مُنْتَهَاهُ. بِأَبِي
 أَنْتُمْ وَ أُمِّي وَ
 نَفْسِي كَيْفَ
 أَصِفُ حُسْنَ
 ثَنَائِكُمْ وَ أَحْصِي
 جَمِيلَ بَلَائِكُمْ وَ
 بِكُمْ أَخْرَجَنَا اللَّهُ
 مِنَ الذَّلِّ 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
 MAKAANUL 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 الْعِجْلِ
 وَ وَضَعَ عَنَّا
 الْأَصَارَ وَ فَرَجَ
 عَنَّا عَمْرَاتِ
 الْكُرُوبِ وَ أَنْقَذَنَا
 مِنْ شَفَا حُفْرَةِ
 النَّارِ.
 مِنْ النَّارِ.
 بِمَوَالَاتِكُمْ أَظْهَرَ
 اللَّهُ مَعَالِمَ دِينِنَا وَ
 أَصْلَحَ مَا كَانَ
 فَسَدَ مِنْ دُنْيَانَا وَ
 بِمَوَالَاتِكُمْ تَمَّتِ
 الْكَلِمَةُ وَ عَظُمَتِ
 النِّعْمَةُ وَ ائْتَلَفَتِ
 الْفُرْقَةُ وَ
 بِمَوَالَاتِكُمْ تُقْبَلُ
 الطَّاعَةُ
 الْمُفْتَرَضَةُ وَ
 اعْظُمَ بِهَا طَاعَةُ
 وَ لَكُمْ الْمَوَدَّةُ
 الْوَاجِبَةُ وَ أَكْرَمَ
 بِهَا مَوَدَّةَ لَكُمْ
 الدَّرَجَاتِ الرَّفِيعَةِ
 وَ الْأَنْوَارِ
 الزَّاهِرَةِ وَ الْمَقَامِ
 الْمَعْلُومِ عِنْدَ اللَّهِ
 وَ الْجَاهِ الْعَظِيمِ
 وَ الْقَدْرِ الْجَلِيلِ وَ
 الشَّانِ الْكَبِيرِ وَ
 الشِّفَاعَةِ
 الْمَقْبُولَةِ. ”رَبَّنَا
 آمَنَّا بِمَا أَنْزَلْتَ وَ
 اتَّبَعْنَا الرَّسُولَ
 فَكُنْ بِنَا
 الشَّاهِدِينَ“ ”رَبَّنَا
 لَا تُزِغْ قُلُوبَنَا
 بَعْدَ إِذْ هَدَيْتَنَا وَ
 هَبْ لَنَا مِنْ لَدُنْكَ
 رَحْمَةً إِنَّكَ أَنْتَ
 الْوَهَّابُ“ ”رَبَّنَا

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”
 “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
 ahababnaa 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.”⁵ 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.”⁶ “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 سَعْدَيْكَ وَ تَبَارَكْتَ وَ تَعَالَيْتَ وَ تَجَلَلْتَ وَ تَكَبَّرْتَ وَ تَعَظَّمْتَ وَ تَقَدَّسْتَ لَبَّيْكَ رَبَّنَا وَ سَعْدَيْكَ أَقْرَارًا وَ بِرُبُوبِيَّتِكَ وَ إِيفَانًا بِكَ وَ تَصَدِيقًا بِكِتَابِكَ وَ وَفَاءً بِعَهْدِكَ هَا أَنَا ذَا عَبْدِكَ نِيَّيْنِ يَدَيْكَ لَبَّيْكَ اللَّهُمَّ تَلِيَّةٌ لَبَّيْكَ الْخَائِفِ مِنْكَ الرَّاجِي لَكَ الْمُسْتَجِيرِ بِكَ رَضِينَا وَ أَحْبَبْنَا وَ سَمِعْنَا وَ اطَّعْنَا غُفْرَانَكَ رَبَّنَا وَ إِلَيْكَ الْمَصِيرُ وَ أَنْتَ إِلَهُنَا وَ مَوْلَانَا لَبَّيْكَ دَاعِي اللَّهِ إِنْ كَانَ لَمْ يُجِبْكَ بَدَنِي وَ لَمْ أُدْرِكْ نُصْرَتَكَ فَهَذَا أَنَا ذَا عَبْدِكَ وَ خَيْرُكَ وَ زَائِرُكَ وَ عَشْرَتِكَ وَ الْمَجْلُ بِسَاحَتِكَ قَدْ أَجَابَكَ قَلْبِي وَ نَفْسِي وَ رُوحِي

maseero wa anta
 elaahonaa wa mawlaanaa
 labbayka daa-e'yal laahe in
 kaana lam yajibka 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 ahliil
 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.”⁷ 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.”⁸ O Allah!

وَ سَمِعِي وَ
 بِصَرِي بِالنَّسْلِيمِ
 وَ الْإِيمَانَ بِكَ وَ
 بِأَخِيكَ وَ وَصِيكَ
 أَمِيرَ الْمُؤْمِنِينَ وَ
 سَيِّدِ الْوَصِيِّينَ وَ
 ابْنَتِكَ فَاطِمَةَ
 سَيِّدَةَ نِسَاءِ
 الْعَالَمِينَ وَ
 سِبْطِيكَ الْحَسَنَ
 وَ الْحُسَيْنَ سَيِّدِي
 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 تَعَلَّقَا
 بِحَبْلِكَ وَ
 اغْتِصَامًا لَبَّيْكَ يَا
 حَبِيبَ اللَّهِ تَعَوُّدًا
 بِكَ وَ لَوْ أَدَا لَبَّيْكَ
 يَا نُورَ اللَّهِ يَا
 مُحَمَّدَ بْنَ عَبْدِ
 اللَّهِ يَا خَيْرَةَ اللَّهِ
 يَا أَبَا الْقَاسِمِ
 تَذَلُّلاً لِعِزَّتِكَ وَ
 طَاعَةً لِأَمْرِكَ وَ
 قَبُولًا لِقَوْلِكَ وَ
 دُخُولًا فِي نُورِكَ
 وَ إِيمَانًا بِكَ وَ
 بِأَخِيكَ وَ وَصِيكَ
 أَمِيرَ 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-
 aatanaa wa tawaffanaa ma-
 a'l abraare. rabbanaa wa
 aatanaa maa wa-a'dtanaa
 a'laa rosoleka wa
 tukhzenaa yawmal
 qeyaamate innaka laa
 tukhleful mee-a'ada."
 "rabbanaa aatanaa fid-
 dunyaa hasanatan wa fil
 aakherate hasanatan wa
 qenaabe-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 haazehi
 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!⁹

الَّذِينَ	mofazzaleena	a'laa
وَ عَشْرَتِكَ	khalqekal	lazeena
وَالطَّاهِرِينَ	a'rraftahum	tibyaana kulle
تَصَدِيقًا بِمَا جِئْتَنَا	shay-in wa jabawtahum	be-
بِهِ مِنْ عِنْدِ	mawaareesil	anbeyaaa-e
رَبِّنَا. رَبَّنَا	wa ja-a'ltahum	hojajaka
فَاعْفِرْ لَنَا ذُنُوبَنَا	a'laa bariyyateka	wa
وَ كَفِّرْ عَنَّا	omanaaa-aka	a'laa
سَيِّئَاتِنَا وَ تَوَفَّنَا	wahyeka	wa khuzsaanaka
مَعَ الْأَبْرَارِ. رَبَّنَا	a'laa wahyeka.	allaahumma
وَ إِنَّا مَا وَعَدْتَنَا	fa-balligh	arwaahahum wa
عَلَى رُسُلِكَ وَ لَا	ajsaadahum	fee haazehis
تُخْزِنَا يَوْمَ	saa-a'te	wa fee kulle waqdin
الْقِيَامَةِ إِنَّكَ لَا	wa awaanin	wa heenin
تُخْلِفُ الْمِيعَادَ.	zamaanin	minnas salaama
رَبَّنَا إِنَّا فِي	was salaamo	a'laykum wa
الدُّنْيَا حَسَنَةٌ وَ	rahmatul	laahe wa
فِي الْآخِرَةِ	barakaatoh.	ash-hado
حَسَنَةٌ وَ قِنَا	annakum	tasma-o'onal
بِرَحْمَتِكَ عَذَابِ	kalaama	wa taruddoonas
النَّارِ "سُبْحَانَ	salaam.	allaahumma innaka
رَبِّنَا إِنْ كَانَ	qulta	a'laa lesaane
وَعْدُ رَبِّنَا	nabiyyeka	salawaatoka
لَمَفْعُولًا"	a'layhe	wa a'laa aalehi
"سُبْحَانَ رَبِّكَ	qawlokal	haqqo "wa bash-
رَبِّ الْعِزَّةِ عَمَّا	sheril	lazeena aamanoo
يَصِفُونَ. وَ سَلَامٌ	anna lahum	qadama sidqin
عَلَى الْمُرْسَلِينَ.	i'nda	rabbehim."
وَ الْحَمْدُ لِلَّهِ رَبِّ	allaahumma	innee qad
الْعَالَمِينَ. "اللَّهُمَّ	aamanto	beka wa behim
إِنِّي أَشْهَدُكَ أَنْ	saddaqto	wa same'to
هَذِهِ قُبُورُ	ata'to	wa aslamto
أَوْلِيَانِكَ وَ	falaa	tooqifnee
مَشَاهِدُهُمْ وَ	abadan	mawaaqefal
أَثَارُهُمْ وَ مُعْيِبُهُمْ	khizye	fid
وَ مَعَارِجُهُمْ	dunyaa	wal aaakherate
وَالْفَائِزِينَ	a-a'tenee	soa-lee waj a'l
بِكِرَامَتِكَ	salawaatee	behim
الْمُفْضَلِينَ عَلَى	maqboolatan	wa do-a'aa-ee
الَّذِينَ خَلَقَكَ	behim	mustajaaban
وَ عَرَفْتَهُمْ	wa	sa'yee
نَبِيَّانَ	behim	mashkooran

كُلُّ شَيْءٍ وَ wa zanbee behim
 حَبْوَتُهُمْ wa zikree
 بِمَوَارِيثِ الْأَنْبِيَاءِ behim rafee-a'n wa ka'bee
 وَ جَعَلْتُهُمْ behim a'aleyan wa
 حُجَجَكَ عَلَيَّ yaqeenee behim saabetan
 بِرَبِّتِكَ وَ أَمْنَاءَكَ wa roohee behim
 عَلَيَّ وَ حَيِّكَ □ وَ saleematan wa jismee
 حُزَانِكَ □ عَلَيَّ behim mo-a'afan
 وَ حَيِّكَ. اللَّهُمَّ فَبَلِّغْ marzooqan sa-e'edan
 أَرْوَاحَهُمْ □ وَ 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
 أَرُدُّ عَلَيْنَا مِنْهُمْ a'zeezan wa laa taq-ta' bee
 السَّلَامَ وَ السَّلَامَ a'nhum wa laa tofarriq
 عَلَيْكُمْ وَ رَحْمَةَ baynee wa baynahum fid
 اللَّهِ وَ بَرَكَاتِهِ. dunyaa wal aakherate
 أَشْهَدُ أَنْتُمْ aameena rabbal
 تَسْمَعُونَ الْكَلَامَ a'alameena.
 وَ تَرْتَدُّونَ □
 السَّلَامَ. اللَّهُمَّ إِنَّكَ □
 قُلْتَ عَلَيَّ لِسَانِ □
 نَبِيِّكَ □ صَلَوَاتِكَ □
 عَلَيْهِ وَ عَلَيَّ اله □
 وَ قَوْلِكَ الْحَقُّ □ وَ □
 بِشَرِّ الَّذِينَ آمَنُوا □
 أَنْ لَهُمْ قَدَمَ □
 صِدْقِي □ عِنْدَ □
 رَبِّهِمْ. اللَّهُمَّ إِنِّي □
 قَدْ آمَنْتُ بِكَ وَ □
 بِهِمْ وَ صَدَّقْتُ وَ □
 سَمِعْتُ وَ أَطَعْتُ □
 وَ أَسْلَمْتُ فَلَا □
 تُؤَقِّفْنِي □ أَبَدًا □
 مَوَاقِفِ الْخَزْيِ □
 فِي الدُّنْيَا وَ □
 الْآخِرَةِ □ وَ □
 أَعْطِنِي سُؤْلِي 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
سَلِيمًا وَ جِسْمِي
بِهِمْ مُعَافَا
مَرْزُوقًا سَعِيدًا
رَشِيدًا تَقِيًّا عَالِمًا
زَاهِدًا مُتَوَاضِعًا
حَافِظًا زَكِيًّا
فَقِيهًا مُوقِفًا
مَعْصُومًا مُؤَيَّدًا
قَوِيًّا عَزِيزًا وَ لَا
تَقْطَعْ بِي عَنْهُمْ
وَ لَا تُفَرِّقْ بَيْنِي
وَ بَيْنَهُمْ فِي الدُّنْيَا
وَ الْآخِرَةِ آمِينَ
رَبَّ الْعَالَمِينَ.

- 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 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَ آٰلِهِ وَ سَلَّمَ تَسْلِيمًا</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 'الله أكبر' one hundred times, then say:

<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ كَمَا شَهِدَ اللَّهُ لِنَفْسِهِ وَ شَهِدَتْ لَهُ مَلَائِكَتُهُ وَ أَوْلُو الْعِلْمِ مِنْ خَلْقِهِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ الْمُنْتَجَبُ وَ رَسُولُهُ الْمُرْتَضَى أَرْسَلَهُ 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 shahedat 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-</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 وَ لَوْ كَرِهَ الْمُشْرِكُونَ. اللَّهُمَّ اجْعَلْ أَفْضَلَ صَلَوَاتِكَ وَ اكْمَلَهَا وَ أَنْمِ بَرَكَاتِكَ وَ أَعْمَهَا وَ أَزْكِي تَحِيَّاتِكَ وَ أَتَمِّمْهَا عَلَى سَيِّدِنَا مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ نَجِيِّكَ وَ وَلِيِّكَ وَ رَضِيِّكَ وَ صَفِيِّكَ وَ خَيْرَتِكَ مِنْ خَلْقِكَ وَ خَاصَّتِكَ وَ خَالِصَتِكَ وَ أَمِينِكَ وَ الشَّاهِدِ لَكَ وَ الدَّالِّ عَلَيْكَ وَ الصَّادِعِ بِأَمْرِكَ وَ النَّاصِحِ لَكَ وَ الْمُجَاهِدِ فِي سَبِيلِكَ وَ الذَّابِّ عَنْ دِينِكَ وَ الْمُوضِحِ لِبَرَاهِينِكَ إِلَى طَاعَتِكَ وَ الْمُرْشِدِ إِلَى مَرْضَاتِكَ وَ الْوَاعِي لَوْحِيكَ وَ الْحَافِظِ لِعَهْدِكَ وَ الْمَاضِي عَلَى إِنْفَادِ 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 الْمِيلِ وَ
 الْعَوَجِ وَ الْمُقِيمِ
 الْبَيِّنَاتِ وَالْحَجَجِ
 الْمَخْصُوصِ
 بظُهُورِ الْفَلَجِ وَ
 إِيضَاحِ الْمَنْهَجِ
 الْمُنْظَرِ مِنْ
 تَوْحِيدِكَ مَا اسْتَنْزَرَ
 وَ الْمُحْيِي مِنْ
 عِبَادَتِكَ مَا دُنِرَ وَ
 الْخَاتِمِ لِمَا سَبَقَ وَ
 الْفَاتِحِ لِمَا انْعَلَقَ
 مِنَ الْمُجْتَبِي
 خَلَائِقِكَ وَ الْمُعْتَمِ
 لِكَشْفِ حَقَائِقِكَ وَ
 الْمَوْضِحَةِ بِه
 أَسْرَاطِ الْهُدَى وَ
 الْمَجْلُوبِ بِهِ غَرْبِيبِ
 الْعَمَى دَامِعِ
 جَيْشَاتِ الْأَبَاطِيلِ
 وَ دَافِعِ صَوْلَاتِ
 الْأَضَالِيلِ الْمُخْتَارِ
 مِنْ طِينَةِ الْكَرَمِ وَ
 سُلَالَةِ الْمَجْدِ
 الْأَقْدَمِ وَ مُغْرَسِ
 الْفَخَّارِ الْمُعْرِقِ وَ
 فَرَعِ الْعَلَاءِ
 الْمُتَمَرِّ الْمُورِقِ
 مِنَ الْمُتَنَجِّبِ
 شَجَرَةِ الْأَصْفِيَاءِ
 وَ مِسْكَاتِ الضِّيَاءِ
 وَ ذَوَابَةِ الْعُلْيَاءِ وَ
 سُرَّةِ الْبَطْحَاءِ
 بِعَيْنِكَ 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
 يَنْغَمِرُ فِي جَنْبِ
 انْتِفَاعِهِ بِهَا قَدْرَ
 الْإِنْتِفَاعِ وَ يَجُوزُ
 مِنْ بَرَكَةِ التَّلَقُّ
 بِسَبَبِهَا مَا يَفُوقُ
 قَدْرَ الْمُتَعَلِّقِينَ
 بِسَبَبِهِ وَ زِدْهُ بَعْدَ
 ذَلِكَ (بِهِ) مِنْ
 الْإِكْرَامِ وَ
 الْإِجْلَالِ مَا
 يَنْقَاصُ عَنْهُ
 فَيَسِيخُ الْأَمَالَ حَتَّى
 يَغْلُوَ مِنْ كَرَمِكَ
 أَعْلَى مَحَلِّ
 الْمَرَاتِبِ وَ يَرْقَى
 مِنْ نِعْمِكَ أَسْتَى
 مَنَازِلِ الْمَوَاهِبِ
 وَ خُذْ لَهُ اللَّهُمَّ
 بِحَقِّهِ وَ وَاجِبِهِ
 مِنْ ظَالِمِيهِ وَ
 ظَالِمِي الصِّفْوَةِ
 مِنْ أَقَارِبِهِ . اللَّهُمَّ
 وَ صَلِّ عَلَيَّ
 وَ لِيكَ وَ دِيَانِ
 دِينِكَ وَ الْقَائِمِ
 بِالْقِسْطِ مِنْ بَعْدِ
 نَبِيِّكَ عَلِيِّ بْنِ أَبِي
 طَالِبٍ أَمِيرِ
 الْمُؤْمِنِينَ وَ إِمَامِ
 الْمُتَّقِينَ وَ سَيِّدِ
 الْوَصِيِّينَ وَ
 يَعْسُوبِ الدِّينِ وَ
 قَائِدِ الْعُرِّ
 الْمُحَجَّلِينَ وَ قَبْلَةَ
 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'lleqeena 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
 mawaahebe wa khuz lahu
 allaahumma be-haqqehi
 wa waajebehi min
 zaalemeehe wa zaalemis
 safwate min aqaarebehi.
 allaahumma wa salla a'laa
 waliyyeka dayyaane
 deeneka wal qaaa-eme
 bil-qiste min ba'de
 nabiyyeka a'liyyibne abee
 taalebin ameeril
 moameneena wa emamil
 muttaqeena wa sayyedil
 wasiyyeena wa ya'soobid
 deene wa qaa-edil ghurril
 mohajjaleena wa qiblatal
 a'arefeena wa a'lamil
 mohtadeena wa u'rwatekal
 wusqaa wa hablekil
 mateene wa khaleefate
 rasooleka a'lan naase
 ajma-e'ena wa wasiyyehi
 fid dunyaa wad deene. as-
 siddee qil 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

خَلِيفَةَ رَسُولِكَ
 عَلَى النَّاسِ
 أَجْمَعِينَ وَ وَصِيَّهُ
 فِي الدُّنْيَا وَ
 الصَّدِيقِ الدِّينِ.
 الْأَكْبَرِ فِي الْأَنْامِ
 وَ الْفَارُوقِ
 الْأَزْهَرِ بَيْنَ
 الْحَلَالِ وَ الْحَرَامِ
 نَاصِرِ الْأِسْلَامِ وَ
 مُكْسِرِ 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 بَعْلِ سَيِّدَةِ
 النَّسَاءِ الْمُؤْتِرِ
 بِالْفُوتِ بَعْدَ ضَرْ
 الطَّوِيِّ وَ
 الْمَشْكُورِ سَعِيهِ
 فِي «هَلْ أَتَى»
 مُصْبِحِ الْهُدَى وَ
 مَاوِيِ التَّقَى وَ
 مَحَلِّ الْحَجِيِّ وَ
 طُودِ النَّهْيِ
 الدَّاعِيِ إِلَى
 الْمَحَجَّةِ الْعُظْمَى
 وَ الظَّاعِنِ إِلَى
 الْغَايَةِ الْقُضُويِ وَ
 السَّامِيِ إِلَى الْمَجْدِ
 وَ الْعُلَى وَ الْعَالِمِ
 بِالنَّوِيلِ وَ
 الذِّكْرِيِ الَّذِي
 أَخْدَمْتُهُ 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 haarona 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 doyenne 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 الْمُدْبِيلِ حَتَّى
 تَوْضَأَ وَ رَدَدْتَ
 عَلَيْهِ الشَّمْسَ بَعْدَ
 دُؤُورِ عُرُوبِهَا 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
 وَ لَأَيْتَهُ إِحْدَى
 فَرَأَيْتِكَ فَالْشَّقِيَّ
 مَنْ أَقْرَبَ بِبَعْضِ وَ
 أَنْكَرَ بَعْضًا
 عُنْصُرِ الْأَبْرَارِ وَ
 مَعْدِنِ الْفَخَّارِ وَ
 قَسِيمِ الْجَنَّةِ وَ
 النَّارِ صَاحِبِ
 الْأَعْرَافِ وَ أَبِي
 الْأَيْمَةِ الْأَشْرَافِ
 الْمَظْلُومِ
 وَ الْمُغْتَصَبِ وَ
 الصَّابِرِ الْمُخْتَسِبِ
 وَ الْمُؤْتَوِّرِ فِي
 نَفْسِهِ وَ عَثْرَتِهِ
 الْمَقْصُودِ فِي
 رَهْطِهِ وَ أَعْرَتِهِ
 صَلَاةَ لَا انْقِطَاعَ
 لِمَزِيدِهَا وَ لَا
 انْقِصَاعَ لِمَشِيدِهَا
 اللَّهُمَّ الْبِسْهُ حُلَّ
 الْإِنْعَامِ وَ تَوَجُّهُ
 تَاجِ الْإِكْرَامِ وَ
 أَرْفَعُهُ 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 saahibil 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'raaf¹,
 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 اَحْكُمْ لَهُ
 اللَّهُمَّ عَلَى ظَالِمِيهِ
 إِنَّكَ الْعَدْلُ فِيمَا
 تَقْضِيهِ. اللَّهُمَّ وَ
 عَلَى صَل
 الطَّاهِرَةِ الْبَنُوْلِ
 الزَّهْرَاءِ ابْنَةَ
 الرَّسُوْلِ اُمِّ الْاَيْمَةِ
 الْهَادِيْنَ سَيِّدَةَ
 نِسَاءِ الْعَالَمِيْنَ
 وَارثَةَ خَيْرِ
 الْاَنْبِيَاءِ وَ قَرِيْنَةَ
 خَيْرِ الْاَوْصِيَاءِ
 الْقَادِمَةَ عَلَيْكَ
 مِنْ مُتَالِمَةِ
 مُصَابِيْهَا بِاَيْدِيْهَا
 مُتَظَلِمَةَ مِمَّا حَلَّ
 بِهَا مِنْ غَاصِبِيْهَا
 سَاخِطَةَ عَلَيَّ اُمَّةً
 لَمْ تَزَعْ حَقَّكَ فِي
 نُصْرَتِيْهَا بِدَلِيْلِ
 دَفْنِهَا لَيْلًا فِي
 حُفْرَتِيْهَا الْمُغْتَصَبَةِ
 حَقَّهَا وَ
 الْمُغْصَصَةِ بِرِيْقِيْهَا
 صَلَاةً لَا غَايَةَ
 لِاَمْدِهَا وَ لَا نِهَايَةَ
 لِمَدْدِهَا وَ لَا
 اِنْقِضَاءَ لِعَدْدِهَا.
 اللَّهُمَّ فَتَكْفُلْ لَهَا
 عَن مَكَارِهِ دَارِ
 الْفَنَاءِ فِي دَارِ
 الْبِقَاءِ بِاَنْفُسِ
 الْاَعْوَاضِ وَ اَنْلَهَا
 مِمَّنْ عَانَدَهَا
 نِهَايَةَ الْاَمَالِ وَ
 غَايَةَ الْاَعْرَاضِ
 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
 knowledgable 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-

وَلِي سَاخَطَ
 لَسَخَطَهَا إِلَّا وَ
 هُوَ رَاضٍ إِنَّكَ
 أَعَزُّ مَنْ أَجَابَ
 الْمَظْلُومِينَ □ وَ
 أَعَدَلُ قَاضٍ. اللَّهُمَّ
 الْحَقَّهَا فِي الْأَكْرَامِ
 بِبِعْلِهَا وَ آيِبِهَا وَ
 خَذْ لَهَا الْحَقَّ مِنْ
 ظَالِمِيهَا. اللَّهُمَّ وَ
 صَلِّ عَلَى الْأَيْمَةِ
 الرَّاشِدِينَ وَ الْقَادَةَ
 الْهَادِينَ وَ السَّادَةَ
 الْمَعْصُومِينَ وَ
 الْأَتْقِيَاءِ الْأَبْرَارِ
 مَأْوَى السَّكِينَةِ وَ
 الْوَقَارِ خُزَانَ
 الْعِلْمِ وَ مُنْتَهَى
 الْجَلْمِ وَ الْفَخَارِ
 سَاسَةَ الْعِبَادِ وَ
 أَرْكَانَ الْبِلَادِ وَ
 أَدِلَّةَ الرَّشَادِ
 الْأَلْيَاءِ الْأَمْجَادِ
 الْعُلَمَاءِ بِشْرَعِكَ
 وَ الزُّهَادِ وَ
 مَصَابِيحِ الظُّلْمِ وَ
 يَنَابِيعِ الْحِكْمِ وَ
 أَوْلِيَاءِ النَّعْمِ وَ
 عِصْمِ الْأُمَمِ قَرْنَآءِ
 التَّنْزِيلِ وَ آيَاتِهِ وَ
 أَمْنَاءِ التَّأْوِيلِ وَ
 وُؤْلَاتِهِ وَ تَرَاجِمَةَ
 الْوَحْيِ □ وَ دَلَالَاتِهِ □
 أَيْمَةَ الْهُدَى وَ
 مَنَارِ الدُّجَى □ وَ
 أَعْلَامِ التَّقَى □ وَ
 كُهُوفِ الْوَرَى □ وَ
 حَفْظَةِ الْإِسْلَامِ □ وَ
 حُجَجِكَ عَلَى
 الْأَنَامِ جَمِيعِ

waqaare khuzsaanil ilme
 wa muntahal hilme wal
 fakhaare saasatil e'baade
 wa arkaanil belaade wa
 adillaatir rashaadil
 alibbaaaa-il amjaadil
 o'lamaaaa-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 ahilil
 jannate wa sibtay naibyyir
 rahmate wa a'liyy ibnil
 husainis sajjade zaynil
 a'abedeena wa
 mohammad ibne a'liyyin
 baaqere ilmid 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

الْحَسَنَ وَ الْحُسَيْنَ
 سَيِّدِي شَبَابِ أَهْلِ
 الْجَنَّةِ وَ سِبْطِي
 نَبِيِّ الرَّحْمَةِ وَ
 عَلِيَّ بْنَ الْحُسَيْنِ
 زَيْنِ السَّجَادِ
 الْعَابِدِينَ وَ مُحَمَّدَ
 بْنَ عَلِيٍّ بَاقِرِ عِلْمِ
 الدِّينِ وَ جَعْفَرَ بْنَ
 مُحَمَّدٍ الصَّادِقِ
 الْأَمِينِ وَ مُوسَى
 بْنَ جَعْفَرَ الْكَاطِمِ
 الْحَلِيمِ وَ عَلِيَّ بْنَ
 مُوسَى الرَّضَا
 الْوَفِيِّ وَ مُحَمَّدَ
 بْنَ عَلِيٍّ الْبَرِّ
 النَّقِيِّ وَ عَلِيَّ بْنَ
 مُحَمَّدٍ الْمُتَنَجِّبِ
 الرَّضِيِّ وَ الْحَسَنِ
 بْنَ عَلِيٍّ الْهَادِي
 الرَّكِّي وَ الْحُجَّةِ
 بْنِ الْحَسَنِ
 صَاحِبِ الْعَصْرِ
 وَ الزَّمَانَ وَصِيَّ
 الْأَوْصِيَاءِ وَ بَقِيَّةِ
 الْأَنْبِيَاءِ الْمُسْتَنَرِّ
 عَنْ خَلْقِكَ وَ
 الْمُوْمَلِ لِإِظْهَارِ
 حَقِّكَ الْمَهْدِيِّ
 الْمُنْتَظَرِ وَ الْقَائِمِ
 الَّذِي بِهِ يُنْتَصَرُ.
 اللَّهُمَّ صَلِّ عَلَيْهِمْ
 أَجْمَعِينَ صَلَاةَ
 بَاقِيَةِ فِي الْعَالَمِينَ
 تُبَلِّغُهُمْ بِهَا أَفْضَلَ
 مَخْلِ الْمُكْرَمِينَ.
 اللَّهُمَّ الْحَقُّهُمْ فِي
 الْإِكْرَامِ بِجَدِّهِمْ وَ
 أَبِيهِمْ وَ خُذْ لَهُمْ
 مِنَ الْحَقِّ

a'liyyenil haadiz zakiyye
 wal hujjat ibnil hasane
 saahebil a'sre waz
 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-qawwaamoon
 be-amreil a'ameloon be-
 eraadatehi al-faaa-ezoon
 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 أَتَّكُمُ
الْمُطِيعُونَ لِلَّهِ
الْقَوَامُونَ بِأَمْرِهِ
الْعَامِلُونَ بِإِرَادَتِهِ
الْفَائِزُونَ
بِكِرَامَتِهِ
إِصْطَفَاكُمْ بِعِلْمِهِ
وَاجْتَبَاكُمْ لِعَيْنِهِ
وَاخْتَارَكُمْ لِسِرِّهِ
وَاعَزَّكُمْ بِهَدَاهُ وَ
خَصَّكُمْ بِبِرَاهِينِهِ
وَإَيَّدَكُمْ بِرُوحِهِ وَ
رَضِيَكُمْ خُلَفَاءَ فِي
رِضْوَانِهِ وَدُعَاةَ
إِلَى حَقِّهِ وَشُهَدَاءَ
عَلَى خَلْقِهِ وَ
أَنْصَارًا لِدِينِهِ وَ
حُجَجًا عَلَى بَرِيَّتِهِ
وَ تَرَاجِمَةً لِرُوحِهِ
وَ خَزَنَةَ لِعِلْمِهِ وَ
مُسْتَوْدَعًا لِحِكْمَتِهِ
عَصَمَكُمْ اللَّهُ مِنَ
الذُّنُوبِ وَ بَرَّكُمْ
مِنَ الْعُيُوبِ وَ
أَتَمَّنَّكُمْ عَلَى
الْعُيُوبِ. زُرُّكُمْ
يَا مَوْلَايَ عَارِفًا
بِحَقِّكُمْ مُسْتَبْصِرًا
بِشَانِكُمْ مُهْتَدِيًا
بِهَدَاكُمْ مُقْنِصِيًا
لِأَثْرِكُمْ مُتَّبِعًا
لِسُنَّتِكُمْ مُتَمَسِّكًا
بِوَلَايَتِكُمْ مُعْتَصِمًا
بِحَبْلِكُمْ مُطِيعًا
لِأَمْرِكُمْ مَوْلِيًا
لِأَوْلِيَانِكُمْ مُعَادِيًا
لِأَعْدَائِكُمْ عَالِمًا
بِأَنَّ الْحَقَّ فِيكُمْ وَ
مَعَكُمْ مُتَوَسِّلًا إِلَى

bariyyatehi wa
taraajematan le-wahyehi
wa khazanatan le-i'lmehi
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
 لَزُورِكُمْ وَ
 الْمُطِيعِينَ
 لِأَمْرِكُمْ. اللَّهُمَّ
 فَكَمَا وَقَفْتَنِي
 لِلْإِيمَانِ بِنَبِيِّكَ وَ
 التَّصَدِيقِ لِدَعْوَتِهِ
 وَ مَنَنْتَ عَلَيَّ
 بِطَاعَتِهِ وَ اتَّبَاعِ
 مِلَّتِهِ وَ هَدَيْتَنِي
 إِلَى مَعْرِفَتِهِ وَ
 مَعْرِفَةِ الْأَيْمَةِ مِنْ
 ذُرِّيَّتِهِ وَ أَكْمَلْتَ
 بِمَعْرِفَتِهِمُ الْإِيمَانَ
 وَ قَبَلْتَ بِيُولَائِيهِمْ
 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
 فَرَاغَنَا 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 asmaaa-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
 أَرْزَاقَنَا مِنْ لَدُنْكَ
 مَدْرُورَةً وَ
 حَوَائِجَنَا لَدَيْكَ
 مَيْسُورَةً بِرَحْمَتِكَ
 يَا أَرْحَمَ
 الرَّاحِمِينَ. اللَّهُمَّ
 أَنْجِزْ لَهُمْ وَعَدَّكَ
 وَ طَهِّرْ بِسَيْفِ
 قَائِمِهِمْ أَرْضَكَ وَ
 أَقِمْ بِهِ حُدُودَكَ
 الْمُعْطَلَةَ وَ
 أَحْكَامَكَ الْمُهْمَلَةَ
 وَ الْمُبَدَّلَةَ وَ أَحْيِ
 بِهِ الْقُلُوبَ الْمَيِّتَةَ
 وَ اجْمَعْ بِهِ
 الْأَهْوَاءَ الْمُنْفَرِقَةَ
 وَ أَجَلِ بِهِ صَدَاءَ
 الْجَوْرِ عَنِ
 طَرِيقَتِكَ حَتَّى
 يَظْهَرَ الْحَقُّ عَلَى
 يَدَيْهِ فِي أَحْسَنِ
 صُورَتِهِ وَ يَهْلِكَ
 الْبَاطِلُ وَ أَهْلُهُ
 بِثُورِ دَوْلَتِهِ وَ لَا
 يَسْتَخْفِي لَشَيْءٍ
 مِنَ الْحَقِّ مَخَافَةَ
 أَحَدٍ مِنَ الْخَلْقِ.
 اللَّهُمَّ عَجِّلْ
 فَرَجَهُمْ وَ أَظْهِرْ
 فَالْجَهُمْ وَ اسْلُكْ بِنَا
 مَنَّهُجَهُمْ وَ آمِنْنَا
 عَلَى وِلايَتِهِمْ وَ
 اخْشَرْنَا فِي
 زُمْرَتِهِمْ وَ تَحْتَ
 لَوَائِهِمْ وَ أَوْرَدْنَا
 حَوْضَهُمْ وَ اسْقِنَا

emehim arzaka wa aqim
 behi hodoodakal mo-
 a'ttalata wa ahkaamakal
 mohmalata wal
 mobaddalata wa ahye
 behil qoloobal mayyetata
 waj ma' behil ahwaa-al
 motafarreqata 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
 shurnaa 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
 تُفَرِّقُ بَيْنَنَا وَ
 بَيْنَهُمْ وَ لَا
 تَحْرِمْنَا شَفَاعَتَهُمْ
 حَتَّى نَنْظُرَ
 بِعَفْوِكَ وَ عَفْوَانِكَ
 وَ نَصِيرَ إِلَى
 رَحْمَتِكَ وَ
 رِضْوَانِكَ إِلَهَ
 الْحَقِّ رَبَّ
 الْعَالَمِينَ يَا
 قَرِيبَ الرَّحْمَةِ مِنْ
 الْمُؤْمِنِينَ وَ نَحْنُ
 أَوْلِيَاؤُكَ حَقًّا لَا
 ارْتِيَابًا يَا مَنْ إِذَا
 أَوْحَشْنَا التَّعَرُّضُ
 لِعُضْبِهِ أَنْسَنَا
 حُسْنَ الظَّنِّ بِهِ
 فَنَحْنُ وَ اتَّقُونَ بَيْنَ
 رَعِيَّةٍ وَ رَهْبَةٍ
 ارْتِيَابًا قَدْ أَقْبَلْنَا
 لِعَفْوِكَ وَ مَغْفِرَتِكَ
 طَلَبًا فَادْلِلْنَا
 لِقُدْرَتِكَ وَ عِزَّتِكَ
 رِقَابًا فَصَلِّ عَلَيَّ
 مُحَمَّدَ الطَّاهِرِينَ
 وَ اجْعَلْ دُعَاءَنَا
 بِهِمْ مُسْتَجَابًا وَ
 وِلَاءَنَا لَهُمْ مِنْ
 النَّارِ حِجَابًا. اللَّهُمَّ
 بَصِّرْنَا قِصْدَ
 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 جُودَهُ 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-
 anaa lahum menan naare
 hejaaban. allaahumma
 bassirnaa qasdab sabeele
 le-na'tamedahu wa
 mawredar rushde le-
 naredahu wa baddil
 khataayaanaa sawaaban
 wa laa tozigh qoloobanaa
 ba'da iz hadaytanaa wa
 hab lanaa min ladunka
 rahmatan yaa man
 tosammaa joodahu wa
 karamahu wahhaaban wa
 aatanaa 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!

كَرَمَهُ وَهَابًا وَ
 آتِنَا فِي الدُّنْيَا
 حَسَنَةً وَ فِي
 الآخِرَةِ حَسَنَةً وَ
 قِنَا عَذَابَ النَّارِ
 إِنَّ حَقَّتْ عَلَيْنَا
 أَكْثَابًا 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 رِضَاهُ فَبِحَقِّ
 مَنْ أَسْتَمَنَّكَ عَلَى
 سِرِّهِ وَ
 اسْتَرْعَاكَ أَمْرٍ
 خَلْفَهُ وَ قَرَنَ
 طَاعَتَكَ بِطَاعَتِهِ
 وَ مَوَالَاتِكَ
 بِمَوَالَاتِهِ تَوَلَّ
 صَلَاحَ حَالِي مَعَ
 اللَّهِ عَزَّ وَ جَلَّ وَ
 اجْعَلْ حَظِّي مِنْ
 زِيَارَتِكَ تَخْلِيطِي
 بِخَالِصِي
 زُورَاكِ الَّذِينَ
 تَسْتَلِ اللَّهُ عَزَّ وَ
 جَلَّ فِي عُنُقِ
 رِقَابِهِمْ وَ تَرْعُبُ
 إِلَيْهِمْ فِي حُسْنِ
 ثَوَابِهِمْ وَ هَا أَنَا
 الْيَوْمَ بِقَبْرِكَ لَأَيْدُ
 وَ بِحُسْنِ دِفَاعِكَ
 عَنِّي عَائِدُ
 فَتَلَاَفْنِي يَا
 مَوْلَايَ وَ
 أَدْرِكْنِي وَ أَسْأَلُ

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 وَجَلَّ فِي أَمْرِي فَإِنَّ لَكَ عِنْدَ اللَّهِ مَقَامًا كَرِيمًا صَلَّى اللَّهُ عَلَيْكَ وَسَلَّمَ تَسْلِيمًا</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>اللَّهُمَّ إِنَّكَ لَمَّا فَرَضْتَ عَلَيَّ طَاعَتَهُ وَ أَكْرَمْتَنِي بِمُؤَالَاتِهِ عَلِمْتُ أَنَّ ذَلِكَ لِجَلِيلِ مَرْتَبَتِهِ عِنْدَكَ وَ نَفِيسِ حَظِّهِ لَدَيْكَ وَ لِقُرْبِ مَنْزِلَتِهِ مِنْكَ فَلِذَلِكَ لَنْتُ بِقَبْرِهِ لَوَادَ مَنْ يَعْلَمُ أَنَّكَ لَا تَرُدُّ لَهُ شَفَاعَةً فَاقْدِمِ عَلَيْكَ فِيهِ وَ حُسْنِ رِضَاكَ عَنْهُ أَرْضَ عَنِّي وَ عَن وَالِدَيَّ وَ لَا تَجْعَلَ لِلنَّارِ عَلَيَّ سَبِيلًا وَ لَا سُلْطَانًا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.</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 manzelaatehi 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>اللَّهُمَّ لَوْ وَجَدْتُ شَفِيعًا أَقْرَبَ إِلَيْكَ مِنْ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الْأَخْيَارِ الْأَتْقِيَاءِ الْأَبْرَارِ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ لَأَسْتَشْفِعُ بِهِمْ إِلَيْكَ وَ هَذَا</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 أَصْفِيَّائِكَ وَ
 مَنْ فَرَضْتَ عَلَيَّ
 الْخَلْقِ طَاعَتَهُ قَدْ
 جَعَلْتَهُ بَيْنَ يَدَيَّ
 أَسْأَلُكَ يَا رَبِّ
 بِحُرْمَتِهِ عِنْدَكَ وَ
 بِحَقِّهِ عَلَيْكَ لَمَّا
 نَظَرْتَ إِلَيَّ نَظْرَةَ
 رَحِيمَةٍ مِنْ
 نَظْرَاتِكَ تَلُمُّ بِهَا
 شَعْبِي وَ تَصْلُحُ
 بِهَا حَالِي فِي
 الدُّنْيَا وَ الأَخْرَةِ
 فَاتِّكْ عَلَيَّ كُلِّ
 شَيْءٍ قَدِيرٍ. اللَّهُمَّ
 إِنَّ ذُنُوبِي لَمَّا
 فَاتَتْكَ العَدَدَ وَ
 جَارَتْ الأَمَدَ
 عَلِمْتُ أَنَّ شَفَاعَةَ
 كُلِّ شَافِعٍ دُونَ
 أَوْلِيَّائِكَ تَقْصُرُ
 عَنْهَا فَوَصَلْتُ
 المَسِيرَ مِنْ بَلَدِي
 قَاصِدًا وَ لِيَّكَ
 بِالبُشْرَى وَ مُتَعَلِّقًا
 مِنْهُم بِالْعُرْوَةِ
 الوُثْقَى وَ هَا أَنَا يَا
 مَوْلَايَ قَدِ
 اسْتَشْفَعْتُ بِه إِلَيْكَ
 وَ أَقْسَمْتُ بِهِ
 عَلَيْكَ فَارْحَمِ
 عُرْبَتِي وَ اِقْبَلْ
 تَوْبَتِي. اللَّهُمَّ إِنِّي
 لَا أَعُوذُ عَلَيَّ
 صَالِحَةٍ سَلَفَتْ
 مِنِّي وَ لَا آتَتْ
 بِحَسَنَةٍ تَقْوِمُ
 بِالْحُجَّةِ عَنِّي وَ لَوْ

min awleyaaa-eka wa
 sayyedin min asfeyaaa-
 eka waman 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
 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'neer
 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 جَمِيعٍ خَلَقَكَ ثُمَّ خَالَفْتُ طَاعَةَ أَوْلِيَائِكَ لَكَانَتْ تِلْكَ الْحَسَنَاتُ مُزْعَجَةً لِي عَنْ جِوَارِكَ غَيْرَ حَائِلَةٍ بَيْنِي وَبَيْنَ نَارِكَ فَلِذَلِكَ عَلِمْتُ أَنَّ أَفْضَلَ طَاعَتِكَ طَاعَةَ 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 أَنَاهُ مَعْرُوفٌ فَإِذَا شَفَعَ فِيَّ مُتَقَضًّا كَانَ وَجْهَكَ عَلَيَّ مُقْبِلًا وَإِذَا كَانَ وَجْهَكَ عَلَيَّ مُقْبِلًا أَصَبْتُ مِنَ الْجَنَّةِ مَنْزِلًا. اللَّهُمَّ فَكَمَا اتَّوَسَّلَ بِهِ إِلَيْكَ أَنْ تَمَنَّ عَلَيَّ بِالرِّضَا وَ النِّعَمِ اللَّهُمَّ ارْضِهِ عَنَّا وَ لَا تُسْخِطْهُ عَلَيْنَا وَ اهْدِنَا بِهِ وَ لَا تُضِلَّنَا فِيهِ وَ اجْعَلْنَا فِيهِ عَلَى السَّبِيلِ الَّذِي تَخْتَارُهُ وَ أَضْفِ 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 tahiyyatee
 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 أَنْتَجَبْتَهُمْ عَلَى
 الْعَالَمِينَ □ وَ
 اخْتَرْتَهُمْ عَلَى عِلْمٍ
 مِنَ الْأَوْلِيِّينَ. اللَّهُمَّ
 وَ صَلِّ عَلَى
 حُجَّتِكَ وَ صَفْوَتِكَ
 مِنْ بَرِيَّتِكَ النَّبِيِّ
 لِنَبِيِّكَ الْمُقِيمِ
 لِأَمْرِكَ عَلِيِّ بْنِ
 أَبِي طَالِبٍ وَ صَلِّ
 عَلَى فَاطِمَةَ
 الرَّهْرَاءِ سَيِّدَةِ
 نِسَاءِ الْعَالَمِينَ وَ
 صَلِّ عَلَى الْحَسَنِ
 وَ الْحُسَيْنِ شَفِيئِي
 عَرَشِيكَ وَ دَلِيلِي
 خَلْقِكَ عَلَيْكَ وَ
 دُعَايَهُمْ إِلَيْكَ.
 اللَّهُمَّ وَ صَلِّ عَلَى
 عَلِيٍّ وَ مُحَمَّدٍ وَ
 جَعْفَرٍ وَ مُوسَى وَ
 عَلِيٍّ وَ مُحَمَّدٍ وَ
 عَلِيٍّ وَ الْحَسَنِ وَ
 الْخَلْفِ الصَّالِحِ
 الْبَاقِي مَصَابِيحِ
 الظَّلامِ وَ حُجَجِكَ
 عَلَى جَمِيعِ الْأَنْامِ
 خَزَنَةِ الْعِلْمِ أَنْ
 يَعْذَمَ وَ حُمَاةِ
 الدِّينِ أَنْ يَسْقَمَ
 صَلَاةً يَكُونُ
 الْجَزَاءَ عَلَيْهَا أَتَمَّ
 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-
 nabiiyekal 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
 hojaaajeka 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 الْعَذَابِ الْآلِيمِ 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 الْكَرْسِيِّ الرَّفِيعِ وَ رَبَّ الْبَحْرِ الْمَسْجُورِ وَ مُنْزِلَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ رَبَّ الظُّلِّ وَ الْحَرُورِ وَ مُنْزِلَ الْقُرْآنِ الْعَظِيمِ وَ رَبَّ الْمَلَائِكَةِ وَ الْمُقَرَّبِينَ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ وَ بِنُورِ وَجْهِكَ الْمُنِيرِ وَ مُلْكِكَ الْقَدِيمِ يَا حَيُّ يَا قَيُّوْمُ أَسْأَلُكَ بِاسْمِكَ الَّذِي أَسْرَقَتْ بِهِ السَّمَاوَاتُ وَ الْأَرْضُونَ وَ بِاسْمِكَ الَّذِي يَصْلُحُ بِهِ الْأَوْلُونَ وَ الْآخِرُونَ يَا	ALLAAHUMMA RABBAN NOORIL A'ZEEM WA RABBAL KURSIYYIR RAFEE- E' WA RABBAL BHRIL 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
 حَيًّا حَيًّا وَ يَا حَيًّا
 بَعْدَ كُلِّ حَيٍّ وَ
 يَا حَيًّا حِينَ لَا
 حَيٍّ يَا مُخَيِّ
 الْمَوْتَى وَ مُمَيَّتِ
 الْأَحْيَاءِ يَا حَيُّ
 لَا إِلَهَ إِلَّا أَنْتَ.
 اللَّهُمَّ بَلِّغْ مَوْلَانَا
 الْإِمَامَ الْهَادِيَ
 الْمَهْدِيِّ الْقَائِمِ
 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
 وَالِدِي مِنْ
 الصَّلَوَاتِ زِنَةَ
 عَرْشِ اللَّهِ وَ
 مِدَادَ كَلِمَاتِهِ وَمَا
 أَحْصَاهُ عِلْمُهُ وَ
 أَحْبَابُ بِهِ كِتَابِهِ.
 اللَّهُمَّ إِنِّي أَجِدُّ
 لَهُ فِي صَبِيحَةِ
 يَوْمِي هَذَا وَ مَا
 عَشْتُ مِنْ
 أَيَّامِي عَهْدًا وَ
 عَقْدًا وَ بَيْعَةً لَهُ
 فِي عُنُقِي لَا
 أَحُولُ عَنْهَا وَإِلَّا
 أَرْوُلُ أَبَدًا. اللَّهُمَّ
 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'RSHIL 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
 الدَّائِبِينَ عَنْهُ
 الْمُسَارِعِينَ إِلَيْهِ
 فِي قَضَائِهِ
 وَحَوَائِجِهِ
 الْمُؤْتَلِفِينَ
 لِأَمْرِهِ
 الْمُحَامِلِينَ عَنْهُ
 وَالسَّابِقِينَ إِلَى
 إِرَادَتِهِ
 الْمُسْتَشْهِدِينَ
 بَيْنَ يَدَيْهِ. اللَّهُمَّ
 إِنَّ حَالَ بَيْنِي وَ
 بَيْنَهُ الْمَوْتُ
 الَّذِي جَعَلْتَهُ
 عَلَى عِبَادِكَ
 حَمًّا مَقْضِيًّا
 فَأَخْرِجْنِي مِنْ
 قَبْرِى مُؤْتَزِّرًا
 كَفْنِي شَاهِرًا
 سِنْفِي مُجَرِّدًا
 قَنَاتِي مُلْبِيًّا
 دَعْوَةَ الدَّاعِي
 فِي الْحَاضِرِ وَ
 الْبَادِي. اللَّهُمَّ
 ارِنِي الطَّلْعَةَ
 وَالرَّشِيدَةَ
 الْعُرَّةَ الْحَمِيدَةَ
 وَالْحُلَّ نَاطِرِي
 بِنَظَرَةٍ مَنَى إِلَيْهِ
 وَعَجَلُ فَرْجِهِ
 وَسَهْلُ مَخْرَجِهِ
 وَأَوْسَعُ مَنَهْجِهِ
 وَاسْلُكْ بِي
 مَحَجَّتَهُ وَانْفِذْ
 أَمْرَهُ وَاشْدُدْ
 أَرْزَهُ وَاعْمُرْ
 اللَّهُمَّ بِهِ بِلَادِكَ
 وَأَحْيِ بِهِ
 عِبَادَكَ فَاتَّك

LE-AWAAMEREHI WAL
 MOHAAMMEENA A'NHO
 WAS SAABEQEENA ELAA
 ERAADATEHI WAL
 MUSTASH-HADEENA BAYNA
 YADAYHE. ALLAAHUMMA IN
 HAALA BAYNEE WA
 BAYNAHUL MAWTUL LAZEE
 JA-A'LTAHU A'LAA
 E'BAADEKA HATMAN
 MAQZIYYAN FA-AKHRIJNEE
 MIN QABREE MOA-
 TAZERAN KAFANEE
 SHAAHERAN SAYFEE
 MOJARREDAN QANAATEE
 MOLABBEGAN DA-WATAD
 DAA-E'E FIL HAAZERE WAL
 BAADEE. ALLAAHUMMA
 ARENIT TAL-A'TAR
 RASHEEDATA WAL
 GHURRATAL HAMEEDATA
 WAK HUL NAAZEREE BE-
 NAZRATIN MINNEE ELAYHE
 WA A'JJIL FARAJAHU WA
 SAHHIL MAKHRAJAHU WA
 AWSEA' MANHAJAHU
 WASLUK BEE
 MAHAJJATAHU WA aNFIZ
 AMRAHU WASHDUD
 AZRAHU WA-MORIL
 LAAHUMMA BEHI
 BELAADAKA WA AHYE BEHI
 E'BAADAKA FA-INNAKA
 QULTA WA QAWLOKAL
 HAQQO "ZAHARAL
 FASAADO FIL BARRE WAL
 BAHRE BEMAA KASABAT
 AYDIN NAASE" FA-AZHERIL
 LAAHUMMA LANAA
 WALIYYAKA WAB NA BINTE

decreed for your servants,
 then raise me from my
 grave, wrapped in my
 shroud, my sword
 unsheathed, my spear
 bared, answering the call of
 the caller in cities as well as
 deserts. O Allah! Show me
 the rightly guided face of the
 praiseworthy moon (i.e. face
 of Imam (a.s.)) and enlighten
 my vision by looking at him.
 And hasten his reappearance,
 make his arrival smooth,
 widen his path, make me
 tread on his way and
 implement his authority and
 strengthen his back. O Allah!
 Inhabit your cities through
 him and give life to Your
 servants due to him for
 surely You have said and
 Your word is truth:
 "Corruption will become
 rampant in land and on sea
 because of the evil which
 men's hand have earned".
 Then O Allah! Manifest for us
 Your slave and the son of
 Your Prophet's daughter,
 whose name is the same as
 that of Your messenger, so
 that nothing from falsehood
 is victorious except that he
 tears them (falsehood) to
 pieces, establishes the truth
 and the truth confirms him.
 And O Allah! Appoint him as
 a refuge for Your oppressed
 servants and a helper for the

قَلَّتْ وَ قَوْلِكَ
 الْحَقُّ ”ظَهَرَ
 الْفَسَادُ فِي الْبَرِّ
 وَ الْبَحْرِ بِمَا
 كَسَبَتْ أَيْدِي
 النَّاسِ“ فَظَهَرَ
 اللَّهُمَّ لَنَا وَلِيكَ وَ
 ابْنِ بِنْتِ 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
 لِمَا عَطَلَ مِنْ
 أَحْكَامِ كِتَابِكَ وَ
 مُشِيدًا لِمَا وَرَدَ
 مِنْ أَعْلَامِ دِينِكَ
 وَ سُنَنِ نَبِيِّكَ
 صَلَّى اللَّهُ عَلَيْهِ
 وَآلِهِ وَ اجْعَلْهُ
 اللَّهُمَّ مِمَّنْ
 حَصَّنْتَهُ مِنْ
 بَنِي الْمُعْتَدِينَ.
 اللَّهُمَّ وَ سِرِّ
 نَبِيِّكَ مُحَمَّدًا
 صَلَّى اللَّهُ عَلَيْهِ
 وَآلِهِ بِرُؤْيَيْتِهِ وَ
 مَنْ تَبِعَهُ عَلَى
 دَعْوَتِهِ وَ أَرْحَمِ
 ابْنَيْكَانَنَا بَعْدَهُ.
 اللَّهُمَّ اكْشِفْ
 هَذِهِ الْعُمَّةَ عَنِ
 هَذِهِ الْأُمَّةِ

NABIYYEKAL MOSAMMAA
 BISME RASOOLEKA HATTA
 LAA YAZFARA BESHAY-IN
 MENAL BAATELE ILLAA
 MAZZAQAHU WA
 YOHIQQAL 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
بِرَحْمَتِكَ
يَا
رَحِمَ
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 وَدُعَاتِكَ مُحِبَّةً لِمُحِبَّةِ أَوْلِيَائِكَ مَحْبُوبَةً فِي أَرْضِكَ وَ سَمَائِكَ صَابِرَةً عَلَي نُزُولِ بَلَائِكَ مُشْتَاةً لِي فَرَحَةٍ لِقَائِكَ مُتَرَوِّدَةً التَّقْوَى لِيَوْمِ جَزَائِكَ مُسْتَنَّةً بِسُنَنِ أَوْلِيَائِكَ مُفَارِقَةً لِأَخْلَاقِ أَعْدَائِكَ مَشْغُولَةً عَنِ الدُّنْيَا بِحَمْدِكَ وَتَنَائِكَ	ALLAAHUMMA FAJ-A'L NAFSEE MUTMA-INNATAN BEQADAREKA RAAZEYATAN 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 MASHGHOOLOLATAN 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. ²
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1 Place between the Paradise and the Hell. – Tr.

2 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 تَوَلَّ عَمْرِي وَ لَا تَكَلْنِي إِلَى نَفْسِي فَأَحِلَّ عُقْدَةَ الْحَيْرَةِ وَ اتَّخَلَّفْ عَن حُضُورِ المَشَاهِدِ الْمُقَدَّسَةِ.</p>	<p>allaahumma sil a'zme 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 hozooril 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 إِخْفَاقِ الْأُوبَةِ. اللَّهُمَّ سَهِّلْ لَنَا حُزْنَ مَا نَتَّعَوَّلُ وَ يَسِّرْ عَلَيْنَا مُسْتَعْزَرَ مَا نَرُوحُ 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 narooho 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 وَسَخِ الْعُيُوبِ وَ طَهِّرْ نِيَّ بِمَاءِ التَّوْبَةِ وَ الْبِسْنِيِّ رِدَاءَ الْعِصْمَةِ وَ أَيْدِيَّ بِلُطْفِ مَنِّكَ يُوقِنِي لِصَالِحِ الْأَعْمَالِ إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ .	bismil laahe wa billaahe wa fee sabeelil laahe wa a'laa millate rasoolil laahe allaahummagh sil a'neee 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 وَلِيَّهِ وَ زِيَارَةَ حُجَّتِهِ وَ أُورِدَنِي حَرَمَهُ وَ لَمْ يَنْحَسِنِي حَظِّي مِنْ زِيَارَةِ قَبْرِهِ وَ النُّزُولِ بِعَفْوَةِ مُغْيَبِهِ 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'neee 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	tawaqqa'tohu	bal	Him, bestowed upon me with His
الْبَسْنِي عَافِيَتَهُ	albasanee	a'afeyatahu	grace, and granted me His honoring.
وَ أَفَادَنِي نِعْمَتَهُ	wa	afaadanee	
وَ اتَانِي	ne'matahu	wa	
بِكَرَامَتِهِ	aataanee		
	karaamatahu.		

After entering the holy shrine, stop at the pure tomb and say the following words:

الْسَّلَامُ عَلَيْكُمْ	assalaamo	a'laykum	a-	Peace be on you, O the Imams
أَيِّمَةِ الْمُؤْمِنِينَ وَ	immatil	moameneena	wa	of the believers, the chiefs of the
سَادَةِ الْمُتَّقِينَ وَ	saadatil	muttaqeena	wa	pious, the heads of the truthful,
كُبَرَاءِ الصِّدِّيقِينَ	kobaraaa-is	siddeeqeena		the princes of the righteous, the
وَ أَمْرَاءِ	wa	omaraaa-is		leaders of the good-doers, the
الصَّالِحِينَ وَ	saaleheena	wa	qaadatil	epitomes of the truly guided
قَادَةَ الْمُحْسِنِينَ	mohseneena	wa	a-	ones, the light for the cognizant,
وَ أَعْلَامِ	a'laamil	mohtadeena	wa	the inheritors of the Prophets, the
الْمُهْتَدِينَ وَ	anwaaril	a'arefeeena	wa	choicest of the Prophet's
أَنْوَارِ الْعَارِفِينَ	warasatil	anbeyaaa-e	wa	successors, the sunlight of the
وَ وَرَثَةِ الْأَنْبِيَاءِ	safwatil	awaseyaaa-e	wa	devout ones, the full moons of
وَ صَفْوَةِ	shomoosal	atqeyaaa-e		the vicegerents (of the Prophets),
الْأَوْصِيَاءِ وَ	wa	bodooril	kholaftaaa-e	the (true) servants of the All-
شُمُوسِ الْأَنْبِيَاءِ	wa	e'baadir	rahmaane	Beneficent, the partners of the
وَ بُدُورِ الْخُلَفَاءِ	shorakaaa-al	quraaane		Qur'an, the course to the (true)
وَ عِبَادِ الرَّحْمَنِ	wa	manhajil	eemaane	faith, the essences of the
وَ شُرَكَاءِ	ma'denil	haqaaa-eqe	wa	realities, and the interceders for
الْقُرْآنِ وَ مَنْهَجِ	shofa-a'aa-al	khala-eqe		the beings. Allah's mercy and
الْإِيمَانِ وَ	wa	rahmatul	laahe	blessings be upon you. I bear
مَعَادِنِ الْحَقَائِقِ	barakaatoh.	ash-hado		witness that You are the doors to
وَ شُفَعَاءِ	annakum	abwaabul	laahe	Allah, the clues to (attaining) His
الْخَلَائِقِ وَ	wa	mafaateeho	ramatehi	mercy, the keys to His
رَحْمَةِ اللَّهِ وَ	wa	maqaaleedo		forgiveness, the clouds of His
بَرَكَاتِهِ. أَشْهَدُ	maghferatehi	wa	sa-	pleasure, the lanterns of the
أَنَّكُمْ أَبْوَابَ اللَّهِ	haaa-ebo	rizwaanehi	wa	gardens of His Paradise, the
وَ مَفَاتِيحَ	masaabeeho	jenaanehi		carriers of His distinguishing
رَحْمَتِهِ وَ مَقَالِيدَ	wa	hamalato	furqaanehi	Book, the hoarders of His
وَ مَغْفِرَتِهِ	wa	khazanato	i'lmehi	knowledge, the keepers of His
وَ سَحَابِ	hafazato	sirrehi	wa	secret, and the place of the
رِضْوَانِهِ وَ	mahbato	wah-yehi	wa	descent of His revelation. The
مَصَابِيحَ جَنَّاتِهِ	amaanaatun	nobuwate		trusts of prophethood are

وَ حَمَلَةٌ فَرَقَانِهِ
 وَ خَزَنَةٌ عَلَيْهِ
 وَ حَفْظَةٌ سِرِّهِ وَ
 مَهْبِطٌ وَخِيهِ وَ
 أَمَانَاتُ التُّبُوءِ وَ
 وَدَائِعُ الرَّسَالَةِ.
 أَنْتُمْ أَمْنَاءُ اللَّهِ وَ
 أَحِبَّاءُهِ وَ عِبَادُهُ
 وَ أَصْفِيَاءُهِ وَ
 أَنْصَارُ تَوْجِيهِهِ
 وَ أَرْكَانُ
 تَمْجِيدِهِ وَ دُعَاتِهِ
 إِلَى كُنْهِهِ وَ
 حَرَسَةُ خَلَائِقِهِ
 وَ حَفْظَةُ
 وَدَائِعِهِ لَا
 يَسْبِقُكُمْ
 ثَنَاءُ
 الْمَلَائِكَةِ فِي
 الْأَخْلَاصِ وَ
 الْخُشُوعِ وَ لَا
 يُضَادُّكُمْ
 ذُو
 انْتِهَالٍ
 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 تَوَاتُرِ
 الْبُكَاءِ عَلَى
 وَ مَصَابِكُمْ

wa wadaa-ye-u'r
 resaalate. antum
 omanaaa-ul laahe wa
 ahibbaaaa-ohu a
 e'baadohu wa asfewyaaa-
 ohu wa ansaaro
 tawheedehi wa arkaano
 tamjeedehi 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. فَاِنَّا
 اَشْهَدُ اللهُ خَالِقِي
 وَ اَشْهَدُ مَلَائِكَتَهُ
 وَ اَنْبِيََاءَهُ وَ
 اَشْهَدُكُمْ يَا
 مَوَالِيَّ اَنِّي
 مُؤْمِنٌ بِوَلَايَتِكُمْ
 مُعْتَفِدٌ لِاِمَامَتِكُمْ
 مُقَرَّرٌ بِخِلَافَتِكُمْ
 عَارِفٌ بِمَنْزِلَتِكُمْ
 مُوقِنٌ بِعِصْمَتِكُمْ
 خَاضِعٌ لَوَلَايَتِكُمْ
 مُتَقَرِّبٌ اِلَى اللهِ
 بِحُبِّكُمْ وَ
 بِالْبِرِّ اِذْ مِنْ
 اَعْدَائِكُمْ عَالِمٌ
 بِاَنَّ اللهَ قَدْ
 طَهَّرَكُمْ مِنْ
 الْفَوَاحِشِ مَا
 ظَهَرَ مِنْهَا وَ مَا
 بَطَّنَ وَ مِنْ كُلِّ
 رِيْبَةٍ وَ نَجَاسَةٍ
 وَ دَنِيَّةٍ وَ
 رَجَاسَةٍ وَ
 مَنَحَكُمْ رَايَةَ
 الْحَقِّ الَّتِي مِنْ
 تَقَدَّمَهَا ضَلَّ وَ
 مِنْ تَاَخَّرَ عَنْهَا
 زَلَّ وَ فَرَضَ
 طَاعَتَكُمْ عَلٰى
 كُلِّ اَسْوَدٍ وَ
 اَبْيَضٍ. وَ اَشْهَدُ
 اَنَّكُمْ قَدْ وَفَيْتُمْ
 بِعَهْدِ اللهِ وَ ذِمَّتِهِ
 وَ بِكُلِّ مَا
 اشْتَرَطَ عَلَيْكُمْ
 فِي كِتَابِهِ وَ
 دَعَاؤِكُمْ اِلَى

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
 ketaabehi 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
طَاقَتِكُمْ فِي
مَرْضَاتِهِ وَ
حَمَلْتُمْ الْخَلَائِقَ
عَلَى مِنْهَاجِ
النُّبُوَّةِ وَ مَسَالِكِ
الرِّسَالَةِ وَ سِرْتُمْ
فِيهِ بِسِيرَةِ
الْأَنْبِيَاءِ وَ
مَذَاهِبِ
الْأَوْصِيَاءِ فَلَمْ
يُطِعْ لَكُمْ أَمْرٌ وَ
لَمْ تُصْنَعْ إِلَيْكُمْ
أَذُنٌ فَصَلَّوْا
عَلَى
أَرْوَاحِكُمْ وَ
أَجْسَادِكُمْ.

anbeyaaa-e wa mazaah-
hebil awseyaaa-e falam
yota' lakum amrun wa
lam tos-ghe elaykum
ozonun fa-salawaatul
laahe a'laa arwaahekum
wa ajsaadekum.

Then come in front of the holy tomb and say:

بِأَبِي أَنْتَ وَ أُمِّي
يَا حُجَّةَ اللَّهِ لَقَدْ
أَرْضَعْتَنِي بِثَدْيِ
الْإِيمَانِ وَ فَطَمْتَنِي
بِنُورِ الْإِسْلَامِ وَ
غَذَيْتَنِي بِبَرْدِ
الْيَقِينِ وَ أَلْبَسْتَنِي
حُلَّ الْعِصْمَةِ وَ
أَصْطَفَيْتَنِي وَ
وَرَّرْتَنِي عَلَى
الْكِتَابِ وَ لَقَنْتَنِي
فَصْلَ الْخُطَابِ وَ
أَوْضَحْتَ بِمَكَانِكَ
مَعَارِفَ التَّنْزِيلِ
وَ غَوَّامِضَ
التَّأْوِيلِ وَ سَلَّمْتَنِي
إِلَيْكَ رَايَةَ الْحَقِّ
وَ كَلَّفْتَنِي هِدَايَةَ
الْخَلْقِ وَ نَبَذْتَنِي
عَهْدَ الْإِمَامَةِ وَ
الزَّمْتَنِي حِفْظَ

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,

الشَّرِيعَةَ. وَ أَشْهَدُ
 يَا مَوْلَايَ أَنَّكَ
 وَفَيْتَ بِشَرَائِطِ
 الوَصِيَّةِ وَ
 قَضَيْتَ مَا لَزِمَكَ
 مِنْ حَدِّ الطَّاعَةِ وَ
 نَهَضْتَ بِأَعْبَاءِ
 الإِمَامَةِ وَ
 اخْتَدَيْتَ مِثَالَ
 النُّبُوَّةِ فِي الصَّبْرِ
 وَ الاجْتِهَادِ وَ
 النَّصِيحَةِ لِلْعِبَادِ وَ
 كَظْمِ الغَيْظِ وَ
 العَفْوِ عَنِ النَّاسِ
 وَ عَزَمْتَ عَلَى
 العَدْلِ فِي البَّرِيَّةِ
 وَ النَّصْفَةِ فِي
 القَضِيَّةِ وَ وَكَّدْتَ
 الحُجُجَ عَلَى
 الأُمَّةِ بِالذَّلَائِلِ
 الصَّادِقَةِ وَ
 الشَّوَاهِدِ النَّاطِقَةِ
 وَ دَعَوْتَ إِلَى اللَّهِ
 بِالْحِكْمَةِ البَالِغَةِ وَ
 المَوْعِظَةِ
 الحَسَنَةِ. فَمُنِعْتَ
 مِنْ تَقْوِيمِ الرِّبِّيعِ
 وَ سَدِّ النَّوْمِ وَ
 إِصْلَاحِ الفَاسِدِ وَ
 كَسْرِ المَعَانِدِ وَ
 إِحْيَاءِ السُّنَنِ □ وَ
 إِمَاتَةِ البِدْعِ 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-
 sharaaaa-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
 tataradafo 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 وَعَلَا
بِالْخِلَافِ عَلَى
الَّذِينَ غَدَرُوا بِكُمْ
وَ نَكَثُوا بَيْعَتَكُمْ وَ
جَحَدُوا وَ لَا يَتَّقُونَ وَ
أَنكَرُوا مَنْرَلَتَكُمْ وَ
خَلَعُوا رِبْقَةَ
طَاعَتِكُمْ وَ
هَجَرُوا أَسْبَابَ
مَوَدَّتِكُمْ وَ تَقَرَّبُوا
إِلَيَّ فَرَأَيْتَهُمْ
بِالْبِرَاءَةِ مِنْكُمْ وَ
الْأَعْرَاضِ عَنْكُمْ
وَ مَنَعُوكُمْ مِنْ
إِقَامَةِ الْحُدُودِ وَ
اسْتِئْصَالَ
الْجُحُودِ وَ شَعْبِ
الصَّدْعِ وَ لَمْ
يَسُدُّوا الشَّعْبَ وَ سَدُّ
الْخَلْلِ وَ تَنْقِيفِ
الْأُودِ وَ إِمْضَاءِ
الْأَحْكَامِ وَ تَهْذِيبِ
الْإِسْلَامِ وَ قَمْعِ
الْأَثَامِ وَ ارْهَجُوا
عَلَيْكُمْ نَقَعَ
الْحُرُوبِ وَ الْفَنَنِ
وَ أَنَحُوا عَلَيْكُمْ
سُيُوفَ الْأَحْقَادِ وَ
هَتَكُوا مِنْكُمْ
السُّنُورَ وَ ابْتَنَعُوا
بِخُمُسِكُمُ الْخُمُورَ
وَ صَرَفُوا
صَدَقَاتِ
الْمَسَاكِينِ إِلَى
الْمُضْحِكِينَ □ 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-baraaa-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
khomooro wa sarafoo
sadaqaatil masaakeene
elal muzhekeena was
saakhereena wa zaaleka
bemaataarraqat 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, carried 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

الْفَسَقَةَ الْعَوَاةَ وَ
 الْحَسَدَةَ الْبُعَاةَ
 أَهْلَ التَّكْبِثِ وَ
 الْغَدْرِ وَ الْخِلَافِ
 وَ الْمَكْرِ وَ
 الْقُلُوبِ الْمُنْتِنَةَ
 مِنْ قَدْرِ الشَّرِكِ
 وَ الْأَجْسَادِ
 الْمُسْحَنَةِ مِنْ
 دَرَنِ الْكُفْرِ الَّذِينَ
 أَضَبُّوا عَلَى
 النَّفَاقِ وَ أَكْبُوا
 عَلَى عَلَائِقِ
 الشَّقَاقِ فَلَمَّا
 مَضَى الْمُصْطَفَى
 صَلَّى اللهُ عَلَيْهِ
 وَ آلهِ إِيَّاهُ
 وَ انْتَهَرُوا
 الْفُرْصَةَ وَ
 انْتَهَكُوا الْحُرْمَةَ
 وَ غَادَرُوهُ عَلَى
 فَرَاشِ الْوَفَاةِ وَ
 أَسْرَعُوا لِنَقْضِ
 الْبَيْعَةِ وَ مُخَالَفَةِ
 الْمَوَائِقِ الْمُوَكَّدَةِ
 وَ خِيَانَةِ الْأَمَانَةِ
 الْمَعْرُوضَةِ عَلَى
 الْجِبَالِ الرَّاسِيَةِ وَ
 ابْتِثْنُ أَنْ تَحْمِلَهَا وَ
 حَمَلَهَا الْإِنْسَانُ
 الظُّلْمُ الْجَهْلُ
 ذُو الشَّقَاقِ وَ
 الْعِزَّةُ بِالْأَتَامِ
 الْمَوْلِمَةِ وَ الْأَنْفَةِ
 عَنِ الْإِتْقَانِ
 لِحَمِيدِ الْعَاقِبَةِ
 فَحْشِيرِ سَيْفَةِ
 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
 ghaadarooho a'laa
 feraashil wafaate wa
 asrao-o' lenaqzil bay-a'te
 wa mokhaalafatil
 mawaaseeqil
 moakkadate wa
 kheyaanatil 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
 nobuwwate war
 resaalate wa mahbetil
 wahye wal malaaa-ekate
 wa mustaqarre sultaanil
 welaayate wa ma'denil
 wasiyyate wal khelaafate
 wal emaamate hattaa
 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 مَهْبِطِ الْوَحْيِ
 وَ الْمَلَائِكَةِ وَ
 مُسْتَقَرِّ سُلْطَانِ
 الْوِلَايَةِ وَ مَعْدِنِ
 الْوَصِيَّةِ وَ
 الْخِلَافَةِ □ وَ
 الْأَمَامَةِ حَتَّى
 تَقْضُوا □ عَهْدَ
 الْمُصْطَفِيِّ □ فِي
 أَخِيهِ عِلْمِ الْهُدَى
 وَ الْمَبِينِ طَرِيقِ
 النَّجَاةِ مِنْ طَرُقِ
 الرَّدَى وَ جَرْحُوا
 كَيْدَ خَيْرِ الْوَرَى
 فِي ظَلَمِ ابْنَتِهِ وَ
 اضْطَهَادِ حَبِيبَتِهِ
 وَ اهْتِصَامِ
 عَزِيزَتِهِ بَضْعَةَ
 لَحْمِهِ □ وَ فِلْدَةَ كَيْدِهِ
 وَ خَذَلُوا بَعْضَهَا وَ
 صَغَرُوا قَدْرَهُ □ وَ
 اسْتَحَلُّوا مَحَارِمَهُ □
 وَ قَطَعُوا رَحِمَهُ □
 وَ أَنْكَرُوا أُخُوَّتَهُ □
 وَ هَجَرُوا مَوَدَّتَهُ □
 وَ نَقَضُوا طَاعَتَهُ □
 وَ جَحَدُوا وَ لَائِيَتَهُ □
 وَ أَطْمَعُوا الْعَيْدَ □
 فِي خِلَافَتِهِ □ وَ
 قَادُوهُ إِلَى بَيْعَتِهِمْ
 مُصَلِّتَةً سَيُوفَهَا
 مُقَدِّعَةً أَسِنَّتَهَا □ وَ
 هُوَ سَاخِطُ الْقَلْبِ
 هَائِجُ الْغَضَبِ
 شَدِيدُ الصَّبْرِ
 كَاطِمُ الْغَيْظِ □
 يَدْعُوهُ □ إِلَى
 بَيْعَتِهِمْ الَّتِي عَمَّ
 شَوْمُهَا الْإِسْلَامَ □ وَ
 زَرَعَتْ فِي قُلُوبِ □

mustafaa fee akheehe
 a'lamil hodaa wal
 mobayyene tareeqin
 najaate min toroqir
 radaa wa jarahoo
 kabeda khayril waraa
 fee zulmib natehi waz-
 tehaade habeebatehi
 wah tezaame
 a'zeezatehi baz-a'te
 lahmehi wa filzate
 kabedehi wa khazaloo
 ba'lahaa wa sagh-
 gharoo qadrahu was
 tahaloo mahaaremahu
 wa qata-o'o rahemahu
 wa ankaroo
 okhuwwatahu wa
 hajaroo mawaddatahu
 wa naqazoo taa-a'tahu
 wa jahadoo welaayatahu
 wa atma-u'l a'beeda fee
 khelaafatehi wa
 qaadooho elaa bay-
 a'tehim musletatan
 soyooifahaa muqze-a'tan
 asinnatahaa wa howa
 saakhetul qalbe haa-
 ejul ghazabe shadeedus
 sabre kaazemul ghayze
 yad-o'onahu elaa bay-
 a'tehemul latee a'mma
 shoomohal islaama wa
 zara-a't fee qoloobe
 ahlehal aasaama wa
 a'qqat salmaanahaa wa
 taradat miqdaadahaa wa
 nafat jundobahaa wa
 fataqat batna
 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

وَأَهْلَهَا الْأَثَامَ وَ
 عَقَّتْ سَلْمَانَهَا وَ
 طَرَدَتْ مَقْدَادَهَا
 وَ نَفَتْ جُنْدَبَهَا وَ
 بَطْنَ فَتَقَّتْ
 وَعَمَّارَهَا وَ
 حَرَفَتِ الْقُرْآنَ وَ
 بَدَّلَتْ الْأَحْكَامَ وَ
 غَيَّرَتِ الْمَقَامَ وَ
 أَبَاحَتِ الْخُمْسَ
 لِلطُّلُقَاءِ وَ سَلَطَتْ
 أَوْلَادَ اللَّعْنَاءِ عَلَى
 الْفُرُوجِ وَ خَلَطَتْ
 الْحَلَالَ بِالْحَرَامِ وَ
 اسْتَخَفَّتْ بِالْإِيمَانِ
 وَ الْإِسْلَامِ وَ
 هَدَمَتِ الْكَعْبَةَ وَ
 أَغَارَتْ عَلَى دَارِ
 الْهَجْرَةِ يَوْمَ
 الْحَرَّةِ وَ ابْرَزَتْ
 بَنَاتِ الْمُهَاجِرِينَ
 وَ الْأَنْصَارِ
 لِلتَّكَالِ وَ السَّوَةِ
 وَ الْبَسْنَهَيْنِ ثَوْبِ
 الْعَارِ وَ الْفَضِيحَةِ
 وَ رَخَّصَتْ لِأَهْلِ
 الشُّبْهَةِ فِي قَتْلِ
 أَهْلِ بَيْتِ الصَّفْوَةِ
 وَ إِيَادَةِ نَسْلِهِ وَ
 اسْتَيْصَالَ شَأْفَتِهِ
 وَ سَبِي حَرَمِهِ وَ
 قَتْلِ أَنْصَارِهِ وَ
 كَسْرِ مَنِيرِهِ وَ
 قَلْبِ مَفْخَرِهِ وَ
 إِخْفَاءِ دِينِهِ وَ
 قَطْعِ ذِكْرِهِ يَا
 مَوْلَى فُلُو عَايِنِكُمْ
 وَ الْمُصْطَفَى
 سِهَامِ الْأُمَّةِ
 مُعْرِقَةِ 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 haramehi 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

اَكْبَادِكُمْ وَرِمَاحُهُمْ مُشْرَعَةٌ
 فِي نُحُورِكُمْ وَ سَيُوفُهَا مُوَلَعَةٌ
 فِي دِمَائِكُمْ يَسْفِي اِبْنَاءَ الْعَوَاهِرِ
 غَلِيلِ الْفُسْقِ مِنْ وَرَعِكُمْ وَ غَيْظِ
 الْكُفْرِ مِنْ اِيْمَانِكُمْ وَ اَنْتُمْ بَيْنَ
 صَرِيحِ الْمِحْرَابِ قَدْ فَلَقَ
 السَّيْفُ هَامَتَهُ شَهِيْدٍ فَوْقَ
 الْجَنَازَةِ قَدْ سُكَّتْ اَكْفَانُهُ بِالسَّهَامِ وَ
 قَتِيْلٍ بِالْعِرَاءِ قَدْ رُفِعَ فَوْقَ الْقَنَاةِ
 رَأْسُهُ وَ مُكْبَلٍ فِي السَّجْنِ قَدْ رُضَّتْ
 بِالْحَدِيْدِ اَعْضَاؤُهُ وَ مَسْمُومٍ قَدْ
 قَطَعَتْ بِحَرَعِ السِّمِّ اَمْعَاؤُهُ وَ
 شَمْلِكُمْ عِبَادِيْدٍ تُفْنِيهِمُ الْعَبِيْدُ وَ
 اِبْنَاءَ الْعَبِيْدِ. فَهَلِ الْمَحْنُ يَا سَادَتِي
 اِلَّا الَّتِي لَزِمْتُمْ وَ الْمَصَائِبُ اِلَّا
 الَّتِي عَمَّتْكُمْ وَ الْفَجَائِعُ اِلَّا الَّتِي
 خَصَّتْكُمْ وَ الْقَوَارِعُ اِلَّا الَّتِي
 طَرَفْتُمْ صَلَوَاتِ اللهِ عَلَيْكُمْ وَ عَلَى
 اَرْوَاحِكُمْ وَ اَجْسَادِكُمْ وَ
 رَحْمَةِ اللهِ وَ بَرَكَاتِهِ

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
 lazematkul wal
 masaaa-ebo illal latee
 a'mmatkul wal fajaa-
 ye-o' illal latee
 khassatkul wal qawaa-
 re-o' illal latee
 taraqatkul salawaatul
 laahe a'laykul wa a'laa
 arwaahekul wa
 ajsaadekul 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:

<p> بَابِي وَ أُمِّي يَا آلَ الْمُصْطَفَى إِنَّا لَا نَمْلِكُ إِلَّا أَنْ نَطُوفَ حَوْلَ مَشَاهِدِكُمْ وَ نُعَزِّي فِيهَا لِرِوَاحِكُمْ عَلَى هَذِهِ الْمَصَابِ الْعَظِيمَةِ الْحَالَةِ بِفِنَائِكُمْ وَ الرَّزَايَا الْجَلِيلَةَ النَّازِلَةَ بِسَاحَتِكُمْ الَّتِي أَثَبْتِ فِي قُلُوبِ شِيعَتِكُمُ الْقُرُوحَ وَ أُورِثْتِ أَكْبَادَهُمْ وَالْجُرُوحَ وَ زَرَعْتِ فِي صُدُورِهِمْ الْغُصَصَ فَنَحْنُ نُشْهَدُ اللَّهَ أَنَّا قَدْ شَارَكْنَا أَوْلِيَاءَكُمْ وَ أَنْصَارَكُمْ الْمُتَقَدِّمِينَ فِي إِرَاقَةِ دِمَاءِ النَّكَائِثِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ وَ قَتْلَةَ أَبِي عَبْدِ اللَّهِ سَيِّدِ شَبَابِ أَهْلِ الْجَنَّةِ يَوْمَ كَرْبَلَاءَ بِالنِّيَّاتِ وَ الْقُلُوبِ وَ التَّاسَفِ عَلَيَّ فَوَيْتَ تِلْكَ الْمَوَاقِفِ الَّتِي حَضَرُوا لِئُضْرَتِكُمْ وَ عَلَيْكُمْ مِنَّا السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ </p>	<p> 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 ansarakomul motaqaddemeena fee eraaqate demaaa-in naakeseena wal qaaseteena wal maareqeena wa qatalate abee a'bdil laahe sayyede shabaabe ahlil jannate yawma karbalaaa-a bin- niyyaate wal qoloobe wat ta-assofo a'laa fawte tilkal mawaaqefil latee hazaroo lenusratekum wa a'laykum minnas salaamo wa rahmatul laahe wa barakaatoh. </p>	<p> 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. </p>
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Then stand between the tomb and the Qiblah direction and say the following words:

<p>اللَّهُمَّ يَا ذَا الْقُدْرَةِ الَّتِي صَدَرَ عَنْهَا العَالَمُ مَكُونًا مَبْرُوءًا عَلَيْهَا مَفْطُورًا تَحْتَ ظِلِّ الْعِظْمَةِ فَنَطَقْتَ شَوَاهِدُ صُنْعِكَ فِيهِ بِأَنَّكَ أَنْتَ اللهُ لَا إِلَهَ إِلَّا أَنْتَ مَكُونُهُ وَ بَارئُهُ وَ فَاطِرُهُ ابْتَدَعْتَهُ لَا مِنْ شَيْءٍ وَلَا عَلَى شَيْءٍ وَلَا فِي شَيْءٍ وَلَا لَوْ لَوْحِشَةٍ دَخَلَتْ عَلَيْكَ إِذْ لَا غَيْرُكَ وَلَا حَاجَةٌ بَدَتْ لَكَ فِي تَكْوِينِهِ وَلَا لِاسْتِعَانَةٍ مِنْكَ عَلَى مَا تَخْلُقُ بَعْدَهُ بَلْ أَنْشَأْتَهُ لِيَكُونَ دَلِيلًا عَلَيْكَ بِأَنَّكَ بَاطِنٌ مِنَ الصُّنْعِ فَلَا يُطِيقُ الْمُتَصِفُ لِعَقْلِهِ إِكْرَارَكَ وَ الْمَوْسُومُ بِصِحَّةِ الْمَعْرِفَةِ جُحُودَكَ. أَسْأَلُكَ بِشَرَفِ الْإِخْلَاصِ فِي تَوْحِيدِكَ وَ حُرْمَةِ التَّعْلُقِ بِكِتَابِكَ وَ أَهْلِ بَيْتِ نَبِيِّكَ لَنْ تُصَلِّيَ عَلَيَّ أَدَمُ 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 مُحَمَّدِ الْخَالِصِ مِنْ صَفْوَتِكَ وَ عَنِ الْفَاحِصِ مَعْرِفَتِكَ وَ الْغَائِصِ الْمَأْمُونِ عَلَى مَكُونِ سِرِّيَّتِكَ بِمَا أَوْلَيْتَهُ مِنْ نِعْمَتِكَ بِمَعُونَتِكَ وَ عَلَى مَنْ بَيْنَهُمَا مِنْ النَّبِيِّينَ وَ الْمُكْرَمِينَ وَ الْأَوْصِيَاءِ وَ الصَّادِقِينَ وَ أَنْ تَهْدِيَنِي لِإِمَامِي هَذَا.	basetateka 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 tahabanee 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 تُمْنِنِّي فُجَاءَةً وَ لَا تُحْرِمْنِي تَوْبَةً وَ ارْزُقْنِي الْوَرَعَ عَنْ مَحَارِمِكَ دُنْيَا وَ دُنْيَا وَ اشْغَلْنِي بِالْآخِرَةِ عَنْ طَلَبِ الْأُولَى وَ وَفَّقْنِي لِمَا نُحِبُّ وَ تَرْضَى وَ جَنِّبْنِي اتِّبَاعَ الْهَوَى وَ الْإِعْتِرَارَ بِالْبَاطِلِ 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 mahaaremeeka 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
 الوَفَاءَ فِي ضِمَانِي
 وَ وَعَدِي وَ الحِفْظَ
 وَ الْإِنْسَانَ
 مَقْرُونِينَ 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.
 اللَّهُمَّ وَ اجْعَلِ
 الصَّحَّةَ وَ النُّورَ
 فِي سَمْعِي وَ
 بَصَرِي وَ الجِدَّةَ وَ
 الخَيْرَ فِي طَرْقِي
 وَ الْهُدَى وَ
 البَصِيرَةَ فِي دِينِي
 وَ مَذْهَبِي وَ
 المِيزَانَ أَبَدًا
 نَصَبَ عَيْنِي وَ
 الذِّكْرَ وَ المَوْعِظَةَ
 شِعَارِي وَ دُبَّارِي
 وَ الفِكْرَةَ وَ العِبْرَةَ
 أَنْسِي 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 tahirnee
 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'ynee
 waz zikra wal maw-e'zata
 she-a'aree wa desaaree
 wal fikrata wal i'brata
 unsee wa e'maadee wa
 makkenil yaqeenaa 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 اَقْصَى
 عَزَمِي وَ نَهَائِي
 وَ اَبْعَدَ هَمِّي وَ
 غَايَتِي حَتَّى لَا
 اَتَّقِي اَحَدًا مِنْ
 خَلْقِكَ بِدِينِي وَ لَا
 اَطْلُبُ بِهِ غَيْرَ
 اٰخِرَتِي وَ لَا
 اَسْتَدْعِي مِنْهُ
 اِطْرَائِي وَ مَدْحِي
 وَ اجْعَلْ خَيْرَ
 الْعَوَاقِبِ عَاقِبَتِي وَ
 خَيْرَ الْمَصَابِرِ
 مَصْبِرِي وَ اَنْعَمَ
 الْعَيْشِ عَيْشِي وَ
 اَفْضَلَ الْهُدَى
 هُدَايَ وَ اَوْفَرَ
 الْحُطُوطِ حَطِّي وَ
 اَجْزَلَ الْاِقْسَامِ
 قِسْمِي وَ نَصِيْبِي
 وَ كُنْ لِي يَا رَبَّ
 مِنْ كُلِّ سُوءٍ وَاِلَيَّا
 وَ اِلَى كُلِّ خَيْرٍ
 دَلِيْلًا وَ قَائِدًا وَ
 مِنْ كُلِّ بَاغٍ وَ
 حَسُوْدٍ ظَهِيْرًا وَ
 مَانِعًا. اَللّٰهُمَّ بِكَ
 اَعْتَدَادِي وَ
 عِصْمَتِي وَ ثِقَتِي
 وَ تَوْفِيْقِي وَ حَوْلِي
 وَ قُوَّتِي وَ لَكَ
 مَحْيَايَ وَ مَمَاتِي
 وَ فِي قَبْضَتِكَ
 سَكُوْنِي وَ حَرَكَتِي
 وَ بَعْرُوْتِكَ الْوُفْقَى

mehaadee wa sanadee
 war rezaa be-qazaaa-eka
 wa qadareka aqsa
 a'zme 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
 naseebee 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 tawfeeqee
 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

اسْتَمْسَاكِي وَ
 وَصَلْتِي وَ عَلَيْكَ
 فِي الْأُمُورِ كُلِّهَا
 اعْتِمَادِي وَ تَوَكَّلِي
 وَ مِنْ عَذَابِ جَهَنَّمَ
 وَ مَسِّ سَفَرٍ
 نَجَاتِي وَ خَلَاصِي
 وَ فِي دَارِ أَمْنِكَ وَ
 كَرَامَتِكَ مَثْوَايَ وَ
 مُنْقَلَبِي وَ عَلَى
 أَيْدِي سَادَاتِي وَ
 مَوَالِييَ □ □ □ □ □
 الْمُصْطَفَى □ □ □ □ □
 وَ فِرْجِي. اللَّهُمَّ
 صَلِّ □ □ □ □ □ عَلَى مُحَمَّدٍ
 وَ آلِ مُحَمَّدٍ وَ
 اغْفِرْ □ □ □ □ □ لِلْمُؤْمِنِينَ وَ
 الْمُؤْمِنَاتِ وَ
 الْمُسْلِمِينَ وَ
 الْمُسْلِمَاتِ وَ اغْفِرْ
 لِي وَ لِوَالِدِي وَ مَا
 وَلَدَا وَ أَهْلَ بَيْتِي
 وَ جِيرَانِي وَ لِكُلِّ
 مَنْ قَلَدَنِي يَدًا مِنْ
 الْمُؤْمِنِينَ وَ
 الْمُؤْمِنَاتِ إِنَّكَ ذُو
 فَضْلٍ عَظِيمٍ وَ
 السَّلَامُ عَلَيْكَ وَ
 رَحْمَةُ اللَّهِ وَ
 بَرَكَاتُهُ.

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.

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.¹

¹ Misbaah al-Za'eer, 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 (بَيْعَتٌ) 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 مُسَلِّمًا عَلَيْكَ وَ لَايِدًا بِكَ وَ قَاصِدًا إِلَيْكَ أَجِدُّ مَا أَخَذَهُ اللهُ عَزَّ وَ جَلَّ لَكُمْ فِي رَقَبَتِي مِنَ الْعَهْدِ وَ الْمِيثَاقِ بِالْوِلَايَةِ لَكُمْ وَ الْبِرَاءَةِ مِنْ أَعْدَائِكُمْ مُعْتَرِفًا بِالْفُرْضِ 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 اللهُ سُبْحَانَهُ وَ تَعَالَى مِنْ نُصْرَتِكَ وَ هَذِهِ يَدِي عَلَى مَا أَمَرَ اللهُ عَزَّ وَ جَلَّ بِهِ مِنْ مَوَالَاتِكُمْ 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'ala 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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<p>بِالْمُفْتَرَضِ مِنَ طَاعَتِكُمْ وَ الْبِرَاءَةِ مِنَ أَعْدَائِكُمْ وَ السَّلَامِ عَلَيْكُمْ وَ رَحْمَةِ اللَّهِ وَ بَرَكَاتِهِ.</p>	<p>taa-a'tekum wal baraaa-ate min a-a'daaa-ekum was salaamo a'laykum wa rahmatul laahe wa barakaatoh.</p>	<p>disavowal of your enemies, peace be on you and Allah's mercy and blessings be upon you.</p>
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Then kiss the holy enshrine and say:

<p>يَا سَيِّدِي وَ مَوْلَايَ وَ إِمَامِي وَ الْمُفْتَرَضِ طَاعَتُهُ أَشْهَدُ أَنَّكَ بَقِيْتَ 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 فَحَقَّقْ ظَنِّي وَ مَخِيلَتِي فِيكَ صَلَوَاتُ اللَّهِ عَلَيْكَ وَ سَلِّمْ تَسْلِيمًا. اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِزِيَارَتِي إِيَّاهُ وَ أَرْجُو مِنْكَ النَّجَاةَ مِنَ النَّارِ وَ بِأَبَائِهِ وَ ابْنَائِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ رَضِينَا بِهِمْ أئِمَّةً وَ سَادَةً وَ قَادَةً. اللَّهُمَّ ادْخِلْنِي فِي كُلِّ خَيْرٍ ادْخَلْتَهُمْ فِيهِ وَ أَخْرِجْنِي مِنْ كُلِّ سُوءٍ أَخْرَجْتَهُمْ مِنْهُ وَ</p>	<p>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 bezeyaratee 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</p>	<p>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</p>
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<p>اجْعَلْنِي مَعَهُمْ فِي الدُّنْيَا وَالْآخِرَةِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.</p>	<p>fid dunyaa wal aakherate be-rahmateka yaa arhamar raahemeen.</p>	<p>world and the hereafter, O the most Merciful of all!¹</p>
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¹ 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:

اَلْسَّلَامُ عَلَیْكَ يَا رَسُوْلَ اللهِ اَلْسَّلَامُ عَلَیْكَ يَا نَبِیَّ اللهُ اَلْسَّلَامُ عَلَیْكَ يَا خَیْرَةَ اللهِ مِنْ خَلْقِهِ وَ اَمِیْنَهُ عَلَیْ وَحِیْهِ اَلْسَّلَامُ عَلَیْكَ يَا مَوْلَايَ يَا اَمِیْرَ الْمُؤْمِنِیْنَ اَلْسَّلَامُ عَلَیْكَ يَا مَوْلَايَ اَنْتَ حُجَّةُ اللهِ عَلَیْ خَلْقِهِ وَ بَابُ عِلْمِهِ وَ وَصِیُّ نَبِیِّهِ وَ الْخَلِیْفَةُ مِنْ بَعْدِهِ فِیْ اُمَّتِهِ لَعْنُ اللهِ اُمَّةً غَصَبَتْكَ حَقَّكَ وَ قَعَدَتْ مَقْعَدَكَ اَنَا بَرِیءٌ مِنْهُمْ وَ مِنْ شِیْعَتِهِمْ اِلَیْكَ . اَلْسَّلَامُ عَلَیْكَ يَا فَاطِمَةَ البُتُوْلَ اَلْسَّلَامُ عَلَیْكَ يَا زَیْنَ نِسَاءِ الْعَالَمِیْنَ اَلْسَّلَامُ عَلَیْكَ يَا بِنْتَ رَسُوْلِ اللهِ رَبِّ الْعَالَمِیْنَ صَلَی اللهُ عَلَیْكَ وَ عَلَیْهِ اَلْسَّلَامُ عَلَیْكَ يَا اُمَّ	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 شِيَعَتِهِمْ.
 السَّلَامُ عَلَيْكَ يَا
 مَوْلَايَ يَا أَبَا
 مُحَمَّدٍ الْحَسَنَ
 الرَّكِيَّ السَّلَامُ
 عَلَيْكَ يَا مَوْلَايَ
 لَعَنَ اللَّهُ أُمَّةً قَتَلَتْكَ
 وَ بَايَعَتْ فِي
 أَمْرِكَ وَ شَايَعَتْ
 أَنَا بَرِيءٌ إِلَيْكَ
 مِنْهُمْ وَ مِنْ
 شِيَعَتِهِمْ. السَّلَامُ
 عَلَيْكَ يَا مَوْلَايَ
 يَا أَبَا عَبْدِ اللَّهِ
 الْحُسَيْنِ بْنِ عَلِيٍّ
 صَلَّى اللَّهُ عَلَيْكَ
 وَ عَلَى آئِكَ وَ
 جَدِّكَ مُحَمَّدٍ صَلَّى
 اللَّهُ عَلَيْهِ وَ آلِهِ
 لَعَنَ اللَّهُ أُمَّةً
 اسْتَحَلَّتْ دَمَكَ وَ
 لَعَنَ اللَّهُ أُمَّةً قَتَلَتْكَ
 وَ اسْتَبَاخَتْ
 حَرِيمَكَ وَ لَعَنَ
 اللَّهُ أَشْيَاعَهُمْ وَ
 اتَّبَاعَهُمْ وَ لَعَنَ
 اللَّهُ الْمُؤَمِّدِينَ لَهُمْ
 بِالنَّمَكِينَ مِنْ
 قَتْلِكُمْ 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

السَّلَامُ عَلَيْكَ يَا
مَوْلَايَ يَا أَبَا
جَعْفَرَ مُحَمَّدَ بْنَ
عَلِيِّ السَّلَامُ عَلَيْكَ
يَا مَوْلَايَ يَا أَبَا
عَبْدِ اللَّهِ جَعْفَرَ بْنَ
مُحَمَّدٍ السَّلَامُ
عَلَيْكَ يَا مَوْلَايَ
يَا أَبَا الْحَسَنِ
مُوسَى بْنَ جَعْفَرَ
السَّلَامُ عَلَيْكَ يَا
مَوْلَايَ يَا أَبَا
الْحَسَنِ عَلِيِّ بْنَ
مُوسَى السَّلَامُ
عَلَيْكَ يَا مَوْلَايَ
يَا أَبَا جَعْفَرَ
مُحَمَّدَ بْنَ عَلِيٍّ
السَّلَامُ عَلَيْكَ يَا
مَوْلَايَ يَا أَبَا
الْحَسَنِ عَلِيِّ بْنَ
مُحَمَّدٍ السَّلَامُ
عَلَيْكَ يَا مَوْلَايَ
يَا أَبَا مُحَمَّدٍ
الْحَسَنِ بْنَ عَلِيٍّ
السَّلَامُ عَلَيْكَ يَا
مَوْلَايَ يَا أَبَا
الْقَاسِمِ مُحَمَّدَ بْنَ
الْحَسَنِ صَاحِبِ
الزَّمَانِ صَلَّى اللَّهُ
عَلَيْكَ وَ عَلَى
عَشْرَتِكَ الطَّاهِرَةِ
الطَّيِّبَةِ. يَا مَوْلَايَ
كُونُوا شَفَعَائِي
فِي حَطِّ وَزْرِِي وَ
خَطَايَايَ أَمْنْتُ
بِاللَّهِ وَ بِمَا أُنزِلَ
إِلَيْكُمْ وَ اتَّوَلَّيْتُ
أَخْرَجَكُمْ بِمَا اتَّوَلَّيْتُ
أَوْلَكُمْ وَ بَرَّئْتُ
مِنَ الْجَبْتِ 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 bemaazela
elaykum wa atawaalaa
aakherakum bemaazela
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

الطَّاعُونَ □ وَ
اللَّاتِ وَالْعُزَّى.
يَا مَوَالِيَّ أَنَا سَلِّمْ
لِمَنْ سَأَلَكُمْ وَ
حَرْبٍ لِمَنْ
حَارَبَكُمْ وَ عَدُوِّ
لِمَنْ عَادَاكُمْ وَ
وَلِيِّ لِمَنْ وَالَاكُمْ
إِلَى يَوْمِ الْقِيَامَةِ وَ
لَعَنَ اللَّهُ ظَالِمِيكُمْ
وَ غَاصِبِيكُمْ وَ
لَعَنَ اللَّهُ أَشْيَاعَهُمْ
وَ أَتْبَاعَهُمْ وَ أَهْلَ
مَذْهَبِهِمْ وَ أَبْرَأُ
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.¹

¹ 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 مَسَاكِنَ بَرَكَاتِ اللَّهِ يَا السَّلَامَ عَلَيْكُمْ يَا أَوْعِيَةَ تَقْدِيسِ اللَّهِ يَا السَّلَامَ عَلَيْكُمْ يَا حَفْظَةَ سِرِّ اللَّهِ يَا السَّلَامَ عَلَيْكُمْ يَا مَنْ أَنْتَجَبَهُمُ اللَّهُ لِخَلْقِهِ أَغْلَامًا وَ لِدِينِهِ أَنْصَارًا وَ لِعِلْمِهِ وَسِرِّهِ خُزَائِنًا وَرَتْنًا كِتَابِهِ وَخَصْمًا بِكِرَائِمِ التَّنْزِيلِ وَ ضَرْبِ لَكُمْ مَثَلًا مِنْ نُورِهِ وَاجْرَى فِيكُمْ مِنْ رُوحِهِ فَصَلَّى اللَّهُ عَلَيْكُمْ يَا سَادَاتِي وَ مَوَالِي. السَّلَامَ عَلَيْكَ يَا مُحَمَّدَ الْمُصْطَفَى السَّلَامَ عَلَيْكَ يَا عَلِيَّ الْمُرْتَضَى السَّلَامَ عَلَيْكَ يَا فَاطِمَةَ الزَّهْرَاءَ السَّلَامَ عَلَيْكُمَا أَيُّهَا السَّيِّدَانِ الْحَسَنُ وَ الْحُسَيْنُ السَّلَامَ عَلَيْكَ يَا عَلِيَّ بْنَ	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- ilmehi 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'laykoomaa 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
 جَعْفَرَ بْنَ مُحَمَّدٍ
 السَّلَامُ عَلَيْكَ يَا
 مُوسَى بْنَ جَعْفَرَ
 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 الْمُنْتَظَرَ.
 السَّلَامُ عَلَيْكُمْ يَا
 أَهْلَ بَيْتِ النَّبُوَّةِ وَ
 مَعْدِنَ الرَّسَالَةِ وَ
 مُخْتَلَفَ الْمَلَائِكَةِ
 السَّلَامُ عَلَيْكُمْ أَيُّهَا
 الدَّعَائِمُ وَالْأَرْكَانُ
 الْمَخْصُوصُونَ
 بِالْإِمَامَةِ أَنَا وَلِيِّكُمْ
 وَ زَائِرُكُمْ
 الْمُتَقَرَّبُ إِلَى اللَّهِ
 بِحُبِّكُمْ أَوْلِيَّكُمْ
 وَ أَبْرَأُ إِلَى اللَّهِ بِكُمْ
 مِنْ عَدُوِّكُمْ وَ
 اسْتَشْفَعُ إِلَى اللَّهِ
 عَزَّ وَ جَلَّ وَ
 أَسْأَلُهُ أَنْ يُصَلِّيَ
 عَلَيَّ نَبِيِّهِ مُحَمَّدٍ
 صَلَّى اللَّهُ عَلَيْهِ وَ
 عَلَيْكُمْ صَلَاةً دَائِمَةً
 كَثِيرَةً مُتَّصِلَةً 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'aamo 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-ematan
 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

حَوَائِجِي فَكُونُوا
 لِي شَفَعَاءَ يَا
 سَادَتِي فِي فَكَائِكَ
 رَقَبَتِي مِنَ النَّارِ وَ
 أَنْ يَقْضِيَ لِي بِكُمْ
 حَوَائِجِي كُلَّهَا
 لِلْآخِرَةِ وَ الدُّنْيَا وَ
 أَنْ يَكْفِيَنِي وَ أَهْلِي
 وَ وُلْدِي وَ
 الْمُؤْمِنِينَ وَ
 الْمُؤْمِنَاتِ شَرًّا كُلِّ
 ذِي شَرٍّ مِنَ الْجِنِّ
 وَ الْإِنْسِ مِنْ
 صَغِيرٍ أَوْ كَبِيرٍ
 فَقَدْ رَجَوْتُ أَنْ لَا
 أَنْصَرِفَ مِنْ
 مَشْهَدِكَ يَا مَوْلَايَ
 صَلَوَاتِ اللَّهِ عَلَيْكَ
 إِلَّا بِقَضَاءِ
 حَوَائِجِي وَ مَا
 فَزَعْتُ إِلَيْكَ فِيهِ وَ
 رَجَوْتُهُ مِنْ حُسْنِ
 مَعُونَتِهِ وَ بَرَكَتِهِ
 بِزِيَارَتِكَ صَلَوَاتِ
 اللَّهِ عَلَيْكَ وَ عَلَيِ
 الْأَيْمَةِ مِنْ آبَائِكَ
 الْأَيْمَةِ مِنْ وُلْدِكَ وَ
 رَحْمَةِ اللَّهِ وَ
 بَرَكَاتِهِ.

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.

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.

Then kiss the holy grave and say:

السَّلَامُ عَلَيْكُمْ يَا
 آلَ مُحَمَّدٍ يَا آلَ اللَّهِ
 وَ أَنْصَارَهُ وَ
 ظِلَالِ اللَّهِ وَ
 أَنْوَارِهِ لِأَبْدَلِنَ لَكُمْ
 مَوَدَّتِي وَ مَهْجَتِي
 وَ مَوَاسَاتِي وَ
 مَالِي فَإِنَّهَا لَكُمْ
 مَذْخُورَةٌ وَ

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

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,

نُصِرْتِي لَكُمْ مُعَدَّةً
 حَتَّى يَأْذَنَ اللَّهُ لَكُمْ
 فَإِنْ أَمَرْتُمُونِي يَا
 مَوْلِي أَطَعْتُ وَ
 إِنْ نَهَيْتُمُونِي يَا
 سَادَتِي كَفَفْتُ وَ
 إِنْ اسْتَنْصَرْتُمُونِي
 يَا قَادَتِي نَصَرْتُ
 وَ إِنْ اسْتَعْنَيْتُمُونِي
 يَا سَادَتِي أَعْنْتُ وَ
 إِنْ اسْتَجَدْتُمُونِي
 يَا هُدَاتِي أُنْجَدْتُ
 وَ إِنْ
 اسْتَعْبَدْتُمُونِي يَا
 وُلَاتِي 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.

nusratee lakum mo-
 a'ddatun hattaa yaazanal
 laaho lakum fa-in
 amartomoonnee yaa
 mawaaliyya a-ta'to wa in
 nahaytomoonnee yaa
 saadatee kafafto wa enis
 tansartomoonnee yaa
 qaadatee nasarto wa enis
 ta-a'ntomoonnee yaa
 saadatee a-a'nto wa enis
 tanjadtomoonnee yaa
 hodaatee anjadto wa enis
 ta'badtomoonnee yaa
 wolaatee ta-a'bbadto.
 falakum yaa aimmatee
 o'boodiyatee ba'dal laahe
 ta-a'laa tau-a'n sarmadan
 wa a'laykum salaamee wa
 tahiyyaatee salaaman
 mojjadedan wa salawaatul
 laahe a'laykum wa rahmatul
 laahe wa barakaatoh.

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.¹

1 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.¹

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.²

¹ 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.

² 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 وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَسْتَوْدِعُكَ اللَّهُ وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ. آمَنَّا بِالرَّسُولِ وَبِمَا جِئْتُمْ بِهِ وَإِذْ دَعَوْتُمْ إِلَيْهِ. اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنِّي وَإِيَّارَتِي وَلِيَّكَ. اللَّهُمَّ لَا تَحْرِمْنِي ثَوَابَ مَزَارِهِ الَّذِي أُوجِبْتَ لَهُ وَيَسِّرْ لَنَا الْعُودَ إِلَيْهِ لِنُ شَاءَ 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 zeyaaratee waliyyaka. allaahumma laa tahrimee sawaaba mazaarehil lazee awjabta lahu wa yassir lanal a'wda elayhe in shaaa allaaho ta-a'ala.	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. ¹
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¹ Iqbaal al-Aamaal, 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 يَا اَهْلَ بَيْتِ النَّبُوَّةِ سَلَامٌ مُودَعٌ لَا سَنِمُ وَلَا قَالٍ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ اِنَّهُ حَمِيدٌ مَجِيدٌ سَلَامٌ وَلِيٍّ غَيْرِ رَاغِبٍ عَنْكُمْ وَ لَا مُسْتَبَدِّلٍ بِكُمْ وَ لَا مُؤَثِّرِ عَلَیْكُمْ وَ لَا مُنْحَرِفٍ عَنْكُمْ وَ لَا زَاهِدٍ فِي قُرْبِكُمْ وَ اِثْبَانِ مَشَاهِدِكُمْ. وَ اَلْسَّلَامُ عَلَیْكُمْ وَ حَسْرَتِي اللهُ فِي زُمْرَتِكُمْ وَ اُورَدَنِي حَوْضَكُمْ وَ جَعَلَنِي مِنْ حَزْبِكُمْ وَ اَرْضَاكُمْ عَلَيَّ وَ مَكَّنَنِي فِي دَوْلَتِكُمْ وَ اَحْيَانِي فِي رَجْعَتِكُمْ وَ مَلَكْنِي فِي اَيَّامِكُمْ وَ شَكَرَ سَعْيِي بِكُمْ وَ غَفَرَ ذَنْبِي بِشَفَاعَتِكُمْ وَ اَقَالَ عَثْرَتِي 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'nee 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 وَ
 بِمَوَالِيكُمْ وَ
 شَرَفَنِي بِطَاعَتِكُمْ
 وَ أَعَزَّنِي بِهَدَاكُمُ
 وَ جَعَلَنِي مِمَّنْ
 انْقَلَبَ مُفْلِحًا
 مُنْجِحًا غَانِمًا
 سَالِمًا مُعَافًا غَنِيًّا
 فَائِزًا بِرِضْوَانِ
 اللَّهِ وَ فَضْلِهِ وَ
 كِفَايَتِهِ بِأَفْضَلِ
 مَا يَنْقَلِبُ بِهِ أَحَدٌ
 مِنْ زُورَارِكُمْ وَ
 مَوَالِيكُمْ وَ
 مُحِبِّبِكُمْ وَ
 شَيْعَتِكُمْ وَ
 رِزْقِي اللَّهُ الْعَوَدَ
 ثُمَّ الْعَوَدَ أَبَدًا مَا
 أَبْقَانِي بِنِيَّةٍ وَ
 إِيمَانٍ 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 الْإِيمَانَ 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
 kefaayatehi 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 bemaawjabta
 le-awleyaaa-ekal
 a'arefeena be-
 haqqehemul moojebeena
 fee zeyaaratehemul
 motaqarrebeena 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

الْمُنْقَرِبِينَ إِلَيْكَ
 وَ إِلَيْهِمْ. يَا أَيُّ
 أَنْتُمْ وَ أُمَّي وَ
 نَفْسِي وَ أَهْلِي
 إِجْعَلُونِي فِي
 هَمِّكُمْ وَ
 صَيِّرُونِي فِي
 حَزْبِكُمْ وَ
 ادْخُلُونِي فِي
 شَفَاعَتِكُمْ وَ
 اذْكُرُونِي عِنْدَ
 رَبِّكُمْ. اللَّهُمَّ صَلِّ
 عَلَى مُحَمَّدٍ وَ آلِ
 مُحَمَّدٍ وَ ابْلِغْ
 أَرْوَاحَهُمْ وَ
 أَجْسَادَهُمْ مِنِّي
 السَّلَامَ وَ السَّلَامَ
 عَلَيْهِمْ وَ عَلَيْهِمُ
 وَ رَحْمَةَ اللَّهِ وَ
 بَرَكَاتِهِ وَ صَلِّ
 اللَّهُ عَلَى سَيِّدِنَا
 مُحَمَّدٍ وَ آلِهِ وَ
 سَلِّمْ تَسْلِيمًا
 كَثِيرًا وَ حَسْبُنَا
 اللَّهُ وَ نِعْمَ
 الْوَكِيلُ.

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.

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.¹

¹ 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 تَحِيَّاتِهِ وَ رَحْمَتِهِ وَ بَرَكَاتِهِ عَلَى خَيْرَةِ اللَّهِ وَ أَصْفِيَّائِهِ وَ أَحِبَّائِهِ وَ حُجَّجِهِ وَ أَوْلِيَّائِهِ مُحَمَّدٍ رَسُولِهِ وَ آلِهِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ الْحَسَنِ الْحُسَيْنِ عَلِيِّ مُحَمَّدٍ جَعْفَرِ مُوسَى عَلِيِّ مُحَمَّدٍ عَلِيِّ حَسَنِ الْخَلْفِ الصَّالِحِ عَلَيْهِمْ وَ عَلَيْهِمْ جَمِيعَا السَّلَامِ وَ الرَّحْمَةِ السَّلَامِ عَلَى خَالِصَةِ اللَّهِ مِنْ خَلْقِهِ وَ صَفْوَتِهِ مِنْ بَرِيَّتِهِ وَ أَمَنَائِهِ عَلِيِّ وَ حُجَّجِهِ وَ عَلَى عِبَادِهِ وَ خَزَائِنِهِ عَلِيِّ عَلَيْهِ وَ عَلَيْهِمْ مِنَ اللَّهِ دَائِمُ الصَّلَوَاتِ وَ زَاكِي الْبَرَكَاتِ وَ نَامِي التَّحِيَّاتِ السَّلَامِ عَلَيْكُمْ مَوْلِيَّ أُمَّتِي وَ قَادَتِي وَ نِعَمِ الْمَوْلِيَّ وَ الْأَيْمَةَ وَ الْقَادَةَ 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 omana- 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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وَالسَّلَامُ عَلَيْكُمْ وَ
 السَّلَامُ لَكُمْ مِنِّي
 قَلِيلُ السَّلَامِ عَلَيْكُمْ
 أَلْ يَاسِينَ سَلَامًا
 كَثِيرًا طَيِّبًا مُبَارَكًا
 مُتَتَابِعًا سَرْمَدًا
 دَائِمًا أَبَدًا كَمَا أَنْتُمْ
 أَهْلُهُ مِنِّي وَ مِنْ
 وَالِدِي وَ أَهْلِي وَ
 وَ لَدِي وَ إِخْوَتِي وَ
 أَخَوَاتِي وَ مِنْ
 جَمِيعِ الْمُؤْمِنِينَ وَ
 الْمُؤْمِنَاتِ الْأَحْيَاءِ
 مِنْهُمْ وَ الْأَمْوَاتِ
 وَ رَحْمَةُ اللَّهِ وَ
 بَرَكَاتُهُ. السَّلَامُ
 عَلَيْكُمْ سَلَامٌ مُودَعٌ
 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 مُؤْتِرٍ عَلَيْكُمْ وَ
 لَا زَاهِدٍ فِي قُرْبِكُمْ
 وَ لَا ابْتِغْيِي بِكُمْ
 بَدَلًا وَ لَا عَنْكُمْ
 حَوْلًا وَ لَا اتَّخِذْ
 بَيْنَكُمْ سُبُلًا وَ لَا
 اشْتَرِي بِكُمْ ثَمَنًا.
 لَا جَعَلَهُ اللَّهُ آخِرَ
 الْعَهْدِ مِنْ زِيَارَتِكُمْ
 وَ تَعْظِيمِ ذِكْرِكُمْ
 وَ تَفْخِيمِ أَسْمَائِكُمْ
 وَ إِثْنِينَ مَشَاهِدِكُمْ
 وَ أَتَارِكُمْ وَ
 الصَّلَاةَ لَكُمْ وَ
 التَّسْلِيمَ 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 اللهُ مَثَابَةً لَنَا
 وَ اٰمَنًا فِيْ دُنْيَانَا
 وَ اٰخِرَتِنَا وَ ذِكْرًا
 وَ نُورًا لِمَعَادِنَا وَ
 اٰمَانًا وَ اِيْمَانًا
 لِمُنْقَلِبِنَا وَ مَثْوَانًا.
 وَ جَعَلَنِي اللهُ مِمَّنْ
 اَنْقَلَبَ عَنْ
 زِيَارَتِكُمْ وَ ذِكْرِكُمْ
 وَ الصَّلَاةِ لَكُمْ وَ
 النَّسْلِيْمِ عَلَيْكُمْ
 مُفْلِحًا مُنْجِحًا
 غَانِمًا سَالِمًا مُعَافًا
 غَنِيًّا فَاٰزِرًا
 بِرِضْوَانِ اللهِ وَ
 رَحْمَتِهِ وَ فَضْلِهِ وَ
 كِفَايَتِهِ وَ نَصْرِهِ وَ
 اٰمَنِهِ وَ مَغْفِرَتِهِ وَ
 نُورِهِ وَ هُدَااهُ وَ
 حِفْظِهِ وَ كِلَآءَتِهِ
 وَ تَوْفِيْقِهِ وَ
 عِصْمَتِهِ وَ رِزْقِي
 الْعَوْدِ ثُمَّ الْعَوْدِ
 اَبَدًا مَا اَبْقَانِي
 رَبِّيْ اِلَيْكُمْ بِنِيَّةٍ وَ
 اِيْمَانٍ وَ تَقْوَى وَ
 اٰخِيَاةٍ وَ نُورٍ وَ
 اِيْقَانٍ وَ اَرْزَاقٍ
 مِنْ فَضْلِهِ وَ اَسْبَغَةٍ
 طَيِّبَةٍ دَارَةً هَدِيْنَةً
 مَرِيْنَةً سَلِيْمَةً مِنْ
 غَيْرِ كَدٍّ وَ لَا مَنٍّ
 مِنْ اَحَدٍ وَ نِعْمَةً
 سَابِغَةً وَ عَافِيَةً
 سَالِمَةً وَ اَوْجِبَ
 لِيْ مِنْ الْحَيَاةِ وَ
 الْكِرَامَةِ وَ الْبَرَكَاتِ
 وَ الصَّلَاحِ وَ
 الْاِيْمَانِ وَ الْمَغْفِرَةِ
 وَ الرِّضْوَانِ مِثْلَ

masaabatan lanaa wa
 amnan fee dunyaanaa wa
 aakheratena wa zikran wa
 nooran le-ma-a'adena wa
 amaanan wa eemaanan le-
 munqalabena 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
 tafweeqehi 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
 جُزْبِيهِمْ وَ شَيْعَتِيهِمْ
 الْعَارِفِينَ حَقَّهُمْ
 الْمُؤَجِّبِينَ طَاعَتَهُمْ
 الْمُذْمَنِينَ 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 نَحْوَهُ
 الْأَمَالُ وَ ارْتَجَى
 لِلرَّغَائِبِ وَ
 الْأَفْضَالِ. وَ أَنْتَ
 يَا سَيِّدِي أَكْرَمُ
 مَاتِي وَ أَكْرَمُ
 مَرْوَرٍ وَ قَدْ
 جَعَلْتَ لِكُلِّ مُلْتَمِسٍ
 مَا عِنْدَكَ جَزَاءً وَ
 لِكُلِّ رَاغِبٍ إِلَيْكَ
 هَبَّةً وَ لِكُلِّ مَنْ
 فَرَعَ إِلَيْكَ رَحْمَةً
 وَ لِكُلِّ مُتَضَرِّعٍ
 إِلَيْكَ إِبَابَةً وَ لِكُلِّ
 مُتَوَسِّلٍ إِلَيْكَ عَفْوًا
 وَ قَدْ جِئْتُكَ زَائِرًا
 لِقُبُورِ أَحِبَّائِكَ وَ
 أَوْلِيَآئِكَ وَ خَيْرَتِكَ
 مِنْ عِبَادِكَ وَافِدًا
 إِلَيْهِمْ نَازِلًا بِفَنَائِهِمْ
 قَاصِدًا 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-
 raghaaa-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
 ahibbaaa-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 سَائِلَهُمْ
 وَوَافِدُهُمْ وَ
 النَّازِلِ بِفِنَائِهِمْ وَ
 الْمُنِيخِ بِسَاحَتِهِمْ
 مِنْ حَزْبِهِمْ وَ
 أَشْيَاعِهِمْ وَوَقَفْتُ
 بِهَذَا الْمَقَامِ
 الشَّرِيفِ رَجَاءَ مَا
 عِنْدَكَ لِزُورِهِمْ وَ
 الْمُطِيعِينَ لَهُمْ مِنَ
 الرَّحْمَةِ وَالْمَغْفِرَةِ
 وَالْفَضْلِ وَ
 الْأَنْعَامِ فَلَا
 تُجْعَلْنِي مِنْ أَخِيْبِ
 وَفِدِكَ وَوَفِدِهِمْ وَ
 أَكْرَمْنِي بِالْجَنَّةِ وَ
 مَنْ عَلَيَّ بِالْمَغْفِرَةِ
 وَجَمَلْنِي بِالْعَافِيَةِ
 وَاجْرِنِي بِالْعِثْقِ
 مِنَ النَّارِ وَأَوْسِعْ
 عَلَيَّ رِزْقَكَ
 الْحَلَالَ وَفَضْلَكَ
 الْوَاسِعَ الْجَزِيلَ وَ
 ادِرْ أَعْيُنِي أَبَدًا شَرًّا
 كُلِّ ذِي شَرٍّ مِنْ
 الْجِنِّ وَالْإِنْسِ.
 يَا أَبِي أَنْتُمْ وَآمِي
 يَا سَادَتِي اتَّقَرَّبْ
 بِكُمْ إِلَى اللَّهِ وَ
 اتَّوَجَّهْ بِكُمْ إِلَى اللَّهِ
 وَاطْلُبْ بِكُمْ
 حَاجَتِي مِنَ اللَّهِ
 جَعَلَنِي اللَّهُ بِكُمْ
 وَحِيَّهَا فِي الدُّنْيَا وَ
 الْآخِرَةِ وَ مِنْ

elayhim naazelan be-
 fenaaa-ehim qaasedan le-
 haramehim raagheban fee
 shafaa-a'tehim multamesan
 maa i'ndahum raajeyan
 lahum motawasselan
 elayka behim wa haqqun
 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'lnee 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

الْمَفْرَبِينَ. يَاي
 أَنْتُمْ وَ أُمِّي وَ
 نَفْسِي تَحْنُنُوا عَلَيَّ
 وَ اِرْحَمُونِي 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
 زُمرَتِكُمْ وَ
 اُورِدُونِي
 حَوْضَكُمْ وَ
 اَكْرِمُونِي
 بِرِضَاكُمْ وَ
 اَسْعِدُونِي
 بِطَاعَتِكُمْ وَ
 خَصُونِي بِفَضْلِكُمْ
 وَ اخْفَظُونِي مِنْ
 مَكَارِهِ الدُّنْيَا وَ
 الْآخِرَةِ وَ شَرِّ
 الْاِنْسِ وَ الْجِنِّ وَ
 كُلِّ ذِي شَرِّ
 بِقُدْرَتِكُمْ فَبِذِمَّةِ اللَّهِ
 وَ ذِمَّتِكُمْ وَ جَلَالِ
 اللَّهِ وَ كِبْرِيَاءِ اللَّهِ
 وَ مُلْكِ اللَّهِ وَ
 سُلْطَانِ اللَّهِ وَ
 عِظْمَةِ اللَّهِ وَ عِزِّ
 اللَّهِ وَ كَلِمَاتِهِ
 الْمُبَارَكَاتِ اَمْتِنِعْ
 وَ احْتَرِسْ وَ
 اسْتَجِيرْ وَ
 اسْتَعِينْ وَ احْتَرِزْ
 وَ اَهْلِي وَ وُلْدِي

aakherate wa menal
 moqarrabeena. be-abee
 antum wa ummee wa
 nafsee tahannanoo a'layya
 war hamoonee waj a'loonee
 min hammekum was
 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 الآخِرَةِ
 مِنْ كُلِّ سُوءٍ وَ
 بِكُمْ أَرْجُو النَّجَاةَ
 وَ أَطْلُبُ الصَّلَاحَ
 وَ أَمِلُ النَّجَاحَ وَ
 اسْتَشْفِي مِنْ كُلِّ
 دَاءٍ وَ سَقَمٍ وَ يَبْرَأُ
 مَقَرِّي مِنْ كُلِّ
 خَوْفٍ وَ عَلَيْكُمْ
 مُعَوْلِي 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 أَمُرُوا بِهِ وَ
 رَضُوا بِهِ قَوْلًا وَ
 فِعْلًا وَ نَجِّنِي بِهِمْ
 مِنْ كُلِّ مَكْرُوهٍ وَ
 أَخْرِجْنِي مِنْ كُلِّ
 سُوءٍ وَ اعْصِمْنِي
 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
 ankarooho wa khawwafoo
 minho wa hazzarooho 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.¹

¹ 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 وَ قُدْوَةَ الصَّالِحِينَ وَ حُجَجَ اللَّهِ عَلَيَّ الْعَالَمِينَ قَدْ أَنْ لَكُمْ مِنِّي الْوَدَاعُ وَ حَانَ التَّعَجُّيلُ لَهُ وَ الْإِسْرَاعُ لَا مِنْ سَيْمٍ لَكُمْ وَ لَا مَلَلٍ لِلْمُقَامِ عِنْدَكُمْ لَكِنْ لِأَسْبَابٍ مَانِعَةٍ وَ مَلِمَاتٍ عَنِ الْإِقَامَةِ دَافِعَةٍ يَتَّضِحُ لَهَا الْإِعْتِدَارُ وَ يَتَعَذَّرُ مَعَهَا اللَّبِثُ وَ الْقَرَارُ. فَاسْتَوْدِعْكُمْ اللَّهُ وَ أَسْأَلُهُ بِكُمْ رِضَاهُ وَ دَاعٍ عَازِمٍ عَلَيَّ الْعَوْدِ إِلَيْكُمْ مُتَأَسِّفٍ لِيَتَعَذَّرِ الْمُقَامِ لَدَيْكُمْ وَ كَيْفَ لَا يَتَأَسَّفُ عَلَى فِرَاقِ مَشَاهِدِكُمْ الشَّرِيفَةِ الْمُعَظَّمَةِ وَ بُقَاعِ قُبُورِكُمْ الْمُبَارَكَةِ الْمُكْرَمَةِ 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 الدُّعَاءَ وَ
يُصْرَفُ السُّوءَ وَ
الْبَلَاءَ وَ يُمَجَى
الشَّقَاءَ وَ يُسْفَى
الدَّاءَ وَ بِكُمْ يُؤْمَنُ
العَذَابَ وَ تُهَوَّنُ
الصَّعَابَ وَ يُنَجِّحُ
الطَّلَابَ وَ يُرْجِحُ
النَّوَابِ وَ بِكُمْ تَتِمُّ
النُّعْمَةَ وَ تَعْمُ
الرَّحْمَةَ وَ تَنْدَفِعُ
النَّقَمَةَ وَ تَنْكَشِفُ
الْعَمَّةَ وَ تُقْبَلُ
النَّوْبَةَ وَ غَفَرَ
الْحَوْبَةَ وَ تَرْكُؤُ
الأَعْمَالِ وَ تُنَالُ
الأَمَالَ وَ يَنْحَقِّقُ
الرَّجَاءَ وَ تُبْلَغُ
السَّرَّاءَ وَ تُدْفَعُ
الضَّرَّاءَ وَ تُهْدَى
الأَرَاءَ وَ تَرْشُدُ
الأَهْوَاءَ وَ تُحْصَلُ
السِّيَادَةَ وَ تُكْمَلُ
السَّعَادَةَ وَ يَقْبَلُ
الأَيْمَانَ وَ يُدْرِكُ
الأَمَانَ وَ تَدْخُلُ
الجَنَانَ وَ عَنْكُمْ
يُسَالُ الأَنْسُ وَ
الجَانُّ فَوَا أَسْفَا
لِمُفَارَقَةِ جَنَابِكُمْ وَ
وَ شَوْقَاهُ إِلَى
تَقْبِيلِ أَعْتَابِكُمْ وَ
الْوَلُوجِ بِأَذْنِكُمْ
لِإِبْوَابِكُمْ وَ تَغْفِيرِ
الْخَدِّ عَلَى أَرْبِجِ
ثُرَابِكُمْ وَ اللَّيَازِ
بِعَرَصَاتِكُمْ وَ
مَحَالِّ أَيْدَانِكُمْ وَ
أَشْخَاصِكُمْ
الْمَخْفُوفَةَ

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 tadhholul
jenaano wa a'nkum yus-alul
inso wal jaanno fawaa
asafaa le-mofaaraqate
janaabekum wa waa
sawqaaho elaa taqbeele a-
a'taabekum wal wolooje 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 الْكِرَامِ
 وَ الْمُنْحُوفَةِ مِنْ
 اللَّهِ بِالرَّحْمَةِ وَ
 السَّلَامِ وَدَدْتُ أَنْ
 كُنْتُ لَهَا سَادِنًا وَ
 فِي جَوَارِهَا قَاطِنًا
 لَا يُرْعَجُنِي عَنْهَا
 الرَّحِيلُ وَ لَا
 يَفُوتُنِي بِهَا الْمُقِيلُ
 لِيَكْتَرَّ بِهَا إِلْمَامِي
 وَ اسْتِلَامِي لَهَا وَ
 سَلَامِي. فَاسْأَلِ
 اللَّهُ الَّذِي هَدَانِي
 لِمَعْرِفَتِكُمْ وَ
 أَكْرَمَنِي بِمَحَبَّتِكُمْ
 وَ تَعَبَّدَنِي
 بِإِلَاتِكُمْ وَ نَدَبَنِي
 إِلَى زِيَارَتِكُمْ
 الْعُودَ مَا أَتَقَانِي
 إِلَى حَضْرَتِكُمْ وَ
 الْبِشَارَةَ إِذَا
 تَوَقَّانِي بِمُرَافَقَتِكُمْ
 وَ الْحَشْرَ فِي
 زُمْرَتِكُمْ وَ
 الدُّخُولَ فِي
 شَفَاعَتِكُمْ. فَيَا لَيْتَ
 شِعْرِي يَا سَادَتِي
 كَيْفَ حَالِي فِي
 رِخْلَتِي أَمْغُورَةَ
 ذُنُوبِي وَ مَسْئُورَةَ
 عُيُوبِي وَ مَقْضِيَّةَ
 حَاجَتِي وَ مُنْجِحَةَ
 طَلِبَتِي فَذَلِكَ الَّذِي
 أَمَلْتُهُ وَ فِي
 كَرَمِكُمْ تَوَسَّمْتُهُ
 فَمَا أَسْعَدَنِي بِكُمْ
 وَ أَعْظَمَ فَوْزِي
 بِحُبِّكُمْ أَمْ رِجْلُ
 بَوَزْرِي مُثْقَلٌ 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'bbadane be-
 welaayatekum wa
 nadabane elaa
 zeyaaratekum 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 zonoobe
 wa mastooratun o'yoobe
 wa maqziyyatun haajatee
 wa munjahatun latebatee
 fzaakal lazee ammaltohu
 wa fee karametekum
 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
 شِقْوَتَاهُ إِنْ كَانَتْ
 هَذِهِ حَالِي وَ يَا
 خِيْبَةَ أَمَالِي يَا بِي
 ذَلِكَ بِرَّكُمْ وَ
 إِحْسَانَكُمْ وَ جَمِيلٍ
 وَعَدِكُمْ لِرَأْيِكُمْ وَ
 ضَمَانِكُمْ وَ تَابِي
 مَكَارِمِ أَخْلَاقِكُمْ وَ
 طَهَارَةِ شَيْمِكُمْ وَ
 أَعْرَاقِكُمْ وَ كَرَمِكُمْ
 عَلَى رَبِّكُمْ وَ
 عَنَائِيكُمْ بِرَأْيِكُمْ
 وَ مُجِبِّكُمْ أَنْ يَرُدَّ
 سُؤْلَهُ إِيَّيْكُمْ يُخَيِّبُ
 لَدَيْهِ أَمَالَهُ وَ يَا بِي
 اللَّهُ إِلَّا تَصْدِيقِ
 وَعَدِكُمْ وَ تَحْقِيقِ
 الرَّجَاءِ بِقُضْدِكُمْ
 إِسْعَافًا وَ إِكْرَامًا
 لِقَاصِدِكُمْ وَ إِتْحَافًا
 بِالْخَيْرَاتِ
 لِرَأْيِكُمْ 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
 الْأَعْتِرَافِ
 بِفَضْلِكُمْ وَ الْقِيَامِ
 بِنَصْرِكُمْ وَ
 النَّقْرَبِ 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 marjuwo 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 يَدِي عَلَى
 مَا أَمَرَ اللَّهُ بِهِ مِنَ
 الْوَفَاءِ بِعَهْدِكُمْ وَ
 النِّبْيَةِ الْوَالِجَةِ لَكُمْ
 لَا أَبْغِي بِذَلِكَ بَدَلًا
 وَ لَا أُرِيدُ عَنْهُ
 تَحْوِيلًا. وَ أَشْهَدُ
 أَنَّ ذَلِكَ مِنَ اللَّهِ
 أَمْرٌ عَازِمٌ وَ حَتْمٌ
 عَلَى الْأُمَّةِ لِأَزْمِ
 لَا حُجَّةَ لِمَنْ
 جَهَلَهُ وَ لَا عُذْرَ
 لِمَنْ أَهْمَلَهُ آدِينَ
 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
 نَبِيِّنِي عَلَى ذَلِكَ
 حَتَّى الْقَاكَ وَ
 وَفَّقْنِي لِطَاعَتِكَ وَ
 رِضَاكَ وَ أَنْفَعْنِي
 بِمَا عَلَّمْتَنِي وَ
 زِدْنِي مِنَ الْخَيْرِ
 مَا أَلْهَمْتَنِي وَ لَا
 تُزِغْ قَلْبِي بَعْدَ إِذْ
 هَدَيْتَنِي فَكَ الْحَمْدُ
 عَلَى مَا أَوْلَيْتَنِي
 فَاسْأَلُكَ يَا مَنْ لَا
 تُحْصَى نِعْمُهُ وَ
 لَا يُوَارَى كَرَمُهُ
 أَنْ تُصَلِّيَ عَلَيَّ
 مُحَمَّدٍ وَ آلِ مُحَمَّدٍ
 وَ لَا تُجْعَلُهُ 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
 nisyaaane 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 hattaa
 alqaaka wa waffiqnee le-
 ta-a'a'teka wa rezaaka wan
 fa'nee bema 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 الْإِلْمَامِ
 بِمَشَاهِدِ حُجَجِكَ وَ
 أَصْفِيَاءِكَ وَ
 الْهَمْنِيِّ بِهَا شُكْرُ
 الْأَيْكِ وَ الْإِلْحَاحِ
 بِمَسْأَلَتِكَ وَ دُعَاؤِكَ
 وَ اسْتَجِبْ لِي مَا
 دَعَوْتُكَ وَ أَعْطِنِي
 بِفَضْلِكَ كُلِّ مَا
 سَأَلْتُكَ وَ اغْفِرْ لِي
 مَغْفِرَةً وَازِعَةً وَ
 ارْحَمْنِي بِجُودِكَ
 رَحْمَةً وَاسِعَةً
 يُؤْمِنُنِي بِهَا مِنْ
 سَخَطِكَ وَ النَّارِ وَ
 تُشْكِنُنِي 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
 صَلَوَاتِكَ عَلَيْهِمْ
 أَجْمَعِينَ وَ اغْفِرْ
 لِي الْوَالِدِيَّ
 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'linee 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!¹

(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 وَرَحْمَةَ اللَّهِ وَبَرَكَاتِهِ. اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي ابْنَ نَبِيِّكَ وَ حُجَّتِكَ عَلَى خَلْقِكَ وَ اجْمَعْنِي وَ إِيَّاهُ فِي جَنَّاتِكَ وَ اخْشُرْنِي مَعَهُ وَ فِي حِزْبِهِ مَعَ الشَّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنَ أَوْلِيَّكَ وَ رَفِيقًا اسْتَوْدِعْكَ اللَّهُ وَ اسْتَرْعِيكَ وَ أَقْرَأْ عَلَيْكَ السَّلَامَ أَمَّا بِاللَّهِ وَ بِالرَّسُولِ وَ بِمَا 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. ¹
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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.).

¹ 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 أَوَانٌ أَنْصِرَافِي عَنْكَ غَيْرَ رَاغِبٍ عَنْكَ وَ لَا مُسْتَبَدِّلٍ بِكَ وَ لَا مُؤْتِرٍ عَلَيْكَ وَ لَا زَاهِدٍ فِي قُرْبِكَ وَ قَدْ جُذْتُ بِنَفْسِي لِلْحَدَثَانِ وَ تَرَكْتُ الْأَهْلَ وَ الْأَوْلَادَ وَ الْأَوْطَانَ فَكُنْ لِي شَافِعًا يَوْمَ حَاجَتِي وَ فَقْرِي يَوْمَ لَا يُغْنِي عَنِّي وَ الْيَدِي وَ لَا وِلْدِي. أَسْأَلُ اللَّهَ الَّذِي قَدَّرَ رَحِيلِي إِلَيْكَ أَنْ يُنْفَسَ بِكُمْ كُرْبِيَّتِي وَ أَسْأَلُ اللَّهَ الَّذِي قَدَّرَ عَلَيَّ فِرَاقَ مَكَانِكَ □ أَنْ لَا يَجْعَلَ خَيْرَ الْعَهْدِ مِنْ رُجُوعِي إِلَيْكَ وَ أَسْأَلُ اللَّهَ الَّذِي أَنْكَى عَلَيْكَ عَيْنِي 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'nee waaledee wa laa wuldee. as-alul laahal lazez qaddara raheele elayka an yonaffesa bekum kurbatee wa as-alul laahal lazez qaddrar a'layya feraaqa makaaneka an laa yaj- a'lahu aakheral a'hde min rojoo-e'e elayka wa as-alul laahal lazez abkaa a'layka a'ynayya an yaj-a'lahu lee sanadan wa zukhran wa as-alul laahal lazez 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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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 قَائِدِ
 الْعُرَى الْمُحَجَّلِينَ
 السَّلَامُ عَلَى
 الْحَسَنِ وَ الْحُسَيْنِ
 سَيِّدِي شَبَابِ أَهْلِ
 الْجَنَّةِ السَّلَامُ عَلَى
 الْأَئِمَّةِ...

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 ghurril
 mohajjaleena assalaamo
 a'lal hasane wal husaine
 sayyeday shabaabe ahilil
 jannate assalaamo a'lal a-
 immate...

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...

Take names of other Imams (a.s.) and say:

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 لَنْ
 أَبْقَيْتَنِي يَا رَبِّ □
 فَارْزُقْنِي زِيَارَتَهُ
 أَبَدًا □ مَا أَبْقَيْتَنِي
 إِنَّكَ عَلَى كُلِّ
 شَيْءٍ قَدِيرٌ

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.

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.

Then say:

<p> اسْتَوْدِعْكَ اللهُ وَ اسْتَرْعِيكَ وَ اقْرَأْ عَلَيْكَ السَّلَامَ امَّنَا بِاللَّهِ وَ بِمَا دَعَوْتِ إِلَيْهِ. اللَّهُمَّ اكْتُبْنَا مَعَ الشَّاهِدِينَ. اللَّهُمَّ ارزُقْنِي مَوَدَّتَهُمْ أَبَدًا مَا أَبْقَيْتَنِي السَّلَامَ عَلَى مَلَائِكَةِ اللهِ وَ زُورِ ابْنِ رَسُولِ اللهِ السَّلَامَ عَلَيْكَ مِنِّي أَبَدًا مَا بَقِيْتُ دَائِمًا وَ إِذَا 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 bema 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.¹

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.

¹ 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:

<p>السَّلَامُ عَلَيْكُمْ أَيْمَةَ الْهُدَى وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتِهِ. اسْتَوْدِعُكُمْ اللَّهُ وَ أَقْرَأْ عَلَيْكُمْ السَّلَامَ أَمَّا بِاللَّهِ وَ بِالرَّسُولِ وَ بِمَا جِئْتُمْ بِهِ وَ دَلَّلْتُمْ عَلَيْهِ. اللَّهُمَّ فَكْتُبْنَا مَعَ الشَّاهِدِينَ وَ لَا تَجْعَلْهُ آخِرَ الْعَمَلِ مِنْ زِيَارَتِهِمْ وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.</p>	<p>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.</p>	<p>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.¹</p>
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1 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 أَبْنَاءِ الدُّنْيَا أَكْدَحُ فِيهَا كَمَا جَرَّتْ عَادَةٌ مِنْ 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 abnaaa-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.¹

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:

أُرَدُّ طَرْفِي 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.²

1 Behaar al-Anwaar, vol. 102, p. 207

2 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:

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 رِسَالَهٖ رَبِّكَ وَ نَصَحْتَ لِاُمَّتِكَ وَ جَاهَدْتَ فِي سَبِيْلِ رَبِّكَ وَ عِبَدْتَهُ حَتَّى اَتَاكَ الْيَقِيْنُ وَ اَدَيْتَ الَّذِي عَلَيْكَ مِنَ الْحَقِّ. اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ عَبْدِكَ وَ رَسُوْلِكَ وَ نَجِيْبِكَ وَ اَمِيْنِكَ	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	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
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وَ صَفِيكَ وَ
 خَيْرَتِكَ مِنْ
 خَلْقِكَ أَفْضَلَ مَا
 صَلَّيْتَ عَلَى أَحَدٍ
 مِنْ أَنْبِيَائِكَ وَ
 رُسُلِكَ اللَّهُمَّ
 سَلِّمْ عَلَى مُحَمَّدٍ
 وَ آلِ مُحَمَّدٍ كَمَا
 سَلَّمْتَ عَلَى نُوحٍ
 فِي الْعَالَمِينَ وَ
 آمَنْتَ عَلَى مُحَمَّدٍ
 وَ آلِ مُحَمَّدٍ كَمَا
 مَنَنْتَ 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
 رَبِّ الْبَيْتِ
 الْحَرَامِ وَ رَبِّ
 الْمَسْجِدِ الْحَرَامِ
 وَ رَبِّ الرُّكْنِ وَ
 الْمَقَامِ وَ رَبِّ
 الْبَلَدِ الْحَرَامِ وَ
 رَبِّ الْجَلِّ وَ
 الْحَرَامِ وَ رَبِّ
 الْمَشْعَرِ الْحَرَامِ
 بَلِّغْ رُوحَ مُحَمَّدٍ
 صَلَّى اللهُ عَلَيْهِ
 وَ آلِهِ مِنْي
 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
 haaroonaa 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 Haaron, 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 Rukn¹ and
 the Maqam², 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.³

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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>□ عَلَى السَّلَامِ اللَّهُ رَسُولِ السَّلَامِ عَلَيْكَ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتِهِ □ السَّلَامِ عَلَيْكَ يَا رَسُولِ اللَّهِ السَّلَامِ عَلَيْكَ يَا مُحَمَّدَ بْنَ عَبْدِ اللَّهِ السَّلَامِ عَلَيْكَ يَا خَيْرَةَ اللَّهِ السَّلَامِ عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامِ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامِ عَلَيْكَ يَا أَمِينَ اللَّهِ أَشْهَدُ أَنَّكَ رَسُولِ اللَّهِ وَ أَشْهَدُ أَنَّكَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ وَ أَشْهَدُ أَنَّكَ قَدْ نَصَحْتَ لِأُمَّتِكَ وَ جَاهَدْتَ فِي سَبِيلِ اللَّهِ وَ عَبْدُهُ حَتَّى آتَاكَ الْيَقِينَ 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 jazaanabiyyan 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 وَآلِ مُحَمَّدٍ أَفْضَلَ مَا صَلَّيْتَ عَلَيَّ إِبْرَاهِيمَ وَآلِ 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. ¹
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¹ 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:

<p> اَلْسَّلَامُ عَلَيكَ يَا رَسُوْلَ اللهِ اَلْسَّلَامُ عَلَيكَ يَا حَبِيْبَ اللهِ اَلْسَّلَامُ عَلَيكَ يَا صَفْوَةَ اللهِ اَلْسَّلَامُ عَلَيكَ يَا اَمِيْنَ اللهُ اَشْهَدُ اَنَّكَ رَسُوْلُ اللهِ وَ اَشْهَدُ اَنَّكَ قَدْ نَصَحْتَ لِاُمَّتِكَ وَ جَاهَدْتَ فِي سَبِيْلِ اللهِ وَ عِبَدْتَهُ حَتَّى اَتَاكَ الْيَقِيْنَ فَجَزَاكَ اللهُ اَفْضَلَ مَا جَزَى نَبِيًّا عَنْ اُمَّتِهِ اَللّٰهُمَّ صَلِّ عَلَي مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ اَفْضَلَ مَا صَلَّيْتَ عَلَي اِبْرَاهِيْمَ وَ اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ </p>	<p> 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 hattaa ataakal yaqeenoo 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. </p>	<p> 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.¹ </p>
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¹ Behaar al-Anwaar, vol. 100, p. 155; Hadiyyah al-Zaareen 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:

اَلْسَلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ وَ رَحْمَةَ اللهِ وَ بَرَكَاتِهِ اَلْسَلَامُ عَلَيْكَ يَا مُحَمَّدُ بِنَ عَبْدِ اللهِ اَلْسَلَامُ عَلَيْكَ يَا خَيْرَةَ اللهِ اَلْسَلَامُ عَلَيْكَ يَا حَبِيْبِ اللهِ اَلْسَلَامُ عَلَيْكَ يَا صِفْوَةَ اللهِ اَلْسَلَامُ عَلَيْكَ يَا اَمِيْنَ اللهِ اَشْهَدُ اَنَّكَ رَسُوْلُ اللهِ وَ اَشْهَدُ اَنَّكَ مُحَمَّدُ بِنُ عَبْدِ اللهِ وَ اَشْهَدُ اَنَّكَ قَدْ نَصَحْتَ لِاُمَّتِكَ وَ جَاهَدْتَ فِي سَبِيْلِ رَبِّكَ وَ عَبَدْتَهُ حَتَّى اَتَاكَ الْيَقِيْنَ فَجَزَاكَ اللهُ يَا رَسُوْلَ اللهِ اَفْضَلَ مَا جَزَى نَبِيًّا عَنْ اُمَّتِهِ اَللّٰهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ اَفْضَلَ 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 yaqeenno 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. ¹
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صَلَّيْتَ عَلَيَّ إِبْرَاهِيمَ وَ آلِهِ إِنَّكَ حَمِيدٌ مُجِيدٌ.	ibraaheema hameedun majeed.	innaka
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¹ Behaar al-Anwaar, vol. 100, p. 181; Hadiyyah al-Zaareen Wa Behjah al-Naazereen, p. 319; Jaame' al-Ahaadees al-Shiah, vol. 6, p. 51; Miqbaas al-Masaabeeh, p. 44

وَ الْمُحَرَّمُونَ حَرَامَ
 اللَّهُ وَ الْمُقِيمُونَ
 حُدُودَ اللَّهِ وَ
 الذَّابُّونَ عَنِ دِينِ
 اللَّهِ وَ الدَّاعُونَ إِلَى
 سَبِيلِ اللَّهِ بِالْحِكْمَةِ
 وَ الْمَوْعِظَةِ الْحَسَنَةِ
 وَ الْحُجَّةِ الْبَالِغَةِ.
 السَّلَامُ عَلَيْكُمْ يَا مَنْ
 فَضَّلَهُمْ كَالشَّمْسِ
 الْمُضِيئَةِ الطَّالِعَةِ
 الْمُجَلَّلَةِ بِنُورِهَا
 الْعَالَمَ وَ هِيَ فِي
 الْأُفُقِ بِحَيْثُ لَا
 تَنَالُهَا الْأَيْدِي وَ
 الْأَبْصَارُ. السَّلَامُ
 عَلَيْكُمْ أَيُّهَا الْبُدُورُ
 الْمُنِيرَةُ وَ الشَّرْحُ
 الرَّاهِرَةُ وَ الْأَنْوَارُ
 السَّاطِعَةُ وَ النُّجُومُ
 الْهَادِيَةُ فِي غِيَابِ
 الدَّجَا وَ طُرُقِ الْبَلَدِ
 الْفَقْرِ وَ لَحَجِ
 الْبِحَارِ. السَّلَامُ
 عَلَيْكُمْ يَا مَنْ حُبُّهُمْ
 كَالْمَاءِ الْعَذْبِ عَلَى
 الظَّمَاءِ وَ الْغِذَاءِ
 الْمَرِيءِ النَّافِعِ عَلَى
 الطَّوَى الدَّالُونَ
 عَلَى الْهُدَى وَ
 الْمُتَجُونَ مِنَ
 الرَّدَى وَ النَّارِ عَلَى
 الْبِقَاعِ لِمَنْ أَهْتَدَى
 وَ اصْطَلَى. السَّلَامُ
 عَلَى الْأَدِلَاءِ فِي
 الْمَهَالِكِ الْمَفَارِقِ
 لَهُمْ هَالِكٌ وَ اللَّازِمِ
 لَهُمْ لَاحِقٌ. السَّلَامُ
 عَلَى مَنْ عَلُوْمُهُمْ
 كَالسَّحَابِ الْهَاطِلِ

moharremoona haraamal
 laahe wal moqeemoona
 hodoodal laahe waz
 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 mozeee-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
 shining 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 shining 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, continuous rain,
 shading sky, widespread
 earth, gushing water source,
 pond and garden. Peace be

وَ الْغَيْثِ الْمَاطِرِ وَ
 السَّمَاءِ الظَّلِيلَةِ وَ
 الْأَرْضِ الْبَسِيطَةِ وَ
 الْعَيْنِ الْغَزِيرَةِ وَ
 الْغَدِيرِ وَ الرَّوْضَةِ.
 السَّلَامُ عَلَيْكُمْ يَا مَنْ
 هُمْ كَالْأَمِينِ الرَّفِيقِ
 وَ الْوَالِدِ الشَّفِيقِ وَ
 الْأُمِّ الْبِرَّةِ بِالْوَلَدِ
 الصَّغِيرِ. السَّلَامُ
 عَلَيْكُمْ يَا فَرَجَ
 الْعِبَادِ فِي الدَّاهِيَةِ وَ
 حُجَّتَهُمُ الْوَاضِحَةَ
 الشَّافِيَةَ. السَّلَامُ
 عَلَيْكُمْ يَا أَمْنَاءَ اللَّهِ
 فِي خَلْقِهِ وَ حُجَّتِهِ
 عَلَى عِبَادِهِ وَ
 خُلَفَاءِهِ فِي أَرْضِهِ.
 السَّلَامُ عَلَيْكُمْ أَيُّهَا
 الدُّعَاةُ إِلَى اللَّهِ
 الدَّابُّونَ عَنْ حَرِيمِ
 اللَّهِ. السَّلَامُ عَلَى
 الْمُطَهَّرِينَ مِنْ
 الذُّنُوبِ الْمُبَرَّرِينَ
 مِنَ الْعُيُوبِ. السَّلَامُ
 عَلَى الْمَخْصُوصِينَ
 بِالْعِلْمِ الْمَهْمُومِ وَ
 الْجِلْمِ الْمَعْلُومِ وَ
 الْفَضْلِ كُلِّهِ وَ أَهْلِ
 الْخَيْرِ وَ الْبَدْلِ.
 السَّلَامُ عَلَيْكُمْ يَا
 نِظَامَ الدِّينِ وَ عِزَّ
 الْمُسْلِمِينَ وَ غَيْظَ
 الْمُتَافِقِينَ وَ بَوَارِ
 الْكَافِرِينَ. السَّلَامُ
 عَلَى مَنْ لَا يُدَانِيهِمْ
 فِي فَضْلِهِمْ أَحَدٌ وَ
 لَا يُوجَدُ فِي
 وَ لَا يَتِيهِمْ بَدَل.
 السَّلَامُ عَلَى السَّادَةِ

was samaaaa-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
 قَدْرِهِمُ 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 النَّبِيِّ.
 السَّلَامُ عَلَى مَنْ لَا
 يَسْبِقُهُمْ أَحَدٌ فِي
 نَسَبٍ وَ لَا يُدَانِيهِمْ
 فِي حَسَبِ الْبَيْتِ
 مِنْ قُرَيْشٍ وَ
 الذَّرْوَةِ مِنْ هَاشِمٍ وَ
 الْعِثْرَةَ مِنَ الرَّسُولِ
 وَ الرِّضَا مِنَ اللَّهِ
 عَزَّ وَ جَلَّ شَرَفَ
 الْأَشْرَافِ وَ الْفُرْعِ
 مِنْ بَنِي عَبْدِ
 مَنَافٍ. السَّلَامُ عَلَى
 الْمُصْطَفِينَ
 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
 i'lme 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

بِالسِّيَاسَةِ
 الْمُفْتَرَضِينَ
 الطَّاعَةَ. السَّلَامُ
 عَلَى مَنْ اخْتَارَهُمُ
 اللَّهُ تَعَالَى لِلْإِمَامَةِ
 وَ شَرَحَ صُدُورَهُمْ
 لِذَلِكَ وَ أَوْدَعَ
 قُلُوبَهُمْ يَنَابِيعَ
 الْحِكْمَةِ فَلَمْ يَعِينُوا
 بِجَوَابٍ وَ لَمْ
 يَقْصُرُوا عَنْ
 صَوَابٍ. السَّلَامُ
 عَلَيْكُمْ أَيُّهَا السَّادَةُ
 الْمَعْصُومُونَ
 الْمُؤَيَّدُونَ الْمُؤَقَّفُونَ
 الْمُسَدَّدُونَ. السَّلَامُ
 عَلَيْكُمْ يَا مَنْ أَمِنُوا
 الْعِنَارَ وَ الزَّلْزِلَ وَ
 الْخَطَأَ وَ الْخَطْلَ
 الشُّهْدَاءَ عَلَى الْخَلْقِ
 وَ الْأَمْنَاءَ عَلَى
 الْحَقِّ السَّلَامُ عَلَيْكُمْ
 وَ عَلَى آيَاتِكُمْ
 الْأَكْرَمِينَ الَّذِينَ
 آتَاهُمُ اللَّهُ فَضْلَهُ وَ
 هَدَى بِهِمْ سُبُلَهُ وَ
 أَوْضَحَ بِهِمْ مِنَ
 الدِّينِ مَنَهْجَهُ وَ
 افْتَتَحَ بِهِمْ مَقْفَلَهُ وَ
 مُرْتَجَهُ "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
 yaqsooro 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 khalq
 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'², 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 رَنُوفًا 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 مُحْيِي
 الْأَمْوَاتِ يَا ظَهْرَ
 اللَّاحِظِينَ يَا جَارَ
 الْمُسْتَجِيرِينَ يَا
 أَسْمَعَ السَّمْعِينَ يَا
 أَبْصَرَ النَّاطِرِينَ
 يَا صَرِيحَ
 الْمُسْتَصْرِخِينَ يَا
 عِمَادَ مَنْ لَا عِمَادَ
 لَهُ يَا سِنْدَ مَنْ لَا
 سِنْدَ لَهُ يَا نُخْرَ
 مَنْ لَا نُخْرَ لَهُ يَا
 جِرْزَ الضُّعْفَاءِ يَا
 كَنْزَ الْفُقَرَاءِ يَا
 عَظِيمَ الرَّجَاءِ يَا
 مُنْقِذَ الْغُرَقَى يَا
 مُحْيِي الْمَوْتَى يَا
 إِمَانَ الْخَائِفِينَ يَا
 إِلَهَ الْعَالَمِينَ يَا
 كُلِّ صَانِعِ
 مَصْنُوعٍ يَا جَابِرَ
 كُلِّ كَسِيرٍ يَا
 كُلِّ صَاحِبِ
 غَرِيبٍ يَا مُؤْنِسَ
 كُلِّ وَحِيدٍ يَا قَرِيبًا
 غَيْرَ بَعِيدٍ يَا شَاهِدَ
 كُلِّ غَائِبٍ يَا غَالِيًا
 غَيْرَ مَغْلُوبٍ يَا
 حَيَّ حِينَ لَا حَيَّ
 يَا مُحْيِي 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.¹

¹ Misbaah al-Zaaer, p. 485; Behaar al-Anwaar, vol. 102, p. 187; Rawzah al-Azkaar (Manuscript), p. 95

¹ It is an Islamic concept, based on Quran and Hadees – Tr.

² 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):

السَّلَامُ عَلَيْكُمْ يَا أَمْنَاءَ اللَّهِ فِي أَرْضِهِ وَ حُجَجِهِ عَلَى خَلْقِهِ وَ خُزَانَ عِلْمِهِ وَ مَوْضِعِ سِرِّهِ وَ بَابِ نَهْيِهِ وَ أَمْرِهِ وَ صِرَاطِهِ الْمُسْتَقِيمِ سَلَامٌ مُودِعٌ لَا سَنِمَ وَ لَا قَالٍ وَ لَا مَالٍ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتِهِ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ غُدُونَنَا إِلَيْكَ مَقْرُونًا بِالتَّوَكُّلِ عَلَيْكَ وَ رَوَاحِنَا عَنْكَ مَوْصُولًا بِالنَّجَاحِ مِنْكَ وَ دُعَاءَنَا لَكَ مَقْرُونًا بِحُسْنِ الْإِجَابَةِ وَ خُضُوعَنَا بِبَيْنِ يَدَيْكَ دَاعِيًا إِلَى رَحْمَتِكَ وَ اغْتِرَافِنَا بِذُنُوبِنَا شَفِيعًا إِلَى عَفْوِكَ وَ انْقِطَاعَنَا إِلَيْكَ	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 qaalin 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- najaathe 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 qetaa-a'naa elayka sababan elaa ghufraaneka wa zeyaaratanaa le-awleyaaa- eka mashfoo-a'tan bil-	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,
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سَبَبًا إِلَىٰ عُفْرَانِكَ
وَ زِيَارَتَنَا
لِأَوْلِيَانِكَ مَشْفُوعَةً
بِالْقَبُولِ مِنْكَ □ وَ
مَرْجَعَنَا مِنْ هَذَا
الْحَرَمِ الشَّرِيفِ
إِلَىٰ خَيْرِ مَرْجِعٍ
إِلَىٰ جَنَابِ مُرْعٍ
وَ سَعَةٍ وَ دَعَةٍ وَ
حِفْظٍ وَ أَمَانٍ وَ
سَلَامَةٍ شَامِلَةٍ
لِلنَّفْسِ وَ الْأَهْلِ وَ
الْمَالِ وَ الْوَالِدِ وَ
الذِّينِ وَ الْأَخْوَانِ.
اللَّهُمَّ لَا تَجْعَلْهُ
آخِرَ الْعَهْدِ مِنَّا
لِزِيَارَةِ سَادَاتِنَا وَ
أَيْمَتِنَا الْمَفْرُوضِ
عَلَيْنَا طَاعَتُهُمْ وَ
مَعْرِفَتُهُمْ □ وَ
الرُّجُوعِ إِلَيْهِمْ وَ
الْكُوفِ مَعَهُمْ.
اللَّهُمَّ فَاشْهَدْ بِأَنَّا
قَدْ أَجَبْنَا دَاعِيكَ وَ
لَبَّيْنَا مُنَادِيكَ □ وَ
أَمْتَنَّا أَمْرَهُ □ وَ
أَقْبَقْنَا آثَرَهُ. اللَّهُمَّ
فَاكْتُبْنَا مَعَ
الشَّاهِدِينَ. اللَّهُمَّ
لَا تَجْعَلْهُ آخِرَ
الْعَهْدِ مِنَّا
لِزِيَارَتِهِمْ □ وَ
ذِكْرِهِمْ وَ الصَّلَاةِ
عَلَيْهِمْ □ وَ ارْزُقْنَا
ذَلِكَ أَعْوَامًا كَثِيرَةً
فَإِذَا تَوَفَّيْنَا فَاشْهَدْ
بِأَنَّا سَامِعُونَ
مُطِيعُونَ مُؤْمِنُونَ
مُصَدِّقُونَ غَيْرُ
مُكْذِبِينَ مَقْرُونُ

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-
zeyaaarehim wa zikrehim
was salaate a'layhim war
zuqnaa zaaleka a-
a'waaman kaseeratan fa-
ezaa tawaffayтанаa fash-
had be-annaa saame-o'ona
motee-o'ona moamenoona
mosaddeqoona ghayra
mokazzeboona moqirroona
ghayra jaahedeena wa le-
amreka mosallemoona wa
behableka mo'tasemoona
wa le-a-immatenaa taa-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 جَادِحِينَ وَ
 لِأَمْرِكَ مُسْلِمُونَ
 وَ بِحَبْلِكَ
 مُعْتَصِمُونَ وَ
 لِأَيْمَتِنَا طَائِعُونَ وَ
 لِأَمْرِهِمْ وَ حُكْمِهِمْ
 خَاضِعُونَ لَا
 مُسْتَكْبِرِينَ وَ لَا
 مُتَكَبِّرِينَ وَ بِمَا
 رَضَيْتَ لَنَا
 رَاضُونَ □ وَ لِمَا
 أَعْطَيْتَنَا أَخْذُونَ وَ
 لِأَنْعَمِكَ شَاكِرُونَ
 وَ زِدْنَا مِنْ
 فَضْلِكَ إِلَيْنَا وَ
 أَلْهِمْنَا شُكْرَكَ لِمَا
 أَنْعَمْتَ بِهِ عَلَيْنَا
 آمِينَ □ رَبِّ
 الْعَالَمِينَ وَ
 الصَّلَاةَ وَ السَّلَامَ
 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
 aakhezoonaa wa le-
 ano'meka shaakeroonaa 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.¹

¹ Misbaah al-Zaer, 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.’”¹

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.”²

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.”³

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.”⁴

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 أُمَّتَاءِ اللَّهِ وَ
 أَحِبَّائِهِ السَّلَامِ
 عَلَى أَنْصَارِ اللَّهِ
 وَخُلَفَائِهِ السَّلَامِ
 عَلَى مَحَالِ
 مَعْرِفَةِ اللَّهِ
 عَلَى السَّلَامِ
 مَسَاكِينِ ذِكْرِ اللَّهِ
 عَلَى السَّلَامِ
 مُظْهِرِي أَمْرِ اللَّهِ
 وَنَهْيِي السَّلَامِ
 عَلَى الدُّعَاةِ إِلَى
 اللَّهِ السَّلَامِ
 الْمُسْتَقِرِّينَ فِي
 مَرْضَاتِ اللَّهِ
 عَلَى السَّلَامِ
 الْمُخْلِصِينَ فِي
 طَاعَةِ اللَّهِ
 عَلَى السَّلَامِ
 الْأَدْلَاءِ عَلَى اللَّهِ
 عَلَى السَّلَامِ
 الَّذِينَ مِنْ وَالِيهِمْ
 فَقَدْ وَالَى اللَّهُ وَ
 مَنْ عَادَاهُمْ فَقَدْ
 عَادَى اللَّهُ وَ مَنْ
 عَرَفَهُمْ فَقَدْ
 عَرَفَ اللَّهُ وَ مَنْ
 جَهِلَهُمْ فَقَدْ جَهِلَ
 اللَّهُ وَ مَنْ
 اعْتَصَمَ بِهِمْ فَقَدْ
 اعْتَصَمَ بِاللَّهِ وَ
 مَنْ تَخَلَّى مِنْهُمْ
 فَقَدْ تَخَلَّى مِنَ
 اللَّهِ أَسْهَدُ اللَّهَ
 أَنِّي سَلِّمٌ 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

(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 اللَّهُ أَكْبَرُ’ times, 33 سُبْحَانَ اللَّهِ times and 33 الْحَمْدُ لِلَّهِ times and then say:

الْإِسْلَامُ عَلَى آدَمَ	ASSALAAMO A'LAA AADAMA	Peace be on Adam, the
الْإِسْلَامُ عَلَى نُوحٍ	SAFWATIL LAAHE	Choice of Allah! Peace be
الْإِسْلَامُ عَلَى نَبِيِّ اللَّهِ	ASSALAAMO A'LAA NOOHIN	on Nooh, the Prophet of
الْإِسْلَامُ عَلَى إِبْرَاهِيمَ	NABIYYII LAAHE	Allah, Peace be on
الْإِسْلَامُ عَلَى خَلِيلِ اللَّهِ	ASSALAAMO A'LAA	Ibraheem, the Friend of
الْإِسْلَامُ عَلَى مُوسَى كَلِيمِ اللَّهِ	IBRAAHEEMA KHALEELIL	Allah, Peace be on Moosa
الْإِسْلَامُ عَلَى عِيسَى رُوحِ اللَّهِ	LAAHE ASSALAAMO A'LAA	who spoke to Allah, Peace
الْإِسْلَامُ عَلَى رُوحِ اللَّهِ	MOOSAA KALEEMIL LAAHE	be on Eesaa, the Spirit of
الْإِسْلَامُ عَلَى رُوحِ اللَّهِ	ASSALAAMO A'LAA E'ESAA	Allah, Peace be on you, O
الْإِسْلَامُ عَلَى رُوحِ اللَّهِ	ROOHIL LAAHE ASSALAAMO	Apostle of Allah, Peace be
الْإِسْلَامُ عَلَى رُوحِ اللَّهِ	A'LAYKA YAA RASOOLAL	on you, O the best of the
الْإِسْلَامُ عَلَى رُوحِ اللَّهِ	LAAHE ASSALAAMO A'LAYKA	Mankind. Peace be on you,
الْإِسْلَامُ عَلَى رُوحِ اللَّهِ	YAA KHAYRA KHALQIL	O Choice of Allah! Peace
الْإِسْلَامُ عَلَى رُوحِ اللَّهِ	LAAHE AS-AAMO A'LAYKA	be on you, O Muhammad
الْإِسْلَامُ عَلَى رُوحِ اللَّهِ	YAA SAFIYYAL LAAHE	(s.a.w.a.) son of Abdullah,
الْإِسْلَامُ عَلَى رُوحِ اللَّهِ	ASSALAAMO A'LAYKA YAA	the last of the Prophets!
الْإِسْلَامُ عَلَى رُوحِ اللَّهِ	MOHAMMAD ABNA A'B-DIL	Peace be on you, O
الْإِسْلَامُ عَلَى رُوحِ اللَّهِ	LAAHE KHAATAMIN	commander of the faithful,

السَّلَامُ النَّبِيِّنَ
 عَلَيْكَ يَا أَمِيرَ
 الْمُؤْمِنِينَ عَلَى
 ابْنِ أَبِي طَالِبٍ
 وَصِيَّ رَسُولِ
 اللَّهِ السَّلَامُ عَلَيْكَ
 يَا فَاطِمَةَ سَيِّدَةَ
 نِسَاءِ الْعَالَمِينَ
 السَّلَامُ عَلَيْكُمَا يَا
 سِبْطِي نَبِيَّ
 الرَّحْمَةِ وَ
 سَيِّدِي شَبَابِ آلِ
 الْجَنَّةِ السَّلَامُ
 عَلَيْكَ يَا عَلَى
 ابْنَ الْحُسَيْنِ سَيِّدِ
 الْعَابِدِينَ وَ قَرَّةَ
 عَيْنِ النَّاطِرِينَ
 السَّلَامُ عَلَيْكَ يَا
 مُحَمَّدَ بْنَ عَلِيٍّ
 بَاقِرَ الْعِلْمِ بَعْدَ
 النَّبِيِّ السَّلَامُ
 عَلَيْكَ يَا جَعْفَرَ
 بْنَ مُحَمَّدٍ
 الصَّادِقَ الْبَارَّ
 الْأَمِينَ السَّلَامُ
 عَلَيْكَ يَا مُوسَى
 بْنَ جَعْفَرَ الطَّاهِرَ
 الطَّهْرَ السَّلَامُ
 عَلَيْكَ يَا عَلَى
 بْنَ مُوسَى
 الرِّضَا
 الْمُرْتَضَى السَّلَامُ
 عَلَيْكَ يَا مُحَمَّدَ
 بْنَ عَلِيٍّ النَّقِيِّ
 السَّلَامُ عَلَيْكَ يَا
 عَلِيَّ بْنَ مُحَمَّدٍ
 النَّاصِحَ النَّقِيَّ
 الْأَمِينَ السَّلَامُ
 عَلَيْكَ يَا حَسَنَ
 بْنَ عَلِيٍّ 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 HUSAiNE
 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 الْوَصِيِّ مِنْ
 بَعْدِهِ اللَّهُمَّ صَلِّ
 عَلَى نُورِكَ وَ
 سِرَاجِكَ وَ وَلِيِّ
 وَوَلِيِّكَ وَ وَصِيِّ
 وَوَصِيِّكَ وَ
 حُجَّتِكَ عَلَى
 خَلْقِكَ. السَّلَامُ
 عَلَيْكَ يَا بِنْتَ
 رَسُولِ اللَّهِ
 السَّلَامُ عَلَيْكَ يَا
 بِنْتَ فَاطِمَةَ وَ
 خَدِيجَةَ السَّلَامُ
 عَلَيْكَ يَا بِنْتَ
 أَمِيرِ الْمُؤْمِنِينَ
 السَّلَامُ عَلَيْكَ يَا
 بِنْتَ الْحَسَنِ وَ
 الْحُسَيْنِ السَّلَامُ
 عَلَيْكَ يَا بِنْتَ
 وَلِيِّ اللَّهِ السَّلَامُ
 عَلَيْكَ يَا أُخْتَ
 وَلِيِّ اللَّهِ السَّلَامُ
 عَلَيْكَ يَا عَمَّةَ
 وَلِيِّ اللَّهِ السَّلَامُ
 عَلَيْكَ يَا بِنْتَ
 مُوسَى بْنِ جَعْفَرٍ
 وَ رَحْمَةَ اللَّهِ وَ
 بَرَكَاتِهِ. السَّلَامُ
 عَلَيْكَ عَرَفَ اللَّهُ
 بَيْنَنَا وَ بَيْنَكُمْ فِي
 الْجَنَّةِ وَ حَشَرْنَا
 فِي زَمْرَتِكُمْ وَ
 أَوْرَدْنَا حَوْضَ
 نَبِيِّكُمْ وَ سَقَانَا
 بِكَاسِ جَدِّكُمْ مِنْ
 يَدِ عَلِيِّ بْنِ أَبِي
 طَالِبٍ صَلَوَاتُ
 اللَّهِ عَلَيْكُمْ. أَسْأَلُ
 اللَّهَ أَنْ يُرِينَا
 فِيكُمْ السَّرُورَ 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 أَيَّاكُمْ
 فِي زُمْرَةِ جَدِّكُمْ
 مُحَمَّدٍ صَلَّى اللهُ
 عَلَيْهِ وَ آلهِ وَ أَنْ
 لَا يَسْلُبَنَا
 مَعْرِفَتَكُمْ إِنَّهُ
 وَلِيُّ قَدِيرٍ اتَّقَرُّبُ
 إِلَيَّ اللهُ بِحُبِّكُمْ
 وَ الْبِرِّ آتِيهِ مِنْ
 أَعْدَائِكُمْ وَ
 التَّسْلِيمِ إِلَيَّ اللهُ
 رَاضِيًا بِهِمْ غَيْرِ
 مُنْكَرٍ وَ لَا
 مُسْتَكْبِرٍ وَ عَلَى
 يَقِينٍ مَا آتَى بِهِمْ
 مُحَمَّدٌ وَ بِهِمْ
 رَاضٍ. نَطْلُبُ
 بِذَلِكَ وَجْهَكَ
 يَا سَيِّدِي اللَّهُمَّ
 وَ رِضَاكَ وَ
 الدَّارِ الْآخِرَةِ.
 يَا فَاطِمَةَ اشْفَعِي
 لِي فِي الْجَنَّةِ
 فَإِنَّ لَكَ عِنْدَ اللهِ
 شَيْئًا مِنَ الشَّانِ.
 اللَّهُمَّ إِنِّي
 أَسْئَلُكَ أَنْ تَخْتِمَ
 لِي بِالسَّعَادَةِ فَلَا
 تَسْلُبَ مِنِّي مَا أَنَا
 فِيهِ وَ لَا حَوْلَ
 وَ لَا قُوَّةَ إِلَّا
 بِاللهِ الْعَلِيِّ
 الْعَظِيمِ. اللَّهُمَّ
 اسْتَجِبْ لَنَا وَ
 تَقَبَّلْ بِكَرَمِكَ وَ
 عَزَّتِكَ وَ
 بِرَحْمَتِكَ وَ
 عَافِيَتِكَ وَ صَلَّى
 اللهُ 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.¹

أَلَيْهِ أَجْمَعِينَ وَ سَلَّمَ تَسْلِيمًا يَا أَرْحَمَ الرَّاحِمِينَ	SALLAMA TASLEEMAN YAA ARHAMAR RAAHEMEEN.
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¹ 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 Sepehr¹ 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:

وَأَدْخُلُ بِشَفَاعَتِهَا شِيعَتِي الْجَنَّةَ بِأَجْمَعِهِمْ.

“Through the medium of the intercession of (Hazrat Faatemah Ma’soomah (a.s.)) all my Shias will enter into Paradise.”²

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 فَاطِمَةَ اِشْفَعِي لِي فِي الْجَنَّةِ

“O Faatemah! Please intercede me for Heaven.”

¹ Mirza Muhammad Taqi Khan Sepehr

² Safeenah al-Behaar, root فَاطِمَ

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 فَطْمَةَ اشْفَعِي 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 بِنْتَ رَسُولِ اللَّهِ* or *يَا بِنْتَ 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 Imam' 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

15th of the month of Ramazan (Birth of Imam Hasan al-Mujtaba (a.s.)) 1431
A.H.

26th August, 2010

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